THE COMPLETE SAYINGS OF JESUS (NKJV)

with APPENDIX Reference Notes





(Skip to Main TOC or Appendix TOC)

THE COMPLETE SAYINGS OF JESUS

THE (NEW*) KING JAMES VERSION

OF CHRIST'S OWN WORDS

PLACE, TIME, OR OCCASION, OR A QUESTION THE REPLY TO WHICH IS THE MASTER'S OWN ANSWER

Originally Assembled and Arranged in Sequence by

ARTHUR HINDS

Introduction by

NORMAN VINCENT PEALE, D.D.

[See disclaimer]

Williamsburg, Mass., D.H. Pierpont and company

[1927]

***Replacing the original KJV text with text from NKJV and/or other versions for (hopefully) easier reading and/or accuracy where it's deemed appropriate. [-LY]**

Like the Jefferson bible, this is an attempt to edit the four gospels into a consistent account, in this case focusing on the words of Jesus. [Unlike the Jefferson bible, this is not an attempt to strip out any aspect of Jesus and his ministry, in Jefferson's case the miracles, in the process.] There is plenty of connecting narrative around the instances where Jesus speaks, so this is better than simply presenting each quote out of context. The focus on what Jesus is attributed as saying makes it easier to browse the core texts of the New Testament. All in all, a very useful reference, and a great read.

Extensive Notes and an Appendix have also been added.

Compilation, Notes and Appendix Copyright Lawrence Yerkes (LY)

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REMINDER BY THE PUBLISHER

The number of words in the KJV New Testament is 181,253. Only 36,450 of these 181,253 words are the words of Christ — barely over 20 per cent.

Considered as verses, the New Testament has 7,959 verses, of which but 1,599 are sayings of Christ.

These relatively few sayings of Jesus have not a place apart, but run in an uneven distribution through the four Gospels (a few in other Books); and in each of the four Gospels — Matthew, Mark, Luke, John — the "sayings" are unevenly distributed through the narrative. Often a "saying" recorded, it may be, by Matthew, is paraphrased, or even duplicated, by one or more of the other three biographers, none of whom seems to have intended either a chronological harmony with the others, or even a sustained sequence of his own.

Accordingly, only the devoted reader of the New Testament, the habitual reader, is sufficiently the delver to have become familiar with Christ's sayings—really familiar—familiar with the sayings not only as severally set down by the four evangels, but also as one message, one gospel proclaiming the Savior's great objective.

If relatively few persons in a Christian country are habitual readers of the sayings of Christ that may be because relatively few persons are delvers.

The publisher is convinced that this book provides the means for the nonreaders of the New Testament to become familiar with Jesus the Christ, his sayings, and his great purpose, without delving—indeed without effort, so engaging is the story here recorded—a glowing short story.

[Extra Note: Replacing KJV text with New KJV (NKJV) text [sometimes additionally modified; hopefully, for better clarity] provide a more modern feel and fluidity of read. However, the KVJ is not without its advantages, especially regarding pronouns; as the use of thee, thou, thine, ye, etc. allow for explicit indication of singular or plural pronoun forms, person, case, – most modern translations require context and supplemental notes to achieve the same end. –LY]

Ref: http://alt-usage-english.org/pronoun_paradigms.html

http://av1611.com/kjbp/articles/bacon-theethou.html

See also: **Advantage of the King James English (Thou, Thee, Thy, Thine and Ye)**

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THE COMPILER'S PURPOSE

THE shelves of the libraries and of the bookstores bend beneath the tomes of the sayings, the bare sayings, of all the other great men; but one will not find in library or bookstore, in any published book, the complete sayings of Jesus, the bare sayings in simple sequence, Christ's own words, *separate*.

This compiler's purpose has been to enable any reader, whether confirmed Christian or inquiring pagan, or a frankly detached, to get him a book of CHRIST'S OWN WORDS, "divested," so runs the title page, "of the context, *excepting* those brief portions of the gospel narratives retained to establish the place, the time, or occasion, or a question the reply to which is the Master's own answer."

Many a reader, arrived at FINIS [END] in the New Testament itself, has but a hazy picture of Christ on his daily walks as a circuit preacher everywhere within walking distance; has but a sketchy outline of the times and occasions—so many biographers! — Matthew, Mark, Luke, John, Paul — each essaying not a biography as such, not the record of the Teacher's sayings as such, but intent upon launching each his own conception of Christ's mission.

Christ's sayings complete, brought into a sequence of times and occasions, but lifted out of contexts alien to the present purpose, may prove to be a glowing story new not only to the non-reader, but new even to the whilom [former] New-Testament readers who have not as yet discerned the "continuities."

Devoted readers will not be diverted from the Great Text. Perhaps other readers—the casual New-Testament reader and the *non-reader*—after enjoying these pages may venture the greater enjoyment: the attentive perusal of all the gospels and all the epistles, perhaps of all the New Testament.

Extra Notes: While consistency with recognized Biblical texts is a primary objective; where there are pieces of a story scattered across several books, an attempt was made to combine the information into one unified story; taking care to not lose or alter the meaning and original intent as best as possible. While it cannot be exactly determined in all instances; an attempt was made to insure, as closely as possible, a sense of continuity -- of timeline and unified storylines. **[-LY]**

To hopefully help the reader, some additional, though minimal, contextual Biblical verses were added to the original to (again, hopefully) allow more clarity and understanding; along with additional notes, indicated as **"[see Extra Note #],** where # is a sequence number. The APPENDIX has been greatly augmented with additional notes, reference materials and links to relevant documents. Also, all quotes by Jesus are now in **red letter.** **[-LY]**

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Some Thoughts

The coverage of the life and ministry of Jesus takes place in the Gospels [Matthew, Mark, Luke and John] (with some supporting information provided in Acts and some of the epistles).

What's striking is not the apparent (on first glance) differences among the Gospels, but their similarities and cohesiveness.

While there are many specific differences (usually missing pieces of information) from one Gospel to another; any one of the Gospels, while showing differences with another Gospel in some of the specifics, will allow you to get the main gist of what is being reported.

However, I found that (for me) merging the various Gospel stories and reporting of events chronologically as in a biography, provided a complete and non-contradictory picture (and improved understanding and comprehension) of an event or story; and further facilitated experiencing the chronological narrative contained herein. (At least as chronological as can be deduced from the text and historical background.)

In addition to converting Bible text from KJV to (usually) NKJV, I've made changes (mainly verse additions) to original text where I felt appropriate (adding to surrounding background to give a better feel for social, religious and political attitudes and conditions in which the text is presented).

With that in mind, extensive "extra notes" were added, so that potential problems and confusion with a passage can be addressed immediately. The notes also add contextual background to help you (and me) better understand and be able to "put yourself in" the midst of the 'action'. Also, pointing out prophetical significance and social dynamics. [Currently acting as a repository of reference information.]

These extra notes cover word, phrases and topic areas that I wish I knew (and had quick and easy access to) when originally reading the *Sayings of Jesus*. Their subsequent discovery facilitated enhancement of comprehension, understanding of the events and their 'backdrop', putting me more in the midst and 'experiencing' it in my mind – an enjoyable and rewarding place to be.

Where there are related verses, recalling a particular event or a corresponding series of events, spread among the various Gospels – that have no clear inter-Gospel verse chronology – table charts are included in the footnotes to help the reader view and compare the different Gospel perspectives and provide a possible "best-case" sequencing and prioritizing of verses.

So far, I have NOT come across any "conflict" that was not reasonably resolvable when looking at the merged texts for the Gospels and/or referencing corresponding background information. [Which has amazed the skeptic in me!] [-LY]

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As the compiler / assembler of this Information, I have the luxury of being able to pick and choose (or filter) what is included. However, while I acknowledge a natural skewing of information as I have become aware of various sources; where there is an honest and common difference of opinion about different verses and their understanding or contradictions among the Gospels, I have endeavored to include several (even contradicting) perspectives to make you fully aware of the issues and to allow you to explore and determine for yourself which is the best "solution" to Biblical problems and supposed contradictions. You will also be able to see how they were harmonized by the original compiler and/or by me and often view my supporting comparison charts.

The corollary to what I'm saying is: just because I include it in the notes and/or Appendix does not mean I agree with it, nor do I expect you to agree without testing against scripture, the leading of the Holy Spirt and verifying for yourself.

So far, when "contradictions" and problems among the Gospels have been encountered, I've learned not to panic, but to pray for understanding and wisdom and for access to resources that deal in an intellectualy honest, logical and rational (in in the good sense of those words) way to determine solutions. [-LY]

REGARDING COPYRIGHT: The original KJV version of this book (published in 1927) is in the public domain. **Copies of the original KJV version can be freely read online or downloaded:**

http://www.sacred-texts.com/bib/csj/ [Online]

http://www.thecarafcentre.org.uk/pdf/complete-sayings-jesus.pdf
(This electronic formatting of the original appears to [arguably] indicate a copyright, however it does provide unlimited 'permission' to freely download and distribute.) [This version provides PDF bookmarks to facilitate jumping around in the book.] [NOTE: THIS PDF VERSION IS MISSING CHAPTER LVIII]

http://www.christsbondservants.org/Church_Alive/wys-Ch%20The%20Complete%20Sayings%20of%20Jesus.ArthurHinds.pdf
(This PDF is formatted differently than the above PDF version. It also is complete, including chapter LVIII; plus, all the words spoken by Jesus are in red.)

You may also be interested in the "Book of Jesus"
www.bookofjesus.com/BookofJesus.pdf [PDF]
("The Book of Jesus", written as a play in script form – labeling the speakers and narrators)

Also, websites focusing on the words of Jesus:

http://thepathtolight.com/What_Jesus_Taught.html

http://www.thewords.com/thewords/table.htm (http://thewords.com)

http://www.preteristarchive.com/Books/pdf/1850_brown_discourses-sayings_1.pdf
(John Brown, 1850, Discourses and Sayings of Our Lord Jesus Christ)

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INTRODUCTION

BY NORMAN VINCENT PEALE, D.D.

One of the high spiritual moments which have enriched my life came the day I read this book at one sitting. It was a moving and unforgettable experience in which I had the feeling of actually being in the presence of Jesus. It produced a strange compelling identification with the sights, sounds and atmosphere of those times and the Lord's presence was profoundly realistic. When I finished the book I came back to present reality with a start. This effect was created by the fact that here we have every recorded word spoken by Jesus and in the sequence in which he uttered them.

This little volume offers an amazing reading experience, one in which the reader follows the Master through the villages and about the lake and into the cities, hearing his priceless comments to individuals and his sermons to vast multitudes. The reading of all of his words at one time and in chronological order produces an effect quite different from that which is attained by reading isolated Scripture passages in which his spoken words appear, as profoundly helpful as these are. The impact upon mind and heart, of his whole massage, affects one profoundly.

This book gives a panoramic concept of the thoughts and teachings of Jesus. And so grand and noble is the impression made upon the mind that the reader has an enhanced understanding of the purpose of this the greatest life ever lived. For mental stimulation, heartfelt comfort, and soul satisfaction, THE COMPLETE SAYINGS OF JESUS is unique.

I shall always be grateful that Lunsford P. Yandell made this little volume known to me years ago. He explained that a friend of his, a businessman, Arthur Hinds, sensed the importance of bringing the words of Jesus together in chronological form so that the full sweep and completeness of the immortal message might more effectively be felt and comprehended. These laymen had a keen consciousness of the ineffable power of the words of Jesus and, in a desire to relate them more widely to busy modern people, arranged them in this convenient and readable form. For many years this book has been made available through the literature sales organization of the Marble Collegiate Church. The thousands who have read the book, through our recommendation, have reported that it has brought great spiritual blessing to them. I commend this new edition to all who desire the creative touch of Christ upon their lives.

DISCLAIMER: Remember, when the original edition was published (1927), Norman Vincent Peale was one of the most well-known and respected protestant theologians of his time and his recommendations carried a lot of weight / influence with the average person. * PLEASE KEEP IN MIND that he has NOTHING TO DO with the production of this document, was simply giving a recommendation – I am NOT endorsing his version of theology.) *** [-LY]**

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I

LINEAGE OF JESUS

LINEAGE OF JESUS—BORN IN BETHLEHEM

FROM NARRATIVES OF MATTHEW AND LUKE

Matthew 1: 1-2, 6-7, 11-12, 16-17.

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

Abraham begat Isaac; and Isaac begat . . . .

. . .. And Jesse begat David the king; and David the king begat Solomon; and Solomon begat . . . .

. . .. And Josias begat Jechonias and his brethren, after that they were carried away to Babylon; and Jechonias begat . . . .

. . .. And Jacob begat Joseph the husband of Mary, of whom was born Jesus who is called Christ. [see Extra Note 1]

So all the generations from Abraham to David *are* 5* fourteen generations; and from David until the captivity in (carrying away into) Babylon *are* fourteen generations; and from the captivity in Babylon until the Christ *are* fourteen generations. [see Extra Note 2]

Luke 2: 1-12, 16-21.

It came to pass in those days, that a decree went out from Cesar Augustus, that all the world should be taxed. And all went to be registered, every one into his own city.

Joseph also went up from Galilee, out of the city of Nazareth, 5^ into Judea, unto the city of David which is called Bethlehem (because he was of the house and lineage of David), to be registered with Mary his betrothed wife, who was with child.

So it was, that, while they were there, the days were completed for her to be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. [*Dec. B.C.*] 5†

Now there were in the same country shepherds living out (abiding) in the fields, keeping watch over their flock by night. And, lo, an angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were greatly afraid. Then the angel said, “Do not be afraid, for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a

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Savior, which is Christ the Lord. You (plural) shall find the babe wrapped in swaddling clothes, lying in a manger…"

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

When eight days were completed for the circumcision of the child, his name was called *JESUS*, the name given by the angel before he was conceived in the womb.

[see Extra Note 3]

Footnotes

5:* Like this "*are*," all the words which are italicized in the King James text (or NKJV text) are set in italics throughout this book also.

The punctuations also are, throughout, the punctuations of the King James (or NKJV) text.

5:^ ***Nazareth***. A rather obscure town, nowhere mentioned in the OT. It was Jesus' hometown (21:11; 26:71; see Luke 2:39; 4:16-24; John 1:45-46). He will be called a Nazarene. These exact words are not found in the OT and probably refer to several OT prefigurations and/or predictions (note the plural, "prophets") that the Messiah would be despised (e.g., Psalms 22:6; Isaiah 53:3), for in Jesus' day "Nazarene" was virtually a synonym for "despised" (see John 1:45-46). Some hold that in speaking of Jesus as a "Nazarene," Matthew may be alluding to the "Branch" (Hebrew *netser*) of Isaiah 11:1, since the word also appears in the Targums (see *The Religious Writings and History of Judaism* in the Appendix), rabbinic literature, and the Dead Sea Scrolls as a Messianic title.

5:† It happens that dates "from the birth of Christ" did not begin to be cast until centuries after Christ's day. The monk said to be then responsible for the calculations made a mistake. The consensus of informed opinion now is that the "birth" of Jesus is to be set back *four* years. Accordingly the boy Jesus was "*five* years old" in December of what would have been the first year of the *anno Domini* calendar if that calendar had been started on the day of his birth: that is, five years and one week old on New Year's Day, A.D. 2. [Extra Note: some believe he could have been born as early as 7 B.C.]

***** This book assumes Jesus was born approximately 3 years earlier than originally calculated, possibly sometime in 4 B.C., and therefore died in 30 A.D. around the age of 33. *****

See also:

"Chronology of Jesus"
http://en.wikipedia.org/wiki/Chronology_of_Jesus

The Birth of Jesus Christ
http://bible.org/article/birth-jesus-christ

The Genealogies of Jesus: The *Chrono*-genealogical Record of *His Story*
http://www.genesisforumacademy.org/documents/THEGENEALOGIESOFJESUS_001.pdf [PDF]

See also "When Was Jesus Born" and Jesus: Christ / Messiah in the Appendix

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Extra Note 1 (i.e., Extra Note - not part of original publication):

See also: **The Virgin Birth of Jesus** and **Genealogy of Jesus** in the Appendix

Extra Note 2 (i.e., Extra Note - not part of original publication):
The genealogy in Matthew (1:1-17) does not directly correspond to the one in Luke (3:23-38) which has 14 generations in the first series, 20 in the 2nd series and 22 in the 3rd series. Matthew's 3rd series of ancestors is only 13, instead of 14 as indicated in the text. They both appear to be tracing Jesus' lineage through Jesus' step-father, Joseph, especially in the Greek. However, if you are open to considering that other versions of Matthew written in Judean Aramaic could have predated the Greek (or even the possibility that Aramaic was the original language or was simultaneously translated from Hebrew into Greek) [and it is widely considered that Matthew is the most likely of the Gospels to have been written in Aramaic]; then the Aramaic versions of the Bible (Peshitta) yield translations that could mean "father", especially in the context of genealogy. This yields the following genealogical record:

First Series	*Second Series*	*Third Series*
1. Abraham	1. Solomon	1. Salathiel
2. Isaac	2. Roboam	2. Zerubabel
3. Jacob	3. Abia	3. Abiud
4. Judas	4. Asa	4. Eliachim
5. Phares	5. Josaphat	5. Azor
6. Esron	6. Joram	6. Sadoe
7. Aram	7. Ozias	7. Achim
8. Aminadab	8. Joatham	8. Eliud
9. Naasson	9. Achaz	9. Eleazar
10. Salmon	10. Ezechias	10. Mathan
11. Booz	11. Manasses	11. Jacob
12. Obed	12. Amon	12. **Joseph (father of Mary)**
13. Jesse	13. Josias	13. **Mary**
14. David	14. Jechonias	14. **Jesus**

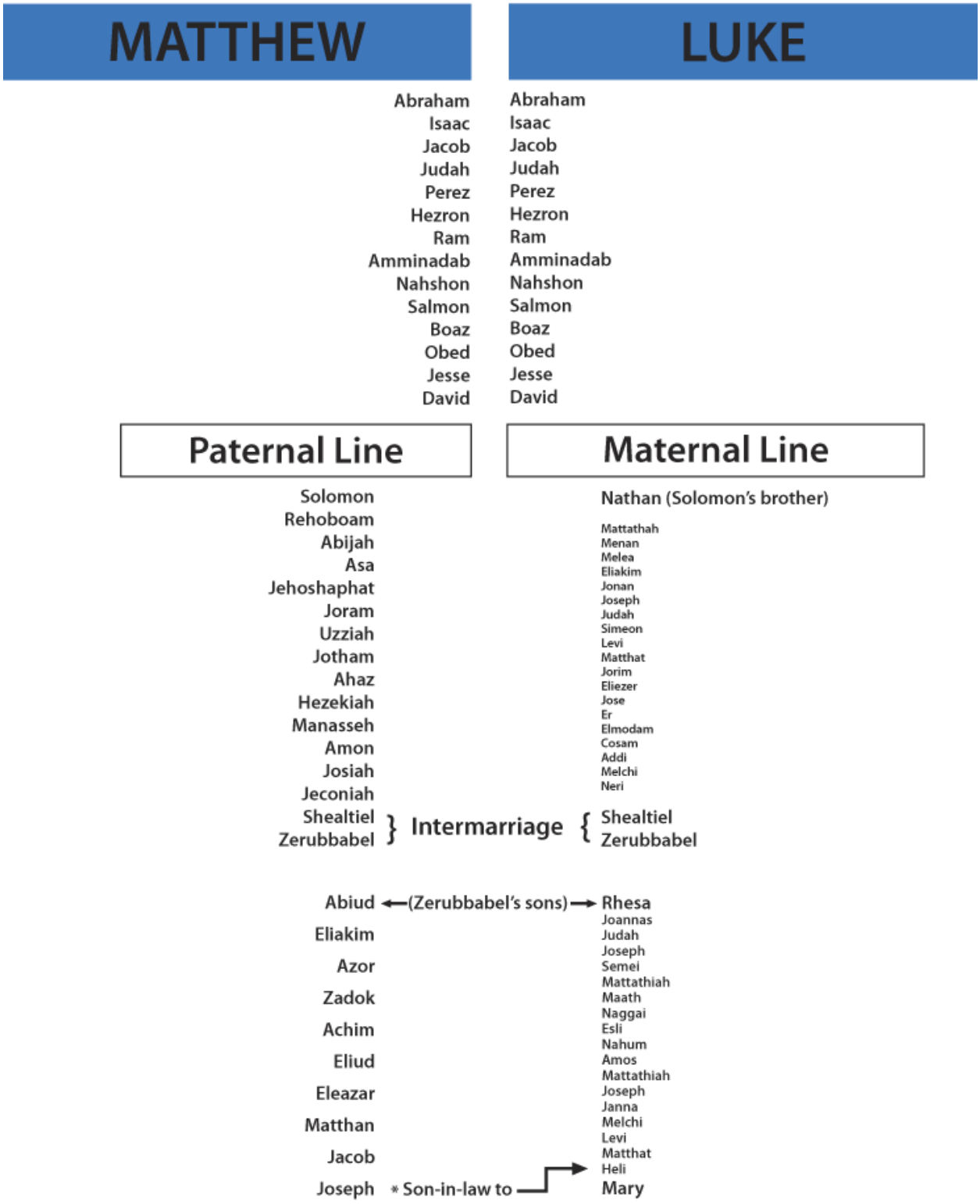
This then would represent Mary's lineage (who's the daughter of different Joseph) and Luke would represent Joseph's… problem solved! ☺

See also this link for similar explanation: http://www.biblecenter.de/bibel/widerspruch/e-wds01.php

Additional perspectives:
http://christianity.about.com/od/biblefactsandlists/a/jesusgenealogy.htm

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Also,



See link for details of above chart:

[Source: https://www.apologeticspress.org/apcontent.aspx?category=6&article=932]

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Extra Note 3:

Jesus is the Anglicized Latin version (*IESVS*) of the Greek form (*Iēsous*) of the Hebrew name "**Joshua**" (i.e, **Yeshua**), which = "The LORD saves" or "Yahweh saves." [Lk 1:31; 2:21; Jn 10:25; 1Jn 2:12]

The name **Jesus** [actually, Joshua] was given to sons as a symbolic hope for the Lord's anticipated sending of salvation through a Messiah who would purify his people and save them from oppression. But the angel points to a more important theme: to **save his people from their sins.** Salvation from sins was a repeated promise in OT prophets (e.g., Isaiah 40:2; 53:6; Jeremiah 31:31-34; Ezekiel 36:25-27; Daniel 9:24; Zechariah 13:1). [Source: ESV Study Bible note]

The Greek form of the name *Iēsous,* which was translated into Latin as *Jesus [IESVS],* is the same as the Hebrew *Yeshua* (Joshua), which means "Yahweh saves" (Yahweh is typically rendered as "Lord" in the OT). It was a fairly common name among Jews in 1st century Palestine, as references to a number of people by this name in the LXX and Josephus indicate. [Source: NET Bible note]

The Latin form of Jesus has several declensions, including Iesus, Iesu, and Iesum.

The name *Yeshua* is also used in Israelite Hebrew historical texts to refer to other Joshuas recorded in Greek texts such as Jesus ben Ananias and Jesus ben Sira.[5]

In English, the name *Yeshua* is extensively used by followers of Messianic Judaism,[6] whereas East Syrian Christian denominations use the name *Isho* in order to preserve the Aramaic or Syriac name of Jesus. [Source: Wikipedia]

The Name Jesus In Ancient Hebrew Text



"Yeshua" in First Century Hebrew Text. This is how the name "Jesus" would have been written in ancient Hebrew documents. The four letters or consonants from right to left are Yod, Shin, Vav, Ayin (Y, SH, OO, A). Jesus is the Greek name for the Hebrew name Joshua or Y'shua which means "The LORD or Yahweh is Salvation".

[Source: http://www.bible-history.com/new-testament/bookof1peter.html]

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Aramaic forms of Jesus' Name:

English translations from Aramaic tend to use Y'shua (AENT), Yeshua (HRV/Timm, Bauscher), or Jesus (Murdoch, Magiera); others: Jeshu (Etheridge), Yahshua (HRVB), etc.

Eashoa – Aramaic form of Yeshua (Y'shua)
http://www.v-a.com/bible/jesus.html

"Eesho M'sheekha" meaning "Jesus the Messiah".

Syriac. Syriac is a late variant of Aramaic widespread in Christendom, thus coined "Christian Aramaic".

 - *Aramaic*. Taken directly from the "Peshitta".
 - *Aramaic.* Peshitta; with diacritical marks.

The "Peshitta" is the Aramaic New Testament and closely resembles the language of Jesus.
(for a counter to this: http://www.hebrew4christians.com/Articles/Jesus_Hebrew/jesus_hebrew.html)

[If this was so, then] Jesus would have even called himself "Eesho" or more specifically "Eesa" since the Northern Palestinian Jews pronounced the letter "shin" as "seen". Interestingly enough we find a few striking parallels in Biblical Hebrew and Aramaic which tell volumes and uncover astounding facts.
Source: http://www.answering-christianity.com/eesa.htm#aramaic

Biblical Aramaic: http://en.wikipedia.org/wiki/Biblical_Aramaic

FYI – A discussion page discussing Jesus' word for God (assuming Aramaic):
http://christianity.stackexchange.com/questions/20240/what-word-did-jesus-use-for-god-in-aramaic

The name Yahshua [Yashua or Y'shua] **means** Yahweh's [YHWH] salvation, so by stating His name and then showing what the name means "He will save His people from their sins" clearly shows an Aramaic [or Hebrew?] writing style that does not exist in Greek. The name "Jesus" has no such entomology in Greek and comes from "Ieasous" which is the masculine form of the pagan goddess of healing Ieasa.

[Source: HRVB: http://www.coyhwh.com/en/bible.php]

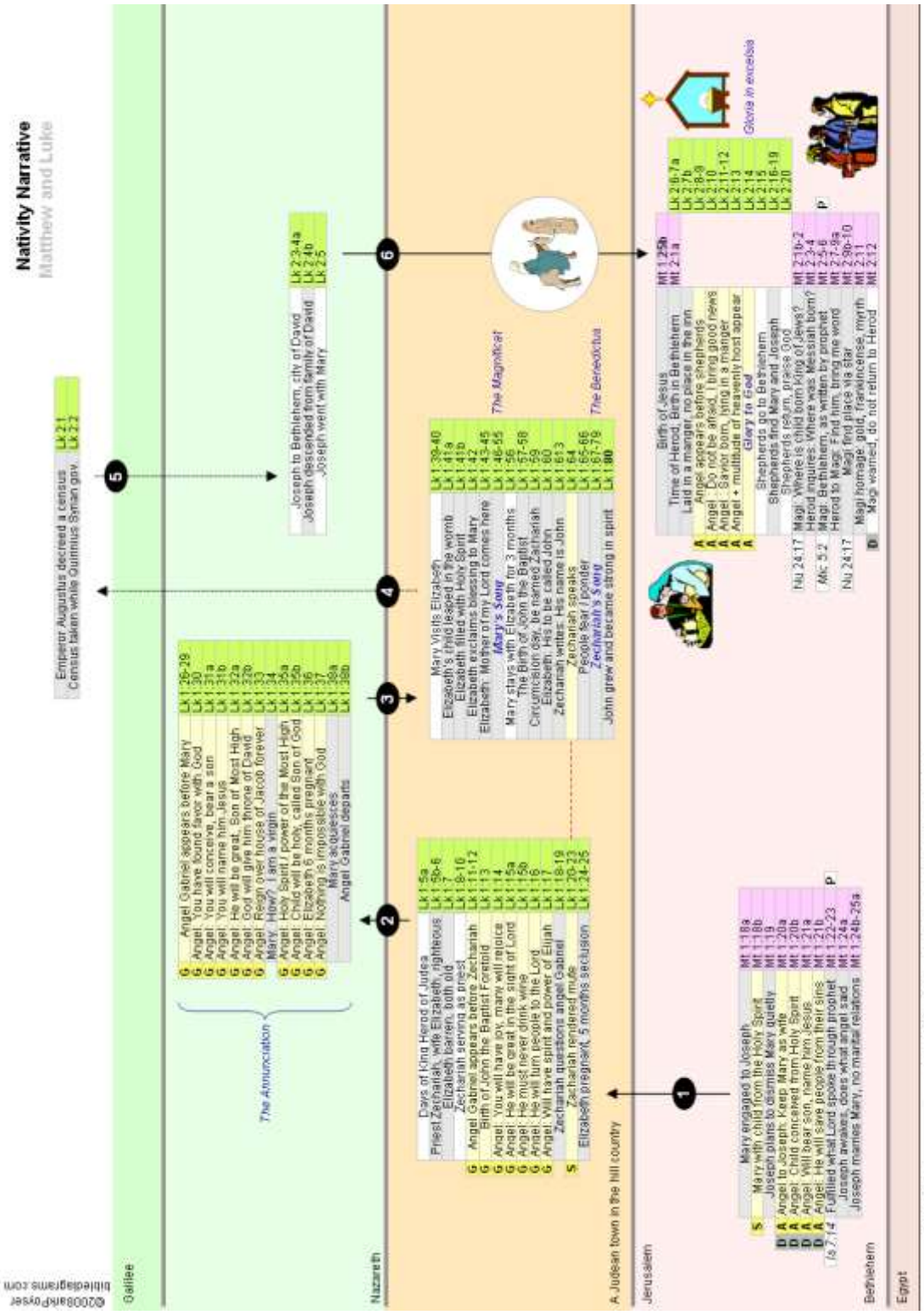
Yahweh: https://en.wikipedia.org/wiki/Yahweh

YHWH: https://en.wikipedia.org/wiki/Tetragrammaton

Extra Note 4:

Nativity Narrative (Chart) – see next page…

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Nativity Narrative
Matthew and Luke
Emperor Augustus decreed a census
Census taken while Quirinius Syrian gov
Joseph to Bethlehem, city of David
Joseph descended from family of David
Joseph went with Mary
Mary Visits Elizabeth
Elizabeth's child leaped in the womb
Elizabeth filled with Holy Spirit
Elizabeth exclaims blessing to Mary
Elizabeth: 'Mother of my Lord comes here'
Mary's Song
Mary stays with Elizabeth for 3 months
The Birth of John the Baptist
Circumcision day, be named Zachariah
Elizabeth, His to be called John
Zechariah writes: His name is John
Zechariah speaks
People fear / ponder
Zechariah's Song
John grew and became strong in spirit
The Magnificat
The Benedictus
Angel Gabriel appears before Mary
Angel: You have found favor with God
Angel: You will conceive, bear a son
Angel: You will name him Jesus
Angel: He will be great, Son of Most High
Angel: God will give him throne of David
Angel: Reign over house of Jacob forever
Mary: How? I am a virgin
Angel: Holy Spirit / power of the Most High
Angel: Child will be holy, called Son of God
Angel: Elizabeth 6 months pregnant
Angel: Nothing is impossible with God
Mary acquiesces
Angel Gabriel departs
The Annunciation
Days of King Herod of Judea
Priest Zechariah, wife Elizabeth, righteous
Elizabeth barren, both old
Zechariah serving as priest
Angel Gabriel appears before Zechariah
Birth of John the Baptist Foretold
Angel: You will have joy, many will rejoice
Angel: He will be great in the sight of Lord
Angel: He must never drink wine
Angel: He will turn people to the Lord
Angel: He will have spirit and power of Elijah
Zechariah questions angel Gabriel
Zechariah rendered mute
Elizabeth pregnant, 5 months seclusion
Mary engaged to Joseph
Mary with child from the Holy Spirit
Joseph plans to dismiss Mary quietly
Angel to Joseph: Keep Mary as wife
Angel: Child conceived from Holy Spirit
Angel: Will bear son, name him Jesus
Angel: He will save people from their sins
Fulfilled what Lord spoke through prophet
Joseph awakes, does what angel said
Joseph marries Mary, no marital relations
Birth of Jesus
Time of Herod, Birth in Bethlehem
Laid in a manger, no place in the inn
Angel appears before shepherds
Angel: Do not be afraid, I bring good news
Angel: Savior born, lying in a manger
Angel + multitude of heavenly host appear
Glory to God
Shepherds go to Bethlehem
Shepherds find Mary and Joseph
Shepherds return, praise God
Herod inquires: Where was Messiah born?
Magi: Bethlehem, as written by prophet
Herod to Magi: Find him, bring me word
Magi find place via star
Magi homage, gold, frankincense, myrrh
Magi warned, do not return to Herod
Gloria in excelsis
Galilee
Nazareth
A Judean town in the hill country
Jerusalem
Bethlehem
Egypt
Event / Fact
Travel / Location / Time
Supernatural Event
Prophet, prophecy fulfilled, script ref
Angel
Gabriel
Dream
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biblediagrams.com

II

THE ESCAPE FROM HEROD—AGAIN IN GALILEE AT NAZARETH

FROM MATTHEW'S NARRATIVE

B.C. 4

Matthew 2: 1-5; 7-15; 19-23.

Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, “Where is he who has been born King of the Jews? For we have seen his star in the east, and have come to worship him.”

When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he asked them where the Christ was to be born. They said, “In Bethlehem of Judea…” [see Extra Note 1]

Then Herod, secretly called the wise men, and determined from them what time the star appeared. He sent them to Bethlehem, and said, “Go and search carefully for the child. When you have found him, report back to me, so that I may come and worship him also.”

After they heard the king, the wise men departed; and, behold, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceedingly great joy.

And when they came into the house, they saw the young child with Mary his mother, and fell down and worshiped him: and they opened their treasures, and presented unto him gifts, gold, and frankincense, and myrrh.

Warned by God in a dream that they should not return to Herod, the wise men departed for their own country by another way.

When the wise men were departed, behold, an angel of the Lord appeared to Joseph in a dream, saying, “Arise, take the child and his mother, flee into Egypt, and stay there until I bring you word: for Herod will seek the young child to destroy him.”

Joseph arose, took the child and his mother by night, and departed for Egypt: and was there until the death of Herod. [See Extra Note 2]

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

Then Joseph arose, took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus was reigning in Judea instead of his father Herod: he was afraid to go there. And being warned by God in a dream, he turned aside into the region of Galilee: and he came and dwelt in Nazareth. [See Extra Note 5]

Footnotes

Extra Note 1: for thus it is written by the prophet (Micah 5:2): “But you, Bethlehem, in the land of Judah, are not the least among the rulers of Judah; for out of you shall come a ruler who will shepherd My people Israel.”

Extra Note 2: When Herod saw that he had been tricked by the wise men, he became enraged. He sent men to kill all the children in Bethlehem and throughout the surrounding region from the age of two and under, according to the time he had learned from the wise men. (See also: Extra Note 5)

[COMMENT: Date (at top of chapter) says “B.C. 4”, but the rest of the dates indicate only a 3-year actual offset (e.g., for Jesus at age 30, it indicates A.D. 27.) Confusing as to where the “B.C. 4” came from, but not critical. However, see also Extra Note 3, below]

Extra Note 3: Astronomical science shows that … Jesus was approximately 33½ years old at death, having begun his 3½-year ministry at about age 30 (Luke 3:23). Scholars mostly agree that Rome was off by a couple of years in estimating the beginning date of our calendar, so when taking into account the “zero year” (between 1 BC and AD 1), Jesus would have been born around 4 BC. He did not make it to his 34th birthday, which would have been around September or October of 30 AD.
[Source: The Messianic Feast - http://themessianicfeast.com]

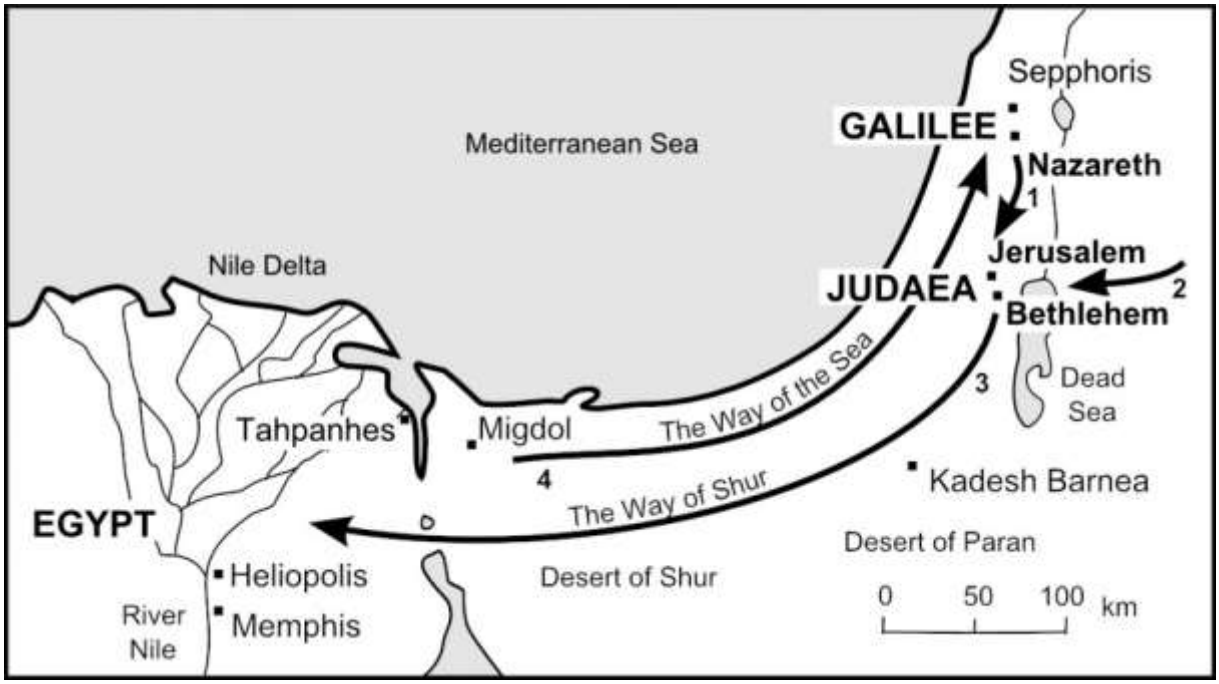
See also “When Was Jesus Born” and Jesus: Christ / Messiah in the Appendix

Links regarding the Star of Bethlehem:
http://www.bethlehemstar.net/
https://heavenawaits.wordpress.com/star-of-bethlehem-the-science/

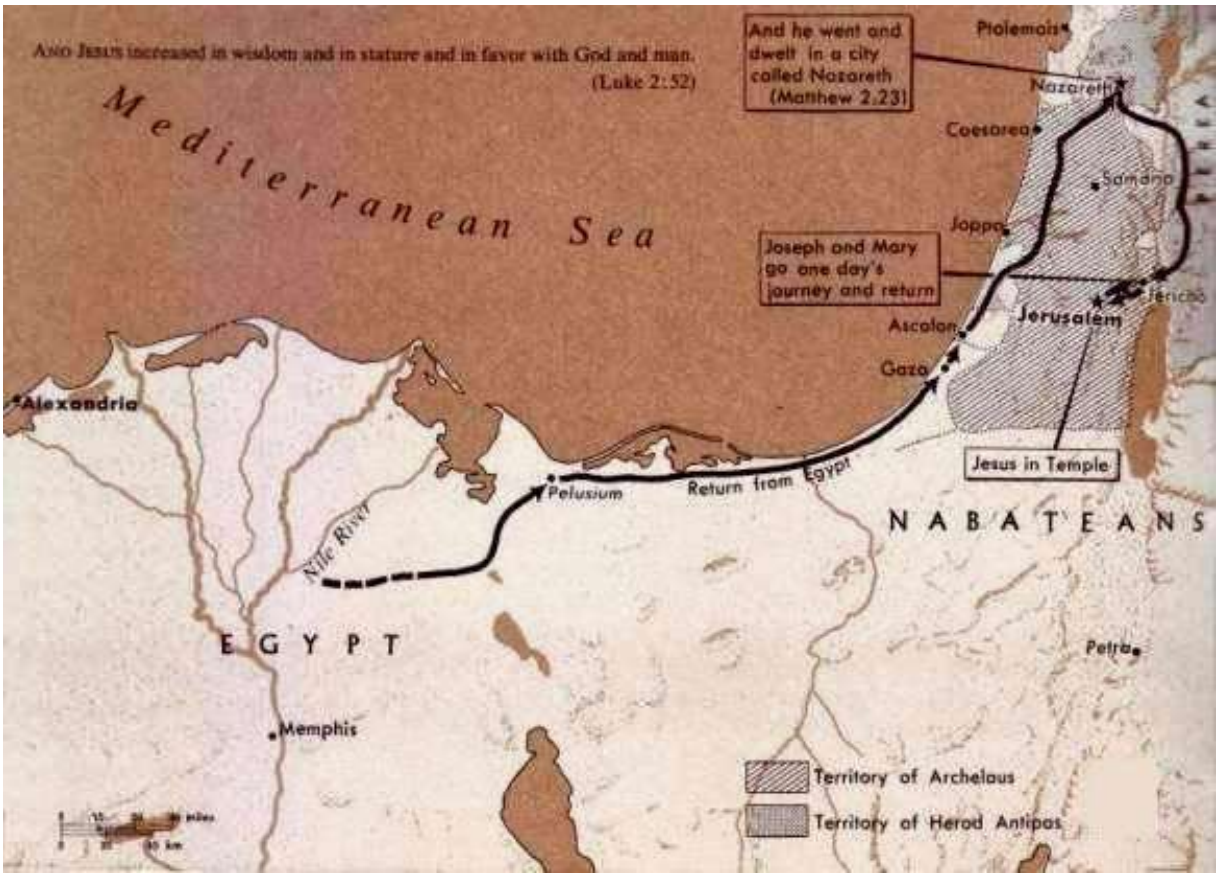
See also: Extra Note 3 in Chapter 1 (previous chapter) for Nativity Narrative chart

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Extra Note 4: Maps showing travel by Mary and Joseph with Jesus – (All routes surmised)



[Source: https://www.thebiblejourney.org/biblejourney1/3-jesuss-childhood-journeys-b/mary-joseph-go-to-bethlehem/]



[Source: http://www.jesus-story.net/map_4_return.htm]

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Extra Note 5:

Jesus returns from Egypt to Nazareth

Soon after the birth of Jesus, Joseph had fled with his family to Egypt, where there was a large Jewish community, and safety. But after the death of Herod Joseph had a dream/impulse/vision that convinced him that he and his little family should return to where they had come from, Nazareth in Galilee.

[see above map]

At that moment Nazareth was a safer place to be than Judea, which was experiencing upheavals under the rule of King Herod the Great's oldest surviving son Archelaus, now the ethnarch (political leader of a distinct ethnic group) of Judea. King Herod had died, and the current ruler of Galilee was his younger son Herod Antipas (Herod is a family name, a surname).

Antipas was what might kindly be called a hands-off ruler, inclined to do nothing rather than make any sort of decision. This laziness/caution had served him well during the last years of his father's life, when King Herod had executed many members of his own family, including Antipas' two older brothers. Antipas, apparently too lazy to care about power, kept his head down and survived.

So Joseph decided the safest thing to do was return to his native Nazareth, where he could live quietly, work hard, and raise a family.

Nazareth was not entirely cut off from the world. It was about seven miles southeast of Sepphoris, the capital of western Galilee. There Jesus grew into manhood.

[Source: https://www.jesus-story.net/jesus-return-to-galilee/]

How long was Jesus in Egypt?

The gospel of Matthew tells us that after the wise men had started back home, "An angel of the Lord appeared to Joseph in a dream. 'Get up,' he said, 'take the child and his mother and escape to Egypt. Stay there until I tell you, for Herod is going to search for the child to kill him.'"

We don't know exactly when to date this historically. It was, however, no more than two years after Jesus was born, because Herod then tried to kill Jesus by slaying all of the baby boys who had been born in Bethlehem in the past two years, based on when the wise men told him they first saw the star. And since, according to the gospel of Luke, Jesus was born around the time of "the first census that took place while Quirinius was governor of Syria," his birth occurred some time between 6 B.C. and 4 B.C. (Even though A.D. dating is supposed to begin with the birth of Christ, it wasn't quite calculated correctly in the first place and so it actually begins a little way into his lifetime.)

We have a better idea of when the sojourn in Egypt ended. The gospel of Matthew also tells us that "after Herod died, an angel of the Lord appeared in a dream to Joseph in Egypt and said, 'Get up, take the child and his mother and go to the land of Israel, for those who were trying to take the child's life are dead.'" Herod died in 4 B.C. So depending on when Jesus was born, the journey to Egypt lasted no more than two years, and perhaps as little as a few weeks or months.

[Source: https://goodquestionblog.com/2014/07/10/how-long-did-jesus-live-in-egypt/]

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III

THE BOY JESUS: AT TWELVE, VISITS JERUSALEM—TARRIES BEHIND—TALKS IN TEMPLE WITH THE DOCTORS—SPEAKS TO HIS MOTHER HIS FIRST RECORDED WORDS

A.D. 8. Age 12. *Nazareth. Jerusalem*

Luke 2: 40-52.

The child grew and became strong, filled with wisdom: and the grace of God was upon him.

Now his parents went to Jerusalem every year at the feast of the Passover. When Jesus was twelve years old, they went up to Jerusalem according to the custom of the feast.

They had finished the days, as they returned, the boy Jesus lingered behind in Jerusalem; and Joseph and his mother did not know *it;* but, supposing him to have been in the company, they went a day's journey and [then] they sought him among *their* relatives and acquaintances. When did not find him, they returned to Jerusalem, seeking him.

After three days they found him in the temple, sitting in the midst of the teachers, both listening to them and asking questions. All that heard him were astonished at his understanding and answers.

His mother said to him, “Son, why have you done this to us? Look, your father and I have been anxiously searching for you.”

Jesus said to them, “Why did you seek me? Did you not know that I must be about my Father's business?”

But they did not understood his remark to them.

He went down with them to Nazareth, and was obedient to them; but his mother kept all these things in her heart.

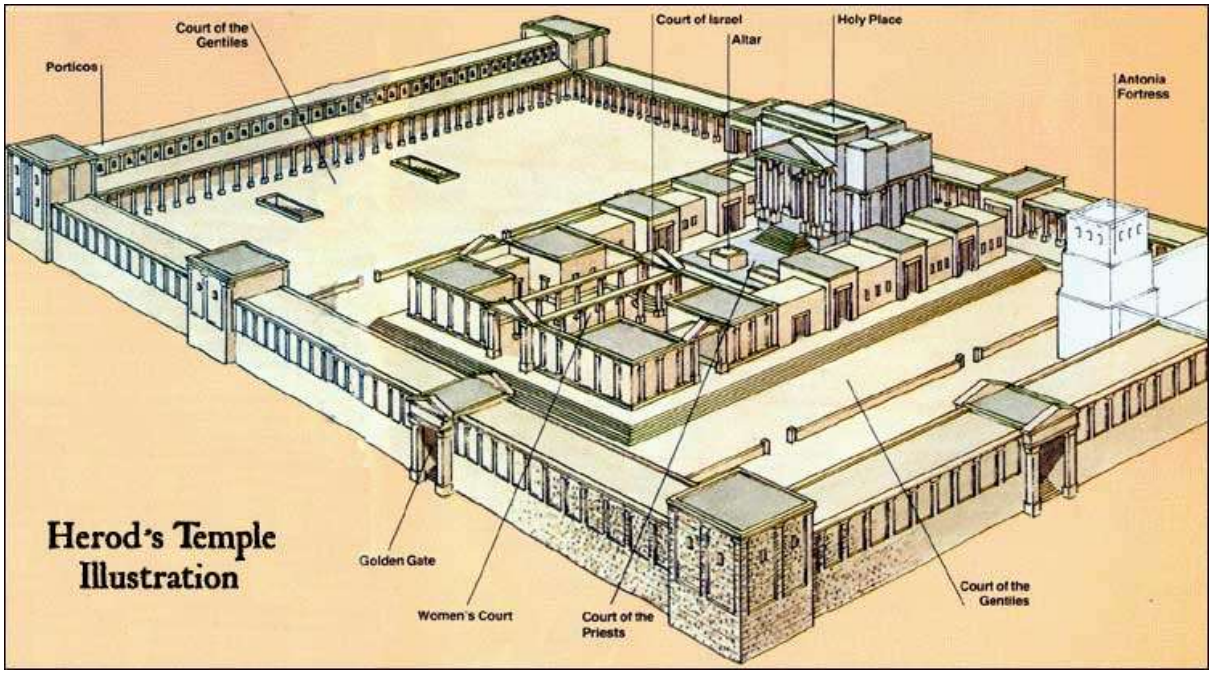
And Jesus increased in wisdom and stature, and in favor with God and man. 7*

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Footnotes

7:* Note that the curtain drops here, as it were, on the drama of Jesus at the age of twelve, not to rise again till the age of thirty.

See also maps in previous Chapter II for surmised travel by parents and Jesus.



See also "Herod's Temple" in the Appendix

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IV

JESUS AT THIRTY—BAPTIZED BY JOHN

A.D. 27. Age 30 *Judea: Jordan*.

Matthew 3: 1-6; 13-17; Mark 1: 10-11; Luke 3: 22-23.

In those days John the Baptist came preaching in the wilderness of Judea, saying, “Repent, for the kingdom of heaven is at hand!”

This is the one that was spoken of by the prophet Isaiah, saying, “The voice of one crying in the wilderness, Prepare the way of the Lord, make his paths straight.”

John clothed himself in a camel's hair garment, with a leather belt about his waist; and his food was locusts and wild honey.

People from Jerusalem, all Judea, and all the region round the Jordan went out and were baptized by him in the Jordan, confessing their sins.

Then Jesus came from Galilee to John at the Jordan, to be baptized by him. But John tried to prevent him saying, “I need to be baptized by you, and you are coming to me?”

Jesus answered and said to him, “Permit *it to be so* now, for this is the way for us to fulfill all righteousness.”

Then John allowed him. And Jesus, when he had been baptized, came up immediately out of the water; and behold, the heavens were opened to him, and he saw the Spirit of God descending like a dove, and lighting on him; and a voice *came* from heaven, saying, “This is My beloved Son, in whom I am well pleased.”

And Jesus himself began to be about thirty years of age.

Footnotes

Isaiah 40:3 “The voice of one crying in the…”

Prior to baptizing Jesus, John had criticized and refused to baptize the Pharisees and Sadducees who had come out to him, calling them a brood of vipers.

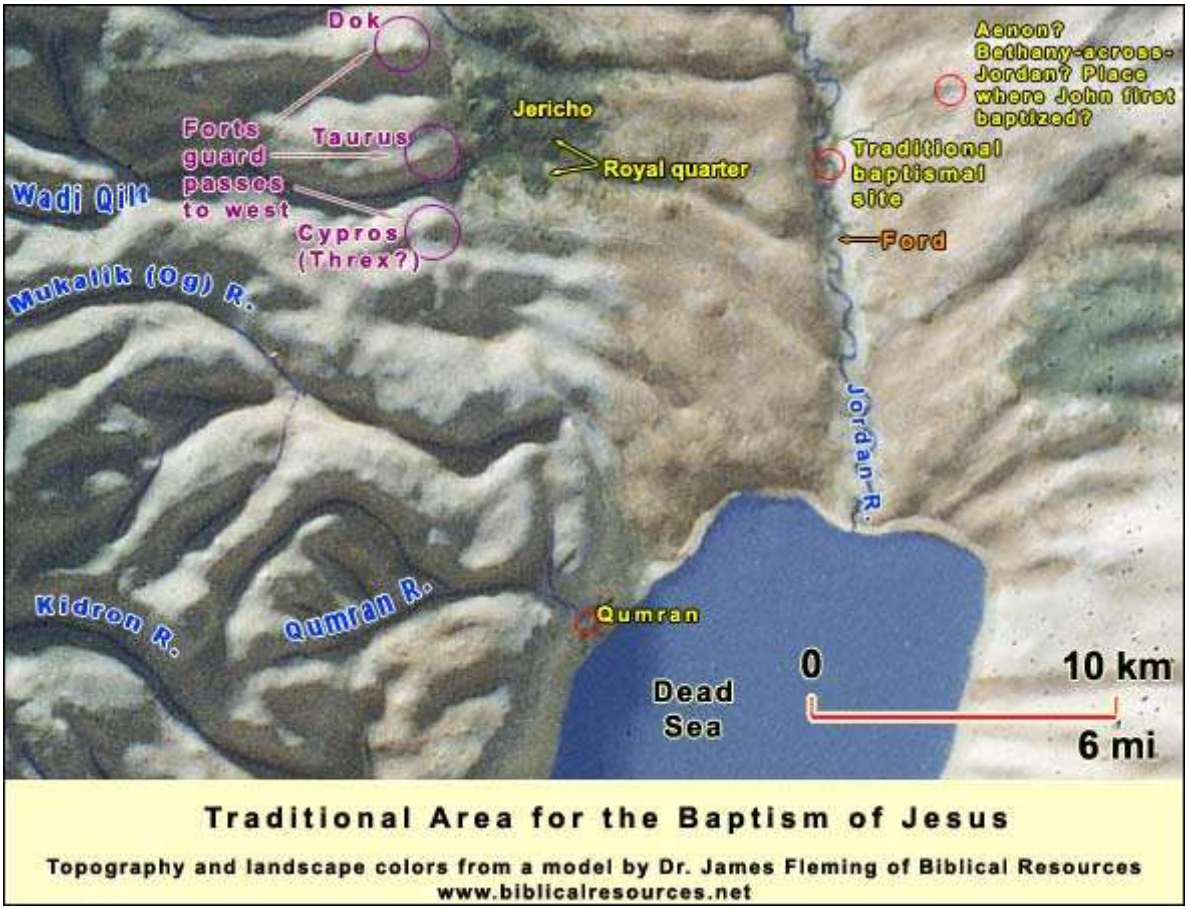
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Extra Note 1: Maps and Perspectives

The place where John baptized Jesus is uncertain. Yet no one doubts the historical event. The early Church would never have preserved a tradition of Jesus' baptism by John if it weren't an actual memory. For it implies, on the face of things, that Jesus needed purification through the good graces of the Baptist. That is why the Gospels stress that John pronounced himself unworthy and that Jesus allowed it, saying, "All righteousness must be fulfilled" (Matthew 3:15)…

…Matthew and Mark set the baptism of Jesus in the Jordan River near the wilderness at a site accessible from Jerusalem . Luke 3:1-22 tells us that the Baptist received the Word of God in the wilderness and then "came into all the region around the Jordan." John locates the event precisely at "Bethany beyond the Jordan," but the name is unattested elsewhere.

Map of where Jesus baptized (surmised):

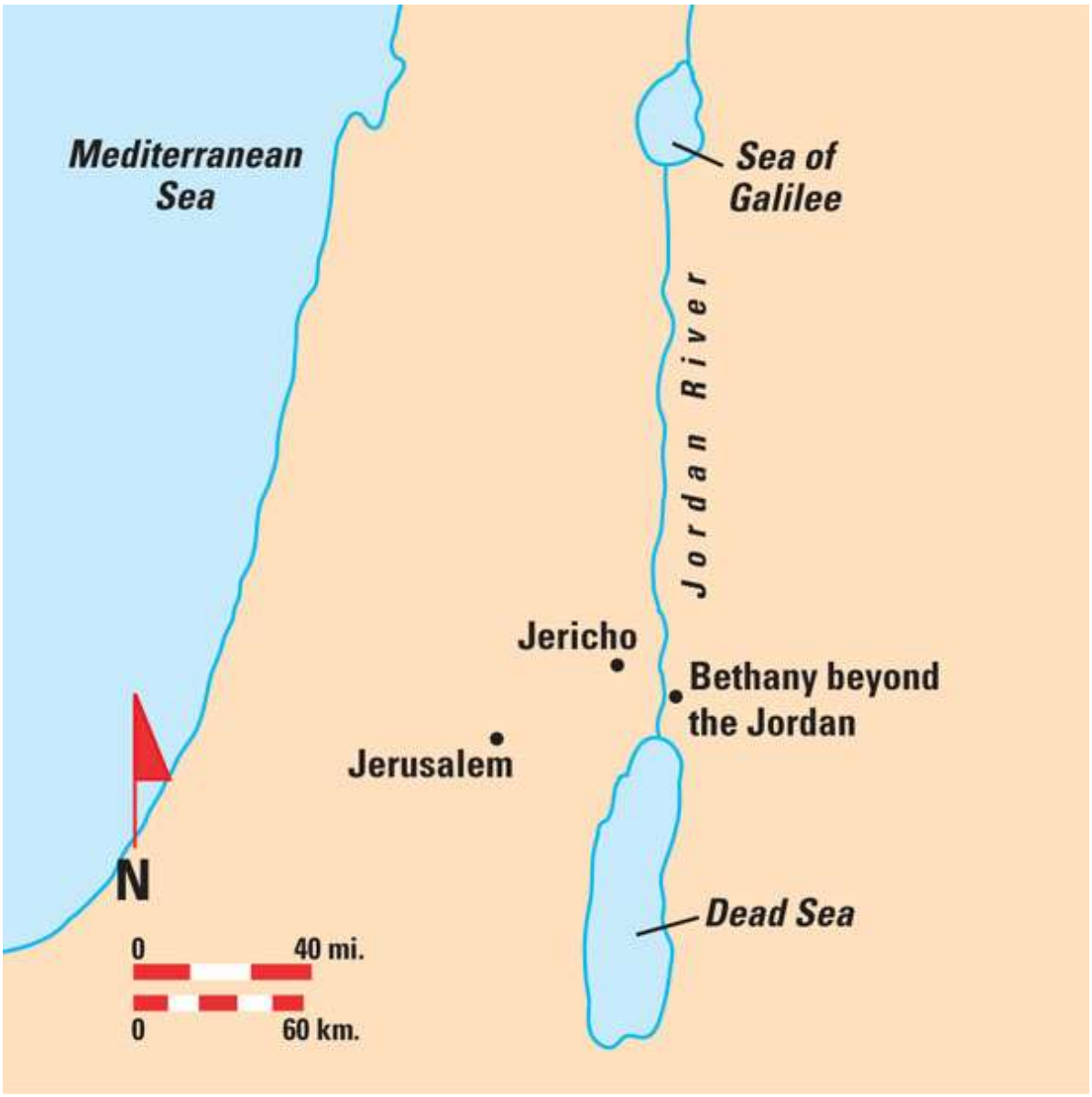


[Source: http://www.netours.com/content/view/255/30/]

More maps and perspectives continued next page…

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This map shows the location of “Bethany beyond the Jordan” on the east bank of the Jordan River. This location, however, is one of two traditions. Another tradition identifies the site on the west side of the river. [Image: *Biblical Archaeology Society*.]



In the *Biblical Archaeology Review* article “Where John Baptized: Bethany beyond the Jordan,” journalist Rami Khouri explains the reason why we do not have a clear idea of the specific location of “Bethany beyond the Jordan” from the ancient sources:

The Synoptic Gospels (Matthew, Mark and Luke) mention Jesus’ baptism, but none of them indicates whether it occurred on the western or eastern shore of the Jordan. However, it seems likely that it would have been on the eastern shore. Jesus was coming from Galilee (again, explicit in Matthew and Mark). The normal route through the Decapolis (a group of ten Roman cities in the region) from Galilee would bypass a hostile Samaria by crossing the Jordan and proceeding south on the eastern side of the river.

[…]

[However,] the famous Madaba map, a partially destroyed sixth-century mosaic map in a church in Madaba, Jordan, seems to locate it west of the Jordan River. I say “seems,” not because there is any

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doubt as to the location west of the river, but because it is not called by the appellation “Bethany beyond the Jordan.” It is called Beth Abara, instead of Bethany. In the third century, the church father Origen, unable to locate the Bethany referred to in the first chapter of the Gospel of John, somewhat arbitrarily suggested emending the text to read “Beth Abara across the Jordan.” Beth Abara means “House of the Crossing,” possibly identifying a ford in the Jordan. A site of that name does appear in the Talmud. Following Origen, Eusebius in his *Onomasticon* (early fourth century) also refers only to this name, spelling it Bethaabara. In Jerome’s *Liber Locorum* (late fourth century) he calls the site Bethabara. Most of the ancient manuscripts, such as the major codices known as Vaticanus and Sinaiticus (fourth–fifth centuries), read Bethany in John 1:28. Nevertheless, Beth Abara apparently caught on and it is used in the Syriac version of the Gospels. And Beth Abara, not Bethany, appears on the Madaba map—on the west side of the Jordan. Beneath the name Beth Abara is a three-line legend telling us that this is the site of “The Baptism of St. John.”

Perhaps the Madaba map mosaicist, who lived east of the Jordan, understood “beyond” the river to mean west of the river—though for the original writer of the Gospel of John, “beyond” the Jordan clearly meant east of the Jordan River.

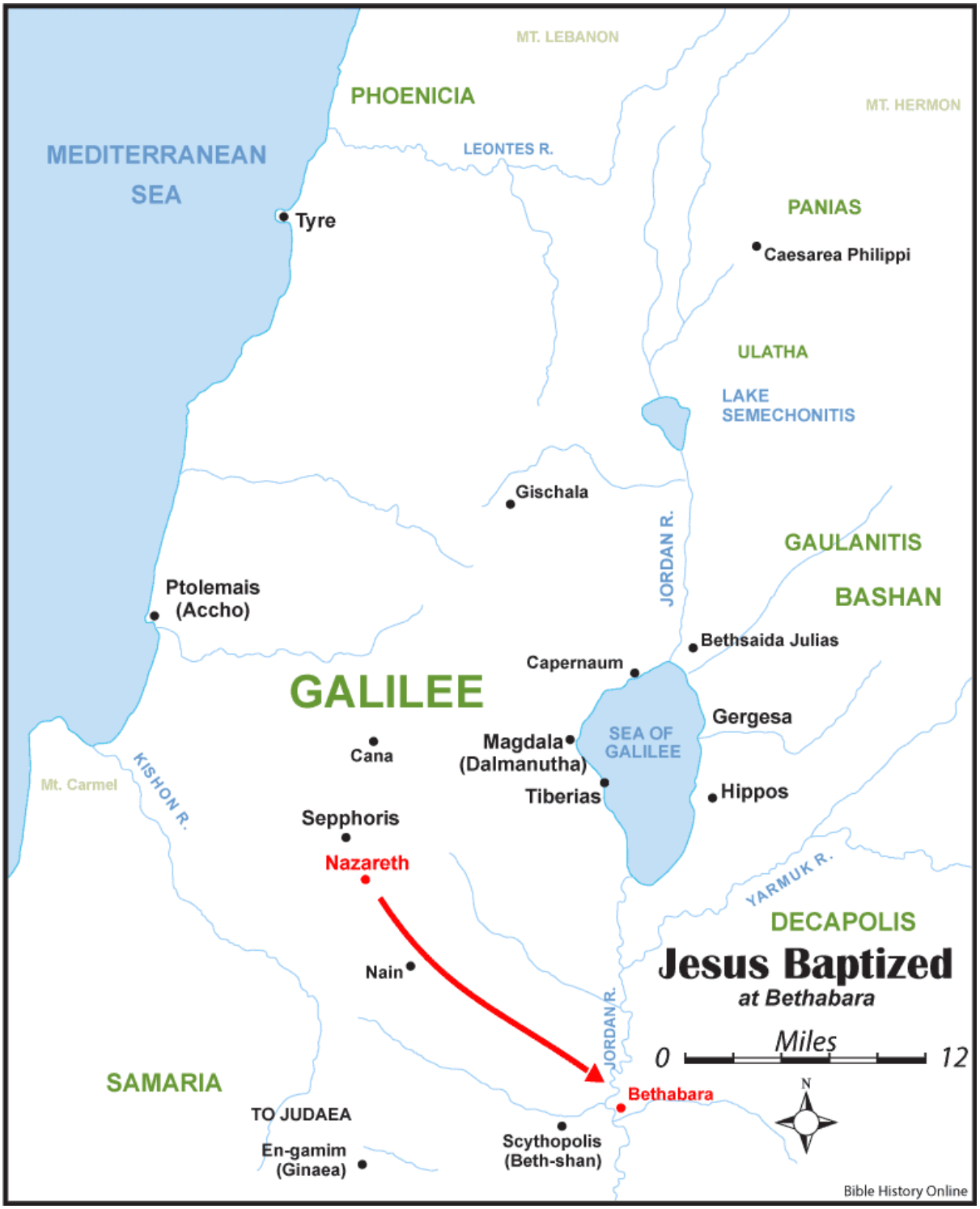
It is important to remember that veneration of the baptismal site of John the Baptist on the east side of the Jordan River—as attested by evidence of churches and the monastery complex at Al-Maghtas—began no earlier than the Byzantine period.

The identification of “Bethany beyond the Jordan”—whether on the west or east side of the Jordan River—“has nothing to do with archaeological reality,” University of North Carolina at Chapel Hill archaeologist Jodi Magness told the *Associated Press*. “We don’t have any sites with evidence or archaeological remains that were continuously venerated from the first century on.”

[Source: https://www.biblicalarchaeology.org/daily/biblical-sites-places/biblical-archaeology-places/baptismal-site-bethany-beyond-the-jordan-added-to-unesco-world-heritage-list/]

More maps and perspectives continued next page…

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Bethabara (house of the ford), a place beyond Jordan, in which according to the Received Text of the New Testament, John was baptizing. Joh 1:28 If this reading be correct, Bethabara is identical with Beth-barah (fords of Abarah) the ancient ford of Jordan on the road to Gilead; or, which seems more likely, with Beth-nimrah, on the east of the river, nearly opposite Jericho. - Smith

[Source: https://www.bible-history.com/new-testament/baptism-of-jesus-bethabara.html]

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V

CHRIST'S LONG FAST IN THE WILDERNESS—SATAN'S FUTILE WILES

A.D. 27. Age 30. *Judea*.

Matthew 4: 1-11; Mark 1: 13; Luke 4, 1-13.

Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. He was there in the wilderness forty days, and was with the wild beasts.

In those days he had nothing to eat. And after he had fasted forty days and forty nights he was hungry.

The tempter came and he said, “If you are the Son of God, command that these stones become bread. But Jesus answered,

“It is written, ‘Man shall not live by bread alone, but by every word that proceeds from the mouth of God.’”

Then the devil brought him to Jerusalem, the holy city, set him on a pinnacle of the temple, and said to Jesus, “If you are the Son of God, throw yourself down from here. For it is written, ‘He shall give his angels charge over you, to protect you and with *their* hands they will support you, so that you will not dash your foot against a stone.’”

Jesus answered saying, “It is written again, ‘You shalt not tempt the Lord your God’.”

Again, up on a high mountain, the devil showed him, in a moment of time, all the kingdoms of the world, and the glory of them, and said to Jesus, “All these things will I give you; all this power and glory, for it has been relinquished to me, and I give it to whomever I wish. If you will fall down and worship me, all shall be yours.”

And Jesus answered,

“Get behind me, Satan; for it is written, ‘You shall worship the Lord your God, and him only you shall serve’.”

Then, when the devil had ended every temptation, he left him, until an opportune time.

And the angels came and waited on Him. 8*

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Footnotes

8:* ***waited:*** ministered to, served, attended, took care of.

Extra Note 1:

The Temptations of Jesus in the Synoptic Gospels:

The temptations that Jesus faced in the desert just after being baptized are mentioned only briefly in Mark's Gospel (and not at all in John's Gospel). According to the accounts in other two Gospels, the devil confronted Jesus with the same three temptations, but in a different order, which shows the slightly different emphases of Matthew and Luke, respectively.

.	Mark 1:12-13	Matthew 4:1-11	Luke 4:1-13
Intro	12 And the Spirit immediately drove him out into the wilderness. 13 He was in the wilderness forty days, tempted by Satan; and he was with the wild beasts...	1 Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. 2 He fasted forty days and forty nights, and afterwards he was famished.	1 Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the wilderness, 2 where for forty days he was tempted by the devil. He ate nothing at all during those days, and when they were over, he was famished.
Tempt #1	x	3 The tempter came and said to him, "*If you are the Son of God*, **command these stones to become loaves of bread**." 4 But he answered, "It is written, 'One does not live by bread alone, but by every word that comes from the mouth of God.' " (cf. Deut 8:3cd)	3 The devil said to him, "*If you are the Son of God*, **command this stone to become a loaf of bread**." 4 Jesus answered him, "It is written, 'One does not live by bread alone.' " (cf. Deut 8:3c)
Tempt #2	x	5 Then the devil took him to the holy city and placed him on the **pinnacle of the temple**, 6 saying to him, "*If you are the Son of God*, **throw yourself down**; for it is written, 'He will command his angels concerning you,' and 'On their hands they will bear you up, so that you will not dash your foot against a stone.' " (cf. Ps 91:11-12) 7 Jesus said to him, "Again it is written, 'Do not put the Lord your God to the test.' " (cf. Deut 6:16)	5 Then the devil led him up and showed him in an instant **all the kingdoms of the world**. 6 And the devil said to him, "To you I will give their glory and all this authority; for it has been given over to me, and I give it to anyone I please. 7 If you, then, will **worship me**, it will all be yours." 8 Jesus answered him, "It is written, 'Worship the Lord your God, and serve only him.'" (cf. Deut 6:13)
Tempt #3	x	8 Again, the devil took him to a very high mountain and showed him **all the kingdoms of the world** and their splendor; 9 and he said to him, "All these I will give you, if you will **fall down and worship me**." 10 Jesus said to him, "Away with you, Satan! for it is written, 'Worship the Lord your God, and serve only him.'" (cf. Deut 6:13)	9 Then the devil took him to Jerusalem, and placed him on the **pinnacle of the temple**, saying to him, "*If you are the Son of God*, **throw yourself down from here**, 10 for it is written, 'He will command his angels concerning you, to protect you,' 11 and 'On their hands they will bear you up, so that you will not dash your foot against a stone.' " (cf. Ps 91:11-12) 12 Jesus answered him, "It is said, 'Do not put the Lord your God to the test.' " (cf. Deut 6:16)
End	13d - and the angels waited on him.	11 Then the devil left him, and suddenly angels came and waited on him.	13 When the devil had finished every test, he departed from him *until an opportune time*.

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COMMENTS:



1. **Biblical Terminology:** The Greek verb **peirazw** (used 38 times in the NT) is sometimes translated "to tempt" (or passive: "to be tempted"), while at other times it is translated "to test" or "to try" (or "to be tested" or "to be tried"). Similarly, the noun **peirasmoV** (used 21 times in the NT) is variously translated "temptation," "testing," or "trial." The related verb **ekpeirazw** (used only 4 times, in Matt 4:7; Luke 4:12; 10:25; and 1 Cor 10:9) is usually translated "to test" or "to put to the test."
2. **Literary Context:** In all three Synoptic Gospels, the temptations of Jesus in the wilderness occur just before he begins his public ministry and immediately after his baptism in the Jordan river, when the Holy Spirit had descended upon Jesus "like a dove" and a voice from heaven was heard to say, "You are my Son, the Beloved; with you I am well pleased" (Mark 1:9-11; par. Matt 3:13-17; Luke 3:21-22).
3. **The Holy Spirit and the Devil/Satan:** All three Synoptics indicate that Jesus was "driven" or "led by the Spirit" into the wilderness in order to be tested/tempted by the devil. Thus, Jesus is not alone; the Holy Spirit is with him to help him resist the temptations he must face. Jesus is not running away from God, nor has God abandoned him. On the other hand, God and/or the Holy Spirit are not doing the testing/tempting (cf. James 1:13). Rather, the one who confronts Jesus is the supreme personification of evil, referred variously as the devil (diaboloV), or the tempter (peirazwn), or Satan (SatanaV).
4. **Fasting:** Contrary to what we might assume, *Mark's* Gospel does *not* mention anything about Jesus fasting while he was in the wilderness; only Matthew and Luke say that Jesus fasted for forty days (Matthew adds "and forty nights," while Luke emphasizes that "he ate nothing at all").
5. **Forty Days:** This temporal indication does not need to be taken literalistically (as if it were exactly 40 days, not 39 nor 41); rather, the number forty symbolically means "a long time," and alludes to other biblical events that are said to have taken either forty days or even forty years.
6. **Use of Scripture:** Jesus responds to each of the devil's temptations by quoting a passage from Scripture, specifically the Book of Deuteronomy (part of the "Torah" or "Instructions/Law" that God gave the ancient Israelites through Moses), thereby showing Jesus' reliance upon and adherance to the Word of God. Only in the temptation at the Jerusalem Temple (second in Matthew, third in Luke) does the devil also quote scripture in an attempt to persuade Jesus, but to no avail.
7. **The Main Temptation that Jesus Faced:** In two of the three specific temptations that Jesus faces, the devil begins by saying, "***If*** *you are the Son of God*..." Recalling that Jesus' experience in the wilderness occurs immediately after his baptism, where the voice from heaven proclaimed, "You are my beloved Son...," we come to see that *the devil's primary objective is to get Jesus to doubt or deny his identity, that he is truly the Son of God!*

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8. **Differing Emphases in Matthew and Luke:** The *last* temptation in ***Matthew's*** account is that Jesus could receive supreme political power ("all the kingdoms of the world and their splendor"), if only he worshipped Satan rather than God. This clearly connects with the emphases throughout Matthew's Gospel on the "Kingdom of Heaven" and on Jesus as the true "King of the Jews." In contrast, the *last* of the three temptations in ***Luke's*** version takes place at the Temple of Jerusalem, the same location where Luke's Gospel both begins and ends (cf. 1:5-25 and 24:50-53). Click here for larger images of **Jerome Nadal's** depictions of the First Temptation and the Second and Third Temptations, as depicted at right.



9. **Luke's conclusion:** Whereas Matthew concludes his account by saying that "the devil left him [Jesus]," Luke adds "*until an opportune time*," thereby implying that the devil will return again later in the story, which he indeed does, not only entering into Judas (22:3) and testing Peter (22:31), but also testing Jesus once again at Gethsemane (22:39-46; cf. 22:28).
10. **Satan in Mark's Gospel:** Although Mark does not narrate the three temptations in the wilderness that are well known from Matthew and Luke, Jesus struggles against Satan throughout Mark's Gospel, as seen especially in his exorcisms (casting out demons or unclean/evil spirits; 1:23-28, 32-34, 39; 3:11; 5:1-20; 7:24-30; 9:14-29) and in some controversies with human opponents (3:22-27; cf. 8:33). Jesus also involves his disciples in this struggle against Satan by giving them authority to perform exorcisms (3:15; 6:7, 13).
11. **Other "Temptations" of Jesus:** Elsewhere in the Synoptics, Jesus is "tested" by people who demand that he show them "a sign from heaven" (Mark 8:11; par. Matt 16:1; Luke 11:16), by some Pharisees who question him about the Mosaic law of divorce (Mark 10:2; Matt 19:3), or about paying taxes to Ceasar (Mark 12:15; Matt 22:18), or about which commandment of the Mosaic law is the greatest (Matt 22:35), and by a lawyer, who asks him, "What must I do to inherit eternal life?" (Luke 10:25). In all these passages, the NT uses forms of the words peirazw, ekpeirazw, or peirasmoV.
12. **"Temptations" of Jesus' Disciples in the Synoptics:** In the Lord's Prayer, Jesus teaches his disciples to pray to God, "Do not bring us to the time of trial" (eiV peirasmon; Matt 6:13; Luke 11:4); and at Gethsemane, Jesus tells his closest disciples to pray "that you may not come into the time of trial" (eiV peirasmon; Mark 14:38; Matt 26:41; Luke 22:40, 46).

The Devil or Satan in the Gospel according to John:

Although the Fourth Gospel (John) does not tell us of Jesus being tempted or tested by Satan at the beginning of his public ministry, Jesus does face various conflicts with Satan throughout the narrative. Moreover, in John's Gospel Jesus' opponents several times accuse him of being possessed by Satan (cf. Mark 3:22-27 & par.).

- **6:70-71** - Jesus asks his disciples, "Did I not choose you twelve? Yet is not one of you **a devil**?" (referring to Judas Iscariot, who will later betray him).
- **7:20** - When Jesus plainly tells his opponents that some of them want to kill him, they reply, "**You are possessed**! Who is trying to kill you?"
- **8:44, 48-49, 52** - In a highly polemical exchange with some of his opponents, Jesus says, "You belong to **your father the devil** and you willingly carry out your father's desires. He was a **murderer** from the beginning and does not stand in truth, because there is no truth in him.

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When he tells a lie, he speaks in character, because **he is a liar and the father of lies**..." In response, his opponents say, "Are we not right in saying that you are a Samaritan and are **possessed**?" Jesus answered, "I am not **possessed**; I honor my Father, but you dishonor me..." (So) the Jews said to him, "Now we are sure that you are **possessed**..."

- **10:19-21** - When Jesus again speaks of his intimate relationship with his Father in heaven, the Jews have various opinions and reactions, including wondering whether Jesus himself is possessed by demons: "Many of them said, 'He is **possessed** and out of his mind; why listen to him?' Others said, 'These are ***not*** the words of one **possessed**; surely a **demon** cannot open the eyes of the blind, can he?' "
- **13:2, 27-30** - At the beginning of the Last Supper, the evangelist tells us, "The **devil** had already induced Judas, son of Simon the Iscariot, to hand him over..." Slightly later during that supper, **Satan** enters into Judas, who then goes to the chief priests to betray Jesus.

"Temptations" mentioned in other New Testament Writings:

- On several occasions various **apostles** warn that one must not put God, or Christ, or the Spirit of the Lord "to the test" (Acts 5:9; 15:10; 1 Cor 10:9; cf. Heb 3:8-9).
- The Letter to the **Hebrews** not only recalls how Jesus "was tested by what he suffered" and thus "he is able to help those who are being tested" (Heb 2:18), but also emphasizes that Jesus "in every respect has been tested as we are, yet without sin" (4:15), just as Abraham also was "put to the test" when asked to sacrifice his son, Isaac (11:17).
- **Paul** assures the Christians in Corinth that God will faithfully stand by them throughout their trials: "No testing has overtaken you that is not common to everyone. God is faithful, and he will not let you be tested beyond your strength, but with the testing he will also provide the way out so that you may be able to endure it" (1 Cor 10:13).
- The Letter of **James** commends Christians who endure temptations and trials of any kind, and emphasizes that temptations do not come from God, but rather from one's own evil desires (James 1:12-14).
- Christians are sometimes even told to "test yourselves" (2 Cor 13:5) or to "test those who claim to be apostles" to see if they are living the faith properly (Rev 2:2).
- Temptations/Testings faced by various Christians in the past, present, or future are mentioned in several **other NT writings** (see Acts 20:19; 1 Cor 7:5; Gal 4:14; 6:1; 1 Thess 3:5; 1 Tim 6:9; 1 Peter 1:6; 4:12; 2 Peter 2:9; Rev 2:10; 3:10).

[Source: http://catholic-resources.org/Bible/Temptations.htm]

Alternate View:

The Temptations of Our Lord

It is well known that the order of the temptations in Matthew is not the same as in Luke. Commentators and Harmonizers assume that the one is right and the other is wrong; and proceed to change the order of one in order to make it agree with the other. But an examination of the combined accounts, giving due weight to the words and expressions used, will explain all the differences, and show that both Gospels are absolutely correct; while the differences are caused by the three temptations being repeated by the devil in a different order, thus making six instead of three.

Mark and Luke agree in stating that the temptations continued all the forty days (Mark 1:13, Luke 4:2); they are described as follows:

1. (Luke 4:3,4) "The devil (*ho diabolos*) said to Him, "Speak to this stone (*to litho touto*) that it become a loaf (*artos*)." This appears to be the first temptation: and there is no reason whatever why it should not have been repeated in another form; for it is nowhere stated that there were three, and only three, temptations.

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2. (Luke 4:5-8) "And the devil, conducting (*anagagon*) Him, shewed to Him all the kingdoms of the habitable world, or land (Gr. *oikoumene*), in a moment of time." Nothing is said about "an exceeding high mountain".

   The devil claims to possess the right to the kingdoms of the world, and the Lord does not dispute it. Satan says: "To Thee will I give this authority (*exousia*) and all their glory, for to me it has been delivered, and to whomsoever I wish I give it. Therefore, if Thou wilt worship before me, all shall be Thine."

   Nothing is said here about "*falling down*", as in Matthew. Here only "authority" is offered; for all the critical Greek texts read "*pasa*" (not "*panta*") fem. to agree with *exousia*.

   The Lord did not say, "Get thee hence" (as in Matthew 4:10), but "Get thee behind Me", which was a very different thing. Satan did not depart then, any more than Peter did when the same was said to him (Matthew 16:23).

3. (Luke 4:9-12) "And he conducted (*egagen*) Him to Jerusalem, and set Him upon the wing of the temple, and said to Him, 'If Thou art the Son of God, cast Thyself down hence, for it is written, that to His angels He will give charge concerning Thee, to keep thee (*tou diaphulaxai se*)'", etc.

   There is nothing said about this "*keeping thee*" in Matthew; moreover, it is stated that having finished every form of temptation, "he departed from Him for a season". Note that the devil departed (*apeste*) of his own accord in Luke 4:13, while in Matthew the Lord summarily dismissed him and commanded him to be gone (Matthew 4:10).

4. (Matthew 4:3-4) After the "season" (referred to in Luke 4:13), and on another occasion therefore, "he who was tempting Him (*ho peirazon*), having come (*proselthon*), said, If Thou are the Son of God, say that these stones become loaves (*artoi*)". Not "this stone", or "a loaf" (*artos*), as in Luke 4:3. Moreover he is not plainly called "the devil", as in Luke 4:3, but is spoken of as the one who had already been named as tempting Him (*ho peirazon*); and as "having come" (*proselthon*); not as simply speaking as being then present.

5. (Matthew 4:5-7) "Then (*tote*)" -- in strict succession to the preceding temptation of the "stones" and the "loaves" -- "Then the devil taketh (*paralambanei*) Him unto the holy city, and setteth Him upon the wing of the temple", &c. Nothing is said here about the angels being charged to "keep" Him (as in Luke 4:10); nor is there any reason why any of these three forms of temptation should not have been repeated, under other circumstances and conditions.

6. (Matthew 4:8-10) Here it is plainly stated that the second temptation (Luke 4:5-8) was repeated: for "**Again** the devil taketh Him unto an exceedingly high mountain, and sheweth to Him all the kingdoms of the world (*kosmos*, not *oikoumene*, as in Luke 4:5), and their glory, and said to Him, All these things," (not "all this authority", as in Luke 4:6)", will I give to Thee if, *falling down*, Thou wilt worship me". Here, in this last temptation, the climax is reached. It was direct worship. Nothing is said in Luke about *falling down*. Here it is boldly and plainly said, "Worship me." This was the crisis. There was no departing of satan's own accord here. The moment had come to end all these temptations by the Lord Himself. "Go! Said the Lord (*hupage*), Get thee hence, Satan ... Then the devil leaveth (*aphiesin*) Him, and behold, angels came and ministered to Him".

This angelic ministry marked the end. There is no such ministry mentioned at the end of the third temptation in Luke 4:3-12; for then Satan "departed" of his own accord, returning (in Matthew 4:3) after "a season" (Luke 4:13). True, the Lord had said "Get thee behind Me, Satan" (Luke 4:8); but He did not, then, summarily dismiss him, nor did Satan depart: he continued with his third temptation, not departing till after the third had been completed.

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We thus conclude that, while there were temptations continuous during the whole of the forty days (Mark 1:13, Luke 4:2), they culminated in six direct assaults on the Son of man, in three different forms; each form being repeated on two separate occasions, and under different circumstances, *but not in the same order*.

This accords with all the variations of the words used, explains the different order of events in the two Gospels and satisfies all the conditions demanded by the sacred text.

The two different orders in Matthew and Luke do not arise from a "mistake" in one or the other, so that one may be considered correct and the other incorrect; they arise from the punctilious accuracy of the Divine record in describing the true and correct order in which Satan varied the six temptations; for which variation, he alone, and neither of the Evangelists, is responsible.

[Source: http://www.ecclesia.org/truth/gospels.html]

***See also*: Jesus: Son of God, Son of Man**

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VI

JOHN ANSWERS THE PRIESTS—"BEHOLD THE LAMB OF GOD"—JESUS HAILS ANDREW, SIMON, PHILIP, AND NATHANAEL

A.D. 27 Age 30. *Bethabara* 9^ [Bethany]

John 1: 19-20 . . . 22-29 . . . 37-51.

John, when the Jews sent priests and Levites from Jerusalem to ask him, “Who are you?”, confessed, “I am not the Christ... I *am* the voice of one crying in the wilderness, ‘Make straight the way of the Lord.’”

They asked him, “Why do you baptize then, if you are not the Christ?

John answered, “I baptize with water, but there stands one among you whom you do not know. It is he who, coming after me, is preferred before me, whose sandal strap I am not worthy to unloose. [see Extra Note 1]

These things happened in Bethabara 9^ [Bethany] across the Jordan, where John was baptizing.

The next day John stood with two of his disciples. And looking upon Jesus as he walked, he said, “Behold the Lamb of God, who takes away the sin of the world!”

The two disciples heard John speak, and they followed Jesus. Then Jesus turned, and seeing them following, said to them, “What do you seek?”

They answered, Rabbi (which is to say when translated, Master), where are you staying? Jesus said to them, “Come and see.” [see Extra Note 2]

They came and saw where he was staying, and remained with him that day (now it was about the tenth hour). One of the two was Andrew, Simon Peter's 19:‡ brother. He first found Simon, and said to him, “We have found the Messiah.” 9* [see Extra Note 3]

Andrew brought Simon to Jesus. And when Jesus looked at Simon, he said,

“You are Simon the son of Jonah: you will be called Cephas.”

Cephas is, by interpretation, ‘A Stone’. 9†

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The day following, Jesus wanted to go to Galilee, and he found Philip: he was from Bethsaida, the city of Andrew and Simon Peter. And Jesus said to Philip, “Follow me.”

Philip found Nathanael, and said to him, “We have the one whom Moses wrote about in the law (and so did the prophets): Jesus of Nazareth, the son of Joseph. And Nathanael said, “Can there any good thing that comes out of Nazareth?” Philip said, “Come and see.”

Jesus saw Nathanael coming toward him, and said about him: “Here is a true Israelite; no deceit is in him.”

Nathanael said, “How do you know me?” Jesus answered, “Before Philip called you, when you were under the fig tree, I saw you.”

Nathanael answered, “Master, you are the Son of God; you are the King of Israel.”

Jesus said, “Because I said to you, ‘I saw you under the fig tree’, do you believe? You will see greater things than these.” Then he continued, “I assure you, you will see heaven open, and the angels of God ascending and descending on the Son of man.” [see Extra Note 5]

Footnotes

9:^ "Bethany" (according to nearly all the best and most ancient manuscripts); not the Bethany of Lazarus, but another of the same name, and distinguished from it as lying "beyond Jordan," on the east. [See also Extra Note 4 below] (see also Chapter XLVII)

19:‡ See also Chapter XII for parallel reporting of Jesus meeting Simon Peter and Andrew for the first time. See Footnote 9:† for why Simon is also called Simon Peter or just Peter in the Bible.

9:* ". . . which is, being interpreted, the Christ."

9:† The Revised Version has it: ". . . which is by interpretation, Peter." The HSBEC says, “(which means ‘Rock’)”. The NASB and NET say, “(which is translated ‘Peter’)”. The ESV and NLT say, “(which means ‘Peter’)”.

Both words, Peter (from Greek) and Cephas (from Aramaic), have the meaning, rock, stone. **NET**

NET Bible Note sn 104: The change of name from Simon to Cephas is indicative of the future role he will play. Only John among the gospel writers gives the Greek transliteration (Κηφᾶς, Kēphas) of Simon's new name, Qephâ (which is Galilean Aramaic). Neither Πέτρος (Petros) in Greek nor Qephâ in Aramaic is a normal proper name; it is more like a nickname.

At Caesarea Philippi, Jesus made a play on words using the nickname (Matthew 16:18).
(See Chapter XL)

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Jesus has the same reason as God renamed Abram to Abraham, and Sarai to Sarah. He did this to identify the person's spiritual transformation.

The key to understand this is in the meaning of 'Simon' and 'Peter' name. Simon (Simeon in Hebrew) have meaning "The one whom hears (Word of God)", and Peter (Chepas in Hebrew) means "a rock". The name changes is to underline the transformation of the person whom hears words of God to a spiritual rock.

Source: https://effendy-arifin.medium.com/why-was-simons-name-changed-to-peter-cc7bfa19bcc2

Simon Peter Timeline in Bible History:
https://totallyhistory.com/biblical-history/simon-peter-the-apostle/

Extra Note 1:
Slaves carried their master's sandals (the one servile activity that was too demeaning for rabbis' disciples to duplicate); John claims that he is not worthy to be even Christ's slave. Prophets were often called God's servants in the Old Testament (e.g., 2Ki 18:12; 19:34; 20:6; 24:2; Je 35:15; 44:4). [Source: IVP Bible Background Commentary, 2nd Ed.]

Extra Note 2:
Rabbi (Aramaic) = My Master (term of respect) -- did NOT, at this time, refer specifically (as it came to do later) to one who had been trained in the rabbinical schools. *Rabbi* shows their serious intentions in following him. [Source: New Bible Commentary]

Note: It is also translated as "teacher" in the Greek (*didaskolas*). *Ref:* *Teacher and Rabbi in the NT Period, by Mare, Grace Theological Journal 11.3 (1970) 11-21*
Online reference: *"Study Shows Jesus as Rabbi*", by Blizzard and Bivin, http://www.biblescholars.org/2013/05/study-shows-jesus-as-rabbi.html

Extra Note 3:
The tenth hour: It may be wondered why in (v 39) *the tenth hour* is mentioned.

If John was using the normal Jewish method of reckoning, the hour would have been late afternoon (4 p.m.) and a stay until the end of the day is implied. [Source: New Bible Commentary]
The hour is mentioned to show why they stayed out the day with Jesus — because little of it remained. [Source: Jamieson, Fausset and Brown commentary]

If the Romon method of reckoning time was used, then we are talking mid-morning (10 a.m.), which would allow plenty of time for the disciples staying with Jesus the rest of the day.

For detailed discussion of this and other occurences of the "hour" in the Gospels – for which there are debates and potential contradictions, depending on conclusions drawn -- *see in the Appendix*:

The "Hour" in the Gospels: Jewish, Roman or Other Time-Telling Method?.

Extra Note 4:
Many witnesses ([^{2} א] C ^{2} K T Ψ ^{c} 083 *f* $^{1, 13}$ 33 *pm* sa Or) read Βηθαβαρᾷ (*Bēthabara* , "Bethabara") instead of Βηθανίᾳ (*Bēthania* , "Bethany"). But the reading Βηθανίᾳ is strongly supported by {P $^{66, 75}$ A B C* L W ^{s} Δ Θ Ψ * 565 579 700 1241 1424 *pm* latt bo as well as several fathers}. Since there is no known Bethany "beyond the Jordan," it is likely that the name would have been changed to a more etymologically edifying one (Origen mistakenly thought the name Bethabara meant "house of preparation" and for this reason was appropriate in this context; see *TCGNT* 171for discussion). On the other hand, both since Origen's understanding of the Semitic etymology of Bethabara was

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incorrect, and because Bethany was at least a well-known location in Palestine, mentioned in the Gospels about a dozen times, one has to wonder whether scribes replaced Βηθαβαρᾶ with Βηθανίᾳ . However, if Origen's understanding of the etymology of the name was representative, scribes may have altered the text in the direction of Bethabara. And even if most scribes were unfamiliar with what the name might signify, that a reading which did not contradict the Gospels' statements of a Bethany near Jerusalem was already at hand may have been sufficient reason for them to adopt Bethabara. Further, in light of the very strong testimony for Βηθανίᾳ, this reading [of Bethany] should be regarded as authentic.
[Source: NET Bible note]

See http://www.sacred-destinations.com/jordan/bethany-baptism-site (see also XLVII in book)
http://www.netours.com/content/view/255/30/
(see also appendix)

"Beyond the Jordan" means Perea, one of the territories controlled by Herod Antipas. Because Josephus tells us that John was later imprisoned in the fortress Machaerus in the same region (Josephus, *Jewish Antiquities* 18.116-119), it makes sense that this is where he ministers and is later arrested. [Source: IVP Bible Background Commentary, 2nd Ed.]

Extra Note 5:
Son of man. Jesus' most common title for himself, used 81 times in the Gospels (13 times in John) and never used by anyone but Jesus there. Elsewhere it is used by Stephen (Acts 7:56) and in John's vision (Revelation 1:13). In Daniel 7:13-14 the Son of Man is pictured as a heavenly figure who in the end times is entrusted by God with authority, glory and sovereign power. That Jesus considered "Son of Man" to be a Messianic title is evident by his use of it here in juxtaposition to Peter's use of "Christ" (Mark 10:29). [NIV '08 Study Bible Notes]
Son of man — A name that Yeshua commonly uses to refer to Himself. It comes from Daniel 7:13-14, in which the "Son of Man" is given all authority. This name sometimes emphasizes Yeshua's humanity and sometimes His deity. In Hebrew, this title reads *Ben-ha-Adam*. (Matthew 9:6; Mark 9:31; Luke 21:36; John 6:27)

The encounter between Jesus and Nathanael is most instructive. First, we note the high opinion that Jesus expressed of him (John 1:47). The thought of *an Israelite in whom there is nothing false* may have been prompted by the story of Jacob, who is clearly in mind in v 51. Secondly, we note his inquiring mind — *How do you know me?* There is here an element of surprise which suggests that Nathanael had not previously met Jesus. Thirdly, we note the foreknowledge of Jesus, which must have greatly impressed Nathanael. There is no certain way of knowing what Nathanael was doing under the fig-tree, but the main point here is the more than ordinary insight of Jesus, which was clearly recognized by Nathanael. His response was far-reaching. Not only did he recognize Jesus as *Rabbi,* but also as *Son of God* and *King of Israel.* Again, even at this early stage, there was an understanding of Jesus as Son of God, however rudimentary. John has brought out the initial references to the divine Sonship of Jesus in the prologue to the very core of the emerging ministry of Jesus. The *greater things* of v 50 are explained by v 51, which speaks of the development of spiritual vision. The idea of seeing angels ascending and descending on the Son of Man seems to be an echo from the story of Jacob (Genesis 28:12). The meaning of the statement is that heaven is now opened for continuous communication with people, the representative of whom is Christ himself under the title *Son of Man.* It is remarkable that this title is substituted for Nathanael's *Son of God,* for this shows that the human aspect of Jesus is as important as the divine.
[Source: New Bible Commentary]

The opening of the heavens indicated a major revelation (e.g., Ezekial 1:1). Jesus' words allude to Genesis 28:12: Jesus is the new way between heaven and earth (Jacob's ladder) on whom angels ascend and descend; like Jacob of old, this "genuine Israelite" Nathanael (John 1:47) would receive this new revelation. [Source: IVP Bible Background Commentary, 2nd Ed.]

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Titles of Christ	
Son of Man	(Mt 8:20; Mk 8:31; Lk 6:22; Jn 1:51)
Son of God	(Mt 27:43; Mk 3:11; Lk 1:35; Jn 1:34)
Christ/Messiah	(Mt 23:10; Mk 8:29 Lk 4:41; Jn 4:25
Teacher	(Mt 26:18; Jn 13:13-14)
Master	(Lk 5:5; 8:24-25; 17:13)
Lord	(Mk 5:19; Jn 20:28)
Savior	(Lk 2:11; Jn 4:42)

[Source: Ryrie Study Bible]

***See also*: The 12 Disciples (or Apostles) of Jesus Christ in the APPENDIX**

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VII

JESUS' MOTHER AND THE WATER CHANGED TO WINE—HE DRIVES THE MONEYMAKERS FROM THE TEMPLE—TEMPLE OF THE BODY

A.D. 27. Age 30. *Cana*. *Jerusalem*.

John 2: 1-9, 12-16, 18-21.

On the third day, there was a wedding in Cana of Galilee. Both Jesus and his disciples were invited to the marriage; and the mother of Jesus was there.

When they ran out of wine, Jesus' mother told him, "They have no wine."

Jesus replied, "Woman, what does your concern have to do with me? My hour has not yet come."

His mother said to the servants, "Whatsoever he says to you, do *it*."

Now six stone waterpots had been set there for Jewish purification. Each holding twenty or thirty gallons.

Jesus said, "Fill the waterpots with water."

They filled them to the brim, and he said, "Draw *some* out now, and take it to the master of the feast.

And they took *it*. When the master of the feast tasted the water, it had turned to good wine!

In this first miracle he revealed his glory, and his disciples believed him.

After this Jesus went to Capernaum, with his mother and brothers, and his disciples; and they did not stay there many days.

Now the Passover of the Jews was at hand, and Jesus went up to Jerusalem.

11* He found in the temple those that sold oxen and sheep and doves; and the changers of money sitting doing business. When he had made a scourge of small cords, he drove them all out of the temple, with the sheep and the oxen; poured out the changers' money, and overturned the tables; and he said to those who sold doves, "Take these things away! Do not make my Father's house a house of merchandise!"

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So the Jews responded to Jesus, “What sign do you show to us, since you do these things?” He answered, “Destroy this temple, and in three days I will raise it up.” 11†

Then the Jews said, “It has taken forty-six years to build this temple, and you will raise it up in three days?”

But Jesus was speaking of the temple of his body.

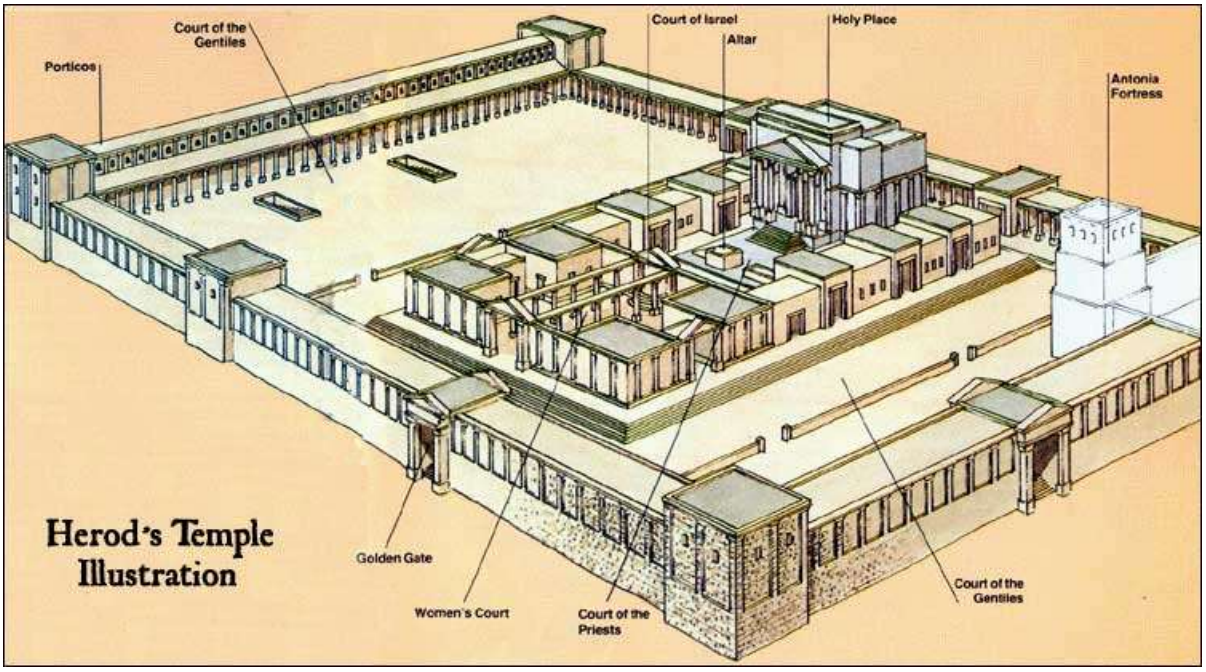
Footnotes

11:* John 2:14-16. Matthew and Mark tell of a similar encounter (turn to Chapter LXV of this book).

See also: **How Many Times Did Jesus Cleanse the Temple?** In the Appendix.

11:† Symbolism: For other examples turn to XXXVI and XLV in this book.

Extra Note: ceremonial purification = ceremonial washing



See also “Herod’s Temple” in the Appendix

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VIII

NIGHTTIME VISIT OF NICODEMUS—CHRIST ENLIGHTENS HIM

April, A.D. 27 Age 30. *Jerusalem*.

John 3: 1-21.

A man of the Pharisees, named Nicodemus, a ruler of the Jews, came to Jesus by night, and said to him, Master, we know that you are a teacher who has come from God; for no man can do these miracles that you do, unless God is with him.

Jesus answered, “Truly, truly, I say to you, unless a man is born again, he cannot see the kingdom of God.” [see Extra Note 1]

Nicodemus said to him, “How can a man be born when he is old?”

Jesus answered, “Truly, truly, I say unto you, except a man is born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh: and that which is born of the Spirit is spirit.

“Marvel not that I said to you, ‘You must be born again.’

“The wind blows wherever it will, and you hear the sound it makes, but cannot tell where it comes from and where it goes. So it is with everyone who is born of the Spirit.”

Nicodemus said, “How can these things be?”

Jesus answered, “Are you a teacher of Israel, and do not know not these things? Truly, truly, I say to you, we speak what we do know, and testify what we have seen; and you do not receive our witness.

“If I have told you earthly things, and do not believe, how will you believe if I tell you heavenly things? No man has ascended up to heaven, but he who came down from heaven, *that is,* the Son of man who is in heaven.

“Just as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believes in him should not perish, but have eternal life.

“For God so loved the world that he gave his only begotten Son, that whosoever believes in him should not perish, but have everlasting life. For God did not send his Son into the world to condemn the world; but that the world through him might be saved. He who believes in him is not condemned; but he does not believe is

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condemned already, because he has not believed in the name of the only begotten Son of God.

"And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil. For every one doing evil hates the light and does not come to the light, lest his deeds should be exposed. But he who does the truth comes to the light, that his deeds may be made clearly seen, that they have been done in God." 12.*

(Skip to next chapter, IX)

Footnotes

12:* Nicodemus appears again in the story (in Chapter LXXXVII).

Extra Note 1:

Truly = Verily = Most Assuredly = I tell you the Solemn Truth = **Amen** ("So be it", "Yes, I agree")

What does Jesus mean when He says, "Verily, verily" (or "Truly, truly," or "Amen, Amen") in the gospels?

Answer: At various times in the gospels, Jesus introduces a statement using phrases such as "Verily, I say" or "Truly, I say this to you." In the Gospel of John, Jesus frequently uses the phrase "Truly, truly" (ESV) or "Verily, verily" (KJV) or "Very truly" (NIV). These expressions all use [are translations of, or in the case of "amen" are transliterations of] the Greek word *amēn*, taken directly from the Hebrew word *ā'mēn*. This word has different implications depending on how and where it is used. Jesus' application of the term is noticeably different from prior uses.

In modern use, the word *amen* is typically used at the end of a prayer. It may also be spoken to show agreement with some statement or idea. This is slightly different from, but closely related to, the original use of the term as seen in the Old Testament. The Hebrew word *ā'mēn* literally means "so be it." The term is an expression of complete and total agreement. In passages such as 1 Chronicles 16:36 or Deuteronomy 27:15–26, this is how the term is used. Placing the word *amen* at the end of a statement is a way of accepting, agreeing, or endorsing what came before.

Jesus, however, was fond of saying, "Amen," *before* making a statement or giving a message. When used in this way, the word *amen* has slightly different implications. Leading off with *amen* not only implies that what follows is true but also that the person making the statement has firsthand knowledge and authority about it. Saying, "Verily, verily," before making a statement is a strong claim to truth, presented from an almost audacious attitude. Speaking on worldly or secular matters, saying, "Verily, verily," would imply that what follows is that person's own original idea.

So, when Jesus leads off with the words *verily, verily* in verses such as Matthew 18:3, Mark 3:28, Luke 23:43, and John 8:51, He is not merely saying, "Believe me, this is true." He is actually saying, "I know this is true *firsthand*." Since many of these comments are on heavenly, spiritual, or godly issues, Jesus' use of *verily, verily* is part of His consistent claim of divinity. Jesus is not merely aware

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of these truths: He is the One who originated them!

The disciples and others listening to Jesus' words would have understood His use of these phrases in exactly that way. So, when we read Jesus' words and see statements beginning with "verily," "truly," or some variation, we should recall the deeper meaning. Those claims are not only Jesus' opinion on the truth. Those are ideas about which He has intimate, personal, firsthand knowledge.

[Source: https://www.gotquestions.org/verily-verily.html]

Note: "Truly" is used primarily in this document as stated by Jesus, instead of "Verily" or "Amen". They are essentially equivalent.

"Amen, Amen" Sayings in the Fourth Gospel [John] (*compiled by Felix Just, S.J., Ph.D.*):

In the Hebrew Bible, the word "Amen" connotes agreement, certainty, faithfulness. It was simply transliterated αμην in Greek, and so also "amen" in most modern languages. It is used at the end of some psalms, curses, blessings, prayers, and prophecies to allow the hearers/readers to say, "So be it!" or "Yes, I agree!" (Deut 27:15-26; 1 Kings 1:36; 1 Chron 16:36; Neh 5:13; Ps 106:48; Jer 28:6). Sometimes it is repeated twice for emphasis (Num 5:22; Neh 8:6; Ps 41:13; 72:19; 89:52).

Similarly in the NT, "Amen" is used 28 times at the *end* of doxologies, blessings, and other prayers (Rom 1:25; 9:5; 11:36; 15:33; 16:27; 1 Cor 14:16; 2 Cor 1:20; Gal 1:5; 6:18; Eph 3:21; Phil 4:20; 1 Thess 3:13; 1 Tim 1:17; 6:16; 2 Tim 4:18; Heb 13:21; 1 Peter 4:11; 5:11; 2 Peter 3:18; Jude 1:25; Rev 1:6, 7; 3:14; 5:14; 7:12 [twice]; 19:4; 22:20). It is also used 101 times in the four Gospels, but with some major differences:

- The only person who says "Amen" in the Gospels is ***Jesus*** himself (with the exception of the "shorter ending" of Mark--usually added just after 16:8);
    - in Matt 25:12, 40, 45, the characters in the parables who use this expression clearly represent Jesus.
- Jesus uses the phrase, "Amen, I say to you...," at the ***beginning*** of his own statements, rather than in response to what someone else said;
    - thus, it is not an expression of agreement, but a literary device for emphasizing what he says subsequently.
- In the ***Synoptic Gospels***, this expression is used a total of 50 times by Jesus and the parabolic characters (13 in Mk; 31 in Mt; only 6 in Lk);
    - it is translated "Verily I say unto you... (KJV); "Truly, I say to you..." (RSV); "Truly, I tell you" (NRSV); etc.
- In the ***Fourth Gospel***, the expression is used 25 times, again only by Jesus, but always with a *doubled* "Amen, Amen" for extra emphasis;
    - this is like saying "Hear Ye, Hear Ye" - as used by royal messengers or town criers in medieval England.
- It is sometimes ***translated*** literally: "Verily, verily, I say unto you." (KJV); "Truly, truly, I say to you" (RSV); "Amen, Amen, I say to you..." (NAB);

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  - but other English Bibles render it more colloquially: "Very truly, I tell you" (NRSV); "I tell you the truth" (NIV), etc.

- ***These twenty-five "Amen, Amen" sayings contain some of the most important things said and claims made by Jesus in the Fourth Gospel:***

  - see John **1:**51; **3:**3, 5, 11; **5:**19, 24, 25; **6:**26, 32, 47, 53; **8:**34, 51, 58; **10:**1, 7; **12:**24; **13:**16, 20, 21, 38; **14:**12; **16:**20, 23; and **21:**18.

Sayings of the Johannine Jesus that begin, "AMEN, AMEN, I Say to You..." (RSV translations here):

To Nathanael in Galilee:

- 1:51 – And he said to him, "*Truly, truly, I say to you*, you will see heaven opened, and the angels of God ascending and descending upon the Son of man."

To Nicodemus in Jerusalem:

- 3:3 – Jesus answered him, "*Truly, truly, I say to you*, unless one is born anew, he cannot see the kingdom of God."

- 3:5 – Jesus answered, "*Truly, truly, I say to you*, unless one is born of water and the Spirit, he cannot enter the kingdom of God."

- 3:11 – "*Truly, truly, I say to you*, we speak of what we know, and bear witness to what we have seen; but you do not receive our testimony."

To the Jews in Jerusalem after a Sabbath Healing:

- 5:19 – Jesus said to them, "*Truly, truly, I say to you*, the Son can do nothing of his own accord, but only what he sees the Father doing; for whatever he does, that the Son does likewise.

- 5:24 – "*Truly, truly, I say to you*, he who hears my word and believes him who sent me, has eternal life; he does not come into judgment, but has passed from death to life."

- 5:25 – "*Truly, truly, I say to you*, the hour is coming, and now is, when the dead will hear the voice of the Son of God, and those who hear will live."

To the Crowds in Galilee after the Multiplication of the Loaves:

- 6:26 – Jesus answered them, "*Truly, truly, I say to you*, you seek me, not because you saw signs, but because you ate your fill of the loaves."

- 6:32 – Jesus then said to them, "*Truly, truly, I say to you*, it was not Moses who gave you the bread from heaven; my Father gives you the true bread from heaven."

- 6:47 – "*Truly, truly, I say to you*, he who believes has eternal life. 48 I am the bread of life."

- 6:53 – So Jesus said to them, "*Truly, truly, I say to you*, unless you eat the flesh of the Son of man and drink his blood, you have no life in you; 54 he who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day."

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To the Jews in Jerusalem at the Feast of Tabernacles:

- 8:34 – Jesus answered them, "*Truly, truly, I say to you*, every one who commits sin is a slave to sin."
- 8:51 – "*Truly, truly, I say to you,* if any one keeps my word, he will never see death."
- 8:58 – Jesus said to them, "*Truly, truly, I say to you*, before Abraham was, I am."

To the Pharisees in Jerusalem after the Healing of the Man Born Blind:

- 10:1 – "*Truly, truly, I say to you*, he who does not enter the sheepfold by the door but climbs in by another way, that man is a thief and a robber; 2 but he who enters by the door is the shepherd of the sheep."
- 10:7 – So Jesus again said to them, "*Truly, truly, I say to you*, I am the door of the sheep."

To the Disciples after the Entry into Jerusalem:

- 12:24 – "*Truly, truly, I say to you*, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit."

To the Disciples after the Washing of the Feet:

- 13:16 – "*Truly, truly, I say to you*, a servant is not greater than his master; nor is he who is sent greater than he who sent him."
- 13:20 – "*Truly, truly, I say to you*, he who receives any one whom I send receives me; and he who receives me receives him who sent me."
- 13:21 – When Jesus had thus spoken, he was troubled in spirit, and testified, "*Truly, truly, I say to you*, one of you will betray me."

To Simon Peter at the Last Supper:

- 13:38 – "*Truly, truly, I say to you*, the cock will not crow, till you have denied me three times."

To all the Disciples at the Last Supper:

- 14:12 – "*Truly, truly, I say to you*, he who believes in me will also do the works that I do; and greater works than these will he do, because I go to the Father."
- 16:20 – "*Truly, truly, I say to you*, you will weep and lament, but the world will rejoice; you will be sorrowful, but your sorrow will turn into joy."
- 16:23 – "*Truly, truly, I say to you*, if you ask anything of the Father, he will give it to you in my name."

To Simon Peter after the Resurrection:

- 21:18 – "*Truly, truly, I say to you*, when you were young, you girded yourself and walked where you would; but when you are old, you will stretch out your hands, and another will gird you and carry you where you do not wish to go."

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Sayings of Jesus in the Synoptic Gospels that begin, "AMEN, I Say to You..." (only one "Amen"; RSV translations [using “Truly” for “Amen”] here):

Gospel of Mark:

- Mark 3:28 – “*Truly, I say to you*, all sins will be forgiven the sons of men, and whatever blasphemies they utter;
- Mark 8:12 – And he sighed deeply in his spirit, and said, “Why does this generation seek a sign? *Truly, I say to you*, no sign shall be given to this generation.”
- Mark 9:1 – And he said to them, “*Truly, I say to you*, there are some standing here who will not taste death before they see that the kingdom of God has come with power.”
- Mark 9:41 – “For *Truly, I say to you*, whoever gives you a cup of water to drink because you bear the name of Christ, will by no means lose his reward.”
- Mark 10:15 – “*Truly, I say to you*, whoever does not receive the kingdom of God like a child shall not enter it.”
- Mark 10:29 – Jesus said, “*Truly, I say to you*, there is no one who has left house or brothers or sisters or mother or father or children or lands, for my sake and for the gospel,”
- Mark 11:23 – “*Truly, I say to you*, whoever says to this mountain, ‘Be taken up and cast into the sea,’ and does not doubt in his heart, but believes that what he says will come to pass, it will be done for him.”
- Mark 12:43 – And he called his disciples to him, and said to them, “*Truly, I say to you*, this poor widow has put in more than all those who are contributing to the treasury.”
- Mark 13:30 – “*Truly, I say to you*, this generation will not pass away before all these things take place.”
- Mark 14:9 – “And *Truly, I say to you*, wherever the gospel is preached in the whole world, what she has done will be told in memory of her.”
- Mark 14:18 – And as they were at table eating, Jesus said, “*Truly, I say to you*, one of you will betray me, one who is eating with me.”
- Mark 14:25 – “*Truly, I say to you*, I shall not drink again of the fruit of the vine until that day when I drink it new in the kingdom of God.”
- Mark 14:30 – And Jesus said to him, “*Truly, I say to you*, this very night, before the cock crows twice, you will deny me three times.”

Gospel of Matthew:

- Matt 5:18 – “For *Truly, I say to you*, till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished.”
- Matt 5:26 – “*Truly, I say to you*, you will never get out till you have paid the last penny.”
- Matt 6:2 – “Thus, when you give alms, sound no trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may be praised by men. *Truly, I say to you*, they have received their reward.”

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- Matt 6:5 – “And when you pray, you must not be like the hypocrites; for they love to stand and pray in the synagogues and at the street corners, that they may be seen by men. *Truly, I say to you*, they have received their reward.”

- Matt 6:16 – “And when you fast, do not look dismal, like the hypocrites, for they disfigure their faces that their fasting may be seen by men. *Truly, I say to you*, they have received their reward.”

- Matt 8:10 – When Jesus heard him, he marveled, and said to those who followed him, “*Truly, I say to you*, not even in Israel have I found such faith.”

- Matt 10:15 – “*Truly, I say to you*, it shall be more tolerable on the day of judgment for the land of Sodom and Gomor'rah than for that town.”

- Matt 10:23 – “When they persecute you in one town, flee to the next; for *Truly, I say to you*, you will not have gone through all the towns of Israel, before the Son of man comes.”

- Matt 10:42 – “And whoever gives to one of these little ones even a cup of cold water because he is a disciple, *Truly, I say to you*, he shall not lose his reward.”

- Matt 11:11 – “*Truly, I say to you*, among those born of women there has risen no one greater than John the Baptist; yet he who is least in the kingdom of heaven is greater than he.”

- Matt 13:17 – “*Truly, I say to you*, many prophets and righteous men longed to see what you see, and did not see it, and to hear what you hear, and did not hear it.”

- Matt 16:28 – “*Truly, I say to you*, there are some standing here who will not taste death before they see the Son of man coming in his kingdom.”

- Matt 17:20 – He said to them, “Because of your little faith. For *Truly, I say to you*, if you have faith as a grain of mustard seed, you will say to this mountain, Move from here to there,' and it will move; and nothing will be impossible to you.”

- Matt 18:3 – “*Truly, I say to you*, unless you turn and become like children, you will never enter the kingdom of heaven.”

- Matt 18:13 – “And if he finds it, *Truly, I say to you*, he rejoices over it more than over the ninety-nine that never went astray.”

- Matt 18:18 – “*Truly, I say to you*, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven.”

- Matt 18:19 – “Again I say to you, if two of you agree on earth about anything they ask, it will be done for them by my Father in heaven.”

- Matt 19:23 – And Jesus said to his disciples, “*Truly, I say to you*, it will be hard for a rich man to enter the kingdom of heaven.”

- Matt 19:28 – Jesus said to them, “*Truly, I say to you*, in the new world, when the Son of man shall sit on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel.”

- Matt 21:21 – And Jesus answered them, “*Truly, I say to you*, if you have faith and never doubt, you will not only do what has been done to the fig tree, but even if you say to this mountain, Be taken up and cast into the sea,' it will be done.”

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- Matt 21:31 – "Which of the two did the will of his father?" They said, "The first." Jesus said to them, "*Truly, I say to you*, the tax collectors and the harlots go into the kingdom of God before you."

- Matt 23:36 – "*Truly, I say to you*, all this will come upon this generation."

- Matt 24:2 – But he answered them, "You see all these, do you not? *Truly, I say to you*, there will not be left here one stone upon another, that will not be thrown down."

- Matt 24:34 – "*Truly, I say to you*, this generation will not pass away till all these things take place."

- Matt 24:47 – "*Truly, I say to you*, he will set him over all his possessions."

- Matt 25:12 – "But he replied, '*Truly, I say to you*, I do not know you.'"

- Matt 25:40 – "And the King will answer them, '*Truly, I say to you*, as you did it to one of the least of these my brethren, you did it to me.'"

- Matt 25:45 – "Then he will answer them, '*Truly, I say to you*, as you did it not to one of the least of these, you did it not to me.'"

- Matt 26:13 – "*Truly, I say to you*, wherever this gospel is preached in the whole world, what she has done will be told in memory of her."

- Matt 26:21 – and as they were eating, he said, "*Truly, I say to you*, one of you will betray me."

- Matt 26:34 – Jesus said to him, "*Truly, I say to you*, this very night, before the cock crows, you will deny me three times."

Gospel of Luke:

- Luke 4:24 – And he said, "*Truly, I say to you*, no prophet is acceptable in his own country."

- Luke 12:37 – "Blessed are those servants whom the master finds awake when he comes; *Truly, I say to you*, he will gird himself and have them sit at table, and he will come and serve them."

- Luke 18:17 – "*Truly, I say to you*, whoever does not receive the kingdom of God like a child shall not enter it."

- Luke 18:29 – And he said to them, "*Truly, I say to you*, there is no man who has left house or wife or brothers or parents or children, for the sake of the kingdom of God…"

- Luke 21:32 – "*Truly, I say to you*, this generation will not pass away till all has taken place."

- Luke 23:43 – And he said to him, "*Truly, I say to you*, today you will be with me in Paradise."

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Extra Note 2:

re: Inheriting the Kingdom of God:

BELIEVERS' FUTURE INHERITANCE	
What *all* believers will inherit	**What *faithful* believers will *additionally* inherit**
Entrance into God's kingdom John 3:3, 5; 1 Cor. 6:9; Gal. 5:21; Eph. 5:5	**Abundant eternal life** James 1:12; Rev. 2:10
Eternal life John 3:16, 36; et al.	**Reigning with Christ** Luke 19:17, 19; 2 Tim. 2:12; Rev. 2:26-27
Acceptance by God Rom. 5:1; 8:31-39	**Praise from God** Matt. 25:21, 23; Luke 19:17; John 12:26; 2 Tim. 4:8; 1 Pet. 1:7; 5:4
No condemnation Rom. 5:9; 8:1; 1 Thess. 1:10	**Intimacy with Christ** John 15:14
Resurrection or translation 1 Cor. 15:53-57; 1 Thess. 4:13-17 **Glorification** 1 Pet. 1:9	**Various rewards:** Matt. 5:12, 46; 6:1, 2, 4, 5, 6, 16, 18; 10:41-42; 16:27; Mark 9:41; Luke 6:23, 35; 1 Cor. 3:8, 14; 9:16-18, 25, 27; 2 Cor. 5:9-11; Phil. 4:1; Col. 3:24; 1 Thess. 2:19; 1 Tim. 4:14; 5:18; 2 Tim. 2:5; 4:8; Heb. 11:6; 1 Pet. 5:4; 2 John 8; Rev. 2:7, 11, 17, 28; 3:5, 11, 12, 21; 11:18; 22:12

[Source: Dr. Constable Expository Notes – James]
http://www.soniclight.com/constable/notes.htm

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IX

JOHN EXTOLS JESUS—THE WOMAN AT THE WELL—"ONE SOWETH, AND ANOTHER REAPETH"

A.D. 27. Age 30. *Samaria: Sychar*.

John 3: 22 . . . 28, 4: 1-40.

After these things Jesus and his disciples came into the land of Judea. John was baptizing in Aenon near to Salim. For John had not yet been thrown into prison.

There arose a dispute between *some* of John's disciples and the Jews. They came to John, saying, “Rabbi, he that was with you on the other side of the Jordan, about whom you testified – look, he is baptizing, and all are coming to him.”

John said, “You yourselves bear me witness, that I said, ‘I am not the Christ’, but that ‘I have been sent before him’”.

When Jesus knew that the Pharisees had heard that he made and baptized more disciples than John (though Jesus himself did note baptize, but his disciples), he left Judea, and departed again to Galilee; but he needed to go through Samaria.

He came to a city of Samaria called Sychar, near to the plot of ground that Jacob gave to his son Joseph. [see Extra Note 1]

Now Jacob's well was there, so Jesus, being wearied from *his* journey, sat on the well. It was about the sixth hour. [see Extra Note 2]

There came a woman of Samaria to draw water. Jesus said to her, “Give me to drink.”

The woman said, “How is it that you, being a Jew, ask a drink from me, a Samaritan woman?” For the Jews have no dealings with the Samarians.

Jesus answered, “If you knew the gift of God, and who it is that says to you, ‘Give me a drink’; you would have asked of him, and he would have given you living water.”

The woman said, “Sir, you have nothing to draw with, and the well is deep. Where then do you get that living water? Are you greater than our father Jacob, who gave us the well; and drank from it himself, along with his sons and his livestock?”

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Jesus said, “Whosoever drinks of this water will thirst again; but whosoever drinks of the water that I shall give him will never thirst; but the water that I shall give him will become in him a well of water springing up into everlasting life.“

The woman answered, “Sir, give me this water that I may not thirst, nor come here to draw.”

Jesus said, “Go, call your husband, and come here.”

The woman answered, “I have no husband.”

Jesus said, “You have well said, ‘I have no husband,’ for you have had five husbands; and the one whom you now have is not your husband; in that you spoke truthfully.”

The woman said, “Sir, I perceive that you are a prophet. Our fathers worshipped on this mountain; and you *Jews* say that in Jerusalem is the place where one should worship.” [see Extra Note 3]

Jesus said, “Woman, believe me, the hour is coming, when you will neither on this mountain, nor in Jerusalem, worship the Father. You worship what you do not know; we know what we worship, for salvation is of the Jews.” [see Extra Note 4]

“But the hour is coming, and now is, when the true worshippers will worship the Father in spirit and in truth: for the Father is seeking such people to worship him.

“God *is* a Spirit: and those that worship him must worship in spirit and in truth.”

The woman said, “I know that Messiah is coming, who is called Christ. When he comes, he will tell us all things.”

Jesus said, “I who speak to you am *he*.”

The woman went her way into the city, and said to the men, “Come, see a man, which told me all the things that I ever did. Could this be the Christ?”

In the meantime, his disciples urged him, saying, “Master, eat.”

But he said, “I have food to eat of which you do not know. “

Therefore said the disciples one to another, “Has anyone brought him *anything* to eat?”

Jesus said to them, “My food is to do the will of him who sent me, and to finish his work. Do you not say, ‘There are yet four months, and *then* comes the harvest’? Behold, I say to you, lift up your eyes, and look on the fields; for they are already white for harvest. And he who reaps receives wages, and gathers fruit for eternal life; that both he that sows and he who reaps may rejoice together. For in this the

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saying is true: ‘One sows and another reaps.’ I sent you to reap that for which you have not labored; others have labored, and you have entered into their labors.”

Many of the Samaritans of that city believed on him because of the word of the woman who testified, “He told me all that I *ever* did.”

So they urged Jesus to stay with them: and he stayed there two days.

Footnotes

Extra Note 1:
There were two possible routes from Judea to Galilee. The longer was through Gentile country on the east side of the Jordan; the shorter was through Samaria and was most used in spite of the animosity between the Jews and the Samaritans. V 4 suggests this latter route was chosen of necessity. Perhaps John is implying that there was divine reason as far as Jesus was concerned. It is generally supposed that *Sychar* is the modern Askar, near to the ancient Shechem. There still exists a deep well, which according to tradition is the original well. That Jacob was of special significance to the Samaritans is seen (from v 12). [Source: New Bible Commentary]



There are no exact borders to Judea and Galilee. The boarders are rather fuzzy, and motivated by tribal and agricultural differences, rather than any official national border. In addition, because of the mountainous terrain, there are no direct roads, and the quality of the roads that do exist vary greatly.

The distance from Judea to Galilee which Jesus traveled as noted in John chapter 4 is 70 miles. This trip would have taken about 2 1/2 days



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[Sources: https://www.quora.com/How-long-would-it-take-to-walk-from-Judea-to-Galilee,

http://www.jesuswalk.com/john/maps.htm,

https://www.answers.com/Q/The_distance_from_Galilee_to_Judea]

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Extra Note 2:
Jesus was tired (v 6); this seems an intentional note to stress the true humanity of Jesus and also provides a setting for the opening of the conversation. The *sixth hour* would be noon, the hottest part of the day. [Source: New Bible Commentary]

Extra Note 3:
The Samaritan Bible contained only the Pentateuch. They worshiped the true God, but their failure to accept much of his revelation meant that they knew little about him. *salvation is from the Jews.* The Messiah would come from God's historic people [Source: NIV '08 Study Bible Notes]

On Mount Gerizim the Samaritans had built a temple to rival the one in Jerusalem, from which they had long been separated politically and religiously. [Source: Ryrie Study Bible Notes]

Extra Note 4:
You is plural, implying "You Samaritans." In saying **we worship what we know** Jesus identifies himself as a Jew. The verse shows that John's Gospel is not anti-Semitic. **Salvation is from the Jews** in the sense that the whole OT, which taught about salvation, was from the Jewish people, and the Messiah himself came from the Jews and not from the Samaritans or (by implication) from the Gentiles. [Source ESV Study Bible Notes]

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X

CHRIST IN CANA CURES NOBLEMAN'S SON AT CAPERNAUM

A.D. 27. Age 30. *Galilee: Cana* (*again*).

John 4: 43-53.

After the two days Jesus went into Galilee; for Jesus himself testified that a prophet has no honor in his own country.

The Galileans received him, having seen all the things he did in Jerusalem at the feast; for they also had gone to the feast.

So Jesus came again to Cana of Galilee, where he had made the water wine.

And there was a certain nobleman [royal official], who's son was sick at Capernaum. He went to Jesus, and implored him come down and heal his son, for he was at the point of death.

Then said Jesus unto him, "Except you people see signs and wonders, you will not believe."

The nobleman said, "Sir, come down before my child dies." Jesus answered, "Go your way: your son lives."

The man believed, and went his way. And as he was going down, his servants met him, and told *him*, saying, "You son lives!"

Then he inquired of them the hour when the child got better. They said, "Yesterday at the seventh hour the fever left him."

So the father knew that *it was* at the same hour in which Jesus said to him, "Your son lives."

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XI

AT THE POOL: THE IMPOTENT MAN CURED—SABBATH HEALING JUSTIFIED—JESUS' SONSHIP SET FORTH—"SEARCH THE SCRIPTURES"

A.D. 27. Age 30. Jerusalem: Pool of Bethesda.

John 5: 1-47.

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

At Jerusalem there is a pool by the Sheep *Gate*, called Bethesda, having five covered colonnades. In these lay multitudes of sick people: blind, lame, paralyzed; waiting for the moving of the water. For an angel went down at a certain time into the pool and stirred up the water; then whoever stepped in first, after the stirring of the water, was made well of whatever disease he had. [See Extra Note 1]

A certain man was there, who had been an infirmity for thirty-eight years. When Jesus saw him lying there, and knew that he had already been *in that condition* a long time, he said to him, “Do you want to be made well?”

The sick man answered, “Sir, I have no one to put me into the pool when the water is stirred up; but while I am trying to come, another steps down before me.”

Jesus said to him, “Rise, take up your bed, and walk.” [See Extra Note 2]

Immediately the man was made whole, took up his bed, and walked; and that day was the Sabbath.

The Jews therefore said to him who was cured, “It is the Sabbath day; it is not lawful for you to carry your bed.”

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

Then they asked him, “Who is the man that said ‘Take up your bed and walk’”? And he that was healed did not know who it was; for Jesus had slipped out, a crowd being in *that* place.

Afterward Jesus found him in the temple, and said to him, “Behold, you have been made whole. Sin no more, lest a worse thing come upon you.”

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

And the Jews persecuted and sought to kill Jesus, because he had done these things on the Sabbath.

But Jesus answered them, “My Father has been working until now, and so I have been working.”

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

Then Jesus said unto them, “Truly, truly, I say to you, the Son can do nothing of himself, but what he sees the Father do; for whatever he does, the Son also does in a like manner. For the Father loves the Son, and shows him all things that he himself does; and he will show him greater works than these, that you may marvel.

“For as the Father raises up the dead, and give life to *them;* even so the Son give life to whom he will.

“For the Father judges no man, but has committed all judgment to the Son; that all *men* should honor the Son, just as they honor the Father. He who honors not the Son does not honor the Father who sent him.

“Truly, truly, I say to you, He that hears my word, and believes on him that sent me, has everlasting life, and shall not come into judgement; but is passed from death into life.

“Truly, truly, I say unto you, the hour is coming, and now is, when the dead will hear the voice of the Son of God: and those that hear will live. For as the Father has life in himself; so has he granted the Son to have life in himself; and has given him authority to execute judgment also, because he is the Son of man. Do not marvel at this: for the hour is coming in which all who are in the graves will hear his voice, and come forth -- those that have done good, to the resurrection of life, and those that have done evil, to the resurrection of judgement/damnation.

“I can do nothing on my own. I judge only as I hear, and my judgment is righteous; because I do not seek my own will, but the will of the Father which has sent me. If I bear witness of myself, my witness is not true.

“There is another who bears witness of me; and I know that the witness which he witnesses of me is true.

“You have sent *messengers* to John, and he testified to the truth. Yet I do not receive testimony from man; but I say these things, so that you may be saved. He was a burning and a shining lamp, and you were willing for a time to rejoice in his light.

“But I have greater witness than John’s; for the works which the Father has given me to finish -- the very works that I do -- bear witness of me, that the Father has

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sent me. And the Father himself, who sent me, has testified of me. Ye have neither heard his voice at any time, nor seen his form. But you do not have his word abiding in you, because whom he sent, him you do not believe.

“You search the Scriptures, for in them you think you have eternal life; yet they testify about me. But you are not willing to come to me, that you may have life.

“I do not receive honor from men. But I know you, that you do not have the love of God in you. I have come in my Father's name, and you do not receive me; if another comes in his own name, him you will receive. How can you believe, who receive honor from one another, and do not seek the honor that *comes* only from God?

“Do not think that I will accuse you to the Father. There is one who accuses you – Moses, on whom you have set your hope/trust. For if you believed Moses, you would believe me; for he wrote of me. But if you do not believe his writings, how will you believe my words?”

Footnotes

Extra Note 1:
The feast of the Jews in v 1 is unnamed. If it was the Passover, this could indicate that the total period of the ministry exceeded three years. It seems that the reason why a feast is mentioned is to account for Jesus' presence in Jerusalem, although John stresses several feasts in the ministry of Jesus. There have been excavations of a double pool in the north-east quarter of the city which is thought to be the pool described here as being near the Sheep Gate. There are variations of the name, but Bethesda is the best attested. The most important detail is the number of the five colonnades, whose existence archaeology has confirmed. These areas would hold a great number of people waiting to take advantage of the medicinal waters.

The additional text which appeared (in vs 3-4) [speaking of angels, etc.] is not well attested and is rightly omitted from the NIV (see mg.). Nevertheless, v 7 confirms that there was some movement of the waters, possibly due to springs. The fact that John mentions that the lame man had been there for thirty-eight years suggests that this was common knowledge. He was probably notorious for the time he had been begging there. [Source: New Bible Commentary]

Extra Note 2: bed = mat = sleeping pad = couch

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XII

CHRIST READS IN SYNAGOGUE AT NAZARETH—ELUDES ANGRY HEARERS—BEGINS TO PREACH REPENTANCE

A.D. 28. Age 31. *Nazareth*. *Capernaum*.

Luke 4: 16-31; Mark 1: 15; Matthew 4: 17.

Jesus came to Nazareth, where he had been brought up. And as was his custom, he went into the synagogue on the Sabbath day, and stood up to read. When he was handed the book of Isaiah and had opened the book, he found the place where it was written:

> 17* The Spirit of the Lord *is* upon me, because he has anointed me to preach the gospel to the poor; he has sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty those who are bruised, to preach the acceptable year of the Lord.

He closed the book, gave *it* back to the attendant, and sat down. The eyes of all who were in the synagogue were fixed on him; and he began to say to them, "Today as you listen, this Scripture has been fulfilled."

So all bore witness to him, and marveled at the gracious words that came out of his mouth. They said, "Is not this Joseph's son"?

And Jesus said, "You will surely say this proverb to me, 'Physician, heal yourself.' Whatever we have heard done in Capernaum, do also here in your country."

Then he said, "Truly, I say to you, no prophet is accepted in his own country.

"But I tell in truth, there were many widows in Israel in the days of Elijah, when the heaven was shut up forty-two months, and there was a great famine throughout all the land. Yet to none of them was Elijah sent except to Zarephath (Sarepta), a *city* in the region of Sidon, to a woman *who was* a widow.

"And many lepers were in Israel during the time of Elisha the prophet: and none of them was cleansed, except Naaman the Syrian." [see Extra Notes 1]

When all those in the synagogue heard these things, they were filled with rage, and got up, and drove Jesus out of town, and led him to the edge of the hill on which their city was built, so that they could throw him over the cliff. But, passing right through the crowd, he went on his way.

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Now Jesus had heard that John was put in prison; and leaving Nazareth, he departed for Galilee and came to the city of Capernaum.

Jesus stayed in Capernaum, preaching the gospel of the kingdom of God, and saying, “The time is fulfilled, and the kingdom of heaven is at hand.” “Repent and believe the gospel.” “Repent, for the kingdom of God is at hand.”

From that time Jesus began to preach; and he taught them on the Sabbath days.

Footnotes

17:* This passage from Luke (4, 18-19) paraphrases verses 1-2 of Isaiah 61, which Jesus "stood up for to read."

Extra Notes 1:
Citing examples from the ministries of Elijah and Elisha**,** Jesus reminds the people of Nazareth that when Israel rejects God's prophets, God sends them elsewhere, even to Gentiles. At this the crowd becomes angry [Source: ESV Study Bible notes] The mention of God's favor toward two Gentiles (and the implication that God might again bless Gentiles if the Jews rejected Jesus) infuriated the people. The accounts are in 1Ki 17:8-24 and 2Ki 5:1-14. [Source: Ryrie SB Notes]
Jesus' point: Nazareth will not receive him, but non-Jews will. Elijah and Elisha are apt analogies for Jesus' ministry, which included raising the dead and multiplying food (similar to what Elijah did for the widow of Zarephath) and healing lepers. [Source: IVP Bible Background Commentary, 2nd Ed.]



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XIII

BY THE SEA—CHRIST CHOOSES THE FOUR—THE CURE IN THE SYNAGOGUE—SOLITARY PRAYER—IN "THE NEXT TOWNS" ROUND ABOUT GALILEE

A.D. 28. Age 31. *Galilee: Capernaum*.

Mark 1: 16-39; Luke 4: 31 . . . 38 . . . 44; Matthew 4: 17 . . . 25.

Now as Jesus walked by the Sea of Galilee, he saw Simon Peter 19:‡ and Andrew his brother casting a net into the sea; for they were fishermen. He said to them, "Follow me, and I will make you fishers of men."

Immediately they left their nets and followed him.

When he had gone a little farther from there, he saw James the *son* of Zebedee, and John his brother, who *also* were in a boat with their father, mending their nets. He called them: and they left their father in the boat with the hired servants 19^, and followed Jesus.

They went into Capernaum; and on the Sabbath day Jesus entered into the synagogue, and taught. They were astonished at his teaching, for he taught them as one having authority and not as the scribes.

There was a man in their synagogue with an unclean spirit; and he cried out, "Let *us* alone! What have we to do with you, Jesus of Nazareth? Did you come to destroy us? I know who you are: the Holy One of God!"

Jesus rebuked him, saying, "Be quite, and come out of him!"

When the unclean spirit had thrown the man and cried out with a loud voice, he came out of him, and did not hurt him.

Then they in the synagogue were all amazed and spoke among themselves, saying, "What a word this *is!* For with authority and power He commands the unclean spirits, and they come out." (And so the news about him went out into all the region surrounding Galilee.) 19†

Jesus arose and they come out of the synagogue and entered the house of Simon Peter and Andrew, with James and John. But Simon's wife's mother [mother-in-law] lay sick with a fever, and they told him about her at once. So he came and took her by the hand and lifter her up, and immediately the fever left her. And she served them.

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At evening, when the sun had set, they brought to him all who were sick and those who were demon-possessed. And the whole city was gathered together at the door. Then he healed many who were sick with various diseases, and cast out many demons; and he did not allow the demons to speak, because they knew Him.

In the morning, rising up a long while before daylight, Jesus went out to a solitary place, and there he prayed.

The people sought him and came to him, and tried to keep him from leaving them. He said to them, "I must preach the kingdom of God to other cities also: because for this purpose I have been sent."

Simon and those *who were* with Jesus searched for him. When they had found him, they said to him, "Everyone is looking for you."

He answered, "Let's go in the next towns that I may preach there also: because that is why I came out."

And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom. His fame went throughout Syria. And multitudes followed him from Galilee, and Decapolis; 19* *from* Jerusalem, and Judea; and *from* beyond Jordan.

Footnotes

19:‡ Simon Peter, is Simon, son of Jonah (or John). He is later usually revered to as just Peter, which is the name assigned to him by Jesus – Jesus states (see Chapter VI) he will call him Cephas (which means 'a stone' or rock in Greek and translated Peter).

Simon Peter Timeline in Bible History:
https://totallyhistory.com/biblical-history/simon-peter-the-apostle/

19.^ *Hired servants* = Greek: *misthótos*: hired hand, paid worker, wage earner / worker.

19:† ***See also*: Authority of Jesus in the Appendix**

19:* *Decapolis:* The region bordering the Sea of Galilee eastward, and embracing the adjacent lands in which lay the ten (allied) cities then known collectively as *Decapolis*.

[**See map next page**]

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Map showing Decapolis, Galilee, Samaria and surrounding areas …



See additional maps and charts in appendix.

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XIV

THE SERMON ON THE MOUNT: THE BEATITUDES, ADMONITIONS, PRECEPTS

A.D. 28, Age 31 *Near Capernaum*.

Matthew 5: 1-48.

Seeing the multitudes, Jesus went up on a mountain: and when he was seated, his disciples came to him. Then he opened his mouth and taught them, saying,

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

“Blessed *are* those who mourn: for they shall be comforted.

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

“Blessed *are* those who hunger and thirst for righteousness: for they shall be filled.

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

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

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

“Blessed *are* those who are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

“Blessed are you, when *men* shall revile you, and persecute *you*, and say all kinds of evil against you falsely, for my sake.

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

“You are the salt of the earth; but if the salt loses its savor, who shall it be salted? It is then good for nothing but to be cast out and to trampled underfoot by men.

“You are the light of the world. A city that is set on a hill cannot be hidden. Nor do they light a lamp and put it under a basket, but on a lampstand, and it gives light to all *who are* in the house. Let your light so shine before men, that they may see your good works and glorify your Father in heaven.

“Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill. For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled.

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“Whoever therefore breaks one of the least of these commandments, and teaches men *to do* the same, shall be called least in the kingdom of heaven; but whoever obeys *them* and teaches *others to do so,* he shall be called great in the kingdom of heaven. For I say to you, that unless your righteousness exceeds *the righteousness* of the scribes and Pharisees, you will by no means enter the kingdom of heaven.

“You have heard that it was said to those of old, *‘You shall not murder,* and whoever murders will be in danger of the judgment.’ But I say to you that whoever is angry with his brother without a cause shall be in danger of the judgment. And whoever says to his brother, ‘Raca!’ shall be in danger of the council. But whoever says, ‘You fool!’ shall be in danger of hell fire. [see Extra Note 1]

“Therefore if you bring your gift to the altar, and there remember that your brother has something against you, leave your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift.

“Agree with your adversary quickly, while you are on the way with him, lest your adversary deliver you to the judge, the judge hand you over to the officer, and you be thrown into prison. Truly, I say to you, you will by no means get out of there till you have paid the last penny.

“You have heard that it was said to those of old, *‘You shall not commit adultery.’* But I say to you that whoever looks at a woman to lust for her has already committed adultery with her in his heart.

“If your right eye causes you to sin, pluck it out and cast *it* from you; for it is more profitable for you that one of your members perish, than for your whole body to be cast into hell.

“And if your right hand causes you to sin, cut it off and cast *it* from you; for it is more profitable for you that one of your members perish, than for your whole body to be cast into hell.

“It has been said, ‘Whoever divorces his wife, let him give her a certificate of divorce.’ But I say to you that whoever divorces his wife for any reason except sexual immorality causes her to commit adultery; and whoever marries a woman who is divorced commits adultery. 21*

“Again you have heard that it was said to those of old, ‘You shall not swear falsely, but shall perform your oaths to the Lord.’ But I say to you, do not swear at all: neither by heaven, for it is God's throne; nor by the earth, for it is His footstool; nor by Jerusalem, for it is the city of the great King. Nor shall you swear by your head, because you cannot make one hair white or black. But let your ‘Yes’ be ‘Yes,’ and your ‘No,’ ‘No.’ For whatever is more than these is from the evil one.

“You have heard that it was said, *‘An eye for an eye and a tooth for a tooth.’* But I tell you not to resist an evil person. But whoever slaps you on your right cheek, turn the other to him also. If anyone wants to sue you and take away your tunic, let him have *your* cloak also. And whoever compels you to go one mile, go with him two.

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Give to him who asks you, and from him who wants to borrow from you do not turn away.

"You have heard that it was said, *'You shall love your neighbor* * and hate your enemy.'

21† "But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you, that you may be sons of your Father in heaven; for He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust.

"For if you love those who love you, what reward have you? Do not even the tax collectors do the same? And if you greet your brethren only, what do you do more *than others?* Do not even the tax collectors do so?

"Therefore you shall be perfect, just as your Father in heaven is perfect."

(Skip to next chapter, XV)

Footnotes

21:* Thus Matthew (5:31-32).

21:† The spirit of the Golden Rule. (See Chapters XVI and XX)

Note: The first 12 verses (Matthew 5:1-12) are called the **Beatitutes**. See Extra Note 4 for details.

(See also the following two chapters for more regarding the Sermon on the Mount.)

Extra Note 1:

"*Raca*," is an Aramaic word of contempt or abuse meaning "empty head" or "worthless" [and is derived from a root word meaning "to spit" (on)]; the insult is about the same as the one that follows it, "*Fool!*" The punishments are also roughly equal: the (day of God's) judgment, the heavenly Sanhedrin (or supreme court), and hell. (Jewish literature described God's heavenly tribunal as a supreme court, or Sanhedrin, parallel to the earthly one.) "The hell of fire" is literally "the Gehenna of fire."

[Source: IVP Bible Background Commentary, 2nd Ed.]

The dangerous and destructive effect of human anger is likewise stressed throughout Scripture (e.g., Prov 20:2 ; 22:3 ; 29:22 ; 2 Cor 12:20 ; Gal 5:20 ; Eph 4:31 ; Col 3:8 ; James 1:20). Anger typically entails a desire to damage or destroy the other person, either in some personal way or literally in the form of murder (cf. Matt 5:21 and James 4:1-2). Calling someone a **fool** is closely related to anger, in that it represents a destructive attack on one's character and identity. Thus Jesus warns that the person who violates another person in this grievous way is **liable to the hell of fire**.

[Source: ESV Study Bible notes]

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In this section of the Sermon on the Mount, Jesus is taking serious offences under the Hebrew Law and their punishments, and then holding up things considered mild, normal, acceptable behavior and saying that the punishment would be greater. Diagrammatically:

1. murder → judgment (human, implied)
2. anger → judgment (divine, implied)
3. [spit on] or calling someone a piece of spit → get them before the elders
4. calling someone a moron, a fool → Gehenna, hell, fire

In the same way that those who make great show of fasting, praying and charity have their reward on earth (and not in heaven), those who make great show of their sinfulness, through murder or using a taboo four-letter word, get their comeuppance here and now, but those of us who get away with lives full of anger and putting down others — in ways that seem oh-so mild — will have to account for our sins eventually. In a nutshell, we obsess about big sins, but we should look to root out those little evils that lurk in our hearts: the frustrations that cripple our lives and the badmouthing that destroys our relationships with others. And one other thing: perhaps, given this perspective, we are more forgiving then of the struggle to be good in the lives

[Source: https://christhum.wordpress.com/2011/02/13/whoever-would-call-their-brother-raca/]

Question: "Why did Jesus warn against saying the word *raca* in Matthew 5:22?"

Answer: Matthew 5:22 is the only passage in the Bible where the term *raca* is used. *Raca* comes from the Aramaic term *reqa*. It was a derogatory expression meaning “empty-headed,” insinuating a person’s stupidity or inferiority. It was an offensive name used to show utter contempt for another person. Jesus warned that the use of such a word to describe someone was tantamount to murder and deserving of the severest punishment of the law.

In Matthew 5:21, Jesus recalled the sixth commandment, “You shall not murder” (Exodus 20:13). In characteristic fashion, Jesus took the old law one step further by explaining the true significance of the law—a deeper, spiritual meaning they had never seen.

First, Jesus warns that the very act of murder finds its roots in an angry, murderous spirit: “But I tell you that anyone who is angry with his brother will be subject to judgment” (Matthew 5:22a). God, who examines the very thoughts and intents of the heart, will issue judgment upon unrighteous anger. Next, Jesus warns against name-calling, using “raca” as an example (verse 22b). Then He issues a third warning against those who call someone a “fool” (verse 22c).

The first-century Jews recognized that “anyone who murders will be subject to judgment” (Matthew 5:21), but Jesus warns that even calling another person insulting names such as “raca” is sinful. Murder begins in the heart, and epithets such as “raca” are signs that there is hatred lurking within. The hatred that causes one person to hurl insults is the same hatred that causes another to commit murder. The attitude of the heart is the same, and it’s this attitude that makes a person morally guilty before God.

Jesus not only warns us against expressing unrighteous anger, which can lead to murder, but clearly commands that disparaging denunciations and name-calling be avoided. Such abusive words reveal the true intents of one’s heart and mind for which we will be held in judgment: “I the LORD search the heart and examine the mind, to reward each person according to their conduct, according to what their deeds deserve” (Jeremiah 17:10; cf. 1 Samuel 16:7; 1 Chronicles 28:9).

[Source: https://www.gotquestions.org/raca.html]

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Extra Note 2:

Numerous connections/parallels can be noted between the Book of James and Jesus' Sermon on the Mount (i.e, Matt. 5–7). [FYI: In addition, other passages in James that parallel sayings of Jesus include 1:6 (cf. Matt. 21:21); 1:9 and 4:10 (cf. Matt. 23:12); 1:12 (cf. Matt. 10:22); 1:21 (cf. Mark 4:14); 4:9 (cf. Luke 6:21, 25); 4:17 (cf. Luke 12:47); 5:1–6 (cf. Luke 6:24); 5:9 (cf. Matt. 24:33); 5:17 (cf. Luke 4:25).]

The Letter of James and the Sermon on the Mount

Although James does not directly quote Jesus, there are many important parallels with one of Jesus' most important speech in the Gospels: The Sermon on the Mount from the Gospel of Matthew.

JAMES	TEACHING	MATTHEW
1:2	Joy in the midst of trials	5:10–12
1:4	Exhortation to be perfect	5:48
1:5	Asking God for good things	7:7–11
1:17	God the giver of all good things	7:11
1:20	Warnings against anger	5:22
1:22	Becoming hearers and doers of the word	7:24–27
2:5	The poor inherit the kingdom	5:3, 5
2:10	Keeping the whole law	5:19
2:13	Being merciful to receive mercy	5:7
3:12	To be known by our fruits	7:16
3:18	The blessings of peacemakers	5:9
4:2–3	Ask and you will receive	7:7–8
4:4	Serving God vs. friendship with the world	6:24
4:9–10	Comfort for mourners	5:4
4:11–12	Warnings against judging others	7:1–5
4:13–14	Living for today	6:34
5:2–5	Moth and rust spoiling earthly treasures	6:19
5:10	Prophets as examples	5:12
5:12	Warnings against making oaths	5:33–37

[Source: Rose Publishing – James Pamphlet]

[Also, see corresponding (to the above) Charts in Chapter XVI and Appendix]

Sermon on the Mount Online:
http://aycnp.org/sermon_on_the_mount.php

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Extra Note 3:



Sea of Galilee from the Mount of Beatitudes (James Emery)

Extra Note 4.

What are the beatitudes?

The first 12 verses of this (Matthew 5:1-12) are know as the “Beatitudes”, because the main verses (8 total) all start with “Blessed are”.

The “*Blessed are…*” statements actually start in verse 3 on thru verse 11, with the 12th continuing and supporting the concepts stated in verses 10 and 11.

This section is one of the most loved portions of the Gospel. It forms the beginning of what has come to be known as the “Sermon on the Mount” which is recorded in Matthew 5-7. The preaching of this sermon may have come a little later in the chronology of the life of Christ; but Matthew placed it here at the beginning of Jesus’ ministry because it forms such a grand proclamation of the kingdom. It is the first of the five major discourses that Matthew includes.

[Source: https://bible.org/seriespage/7-beatitudes-matthew-51-12]

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The beatitudes, statements of characteristics and blessing, are part of the Sermon on the Mount that Jesus spoke and is recorded in Matthew. Each beatitude looks at different circumstances of life and how all Christians are blessed through their faith. Through these 8 beatitudes, Jesus teaches of virtues and values in life that will result in blessings and rewards.

[Source: https://www.biblestudytools.com/bible-stories/beatitudes-bible-verses-and-meaning.html]

Question: "What are the beatitudes?"

Answer: The Beatitudes are the eight declarations of blessedness spoken by Jesus at the beginning of the Sermon on the Mount (Matthew 5:3-12), each beginning with "Blessed are..." It is debated as to exactly how many beatitudes there are. Some speak of seven, nine, or ten beatitudes, but the number appears to be eight (verses 10-12 of Matthew 5 being one beatitude).

The Greek word translated “blessed” means “happy, blissful” or, literally, “to be enlarged.” In the Sermon on the Mount, Jesus uses the word to refer to more than a superficial happiness; in this context, *blessed* refers to a state of spiritual well-being and prosperity. The happiness is a deep joy of the soul. Those who experience the first aspect of a beatitude (poor, mourn, meek, hungry for righteousness, merciful, pure, peacemakers, and persecuted) will also experience the second aspect of the beatitude (kingdom of heaven, comfort, inherit the earth, filled, mercy, see God, called sons of God, inherit the kingdom of heaven). The blessed have a share in salvation and have entered the kingdom of God, experiencing a foretaste of heaven. Another possible rendering of the beginning of each beatitude is “O the bliss [or blessedness] of . . . .”

The Beatitudes describe the ideal disciple and his rewards, both present and future. The person whom Jesus describes in this passage has a different quality of character and lifestyle than those still "outside the kingdom." As a literary form, the beatitude is also found often in the Old Testament, especially in the Psalms (1:1; 34:8; 65:4; 128:1) and in the New Testament as well (John 20:29; 14:22; James 1:12; Revelation 14:13).

[Source: https://www.gotquestions.org/beatitudes.html]

Four of the Beatitude verses occur again in a slightly different form in the Gospel of St. Luke (6:20-23), likewise at the beginning of a sermon, and running parallel to Matthew, 5-7, if not another version of the same. And here they are illustrated by the opposition of the four curses (24-26).

[Source: https://www.catholic.com/encyclopedia/Beatitudes]

The Sermon On the Mount, which the Beatitudes begin, is the first of five discourses in Matthew:

Jesus' Five Discourses

The authoritative message of the Messiah (Sermon on the Mount)	chs. 5-7
The authoritative mission of the Messiah's messengers	ch. 10
The mysteries of the messianic kingdom revealed in parables	ch. 13
The community of the Messiah revealed	chs. 18-20
The delay, return, and judgment of the Messiah (Olivet Discourse)	chs. 24-25

5:3-12 The Beatitudes all begin with “Blessed are . . .” They are called “beatitudes” from Latin *beatus*, “blessed, happy” (but see note on v. 3). These short statements summarize the essence of the Sermon on the Mount…More than a temporary or circumstantial feeling of happiness, this is a state of well-being in relationship to God that belongs to those who respond to Jesus' ministry.

[Source: ESV Study Bible note]

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5:1-12 1 The Greek word translated "blessed" is mak`rioi (3107), which means to be "fully satisfied." In Classical Greek, the word referred to a state of blessedness in the hereafter. In the NT, however, the term is used of the joy that comes from salvation (cf. Ps. 51:12). This satisfaction is not the result of favorable circumstances in life. It comes only from being indwelt by Christ. Therefore, it would be wrong to translate mak`rioi "happy" (derived from the English word "hap") because it is connected with luck or favorable circumstances.

Blessedness is not static, but progressive. This progress depends upon the fulfillment of the conditions set down in these Beatitudes:

(1) "The poor in spirit . . ." (ptochois [4434], v. 3) indicates a "helpless" person as opposed to penes (3993) which means "poor, but able to help oneself." The first step toward blessedness is a realization of one's own spiritual helplessness.

(2) "They that mourn . . ." (v. 4) are those who sorrow for their sins and the sins of others.

(3) The "meek" ones are willing to see themselves as they really are (v. 5). This concept they have of themselves is evidenced in their submission to God and His Word, as well as in their dealings with others.

(4) "They which do hunger . . ." (v. 6; from the Greek, hoi peinontes [3983]) could be better rendered "the hungering ones." This indicates a constant and recurrent satisfaction with God's righteousness; the nourishment received from being filled is expended in hungering anew for another filling.

(5) The "merciful" are characterized by a caring attitude for those who are in misery (v. 7). They take the heartaches of others and make them their own.

(6) "Purity of heart" can only be acquired through the continuous cleansing that believers experience when they have fulfilled the previous conditions of blessedness (v. 8). The purer a person becomes, the more clearly he can see God.

(7) A "peacemaker" is not simply someone who tries to stop the feuding between nations and people (v. 9). It is a believer that has experienced the peace of God and who brings that peace to his fellow human beings.

(8) Being "persecuted for righteousness' sake" causes a person to reach the highest level of the satisfaction of blessedness (v. 10).

This state of blessedness begins the very moment that a person believes on Jesus Christ for salvation. This is demonstrated by the fact that the promises concerning the kingdom of heaven in verses three and ten are in the present tense.

While in this life one may enjoy the results of implementing these truths, the ultimate condition of blessedness will be experienced in heaven (v. 12).

[Source: Complete Word Study Bible – CWSB]

Beatitutes notes continued on next page…

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5:1 The Sermon on the Mount
This sermon not only reveals God's divine nature, it puts into our hands the most powerful of evangelistic weapons. It is the greatest evangelistic sermon ever preached by the greatest evangelist who ever lived. The straightedge of God's Law reveals how crooked we are:

v. 3: The unregenerate heart isn't poor in spirit. It is proud; self-righteous, and boastful (every man is pure in his own eyes--Proverbs 16:2).

v.. 4: The unsaved don't mourn over their sin; they love the darkness and hate the light (John 3:19).

v. 5: The ungodly are not meek and lowly of heart. Their sinful condition is described in Romans 3:13-18.
v. 6: Sinners don't hunger and thirst after righteousness. Instead, they drink iniquity like water (Job 15:16)

v. 7: The world is shallow in its ability to show true mercy. It is by nature cruel and vindictive (Genesis 6:5).

v. 8: The heart of the unregenerate is not pure; it is desperately wicked (Jeremiah 17:9).

Those who are born again manifest the fruit of the Spirit, live godly in Christ Jesus (vv. 3-9), and therefore suffer persecution (vv. 10-12). However, their purpose on earth is to be salt and light: to be a moral influence, and to bring the light to those who sit in the shadow of death (vv. 13-16)

[Source: Evidence Bible Notes]

***See also*: The Five Discourses of Matthew**

Beatitutes notes continued on next page…

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Matthew 5:1-12: The Beatitudes, or Blessings

Mt Chapters 5-7 is the first block of teaching material in Matthew, dealing with the ethics of the kingdom . In 4:17 Jesus summarizes his message: "Repent, for the kingdom is at hand"; Mt 5-7 shows in greater detail the repentant lifestyle that characterizes the people of the kingdom. This block is introduced by a common Old Testament literary form called beatitudes: "Happy are those who . . . for they shall . . . " (e.g., Ps 1:1). (The form appears also in some Greek literature, but is more common in Jewish sources.) Here the blessings are the promises of the kingdom for those who live the repentant life. Jesus' hearers would have understood them especially as promises for the future time of God's reign; we must read them in the light of the present aspect of the kingdom as well (see "kingdom" in the glossary). The future kingdom was sometimes defined by images from the creation narratives or from Israel's exodus from Egypt, which the Jewish people regarded as their original redemption.

Mt 5:1-2. Although one would stand to read Scripture publicly, the most respected Jewish teachers would usually sit to expound it, often with disciples sitting at their feet. Some scholars have compared the "mountain" (cf. Lk 6:17) here to Mount Sinai, where God through Moses first taught his ethics by the law (Ex 19-20; cf. Isa 2:2-3).

Mt 5:3. Ancient writers and speakers would sometimes bracket a section of material by beginning and ending with the same phrase. These blessings involve the gift of the kingdom (5:3,10).

Many Jewish people believed that the kingdom would be ushered in only by a great war and force of arms; Jesus promises it for the "poor in spirit," the "humble" or "meek" (5:5), the peacemakers (5:9). Poverty and piety were often associated in Judaism; the term *poor* could encompass either physical poverty (Lk 6:20), or the faithful dependence on God that it often produced ("in spirit," as here).

Mt 5:4. Mourning was usually associated with either repentance or bereavement; the conjunction with "comfort" means that the second aspect is in view here. It could mean grief over Israel's sins, but in this context probably refers to the pain of the oppressed (it involves the broken, as perhaps in 5:3). "Comfort" was one of the blessings promised for the future time when God would restore his mourning people (Isa 40:1; 49:13; 51:3,12; 52:9; 54:11; 57:18; 61:2; 66:13).

Mt 5:5. Here Jesus cites Scripture (Ps 37:9,11). Not those who try to bring in the kingdom politically or militarily but those who humbly wait on God will "inherit the earth." The Hebrew of the psalm could mean "inherit the land" in a narrower sense (Ps 25:13), but in Jesus' day Jewish people expected God's people to reign over all the earth, as some other Old Testament passages suggest.

Mt 5:6. On the physically needy, see comment on Lk 6:20. Jewish people understood that God would also satisfy his people's needs in the future kingdom (Isa 25:6; 41:17-18; 55:2), as he had supplied for them in the exodus when he first redeemed them (Dt 6:11; 8:7-10). But the greatest object of longing should be God (Ps 42:1; 63:1) and instruction in his righteousness (Ps 119:40,47,70,92,97,103; Je 15:16).

Mt 5:7. Some later rabbis uttered similar statements (cf. also Pr 11:17). Like the peacemakers (v. 9), the merciful are not those who seek to bring in the kingdom by force. The mercy Jewish people generally hoped to receive was expected in the day of judgment (cf. Mi 7:18-19).

Mt 5:8. The "pure in heart" (Ps 73:1) were those in Israel whose hearts were "clean," or undefiled, those who recognized that God alone was their help and reward (Ps 73:2-28). The righteous would see God on the day of judgment (e.g., Isa 30:20), as in the first exodus (Ex 24:10-11).

Mt 5:9. Both the Jewish people and the righteous were called "sons of God" in Jewish tradition; the ultimate declaration of that fact would be made in the sight of the nations on the day of judgment (cf. Ho 1:10). Those teachers who came to dominate Pharisaism after the war of A.D. 66-70 were the ones who emphasized the way of peace rather than the way of revolt espoused by others. But many other Jewish leaders had joined in the spirit of revolt and were killed or came to be viewed as illegitimate leaders after the revolt's failure.

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Mt 5:10-12. Many of the Old Testament prophets suffered in bringing God's word to Israel (e.g., Je 26:11); Jewish tradition amplified the number of prophetic martyrs further and made it a major emphasis. The burden of proof was always on the prophet who spoke what people wanted to hear (Je 28:8-9; cf. 6:14; 8:10-11; 23:17).

Most Jewish people did not believe that prophets still existed in the Old Testament sense, so Jesus' comparing his followers to the prophets indicated that they would have an extraordinary mission. To suffer for God was meritorious (Ps 44:22; 69:7), and Judaism highly honored martyrs for God's law; yet no other rabbi called disciples to die for his own teachings or name.

[Source: The IVP Bible Background Commentary 2nd Edition]

5:3-10 The good life (*cf.* Lk 6:20-22).

The discourse begins with a rounded portrait of the true disciple in the form of eight 'beatitudes'. Neither *blessed* nor 'happy' adequately translates *makarios* , which is rather a term of congratulation and recommendation. These qualities are to be envied and emulated; they make up 'the good life'. Each is followed by a reason, pointing out that no-one will be the loser by following this way of life, however unpromising it may appear in the short term. The rewards are at the level of spiritual experience and relationship with God rather than of material recompense. **The key phrase, which opens and concludes the series, is *theirs is the kingdom of heaven* .** This refers to the people who acknowledge God as their King and who may, therefore, confidently look forward to the fulfilment of his purpose in their lives.

Lk 6:20-22 offers only four beatitudes, balanced by four 'woes'. They are phrased in the second person and focus on the material and social condition of the disciples, rather than on the spiritual qualities set out here.

[Source: New Bible Commentary]

The Beatitudes (5:3–12) (Cf. Lk. 6:20–23.)
The contrast between the Sermon on the Mount and the Law-giving at Sinai is at its greatest here. The latter begins with the Ten Commandments [Decalogue], which give the fundamental laws governing the behaviour of those that would be in covenant relationship with God. The Beatitudes are addressed to those who show by their lives that they have achieved what the Decalogue demands. So far from being a new law, … the Sermon describes the life of those who by grace have passed beyond law. [See also: Extra Note 5]
For v. 3 cf. Isa. 11:4; 57:15; 61:1; for v. 4 Isa. 61:1; for v. 5 Ps. 37:11; for v. 6 Isa. 55:1 f.; for v. 8 Ps. 24:3 f.

[Source: Zondervan Bible Commentary]

5:1-7:27 Matthew seems to have presented Jesus' Sermon on the Mount and other discourses in his Gospel as actual events rather than as anthologies of Jesus' teaching, and thus parallels to individual sayings appearing elsewhere in the Gospels should be taken as evidence that Jesus taught similar things on multiple occasions. Matthew organized other major teachings of Jesus around specific events in His ministry (see 7:28; 11:1; 13:53; 19:1; 26:1).

[Source: Apologetics Study Bible Notes]

See also:

https://jesuschristsavior.net/Beatitudes.html

http://circle.adventist.org/files/download/BeatitudesStudies.pdf [PDF]

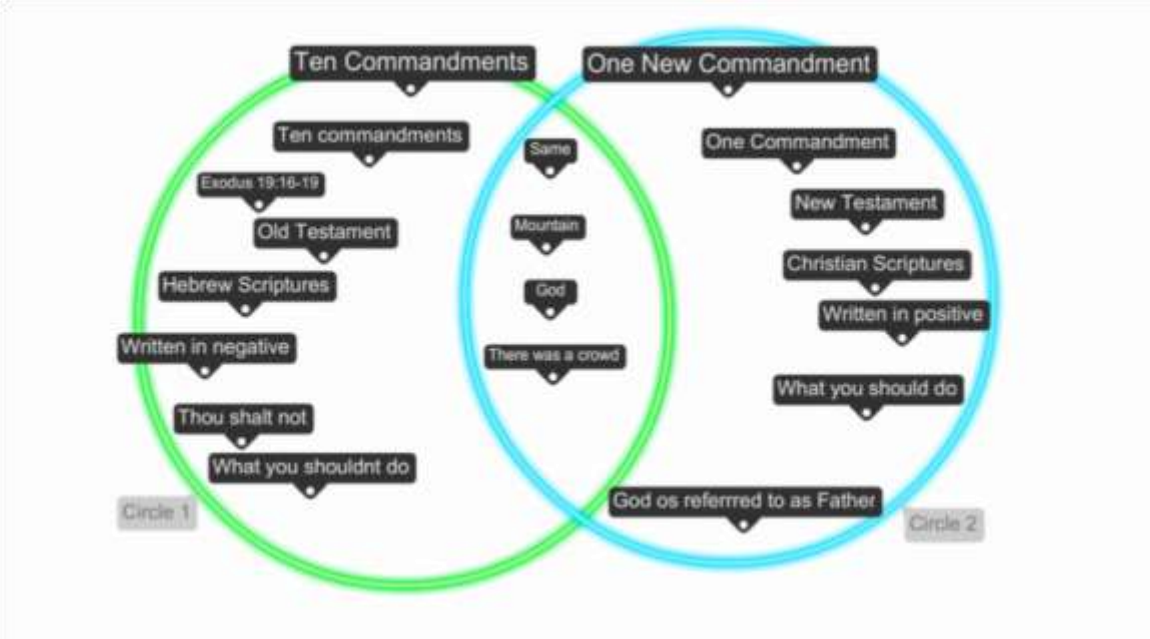
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Extra Note 5:

Sermon on the Mount vs Ten Commandments

Compare and Contrast
https://sermonondamount.weebly.com/compare-and-contrast.html

Excerpt:



This compare and Venn Diagram compares and contrast two very significant parts if the Bible. The ten commandments and The Sermon on the Mount- 'The Golden rule.' There are a differences between the two but there are also a few similarities. One main difference that is obvious is that the 'Ten Commandments' were written in the Old Testament, while the 'Sermon on the Mount- The Golden rule' was written in the New Testament.

Another difference was that the Ten Commandments were written in negative (you shall not), while the Sermon on the Mount was spoken in positive. In the Ten Commandments, God showed Moses and the Israelites that he was mean, loud and not-friendly. But when Jesus came down on Earth had spoke on the mount, he explained and taught that God is not what they used to think he was. Jesus explained God to be loving, gentle and caring.

There are 3 similarities between these two events. The first is that both events happened on a mountain. This is was a very significant thing in the Bible. Many of the encounters with God were on a mountain. This is because the mountain is higher to the heavens then on the ground and when you are higher up on a mountain, you are closer to God. Another similarity is that they both had something to do with God the father and when these events happened, there was a crowd around Moses and Jesus.

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The Ten Commandments, core of the Mosaic law
http://www.sermononthemount.org.uk/Background/TenCommandments.html

Excerpt:

> …The Ten Commandments themselves are broadly divisible into an initial group (1-4), that concern people's relationship with God, and a later group (5-10), that concern relationships between people.
>
> **Jesus' approach**
>
> Jesus seems to have considered the first four commandments, those defining people's relationship to God, so foundational that he didn't always mentioned them when dealing with the commandments, but instead referred to just referred to the latter six, the inter-personal ones. Though the fourth, Sabbath observance, might, on some occasions, be omitted because of his disciples special status with regard to it (as discussed below). The final six commandments, Jesus seems to have recognised as a distinct group, which he sometimes chose to emphasise in isolation from the rest.
>
> Jesus' use of the final six commandments as a unit is illustrated by the account of his meeting with a rich young ruler. When a young man asks Jesus how he can inherit eternal life, Jesus tells him to obey commandments six to nine, then omits the tenth, before citing the fifth, just to make the omission more obvious (Matt 19:16-22, Luke 18:18-23). The parallel passage in Mark's Gospel (Mark 10:17-22) has Jesus substitute a hint at the tenth commandment rather than omit it altogether. Whichever is closer to what really happened, Jesus was expecting the young man to notice the error and queried it. When the expected query failed to materialise, Jesus knew to challenge the young man in that precise area.
>
> Jesus also focuses on the final six commandments in the Sermon on the Mount, where after commending those who have obeyed 1-3, in the Beatitudes (Matt 5:3-10), he affirms the fifth in his discussion of the significance of the divine law (Matt 5:13-20), and then, in the antitheses, considers what it meant for his followers to obey the final five commandments in the light of obeying the first three.

Jesus and the Ten Commandments
https://www.thinkingfaith.org/articles/20120710_1.htm

Excerpt:

> Jesus and the Decalogue (i.e., 10 Commandments)
>
> As a devout Jew, Jesus was familiar with the Hebrew Bible and among the early Christians there was profound interest in how his teaching related to the traditional teaching in Israel, which his enemies had accused him of flouting. This interest came especially from Jewish Christians, whose concerns and needs were of major significance to the author of Matthew's Gospel. … far from dispensing with the Ten Commandments of Israel, Jesus insisted on their continuing relevance and their fulfilment, and he even took pains to show their deeper significance and application for his followers (Mt 5:17-48). Moreover, all of the synoptic gospels make a point of recording the conversation between Jesus and the rich young man who wanted to know how to gain eternal life, when Jesus said, simply, 'keep the commandments' (Mk10:17-22; Mt 19:16-30; Lk 18:18-30). According to Mark, Jesus instanced those forbidding murder, adultery, theft, false witness, defrauding, and the command enjoining care for one's parents; but he added that one thing the young man was lacking was to 'follow' Jesus. Luke's later version is basically faithful to Mark's, but Matthew's version includes as a commandment, less than accurately, the injunction to 'love your

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neighbour as yourself', and adds, perhaps influenced by the earlier Sermon on the Mount (Mt 5:48), that if the young man wished to be 'perfect' he should 'follow' Jesus (Mt 19:19-21).

The Ten Commandments inform the teaching of Jesus in another conversation between him and a Jewish lawyer which is recorded by Mark and Matthew. Given the absolute authority of all the Ten Commandments, and the multiplication of many other minor laws and rules in Israelite observance, a question had arisen among the Jews and was now put to Jesus: was there any priority among them, and if so, which commandment was 'the first of all', as Mark phrases it (12:28), or 'the greatest', according to Matthew (22:34)? In his reply Jesus had no doubt: moving outside the Ten Commandments, he replied that 'the greatest and first commandment' was to love God totally (Mk 12:30; Mt 22:37-38; see Deut 6:5). And then, according to Mark, he added for good measure, as was usual with him, 'The second is this, "You shall love your neighbour as yourself"' (Mk 12:31), which Matthew records as, 'A second is like it: "You shall love your neighbour as yourself"' (Mt 22:39).

***See also*: The Ten Commandments in the Appendix**

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XV

THE SERMON ON THE MOUNT (CONTINUED): ALMSGIVING, THE LORD'S PRAYER, FORGIVING, TREASURES, GOD OR MAMMON, SUFFICIENT UNTO THE DAY

A.D. 28, Age 31 *Near Capernaum*.

Matthew 6: 1-34.

[Jesus continues,] "Take heed that you do not do your charitable deeds before men, to be seen by them. Otherwise you have no reward from your Father in heaven. Therefore, when you do a charitable deed, do not sound a trumpet before you as the hypocrites do in the synagogues and in the streets, that they may have glory from men. Assuredly, I say to you, they have their reward. "But when you do a charitable deed, do not let your left hand know what your right hand is doing, that your charitable deed may be in secret; and your Father who sees in secret will Himself reward you openly.

"And when you pray, you shall not be like the hypocrites. For they love to pray standing in the synagogues and on the corners of the streets, that they may be seen by men. Assuredly, I say to you, they have their reward. But you, when you pray, go into your room, and when you have shut your door, pray to your Father who *is* in the secret *place;* and your Father who sees in secret will reward you openly.

"And when you pray, do not use vain repetitions as the heathen *do.* For they think that they will be heard for their many words. Therefore do not be like them. For your Father knows the things you have need of before you ask Him.

"In this manner, therefore, pray:

"Our Father (which art) in heaven, Hallowed be your name. Your kingdom come. Your will be done; on earth, as *it is* in heaven.

"Give us this day our daily bread. And forgive us our debts, as we forgive our debtors.

"And lead us not into temptation, but deliver us from the evil one.

"For yours is the kingdom, and the power, and the glory, forever. Amen.

[see Extra Notes 1 and 2 and 4]

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“For if you forgive men their trespasses, your heavenly Father will also forgive you. But if you do not forgive men their trespasses, neither will your Father forgive your trespasses.

“Moreover, when you fast, do not be like the hypocrites, with a sad countenance. For they disfigure their faces that they may appear to men to be fasting. Assuredly, I say to you, they have their reward. But you, when you fast, anoint your head and wash your face, so that you do not appear to men to be fasting, but to your Father who *is* in the secret *place;* and your Father who sees in secret will reward you openly.

“Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. For where your treasure is, there your heart will be also.

“The lamp of the body is the eye. If therefore your eye is good, your whole body will be full of light. But if your eye is bad, your whole body will be full of darkness. If therefore the light that is in you is darkness, how great *is* that darkness!

“No one can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon. [see Extra Note 3]

“Therefore I say to you, do not worry about your life, what you will eat or what you will drink; nor about your body, what you will put on. Is not life more than food and the body more than clothing? Look at the birds of the air, for they neither sow nor reap nor gather into barns; yet your heavenly Father feeds them. Are you not of more value than they?

“Which of you by worrying can add one cubit to his stature? So why do you worry about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin; and yet I say to you that even Solomon in all his glory was not arrayed like one of these. Now if God so clothes the grass of the field, which today is, and tomorrow is thrown into the oven, *will he* not much more *clothe* you, O you of little faith?

“Therefore do not worry, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ For after all these things the Gentiles seek. For your heavenly Father knows that you need all these things.

“But seek first the kingdom of God and His righteousness, and all these things shall be added to you. Therefore do not worry about tomorrow, for tomorrow will worry about its own things. Sufficient for the day *is* its own trouble.

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Footnotes

(See also the previous and the following chapters for more regarding the Sermon on the Mount.)

Extra Note 1:
Prayer for forgiveness appears in standard ancient Jewish prayers (note the sixth of the Eighteen Benedictions). Jewish teaching regarded sins as "debts" before God; the same Aramaic word could be used for both [sin/transgression/offense or debt]. Biblical law required the periodic forgiveness of monetary debtors (in the seventh and fiftieth years), so the illustration of forgiving debts would have been a graphic one (especially since Jewish lawyers had found a way to circumvent the release of debts so that creditors would continue to lend). [Source: IVP Bible Background Commentary, 2nd Ed.]

Extra Note 2:
*from the evil one**:*** Or *from evil.* The alternate reading refers to sin in general; the NLT reading refers to Satan, the tempter (see Jas 1:13). Some manuscripts add *For yours is the kingdom and the power and the glory forever. Amen;* this doxology was added later (probably based on 1Chronicles 29:11-13) to tailor the prayer to the liturgy. [Source: New Living Translation Study Bible Notes]

"For yours is the kingdom and the power and the glory, forever. Amen" (ESV footnote) is evidently a later scribal addition, since the most reliable and oldest Greek manuscripts all lack these words, which is the reason why these words are omitted from most modern translations. However, there is nothing theologically incorrect about the wording (cf. 1 Chronicles 29:11-13), nor is it inappropriate to include these words in public prayers. [Source: ESV Study Bible note]

Parallels with ancient Jewish prayers, and possibly the Aramaic wording behind this verse, suggest that the first line means: "Let us not sin when we are tested"—rather than "Let us not be tested" (cf. 4:1; 26:41 in context; cf. Ps 141:3-4). Some scholars have suggested an allusion to the final time of suffering here, which was expected to precede the coming kingdom, but while such testing could be included, most Jewish prayers about testing were for strength in the present era. Because Jewish prayers were commonly used in liturgical contexts that ended with a statement of praise, later texts' addition of the benediction ("Thine is the kingdom . . . ") to the original text of Matthew is not surprising. [Source: IVP Bible Background Commentary, 2nd Ed.]

Extra Note 3:
mammon, an Aramaic word – general term for material possessions (not necessarily ill-gotten gains); "money" is one possible translation.

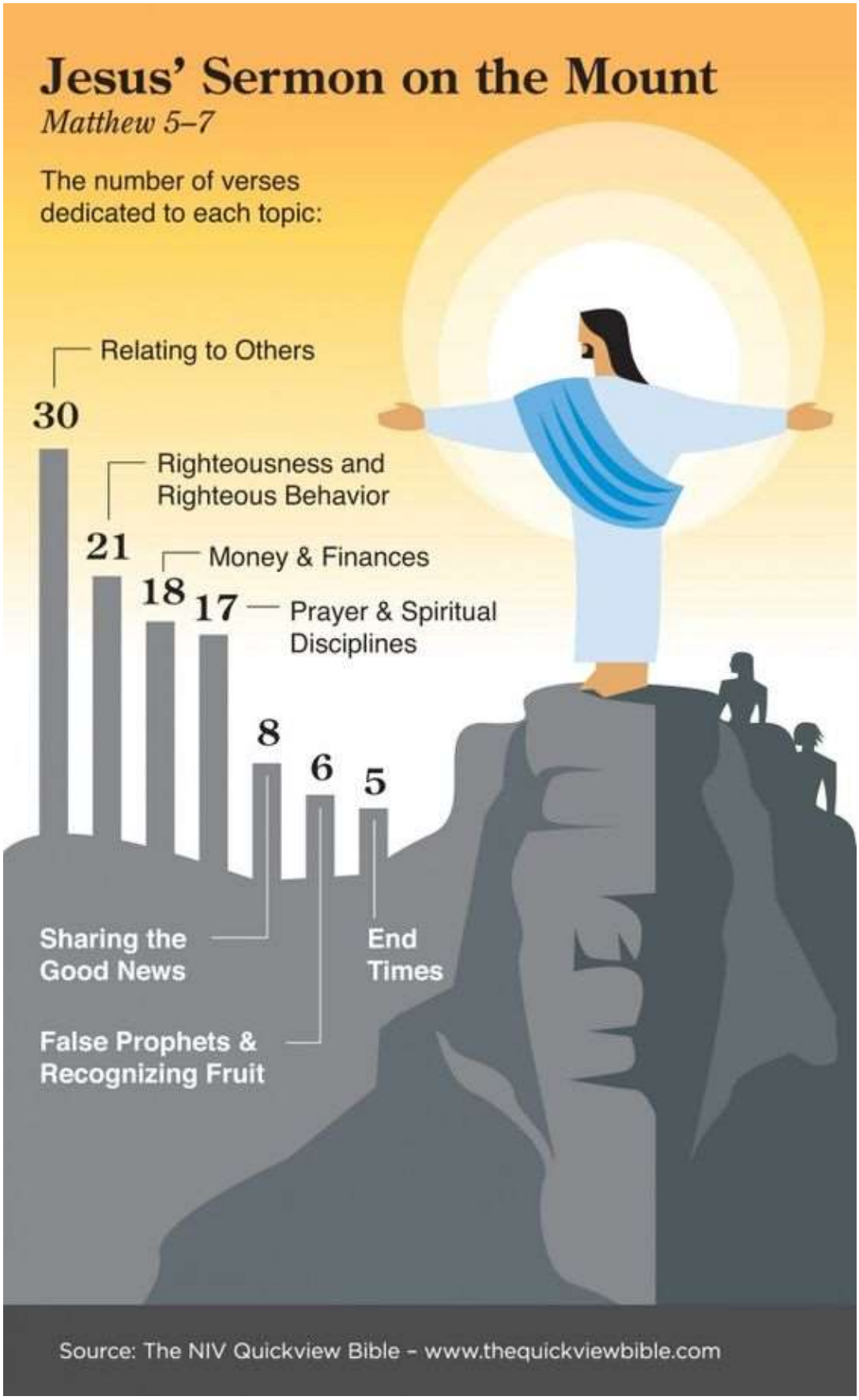
Extra Note 4:

Two Prayers – The prayer in Matthew 6 (above) is slightly different from the prayer in Luke 11 (see Chapter **L** in this book). If you look closely at the text, you will see that Jesus taught this prayer on two different occasions and to two different groups of people. Matthew's version was part of the Sermon on the Mount. "Disciples" in this context referred to a rather large group of followers. In Luke's account, Jesus is speaking only to the twelve apostles.

[Source: http://www.ecclesia.org/truth/gospels.html]

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Extra Note 5



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Extra Note 6



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XVI

THE SERMON ON THE MOUNT (CONCLUDED): JUDGE NOT, PEARLS BEFORE SWINE, PRAYER, THE GOLDEN RULE, THE STRAIT GATE, "I NEVER KNEW YOU," ROCK FOUNDATION

A.D. 28, Age 31 *Near Capernaum*.

Matthew 7: 1-29.

[Jesus continues,] "Judge not, that you be not judged. For with what judgment you judge, you will be judged; and with the measure you use, it will be measured back to you.

"And why do you look at the speck in your brother's eye, but do not consider the plank in your own eye? Or how can you say to your brother, 'Let me remove the speck from your eye'; and look, a plank *is* in your own eye? Hypocrite! First remove the plank from your own eye, and then you will see clearly to remove the speck from your brother's eye.

"Do not give what is holy to the dogs; nor cast your pearls before swine, lest they trample them under their feet, and turn and tear you in pieces.

"Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened.

"Or what man is there among you who, if his son asks for bread, will give him a stone? Or if he asks for a fish, will he give him a serpent? If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask Him!

24 * "Therefore, whatever you want men to do to you, do also to them, for this is the Law and the Prophets.

"Enter by the narrow gate; for wide *is* the gate and broad *is* the way that leads to destruction, and there are many who go in by it. Because narrow *is* the gate and difficult *is* the way which leads to life, and there are few who find it.

"Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravenous wolves. You will know them by their fruits. Do men gather grapes from thornbushes or figs from thistles? Even so, every good tree bears good fruit,

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but a bad tree bears bad fruit. A good tree cannot bear bad fruit, nor *can* a bad tree bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. Therefore by their fruits you will know them.

"Not everyone who says to me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven. Many will say to me in that day, 'Lord, Lord, have we not prophesied in your name, cast out demons in your name, and done many wonders in your name?' And then I will declare to them, 'I never knew you; depart from me, you who practice lawlessness!'

"Therefore whoever hears these sayings of mine, and does them, I will liken him to a wise man who built his house on the rock: and the rain descended, the floods came, and the winds blew and beat on that house; and it did not fall, for it was founded on the rock. But everyone who hears these sayings of mine, and does not do them, will be like a foolish man who built his house on the sand: and the rain descended, the floods came, and the winds blew and beat on that house; and it fell. And great was its fall."

And so it was, when Jesus had ended these sayings, that the people were astonished at his teaching, for he taught them as one having authority, and not as the scribes. 24†

Footnotes

24:* The Golden Rule — the spirit of which pervades not only the Sermon on the Mount but Christ's life throughout. Luke's phrasing of the Golden Rule is in Chapter XX of this book.

24:† Matthew 7:28-29. Mark also so declares (Mark 1:22. See Chapter XIII in this book).

***See also*: Authority of Jesus in the Appendix**

(See previous two chapters for more regarding the Sermon on the Mount.)

See also Extra Note on next page…

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Extra Note 1:

“In the epistle of James, the Holy Spirit has given the church a commentary on Jesus’ Sermon on the Mount and Sermon on the Plain, a commentary that is rich in applications for daily life.”

The similarities appear both in subject matter and in structure. Note the parallels between Matthew 7:1-27 [see also chapter XIV in this book] and James 2:1-26 below, especially Matthew 7:12 (cf. Matt. 22:39; Leviticus 19:18).

MATTHEW 7			JAMES 2	
1-2	Prohibition against judging		1	Prohibition against judgmental favoritism
3-5	Illustration of removing one's own faults so that one can help remove others' faults		2-4	Illustration of removing one's own partiality so that one can judge or instruct others
6	Warning not to despise what is sacred in favor of dogs or pigs that will harm you		5-7	Warning not to despise brothers who are rich in faith in favor of others who harm you
7-11	Encouragement to ask and to believe			
12	Summary of the law as doing to others what you would want for yourself		8-11	Summary of the law as loving others as yourself
13-14	Summary admonition to follow the narrow way that leads to life		12-13	Summary admonition to follow the law that gives freedom
15-23	Warning against false prophets, with the true test presented: deeds		14-19	Warning against dead faith, with the true test presented: deeds
24-27	Parable to illustrate putting Christ's words into practice		20-26	Examples to illustrate putting faith into practice

[Source: Dr. Constable Expository Notes – James]
http://www.soniclight.com/constable/notes.htm

[See corresponding (to above) Charts in Chapter XIV and Appendix]

This brings up related a passage of James 5:1-6 [regarding rich people and wealth]…

James 5:6: ". . . for day laborers it was very serious not to find work or not to be paid. For this reason James personifies the salary, seeing it as the very blood of the exploited workers crying out pitifully. The case was the same for the peasants. The peasants die because they pour out their strength in their work, but the fruit of their work does not come back to them. They cannot regain their strength

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because the rich withhold their salaries. Therefore James accuses the rich of condemning and killing the just (5:6)."

These are strong words of warning. James evidently believed that his readers were erring in this area of their lives, and needed a severe shock! The Jews' gift for making money, and their interest in this pursuit, needed control. We need this warning too, since modern culture values money very highly.

As with James 1:10, there is a question about whether James was referring to rich Christians or rich unbelievers in this periscope [i.e., a set of verses that forms one coherent unit or thought]. Here, as there, I tend to think that James was probably referring to rich *Christians*. He seems to be addressing his readers rather than "speaking rhetorically, formally addressing non-Christians in 1:10 as well as . . . in 5:1-6, but saying this really for the benefit of his Christian readers, who were suffering at the hands of rich persecutors."

"THE WORLD'S VIEW OF RICHES	THE WORD'S VIEW OF RICHES
Money brings freedom.	The desire for money can be enslaving and lead to destruction; only Christ brings true freedom (1 Tim. 6:7-10).
Money brings security.	Worldly wealth is very insecure; it will quickly pass away (1:10). Real security is found in knowing and trusting God (Jer. 9:23, 24; 1 Tim. 6:17-19).
Money is what matters.	Christ and the kingdom of God are what matters (Matt. 6:33; Phil. 3:7-10).
Money is power.	Power comes from being filled with the Spirit (Acts 1:8; 3:1-10).
Money establishes not only your net worth, but your worth as a person.	Your worth is based on what God says, not what your bank statement says (John 3:16; Eph. 1:3-14).
Money makes you successful.	Success comes from knowing and doing what God says (Josh. 1:8).
Money gives you options.	God is the One who ultimately gives you options (Eph. 3:20).
Money brings happiness.	The happiness that money brings is short-lived. And in the long run, money can actually produce 'many sorrows' (1 Tim. 6:10). Lasting joy comes from knowing God (5:1-6; John 15:11; 16:24).
Money is your reward. Save it, and spend it on yourself.	Give as much as you can (Matt. 6:19-24; Acts 20:35; 2 Cor. 9:6-11; 1 Tim. 6:18).
Money is your possession. Spend it on whatever you want.	All that you have is God's to do with as He pleases. You are merely a manager of His possessions (Ps. 24:1; Luke 19:11-27; 2 Cor. 5:10)."[221]

Essentially the attitude of the rich that James condemned was: "Get all you can, as fast as you can, any way you can." In the following passage (James 5:7-12), he counseled a different attitude: to urge his readers, rich and poor, to practice patience.

[Source: Dr. Constable Expository Notes – James] http://www.soniclight.com/constable/notes.htm

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XVII

A LEPER CLEANSED—THE DRAUGHT OF FISH—PALSIED MAN CURED

A.D. 28. Age 31. *By Lake Gennesaret*. *Capernaum*.

Matthew 8: 1-4, 9: 2-7; Mark 1: 40-45, 2: 1-12; Luke 5: 1-15 and 18-25.

When Jesus had come down from the mountain, great multitudes followed him. And behold, a leper came and worshiped him, saying, “Lord, if you are willing, you can make me clean.”

Then Jesus put out *his* hand and touched him, saying, “I am willing; be cleansed.”

Immediately his leprosy was cleansed. [see Extra Note 1]

And Jesus said to him, “See that you tell no one; but go your way, show yourself to the priest, and offer the gift that Moses commanded, as a testimony to them.”

However, he went out and began to proclaim *it* freely, and to spread the matter, so that Jesus could no longer openly enter the city, but was outside in deserted places; and they came to him from every direction.

So it was, as the multitude pressed about him to hear the word of God, that he stood by the Lake of Gennesaret, and saw two boats standing by the lake; but the fishermen had gone from them and were washing *their* nets. Then he got into one of the boats, which was Simon's, and asked him to put out a little from the land. And he sat down and taught the multitudes from the boat.

When he had stopped speaking, he said to Simon, “Launch out into the deep and let down your nets for a catch.”

But Simon answered and said to Him, “Master, we have toiled all night and caught nothing; nevertheless at your word I will let down the net.”

And when they had done this, they caught a great number of fish, and their net was breaking. So they signaled to *their* partners in the other boat to come and help them. And they came and filled both the boats, so that they began to sink.

When Simon Peter saw *it,* he fell down at Jesus’ knees, saying, “Depart from me, for I am a sinful man, O Lord!”

For he and all who were with him were astonished at the catch of fish which they had taken; and so also *were* James and John, the sons of Zebedee, who were partners with Simon.

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Jesus said to Simon, “Do not be afraid. From now on you will catch men.”

So when they had brought their boats to land, they forsook all and followed Jesus.

And again Jesus entered Capernaum after *some* days, and it was heard that he was in the house. Immediately many gathered together, so that there was no longer room to receive *them,* not even near the door. And he preached the word to them.

And, behold, men brought a paralytic (or one sick of the palsy 25†), lying on a bed carried by four *men*. They could not come near Jesus because of the crowd; and when they could not find a *way* they could bring him in, they went up on the housetop, and uncovered the roof where Jesus was, and let the paralytic down on his bed (or couch or mat) through the tiling with *his* bed into the midst before Jesus. [see Extra Note 2]

Jesus, seeing their faith, said to the paralytic, “Son, be of good cheer; your sins are forgiven you.” 25 *

Some of the scribes and Pharisees who were sitting there, began reasoning in their hearts; saying among themselves, “This man blasphemes! Why does he speak blasphemies like this? Who can forgive sins, but God alone?”

Jesus knowing their thoughts said, “What do you reason about these things in your hearts? Why do you think evil? Which is easier to say to the paralytic, ‘Your sins are forgiven you,’ or to say, ‘Arise, and take up you bed and walk?’ But that you may know that the Son of man has power on earth to forgive sins” -- He said to the paralytic,”I say to you, arise, and take up you bed, and go to your house.”

Immediately he arose before them, took up what he had been laying on, and departed to his own house.

And they were all amazed, and they glorified God and were filled with fear, saying, “We never saw *anything* like these strange and incredible things today!”

Footnotes

25:† See Extra Note 3

25:* Matthew, and Mark. Luke's narrative has it, "Man, thy sins are forgiven thee." (Luke 5, 20.)

Extra Note 1: Jesus, according to one perspective, symbolically traded places with the leper: https://www.gty.org/resources/print/sermons/41-7

See also: the Extra Notes 2 (Pharisee and Sabbath) and 4 (Conflict Stories) in Chapter XIX

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Extra Note 2: The capacity of the average Capernaum home may have allowed only about fifty persons standing close together (the longest span in excavated homes is eighteen feet). We thus should not think of literally the whole town inside or just outside the door.
[Source: IVP Bible Background Commentary, 2nd Ed.]

Typical Jewish Home (artist's conceptualization)



[Source: https://www.neverthirsty.org/bible-studies/ministry-in-galilee-mid-a-d-31/the-paralyzed-man/]

A flat **roof** could be accessed from the outside [stairs]. It consisted of branches or sticks, combined with clay, and Luke adds the detail that this roof also had clay "tiles", which were used on some houses at that time. [ESV Study Bible note]

See also:

https://www.blueletterbible.org/Comm/edersheim_alfred/sketches/sketches06.cfm

https://blog.adw.org/2014/07/what-were-typical-homes-like-in-jesus-time/

[Extra Note 3]: **Paralytic or Palsy?**

Palsy is a medical term which refers to various types of paralysis or paresis, often accompanied by weakness and the loss of feeling and uncontrolled body movements such as shaking. The word originates from the Anglo-Norman *paralisie*, *parleisie et al.*, from the accusative form of Latin *paralysis*, from Ancient Greek παράλυσις (*parálusis*), from παραλύειν (*paralúein*, "to disable on one side"), from παρά (*pará*, "beside") + λύειν (*lúein*, "loosen"). The word is longstanding in the English language, having appeared in the play *Grim the Collier of Croydon*, reported to have been written as early as 1599:

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Rob. I'll have thee come, I say. Why tremblest thou?
Grim. No sir, not I; 'tis a palsy I have still.

In some editions [e.g., KJV], the Bible passage of Luke 5:18 [included in the chapter] is translated to refer to "a man which was taken with a palsy". More modern editions simply refer to a man who is paralysed. Although the term has historically been associated with paralysis generally, "is now almost always used in connection to the word *cerebral*—meaning the brain".

[Source: https://en.wikipedia.org/wiki/Palsy]

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XVIII

MATTHEW (LEVI) CALLED—HIS BANQUET—THE WHOLE NEED NOT A PHYSICIAN—JOHN'S DISCIPLES FAST: CHRIST'S FAST NOT—TWO PARABLES: OLD GARMENT, NEW WINE

A.D. 28, Age 31. *Capernaum*.

Luke 5: 27-39; Matthew 9: 9-17; Mark 2: 13-22.

Jesus went out again by the sea; and the multitudes came to him, and he taught them.

As he passed by, he saw a man, named Matthew (also called Levi, a publican [tax collector] 26*), the son of Alphaeus, sitting at the tax booth. And he said to him, "Follow me." [see Extra Note 1]

And he rose up, left all, and followed Jesus.

Levi made him a great feast 26‡ in his own house; and, many tax collectors and sinners were together eating with Jesus and his disciples.

But their scribes and Pharisees complained to his disciples, saying, "Why do you eat and drink with tax collectors and sinners? Why does your teacher eat with tax collectors and sinners?"

When Jesus heard *that*, he said to them, "Those who are well have no need a physician, but those who are sick do. Go and learn what *this* means: 'I desire mercy and not sacrifice.' 26‡ For I did not come to call the righteous, but sinners to repentance."

Then, the disciples of John and the Pharisees, who used to fast often and make prayers, came and said to Jesus, "Why do your disciples not fast (but continue to eat and drink)?" [see Extra Note 2]

Jesus said to them, "Can you make the friends of the bridegroom fast, while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast. But the days will come when the bridegroom will be taken away from them, and then they will fast in those days."

And he also told them a parable:

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“No one tears a patch from a new garment and puts it on an old garment. Otherwise, not only will he tear the new, but also the piece from the new garment will not match the old.

“And no one puts new wine into old wineskins. Otherwise, the new wine will burst the skins, it will spill, and the skins will be ruined. But new wine should be put into fresh wineskins. And no one, after drinking old wine, wants new, because he says, ‘The old is better.’”

Footnotes

26:* *publican:* a tax collector. [Levi, called “Matthew” in Matt. 9:9, etc.]

26:† The three accounts of Levi's feast (particularly of the bridegroom parable) exhibit interesting variations of text: Luke 5: 29-39; Mark 2: 15-22; Matthew 9: 10-17.

26:‡ Hosea 6: 6.

See also: Extra Notes 2 (Pharisee and Sabbath) and 4 (Conflict Stories) in Chapter XIX

Extra Note 1:
Levi (called “Matthew” in 3:18; see Matt 9:9) collects taxes [publican] and thus collaborates with Herod Antipas who, in turn, collaborates with the Roman Empire. As the occupying political force in the Jewish land of Palestine, Rome and all who collaborated with Rome were despised by pious Jews. The taxation system was corrupt, and most tax collectors skimmed money from the taxes for themselves. “Beside the sea” (Mark 2:13) and “in his house” (v. 15) suggest that the tax booth used by Levi was by the Sea of Galilee and was used for taxing fishermen.
[Source: ESV Study Bible notes]

The *tax booth* was a booth located on the edge of a city or town to collect taxes for trade. There was a tax booth in Capernaum, which was on the trade route from Damascus to Galilee and the Mediterranean. The “taxes” were collected on produce and goods brought into the area for sale, and were a sort of “sales tax” paid by the seller but obviously passed on to the purchaser in the form of increased prices. It was here that Jesus met Levi (also named Matthew [see Mt 9:9]) who was ultimately employed by the Romans, though perhaps more directly responsible to Herod Antipas. It was his job to collect taxes for Rome and he was thus despised by Jews who undoubtedly regarded him as a traitor. [Source: Net Bible notes]

Matthew is spoken of five times in the New Testament; first in Matthew 9:9, when called by Jesus to follow Him, and then four times in the list of the Apostles, where he is mentioned in the seventh (Luke 6:15, and Mark 3:18), and again in the eighth place (Matthew 10:3, and Acts 1:13). The man designated in Matthew 9:9, as "sitting in the custom house", and "named Matthew" is the same as Levi, recorded in Mark 2:14, and Luke 5:27, as "sitting at the receipt of custom". The account in the three Synoptics is identical, the vocation of Matthew-Levi being alluded to in the same terms. Hence Levi was the original name of the man who was subsequently called Matthew; the Maththaios legomenos of Matthew 9:9, would indicate this. The fact of one man having two names is of frequent

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occurrence among the Jews. It is true that the same person usually bears a Hebrew name such as "Shaoul" and a Greek name, Paulos. However, we have also examples of individuals with two Hebrew names as, for instance, Joseph-Caiaphas, Simon-Cephas, etc. It is probable that Mattija, "gift of Iaveh", was the name conferred upon the tax-gatherer by Jesus Christ when He called him to the Apostolate, and by it he was thenceforth known among his Christian brethren, Levi being his original name. Matthew, the son of Alpheus (Mark 2:14) was a Galilean, although Eusebius informs us that he was a Syrian. As tax-gatherer at Capharnaum, he collected custom duties for Herod Antipas, and, although a Jew, was despised by the Pharisees, who hated all publicans. When summoned by Jesus, Matthew arose and followed Him and tendered Him a feast in his house, where tax-gatherers and sinners sat at table with Christ and His disciples. This drew forth a protest from the Pharisees whom Jesus rebuked in these consoling words: "I came not to call the just, but sinners".

[Source: http://www.newadvent.org/cathen/10056b.htm]

We first meet Matthew in Capernaum, in his tax booth on the main highway. He was collecting duties on imported goods brought by farmers, merchants, and caravans. Under the Roman Empire's system, Matthew would have paid all the taxes in advance, then collected from the citizens and travelers to reimburse himself. Tax collectors were notoriously corrupt because they extorted far and above what was owed, to ensure their personal profit. Because their decisions were enforced by Roman soldiers, no one dared object. Matthew was named Levi [from root meaning “joined”, “attached” or “pledged” or “lend” or “to take”] before his call by Jesus. We don't know whether Jesus gave him the name Matthew or whether he changed it himself, but it is a shortening of the name Mattathias, which means "the gift of God [YHWH]." On the same day Jesus invited Matthew to follow him, Matthew threw a great farewell feast in his home in Capernaum, inviting his friends so they could meet Jesus too. From that time on, instead of collecting tax money, Matthew collected souls for Christ. Despite his sinful past, Matthew was uniquely qualified to be a disciple. He was an accurate record keeper and keen observer of people. He captured the smallest details. Those traits served him well when he wrote the Gospel of Matthew some 20 years later.

[Source: http://christianity.about.com/od/newtestamentpeople/a/JZ-Matthew.htm]

Extra Note 2:
The Pharisees fasted twice a week — conspicuous piety. John's followers were probably fasting in mourning for him. The required public fasts were only three in number: the Day of Atonement; the day before Purim; and the ninth of Ab, commemorating the fall of Jerusalem.

[Source: Ryrie Study Bible note]

Wedding feasts could involve seven days of festivity; so crucial an obligation was joy that rabbis were said to pause their instruction to hail passing bridal processions. One was not permitted to fast or engage in other acts of mourning or difficult labor during a wedding feast. Jesus makes an analogy about the similar inappropriateness of fasting in his own time.

[Source: IVP Bible Background Commentary, 2nd Ed.]

Additional parable contains two metaphors re: new patch on old garment and new wine in old wineskins.

***See also*: “Jewish Groups *(including, Pharisees, Scribes, Sadducees, Sanhedrin)* during the Time of Christ” in the APPENDIX**

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XIX

IN THE CORNFIELD ON THE SABBATH—"THE SABBATH WAS MADE FOR MAN"—THE WITHERED HAND—THE PHARISEES CONSPIRE—THE TWELVE ORDAINED—PARABLES

A.D. 28. Age 31. *Capernaum*.

Matthew 12: 1-16; Mark 2: 23-28, 3: 1-15, 22-29; Luke 6: 1-13, 11: 24-26.

At that time Jesus went on the Sabbath day through the grainfields; and his disciples were hungry and began, as they went, to pick the head of grains, rubbing the grains with *their* hands and eating them. [see Extra Note 1]

And some of the Pharisees said to them, “Why are you doing what is not lawful to do on the Sabbath?”

Jesus said to them, “Have you never read what David and those with him did when he was in need and became hungry -- how he entered the house of God in the days of Abiathar the high priest, and ate the sacred bread, and gave it to his companions; which was not lawful for them to eat, except for the priests alone?

“Or have you not read in the law, how that on the Sabbath the priests in the temple profane the Sabbath, and are blameless?

“But I tell you, that in this place is *one* greater than the temple. But if you had known what *this* means, ‘I desire mercy and not sacrifice,’ you would have not condemned the guiltless.

“The Sabbath was made for man, and not man for the Sabbath: therefore the Son of man is Lord even of the Sabbath day."

On another Sabbath, Jesus entered into the synagogue and taught.

There was a man there whose right hand was withered. The scribes and Pharisees watched Jesus closely, whether he would heal on the Sabbath day, so they could accuse him.

But he knew their thoughts, and he said to the man, “Get up and stand in front of everyone.” The man arose and stood in their midst.

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Then said Jesus to them, “I will ask you one thing: Is it lawful on the Sabbath to do good or to do evil, to save life or to kill (or destroy) it?”

But they kept silent. And Jesus said,

“What man is there among you who has one sheep, and if it falls into a pit on the Sabbath, will not lay hold of it and lift *it* out? “Of how much more value then is a man than a sheep? Therefore it is lawful to do good on the Sabbath.”

When Jesus had looked round at them with anger, being grieved for the hardness of their hearts, he said to the man, “Stretch out your hand.”

He did so, and his hand was restored as whole as the other.

The Pharisees were filled with rage; and they went out and met right away with the Herodians, plotting what they might do to destroy Jesus. [see Extra Note 2]

But when Jesus knew of it, he withdrew himself with his disciples to the sea. Great multitudes followed him and he healed them all. And he warned them not to make him known.

Jesus went up on the mountain and called for those he wanted and they came to him. He appointed twelve apostles [meaning “he that is sent” or messengers], that they might be with him and that he might send them out to preach, and to have power to heal sicknesses and to cast out demons. [see Extra Note 3]

They went into a house, but the crowds came back and they could not even eat. When Jesus’ family 28 ^ heard *about* this, they went out to restrain him, for they said, “He is out of his mind.”

And the scribes who came down from Jerusalem said, “He has Beelzebub,” and, “By the ruler of the demons he casts out demons.”

Jesus called them and spoke to them in parables, 28 *

“How can Satan cast out Satan?

“And if a kingdom be divided against itself, that kingdom cannot stand. And if a house is divided against itself, that house will not be able to stand. And if Satan rises up against himself and is divided, he is not able to stand, but his end has come.

“No man is able to enter into a strong man’s house and steal his property unless he first ties up the strong man. Then he can plunder his house.

“Truly, I say to you, all sins will be forgiven the sons of men, and whatever blasphemies they may utter; but he who blasphemes against the Holy Spirit never has forgiveness, but is subject to eternal condemnation” — because they said, “He has an unclean spirit.”

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29* "When an unclean spirit goes out of a man, it goes through dry places, seeking rest; and finding none, it says, 'I will return to my house from which I came.' "And when it comes, it finds *the house* swept and put in order. "Then it goes and brings seven other spirits more wicked than itself, and they enter in, settle down, and dwell there. [*As a result*], the last *state* of that man is worse than the first."

Footnotes

28:^ (From Mark 3:21): Instead of "family", some translations say friends, relatives, kinsmen, own people or scribes and others. See Extra Note 5 for explanation on why "family" was used here.

28:* This record of Christ's reply to the scribes is Mark's (3: 22-29). In Chapter XXVI of this book Christ's similar reply to certain Pharisees is from Matthew and Luke.

29:* Thus Luke (11: 24-26). In Chapter XXVII of this book the same saying is phrased somewhat differently in the narrative from Matthew (12: 43-45).

Extra Note 1:
Cornfields [Grainfields]: Unfortunately Bible versions [such as the KJV] and commentators often speak of the growing of corn in Palestine. "**Corn**" is an old English generic term for grain and should not be confused with the maize of the New World, which Europeans only began using after the Spanish discovery of America.

[Source: Nelson's New Illustrated Bible Manners and Customs]

***See*: Commerce: Agriculture in the Appendix** for more details about grains grown

Extra Note 2:
The Pharisees and the Sabbath (see Mt 12:1-14; Mk 2:23-3:6; Lk 6:1-11).
These two stories make clearer why some of Jesus' contemporaries found his mission unacceptable. As they saw it, he was a dangerous radical, undermining the obedience to the law which was at the heart of their religion [and Pharisee political power]. As such, he would be better eliminated (14).

Both stories focus on Sabbath law. The simple OT command to 'keep the seventh day holy' had been hedged about with a mass of subsidiary legislation to determine just what was and was not permissible on the Sabbath. Forbidden acts included reaping and healing where there was no immediate threat to life. The stories focus on Jesus' failure to observe these specific regulations; there is no suggestion that he was opposed to the Sabbath principle as such. The issue was how it should be interpreted and who had the right to interpret it.

In vs 3-8 Jesus makes this an issue of his personal authority and claims the right to dispense with regulations as David had done (1Sa 21:1-6) and as the temple priests were obliged to do in fulfilling their duties. In putting himself in the same company, Jesus in effect claims to be at least equal with David and *greater than the temple;* the same argument will be carried further in vs 41-42. If that is his status, then surely he is *Lord of the Sabbath* too. And his authoritative dismissal of Pharisaic tradition is in line with Hosea's principle that God is concerned with love before ritual (7; see also 9:13).

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The healing of the *shriveled hand* could have waited until a weekday. Jesus, however, exposed the double standard of those who were prepared to make exceptions to alleviate animal suffering (or to avoid economic loss?) but not for human relief. His sweeping statement, ' *It is lawful to do good on the Sabbath* ', was in striking contrast with the Pharisees' tendency to multiply regulations. No wonder they had to oppose a man who so openly flouted both their authority and the principles they stood for.

[Source: New Bible Commentary]

The Pharisees were quite different from the Herodians (supporters and associates of Herod Antipas of Galilee and the Herodian family dynasty -- A loosely organized group that sought to advance the political and economic influence of the Herodian family (c. 37 B.C. - A.D. 93)). However, these two groups held counsel together (cf. Ps 2:2) in order to destroy their common enemy, Jesus (Mark 14:1-2). [Source: ESV Study Bible notes]

SABBATH CONTROVERSIES				
Event	**Matthew**	**Mark**	**Luke**	**John**
The disciples plucked ears of grain in Galilee.	12:1-8	2:23-28	6:1-5	
Jesus healed a paralytic at the Pool of Siloam in Jerusalem.				5:1-18
Jesus healed a man with a withered hand in Capernaum.	12:9-14	3:1-6	6:6-11	
Jesus referred to the Jews circumcising on the Sabbath.				7:22-23
Jesus healed a man born blind in Jerusalem.				9:1-34
Jesus healed a woman bent over in Judea.			13:10-17	
Jesus healed a man with dropsy in Perea.			14:1-6	

[Source: Dr. Constable Expository Notes – Mark]
http://www.soniclight.com/constable/notes.htm

***See also*: "Jewish Groups *(including, Pharisees, Scribes, Sadducees, Sanhedrin)* during the Time of Christ" in the APPENDIX**

Extra Note 3:

See "**Lists of the 12 Apostles"** in the Footnotes of the next (XX) chapter.

***See also*: The 12 Disciples (or Apostles) of Jesus Christ in the APPENDIX**

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Extra Note 4:

Cycle of Five "Conflict Stories" (Mark 2:1—3:6)

Mark seems to have intentionally grouped these five conflict stories together near the beginning of his Gospel. Note how each story ends with one or two brief sayings of Jesus, which seem to express the main point of the story. Note also how the conflict builds from one story to the next, culminating in the plot to kill Jesus in 3:6.

Mark	Pericope Title	Who Objects?	Against Whom?	About What?
2:1-12	**Healing a Paralytic**	scribes	among themselves	forgiving/ blaspheming
Jesus' Saying: *"the Son of Man has authority on earth to forgive sins"* (2:10). (Chapter XVII)				
2:13-17	**Calling Levi, a Tax Collector**	scribes of the Pharisees	Jesus' disciples	eating with tax collectors and sinners
Jesus' Sayings: *"Those who are well have no need of a physician, but those who are sick"* (2:17a); *"I have come to call not the righteous but sinners"* (2:17b). (Chapter XVIII)				
2:18-22	**About Fasting**	people	Jesus	disciples not fasting
Jesus' Sayings: *"The wedding guests cannot fast while the bridegroom is with them."* (2:19-20); *"No one sews a piece of unshrunk cloth on an old cloak."* (2:21-22).				
2:23-28	**Plucking Grain on the Sabbath**	Pharisees	Jesus	breaking the sabbath
Jesus' Sayings: *"The sabbath was made for humankind, and not humankind for the sabbath"* (2:27); *"so the Son of Man is lord even of the sabbath"* (2:28).				
3:1-6	**Restoring a Man's Withered Hand**	Jesus	"them" (Pharisees & Herodians)	healing on the sabbath
Jesus' Question: *"Is it lawful to do good or to do harm on the sabbath, to save life or to kill?"* (3:4).				

[Source: http://catholic-resources.org/Bible/Mark-Outlines.htm#Mark1]

Extra Note 5:

From corresponding NET notes for “friends” in Mark 3:21:

[43] **tc** Western witnesses D W it, instead of reading οἱ παρ’ αὐτοῦ (*hoi par ’ aujtou* , here translated “family”), have περὶ αὐτοῦ οἱ γραμματεῖς καὶ οἱ λοιποί (*peri autou hoi grammateis kai hoi loipoi* , “[when] the scribes and others [heard] about him”). But this reading is obviously motivated, for it removes the embarrassing statement about Jesus’ family's opinion of him as “out of his mind” and transfers this view to the Lord's opponents. The fact that virtually all other witnesses have οἱ παρ’ αὐτοῦ here, coupled with the strong internal evidence for the shorter reading, shows this Western reading to be secondary.

tn On the meaning “family” for οἱ παρ’ αὐτοῦ (*hoi par ’ autou*), see BDAG 756-57 s.v. παρά A.3.b. β . בּ .

sn The incident involving the religious leaders accusing Jesus of being in league with the devil (3:22-30) is sandwiched between Mark's mention of Jesus’ *family* coming *to restrain him* (the Greek

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word for *restrain* here is also used to mean *arrest* ; see Mk 6:17; 12:12; 14:1,44,46,49,51) because they thought he was *out of his mind* (3:21). It is probably Mark's intention in this structure to show that Jesus' family is to be regarded as not altogether unlike the experts in the law [scribes] in their perception of the true identity of Jesus; they are incorrect in their understanding of him as well. The tone is obviously one of sadness and the emphasis on Jesus' true family in vv. 31-35 serves to underscore the comparison between his relatives and the scribes on the one hand, and those who truly obey God on the other.

From the Welwyn Commentary Series – Mark 3:20-22

In Mk 3:20-35 we are introduced directly to the family of Jesus-the new family that he came to establish, that we become part of when we follow him. Having called the Twelve to him [in Mark, see Chapter XX], Jesus now returns to town (3:20). Probably he is back at his Capernaum base, and maybe this is once more the house we have been in before, first in chapter 1 and then again in chapter 2. Not surprisingly, he will have to face his opponents again as well as the crowds. The fact that opposition now also comes from his own human family must have hurt. It is against this background of false accusations, of blindness and hostility towards Jesus, that he shows us his *true* family.

The story focuses around two ideas about Jesus-the first from Jesus' physical family, who think he is mad, and the second from the religious authorities, who think he is possessed by evil. Jesus and his team are so busy that they don't have time for a lunch-break (3:20). It is quite possible to read the report in verse 21 as, ' *People were saying* , "He is out of his mind."' In other words, a *rumour* is doing the rounds that Jesus is mad. Alternatively, it could mean (as the NIV translators have assumed) that the family themselves have come to that conclusion. Either way, it is the family who feel that they have no choice but to come and take him away. Yes, Jesus is a thirty-year-old man who is living an independent life, but in a culture where the honour of the family is so vital, they simply have to follow up on stories like this. It is a question of honour or shame, just as it is in the Middle East even today. Presumably it is what Jesus has been saying, the claims he has been making, that has led people to say that he is mad. After all, he has been claiming to forgive people's sins in his own name! (2:5). He has been announcing that, now he has arrived, God is in action again, doing new things-in fact, God's longed-for kingdom is here.

Interestingly, it seems that the final straw is the report that Jesus isn't getting regular meals. Like many mothers, Mary is probably most concerned that her eldest son should be *eating* properly! So the family set off, and they will appear again shortly. [This is in fact the first example in the Gospel of *bracketing* -a device Mark uses to illustrate one story by means of another. There is a striking example in chapter 11, where the cursing of the fig tree is an acted parable illustrating the downfall of the temple. In this case Mark is highlighting the fact that Jesus' own physical family understand him no better (at this point) than his religious adversaries.]

Meanwhile, the religious leaders are getting in on the act (3:22).

From Hermeneutics Forum
https://hermeneutics.stackexchange.com/questions/20823/in-mark-3-is-it-jesus-family-or-friends-who-try-to-take-him-away

Read in isolation the text does not tell us clearly whether those who came and said "He is beside himself" were friends or family. However, the context gives a possible answer, because Mark 3:20-21, Mark 3:22-30, Mark 3:31-35 form an intercalation or *sandwich* (A1-B-A2). This is listed by John Dominic Crossan in *The Birth of Christianity*, page 106, as among the six Markan intercalations most widely recognised by New Testament scholars.

A Markan intercalation is a literary device the author uses for mutual emphasis of two otherwise unrelated issues. The first issue begins with the claim that Jesus had lost his senses (A1), followed by the scribes saying that Jesus was in league with the devil (B), then Jesus rejecting his family,

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saying that, for him, his followers were now his mother and brethren (A2). Family ties were strong, so Mark needed a compelling reason to say that Jesus would reject his family, and their prior rejection of him provides that reason.

This sandwich matches the people who came and said "He is beside himself" (Mark 3:20-21, event A1) with his brethren and his mother (Mark 3:31-35, event A2), providing evidence that the people in Mark 3:21 were actually Jesus' family.

REV Bible Commentary
https://www.revisedenglishversion.com/Mark/chapter3/21

"when his family heard *this*." The Greek is idiomatic: literally, "those who were beside him," but that is an idiom that generally refers to friends, family, or associates, and here the context favors Jesus' family (cp. Mark 3:31). The Greek is *para* (#3844 παρά), a preposition usually meaning "beside." Thus the book of Mark is vague here, saying only that these people were those who were beside him. This is a case when we have to rely on other parallel records to give the details, and we learn what happened from the scope of Scripture. Matthew 12:46 and Luke 8:19 let us know that this group of people is his mother and brothers. At this point, Jesus' brothers did not believe in him (John 7:5) and thought he was out of his mind. It is not clear what Mary thought. Given the way Jesus said, "Who is my mother" (Matt. 12:48), it is possible and perhaps even likely that, although Mary knew Jesus was the Messiah, she was confused about him and thought that he had somehow gotten away from what he was supposed to do as Messiah. The common teaching of the day about the Messiah was wrong, for example, that he would never die. It is also possible, however, that with her husband dead she was not able to stand against her sons who would have been running the family at the time.

This record of Jesus' family coming to take charge of him is a clear indication that Jesus' stepfather, Joseph, was dead; otherwise, he would have been leading the group. That means Joseph died between the time Jesus was 12 (Luke 2:42) and the time he started his ministry. He had worked with his father, the builder, and had become a builder himself (Mark 6:3). This group "set out" to take him. They arrive in verse 31.

"to seize him." In the honor-shame society of the ancient Near East, if a family member was behaving in such a way that the family thought he or she was bringing shame to the family, members of the family would seize the offending person and take physical charge of him. Women were sometimes killed for dishonoring the family, and this is still known today as "honor killing." Jesus was in a precarious situation if his family had won the crowd, but as it turned out (and we are not told exactly how this occurred) his family left without taking him with them.

"they were saying." Jesus' family was saying that Jesus was out of his mind, and they were supported in what they thought by others who were saying basically the same thing (e.g., Mark 3:22).

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XX

THE TWELVE BY NAME—THE SERMON IN THE PLAIN: BENISONS AND ADMONITIONS, PRECEPTS, THE GOLDEN RULE (AGAIN), JUDGE NOT, GIVE

A.D. 28. Age 31. *Near Capernaum*.

Matthew 10: 2-4; Mark 3: 16-19; Luke 6: 14-38.

In those days Jesus went out to a mountain to pray, and continued all night in prayer to God. When it was day, he called his twelve disciples to *himself*.

Now the names of these twelve apostles are: 29‡ Simon [whom he also surnamed Peter], and Andrew his brother; James *the son* of Zebedee, and John his brother; James *the son* of Alpheus, and Thomas; and Lebbeus whose surname was Thaddeus [Judas 30:†]; Philip, Bartholomew; and Matthew the publican 30.; and Simon called the Zealot, the Canaanite; and Judas Iscariot, who was also a traitor and betrayed Jesus. [see Extra Note 1]

Jesus came down with them and stood on a level place with a crowd of his disciples and a great multitude of people from all Judea and Jerusalem, and from the seacoast of Tyre and Sidon, who came to hear him and be healed of their diseases, as well as those who were tormented with unclean spirits. And they were healed. And the whole multitude sought to touch him, for power went out from him and healed *them* all.

Jesus lifted up his eyes toward his disciples, and said:

“Blessed *are you* poor, for yours is the kingdom of God.

“Blessed *are you* who hunger now, for you shall be filled.

“Blessed *are you* who weep now, for you shall laugh.

“Blessed are you when men hate you, and when they exclude you, and revile *you,* and cast out your name as evil, for the Son of Man's sake.

“Rejoice in that day and leap for joy! For indeed your reward *is* great in heaven, for in like manner their fathers did to the prophets.

“But woe to you who are rich, for you have received your consolation.

“Woe to you who are full, for you shall hunger.

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“Woe to you who laugh now, for you shall mourn and weep.

“Woe to you when all men speak well of you, for so did their fathers to the false prophets.

“But I say to you who hear:

“Love your enemies, do good to those who hate you, bless those who curse you, and pray for those who spitefully use you.”

“To him who strikes you on the *one* cheek, offer the other also. And from him who takes away your cloak, do not withhold *your* tunic either.

“Give to everyone who asks of you. And from him who takes away your goods do not ask *them* back.

31.* “And just as you want men to do to you, you do the same to them.”

“But if you love those who love you, what credit is that to you? For even sinners love those who love them. And if you do good to those who do good to you, what credit is that to you? For even sinners do the same. And if you lend *to those* from whom you hope to receive back, what credit is that to you? For even sinners lend to sinners to receive as much back.

”But love your enemies, do good, and lend, hoping for nothing in return; and your reward will be great, and you will be sons of the Most High. For He is kind to the unthankful and evil. Therefore be merciful, just as your Father also is merciful.

“Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you will be forgiven.

“Give, and it will be given to you: good measure, pressed down, shaken together, and running over will be put into your bosom. For with the same measure that you use, it will be measured back to you.”

Footnotes

29:† As to the names of "the twelve," a comparison of the texts is interesting: Matthew 10: 2-4; Mark 3: 14-19; Luke 6: 13-16; and ("the eleven") Acts 1: 13. [See also Extra Note 1 for chart]

30:† According to Strong’s: g2280. Θαδδαῖος Thaddaios; Thaddaeus = "large hearted, courageous" one of the twelve apostles. From a comparison with the catalogue of apostles in Lk 6:16, and Acts 1:13, is seems that Judas, Lebbaeus and Thaddaeus were the same person, and the writer of the book of Jude.

30:* See also Extra Note 1 in Chapter XVIII about Levi and publicans (tax collectors)

31:* The Golden Rule (Luke 6: 31). Compare with the paraphrase (Matthew 7: 12) in Chapter XVI of this book.

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See Chapter XIV for the expanded verson of the above four "Blessed are…" verses (known as the Beatitudes – see Extra Note 4 in that chapter)

***See also*: The 12 Disciples (or Apostles) of Jesus Christ in the APPENDIX**

Extra Note 1:

Lists of the 12 Apostles occur in Mark 3:16-19; Luke 6:13-16; Matthew 10:2-4 and Acts 1:13.

Comparing the four lists, we note that there appear to have been three groups of four disciples each. Peter, Philip, and James the son of Alphaeus seem to have been the leaders of these groups (see rows 1,5 and 9).

(Note: Matthias was later chosen to replace Judas Iscariot in Acts 1:21-26)

[Source: Dr. Constable Expository Notes – Matthew]

	Matt. 10:2-4	Mark 3:16-19	Luke 6:14-16	Acts 1:13
1.	Simon Peter	Simon Peter	Simon Peter	Peter
2.	Andrew	James	Andrew	John
3.	James	John	James	James
4.	John	Andrew	John	Andrew
5.	Philip	Philip	Philip	Philip
6.	Bartholomew	Bartholomew	Bartholomew	Thomas
7.	Thomas	Matthew	Matthew	Bartholomew
8.	Matthew	Thomas	Thomas	Matthew
9.	James, son of Alphaeus	James, son of Alphaeus	James, son of Alphaeus	James, son of Alphaeus
10.	Thaddaeus	Thaddaeus	Judas, son or brother of James	Judas, son or brother of James
11.	Simon the Cananaean	Simon the Cananaean	Simon the Zealot	Simon the Zealot
12.	Judas Iscariot	Judas Iscariot	Judas Iscariot	

http://www.soniclight.com/constable/notes.htm

Peter's name occurs first, here, as in all the other lists, probably because he was the "first among equals." Matthew may also have listed him first because he became the leading apostle to the Jews.[879] James' name occurs before his brother John's, probably because James was older. Matthew described himself humbly as "the tax collector."

Thaddaeus ("Warm-Hearted") and Judas the son (or brother) of James, seem to be two names for the same man, and Simon the Cananaean seems to have been the same person as Simon the Zealot. The Zealots constituted a political party in Israel, centered in Galilee. They sought independence from the Roman occupation of Israel.[880] However, the name Zealot did not become a technical term for a member of this revolutionary group until the time of the Jewish Wars (A.D. 68-70).[881] So Zealot here probably refers to Simon's reputation for religious zeal.[882] Cananaean is the Aramaic form of Zealot and does not refer to the land of Canaan.

Iscariot may mean of Kerioth, the name of two Palestinian villages, or the dyer, his possible occupation. It may be a transliteration of the Latin sicarius, another Zealot-like movement.[883] Some scholars believe that Iscariot means false one and comes from the Aramaic seqar meaning falsehood.[884] The names Andrew and Philip are Greek and probably reflect the more Hellenistic flavor of their hometown, Bethsaida, which was on the east bank of the Jordan River (John 1:44).

These men became Jesus' main agents in carrying out His mission, though Judas Iscariot, of course, proved to be a hypocritical disciple. Probably Matthew described the Twelve in pairs because they went out in pairs (Mark 6:7)

Note: All the Apostles were from Galilee; except for Judas Iscariot, who was possibly from Judah.

See also, **"Judas Iscariot"** in the APPENDIX for more details about his life and death

See next page for Interesting Facts About the Apostles…

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Interesting Facts About the Apostles

- The names are listed in four places
  - Matthew 10:2-4
  - Mark 3:16-19
  - Luke 6:12-19
  - Acts 1:11
- Some of them had two names:
  - Either a surname
  - Or a given name
- Of the twelve:
  - Four were fishermen
  - One was a publican (tax collector)
  - One a zealot
  - Not know what the others were
- Two families were partners in the fishing business:
  - James & John with Zebedee their father
  - Simon and Andrew
- Eleven of the 12 were apostles were Galileans. Judas was the only Judean
- Not one of the 12 was a "professional" religionist
- Peter, James, & John composed the "inner circle" of the apostles
- Jesus renamed Peter:
  - Simon was his natural name
  - His new name was "Peter" (Greek), "Cephas" (Aramais) Both meaning "Rock."
- Peter
  - Was brought to Jesus by his brother Andrew
  - A native of Bethsaida (John 1:44)
  - Had a home in Capernaum (Mark 1:29)
  - Was a partner in the fishing business with James and John
  - Had a wife (Matthew 8:14; Mark 1:30; Luke 4:38)
  - His wife accompanied him in his apostolic travels (1 Cor. 9:5)
- James
  - Was the older brother of John
  - Was the first apostle to die. Killed by Herod in A.D. 44



- John
  - Is know as "the disciple whom Jesus loved" (John 13:23)
  - Had a house in Jerusalem (John 19:27)
  - Would have been a cousin of Jesus if Salome, his mother, and Mary were sisters
  - Employed "hired servants" (Mark 1:16-20)
  - Was a personal acquaintance of the high Priest (John 18:15-16)
  - Jesus nicknamed him :Son of Thunder" (Mark 3:17)
- Thomas was a twin
- Philip brought Nathaniel to Jesus
- James "The Less" was perhaps so called due to his little stature
- Among the 12 apostles, Jesus selected a publican and a zealot. During the 1st Century these two factions were bitter rivals.

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XXI

THE SERMON IN THE PLAIN (CONCLUDED)—MORE PARABLES—"WHY CALL YE ME, LORD, LORD?"—ROCK FOUNDATION

A.D. 28. Age 31. *Near Capernaum*.

Luke 6: 39-49.

And he spoke a parable to them,

“Can the blind lead the blind? Will they not both fall into the ditch? A disciple is not above his teacher, but everyone who is perfectly trained will be like his teacher.

“And why do you look at the speck in your brother's eye, but do not perceive the plank in your own eye? “Or how can you say to your brother, ‘Brother, let me remove the speck that *is* in your eye,’ when you yourself do not see the plank that *is* in your own eye? You hypocrite! First remove the plank from your own eye, and then you will see clearly to remove the speck that is in your brother's eye.

“For a good tree does not bear bad fruit, nor does a bad tree bear good fruit. For every tree is known by its own fruit. For *men* do not gather figs from thorns, nor do they gather grapes from a bramble bush.

“A good man out of the good treasure of his heart brings forth good; and an evil man out of the evil treasure of his heart brings forth evil. For out of the abundance of the heart his mouth speaks.

“But why do you call me ‘Lord, Lord,’ and not do the things which I say? Whoever comes to me, and hears my sayings and does them, I will show you whom he is like:

“He is like a man building a house, who dug deep and laid the foundation on the rock. And when the flood arose, the stream beat vehemently against that house, and could not shake it, for it was founded on the rock. But he who heard and did nothing is like a man who built a house on the earth without a foundation, against which the stream beat vehemently; and immediately it fell. And the ruin of that house was great.”

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XXII

THE CENTURION'S SERVANT HEALED—THE WIDOW'S SON RESTORED

A.D. 28. Age 31. *Capernaum. Nain*.

Matthew 8: 5-13; Luke 7: 11-18.

When Jesus had entered Capernaum, a centurion came to him, pleading with him, saying, “Lord, my servant is lying home paralyzed (sick of the palsy), dreadfully tormented.

The elders of the Jews came, saying, “He was worthy: for he loved our nation, and has built us a synagogue.”

And Jesus said to the centurion, “I will come and heal him.”

The centurion answered, “Lord, I am not worthy that you should come under my roof. But only speak a word, and my servant shall be healed. For I also am a man under authority, having soldiers under me. And I say to this *one,* ‘Go,’ and he goes; and to another, ‘Come,’ and he comes; and to my servant, ‘Do this,’ and he does *it.*”

When Jesus heard *it*, he marveled, and turned and said to the people that followed him,

“Truly, I say to you, I have not found such great faith, not even in Israel! And I say to you that many will come from east and west, and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven. But the sons of the kingdom will be cast out into outer darkness. There will be weeping and gnashing of teeth.”

Then Jesus said to the centurion, “Go your way; and as you have believed, *so* let it be done for you.”

And his servant was healed that same hour. 32* [see Extra Note 1]

The day after, Jesus went into a city called Nain; and his disciples went with him, and a large crowd.

Now when he came near the gate of the city, behold, a dead man was being carried out, the only son of his mother; and she was a widow. And a large crowd from the city was with her.

When the Lord saw her, he had compassion on her and said to her, “Do not weep.”

Then he came and touched the open coffin, and those who carried *him* stood still.

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And he said, “Young man, I say to you, arise.”

So he who was dead sat up and began to speak.

And Jesus presented him to his mother.

Then fear came upon all, and they glorified God, saying, “A great prophet has risen up among us”; and, “God has visited His people.”

And this report about him went throughout all Judea and all the surrounding region.

(And the disciples of John [the Baptist] reported to him all of all these things.)

(Skip to next chapter, XXIII)

Footnotes

32:* Luke (7: 2-10) goes further into details regarding the centurion than does Matthew (above), but does not quote Jesus so fully.

Extra Note 1: The *centurion* and his *servant* were non-Jewish soldiers in the army of occupation. Behind the man's reluctance to be visited by Jesus is the problem of relations between Jews and Gentiles: a Jewish teacher could not be expected to defile himself by entering a Gentile house. His simple acceptance, however, in soldier's jargon, of Jesus' practical authority over illness is evidence of a *faith* beyond that of *anyone in Israel.* By including Jesus' striking saying in v 11-12 (cf. Lk 13:28-29), Matthew draws out the implications of this contrast for the future development of the people of God. *Many will come from the east and the west* (and this Gentile ‘believer’ is a prototype of them) and join the Jewish patriarchs at the Messianic banquet, which all Jews expected to enjoy as of right. At the same time, however, the Jewish *subjects of the kingdom* who did not share this Gentile's faith would find themselves *outside,* in the place which popular belief assigned to the Gentiles. The basis of acceptance in *the kingdom of heaven* would no longer be racial origin but faith. The unusual healing from a distance (cf. 15:21-28, also involving a Gentile ‘patient’) was thus an appropriate response to this Gentile's faith (13). [Source: New Bible Commentary]

A centurion was a Roman officer in charge of 100 soldiers. At that time Palestine had been under Roman control for about 100 years. Roman officers, all too often, were brutal and despised men. But some of them, influenced perhaps by the Jewish religion, were good men. The first Gentile to be received into the church was a centurion named Cornelius (Acts 10). [Source: Halley’s Bible Handbook]

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SYNAGOGUE — The Bible tells us that a Roman centurion built a synagogue here for the Jews (Luke 7:1-5). His servant was later healed from severe palsy by Jesus (Matthew 8:5-13; Luke 7:1-10). The remains of what must have been a beautiful basalt synagogue has been discovered by archaeologists. As expected for such a sacred building, it was found at the highest point in town.





Capernaum synagogue wall with earlier basalt level below—the remains of the synagogue where Jesus taught

This is the synagogue where our Lord frequently taught (John 6:59; Mark 1:21; Luke 4:33). Here, Jesus cured a demon-possessed man (Mark 1:21-28) and delivered the sermon on the bread of life (John 6:25-59). He even restored the life of the daughter of one rulers of this synagogue (Mark 5:22; Luke 8:41).

The synagogue is near the lake, and is built so that when the Jews prayed here, they faced Jerusalem. It was destroyed along with Jerusalem's temple, around 70 A.D. Many years later, it was replaced with a white stone synagogue (perhaps 250-300 A.D.) (shown above).



Modern shore of the Sea of Galilee, showing the location of Capernaum. Archaeological evidence indicates the town did not begin until the 2nd century B.C., which explains why it is only mentioned in the New Testament, not the Old. It is located below sea level, and is 10 miles (16 kilometers) from Tiberias. The ruins can be reached by road or boat. (Photo by BiblePlaces.com —a ChristianAnswers associate.)

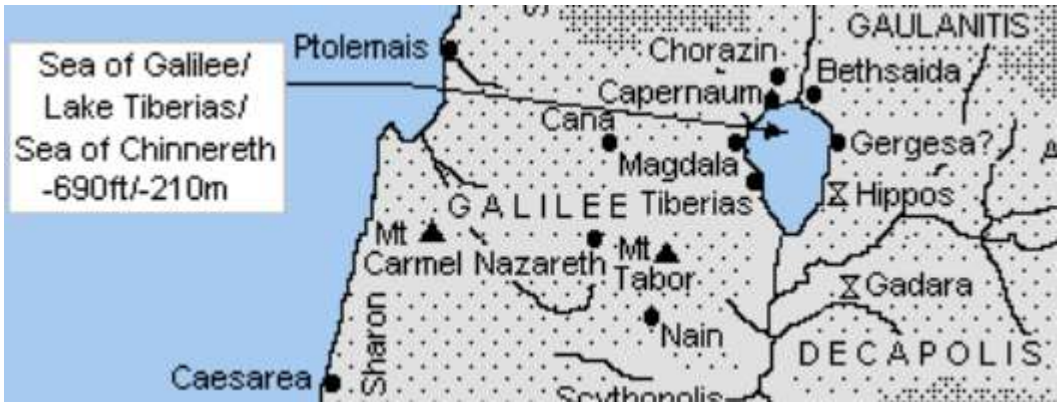
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Under the monumental building are the remains of the early Roman synagogue from the times of Jesus, which was built with the local (black) basalt rock. This earlier synagogue was the center of activities of Jesus, where he taught (Mark: "*And they went into Capernaum; and straightway on the Sabbath day he entered into the synagogue, and taught.*")



Source: http://www.biblewalks.com/Sites/capernaum.html

***See also*: The Synagogue in the Appendix**



[Source: https://www.ccel.org/bible/phillips/CP051GOSPELMAPS.htm]

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XXIII

JOHN, FROM PRISON, SENDS MESSENGERS—JESUS REPLIES—EXTOLS JOHN: A SERMON WITH PARABLES—"FRIEND OF SINNERS"

A.D. 28 . Age 31. *Galilee, near Cana*.

Matthew 11: 2-15, 16-19; Luke 7: 24-35.

Now when John had heard in prison about the works of Christ, he sent two of his disciples and said to Jesus "Are you the Coming One, or do we look for another?"

And that very hour he cured many of infirmities, afflictions, and evil spirits; and to many blind he gave sight.

Then said Jesus to the two disciples [of John],

"Go and tell John the things you have seen and heard: that *the* blind see, *the* lame walk, *the* lepers are cleansed, *the* deaf hear, *the* dead are raised, *the* poor have the gospel preached to them. And blessed is *he* who is not offended $32_{\pm}$ because of me."

When the messengers of John were departed, Jesus began to speak to the multitude of people concerning John, $32_{\pm}$

"What did you go out into the wilderness to see? A reed shaken by the wind? But what did you go out to see? A man clothed in soft garments? Indeed those who are gorgeously appareled and live in luxury are in kings' courts. But what did you go out to see? A prophet? Yes, I say to you, and more than a prophet.

"This is *he* of whom it is written: *'Behold, I send My messenger before Your face, Who will prepare Your way before You.'*

"For I say to you, among those born of women there is not a greater prophet than John the Baptist; but he who is least $32^{\wedge}$ in the kingdom of God is greater than he.

"And from the days of John the Baptist until now the kingdom of heaven suffers violence, and the violent take it by force. For all the prophets and the law prophesied until John.

"And if you are willing to receive *it,* he is Elijah who is to come. [see Extra Note 1]

"He who has ears to hear, let him hear!

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The people that heard *him*, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

Jesus said, “To what then shall I liken the men of this generation, and what are they like? They are like children sitting in the marketplace and calling to one another, saying:

‘We played the flute for you,
And you did not dance;
We mourned to you,
And you did not weep.’

“For John the Baptist came neither eating bread nor drinking wine, and you say, ‘He has a demon.’ The Son of Man has come eating and drinking, and you say, ‘Look, a glutton and a winebibber, a friend of tax collectors and sinners!’

“But wisdom is justified by all her children.”

Footnotes

32:† ". . . be offended in me: find in me nothing to his hurt.

32:‡ The reader interested in comparing the two texts of Christ's address "to the people concerning John" will note that Luke's (7, 24-35) is briefer than Matthew's (11, 7-30).

32:^ After John comes a shift of eras. The new era is so great that the lowest member of it (the *one who is least in the kingdom of God)* is greater than the greatest one of the previous era.
[Source: NET Bible note]

Extra Note 1:
The last reference to John the Baptist was to his imprisonment (Matthew 4:12). It seems that from prison he followed the progress of the one for whom he had prepared the way. In this section we see not only John's verdict on Jesus' ministry (2-6), but also Jesus' verdict on John (7-15) and his comments on how both of them had been received by people at large (16-19).

John's question (3) suggests that he was surprised by Jesus' style of ministry. The fierce judgment he himself had preached (3:11-12) was not yet obvious, and Jesus' concern for the helpless and unimportant resulted in a far more ‘low-key’ image than John may have hoped for. In reply, Jesus wove together OT texts (mainly Isa 35:5-6 and 61:1-2), which found clear and visible fulfilment in his deeds recorded in chs. 8-9. Unexpected as they may have been to John, these acts of mercy were indeed the ‘deeds of the Messiah’ (the literal meaning of the phrase *what Christ was doing;* v 2). Those who do not recognize them as such have always found Jesus hard to take (6; *fall away on account of* is lit. ‘be scandalized by’).

Despite this implied rebuke, however, Jesus went on to commend John as a true prophet, and more. In his rugged, unconventional preaching the people had themselves recognized the authentic voice of God's spokesman. But, great as he was, John was still only the forerunner (10, quoting Mal 3:1),

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the last and greatest of the prophets, the returning *Elijah* who was to inaugurate the last days (Mal 4:5-6). God's decisive new initiative, *the kingdom of heaven,* had begun with Jesus, and John stood only on its threshold (as indeed his ambivalent response to Jesus indicated). Note in v 13 the strong sense of the whole OT revelation, *law,* no less than *prophets,* as pointing forward to Jesus and finding their fulfilment in him (*cf.* 5:17).

But, different as John and Jesus were in their style and their message, there was no pleasing some folk, as the playful little parable of vs 16-19 points out. John's ascetic lifestyle was branded as fanatical, and Jesus' convivial approach was thought scandalous. But God's *wisdom* is wiser than human prejudice and is *justified* (vindicated) by the very *actions* which *this generation* despised.
[Source: New Bible Commentary]

See also *Jewish Groups (including, Pharisees, Scribes, Sadducees, Sanhedrin) during the Time of Christ* in the APPENDIX

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XXIV

WOE UNTO CHORAZIN, BETHSAIDA, CAPERNAUM—"COME UNTO ME . . . MY YOKE IS EASY"

A.D. 28. Age 31. *Capernaum?*

Matthew 11: 20-30; Luke 10: 13-15.

Then He began to rebuke the cities in which most of His mighty works had been done, because they did not repent: 33*

"Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say to you, it will be more tolerable for Tyre and Sidon in the day of judgment than for you.

"And you, Capernaum, who are exalted to heaven, will be brought down to Hades; for if the mighty works which were done in you had been done in Sodom, it would have remained until this day. But I say to you that it shall be more tolerable for the land of Sodom in the day of judgment than for you."

At that time Jesus said,

"I thank you, Father, Lord of heaven and earth, that you have hidden these things from *the* wise and prudent and have revealed them to babes. Even so, Father, for so it seemed good in your sight.

"All things have been delivered to me by my Father, and no one knows the Son except the Father. Nor does anyone know the Father except the Son, and *the one* to whom the Son wills to reveal *him.*

"Come to me, all *you* who labor and are heavy laden, and I will give you rest.

"Take my yoke upon you and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke *is* easy and my burden is light."

Footnotes

33:* This censure of "the cities," and the homage, "I thank thee, O Father," are from Matthew (11:20-27). In Luke (10:13-15 and 21;22) is a paraphrase, being a part of Christ's admonition of the "other seventy . . . sent two and two into every city." Turn to XLVIII in this book.

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XXV

THE WOMAN WITH THE ALABASTER BOX OF OINTMENT, AND SIMON THE PHARISEE: PARABLE OF THE TWO DEBTORS

A.D. 28. Age 31 *Galilee* (*Capernaum?*).

Luke 7: 36-50.

Then one of the Pharisees [Simon 34^] asked him to eat with him. And he went to the Pharisee's house, and sat down to eat.

And behold, a woman in the city who was a sinner, when she knew that *Jesus* sat at the table in the Pharisee's house, brought an alabaster flask of fragrant oil, and stood at his feet behind *him* weeping; and she began to wash his feet with her tears, and wiped *them* with the hair of her head; and she kissed his feet and anointed *them* with the fragrant oil. 34*

Now when the Pharisee [Simon] who had invited him saw *this,* he spoke to himself, saying, “This Man, if he were a prophet, would know who and what manner of woman *this is* who is touching Him, for she is a sinner.”

And Jesus answered him, “Simon, I have something to say to you.”

So he said, “Teacher, say it.”

“There was a certain creditor who had two debtors. One owed five hundred denarii, and the other fifty. And when they had nothing with which to repay, he freely forgave them both. Tell Me, therefore, which of them will love him more?”

[see Extra Note 1]

Simon answered and said, “I suppose the *one* whom he forgave more.”

And He said to him, “You have rightly judged.”

Then he turned to the woman, and said to Simon, “Do you see this woman?

“I entered your house; you gave me no water for my feet, but she has washed my feet with her tears and wiped *them* with the hair of her head.

“You gave me no kiss, but this woman has not ceased to kiss my feet since the time I came in.

“You did not anoint my head with oil, but this woman has anointed my feet with fragrant oil.

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"Therefore I say to you, her sins, *which are* many, are forgiven, for she loved much. But to whom little is forgiven, *the same* loves little."

And he said unto her, "Your sins are forgiven."

And those who sat at the table with Jesus began to say to themselves, "Who is this who even forgives sins?"

Then Jesus said to the woman, "Your faith has saved you. Go in peace."

Footnotes

34:^ This appears to be a different Simon from the Simon talked about in LXXIV of this book, for a number of reasons:

http://www.rationalchristianity.net/anointing.html

http://www.biblestudytools.com/commentaries/the-fourfold-gospel/by-sections/jesus-feet-anointed-in-the-house-of-a-pharisee.html

34:* Read in LXXIV of this book the account of a similar service done by Mary the sister of Martha and Lazarus.

Extra Note 1: Five hundred denarii is equivalent to about 20 months' wages. Fifty denarii is about two months' wages. [Source: ESV Study Bible notes]

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XXVI

THE MAN BLIND, MUTE, AND BEDEVILED—DOUBTING PHARISEES ADMONISHED—PARABLES—"EVERY IDLE WORD"

A.D. 28. Age 31. *Capernaum*.

Matthew 12: 22-37; Luke 11: 17-23; Mark 3: 22-29.

Then one was brought to Jesus who was demon-possessed, blind and mute; and he healed him, so that the blind and mute man both spoke and saw.

And all the multitudes were amazed and said, “Could this be the Son of David?” Now when the Pharisees heard *it* they said, “This *fellow* does not cast out demons except by Beelzebub, the ruler of the demons.”

But Jesus knew their thoughts, and said to them,

35* “Every kingdom divided against itself is brought to desolation, and every city or house divided against itself will not stand. If Satan casts out Satan, he is divided against himself. How then will his kingdom stand? Because ye say that I cast out devils through Beelzebub.

“And if I cast out demons by Beelzebub, by whom do your sons cast *them* out? Therefore they shall be your judges.

“But if I cast out demons by the Spirit of God, surely the kingdom of God has come upon you.

“Or how can one enter a strong man's house and plunder his goods, unless he first binds the strong man? And then he will plunder his house.

“When a strong man, fully armed, guards his own palace, his goods are in peace. But when a stronger than he comes upon him and overcomes him, he takes from him all his armor in which he trusted, and divides his spoils.

“He who is not with me is against me, and he who does not gather with me scatters abroad.

“Therefore I say to you, every sin and blasphemy will be forgiven men, but the blasphemy *against* the Spirit will not be forgiven men.

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“Anyone who speaks a word against the Son of Man, it will be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, either in this age or in the *age* to come.

“Either make the tree good and its fruit good, or else make the tree bad and its fruit bad; for a tree is known by *its* fruit.

“Brood of vipers! How can you, being evil, speak good things? For out of the abundance of the heart the mouth speaks. A good man out of the good treasure of his heart *brings forth good things, and an evil man out of the evil treasure brings forth evil things.

“But I say to you that for every idle word men may speak, they will give account of it in the day of judgment.

“For by your words you will be justified, and by your words you will be condemned.”

Footnotes

35:* From Matthew, and Luke. In Chapter XIX of this book a rebuke similar to the following, but addressed to certain scribes, is a part of Mark's narrative.

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XXVII

DOUBTERS SEEK A SIGN—"A GREATER THAN SOLOMON IS HERE"—PARABLE: THE BACKSLIDER

A.D. 28. Age 31. *Capernaum*.

Matthew 12: 38-45.

Then some of the scribes and Pharisees answered, saying, “Teacher, we want to see a sign from you.”

But he said to them, “An evil and adulterous generation seeks after a sign, and no sign will be given to it except the sign of the prophet Jonah. For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth.

“The men of Nineveh will rise up in the judgment with this generation and condemn it, because they repented at the preaching of Jonah; and indeed a greater than Jonah *is* here. [see Extra Note 1]

“The queen of the South will rise up in the judgment with this generation and condemn it, for she came from the ends of the earth to hear the wisdom of Solomon; and indeed a greater than Solomon *is* here.

“When an unclean spirit goes out of a man, he goes through dry places, seeking rest, and finds none. Then he says, ‘I will return to my house from which I came.’ And when he comes, he finds *it* empty, swept, and put in order. Then he goes and takes with him seven other spirits more wicked than himself, and they enter and dwell there; and the last *state* of that man is worse than the first. So shall it also be with this wicked generation.” 37*

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(Skip to next chapter, XXVIII)

Footnotes

37:* Thus Matthew (12, 43-45). In XIX of this book the same saying is phrased somewhat differently in the narrative by Luke (11, 24-26).

Extra Note 1:



[Source: Halley's Bible Handbook]

Jesus Christ referred to Jonah as a historical person and to his experience as real (Matthew 12:38-42; 16:4; Luke 11:29-32). Jonah is the only Old Testament character with whom Jesus Christ compared Himself directly. Jesus did refer to other prophets, however, namely: Elijah, Elisha, and Isaiah—besides quoting and alluding to many others.

"If the three days' confinement of Jonah in the belly of the fish really had the typical significance which Christ attributes to it . . . it can neither be a myth or dream, nor a parable, nor merely a visionary occurrence experienced by the prophet; but must have had as much objective reality as the facts of the death, burial, and resurrection of Christ."

J. Vernon McGee argued that Jonah died and God raised him back to life on the basis of Jesus' words about him (Matt. 12:39-40). Jesus' prediction does not require that interpretation. Most conservative expositors believe that Jesus' prediction does not require that interpretation.

It is unlikely that the writer would have given us the name of Jonah's father if he was not a real person. Furthermore, the narrator presented Jonah as a real person, not a mythical or fictitious figure.

[Source: Dr. Constable Expository Notes – Jonah]
http://www.soniclight.com/constable/notes.htm

Summary of Jonah **(name means "Dove")**

The book of Jonah is Narrative History and a Prophetic Oracle. The prophet Jonah wrote it approximately 785-760 B.C. before Assyria conquered Israel's Northern Kingdom. Key personalities include Jonah, the captain and the ship's crew and the people of Nineveh.

The purpose of this book is to show that God is a merciful and gracious God. Although the wicked city of Nineveh deserved to be crushed immediately, God was patient towards them. A reluctant prophet, Jonah originally ran from God before delivering a message of repentance to the nation of Nineveh.

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• In chapter 1, God directed Jonah to go to Nineveh however; Jonah disobeyed, boarded a ship and headed for Tarshish. The sailors of the ship became concerned because of the great storm that brewed and Jonah explained that God was bringing judgment upon him. The sailors threw him into the sea where he was swallowed by an enormous fish. *"And the LORD appointed a great fish to swallow Jonah, and Jonah was in the stomach of the fish three days and three nights"* (1:17).

• Chapter 2-3, After God had the fish cough him up, three days later; Jonah obeyed God and went to Nineveh to fulfill his mission. Jonah preached a message of repentance and to his surprise, the sinful city repented. *"Then the people of Nineveh believed in God; and they called a fast and put on sackcloth from the greatest to the least of them"* (3:5).

• In chapter 4, God deals with Jonah and teaches him about His love and compassion.

"...knew that You are a gracious and compassionate God, slow to anger and abundant in lovingkindness, *and one who relents concerning calamity"* (4:2). Nineveh's repentance must have been short-lived; it was destroyed in 612 B.C.

The following outline points out some of the parallels in the story nicely…

I. A Hebrew sinner saved (1:1—2:10 [11])
God's Mercy on Jonah
A. Jonah's disobedience (1:1-3)
B. Jonah's punishment;
heathen homage (1:4-16)
C. Jonah's rescue (1:17—2:10 [2:1-11])
1. God's grace (1:17 [2:1])
2. Jonah's praise (2:1-9 [2-10])
3. God's last word (2:10 [11])
II. Heathen Sinners Saved (3:1—4:11)
God's Mercy on Nineveh
A. Jonah's obedience (3:1-4)
B. Nineveh's repentance (3:5-9)
C. Jonah's rebuke (3:10—4:11)
1. God's grace (3:10)
2. Jonah's plaint (4:1-3)
3. God's last word (4:4-11)

[Source: BibleHub.com]

Timetable of the Book of Jonah

DEPARTURE	DESTINATION	ARRIVAL	CHAPTER
Israel (Samaria or Gath-hepher)	Nineveh	Fish	1
Fish	Nineveh	Dry Land	2
Dry Land	Nineveh	Nineveh	3
Nineveh	Gourd Vine	Heart of God	4

Note: Jonah is the only Old Testament prophet on record whom God sent to a heathen nation with a message of repentance.

Purpose: "The main purpose of the book is to teach Israelites that God loves other nations than their own; or, in fact, to teach us that he loves other nations than *our* own. In service of this purpose, Jonah stands for most Israelites—or most of us—as he represents the typical attitude people tend to have toward nations they have no reason to love themselves."

Short Outline of Jonah:

Chap. 1 – "I won't go"
Chap. 2 – "OK, I'll go"
Chap. 3 – "Here I am"
Chap. 4 – "I knew I shouldn't have come"

Theme: "The overriding theme of the book is the sovereign God's grace toward sinners, illustrated in His decision to withhold His judgment from the guilty but repentant Ninevites."

Message: The message of Jonah then is that God will give us His heart of compassion for the lost as we execute the commission that He has given us.

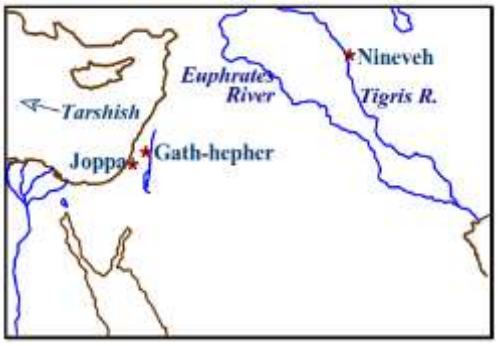
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Principle Examples of the "THREE DAYS" in the Bible:

1- Genesis 22:4, 5 — Isaac (see also Heb. 11:19).
2- Genesi. 42:16-18 — Joseph.
3- Exodus 3:18 — Israel.
4- Exodus 15:22-25 — bitter waters.
5- Exodus 19:10,11 — Israel sanctified.
6- Numbers. 19:11,12 — purification.
7- I Samuel. 30:11-13 — captive revived**.**
8- I Kings 12:5,12 — Rehoboam. .
9- Jonah 1:17 — Jonah.
10- Esther 4:15-5:1 — Esther.
11- Hosea 6:1-3 — Israel restored.
12- Luke 13:32,33 — Christ's work.

[Source: Christ Our Passover, Jack W. Langford]





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(1) This is the one book of the Old Testament which sets forth the resurrection of Jesus Christ. . .

(2) The book of Jonah teaches that salvation is not by works, but it is by faith which leads to repentance. . . The most significant statement in the book of Jonah is in the second chapter: "Salvation is of the Lord" (Jonah 2:9). He is the author of salvation; He erected the great building of our salvation; He is the architect.

(3) The third great purpose of this book is to show that God's purpose of grace cannot be frustrated. Jonah refused to go to Nineveh, but God was still going to get the message to Nineveh. The interesting thing in this particular case is that Jonah was going to be the witness for God in Nineveh – he didn't know he was going there, but he did.

(4) The fourth great truth in this book is that *God will not cast us aside for faithlessness*. He may not use you, but He will not cast you aside. There are a lot of football players sitting on the bench; in fact, more sit on the bench than play in the game. A player is called out to play only when it is believed that he can make a contribution to the game. If you and I are faithless, God may bench us; but we are still wearing our uniform, and He will not cast us aside. Anytime we want to get back in the game of life and do His will, He will permit us to do it.

(5) The fifth great truth is that God is good and gracious. Read Jonah 4:2 for the most penetrating picture of God in the entire Bible. It is wrong to say the Old Testament reveals a God of wrath and the New Testament reveals a God of love. He is no vengeful deity in the book of Jonah.

(6) The sixth and last great teaching is that *God is the God of the Gentiles*. When God chose Abraham, in effect He said to the Gentiles, "I'm going to have to leave you for a while because of the sin that has come into the human family. I'm going to prepare salvation for you through a man and a nation, and I'll bring the Redeemer, the Saviour into the world through them." Now God has a salvation for all mankind. I have written Romans 3:29 over the book of Jonah in my Bible. Paul writes, "*Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also*." The book of Jonah reveals that even in the Old Testament God did not forget the Gentiles. If He was willing to save a woman like Rahab the harlot, and a brutal, cruel nation like the Assyrians and the inhabitants of Nineveh, its capital, then I want to say to you that God is in the business of saving sinners.

God makes two kinds of promises—Unconditional and Conditional.

A. Many of God's promises are unconditional, and nothing we can do will change them. For example, God promised to make Abraham the father of many nations, and that is exactly what occurred. The same is true of the rainbow, which is a symbol of God's promise to never again destroy the earth with a flood.

B. Conditional promises, on the other hand, depend upon the choices that we make. Take the story of Jonah for example. God instructed him to preach the message of coming judgment to the people of Nineveh in order to bring them to repentance. His purpose was accomplished through His servant, and the punishment was prevented.

See: Charles Stanley, Resting in the Faithfulness of God – Part 1

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Scripture Lesson:

Jonah - The Costly Decision to Run From God *by Charles Stanley*

I. **Introduction:** Anytime that we choose to disobey the Lord's specific instructions to us, we are running from Him. The story of Jonah illustrates what can happen when a person rebels against the Almighty. The narrative teaches us a powerful lesson about the foolishness of resisting God's will.

II. **What can we learn from the story of Jonah?**

A. **The Lord does not withdraw His command simply because we are unwilling to obey it.** Although Jonah ran from God's will, the divine command remained unchanged.
If you don't hear the Lord's voice, ask Him to communicate in a way that you can understand. The Father speaks to us through His Word, through our conscience, and through the Holy Spirit.

B. **It is impossible to run from God successfully.**

1. **Jonah took a ship "to flee to Tarshish and from the presence of the LORD"** (Jonah 1:3). When God sent a fierce storm that threatened to capsize the boat, the prophet told the sailors to cast him overboard if they wanted to survive. Apparently, he was willing to die rather than obey God (v. 12). Only after Jonah found himself in the belly of "a great fish" was he willing to obey the Lord (Jonah 2:1-9).

2. **How do people today attempt to run from God?** They act to please themselves rather than do what the Lord desires of them. For example, they ignore wise counsel regarding a potential marriage partner or refuse to discipline their children. You cannot disobey God without it costing you in some way.

C. **Running from the Lord results in painful circumstances.** The greater the call on your life, the more guilt you will feel when you choose to rebel. Jonah felt so uncomfortable that he was willing to die. He told the sailors, "Throw me into the sea" (Jonah 1:12). Sin always results in loss of some kind. We may lose abilities, time, money, opportunities, or relationships.

D. **When you run from God, your disobedience will often bring pain and loss to others.** Jonah's rebellion cost the sailors their cargo and, therefore, their profit from the voyage. He also endangered their lives. We like to think that sin is a private matter and no one will be hurt by our disobedience. But when we rebel against the Lord, there is always a price.

E. **The Father's grace frequently provides a second chance.**

1. **Many times the Lord gives us another opportunity to obey Him.** After the sea creature deposited Jonah on land, the prophet traveled to Nineveh and preached to the people.They responded to the divine warning and turned from their evil ways (Jonah 3:1-5).

2. **The Lord isn't looking for perfect men and women; rather, He seeks those who are available to serve Him.** When judgment didn't fall on the wicked city, the prophet was so angry and depressed that he asked the Lord to take his life (Jonah 4:1-8). But God used Jonah despite his attitude.

F. **Running from God can be eternally disastrous.** Scripture says that we reap what we sow (Gal. 6:7-8). Those who run from the Lord by choosing not to believe in His Son will reap eternal separation from Him.

III. **Conclusion:** When believers rebel against God's will, they bring pain and loss upon themselves as well as other people. The good news is that the Lord often gives a second chance to obey Him. Have you been running from your Creator in some area of your life? If so, return to the Father and give Him complete control. He delights to work through available, obedient servants.

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Jonah - History:

It is very probable that God sent Jonah to Nineveh, at this time a very significant city of the great Assyrian Empire, during the years when the nation was relatively weak. During this 37-year period, Assyria had difficulty resisting its neighbors to the north. These invaders pushed the northern border of Assyria south, to within 100 miles of Nineveh. This vulnerable condition evidently made the king and residents of Nineveh receptive to Jonah's prophetic message to them.

Nineveh stood on the eastern bank of the Tigris River. It had walls 100 feet high and 50 feet thick, and the main one, punctuated by 15 gates, was over seven and one-half miles long. The total population was probably about 600,000—including the people who lived in the suburbs outside the city walls (cf. 4:11). The residents were idolaters and worshipped Asur and Ishtar, the chief male and female deities, as did almost all the Assyrians. Assyria was a threat to Israel's security (cf. Hos. 11:5; Amos 5:27). This is one reason Jonah refused to go to Nineveh. He feared the people might repent and that God would refrain from punishing Israel's enemy (4:2).

From the death of Elisha to the prophesying of Amos nearly forty years must have elapsed, during which the only recorded prophetic voice is Jonah's.

Jewish and Christian interpreters believed that the Book of Jonah was historical until the rise of critical scholarship.

Jesus Christ referred to Jonah as a historical person and to his experience as real (Matt. 12:38-42; 16:4; Luke 11:29-32). Jonah is the only Old Testament character with whom Jesus Christ compared Himself directly. Jesus did refer to other prophets, however, namely: Elijah, Elisha, and Isaiah—besides quoting and alluding to many others.

One of the characteristics that marked the Israelites was their exclusivity. During the reign of Jeroboam II, when Jonah ministered, Israel was expanding geographically. She was forming alliances with her neighbor nations. However at the same time, she was more exclusive religiously than she ever had been. The Israelites believed that their privileged relationship with God needed guarding so the Gentiles would not take it from her, as they had taken so many other things. The Israelites projected their hostile attitude toward the Gentiles onto Yahweh. They thought of Him as hostile to their enemies too. Jonah epitomized that attitude. God gave His people this book to teach them that His attitude toward those outside the covenants and promises was quite different from theirs, and theirs should be different too.

Who Was Jonah?
Name means "dove"; father's name means "truthful, loyal" Matt. 12:41
Jonah was a real person preaching to real people; 2 Kings 14:25; ministered during reign of Jeroboam II in N. Kingdom of Israel

Was Jonah's message to Nineveh (Complete, Too Much, Not Enough, Wrong)?
NO, it was incomplete but God still used it.
How does this encourage you to share the message of God's grace with others?

What did Jesus have to say about Jonah? Read Matthew 12: 38-39
Jesus is God's son who came to tell us about God's love. More importantly, Jesus came to save us so that we can become God's children. During Jesus' ministry, He talked with Jewish leaders who did not believe in Jesus. One time, the Jewish leaders (called Pharisees) asked Jesus to give them a miraculous sign. Jesus told them that the sign of the prophet Jonah was the most important miracle.

For as Jonah was a sign unto the Ninevites, so shall so the Son of man be to this generation.
(Luke 11:30)

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From Where and About What is Jonah's Prayer?
The prayer (ch 2) is mainly thanksgiving for deliverance from drowning. It is not thanksgiving for deliverance from the fish. Jonah prayed it while he was in the fish. Evidently he concluded after some time in the fish's stomach that he would not die from drowning. Drowning was a particularly distasteful form of death for an ancient Near Easterner such as Jonah who regarded the sea as a great enemy.



Jonah was in the whale's belly for 3 days and 3 nights.

Read more: http://www.whatchristianswanttoknow.com/bible-story-summary-of-the-book-of-jonah/#ixzz3on7s7oLk

Who was included in Nineveh's repentance?
Felt so serious about this repentance that they included the animals – they were headed for destruction as well

APPROACHES TO THE STUDY OF JONAH:
1. Striking resemblance between Jonah and Paul. Both were missionaries to the Gentiles; both were shipwrecked; both were witnesses to the sailors on board the ship, and both were used to deliver these sailors from death. There are other striking comparisons which a careful study will reveal. Paul made three missionary journeys, and with his trip to Rome, there were four. The four chapters of the Book of Jonah may be divided into four missionary journeys of Jonah: (1) into the fish, (2) out onto dry land, (3) to Nineveh, and (4) to the heart of God.
2. Timetable approach. When you consult a timetable in a railroad station or airport, there are three important factors you note: (1) destination, (2) departure time, and (3) arrival time. It is possible to construct the four brief chapters of Jonah into the form of a timetable.

Interpretations: Historical (with symbolic and typical teaching)/ Allegorical (representing elements in the historical and religious experience of the Israelites / Parabolic (moral story with a spiritual lesson).

Jonah:
I. HE WAS A MAN FILLED WITH HATE—PREACHING GOD'S LOVE.
II. HE WAS A MAN SEEKING JUDGMENT—PREACHING GOD'S MERCY.
III. HE WAS A FAILURE EVEN IN HIS SUCCESS.

3 Stages in Coming to Grips with the Mercy of God:
I. Stage #1 – God Demonstrated His Mercy (3:10)
II. Stage #2 – Jonah Despised God's Mercy (4:1-4)
III. Stage #3 – God Defends His Mercy (4:5-11)

Are you throwing a temper tantrum because:
1. You don't think you got what you deserve?
2. Someone else got what you don't think they deserve?

Your anger with God always stems from a problem with pride

"The Lord said, 'Do you have good reason to be angry?' " (Jonah 4:4).

"Then God said to Jonah, 'Do you have good reason to be angry about the plant?' "
(Jonah 4:9).

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Jonah was probably the first of the eighth-century writing prophets (ca. 780 B.C.). Other eighth-century prophets who ministered to the Northern Kingdom of Israel, beside Jonah, were Hosea (760 B.C.), who emphasized the love of God, and Amos (760 B.C.), who emphasized the righteousness of God. Isaiah (740 B.C.) stressed the holiness of God, and Micah (735 B.C.) the leadership of God to the residents of the Southern Kingdom of Judah. Jonah reveals the compassion of God primarily. It is an important balancing revelation among these other prophetic messages.

All of God's activities in this book proceeded from this basic attitude. We might conclude that God sent Jonah to preach against Nineveh only because He was angry with it, because of its sin. Certainly it was under His judgment for its sins, but the last verse reveals the underlying motive of God: His compassion.

Seen in this light, the troublesome statement that God changed His mind in 3:10 becomes less problematic. The Hebrew word used here, *nacham*, carries the connotation of being relieved and comforted. We should hear God sighing in relief when we read this verse. When Nineveh repented, God saw that judgment would not be necessary, and this made Him very glad. When people turn from their sin, God turns from judging them. Of course, God's judgment of sin is a manifestation of His love, but we do not often appreciate that fact.

What the book reveals about God's dealings with Jonah (2 things):

First, God needs messengers. In one sense, God needs no one and nothing because He is self-sufficient. However in another sense, He has chosen to send His messages through people. The New Testament expression of this truth is: "How shall they hear without a preacher?" (Rom. 10:14). God has chosen to use human messengers to carry most of His messages to other humans.

The second thing that we see, as we examine God's dealings with Jonah, is that because God needs messengers, He is persistent and patient with the messengers He selects. We see this in God not abandoning Jonah when he boarded the ship to go to Tarshish. We see it in God preparing a fish to preserve and transport him back to dry land. We see it in God re-commissioning Jonah. We see it in His providing a gourd to shelter the prophet. We see it in God's patient teaching when Jonah was burning up with heat and anger. We see it in God's attempts to bring Jonah into sympathy with His merciful purpose. In all these instances, we see God lovingly persuading the prophet to share His fellowship by sharing His attitude.

Notice that when Jonah was disobedient to God, there was still much about him that was commendable. This is often true of us in our disobedience, and it often encourages us in our disobedience. Jonah went down to Joppa and found a ship waiting. Often when we disobey God we find that circumstances seem to accommodate us and cooperate with us. Jonah evidently paid his own fare. If he did, that was commendable responsibility. Nevertheless, all these circumstances that Jonah could have viewed as indications that he was doing right, clearly were not indicating that. He never reached Tarshish. God did not allow him to go that far. God gave him some freedom, but He eventually brought him up short. Likewise, God does not remind us at every turn that we are disobedient, but He will bring us to the point of acknowledging our disobedience (cf. 1:7). He will not take His hand off of us.

The church's failure in evangelism and missions is not due primarily to our failure to know God and His compassion. We know Him. We have even experienced His compassion in our own lives. Our failure is due mainly to our dislike for those under God's judgment: our Ninevites. Perhaps we need to admit that we really do not want to see the world saved. The evidence of this is that we are much happier enjoying the spiritual comforts of being God's chosen people than we are reaching out to the lost. Some Christians hate the lost, just as Jonah did. Why do we not reach out to the city in which we live? Perhaps it is because we do not like the people who live there.

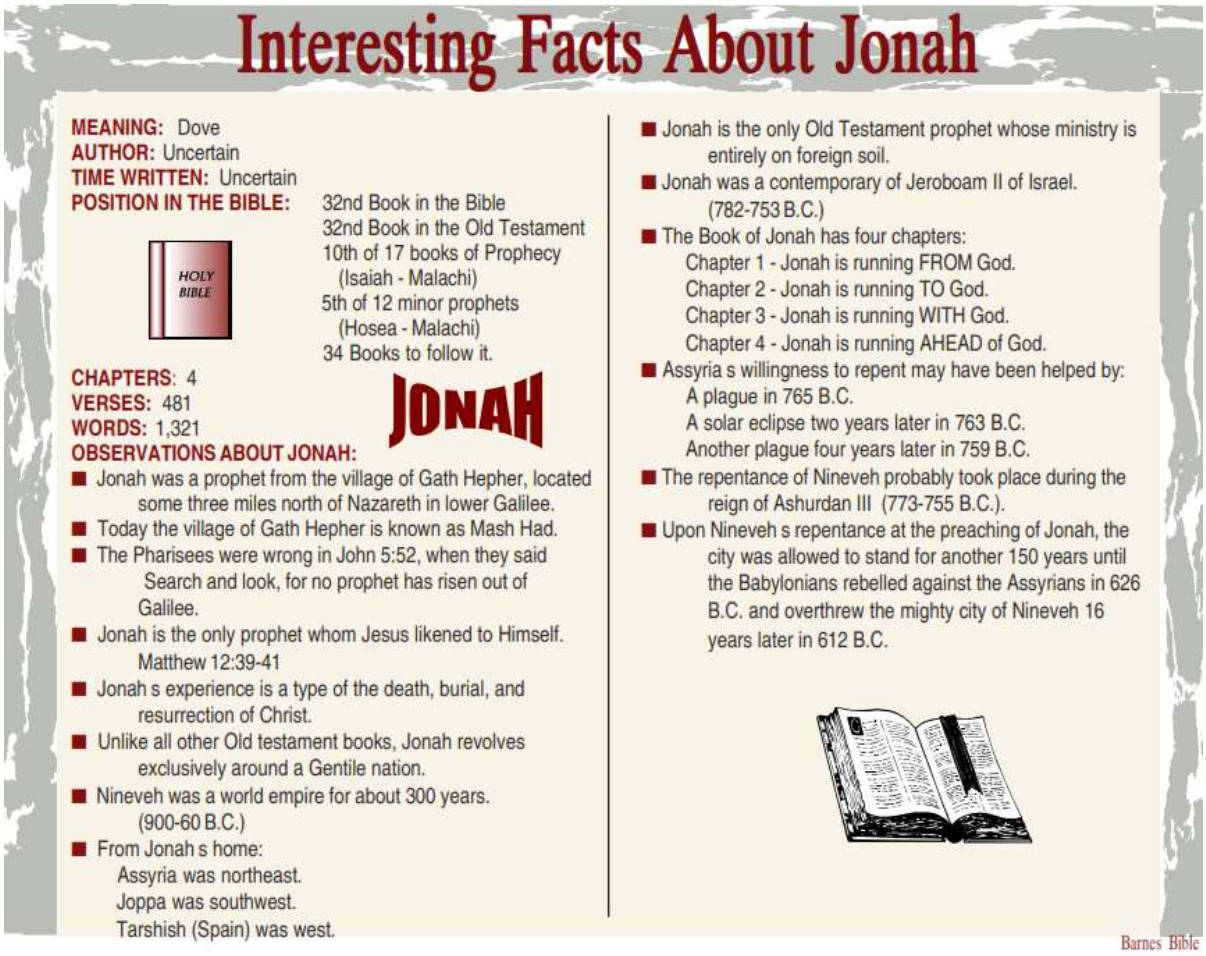
How can we overcome this problem? We will not overcome it by trying to love those whom we hate. That is humanly impossible. What we must do is what Jonah did. We must begin by simply obeying God, by doing what He has told us to do, namely: go to them with the message of deliverance. In

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other words, we should love our Lord even though we may not love the lost. When we obey Him, as Jonah did, God will begin to deal with our attitude toward those under His judgment (cf. John 21).

The Book of Jonah deals with the problem of **exclusivism**: the sin of concluding that if we have received God's compassion, it is for ourselves alone. What we need to do is begin obeying the commission that God has given us. Hopefully our obedience will arise out of love for Him, but it may arise out of our learning that disregarding that commission can result in much pain for us. In any case, we need to obey. Then God will begin to teach us love for the unlovely. That, too, may be a painful learning process, but God will be very tender with us as He teaches us. We will also enter into true fellowship with our Savior, who wept over Jerusalem, because we will share His heart of compassion.

The message of Jonah then is that God will give us His heart of compassion for the lost as we execute the commission that He has given us.



[Note: need to add Jonah references]

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XXVIII

HIS MOTHER AND BRETHREN WOULD SPEAK WITH JESUS—FROM SHIP TALKS TO HEARERS ON THE SHORE: THREE PARABLES ON SEEDS, ONE ON THE CANDLE

A.D. 28, Age 31, *Capernaum: Sea of Galilee*.

Matthew 12: 46-50, 13: 1-30; Mark 3: 31-35, 4: 1-29; Luke 8: 4-18, 19-21.

While Jesus was still talking to the multitudes, behold, his mother and brothers stood outside, seeking to speak with him. Then one said to him, “Look, your mother and your brothers are standing outside, seeking to speak with you.”

But he answered and said to the one who told him, “Who is my mother? and who are my brothers?”

And Jesus looked around in a circle at those who sat about him and stretched out his hand toward his disciples and said, “Behold my mother and my brothers! My mother and my brothers are these who hear the word of God and do it.

“For whoever does the will of my Father in heaven is my brother and my sister and mother.”

On the same day Jesus went out of the house and sat by the sea. And great multitudes were gathered together to him, so that he got into a boat and sat; and the whole multitude stood on the shore. [See Extra Note 1]

Then he spoke many things to them in parables, saying: $37_{\pm}$

“Behold, a sower went out to sow. And as he sowed, some *seed* fell by the wayside; and it was trampled down, and the birds of the air came and devoured them.

“Some seed fell on stony ground, where they did not have much earth; and they immediately sprang up because they had no depth of earth. But when the sun was up they were scorched; and because they had no root, withered away. [as per Matt./Mark]

“Some fell on rock; and as soon as they sprang up, they withered away because they lacked moisture. [as abbreviated per Luke]

“And some fell among thorns, and the thorns sprang up with them and choked them, and they yielded no crop.

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“But other *seed* fell on good ground and yielded a crop that sprang up, increased and produced: some thirtyfold, some sixty, and some a hundred.”

And he said to them, “He who has ears to hear, let him hear!”

When Jesus was alone, his disciples came and said to him, “Why do you speak in parables?

He answered, “Because it has been given to you to know the mysteries of the kingdom of heaven, but to them it has not been given: to those who are outside, all things come in parables,

38 * “For whoever has, to him more will be given, and he will have abundance; but whoever does not have, even what he has will be taken away from him.

“Therefore I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand.

“And in them the prophecy of Isaiah is fulfilled, which says: 38:†

‘Hearing you will hear and shall not understand,
And seeing you will see and not perceive;
For the hearts of this people have grown dull.
Their ears are hard of hearing,
And their eyes they have closed,
Lest they should see with their eyes and hear with their ears,
Lest they should understand with their hearts and turn,
So that I should heal them.’

38‡ “But blessed *are* your eyes for they see, and your ears for they hear; for truly, I say to you that many prophets and righteous *men* desired to see what you see, and did not see *it,* and to hear what you hear, and did not hear *it.*”

And he said unto them,

Do you not understand this parable? How then will you understand all parables?

“Therefore hear the parable of the sower. Now the parable is this:

“The seed is the word of God. The sower sows the word. When any one hears the word of the kingdom, and does not understand it, then Satan the wicked one, comes immediately and takes away that word, which was sown in their hearts: the devil takes the word out of their hearts, lest they believe and be saved. This is he who received seed by the wayside, where the word is sown.

“But those on the rock received the seed on stony places, they hear the word and immediately receive it with joy, and for a while believe; yet have no root in themselves, and so endure for only a time; and in a time of temptation fall away: for

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afterward, when tribulation or persecution arises for the word's sake, immediately they stumble. 39*

“And those which received the seed among thorns, they are the one who hear the word, go forth, and are choked with the cares of this world and the deceitfulness of riches and pleasures of this life; and bring no fruit to perfection: the lusts of other things entering in, choke the word, and it becomes unfruitful.

“But the ones that received the seed on good ground are those who having heard the word with an honest and good heart, understand *it*, and keep *it*, and bear fruit with patience, and produces: some a hundredfold, some sixty, some thirty.”

Another parable he put forth to them, saying:

“The kingdom of heaven is like a man who sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat and went his way. But when the grain had sprouted and produced a crop, then the tares also appeared. [See Extra Note 2]

“So the servants of the owner came and said to him, ‘Sir, did you not sow good seed in your field? How then does it have tares?’

“He said to them, ‘An enemy has done this.’

“The servants said to him, ‘Do you want us then to go and gather them up?’

“But he said, ‘No, lest while you gather up the tares you also uproot the wheat with them. Let both grow together until the harvest, and at the time of harvest I will say to the reapers, “First gather together the tares and bind them in bundles to burn them, but gather the wheat into my barn.”’”

And he said unto them, “Is a lamp brought to be put under a basket or under a bed? Is it not to be set on a lampstand?

“No man, when he list a lamp, covers it with a vessel, or puts *it* under a bed; but sets *it* on a lampstand, so that those who enter may see the light.

“For there is nothing hidden, neither is anything kept secret that will not be reveled; but that it should be known and come to light. If any man has ears to hear, let him hear.

“Take heed what you hear. With the same measure you use, it will be measured to you; and to you who hear, more will be given. For whoever has, to him more will be given; but whoever does not have, even what he has will be taken away from him.” 40 *

And he said, “The kingdom of God is as if a man should scatter seed on the ground, and should sleep by night and rise by day, and the seed should sprout and grow, he himself does not know how. For the earth yields crops by itself: first the blade, then

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the head, after that the full grain in the head. But when the grain ripens, immediately he puts in the sickle, because the harvest has come."

(Skip to next chapter, XXIX)

Footnotes

37:† The interested reader will be repaid who compares the three texts of these parables and those following in Chapter XXIX, and contrasts paragraph by paragraph the phrasing of each text with that of the other two: Matthew 13:3-52; Mark 4:3-34; Luke 8:5-18.

38:* Thus Matthew (13:12). Turn to the last footnote in the chapter (XXVIII), and compare.

38:† Isaiah 6:9-10.

38:‡ Thus Matthew (13:16-17); compare with last paragraph of XLVIII in this book (Luke 10:23-24).

39:* The Revised Version, instead of "they are offended," has "they stumble." Discouraged? Disheartened? Moffatt has it, "repelled."

40:* Thus Mark (4:25). Luke's phrasing of this reads (8:18): Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have. (For Matthew's, turn back to the second footnote of this XXVIII.)

Extra Note 1:

Acoustics aided parable

Visitors look down on Sower's Cove
(© BiblePlaces.com)



About 1km northeast of Tabgha is a small bay with exceptional acoustic qualities. Here it is believed Jesus taught the Parable of the Sower (Mark 4:1-9) from a boat moored in the bay.

The semicircular bay, at the foot of the Mount of Beatitudes, is one of the most attractive places along the shoreline. It is called Sower's Cove or the Bay of the Parables.

The slope of the hill forms a natural amphitheatre, rather like a Roman theatre. Acoustical research has demonstrated that as many as 7000 people could hear a person speaking from a boat in the bay.

Pilgrims who test the acoustics, usually by reading the Gospel account, are amazed at how far the voice carries.

This location was also an appropriate setting for the story of the sower and his seeds. There is fertile black earth, rocky ground and plenty of thorns and thistles.

[Source: http://www.seetheholyland.net/sea-of-galilee-article-israeloutside-jerusalem/]

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Extra Note 2:

TARES (*See also* Chapter XXIX)

Matthew 13:24-29

Satan's malicious intention in sowing tares among the wheat is to cause problems and confusion (James 3:16). The bad seeds grow to become poisonous weeds that allow only the healthiest of the wheat to survive. **Tares, like weeds, have never been a marketable product. "Tares" are actually darnel, a seed hardly identifiable from the wheat seed, and immature wheat and darnel look alike. To try to destroy the darnel would mean destroying much of the wheat, and separating one from the other would be beyond the servants' abilities. Only when the wheat has matured can the tares be detected. Then the tares are gathered together in bundles in the field and destroyed by fire.**

Many who are not in the process of conversion resemble those who are. Just like true Christians, they go to church, pray, and read the Bible, but they are only religious hobbyists. Jesus calls them "sons of the wicked one" (Matthew 13:38), and being tares, they will be destroyed. The tares are not originally from the wicked one, but they develop character according to his strong influence. They are led by him and so are his children (John 8:44).

Martin G. Collins, Parables of Matthew 13 (Part Three): The Parable of the Wheat and the Tares

Matthew 13:24-30

God has seeded His church with vessels for honor—the wheat—while Satan has sprinkled in his own vessels for dishonor—the tares (see II Timothy 2:20-21). Jesus does not use the imagery of wheat and tares haphazardly to relate this important lesson. Instead, the physical properties of these two different plants reveal a depth to the parable's symbolism that emphasizes how different in quality the wheat is from the tare, and how hard it is to tell them apart.

Wheat, which Christ uses to symbolize His true children, has always been a vital, life-giving substance, possessing both nutrition and healing properties. During most of human history, it has most commonly been used for bread, and it has long been called "the staff of life." Herbert W. Armstrong even proclaimed, "The grain of wheat God causes to grow out of the ground is a perfect food." The matchless quality of wheat serves as a symbol revealing how highly God regards His children.

In contrast, Christ uses the tare to symbolize counterfeits within His church. **Tares are weeds diametrically opposite to wheat in all their properties other than appearance. Even the botanical name of the weed, darnel, conveys its detrimental quality. *Darnel* comes from the French language, meaning "drunkenness," having earned this name as a result of its intoxicating effect when consumed.**

When darnel is ground into flour, baked in bread, and consumed while hot, the eater may experience symptoms similar to drunkenness, including trembling, followed by an inability to walk, hindered speech, and vomiting. In addition, darnel is commonly infected by the ergot fungus, which can cause hallucinations when consumed in small doses, but in large doses can do heavy damage to the central nervous system. The Greeks and Romans supposed the darnel and the fungus to cause blindness. The Romans even crafted an insult from darnel, *lolio victitare*, "to live on darnel," a phrase applied to a dim-sighted or shortsighted person.

The high value and health properties of wheat are opposite to the common and harmful properties of darnel, yet in Christ's parable the owner of the field allows both to grow together. One reason is because wheat and darnel are exact in their appearances during growth. Both plants are lush green and can be distinguished only when they mature and produce fruit: Wheat berries are large and golden, while darnel berries are small and gray. Thus, if the farmer attempted to uproot the tares before maturity, he would wreak havoc on his wheat.

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Today, modern harvesting equipment easily sifts between the two because of their different sizes.

Spiritual wheat and tares grow alike within God's church, identical in appearance, and to attempt to uproot the tares would result in uprooting some of the wheat as well. Just as the qualitative difference between the mature fruit of wheat and darnel is different, only by the fruit may the brethren be known (Matthew 7:15-20). Even after maturity, God Himself—and no one else—will have the tares removed and will destroy them in the furnace (Matthew 13:30).

Ted E. Bowling, Taking Care With the Tares

[Source: https://www.bibletools.org/index.cfm/fuseaction/Topical.show/RTD/cgg/ID/5075/Darnel.htm]

Wikipedia: ***Lolium temulentum***
https://en.wikipedia.org/wiki/Lolium_temulentum

Lolium temulentum, typically known as **darnel**, **poison darnel**, **darnel ryegrass** or **cockle**, is an annual plant that forms part of the Poaceae family and part of the *Lolium* genus. The plant stem can grow up to one meter tall, with inflorescence in the ears and purple grain. It has a global distribution.

Darnel usually grows in the same production zones as wheat and was a serious weed of cultivation until modern sorting machinery enabled darnel seeds to be separated efficiently from seed wheat.[1] The similarity between these two plants is so great that in some regions, darnel is referred to as "false wheat".[2] It bears a close resemblance to wheat until the ear appears. The spikes of *L. temulentum* are more slender than those of wheat. The spikelets are oriented edgeways to the rachis and have only a single glume, while those of wheat are oriented with the flat side to the rachis and have two glumes. The wheat will also appear brown when ripe, whereas the darnel is black.[3]

Darnel can be infected by an endophytic fungus of the genus *Neotyphodium*, and the endophyte-produced, insecticidal loline alkaloids were first isolated from this plant.[4]

The French word for darnel is *ivraie* (from Latin *ebriacus*, intoxicated), which expresses the drunken nausea from eating the infected plant, which can be fatal. The French name echoes the scientific name, Latin *temulentus* "drunk."



Foliage Habitus
(General shape and appearance)



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Tares - Darnell



Wheat



WHEAT: before it is fully ripe.

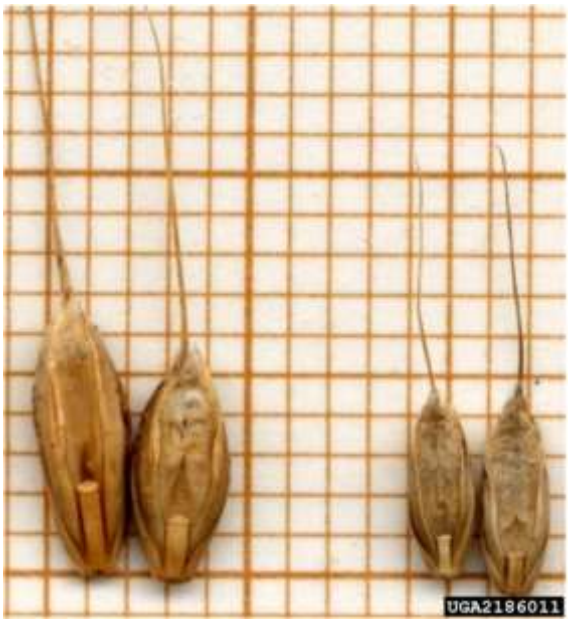


TARES: Lolium Temulentum

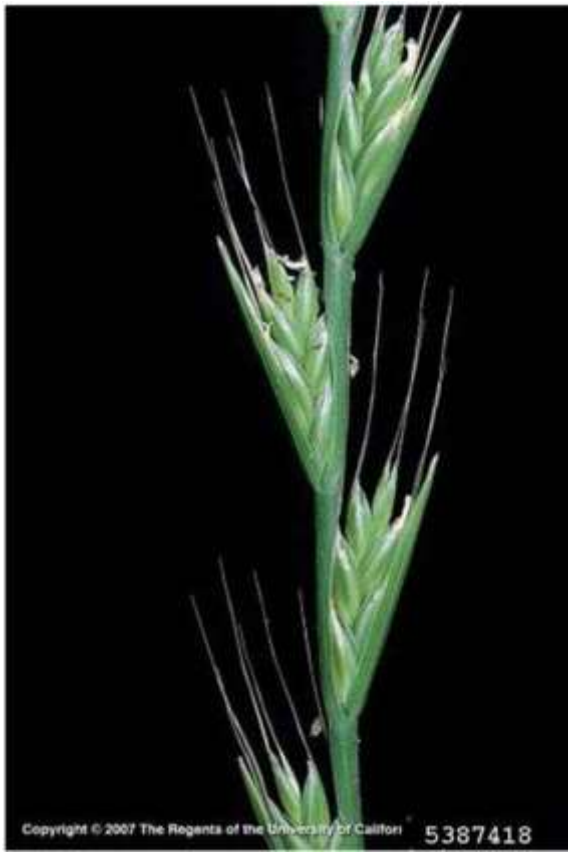
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Dry ears of *Lolium temulentum* - Poison darnel



Seeds
(Photo:Cesar Calderon, USDA APHIS PPQ, Bugwood.org)



Flowers



Leaf sheath and collar

[Source: http://keys.lucidcentral.org/keys/v3/eafrinet/weeds/key/weeds/Media/Html/Lolium_temulentum_%28Darnel_Ryegrass%29.htm]

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Extra Note 3:

THE LESSONS OF JESUS' KINGDOM PARABLES IN MATTHEW 13	
Soils	God's Word will be sown and predictable results will follow culminating in the earthly kingdom.
Tares	There will be counterfeit believers in the inter-advent kingdom whom God will judge eventually.
Mustard seed	The kingdom will grow from a small beginning to become a large entity.
Leaven	The present form of the kingdom will become increasingly influential.
Treasure	Any price is worth paying for participation in the kingdom.
Pearl	Those seeking the kingdom will find it worth any sacrifice.
Dragnet	The kingdom will include universal harvesting followed by judgment.
Householder	The kingdom will involve new revelation as well as old.

[Source: Dr. Constable Expository Notes – Matthew]
http://www.soniclight.com/constable/notes.htm

Extra Note 4:



[Note: Faith "Rocky" incompasses the stoney/shallow soil (Matthew/Mark verson) and "rock" (Luke abbreviated version) examples in above parable text passages and are combined in Jesus' explanation of parable as "stoney places" above.]

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Parable of the Sower
Bible Accounts



Matthew 13
Mark 4
Luke 8

Matthew 13:35 (ESV): 35 This was to fulfill what was spoken by the prophet: "I will open my mouth in parables; I will utter what has been hidden since the foundation of the world."



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Parable of the Sower
Gateway to All Parables

Understanding Parable of the Sower



Properly Positions Hearers to Understand



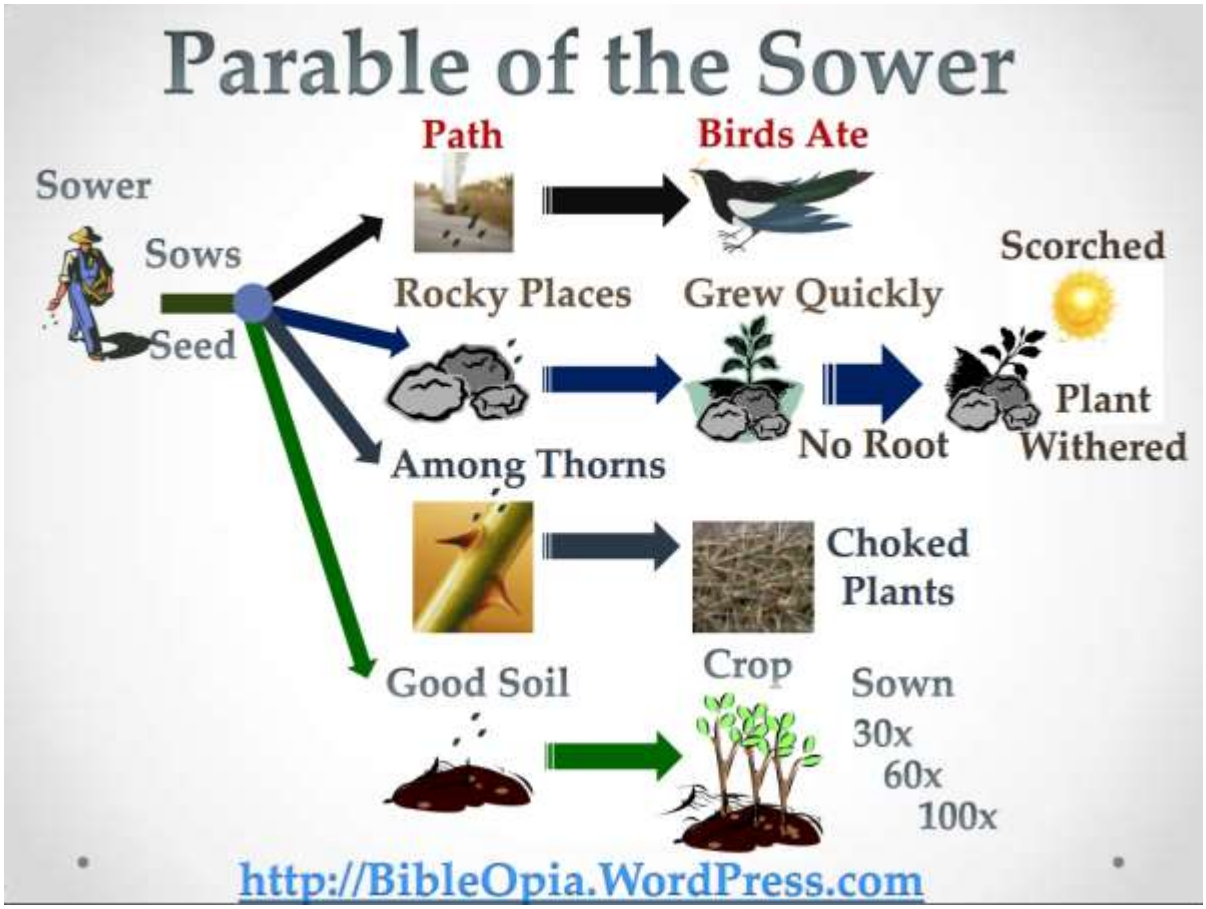
All God's Parables



Mark 4:13: And he said to them, "Do you not understand this parable? How then will you understand all the parables?".

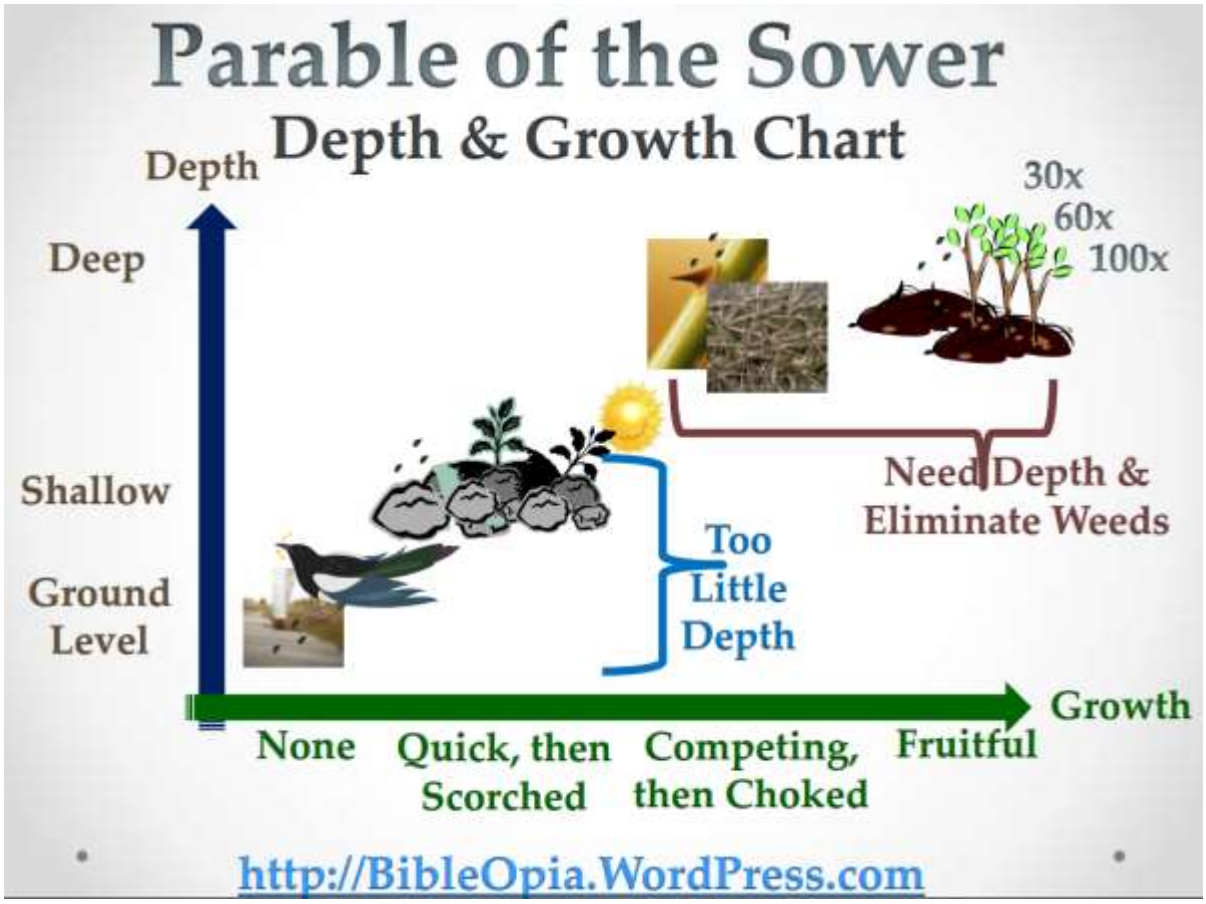
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Parable of the Sower
Heart Types



Blind Heart	Rocky Heart	Rebellious Heart	Remaining Heart
Heart's disposition blinds hearer from grasping God's Message.	Enthusiastic at first to God's Word, Rocky Heart shallow & lacks will to strengthen initial gift.	Heart partially commits to Christ, leaving disastrous vulnerability to worldly desires & concerns.	Heart fully dedicated to Jesus is firmly established, reaping fruit of righteousness plentifully.

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Parable of the Sower
Competition & Preparation



Preparation Blindness	Preparation Rocky	Preparation Rebel	Preparation Remaining
Awareness of competition disregarded, so opponent easily conquers, causing loss.	Excitement for competition thought sufficient, so lacks necessary preparation and is defeated	Prepares ways to make easier to give win to competition, with loss as the critical consequence.	Understands value & need of preparation from Jesus, leading to proper practice and victory.

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Parable of the Sower
Infections & Protections

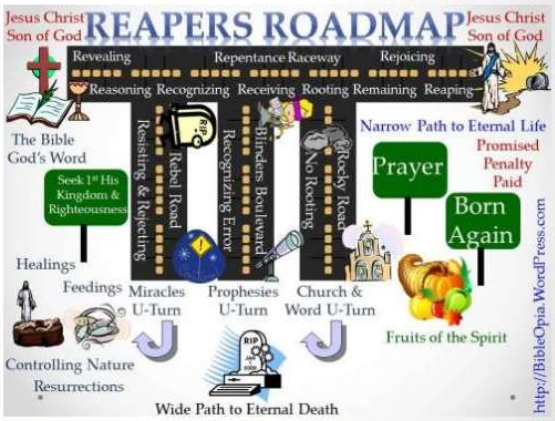


Infection Blindness	Protection Rocky	Protection Rebel	Protection Remaining
Attentiveness to infections discounted, so infections easily flourish, causing compromise.	Enthusiasm for availability of protection held as enough, so not fully activate, and is compromised.	Claiming has protection, stays in risky behaviors … consequently retaining infections.	Understands value & need of protection from Jesus, leading to security and victory.

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Parable of the Sower
Reapers Roadmap Key Message

Once Jesus was revealed, recognized, and received as Lord and Christ with repentance, believers are encouraged to do their rooting in him with sound reasoning, remaining established as they walk in the faith, reaping holiness, accompanied by rejoicing through thanksgiving. *



*** Key Message derived from scriptures in Acts 2:6,7 (ESV) and The Reapers Roadmap, based upon The Parable of the Sower**

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[Source: http://www.slideshare.net/creationary/parable-of-the-sower-and-reapers-roadmap-slide-share] [PDF]

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XXIX

PARABLES: THE MUSTARD SEED, THE LEAVEN, THE MERCHANTMAN, THE NET—PARABLE OF THE TARES EXPLAINED—THE TEMPEST QUELLED

A.D. 28. Age 31. *Capernaum: Sea of Galilee*.

Mark 4: 30-34, 35-41; Matthew 13: 31-34, 36-52; Luke 13: 18-21, 8: 22-25.

Another parable he put forth to them, saying,

40± "To what shall we liken the kingdom of God? Or with what parable shall we picture it? *It is* like a mustard seed which, when it is sown on the ground, is smaller than all the seeds on earth; but when it is sown, it grows up and becomes greater than all herbs, and shoots out large branches, so that the birds of the air may nest under its shade."

Then he said, "What is the kingdom of God like? And to what shall I compare it? It is like a mustard seed, which a man took and put in his garden; and it grew and became a large tree, and the birds of the air nested in its branches, in its shade."

Again Jesus said, "What shall I liken to the kingdom of God?"

And he told them another parable

"The kingdom of heaven is like leaven, which a woman took and hid in three measures of meal till it was all leavened."

All these things Jesus spoke to the multitude in parables.

Then he sent the multitude away and went into the house. And his disciples came to him, saying, "Explain to us the parable of the tares of the field."

He answered and said to them, "He who sows the good seed is the Son of Man. The field is the world, the good seeds are the sons of the kingdom, but the tares are the sons of the wicked *one*. The enemy who sowed them is the devil, the harvest is the end of the age, and the reapers are the angels. 40 *

"Therefore as the tares are gathered and burned in the fire, so it will be at the end of this age. The Son of Man will send out His angels, and they will gather out of His kingdom all things that offend, and those who practice lawlessness, and will cast them into the furnace of fire. There will be wailing and gnashing of teeth.

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“Then the righteous will shine forth as the sun in the kingdom of their Father.

“He who has ears to hear, let him hear!

“Again, the kingdom of heaven is like treasure hidden in a field, which a man found and hid; and for joy over it he goes and sells all that he has and buys that field.

“Again, the kingdom of heaven is like a merchant seeking beautiful pearls, who, when he had found one pearl of great price, went and sold all that he had and bought it.

“Again, the kingdom of heaven is like a dragnet that was cast into the sea and gathered some of every kind, which, when it was full, they drew to shore; and they sat down and gathered the good into vessels, but threw the bad away.

“So it will be at the end of the age. The angels will come forth, separate the wicked from among the just, and cast them into the furnace of fire. There will be wailing and gnashing of teeth.”

Jesus said to them, “Have ye understood all these things?”

They said to him, “Yes, Lord.”

Then he said he to them, “Therefore every scribe instructed concerning the kingdom of heaven is like a householder who brings out of his treasure *things* new and old.”

And with many such parables he spoke the word to them as they were able to hear *it.* But without a parable he did not speak to them. And when they were alone, He explained all things to His disciples. [see Extra Note 1]

The same day, when evening was come, Jesus entered into a boat. His disciples followed, and he said to them, “Let us cross over to the other side of the lake.”

They took him along in the boat as he was. And they launched out. (Other little boats were also with him.) [see Extra Note 2]

As they sailed, behold, there arose a great windstorm: the waves beat into the boat, so that the boat was covered with the waves.

Jesus was sleeping in the stern of the boat on a pillow and his disciples came to him and awoke him, saying, “Lord, save us! We are perishing!”

But he said unto them, “Why are you fearful, O you of little faith?”

Then he arose and rebuked the winds, and the raging of the water. He said to the sea, “Peace, be still.“

The wind ceased and there was a great calm.

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Jesus said to his disciples, “Why are ye fearful? Where is your faith? How *is it* that you have no faith?”

So the men were afraid and marveled, saying to one another, “Who can this be, that even the winds and the sea obey him?

Footnotes

40:† This parable and the one following may profitably be compared with the similar ones from Luke (13, 18-21) at the end of LIII in this book.

40:* Tares – see Chapter XXVIII [Extra Note 2] for description

Extra Note 1: Jesus used parables to illustrate truths, stimulate thinking and awaken spiritual perception. The people in general were not ready for the full truth of the gospel. When alone with his disciples Jesus taught more specifically, but even they usually needed to have things explained. {Source NIV Study Bible notes]

Privately, Jesus helps his disciples to understand and receive what he is teaching (see vv. 10-12). He did not speak to them without a parable is a broad generalization meaning that he regularly included parables whenever he taught; it does not mean he spoke only in parables.
[Source ESV Study Bible note]

Extra Note 2: [re: Version found in book of Matthew] This is the first ‘nature miracle’ in Matthew, showing Jesus exercising the same power over nature which Ps 107:23-30 ascribes to God. The disciples' reaction (*cf.* Ps 107:31-32) adds a new level to Matthew's account of Jesus' authority. But while the story is recorded mainly for this purpose, Matthew's mention that *his disciples followed him* (23), picking up the language of the preceding section, suggests he may also have seen it as an illustration of discipleship: when the storms come, *faith* in Jesus' saving power will be rewarded. Matthew often warns of the danger of *little faith* (26; *cf.* 6:30; 14:31; 16:8; 17:20).
[Source: New Bible Commentary]

Alternate View:

Storms -- The tempest in Matthew 8:24 is not the same as that recorded in Mark 4:37-41 and Luke 8:22-25 (all above). The former took place before the calling of the twelve; the latter was after that event. In the former it was a tempest (or earthquake, as this Greek word #4578 *seismos* is always rendered in the other thirteen occurrences); in the later event it was a squall (Greek word#2978 *lailaps*).

[Source: http://www.ecclesia.org/truth/gospels.html]

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XXX

THE MADMAN AND THE SWINE

A.D. 28. Age 31. *Sea of Galilee. Decapolis*.

Mark 5: 1-20; Luke 8: 26-40; Matthew 8: 28-34.

They came over unto the other side of the sea, and arrived at the country of the Gadarenes, across from Galilee. [see Extra Note 1]

And when Jesus was come out of the boat, immediately there met him, coming out of the tombs, a man 42* from the city with an unclean spirit, who wore no clothes; not living in *any* house, but among the tombs. He had demons for a long time, and no man could bind him, not even with chains. Day and night he was in the mountains and tombs crying out and cutting himself with stones. He was exceedingly fierce, so that no one could pass that way. [see Extra Note 2]

Jesus said, "Come out of the man, you unclean spirit."

When you saw Jesus, the man he ran and he fell down before him and cried out, "What have I to do with you, Jesus, son of most high God? Have you come here to torment us before the time? I implore you that you do not torment me."

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

He answered, "My name *is* Legion, for we are many" (for many demons had entered him).

Also he begged Jesus earnestly that he would not send them out of the country. They begged him not to command them out into the abyss.

Now a large herd of swine was feeding a good way off from there near the mountains. So all the demons begged him, saying, "If you cast us out, send us to the swine, that we may enter them." And at once Jesus gave them permission, "Go."

Then the unclean spirits went out and entered the swine (there were about two thousand); and the herd ran violently down the steep place into the sea, and drowned in the sea.

When those who fed *the swine* saw what had happened, they fled and told *it* in the city and in the country. And, behold, the whole city came out.

They come to Jesus, and saw the one *who had been* demon-possessed and had the legion, sitting at the feet of Jesus; clothed, and in his right mind.

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They were afraid. And those who saw it told them how it happened to him *who had been* demon-possessed, and about the swine.

Then the whole multitude of the surrounding region of Gadarenes – seized with fear --- asked Jesus to depart from them, out of their coasts.

Jesus returned to the boat.

Now when he got into the boat, the man from whom the demons had departed begged Jesus that he might be with him. But Jesus sent him away, saying, "Return to your own house, to your friends; tell them what great things God has done for you, and how he had compassion on you." And he went his way and proclaimed throughout the Decapolis what great things Jesus had done for him; and all marveled. [see Extra Note 3]

Jesus crossed over by boat, to the other side, and came to his *own* city. A great multitude welcomed him, for they had all been waiting for him.

Footnotes

Extra Note 1: The *region of the Gadarenes* would be in Gentile territory on the southeastern side of the Sea of Galilee across from Galilee. Lk 8:26 and Mk 5:1 record this miracle as occurring "in the region of the Gerasenes." "Irrespective of how one settles this issue, for the [second and] Third Evangelist the chief concern is that Jesus has crossed over into Gentile territory, 'opposite Galilee'" (J. B. Green, *Luke* [NICNT], 337). The region of Gadara extended to the Sea of Galilee and included the town of Sennabris on the southern shore - the town that the herdsmen most likely entered after the drowning of the pigs. [Source: Net Bible notes]

42:* The narratives of Mark and Luke say one man; Matthew's, two.

Extra Note 2:
Mark and Luke mention only one possessed man, but Matthew here (as in 20:30; cf. 9:27) says there were two, perhaps because the story is recorded as a witness to Jesus' power and in Jewish law two witnesses were needed.

This was Gentile territory (hence the presence of pigs). Matthew mentions no response other than the desire to get rid of this destructive visitor! Nor does he show any concern over the death of the pigs nor the economic loss to their owners. Presumably the liberation of two men was felt to be more important. But the story is told primarily to show Jesus in victorious conflict with an unusually powerful demonic force. [Source: New Bible Commentary]

Extra Note 3: *the Decapolis.* A loose league of free (relatively independent from Roman administration) cities characterized by high Greek culture. All but one, Scythopolis (Beth Shan), were east of the Sea of Galilee and the Jordan River. The league stretched from a point northeast of the Sea of Galilee southward to Philadelphia (modern Amman). [Source: NIV '08 Study Bible Notes]

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XXXI

JAIRUS' DAUGHTER HEALED—THE WOMAN WHO HAD SPENT HER ALL ON PHYSICIANS— THE TWO BLIND MEN

A.D. 28. Age 31. *Capernaum*.

Luke 9: 41-42; 49-56; 43-48; Mark 5: 22-24; 35-43; 25-34; Matthew 9: 18-19; 23-26; 27-30.

And behold, one of the rulers of the synagogue came, Jairus by name. And when he saw him, he fell at His feet and begged him earnestly, saying, "My little daughter lies at the point of death. Come and lay your hands on her, that she may be healed, and she will live."

He had one only daughter; she was about twelve years of age.

Jesus arose and followed him, and *so did* his disciples: and a great multitude followed and thronged Jesus.

While still speaking, some came from the ruler of the synagogue's house, saying to Jairus, "Your daughter is dead. Why trouble the teacher any further?

Jesus heard and said, "Do not be afraid, only believe, and she will be made well."

Jesus came to Jairus' house and saw a tumult: the flute players and a crowd wailing loudly.

He allowed no man to go in, except Peter, James, and John, and the father and the mother of the girl. All wept, and mourned for her.

When Jesus was come in, he said to them, "Why make this commotion? Do not weep. Make room. The child is not dead, but sleeping."

They laughed and ridiculed him, knowing that she was dead. But he put them all outside.

Jesus, and the father and mother of the girl, and they that were with them, entered in where the girl was lying.

He took her by the hand, saying, "Little girl, arise." [see Extra Note 1]

She arose immediately and walked. Jesus commanded that something be given her to eat.

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And her parents were astonished, but he instructed them to tell no one what had happened. However, the news spread throughout all that land.

[Note: The followed happened while Jesus was walking on the way to Jairus' house to heal the ruler's daughter, along with his disciples and the crowd, as word came from the Jairus' house that his daughter was dead. It is actually found within that Bible passage about restoring life to the little girl.]

Behold, a certain woman, who had a flow of blood [was diseased] for twelve years, and had suffered many things from many physicians. She had spent all that she had and was no better, but rather grew worse. When she heard about Jesus, she came behind him in the crowd [as he was walking to Jairus' house], and touched the hem of his garment: for she said within herself, "If only I may touch his clothes, I will be made whole."

Immediately she felt in *her* body that she was healed.

Jesus, knowing that power had gone out of him, turned around in the crowd, and said, "Who touched me?"

When all denied it, Peter and those with him said, "Master, the multitude throng and press you, and you say, 'Who touched me?'"

But Jesus said, "Somebody touched me, for I perceived power going out from me."

And he looked around to see her who had done this thing. But the woman, fearing and trembling, knowing what had happened to her, came and fell down before Him and told him the whole truth in the presence of all the people: the reason she had touched him and how she was healed immediately.

He said to her, "Daughter, be of good comfort; you faith has made you whole. Go in peace, and be healed of your affliction."

When Jesus departed [from Jairus' house], two blind men followed him, crying out and saying, "Son of David, have mercy on us." [see Extra Note 2]

When he was come into the house [different/not Jairus'], the blind men came to Jesus and he said unto them, "Do you believe that I am able to do this?"

They said to him, "Yes, Lord." Then he touched their eyes, saying, "According to your faith let it be to you." And their eyes were opened.

And Jesus sternly warned them, saying, "See *that* no one knows *it."* But when they had departed, they spread the news about him in all that country.

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Footnotes

Extra Note 1: It is safe to assume that Jesus could read and perhaps speak Hebrew (Luke 4:17), but that He usually spoke Aramaic. (His command when raising Jairus's daughter was *Talitha Koum*, which is Aramaic for "Little girl, I say to you, get up!") He probably also spoke at least some Greek, although there is no proof of this. [Source: Halley's Bible Handbook]

Extra Note 2: "Son of David" – Elijah and Elisha had done extraordinary healing miracles; David is the only recorded Old Testament figure God used in exorcism (1Sa 16:23). Mt 9:33 thus indicates that the crowds were greatly impressed with his miracles. The title links Jesus to the Messianic line.

That the blind man shouts "Son of David" means that he recognizes Jesus as the Messiah. Jesus characterizes his insistent, obstinate (v. 39) plea for mercy as "faith" (v. 42).Lk 18:39-42. Blind people were socially powerless, and Jesus' followers see his loud pleas as an intrusion, the way they had seen the children (18:15). [Source: IVP Bible Background Commentary, 2nd Ed.]

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XXXII

HOME AGAIN: A PROPHET WITHOUT HONOR—MISSION OF THE TWELVE: INSTRUCTIONS, ADMONITIONS, SPARROWS, HAIRS NUMBERED—THEY SET OUT

A.D. 29. Age 32. *Nazareth*. *Capernaum*.

Mark 6: 1-6, 7-13; Matthew 13: 54-58, 9: 35-38, 10: 5-42; Luke 9: 1-6.

Jesus went out from there, and came to his own country. When the Sabbath had come, he began to teach in the synagogue. Many hearing *him* were astonished, saying, “Where *did* this man get *these* things? And what wisdom *is* this which is given to Him, that such mighty works are performed by His hands!

“Is not this the carpenter, the son of Joseph? Is not his mother called Mary? And his brothers, James, Joses (or Joseph), Simon, and Judas? And his sisters, are they not all with us?

“Where then did this *man* get all these things?” And they were offended at him.

But Jesus said unto them, “A prophet is not without honor except in his own country, among his own relatives, and in his own house.”

And he did not do many mighty works there because of their unbelief.

Then Jesus went about all the cities and villages, teaching in their synagogues, preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

But when He saw the multitudes, He was moved with compassion for them, because they were weary and scattered, like sheep having no shepherd.

Then He said to His disciples, “The harvest truly *is* plentiful, but the laborers *are* few. Therefore pray to the Lord of the harvest to send out laborers into His harvest.”

Jesus called his twelve disciples to himself. 45* He began to send them forth by two and two; and gave them power over unclean spirits, and to cure diseases.

These twelve Jesus sent out to preach the gospel of the kingdom; and he commanded them:

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“Do not go into the way of the Gentiles, and do not enter a city of the Samaritans. But go rather to the lost sheep of the house of Israel. And as you go, preach, saying, ‘The kingdom of heaven is at hand.’

“Heal the sick, cleanse the lepers, raise the dead, cast out demons. Freely you have received, freely give.

“Provide neither gold nor silver nor copper in your money belts, nor bag for *your* journey, nor two tunics, nor sandals, nor staffs 46*; for a worker is worthy of his food.

“Now whatever city or town you enter, inquire who in it is worthy, and stay there till you go out. And when you go into a household, greet it. 46† If the household is worthy, let your peace come upon it. But if it is not worthy, let your peace return to you. And whoever will not receive you nor hear your words, when you depart from that house or city, shake off the dust from your feet. Assuredly, I say to you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city!

“Behold, I send you out as sheep in the midst of wolves. Therefore be wise as serpents, and harmless as doves.

“But beware of men, for they will deliver you up to councils and scourge you in their synagogues. You will be brought before governors and kings for my sake, as a testimony to them and to the Gentiles.

“But when they deliver you up, do not worry about how or what you should speak. For it will be given to you in that hour what you should speak; for it is not you who speak, but the Spirit of your Father who speaks in you.

“Now brother will deliver up brother to death, and a father *his* child; and children will rise up against parents and cause them to be put to death.

“And you will be hated by all for my name's sake. But he who endures to the end will be saved. “When they persecute you in this city, flee to another. For assuredly, I say to you, you will not have gone through the cities of Israel before the Son of Man comes.

“A disciple is not above *his* teacher, nor a servant above his master. “It is enough for a disciple that he be like his teacher, and a servant like his master. If they have called the master of the house Beelzebub, how much more *will they call* those of his household!

“Therefore do not fear them. For there is nothing covered that will not be revealed, and hidden that will not be known. “Whatever I tell you in the dark, speak in the light; and what you hear in the ear, preach on the housetops. And do not fear those who kill the body but cannot kill the soul. But rather fear him who is able to destroy both soul and body in hell.

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“Are not two sparrows sold for a copper coin? And not one of them falls to the ground apart from your Father's will. But the very hairs of your head are all numbered. Do not fear therefore; you are of more value than many sparrows.

“Therefore whoever confesses me before men, him I will also confess before my Father who is in heaven. But whoever denies me before men, him I will also deny before my Father who is in heaven.

“Do not think that I came to bring peace on earth. I did not come to bring peace but a sword. For I have come to *‘set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law’*; “and *‘a man's enemies will be those of his own household.’* “He who loves father or mother more than me is not worthy of Me. And he who loves son or daughter more than me is not worthy of me. And he who does not take his cross and follow after me is not worthy of me. He who finds his life will lose it, and he who loses his life for my sake will find it.

“He who receives a prophet in the name of a prophet shall receive a prophet's reward. And he who receives a righteous man in the name of a righteous man shall receive a righteous man's reward.

“And whoever gives one of these little ones only a cup of cold *water* in the name of a disciple, assuredly, I say to you, he shall by no means lose his reward.”

They went out through the towns, and preached that men should repent. Healing every where, they anointed with oil many that were sick, and cast out many unclean spirits.

Footnotes

45:* Listed by name in chapter XX of this book. The reader interested in the personnel of "the twelve," and in the Master's instructions to them, will profit by a comparison of the three texts: Matthew 10: 1-42; Mark 3: 13-19, 6: 7-11; Luke 6: 13-16, 9: 1-5.

46:* . . . save a staff only. Mark 6, 8.

46:† Say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again (Luke 10: 5-6).

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XXXIII

HEROD THE TETRARCH DESIRES TO SEE CHRIST—CHRIST WITHDRAWS

A D. 29. Age 32. *Decapolis: Bethsaida*.

Matthew 14: 1-4, 13-14; Luke 9: 7-1; Mark 6: 17-18, 30-33; John 6: 1-3.

Now Herod the Tetrarch heard of the fame of Jesus: and he was perplexed, because it was said by some that John was risen from the dead, and some that Elijah had appeared, and by others that one of the prophets had risen again.

Herod himself had sent and laid hold of John, and bound him in prison for Herodias', his brother Philip's wife. Because John had said to Herod, “It is not lawful for you to have your brother's wife.” And Herod had married her, and sent an executioner, and beheaded John in the prison. [see Extra Note 1]

Herod said, “John have I beheaded; but who is this of whom I hear such things?”

And he desired to see Jesus.

Jesus’ disciples (who had buried John’s body) went and told him [Jesus]. And he went over the sea of Galilee, by boat.

When the apostles were returned, and were gathered with Jesus, they told all things, both what they had done, and what they had taught.

Jesus said to them, “Come away by yourselves to a desert place, and rest for a while.”

He took his disciples, and went privately, by boat, into a desert place belonging to the city called Bethsaida. He went up into a mountain, and there he sat with his disciples.

The people saw them departing, and many knew him, and ran there on foot from all the cities. The people arrived there before them, and came together to him. [see Extra Note 2]

Footnotes

Extra Note 1: For details behind the Death of John the Baptist, see Matthew 14:1-12; Mark 6:14-29; Luke 9:7-9, 3:19-20.
Extra Note 2: For details leading up to and about the Feeding of the 5,000, see Matthew 14:13-21; Mark 6: 32-44; Luke 9:10-17.

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XXXIV

FIVE LOAVES AND TWO FISHES SUFFICE FIVE THOUSAND PERSONS

A.D. 29. Age 32. *Bethsaida*.

John 6: 5-13; Matthew 14: 15-21; Mark 6: 35-44; Luke 9: 12-17.

When Jesus saw a great company come unto him, he said to Philip, “Where shall we buy bread, so that these may eat?”

This he said to test Philip, for he himself knew what he would do.

Jesus’ disciples said, “Shall we go and buy two hundred denarii of bread, and give them to eat?”

Philip answered, “Two hundred denarii worth of bread is not sufficient.” [see extra note 1]

When it was late in the day, the twelve came and said to him, “This is a desert place. Send the multitude away, so that they may go into the surrounding towns and villages and countryside, and find lodging and get provisions, for they have nothing to eat.”

Jesus replied, “They do not need to go away. Give them something to eat. How many loaves do you have? Go and see.”

Andrew, Simon Peter's brother, said, “There is a lad here who has five barley loaves, and two small fishes, but what are they among so many?”

Jesus said, “Bring them to me. Make the men sit down in groups of hundreds and fifties.”

Now there was much green grass in the place. So the men sat down in groups.

Jesus took the loaves, and when looking up to heaven he had given thanks, he blessed and broke *them*, and gave *them* to the disciples, and the disciples *gave them* to those who were sitting down; and likewise the fish, as much as they wanted.

They all eat. And when they were filled, Jesus said to his disciples, “Gather up the fragments that remain, so that nothing is lost.”

They filled twelve baskets of leftover fish and bread fragments. Those who had eaten were about five thousand men, besides women and children.

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Then those men, when they had seen the sign that Jesus did, said, “This is truly the Prophet who is to come into the world.”

[see extra note 2]

Footnotes

Extra Note 1: One denarius was a daily wage. Two hundred denarii would be about eight month’s wages for the average worker. [Source: Ryrie Study Bible notes]

Extra Note 2: *Passover was near* [this was not mentioned in above text] According to John's sequence of material, considerable time has elapsed since the feast of 5:1. If the feast in 5:1 was Pentecost of A.D. 28, then this feast would be the Passover of A.D. 29, just one year before Jesus’ crucifixion. [Dates adjusted for estimated starting date error used in this publication.] [Source: NET Bible notes]

Extra Note 3: For details leading up to and about the Feeding of the 5,000, see Matthew 14:13-21; Mark 6;32-44; Luke 9:10-17.

Map showing possible locations for the feeding of the 5000:



For more details and comparatives to the Feeding of the 4,000 see Chapter XXXIX.

[Source: http://www.messiah-study.net/Feeding5000.htm]
(Note: Explains why it believes feeding was at Bethsaida Galilee]

see also: http://dqhall59.com/feeding_5000.htm (makes different assumptions)

[See also: “Commerce: Money / Currency” in the APPENDIX]

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XXXV

JESUS WOULD NOT BE MADE KING—WALKS ON THE SEA—DOUBTING PETER'S ADVENTURE—JESUS EXALTS FAITH

A.D. 29. Age 32. *Sea of Galilee*. *Gennesaret*.

Matthew 14: 22-32; Mark 6: 45-53; John 6, 15-21.

When Jesus perceived that they would take him by force, to make him a king, he made his disciples get into the boat, and go before him to the other side, *to Bethsaida*, while he sent the multitude away.

He went up again on the mountain to pray. When the evening came, the boat was in the middle of the sea, and he was alone, on land.

His disciples went over the sea toward Capernaum. It was already dark, and Jesus had not come to them. Then the sea arose because a great wind was blowing and the boat, in the midst of the sea, tossed with the waves.

He saw them toiling in rowing; and about the fourth watch [see Extra Note 1] of the night, after they had rowed about three or four miles, they saw Jesus walking on the sea and drawing near the boat. They cried out for fear, saying, “It is a spirit.”

But immediately Jesus talked with them and said, “Be of good cheer; it is I; do not be afraid.”

Peter answered, “Lord, if it is you, command me to come to you on the water.”

Jesus said, “Come.“

And when Peter came out of the boat, he walked on the water, to go to Jesus. But when he saw the strong wind was he was afraid; and beginning to sink, he cried, “Lord, save me!”

Immediately Jesus stretched out *his* hand, and caught him, and said, ”O you of little faith, why did you doubt?”

When they got into the ship, the wind ceased, and at once the boat was at the shore where they were heading. [see Extra Note 2]

Then those who were in the boat came and worshiped Him, saying, “Truly, You are the Son of God.”

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And they were greatly amazed *within* themselves beyond measure and marveled. For they had not understood about the loaves, because their heart was hardened.

When they had crossed over, they came to the land of Gennesaret and anchored there. [see Extra Note 3]

Footnotes

Extra Note 1: *fourth watch.* 3:00-6:00 A.M. According to Roman reckoning the night was divided into four watches: (1) 6:00-9:00 P.M., (2) 9:00-midnight, (3) midnight-3:00 A.M. and (4) 3:00-6:00 A.M. The Jews had only three watches during the night: (1) sunset-10:00 P.M., (2) 10:00 P.M.-2:00 A.M. and (3) 2:00 A.M.-sunrise [Source: NIV '08 Study Bible Notes]

The Roman military divided the night into four watches of three hours each, from 6:00 p.m. until 6:00 a.m. The fourth watch would have been between 3:00 and 6:00 a.m., which means the disciples had been battling the storm for over nine hours.
… The sea [lake] would have been 4-5 miles (6.4-8.0 km) wide at this point, depending on exactly where they crossed. [Source ESV Bible Study notes]

[See also more details about Night Watches in the Jewish Calendar section of the APPENDIX]

Extra Note 2: The most reasonable explanation (i.e., "at once" -- ref: John 6:21) is that the boat was much nearer the shore than the disciples imagined. [Source: New Bible Commentary]
Also, remember: It was dark, the water was rough, strong winds were blowing, they were focused on Jesus and event taking place, etc.

Extra Note 3:
land of Gennesaret. Either the narrow plain (about four miles long and less than two miles wide) on the west side of the Sea of Galilee [also known as the Lake of Tiberius] near the north end (north of Magdala), or a town in the plain. The plain was considered a garden spot, fertile and well watered. [Source: NIV '08 Study Bible Notes]

"The land of Gennesaret," Matthew 14:34 Mark 6:53, was a tract of land some three or four miles long on the [north]western border of the Sea of Galilee [also known as the Lake of Tiberius]. It was a lovely and exceedingly fertile region; in it probably lay Capernaum and [possibly] Bethsaida of Galilee [Source ATS Bible Dictionary] It is now called by the Arabs *el-Ghuweir ("little ghor or hollow")*.

City of Gennesaret was known as "Kinnereth" (or Chinnereth) in the Old Testament and was also known Ginasar.

- **See Map in appendix**

Outside references:
- http://www.christiananswers.net/q-eden/ednk-seaofgalilee.html
- http://www.bibleplaces.com/seagalilee.htm
- http://dqhall59.com/israelphotosV/engevwinds.htm
- http://nwcfoursquare.org/notes/viewMessage.php?mID=648
- http://biblehub.com/topical/g/galilee.htm
- http://dqhall59.com/walking_on_water.htm

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XXXVI

"I AM THE BREAD OF LIFE"—IN THE SYNAGOGUE: TO THE PEOPLE, TO THE DISCIPLES, TO THE TWELVE: "ONE OF YOU IS A DEVIL"—MANY DISCIPLES FALL AWAY

A.D. 29. Age 32. *Capernaum*.

John 6: 22-71.

On the following day, when the people who were standing on the other side of the sea saw that there was no other boat there, except that one which his disciples had entered, and that Jesus had not entered the boat with his disciples, but his disciples had gone away alone — however, other boats came from Tiberias, near the place where they ate bread after the Lord had given thanks — when the people therefore saw that Jesus was not there, nor his disciples, they also got into boats and came to Capernaum, seeking Jesus. [see Extra Note 1]

And when they found him on the other side of the sea, they said to him, “Rabbi, when did you come here?”

Jesus answered them and said, “Truly, truly, I say to you, you seek me, not because you saw the signs, but because you ate of the loaves and were filled. Do not labor for the food which perishes, but for the food which endures to everlasting life, which the Son of Man will give you, because God the Father has set his seal on him.”

Then they said to Him, “What shall we do, that we may work the works of God?”

Jesus answered and said to them, “This is the work of God, that you believe in him whom he sent.”

Therefore they said to him, “What sign will you perform then, that we may see it and believe you? What work will you do? Our fathers ate the manna in the desert; as it is written, *‘He gave them bread from heaven to eat.’* ”

Then Jesus said to them, “Truly, truly, I say to you, Moses did not give you the bread from heaven, but my Father gives you the true bread from heaven. For the bread of God is he who comes down from heaven and gives life to the world.”

Then they said to Him, “Lord, give us this bread always.”

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And Jesus said to them, "I am the bread of life. He who comes to me shall never hunger, and he who believes in me shall never thirst. But I said to you that you have seen me and yet do not believe.

"All that the Father gives me will come to me, and the one who comes to me I will by no means cast out.

"For I have come down from heaven, not to do my own will, but the will of Him who sent me. This is the will of the Father who sent me, that of all he has given me I should lose nothing, but should raise it up at the last day. And this is the will of him who sent me, that everyone who sees the Son and believes in him may have everlasting life; and I will raise him up at the last day."

The Jews then complained about him, because he said, "I am the bread which came down from heaven." And they said, "Is not this Jesus, the son of Joseph, whose father and mother we know? How is it then that he says, 'I have come down from heaven' ?"

Jesus therefore answered and said to them, "Do not murmur among yourselves. "No one can come to me unless the Father who sent me draws him; and I will raise him up at the last day. "It is written in the prophets, *'And they shall all be taught by God.'*

"Therefore everyone who has heard and learned from the Father comes to me. Not that anyone has seen the Father, except he who is from God; He has seen the Father.

"Truly, truly, I say to you, he who believes in me has everlasting life.

"I am the bread of life. [see Extra Note 2]

"Your fathers ate the manna in the wilderness, and are dead. This is the bread which comes down from heaven, that one may eat of it and not die. I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever; and the bread that I shall give is my flesh, which I shall give for the life of the world."

The Jews therefore quarreled among themselves, saying, "How can this man give us *his* flesh to eat?"

Then Jesus said, 51* "Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you. Whoever eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day. For my flesh is food indeed, and my blood is drink indeed. He who eats my flesh and drinks my blood abides in me, and I in him. As the living Father sent me, and I live because of the Father, so he who feeds on me will live because of me. This is the bread which came down from heaven — not as your fathers ate the manna, and are dead. He who eats this bread will live forever." 51*

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These things he said in the synagogue as he taught in Capernaum.

Therefore many of His disciples, when they heard *this,* said, “This is a hard saying; who can understand it?”

When Jesus knew in himself that his disciples complained about this, he said to them, “Does this offend you?

“What then if you should see the Son of Man ascend *to* where he was before?

“It is the Spirit who gives life; the flesh profits nothing. The words that I speak to you are spirit, and *they* are life.

“But there are some of you who do not believe.”

For Jesus knew from the beginning who they were who did not believe, and who would betray Him.

And He said, “Therefore I have said to you that no one can come to me unless it has been granted to him by my Father.”

From that *time* many of His disciples went back and walked with him no more.

Then Jesus said to the twelve, “Do you also want to go away?”

But Simon Peter answered Him, “Lord, to whom shall we go? You have the words of eternal life. Also we have come to believe and know that you are the Christ, the Son of the living God.”

Jesus answered them, “Did I not choose you, the twelve, and one of you is a devil?”

He spoke of Judas Iscariot, 51^ *the son* of Simon, for it was he who would betray him, being one of the twelve.

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Footnotes

51.* Symbolism: Turn to the paragraph in parenthesis in XLV of this book being from verse 39 of John 7.

51.^ For more details regarding Judas Iscariot: see http://bible.org/article/judas
http://www.ecclesia.org/truth/judas.html

[See also, **"Judas Iscariot"** in the APPENDIX for more details about his life and death]

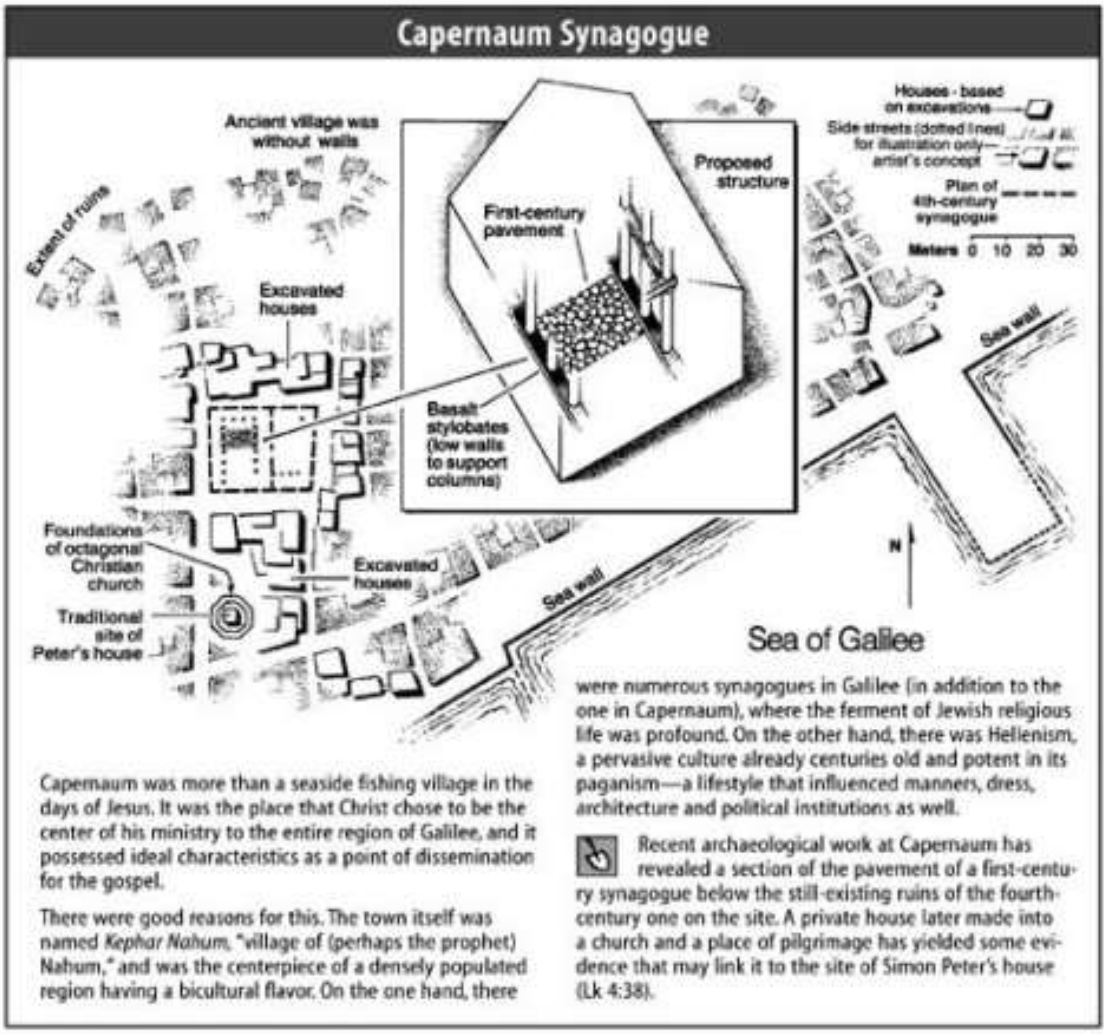
Extra Note 1:



Capernaum's synagogue is considered one of the oldest in the world

Capernaum, the name of which means "city of comfort," was located near the northwest corner of the Sea of Galilee (also known as Sea of Tiberias or Lake of Gennesaret), near the borders of Zebulun and Naphtali (land given by God to these Israelite tribes as inheritance after Egyptian slavery). The city was on the great highway from Damascus to Acco and Tyre. It was the metropolis of Galilee and one of the most prosperous and crowded districts in all Palestine. The city itself, however, is not mentioned at all in the Old Testament and can only be found in the four gospel accounts in the New Testament.

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[Source: NIV '08 Study Bible Notes]

Extra Note 2:

Jesus' claim, "I am the bread of life," constitutes the first of seven "I am" sayings recorded in the Gospel of John. See Chp. **LXXVIII** **Extra Note 1** for a list of all "I Am" sayings in John.

See also, **"Judas Iscariot"** in the APPENDIX for more details about his life and death

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XXXVII

PHARISEES QUERULOUS—TRADITION OF THE ELDERS: UNWASHEN HANDS—WASHING OF POTS NOT THE WHOLE OF GODLINESS—BLIND LEADERS OF THE BLIND

A.D. 29. Age 32. *Capernaum*.

Mark 7: 1-23; Matthew 15: 1-20.

52* Certain scribes and Pharisees, who were from Jerusalem, saw some of Jesus' disciples eat bread with defiled, that is, unwashed hands. They found fault: for the Pharisees and all the Jews do not eat unless they wash *their* hands in a special way, holding the tradition of the elders. *When they come* from the marketplace, they do not eat unless they wash. And there are many other things which they have received and hold, *like* the washing of cups, pitchers, copper vessels, and couches.

Then the Pharisees and scribes asked him, "Why do your disciples transgress *by* not walking according to the tradition of the elders, but eat bread with unwashed hands?"

But Jesus answered, "Why do you also break the commandment of God by your tradition? You *skillfully* reject the commandment of God, so that you can keep your tradition. For God commanded, saying (Moses said), 'Honor you father and mother and, whosoever speaks evil of his father or mother, must be put the death.'

"But you say, 'If a man says (or Whosoever says) to *his* father or *his* mother, "Whatever profit you might have received from me is Corban (that is, a gift *to God* [see Extra Note 1]), and does not honor his father or mother, he is exempt and no longer under obligation to do anything for his father or mother.

"You revoke God's word by your tradition that you have handed down; and you do many other similar things. Thus you have made the commandment of God of no effect through your tradition which you have handed down.

"Hypocrites! Well did Isaiah [29:13] prophesy about you, saying, 'These people draw near to me with their mouth, and honor me with their lips; but their heart is far from me. In vain they worship me, teaching as doctrines the commandments of men.'

"Disregarding the commandment of God, you keep the tradition of men — *the washing of pitchers and cups, and many other such things you do.*"

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And he called the crowd, and said to them, “Hear me, everyone, and understand. There is nothing that enters a man from outside which can defile him; but the things which come out of him, those are the things that defile a man.

“If anyone has ears to hear, let him hear.” [see Extra Note 2]

Then his disciples came and said to Jesus, “Do you know that the Pharisees were offended when they heard this saying?”

But He answered and said, “Every plant which my heavenly Father has not planted will be uprooted. Let them alone. They are blind leaders of the blind. And if the blind leads the blind, both will fall into a ditch.”

When he had entered a house away from the crowd, his disciples asked him about the parable. So he said to them, “Are you also lacking in understanding? Do you not perceive that whatever enters a man from outside cannot defile him? Because it does not enter his heart, but his stomach, and is eliminated, *thus* purifying all foods.” (i.e., *thus he* declared all foods [ceremonially] clean).

And he said, “What comes out of a man — that defiles him. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lewdness, an evil eye, blasphemy, pride, foolishness. All these evil things come from within and defile a man.” [see Extra Note 3]

Footnotes

52:* The two accounts of this episode (Matthew's and Mark's) abound in interesting likenesses and contrasts.

Extra Note 1:
Corban: Many Jewish teachers regarded the commandment to honor father and mother as the most important in the law. Jewish interpreters included in this commandment providing for one's parents when they were old. At the same time, tradition allowed that various items could be sacrificed or dedicated to the use of God's temple. ("Corban" appears on sacrificial vessels and means "consecrated to God"; in popular usage, it could also mean "forbidden to so-and-so.") One school of Jewish teachers in Jesus' day declared that a vow that something was consecrated and forbidden to others applied even to family members, even if those to whom it was forbidden included them only accidentally.

Some apparently religious people had been using this practice to withhold what should have otherwise gone to the support of their parents—against the otherwise firm Pharisaic belief that one should support one's parents. Jesus attacks here not the Pharisees' religious theory but these Pharisees' inconsistency with that theory in practice: their love for the law had led them (like some modern Christians) to such attention to its legal details that it created loopholes for them to violate the spirit of the law. [Source: IVP Bible Background Commentary, 2nd Ed.]

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Jesus did not deny that his disciples broke the traditions, but justified it by saying that these traditions were merely *of men,* and that in the case of the Pharisees, observing them often went along with a rejection of God's plain command. If tradition contradicts Scripture, it must go, no matter how much loved. A stinging quotation from Isaiah proved the point, and then Jesus illustrated it with an example of a Pharisaic way of denying a Mosaic commandment by a typically rabbinic trick. If a man vowed to the temple the money that he would normally have spent on caring for aged parents, he was freed from the obligation of providing for them. As usual, Mark explains the technical word *Corban* , used to describe this sort of offering-vow. This legalistic trick, done in the name of religion, was sheer hypocrisy, as Jesus showed. Worse still, it was only one example out of many.

[Source: New Bible Commentary]

Corban. A Hebrew/Aramaic word meaning “offering” (see note on Lev 1:2). By using this word in a religious vow an irresponsible Jewish son could formally dedicate to God (i.e., to the temple) his earnings that otherwise would have gone for the support of his parents. The money, however, did not necessarily have to go for religious purposes. The Corban formula was simply a means of circumventing the clear responsibility of children toward their parents as prescribed in the law. The teachers of the law held that the Corban oath was binding, even when uttered rashly. The practice was one of many traditions that adhered to the letter of the law while ignoring its spirit. *(that is, a gift devoted to God).* By explaining this word, Mark reveals that he is addressing Gentile readers, probably Romans primarily.

[Source: NIV ’08 Study Bible Notes]

Extra Note 2:
Other teachers are occasionally reported to have uttered sayings similar to Jesus' statement here, but only rarely and in private, perhaps to avoid anyone disobeying the literal rules of the law. If Jesus' words are taken literally, they declare the whole clean/unclean distinction emphasized in the law as of only symbolic value. Because this distinction constituted one of the main barriers between Jews and Gentiles (see Ro 14), Jesus' statement opens the way for cultural unity in table fellowship.

[Source: IVP Bible Background Commentary, 2nd Ed.]

Extra Note 3:
Jesus says that food does not affect what a person really is; writing in a day of conflict between the customs of Jewish and Gentile Christians, Mark applies this point to the kosher laws of Lev 11: pigs, dogs, bats, owls and so on are now "clean," ... Mark's understanding of Jesus' teaching would not have been popular among most Jewish people. Liberal Alexandrian Jews who no longer believed in literal observance of the food laws (Lev 11; Dt 14) were particularly despised by their more conservative colleagues in Egypt and certainly found few allies in Palestine.

[Source: IVP Bible Background Commentary, 2nd Ed.]

> See also *Jewish Groups (including, Pharisees, Scribes, Sadducees, Sanhedrin) during the Time of Christ* in the APPENDIX

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XXXVIII

SYROPHENICIAN'S DAUGHTER HEALED—A DEAF MUTE HEARS AND TALKS

A.D. 29. Age 32. *Phoenicia*. *Decapolis*.

Matthew 15: 21-28; Mark 7: 24-36.

From there Jesus arose and went to the region of Tyre and Sidon [on the coast].

He entered a house and did not want anyone to know it, but he could not escape notice.

For behold, a woman of Canaan came from the same region, and began to cry out to him, saying, “Have mercy on me, O Lord, Son of David! My daughter is severely demon-possessed.”

The woman was a Greek, a Syro-Phoenician by birth. She kept asking him to cast the demon out of her daughter. [see Extra Note 1]

But Jesus answered her not a word.

And His disciples came and urged Him, saying, “Send her away, for she cries out after us.”

So he answered and said, “I was not sent except to the lost sheep of the house of Israel.”

But she came and bowed down before him and said, “Lord, help me!”

“It is not right to take the children’s bread and throw it to the dogs,” he said.

“Yes, Lord,” she replied, “but even the dogs eat the crumbs that fall from their masters’ table.”

Then Jesus answered her, “Woman, your faith is great! Let what you want be done for you. For this reply, you may go; the demon has gone out of your daughter.”

Her daughter was healed from that very hour.

(And when she had come to her house, she found the demon gone out, and her daughter lying on the bed.)

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Departing from the region [coasts] of Tyre and Sidon, he came through the midst of the region of Decapolis to the Sea of Galilee.

Then they brought to him one who was deaf and had an impediment in his speech, and they begged him to put his hand on him.

Jesus took him aside from the multitude, and put his fingers in his ears, and he spat and touched his tongue.

Then, looking up to heaven, he sighed, and said to him, "Ephphatha," that is, "Be opened." [see Extra Note 2]

Immediately his ears were opened, and the impediment of his tongue was loosed, and he spoke plainly.

Jesus commanded them that they should tell no one; but the more he commanded them, the more widely they proclaimed *it.*

And they were astonished beyond measure, saying, "He has done all things well. He makes both the deaf to hear and the mute to speak."

Footnotes

Extra Note 1:
Greek. Here probably equivalent to "Gentile." *Syro-Phoenicia. (or Syrian Phoenician)* At that time Phoenicia belonged administratively to Syria. Mark possibly used the term to distinguish this woman from the Libyan Phoenicians of North Africa. [Source: NIV '08 Study Bible Notes]

"*a woman of Canaan*" — a more intelligible description to [Matthew's] Jewish readers. [Source: Jamieson, Fausset and Brown commentary]

Extra Note 2:
Ephphatha, An Aramaic word that Mark translates for his Gentile readers. [Source: NIV '08 Study Bible Notes] Here, Jesus speaks Aramaic , which would have been known to most people, Jewish or Gentile , from Syria-Palestine (cf. also Mk 14:36). It was probably particularly common in the villages and rural areas. [Source: IVP Bible Background Commentary, 2nd Ed.]

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XXXIX

SEVEN LOAVES, A FEW FISHES—TEST OF FAITH—LEAVEN OF THE PHARISEES—THE BETHSAIDAN'S SIGHT RESTORED

A.D. 29. Age 32. *Decapolis*. *Dalmanutha*. *Bethsaida*.

Mark 8: 1-26; Matthew 15: 32-39, 16: 1-12.

In those days, the multitude being very great and having nothing to eat, Jesus called his disciples *to him* and said to them, “I have compassion on the multitude, because they have now continued with me three days and have nothing to eat.

“And if I send them away hungry to their own houses, they will faint on the way; for some of them have come from afar.”

Then his disciples answered him, “How can one satisfy these people with enough bread here in the wilderness?”

He asked them, “How many loaves do you have?” And they said, “Seven. And a few little fishes.”

So He commanded the multitude to sit down on the ground. And He took the seven loaves and gave thanks, broke *them* and gave *them* to His disciples to set before *them;* and they set *them* before the multitude. The few small fish he blessed and commanded to set them also before *them.*

So they all ate and were filled.

They took up seven large baskets of leftover fragments.

Now those who had eaten were about four thousand men, besides women and children. Then Jesus sent them away. [see Extra Note 1]

Immediately Jesus got into a boat with his disciples, and came into the coasts of Magdala, into the region of Dalmanutha. [see Extra Note 2]

Then the Pharisees *with the Sadducees* came out and began to dispute with Him, seeking from Him a sign from heaven, testing Him.

But He sighed deeply in his spirit, and said, “Why does this generation seek a sign? Truly, I say to you, no sign shall be given to this generation.

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"When it is evening you say, *'It will be* fair weather, for the sky is red'; and in the morning, *'It will be* foul weather today, for the sky is red and threatening.'

"Hypocrites! You know how to discern the face of the sky, but you cannot *discern* the signs of the times. A wicked and adulterous generation seeks after a sign, and no sign shall be given to it except the sign of the prophet Jonah." [see Extra Note 3]

And Jesus left them, got into the boat again, and departed to the other side.

Now when his disciples had come to the other side, they had forgotten to take bread; nor did they have more than one loaf in the boat

Then Jesus charged them, "Take heed and beware of the leaven of the Pharisees and the Sadducees, and of the leaven of Herod."

And they reasoned among themselves, saying, *"It is* because we have taken no bread."

But Jesus, being aware of it, said to them, "Why do you reason it is because you have no bread?

"O you of little faith, why do you reason among yourselves because you have brought no bread? Do you not yet perceive nor understand? Is your heart still hardened?

"Having eyes, do you not see? And having ears, do you not hear? And do you not remember?

Do you not yet understand, or remember the five loaves of the five thousand and how many baskets you took up? Nor the seven loaves of the four thousand and how many large baskets you took up?

"When I broke the five loaves for the five thousand, how many baskets full of fragments did you take up?"

They said to Him, "Twelve."

"Also, when I broke the seven for the four thousand, how many large baskets full of fragments did you take up?"

And they said, "Seven."

So he said to them, "How *is it* you do not understand?

"How is it you do not understand that I did not speak to you concerning bread? — *but* to beware of the leaven of the Pharisees and Sadducees."

Then they understood that he did not tell *them* to beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees. 55:*

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Then Jesus came to Bethsaida; and they brought a blind man to him, and begged him to touch him.

So he took the blind man by the hand and led him out of the town. And when Jesus had spit on his eyes and put his hands on him, he asked him if he saw anything. And he looked up and said, “I see men like trees, walking.”

Then Jesus put h*is* hands on his eyes again and made him look up. And he was restored and saw everyone clearly.

Then Jesus sent him away to his house, saying, “Neither go into the town, nor tell anyone in the town.” [see Extra Note 4]

Footnotes

55:* For two of the other examples of symbolism turn to the footnotes in XXXVI and in XLV in this book.

Extra Note 1:
"Although both [feeding] miracles are performed in the same way, and are signs that Jesus possesses supernatural power over created things, in the first story [Feeding the 5000, see Chapter XXXIV in this book] He seems to be concerned that the disciples should understand how utterly dependent upon Him they must always be, if they are to do what He would have them do, and in the second story [Feeding the 4000] He seems to be indirectly reproving them for their lack of sympathy with the needs of the Gentile world."

Feeding the 5,000	Feeding the 4,000
Primarily Jews	Primarily Gentiles
In Galilee near Bethsaida	In the Decapolis
Five loaves and two fish	Seven loaves and a few fish
12 baskets of scraps	7 baskets of scraps
People with Jesus one day	People with Jesus three days
Spring season	Summer season
Jews tried to make Jesus king	No popular response

[Source: Dr. Constable Expository Notes – Matthew]
http://www.soniclight.com/constable/notes.htm

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Contrasts between the feeding of the 5000 and the 4000

(Some feel this miracle is the same as the earlier feeding of the 5,000, this is not possible.)

Jesus refers to these as two separate events: Matt 16:9-10 and Mark 8:19-21.

	5000+	4000+
location:	at Bethsaida	in region of the Decapolis (10 Greek cities)
season:	spring	summer
scene:	sat on the grass	sit on ground (no grass mentioned – desert)
prior events:	Jesus wanted rest before; followed death of John Baptist	Jesus traveling before – no mention of rest; returned from healing Syrophonecian's daughter
events after:	afterward there is a storm	no storm afterward
people's origin:	multitude from nearby	multitude from a long distance away
nationality:	Jewish	Gentiles
number fed:	5000 (+) fed	4000 (+) fed
time w/Jesus:	with him 1 day	had been with him 3 days
food on hand:	5 loaves and 2 fish	7 loaves and a few fish
supply problem:	not enough money	can't find enough food to satisfy
different basket:	hand basket	big basket
leftovers:	12 baskets full	7 baskets full (not tied to Israel's number 12)
people's response:	tried to make Jesus king	no popular response
recorded:	found in all 4 gospels	found only in Matt 15:32-39 and Mark 8:1-10

Charles Ryrie provides an alternative outline for this miracle based on contrast:

I. Contrasting Attitudes

A. Christ's attitude: *compassion for the people and their needs* = hungry.

B. Disciples' attitude: *controlled by circumstances and limitations* = helpless.

II. Contrasting Abilities

A. Jesus *lacked nothing*

B. The disciples *lacked faith*

C. The crowd *lacked food*

III. Contrasting Actions

A. The Master *supplied bread*

B. The men/disciples *served the bread*

C. The multitude *was satisfied by the bread*

However one views this miracle, one sees the Lord Jesus, all-sufficient and filled with compassion for the needs of the people.

People may disappoint us, but God never will!

[Source: http://www.horizonalive.com – with some additions by -LY]

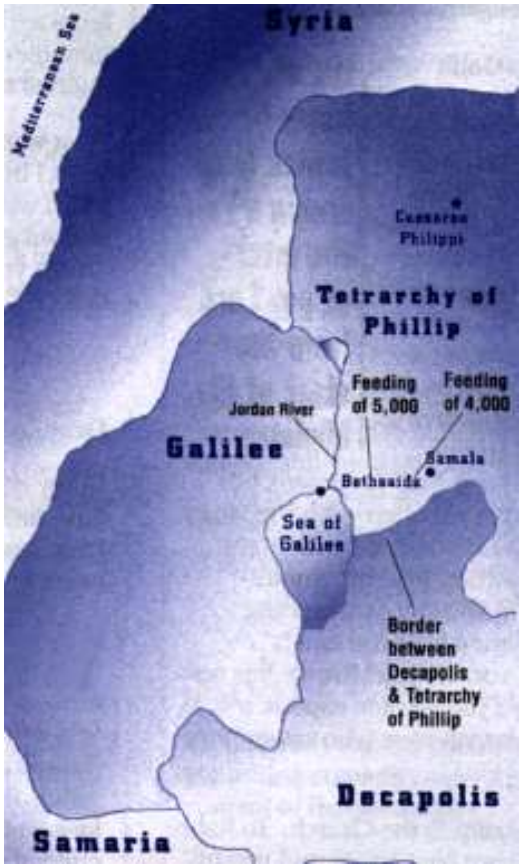
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Map: Feeding of the 5000



[Source: http://www.messiah-study.net/Feeding5000.htm]

Map: Feeding of the 4000 and 5000



Source: http://www.levitt.com/essays/feeding4000]

see also: http://dqhall59.com/feeding_5000.htm

http://dqhall59.com/feeding_5000.htm

Extra Note 2:
Magadan. (also called Magdala) possibly the home town, along the western shore of the Sea of Galilee, of Mary Magdalene, with the Galilean village of Tarichea, associated with fishing; it apparently imbibed some Greek culture, but had strong Jewish patriotism. Mk 8:10 has "Dalmanutha." The exact locations of which is uncertain. They may be names for the same place or for two places located close to each other. South of the Plain of Gennesaret a cave has been found bearing the name "Talmanutha," perhaps the spot where Jesus landed.
[Sources: Bible Background Commentary, 2nd Ed.; NET Bible notes; NIV Bible Study notes]

Extra Note 3:
On a brief return to Jewish territory, Jesus again ran into official opposition. For the request for a *sign from heaven* and the refusal of any except *the sign of Jonah* [i.e., Jonah and the Whale in the Old Testament]. The contrast between this Jewish skepticism and the enthusiastic response of the Gentile crowds is remarkable. The questioners were a strange combination of *Pharisees* and *Sadducees.* The theological views and policies of these groups were markedly different from each other, but they had to cooperate as members of the Jewish supreme court, the Sanhedrin. This combination of parties in opposition to Jesus was to become clearer later, but already it was

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sufficiently marked for Jesus to comment on the two groups as a united opposition in vs 5-12.
[Source: New Bible Commentary] **[See also Chapter XXVII in this book for more background on Jonah]**

The Pharisees and Sadducees differed on most matters. The Pharisees had great popular support, whereas the Sadducees held most of the political power. Together they could make a dangerous team. Probably writing after 70, Matthew often links the various leaders together, though by this time the Sadducees and temple establishment had apparently lost power and Pharisees were gaining greater influence. On such testing, cf. 4:3. "From heaven" was sometimes a circumlocution for "from God," but the context may suggest they mean a heavenly sign (16:2-3).
[Source: IVP Bible Background Commentary, 2nd Ed.]

Extra Note 4:
This last example of the powers of the kingdom of God may be a picture of the spiritually blind disciples, so soon to receive their sight. Friends brought a blind man to Jesus; their faith as well as his, would be rewarded. They led the blind man out of the shouting and confusion of the village so that he could listen to Jesus without distraction. To spit on the man's eyes and to lay hands on him are things that a blind man can feel. There is nothing magical about spittle, even if it is the spittle of Jesus; it is only an outward aid to faith and understanding.

Why did this healing take two stages? Was it perhaps because of the man's imperfect faith? Mark does not say. It is enough that Jesus did not leave the man half-healed but persisted until he saw everything clearly. Is this a picture of the way that even Peter would only half-see the truth about Jesus at first? The man was warned to go straight *home* without going back to the village, where people who saw him might be tempted to follow Jesus only as a healer, not as a savior. There is always a danger where healing miracles take place in the preaching of the gospel that people will come to Christ for the wrong reasons. [Source: New Bible Commentary]

See also *Jewish Groups (including, Pharisees, Scribes, Sadducees, Sanhedrin) during the Time of Christ* in the APPENDIX

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XL

CHRIST DISCLOSES HIS SONSHIP—ADVANCES PETER—FORETELLS HIS OWN FATE—"WHAT SHALL IT PROFIT A MAN"

A.D. 29. Age 32. *Cesarea Philippi*.

Matthew 16: 13-28; Mark 8: 27-38, 9: 1; Luke 9, 18-27. 56*

Jesus, and his disciples, came into the towns of Caesarea Philippi.

On the way he asked them, 56* "Who do men say that I, the Son of Man, am?"

So they answered, "Some *say* John the Baptist, some Elijah, and others Jeremiah, or that one of the prophets is risen again."

He said to them, "But who do you say that I am?"

Simon Peter answering said, "The Christ of God". 56† (The Son of the Living God.)

Jesus responded to Peter, "Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed *this* to you, but my Father who is in heaven.

And I also say to you that you are Peter, 56‡ and on this rock I will build my church, and the gates of Hades shall not prevail against it. [see Extra Note 1]

"And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven."

Then he strictly warned them that they should tell no one about him: that he was Jesus the Christ.

From that time forth Jesus began to show to his disciples that he, the Son of man, must go to Jerusalem, and suffer many things, and be rejected the elders and chief priests and scribes, and be killed, and be raised the third day. [see Extra Note 2]

He spoke this word openly.

Then Peter took him aside and began to rebuke him, saying, "Far be it from you, Lord; this shall not happen to you!" But Jesus turned and said to Peter, "Get behind me, Satan! You are an offense 57* to me, for you are not mindful of the things of God, but the things of men."

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When he had called the crowd to *himself,* with his disciples also, he said to them,

“Whoever desires to come after me, let him deny himself, and take up his cross, and follow me.

“For whoever desires to save his life will lose it, but whoever loses his life for my sake and the gospel's will save it. For what will it profit a man, what is he advantaged, if he gains the whole world, and loses himself, loses his own soul? Or be cast away? Or what will a man give in exchange for his soul?

“For the Son of man will come in the glory of his Father, with his angels; and then he will reward every man according to his works.

“For whoever is ashamed of me and my words in this adulterous and sinful generation, of him the Son of man also will be ashamed when he comes in the glory of his Father with the holy angels.”

And he said, “But I tell you of a truth, there be some standing here which shall not taste of death, till they have seen the kingdom of God come with power, the Son of man coming in his kingdom.”

Footnotes

56:* The interested reader will enjoy paralleling these three indicated texts.

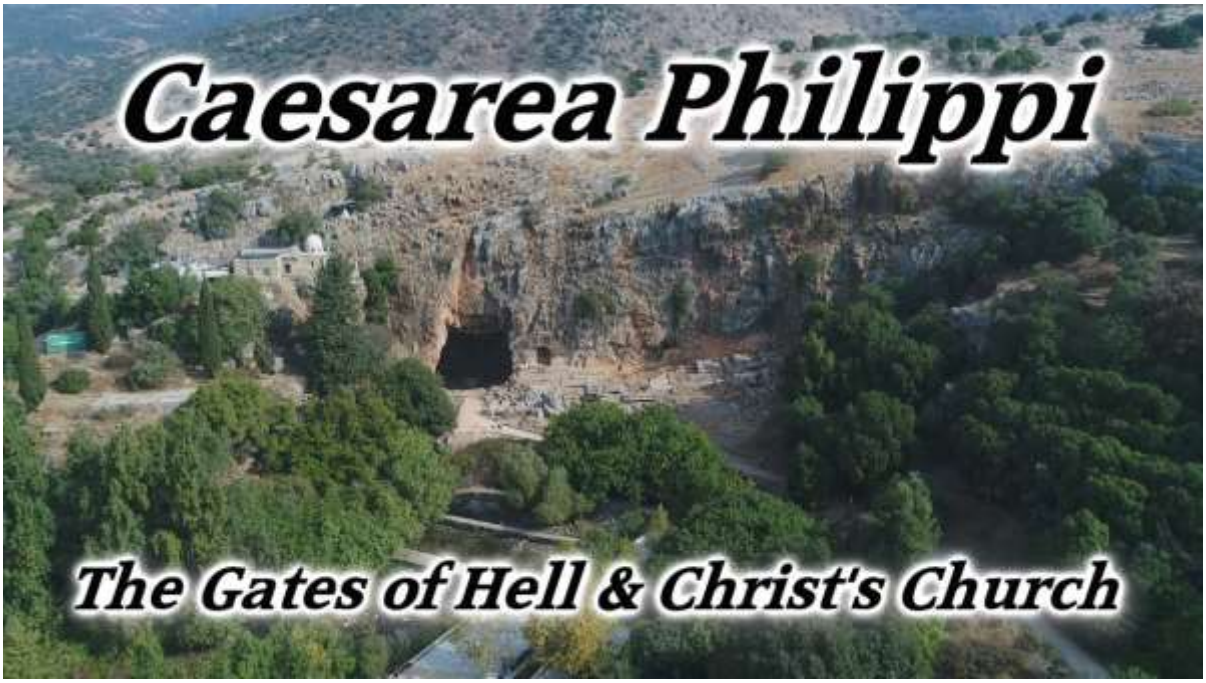
56:† Thus Luke. Mark has it, "Thou art the Christ." Matthew has it: "Thou art the Christ, the Son of the living God."

56:‡ Turn back to footnote in Chapter VI of this book.

57:* ". . . *offense:* stumbling-block.

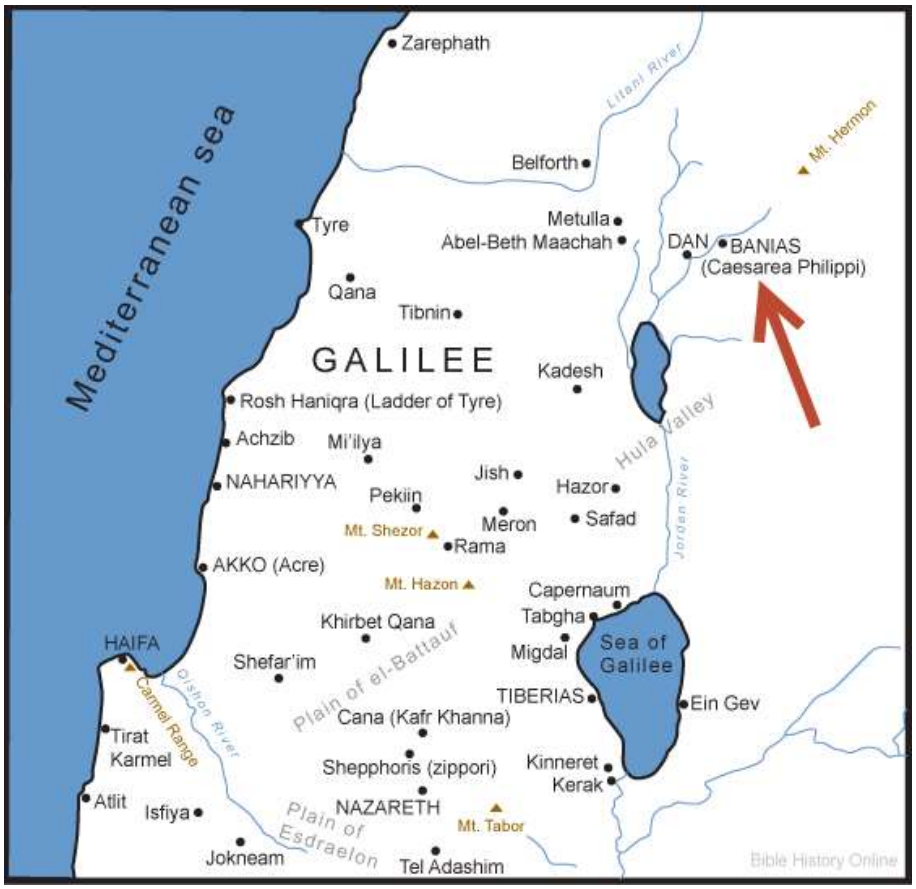
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Extra Note 1:



Source: https://www.youtube.com/watch?v=eDfEBWgSS-k

https://www.bible-history.com/biblestudy/caesarea-philippi.html



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In the winter before His death Jesus Christ brought His disciples to Caesarea Philippi where He revealed to His disciples for the first time that He was indeed the Jewish Messiah. The city of Caesarea Philippi, also known as ancient Paneas was situated way in the north about 30 miles past the Sea of Galilee on a terrace at the foot of Mount Hermon on its southern slope, about 1150 feet above sea level. The area had an unusually beautiful setting, it was very lush and full of life and it has always been one of the main sources of the Jordan River, Josephus saying that it was the chief source. The ancient Canaanites built a sanctuary to Baal at Paneas, the Greeks and Romans both built sanctuaries there because of the cave of Pan. Inside the cave was a seemingly bottomless pit with an unlimited quantity of water which made the pagans marvel.

Paneas was a peculiarly remarkable place in its natural appearance with a sweeping view of the upper Jordan River Valley. Josephus considered it the main source of nthe Jordan River, and the ancient Greeks claimed the water that fed the Jordan actually flowed from the nearby cave. Later Josephus reported that an earthquake altered the area so the water source changed to underground springs in front of the cave. The area produced a lush oasis of life and overlooked the very fertile northern portion of the Jordan River Valley. It was located near the city of Dan 4 miles to the east near a trade road coming from the western Phoenician ports of Tyre and Sidon, to Damascus which was about 40 miles to the northeast.

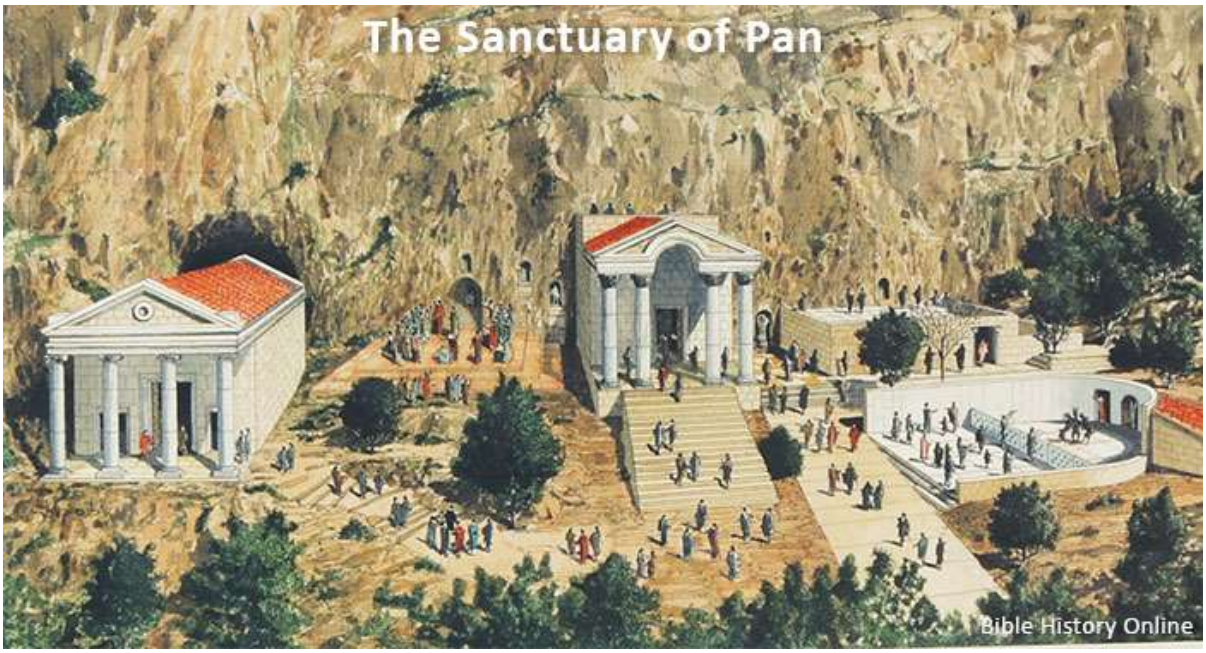
The Place of Jesus' Great Revelation

Caesarea Philippi was mentioned only twice in the Bible, both referring to the same event where Jesus chose to reveal to His disciples that He was the Messiah. He also announced His coming death in Jerusalem and the end of His earthly ministry and beginning of theirs. It is a mystery why Jesus shose this place to reveal who He was to His disciples, so far north of the Sea of Galilee, yet there are some interesting clues. Caesarea Philippi was the location the Cave of Pan, the place of the pagan Gate of Hades. It was in this area that the first king of Israel (Jeroboam) led the northern kingdom of Israel into idolatry. This was also the same place where the Greeks and Romans received revelations from the god Pan who was mentioned in classical writings as a "seer" or fortune teller and a giver of revelations. At Caesarea Philippi Jesus turned to His disciples and asked them who the multitudes thought He was. They responded that some thought He was John the Baptist, some Elijah, and others Jeremiah or one of the prophets. Then Jesus asked them who they thought He was and Peter answered, "you are the Christ the Son of the living God" (Matthew 16:15-16). Jesus blessed Peter and revealed to them "upon this rock I will build my church; and the gates of hades shall not prevail against it." Matthew 16:18

Painting of the Sanctuary of Pan in the First Century AD.

Continued next page…

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Reconstruction Painting of the Sanctuary of Pan at the site of Ancient Paneas, Caesarea Philippi in Israel

In this Painting of the First Century Sanctuary of Pan there is depicted from left to right:
1. The Temple of Augustus Called the Augusteum (On the Left)
2. The Grotto or Cave of the God Pan (Behind the Temple of Augustus)
3. The Court of Pan and the Nymphs (To the Right of the Temple of Augustus)
4. The Temple of Zeus (In the Middle)
5. The Court of Nemesis (To the Right of the Temple of Zeus)
6. The Tomb Temple of the Sacred Goats (Upper Right)
7. The Temple of Pan and the Dancing Goats (Bottom Right)

The Cave of Pan

The Cave of Pan (or Grotto of Pan) was amazing because of many reasons, the waters flowed out of the cave and fed the Jordan River, there was a bottomless pit inside that contained so much water that it could not be measured. The place was so striking that it impressed Alexander the Great, and the Greeks built a sanctuary there. Natural features not only impressed the Greeks but they believed them to be a dwelling place of the gods, and nothing produced more awe and terror than a place identified as a cave where the god Pan dwelt. He was responsible for the scary noises in the forest and many mysteries were associated with him that brought great fear. The Romans were heavily influenced by the Greeks and they followed many of their religious traditions. Today the cave can be seen by any tourist in Israel.

The Cave in Modern Times

Continued next page…

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Waters flowing from underground with the cave in the background. (Enlarge)

Josephus on the Cave at Paneas, Caesarea Philippi

"So when he had conducted Caesar to the sea, and was returned home, he built him a most beautiful temple, of the whitest stone in Zenodorus's country, near the place called Panium (Panias, Caesarea Philippi). This is a very fine cave in a mountain, under which there is a great cavity in the earth, and the cavern is abrupt, and prodigiously deep, and full of a still water; over it hangs a vast mountain; and under the caverns arise the springs of the river Jordan. Herod adorned this place, which was already a very remarkable one, still further by the erection of this temple, which he dedicated to Caesar." - Josephus, Antiquities of the Jews 15,10,3

"And when Caesar had further bestowed upon him another additional country, he built there also a temple of white marble, hard by the fountains of Jordan: the place is called Panium (Panias, Caesarea Philippi), where is a top of a mountain that is raised to an immense height, and at its side, beneath, or at its bottom, a dark cave opens itself; within which there is a horrible precipice, that decends abruptly to a vast depth: it contains a mighty quantity of water, which is immovable; and when anybody lets down anything to measure the depth of the earth beneath the water, no length of cord is sufficient to reach it. Now the fountains of Jordan rise at the roots of this cavity outwardly; and, as some think, this is the utmost origin of Jordan." - Josephus, Wars of the Jews 1,21,3

NOTE: An earthquake has shifted the flow of water from the cave itself and diverted it somewhat but it is still remains the main source of water to the Jordan River and Land**.**

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“The Gates of Hades”

Caesarea Philippi and the Gates of Hell
https://elliotritzema.com/2016/11/12/caesarea-philippi-and-the-gates-of-hell/



https://www.thattheworldmayknow.com/gates-of-hell-article

Caesarea Philippi, which stood in a lush area near the foot of Mount Hermon, was a city dominated by immoral activities and pagan worship.

Caesarea Philippi stood only twenty-five miles from the religious communities of Galilee. But the city's religious practices were vastly different from those of the nearby Jewish towns.

In Old Testament times, the northeastern area of Israel became a center for Baal worship. In the nearby city of Dan, Israelite king Jeroboam built the high place that angered God and eventually led the Israelites to worship false gods. Eventually, worship of the baals was replaced with worship of Greek fertility gods.

Caesarea Philippi, which stood in a lush area near the foot of Mount Hermon, became the religious center for worship of the Greek god, Pan. The Greeks named the city Panias in his honor.

Years later, when Romans conquered the territory, Herod Philip rebuilt the city and named it after himself. But Caesarea Philippi continued to focus on worship of Greek gods. In the cliff that stood above the city, local people built shrines and temples to Pan.

Interestingly, Jesus chose to deliver a sort of "graduation speech" to his disciples at Caesarea Philippi. In that pagan setting, he encouraged his disciples to build a church that would overcome the worst evils.

The Gates of Hell

To the pagan mind, the cave at Caesarea Philippi created a gate to the underworld, where fertility gods lived during the winter. They committed detestable acts to worship these false gods.

Caesarea Philippi's location was especially unique because it stood at the base of a cliff where spring water flowed. At one time, the water ran directly from the mouth of a cave set in the bottom of the cliff.

The pagans of Jesus' day commonly believed that their fertility gods lived in the underworld during the winter and returned to earth each spring. They saw water as a symbol of the underworld and thought that their gods traveled to and from that world through caves.

To the pagan mind, then, the cave and spring water at Caesarea Philippi created a gate to the underworld. They believed that their city was literally at the gates of the underworld%u2014the gates of hell. In order to entice the return of their god, Pan, each year, the people of Caesarea Philippi engaged in horrible deeds, including prostitution and sexual interaction between humans and goats.

When Jesus brought his disciples to the area, they must have been shocked. Caesarea Philippi was like a red-light district in their world and devout Jews would have avoided any contact with the despicable acts committed there.

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It was a city of people eagerly knocking on the doors of hell.

Jesus' Challenge

Jesus presented a clear challenge with his words at Caesarea Philippi: He didn't want his followers hiding from evil: He wanted them to storm the gates of hell.

Standing near the pagan temples of Caesarea Philippi, Jesus asked his disciples "Who do you say that I am?" Peter boldly replied, "You are the Son of the living God." The disciples were probably stirred by the contrast between Jesus, the true and living God, and the false hopes of the pagans who trusted in "dead" gods.

Jesus continued, "You are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it" (see Matt. 16:13-20).

Though Christian traditions debate the theological meaning of those words, it seems clear that Jesus? words also had symbolic meaning. His church would be built on the "rock" of Caesarea Philippi – a rock literally filled with niches for pagan idols, where ungodly values dominated.

Gates were defensive structures in the ancient world. By saying that the gates of hell would not overcome, Jesus suggested that those gates were going to be attacked.

Standing as they were at a literal "Gate of Hades," the disciples may have been overwhelmed by Jesus' challenge. They had studied under their rabbi for several years, and now he was commissioning them to a huge task: to attack evil, and to build the church on the very places that were most filled with moral corruption.

Jesus presented a clear challenge with his words at Caesarea Philippi: He didn't want his followers hiding from evil: He wanted them to storm the gates of hell.

The Gates of Hell -- Caesarea Philippi (Banis)
http://www.discoverthebiblelands.com/resources/the-gates-of-hell/

Through ages past, even before Joshua came into the Land, this was an established pagan place of worship.

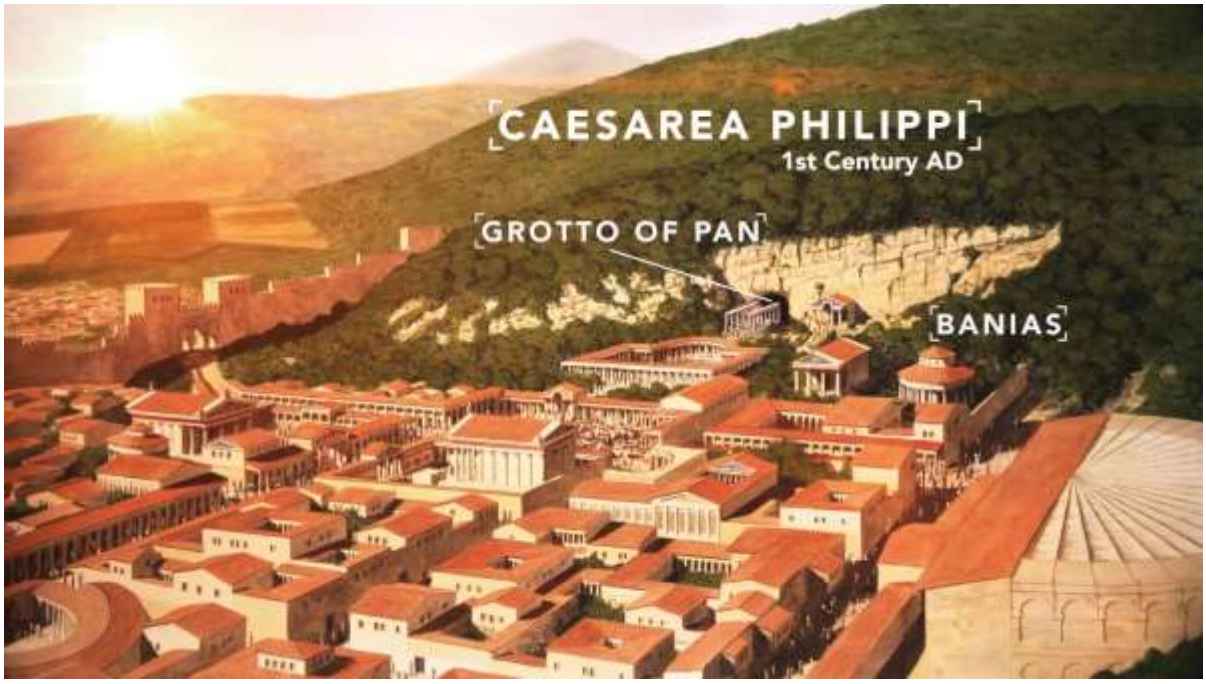
The worshippers believed the ancient fertility gods would descend into this cave to hell – and died/slept – until spring. At the end of winter the pagans would gather for orgies and other ceremonies to entice the gods to come back to life again (resurrection) and make the land fertile for the next growing season. This place was known to the early ancients as the “gates of hell.”



In Matthew 16, Jesus is on His way to Jerusalem to be crucified but on the way He makes a stop at Caesarea Philippi. He brings his disciples to the very center of the ancient, Greek, and Roman false pagan worship!

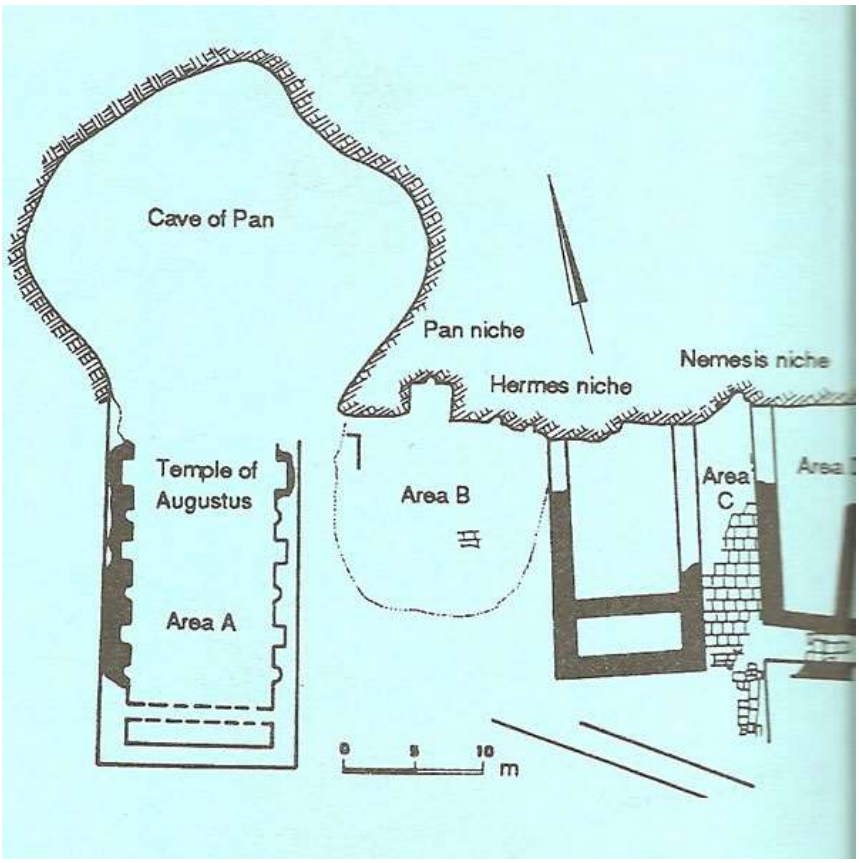
Jesus. brings His disciples to Caesarea Philippi (Banis). He builds a contrast between stone gods and evil… and the LIVING God.

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Source: http://pastorkennsstudy.blogspot.com/

More Photos and video
http://www.generationword.com/Israel/caesarea_philippi.htm



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Reversing Hermon by Dr. Michael S. Heiser

The “gates of hell” incident (Matthew 16:13–20) in Jesus’ ministry is familiar to most Bible students. However, the geography is unfortunately ignored, an oversight that prevents us from understanding the impact of what Jesus said and did in a region theologically tethered to the Watchers.

The events of Matthew 16:13–20 took place at Caesarea Philippi, a city located in the northern part of what had been called Bashan, at the foot of Mount Hermon. [173] Jesus asked the disciples a famous question, “Who do people say that I am?” Peter answered, “You are the Christ, the Son of the living God.” Then Jesus followed with this:

> Blessed are you, Simon Bar-Jonah! For flesh and blood has not revealed this to you, but my Father who is in heaven. And I tell you, you are Peter, and on this rock I will build my church, and the gates of hell shall not be able to withstand it. (Matthew 16:17–18)

This passage is among the most controversial in the Bible, as it is a focal point of debate between Roman Catholics and Protestants. The former argue that Peter is the rock upon which the church is established and thus the passage makes Peter the leader of the original church (and the first pope). Protestants insist the rock is a reference to God on analogy of passages like 1 Corinthians 10:4.

Both of these traditional understandings are incorrect. The reference to the rock is the place where they are standing—Caesarea Philippi at the foot of Mount Hermon. The apostate King Jereboam built an idolatrous worship center there (1 Kings 12) and the city adopted the worship of Baal practiced by the Canaanites since the days of Joshua in their city Baal-Gad (Joshua 11:17; cp. Judges 3:3). In Jesus’ day, Caesarea Philippi was also called Panias, having been dedicated to the worship of Pan.

When viewed from this perspective, the scene takes place on geography considered the gates of hell in Old Testament times, the domain of Baal, the lord of the dead, and at the mountain where the plot of the Watchers was hatched. Hell, of course, wouldn’t be complete without the devil. It is well known to scholars that Baal is the Old Testament counterpart to the devil. In Ugaritic, one of Baal’s titles is baʿal zebulʾar ṣ (“Prince Baal of the Underworld”), from which the New Testament Beelzebul and Beelzebub derive. [174] This isn’t about who gets to be pope (or not). It’s a cosmic confrontation, with Jesus challenging the authority of the lord of the dead.

The theological messaging couldn’t be more dramatic. Jesus says the “gates of hell” will not prevail against the church. We often think of this phrase as though God’s people are in a posture of having to bravely fend off Satan and his demons. This simply isn’t correct. Gates are defensive structures, not offensive weapons. The kingdom of God is the aggressor.

Jesus goes to ground zero in biblical demonic geography to announce that Bashan will be defeated. It is the gates of hell that are under assault—and they will not hold up against the church. Hell has no claim on those who align themselves with Jesus. He will reverse the curse of death and His own will rise on account of Him.

The Gates of Hell - Banias or Caesarea Philippi (FCF S9E3) (Tour Guide)
https://www.youtube.com/watch?v=B0w0QUscO2I

Peter’s Confession at Caesarea Philippi
https://www.youtube.com/watch?v=TPqdTJgZSYY

Extra Notes continued on next page…

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Extra Note 2:



See also *Jewish Groups (including, Pharisees, Scribes, Sadducees, Sanhedrin) during the Time of Christ* in the APPENDIX

Extra Note 3:

The disciples had not yet understood the lessons that Jesus sought to teach them. **Mark** constructed his Gospel to show that in His discipleship training, Jesus repeated His lessons in order to train the disciples. One writer noticed the following repetitive parallel structure in this section of the Gospel.

6:31-44	Feeding of the multitude	8:1-9
6:45-56	Crossing of the sea and landing	8:10
7:1-23	Conflict with the Pharisees	8:11-13
7:24-30	Conversation about bread	8:14-21
7:31-36	Healing	8:22-26
7:37	Confession of faith	8:27-30

[Source: Dr. Constable Expository Notes – Mark]
http://www.soniclight.com/constable/notes.htm

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XLI

JESUS TRANSFIGURED—MOSES AND ELIAS APPEAR—A LUNATIC CURED: "HELP THOU MINE UNBELIEF"

A.D. 29 Age 32. *On, and near, Mt. Hermon*.

Luke 9: 28-42; Matthew 17: 1-21; Mark 9: 2-29.

Now it came to pass, about eight $57_{\pm}$ days after these sayings, Jesus took Peter, James, and John his brother, and went up into a high mountain apart to pray; and Jesus was transfigured before them. [see Extra Note 1]

As he prayed, the appearance of his face was altered: his face shone as the sun, and his clothes *became* white as the light *and* glistening, shining as snow, exceeding white, so as no launderer $57^{\wedge}$ on earth can white them. And behold, two men talked with him, who were Moses and Elijah, who appeared in glory and spoke of his decease which he was about to accomplish at Jerusalem.

But Peter and those with him were heavy with sleep; and when they were fully awake, they saw his glory and the two men who stood with him.

Then it happened, as they were parting from him, *that* Peter said to Jesus, “Master, it is good for us to be here; and let us make three tabernacles: one for you, one for Moses, and one for Elijah” — not knowing what he said.

While he was saying this, a cloud came and overshadowed them; and they were fearful as they entered the cloud. And a voice came out of the cloud, saying, “This is My beloved Son. Hear him!”

And the disciples having heard, did fall upon their face, and were exceedingly afraid, and Jesus having come near, touched them, and said, “Rise, do not be afraid.”

Suddenly, when they had lifted up their eyes, they saw no man any more, save Jesus only.

And as they are coming down from the mountain, Jesus commanded them, saying, 'Don’t tell anyone about the vision, until the Son of man has been raised from the dead.'

They kept his word to themselves, questioning what the rising from the dead meant.

And they asked him, saying, “Why do the scribes say that Elijah must come first?”

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Then he answered and told them, “Indeed, Elijah is coming first and restores all things. And how is it written concerning the Son of man, that he must suffer many things and be treated with contempt?

“But I say to you that Elijah has also come, and they did to him whatever they wished, as it is written of him.”

Likewise the Son of man is also about to suffer by them [at their hands].

Then the disciples understood that he spoke to them about John the Baptist.

But they kept quiet, and told no one in those days any of the things they had seen.

Now it happened on the next day, when they had come down from the mountain:

And when he came to the disciples, he saw a great multitude around them, and scribes disputing with them. [see Extra Note 2]

Immediately, when they saw him, all the people were greatly amazed, and running to *him,* greeted him.

And he asked the scribes, “What are you discussing with them?”

Then one of the crowd answered and said, “Teacher, I brought you my son, who has a mute spirit. Lord, have mercy on my son, for he is has seizures [see Extra Note 3] and suffers severely. And wherever it seizes him, it throws him down; he foams at the mouth, gnashes his teeth, and becomes rigid. So I spoke to your disciples, that they should cast it out, but they could not.”

He answered him and said, “O faithless generation, how long shall I be with you? How long shall I bear with you? Bring him to me.”

Then they brought him to Jesus. And when he saw Jesus, immediately the spirit convulsed him, and he fell on the ground and wallowed, foaming at the mouth.

So he asked his father, “How long has this been happening to him?” And he said, “From childhood. And often it has thrown him both into the fire and into the water to destroy him. But if you can do anything, have compassion on us and help us.”

Jesus said to him, “If you can believe, all things *are* possible to him who believes.”

Immediately the father of the child cried out and said with tears, “Lord, I believe; help my unbelief!”

When Jesus saw that the people came running together, he rebuked the unclean spirit, saying to it: “Deaf and dumb spirit, I command you, come out of him and enter him no more!”

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Then *the spirit* cried out, convulsed him greatly, and came out of him. And he became as one dead, so that many said, “He is dead.”

But Jesus took him by the hand and lifted him up, and he arose (the child was cured from that very hour); and Jesus gave him back to the father.

When Jesus had come into the house, his disciples asked him privately, “Why could we not cast it out?”

Jesus answered, “Because of your unbelief; for truly, I say to you, if you have faith as a mustard seed, you will say to this mountain, ‘Move from here to there,’ and it will move; and nothing will be impossible for you. [see Extra Note 4]

“However, this kind does not go out except by prayer and fasting.”

Footnotes

57:† As per Luke. Matthew and Mark have it, "after six days."
Note: Matthew and Mark say "after six days," referring to full days while Luke includes parts of days (including the day on which “these sayings” were spoken and that of the Transfiguration).

Extra Note 1:
Peter, James and John — partners before in secular [fishing] business; now the ‘inner circle’ of disciples and sole witnesses of the resurrection of Jairus' daughter (Mk 5:37), the current transfiguration, and the coming agony in the garden (Mk 14:33).
[Source: Jamieson, Fausset and Brown commentary]

onto a mountain — Although Mount Tabor [10 mi. (16 km) SW of the Sea of Galilee] is the traditional site of the Mount of Transfiguration, its distance from Caesarea Philippi (the vicinity of the last scene), its height (about 1,800 feet) and its occupation by a fortress make it unlikely. Mount Hermon [40 mi. (64 km) NE of the Sea of Galilee] fits the context much better by being both closer and higher (over 9,000 feet; see Mk 9:2). [Source: NIV ’08 Study Bible Notes]

transfigured = transformed.

57:^ *launderer* — Other translations, such as KJV, YLT AMP, NABRE, etc.; say ‘fuller’; for more in-depth explanation of ‘fuller’:
https://en.wikipedia.org/wiki/Fullo
https://en.wikipedia.org/wiki/Fulling

Extra Note 2:
[other] *disciples.* The nine besides Peter, James and John.
Scribes (or *teachers of the law).* If the transfiguration took place on Mount Hermon (see Extra Note 1, above), the presence of the teachers of the law so far north in the Holy Land would indicate their concern in monitoring the activities of Jesus. [Source: NIV ’08 Study Bible Notes]

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Extra Note 3:
After the glory on the mountain, Jesus returned to a scene of suffering and unbelief. The suffering looks like a case of epilepsy (has *seizures* translates a rare word meaning lit. 'is affected by the moon', but the symptoms sound like epilepsy), but Jesus clearly treated it as demon-possession. The unbelief was that of the whole *generation,* but was focused in the disciples' failure to help the sufferer, through their *little faith.* Indeed, v 20 implies that on this occasion they had no faith at all, since there is nothing smaller than *a mustard seed!* The 'amount' of faith is not important; even the smallest is enough. What matters is the God in whom that faith is placed, who can achieve the proverbially impossible (moving mountains). [Source: New Bible Commentary]

Extra Note 4:
Moving a mountain was a common metaphor in Jewish literature for doing what was seemingly impossible (cf. Isa 40:4; 49:11; 54:10; Matt 21:21-22). [Source: ESV Study Bible note]
'Moving mountains' was a phrase used by the rabbis to describe overcoming seemingly impossible difficulties... If we pray in this way, we can give thanks for the result before we see it, for the answer is sure in the will and purpose of God.
[Source: New Bible Commentary]

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XLII

JESUS FORETELLS HIS DEATH AND RESURRECTION—EXHORTS TO HUMILITY—TRIBUTE: THE FISH AND THE COIN

A.D. 29. Age 32. *Galilee*. *Capernaum*.

Mark 9: 30-37; Luke 9: 44-48; Matthew 17: 22-27.

Then they departed from there and passed through Galilee, and Jesus did not want anyone to know *it.* Now while they were staying in Galilee, he taught his disciples. And they were all amazed at the majesty of God.

But while everyone marveled at all the things which Jesus did, he said to them, "Let these words sink down into your ears: the Son of man shall be betrayed into the hands of men, and they will kill him. And after he is killed, he will rise the third day."

They were exceedingly sorrowful, but they did not understand this saying (it was hidden from them so that they did not perceive it), and were afraid to ask him.

Then he came to Capernaum. And when he was in the house he asked them, "What was it you disputed among yourselves on the road?"

But they kept silent, for on the road they had disputed among themselves who *would be the* greatest. And he sat down, called the twelve, and said to them, "If anyone desires to be first, he shall be last of all and servant of all."

Then he called a little child and set him in the midst of them. And when He had taken him in his arms, he said to them, "Whoever receives one of these little children in my name receives me; and whoever receives me, receives not me but him who sent me."

When they had come to Capernaum, those who received the *temple* tax came to Peter and said, "Does your Teacher not pay the *temple* tax?" He said, "Yes."
[see Extra Note 1]

And when he had come into the house, Jesus anticipated 60* him, saying, "What do you think, Simon? From whom do the kings of the earth take customs or taxes, from their sons or from strangers?"

Peter said to him, "From strangers."

Jesus said to him, "Then the sons are free.

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"Nevertheless, lest we offend them, go to the sea, cast in a hook, and take the fish that comes up first. And when you have opened its mouth, you will find a piece of money; 60^ take that and give it to them for me." 60† [see Extra Note 2]

Footnotes

60:* The KJV says …*prevented him:* anticipated him, in the sense of *spoke first*.

60:^ *piece of money* – a Greek *stater:* a *stater* was a silver Greek coin worth about four drachmae; thus, the single coin could pay the temple tax (two-drachma) for two people.

60:† For "Render unto Cesar the things which be Cesar's," turn forward to Chapter LXVII in this book.

Extra Note 1:
temple (two-drachma) tax. The annual temple tax required of every male 20 years of age and older. It was worth **half a shekel** (approximately two days' wages), or **two drachmas**, and was used for the upkeep of the temple. [Source NIV Study Bible note]

the double drachma (temple) tax; a sum equal to two Attic drachmas, and corresponding to the Jewish "half-shekel," payable, towards the maintenance of the temple and its services, by every male Jew of twenty years old and upward… Thus, it will be observed, it was not a civil, but an ecclesiastical tax. The tax mentioned in Matthew 17:25 was a civil one. The whole teaching of this very remarkable scene depends upon this distinction. [Source: Jamieson, Fausset and Brown commentary]

(For the origin of the temple tax see Ex 30:13; 2Ch 24:9; Ne 10:32)

Extra Note 2:
While most Jews resented Roman taxation, the annual payment of the Jewish *two-drachma tax* for the upkeep of the temple and its services was a matter of national pride. The *collectors'* question suggests that Jesus now had a reputation for not conforming to social expectations. And Jesus here asserted his independence, in principle: as God's *son* he was exempt (cf. Matthew 12:5-6: 'one greater than the temple is here'), but he was willing to pay the tax in order to avoid giving offence. Jesus was quite capable of giving offence when the cause warranted it (see Matthew 15:12-14 and especially Ch. 23!), but this was not such an issue. We are not told whether Peter went fishing, or whether he succeeded. The point of the story is not in the proposed miracle but in Jesus' attitude to social conventions. [Source: New Bible Commentary]

Drachmae, the standard unit of silver coinage, were minted on different weight standards at different ancient Greek mints. The standard that came to be most commonly used was the Athenian or Attic one. The ancient Roman denarius is a close equivalent.

In the Roman currency system, the **denarius** (plural: denarii) was a silver coin first minted about 211 BC during the Second Punic War. It became the most common coin produced for circulation but was slowly debased in weight and silver content until its replacement by the double denarius, early in the 3rd century AD. The word *denarius* is derived from the Latin *dēnī* "containing ten", as its value was 10 asses, although in the middle of the 2nd century BC it was recalibrated so that it was now worth sixteen asses [the *as* (plural asses), also *assarius* was a bronze, and later copper, coin].

Note: The Bible refers to the denarius as a day's wage for a common laborer (Matthew 20:2, John 12:5).

[Source: Wikipedia – denarius]

[See also: "Commerce: Money / Currency" in the APPENDIX]

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XLIII

JOHN ANSWERED: "FORBID HIM NOT"— SALT—"HAVE PEACE WITH ONE ANOTHER"

A.D. 29. Age 32 *Capernaum*.

Mark 9: 38-50; Luke 9: 49-50.

John 60± said, “Teacher, we saw someone who does not follow us casting out demons in your name, and we forbade him because he does not follow us.”
[see Extra Note 1]

But Jesus said, “Do not forbid him, for no one who works a miracle in my name can soon afterward speak evil of me. For he who is not against us is on our side.
[see Extra Note 2]

“For whoever gives you a cup of water to drink in my name, because you belong to the Messiah (Christ), truly, I say to you, he will by no means lose his reward.

“But whoever causes one of these little ones who believe in me to stumble, it would be better for him if a millstone were hung around his neck, and he were thrown into the sea. If your hand causes you to sin, cut it off. It is better for you to enter into life maimed, rather than having two hands, to go to hell, into the fire that shall never be quenched — where *‘Their worm does not die, and the fire is not quenched.’* 61^

“And if your foot causes you to sin, cut it off. It is better for you to enter life lame, rather than having two feet, to be cast into hell, into the fire that shall never be quenched — where *‘Their worm does not die, and the fire is not quenched.’* 61^

“And if your eye causes you to sin, pluck it out. It is better for you to enter the kingdom of God with one eye, rather than having two eyes, to be cast into hell fire — where *‘Their worm does not die, and the fire is not quenched.’* 61^

“For everyone will be seasoned with fire, and every sacrifice will be seasoned with salt. Salt *is* good, but if the salt loses its flavor, how will you season it? Have salt in yourselves, and have peace with one another.”

[see Extra Note 3 - 4]

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Footnotes

60:‡ *John:* brother of James, and son of Zebedee.

61:^ *Their worm does not die, and the fire is not quenched* - references Isaiah 66:24, which speaks of the punishment for rebellion against God. As the final word of Isaiah's message, the passage became familiar as a picture of endless destruction. *worm does not die.* Worms were always present in the rubbish dump. [Source: NIV '08 Study Bible Notes]
Original word for 'worm' could also be translated "maggot'.
Note: some early Greek manuscripts only have the 3rd occurrence of this OT quote (Mark 9:48, and not v44 nor v46).

Extra Note 1:
In this connection John remembered how they had treated a man who was casting out demons in the power of the name of Jesus and yet was not commissioned to do so as one of the Twelve. He was not to be despised, said Jesus, for a person who is not against you is on your side. See 11:23 for another side to this truth. [Source: New Bible Commentary]

Extra Note 2:
Many have taken this passage as a rebuke by Jesus against sectarianism of any kind -- approving "Christians" of any group. Yes, to a degree; however: http://www.bibleanswer.com/against.htm

Extra Note 3:
The kingdom of God is a serious matter; that is why to put a spiritual stumbling-block in someone's way will be punished so severely (Mark 9:42). Indeed, the value of the kingdom of God is so great that no sacrifice is too great to make for it. Hand, foot, and eye stand for the most precious of human possessions, yet better lose them than the kingdom of God. Of course, this is meant metaphorically not literally, as some early fathers took it and as some fundamentalist non-Christian religions still understand it. [Source: New Bible Commentary]

Extra Note 4:
Jesus spoke strongly about *hell* (Mark 9:48). It is the opposite of the kingdom of God, and there does not seem to be any 'third option'. Yet Jesus spoke of hell to believers in warning, not to sinners in condemnation. Isaiah 66:24, which Jesus quoted, describes Gehenna, the smouldering rubbish dump of Jerusalem, which was used as a picture of God's judgment on sin. Salt is another metaphor; it purifies, as fire does. If we purify ourselves now (there is no thought of some 'purgatory' after death), we will not come under God's judgment later. This is a very different concept from the hell of popular Buddhism or other faiths. If we are 'salted' like this with the values of the kingdom, we will not argue who is greatest but will live *at peace* with one another. [Source: New Bible Commentary]

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XLIV

"EXCEPT YE BECOME AS LITTLE CHILDREN"—HUMILITY AND FORGIVENESS— PARABLES: THE NINETY AND NINE, THE WICKED SERVANT—"WHERE TWO OR THREE ARE GATHERED TOGETHER"

A.D. 29. Age 32. *Capernaum*.

Matthew 18: 1-35.

At that time the disciples came to Jesus, saying, “Who then is greatest in the kingdom of heaven?”

Then Jesus called a little child to himself, set him in the midst of them, and said, 61* “Truly, I say to you, unless you are converted 62^ and become as little children, you will by no means enter the kingdom of heaven.

“Therefore whoever humbles himself as this little child is the greatest in the kingdom of heaven. Whoever receives one little child like this in my name receives me.

“But whoever causes one of these little ones who believe in me to stumble, it would be better for him to have a heavy millstone hung around his neck, and to be drowned in the depth of the sea.

“Woe to the world because of offenses! For offenses must come, but woe to that man by whom the offense comes!

“If your hand or foot causes you to sin, cut it off and cast *it* from you. It is better for you to enter into life lame or maimed, rather than having two hands or two feet, to be cast into the everlasting fire.

“And if your eye causes you to sin, pluck it out and cast *it* from you. It is better for you to enter into life with one eye, rather than having two eyes, to be cast into hell.

“Take heed that you do not despise one of these little ones, for I say to you that in heaven their angels always see the face of my Father who is in heaven. For the Son of man has come to save that which was lost.

62* “What do you think? If a man has a hundred sheep, and one of them goes astray, does he not leave the ninety-nine and go to the mountains to seek the one that is

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straying? And if he should find it, truly, I say to you, he rejoices more over that *sheep* than over the ninety-nine that did not go astray. Even so it is not the will of your Father who is in heaven that one of these little ones should perish.

"Moreover if your brother sins against you, go and tell him his fault between you and him alone. If he hears you, you have gained your brother. But if he will not hear, take with you one or two more, that *'by the mouth of two or three witnesses every word may be established.'* And if he refuses to hear them, tell *it* to the church. But if he refuses even to hear the church, let him be to you like a heathen and a tax collector.

"Truly, I say to you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. 62†

"Again I say to you that if two of you agree on earth concerning anything that they ask, it will be done for them by my Father in heaven. For where two or three are gathered together in my name, I am there in the midst of them."

Then Peter came to him and said, "Lord, how often shall my brother sin against me, and I forgive him? Up to seven times?"

Jesus said to him, "I do not say to you, up to seven times, but up to seventy times seven. [see Extra Note 1]

"Therefore the kingdom of heaven is like a certain king who wanted to settle accounts with his servants. And when he had begun to settle accounts, one was brought to him who owed him ten thousand talents. [see Extra Note 2] But as he was not able to pay, his master commanded that he be sold, with his wife and children and all that he had, and that payment be made. The servant therefore fell down before him, saying, 'Master, have patience with me, and I will pay you all.' Then the master of that servant was moved with compassion, released him, and forgave him the debt.

"But that servant went out and found one of his fellow servants who owed him a hundred denarii; [see extra note 3] and he laid hands on him and took *him* by the throat, saying, 'Pay me what you owe!' So his fellow servant fell down at his feet and begged him, saying, 'Have patience with me, and I will pay you all.' And he would not, but went and threw him into prison till he should pay the debt.

"So when his fellow servants saw what had been done, they were very grieved, and came and told their master all that had been done. Then his master, after he had called him, said to him, 'You wicked servant! I forgave you all that debt because you begged me. Should you not also have had compassion on your fellow servant, just as I had pity on you?'

"And his master was angry, and delivered him to the torturers until he should pay all that was due to him. "So will my heavenly Father also do to you if each of you, from his heart, does not forgive his brother his trespasses."

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[see Extra Note 4]

Footnotes

61:* It is of interest to note that some of these sayings (from Matthew) addressed by Jesus *to the disciples* are like some of his sayings addressed *to John* (as reported by Mark in XLIII just preceding).

62:^ *converted* = turn, an active and voluntary turning from sin; repent. [The Greek word translated in "be converted," is found in the NT in the active voice in every instance but one, and means *to turn*. It means something that the subject is to *do,* not something that is to be done for him.
[Source: Matthew Poole's Commentary]

62:* Compare with similar parable from Luke (15, 4-7) in LVI in this book.

62:† Thus Jesus to *the disciples* (from Matthew). Turn back to XL in this book, and note the same promise, *to Peter* (also from Matthew).

Extra Note 1:
Seventy times seven (some interpreters read seventy-seven; cf. Genesis 4:24) does not really specify 490 (or 77) here with mathematical precision; it is a typically graphic, hyperbolic way of saying "Never hold grudges." Because true repentance should involve turning from sin, some later rabbis limited opportunities for forgiveness for a given sin to three times; Peter might have thought his offer of seven times was generous, until hearing Jesus' further expansion.
[Source: Bible Background Commentary, 2nd Ed.]

Extra Note 2:
In OT times, a *talent* was a unit of weight equaling about 75 pounds (34 kg). In NT times, it was a unit of monetary reckoning (though not an actual coin), valued at about 6,000 *drachmas*, the equivalent of about 20 years' wages for a laborer. (A common laborer earned about one *denarius* per day.) In approximate modern equivalents, if a laborer earns $15 per hour, at 2,000 hours per year he would earn $30,000 per year, and a talent would equal $600,000 (USD). Hence, "*ten thousand talents*" hyperbolically represents an incalculable debt — in today's terms, about **$6 billion**. [Source: ESV Study Bible note]

Extra Note 3:
hundred denarii - This was still a large amount (equivalent to about 20 weeks of common labor, or about **$12,000** in today's terms), but compared to the debt that the wicked servant himself owed ($6 billion), it was a relatively small amount. The servant's unwillingness to forgive even this amount, though having been forgiven his own insurmountable debt, reveals the servant's true wicked character (Matthew 18:32) and that he has not in fact been transformed by the forgiveness that his master has extended to him. [Source: ESV Study Bible note]

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Extra Note 4:
A *talent* (Matthew 18:24) was equal to 6000 *drachmas* (the Greek name) or *denarii* (the Roman name). Since the *drachma* was equal to about a day's wages, it would take an average laborer almost 20 years to earn one talent. Ten thousand talents was thus equal to the lifetime earnings of the population of several good-sized villages. The man was forgiven 60 million *drachmas* but was unwilling to forgive 100. That is how Jesus compares our own sins against God with the sins others commit against us. Notice Jesus' statement that there is no hope of forgiveness unless we forgive (Matthew 18:35). [Source: Halley's Bible Handbook]

[**See also: "Commerce: Money / Currency" in the APPENDIX]**

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XLV

AT THE FEAST OF THE TABERNACLE—OPINIONS DIVIDED

A.D. 29. Age 32. *Jerusalem*. *Galilee*.

John 7: 1-46, 53, 8: 1.

After this, Jesus 63* traveled in Galilee, since he did not want to travel in Judea because the Jews were trying to kill him.

The Jewish Festival of Tabernacles [see Extra Note 1] was near, so his brothers said to him, “Leave here and go to Judea so your disciples can see your works that you are doing. For no one does anything in secret while he's seeking public recognition. If you do these things, show yourself to the world.” [see Extra Note 2]

(For not even his brothers believed in him.)

Then Jesus said to them, “My time has not yet come, but your time is always ready. The world cannot hate you, but it hates me because I testify of it that its works are evil. You go up to this feast. I am not yet going up to this feast, for my time has not yet fully come.”

When he had said these things to them, he remained in Galilee.

But when his brothers had gone up, then he also went up to the feast, not openly, but as it were in secret.

Then the Jews sought him at the feast, and said, “Where is he?”

And there was much complaining among the people concerning him. Some said, “He is good”; others said, “No, on the contrary, he deceives the people.” However, no one spoke openly of him for fear of the Jews.

Now about the middle of the feast Jesus went up into the temple and taught. And the Jews marveled, saying, “How does this man know letters, having never studied?”

Jesus answered them and said, “My doctrine is not mine, but his who sent me. “If anyone wills [chooses] to do his will, he shall know concerning the doctrine, whether it is from God or *whether* I speak on my own *authority.* He who speaks from himself seeks his own glory; but he who seeks the glory of the One who sent him is true, and no unrighteousness is in Him.

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"Did not Moses give you the law, yet none of you keeps the law? Why do you seek to kill me?"

The people answered and said, "You have a demon. Who is seeking to kill you?"

Jesus answered and said to them, "I did one work, and you all marvel. Moses therefore gave you circumcision (not that it is from Moses, but from the fathers), and you circumcise a man on the Sabbath. If a man receives circumcision on the Sabbath, so that the law of Moses should not be broken, are you angry with me because I made a man completely well on the Sabbath?

"Do not judge according to appearance, but judge with righteous judgment."

Now some of them from Jerusalem said, "Is this not he whom they seek to kill? But look! He speaks boldly, and they say nothing to him. Do the rulers 63^ know indeed that this is truly the Christ [Messiah]? However, we know where this man is from; but when the Christ [Messiah] comes, no one knows where he is from." [see Extra Note 3]

Then Jesus cried out, as he taught in the temple, saying, "You both know me, and you know where I am from; and I have not come of myself, but he who sent me is true, whom you do not know. But I know him, for I am from him, and he sent me."

Therefore they sought to take him; but no one laid a hand on him, because his hour had not yet come.

And many of the people believed in him, and said, "When the Christ [Messiah] comes, will he do more signs than these which this *man* has done?"

The Pharisees heard the crowd murmuring these things concerning him, and the Pharisees and the chief priests sent officers to take him.

Then Jesus said to them, "I shall be with you a little while longer, and *then* I go to him who sent me.

"You will seek me and not find *me,* and where I am you cannot come." [see Extra Note 4]

On the last day, that great *day* of the feast, Jesus stood and cried out, saying, "If anyone thirsts, let him come to me and drink. He who believes in me, as the scripture has said, out of his heart will flow rivers of living water." [see Extra Note 5]

64* (But this he spoke concerning the spirit, whom those believing in him would receive; for the Holy Spirit was not yet *given,* because Jesus was not yet glorified.)

Therefore many from the crowd, when they heard this saying, said, "Truly this is the Prophet." Others said, "This is the Christ [Messiah]." But some said, "Will the Christ come out of Galilee? Has not the Scripture said that the Christ comes from the seed of David and from the town of Bethlehem, where David was?" [see Extra Note 6]

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So there was a division among the people because of Him. Now some of them wanted to take him, but no one laid hands on him.

And everyone went to his *own* house. But Jesus went to the Mount of Olives.

(Skip to chapter, XLVI)

Footnotes

63:* Turn back, and reread Chapter XXXVI in this book. (which corresponds to John 6::22-71)

63:^ Rulers = authorities; i.e., probably the Sanhedrin. (cf. John 7: 48, 12:42)

64:* For other examples of symbolism turn back to the footnotes in Chapter VII and XXXVI in this book.

Extra Note 1:
Annual Jewish Feasts, starting with Passover: (see additional Jewish Feasts online)

The Jewish Year		
Feast	**Date**	**Purpose**
The Passover	Nisan 14 (March/April)	To remember the deliverance of Israel from Egyptian bondage [Pesach]
The Feast of Unleavened Bread	Nisan 15-21	Part of the Passover celebration. Ate unleavened bread and celebrated the beginning of the barley harvest. [Matzah]
Pentecost (Feast of Weeks)	Sivan 6 (May/June)	Marked the beginning of the wheat harvest. [Shavu'ot]
The Feast of Trumpets	Tishri 1 (Sept./Oct.)	Known as Rosh Hashanah, it was the celebration of the new year (civil year).
The Day of Atonement	Tishri 10	A day of fasting set apart for national repentance and atonement for sin. [Yom Kipur]
The Feast of Tabernacles	Tishri 15-22	Also known as “Booths,” it commemorated Israel's wilderness experience. [Sukkot] [see Extra Note 5 for additional details]
The Feast of Lights [Hanukkah]	Kislev 25 (Nov./Dec.)	Not found in the OT Mosaic Law. It was a celebration of the Maccabean cleansing and rededicating of the Temple.
The Feast of Purim	Adar 14-15 (Feb./March)	Not found in the OT Mosaic Law. Purim (“lots”) remembered God's deliverance of Israel in the days of Esther.

[Source: Ryrie Study Bible and LY]

The Feast of Tabernacles – also known as the Feast of Booths. This was one of the three pilgrimage festivals of the Jewish year, occurring in the autumn after harvest. The Jews dwelt in booths made of the boughs of trees for the seven days of the festival. (See also Extra Note 5 below for more details)
[Source: Ryrie Study Bible notes]

Extra Note 2:
It is not clear whether the brothers claimed some knowledge of Jesus' miracles that other people did not have or were suggesting that any claim to Messiahship must be decided in Jerusalem. Their advice was not given sincerely, for they did not yet believe in Jesus (Matthew 7:5).
[Source: NIV ’08 Study Bible Notes]

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Extra Note 3:
This seems to refer to some current opinion that Messiah's origin would be mysterious (not *altogether* wrong), from which they concluded that Jesus could not be he, since they knew all about his family at Nazareth. [Source: Jamieson, Fausset and Brown]
Some rabbis taught that the Messiah would be wholly unknown until he set out to procure salvation for Israel.
[Source: ESV Study Bible note]

The discussion about the Christ which followed arose directly out of the previous comments. Some of the people were perplexed because the authorities were taking no action. Consequently they queried whether the authorities were concluding that Jesus was *the Christ* (John 7:26). But this raised another difficulty, for it was commonly supposed that the Messiah's coming would be secret. Jesus's answer was to cry out in the temple in the most public way. He challenged their assumption that they knew his true origin. What they knew about him was only partial. The most important part—that he had been *sent* —had totally escaped them. Jesus asserted that they did not know the one who sent him (John 7:28). They had not connected the mission of Jesus with God. John impresses on his narrative the impotence of any agency to thwart the timing of God's purposes; he notes the *time* had not yet come. John 7:30-31 brings out the division between those who were antagonistic and those who believed. The question asked in v 31 need not suppose that those who believed had necessarily grasped the deeper significance of the *miraculous signs.* Although signs were not generally associated with the expected Messiah, popular opinion seems here to have thought so.
[Source: New Bible Commentary]

Extra Note 4:
The Bible continues and interjects (John 7:35-36):

Then the Jews said among themselves, “Where does he intend to go that we shall not find him? Does he intend to go to the Dispersion among the Greeks and teach the Greeks? What is this thing that he said, ‘You will seek me and not find me, and where I am you cannot come’?”
Note: The (above) perplexity of the Jews is understandable, but shows their incapacity to think in spiritual terms. Their minds went to the dispersion, that is, Jews *scattered among the Greeks.* The irony of the situation is that John records later (John 12:20-22) that some Greeks sought out Jesus, and his readers would have known how the gospel had spread through the Gentile world.
[Source: New Bible Commentary]

Extra Note 5:
last…day of the feast. Either the seventh or the eighth day: The Feast of Tabernacles lasted seven days (Lev 23:34; Dt 16:13,15) but had a “closing assembly” on the eighth day (Lev 23:36).
stood and said in a loud voice. Teachers usually sat, so Jesus drew special attention to his message.
[Source: NIV ’08 Study Bible Notes]

Though it is not mentioned in the OT, the Jews had a ceremony of carrying water from the Pool of Siloam and pouring it into a silver basin by the altar of burnt offering each day for the first seven days of the Feast of Booths. On the eighth day this was not done, making Christ's offer of the water of eternal life from Himself even more startling.
[Source: Ryrie Study Bible note]

The seventh (and final) feast given to Israel is called Sukkot or the "Feast of Tabernacles." Sukkot is observed in the fall, from the 15th to the 22nd of Tishri. During this time many Jewish families construct a sukkah, a small hastily built hut in which meals are eaten throughout the festival.

The sukkah is used to remember the huts [plural: sukkot] Israel lived in during their 40 year sojourn in the desert after the exodus from Egypt. Later, after Israel entered the land of promise, Sukkot was associated with the fall harvest and came to be known as Chag ha-Asif (the "Festival of Ingathering" (of the harvest) at the end of the year.

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While the Torah states that the Feast of Tabernacles (Sukkot) is a *seven* day holiday (Lev. 23:34; Deut. 16:13), an additional day called "Shmini Atzeret" is also included (Lev. 23:36; Num. 29:35). And since Sukkot marked the end of the agricultural year, a further holiday called Simchat Torah was added to celebrate the end of Torah reading cycle for the year as well. Sukkot is celebrated for eight days in Israel and *nine* days in the Diaspora. In Israel the eighth day of Sukkot *combines* both Shmini Atzeret and Simchat Torah, whereas in the Diaspora, the eighth day of the holiday is Shmini Atzeret and the *ninth* day is Simchat Torah. During the first and last [eighth] days of Sukkot no normal "work" *(melakhah)* is permitted (see Lev. 23:39). The intervening days of Sukkot are called *Chol Ha-Mo'ed,* half-holidays during which usual work activities are permitted. Since it is an eight day festival, there will always be at least one Sabbath that occurs during the festival.
[Source: hebrew4christians.com]

Extra Note 6:
Bethlehem, a village south of Jerusalem in the heart of Judea, is clearly predicted as the Messiah's birthplace in Micah 5:2 (cf. Matt 2:5-6).
the Christ . . . comes from (Bethlehem). The irony is apparent, for they did not realize that Bethlehem was in fact Jesus' birthplace.
[Source: ESV Bible Study notes]

The immediate result of these sayings of Jesus was further discussion about his identity. There were three views — a prophet, the Christ [Messiah], not the Christ [Messiah]. The latter view was claimed to be supported by Scripture, but the Jews appear to have been ignorant of Jesus' birth in Bethlehem (cf. Micah 5:2). Note: For the third time there is recorded in this chapter (John 7) a desire to arrest Jesus which ended in failure. (Because it was not his time.)
[Source: Ryrie Study Bible note]

Summary of John, Chapter 7:

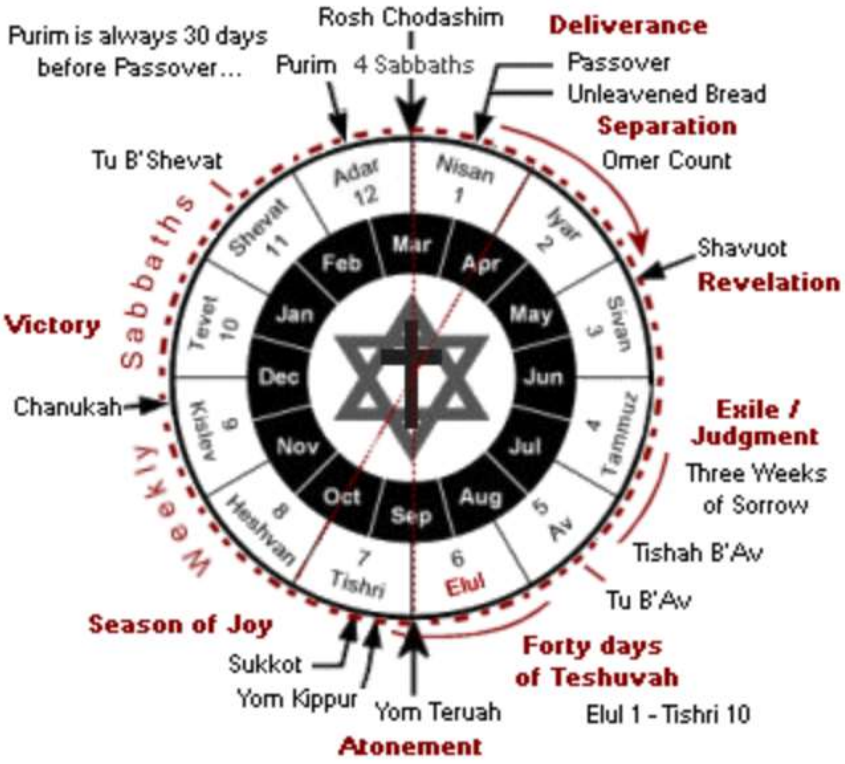
Jesus delays going up to Jerusalem for one of Judaism's three required religious festivals. Then He travels incognito (v. 1-13). Halfway through the eight-day festival Jesus begins teaching publicly in the temple courtyard. Jesus attributes His teaching directly to God, rather than rabbinical "seminary training," and insists anyone who chooses to do God's will, will recognize it. When challenged, He bluntly states that the judgment of the religious leaders is flawed and that they do not keep the Law they claim to honor (v. 14-24).

Widespread speculation that Jesus is the Christ angers the leaders even as His sayings puzzle them (v. 25-36). But the crowds also hesitate when, on the last day of the festival, Jesus calls on His listeners to believe in Him (v. 37-44). The religious leaders' fury is intensified when their own guards refuse to arrest Jesus, and Nicodemus, one of their number, hesitantly defends Him. It's clear that the leaders absolutely refuse to believe Jesus could be the Christ (v. 45-52).

[Source: The Bible Reader's Companion]

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Jewish Festivals:



[Source: http://www.hebrew4christians.com/Holidays/holidays.html]

Jewish Festivals Mentioned in John:

Jewish Passover	2:13,23; 6:4; 11:55; 12:1
Unnamed (possibly Tabernacles)	5:1
Feast of Tabernacles (or Booths)	7:2
Feast of Dedication (or Hanukkah)	10:22

For more details, see *Jewish Festivals* in the APPENDIX

See also *Jewish Groups (including, Pharisees, Scribes, Sadducees, Sanhedrin) during the Time of Christ* in the APPENDIX

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XLVI

A WOMAN'S ACCUSERS SHAMED—CHRIST CONFUTES THE JEWS—"I AM THE LIGHT OF THE WORLD"—"THE TRUTH SHALL MAKE YOU FREE"—"I SEEK NOT MINE OWN GLORY"—"BEFORE ABRAHAM WAS, I AM"—HE ELUDES THE MOB

A.D. 29. Age 32. *Jerusalem*.

John 8: 2-59.

Now early in the morning Jesus came again into the temple, and all the people came to him; and he sat down and taught them.

Then the scribes and Pharisees brought to him a woman caught in adultery. 65‡

And when they had set her in the midst, they said to him, “Teacher, this woman was caught in adultery, in the very act. Now Moses, in the law, commanded us that such should be stoned. But what do you say?”

This they said, testing him, that they might have *something* of which to accuse him.

But Jesus stooped down and wrote on the ground with *his* finger, as though he did not hear. So when they continued asking him, he raised himself up hand said to them, “He who is without sin among you, let him throw a stone at her first.”

And again he stooped down and wrote on the ground. Then those who heard *it,* being convicted by *their* conscience, went out one by one, beginning with the oldest *even* to the last. And Jesus was left alone, and the woman standing in the midst.

When Jesus had raised himself up and saw no one but the woman, he said to her, “Woman, where are those accusers of yours? Has no one condemned you?”

She said, “No one, Lord.” And Jesus said to her, “Neither do I condemn you; go and sin no more.”

Then Jesus spoke to the people again, saying, “I am the light of the world. He who follows me shall not walk in darkness, but have the light of life.” [see Extra Note 1]

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The Pharisees therefore said to him, “You bear witness of yourself; your witness is not true.”

Jesus answered and said to them, “Even if I bear witness of myself, my witness is true, for I know where I came from and where I am going; but you do not know where I come from and where I am going.

“You judge according to the flesh; I judge no one. And yet if I do judge, my judgment is true; for I am not alone, but I *am* with the Father who sent me.

“It is also written in your law that the testimony of two men is true. I am one who bears witness of myself, and the Father who sent me bears witness of me.”

Then they said to him, “Where is your Father?”

Jesus answered, “You know neither me nor my Father. If you had known me, you would have known my Father also.”

These words Jesus spoke in the treasury [see Extra Note 2], as he taught in the temple; and no one laid hands on Him, for his hour had not yet come.

Then Jesus said to them again, “I am going away, and you will seek me, and will die in your sin. Where I go you cannot come.”

So the Jews said, “Will he kill himself, because he says, ‘Where I go you cannot come’?”

And he said to them, “You are from beneath; I am from above. You are of this world; I am not of this world. Therefore I said to you that you will die in your sins; for if you do not believe that I am *He,* you will die in your sins.”

Then they said to him, “Who are you?”

And Jesus said to them, “Just what I have been saying to you from the beginning.

“I have many things to say and to judge concerning you, but he who sent me is true; and I speak to the world those things which I heard from him.”

They did not understand that he spoke to them of the Father.

Then Jesus said to them, “When you lift up the Son of man, then you will know that I am *he,* and *that* I do nothing of myself; but as my Father taught me, I speak these things. And he who sent me is with me. The Father has not left me alone, for I always do those things that please him.”

As he spoke these words, many believed in him.

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Then Jesus said to those Jews who believed him, "If you abide in my word, you are my disciples indeed. And you shall know the truth, and the truth shall make you free."

They answered him, "We are Abraham's descendants, and have never been in bondage to anyone. How *can* you say, 'You will be made free'?"

Jesus answered them, "Most assuredly, I say to you, whoever commits sin is a slave of sin. And a slave does not abide in the house forever, *but* a son abides forever. Therefore if the Son makes you free, you shall be free indeed.

"I know that you are Abraham's descendants, but you seek to kill me, because my word has no place in you. I speak what I have seen with my Father, and you do what you have seen with your father."

They answered and said to him, "Abraham is our father."

Jesus said to them, "If you were Abraham's children, you would do the works of Abraham. But now you seek to kill me, a man who has told you the truth which I heard from God. Abraham did not do this. You do the deeds of your father."

Then they said to Him, "We were not born of fornication; we have one Father — God."

Jesus said to them, "If God were your Father, you would love me, for I proceeded forth and came from God; nor have I come of myself, but he sent me.

"Why do you not understand my speech? Because you are not able to listen to my word. You are of *your* father the devil, and the desires of your father you want to do. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own *resources,* for he is a liar and the father of it.

"But because I tell the truth, you do not believe me. Which of you convicts me of sin? And if I tell the truth, why do you not believe me? He who is of God hears God's words; therefore you do not hear, because you are not of God."

Then the Jews answered and said to Him, "Do we not say rightly that you are a Samaritan and have a demon?"

Jesus answered, "I do not have a demon; but I honor my Father, and you dishonor me. And I do not seek my *own* glory; there is One who seeks and judges.

"Most assuredly, I say to you, if anyone keeps my word he shall never see death."

Then the Jews said to Him, "Now we know that you have a demon! Abraham is dead, and the prophets; and you say, 'If anyone keeps my word he shall never taste death.' Are you greater than our father Abraham, who is dead? And the prophets are dead. Who do you make yourself out to be?"

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Jesus answered, “If I honor myself, my honor is nothing. It is my Father who honors me, of whom you say that he is your God. Yet you have not known him, but I know him. And if I say, ‘I do not know him,’ I shall be a liar like you; but I do know him and keep his word. Your father Abraham rejoiced to see my day, and he saw *it* and was glad.”

Then the Jews said to Him, “You are not yet fifty years old, and have you seen Abraham?”

Jesus said to them, “Most assuredly, I say to you, before Abraham was, I AM.”

Then they took up stones to throw at him; but Jesus hid himself and went out of the temple, going through the midst of them, and so passed by.

Footnotes

65:† In the Revised Version the account of this episode is enclosed in brackets. In the margin is this: "Most of the ancient authorities omit John 7:53 thru 8:11. Those which contain it vary much from each other."
- *Opinions*:
This story, though probably authentic, is omitted in many mss. and may not have been originally a part of this gospel. [Source: Ryrie Study Bible note]
There is considerable doubt that this story is part of John's original Gospel, for it is absent from all of the oldest manuscripts. But there is nothing in it unworthy of sound doctrine. It seems best to view the story as something that probably happened during Jesus' ministry but that was not originally part of what John wrote in his Gospel. Therefore it should not be considered as part of Scripture and should not be used as the basis for building any point of doctrine unless confirmed in Scripture.
[Source: ESV Study Bible note]
Most scholars agree that this section does not belong at this point in John. Most early MSS either omit it or mark it with asterisks to indicate doubt. A few MSS place it at the end of the gospel, and a few others after Lk 21:38. At the same time it has ancient attestation, and there is no reason to suppose that it does not represent genuine tradition. [Source: New Bible Commentary]

Note: John 8:20, relating to Jesus being in (or near) the temple treasury, which was in the Court of Women, does add some genuineness as a place that women were brought.
[Source: Jamieson, Fausset and Brown]

Extra Note 1:
I am the light of the world — As the former references to *water* (Jn 4:13,14; 7:37-39) and to *bread* (Jn 6:35) were occasioned by outward occurrences, so this one to *light.* In "the [temple] treasury" where it was spoken (see John 8:20) stood two colossal golden lamp-stands, on which hung a multitude of lamps, lighted after the evening sacrifice (probably every evening during the feast of tabernacles), diffusing their brilliancy, it is said, over all the city. Around these the people danced with great rejoicing. Now, as amidst the festivities of the *water* from Siloam Jesus cried, saying, "If any man thirst, let him come unto me and drink," so now amidst the blaze and the joyousness of this illumination, He proclaims, " I AM THE Light of the world " — plainly in the most *absolute* sense. For though He gives His disciples the same title, they are only "light *in the Lord* " (Ep 5:8); and though He calls the Baptist "the burning and shining light" (or " *lamp* " of his day, Jn 5:35), yet "he was *not that Light,* but was sent to bear witness of that Light: that was THE TRUE Light which, coming into

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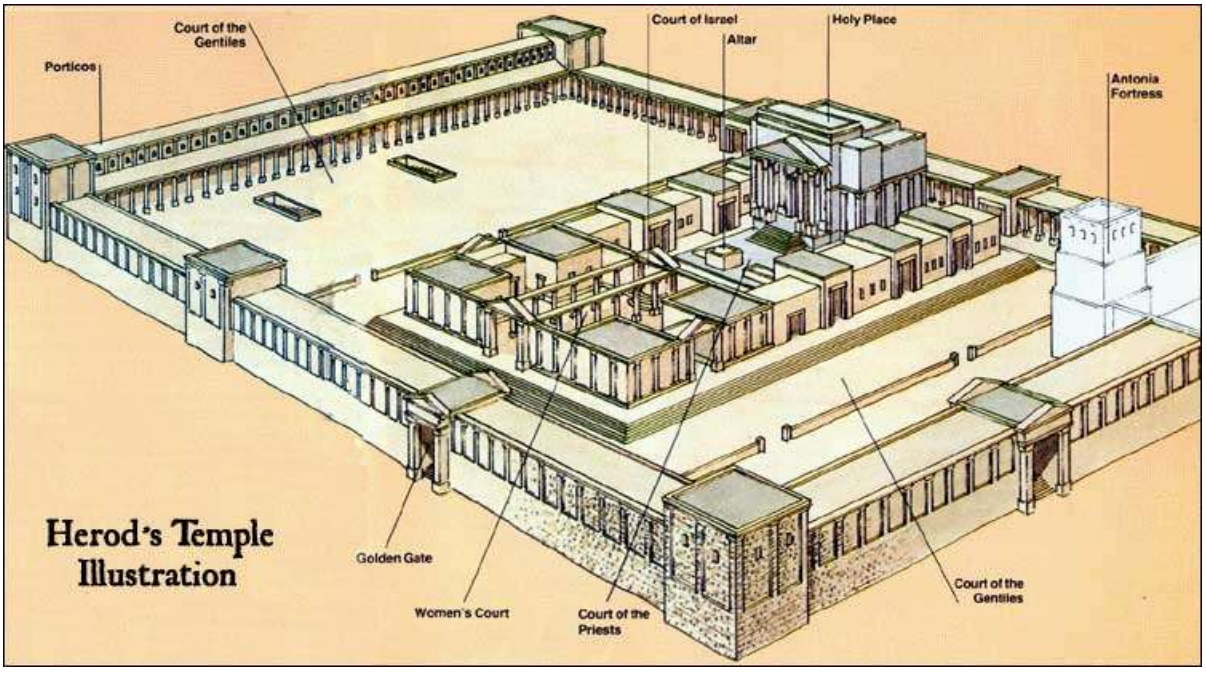
the world, *lighteth every man* " (Jn 1:8,9). Under this magnificent title Messiah was promised of old (Isa 42:6; Mal 4:2, &c.). [Source: Jamieson, Fausset and Brown]

Extra Note 2:
The *Treasury* was located in the section of the Temple called the Court of the Women. Jesus often taught there so that both men and women could hear him (Mk 12:41).
[Source: NLT Study Bible Notes]

Treasuries were standard in ancient temples; the Jerusalem temple's wealthy treasury (containing money, expensive garments, and other goods) was said to adjoin the Court of Women, where the lighting ceremony (John 8:12) and dancing took place throughout the nights of the festival. The treasury itself may have been used only for storage, but 8:20 can be read, "near the treasury."
[Source: IVP Bible Background Commentary, 2nd Ed.]

Summary of John, Chapter 8
Jesus is teaching again in the temple courts when the religious leaders drag in a woman caught in the act of adultery and challenge Him to sentence her. He avoids their trap by calling on "any one of you" who is without sin to cast the first stone-and one by one they leave (8:1-11). When Jesus next preaches He calls Himself the "Light of the world." When the Pharisees demand proof, Jesus points out that God, His Father, has already testified-through the miracles He has performed (v. 12-18). The confused Pharisees press the point, and Jesus bluntly warns them they will "die in their sins" unless they believe in Him (v. 19-30). It is foolish to rely on physical descent from Abraham, when spiritual kinship to the great patriarch is the real issue (v. 31-41). Antagonism to Jesus shows that they are in the spiritual line of Satan, not of Abraham, and are unrelated to God (v. 42-47). The furious leaders charge that Jesus is demon-possessed, but He calmly identifies Himself with the "I Am" (Yahweh*)* of the Old Testament (v. 48-58). His enemies realize that Jesus is claiming to be God and pick up stones, intent on stoning Him to death (v. 59). [Source: The Bible Reader's Companion]

See also *Jewish Groups (including, Pharisees, Scribes, Sadducees, Sanhedrin) during the Time of Christ* in the APPENDIX



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XLVII

JESUS HEALS MAN BORN BLIND—THE JEWS CROSSEXAMINE THE MAN—AGAIN: "I AM THE LIGHT OF THE WORLD"—PARABLE: "I AM THE DOOR. I AM THE GOOD SHEPHERD"—WINTER FEAST OF THE DEDICATION—AGAIN HE ELUDES THE JEWS

A.D. 29. Age 32. *Jerusalem*.

John 9: 1-41, 10: 1-18, 22-40.

Now as *Jesus* passed by, he saw a man who was blind from birth.

And His disciples asked him, saying, “Rabbi, who sinned, this man or his parents, that he was born blind?”

Jesus answered, “Neither this man nor his parents sinned, but that the works of God should be revealed in him.

“I must work the works of him who sent me while it is day; *the* night is coming when no one can work. As long as I am in the world, I am the light of the world.”

When he had said these things, He spat on the ground and made clay with the saliva; and he anointed the eyes of the blind man with the clay. And he said to him, “Go, wash in the pool of Siloam” (which is translated, Sent).

So he went and washed, and came back seeing.

Therefore the neighbors and those who previously had seen that he was blind said, “Is not this he who sat and begged?” Some said, “This is he.” Others *said,* “He is like him.”

He said, “I am *he.*” Therefore they said to him, “How were your eyes opened?”

He answered and said, “A man called Jesus made clay and anointed my eyes and said to me, ‘Go to the pool of Siloam and wash.’ So I went and washed, and I received sight.”

Then they said to him, “Where is he?” He said, “I do not know.”

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They brought him who formerly was blind to the Pharisees.

Now it was a Sabbath when Jesus made the clay and opened his eyes. Then the Pharisees also asked him again how he had received his sight. He said to them, “He put clay on my eyes, and I washed, and I see.”

Therefore some of the Pharisees said, “This man is not from God, because he does not keep the Sabbath.” Others said, “How can a man who is a sinner do such signs?” And there was a division among them.

They said to the blind man again, “What do you say about him because He opened your eyes?” He said, “He is a prophet.”

But the Jews did not believe concerning him, that he had been blind and received his sight, until they called the parents of him who had received his sight. And they asked them, saying, “Is this your son, who you say was born blind? How then does he now see?” His parents answered them and said, “We know that this is our son, and that he was born blind; but by what means he now sees we do not know, or who opened his eyes we do not know. He is of age; ask him. He will speak for himself.”

His parents said these *things* because they feared the Jews, for the Jews had agreed already that if anyone confessed *that* he *was* Christ [Messiah], he would be put out of the synagogue. Therefore his parents said, “He is of age; ask him.”

So they again called the man who was blind, and said to him, “Give God the glory! We know that this man is a sinner.”

The man answered and said, “Whether he is a sinner *or not* I do not know. One thing I know: that though I was blind, now I see.”

Then they said to him again, “What did he do to you? How did he open your eyes?”

He answered them, “I told you already, and you did not listen. Why do you want to hear *it* again? Do you also want to become His disciples?”

Then they reviled him and said, “You are his disciple, but we are Moses’ disciples. We know that God spoke to Moses; *as for* this *fellow,* we do not know where he is from.”

The man answered and said to them, “Why, this is a marvelous thing, that you do not know where he is from; yet he has opened my eyes! Now we know that God does not hear sinners; but if anyone is a worshiper of God and does His will, He hears him. Since the world began it has been unheard of that anyone opened the eyes of one who was born blind. If this man were not from God, he could do nothing.”

They answered and said to him, “You were completely born in sins, and are you teaching us?” And they cast him out.

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Jesus heard that they had cast him out; and when he had found him, he said to him, "Do you believe in the Son of God?"

He answered and said, "Who is he, Lord, that I may believe in him?"

And Jesus said to him, "You have both seen him and it is he who is talking with you."

Then he said, "Lord, I believe!" And he worshiped Him.

Jesus said, "For judgment I have come into this world, that those who do not see may see, and that those who see may be made blind."

Then *some* of the Pharisees who were with him heard these words, and said to him, "Are we blind also?"

Jesus said to them, "If you were blind, you would have no sin; but now you say, 'We see.' Therefore your sin remains.

"Truly, truly, I say to you, he who does not enter the sheepfold by the door, but climbs up some other way, the same is a thief and a robber. But he who enters by the door is the shepherd of the sheep. To him the doorkeeper opens, and the sheep hear his voice; and he calls his own sheep by name and leads them out. And when he brings out his own sheep, he goes before them; and the sheep follow him, for they know his voice. Yet they will by no means follow a stranger, but will flee from him, for they do not know the voice of strangers."

Jesus used this illustration, but they did not understand the things which he spoke to them.

Then Jesus said to them again, "Truly, truly, I say to you, I am the door of the sheep. "All who *ever* came before me are thieves and robbers, but the sheep did not hear them.

"I am the door. If anyone enters by me, he will be saved, and will go in and out and find pasture.

"The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have *it* more abundantly.

"I am the good shepherd. The good shepherd gives his life for the sheep. But a hireling, *he who is* not the shepherd, one who does not own the sheep, sees the wolf coming and leaves the sheep and flees; and the wolf catches the sheep and scatters them. The hireling flees because he is a hireling and does not care about the sheep.

"I am the good shepherd; and I know my *sheep,* and am known by my own. As the Father knows me, even so I know the Father; and I lay down my life for the sheep.

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“And other sheep I have which are not of this fold; them also I must bring, and they will hear my voice; and there will be one flock *and* one shepherd.

“Therefore my Father loves me, because I lay down my life that I may take it again. No one takes it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This command I have received from My Father.”

Therefore there was a division again among the Jews because of these sayings. And many of them said, “He has a demon and is mad. Why do you listen to him?” Others said, “These are not the words of one who has a demon. Can a demon open the eyes of the blind?”

Now it was the Feast of Dedication [Hanukkah] in Jerusalem, and it was winter. And Jesus walked in the temple, in Solomon's porch.

Then the Jews surrounded him and said to him, “How long do you keep us in doubt? If you are the Christ [Messiah], tell us plainly.”

Jesus answered them, “I told you, and you do not believe. The works that I do in my Father's name, they bear witness of me. But you do not believe, because you are not of my sheep, as I said to you. “My sheep hear my voice, and I know them, and they follow me. And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of my hand.

“My Father, who has given *them* to me, is greater than all; and no one is able to snatch *them* out of my Father's hand.

“I and *my* Father are one.”

Then the Jews took up stones again to stone him.

Jesus answered them, “Many good works I have shown you from my Father. For which of those works do you stone me?”

The Jews answered him, saying, “For a good work we do not stone you, but for blasphemy, and because you, being a man, make yourself God.”

Jesus answered them, “Is it not written in your law, *‘I said, “You are gods”’*?

“If he called them gods, to whom the word of God came (and the Scripture cannot be broken), “do you say of him whom the Father sanctified and sent into the world, ‘You are blaspheming,’ because I said, ‘I am the Son of God’?

“If I do not do the works of my Father, do not believe me; but if I do, though you do not believe me, believe the works, that you may know and believe that the Father *is* in me, and I in him.”

Therefore they sought again to seize him, but he escaped out of their hand.

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And he went away again beyond the Jordan to the place where John was baptizing at first, and there he stayed. [see Extra Note 1]

(Then many came to him and said, “John performed no sign, but all the things that John spoke about this man were true.” And many believed in him there.)

Footnotes

Extra Note 1:
This refers to the city of “Bethany across the Jordan River” (John 1:28; see IV in the book). This Bethany should not be confused with Bethany in Jerusalem, where Mary Magdalene lived and Lazarus was raised from the dead.

"Beyond the Jordan" means Perea, one of the territories controlled by Herod Antipas. Because Josephus tells us that John was later imprisoned in the fortress Machaerus in the same region (Josephus, *Jewish Antiquities* 18.116-119), it makes sense that this is where he ministers and is later arrested. [Source: IVP Bible Background Commentary, 2nd Ed.]

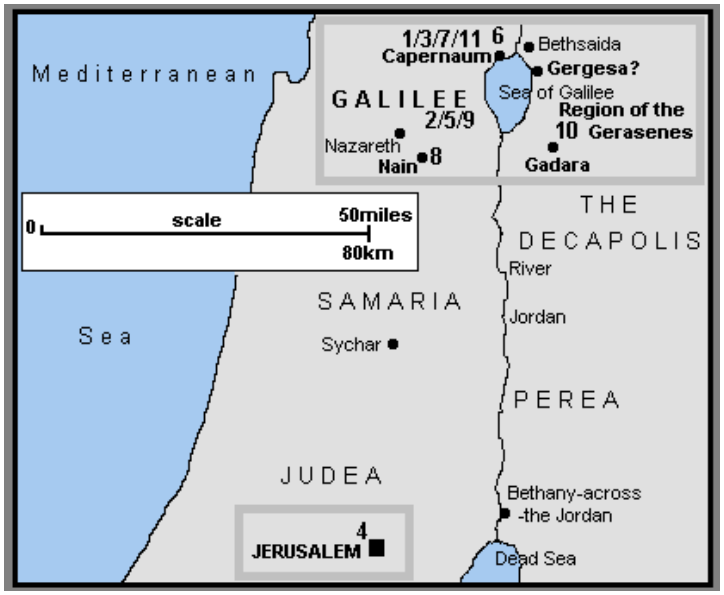
This is where Jesus had spent eight months at the beginning of his public ministry (John 3:22; see Chapter IX in this book). This time he was there for probably about two months. It was a heavily populated region, with many prosperous Roman cities, under Herod's rule and out of reach of the Jerusalem authorities.

[Source: Halley’s Bible Handbook]

Baptismal site of Jesus (where John was baptizing)
http://www.netours.com/content/view/255/30/

Map Tracing the Route of Jesus Ministry:
http://www.bible-history.com/map_jesus/
(see also appendix)

Outline of the Story of Jesus Using Maps:
http://www.ccel.org/bible/phillips/CP051GOSPELMAPS.htm



See also Appendix for additional charts and maps

See also *Jewish Groups (including, Pharisees, Scribes, Sadducees, Sanhedrin) during the Time of Christ* in the APPENDIX

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XLVIII

JAMES AND JOHN REBUKED—"HATH NOT WHERE TO LAY HIS HEAD"—THE SEVENTY SENT TWO AND TWO: RETURN REJOICING—EXPLICIT INSTRUCTIONS—A PRAYER

A.D. 29, Age 32. *Leaving Galilee. Samaria. Perea*.

Luke 9: 51-62, 10: 1-24

Now it came to pass, when the time had come for him to be received up, that he steadfastly set his face 71^ to go to Jerusalem, and sent messengers on ahead. And as they went, they entered a village of the Samaritans, to prepare for him.

But they did not receive him, because his face was *set* for the journey to Jerusalem. And when His disciples James and John saw *this,* they said, “Lord, do you want us to command fire to come down from heaven and consume them, just as Elijah did?”

But He turned and rebuked them, and said, “You do not know what manner of spirit you are of. For the Son of man did not come to destroy men's lives but to save *them.*”

They went to another village.

Now it happened as they journeyed on the road, *that* someone said to him, “Lord, I will follow you wherever you go.”

And Jesus said to him, “Foxes have holes and birds of the air *have* nests, but the Son of man has nowhere to lay *his* head.”

Then He said to another, “Follow Me.”

But he said, “Lord, let me first go and bury my father.”

Jesus said to him, “Let the dead bury their own dead, but you go and preach the kingdom of God.”

And another also said, “Lord, I will follow you, but let me first go *and* bid them farewell who are at my house.”

But Jesus said to him, “No one, having put his hand to the plow, and looking back, is fit for the kingdom of God.”

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After these things the Lord appointed seventy [see Extra Note 1] others also, and sent them two by two before his face into every city and place where he himself was about to go.

Then He said to them, "The harvest truly *is* great, but the laborers *are* few; therefore pray the Lord of the harvest to send out laborers into his harvest.

72* "Go your way; behold, I send you out as lambs among wolves. Carry neither money bag, knapsack, nor sandals; and greet no one along the road.

"But whatever house you enter, first say, 'Peace to this house.' And if a son of peace is there, your peace will rest on it; if not, it will return to you.

"And remain in the same house, eating and drinking such things as they give, for the laborer is worthy of his wages. Do not go from house to house.

"Whatever city you enter, and they receive you, eat such things as are set before you. And heal the sick there, and say to them, 'The kingdom of God has come near to you.'

"But whatever city you enter, and they do not receive you, go out into its streets and say, 'The very dust of your city which clings to us we wipe off against you. Nevertheless know this, that the kingdom of God has come near you.'

"But I say to you that it will be more tolerable in that day for Sodom than for that city.

72† "Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles that were done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes! But it will be more tolerable for Tyre and Sidon at the judgment than for you.

And you, Capernaum, will you be exalted to heaven? No, you will go down to Hades!

[see Extra Note 1]

Whoever listens to you listens to me. Whoever rejects you rejects me. And whoever rejects me rejects the One who sent me."

Then the seventy [see Extra Note 2] returned with joy, saying, "Lord, even the demons are subject to us in your name."

And Jesus said to them, "I saw Satan fall like lightning from heaven. Behold, I give you the authority to trample on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you. Nevertheless do not rejoice in this, that the spirits are subject to you, but rather rejoice because your names are written in heaven."

In that hour Jesus rejoiced in the Spirit and said, "I thank You, Father 73^, Lord of heaven and earth, that You have hidden these things from *the* wise and prudent

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and revealed them to babes. Even so, Father, for so it seemed good in Your sight. All things have been delivered to me by my Father, and no one knows who the Son is except the Father, and who the Father is except the Son, and *the one* to whom the Son wills to reveal *him.*"

Then he turned to *his* disciples and said privately, 73* "Blessed *are* the eyes which see the things you see; for I tell you that many prophets and kings have desired to see what you see, and have not seen *it,* and to hear what you hear, and have not heard *it.*"

Footnotes

71:^ "*he set his face*," a Semitic idiom that speaks of a firm, unshakable resolve to do something (Ge 31:21; Isa 50:7). [Source: NET Bible note] Note: Jesus has left Galilee and his itinerant ministry will now focus in Judea.

72:^ *call fire down, a*s Elijah had (2Kings 1:9-16). [Some versions, such as KJV, include "as Elijah had." As part of this verse.] James and John were known as "Sons of Thunder" (Mk 3:17)

72:* Beginning here, compare these instructions to the "other seventy" with the similar instructions to "the twelve" in XXXII of this book.
Note: Jewish people sometimes viewed themselves (Israel) as sheep among wolves (the Gentiles). The image of a lamb among wolves was proverbial for defenselessness.
[Source: IVP Bible Background Commentary, 2nd Ed.]

72:† This censure of the cities, and the following homage, "I thank thee," are from Luke (10:13-15,21-22). See footnote in XXIV of this book.
Note: *Chorazin* was a town of Galilee that was probably fairly small in contrast to *Bethsaida* and is otherwise unattested. Bethsaida was declared a *polis* [city-state] by the tetrarch Herod Philip, sometime after A.D. 30. [Source: NET Bible note]

External References:
The center of Jesus' Galilean ministry was an area now called the "evangelical triangle." At the points of this triangle were the towns of Chorazin, Bethsaida, and Capernaum (XXIV)... More
http://www.biblearchaeology.org/post/2007/08/Three-Woes!.aspx "The Three Woes"
http://www.biblewalks.com/Sites/Korazim.html "Korazim (Chorazin)"
http://www.ancient-origins.net/ancient-places-asia/cursed-city-chorazin-00988
http://www.seetheholyland.net/chorazin/
https://en.wikipedia.org/wiki/Woes_to_the_unrepentant_cities

73:^ *Father* - is *Patēr* in Greek and *'Abba'* in Aramaic

73:* Thus Luke (10:23-24). Turn back to the fourth footnote [38:‡] in XXVIII in this book.

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Extra Note 1:
Capernaum. Jesus' headquarters on the north shore of the Sea of Galilee (see Mt 4:13), whose inhabitants had many opportunities to see and hear Jesus. Therefore the condemnation for their rejection was the greater. [Source: NIV '08 Study Bible Notes]

Extra Note 2:
Many very old and reliable Greek manuscripts have "seventy-two" here and in v. 17 , while many other old and reliable manuscripts have "seventy," and all interpreters agree that it is difficult to decide about which number was in the original of Luke's Gospel. Most modern translations have decided in favor of "seventy-two," based on basic principles for determining manuscript readings. In any case, no doctrinal issue is at stake, and the number probably has symbolic significance representing the number of nations in the world (cf. Genesis 10).

Sending them out *two-by-two* fulfills the OT requirement for two witnesses (Deuteronomy 17:6; 19:15). [Source: ESV Study Bible note]

This seems to have taken place when Jesus left Galilee for the last time. His purpose was to complete the proclamation to the nation that the Messiah was here. They were sent ahead of Him, down the Jordan valley, four or five months before His death. [Source: Halley's Bible Handbook]

[Comment: From here on, Jesus has a sense of firmness and urgency (not of desperation, but of desire) to reach and attain his objectives within the confines of time. His interactions with the religious leadership [he avoids challenging the government, that is not his focus] appear aimed to produce the maximum reaction (and as the final days progress, he also appears to keep ratcheting it up and stoking the flames until the desired reactions and results are obtained within his time 'constraints'. -LY]

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XLIX

THE GOOD SAMARITAN: A LAWYER ANSWERED

A.D. 29, Age 32. *Perea*.

Luke 10: 25-37.

A certain lawyer stood up and tested Jesus, saying, “Teacher, what shall I do to inherit eternal life?”

Jesus said to him, “What is written in the law? What is your reading *of it?*”

So he answered and said, “*‘You shall love the LORD your God with all your heart, with all your soul, with all your strength, and with all your mind,* and *your neighbor as yourself.’* ”

And Jesus said to him, “You have answered rightly; do this and you will live.”

But he, wanting to justify himself, said to Jesus, “And who is my neighbor?”

Then Jesus answered and said: “A certain *man* went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his clothing, wounded *him,* and departed, leaving *him* half dead.

“Now by chance a certain priest came down that road. And when he saw him, he passed by on the other side.

“Likewise a Levite, when he arrived at the place, came and looked, and passed by on the other side.

“But a certain Samaritan, as he journeyed, came where he was. And when he saw him, he had compassion. So he went to *him* and bandaged his wounds, pouring on oil and wine; and he set him on his own animal, brought him to an inn, and took care of him. On the next day, when he departed, he took out two denarii, gave *them* to the innkeeper, and said to him, ‘Take care of him; and whatever more you spend, when I come again, I will repay you.’

“So which of these three do you think was neighbor to him who fell among the thieves?”

And he said, “He who showed mercy on him.”

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Then Jesus said to him, “Go and do likewise.”

Footnotes

Extra Notes:

priest … Levite … Samaritan. It is significant that the person Jesus commended was neither the religious leader nor the lay associate, but a hated foreigner. Jews viewed Samaritans as half-breeds, both physically (see note on Mt 10:5) and spiritually (see notes on John 4:20). Samaritans and Jews practiced open hostility, but Jesus asserted that love of the neighbor knows no national boundaries.
[Source: NIV ’08 Study Bible Notes]

Samaritan. The Samaritans were descendants of colonists whom the Assyrian kings planted in Palestine after the fall of the Northern Kingdom in 722 B.C. They were despised by the Jews because of their mixed Gentile blood and their different worship, which centered at Mount Gerizim (John 4:20-22). [Source: Ryrie Study Bible note]

Jericho. The route of the Jericho road, still visible today, included long stretches of rocky terrain that made it a useful base of operations for robbers. The road descended (down) about 3,200 feet (975 m) from Jerusalem to Jericho along this 18-mile (29-km) northeast route.
[Source: ESV Study Bible note]

Two denarii. Two silver coins. Two days' wages, which would keep the man for up to two months in an inn. [Source: NIV ’08 Study Bible Notes]

Which of these...(proved) to be a neighbor...? Jesus' question (Luke 10:36) corrects the lawyer's improper question (Luke 10:29). The question is not “who is my neighbor?” but “how can I be a neighbor?” [Source: ESV Study Bible note]

The lawyer had ‘lost face’ by being given this answer, and he tried to regain the initiative by asking for a more precise definition of the word ‘neighbor’. The parable given in reply is most remarkable. We might have expected a parable telling how a *Jew* should show love to anybody, even to a Samaritan, but in fact Jesus shows how even a Samaritan may be nearer to the kingdom than a pious, but uncharitable, Jew. For, although the lawyer asked, ‘Who is my neighbor (i.e. the person whom I should help)?’ Jesus suggests that the real question is rather ‘Do ***I*** behave as a neighbor (i.e. a person who helps others)?’ Jesus does not supply information as to whom one should help; failure to keep the commandment springs not from lack of information but from lack of love. It was not fresh knowledge that the lawyer needed, but a new heart—in plain English, conversion.
[Source: New Bible Commentary]

This is one of the most superb illustrations of human kindness in all literature. Luke had just told about Jesus' being rejected by Samaritans (Luke 9:52). Here is Jesus' reaction: He makes a Samaritan the example of love for all future ages.
[Source: Halley’s Bible Handbook]

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L

"WHEN YE PRAY, SAY" (LUKE 11, 2)—PARABLES AND PRECEPTS—"BLESSED IS THE WOMB THAT BARE THEE"—"A GREATER THAN SOLOMON IS HERE"—JESUS DINES WITH PHARISEE: CHIDES PHARISEES AND LAWYERS

A.D. 29. Age 32. *Perea*.

Luke 11: 1-13, 27-54.

Now it came to pass, as Jesus was praying in a certain place, when he ceased, *that* one of his disciples said to Him, “Lord, teach us to pray, as John also taught his disciples.”

So He said to them, 74* “When you pray, say:

Our Father in heaven, hallowed be Your name.
Your kingdom come.
Your will be done, on earth as *it is* in heaven.
Give us day by day our daily bread.
And forgive us our sins, for we also forgive everyone who is indebted to us.
And do not lead us into temptation [, but deliver us from the evil one].”
[see Extra Note 1]

And he said to them, “Which of you shall have a friend, and go to him at midnight and say to him, ‘Friend, lend me three loaves; for a friend of mine has come to me on his journey, and I have nothing to set before him’; and he will answer from within and say, ‘Do not trouble me; the door is now shut, and my children are with me in bed; I cannot rise and give to you’?

“I say to you, though he will not rise and give to him because he is his friend, yet because of his persistence he will rise and give him as many as he needs.

“So I say to you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.

“For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened.

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"If a son asks for bread * from any father among you, will he give him a stone? Or if *he asks* for a fish, will he give him a serpent instead of a fish? Or if he asks for an egg, will he offer him a scorpion?

"If you then, being evil, know how to give good gifts to your children, how much more will *your* heavenly Father give the Holy Spirit to those who ask Him!"

And it happened, as he spoke these things, that a certain woman from the crowd raised her voice and said to him, "Blessed *is* the womb that bore you, and *the* breasts which nursed you!"

But he said, "More than that, blessed *are* those who hear the word of God and keep it!"

And while the crowds were thickly gathered together, he began to say, 75* "This is an evil generation. It seeks a sign, and no sign will be given to it except the sign of Jonah the prophet. For as Jonah became a sign to the Ninevites, so also the Son of man will be to this generation. [see Extra Note 2]

"The queen of the South will rise up in the judgment with the men of this generation and condemn them, for she came from the ends of the earth to hear the wisdom of Solomon; and indeed a greater than Solomon *is* here. [see Extra Note 3]

"The men of Nineveh will rise up in the judgment with this generation and condemn it, for they repented at the preaching of Jonah; and indeed a greater than Jonah *is* here.

"No one, when he has lit a lamp, puts *it* in a secret place or under a basket, but on a lampstand, that those who come in may see the light. The lamp of the body is the eye. Therefore, when your eye is good, your whole body also is full of light. But when *your eye* is bad, your body also *is* full of darkness. Therefore take heed that the light which is in you is not darkness. If then your whole body *is* full of light, having no part dark, *the* whole *body* will be full of light, as when the bright shining of a lamp gives you light."

And as Jesus spoke, a certain Pharisee asked him to dine with him. So he went in and sat down to eat. When the Pharisee saw *it,* he marveled that he had not first washed before dinner.

Then the Lord said to him, "Now you Pharisees make the outside of the cup and dish clean, but your inward part is full of greed and wickedness. Foolish ones! Did not He who made the outside make the inside also? But rather give alms of such things as you have; then indeed all things are clean to you.

"But woe to you Pharisees! For you tithe mint and rue and all manner of herbs, and pass by justice and the love of God. These you ought to have done, without leaving the others undone.

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"Woe to you Pharisees! For you love the best seats in the synagogues and greetings in the marketplaces.

"Woe to you, scribes and Pharisees, hypocrites! For you are like graves which are not seen, and the men who walk over *them* are not aware *of them.*" [see Extra Note 4]

Then one of the lawyers answered and said to him, "Teacher, by saying these things you reproach us also."

And Jesus said, "Woe to you also, lawyers! For you load men with burdens hard to bear, and you yourselves do not touch the burdens with one of your fingers.

"Woe to you! For you build the tombs of the prophets, and your fathers killed them. In fact, you bear witness that you approve the deeds of your fathers; for they indeed killed them, and you build their tombs.

"Therefore the wisdom of God also said, 'I will send them prophets and apostles, and *some* of them they will kill and persecute,' that the blood of all the prophets which was shed from the foundation of the world may be required of this generation, "from the blood of Abel to the blood of Zechariah who perished between the altar and the temple. Yes, I say to you, it shall be required of this generation.

"Woe to you lawyers! For you have taken away the key of knowledge. You did not enter in yourselves, and those who were entering in you hindered."

And as he said these things to them, the scribes and the Pharisees began to assail *him* vehemently, and to cross-examine him about many things, lying in wait for him, and seeking to catch him in something he might say, that they might accuse him.

[see Extra Note 5]

Footnotes

74:* Thus Luke (11:2-4). Turn back to Chapter XV in this book, and compare with the Lord's Prayer in the Sermon on the Mount (Matthew 6:9-13).

75:* Thus Luke (11:29-32). Compare with similar saying in Chapter XXVII of this book (being Matthew 12:39-42).

See also *Jewish Groups (including, Pharisees, Scribes, Sadducees, Sanhedrin) during the Time of Christ* in the APPENDIX

Extra Note 1:
Father - translates the Aramaic *Abba* used by Jesus (*cf.* Luke 10:21; Mark 14:36). Here, therefore,

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Jesus invited his followers to use the same intimate term to address God which he himself used. [is *Patēr* in Greek and *'Abba'* in Aramaic] [Source: New Bible Commentary]
God is addressed in terms of intimacy (Father*)*. The original Semitic term here was probably *Abba.* The term is a little unusual in a personal prayer, especially as it lacks qualification. It is not the exact equivalent of "Daddy" (as is sometimes popularly suggested), but it does suggest a close, familial relationship. [Source: NET Bible note]

And don't let [or lead] us yield to temptation (or "And keep us from being tested".): This is a difficult phrase in the Greek. God does not tempt his people (James 1:13), but since testing is a growth-producing part of our Christian life (James 1:2-4), should believers pray to avoid it? The phrase probably means "protect us during temptation." [Source: NLT Study Bible notes]
The petitioner asks to be preserved from tribulation and testing which would weaken faith and lead to exclusion from God's kingdom. [Source: New Bible Commentary]

Shortened versions of this prayer are found in many Bible versions (beside the KJV), for example: "Father, Your name be honored as holy [or, hollowed by Your name]. Your kingdom come. Give us each day our daily bread. And forgive us our sins, for we ourselves also forgive everyone in debt to us [or, sins against us]. And do not bring us into temptation." [Most versions drop "but deliver us from the evil one."]

Most [source] manuscripts add "but deliver us from the evil one," an assimilation to Mt 6:13. The shorter reading has better attestation. Internally, since the manuscripts that have the longer reading here display the same tendency throughout the Lord's Prayer to assimilate the Lukan version to the Matthean version, the shorter reading should be regarded as authentic in Luke.
[Source: NET Bible note]

Extra Note 2:
The **sign of Jonah** refers first to Jonah's "three days and nights in the belly of the great fish" (cf. note on Matt 12:40), which foreshadows "the Son of Man" being "three days and three nights in the heart of the earth," i.e., a reference to Jesus' death and resurrection (cf. Luke 16:30-31). Additionally, "the sign of Jonah" draws attention to the need for a concrete response of repentance, as was the case of Nineveh in response to Jonah's message. [Source: ESV Study Bible note]
[See also Chapter XXVII in this book for more background on Jonah]

Extra Note 3:
The **queen of the South** (the queen of Sheba [a kingdom in southern Arabia]; 1 Kings 10:1-13 ; 2 Chron 9:1-12) will condemn this generation because she came a long distance to see Solomon and hear his wisdom (1 Kings 10:1-4 , 7), whereas **something greater than Solomon** (the Son of God and his wisdom) has come to them and the people reject this and ask for a sign.
[Source: ESV Study Bible note]

Extra Note 4:
concealed graves (tombs). Usually tombs were whitewashed to make them very visible, because to step on a grave, even unknowingly, defiled a man (Nu 19:16). Jesus says that the Pharisees cause men to break the law and defile themselves. [Source: Ryrie Study Bible note]

Extra Note 5:
It's important for the reader to know about the religious leaders and parties which were active during Jesus' time, as that knowledge will allow you to better comprehend the mindset of the people (including the disciples) and the dynamics directly impacting those people and events of the Gospels.

See also *Jewish Groups (including, Pharisees, Scribes, Sadducees, Sanhedrin) during the Time of Christ* in the APPENDIX

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Extra Note 6:

Two Prayers -- The prayer in Matthew 6 (see previous Chapter XV in this book) is slightly different from the prayer in Luke 11 (above in this chapter). If you look closely at the text, you will see that Jesus taught this prayer on two different occasions and to two different groups of people. Matthew's version was part of the Sermon on the Mount. "Disciples" in this context referred to a rather large group of followers. In Luke's account, Jesus is speaking only to the twelve apostles.

[Source: http://www.ecclesia.org/truth/gospels.html]

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LI

SERMON TO THE INNUMERABLE MULTITUDE: PRECEPTS, PARABLES: THE SPARROWS, THE SELF-CENTERED RICH MAN, THE RAVENS, THE LILIES—"THE HAIRS OF YOUR HEAD ARE NUMBERED"—"LET YOUR LIGHTS BE BURNING"

A.D. 29. Age 32. *Perea*.

Luke 12: 1-40.

In the meantime, when an innumerable multitude of people had gathered together, so that they trampled one another, he began to say to his disciples first *of all,* "Beware of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered that will not be revealed, nor hidden that will not be known. Therefore whatever you have spoken in the dark will be heard in the light, and what you have spoken in the ear in inner rooms will be proclaimed on the housetops.

"And I say to you, my friends, do not be afraid of those who kill the body, and after that have no more that they can do. But I will show you whom you should fear: Fear him who, after he has killed, has power to cast into hell; yes, I say to you, fear him! Are not five sparrows sold for two copper coins? And not one of them is forgotten before God. But the very hairs of your head are all numbered. Do not fear therefore; you are of more value than many sparrows.

"Also I say to you, whoever confesses me before men, him the Son of man also will confess before the angels of God. But he who denies me before men will be denied before the angels of God. And anyone who speaks a word against the Son of man, it will be forgiven him; but to him who blasphemes against the Holy Spirit, it will not be forgiven.
[see Extra Note 1]

Now when they bring you to the synagogues and magistrates and authorities, do not worry about how or what you should answer, or what you should say. For the Holy Spirit will teach you in that very hour what you ought to say."

Then one from the crowd said to him, "Teacher, tell my brother to divide the inheritance with me." But Jesus said to him, "Man, who made me a judge or an arbitrator over you?" And he said to them, "Take heed and beware of covetousness, for one's life does not consist in the abundance of the things he possesses."

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Then he spoke a parable to them, saying: "The ground of a certain rich man yielded plentifully. And he thought within himself, saying, 'What shall I do, since I have no room to store my crops?' So he said, 'I will do this: I will pull down my barns and build greater, and there I will store all my crops and my goods. And I will say to my soul, "Soul, you have many goods laid up for many years; take your ease; eat, drink, *and* be merry."' But God said to him, 'Fool! This night your soul will be required of you; then whose will those things be which you have provided?' So *is* he who lays up treasure for himself, and is not rich toward God."

Then he said to his disciples, "Therefore I say to you, do not worry about your life, what you will eat; nor about the body, what you will put on. Life is more than food, and the body *is more* than clothing.

"Consider the ravens, for they neither sow nor reap, which have neither storehouse nor barn; and God feeds them. Of how much more value are you than the birds?

"And which of you by worrying can add one cubit to his stature? If you then are not able to do *the* least, why are you anxious for the rest?

"Consider the lilies, how they grow: they neither toil nor spin; and yet I say to you, even Solomon in all his glory was not arrayed like one of these. If then God so clothes the grass, which today is in the field and tomorrow is thrown into the oven, how much more *will He clothe* you, O *you* of little faith?

"And do not seek what you should eat or what you should drink, nor have an anxious mind. For all these things the nations of the world seek after, and your Father knows that you need these things.

"But seek the kingdom of God, and all these things shall be added to you.

"Do not fear, little flock, for it is your Father's good pleasure to give you the kingdom. Sell what you have and give alms; provide yourselves money bags which do not grow old, a treasure in the heavens that does not fail, where no thief approaches nor moth destroys. For where your treasure is, there your heart will be also.

"Let your waist be girded and *your* lamps burning; and you yourselves be like men who wait for their master, when he will return from the wedding, that when he comes and knocks they may open to him immediately. [see Extra Note 2]

"Blessed *are* those servants whom the master, when he comes, will find watching. Truly, I say to you that he will gird himself and have them sit down *to eat,* and will come and serve them. And if he should come in the second watch, or come in the third watch, and find *them* so, blessed are those servants. [see Extra Note 3]

78* But know this, that if the master of the house had known what hour the thief would come, he would have watched and not allowed his house to be broken into. Therefore you also be ready, for the Son of man is coming at an hour you do not expect."

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Footnotes

78:* This paragraph and the first four paragraphs of LII furnish an interesting comparison with a similar passage near the end of Chapter LXXII in this book (being Matthew 24:43-51).

Extra Note 1:
Speaks a word against . . . will be forgiven versus **blasphemes against . . . will not be forgiven** . Jesus closes this occasion of teaching his disciples (Luke 12:1) with one of the most enigmatic, debated, and misunderstood sayings of his ministry. Key to understanding this passage is the distinction Jesus makes between, on one hand, the extreme case of blasphemy against “the Holy Spirit” and, on the other hand, the lesser case of speaking in a dishonorable way against “the Son of Man.” One who asks to be forgiven for disrespectful words hastily spoken against Jesus (the Son of Man) will be forgiven. (Note, e.g., Peter's rejection of Jesus [see Luke 22:54-62] and his subsequent restoration [John 21:15-19]) But blasphemy against the Holy Spirit—that is, the persistent and unrepentant resistance against the work of the Holy Spirit and his message concerning Jesus (cf. Acts 7:51) — this, Jesus says, will not be forgiven. The person who persists in hardening his heart against God, against the work of the Holy Spirit, and against the provision of Christ as Savior, is outside the reach of God's provision for forgiveness and salvation. Christians often worry that they have committed this sin, but such a concern is itself evidence of an openness to the work of the Spirit.

[Source: ESV Study Bible note]

Extra Note 2:
Let your waist be girded = be dressed in readiness. The long, flowing outer robe had to be tucked into a belt before traveling or working. The idea is “Be ready.”

[Source: NIV ’08 Bible Study Notes]

Extra Note 3:
when he will return from the wedding feast. The groom first had supper with his friends, then went to the house of his bride to claim her, then returned to his own house. Although it might be quite late, he expected his servants to be waiting and ready for him (the second watch was from 9 P.M. to midnight and the third from midnight to 3 A.M., Luke 12:38). There is no place for slothful ease in the life of a believer while waiting for the return of the Lord. [Source: NIV ’08 Bible Study Notes]

Summary of Luke, Chapter 12
Jesus has openly confronted the Pharisees (Luke 11:37-53). Now He warns against the Pharisees' orientation - hypocrisy. Only by fearing God and not man can a person be free of it (Luke 12:1-12). The story of the rich fool warns against another orientation - materialism (v. 13-21). But it is not only the rich who are trapped into thinking life in this world is the be all and end all. The average person can become so anxious about needed food and clothing that he or she forgets to trust God-and forgets the ultimate value of the treasures that can be ours in heaven (v. 22-34). A series of examples reminds the disciples that the believer's calling is to do God's will now, as a faithful servant (v. 35-48).

What will happen if we take this teaching of Jesus seriously and commit ourselves fully to Him? It will not lead to peace now and may bring suffering (v. 49-53). But how important in this critical time of crisis to read the signs right and make our commitment to Jesus before judgment day arrives (v. 54-59). [Source: The Bible Reader’s Companion]

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LII

SERMON CONTINUED: "SPEAKEST THOU THIS PARABLE TO ALL?"—"I AM COME TO SEND FIRE"—THE FACE OF THE SKY—"UNLESS YE REPENT"—THE FIG TREE SPARED

A.D. 29. Age 32. *Perea*.

Luke 12: 41-59, 13: 1-9.

Then Peter said to him, “Lord, do you speak this parable *only* to us, or to all *people?*”

And the Lord said, 79* “Who then is that faithful and wise steward, whom *his* master will make ruler over his household, to give *them their* portion of food in due season?

“Blessed *is* that servant whom his master will find so doing when he comes. “Truly, I say to you that he will make him ruler over all that he has.

“But if that servant says in his heart, ‘My master is delaying his coming,’ and begins to beat the male and female servants, and to eat and drink and be drunk, the master of that servant will come on a day when he is not looking for *him,* and at an hour when he is not aware, and will cut him in two and appoint *him* his portion with the unbelievers.

“And that servant who knew his master's will, and did not prepare *himself* or do according to his will, shall be beaten with many *stripes.* But he who did not know, yet committed things deserving of stripes, shall be beaten with few. For everyone to whom much is given, from him much will be required; and to whom much has been committed, of him they will ask the more.

“I came to send fire on the earth, and how I wish it were already kindled! But I have a baptism to be baptized with, and how distressed I am till it is accomplished!

“Do *you* suppose that I came to give peace on earth? I tell you, not at all, but rather division. For from now on five in one house will be divided: three against two, and two against three. Father will be divided against son and son against father, mother against daughter and daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against her mother-in-law.”

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Then he also said to the multitudes, "Whenever you see a cloud rising out of the west, immediately you say, 'A shower is coming'; and so it is. "And when you see the south wind blow, you say, 'There will be hot weather'; and there is. Hypocrites! You can discern the face of the sky and of the earth, but how *is it* you do not discern this time? Yes, and why, even of yourselves, do you not judge what is right?

"When you go with your adversary to the magistrate, make every effort along the way to settle with him, lest he drag you to the judge, the judge deliver you to the officer, and the officer throw you into prison. I tell you, you shall not depart from there till you have paid the very last mite." 79^

There were present at that season some who told him about the Galileans whose blood Pilate had mingled with their sacrifices.

And Jesus answered and said to them, "Do you suppose that these Galileans were worse sinners than all *other* Galileans, because they suffered such things? I tell you, no; but unless you repent you will all likewise perish.

"Or those eighteen on whom the tower in Siloam fell and killed them, do you think that they were worse sinners than all *other* men who dwelt in Jerusalem? I tell you, no; but unless you repent you will all likewise perish."

He also spoke this parable: "A certain *man* had a fig tree planted in his vineyard, and he came seeking fruit on it and found none. Then he said to the keeper of his vineyard, 'Look, for three years I have come seeking fruit on this fig tree and find none. Cut it down; why does it use up the ground?'

"But he answered and said to him, 'Sir, let it alone this year also, until I dig around it and fertilize *it.* And if it bears fruit, *well.* But if not, after that you can cut it down.'"

[see Extra Note 1]

Footnotes

79:* See footnote at end of Chapter LI just preceding.

79:^ *mite.* The smallest of copper coins, worth very little

Extra Note 1:
This parable symbolizes Israel's last opportunity to repent before experiencing God's judgment. **Three years** signifies that Israel has had enough time to repent. **Sir, let it alone this year** . The period of grace and opportunity is extended, but only for a limited time. **Dig around it** implies loosening the soil so that water can flow easily to the roots; if the fig tree does not respond, it will be **cut . . . down** (cf. vv. 34-35 ; 19:41-44). The Greek construction suggests that this last attempt will also result in failure. God's graciousness and patience should not be presumed upon.
[Source: ESV Study Bible note]

See Chapter LXV for "The Fig Tree Withered"

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LIII

SABBATH CURE OF CRIPPLED WOMAN: HYPOCRITES SHAMED—PARABLES AND PRECEPTS: THE MUSTARD SEED, LEAVEN

A.D. 29. Age 32. *Perea*.

Luke 13: 10-21.

Now Jesus was teaching in one of the synagogues on the Sabbath. And behold, there was a woman who had a spirit of infirmity eighteen years, and was bent over and could in no way raise *herself* up.

But when Jesus saw her, he called *her* to *him* and said to her, "Woman, you are loosed from your infirmity."

And he laid *his* hands on her, and immediately she was made straight, and glorified God.

But the ruler of the synagogue answered with indignation, because Jesus had healed on the Sabbath; and he said to the crowd, "There are six days on which men ought to work; therefore come and be healed on them, and not on the Sabbath day."

The Lord then answered him and said, "Hypocrite! Does not each one of you on the Sabbath loose his ox or donkey from the stall, and lead *it* away to water it? So ought not this woman, being a daughter of Abraham, whom Satan has bound — think of it— for eighteen years, be loosed from this bond on the Sabbath?"
[see Extra note 1]

And when he said these things, all his adversaries were put to shame; and all the multitude rejoiced for all the glorious things that were done by him. [see Extra note 2]

81* Then he said, "What is the kingdom of God like? And to what shall I compare it? It is like a mustard seed, which a man took and put in his garden; and it grew and became a large tree, and the birds of the air nested in its branches."

And again he said, "To what shall I liken the kingdom of God? It is like leaven, which a woman took and hid in three measures of meal till it was all leavened."
[see Extra note 3]

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Footnotes

81:* This parable, and the one following, may with interest be compared with the similar ones from Matthew (13, 31-33) at the beginning of Chapter XXIX in this book.

Extra Note 1:
Here again Jesus uses the common Jewish "how much more" (*qal va-homer*) argument: if one could release an animal from a bond for its own good on the Sabbath (one of the few kinds of tying and loosing permitted then), how much more could one release a "daughter of Abraham" (i.e., an Israelite) from her satanic bonds? [Source: IVP Bible Background Commentary 2nd Ed.]

Extra Note 2:
Arguments by analogy were accepted in Jewish legal debate; Jesus has skillfully out-maneuvered his opponents. Both Greek and later rabbinic controversy narratives typically culminated in the wise protagonist's response that silenced his opponents, so Jesus' triumph would be obvious to Luke's readers. [Source: IVP Bible Background Commentary 2nd Ed.]

Extra Note 3:
Similar to the mustard seed (preceding; Luke 13:19), a minute quantity of yeast can permeate a large amount of dough to produce a large amount of bread. **Three measures** [Greek *sata,* approximately two pecks in all] would have produced enough bread to feed 100 people. Some think these parables teach only the contrast between the small beginning and large end result, and not the gradual growth process of the kingdom between start and finish. Others argue that the growth process is also in view. Both sides agree that the parables contrast the apparently small and unnoticed arrival of the kingdom (the “already now”) with its extensive and glorious consummation when the Son of Man returns (the “not yet”). [Source: ESV Study Bible note]

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LIV

JOURNEYING TOWARD JERUSALEM—PARABLE: THE SHUT DOOR—WARNED OF HEROD—"O JERUSALEM, JERUSALEM!"—MARTHA AND MARY

A.D. 29. Age 32. *Perea. Bethany*.

Luke 13: 22-35, 10: 38-42; John 10: 39-40.

And Jesus went through the cities and villages, teaching, and journeying toward Jerusalem.

Then one said to him, “Lord, are there few who are saved?”

And he said to them, “Strive to enter through the narrow gate, for many, I say to you, will seek to enter and will not be able.

“When once the Master of the house has risen up and shut the door, and you begin to stand outside and knock at the door, saying, ‘Lord, Lord, open for us,’ and He will answer and say to you, ‘I do not know you, where you are from,’ then you will begin to say, ‘We ate and drank in Your presence, and You taught in our streets.’

“But He will say, ‘I tell you I do not know you, where you are from. Depart from Me, all you workers of iniquity.’

“There will be weeping and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and yourselves thrust out.

“They will come from the east and the west, from the north and the south, and sit down in the kingdom of God.

“And indeed there are last who will be first, and there are first who will be last.”

On that very day some Pharisees came, saying to him, “Get out and depart from here, for Herod wants to kill you.”

And he said to them, “Go, tell that fox, ‘Behold, I cast out demons and perform cures today and tomorrow, and the third *day* I shall be perfected.’

“Nevertheless I must journey today, tomorrow, and the *day* following; for it cannot be that a prophet should perish outside of Jerusalem. [see Extra Note 1]

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"O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen *gathers* her brood under *her* wings, but you were not willing! See! Your house is left to you desolate; and truly, I say to you, you shall not see me until *the time* comes when you say, *'Blessed is He who comes in the name of the LORD!'* "

Now it happened as they went that he entered a certain village; 82:* and a certain woman named Martha welcomed him into her house. And she had a sister called Mary, who also sat at Jesus' feet and heard His word.

But Martha was distracted with much serving, and she approached him and said, "Lord, do you not care that my sister has left me to serve alone? Therefore tell her to help me."

And Jesus answered and said to her, "Martha, Martha, you are worried and troubled about many things. But one thing is needed, and Mary has chosen that good part, which will not be taken away from her." [see Extra Note 2]

The Jews sought again to seize him, but he went away again across the Jordan to the place where John was baptizing at first, and there he stayed.

Footnotes

82:* Bethany.

Extra Note 1:

Luke 13:32 The idiom in ***today and tomorrow*** is to be understood from Exodus 19:10-11 or Hosea 6:2 where 'two days' represents a short period of time before a crisis (*the third day*). Jesus expresses his determination to carry on his work until either it is complete or the time of his martyrdom comes (cf. 2Ti 4:7). **Luke 13:33** The point is repeated, but here a different time-idiom is used.

[Source: IVP Bible Background Commentary 2nd Ed.]

The *third day* is a figurative reference to being further on in time, not a reference to three days from now. Jesus is not even in Jerusalem yet, and the events of the last days in Jerusalem take a good week. [Source: NET Bible note]

Extra Note 2:

Martha was over-occupied with much serving. How busy she was in her service for the Lord, running around and doing this and that! Mary sat at the feet of Jesus, listening to Him speak. She quietly remained there seeking to become better acquainted with her Guest, building a sweet relationship and fellowship with Him. Martha, however, had no time for this. Wouldn't the Lord be so pleased with all of her activity? *"And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: but* ***one thing is needful****: and Mary hath chosen that good part, which shall not be taken away from her"* (Luke 10:41-42).

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MARTHA	MARY
LUKE 10:38-42	**LUKE 10:38-42**
Martha was SERVING	Mary was SITTING
Martha was WORRYING	Mary was WORSHIPPING
Martha was HURRYING	Mary was HEARING
Martha was busy with the WORK	Mary was attentive to the WORD
Martha was troubled about **many things**	Mary was concerned about **one thing**
Martha was trying to UNDERTAKE	Mary was trying to UNDERSTAND
Martha was OVER-OCCUPIED	Mary was OCCUPIED WITH CHRIST
Martha was LABORING	Mary was LEARNING and LOVING
Martha was ENERGETIC	Mary was ENJOYING the Lord
Martha was BUSY and BOTHERED	Mary was BLESSED

Are you a "Mary-like" disciples of the Lord Jesus? In a "Martha world" (so busy and hectic) we need to have a "Mary heart." May God give us Mary's heart to adore; Martha's hands to serve.

Martha in the kitchen, serving with her hands;
Occupied for Jesus, with her pots and pans.
Loving Him, yet fevered, burdened to the brim.
Careful, troubled **M**artha, occupied for Him.

Mary on the footstool, eyes upon her Lord;
Occupied with Jesus, drinking in His Word.
This the one thing needful, all else strangely dim:
Loving, resting **M**ary, occupied with Him.

So may we, like **M**ary, choose the better part:
Resting in His presence--hands and feet and heart;

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Drinking in His wisdom, strengthened with His grace;
Waiting for the summons, eyes upon His face.

When it comes, we're ready--spirit, will, and nerve;
Mary's heart to worship, **M**artha's hands to serve;
This the rightful order, as our lamps we trim--
Occupied with Jesus, then occupied for Him!

--Lois Reynolds Carpenter

In every pertinent passage, Mary is found at her Saviour's feet:

Luke 10:39--And she had a sister called Mary, which also sat at Jesus' feet, and heard his Word.

John 11:32--Then when Mary was come where Jesus was, and saw Him, she fell down at His feet, saying unto Him, "Lord, if thou hadst been here, my brother had not died."

John 12:3--Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

"But one thing is needful" (Luke 10:42).

Martha was caught up with "many things" (Luke 10:41).
Mary was lovingly occupied with "one thing" (Luke 10:42).
Are you a "one thing" believer?

David was a "one thing" believer:

> ONE THING have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of m y life, to behold the beauty of the LORD, and to inquire in His temple. Psalm 27:4.

Paul was a "one thing" believer:

> Brethren, I count not myself to have apprehended; but this ONE THING I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God ion Christ Jesus.

In the Christian life, the Lord Jesus Christ is not to be one thing among many things. He is not part of our life; HE IS OUR LIFE! Col. 3:3-4; Phil. 1:21; Gal. 2:20. He is the very hub, the center. In all things, He is to have first place (Col. 1:18).

[Source: http://www.middletownbiblechurch.org/christia/mary.htm]

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LV

SABBATH HEALING OF DROPSY—A SERMON IN PARABLES: HUMBLE GUEST, GREAT SUPPER, COUNTING THE COST, THE WARRING KING—EXCUSE-MAKING—SALT

A.D. 29. Age 32. *Perea*.

Luke 14: 1-35.

Now it happened, as he went into the house of one of the rulers of the Pharisees to eat bread on the Sabbath, that they watched him closely.

And behold, there was a certain man before him who had dropsy.

And Jesus, spoke to the lawyers and Pharisees, saying, “Is it lawful to heal on the Sabbath?”

But they kept silent. And Jesus took *the man* and healed him, and let him go.

Then he said, “Which of you, having a donkey or an ox that has fallen into a pit, will not immediately pull him out on the Sabbath day?”

They could not answer him regarding these things.

So he told a parable to those who were invited, when he noted how they chose the best places, saying to them: “When you are invited by anyone to a wedding feast, do not sit down in the best place, lest one more honorable than you be invited by him; and he who invited you and him come and say to you, ‘Give place to this man,’ and then you begin with shame to take the lowest place.

“But when you are invited, go and sit down in the lowest place, so that when he who invited you comes he may say to you, ‘Friend, go up higher.’ Then you will have glory in the presence of those who sit at the table with you.

“For whoever exalts himself will be humbled, and he who humbles himself will be exalted.”

Then he also said to him who invited him, “When you give a dinner or a supper, do not ask your friends, your brothers, your relatives, nor rich neighbors, lest they also invite you back, and you be repaid?

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"But when you give a feast, invite *the* poor, *the* maimed, *the* lame, *the* blind. And you will be blessed, because they cannot repay you; for you shall be repaid at the resurrection of the just."

Now when one of those who sat at the table with him heard these things, he said to him, "Blessed *is* he who shall eat bread in the kingdom of God!"

Then Jesus said to him, "A certain man gave a great supper and invited many, and sent his servant at supper time to say to those who were invited, 'Come, for all things are now ready.' But they all with one *accord* began to make excuses.

"The first said to him, 'I have bought a piece of ground, and I must go and see it. I ask you to have me excused.' And another said, 'I have bought five yoke of oxen, and I am going to test them. I ask you to have me excused.' Still another said, 'I have married a wife, and therefore I cannot come.'

"So that servant came and reported these things to his master. Then the master of the house, being angry, said to his servant, 'Go out quickly into the streets and lanes of the city, and bring in here *the* poor and *the* maimed and *the* lame and *the* blind.'

"And the servant said, 'Master, it is done as you commanded, and still there is room.'

"Then the master said to the servant, 'Go out into the highways and hedges, and compel *them* to come in, that my house may be filled. 'For I say to you that none of those men who were invited shall taste my supper.'"

Now great multitudes went with Jesus. And he turned and said to them, "If anyone comes to me and does not hate his father and mother, wife and children, brothers and sisters, yes, and his own life also, he cannot be my disciple. "And whoever does not bear his cross and come after me cannot be my disciple.

"For which of you, intending to build a tower, does not sit down first and count the cost, whether he has *enough* to finish *it* — lest, after he has laid the foundation, and is not able to finish, all who see *it* begin to mock him, "saying, 'This man began to build and was not able to finish.'

"Or what king, going to make war against another king, does not sit down first and consider whether he is able with ten thousand to meet him who comes against him with twenty thousand? Or else, while the other is still a great way off, he sends a delegation and asks conditions of peace. So likewise, whoever of you does not forsake all that he has cannot be my disciple.

"Salt *is* good; but if the salt has lost its flavor, how shall it be seasoned? It is neither fit for the land nor for the dunghill, *but* men throw it out.

"He who has ears to hear, let him hear!"

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LVI

SERMON IN PARABLES (CONTINUED): THE NINETY AND NINE, THE LOST COIN, THE PRODIGAL SON

A.D. 30. Age 33. *Perea*.

Luke 15: 1-32.

Then all the tax collectors and the sinners drew near to Jesus to hear him. And the Pharisees and scribes complained, saying, “This man receives sinners and eats with them.”

Jesus spake this parable unto them,

84* So he spoke this parable to them, saying: “What man of you, having a hundred sheep, if he loses one of them, does not leave the ninety-nine in the wilderness, and go after the one which is lost until he finds it? And when he has found *it,* he lays *it* on his shoulders, rejoicing. And when he comes home, he calls together *his* friends and neighbors, saying to them, ‘Rejoice with me, for I have found my sheep which was lost!’

“I say to you that likewise there will be more joy in heaven over one sinner who repents than over ninety-nine just persons who need no repentance.

“Or what woman, having ten silver coins, if she loses one coin, does not light a lamp, sweep the house, and search carefully until she finds *it?* And when she has found *it,* she calls *her* friends and neighbors together, saying, ‘Rejoice with me, for I have found the piece which I lost!’

“Likewise, I say to you, there is joy in the presence of the angels of God over one sinner who repents.”

Then he said: “A certain man had two sons. And the younger of them said to *his* father, ‘Father, give me the portion of goods that falls *to me.* ’ So he divided to them *his* livelihood.

“And not many days after, the younger son gathered all together, journeyed to a far country, and there wasted his possessions with wild living. But when he had spent all, there arose a severe famine in that land, and he began to be in want.

“Then he went and joined himself to a citizen of that country, who sent him into his fields to feed swine. And he would gladly have filled his stomach with the pods that the swine ate, and no one gave him *anything.*

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"But when he came to himself, he said, 'How many of my father's hired servants have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say to him, "Father, I have sinned against heaven and before you, and I am no longer worthy to be called your son. Make me like one of your hired servants."' 84^

"And he arose and came to his father. But when he was still a great way off, his father saw him and had compassion, and ran and fell on his neck and kissed him.

"And the son said to him, 'Father, I have sinned against heaven and in your sight, and am no longer worthy to be called your son.'

"But the father said to his servants, 'Bring out the best robe and put *it* on him, and put a ring on his hand and sandals on *his* feet. And bring the fatted calf here and kill *it,* and let us eat and be merry; for this my son was dead and is alive again; he was lost and is found.' And they began to be merry.

"Now his older son was in the field. And as he came and drew near to the house, he heard music and dancing. So he called one of the servants and asked what these things meant. And he said to him, 'Your brother has come, and because he has received him safe and sound, your father has killed the fatted calf.' But he was angry and would not go in. Therefore his father came out and pleaded with him.

"So he answered and said to *his* father, 'Lo, these many years I have been serving you; I never transgressed your commandment at any time; and yet you never gave me a young goat, that I might make merry with my friends. But as soon as this son of yours came, who has devoured your livelihood with harlots, you killed the fatted calf for him.'

"And he said to him, 'Son, you are always with me, and all that I have is yours. 'It was right that we should make merry and be glad, for your brother was dead and is alive again, and was lost and is found.'"

Footnotes

84:* This furnishes an interesting likeness to the one from Matthew (18, 12-14) in Chapter XLIV of this book.

84.^ *Hired servants* = Greek: *misthótos*: hired hand, paid worker, wage earner / worker.

Below: Table of the Parables of Jesus within the Synoptic (Matthew, Mark, Luke) Gospels (in order of appearance, starting with the Gospel of Matthew).

See also Appendix for two Chronological Tables of the Parables of Christ.

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Parables of Jesus			
Name of Parable	**Matthew**	**Mark**	**Luke**
Lamp under bowl	Mt 5:14-15	Mk 4:21-22	Lk 8:16; 11:33
Wise and foolish builders	Mt 7:24-27		Lk 6:47-49
New cloth on an old coat	Mt 9:16	Mk 2:21	Lk 5:36
New wine in old wineskins	Mt 9:17	Mk 2:22	Lk 5:37-38
Sower and the soils	Mt 13:3-8, 18ff	Mk 4:3-8,14f	Lk 8:5-8, 11ff
Weeds	Mt 13:24-30,36f		
Mustard seed	Mt 13:31-32	Mk 4:30-32	Lk 13:18-19
Yeast	Mt 13:33		Lk 13:20-21
Hidden treasure	Mt 13:44		
Valuable pearl	Mt 13:45-46		
Net	Mt 13:47-50		
Owner of a house	Mt 13:52		
Lost sheep	Mt 18:12-14		Lk 15:4-7
Unmerciful servant	Mt 18:23-34		
Workers in the vineyard	Mt 20:1-16		
Two sons	Mt 21:28-32		
Tenants	Mt 21:33-44	Mk 12:1-11	Lk 20:9-18
Wedding banquet	Mt 22:2-14		
Fig tree	Mt 24:32-35	Mk 13:28-29	Lk 21:29-31
Faithful and wise servant	Mt 24:45-51		Lk 12:42-48
Ten virgins	Mt 25:1-13		
Talents (minas)	Mt 25:14-30		Lk 19:12-27
Sheep and goats	Mt 25:31-46		
Growing seed		Mk 4:26-29	
Watchful servants		Mk 13:35-37	Lk 12:35-40
Moneylender			Lk 7:41-43
Good Samaritan			Lk 10:30-37
Friend in need			Lk 11:5-8
Rich fool			Lk 12:16-21
Unfruitful fig tree			Lk 13:6-9
Lowest seat at the feast			Lk 14:7-14
Great banquet			Lk 14:16-24
Cost of discipleship			Lk 14:28-33
Lost coin			Lk 15:8-10
Lost (prodigal) son			Lk 15:11-32
Shrewd manager			Lk 16:1-8
Rich man and Lazarus			Lk 16:19-31
Master and his servant			Lk 17:7-10
Persistent widow			Lk 18:2-8
Pharisee and tax collector			Lk 18:10-14

[Source: ESV Study Bible note]

Note: There are no narrative parables that are associated with the Gospel of John, just allegories. (Most scholars do not regard John 15:1-8 ["the Vine and the Branches"] as a parable in the strict sense). For other major differences between the Synoptic Gospels (Matthew, Mark, Luke) and the Gospel of John: Bible.org https://bible.org/seriespage/2-major-differences-between-john-and-synoptic-gospels

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LVII

SERMON IN PARABLES (CONTINUED): THE UNJUST STEWARD, THE RICH MAN AND LAZARUS—"YE CANNOT SERVE GOD AND MAMMON"

A.D. 30. Age 33. *Perea*.

Luke 16: 1-31.

Jesus also said to His disciples:

“There was a certain rich man who had a steward, and an accusation was brought to him that this man was wasting his goods. So he called him and said to him, ‘What is this I hear about you? Give an account of your stewardship, for you can no longer be steward.’

“Then the steward said within himself, ‘What shall I do? For my master is taking the stewardship away from me. I cannot dig; I am ashamed to beg. I have resolved what to do, that when I am put out of the stewardship, they may receive me into their houses.’

“So he called every one of his master's debtors to *him,* and said to the first, ‘How much do you owe my master?’ And he said, ‘A hundred measures of oil.’ So he said to him, ‘Take your bill, and sit down quickly and write fifty.’

“Then he said to another, ‘And how much do you owe?’ So he said, ‘A hundred measures * of wheat.’ And he said to him, ‘Take your bill, and write eighty.’

“So the master commended the unjust steward because he had dealt shrewdly. For the sons of this world are more shrewd in their generation than the sons of light.
[see Extra Note 1]

“And I say to you, make friends for yourselves by unrighteous mammon, 89* that when you fail, they may receive you into an everlasting home.

“He who *is* faithful in *what is* least is faithful also in much; and he who is unjust in *what is* least is unjust also in much.

“Therefore if you have not been faithful in the unrighteous mammon, 89* who will commit to your trust the true *riches?* 90* And if you have not been faithful in what is another man's, who will give you what is your own?

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"No servant can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon." 89*

Now the Pharisees, who were lovers of money, also heard all these things, and they derided Him.

And Jesus said to them, "You are those who justify yourselves before men, but God knows your hearts. For what is highly esteemed among men is an abomination in the sight of God. The law and the prophets *were* until John. Since that time the kingdom of God has been preached, and everyone is pressing into it. And it is easier for heaven and earth to pass away than for one tittle of the law to fail.

"Whoever divorces his wife and marries another commits adultery; and whoever marries her who is divorced from *her* husband commits adultery. [see Extra Note 2]

"There was a certain rich man who was clothed in purple and fine linen and fared sumptuously every day. But there was a certain beggar named Lazarus, full of sores, who was laid at his gate, desiring to be fed with the crumbs which fell from the rich man's table. Moreover the dogs came and licked his sores.

"So it was that the beggar died, and was carried by the angels to Abraham's bosom. The rich man also died and was buried. And being in torments in Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom. Then he cried and said, 'Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.'

"But Abraham said, 'Son, remember that in your lifetime you received your good things, and likewise Lazarus evil things; but now he is comforted and you are tormented. And besides all this, between us and you there is a great gulf fixed, so that those who want to pass from here to you cannot, nor can those from there pass to us.'

"Then he said, 'I beg you therefore, father, that you would send him to my father's house, for I have five brothers, that he may testify to them, lest they also come to this place of torment.'

"Abraham said to him, 'They have Moses and the prophets; let them hear them.'

"And he said, 'No, father Abraham; but if one goes to them from the dead, they will repent.'

"But he said to him, 'If they do not hear Moses and the prophets, neither will they be persuaded though one rise from the dead.'"

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Footnotes

89:* *mammon* = money and other material possessions. We should use money (wisely, never dishonestly) to help win people so that they will welcome us in heaven. [An Aramaic word.]

90:* *true riches.* i.e., spiritual responsibilities. The things that belong to God's kingdom, in contrast to "worldly wealth."

Extra Note 1:
The measure of olive oil (100 baths, about 850 gallons) represented the yield of nearly 150 olive trees and was worth about 1,000 denarii, no small sum. *[Note: One denarius is equivalent to 1 day's wage.]*



The measure of wheat (100 cors, about 1,000 bushels) represented the yield of about 100 acres and was worth about 2,500 denarii.

The percentages of debt forgiven differ, but roughly the same amount of money is forgiven in each of the sample transactions (about 500 denarii). These renters are all relatively well-to-do in their own right, and thus might make use of a manager themselves in the future.

In hard times, masters would sometimes forgive part of the debt, writing it off as a loss, in return for being considered benevolent.

All these changes of notes required only small marks on the papers, made by the clients themselves (not incriminating the manager's own, no longer authorized, hand); and if the projected income thereby appears less, it will be harder to recognize that the master's profits affected by the manager's embezzlements are really diminished.

More important, the manager has gained public favor for himself and for the master as a generous benefactor; if the master punishes the manager now, it would appear to the public that he were doing so because of the manager's benevolent act. The criminal manager could be jailed, but he wisely stakes everything on his master's honor as a generous man. Ancient stories often portray powerful persons as appreciating and rewarding cunning, even if it had been used against them ("wisely"—KJV—can mean "shrewdly"—NIV, NASB, etc.; cf. Ex 1:10).

The moral of the story appears to be: Use possessions to serve people, rather than accommodating it for yourself, because you are only God's managers of anything you have.

Some suggest that the amount the estate manager took off the creditor's bill was graft he had dishonestly charged on top of what was due his master. Even if this were the case, it's irrelevant to Jesus' point. The manager is not commended for his dishonesty, but for realizing that he can use money to prepare for his future.

[Source: IVP Bible Background Commentary, 2nd Ed.]

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Extra Note 2:
Jesus affirms the continuing authority of the law: For example, adultery was still adultery, still unlawful and still sinful. Matthew's treatment is fuller in that (1) it shows that this law was given because of hardened hearts in regard to divorce, and (2) it includes one exception as permissible grounds for divorce—marital unfaithfulness (Mt 19:9). [NIV '08 Study Bible note]

See also *Jewish Groups (including, Pharisees, Scribes, Sadducees, Sanhedrin) during the Time of Christ* in the APPENDIX

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LVIII

SERMON IN PARABLES (CONCLUDED): OFFENCES, FORGIVENESS, FAITH, MASTER AND SERVANT, MARTHA, MARY, LAZARUS: "LAZARUS, COME FORTH"—"I AM THE RESURRECTION"—JEWS TAKE COUNSEL TO KILL JESUS

A.D. 30. Age 33. *Perea*. *Bethany*. *Perea*.

Luke 17: 1-10; John 11: 1-54.

Then Jesus said to his disciples, 87*

“It is inevitable that stumbling blocks come, but woe to him through whom they come! It would be better for him if a millstone were hung around his neck and he were thrown into the sea, than that he would cause one of these little ones to stumble. 88*

“Be on your guard! If your brother sins, rebuke him; and if he repents, forgive him. And if he sins against you seven times a day, and returns to you seven times, saying, ‘I repent,’ forgive him.”

The apostles said to the Lord, “Increase our faith!”

And the Lord said, “If you had faith like a mustard seed, you would say to this mulberry tree, ‘Be uprooted and be planted in the sea’; and it would obey you.

[see Extra Note 1]

“Which of you, having a slave plowing or tending sheep, will say to him when he has come in from the field, ‘Come immediately and sit down to eat’? But will he not say to him, ‘Prepare something for me to eat, and *properly* clothe yourself and serve me while I eat and drink; and afterward you may eat and drink’?

“He does not thank the slave because he did the things which were commanded, does he? (I think not.)

“So you too, when you do all the things which are commanded you, say, ‘We are unworthy slaves; we have done *only* that which we ought to have done.’ ”

[see Extra Note 2]

Now a certain *man* was sick, Lazarus of Bethany, the town of Mary and her sister Martha. (Mary was one who anointed the Lord with fragrant oil and wiped His feet with her hair. 88†) It was her brother Lazarus who was sick. Therefore the sisters sent to Jesus, saying, “Lord, the one you love is sick.”

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When Jesus heard *that,* He said, "This sickness is not unto death, but for the glory of God, that the Son of God may be glorified through it."

Now Jesus loved Martha and her sister and Lazarus. So, when he heard that he was sick, he stayed two more days in the place where he was.

Then after this he said to *the* disciples, "Let us go to Judea again."

The disciples said to Him, "Rabbi, lately the Jews sought to stone you, and are you going there again?"

Jesus answered, "Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world. But if one walks in the night, he stumbles, because the light is not in him."

These things he said, and after that he said to them, "Our friend Lazarus sleeps, but I go that I may wake him up."

Then his disciples said, "Lord, if he sleeps he will get well."

However, Jesus spoke of his death, but they thought that he was speaking about taking rest in sleep.

Then Jesus said to them plainly, "Lazarus is dead. And I am glad for your sakes that I was not there, that you may believe. Nevertheless let us go to him."

Then Thomas, who is called Didymus [i.e., the Twin], said to his fellow disciples, "Let us also go, that we may die with him."

So when Jesus came, he found that he had already been in the tomb four days.

Now Bethany was near Jerusalem, about two miles away. And many of the Jews had joined the women around Martha and Mary to comfort them concerning their brother.

Then Martha, as soon as she heard that Jesus was coming, went and met him, but Mary was sitting in the house. Now Martha said to Jesus, "Lord, if you had been here, my brother would not have died. But even now I know that whatever you ask of God, God will give you."

Jesus said to her, "Your brother will rise again." Martha said to Him, "I know that he will rise again in the resurrection at the last day."

Jesus said to her, "I am the resurrection and the life. He who believes in me, though he may die, he shall live.

"And whoever lives and believes in me shall never die. Do you believe this?"

She said to Him, "Yes, Lord, I believe that you are the Christ [Messiah], the Son of God, who is to come into the world."

And when she had said these things, she went her way and secretly called Mary her sister, saying, "The Teacher [or Master] has come and is calling for you." As soon as she heard *that,* she arose quickly and came to Him.

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Now Jesus had not yet come into the town, but was in the place where Martha met Him. Then the Jews who were with her in the house, and comforting her, when they saw that Mary rose up quickly and went out, followed her, saying, “She is going to the tomb to weep there.”

Then, when Mary came where Jesus was, and saw him, she fell down at his feet, saying to Him, “Lord, if you had been here, my brother would not have died.”

Therefore, when Jesus saw her weeping, and the Jews who came with her weeping, he groaned in the spirit and was troubled. And he said, “Where have you laid him?” They said to him, “Lord, come and see.”

Jesus wept.

Then the Jews said, “See how he loved him!” And some of them said, “Could not this man, who opened the eyes of the blind, also have kept this man from dying?”

Then Jesus, again groaning in himself, came to the tomb. It was a cave, and a stone lay against it.

Jesus said, “Take away the stone.”

Martha, the sister of him who was dead, said to him, “Lord, by this time there is a stench, for he has been *dead* four days.”

Jesus said to her, “Did I not say to you that if you would believe you would see the glory of God?”

Then they took away the stone *from the place* where the dead man was lying. And Jesus lifted up *His* eyes and said, “Father, I thank You that You have heard me. And I know that you always hear me, but because of the people who are standing by I said *this,* that they may believe that you sent me.”

Now when he had said these things, he cried with a loud voice, “Lazarus, come forth!”

And he who had died came out bound hand and foot with grave clothes, and his face was wrapped with a cloth.

Jesus said to them, “Loose him, and let him go.”

Then many of the Jews who had come to Mary, and had seen the things Jesus did, believed in him. [see Extra Note 3]

But some of them went away to the Pharisees and told them the things Jesus did. Then the chief priests and the Pharisees gathered a council and said, “What shall we do? For this man works many signs. If we let him alone like this, everyone will believe in him, and the Romans will come and take away both our place and nation.”

And one of them, Caiaphas, being high priest that year, said to them, “You know nothing at all, nor do you consider that it is expedient for us that one man should die for the people, and not that the whole nation should perish.” [see Extra Note 4]

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Now this he did not say on his own *authority;* but being high priest that year he prophesied that Jesus would die for the nation, and not for that nation only, but also that he would gather together in one the children of God who were scattered abroad.

Then, from that day on, they plotted to put him to death.

Therefore Jesus no longer walked openly among the Jews, but went from there into the country near the wilderness, to a city called Ephraim, and there remained with his disciples.

(Skip to chapter, LIX)

Footnotes

87:* Thus Luke (16:18). See also in Chapter XIV of this book (from Matthew 5:31-32), and in Chapter LXI of this book (from Matthew 19:9; and Mark 10:11).



88:* *offend* [KJV]*:* be a hindrance to, or cause to stumble.
millstone. a heavy stone for grinding grain and olives.
The milling of grain was done by grinding it between two stones, each about 18 in (46 cm) in diameter and 3-4 in (7.6-10.2 cm) thick. The upper millstone, probably weighing hundreds of pounds, was turned by a donkey walking in a circle. [Source: Ryrie Study Bible note]
The term here refers to the heavier kind of millstone (grinding stone) turned by a donkey for the community mill, rather than the lighter kind a woman would use for household grinding. Jewish people considered barbaric the Roman punishment of drowning someone in a bag or with a heavy weight; the image is thus all the more dreadful. [Source: Bible Background Commentary, 2nd Ed.]

88:† Some weeks later, as told in LXXIV of this book (in part from John 12:3-4).



Extra Note 1:
Ancient Jewish writers sometimes observed that the roots of the black mulberry (this tree's usual identification) are spread out (have a vast root system), which makes it a very difficult tree to uproot. It is a strong tree that grows slowly but lives a long time (can live for hundreds of years). Mustard seeds were proverbially small.
[Source: Bible Background Commentary, 2nd Ed.]

Extra Note 2:
Except during harvest, field work might end, and the afternoon meal begin, some time after 3 p.m. Most slaveholders had few slaves; thus the slaves did both fieldwork and food preparation. Masters regarded this work as their slaves' duty, not an option. Nor was it considered honorable for masters to eat with their slaves, and it was virtually never done; even a master eating at the same table with his freedpersons (former slaves) was rare and noteworthy. The point of the illustration seems to be: Faith grows as one uses it as a servant; its end is service, and it is never an end in itself.
[Source: Bible Background Commentary, 2nd Ed.]

Extra Note 3:

(John 11:17) There is some evidence that the later Jewish rabbis believed that the spirit of a person who had died lingered over the corpse for three days, or until decomposition of the body had begun.

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They believed that the spirit then abandoned the body because any hope of resuscitation was gone. They apparently felt that there was still hope that the person might revive during the first three days after death. Other scholars question whether this is what the Jews believed as early as this event. In either case, the fact that Jesus raised Lazarus after he had been dead for "four days" would have left no question that Jesus had truly raised the dead. Customarily, the Jews buried a corpse the same day the person died, due to the warm climate and the relatively rapid rate of decay it caused (cf. Acts 5:5-6, 10).

(John 11:18-19) "Bethany" was about "*15 stadia*" (approximately one and three-quarters miles) east of Jerusalem. John implied that "many" family friends came from Jerusalem "to console" Mary and Martha. Prolonged grieving often lasting several days was customary in the ancient Near East. Therefore many people from Jerusalem either witnessed or heard about Jesus' miracle.

(John 11:20) This picture of Martha as the activist, and Mary as the more passive of the two sisters, harmonizes with Luke's presentation of them (Luke 10:38-42).

[Source: Dr. Constable Expository Notes – John]
http://www.soniclight.com/constable/notes.htm

Extra Note 4:
Caiaphas. High priest c. A.D. 18–36. He was the son-in-law of Annas, who had been deposed from the high priesthood by the Romans in A.D. 15. Caiaphas managed to retain control of the high priesthood for nearly 18 years (c. A.D. 18-36) — longer than anyone else in the first century (cf. Josephus, *Jewish Antiquities* 18.35, 95). He was certainly the high priest during Jesus' ministry, although he also consulted frequently with his father-in-law Annas (John 18:13; cf. Luke 3:2).
He was appointed High Priest of the Jews by the Roman procurator Valerius Gratus in about A.D. 18, according to Josephus, a first century Jewish historian (Ant., XVIII, ii, 2). Gratus was the predecessor of Pontius Pilate. [Source: AboutBibleProphecy.com]
high priest that year. Probably means simply that he was high priest at that time.
[Source: ESV Study Bible note]

See also: http://www.bible-history.com/HighPriests/NTHIGHPRIESTSCaiaphas.htm

and: **Caiaphas** in the Appendix

re Prophecy of Caiaphas:
http://www.letgodbetrue.com/pdf/prophecy-of-caiaphas.pdf [PDF]
http://www.biblecourses.com/English/downloads/pdfs/CrossLessons/013.An_Unintentional_Prophecy.pdf [PDF]

See also *Jewish Groups (including, Pharisees, Scribes, Sadducees, Sanhedrin) during the Time of Christ* in the APPENDIX

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Jewish Encyclopedia.com: CAIAPHAS or CAIPHAS, JOSEPH

(καϊάφας, a Greek word; in the Hebrew original, probably not כיפא, but קיף; compare Mishnah Parah iii. 5; Derenbourg, "Essai sur l'Histoire de la Palestine," p. 215, note 2; Schürer, "Gesch." 3d ed., ii. 218; Josephus, "Antiquities of the Jews," xviii. 2, § 2): Son-in-law of the high priest Ananas or Annas, mentioned in John xviii. 13; held that office himself through appointment of Valerius Gratus, about 18-36, hence for a longer period than several of his predecessors and successors. Luke iii. 2 speaks of two high priests, Annas and Caiaphas. The mention of the two at one and the same time has been a great stumbling-block to the commentators. John made a curious error (xi. 49, xviii. 13) in speaking of Caiaphas as the high priest "in that year," as if he interchanged every year with Annas. It appears that even while Caiaphas performed the duties of the office, the power of high priest lay in the hands of Annas.

Caiaphas' historic importance lies in the fact that he is expressly mentioned by Matt. xxvi. 3, 57, and John xi. 49, xviii. 13, 24, 28, in connection with the crucifixion of Jesus, though not by Mark and Luke. After his arrest, however, Jesus was taken not to Caiaphas but to Annas (John xviii. 13 *et seq.*), who questioned him only privately. The actual trial took place on the next day, the eve of the Passover, before the twenty-three members of the Sanhedrin over whom Caiaphas presided (Matt. xxvi. 57). Caiaphas is reported to have said on that occasion that it was expedient that one man should die for the people (John xviii. 14), a saying found also among the Rabbis (Gen. R. xciv. 9). The fact that Jesus was taken not to Caiaphas but to Annas is explained on the ground that the latter's palace was nearer the place of arrest than that of the former. Through the travels of Theodosius Archidiaconus, 530, it is known that there were 100 paces between the house of Caiaphas and the hall of judgment ("Nuovo Bull. di Arch. Crist." vi. 184, Rome, 1900). Peter and other disciples, however, being ignorant of the state of affairs, went to Caiaphas' house in the night.

After Pontius' recall Caiaphas was removed by the new governor, Vitellius (Josephus, "Ant." xviii. 4, § 3), and was succeeded by Jonathan, who was the son of Anan (36) and perhaps a brother-in-law of Caiaphas. It was probably at this time that the meeting with the apostles took place, at which Caiaphas is mentioned as belonging to the high-priestly family (Acts iv. 6). It was said later in the Syrian Church that he had been converted to Christianity, and was identical with the historian Josephus Flavius (Assemani, "Bibl. Orient." ii. 156, iii. 522; Solomon of Bassora, "The Book of the Bee," ed. Budge, tr. p. 94). His house outside Jerusalem is still (1902) shown.

[LY NOTE: The above is included so you can see how he is dealt with from Jewish perspectives. It's interesting to see critiques of Bible passage "errors" that do not comprehend the Bible writers true understanding; for example that Annas was the real religious power behind the Roman appointed Caiaphas (which COULD change annually / at whims of Roman government) and Gospel writers were acknowledging the real situation.]

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Extra Note 5:
The raising of Lazuras, which is reported in John (and in Luke), is the last of seven signs of Jesus that were recorded by John and which he used to demonstrate Jesus' divine power and to help others believe that Jesus was the Messiah…

A SUMMARY OF THE SEVEN SIGNS IN JOHN				
Sign	**Significance**	**Belief**	**Unbelief**	**Reference**
Changing water to wine	Jesus' power over quality	The disciples		2:1-11
Healing the official's son	Jesus' power over space	The official and his household		4:46-54
Healing the paralytic	Jesus' power over time	The paralytic?	The Jews	5:1-9
Feeding the 5,000	Jesus' power over quantity	Some people in the crowd		6:1-15
Walking on the water	Jesus' power over nature	The disciples		6:16-21
Healing a man born blind	Jesus' power over misfortune	The blind man	The Pharisees	9:1-12
Raising Lazarus	Jesus' power over death	Martha, Mary, and many Jews	The Jewish authorities	11:1-16

[Source: Dr. Constable Expository Notes – John]
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LIX

ONE GRATEFUL SAMARITAN AMONG TEN LEPERS HEALED—"THE KINGDOM OF GOD IS WITHIN YOU"—"THE SON OF MAN MUST SUFFER"—"REMEMBER LOT'S WIFE"—PARABLE: THE UNJUST JUDGE WAVERS—"SHALL THE SON OF MAN FIND FAITH ON THE EARTH?"

A.D. 30. Age 33. *Galilee*. *Samaria*. *Perea*.

Luke 17: 11-37, 18: 1-8.

As Jesus went to Jerusalem, he passed through the midst of Samaria and Galilee.

Then as he entered a certain village, there met him ten men who were lepers, who stood afar off. And they lifted up *their* voices and said, “Jesus, Master, have mercy on us!”

So when he saw *them,* he said to them, “Go, show yourselves to the priests.”

And so it was that as they went, they were cleansed. And one of them, when he saw that he was healed, returned, and with a loud voice glorified God, and fell down on *his* face at his feet, giving him thanks. And he was a Samaritan.

So Jesus answered and said, “Were there not ten cleansed? But where *are* the nine? Were there not any found who returned to give glory to God except this foreigner?”

And he said to him, “Arise, go your way. Your faith has made you whole.”

[see Extra Note 1]

Now when Jesus was asked by the Pharisees when the kingdom of God would come, he answered them and said, “The kingdom of God does not come with observation; nor will they say, ‘See here!’ or ‘See there!’ For indeed, the kingdom of God is within you.” [see Extra Note 2]

Then he said to the disciples, “The days will come when you will desire to see one of the days of the Son of man, and you will not see *it.* And they will say to you, ‘Look here!’ or ‘Look there!’ Do not go after *them* or follow *them.* For as the lightning that

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flashes out of one *part* under heaven shines to the other *part* under heaven, so also the Son of man will be in his day.

“But first he must suffer many things and be rejected by this generation.

“And as it was in the days of Noah, so it will be also in the days of the Son of man: They ate, they drank, they married wives, they were given in marriage, until the day that Noah entered the ark, and the flood came and destroyed them all.

“Likewise as it was also in the days of Lot: They ate, they drank, they bought, they sold, they planted, they built; but on the day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed *them* all.

“Even so will it be in the day when the Son of man is revealed. In that day, he who is on the housetop, and his goods *are* in the house, let him not come down to take them away. And likewise the one who is in the field, let him not turn back.

“Remember Lot's wife.

“Whoever seeks to save his life will lose it, and whoever loses his life will preserve it.

“I tell you, in that night there will be two *men* in one bed: the one will be taken and the other will be left. Two *women* will be grinding together: the one will be taken and the other left. “Two *men* will be in the field: the one will be taken and the other left.” 91*

And they answered and said to him, “Where, Lord?”

So he said to them, “Wherever the body is, there the eagles will be gathered together.”

Then he spoke a parable to them, that men always ought to pray and not lose heart, saying:

“There was in a certain city a judge who did not fear God nor regard man. Now there was a widow in that city; and she came to him, saying, ‘Get justice for me from my adversary.’

“And he would not for a while; but afterward he said within himself, ‘Though I do not fear God nor regard man, yet because this widow troubles me I will avenge her, lest by her continual coming she weary me.’”

Then the Lord said, “Hear what the unjust judge said. And shall God not avenge his own elect who cry out day and night to him, though he bears long with them? I tell you that he will avenge them speedily.

“Nevertheless, when the Son of man comes, will he really find faith on the earth?”

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Footnotes

91:* Thus Luke (17:34-36). Compare with Matthew 24:40-41, in Chapter LXXII of this book.

Extra Note 1:
your faith has made you whole [KJV]; others translate the same Greek word for whole, as *well* ["***sozo***" - which literally means to heal, preserve, save, do well, be (or make) whole]. See Mt 9:22.

The phrase may also be [better?] rendered "your faith has saved you" (Luke 7:50). The fact that the Samaritan returned to thank Jesus, who then acknowledged his faith, may indicate that he had received salvation in addition to the physical healing all ten had received (cf. Luke 7:50; 8:42,48,50).

If we are talking about being saved [as the context seems to indicate], then the rendering by the KJV as "whole" (possibly encompassing body, mind and soul; though you could argue it is functionally the same as "well") is probably better than "well" (usually understood today to be referencing physical and/or mental health).

However, several translations based on Aramaic Bible manuscripts [Peshitta] yield: "*Your faith has given you **life**.*" [The healing was not the goal; just the bonus, and an outward sign to others.]

Extra Note 2:
***"within" or "in your midst"?* – Luke 19:21**

KJV, NKJV, NIV, NKJV, WEB and YLT versions, always (2x's) translate the Greek word "***entos***" as "within". NASB, ESV, NET, NABRE and other versions, translate "*entos*", in this situation, as "in your midst" or "among" [e.g. HSCB, NLT, BBE, AMP] – the other time (Matthew 23:26) they translate it as "within" (inside).

From the context, "within" [inside] would work; meaning the Kingdom of God is not a physical place nor man-made entity (not outward), but of one's heart (inward). When Jesus is talking to the Pharisees, he's addressing the plural 'you' – general (universal).

"In the midst" (or "among") can also be seen to work as the Kingdom of God exists in the midst of those with faith in Christ; in addition, Christ (the King) and his followers are among (or in the midst of) the Pharisees -- as the Kingdom of God was surely was not "within" the Pharisees at that moment in time.

Note: Aramaic (Peshitta) texts usually render translations of "within" or "inside".

Further Discussion:
http://www.studylight.org/commentary/luke/17-21.html
http://hermeneutics.stackexchange.com/questions/7488/is-the-kingdom-of-god-within-you-or-among-you

Pro "within":
http://www.bible-researcher.com/luke17.21.html
http://syrcom.cua.edu/Hugoye/Vol12No2/HV12N2Ramelli.pdf ["inside"]

Contra "within":
http://www.neverthirsty.org/pp/bible-questions/answer00001-kingdom-of-god-is-in-your-midst.html
http://www.bibletools.org/index.cfm/fuseaction/Topical.show/RTD/cgg/ID/1339/Grammatical-Error.htm

[Note: There are many other examples, just search on "within, in the midst"; and include "bible" and/or "Luke 19:21"]

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LX

PARABLE: PRESUMPTUOUS PHARISEE, PENITENT PUBLICAN (Tax Collector) — "SUFFER LITTLE CHILDREN"—THE POOR RICH YOUNG RULER—PARABLE: THE VINEYARD-MEN'S WAGES

A.D. 30. Age 33. *Perea*.

Luke 18: 9-30; Mark 10: 13-31; Matthew 19: 13-30, 20: 1-16.

Jesus spoke this parable to some who trusted in themselves that they were righteous, and despised others:

“Two men went up to the temple to pray, one a Pharisee and the other a tax collector [publican].

“The Pharisee stood and prayed thus with himself, ‘God, I thank You that I am not like other men — extortioners, unjust, adulterers, or even as this tax collector. ‘I fast twice a week; I give tithes of all that I possess.’

“And the tax collector, standing afar off, would not so much as raise *his* eyes to heaven, but beat his breast, saying, ‘God, be merciful to me a sinner!’

“I tell you, this man went down to his house justified *rather* than the other; for everyone who exalts himself will be humbled, and he who humbles himself will be exalted.”

Then they also brought infants to him that he might touch them; but when the disciples saw *it,* they rebuked them.

But Jesus called them to *him* and said, “Let the little children come to me, and do not forbid them; for of such is the kingdom of God.

“Truly, I say to you, whoever does not receive the kingdom of God as a little child will by no means enter it.”

And he took them up in his arms, laid *his* hands on them, and blessed them; and departed from there.

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Now as he was going out on the road, one came running, a ruler, and knelt before him, and asked him, "Good Teacher, what shall I do that I may inherit eternal life?"

93* So Jesus said to him, "Why do you call me good? No one *is* good but One, *that is,* God. But if you want to enter into life, keep the commandments."

The ruler said, "Which ones?"

Jesus said, "You know the commandments: *'Do not commit adultery,' 'Do not murder,' 'Do not steal,' 'Do not bear false witness,'* '*Do* not defraud,' *'Honor your father and your mother.'* "

And he answered and said to him, "Teacher, all these things I have kept from my youth. What do I still lack?"

Then Jesus, looking at him, loved him, and said to him, "You lack one thing. If you want to be perfect, go your way, sell whatever you have and give to the poor, and you will have treasure in heaven; and come, take up the cross, and follow me."

But he was sad at this word, and went away sorrowful, for he had great possessions.

Then Jesus looked around and said to his disciples, "How hard it is for those who have riches to enter the kingdom of God! It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." 93† [see Extra Note 1]

And the disciples were astonished at his words.

But Jesus said again, "Children, how hard it is for those who trust in riches to enter the kingdom of God! Truly, I say to you, that it is hard for a rich man to enter the kingdom of heaven. And again I say to you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." 93† [see Extra Note 1]

The disciples were greatly astonished, saying among themselves, "Who then can be saved?"

But Jesus looked at them and said, "With men *it is* impossible, but not with God; for with God all things are possible."

Then Peter said to him, "See, we have left all and followed you. Therefore, what shall we have?"

So Jesus answered and said, "Truly I say to you, that in the regeneration, when the Son of man sits on the throne of his glory, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel.

"Truly, I say to you, there is not a man who has left houses, or father, or mother, or brothers, or sisters, or wife, or children, or lands, for the kingdom of God's sake, for my sake and the gospel's, who shall not receive a hundredfold now in this time —

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houses and brothers and sisters and mothers and children and lands, with persecutions — and in the age to come, eternal life.

“But many *who are* first will be last, and the last first.

“For the kingdom of heaven is like a landowner who went out early in the morning to hire workers for his vineyard. After agreeing with the workers on one denarius for the day, he sent them into his vineyard.

“When he went out about nine [the 3rd hour] in the morning, he saw others standing in the marketplace doing nothing. To those men he said, ‘You also go to my vineyard, and I'll give you whatever is right.’ So off they went.

“About noon [6th hour] and at three [the 9th hour], he went out again and did the same thing.

“Then about five [the 11th hour] he went and found others standing around, and said to them, ‘Why have you been standing here all day doing nothing? ’

“‘Because no one hired us,’ they said to him. ‘You also go to my vineyard,’ he told them, ‘and whatever is right you will receive.’

“When evening came, the owner of the vineyard told his foreman, ‘Call the workers and give them their pay, starting with the last and ending with the first.’

“When those who were hired about five came, they each received one denarius.

“So when the first ones came, they assumed they would get more, but they also received a denarius each. When they received it, they began to complain to the landowner: ‘These last men worked only one hour, and you made them equal to us who bore the burden and burning heat of the day!’

“He replied to one of them, ‘Friend, I'm doing you no wrong. Did you not agree with me on a denarius? Take what's yours and go your way. I want to give this last man the same as I gave you. Don't I have the right to do what I want with my own things? Is your eye evil because I'm good [generous]?’ [see Extra Note 2]

“So the last will be first, and the first last.” [for many are called, but few chosen.] 93^

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Footnotes

93:* The interested reader will be repaid who will compare closely, noting the likenesses and contrasts, all three accounts of this episode: Luke 18:18-30; Mark 10:17-31; Matthew 19:16-30 and 20:1-16. [In the above (Chapter LX of this book), the similar texts found in each of the synoptic Gospels (Luke, Mark, Matthew) have been merged in a way that hopefully retains the meaning, intent and impact of the originals]

93:† *Needle's Eye:* According to some commentators a certain gate, *narrow* and quite *low*, in Jerusalem's wall, was called *Needle's Eye*, or *Eye of a Needle*.
Note: However, there is no widely accepted evidence for the existence of such a gate.
ref: http://www.straightdope.com/columns/read/1560/whats-the-meaning-of-jesus-teaching-about-the-camel-going-through-the-eye-of-a-needle
Otherwise, **needle** = sewing needle

93:^ There is a great deal of considered opinion that “for many are called, but few chosen” is not original text.

Extra Note 1:
Cyril of Alexandria: By "camel" here he means not the living thing, the beast of burden, but the **thick rope** to which ... "This interpretation — "rope" (kamilos) and not "camel" (kamelos) — rests on the homonymic character of the two [in the original language]..."
[If “rope” is indeed the correction translation, it symbolically works well in context; as a rope (which is made up of many small strings twisted together) could not pass through the eye of the needle without unraveling and removing the (strands of) strings until only one strand was small enough to pass through – in the case of the rich, young ruler: he had to get rid of his possessions one-by-one in order to be able to pass through.]

Note: Aramaic (Peshitta) versions of the NT also have similar problems with original word (for camel / rope): *gamal*, which means “camel”, and gamala, which means “thick heavy rope”: both appear as G-M-L-A in the actual text. In order for a rope to get through the eye of a needle, you first need to unravel the rope one strand at a time. So, answering the question, “Can a rich man enter the Kingdom of God?”: “Yes, if he is not so rich by the time he dies.” (i.e., he has divested of his wealth by the time he dies.)

Extra Note 2:
At vintage time, as Webster and Wilkinson remark, labor was scarce, and masters were obliged to be early in the market to secure it. Perhaps the pressing nature of the work of the Gospel, and the comparative paucity of laborers, may be incidentally suggested, Matthew 9:37,38. The "laborers," as in Matthew 9:38, are first, the *official* servants of the Church, but after them and along with them *all* the servants of Christ, whom He has laid under the weightiest obligation to work in His service.
[Source: Jamieson, Fausset and Brown]

a denarius for the day. A good and normal wage for a rural worker. Additional workers were hired at about 9 A.M., noon, 3 P.M., and 5 P.M. (i.e., 3rd, 6th and 11th hours.) [**See also: “Commerce: Money / Currency” in the APPENDIX]**

*Friend, I am doing you no wrong***.** The landowner addresses the worker gently, explaining the fairness of his actions.

Don't I have the right to do what I want with my business [my own things]? Are you jealous [is your eye evil] because I'm generous [good]?’
Do you begrudge [ESV] or *are you jealous* [HSCB]**.** Literally, “***Is your eye evil?***” - The laborer failed to be thankful for his own wage because he was blinded by his self-interested lack of compassion for his fellow worker.

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LXI

DIVORCE DENOUNCED: JESUS ANSWERS PHARISEES

A.D. 30. Age 33. *Perea*.

Mark 10: 1-12; Matthew 19: 1-12.

Then he arose from there and came to the region of Judea by the other side of the Jordan. Great multitudes followed him, and he healed them there. And as was his custom, he taught them.

The Pharisees also came to him, testing him, and saying to him, “Is it lawful for a man to divorce his wife for *just* any reason?” 95*

He answered, “What did Moses command you?”

They said, “Moses permitted *a man* to write a certificate of divorce, and to dismiss *her.*”

Jesus answered and said to them, “Because of the hardness of your heart he wrote you this precept. [6] “But from the beginning of the creation, God *‘made them male and female.’* * [7] *‘For this reason a man shall leave his father and mother and be joined to his wife.*

“Have you not read that he who made *them* at the beginning *‘made them male and female,’* and said, *‘For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh’*? So then, they are no longer two but one flesh. Therefore what God has joined together, let not man separate.”

They said to Him, “Why then did Moses command to give a certificate of divorce, and to put her away?”

He said to them, “Moses, because of the hardness of your hearts, permitted you to divorce your wives, but from the beginning it was not so. And I say to you, whoever divorces his wife, except for sexual immorality, and marries another, commits adultery; and whoever marries her who is divorced commits adultery.”

In the house his disciples also asked him again about the same *matter.* So he said to them, “Whoever divorces his wife and marries another commits adultery against her. “And if a woman divorces her husband and marries another, she commits adultery.”

His disciples said to Him, “If such is the case of the man with *his* wife, it is better not to marry.”

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But he said to them, “All cannot accept this saying, but only *those* to whom it has been given: For there are eunuchs who were born thus from *their* mother's womb, and there are eunuchs who were made eunuchs by men, and there are eunuchs who have made themselves eunuchs for the kingdom of heaven's sake.

“He who is able to accept *it,* let him accept *it.”*

Footnotes

95:* The account of this episode in Mark 10 gains interest by comparison with that in Matthew 19. See also Matthew 5:31-32; and Luke 16:18.

See also *Jewish Groups (including, Pharisees, Scribes, Sadducees, Sanhedrin) during the Time of Christ* in the APPENDIX

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LXII

JESUS TELLS OF IMMINENT BETRAYAL, DEATH, RESURRECTION—THE MOTHER OF JAMES AND JOHN VOICES THEIR AMBITION— "THE CHIEFEST SHALL BE SERVANT"

A.D. 30. Age 33. *Perea*.

Matthew 20: 17-28; Mark 10: 32-45; Luke 18, 31-34.

Now they were on the road, going up to Jerusalem, and Jesus was up ahead and they were amazed; as they followed him they were afraid. [see Extra Note 1]

Then he took the twelve disciples aside by themselves on the way, and began to tell them the things that would happen to him, *saying*,

“Behold, we are going up to Jerusalem, and all the things that are written by the prophets concerning the Son of man will be accomplished.

“And the Son of man will be betrayed to the chief priests and to the scribes; and they will condemn him to death, and deliver him to the Gentiles.

“He will be mocked and insulted and spit upon. They will scourge him and crucify and kill him. And the third day He will rise again.”

But they (the twelve) understood none of these things; this saying was hidden from them, and they did not know the things which were spoken.

Then the mother of James and John, the sons of Zebedee, came to him with her sons, kneeling down and asking something from him. 96*

He said to her, “What do you wish?”

She said to Him, “Grant that these two sons of mine may sit, one on your right hand and the other on the left, in your kingdom.”

But Jesus answered and said, “You [plural] do not know what you ask. Are you able to drink the cup that I am about to drink, and be baptized with the baptism that I am baptized with?”

They said to him, “We are able.”

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So he said to them, “You will indeed drink my cup, and be baptized with the baptism that I am baptized with; but to sit on my right hand and on my left is not mine to give, but *it is for those* for whom it is prepared by my Father.”

When the ten heard *it,* they became greatly displeased with the two brothers.

But Jesus called them to *himself* and said, “You know that the rulers of the Gentiles lord it over them, and those who are great exercise authority over them.

“Yet it shall not be so among you; but whoever desires to become great among you, let him be your servant. And whoever desires to be first among you, let him be your slave — just as the Son of man did not come to be served, but to serve, and to give his life a ransom for many.”

Footnotes

96:* Thus Matthew. Mark puts the plea into the mouths of the sons themselves. The two accounts are: Matthew 20:20-28: Mark 10:35-45. **[See also Extra Note 2 below]**

Extra Note 1:
This last journey to Jerusalem began in a city called Ephraim (see John 11:54) and took Jesus into Galilee (Luke 17:11), south through Perea to Jericho (Luke 18:35), then to Bethany (Luke 19:29) and finally to Jerusalem (Luke 19:41). [Source: NIV ’08 Study Bible Notes]

and as they followed, they were afraid —for their own safety. These artless, lifelike touches — not only from an eye-witness, but one whom the noble carriage of the Master struck with wonder and awe — are peculiar to Mark, and give the second Gospel a charm all its own; making us feel as if we ourselves were in the midst of the scenes it describes. Well might the poet exclaim:
"The Saviour, what a noble flame
Was kindled in His breast,
When, hasting to Jerusalem,
He march'd before the rest!" [Source: Jamieson, Fausset and Brown]

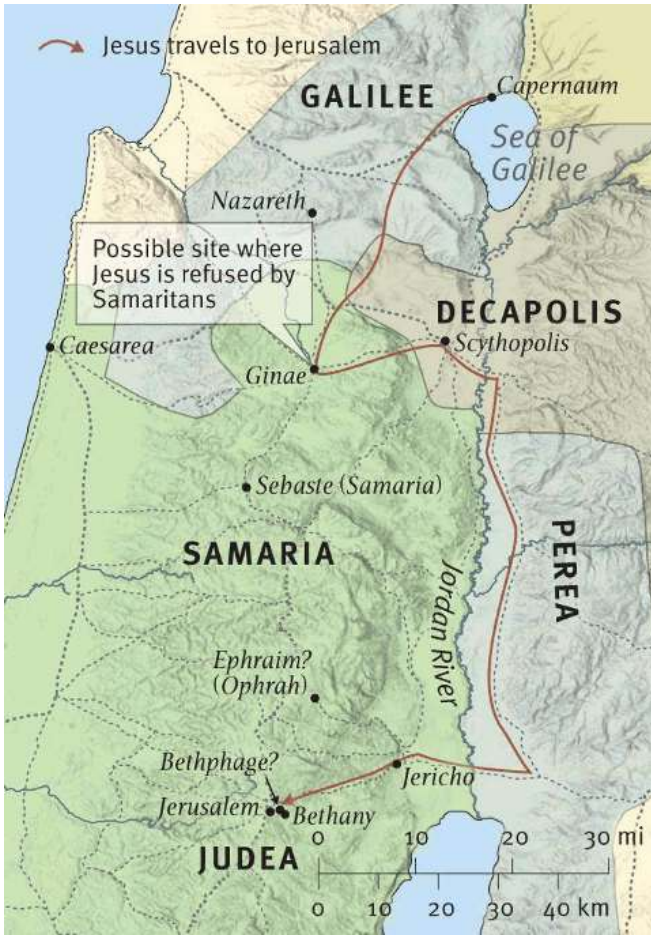
Jesus is aware of his impending death (cf. Luke 8:31; Luke 9:31; Isaiah 53:1-12) but proceeds resolutely toward Jerusalem, like the servant of the Lord in Isa 50:7 who set his face “like a flint” (cf. Luke 9:53, “his face was set”). The Twelve were amazed to see Jesus' solemn determination in light of what he had already told them about his forthcoming suffering and death (Mark 8:31; 9:31). In addition to the Twelve, others followed along, but Mark says that they were afraid. This fear might have arisen from their belief that Jesus was a political messiah; if so, they might be facing fierce battles in Jerusalem, as in the earlier Maccabean revolt. It is more likely that the larger group of followers saw Jesus' sober, deliberate progress toward Jerusalem, and had heard from the Twelve something of his predictions of suffering, and thus concluded that by following Jesus they might face a similar fate.

[Source: ESV Study Bible note]

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Jesus' Final Journey to Jerusalem

Though John mentions several trips to Jerusalem [covering approximately a three year span] by Jesus during his ministry, Matthew, Mark, and Luke recount only one [focusing on Jesus' final year], which occurred as Jesus prepared for his triumphal entry and subsequent death and resurrection. Beginning at Capernaum, Jesus was apparently diverted from the more direct route when Samaritans refused him access (Luke 9:51-56), so he may have crossed the Jordan and traveled through Perea. Jesus then passed through Jericho and proceeded to Jerusalem.



Jesus is aware of his impending death (cf. Mark 8:31; 9:31; Isaiah 53:1-12) but proceeds resolutely toward Jerusalem , like the servant of the Lord in Isa 50:7 who set his face "like a flint" (cf. Luke 9:53 , "his face was set"). The Twelve were amazed to see Jesus' solemn determination in light of what he had already told them about his forthcoming suffering and death (Mark 8:31; 9:31). In addition to the Twelve, others followed along, but Mark says that they were afraid. This fear might have arisen from their belief that Jesus was a political messiah; if so, they might be facing fierce battles in Jerusalem, as in the earlier Maccabean revolt. It is more likely that the larger group of followers saw Jesus' sober, deliberate progress toward Jerusalem, and had heard from the Twelve something of his predictions of suffering, and thus concluded that by following Jesus they might face a similar fate.

[Source: ESV Study Bible note]

Extra Note 2:

Matthew (20:20) says their "mother came to Him with her sons, worshipping Him and desiring," (Compare Matthew 27:56, with Mark 15:40). Salome was her name (Mark 16:1). We cannot be sure with which of the parties the movement originated; but as our Lord, even in Matthew's account, addresses Himself to James and John, taking no account of the mother, it is likely the mother was merely set on by them. The thought was doubtless suggested to her sons by the recent promise to the Twelve of "thrones to sit on, when the Son of man should sit on the throne of His glory" (Matthew 19:28); but after the reproof so lately given them (Mark 9:33) they get their mother to speak for them.

[Source: Jamieson, Fausset and Brown]

Salome (cf. 27:56; Mark 15:40; 16:1) was not only the *mother of the sons of Zebedee*, she was also in all probability the sister of Mary, Jesus' mother (cf. John 19:25), so that James and John were in fact Jesus' cousins. She was among the women who stayed with Jesus at the cross and later witnessed the empty tomb.

"with her sons". Mark 10:35-37 focuses on the sons themselves and reports her request as their words. Two solutions to this apparent inconsistency are possible: (1) Based on the principle that an agent of a person counts as the person himself, Mark may be reporting the mother's words as the

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words of James and John, who had told her to ask this; or (2) Matthew and Mark may be reporting different aspects of a longer conversation, in which the mother first asked Jesus the question and then Jesus asked the brothers if that was actually what they wanted. In either case, beginning in Matt 20:22, the plural "you" shows that Jesus is speaking directly to James and John, as well as to their mother.
"kneeling". Salome shows respect to Jesus as her messianic Master, but she also evidently hopes to use her and her sons' earthly kinship with Jesus to her sons' advantage.

[Source: ESV Study Bible note]

The indirect intercession of a motherly woman (cf. Mt 15:22) was often more effective than a man's direct petition for himself, in both Jewish and Roman circles (see also 2Samuel 14:2-20; 1Kings 1:15-21; cf. 2Samuel 20:16-22). Women also could get away with making some requests that men could not. In this case, however, it does not work.

[Source: IVP Bible Background Commentary, 2nd Ed.]

James and John want the status of viceroys in an earthly kingdom; this desire again reflects a popular conception of the Messiah and God's kingdom that Jesus has repeatedly repudiated (see comment on 8:31-38)…The positions on either side of a king's throne (especially the right side) were the most prestigious in a kingdom. (Jesus might, however, be alluding instead to those crucified on his right and his left; 15:27.) James was later the first of the twelve martyred (Ac 12:2), but according to church tradition John lived into the nineties. [Source: IVP Bible Background Commentary, 2nd Ed.]

drink the cup I drink. A Jewish expression that meant to share someone's fate.

Extra Note 3:

This is the last time that Jesus, as He approached Jerusalem, told His disciples He would die and rise again. Each time, Jesus gave them more information than He had given before. The first time, the disciples reacted violently (Mark 8:32). The second time, they did not understand what He meant, and were afraid to ask Him for an explanation (Mark 9:32). Now, the third time, Mark recorded no reaction to Jesus' announcement, except that an argument about who would be the greatest in the kingdom followed immediately. Clearly the disciples did not comprehend what was coming, because they continued to focus increasingly on the coming physical kingdom and their roles in it. Nevertheless Jesus continued to teach them lessons of discipleship that they needed.

		First prediction 8:31—9:29	Second prediction 9:30—10:31	Third prediction 10:32-52	Passion narrative 14:1—15:47
1.	Handing over to the Sanhedrin		9:31	10:33	14:53
2.	Condemnation by the Sanhedrin	8:31		10:33	14:64
3.	Handing over to the Romans			10:33	15:1
4.	Mocking, spitting, and scourging			10:34	14:64; 15:15, 16-20
5.	Execution	8:31	9:31	10:34	15:24, 37
6.	Resurrection	8:31; 9:9	9:31	10:34	16:1-8

[Source: Dr. Constable Expository Notes – Mark]
http://www.soniclight.com/constable/notes.htm

See additional maps and charts in the Appendix.

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LXIII

SIGHT RESTORED TO TWO BLIND BEGGARS—PARABLE: THE NOBLEMAN, THE SERVANTS, AND THE MONEY (POUNDS)

A.D. 30. Age 33. *Jericho*.

Luke 18: 35-43, 19: 1-27; Mark 10: 46-52.

A multitude followed Jesus. Then it happened, as he was coming near 97* Jericho, that a certain blind man sat by the road begging. And hearing a multitude passing by, he asked what it meant. So they told him that Jesus of Nazareth was passing by.

And he cried out, saying, “Jesus, Son of David, have mercy on me!”

Then those who went before warned him that he should be quiet; but he cried out all the more, “Son of David, have mercy on me!”

So Jesus stood still and commanded him to be brought to him.

And when he had come near, he asked him, saying, “What do you want me to do for you?”

He said, “Lord, that I may receive my sight.”

Then Jesus said to him, “Receive your sight; your faith has made you whole.”
[see Extra Note 1]

And immediately he received his sight, and followed him, glorifying God. And all the people, when they saw *it,* gave praise to God.

As he went out 97* of Jericho with his disciples and a great multitude, blind Bartimaeus, the son of Timaeus, sat by the road begging.

And when he heard that it was Jesus of Nazareth, he began to cry out and say, “Jesus, Son of David, have mercy on me!”

Then many warned him to be quiet; but he cried out all the more, “Son of David, have mercy on me!”

So Jesus stood still and commanded him to be called. Then they called the blind man, saying to him, “Be of good cheer. Rise, he is calling you.”

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And throwing aside his garment, he rose and came to Jesus. So Jesus answered and said to him, "What do you want me to do for you?"

The blind man said to Him, "Rabboni, 97^ that I may receive my sight."

Then Jesus said to him, "Go your way; your faith has made you whole."
[see Extra Note 1]

And immediately he received his sight and followed Jesus on the road.

Then *after Jesus* entered and passed through Jericho; behold, *there was* a man named Zacchaeus who was a chief tax collector, and he was rich. And he sought to see who Jesus was, but could not because of the crowd, for he was of short stature. So he ran ahead and climbed up into a sycamore tree to see him, for he was going to pass that *way.*

When Jesus came to the place, he looked up and saw him, and said to him, "Zacchaeus, make haste and come down, for today I must stay at your house."

So he made haste and came down, and received Jesus joyfully. But when they saw *it,* they all complained, saying, "He has gone to be a guest with a man who is a sinner."

Then Zacchaeus stood and said to the Lord, "Look, Lord, I give half of my goods to the poor; and if I have taken anything from anyone by false accusation, I restore fourfold."

Jesus said to him, "Today salvation has come to this house, because he also is a son of Abraham; for the Son of man has come to seek and to save that which was lost."
[see Extra Note 2]

Now as they heard these things, Jesus spoke another parable, because he was near Jerusalem and because they thought the kingdom of God would appear immediately.

98* Therefore he said: "A certain nobleman went into a far country to receive for himself a kingdom and to return. So he called ten of his servants, delivered to them ten minas, and said to them, 'Do business till I come.'
[see Extra Note 3]

"But his citizens hated him, and sent a delegation after him, saying, 'We will not have this *man* to reign over us.'

"And so it was that when he returned, having received the kingdom, he then commanded these servants, to whom he had given the money, to be called to him, that he might know how much every man had gained by trading.

"Then came the first, saying, 'Master, your mina has earned ten minas.' And he

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said to him, ‘Well *done,* good servant; because you were faithful in a very little, have authority over ten cities.’

“And the second came, saying, ‘Master, your mina has earned five minas.’ Likewise he said to him, ‘You also be over five cities.’

“Then another came, saying, ‘Master, here is your mina, which I have kept put away in a handkerchief. For I feared you, because you are an austere man. You collect what you did not deposit, and reap what you did not sow.’

“And he said to him, ‘Out of your own mouth I will judge you, *you* wicked servant. You knew that I was an austere man, collecting what I did not deposit and reaping what I did not sow. Why then did you not put my money in the bank, that at my coming I might have collected it with interest?’

“And he said to those who stood by, ‘Take the mina from him, and give *it* to him who has ten minas.’ (But they said to him, ‘Master, he has ten minas.’)

‘For I say to you, that to everyone who has will be given; and from him who does not have, even what he has will be taken away from him.

‘But bring here those enemies of mine, who did not want me to reign over them, and slay *them* before me.’”

Footnotes

97:* Luke 18:35-42: "As Jesus was come nigh unto Jericho [KJV]." Mark 10:46-52: "As Jesus went out of Jericho..." The two narratives are enough alike to imply but one blind beggar. Matthew, however, has two blind men, but sitting side by side; pleading at the same time, and cured at the same time, the dialogue being strikingly similar (Matthew 20:30-34).

97:^ *Rabboni.* Hebrew for Lord; or My Great Master (or Teacher). [see also John 20:16]

98:* Compare this passage (Luke 19:12-27) with the similar passage in Chapter LXXIII of this book (Matthew 25:14-30).

Extra Note 1:
your faith has saved you (1st blind man); your faith has made you whole [KJV]; others translate the same Greek word for whole, as *well* [“*sozo*" - which literally means to heal, preserve, save, do well, be (or make) whole]. See Mt 9:22.

The phrase may also be [better?] rendered “your faith has saved you” (Luke 7:50). The fact that the

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Samaritan returned to thank Jesus, who then acknowledged his faith, may indicate that he had received salvation in addition to the physical healing all ten had received (cf. Luke 7:50; 8:42,48,50).

If we are talking about being saved [as the context seems to indicate], then the rendering by the KJV as “whole” (possibly encompassing body, mind and soul; though you could argue it is functionally the same as “well”) is probably better than “well” (usually understood today to be referencing physical and/or mental health).

However, several translations based on Aramaic Bible manuscripts [Peshitta] yield: “*Your faith has given you life.*” (for the 1st blind man; and “whole” for the second) [The healing was not the goal; just the bonus, and an outward sign to others.]

Extra Note 2:
Being a border city, Jericho had a customs station. Because it was also one of the wealthiest cities of Palestine, in the most fertile part of Judea and boasting a Herodian palace, the residence of many wealthy priestly families, other tax income would also be extensive. The "chief” tax gatherers would be the one who contracted for sales and customs taxes and hired collectors under him. Given this role, Zacchaeus could have become rich without cheating; but it seems that he had cheated anyway (Luke 19:8).

For Zacchaeus to be "short" by ancient Mediterranean standards could mean that he was shorter than five feet tall. People often paid more attention to tall people (though Zaccheus by virtue of his office commanded attention). With its pleasant climate year-round, Jericho was especially noted for its palm trees but supported many other trees as well, including the well-known sycamore tree. The kind of "sycamore" tree described here is related to the fig tree and was easy to climb, with large limbs spreading from fairly low on the tree; it is not the North American sycamore or European-Asian sycamore maple. Old Testament Jericho had many tightly packed houses, but the prosperous city of the New Testament period had spacious villas and parks, where one could more easily climb a tree than get on a rooftop.

[Source: IVP Bible Background Commentary, 2nd Ed.]

son of Abraham. A true Jew — not only of the lineage of Abraham but one who also walks “in the footsteps” of Abraham's faith (Romans 4:12). Jesus recognized the tax collector as such, though Jewish society excluded him. [Source NIV ’08 Study Bible note]

Half of my goods - includes Zacchaeus's possessions (cf. Luke 12:15, 33), not just his salary.
I (shall) give to the poor **-** *(cf.* Luke 11:41; 12:33; 18:22).
if I have defrauded . . . I (shall) restore it fourfold - (cf. Exodus 22:1; 2 Samuel 12:6). Zacchaeus's actions reveal that his repentance and faith are genuine (see Luke 3:8). The example of Zacchaeus, who gave away half of his goods, underscores the kind of openhanded generosity that characterizes those whose hearts have been transformed by the gospel. [Source ESV Study Bible note]

To seek and to save that which was lost **- summarizes Jesus' mission.**

Extra Note 3:
Minas were about three months' wages for a laborer, about 100 drachmas.

The Parable of the Ten Minas. This parable concludes Luke's account of Jesus' journey to Jerusalem (begun in 9:51). It is distinct from the parable of the talents in Matt 25:14-30, since most of the key elements are different, but there are also some similarities in wording. Jesus would sometimes modify his teachings to fit different situations and emphasize slightly different truths.
[Notice that each servant received the same amount (in contrast to the parable of the talents in which each received according to his ability, Mt 25:15). (Source: Ryrie Study Bible note)]

To receive for himself a kingdom means to receive authority over a kingdom. The kingdom that he is

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going to receive is not the *far country* to which he is traveling but the land from which he started out. Into a “far country” implies that the return of the nobleman (i.e., the second coming of the Son of Man) will not take place immediately [as mentioned in a preceding verse (Luke 19:11): many were under the false assumption, as they approached Jerusalem, of an immediate appearing of the kingdom of God]. Luke's readers should not be troubled over this delay, because Jesus had already taught that he would not return immediately. From here to the end of the Gospel, Luke frequently emphasizes the kingship of Jesus.

“Until I come” refers to the time between Jesus' ascension and return at the end of the age. *Engage in business [KJV uses equivalent, “occupy”] until I come”* is one of several examples where Jesus uses business activity in a positive way in his parables and teachings (however, Gk. *pragmateuomai,* “do business, trade, be engaged in a business,” occurs only here in the NT). Though the main point of the parable is stewardship rather than business per se, the NT in general (as is the case here) views work and business activity in a positive way (see Matt 25:14-30; Luke 10:7; 19:13-23; Col 3:23-4:1; James 4:13-15), but also as an area where there are substantial temptations to sin (see Matt 6:19-21; 1 Tim 6:9-10) and to exploit others (James 5:1-6).

Sent a delegation. This image would be familiar to the Jews since they had sent delegations to Rome protesting some of their local rulers.

[Source ESV Study Bible notes]

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LXIV

FARING TOWARD JERUSALEM AMIDST HOSANNAS—JESUS WEEPS FORETELLING JERUSALEM'S FATE

A.D. 30. Age 33. *Bethphage*. *Jerusalem*.

John 11: 55-57, 12:12-19; Matthew 21: 1-6; Mark 11: 1-11; Luke 19: 28-44.

Then Jesus went on ahead, going up to Jerusalem.

Now the Passover of the Jews was near, and many went from the country up to Jerusalem before the Passover, to purify themselves. They were looking for Jesus, and spoke among themselves as they stood in the temple, “What do you think — that he will not come to the feast?”

Now both the chief priests and the Pharisees had given a command, that if anyone knew where he was, he should report *it,* that they might seize Him.

Now when they drew near Jerusalem, to Bethphage and Bethany [see Extra note 1], at the Mount of Olives, Jesus sent two disciples, saying to them, “Go into the village opposite you, and immediately you will find a donkey tied, and a colt [young donkey, foal] with her, 99* on which no one has sat. Untie them and bring *them* to me.

“And if anyone says to you, ‘Why are you doing this?’ say, ‘The Lord has need of it,’ and immediately he will send it here.”

So the [two] disciples went and did as Jesus commanded them, and found the donkey and a colt tied by the door outside on the street, and they loosed it.

But some of those [the owners] who stood there said to them, “What are you doing, loosing the colt?” And they spoke to them just as Jesus had commanded, “The Lord has need of them”. So they let them go.

They brought the donkey and the colt, laid their clothes on them, and sat *Jesus* on the coats [laid on the colt]. [see Extra note 2]

As he went, many spread their clothes on the road, and others cut down leafy branches from the trees and spread *them* on the road.

Then, as he was now drawing near the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works they had seen, saying:

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"Hossana to the Son of David!
Blessed *is* the kingdom of our father David!
'*Blessed is the King who comes in the name of the LORD!'*
Peace in heaven and Hosanna [glory] in the highest!" [see Extra note 3]

And some of the Pharisees called to him from the crowd, "Teacher, rebuke your disciples."

But he answered and said to them, "I tell you that if these should keep silent, the stones would immediately cry out."

Now as he drew near, he saw the city and wept over it, saying, "If you had known, even you, especially in this your day, the things *that make* for your peace! But now they are hidden from your eyes.

"For days will come upon you when your enemies will build an embankment around you, surround you and close you in on every side, and level you, and your children within you, to the ground; and they will not leave in you one stone upon another, because you did not know the time of your visitation."

And when he had come into Jerusalem, all the city was moved, saying, "Who is this?" So the multitudes said, "This is Jesus, the prophet from Nazareth of Galilee."

And Jesus went into Jerusalem and into the temple. So when He had looked around at all things, as the hour was already late [Sunday evening], he went out to Bethany with the twelve.

(Skip to chapter, LXV)

Footnotes

99:* Thus Matthew. The other three narrators tell of the colt only. The interested reader will be repaid who will compare all four accounts, contrasting the characteristic Phrasings (book, chapter, and verse indicated above, see subtitle).

*** This Chapter (LXIV) is compiled under the assumption that all corresponding references are discussing ONE single event taking place on the Sunday of Passion Week (last week of Jesus leading up to his crucifixion and resurrection). HOWEVER, another perspective is that there were actually TWO days of Triumphal Entries into Jerusalem on successive days.
Click here for more details: http://www.biblecenter.de/bibel/widerspruch/e-wds18.php

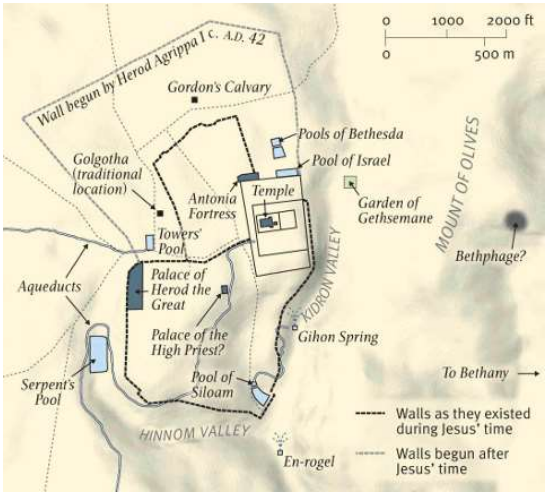
* It's important for the reader to know about the religious leaders and parties which were active during Jesus' time, as that knowledge will allow you to better comprehend the mindset of the people (including the disciples) and the dynamics directly impacting those people and events of the Gospels.

See also *Jewish Groups (including, Pharisees, Scribes, Sadducees, Sanhedrin) during the Time of Christ* in the APPENDIX

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Extra Note 1:
Jerusalem at the Time of Jesus
By the time of Jesus, Jerusalem had grown from a modest military fortress to a world-class city with a newly renovated temple that rivaled nearly any in the ancient world. Public pools were fed by the Gihon Spring and by two aqueducts that brought water to the city from as far as 7 miles (11 km) away. The towns of Bethphage [means, “house of figs” and is only mention this once] and Bethany were located on the eastern slope of the Mount of Olives, which lay to the east of Jerusalem. See also Jerusalem in the Time of Jesus.

[Source: ESV Study Bible note]



See also MAPS in APPENDIX

Extra Note 2:
Only Matthew mentions the *colt* as well as the *donkey* . While the poetic language of Matthew 21:5 does not refer to separate animals, Matthew sees in the presence of the colt a suggestive echo of its wording. The second *them* (Matthew 21:7) does not, of course, mean that Jesus rode both animals, but refers to the *cloaks [coats].*

‘Foal’ would be a better word to use than *colt* here, as the gospels make clear that Jesus rode on a young donkey, not a horse. This fulfilled the words of the OT prophet, telling of the meek and humble king, riding on a donkey (Zechariah 9:9). Taking the donkey may refer to an arrangement already made with the owner by Jesus, or it may be an example of his supernatural insight. If the NIV and other translations are right in translating the corresponding Greek text as *The Lord needs it,* then it might be a rare use by Mark of the later title for Jesus. Usually in Mark the disciples simply call Jesus ‘master’; after the resurrection they all called him ‘Lord’. But the verse could equally mean ‘The owner needs it’, and then the second half would mean ‘he [the bystander] will send it here at once’.

Among the crowds of Galilean pilgrims arriving on foot in Jerusalem for the Passover festival, Jesus chose to make a conspicuous entry on *a donkey.* Since we have no other record of Jesus riding, this must have been a deliberate act, meant to be noticed. The instructions in the beginning verses suggest that it had been carefully prepared. It was, as Matthew makes clear, an acted allusion to Zechariah's prophecy (Zechariah 9:9-10) of the coming of the Messianic King.

The disciples and the Galilean crowd recognized the allusion, and turned the arrival into a triumphal procession. Their shouts in made no secret of their belief that Jesus was the long-awaited Messiah, now coming to set up his reign in Israel's capital.

Jesus' triumphal entry, with people waving palm branches to greet him, is celebrated in Christian tradition as “Palm Sunday.” His riding into Jerusalem mounted on a donkey fulfills OT Scripture (Zechariah 9:9; see also Psalms 118:25-26). The waving of palm branches, which symbolically conveyed the notion of victory over one's enemy, probably indicates that the people (mistakenly) thought that Jesus would then and there bring national deliverance from Israel's political enemies, the Romans. Yet Jesus' popular acclaim would not last; the same people who hailed him here as the victor would call for his crucifixion just a few days later.

The people of *Jerusalem* were, however, taken aback, and *the whole city was stirred,* not with enthusiasm but with concern: ‘Who *is this?*’ Jesus was to them an unknown countryman, little better than a foreigner, from the remote Northern Province. But the Galilean *crowds* responded by asserting the claim of ‘their’ prophet, *from Nazareth in Galilee.* So we see set up: the polarization of attitudes to

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Jesus which during the next week would have some supporting Jesus (Matthew 21:46), while others shouted for his crucifixion (Matthew 27:20 ff.). [Source: New Bible Commentary]

Another perspective:

Mark's [11:1-11] version is very similar to Matthew's [21:1-8] with one exception appearing toward the end of the account: "When they brought the colt to Jesus and threw their cloaks over it, he sat on it" (Mark 11:7). Luke's version is also very similar.

Professor Jackson (from the chapter on the *Filter of Antisupernaturalism*) made a big deal about Matthew's description. In the case of the donkey and colt, Dr. Jackson observed that Matthew reports that Jesus sat on "them," meaning that he somehow awkwardly rode on the two animals simultaneously. Apparently, according to my professor, this dual-riding experience would have strengthened Jesus' Messianic claims. With all due respect, Dr. Jackson worked a bit too hard to interpret the pronoun "they." Read Matthew 21:7 again: "They [the disciples] brought the donkey and the colt, placed their cloaks on them, and Jesus sat on them." As the NIV Study Bible simply clarifies in a footnote, "He sat on the cloaks," not some odd combination of the donkey and the colt as my professor suggested.

There is more than one way to address this problem, however, and even Bible advocates differ about how to best solve some difficulties. Walter Kaiser and the other authors of *Hard Sayings of the Bible* disagree with the NIV Study Bible footnote and, instead, discuss Matthew's clear linkage back to the prophet Zechariah as seen in Matthew 21:4–5.

Kaiser suggests two possible explanations:

• Matthew mentions the donkey even though she wasn't there because, obviously, the colt had a donkey for its mother. By including the reference to the donkey, Matthew reinforces the prophetic linkage back to Zechariah.

• Since the foal was young enough not to have been ridden, the donkey may still have been there with it, perhaps to allow it to continue nursing. If Mark and Luke knew that the donkey was there, it apparently didn't matter much to them. Matthew included this detail because of his interest in Jewish prophecy, even if it made his story read a bit more awkwardly.

In the case of the donkey ride, I have provided three possible reconciliations. According to Principle 2 [i.e., settle for one reasonable explanation], all we need is one reasonable explanation in order to consider the challenge tamed.
[Source: Glenn Pearson, "That's A Great Question"]

Another perspective #2:
"Jesus' Subversive Donkey Ride – A Progressive Christian…Commentary"

Mark devotes 115 verses to the Tuesday of Jesus' last week, a statistic which is helpful to keep in mind when considering the relatively paltry eleven verses Mark affords to Palm Sunday. And **Mark spends *more than half* of those eleven verses detailing the odd procurement of Jesus' donkey.**

Anyone familiar with the book of Zechariah would immediately recognize why Mark spent so many precious verses on the simple act of getting the donkey. Zechariah 9:9 says,

> Rejoice greatly, O daughter Zion! Shout aloud, O daughter Jerusalem! Lo, your king comes to you; triumphant and victorious is he, *humble and riding on a donkey, on a colt, the foal of a donkey*. He will *cut off the chariot* from

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> Ephraim *and the war horse* from Jerusalem; and the *battle bow shall be cut off*, and he shall *command peace* to the nations; his dominion shall be from sea to sea, and from the River [Euphrates] to the ends of the earth.

Many commentators have speculated that **Mark emphasizes the details of retrieving the donkey to give his readers time to have "ears to hear" the allusion to Zechariah's prophecy:** the one who comes riding on a donkey will nonviolently bring peace.

This connection between Zechariah and Mark is not merely the speculation of modern scholars. Remember that both Matthew and Luke had a copy of Mark on their desks when they wrote their respective Gospels a decade later. And when Matthew copied Mark's account of Palm Sunday, he adds in Matthew 21:4 that, "This took place to fulfill what had been spoken through the prophet." Then **Matthew quotes Zechariah to make clear Mark's allusion.**

But here's where the story gets strange. Whereas Mark simply has Jesus riding a donkey colt, Matthew curiously switches into the plural. In Matthew 21:6-7 if you read closely, you'll notice that it says, "The disciples went and did as Jesus had directed them; they brought the donkey *and* the colt, and put their cloaks on *them*, and he *sat on them*." **Matthew's version sounds like Jesus rode in on both beasts at the same time, straddling two animals like a circus act.**

In Matthew's defense, Zechariah said that the prophesied one would come "on donkey, *and* on a colt, the foal of a donkey." But any Hebrew scholar would tell you that **Zechariah was simply speaking poetically using Semitic parallelism**, which was commonly used to describe the same object in two different ways. But Matthew, reading the Greek translation of Zechariah (in the Septuagint), may have misread the prophet as speaking *literally*, and then changed Mark's account to conform to Matthew's understanding of Zechariah's prophecy. In other words, many scholars have maintained that Matthew must have thought, "If Zechariah said two animals, then Jesus must have ridden two animals no matter how odd that seems."

This alteration is one of those cases that some scholars gleefully point out to show inconsistencies in the Bible. My goal is not to claim that the Bible is inerrant. Rather, the more I study the Bible, the more I am convinced **not that the biblical writers were infallible or perfect, but that the biblical authors are operating at a much more sophisticated and challenging level than is typically recognized today.**

The historical Jesus scholar John Dominic Crossan has sought to debunk the argument that Matthew was a scriptural literalist who altered Mark's story to the absurd length of Jesus riding in on two animals at the same time to conform to Matthew's misreading of Zechariah. Crossan proposes what I believe to be a much more compelling interpretation of Matthew. Crossan writes that Matthew [my emphasis]:

> wants two animals, a donkey with her little colt beside her, and that Jesus rides "them" in the sense of having them both as part of his demonstration's highly visible symbolism. In other words, Jesus does not ride a stallion or a mare, a mule or a male donkey, and not even a female donkey. **He rides the most unmilitary mount imaginable: a female nursing donkey with her little colt trotting along beside her.**

I find Crossan's reading compelling because Jesus riding an *unmilitary* mount matches the rest of the Zechariah prophecy — that the one who comes riding on a humble donkey into Jerusalem will nonviolently bring peace. Remember the language from Zechariah about "cutting off the chariot, war horse, and bow into to command peace."

This interpretation is even more convincing when you consider that historically triumphal entries into Jerusalem would have been exactly the opposite of what Mark, Matthew, and Zechariah described. **The triumphant military leader would not have come nonviolently on a humble donkey to cut**

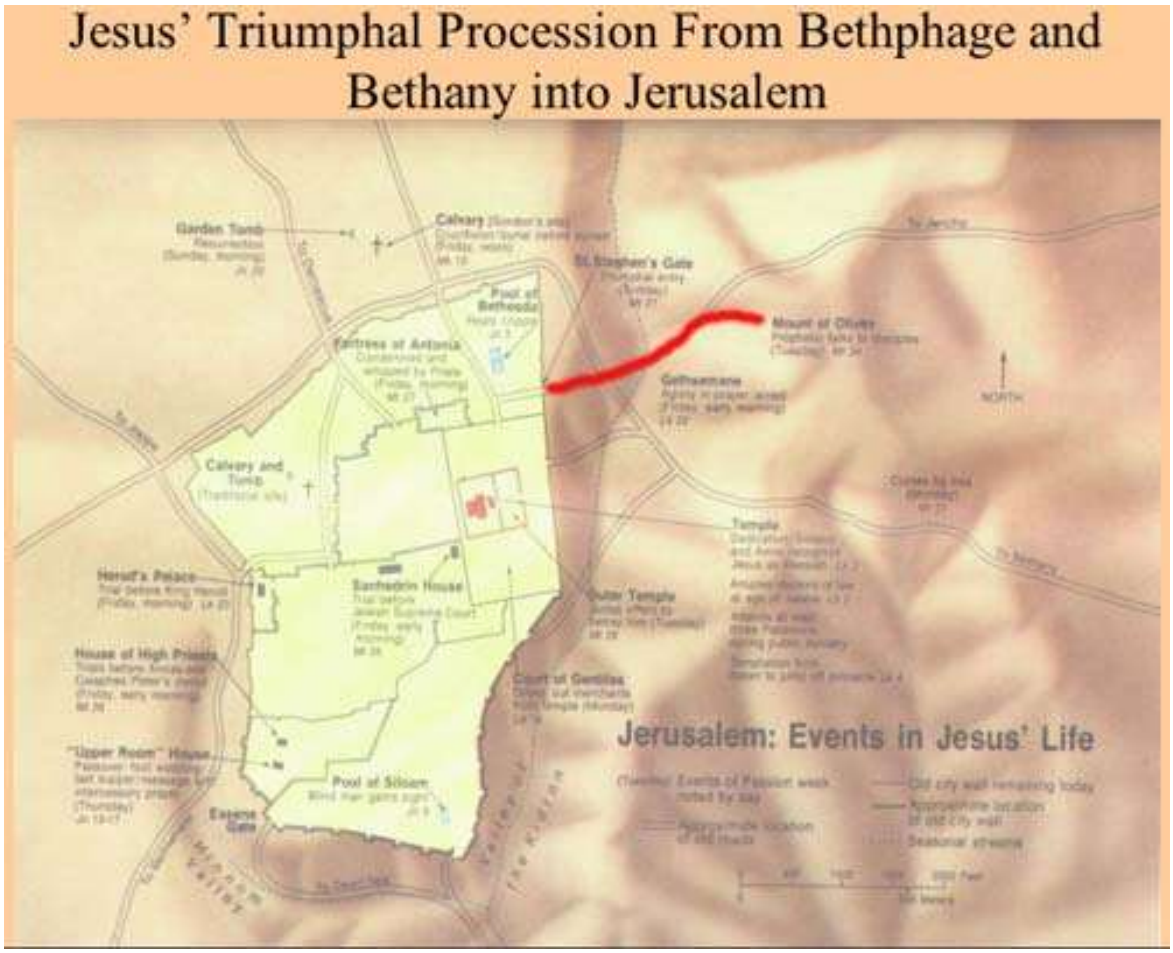
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off the chariot, war horse, and bow; but would have come *riding* a chariot and war horse and *wielding* a bow or other weapons.

Crossan notes that in 332 BCE, three centuries before Jesus' Palm Sunday entrance, Alexander the Great, having conquered "Tyre and Gaza after terrible sieges . . . Jerusalem opened its gate without a fight." And we can "Imagine the victorious Alexander entering Jerusalem on his famous war-horse, the black stallion Bucephalus."

[Source: http://www.patheos.com/blogs/carlgregg/2012/03/jesus-subversive-donkey-ride-a-progressive-christian-lectionary-commentary-for-palm-sunday/]

Extra Note 3:
These are separate quotations, not necessarily spoken at the same time. [Compiled from all the gospels – i.e., not all found in one gospel.]
Hosanna. See Psalms 118:25-26; Jeremiah 31:7; expresses both prayer and praise.
Son of David. A popular Jewish title for the coming Messiah (e.g., Mathew 12:23; 20:30; 21:9; 22:41-45); In Jesus the Davidic covenant is fulfilled (see 2Samuel 7:5-16) - the Messianic kingdom promised to David's son (see 2Sa 7:11-16).
in the highest. That is, may those in heaven sing "Hosanna" (see Psalm 148:1-2; Luke 2:14).
[Source: NIV '08 Study Bible Notes]



For more in-depth information about the "Triumphal Entry" of Jesus to Jerusalem and explanations about the corresponding dates/days of weeks see:
http://www.reasonablefaith.org/the-triumphal-entry

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Jesus Looked Round

Mark 11:16 informs us that Jesus 'looked round about upon all things' after he had entered the temple. This action was highly symbolic. Jesus was treating the temple as a house which had been declared as leprous.

Event	Law of Leprosy	Jesus
first look	Leviticus 14:34-38	John 2:13-14
7 days later	Leviticus 14:39	Mark 11:11
If still leprous remove stones	Leviticus 14:42	Mark 11:16
destroy house	Leviticus 14:44-45	Destruction of Jerusalem

The law of Moses was quite specific in instructing Israel how they should deal with a house which had leprosy. If it is suspected that the house is stricken with leprosy the priest is advised of the problem and [Leviticus 14:36-38], 'Then the priest shall command that they empty the house, before the priest go into it to see the plague, that all that is in the house be not made unclean: and afterward the priest shall go in to see the house: And he shall look on the plague, and, behold, if the plague be in the walls of the house with hollow strakes, greenish or reddish, which in sight are lower than the wall; Then the priest shall go out of the house to the door of the house, and shut up the house seven days:' After seven days the priest was to return and re assess the situation. If the house was still leprous [Leviticus 14:40-41], 'Then the priest shall command that they take away the stones in which the plague is, and they shall cast them into an unclean place without the city: And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city into an unclean place:'. If this remedy did not work [Leviticus 14:44-45], 'Then the priest shall come and look, and, behold, if the plague be spread in the house, it is a fretting leprosy in the house: it is unclean. And he shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house; and he shall carry them forth out of the city into an unclean place.'

So we see that there was a threefold inspection by the priest. On the first occasion the condition is confirmed. The second visit examines the condition and the third visit condemns the house which is still plagued with the fretting leprosy'.

On the occasion of the first Passover during the ministry of Jesus he cleansed the temple. for we read [John 2:13-16] 'And the Jews' Passover was at hand, and Jesus went up to Jerusalem, And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.'

On this fifth day before the Passover Jesus [Mark 11:11] 'entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany.' This visit answered to the second visit of the priest. On this occasion Jesus was assessing whether his first cleaning three years earlier had achieved the desired effect. His inspection confirmed that the house was still leprous. There was nothing left to do. Jesus knew that the house had to be destroyed.

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He returned the next day and [Mark 11:15] 'Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves;' On this occasion we are informed that he [Mark 11:16] 'would not suffer that any man should carry any vessel through the temple'; which answers to the injunction [Leviticus 14:36] 'Then the priest shall command that they empty the house, before the priest go into it to see the plague, that all that is in the house be not made unclean: and afterward the priest shall go in to see the house:'

The destruction of the temple by the Romans in AD 70 when not one stone was to be left upon another answers to the breaking down of the leprous house.

The phrase 'looked round' is unique to Mark's Gospel account and is found in the following places: - Mark 3:5,34; 5:32; 9:8; 10:23; 11:11.

[Source: http://www.biblestudymanuals.net/last_week_of_Jesus_life.htm]

Alternate View:

The Two Entries Into Jerusalem

Most "Harmonies" assume that because each Gospel records an entry of the Lord into Jerusalem the four accounts must be *identical* because they are similar; and therefore conclude that because they differ in certain particulars there are "discrepancies." Whereas, if we treat them in their chronological sequences, and have regard to the antecedent and consequent circumstances, the supposed discrepancies will disappear, and the similar, but diverse, expressions will be seen to be necessary to the different events.

In this present case, one entry (Matthew 21:1-9) takes place before the other, which is recorded in Mark 11:1-10, Luke 19:30-34, and John 12:12-15.

1. In Matthew the Lord *had actually arrived* at Bethphage. In Luke He "was come nigh" (*engisen*); in Mark "they were approaching" (*engizousin*).

2. In Matthew the village lay just *off* the road (*apenanti*); in Luke and Mark it was *below* them, and opposite (*katenanti*).

3. In the former, *two* animals were sent for and used; in the latter, only *one*.

4. In the former, the prophecy of Zechariah 9:9, which required the *two* animals is said to have been *fulfilled*; in the latter, the prophecy was not said to be fulfilled, and only so much of it is quoted (John 12:15) as agrees with it.

5. The former seems to have been *unexpected*, for "all the city was moved, saying, 'Who is this?'" (Matthew 21:10, 11), while, if there was only one entry, the two accounts are inexplicable, seeing that the later and subsequent entry was *prepared for*: much people in the city "heard that He was coming", and "went forth to meet Him" (John 12:12, 13).

The latter therefore, was the great formal entry of the Lord, called "the Triumphal Entry", which took place on what is called "Palm Sunday".

[Source: http://www.ecclesia.org/truth/gospels.html]

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Countering Views:

Did Christ Make Two Triumphal Enties?
http://rightwordtruth.com/did-christ-make-two-triumphal-entries-into-jerusalem/

See also:
http://www.christiancourier.com/articles/783-triumphal-entry-of-jesus-into-jerusalem-the

http://www.nowoezone.com/NTC20.htm

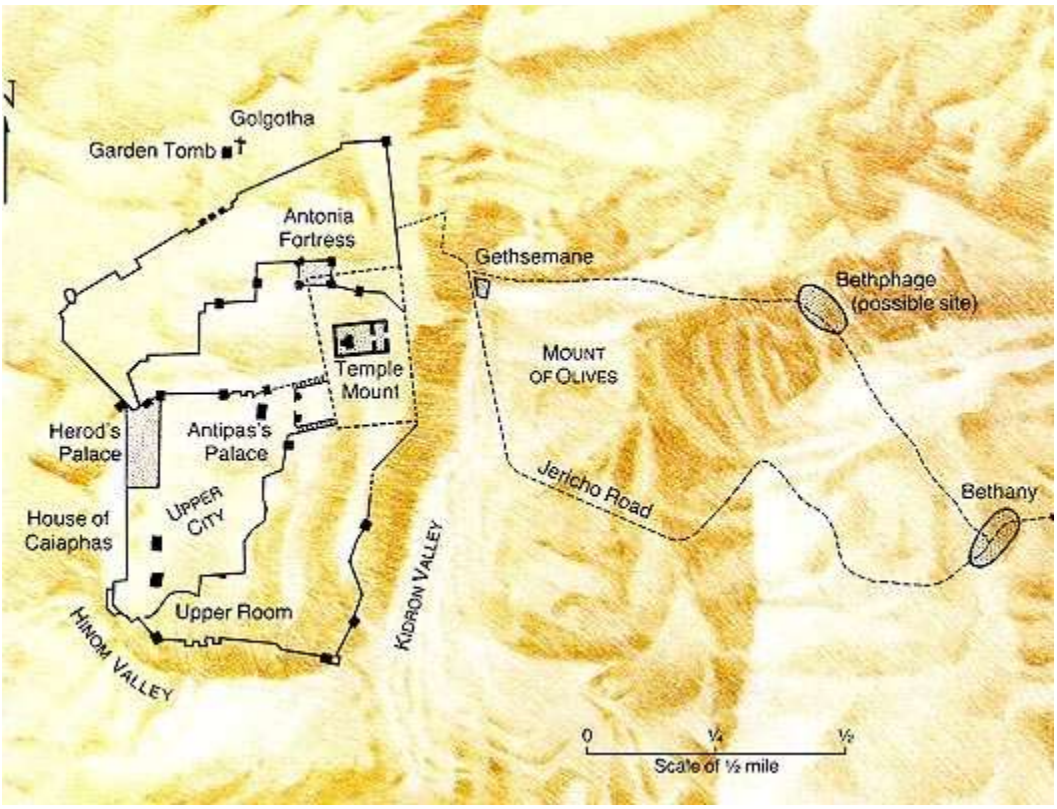
http://www.jewishroots.net/library/prophecy/zechariah/triumphal-entry-first-coming-2.html

What can we observe and learn from these events that happened at this significant place?

- The Triumphal Entry took place on a Sunday, exactly one week before Christ's resurrection.
- It is called Palm Sunday because of the palm branches that were laid on the road as Jesus rode the donkey into Jerusalem.
- The Triumphal Entry was a prophesied event from the Old Testament.
- The Triumphal Entry took place on lamb selection day for the Passover and Christ was proclaiming that He was the Passover Lamb who would give His life for all mankind.
- Christ descended the Mt. of Olives riding a donkey, which was a symbol of peace.
- On His decent down the Mount of Olives, Christ pauses His triumphal entry and weeps over Jerusalem. At this moment Christ weeps for those who don't know Him!
- In the other account where Jesus wept, at the death of Lazarus, Christ wept for those who suffer!

[Source: http://www.holylandsite.com/triumphalentry.html]

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Comparison of Gospel Narratives of Jesus' Triumphal Entry on a Donkey.

Bible Reference	Approach	Request / Search for animal: # Animals / Description	Mounted: Entry into Jerusalem	Dismount: Actions
Luke 19:30-34	Jesus passed through Jericho (meet Zacchaeus), then went on ahead toward Jerusalem. Approached / Drew Near (*engisen)* Bethphage and Bethany at the mountain called Olivet,	Commanded and sent two of his disciples: "Go into the village opposite *you,* where as you enter you will find a colt tied, on which no one has ever sat. Loose it and bring *it here.* And if anyone asks you, 'Why are you loosing *it?'* thus you shall say to him, 'Because the Lord has need of it.'" So those who were sent went their way and found *it* just as He had said to them. But as they were loosing the colt, the owners of it said to them, "Why are you loosing the	And as He went, *many* spread their clothes on the road. Then, as He was now drawing near the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works they had seen, saying: "'Blessed *is the King who comes in the name of the LORD!'* Peace in heaven and glory in the highest!" [And some of the Pharisees called to Him from the crowd, "Teacher, rebuke Your	Then He went into the temple and began to drive out those who bought and sold in it, saying to them, "It is written, *'My house is a house of prayer,'* but you have made it a *'den of thieves.'* " And He was teaching daily in the temple. [But the chief priests, the scribes, and the leaders of the people sought to destroy Him,

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		colt?" And they said, "The Lord has need of him." Then they brought him to Jesus. And they threw their own clothes on the colt, and they set Jesus on him.	disciples." But He answered and said to them, "I tell you that if these should keep silent, the stones would immediately cry out."] Now as He drew near, He saw the city and wept over it,	[48] and were unable to do anything; for all the people were very attentive to hear Him.]
Mark 11:1-10	Jesus (with disciples) comes out of Jericho; and when they were approaching / drew near (*engizousin*) Jerusalem, to Bethphage and Bethany, at the Mount of Olives,	Commanded and sent two of his disciples: "Go into the village opposite you; and as soon as you have entered it you will find a colt tied, on which no one has sat. Loose it and bring *it.* "And if anyone says to you, 'Why are you doing this?' say, 'The Lord has need of it,' and immediately he will send it here." So they went their way, and found the colt tied by the door outside on the street, and they loosed it. But some of those who stood there said to them, "What are you doing, loosing the colt?" And they spoke to them just as Jesus had commanded. So they let them go. Then they brought the colt to Jesus and threw their clothes on it, and He sat on it.	And many spread their clothes on the road, and others cut down leafy branches from the trees and spread *them* on the road. Then those who went before and those who followed cried out, saying: "Hosanna! *'Blessed is He who comes in the name of the LORD!'* Blessed *is* the kingdom of our father David That comes in the name of the Lord! Hosanna in the highest!"	And Jesus went into Jerusalem and into the temple. So when He had looked around at all things, as the hour was already late, He went out to Bethany with the twelve.
Matthew 21:1-9	Jesus (with disciples) comes out of Jericho; when they drew near Jerusalem, and came to Bethphage, at the Mount of Olives,	Jesus commanded and sent two of his disciples: "Go into the village opposite you, and immediately you will find a donkey tied, and a colt with her. Loose *them* and bring *them* to Me. "And if anyone says anything to you, you shall say, 'The Lord has need of them,' and immediately he will send them." All this was done that it might	And a very great multitude spread their clothes on the road; others cut down branches from the trees and spread *them* on the road. Then the multitudes who went before and those who followed cried out, saying: "Hosanna to the Son of David!	Then Jesus went into the temple of God and drove out all those who bought and sold in the temple, and overturned the tables of the money changers and the seats of those who sold doves. And He said to them, "It is

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		be fulfilled which was spoken by the prophet, saying: *"Tell the daughter of Zion,* *' Behold, your King is coming to you,* *Lowly, and sitting on a donkey,* *A colt, the foal of a donkey.'"* So the disciples went and did as Jesus commanded them. They brought the donkey and the colt, laid their clothes on them, and set *Him* on them.	'Blessed *is He who comes in the name of the LORD!' ** Hosanna in the highest!" And when He had come into Jerusalem, all the city was moved, saying, "Who is this?" So the multitudes said, "This is Jesus, the prophet from Nazareth of Galilee."	written, *'My house shall be called a house of prayer,'* but you have made it a *'den of thieves.' "* Then *the* blind and *the* lame came to Him in the temple, and He healed them. [But when the chief priests and scribes saw the wonderful things that He did, and the children crying out in the temple and saying, "Hosanna to the Son of David!" they were indignant and said to Him, "Do You hear what these are saying?" And Jesus said to them, "Yes. Have you never read, *'Out of the mouth of babes and nursing infants* *You have perfected praise'?*"] Then He left them and went out of the city to Bethany, and He lodged there.
John 12:12-15	Six days before the Passover [9th of Nisan???], Jesus came to Bethany, where Lazarus was who had been dead, whom He had raised from the dead. There they made Him a supper; Then the NEXT DAY…	Then Jesus, when He had found a young donkey, sat on it; as it is written: *"Fear not, daughter of Zion;* *Behold, your King is coming,* *Sitting on a donkey's colt."*	[that next day] a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees and went out to meet Him, and cried out: "Hosanna! *'Blessed is He who comes in the name of the LORD!' ** The King of Israel!" *'Blessed is He who comes in the name of the LORD!' ** The King of Israel!" *John notes*: His disciples did not understand these things at first; but when	[The Pharisees therefore said among themselves, "You see that you are accomplishing nothing. Look, the world has gone after Him!"]

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			Jesus was glorified, then they remembered that these things were written about Him and *that* they had done these things to Him. Therefore the people, who were with Him when He called Lazarus out of his tomb and raised him from the dead, bore witness. For this reason the people also met Him, because they heard that He had done this sign.	
Bible Reference	**Approach**	**Request / Search for animal: # Animals / Description**	**Mounted: Entry into Jerusalem**	**Dismount: Actions**

[Source: LY]

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In Eastern culture a ruler riding into town on an ass's colt entry of Jesus Christ into Jerusalem on an ass's colt was indicative of judgment. The Old Testament speaks as a judge coming in judgment regarding this.

> Judges 5:10:
> *Speak, ye that ride on white asses [she-asses], ye that sit in judgment, and walk by the way.*
>
> Judges 10:3 and 4:
> *And after him arose Jair, a Gileadite, and judged Israel twenty and two years.*
>
> *And he had thirty sons that rode on thirty ass colts, and they had thirty cities, which are called Havoth-jair unto this day, which are in the land of Gilead.*
>
> Judges 12:13 and 14:
> *And after him Abdon the son of Hillel, a Pirathonite, judged Israel.*
>
> *And he had forty sons and thirty nephews, who rode on threescore and ten ass colts: and he judged Israel eight years.*

At one time Israel was ruled by judges who rode on white asses' colts. Riding white asses showed that they were judges. To be a judge meant much more then than it does now. A judge during the time between Joshua and Kings was a man who set at right the situation of his people and then proceeded to rule over them. The first entry of Jesus Christ into Jerusalem on an ass's colt was as a judge coming in judgment.

NOTE: Asses, especially pure white she-asses, were highly prized in the East. Only the very wealthy could afford to own one. Princes or "those that sat in judgment" rode on them. White is Biblically significant of righteous judgment, purity, and cleansing, When Christ returns in judgment, John, in Revelation 19:11, describes him as coming on a white horse.

There was a reason why Jesus requested this specific animal, an ass's colt. As the sons of judges in the Old Testament each rode an ass's colt, so Jesus rode in on one because he rode into Jerusalem to judge as the representative of his Father, who is the Supreme Judge, God.

There was a reason why Jesus requested this specific animal, an ass's colt. As the sons of judges in the Old Testament each rode an ass's colt, so Jesus rode in on one because he rode into Jerusalem to judge as the representative of his Father, who is the Supreme Judge, God.

The Gospel accounts tell of Jesus' beginning his trip to Jerusalem by ascending the Mount of Olives. At one point he sent two disciples into a nearby village to get an ass's colt.

Some people teach that since Jesus wanted an ass to ride he sent his disciples to take a colt away from the first man they saw. Would the Son of God simply help himself to private property? Biblical research shows that there was a great reason for Jesus' command to his disciples and that he had a perfect right to request such an animal, This can only be understood if we understand the culture of that time. In the East, animals were donated to the Temple for God's service and were kept in a special place.

These Temple animals were usually stabled on the outskirts of town where they were always ready for Temple use. They could be used by any holy man in service to the Lord, as they were gifts to God according to Biblical culture.

The symbolism of the donkey may also refer to the Eastern tradition that it is an animal of peace, versus the horse, which is the animal of war. Therefore, a king came riding upon a horse when he was bent on war and rode upon a donkey when he wanted to point out that he was coming in peace. Therefore Jesus' entry to Jerusalem symbolized his entry as the Prince of Peace, not as a war waging king.

[Source: *Jesus Christ Our Passover, The Eighth and Ninth of Nisan*, Victor Paul Wierwille, The Way International]

The word "visitation" is "*episkop"* in the Greek meaning "inspection, overlooking," as in judgment. Jerusalem and its inhabitants did not realize that this was the day Jesus would assess and pass judgment. That was the significance of his first entry into the city.

> Mark 11:11:
> And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now eventide was come, he went out unto Bethany with the twelve.

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Thus concluded the first entry of Jesus Christ into Jerusalem. It occurred on Friday, the ninth of Nisan, five days before the Passover. At the end of the day, thjudgment of Jerusalem's destruction having been passeand Jesus Christ having "looked round about on althings" in the Temple, he returned to Bethany with hiapostles where he was abiding at this time.

There is some question about the number of animals involved. In the oracle in Zechariah the normal understanding would be that the two lines, one mentioning the donkey, and the other the colt, were Hebrew parallelism referring to one animal and not two. In the New Testament Matthew alone of the four gospels mentions that there were two animals. It is possible that Matthew did this to make the distinction that Jesus rode on the colt, for Mark said Jesus rode on an animal which no one had ever ridden. The point is that Matthew gives a little more detail of the animals to be found tied up, to make it clear that Jesus rode on the colt. So then, in the midst of the excitement of the crowd, a young, unbroken animal remained calm when Jesus rode it, a sign that Jesus controlled nature. This symbolism pointed to the peace of the Messianic kingdom. Matthew, in mentioning the two animals, stresses that Jesus fulfilled the detail of this prophecy--he rode the colt.

[Source: http://bible.org/seriespage/30-triumphal-entry-matthew-211-17]



A donkey usually carried a wooden frame that could be used either as a saddle or a base for a load. In this gospel story the donkey is a colt, unused to the framework or to a rider. So the disciples threw their cloaks over its back to make a kind of informal saddle for Jesus

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Until the time of Solomon (960 BC), horses were not used in Palestine. From that time on, the horse was ridden by warriors; the donkey was used by those who were traveling peaceably.

The donkey was held in high regard by the Jews and was considered an economic asset. An individual had to have a donkey for minimum existence (Job 24:3), and wealth was frequently counted by the number of donkeys one possessed (Genesis 12:16; 24:35). The donkey was considered an acceptable gift (Genesis 32:13-15). It was allowed to rest on the Sabbath (Deuteronomy 5:14).

[Source: Tyndale Bible Dictionary]

The ***donkey*** was a ***humble*** animal, and ***riding on a donkey*** signaled that its rider came in peace (see Mt 21:5; Jn 12:15).
[Source: NLT Study Bibile Note]

The coming king is to be *righteous and having salvation* (lit. 'saved'). The RSV gives the wrong impression with 'triumphant and victorious'. This king has been declared righteous and saved by God. This suggests a situation in which the king is both accused and attacked by his enemies but is vindicated and saved by the Lord. Clearly this fits Jesus very well! (Cf. Ps 118, especially vs 22-23, also applied to the Lord Jesus).

In earlier times the ass or donkey was not thought of as a lowly beast, but important men rode on them (Jdg 10:4; 12:14). Even the king of Israel only rode on a mule (1Kings 1:33; *cf.* 2Sa 13:29; 18:9). A horse or chariot would have been the normal conveyance for the king in a victory procession. The emphasis here is on humility and peacefulness. He will reign from sea to sea (i.e. the Mediterranean in the west and the sea known only vaguely to be in the east [the Dead Sea—NIV mg.] as in 14:8), and from the River Euphrates in Mesopotamia to the ends of the earth. In other words he will reign over all the world.

These qualities are surprising, so surprising that this prophecy was largely neglected by those who waited eagerly for the Messiah.

Note. The expression *donkey* and *colt, the foal of a donkey* are parallel; they are two descriptions of one animal. In Mt 21:1-7, Matthew mentions two animals, and 'sat on them' is best taken to mean 'on the cloaks'! *Ephraim* was the largest of the northern tribes of Israel, and is often used, as here, to mean the whole of Israel.

So Jesus rode into Jerusalem, as David or Solomon might have entered the capital, with branches and clothes spread on the road before him (like a red carpet at an airport today, or palm and banana

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leaves at a village festival in the Third World). We are used to the cheering crowds on these occasions, but these were not summoned by government decree; they were coming of their own free will. Their chanted slogans were taken from the Psalms and hailed a coming king of the family of David who would restore the kingdom of Israel to its old glory. They were expecting a political and nationalist leader, perhaps a violent social reformer, as many do today. Was this not exactly what Jesus had feared from the start, that all would misunderstand if he claimed to be God's Messiah? Nevertheless, on this day Jesus rode on in triumph into the capital that he would soon weep over (Lk 19:41) to inspect the temple.

There appear to be two different crowds mentioned in vs John 12:17-18. One group had seen the miracle of Lazarus's restoration, and the other group had only heard of it. The events caused despair on the part of the Pharisees because they would not so easily be able to carry out their plan. There is despairing exaggeration on their part in claiming *the whole world has gone after him* (see vs 42-43). For a parallel instance of exaggeration *cf.* 11:48.

[Source: New Bible Commentary]

Donkey: an animal symbolic of humility, peace and Davidic royalty (see notes on Zec 9:9; Lk 19:30). See also note on Mk 11:2. *colt.* See notes on Mk 11:2; Lk 19:30.
[Source: NIV '08 Study Bible Notes]

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The Golden Gate



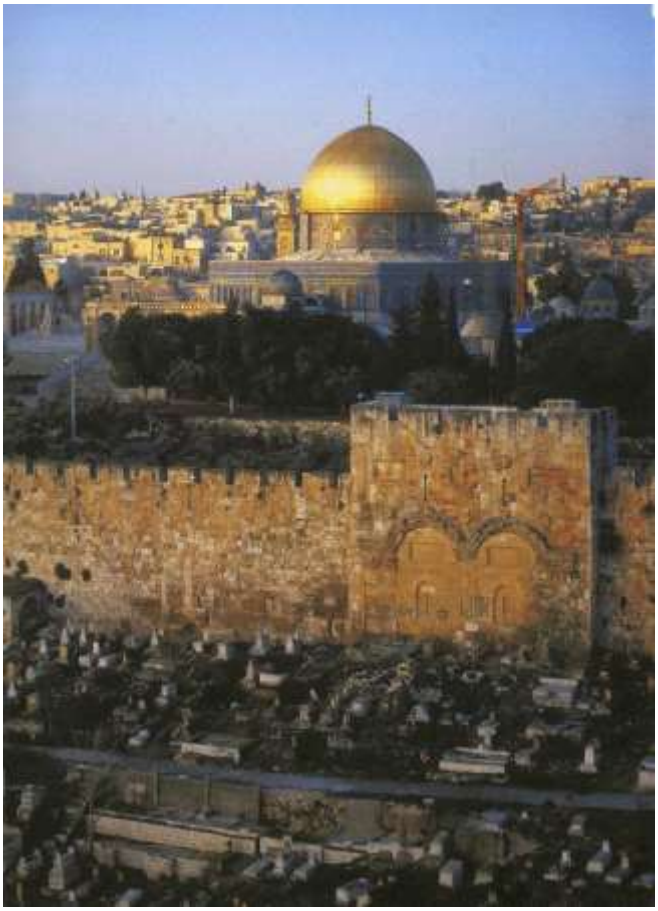
During the time of the First Temple the Eastern Gate (also called Shushan or HaKohan gate) was the main entrance into the Temple area. It was also the gate that Jesus entered on a humble donkey in His triumphal entry. If one were to stand on the Mount of Olives he could look over this Eastern Gate into the huge area presently north of the Dome of the Rock and see all the gates (at different levels) in a perfect line: the East (Shushan) Gate --Outer Court Gate --Inner Court Gate --Temple Entrance. The Talmud makes an interesting observation:

"All the walls which were there were high, except the wall in the east, so that the priest who burned the heifer, standing on the top of the Mount of Olives, and directing himself to look, saw through the gateway of the sanctuary, at the time when he sprinkled the blood." [Mishnah, Middot 2:4].

The Golden Gate (Eastern Gate) in the eastern wall of Jerusalem gave access to the courtyards of the Temple from the Kidron valley.

Tradition

According to Jewish tradition the Messiah (Mashiach) will enter Jerusalem from the east. The gate has a special holiness; legend has it that the Shechinah (Divine Presence) used to appear through this gate and will appear again, and that in the meantime it must be left untouched.



The Arabs (Moslems) call this gate The Mercy Gate (Bab el Rahmeh) and according to the Koran, the just will pass through this gate on the Day of Judgment.

The Sealed Gate

It is interesting that this gate is the only one of the eight gates in Jerusalem that is sealed. The Arabs believe that since the Jews expect that Messiah would come through this gate (Sha'ar harachamim) they would try to prevent any possibility of His return.

The East gate was walled up by its Muslim conquerors (the Ottoman Turks) with great stones in 1530 A.D. and a cemetery was planted in front of it thinking that the Jewish Messiah could not set foot in a cemetery and therefore would not be able to come. Many believe this was done to prevent the entrance of the Jewish Messiah through that gate as was foretold by known Old Testament prophecies. However, Ezekiel prophesied the shutting of this gate itself around 600 B.C. -- that it would be shut "**because the LORD (Jehovah or Yahweh), the God of Israel, hath entered in by it, therefore it shall be shut.**"

[Source: http://www.bible-history.com/jewishtemple/JEWISH_TEMPLEThe_Golden_Gate.htm]

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When He came the first time, Jesus rode a donkey from the Mount of Olives down into the Kidron Valley and up to the Eastern Gate where He entered the Temple Mount for His last days of teaching. As He made that ride, the Valley of Kidron was filled with thousands of admirers who had heard about the resurrection of Lazarus. They waved palm branches and chanted, "Hosanna to the Son of David!" Within a few days that same fickle crowd was shouting, "Crucify Him!"

[Source: http://www.raptureready.com/featured/reagan/dr27.html]

True or False

1. According to the Gospels, the people waved palm branches when Jesus rode into Jerusalem on Palm Sunday.

False (Matt. 21:6, Mark 11:8, Luke 19:36, John 12:13). None of the four Gospels say the people “waved” branches, but that they spread garments and branches in Jesus’ path. Only John mentions palm branches, a tree not native to Jerusalem.

2. The date of Jesus’ triumphal entry-five days before Passover-was a special holiday in his time.

True. It wasn’t called Palm Sunday in Jesus’ day, but each Israelite family chose the lamb they would sacrifice for Passover on the tenth day of the month. As the people shouted “Hosanna,” they didn’t realize they were choosing the Lamb of God as their sacrifice.

3. By their actions, the people were publicly proclaiming Jesus as the Messiah.

True. When Solomon was anointed king, he rode into the city on a mule, to the shouts and praises of the people (1 Kings 1:43-45). Zechariah prophesied the Messiah would arrive the same way “gentle and riding on a donkey” (Zech. 9:9).

4. The fact that Jesus rode a donkey portrayed him as a warrior king.

False. Conquering kings would ride war horses; the donkey symbolized peace and humility (Zech. 9:9, 10). Jesus’ entry was a stark contrast to the war-like Romans, whose military presence was very visible.

5. The shouts of “Hosanna!” meant “Praise the Lord!”

False. The Hebrew word Halleluia means “praise the Lord;” Hosanna means “save us!” or “save!” The Palm Sunday crowd falsely assumed that Jesus would bring political liberation.

[Source: http://fumcpasadena.org/get-off-your-donkey/]

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Extra Note 4:

How many times did Jesus visit Jerusalem?
https://www.psephizo.com/biblical-studies/how-many-times-did-jesus-visit-jerusalem/

How many times did Jesus visit Jerusalem during his ministry?
https://www.answers.com/Q/How_many_times_did_Jesus_visit_Jerusalem_during_his_ministry

The answer depends on which gospel account you are reading.

In Matthew, there is only ONE (1) mention of Jesus entering Jerusalem: chapter 21 (triumphal entry).

In Mark, there is only ONE (1) mention of Jesus entering Jerusalem: chapter 11 (triumphal entry).

In Luke, there are FOUR (4) mentions of Jesus entering Jerusalem: Luke 2:22 (presentation at temple, Jesus is approx. 41 days old); 2:41ff. (feast at Passover, Jesus is 12 years old); 4:9 (temptation by Satan); chapter 19 (triumphal entry).

In John, there are FOUR (4) mentions of Jesus entering Jerusalem: John 2:13 (Passover, cleanses temple); 5:1 (feast of the Jews, healing at the pool); 7:14-10:39f. (Feast of Booths-Feast of Dedication); 12:12ff. (triumphal entry).

Matthew, Mark, Luke, and John each mention Jesus' triumphal entry into Jerusalem. There are, therefore, SEVEN (7) unique mentions of Jesus going to/entering Jerusalem in the Bible.

The synoptic gospels (Matthew, Mark and Luke) say that Jesus travelled from Galilee to Jerusalem only once, at the time of the Passover. In fact some scholars say that in the synoptic gospels, the ministry of Jesus appeared to have lasted less than one year.
This is one position where the Gospel According to St John differs inexplicably from the others. It says that Jesus went from Galilee to Jerusalem three times during his ministry (John 2:13; 5:1; 12:12). By John's account, the ministry of Jesus lasted for at least three years.

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LXV

THE FIG TREE WITHERED—FAITH EXALTED— PRAYER WITH FAITH EXTOLLED

A.D. 30. Age 33. *Near Bethany*. *Jerusalem*.

Mark 11: 12-26; Matthew 21: 12-13, 18-22; Luke 19: 45-48.

Now the next day [Monday], when they had come out from Bethany, as Jesus return into the city, he was hungry. And seeing from afar a fig tree having leaves, he went to see if perhaps he would find something on it. When he came to it, he found nothing but leaves, for it was not the season for figs.

In response Jesus said to it, "Let no one eat fruit from you ever again." And his disciples heard *it.*

Immediately the fig tree withered away. [see Extra Note 1]

And when the disciples saw *it,* they marveled, saying, "How did the fig tree wither away so soon?"

So Jesus answered and said to them, "Truly, I say to you, if you have faith and do not doubt, you will not only do what was done to the fig tree, but also if you say to this mountain, 'Be removed and be cast into the sea,' it will be done. And whatever things you ask in prayer, believing, you will receive."

101* They came into Jerusalem and Jesus went into the temple of God and drove out all those who bought and sold in the temple, and overturned the tables of the money changers and the seats of those who sold doves.

And he said to them, "It is written, *'My house shall be called a house of prayer,'* but you have made it a *'den of thieves.'* " [see Extra Note 2]

The scribes and chief priests heard *it*, and sought how they might destroy Jesus: for they feared him, because all the people were attentive to hear him.

And he was teaching daily in the temple. Then *the* blind and *the* lame came to him in the temple, and he healed them.

But when the chief priests and scribes saw the wonderful things that he did, and the children crying out in the temple and saying, "Hosanna to the Son of David!" they were indignant and said to him, "Do you hear what these are saying?"

And Jesus said to them, "Yes. Have you never read, *'Out of the mouth of babes and nursing infants You have perfected praise'?*"

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But the chief priests, the scribes, and the leaders of the people sought to destroy him, and were unable to do anything; for all the people were very attentive to hear him.

When evening had come, he went out of the city. [see Extra Note 3]

Now in the morning [Tuesday], as they passed by, they saw the fig tree dried up from the roots. And Peter, remembering, said to Him, "Rabbi, look! The fig tree which you cursed has withered away."

So Jesus answered and said to them, "Have faith in God. For truly, I say to you, whoever says to this mountain, 'Be removed and be cast into the sea,' and does not doubt in his heart, but believes that those things he says will be done, he will have whatever he says.

"Therefore I say to you, whatever things you ask when you pray, believe that you receive *them,* and you will have *them.*

"And whenever you stand praying, if you have anything against anyone, forgive him; that your Father in heaven may also forgive you your trespasses. But if you do not forgive, neither will your Father in heaven forgive your trespasses." 101^

(Skip to chapter, LXVI)

Footnotes

101:* There is in John, also (John 2:14-16), a chiding by Jesus of the desecrators of the temple (see Chapter VII of this book). (*See also*: **How Many Times Did Jesus Cleanse the Temple?** In the Appendix.)

101:^ Last sentence not found in the earliest and best manuscripts (probably having been inserted from Matthew 6:15 (in the Sermon on the Mount) by a copyist). [Source NIV '08 Study Bible note]
(See: The Five Discourses of Matthew in Appendix for more about the Sermon on the Mount.)

See also *Jewish Groups (including, Pharisees, Scribes, Sadducees, Sanhedrin) during the Time of Christ* in the Appendix

Extra Note 1:
found nothing but leaves. Since the fruit of the fig tree begins to appear about the same time as the leaves (or a little after), the appearance of leaves in full bloom should have indicated that fruit (in the form of green figs) was already growing. Jesus' actions here have symbolic importance, signifying the hypocrisy of all who have the appearance that they are bearing fruit but in fact are not. The specific reference, though, is to Israel, since in the OT the **fig tree** often serves as a metaphor for Israel and its standing before God (e.g., Jeremiah 8:13 ; Hosea 9:10, 6; Joel 1:7). Here the cursing of the fig tree signifies the judgment of God on the "fruitless" Jewish people (cf. Mark 7:6), who had turned away from God into empty ritual and legalism (cf. Hosea 9:10-17). It is a visual parable to





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signify Jesus' unrequited search for the true fruit of worship, prayer, and righteousness in the Jewish nation and its religious practices.
[Source: ESV Study Bible note]



At this time of year, edible figs were still about six weeks away, but the bland fruit had recently appeared on the tree in late March; they would become ripe by late May. These were the early figs that preceded the main crop of late figs, which were ripe for harvest from mid-August into October. If only leaves appeared, without the early figs, that tree would bear no figs that year—whether early or late. Because everyone would know that it was "not yet the season for [real] figs," Jesus seems to be making a point about trees that only pretend to have good fruit (cf. Jeremiah 24). In some Jewish stories, exceptionally holy men could curse others or objects and so destroy them; Jesus exerts genuine authority to curse only here, as an acted parable to his disciples. [Source: ESV Study Bible note]

The Tree and Its Fruit



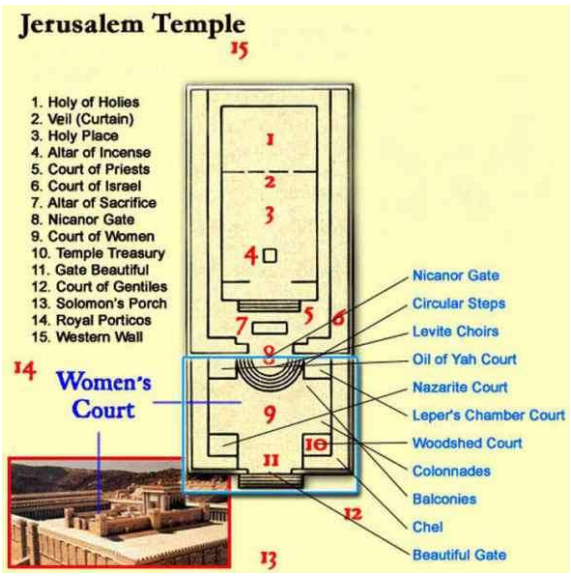
Growing to nearly 20 feet (6 m) in height and with large leaves, the fig tree provides pleasant shade. Minute wasps cultivate these trees, and the fig is produced before the leaves emerge. The flower of the tree is never seen, as its many tiny flowers are housed within the fruit bud. Two crops are produced each year. The first crop is eaten fresh, while the second crop is dried for winter.

See : http://www.bibleplaces.com/fig-trees.htm (for more information and pictures)

[See also Extra Notes 4 and 5]

Extra Note 2:

The provocative nature of Jesus' arrival in the city was matched by his arrival in *the temple area.* This was a huge open space of some 33 acres (13.5 hectares), within which stood the temple itself and associated buildings. In the porticos surrounding this area (not in the temple building) were the stalls of those who changed money for the temple offerings and sold sacrificial animals (including *doves)*. They were there with the permission of the priestly authorities and performed a useful, even necessary, function for pilgrims coming from a distance. But the whole thing had got out of proportion, and worship and *prayer* were being squeezed out by commercialism. Jesus' violent onslaught on all concerned (buyers as well as sellers) expressed his conviction that the temple was no longer fulfilling the purpose for which it had been built.



Ground-plan of the Temple of Jerusalem

The stalls of the money-changers were in the outer courtyard of the Temple (12).

The colonnaded porticoes around the courtyard (14) probably contained Scripture colleges for young men

Source: jesus-story.net

Onlookers who knew their Scriptures would have been reminded of Malachi 3:1-4, and perhaps also of Zechariah 14:21 (where 'Canaanite' means 'trader'). The Messiah was purifying the people's worship in readiness for

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the great day of the Lord. This, together with his healing of *the blind and the lame,* was enough to provoke not only popular acclamation but also official resentment. But Jesus offered no apology and made matters worse by justifying the cries of the children who hailed him as *Son of David* by quoting Psalm 8:2, which is about the praise of God!

When Jesus confronted the merchants in the temple court, it was not that he, in irritation, was striking dead a healthy tree; he was giving a sad assessment of the tree's true condition. God's judgment on Israel would be the same. That is why the story of the clearing of the temple is ‘sandwiched’ by Mark between the two halves of the story of the fig-tree, to make the solemn warning to Israel plain.

When Jesus entered the temple, he probably came into the Court of the Gentiles, the only place in the whole complex where non-Jews were allowed to enter and worship. But worship had become impossible; the court had been turned into a typical bazaar area, with buyers and sellers and stalls everywhere. Birds and animals for sacrifice were sold there, and foreign money could be changed into the only currency accepted in the temple, one without the hated figures of Roman emperors and heathen gods. In one sense, all this was a service to the worshippers, but the noise and bustle made worship impossible. To make matters worse, this court was used as a shortcut by merchants bringing goods from the Mount of Olives to the city itself.

We know from other sources that the worshippers in the Jewish temple were exploited by the merchants, who charged high prices for the sacrificial animals, and the money-changers, who offered unfair exchange rates. We also know that this trade was controlled by the priestly aristocracy who profited greatly at the expense of ordinary pilgrims.

Jesus justified his action of driving out the stall-holders and their customers by showing that God's plan was for his temple to be a center of worship for all nations, not just the Jews (17). That must have brought great encouragement to Mark's non-Jewish readers.

Jesus' disruption of the temple trade must have increased the chief priests' hatred for him, and they *began looking for a way to kill him* (Mark 11:18). They, above all others, should have recognized their king by what he did. All good kings of Judah had purified the temple, as Mal 3:1-4 says that the coming one would do. If Jesus acted like this to the old earthly temple, how will he act towards the new temple that is his body, the Christian church?

[Source: New Bible Commentary]

Went into the temple. The event here narrated seems to have taken place on the day following the triumphal entry; i.e. on the Monday of the Holy Week. This can be gathered from Mark's narrative, where it is stated that, on the day of triumph, Jesus was escorted to the temple, but merely "looked round about on all things," and then returned for the night to Bethany, visiting the temple again on the following morning, and driving out those who profaned it. Matthew often groups events, not in their proper chronological order, but in a certain logical sequence which corresponded with his design. Thus he connects the cleansing with the triumphal entry, in order to display another example of Christ's self-manifestation at this time, and his purpose to show who he was and to put forth his claims publicly. In this visit of Christ we see the King coming to his palace, the place where his honor dwelled, the fitting termination of his glorious march. This cleansing of the temple must not be confounded with the earlier incident narrated by John (John 2:13, etc.). The two acts marked respectively the beginning and close of Christ's earthly ministry, and denote the reverence which he taught for the house and the worshiper God. The part of the temple which he now visited, and which was profaned to secular use, was the court of the Gentiles, separated from the sanctuary by a stone partition, and considered of lesser sanctity, though really an integral part of the temple.

Cast out all them that sold and bought. In this large open space a market had been established, with the connivance, and much to the pecuniary emolument, of the priests. These let out the sacred area, of which they were the appointed guardians, to greedy and irreligious traders, who made a gain of others' piety. We find no trace of this market in the Old Testament; it probably was established after the Captivity, whence the Jews brought back that taste for commercial business and skill in financial

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matters for which they have ever since been celebrated. In the eyes of worldly-minded men the sanctity of a building and its appendages was no impediment to traffic and trade, hence they were glad to utilize the temple court, under the sanction of the priests, for the convenience of those who came from all regions to celebrate the great festivals. Here was sold all that was required for the sacrifices which worshippers were minded to offer - animals for victims, meal, incense, salt, etc. The scandalous abuse of the holy precincts, or the plain traces of it (if, as it was late in the day, the traffickers themselves had departed for a time), Christ had observed at his previous visit, when he "looked round about upon all things" (Mark 11:11), and now he proceeded to remedy the crying evil The details of the expulsion are not given. On the first occasion, we are told, he used "a scourge of small cords;" as far as we know, at this time he effected the purification unarmed and alone. It was a marvelous impulse that forced the greedy crew to obey the order of this unknown Man; their own consciences made them timid; they fled in dismay before the stern indignation of his eye, deserted their gainful trade to escape the reproach of that invincible zeal.

Money changers. These persons exchanged (for a certain percentage) foreign money or other coins for the half shekel demanded from all adults for the service of the temple (see on Matthew 17:24). They may have lent money to the needy. The sellers also probably played into their bands by refusing to receive any but current Jewish money in exchange for their wares. It is also certain that no coins stamped with a heathen symbol, or bearing a heathen monarch's image, could be paid into the temple treasury.

The seats of them that sold (the) doves. These birds were used by the poor in the place of costlier victims (see Leviticus 12:6; Leviticus 14:22; Luke 2:24). The sellers were often women, who sat with tables before them on which were set cages containing the doves.

[Source: Pulpit Commentary]

When Jesus confronted the merchants in the temple court, it was not that he, in irritation, was striking dead a healthy tree; he was giving a sad assessment of the tree's true condition. God's judgment on Israel would be the same. That is why the story of the clearing of the temple is ‘sandwiched’ by Mark between the two halves of the story of the fig-tree, to make the solemn warning to Israel plain

[Source: ESV Study Bible note]

The Tyrian shekel weighed four Athenian drachmas, about 14 grams, more than earlier 11-gram Israeli shekels, but was regarded as the equivalent for religious duties at that time. Because Roman coinage was only 80% silver, the purer (94% or more) Tyrian shekels were required to pay the temple tax in Jerusalem. The money changers referenced in the New Testament Gospels (Matt. 21:12 and parallels) exchanged Tyrian shekels for common Roman currency.

[Source: Wikipedia re: thirty pieces of silver]



Tyre Silver Shekels: 115 BC and 15 BC – 30 AD



Denarius - Tiberius (14 - 37 AD)

See also: **Commerce: Money / Currency** in the Appendix

See also: **How Many Times Did Jesus Cleanse the Temple?** In the Appendix.
(also discusses why Jesus cleansed the Temple and who were the money-changers)

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Jesus showed His righteous indignation at the corruption of the temple leadership when He turned over their tables used for changing money located among the columns of the double-story Royal Stoa (top of photo).

[Source: Halley's Bible Handbook]

See also: **How Many Times Did Jesus Cleanse the Temple?** In the Appendix.

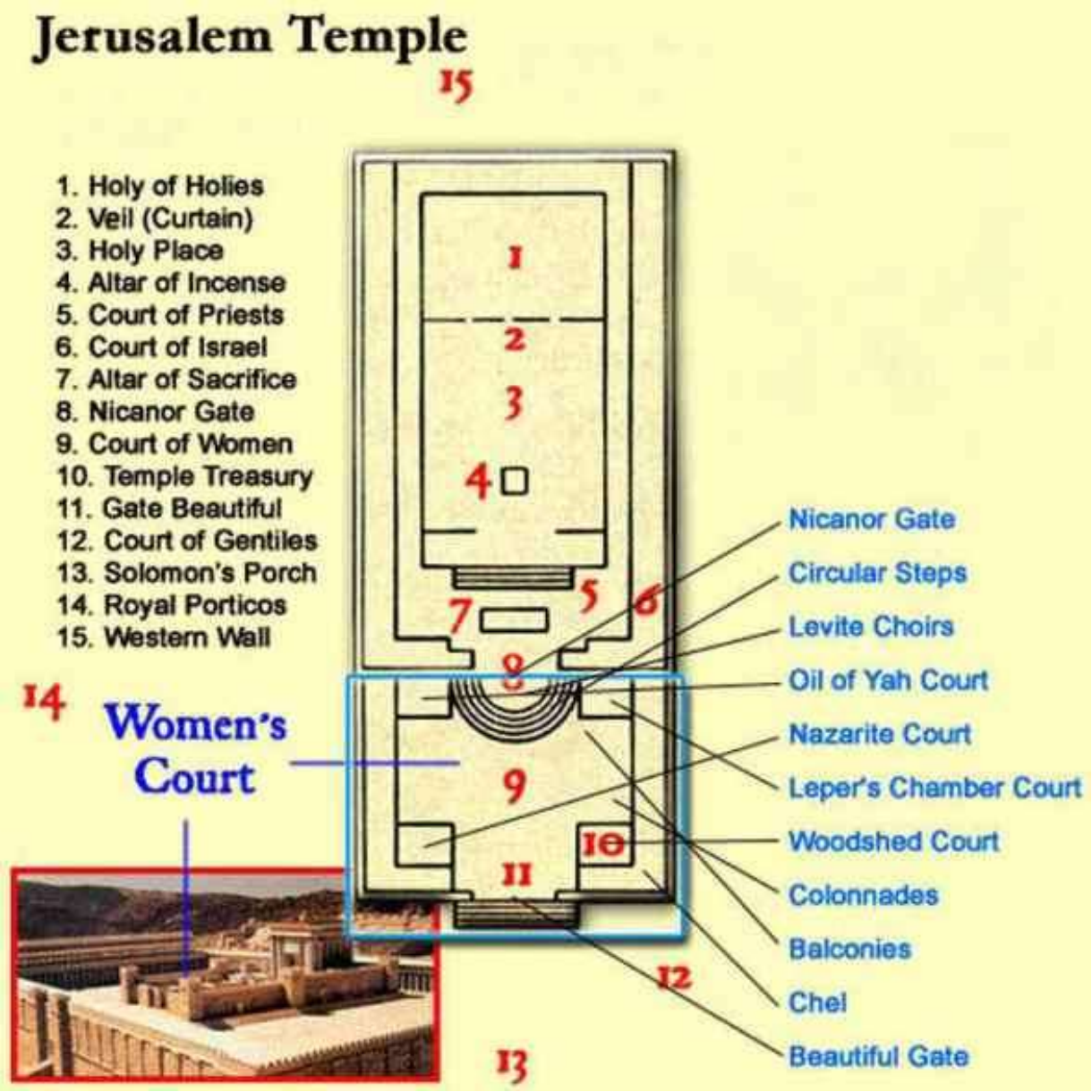
Extra Note 3:
Jesus and his disciples seem to have spent the nights during their time in Jerusalem in their 'safe house' at Bethany. That is why Peter pointed out the withered fig-tree on the way back to the city next morning. Mark does not stress the application of this acted parable to Israel; the structure of his gospel has made that plain enough already. Instead, he shows how Jesus used the withering of the fig-tree as an example of the results of believing prayer (Mark 11:23). But it also shows that we cannot pray in faith for anything that we like. In this matter, Jesus was 'thinking God's thoughts after him' and willing his father's will. That sort of prayer, if asked in faith, will always be answered, for it is praying that God's will may be done (as Jesus prayed in Gethsemane). We can only move the mountains that God wants removed, not those that we want moved. 'Moving mountains' was a phrase used by the rabbis to describe overcoming seemingly impossible difficulties... If we pray in this way, we can give thanks for the result before we see it, for the answer is sure in the will and purpose of God.

[Source: New Bible Commentary]

Moving a mountain was a common metaphor in Jewish literature for doing what was seemingly impossible (cf. Isa 40:4; 49:11; 54:10; Matt 21:21-22). [Source: ESV Study Bible note]

In the morning. Tuesday morning of Passion Week.
withered from the roots. This detail indicates that the destruction was total (cf. Job 18:16) and that no one in the future would eat fruit from the tree. It served as a vivid warning of the judgment to come in A.D. 70 (see Mark 13:2; Matthew 24:2). [Source NIV '08 Study Bible note]

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Extra Note 4:

The Fig Tree Incident—A Contradiction?

https://www.christiancourier.com/articles/790-fig-tree-incident-a-contradiction-the

> "Can you explain the apparent contradiction between Matthew and Mark? In Matthew's account, Jesus drove the moneychangers out of the temple, and then cursed the fig tree the next day. (Mt. 21:10-22). Yet in Mark's account he cursed the fig tree first, and then drove the moneychangers out – on the same day (Mk 11:11-26)."

The problem of an alleged "contradiction" between Matthew and Mark, in this particular situation, lies in the fact that the Bible critic does not understand the perspective from which each of the Gospel writers approached the incidents.

The sequence of events on that Monday and Tuesday of the Lord's "Passion Week," before his crucifixion on Friday, was as follows.

(1) On Monday morning (following the Triumphal Entry on Sunday), Jesus and his disciples made their way from Bethany, east of Jerusalem (where they had spent the night), back toward Jerusalem.Along the way, the Lord saw a leafed-out fig tree that was barren of any fruit. In Palestine fig trees ordinarily bore the fruit first, then they subsequently leafed out. The oddity of this tree afforded Jesus the opportunity to teach a lesson that was applicable to the Jewish nation. The nation feigned spiritual piety, but there was no "fruit" demonstrating such. In fact, many of the Jews were poised to crucify their own Messiah before the week was over.[We have discussed this episode elsewhere. See: "Why Did Jesus "Curse" the Fig Tree?". For the present, we are concerned only with the chronological sequence of the events. It is this issue that has been questioned by skeptical critics.]

Observing this fruitless tree, Jesus pronounced a "curse" (i.e., a withering judgment) upon the tree as a *symbolic preview* of that punishment which ultimately would befall the Hebrew nation (A.D. 70).Immediately the fig tree began to wither away.

The Lord and his disciples then proceeded on to the capital city. They entered the temple compound, and Christ observed the moneychangers plying their wares. With righteous indignation he cast them out from the sacred area, charging them with defaming the house of God. Finally, the Savior and his men returned to Bethany to spend the night there.

(2) On Tuesday morning, the little band again made their way toward Jerusalem. It was at this point, according to Mark's record, that the disciples noticed the withered fig tree. They marveled about the matter and Christ used the occasion to encourage them to strengthen their faith.

The "Problem"

This is where the so-called "problem" occurs – with reference to Matthew's Gospel.It is alleged that the apostle places the "cursing" of the tree, and the disciples

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exchange with the Lord about this incident, on the *same day,* and following the cleansing of the temple, thus creating a conflict with Mark. But *does he?*

Competent scholars have long recognized that some accounts in the Scriptures are *topically* arranged at various points, rather than conforming to a strict *chronological* sequence. For example, Genesis 1 is a chronological arrangement of the events of the first six days of the creation week. Genesis 2 also deals with the creation events, but the record is topically arranged, with a major emphasis on mankind. There is no conflict; there is merely a different purpose in the narratives.

Many writers have noted that some portions of Matthew's Gospel are arranged topically, rather than chronologically.D.E. Hiebert observes: "The contents of Matthew, while revealing careful arrangement, are not readily arranged in a systematic outline. The arrangement of the material is largely topical and the central portion of the gospel revolves around five discourses by Jesus" (p. 67). Thiessen provides the following breakdown. "The first four chapters of Matthew are chronological; chs. 5-13 are topical; and chs. 14-28 are again chronological, with the exception of 21:18, 19" (p. 138).Of course Matthew 21:18-19 is the very text that is questioned, chronologically speaking, by the critics.

First observe that Matthew does not say that the "cursing" of the fig tree was on the day *following* the cleansing of the temple. He simply says that it was "in the morning as he returned to the city" (21:18). Mark's account makes it clear that the "morning" was Monday morning, following his visit on Sunday. Second, Matthew, for convenience sake, combines the "cursing of the tree" and the subsequent "discussion with the disciples," without affirming that these events occurred on the *same* day. One must not read specificity into an account when it is not there.

William Hendricksen has a very succinct discussion of the matter.In his commentary on Matthew, he writes:

> "That the Gospel writers were not mere copyists but independent authors, each using his own method, appears very clearly in the present instance [21:18-22]. Since part of the Fig Tree story occurred on Monday and part on Tuesday (Mark 11:11,12,19,20), with the cleansing of the temple taking place (on Monday) between these two parts, it is clear that this story could be handled in two ways: (a) chronologically or; (b) topically. Mark follows the first method, describing the first part of the Fig Tree story, the part that took place on Monday morning, in 11:12-14; then, the cleansing of the temple, later that same day, in 11:15-19; and finally, the second part of the Fig Tree story, the part that happened on Tuesday morning, in 11:20-24.Matthew, on the other hand, uses the second method. He wishes to tell the entire story all at once, in one connected and uninterrupted account. In doing this he does not come into real conflict with Mark, for his (Matthew's) time indications are very indefinite" (p. 773).

D.A. Carson comments similarly: "If the Triumphal Entry was on Sunday, then, according to Mark, the cursing of the fig tree was on Monday; and the disciples' surprise at the tree's quick withering, along with Jesus' words about faith, were on

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Tuesday.Matthew has simply put the two parts together in a typical topical arrangement" (p. 444).See also R.C.H. Lenski (p. 811).

There is one final circumstance that deserves comment. Some have wondered why the disciples did not notice the withered tree as they departed Jerusalem on Monday afternoon, in returning to Bethany. Mark's Gospel makes it clear that they did not observe that detail until Tuesday morning.R.C. Foster has clarified the matter.When the Jews traveled eastward, from Jerusalem to Bethany, they took a more winding route, facilitating an easier climb around the Mount of Olives. The westerly route, from Bethany to Jerusalem, however, was a steeper (downhill) and quicker passage. And so the return to Bethany on Monday evening almost certainly was by a *different* road (Foster, p. 1104).

A consideration of all the relevant data, as to the respective purpose and style of each writer, clearly shows that Matthew and Mark do not conflict with reference to this event in the Lord's ministry.

Extra Note 5

Why Did Jesus Curse the Fig Tree?

https://www.olivetree.com/blog/jesus-curse-fig-tree/

[Source: Zondervan's The Expositior's Commentary]



Toward the beginning of Mark 11, Jesus goes to eat from a fig tree. However, the fig tree has not bore any fruit and he curses it. Then, after clearing out the temple, Peter sees that the cursed fig tree is now withered. But why did Jesus curse the fig tree? Walter W. Wessel and Mark L. Strauss examined this passage in the revised Expositor's Bible Commentary. They have some insight to bring, and we've shared the excerpt below.

OVERVIEW

The first three verses of this section form the second part of the story of the fig tree (11:12–14), which sandwiches the account of the cleansing of the temple. (For the theological significance of this "intercalation," see Overview, 11:15–19.)

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SCRIPTURE: MARK 11:20-25

In the morning, as they went along, they saw the fig tree withered from the roots. Peter remembered and said to Jesus, “Rabbi, look! The fig tree you cursed has withered!”

“Have faith in God,” Jesus answered. “I tell you the truth, if anyone says to this mountain, ‘Go, throw yourself into the sea,’ and does not doubt in his heart but believes that what he says will happen, it will be done for him. Therefore I tell you, whatever you ask for in prayer, believe that you have received it, and it will be yours. And when you stand praying, if you hold anything against anyone, forgive him, so that your Father in heaven may forgive you your sins.’”

COMMENTARY ON WHY JESUS CURSED THE FIG TREE

Mark 11:20-21

The next morning (presumably Tuesday of Passion Week) Jesus and his disciples, on returning to Jerusalem from Bethany, again passed the fig tree. It was totally destroyed (“withered from the roots”). Jesus had predicted that no one would ever eat fruit from it again (v.14); and Peter, remembering what Jesus had said, called his attention to the withered tree (v.21). Jesus does not explicitly interpret the event, yet the meaning seems clear: Jesus’ predicted judgment on the temple will come to pass as surely as did his prediction that the fig tree would wither.

NOTE: Matthew refers to the cursing of the fig tree only after the cleansing of the temple and says the tree withered “at once” (Mt 21:19). These differences fit his tendency to abbreviate and condense episodes (cf. Mt 8:5–13; 9:18–26).

Mark 11:22

We have noted that Jesus cursing the fig tree is closely related to the cleansing of the temple, with both symbolizing God’s judgment against Israel. Yet oddly, Jesus does not make this connection explicit. Instead, in this verse and in the teaching that follows, he links the miracle of the fig tree’s destruction to the power of faith and prayer.

This feature suggests to some commentators that the sayings of vv.22–25 have no historical connection with what precedes and that Mark (or the tradition before them) has added them out of a misunderstanding of the symbolism of the fig tree’s destruction. While this is possible, it is more likely that Jesus took this opportunity to draw a second application from the miracle and that Mark (and Matthew, who follows him) has retained this application.

Jesus uses the incident of the fig tree to teach critical lessons on faith and prayer. The source of the power for performing the miracle is God. He must be the object of our faith.

NOTE: The variant reading that inserts εἰ (ei, “if”) before ἔχετε (echete, “you have”) has rather strong MS support. But it is probably not original, for (1) the solemn “I tell you the truth” is never preceded by a conditional clause, and (2) the introductory “if” probably arose by assimilation to the saying in Luke 17:6 (cf. Mt 21:21).

Mark 11:23

As with previous pronouncements of Jesus, this one is preceded by the solemn introductory formula “I tell you the truth” — a way of indicating its importance. Since Jesus was standing on the Mount of Olives, from which the Dead Sea can be seen on a clear day, he may have been referring specifically to that mountain. Of course, the image of throwing a mountain into the sea is figurative for something that is humanly impossible (Zec 4:7). Jesus is saying that the greatest possible

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difficulties can be removed when a person has faith (cf. Jas 1:6). A similar image of the power of faith to move mountains appears in the saying concerning the mustard seed in Matthew 17:20 (cf. Lk 17:6).

Mark 11:24

There is a close connection between the kind of faith Jesus speaks of here and prayer. E. Stauffer (New Testament Theology [London: SCM, 1955], 169) clearly brings out this connection: “The ‘faith’ of Mark 11:23f. is a faith that prays. . . . Prayer is the source of its power, and the means of its strength — God’s omnipotence is its sole assurance, and God’s sovereignty its only restriction.” Jesus elsewhere affirms the unlimited power of prayer to accomplish results (Mt 7:7; 18:19; Lk 11:9).

Mark 11:25

Admittedly the transition between v.24 and v.25 is abrupt (with v.24 speaking of faith, v.25 of forgiveness). Still there is a connection. To be effective, prayer must be offered in faith — faith in the all-powerful God, who works miracles. But it must be offered in the spirit of forgiveness. Faith and the willingness to forgive are the two conditions of efficacious prayer. Matthew omits this verse, perhaps because of the abrupt change in subject or because he has provided a parallel saying in the Sermon on the Mount (Mt 6:14), immediately following the Lord’s Prayer.

Mark 11:26

This verse does not occur in the NIV or most other modern versions because it is not found in the best and most ancient MSS of the NT. It represents an insertion from Matthew 6:15.

Why Did Jesus Curse That Fig Tree?

[Source: Preaching the Word Series]

Remember that story in Mark 11, where Jesus cursed a fig tree for not providing fruit? Over the years, some scholars have been troubled by this action, which seemed "out of character" for Jesus. The story made perfect sense to Hughes, and he explains this episode with elegance and clarity. I've pasted in below, just the first part of Hughes' comments on this. It's typical of his scholarship and a style of writing that delivers understanding.

THROUGH THE YEARS, overly critical minds have found reasons to reject the account of Jesus' cursing of the fig tree in 11:12-14 as spurious. In recent history the celebrated New Testament scholar T. W. Manson wrote: “It is a tale of miraculous power wasted in the service of ill-temper (for the supernatural energy employed to blast the unfortunate tree might have been more usefully expressed in forcing a crop of figs out of season); and as it stands, it is simply incredible.” William Barclay agrees, adding, “The story does not seem worthy of Jesus. There seems to be a petulance in it.”

So these minds reject the story because it seems to them that Jesus is acting like a spoiled child who did not get his way. Still others have rejected Jesus' cursing the tree because it is unthinkable to them that Jesus would blast a poor, innocent tree simply because it was fruitless.

What do we say to these objections? To the last we answer that such an objection comes from an unhealthy eagerness to find fault. If we assume that lower creation has no soul and is there for our use (as we do every day), then where is Jesus' sin?

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The same thinking applies to an earlier description of a herd of swine (Mark 5). Turn them into pork sausage and we think how nicely they have fulfilled their destiny. But sacrifice them for the salvation of a poor lunatic's soul – use them up in order to restore him to health, and the wholle thing is shocking! Here in Mark 11, if the fig tree continued to be barren and useless, it would be cut down for firewood and no one would object. But when Jesus withers the tree with a word to teach an eternal spiritual lesson, the critics cry out.

This is where the essential answer lies: Jesus did not spitefully curse the tree because he was hungry and it didn't provide what it promised. He could do without food, as for example when he refused to satisfy his hunger by turning stones into bread even though he had been fasting forty days in the wilderness (Matthew 4:1-4). Jesus was a man who would forego food and rest to minister to a soul, as he did at Jacob's well (John 4:1-9).

The reason Jesus cursed the barren fig tree was because he wanted it to become a visual parable of what was happening to Israel. In actuality he honored that tree, making it the most useful tree that ever grew! It was, and is, a tree from which thousands have learned about themselves and turned back to God. If one soul has been made to consider its life through that tree, it did not wither in vain.

See Chapter LII for “The Fig Tree Spared”

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LXVI

CHRIST'S AUTHORITY CHALLENGED—PARABLES: THE SONS WHO WERE OF TWO MINDS; THE LORD OF THE VINEYARD, HIS SON, AND THE MURDEROUS HUSBANDMEN

A.D. 30. Age 33. *Jerusalem, in the Temple*.

Matthew 21: 23-46; Mark 11: 27-33, 12: 1-12; Luke 20, 1-19.

102* On one of those days, as Jesus was walking in the temple, teaching and preaching the gospel, the chief priests, and the scribes [teachers of the law], came with the elders, saying, “Tell us, by what authority are you doing these things? Who is it who gave you this authority?” [see Extra Note 1]

Jesus answered, “I will ask you one question; answer me, and I will tell you by what authority I do these things. Was the baptism of John from heaven or from man? Answer me.”

And they discussed it with one another, saying, “If we say, ‘From heaven,’ he will say, ‘Why then did you not believe him?’ But if we say, ‘From man’?” — the people will stone us.” They were afraid of the people, for they all held that John really was a prophet.

So they answered Jesus, “We do not know.”

And Jesus said to them, “Neither will I tell you by what authority I do these things.”

Then he began to speak to them in parables.

“But what do you think? A man had two sons, and he came to the first and said, ‘Son, go, work today in my vineyard.’ He answered and said, ‘I will not,’ but afterward he regretted it and went.

“Then he came to the second and said likewise. And he answered and said, ‘I *go,* sir,’ but he did not go.

“Which of the two did the will of *his* father?”

They said to Him, “The first.”

Jesus said to them, “Truly, I say to you that tax collectors and harlots enter the kingdom of God before you. For John came to you in the way of righteousness, and

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you did not believe him; but tax collectors and harlots believed him; and when you saw *it,* you did not afterward relent [repent] and believe him.

“Hear another parable:

“There was a certain landowner who planted a vineyard and set a hedge around it, dug a place for a winevat, dug a winepress in it and built a tower. And he leased it to vinedressers and went into a far country. [see Extra Note 2]

“Now when vintage-time drew near, he sent his a servant to the vinedressers, that they might receive the fruit of the vineyard from the vinedressers.

And they took *him* and beat him and sent *him* away empty-handed.

“Again he sent them another servant, and at him they threw stones, wounded *him* in the head, and sent *him* away shamefully treated.

“And again he sent another, and him they killed; and they cast him out.

“Again he sent many other servants, more than the first, and they did likewise to them – beating some, and killing some.

“Still having one son, his well-beloved, the owner of the vineyard then said, ‘What shall I do? I will send my beloved son.’ Therefore he also sent him to them last, saying, ‘Probably they will respect *him* when they see him.’

“But those vinedressers saw the son, they said among themselves, ‘This is the heir. Come, let us kill him; and let us seize the inheritance and the inheritance will be ours.’

“So they caught him and killed *him* and cast *him* out of the vineyard.

“Therefore, when the owner of the vineyard comes, what will he do to those vinedressers?

“He will destroy those wicked men miserably, and lease his vineyard to other vinedressers who will render to him the fruits in their seasons.”

And when they heard *it* they said, “May it never be!”

Then Jesus looked at them and said, “What then is *the meaning of* this that is written? Have you not read the Scripture:

‘The stone which the builders rejected, has become the chief cornerstone.
‘This was the LORD's doing, and it is marvelous in our eyes’?” 103*

“Therefore I say to you, the kingdom of God will be taken from you and given to a nation bearing [bringing forth] the fruits of it. And whoever falls on this stone will be broken; but on whomever it falls, it will grind him to powder.”

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Now when the chief priests and Pharisees heard his parables, they perceived that he was speaking of them. And they sought to lay hands on him, but feared the multitudes, because the people took him for a prophet and knew he had spoken against them. So they left him and went away.

Footnotes

102:* The text itself, as phrased by the three narrators of these episodes, furnishes interesting likenesses and contrasts (book, chapter, and verse indicated above [under subtitle].)

103:* Psalms 118:22-23. Note: LORD (all caps) in the OT = YHWH (Yahweh).

Extra Note 1:
The Sanhedrin, which was in effect the Jewish 'parliament', was composed of representatives from each of the three groups named here, the chief priests, teachers of the law (scribes) and elders, totaling seventy-one members under the chairmanship of the high priest. The *chief priests* were members of the leading high-priestly families and holders of various offices (e.g. the ruler of the temple, the leaders of the weekly and daily groups of priests, the captains and the treasurers); the *elders* were the lay representatives of the people.

[Source: New Bible Commentary]

The events of Luke 20:1-21:36 all occurred on Tuesday of Passion Week — a long day of controversy.

One day. Not specified, but Mark's parallel accounts (Mark 11:19-20,27-33) indicate that this day (Tuesday) followed the clearing of the temple (Monday), which followed the Triumphal Entry (Sunday).

*chief priests (*see Luke 19:47), *teachers of the law (*see Luke 5:30), *elders.*
Each of these groups was represented in the Jewish council, the Sanhedrin (see Luke 22:66).

[Source NIV '08 Study Bible note]

See also *Jewish Groups (including, Pharisees, Scribes, Sadducees, Sanhedrin) during the Time of Christ* in the APPENDIX

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Extra Note 2:

Jesus now moved into the attack with a transparent parable. Jews who knew their Scriptures would be reminded of the opening words of Isaiah 5:1-7, where a vineyard represented Israel. In the owner's absence, the tenants decided first to withhold the fruits from him and then to ensure that they would take over the vineyard. In certain conditions the property of a Gentile or a proselyte who died without making a will would pass to the first person who gained possession of it. The tenants may have been relying on some such custom, or simply hoping that the landlord would not follow up on their action. So they killed the heir and sat tight on the property. The story reflects the situation of the time when large estates in Galilee were owned by distant landlords. It also portrays allegorically the history of Israel and its leaders who had continually rejected the messengers of God. For Christians the owner's son clearly represents Jesus, but whether the first hearers would have recognized this is not certain. They might have seen in the word *son* a way of referring to the Messiah, or they might have known that on occasion Jesus claimed that God was his Father in a special way. But, although Jesus himself was aware of his own identity and fate, he did not speak openly about them to the crowds or his opponents.



The picture is entitled simply "Treading Winepress." At once, you can understand why it is called "treading" as you see the people stomping on the grapes to release the juice. (As a side note, the juice then drained out of the winepress through a hole on one end of the vat.) [Source: BiblePlaces.com]



[Site: Emmaus / Nicopolis] Several winepresses are located around the ancient city. The photo shows the grand winepress on "observation-hill". [Source: BibleWalks.com]

It was obvious what a landlord would do with such tenants, and everybody would have accepted that he was in the right to do so. Yet the hearers said *May this never be.* This shows that they must have recognized that Jesus was applying the story to 'the vineyard of the Lord', and they were appalled at the thought of others taking possession of it. Jesus, however, claimed scriptural support for what he said. What else, he asked, could be the meaning of the metaphor of the stone rejected by the builders but given the chief place in the building? Did it not mean that the person whose authority they had refused (Luke 20:1-7) was the person of God's choice? Anybody who rejected him, therefore, would suffer judgment (see Isaiah 8:14- 15; Daniel 2:34-35).

[Source: New Bible Commentary]



Winepress with hanging ropes for treaders to hold onto. [Source: Bible-History.com]



Byzantine Winepress near Hamei Yo'av. [Source: BiblicalArchaeology.org]

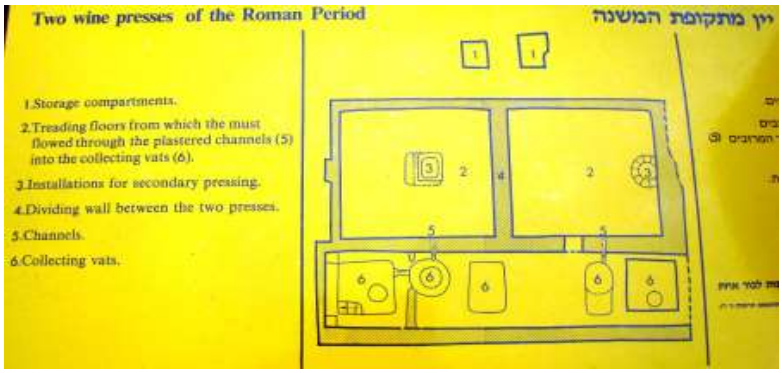


Diagram of a winepress at Tel Qasile, which dates back to Roman times. Photo ©Leon Mauldin

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Landowners always had power, socially and legally, to enforce their will on the tenants; a few even reportedly had hit squads to deal with troublesome tenants. Here the tenants act as if they are the ones with power, and they exploit it mercilessly (as opposed to the ancient ideal of a *benevolent* patron or landowner). This description fits the Jewish tradition that Israel martyred many of the prophets God sent to it. [Source: IVP Bible Background Commentary, 2nd Ed.]

The parable of the two sons was aimed primarily at the leaders of the Jewish nation. This parable of the vineyard is aimed at the nation itself. [Source: Halley's Bible Handbook]



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LXVII

PARABLE: THE KING'S GUESTS FOR HIS SON'S WEDDING—FUTILE WILES: CESAR'S TRIBUTE, THE SEVEN BROTHERS' WIDOW

A.D. 30. Age 33. *Jerusalem, in the Temple*.

Matthew 22: 1-32; Mark 12: 13-27; Luke 20: 20-38.

Jesus spoke again to them by parables and said:

"The kingdom of heaven is like a certain king who arranged a marriage for his son, and sent out his servants to call those who were invited to the wedding; and they were not willing to come. [see Extra Note 1]

"Again, he sent out other servants, saying, 'Tell those who are invited, "See, I have prepared my dinner; my oxen and fatted cattle *are* killed, and all things *are* ready. Come to the wedding."' But they made light of it and went their ways, one to his own farm, and another to his business. And the rest seized his servants, treated *them* spitefully, and killed *them.* But when the king heard *about it,* he was furious. And he sent out his armies, destroyed those murderers, and burned up their city.

"Then he said to his servants, 'The wedding is ready, but those who were invited were not worthy. Therefore go into the highways, and as many as you find, invite to the wedding.' So those servants went out into the highways and gathered together all whom they found, both bad and good. And the wedding *hall* was filled with guests.

"But when the king came in to see the guests, he saw a man there who did not have on a wedding garment. "So he said to him, 'Friend, how did you come in here without a wedding garment?' And he was speechless.

"Then the king said to the servants, 'Bind him hand and foot, take him away, and cast *him* into outer darkness; there will be weeping and gnashing of teeth.'

"For many are called, but few *are* chosen."

Then the Pharisees went and plotted how they might entangle him in *his* talk. So they watched *him,* and sent spies who pretended to be righteous, that they might seize on his words, in order to deliver him to the power and the authority of the governor. And they sent to him their disciples with the Herodians, saying, "Teacher, we know that you are true, and teach the way of God in truth; nor do you care about anyone, for you do not regard the person of men [show partiality]. Tell

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us, therefore, what do you think? Is it lawful to pay taxes to Caesar, or not?" [see Extra Note 2]

Jesus perceived their craftiness, and said,

"Why do you test me, you hypocrites? Show me the tax [tribute] money. Bring me a denarius, that I may see *it.* Show it to me." [see Extra Note 3]

So they brought *it.* And he said to them, "Whose image and inscription *does it have*? Whose is this image and inscription?"

They said to him, "Caesar's."

And Jesus answered and said to them, "Render to Caesar the things that are Caesar's, and to God the things that are God's."

When they had heard *these words,* they marveled and kept silent; then left him and went their way.

The same day the Sadducees, who say there is no resurrection, came to him and asked him, saying: "Teacher, Moses wrote to us, that if a man dies, and leaves his wife behind, having no children, his brother shall marry his wife and raise up offspring for his brother. 105* [see Extra Note 4]

"Now there were with us seven brothers. The first died after he had married, and having no offspring, left his wife to his brother. Likewise the second also, and the third, even to the seventh. Last of all the woman died also. Therefore, in the resurrection, whose wife of the seven will she be? For all seven had her as wife."

Jesus answered and said to them, "Are you not therefore mistaken, because you do not know the Scriptures nor the power of God? You are mistaken, not knowing the Scriptures nor the power of God.

"The sons of this age marry and are given in marriage. But those who are counted worthy to attain that age, and the resurrection from the dead, neither marry nor are given in marriage; nor can they die anymore, for they are equal to the angels of God in heaven; and are sons of God, being sons of the resurrection.

"But concerning the dead, that they rise; have you not read in the book of Moses, what was spoken to you by God: how in the *burning* bush *passage* Moses showed that the dead are raised when God spoke to Moses, saying, *'I am the God of Abraham, the God of Isaac, and the God of Jacob'?*

"For He is not the God of the dead, but the God of the living, for all live to Him."

"You are therefore greatly mistaken."

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(And when the multitudes heard *this,* they were astonished at his teaching. Then some of the scribes answered and said, “Teacher, You have spoken well.” But after that they dared not question him anymore.) 105^

Footnotes

105:* Comparison of the three texts will disclose interesting differences in the phrasing (book, chapter, and verse indicated at the beginning (under the subtitle) of this Chapter (LXVII).

105:^ It’s interesting that, in all the questioning and challenges by the religious “elite”, they are not able to respond and/or are silenced and/or have to walk away. Most of us would be open and asking serious, heartfelt questions, desiring to learn as much as possible about what Jesus had to ‘offer’; instead of just trying to treat Jesus as a threat to their social, financial and political status, their weak beliefs and practices, while trying to defend their pride and stubbornness and arrogance. [-LY]

See also *Jewish Groups (including, Pharisees, Scribes, Sadducees, Sanhedrin) during the Time of Christ* in the APPENDIX

Extra Note 1:

In Luke's Gospel a similar parable is spoken by Jesus at a banquet in response to a remark made by one of the guests about “the feast in the kingdom of God” (Lk 14:15-24, “The Great Supper [or Dinner or Banquet]”). [Source: NIV ‘08 Study Bible note]

a man who had no wedding garment. Everyone was invited, but proper wedding attire was still expected. There are two possibilities for what this means: **(1)** There is some evidence in the ancient world for a king supplying garments for his guests (cf. Genesis 45:22; Ester 6:8-9), and, more broadly, there is the story of God clothing his unworthy people in beautiful garments (Ezekiel 16:10-13). Jesus could thus be alluding to imputed righteousness, which Paul elaborates later (e.g., Romans 3:21-31; 4:22-25). Thus by not wearing the garments provided, this guest has highly insulted the host. **(2)** The wedding garment may refer to a clean garment, symbolizing evidence of righteous works (see note on Matthew 5:20). In either case, the man lacks something that is essential for being accepted at the wedding feast.
weeping and gnashing of teeth . A common description of eternal judgment (cf. 8:12; 13:42, 50; 24:51; 25:30).
[Source: ESV Study Bible note]

Extra Note 2:

(Recorded in Mark 12:13-27; Matthew 22:15-22; Luke 20:20-26.) This was an effort to trap Jesus into making a statement of some kind that could be used as evidence of disloyalty to the Roman government and thus give His opponents an excuse to hand Jesus over to Pilate. Jesus, with a master stroke, proclaimed the separation of church and state. Christians must be obedient to their government; but the government has no right to dictate the religion of its subjects.
[Source: Halley’s Bible Handbook]

The Pharisees were ardent nationalists, opposed to Roman rule, while the hated Herodians, as their name indicates, supported Roman rule represented by the Herods. Now, however, the Pharisees enlisted the help of the Herodians to trap Jesus in his words. After trying to put him off guard with

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flattery, they sprang their question: “Is it right to pay taxes to Caesar or not?”. If he said “No,” the Herodians would report him to the Roman governor and he would be executed for treason. If he said “Yes,” the Pharisees would denounce him to the people as disloyal to his nation.
[Source: NIV ‘08 Study Bible note]

their disciples [of the Pharisees]. Probably those in training to become full members of the brotherhood of the Pharisees, and perhaps deceptively *sent* to appear as less of a threat than their masters. *Herodians*. A loosely organized group that sought to advance the political and economic influence of the Herodian family (c. 37 B.C. - A.D. 93). Although the Herodians and the Pharisees were adversaries in regard to many political and religious issues, they join forces here to combat the perceived threat to their power and status. [Source: ESV Study Bible note]
Herodians. A Jewish party who favored the Herodian dynasty, the party of “peace at any price” and appeasement of Rome. [Source: Ryrie Study Bible note]
A Jewish political party who sympathized with (Mark 3:6; 12:13; Matthew, 22:16; Luke 20:20) the Herodian rulers in their general policy of government, and in the social customs which they introduced from Rome. They were at one with the Sadducees in holding the duty of submission to Rome, and of supporting the Herods on the throne. (Comp. Mark 8:15; Matthew 16:6.)
[Source: Easton’s Bible Dictionary]
Herodians were usually opposed by the nationalistic Pharisees.

pay taxes to Caesar. Subject peoples were required to pay a poll tax to the Roman emperor. The tax was highly unpopular, and some Jews flatly refused to pay it, believing that payment was an admission of Roman right to rule.
Give to Caesar what is Caesar's. See Matthew 22:21. There are obligations to the state that do not conflict with our obligations to God (see Romans 13:1-7; 1Timothy 2:1-3; Titus 3:1-2; 1Peter 2:13-17). That a denarius belonged to Caesar was plainly marked in that on one side it bore a portrait of the emperor and on the other side an inscription that identified him. [It was his coin.]
to God what is God's. Humans, who bear the image of God, owe to him their whole lives.
[Source: NIV ‘08 Study Bible note]

Jesus rightly labels his opponents' kind words as “hypocrisy” (Mark 12:15). Since Jesus purports to be teaching *the way of God*, they figure that he must have an opinion on whether it is *lawful to pay* poll *taxes* or property taxes to the oppressive Roman emperor. A rejection of paying taxes would seem to entail rebellion against Caesar; a willingness to pay taxes appears to compromise devotion to God (on civic duties and the relationship between church and state.
The *likeness* (of Tiberius Caesar) and *inscription* on the denarius (valued as the wage of a day's labor) represent the person of Caesar and his authority. By carrying the coin, Jesus' opponents show that they already participate in the Roman social order.
the things that are Caesar's . . . the things that are God's. Jesus does not discuss the question of whether the current Roman governance is just or unjust, but he does imply that it is right to pay taxes to *Caesar*. God's kingdom, however, transcends all of these “things.” Jesus is not establishing a political kingdom in opposition to Caesar, so his followers should pay taxes and obey civil laws. There are matters that belong to the realm of civil government, and there are other matters that belong to God's realm. Jesus does not here specify which matters belong in which realm, but many Christian ethicists today teach that, in general, *civil government* should allow freedom in matters of religious doctrine, worship, and beliefs about God, and the *church* should not attempt to use the power of government to enforce allegiance to any specific religious viewpoint. All forms of the Christian church throughout the world today support some kind of separation between matters of church and matters of state. By contrast, totalitarian governments usually try to suppress the church and subsume everything under the realm of the state. And some extreme Islamic movements have tried to abolish independent civil government and subsume everything under the control of Islamic religious leaders. (Historically, when the church and state have become too closely aligned, the result most often has been the compromise of the church.)
[Source: ESV Study Bible note]

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Extra Note 3:

Roman denarius coins around the time of Jesus.
[**See also: "Commerce: Money / Currency" in the APPENDIX]**

Tiberius (14 - 37 AD)



Most likely coin that Jesus held in his hand when he said "Give to Caesar's…"

[Source: http://www.romancoins.info/12C-Empire.HTML]

The most common silver coin in circulation was the Roman denarius. In some Bible versions [e.g., the KJV], it is called a "penny" though its value was the equivalent of a day's wage for a laborer**. It was translated by the word "penny" because the standard Roman abbreviation for a denarius is "d."-the same abbreviation was used centuries later by the British for "penny."** Another indication of the value of the denarius is found in the story of the Good Samaritan: The innkeeper was paid two denarii for caring for the wounded man for several days. Jesus' opponents used a denarius to trap him with their question about taxation (Matthew 22:19). The denarius of that day had the head of the Roman Emperor Tiberius on one side, and on the other side a likeness of his, mother, Livia, shown holding an olive branch and a scepter, personifying Rome.
[Source: http://www.historicjesus.com/glossary/coins.html]

Tribute Penny of the Bible
Silver denarius of Roman emperor Tiberius (14-37 AD). Matthew 22:20-21 -- *Jesus, referring to a "penny" [KJV] asked, "Whose is this image and superscription?` When told it was Caesar, He said, "Render therefore unto Caesar the things which are Caesar's and unto God the things that are God's."*



[Source: http://www.ancientresource.com/lots/holyland_artifacts/biblical_coins.html]

The photo above shows a Denarius with the image of the Emperor Tiberius. The inscription on the obverse (heads) reads "TI CAESAR DIVI AVG F AUGUSTVS" (Tiberius, Caesar Augustus, Son of the Divine Augustus).

Extra Note 4:
Having silenced the Pharisees, Jesus was approached by the Sadducees, the wealthy nobles who controlled both temple and Sanhedrin, the great religious council of Israel. They simply came to mock his belief in resurrection by giving an obviously ridiculous illustration of a much-married wife, probably not drawn from real life. The Pharisees had already ruled that such a wife would belong to her first husband at the resurrection (which they interpreted in a very material way, rather as popular Islam does today). The Sadducees approved, of course, of the Mosaic custom mentioned here, which was

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designed to keep property in the widow's family, but they rejected any idea of resurrection altogether. To them, this life was all that there was; no wonder that they were hard, materialistic and often rich. We all know of people like that. First, Jesus undercut the whole argument by rejecting crudely materialistic ideas of the resurrection, in which he, like the Pharisees, believed. As Paul says, our resurrection body will be of a different kind (1Corinthians 15:44). Jesus compares it here to that of angels. Questions like sex and bodily relationships do not arise. So too we must reject crudely materialistic ideas of the meaning both of resurrection and of 'Son of God', as though it meant simple physical fatherhood. These things are stumbling-blocks in the way of receiving the good news.

From the books of Moses, which the Sadducees accepted, Jesus showed them that the idea of resurrection could be proved from the patriarchs' relationship with the living God. They 'caught' eternal life from God, as we do from Christ today, but it is a new sort of life, demonstrating the power of God.

[Source: New Bible Commentary]

book of Moses. Exodus, one of the books of the Pentateuch (the first five books of the Old Testament (OT), all of which tradition ascribed to Moses). *Account [passage] of the bush.* A common way of referring to Exodus 3:1-6. [Source: NIV '08 Study Bible note]

Sadducees drew mainly or exclusively on the Pentateuch for doctrine (see Jewish Groups at the Time of the New Testament (NT)), so they did not believe in the resurrection, a theme developed more clearly in later OT books (cf. Isaiah 26:19; Daniel 12:2). They *asked him a question* in order to trap him theologically. They assumed that those who believe in a resurrection life think it is like the present life, suggesting that a woman who has been married more than once will be found guilty of incest after the resurrection. They hope hereby to show that the idea of resurrection is really absurd. Jesus first demonstrates the flaw of equating the coming age with this age. Whereas the *sons of this age* (cf. "sons of this world," 16:8) *marry*, those *considered worthy to attain to that age and to the resurrection from the dead* (cf. Acts 4:2 and 1 Peter 1:3 for another description of "that age") *neither marry nor are given in marriage*. Marriage is not a permanent fixture in God's eternal purpose. *Equal to angels* explains why resurrected believers *cannot die* (since angels are immortal***). sons of God . . . sons of the resurrection***. The believer's relationship as a child of God becomes fully realized at the resurrection after Christ's return (cf. Romans 8:23; 1 Corinthians 15:53-54).
Citing the OT "Scriptures," Jesus explains the full "power of God" when it comes to *the dead being raised***.** Exodus 3:6 cannot mean that God makes himself known to Moses as the *God of the dead***.** Rather, as *the God of Abraham. . . Isaac, and. . . Jacob* (i.e., the faithful, covenant-keeping God), he is the God *of the living* (Exodus 3:15-16; 4:5). Abraham therefore continues to exist and to enjoy the blessings of God's covenant (cf. Romans 8:35-39), and hence will also be raised from the dead.

[Source: ESV Study Bible note]

but are as the angels which are in heaven — In Luke (Luke 20:36) it is "equal unto the angels." But as the subject is death and resurrection, we are not warranted to extend the equality here taught beyond the one point — the *immortality* of their nature. A beautiful clause is added in Luke (Luke 20:36)—"and are the children of God" — not in respect of *character,* which is not here spoken of, but of *nature* —"being the children of the resurrection," as rising to an undecaying existence (Romans 8:21,23), and so being the children of their Father's immortality (1Timothy 6:16). [Source: Jamieson, Fausset and Brown]

Question About the Resurrection: (Recorded Mark 12:18-27; Matthew 22:23-33; Luke 20:27-40.) The Sadducees were the materialists of that day. They were not numerous, but were educated, wealthy, and influential. They did not believe in the resurrection. The question with which they tried to baffle Jesus involved a case that would require polygamy in heaven. Jesus settled the matter instantly and simply: there will be no marrying in heaven. [Source: Halley's Bible Handbook]

The Sadducees' question to Jesus concerns the custom called levirate marriage (Deuteronomy 25:5-6), which was meant to protect widows economically. In various forms, both ancient Middle Eastern cultures and many traditional societies today employ levirate marriage. It helps widows in societies

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where women cannot earn adequate wages. (Mark 12:20-23)**:** The Sadducees take this story line from the Jewish apocryphal book of Tobit, where seven successive husbands of pious Sarah die (though they were not brothers). (Mark 12:24-27): Jesus' response resembles standard Pharisaic responses. When Pharisees debated this issue with Sadducees, they argued for the resurrection from the law of Moses, and typically read a text for all they could get out of it. Standard Jewish interpretive technique would have read Exodus 3:6 as present tense, "I *am* the God of the patriarchs" — implying that the patriarchs still lived (cf. similarly 4Ma 7:18-19; 16:25; Philo, *Abraham* 50-55). Phrases such as "in the passage about the bush" were standard, because the Bible had not yet been divided into chapters and verses. [Source: IVP Bible Background Commentary, 2nd Ed.]

Jesus' response had two elements. First, he rebuked the Sadducees' ignorance of the *Scriptures* (i.e., the OT), where the resurrection of the dead is referred to most clearly in the Prophets (Isaiah 26:19; Ezekiel 37:1-14) and the Writings (Job 19:26; Psalms 16:9-11; 49:15; 73:23-26; Daniel 12:2; see "Introduction to the Old Testament: The Order of the Hebrew Bible.") However, the Sadducees accepted only the Torah (Genesis — Deuteronomy), so Jesus answered them from the Torah. The reference to God as *the God of Abraham, the God of Isaac, and the God of Jacob* (see Exodus 3:6, 15-16) showed that God's covenant with the patriarchs could not be broken by death. They were still alive (Matthew 8:11-12; 13:17; Luke 16:19-31; John 8:56), for God *is the God of the living, not the dead.* God's covenant relationship with his people extends beyond their physical death, which means that the afterlife must be a reality. Second, Jesus' challenged the Sadducees' ignorance of God's *power.* They thought that life in the resurrection would have to be an extension of mortal life. Instead, it is life raised to an entirely new level. In this new existence, there is no need for sexual reproduction because there is no more death. The intimacy of marriage is superseded by fellowship with a multitude of fellow believers and with God (Mark 10:29-30; Matthew 19:28-29; Luke 18:29-30; Revelation 21:1-4). It is in this respect that resurrected believers *will be like the angels in heaven.* Jesus' argument demonstrates his wisdom before his opponents and affirms the hope of the resurrection for his followers. Jesus is "the resurrection and the life" (John 11:25); he has conquered death and assured those who believe in him that they will "not perish but have eternal life" (John 3:16).

[Source: NLT Study Bible Notes]

Summary of Mark, Chapter 12

Jesus' confrontation with the religious authorities continues. He tells a story that is clearly directed against them but, unable to arrest Him, they skulk away (v. 1-17). Then the Sadducees, members of a religious party that denies the supernatural, try to ridicule Christ's affirmation of the resurrection (v. 18-23). They fail utterly, as Jesus shows, to understand the Scriptures they supposedly honor (v. 24-27). One teacher of the Law, with more insight and openness than the others, asks Jesus about the most important of the commandments. Jesus' answer, and the man's response, reminds us that not all teachers of Scripture in first-century Judaism were like the authorities who hated the Lord (v. 28-34). Jesus shows up these so-called "teachers of the Law" and warns the common people against them. They mask their greed in piety and defraud the very widows whose commitment the Lord honors (v. 35-44). What a stunning turnaround for Jesus to call us to honor the poor and scorn the rich!

[Source: The Bible Reader's Companion]

See also *Jewish Groups (including, Pharisees, Scribes, Sadducees, Sanhedrin) during the Time of Christ* in the APPENDIX

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LXVIII

THE FIRST GREAT COMMANDMENT: AND THE SECOND—"WHOSE SON IS CHRIST?"—WIDOW'S MITE

A.D. 30. Age 33. *Jerusalem, in the Temple*.

Matthew 22: 34-46; Mark 12: 28-44; Luke 20: 41-47, 21: 1-4.

But when the Pharisees heard that Jesus had silenced the Sadducees, they gathered together. Then one of the scribes came, and having heard them reasoning together, perceiving that he had answered them well, asked *him a question*, testing him, and saying, "Teacher, which *is* the great commandment in the law? Which is the first commandment of all?"

Jesus answered him, "The first of all the commandments *is: 'Hear, O Israel, the LORD our God, the LORD is one; And you shall love the LORD your God with all your heart, with all your soul, with all your mind, and with all your strength.'* This *is* the first commandment. And the second is like *it, and is* this: *'You shall love your neighbor as yourself.'* On these two commandments hang all the Law and the Prophets. There is no other commandment greater than these." 106*

So the scribe said to Him, "Well *said,* Teacher. You have spoken the truth, for there is one God, and there is no other but He. And to love Him with all the heart, with all the understanding, with all the soul, and with all the strength, and to love one's neighbor as oneself, is more than all the whole burnt offerings and sacrifices."

Now when Jesus saw that he answered wisely, he said to him, "You are not far from the kingdom of God."

But after that no one dared question him.

While the Pharisees were gathered together, Jesus asked them, saying, "What do you think about the Christ? Whose son is He?" [see Extra Note 1]

They said to Him, *"The son* of David."

He said to them, "How then does David in the Spirit call Him *'Lord,'* saying:
'The LORD said to my Lord,
"Sit at My right hand, till I make Your enemies Your footstool'"? 106^

"If David then calls him *'Lord,'* how is he his son?"

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And no one was able to answer him a word, nor from that day on did anyone dare question him anymore.

And the common people heard him gladly.

While he taught in the temple, he said, "How *is it* that the scribes say that the Christ is the son of David? For in the book of Psalms David himself said by the Holy Spirit:
'The LORD said to my Lord,
"Sit at My right hand, till I make Your enemies Your footstool."'
Therefore David himself calls Him *'Lord';* how is He *then* his son?" 106^

Then, in the hearing of all the people, he said to his disciples, "Beware of the scribes, who desire to go around in long robes, love greetings in the marketplaces, the best seats in the synagogues, and the best places at feasts, who devour widows' houses, and for a pretense make long prayers. These will receive greater condemnation."

[see Extra Note 2]

Now Jesus sat opposite the treasury 107* and saw how the people put money into the treasury. And many *who were* rich put in much.

Then one poor widow came and threw in two mites, which make a quadrans. 107^

So he called his disciples to *himself* and said to them, "Truly, I say to you that this poor widow has put in more than all those who have given to the treasury; for they all put in out of their abundance, but she out of her poverty put in all that she had, her whole livelihood."

Footnotes

106:* From the OT: Deuteronomy 6:5 and Leviticus 19:18. (for related, see also: Matthew 7:12; Romans 13:8-10; Galatians 5:14)

106:^ Psalm 110:1 (for related, see also: Acts 2:34-35; 1Corinthians 15:25; Hebrews 1:13; 10:13) This is the OT verse most quoted in the NT. Since David authored the psalm, the statement *The Lord* [God] *said to my* [David's] *Lord* [the Messiah] indicates that the Messiah is David's Lord. Thus, he could not simply be David's *son.* He is the Son of God, the Messiah, who sits at God's right hand (Mark 14:62) and will come to judge the world. [*The Lord:* Hebrew *Yahweh,* the name of God (see Exodus 3:6-14; 6:2-8; 20:2). *My Lord* (Hebrew *adoni*) means "my master" or "my superior." The psalmist viewed God's messianic ruler as his superior.]

107:* *treasury*. A chest (collection box) located in the Temple area, designed to receive coins dropped in a spout. The original Greek word can refer to a building within the Temple compound in which Temple money was stored, but here it refers to one of thirteen money chests into which gifts were placed. As Jesus watched, many rich people put in large sums.

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107:^ *mites.* very small copper coins. The smallest coins then in circulation in the Holy Land. [Greek *two lepta* , which make a *kodrantes* ; a *kodrantes* (Latin *quadrans*) was a Roman copper coin worth about 1/64 of a *denarius* (a *denarius* was a day's wage for a laborer)]
(As a widow with no means of support and by giving all, she showed her complete dependence on God for all her daily needs.) [**See also: "Commerce: Money / Currency" in the APPENDIX]**

See also *Jewish Groups (including, Pharisees, Scribes, Sadducees, Sanhedrin) during the Time of Christ* in the APPENDIX

Extra Note 1:
Now it was Jesus' turn to ask a question. Israel was looking for a Messiah, a king of David's line, to restore an earthly kingdom. As we have seen, it was probably because of this false hope that Jesus did not claim openly to be Messiah. It was also because of this that, as soon as Peter had recognized him as Messiah, he explained that God's Messiah must suffer and die. How was he to show that the Jewish earthly expectation was wrong?

All Jesus' audience would have agreed that Psalm 110 was written by David; they would also have agreed that 'my Lord' in the Psalm must refer to God's anointed, the Messiah. How then could David, the honored ancestor, possibly call his descendant, the Messiah, 'my Lord', so giving him a superior position? Any one from a culture which reveres ancestors will see the point at once here. It would be unthinkable, unless this Messiah was more than human and thus far superior to his ancestor. (Whether or not this particular Psalm was written by David, and whether or not this was the original meaning, is quite beside the point; Jesus was speaking in a way his contemporaries would have understood.) [Source: New Bible Commentary]

The Lord said to my Lord. With David being the speaker, this indicates his respect for his descendant (referred to as *my Lord)*. Jesus was arguing, as the ancient exposition assumed, that the passage is about the Lord's anointed. The passage looks at an enthronement of this figure and a declaration of honor for him as he takes his place at the side of God. In Jerusalem, the king's palace was located to the right of the temple to indicate this kind of relationship. Jesus was pressing the language here to get his opponents to reflect on how great Messiah is. [Source: NET Bible note]

Extra Note 2:
The *synagogue* was a place for Jewish prayer and worship, with recognized leadership (cf. Luke 8:41). Though its origin is not entirely clear, it seems to have arisen in the postexilic community during the intertestamental period (the time between the writing of the OT and NT). A town could establish a synagogue if there were at least ten men.

In normative Judaism of the NT period, the OT scripture was read and discussed in the synagogue by the men who were present. (See the Mishnah, *m. Megillah* 3-4; *m. Berakhot* 2.) First came the law, then the prophets, then someone was asked to speak on the texts.

Jesus undoubtedly took the opportunity on this occasion to speak about his person and mission, and its relationship to Old Testament fulfillment. [Source: NET Bible note]

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LXIX

"WOE UNTO YOU, SCRIBES AND PHARISEES!"—HYPOCRISY AND CANT CONDEMNED—"O JERUSALEM, JERUSALEM!"—"BLESSED IS HE THAT COMETH IN THE NAME OF THE LORD"

A.D. 30. Age 33. *Jerusalem, in the Temple*.

Matthew 23: 1-39.

To the multitudes and to his disciples, Jesus spoke, saying:

“The scribes and the Pharisees sit in Moses’ seat. Therefore whatever they tell you to observe, *that* observe and do, but do not do according to their works; for they say, and do not do. For they bind heavy burdens, hard to bear, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers.

“But all their works they do to be seen by men. They make their phylacteries 108^ broad and enlarge the borders of their garments. They love the best places at feasts, the best seats in the synagogues, greetings in the marketplaces, and to be called by men, ‘Rabbi, Rabbi.’ But you, do not be called ‘Rabbi’; for one is your Teacher, the Christ [Messiah], and you are all brethren.

“Do not call anyone on earth your father; for One is your Father, He who is in heaven. “And do not be called teachers [or Masters KJV]; for One is your Teacher [or Master KJV], the Christ [Messiah].

“But he who is greatest among you shall be your servant. And whoever exalts himself will be humbled, and he who humbles himself will be exalted.

“But woe to you, scribes and Pharisees, hypocrites! For you shut up the kingdom of heaven against men; for you neither go in *yourselves,* nor do you allow those who are entering to go in.

“Woe to you, scribes and Pharisees, hypocrites! For you devour widows’ houses, and for a pretense make long prayers. Therefore you will receive greater condemnation.

“Woe to you, scribes and Pharisees, hypocrites! For you travel land and sea to win one proselyte, and when he is won, you make him twice as much a son of hell as yourselves.

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“Woe to you, blind guides, who say, ‘Whoever swears by the temple, it is nothing; but whoever swears by the gold of the temple, he is obliged *to perform it.* ’

“Fools and blind! For which is greater, the gold or the temple that sanctifies the gold? And, ‘Whoever swears by the altar, it is nothing; but whoever swears by the gift that is on it, he is obliged *to perform it.* ’

“Fools and blind! For which is greater, the gift or the altar that sanctifies the gift? Therefore he who swears by the altar, swears by it and by all things on it. He who swears by the temple, swears by it and by Him who dwells in it. And he who swears by heaven, swears by the throne of God and by Him who sits on it.

“Woe to you, scribes and Pharisees, hypocrites! For you pay tithe of mint and anise and cummin, and have neglected the weightier *matters* of the law: justice and mercy and faith. These you ought to have done, without leaving the others undone.

“Blind guides, who strain out a gnat and swallow a camel!

“Woe to you, scribes and Pharisees, hypocrites! For you cleanse the outside of the cup and dish, but inside they are full of extortion and self-indulgence.

“Blind Pharisee, first cleanse the inside of the cup and dish, that the outside of them may be clean also.

“Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which indeed appear beautiful outwardly, but inside are full of dead *men's* bones and all uncleanness. Even so you also outwardly appear righteous to men, but inside you are full of hypocrisy and lawlessness.

“Woe to you, scribes and Pharisees, hypocrites! Because you build the tombs of the prophets and adorn the monuments of the righteous, and say, ‘If we had lived in the days of our fathers, we would not have been partakers with them in the blood of the prophets.’

“Therefore you are witnesses against yourselves that you are sons of those who murdered the prophets. “Fill up, then, the measure of your fathers’ *guilt.*

“Serpents, brood of vipers! How can you escape the condemnation of hell?

“Therefore, indeed, I send you prophets, wise men, and scribes: *some* of them you will kill and crucify, and *some* of them you will scourge in your synagogues and persecute from city to city, that on you may come all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zechariah, son of Berechiah, whom you murdered between the temple and the altar.

“Truly, I say to you, all these things will come upon this generation.

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108* “O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under *her* wings, but you were not willing!

“See! Your house is left to you desolate; for I say to you, you shall see me no more till you say, *‘Blessed is He who comes in the name of the LORD!’* ”

[see Extra Note 1]

(Skip to next chapter, LXX)

Footnotes

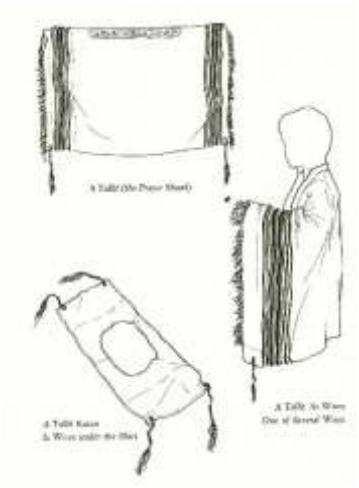
108:* Turn back and reread Chapter LIV in this book.

108:^ *phylacteries* (tefillin) - The tefillin (translated phylacteries) consist of two small black boxes, containing small scrolls of parchment upon which are written four Biblical passages [Exodus 13:1-10; 13:11-16; Deut. 6:4-9; and 11:13-21]. These four passages from the Torah [five books of Moses] all include the commandment to don tefillin as a sign, as a symbol of Jewish faith and devotion. Each of the black boxes comes with leather straps (Hebrew: *retzuot*) so designed as to enable one to be bound upon the left forearm and hand, and for the other to be worn above the forehead. (Exodus 13:1-10; 13:11-16; Deuteronomy 6:4-9; 11:13-21). *tassels.* See note on Nu 15:38 .



[Source: *To Be a Jew*, Rabbi Hayim Halevy Donin]

tassels / borders / fringes (tzitzit) - Tassels with a blue cord that were attached to the four corners of a man's garment.
The commandment in [Numbers 15:37-40 (see also Deuteronomy 22:12)] calls for the attachment of fringes (*tzitzit*) to four-cornered garments as a reminder of all the commandments of the Lord... Garments not possessing four or more corners are not required to have the special fringes. .... Although in ancient times four-cornered garments or robes were common, the development of clothing not having four corners would have rendered this mitzvah [Heb. for commandment] totally obsolete, with the full sanction of the law. To prevent the total disappearance of a mitzvah that possessed such great symbolic significance (since it serves as a reminder to observe all the commandments), the Sages encouraged the wearing of a specially-made four-cornered garments so as to provide the opportunity to observe and implement this commandment. Says Maimonides: "Although one is not obligated to buy a garment and wrap himself in it just so as to provide it with fringes, it is not proper for a devout or pious person to



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exempt himself from observing this precept. He should strive to wear a garment that requires fringes so as to perform this precept. And during times of prayer, one should take special care to do so" (Hil. Tzitzit 3:11)

The *tallit*, a four-cornered robe with the required tzitzit, has thus become the garment traditionally worn by men during morning prayer services. In English, it is commonly called a "prayer shawl." (pp. 155-6)

[Source: *To Be a Jew*, Rabbi Hayim Halevy Donin]

Today: The Torah commands the wearing of tzitzit (fringes) at the corners of garments as a reminder of the mitzvot, kind of like the old technique of tying a string around your finger to remember something. The passage also instructs that the fringe should have a thread of "techeilet," believed to be a blue or turquoise dye, but the source of that dye is no longer known, so tzitzit are today are all white. There is a complex procedure for tying the knots of the tzitzit, filled with religious and numerological significance.

The mitzvah to wear tzitzit applies only to four-cornered garments, which were common in biblical times but are not common anymore. To fulfill this mitzvah, adult men wear a four-cornered shawl called a tallit (pictured above) during morning services, along with the tefillin. In some Orthodox congregations, only married men wear a tallit; in others, both married and unmarried men wear one. In Conservative, Reform and Reconstructionist synagogues, both men and women may wear a tallit, but men are somewhat more likely than women to do so. A blessing is recited when you put on the tallit. [Source: http://www.jewfaq.org/signs.htm]

NOTE: The Gospels attest to the fact that Jesus had tassels on the four corners of his outer robe (Matt. 9:20; 14:36; Mark 6:56; Luke 8:44). [Source: http://www.jerusalemperspective.com/2162/]

http://www.bibletruth.cc/tzitzit.htm

See also "Jewish Groups *(including, Pharisees, Scribes, Sadducees, Sanhedrin)* during the Time of Christ" in the APPENDIX

[Comment: As mentioned in my previous comment (in Chapter XLVIII): Jesus with a sense of strong determination to complete his mission (in order to bring about salvation for the world and a new Kingdom of God during Passover), is increasing his focus and pressure on the religious leaders who have subverted God's word (while preparing his disciples for what is to come). It's Tuesday, and he doesn't have long to wait until the leaders finalize and follow through on their plans to rid themselves of their threat. -LY]

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Extra Note 1:
Matthew 23 was spoken just prior to Jesus leaving Jerusalem to go to the Mount of Olives three days before his death. However it was a distillation of what he had already said to the scribes and Pharisees on different occasion commencing from the time of his baptism.

	<------- parallel accounts ------->					
Event	**Matthew 23**	**Mark 12**	**Luke 20**	Matthew	Mark	Luke
Heavy burdens	verse 4					11:46
to be seen of men	verse 5			6:5		
Uppermost seats	verse 6	verse 39				11:43
Greetings in the market	verse 7		verse 46			11:43
Devour widows uses	verse 14	verse 40	verse 47			
Make long prayers	verse 14	verse 40	verse 47			
Blind Pharisees	verse 19			15:4		
Tithe	verse 23					11:42
Mercy	verse 23			9:13 12:7		
Cups and platters	verse 25				7:4	
Whited sepulchers	verse 27,29					11:47
Generation of vipers	verse 33			3:7 12:34		3:7
All be fulfilled	verse 36			24:34	13:30	21:32
O Jerusalem	verse 37					13:34

The major criticism of the scribes and Pharisees centered on their self-centered life style. They were concerned that what they did would be 'seen of men' [Matthew 23:5]. They loved the 'uppermost seats' [Matthew 23:6] and 'greetings in the market place' [Matthew 23:7]. Even their motivation in prayer was 'for a presence ...' [Matthew 23:14]
[Source: http://www.biblestudymanuals.net/last_week_of_Jesus_life2.htm]

A recurring theme in the Scriptures is the fact that Yahweh does not want animal sacrifices. This is not to be taken to indicate that he had not instituted sacrifices. He did, but they were added to remind Israel of their sinfulness, and not primarily as a means of pleasing Yahweh. 'Thus saith the LORD of hosts, the God of Israel; Put your burnt offerings unto your sacrifices, and eat flesh. For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices: But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you.' [Jeremiah 7:21 - 23]

However Israel saw the offering of sacrifices as a virtue in themselves and forgot that the offering of the sacrifice was an advertisement of their sinfulness. Samuel had to reprove Saul on this point. Saul spared the Amalakites, in direct contravention of the word of Yahweh on the flimsy pretext that the people saved the animals alive to offer to the Lord. Saul, because he did not appreciate the value of obedience was reproved by Samuel with the words 'hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.' [1 Samuel 15:22] This principle can be seen in other parts of Scripture:

Psalm 51:16 17, Proverbs 21:3, Isaiah 1:11 - 17, Hosea 6:6, Amos 5:21 - 24.

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Jesus reinforced this point by appealing to some of those Scriptures to show that the leaders of his day had also missed the point.

Notice that Jesus's words in Matt 23:37 are identical to those he used in Luke 13:34

Matthew 23:37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them
Luke 13:34 O Jerusalem, Jerusalem, which killest the prophets, and stonest them

which are sent unto thee, how often would I have gathered thy children together,
that are sent unto thee; how often would I have gathered thy children together

even as a hen gathereth her chickens under her wings, and ye would not!
as a hen doth gather her brood under her wings, and ye would not!

This is a very powerful example of the way in which Jesus is drawing on the way he had spoken to the religious leaders in the past. He is making the same points again at this point in his ministry because his earlier words had not been heeded.

The use of Psalm 118 in the last week - a Passover Psalm:

On the way in to Jerusalem	Matthew 21:9-10	Psalm 118:25-26
Have ye never read?	Matthew 21:42	Psalm 118:22
Ye will not see me until	Matthew 23:39	Psalm 118:26

Of the first occasion when the Psalm is sung we read 'And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;' [Luke 19:37]. They 'cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord:' [Mark 11:9] 'Hosanna' quotes 'save now' [Psalm 118:25] 'blessed is he that cometh in the name of the Lord' quotes Psalm 118:26. From Luke's account of the 'triumphal entry' we learn that it was not just the people but 'the whole multitude of his *disciples*.' [Luke 19:37] Maybe this incident gives us a little insight into the enthusiasm and expectation of the disciples at this time. The Psalm was sung by Jews at Passover time as they looked for redemption through Messiah. The religious leaders were incensed that the people and disciples were calling out the words of the Psalm and applying them to Jesus for this reason. For this reason 'some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.' [Luke 19:39]

Two days later Jesus [Matthew 21:33-44] tells the parable of the wicked husbandmen. In response to the parable the religious leaders condemn themselves saying 'He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons'. [Matthew 21: 41]. Against the background of the triumphal entry into Jerusalem the use of Psalm 118 again is most powerful, By observing 'Did ye never read in the scriptures, (quoting Psalm 118:22) The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.' [Matthew 21:42-43] Jesus re-focuses their minds on the same Psalm that the common people and the disciples used as Jesus entered the city two days earlier.

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The leaders have their attention directed to the Psalm again when Jesus, after castigating them for their hypocrisy says 'Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.' [Matthew 23:39], quoting Psalm 118:26.

Thus it can be seen that rather than casual quotations from the Psalms we have a systematic use of Scripture to force the leaders to see that Jesus is, indeed, the Messiah spoken of in the Psalm. Furthermore, by appealing to 'the stone which the builders rejected' Jesus warns the leaders that they are about to reject the man of God's provision. The Messiah was here - but he did not fit in to their mold and so they did not recognize him.

The exhortation is clear. We are looking for Jesus to 'appear the second time [Hebrews 9:28]. However, through our own perceptions of what he should be like, we may not be ready for him. Whilst the establishment of the kingdom will be powerful and earth shattering it is clear from Jesus' teaching that there will be some of his disciples who will not be prepared for it. To those he will say 'Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels ...' [Matthew 25:41]. Just as the religious leaders thought they were serving God and yet did not recognize The Messiah. We might think we are doing His will and yet actually rejected by our Lord at his appearing.

[Source: http://www.biblestudymanuals.net/last_week_of_Jesus_life2.htm]

re: Four Days of Inspection

According to the Mosaic instructions on the **observance of the Passover**, the **lamb was to be inspected** by the **High Priest and cohanim for four days** before the **Passover slaying of the lamb.** For **four days, Jesus** was also **inspected**, **interrogated, accosted, intimidated,** and **challenged by the Pharisees, scribes and lawyers**.

From the 11th to the 14th of Nisan, the **Passover lamb stood in the inner Temple arena** and was **scrutinized by the High Priest and Sadducees**. On these **same four days, Yahshua stood** in the **outer courts** of the **temple, ministering** to the **populous and repeatedly responding** to the **inspecting challenges** by the **rabbinic masters of law**, **halakhah, temple authority,** and **religious dogma**, or **eventually in the judgment hall of Pilate listening** to the **slanderous accusations against Him.**

What was the Nature of these Challenges by the Pharisees, Herodians, Sadducees, and Scribes

The **first challenge** against **Yahshua** was on the **authority of Jesus,** and who gave **Him his authority**? (Matt 21:23-27, Mark, 11: 27-33, Luke 20:1-8)

Jesus' rebuttal was initiated by telling the **parable of the landowner of the vineyard, whose tenants slew the land owner's son.** (Matt 21:33-46, Mark 12:1-12, Luke 20:9-19)

Yahshua then **spoke** a **parable of the king** preparing a **wedding feast for his son,** the **heir apparent. The invitees** to the **feast either ignored the invitation** or **killed the servants who brought the invitation.** A **guest** without a **wedding garment is cast out.** (Matt 22:1-14)

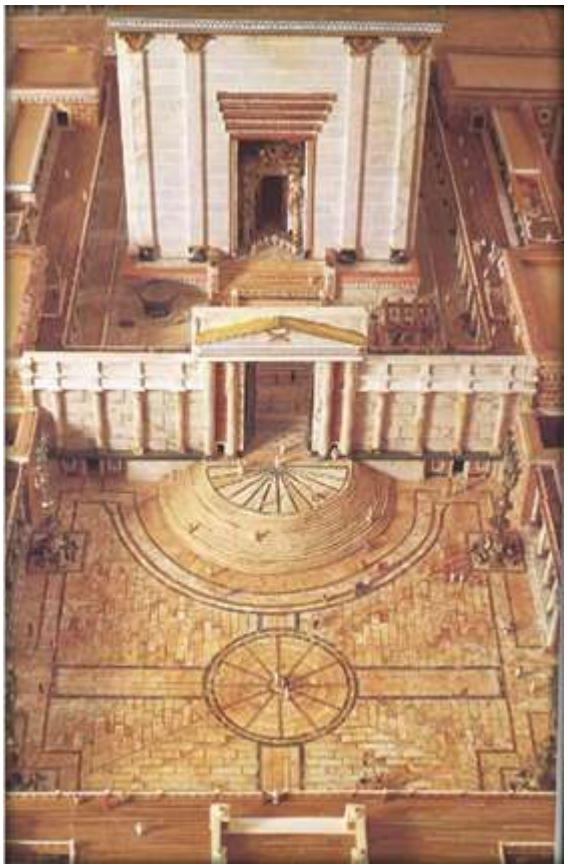
The **second challenge** was concerning **three questions** by the **Pharisees, Herodians, and scribes to Jesus** and the **one question by Jesus to His challengers.**

The **first question** was by the **Pharisees and Herodians concerning paying taxes to Caesar**. (Matthew 22: 15-22, Mark 12:13-17, Luke 20:20-26)

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The **second question** was from the **Sadducees concerning the resurrection** (Matthew 22:23-33, Mark 12:18-27, Luke 20:27-38)

The **third question** was from the **scribes about the great commandment**. (Matthew 2:34-40, Mark 12:2



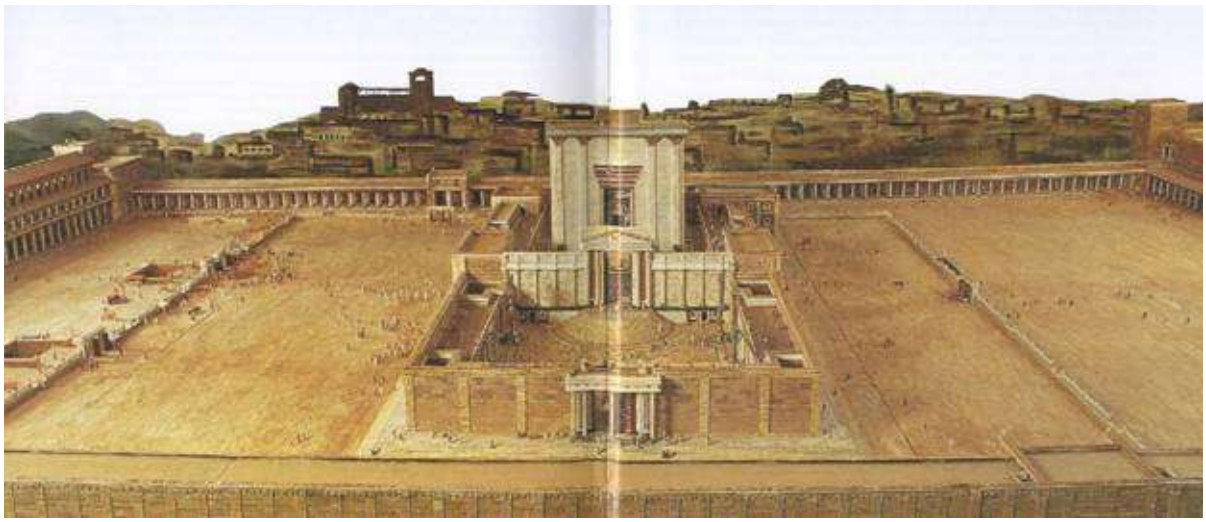
Yahshua then sent the **challenge to the Pharisees, scribes and Herodians** concerning the **messiah's ancestry**. (Matthew 22:41-46, Mark 12:35-37, Luke 20:41-44) In a **final rebuttal**, **Jesus proclaimed the "Woes" upon the Scribes and Pharisees**. (Matt 23:1-39, Mark 12:38-40, Luke 20:45-47)

And so while the **selected Pesach lamb was being examined** by the **temple authorities**, **during** these **same three days Yahshua was scrutinized** on whether **His teaching** were according to the **halakhah of the Torah**. He was **challenged** on **His spiritual and ancestral authority** plus **His civil responsibility** as a **dependant of Rome**. Here **He met face to face with His accusers** which **included** the: the **temple lawyers, the scribal codifiers** of the **law,** the **Pharisees of the House of Shammai** who **controlled the Synagogues in Judea** in this **era**, the **controlling Sadducean authorities** of the **House of Ananus** and the **Herodians** who **ruled parts of Judea** as **administrative representatives of Rome**.

Note: In the **inner courts, the High Priest could find no fault with the selected Passover Lamb and on the 14th of Nisan, Passover, slew him on the altar of the Lord.** On the **outer courts of the Temple, the religious leaders and the civil governor could find no fault in Yahshua, and hung Him on one of two sites:** the **Mount of Olives** at the **site of where** the **"red heifer" was burnt and the ashes** were collected or on **Mount Moriah** where **Abraham slew the goat in substitution for his son, Isaac** on the **altar** to the **Lord.**

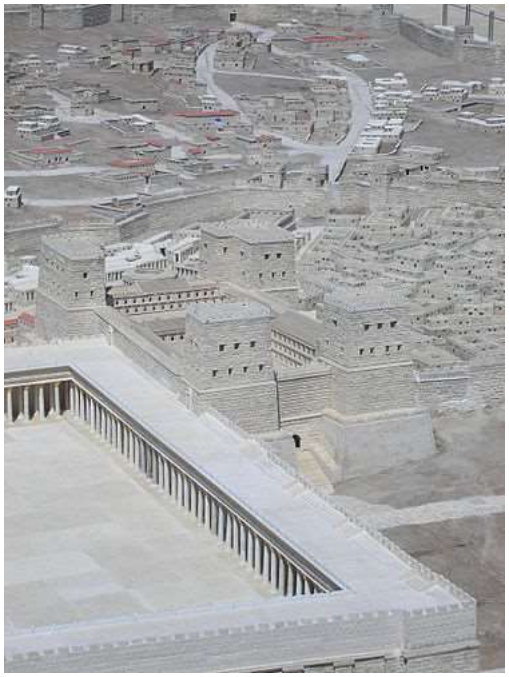
[Source: http://www.biblesearchers.com/hebrews/festivals/passover.shtml]

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Wide angel view of Temple platform (model).
The court of the Gentiles is on the far left, the Antonia Fortress is seen in the upper corner of the extreme right.

[Source: http://www.biblesearchers.com/hebrews/festivals/passover2.shtml]



Model of the Antonia Fortess (above);



the fortress and the Lion's Gate (above)

[Source: Wikipedia]

For more about Antonia Fortress: http://templemountlocation.com/fortAntonia.html

Note: When Paul was arrested at the Temple, he was bound in chains and taken to the "barracks," which was entered via "steps" (Acts 21:34–35). He was later incarcerated in the "barracks" (Acts 21:37). A very good case can be made that the "barracks" referred to was part of the Antonia at the northwest corner of the Temple Mount.
[Source: http://members.bib-arch.org/publication.asp?PubID=BSBA&Volume=35&Issue=1&ArticleID=9]

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LXX

GREEKS DESIRE TO SEE JESUS—HE FORESEES HIS DEATH: “NOW IS MY SOUL TROUBLED”—FAITH EXALTED, PRAYER EXTOLLED—“I AM COME A LIGHT INTO THE WORLD. . . . TO SAVE THE WORLD”

A.D. 30. Age 33. *Jerusalem, in the Temple*.

John 12: 20-36, 42-50.

Now there were certain Greeks among those who came up to worship at the feast. They came to Philip, who was from Bethsaida of Galilee, and asked him, saying, “Sir, we wish to see Jesus.” [see Extra Note 1]

Philip came and told Andrew, and in turn Andrew and Philip told Jesus.

But Jesus answered them, saying, “The hour has come that the Son of man should be glorified.

“Truly, truly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain. He who loves his life will lose it, and he who hates his life in this world will keep it for eternal life. If anyone serves me, let him follow me; and where I am, there my servant will be also. If anyone serves me, him *my* Father will honor.

“Now My soul is troubled, and what shall I say? ‘Father, save me from this hour’? But for this purpose I came to this hour.

“Father, glorify Your name.”

Then a voice came from heaven, *saying,* “I have both glorified *it* and will glorify *it* again.” [see Extra Note 2]

Therefore the people who stood by and heard *it* said that it had thundered. Others said, “An angel has spoken to Him.”

Jesus answered and said, “This voice did not come because of me, but for your sake.

“Now is the judgment of this world; now the ruler of this world will be cast out. And I, if I am lifted up from the earth, will draw all *peoples* to myself.”

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This he said, signifying by what death he would die.

The people answered Him, “We have heard from the law that the Christ [Messiah] remains forever; and how *can* you say, ‘The Son of man must be lifted up’? Who is this Son of man?”

Then Jesus said to them, “A little while longer the light is with you. Walk while you have the light, lest darkness overtake you; he who walks in darkness does not know where he is going. While you have the light, believe in the light, that you may become sons of light.”

These things Jesus spoke, and departed, and was hidden from them.

Nevertheless even among the rulers many believed in him, but because of the Pharisees they did not confess *him,* lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God.

Then Jesus cried out and said, “He who believes in me, believes not in me but in him who sent me. And he who sees me sees Him who sent me.

“I have come *as* a light into the world, that whoever believes in me should not abide in darkness. And if anyone hears my words and does not believe, I do not judge him; for I did not come to judge the world but to save the world.

“He who rejects me, and does not receive my words, has that which judges him — the word that I have spoken will judge him in the last day. For I have not spoken on my own *authority;* but the Father who sent me gave me a command, what I should say and what I should speak. And I know that His command is everlasting life. Therefore, whatever I speak, just as the Father has told me, so I speak.”

Footnotes

Extra Note 1:

Greeks — Not Grecian Jews, but Greek proselytes to the Jewish faith, who were wont to attend the annual festivals, particularly this primary one, the Passover.
[Source: Jamieson, Fausset and Brown Commentary]

Jesus answered them, “The hour is come that the Son of man should be glorified” [KJV] — that is, They would see Jesus, would they? Yet a little moment, and they shall see Him so as now they dream not of. The middle wall of partition that keeps them out from the commonwealth of Israel is on the eve of breaking down, “and I, if I be lifted up from the earth, shall draw all men unto Me”; I see them “flying as a cloud, and as doves to their cotes”—a glorious event that will be for the Son of man, by which this is to be brought about. It is His *death* He thus sublimely and delicately alluded to. Lost in the scenes of triumph which this desire of the Greeks to see Him called up before His view, He gives no direct answer to their petition for an interview, but sees the cross which was to bring them gilded with glory.
[Source: Jamieson, Fausset and Brown Commentary]

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These *Greeks* may have been Greek proselytes; if so they would have been able to join the Jews in the temple worship. But it is not certain that they were so committed. At least they were religious seekers since they had come to *worship.* Many Gentiles were attracted to Judaism's ideas because of its higher moral emphasis compared with paganism. These men had probably come from the Decapolis and may even have known Philip who came from nearby Bethsaida. It may be assumed that their quest to see Jesus was prompted by a desire to learn from him rather than mere curiosity. Maybe John sees them as examples of the 'world' going after Jesus.

It is difficult to imagine how they would have understood the opening words of Jesus. They would hardly have been so well informed as John's readers about the significance of the *hour* (John 12:23). The Greeks may have thought in terms of the triumphal entry. But from the context it can be seen that for Jesus his 'hour' was his approaching passion. This is clear from the glorification theme and from the *grain of wheat* illustration. The formula *I tell you the truth* (John 12:24) points out the importance of the announcement. The principle in nature that death is essential for further life was applied by Jesus to himself by inference. Wheat reproduces its own kind, and Jesus regarded his passion in the same light. His death would produce life for many. The contrast between loving and hating (John 12:25) brings out in sharp relief the choice and consequence involved in personal reaction to Jesus. Loving and hating are here relative terms, standing in opposition to each other.

It is at this point that John records Jesus' awareness of the arrival of the *hour* to which his gospel has been leading. There is a clear connection between the soul-trouble of Jesus here (John 12:27) and the agony in the Garden of Gethsemane as recorded in the synoptic gospels
[Source: New Bible Commentary]

When Jesus *hid himself from them***,** he indicated God's imminent judgment and the completion of his revelatory work to the people of Israel [Source: ESV Study Bible note]

It is not stated when this happened, but it may have been on Tuesday, in the temple. The determined hostility of the rulers of His own people was becoming increasingly obvious. The request from these Greeks (either Greek Jews or proselytes) became the occasion for a sort of soliloquy-prayer-conversation on the necessity of His death. How He dreaded it! [Source: Halley's Bible Handbook]

Extra Note 2:
John 12:28. This is one of three instances during Jesus' earthly ministry where a heavenly voice attests to his identity (the other two are his baptism and the transfiguration; Matthew 3:17, 17:5).
[Source: ESV Study Bible note]

Summary of John, Chapter 12

[The entire chapter of Bible's Book of John – not all of these events are covered in this chapter, LXX, of this book (they are covered in other chapters/sections of this book).]

As the Passover week approaches Jesus stays with Mary, Martha, and Lazarus in Bethany. One night a woman slips in and pours expensive perfume on His feet. Judas objects, angry that the gift wasn't sold and the funds turned over to the group's treasurer-Judas himself (John 12:1-8). Still things seem to be looking up: many hearing of the Lazarus miracle are openly expressing allegiance to Jesus (v. 9-11). When Jesus is gladly acclaimed by Jerusalem's crowds, His enemies are near despair (v. 12-19). But Jesus is not deceived. He tells His disciples (v. 20-28a) and then the crowds that He is about to be killed (v. 28b-36). Through it all the leaders refuse to believe and the prominent few who refuse to acknowledge Him do so because they fear being ostracized (v. 37-43). But Jesus is still the One God has set forward as the object of our faith. Everyone must hear His words and display faith by keeping those words, or fall short of finding eternal life (v. 44-50).

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LXXI

THE TEMPLE DOOMED—NATION TO RISE AGAINST NATION—"I WILL GIVE YOU WISDOM"—"IN YOUR PATIENCE POSSESS YE YOUR SOULS"—THE SON OF MAN COMING WITH POWER

A.D. 30. Age 33. *Jerusalem. Mt. of Olives*.

Matthew 24: 1-31; Mark 13: 1-27; Luke 21: 5-28.

Then Jesus went out and departed from the temple, and his disciples came up to show him the buildings of the temple. Some spoke of the temple, how it was adorned with beautiful stones and donations. One said to him, "Teacher (or Master [KJV]), see what manner of stones and what buildings *are here!"*

110* And Jesus said to them, "Do you not see all these things? Truly, I say to you, *as for* these things which you see, the days will come, when not *one* stone shall be left here upon another that shall not be thrown down."

Now as he sat on the Mount of Olives, Peter, James, John, and Andrew asked him privately, "When will these things be? And what sign *will there be* when these things are about to take place?" And what *will be* the sign of your coming, and of the end of the age?" [see Extra Note 1]

And Jesus answering them began to say, "Take heed that no one deceives you. For many will come in my name, saying, 'I am the Christ [Messiah],' and 'The time has drawn near.' Therefore do not go after them.

"But when you hear of commotions,110^ of wars and rumors of war, do not be troubled nor terrified; for these things must happen first, but the end is not yet (*will not come* immediately).

"For nation will rise against nation, and kingdom against kingdom. And there will be famines, troubles, pestilences, and earthquakes in various places; and fearful sights and great signs from heaven. All these *are* the beginning of sorrows.

"But watch out for yourselves: for before all these things, they will lay their hands on you, and persecute *you,* delivering *you* up to the councils and prisons, and you will flogged and beaten in the synagogues. You will be brought before rulers and kings for my sake, but it will turn out for you as an occasion for testimony. Then they will

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deliver you up to tribulation and kill you, and you will be hated by all nations for my name's sake.

"But the gospel must first be preached to all the nations.

"And when they arrest *you* and deliver you up, do not worry beforehand, or premeditate what you will speak. But whatever is given you in that hour, speak that; for it is not you who speak, but the Holy Spirit. Therefore settle *it* in your hearts not to meditate beforehand on what you will answer; for I will give you a mouth and wisdom which all your adversaries will not be able to contradict or resist.

"And then many will be offended,111* will betray one another, and will hate one another. You will be betrayed even by parents and brothers, relatives and friends; and they will put *some* of you to death. Now brother will betray brother to death, and a father *his* child; and children will rise up against parents and cause them to be put to death. And you will be hated by all for my name's sake.

Then many false prophets will rise up and deceive many. And because lawlessness will abound, the love of many will grow cold.

But he who endures to the end shall be saved.

And this gospel of the kingdom will be preached 111+ in all the world as a witness to all the nations, and then the end will come."

"Therefore when you see the *'abomination of desolation,'*111^ spoken of by Daniel the prophet, standing in the holy place where it ought not (whoever reads, let him understand) – when you see Jerusalem surrounded by armies, then know that its desolation is near; then let those who are in Judea flee to the mountains. Let those who are in the midst of her depart, and let not those who are in the country enter her. Let him who is on the housetop not go down, nor enter, to take anything out of his house. And let him who is in the field not go back to get his clothes.
[see Extra Note 2]

"For these are the days of vengeance, that all things which are written may be fulfilled.

"But woe to those who are pregnant and to those who are nursing babies in those days! For there will be great distress in the land and wrath upon this people. And pray that your flight may not be in winter or on the Sabbath. "For then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be. And unless those days were shortened, no flesh would be saved; but for the elect's sake those days will be shortened. [see Extra Note 3]

"And they will fall by the edge of the sword, and be led away captive into all nations. And Jerusalem will be trampled by Gentiles until the times of the Gentiles are fulfilled.

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“Then if anyone says to you, ‘Look, here *is* the Christ!’ or ‘Look, *he is* there!’ do not believe *it.* For false christs [messiahs] and false prophets will rise and show great signs and wonders to deceive, if possible, even the elect.

“But take heed; see, I have told you all things beforehand.

“Therefore if they say to you, ‘Look, he is in the desert!’ do not go out; *or* ‘Look, *he is* in the inner rooms!’ do not believe *it.* For as the lightning comes from the east and flashes to the west, so also will the coming of the Son of man be. For wherever the carcass is, there the eagles will be gathered together.

“Immediately, after the tribulation of those days, there will be signs in the sun, in the moon, and in the stars: the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of the heavens will be shaken; and on the earth [shall be] distress of nations, with perplexity; the sea and the waves roaring; men’s hearts failing them from fear and the expectation of those things which are coming on the earth, for the powers of the heavens will be shaken.

“Then the sign of the Son of man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of man coming on the clouds of heaven with power and great glory.

“And he will send his angels with a great sound of a trumpet, and they will gather together his elect from the four winds, from the farthest part of earth to the farthest part of heaven; from one end of heaven to the other. [see Extra Note 4]

Now when these things begin to happen, look up and lift up your heads, because your redemption draws near.”

(Skip to next chapter, LXXII)

Footnotes

110:* The text here of the three narrators furnishes phrasings so varied that the interested reader will be repaid by an attentive perusal of all three (book, chapter, and verse designated above, under subtitle).

110:^ *commotions*: revolutions, rebellions, insurrections (disturbances, disorder, and confusion).

111:* …be *offended*]: stumble, fall away.

111:+ *preached.* Also: proclaimed, published.

111:^ *abomination of desolation*… [See Extra Note 2]

***See also*: Olivet Discourse in the Appendix**

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Extra Note 1:
Matthew 24:3 The Greek term translated *return* is *arousia* , which can mean *coming* or *appearing* . *end of the world* (or *end of the age)*: This expression refers to the climax and end of an epoch in salvation history (see 13:39-40,49; also Hebrews 9:26). Jesus' second coming will bring normal history to a close with decisive judgment. The disciples assumed that the destruction of the Temple and the end of history were closely connected. [Source: NLT Study Bible Note]

Extra Note 2:

the abomination that causes desolation. The detestable thing causing the desolation of the holy place. The primary reference in Daniel was to 168 B.C., when Antiochus IV Epiphanes erected a pagan altar to Zeus in the temple of Jerusalem. According to some, there were still two more stages in the progressive fulfillment of the predictions in Daniel and Matthew: (1) the Roman destruction of the temple in A.D. 70, and (2) the setting up of an image of the antichrist in Jerusalem (see 2Th 2:4; Rev 13:14-15; see also notes on Da 9:25–27 ; 11:31).
let the reader understand. These are Jesus' words, not Matthew's or Mark's. He exhorts the readers of Daniel's prophecy to understand what they read. [Source: NIV '08 Study Bible Notes]

Daniel 9:27 tells of the *abomination of desolation.* Several times in Jewish history it was thought that this prophecy was being fulfilled—most notably during the days of the Maccabees when Antiochus IV Epiphanes, the Seleucid king, ordered that an altar to the Greek god Zeus be constructed in the temple (167 B.C.). He also decreed that swine and other unclean animals were to be sacrificed there, that the Sabbath was to be profaned, and that circumcision was to be abolished. But Jesus clarifies that the complete fulfillment of Daniel's prophecy will be found in (1) the Roman destruction of the temple in A.D. 70 and (2) the image of the Antichrist being set up in the last days (cf. 2 Thessalonians 2:4 ; Revelation 13:14). [Source: ESV Study Bible note]

abomination of desolation. This is the man of sin (2Thessalonians 2:4), the Antichrist, who at this midpoint in the Tribulation breaks the covenant he made with the Jewish people at the beginning of the Tribulation (Daniel 9:27) and demands that they and the world worship him. Those who resist will be persecuted, and many will be martyred; that is the reason for the urgency of the instructions in verses Mathew 24:16-22. [Source: Ryrie Study Bible note]

The reference to *the abomination of desolation* is an allusion to Daniel 9:27. Though some have seen the fulfillment of Daniel's prophecy in the actions of Antiochus IV (or a representative of his) in 167 B.C., the words of Jesus seem to indicate that Antiochus was not the final fulfillment, but that there was (from Jesus' perspective) still another fulfillment yet to come. Some argue that this was realized in A.D. 70, while others claim that it refers specifically to Antichrist and will not be fully realized until the period of the great tribulation at the end of the age (cf. Mark 13:14,19,24; Revelation 3:10). [Source: NET Bible note]

One prerequisite for Christ's return was the series of events fulfilled in A.D. 66-70, events accurately predicted by Jesus.

Matthew 24:15. The "abomination that brings about desolation" in Daniel 9:27 occurs after the cutting off of the Messiah (a passage subject to various interpretations); Daniel 11:31 sounds as if it should have occurred in the second century B.C., and 12:11 at the time of the end, so some interpreters have felt that the prophecy was accomplished in stages. Some interpreters believe that parts of Daniel's prophecy remain to be fulfilled; others believe that all of it was fulfilled in the first century.

The first-century Jewish historian Josephus felt that Daniel was fulfilled when revolutionaries slaughtered the priests in the temple in A.D. 66, committing a sacrilege for which God brought about the desolation of the temple (human bloodshed in the temple desecrated it). This sacrilege would have been the signal for Christians to flee Jerusalem (Matthew 24:16); early Christian historians tell us that Christian prophets warned the Jewish Christians to flee Jerusalem at this time.

Three and a half years later, the temple was left "desolate" in 70 AD, when the Romans destroyed it with fire and then erected their own standards on the site. As Jewish people knew (it is lamented in

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the Dead Sea Scrolls), these standards bore the insignia of the Roman emperor, who was worshiped as divine in the Eastern Mediterranean; they would thus have sealed the site's desecration. Jerusalem's citizens had felt that even bringing these standards into Jerusalem temporarily (as Pilate had done roughly three and one-half years before Jesus uttered this warning) defiled the holy city. On several occasions the Jerusalemites had shown that they preferred death to their temple's defilement.

Matthew 24:16. The mountains were the easiest place in Judea to hide; armies had often used them for waging guerrilla warfare (cf., e.g., 1Samuel 23:26; 1Maccabees 2:28). Early Christian tradition indicates that the Jerusalem Christians fled to Pella at the base of mountains to the north; although the Judean hill country lay all about Jerusalem, the route northward to Pella would be through the Jordan Valley. Both the mountains and the route to Pella could have provided places of refuge, but the flight to Pella shows that the mountain saying in Matthew 24:16 was not made up after the event.

[Source: IVP Bible Background Commentary, 2nd Ed.]

Daniel…spoke about a profaning or desolating of the Temple (see Daniel 8:13; 9:27; 11:31; 12:11). *the sacrilegious object that causes desecration* (literally *the abomination of desolation;* see Daniel 9:27; 11:31; 12:11): Attempts to identify a specific fulfillment include:
(1) a false priest assuming the priesthood (see Josephus, *Wars* 4.3.6-10);
(2) the presence of unlawful images of God or humans, or certain humans themselves (such as Antiochus Epiphanes, Caligula, Vespasian, or Titus) who were not to be allowed within the Temple precincts (see Josephus, *Wars* 4.4.1-4.7.1);
(3) the presence of the Antichrist in the Temple (cp. 1 Maccabees 1:54-64; 2 Maccabees 8:17).
Reader, pay attention! (whoever reads, let him understand / let the reader understand), This covert statement reflects a special bond between writer and reader, based on a shared understanding that the events being described fulfill the prophecies of Daniel 9,11, and 12.

[Source: NLT Study Bible Notes]

The "*abomination of desolation*" is a Hebrew idiom, meaning "the abomination that maketh desolate." St. Luke (Luke 21:20) does not use the expression; it would have sounded strange to his Gentile readers. He says, "When ye see Jerusalem compassed with armies, then know that her desolation is at hand." This reference to the Roman armies by St. Luke has led some commentators to suppose that "the abomination of desolation" meant the Roman eagles. But this was a sign from without; whereas "the abomination of desolation" was a sign from within, connected with the ceasing of the daily sacrifice of the temple. It is alluded to by the Prophet Daniel in three places, namely, Daniel 9:27; Daniel 11:31; Daniel 12:11. We must seek for its explanation in something within the temple. "standing in the holy place" (Matthew 24:15) – some profanation of the temple, on account of which God's judgments would fall on Jerusalem. Now, Daniel's prophecy had already received one fulfillment (B.C. 168), when we read (1 Maccabees 1:54) that they set up "the abomination of desolation upon the altar." This was when Antiochus Epiphanes set up the statue of Jupiter on the great altar of burnt sacrifice. But that "abomination of desolation" was the forerunner of another and a worse profanation yet to come, which our Lord, no doubt, had in his mind when he called the attention of his disciples to these predictions by Daniel. There is a remarkable passage in Josephus ('Wars of the Jews,' 4:6), in which he refers to an ancient saying then current, that "Jerusalem would be taken, and the temple be destroyed, when it had been defiled by the hands of Jews themselves." Now, this literally took place. For while the Roman armies were investing Jerusalem, the Jews within the city were in fierce conflict amongst themselves. And it would seem most probable that our Lord had in his mind, in connection with Daniel's prophecy, more especially that at Daniel 9:27, the irruption of the army of Zealots and Assassins into the temple, filling the holy place with the dead bodies of their own fellow-citizens. The Jews had invited these marauders to defend them against the army of the Romans; and they, by their outrages against God, were the special cause of the desolation of Jerusalem. Thus, while St. Luke points to the sign from without, namely, the Roman forces surrounding the city, St. Matthew and St. Mark refer to the more terrible sign from within, the "abomination of desolation " – the abomination that would fill up the measure of their iniquities, and cause the avenging power of Rome to come down upon them and crush them. It was after these two signs – the sign from within and the sign from without – that Jerusalem was laid prostrate. Therefore our Lord proceeds to warn both Jews and Christians alike, that when they saw these signs they should flee unto the mountains – not to the mountains of Judaea, for these were already occupied by the Roman army (Josephus; lib. 3 cap. 12.), but those further off, beyond Judaea. We know from

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Eusebius (3:15) that the Christians fled to Pella, on the other side of the Jordan. The Jews, on the other hand, as they saw the Roman army approaching nearer, betook themselves to Jerusalem, as to an asylum, thinking that there they would be under the special protection of Jehovah; but there, alas, they were imprisoned and slain. [Source: The Pulpit Commentary]

There have also been those that claim the *abomination of desolation* is **Islam's Dome of the Rock** (which has been discovered to be not directly on the original temple, but about 300 yards away in an area for gentiles.):

http://www.beholdthebeast.com/abomination_of_desolation.htm

http://www.beholdthebeast.com/the_wrong_rock.htm

http://www.nowoezone.com/Abomination_of_Desolation.htm

Extra Note 3:

Matthew 24:20 *In winter* the roads would be impassable, and *on the Sabbath* gates would be shut and provisions unobtainable. [Source: New Bible Commentary]

Extra Note 4:

24:31 A *trumpet call* is associated in Jewish end-time thought (Isaiah 18:3; 27:13) and also in Christian writings (1 Corinthians 15:51-52; 1 Thessalonians 4:16) with the appearance of the Messiah. His angels . . . will gather his elect from the four winds, from one end of heaven to the other . The involvement of angels probably indicates that, when Jesus returns, he will not only gather to himself all believers alive on the earth but will also bring with him all the redeemed who are in heaven (cf. 1 Thessalonians 4:14; Revelation 19:11-16).

Matthew 24:29-35 The climax of the coming crisis (see Mark 13:24-31; Luke 21:25-33).

These verses are often understood as referring to the *352arousia* , and thus as moving to the second part of the disciples' question. But *immediately after* does not leave room for a long delay, nor does the explicit time scale given in v 34. The word *352arousia* does not occur in this section but is prominently reintroduced in the new paragraph which begins at v 36, where its unknown time is contrasted with the clear statement that the events of this paragraph will take place within *this generation.* This section is therefore in direct continuity with what has gone before, the account of the siege of Jerusalem. Here we reach its climax.

The words of vs 29-31 are almost entirely woven together from OT prophetic texts. V 29 is drawn from Isa 13:10 and 34:4, where the language of cosmic upheaval symbolized the political fall of pagan nations. The language about the *Son of Man coming on the clouds* is drawn from Daniel 7:13-14, which, as we have already seen (on 10:23; 16:28; 19:28) points to the vindication and enthronement of Jesus (rather than to his *352arousia)*. V 31 is based on passages which refer to the promised return of Israelites from exile.

In this context, therefore, this poetic language appropriately refers to the great changes which were about to take place in the world, when Jerusalem and its temple were destroyed. It speaks of the *Son of Man* entering into his kingship, and *his angels* gathering in his new people from all the earth. The fall of the temple is thus presented, in highly allusive language, as the end of the old order, to be replaced by the new régime of Jesus, the Son of Man, and the international growth of his church, the new people of God.

All this would happen very soon, once the preliminary signs of vs 15-21 have occurred, just as *summer* inevitably follows quickly once the *leaves* appear on the *fig-tree.* Within *this generation* it would all be over; we have Jesus' word for it!

[Source: New Bible Commentary]

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Matthew 24:31. *Trumpets* were used to announce the accession of kings and other great events. In the Old Testament they were especially used to gather God's people (most frequently for war); the prophets often used the trumpet as a symbol warning of impending battle and devastation (e.g., Jeremiah 4:5,9,21; Zephaniah 1:16). The trumpet had already been used for the gathering of God's people in the end time (Isaiah 27:13), a gathering associated with Israel's salvation (Isaiah 11:12; 43:5; 49:5; 56:8; and commonly in Jewish tradition) and God's final war (Zechariah 9:14-16). A regularly recited Jewish prayer from this period mentions this future gathering of Israel at the sound of the trumpet; various other ancient Jewish texts agree. It was thus a natural image for the gathering of believers (cf. 1Corinthians 15:52; 1Thessalonians 4:16).

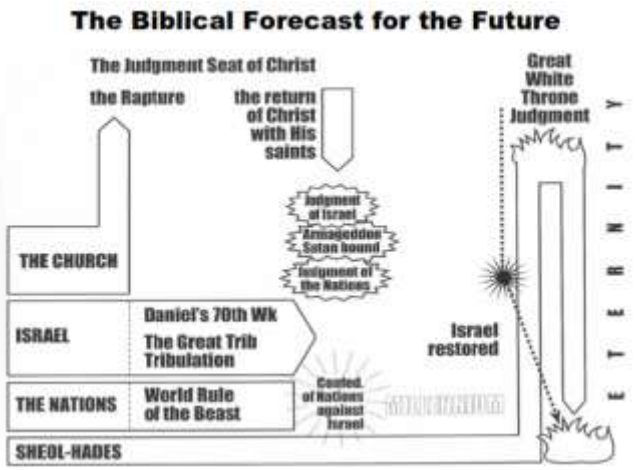
[Source: IVP Bible Background Commentary, 2nd Ed.]

Matthew Chapter 24 Summary
Jesus stimulates three questions concerning the end of the age by announcing that the second temple will be destroyed (Matthew 24:1-3). The disciples' questions are answered in reverse order:
When will this happen? Is answered in v. 36.
What will be the sign of Your coming? Is answered in v. 30-35.
What will be the sign of the end of the age? Is answered in v. 4-29.
But more important than questions about the future is Jesus' word of advice to the disciples and to us: "Watch, because you do not know on what day your Lord will come" (v. 42).
Our challenge is not to solve the mysteries of prophecy, but to be faithful in our service to our Lord until He comes (v. 36-51).

[Source: The Bible Reader's Companion]

See also Dr. Constable Expository Notes, on Matthew, etc regarding Olivet discourse and the 2nd Coming of Jesus…

"Taken as a whole, the Olivet discourse is one of the great prophetic utterances of Scripture and provides facts nowhere else given in quite the same way. In it, Christ, the greatest of the prophets and the master Teacher, described the end of the age as the climax of the troubles of earth in a great tribulation. The time of unprecedented trouble will be terminated by the second coming of Christ. The saved and the unsaved will be separated, and only the saved will enter the millennial kingdom. This is the final word, which Matthew brings in answer to the leading question of this first gospel, concerning the fulfillment of the prophecies of the Old Testament of a glorious kingdom on earth. Matthew states clearly that while Christ, in His first coming, suffered and died and was rejected as both King and Saviour by His own people, He will come again and, in triumph, will bring in the prophesied kingdom literally, just as the Old Testament prophecies had anticipated. There is postponement but not annulment of the great prophecies of the kingdom on earth."



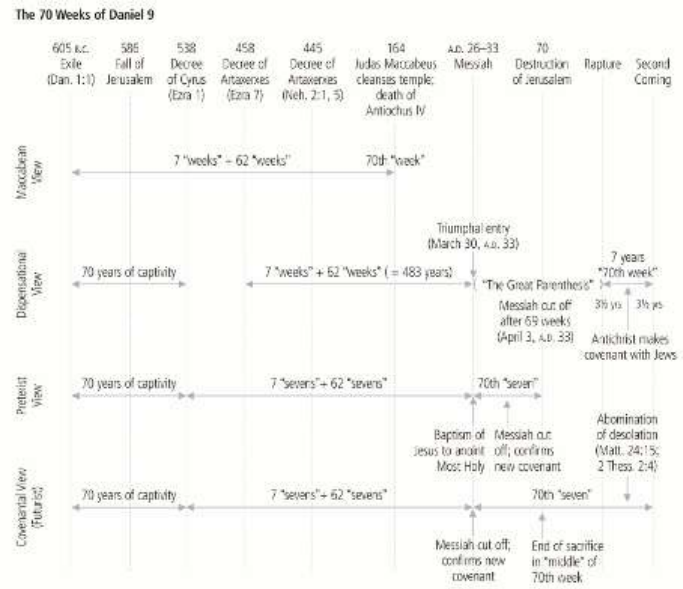
[Assumes Pre-Tribulation and Pre-Millennial Rapture]

[Source: https://www.studylight.org/commentaries/dcc/matthew.html – Quote from Walvoord]

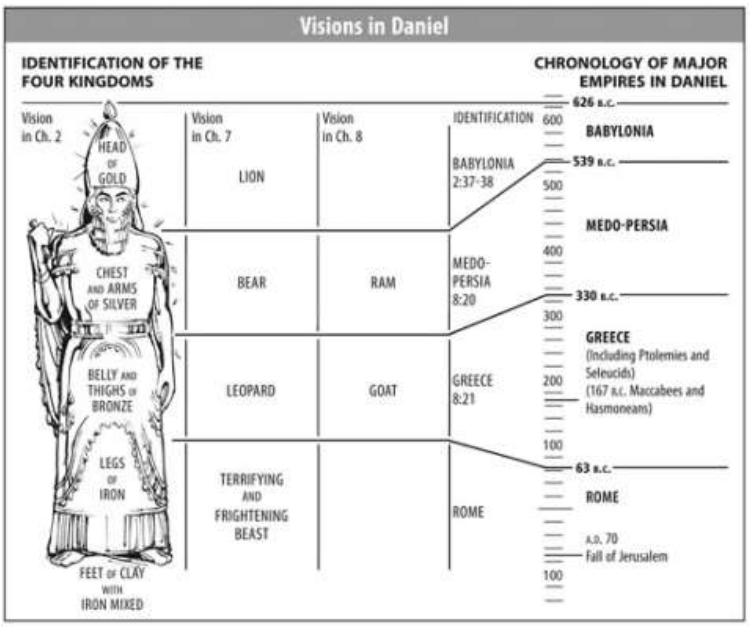
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An additional question is whether Daniel's prophecy allows for a gap between the sixty-ninth and seventieth weeks. Dispensational interpreters understand Daniel 9:26 to allow for the entire church age, and v. 27 to describe the seventieth week, which includes the seven-year great tribulation and the appearance of the Antichrist. Dispensationalists argue that Daniel's vision appears to be dealing primarily with the events regarding the nation of Israel, not the Gentiles. Other interpreters have thought that no such gap is implied by Daniel's words.

There are many difficulties in deciding between these interpretations, which also involve questions of the proper approach to interpreting biblical prophecy. In all of this it is crucial not to miss Daniel's message for his audience, namely, that God has allotted the amount of time for these events, and therefore his people should trust and endure.



[Source: ESV Bible Study note]



[Source: ESV Bible Study note]

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The Apocalyptic Discourse and the Passion Narrative

The Gospel reading this Sunday comes from Mark 13. Scholars have noted numerous connections between the apocalyptic discourse, which, as Leroy shows, relates to the destruction of the temple and the passion narrative.

Mark 13	Mark 14–16
Prediction of the destruction of the temple (13:2)	Charges regarding the destruction of the temple (14:58; 15:29); the temple veil is torn symbolizing the destruction (15:38)
The disciples will be handed over to Jewish and Roman authorities (13:9-13)	Jesus is handed over to Jewish and Roman authorities (14:10–11,18, 21, 41–42; 15:1, 10, 15)
The disciples will be betrayed by family members (13:12–13)	Jesus is betrayed by one of the disciples (14:10, 20, 43)
People will see "the son of man coming in the clouds with great power and glory" (13:26)	Jesus tells the high priest that he will see "the son of man sitting at the right hand of Power, and coming with the clouds of heaven" (14:62)
No one knows the when the hour of the judgment will come (13:32)	The "hour" of Jesus' judgment is at hand (13:41)
The disciples are told to "watch" (13:5, 23, 33, 35, 37)	The disciples are told to "watch" (13:34, 37-38)
"Watch, therefore—for you do not know when the master of the house will come: in the evening, at midnight, cockcrow, or in the morning (13:35)	Mark links important events with the evening (14:17, 15:42); night (14:30); the cockcrow (14:30, 68, 72); morning (15:1, 25)
Do not let the master find you sleeping (13:36)	Jesus finds the disciples sleeping(14:37-38)

[Source: http://www.thesacredpage.com/2011/11/true-temple-in-mark-podcast-and-post-on.html]

See also "Eschatology – The End Times" in the Appendix.

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LXXII

PARABLES: THE FIG TREE IN LEAF, ABSENT HOUSEHOLDER AND THE HOUSE SERVANTS, VIRGINS WISE AND VIRGINS FOOLISH— "WATCH AND PRAY"

A.D. 30. Age 33. *Mount of Olives*.

Matthew 24: 32-51; 25: 1-13; Mark 13: 28-37; Luke 21: 29-36.

112* "Now learn this parable from the fig tree: When its branch has already become tender and puts forth leaves; and look at all the trees when they are already budding – you see and know for yourselves that summer *is* near. [see Extra Note 1]

"So you also, when you see all these things happening, know that the kingdom of God is near — at the doors! Truly, I say to you, this generation will by no means pass away till all these things take place. Heaven and earth will pass away, but my words will by no means pass away. [see Extra Note 2]

"But take heed to yourselves, lest your hearts be weighed down with carousing, drunkenness, and cares of this life, and that Day come on you unexpectedly. For it will come as a snare on all those who dwell on the face of the whole earth.

"Watch therefore, and pray always that you may be counted worthy to escape all these things that will come to pass, and to stand before the Son of man."

"But of that day and hour no one knows, not even the angels of heaven, but my Father only.

"Take heed, watch and pray; for you do not know when the time is.

"But as the days of Noah *were,* so also will the coming of the Son of man be. 113* For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, and did not know until the flood came and took them all away, so also will the coming of the Son of man be. Then two *men* will be in the field: one will be taken and the other left. Two *women will be* grinding at the mill: one will be taken and the other left.

"Watch therefore, for you do not know what hour your Lord is coming.

"It is like a man going to a far country, who left his house and gave authority to his servants, and to each his work, and commanded the doorkeeper to watch. Watch therefore, for you do not know when the master of the house is coming — in the

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evening, at midnight, at the cock crow, 113^ or in the morning — lest, coming suddenly, he find you sleeping.

“And what I say to you, I say to all: Watch!

113† “But know this, that if the master of the house had known what hour the thief would come, he would have watched and not allowed his house to be broken into. Therefore you also be ready, for the Son of Man is coming at an hour you do not expect.

“Who then is a faithful and wise servant, whom his master made ruler over his household, to give them food in due season?

“Blessed *is* that servant whom his master, when he comes, will find so doing. Truly, I say to you that he will make him ruler over all his goods.

“But if that evil servant says in his heart, ‘My master is delaying his coming,’ and begins to beat *his* fellow servants, and to eat and drink with the drunkards, the master of that servant will come on a day when he is not looking for *him* and at an hour that he is not aware of, and will cut him in two and appoint *him* his portion with the hypocrites. There shall be weeping and gnashing of teeth.

“Then the kingdom of heaven shall be likened to ten virgins who took their lamps and went out to meet the bridegroom. Now five of them were wise, and five *were* foolish. Those who *were* foolish took their lamps and took no oil with them, but the wise took oil in their vessels with their lamps.

“But while the bridegroom was delayed, they all slumbered and slept. And at midnight a cry was *heard:* ‘Behold, the bridegroom is coming; go out to meet him!’

“Then all those virgins arose and trimmed their lamps. And the foolish said to the wise, ‘Give us *some* of your oil, for our lamps are going out.’

“But the wise answered, saying, ‘*No,* lest there should not be enough for us and you; but go rather to those who sell, and buy for yourselves.’ [see Extra Note 3]

“And while they went to buy, the bridegroom came, and those who were ready went in with him to the wedding; and the door was shut.

“Afterward the other virgins came also, saying, ‘Lord, Lord, open to us!’ But he answered and said, ‘Truly, I say to you, I do not know you.’

“Watch therefore, for you know neither the day nor the hour in which the Son of Man is coming.

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(Skip to next chapter, LXXIII)

Footnotes

112:* Here again the three texts exhibit the three narrators in their wonted likenesses and contrasts of phrase (book, chapter, and verse designated above under subtitle).

113:* Compare the text of this passage (Matthew 24, 36-41) with the text of the similar Passage in Chapter LIX of this hook (Luke 17, 26-36).

113:^ cock crow [KJV], others have "*crowing of the rooster"* [NKJV]. See Extra Note 4 (below).

113:† Compare this paragraph and the following two paragraphs (Matthew 24, 43-51) with the similar passage in Chapters LI - LII of this book (Luke 12, 39-46).

***See also*: Olivet Discourse in the Appendix**

Extra Note 1:
Matthew 24:32-33. This is the first of seven future-kingdom parables, paralleling the seven parables on the presence of the kingdom in Matthew chapter 13.

Unlike most Palestinian trees, fig trees lose their leaves in winter; they would have been in leaf by this time of year, however, predicting the fruit that should appear on them in the summer. Jesus had earlier used this tree as a parable for the temple's destruction (see Mark 11:12-25). But the meaning is ultimately decided by the context: when the signs he had listed (including the temple's destruction) were fulfilled, his coming would be imminent.

[Source: IVP Bible Background Commentary, 2nd Ed.]

Extra Note 2:

Matthew 24:34. The temple was destroyed roughly forty years after Jesus spoke these words (which refer to the temple's demise rather than to the Second Coming—see comment on 24:3). The Dead Sea Scrolls anticipated a final, forty-year generation of tribulation before the end; Jesus apparently leaves the period between the final earthly sign (the temple's demise) and his return indeterminate.
[Source: IVP Bible Background Commentary, 2nd Ed.]

Matthew 24:34 *this generation.* No one living when Jesus spoke these words lived to see "all these things" come to pass. However, the Greek word can mean "race" or "family," which makes good sense here; i.e., the Jewish race will be preserved, in spite of terrible persecution, until the Lord comes.
[Source: Ryrie Study Bible note]

Matthew 24:32-41 The Nearness and Time of Jesus' Coming. Jesus moves from describing future events to dealing with the attitudes that should characterize his followers as they prepare for the end (vv. 32-35), knowing that his return is imminent (vv. 36-41).

Matthew 24:34 *this generation will not pass away until all these things take place*. Several interpretations have been offered for this difficult passage: (1) Some think "this generation" refers to the disciples who were alive when Jesus was speaking, and "all these things" refers to the beginning but not the completion of the sufferings described in vv. Matthew 24:4-25. (2) Others see in "all these things" a prediction with multiple fulfillments, so that Jesus' disciples will be both "this generation" that sees the destruction of the temple in A.D. 70 and also those at the end of the age who see the events surrounding the "abomination of desolation" (v. 15). (3) Since "the generation of . . ." in the OT can mean people who have a certain quality (cf. Psalms 14:5; 24:6; cf. Gk. *Genea* in Luke 16:8),

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others understand “this generation” to refer either (a) to “this generation of believers” throughout the entire present age, or (b) to “this evil generation” that will remain until Christ returns to establish his kingdom (cf. Matthew 12:45; Luke 11:29). (4) Others, particularly some dispensational interpreters, understand “generation” to mean “race” (this is another sense of Gk. *Genea)* and think it refers to the Jewish people, who will not pass away until Christ returns. (5) Others understand “this generation” to mean the generation that sees “all these things” (Mathew 24:33), namely, the generation alive when the final period of great tribulation begins. According to this view, the illustration of the fig tree (v. 32) shows that when the final events begin, Christ will come soon. Just as “all these things” in v. 33 refers to events leading up to but not including Christ’s return, so in v. 34 “all these things” refers to the same events (that is, the events described in vv. 4-25).

[Source: ESV Study Bible notes]

Matthew 24:34 This is one of the hardest verses in the gospels to interpret. Various views exist for what *generation* means. (1) Some take it as meaning “race” and thus as an assurance that the Jewish race (nation) will not pass away. But it is very questionable that the Greek term γενεά (*genea*) can have this meaning. Two other options are possible. (2) *Generation* might mean “this type of generation” and refer to the generation of wicked humanity. Then the point is that humanity will not perish, because God will redeem it. Or (3) *generation* may refer to “the generation that sees the signs of the end” (v. 30), who will also see the end itself. In other words, once the movement to the return of Christ starts, all the events connected with it happen very quickly, in rapid succession.
[Source: NET Bible note]

Matthew 24:35 my words will not pass away. Jesus attributes divine authority and permanence to his own teaching — it is greater even than heaven and earth.
[Source: ESV Study Bible notes]

Matthew 24:35 The *words* that Jesus predicts here *will never pass away* . They are more stable and lasting than creation itself. For this kind of image, see Isaiah 40:8; 55:10-11.
[Source: NET Bible note]

Matthew 24:36 In response to the disciples asking, “when will these things be?” (v. 3), Jesus says no one knows, not even. . . the Son, but the Father only. In his incarnate life, Jesus learned things as other human beings learn them (cf. Luke 2:52; Hebrews 5:8). On the other hand, Jesus was also fully God, and, as God, he had infinite knowledge (cf. John 2:25; 16:30; 21:17). Here he is apparently speaking in terms of his human nature. This is similar to other statements about Jesus which could be true of his human nature only, and not of his divine nature (he grew and became strong, Luke 2:40; increased in stature, Luke 2:52; was about 30 years old, Luke 3:23; was weary, John 4:6; was thirsty, John 19:28; was hungry, Matt 4:2; was crucified, 1 Corinthians 2:8). Taking account of these verses, together with many verses that affirm Christ’s deity, the Council of Chalcedon in A.D. 451 affirmed that Christ was “perfect in Godhead and also perfect in manhood; truly God and truly man.” Yet it also affirmed that Jesus was “one Person and one Subsistence.” With regard to the properties of his human nature and his divine nature, the Chalcedonian Creed affirmed that Christ was to be “acknowledged in two natures, inconfusedly, unchangeably, indivisibly, inseparably; the distinction of natures being by no means taken away by the union, but rather the property of each nature being preserved.” That meant the properties of deity and the properties of humanity were both preserved. How Jesus could have limited knowledge and yet know all things is difficult, and much remains a mystery, for nobody else has ever been both God and man. One possibility is that Jesus regularly lived on the basis of his human knowledge but could at any time call to mind anything from his infinite knowledge.
[Source: ESV Study Bible notes]

Extra Note 3:
the kingdom is like. Weddings were held toward evening and torches were used as part of the celebration, which focused on a procession leading the bride to the groom’s house. It is unlikely that “lamps” refers to the small Herodian oil lamps, which could be carried in the hand; all the evidence

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points instead [???] here to real torches, which were also used in Greek and Roman wedding ceremonies. For many people, these torches may have been sticks wrapped with oil-soaked rags.
[Source: IVP Bible Background Commentary, 2nd Ed.]



1st-century oil lamp, such as Jesus *may* have had in mind in telling the parable of the 10 virgins. It is also the type of lamp Jesus and the disciples carried after the Last Supper on their way to the Garden of Gethsemane.
[Source: Halley's Bible Handbook]

The weddings usually began in the evening, with the lamps lit at dusk. So midnight was later than the ten virgins would have expected the bridegroom — and the announcement came suddenly.

to meet the bridegroom. There were two phases to Jewish weddings. First, the bridegroom goes to the bride's home to obtain his bride [attended by her bridesmaids, who go out to meet the bridegroom with lamps and escort him back] and observe certain religious ceremonies. Then, he takes his bride [escorted by the bridesmaids] to his own home for a resumption of the festivities.
Christ will take His bride, the church, to heaven before the tribulation period begins; then He will return with His bride at His second coming to the marriage supper on earth. The virgins represent the professing Jewish remnant on earth at His return.
[Source: Ryrie Study Bible note]

Being a bridesmaid was a great honor; to be insultingly unprepared and shut out of the feast was the stuff of which young women's nightmares were made. (Matthew 24:13).

Ten virgins. Ten is the number of perfection; such a number of persons was required to form a synagogue, and to be present at any office, ceremony, or formal benediction. Talmudic authorities affirm that the lamps used in bridal processions were usually ten. The "virgins" here are the friends of the bride [i.e., bridesmaids], who are arranged to sally forth to meet the bridegroom as soon as his approach is signaled. "The Church, in her aggregate and ideal unity, is the bride; the members of the Church, as individually called, are guests; in their separation from the world, and expectation of the Lord's coming, they are his virgins" (Lange). The bride herself is not named in the parable, as she is not needed for illustration, and the virgins occupy her place. These virgins represent believers divided into two sections; evidently they are all supposed to hold the true faith, and to be pure and undefiled followers of the Lord (2 Corinthians 11:2; Revelation 14:4), to be waiting for his coming, and to love his appearing; but some fail for lack of grace or of perseverance, as is shown further on.



Their lamps (τὰς λαμπάδας αὐτῶν, better ἑαυτῶν, their own lamps). They all made separate and personal, independent preparation for the meeting. These lamps (for they were not torches) were, as Dr. Edersheim notes, hollow cups or saucers, with a round receptacle for the wick, which was fed with pitch or oil. They were on these occasions fastened to a long wooden pole, and borne aloft in the procession.

Links to Edersheim (pdf) *The Life and Times of Jesus the Messiah*:
http://www.holybooks.com/wp-content/uploads/The-Life-and-Times-of-Jesus-the-Messiah.pdf (complete)
Part 1: http://wesley.nnu.edu/wesleyctr/books/1001-1100/HDM1024.PDF (The Life and Times of Jesus the Messiah)
Part 2: http://wesley.nnu.edu/wesleyctr/books/1001-1100/HDM1025.PDF (The Life and Times of Jesus the Messiah)
The Temple and It's Services: http://wesley.nnu.edu/wesleyctr/books/1001-1100/HDM1026.PDF
Sketches of Jewish Social Life: http://wesley.nnu.edu/wesleyctr/books/1001-1100/HDM1027.PDF
Bible History of the Old Testament: http://hopefaithprayer.com/books/BibleHistoryOldTestament-Edersheim.pdf

[Source: Pulpit Commentary]

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No. When Christ returns, preparedness cannot be shared or transferred. Personal responsibility is emphasized (see v. Matthew 25:12).
not be enough. Torches required large amounts of oil in order to keep burning, and the oil had to be replenished about every 15 minutes.
[Source: NIV '08 Study Bible Notes]

An important part of the story is the delay: the church must be prepared to wait for the *361arousia.* All ten virgins *fell asleep* during the wait, so the point (as with the two servants in Matthew 24:45-51) is not that we should be on constant alert but that we must have the necessary provision for when the time comes. This parable does not spell out what that provision is, but the next one [the Parable of the Talents; see Chapter LXXIII coming next in this book] offers a hint.
[Source: New Bible Commentary]



This parable teaches that the Lord expects his servants to be faithful to the task given to them while waiting for his return. The delay of Christ's return will cause some to turn to evil deeds (Matthew 24:48-49), some to inactivity (Matthew 25:3), and some to fearful passivity (Matthew 25:18).
[Source: NLT Study Bible Notes]

At the end of the parable, the story takes on the color of its application: the possibility of ultimate exclusion from *the kingdom of heaven;* Matthew 25:12 ominously echoes the words of Matthew 7:23.
[Source: New Bible Commentary]

Great Discourse on the End, Matthew 24 and 25
(Told also in Mark 13 and Luke 21.) This discourse was delivered after Jesus had left the temple for the last time. It was about the destruction of Jerusalem, His coming, and the end of the world. Some of His words seem so mixed up that it is difficult to know to which event they refer. Perhaps it was intentional.

It seems plain that Jesus had in mind two distinct events, separated by an interval of time, indicated by "these" in Matthew 24:34 and "that day" in Matthew 24:36. Some would explain "this generation" (Matthew 24:34) to mean "this nation," that is, the Jewish race shall not pass away until the Lord comes. The more common view is that He meant that Jerusalem would be destroyed within the lifetime of those then living.

When we look at two distant mountain peaks, one behind the other, they seem close together, though they may be far apart. So in Jesus' perspective these two events, the one in some respects typical of the other, stood in close proximity, although there is a long interval between them. What He said in a sentence may refer to an age, and what happened in the one event may be the beginning of the fulfillment of what will happen in the other.

His words concerning Jerusalem were fulfilled, literally, in less than 40 years. The magnificent buildings of marble and gold were so completely demolished by the Roman army in A.D. 70 that Josephus said it looked as if its site had never been inhabited. (See further on Hebrews 13.)

[Source: Halley's Bible Handbook]

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Extra Note 4

In 1st century AD Jerusalem, as in all the cities of the Roman Empire, the nighttime hours were divided into 4 time periods called “Watches”:

#1: Evening watch	Sundown to 9PM
#2: Midnight watch	9 PM to Midnight
#3: Cockcrow watch	Midnight to 3 AM
#4: Dawn watch	3 AM to Dawn

The end of each watch, and the beginning of the next was signaled by a trumpet blast. The Third Watch was from Midnight to 3 AM. At the close of the Third Watch a signal was given by the Roman guards at the Antonia Fortress next to the Temple. A trumpet was blown to signal the end of the Watch and the change of the guard. The Romans called the trumpet blast at the end of the Third Watch the *“**gallicinium**,”* in Latin, “**cockcrow**.” If Jesus was identifying the time of Peter’s last denial at the time a rooster crow was heard, it could not be a specific time “roosters are notoriously unpredictable in their crowing. There was also a rabbinic ordinance against keeping chickens within the walls of the Holy City because it was feared that their scratching would produce “unclean things,” thereby violating the purity laws (J. Jeremias*, Jerusalem in the Time of Jesus,* page 47, note 44). However, if Jesus was referring to the *gallicinium* in Latin or *alektorophonia* in Greek, His time reference was to the trumpet signal of the “cockcrow” that was a precise military signal, and Peter denied Christ at 3 a.m. in the morning (*Anchor Bible: The Gospel According to John,* page 828). Jesus spoke of the four night watches in Mark 13:35: *So stay awake, because you do not know when the master of the house is coming: **evening, midnight, cockcrow or dawn*** … (NJB).

[Source: http://www.redeemerbellingham.com/bible-study-question-matthew2669-75/]

See the Extra Notes in Chapters LXXXI and LXXXIII of this book for more corresponding details about cock crow [or cockcrow], including related to Peter’s denials.

[See also more details about Night Watches in the Jewish Calendar section of the APPENDIX]

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LXXIII

PARABLE: THE MASTER, THE SERVANTS, THE MONEY (TALENTS)—ON THE LAST JUDGMENT: "WHEN THE SON OF MAN SHALL COME"

A.D. 30. Age 33. *Mount of Olives*.

Matthew 25: 14-46.

114* "For *the kingdom of heaven is* like a man traveling to a far country, *who* called his own servants and delivered his goods to them. And to one he gave five talents, to another two, and to another one, to each according to his own ability; and immediately he went on a journey. [see Extra Note 1]

"Then he who had received the five talents went and traded with them, and made another five talents. And likewise he who *had received* two gained two more also. But he who had received one went and dug in the ground, and hid his lord's money.

"After a long time the lord of those servants came and settled accounts with them.

"So he who had received five talents came and brought five other talents, saying, 'Lord, you delivered to me five talents; look, I have gained five more talents besides them.' His lord said to him, 'Well *done,* good and faithful servant; you were faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.'

"He also who had received two talents came and said, 'Lord, you delivered to me two talents; look, I have gained two more talents besides them.' His lord said to him, 'Well *done,* good and faithful servant; you have been faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.'

"Then he who had received the one talent came and said, 'Lord, I knew you to be a hard man, reaping where you have not sown, and gathering where you have not scattered seed. And I was afraid, and went and hid your talent in the ground. Look, *there* you have *what is* yours.'

"But his lord answered and said to him, 'You wicked and lazy servant, you knew that I reap where I have not sown, and gather where I have not scattered seed. So you ought to have deposited my money with the bankers, and at my coming I would have received back my own with interest.

'Therefore take the talent from him, and give *it* to him who has ten talents.

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‘For to everyone who has, more will be given, and he will have abundance; but from him who does not have, even what he has will be taken away. And cast the unprofitable servant into the outer darkness. There will be weeping and gnashing of teeth.’”

“When the Son of Man comes in His glory, and all the holy * angels with Him, then He will sit on the throne of His glory. “All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides *his* sheep from the goats. “And He will set the sheep on His right hand, but the goats on the left. [see Extra Note 2]

“Then the King will say to those on His right hand, ‘Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world:] ‘for I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in; ‘I *was* naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me.’

“Then the righteous will answer Him, saying, ‘Lord, when did we see You hungry and feed *You,* or thirsty and give *You* drink? ‘When did we see You a stranger and take *You* in, or naked and clothe *You?* ‘Or when did we see You sick, or in prison, and come to You?’

“And the King will answer and say to them, ‘Assuredly, I say to you, inasmuch as you did *it* to one of the least of these My brethren, you did *it* to Me.’

“Then He will also say to those on the left hand, ‘Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels: ‘for I was hungry and you gave Me no food; I was thirsty and you gave Me no drink; ‘I was a stranger and you did not take Me in, naked and you did not clothe Me, sick and in prison and you did not visit Me.’

“Then they also will answer Him, *saying, ‘Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to You?’

“Then He will answer them, saying, ‘Assuredly, I say to you, inasmuch as you did not do *it* to one of the least of these, you did not do *it* to Me.’ “And these will go away into everlasting punishment, but the righteous into eternal life.”

Footnotes

114:* Compare this passage (Matthew 25:14-30) with the similar passage in Chapter LXIII of this book (Luke 19:12-27).

***See also*: Olivet Discourse in the Appendix**

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Extra Note 1:
And to one he gave five talents, to another two, and to another one — While the proportion of gifts is different in each, the same fidelity is required of all, and equally rewarded. And thus there is perfect equity.
[Source: Jamieson, Fausset and Brown Commentary]

talent. The term was first used for a unit of weight (about 75 pounds [34 kilograms]), then for a unit of coinage. The present-day use of "talent" to indicate an ability or gift is derived from this parable and often leads to a misunderstanding of the parable.
[Source: NIV '08 Study Bible Notes]
Equivalent back then to about 20 years wages for a laborer. Value today of one talent (2015) is approximately $600,000 USD.
[Source: ESV Study Bible note]
These were silver (the word *money* [Greek: argurión] *in* Matthew 24:18 means "silver"; bags of silver).
[Source: Ryrie Study Bible note] [NLT Study Bible note]

Comment: If silver, which could tarnish and deteriorate in the ground, this is another reason for the master to be upset with the servant who simply buried his talent.

Extra Note 2:

Why did shepherds in Bible times separate sheep from goats?
https://www.jw.org/en/publications/magazines/wp20150101/eunuchs-shepherds-in-bible-times/



When describing a future time of judgment, Jesus said: "When the Son of man comes in his glory, . . . he will separate people one from another, just as a shepherd separates the sheep from the goats." (Matthew 25:31, 32) Why would literal shepherds separate these animals?

Normally, sheep and goats were herded and allowed to graze together during the day. At night they would be gathered into enclosures that protected them from wild animals, thieves, and the cold. (Genesis 30:32, 33; 31:38-40) The two types of animals would be placed in separate enclosures to protect the relatively docile sheep, particularly the ewes and the lambs, from harm that could be inflicted on them by the more aggressive goats. The shepherd also separated the sheep from the goats when "breeding, milking, and shearing," says the book *All Things in the Bible.* Jesus' illustration thus drew on practices and imagery that would be familiar to listeners in a pastoral environment like that of ancient Israel.

***See also*: Commerce: Agriculture**

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LXXIV

JESUS SUPS IN BETHANY: MARTHA SERVES, MARY'S DEVOTION, JUDAS' DUPLICITY, JESUS LAUDS MARY'S HOMAGE—CHIEF PRIESTS ASTIR

A.D. 30. Age 33. *Bethany*.

John 12: 1-11; Matthew 26: 6-13; Mark 14: 3-9.

Six days before the Passover, Jesus came to Bethany, where Lazarus was who had been dead, whom he had raised from the dead. [See Extra Note 2]

There they made Him a supper; and Martha served, but Lazarus was one of those who sate at the table with Him.

Then Mary, having an alabaster box 116^ took a pound of very costly, fragrant oil of spikenard 116+, and poured it on Jesus' head as he was reclining at the table, anointed his feet, and wiped his feet with her hair. 116*

And the house was filled with the fragrance of the oil.

One of his disciples, Judas Iscariot (Simon's *son,* who would betray him), said, "Why was this fragrant oil not sold for three hundred denarii and given to the poor?"

(This Judas said, not that he cared for the poor, but because he was a thief, and had the money box; and he used to take what was put in it.)

But Jesus said, "Let her alone; she has kept this for the day of My burial. For the poor you have with you always, but Me you do not have always."

Now a great many of the Jews knew that he was there; and they came, not for Jesus' sake only, but that they might also see Lazarus, whom he had raised from the dead.

But the chief priests plotted to put Lazarus to death also, because on account of him many of the Jews went away and believed in Jesus.

Two days before Passover, in the house of Simon ["the leper", 115*], as Jesus sat at the table, a woman came having an alabaster flask of very costly oil of spikenard. 116+ Then she broke the flask and poured it on His head.

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But some of the disciples were indignant among themselves, and said, “Why was this fragrant oil wasted? For it might have been sold for more than three hundred denarii and given to the poor.” And they criticized her sharply.

But when Jesus was aware of *it,* he said to them, “Let her alone. Why do you trouble her? She has done a good work for Me. For you have the poor with you always, and whenever you wish you may do them good; but Me you do not have always. She has done what she could. She has come beforehand to anoint My body for burial. 116%

“Truly, I say to you, wherever this gospel is preached in the whole world, what this woman has done will also be told as a memorial to her.”

(Skip to next chapter, LXXV)

Footnotes

115:* Either a “nickname” of identification of someone who was a leper healed by Jesus for someone who once was a leper, or a mistranslation. [See Extra Note 1] (below) for details.

116:^ box: or jar or flask or vial or vase (see Extra Note 2)

116.+ *Spikenard*,from which the ointment was made, was an aromatic herb of the valerian family (*Nardostachys jatamansi*). It was imported from an early age from Arabia India and the Far East. The costliness of Marys offering (300 *denarii*) may best be seen from the fact that a *denarius* was in those days the day-wages of a laborer. (Matthew 20:2) In our day this would equal at least $300 or $400.-ED. Ref: https://www.biblestudytools.com/dictionaries/smiths-bible-dictionary/spikenard.html.

For more related details, see Extra Note 2 (below) and also ***See* Commerce: Money / Currency in the Appendix.**

116:* Turn back to Chapter LVIII in this book, and read again the story of Mary’s brother Lazarus. And in Chapter XXV read of a like service done by the “woman which was a sinner.”

116.% Matthew leaves off “Let her alone.” At the beginning of the quote, whereas Mark includes it.

Extra Note 1:
If Simon “the Leper”, was an actual leper at the time this event occurred, he would not be allowed by Jewish law to associate with anyone. However, if he was a former leper, especially someone that Jesus had healed, the writers are identifying him to the reader.

There is an alternative perspective available for your consideration: Some translations of the Aramaic Peshitta, translate it as “jar maker or jar merchant”… see Supplemental Note #1 (below).

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Extra Note 2:
[We jump back in our storyline to 6 days before the Passover. Since the Passover was Friday, Jesus arrived at the home of Simon on Saturday evening, after completion of the Sabbath. They next day Jesus would make his Triumphal Entry into Jerusalem.]
[See also Supplemental Note #2 – Challenges with Anointing Passages (below)]

Bethany is about two miles east of Jerusalem, on the eastern slope of the Mount of Olives. It was where Jesus stayed when He visited Jerusalem. From the hills of Bethany Jesus ascended to heaven. [Source: Halley's Bible Handbook]

Given John 18:28 and John 19:14, this meal may be Saturday evening after sundown (after Sabbath; hence allowing Martha to serve). Just possibly this could portray Jesus as entering Jerusalem (John 12:12) when the Passover lambs were set aside (Exodus 12:3,6), but this interpretation is not clear.
[Source: IVP Bible Background Commentary, 2nd Ed.]

(Told also in Matthew 26:6-13; John 12:1-8.) This seems to have occurred on the Saturday evening before the Triumphal Entry (John 12:2,12). But Matthew and Mark tell it in connection with the plot of the priests, as providing a motivation for Judas's betrayal.
[Source: IVP Bible Background Commentary, 2nd Ed.]

The Supper and the Anointing at Bethany Six Days before the Passover (Mark 14:3-9). The time of this part of the narrative is *four days before* what has just been related. Had it been part of the regular train of events which John designed to record, he would probably have inserted it in its proper place, before the conspiracy of the Jewish authorities. But having come to the treason of



One typically "sat" at normal meals; one "reclined" on couches at special meals like feasts or banquets. Unless the Gospel writers simply adopt Greek language for the meals consistently (Greeks normally reclined), Jesus was invited to many banquets — this one probably in his honor. Early traveling teachers were often invited to lecture at meals in return for free meals and lodging. In that culture, women often served at table.
[Source: IVP Bible Background Commentary, 2nd Ed.]



Although it was the normal procedure to anoint the head (as recorded in Mt 26:7; Mk 14:3) it may be significant that John records the anointing of the feet, in view of the feet-washing incident narrated in the next chapter. In the parallel case of anointing in Luke 7:38, it was also the feet that were anointed. However, in spite of some similarities between the two narratives, there are sufficient differences to make it unlikely that the two incidents are the same. In Luke's record the woman is described as a sinful woman who is deeply penitent, whereas Mary of Bethany is seen as a woman deeply devoted to Jesus, and John's picture of her agrees completely with Luke's portrait of the same person (Luke 10:38-42). In both instances the woman wiped the feet of Jesus with her *hair.* It would have been against Jewish convention for a woman to appear in the presence of men with her hair untied, but in Mary's case love was stronger than convention. John's mention of the odor filling the house is a vivid eyewitness detail.





[Source: New Bible Commentary]

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"*a pound*" (that is, a Roman pound, about 325 grams or 12 ounces or ¾ pound).



Nard or spikenard. (***muron***) was usually made of myrrh (from which the English word is derived) but here it is used in the sense of ointment or perfumed oil. The adjective πιστικῆς (pistikēs) is difficult with regard to its exact meaning; some have taken it to derive from πίστις (pistis) and relate to the purity of the oil of nard. More probably it is something like a brand name, "pistic nard," the exact significance of which has not been discovered.

Nard or spikenard is a fragrant oil from the root and spike of the nard plant of northern India. This *aromatic oil,* if made of something like nard, would have been extremely expensive, costing up to a year's pay (300 denarii, assuming Sabbaths and holidays off) for an average laborer.

[Source NET Bible note]



Nard: a precious spice imported from North India, was sweet, red, and smelled like gladiola perfume. Twelve ounces of nard cost a year's wages (John 12:5). According to Mark, Mary also anointed Jesus' head (Mark 14:3).
[Source: NLT Study Bible Notes]

The "alabaster vial" refers to a cruise or flask made of white, semi-transparent stone which was used as a container for precious perfumes and ointments. It was full of "very costly perfume of pure nard." This was a highly perfumed ointment used for (1) cosmetic use for hot climates, (2) for anointing the dead for burial, (3) for ritual uses for anointing priests and kings, and (4) was considered a wonderful gift for a king because of its value.
Source: http://bible.org/article/anointing-bethany



When one examines the tradition of the "pound of nard" in the Bible historically and archeologically, it leads to an interesting set of facts. The pound box of this costly oil likely came in the form of a box which was itself not made of alabaster, but was a box that contained a pound of nard in several smaller vessels known as alabasters or alabastron. Although many were actually made from alabaster, they could have been made from any semi-precious stone available in the region at the time, or from glass for which Rome has become somewhat well known.

Mary Magdalene has become known as the "Woman with the Alabaster Jar", thus demonstrating the notion that she owned and used these vessels. However, if you accept the idea that the box of nard was actually a box containing a pound's worth of these vessels, would that mean that one *alabastron* would have contained a pound of oil? That would have made for a pretty large vessel while most *alabastron* were relatively small, containing only a few ounces each. Further investigation into the "pound" of nard also yields an interesting point. In 1st century Hebrew terms, such items were measure in weight instead of volume, and a pound would have been 12 ounces, not the modern 16 ounces.

Source: http://www.historicalgrail.com/The_Historical_Grail/Crucifixion.html

Although it was the normal procedure to anoint the head (as recorded in Matthew 26:7; Mark 14:3) it may be significant that John records the anointing of the feet, in view of the feet-washing incident narrated in the next chapter [in the book of John]. In the parallel case of anointing in Luke 7:38, it was also the feet that were anointed. However, in spite of some similarities between the two narratives, there are sufficient differences to make it unlikely that the two incidents are the same. In Luke's record the woman is described as a sinful woman who is deeply penitent, whereas Mary of

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Bethany is seen as a woman deeply devoted to Jesus, and John's picture of her agrees completely with Luke's portrait of the same person. In both instances the woman wiped the feet of Jesus with her *hair.* It would have been against Jewish convention for a woman to appear in the presence of men with her hair untied, but in Mary's case love was stronger than convention. John's mention of the odor filling the house is a vivid eyewitness detail.
[Source: New Bible Commentary]

It was customary to provide olive oil to anoint the heads of important guests, but this woman's action is extreme. Whatever her economic status, this perfume (an oil from a root probably imported from India or South Arabia) was worth a year of a common laborer's wages; her family had probably kept it as a status symbol. ("Myrrh" was technically a resin from a shrub-like balsam in north Somaliland and south Arabia, but Mark uses the term more generically and specifies it as spikenard, a pleasant-smelling oil from the root of the nard plant native to mountains in north India.) Many people preferred semi-transparent alabaster bottles for expensive ointments; sealing it in such a container would preserve its fragrance, but once the bottle was broken, one would need to use up the perfume immediately. Her anointing of Jesus represents a major sacrifice and indicates the depth of her love, but given the great numbers of landless or tenant-farming peasants, some people present think the worth of the perfume could have been put to better use.
[Source: IVP Bible Background Commentary, 2nd Ed.]

The aromatic and **pure nard** oil is extracted from an Indian or Arabian root. The sale of such **costly** oil would have yielded more than 300 days' wages of a laborer. **Some** disciples are indignant over such "waste" (but see John 12:4-6). This story is also reported in Mark 14:3-9, Matthew 26:6-13 and in John 12:1-8, where the woman is identified as Mary, the sister of Martha and Lazarus. The story in Luke 7:36-50 is a different event, occurring at a different time in Jesus' ministry, with a different woman, different actions, different critics, and a different response from Jesus.
[Source: IVP Bible Background Commentary, 2nd Ed.]

alabaster jar. A sealed flask with a long neck that was broken off when the contents were used and that contained enough ointment for one application.
nard. (cf. Song of Solomon 1:12; John 12:3 . *poured the perfume on his head.* Anointing was a common custom at feasts (see Ps 23:5). The woman's action expressed her deep devotion to Jesus.
[Source: NIV '08 Study Bible Notes]

In Eastern culture ointment was kept in a small, tapering vase called an "alabaster." This vessel was originally made of a kind of soft, white marble noted for preserving the aroma of its contents. The Greek name *alabastra* was derived from the town of Alabastron, Egypt, where these vessels were designed for perfumes and fragrant ointments. Later, *all* such perfume vessels were called "alabasters" regardless of the material from which they were made. Normally, these containers would hold about a half pint of fluid. See Murdock, *The Syriac New Testament Translated,* p. 191; J. Payne Smith, ed., *A Compendious Syriac Dictionary* (Oxford: Clarendon Press, 1903), p. 573; and Freeman, *Manners and Customs*, pp. 379-380.
[Souce: Jesus Christ Our Passover, Victor Paul Wierwille, They Way International]

A **pound** (or half a liter) is a very large amount of fragrant oil or **perfume. Pure** and expensive **nard** was imported from northern India and used by the Romans for anointing the head. The Synoptics indicate that the perfume was kept in an alabaster jar (Matthew 26:7; Mark 14:3). It is recorded here that Mary **anointed the feet of Jesus,** while Matt 26:7 and Mark 14:3 mention that she anointed Jesus' "head." Considering the large quantity of ointment, Mary apparently anointed both Jesus' head and his feet. Attending to the feet was the work of servants (cf. John 1:27; 13:5), so Mary's actions show humility and devotion. Her wiping of Jesus' feet **with her hair** is also remarkable, since Jewish women rarely unbound their hair in public. Mary's action indicates an expression of intense personal devotion to Christ, but no hint of immoral thoughts or conduct should be read into her actions.
[Source: ESV Study Bible note]

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Mary's act of devotion was costly. It was also an unusual act, both because she poured the oil on Jesus' feet (normally it was poured on the head) and because she used her hair to wipe them (a respectable woman did not unbind her hair in public). Further, it showed her humility, for it was a servant's work to attend to the feet (see notes on John 1:27; 13:5).
[Source: NIV '08 Study Bible Notes]

Iscariot. Means "man from Kerioth" (in Judea; see Joshua 15:25) and would apply equally to the father (Simon) and the son (Judas) (cf. John 12:4). Judas seems to have been the only non-Galilean among the Twelve. *One of the Twelve.* Therefore one of the last persons likely to betray Jesus.
[Source: NIV '08 Study Bible Notes]

Judas, he seems to have gone back upon this scene as what probably gave immediate occasion to the awful deed.
[Source: Jamieson, Fausset and Brown Commentary]

See also, **"Judas Iscariot"** in the APPENDIX for more details about his life and death

Comment: Remember, Jesus' miracle of raising up Lazarus [Chapter LVIII in this book] who is now walking around was a threat to the religious leadership at that time and is obviously now still a problem.

Went away (had deserted them): Or had deserted their traditions; literally had deserted.
[Source: NLT Study Bible Notes]

Jerusalem was crowded during the feast, with perhaps five times its usual population. Riots were known to occur; Josephus (who often inflated figures) reported that at one Passover several decades after the events of this verse, thirty thousand persons were crushed or trampled during a stampede in the temple. For this reason, extra Roman troops were garrisoned in Jerusalem during the feast, and the Roman governor came from Caesarea to be on hand in case of trouble. The danger of arresting Jesus at the feast (i.e., during the festal time, in public) reflects an important concern for the temple leadership.
[Source: IVP Bible Background Commentary, 2nd Ed.]

Jesus' statement in verse 8, *You will always have the poor among you, but you will not always have me,* must be understood in its context both within Judaism and salvation history. On one level Jesus is simply reminding Judas and the others of priorities as understood within Judaism. He is alluding to the Scripture "There will always be poor people in the land" (Deut 15:11) and perhaps also to the notion that acts of kindness, such as burial, are higher than works of charity, which would include giving alms to the poor (*b. Sukka* 49b). This view is based, in part, on the fact that kindness can be shown to the living and the dead (through funerals and burials), whereas charity can only be shown to the living (cf. Brown 1966:449; Barrett 1978:415). So the fact that Jesus is about to die (cf. 12:35-36) justifies Mary's action. But on another level, the identity of Jesus also justifies this action. In the Synoptics even the burying of one's father is put second to responding to Jesus and the call of the kingdom (Matthew 8:22 par. Luke 9:60). So this anointing also makes sense given who Jesus is and the awesome events unfolding in salvation history.
[Source: IVP NT Commentaries]

The crowd's faith in Jesus makes prominent the authorities' rejection of Jesus. It also points up the weakness of the authorities' control at this point. Things were getting out of hand for them because their control was slipping. "In not going directly to the chief priests, the crowd was defying the Sanhedrin and protecting two fugitives rather than one" (Michaels 1989:216). But this slip in their control is in fact quite true to the circumstances, for the whole effort of the Sanhedrin is quite futile. They seek to kill Lazarus, but if Jesus raised him once why could he not do it again (cf. Augustine *In John* 50.14)? Their great weapon of control is useless against the Lord of life and his followers.

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The statement *many of the Jews were going over to Jesus* (v. 11) in the Greek is simply "many were going." But the NIV captures the correct sense that "many Jews left their former Jewish allegiance and way of life to become disciples" (Barrett 1978:415). Jesus' alternative community continues to grow as people shift their allegiance from the Jewish authorities to him.
[Source: IVP NT Commentaries]

The similarities here are expected in light of historical constraints. Ointment or nard (a type of ointment) was usually kept in alabaster bottles that were specially sealed to prevent evaporation. The neck of the container was broken and the ointment expended all at once. The feet and the head were the normal targets for such attention, so that we have the same report in that regard is not surprising.

The only oddity is that John mentions feet only, whereas Matthew and Mark report the head only, and both report the woman's use of her hair whereas Matthew and Mark do not. However, Witherington notes [John commentary, 207] that the differing focus would serve a symbolic purpose in line with each writer's theology: the anointing of the head symbolizes kingship, while the anointing of the feet symbolizes Jesus' being glorified in death.

The wiping of the feet with the hair is not unusual either as it reflects "the ancient practice of diners' wiping excess oil or other potable substances from their hands onto a servant's hair." [208] It is not clear whether this was done by Jesus' own request or by the women's' initiative.
Source: http://www.tektonics.org/af/femanoint.php

Jesus (Mat 26:10-16).

Jesus immediately came to the defense of Mary, for He always protects His own. He rebuked Judas and the other disciples and praised Mary for her loving act of devotion. *Nothing given to Jesus in love is ever wasted*. Her act of worship not only brought joy to the heart of Jesus and fragrance to the house, but also blessing to the whole world. Her devotion encourages us to love and serve Christ with our very best. Such service brings blessings to others that perhaps we will know nothing about until we see Him.

Jesus did not criticize the disciples because they were concerned about the poor. He was concerned about the poor, and we should be too. He was cautioning them against missing their opportunity to worship Him. They would always have opportunities to help the poor. But they would not always have the opportunity to worship at His feet and prepare Him for burial.

[Source: Wiersbe Bible Commentary]

More online discussions:
http://hermeneutics.stackexchange.com/questions/1358/was-jesus-anointed-once-or-twice-on-the-feet-with-perfume

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Alternate View:

The Three Suppers

That there were three suppers, and not only two, at the close of our Lord's ministry, will be clear from a careful comparison of the three Scriptures.

1. There was the supper recorded in John 12:1-9. This was probably in the house of Lazarus (for all the family were present; and "Martha served" - Luke 10:40-42), and was "six days before the Passover." At this supper there was an anointing of the Lord [feet] by Mary.
2. The second supper, recorded in Matthew 26:6-13, took place "two days before the Passover" at the house of Simon the leper, which was also in Bethany (Mark 14:1-9). At this supper there was also an anointing [head] by a woman unknown.
3. The supper recorded in John 13:1-20 is the same as that recorded in Matthew 26:20, Mark 14:17, and Luke 22:14. It was "the last supper", "the hour was come", and when supper was begun, or going on, the Lord first washed the disciples' feet; and later, the events took place as recorded in all four Gospels. John's Gospel adds some antecedents; but gives the same consequence. The rendering of *genomenou* in John 13:2, by "ended" [KJV] instead of by "taking place", or "beginning", has been the cause of much confusion.

[Source: http://www.ecclesia.org/truth/gospels.html]

"Extra Note 2" continued on next page…

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Supplemental Note #1

Matthew 26:6-7 – Simon the Leper

One detail should leap out at even the casual Bible student: WE HAVE A LEPER LIVING IN A SUBURB OF JERSUALEM ALONG WITH THE REGULAR POPULATION!

Such a situation is clearly impossible:

> "The person who has such an infectious disease must wear torn clothes, let his hair be unkempt, cover the lower part of his face and cry out, 'Unclean! Unclean!' As long as he has the infection he remains unclean. He must live alone; he must live outside the camp."
>
> Leviticus 13:45-46

It also requires very little effort to point out that lepers cannot:

1) Own property.
2) Live in or near Jerusalem, except in a leper colony.
3) Employ servants.
4) Own expensive jars of perfume.
5) Have feasts that Jews will legally be able to attend.

Furthermore, it simply goes beyond credulity to suggest that a lifelong Aramaic speaker like Matthew could possibly make this mistake in Greek translation, especially since this goes against well known Torah provisions.

Now to be fair, the Greek School has seen the difficulty here and offered up a scenario in response. They say that perhaps the man was no longer a leper because Y'shua cured him and that, like Lazarus in John 12, he was giving a feast in Y'shua's honor to express gratitude for the miracle. "Simon the Leper" would then have been a name that just kind of stuck with him afterwards due to this occasion. However, there are at least three serious problems with this suggestion.

First, the text does not tell us this is the case, and the only reason John 12 is compared to it is because such a distinction is made there. Second, lepers, as a matter of law, are never called that again once they are

(Continued next page)

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healed. They are always pronounced "clean" by the priests and re-enter society upon recovery, (Leviticus 14:11). Third, consider the ramifications to this man's personal life if he did as these scholars suggest. To keep being referred to as Simon *the Leper* would no doubt drive away business from him and create confusion when other Israelites from outside of his town came to visit there. It would also be considered a legal slander to refer to someone so cleansed as still possessing that impurity.

Finally, because *garba* and *garaba* have distinctive verbal inflections from each other that reveal their different meanings, the likelihood is extremely high that oral sources were not used. The scribe simply looked at the paper and made the wrong choice.

Leviticus 13:45-46
And the leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean. All the days wherein the plague shall be in him he shall be defiled; he is unclean: he shall dwell alone; without the camp shall his habitation be.

Garibo' can easily be confused with *Garobo'* since Aramaic at that time was written without vowel markers.

Garibo' means POTTER or JAR MERCHANT where,
Garobo' means LEPER or SKIN DISEASE

But both are spelled with the same consonants: *Gomal - Reesh - Beyth – Olaf*

In addition, why was there no record of Jesus healing Simon? If he were a leper, it would be very dangerous for His disciples and other people in the house. Leprosy is a very contagious disease and not worth the risk of catching. Here the Aramaic sheds some light on a story whose host was a non sequitur of the circumstances.

Since ancient Hebrew and Aramaic were written without vowels, there was no distinction between the Aramaic words. Since in this story a woman pours oil from a jar it is apparent that Simon was a jar merchant or jar maker and not a leper.

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Supplemental Note #2: Challenges with Anointing Passage(s)

Source: https://en.wikipedia.org/wiki/Anointing_of_Jesus

Summary of the accounts:

All four have a setting in a house for a meal, a woman, and expensive perfume poured on Jesus, to which someone objects.

Location: All except Luke identify Bethany

Host or house: Matthew and Mark say "in the home of Simon the Leper"; John does not offer a definitive host or house; Luke says the house of a Pharisee named Simon.

Description of woman: John identifies Mary of Bethany, Luke "a woman in that town who lived a sinful life", which has usually been taken to mean a prostitute. Matthew and Mark just say "a woman".

Where poured: over the head according to Mark and Matthew, or feet according to John and Luke. Wiping with hair mentioned for both accounts giving feet.

Jesus's comments: Matthew, Mark and John are very similar, recording slightly different wordings of "The poor you will always have with you" and "She poured perfume on my body beforehand to prepare for my burial". These are not in Luke, who instead records comments on hospitality and forgiveness of sins that are not in the other accounts.

"Perhaps a little something has been lost in translation….I would like to recapture what has been lost. Why? Because I, as a Christ-worshipping agnostic, have seen so much un-Christian impatience with the poor encouraged by the quotation "For the poor always ye have with you."…If Jesus did in fact say that, it is a divine black joke, well suited to the occasion. It says everything about hypocrisy and nothing about the poor. It is a Christian joke, which allows Jesus to remain civil to Judas, but to chide him for his hypocrisy all the same. 'Judas, don't worry about it. There will still be plenty of poor people left long after I'm gone.'" -- Kurt Vonnegut

IN DEFENSE OF TWO DINNERS AT BETHANY DURING JESUS' LAST WEEK IN JERUSALEM:

There is controversy among Bible scholars over how many times Jesus was anointed and the apparent discrepancy over what day St. John recorded Jesus' dinner in Bethany as opposed to the Synoptic Gospels. The accounts agree if there were two different dinners at Bethany the last week of Jesus' life recorded in the Gospels and 3 different anointing's at 3 different times by 3 or possibly 2 different women (Mary of Bethany may have anointed Christ twice: once on Saturday and a second time on Wednesday of the last Passover holy week). **Each anointing of Christ symbolized the 3 holy offices He fulfilled as God's supreme <u>Prophet</u>, <u>High Priest</u>, and <u>Davidic King</u>**:

- Anointing # 1: Early in Jesus' ministry an unnamed sinful woman at the home of the Simon, a wealthy Pharisee, anointed His feet with ointment and wiped His feet with her hair (Luke 7:36-38).

- Anointing #2: Mary of Bethany anointed Jesus' feet and wiped His feet with her hair on Saturday, Nisan the 9th. The next day on the 10th of Nisan, the day the sacrificial lambs or kids were to be chosen (Exodus 12:3), Jesus rode into Jerusalem-the sacrificial Lamb of God, there for all to see and judge His perfection (John 12:1-3).

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- Anointing #3: An unnamed woman anointed Jesus' head at the home of Simon the Leper in Bethany two days before the Passover. As the ancients counted this is Wednesday, Nisan the 13th (Matthew 26:1-16: Mark 14:1-11)

There are similarities and differences between the two accounts of Jesus being anointed His last week in Jerusalem in the Gospels of Matthew and Mark during the dinner at Bethany two days before the Passover sacrifice compared with the Gospel of John's account of the dinner at Bethany six days before the Passover:

There are similarities and differences between the two accounts of Jesus being anointed His last week in Jerusalem in the Gospels of Matthew and Mark during the dinner at Bethany two days before the Passover sacrifice compared with the Gospel of John's account of the dinner at Bethany six days before the Passover:

John 12:1-13	Matthew 26:1-16	Mark 14:1-11
The event takes place six days before Passover at Bethany **before** Jesus' entry into Jerusalem on Palm [Passion] Sunday (Jn 12:1; 12-19).	**The event takes place two days before Passover** (Mt 26:2) at Bethany (Mt 26:6) **after** Jesus' entry into Jerusalem on Palm [Passion] Sunday (Mt 21:8-11).	**The event takes place two days before Passover** at Bethany (Mk 14:1) **after** Jesus entry into Jerusalem on Palm [Passion] Sunday (Mk 11:1-10).
Prior to the dinner, Jesus had not arrived in Jerusalem and the people were looking for Him (Jn 11:55-56). The chief priests and Pharisees were looking for someone to inform them about Jesus' whereabouts so they could **arrest** Him (Jn 11:57).	**Jesus taught at the Temple** and cured the sick every day that week (Mt 21:14-26:1). He announced his coming arrest and crucifixion to His disciples. The chief priests and elders conspired to **arrest and kill** Him (Mt 26:2-5).	**Jesus taught at the Temple** every day that week (Mk 11:11-13:47). The chief priests and scribes conspired to **arrest and kill** Him (Mk 14:1-2).
The dinner was in Bethany "... where Lazarus was ... **Martha waited on them ..."** (Jn 12:1-2).	**Dinner was in Bethany at the home of Simon the Leper** (Mt 26:6).	**Dinner was in Bethany at the home of Simon the Leper** (Mk 14:3).
Mary, Martha, Lazarus, and Jesus' Apostles attend (Jn 12:1-3, 4).	The disciples/Apostles are present as guests (Mt 26:8).	Those who attend are unnamed with the exception of Simon, the host (Mk 14:3).
Mary of Bethany has **"ointment of pure nard"** (Jn 12:3).*	Unnamed woman has **"an alabaster jar of very expensive ointment"** (Mt 26:7).*	Unnamed woman has **"an alabaster jar of ointment of pure nard"** (Mk 14:3).*
Mary of Bethany anoints Jesus' **feet and wipes His feet with her hair** (Jn 12:3).	The woman anoints Jesus' **head** (Mt 26:7).	The woman anoints Jesus' **head** (Mk 14: 3).
"Judas Iscariot, one of His disciples", protests the waste (Jn 12:4).	Disciples are indignant over the waste (Mt 26:8).	Some who were there were indignant over the waste (Mk 14:4).

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John 12:1-13	Matthew 26:1-16	Mark 14:1-11
Judas says the jar is worth **300 denarii** and protests it should be **given to the poor** (Jn 12:4-5).	Could have been sold at a **high price** and **given to poor** (Mt 26:9).	Worth over **300 denarii** and should be **given to the poor** (Mk 14:5).
Jesus defends Mary and says "Let her keep it for the day of my burial"** (Jn 12:7).	**Jesus defends the woman** as doing a good work (Mt 26:10).	**Jesus defends the woman** as doing a good work (Mk 14:6).
"The poor you always have with you, but you do not always have me." (Jn 12:8).	**"For you always have the poor with you, but you will not always have me"** (Mt 26:11).	**"For you always have the poor with you ... but you will not always have me"** (Mk 14:7).
	"In pouring this ointment on my body **she has done it to prepare me for burial**." ** (Mt 26:12).	"She had done what she could; **she has anointed my body beforehand for burying."**** (Mk 14:8).
	"... wherever this Gospel is preached ... what she has done will be told in memory of her" (Mt 26:13).	"... wherever the Gospel is preached ... what she has done will be told in memory of her" (Mk 14:9).
Jesus enters Jerusalem on Palm Sunday (Jn 12:12-15).	**Judas betrays Jesus** (Mt 26:14-16)+ **(Jesus' "hour" has come).**	**Judas betrays Jesus** (Mk 14:10-11)+ **(Jesus' "hour" has come).**

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* same word in Greek, *muron*, is used in all three accounts.

note the difference between "to keep it** for the day of my burial" in the Gospel of St. John and "she did it to prepare for the day of my burial" in St. Matthew's Gospel and "has anointed my body beforehand for its burial" in St. Mark's Gospel.

+Luke also records Judas' betrayal just prior to the Last Supper in Luke 22:1-6.

Source: http://www.agapebiblestudy.com/charts/In%20defense%20of%20two%20dinners%20at%20Bethany.htm

The Timing of the Anointing of Jesus and the Meal in Bethany (An attempt at resolving contradiction)

… John spoke of the raising of Lazarus – indeed he is the only writer who does. Also he is the only writer to tell us that Lazarus was at the meal in Bethany saying [John 12:2] "… but Lazarus was one of them that sat at the table with him." Another link between the raising of Lazarus in John 11 and John's account of the meal in Bethany is the mention by name of "Martha" and "Mary" [John 12:2,3]. By contrast neither woman is named in Matthew 26 or Mark 14.

So John places the account of the meal at the point of entry into Bethany because of the thematic link with the raising of Lazarus in the previous chapter.

With this in mind a consideration of John 12:1-12 will enable us to conclude that the reference to “six days before the Passover” is a comment upon when Jesus arrived in Bethany. The account of the meal in placed in parenthesis because of its thematic link with the previous chapter. Matthew and Mark, on the other hand, place the event where, chronologically, it occurred as they had no reason to recount it elsewhere. So if we wish to ‘harmonize’ John 12 with Matthew 26 and Mark 14 we would realize that John 12:2-11 is inserted as a digression. The ‘chronological’ way to read John would be John 12:1 then continue at John 12:12.

John has already digressed in a similar way when speaking of the raising of Lazarus for [John 11:1-2] “Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. *It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick*”. The section *in italics* is the section which is the digression here. Now whichever gospel record we review it is clear that the raising of Lazarus occurred before Jesus’ was anointed in Bethany. Therefore we have evidence to support the suggestion that John does digress in his gospel. This lends weight to the suggestion that the comment about the meal in Bethany recorded in John 12 is a digression.

We should realize that we have not arrived at the conclusion that John 12:2-11 is a digression in order to allow us to read John in a way which makes it consistent with Matthew 26 and Mark 14. The realization that John is structured differently because of the thematic link with the raising of Lazarus is just the outcome of the study we have undertaken so far. Now we have to probe a little further to try to understand this thematic approach which John takes.

Source: http://www.biblestudymanuals.net/last_week_of_Jesus_life3.htm

See also appendix for Jesus’ Last Week timelines, including:

Source: http://www.separationtruth.com/resources/Christ+Our+Passover+new.pdf

Alternate View:

The Two Anointings

There can be no doubt that, during the last week, the Lord was anointed on two separate occasions.

1. The former is recorded in John 12:3-8, "six days before the Passover", in the house of Lazarus, at Bethany.
   The latter is recorded in Matthew 26:7-13, and Mark 14:3-9, "two days before the Passover", in the house of Simon the leper, also in Bethany. Thus the times and places distinct.

2. In the former case it was "a pound of ointment" that was used (John 12:3).
   In the latter case it was an alabaster vessel (Matthew 26:7).

3. In the former case it was "the feet" of the Lord that were anointed (John 21:3).
   In the latter case it was His "head" (Matthew 26:7)

4. In the former case the term used is "anointed" (John 12:3).
   In the latter case the term is "poured" (Matthew 26:7. Mark 14:3)

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5. In the former case it was Judas who asked the question why it was not sold, as there was plenty of time to do so during the six days (John 12:4).
   In the latter it was the disciples who "had indignation" (Matthew 26:8) "among themselves" (Mark 14:4); and their words (not necessarily spoken aloud to all) seem to refer to what Judas had said before.

6. In the former the Lord directs the ointment to be reserved for His burial; and not sold (John 12:4).
   In the latter He declared that it had been kept for that purpose (Matthew 26:12. Mark 14:8)

7. In the former case the Lord said, "Let her alone," in order that she may keep it (John 12:7).
   In the latter He declared that she had well used it (Matthew 26:10-13).

8. In the former case the woman is named "Mary" (John 21:3).
   In the latter case the woman is unnamed.

Thus on each occasion both the antecedents and consequences are different.
Instead of wondering that there should be two anointings, the wonder should be that there were *only* two, seeing that examples are so easily followed.

[Source: http://www.ecclesia.org/truth/gospels.html]

Comparison of the Four Gospels' Reporting of Jesus' Anointings (assuming 3 different occurrences)

Bible	When	Where	Woman	What	How	Reaction
Luke 7:36-38	Not indicated, but well (probably months or more) before John's recording of Jesus' anointing (on Nisan 9)	a Pharisee's house, but no location is given (Luke previously mentioned that Jesus had gone from Capernaum to Nain); the Pharisee's name is given later as Simon	woman in the city, who was a sinner (Only Simon is identified; others are identified only as "those who were at the table with him")	alabaster flask of fragrant oil	stood at His feet behind *Him* weeping; and she began to wash His feet with her tears, and wiped *them* with the hair of her head; and she kissed His feet and anointed *them* with the fragrant oil.	Jesus: "You are forgiven. Your faith has saved you, go in peace." Others: "Who is this that even forgives sins?"
John 12:1-3	**six days before Passover** at Bethany **before** Jesus' entry into Jerusalem on Palm	with Mary and Martha and Lazarus, in Bethany	Mary, the sister of Martha and Lazarus (and Jesus' Apostles)	ointment of pure nard (a pound of very costly oil of spikenard)	anointed the feet of Jesus, and wiped His feet with her hair. And the house was filled with the	Judas Iscariot: "Why was this fragrant oil not sold for three hundred denarii and given to the poor?" [John interjects: This Judas said, not that he cared for the poor, but because he was a thief,

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	[Passion] Sunday (Jn 12:1; 12-19). **Nisan 9**				fragrance of the oil.	and had the money bag; and he used to take part of what was put in it.] Jesus Rebuked Judas: "Let her alone; **she has <u>kept</u> (or let her <u>keep</u>) this for the day of My <u>burial</u>**. "For the poor you have with you always, but Me you do not have always."
Matthew 26:1-16	**The event takes place two days before Passover** (Mt 26:2) at Bethany (Mt 26:6) **after** Jesus' entry into Jerusalem on Palm [Passion] Sunday (Mt 21:8-11). **Nisan 13**	Bethany, in the house of Simon the leper (or pottery maker / merchant)	"a woman" no specifics are given – "unknown woman" (disciples / Apostles are present as guests)	an alabaster jar (or flask) of very expensive ointment	poured *it* on His head as He was reclining *at the table.*	Disciples were indignant: "Why this waste? For this fragrant oil might have been sold for much and given to *the* poor." Jesus rebuked them: "Why do you trouble the woman? For she has done a good work for Me. For you have the poor with you always, but Me you do not have always. For **in pouring this fragrant oil on My body, she did *it* for My <u>burial</u>.** Then Judas Iscariot went to the chief priests and from that time he sought opportunity to betray Him to them.
Mark 14:1-11	**The event takes place two days before Passover** at Bethany (Mk 14:1) **after** Jesus entry into Jerusalem on Palm [Passion]	Bethany, in the house of Simon the leper (or pottery maker / merchant)	"a woman" no specifics are given – "unknown woman" (others who attend are unnamed except for Simon the host)	an alabaster jar of ointment of pure nard	broke the flask and poured *it* on His head.	Some: were indignant among themselves, and said, "Why was this fragrant oil wasted? For it might have been sold for more than three hundred denarii and given to the poor." And they criticized her sharply. Jesus: "Let her alone. Why do you

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	Sunday (Mk 11:1-10). **Nisan 13**					trouble her? She has done a good work for Me. For you have the poor with you always, and whenever you wish you may do them good; but Me you do not have always. She has done what she could. **She has come beforehand to anoint My body for <u>burial</u>.**" Then Judas Iscariot, one of the twelve, went to the chief priests to betray Him to them.
Bible	**When**	**Where**	**Woman**	**What**	**How**	**Reaction**

[Source: LY]

To understand the significance of these anointings, we first must understand that the word Messiah in Hebrew, and Christ in Greek both mean 'the anointed one.' In other words, Jesus Christ would actually mean Jesus the anointed. In the Old Testament, there were three groups of people referred to as being anointed, that of prophets, priests, and kings.

[Source: http://redeemer-of-israel.blogspot.com/2015/03/Anointings-by-Mary-and-Woman.html] (note: rationale confusing)

Re: Anointings in the Old Testament

http://biblehub.com/topical/a/anointing.htm

http://www.biblestudytools.com/dictionary/anointing/

http://www.jewishvirtuallibrary.org/jsource/judaica/ejud_0002_0002_0_01124.html

http://wol.jw.org/en/wol/d/r1/lp-e/1200000285

http://www.jewishencyclopedia.com/articles/1559-anointing

Meaning to Christians:

http://bri2015.org/anointed_prophet_priest_and_king.pdf [pdf]

http://www.mark-shea.com/anointed.html

http://www.sermoncentral.com/sermons/prophet-priest-and-king-austin-mansfield-sermon-on-apologetics-jesus-108728.asp

See also, **"Judas Iscariot"** in the APPENDIX for more details about his life and death

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LXXV

CONSPIRACY AT THE HIGH PRIEST'S PALACE—JUDAS HIRED—THE LAST SUPPER—CHRIST'S HUMILITY: HE WASHES THE FEET OF THE TWELVE

A.D. 30. Age 33. *Bethany. Jerusalem: Upper Room*.

Luke 21: 37-38, 22: 1-18; Matthew 26: 1-5, 14-20; Mark 14: 1-2, 10-17; John 13: 2-17.

Now the Feast of Unleavened Bread drew near, which is called Passover. And in the daytime Jesus was teaching in the temple, but at night he went out and stayed on the mountain called Olivet. Then early in the morning all the people came to him in the temple to hear Him.

Two days before *the feast*, the chief priests, the scribes, and the elders of the people assembled at the palace of the high priest, who was called Caiaphas, and plotted to take Jesus by trickery and kill *him,* for they feared the people. But they said, "Not during the feast, lest there be an uproar among the people. [see Extra Note 1]

Then Satan entered Judas Iscariot and he went to the chief priests and officers of the temple guard 117* and said, "What are you willing to give me if I deliver him to you?" They were glad, and promised 117^ to give Judas thirty pieces of silver. So Judas promised and sought opportunity to conveniently betray Jesus to them in the absence of the multitude. [see Extra Note 2]

Now before the Feast of the Passover, when Jesus knew that his hour had come that he should depart from this world to the Father, he told his disciples, "You know that after two days the Feast of Passover is coming, and the Son of Man will be handed over to be crucified."

Then came the first *day* of the Feast of Unleavened Bread, when the Passover must be killed. And Jesus sent Peter and John, saying, "Go and prepare the Passover for us, that we may eat." [see Extra Note 4]

So they said to him, "Where do you want us to prepare *it*?"

And he said to them, "Go into the city; behold, when you have entered the city, a man will meet you carrying a pitcher of water; 118* follow him into the house which he enters. Wherever he goes in, then you shall say to the master of the house, 'The Teacher says to you, "My time is near; I am celebrating the Passover at your place with my disciples. Where is the guest room where I may eat the Passover with My disciples?"

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“Then he will show you a large upper room, furnished and ready. Make the preparations for us there.”

So the disciples went out, entered the city, and found it just as he had told them, and they prepared the Passover.

When evening came, he arrived with the Twelve. [see Extra Note 3]

When the hour had come, he reclined at the table, and the twelve apostles with him.

Then he said to them, “With *fervent* desire I have desired to eat this Passover with you before I suffer; for I say to you, I will no longer eat of it until it is fulfilled in the kingdom of God.”

Then he took the cup, and gave thanks, and said, “Take this and divide *it* among yourselves; for I say to you, I will not drink of the fruit of the vine until the kingdom of God comes.”

Jesus rose from the supper and laid aside his garments, took a towel and girded himself [tied it around his waist). After that, he poured water into a basin and began to wash the disciples’ feet, and to wipe *them* with the towel with which he was girded.

Then he came to Simon Peter. And *Peter* said to Him, “Lord, are you washing my feet?”

Jesus answered and said to him, “What I am doing you do not understand now, but you will know after this.”

Peter said to Him, “You shall never wash my feet!”

Jesus answered him, “If I do not wash you, you have no part with me.”

Simon Peter said to Him, “Lord, not my feet only, but also *my* hands and *my* head!”

Jesus said to him, “He who is bathed needs only to wash *his* feet, but is completely clean; and you are clean, but not all of you.”

For he knew who would betray him; therefore he said, “You are not all clean.”

So when he had washed their feet, taken his garments, and sat down again, he said to them, “Do you know what I have done to you?

“You call me Teacher and Lord, and that is well said, for I am.

“If I then, *your* Lord and Teacher, have washed your feet, you also ought to wash one another’s feet. For I have given you an example, that you should do as I have done to you.

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"Truly, truly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him. If you know these things, blessed are you if you do them."

(Skip to next chapter, LXXVI)

Footnotes

117:* Officers [or Captains] of the temple guard, i.e. the temple police.

117:^ While some English translations indicate that money was paid out to Judas at this time, the KJV says "covenanted", others indicate "promised" (including English translations from Aramaic sources; Etheridge version uses "settled"), also "weighed", "counted out", "set out", etc.

According to Strong's: the original Greek word, *histēmi*,(from prim. Root **στα – sta- :** *to make to stand, to stand)* can mean the following: abide, appoint, bring, continue, covenant, establish, hold up, lay, present, set (up), stanch, stand (by, forth, still, up).
— it's translated in the following ways in the NASB version: brought(1), bystanders(1), bystanders*(1), came(1), came to a halt(1), come(1), confirmed(2), establish(3), fixed(1), hold(1), lying(1), make…stand(2), placed(1), put(1), put forward(2), set(4), stand(27), stand firm(4), standing(53), standing firm(1), stands(6), stood(27), stood still(1), stood upright(1), stop(1), stopped(5), taking his stand(1), weighed(1).

118:* *a man … carrying a pitcher of water.* He would be easily identifiable, since women usually performed this task.

See also "Jesus' Last / Final Week Timelines" in the APPENDIX for additional information regarding sequence of events and possible dates.

Extra Note 1:
Jerusalem was crowded during the feast, with perhaps five times its usual population. Riots were known to occur; Josephus (who often inflated figures) reported that at one Passover several decades after the events of this verse, thirty thousand persons were crushed or trampled during a stampede in the temple. For this reason, extra Roman troops were garrisoned in Jerusalem during the feast, and the Roman governor came from Caesarea to be on hand in case of trouble. The danger of arresting Jesus at the feast (i.e., during the festal time, in public) reflects an important concern for the temple leadership.
[Source: IVP Bible Background Commentary, 2nd Ed.]

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Extra Note 2:
thirty silver coins (thirty pieces of silver). Equivalent to 120 denarii. Laborers customarily received one denarius for a day's work (ch. Mark 20:1-16); the price of a slave among the Israelites in ancient times. (See reference to this amount in Zechariah 11:12.)
[Source: NIV '08 Study Bible Notes]

thirty shekels, This was the price an Israelite had to pay his neighbor if his ox accidentally gored his neighbor's slave to death (Exo_21:32).[a freeman was double] This [relatively] small amount of money shows the light esteem with which the chief priests and Judas regarded Jesus (cf. Isa_53:3).
[Source: Dr. Constable – Expository Notes]

The word used in Matthew 26:15 (*arguria*) simply means "silver coins," and scholars disagree on the type of coins that would have been used. Donald Wiseman suggests two possibilities. They could have been tetradrachms of Tyre, usually referred to as Tyrian shekels (about 0.5 troy ounces), or staters from Antioch, which bore the head of Augustus. Alternatively, they could have been Ptolemaic tetradrachms… The Tyrian shekel weighed four Athenian drachmas, about 14 grams, more than earlier 11-gram Israeli shekels, but was regarded as the equivalent for religious duties at that time. Because Roman coinage was only 80% silver, the purer (94% or more) Tyrian shekels were required to pay the temple tax in Jerusalem. The money changers referenced in the New Testament Gospels (Matt. 21:12 and parallels) exchanged Tyrian shekels for common Roman currency.
[Source: Wikipedia re: thirty pieces of silver]

[**See also: "Commerce: Money / Currency" in the APPENDIX]**

Then entered Satan. — but not yet in the full sense. The awful stages of it were these: (1) Covetousness being his master — passion, the Lord let it reveal itself and gather strength by entrusting him with "the bag" (John 12:6), as treasurer to Himself and the Twelve. (2) In the discharge of that most sacred trust he became "a thief," appropriating its contents from time to time to his own use. Satan, seeing this door into his heart standing wide open, determines to enter by it, but cautiously (2Corinthians 2:11); first merely "putting it into his heart to betray Him" (John 13:2), suggesting the thought to him that by this means he might enrich himself. (3) This thought was probably converted into a settled purpose by what took place in Simon's house at Bethany. (See Matthew 26:6, and see note on John 12:4-8.) (4) Starting back, perhaps, or mercifully held back, for some time, the determination to carry it into immediate effect was not consummated till, sitting at the paschal supper, " Satan entered into him " (see note on John 13:27), and conscience, effectually stifled, only rose again to be his tormentor. What lessons in all this for every one (Ephesians 4:27; Jas 4:7; 1Peter 5:8,9)! [Source: Jamieson, Fausset and Brown Commentary]

St Mark, like St Matthew, connects the treachery of Judas with the scene in Simon's house. His worldly hopes fell altogether at the thought of "burial." It is a striking juxtaposition: as Mary's is the highest deed of loving and clear-sighted faith, Judas' is the darkest act of treacherous and misguided hate.

The motive that impelled Judas was probably not so much avarice as disappointed worldly ambition. Jesus said of him that he was a "devil" (*diabolus* or *Satan*), the term that was on a special occasion applied to St Peter, and for the same reason. Peter for a moment allowed the thought of the earthly kingdom to prevail; with Judas it was the predominant idea which gained a stronger and stronger hold on his mind until it forced out whatever element of good he once possessed. "When the manifestation of Christ ceased to be attractive it became *repulsive;* and more so every day" (Neander, *Life of Christ*, Bohn's trans., p. 424).
[Source: The Cambridge Bible for Schools and Colleges note]

Jewish literature reports that the high priests bullied those who opposed them; against some popular misconceptions, the Gospels are no more anti-Jewish for their reports of high-level corruption and abuses than are the ancient rabbis, Dead Sea Scrolls and Josephus who report the same sort of

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behavior by the priestly aristocracy. (Indeed, many scholars today believe that Josephus even mentions the Jewish aristocrats alongside the Romans as involved in Jesus' execution; despite later Christian editing, much of *Jewish Antiquities* 18.63-64 is original.) The aristocratic priests who dominated Jerusalem's municipal elite would certainly not tolerate someone who claims that God has directed him to attack their temple cult. But they have to be cautious due to Jesus' popularity.
[Source: IVP Bible Background Commentary, 2nd Ed.]

Judas (Mat_26:8-9).

The disciples did not know the true character of Judas. His criticism of Mary sounded so "spiritual" that they joined him in attacking her. We know the real reason Judas wanted the ointment sold: The money would go into the treasury and he would be able to use it (Joh_12:6).

Judas is a tragic figure. He was called to be one of Christ's disciples and was named an apostle along with the others (Mar_3:13-19). He received power to heal (Mat_10:1-4), and he probably used this power. It is not the power to do miracles that is proof of salvation (Mat_7:21-29), but obedience to God's Word.

In spite of his affiliation with the band of disciples, and his association with Christ, Judas was not a true believer. When Jesus washed the disciples' feet, He made it clear that one of them (Judas) was not cleansed (Joh_13:10-11). Like many professing Christians today, Judas was "in" the group of believers but not "of" them.

Notice that every time Mary sought to do something for Jesus, she was misunderstood. Her sister Martha misunderstood her when Mary sat at Jesus' feet to hear Him teach the Word. Judas and the other disciples misunderstood her when she anointed Jesus. Her friends and neighbors misunderstood her when she came out of the house to meet Jesus after Lazarus had been buried (Joh_11:28-31). When we give Jesus Christ first place in our lives, we can expect to be misunderstood and criticized by those who claim to follow Him.

Why did Judas follow Jesus for three years, listen to His Word, share His ministry, and then turn traitor? One thing is certain: Judas was not the victim of circumstances or the passive tool of providence. It was prophesied that one of Messiah's close associates would betray Him, (Psa_41:9; Psa_55:12-14), but this fact does not relieve Judas of responsibility. We must not make him a martyr because he fulfilled this prophecy.

While we can never fully understand the mind and heart of Judas, we do know that he had every opportunity to be saved. He was often warned by Jesus: in the Upper Room, Jesus even washed Judas' feet. Probably, Judas saw in Jesus the hope for Israel's political freedom. If Jesus established His kingdom, Judas, as treasurer, would have had an important position. When Jesus repeatedly refused to become a political Messiah, Judas turned against Him. Satan found a willing tool in Judas. Satan put the ideas into Judas' mind (Joh_13:2) and then entered into Judas to use him to betray Jesus to the enemy (Joh_13:27).

Judas' life is a warning to those who pretend to serve Christ but whose hearts are far from God. He is also a warning to those who waste their opportunities and their lives. "Why this waste?" asked Judas when he saw that expensive ointment poured out on Jesus. Yet Judas wasted his opportunities, his life, and his soul! Jesus called him *son of perdition* (John 17:12) which literally means "son of waste."

See also, **"Judas Iscariot"** in the APPENDIX for more details about his life and death

Once the Jewish leaders had decided to do away with Jesus (see Luke 23:2 for their pretexts), their main problem was to do so without creating an uprising by his supporters. Jesus had many supporters among the common people (*cf.* Luke chapters 19-20), and it was feared that many of

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them would be ready to fight on his behalf. What Judas did was to provide an opportunity for Jesus to be arrested quietly. Since there could be around 100,000 people in and around Jerusalem at the Passover season, the chances of tracking down an individual who wished to remain hidden were slight without inside information.

The Feasts of Unleavened Bread and the Passover were originally separate festivals, but were regarded as one in practice. The Passover was celebrated on the 14th and 15th of the month Nisan (roughly March-April). During the afternoon of the 14th, the Passover lambs were slaughtered at the temple. Since the new Jewish day began at sunset, the evening of that same day (by our reckoning) was the beginning of the 15th, and the actual meal was held then. The days of Unleavened Bread lasted from the 15th to the 21st of the month. In Luke 22:7 the 14th is described as the day of Unleavened Bread possibly because the feasts were closely linked, or possibly for readers who used a calendar with the day starting at midnight.

Luke agrees with Mark that Jesus held the Passover at the appointed time. For the chronology in John, which appears to put everything one day earlier, see on Matthew 26:17 and John 13:1.

Luke 22:7-13 Preparation for the supper (see Matthew 26:17-19; Mark 14:12-16).

To prepare for the Passover meal the disciples needed to secure a suitably furnished room within the city itself, and also the food — a lamb, bread, bitter herbs and wine being the essential requirements. The instructions suggest that Jesus had already made a secret arrangement with a friend in Jerusalem [or it was a miraculous work of God] whereby he could avoid being disturbed. The room may have been that mentioned in Acts 1:13, possibly in the house of Mary, the mother of John Mark (Acts 12:12). The sight of a man carrying a jar of water would have been rather unusual; it looks like a prearranged means of identification.
[Source: New Bible Commentary]

The disciples would be met by a man recognized by his carrying a jar of water — something one would expect a woman to be doing.
[Source: ESV Study Bible note]

Since Jesus did not identify ahead of time just where he would observe Passover, Judas was unable to inform the enemy, who might have interrupted this important occasion.
[Source: NIV '08 Study Bible Notes]

Extra Note 3:

Banquet Customs During Jesus' Time:
Before the banquet, diners would normally wash a hand, eat appetizers, and then recline (John 13:12) and wash both hands for the main meal. (Because they reclined and had only one hand free, those preparing the food sliced it before the meal.) Meals could be accompanied by music, lectures, other entertainment, or deep discussion; Jesus here provides a teaching session.

The couches would be arranged around tables containing the food, with the upper part of each person's body facing the food and their feet away from the table. Jesus would go to the outside of this circle to wash each person's feet. A wealthy home might recline three or four people on each of three large couches; whether couches were available here (or mats, or cloaks), the arrangement may be similar. The person would lean on the left elbow, leaving the right hand free to reach food on the table.

After travelers had come a long distance, the host was to provide water for their feet as a sign of hospitality, as exemplified by Abraham (Genesis 18:4). Yet loosing sandals and personally washing someone else's feet was considered servile, most commonly the work of a servant or of servile or submissive persons (cf. 1Samuel 25:41). Travelers' sandals need not be covered in dung, as some scholars have suggested (although in Rome people were known to occasionally empty chamber pots

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from their windows, sometimes to the misfortune of passersby below). Side roads were very dusty; the main streets of Jerusalem, however, would have been kept clear of human waste, especially in the Upper City, where Jesus likely ate this Passover meal historically. (Finding an upper room sufficiently large to host all the disciples would have been more difficult in the poorer Lower City.) In any case, travelers and people walking in the streets normally washed their feet when entering a home. Jesus' removing his outer garments to serve them would also appear as a sign of great humility before them.

By so serving, Jesus prefigures his death as the suffering servant of Isaiah 53 on behalf of the many. Jesus' milieu celebrated honor and feared shame. Unlike most elite men in Greco-Roman society, Judaism valued humility; but like other societies, it also upheld societal roles. Jesus overturns even positions of social status. Rabbi Judah ha-Nasi (about A.D. 220) was said to be so humble that he would do anything for others — except relinquish his superior position; seating according to rank was crucial. Jesus goes beyond even this.

Ancient evidence suggests that Jesus may have poured water over the feet into a basin. Sometimes one would pour cold water into the basin first, and then hot water. Possibly Jesus uses a basin used for handwashing before the meal.

Jesus' act violates cultural status boundaries so thoroughly that Peter finds it unthinkable.

Disciples normally served their teachers, after the model of Elisha serving Elijah and Joshua serving Moses. One expression of service, however, was not required even of disciples: dealing with the teacher's feet; Jesus goes beyond the service expected even for disciples. Although people often sat on chairs, they normally "reclined" (as here) for banquets (like Passover).

[Source: IVP Bible Background Commentary, 2nd Ed.]

Foot washing, common in the Hellenistic and Jewish cultures as a daily routine and as a gesture of hospitality (see Luke 7:36-50), was a lowly, menial task reserved for servants. When Jesus *began to wash the disciples' feet,* he took the posture of a slave.

Based on the depth of his devotion to Jesus, it is understandable that *Peter protested.* But Jesus was not simply giving Peter a model of service; this was a symbolic pre-enactment of his greater act of sacrifice on the cross (John 13:7). Receiving Jesus' spiritual cleansing is a condition for discipleship, so if Peter could not accept this act, he could not be Jesus' disciple at all.

wash my hands and head as well: Peter misunderstood Jesus (cp. John 2:19-20; 3:3-4). Peter thought that to have more water was to have more of Jesus. Only when Peter received the Spirit did everything become clear (e.g., see Acts 2:14-36).
[Source: NLT Bible Study notes]

Looking at John's gospel we note that it is John who alone tells us that Jesus' feet were anointed. It is John who alone speaks of the washing of the disciples' feet. We must recognize that John, by the Spirit, is wishing us to see this link between the two events. When considering the reaction of individuals at the anointing of Jesus at Bethany and the washing of the disciples' feet in the upper room some interesting features are seen.

Anointing of Jesus' feet	**Washing the disciples feet**
John 12:3 feet anointed	John 13:5 feet washed
John 12:4 Judas indignant	John 13:8 Peter indignant
Matthew 26:10 Judas rebuked	John 13:10 Peter rebuked
Matthew 26:16 Judas betrayed Jesus	John 13:9 Peter contrite

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These details invite us to compare Judas and Peter. Both Judas and Peter are indignant at the anointing. Both were reproved by Jesus. Judas was invited to consider that the poor were always with them. Peter had to realize that he had to learn humility and accept the consequences of his unwillingness to be the servant. Judas did not learn the lesson. Peter was of a totally different make up. He was willing to accept the rebuke of the Lord. This marks the difference between Judas and Peter. They both figure prominently in the last two meals that Jesus shared, and both miss the point of what is happening. Judas could not respond to the Lord. Peter did.

Judas demonstrated that he was not at one with Jesus and the disciples during the meal in Bethany or the meal in the upper room. Judas left the meal in Bethany to go and arrange the betrayal with the chief priest. [Mark 14:10]. As the meal would be in the evening we have to conclude that Judas left 'at night' even though the record does not say as much. Likewise he also left the upper room to go to the chief priests 'and it was night' [John 13:30]

On two occasions, during intimate meals, Judas demonstrated that his mind was elsewhere. He was more concerned to receive the 'reward of iniquity' [Acts 1:18] than have fellowship with his Lord and the other disciples.

[Source: http://www.biblestudymanuals.net/last_week_of_Jesus_life3.htm]

Parallels between the Meal in Bethany and the Meal in the Upper Room:

We have demonstrated that the meal in Bethany and the meal in the upper room, which we call "The Last Supper' took place on consecutive evenings. The meal in Bethany was to celebrate the raising of Lazarus. The meal in the upper room was to memorialize Jesus' death. There are striking parallels between the two meals.

	Two Days Before The Passover in Bethany	**One Day Before The Passover in the Upper Room**	
	Jesus is with friends at Bethany	Jesus was with his disciples	
John 12:1	along with the disciples	- his friends	John 15:14
John 12:2	Martha Served	I … serve	Luke 22:27
Matthew 26:7	Poured	poureth	John 13:5
John 12:3	wiped his feet	wash … feet	John 13:5
John 12:3	wiped his feet	Wiped [feet]	John 13:5
John 12:4	should betray	one will betray	Matt. 26:21
John 12:7	Day of burying	Blood … shed	Matt. 26:28
John 12:10	Consulted to kill Lazarus	Counsel to kill Jesus	John 11:53
Mark 14:10	Judas went out	Judas went out	John 13:30
John 12:11	Many believed on Jesus	Many believed on him	John 12:42
	[because of the raising of Lazarus]	[because of the raising of Lazarus]	

The similarities are interesting – but we must be able to benefit from what we see.

The raising of Lazarus incited many to believe on Jesus [John 12:11]. This 'belief' extended to the 'chief rulers' of whom 'many believed' [John 12:42] though on both occasions the leaders wanted to kill Lazarus [John 12:10] and Jesus [John 11:53]. We have already noticed that the leaders did not act because 'they feared the people' [Mark 12:12]. This behavior is the behavior of one who is unwilling to live a life consistent with his beliefs. We can be just the same. We can see a situation in ecclesial life about which we should speak. However we keep silent because we are concerned how others will react to what we say.

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The two meals were both intimate events. On both occasions Jesus and his friends and some family members were together. We can imagine the warmth at the meal in Bethany. Jesus and the disciples had endured a tiring three days in Jerusalem. The friendship and warmth of that family in Bethany would have been a pleasant respite from the barbs and deceit of Jesus' opponents. Jesus was amongst friends. One would envisage that there would be no threat there.

The following night, in the upper room, he was with his friends – the disciples. Whilst there was rivalry amongst them as to who was to be the greatest [Luke 22:24] there was not open hostility against Jesus as there had been in the city during the days leading up to the meal in Bethany. Even though the disciples did not know what was going to happen to their Lord and were puzzled about some of the things he had said, they bore him no animosity. However at both intimate meals a betrayer was there [In Bethany John 12:4 / Matthew 26:14]

[in the upper room Matthew 26:21-25]

Judas behavior on both occasions demonstrated that he did not want to be with Jesus. His mind and heart were elsewhere. When he left the meal in Bethany to go to the chief priest in Jerusalem he walked some three miles, in the dark, into the city. So unhappy was he about the 'waste'…

By contrast to Judas, who presented his concern as being 'for the poor' [John 12:5], the woman anointed Jesus feet because of her love for him. The cost of the ointment was not an issue to her. Her response, by contrast to Judas, focused on Jesus rather than on herself. We learn of Judas' motives when we read 'This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.' [John 12:6]. Mary's thoughts were totally different for Jesus tells us that 'against the day of my burying hath she kept this ointment'. [John 12:7]

[Source: http://www.biblestudymanuals.net/last_week_of_Jesus_life3.htm]

See also, **Last Supper (Eucharist)** in the Appendix for additional details and discussion

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Sequence of Events at the Last Supper and Corresponding Scripture References:

Event	Matthew	Mark	Luke	John	1 Cor.
Passover prepared	26:17-19	14:12-16	22:7-13		
Jesus sits with his apostles	26:20	14:17	22:14		
Jesus desire to eat the Passover			22:15-16		
Disciples strive over who is the greatest			22:24-30		
Jesus washes the disciples' feet				13:2-17	
Jesus prophesies his betrayal	26:21	14:18	22:21	13:18-21	
Disciples sorrow and question	26:22	14:19	22:23	13:22-25	
He who dips in the dish	26:23	14:20			
Fate of betrayer	26:24	14:21	22:22		
Judas identified	26:25			13:26	
Judas leaves				13:27-30	
God be glorified				13:31-32	
Jesus blesses bread	26:26	14:22	22:19		11:23-24
Jesus gives thanks for the wine	26:27-28	14:23-24	22:20,17		11:25
Jesus no more drink	26:29	14:25	22:18		
Leave supper room	26:30	14:26	22:39		
Disciples to be offended	26:31-32	14:27-28			
Jesus prophesies Peters denials	26:33-35	14:29-31	22:31-34	13:33-38	
Jesus instructs to get swords			22:35-38		
Arrive at the garden of Gethsemane	26:36	14:32	22:40		

[Source: http://www.logosapostolic.org/bible_study/RP126-2OrderLord%27sSupper.htm]

Note: 1 Corinthians 11:23 mentions "on the night that He was betrayed" in reference to the Last Supper.

See also, **Last Supper (Eucharist)** in the Appendix for additional details and discussion

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Extra Note 4:

"The Dative of Reference"

The Three Major Greek Keys that Unlock the Gospels

There are three Greek language keys that unlock the truth of the Gospels while solving the apparent contradiction between John and the other Gospel writers **as to whether the Last Supper was the Passover or not**. There is no question that the English translations of Matthew, Mark, and Luke *seem* to state that the Last Supper *was* the Passover. But one must remember that the Gospels were not originally written in English but in Greek. When Jewish idioms and Passover laws are considered along with original Greek scriptures, it's evident that the story told, after Rome disconnected from these Jewish understandings, is inaccurate. These language keys will help us get back to the truth.

The first key is the Greek ***subjunctive mood***, which can imply doubt and uncertainty. The subjunctive mood is used every time Jesus refers to his actual eating of the Passover in the Greek language, but its use does not always carry over into the English translations of the Gospels. This seemingly small change has huge implications for accurately determining whether the Last Supper was the Passover or not.

The second key is the Greek ***dative of reference***, which affects the meaning of Greek articles (a common article in English is "the"). In the English language, these Gospel accounts seem straightforward; yet in the original Greek language, the dative case brings additional shades of meaning. This is important because, as Greek scholar Daniel B. Wallace noted in *Greek Grammar Beyond the Basics*, one in seven words in the Greek scriptures is an article.

The third key is the Greek ***aorist tense***, which Greek scholar Buist M. Fanning suggests is like a "snapshot" that "presents an occurrence in summary."[1]We will examine how such a snapshot helps us interpret Luke 22:7 in the proper light.

…

The Dative of Reference

We will pay particular attention to the Greek article translated as "on the" in these vital scriptures, where the disciples came to Jesus and asked him their question about preparing for the Passover:

> NAS Matthew 26:17 Now **on the** first *day* of Unleavened Bread the disciples came to Jesus, saying, "Where do You want us to prepare for You to eat the Passover?"
>
> NIV Matthew 26:17 **On the** first day of the Feast of Unleavened Bread, the disciples came to Jesus and asked, "Where do you want us to make preparations for you to eat the Passover?"
>
> YLT Matthew 26:17 And **on the** first *day* of the unleavened food came the disciples near to Jesus, saying to him, 'Where wilt thou *that* we may prepare for thee to eat the passover?'

Although the following King James translation of this verse does not say "on the," it still doesn't bring out the true meaning of the Greek dative article here, leaving the reader to think the question was actually posed *on* this day:

> KJV Matthew 26:17 Now the first *day* of the *feast of* unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

Furthermore, the English translations of Mark *seem* to make the exact day even clearer, saying that the disciples came to Jesus ***on the*** first day of the unleavened bread, ***when they sacrificed the Passover*** (which would have been the 14th day):

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> NLT Mark 14:12 **On the** first day of the Festival of Unleavened Bread (**the day the Passover lambs were sacrificed**), Jesus' disciples asked him, "Where do you want us to go to prepare the Passover supper?"
>
> NAS Mark 14:12 And **on the** first day of Unleavened Bread, **when the Passover *lamb* was being sacrificed**, His disciples said to Him, "Where do You want us to go and prepare for You to eat the Passover?"
>
> NIV Mark 14:12 **On the** first day of the Feast of Unleavened Bread, **when it was customary to sacrifice the Passover lamb**, Jesus' disciples asked him, "Where do you want us to go and make preparations for you to eat the Passover?"

It's important to know that the words "Festival," "Feast," and "Bread" have been added to certain English translations of Matthew 26:17 and Mark 14:12; these words are not in the original Greek. What the Greek says is, "the first day of the unleavened," which was the day to sacrifice the lamb. This was also the "first" of these eight unleavened days (as is fully explained in the chapter "The Template Challenge" under the subsection "The 13th-Day Question"). However, the insertion of those words into the English translations could even change the meaning from referring to the "first day of the unleavened" (the 14th day) to the "first day of the Feast of Unleavened Bread" (which could have other meanings).

It couldn't be more obvious to those familiar with first-century Jewish idioms and laws that the day to sacrifice the Passover was the 14th day of Nisan between noon and sundown (see the chapter "Between the Evenings"). Yet, if we accept these English translations as accurate, Jesus *would have* eaten the Passover with his disciples that night at the Last Supper, after sacrificing it on the proper 14th day. Jesus would then have been arrested, tried, and crucified on the 15th Jewish day—the special high Sabbath that always follows the 14th-day slaying of the Passover. This is what most commentators have accepted from the time of the Jewish disconnect in Rome. And this is some of what we wrestled with in class in the master's program in Bible college 30 years ago, as mentioned in this book's introduction. These two scriptures (along with the others now explained by the three keys in this chapter) clearly *seemed* to prove that the Last Supper *was* the Passover.

However, on the other side, more than 50 reasons exist (see the next chapter) why the Last Supper *could not* have been the Passover. An understanding of Jewish laws would prove beyond the shadow of a doubt that crucifying Jesus on the 15th-day special Sabbath would have been impossible. This special rest day commanded by God to commemorate the Jews' deliverance from slavery in Egypt was not a legal time to carry clubs and swords to arrest Jesus and then push for his crucifixion to occur (Matthew 26:55). Nor would that 15th-day Sabbath have been a legal time for his Jewish burial. Then there would be the conundrum of Jesus and his disciples eating regular "bread" at what we are told was the Passover (see Course 1).

A few of these points have been debated by scholars for years, with many coming to the conclusion that the Gospel of John (which tells of Jesus *being crucified as* the true Passover lamb) contradicts the other three Gospels that so clearly *seem* to show Jesus *eating* the Passover.

The article τη ("to the") is in the Greek dative case, as are the words "first" and "day." Here, this dative of reference means "with reference to the" first day, or "concerning the" first day; it does *not* say it was "**on** the" first day. Despite my initial excitement when I first saw "to the," I was uncertain as to its full meaning, since the dative of reference had never been taught in any Greek class I had attended. After searching a few Greek grammar books to no avail on what "to the" might mean, I eventually found this explained in Daniel Wallace's *Greek Grammar Beyond the Basics*. His excellent book elaborates on this aspect of the dative under the subheading "Dative of Reference/Respect [with reference to]," where he explains:

> Instead of the word *to,* supply the phrase ***with reference to*** before the dative. (Other glosses are *concerning, about, in regard to, etc.*)[13]

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Here is a paraphrase of what the Greek actually means in these scriptures, using the dative of reference and considering the Jewish idioms, God's laws, and the ritual preparations needed for this Festival:

> Matthew 26:17 Now ***with reference to the*** first of the unleavened the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the Passover?
>
> Mark 14:12 ***With reference to the*** first day of the unleavened (**the day the Passover lambs were sacrificed**), Jesus' disciples asked him, "Where do you want us to go to prepare the Passover?"

Or, we could just as correctly translate this dative of reference as "concerning the":

> Mark 14:12 ***Concerning the***[14] first day of the unleavened (**the day the Passover lambs were sacrificed**), Jesus' disciples asked him, "Where do you want us to go to prepare the Passover?"

Translating these scriptures using "with reference to the" or "concerning the"—instead of "on the"—retains the true meaning of this Greek dative here. It was "with reference to" these Jewish ritual purification requirements that the disciples came to Jesus asking where they should ritually prepare so that they may have a legal place to eat the Passover on the following 14th day.

Greek scholar William D. Mounce points out that "to" is the primary word when considering the meaning of the dative.[15] So if you were trying to communicate that Sam went to the store, then "to the" would be a Greek article in the dative case. If you wanted to convey that Sam sat "on the" store, then another Greek construction would be used. And Wallace's Greek work delves deeper by identifying the dative of reference as a separate category within the dative. Thus the dative of reference gives another nuance, such that if Sam visited the store "with reference to" his bounced check, then it would be evident that the Greek article in the dative case was bringing out that aspect of "with reference to."

Wallace also states that the King James Version is weak regarding nuances of the Greek article:

> As a side note, it should be mentioned that the KJV translators often erred in their treatment of the article. They were more comfortable with the Latin than with the Greek. Since there is no article in the Latin, the KJV translators **frequently missed the nuances of the Greek article**.[16]
>
> Most translators follow the same belief held by the King James translators (namely that Jesus ate the Passover at the Last Supper) and therefore they translate this Greek article as "on the."

The Greek scholar A. T. Robertson also comments on the inaccuracy of the King James Version:

> The translators of the King James Version, under the influence of the Vulgate,[17] handle the Greek article loosely and inaccurately.[18]

He continues:

> The vital thing is to see the matter from the Greek point of view and find the reason for the use of the article.[19]

I would add to his statement that, when translating the Greek article, we also need to understand and accept the first-century idioms and laws of the almost exclusively Jewish writers of the Greek New Testament. If commentators believe in the tradition of Jesus eating the Passover at the Last Supper, then they would have an existing bias that would affect their English translations accordingly.

[Source: ***The Messianic Feast***, http://themessianicfeast.com/] - Chapter "Three Major Greek Keys That Unlock the Gospels"]

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Alternate Views:

The Three Suppers

That there were three suppers, and not only two, at the close of our Lord's ministry, will be clear from a careful comparison of the three Scriptures.

4. There was the supper recorded in John 12:1-9. This was probably in the house of Lazarus (for all the family were present; and "Martha served" - Luke 10:40-42), and was "six days before the Passover." At this supper there was an anointing of the Lord [feet] by Mary.
5. The second supper, recorded in Matthew 26:6-13, took place "two days before the Passover" at the house of Simon the leper, which was also in Bethany (Mark 14:1-9). At this supper there was also an anointing [head] by a woman unknown.
6. The supper recorded in John 13:1-20 is the same as that recorded in Matthew 26:20, Mark 14:17, and Luke 22:14. It was "the last supper", "the hour was come", and when supper was begun, or going on, the Lord first washed the disciples' feet; and later, the events took place as recorded in all four Gospels. John's Gospel adds some antecedents; but gives the same consequence. The rendering of *genomenou* in John 13:2, by "ended" [KJV] instead of by "taking place", or "beginning", has been the cause of much confusion.

[Source: http://www.ecclesia.org/truth/gospels.html]

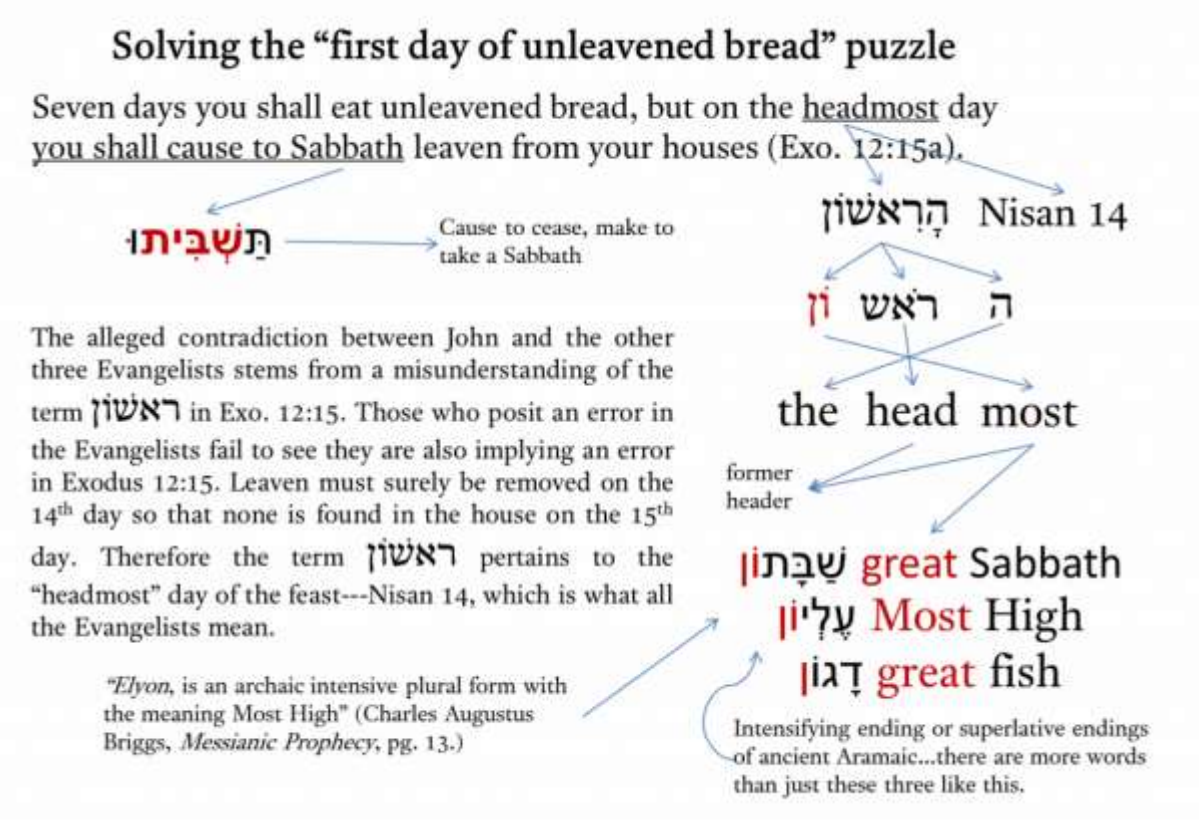
See also, **Last Supper (Eucharist)** in the Appendix for additional details and discussion

Alternate views continued…

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…continuing alternate views…

"Solving the 'first day of unleavened bread' puzzle"



[Source: http://www.hebraic-roots.com/appointed-feasts-moedim]

See also, **Last Supper (Eucharist)** in the Appendix for additional details and discussion

See also **"Jesus' Last / Final Week Timelines"** in the APPENDIX for additional information regarding sequence of events and possible dates.

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LXXVI

CHRIST INSTITUTES HIS HOLY SUPPER—JUDAS THE BETRAYER—PETER'S THREE DENIALS PREDICTED—"YET A LITTLE WHILE I AM WITH YOU: LET NOT YOUR HEART BE TROUBLED"—MANY MANSIONS

A.D. 30 Age 33. Jerusalem: Upper Room.

I Corinthians 11: 23-25 (Paul); Matthew 26: 21-29; Mark 14: 18-25;
Luke 22: 19-38; John 13: 18-38, 14: 1-4.

THE *same* night in which he was [*to be*] betrayed, the Lord Jesus took bread 119^, and gave thanks, and blessed *it*, and broke *it*, and gave *it* to his disciples, and said,

"Take, eat; this is my body, which is given 119* for you: do this in remembrance of me."

As they sat and ate, Jesus said, "Truly I say to you, that one of you will betray me."

Then the disciples looked at one another, perplexed about whom he spoke.

"I do not speak concerning all of you. I know whom I have chosen; but that the Scripture may be fulfilled, *'He who eats bread with me has lifted up his heel against me.'*

"Now I tell you before it comes, that when it does come to pass, you may believe that I am *he.*

"Truly, truly, I say to you, he who receives whomever I send receives me; and he who receives me receives Him who sent me."

When Jesus had said these things, he was troubled in spirit, and testified and said, "Truly, truly, I say to you, one of you will betray me."

Then they began to question among themselves, which of them it was who would do this thing.

And they were exceedingly sorrowful, and each of them began to say to him, "Lord, is it I?"

He answered and said, "It *is* one of the twelve, who dips his hand with me in the dish, the same will betray me.

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"The Son of man indeed goes just as it is determined and written of him, but woe to that man by whom the Son of man is betrayed! It would have been good for that man if he had not been born."

Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.[119†] Simon Peter therefore motioned to him to ask who it was of whom he spoke. Then, leaning back on Jesus' breast, he said to him, "Lord, who is it?"

Jesus answered, "It is he to whom I shall give a piece of bread when I have dipped *it.*"

And having dipped the bread, he gave *it* to Judas Iscariot, *the son* of Simon.

Judas, who was betraying him, said, "Rabbi, is it I?" Jesus said to him, "You have said it."

Now after the piece of bread, Satan entered him. Then Jesus said to him, "What you do, do quickly."

But no one at the table knew for what reason he said this to him.

For some thought, because Judas had the money box, that Jesus had said to him, "Buy *those things* we need for the feast," or that he should give something to the poor.

Having received the piece of bread, Judas then went out immediately. And it was night.

So, when he had gone out, Jesus said, "Now the Son of man is glorified, and God is glorified in him. "If God is glorified in him, God will also glorify him in himself, and glorify him immediately.

"Little children, I shall be with you a little while longer. You will seek me; and as I said to the Jews,[120*] 'Where I am going, you cannot come,' so now I tell to you.

"A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. By this all will know that you are my disciples, if you have love for one another."

Simon Peter said to Him, "Lord, where are you going?"

Jesus answered him, "Where I am going you cannot follow me now, but you shall follow me afterward."

Peter said to him, "Lord, why can I not follow you now? I will lay down my life for your sake."

Jesus answered him, "Will you lay down your life for my sake? Truly, truly, I say to you, before the cock crows you will have denied me three times."

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Now there was also a dispute among them, as to which of them should be considered the greatest.

And Jesus said to them, "The kings of the Gentiles exercise lordship over them, and those who exercise authority over them are called 'benefactors.'

"But not so *among* you; on the contrary, he who is greatest among you, let him be as the younger, and he who governs as he who serves.

"For who *is* greater, he who sits at the table, or he who serves? *Is* it not he who sits at the table? Yet I am among you as the One who serves.

"But you are those who have continued with me in my trials. And I bestow upon you a kingdom, just as my Father bestowed *one* upon me, that you may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel."

And the Lord said, "Simon, Simon! Indeed, Satan has asked for you, that he may sift *you* as wheat. But I have prayed for you, that your faith should not fail; and when you have returned to *me,* strengthen your brethren."

But Simon said to Him, "Lord, I am ready to go with you, both to prison and to death."

Then he said, "I tell you, Peter, the cock with not crow this day before you will deny three times that you know me."

And He said to them, "When I sent you without money bag, knapsack, and sandals, did you lack anything?"

They said, "Nothing."

Then he said to them, "But now, he who has a money bag, let him take *it,* and likewise a knapsack; and he who has no sword, let him sell his garment and buy one.

"For I say to you that this which is written must still be accomplished in me: *'And he was numbered with the transgressors.'*

*"*For the things concerning me have an end."

So they said, "Lord, look, here *are* two swords." And he replied, "It is enough."

After supper, Jesus took the cup in the same manner [*as he had done previously with the bread*], and gave thanks, and gave *it* to them, saying,

"Drink from it, all of you. For this is my blood of the new covenant, which is shed for many for the remission of sins. This do, as often as you drink *it,* in remembrance of me."

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“But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in the kingdom of God, my Father's kingdom.

“Let not your heart be troubled; you believe in God, believe also in me.

“In my Father's house are many mansions; if *it were* not *so,* I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you to myself; that where I am, *there* you may be also. And where I go you know, and the way you know.”

(Skip to next chapter, LXXVII)

Footnotes

119:^ bread, the Greek word is *arton* (αρτον, form of *artos*) (singular) – which is regular daily leavened bread or raised loaf [Strong’s Gr#740: *bread* (as *raised)* or a *loaf.*]; and which is derived from a Greek word (airō) meaning to “lift up” or “bear up”. That is, NOT unleavened bread. The same word is used in ALL Gospel and 1 Corinthian references to the bread of the Last Supper in the Upper Room. [Unleaved bread is *matzah* in Hebrew *(azumos* in Greek).] (See additional details in Extra Notes below.)

119:* Paul has it, “broken.”

119:† “whom Jesus loved” – is supposed to be John, the brother of James and son of Zebedee.

120:* Told in Chapter XLVI of this book.

Extra Note 1:

[*the first day of the feast of unleavened bread*] This was the 14th of Nisan, which commenced after sunset on the 13th; it was also called the preparation (paraskeué) of the Passover. The feast of unleavened bread followed the Passover, and lasted seven days, from the 15th to the 21st of Nisan. Hence the two feasts are sometimes included in the term “Passover,” sometimes in that of “unleavened bread.” On the evening of 13th of Nisan every head of the family carefully searched for and collected by the light of a candle all the leaven, which was kept and destroyed before midday on the 14th. The offering of the lamb took place on the 14th at the evening sacrifice, which on this day commenced at 1.30; or if the preparation fell on a Friday, at 12.30. The paschal meal was celebrated after sunset on the 14th, i. e. strictly on the 15th of Nisan.

The events of the Passover are full of difficulty for the harmonist. It is however almost certain that the “Last Supper” was not the paschal meal, but was partaken of on the 14th, that is after sunset on the 13th of Nisan. It is quite certain, from John 18:28, that Jesus was crucified on the preparation, and although the synoptic narratives seem at first sight to disagree with this, it is probably only the want of a complete knowledge of the facts that creates the apparent discrepancy.

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The order of events in the "Passion" was as follows: when the 14th commenced, at sunset, Jesus sent two disciples to prepare the feast for that evening, instead of for the following evening. A sign of hastening on the meal may be detected in the words "my time is at hand," Matthew 26:18, cp. Luke 22:15, "with desire I have desired to eat this Passover with you before I suffer." The supper follows, which bears a paschal character, and follows the paschal ceremonial. Early in the morning of the 14th of Nisan the irregular sitting of the Sanhedrin took place. Then followed the formal sitting of the Sanhedrin, and the trial before Pilate, the "remission" to Herod, and, finally, the Crucifixion. This view meets the typical requirements of our Lord's death completely. During the very hours when our Great High Priest was offering Himself as a sacrifice for our sins upon the cross, the Jewish people were engaged in slaying thousands of lambs in view of the paschal feast about to commence. [Source: Cambridge Bible for Schools and Colleges note]

For 14 centuries the Passover had been pointing forward to the coming of Jesus, the Passover Lamb. Jesus ate the Passover, replaced it with His own supper, and then was Himself slain as the Passover Lamb. Jesus died on the cross on the very day on which the Passover lambs were being killed in the temple. The Passover had served its purpose and had now made way for the new memorial Supper that was to be kept in loving remembrance of Jesus until He comes again (1Corinthians 11:23-26). ??????? As the Passover pointed back to Israel's deliverance from Egypt and forward to Jesus' coming in grace, so this memorial points back to His death and forward to His coming in glory. [Source: Halley's Bible Handbook]

Matthew 26:17-30
Betrayal and Death in the Passover

See comments on Mk 14:12-26 for further details.

Mt 26:17. By this period "the Feast of Unleavened Bread," which immediately followed Passover in the Bible, had been extended in popular parlance to include the Passover itself. Representatives from each family would "prepare the Passover" (i.e., have the priests slaughter a lamb for them in the temple), then return with it for the later meal, eaten after sundown. Others would prepare the other dishes.

Mt 26:18-19. Because the Passover was supposed to be eaten within Jerusalem's walls (or its immediate environs), most homes included guests during the night of the feast. Bethany (21:17) lay outside the city's larger boundaries.

Mt 26:20. The Passover was to be eaten at night. In April, at the time of the Passover, sundown in Jerusalem came by 6 p.m., so their meal could have started then. Table fellowship was intimate at the feast; one or two families normally shared the meal (later sources, probably reflecting at least an average minimum, stipulated a minimum of ten persons); here Jesus and his closest disciples make up the family unit. The usual posture at meals was sitting, but reclining on couches (if available), originally a Greek practice, was customary for feasts.

Mt 26:21-23. Bitter herbs were dipped into a mixture of nuts, fruit and vinegar to lessen their bitterness. That someone who was betraying a person would "dip in the bowl" with that person would have horrified ancient readers, who saw hospitality and the sharing of table fellowship as an intimate bond establishing a covenant of friendship. Based on the Dead Sea Scrolls, some suggest that if "with me" refers to timing, Judas's dipping would have also been a deliberate mark of rebellion, since the group's leader should dip first.

Mt 26:24-25. Those lamenting in Greek tragedies and in the Bible often mourned the day of their birth (Job 3; Jeremiah 20:14-18). Such laments were rhetorical expressions of deep grief, but Jesus here uses the same language as a statement of fact. Other Jewish teachers also observed that it would have been better for a person never to have been born than to have denied the eternal God, been unfaithful to the law , or the like; it seems to have been a common statement of Jewish wisdom (rabbis ; *4 Ezra* 7:69 ; *1 Enoch* 38:2 ; *2 Enoch* 41:2).

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Mt 26:26. It was customary for the head of the household to give thanks for the bread and wine before any meal, but special blessings were said over bread and wine at the Passover meal. We should not understand "This is my body" literally, in a chemical sense, just as Jesus' contemporaries did not take literally the standard Jewish interpretation spoken over the Passover bread: "This is the bread of affliction our ancestors ate when they came from Egypt." (Taken literally, that bread would have been centuries old, and it had already been eaten anyway.) Rather, Jewish people were in a sense reenacting Passover so as to participate in the experience. The lifting up and explanation of the unleavened bread took place after the first cup.

Mt 26:27. Adapting some Greek banquet customs, four cups of red wine came to be used in the annual Passover celebrations, and if these were in use by the first century (as is likely), this cup may be the third or fourth. The leader of the group would take the goblet in both hands, then hold it in his right, a hand-breadth above the table.

Mt 26:28. In the Old Testament, covenants were ratified by the blood of sacrifice; God had also redeemed his people from Egypt by the blood of the Passover lamb. The language alludes especially to Exodus 24:8, when Moses sprinkled the people with sacrificial blood at Mount Sinai. "On behalf of the many" probably alludes to Isaiah 53 (see comment on Matthew 20:28). Passover ritual interpreted the cup but did not interpret it as blood, because Jewish law and custom were revolted by the idea of drinking any creature's blood—especially human blood.

Mt 26:29. Jewish people often offered vows of abstinence: "I will not eat any such and such until this happens," or "I vow that I will not use this until that happens." Jesus vows not to drink wine again until the kingdom comes, and he apparently abstains from the fourth cup. Jewish tradition commonly portrayed the time of the kingdom as a banquet (based on texts like Isaiah 25:6), when the Bible had promised an unending supply of wine (cf. Amos 9:13-14).

Mt 26:30. Jewish tradition suggests that after the meal, it was customary to sing psalms antiphonally from the Hallel, which consisted of Psalms 113-118. The walk to the Mount of Olives took at least fifteen minutes.

[Source: IVP Bible Background Commentary, 2nd Ed.]

Mark 14:12-26

14:18 *reclining at the table eating.* Originally the Passover meal was eaten standing (see Exodus 12:11), but in Jesus' time it was customary to eat it while reclining (cf. v. 3).

14:21 *Son of Man.* Jesus' most common title for himself, used 81 times in the Gospels and never used by anyone but Jesus there. Elsewhere it is used by Stephen (Acts 7:56) and in John's vision (Revelation 1:13). In Daniel 7:13-14 the Son of Man is pictured as a heavenly figure who in the end times is entrusted by God with authority, glory and sovereign power. That Jesus considered "Son of Man" to be a Messianic title is evident by his use of it here in juxtaposition to Peter's use of "Christ" (v. 29).
as it is written about him. Jesus may have had the "suffering servant" passage of Isaiah 53 in mind.

14:22 The NT gives four accounts of the Lord's Supper (here in Mark; Matthew 26:26-28; Luke 22:19-20; 1Corinthians 11:23-25). Matthew's account is very much like Mark's, and Luke's and Paul's have similarities. All the accounts include the taking of the bread; the thanksgiving or blessing; the breaking of the bread; the saying, "This is my body"; the taking of the cup; and the explanation of the relation of blood to the covenant. Only Luke and Paul record Jesus' command to continue to celebrate the Supper.
this is my body. The bread represented his body, given for them (see 1Corinthians 11:24).

14:23 *gave thanks.* The word "Eucharist," often used to refer to the Lord's Supper, is derived from the Greek term used here.

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14:24 *my blood of the covenant.* The cup represents the blood of Jesus, which, in turn, represents his poured-out life (i.e., his death). God'' commitments to his people in the new covenant are possible only through Christ'' atoning death (see Exodus 24:6,8; Jeremiah 31:31-34; Luke 22:20; Hebrews 8:8-12).
for many. See Romans 15:15.
[Source: NIV '08 Study Bible Notes]

With his crucifixion imminent, Jesus washes his disciples' feet as a final proof of his love for them, setting an example of humility and servanthood and signifying the washing away of sins through his death. In a striking demonstration of love for his enemies, Jesus washes *all* of his disciples' feet, including those of Judas. Jesus' act is all the more remarkable, as washing people's feet was considered to be a task reserved for non-Jewish slaves. In a culture where people walked long distances on dusty roads in sandals, it was customary for the host to arrange for water to be available for the washing of feet. Normally, this was done upon arrival, not during the meal.
[Source: ESV Bible Study note]

Q: The bread broken by Jesus and eaten at the Last Supper (described in the Gospels and 1 Corinthians) was which option?…

1. Unleavened Greek: azumós [Unleavened] Hebrew: maṣṣāh, matstsah (matzah,matzo)
2. Leavened Greek: artós (zume) [Bread] Hebrew: lecḥem, (chamets, chametz)

Note: Unleavened bread mentioned in 1 Corinthians 5:7-8; references to the Last Supper: 11:23-26.

References to Last Supper in Gospels and by Paul: I Corinthians 11: 24-25 (Paul); Matthew 26: 21-29; Mark 14: 18-25; Luke 22: 19-38; John 13: 1-38, 14: 1-4. (See Chart below)

Hint: http://www.hope-of-israel.org/matzonot.html

See also for answers:

The Messianic Feast
http://themessianicfeast.com/sample-chapters/ (downloadable PDFs for each chapter, except for two of them)

For a relatively short/summarized read on why leavened bread:
"The Body of Christ is not a Matzo" (see also comment about "sop")
http://www.hope-of-israel.org/matzonot.html

For a little more thorough (1 web page) explanation of above:
"Have We Been Neglecting the Sacred Fellowship Meal?"
http://www.hope-of-israel.org/fellmeal.htm

For additional information and perspectives regarding when the Last Supper was eatened:

Christ Our Passover
http://www.separationtruth.com/resources/Christ+Our+Passover+new.pdf [PDF]

Also, "What are some of the historical reasons for why there are denominational Holy Communion (Eucharist) differences today between using leavened and unleavened bread?":
http://oca.org/questions/divineliturgy/leavened-bread-vs.-unleavened

http://www.catholic.com/quickquestions/eastern-rite-catholics-use-leavened-bread-in-holy-communion-but-roman-rite-catholics-

http://www.dummies.com/how-to/content/the-split-that-created-roman-catholics-and-eastern.html

See also, **Last Supper (Eucharist)** in the Appendix for additional details and discussion

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Summary of the Second Day Before the Passover

We learn little of the events of the daytime activities of Jesus. The record focuses on the meal in Bethany which was to celebrate the raising of Lazarus from the dead.

The anointing of Jesus in Bethany and the washing of the disciples feet in the upper room have striking similarities. Likewise the behavior of Judas on both occasions is a powerful warning. During both meals he ''ent out''because he preferred his own plans to the fellowship of Jesus and his fellow disciples. Lesson about ourselves are clear to be seen. We can be like Judas and Peter in our life in Christ

One Day Before the Passover

Events as recorded in gospel	Matthew	Mark	Luke	John	time of day
Preparation for the Passover meal	26:17-20	14:12-17	22:7-14		Morning
Disciples strive 'who is the greatest''		22:24-30			Evening
Jesus washes the disciples''feet				13:1-20	
Identification of Jesus''betrayer	26:21-25	14:18-21	22:21-23	13:21-30	
Last Supper instituted	26:26-29	14:22-25	22:15-20		
Judas leaves				13:32	
A new commandment I give you				13:31-35	
Prediction of Peter'' denial	26:31-35	14:27-31	22:31-38	13:36-38	
Discourses in the Upper Room				14:1-31	
Then they sung an hymn	26:30	14:26			
Then they leave the Upper Room				14:31	

Various difficulties have surrounded the reckoning of Easter from the first origin of the Christian Church. The three synoptic Gospels are unanimous [Matthew 26:17-19, Mark 14:12-16, Luke 22:7-9] in their statement that our Lord instituted the Holy Eucharist at his last Paschal Supper. St. John is equally precise in saying that the Jews would not enter the judgment hall 'lest they should be defiled' through blood pollution, and be precluded from eating the Passover in the evening [John 18:28]. How came it then that our Lord should have celebrated the Passover on one evening and that the Jews should have deferred the memorial feast till the corresponding period of the next day? This is a real difficulty, but the following is probably the solution.
[Note: See an alternate version of above chart: "**Last Supper'' Events as Recorded in the Gospels and by Paul** later on below]

***From Blunt'' Dictionary of Doctrinal and Historical Theology**

Article:- Paschal Controversy

Page 543

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Since the appearing of the new moon determined the Jewish calendar, an assembly was held in the Temple, on the closing day of each month, to receive intelligence respecting the first [sighting] of the new moon. If nothing was announced, a day was intercalated; yet if the appearance of the moon was afterwards authenticated the intercalation was cancelled. This naturally caused much confusion, especially in the critical month of Nisan. Hence (Talmud, Rosh Hashanah Gemara 1) it was permitted that in doubtful cases the Passover might be observed on two consecutive days. For the intercalation of a day at Jerusalem could hardly be known in Galilee; and according to Maimonodies, in these more distant parts of Judaea, the Passover was in some years kept one day, at Jerusalem on another. Our Lord coming in from the country followed the letter of the Law, but the main body of the Jews observing the 'tradition of the elders', sacrificed the Passover on the following day, in consequence of the intercalation of a day in the preceding month. Thus our Lord ate the Passover on the evening of the 14th Nisan, and was upon the same day the 'very Paschal Lamb' by the death of the cross.

John Henry Blunt [not the 'coincidence' man]. Published 1892 'New Edition' published by Longmans Green & Co.
Online: http://archive.org/details/cu31924100630668

This day, like the previous day, is one on which we are told very little about what Jesus and the disciples did during the daylight hours. All we learn about the events of the day time is that the disciples went to make ready for the evening meal. Rather like yesterday the emphasis is on the events which took place in the evening:

Events as recorded in gospel	Matthew	Mark	Luke	John	time of day
Preparation for the Passover meal	26:17-20	14:12-17	22:7-14		

[Source: http://www.biblestudymanuals.net/last_week_of_Jesus_life3.htm]

Judas – A Player in the Drama of the Cross

“On the first day of Unleavened Bread when the Passover lamb was being sacrificed, His disciples,” that would be the first day meaning Passover which was really kind of synonymous with the feast that followed, “His disciples said to Him, ‘Where do You want us to go and prepare for You to eat the Passover?’” Where do You want us to have this? They’re, you know, they all are without a home. Where do we do this?

The Lord has a plan. There has to be a Passover on Thursday night, the Lord knows that. Jerusalem is crowded. They need a private room where twelve of them, plus Jesus, can go. I think this is something Judas excitedly anticipated because this would be a perfect place to have Jesus arrested. Why? It’s at night, private room, only the twelve…plus Jesus. No one in the streets late that night. The fixed, specific place, a location, easy to tell the leaders, easy to let them in and easy for Judas to get his cash.

Our Lord knows Judas’ thoughts. So verse 12 (Mark 14:12), they asked the question, “Where are we going to have this?” Judas is listening, I’m sure. Once he knows where they’re going to have it, that’s it. That’s just too good to pass up. He wouldn’t know what the future is and he wants the money and he wants it now because he wants out fast. Though he had fear of the crowd, this was a way to waylay that fear, do it at night, do it in a private room.

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Our Lord knows this so He sent two of His disciples, this is Peter and John, by the way, two of them and said to them, “Go into the city and a man will meet you carrying a pitcher of water, follow him.”

Now that’s pretty sneaky. First of all, carrying a pitcher of water was women’s work. So to find a man carrying a pitcher of water would be rather unusual and that’s what they needed, they needed a sign and a signal that was unusual, go and find a man carrying a pitcher of water. He sends His two most intimate confidants, Peter and John and this is very, very important. He must have the Passover with His disciples. Why? Because He must transform the Passover into the Lord’s table. Furthermore, He has a lot of intimate teaching that He needs to do with them and all of it is recorded in John 13 to 17. He must die, listen, Friday, around three o’clock when the Passover lambs are being slaughtered, but He must also celebrate the Passover with His disciples so that He can give them final instruction, His last will and testament, if you will, and so that He can institute His table, playing off the Passover. And it has been suggested that He must also fulfill all righteousness and therefore He must celebrate the Passover commanded by God because it hasn’t been negated and it won’t be negated until this Passover is finished. For that to happen, He must not be arrested that night. He can’t be arrested until afterwards.

So this is how He did it. “He sent two of His disciples and said, ‘Go into the city and a man will meet you carrying a pitcher of water, follow him.’” Just go where he goes. And that’s exactly what they did. Wherever he enters, say to the owner of the house, “The teacher says where is My guest room in which I may eat the Passover with My disciples.”

What does that tell you? It tells you that the man was familiar with Jesus, the teacher. They don’t even say the word Jesus in case somebody is listening. They don’t want anybody to know where this is going to be. You just follow the man with a pitcher on his head. This tells us that our Lord had prearranged this, either actually, or supernaturally. He says, “Follow the man and when you get to the house, the owner of the house, say, ‘The Teacher says, where is My guest room where I may eat the Passover with My disciples?’”

Now this is a believer, the Teacher, *ha didaskalos*, the teacher. It has to have been someone who knew Him, loved Him, believed in Him. So go find Mr. So-and-so, follow him. Verse 15, “And he himself will show you a large upper room furnished and ready. Prepare for us there.”

Why all the secrecy? Why all the mystery? Why all the intrigue? Why not just say, “Hey guys, we’re all going to meet over on Sixth Street and such time, it’s easily recognizable, the address number is so-and-so and we’re all going to be there.” Can’t do that. Why? Because Judas will know and Judas is hungry for the money even though he’s trying to avoid the crowds, he’s not going to postpone this any longer than he has to, he just wants the money. He wants it fast. This is perfect, a perfect place away from the crowd and the leaders can capture Jesus who will be alone with His helpless disciples. Jesus cannot let that happen…cannot let it happen. And so that’s why there’s all the intrigue.

And by the way, the disciples went out and came to the city. Just a footnote, apparently Peter and John never came back. On this Thursday, this is Thursday, they went, followed the man, got to the house, were shown the room and they made the preparation so that the rest of the disciples went out from where they were, came to the city, probably back in Bethany where they’ve been every night, and found it just as He had told them and they prepared the Passover.

They didn’t know where they were going until they got there. And by the time they got there, listen, Judas couldn’t leave. He couldn’t go and report where they were or he would have been revealed. The Lord covers every single detail because of the urgency and importance of His time with His own.

There is a very interesting footnote, and I’m not going to drag it out cause it’s a little bit of scholarly work. There actually were two different evenings when the Passover was celebrated. I’ll just leave it at this. The northern people in Galilee celebrated it on Thursday evening while the Judeans, the Sadducees and the people in the south celebrated it on Friday evening. This is perfect, so that Jesus could celebrate the Passover with His friends in Galilee when they celebrated it on Thursday and still die as the Passover lamb on Friday at the time when the southern Judeans were slaughtering their lambs for their Passover. So there are actually two times; on Thursday for those in the north, and on

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Friday for those in the south. And that's an important reckoning because there are texts in John's gospel, in particular, that make it necessary to understand that.

It's an absolutely astounding array of persons that are all moving around in the scene, right? All these people doing what they're doing, and our Lord moving inexorably to the cross as God directs everything. Maybe in summation we could say He borrowed human life for 33 years. He was born in a borrowed manger. He lived in borrowed houses all through His ministry. He entered Jerusalem on a borrowed animal. Borrowed lodgings from friends in Bethany. Borrowed a room for Passover, borrowed a Roman cross for a few hours and borrowed a grave while He actually owned everything. That's His condescension, isn't it?
[Source: Grace to You – Players in the Drama of the Cross – Part 2; http://www.gty.org/resources/print/sermons/41-72]

See also, **"Judas Iscariot"** in the APPENDIX for more details about his life and death

See also, **Last Supper (Eucharist)** in the Appendix for additional details and discussion

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"Last Supper" Events as Recorded in the Gospels and by Paul

Luke	Mark	Matthew	John	1 Corinthians
The day of Unleavened Bread [when the Passover must be killed]	First day (of the Feast) of Unleavened Bread [when they killed the Passover]	First day of Unleavened Bread	Before the Feast of the Passover	
Prepared Upper Room [Peter and John]	Prepared Upper Room [2 of his Disciples]	Prepared Upper Room [Disciples]		
When the hour had come	In the evening	When evening had come		On the same night Jesus was betrayed
Jesus sat down (reclined at the table) and the apostles with him	Jesus came with the twelve	Jesus sat down (reclined) with the twelve		
No longer eat of it [Passover]…				
1st Cup [Divide amongst yourselves]				
No longer drink fruit of vine until…				
	As they sat (reclined) and ate	**As they were eating**	**During supper** After supper [KJV]	
			(the devil having already put it into the heart of Judas Iscariot, Simon's *son,* to betray Him)	
			[Jesus rose from table]	
			Washes feet	
			[Reclined again at the table]	
	Betrayer (warning) (Disciples: "Is it I?") One of the 12 (One who dips with me in the dish)	Betrayer (warning) ("Disciples: "Is it I?") Judas identified (He who dips his hand with me in the dish… Is it I? You have said it.) Judas: "Is it I?" Jesus: "You have said it."	Betrayer (warning) (Peter: "Who is it?") Judas identified (He who I give bread when I dip it.) Jesus gives dipped bread to Judas	
			[Satan enters Judas] Jesus: "What you do, do quickly." Judas went out. [it was night]	
	As they were eating	**As they were eating**		
Bread -This is My body which is given for you- -Do this in remembrance of me-	Bread -This is my body-	Bread -This is my body-		Bread -This is my body, which is [KJV includes: broken] for you- -Do this in remembrance of me-

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After supper				
Cup (This cup *is* the new covenant in My blood, which is shed for you.)	Cup (This is My blood of the [new] Covenant, which is shed for many.)	Cup (For this is My blood of the [new] covenant, which is shed for the remission [i.e., forgiveness] of sins.)		Cup (This cup is the new covenant in My blood. This do, as often as you drink *it,* in remembrance of Me.)
	No longer drink fruit of vine until…	No longer drink fruit of vine until…		
Betrayer (warning) (Disciples question among themselves) Sitting among them				
Questions / Jesus' Comments			Questions / Jesus' Comments	
Supplies				
Swords/protection				
Went Out	Hymn + Went Out	Hymn + Went Out	Went Out	
Luke	**Mark**	**Matthew**	**John**	**1 Corinthians**

[Note: the bread mentioned above is regular LEAVENED bread, see note 119:^ above for details.]

I Corinthians 11: 24-25 (Paul); Matthew 26: 21-29; Mark 14: 18-25; Luke 22: 19-38; John 13: 1-38, 14: 1-4.

[Source: LY]

NOTE: Notice that Jesus never accuses Judas directly (i.e., "you have said", or something similar), only acknowledging what Judas himself knew he had decided to do and what he was deciding to continue doing (i.e., betraying Jesus).

Regarding a discrepancy of the timeline between Luke and the other three Gospel writers…

In Luke's gospel, several incidents are recounted according to subject matter rather than being presented in the order in which they actually occurred. [For example,] This is clear in the narrative of the baptism of Christ. Luke mentions the story of John the Baptist, his sermons, his preaching for repentance by baptism, and his baptizing of the multitude in the Jordan River. He then mentions that King Herod arrested John the Baptist and shut him up in prison, because John had rebuked him for his marriage to Herodias, his brother Philip's wife. It is well known, as mentioned in the gospels, that Christ was baptized by John in the Jordan before he was shut up in prison, and before John's martyrdom which followed his imprisonment. However, Luke, after mentioning the imprisonment of John, continues saying, "When all the people were baptized, it came to pass that Jesus also was baptized; and while He prayed, the heaven was opened. And the Holy Spirit descended in bodily form like a dove upon Him." (Luke 3:21-22).

It is evident that Saint Luke wanted it to be understood that Jesus was baptized in the presence of the multitude, who were baptized by John before John's imprisonment. However, he mentions this incident when he started speaking about the ministry of the Lord Jesus Christ. The ministry of Christ followed His baptism and His going out into the wilderness to be tempted by the devil. Before this, the physician Luke retold the story of John the Baptist, including what Herod had done to him. So, he plainly adhered to the subject matter rather than to the sequential order of the events. In other words, Luke tends to narrate a whole subject before shifting on to another. This is not unusual, and does not contradict the accounts of biblical events presented by the other evangelists; this is simply Luke's manner of writing. **The same applies to Luke's narrative of the Last Supper.** He mentions the betrayal of Judas after he had written of the events relating to both the Jewish Passover and the Lord's Supper. As a consequence, some believe that Judas was present during the institution of the Eucharist; but the gospel of Luke does not mention that Judas participated in the Lord's Supper, or that he was present. Putting all of the Gospel accounts together, Judas was plainly *not* present when eucharist/communion was inaugurated (from its foundation in the Passover, of course). Only the Lukan account, then, is open to a different reading but understanding Luke's writing style helps us to understand better.

[Source: http://www.ukapologetics.net/11/judascommunion.htm]

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See also, **Last Supper (Eucharist)** in the Appendix for additional details and discussion

Regarding Luke's descrepency…

Another example may help. In the very next chapter in Luke [after talking about John the Baptist and his baptism of Jesus] we read of Jesus' rejection in Nazareth (Luke 4:14-30). Luke uses this set of events for his introduction of Jesus' ministry in Galilee, whereas Matthew (4:12) and Mark (1:14) tell of this event in terms of its chronology. So, again, while much of Luke's gospel is chronological (Luke 1:1-4), at times Luke also orders the events of Jesus' life according to the basic flow of redemptive-history and the geographical movement of Jesus' travels.
[Source: http://thirdmill.org/answers/answer.asp/file/40562]

A different take on whether Judas as present for the Communion/Eucharist or not:
https://sunandshield.wordpress.com/2007/09/14/guilt-trip-being-unworthy-to-receive-communion/

Side Note: In Luke 22:3-6, it states, "Then Satan entered Judas, called Iscariot, one of the Twelve. And Judas went to the chief priests and the officers of the temple guard and discussed with them how he might betray Jesus. They were delighted and agreed to give him money. He consented, and watched for an opportunity to hand Jesus over to them when no crowd was present." If evil spirits can enter and come out of a person at will (Luke 11:24-26), surely Satan can. Judas was already going against Jesus and his teachings of his own accord (c.f. John 12:4-6), so Satan didn't need to be continually residing in him for him to betray Jesus (though he did influence Judas at critical moments).
[Source: http://www.rationalchristianity.net/judas_satan.html]

An attempt at resolving the supposed discrepancy regarding the day of the Passover…

The Dead Sea Scrolls reveal that there were a number of different Jewish calendars in use in Israel in the first century AD, and so different Jewish groups celebrated Passover on different days. We have a similar situation today with the date of Easter: Catholics and Protestants celebrate Easter on a different date from Greek and Russian Orthodox Christians, because they calculate the date of Easter using different calendars (Gregorian and Julian, respectively). In his description of the Last Supper, John uses the official Jewish calendar, in which the Last Supper was before the date of the official Passover. However, I suggest that Jesus chose to hold his Last Supper on the date of Passover in a different Jewish calendar, which is what Matthew, Mark and Luke report. So all four Gospels in fact agree! **[See more alternative views below]**
[Source: http://www.bibleinterp.com/articles/mystsup358021.shtml]

Re: Modern Jewish Passover:

The Seder (the Jewish Passover Meal) in a Nutshell:
http://www.chabad.org/holidays/passover/pesach_cdo/aid/1751/jewish/The-Seder-in-a-Nutshell.htm

The Hallel
http://www.chabad.org/library/howto/wizard_cdo/aid/117125/jewish/14-Praise.htm

Christian Passover Seder ("How to"):
http://www.wf-f.org/Seder.html

See also "Jewish Festivals" in the APPENDIX

See also, **Last Supper (Eucharist)** in the Appendix

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Alternative View: The Last Supper, the eve of the 14th of Nisan

It was on **eve of the 14th of Nisan**, **Jesus met with his disciples in the Upper Room which stood over the Tomb of David**. This supper was a **rehearsal supper for the Passover Seder** to be **done** after the **slaying of the Lambs** on the **afternoon** of the **14th of Nisan**, and to **be eaten** on the **eve of the 15th of Nisan**, the **Passover Seder**. It was here **Yahshua instituted the Last Supper's commemorative rites**. **Was the Last Supper a Passover Sedar? In the opinion of this author, it was not unless** the **evidence concedes** that the **Last Supper** was an **Essene seder. The evidence suggests** that **they were discussing** and **preparing for the Sedar.** What is the **evidence?**

1. **On** the **table** in the **Upper Terrace**, there was **no evidence of a Passover lamb**, but this **could** have been an **Essene Passover on Wednesday**.

2. **During** the **Last Supper**, Yahshua **sopped the bread** suggesting that it was **leavened**. **Neither** does it **specifically state** that it was **unleavened bread**. All through the **gospels** there are **specific references** when the **rules of the halakhah** or the **rules on how to observe** the **Mosaic law were followed**. There is **no such mention here**.

3. **Jesus** gave the **last piece of leavened sopped bread to Judas.** This **suggests** that **Judas was the leavening** in the **disciples.** He was the **contaminated one**. Maybe this was a **ceremony to clean the house** and **get rid of Chametz (leavening).** When **Judas left,** the **Chametz (leavening) was gone.**

4. **Of** the **four gospels, John** was **an eyewitness**. As a **Levite** or **intimately known** to the **House of Ananas**, he stated, **"now before the feast of the Passover".** Yet, this **Passover Seder** could have **been again** an **Essene seder**, that was **celebrated without the Korban Lamb**. **(**John 13:1-20)

5. **Pilgrims** were already **purified** by this **time by immersing** in their **mikvah baths**, so the **washing of feet** would **not** have been **performed on the Passover.** The **washing of feet** could have been a **symbolic mikvah**, to **occur prior to the Passover**.

6. **When Yahshua gave Judas** the **sopped bread and he exited**, "some (the **other disciples**) **thought** that, because **Judas had the money box, Yahshua** was **telling him. "Buy what we need for the feast".** (John 13:29)



7. **According** to **Mark and Luke**, they wrote, **"**And **before** the **first day of Chag Matzoth (Feast of Unleavened Bread),** when they **killed the Pesach (Passover lamb), His talmidim (disciples)** said to **Him, 'Where do You desire** that **we go and prepare** so that **you may eat the Pesach?'"** (Mark 14:12-16, Luke 22:7-13 Restoration Scripture)

To **understand the Hebrew mindset**, we can see **even to this day** where an **orthodox rabbi will meet** on the **day before the Passover with His students** and **conduct** a **training lesson** on the **Passover Seder**. In the **Lubavitch rabbinic movement they gather together** the **night before the**

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Passover for **what they call** the **"Moschiach's Supper". Many rabbis consider** this **meal being a Pesach meal** even **though it comes** before the **actual Passover**. We must **ask again**, was this an **actually a rehearsal supper for Passover** which was **to come on the next eve?**

The **orthodox Passover Seder had four cups to remind us of the four words for redemption in Torah:**

First cup - God "Freed" us. Here we see the "**Type"** as when the "**Exodus" by the Israelites** from their **exile in Egypt occurred.** Here **Type met "anti-Type"**, when **we see** the **"Exodus** of the **Lost Tribes of Israel, lost** in the **nations of the gentiles** since their **exile by the Assyrian invasion in 702 BCE,** now **returning t**o the **land of their fathers** with the **redemption of the House of Joseph.**

Second cup – God "Rescued" us. Here again we see in the **"Type"** when **God "saved" the Israelites** in the **dramatic crossing of the Red Sea** as **they fled from their Egyptian oppressors.** Here **Type** met **"anti-Type",** when we see the **redemption** of the **chosen ones of Israel** as they **crossed over "Red Sea"** and **left** their **old life in exile** with the **Globalist Gentile Nations of the world** to their **new life** in the **re-Newed brotherhood of the tribes of Israel.**

Third cup - God shall "Redeem" us" us and make a Covenant with us. Here **we see** in the **"Type"** the **God of Israel descending down** upon **Mount Sinai. He redeemed His chosen ones** and then **made a declaration** at that **time** of the **Covenant between He and the Children of Israel.** Here **Type met "anti-Type"**, when **Yahshua, the Yahweh Elohim ("God of Israel"),** who was the **Son of the Father**, and **descended** down from the **World of the Divine** in the **incarnated form** of a **babe called Yahshua** and **declared** a **reNewed Covenant (Brit Hadassah (Renewal of the Covenant)** with **His disciples (talmidim).** Let us **not forget**, this **reNewed Covenant** was to **go first** to the **Lost Sheep of the House of Israel**. **Many of us** today are **part of those Lost Sheep**.

Fourth cup – God "took us to be His own people". Here **we see** in the **"Type"** when the **children of Israel entered** into the **Promise Land**. Here **Type met "anti-Type"** when the **House of Joseph (Ephraim) is redeemed** and **enters into Eritz Yisra'el (Land of Israel)** in **fulfillment** of the **prophets of old.**

Fifth cup was set for the Prophet Elijah – **The prophet Elijah is expected by the Jews to return** and **announce (future)** the **coming of the messianic age. No one will know** this **message** until **announced by Elijah** according to the **Rabbanim.**

The **"Type" of Elijah** the **greatest of the prophets met** his **"anti-Type"** when **Yohannes (John) the Baptiser came** with the **mantle of authority of Elijah the Prophet**, with **his voice crying** in the **wilderness proclaiming** the **message**, **"Prepare you the Way of the Lord."** Yet, **John the Baptist was only one anti-Type** that will be **repeated** at the **time of the end** when **there will be two; the two witnesses**. (Revelation 11 and Malachi 4:5) Will these **two witnesses** be the **return** of; **Moses, the Great Lawgiver** and **Elijah, the Great Prophet** or will it be; **Daniel, the apocalyptic prophet** of the **TaNaKh (Old Testament)** or the **Apostolic Prophet John the Revelator** in the **Brit Hadassah (reNewed Testament)?**

In the Last Supper only one cup was mentioned. This was the **third cup, the cup of redemption** and while **Yahshua** was **giving His chosen disciples** the **essence** of the re**New**al of the **Covenant** (**Brit Hadassah**), **He stated** that as **they were drinking** of the **3rd cup, the cup of redemption, at the Last Supper**;

> **Matthew 26:29** - "**But, I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom."**

Will the **4th cup** be **shared with His followers** when **Yahshua returns** to **install the "kingdom of God"** in the **future?** Was **Yahshua staging the idea** that the **Lord's Supper** and the **Passover** have a **future prophetic application?** Will **Yahshua drink the 4th cup**, when He **comes** to **bring the Kingdom of God** to a **living reality** in our **three dimensional** or maybe to our **fourth dimensional world** in the **future?**

[Source: http://www.biblesearchers.com/hebrews/festivals/passover2.shtml]

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The Chagigah

by Rav Sha'ul

The Chagigah on the 13th of Abib

The sinful body and selfish will broken

1 Corinthians 11

> 23 For I received from the Messiah what I also passed on to you: The Messiah Yahusha, on the night (of The Day of Preparation that begins the Passover Day) he was betrayed, took (leavened) bread (Artos), 24 and when he had given thanks, he broke it and said, "This is my body (sinful flesh), which is (given) for you (as THE Passover Lamb to rip the veil and provide YOU access to the Altar so that you too can make your own living sacrifice); **do this in remembrance** (***Chagigah***) of me (each year before Passover)." 25 In the same way, after supper he took the cup, saying, "This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance (***Chagigah***) of me." 26 For whenever you eat this bread and drink this cup, you proclaim (***Chagigah***) the Messiah's death (of his sinful flesh) until he comes (you proclaim his resurrected sinless life the next night using **unleavened** bread!).

What were Yahusha and his disciples doing that night that we call "The Last Supper"? Were they having a "Jewish Seder"? No. Were they eating crackers? No. Were they even eating unleavened bread? No! They were, in fact, keeping the ***Chagigah*** on the eve of the 14th of Abib before the Passover Day of Preparation and Yahusha was elevating the "remembrance meal" that begins Passover to its spiritual fulfillment! The bread eaten that night was not unleavened bread it was leavened bread that represented Yahusha's broken (sinful) body. Unleavened bread is not eaten until after Yahusha is perfected through suffering on Passover and receives his perfect eternal body… The Feast of Unleavened Bread.

A ***Chagigah*** (in Hebrew or *Koinonia* in Lation) literally means a "Festival Offering", and they were held before the Three Pilgrimage Festivals (Passover, Shavuot, Sukkot) and they delt with the pilgrimage **offering** (lambs) that men were supposed to bring into Jerusalem to be slain on Passover the next day.

These "***Chagigah***" were traditionally held between one to three days prior to a religious event (Passover, Shavuot or Sukkot), and in this particular discussion it is being applied to the understanding of "***The Last Supper***" (Koinonia) that actually occurred one day prior to Messiah's Crucifixion (which occurred on The Preparation Day), and, also, applied to the "***Passover Remembrance***". As a matter of fact, "***The Chagigah***" were, also, "***Remembrance Meals***" that included discussions about the upcoming events (Passover, Shavuot or Sukkot), and for "***Passover***" they are loosely the equivalent of the Jewish Seder Meal in today's society.

Neither a "Chagigah" nor "The Passover" is a Holy Sabbath or a Holy convocation, but are "Remembrances". The "Chagigah", "Koinonia" or "Last Supper" (in this case) occurred PRIOR to The Passover Preparation Day and the actual PASSOVER (Remembrance) MEAL eaten on the first day of Unleavend Bread, and were therefore the meal on the Chagigah was eaten with "Leavened Bread" (Artos).

Matthew 26:1-2 *(a Chagigah Conversation before Passover)*

> And it came to pass, when Yahusha had finished all these sayings, he said unto his disciples,2 You know that **after two days** (Abib 13th to Abib 15th) is (the **Feast** of) the **Passover** (includes **Unleavend Bread**), and the **Son of man** (Messiah Yahusha) is (already) betrayed **to be crucified** (on the Preparation Day of Abib 14th).

There is no way the "Koinonia" or "Last Supper" was eaten with unleavened bread two days prior to "Unleavened Bread". This would destroy the Righteous Symbolism established by Yahuah; designed to teach "The Plan of Salvation", which was perfectly prepared by Yahuah in advance for Messiah

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using the physical rehearsals. We see that the Apostle Paul below understood this very important fact and even used the proper word for leavened bread below:

1 Corinthians 11:23-24

> For I have received of the King (Messiah) that which, also, I delivered unto you, That the King Yahusha the [same] night in which he was betrayed took bread (strong's G740, Artos, leavened bread): And when he (Messiah) had given thanks, he brake [it] (Leavened Bread or Artos), and said, Take, eat: this is (symbolizes) my (physical) body, which is (physically) broken for you: **this do in remembrance of me** (as an act of Love as you prepare yourselves for Passover each year) .

Artos; Strong's G740 *(common definition)- http://studybible.info/strongs/G740*

> Food composed of flour (leaven) mixed with water, allowed to rise, and baked. The Israelites made it in the form of an oblong or round cake, as thick as one's thumb, and as large as a plate or platter; hence it was not to be cut but broken.

From Dan Love author of "The Spiritual Jew":

> *From the above common definition of "Artos" it is plain to see that a "Love Feast" is nothing more than a type of "Chagigah" in which a person, persons or event is "Remembered" or "Honored" (shown love) for his/her/their/Yahuah's contribution to something that is worthwhile (a SELFLESS act) in which the lives of others are enriched.*
>
> *Here (1 Corinthians 11:23-24) we have Messiah speaking a most symbolic message to his followers during a Chagigah (Remembrance Meal, "Love Feast" or Gathering). Messiah plainly states that the (Artos) represents his physical body; meaning that "Artos" (leavened bread), which is, also, a metaphorical representative of sin (self) is a true representation of himself as a (physical) man.*
>
> *In other words, as a man Messiah was a sinner just like the rest of us are (sinners). However, Messiah is, also, represented Spiritually by a lamb without blemish. Is this a scribal error? No, it is not, because while Messiah was a sinner in the flesh (for all have sinned and fallen short of the Glory of Yahuah), Messiah was, also, Spiritually Clean (without spot Spiritually speaking). So how can this be? Simply this: "We" do not need a physically perfect god or GOD or animal to die for "Us". Messiah (a sinner) has demonstrated to the world that sinners can become "The Perfected Children of Yahuah" if they will only follow his (a sinner's) perfect example of being a "Seeker of Yahuah's Righteousness", and that any man (or woman) has this capability available to him or her, because he (Messiah as a sinner) has shown "Us" that it is possible for a human to become "Spiritually Perfected". Yes, "Spiritually Perfected Sinners" are exactly what Yahuah seeks to become His children. Children that have experienced SIN and have REJECTED it (this is called REPENTANCE).*

Could there have been any other reason or reasons for Messiah to have gathered with his disciples? What could have motivated the "Foot Washings"? Why did Yahusha "gird himself with a towel"?

It should be noted that Jewish people in the Second Temple period when Yahusha lived could only enter the Temple if they were ritually pure and everyone arriving in Jerusalem for Passover was deemed ritually unclean. They had to use a mikveh before they could fulfill their religious obligations (such as bringing their own lambs on Passover to be slaughtered). Over 150 Mikveh pools have been discovered around The Temple ruins in Jerusalem. With this in mind, let us look deeper shining the light of history that surrounded the Second Temple period when Yahusha gave his life as a living sacrifice on Passover:

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John 11:55-57

55 Now the Passover of the Jews was at hand. Many went up to Jerusalem out of the country **before** the Passover (to celebrate the Chagigah Meal on the 13th), to purify themselves (through Mikveh to become Spiritually CLEAN; symbolized by physical cleansing, and humility).

56 Then they (the multitude of Jews) sought for (Messiah) Yahusha and spoke one with another, as they stood in the temple, "What do you think? Isn't he coming to the feast?" (the people didn't want to kill Yahusha; they wanted to commune with him)

57 Now the chief priests and the Pharisees(these are your killers) had commanded that if anyone knew where he was, he should report it, that they might seize him.

John 13:2-11 – the Mikveh on the Chagigah in preparation for the beginning of Passover

1 And (the Chagigah) supper (on the eve of the 13th of Abib with leavened bread) being ended (and the 14th of Abib began which is Day of Preparation or Passover Day), the devil (human nature in Judas) having now put into the heart of Judas Iscariot (i.e. GREED got hold of him), Simon's [son], to betray him; 3 Yahusha knowing that the Father had given all things into his hands, and that he was come from GOD, and went to GOD (and was about to offer his own body as The Passover Lamb serving as High Priest, he must be Mikveh's before he could make the proper sacrifice);

4 He (Yahusha) arose from supper, and laid aside his garments (took off his clothes and Mikveh'd himself) ; and (then) took a towel (to dry himself off), and girded himself (wrapped the towel around his waist… now it is purification time for the rest of his disciples). 5 After that (he cleansed himself through Mikveh, dried himself off, and wrapped a towel around his waist) he poured water into a basin, and began to wash the disciples' feet, and to wipe [them] with the towel he was girded with.

6 He came to Simon Peter, who said to him, "Master, are you going to wash my feet?" 7 Yahusha replied, "You do not realize now what I am doing, but later you will understand." 8 "No," said Peter, "you shall never wash my feet." Yahusha answered, "Unless I wash you, you have no part with me." 9 "Then, Master," Simon Peter replied, "not just my feet but my hands and my head as well!" 10 Yahusha answered, "Those who have (already) had a bath (Mikveh) need only to wash their feet; their whole body is (already spiritually) clean. And you are (spiritually) clean, though not every one of you." 11 For he knew who was going to betray him, and that was why he said not every one was (spiritually) clean.

We see Yahusha wash the feet (mikveh) his disciples in a ritual that symbolically represented his disciples "following in his footsteps". So the ritual cleansing of the Mikveh is a vital aspect of keeping Passover. Before we continue I want to clear up one of the most misleading and mistranslated portions of scripture in the so-called "New Testament" Gospels. We see the effect of bias Christian translators in full effect in the gospel of Mark attempting to hide the truth behind mistranslated texts. In Mark chapter 14 in most of your Bibles it plainly states that Yahusha was not killed on Passover but rather was alive and well and preparing with his disciples to eat the Passover Meal on the first day of the Feast of Unleavened Bread! This is a total contradiction from the true accounts of the Messiah being killed ON the preparation day for The Passover then laid in the tomb quickly that evening so the Jews could go eat The Passover Meal on the first day of the Feast of Unleavened Bread.

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Below is the NIV's version of Mark 14:

Mark 14 - *The Last Supper*

12 On the first day of the Festival of Unleavened Bread, when it was customary to sacrifice the Passover lamb, Jesus' disciples asked him, "Where do you want us to go and make preparations for you to eat the Passover?" 13 So he sent two of his disciples, telling them, "Go into the city, and a man carrying a jar of water will meet you. Follow him. 14 Say to the owner of the house he enters, 'The Teacher asks: Where is my guest room, where I may eat the Passover with my disciples?' 15 He will show you a large room upstairs, furnished and ready. Make preparations for us there." 16 The disciples left, went into the city and found things just as Jesus had told them. So they prepared the Passover.

Below is the proper translation:

Mark 14 - *The Chagigah*

12 Now before (two days prior **Matthew 26:1-2**) the day of Unleavened Bread when they killed the Passover lambs (on The Passover or The Day of Preparation), his disciples said to him "where do you want us to go to prepare (ourselves speaking of the Chagigah) that your own may eat The Passover (Chagigah meal on the eve of the 14th in remembrance and to prepare ourselves for The Passover Season)". 13 Then he sent out two of his disciples and said to them: "Go into the city, and there you will meet a man carrying a pitcher of water, follow him. 14 And wherever he enters, say to the owner of the house; The Teacher says: Where is My guest room in which my disciples may eat the Passover (Chagigah meal in preparation for The Passover) together? 15 And he will show you a large upper room, furnished and prepared; there make ready for us (to keep the Chagigah meal to begin Passover)". 16 And his disciples went out, and came into the city, and found as he had said to them; and they made ready for (the coming) Passover.

What do we do on The Chagigah Remembrance Meal?

As Passover is approaching, usually the day before but could be 2-3 days before (**Matthew 26:1-2**) we begin to celebrate the coming Passover Season. We see below Yahusha and his disciples began planning for The Passover Season a couple of days prior with planning of the Chagigah:

Matthew 26:1-2 (a Chagigah Conversation before Passover)

And it came to pass, when Yahusha had finished all these sayings, he said unto his disciples, 2 You know that after two days is [the feast of] the Passover, and the Son of man is betrayed to be crucified.

What did Yahusha and his disciples talk about on the day before The Passover Season began when they met together for the Chagigah? They all knew that Yahusha would be crucified on Passover so this was a time to get together before it all began and "remember" what it is all about.

The Passover is one of the most central themes in The Plan of Yahuah and we should talk about the entire meaning of the Passover rehearsal and fulfillment:

- From a lamb being slain to provide "clothing of skin" to cover Adam/Eve's sinful parts (physical to spiritual parallel that the blood of the lamb covers our sin)
- to Abraham offering his first born son when Yahuah "passed over" Isaac delivering him from death through the sacrifice of a lamb (physical to spiritual parallel that Yahuah would offer His firstborn son to save us all from spiritual death),

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- to the firstborn of Israel being saved by the blood of a lamb on their doorpost in the Exodus (physical to spiritual parallel that we all would exodus this physical life of bondage and enter the promised land through The Passover),
- to the High Priest offering a national sacrifice of The Passover Lamb along with each man offering his own Passover Lamb for his individual family each year (physical to spiritual parallel of Yahusha's sacrifice to rip the veil enabling all of us to follow his example and offer our OWN sacrifice on the Altar)
- to Yahuah fulfilling these examples by offering His firstborn son Yahusha on Passover to provide access to the altar of Yahuah to all his children *the spiritual truth has been revealed.*
- to the sons of Yahuah offering themselves as living sacrifices every Passover *the spiritual truth has been revealed.*
- to Yahusha returning and "leading the children of Israel" into the promised land upon his return in the Second Exodus *the spiritual truth has been revealed.*

These are the discussion we should be having on the eve of 13th as Passover begins on the 14th at sunset. Our minds must be set properly and our "mindset" must be righteous going into The Passover Season. Speaking of this very thing, The Apostle Paul said of Passover:

1 Corinthians 11:27

> So then, whoever eats the bread or drinks the cup of the Messiah in an unworthy manner (not understanding the spiritual significance and not properly being mikveh'd and examiningg himself for "spot or blemish") will be guilty of sinning against the body and blood of the Messiah.

We have had 6,000 years to learn the spiritual lesson! Have we learned the lesson these "shadows of greater spiritual truths" were designed to teach us? No. Was the physical "shadow picture" of Passover designed to teach us the spiritual truth of ***The Jewish Seder***?



I certainly hope that is not what Yahusha suffered and gave his life as a living sacrifice for! Every year, year by year for thousands of years we have ritualized keeping Passover and now we have reduced it down to a simple token meal called The Jewish Seder which is itself ***stolen*** from the Roman banquet called the symposium! Worse yet we have changed it completely to the Christian celebration of Easter stolen from Babylon!

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We have missed the very spiritual lessons The Passover Season was given by Yahuah to teach us. That is that each one of us, as sons of Yahuah, are destined to be perfected in this life through suffering and we are to offer ourselves as spotless lambs in the temple of Yahuah on His altar each Passover as LIVING SACRIFICES! Not just steal a Roman ritual and apply it so Judaism then steal it from Judaism and apply it to Christianity somehow reducing Yahuah's wonderful plan of salvation down to a simple meaningless ritual call The Seder. Talk about missing the point by a country mile!

So let us discard all the pagan rituals and Jewish traditions that have lead us **nowhere** over 2000 years and keep Passover the way Yahuah instructed us. Let us learn the lessons the physical rehearsal/examples were designed to teach us. Let us wean ourselves off of the "milk of the word" and partake of the "meat of the word" and grow from children to full sons of Yahuah. Let us, offer ourselves to Yahuah the way He intended us to in the example set by our Messiah.

It all begins just prior to The Passover Season with the Chagigah remembrance meal by discussing the physical to spiritual parallels of the upcoming rehearsal. Then the rehearsal begins the next day with The Preparation Day and the killing of the lambs on Passover at the Altar of Yahuah.

[Source: http://www.sabbathcovenant.com/newdoctrine/TheChagigah.htm] **(Note: site NOT vetted)**

Site is extreme Messianic Jewish – denies Trinity and most Roman Catholic doctrines, holidays, etc.

NOT the Chagigah

Had the Last Supper been the Passover, Jesus would have been arrested "during the Feast," and in the above scripture John would not have pictured the Jews eating the Passover the day following.

Some commentators, who rely on the English translations that portray Jesus as eating the Passover at the Last Supper, claim that John is referring to a **Chagigah (or Hagigah)** Festival offering instead. They are forced into this view in an attempt to explain this scripture that contradicts the idea of Jesus eating the Passover the previous night. However, the Greek word *Pascha* is correctly translated into English as "the Passover." Paul said Christ was "our Passover" in 1 Corinthians 5:7; he did not say Christ was our "Chagigah."

[Source: The Messianic Feast - http://themessianicfeast.com/]

Subjunctive Mood Used by Jesus in Reference to Eating the Passover

Notice below how every time Jesus is quoted speaking about actually *eating* the Passover, he uses this Greek subjunctive mood ("may eat" or "might eat") to imply doubt, uncertainty, or even unreality:

> NAS Mark 14:14 and wherever he enters, say to the owner of the house, 'The Teacher says, "Where is My guest room in which I **may eat** the Passover with My disciples?"'
>
> GNT Mark 14:14 καὶ ὁπου ἐάν εἰσέλθη εἰπατε τῳ̂ οἰκοδεσπότη ὁτι Ὁ διδάσκαλος λέγει, Πού ἐστιυ τό κατάλυμά μου ὁπου τό πάσχα μετά τῳ̂υ μαθητῳ̂υ μου **φάγω**;

Had Jesus truly believed he was going to eat the Passover, he would have used the Greek indicative (the mood of certainty) above to say "will eat" instead of the subjunctive ("may eat").

> Remember that Jesus gives his disciples these directions only *after* they finally come to him asking where they should prepare for Passover. In Luke, Jesus is also quoted using the subjunctive (translated below as "may eat"):

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NAS Luke 22:8 And He sent Peter and John, saying, “Go and prepare the Passover for us, that we **may eat** it.”

GNT Luke 22:8 καὶ ἀπέστειλεν Πέτρου καὶ Ἰωάυυηυ είπών, Πορευθέντες ἑτοιμάσατε ἡμῖν τό πάσχα ίνα **φάγωμεν.**

NAS Luke 22:11 “And you shall say to the owner of the house, ‘The Teacher says to you, “Where is the guest room in which I **may eat** the Passover with My disciples?”’

GNT Luke 22:11 καὶ ἐρεῖτε τῳ̃ οἰκοδεσπότη τῆς οἰκίας, Λέγει σοι ὁ διδάσκαλος, Ποῦ ἐστιν τό κατάλυμα όπου τό πάσχα μετά τῶν μαθητῶν μου **φάγω**;

Again, Jesus does not say that he *will* eat (indicative) the Passover, but rather he “*may* eat” (subjunctive), implying doubt or unreality. Jesus knows that he is the lamb of God—the true Passover—and therefore that he won’t be around to eat the Passover lamb:

DBY Matthew 26:2 Ye know that after two days **the passover** takes place,**and the Son of man is delivered up to be crucified**.

Although Jesus tells his disciples he will be crucified at Passover, and he had previously mentioned his impending death a few times already, his disciples still cannot fathom that the Messiah is actually going to die:

NAS Mark 9:31 For He was teaching His disciples and telling them, “The Son of Man is to be delivered into the hands of men, and they will kill Him; and when He has been killed, He will rise three days later.”

NAS Mark 9:32 But **they did not understand *this* statement**, and they were afraid to ask Him.

In Luke, Jesus again expresses these things:

NAS Luke 18:32–33 “For He will be delivered to the Gentiles, and will be mocked and mistreated and spit upon, and after they have scourged Him, they will kill Him; and the third day He will rise again.”

NAS Luke 18:34 And **they understood none of these things**, and this saying was hidden from them, and they **did not comprehend** the things that were said.

Since his disciples cannot bear to hear about his death at Passover, they come asking him about the all-important preparation for Passover:

KJV Matthew 26:17 Now the first *day* of the *feast of* unleavened bread the **disciples came to Jesus**, saying unto him, Where wilt thou that **we prepare** for thee to eat the passover?

Because Jewish laws required leaven to be removed and the body and soul to be ritually cleansed before the Passover, the disciples are really asking “at what location do we ***ritually prepare***, so that we all might eat the Passover the following day (the 14th) at the proper time that God commanded (John 18:28)?” They are certainly not asking at which location they should ritually prepare so they can slay an *illegal* Passover today on the 13th day and eat it *illegally* tonight at the Last Supper.

Jesus does not find it necessary to convince his disciples that he will be crucified at Passover, so he partly goes along with their idea of preparing for the Passover. Yet in every scripture he subtly uses the subjunctive mood when he speaks of his “eating” the Passover, in case anyone is willing to hear with spiritual ears. Jesus may also harbor a slight hope that God can find a way out for him, for he prays in the garden to ask that he not have to pay the eternal penalty for sin:

NAS Matthew 26:39 And He went a little beyond *them*, and fell on His face and prayed, saying, “My Father, if it is possible, let this cup pass from Me; yet not as I will, but as Thou wilt.”

[Source: The Messianic Feast - http://themessianicfeast.com/]

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Double Negative Adds Extra Emphasis

In telling his disciples that he is going to be rejected, killed, and crucified at Passover, Jesus uses the subjunctive mood each time he speaks of his *eating* the Passover. Now, at the Last Supper, we can see that he truly does *desire* to eat the Passover with them:

> KJV Luke 22:15 And he said unto them, **With desire I have desired** to **eat this Passover** with you **before I suffer**:
>
> GNT Luke 22:15 καὶ εἶπεν πρός αὐτούς, Ἐπιθυμία ἐπεθύμησα τοῦτο τό πάσχα φαγεῖν μεθ΄ ὑμῶν πρό τοῦ με παθεῖν·

The Greek emphasizes his desire to eat the Passover by structuring his words as a double positive ("with desire I have desired"). However, in the next sentence Jesus uses the double negative—the strongest form of Greek negation—to make it clear that he will *not* eat the Passover with his disciples, because tomorrow he will give his life and suffer as the true lamb:

> KJV Luke 22:16 For I say unto you, I will **not** any more **eat** thereof, **until it be fulfilled in the kingdom of God.**
>
> NAS Luke 22:16 for I say to you, I shall never again eat it until it is fulfilled in the kingdom of God."
>
> GNT Luke 22:16 λέγω γάρ ὑμῖν ὅτι **οὐ μή φάγω** αὐτό ἕως ὅτου πληρωθῇ ἐν τῇ βασιλεία τοῦ θεοῦ.

Although the two English translations above contain the words "any more" and "never again" respectively, these words do not appear in the original Greek; they were added by English translators. It's important to understand that the vast majority of Bible commentators—from the time the Roman Church gained control until the Protestant Reformation and beyond—believe that Jesus ate the Passover at this Last Supper and was then crucified the following day (on Friday the 15th day). Therefore they needed to translate these verses to fit the theology as they understood it.

This explains how the words "any more" were added to portray that Jesus *did eat* it this time, but that he would not eat it "any more." The big problem is that you cannot simply add words that are not contained in the meaning of the original Greek scripture.

The only translation I've found that does not add "any more," "never again," etc., to this verse is the New Jerusalem Bible:

> NJB Luke 22:16 because, I tell you, I shall **not eat it** until it is fulfilled in the kingdom of God.'

The actual Greek in this scripture reads, "not not *will* I eat it," using the double negative to emphasize the negation. Greek grammar experts Dana and Mantey wrote:

When special stress is placed upon a negative proposition, the subjunctive is used with οὐ μή.[9]

William D. Mounce also addresses this double negative combination:

This chapter describes a fascinating combination used by the Greek language to show emphasis: it is the use of the two negatives **οὐ μη**, with a subjunctive verb to indicate a strong negation about something in the future. The speaker uses the subjunctive verb to suggest a future possibility, but in the same phrase he **emphatically denies** (by means of the double negative) **that such could ever happen**.[10]

This double negative with a subjunctive is the exact combination used in the Greek of Luke 22:16 above.

If Jesus had intended to eat the Passover that night before he suffered, he would instead have said something like, "I've greatly desired to eat this Passover with you before my suffering, and thankfully

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I'll get to eat it tonight at my Last Supper, because my suffering begins in just over 12 hours. Since my suffering doesn't start until tomorrow, I therefore *will* eat the Passover before my suffering."

However, since his suffering would precede the eating of the Passover, Jesus would no longer be with his disciples when the time came for eating. He would be on the cross at the exact time the nation was preparing to sacrifice its lambs, so how could he possibly be present to eat the Passover? With Jesus using the strongest emphasis the Greek language allows to say he would *not* eat this Passover before his suffering, why do commentators disagree with him and say that he not only *will*but that he *did* eat this Passover before he suffered?

[Source: The Messianic Feast - http://themessianicfeast.com/]

See also, **"Judas Iscariot"** in the APPENDIX for more details about his life and death

See also, **Last Supper (Eucharist)** in the Appendix for additional details and discussion

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LXXVII

SAYING "I GO UNTO MY FATHER," CHRIST EXALTS PEACE, GOOD WILL, LOVE—"I AM THE WAY, THE TRUTH, THE LIFE"—REASSURES THE APOSTLES—THE COMFORTER: "PEACE I LEAVE WITH YOU"

A.D. 30. Age 33. *Jerusalem: Upper Room*.

John 14: 5-31.

Thomas said to him, “Lord, we do not know where you are going, and how can we know the way?”

Jesus said to him, “I am the way, the truth, and the life. No one comes to the Father except through me.

“If you had known me, you would have known my Father also; and from now on you know him and have seen Him.”

Philip said to Him, “Lord, show us the Father, and it is sufficient for us.”

Jesus said to him, “Have I been with you so long, and yet you have not known me, Philip? He who has seen me has seen the Father; so how can you say, ‘Show us the Father’?

“Do you not believe that I am in the Father, and the Father in me? The words that I speak to you I do not speak on my own *authority;* but the Father who dwells in me does the works. “Believe Me that I *am* in the Father and the Father in me, or else believe me for the sake of the works themselves.

“Truly, truly, I say to you, he who believes in me, the works that I do he will do also; and greater *works* than these he will do, because I go to my Father.

“And whatever you ask in my name, that I will do, that the Father may be glorified in the Son. If you ask anything in my name, I will do *it.*

“If you love me, keep my commandments. And I will pray [*to*] the Father, and He will give you another Helper, that He may abide with you forever — “the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him; but you know Him, for He dwells with you and will be in you. I will not leave you orphans; I will come to you.

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“A little while longer and the world will see me no more, but you will see me. Because I live, you will live also. At that day you will know that I *am* in my Father, and you in me, and I in you.

“He who has my commandments and keeps them, it is he who loves me. And he who loves me will be loved by my Father, and I will love him and manifest myself to him.”

Judas (not Iscariot) said to him, “Lord, how is it that you will manifest yourself to us, and not to the world?”

Jesus answered and said to him, “If anyone loves me, he will keep my word; and my Father will love him, and We will come to him and make Our home with him. He who does not love me does not keep my words; and the word which you hear is not mine but the Father's who sent me.

“These things I have spoken to you while being present with you.

“But the Helper [Comforter], the Holy Spirit, whom the Father will send in my name, He will teach you all things, and bring to your remembrance all things that I said to you.

“Peace I leave with you, my peace I give to you; not as the world gives do I give to you.

“Let not your heart be troubled, neither let it be afraid. You have heard me say to you, ‘I am going away and coming *back* to you.’ If you loved me, you would rejoice because I said, ‘I am going to the Father,’ for my Father is greater than I.

“And now I have told you before it comes, that when it does come to pass, you may believe.

“I will no longer talk much with you, for the ruler of this world is coming, and he has nothing in me. But that the world may know that I love the Father, and as the Father gave me commandment, so I do.

“Arise, let us go from here.” 121*

Footnotes

121:* More than likely, John is implying that Jesus and his followers are leaving the upper room, making their way to the Kidron Valley, and arriving in the Garden of Gethsemane (John 18:1, i.e., see Chapter LXXXI)
[Source: ESV Study Bible note]

The concluding verse (John 14:31) is somewhat enigmatic, for it seems to be the end of the discourse in the upper room. It is possible to regard the remainder of the discourse as taking place in the open air, although in 18:1 (Chapter LXXXI) Jesus is said to have ‘left’ with his disciples, and it

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would be necessary to suppose that chs. 15-17 (Chapters LXXVIII – LXXX) were uttered on the way to the Kidron Valley. Some have supposed that Ch. 14 (this Chapter, LXXVII) should follow Ch. 17 (LXXX), but there is no evidence for such rearrangement. The only other alternative is to suppose that the concluding verse (John 14:31) implied an intention which was fulfilled some time later. On the whole the first suggestion is fraught with the least difficulties.
[Source: New Bible Commentary]

Some have understood Jesus' statement "*Get up, let us go from here"* to mean that at this point Jesus and the disciples got up and left the room where the meal was served and began the journey to the garden of Gethsemane. If so, the rest of the "Farewell Discourse" takes place *en route*. Others have pointed to this statement as one of the "seams" in the discourse, indicating that the author used preexisting sources. Both explanations are possible, but not really necessary. Jesus could simply have stood up at this point (the disciples may or may not have stood with him) to finish the discourse before finally departing (in 18:1, i.e., Chapter LXXX). (In any case it may be argued that Jesus refers not to a literal departure at this point, but to preparing to meet the enemy who is on the way already in the person of Judas and the soldiers with him.)
[Source: NET Bible note]

Question
Why wouldn't they be doing that same as any one of us do when finishing a meal: standing up, continuing and/or finishing our talking, cleaning up or rearranging room; continuing any discussions as they walk their way downstairs and outside, etc.?

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LXXVIII

"I AM THE TRUE VINE"—RELATIONSHIP IN LOVE—"WHEN THE COMFORTER IS COME"—"GREATER LOVE HATH NO MAN THAN THIS. . ."

A.D. 30. Age 33. *Jerusalem: Upper Room*.

John 15: 1-27, 16: 1.

“I am the true vine, and my Father is the vinedresser. Every branch in me that does not bear fruit He takes away; and every *branch* that bears fruit He prunes, that it may bear more fruit. [see Extra Note 1]

“You are already clean because of the word which I have spoken to you.

“Abide in me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in me. I am the vine, you *are* the branches. He who abides in me, and I in him, bears much fruit; for without me you can do nothing.

“If anyone does not abide in me, he is cast out as a branch and is withered; and they gather them and throw *them* into the fire, and they are burned. If you abide in me, and my words abide in you, you will ask what you desire, and it shall be done for you. By this my Father is glorified, that you bear much fruit; so you will be my disciples.

“As the Father loved me, I also have loved you; abide in my love. If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in His love.

“These things I have spoken to you, that my joy may remain in you, and *that* your joy may be full.

“This is my commandment, that you love one another as I have loved you.

“Greater love has no one than this, than to lay down one's life for his friends. You are my friends if you do whatever I command you. No longer do I call you servants, for a servant does not know what his master is doing; but I have called you friends, for all things that I heard from my Father I have made known to you.

“You did not choose me, but I chose you and appointed you that you should go and bear fruit, and *that* your fruit should remain, that whatever you ask the Father in my name He may give you.

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“These things I command you, that you love one another.

“If the world hates you, you know that it hated me before *it hated* you. If you were of the world, the world would love its own. Yet because you are not of the world, but I chose you out of the world, therefore the world hates you.

“Remember the word that I said to you, ‘A servant is not greater than his master.’

“If they persecuted me, they will also persecute you. If they kept my word, they will keep yours also. But all these things they will do to you for my name's sake, because they do not know Him who sent me.

“If I had not come and spoken to them, they would have no sin, but now they have no excuse for their sin. He who hates me hates my Father also.

“If I had not done among them the works which no one else did, they would have no sin; but now they have seen and also hated both me and my Father.

“But *this happened* that the word might be fulfilled which is written in their law, *‘They hated me without a cause.’*

“But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify of me. And you also will bear witness, because you have been with me from the beginning. [see Extra Note 2]

“These things I have spoken to you, that you should not be made to stumble.” 124*

Footnotes

124:* . . . be offended [KJV]: fall away, or falter; stumble.

Extra Note 1:

The vine allegory

It is not clear from the narrative where Jesus was when he gave this teaching. If 14:31 marks the point of departure from the upper room, it is possible that Jesus and his disciples were passing by a vine which was then used as a spiritual illustration. *I am the vine* (1) is the last of the great ‘I am’ sayings in John's gospel. Its significance can be appreciated against the background of the OT idea of Israel as a vine or vineyard (Psalms 80:8-16; Isa 5:1-7; Ezekiel 15:1-6; 19:10-14). Jesus was the *true vine* in the sense of being genuine as compared with Israel which had not acted in harmony with its calling. Jesus was the reality of which Israel was but the type. The *gardener,* identified as the Father, would be responsible for the caring for the vine. The figure shows how close the relationship between Jesus and the Father is. Since the purpose of the vine is to produce fruit, the focus of attention falls on the branches and what needs to be done to ensure a good crop (2). Pruning is the most important operation for maintaining the fruitfulness of the vine. A completely fruitless branch is not worthy of its place in the vine and has to be removed, whereas weak branches can be strengthened by being pruned. Among the disciples Judas was removed while the others had to undergo ‘pruning’ experiences before producing fruit after Pentecost. Since Jesus spoke of his word

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as the means of pruning, he could speak as if the disciples were already pruned (3), although the process was clearly far from complete.



Since branches unattached to the vine have no chance of bearing fruit, it is imperative for the disciples to *remain in me* (4). The main purpose of the vine allegory is to stress the importance of their dependence on him. V 5 underlines the disciples' helplessness apart from Jesus. The 'casting out' of v 6is the complement of the pruning action in v 2. There is no need here to regard the *fire* as anything more than a vivid detail of the parable. These branches which need to be lopped are destined for the bonfire. But the application of the illustration is found in v 7, where remaining in the vine is closely linked with prayer. Those close enough to the vine will not wish to ask anything not in line with the vine himself. This paragraph ends (8) with a further emphasis on the need for fruitfulness; it is not an end in itself but is meant to bring glory to the Father.
[Source: New Bible Commentary]

John 15:1-17 Jesus' allegory of the vine and the branches is at the very heart of the Farewell Discourse (John 13:31-16:33). The OT frequently uses the vineyard or vine as a symbol for Israel, God's covenant people, especially in two "vineyard songs" in Isaiah (Isaiah 5:1-7; 27:2-6). However, Israel's failure to produce fruit resulted in divine judgment. Jesus, by contrast, is "the true vine," and his followers abide in him and produce fruit.

15:1 This is the last of Jesus' seven **I am** sayings in this Gospel (see note on 6:35 below). **True** contrasts Jesus with OT Israel, reinforcing John's theme that Jesus is the true Israel. The **vinedresser** refers back to Isaiah's first vineyard song, where God is depicted as tending his vineyard, only to be rewarded with wild grapes (Isaiah 5:1-7; cf. Ps 80:8-9). The fruitfulness of those in Christ contrasts with the fruitlessness of Israel.

> **6:35** Jesus' claim, " **I am the bread of life** ," constitutes the first of seven "I am" sayings recorded in this Gospel (see Chart below). Apart from these sayings there are also several absolute statements where Jesus refers to himself as "I am" (e.g., v. 20 ; 8:24 , 28 , 58 ; 18:5), in keeping with the reference to God as "I am" in Ex 3:14 and the book of Isaiah (e.g., Isa 41:4 ; 43:10 , 25). Jesus is the "bread of life" in the sense that he nourishes people spiritually and satisfies the deep spiritual longings of their souls. In that sense, those who trust in him **shall not hunger** ; that is, their spiritual longing to know God will be satisfied (cf. John 4:14 for a similar discussion of satisfying people's spiritual thirst). [See Chp. **XXXVI**]

Jesus' "I Am" Statements

Absolute "I am" statements	6:20 ; 8:24 , 28 , 58 ; 18:5
Metaphorical "I am" statements	
1 . I am the bread of life	6:35 , 48 , 51
2 . I am the light of the world	8:12 ; 9:5
3 . I am the door of the sheep	10:7 , 9
4 . I am the good shepherd	10:11 , 14
5 . I am the resurrection and the life	11:25
6 . I am the way, the truth, and the life	14:6
7 . I am the true vine	15:1

15:2 The divine vinedresser does two things to ensure maximum fruit production:

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(1) he removes unfruitful branches, and (2) **he prunes** all the others (cf. Hebrews 6:7-8).
Does not bear fruit seems to indicate that the person symbolized by such a branch is not a true believer (see John 15:6,8). In that case,
in me is just a loose connection needed to make the metaphor of a vine work, reflecting a claim to be Christ's that is not genuine and not implying actual regeneration or true belief. This then would be one of several verses in John showing that not all who follow Jesus for a time and hear his teaching are genuine believers (cf. 6:66). Others understand these branches to represent true believers who are "unfruitful" for various reasons. In favor of this view is the fact that Jesus says such branches are "in me," and that seems parallel to being "in Christ," as only believers are. However, these unfruitful branches appear to be the same branches that are "thrown away" and "burned" in 15:6, which seems clearly to be a picture of final judgment.
Fruit is an image for good results coming from the life of a believer, probably in terms of bringing benefit to the lives of others and advancing the work of God in the world (see Matt 13:8; cf. Gal 5:22-23 for a different image of "fruit" as changed character).
he takes away. The Greek verb *airō* can also mean "lifts up" in certain contexts, and some use this to argue that this means God "lifts up" unfruitful branches from the ground so that they will become more fruitful. This interpretation is taken by those who think the branches represent true believers who are not fruitful. But this sense seems less likely because the unfruitful branches in John 15:6 are "thrown into the fire, and burned," which is an image of final judgment. "He prunes" gives a picture of painful but necessary removal of some interests and activities in order that the remaining branches may bear even more fruit. The word translated "prunes" (Gk. *kathairō)* often means "to clean," and has the same root as the adjective *katharos,* translated "clean" in 15:3.

[Source: ESV Bible Study notes]

List of all Jesus' "I am" statements in John (this 15th chapter of John contains the last one):

JESUS' "I AM" CLAIMS		
Title	**Meaning**	**Reference**
The Bread of Life	Satisfier and sustainer of life	6:35, 48
The Light of the World	Dispeller of sin's darkness	8:12
The Gate	Entrance into security and fellowship	10:7, 9
The Good Shepherd	Protector and guide in life	10:11, 14
The Resurrection and the Life	Hope in death	11:25
The Way, the Truth, and the Life	Certainty in perplexity	14:6
The True Vine	Source of vitality and productivity	15:1, 5

[Source: Dr. Constable Expository Notes – John]
http://www.soniclight.com/constable/notes.htm

Extra Note 2:

The Helper is the Holy Spirit.
Whom I will send indicates that the Holy Spirit will come in new power into the world in obedience to God the Son.
But **who proceeds from the Father** indicates that the Holy Spirit will also come in obedience to the directions of God the Father. Both the Father and the Son will send the Holy Spirit into the world in new fullness at Pentecost (see Acts 2:1-33).
He will bear witness about me reminds believers that when they bear witness about Christ, the Holy Spirit is working silently and invisibly through their words.

See also *Work of the Trinity* under "Bible Doctrines" in the APPENDIX.

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LXXIX

THE COMFORTER, THE SPIRIT OF TRUTH: "BE OF GOOD CHEER, I HAVE OVERCOME THE WORLD"—"YOUR SORROW SHALL BE TURNED TO JOY"—CHRIST TO DEPART THIS LIFE

A.D. 30. Age 33. *Jerusalem: Upper Room*.

John 16: 2-33.

“They will put you out of the synagogues; yes, the time is coming that whoever kills you will think that he offers God service. And these things they will do to you * because they have not known the Father nor me.

“But these things I have told you, that when the time comes, you may remember that I told you of them. And these things I did not say to you at the beginning, because I was with you.

“But now I go away to him who sent me, and none of you asks me, ‘Where are you going?’ But because I have said these things to you, sorrow has filled your heart. Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you. And when He has come, He will convict the world of sin, and of righteousness, and of judgment: of sin, because they do not believe in me; of righteousness, because I go to my Father and you see me no more; of judgment, because the ruler of this world is judged.

“I still have many things to say to you, but you cannot bear *them* now. “However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own *authority,* but whatever He hears He will speak; and He will tell you things to come. He will glorify me, for He will take of what is mine and declare *it* to you.

“All things that the Father has are mine. Therefore I said that me will take of mine and declare *it* to you.

“A little while, and you will not see me; and again a little while, and you will see me, because I go to the Father.”

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Then *some* of His disciples said among themselves, “What is this that he says to us, ‘A little while, and you will not see me; and again a little while, and you will see me’; and, ‘because I go to the Father’?” [see Extra Note 1]

They said therefore, “What is this that he says, ‘A little while’? We do not know what he is saying.”

Now Jesus knew that they desired to ask him, and he said to them, “Are you inquiring among yourselves about what I said, ‘A little while, and you will not see me; and again a little while, and you will see me’? [see Extra Note 1]

“Truly, truly, I say to you that you will weep and lament, but the world will rejoice; and you will be sorrowful, but your sorrow will be turned into joy.

“A woman, when she is in labor, has sorrow because her hour has come; but as soon as she has given birth to the child, she no longer remembers the anguish, for joy that a human being has been born into the world. Therefore you now have sorrow; but I will see you again and your heart will rejoice, and your joy no one will take from you.

“And in that day you will ask me nothing. Truly, truly, I say to you, whatever you ask the Father in my name He will give you. Until now you have asked nothing in my name. Ask, and you will receive, that your joy may be full.

“These things I have spoken to you in figurative language; but the time is coming when I will no longer speak to you in figurative language, but I will tell you plainly about the Father. In that day you will ask in my name, and I do not say to you that I will ask the Father for you; for the Father himself loves you, because you have loved me, and have believed that I came forth from God.

“I came forth from the Father and have come into the world. Again, I leave the world and go to the Father.”

His disciples said to him, “See, now you are speaking plainly, and using no figure of speech! Now we are sure that you know all things, and have no need that anyone should question you. By this we believe that you came forth from God.”

Jesus answered them, “Do you now believe? Indeed the hour is coming, yes, has now come, that you will be scattered, each to his own, and will leave me alone. And yet I am not alone, because the Father is with me.

“These things I have spoken to you, that in me you may have peace. In the world you will have tribulation; but be of good cheer, I have overcome the world.”

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Footnotes

Extra Note 1:
A little while . . . again a little while (John 16:16). The first reference is plainly to the brief period between the crucifixion and the resurrection of Jesus, and the second reference is to the resurrection appearances (the “little while” after which the disciples will see Jesus again). The phrase is repeated by both Jesus and the disciples (vv. 17-19), recalling four previous instances of “a little while” in John's Gospel (cf. 7:33; 12:35; 13:33; 14:19).
[Source: ESV Study Bible note]

The phrase *after a little while, you will see me* is sometimes taken to refer to the coming of the Holy Spirit after Jesus departs, but (as at John 14:19) it is much more probable that it refers to the postresurrection appearances of Jesus to the disciples. There is no indication in the context that the disciples will see Jesus only with “spiritual” sight, as would be the case if the coming of the Spirit is in view.
[Source: NET Bible note]

Extra Note 2:
The statement *I am leaving the world and going to the Father* is a summary of the entire Gospel of John. It summarizes the earthly career of the Word made flesh, Jesus of Nazareth, on his mission from the Father to be the Savior of the world, beginning with his entry into the world as he came forth from God and concluding with his departure from the world as he returned to the Father.
[Source: NET Bible note]

John - Chapter 16 Summary
Jesus now concludes His Last Supper night teaching with insights into the future His followers can expect. They can expect to be rejected by the leaders of their own people (John 16:1-4). They can expect to be supported in the world by the active, convicting ministry of the Holy Spirit (v. 5-15). They can expect that Jesus will come again (v. 16-24). Finally, they can expect to find peace in the certain knowledge that Christ and God the Father are one (v. 25-33).

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LXXX

CHRIST PRAYS FOR AID—"I HAVE FINISHED THE WORK"—PRAYS FOR THE APOSTLES ALSO, AND THEIR WORK—PRAYS FOR ALL BELIEVERS

A.D. 30. Age 33. *Jerusalem: Upper Room*.

John 17: 1-26.

Jesus spoke these words, lifted up His eyes to heaven, and said: “Father, the hour has come. Glorify Your Son, that Your Son also may glorify You, as You have given him authority over all flesh, that he should give eternal life to as many as you have given him. And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. I have glorified You on the earth. I have finished the work which You have given me to do. And now, O Father, glorify me together with Yourself, with the glory which I had with You before the world was.

“I have manifested Your name to the men whom You have given me out of the world. They were Yours, You gave them to me, and they have kept Your word. Now they have known that all things which You have given me are from You. For I have given to them the words which You have given me; and they have received *them,* and have known surely that I came forth from You; and they have believed that You sent me.

“I pray for them. I do not pray for the world but for those whom You have given me, for they are Yours. And all mine are Yours, and Yours are mine, and I am glorified in them. Now I am no longer in the world, but these are in the world, and I come to You. Holy Father, keep through Your name those whom You have given me, that they may be one as We *are.* While I was with them in the world, I kept them in Your name. Those whom You gave me I have kept; and none of them is lost except the son of perdition, that the Scripture might be fulfilled.

“But now I come to You, and these things I speak in the world, that they may have my joy fulfilled in themselves. I have given them Your word; and the world has hated them because they are not of the world, just as I am not of the world. I do not pray that You should take them out of the world, but that You should keep them from the evil one. They are not of the world, just as I am not of the world. Sanctify them by Your truth. Your word is truth. As You sent me into the world, I also have sent them into the world. And for their sakes I sanctify myself, that they also may be sanctified by the truth.

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"I do not pray for these alone, but also for those who will believe in me through their word; that they all may be one, as You, Father, *are* in me, and I in You; that they also may be one in Us, that the world may believe that You sent me. And the glory which You gave me I have given them, that they may be one just as We are one: I in them, and You in me; that they may be made perfect in one, and that the world may know that You have sent me, and have loved them as You have loved me.

"Father, I desire that they also whom You gave me may be with me where I am, that they may behold my glory which You have given me; for You loved me before the foundation of the world.

"O righteous Father! The world has not known You, but I have known You; and these have known that You sent me. And I have declared to them Your name, and will declare *it,* that the love with which You loved me may be in them, and I in them."

Footnotes

The Last Supper

After Jesus and his disciples ate the Passover meal, they crossed the Kidron Valley and entered a garden called Gethsemane (meaning "oil press"), where they often spent time while visiting Jerusalem (cf. Luke 22:39).

[Source: ESV Bible Study note]



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John 17:1-26 In his final prayer, Jesus gives an account of his earthly mission to the Father who sent him. He prays, first for himself (vv. 1-5), then for his disciples (vv. 6-19), and finally for later believers (vv. 20-26).

The High Priestly Prayer

The Father Gave the Son . . .	**John 17**
authority to give eternal life	v. 2
people out of this world	vv. 2 , 6 , 9 , 24
work to accomplish	v. 4
words	v. 8
his name	vv. 11 , 12
glory	vv. 22 , 24
The Son Gives Believers . . .	**John 17**
eternal life	v. 2
the Father's word	vv. 8 , 14
manifestation of the Father's name	vv. 6 , 26
glory	v. 22
The Son Asks the Father to . . .	**John 17**
glorify him	vv. 1 , 5
keep believers in the Father's name	v. 11
keep believers from the evil one	v. 15
sanctify believers in the truth	v. 17
make believers one	v. 21
Jesus' Followers and the World	**John 17**
they are sent into the world	v. 18
they are in the world	v. 11
they are not of the world	v. 16
the world has hated them	v. 14
their unity with each other and union with God may cause the world to believe the Father sent the Son	

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LXXXI

CHRIST AGAIN FORETELLS PETER'S THREE DENIALS—IN GETHSEMANE PRAYS WHILE APOSTLES SLEEP—THE SPIRIT WILLING, THE FLESH WEAK —JUDAS AND CROWD WITH WEAPONS FIND JESUS

A.D. 30. Age 33. *Mount of Olives. Gethsemane*.

Matthew 26: 30-47; Mark 14: 26-43; Luke 22: 39-47; John 18: 1-9.

128* When they had sung a hymn, Jesus came out and went out to the Mount of Olives,128^ as he was accustomed, and his disciples also followed Him. [see Extra Note 1]

Then Jesus said to them, "All of you will be made to stumble 128† because of me this night, for it is written:

> *'I will strike the Shepherd,*
> *And the sheep will be scattered.'*

"But after I have been raised, I will go before you to Galilee."

Peter said to him, "Even if all are made to stumble, yet I *will* not *be.*"

Jesus said to him, "Truely, I say to you that today, *even* this night, before the *cock crow* 128~ twice, you will deny me three times."

But Peter spoke more vehemently, "If I have to die with You, I will not deny you!" And they all said likewise.

Then they came to a place which was named Gethsemane; over the Brook Kidron, where there was a garden, which Jesus and his disciples entered. [see Extra Note 2]

And he said to his disciples, "Sit here while I go and pray over there. Pray that you may not enter into temptation." [see Extra Note 3]

He withdrew from them about a stone's throw, and he took with him Peter and the two sons of Zebedee (James and John), and he began to be sorrowful and deeply distressed. Then he said to them, "My soul is exceedingly sorrowful, even to death. Stay here and watch with me."

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He went forward a little farther, kneeled down and fell on his face, and prayed, saying, "Abba, Father, all things *are* possible for You. Father, if it is Your will, take this cup away from me; nevertheless not my will, but Yours, be done." 128±

Then an angel appeared to him from heaven, strengthening him. And being in agony, he prayed more earnestly. Then his sweat became like great drops of blood falling down to the ground.

Then he came to the disciples and found them sleeping, and said to Peter, "Simon, are you sleeping? What? Could you not watch with me one hour? Watch and pray, lest you enter into temptation. The spirit indeed *is* willing, but the flesh *is* weak."

Again, a second time, he went away and prayed, saying, "O my Father, if this cup cannot pass away from me unless I drink it, Your will be done."

And when he returned, he found them asleep again, for their eyes were heavy; and they did not know what to answer him.

So he left them, went away again, and prayed the third time, saying the same words.

When he rose up from prayer, and had come to his disciples, he found them sleeping from sorrow. Then he said to them, "Why do you sleep? Rise and pray, lest you enter into temptation."

Then he came to his disciples and said to them, "Are *you* still sleeping and resting? It is enough! Behold, the hour is at hand, and the Son of man is being betrayed into the hands of sinners. "Rise, let us be going. See, my betrayer is at hand."

Judas knew the place: for Jesus had often met there with his disciples.

Immediately, while Jesus was still speaking, Judas came, along with a great multitude of men, including a detachment of troops and officers, from the chief priests and Pharisees, scribes and elders; with lanterns and torches, and weapons: swords and clubs.

Jesus therefore, knowing all things that would come upon him, went forward and said to them, "Whom are you seeking?"

They answered him, "Jesus of Nazareth."

Jesus said to them, "I am."

And Judas, who betrayed him, also stood with them

Now when he said to them, "I am," they drew back and fell to the ground.

Then he asked them again, "Whom are you seeking?" And they said, "Jesus of Nazareth."

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Jesus answered, “I have told you that I am. Therefore, if you seek me, let these go their way,” (that the saying might be fulfilled which he spoke, “Of those whom you gave me I have lost none.”)

(Skip to next chapter, LXXXII)

Footnotes

128:* Much of interest can be gleaned from a comparison, paragraph by paragraph, of the texts of the several narrators, from this point to the end (Matthew 26, 30 . . . Mark 14, 26 . . .: Luke 22, 39 . . .: John 18, 1 . . .; and so on).

128:^ The location of the Mount of Olives is significant in the Old Testament in that Zechariah 9:9 and Zechariah 14:1-5 stated that the Messiah would come to Jerusalem from the Mount of Olives. [Source: Wikipedia]

128:† . . . *be offended [KJV]:* fall away, desert, to sin, to stumble

128:~ *cock crow* [KJV, ASV, Lamsa, Geneva, Rotherham, Douay-Rheims, ERV]. Many translations have “rooster crows” [NKJV, NASB, HCSB, NET, ESV, NIV, NLT, WEB, OJB, CEV, OriginalABPE, APNT] or “cock crows” [AMP, NABRE, Jubilee, MKJV, KJ2000, NJB, AENT] or “cock shall (or will) crow” [YLT, Webster’s, Murdock, Etheridge, AramaicBPE, AENT] or “cock sounds twice” [ACV] or “cock’s second cry” [BBE]. Greek interlinears, such as for Stephanus, Scrivener, Westcott-Hort, *et. al.;* indicate, “twice cock crow”. The Apostolic Bible Polyglot translates the same Greek words as “twice rooster calls out loud”. The Emphatic Diaglott translates it as, “twice a cock to have crowed” and then ‘smooths it out’ by saying, “cock crows twice”.

See Extra Note 5 (below) and Extra Notes in Chapter LXXXIII for more corresponding commentary about Peter’s denial and the “cock crow” watch.

128:‡ Mark has it, ". . . nevertheless not what I will, but what thou wilt."

Comment: If it is the will of God that Jesus came to die, why then did Jesus pray that the cup will pass away? Jesus is God the son and he knows exactly the will of his Father and yet he is praying for that will to pass away. I hope you will see the absurdity in that train of thought. Jesus prayed that the cup will pass away because he knew that his death is not the will of God but a consequence of the free will of men. Again an earthly analogy may suffice. If your loved ones are entrapped in a buliding

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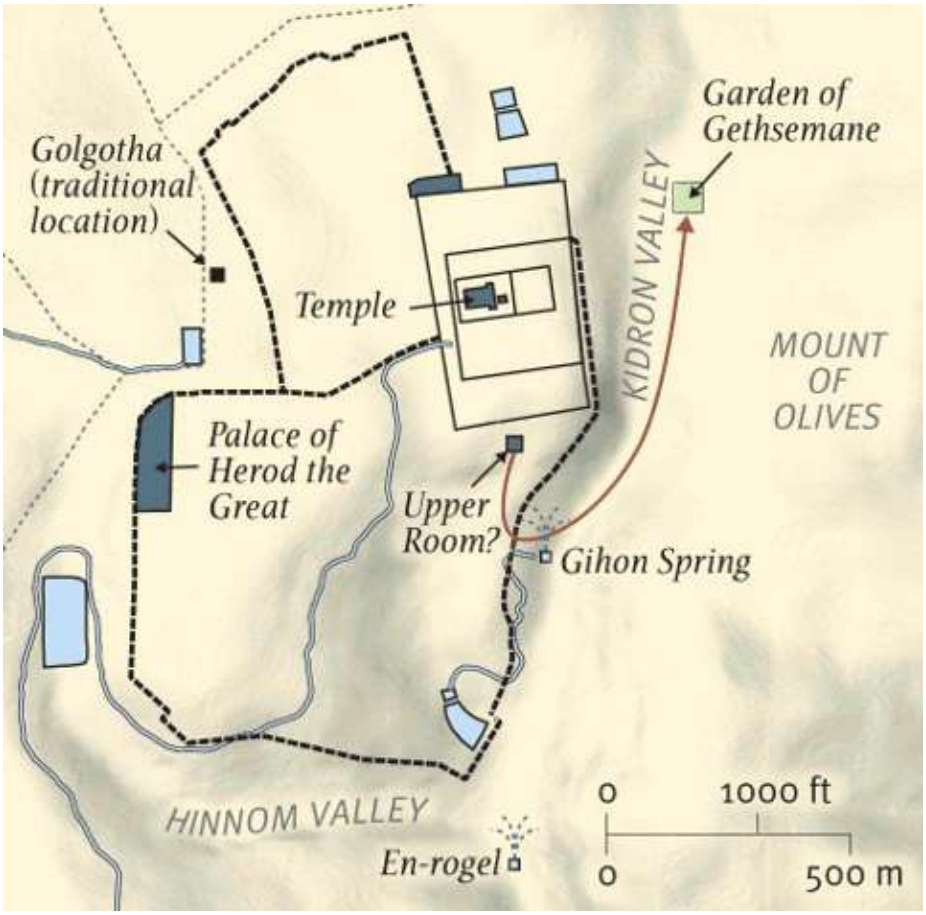
engulfed by fire and you really loved them, you will try to save them even at the cost of your own death. Bystanders who knew how you loved your family predicted that you will enter the fire to save your family inspite of the intensity of the flame. True to their prediction, you came, entered the burning house and rescued your family. In the process you got burnt to death by fire. It is correct to report that your love made you to enter the burning house. It is also correct to report that in saving your family you got fatally burnt by fire but it is wrong to say that you entered the fire to die and that being fatally burnt by fire saved your family.

[Source: http://www.nairaland.com/228114/did-jesus-really-know-judas]

Extra Note 1:
hymn. The Passover fellowship was concluded with the second half of the Egyptian Hallel Psalms (Psalms 115-118). Ps 113-114 were sung before the meal. *Mount of Olives.* See note on Mk 11:1.
[Source: NIV '08 Study Bible Notes]

See also "Jewish Festivals" in the APPENDIX for more details on Seder and the Hallel

Extra Note 2:
After Jesus and his disciples ate the Passover meal, they crossed the Kidron Valley and entered a garden called Gethsemane (meaning "oil press"), where they often spent time while visiting Jerusalem (cf. John 22:39).



[Source: ESV Study Bible note]

(Jn 18:1-2.) "Kidron Valley" is literally the "winter-swollen-brook Kidron": this brook flowed only in the rainy season — winter — so crossing it in April would not involve even getting wet. It had a long

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history (2Samuel 15:23), and the site is still identifiable. Jesus and his disciples had met there other times; cf. Lk 22:39. Gardens were sometimes walled enclosures.
[Source: IVP Bible Background Commentary, 2nd Ed.]

Extra Note 3:
Jesus had to request that the disciples, of whom Simon Peter was one of the three disciples located closest to Jesus while Jesus prayed, to pray to avoid entering into temptation. Twice, Jesus had to wake them and remind them to pray so that they would not fall into temptation. This was especially poignant because Peter did indeed fall into temptation later that very night when three times he denied even knowing Jesus. [Source: http://www.gotquestions.org/garden-of-Gethsemane.html]

about a stone's throw: fifty, or sixty feet(1) from the place where they were

Extra Note 4:
Side Note: People who insist that "slain in the spirit" includes "falling backwards" don't know the Scriptures, because no believer in the God of Abraham, Isaac and Jacob throughout the Scriptures ever "fell backwards" during their worship of Him! They always "fell forward" onto their faces! (See passages such as Genesis 18:2, 24:26, 24:48; Luke 5:8 and Matthew 26:39, to mention just a few.)
[Source: http://therefinersfire.org/slain_in_the_spirit.htm]

John 18:6: It is evident that it was the power of God that made these … men fall backward to the ground, but why did it happen when He said, "I am *he*"?

In this verse, and also John 18:8, the word "he" is italicized. That means that the word "he" was not in the original text but was added by the translators to make the sentence grammatically correct. This serves a useful purpose and is very helpful in most cases. However, the translators used italics to indicate these additions so that we could be aware of what the text literally said.

In this instance, Jesus literally said, "**I am**." Since Jesus was God manifest in the, His statement of "I am" carried just as much weight as when it was spoken to Moses (Exodus 3:14). This was nothing less than the Almighty God releasing His glory through this powerful statement of "I AM." No wonder these men were knocked to the ground.

This graphically illustrates how Jesus could have very easily defended Himself against any size army that could have come to take His life. As He said in John 10:18, "No man taketh it [i.e., His life] from me, but I lay it down of myself" (brackets mine). Compare this with Matthew 26:53.

[Source: http://www.awmi.net/bible/joh_18_06]

See Footnote (Extra Note 1) in Chapter LXXVIII in this book for list (chart) of explicit "I AM" statements made by Jesus in John's Gospel.

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"Prophecy about Peter and Gethsemane" - Events as Recorded in the Gospels:

Luke **22:40-55**	**Mark** **14:32-52**	**Matthew** **26:36-56**	**John** **18:1-11**
Coming out, Jesus went to the Mount of Olives, as He was accustomed, and His disciples also followed Him.	And when they had sung a hymn, they went out to the Mount of Olives.	And when they had sung a hymn, they went out to the Mount of Olives.	When Jesus had spoken these words, He went out with His disciples over the Brook Kidron,
	Jesus predicts Peter's denial. (Before Cock Crows **twice**.)	Jesus predicts Peter's denial. (Before Cock Crows.)	
When He came to the place, He said to them, "Pray that you may not enter into temptation."	Then they came with them to a place called Gethsemane;	Then Jesus came with them to a place called Gethsemane,	where there was a garden, which He and His disciples entered.
			And Judas, who betrayed Him, also knew the place; for Jesus often met there with His disciples.
	And He said to His disciples, "Sit here while pray"	said to the disciples, "Sit here while I go and pray over there."	
	And He took Peter, James and John with Him, and He began to be troubled and deeply distressed.	He took with Him Peter and the two sons of Zebedee, and He began to be sorrowful and deeply distressed.	
	Then He said to them, "My soul is exceedingly sorrowful, even to death. Stay here and watch."	Then He said to them, "My soul is exceedingly sorrowful, even to death. Stay here and watch with Me."	
And He was withdrawn from them about a stone's throw, and He knelt down and prayed,	He went a little farther and fell on the ground, and prayed that if it were possible, the hour might pass from him.	He went a little farther and fell on His face, and prayed,	
Saying, "Father, if it is Your will, take this cup away from Me; nevertheless not My will, but Yours, be done."	And he said, "Abba, Father, all thinks are possible for You. Take this cup away from Me; nevertheless, not what I will, but what You *will."*	"O My Father, if it is possible, let this cup pass from Me; nevertheless, not as I will, but as You *will."*	
Then an angel appeared to Him from heaven, strengthening Him. And being in agony, He prayed more earnestly. Then His sweat became like great drops of blood falling down to the ground.			

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	Then He came and found them sleeping, and said to Peter,	Then He came to the disciples and found them sleeping, and said to Peter,	
	"Simon, are you sleeping? Could you not watch one hour? Watch and pray, lest you enter into temptation. The spirit indeed *is* willing, but the flesh *is* weak."	"What? Could you not watch with Me one hour? "Watch and pray, lest you enter into temptation. The spirit indeed *is* willing, but the flesh *is* weak."	
	Again, He went away and prayed, and spoke the same words.	Again, a second time, He went away and prayed, saying, "O My Father, if this cup cannot pass away from Me unless * I drink it, Your will be done."	
	And when He returned, He found them asleep again, for their eyes were heavy; and they did not answer Him.	And He came and found them asleep again, for their eyes were heavy. So He left them, went away again,	
		and prayed the third time, saying the same words.	
When He rose up from prayer, and had come to His disciples,	Then He came the third time and said to them,	Then He came to His disciples and said to them,	
He found them sleeping from sorrow.	"Are *you* still sleeping and resting? It is enough! The hour has come; behold, the Son of Man is being betrayed into the hands of sinners.	"Are *you* still sleeping and resting? Behold, the hour is at hand, and the Son of Man is being betrayed into the hands of sinners.	
Then He said to them, "Why do you sleep? Rise and pray, lest you enter into temptation."	"Rise, let us be going. See, My betrayer is at hand."	"Rise, let us be going. See, My betrayer is at hand."	
And while He was still speaking, behold, a multitude; and he who was called Judas, one of the twelve, went before them	And immediately, while He was still speaking, Judas, one of the twelve, with a great multitude with swords and clubs, came from the chief priests and the scribes and the elders.	And while He was still speaking, behold, Judas, one of the twelve, with a great multitude with swords and clubs, came from the chief priests and elders of the people.	Then Judas, having received a detachment *of troops,* and officers from the chief priests and Pharisees, came there with lanterns, torches, and weapons.
	Now His betrayer had given them a signal, saying, "Whomever I kiss, He is the One;	Now His betrayer had given them a sign, saying, "Whomever I kiss, He is the One; seize Him."	

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	seize Him and lead *Him* away safely."		
	As soon as he had come, immediately he went up to Him and said to Him, "Rabbi, Rabbi!" and kissed Him.	Immediately he went up to Jesus and said, "Greetings, Rabbi!" and kissed Him.	
			Jesus therefore, knowing all things that would come upon Him, went forward and said to them, "Whom are you seeking?"
			They answered Him, "Jesus of Nazareth." Jesus said to them, "I am *He."* And Judas, who betrayed Him, also stood with them.
			Now when He said to them, "I am *He,"* they drew back and fell to the ground.
			Then He asked them again, "Whom are you seeking?" And they said, "Jesus of Nazareth."
			Jesus answered, "I have told you that I am *He.* Therefore, if you seek Me, let these go their way," (that the saying might be fulfilled which He spoke, "Of those whom You gave Me I have lost none.")
		But Jesus said to him, "Friend, why have you come?"	
and drew near to Jesus to kiss Him.			
But Jesus said to him, "Judas, are you betraying the Son of Man with a kiss?"			
When those around Him saw what was going to happen, they said to Him, "Lord, shall we strike with the sword?"			

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	Then they laid their hands on Him and took Him.	Then they came and laid hands on Jesus and took Him.	
And one of them struck the servant of the high priest and cut off his right ear.	And one of those who stood by drew his sword and struck the servant of the high priest, and cut off his ear.	And suddenly, one of those *who were* with Jesus stretched out *his* hand and drew his sword, struck the servant of the high priest, and cut off his ear.	Then Simon Peter, having a sword, drew it and struck the high priest's servant, and cut off his right ear. The servant's name was Malchus.
But Jesus answered and said, “Permit even this.” And He touched his ear and healed him.		But Jesus said to him, “Put your sword in its place, for all who take the sword will perish by the sword. Or do you think that I cannot now pray to My Father, and He will provide Me with more than twelve legions of angels? “How then could the Scriptures be fulfilled, that it must happen thus?”	So Jesus said to Peter, “Put your sword into the sheath. Shall I not drink the cup which My Father has given Me?”
Then Jesus said to the chief priests, captains of the temple, and the elders who had come to Him, “Have you come out, as against a robber, with swords and clubs?	Then Jesus answered and said to them, “Have you come out, as against a robber, with swords and clubs to take Me? I was daily with you in the temple teaching, and you did not seize Me. But the Scriptures must be fulfilled.”	In that hour Jesus said to the multitudes, “Have you come out, as against a robber, with swords and clubs to take Me? I sat daily with you, teaching in the temple, and you did not seize Me. But all this was done that the Scriptures of the prophets might be fulfilled.”	
“When I was with you daily in the temple, you did not try to seize Me. But this is your hour, and the power of darkness.”			
	Then they all forsook Him and fled.	Then all the disciples forsook Him and fled.	
	Now a certain young man followed Him, having a linen cloth thrown around *his* naked *body.* And the young men laid hold of him, and he left the linen cloth and fled from them naked.		

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Having arrested Him, they led *Him* and brought Him into the high priest's house.	And they led Jesus away to the high priest; and with him were assembled all the chief priests, the elders, and the scribes.	And those who had laid hold of Jesus led *Him* away to Caiaphas the high priest, where the scribes and the elders were assembled.	Then the detachment *of troops* and the captain and the officers of the Jews arrested Jesus and bound Him. And they led Him away to Annas first, for he was the father-in-law of Caiaphas who was high priest that year. Now it was Caiaphas who advised the Jews that it was expedient that one man should die for the people.
But Peter followed at a distance.	But Peter followed Him at a distance to the high priest's courtyard.	But Peter followed Him at a distance to the high priest's courtyard.	And Simon Peter followed Jesus, and so *did* another disciple.
Luke 22:40-55	**Mark 14:32-52**	**Matthew 26:36-56**	**John 18:1-11**

[Source: LY]

Extra Note 5

Question: What is Peter's response to Jesus' announcement that when He is killed the Apostles will desert him?
Answer: He bravely proclaims that unlike the others his faith in Jesus will never falter and he is willing to die for Jesus.In Luke's Gospel, Jesus offers encouragement to St. Peter when He tells Peter that He has prayed for him and when Peter regains his faith he is to take a leadership to "strengthen his brothers" (Luke 22:32).

In verse 34 Jesus tells Peter that before the "cockcrow" Peter will deny Him a significant three times. The "**cockcrow**" was a trumpet call at 3 AM that signaled the end of the third night watch and the beginning of the fourth and last watch from 3-6 AM. The "cockcrow" is mentioned frequently in the *Mishnah* as a trumpet signal and also in the diaries of Christian pilgrims visiting Jerusalem in the 4th century AD. In Jesus time and as long as the Temple stood, it was, for example, the time when the altar in the inner courtyard of the Temple was cleansed (*Mishnah: Yoma,* 1:8), and it was the signal for the Superintendent of the Temple to call the priests to awake, ritually bathe and dress before presenting themselves for the first drawing of lots for preparing for the morning worship service (*Mishnah: Tamid,* 1:2). Later it also became the signal when Christian pilgrims were called to early morning prayers. The 4th century AD Spanish lady Egeria mentioned the signal of the "cockcrow" frequently in her diary and St. Hippolytus wrote that cockcrow prayers were always said in Church in obedience to evangelical counsel.

In Jerusalem there were two different groups of night watchmen. The Levitical guards at the Temple kept the four night watches and signaled the "**cockcrow**" with a trumpet blast at 3 AM and the Roman soldiers at the Antonia Fortress also kept the four night watches and signaled the "cockcrow" trumpet at 3 AM. In Mark's Gospel Jesus tells Peter: *"Amen, I say to you, this very night before the cockcrows twice you will deny me three times"* (Mark 14:30; emphasis added), noting the historical double "cockcrow."

With this last exchange, Jesus and the Apostles reach the Mt. of Olives and Jesus' appointment with His destiny.

[Source: http://www.stgregoryarmenian.org/the-gospel-of-matthew-lesson-24-chapter-261-35/]

(See link for other incites into a Passover meal, Temple sacrifices, and other aspects of Jesus' last week.)

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(Roman night watch division was adopted after Roman occupation began in 63 BC)
The end of each watch was signaled by a trumpet signal as Jesus noted in Mark 13:35:
So stay awake, because you do not know when the master of the house is coming: evening, midnight, cockcrow or dawn.

THE NIGHT WATCH IN THE 1ST CENTURY AD

Sundown to 9PM	First watch
9PM to midnight	Second watch
Midnight to 3AM	Third (cockcrow) watch *****
3AM to sun rise	Fourth watch

* A trumpet call, known as the cockcrow signaled the end of the 3rd and beginning of the 4th watch.

[Source: http://www.agapebiblestudy.com/charts/jewishtimedivision.htm]

Note (#77) for Mark 14:30 in the Aramaic English New Testament (AENT): The “temple crier” was a Gaver, Hebrew for “cock” or “rooster”. He called out loudly to announce early morning services at the Temple.

[Source: AENT]

“Cock Summons”

Jesus said Peter would deny him three times before the cock crows. In fact that early morning “cock crow” (“cock summons” in Greek) was not a rooster, as many suppose, but the calling out to the priests to make ready for the morning sacrifice. There were three callings (summons) that went forth: early, middle, and late. The Talmud shows that there were twelve cocks (similar to faucets) at the laver in the Temple where the priests would first wash their hands and feet to prepare for the sacrifices. *The Jewish Encyclopedia* (under Gebini) says this Temple crier’s voice (cock crow) could be heard for miles as he called the priests to prepare for the sacrifice.

[Source: http://themessianicfeast.com]

[See also more details about Night Watches in the Jewish Calendar section of the APPENDIX]

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Echoes of the time when David fled from Absalom can be seen in the departure from Jerusalem, the crossing of the Kidron and the prayer in the garden of Gethsemane.

David fleeing from Absalom	Jesus going to Gethsemane
David flees Jerusalem from Absalom	Jesus leaves Jerusalem
2 Samuel 15:23 David crosses Kedron	John 18:1 Jesus crosses Cedron
2 Samuel 16:6 Shimei casts stones	Luke 22:41 stone's cast
2 Samuel 15:26 David says 'thy will be done'	Matthew 26:42 Jesus prayed 'thy will be done'
2 Samuel 15:31 David's 'familiar friend' with Absalom	Matthew 26:47 Judas amongst those come to take Jesus
2 Samuel 16:9 Abishai would kill Shimei	John 18:10 Peter cuts off Malcus' ear

[Source: http://www.biblestudymanuals.net/last_week_of_Jesus_life3.htm]

***See*: "Judas Iscariot"** in the APPENDIX for more details about his life and death

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LXXXII

THE BETRAYAL: JUDAS' KISS—PETER MILITANT—CHRIST HAILED TO COURT—AN OFFICER STRIKES JESUS THOUGH BOUND—"ALL THE DISCIPLES FORSOOK HIM"

A.D. 30. Age 33. *Gethsemane. Jerusalem*.

Matthew 26: 48-58; Mark 14: 44-50, 53-54; Luke 22: 47-55; John 18: 10-16, 19-23.

Now Judas, his betrayer, had given them a sign, saying, "Whomever I kiss, he is the one; seize him and take him away under guard."

130* Judas went before, and went up to Jesus, to kiss him: and said, Greetings, Rabbi!" and kissed him.

Jesus said unto Judas,"Friend, why have you come?" 130† "Judas, are you betraying the Son of man with a kiss?"

Then they laid hands on Jesus.

When those around Jesus saw what was going to happen, they said to him, "Lord, shall we strike with the sword?"

Then Simon Peter, having a sword, drew it and struck the high priest's servant, Malchas, and cut off his right ear.

But Jesus answered and said, "Permit even this."131* And Jesus touched his ear and healed him.

Then Jesus said to Peter, "Put your sword in its place, for all who take the sword will perish by the sword. Or do you think that I cannot now pray to my Father, and he will provide me with more than twelve legions of angels? "[But if I did,] how would the Scriptures be fulfilled that describe what must happen now?"

In that hour Jesus said to the multitudes, "Have you come out, as against a robber, with swords and clubs to take me? I sat daily with you, teaching in the temple, and you did not seize me. But all this was done that the Scriptures of the prophets might be fulfilled."

Then all the disciples forsook him and fled.

Now a certain young man followed him, having a linen cloth thrown around *his*

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naked *body.* And the young men laid hold of him, and he left the linen cloth and fled from them naked. [see Extra Note 1]

Then the detachment *of troops* and the captain and the officers of the Jews arrested Jesus and bound Him. And they led Him away. They brought him into the palace of the high priest; to Annas first, for he was the father-in-law of Caiaphas who was high priest that year. (Now it was Caiaphas who advised the Jews that it was expedient that one man should die for the people.) [see Extra Note 2]

And Simon Peter followed Jesus at a distance, and so *did* another disciple. Now that disciple was known to the high priest, and went with Jesus into the courtyard of the high priest. But Peter stood at the door outside. Then the other disciple, who was known to the high priest, went out and spoke to her who kept the door, and brought Peter in.

When they had kindled a fire in the midst of the hall, Peter sat amongst the servants, and warmed himself at the fire.

Annas asked Jesus of his disciples, and of his doctrine.

Jesus answered him, “I spoke openly to the world. I always taught in synagogues and in the temple, where the Jews always meet, and in secret I have said nothing. Why do you ask me? Ask those who have heard me what I said to them. Indeed they know what I said.”

And when he had said these things, one of the officers who stood by struck Jesus with the palm of his hand, saying, “Is that the way you answer the high priest?”

Jesus answered him, “If I have spoken evil, bear witness of the evil; but if well, why do you strike me?”

Then Annas sent him bound to Caiaphas the high priest.

(Skip to chapter, LXXXII)

Footnotes

130:* See footnote at the beginning of Chapter LXXXI. The several narrators exhibit their wonted likenesses and contrasts in the phrasing.

130:† Thus the *King James Version* (Matthew 26, 50). The *Revised Version:* Friend, *do* that for which thou art come. The *Goodspeed Translation* (1923): My friend, do your errand. *The Moffat Translation* (1922): My man, do your errand.

131:* *Permit even this*. [NKJV] -- The KJV says “Suffer ye this far”; most modern translations have some form of “(Stop.) No more (Enough) of this!”; the AMP (Amplified) version says “Permit them to go so far [as to seize Me]”.

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Extra Note 1:

Any Significance to the Young Man Who Fled Away Naked? (Mark 14:51-52)

young man. Referred to only in Mark's Gospel. He is not specifically identified, but his anonymity may suggest that he was John Mark, writer of this Gospel.
linen garment. Ordinarily the outer garment was made of wool. The fine linen garment left behind in the hand of a guard indicates that the youth was from a wealthy family.
fled naked. The absence of an undergarment suggests that he had dressed hastily to follow Jesus.
[Source: NIV '08 Study Bible Notes]

This incident is recorded only in Mark's Gospel, leading many commentators to think that Mark himself, the author of this Gospel, was this young man, but that out of modesty he did not include his own name.
[Source: ESV Study Bible note]

The account of Jesus' arrest ends with this comment about an unnamed *young man***.** There does not seem to be any theological reason for Mark to include this incident in his Gospel. The older explanation, that it is an autobiographical detail about Mark, is as good as any.
[Source: NLT Study Bible Notes]

The explanation I have always heard for this is that this young man was Mark himself and it is "Mark's signature"- a way of saying "I was there". This is connected with the assumption that Mark's house was possibly the place where the disciples ate [the Last Supper]. This builds off of the fact that Mark's mother and house seem to be a prominent place in the New Testament community (Acts 12:12).

This view coincides with Zondervan's NIV commentary thoughts on this verse:

Only Mark records this mysterious episode. The "young man" is not identified, but many argue that he is Mark. Why else would he insert such a trivial detail in so solemn a story? Was this Mark's way of saying, "I was there too"? Ordinarily men wore an undergarment, but this young man had only an outer garment, made of linen, an expensive material worn only by the rich. He fled naked. The forsakenness of Jesus was total; even this youth forsook him.

This is the explanation I have always heard, though I admit I am a little bit skeptical, at the best this can only be an interesting idea and speculation. Whether you think this is Mark or some other significant figure all of this is beside the point. The primary point of recording this detail is that this man was in a rush to get out, even if that meant leaving his clothes behind. The rush was because of fear for the [Temple] guard, this explains the disciples forsaking Jesus. They did not want to stick around and also be thrown in jail, they got out when they could.

So in summary: it is possible that this is Mark but it is not definite. Simply I think this verse points out the dangerous and tense atmosphere during the arrest of Jesus. People were fleeing for their lives.

[Source: http://hermeneutics.stackexchange.com/questions/4826/what-is-the-significance-of-the-young-man-who-runs-away-naked-in-marks-gospel]

Mark describes the young man in question as a neaniskos, meaning he was in the prime of his life, perhaps 15 to 25 years old. The verb that is used, sunékolouthei, means "was following as a disciple" or "was accompanying." Since no one evinces any surprise at the young man's presence, he was probably a disciple.

(Fascinatingly, the word neaniskos, which is rare in the Christian Testament, crops up a second time in Mark, to describe the young man in the long white robe who tells the women disciples that Jesus has been raised and they will see him again in Galilee.)

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In verses 14:51-52, Mark tells us that "A young man was present who was wearing nothing but a sindon. The posse caught hold of him, but he left the sindon and ran away naked."

Here's the big discovery I stumbled over by accident: A sindon was a linen cloth used for clothing or burial. The word is used exactly four times in the Christian Testament: in the three synoptic gospels to describe the cloth in which Jesus' dead body was wrapped for burial... and here. This to me is the connection of the naked young man and the burial of Jesus and the proclamation of the Easter Angel. In Mark's Gospel, he explicitly says that the person that proclaimed to the confused women present at the tomb was a young man, not an angel wearing a white robe. For him to be wearing a sindon, which is very specifically used for burial clothing, has some deliberate correlations by the Gospel writer Mark in identifying the significant transformation of the death and rebirth of humanity as found in the Resurrection. The motif of the clothing reinforces the impression that the two episodes form a coherent whole. Mark often mentions clothing with strong symbolic overtones so that it has special significance for him. Consequently the clothes of John the Baptist in Mark 1:6 identify him as a prophet, and, therefore, as an important figure at the beginning of the gospel. The clothing of Jesus in the episode on the transfiguration in Mark 9:3 becomes dazzling white, 'whiter than anyone in the world could bleach them.' The nature of the clothing underlines the mysterious significance of the event. In Mark 14:30" 33, the High Priest tore his clothes after Jesus' pronouncement about the Son of Man at the right hand and coming with the clouds.

These references to exceptional clothing are found at crucial points at the beginning and at the turning point of the narrative where important revelations are given. In the episode on John the Baptist in Mark 1:7 there is a reference to the coming one and in the transfiguration narrative in Mark 9:7 the voice from the cloud reveals Jesus as the divine Son to whom his followers should listen. The action of the High Priest also takes place at a seminal moment in the trial of Jesus. In all of these cases, the significance of Jesus is highlighted through the narrative detail of clothing.

The clothing of the young man in Mark 14:51-52 and in 16:5 should be understood against this background. The young man in Gethsemane, according to Mark, is dressed in a linen cloth. How important this was to the author is clear from the fact that he repeats the reference in the following description of how the young man, having fled naked, left behind. This focus on the clothes is not merely a report of an event, but is also an indication of the significance of the event. In a Jewish context nakedness would be regarded as a shameful state. Mark is implying that the young man, eager to follow Jesus after others fail him, also falls into shame. His leaving behind his clothes is stressed also by the ensuing and explicit reference to his nakedness.

Exegetes who identify the two young men use this motif of clothing to point to the complete reversal of his condition. If the previous dress (in the garden) was the linen cloth, this one in the tomb, however, is white. Though he is dressed in both cases, the difference in dress expresses the development within the narrative. The portrayal is therefore characterized by closure: the shameful condition of the young man as he flees the scene of Jesus arrest in the nude is replaced by his restoration. What would otherwise be an incomplete narrative if the coherence between two episodes is not understood becomes a coherent picture because of the motif of clothing.

[Source: http://hermeneutics.stackexchange.com/questions/4826/what-is-the-significance-of-the-young-man-who-runs-away-naked-in-marks-gospel]

At night, one might have expected the disciple to have an outer garment as well as the linen cloth, and he is probably already chilly (cf. Mark 14:54). (Although one could sleep naked inside one's home in Palestine in April, Jerusalem's higher elevation makes Mark 14:54 a likely indication that it was a cool night; Passover pilgrims who camped outdoors had coverings.) Others in antiquity left behind cloaks when fleeing. Except for some Jews overwhelmed by Greek culture and considered apostates, Jewish people generally abhorred nakedness. The point is that the man is in a hurry to escape.

[Source: IVP Bible Background Commentary, 2nd Ed.]

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Extra Note 2:

Romans and others typically depended on local informers, a role that Judas fills here. Many scholars have noted that this military contingent is described in a manner much like Roman cohorts (so NASB). Nevertheless, the same language was equally used of Jewish units, and this unit is probably the Levite temple guard. (Roman troops would not be used for a routine police action like this one, would not be lent to the chief priests, and Romans would not have taken Jesus to the house of Annas — John 18:13 — whom they had deposed.)

A full cohort in the Roman sense could have involved six hundred soldiers, but a detachment from the cohort is all that John need mean here. Both the temple police and Romans carried torches (two kinds are mentioned here) at night, although only a few need have carried them. The moon would be nearly full at Passover.

[Source: IVP Bible Background Commentary, 2nd Ed.]

Extra Note 3:

[minor edit by LY] [Source: Dr. Constable Expository Notes – John]

JESUS' RELIGIOUS TRIAL				
	Matthew	**Mark**	**Luke**	**John**
Before Annas				18:12-14, 19-24
Before Caiaphas	26:57-68	14:53-65	22:54, 63-65	18:24 (Only briefly mentions handoff to Caiaphas)
Before the Sanhedrin	27:1	15:1	22:66-71	
JESUS' CIVIL TRIAL				
Before Pilate	27:2, 11-14	15:1-5	23:1-5	18:28-38
Before Herod Antipas			23:6-12	
Before Pilate	27:15-26	15:6-15	23:13-25	18:39—19:16

http://www.soniclight.com/constable/notes.htm

[From notes for the Gospel of Mark:] The story of Jesus' trial follows immediately upon his arrest. Objections have been raised as to the historicity of the various accounts of Jesus' trial, because of differences of detail from the rules found in the Mishnah tractate *Mishnah Sanhedrin.* However, (1) the Mishnah was written around AD 200, whereas the Gospel of Mark was written in the late 60s, over 130 years earlier; (2) the rules found in *Mishnah Sanhedrin* idealize what later rabbis thought should take place in such trials and do not necessarily describe what in fact did take place; (3) it is

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questionable whether the Sadducees leading the Sanhedrin would have followed the Pharisaic rules found in *Mishnah Sanhedrin* (see Acts 23:6-10); (4) the rules found in *Mishnah Sanhedrin* sometimes conflict with what the Jewish historian Josephus wrote; (5) existing laws of conduct were not necessarily followed — Jesus was being tried by a kangaroo court, in which the sentence was predetermined and only the charge for carrying it out was sought (Mark 14:55); (6) if we must choose between the trial accounts found in the Gospels and *Mishnah Sanhedrin* , there is no reason to choose the reliability of *Mishnah Sanhedrin* over that of the Gospels.
[Source: NLT Study Bible Notes]

For more information about the Mishnah (part of the Talmud and the Oral Torah) see ***The Religious Writings*** ***and*** ***History of Judaism*** in the **Appendix**.

Extra Note 3

Contrary to detractors, how Jesus is treated in the account fits what we know of the treatment of dissent in antiquity. Apart from outright threats (like armed bands in the wilderness), Rome depended on local aristocracies in the provinces to arrest and accuse troublemakers, though Rome itself inflicted the death penalty (John 18:31). A generation after the scene depicted here, one Joshua son of Hananiah cried out judgment against the temple; the chief priests had him arrested and handed over to the governor. After refusing to respond to the governor's interrogation, Joshua was flogged, Josephus says, until his bones showed (*Jewish War* 6.301-5). Because they considered that prophet insane and because he had no followers, he was then released — in contrast to Jesus, who had a movement and was viewed as a greater potential political threat. The priestly aristocracy were determined to maintain control at all costs, including by suppressing freedom of speech. The current Sanhedrin consisted especially of immediate descendants of Herod's political appointees, and other Jews (from Josephus to the Dead Sea Scrolls to the Pharisees) criticized a number of high priests in this era as corrupt and sometimes brutal.
[Source: IVP Bible Background Commentary, 2nd Ed.]

See**: "Judas Iscariot"** in the APPENDIX for more details about his life and death

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Four Gospel Perspectives: Peter following Jesus and entering courtyard…

Luke 22: 54-55	**Mark 14:53-54**	**Matthew 26:57-58**	**John 18:15-18**
[54] Having arrested Him, they led *Him* and brought Him into the high priest's house. But Peter followed at a distance. [55] Now when they had kindled a fire in the midst of the courtyard and sat down together, Peter sat among them.	[53] And they led Jesus away to the high priest; and with him were assembled all the chief priests, the elders, and the scribes. [54] But Peter followed Him at a distance, right into the courtyard of the high priest. And he sat with the servants and warmed himself at the fire.	[57] And those who had laid hold of Jesus led *Him* away to Caiaphas the high priest, where the scribes and the elders were assembled. [58] But Peter followed Him at a distance to the high priest's courtyard. And he went in and sat with the servants to see the end.	[15] And Simon Peter followed Jesus, and so *did* another disciple. Now that disciple was known to the high priest, and went with Jesus into the courtyard of the high priest. [16] But Peter stood at the door outside. Then the other disciple, who was known to the high priest, went out and spoke to her who kept the door, and brought Peter in. [17] Then the servant girl who kept the door said to Peter, “You are not also *one* of this Man's disciples, are you?” He said, “I am not.” [18] Now the servants and officers who had made a fire of coals stood there, for it was cold, and they warmed themselves. And Peter stood with them and warmed himself.

[Source: LY]

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LXXXIII

CHRIST'S TRIAL CONTINUED—FALSE WITNESS—PETER THRICE DENIES CHRIST—MORNING: FURTHER QUESTIONING—JUDAS A SUICIDE

A.D. 30. Age 33. *Jerusalem*.

Matthew 26: 59-75, 27: 1-7; Mark 14: 55-72; Luke 22: 56-71; John 18: 17-27.

With Caiaphas the high priest were assembled the chief priests and the elders and the scribes.

The chief priests, the elders, and all the council sought false testimony against Jesus to put him to death. Many bore false witness against him, but their testimonies did not agree.

But at last two false witnesses came forward and said, “We heard this *fellow* say, ‘I am able to destroy the temple of God, which is made with hands, and to build another in three days, without hands.’” But not even then did their testimony agree.

And the high priest arose and said to him, “Do you answer nothing? What *is it* these men testify against you?” But Jesus kept silent and answered nothing.

The high priest asked, saying to him, “I put you under oath by the living God: Tell us if you are the Messiah [or Christ], the Son of God!”

Jesus said, “I am. And you will see the Son of man sitting at the right hand of the Power, [132]† and coming with the clouds of heaven.”

Then the high priest tore his clothes and said, “What further need do we have of witnesses? “You have heard the blasphemy! What do you think?”

And they all condemned him to be deserving of death.

Then some began to spit on him, and to blindfold him, and to beat him, and to say to him, “Prophesy!” And the officers struck him on the face with the palms of their hands, saying, “Prophesy to us Messiah, who is the one who hit you?”

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Now Peter was below in the courtyard; one of the servant-girls of the high priest came, and seeing Peter warming himself by the fire, she looked at him, and said, "You, too, were with Jesus the Nazarene." [see Extra Note 1]

But he denied it, saying, "I neither know nor understand what you are talking about."

And he went out to the gateway [porch]…and *heard* the cock crow. [see Extra Note 2]

And a little later, another saw him and said, "You are one of them too! But Peter said, "Man, I am not!"

And after about an hour had passed, another man began to insist, saying, "Certainly this man also was with him, for he is a Galilean and his speech gives him away."

But Peter began to curse and swear, "I do not know this man you are talking about!"

And immediately *he heard* the cock crow a second time.

And Peter remembered how Jesus had made the remark to him, "Before the cock crow twice, you will deny me three times."

And he began to weep. 132*

As soon as it was day, the elders of the people, both chief priests and scribes, came together and led Jesus into their council, saying, "If You are the Messiah, tell us."

But he said to them, "If I tell you, you will by no means believe. And if I also ask *you,* you will by no means answer me nor let *me* go. Hereafter the Son of Man will sit on the right hand of the power of God."

Then they all said, "Are you then the Son of God?"

So he said to them, "You *rightly* say that I am."

And they said, "What further testimony do we need? For we have heard it ourselves from his own mouth."

And the whole council conferred together to put Jesus to death.

Then Judas, his betrayer, seeing that Jesus had been condemned, was remorseful and brought back the thirty pieces of silver to the chief priests and elders, saying, "I have sinned by betraying innocent blood."

And they said, "What *is that* to us? You see *to it!* "

Then he threw down the pieces of silver in the temple and departed, and went and hanged himself.

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But the chief priests took the silver pieces and said, “It is not lawful to put them into the treasury, because they are the price of blood.”

And they consulted together and bought with them the potter's field, to bury strangers in.

(Therefore that field has been called the Field of Blood to this day. Then was fulfilled what was spoken by Jeremiah the prophet, saying, *“And they took the thirty pieces of silver, the value of Him who was priced,* whom they of the children of Israel priced, *and gave them for the potter's field, as the LORD directed me.”*)

(Skip to next chapter, LXXXIV)

Footnotes

132:* The interested reader should compare, in the text, the four accounts of Peter's denials: Matthew 26, 69-75: Mark 14, 66-72: Luke 22, 56-62: John 18, 17-27.

132:† The expression *the right hand of the Power* is a circumlocution for referring to God. Such indirect references to God were common in 1st century Judaism out of reverence for the divine name.

***See also*: The Jewish Day, Telling Time, and Divisions of Time**

Extra Note 1:

This note section looks at several alternative views of Peter’s Denial of Jesus in order to reconcile the four Gospel accounts. Extra Note 2 discusses the meaning of “cockcrow”[KJV] (the Greek word is now usually translated “rooster”) as actually being mistranslated and is something quite different.

Peter’s Denial – Sequence of Events per Gospel (assuming 3 denials):

Event	Mathew 26:34-35, 69-75	Mark 14:30, 66-72	Luke 22:34, 55-62	John 13:38 & 18:25-27
Jesus predicts Peter’s denial	[walking to Gethsemne] 34 Jesus said to him, “Truly I say to you that this very night, before a cock crows, you shall deny Me three times.” 35 Peter said to Him,	[walking to Gethsemane] 30 And Jesus said to him, “Truly I say to you, that you yourself this very night, before a cock crows **twice**,	[in Upper Room] 34 And He said, “I say to you, Peter, the cock will not crow today until you have denied three	[in Upper Room] 38 Jesus answered, “Will you lay down your life for Me? Truly, truly, I say to you, a cock shall not

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	"Even if I have to die with You, I will not deny You." All the disciples said the same thing too.	shall three times deny Me."	times that you know Me."	crow, until you deny Me three times.
First inquiry	69 Now Peter was *sitting outside in the* **courtyard**, and a certain servant-girl came to him and said, "You too were with Jesus the Galilean."	66 And as Peter was *below in the* **courtyard**, one of the servant-girls of the high priest came, 67 and seeing Peter warming himself, she looked at him, and said, "You, too, were with Jesus the Nazarene."	55 And *after they had kindled a fire in the middle of the* **courtyard** and had sat down together, Peter was sitting among them. 56 And a certain servant-girl, seeing him as he sat in the firelight, and looking intently at him, said, "This man was with Him too."	[in **courtyard**] 17a Then the servant girl who kept the door said to Peter, "You are not also *one* of this Man's disciples, are you?"
1st denial	70 But he denied it before them all, saying, "I do not know what you are talking about."	68a But he denied it, saying, "I neither know nor understand what you are talking about."	57 But he denied it, saying, "Woman, I do not know Him."	17b He said, "I am not."
Cock crowed		68b And he went out to the **gateway [porch]**…and a rooster crowed.		
Second inquiry	71 And *when he had gone out to the* **gateway [porch]**, another servant-girl saw him and said to those who were there, "This man was with Jesus of Nazareth."	69 And the maid saw him, and began once more *to say to the bystanders*, "This is one of them!"	58a *And a little later*, another saw him and said, "You are one of them too!" But Peter said, "Man, I am not!"	25a *Now Simon Peter stood and warmed himself.* Therefore they said to him, "You are not also *one* of His disciples, are you?"
2nd denial	72 And again he denied it with an oath, "I do not know the man."	70a But again he was denying it.	58b But Peter said, "Man, I am not!"	25b He denied *it* and said, "I am not!"
third inquiry	73 *And a little later* the bystanders came up and said to Peter, "Surely you too are one of them; for the way you talk gives you away."	70b *And after a little* while the bystanders were again saying to Peter, "Surely you are one of them, for you are a Galilean too."	59 *And after about an hour had passed,* another man began to insist, saying, "Certainly this man also was with Him, for he is a Galilean too."	26 One of the slaves of the high priest, being a relative of the one whose ear Peter cut off, said, "Did I not see you in the garden with Him?"
3rd denial	74 Then he began to curse and swear, "I do not know the man!"	71 But he began to curse and swear, "I do not know this man you are talking about!"	60a But Peter said, "Man, I do not know what you are talking about."	27a Peter then denied again;
cock crowed	74 And immediately a cock crowed.	72a And immediately a cock crowed **a second** time.	60b And immediately, while he was still speaking, a cock crowed.	27b and immediately a cock crowed.
Peter weeps	75 *And Peter remembered the word which Jesus had said, "Before a cock crows, you will deny Me three*	72b *And Peter remembered how Jesus had made the remark to him, "Before a cock crows twice,*	61 **And the Lord turned and looked at Peter***. And Peter remembered the word of the Lord, how He had*	

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	times." And he **went out** and **wept bitterly**.	*you will deny Me three times."* And he **began to weep**.	*told him, "Before a cock crows today, you will deny Me three times."* 62 And he **went out** and **wept bitterly**.	
Event	**Matthew 26**	**Mark 14**	**Luke 12**	**John 13 & 18**

[Source: LY]

Peter and the rooster's crow: A Contradiction?

After Jesus had been arrested, Peter was confronted by people who identified him as a follower of Jesus. When confronted, Peter denied that he even knew who Jesus was. It is during these interactions that an alleged contradiction takes place. Let's examine the incident of the rooster's crow.

Matthew 26:69-75, Luke 22:54-62, and John 18:17, 25-27 tell us that after Peter denied Christ three different times a rooster crowed. After hearing the sound, Peter remembered what Christ had said and he then broke down and wept bitterly. However, Mark 14:72 records that after Peter's third denial the rooster crowed for a second time. So, did the rooster crow once or twice?

First, let's look at what Jesus originally told Peter:

Matthew 26:33-35 – Peter replied, "Even if all fall away on account of you, I never will." "I tell you the truth," Jesus answered, "this very night, before the rooster crows, you will disown me three times." But Peter declared, "Even if I have to die with you, I will never disown you." And all the other disciples said the same.

Mark 14:30 – "I tell you the truth," Jesus answered, "today–yes, tonight–before the rooster crows twice you yourself will disown me three times."

Luke 22:34 – Jesus answered, "I tell you, Peter, before the rooster crows today, you will deny three times that you know me."

John 13:38 – Then Jesus answered, "Will you really lay down your life for me? I tell you the truth, before the rooster crows, you will disown me three times!

How do we explain the difference?

There are a few different ways that this contradiction can be explained. First, Matthew, Luke, and John do not mention how many times any rooster crowed during the events that transpired. They seem to concentrate on the fact that it was the sound of a rooster that made Peter think about what Christ had said. The reader should take note that none of the three authors say that the rooster crowed *only* once. They just mention that a rooster crowed at the right time.

It is interesting to note that it is Mark that includes the extra detail about Peter. Peter is given much more attention in Mark's gospel than any of the other apostles or in the other gospels. This is significant because Mark received the information he recorded in his gospel from Peter. It would be normal for Mark to include more details about Peter.[1]

Essentially, in this scenario, Mark was being the most detailed of the gospels when it came to the rooster. In contrast, the other three gospels were not concerned with the rooster's first crow. This is not a contradiction. If Matthew, Luke, and John had said that the rooster had crowed *only* once then we would have a contradiction.[2] The gospel writers were being selective with the materials that they were presenting and were acting within the perimeters of how an ancient author would have written.

This is how all historians and biographers write. They cannot include every little detail imaginable, and even when they are writing about the same event in history or in a person's life they will often

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include, exclude, or emphasize different details depending on the purpose of their writing (this would include why Mark quotes Jesus differently about the rooster as this was normal in ancient biography).

Andreas Kostenberger and Justin Taylor summarize:

“Far from representing a contradiction, this variation rather illustrates the Gospel authors’ freedom to include different levels of detail. Mark provides the most detail, while the others note, in more general terms, that at the crowing of a rooster, Peter recalled Jesus’s words, broke down, and fled the scene.”[3]

A second explanation for the alleged discrepancy is that Jesus was referring to the hours of night that were referred to as “the time that the rooster crows.” In Matthew, Luke, and John, Jesus says that Peter would deny him before the “rooster crows.” Night time, according to Jewish reckoning during Christ’s life, was divided into four sections, called watches. For example, Mark 13:35 tells us, “Therefore keep watch because you do not know when the owner of the house will come back– whether in the evening, or at midnight, or when the rooster crows, or at dawn.” The watches, were as follows:

1. Evening – 6pm to 9pm
2. Midnight – 9pm to 12am
3. Rooster Crows – 12am to 3am
4. Morning – 3am to 6am[4]

We do not use the term “rooster crows” in America today, especially since very few people live on farms and raise chickens. Instead, we might use the phrase “early morning” in place of it if we had divided the night into similar “watches.” It is possible that Matthew, Luke, and John had in mind that Peter’s third denial would occur before the third watch of the night. Mark, in contrast, was actually referring to two crows by an actual rooster.[5]

Although this explanation is possible, I believe that the first one presented above is the most likely. Mark seems to point out that Jesus was referring to the crows of an actual rooster instead of the watch during the night. Although Matthew, Luke, and John could be speaking about the watch, the fact that they also refer to the crowing of an actual rooster, and not the watch, in my opinion, better fits the explanation that the gospel writer are emphasizing different details.

Conclusion

From Mark we can conclude that the rooster crowed twice. Mark gives us the most details about the incident. The other three gospels do not go as in-depth as Mark, and concentrate on the fact that Peter remembered Christ’s words after a rooster’s crow just like Jesus said would happen.

[Source: https://christianworldviewpress.com/peter-and-the-roosters-crow-a-contradiction/]

[1] James Patrick Holding. Trusting the New Testament (Xulon Press, 2009). 157.

[2] Bodie Hodge. “Cock-a-doodle, One or Two?” In Demolishing Supposed Bible Contradictions Volume 2. Ed. Ken Ham, Bodie Hodge, and Tim Chaffey (Green Forest: Master Books, 2011). 125-126.

[3] Andreas J. Kostenberger and Justin Taylor. The Final Days of Jesus (Wheaton: Crossway, 2014). 117-118.

[4] Kostenberger and Taylor, 142.

[5] Hodge, 123-124, 126-127.

See Extra Note 2 for perspective that “cock crow” is not a rooster.

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Alternate View:

The Denials Of Peter

There are several facts that have to be noticed before we can arrive at a clear understanding of all the denials recorded by Peter by the four evangelists:

I. We have to note that the fact that Peter would deny His Lord was foretold in *three distinct prophecies* uttered on three separate occasions and differing both as to the occasion and as to particulars.

1. The *first* was in the upper chamber, recorded in John 13:38. It was absolute as to the *fact*, general as to the *day*, but particular as to the *number* of denials: "a cock shall by no means crow [from this time forth] until thou hast denied Me thrice."
2. The *second* was in the upper chamber, recorded by Luke 22:34. It was after the "strife", and immediately before leaving the room. It was absolute as to the *fact* but particular as to the *day* and the *number* of denials : "a cock shall not crow this day, before thou wilt thrice deny that thou knowest Me."
3. The third was after the Lord had left the city and immediately before entering the garden of Gethsemane. It is recorded in Mark 14:30, and was particular *in every detail* : "Verily I say unto thee that (*hoti*) thou (added by all the texts) this day, in this night, before a cock crow twice, thrice thou wilt deny Me."
   This last prophecy furnishes the key to the whole problem. For, note : -
   (*a*) that a cock was to crow twice, and
   (*b*) that Peter would deny thrice;

In other words, before each of the two cockcrowings Peter would thrice deny His Lord. This is confirmed by the repetition in the fulfillment (Mark 14:72). Thus, there would be *six* denials in all; three before each cockcrowing. Note that the word "cock" has no Article in any of the four records : in each case it is not "the", but "a cockcrowing".

II. Consonant with these data, we have the remarkable fact that Matthew, Luke and John each record three denials, and one concluding cockcrowing. Mark also records three denials, but mentions the *two* cockcrowings.

Consequently, in the *four* Gospels there are no less than twelve denials mentioned. And the questions are, which of these are duplicates, and which are the resulting six required by the Lord's third prophecy in Mark 14:30?

III. If we note accurately the marks of *time* in each Gospel, the *place* and the *persons* addressing Peter, every condition required by each of the Greek words employed is fully and perfectly satisfied, without a shadow or suggestion of "discrepancy".

i. The First Series of Three.

1. The First Denial, John 18:17. *Place*: the door (*thura*) without. *Time*: entering. *The questioner*: the porteress (Gr. *thuroros*).
2. The Second Denial, Matthew 26:70 (Mark 14:68). *Place*: the hall (*aule*). *Time*: sitting. *Questioner*:
   a certain maid. Luke 22:56-58 combines the same place and time, with the same maid, and another (*heteros*, masc.).
3. 3. The Third Denial, Matthew 26:71. *Place*: the gateway or porch (*pulon*). *Time*: an interval of an hour. John 18:25, 26 combines the same place and time, with another maid and bystanders, one of them being a relative of Malchus.

A Cock Crew
(Mark 14: 68. John 18:27)

ii. The Second Series of Three.

1. The First Denial, Mark 14:63. *Place*: "beneath in the hall". *Time*: shortly after. *Questioner*: the maid again.

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2. The Second Denial, Matthew 26:73 (Mark 14:70). *Place*: the gate (*pulon*). *Time*: shortly after. *Questioners*: the bystanders.
3. The Third Denial (Luke 22:59, 60). *Place*: the midst of the hall (*aule*; *v.* 55). *Time*: "an hour after" (*v.* 59). *Questioner* : a certain one (masc.).

A Cock Crew
(Matthew 26:74. Mark 14:72. Luke 22:61)

IV. We thus have a combined record in which there remains no difficulty, while each word retains its own true grammatical sense.

[Source: http://www.ecclesia.org/truth/gospels.html]

See also: http://www.beingfilled.com/2013/04/how-many-times-did-peter-deny-jesus.html

http://redeeminggod.com/sermons/miscellaneous/six-denials-of-peter/ (includes audio – acted out, podcast)

https://www.engr.colostate.edu/~echong/apologetics/denials.pdf [PDF]-Explores BOTH views (3 and 6 denials) and inerrancy

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Matthew 26:20-34; Mark 14:17-30:
Peter is warned that he would deny Jesus after they would finish the meal and leave the room

Luke 22:33-39; John 13:37-38; 18:1:
Peter is warned that he would deny Jesus while they are still at the meal and even before the leave the room.

Luke 22:34; John 13:38:
Peter denies Jesus, before the cock crows.

Mark 14:30,72:
Peter denies Jesus, before the cock crows twice.

The records about the denials of Jesus by Peter in the four gospels are in themselves clear and without contradiction when the details and references mentioned as to time and place as well as people involved are carefully observed. The contradictions are caused by the assumption that Peter denied his Lord three times, which is done because the different gospels speak of three denials each; then these records are taken and it is said that the gospels are inaccurate and that the Bible is unreliable in its statements. When we allow the four gospel records to speak for themselves and when we order the information given in a chronological fashion, very quickly we get a logical and accurate picture of the complete sequence of events which has absolutely no contradictions whatsoever.

The statements in the Bible show that Jesus spoke at three different times that Peter would deny him: (1) while they were still at the meal -- John 13:38; Luke 22:34; (2) after the meal on the way to the garden -- Matthew 26:34; and (3) shortly afterwards yet again -- Mark 14:30 (note the different wording from that mentioned in Matthew 26:34!).

Despite the sincere and meant to be honest assurances of Peter that he would not and most definitely not deny his lord, he did only a short time after those words do exactly what he really did not want to do -- and that not only three times, but a total of six times, during which time a cock crowed after the first three denials and another cock crow was heard after the last denial. The six denials can be summarized as follows: (see 1 below)

Denial #1 -- John 18:15-18: When Jesus was before Annas, Peter was accused by a young doorkeeper as he entered the courtyard from the street, and he denied knowing Jesus in response to her.

Denial #2 -- Matthew 26:69-70; Mark 14:66-69; Luke 22:55-57: Jesus had been led to Caiphas, and a young maiden in the service of the highpriest accused Peter when he was sitting at the fire in the courtyard. He denied Jesus before all who were gathered around the fire.

Denial #3 -- Luke 22:58: Place and time are the same as just before, but this time peter was being accused by a man, and he denied once again that he knew Jesus.

*** Cock crowing #1 -- Mark 14:68b**

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Denial #4 -- Matthew 26:71-72; Mark 14:69-70a: Jesus was still before Caiphas, and Peter was accused by a maiden, possibly one of the doorkeepers, at the door to the courtyard, and he denied Jesus to that maid.

Denial #5 -- Matthew 26:73-74a; Mark 14:70b-71; John 18:25: Jesus was still before Caiphas, Peter had returned inside the courtyard and was standing near the fire when he was accused of being a disciple of Jesus by several others who concluded this because of his Galilean dialect. This time, Peter started, most likely in order to convince his accusers, to vehemently curse and deny Jesus once again.

Denial #6 -- Luke 22:59-60a; John 18:26-27a: Immediately after the previous denial, another one followed at the same place. This time Peter was accused by a servant of the highpriest who had been present when Jesus was taken captive and who now quickly confirmed the accusations of the others because he recognized Peter.

*** Cock crowing #2 -- Matthew 26:74b; Mark 14:72a; Luke 22:60b; John 18:27b** (while the last denial was still coming over Peter's lips)

In this matter once again, the Word of God proves itself to be absolutely accurate and reliable. The records do complement each other in a logical fashion and without discrepancies. In all things, one can rely upon God's Word!

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(1) This study on the denials of Peter has been inspired by the works of E.W. Bullinger, who has published a study on this topic in an Appendix of the *Companion Bible*, and by V.P. Wierwille, in whose book *Jesus Christ Our Passover* the events of the last week before the crucifixion of Jesus are presented in great detail.

[Source: http://www.biblecenter.de/bibel/widerspruch/e-wds10.php]

Peter's Denial – Sequence of Events per Gospel (assuming 6 denials):

Event	Mathew 26:34-35, 69-75	Mark 14:30, 66-72	Luke 22:34, 55-62	John 13:38 & 18:25-27	Combined
Jesus predicts Peter's denial	[walking to Gethsemne] 34 Jesus said to him, "Truly I say to you that this very night, before a cock crows, you shall deny Me three times." 35 Peter said to Him, "Even if I have to die with You, I will not deny You." All the disciples said the same thing too.	[walking to Gethsemane] 30 And Jesus said to him, "Truly I say to you, that you yourself this very night, before a cock crows **twice**, shall three times deny Me."	[in Upper Room] 34 And He said, "I say to you, Peter, the cock will not crow today until you have denied three times that you know Me."	[in Upper Room] 38 Jesus answered, "Will you lay down your life for Me? Truly, truly, I say to you, a cock shall not crow, until you deny Me three times.	
1st Denial					**John 18:15-18**: When Jesus was before **Annas**, Peter was accused by a young

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					doorkeeper **as he entered the courtyard from the street**, and he denied knowing Jesus in response to her.
2nd Denial					**Matthew 26:69-70; Mark 14:66-69; Luke 22:55-57**: Jesus had been led to **Caiaphas**, and a young maiden in the service of the high priest accused Peter when he was **sitting at the fire in the courtyard**. He denied Jesus before all who were gathered around the fire.
3rd Denial					**Luke 22:58**: **Place and time are the same as just before,** but this time Peter was being accused by a man, and he denied once again that he knew Jesus.
cock crowed		68b And he went out to the **gateway [porch]**…and a rooster crowed.			
4th Denial					**Matthew 26:71-72; Mark 14:69-70a**: Jesus was still before **Caiaphas**, and Peter was accused by a **maiden, possibly one of the doorkeepers, at the door to the courtyard**, and he denied Jesus to that maid.
5th Denial					**Matthew 26:73-74a; Mark 14:70b-71; John 18:25**: Jesus was still before **Caiaphas**, Peter had returned inside the courtyard and was standing near the fire when he was accused of being a disciple of Jesus by several others who concluded this because of his Galilean dialect. This time, Peter started, most likely in order to convince his accusers, to vehemently curse and deny Jesus once again.
6th Denial					**Luke 22:59-60a; John 18:26-27a**: Immediately after the previous denial, another one followed at the same place. This time Peter was accused by a servant of the high priest who had been present when Jesus was taken captive and who now quickly confirmed the accusations of the others because he recognized Peter.
cock crowed	74 And immediately a cock crowed.	72a And immediately a cock	60b And immediately, while he was still speaking,	27b and immediately a cock crowed.	

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		crowed **a second** time.	a cock crowed.		
Peter weeps	75 *And Peter remembered the word which Jesus had said, "Before a cock crows, you will deny Me three times."* And he **went out** and **wept bitterly**.	72b *And Peter remembered how Jesus had made the remark to him, "Before a cock crows twice, you will deny Me three times."* And he **began to weep**.	61 **And the Lord turned and looked at Peter.** *And Peter remembered the word of the Lord, how He had told him, "Before a cock crows today, you will deny Me three times."* 62 And he **went out** and **wept bitterly**.		
Event	**Matthew 26**	**Mark 14**	**Luke 12**	**John 13 & 18**	**Combined**

[Source: LY]

Another "6 Denials" Alternate View

The prophecy as related in Mark 14:30 is the only one to note *two* cock crows, and the construction is such that it can be read as "that you today, in this night, before twice the cock crows, thrice you will deny me." Now this could be understood as three denials followed by two cock crows, or it can be three denials, followed by a crow, and three other denials, followed by a crow. But to fit the other recordings of the specifics of the prophecy, that before the cock crows three denials will happen, it logically can only be the latter. Additionally, even in the fulfillment of Mark, the crows are separated in time (Mk 14:68, 72).

So here is a summary of what I came up with as a synthesis of the accounts:

Prophecy (Mt 26:34, Mk 14:30, Lk 22:34, Jn 13:38)

Comparison indicates no cock crowing can occur until at least three denials, but that there are two cock crows that will occur (as I just noted above).

1st Denial (Mt 26:51a-b; Mk 14:54a-b; Lk n/a; Jn 18:16-17)

A young woman at the door upon entering the palace. Only John records the denial, Matthew and Mark only note the entry into the palace, and Luke is silent about this.

2nd Denial (Mt n/a; Mk n/a; Lk 22:55a; Jn 18:18, 25)

Luke only notes the fire, and again it is John's gospel that is the only witness to this denial, which is to "servants and officers" standing around warming themselves at a fire, as Peter *stood* warming himself. It is "they" who confront him (v.25).

3rd Denial (Mt 26:58c-d; 69-71a; Mk 14:54c-d, 66-68; Lk 22:55b-57; Jn n/a)

John is not a witness of this encounter. Peter is now *sitting* by the fire (the night is growing longer), and a young woman comes and states she saw Peter with Jesus, which he denies, but now he is

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getting edgy, because the group thought he was one, and then this young woman came among them and stated the same thing. So Peter leaves the fire and goes "out into the porch" at which time there the...

1st Cock Crow Occurred (Mk 14:68 only)

It states it was as Peter went out into the porch that the crow occurs.

4th Denial (Mt 26:71b-72; Mk 14:69-70a; Lk n/a; Jn n/a)

Luke and John are silent here, but another young woman comes, which we know was *after* his going out into the porch from both accounts, and after the first cock crow from Mark's account, and she confronts Peter and he denies.

5th Denial (Lk 22:58 only)

This is a lone mention by Luke, that occurs after his sitting by the fire (denial #3), for Luke recorded that denial, but this denial is, based off Peter's reply, to a "man" (which means it is not a reference to denial #4, which was a young woman).

6th Denial (Mt 26:73-74a; Mk 70b-71; Lk 22:59-60a; Jn 18:26-27a)

This is the only denial noted by all four accounts. That it is the last one puts emphasis on it. The three synoptic gospels (Mt, Mk, Lk) mention the speech/ethnic aspect that alerts them to Peter. There is a *group* that accuses him, but John seems to mention a *specific one* accusing Peter, who was in relation to the one whose ear Peter cut off in the garden (and was himself apparently in the garden at the time, which may be why he was confident Peter was with Jesus, as Luke records of this witness, and why the vehement reaction recorded of Peter's denial in the other three accounts). There is nothing contradictory about John focusing on one, though other accounts note a group. That one was obviously a key witness against Peter! Now it could be possible that John's account is of the 5th denial instead, but there is one piece of evidence that lead me to place John's final account in line with these others--he, like Matthew and Luke, both note that "immediately" after that denial the...

2nd Cock Crow Occurred (Mt 26:74b-75; Mk 14:72; Lk 22:60b-62; Jn 18:27b)

Again, we only know it is the 2nd crowing from Mark, but it is the final denial in all four accounts. The other three accounts *only record this crowing*.

Why so Cryptic - Where at First Reading it Seems to be Three?

My study was simply on the correlation of facts noted to resolve the accounts as all being truthful and inerrant. There had to be a rhetorical (and perhaps other) reason God had each writer record differing sets of only three denials each. I have not yet studied out that, and am not sure a full answer could be had (at that point we are getting into "why" God did it that way, not "that" He did it that way).

However, my first thought was for it to be a potential stumbling block to unbelievers. An unbelieving, cursory reader will think there is "error" in the Bible because a quick reading would make it impossible to see the connections of the accounts. History has proven that unbelievers try to use these discrepancies to disprove the truthfulness of Scripture. One should always approach God's word as true (in faith, as HIS word of TRUTH [part of my hermeneutic]) and then try to resolve the tensions that seeing it as truth may make. I believe there is always a logical, truthful resolution to any tension in Scripture--but whether we always have all the knowledge we need to resolve it may not be so.

Would God intentionally set up such a potential stumbling block? Certainly. He tests faith in many ways, and this is no different than testing Adam to not eat of that one tree in the garden. That was a potential stumbling block to not having faith if there ever was one. The fact that God can set up such a scenario as Peter's denial and record it in four differing ways, and yet make each account still

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communicate truth is fascinating (any one account read alone speaks truth, but differing truths; and all accounts collated together speaks truth).

Of course, my view messes up (slightly) the nice parallel of Peter's three affirmations of love for Christ in John 21 (which many preachers I have heard will parallel to the three denials). However, rhetorically speaking, there is still the possibility of connection, because John only records three denials. So in the context of John's gospel, the parallel still holds up well.

[Source: http://hermeneutics.stackexchange.com/questions/8710/how-many-times-did-peter-really-deny-christ]

See corresponding chart below…

***See also*: The Jewish Day, Telling Time, and Divisions of Time**

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Peter's Denial – Sequence of Events (assuming 6 denials):

Event	Bible References	Event Description (From above comments)
Jesus predicts Peter's denial (Prophecy)	**Mt 26:34, Mk 14:30, Lk 22:34, Jn 13:38**	Comparison indicates no cock crowing can occur until at least three denials, but that there are two cock crows that will occur (as I just noted above).
1st Denial	**Mt 26:51a-b; Mk 14:54a-b; Lk n/a; Jn 18:16-1**	A **young woman at the door** upon entering the palace. Only John records the denial, Matthew and Mark only note the entry into the palace, and Luke is silent about this.
2nd Denial	**Mt n/a; Mk n/a; Lk 22:55a; Jn 18:18, 25**	Luke only notes the fire, and again it is John's gospel that is the only witness to this denial, which is to **"servants and officers" standing around warming themselves at a fire**, as **Peter *stood*** warming himself. It is "**they**" who confront him (v.25).
3rd Denial	**Mt 26:58c-d; 69-71a; Mk 14:54c-d, 66-68; Lk 22:55b-57; Jn n/a**	John is not a witness of this encounter. **Peter is now *sitting* by the fire** (the night is growing longer), and **a young woman** comes and states she saw Peter with Jesus, which he denies, but now he is getting edgy, because the group thought he was one, and then this young woman came among them and stated the same thing. So Peter leaves the fire and goes "out into the porch" at which time there the...
1st Cock Crow	**Mk 14:68 only**	It states it was as Peter went out into the porch that the crow occurs.
4th Denial	**Mt 26:71b-72; Mk 14:69-70a; Lk n/a; Jn n/a**	Luke and John are silent here, but **another young woman** comes, which we know was ***after* his going out into the porch** from both accounts, and after the first cock crow from Mark's account, and she confronts Peter and he denies.
5th Denial	**Lk 22:58 only**	This is a lone mention by Luke that occurs **after his sitting by the fire** (denial #3), for Luke recorded that denial, but this denial is, based off Peter's reply, to a "**man**" (which means it is not a reference to denial #4, which was a young woman).
6th Denial	**Mt 26:73-74a; Mk 70b-71; Lk 22:59-60a; Jn 18:26-27a**	This is the only denial noted by all four accounts. That it is the last one puts emphasis on it. The three synoptic gospels (Matthew, Mark, Luke) mention the speech/ethnic aspect that alerts them to Peter. There is a ***group*** that accuses him, but John seems to mention **a *specific one* accusing Peter, who was in relation to the one whose ear Peter cut off in the garden** (and was himself apparently in the garden at the time, which may be why he was confident Peter was with Jesus, as Luke records of this witness**,** and why the vehement reaction recorded of Peter's denial in the other three accounts).
2nd Cock Crow	**Mt 26:74b-75; Mk 14:72; Lk 22:60b-62; Jn 18:27b**	Again, we only know it is the 2nd crowing from Mark, but it is the **final denial in all four accounts**. The other three accounts *only record this crowing*.
Peter weeps	**Mt 26:75; Mk 14:72b; Lk 22:62; Jn n/a**	

[Source: LY]

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Extra Note 2:

Question: What is Peter's response to Jesus' announcement that when He is killed the Apostles will desert him?

Answer: He bravely proclaims that unlike the others his faith in Jesus will never falter and he is willing to die for Jesus.In Luke's Gospel, Jesus offers encouragement to St. Peter when He tells Peter that He has prayed for him and when Peter regains his faith he is to take a leadership to "strengthen his brothers" (Luke 22:32).

In verse 34 Jesus tells Peter that before the "cockcrow" Peter will deny Him a significant three times. The "**cockcrow**" was a trumpet call at 3 AM that signaled the end of the third night watch and the beginning of the fourth and last watch from 3-6 AM. The "cockcrow" is mentioned frequently in the *Mishnah* as a trumpet signal and also in the diaries of Christian pilgrims visiting Jerusalem in the 4th century AD. In Jesus time and as long as the Temple stood, it was, for example, the time when the altar in the inner courtyard of the Temple was cleansed (*Mishnah: Yoma,* 1:8), and it was the signal for the Superintendent of the Temple to call the priests to awake, ritually bathe and dress before presenting themselves for the first drawing of lots for preparing for the morning worship service (*Mishnah: Tamid,* 1:2). Later it also became the signal when Christian pilgrims were called to early morning prayers. The 4th century AD Spanish lady Egeria mentioned the signal of the "cockcrow" frequently in her diary and St. Hippolytus wrote that cockcrow prayers were always said in Church in obedience to evangelical counsel.(6)

In Jerusalem there were two different groups of night watchmen. The Levitical guards at the Temple kept the four night watches and signaled the "**cockcrow**" with a trumpet blast at 3 AM and the Roman soldiers at the Antonia Fortress also kept the four night watches and signaled the "cockcrow" trumpet at 3 AM. In Mark's Gospel Jesus tells Peter: *"Amen, I say to you, this very night before the cockcrows twice you will deny me three times"* (Mark 14:30; emphasis added), noting the historical double "cockcrow."

With this last exchange, Jesus and the Apostles reach the Mt. of Olives and Jesus' appointment with His destiny.

[Source: http://www.stgregoryarmenian.org/the-gospel-of-matthew-lesson-24-chapter-261-35/]

(See link for other incites into a Passover meal, Temple sacrifices, and other aspects of Jesus' last week.)

(Roman night watch division was adopted after Roman occupation began in 63 BC)
The end of each watch was signaled by a trumpet signal as Jesus noted in Mark 13:35:
So stay awake, because you do not know when the master of the house is coming: evening, midnight, cockcrow or dawn.

THE NIGHT WATCH IN THE 1ST CENTURY AD

Sundown to 9PM	First watch
9PM to midnight	Second watch
Midnight to 3AM	Third watch *
3AM to sun rise	Fourth watch

* A trumpet call, known as the cockcrow signaled the end of the 3rd and beginning of the 4th watch.

[Source: http://www.agapebiblestudy.com/charts/jewishtimedivision.htm]

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*There is no article associated with the Greek word for cockcrow in verse Mark 14:74. The word "cockcrow" is Greek is formed from the Greek word for "**cock**" *alektor* and the word for "**sound**" *phoneo.* In Greek *alektorophonia* was a trumpet signal that announced the end of the third watch and the beginning of the fourth and last night watch. The "**cockcrow**" Peter heard must be the trumpet blast signaling the end of the third watch that was given at the Temple (*Mishnah: Sukkot,* 5:4; *M. Yoma,* 1:8) and at the Roman fortress called the Antonia. Mark records that Jesus told Peter he would betray Him before the cockcrows twice *Mark 14:30*, and in the high priest's courtyard, as Peter denied Christ the third time Mark records Peter heard the second "cockcrow" *Mark 14:72*.

In 1st century AD Jerusalem, as in all the cities of the Roman Empire, the nighttime hours were divided into 4 time periods called "Watches":

#1: Evening watch	Sundown to 9PM
#2: Midnight watch	9 PM to Midnight
#3: Cockcrow watch	Midnight to 3 AM
#4: Dawn watch	3 AM to Dawn

The end of each watch, and the beginning of the next was signaled by a trumpet blast. The Third Watch was from Midnight to 3 AM. At the close of the Third Watch a signal was given by the Roman guards at the Antonia Fortress next to the Temple. A trumpet was blown to signal the end of the Watch and the change of the guard. The Romans called the trumpet blast at the end of the Third Watch the *"**gallicinium**,"* in Latin, "**cockcrow**." If Jesus was identifying the time of Peter's last denial at the time a rooster crow was heard, it could not be a specific time "roosters are notoriously unpredictable in their crowing. There was also a rabbinic ordinance against keeping chickens within the walls of the Holy City because it was feared that their scratching would produce "unclean things," thereby violating the purity laws (J. Jeremias*, Jerusalem in the Time of Jesus,* page 47, note 44). However, if Jesus was referring to the *gallicinium* in Latin or *alektorophonia* in Greek, His time reference was to the trumpet signal of the "cockcrow" that was a precise military signal, and Peter denied Christ at 3 a.m. in the morning (*Anchor Bible: The Gospel According to John,* page 828).[6)] Jesus spoke of the four night watches in Mark 13:35: *So stay awake, because you do not know when the master of the house is coming:* ***evening, midnight, cockcrow or dawn*** … (NJB).

[Source: http://www.redeemerbellingham.com/bible-study-question-matthew2669-75/]

cock crow

Twelve "cocks" or faucets were present at the laver in the Temple where the priests washed in preparation before the sacrifices were brought. The cock crow, or cock summons, was a calling out to the priests, either by a loud calling with a man's voice (as described in the Babylonian Talmud, Book 3, Tract Yomah, ch. 1, pp. 27–28, and also *The Jewish Encyclopedia* under "Gebeni") or with a trumpet. There were early, middle, and late summonses. The cock crow is what Jesus referred to when, shortly before he was led out to the crucifixion, he told Peter that he would deny him three times before the second cock crow (Mark 14:30). Thus, he was not referring to a rooster as many have supposed, but to the second calling of the priests for the sacrifice.
[Source: ***The Messianic Feast***, http://themessianicfeast.com/] - Glossary

See also corresponding Footnotes in Chapter LXXXI regarding "cock crow".

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Extra Note 3:

Alternate View

The Purchase Of "The Potter's Field" And The Fulfillment Of The Prophecy

There are two difficulties connected with these scriptures:

I. The two purchases recorded in Matthew 27:6-8, and Acts 1:18, 19, respectively; and
II. The fulfillment of the prophecy connected with the former purchase (Matthew 27:9, 10).

I. **The Two Purchases.**

For there were two. One by "the chief priests", recorded in Matthew 27:6; and the other by Judas Iscariot recorded in Acts 1:18. The proofs are as follows: -

1. The purchase of Judas was made some time *before* that of the chief priests; for there would have been no time to arrange and carry this out between the betrayal and the condemnation. The purchase of the chief priests was made *after* Judas had returned the money.

2. What the chief priests bought was "a field" (Gr. *agros*). What Judas had acquired (see 3, below) was what in English we call a "Place" (Gr. *chorion* = a farm, or small property). The two are quite distinct, and the difference is preserved both in the Greek text and in the Syriac version.

3. The verbs also are different. In Matthew 27:7 the verb is *agorazo* = to buy in the open market (from *agora* = a market place); while in Acts 1:18, the verb is *ktaomai* = to acquire possession of (Luke 18:12; 21:19, Acts 22:28), and is rendered "provide" in Matthew 10:9. Its noun, *ktema* = a possession (Matthew 19:22, Mark 10:22, Acts 2:45; 5:1).

4. How and when Judas had become possessed of this "place" we are not told in so many words; but we are left in no doubt, from the plain statement in John 12:6 that "he was a thief, and had the bag". The "place" was bought with this stolen money, "the reward (or wages) of iniquity". This is a Hebrew idiom (like our Eng. "money ill-got"), used for money obtained by unrighteousness (Numbers 22:7, 2Peter 2:15). This stolen money is wrongly assumed to be the same as the "thirty pieces of silver".

5. The two places had different names. The "field" purchased by the chief priests was originally known as "the potter's field", but was afterward called "*agros haimatos"* = the field of blood; i.e. a field bought with the price of blood ("blood" being put by the Fig. *Metonymy* (of the Subject).
The "possession" which Judas had acquired bore an Aramaic name, "*Hakal dema*" which is transliterated *Akeldama*, or according to some *Akeldamach*, or *Hacheldamach* = "place" (Gr. *chorion*) of blood" : a similar meaning but from a different reason : viz. Judas' suicide. It is thus shown that there is no discrepancy between Matthew 27:6-8 and Acts 1:18, 19.

II. **The Fulfillment Of The Prophecy.**

Many solutions have been proposed to meet the two difficulties connected with Matthew 27:9, 10.

i. As to the first difficulty, the words quoted from Jeremiah are not found in his written prophecy: and it has been suggested

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1. That "Matthew quoted from memory" (Augustine and others).
2. That the passage was originally in Jeremiah, but the Jews cut it out (Eusebius and others); though no evidence for this is produced.
3. That it was contained in another writing by Jeremiah, which is now lost (Origen and others).
4. That Jeremiah is put for the whole body of the prophets (Bishop Lightfoot and others), though no such words can be found in the other prophets.
5. That it was "a slip of the pen" on the part of Matthew (Dean Alford).
6. That the mistake was allowed by the Holy Spirit on purpose that we may not trouble ourselves as to who the writers were, but receive all prophecy as direct from God, Who spake by them (Bishop Wordsworth).
7. That some annotator wrote "Jeremiah" in the margin and it "crept" into the text (Smith's *Bible Dictionary*).

These suggestions only create difficulties much more grave than the one which they attempt to remove. But all of them are met and answered by the simple fact that Matthew does not say it was *written* by Jeremiah, but that it was "*spoken*" by him.

This makes all the difference: for some prophecies were spoken (and not written), some were written (and not spoken), while others were both spoken and written. Of course, by the Fig. *Metonymy*, one may be said to "say" what he has written; but we need not go out of our way to use this figure, if by so doing we *create* the very difficulty we are seeking to solve. There is all the difference in the world between *to rhethen* (= that which was spoken), and *ho gegraptai* (= that which stands written).

ii. As to the second difficulty: that the prophecy attributed to Jeremiah is really written in Zechariah 11:10-13, it is created by the suggestion contained in the margin of the Authorized Version. That this cannot be the solution may be shown from the following reasons:

1. Zechariah 11:10-13 contains no reference either to a "field" or to its *purchase*. Indeed, the word "field" (*shadah*) does not occur in the whole of Zechariah except in 10:1, which has nothing to do with the subject at all.
2. As to the "thirty pieces of silver", Zechariah speaks of them with approval, while in Matthew they are not so spoken of. "A goodly price" (*'eder hayekar*) denotes *amplitude, sufficiency*, while the Verb *yakar* means to be *priced, prized, precious* and there is not the slightest evidence that Zechariah spoke of the amount as being paltry, or that the offer of it was, in any sense and insult. But this latter is the sense in Matthew 27:9, 10.
3. The *givers* were "the poor of the flock". This enhanced the value. "The worth of the price" was accepted as "goodly" on that account, as in Mark 12:43, 44. 2Corinthians 8:12.
4. The *waiting* of "the poor of the flock" was not hostile, but friendly, as in Proverbs 27:18. Out of above 450 occurrences of the Hebrew *shamar*, less than fourteen are in a hostile sense.
5. In the disposal of the silver, the sense of the Verb "cast" is to be determined by the context (not by the Verb itself). In Zechariah 11, the context shows it to be in a good sense, as in Exodus 15:25. 1Kings 19:19. 2Kings 2:21; 4:41; 6:6. 2Chronicles 24:10, 11.
6. The "potter" is the fashioner and his work was not necessarily confined to fashioning "clay", but it extended to *metals.* Cp. Genesis 2:7, 8. Psalms 33:15; 94:9. Isaiah 43:1, 6, 10, 21; 44:2, 9-12, 21, 24; 45:6, 7; 54:16, 17. Out of the sixty-two occurrences of the Verb (*yazar*), more than three-fourths have nothing whatever to do with the work of a "potter"
7. A "potter" in connection with the Temple, or its service, is unknown to fact, or to Scriptures.
8. The *material*, "silver", would be useless to a "potter" but necessary to a fashioner of metallic vessels, or for the payment of artizans who wrought them (2Kings 12:11-16; 22:4-7. 2Chronicles 24:11-13). One might as well cast *clay* to a silversmith as *silver* to a potter.

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9. The prophecy of Zechariah is rich in reference to metals; and only the books of Numbers (31:22) and Ezekiel name as many. In Zechariah we find *six* named: Gold, six times (4:2, 12; 6:11; 13:9; 14:14). Fine gold, once (9:3). Silver, six times, (6:11; 9:3; 11:12, 13; 13:9; 14:14). Brass, once (6:1, margin). Lead, twice (5:7, 8). Tin, once (4:10, margin). Seventeen references in all.
10. Zechariah is full of references to what the prophet *saw* and *said* but there are only *two* refs. to what he *did*; and both of these have references to "silver" (6:11; 11:13).
11. The Septuagint, and its revision by Symmachus, read "cast them (i.e. the thirty pieces of silver) *into the furnace* (Gr. *eis to choneuterion*), showing that, before Matthew was written, *yotzer* was interpreted as referring not to a "potter" but to a fashioner of metals.
12. The *persons* are also different. In Matthew we have "they took", "they gave", "the price of him"; in Zechariah we read "I took", "I cast", "I was valued".
13. In Matthew the money was given "for the field", and in Zechariah it was cast "unto the fashioner."
14. Matthew names *three* parties as being concerned in the transaction; Zechariah names only *one*.
15. Matthew not only quotes Jeremiah's *spoken* words, but names him as the speaker. This is in keeping with Matthew 2:17, 18. Jeremiah is likewise named in Matthew 16:14; but nowhere else in all the New Testament.
iii. The conclusion. From all this we gather that the passage in Matthew 27:9, 10 cannot have any reference to Zechariah 11:10-13.

1. If Jeremiah's *spoken* words have anything to do with what is recorded in Jeremiah 32:6-9, 43, 44, then in the reference to them other words are interjected by way of parenthetical explanation. These are not to be confused with *the quoted words*. They may be combined thus: --

"Then was fulfilled that which was SPOKEN by Jeremiah the prophet saying; 'And they took the thirty pieces of silver [**the price of him who was priced, whom they of the sons of Israel did price]**, and they gave them for the potter's field, as the LORD appointed me.'"

Thus Matthew quotes that which was "SPOKEN" by Jeremiah the prophet and *combines with the actual quotation* a parenthetical reference to the price at which the prophet Zechariah had been priced.

2. Had the sum of money been twenty pieces of silver instead of thirty, a similar remark might well have been interjected thus: --

"Then was fulfilled that which was SPOKEN by Jeremiah the prophet saying; 'And they took the twenty pieces of silver [**the price of him whom his brethren sold into Egypt**], and they gave them for the potter's field'", &c.

3. Or, had the reference been to the compensation for an injury done to another man's servant, as in Exodus 21:32, a similar parenthetical remark might have been introduced thus: --

"Then was fulfilled that which was SPOKEN by Jeremiah the prophet, saying : 'And they took the thirty pieces of silver [**the price given in Israel to the master whose servant had been injured by an ox**], and they gave them for the potter's field'" , &c.

A designed parenthetical insertion by the inspired Evangelist of a *reference* to Zechariah, in a direct quotation from the prophet Jeremiah, is very different from a "mistake" or "a slip of the pen", "a lapse of memory" or a "corruption of the text", which need an apology. The quotation itself, as well as the parenthetical reference, are both similarly exact.

[Source: http://www.ecclesia.org/truth/gospels.html]

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***See*: "Judas Iscariot"** in the APPENDIX for more details about his life and death

JESUS' RELIGIOUS TRIAL				
	Matthew	**Mark**	**Luke**	**John**
Before Annas				18:12-14, 19-24
Before Caiaphas	26:57-68	14:53-65	22:54, 63-65	18:24 (Only briefly mentions handoff to Caiaphas)
Before the Sanhedrin	27:1	15:1	22:66-71	
JESUS' CIVIL TRIAL				
Before Pilate	27:2, 11-14	15:1-5	23:1-5	18:28-38
Before Herod Antipas			23:6-12	
Before Pilate	27:15-26	15:6-15	23:13-25	18:39—19:16

[with minor edit by LY] [Source: Dr. Constable Expository Notes – John] http://www.soniclight.com/constable/notes.htm

Extra Note 4:

According to the Gospels: Jesus' Trial Stages

Luke	Mark	Matthew	John
			18: Before the High Priest Annas [12] Then the detachment *of troops* and the captain and the officers of the Jews arrested Jesus and bound Him. [13] And they led Him away to **Annas first**, for he was the father-in-law of Caiaphas who was high priest that year. [14] Now it was Caiaphas who advised the Jews that it was expedient that one man should die for the people. [19] The high priest then asked Jesus

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			about His disciples and His doctrine. [20] Jesus answered him, “I spoke openly to the world. I always taught in synagogues and in the temple, where the Jews always meet, and in secret I have said nothing. [21] “Why do you ask Me? Ask those who have heard Me what I said to them. Indeed they know what I said.” [22] And when He had said these things, one of the officers who stood by struck Jesus with the palm of his hand, saying, “Do You answer the high priest like that?” [23] Jesus answered him, “If I have spoken evil, bear witness of the evil; but if well, why do you strike Me?”
22: [54] Having arrested Him, they led *Him* and brought Him into the **high priest's house**. But Peter followed at a distance. [63] Now the men who held Jesus mocked Him and beat Him. [64] And having blindfolded Him, they struck Him on the face and asked Him, saying, “Prophesy! Who is the one who struck You?” [65] And many other things they blasphemously spoke against Him.	**14:** [53] And they led Jesus away to the **high priest**; and with him were assembled all the chief priests, the elders, and the scribes. [54] But Peter followed Him at a distance, right into the courtyard of the high priest. And he sat with the servants and warmed himself at the fire. [55] Now the chief priests and all the council sought testimony against Jesus to put Him to death, but found none. [56] For many bore false witness against Him, but their testimonies did not agree. [57] Then some rose up and bore false witness against Him, saying, [58] “We heard Him say, ‘I will destroy this temple made with hands, and within three days I will build	**26:** [57] And those who had laid hold of Jesus led *Him* away to **Caiaphas the high priest**, where the scribes and the elders were assembled. [58] But Peter followed Him at a distance to the high priest's courtyard. And he went in and sat with the servants to see the end. [59] Now the chief priests, the elders, and all the council sought false testimony against Jesus to put Him to death, [60] but found none. Even though many false witnesses came forward, they found none. But at last two false witnesses came forward [61] and said, “This *fellow* said, ‘I am able to destroy the temple of God and to build it in three days.’”	**18:** [24] Then Annas sent Him bound to **Caiaphas the high priest**.

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	another made without hands.'" [59] But not even then did their testimony agree. [60] And the high priest stood up in the midst and asked Jesus, saying, "Do You answer nothing? What *is it* these men testify against You?" [61] But He kept silent and answered nothing. Again the high priest asked Him, saying to Him, "Are You the Christ, the Son of the Blessed?" [62] Jesus said, "I am. And you will see the Son of Man sitting at the right hand of the Power, and coming with the clouds of heaven." [63] Then the high priest tore his clothes and said, "What further need do we have of witnesses? [64] "You have heard the blasphemy! What do you think?" And they all condemned Him to be deserving of death. [65] Then some began to spit on Him, and to blindfold Him, and to beat Him, and to say to Him, "Prophesy!" And the officers struck Him with the palms of their hands.	[62] And the high priest arose and said to Him, "Do You answer nothing? What *is it* these men testify against You?" [63] But Jesus kept silent. And the high priest answered and said to Him, "I put You under oath by the living God: Tell us if You are the Christ, the Son of God!" [64] Jesus said to him, "It *is as* you said. Nevertheless, I say to you, hereafter you will see the Son of Man sitting at the right hand of the Power, and coming on the clouds of heaven." [65] Then the high priest tore his clothes, saying, "He has spoken blasphemy! What further need do we have of witnesses? Look, now you have heard His blasphemy! [66] "What do you think?" They answered and said, "He is deserving of death." [67] Then they spat in His face and beat Him; and others struck *Him* with the palms of their hands, [68] saying, "Prophesy to us, Christ! Who is the one who struck You?"	
22: Jesus Faces the Sanhedrin [66] As soon as it was day, the elders of the people, both chief priests and scribes, came together and led Him into their **council**, saying, [67] "If You are the Christ, tell us." But He said to them, "If I tell you, you will by no means believe. [68] "And if I also ask *you,* you will by no means answer Me or let *Me* go. [69] "Hereafter the	**15:** [1] Immediately, in the morning, the chief priests held a consultation with the elders and scribes and the **whole council**; and they bound Jesus, led *Him* away, and delivered *Him* to Pilate.	**27:** [1] When morning came, **all the chief priests and elders of the people** plotted against Jesus to put Him to death. [2] And when they had bound Him, they led Him away and delivered Him to Pontius Pilate the governor.	

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Son of Man will sit on the right hand of the power of God." [70] Then they all said, "Are You then the Son of God?" So He said to them, "You *rightly* say that I am." [71] And they said, "What further testimony do we need? For we have heard it ourselves from His own mouth."			
23: [1] Then the whole multitude of them arose and led Him to **Pilate**. [2] And they began to accuse Him, saying, "We found this *fellow* perverting the nation, and forbidding to pay taxes to Caesar, saying that He Himself is Christ, a King." [3] Then Pilate asked Him, saying, "Are You the King of the Jews?" He answered him and said, "It *is as* you say." [4] So Pilate said to the chief priests and the crowd, "I find no fault in this Man." [5] But they were the more fierce, saying, "He stirs up the people, teaching throughout all Judea, beginning from Galilee to this place."	**15:** …and the whole council; and they bound Jesus, led *Him* away, and delivered *Him* to **Pilate**. [2] Then Pilate asked Him, "Are You the King of the Jews?" He answered and said to him, "It *is as* you say." [3] And the chief priests accused Him of many things, but He answered nothing. [4] Then Pilate asked Him again, saying, "Do You answer nothing? See how many things they testify against You!" [5] But Jesus still answered nothing, so that Pilate marveled.	**27:** …all the chief priests and elders of the people plotted against Jesus to put Him to death. [2] And when they had bound Him, they led Him away and delivered Him to **Pontius Pilate the governor**. [11] Now Jesus stood before the governor. And the governor asked Him, saying, "Are You the King of the Jews?" Jesus said to him, "It *is as* you say." [12] And while He was being accused by the chief priests and elders, He answered nothing. [13] Then Pilate said to Him, "Do You not hear how many things they testify against You?" [14] But He answered him not one word, so that the governor marveled greatly.	**18:** [28] Then they led Jesus from Caiaphas to the Praetorium, and it was early morning. *But they themselves did not go into the Praetorium, lest they should be defiled, but that they might eat the Passover*. [29] **Pilate** then went out to them and said, "What accusation do you bring against this Man?" [30] They answered and said to him, "If He were not an evildoer, we would not have delivered Him up to you." [31] Then Pilate said to them, "You take Him and judge Him according to your law." Therefore the Jews said to him, "It is not lawful for us to put anyone to death," [32] that the saying of Jesus might be fulfilled which He spoke, signifying by what death He would die. [33] Then Pilate entered the Praetorium again, called Jesus, and said to Him, "Are You the King of the Jews?" [34] Jesus answered him, "Are you speaking for yourself about this, or did others tell you this concerning Me?"

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			[35] Pilate answered, “Am I a Jew? Your own nation and the chief priests have delivered You to me. What have You done?” [36] Jesus answered, “My kingdom is not of this world. If My kingdom were of this world, My servants would fight, so that I should not be delivered to the Jews; but now My kingdom is not from here.” [37] Pilate therefore said to Him, “Are You a king then?” Jesus answered, “You say *rightly* that I am a king. For this cause I was born, and for this cause I have come into the world, that I should bear witness to the truth. Everyone who is of the truth hears My voice.” [38] Pilate said to Him, “What is truth?” And when he had said this, he went out again to the Jews, and said to them, “I find no fault in Him at all.
Jesus Faces Herod **23:** [6] When Pilate heard of Galilee, he asked if the Man were a Galilean. [7] And as soon as he knew that He belonged to Herod's jurisdiction, he sent Him to Herod, who was also in Jerusalem at that time. [8] Now when Herod saw Jesus, he was exceedingly glad; for he had desired for a long *time* to see Him, because he had heard many things about Him, and he hoped to see some miracle done by Him. [9] Then he questioned Him with many words, but He answered him			

nothing. [10] And the chief priests and scribes stood and vehemently accused Him. [11] Then Herod, with his men of war, treated Him with contempt and mocked *Him,* arrayed Him in a gorgeous robe, and sent Him back to Pilate. [12] That very day Pilate and Herod became friends with each other, for previously they had been at enmity with each other.			
Taking the Place of Barabbas **23:** [13] Then **Pilate**, when he had called together the chief priests, the rulers, and the people, [14] said to them, "You have brought this Man to me, as one who misleads the people. And indeed, having examined *Him* in your presence, I have found no fault in this Man concerning those things of which you accuse Him; [15] "no, neither did Herod, for I sent you back to him; and indeed nothing deserving of death has been done by Him. [16] "I will therefore chastise Him and release *Him*" [17] (for it was necessary for him to release one to them at the feast). [18] And they all cried out at once, saying, "Away with this *Man,* and release to us Barabbas"— [19] who had been thrown into prison for a certain rebellion made in the city, and for murder. [20] Pilate, therefore, wishing to release Jesus, again called out to them. [21] But	**Taking the Place of Barabbas** **15:** [6] Now at the feast he [**Pilate**] was accustomed to releasing one prisoner to them, whomever they requested. [7] And there was one named Barabbas, *who was* chained with his fellow rebels; they had committed murder in the rebellion. [8] Then the multitude, crying aloud, began to ask *him to do* just as he had always done for them. [9] But Pilate answered them, saying, "Do you want me to release to you the King of the Jews?" [10] For he knew that the chief priests had handed Him over because of envy. [11] But the chief priests stirred up the crowd, so that he should rather release Barabbas to them. [12] Pilate answered and said to them again, "What then do you want me to do *with Him* whom you call the King of the Jews?" [13] So they cried out again, "Crucify Him!" [14] Then Pilate said	**Taking the Place of Barabbas** **27:** [15] Now at the feast the governor [**Pilate**] was accustomed to releasing to the multitude one prisoner whom they wished. [16] And at that time they had a notorious prisoner called Barabbas. [17] Therefore, when they had gathered together, Pilate said to them, "Whom do you want me to release to you? Barabbas, or Jesus who is called Christ?" [18] For he knew that they had handed Him over because of envy. [19] While he was sitting on the judgment seat, his wife sent to him, saying, "Have nothing to do with that just Man, for I have suffered many things today in a dream because of Him." [20] But the chief priests and elders persuaded the multitudes that they should ask for Barabbas and destroy Jesus. [21] The governor answered and said to them,	**Taking the Place of Barabbas** **18:** [39] "But you have a custom that I [**Pilate**] should release someone to you at the Passover. Do you therefore want me to release to you the King of the Jews?" [40] Then they all cried again, saying, "Not this Man, but Barabbas!" Now Barabbas was a robber. **The Soldiers Mock Jesus** **19:** [1] So then Pilate took Jesus and scourged *Him.* [2] And the soldiers twisted a crown of thorns and put *it* on His head, and they put on Him a purple robe. [3] Then they said, * "Hail, King of the Jews!" And they struck Him with their hands. [4] Pilate then went out again, and said to them, "Behold, I am bringing Him out to you, that you may know that I find no fault in Him." **Pilate's Decision** [5] Then Jesus came out, wearing the crown of thorns and the

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they shouted, saying, “Crucify *Him,* crucify Him!” [22] Then he said to them the third time, “Why, what evil has He done? I have found no reason for death in Him. I will therefore chastise Him and let *Him* go.”
[23] But they were insistent, demanding with loud voices that He be crucified. And the voices of these men and of the chief priests prevailed.
[24] So Pilate gave sentence that it should be as they requested.
[25] And he released to them the one they requested, who for rebellion and murder had been thrown into prison; but he delivered Jesus to their will.

to them, “Why, what evil has He done?” But they cried out all the more, “Crucify Him!”
[15] So Pilate, wanting to gratify the crowd, released Barabbas to them; and he delivered Jesus, after he had scourged *Him,* to be crucified.

The Soldiers Mock Jesus
[16] Then the soldiers led Him away into the hall called Praetorium, and they called together the whole garrison. [17] And they clothed Him with purple; and they twisted a crown of thorns, put it on His *head,* [18] and began to salute Him, “Hail, King of the Jews!”
[19] Then they struck Him on the head with a reed and spat on Him; and bowing the knee, they worshiped Him. [20] And when they had mocked Him, they took the purple off Him, put His own clothes on Him, and led Him out to crucify Him.

“Which of the two do you want me to release to you?” They said, “Barabbas!”
[22] Pilate said to them, “What then shall I do with Jesus who is called Christ?” *They* all said to him, “Let Him be crucified!”
[23] Then the governor said, “Why, what evil has He done?” But they cried out all the more, saying, “Let Him be crucified!”
[24] When Pilate saw that he could not prevail at all, but rather *that* a tumult was rising, he took water and washed *his* hands before the multitude, saying, “I am innocent of the blood of this just Person. You see *to it.*” [25] And all the people answered and said, “His blood *be* on us and on our children.” [26] Then he released Barabbas to them; and when he had scourged Jesus, he delivered *Him* to be crucified.

The Soldiers Mock Jesus
[27] Then the soldiers of the governor took Jesus into the Praetorium and gathered the whole garrison around Him.
[28] And they stripped Him and put a scarlet robe on Him.
[29] When they had twisted a crown of thorns, they put *it* on His head, and a reed in His right hand. And they bowed the knee before Him and mocked Him, saying, “Hail, King of the Jews!” [30] Then they spat on Him, and took

purple robe. And *Pilate* said to them, “Behold the Man!”
[6] Therefore, when the chief priests and officers saw Him, they cried out, saying, “Crucify *Him,* crucify *Him!* ” Pilate said to them, “You take Him and crucify *Him,* for I find no fault in Him.”
[7] The Jews answered him, “We have a law, and according to our law He ought to die, because He made Himself the Son of God.” [8] Therefore, when Pilate heard that saying, he was the more afraid, [9] and went again into the Praetorium, and said to Jesus, “Where are You from?” But Jesus gave him no answer.
[10] Then Pilate said to Him, “Are You not speaking to me? Do You not know that I have power to crucify You, and power to release You?”
[11] Jesus answered, “You could have no power at all against Me unless it had been given you from above. Therefore the one who delivered Me to you has the greater sin.”
[12] From then on Pilate sought to release Him, but the Jews cried out, saying, “If you let this Man go, you are not Caesar's friend. Whoever makes himself a king speaks against Caesar.”
[13] When Pilate therefore heard that saying, he brought Jesus out and sat down in the judgment seat in a place that is called *The* Pavement,

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		the reed and struck Him on the head. [31] And when they had mocked Him, they took the robe off Him, put His *own* clothes on Him, and led Him away to be crucified.	but in Hebrew, Gabbatha. [14] Now it was the Preparation Day of the Passover, and about the sixth hour. And he said to the Jews, “Behold your King!” [15] But they cried out, “Away with *Him,* away with *Him!* Crucify Him!” Pilate said to them, “Shall I crucify your King?” The chief priests answered, “We have no king but Caesar!” [16] Then he delivered Him to them to be crucified. So they took Jesus and led *Him* away.
Luke	**Mark**	**Matthew**	**John**

[Source: LY]

See also: “**Comparison of Gospels Concerning Jesus’ Civil Trail before Pilate and Verdict” under Extra Note 2 in Chapter LXXXIV.**

***See also*: The Jewish Day, Telling Time, and Divisions of Time**

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Extra Note 4:

The Praetorium

The Praetorium, or Pretorium, is the Latin version of the Greek word pronounced prai-tor-ion. The Romans [see Ancient Empires - Rome] originally used the term for a general's tent in an army camp [see Roman Legions], but later it also referred to a military headquarters in a city where the Roman governor or procurator also often resided. The Bible variously refers to the Praetorium as the "common hall," the "governor's house," the "judgment hall," "Pilate's house," and the "palace."
[Source: http://www.keyway.ca/htm2000/20001026.htm]

The Greek word (praitorion) thus rendered in Mark 15:16 is rendered "common hall" (Matthew 27:27, marg., "governor's house"), "judgment hall," (John 18:28, 33, marg., "Pilate's house", 19:9; Acts 23:35), "palace" (Philippians 1:13). This is properly a military word. It denotes (1) the general's tent or headquarters; (2) the governor's residence, as in Acts 23:35 (R.V., "palace"); and (3) the praetorian guard (see PALACE), or the camp or quarters of the praetorian cohorts (Acts 28:16), the imperial guards in immediate attendance on the emperor, who was "praetor" or commander-in-chief.
[Source: Easton's Bible Dictionary]

Two possible praetorium sites in Jerusalem have been proposed: the Antonia Fortress and Herod's Palace.[1] Early pilgrims to Jerusalem generally identified the praetorium with the Antonia Fortress, where the traditional Way of the Cross begins. The archaeological evidence, which dates the fortress remnants to the 2nd century AD, as well as the tense situation requiring Pilate to be near the Second Temple as the center of Passover activity, support the Antonia Fortress location.[1]

The Gospel of Mark uses the word aulē ("hall", "palace") to identify the praetorium.[1] Outside the praetorium proper, there was an area called the Pavement.[Jn. 19:13] Pilate's judgement seat (Greek: bēma), in which he conversed with the Jews, was located there.

[Source: Wikipedia]

According to later Church tradition the Praetorium was at the Antonia Fortress where Pontius Pilate judged Jesus, but it is also possible that Jesus was judged at the Herodian fortress on the opposite end (NW) of the city near the modern Jaffa Gate. Herod's palace was the official residence of the Roman procurator's when they came to Jerusalem during the major Jewish festivals. Many scholars favor the Antonia Fortress because of the balconies overlooking the Temple Court. There is also mention in John 19:13 of "the pavement" as the site of the trial. The Via Dolorosa assumes that the Antonia Fortress is the site of the trial of Jesus before Pontius Pilate. The statements of Josephus are very convincing that the headquarters of the Roman procurator were at Herod's palace. (See International Standard Bible Encyclopedia.)
[Source: http://www.bible-history.com/past/jesus_trial_pavement.html]

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Details in the Bible point to the possibility that the trial took place in Emperor Herod's palace…



Archaeologists say that the grand palace of Roman Emperor Herod the Great stood in this location in Jerusalem's Old City, and it was likely to have been here that the trial of Jesus by Pontius Pilate took place. After 15 years of archaeological work, the site is open to visitors. *Washington Post photos by Ruth Eglash*



Archaeologists dug down through seven layers of Jerusalem history to reveal foundations of Roman Emperor Herod's palace underneath a structure that had been used as a prison by Ottoman Turks and later by the British.

[Source: http://www.pressherald.com/2015/01/05/likely-site-of-jesus-trial-opens-to-public/] 01/05/2015

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Extra Note 5:

The Sanhedrin's Miscarriage of Justice (based on Mark's writings)

This trial breaks a number of Jewish legal principles, if later documents correctly indicate the state of Jewish law in this period. Mark probably knew most of these rules, and many of his hearers probably suspected them, since these principles of ethics were widely honored. Elites, however, did not always feel bound by such principles.

One might ask how Jesus' earliest followers knew what happened in a closed meeting of the Sanhedrin. Even in the most private meetings of assemblies, however, leaks were common, especially when sympathizers had associates who were present (cf. Mark 15:43); one may provide examples both from the Roman Senate and from Jerusalem's Sanhedrin. (Moreover, from a Christian perspective, the disciples later had access to the report of a major participant: Jesus.)

Mk 14:53. "Leading priests," "elders," and "scribes" were all represented in Israel's chief Sanhedrin, the ruling religious court of Israel. A Sanhedrin was a senate, or municipal assembly; Judea's chief assembly was in Jerusalem. Later tradition claims that the full Sanhedrin, with seventy-one members, normally met in the assembly hall in the temple called the Chamber of Hewn Stone, where they sat in a semicircle with the high priest in the center. The number may have been simply an average, and Josephus suggests that they met quite close to the temple, but not in it. In this case, many members of the Sanhedrin (of whom perhaps half would have been necessary for a quorum) hold a secret night meeting without advance notice in the high priest's home (Mark 14:54), although they are investigating what they will claim is a capital offense.

By the more careful legal principles of later rabbis and most general legal principles of antiquity, the meeting that Mark describes would have been illegal on all these counts: a secret meeting, held at night, and in a private home. The leaders would have probably explained it as merely a preliminary inquiry before a real investigation (cf. Lk 22:66). The lack of advance notice could have been excused because it is during a feast and all necessary officials are present; but because Jewish law forbade trials on the Sabbath, they were probably also forbidden on feast days (though executions were not). The officials who gather, probably predominantly Sadducees (note the prominent role of the aristocratic priests in Mark 14:55), seem more concerned with convicting Jesus quickly than with legal technicalities.

Mk 14:54. Peter's trespassing on private property — that of the high priest himself — required serious commitment from a Galilean fisherman. The guards could be the priest's night watchmen, but presumably they would immediately recognize that Peter does not belong there. They could also be members of the temple guard, waiting to see the results of the trial inside. They may have planned to stay up late for Passover anyway, though under better circumstances.

Mk 14:55-56. Despite the high priest's certainty of Jesus' subversiveness, at least some members of the council, perhaps scribes, follow the virtuous Jewish tradition of diligent cross-examination of witnesses. But once these witnesses had contradicted one another, all understandings of Jewish law unanimously demanded that they be declared false and the case be rejected as contrived; under Jewish law, in a capital case, false witnesses were to be put to death (see Deuteronomy 19:16-21 and the Dead Sea Scrolls). Even though Rome had not given the Sanhedrin jurisdiction to execute false witnesses, the Sanhedrin should have at least disciplined them. That the case continues simply underlines the corruption of those in control (other ancient Jewish sources, from the rabbis to the Dead Sea Scrolls, also complain of the corruption of the priestly aristocrats; Josephus reports concrete examples of it).

Mk 14:57-59. Many Jewish people expected that God would establish a new, purified temple at the time he established the kingdom. Outsiders had naturally misinterpreted Jesus' teaching about a new temple and warning about the old temple's destruction as the threat of a mad, messianic revolutionary. But the witnesses still fail the cross-examination.

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Mk 14:60-61. Jesus' refusal to answer fits the ancient Jewish model of a martyr showing contempt to a corrupt judge. At least according to later rabbinic practice, the high priest could not legally force Jesus to convict himself out of his own mouth, but the testimony of other witnesses is so far not working; if the later rabbinic practice was valued by many teachers in Jesus' day, the priestly aristocracy might choose to simply not observe it. The high priest finally asks whether Jesus thinks of himself as a messiah —hence, to the high priest's mind, as a revolutionary.

"The Blessed One" was a common paraphrase for "God." “Son of God” (see glossary) was an unusual phrase for a high priest to use, but not an impossible one (the Dead Sea Scrolls interpret 2Sa 7:14 as messianic). Although Mark could have put the high priest's question in his own words (a common technique in writing at that time), the high priest had probably heard that Jesus had adopted the title for himself, possibly in a messianic sense (Mark 12:6).

Mk 14:62. Jesus' statement is a claim to be not only a mortal messiah but the cosmic ruler of Daniel 7:13-14, the embodiment of Israel's call, who would come in glory and reign forever. (The seating may allude to Psalms 110:1.)

Mk 14:63. Tearing clothes was a sign of mourning or repentance, and was required if one heard the sacred name blasphemed. Jesus would not be deemed guilty under later rabbinic procedure; unless Jesus mentions the sacred Hebrew name of God or summons them to what would be presumed to be idolatry (e.g., by calling himself God, which he does not at this point), he is not technically guilty of blasphemy (here not even by the broader popular sense; cf. Mark 2:5-7). A Jewish court would have been more likely to have pronounced him insane; how could this arrested upstart teacher from Galilee think that he would come in the clouds of heaven? Again, elites (throughout the Roman empire) were not always interested in legal technicalities.

Mk 14:64. Under Jewish law, the high priest is not permitted to judge the case alone; he has to solicit the council's vote (if later recorded rules were already in effect, which might not be the case, this vote would begin with the youngest and conclude with the high priest, lest anyone feel intimidated by their elders). Although they cannot have genuinely believed that Jesus has committed blasphemy according to its technical Jewish definition, they have an important reason to deal with him quickly: he poses a clear threat to the temple establishment (Mark 11:15-18), and as a messianic claimant he threatens the whole Roman power structure that they, the Jewish aristocracy, represent.

Mk 14:65. Unlike public flogging, the behavior represented here—spitting on, blindfolding, striking and taunting a prisoner—was, of course, against Jewish Law. While they ridicule Jesus as a false prophet, Peter fulfills Jesus' prophecy concerning him (Mark 14:66-72); Jesus thus passes an important test for true prophets (Deuteronomy 18:22).

[Source: IVP Bible Background Commentary, 2nd Ed.]

***See*: “Judas Iscariot”** in the APPENDIX for more details about his life and death

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Illegalities that Surrounded Christ - Part 1

Hebrew Criminal Law

1. **THE ARREST OF JESUS WAS ILLEGAL.**
   a. Hebrew law prohibited an arrest for a capital offense (one that could result in death) taking place at night.
   b. The arrest was effected through the agency of a traitor and informer, a violation of Hebrew law.
   c. The arrest was not a result of a legal mandate from a court whose intentions were to conduct a legal trial for the purpose of reaching a fair and righteous judgment.

2. **THE PRIVATE EXAMINATION OF JESUS BEFORE ANNAS AND CAIPHAS WAS ILLEGAL.**
   a. Hebrew law prohibited legal examination at night.
   b. No judge or magistrate, sitting alone, could interrogate an accused person or sit in judgment upon his legal rights.
   c. Private preliminary examinations of accused persons were to be prevented.



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Illegalities that Surrounded Christ - Part 2

Hebrew Criminal Law

2. **THE INDICTMENT AGAINST JESUS WAS, IN FORM, ILLEGAL.**
   a. The accusation (indictment) at the trial was both vague and indefinite.
   b. The accusation was made, in part, by Caiphas, the high priest, who was one of the judges of Jesus. Hebrew law allowed none but the leading witnesses to present the charge.



3. **THE PROCEEDINGS OF THE SANHEDRIN AGAINST JESUS WERE ILLEGAL IN THAT THEY WERE CONDUCTED AT NIGHT.**
   a. Hebrew jurisprudence strictly forbade the trial of a capital offense case at night.
   b. A court had no jurisdiction if it convened and acted at a time forbidden by law.



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Illegalities that Surrounded Christ - Part 3

Hebrew Criminal Law

5. **THE PROCEEDINGS OF THE SANHEDRIN AGAINST JESUS WERE ILLEGAL BECAUSE THE COURT CONVENED BEFORE THE OFFERING OF THE MORNING SACRIFICE.**
   a. No session of the court could take place before the offering of the morning sacrifice which was offered between dawn and sunrise.
   b. The Sanhedrin sat from the close of the morning sacrifice to the time of the evening sacrifice.



6. **THE PROCEEDINGS AGAINST JESUS WERE ILLEGAL IN THAT THEY WERE CONDUCTED ON THE DAY PRECEDING THE JEWISH SABBATH, AND ALSO ON THE FIRST DAY OF THE FEAST OF UNLEAVENED BREAD AND THE EVE OF THE PASSOVER.**



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Illegalities that Surrounded Christ - Part 4

Hebrew Criminal Law

7. **THE TRIAL OF JESUS WAS ILLEGAL IN THAT IT WAS CONCLUDED WITHIN ONE DAY.**
   a. A trial that could result in the accused s death had to last at least two days so as to be careful and deliberate.
   b. After a review on the second day, a final decree could be handed down in the afternoon.

8. **THE SENTENCE OF CONDEMNATION PRONOUNCED AGAINST JESUS BY THE SANHEDRIN ILLEGAL BECAUSE IT WAS FOUNDED UPON HIS UNCORROBORATED CONFESSION.**



9. **THE CONDEMNATION OF JESUS WAS ILLEGAL IN THAT THE VERDICT OF THE SANHEDRIN WAS UNANIMOUS.**
   a. A unanimous verdict of guilty rendered on the day of the trial would have the effect of an acquittal.
   b. If there was an unanimous verdict of guilty and no defender of the accused in the court, the verdict of guilty was invalid and the sentence of death could not be carried out.

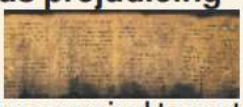
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Illegalities that Surrounded Christ - Part 5

Hebrew Criminal Law

10. **THE PROCEEDINGS AGAINST JESUS WERE ILLEGAL IN THAT:**
    - The sentence of condemnation was pronounced in a place forbidden by law.
    - The high priest rent his clothes, thus prejudicing others.
    - The balloting was irregular.



a. In any trials involving capital cases, the Sanhedrin was required to meet in an apartment of the national temple at Jerusalem known as the Hall of Hewn Stones. Outside of this hall no capital trial could be conducted and no capital sentence could be pronounced.

b. Leviticus 21:10 And he that is the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes.

c. The balloting did not allow for the proper order (from the youngest member to the eldest, so as not to allow the older members to prejudice the younger members) and the proper recording of the votes by two to three scribes.



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Illegalities that Surrounded Christ - Part 6

Hebrew Criminal Law

11. **THE CONDEMNATION OF JESUS WAS ILLEGAL BECAUSE THE MERITS OF THE DEFENSE WERE NOT CONSIDERED.**

a. Jesus was railroaded into a conviction and condemnation to die.

b. Deuteronomy 13:14 Then shalt thou inquire, and make search, and ask diligently; and, behold, if it be truth, and the thing certain, that such abomination is wrought among you.

c. The standard of thoroughness in investigating a matter was set aside in Jesus case.

d. The judges failed to weigh the whole matter in the sincerity of their conscience.

e. The lord s defense was set aside in that witnesses were not presented on His behalf.

f. Jesus was condemned for his claim to be the Christ, but was not allowed to offer proof of His confession.



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[Source: http://www.biblecharts.org/crossofchrist.html]

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LXXXIV

CHRIST HALED BEFORE PILATE: PILATE'S DILEMMA—"CRUCIFY HIM"—PILATE VACILLATES: SENDS JESUS TO HEROD, WHO SENDS HIM BACK—JESUS SCOURGED—PILATE DELIVERS JESUS TO BE CRUCIFIED

A.D. 30. Age 33. *Jerusalem*.

John 18: 28-40, 19: 1-16; Luke 23: 1-11, 13-25; Mark 15: 1-15; Matthew 27: 11-26.

Then, in the early morning, the whole council arose and led Jesus from the high priest, Caiaphas, and delivered him to Pontius Pilate, the governor, in the Praetorium [133*]. But they themselves did not go into the Praetorium, so they would not be ceremonially defiled,[134*] but could eat the Passover meal.

Pilate then went out to them and said, “What accusation do you bring against this man?”

They answered and said to him, “If he were not an evildoer, we would not have delivered him up to you.”

Then Pilate said to them, “You take him and judge him according to your law.”

Therefore the Jews said to him, “It is not lawful for us to put anyone to death,” (that the saying of Jesus might be fulfilled which he spoke, signifying by what death He would die.)

And they began to accuse him, saying, “We found this *fellow* perverting the nation, and forbidding to pay taxes to Caesar, saying that he himself is the Messiah (*Greek*: Christ), a King.”

Then Pilate entered the Praetorium again, called Jesus, and said to him, “Are you the King of the Jews?”

Jesus answered him, “Are you speaking for yourself about this, or did others tell you this concerning me?”

Pilate answered, “Am I a Jew? Your own nation and the chief priests have delivered you to me. What have you done?”

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Jesus answered, “My kingdom is not of this world. If my kingdom were of this world, my servants would fight, so that I should not be delivered to the Jews; but now my kingdom is not from here.”

Pilate therefore said to him, “So you are a king!”

Jesus answered, “You say that I am a king. For this reason I was born, and for this reason I have come into the world – to bear witness to the truth. Everyone who is of the truth hears my voice.”

Pilate said to him, “What is truth?”

And when he had said this, he went out again to the Jews, and said to them, “I find no fault in him at all.”

And while he was being accused by the chief priests and elders, he answered nothing. Then Pilate said to him, “Do you not hear how many things they testify against you?” But he answered him not one word, so that the governor marveled greatly.

But they were the more fierce, saying, “He stirs up the people, teaching throughout all Judea, beginning from Galilee to this place.”

When Pilate heard of Galilee, he asked if the man were a Galilean. And as soon as he knew that he belonged to Herod's jurisdiction, he sent him to Herod, who was also in Jerusalem at that time. Now when Herod saw Jesus, he was exceedingly glad; for he had desired for a long *time* to see him, because he had heard many things about Him, and he hoped to see some miracle done by him. Then he questioned him with many words, but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. Then Herod, with his men of war, treated him with contempt and mocked *him,* arrayed him in a gorgeous robe, and sent him back to Pilate. That very day Pilate and Herod became friends with each other, for previously they had been at enmity with each other.

Then Pilate, when he had called together the chief priests, the rulers, and the people, said to them, “You have brought this man to me, as one who misleads the people. And indeed, having examined *him* in your presence, I have found no fault in this man concerning those things of which you accuse him; “no, neither did Herod, for I sent you back to him; and indeed nothing deserving of death has been done by him.

“I will therefore chastise him and release *him”*

Now at the feast the governor was accustomed to releasing to the multitude one prisoner whom they wished. And at that time they had a notorious prisoner called Barabbas – a robber who had been thrown into prison and *who was* chained with his fellow rebels for a rebellion made in the city, and for murder. [See Extra Note 3]

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Therefore, when they had gathered together, Pilate said to them, “Whom do you want me to release to you? Barabbas, or Jesus who is called Christ?” For Pilate knew that they had handed him over because of envy.

While Pilate was sitting on the judgment seat, his wife sent to him, saying, “Have nothing to do with that just man, for I have suffered many things today in a dream because of him.”

But the chief priests and elders persuaded the multitudes that they should ask for Barabbas and destroy Jesus.

The governor answered and said to them, “Which of the two do you want me to release to you?” They said, “Barabbas!” Pilate said to them, “What then shall I do with Jesus who is called Christ?” *They* all said to him, “Let him be crucified!”

Pilate, therefore, wishing to release Jesus, again called out to them. But they shouted, saying, “Crucify *him,* crucify him!”

Then he said to them the third time, “Why, what evil has he done? I have found no reason for death in him. I will therefore chastise him and let *him* go.” But they were insistent, demanding with loud voices that he be crucified. And the voices of these men and of the chief priests prevailed.

When Pilate saw that he could not prevail at all, but rather *that* a tumult was rising, he took water and washed *his* hands before the multitude, saying, “I am innocent of the blood of this just person. You see *to it.*” And all the people answered and said, “His blood *be* on us and on our children.”

Then he released Barabbas to them; and when he had scourged Jesus, he delivered *him* to be crucified

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(Skip to next chapter, LXXXV)

Footnotes

133:* *Praetorium:* translated variously as, governor's headquarters, judgement hall, court room, governor’s palace or residence [See also Extra Note 1; and Chapter LXXXIII Extra Note 4]

134:* *not be defiled.* Jews could go inside a Gentile courtyard open to the sky (see John 18:15), but they could not go into a Gentile building or home with a roof on it without becoming ceremonially unclean. Since it was the the day of preparation for the Passover and Feast of Unleavened High Sabbath (see Appendix for details on Jewish Festivals), the Jews would want to keep from defiling themselves so they could participate in the celebrations.

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Extra Note 1:
The location of this praetorium (the residence of a Roman governor) has long been identified with the Antonia Fortress on the northwest corner of the Temple Mount; this large fortress allowed immediate access to the temple in order to suppress any disturbance. Only portions of the walls of the original Antonia Fortress remain. However, many argue that the Palace of Herod (once the Jerusalem home of Herod the Great, but later in Roman hands—see Philo, Embassy to Gaius 299) was more lavish and afforded better accommodations for the Roman governor. It was used later by the governor Florus (Josephus, Jewish War 2.301). This palace fortress (today called the Citadel), which was located at the prominent Jaffa Gate at the western entrance to the old city, has since Jesus' day been through many rounds of destruction and rebuilding (beginning with the capture of Jerusalem in A.D. 70 and continuing until after the Crusader period [11th-13th centuries]). However, some original Herodian portions of the palace do still exist. (See also Chapter LXXXIII Extra Note 4)
[Source: NIV '08 Bible Study Note]

Extra Note 2:

JESUS' RELIGIOUS TRIAL				
	Matthew	**Mark**	**Luke**	**John**
Before Annas				18:12-14, 19-24
Before Caiaphas	26:57-68	14:53-65	22:54, 63-65	18:24 (Only briefly mentions handoff to Caiaphas)
Before the Sanhedrin	27:1	15:1	22:66-71	
JESUS' CIVIL TRIAL				
Before Pilate	27:2, 11-14	15:1-5	23:1-5	18:28-38
Before Herod Antipas			23:6-12	
Before Pilate	27:15-26	15:6-15	23:13-25	18:39—19:16

[with minor edit by LY]

[Source: Dr. Constable Expository Notes – John]
http://www.soniclight.com/constable/notes.htm

Comparison of Gospels Concerning <u>Jesus' Civil Trial</u> before Pilate and Verdict:

Luke	Mark	Matthew	John
[23:1] Then the whole multitude of them arose and led Him to Pilate. [2] And they began to accuse Him, saying, "We found this *fellow* perverting the nation, and forbidding to pay taxes to Caesar, saying that He Himself is Christ, a King."	[15:1] Immediately, in the morning, the chief priests held a consultation with the elders and scribes and the whole council; and they bound Jesus, led *Him* away, and delivered *Him* to Pilate.	[27:1] When morning came, all the chief priests and elders of the people plotted against Jesus to put Him to death. [2] And when they had bound Him, they led Him away and delivered Him to Pontius Pilate the governor.	[18:28] Then they led Jesus from Caiaphas to the Praetorium, and it was early morning. But they themselves did not go into the Praetorium, lest they should be defiled, but that they might eat the Passover. [29] Pilate then went out to them and said, "What accusation do you

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			bring against this Man?" [30] They answered and said to him, "If He were not an evildoer, we would not have delivered Him up to you." [31] Then Pilate said to them, "You take Him and judge Him according to your law." Therefore the Jews said to him, "It is not lawful for us to put anyone to death," [32] that the saying of Jesus might be fulfilled which He spoke, signifying by what death He would die.
[3] Then Pilate asked Him, saying, "Are You the King of the Jews?" He answered him and said, "*You have said it.*"	[2] Then Pilate asked Him, "Are You the King of the Jews?" He answered and said to him, "*You have said it.*"	[11] Now Jesus stood before the governor. And the governor asked Him, saying, "Are You the King of the Jews?" Jesus said to him, "*You have said it.*"	[33] Then Pilate entered the Praetorium again, called Jesus, and said to Him, "Are You the King of the Jews?" [34] Jesus answered him, "Are you speaking for yourself about this, or did others tell you this concerning Me?" [35] Pilate answered, "Am I a Jew? Your own nation and the chief priests have delivered You to me. What have You done?" [36] Jesus answered, "My kingdom is not of this world. If My kingdom were of this world, My servants would fight, so that I should not be delivered to the Jews; but now My kingdom is not from here." [37] Pilate therefore said to Him, "Are You a king then?" Jesus answered, "*You say ~~rightly~~ that I am a king*. For this cause I was born, and for this

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			cause I have come into the world, that I should bear witness to the truth. Everyone who is of the truth hears My voice." [38] Pilate said to Him, "What is truth?" And when he had said this,
	[3] And the chief priests accused Him of many things, but He answered nothing. [4] Then Pilate asked Him again, saying, "Do You answer nothing? See how many things they testify against You!" [5] But Jesus still answered nothing, so that Pilate marveled.	[12] And while He was being accused by the chief priests and elders, He answered nothing. [13] Then Pilate said to Him, "Do You not hear how many things they testify against You?" [14] But He answered him not one word, so that the governor marveled greatly.	
[4] So Pilate said to the chief priests and the crowd, **"I find no fault in this Man."**			he went out again to the Jews, and said to them, **"I find no fault in Him at all.**
[5] But they were the more fierce, saying, "He stirs up the people, teaching throughout all Judea, beginning from Galilee to this place."			
[6] When Pilate heard of Galilee, he asked if the Man were a Galilean. [7] And as soon as he knew that He belonged to Herod's jurisdiction, he sent Him to Herod, who was also in Jerusalem at that time. [8] Now when Herod saw Jesus, he was exceedingly glad; for he had desired for a long *time* to see Him, because he had heard many things about Him, and he hoped to see some miracle done by Him. [9] Then			

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he questioned Him with many words, but He answered him nothing. [10] And the chief priests and scribes stood and vehemently accused Him. [11] Then Herod, with his men of war, treated Him with contempt and mocked *Him,* arrayed Him in a gorgeous robe, and sent Him back to Pilate. [12] That very day Pilate and Herod became friends with each other, for previously they had been at enmity with each other.			
[13] Then Pilate, when he had called together the chief priests, the rulers, and the people, [14] said to them, "You have brought this Man to me, as one who misleads the people. And indeed, having examined *Him* in your presence, **I have found no fault in this Man concerning those things of which you accuse Him**; [15] "no, neither did Herod, for I sent you back to him; and indeed nothing deserving of death has been done by Him.			
[16] "I will therefore chastise Him and release *Him"* [17] (for it was necessary for him to release one to them at the feast). [18] And they all cried out at once, saying, "Away with this *Man,* and release to us Barabbas" — [19] who had been thrown into	[6] Now at the feast he was accustomed to releasing one prisoner to them, whomever they requested. [7] And there was one named Barabbas, *who was* chained with his fellow rebels; they had committed murder in the rebellion. [8] Then the multitude, crying	[15] Now at the feast the governor was accustomed to releasing to the multitude one prisoner whom they wished. [16] And at that time they had a notorious prisoner called Barabbas. [17] Therefore, when they had gathered	[39] "But you have a custom that I should release someone to you at the Passover. Do you therefore want me to release to you the King of the Jews?" [40] Then they all cried again, saying, "Not this Man, but Barabbas!"

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prison for a certain rebellion made in the city, and for murder. [20] Pilate, therefore, wishing to release Jesus, again called out to them. [21] But they shouted, saying, “Crucify *Him,* crucify Him!” [22]	aloud, began to ask *him to do* just as he had always done for them. [9] But Pilate answered them, saying, “Do you want me to release to you the King of the Jews?” [10] For he knew that the chief priests had handed Him over because of envy. [11] But the chief priests stirred up the crowd, so that he should rather release Barabbas to them. [12] Pilate answered and said to them again, “What then do you want me to do *with Him* whom you call the King of the Jews?” [13] So they cried out again, “Crucify Him!”	together, Pilate said to them, “Whom do you want me to release to you? Barabbas, or Jesus who is called Christ?” [18] For he knew that they had handed Him over because of envy. [19] While he was sitting on the judgment seat, his wife sent to him, saying, “Have nothing to do with that just Man, for I have suffered many things today in a dream because of Him.” [20] But the chief priests and elders persuaded the multitudes that they should ask for Barabbas and destroy Jesus. [21] The governor answered and said to them, “Which of the two do you want me to release to you?” They said, “Barabbas!” [22] Pilate said to them, “What then shall I do with Jesus who is called Christ?” *They* all said to him, “Let Him be crucified!”	(Now Barabbas was a robber.)
Then he said to them the third time, “Why, what evil has He done? **I have found no reason for death in Him**. I will therefore chastise Him and let *Him* go.” [23] But they were insistent, demanding with loud voices that He be crucified. And the voices of these men and of the chief priests prevailed.	[14] Then Pilate said to them, “Why, what evil has He done?” But they cried out all the more, “Crucify Him!”	[23] Then the governor said, “Why, what evil has He done?” But they cried out all the more, saying, “Let Him be crucified!”	

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[24] So Pilate gave sentence that it should be as they requested. [25] And he released to them the one they requested, who for rebellion and murder had been thrown into prison**; but he delivered Jesus to their will**.	[15] So Pilate, wanting to gratify the crowd, released Barabbas to them; **and he delivered Jesus, after he had scourged *Him*, to be crucified.**	[24] When Pilate saw that he could not prevail at all, but rather *that* a tumult was rising, he took water and washed *his* hands before the multitude, saying, "I am innocent of the blood of this just Person. You see *to it.*" [25] And all the people answered and said, "His blood *be* on us and on our children." [26] Then he released Barabbas to them; and **when he had scourged Jesus, he delivered *Him* to be crucified**	[19:1] So then Pilate **took Jesus and scourged *Him*.**
	[16] Then the soldiers led Him away into the hall called Praetorium, and they called together the whole garrison. [17] And they clothed Him with purple; and they twisted a crown of thorns, put it on His *head,* [18] and began to salute Him, "Hail, King of the Jews!" [19] Then they struck Him on the head with a reed and spat on Him; and bowing the knee, they worshiped Him.	[27] Then the soldiers of the governor took Jesus into the Praetorium and gathered the whole garrison around Him. [28] And they stripped Him and put a scarlet robe on Him. [29] When they had twisted a crown of thorns, they put *it* on His head, and a reed in His right hand. And they bowed the knee before Him and mocked Him, saying, "Hail, King of the Jews!" [30] Then they spat on Him, and took the reed and struck Him on the head.	[2] And the soldiers twisted a crown of thorns and put *it* on His head, and they put on Him a purple robe. [3] Then they said, "Hail, King of the Jews!" And they struck Him with their hands.
			[4] Pilate then went out again, and said to them, "Behold, I am bringing Him out to you, that you may know **that I find no fault in Him.**"
			[5] Then Jesus came out, wearing the crown of thorns and the purple robe. And

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			Pilate said to them, “Behold the Man!” [6] Therefore, when the chief priests and officers saw Him, they cried out, saying, “Crucify *Him,* crucify *Him!”* Pilate said to them, “You take Him and crucify *Him,* for I find no fault in Him.” [7] The Jews answered him, “We have a law, and according to our law He ought to die, because He made Himself the Son of God.” [8] Therefore, when Pilate heard that saying, he was the more afraid, [9] and went again into the Praetorium, and said to Jesus, “Where are You from?” But Jesus gave him no answer. [10] Then Pilate said to Him, “Are You not speaking to me? Do You not know that I have power to crucify You, and power to release You?” [11] Jesus answered, “You could have no power at all against Me unless it had been given you from above. Therefore the one who delivered Me to you has the greater sin.” [12] From then on Pilate sought to release Him, but the Jews cried out, saying, “If you let this Man go, you are not Caesar's friend. Whoever makes himself a king speaks against Caesar.” [13] When Pilate therefore heard that saying, he brought Jesus out and sat down in the

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			judgment seat in a place that is called *The* Pavement, but in Hebrew, Gabbatha. [14] Now it was the Preparation Day of the Passover, and about the sixth hour. And he said to the Jews, "Behold your King!" [15] But they cried out, "Away with *Him,* away with *Him!* Crucify Him!" Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar!"
	[20] And when they had mocked Him, they took the purple off Him, put His own clothes on Him, and led Him out to crucify Him.	[31] And when they had mocked Him, they took the robe off Him, put His *own* clothes on Him, and led Him away to be crucified.	
			[16] Then he delivered Him to them to be crucified. So they took Jesus and led *Him* away.
Luke	**Mark**	**Matthew**	**John**

[Source: LY]

See also "**According to the Gospels: Jesus' Trial Stages" under Extra Note 3 in Chapter LXXXIII.**

***See also*: The Jewish Day, Telling Time, and Divisions of Time**

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Extra Note 3:

What was Barabbas' first name?
Jesus (i.e., Joshua)

The choice was between Jesus Barabbas or Jesus Christ. Jesus in Greek is *I'sous. I'sous* is from the Hebrew and Aramaic words meaning *"Jah* is Savior" (rendered "Joshua" in the Old Testament). *Jah* is a shortened form of *Jehovah* and is often translated "Lord." Christ is from the Greek *Christos* (corresponding to the Aramaic *mshika*), meaning "Messiah" or "the Anointed One." Barabbas is made up of the Aramaic words *br* meaning "son" and *aba* meaning "father." Thus, "Barabbas" from the Aramaic means "son of the father."

Rather than Jesus Christ, the Son of God the true Father, the Judeans chose instead Jesus Barabbas, Jesus the son of the father. The counterfeit was chosen by the crowd, a significant and telling choice. Jesus Barabbas, a murderer, was released instead of Jesus Christ, "the Prince of Life."

[Source: Jesus Christ Our Passover, Victor Paul Wierwille, The Way International]

Barabbas: who was he?

We have heard his name many times. We see him in films related to the life of Jesus. When the day of the crucifixion arrives, here he is together with Jesus. His name is Barabbas. Barabbas, was a criminal, responsible for insurgence, murder and robbery. He was a murderer. That's how Peter calls him in Acts 3:14. The penalty for his actions was death. The name Barabbas is composed by "Bar" that means son and "abass" that means father. He was "son of a father" i.e. a son of somebody. Here he is therefore together with Jesus before the Pilate. From the one side the innocent, Jesus Christ the Son of God. No evil was found in Him. He walked doing good and healing the people. And yet He is in the death queue. From the other side a murderer, a criminal that was condemned to death. One of the two will go to the cross and Barabbas has all the reasons to be there. The cross is his normal end. But let's read the relative passage in Luke 23:13-25…

…Jesus was delivered to be crucified and Barabbas was sent free! The innocent went to the cross in the stead of the guilty. But who is Barabbas anyway? I'll tell you. **It is me and you**. In the person of Barabbas we are all of us. All of us "have sinned, and come short of the glory of God" (Romans 3:23). All of us were condemned. All of us were worthy to go to the cross, and destined for the lake of fire. But here comes Jesus Christ, the innocent lamb, the lamb of God and He takes the place of Barabbas. Barabbas is now free. Me and you were released and are now free! See how the Word describes it in Ephesians 2:1-10…

[Source: http://www.jba.gr/Articles/jbajulyaug2004b.htm]

Matthew refers to Barabbas only as a "notorious prisoner". Mark and Luke further refer to Barabbas as one involved in a stasis, a riot. Robert Eisenman states that John 18:40 refers to Barabbas as a lēstēs ("bandit"), "the word Josephus always employs when talking about Revolutionaries".

Three gospels state that there was a custom at Passover during which the Roman governor would release a prisoner of the crowd's choice; Mark 15:6, Matthew 27:15, and John 18:39. Later copies of Luke contain a corresponding verse (Luke 23:17), although this is not present in the earliest manuscripts, and may be a later gloss to bring Luke into conformity.

The custom of releasing prisoners in Jerusalem at Passover is known as the Paschal Pardon, but this custom (whether at Passover or any other time) is not recorded in any historical document other than the gospels.

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Barabbas's name appears as bar-Abbas in the Greek texts of the gospels. It is derived ultimately from the Aramaic בר-אבא, Bar-abbâ, "son of the father". Some ancient manuscripts of Matthew 27:16–17 have the full name of Barabbas as "Jesus Barabbas" and this was probably the name as originally written in the text. Early church father Origen was troubled by the fact that his copies of the gospels gave Barabbas' name as "Jesus Barabbas" and declared that since it was impossible he could have had such a holy name, "Jesus" must have been added to Barabbas' name by a heretic.[15] It is highly likely that later scribes, copying the passage, removed the name "Jesus" from "Jesus Barabbas" to avoid dishonour to the name of Jesus the Messiah.

[Source: Wikipedia]

[Barabbas] = “Son of a father,” or perhaps, “Son of a Rabbi.” The reading, “Jesus Barabbas” (Matthew 27:17), which appears in some copies, is rightly rejected by the best editors. As Alford remarks, Matthew 27:20 is fatal to the insertion. St Mark and St Luke add that Barabbas had committed murder in the insurrection.
[Source: Cambridge Bible for Schools and Colleges]

Matthew 27:16. Ἐπίσημον, notorious) A well-known robber, notorious for the gravest crime.[1185] And yet he was preferred to Jesus. How great contempt! Soon after, in the ignominy of punishment, He was preferred to two other robbers.—λεγόμενον Βαραββᾶν, called Barabbas) who was much talked about. It is probable that Barabbas survived long as a monument of the history of Jesus. Barabbas signifies “Song of Solomon of his parent;” he had been longed for, loved, spoiled, by his parent.

[1185] One who was, moreover, guilty of that very crime (treason) of which Jesus was accused; nay, even guilty of a worse crime. However, it was by the death of Him who was the Just One that those very persons, who had deserved death, are set free.—Harm., p. 550.
[Source: Bengel’s Gnomen]

Matthew 27:16: And they had then a notable prisoner,.... The Vulgate Latin reads, "he had"; that is, Pilate, who had committed him to prison, and under whose power he was: for the Jews had lost all authority of this kind, at least in capital cases. This prisoner is called a "notable" one; that is, a famous, or rather an infamous one: he was a thief, and a robber, and had been guilty of sedition; had made, or joined with others in an insurrection, and had committed murder in it; and so, on more accounts than one, was deserving of death: nor could it be otherwise expected by himself, or others, but that he should die: his name was

called Barabbas; that is, as the Syriac version reads it, , which signifies "the son of a father": a father's child that was spoiled and ruined, and a child of his father the devil. This was a name common among the Jews. Frequent mention is made of R. Abba (h), and Bar Abba is the son of Abba: hence we read of Abba Bar Abba (i), and of R. Samuel Bar Abba (k) and of R. Simeon Bar Abba (l), and of R. Chijah Bar Abba (m). In Munster's Hebrew Gospel it is read "Bar Rabbah, the son of a master"; and so Jerom says, that in the Gospel according to the Hebrews it is interpreted, "the son of their master"; but the former is the right name, and the true sense of the word. The Ethiopic version adds, "the prince", or "chief of robbers, and all knew him"; and the Arabic, instead of a "prisoner", reads, a "thief", as he was.

(h) Juchasin, fol. 70. 1, &c. (i) T. Bab. Beracot, fol. 18. 2. & Hieros Pesachim, fol. 32. 1. & Juchasin, fol. 104. 1.((k) T. Hieros. Pesachim, fol. 32. 1.((l) T. Hieros. Succa, fol. 53. 3. Juchasin, fol. 105. 1.((m) T. Hieros. Succa, fol, 55. 3. Juchasin, fol. 91. 2.

[Source: Gill’s Exposition of the Entire Bible]

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Mark 15:17 - And there was one named Barabbas, ... A prisoner of that name at Jerusalem; which lay bound with them that had made insurrection with him: he had been at the head of a seditious mob, and he and his accomplices were taken and put in prison:

who had committed murder in the insurrection; which may be connected either with Barabbas, and read in the singular number, as it is in the Vulgate Latin version, "he had committed"; or with the seditious persons he lay bound with, and be read in the plural number, "they had committed murder", as it is in the Syriac, Arabic, and Persic versions; and so in the ancient copies; and the Ethiopic renders it, "he was bound with seditious persons and murderers"; though, no doubt, he was guilty of murder as well as they; and so Peter calls him a murderer, Acts 3:14. About this time murders were very frequently committed: the Jews say (r) that

"from the time that murderers increased, the slaying of the red heifer ceased; (the reason the commentators (s) give, is, because they were known who were accustomed to commit murder;) and that was from the time that Eleazar ben Dinai came, and Techinah ben Perishah he was called; and they called him again the son of a murderer;"

(r) Misn. Sota, c. 9. sect. 9. Maimon. Hilch. Rotzeach. c. 9. sect. 12. (s) Jarchi & Bartienora in ib.

[Source: Gill's Exposition of the Entire Bible]

BARABBAS

ba-rab'-as (Barabbas): For Aramaic Bar-abba = literally, "son of the father," i.e. of the master or teacher. Abba in the time of Jesus was perhaps a title of honor (Matthew 23:9), but became later a proper name. The variant Barrabban found in the 19-Harclean Syriac would mean "son of the rabbi or teacher." Origen knew and does not absolutely condemn a reading of Matthew 27:16, 17, which gave the name "Jesus Barabbas," but although it is also found in a few cursives and in the Aramaic and the Jerusalem Syriac versions in this place only, it is probably due to a scribe's error in transcription (Westcott-Hort, App., 20). If the name was simply Barabbas or Barrabban, it may still have meant that the man was a rabbi's son, or it may have been a purely conventional proper name, signifying nothing. He was the criminal chosen by the Jerusalem mob, at the instigation of the priests, in preference to Jesus Christ, for Pilate to release on the feast of Passover (Mark 15:15 Matthew 27:20, 21 Luke 23:18 John 18:40). Matthew calls him "a notable (i.e. notorious) prisoner" (Matthew 27:16). Mark says that he was "bound with them that had made insurrection, men who in the insurrection had committed murder" (Matthew 15:7). Luke states that he was cast into prison "for a certain insurrection made in the city, and for murder" (Luke 23:19; compare Acts 3:14). John calls him a "robber" or "brigand" (John 18:40). Nothing further is known of him, nor of the insurrection in which he took part. Luke's statement that he was a murderer is probably a deduction from Mark's more circumstantial statement, that he was only one of a gang, who in a rising had committed murder. Whether robbery was the motive of his crime, as John suggests, or whether he was "a man who had raised a revolt against the Roman power" (Gould) cannot be decided. But it seems equally improbable that the priests (the pro-Roman party) would urge the release of a political prisoner and that Pilate would grant it, especially when the former were urging, and the latter could not resist, the execution of Jesus on a political charge (Luke 23:2). The insurrection may have been a notorious case of brigandage. To say that the Jews would not be interested in the release of such a prisoner, is to forget the history of mobs. The custom referred to of releasing a prisoner on the Passover is otherwise unknown. "What Matthew (and John) represents as brought about by Pilate, Mark makes to appear as if it were suggested by the people themselves. An unessential variation" (Meyer). For a view of the incident as semi-legendary growth, see Schmiedel in Encyclopedia Biblica. See also Allen, Matthew, and Gould, Mark, at the place, and article "Barabbas" by Plummer in Hastings, Dictionary of the Bible (five volumes).

[Source: ISBE – International Standard Bible Encyclopedia]

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Barabbas, in the New Testament, a prisoner or criminal mentioned in all four gospels who was chosen by the crowd, over Jesus Christ, to be released by Pontius Pilate in a customary pardon before the feast of Passover.

In Matthew 27:16, Barabbas was called a “notorious prisoner.” In Mark 15:7, Luke 23:19, and John 18:40, Barabbas was “among the rebels in prison, who had committed murder in the insurrection,” a revolutionary against the occupying Roman forces.

The name Barabbas appears nowhere else in the New Testament, nor do any of the gospels give any information about his previous or subsequent life. The name may be an Aramaic patronymic meaning “son of the father” (*bar abba*) or “son of the teacher” (*bar rabban*), indicating perhaps that his father was a Jewish leader. According to the early biblical scholar Origen and other commentators, the full name of Barabbas may have been Jesus Barabbas, since Jesus was a common first name. Therefore the crowd was presented with a choice between two persons with the same name.

Par Lagerkvist’s 1950 novel *Barabbas* explores the inner life of the criminal after his release.

[Source: Encyclopedia Britannica]

Why was Barabbas in Prison (forum – various discussions):
http://hermeneutics.stackexchange.com/questions/16/why-was-barabbas-in-prison

For example:

THE POLITICS OF JESUS CRUCIFIXION: I believe that high level politics was played, which let to the crucifixion of Jesus Christ. I read from some ancient records which explained that Yeshua Barabbas (Jesus the son of the father) was not just a robber and killer as portrayed in some gospels, but a rebel trying to overthrow the roman authority and free the Jews. He had a guerrilla warfare group who constantly ambushed, attacked and killed roman soldiers and burn their homes. This must have endeared him to his Jewish folks as their redeemer. The Jews believing Yeshua Nazareth (Jesus of Nazareth) - the Christ (Redeemer of mankind) to be the king that would totally redeem them from the Romans tyranny wanted him crowned king, but Jesus escaped and refused to the crowned king, which led to the disappointment of the Jews in him because they thought he was an earthly king, which Jesus Christ personally denied and stated that his kingdom is not of this earth but spiritual and heavenly.

Pilate must have been aware that the people would prefer Barabbas to be released as against Jesus Christ because he fights in their side to dethrone the Roman authority. He did confide in his wife that "I have quelled rebellions in this ranging out-post a number of times and Caesar had promised me that the next time it would be my blood." Even after Jesus Christ asked him if he knew the truth, he asked his wife if she would recognize the truth when she sees it. His wife told him one wouldn't know the truth unless you agree that it be told to you. He answered his wife that the only truth he knew at that moment was the rebellion that was about to happen - it showed that he was more interested in holding on to his office rather than accept the truth. He said if he released Jesus Christ, there would be rebellion, and even if he condemned him, Jesus Christ' followers could still raise a rebellion. I believe he deliberately made the choice to have Jesus Christ crucified because his supporters were fewer in number compared to those of the High Priests'.

I believe that mere washing of hands did not completely exonerate Pilate from being culpable in the murder of Jesus Christ. Was there a real trial? People shouting "crucify him" isn't a real trial. Pilate just ordered him to be crucified without proper trial.

However, it was an earthly destiny which Jesus Christ came to fulfill.

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Extra Note 5:

After the Jewish phase of the trial and the interrogation by Pilate, Jesus' sentencing begins. Jesus was beaten both before being sentenced (John 19:1) and after being sentenced to death (e.g., Matt 27:26; Mark 15:15). Some interpreters think this first beating is the same as the severe “scourging” that Jesus received in Matt 27:26 and Mark 15:15. However, it seems unlikely that Pilate would have administered so violent and severe a punishment to someone who had not yet been condemned to death (see John 19:16) and whom Pilate was still trying to release (see John 19 vv. 4, 10, 12). It seems more likely, therefore, that this flogging was what the Romans called *fustigatio*, the lightest form of flogging administered for minor crimes. Thus John 19:1 and Luke 23:16 use the verbs *mastigoō* and *paideuō* (respectively) to refer to this lighter flogging, whereas Matt 27:26 and Mark 15:15 use a different word, *phragelloō* (“scourged”) to refer to the much more severe beating that Jesus received after Pilate pronounced the sentence of death (the Roman *verberatio*, which was the most horrible kind of beating, administered in connection with capital punishments, including crucifixion).19:2 The crown of thorns represents a mock crown ridiculing Jesus' claim of being a king. The thorns would sink into the victim's skull, causing blood to gush out and distorting a person's face. The purple robe (cf. Matt 27:28; Mark 15:17) similarly represents a mock royal robe. Purple is the imperial color (1 Maccabees 8:14). The soldiers' actions are in stark, ironic contrast to the fact that Jesus truly is the King.

These trials [of Jesus] have captivated millions. Yet no trial in history has so challenged the human race or so charged our emotions as the trial of Jesus of Nazareth by the Jewish and Roman authorities in Palestine in A.D. 30 Walter M. Chandler, a former member of the New York bar of lawyers and author of an outstanding book on the trials of Jesus, wrote, “These [other] trials, one and all, were tame and commonplace, compared with the trial and crucifixion of the Galilean peasant, Jesus of Nazareth. These were earthly trials, on earthly issues, before earthly courts. The trial of the Nazarene was before the high tribunals of both heaven and earth; before the Great Sanhedrin, whose judges were the master-spirits of a divinely commissioned race; before the court of the Roman Empire that controlled the legal and political rights of men throughout the known world."[1]

[1] *Walter M. Chandler, The Trial of Jesus a Lawyers… (Atlanta: The Harrison Company, 1956), p. xvi.*

No single gospel writer gives a complete account of Jesus' trial, but we can put together what they report to create a comprehensive picture of what happened. Concisely put, there were four events: 1) the arrest, 2) the Jewish trial, 3) the Roman trial, and 4) the execution. But each of the two trials, the Jewish and the Roman, had three parts.

1. The Jewish trial.[1] The first part of the Jewish trial was a preliminary hearing before Annas. This seems to be what John describes in his gospel (John 18:19-23), though the issue is confused due to his calling both Annas and Caiaphas “the high priest.” The reason is that Annas was the true high priest, appointed for life as high priests were. But the Romans had replaced him by Caiaphas, the son-in-law of Annas, so that both held the title at the same time. Jesus was questioned at this preliminary hearing to see if there were grounds for bringing a formal charge against him, but the effort was frustrated because Jesus refused to answer questions. This phase of the trial ended when Annas gave up and sent him to Caiaphas.

The part of the trial conducted before Caiaphas was the significant trial. Therefore it is the one reported by Matthew and the other Synoptic writers (Matthew 26:57-68; Mark 14:53-65; Luke 22:54). It concluded that Jesus had committed blasphemy and determined that he should be put to death.

The third and last phase of the Jewish trial was a formal hearing before the entire Sanhedrin at daybreak. It is described in Matthew 27:1, Mark 15:1, and Luke 22:66-71. This formality was necessary because Jewish law did not allow night trials, and the verdict of the previous evening was inadequate by itself. At this hearing the pertinent questions of the previous night were reiterated and an official judgment was secured. From the stone hall of the Sanhedrin Jesus was sent to Pilate whose concurrence was needed if Jesus was to be executed.

2. The Roman trial. The Roman trial also had three parts. First, there was a prearranged appearance before Pilate, which is described in all four gospels (Matthew 27:2, 11-14; Mark 15:1;

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Luke 23:1; and John 18:28-38). At this appearance the anticipations of the Jewish leaders were frustrated, for rather than proceeding with a pro forma trial and judgment, which the leaders seem to have been expecting, Pilate suddenly reopened the case and tried to free the prisoner.

The second phase of the Roman trial occurred when Pilate learned that Jesus was a Galilean and tried to escape responsibility by sending Jesus to Herod, since Herod had jurisdiction over Galilee (Luke 23:-12).

Herod was not fooled by Pilate's ploy. He sent Jesus back to Pilate, which meant that the third and final phase of the Roman trial was a second appearance before the Roman governor. At this phase of the trial Jesus was condemned to death even though he had done nothing wrong and had already been pronounced innocent by Pilate. John says that Pilate did this three times, declaring: "I find no basis for a charge against him" (John 18:38; 19:4, 6). This was the significant part of the Roman trial, and for this reason it also is reported by each of the gospel writers (Matthew 27:15-26; Mark 15:6-15; Luke 23:13-25; John 18:39-19:16).

[1] *Atlanta: The Harrison, 1956, p. xvi. Much of the following is taken from a more extensive handling of the Jewish trial in James Montgomery Boice, John: An Expositional Commentary (Grand Rapids: Baker Book House, 1999), vol. 5, pp. 1383.*

[Source: http://www.thinkandactbiblically.org/tab/the-jewish-trial-part-two, James Montgomery Boice]

Regarding Extra Note 6 (below):

See the Extra Notes in Chapters LXXXI and LXXXIII of this book for more corresponding details about cock crow [or cockcrow], including related to Peter's denials.

[See also more details about Night Watches in the Jewish Calendar section of the APPENDIX]

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Extra Note 6:

The Jews' charge against Jesus – John 18:28-32 (cf. Luke 23:1-2)

John began his version of this civil trial by narrating the initial public meeting of Pilate and Jesus' accusers.

(John 18:28) "They" (NASB) refers to all the Jewish authorities (cf. Matt. 27:1-2; Mark 15:1; Luke 23:1). They "led Jesus from Caiaphas" in the sense that he was the head of the Sanhedrin that had passed sentence on Jesus (cf. Matt. 27:1-2; Mark 15:1; Luke 22:66-71). The Sanhedrin had condemned Jesus for blasphemy (Matt. 26:63-66; Mark 14:61-64), which was a capital offense in Israel (Lev. 24:16). However, the Sanhedrin could not pass the death sentence for this offense without Roman agreement, and there was little hope of Pilate giving it. Therefore the Jewish leaders decided to charge Jesus with sedition against Rome.

The High Priests of Israel (ca. A.D. 6-36)	
ANNAS (ca. A.D. 6-15)	Unofficial high priest with Caiaphas during Jesus' trial (Luke 3:2; John 18:13, 24) Unofficial high priest who, with Caiaphas, tried Peter and John (Acts 4:6)
ELEAZAR (ca. A.D. 16-17)	Son of Annas whose name does not appear in the New Testament
CAIAPHAS (ca. A.D. 18-36)	Son-in-law of Annas Official high priest during Jesus' earthly ministry (Luke 3:2; Matt. 26:3, 57; John 11:49-50) With Annas tried Peter and John (Acts 4:6)

The word "Praetorium" transliterates the Latin *praetorium*, which identified either the headquarters of the commanding officer of a Roman military camp, or a Roman military governor's headquarters. Pilate was this kind of governor. The Gospels use the generic term "governor," though technically Pilate was the "prefect" of Judea, or its "procurator," as the historian Tacitus identified him. Pilate's normal headquarters were at Caesarea, the capital of the Roman province of Judea. However, during the Jewish feasts, Pilate came to Jerusalem with Roman troops to discourage uprisings. His headquarters in Jerusalem was either in Herod's former palace on the western wall of the city, or in the Fortress of Antonia immediately north of the temple enclosure. The traditional site is the Fortress of Antonia, the beginning of the Via Dolorosa or "way of sorrow" that Jesus traveled from the Praetorium to Golgotha. However, most modern commentators believed Pilate probably interviewed Jesus in Herod's former palace.

It is not clear just when Jesus first appeared before Pilate on Friday morning. John said that it was "early" (Gr. proi). This may be a reference to the technical term that the Romans used to describe the night watch, that began at 3:00 a.m. and ended at 6:00 a.m. Probably it is just the normal use of the word "early," that would not necessarily require a time before 6:00 a.m. It would have been early nonetheless, perhaps between 6:00 and 7:00 a.m. Roman officials customarily began their work around sunrise, and often finished their day's business by 10:00 or 11:00 a.m. John wrote that Jesus was still in Pilate's presence later in the morning (19:14).

The Jews who brought Jesus to Pilate stayed outside the Praetorium because they wanted to avoid ceremonial defilement. The Jews thought that merely entering a Gentile's dwelling made them ceremonially unclean (cf. Acts 10:28).

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This was because the Gentiles did not take precautions to guarantee kosher (i.e., proper) food as the Jews did. Specifically, Gentiles might have yeast in their homes, which would have made participation in the "Passover" Feast unlawful for a Jew (cf. Exod. 12:19; 13:7). The Jews considered themselves "defiled" if they entered a dwelling from which all leaven had not been scrupulously removed.

Ironically, these Jews were taking extreme precautions to avoid ritual defilement, while at the same time preparing to murder the Lamb of God who takes away the sins of the world (cf. 2 Sam. 11:4).

> ". . . they are anxious to avoid external defilement in order to observe a festival whose *real* significance was that, as well as reminding God's people of the ancient deliverance from Egypt, it pointed forward to the true Passover Lamb, whose sacrifice would bring to an end all distinctions between what was ceremonially clean and unclean, and effect an inward cleansing; and it was the death of that true Passover Lamb that the Jews at this moment are anxious to bring about." *

* Tasker, pp. 200-1. Cf. George R. Beasley-Murray, p. 328; and Alfred Edersheim, *The Life and Times of Jesus the Messiah*, 2:565.

These Jews' superficial commitment to the Mosaic Law resulted in it becoming more difficult for them to truly obey that Law. Their punctiliousness separated them from Jesus. Pilate had to shuttle between the Jews, outside his headquarters, and Jesus inside, as his examination proceeded.

We have already drawn attention to the evidence that Jesus ate the Passover with His disciples in the upper room on Thursday evening (cf. 13:1, 27). [????? – see counter arguments to Last Supper being the Passover Seder elsewhere in the footnotes.] Why then were these Jews concerned that entering Pilate's Praetorium might preclude them from eating the Passover? Had they too not already eaten it the night before? The "Passover" was the name that the Jews used to describe both the Passover proper, and the entire festival that followed it, which included the Feast of Unleavened Bread (cf. Luke 22:1). Evidently it was their continuing participation, in this eight-day festival, that these Jewish leaders did not want to forfeit by entering a Gentile residence. Part of the feast was the offering of two peace offerings, called the **Chagigah** — one on the Nisan 14 and one on Nisan 15, the latter being the first day of the Feast of Unleavened Bread. Jewish law was very strict that no one who was defiled could offer the Chagigah. It was this second **Chagigah**, not the offering of the paschal lamb on Nisan 14, which the Jews who refused to enter Pilate's Praetorium wanted to be qualified to offer.

[Source: Dr. Constable Expository Notes – Mark]
http://www.soniclight.com/constable/notes.htm

Bible verses about Chagigah (From Forerunner Commentary)

Deuteronomy 27:7

In their reference work, McClintock and Strong inform us that these offerings (especially those made on the first day of Unleavened Bread) were called hagigah (sometimes also transliterated chagigah), which means "festivity." These offerings were a festivity, something given in order to have a feast, a happy, festive time. If a person wanted to give God a peace offering, it was divided three ways: some to God, some to the priest, and the remainder came back to the offerer. With his portion, he would invite his family and friends, and they would have a fine time, eating a sumptuous meal and fellowshipping together.

These offerings are stipulated in Numbers 10:10. They are shown actually being offered in II Chronicles 30:22, included, in this case, under the name "Passover." But these offerings cannot be the actual Passover, because of the rules regarding the Passover having to be roasted and from a lamb or a kid of the goats. These offerings — the hagigah — are shown in II Chronicles 30 quite a number of times. This was when Hezekiah had his great Passover and Feast of Unleavened Bread in the second month.

[Source: John W. Ritenbaugh, The Night to be Much Observed]
http://www.bibletools.org/index.cfm/fuseaction/Topical.show/RTD/CGG/ID/2882/Chagigah.htm

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LXXXV

CHRIST CROWNED WITH THORNS, ROBED IN SCARLET—MOCKED—"IN A GREEN TREE, IN THE DRY?"—THE CRUCIFIXION—"FATHER, FORGIVE THEM"—PILATE WRITES THE TITLE

A.D. 30. Age 33. *Jerusalem. Golgotha: Calvary*.

Matthew 27: 27-38; Mark 15: 16-27; Luke 23: 26-34; John 19: 17-20.

Then the soldiers of the governor took Jesus into the Praetorium and gathered the whole garrison around him. And they stripped him and put a scarlet robe on him. When they had twisted a crown of thorns, they put *it* on his head, and a reed in his right hand. And they bowed the knee before him and mocked him, saying, “Hail, King of the Jews!” Then they spat on him, and took the reed and struck him on the head. And they struck him with their hands.

Pilate then went out again, and said to them, “Behold, I am bringing him out to you, that you may know that I find no fault in him.”

Then Jesus came out, wearing the crown of thorns and the purple robe. And *Pilate* said to them, “Behold the man!” Therefore, when the chief priests and officers saw him, they cried out, saying, “Crucify *Him,* crucify *Him!”*

Pilate said to them, “You take him and crucify *him,* for I find no fault in him.”

The Jews answered him, “We have a law, and according to our law he ought to die, because he made himself the Son of God.”

Therefore, when Pilate heard that saying, he was the more afraid, and went again into the Praetorium, and said to Jesus, “Where are you from?” But Jesus gave him no answer.

Then Pilate said to him, “Are you not speaking to me? Do you not know that I have power to crucify you, and power to release you?”

Jesus answered, “You could have no power at all against me unless it had been given you from above. Therefore the one who delivered me to you has the greater sin.”

From then on Pilate sought to release him, but the Jews cried out, saying, “If you let this man go, you are not Caesar's friend. Whoever makes himself a king speaks against Caesar.”

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When Pilate therefore heard that saying, he brought Jesus out and sat down in the judgment seat in a place that is called *The* Pavement, but in Hebrew, Gabbatha. Now it was the Preparation Day of the Passover, and about the sixth hour. And he said to the Jews, “Behold your King!”

But they cried out, “Away with *him,* away with *him!* Crucify him!” Pilate said to them, “Shall I crucify your King?” The chief priests answered, “We have no king but Caesar!”

And when they had mocked him, they took the purple robe off him, put his *own* clothes on him.

Then Pilate delivered him to them to be crucified. So they took Jesus and led *him* away.

Two others — criminals — were also led away to be executed with him.

Then they compelled a certain man, Simon a Cyrenian, the father of Alexander and Rufus, as he was coming out of the country and passing by, to bear His cross.

And a great multitude of the people followed Jesus, and women who also mourned and lamented him.

But Jesus, turning to them, said, “Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. “For indeed the days are coming in which they will say,

> ‘Blessed *are* the barren, wombs that never bore, and breasts which never nursed!’
>
> “Then they will begin *‘to say to the mountains, ‘Fall on us!’ and to the hills, ‘Cover us!’’*

“For if they do these things in the green wood, what will be done in the dry?”

And they brought him to the place called Golgotha, meaning Place of a Skull. 135*

They gave him sour wine mingled with gall (vinegar mixed with myrrh) to drink. But when he had tasted *it,* he would not drink.

It was the third hour.

They crucified him there, along with the criminals, one on the right and one on the left.

Sitting down, they kept watch over him there. And they put up over his head the accusation written against him:

Then they sat down and were guarding him there.

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Pilate had a sign lettered and put on the cross. The inscription was:

JESUS THE NAZARENE
THE KING OF THE JEWS.

Many of the Jews read this sign, because the place where Jesus was crucified was near the city, and it was written in Hebrew [or Aramaic], Latin, and Greek. So the chief priests of the Jews said to Pilate, “Don't write, ‘The King of the Jews,’ * but that he said, ‘I am the King of the Jews.’ ”

Pilate replied, “What I have written, I have written.”

Then Jesus said, “Father, forgive them, because they do not know what they are doing.”

(Skip to next chapter, LXXXVI)

Footnotes

135:* **Golgotha**: is the Hebrew name for skull (Greek: *Kranion*) transliterated from the Aramaic, *Gulgulta;* the Latin equivalent (*Calvariae*), used in the Latin Vulgate version of the Bible, gives us in English: Calvary.

See: **“Comparison of Gospels Concerning Jesus’ Civil Trail before Pilate and Verdict” under Extra Note 2 in Chapter LXXXIV.**

Extra Note 1:
http://www.thesacredpage.com/2010/04/jewish-roots-of-jesus-passion-and-death.html

Extra Note 2:

Thorns Biblical words for briers, brambles, spiny plants, and thistles overlap. So it is impossible to identify the exact thorns woven into a crown and pressed down on Jesus' brow. Yet thorns are appropriate. They are first mentioned as a consequence of sin (Genesis 3:18), and continue to serve as symbols of evil (Proverbs 22:5; Matthew 7:16; 13:22). Symbolically Jesus wore our sins.
[Source: The Bible Reader’s Companion Commentary]

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Extra Note 3:

Mockery by the Roman soldiers

Matthew and Mark describe additional mocking and beatings the Roman soldiers heaped on Jesus in the Praetorium after the verdict was delivered. This appears similar to but more severe than that described by John, which had taken place before the verdict was given (John 19:1-3).

Extra Note 4:

"About the sixth hour"

There is a controversial verse in John that commentators have debated; John pictures the Messiah before Pilate at the sixth hour, with a band of chief priests demanding his crucifixion:

> YLT John 19:14 and it was the preparation of the passover, and **as it were the sixth hour**, and he saith to the Jews, 'Lo, your king!'
>
> YLT John 19:15 and they cried out, 'Take away, take away, crucify him;' Pilate saith to them, 'Your king shall I crucify?' the chief priests answered, 'We have no king except Caesar.'
>
> YLT John 19:16 Then, therefore, he delivered him up to them, that he may be crucified, and they took Jesus and led *him* away,

Some have thought verse 14 was a scribal error, for how could Jesus be here with Pilate about noon (the sixth hour) when the other Gospels say he was on the cross at the third hour (9 AM)? Commentators have pointed to a manuscript error since a few weaker manuscripts have "third hour" in the Greek. However, in his *Textual Commentary of the Greek New Testament*, Bruce Metzger points out that the manuscripts that change "sixth hour" to "third hour" are "an obvious attempt to harmonize the chronology with that of Mark 15:25."[24] He goes on to say that while some believe the disagreement arose when copyists confused the Greek numerals 3 and 6, the manuscript evidence is "***overwhelmingly in support of***" the Greek word for "***sixth***."

Some may jump to the conclusion that the scriptures contradict each other and that we should therefore throw our Bibles away and go home.

I believe, however, that the truth lies in the *Jewish idiom* for the sixth hour and what this hour meant to John and the other Jews as it relates to the Passover. From the Talmud, the importance of the sixth hour to Jews becomes clear, for the Passover *had to be selected* by the sixth hour, and from the sixth hour on was the *legal* time to kill the Passover. The other Greek word John used (ὡς), which Young's properly translates into "as it were" (John 19:14 above), shows its subtle meaning. John used the Jewish natural-to-spiritual idiom[25] to say the "sixth hour" in the natural sense, but he *means* the sixth hour in the spiritual sense by saying "as it were the sixth hour." John subtly referred to Christ as the Passover in other ways also, one of them below:

> NAS John 19:32 The soldiers therefore came, and broke the legs of the first man, and of the other man who was crucified with Him;
>
> NAS John 19:33 but coming to Jesus, when they saw that He was already dead, they did not break His legs;
>
> NAS John 19:36 For these things came to pass, that the Scripture might be fulfilled, "**Not a bone of Him shall be broken**."

John connects this truth from the scripture (concerning the command for the Passover sacrifice) with something that the Jews would understand from their history and in their idiom:

> NAS Exodus 12:46 "It is to be eaten in a single house; you are not to bring forth any of the flesh outside of the house, **nor are you to break any bone of it.**

[Source: http://themessianicfeast.com]

What time of day did the crucifixion happen?

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In John 19:14 (KJV), the reference is made to "about the sixth hour". This was probably Roman time, or about six in the morning. John's gospel was written near the close of the century, and chiefly for Gentile believers. (see John 1:38) Here he gives the time in terms familiar to them. In other places, he seems to reckon the hours of the day from sunrise rather than from midnight. (see John 4:6, 52; 11:9)

The Bible says that when the Jewish leaders shouted for Pilate to crucify Jesus “it was . . . about the sixth hour” (John 19:14, NKJV). This was probably a reference to the Roman method of time-keeping which began counting the hours from midnight—or about six o’clock in the morning. John’s gospel was written near the close of the first century A.D. and chiefly for Gentile believers, so he gives the time in terms familiar to them. In other places, however, he seems to reckon the hours of the day from sunrise rather than from midnight (see John 11:9; 4:6).

Most commentaries seem to indicate that Jesus was seized in the Garden of Gethsemane by the Jewish religious leaders at approximately midnight. His first trial was in the house of Caiaphas at approximately one o’clock in the morning, and the second attempt to incriminate Him occurred and hour or two later—around two or three o’clock in the morning. Then the trial before the Sanhedrin took place somewhere between three and four A.M. At this time of the year in the latitude of Jerusalem, dawn begins about four A.M. and the sun rises around 5:30. The trial before the Sanhedrin resulted in a unanimous verdict of death, but that verdict had to be affirmed during daylight hours in order to be legal. Therefore it had to be reaffirmed in daylight. The Sanhedrin did this when it reassembled soon after sunrise.

The Jewish leaders came to Pilate around six A.M. or soon thereafter (see John 19:14). The hearing before Herod took place around seven o’clock Friday morning. Jesus’ second trial before Pilate began around eight A.M. and according to Mark 15:25 it ended and the crucifixion took place at “the third hour,” which using the Jewish method of counting the hours from dawn, would correspond to nine o’clock in the morning. Around noon, while Jesus was on the cross, total darkness surrounded the area, until about three P.M. (see Matthew 27:45) when He cried out, “It is finished” and died (John 19:30).

In the year of the crucifixion, Nisan 14, the day appointed for slaying the paschal lambs fell on a Thursday; the preparation for (or eve of) the Passover which coincided with the preparation for (or eve of) the weekly Sabbath. (John 19:14; cf. vs. 31, 42; ch. 20:1) The first ceremonial Sabbath of the Feast of Unleavened Bread, Nisan 15, also coincided with the weekly Sabbath. (Leviticus 23:6-8; cf. Mark 15:42 to 16:2; Luke 23:5 to 24:1)

[Source: http://www.bibleinfo.com/en/questions/what-time-day-did-crucifixion-happen]

Extra Note 5:

Jouney to Golgatha

The distance from the Praetorium to the traditional site of the crucifixion is about half a mile. In Jesus’ weakened condition from sleeplessness and anxiety, the beatings, and the terrible scourging, he was not able to carry the crossbeam; so Simon from Cyrene was taken from the crowd and forced to carry it. Apparently Mark’s readers in Rome were familiar with his son Rufus (Mark 15:21; cf. Romans 16:13).

Luke, who emphasizes women, recounts the words Jesus gave to the women of Jerusalem who were weeping for him: the city would face worse trials than these in time to come.

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The traditional site of Golgotha is in the Church of the Holy Sepulchre; it goes back to a very early tradition. In Jesus' day this location was just outside the city wall. The rival site of Gordon's Calvary is far to the north of the old city. While a much more attractive site to modern sensibilities, Gordon's Calvary lacks serious historical evidence as the original site of Golgotha.

[Source: Christ in the Gospels, Chapter 13: Jesus' Arrest, Trial, Crucifixion, and Buriel, John Battle, Western Reformed Sem.]

A crowd always attended executions out of curiosity or compassion. The women among them raised a death-wail for Jesus, but he raised, as it were, a death-wail in pity for Jerusalem and its people. Let them mourn rather for themselves, for a day would come when they would regret having borne children who were to endure terrible suffering, and they would long for some catastrophe in nature to put an end to their sufferings (*cf.* Ho 10:8; Rev 6:16). For if this was how the Romans treated an innocent person, Jesus, how much worse would be the fate of guilty Jerusalem.

[Source: New Bible Commentary]

Extra Note 6:

23:26 *they (the Roman soldiers) . . . seized one Simon of Cyre*ne.Since scourging preceded crucifixion, Jesus' physical condition may have prevented him from carrying the cross (the patibulum or crossbeam; on the cross.

Jesus was severely weakened from the scourging and loss of blood and was therefore unable to carry his cross, which weighed 30 to 40 pounds. The skin and muscles of his back would have been severely lacerated, and he could have suffered severe injury to his internal organs. The most common Greek word for "cross" (*stauros*), though originally designating a "sharpened pole," became associated before the NT with various penal means of suspending bodies (before or after death), including those employing a *crux* , or cross-shaped device, for crucifixion.

23:27-31 The sympathetic mourning and lamenting of the women leads Jesus to quote from the prophet Zechariah (cf. Zech 12:10-14).
the days are coming. See Luke 19:43; 21:6, 22-24. *Blessed are the barren*. In those days, the "reproach" of childlessness (see 1:25) will be a blessing.
Fall on us. A request (cf. Hos 10:8; Rev 6:16) to be put out of their misery.
green . . . dry. If God did not spare his innocent son ("green" wood), how much worse will it be when he allows the Romans to unleash his wrath on a sinful nation ("dry" wood)?

[Source: ESV Study Bible Notes]

Luke 23:26. Condemned criminals normally bore their own crosses (i.e., the horizontal beam of the cross), but in this case someone else is drafted, perhaps due to the severe precrucifixion beating often administered, which the other Gospels report Jesus had received (cf. also Luke 18:33).

Cyrene was in what is now Libya in North Africa and included a large Jewish community; "Simon" is a Greek name often used by Jewish people (because it sounded like the patriarch Simeon). Devout Jewish pilgrims from throughout the Mediterranean world came to Jerusalem during Passover. Roman soldiers could impress anyone into service to carry things for them. Because it is a feast and work is forbidden, Simon is not coming from "the field" (literally) as a worker; perhaps he is late for the festival, only now arriving from Cyrene, or perhaps he has rejoined the day's festivities from where he is residing temporarily in the countryside.

Luke 23:27. Authorities used executions as public warnings, and crowds generally went to view an execution. Later rabbinic tradition claims that the pious women of Jerusalem often went to mourn the executed, providing a narcotic drink to dull the victim's pain. (Rulers sometimes forbade funerals and public mourning for condemned persons; but nationalistic Jews would sympathize with fellow Jews

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executed by the Romans for being revolutionaries.) In antiquity women usually expressed mourning more dramatically than men.

Luke 23:28. "Daughters of Jerusalem" designates Jerusalemite women (e.g., Song of Solomon 1:5; 2:7; 3:5) but could also recall some judgment oracles (Isaiah 3:16-17; 4:4). The admonition to "mourn for yourselves" was also a prophetic cry of judgment (Isaiah 32:9-14; Joel 1:5).

Luke 23:29. Jesus' statement is the sort of lament mothers would offer when their children died (2 *Baruch* 10:13-15). Josephus reports that some mothers were reduced to eating their children during the famine in Rome's siege against Jerusalem, A.D. 66-70 (cf. Leviticus 26:29; Deuteronomy 28:53; 2Kings 6:29).

Luke 23:30. The prophets had used the same image Jesus uses here as an image of awful judgment (cf. Hosea 10:8; Isaiah 2:10,19-21). Jesus especially uses Hosea 10:8, changing the wording only slightly.

Lk 23:31. Unlike a green one, a dry tree would easily catch fire. The point may be that Jesus is "green" wood, not really a revolutionary; how much greater would be the Roman judgment against the dry wood, the real revolutionaries? Or that if they murdered the innocent, how much more would they destroy themselves (Jewish leaders fought one another as well as the Romans in 66-70 AD)? Or the saying may simply mean that Jerusalem is becoming more ripe for judgment. Jesus may also allude back to the trees and Jerusalem's fall in 21:24,29-30, though this option seems less likely.

Lk 23:32. Authorities preferred to execute people on festivals, when the executions would warn the greatest number of people against rebellion. It was also less work for the soldiers if they could execute several convicts at once.

[Source: IVP Bible Background Commentary, 2nd Ed.]

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Regarding the priests…

So while the priests were being summoned to the Temple to make ready for the morning sacrifice, Christ was being led toward the Crucifixion. The reason the chief priests are pictured at the cross at the time of the Crucifixion but not seen at the time of death is that by then they were already back readying for the Passover sacrifice in the Temple (Mark 15:29–33). Those "passing by" (some even reviling the Messiah) were most likely on their way to the Temple, bringing their lamb sacrifice alongside them, all set for the day's proceedings. They thought they were going to offer their Passover sacrifice, all the while missing the fact that Christ—the true Passover—was fulfilling God's plan.

However, starting later this day, these lamb sacrifices in the Temple would no longer be accepted by God for atonement. Only by accepting the sacrifice of His son, Christ our Passover, is there forgiveness of sin. When Christ our Passover loudly cried out, "It is finished," around 3 PM, the darkness fled away. The lamb of God had paid the penalty for our sins, the sacrifice was complete, and the price for our atonement was paid.

God was now going to allow each person to make their own decision as to whether they would accept God's provision for sin, His own beloved son, the true Passover sacrifice. As the light of the sun again showed forth and the events of the day became widely known, many hearts had to wrestle with a decision. Once the sunlight came back out, there must have been pandemonium in the Temple among the priests and the multitudes who were waiting with their lambs as the darkness went away. The people beheld that the veil before the Holy of Holies was now torn in half and that the venerated place of God's presence and glory now lay bare and open before them. Not far away at Golgotha, at the foot of the cross, the Roman centurion spoke out, declaring, "truly this was the son of God" (Matthew 27:54).

So when we think back to John's words about the sixth hour (John 19:14), we must consider that there may be another truth being shown, before we take the position that the scriptures contradict themselves.

God's plan of redemption for humanity was fulfilled. Just as Joseph had comforted his brethren and told them that his being sold into Egypt was all part of God's plan from the beginning **to preserve many people alive**, so would the Lord speak similar words of comfort to all today.

[Source: http://themessianicfeast.com]

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The Inscripton Fastoned to the Cross

John 19:17-22 says simply that the *notice* was *fastened to the cross.* Luke 23:38 says the inscription was placed “over him” (Jesus), and Matthew 27:37 that it was placed over Jesus’ head. On the basis of Matthew's statement Jesus’ cross is usually depicted as the *crux immissa,* the cross which has the crossbeam set below the top of the upright beam. The other commonly used type of cross was the *crux commissa,* which had the crossbeam atop the upright beam. But Matthew's statement is not conclusive, since with the *crux commissa* the body would have sagged downward enough to allow the placard to be placed above Jesus’ head. The placard with Pilate's inscription is mentioned in all the gospels, but for John it was certainly ironic. Jesus really was *the King of the Jews,* although he was a king rejected by his own people (cf. 1:11). Pilate's own motivation for placing the title over Jesus is considerably more obscure. He may have meant this as a final mockery of Jesus himself, but Pilate's earlier mockery of Jesus seemed to be motivated by a desire to gain pity from the Jewish authorities in order to have him released. More likely Pilate saw this as a subtle way of getting back at the Jewish authorities who had pressured him into the execution of one he considered to be an innocent man.

[Source: NET Bible note]

Alternative thought:

Since the inscriptions given in the four Gospels are not exactly the same, is it possible that at least two notices were placed on the cross? Thus, possibly yielding the following:

Above his head they put up the charge against him in writing:

THIS IS JESUS
THE KING OF THE JEWS.

Pilate also had a sign lettered and put on the cross. The inscription was:

JESUS THE NAZARENE
THE KING OF THE JEWS.

Many of the Jews read this sign, because the place where Jesus was crucified was near the city, and it was written in Hebrew [or Aramaic], Latin, and Greek. So the chief priests of the Jews said to Pilate, “Don't write, ‘The King of the Jews,’ * but that he said, ‘I am the King of the Jews.’ ”

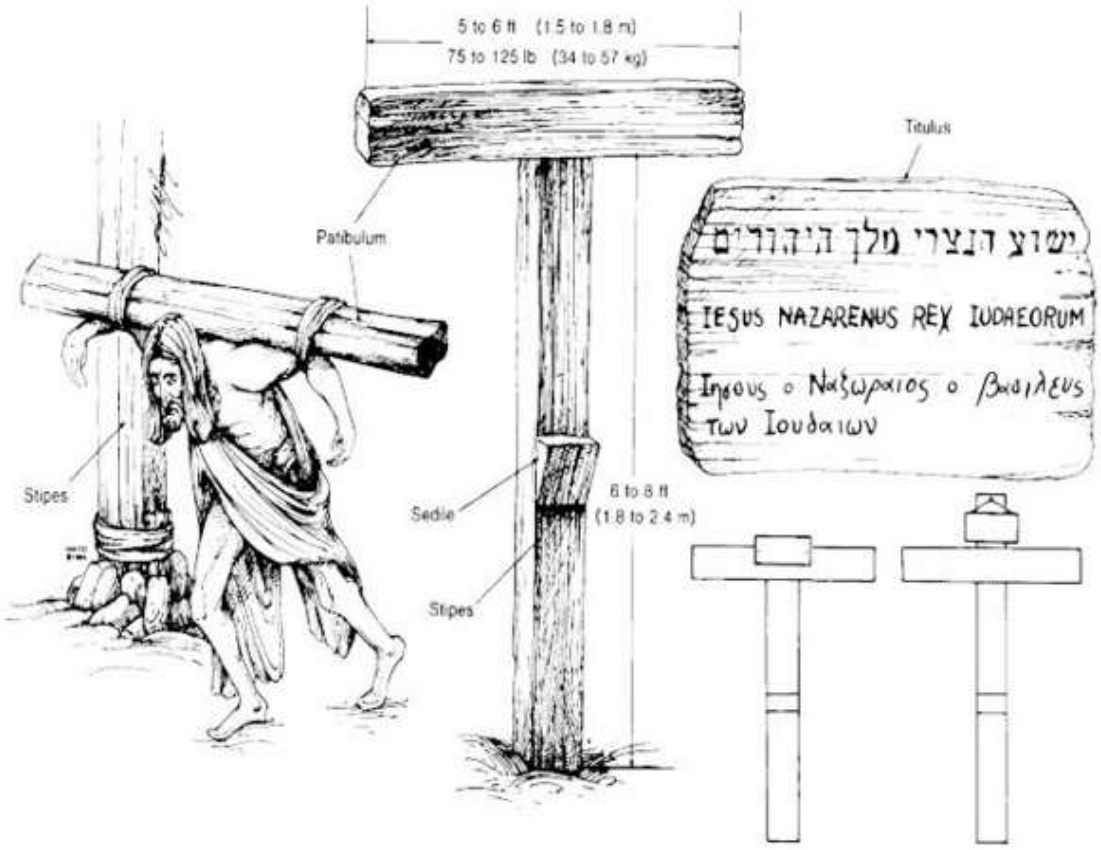
Pilate replied, “What I have written, I have written.”

Then Jesus said, “Father, forgive them, because they do not know what they are doing.”

[Source: LY]

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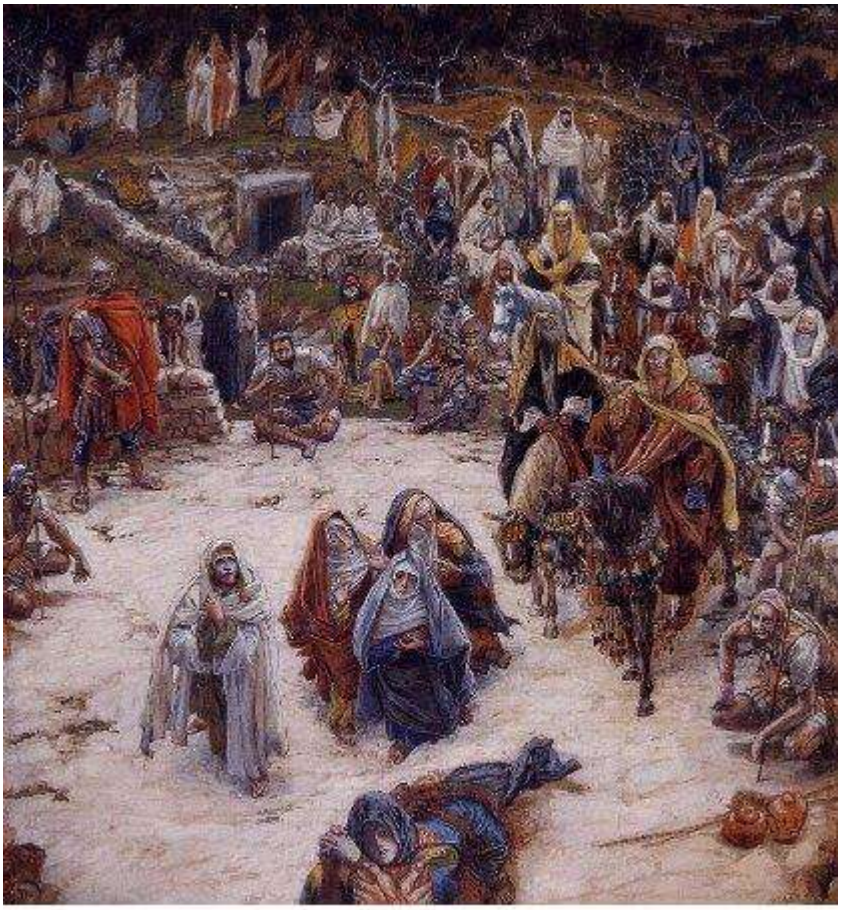
Extra Note 6:





In a typical Roman crucifixion the nail was driven through a wooden plank placed on the outside of the heel bone to prevent the nail from pulling out.

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"View from the Cross"
By James Tissot 1836 - 1902

Extra Note 7:

Some Women Who Observed the Crucifixion		
Matthew 27:56	**Mark 15:40**	**John 19:25**
Mary Magdalene	Mary Magdalene	Mary Magdalene
		Jesus' mother (Mary)
Mary the mother of James and Joseph =	Mary the mother of James the Less and Joses =	Mary the wife of Clopas
Mother of Zebedee's sons =	Salome =	Jesus' mother's sister

[Source: Dr. Constable Expository Notes – Mark]
http://www.soniclight.com/constable/notes.htm

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Extra Note 8:

The Cross – The High Point of All History:

…In this preparation for His death, the rulers play a role, Mary plays a role, Judas plays a role and the disciples play a role. But the power behind the scenes is none other than God who is orchestrating every detail of the death of Christ. This is the unfolding of the divine plan. This was established by Acts 2:23 says, the predetermined purpose of God. Jesus' death was not an accident, it was not a revolution gone bad, it was not a failed idea, it was a divine plan.

In fact, in Acts 4 it says that you did what God purposed you would do in killing Jesus. Himself, Jesus said, the Son of Man has come to give His life a ransom for many. You see, the death and resurrection of Jesus Christ has always been the focal point of Christianity, the heart of salvation, the key reality of the gospel and the central theme of the entire body. The cross is the apex of redemptive history, the ratification of the New Covenant, the single atonement for sin, the satisfaction of divine justice, the propitiation of holy wrath, the epitome of sovereign love and grace, the necessary object of saving faith and the only hope of eternal life. Because of the importance of the cross, it is previewed in the garden when God killed a sacrifice to cover a naked Adam and Eve…naked after they had sinned.

It is previewed in the promise, moments after the Fall and the curse when God reveals a man would come who would be wounded by Satan, but who would crush Satan's head. The cross is previewed in Abel's acceptable sacrifice. The cross is forecast in the ark that saved eight souls. The cross is seen in the sacrificial animal that was found in the place of Isaac on Mount Moriah. The cross is in view in the Passover lambs that were slaughtered in Egypt, whose death and blood protected the families from divine judgment. The cross is portrayed in the smitten rock in the wilderness which gave forth water to the thirsty people. The cross is previewed in the serpent lifted up in the desert for healing. The cross can be seen in the action of Boaz, the kinsman redeemer. The cross is anticipated in all Levitical sacrifices. And the cross is explicitly prophesied in detail in Psalm 22, Isaiah 53, and Zachariah 12, even down to the very things that happened to Jesus and the very words He said.

When John the Baptist identified Jesus as the Messiah, he said, "He is the Lamb of God who takes away the sins of the world." Everybody knew that a lamb was only useful and acceptable to God if it was killed. John the Baptist knew then that the Messiah had to die. They all knew that was what the Old Testament made clear.

Revelation 13, and though it's at the end of the Bible, takes us even before Scripture and before creation, Revelation 13 says that Jesus was the lamb slain before the foundation of the world, meaning that the plan for the death of Christ was precreation. This is not a good idea gone bad. This is what has been planned from eternity past. The cross alone provides the penitent believer in Christ with the forgiveness of all his sins forever and the promise of eternal heaven and eternal joy.

Understanding this, the significance of the cross, the sweeping breadth of its truth, no wonder we sing so many songs about the cross, right? The cross and the resurrection is the supreme testimony of God's goodness, His saving love, His righteousness, His grace, His mercy, His wisdom, His justice, His holiness and every other attribute. That is why all four gospel writers end their histories of Jesus with the details concerning His death and resurrection. This is the high point of all history.

[Source: John MacArthur, Grace to You – Players in the Drama of the Cross – Part 1; http://www.gty.org/resources/sermons/41-71/players-in-the-drama-of-the-cross-part-1]

In the **inner courts, the High Priest could find no fault with the selected Passover Lamb and on the 14th of Nisan, Passover, slew him on the altar of the Lord.** On the **outer courts of the Temple, the religious leaders and the civil governor could find no fault in Yahshua, and hung Him on one of two sites:** the **Mount of Olives** at the **site of where** the **"red heifer" was burnt and the ashes** were collected or on **Mount Moriah** where **Abraham slew the goat in substitution for his son, Isaac** on the **altar** to the **Lord.**

[Source: http://www.biblesearchers.com/hebrews/festivals/passover.shtml]

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Extra Note 9:

An Alternate View

The "Others" Crucified With The Lord

Mislead by tradition and the ignorance of Scripture on the part of medieval painters, it is the general belief that only two were crucified with the Lord. But Scripture does not say so. It states that there were two "thieves" (Gr. *lestai* = robbers, Matthew 27:38. Mark 15:27); and that there were two "malefactors" (Gr. *kakouryoi*, Luke 23:32).

It is also recorded that *both* the robbers reviled Him (Matthew 27:44. Mark 15:32); while in Luke 23:39 only *one* of the malefactors "railed on Him", and "the other rebuked him" for so doing (verse 40). If there were only *two*, this is a *real* discrepancy; and there is another, for the two malefactors were "led with Him to be put to death" (Luke 23:32), and when they were come to Calvary, "they" then and there "crucified Him and the malefactors, one on the right hand and the other on the left" (*v.* 33).

But the other discrepancy is according to Matthew, that *after* the parting of the garments, and *after* "sitting down they watched Him there," that "THEN" were there two *robbers* crucified with Him, "one on the right hand and the other on the left" (Matthew 27:38, Mark 15:27). The two malefactors had already been "led with Him" and were therefore crucified "with Him," and *before* the two robbers were brought.

The first two (malefactors) who were "led with Him" were placed one on either side. When the other two (robbers) were brought, much later, they were also similarly placed; so that there were two (one of each) on both side, and the Lord in the midst. The malefactors were therefore the nearer, and being on the inside they could speak to each other better, and the one with the Lord, as recorded (Luke 23:39-43).

John's record confirms this, for he speaks only of *place*, and *not of time*. He speaks, generally of the *fact*: "where they crucified Him, and with Him others, two on this side, and that side, and Jesus in the midst" (John 19:8). In Revelation 22:2 we have the same expression in the Greek (*enteuthen kai enteuthen*), which is accurately rendered "on either side." So it should be rendered here: "and with Him others, on either side".

But John further states (19:32, 33): "then came the soldiers and brake the legs of the first, and of the other which was crucified with Him. But when they came (Gr. = having come) to Jesus, and saw that He was dead already, they brake not His legs." Had there been only two (one on either side) the soldiers would not have *come* to the Lord, but would have passed Him, and then turned back again. But they came to Him after they had broken the legs of the first two.

There are two words used of the "other" and "others" in John 19:32 and Luke 23:32. In the former passage we read, "they brake the legs of the first and of *the other*." Here the Greek is *allos* which is the other (the second) of the two *when there are more* (see Matthew 10:23; 25:16, 17, 20; 27:61; 28:1. John 18:15, 16; 20:2, 4, 8. and Revelation 17:10).

In the latter passage (Luke 23:32) the word is *heteros* = different: "and others also, two were being led with Him." These were different from Him with Whom they were led, not different from one another; for they were "in the same condemnation", and "justly", while He had "done nothing amiss" (verses 40, 41).

From this evidence, therefore, it is clear that there were four "others" crucified with the Lord; and thus, on the one hand, there are no "discrepancies", as alleged; while, on the other hand, every word and every expression, in the Greek, gets (and gives) its own exact value, and its full significance.

To show that we are not without evidence, even from tradition, we may state that there is a "Calvary" to be seen at Ploubezere near Lannion, in the Cotes-du-Nord, Brittany, known as

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Les Cinq Croix ("The Five Crosses"). There is a high cross in the center, with four lower ones, two on either side.

"In the Roman Catholic church ... the altar slab or "table" alone is consecrated, and in sign of this are cut in its upper surface five Greek crosses, one in the center and one in each corner ... but the history of the origin and development of this practice is not fully worked out" (*Encyclopedia. Britannica*., 11th (Cambridge) ed., vol. i, pp. 762, 763). This practice may possibly be explained by the subject of this Appendix.

[Source: http://www.ecclesia.org/truth/gospels.html]

also: http://www.absolutebiblestudy.com/Study/The_Four_Crucified_With_Christ.htm

NOTE: See "Simple Harmony of the Crucifixion Accounts", under Extra Note 6 in Chapter LXXXVI, to better view how the "different" (and supposedly contradictory) verses line up.

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LXXXVI

CASTING LOTS FOR THE SAVIOR'S CLOTHES—THE PENITENT THIEF REWARDED—CHRIST'S FILIAL FAREWELL TO HIS MOTHER—"IT IS FINISHED"

A.D. 30. Age 33. *Jerusalem. Golgotha: Calvary*.

Matthew 27: 39-56; Mark 15: 29-41; Luke 23: 35-49; John 19, 23-30.

Then the soldiers, when they had crucified Jesus, took his garments and made four parts, to each soldier a part, and also the tunic. Now the tunic was without seam, woven from the top in one piece. They said therefore among themselves, “Let us not tear it, but cast lots for it, whose it shall be,” that the Scripture might be fulfilled which says:

“They divided My garments among them, And for My clothing they cast lots.”

Therefore the soldiers did these things.

And those who passed by blasphemed him, wagging their heads and saying, “You who destroy the temple and build *it* in three days, save yourself! If you are the Son of God, come down from the cross.”

Likewise the chief priests also, mocking with the scribes and elders, said, “He saved others; himself he cannot save. If he is the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let Him deliver him now if He will have him; for he said, ‘I am the Son of God.’”

The soldiers also mocked Him, coming and offering him sour wine, and saying, “If you are the King of the Jews, save yourself.”

Then one of the criminals who were hanged blasphemed him, saying, “If you are the Christ, save yourself and us.” But the other, answering, rebuked him, saying, “Do you not even fear God, seeing you are under the same condemnation? And we indeed justly, for we receive the due reward of our deeds; but this man has done nothing wrong.”

Then he said to Jesus, “Lord, remember me when you come into your kingdom.” And Jesus said to him, “Assuredly, I say to you, today you will be with me in Paradise.”

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Now it was about the sixth hour, and there was darkness over all the earth until the ninth hour.

Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Clopas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple whom he loved 136* standing by, he said to his mother, "Woman, behold your son!" Then he said to the disciple, "Behold your mother!" And from that hour that disciple took her to his own *home.*

And about the ninth hour Jesus cried out with a loud voice, saying, "Eloi, Eloi, lama sabachthani?" 136† that is, *"My God, My God, why have You forsaken me?"* Some of those who stood there, when they heard *that,* said, "This Man is calling for Elijah!"

Immediately one of them ran and took a sponge, filled *it* with sour wine and put *it* on a reed, and offered it to him to drink. The rest said, "Let him alone; let us see if Elijah will come to save him."

After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said, "I thirst!" Now a vessel full of sour wine was sitting there; and they filled a sponge with sour wine, put *it* on hyssop, and put *it* to his mouth.

So when Jesus had received the sour wine, he said, "It is finished!"

And when Jesus had cried out with a loud voice, he said, "Father, *'into Your hands I commit my spirit.'* " Having said this, and bowing his head, he gave up his spirit.

Then, behold, the veil of the temple was torn in two from top to bottom; and the earth quaked, and the rocks were split.

The tombs broke open and the bodies of many holy people *[the saints]* who had died were raised to life. (They came out of the tombs after Jesus' resurrection, and went into the holy city and appeared to many people.) [See Extra Note 10]

So when the centurion and those with him, who were guarding Jesus, saw the earthquake and the things that had happened and how Jesus died, they feared greatly, saying, "Truly this was the Son of God!" The centurion, seeing what had happened, praised God and said, "Surely this was a righteous man."

And the whole crowd who came together to that sight, seeing what had been done, beat their breasts and returned.

And many women who followed Jesus from Galilee, ministering to him were there, among whom were Mary Magdalen; Mary the mother of James and Joses; and Salome; 136^ and many other women who came up with him to Jerusalem

But all his acquaintances, and the women who followed him from Galilee, stood at a distance, watching these things.

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(Skip to next chapter, LXXXVII)

Footnotes

136:* Supposed to be John -- the brother of James and son of Zebedee.

136:^ Salome – possibily the mother of James the Less (i.e., the younger) and Joses, sons of Zebedee.

136:† (Mark 15:34 and similar [“Eli, Eli…”] in Matthew 27:46):
Jesus' cry is an Aramaic quotation of Psalm 22:1, which was sometimes recited at this time of day in prayer but receives special significance when Jesus prays it. For biblically literate ancient hearers, the first line could evoke this entire psalm of the righteous sufferer — and its hope of divine vindication. (Jesus probably quoted the psalm in Hebrew, as in Matthew, though cf. Aramaic prayer in Mark 14:36; Mark uses the Aramaic form probably because the saying was transmitted in an Aramaic milieu. "Eli" could be mistaken for "Elijah" much more easily than "Eloi"; cf. 15:35-36.)

Mark 15:35-36 (and Matthew 27:48-49): Not only was Elijah expected to come at the end (Malachi 4:5), but some circles (attested in later rabbinic sources) believed that God sent Elijah like an angel to help or rescue famous teachers.

Matthew 27:46. Here Jesus quotes Ps 22:1, which may have been part of the Scripture recitation at this time of day. His opponents do not pause to consider that the psalm ends with the sufferer's vindication and triumph (Ps 22:25-31).

Whereas Mark's quotation is in Aramaic, Matthew's is mainly in Hebrew.

Matthew 27:47. Because Elijah was thought never to have died, some rabbis felt that he was sent on errands like the angels, often to aid or deliver pious rabbis from trouble. Matthew's Hebrew version of the prayer (Eli , 27:46) sounds closer to "Elijah" (*Eliyahu*) than Mark's Aramaic version (*Eloi*).

[Source: IVP Bible Background Commentary, 2nd Ed.]

Further discussions:

http://www.messiah-study.net/sabachthani.htm

http://www.douglashamp.com/eloi-eloi-lama-sabachthani/

http://lavistachurchofchrist.org/LVanswers/2008/04-25c.html

http://www.truthortradition.com/articles/eloi-eloi-lama-sabachthani-my-god-my-god-why-have-you-forsaken-me

http://aramaicnt.org/2015/03/31/my-god-my-god-why-have-you-forsaken-me/

http://www.christianitytoday.com/ch/news/2004/mar12.html?start=2

http://www.chaldean.org/CommunityPages/ChaldeanChurches/MotherofGodChurchMIUSA/tabid/113/articleType/ArticleView/articleId/493/Eloi-Eloi-Lama-Sabachthani.aspx

http://www.realchrist.info/2-6.html

http://moriel.org/MorielArchive/index.php/discernment/church-issues/original-aramaic-new-testament

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http://christianity.stackexchange.com/questions/16408/why-does-mark-1534-say-eloi-eloi-lama-sabachthani

https://www.youtube.com/watch?v=z-C8nsE_lg8

Another Perspective:

Was Jesus forsaken? – Matthew 27:46 / Mark 15:34 / Psalms 37:25-28 / John 16:32

Matthew 27:46

The KJV says: “And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?”

The NIV says: “About the ninth hour Jesus cried out in a loud voice, "Eloi, Eloi, lama sabachthani?"—which means, "My God, my God, why have you forsaken me?"”

This same “forsaken” reading also occurs in Mark 15:34. The problem for Zorbans here is that there are verses that tell us that God does not forsake the righteous (many actually try and teach that at that moment, Jesus was evil and unrighteous and thus was forsaken!) and that Jesus is not alone because the Father is with him.

Psalms 37: 25-28

KJV: “I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread. He is ever merciful, and lendeth; and his seed is blessed. Depart from evil, and do good; and dwell for evermore.

For the LORD loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off.”

NIV: “I was young and now I am old, yet I have never seen the righteous forsaken or their children begging bread. They are always generous and lend freely; their children will be blessed. Turn from evil and do good; then you will dwell in the land forever. For the LORD loves the just and will not forsake his faithful ones. They will be protected forever, but the offspring of the wicked will be cut off;”

John 16:32

KJV: “Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.”

NIV: “"But a time is coming, and has come, when you will be scattered, each to his own home. You will leave me all alone. Yet I am not alone, for my Father is with me.”

The Younan says (Mark 27:46): “and about the ninth hour cried out Yeshua with a voice loud and said [my] God, [my] God, why have you spared me?”

The Peshitta says clearly lacks this vital contradiction, unlike the Greek.

It is easy to understand how this mistranslation occurred, as “sabachthani” can mean “forsaken” and “spared”, among other things. People may argue that it doesn’t make sense that Jesus would ask why He has been spared (though it does make sense when you realise that He was suffering for about 6 hours, and died soon after that plea. i.e. “Why have you spared me? Let’s get it over with!”) but it surely makes a lot more sense that Jesus contradicting His own Word!

This example is also a semi-split word, as it deals with a mistranslation.

[From an Aramaic primacy perspective.]

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Another Perspective (version 2):

Why hast thou forsaken me or why have you spared me? – Matthew 27:46 / Mark 15:34

The importance of this semi split word, dealing with Alaha's alleged forsaking of Jesus, especially to the field of Christian apologetics, hardly needs to be stressed.

The KJV says (Matthew 27:46): "And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?"

The KJV says (Mark 15:34): "And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?"

The first issue with this story, is that the Greek and English tell us that Alaha allegedly forsook Jesus, resulting in the unfortunate twisting of Scripture by Christian apologists. The second issue, applies to Aramaic primacists. Greek primacists say, "If Matthew and Mark were written in Aramaic, why do the Gospel-writers write the same thing twice (i.e. first the Aramaic words of Jesus, then the Greek translation)", instead of just simply translating it?

Let us deal first with the first.

Had Jesus in this last hour said that Alaha had forsaken Him, the Jews would have used this saying against Him. They would have taken it as a confession that He was a blasphemer and therefore Alaha had deserted Him in His darkest hour; because Alaha never forsakes the righteous, but He may forsake the sinners.

This is not all. Had Jesus' cry meant forsaking, He not only would have destroyed the faith of his disciples and followers, but would have contradicted His own teaching, the very assurance which He had given to His disciples, and the very cause for which He was dying. On the other hand, judgment and death on the cross did not come upon Jesus suddenly. On many occasions He had told his disciples that He would die on the cross and rise again; they had heard him saying, "you will leave me alone; and yet I am never alone because the Father is with me." (John 16:32)

How is it that the European translators of the Bible in the 17th Century A.D. who were thousands of miles from Palestine, and who could not speak Aramaic, knew more about Jesus' cry on the cross than the Jews who spoke Aramaic and stood near the cross watching Him die? And how is it that Peter, John, and other disciples and follows of Jesus never commented on these ominous words? Indeed, if Jesus had meant desertion they would have commented on it, because such a statement or even such a thought was contrary to all Jesus had preached and taught. The apostles did not comment on these last words simply because they knew what Jesus meant in their Galilean dialect, or northern Aramaic. Moreover, they knew had He meant forsaken, He would have used the Aramaic word "taa tani", which means "forsaken."

Another problem with this is that apologists will often try to explain that at that moment, Jesus was sin, and that is why Alaha forsook Him. Well, if Alaha forsook His own Son for sin, what hope do we have? Such an unfortunate twisting of Scripture by apologists who seek to defend their erroneous Bibles.

The simple solution, from the Aramaic, is that Jesus did not imply that Alaha forsook Him at all! The Aramaic "sabachthani" does not have to mean forsaken. It can mean many things, among them, "spared". Now "lemana" (written as "lama" in the Greek copies) denotes a question, so a fairly accurate translation would be:

"My God, My God, Why have you spared me?" (i.e., let's finish this, let's get this over with!)

Now, does this rendering make sense? For what reason/s did Jesus ask, "Why have you spared me?" Well for one thing, Jesus was suffering horrendous pain for about SIX HOURS. Crucifixions can last even longer! This is a valid explanation, especially as soon after saying this, He finally died. Also, this is consistent with the fact that many in the crowd thought He cried for Elijah. Why would

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they think that? Perhaps, as He called out for “Eli”, His exhaustion and heavy breathing caused Him to add an “ah” on the end. Try talking when you have gone for a long run (or been crucified for 6 hours) and you’ll see what I mean. “Eli-ah” sounds a lot like “Eliyah” does it not?

However, there are other possibilities too. It may have been Jesus’ eagerness to fulfill His destiny and to go to Paradise. It may also have been His wish to fulfill more Torah prophecy! It was prophesied that a bone of His would not be broken, and since He died, there was no need for the Roman soldiers to break His legs.

So basically we have two main possibilities. The “forsaken” rendering is not very possible, due to the word chosen, and the resulting contradictions. The “spared” rendering is very possible, doesn’t allow for contradictions, and just makes sense. And that’s what the Peshitta is all about.

Now let us deal with the second issue, the attack on Peshitta primacy, caused by the “doubling up” (gloss) of the same message in the Peshitta (first Jesus’ Aramaic words, then a translation into the Aramaic Peshitta).

Well, to start with, the book of Matthew in the original Aramaic does not “double up”. It does not have the translation of what “Eli, Eli, lama sabachthani?” means. But this does indeed occur in Mark. Why?

Well, Mark was writing to people who spoke a different dialect of Aramaic than Jesus, and, many thought that Jesus was calling for Elijah. Evidently, Mark wanted to be very clear, and translated this into his audience’s dialect.

[From an Aramaic primacy perspective.]

Extra Note 1:

Why Did the Roman Soldier Stab Jesus with His Spear?

“Why did the Roman soldier stab Jesus with a spear when scripture clearly states he was aware that Jesus was already dead?”

The account of Jesus’ is being stabbed on the cross by a Roman Soldier is found only in the Gospel of John 19.31-34.

…

In all the gospel accounts we read of surprise by the Romans that Jesus died so quickly on the cross. It is not surprising, then, that Pilate found it difficult to believe that Jesus had died so soon (Mark 15:44, 45). Crucifixion was common form of execution in the ancient world, mainly by the Carthaginians, Persians, Seleucids, and of course the Romans who used it until the fourth century, when Emperor Constantine eradicated it.

According to medical historians, The death of the victim, depending upon age and physical condition, would usually be the result of heart failure, suffocation or exhaustion - but rarely soon. In some cases, it could take days. In any event, the death could be hastened along by breaking the victim’s legs which initiated death by asphyxiation, since the victim wouldn’t be able to use his legs to push him up to get a breath of air. But Jesus’ death took less than six hours, and that without breaking his legs. A peculiar phenomenon of the day, as seen by the Romans’ reactions. And such an exception gave rise to those who doubted the veracity of Jesus’ death.

So, John had a vested interest in demonstrating that Jesus had actually died and the stabbing served to show this.

According to his superiors orders, the soldier who heard Jesus “breathe his last” (Mark 15.37; Luke 23.46) thrust his spear which was to verify that the report was accurate. when “blood and water”

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flowed out and as the bleeding stopped, it was clear the death sentence had been carried out. Throughout the Bible, Jesus Christ is referred to as "The Lamb of God", which is a direct reference to the slaying of the Passover lamb that was always done by its shed blood, from someone actually killing it (Exodus 12:6-7). It was not to be strangled (i.e. suffocated, as happened to crucifixion victims after their legs were broken - hanging from the arms alone eventually causes suffocation from the person unable to inhale because the full body weight would then have to be drawn upward with the chest muscles). It is also very interesting to note that none of the lamb's bones were to be broken (Numbers 9:12), something that was not done to the Christ.

It took nearly 1,800 years before we would know why Jesus died in six hours, when the norm was 36. In 1805 Dr. Gruner wrote in **A Commentary on the Death of Jesus** that Jesus had died of a ruptured heart muscle. In 1847 Dr. Stroud of London corroborated Gruner's assertions, when he released his own report based on numerous post mortem examinations that claimed Jesus had not died directly from the crucifixion, but from a "laceration or rupture of the heart."

That a Roman soldier stabbed Jesus with a spear, whether to verify or to vilify and it became clear that Jesus had died. And somehow, it seems fitting to know that Jesus died not because he was exhausted and weakened, but because he was heart broken. He died with a ruptured heart on the Cross, but not because of it.

[Source: http://christianityscience.blogspot.com/2009/11/why-did-roman-soldier-stab-jesus-with.html]

See also Extra Note 2 below

Extra Note 2:

A Physician Analyzes The Crucifixion (Medical Description)
[Source: http://www.evangelicaloutreach.org/crucifix.htm]

http://www.apologeticspress.org/apcontent.aspx?category=13&article=145

http://www.csun.edu/~hbeng151/icc/studies/account.html

http://www.godandscience.org/apologetics/deathjesus.pdf

http://causeofjesusdeath.com/

Extra Note 3:

Astronomical science shows that a Passover full moon occurred on Thursday, the 14th of Nisan, in the year AD 30. Jesus was approximately 33½ years old at death, having begun his 3½-year ministry at about age 30 (Luke 3:23). Scholars mostly agree that Rome was off by a couple of years in estimating the beginning date of our calendar, so when taking into account the "zero year" (between 1 BC and AD 1), Jesus would have been born around 4 BC. He did not make it to his 34th birthday, which would have been around September or October of 30 AD.
[Source: The Messianic Feast - http://themessianicfeast.com]

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Extra Note 4:

Prophecies Concerning the Death of Jesus	
Prophecies	**Fulfillment**
1. Ge 3:15	Jn 19:18 (Seed of woman being bruised)
2. Ps 22:1	Mt 27:46 (“My God, my God”)
3. Ps 22:2	Mt 27:45 (darkness on earth)
4. Ps 22:6	Mt 27:39-44 (despised by people)
5. Ps 22:7,8,13	Mt 27:39-44 (surrounded by enemies)
6. Ps 22:14,16	Jn 19:34,37 (pierced hands and feet)
7. Ps 22:17 (Ex 12:46; Ps 34:20)	Jn 19:36 (no broken bones)
8. Ps 22:17	Mt 27:36 (look at Him)
9. Ps 22:18	Mt 27:35 (cast lots)
10. Ps 22:18	Jn 19:24 (did not tear garment)
11. Ps 22:21; 31:5	Jn 19:30 (Lk 23:46; Jn 10:18) (gave up spirit)
12. Ps 35:11	Mk 14:56 (false witness)
13. Ps 38:11	Lk 23:49 (friends stood far off)
14. Ps 41:9	Mk 14:10 (Jn 13:18,19) (Judas's betrayal)
15. Ps 69:3	Jn 19:28 (“I am thirsty”)
16. Ps 69:19	Mt 27:28,29 (shame, reproach)
17. Ps 69:21	Jn 19:29 (sour wine and vinegar to drink)
18. Ps 109:25	Mt 27:39,40 (when they looked, they shook their heads)
19. Da 9:26	Jn 11:50-52 (exact time of death)
20. Isa 50:6	Mt 27:26,30 (beating, spitting)
21. Isa 52:14	Mt 27:27-30 (disfigured by cruelty)
22. Isa 53:1-3	Mk 15:29-32 (despised and rejected of men)
23. Isa 53:4-6	Mk 15:25 (Peter 2:24) (crucified for our sins)
24. Isa 53:5-6	Jn 19:16 (Ro 4:25; 2Co 5:21) (an offering for sin)
25. Isa 53:7	Mt 27:13-14 (opened not His mouth)
26. Isa 53:7	Jn 1:29 (the Lamb of God)
27. Isa 53:9	Mt 27:56-60 (grave with the rich)
28. Isa 53:12	Lk 23:34 (made intercession for transgressors)
29. Isa 53:12	Mk 15:27-28 (numbered with transgressors)
30. Zec 11:12	Mt 26:15 (thirty pieces of silver)
31. Zec 11:13	Mt 27:3-7 (potter)
32. Zec 12:10	Lk 23:27 (lamented and mourned)
33. Zec 13:7	Mk 14:27,50 (disciples scattered)
34. Zec 13:7	Mt 26:31 (God to strike the shepherd)

[Source: Ryrie Study Bible note]

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Extra Note 5:

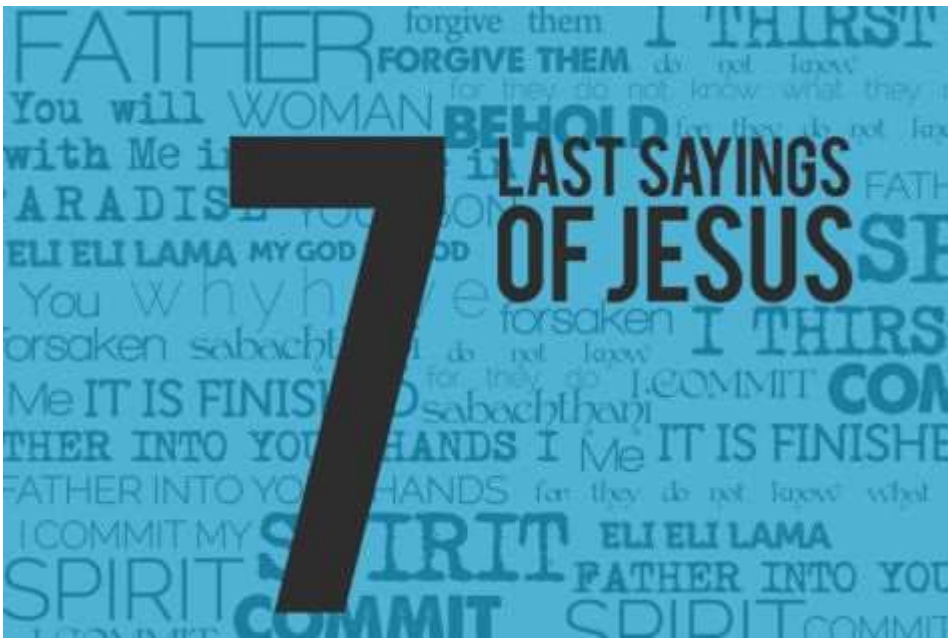
These seven words/sayings are taken from different gospels, but assembled into what was probably their chronological order according to a simple harmony of the various gospel accounts of the crucifixion (following pages):

1. "Father, forgive them, they know not what they do." (Luke 23:34)
2. "This day you will be with me in Paradise." (Luke 23:43)
3. "Woman, behold your son. Behold your mother" (John 19:26-27)
4. "My God, My God, why have you forsaken me?" (Mark 15:34; Matthew 27:46)
5. "I thirst." (John 19:28)
6. "It is finished." (John 19:30)
7. "Into your hands I commit my spirit." (Luke 23:46)

Characteristics of the Above Last 7 Sayings of Jesus:

Heard by:	Demonstrates:	Focused On:	Voice:
Mary	Thoughfulness	Others	Soft
Mary	Thoughfulness	Others	Soft
John	Thoughfulness	Others	Soft
Matthew/Peter	Travail	Himself	Loud
John	Travail	Himself	Soft
John	Triumph	Himself	Soft
Mary	Triumph	Himself	Loud

[Source: http://www.aheartforgod.org/category/last-sayings/]



[Source: http://lifehopeandtruth.com/god/who-is-jesus/seven-last-sayings-of-jesus/]

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Seven Last Sayings (Words) of Jesus Chart :

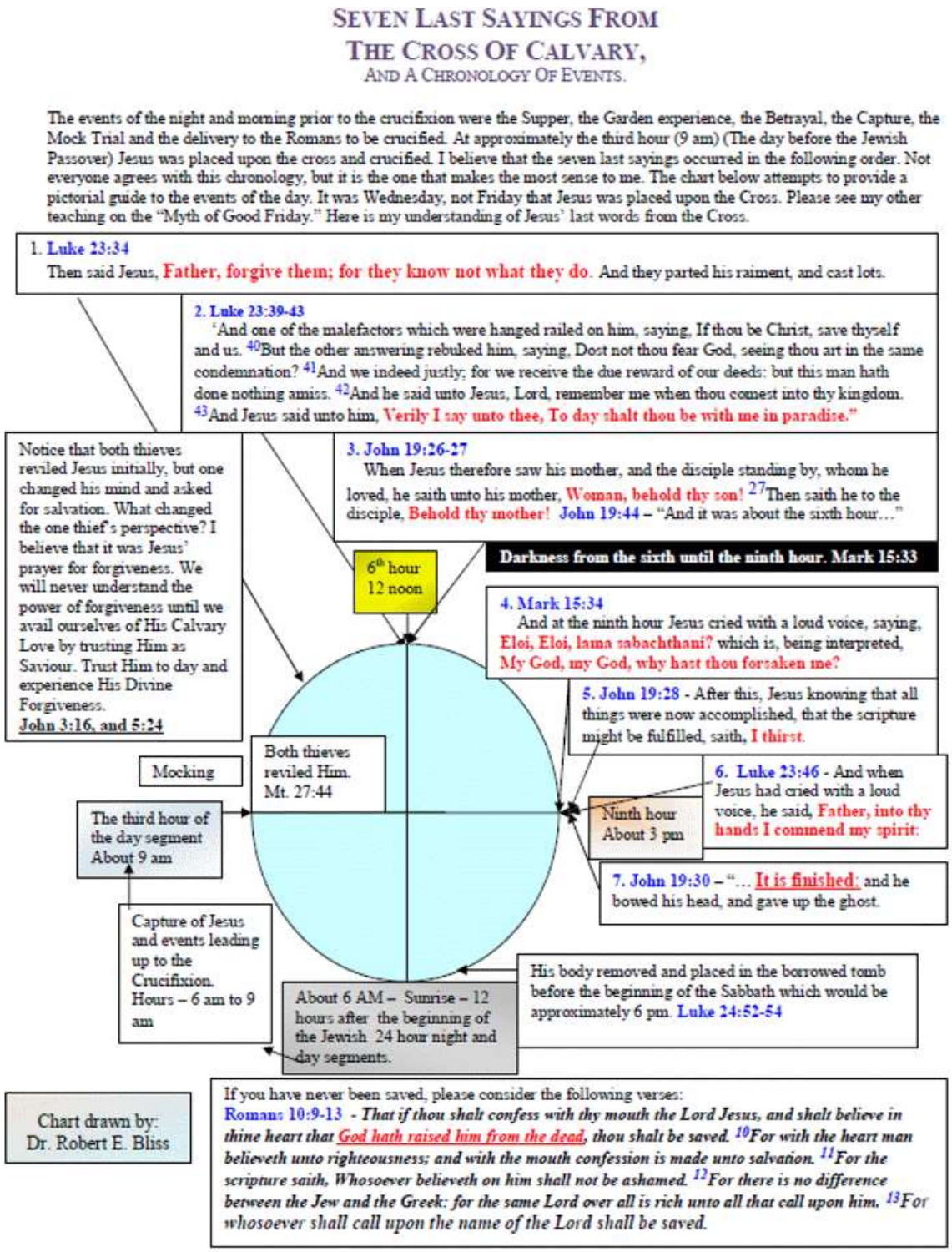
Jesus' Words on the Cross				
	Matthew	**Mark**	**Luke**	**John**
"Father, forgive them."			23:34	
"Today you shall be with me in paradise."			23:43	
"Woman, behold your son," and "Behold, your mother."				19:26-27
"My God, my God, why have you forsaken me?"	27:46	15:34		
"I thirst."				19:28
"It is finished."				19:30
"Father, into your hands I commend my spirit."	27:50		23:46	

[Source: Dr. Constable Expository Notes – Revelation]
http://www.soniclight.com/constable/notes.htm

See also: **The Jewish Day, Telling Time, and Divisions of Time**

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Seven Last Sayings from the Cross – A Chronology of Events



Source: http://opbm.org/7-last.html

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Extra Note 6:

Simple Harmony of the Crucifixion Accounts (NIV)

Matthew 27	Mark 15	Luke 23	John 19
32 As they were going out, they met a man from Cyrene, named Simon, and they forced him to carry the cross.	21 A certain man from Cyrene, Simon, the father of Alexander and Rufus, was passing by on his way in from the country, and they forced him to carry the cross.	32 Two other men, both criminals, were also led out with him to be executed.	17a Carrying his own cross...
33 They came to a place called Golgotha (which means The Place of the Skull).	22 They brought Jesus to the place called Golgotha (which means The Place of the Skull).	33a When they came to the place called the Skull,	17b he went out to the place of the Skull (which in Aramaic is called Golgotha).
34 There they offered Jesus wine to drink, mixed with gall; but after tasting it, he refused to drink it.	23 Then they offered him wine mixed with myrrh, but he did not take it.		
35a When they had crucified him,	24a And they crucified him.	33b there they crucified him,	18a Here they crucified him,
38 Two robbers were crucified with him, one on his right and one on his left.	27 They crucified two robbers with him, one on his right and one on his left.	33c along with the criminals--one on his right, the other on his left.	18b and with him two others--one on each side and Jesus in the middle.
36 And sitting down, they kept watch over him there. 37 Above his head they placed the written charge against him: THIS IS JESUS, THE KING OF THE JEWS.	25 It was the third hour when they crucified him. 26 The written notice of the charge against him read: THE KING OF THE JEWS.	38 There was a written notice above him, which read: THIS IS THE KING OF THE JEWS.	19 Pilate had a notice prepared and fastened to the cross. It read: JESUS OF NAZARETH, THE KING OF THE JEWS. 20 Many of the Jews read this sign, for the place where Jesus was crucified was near the city, and the sign was written in Aramaic, Latin and Greek. 21 The chief priests of the Jews protested to Pilate, "Do not write 'The King of the Jews,' but that this man claimed to be king of the Jews." 22 Pilate

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			answered, "What I have written, I have written."
		[34a] Jesus said, **"Father, forgive them, for they do not know what they are doing."**	
[35b] they divided up his clothes by casting lots.	[24b] Dividing up his clothes, they cast lots to see what each would get.	[34b] And they divided up his clothes by casting lots.	[23] When the soldiers crucified Jesus, they took his clothes, dividing them into four shares, one for each of them, with the undergarment remaining. This garment was seamless, woven in one piece from top to bottom. [24] "Let's not tear it," they said to one another. "Let's decide by lot who will get it." This happened that the scripture might be fulfilled which said, "They divided my garments among them and cast lots for my clothing." So this is what the soldiers did.
[39] Those who passed by hurled insults at him, shaking their heads [40] and saying, "You who are going to destroy the temple and build it in three days, save yourself! Come down from the cross, if you are the Son of God!" [41] In the same way the chief priests, the teachers of the law and the elders mocked him. [42] "He saved others," they said, "but he can't save himself! He's the King of Israel! Let him come down now from the cross, and we will believe in him. [43] He trusts in God. Let God rescue him now if he	[28] [29] Those who passed by hurled insults at him, shaking their heads and saying, "So! You who are going to destroy the temple and build it in three days, [30] come down from the cross and save yourself!" [31] In the same way the chief priests and the teachers of the law mocked him among themselves. "He saved others," they said, "but he can't save himself! [32] Let this Christ, this King of Israel, come down now from the cross, that we may see and believe."	[35] The people stood watching, and the rulers even sneered at him. They said, "He saved others; let him save himself if he is the Christ of God, the Chosen One." [36] The soldiers also came up and mocked him. They offered him wine vinegar [37] and said, "If you are the king of the Jews, save yourself."	

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wants him, for he said, 'I am the Son of God.'"			
[44] In the same way the robbers who were crucified with him also heaped insults on him.	Those crucified with him also heaped insults on him.	[39] One of the criminals who hung there hurled insults at him: "Aren't you the Christ? Save yourself and us!"	
		[40] But the other criminal rebuked him. "Don't you fear God," he said, "since you are under the same sentence? [41] We are punished justly, for we are getting what our deeds deserve. But this man has done nothing wrong." [42] Then he said, "Jesus, remember me when you come into your kingdom." [43] Jesus answered him, **"I tell you the truth, today you will be with me in paradise."**	
[45] From the sixth hour until the ninth hour darkness came over all the land.	[33] At the sixth hour darkness came over the whole land until the ninth hour.	[44] It was now about the sixth hour, and darkness came over the whole land until the ninth hour, [45a] for the sun stopped shining....	
			[25] Near the cross of Jesus stood his mother, his mother's sister, Mary the wife of Clopas, and Mary Magdalene. [26] When Jesus saw his mother there, and the disciple whom he loved standing nearby, he said to his mother, **"Dear woman, here is your son,"** [27] and to the disciple, **"Here is your mother."** From that time on, this disciple took her into his home.
[46] About the ninth hour Jesus cried out in a	[34] And at the ninth hour Jesus cried out in a		

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loud voice, ***"Eloi, Eloi, [or "Eli, Eli," in all other translations] lama sabachthani?"*--which means, "My God, my God, why have you forsaken me?"** [47] When some of those standing there heard this, they said, "He's calling Elijah."	loud voice, ***"Eloi, Eloi, lama sabachthani?"*--which means, "My God, my God, why have you forsaken me?"** [35] When some of those standing near heard this, they said, "Listen, he's calling Elijah."		
			~~28 Later, knowing that all was now completed, and so that the Scripture would be fulfilled, Jesus said, **"I am thirsty."**~~
[48] Immediately one of them ran and got a sponge. He filled it with wine vinegar, put it on a stick, and offered it to Jesus to drink.	[36a] One man ran, filled a sponge with wine vinegar, put it on a stick, and offered it to Jesus to drink.		~~[29] A jar of wine vinegar was there, so they soaked a sponge in it, put the sponge on a stalk of the hyssop plant, and lifted it to Jesus' lips. [30a] When he had received the drink,~~ [moved below by LY]
[49] The rest said, "Now leave him alone. Let's see if Elijah comes to save him."	[36b] "Now leave him alone. Let's see if Elijah comes to take him down," he said.		
			[28] Later, knowing that all was now completed, and so that the Scripture would be fulfilled, Jesus said, **"I am thirsty."**
			[29] A jar of wine vinegar was there, so they soaked a sponge in it, put the sponge on a stalk of the hyssop plant, and lifted it to Jesus' lips. [30a] When he had received the drink,
			[30b] Jesus said, **"It is finished."**
		[45b] ~~And the curtain of the temple was torn in two~~. [moved below]	

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50 And when Jesus had cried out again in a loud voice, he gave up his spirit.	37 With a loud cry, Jesus breathed his last.	46 Jesus called out with a loud voice, **"Father, into your hands I commit my spirit."** 46 When he had said this, he breathed his last.	30c With that, he bowed his head and gave up his spirit.
51a At that moment the curtain of the temple was torn in two from top to bottom.	38 The curtain of the temple was torn in two from top to bottom.	45b And the curtain of the temple was torn in two.	
51b The earth shook and the rocks split. 52 The tombs broke open and the bodies of many holy people who had died were raised to life. 53 They came out of the tombs, and after Jesus' resurrection they went into the holy city and appeared to many people.			
54 When the centurion and those with him who were guarding Jesus saw the earthquake and all that had happened, they were terrified, and exclaimed, "Surely he was the Son of God!"	39 And when the centurion, who stood there in front of Jesus, heard his cry and saw how he died, he said, "Surely this man was the Son of God!"	47 The centurion, seeing what had happened, praised God and said, "Surely this was a righteous man."	
55 Many women were there, watching from a distance. They had followed Jesus from Galilee to care for his needs. 56 Among them were Mary Magdalene, Mary the mother of James and Joses, and the mother of Zebedee's sons.	40 Some women were watching from a distance. Among them were Mary Magdalene, Mary the mother of James the younger and of Joses, and Salome. 41 In Galilee these women had followed him and cared for his needs. Many other women who had come up with him to Jerusalem were also there.	48 When all the people who had gathered to witness this sight saw what took place, they beat their breasts and went away. 49 But all those who knew him, including the women who had followed him from Galilee, stood at a distance, watching these things.	
	42a It was Preparation Day (that is, the day before the Sabbath).	54 It was Preparation Day, and the Sabbath was about to begin.	31a Now it was the day of Preparation, and the next day was to be a special Sabbath.

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			[31b] Because the Jews did not want the bodies left on the crosses during the Sabbath, they asked Pilate to have the legs broken and the bodies taken down. [32] The soldiers therefore came and broke the legs of the first man who had been crucified with Jesus, and then those of the other. [33] But when they came to Jesus and found that he was already dead, they did not break his legs. [34] Instead, one of the soldiers pierced Jesus' side with a spear, bringing a sudden flow of blood and water. [35] The man who saw it has given testimony, and his testimony is true. He knows that he tells the truth, and he testifies so that you also may believe. [36] These things happened so that the scripture would be fulfilled: "Not one of his bones will be broken," [37] and, as another scripture says, "They will look on the one they have pierced."
[57] As evening approached, there came a rich man from Arimathea, named Joseph, who had himself become a disciple of Jesus.	[42b] So as evening approached, [43a] Joseph of Arimathea, a prominent member of the Council, who was himself waiting for the kingdom of God,	[50] Now there was a man named Joseph, a member of the Council, a good and upright man, [51] who had not consented to their decision and action. He came from the Judean town of Arimathea and he was waiting for the kingdom of God.	[38a] Later, Joseph of Arimathea asked Pilate for the body of Jesus. Now Joseph was a disciple of Jesus, but secretly because he feared the Jews.
[58] Going to Pilate, he asked for Jesus' body, and Pilate ordered that it be given to him.	[43b] went boldly to Pilate and asked for Jesus' body. [44] Pilate was surprised to hear that he was already dead. Summoning the	[52] Going to Pilate, he asked for Jesus' body.	[38b] With Pilate's permission, he came and took the body away.

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	centurion, he asked him if Jesus had already died. [45] When he learned from the centurion that it was so, he gave the body to Joseph.		
			[39a] He was accompanied by Nicodemus, the man who earlier had visited Jesus at night.
			[39b] Nicodemus brought a mixture of myrrh and aloes, about seventy-five pounds.
[59] Joseph took the body, wrapped it in a clean linen cloth, [60] and placed it in his own new tomb that he had cut out of the rock. He rolled a big stone in front of the entrance to the tomb and went away.	[46] So Joseph bought some linen cloth, took down the body, wrapped it in the linen, and placed it in a tomb cut out of rock. Then he rolled a stone against the entrance of the tomb.	[53] Then he took it down, wrapped it in linen cloth and placed it in a tomb cut in the rock, one in which no one had yet been laid.	[40a] Taking Jesus' body, the two of them wrapped it, with the spices, in strips of linen. This was in accordance with Jewish burial customs. [41] At the place where Jesus was crucified, there was a garden, and in the garden a new tomb, in which no one had ever been laid. [42] Because it was the Jewish day of Preparation and since the tomb was nearby, they laid Jesus there.
[61] Mary Magdalene and the other Mary were sitting there opposite the tomb.	[47] Mary Magdalene and Mary the mother of Joses saw where he was laid.	[55] The women who had come with Jesus from Galilee followed Joseph and saw the tomb and how his body was laid in it.	
		[56] Then they went home and prepared spices and perfumes. But they rested on the Sabbath in obedience to the commandment.	
Matthew 27	**Mark 15**	**Luke 23**	**John 19**

[Source: http://www.jesuswalk.com/7-last-words/harmony-of-crucifixion-accounts.htm] [With minor edit by -LY]

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Extra Note 7:

Matthew 27:27-44
Executing the King of the Jews

Crucifixion was the most shameful and painful form of execution known in antiquity. Stripped naked—especially shameful for Palestinian Jews—the condemned would be hanged in the sight of the crowds, regarded as a criminal, unable to restrain the excretion of wastes in public and subjected to excruciating torture. Sometimes the victim would be tied to the cross with ropes; in other cases, as with Jesus, he would also be nailed to the cross. His hands would not be free to swat away insects attracted to his bloodied back or other wounds. The victim's own weight would pull his body into a position that eventually prevented breathing, if he did not die by dehydration or (if nailed to the cross) blood loss first. A footstand on the cross allowed him some support, but sooner or later his strength would give out, and (usually after several days) he would die from suffocation or (usually more quickly) dehydration.

Mt 27:27. The Praetorium in this period was Herod the Great's old palace, where the Roman prefect stayed when he visited Jerusalem. A cohort of six hundred men was normally stationed in Jerusalem (at the fortress Antonia on the Temple Mount), reinforced by additional troops who accompanied Pilate to the feast in case they were necessary for riot control.

Mt 27:28. Nakedness was especially embarrassing to a Jewish person in antiquity. Red robes would be those most readily available, because soldiers wore red capes; this garment could resemble the purple robe of the pre-Roman Greek rulers of the East. Roman soldiers often played games to pass time: they carved on the stone pavement of the fortress Antonia, where they were garrisoned on the Temple Mount, and knucklebones used as dice have also been recovered there.

Mt 27:29. The soldiers' kneeling before Jesus parodies royal homage in the Greek East. The reed is meant to parody a scepter; military floggings often used bamboo canes, so one may have been on hand among the soldiers. "King of the Jews" is an ironic taunt but may also reflect some typical Roman anti-Judaism; as auxiliaries in this region, the soldiers are probably ethnically Syrian. "Hail!" was the standard salute to the Roman emperor.

Mt 27:30. Spitting on a person was one of the most grievous insults short of violence; Jewish people considered the spittle of non-Jews particularly unclean. Some think that the soldiers' spitting on Jesus might parody the kiss of homage expected by rulers of the Greek East, but it could be simply pure contempt.

Mt 27:31. Those being crucified by the Romans were stripped naked; Jewish law on stoning stripped a man of all but a loincloth. An actual execution squad on average consisted of four men, but is perhaps more here given the multiple victims.

Mt 27:32. Cyrene, a large city in what is now Libya in North Africa, was ethnically divided among Libyans, Greeks and Jews; the Jewish community probably included some local converts. "Simon" is a Greek name commonly used by Jewish people (because of its resemblance with the biblical "Simeon"). Like multitudes of foreign Jews, Simon had come to Jerusalem for the feast. Roman soldiers could impress any person into service to carry things for them. The condemned person himself normally had to carry the horizontal beam (Latin *patibulum*) of the cross out to the site where the upright stake (Latin *palus*) awaited; but Jesus' back had been too severely scourged for him to continue this (see comment on 27:26).

> *Simon* was just a random victim; but the fact that his name was remembered suggests that the experience may have brought him into the disciples' group. [Source: New Bible Commentary]

Mt 27:33. The likeliest site for Golgotha (near the Holy Sepulcher) used the remains of an ancient rock quarry.

Mt 27:34. The women of Jerusalem had prepared a painkilling potion of drugged wine for condemned men to drink; Jesus, committed to the full agony of the cross, refuses it (cf. 26:29). Psalm 69:21

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speaks of both "gall" and "vinegar" (Mark 15:36 emphasizes the latter). The Aramaic term for "myrrh" (Mark 15:23) resembles the Hebrew term for "gall."

> *mixed with gall.* Tradition says that the women of Jerusalem customarily furnished this painkilling narcotic to prisoners who were crucified. Matthew may intend an allusion to Psalm 69:21. Jesus refused to drink it, probably because he wanted to be fully conscious until his death (v. 50). [Source: NIV '08 Study Bible Notes]

> This was one more mockery in that the wine they offered was mixed with gall**,** a bitter herb that could even be poisonous. [Source: ESV Study Bible Notes]

> *Gall**,*** otherwise known as wormwood, is a bitter narcotic made from the oil of Artemisia (cp. Mk 15:23). [Source: NLT Study Bible Notes]

Mt 27:35-36. Romans completely stripped the person being executed. Roman law permitted the execution squad any minor possessions the executed person carried (cf. also Psalm 22:18). The custom of casting lots, common in both the Old Testament and Greek culture, was a common ancient way to make decisions of this nature.

Mt 27:37. The condemned person sometimes carried the charge (Latin *titulus)* to the site of execution.

Mt 27:38. The word for "robbers" here is the standard term in Josephus for revolutionaries; presumably they had been colleagues of Barabbas. Executing criminals at festivals increased the publicity, hence the deterrent value, of their deaths.

> The word translated *robber* is used by Josephus for Jewish freedom fighters. It is used in 26:55 (NIV 'leading a rebellion') and for Barabbas in John 18:40. [Source: New Bible Commentary]

Mt 27:39. The Gospel writers purposely describe the ridicule in the language of the righteous sufferer of Psalm 22:7.

Mt 27:40. Those who pass by repeat Satan's taunt of Mt 4:3,7, still emphasizing their expectation of a political messiah. Ironically, even those within the narrative should have realized how closely the accusers' words echo the mocking words of the *wicked* in Wis 2:18: "If the righteous person really is a son of God, God will help him and deliver him from those who resist him."

Mt 27:41-42. Compare 4:3,6.

Mt 27:43-44. The language of the religious authorities exactly parallels Ps 22:8; the righteous sufferer himself quotes this psalm in Mt 27:46 (Psalm 22:1).

> The mockery came from Jews, of various classes. The *two robbers* (38,44) were probably political insurgents (part of Barabbas' gang?), so that Jesus died, ironically, in the very Zealot company he had been so careful to avoid. *Those who passed by* were ordinary Jews, who knew about Jesus' alleged claims concerning the temple and had heard of his claim to be *Son of God* . The invitation to exploit his supposed status as 'Son of God' echoes the temptations in 4:3, 6; but the temptation had already been faced in Gethsemane, and it was precisely because he was God's Son that he could not *come down.* Finally, *the chief priests, the teachers of the law and the elders* (note the full listing of Sanhedrin members, as in 16:21) repeated similar taunts, but added also in mockery the precious title *King of Israel.* The total rejection of Jesus by his people could hardly be made more obvious.
> [Source: New Bible Commentary]

Matthew 27:45-56
The King's Death

Mt 27:45. The "sixth hour" begins by noon, the "ninth hour" by 3 p.m.; crucifixions rarely ended so quickly. The latter time, when Jesus dies, was close to the time of the evening offering in the temple.

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Darkness was one of the plagues in Egypt (the one preceding the sacrifice of the first paschal lamb) and occurs in the prophets as a judgment for the end time; both Jews and most pagans considered darkenings of the sky (especially eclipses) bad omens. Cf. Am 8:9.

Mt 27:46. Here Jesus quotes Psalm 22:1, which may have been part of the Scripture recitation at this time of day. His opponents do not pause to consider that the psalm ends with the sufferer's vindication and triumph (Psalm 22:25-31). Whereas Mark's quotation is in Aramaic, Matthew's is mainly in Hebrew.

Mt 27:47. Because Elijah was thought never to have died, some rabbis felt that he was sent on errands like the angels, often to aid or deliver pious rabbis from trouble. Matthew's Hebrew version of the prayer (*Eli,* 27:46) sounds closer to "Elijah" (*Eliyahu*) than Mark's Aramaic version (*Eloi*).

Mt 27:48. This offer of a wine-soaked sponge may have been an act of mercy, because the wine could act as a painkiller. Perhaps the man thinks Jesus is delirious from pain. But sour wine was usually a remedy for thirst, and it may have been an attempt to revive him to perpetuate his suffering.

Mt 27:49. See comment on 27:47.

Mt 27:50. "Giving up one's spirit" is used elsewhere to refer to death.

Mt 27:51-53. Stories were told of catastrophes occurring at the deaths of pious rabbis, especially those whose intercession had been vital to the world; on rare occasions, Greek writers also applied such stories to the deaths of prominent philosophers. These events would have communicated Jesus' importance quite well to ancient observers and readers.

Mt 27:51. The veil (or curtain — NIV) is probably the one between the holy of holies—inhabited only by God—and the sanctuary where the priests ministered (Exodus 26:33). Matthew might intend this tearing of the veil to recall the rending of clothes at the hearing of blasphemy (Matthew 26:65). The point of the veil's rending may be that by the cross God provides access for all people into his presence, or it may indicate the departure of God from the temple (as in Eze 10-11). Apocalypses sometimes mentioned a major earthquake shortly before the coming of the kingdom.

Mt 27:52-53. Although these raisings of the dead saints, like those in the Old Testament, do not mean that they will not die again, they prefigure Judaism's anticipated final resurrection, when the dead will be raised never to die again. Archaeological evidence indicates that in popular (not official) Judaism, the tombs of saints were venerated. Gentiles sometimes understood appearances of the (not-raised) dead as omens of coming disaster (Ovid, *Metamorphoses* 15.797).

Mt 27:54. Here pagans—the executioners—are the first people after Jesus' death to recognize, to some extent, his identity, although they may mean " Son of God, quite differently than Jewish people and Christians (including Matthew) would have (cf. Daniel 3:25,29): a semidivine hero, son of a deity, rather than Messiah .

Mt 27:55-56. Although an execution squad might restrict close access (lest the crowd's view be obstructed), family and close friends might be present to lament at an execution; only the male disciples would have been in danger as suspected allies of a revolutionary. Women often (though much less than men) performed the office of patron, or benefactor, supporting religious or other groups; it became problematic only for critics already opposed to a group. But in ancient Jewish Palestine, critics could have denounced as scandalous these women accompanying Jesus' disciples.

Matthew 27:57-61
Jesus' Burial

Mt 27:57. Arimathea was only about twenty miles from Jerusalem; given the location of Joseph's tomb (27:60) and his historic membership in the Sanhedrin (Mark 15:43), Joseph's primary residence is apparently now Jerusalem. Even if the Sabbath had begun (hence "evening"), the urgent washing and preliminary burial were permitted even on the Sabbath (before decomposition would begin).

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Mt 27:58. Joseph is said to have been wealthy; he must have been prominent to have secured an audience with Pilate after his official public hours (which ended at noon). When Romans crucified persons, they usually denied them burial (leaving them to be eaten by vultures or dogs); Jewish scruples in Palestine demanded burial (Deuteronomy 21:23), but for the first year this could be in a dishonorable grave site for criminals, not a family tomb. Exceptions were often made when relatives asked for the body, but in the case of treason (as claiming to be the Jewish king would be) an exception would not be made unless the deceased had a prominent advocate. Jesus had a posthumous ally in this man of influence, who was not ashamed to go on record as his follower. Because prominent people viewed as allies of a condemned revolutionary could risk their lives by speaking up for him, Joseph risks a great deal to come forward.

The term used for "evening" included late afternoon as well as just after sundown. In any case, in this hot climate under Jewish law the preliminary disposal of the body (including its washing, also practiced by other peoples) took precedence over celebration of the Sabbath, even if the rest of the treatment of the body had to wait. Burying the dead was an important duty of the pious in Judaism. Public mourning was important for all the dead but was illegal for anyone who had been executed.

Mt 27:59-60. Being wrapped in a fine linen shroud would mark an honorable burial. To bury someone in one's own family tomb was a special act of reverence and affection (cf. 1Kings 13:30-31; cf. Isaiah 53:12). (Cemeteries and burial plots in this period nearly always belonged to families.) In the first century, the body would normally be left to rot in the tomb's antechamber for the first year; at the end of the year, the bones would be gathered into a box, which would slide into a slot on the wall. This practice probably related to the standard Jewish hope in the resurrection of the body at the end of the age. The stone rolled in front of the tomb was a carved, disk-shaped stone probably about three feet in diameter, rolled into place in a groove and moved back from the entrance only with great effort.

Mt 27:61. Women generally took part in preparing bodies for burial in the ancient world. The oldest tradition for the site of Jesus' grave (the Roman Catholic location of the Holy Sepulcher) is a clearly first-century tomb located inside the walls of Jerusalem since the forties of the first century, even though the New Testament and Jewish law required that the crucifixion happen outside the city walls. But King Agrippa I expanded the city walls during his reign (A.D. 41-44); at the time of Jesus' crucifixion, that area was still outside the walls. Thus the tradition of the approximate site of Jesus' burial and resurrection goes back to within roughly ten years of the event. (The traditional Protestant site contains tombs from a much later period and has no evidence to commend it.)

[Source: IVP Bible Background Commentary, 2nd Ed.]

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Mark 15:21-32
The Crucified King

Mk 15:21. Cyrene was in what is now Libya in North Africa and included a large Jewish community. "Simon" was a common name among Jews (its resemblance to the patriarch Simeon made it popular). Devout Jewish pilgrims from throughout the Mediterranean world (and presumably a few God-fearers) came to Jerusalem during Passover. Roman soldiers could impress anyone into service to carry things for them. Because it is a feast and work is forbidden, Simon is not coming from "the field" (literally) as a worker; perhaps he is late for the festival, only now arriving from Cyrene or from where he is residing temporarily in the countryside.

Mk 15:22. The site of the crucifixion might have been named "Place of the Skull" because so many deaths occurred there, or from the shape of the hill left from surrounding quarried rock. (Nevertheless, the purported site of Calvary proposed by Charles Gordon around 1884, which then had the shape of a skull, acquired those contours long after Jesus' day. In contrast to the traditional site, "Gordon's Calvary" has no claim to reliability.)

> Jesus' execution site was called *Golgotha* in Aramaic (meaning *Place of the Skull*). In the Latin Vulgate, the word for *skull* is *Calvariæ,* from which we get "**Calvary**." Crucifixion was intended to deter crime, so the site was near a well-traveled road. In Jesus' day, Golgotha lay outside the walled city of Jerusalem (John 19:20; see Matthew 27:32; Hebrews 13:12). When Herod Antipas enlarged the city with the "third wall," Golgotha was enclosed.
> [Source: NLT Study Bible Notes]

Mk 15:23. It is said that pious women of Jerusalem normally prepared a solution like this one and offered it to those being executed to dull their pain (cf. Pr 31:6-7); Jesus chooses to endure the full force of the agony of crucifixion. Many scholars suggest that the myrrh had narcotic effects; others demur, but at the very least, the alcohol in the wine could help deaden sensitivity to pain.

Mk 15:24. A person being executed would be stripped naked; nakedness was particularly shameful in the East and for Jews. Roman soldiers could normally retain the executed criminal's final belongings. Casting lots was a frequent method of making decisions (see comment on Ac 1:26). Often a unit of four men would be dispatched to oversee a crucifixion (although more are possible in this case, since multiple prisoners are executed here).

> Crucifixion as a form of capital punishment goes back at least to the Medes and Persians in the 600s BC. It spread to the eastern Mediterranean world in the 300s BC through Alexander the Great and became the dominant form of capital punishment in the Roman Empire until AD 337, when it was banned by Constantine. It was a slow, shameful, torturous way of killing a person. The victim sometimes lived for days, and crows and dogs would feed on the victims even before they died. A person could be fixed to the cross by ropes or, as with Jesus (Luke 24:39; John 20:25,27; see Colossians 2:14), by nails placed between the main bones of the victim's wrists. To prevent premature death by asphyxiation, a footrest or a seat that supported the buttocks was often placed on the vertical beam. [Source: NLT Study Bible Notes]

Mk 15:25. The third hour began shortly after 8:30 a.m. and ran till shortly after 9:30 a.m. (The exact time of hours would vary according to the time of sunrise from which they were reckoned, hence according to the season of year.)

> Mark records Jesus' crucifixion as occurring at the third hour, or 9:00 am. John 19:14 gives the time as around the sixth hour, or noon. These are rough estimates of time, and events in the later morning were usually described as occurring around either the third (Mt 20:3; Ac 2:15) or sixth hour (15:33; Mt 20:5; 27:45; Lk 23:44; Jn 4:6; 19:14: Ac 10:9).
> [Source: NLT Study Bible Notes]

> The 24-hour period began and ended with each new sunset (Genesis 1:5). The word "day" was also used to denote the daylight period, basically from 6 AM to 6 PM ("Are there not 12 hours in the day?" John 11:9). The hours were counted from 6 AM, so the third hour was from 8 AM to 9 AM, and the ninth hour was from 2 PM to 3 PM.
> [Source: The Messianic Feast - http://themessianicfeast.com]

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Mk 15:26. A soldier would sometimes carry in front of or alongside the prisoner a tablet announcing the charge (the *titulus)* for which one was being executed. Occasionally it could then be posted above the head of the person being crucified, if they were executed on the sort of cross whose vertical beam extended above the horizontal one. The claim to be a king would be sufficient to incur Roman wrath (see comment on 15:2); ironically, however, Jesus is called not a false royal claimant but "King of the Jews," perhaps reflecting an anti-Jewish sentiment of Pilate or his agents.

Mk 15:27. The term for "bandits" here (NIV; ESV; NRSV, cf. "robbers," NASB) is the same one Josephus used for revolutionaries. Thus these two men may be former colleagues of Barabbas, originally meant to be executed with him that day. Authorities often liked to conduct executions at busy festivals, to provide maximum warning value against potential transgressors.

Mk 15:29-32. Some people observing a crucifixion cursed those being crucified; for the temple charge (15:29), see comment on 14:57-59. Many ancient writers used irony, including narrative irony, and Mark is no exception, reporting unintended truth in the words of Jesus' enemies (v. 31).

Mark 15:33-41
The Death of the King

Mk 15:33. The "sixth hour" began before noon, the "ninth hour" before 3 p.m. Jesus dies around the time of the normal evening offering in the temple. Stories were told of catastrophes occurring at the deaths of pious rabbis, especially those whose intercession had been vital to the world; but the biggest point of these signs is that judgment is imminent. Darkness had signified judgment in the past (Exodus 10:21-23) and would in the future (Isaiah 13:10; Ezekial 32:7; Joel 2:2,10,31; 3:15; Amos 5:18; Zechariah 14:6). In Am 8:9, darkness falls at noon; cf. Dt 28:29.

Mk 15:34. Jesus' cry is an Aramaic quotation of Psalm 22:1, which was sometimes recited at this time of day in prayer but receives special significance when Jesus prays it. For biblically literate ancient hearers, the first line could evoke this entire psalm of the righteous sufferer—and its hope of divine vindication. (Jesus probably quoted the psalm in Hebrew, as in Matthew, though cf. Aramaic prayer in Mk 14:36; Mark uses the Aramaic form probably because the saying was transmitted in an Aramaic milieu. "Eli" could be mistaken for "Elijah" much more easily than "Eloi"; cf. 15:35-36.)

Mk 15:35-36. Not only was Elijah expected to come at the end (Malachi 4:5), but some circles (attested in later rabbinic sources) believed that God sent Elijah like an angel to help or rescue famous teachers.

Mk 15:37. Scholars have often argued that crucifixion generally killed by asphyxiation: one became too weary to keep pulling one's frame up on the crossbeam, the diaphragm was increasingly strained, and eventually one became unable to breathe. But other scholars have recently argued that most victims would die of blood loss (if they were nailed to the cross) or dehydration first. In any case, death typically took a few days—much longer than the few hours Jesus suffered. Perhaps he died quickly due to the severity of the precrucifixion scourging.

Mk 15:38. Jewish people told stories of disasters occurring at the deaths of prominent rabbis. Scholars debate whether the temple's inner or outer veil is meant, but Mark would probably think of the inner veil. The holy of holies, which the priest could enter only once a year, was the ultimate symbol of God's dwelling place. God's rending the veil could symbolize the departure of God's presence from the temple (cf. Eze 9:3; 10:4; 11:23) and/or broadened access to God apart from the temple. Thus he was now available apart from the temple system and the old temple order stood judged.

Mk 15:39. Roman officials or officers often delegated missions like this execution to centurions, who would take a small detachment of soldiers. Because Romans viewed the reigning emperor as a son of the deified Augustus, the centurion might be recognizing Jesus not only as "king of the Jews" (15:26) but also as a rival to even the emperor. But a non-Jew might use a phrase like "son of God"

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also with reference to a pious philosopher or, more commonly, a hero whose father was a deity. In Mark's Gospel, of course, “Son of God " means much more than that (14:61). Whatever the specific nuance intended, however, Mark's irony (cf. 15:29-32) is plain enough: only a Gentile is explicitly impressed by Jesus' death.

Mk 15:40. The women followers were much less likely to be indicted than male followers, but they were still courageous to show up at the crucifixion. The epithet of James, "the Less" (NASB, KJV), is better translated "the younger" (NIV, GNT, NRSV), as the usage of the word in the ancient papyri indicates. Mary is from Magdala; it has been identified with Tarichea, where many fishermen seem to have worked.

Mk 15:41. By the standards of the religiously strict, it could have been scandalous for women (especially married women) to travel with an entourage of male disciples (apparently usually without their wives; the case of families making pilgrimage to Jerusalem would be different); apart from members of the aristocracy, conservative married Palestinian Jewish women were expected to limit their public activity, keep their heads covered and fulfill their domestic duties. A number of women in antiquity did function as benefactors and patrons (sponsors), though less frequently than men. Adversaries often cited women supporters against one's movement; some had criticized Pharisees for this practice; this case might appear even more potentially scandalous, since these women traveled with Jesus. In this one verse Mark hints at an aspect of Jesus' ministry that challenges the conventional social order, especially if these women "followed" as disciples, which they presumably did (see comment on Lk 10:39; the common use of "follow" in the Gospels).

Mark 15:42-47
The Burial of the King

Mk 15:42. The Sabbath would begin at sundown, within several hours of Jesus' death. It was not lawful to prepare the body for burial on the Sabbath (see comment on Matthew 27:57-58 for what was permitted). One could anoint, wash and wrap the bodies with shrouds even on the Sabbath, but more thorough burial preparations would have to wait.

Mk 15:43. That the Sanhedrin included pious members like Joseph, and not just the sort who appeared in the trial narrative (as pious as even they may have supposed themselves), fits the known diversity within even the Jewish aristocracy of the period. While a range of ancient Jewish sources complain about corrupt aristocratic priests, the reports of Josephus reveal that Jerusalem's aristocracy was divided on many points. Because he awaited the future kingdom, Joseph was probably not a Sadducee, unlike many of his colleagues in the Sanhedrin. He valued his people's hope more than Roman rule.

Mk 15:44. Crucifixion often took several days to kill a person unless hurried along (cf. John 19:31-32).

Mk 15:45. That excavated tombs include few crucifixion victims suggests that the bodies were not generally made available for burial—a horror to Jewish sensitivities (Deuteronomy 21:22-23). Presumably if Pilate were accommodating local interests in the execution, however, he would also accommodate them regarding burial. One exception found in a wealthy family tomb suggests that then, as now, those with wealth and social power had extra influence, which they could use for good or ill. Still, Joseph's request was courageous; identifying with one executed for treason could appear treasonous, and the wealthy were sometimes targeted with charges so leaders could execute them and seize their property.

Mk 15:46-47. If Jesus died by 3 p.m., Joseph must have bought the linen quickly, just before sundown (about 6 p.m.) when the Sabbath began. Linen shrouds were customary for burial; tombs cut from virgin rock were the best. Large disk-shaped stones could be rolled in a groove over the mouth of a tomb, obstructing entry without the difficult removal of the stone. After a body had been prepared for burial it would be left to decompose for one year; then the eldest son or other closest

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family member would return, gather the bones for burial in a box and deposit them in a slot on the tomb wall.

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Luke 23:26-32
Road to the Cross

Lk 23:26. Condemned criminals normally bore their own crosses (i.e., the horizontal beam of the cross), but in this case someone else is drafted, perhaps due to the severe precrucifixion beating often administered, which the other Gospels report Jesus had received (cf. also Lk 18:33).

Cyrene was in what is now Libya in North Africa and included a large Jewish community; "Simon" is a Greek name often used by Jewish people (because it sounded like the patriarch Simeon). Devout Jewish pilgrims from throughout the Mediterranean world came to Jerusalem during Passover. Roman soldiers could impress anyone into service to carry things for them. Because it is a feast and work is forbidden, Simon is not coming from "the field" (literally) as a worker; perhaps he is late for the festival, only now arriving from Cyrene, or perhaps he has rejoined the day's festivities from where he is residing temporarily in the countryside.

Lk 23:27. Authorities used executions as public warnings, and crowds generally went to view an execution. Later rabbinic tradition claims that the pious women of Jerusalem often went to mourn the executed, providing a narcotic drink to dull the victim's pain. (Rulers sometimes forbade funerals and public mourning for condemned persons; but nationalistic Jews would sympathize with fellow Jews executed by the Romans for being revolutionaries.) In antiquity women usually expressed mourning more dramatically than men.

Lk 23:28. "Daughters of Jerusalem" designates Jerusalemite women (e.g., Song of Solomon 1:5; 2:7; 3:5) but could also recall some judgment oracles (Isaiah 3:16-17; 4:4). The admonition to "mourn for yourselves" was also a prophetic cry of judgment (Isaiah 32:9-14; Joel 1:5).

Lk 23:29. Jesus' statement is the sort of lament mothers would offer when their children died (2 *Baruch* 10:13-15). Josephus reports that some mothers were reduced to eating their children during the famine in Rome's siege against Jerusalem, A.D. 66-70 (cf. Leviticus 26:29; Deuteronomy 28:53; 2Kings 6:29).

Lk 23:30. The prophets had used the same image Jesus uses here as an image of awful judgment (cf. Hosea 10:8; Isaiah 2:10,19-21). Jesus especially uses Ho 10:8, changing the wording only slightly.

Lk 23:31. Unlike a green one, a dry tree would easily catch fire. The point may be that Jesus is "green" wood, not really a revolutionary; how much greater would be the Roman judgment against the dry wood, the real revolutionaries? Or that if they murdered the innocent, how much more would they destroy themselves (Jewish leaders fought one another as well as the Romans in 66-70)? Or the saying may simply mean that Jerusalem is becoming more ripe for judgment. Jesus may also allude back to the trees and Jerusalem's fall in 21:24,29-30, though this option seems less likely.

Lk 23:32. Authorities preferred to execute people on festivals, when the executions would warn the greatest number of people against rebellion. It was also less work for the soldiers if they could execute several convicts at once.

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Luke 23:33-43
On the Cross

Lk 23:33. The site of the crucifixion might have been named "Place of the Skull" because so many deaths occurred there. The traditional "Calvary" (KJV) is from Latin *calvarius,* "skull."

Lk 23:34. Despite the precedent of Old Testament prayers for vengeance (e.g., 2Ch 24:22; Ps 137:7-9; Je 15:15; 17:18; 18:23; 20:12), Jesus prays that God will forgive his persecutors. Those who were executed were supposed to say, "May my death atone for all my sins"; but Jesus confesses instead the sin of those who falsely convicted him, who under Old Testament law were liable for his penalty before God. Ancient biographers often paralleled different figures, and Luke parallels with Jesus the first martyr of his second volume, Stephen (Acts 7:60). Roman custom awarded the soldiers the victim's clothes. People in antiquity made many decisions by means of casting lots (see comment on Ac 1:26).

Lk 23:35. Ridicule was one of the sufferings inflicted on the naked man hanging on a cross. Ancient writers often liked irony; the double irony here is that Jesus does save others, and that the leaders utter lines like Satan's (4:3,6-7,9).

Lk 23:36. One might view the soldiers' offer of "sour wine" or "wine vinegar" (NIV) as an act of mercy, because sour wine could act as a painkiller and was also often used as a remedy for thirst; but Luke declares that it is done only as part of their ridicule. That some is on hand is not surprising; soldiers and others used it because it quenched thirst better than water and was cheaper than normal wine.

Lk 23:37. The soldiers' taunt may include a touch of Gentile cynicism toward Judaism, which was widespread despite (or partly because of) Roman conversions to Judaism.

Lk 23:38. The condemned person or a member of the execution squad sometimes carried the charge (Latin *titulus)* to the site of execution.

Lk 23:39-41. Jesus' interaction with his fellow victim is Luke's ultimate example of Jesus receiving sinners and outcasts, although Luke (unlike Mark) has called them "evildoers" or "criminals" (NIV) without specifying that they were revolutionaries.

Lk 23:42. A request to "remember" the supplicant could mean to look out for them once one was able (cf. Ge 40:14). To "enter his kingdom" was to begin to reign; at the cross, only clear-sighted faith could recognize that this dying rabbi Jesus would genuinely reign as Messiah, true king of the Jews.

Lk 23:43. Jewish literature typically contrasted "paradise" (the "garden of Eden") with “Gehenna," or hell. Although Jewish texts disputed the location of paradise (e.g., in the third heaven; or on the perimeters of the circle of the earth—like a Greek view of the Elysian Fields), they often mentioned it as the abode of the righteous after death or after the resurrection. Thus both Jesus and this condemned man would proceed directly to the abode of the righteous after death.

Luke 23:44-49
Jesus' Death

Lk 23:44. "All the earth" (KJV) means simply "the whole land" (NIV, NRSV; "the whole country" GNT cf. Mt 9:26). The "sixth hour" would come shortly before noon, the "ninth hour" shortly before 3 p.m.; crucifixions rarely ended so quickly. The latter time, when Jesus dies, is close to the time of the evening offering in the temple. Darkness was one of the plagues in Egypt (Ex 10:22) and occurs in the prophets as a judgment for the end time (often due to clouds of rain, locusts, smoke, etc.; Isa 13:10; Eze 30:3,18; 32:7-8; Joe 2:2,10,31; 3:15; Am 5:18; Zec 14:6). An eclipse (cf. 23:45) was considered particularly ominous, especially when it occurred at length and in the middle of the day (the sun was said to be at its peak at midday); cf. Am 8:9.

Lk 23:45. The "veil" (KJV, NASB) or "curtain" (NIV, GNT, NRSV) is probably the one between the holy of holies—inhabited only by God, and where no mortal could enter except the high priest once

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each year—and the sanctuary where the priests ministered (Ex 26:33). Some believe that the point of the veil's rending is that God provides access for all people into his presence; others argue that it is more likely that it indicates instead the departure of God from the temple, as in Eze 10-11.

Lk 23:46. This line from Ps 31:5 is said to have often been recited at the period of the evening offering—about the time of Jesus' death.

Lk 23:47. Whereas Mark has “Son of God”.

Luke emphasizes an implication of that claim: "innocent." Roman pronouncements of innocence were important to Luke's audience; see the introduction to Acts. Soldiers of the Roman army stationed in Palestine were auxiliaries mostly recruited from the eastern Mediterranean, especially from Syria. Although the centurion may be ethnically Syrian, however, for Luke's hearers he would represent Rome.

Lk 23:48. Beating breasts was a characteristic sign of mourning (cf. 18:13; Je 31:19; Na 2:7), like other mourning activities such as tearing one's hair and throwing dust on one's head). Jewish women bystanders would offer this as the only public mourning these criminals could get, because none was normally permitted after the disposal of their bodies.

Lk 23:49. Family and friends would usually be present at an execution; probably only the male disciples would be in danger as potential revolutionaries. No one stood too close to the cross, because that could obstruct the view; most crosses were lower to the ground than many modern pictures depict. To Palestinian Jews, the fact that these women accompanied Jesus' group of disciples could have been scandalous.

Luke 23:50-56
Jesus' Burial

Lk 23:50-51. Luke, whose readers are not clashing with Palestinian Jewish leaders (as are Matthew's), is more apt to distinguish different elements within that leadership than is Matthew. In Jesus' day, Judaism was quite diverse, because no one group could lay claim to all the power; but after A.D. 70, when much of the competition had been eliminated by the destruction of the temple (the Sadducees' power base) and the scattering of other groups, some other members of the Palestinian Jewish elite sought to consolidate their religious power.

Lk 23:52-53. Condemned criminals did not normally receive such honorable burials; but exceptions seem to have been made on the intercession of well-to-do family or friends, as the skeleton of a crucified man buried in another aristocratic Jewish tomb of this period testifies.

Lk 23:54-56. Because bodies decomposed rapidly, mourners were allowed to anoint, wash and wrap the body in its shrouds even on the Sabbath. More elaborate arrangements that these loyal women disciples wish to bestow on Jesus, however, might wait until the Sabbath (sundown Friday evening to sundown Saturday evening) has passed.

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On October 18, A.D. 31, Sejanus, Pilate's political sponsor in Rome, fell from power, and Pilate had much to fear from any bad reports about him. But Jesus' trial probably took place before A.D. 31, and the accusation of 19:12 would be a fearful one even with Sejanus in power: the emperor Tiberius was suspicious of the least talk of treason, and a delegation to Rome providing the slightest evidence that Pilate had supported a self-proclaimed king could lead to Pilate's beheading. Philo tells us that Pilate also backed down much earlier in his career when the Jewish leaders threatened to petition the emperor against him (*Embassy to Gaius* 301-2).

"Friends" of powerful patrons were their political dependents, and to be the "friend of the emperor" (NRSV) or the "friend of Caesar" (KJV, NASB, NIV) was a special honor. "Friend of the king" had been an office in Greek and ancient Near Eastern palaces (including Israel, from David through Herod the Great; cf. 1Ki 4:5; 1Ch 27:33); "friend of the emperor" was likewise an official title with political implications. As a client of Sejanus, Tiberius's praetorian prefect and most trusted confidant at this point, it is possible that Pilate may have acquired this title (cf. Tacitus, *Annals* 6.8); otherwise it is intended figuratively.

Jn 19:13. Bad reports about one could hinder political ambitions. Some commentators have thought that the "Stone Pavement" is the pavement in the fortress Antonia on the temple mount, but that pavement seems to date from a later period. Instead the text undoubtedly refers to the raised, outdoor paved area near Herod's palace, where the governor resided when he visited Jerusalem. Other sources confirm that both Pilate and a later governor addressed audiences from this platform. Evidence suggests that the governor had to pronounce death sentences *pro tribunali,* from the judgment seat (see comment on Ro 14:10-12).

Jn 19:14. In slightly different wording, "Behold, your king" repeats part of the quotation in 12:15 (Zechariah 9:9), so that Pilate unwittingly proclaims truth. The "day of Preparation" (19:14,31,42) was the day that the Passover lamb would be slaughtered to be eaten that night (see comment on 18:28). (Jewish people reckoned days from sunset to sunset, so what most people today would call Friday night they considered the beginning of the Sabbath, or Saturday.) Later rabbis estimated that offerings began earlier on Passover eve, but the slaughter of Passover lambs probably had to continue all day and was finally completed about the time the evening offering was slaughtered, roughly at the time (but not the day) when Jesus died in the Synoptic Gospels (about 3 p.m.).

The "sixth hour" normally should mean noon but by a different (and much less likely) reckoning here could mean 6 a.m., close to dawn. John could use it for a symbolic connection with 4:6 or a symbolic connection with Passover (many scholars argue here that the slaughter of Passover lambs began about noon; this argument rests, however, on late and in this case improbable sources). (The other large Johannine work, Revelation, also uses time symbolically.) In any case, the narrative setting is noon, the hottest hour of the day; people would not normally be in public except for very important matters.

Jn 19:15. For Pilate to free someone accused of treason or of insulting the emperor's *maiestas* would invite the same accusation against himself, especially at this time under Tiberius, one of the most paranoid rulers of the first century. Although not accommodating when he did not need to be, Pilate is known to have acceded to mob demands on other occasions. As a provincial governor he officially had full discretion to decree the penalty. Crucifixion was the standard Roman method of execution for slaves, revolutionaries or other provincials who were not Roman citizens (such as most Palestinian Jews).

The authorities' cry is typical of the irony of John: Jewish people prayed daily for the royal Messiah, and one Jewish prayer that came to be part of the Passover celebration at least in later times acknowledges no king but God (see also comment on 8:33). (In this period, that precise language may have characterized those desiring to revolt against Rome.)

Jn 19:16. Although Pilate was not known for cooperating with the chief priests, neither was he such a poor politician as to risk negative reports about himself over a "minor" case. When a governor decreed that one would be executed, he would say something like, "You will mount the cross."

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John 19:17-22
The Crucifixion

Jn 19:17. Normally prisoners were marched through crowds of onlookers, using a public execution to warn against rebellion. Condemned criminals normally carried their own cross (the horizontal beam, the *patibulum,* not the upright stake) to the site of the execution, where it would be affixed to the upright stake (palus*)*. The victim was usually stripped naked for the procession and execution as well, although this full nakedness must have offended some Jewish sensibilities in Palestine.

Thus Jesus would probably be led from Herod's old palace, in the Upper City, through the garden gate (against the more traditional route envisioned by tourists). The probable site of Golgotha was outside the city wall and not far from Herod's palace—perhaps a thousand feet north/northeast of it. Roman custom placed crucifixions, and Jewish custom located stonings, outside towns rather than at their center (in the Old Testament, cf. Leviticus 24:14,23; Numbers 15:35-36; Deuteronomy 17:5; 21:19-21; 22:24; in the New Testament (cf. Luke 4:29; Acts 7:58).

Jn 19:18. Romans could crucify people even on trees, but this public execution at a festival probably involves a more formal cross. Some scholars suggest that several stakes, normally at most about ten feet high, stood in Golgotha ready to be reused whenever executions occurred. (The stakes were low enough that dogs nibbled the feet of some crucifixion victims.) On the top of the stake or slightly below the top was often a groove into which the horizontal beam of the cross would be inserted after the prisoner had been fastened to it with ropes or nails (see some further comment on Mt 27:26).

Jn 19:19. Sometimes one would carry a *titulus* stating the reason for the condemned person's crucifixion, although it is not clear that it was usually displayed above the cross in this period. The charge against Jesus: one who attempted to usurp the prerogatives of royalty, which were properly dispensed only at the decree of Caesar. Jesus is charged with high treason against the majesty of the emperor, a charge that Jesus' followers would not have made up (followers of one executed for treason were themselves suspect).

Jn 19:20. The site of execution was necessarily outside the city, although the soldiers preferred that it be nearby (see comment on 19:17). Jewish people in the Roman Empire dealt with three or four basic languages: Greek, Latin, Aramaic and Hebrew (of these, Greek especially was spoken outside Palestine and shared its prominence with Aramaic inside Palestine, which was the dominant language further to the east). Jewish inscriptions to foreigners were written in Greek and Latin. Even in Jerusalem, some very important inscriptions meant to warn all peoples were in both Greek and Latin; Josephus, *Jewish War* 5.194.

Jn 19:21-22. No longer faced with the possibility of mob unrest or a complaint to Tiberius, Pilate returns to his characteristic lack of cooperation. In about this same year, Pilate minted a cheap coin of Tiberius bearing the augur's wand—a pagan symbol quite offensive to Jewish sensibilities.

John 19:23-37
Jesus' Death

Jn 19:23. The "outer garments" would be the rectangular cloth used in bad weather, the inside "tunic" a sleeveless, tightly fitting shirt. Usually the latter was made of two cloths stitched together, so a seamless tunic was more valuable. Roman law as later codified in Roman legal Digests granted the soldiers the right to the clothes the executed man was wearing; it was customary to execute the condemned man naked. The basic unit of the Roman army was the *contubernium,* composed of eight soldiers who shared a tent; half-units of four soldiers each were sometimes assigned to special tasks, such as execution quads.

Jn 19:24. John's mention that the soldiers do not want to "tear" it might allude to the high priest's garment in the Old Testament (Leviticus 21:10), which Josephus mentions was also seamless. This interpretation, however, probably reads too much into the text; the wording in Leviticus is quite different. That it was seamless may simply suggest that, as a woven rather than knitted garment, it

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was more valuable. John finds two distinct acts in Psalm 22:18 (a common ancient Jewish method of interpretation), as Matthew does in Zec 9:9(see comment on Matthew 21:4-7). Casting lots was a conventional way to decide disputed matters, leaving the decision to deities (see comment on Acts 1:26); the soldiers may have brought dice or other games to pass the time, or they may create makeshift lots on the spot.

Jn 19:25. The evidence is disputed as to whether relatives and close friends were allowed near crucifixions; they probably usually were. In either case, the soldiers supervising the execution may have looked the other way in practice if they had no reason to forbid it; the prerogatives of motherhood were highly respected in the ancient world. People usually permitted women more latitude in mourning, even in cases when the person being mourned was a criminal, hence often not to be mourned. At the same time, ancients usually considered women less courageous on average than men, and the absence of most male disciples could shame the absent men.

Jn 19:26-27. Because Jesus may not be elevated far above the ground, Jesus' mother and disciple can hear him without being extremely close to the cross. A dying person could make an oral testament even from the cross, so long as witnesses were available; the eldest son might be responsible for his widowed mother's care, and testaments sometimes delegated such care. If a widow's eldest son died, normally younger sons would care for her; Jesus had brothers (cf. 7:3-5). Yet Jesus formally places his mother under his disciple's protection, providing for her after his death. Dying fathers could exhort sons to take care of surviving mothers (which they normally would do); for a disciple to be accorded a role in his teacher's family was a great honor to the disciple (disciples sometimes called their teachers "father").

A primary responsibility which Jewish custom included in "honoring one's father and mother" was providing for them (cf. 1Samuel 22:3) in their old age. Jesus' mother is probably in her mid to late forties, is probably a widow and lives in a society where women rarely earned much income; she is therefore officially especially dependent on her eldest son, Jesus, for support, although after his death her younger sons would support her.

Jn 19:28. Some scholars have suggested that Jesus may have recited the rest of Ps 22 after the verse cited by Mark (15:34); in the light of Mk 15:35, this suggestion is not likely, but those who were most biblically informed would know how the psalm continued, and some think that John could allude here to the same psalm (Psalm 22:15).

Jn 19:29-30. "Hyssop" was not the most natural instrument to use for this purpose. If this plant is identified as the *Origanum maru l.,* its stalk is over three feet long; others claim that it is a very small plant that could not have reached far, and they suggest a play on words with the similar-sounding term for "javelin." In either case, John presumably *mentions* hyssop because of its significance in the Passover (Exodus 12:22), fitting the symbolism of Jn 19 as a whole. A low cross (cf. 19:18) would not have required a long reed. "Sour wine" probably refers to *poska,* consisting of cheap wine vinegar mixed with water; it was often used by soldiers and laborers to quench their thirst; cf. vinegar in Ps 69:21.

Jn 19:31-33. Those bound with ropes often survived on the cross several days (e.g., Josephus, *Life* 420-21). The dying man could rest himself on a wooden seat (Latin *sedile)* in the middle of the cross. This support allowed him to breathe—and prolonged the agony of his death, until (often) blood loss or dehydration killed him. When the soldiers needed to hasten death by asphyxiation, they would break the legs of the victims with iron clubs so they could no longer push themselves up; Cicero and others attest this custom of leg breaking. Romans might have allowed the bodies to rot on the crosses (and feed vultures), but Deuteronomy 21:23 and Jewish sensitivities about the Sabbath require that these executions be speeded up, and Romans often accommodated Judean leaders' wishes particularly during the crowded festivals. (Josephus declares that Jewish people always buried crucifixion victims before sunset.)

Jn 19:34. Some scholars suggest, on some evidence, that Roman execution squads sometimes pierced victims to ensure that they were dead. Jewish tradition also required certification that a person was dead before the person could be treated as dead, but Jewish observers would not treat

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the body as disrespectfully as this Roman does. (Probably less relevant, according to a probably first-century Jewish tradition, the priests were supposed to pierce Passover lambs with a wood pole from their mouth to their buttocks.)

A foot soldier was armed with a short sword and a *pilum,* or lance; the *pilum* was of light wood with an iron head, and was about three and a half feet long. Such a lance could easily penetrate the pericardial sac that surrounds and protects the heart and contains watery fluid. A Greek might read this description as referring to a demigod, because Greek gods had ichor (which looked like water) instead of blood. But the person who has read the Gospel from start to finish would see in it a symbolic fulfillment of Old Testament and Jewish hopes; see comment on 7:37-39.

Jn 19:35. Eyewitness accounts were considered more valuable than secondhand accounts, and narrators who were eyewitnesses (like Josephus) make note of that fact. Narrator-authors in antiquity also sometimes described themselves in the first person, third person, or both.

Jn 19:36. John here could allude to Psalm 34:20 or (fitting the context here) to the prohibition of breaking the bones of the Passover lamb (Exodus 12:46; Nu 9:12), or (some suggest) John could midrashic ally blend allusions to both texts. Pre-Christian Jewish tradition preserves this practice of avoiding breaking the lamb's bones (Jubilees 49:13), and Jewish teaching (second century or earlier) stipulates a maximum corporal punishment for breaking the Passover lamb's bones.

Jn 19:37. Although a late rabbinic passage interpreted Zec 12:10 messianically, the passage itself seems to refer to *God's* having been pierced by the people of Jerusalem (before the coming of Jesus one would have assumed a figurative sense, "pierced with sorrow"). This would fit John's Christology, although cf. also Zec 12:8. (Pronouns with divine referents seem to change readily in Zechariah; cf. 2:8-11 and 4:8-9, unless an angel is in view— 4:4-6.) The same passage in Zechariah (12:10) apparently refers to God pouring out his Spirit.

John 19:38-42
Jesus' Burial

The traditional Catholic and Orthodox site of Jesus' tomb is probably fairly accurate. Everyone knew that burials must be outside city walls, yet this site is within Jerusalem's walls. Archaeology reveals, however, that Herod Agrippa I expanded the walls of Jerusalem while he was king of Judea (A.D. 41-44) and that this site was *outside* the walls at the historic time of Jesus' burial. The memory of the site thus goes back to within roughly a decade of the event, hence is a fresh and likely accurate memory.

Jn 19:38. Crucifixion victims were usually thrown into a common grave for criminals and were not to be mourned publicly after their death; had the Romans had their way, the corpses would not have been buried at all, but such behavior would have needlessly provoked otherwise peaceful local residents. Local Jewish leaders probably normally deposited the bodies in criminals' graves for a year before handing them over to families. But exceptions seem to have been made at times if family or powerful patrons interceded for the body, naturally inviting comment as in the Gospels. Burying the dead was a crucial and pious duty in Judaism, and an important act of love; being unburied was too horrible to be permitted even for criminals (Josephus, *Jewish Antiquities* 4.202, 264-65). Scripture and tradition mandated it before sundown (Deuteronomy 21:23; Josephus, *Jewish War* 4.317). To accomplish his task before sundown and the advent of the Sabbath, Joseph of Arimathea has to hurry.

Roman authorities did sometimes hand over bodies to friends or relatives who desired to bury them. Nevertheless, Joseph's request for Jesus' body was an act of courage. Especially for someone outside the family to make the request, it could identify one with the person executed for treason. Far from Joseph's wealth and influence protecting him, it could have also made him a target of special scrutiny and envy. Joseph acts more courageously here than do Jesus' previously public disciples.

Jn 19:39. If this measure of Nicodemus's mixture is one of weight, it is as much as seventy-five modern pounds (more than thirty kilograms; Roman pounds were lighter than modern pounds); less

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likely, some have suggested a measure of volume identified with the Old Testament *log,* hence less than seventy fluid ounces. In either case it is a lavish expression of devotion, as in 12:3; but seventy-five pounds is perhaps a hundred times costlier than the lavish gift of 12:3. Other accounts of lavish devotion for beloved teachers are occasionally reported (a Gentile convert allegedly burned eighty pounds of spices at the funeral of Gamaliel I, Paul's teacher); indeed, five hundred servants carried all the spices for Herod the Great's funeral (Josephus, *Jewish War* 1.673; *Jewish Antiquities* 17.199). Myrrh was used for embalming the dead, and aloes for perfume.

Jn 19:40. John mentions the Jewish custom; Jewish people did not burn dead heroes, as some Gentiles did, or mutilate them for embalming, as Egyptians did. Bodies were wrapped in shrouds, sometimes expensive ones, especially prepared for burials. Jewish sources are emphatic that none of these actions may be undertaken unless the person is clearly dead; thus those burying Jesus have no doubt that he is dead. Here strips of linen rather than a full shroud are used, perhaps because of the imminent approach of the Sabbath at sundown.

White linen garments were worn by Jewish priests, by some other ancient priests (devotees of Isis) and by angels in Jewish tradition (e.g., 2Ma 11:8); they were also wrappings for the righteous dead. Spices reduced the odor of decomposition.

Jn 19:41. On the locale, see "near the city" in verse 20: according to Jewish custom, burials had to be outside the city walls (one may compare the outrage of pious Jews over Antipas's building Tiberias on a graveyard). To be buried in a tomb not yet used was no doubt a special honor and would make the tomb difficult to confuse with others in the vicinity. Tombs were sometimes in garden areas (cf. 2Ki 21:18,26). Most Judean tombs were private burial sites belonging to families; often caves were used, and often entrances were sealed with a large, disk-shaped stone that could not be removed from within and were moved from outside only with considerable effort. A tomb belonging to a wealthy person such as Joseph might have a stone a full yard or meter in diameter. Other tombs in this area suggest some wealth of the tomb owners (cf. Mt 27:60). On the site, see comment on Mt 27:60.

Jn 19:42. The Sabbath (or the coming of Passover — 18:28) interrupted all other activities. One could wash and even anoint a body on the Sabbath, due to the rapid decomposition of bodies, but more complete burial activities would have to wait. (Because Jesus was condemned as a criminal, there would be no public funeral.) The women needed to return home before dark. Joseph and Nicodemus did not need to "lay" Jesus there very carefully; this would have been only a preliminary burial even had the Sabbath not approached, to be completed fully a year later, after the flesh had rotted off the bones.

[Source: IVP Bible Background Commentary, 2nd Ed.]

Extra Note 8:

***(Re: John 19:14)* What Does John Mean by the Sixth Hour?**

There is a controversial verse in John that commentators have debated; John pictures the Messiah before Pilate at the sixth hour, with a band of chief priests demanding his crucifixion:

> YLT John 19:14 and it was the preparation of the Passover, and **as it were the sixth hour**, and he saith to the Jews, ‘Lo, your king!’
>
> YLT John 19:15 and they cried out, ‘Take away, take away, crucify him;’ Pilate saith to them, ‘Your king shall I crucify?’ the chief priests answered, ‘We have no king except Caesar.’
>
> YLT John 19:16 Then, therefore, he delivered him up to them, that he may be crucified, and they took Jesus and led *him* away,

Some have thought verse 14 was a scribal error, for how could Jesus be here with Pilate about noon (the sixth hour) when the other Gospels say he was on the cross at the third hour (9 AM)? Commentators have pointed to a manuscript error since a few weaker manuscripts have “third hour”

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in the Greek. However, in his*Textual Commentary of the Greek New Testament*, Bruce Metzger points out that the manuscripts that change “sixth hour” to “third hour” are “an obvious attempt to harmonize the chronology with that of Mark 15:25.”[24] He goes on to say that while some believe the disagreement arose when copyists confused the Greek numerals 3 and 6, the manuscript evidence is “***overwhelmingly in support of***” the Greek word for “***sixth***.”

Some may jump to the conclusion that the scriptures contradict each other and that we should therefore throw our Bibles away and go home.

I believe, however, that the truth lies in the *Jewish idiom* for the sixth hour and what this hour meant to John and the other Jews as it relates to the Passover. From the Talmud, the importance of the sixth hour to Jews becomes clear, for the Passover *had to be selected* by the sixth hour, and from the sixth hour on was the *legal* time to kill the Passover. The other Greek word John used (ὡς), which Young’s properly translates into “as it were” (John 19:14 above), shows its subtle meaning. John used the Jewish natural-to-spiritual idiom[25] to say the “sixth hour” in the natural sense, but he *means* the sixth hour in the spiritual sense by saying “as it were the sixth hour.” John subtly referred to Christ as the Passover in other ways also, one of them below:

> NAS John 19:32 The soldiers therefore came, and broke the legs of the first man, and of the other man who was crucified with Him;
>
> NAS John 19:33 but coming to Jesus, when they saw that He was already dead, they did not break His legs;
>
> NAS John 19:36 For these things came to pass, that the Scripture might be fulfilled, “**Not a bone of Him shall be broken**.”

John connects this truth from the scripture (concerning the command for the Passover sacrifice) with something that the Jews would understand from their history and in their idiom:

> NAS Exodus 12:46 “It is to be eaten in a single house; you are not to bring forth any of the flesh outside of the house, **nor are you to break any bone of it.**
>
> Many have also wondered why there was darkness over the land from the sixth hour (noon) until the ninth hour (3 PM) on the day of the Crucifixion:
>
> NAS Matthew 27:45 Now from the sixth hour darkness fell upon all the land until the ninth hour.

Some commentators believed it was a solar eclipse, but Edersheim points out that there can be no eclipse at the time of the full moon, when Passover always occurs.[26] Some say it was because God could not bear to look upon His son as he suffered, but if this were the true reason, then why did God not cause the darkness right at the third hour (around 9 AM) when Jesus was nailed to the cross, instead of waiting until the sixth hour?

I believe the truth is found in the fact that the sixth hour was the final time for the Passovers to be designated, and the lawful time after which the Passover sacrifice could be killed (as we saw in the earlier quotes from Philo and the Talmud). God’s causing the darkness over the land at *noon* was His way of saying He would no longer look upon or accept the animal sacrificial system. This darkness at noon also fulfilled the scripture given by the prophet Amos:

> JPS Amos 8:9 And it shall come to pass in that day, saith the Lord GOD, that I will cause the sun to go down at noon, and I will darken the earth in the clear day.
>
> JPS Amos 8:10 And I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning for an only son, and the end thereof as a bitter day.

God had now sent His son as a fulfillment of the sacrificial system, and He would no longer accept the sacrifices in the Temple. Thousands of the Jewish faithful would have been making ready (with their lambs already designated) at noon for the daily continual sacrifice to commence (remember Josephus said the doors for this afternoon Temple service open at noon). They would have had their

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spotless lambs picked out and ready to be sacrificed in the Temple, where their blood would be poured out at the altar before the great Holy of Holies. Some of these people would have had their Passover lambs in tow as they passed by the commotion where Christ was alongside the road on the cross, not far from the Temple. The Passover was the one time of year when the common Israelite could approach this great altar and sacrifice his Passover lamb; all other sacrifices were commanded by God to be performed by the priests.

Jesus said Peter would deny him three times before the cock crows. In fact that early morning "cock crow" ("cock summons" in Greek) was not a rooster, as many suppose, but the calling out to the priests to make ready for the morning sacrifice. There were three callings (summons) that went forth: early, middle, and late. The Talmud shows that there were twelve cocks (similar to faucets) at the laver in the Temple where the priests would first wash their hands and feet to prepare for the sacrifices.[27] *The Jewish Encyclopedia* (under Gebini) says this Temple crier's voice (cock crow) could be heard for miles as he called the priests to prepare for the sacrifice.

So while the priests were being summoned to the Temple to make ready for the morning sacrifice, Christ was being led toward the Crucifixion. The reason the chief priests are pictured at the cross at the time of the Crucifixion but not seen at the time of death is that by then they were already back readying for the Passover sacrifice in the Temple (Mark 15:29–33). Those "passing by" (some even reviling the Messiah) were most likely on their way to the Temple, bringing their lamb sacrifice alongside them, all set for the day's proceedings. They thought they were going to offer their Passover sacrifice, all the while missing the fact that Christ—the true Passover—was fulfilling God's plan.

However, starting later this day, these lamb sacrifices in the Temple would no longer be accepted by God for atonement. Only by accepting the sacrifice of His son, Christ our Passover, is there forgiveness of sin. When Christ our Passover loudly cried out, "It is finished," around 3 PM, the darkness fled away. The lamb of God had paid the penalty for our sins, the sacrifice was complete, and the price for our atonement was paid.

God was now going to allow each person to make their own decision as to whether they would accept God's provision for sin, His own beloved son, the true Passover sacrifice. As the light of the sun again showed forth and the events of the day became widely known, many hearts had to wrestle with a decision. Once the sunlight came back out, there must have been pandemonium in the Temple among the priests and the multitudes who were waiting with their lambs as the darkness went away. The people beheld that the veil before the Holy of Holies was now torn in half and that the venerated place of God's presence and glory now lay bare and open before them. Not far away at Golgotha, at the foot of the cross, the Roman centurion spoke out, declaring, "truly this was the son of God" (Matthew 27:54).

So when we think back to John's words about the sixth hour (John 19:14), we must consider that there may be another truth being shown, before we take the position that the scriptures contradict themselves.

God's plan of redemption for humanity was fulfilled. Just as Joseph had comforted his brethren and told them that his being sold into Egypt was all part of God's plan from the beginning **to preserve many people alive**, so would the Lord speak similar words of comfort to all today.

> NAS Genesis 50:20 "And as for you, you meant evil against me, *but* **God meant it for good** in order to bring about this present result, **to preserve many people alive**.

The Nation of Israel, too, will see these things, as given in the following prophecy by Zechariah:

> NAS Zechariah 12:10 "And I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him, like the bitter weeping over a first-born.

[Source: The Messianic Feast - http://themessianicfeast.com]

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Re: John 19:14

For John, the time was especially important. When the note concerning the hour, *about noon*, is connected with the day, *the day of preparation for the Passover* , it becomes apparent that Jesus was going to die on the cross at the very time that the Passover lambs were being slain in the temple courts. Ex 12:6 required that the Passover lamb be kept alive until the 14th *Nisan,* the eve of the Passover, and then slaughtered by the head of the household at twilight (*Greek* "between the two evenings"). By this time the slaughtering was no longer done by the heads of households, but by the priests in the temple courts. But so many lambs were needed for the tens of thousands of pilgrims who came to Jerusalem to celebrate the feast (some estimates run in excess of 100,000 pilgrims) that the slaughter could not be completed during the evening, and so the rabbis redefined "between the two evenings" as beginning at noon, when the sun began to decline toward the horizon. Thus the priests had the entire afternoon of 14th *Nisan* in which to complete the slaughter of the Passover lambs. According to the Fourth Gospel, this is the time Jesus was dying on the cross.

[Source: NET Bible note]

Did Jesus die at the 3rd hour (Mark 15:25), 6th hour (Luke 23:44-46; John 19:14-30) or at the 9th hour (Matthew 27:45-50; Mark 15:26-37)?

Answer: 9th hour. These verses are complimentary, not contradictory. Luke is explained by Matthew (the sun was darkened at the 6th hour, and Jesus cried the 9th hour). John has the trial being held at the 6th hour, and it was 3 hours after the trial (Mark 15:25) when Jesus was crucified.

[Source: http://www.ecclesia.org/truth/contradictions.html]

In John 19:14 the phrase "and about the sixth hour" does not refer to the time of day at all, but rather to the amount of time that had passed from the initial arrest of Jesus till the time the nation as a whole pronounced their fatal verdict of "Crucify him".
[Source: http://brandplucked.webs.com/john1914sixthhour.htm]

Christ was crucified at the third hour [Mark 15:25]
vs.
Christ was not crucified until the sixth hour [John 19:14,15]

At what hour was Jesus crucified?

Mark 15:25 says it was in the third hour, 9:00 a.m. John 19:14-15 says that in the sixth hour (different clock). He was still not crucified yet but was being judged before Pilate. This was at about 6 a.m.

So three hours later He had carried the cross up to Golgotha (with some help) and was crucified.

Matthew, Mark, Luke, and Acts use Hebrew time for their reckoning. John uses Roman time. Another example of this is in John 18:28 -- early morning refers to the fourth Roman watch, which was 3 a.m. to 6 a.m. --MAW

[Source: http://www.philvaz.com/apologetics/bible.htm]

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Extra Note 9:

Mark 14:53-15:20 - The Trial of Jesus

(Told also in Mt 26:57-27:31; Lk 22:54-23:25; Jn 18:12-19:16.) There were two trials: the first before the Sanhedrin, at night, and the second before Pilate, the Roman governor. Judea was subject to Rome. The Sanhedrin could not carry out a death sentence without the Roman governor's consent. There were three stages in each trial, six in all. For a summary of Jesus' trial, see Jesus' Movements on the Last Night .

Archaeological Note: Caiaphas Ossuary. During the days of Jesus, in what is called the Second Temple Period, the Jews of Jerusalem and environs often buried their dead in long niches carved into bedrock. Although there are many variations, in a typical tomb there was a central room carved into the rock. In one wall were the steps that led down into it, and in each of the other three walls were long niches, called kokhim, into each of which a body could be placed. After decomposition had taken place, perhaps a year later, the bones were removed and placed into small rectangular boxes called ossuaries. The niche could then be reused for another burial.

Hundreds of ossuaries from this period have been found in the Jerusalem area. In 1990 an Israeli archaeologist, Zvi Greenhut, excavated a Second Temple tomb on a hill to the south of Jerusalem. The tomb contained 12 ossuaries, and on two of them the name "Caiaphas" was scratched. On another the name "Joseph, son of Caiaphas" was scratched, who, according to the Jewish historian Josephus, was the very person who presided at Jesus' trial. The name Caiaphas (high priest from A.D. 18-36) appears some nine times in the Gospels and Acts.

[Source: Halley's Bible Handbook]

Matt. 27:33-56 - Jesus Is Crucified

(See also on Mark 15:21-41; Luke 23:32-43; and John 19:17-30.)

The darkness. For three hours (v. 45), inanimate nature hid her face in shame at the unspeakable wickedness of men. God may have meant the darkness to be creation's symbolic mourning for Jesus while He was suffering the pains of the lost on our behalf.

The earthquake. The earthquake, the splitting rocks, and the opening of the tombs (vv. 51-55) were God's salute to the conquering Savior. The tearing of the curtain in the temple (v. 51) was God's own proclamation that in the death of Christ the barrier between God and man disappeared (Hebrews 9:1-14; 10:14-22). The risen saints (vv. 52-53) were God's evidence and guarantee that the power of death had been broken. Only Matthew's Gospel mentions this resurrection of saints. Note that even the centurion, the officer of the Roman soldiers who crucified Jesus, was convinced that Jesus was indeed the Son of God (v. 54).

Archaeological Note: Crucifixion Ossuary.
From the literary sources it is evident that crucifixion was practiced by the Romans in Palestine, but now there is also archaeological confirmation. In a tomb from the 1st century A.D., discovered in the north Jerusalem neighborhood of Giv'at MaHivtar, the calcified heel bone of a man in his late twenties was discovered in an ossuary (see Mark 14:53-15:20 - The Trial of Jesus "Caiaphas Ossuary"). A seven-inch iron nail was still embedded in his heal bone. He had been crucified! We even know his name: "Yehohanan, son of Hagakol."

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Kochim tombs. The body of Jesus was placed on the bench in front of the niches (kochim). The women planned to complete the burial preparation before His body would be placed in the niche.

[Source: Halley's Bible Handbook]

Rejecting the Swoon Theory: 9 Reasons Why Jesus Did Not Just Faint on the Cross:

http://www.strangenotions.com/rejecting-the-swoon-theory-9-reasons-why-jesus-did-not-just-faint-on-the-cross/

Extra Note 10:

What happened to the resurrected saints mentioned in Matthew 27:52-53?
https://www.ucg.org/bible-study-tools/bible-questions-and-answers/what-happened-to-the-resurrected-saints-mentioned-in

The Resurrection of the Jerusalem Saints at the Feast of the Firstfruits
http://www.biblearchaeology.org/post/2010/02/01/The-Resurrection-of-the-Jerusalem-Saints-at-the-Feast-of-the-Firstfruits.aspx

The Other Resurrection
https://www.intouch.org/read/magazine/margin-notes/the-other-resurrection

The Early Fathers and the Resurrection of the Saints in Matthew 27:51-54
http://defendinginerrancy.com/early-fathers-resurrection-saints/

The Resurrection of the Sleeping Saints from their Tombs
http://www.postost.net/commentary/resurrection-sleeping-saints-their-tombs

***See also*: The Jewish Day, Telling Time, and Divisions of Time**

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LXXXVII

PILATE GIVES CHRIST'S BODY TO THE ARIMATHEAN—LAID IN JOSEPH'S NEW TOMB—THE GALILEAN WOMEN WATCHING— THE PRIESTS SET A WATCH

A.D. 30. Age 33. *Jerusalem: The Sepulchre*.

Mark 15: 42-47; Luke 23: 50-56; John 19: 38-42; Matthew 27: 57-66.

Therefore, because it was the Preparation Day and the Sabbath drew near, that the bodies should not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken, and *that* they might be taken away.

Then the soldiers came and broke the legs of the first and of the other who was crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. But one of the soldiers pierced his side with a spear, and immediately blood and water came out. And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you may believe.

For these things were done that the Scripture should be fulfilled, *"Not one of His bones shall be broken."* And again another Scripture says, *"They shall look on Him whom they pierced."*

Joseph of Arimathea (a city of the Jews), a rich and prominent council member, was a good and just man. He had not consented to council's decision and deed. He himself had become a disciple of Jesus, but secretly, for fear of the Jews; and was waiting for the kingdom of God.

As evening approached, Joseph, coming and taking courage, boldly went in to Pilate and asked for the body of Jesus.

Pilate marveled that he was already dead; and summoning the centurion, he asked him if he had been dead for some time. So when he found out from the centurion, he granted the body to Joseph.

Then Joseph took the body down, and Nicodemus (who at first came to Jesus by night 137*) also came, bringing a mixture of myrrh and aloes, about 75 pounds. Then they took the body of Jesus, and bound it in clean strips of linen with the spices, as is the custom of the Jews to prepare for burial.

Now in the place where Jesus was crucified there was a garden; and in the garden a new tomb Jospeh had hewn out of the rock, where no one had ever lain before.

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Because it was the Jewish day of Preparation and the Sabbath drew near; and since the tomb was nearby, they laid Jesus there, rolled a stone against the door of the tomb, and departed.

The women who had come with Jesus from Galilee followed after, and they observed the tomb and how his body was laid. Mary Magdalene was there, and the other Mary, the mother of Joses, sitting opposite the tomb. Then they returned and prepared spices and fragrant oils. And they rested on the Sabbath according to the commandment. [See Extra Note1]

On the next day, which followed the Day of Preparation, the chief priests and Pharisees gathered together to Pilate, saying, “Sir, we remember, while he was still alive, how that deceiver said, ‘After three days I will rise.’

“Therefore command that the tomb be made secure until the third day, lest his disciples come by night and steal him *away,* and say to the people, ‘He has risen from the dead.’ So the last deception will be worse than the first.”

Pilate said to them, “You have a guard; go your way, make *it* as secure as you know how.”

So they went and made the tomb secure, sealing the stone and setting the guard.

Footnotes

137:* Told in Chapter VIII in this book.

NOTE: See “Simple Harmony of the Crucifixion Accounts”, under Extra Note 6 in Chapter LXXXVI, to better view how the “different” (and supposedly contradictory) verses line up.

Extra Note 1:

If you assume the traditional timeline where Jesus was crucified and died on Firday (“Good Friday”), then there are contradictions in this part of the Gospels that cannot be resolved (.e.g. women buying and preparing spices in Mark 16 vs Luke 23) [See also Chapter LXXXVIII]

However, if you assume the timeline where Jesus was crucified and died on Thursday, then all of these supposed contrictions are resolved.

For charts showing suggested timelines for Jesus’ final week, see:
Jesus’ Last/Final Week Timelines

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Extra Note 2:

Historicity of the Resurrection of Jesus Christ

Theft by Disciples
Probably the earliest fabrication explaining the empty tomb of Jesus was the lie that the disciples stole the body of Jesus from the tomb. Matthew 28:11-15 says:

> Now while they were going, behold, some of the guard came into the city and reported to the chief priests all the things that had happened. When they had assembled with the elders and consulted together, they gave a large sum of money to the soldiers, saying, “Tell them, ‘His disciples came at night and stole Him while we slept.’ And if this comes to the governor’s ears, we will appease him and make you secure.” So they took the money and did as they were instructed; and this saying is commonly reported among the Jews until this day.

Could the disciples have stolen the body of Jesus? Is this explanation valid? There are several problems with this view.

First, the tomb of Jesus was well guarded. There were possibly four to sixteen Roman soldiers protecting the tomb of Jesus. Each Roman soldier was trained to protect six feet of ground. Four men would be placed in front of what they were to protect, while the other twelve would sleep in a semi-circle in front of them with their heads pointed in towards the other guards. To steal the body of Jesus, the disciples would have had to walk pass the sleeping Roman soldiers without waking them, and then fight off the other four experienced soldiers, move the huge stone, steal the body of Jesus, and leave the graveclothes, and then somehow slip past the guards with the body of Jesus.

Second, the Roman soldiers were bribed to tell the story that the disciples came and stole the body. Why would the chief priests pay this bribe to the Roman soldiers? They had to be bribed because by telling a lie they would be putting their lives on the line. The Roman soldiers knew that to say that they were asleep when they should have been awake doing their duty would be to incriminate themselves. The penalty for a Roman soldier who slept while on guard was death. That is why the chief priests say that if the news reached the governor’s ears, they would appease him and make the soldiers secure. The fact that the soldiers were accountable ultimately to Governor Pilate shows that these were Roman soldiers and not just some Jewish temple police who were guarding the tomb of Jesus.

Third, the Roman soldiers could not have known that the disciples stole the body of Jesus if they were sleeping. How could sleeping soldiers know what happened? Also, would it be likely that all of the Roman soldiers would sleep at the same time? Probably not. How could they not have heard the disciples move the huge stone that was placed in front of the entrance to the tomb of Jesus? Their story was contradictory.

Finally, the disciples were not in a psychological state to try to steal the body of Jesus from the tomb. The disciples fled from Jesus when he was arrested in the garden of Gethsemane. Peter denied that he knew Jesus. On the Sunday night after Jesus was crucified, the disciples were behind locked doors and not out in the open. Why? They were afraid of the Jews (John 20:19).

Theft by the Authorities
This theory doesn’t make sense. If the Jewish or Roman authorities had the body of Jesus, why did they bribe the guards to accuse the disciples of stealing it (Matt 28:11-15)? They could have stopped the resurrection story cold by simply producing the body of Jesus and showing it around Jerusalem. Instead, the Jewish authorities scolded the apostles for filling Jerusalem with their teaching, arrested them, and beat them (cf. Acts 3-5). They became so upset with Stephen that they stoned him to death (Acts 7).

See more:
http://www.bbc.edu/journal/volume6_1/Resurrection-part1-Gromacki.pdf
The Historicity of the Resurrection of Jesus Christ) [PDF]

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… A few years ago I participated in a debate on the resurrection of Jesus with a professor at the University of California, Irvine. He had written his doctoral dissertation on the resurrection, and he was thoroughly familiar with the evidence. He could not deny the facts of Jesus' honorable burial, empty tomb, post-mortem appearances, and the origin of the disciples' belief in the resurrection. So his only recourse was to come up with some alternate explanation of those facts. And so he argued that *Jesus of Nazareth had an unknown, identical twin brother*, who was separated from him as an infant and grew up independently, but who came back to Jerusalem at the time of the crucifixion, stole Jesus' body out of the tomb, and presented himself to the disciples, who mistakenly inferred that Jesus was risen from the dead! Now I won't bother to go into how I went about refuting this theory. But I think the example is illustrative of the desperate lengths to which skepticism must go in order to refute the evidence for the resurrection of Jesus. Indeed, the evidence is so powerful that one of the world's leading *Jewish* theologians, the late Pinchas Lapide, who taught at Hebrew University in Israel, declared himself convinced on the basis of the evidence that the God of Israel raised Jesus of Nazareth from the dead!

Read more: http://www.reasonablefaith.org/the-resurrection-of-jesus#ixzz3fK6kgjR6

http://www.reasonablefaith.org/the-resurrection-of-jesus

re: Pinchas Lapide: http://www.apologetics315.com/2012/02/pinchas-lapide-on-miracle-of.html

http://blogforthelordjesuscurrentevents.com/2012/02/26/jewish-historian-pinchas-lapide-believed-the-evidence-for-the-resurrection-of-jesus-was-strong/

http://www.youtube.com/watch?v=Insctv2Wpxw

See also: **What happened to Jesus during the time between just after he died on the cross and while in the tomb before he arose in the Appendix.**

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LXXXVIII

AFTER THE RESURRECTION: THE DEVOTED MARYS—CHRIST IN PERSON: "ALL HAIL"—TALKS WITH MARY MAGDALENE

A.D. 30. Age 33. *Jerusalem: The Sepulchre*.

Matthew 28: 1, and 8-10; Mark 16: 1-11; Luke 24: 1-9; John 20: 11-18.

Saturday evening, when the Sabbath ended, Mary Magdalene, Mary the mother of James, and Salome went out and purchased burial spices so they could anoint Jesus' body. [See Extra Note 1]

As the first *day* of the week began to dawn, Mary Magdalene, Joanna, Mary *the mother* of James, Salome and other women brought spices they had prepared and came to see the tomb, that they might anoint him. And they said among themselves, “Who will roll away the stone from the door of the tomb for us?” [See Extra Note 2]

And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat on it. His countenance was like lightning, and his clothing as white as snow.

And the guards shook for fear of him, and became like dead *men*.

But when the women looked up, they saw that the stone had been rolled away — for it was very large.

Then Mary Magdalene ran and came to Simon Peter, and to the other disciple, whom Jesus loved, and said to them, “They have taken away the Lord out of the tomb, and we do not know where they have laid Him.”

But the angel *at the tomb* answered and said to the women, “Do not be afraid, for I know that you seek Jesus who was crucified.

And entering the tomb, they saw a young man clothed in a long white robe sitting on the right side; and they were alarmed.

But he said to them, “Do not be alarmed. You seek Jesus of Nazareth, who was crucified. He is risen! He is not here. See the place where they laid Him.

Then they went in and did not find the body of the Lord Jesus. And it happened, as they were greatly perplexed about this, that behold, two men stood by them in shining garments.

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Then, as they were afraid and bowed their faces to the earth, they said to them, “Why do you seek the living among the dead? “He is not here, but is risen! Remember how He spoke to you when He was still in Galilee, “saying, ‘The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.’” And they remembered His words.

“And go quickly and tell His disciples — and Peter — that He is risen from the dead, and indeed He is going before you into Galilee; there you will see Him. Behold, I have told you.”

So they went out quickly from the tomb with fear and great joy, and ran to bring His disciples word.

Meanwhile, Peter *had* therefore went out, and the other disciple, and were going to the tomb. So they both ran together, and the other disciple outran Peter and came to the tomb first. And he, stooping down and looking in, saw the linen cloths lying there; yet he did not go in. Then Simon Peter came, following him, and went into the tomb; and he saw the linen cloths lying there, and the handkerchief that had been around His head, not lying with the linen cloths, but folded together in a place by itself. Then the other disciple, who came to the tomb first, went in also; and he saw and believed. For as yet they did not know the Scripture, that He must rise again from the dead. Then the disciples went away again to their own homes.

But Mary [Magdalene] stood outside by the tomb weeping, and as she wept she stooped down and looked into the tomb. And she saw two angels in white sitting, one at the head and the other at the feet, where the body of Jesus had lain. Then they said to her, “Woman, why are you weeping?” She said to them, “Because they have taken away my Lord, and I do not know where they have laid Him.”

Now when she had said this, she turned around and saw Jesus standing there, and did not know that it was Jesus.

Jesus said to her, “Woman, why are you weeping? Whom are you seeking?”

She, supposing Him to be the gardener, said to Him, “Sir, if you have carried Him away, tell me where you have laid Him, and I will take Him away.”

Jesus said to her, “Mary!”

She turned and said to Him, “Rabboni!” (which is to say, Teacher).

Jesus said to her, “Do not cling to Me, for I have not yet ascended to My Father; but go to My brethren and say to them, ‘I am ascending to My Father and your Father, and to My God and your God.’”

And as they [other women] went to tell His disciples, behold, Jesus met them, saying, “Rejoice!” So they came and held Him by the feet and worshiped Him.

Then Jesus said to them, “Do not be afraid. Go and tell My brethren to go to Galilee, and there they will see Me.”

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Now while they were going, behold, some of the guard came into the city and reported to the chief priests all the things that had happened. When they had assembled with the elders and consulted together, they gave a large sum of money to the soldiers, saying, “Tell them, ‘His disciples came at night and stole Him away while we slept.’ “And if this comes to the governor's ears, we will appease him and make you secure.” So they took the money and did as they were instructed; and this saying is commonly reported among the Jews until this day.

Then they returned from the tomb and told all these things to the eleven and to all the rest, as they mourned and wept. It was Mary Magdalene, Joanna, Mary the mother of James, and the other women with them, who told these things to the apostles. And their words seemed to them like idle tales, and they did not believe them.

When Mary Magdalene told the disciples that she had seen the Lord, he was alive, and that He had spoken to her — they did not believe her.

(Skip to next chapter, LXXXIX)

Footnotes

Extra Note 1:
With the end of the Sabbath at sunset on Saturday, the shops would reopen and the women would be able to buy *burial spices* to anoint Jesus’ body (Mark 16:1). The women came to the tomb hoping to complete Joseph's work (see 15:42-47; John 19:39-40). Their purpose was not to embalm the body, but to alleviate the stench that a decaying body would create. The women were clearly not anticipating Jesus’ resurrection, so attempts to explain Jesus’ resurrection appearances to them as hallucinations are unconvincing. The psychological conditions required for such hallucinations were lacking. Even the empty tomb would fail to convince them that Jesus had been raised from the dead (John 20:2,11-15).
[Source: NIV ’08 Study Bible Notes]

Sabbath was over. About 6:00 P.M. Saturday evening. No purchases were possible **on** the Sabbath.
spices. Embalming was not practiced by the Jews. These spices were brought as an act of devotion and love
anoint Jesus' body. The women had no expectation of Jesus' resurrection.
[Source: ESV Study Bible note]

Sabbath ended at nightfall on Saturday. The shops would have been open then, so the women could have bought the spices needed for burial. To embalm the body of Jesus they had to wait until it was daylight on Sunday morning (known ever since to Christians as ‘the Lord's day’). These preparations are the strongest proof that even Jesus' closest disciples were not expecting the resurrection and so would not have made the story up. Why did they buy spices or come to embalm him, if they believed that he was going to rise? Why worry about moving the stone from the door? (Mark 16:3). If Jesus had not risen, this stone would have been a real problem. The women knew well which tomb Jesus had been laid in (Mark 15:47); there was no chance of any mistake. They must have known how heavy the stone was and that three women would have been unable to move it. (Preparations for

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burial were usually done by women).
[Source: New Bible Commentary]

The Sabbath ended at sundown Saturday evening; as soon as daylight breaks (by 6 a.m. at this time of year) these women head for the tomb. (In popular superstition, night was dangerous due to the predominance of demons at that time, but the women probably do not travel at night because it would be too hard to find the tomb, which was outside the city walls on unfamiliar terrain.) Spices may not have been used for everyone but were often used for the bodies of special persons (e.g., Herod). They reduced the immediate stench of rapid decomposition in the normally hot Mediterranean days. After one day and two nights, the women could expect that the body would already stink. But Jerusalem is over two thousand feet above sea level and is cool enough in April that in a sealed tomb the body would have still been approachable.

Part of the reason for the apostles' unbelief (when the women reported back to them that the tomb was empty) is that a resurrection of this nature contradicted their messianic expectations; another reason may have been that many men considered the witness of women nearly worthless, because they regarded women as unstable and undependable. (These opinions appear, e.g, in Josephus , *Jewish Antiquities* 4.219 and Justinian, *Institutes* 2.10.6, as well as Mishnah *Yevamot* 15:1, 8-10; 16:7 ; *Ketubbot* 1:6-9 ; Tosefta *Yevamot* 14:10 ; *Sifra Vayyiqura Dibura Dehobah* pq. 7.45.1.1.)

[Source: IVP Bible Background Commentary, 2nd Ed.]

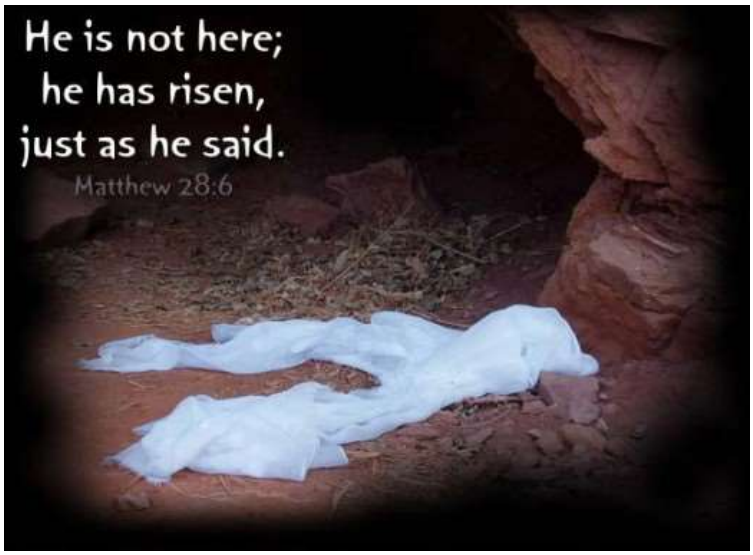
Extra Note 2:

If you assume the traditional timeline where Jesus was crucified and died on Firday (“Good Friday”), then there are contradictions in this part of the Gospels that cannot be resolved (.e.g. women buying and preparing spices in Mark 16 vs Luke 23) [See also Chapter LXXXVII]

However, if you assume the timeline where Jesus was crucified and died on Thursday, then all of these supposed contrictions are resolved.

For charts showing suggested timelines for Jesus’ final week, see:
Jesus’ Last/Final Week Timelines

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***For more details, see*:**

“Resurrection, Post-Resurrection Appearances, Ascension” in the APPENDIX

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Extra Note 2:

Women Who Visited the Tomb Easter Morning			
Matthew 28:1	**Mark 16:1**	**Luke 24:10**	**John 20:1**
Mary Magdalene	Mary Magdalene	Mary Magdalene	Mary Magdalene
The other Mary =	Mary the mother of James	Mary the mother of James	
	Salome		
		Joanna	
		others	

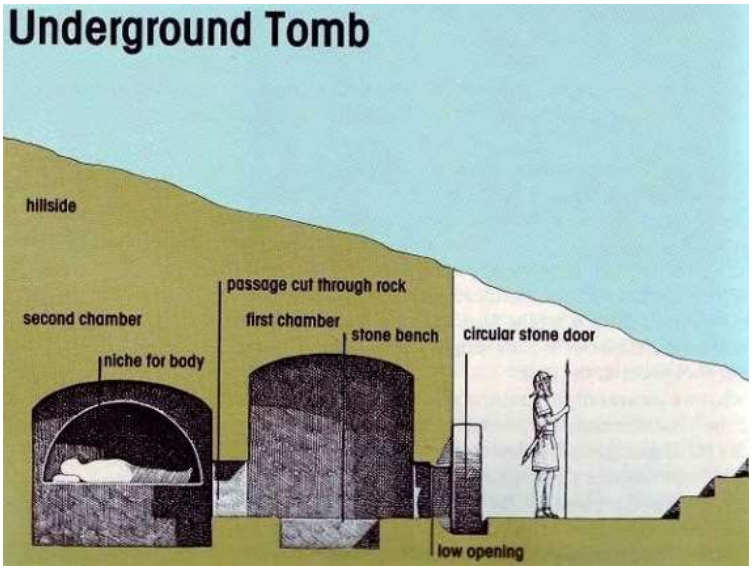
[Source: Dr. Constable Expository Notes – Mark]
http://www.soniclight.com/constable/notes.htm





The Spices, Burial and Visits to Jesus' Tomb:
http://www.bibleresearch.org/observancebook5/b5w79.html
http://www.orthodox.net/pascha/3visits.html
http://www.jesus-story.net/burial.htm
http://www.rationalchristianity.net/resur_harmony.html

Jewish Death and Mourning (then and now):
http://jewishwebsight.com/lifecycle/death.html
http://www.jewishvirtuallibrary.org/jsource/Judaism/ancientburial.html
http://jewish-funeral-home.com/Jewish-burial-customs.html (today)
http://www.uscj.org/JewishLivingandLearning/Lifecycle/JewishFuneralPractice/GuidetoJewishFuneralPractice.aspx
http://www.chabad.org/library/article_cdo/aid/281548/jewish/Autopsy-and-Embalming.htm (including autopsies)
http://www.brightonmemorialchapel.com/TraditionsCustoms/
http://www.jewish-funerals.org/guide-jewish-funeral



See also:
Death and Morning, and The Afterlife in the Bible Times Culture and Customs section in this Appendix

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Extra Note 3:

Comparison (and attempted Harmonization) of Gospels
regarding Women at Tomb and Jesus' First Appearance to Mary Magdalen on Morning of First Day of Week (Sunday):

Luke	Matthew	Mark	John
[23:55] And the women who had come with Him from Galilee followed after, and they observed the tomb and how His body was laid. [56] Then they returned and prepared spices and fragrant oils. And they rested on the Sabbath according to the commandment.		[15:47] And Mary Magdalene and Mary *the mother* of Joses observed where He was laid.	
[24:1] Now on the first *day* of the week, very early in the morning, they, and certain *other women* with them, came to the tomb bringing the spices which they had prepared.	[28:1] Now after the Sabbath, as the first *day* of the week began to dawn, Mary Magdalene and the other Mary came to see the tomb.	[16:1] Now when the Sabbath was past, Mary Magdalene, Mary *the mother* of James, and Salome bought spices, that they might come and anoint Him. [2] Very early in the morning, on the first *day* of the week, they came to the tomb when the sun had risen. [3] And they said among themselves, "Who will roll away the stone from the door of the tomb for us?"	[20:1] Now on the first *day* of the week Mary Magdalene went to the tomb early, while it was still dark,
[2] But they found the stone rolled away from the tomb.	[2] And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat on it.	[4] But when they looked up, they saw that the stone had been rolled away—for it was very large.	and saw *that* the stone had been taken away from the tomb.
	[3] His countenance was like lightning, and his clothing as white as snow. [4] And the guards shook for fear of him, and became like dead *men.*		
[3] Then they went in and did not find the body of the Lord		[5] And entering the tomb, they saw a young man clothed in	

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Jesus. [4] And it happened, as they were greatly perplexed about this, that behold, two men stood by them in shining garments.		a long white robe sitting on the right side; and they were alarmed.	
[5] Then, as they were afraid and bowed *their* faces to the earth, they said to them, "Why do you seek the living among the dead? [6] "He is not here, but is risen! Remember how He spoke to you when He was still in Galilee, [7] "saying, 'The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.'" [8] And they remembered His words.	[5] But the angel answered and said to the women, "Do not be afraid, for I know that you seek Jesus who was crucified. [6] "He is not here; for He is risen, as He said. Come, see the place where the Lord lay.	[6] But he said to them, "Do not be alarmed. You seek Jesus of Nazareth, who was crucified. He is risen! He is not here. See the place where they laid Him.	
	[7] "And go quickly and tell His disciples that He is risen from the dead, and indeed He is going before you into Galilee; there you will see Him. Behold, I have told you."	[7] "But go, tell His disciples — and Peter — that He is going before you into Galilee; there you will see Him, as He said to you."	[2] Then she ran and came to Simon Peter, and to the other disciple, whom Jesus loved, and said to them, "They have taken away the Lord out of the tomb, and we do not know where they have laid Him."
	[8] So they went out quickly from the tomb with fear and great joy,	[8] So they went out quickly and fled from the tomb, for they trembled and were amazed.	
		And they said nothing to anyone, for they were afraid.	
	and ran to bring His disciples word.		
			[3] Peter therefore went out, and the other disciple, and were going to the tomb. [4] So they both ran together, and the other disciple outran Peter and came to the tomb first. [5] And he, stooping down and looking in, saw the linen cloths lying *there;* yet he did not

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			go in. [6] Then Simon Peter came, following him, and went into the tomb; and he saw the linen cloths lying *there,* [7] and the handkerchief that had been around His head, not lying with the linen cloths, but folded together in a place by itself. [8] Then the other disciple, who came to the tomb first, went in also; and he saw and believed. [9] For as yet they did not know the Scripture, that He must rise again from the dead. [10] Then the disciples went away again to their own homes.
		[9] Now when *He* rose early on the first *day* of the week, He appeared first to Mary Magdalene, out of whom He had cast seven demons.	[11] But Mary stood outside by the tomb weeping, and as she wept she stooped down *and looked* into the tomb. [12] And she saw two angels in white sitting, one at the head and the other at the feet, where the body of Jesus had lain. [13] Then they said to her, “Woman, why are you weeping?” She said to them, “Because they have taken away my Lord, and I do not know where they have laid Him.” [14] Now when she had said this, she turned around and saw Jesus standing *there,* and did not know that it was Jesus. [15] Jesus said to her, “Woman, why are you weeping? Whom are you seeking?” She, supposing Him to be the gardener, said to Him, “Sir, if You have carried Him away, tell me where You have laid Him, and I will

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			take Him away." [16] Jesus said to her, "Mary!" She turned and said to Him, * "Rabboni!" (which is to say, Teacher). [17] Jesus said to her, "Do not cling to Me, for I have not yet ascended to My Father; but go to My brethren and say to them, 'I am ascending to My Father and your Father, and *to* My God and your God.'"
	[9] And as they went to tell His disciples, behold, Jesus met them, saying, "Rejoice!" So they came and held Him by the feet and worshiped Him. [10] Then Jesus said to them, "Do not be afraid. Go *and* tell My brethren to go to Galilee, and there they will see Me."		
	[11] Now while they were going, behold, some of the guard came into the city and reported to the chief priests all the things that had happened. [12] When they had assembled with the elders and consulted together, they gave a large sum of money to the soldiers, [13] saying, "Tell them, 'His disciples came at night and stole Him *away* while we slept.' [14] "And if this comes to the governor's ears, we will appease him and make you secure." [15] So they took the money and did as they were instructed; and this saying is commonly reported among the Jews until this day.		
[9] Then they returned from the tomb and told all these things to the		[10] She went and told those who had been	[18] Mary Magdalene came and told the disciples that she had

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eleven and to all the rest. [10] It was Mary Magdalene, Joanna, Mary *the mother* of James, and the other *women* with them, who told these things to the apostles. [11] And their words seemed to them like idle tales, and they did not believe them.		with Him, as they mourned and wept. [11] And when they heard that He was alive and had been seen by her, they did not believe.	seen the Lord, and *that* He had spoken these things to her.
[12] But Peter arose and ran to the tomb; and stooping down, he saw the linen cloths lying by themselves; and he departed, marveling to himself at what had happened. [NOTE: See corresponding occurrence in John 20:3-10]			
		[12] After that, He appeared in another form to two of them as they walked and went into the country. [13] And they went and told *it* to the rest, *but* they did not believe them either.	
Luke	**Matthew**	**Mark**	**John**

[Source: LY]

See also:

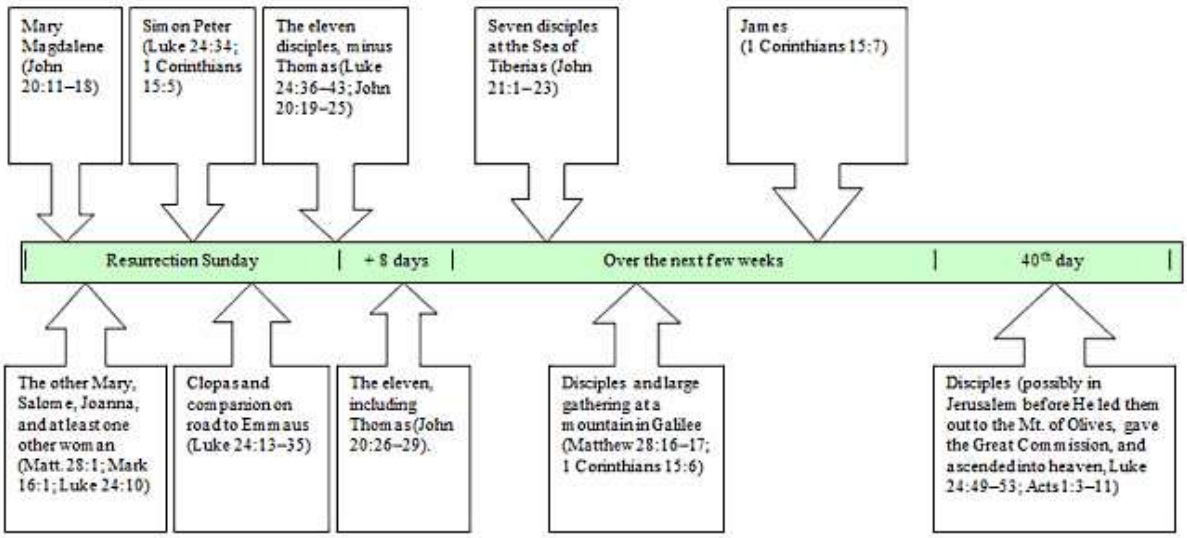
The Sequence of Christ's Post-Resurrection Appearances

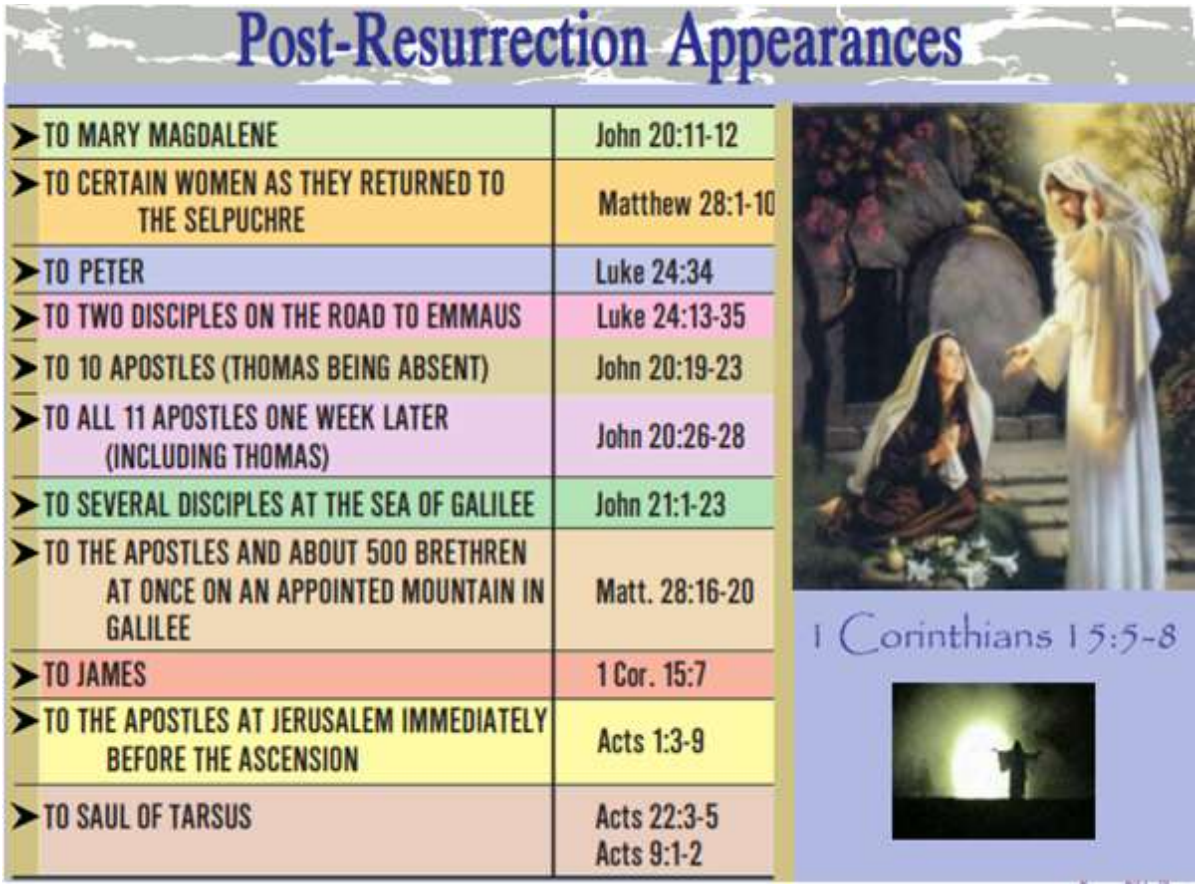
Where Exactly Did Jesus Appear, and to Whom?
http://answersingenesis.org/jesus-christ/resurrection/the-sequence-of-christs-post-resurrection-appearances/

NOTE: Mark 11: 9-20 is questioned as genuine. The Authorized or KJV includes these verses without explanation. However, other versions either leave out the section or indicate that the section is in question. This is based on the results of the latest research and availability of manuscripts that were not available to the translaters of the KJV.

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Timeline of the Post-Resurrection Appearances





[Source: http://www.biblecharts.org/crossofchrist/postresurrectionappearances.pdf] [PDF] [minor edit by LY]

NOTES REGARDING MARK AND ABOVE CHARTS:
Because the above author does not recognize the official inclusion of the ending section of Mark found in the KVJ and NKVJ versions of the Bible (based on the *Textus Receptus*), as there is general controversy over whether it is part of the original text (and therefore is excluded or "bracketed off" in many popular later versions, (e.g., NASB, NIV, ESV, NET, etc.), the two appearances by Jesus mentioned in that contested section of Mark are not included in the above chart.

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Another look at the events in the four Gospel accounts:

Event	Mt 28:1–8	Mk 16:1–8	Lu 24:1–10	Jn 20:1–8
When?	at dawn	just after sunrise	very early in the morning	while it was still dark
Who comes first?	Mary Magdelene and the other Mary	Mary Magdelene, Mary the mother of James, and Salome	Mary Magdelene, Joanna, Mary the mother of James, and others	Mary Magdelene
What do they find?	earthquake with angel who rolls back the stone	stone rolled away	stone rolled away	stone removed from the entrance
Whom do they see?	angel sitting on the stone	young man in white robe, sitting on the right	two men in clothes that gleamed like lightening	no one
What do they do?	ran to tell his disciples	fled from the tomb, afraid to say anything	told what had happened to the Eleven and others	ran to tell Peter and the disciple, the one Jesus loved
What happens next?	Jesus met them		Peter goes to the tomb to investigate	Peter and the other disciple investigate
What is the third scene?	guards report to chief priests and are bribed		story of two disciples on Emmaus road	Mary sees two angels in white, seated where Jesus' body had been

When we examine these four accounts, we notice some similarities.

First, all agree that the events happened around dawn, although they disagree about whether it was already light. Given that the events happened over a period of time, this difference is hardly significant.

Second, all agree that Mary Magdalene was at least one of the ones discovering that the body had disappeared. The purposes of the individual narratives seems to determine how many other women are mentioned (with Luke, who has a special interest in women, noting the most women).

Third, all agree that the women find an open, corpseless tomb. Matthew seems to imply that they also saw the opening of the tomb, although he may narrate the opening of the tomb as something that happened while the women were traveling and before they arrived at the tomb. None of the other Gospels mentions the guards, so how the tomb gets opened is less of a problem for them.

Fourth, all agree that the women saw one or more angels (only Luke has two). However, the angel in John's account appears to be functioning in a different narrative role than the ones in the other accounts. It is, perhaps, more accurate to say that John does not inform us if Mary saw anyone at the tomb *before* going to tell the disciples. What the angels say also differs, although in all cases the women are informed that Jesus is not there. In the various accounts they are told not to fear (and that they were afraid anyway), to report to the disciples and to meet Jesus in Galilee. Finally, all agree that the women left the tomb, and three of the four accounts note that they did inform the disciples. (Mark breaks off with verse 8, the longer ending probably not being part of the original text; it is debated whether an original ending of Mark has been lost or whether he intended to break off with the women in fear and the question of whether they would follow Jesus into Galilee hanging in the air.)

Furthermore, two of the accounts agree that the woman or women met Jesus, that they tried to hold on to him, and that he sent them on their way. However, John appears to put this meeting after Peter and the beloved disciple investigate, and Matthew puts it before the women report to the disciples. What can we conclude from this data?

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First, it is possible to make this data into a coherent story. If we assume that the pre- or postdawn timing depends on whether one gives the time of the women starting their trip or their arrival at the tomb, if we assume that the earthquake and angelic descent happened before the women arrived at the tomb, if we merge what the angels say into one account, if we assume that the angels moved around, and if we assume that Mary Magdalene remained behind at the tomb while the others went and reported (and thus had a separate meeting with Jesus), one can make a single coherent account out of the various stories. Obviously, if there were two angels, one writer could report only one. Not every writer has to report all of the details another mentions. In other words, these are different stories but not necessarily conflicting stories. All could be true at the same time.

Second, while it is possible to make the data fit into a coherent story, we cannot be sure that we have the right coherent story. We have a jigsaw puzzle of information and cannot be sure that we have all of the pieces. Thus, since the Scripture has not given us a single unified story, we must be careful or else we will end up believing that our reconstruction is the truth.

A reconstruction may be the truth or it may distort the truth. Perhaps if we had some other critical pieces of information we would make quite a different reconstruction.

Third, these stories are exactly what one would expect to discover after a significant event like the resurrection. The chancellor of this author's university died at the end of an address to the student body. Within an hour of the event a sociology professor had his thirty students each write down their own account of what had happened. Each was instructed to write as honest and detailed account as they could, given the limited time of the class period. When the accounts were later compared, there were numerous differences in detail, although all agreed that the chancellor had died at the end of his address. Presumably each Gospel writer had a series of stories about the resurrection to sort through. For example, we know that Matthew knows and values Mark's account, but in the resurrection story he obviously has some independent information as well. The Evangelists selected and combined data to get the accounts that they give us. But even the beloved disciple in John is not an eyewitness of most of the events, so we are not surprised to find a lot of differences in their reporting what happened.

Finally, when we try to put the stories together, we miss the point of the authors. The church accepted into its canon four separate Gospels, viewing each as inspired by God. It did not put into the canon a harmony of these Gospels (although such existed). The fact is that each writer is trying to bring out his unique perspective and theological insights by the details he includes or leaves out (although, unless Matthew and Luke are differing from Mark, which we know that they knew, we often cannot be sure that the author actually knows a detail and so purposely leaves it out). Matthew wants to underline the miraculous and also explain a rumor that the body of Jesus was stolen. Luke stresses the fulfillment of the words of Jesus and yet the disbelief of the apostles. John, by focusing on a single character and her intimate discussion with Jesus, points out that in the resurrection and ascension of Jesus the promises of John 13–16 are fulfilled. Jesus cannot be held, for it is better for him to go to the one who is not only his Father but is now also our Father.

It is when we look at the resurrection through such eyes, informed by the perspective of each Gospel writer, that we see not simply a miracle, nor even the fact of the resurrection, but the message the church has believed that God wanted to communicate in and through the resurrection of Jesus Christ.

[Source: Hard Sayings of the Bible, by Kaiser, Davids, F.F. Bruce, Brauch]

For more details, see also:

"Resurrection, Post-Resurrection Appearances, Ascension" in the APPENDIX

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LXXXIX

AFTER THE RESURRECTION (CONTINUED): CHRIST IN PERSON: WITH THE TWO MEN; WITH THE ELEVEN—DOUBTING THOMAS

A.D. 30. Age 33. *Emmaus. Jerusalem*.

Mark 16: 12-13; Luke 24: 13-31, 33-43; John 20, 19-29.

After that, Jesus appeared in a different form to two of them, that same day, as they traveled to a village called Emmaus, which was seven miles from Jerusalem.

Now behold, two of them were traveling that same day to a village called Emmaus, which was seven miles from Jerusalem.

And they talked together of all these things which had happened. So it was, while they conversed and reasoned, that Jesus Himself drew near and went with them. But their eyes were restrained, so that they did not know Him.

And He said to them, "What kind of conversation *is* this that you have with one another as you walk and are sad?"

Then the one whose name was Cleopas answered and said to Him, "Are You the only stranger in Jerusalem, and have You not known the things which happened there in these days?"

And Jesus said to them, "What things?"

So they said to Him, "The things concerning Jesus of Nazareth, who was a Prophet mighty in deed and word before God and all the people, and how the chief priests and our rulers delivered Him to be condemned to death, and crucified Him. But we were hoping that it was He who was going to redeem Israel.

"Indeed, besides all this, today is the third day since these things happened.

"Yes, and certain women of our company, who arrived at the tomb early, astonished us. When they did not find His body, they came saying that they had also seen a vision of angels who said He was alive. And certain of those *who were* with us went to the tomb and found *it* just as the women had said; but Him they did not see."

Then He said to them, "O foolish ones 140*, and slow of heart to believe in all that the prophets have spoken! Ought not the Messiah [Christ] to have suffered these things and to enter into His glory?"

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And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself.

Then they drew near to the village where they were going, and He indicated that He would have gone farther. But they constrained Him, saying, “Abide with us, for it is toward evening, and the day is far spent.” And He went in to stay with them.

Now it came to pass, as He sat at the table with them, that He took bread, blessed and broke *it,* and gave it to them. Then their eyes were opened and they knew Him; and He vanished from their sight.

And they said to one another, “Did not our heart burn within us while He talked with us on the road, and while He opened the Scriptures to us?”

So they rose up that very hour and returned to Jerusalem, and found the eleven and those *who were* with them gathered together, saying, “The Lord is risen indeed, and has appeared to Simon!” And they told about the things *that had happened* on the road, and how He was known to them in the breaking of bread.

Then, the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, Jesus came and stood in the midst, and said to them, “Peace *be* with you.”

But they were terrified and frightened, and supposed they had seen a spirit.

And He said to them, “Why are you troubled? And why do doubts arise in your hearts?

“Behold My hands and My feet, that it is I Myself. Handle Me and see, for a spirit does not have flesh and bones as you see I have.”

When He had said this, He showed them *His* hands and His side. Then the disciples were glad when they saw the Lord.

But while they still did not believe for joy, and marveled, He said to them, “Have you any food here?”

So they gave Him a piece of a broiled fish and some honeycomb. And He took *it* and ate in their presence.

The Jesus said to them again, “Peace to you! As the Father has sent Me, I also send you.”

And when He had said this, He breathed on *them,* and said to them, “Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the *sins* of any, they are retained.”

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Now Thomas, called the Twin [*Greek: Didymus*], one of the twelve, was not with them when Jesus came. The other disciples therefore said to him, “We have seen the Lord.”

So he said to them, “Unless I see in His hands the print of the nails, and put my finger into the print of the nails, and put my hand into His side, I will not believe.”

And after eight days His disciples were again inside, and Thomas with them. Jesus came, the doors being shut, and stood in the midst, and said, “Peace to you!”

Then He said to Thomas, “Reach your finger here, and look at My hands; and reach your hand *here,* and put *it* into My side. Do not be unbelieving, but believing.”

And Thomas answered and said to Him, “My Lord and my God!”

Jesus said to him, “Thomas, because you have seen Me, you have believed. Blessed *are* those who have not seen and *yet* have believed.”

And truly Jesus did many other signs in the presence of His disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.

Footnotes

140:* *O fools:* Moffat's Translation (1922) has it, "O foolish men . . ."

For more details, see also:

“Resurrection, Post-Resurrection Appearances, Ascension” in the APPENDIX

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Extra Note 1:

Jesus' Post-resurrection Appearances
Easter morning
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to other women (Matt. 28:9-10)
to Peter (Luke 24:34; 1 Cor. 15:5)
Easter afternoon
to two disciples on the Emmaus road (Luke 24:13-32)
Easter evening
to about 12 disciples excluding Thomas (Mark 16:14; Luke 24:36-43; John 20:19-23)
The following Sunday
to 11 disciples including Thomas (John 20:26-28)
The following 32 days
to seven disciples by the Sea of Galilee (John 21:1-23)
to 500 people including the Eleven at a mountain in Galilee (Matt. 28:16-20; 1 Cor. 15:6)
to His half-brother James (1 Cor. 15:7)
to His disciples in Jerusalem (Luke 24:44-49; Acts 1:3-8; 1 Cor. 15:7)
to His disciples on Mount Olivet (Mark 16:19-20; Luke 24:50-53; Acts 1:9-12)

[Source: Dr. Constable Expository Notes – John]
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XC

AFTER THE RESURRECTION (CONTINUED): JESUS IN PERSON: ON THE SHORE—THE GREAT CATCH OF FISH—PETER—THAT OTHER LOVED ONE

A.D. 30. Age 33. *Sea of Galilee*.

John 21: 1-25.

Jesus showed Himself again to the disciples at the Sea of Tiberias, 141* and in this way He showed *Himself:*

Simon Peter, Thomas called the Twin [*Greek: Didymus*], Nathanael of Cana in Galilee, the *sons* of Zebedee, and two others of His disciples were together.

Simon Peter said to them, “I am going fishing.” They said to him, “We are going with you also.”

They went out and immediately got into the boat, and that night they caught nothing.

But when the morning had now come, Jesus stood on the shore; yet the disciples did not know that it was Jesus.

Then Jesus said to them, “Children, have you any food?”

They answered Him, “No.”

And He said to them, “Cast the net on the right side of the boat, and you will find *some.”*

So they cast, and now they were not able to draw it in because of the multitude of fish.

Therefore that disciple whom Jesus loved said to Peter, “It is the Lord!”

Now when Simon Peter heard that it was the Lord, he put on *his* outer garment (for he had removed it), and plunged into the sea.

But the other disciples came in the little boat (for they were not far from land, but about two hundred cubits, dragging the net with fish.

Then, as soon as they had come to land, they saw a fire of coals there, and fish laid on it, and bread.

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Jesus said to them, “Bring some of the fish which you have just caught.”

Simon Peter went up and dragged the net to land, full of large fish, one hundred and fifty-three; and although there were so many, the net was not broken.

Jesus said to them, “Come *and* eat breakfast.”

Yet none of the disciples dared ask Him, “Who are You?” — knowing that it was the Lord.

Jesus then came and took the bread and gave it to them, and likewise the fish. This *is* now the third time Jesus showed Himself to His disciples after He was raised from the dead.

So when they had eaten breakfast, Jesus said to Simon Peter, “Simon, *son* of Jonah, do you love Me more than these?”

He said to Him, “Yes, Lord; You know that I love You.”

He said to him, “Feed My lambs.”

He said to him again a second time, “Simon, *son* of Jonah, do you love Me?”

He said to Him, “Yes, Lord; You know that I love You.”

He said to him, “Tend My sheep.”

He said to him the third time, “Simon, *son* of Jonah, do you love Me?”

Peter was grieved because He said to him the third time, “Do you love Me?”

And he said to Him, “Lord, You know all things; You know that I love You.”

Jesus said to him, “Feed My sheep.

“Truly, truly, I say to you, when you were younger, you girded yourself and walked where you wished; but when you are old, you will stretch out your hands, and another will gird you and carry *you* where you do not wish.”

This He spoke, signifying by what death he would glorify God. And when He had spoken this, He said to him, “Follow Me.”

Then Peter, turning around, saw the disciple whom Jesus loved following, who also had leaned on His breast at the supper, and said, “Lord, who is the one who betrays You?”

Peter, seeing him, said to Jesus, “But Lord, what *about* this man?”

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Jesus said to him, “If I will that he remain till I come, what *is that* to you? You follow Me.”

Then this saying went out among the brethren that this disciple would not die. Yet Jesus did not say to him that he would not die, but, “If I will that he remain till I come, what *is that* to you?”

This is the disciple 142* who testifies of these things, and wrote these things; and we know that his testimony is true.

And there are also many other things that Jesus did, which if they were written one by one, I suppose that even the world itself could not contain the books that would be written.

Amen. 142^

(Skip to chapter, XCI)

Footnotes

141:* *Sea of Tiberias:* Another name of the Sea of Galilee (John 6, 1). Still another name was Lake of Gennesaret (Luke 5, 1).

142:* John (John 21, 20-24).

142:^ See footnote in Chapter VIII regarding “Amen” and “Truly”.

For more details, see also:

“Resurrection, Post-Resurrection Appearances, Ascension” in the APPENDIX

Extra Note 1:

http://www.bibleplaces.com/seagalilee.htm



Sea of Galilee (Tiberias)

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Galilee -- Early Morning



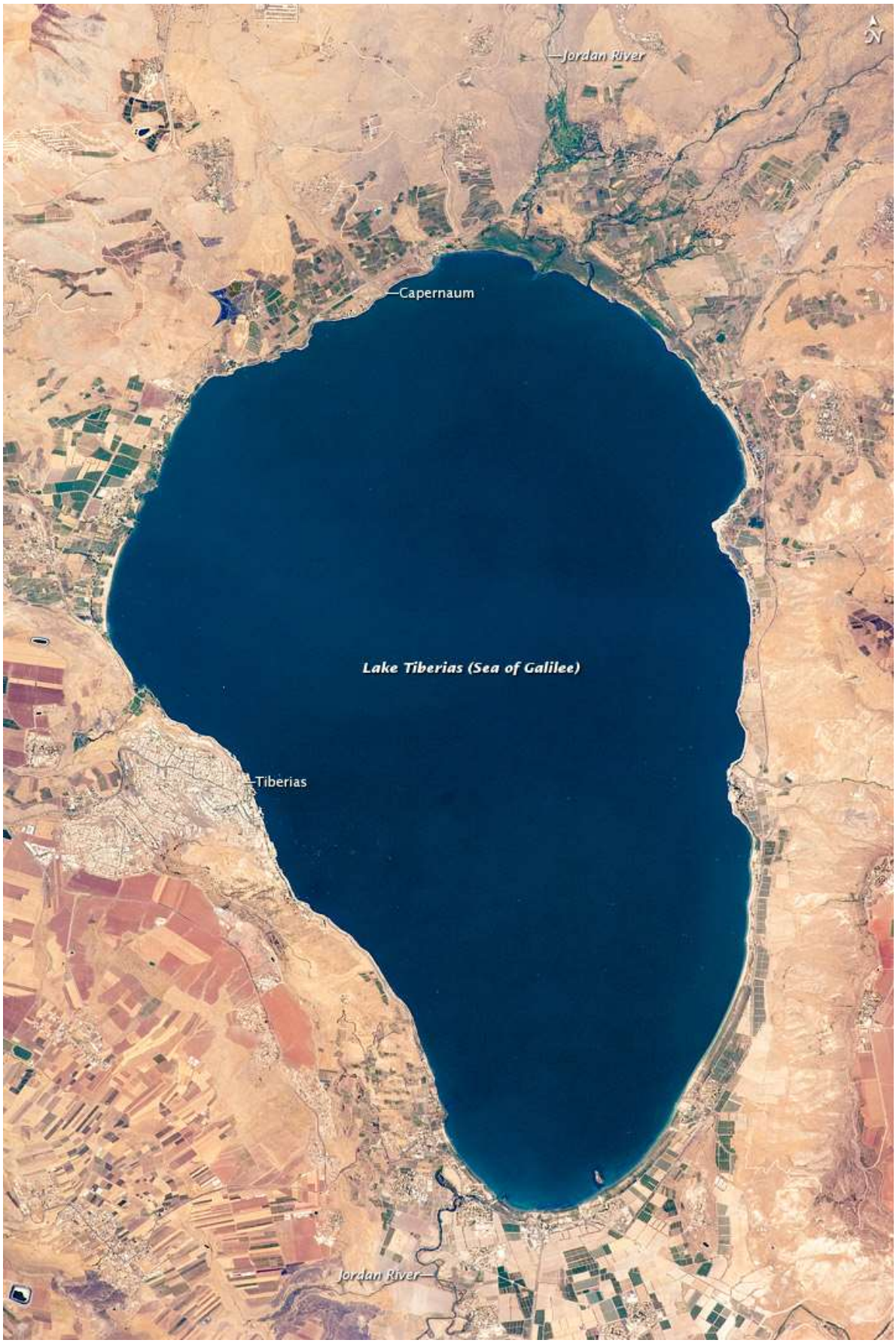
Sunset over Galilee

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Fish from the Sea of Galilee

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Satellite Image -- Sea of Galilee (Tiberias)

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XCI

AFTER THE RESURRECTION (CONTINUED): CHRIST IN PERSON: HIS LAST TALK WITH THE ELEVEN—"GO YE AND PREACH THE GOSPEL TO EVERY CREATURE"—THE ASCENSION

A.D. 30. Age 33. *Galilee. Mt. Olivet. Bethany*.

Matthew 28: 16-20; Mark 16: 12-18; Luke 24: 44-53 and Luke's Acts of The Apostles 1: 12.

Then the eleven disciples went away into Galilee, to the mountain which Jesus had appointed for them. When they saw Him, they worshiped Him; but some doubted.

And He came, saying, “Go into all the world and preach the gospel to every creature.

“He who believes and is baptized will be saved; but he who does not believe will be condemned.

And these signs will follow those who believe: In My name they will cast out demons; they will speak with new tongues; they will take up serpents; and if they drink anything deadly, it will by no means hurt them; they will lay hands on the sick, and they will recover.”

“All authority has been given to Me in heaven and on earth.

“Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, *even* to the end of the age.”

Then He said to them, “These *are* the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and *the* Prophets and *the* Psalms concerning Me.”

And He opened their understanding, that they might comprehend the Scriptures.

Then He said to them, “Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day, “and that repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem.

“And you are witnesses of these things.

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“Behold, I send the Promise of My Father upon you; but tarry in the city of Jerusalem until you are endued with power from on high.”

And He led them out as far as Bethany, and He lifted up His hands and blessed them.

Now it came to pass, while He blessed them, that He was parted from them and carried up and received into heaven; and a cloud received Him out of their sight; and He sat down at the right hand of God.

And they worshiped Him, and returned to Jerusalem with great joy, from the mount called Olivet, which is near Jerusalem, a Sabbath day's journey.

They were continually in the temple praising and blessing God.

And they went out and preached everywhere, the Lord working with *them* and confirming the word through the accompanying signs.

(Skip to chapter, LIX)

Footnotes

For more details, see also:

“Resurrection, Post-Resurrection Appearances, Ascension” in the APPENDIX

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to seven disciples by the Sea of Galilee (John 21:1-23)
to 500 people including the Eleven at a mountain in Galilee (Matt. 28:16-20; 1 Cor. 15:6)
to His half-brother James (1 Cor. 15:7)
to His disciples in Jerusalem (Luke 24:44-49; Acts 1:3-8; 1 Cor. 15:7)
to His disciples on Mount Olivet (Mark 16:19-20; Luke 24:50-53; Acts 1:9-12)

[Source: Dr. Constable Expository Notes – John]
http://www.soniclight.com/constable/notes.htm

Jesus' Appearances after His Resurrection

Each of the Gospels and a few other NT books mention various appearances by Jesus after his resurrection, but only Luke notes that Jesus ascended to heaven from the Mount of Olives just outside Jerusalem. Luke also recounts Jesus' discussion with the two disciples on the road to Emmaus (likely modern Qaluniyah, not the Emmaus of the intertestamental period, which lay too far west). Matthew and John note that Jesus also appeared to his disciples in the region of Galilee.

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[Source: ESV Study Bible note]

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Alternate View

The Three Commissions

It will be seen that there were three separate Commissions given to the Eleven Apostles, at different times, on distinctly specified occasions and in varying words.

The first is recorded in Luke 24:47. This was given in *Jerusalem* on the evening of the day of the resurrection. It was given, not to the Eleven only, but also to "them that were with them." (v. 33). The commission was the continuation of His own ministry and that of John the Baptist (Matthew 22:1-10). They were all to proclaim "repentance and remission of sins". The New Covenant had been made, in virtue of which this message of pardon could be declared. (Matthew 26:26-29, Mark 14:22-25, Luke 22:14-23, Acts 3:19), first in Jerusalem, and then to all nations. This was done by Peter (Acts 2:38;3:19, etc.).

The *second* is recorded in Mark 16:15-18, and was given when the Lord appeared to the Eleven *as they sat at meat*; and it was carried out by "them that heard Him", as foretold in Matthew 22:4-7, and fulfilled in Mark 16:20, as confirmed in Hebrews 2:3.

The Acts of the Apostles is the inspired history of the fulfillment of this commission, so far as it is necessary for our instruction. It was given for the personal ministry of the Apostles, to be fulfilled by them before the destruction of the Temple and of Jerusalem.

The third is recorded in Matthew 28:19, 20, and was given *on a mountain in Galilee*. It was the proclamation of the King, who had left Jerusalem, according to the Parable (Luke 19:12), until He returned in power to set up His kingdom (26:64). It is the summons to the Gentile nations to submit to the Lord Jesus, as the King of Israel, according to Psalms 2:10-12. It was the proclamation of "the Gospel of the Kingdom" for a witness to all nations, immediately before the end of the age (Matthew 24:14, Revelation 14:6).

[Source: http://www.ecclesia.org/truth/gospels.html]

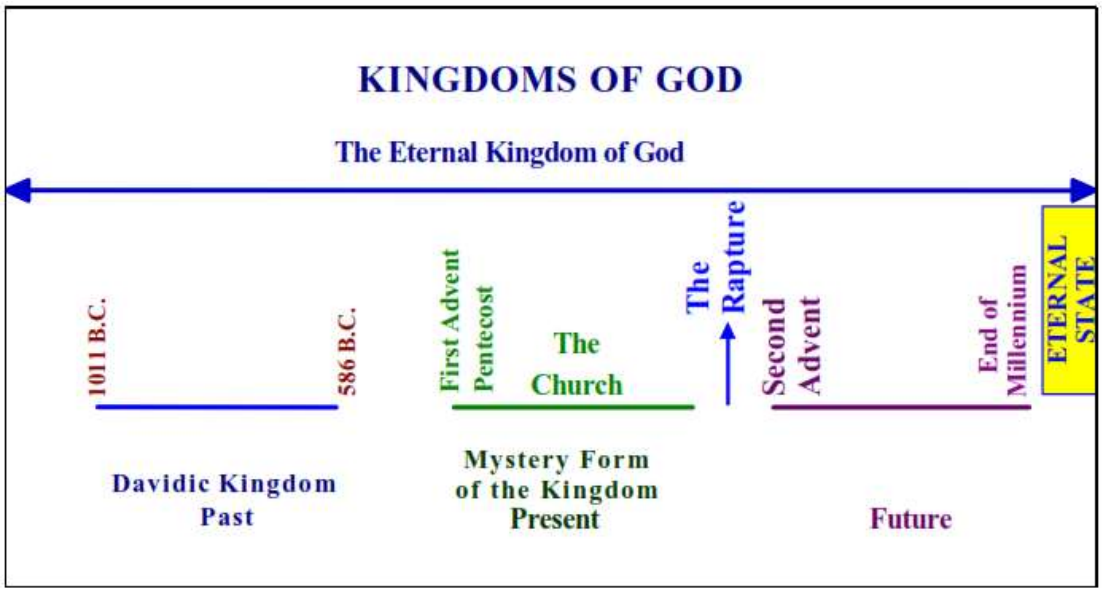
Jesus after his Resurrection: To Galilee or Jerusalem? (Apologetics)

See: http://www.apologeticspress.org/apcontent.aspx?category=6&article=730

For more details, see also:

"Resurrection, Post-Resurrection Appearances, Ascension" in the APPENDIX

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[Source: Dr. Constable Expository Notes – Mark]
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XCII

AFTER THE RESURRECTION (CONTINUED): CHRIST IN PERSON: APOSTLES' QUESTION ANSWERED

A.D. 35. *Mount of Olives*.

Luke: Acts 1: 2-9.

Jesus, after He had given orders through the Holy Spirit to the apostles He had chosen; after he had suffered; presented Himself alive to them by many convincing proofs, appearing to them during 40 days and speaking about the kingdom of God.

While He was together with them, He commanded them not to leave Jerusalem, but to wait for the Father's promise. "This," He said, "is what you heard from Me; for John baptized with water, but you will be baptized with the Holy Spirit not many days from now."

So when they had come together 144*, they asked Him, "Lord, are You restoring the kingdom to Israel at this time?"

He said to them, "It is not for you to know times or periods that the Father has set by His own authority. But you will receive power when the Holy Spirit has come on you, and you will be My witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth."

After He had said this, He was taken up as they were watching, and a cloud took Him out of their sight.

And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel, who also said, "Men of Galilee, why do you stand gazing up into heaven? This *same* Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven."

Footnotes

144:* On the Mount of Olives.

For more details, see also:

"Resurrection, Post-Resurrection Appearances, Ascension" in the APPENDIX

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Extra Note 1:

The world of the first century was alive with myths and fables, saturated with hucksters promoting mystery religions and magical powers. So Luke, a physician who accompanied Paul on several of his missionary ventures, set out to deliberately and accurately record the beginnings of Christianity. He wrote not as an evangelist, but as a historian. And he wrote not for the unsaved, but for believers. His clear intent was to demonstrate, in his Gospel and in Acts, the second volume of his work, that Christian faith is rooted in no myth. Christianity has its roots in history-real space and time-in the birth of a Saviour in Palestine who was both God and Man, whose Gospel was spread by eyewitnesses. Luke wants us to understand the story of Jesus, from its roots in Old Testament prophecy, through its authentication in miracle, to its spread by eyewitnesses of His resurrection.

[Source: The Bible Reader's Commentary]

In the 40 days between His resurrection and ascension, Jesus appeared at least 10 times to His followers (see Period (8): Jesus' Appearances After His Resurrection in the APPENDIX); there may have been other appearances that have not been recorded), to banish forever from their minds any doubt as to His continued existence as a living Person. What a wonderful experience, in those 40 days, to have seen, talked with, and eaten with Jesus in His actual crucified and glorified body, as He appeared, seemingly out of nowhere, and disappeared through closed doors. These appearances now reach their climax as, with the blessing of His uplifted hands, He rises gradually, up and up, and disappears in the clouds.

[Source: Halley's Bible Handbook]

Extra Note 2:

Acts Introduction

Authorship. The style and themes of Acts clearly reflect the same authorship as those of the Gospel of Luke. Luke varies between Greek contemporary prose style and a Jewish style of Greek heavily influenced by the Septuagint.The author claims to be an eyewitness of some secondary incidents (see comment on Ac 16:10), to have therefore known direct sources for much of his information, and to have acquired thorough knowledge of the rest (Lk 1:1-4). The idea of modern scholars that Luke's use of "we" in Acts to indicate something other than his actual presence reflects a modern agenda rather than sensitivity to the first-century background, for historical works in antiquity barely ever used "we" fictitiously.

Once one accepts the possibility that a traveling companion of Paul authored the work, the tradition that Luke (a physician, Col 4:14) is the author of Luke-Acts has nothing against it and fits what little we know about Luke. A number of terms in Luke-Acts are frequent in medical literature, although most of these terms also occur elsewhere, so this terminology alone would not prove Lukan authorship. Physicians could be lower class, even slaves, but were generally well educated; the presence of women in that field (especially midwifery) may have made some physicians more conscious of women's concerns (which Luke-Acts is).

Date. Most scholars date Luke-Acts between 70 and 90, with a smaller number dating it in the 60s and a still smaller number dating it later. Because Acts breaks off before Paul's death, some scholars have suggested that Acts (and hence Luke or its hypothetical earlier draft, proto-Luke) was written before A.D. 64. Others, reading Lk 21, suggest a date after A.D. 70, saying that Acts breaks off about A.D. 62 for literary reasons or because Luke needed only positive legal precedents. (Acts is not a biography of Paul, and Luke has reason to end on the climactic note of the gospel reaching Rome.) The evidence is not conclusive on either side, but because Luke clearly used the Gospel of Mark as a source, dating Luke-Acts to A.D. 62 would call into question the usual dating of Mark to A.D. 64.

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Because of this and possible allusions to the temple's past destruction, the majority of scholars therefore date Luke-Acts later, sometime after 70. Neither the dating of Mark nor that of Luke-Acts is secure, but this commentary tentatively accepts a date for the latter in the early to mid-seventies. Later dates appear less likely. Because Acts recalls in some detail riots that would be counterproductive to narrate unless one could not avoid the truth that they happened, it undoubtedly reflects recent memories that must be addressed. (The charge that Paul was guilty of stirring riots, 24:5, would disturb people loyal to Roman order, and the riots would need to be explained both during his custody and in the wake of his execution.

Purpose: Legal. One purpose of the work is to record consistent legal precedents in favor of the early Christians. In Acts every Roman court declares Christians not guilty, and this record has so impressed some scholars that they have suggested Luke wrote Acts as a court brief on Paul's behalf. Acts, however, is a narrative, not a list of precedents. More likely, Luke cites a wide range of legal precedents from different local courts (which would be helpful but not binding) for the same reason that Josephus does on behalf of Judaism: to argue that Christianity should enjoy continued legal protection in the empire. Luke thus gives Christians legal ammunition (Lk 21:15) and paves the way for later Christian lawyers and philosophers like Tertullian and Justin Martyr, who would argue for the toleration of Christianity. That Paul's custody and several speeches consume the final quarter of Acts reveals how important it is for Luke to answer the false charges against him.

Purpose: Apologetic. The apologetic in Acts extends beyond Roman law and beyond Paul's case. All history was written with a purpose; it was influenced by rhetoric and (to a lesser extent) wider literary and dramatic conventions, and was also used to illustrate moral principles. Josephus uses it to justify God and Israel after the war of A.D. 70; Plutarch and Livy use it to teach morals; even Tacitus writes as an aristocrat longing for the grandeur of old Rome. History with a theme or focal point (church history, social history, African-American history, etc.) is no less history for having an interest or editorial perspective. Luke's apologetic purpose is often advanced in the book's speeches.Acts works on several fronts: the gospel confronts Roman law courts, Greek philosophers, rural Asian farmers and others on their own terms, and nothing can stop it. A major theme is the relationship of Christianity to Judaism. Ancient religions were respected by virtue of their age, and Christians needed to demonstrate that the Old Testament was their book and that they were the authentic voice of Judaism (despite the opposition of much of the Jewish community of Luke's day to this claim). Luke develops this theme by displaying the fulfillment of Old Testament motifs.

Genre: History. The majority of scholars view Acts as a historical monograph, that is, a historical work focused on a specific topic (in contrast to many historians' multivolume histories of expansive subjects). Historians were permitted a wide degree of latitude on details, although they were expected to get the bulk of a story right insofar as their sources were accurate. By ancient standards, Luke is meticulously careful with his sources in the Gospel (Lk 1:1-4), and we may regard him as no less trustworthy in Acts, where we can often check him against letters of Paul (few of which would have been available to Luke). Some sections of Acts also include eyewitness accounts of someone who journeyed with Paul; contrary to the opinion of some scholars, "we" normally did literally mean "we" in ancient narratives. Luke is a careful enough editor that had he not meant to include himself in the company of Paul, he would not have allowed an earlier source's "we" to stand. First-person pronouns appear in historical writing (such as Josephus) as well as novels, but only historical works had historical prologues (Lk 1:1-4; Ac 1:1-2).

Many historical writers also sought an entertaining, lively style just as novelists did; thus the mention of "plot devices" in the following commentary means only that Luke was a good writer, not that he was an inaccurate historian. He was, however, a more popular and less rhetorical historian than most extant ancient historians; like them, he was interested in recounting a cohesive story, but unlike them, he was not interested in showing off lavish rhetoric. "Historian" was not a distinct profession and was practiced by many educated people. Even elite historians who were professional orators, however, like Tacitus, could stick very close to the events (and the substance, though usually not the wording, of speeches) as their sources provided them.

The question of the speeches' historicity invites special comment. Ancient writers never recorded speeches verbatim (cf. even Ac 2:40); they took notes if they were present, got the gist and were

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guided by their knowledge (when available) of the speechmaker's style and proper speechmaking technique. Historians sometimes fabricated speeches (as Josephus does for a speech at Masada with no surviving credible witnesses) but used the basic thrust of the speech when data about it was available. Luke's editing brings out some consistent themes in the apostolic-proclamation speeches in Acts, but we may also be confident that they also reflect whatever Luke knew of the speeches or kind of speeches in those settings. Acts's speeches are significant for the book's purpose; they make up roughly one-fourth of the book.

Luke-Acts may be closer to standard forms of Greco-Roman historical writing than are the other Gospels, which resemble ancient biography. Whereas Matthew, Mark and John wrote forms of ancient biography, Luke's second volume shows that he wrote history as well. Some multivolume histories had a volume or two devoted to an individual person; when viewed by itself, that volume would be read as biography, but when read with the rest of the work, as a part of a larger history.

Luke and Acts are each roughly the same length as Matthew, with Mark one-half and John two-thirds that length, indicating scrolls of standardized lengths (Matthew, Luke and Acts were each close to the maximum length for normal scrolls, between thirty-two and thirty-five feet). In the first volume, Luke writes about Jesus; in the second volume, Luke writes about the Spirit's activity in the Jewish and Gentile churches, especially through the figures of Peter and Paul. Many ancient writers would make comparisons between figures as part of their historiographic technique. (Plutarch is especially known for paralleling Greek and Roman figures in his biographies; perhaps more to the point, 1Ki 17-2Ki 13 seems to compare Elijah and his successor Elisha.)

Message. Aside from the themes already mentioned and typical Lukan emphases on prayer, signs and wonders, and the Spirit, Luke's whole book is structured around world evangelization (1:8), with six or eight summary statements throughout the book displaying the spread of the gospel (see 6:7; 9:31; 12:24; 16:5; 19:20; 28:31). For Luke, the ultimate goal is crosscultural communication and world evangelization, and the requisite power to carry out the task is only the Holy Spirit.

Commentaries. For the background used here, see in greatest detail Craig S. Keener, Acts: An Exegetical Commentary, 4 vols. (Grand Rapids: Baker Academic, 2012-). Many other commentaries also provide much useful background, including C. K. Barrett, A Critical and Exegetical Commentary on the Acts of the Apostles, 2 vols. (Edinburgh: T & T Clark, 1994-1998); Darrell L. Bock, Acts, BECNT (Grand Rapids: Baker Academic, 2007); F. F. Bruce, The Acts of the Apostles: The Greek Text with Introduction and Commentary, 3rd ed. (Grand Rapids: Eerdmans, 1990); James D. G. Dunn, The Acts of the Apostles (Valley Forge, PA: Trinity Press International, 1996); Joseph A. Fitzmyer, The Acts of the Apostles: A New Translation with Introduction and Commentary, AB 31 (New York: Doubleday, 1998); Luke Timothy Johnson, The Acts of the Apostles, SP 5 (Collegeville, MN: Liturgical Press, 1992); Mikeal C. Parsons, Acts, PCNT (Grand Rapids: Baker Academic, 2008); and Ben Witherington III, The Acts of the Apostles: A Socio-Rhetorical Commentary(Grand Rapids: Eerdmans, 1998). Other helpful works for background include especially Bruce Winter, ed., The Book of Acts in Its First Century Setting, 6 vols. (Grand Rapids: Eerdmans, 1993-), all vols.; Eckhard J. Schnabel, Early Christian Mission, 2 vols. (Downers Grove, IL: IVP Academic, 2004); and F. J. Foakes Jackson and Kirsopp Lake, eds., The Beginnings of Christianity, 5 vols. (1933; reprint, Grand Rapids: Baker, 1979). Examples of excellent monographs on specific topics include, among many others, Loveday C. A. Alexander, Acts in its Ancient Literary Context: A Classicist Looks at the Acts of the Apostles, LNTS 298 (London: T & T Clark International, 2005); Colin J. Hemer, The Book of Acts in the Setting of Hellenistic History, ed. Conrad H. Gempf, WUNT 49 (Tübingen: Mohr Siebeck, 1989); Youngmo Cho, Spirit and Kingdom in the Writings of Luke and Paul: An Attempt to Reconcile these Concepts (Waynesboro, GA: Paternoster, 2005); Martin Hengel and Anna Maria Schwemer, Paul Between Damascus and Antioch: The Unknown Years (Louisville, KY: Westminster John Knox, 1997); Osvaldo Padilla, The Speeches of Outsiders in Acts: Poetics, Theology and Historiography, SNTSM 144 (Cambridge: Cambridge University Press, 2008); Stanley E. Porter, Paul in Acts (Peabody, MA: Hendrickson, 2001); Brian M. Rapske, The Book of Acts and Paul in Roman Custody (Grand Rapids: Eerdmans, 1994); Rainer Riesner, Paul's Early Period: Chronology, Mission Strategy, Theology (Grand Rapids: Eerdmans, 1998); and Clare K. Rothschild, Luke-Acts and the Rhetoric of

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History: An Investigation of Early Christian Historiography, WUNT 2.175 (Tübingen: Mohr Siebeck, 2004).

Acts 1:1-5
Preparing to Go
In a two-volume work it was common to recapitulate the theme or the end of the first volume in the beginning of the second. Thus Lk 24:36-53 is recapitulated in Ac 1:1-14, repeating many points in greater detail. Historians had freedom to arrange materials in their own words and to paraphrase, and readers would have regarded different wording in two volumes of the same work as variation for the sake of readability, not as an accidental oversight. (This pattern also should warn us not to read modern expectations of verbatim quotation into ancient works that no one read that way.)

Ac 1:1. This is not an uncommon way to begin a second volume. "Began" is common Lukan style and could simply reflect a Semitic or Koine (the common Greek dialect) figure of speech, but theologically it may indicate that Acts continues a report of Jesus' works through the church. Theophilus may be the patron, or sponsor, of the work, to whom Luke formally dedicates it (as was frequent; see comment on Lk 1:3-4). A writer could also dedicate a work to any person of status who might help circulate the work or whose name in the dedication might be thought useful to circulating the work. Theophilus was a common Diaspora Jewish name and undoubtedly represents a real person; although the name means "lover of God," symbolic dedicatees were virtually unknown.

Ac 1:2-3. Sample evidences were reported in Lk 24, and the forty days here (perhaps mirroring Lk 4:2) allows for the Galilean ministry reported in the other Gospels. Greeks also wanted eyewitnesses to document the epiphanies (or appearances) of their gods or goddesses, but those appearances were not clearly physical or sustained over such a long period of personal contact.Ac 1:4. "Gathering together" (NASB) is literally "took salt together," but this was already an idiom for table fellowship. Eating together was the ultimate sign of physicality (in many Jewish traditions, angels could not genuinely eat human food; cf. Lk 24:42-43) and intimacy (see comment on Lk 5:29-32).

Ac 1:5. The Holy Spirit was associated both with purification (thus "baptism") and wisdom or prophecy in segments of ancient Judaism. But the emphasis was usually on the ability to prophesy (speak for God under his inspiration), and Luke especially emphasizes this aspect of the Spirit (see esp. 2:17-18).

Acts 1:6-11
Coming and Going
Ac 1:6. This question was the most natural one for the disciples to ask Jesus. He had been talking about the kingdom (1:3), and the references to the outpouring of the Spirit in the Old Testament were all in the context of Israel's restoration (Isa 32:15; 44:3; Eze 36:25-28; 37:14; 39:29; Joe 2:28-3:1).

Ac 1:7. See Mt 24:36. Jewish apocalyptic writers often saw history as divided into epochs determined by God, yet they sometimes used their calculations of the epochs to predict that they were near the end. Jesus says that the Father has determined the time but not revealed it. Some Jewish sources believed that human obedience could hasten the end; others that God had ordained the time immutably. (Because much of Judaism embraced both God's sovereignty and human will, these options need not always have been mutually exclusive.)

Ac 1:8. Although the time of Israel's restoration might be unknown, the end-time mission given to Israel, to be Spirit-anointed witnesses (Isaiah 42:1,4,6; 43:10-12; 44:3,8), is being given now. The disciples are thus to serve as the prophetic remnant within Israel, and Isaiah's witnesses for God here are witnesses for Jesus. (When Israel had disobeyed God, he had always kept a remnant; see comment on Ro 11:1-5.) In Luke-Acts, "power" is often expressed in healings and exorcisms (Lk 4:36; 5:17; 6:19; 8:46; 9:1; Ac 3:12; 4:7; 6:8; 10:38), which can be construed as signs of the kingdom era (Isa 35:5-6 in Lk 7:22).Different ancient texts referred to different places by the phrase "ends of the earth." Writers commonly meant Ethiopia (8:27; cf. Lk 11:31), but in Acts the short-term strategic goal is Rome (perhaps the phrase's use in Psalms of Solomon 8:15), to make an urgent impact on the empire. From a long-range perspective, however, all peoples are meant (Ps 67:1,7; Isa 45:22; 49:6; 52:10). Scripture informs this mission (Lk 24:45-49), especially Isaiah's emphasis noted above

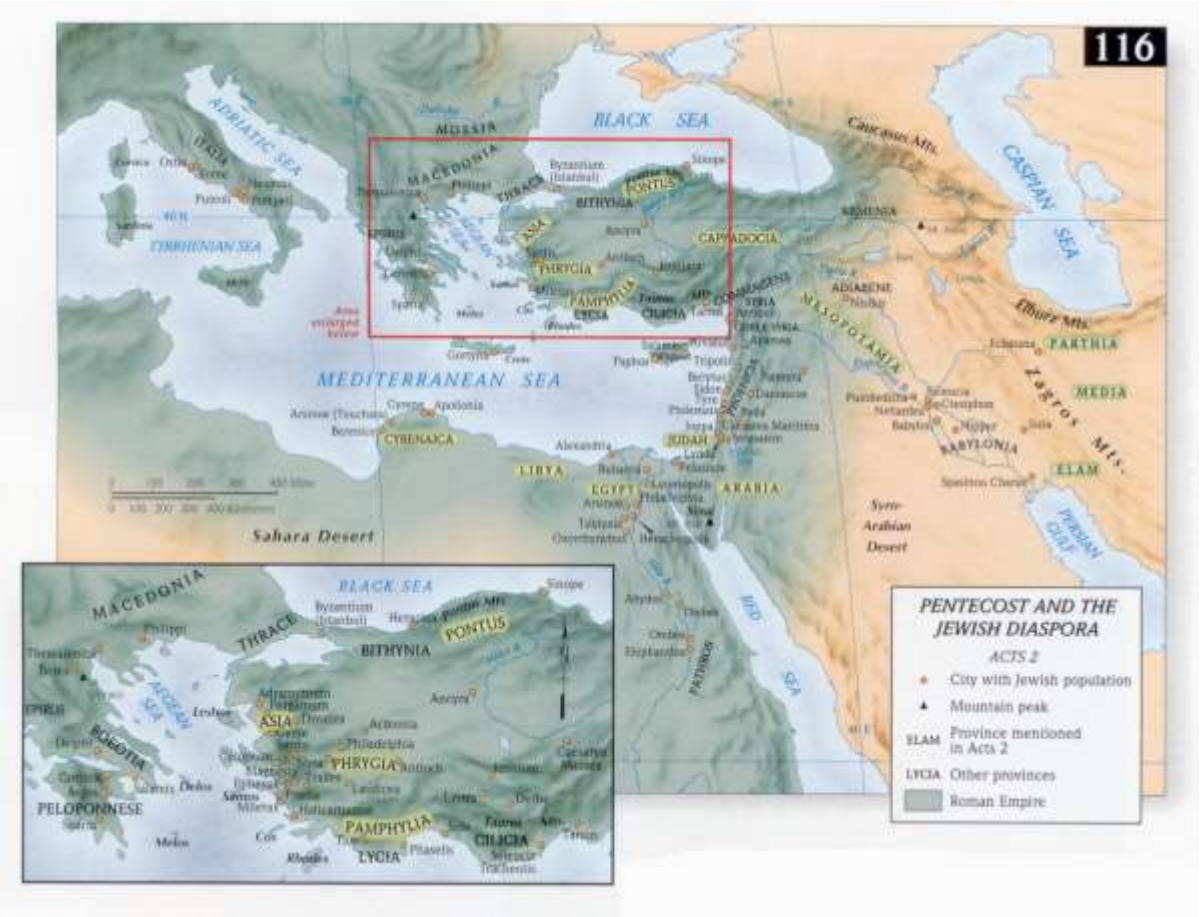
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(see esp. Isa 49:6, cited in Ac 13:47). Many Jewish writers portrayed Jerusalem as the world's center (certainly theologically). Many scholars treat 1:8 as a summary statement of or outline for Acts; many ancient documents included such statements (often much more detailed than Luke's).

Ac 1:9-11. In Greek stories, various heroes ascended to heaven, usually by dying and becoming gods (like Heracles on his funeral pyre). For Luke, however, the ascension is only a confirmation of Jesus' status at the resurrection, a coronation of the king who was both human and divine all along. Jewish accounts of Elijah (from the Old Testament) and others (from later traditions) taken up to heaven show that Jewish readers would understand the ascension, but again, the difference is between the exaltation of a pious man and the exaltation of the Lord, to faith in whom they are to summon humanity. Angels ascended and descended, but Luke's contemporaries did not regard these angelic movements as unique events. (Judaism also spoke figuratively of divine Wisdom ascending or descending but never in a narrative context, because Wisdom was a personification, not a historical character.)The most obvious ascension known to Jewish people from Scripture was Elijah's ascension in 2Ki 2. In that same context, Elijah's successor Elisha received a double portion of Elijah's spirit to carry on the task (2:9-10). Here Jesus' ascension prepares for the church's prophetic empowerment (Ac 2:17-18) by the Spirit that empowered Jesus.Moses had passed on his work to Joshua, Elijah to Elisha, and rabbis and philosophers to their disciples. This model of succession created occasional "succession narratives" that described the passing on of a teacher's call. Jesus' ascension immediately after the commission of 1:8 leaves believers as his successors, responsible for the job of world evangelization, until his return in the same glorified body (1:11). Clouds often aid ascents in ascension narratives; one may think here of the cloud of divine glory (in texts like Eze 10:4, but especially Da 7:13, used in Lk 21:27). Angels (as well as priests and others) were often portrayed as wearing white robes (e.g., Da 10:5; 1 Enoch 71:1; 2Ma 11:8).

[Source: IVP Bible Background Commentary, 2nd Ed.]

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For more details, see also:

"Resurrection, Post-Resurrection Appearances, Ascension" in the APPENDIX

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Conversions in the Book of Acts of the Apostles



	HEAR THE GOSPEL	BELIEVE FAITH	REPENT OF SINS	CONFESS CHRIST	BAPTISM (IMMERSION
DAY OF PENTECOST Acts 2:36-42	HEARD 2:37		REPENT 2:37-38		BAPTIZED 2:38-41
SAMARITANS Acts 8:5-13	HEARD 8:6	BELIEVED 8:12			BAPTIZED 8:12
SIMON Acts 8:13	HEARD 8:6	BELIEVED 8:13			BAPTIZED 8:13
ETHIOPIAN EUNUCH Acts 8:36-41	HEARD 8:35			CONFESSED 8:37	BAPTIZED 8:38
SAUL - (PAUL) Acts 9:1-9; 22:6-16; 26:12-19	HEARD 22:16				BAPTIZED 9:18
CORNELIUS Acts 2:36-42	HEARD 10:33	BELIEVED 10:43			BAPTIZED 10:48
LYDIA Acts 16:13-16	HEARD 16:13-14	BELIEVED 16:14			BAPTIZED 16:15
PHILIPPIAN JAILOR Acts 16:34	HEARD 16:32	BELIEVED 16:31			BAPTIZED 16:33
CORINTHIANS Acts 218:8	HEARD 18:8	BELIEVED 18:8			BAPTIZED 18:8
12 MEN AT EPHESUS Acts 2:36-42	HEARD 19:5				BAPTIZED 19:5
PREACHING/TEACHING Romans 10:14 Galatians 1:8-9	HEAR Acts 4:23 Acts 10:22	FAITH Hebrews 11:6 Hebrews 5:8-9	REPENT Luke 13:3, 5 Acts 2:38	CONFESS Romans 10:10 Matt. 10:32-33	BAPTISM Acts 22:16 1 Peter 3:21

PAUL WAS INVOLVED IN 4 OF THE 10 EXAMPLES OF CONVERSIONS RECORDED IN ACTS:

[Source: http://www.biblecharts.org/paulahebrewofthehebrews.html]

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XCIII
SAUL'S VISION—ANANIAS' VISION—SAUL'S CONVERSION, BAPTISM

Luke: Acts 8: 3, 9: 1-20. Damascus. A.D. 34-35.

SAUL 144† made havoc of the church, entering every house, and dragging off men and women, committing *them* to prison.

Then Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest and asked letters from him to the synagogues of Damascus, so that if he found any who were of the Way, whether men or women, he might bring them bound to Jerusalem.

As he journeyed he came near Damascus, and suddenly a light shone around him from heaven. Then he fell to the ground, and heard a voice saying to him, "Saul, Saul, why are you persecuting Me?"

And he said, "Who are You, Lord?" Then the Lord said, "I am Jesus, whom you are persecuting. It *is* hard for you to kick against the goads." (See Extra Note 1)

So he, trembling and astonished, said, "Lord, what do You want me to do?"

Then the Lord *said* to him, "Arise and go into the city, and you will be told what you must do."

And the men who journeyed with him stood speechless, hearing a voice but seeing no one. Then Saul arose from the ground, and when his eyes were opened he saw no one.

But they led him by the hand and brought *him* into Damascus. And he was three days without sight, and neither ate nor drank.

Now there was a certain disciple at Damascus named Ananias; and to him the Lord said in a vision, "Ananias."

And he said, "Here I am, Lord." So the Lord *said* to him, "Arise and go to the street called Straight, and inquire at the house of Judas for *one* called Saul of Tarsus, for behold, he is praying. And in a vision he has seen a man named Ananias coming in and putting *his* hand on him, so that he might receive his sight."

Then Ananias answered, "Lord, I have heard from many about this man, how much harm he has done to Your saints in Jerusalem. And here he has authority from the chief priests to bind all who call on Your name."

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But the Lord said to him, “Go, for he is a chosen vessel of Mine to bear My name before Gentiles, kings, and the children of Israel. For I will show him how many things he must suffer for My name's sake.”

And Ananias went his way and entered the house; and laying his hands on him he said, “Brother Saul, the Lord Jesus, who appeared to you on the road as you came, has sent me that you may receive your sight and be filled with the Holy Spirit.”

Immediately there fell from his eyes *something* like scales, and he received his sight at once; and he arose and was baptized. So when he had received food, he was strengthened. Then Saul spent some days with the disciples at Damascus.

Immediately he preached the Messiah (Christ) in the synagogues, that He is the Son of God.

Then all who heard were amazed, and said, “Is this not he who destroyed those who called on this name in Jerusalem, and has come here for that purpose, so that he might bring them bound to the chief priests?”

But Saul increased all the more in strength, and confounded the Jews who dwelt in Damascus, proving that this *Jesus* is the Messiah (Christ).

Footnotes

144:† Saul, a young Hebrew of Cilicia, of the sect of the Pharisees, was so passionately devoted to the religion and traditions of the Jews, that he undertook to seek out and persecute converts to the new religion, the gospel and faith of Christ. After his own conversion, Saul as the missionary and writer is more familiarly known as Paul (supposedly his baptismal Gentile name).

See also retelling of Paul’s conversion (and additional corresponding notes) in Chapters XCVII and XCVIII

Extra Note 1

It is hard for you to kick against the goads. (NKJV)

The phrase that you refer in Acts 9:4-6 occurs in the King James Version (KJV) and the New King James Version (NKJV). It does not occur in the other major translations.

(KJV) *it is hard for thee to kick against the pricks. Acts 9:5*

The word "pricks comes from the root Greek word KENTRON. This word has the idea "sharp, pointed projection used in stinging."

[1] The word "Kick" is translated from the root Greek word LAKTIZO which has the basic meaning of "to hurt by resistance" or "to kick."

[2] Simply put - "to kick against the pricks or goads" implies someone is resisting and in the process

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is hitting a sharp object." Ouch! A goad was typically a sharp stick or prod used to drive cattle. In the ancient Greek and Roman times, the phrase was a well-known expression indicating that someone was opposing a deity

.[3] If we put it all together, we discover that God told Paul that he was only hurting himself in his effort to eliminate Christians. He was unknowingly opposing God.

[Source: http://www.neverthirsty.org/pp/bible-questions/answer01047-hard-to-kick-against-the-goads.html]

The phrase from verse five, *"it is hard for thee to kick against the pricks,"* is in the Old Latin and some Vulgate manuscripts. It is also in the Peshitta and the Greek of Codex E and 431, but in verse four instead of verse five.

First, the oxgoad is a long pole or stick with a pointed piece of iron fastened to one end. In the strong hands of a loving master, the ox is gently prodded, guided, steered and driven in the desired direction when plowing the fields. When a stubborn ox attempts to kick back against the goad that is causing it discomfort, the ox will actually inflict more pain, driving the pointed end deeper into its flesh.

Second, the oxgoad is designed for an ox, and for no other beast. When Jesus likened the proud Pharisee Saul (and every child of God) to a brute beast, Saul's heart likely pounded with incredible indignation.

When Jesus rebuked Saul (who would soon become the apostle Paul) for kicking against the goads, He was telling the proud Pharisee that he was only hurting himself in resisting the truth and teaching of Christ. The more he resisted … the more he suffered. The harder he kicked … the deeper the goad drove into his flesh.

[Source: http://goodnewsfl.org/kicking_against_the_goadsthe_meaning_and_message/]

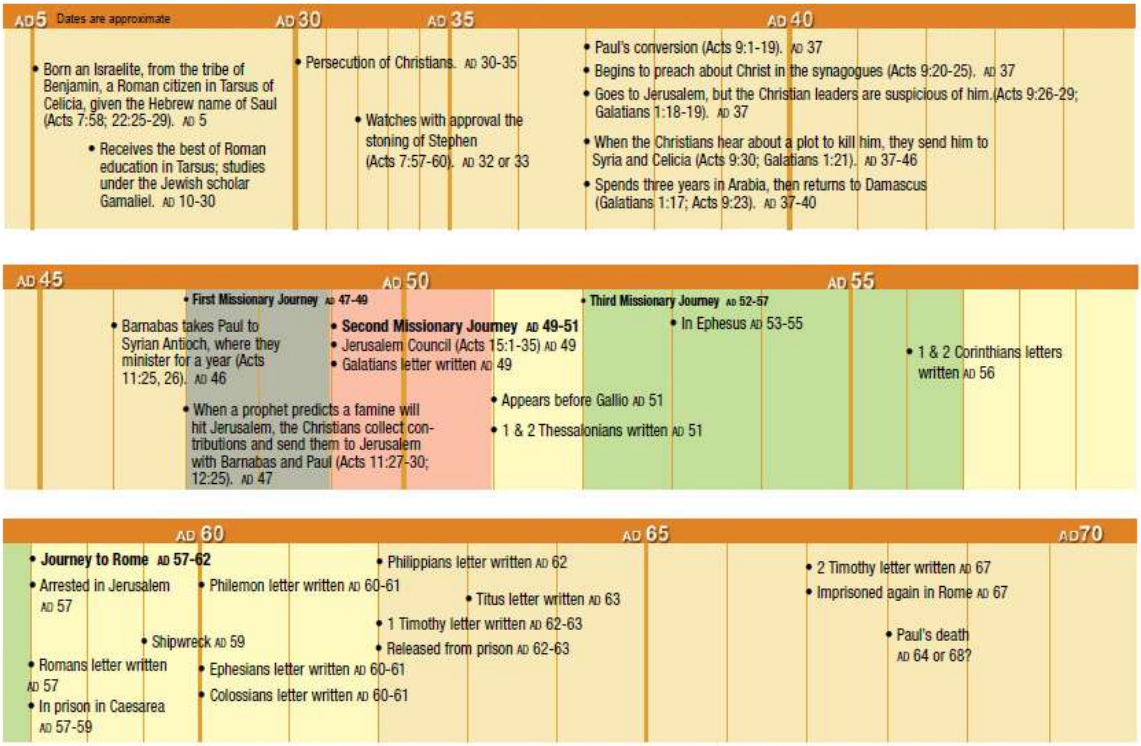
An instrument used by ploughmen for guiding their oxen. Shamgar slew six hundred Philistines with an ox-goad. "The goad is a formidable weapon. It is sometimes ten feet long, and has a sharp point. We could now see that the feat of Shamgar was not so very wonderful as some have been accustomed to think."

[Source: http://www.biblestudytools.com/dictionary/goad/]

See also "The Life of the Apostle Paul Time Line" on the next page…

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The LIFE of the APOSTLE PAUL Time Line



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XCIV

SIMON PETER REMEMBERS

A.D. 41 *Cesarea*.

Luke: Acts 10: 44-45 and 11: 16.

While Peter spoke, the Holy Spirit fell on all who were listening to the message.

And the believers from among the circumcised [the Jews] who came with Peter were surprised *and* amazed, because the free gift of the Holy Spirit had been bestowed *and* poured out on the Gentiles also. For they heard them speak with tongues and magnify God

Peter remembered that the Lord said, "John indeed baptized with water; but you shall be baptized with the Holy Spirit."

Then Peter said, "No one can withhold the water for these people to be baptized, who have received the Holy Spirit just as we did, can he?"

So he gave orders to have them baptized in the name of Jesus Christ.

Footnotes

Extra Note 1:

In the case of these Gentile converts, the gift of the Spirit came before they were baptized in water (Acts v. 48). The authentication of the gift was the speaking in tongues (v. 46), entirely apart from the laying on of hands. All this demonstrated, especially to the Jewish brethren who accompanied Peter, that God had received these Gentiles into the church on an equal basis with Jewish believers because they had believed in Christ (v. 43).

[Source: Ryrie Study Bible]

Most Jewish teachers felt that the Spirit inspired only the most pious with divine utterances, or that the Spirit would mark God's people in the future age. That Gentiles would receive the gift was unthinkable. Most importantly, the Spirit was an eschatological promise only for the people of the covenant (e.g., Isaiah 44:3; Ezekial 39:29). Gentiles obviously could not receive the gift if God had not accepted them, so he clearly *had* accepted them — even without circumcision.

Baptism was used as a public declaration of conversion — but accompanied by circumcision, which is not demanded here. [Note: Peter's following lodging at a Gentile home for several more days would compound the offense to Jewish piety but drives home Peter's lesson (Acts 10:28).]

[Source: IVP Bible Background Commentary, 2nd Ed.]

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Extra Note 2:





Caesarea (Palestinae), a city on the shore of the Mediterranean, on the great road from Tyre to Egypt, about 70 miles northwest of Jerusalem, at the northern extremity of the plain of Sharon. It was built by Herod the Great (B.C. 10), who named it after Caesar Augustus, hence called Caesarea Sebaste (Gr. Sebastos = "Augustus"), on the site of an old town called "Strato's Tower." It was the capital of the Roman province of Judaea, the seat of the governors or procurators, and the headquarters of the Roman troops. It was the great Gentile city of Palestine, with a spacious artificial harbour. It was adorned with many buildings of great splendour, after the manner of the Roman cities of the West. Here Cornelius the centurion was converted through the instrumentality of Peter (Acts 10:1, 24), and thus for the first time the door of faith was opened to the Gentiles. Philip the evangelist resided here with his four daughters (21:8). From this place Saul sailed for his native Tarsus when forced to flee from Jerusalem (9:30), and here he landed when returning from his second missionary journey (18:22). He remained as a prisoner here for

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two years before his voyage to Rome (Acts 24:27; 25:1, 4, 6, 13). Here on a "set day," when games were celebrated in the theatre in honour of the emperor Claudius, Herod Agrippa I. appeared among the people in great pomp, and in the midst of the idolatrous homage paid to him was suddenly smitten by an angel, and carried out a dying man. He was "eaten of worms" (12:19-23), thus perishing by the same loathsome disease as his granfather, Herod the Great. It still retains its ancient name Kaiseriyeh, but is now desolate. "The present inhabitants of the ruins are snakes, scorpions, lizards, wild boars, and jackals." It is described as the most desolate city of all Palestine.
[Source: Eaton's Bible Dictionary]

During the human lifetime of Jesus Christ, and well into the New Testament stage of Bible History, Caesarea was a major Roman political center in occupied Israel. It was located on the shore of The Mediterranean Sea, on the road from Egypt to Tyre, about 75 miles / 120 kilometers northwest of Jerusalem. It was built between 25 to 13 B.C. by Herod The Great, who named it after Caesar Augustus, the Roman emperor most famous for ordering the census (Luke 2:1) that resulted in Joseph and Mary traveling down from Nazareth to Bethlehem where The Savior was born.

Caesarea The site had a long history. It was originally established as an anchorage by Sidonian king Abdashtart in the 4th century B.C., when it became known as "Strato's Tower." The Hasmoneans (see The Maccabees) took possession of it in 96 B.C., however Pompey brought it under Roman rule in 63 B.C. (see Ancient Empires - Rome).

Mark Antony presented the city to Cleopatra, however when Octavian (later known as Caesar Augustus) defeated Antony at Actium, it was put under the control of Herod who built it up and renamed it after the Caesar. It then became the capital of the Roman province of Judea, the headquarters for the procurators (governors) and the Roman troops (see Roman Legions).

Caesarea is mentioned frequently in New Testament events:

- Peter first took the message of the Gospel to Gentiles at Caesarea, while in the house of Cornelius, the centurion in what was known as the "Italian Regiment" (Acts 10:1-48). While there, as Cornelius was about to bow down to Peter, the apostle made it clear than he was merely a servant of The Lord, like the rest (see Did Peter Have The Primacy?) (Acts 10:26)

- Philip the evangelist lived in Caesarea with his four daughters who prophesied (Acts 21:8-9).

- Not long after his conversion On The Road To Damascus, Paul sailed from Caesarea to his native Tarsus (Acts 9:30). He passed through the city during his second and third missionary journeys (see Paul's First Missionary Journey, Paul's Second Missionary Journey and Paul's Third Missionary Journey). Later, he was held prisoner in the city for two years (Acts 24:1,27), where he was put on trial (Acts 23:31-26:32) before his voyage to Rome (see Paul's Journey To Rome).

- It was at Caesarea that Herod Agrippa I (see The Herods) was struck down by God for his idolatrous blasphemy (Acts 12:19-23)

- Today, the site of Caesarea is still known by its ancient name, Kaiseriyeh, but there are only ruins remaining.



Caesarea Maritima ("by the Sea") is one of the most important cities in the Roman World, and a Crusader fortress along the road from Acre to Jerusalem.

For more about Cesarea:
http://www.bibleinterp.com/articles/pat358031.shtml
http://www.padfield.com/acrobat/history/Caesarea_Maritima.pdf [PDF]

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The ancient harbor at Caesarea is important in the study of Biblical archaeology, and many artifacts are still being discovered. There have been extensive excavations in this ancient city which are still going on today, much of which are underwater explorations.



Artist Rendering of Caesarea Maritime

This painted sketch reveals why Caesarea was the eastern capital of the Roman Empire. The harbor was a spectacle, and one of the wonders of the ancient world.

In 10 B.C. Augustus Caesar decided to rebuild a small coastal station called Strato's Tower into a new city, which would be renamed Caesarea Maritima, in honor of Augustus. He allotted the task to the architectural mastermind Herod the Great. Herod built a harbor at Caesarea that would become one of the wonders of the ancient world. He built a massive breakwater which formed a horseshoe of protection around the whole bay. On the coast he built some of the most impressive works of architecture in the Roman world. He built an amphitheater, a citadel, a palace, a hippodrome, city walls and gates, paved squares with huge statues, and other marvels of Graeco-Roman civilization. It was here in Caesarea where the prefect Pontius Pilate lived, the foundation of his house was on a rock in the middle of the harbor and is still there to this day.

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Caesarea was also a spectacular location to build a city, because it was right in the center of the Plain of Sharon, one of the most fertile areas in the world. Centuries of rains from the clouds formed by the nearby Mediterranean Sea showered the Judean hills, and brought plenty of rich soil to irrigate the plain where Caesarea was situated. The climate was always fairly warm and never out of control. Oranges, figs, lemons, grapes, almonds, and even olives in the hills, grew in abundance. Anyone coming into Judea from anywhere in the Graeco-Roman world would marvel at this awesome Jewish city with all the spectacles of Hellenistic art, architecture and culture. It became the administrative center of the Roman procurators of the province of Judea, and also became the headquarters of the Roman legions. Caesarea was indeed a thriving place during the first century A.D., during the time of Jesus and the apostle Paul.

[Source: http://www.bible-history.com/archaeology/israel/3-caesarea-ancient-bb.html]

See also Google Maps:
http://maps.google.com/?q=32.49954605102539,34.89218521118164%20%28Caesarea%29&t=h&z=8



[Source: http://www.israelandyou.com/port-caesaria/]

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XCV

THE LORD TO PAUL IN A VISION

A.D. 54. *Corinth*.

Luke: Acts 18: 7-11.

Paul entered the house of a certain man named Justus, one who worshiped God, whose house was next door to the synagogue.

Then Crispus, the ruler of the synagogue, believed on the Lord with all his household.

And many of the Corinthians, hearing, believed and were baptized.

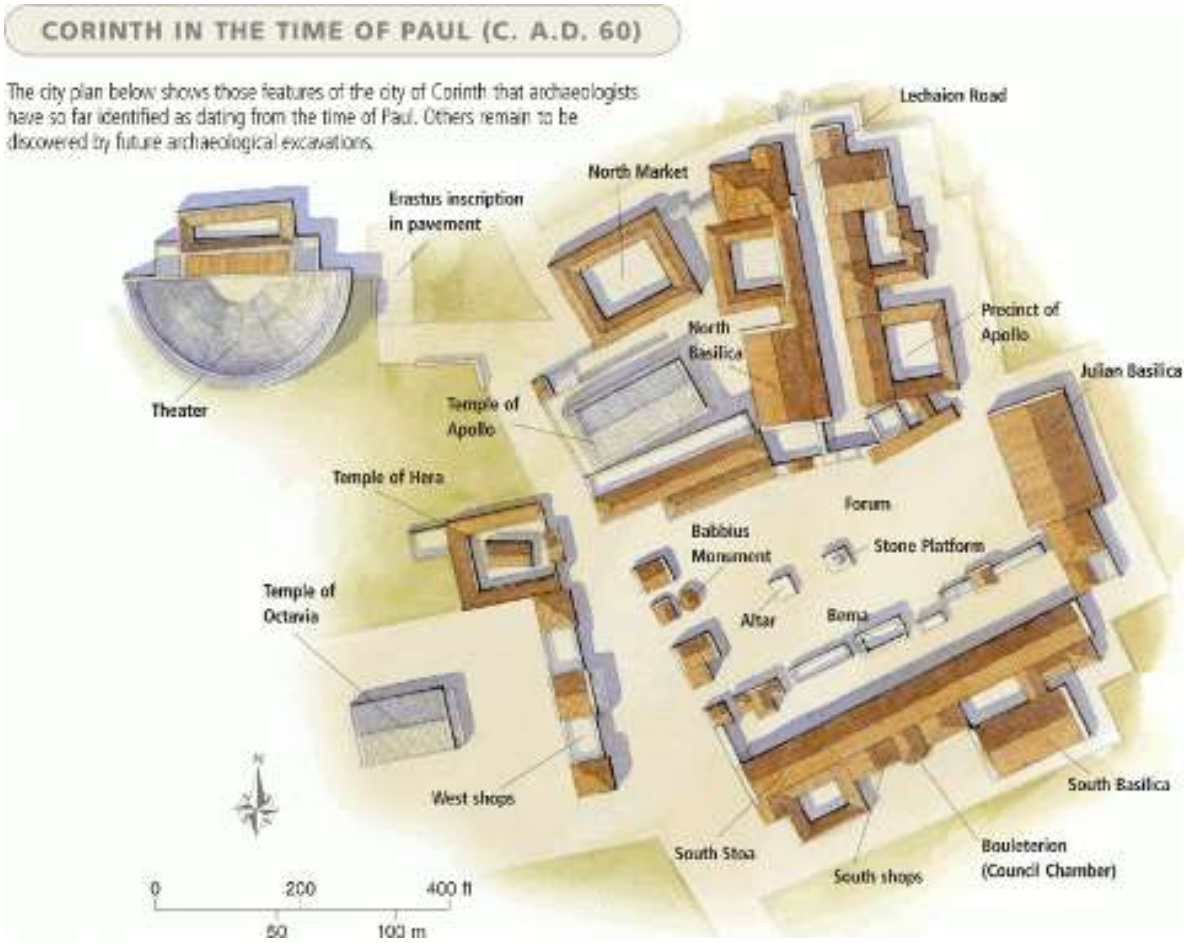
Now the Lord spoke to Paul in the night by a vision, “Do not be afraid, but speak, and do not keep silent; for I am with you, and no one will attack you to hurt you; for I have many people in this city.”

And he continued there a year and six months, teaching the word of God among them.

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Footnotes

The city plan shows those features of the city of Corinth that archaeologists have so far identified as dating from the time of Paul. Others remain to be discovered by future archaeological excavations…



[Source: ESV Study Bible note]

For more about Corinth, see also:
http://www.bibleodyssey.org/places/main-articles/corinth.aspx

http://www.bibleodyssey.org/en/places/related-articles/church-at-corinth.aspx

http://www.bibleplaces.com/corinth.htm

https://www.apologeticspress.org/apcontent.aspx?category=13&article=1217

http://gardenofpraise.com/bibl68s.htm

http://www.bibleplaces.com/corinth.htm [PDF]

http://www.windowintothebible.com/#!a-photo-tour-of-corinth/code

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XCVI

PAUL'S FAREWELL TO THE EPHESIANS

A.D. 66. *Miletus*.

Luke: Acts 20: 17-19, 22, 25, 32-38.

From Miletus he (Paul) sent to Ephesus and called for the elders of the church.

And when they had come to him, he said to them: “You know, from the first day that I came to Asia, in what manner I always lived among you, serving the Lord with all humility, with many tears and trials which happened to me by the plotting of the Jews; how I kept back nothing that was helpful, but proclaimed it to you, and taught you publicly and from house to house, testifying to Jews, and also to Greeks, repentance toward God and faith toward our Lord Jesus Christ.

“And see, now I go bound in the spirit to Jerusalem, not knowing the things that will happen to me there, except that the Holy Spirit testifies in every city, saying that chains and tribulations await me. But none of these things move me; nor do I count my life dear to myself, so that I may finish my race with joy, and the ministry which I received from the Lord Jesus, to testify to the gospel of the grace of God.

“And indeed, now I know that you all, among whom I have gone preaching the kingdom of God, will see my face no more.

“Therefore I testify to you this day that I am innocent of the blood of all men. For I have not shunned to declare to you the whole counsel of God.

“Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God* which He purchased with His own blood.

“For I know this, that after my departure savage wolves will come in among you, not sparing the flock. Also from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves. Therefore watch, and remember that for three years I did not cease to warn everyone night and day with tears.

“So now, brethren, I commend you to God and to the word of His grace, which is able to build you up and give you an inheritance among all those who are sanctified.

“I have coveted no one's silver or gold or apparel. Yes, you yourselves know that these hands 146* have provided for my necessities, and for those who were with me. I have shown you in every way, by laboring like this, that you must support the weak.

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And remember the words of the Lord Jesus, that He said, ‘It is more blessed to give than to receive.’”

And when he had said these things, he knelt down and prayed with them all. Then they all wept freely, and fell on Paul's neck and kissed him, sorrowing most of all for the words which he spoke, that they would see his face no more. And they accompanied him to the ship.

Footnotes

146:* By tent-making. The custom of the Jewish rabbis was to acquire a mechanical trade. Paul's was tent-making.

Extra Note 1:

Distance between Miletus and Ephesus: 63 miles



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The photo below shows the ruins of the large Harbor Monument which was built originally in 63 B.C. This monument was at the end of the Lions' Harbor, one of four harbors at Miletus.



Ruins of the large harbor at Miletus. Photo by Ferrell Jenkins.

At this harbor, or somewhere very near, Paul's ship docked. After his meeting with the elders from Ephesus, they accompanied him to the ship for his departure to Jerusalem.

[Source: http://ferrelljenkins.wordpress.com/2012/05/07/paul-stopped-at-miletus/]



Lion Harbor Monument

Miletus was located on a small peninsula that jutted from the south into the bay of the Meander River. The ancient bay made an obstacle for direct land travel from Miletus to Ephesus. Today, Miletus is 5-6 miles (9-10 km) away from the Aegean Coast because silt has filled the bay. Direct travel between Miletus and Ephesus is now possible on dry land. The southeastern extremity of the ancient bay is now a lake (Bafa Golu).

[Source: http://www.bibleplaces.com/miletus.htm]

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MILETUS [SMITH]: (Acts 20:15,17) less correctly called MILETUM in (2 Timothy 4:20)

Miletus lay on the coast, 36 miles to the south of Ephesus, a day's sail from Trogyllium. (Acts 20:15)

Moreover, to those who are sailing from the north it is in the direct line for Cos. The site of Miletus has now receded ten miles from the coast, and even in the apostles' time it must have lost its strictly maritime position.

Miletus was far more famous five hundred years before St. Paul's day than it ever became afterward. In early times it was the most flourishing city of the Ionian Greeks. In the natural order of events it was absorbed in the Persian Empire.

After a brief period of spirited independence, it received a blow from which it never recovered, in the siege conducted by Alexander when on his eastern campaign. But still it held, even through the Roman period, the rank of a second-rate trading town, and Strabo mentions its four harbors.

At this time it was politically in the province of Asia, though Caria was the old ethnological name of the district in which it was situated. All that is left now is a small Turkish village called Melas, near the site of the ancient city.

MILETUS [ISBE]: mi-le'-tus (Miletos): A famous early Ionian Greek city on the coast of Caria, near the mouth of the Meander River, which, according to Acts 20:15--21:1, and 2 Timothy 4:20 (the King James Version [KJV] "Miletum"), Paul twice visited.

In the earliest times it was a prominent trading post, and it is said that 75 colonies were founded by its merchants. Among them were Abydos, Cyzicus and Sinope.

In 494 BC, the city was taken by the Persians; it was recovered by Alexander the Great, but after his time it rapidly declined, yet it continued to exist until long after the Christian era. In the history of early Christianity it plays but a little part.

The Meander brings down a considerable amount of sediment which it has deposited at its mouth, naturally altering the coast line. The gulf into which the river flows has thus been nearly filled with the deposit. In the ancient gulf stood a little island called Lade; the island now appears as a mound in the marshy malarial plain, and Palatia, the modern village which stands on the site of Miletus, is 6 miles from the coast.

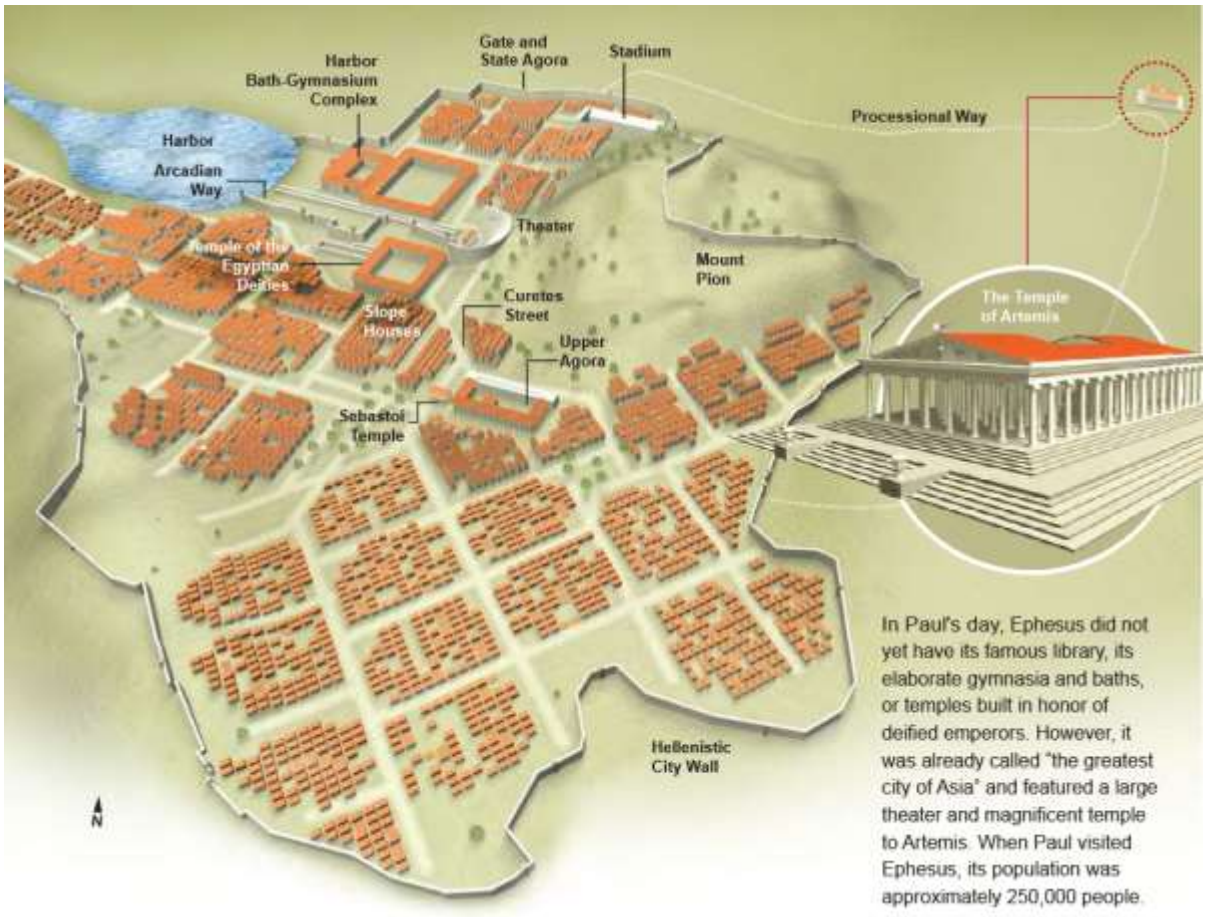
Without taking into account the great changes in the coast line it would be difficult to understand Acts 20:15-21, for in the days of Paul, Ephesus could be reached from Miletus by land only by making a long detour about the head of the gulf. To go directly from one of these cities to the other, one would have been obliged to cross the gulf by boat and then continue by land. This is what Paul's messenger probably did. The direct journey may now be made by land.

Miletus has been so ruined that its plan can no longer be made out. Practically the only remaining object of unusual interest is theater, the largest in Asia Minor (originally seating 5,300 in the Hellinistic period, later expanded to 25,000 seats in the Roman period), which was not built in a hollow of the hillside, as most ancient theaters were, but in the open field.





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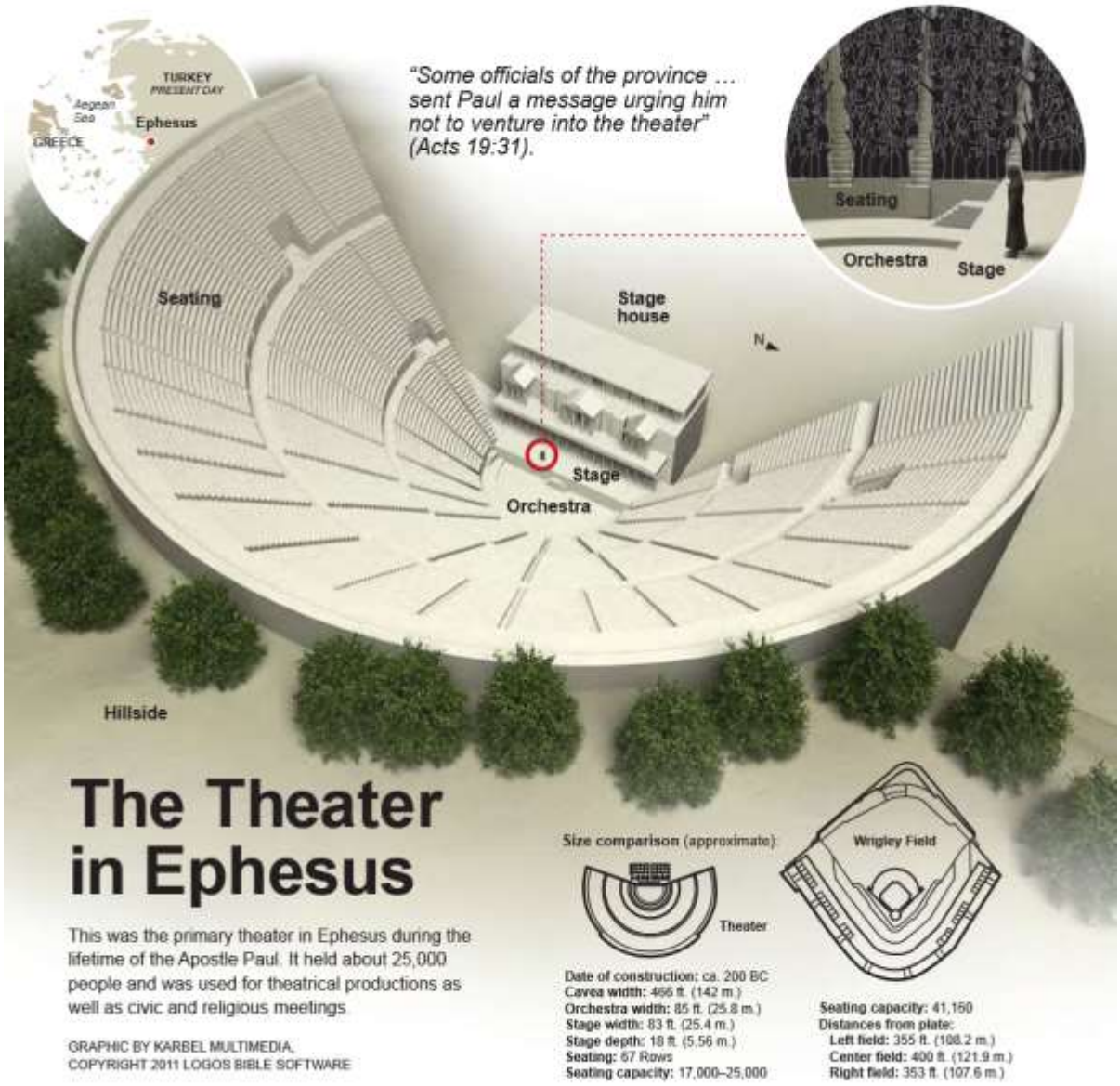
Ephesus in Paul's Day

Ephesus was a thriving port in the first century, situated on the only major east–west road system in the area. Nearly a century had passed since it had last been invaded. The city was proud and prosperous, and a strong Jewish community thrived there.



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APPENDIX

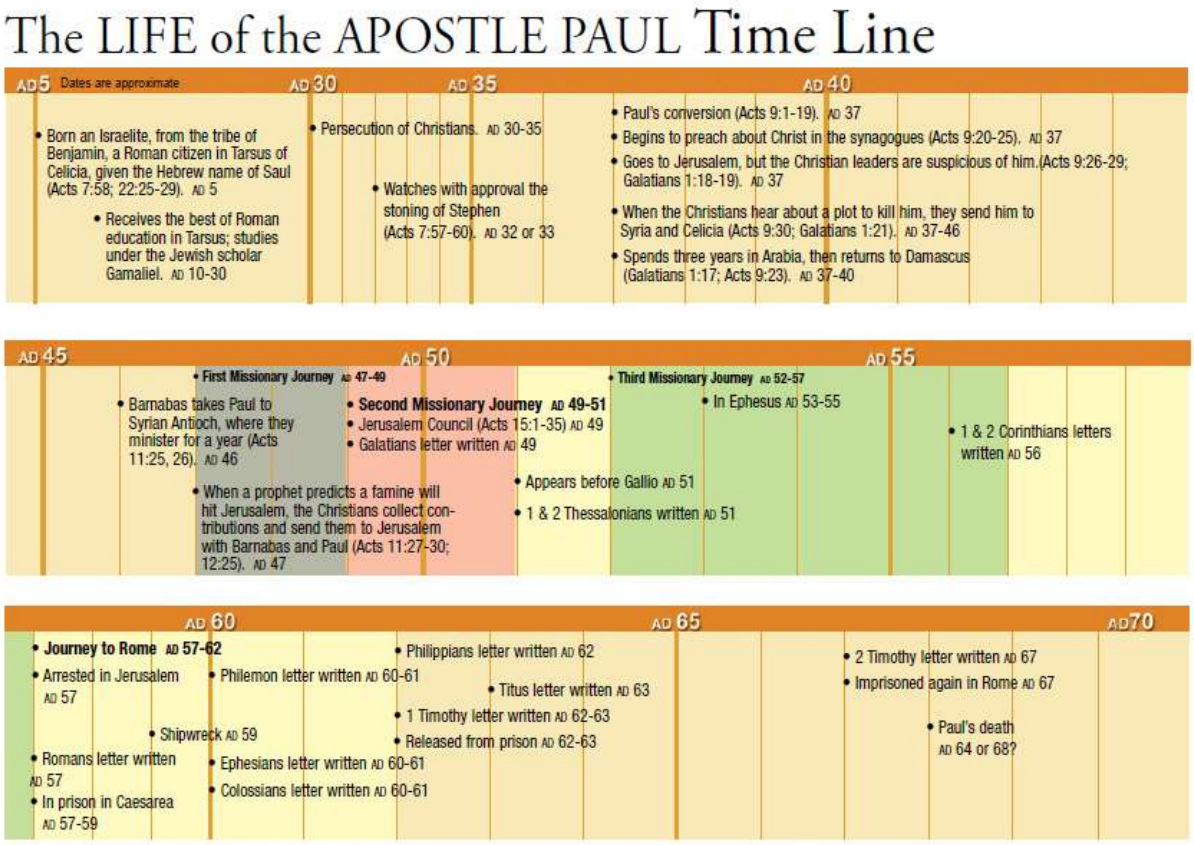
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Paul and His Journeys

(Timelines and background information)

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Apostle Paul Time Lines / Chronologies



[See enlarged landscape view on follow page]

A Chronology of the Apostle Paul
http://paultanner.org/English%20Docs/SpecialArt/Pauline%20Chronology.pdf [PDF]

Other references:

http://www.blueletterbible.org/study/paul/timeline.cfm

http://www.whatchristianswanttoknow.com/apostle-paul-biography-and-profile/

http://reasonabletheology.org/life-of-paul/

http://truthinhistory.org/tracing-the-steps-of-the-apostle-paul.html

http://www.apologeticspress.org/apcontent.aspx?category=6&article=782

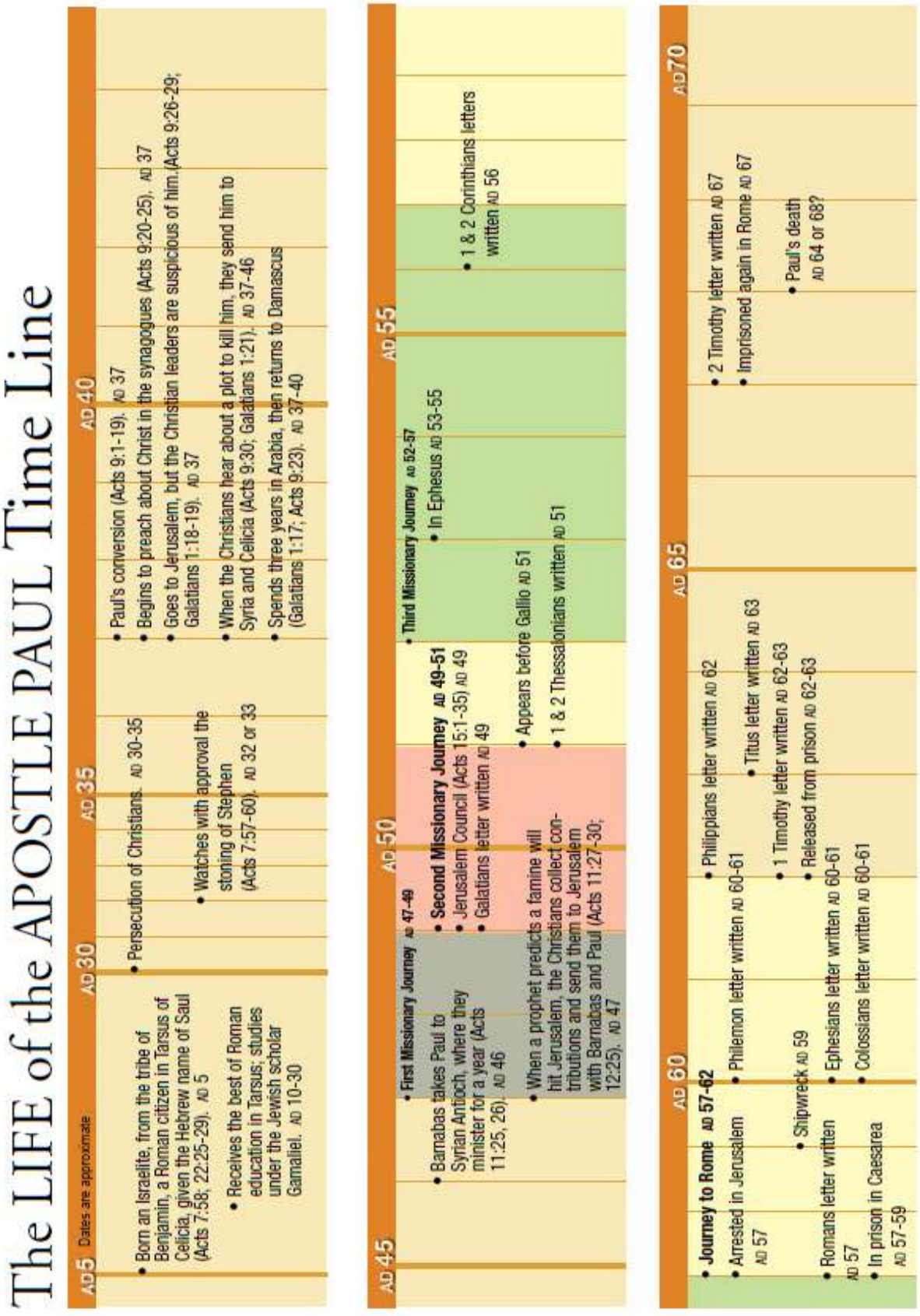
http://www.biblecharts.org/paulahebrewofthehebrews.html

http://www.biblestudy.org/apostlepaul/timeline-life-of-paul-from-birth-to-first-missionary-journey.html

http://www.biblecharts.org/apostlepaulcharts/15%20-%20The%20Sufferings%20of%20Paul.pdf [PDF]

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The Life of the Apostle Paul Time Line (enlarged view)



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Pauls Jouneys and other resources related to Paul:

http://www.ristosantala.com/rsla/Paul/paul08.html

http://www.xenos.org/classes/chronop.htm

http://www.apologeticspress.org/apcontent.aspx?category=6&article=782

http://truthinhistory.org/tracing-the-steps-of-the-apostle-paul.html

http://executableoutlines.com/paul/paul_03.htm

http://executableoutlines.com/paul.htm (A Harmony of the Life of Paul)

http://www.apostlepaulthefilm.com/paul/timeline_01.htm

Note: Paul is referenced to, in the Bible, as Saul -- prior to his conversion.

Paul was in Jerusalem at least 4 separate times after his conversion:

1st time: 15 days -- then Paul was sent away to avoid capture (Acts 9:30; Gal.1:21).
2nd time: a brief relief visit along with Barnabas to deliver collections made on behalf of the church at Jerusalem (Acts 11:27-30; Gal.2:1).
3rd time: to attend the Jerusalem Council (Acts l5), along with Barnabas, as representative of the church at Antioch.
4th time: Paul was arrested in Jerusalem shortly after arriving from his 3rd Missionary Journey and taken to Caesarea where he was imprisoned for 2 years – eventually ending up in Rome.

See more at: http://www.xenos.org/classes/chronop.htm#sthash.t1IbvSr4.dpuf

Paul's Training in Jerusalem Prior to His Conversion:

No doubt Saul (Paul) left his home during his early adolescence and was taken to Jerusalem for his formal education in the most prominent rabbinical schools of that day. Among his teachers, young Saul had the privilege to be trained by Gamaliel, the most outstanding rabbi teacher of that time (Acts 22:3). Gamaliel was one of the most honorable and reputable Jewish rabbis during the days of the Apostles (Acts 5:34). He was the grandson of Hillel, the founder of the most influential rabbinical school of Judaism; Gamaliel was also the president of the Sanhedrin in succession of his father.

It was in this environment that Saul received his education in the religion of Judaism and became well versed in its dogma and apologetics. Sometime during his educational years it was instilled in him a fervent hatred for Christ and His followers and therefore became the perfect agent in the employment of the Sanhedrin against the Christians. No doubt, Saul made many such trips throughout the Roman world in his approximately thirty years in Jerusalem as he did in Acts 9:1-2 in arresting and testifying against the followers of Jesus Christ.

[Source: http://truthinhistory.org/tracing-the-steps-of-the-apostle-paul.html]

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Spiritual Gifts in Paul's Letters

Romans 12:6-8 Having gifts that differ according to the grace given to us	1 Corinthians 12:7-10 To each is given the manifestation of the Spirit for the common good	1 Corinthians 12:28 God has appointed in the church	Ephesians 4:11 And he gave
		apostles	the apostles
prophecy	prophecy	prophets	the prophets
			the evangelists
	ability to distinguish between spirits		
	utterance of wisdom		
teaching	utterance of knowledge	teachers	the shepherds and teachers
exhorting			
	working of miracles	miracles	
	gifts of healing	gifts of healing	
service		helping	
leading		administrating	
	various kinds of tongues	various kinds of tongues	
	interpretation of tongues		
giving			
	faith		
mercy			

[Source: ESV Study Bible note]



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New Testament Epistles

Book	Author	Date	Recipients	Place of Writing
James	James	40-45	Jewish Christians in or near Palestine	Jerusalem?
Galatians	Paul	48	South Galatian churches	Syrian Antioch
1 Thessalonians	Paul	49-51	Church in Thessalonica	Corinth
2 Thessalonians	Paul	49-51	Church in Thessalonica	Corinth
1 Corinthians	Paul	53-55	Church in Corinth	Ephesus
2 Corinthians	Paul	55-56	Church in Corinth	Macedonia
Romans	Paul	57	Church in Rome	Corinth
Philippians	Paul	62	Church in Philippi	Rome
Colossians	Paul	62	Church in Colossae	Rome
Philemon	Paul	62	Philemon	Rome
Ephesians	Paul	62	Churches in Asia Minor (circular letter?)	Rome
1 Timothy	Paul	62-64	Timothy	Macedonia?
Titus	Paul	62-64	Titus	Nicopolis
1 Peter	Peter	62-63	Churches in Roman provinces in Asia Minor	Rome
2 Peter	Peter	64-67	Churches in Roman provinces in Asia Minor?	Rome
2 Timothy	Paul	64-67	Timothy	Rome
Jude	Jude	Mid-60s	Jewish Christians in Egypt? Asia Minor? Antioch?	Unknown
Hebrews	Unknown	60-70	Jewish Christians in Rome or in or near Palestine	Unknown
1 John	John	85-95	Churches near Ephesus?	Ephesus
2 John	John	85-95	Church or churches near Ephesus	Ephesus
3 John	John	85-95	Gaius	Ephesus

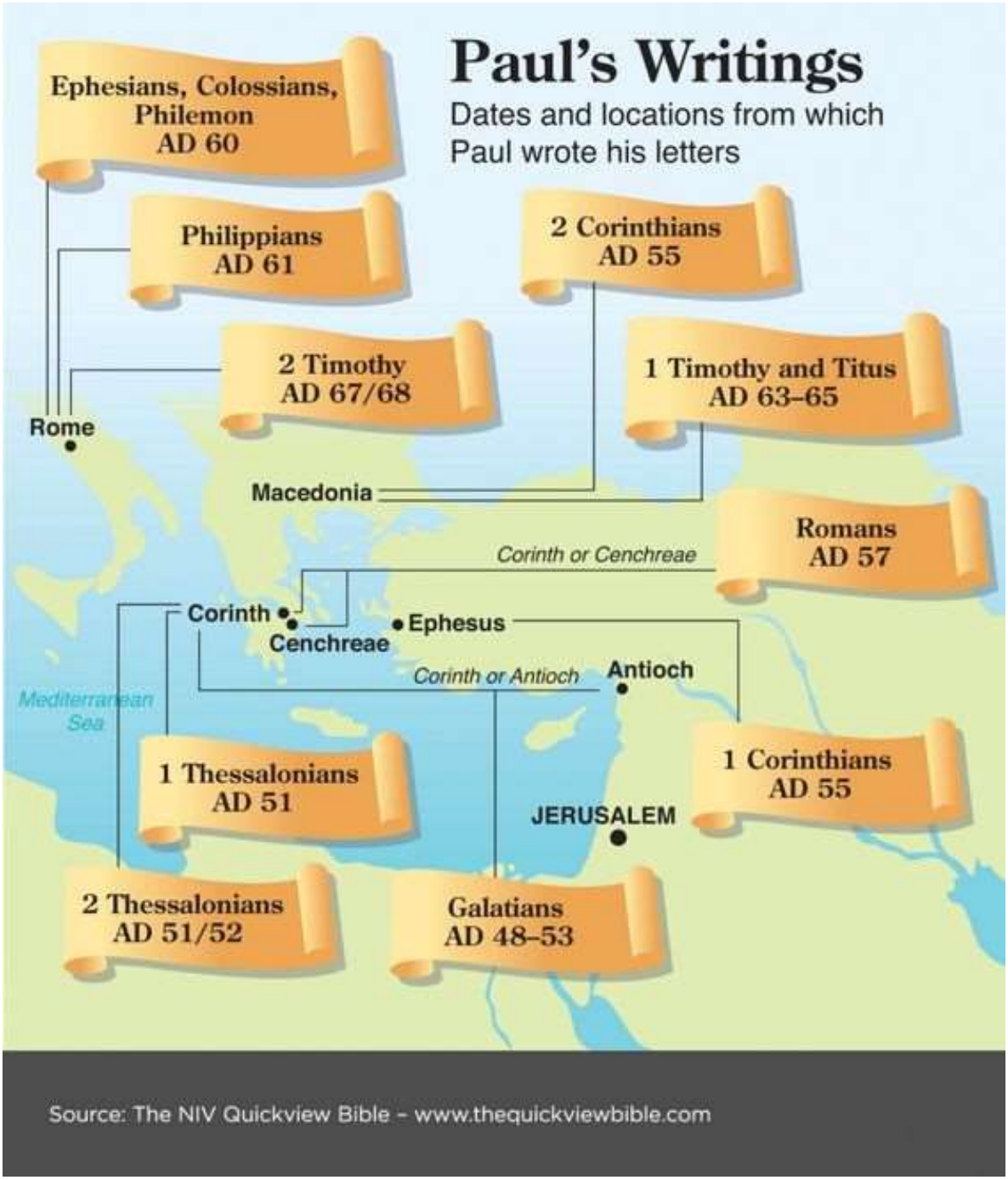
[Source: ESV Study Bible note]

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PAUL'S LETTERS AND MISSIONARY JOURNEYS

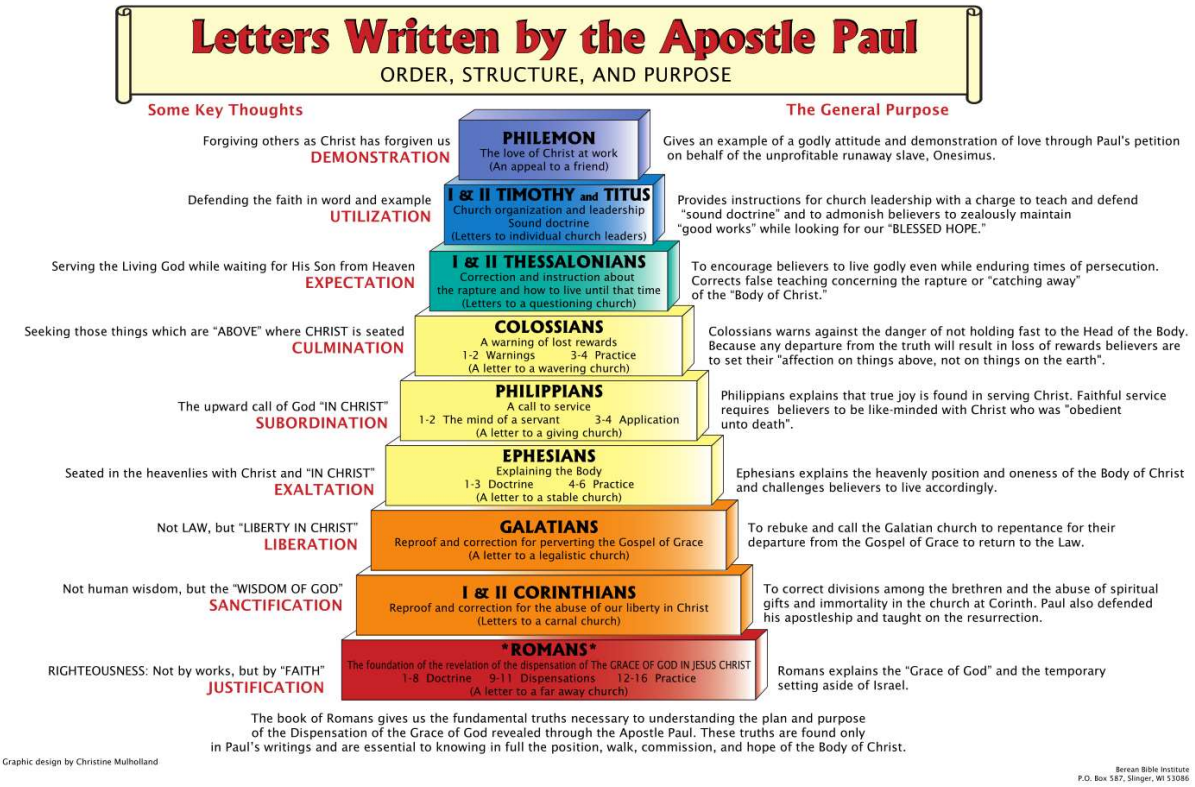
YEAR A.D.	MAJOR EVENTS	ACTS	PERIOD	LETTERS
34	Conversion, Damascus, Arabia	9	3 years - Arabia	
37	Jerusalem, Tarsus, Syria, Cilicia			
46-47	Antioch, Jerusalem	11	1 year - Antioch	
48-49	First Missionary Journey and Antioch	13-14		Galatians
50	Jerusalem Council and Antioch	15		
51-53	Second Missionary Journey	16-18	18 months - Corinth	1 Thessalonians 2 Thessalonians
53-54	Antioch			
54-57	Third Missionary Journey	19-21	3 years - Ephesus	1 Corinthians 2 Corinthians Romans
57	Jerusalem Arrest	22-23		
57-59	Caesarea Prisoner	24-26	2 years	
59-60	Journey to Rome	27-28		
60-67 circa	Rome House Arrest ConformingToJesus.com	28	5-7 years circa	Ephesians Colossians Philemon Philippians 1 Timothy Titus 2 Timothy

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Letters Written by;; the Apostle Paul – Order, Structure and Purpose



[Source: http://www.bereanbibleinstitute.org/resources.html]

See next page for larger view…

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Letters Written by the Apostle Paul

ORDER, STRUCTURE, AND PURPOSE

Some Key Thoughts		The General Purpose
Forgiving others as Christ has forgiven us **DEMONSTRATION**	**PHILEMON** The love of Christ at work (An appeal to a friend)	Gives an example of a godly attitude and demonstration of love through Paul's petition on behalf of the unprofitable runaway slave, Onesimus.
Defending the faith in word and example **UTILIZATION**	**I & II TIMOTHY and TITUS** Church organization and leadership Sound doctrine (Letters to individual church leaders)	Provides instructions for church leadership with a charge to teach and defend "sound doctrine" and to admonish believers to zealously maintain "good works" while looking for our "BLESSED HOPE."
Serving the Living God while waiting for His Son from Heaven **EXPECTATION**	**I & II THESSALONIANS** Correction and instruction about the rapture and how to live until that time (Letters to a questioning church)	To encourage believers to live godly even while enduring times of persecution. Corrects false teaching concerning the rapture or "catching away" of the "Body of Christ."
Seeking those things which are "ABOVE" where CHRIST is seated **CULMINATION**	**COLOSSIANS** A warning of lost rewards 1-2 Warnings 3-4 Practice (A letter to a wavering church)	Colossians warns against the danger of not holding fast to the Head of the Body. Because any departure from the truth will result in loss of rewards believers are to set their "affection on things above, not on things on the earth".
The upward call of God "IN CHRIST" **SUBORDINATION**	**PHILIPPIANS** A call to service 1-2 The mind of a servant 3-4 Application (A letter to a giving church)	Philippians explains that true joy is found in serving Christ. Faithful service requires believers to be like-minded with Christ who was "obedient unto death".
Seated in the heavenlies with Christ and "IN CHRIST" **EXALTATION**	**EPHESIANS** Explaining the Body 1-3 Doctrine 4-6 Practice (A letter to a stable church)	Ephesians explains the heavenly position and oneness of the Body of Christ and challenges believers to live accordingly.
Not LAW, but "LIBERTY IN CHRIST" **LIBERATION**	**GALATIANS** Reproof and correction for perverting the Gospel of Grace (A letter to a legalistic church)	To rebuke and call the Galatian church to repentance for their departure from the Gospel of Grace to return to the Law.
Not human wisdom, but the "WISDOM OF GOD" **SANCTIFICATION**	**I & II CORINTHIANS** Reproof and correction for the abuse of our liberty in Christ (Letters to a carnal church)	To correct divisions among the brethren and the abuse of spiritual gifts and immortality in the church at Corinth. Paul also defended his apostleship and taught on the resurrection.
RIGHTEOUSNESS: Not by works, but by "FAITH" **JUSTIFICATION**	***ROMANS*** The foundation of the revelation of the dispensation of The GRACE OF GOD IN JESUS CHRIST 1-8 Doctrine 9-11 Dispensations 12-16 Practice (A letter to a far away church)	Romans explains the "Grace of God" and the temporary setting aside of Israel.

The book of Romans gives us the fundamental truths necessary to understanding the plan and purpose of the Dispensation of the Grace of God revealed through the Apostle Paul. These truths are found only in Paul's writings and are essential to knowing in full the position, walk, commission, and hope of the Body of Christ.

Graphic design by Christine Mulholland

Berean Bible Institute
P.O. Box 587, Slinger, WI 53086

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[TOC]

Paul's Prayers for the Churches

An Outline
from *The Pauline Epistles*

Paul's prayers can be broken down into two basic categories: thanksgivings and requests. In the thanksgivings Paul is expressing gratitude to God for His work in the lives of others while in the requests he is asking for God's continued working in those believer's lives.

Thanksgivings

Faith - The energetic work produced by faith	Col. 1:4; 1 Thes. 1:3
Love - The hard labor produced by love	Col. 1:4; 1 Thes. 1:3
Hope - The endurance produced by hope	Col. 1:5; 1 Thes. 1:3
The presence and use of "grace" gifts	1 Cor. 1:3-8
Our partnership with God and others in the gospel	Phil. 1:3-5
The testimony of their faith	Rom. 1:8

Requests

My own use of gifts to produce growth in others	Rom. 1:11-12
Mutual encouragement from each others gifts	Rom. 1:12
Fullness of joy and peace which comes from faith resulting in abounding hope through the power of the Holy Spirit	Rom. 15:13
Realization of the working of God's grace	1 Cor. 1:4
Peace within as the result of God's grace	1 Cor. 1:4
Reception of the spirit of wisdom and revelation in order to have an intimate knowledge of God	Eph. 1:17
Specific knowledge of: The hope of His calling; The glory of His inheritance; The greatness of His power	Eph. 1:18-23
Strengthened by the power of the Spirit in the inner man so that Christ will dwell (be at home) in our hearts and that as we are rooted and grounded in love we may comprehend the wisdom of God the love of Christ and thus be filled with the fullness of God	Eph. 3:14-19

Pray continually!
1 Thessalonians 5:17

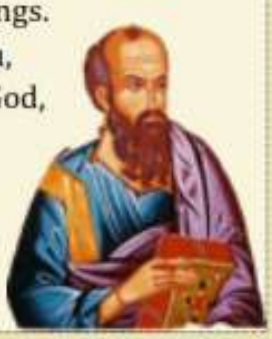
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Requests (con't)

Increasing love	
in knowledge and depth of understanding	Phil 1:9
A discernment of what is best	Phil. 1:10
Purity and blamelessness until Christ returns	Phil 1:10
Fullness of the fruit of righteousness	Phil. 1:11
Fullness of the knowledge of His will	
in order to walk worthy through spiritual wisdom	
and understanding which results in	
•Bearing Fruit	
•Increasing in the knowledge of God	
•Strength in God's power	
resulting in	
steadfastness	
patience	
joyous thanksgiving	Col. 1:9-12
Opportunity for Evangelism	Col. 4:3
Stand firm	
Mature	
Fully assured	Col. 4:12
Increasing love for other Christians and all men	1 Thes. 3:12
Heart established in blameless holiness	1 Thes. 3:13
Life will result in God's approval	2 Thes. 1:11
Acts of service will be effective	2 Thes. 1:11
God glorified through life and service	2 Thes. 1:12
Comfort and strength from God	2 Thes. 2:16-17
Guidance in	
God's Love	
Christ's steadfastness	2 Thes. 3:5
Peace from God	2 Thes. 3:16

Epaphras, who is one of you
and a servant of Christ Jesus, sends greetings.
He is always wrestling in prayer for you,
that you may stand firm in all the will of God,
mature and fully assured.
Colossians 4:12



The Apostle Paul
Theologian & Pastor

[Source: http://www.fellowshipconway.org/pauls-prayers-handout/]

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Commentaries
Colossians (McGee)
Colossians (Constable)
1 Thessalonians (McGee)
1 Thessalonians (Constable)
1 Thessalonians (Cereghin)
1 Thessalonians, 2 Thessalonians (Constable)
1 Timothy, 2 Timothy (Constable)
1 Timothy (Cereghin)
1 Timothy (Barnett)
1 Timothy (Stedman)
1 & 2 Timothy, Titus (De Welt)
1 & 2 Timothy+Titus (McGee)
1 & 2 Timothy; Hebrews (Cornerstone)

Basics of Bible Interpretation (Smith)

Study Guides
Colossians (Copeland)
Colossians (Padfield)
1 & 2 Thessalonians (Padfield)
1 Thessalonians (Copeland)
1 Thessalonians (Taylor)
1 & 2 Timothy (Padfield)
1 Timothy (Copeland)
2 Timothy (Copeland)

(Above are all downloadable PDF files)

1 & 2 Thessalonians
Summary & Analysis (CliffsNotes)
Relating to Work (The Theology of Work)
Theology of (BibleStudyTools)
Paul's Letters - Comparison (Felix Just, Catholic)
Thessalonians (Stedman)
Commentaries - compiled links - 1 Thessalonians, 2 Thessalonians (Precept-Austin)
1 Thessalonians, 2 Thessalonians (Early Christian Writings)

1 & 2 Timothy
Intro to Timothy (IVP webpage)
Intro to 1 and 2 Timothy (JesusWalk)

Paul's Journeys and Letters

Chronological chart of Paul's Journeys and Letters

Chronology of Paul's Journey and Letters

Timeline of the Apostle Paul [PDF]

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Paul in Acts and the Letters (FF Bruce) [PDF]

Timeline of Paul's Life and Journeys

Annottated Chronology of Paul

Sequence of Paul's 14 Epistles

Pauline Chronology (Felix Just, Catholic)

1 Timothy and Authenticity (Wallace)

2 Timothy and Authenticity (Wallace)

New Testament Authenticity (Wallace)

Who Authored 1 & 2 Timothy?

Discussion of Authorship (forum)

Pseudonymous Writing #2 #3

Pauls Pastoral Letters - including looking at Authorship

Overview of 1 Timothy - including Authorship

Letters to Timothy (Spring Hill College [Jesuit] Theology Library of related Timothy resource links: first Catholic, then non-Catholic)

The Quest for the Historical Paul (Bible History Daily - Biblical Archeological Society)

The 13 "Pauline" Epistles (including, Conservative vs Liberal chart; and a summary of liberal perspectives on Pauline authorship)

Did Paul Change His Mind?

NT Letter Structure (Felix Just, Catholic)

Ephesus (which means "*desirable*")

Ephesus of the Bible

Ancient Ephesus and the New Testament

Ephesus in the Bible (including persons and verses)

Bible Verses with "Ephesus"

Bible History: Ephesus (including verses)

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Paul Collects an Offering for Judea

Activity	Text	Date
The church in Antioch sends Barnabas and Paul to Judea with relief funds.	Acts 11:29-30 ; 12:25	c. A.D. 44-47
James, Cephas, and John encourage Paul to remember the poor, which he is eager to do.	Gal 2:10	c. 44-47
Paul raises support for the Christians in Jerusalem while in Ephesus.	1 Cor 16:1-4 (cf. note on Acts 20:4)	c. 53-55
Paul raises support for the Christians in Jerusalem while in Macedonia.	2 Corinthians 8-9	c. 55-56
Paul raises support for the Christians in Jerusalem while in Achaia.	Rom 15:25-33 (cf. note on Acts 20:3)	Spring of 57
Paul is arrested when he arrives in Jerusalem to deliver the gift.	Acts 24:17 (cf. Acts 21:17-33)	Pentecost, 57

Acts 24:18-19 Paul began to relate the events of his being captured **in the temple** (Acts 21:27-36) but cut himself short when he realized his real accusers—the Jews from Asia—were not present. Roman law called for a “face-to-face” confrontation between the accusers and the accused.

[Source: ESV Study Bible note]

“WE” TEXTS IN ACTS

The three passages of “we” texts found in the Acts of the Apostles lead many scholars to the conclusion that the author of Acts was a traveling companion of Paul at some points in his journeys.

Scripture Reference	Examples
Acts 16:10–18	“… we immediately tried to cross over to Macedonia …” (Acts 16:10)
	“We remained in this city for some days.” (Acts 16:12)
	“One day, as we were going to the place of prayer …” (Acts 16:16)
Acts 20:5–21:18	“They went ahead and were waiting for us in Troas …” (Acts 20:5)
	“We went ahead to the ship and set sail for Assos …” (Acts 20:13)
	“When we arrived in Jerusalem, the brothers welcomed us warmly.” (Acts 21:17)
Acts 27:1–28:16	“When it was decided that we were to sail for Italy …” (Acts 27:1)
	“… as we were drifting across the sea of Adria …” (Acts 27:27)
	“When we came into Rome, Paul was allowed to live by himself …” (Acts 28:16)

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[Source: http://www.biblecharts.org/thenewtestament.html]

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Itinerary of Paul's First Journey

City	Province/Region	Reference
Antioch	Syria	13:1-3
Seleucia	Syria	13:4
Salamis	Cyprus	13:5
Paphos	Cyprus	13:6-12
Perga	Lycia *(region of Pamphylia)*	13:13
Antioch	Galatia *(region of Pisidia)*	13:14-52
Iconium	Galatia	14:1-6
Lystra	Galatia *(region of Lycaonia)*	14:6 , 8-19
Derbe	Galatia *(region of Lycaonia)*	14:6 , 20-21
Lystra	Galatia *(region of Lycaonia)*	14:21-23
Iconium	Galatia	14:21-23
Antioch	Galatia *(region of Pisidia)*	14:24
Perga	Lycia *(region of Pamphylia)*	14:24-25
Attalia	Lycia	14:25
Antioch	Syria	14:26-28

Itinerary of Paul's Second Journey

City	Province/Region	Reference
Antioch	Syria	15:35
	Cilicia	15:41
Derbe	Galatia *(region of Lycaonia)*	16:1
Lystra	Galatia *(region of Lycaonia)*	16:1-5
	Asia *(region of Phrygia)*	16:6
	Galatia	16:6
Troas	Asia *(region of Mysia)*	16:7-10
Samothrace	Thrace	16:11
Neapolis	Macedonia	16:11
Philippi	Macedonia	16:12-40
Amphipolis	Macedonia	17:1
Apollonia	Macedonia	17:1
Thessalonica	Macedonia	17:1-9
Berea	Macedonia	17:10-14
Athens	Achaia	17:15-32
Corinth	Achaia	18:1-17
Cenchreae	Achaia	18:18
Ephesus	Asia	18:19-21
Caesarea	Palestine	18:22
Jerusalem?	Palestine	18:22
Antioch	Syria	18:22

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Itinerary of Paul's Third Journey

City/Island	Province/Region	Reference
Antioch	Syria	18:22
	Galatia	18:23
	Asia *(region of Phrygia)*	18:23
Ephesus	Asia	19:1-40
	Macedonia	20:1-2
Corinth?	Achaia	20:2-3
	Macedonia	20:3
Philippi	Macedonia	20:6
Troas	Asia	20:6-12
Assos	Asia	20:13-14
Mitylene	Asia	20:14
Chios/Samos	Asia	20:15
Miletus	Asia	20:15-38
Cos	Asia	21:1
Rhodes	Rhodes	21:1
Patara	Lycia	21:1
Tyre	Syria	21:3-6
Ptolemais	Syria	21:7
Caesarea	Palestine	21:8-14
Jerusalem	Palestine	21:15-17

[Source: ESV Study Bible note]

See also: "**Paul's Journeys**" in Maps Section of this APPENDIX

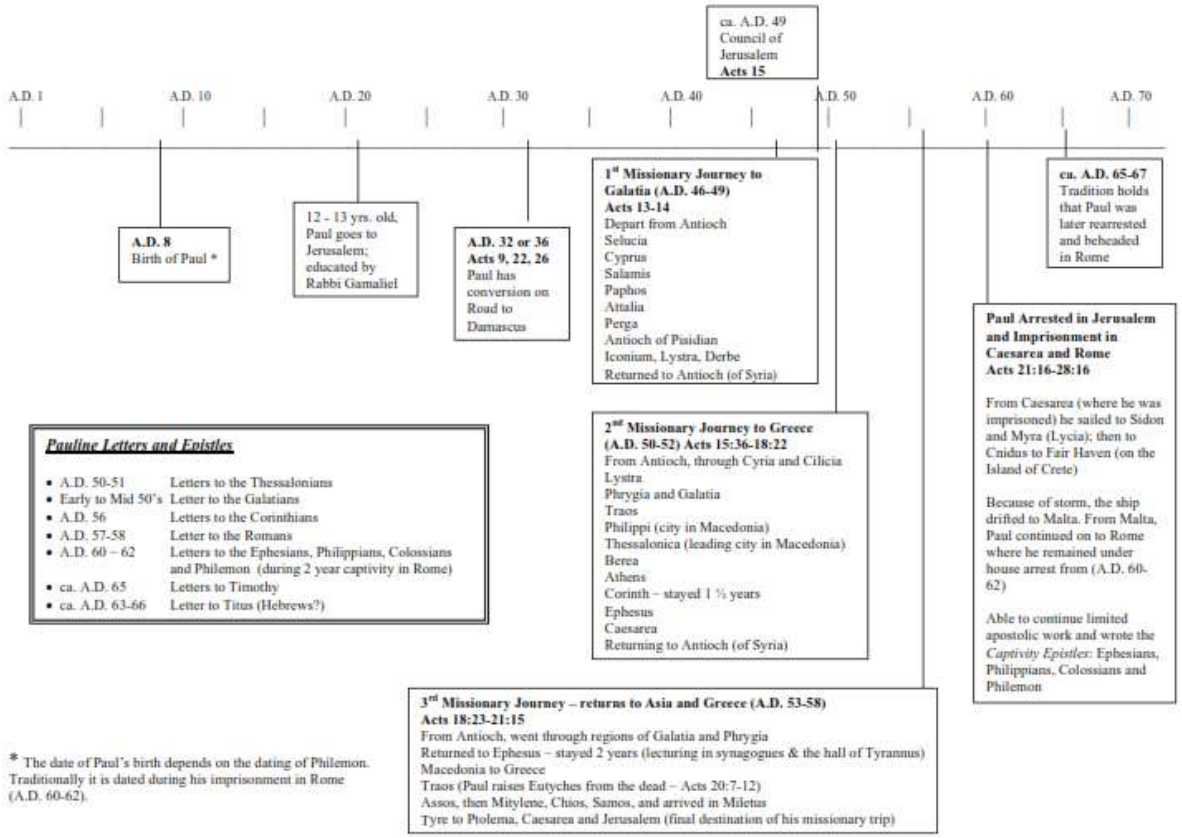
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The apostle Paul went on three missionary journeys from A.D. 46 to 57, traveling around much of Asia Minor and Greece. In 60, he was also taken to Rome. ORBIS allows us to calculate how long these journeys would have taken in pure travel time (excluding time spent at each destination) and how much they would have cost.

Journey	Distance (miles)	Travel Time (days)	Cost per Person (denarii)*
First	1,581	53	237
Second	3,050	100	314
Third	3,307	92	481
Rome	2,344	36	699

* Ship travel only. According to Wikipedia, the denarius from 200, used here, is roughly 22% weaker than a denarius from the mid-first-century.

[Source: http://www.openbible.info/blog/2012/07/calculating-the-time-and-cost-of-pauls-missionary-journeys/]



[Source: http://www.scotthahn.com/download/attachment/1514]

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See also,

"**Paul's Journeys**" in Maps Section of this APPENDIX

"Jesus vs. Paul" and **"Paul vs. James"** in the APPENDIX (within the Doctrines Section)

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Timeline of the Apostle Paul

Note: The chronology and dating of the events in Paul's life are still disputed among scholars.

Year	The Life of Paul	Books Written	Historical Events
AD 4			Augustus adopts Tiberius and recognizes him as the successor
c. 5	Born—an Israelite—in Tarsus of Cilicia (Acts 22:3; Phil 3:5)		
	A Roman citizen by birthright (Acts 22:28)		
7			Judea becomes a Roman Imperial province
14			Census of Caesar and Tiberius
			Lyvia poisons Augustus; Tiberius comes into power
c.15-20	At the school of Gamaliel, Jerusalem (Acts 22:3)		
26			Pilate begins serving as procurator of Judea
28			John the Baptist executed by Herod Antipas
30			Crucifixion of Christ
31(?)	A Pharisee (Phil 3:5)		
c. 32	Present at Stephen's stoning (Acts 7:58; 8:1)		
c.33-34	Persecutor of the church (Acts 8:1-3; Phil 3:6)		
34	Conversion on the Road to Damascus (Acts 9:1-9)		
	Goes to Damascus (Acts 9:10-19)		
	Travels to Arabia and remains there (Gal 1:17)		
35			
36			Imprisonment of Herod Agrippa
37			
	Returns to Damascus then exits the city for safety (Gal 1:17; Acts 9:20-25; 2 Cor 11:32-33)		
	Goes up to Jerusalem (Acts 9:26-29; Gal 1:18)		Caligula becomes emperor at the death of Tiberius
	Goes back to Tarsus for safety (Acts 9:30)		
38			
39			Herod Antipas deposed by Caligula and exiled to Gaul
40			
41			Caligula murdered
			Cladius declared emperor
42			Famine in Rome
43			Roman campaigns against Britain
44			Death of Herod Agrippa I
45			

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Year	The Life of Paul		Books Written	Historical Events
46	Barnabas travels to Tarsus in order to seek Saul (Acts 11:25)			Claudius (AD 41–54)
47	Goes to Antioch with Barnabas teaching and many people (Acts 11:26) Agabus prophesies a famine (Acts 11:27, 28) Aid sent to Jerusalem through Barnabas and Saul (Acts 11:29, 30) Barnabas and Saul return with John Mark (Acts 12:25) Barnabas and Saul "separated" and sent out (Acts 13:2, 3)			
48	They travel from Antioch to Seleucia, then to Cyprus (Acts 13:4) While on Cyprus they go to Salamis and Paphos (Acts 13:5-12) From Paphos they go to Perga of Pamphylia where John Mark departs for home (Acts 13:13) Ministry in Antioch of Pisidia (Acts 13:14-50) At Iconium (Acts 13:51 - 14:6) Flees to Lystra and Derbe, preaching the gospel (Acts 14:6-7) In Lystra Paul and Barnabas are mistaken for gods (Acts 14:8-18) Stoned at Lystra, supposed to be dead, but re-enters the city (Acts 14:19-20) Departs with Barnabas to Derbe, preaching the gospel (Acts 14:20-21) They return to Lystra, Iconium, and Antioch to strengthen disciples and appoint elders (Acts 14:21-24) From Pisidia they returned to Antioch of Syria and reported their journey to the church (Acts 14:24-28)	First Missionary Journey		
49	Goes up to the Jerusalem Council with Barnabas (Acts 15:1-29; Galatians 2:1) Paul and Barnabas return to Antioch of Syria, teaching and preaching (Acts 15:30-35; Galatians 2:11-14) Contention over John Mark; Barnabas and John Mark sail to Cyprus (Acts 15:36-39)			Claudius expels Jews from Rome and blames it on Chrestus (a possible reference to Christ)
	Paul and Silas depart, going through Syria and Cilicia strengthening the churches (Acts 15:40-41)		Galatians (?)	

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Year	The Life of Paul		Books Written	Historical Events	
50	Goes to Derbe and Lystra and picks up Timothy, strengthening the churches (Acts 16:1-5)	Second Missionary Journey		The rise of the Zealots	
	They go to Troas and Paul sees a vision of a Macedonian man (Acts 16:6-10)				
51	They sail from Troas to Neapolis (Acts 16:11)				
	To Philippi where Paul meets Lydia (Acts 16:12-15)				
	Paul and Silas imprisoned after casting out a demon from a slave girl (Acts 16:16-25)				
	Prison doors opened miraculously and the jailer saved (Acts 16:25-34)				
	Departs from Philippi (Acts 16:35-40)				
	They passed through Amphipolis and Apollonia (Acts 17:1)				
	At Thessalonica and preached Christ, but had to flee (Acts 17:1-10)				
	At Berea where he leaves Silas and Timothy (Acts 17:10-14)				
	At Corinth and rejoined with Silas and Timothy (Acts 18:1-17)		Galatians (?)		
			1 Thessalonians		
52			2 Thessalonians		
53	Paul returns to Antioch after stopping at Ephesus, Caeserea, and Jerusalem (Acts 18:18-22)				
	Travels through Galatia and Phrygia strengthening the disciples (Acts 18:23)	Third Missionary Journey			
	Passes through the upper regions on his way to Ephesus (Acts 19:1)				
	Ministry in Ephesus (Acts 19:1-41)				
54				Claudius poisoned by his wife	
			1 Corinthians	Nero becomes Emperor	Nero (AD 54–68)
55					
56	Goes to Macedonia (Acts 20:1)		2 Corinthians		
	Travels to Greece (Acts 20:2)		Romans		
	Goes back to Macedonia (Acts 20:3)				
	At Troas (Acts 20:4-12)				
	Assos. Mitylene. Chios. Samos. Togyllium. (Acts 20:13-15)				
	Paul exhorts the Ephesian elders at Miletus (Acts 20:15-38)				
	Cos. Rhodes. Patara. Phoenicia. (Acts 21:1, 2)				
	At Tyre (Acts 21:3-6)				
	At Ptolemais (Acts 21:7)				
	At Caesarea (Acts 21:8-14)				
57	At Jerusalem (Acts 21:15-25)				

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Year	The Life of Paul		Books Written	Historical Events
	Paul gets arrested in the temple and causes a mob (Acts 21:26-36)			
	Addresses the mob (Acts 21:37 - 22:21)			
	Paul's citizenship saves him from scourging (Acts 22:22-29)			
	Before the Sanhedrin (Acts 22:30 - 23:10)			
	Jesus tells Paul that he will bear witness of him in Rome (Acts 23:11)			
	The plot against Paul's life (Acts 23:12-22)			
	Sent safely to Felix the governor (Acts 23:23-35)			
	Paul before Felix (Acts 24:1-27)			
59	Paul before Festus (Acts 25:1-12)			
	Paul's appeal honored - turning point towards Rome (Acts 25:12)	Journey to Rome		Assassination of Agrippina, the mother of Nero
	Paul before Agrippa (Acts 25:13 - 26:32)			
	Paul departs for Rome and sails to Myra (Acts 27:1-5)			
	They sail to Fair Havens on Crete (Acts 27:6-8)			
	In spite of Paul's warning, they set sail again (Acts 27:9-12)			
	In the midst of a terrible storm they get shipwrecked on the island of Malta (Acts 27:13 - 28:1)			
	At Malta (Acts 28:2-10)			
	Sails to Syracuse (Acts 28:11, 12)			
	Sails to Rhegium then Puteoli (Acts 28:13)			
60	Arrives in Rome (Acts 28:14-16)	First Roman Imprisonment		
	Meets with the Jews (Acts 28:17-28)			
61	Preaches the gospel without hindrance for two whole years in his rented house (Acts 28:30-31).		Philemon Colossians Ephesians	
62			Philippians	
	Released from Roman imprisonment		1 Timothy (c. 62-64)	
63	Further missionary work		Titus (c. 62-64)	
64				The Great Fire in Rome; Major persecution of Christianity begins
				Josephus pleads the interests of the Jews before Rome
			2 Timothy (c. 64-66)	Nero constructs the Domus Aurea
65				

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Year	The Life of Paul	Books Written	Historical Events
66	Second imprisonment and martyrdom under Nero	Second Roman Imprisonment	The beginning of the Jewish Revolt against Rome
67			Josephus surrenders to the Romans
68			Nero commits suicide
69			Vespian (AD 69–79)

[Source: https://www.blueletterbible.org/study/paul/timeline.cfm]

See also, "**Paul's Journeys**" in Maps Section of this APPENDIX

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Order of a Synagogue Service during the time of Paul and Barnabas:

IN A SYNAGOGUE SERVICE:

1. First the **"Shema"** would be recited (this is Deuteronomy 6:4, which Jews would repeat several times daily). "Hear, O Israel! The Lord is Our God. The Lord is one!" (NASB)



2. Then **certain prayers** would be spoken.
3. Then a **reading from *the Law*** (Genesis through Deuteronomy).
4. Then a **reading from the *Prophets*** (intended to illustrate the law).
5. Then **a sermon**. The *synagogue rulers* would decide who was to lead the service and give the sermon. A different person would be chosen to lead each week.
6. Since it was customary for the synagogue leader to **invite visiting rabbis to speak**, Paul and Barnabas usually would have an open door when they went go to a synagogue. But as soon as they spoke about Jesus as Messiah, the door would often slam shut. Usually they would not be invited back by the religious leaders, and sometimes they would be thrown out of town!

The invitation from the synagogue rulers was to speak *a message of encouragement*. What an open invitation for the gospel! There can be no more encouraging word than the fact that God has come to earth and opened a door to heaven, providing an atonement for sin and offering new life in Jesus Christ! Such an invitation was all Paul needed.





[Source: http://www.biblecharts.org/paulahebrewofthehebrews.html]

See "Bible Doctrines and Apologetics" in the APPENDIX for more information about the Shema (under Ten Commanments section)

See also: "First Century Christian Synagogue Liturgy" in the APPENDIX (or following link)

See also: Synagogue Services During the Time of Jesus and Paul

http://silouanthompson.net/2007/09/first-century-christian-synagogue-liturgy/

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Interesting Time Frames in Pauls Life

- The Church had been established about three years before Paul became a Christian.
- Paul persecuted the Church for about the first 3 years of its existence.
- Paul became a Christian about 4 to 5 years prior to Cornelius, the first Gentile convert.
- Paul's 1st missionary journey began approximately 10 years after his conversion.
- Paul lived about 32 years after his conversion.
- Of Paul's 32 years of Christian service, about 9 years were spent in his three misionary journeys
  - 1 st missionary journey - 2 years
  - 2nd missionary journey - 3 years
  - 3rd missionary journey - 4 years
- The Church was available to the Gentiles during the last 28 years of Paul's ministry.
- Paul's 1st Roman imprisonment occurred some 25 years after his conversion and about 7 years prior to his death.





[Source: http://www.biblecharts.org/paulahebrewofthehebrews.html]

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Women Associated with Paul's Life

Appia
- Philemon 2

Bernice
- Acts 25:13, 23: 26:30

Chloe
1 Corinthians 1:11

Claudia
2 Timothy 4:21

Demaris
Acts 17:34

Drusilla
- Acts 24:24

Eunice
- 2 Timothy 1:5

Euodia
- Phi,ippians 4:2

Julia
- Romans 16:15

Lois
- 1 Timothy 1:5

Lydia
- Acts 16:14, 40

Mary
- Romans 16:6

Nereus's sister
- Romans 16;15

Lois
- 1 Timothy 1:5

Nympha
- Colossians 4;15

Persis
- Romans 16:12

Philip's daughters
- Acts 21:5

Phoebe
- Romans 16:1

Priscilla
- Acts 18:2, 18, 26
- Romans 16:3
- 2 Corinthians 16:19
- 2 Timoty 4:19

Rufus' mother
- Romans 16:13

Slave girl
- Acts 16:16-18

Syntyche
- Philippians 4:2

Tryphena
- Romans 16:12

Tryphosa
- Romans 16:12

[Source: http://www.biblecharts.org/paulahebrewofthehebrews.html]

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PAUL'S WITNESS

HEARD BY PAUL IN VISIONS

OTHER POSTHUMOUS SAYINGS OF JESUS WITH ENOUGH OF THE CONTEXT TO ENABLE A READY GRASP OF THE CONNECTION

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XCVII

PAUL AT CESAREA AND JERUSALEM

A.D. 60.

Luke: Acts (parts of) Chapters 21, 22, 23, 24, 25, 26, 27.

We 147* that were of Paul's company came unto Cesarea, into the house of Philip the evangelist. As we tarried *there* many days, there came down to us from Judea a certain prophet, named Agabus.

And Agabus took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver *him* into the hands of the Gentiles.

We besought Paul not to go up to Jerusalem. He would not be persuaded; and we went up to Jerusalem. The brethren received him gladly.

¶Paul entered into the temple. When the Jews which were of Asia saw him in the temple, they stirred up the people, and laid hands on him, and drew him out of the temple. But when they went about to kill him, the chief captain and the soldiers took him, demanded who he was, and what he had done.

Some cried one thing, some another, crying out, Men of Israel, help: This is the man that teacheth all *men* every where against the people, and the law: and further brought Greeks also into the temple, and hath polluted this holy place.

Paul said, I am verily a man *which am* a Jew, born in Tarsus, *a city* in Cilicia, yet brought up in this city, *and* taught according to the perfect manner of the law of the fathers, and was zealous toward God. I persecuted this way unto the death, binding and delivering into prisons both men and women.

The high priest doth bear me witness: from whom I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.

As I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me. I fell unto the ground, and heard a voice saying,

Saul, Saul, why persecutest thou me?

I answered, Who art thou, Lord? And he said unto me,

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I am Jesus of Nazareth, whom thou persecutest.

I said, What shall I do, Lord? And the Lord said unto me,

Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.

I could not see for the glory of that light. Led by the hand of them that were with me, I came into Damascus.

One Ananias, a devout man according to the law, came and said, Brother Saul, receive thy sight.

And I looked up upon him. And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard.

When I was come again to Jerusalem, even while I prayed in the temple, I was in a trance; and saw him saying unto me,

Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee: and when the blood of thy martyr Stephen was shed, I also was standing by, and consented unto his death.

He said unto me,

Depart: for I will send thee far hence unto the Gentiles.

The Jews gave Paul audience unto this word, and then lifted up their voices, and said, Away with such a *fellow* from the earth: for it is not fit that he should live.

The chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to take him by force from among them, and to bring *him* into the castle.

The night following the Lord stood by Paul, and said,

Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

When it was day, certain of the Jews banded together, under a curse, neither to eat nor drink till they had killed Paul.

Paul's sister's son heard of their lying in wait. One of the centurions brought the young man to the chief captain. He told him.

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So the chief captain called two centurions, saying, Make ready two hundred soldiers to go to Cesarea, and horsement three score and ten, and spearmen two hundred, at the third hour of the night. Provide *them* beasts, that they may set Paul on, and bring *him* safe unto Felix the governor.

And he wrote a letter unto the governor after this manner: This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman.

The horsemen, when they came to Cesarea and delivered the epistle to the governor, presented Paul also before him. He commanded Paul to be kept in Herod's judgment-hall.

After certain days Felix (the governor) sent for Paul, and heard him. And as Paul reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

But after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound.

¶Festus, willing to do the Jews a pleasure, said to Paul, Wilt thou go up to Jerusalem, and there be judged of these things before me?

Then said Paul, I stand at Cesar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest. For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cesar.

After certain days king Agrippa came unto Cesarea to salute Festus.

Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix: about whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed *me*, desiring *to have* judgment against him. To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, to answer for himself.

But Paul appealed to be reserved unto the hearing of Augustus.

Then Agrippa said unto Festus, I would also hear the man myself.

And on the morrow, when Agrippa was come with great pomp into the place of hearing, with the chief captains, and principal men of the city, Paul was brought forth.

Festus said, King Agrippa, the Jews have dealt with me, crying that he ought not to live. But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him. Of whom I have

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no certain thing to write unto my lord. Wherefore I have brought him forth before you, O king Agrippa, that, after examination had, I might have somewhat to write.

Footnotes

147:* Luke, the narrator, was one of "Paul's company."

See also retelling of Paul's conversion (and additional corresponding notes) in Chapters XCIII and XCVIII

Extra Note 1:
Why does Acts 9:7 say that those traveling with Paul heard a voice, but Acts 22:9 says that they heard no voice?

As Paul relates his conversion experience to an audience in Jerusalem, he says, "They that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me" (Acts 22:9, KJV).

However, Luke, in relating the same event, says, "The men which journeyed with him stood speechless, hearing a voice, but seeing no man" (Acts 9:7, KJV).

So, which is it? Paul says "they heard not the voice," and Luke says they were "hearing a voice."

First of all, the word for "voice" in these verses is the Greek word *phone*, which means "a sound, a tone, a speech, a voice, or a natural sound." With such a wide-ranging definition, the context must determine the most accurate meaning of the word. Most commonly, *phone* is applied to a voice from God, a human, or an angel. However, *phone* can also refer to sounds in general. It is translated "sound" in John 3:8, "The wind blows wherever it pleases. You hear its sound. . . ." Paul uses the word to refer to the "sound" of a trumpet in 1 Corinthians 14:8.

The flexibility of *phone* is quite evident in Revelation 1:15, "His feet were like bronze glowing in a furnace, and his voice [*phone*] was like the sound [*phone*] of rushing waters." Here, the identical Greek word is translated two different ways.

These examples illustrate how confusion can arise in the comparison of Acts 9 with Acts 22. Paul heard a voice as Jesus communicated directly with him. The men with Paul heard the voice speaking to Paul but, to them, it was just an unintelligible sound. Did they hear the voice? Yes, in the sense that they heard *something*. But, since they could not understand what the voice said, it was nothing more than a sound-in other words, they couldn't really "hear" Jesus.

The ESV clears up the seeming contradiction nicely: "Those who were with me saw the light but did not understand the voice of the one who was speaking to me" (Acts 22:9). And, "They heard the sound but did not see anyone" (Acts 9:7). Not understanding the voice-but hearing the sound-is a good description of what happened.

This difficulty is one of several minute problems that occur during the translation process. Praise the Lord, such difficulties are easily resolved and do not affect any major doctrine of our faith.

[Source: http://www.gotquestions.org/Acts-9-7-22-9.html]

Alternate Source Link:
https://ebible.com/questions/1525-why-does-acts-9-7-say-that-those-traveling-with-paul-heard-a-voice-but-acts-22-9-says-that-they-heard-no-voice

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XCVIII
PAUL'S DEFENCE BEFORE AGRIPPA

A.D. 62. Cesarea.

Luke: Acts 26, 1-32.

AGRIPPA said unto Paul, Thou art permitted to speak. Then Paul answered:

I think myself happy, king Agrippa, because I shall answer for myself this day before thee: especially, *because I know* thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; which knew me from the beginning (if they would testify), that after the most straitest sect of our religion, I lived a Pharisee.

And now I stand, and am judged for the hope of the promise made of God unto our fathers: unto which *promise* our twelve tribes, instantly serving *God* day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.

Why should it be thought a thing incredible with you, that God should raise the dead?

I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth: and many of the saints did I shut up in prison; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities.

Whereupon, as I went to Damascus, with authority and commission from the chief priests, at midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me. And when we were all fallen to the earth, I heard a voice saying in the Hebrew tongue,

Saul, Saul, why persecutest thou me? *It is* hard for thee to kick against the pricks.

[See Extra Note 1]

And I said, Who art thou, Lord? And he said,

I am Jesus whom thou persecutest.

But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and *from* the Gentiles, unto whom now I send thee, to open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may

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receive forgiveness of sins, and inheritance among them which are sanctioned by faith that is in me.

Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: but shewed first unto them of Damascus, and at Jerusalem, and throughout all the coast of Judea, and *then* to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

For these causes the Jews caught me in the temple, and went about to kill *me*.

Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: That Christ should suffer, *and* that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

¶As Paul thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad. [See Extra Note 2]

Paul said, I am not mad, most noble Festus, but speak forth the words of truth and soberness. For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

King Agrippa, believest thou the prophets? I know that thou believest. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cesar.

A.D. 62. *En route to Rome*.

Luke: Acts 27, 1-6.

WHEN it was determined that we 151* should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band.

Entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia. The next *day* we touched at Sidon.

When we had launched from thence, we sailed under Cyprus, because the winds were contrary. We came to Myra, *a city* of Lycia. There the centurion found a ship of Alexandria sailing into Italy; and he put us therein.

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Paul: II Corinthians 12: 7-9.

A thorn in the flesh was given to me, a messenger of Satan to buffet me, lest I be exalted above measure.

Concerning this thing I pleaded with the Lord three times that it might depart from me.

And He said to me, "My grace is sufficient for you, for My strength is made perfect in weakness."

(Therefore most gladly I will rather boast in my infirmities, that the power of Christ may rest upon me.)

Footnotes

151:* Luke, Paul, and his party.

See also retelling of Paul's conversion (and additional corresponding notes) in Chapters XCIII and XCVII

Extra Note 1:

Most other Bible versions say "goads" instead of "pricks".

The NLT uses it's intended meaning: "It is useless for you to fight against my will." Then it notes that the the Greek literally means, "It is hard for you to kick against the oxgoads."

The HCSB notes that goads are "Sharp sticks used to prod animals, such as oxen in plowing".

The NET states: [45] **tn** "Goads" are pointed sticks used to direct a draft animal (an idiom for stubborn resistance). See BDAG 539-40 s.v. κέντρον 2.

Then it adds: **sn** Sayings which contain the imagery used here (*kicking against the goads*) were also found in Greek writings; see Pindar, *Pythians* 2.94-96; Euripides, *Bacchae* 795.

Extra Note 2:

This line (verse) and the following 4 verses [Acts 26:24-29] are the KJV version. They are translated from the Greek in other Bible versions, a few provided for example, as follows:

NASB

[24] While *Paul* was saying this in his defense, Festus said in a loud voice, "Paul, you are out of your mind! *Your* great learning is driving you mad."

[25] But Paul *said, "I am not out of my mind, most excellent Festus, but I utter words of sober truth.

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[26] “For the king knows about these matters, and I speak to him also with confidence, since I am persuaded that none of these things escape his notice; for this has not been done in a corner.

[27] “King Agrippa, do you believe the Prophets? I know that you do.”

[28] Agrippa *replied* to Paul, “In a short time you *will persuade me to *become a Christian.”

[29] And Paul *said,*“ I would wish to God, that whether in a short or long time, not only you, but also all who hear me this day, might become such as I am, except for these chains.”

NIV

[24] At this point Festus interrupted Paul's defense. “You are out of your mind, Paul!” he shouted. “Your great learning is driving you insane.”

[25] “I am not insane, most excellent Festus,” Paul replied. “What I am saying is true and reasonable. [26] The king is familiar with these things, and I can speak freely to him. I am convinced that none of this has escaped his notice, because it was not done in a corner. [27] King Agrippa, do you believe the prophets? I know you do.”

[28] Then Agrippa said to Paul, “Do you think that in such a short time you can persuade me to be a Christian?”

[29] Paul replied, “Short time or long—I pray God that not only you but all who are listening to me today may become what I am, except for these chains.”

NET

[24] As Paul was saying these things in his defense, Festus exclaimed loudly, “You have lost your mind, Paul! Your great learning is driving you insane!”

[25] But Paul replied, “I have not lost my mind, most excellent Festus, but am speaking true and rational words.

[26] For the king knows about these things, and I am speaking freely to him, because I cannot believe that any of these things has escaped his notice, for this was not done in a corner.

[27] Do you believe the prophets, King Agrippa? I know that you believe.”

[28] Agrippa said to Paul, “In such a short time are you persuading me to become a Christian?”

[29] Paul replied, “I pray to God that whether in a short or a long time not only you but also all those who are listening to me today could become such as I am, except for these chains.”

WEB

[24] As he thus made his defense, Festus said with a loud voice, "Paul, you are crazy! Your great learning is driving you insane!"

[25] But he said, "I am not crazy, most excellent Festus, but boldly declare words of truth and reasonableness. [26] For the king knows of these things, to whom also I speak freely. For I am persuaded that none of these things is hidden from him, for this has not been done in a corner. [27] King Agrippa, do you believe the prophets? I know that you believe."

[28] Agrippa said to Paul, "With a little persuasion are you trying to make me a Christian?"

[29] Paul said, "I pray to God, that whether with little or with much, not only you, but also all that hear me this day, might become such as I am, except for these bonds."

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NLT

[24] Suddenly, Festus shouted, "Paul, you are insane. Too much study has made you crazy!"

[25] But Paul replied, "I am not insane, Most Excellent Festus. What I am saying is the sober truth.

[26] And King Agrippa knows about these things. I speak boldly, for I am sure these events are all familiar to him, for they were not done in a corner! [27] King Agrippa, do you believe the prophets? I know you do–"

[28] Agrippa interrupted him. "Do you think you can persuade me to become a Christian so quickly?"

[29] Paul replied, "Whether quickly or not, I pray to God that both you and everyone here in this audience might become the same as I am, except for these chains."

HCSB

[24] As he was making his defense this way, Festus exclaimed in a loud voice, “You're out of your mind, Paul! Too much study is driving you mad! ”

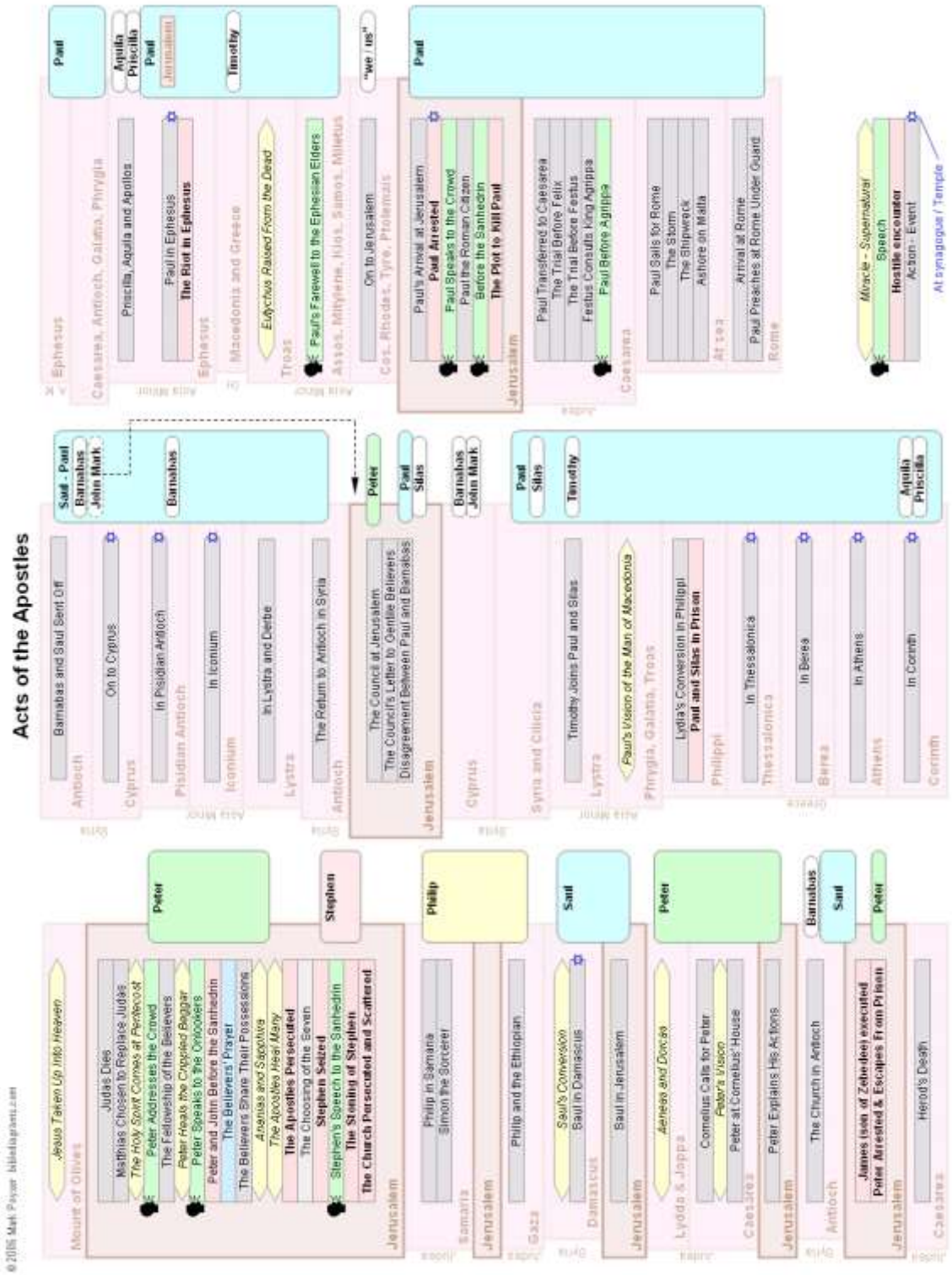
[25] But Paul replied, “I'm not out of my mind, most excellent Festus. On the contrary, I'm speaking words of truth and good judgment. [26] For the king knows about these matters. It is to him I am actually speaking boldly. For I am convinced that none of these things escapes his notice, since this was not done in a corner. [27] King Agrippa, do you believe the prophets? I know you believe.”

[28] Then Agrippa said to Paul, “Are you going to persuade me to become a Christian so easily? ”

[29] “I wish before God,” replied Paul, “that whether easily or with difficulty, not only you but all who listen to me today might become as I am — except for these chains.” *

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Acts of the Apostles



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THE REVELATION

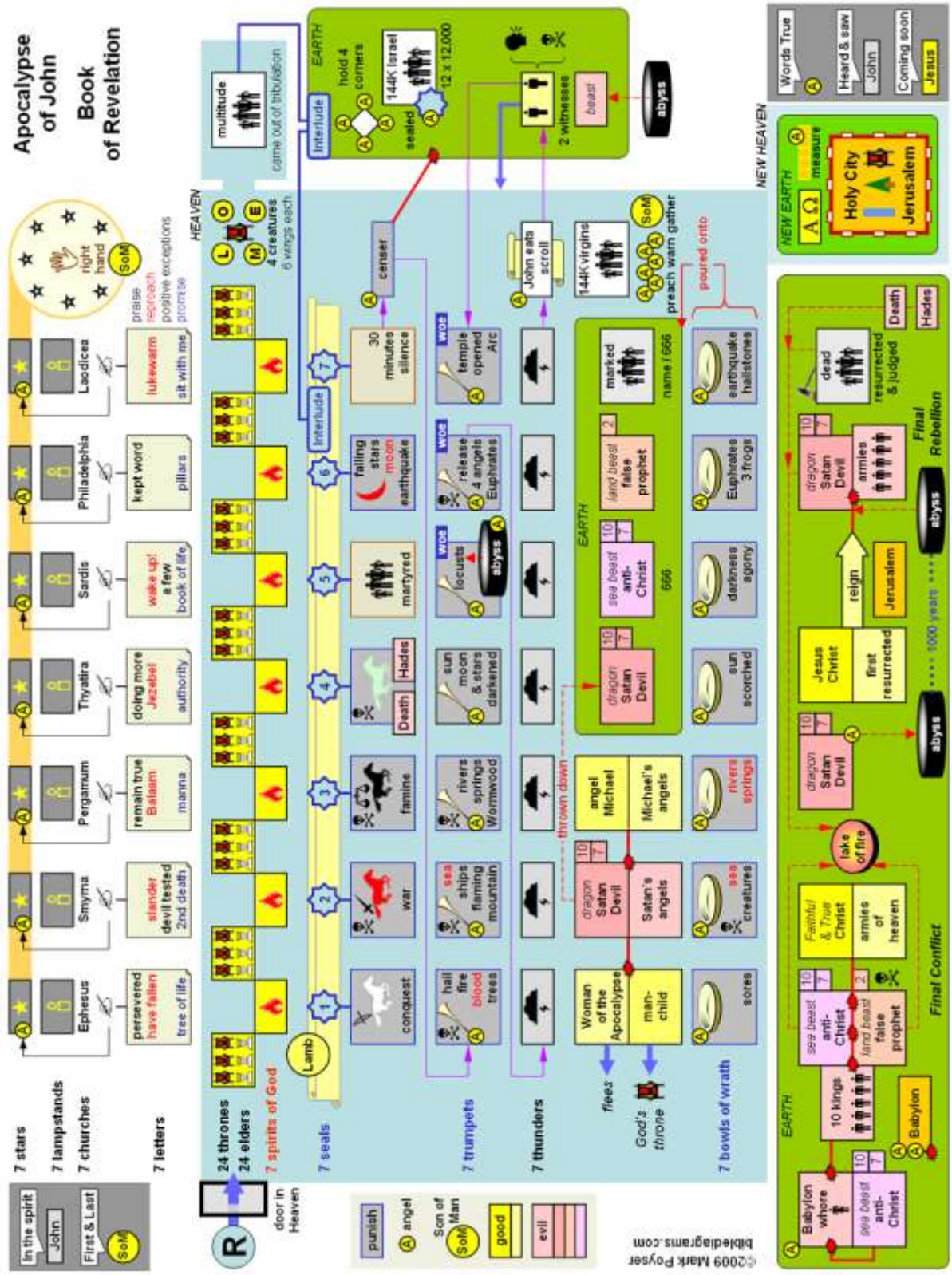
ST. JOHN THE DIVINE

HEARD BY JOHN IN VISIONS

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Book of Revelation - Apocalypse of John

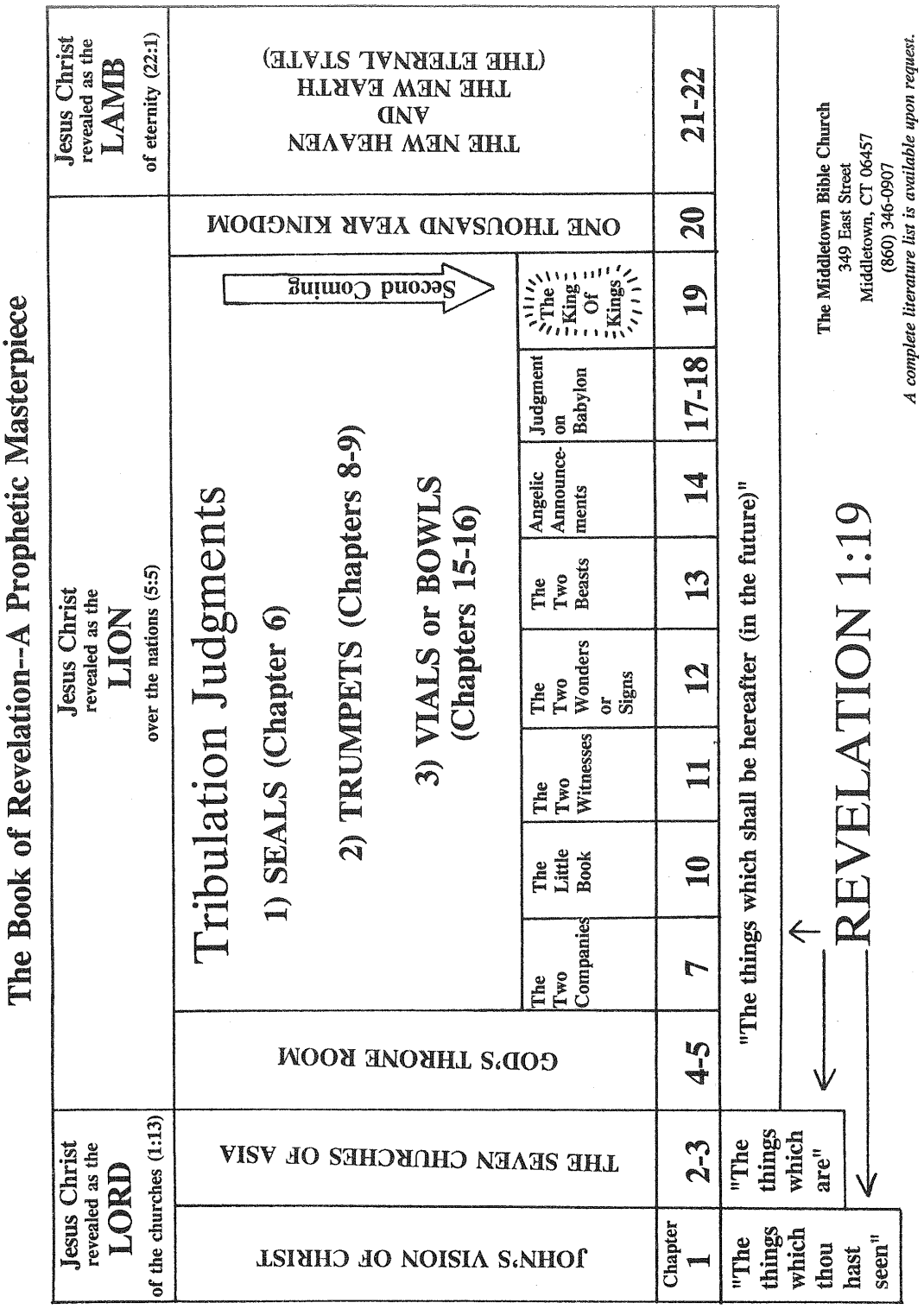
This presentation places the Rapture (R) before the Tribulation



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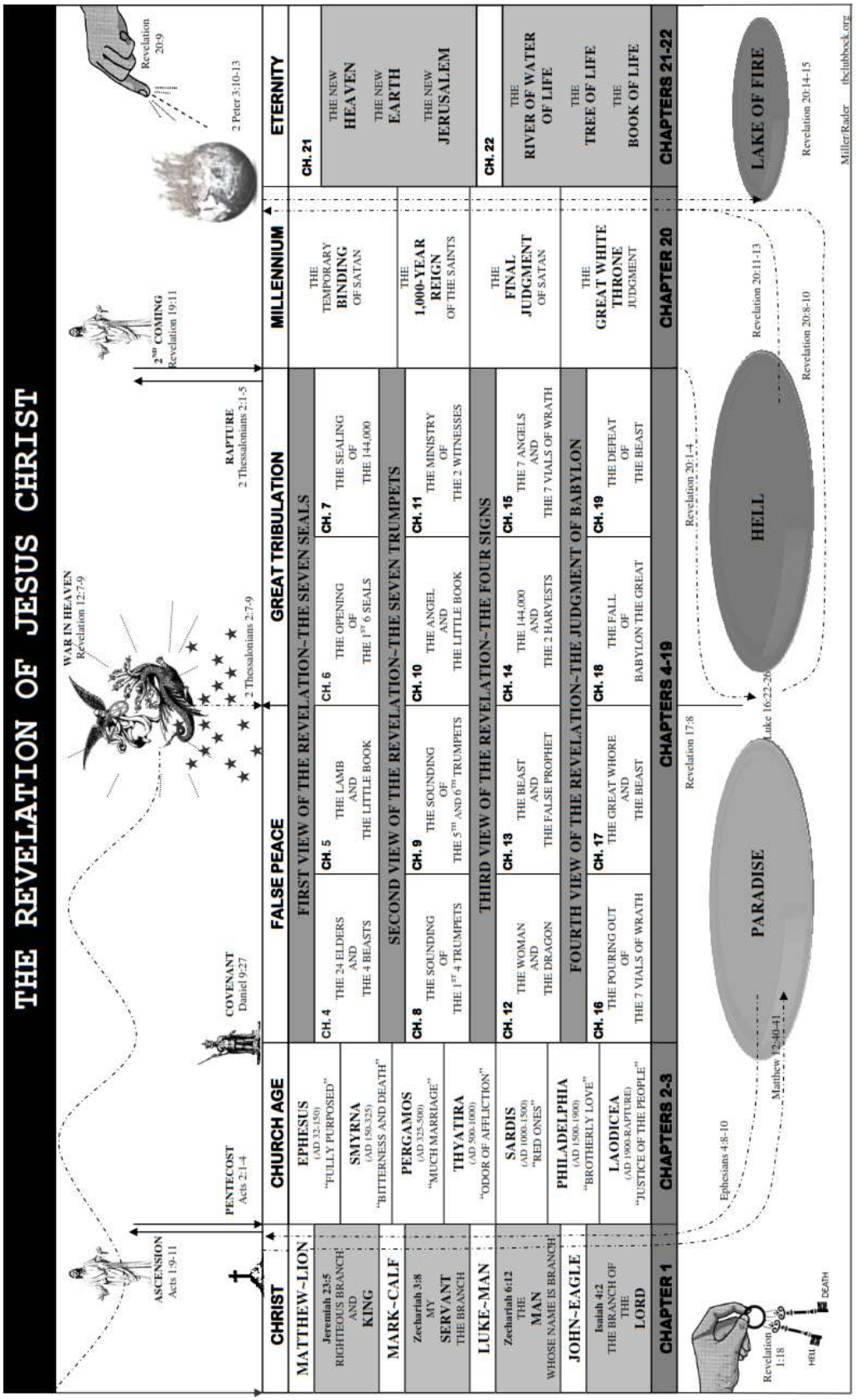
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Chart of the Book of Revelation (Pre-Millenial)



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Another Chart of the Revelation of John



Source: http://www.tbclubbock.org/Resources/Charts/RevelationChart.pdf\

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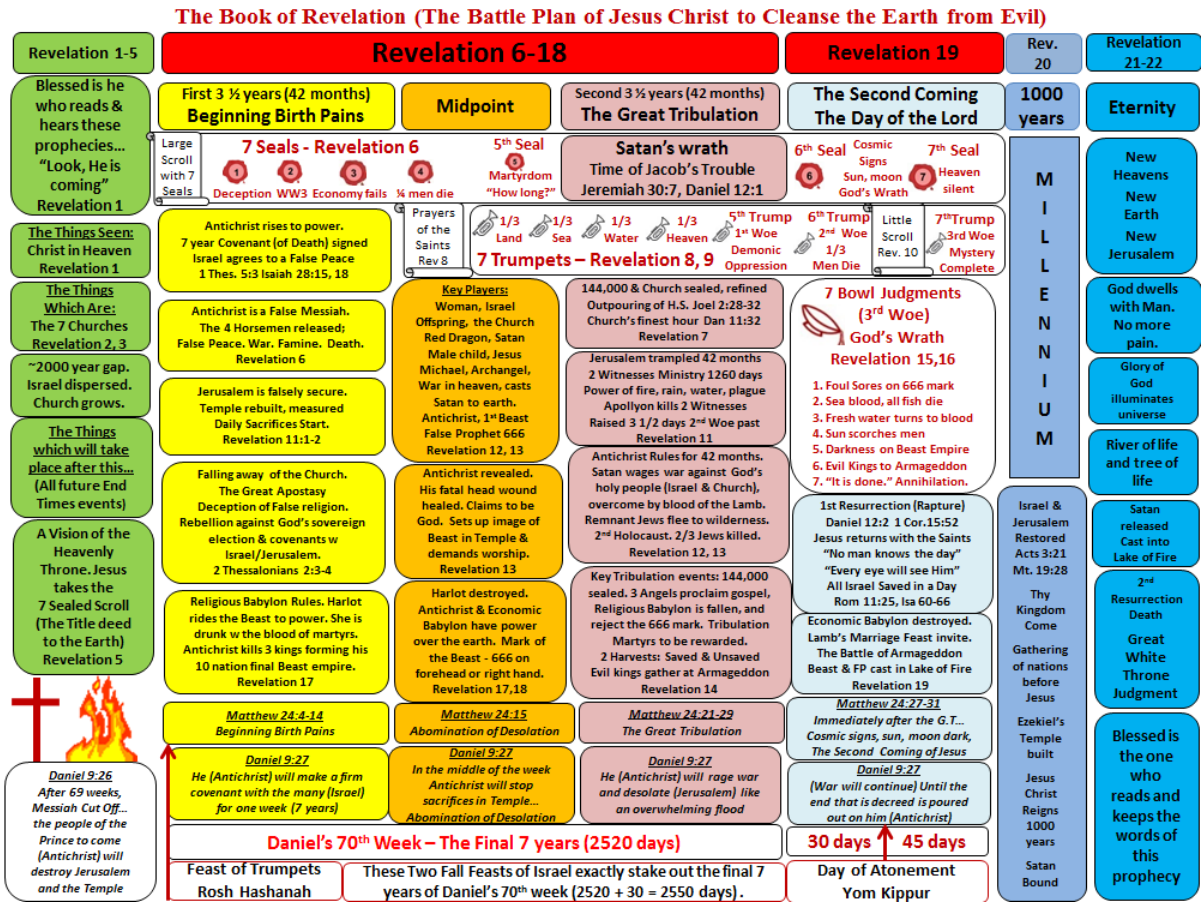
Outline of the Book of Revelation

	Interadvental Period				Final Judgment			
God's Messages	Heavenly Scene	Transition of Cov	This Age Distinctions	Spiritual History	Judgment Picture	Over World	Over Satan	Victory & Restoration
1:9 – 3:22	4:1 – 4:11	5:1 – 8:1	8:2 – 11:19	12:1 – 14:20	15:1 – 16:21	17:1 – 19:21	20:1 – 21:8	21:9 – 22:5
Love in Relationship	Come Up	Seal 1: Apost. Msg	Trumpet 1: Hail and FIre	Woman and Dragon	Bowl 1: Sores	Prostitute	Satan Bound	Great High Mountain
Endure Trials fr/ Without	Throne & Stones	Seal 2: War/ Violence	Trumpet 2: Burning Mtn	First Beast	Bowl 2: Sea - Blood	Beast	Reign of Saved	New Jerusalem
Keep Pure Within	Emerald Rainbow	Seal 3: Famine	Trumpet 3: Wormwood	Second Beast	Bowl 3: Water-Blood	Waters - Nations	Satan Released	Temple is God &Lamb
Don't Tolerate Heresy	24 Elders	Seal 4: Death	Trumpet 4: Darkness	144,000	Bowl 4: Sun Scorch	Beast/Whore Conflict	Gather for Battle	Light is God & Lamb
Live for God	Crystal Sea	Seal 5: Martyrs	Trumpet 5: Locusts	Angel Messages	Bowl 5: Darkness	Babylon's Fall	Satan into Lake of Fire	River of Life; Tree of Life
Belong to God	Cherubim & Elders Praise	Seal 6: Desolation	Trumpet 6: Death Army	Call for Endurance	Bowl 6: Armies	Marriage Supper	Great White Throne	God, Lamb, Servants
		Interlude: Israel of God	Interlude: 2 Witnesses		Interlude: Blessing			
Certainty of Reward	"By your will..."	Seal 7: Silence	Seal 7: Kingdom	Harvest & Wrath	Seal 7: It is done	Christ on White Horse	New Heaven New Earth	God is Light; Reign Forever

(Catholic)

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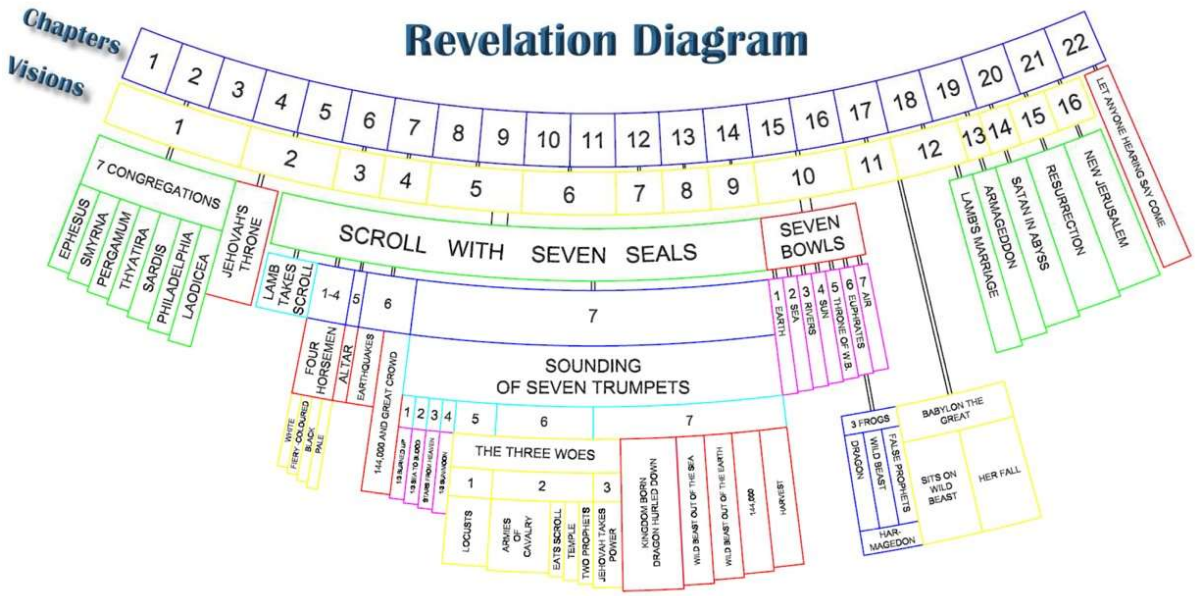


[Source: http://prophecysigns.com/assets/Book-of-Revelation-Battle-Plan_7.png]

See larger view below…

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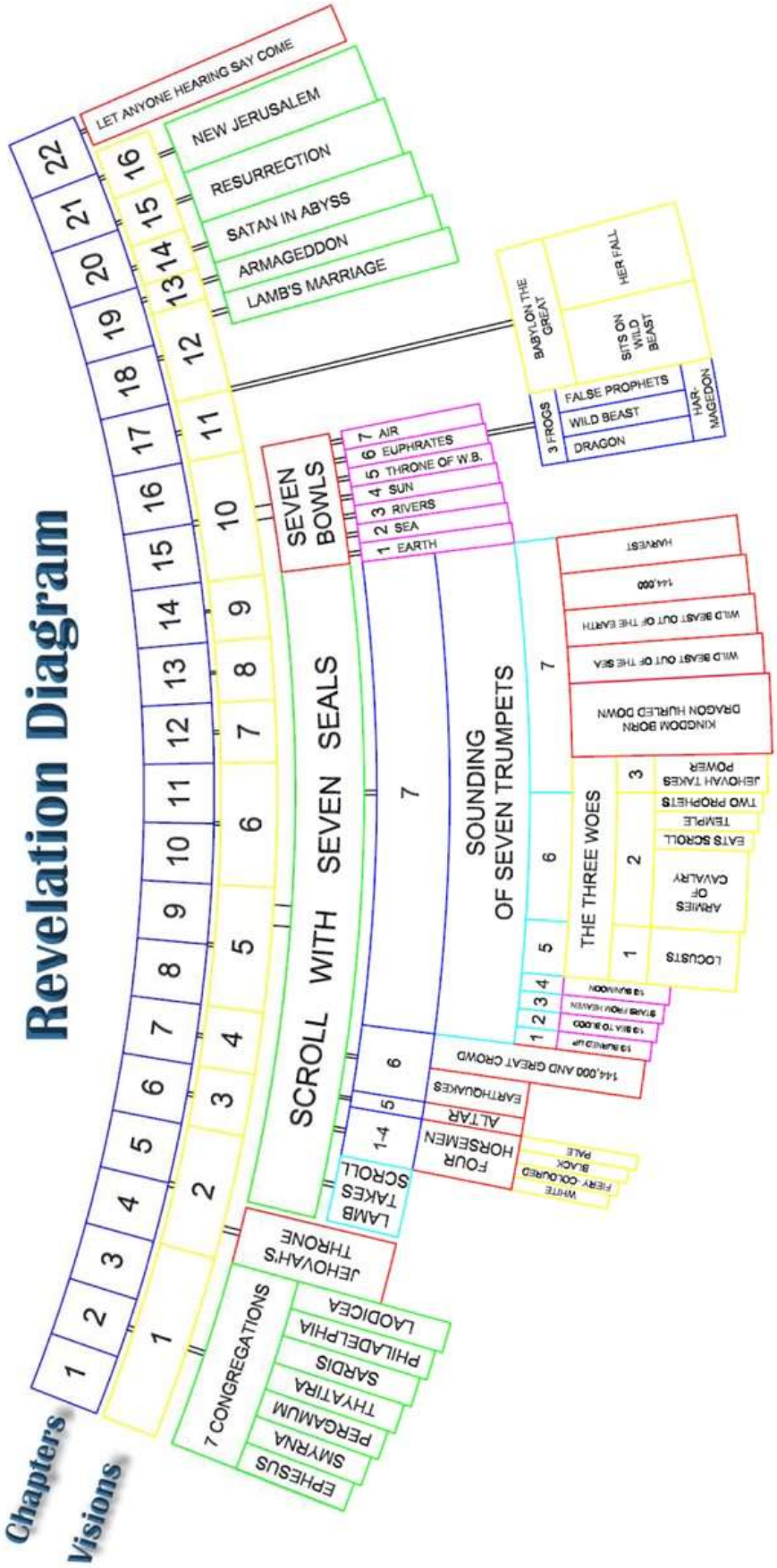
(Jehovah's Witness)

[Source: http://65.media.tumblr.com/94cf9b88d7ee274e9e745f311a406392/tumblr_mxucj1pE5p1s865f6o1_1280.jpg]

(Note: Not vetted)

See enlarged view below…

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The Structure of Revelation

The Book of Revelation is a book of revealing. It is revealing to a group of people introduced in the first chapter, and in particular to seven beings whom I will mention in just a moment as being very important. These seven beings are seven spirits who are seven angels who control the seven churches to whom Jesus is writing, and John is, as a secretary, writing down the account. Now the whole Book of Revelation is found in four major divisions.

1. **The vision that was given concerning the messages to the seven churches, beginning with Ephesus and going to Laodicea. You will find the message to those seven churches given in chapters 2 and 3.**

2. **Another visionary section begins in chapter 4 when John was taken forward (in time) in vision, and that goes all the way to the end of chapter 16.**

3. **Look very carefully at the beginning of chapter 17, you have a third section that goes to the great white throne judgment.**

4. **After the great white throne judgment we have the kingdom of God on Earth, in another vision. That is the fourth vision written of the Book of Revelation.**

Revelation has an introduction to all of these four divisions, and a conclusion, a summing up that is chapter 22. These are not visions per se.

These four visions all impinge upon one another. They describe different time periods as far as months and a few years are concerned, about a seven year period total, or a little less. They really concentrate upon this last generation of history for mankind, just prior to the Second Coming of Christ back to this earth. That is when the Book of Revelation is to have its meaning and its prophecies fulfilled.

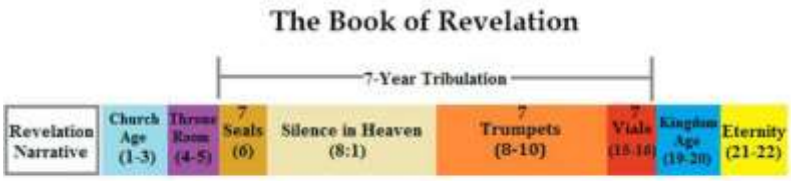
Throughout the Book of Revelation, you will notice there is a theme of Christ coming very quickly. John wrote back in the 1st century. If Christ was coming in the 1st century, then all of those Scriptures about coming quickly would have referred to that period of time. But if you look at it carefully, John was taken forward into this last generation prior to the Second Coming of Christ, the end-time generation, and the message is that He is coming quickly. He is coming soon. He is at the doors. And then He does come, and arrives here on Earth in the 19th chapter of the Book of Revelation.

So this whole book is for that end time generation, and it has been in the Bible for almost 1900 years. We are now approaching that end-time generation. We are still coming to that period of time when it will become quite evident that we are entering that time discussed in the Book of Revelation.

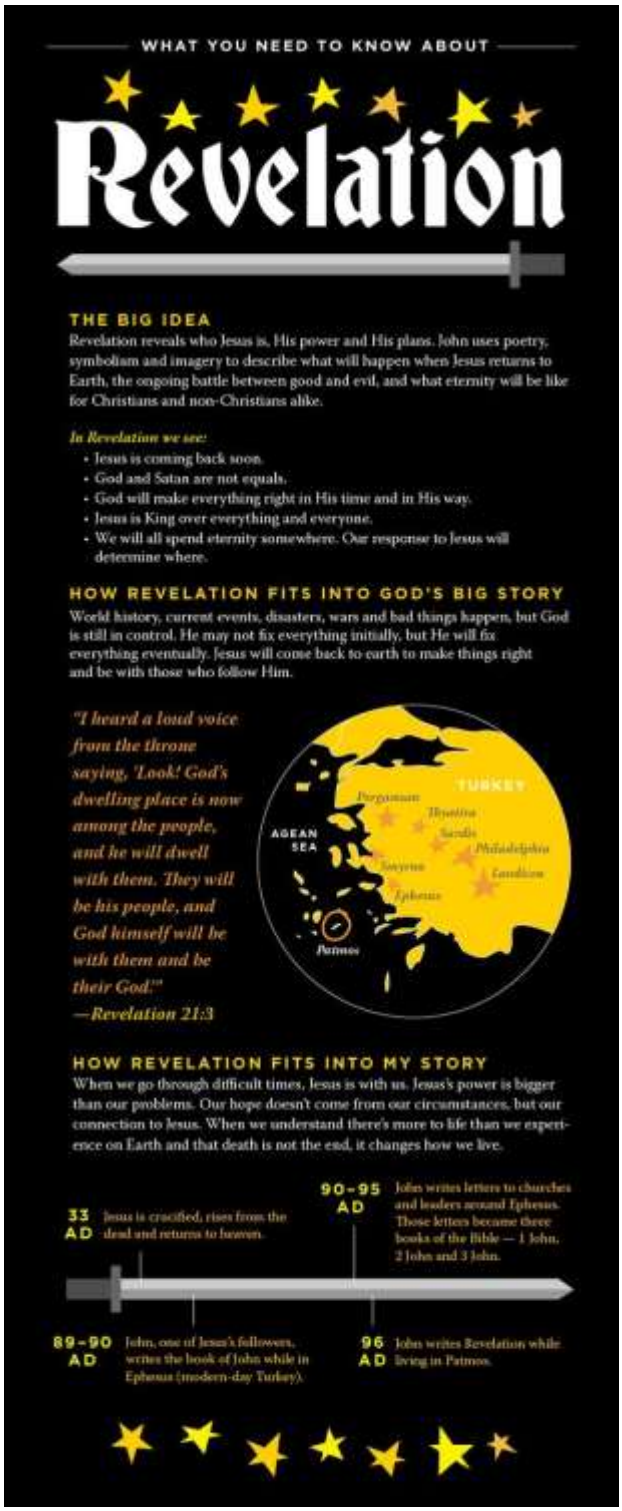
It is a time when John was taken in spirit to that sixth king — five were fallen, six is, one is yet to come for a short time, and then emerges the eighth who is the beast, the antichrist, the man of sin, the son of perdition, who will, with ten kings, fight Christ at His coming. Then Christ will subdue him and those ten kings, and then the millennium will occur with Christ introducing the kingdom of God here on Earth. At that occasion the resurrection from the dead takes place, according to the apostle Paul, Peter, and others.

[Source: http://www.askelm.com/prophecy/p070901.htm]

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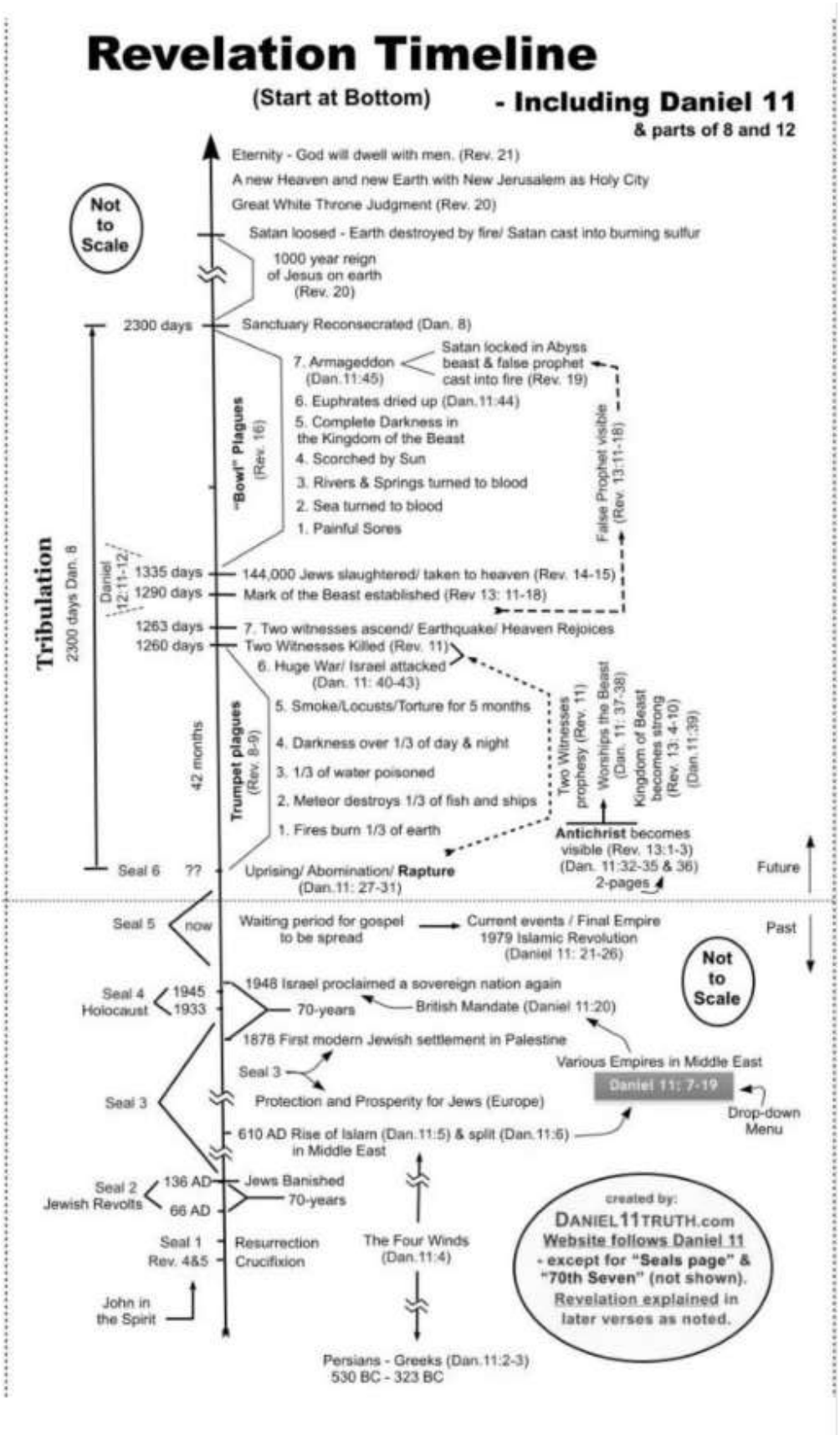


Source: GodAndHisRevelation.com



Source: NewSpring Church

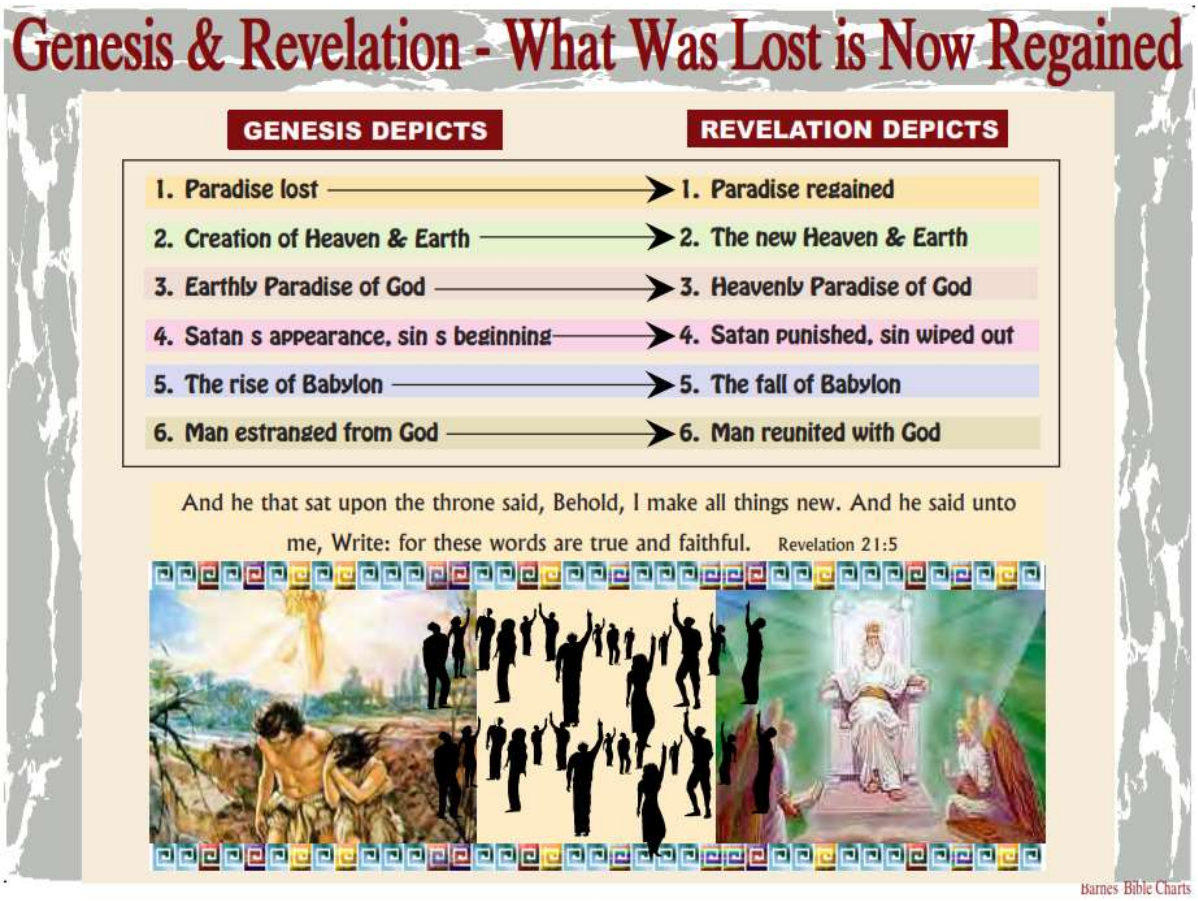
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[Source: http://daniel11truth.com/end-times-teaching-charts-and-materials.htm]

See also: http://www.frame-poythress.org/ebooks/the-returning-king/

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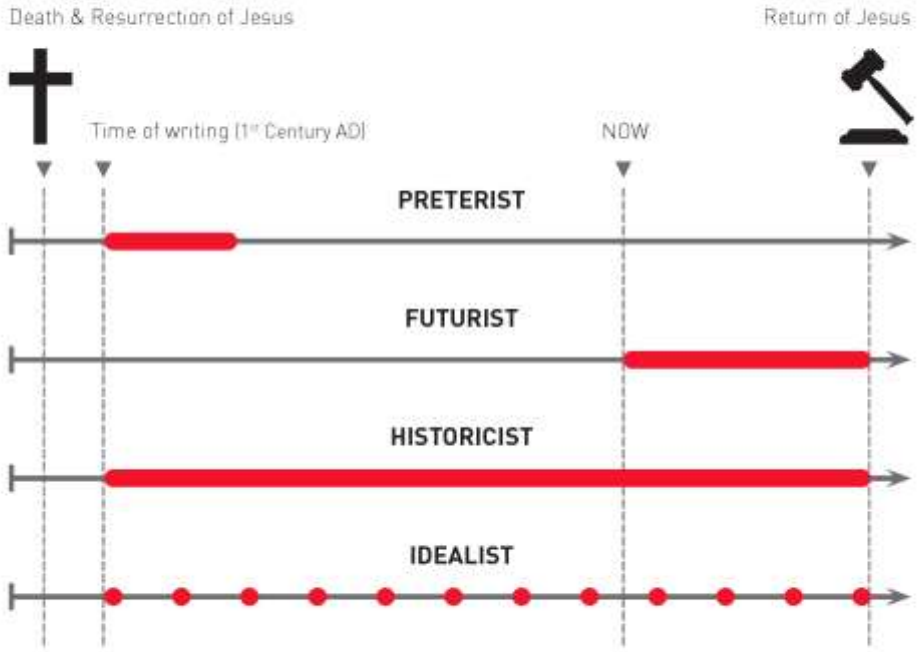


[Source: http://www.biblecharts.org/thenewtestament.html]

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FOUR WAYS TO READ **REVELATION**

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1. **PRETERIST: Revelation is about events in the past**

   The events described in Revelation all took place around the time of the letter's writing and should be read with that historical context in mind. In other words, the letter was written first and foremost to Christians in the first century, under Roman rule and persecution. As such, we need to understand how they would have originally read it, before applying it to ourselves.

2. **FUTURIST: Revelation is about events in the future**

   The events described in Revelation were predicted to take place in the far distant future, at least from the point of view of the original readers. So, the focus is on events that are still to come, including times like "the tribulation" and "the millennium."

3. **HISTORICIST: Revelation is about all of history**

   Revelation describes the key events of history stretching from the death and resurrection of Jesus to his return as judge. It can be seen as a *timetable*, by which we can interpret "the signs of the times." In other words, world events *today* are described in Revelation.

4. **IDEALIST: Revelation is about timeless principles**

   Revelation isn't talking about a specific time. It is talking about a pattern of events or trends that will be repeated throughout history, as an encouragement to God's people of all times who face persecution. In that sense, it is a "timeless" message.

[Source: https://visualunit.me/2013/10/08/four-ways-to-read-revelation/]

***See also*: the Eschatology (End Times) section in this Appendix**

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XCIX

JESUS CHRIST AS ALPHA AND OMEGA DIRECTS JOHN TO WRITE TO THE SEVEN CHURCHES IN ASIA

A.D. 96.

Revelation 1: 1-3, 8-20.

The Revelation of Jesus Christ, which God gave Him to show His servants—things which must shortly take place. And He sent and signified *it* by His angel to His servant John, who bore witness to the word of God, and to the testimony of Jesus Christ, to all things that he saw. Blessed *is* he who reads and those who hear the words of this prophecy, and keep those things which are written in it; for the time *is* near.

"I am the Alpha and the Omega, *the* Beginning and *the* End," says the Lord, "who is and who was and who is to come, the Almighty."

I, John, was in the Spirit on the Lord's Day, and I heard behind me a loud voice, as of a trumpet, saying, 151†

"What you see, write in a book and send *it* to the seven churches which are in Asia: to Ephesus, to Smyrna, to Pergamos, to Thyatira, to Sardis, to Philadelphia, and to Laodicea."

Then I turned to see the voice that spoke with me.

And having turned I saw seven golden lampstands, and in the midst of the seven lampstands *One* like the Son of Man, clothed with a garment down to the feet and girded about the chest with a golden band. His head and hair *were* white like wool, as white as snow, and His eyes like a flame of fire; His feet *were* like fine brass, as if refined in a furnace, and His voice as the sound of many waters; He had in His right hand seven stars, out of His mouth went a sharp two-edged sword, and His countenance *was* like the sun shining in its strength. And when I saw Him, I fell at His feet as dead.

But He laid His right hand on me, saying to me, "Do not be afraid; I am the First and the Last. "I *am* He who lives, and was dead, and behold, I am alive forevermore. Amen. And I have the keys of Hades and of Death.

"Write the things which you have seen, and the things which are, and the things which will take place after this. "The mystery of the seven stars which you saw in My right hand, and the seven golden lampstands: The seven stars are the angels of the

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seven churches, and the seven lampstands which you saw * are the seven churches.

Footnotes

151:† Here (following) are set down those sayings only which John has ascribed to Christ, along with so much of John's context as barely to establish the sequences. *The Revelation* contains a series of prophetic visions — it is the only prophetic book in the New Testament. Its date is supposed to be A.D. 96.



[Source: Manna Bible Maps]

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Map of Revelation Churches





Patmos Island north from Monastery of St. John
(Patmos is supposedly where John wrote Revelation.)

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[Source: http://www.biblecharts.org/paulahebrewofthehebrews.html]

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Church	Meaning of Name	Main Feature of Time Period	Commendation	Reproof	Counsel	Reward Promised to the Overcomer	Period
Ephesus	First or desirable	Era of warning love	Patient, hate deeds of false teachers, did not faint or give up	Left your first love	Repent, do again your 1st works	Eat of Tree of Life	To 100 AD
Smyrna	Myrrh or sweet fragrance	Persecution, suffering, martyrdom	Rich in faith and good works in spite of tribulation and hypocrites	NONE	Be faithful unto death	Receive crown of life, not be hurt of second death	To 313 AD
Pergamos	Height, power, or elevation by marriage	State religion, compromise	Held firm to Jesus' name and did not denied the faith	Tolerance of Nicolaitanes, Balaamism, compromise, idolatry, and immorality	Repent	Receive hidden manna, white stone, new name	To 538 AD
Thyatira	Sweet savor labor. Sacrifice of contrition	Dark Ages, apostasy	Love, faith, patience, and good works	Tolerance of Jezebel, idolatry, immorality	Hold fast what you already have	Power over nations, Morning Star	To 1560s AD
Sardis	Those escaping or that which remains	Reform	A few are not defiled	Dead works	Watch, strengthen what remains, hold fast, repent	White raiment, keep name in Book of Life	To 1790s AD
Philadelphia	Brotherly love	Revival, Gospel spread	Kept the Word and not denied Jesus	NONE	Hold fast to the faith	Pillar in temple, keep from hour of temptation Have name of God	To 1840s AD
Laodicea	Judging the people or a just people	Modern Christendom, the Church today	NONE	Lukewarm, spiritually poor, blind, and naked	Secure gold tried in fire, white raiment, eyesalve, be zealous, repent	Sit with Christ on His throne and eat with Him	To End

[Source: http://amazingdiscoveries.org/S-deception-Revelation_seven-churches_love_idolatry]

See also: **Walking Through Revelation,** "Understanding the Book kof Revelation and the Purpose of Prophecy" http://amazingdiscoveries.org/addownload.html?resource_id=870

Church	Meaning of Name	Main Feature of Time Period	Commendation	Reproof	Counsel	Reward Promised to the Overcomer	Period
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Summary Table: Seven churches, described and identified

	Ephesus 2:1-7	**Smyrna** 2:8-11	**Pergamum** 2:12-17	**Thyatira** 2:18-29	**Sardis** 3:1-6	**Philadelphia** 3:7-13	**Laodicea** 3:14-22
Period described	The early church, to AD 100	The church under pagan persecution, to 313	Paganism enters the church, to 500s	Papal supremacy of Dark Ages, to mid 1500s	Protestant reformation and fossilization, to late 1700s	Awakening, Bibles printed and studied, to mid 1800s	The end-time church, content but sinful, to End.
Opening	To the angel of the church . . . write						
Description of Christ	Holds 7 stars, walks among 7 lampstands	First and Last, Died and came to life	The One with two-edged sword	Eyes of fire, feet like brass; searches minds	Holds 7 spirits and 7 stars	Holy, true, holds keys, opens and shuts	Amen, true witness, Beginning of creation
What Christ knows	Works, labor patience	Works, trials, poverty; blasphemy of false Jews	Works, living where Satan's throne is	More works, love, service, faith, patience	Works, (and see "What you have")	Works	Works: neither cold nor hot
Commenda-tion	Tested false prophets, perseverance	Rich in spite of poverty	Held to My name & faith even in time of martyr	(above)	Have a few names undefiled	Kept command to persevere	–
Rebuke	Left first love	–	Ones with doctrine of Balaam	Jezebel with immorality permitted	Works imperfect	–	Lukewarm, wretched, blind, naked
Counsel	Remember, repent, do first works	Do not fear suffering	Repent	Hold fast till I come	Watch, strengthen remainder	Hold fast, preserve crown	Buy gold, clothes, eye ointment
Warning	Lampstand will be removed	–	Will fight with sword of mouth	Jezebel into sickbed, children killed	I will come as thief if you do not watch	–	I will spit you out; rebuke and punishment
What you have	My hatred for Nicolaitans	Tribulation coming	Also have ones with Nicolaitans doctrine	Rest do not have false doctrine, not Satanic depths	A name as alive, but dead (and see above)	A little strength, My word and name	Not what you think you have
Reward for overcomers	Eat from tree of life	Not hurt by second death	Hidden manna, white stone	Power over nations; morning star	Clothed in white, name in book, confessed	Made pillar, inscribed with new name	Sit on my throne
Other promises	–	Eternal life to ones faithful to death	–	Rest are given no other burden	Undefiled ones will walk in white	Submission of false Jews; Kept from hour of trial	Eat with those who open door
Closing	Listen to what the Spirit says to the churches						

[Source: http://www.bibleexplained.com/revelation/r-seg01-3/rev03c-table.html]

See also: http://www.bibleexplained.com/revelation/Rev-chapter-choice.htm

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"Let him who has ears, hear what the Spirit says to the churches?"

Churches	Strengths	Failures	Instruction	Promise To Faithful
Loveless **EPHESUS** (Rev. 2:1-7)	Hard work Patient endurance Reject evil Persevere	You have forsaken your first love	Repent and do the works as you did at first	You will eat from the tree of life
Suffering **SMYRNA** (Rev. 2:8-11)	Endure your suffering and poverty, yet you are rich	None	Remain faithful even when facing prison, persecution or death	I will give you the crown of life. You will not be hurt by the second death
Worldly **PERGAMUM** (Pergamos) (Rev. 2:12-17)	Loyalty to Christ; refuse to deny Him	Tolerate cults, heresies, idolatry and immorality	Repent!	Hidden manna and a stone with a new name on it
Wrong Doctrine **THYATIRA** (Rev. 2:18-29)	Love, faith, works, patient endurance; constant improvement	Tolerate pagan cults, idolatry and immorality. Judgement coming!	Repent!	Faithful hold fast until I come. I will give you authority over the nations and gift of the morning star
Spiritually Dead **SARDIS** (Rev. 3:1-6)	Only a faithful remnant have kept the faith. Church is spiritually dead	Repent and turn back to Christ	Strengthen what little faith remains	Faithful will walk with Jesus and not be blotted out of the book of life
Spiritually Alive **PHILADELPHIA** (Rev. 3:7-13)	Kept my word and have not denied my name	None	I have placed before you an open door. I will keep you from the hour of trial.	I will make you a pillar in the temple of my God
Complacent **LAODICEA** (Rev. 3:14-22)	None	Neither hot nor cold. You rely on riches but don't realize your spiritually impoverished condition.	Turn from indifference and repent!	I will invite those who overcome to sit with me on my throne

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http://www.agapebiblestudy.com/charts/The%20Seven%20Churches%20of%20the%20Revelation.htm

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The 7 Churches of Revelation
and
The 7 Kingdom Parables of Matthew 13

The letters to 7 churches in Revelation 2 and 3 are generally recognized to be symbolic of the chronological history of the Christian church from the time of the apostles to the second coming. This study outline proposes that the kingdom parables of Matthew 13 are *also* chronological in sequence, and are directly related to the 7 churches in Revelation, giving further insight. Note that when a symbol is defined in a parable, that definition applies consistently and universally to the other parables. It is also proposed that Paul's letters to churches likely apply to the 7 churches as well.

1. Ephesus ("desirable"), Rev 2:1-7 — The Apostolic church of the 1st century.
False Apostles teaching error (lies) enter the church Rev. 2:2
- Paul warns the elders of Ephesus in Acts 20:17, 29-30.}
- Liar (errors of the false Apostles) defined:
  1 John 2:4 - Lawlessness (lasciviousness).
  1 John 2:22 - Antichrist, deny Jesus is Christ (deny He came in the flesh, 1 John 4:1-3).
  1 John 4:20 - Persecutes (1 John 3:12).
- Nicolaitanes (Rev 2:6, 9 Smyrna, 14-15 Pergamos) victory over the people, Nike (G3529) Laos (G2992).
  Jude 4 - Lawlessness (lasciviousness), denying Jesus Christ.
  Jude 11 - way of Cain (persecution), error of Balaam, usurpation/rebellion of Core (Korah - Num 16:1-3).
  Jude 16-19 - speak blasphemy, ungodly lusts, lacking the Spirit.

- Parable of the sower — Matt 13:3-23. Mark 4:3-8, 14-20. Luke 8:5-15.
  Fowls/birds defined as Satan (Matt.13:4, 19 - Mark 4:4, 15 - Luke 8:5, 12).
- Paul's epistle to the Ephesians.

2. Smyrna ("myrrh" or "sweet smelling"), Rev 2:8-11 — Persecuted by Ancient Pagan Rome. No criticism.
Apostasy, Synagogue of Satan - Say they are Jews but are not, blaspheme (Rev 2:9, 3:9 Philadelphia).

- Parable of the wheat and the tares — Matt 13:24-30, 36-43.
  Field defined as the world (v. 38).
  Tares are the wicked (v. 38) Seeds are the saved (v. 38).
  Reapers are angels (v. 39).
- Paul's epistle to the Philippians (joy through suffering).

3. Pergamos ("elevated by marriage"), Rev 2:12-17 — pergos G4444 tower, gamos G1062 marriage Satan's seat / Nicolaitanes / Apostasy / church-state union (4th-5th century).

- Parable of the mustard seed — Matt 13:31-32, Mark 4:30-32, Luke 13:19.
  Birds defined as Satan (Matt.13:4, 19 - Mark 4:4, 15 - Luke 8:5, 12) See Rev 18:2, 19:17, 21.
- Paul's epistles to the Corinthians (married to the world).

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4. Thyatira ("perpetual sacrifice"), Rev 2:18-29 — The church of the middle ages (6th-16th century). The word Thyatira comes from the Greek "thuo" sacrifice G2380, and "ateires" unweary.
Jezebel - Rev 2:20, 1 Ki 21:1-26 (represents the Inquisition, Ahab = State, Jezebel = Church).
Rev 2:21 (space to repent), Elijah in the wilderness 1260 days (3 1/2 years) Luke 4:25, James 5:17, Rev 11:2-3, 12:6,14 (538-1798 A.D.) Apostate satanic doctrine in the church (Rev 2:24).

- Parable of the leaven — Matt 13:33, Luke 13:21-30.
  Leaven is corrupt doctrine (Matt. 16:11-12).
  Leaven is hypocrisy (Luke 12:1).
  Leaven is malice and wickedness (1 Cor 5:8).
  Unleavened bread is sincerity and truth (1 Cor 5:8).
- Paul's epistle to the Galatians (call out of religious externalism) See Gal 5:9.

5. Sardis ("red ones", from the sardius stone), Rev 3:1-6 — The Reformation era. No praise.
A dead church, but a faithful few remain.

- Parable of the treasure of the field — Matt 13:44.
  Field defined as the world (v. 38).
- Paul's epistle to the Romans or Hebrews (salvation by faith).

6. Philadelphia ("brotherly love"), Rev 3:7-13 — The early 19th century to 1844. No criticism.
Church of the door opened by the Key of House of David - The Adventist movement proclaiming the 3 angel's messages of Revelation 14.

- Parable of the pearl of great price — Matt 13:45.
  Oysters are unclean, the pearl only has value when separated from the unclean oyster (Rev 18:1-5).
- Paul's epistles to the Thessalonians (second coming not imminent).

7. Laodicea ("a people judged"), Rev 3:14-19 — From 1844 to the second coming. No praise.

- Parable of the net — Matt 13:47-50.
- Paul's epistle to the Colossians (told to exchange letters with Laodicea).

- Summary: Parable of the scribe — Matt 13:52.

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THE SEVEN CHURCHES REVELATION 2-3

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1 EPHESUS (2:1-7)

Positives = toil and patient endurance for Jesus' sake, abhorrence of evil and false teaching
Negatives = abandoned first love
Command = remember, repent and return to previous good works
Disobedience = will have their lampstand removed
Obedience = will eat from the tree of life

2 SMYRNA (2:8-11)

Positives = enduring opposition and slander and being spiritually rich
Negatives = none
Command = be faithful to the point of death
Disobedience = none
Obedience = will be given the crown of life and will not be hurt by the second death

3 PERGAMUM (2:12-17)

Positives = holding fast to Jesus' name and not denying his faith
Negatives = some have accepted false teaching
Command = repent
Disobedience = will face war from the sword of Jesus' mouth
Obedience = will be given hidden manna and a white enscribed stone

4 THYATIRA (2:18-29)

Positives = love, faith, service and faithful endurance
Negatives = toleration of false teaching, idolatry and sexual immorality
Command = reject false teaching and hold fast to Jesus
Disobedience = tribulation and death
Obedience = will be given authority over the nations and given the morning star



5 SARDIS (3:1-6)

Positives = none
Negatives = spiritually dead and incomplete in works
Command = wake up, strengthen faith and repent
Disobedience = will be opposed by Jesus who will come like a thief
Obedience = will walk with Jesus, be clothed in white, will have names in the book of life and confessed by him before the Father and angels

6 PHILADELPHIA (3:7-13)

Positives = kept Jesus' word, not denied his name and patiently endured
Negatives = none
Command = hold fast
Disobedience = none
Obedience = will be kept from the hour of trial, made a pillar in the temple of God and have the name of God, New Jerusalem and Jesus written on them

7 LAODICEA (3:14-22)

Positives = none
Negatives = spiritually lukewarm, wretched, pitiable, poor and blind; need to buy spiritual gold and salve to become spiritually rich, clothed and seeing
Disobedience = be zealous, repent and hear Jesus' voice
Obedience = will eat with Jesus and sit with him on his throne

PATMOS (1:9)

An Aegean island south of Samos, where prisoners were exiled by the Roman authorities. John was sent here "on account of the word of God and the testimony of Jesus" (1:9) and received his prophetic revelation during this stay.

[Source: https://visualunit.me/tag/revelation/]

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THE SEVEN CHURCHES OF REVELATION, Chapters 2 & 3

	Christ	Commendation	Rebuke	Exhortation	Alternative	Promise	Historical View
Ephesus (2:1-7)	Holds the seven stars in His right hand and walks in the midst of the seven candlesticks (1:20).	Works, labor, patience, cannot bear those who are evil, judged the false apostles, hates the deeds of the Nicolaitans.	Left their first love.	Remember, repent, do the first works.	I will come quickly and remove the candlestick out of his place (1:20)	Will eat of the Tree of Life.	The Church of the first century.
Smyrna (2:8-11)	First and the Last, Who was dead and is alive.	Works, tribulation, poverty.	—	Fear not, be faithful unto death.	—	Will receive the Crown of Life, Will not be hurt of the second death.	The persecuted church of the second and third centuries.
Pergamos (2:12-17)	Has the sharp sword with two edges (Heb. 4:12)	Works, Hold fast Jesus' name, have not denied the faith.	Hold the doctrine of Balaam. Hold the doctrine of the Nicolaitans.	Repent	I will come quickly and fight against them with the sword of my mouth.	Will eat of the hidden manna, and receive a white stone with a new name written within it.	The Church from about 312 (Constantine) to about 500 A.D.
Thyratira (2:18-29)	Eyes like flame of fire, feet like fine brass.	Works, charity, service, faith, growth in works.	Tolerated false prophet, Jezebel, to teach immorality and idolatry.	Repent, hold fast to that which you already have until I come.	Great tribulation, children will be killed.	Will give power over the nations, will receive the Morning Star.	The Church of the Dark Ages till the 16th century.
Sardis (3:1-6)	Has seven spirits and seven stars.	Works, a name (reputation) of being alive…	…but are dead.	Be watchful, strengthen the things that remain, that are ready to die. Remember how you have received and heard, hold fast, repent.	I will come on you as a thief.	Will be clothed in white raiment. Name will not be blotted out of the Book of Life. Jesus will confess his name before the Father.	The Church of the Renaissance and the Reformation.
Philadelphia (3:7-13)	True has the key of David.	Works, has kept Jesus' word and not denied His Name. Has kept the word of His patience	—	Hold fast that which you have…	…That no man take thy crown.	Be kept from the hour of temptation. Be made a pillar in the temple of God in the New Jerusalem. Jesus' new name will be written on him.	The Church of the revival of the 19th century.
Laodicea (3:14-22	The Amen, the faithful and true witness, the beginning (originating source) of the creation of God	—	Lukewarm, neither cold nor hot. Wretched and miserable, and poor, and naked.	Buy from Jesus refined gold white clothes, and eye salve. Be zealous and repent.	I will spue you out of my mouth.	Fellowship with Christ – I will come in to him and sup with him and he with me.	The end-times lukewarm church.

Comments: All churches begin with a description of Jesus. All but the church of Laodicea receive some sort of commendation. All receive a rebuke of some kind and are told to repent except for Smyrna and Philadelphia. All are offered gracious options if they obey the exhortations.

[Source: http://www.freegraceresources.org/lukewarmchart.html]

See enlarged image on next page (landscape)

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THE SEVEN CHURCHES OF REVELATION, Chapters 2 & 3

	Christ	Commendation	Rebuke	Exhortation	Alternative	Promise	Historical View
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Thyratira (2:18-29)	Eyes like flame of fire, feet like fine brass.	Works, charity, service, faith, growth in works.	Tolerated false prophet, Jezebel, to teach immorality and idolatry.	Repent, hold fast to that which you already have until I come.	Great tribulation, children will be killed.	Will give power over the nations, will receive the Morning Star.	The Church of the Dark Ages till the 16th century.
Sardis (3:1-6)	Has seven spirits and seven stars.	Works, a name (reputation) of being alive…	…but are dead.	Be watchful, strengthen the things that remain, that are ready to die. Remember how you have received and heard, hold fast, repent.	I will come on you as a thief.	Will be clothed in white raiment. Name will not be blotted out of the Book of Life. Jesus will confess his name before the Father.	The Church of the Renaissance and the Reformation.
Philadelphia (3:7-13)	True has the key of David.	Works, has kept Jesus' word and not denied His Name. Has kept the word of His patience	—	Hold fast that which you have…	…That no man take thy crown.	Be kept from the hour of temptation. Be made a pillar in the temple of God in the New Jerusalem. Jesus' new name will be written on him.	The Church of the revival of the 19th century.
Laodicea (3:14-22	The Amen, the faithful and true witness, the beginning (originating source) of the creation of God	—	Lukewarm, neither cold nor hot. Wretched and miserable, and poor, and naked.	Buy from Jesus refined gold white clothes, and eye salve. Be zealous and repent.	I will spue you out of my mouth.	Fellowship with Christ – I will come in to him and sup with him and he with me.	The end-times lukewarm church.

Comments: All churches begin with a description of Jesus. All but the church of Laodicea receive some sort of commendation. All receive a rebuke of some kind and are told to repent except for Smyrna and Philadelphia. All are offered gracious options if they obey the exhortations.

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Representative of Seven Stages of Church History

A number of expositors down through history have held that the seven churches represent seven sequential stages of church history.[1] While we do not favor this view, it is instructive to understand the arguments for and against such a view since it will frequently be encountered by students of the book of Revelation. The view is known as the historical-prophetical view:

The historical-prophetical interpretation . . . states that while all seven types of churches always exist, one type dominates a particular era of church history. Throughout church history all seven types of churches will be present, but one type will tend to dominate a particular period of church history. . . .[2]

Fruchtenbaum responds to the assertion that such a view of the letters to the churches violates the Golden Rule of Interpretation:

> The question this . . . perspective raises is: Does this view not violate The Golden Rule of Interpretation and the principles of a literal hermeneutic? If it could be clearly shown that all that was said in a particular letter can be or was true of that particular church or that type of church, then the answer would be: "Yes." But if statements are made that cannot in any way be true of that particular church, then the answer would be: "No." This author would prefer to limit the interpretation to that church only or to that type of church only, but now and then statements are made which render that impossible. . . .[3]

Certain statements made to individual churches cannot be true of the strictly local situation, and they must have a far wider meaning. . . . One example is the promise to keep the Church of Philadelphia from the hour of trail, that hour which is to come upon the whole earth. The time is long past that this promise could be kept only to that particular church, for that local church no longer exists; nor can this promise be limited to that type of church because other types of churches of these two chapters will also share in the promise. . . . It is statements like this [the use of the Phoenician name Jezebel at Thyatira] that lend credence to the historical-prophetical interpretation. . . . In [Rev. Rev. 2:22+], the woman is to be cast into the Great Tribulation. This means that unlike the true Church, the Roman Catholic Church [represented by Jezebel] will go into the Great Tribulation . . . This is another example of a passage that simply cannot be limited to the local situation.[4]

Fruchtenbaum suggests the following historical correlation.[5] We've augmented Fruchtenbaum's suggestions with those of Bullinger that each assembly denotes a unique phase in Israel's history:[6]

Seven Stages of Church History

Church	Church History Typified	Dates	Israel's History Typified[7]	Verses
Ephesus	The Apostolic Church	A.D. 30-100	The Day of Israel's Espousals (Exodus)	Rev. Rev. 2:1-7+
Smyrna	The Church of the Roman Persecution	A.D. 100 - 313	The Period of Israel's Wanderings (Numbers)	Rev. Rev. 2:8-11+
Pergamum	The Church of the Age of Constantine	The Wilderness Period (Numbers)	A.D. 313-600[8]	Rev. Rev. 2:12-17+
Thyatira	The Church of the Dark Ages	A.D. 600-1517[9]	The Wilderness Period (Numbers)	Rev. Rev. 2:18-29+

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Sardis	The Church of the Reformation	A.D. 1517-1648	The Period of Israel's Kings (1 and 2 Kings)	Rev. Rev. 3:1-6+
Philadelphia	The Church of the Great Missionary Movement	A.D. 1648-1900	The Period of Israel's Removal (1 and 2 Chronicles)	Rev. Rev. 3:7-13+
Laodicea	The Church of the Apostasy	A.D. 1900-present day	The Period of Judah's Kings (2 Chronicles)	Rev. Rev. 3:14-22+

It is our view that the historical-prophetical view suffers from numerous problems.

1. There is significant disagreement between different proponents of the view concerning which periods of history are represented, both their characteristics and dates. In this, the historical-prophetical scheme suffers from the same problems as the Historicist Interpretation of Revelation.[10]
2. Church history is far more complex than can be reflected by seven periods sharing global characteristics.[11]
3. The correlation made between the letters and church history is entirely westernized and fails to take into account important movements and activities elsewhere in the world.
4. If the churches truly are representative of the course of church history, this fact must have been concealed from the early church or it would have destroyed the concept of imminency.[12]
5. The historical-prophetical interpretation seems to read more into the text than what is intended.[13]

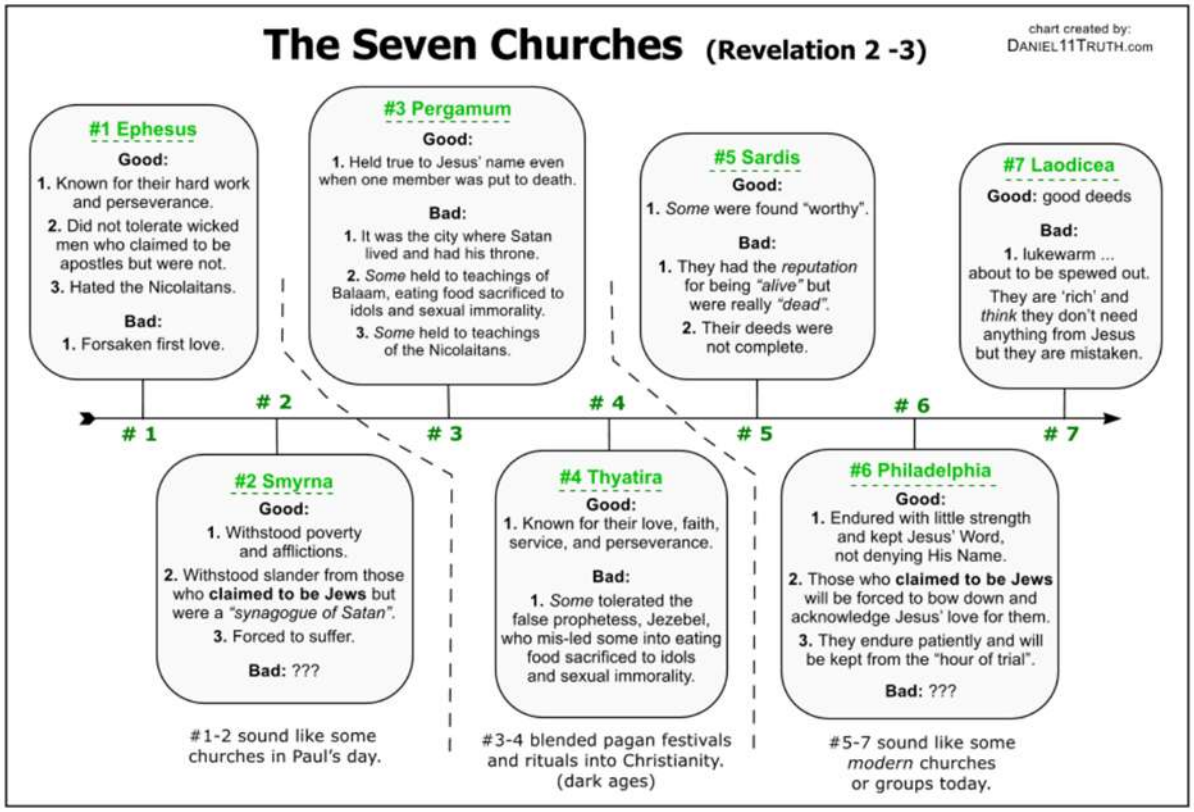
Trench observes;

The multitude of dissertations, essays, books, which have been, and are still being written, in support of this scheme of interpretation, must remain a singular monument of wasted ingenuity and misapplied toil . . . a future looking into Scripture for that which is not to be found there . . . a resolution to draw out from it that which he who draws out must first himself have put in. Men will never thus make Scripture richer. They will have made it much poorer for themselves, if they nourish themselves out of it with the fancies of men, in place of the truths of God.[14]

For further information on this subject, see [Thomas, Revelation 1-7, 505-515].

[Source: http://www.biblestudytools.com/commentaries/revelation/related-topics/representative-of-seven-stages-of-church-history.html]

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[Source: http://daniel11truth.com/the-seven-churches.htm]

A general scheme of the periods of western civilization that correspond to the conditions described in each of the letters to the seven churches is as follows.

The Prophetic History of the Church in Revelation 2 and 3			
2:1-7	Ephesus	Apostolic Era	ca. A.D. 33-64
2:8-11	Smyrna	Period of Persecution	ca. A.D. 64-313
2:12-17	Pergamum	Era of Official Patronage	ca. A.D. 313-606
2:18-29	Thyatira	Middle Ages	ca. A.D. 606-1520
3:1-6	Sardis	Protestant Reformation	ca. A.D. 1520-1750
3:7-13	Philadelphia	Missionary Era	ca. A.D. 1750-1900
3:14-22	Laodicea	Modern Period	ca. A.D. 1900-????

[Source: Dr. Constable Expository Notes – Revelation]
http://www.soniclight.com/constable/notes.htm

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SYNOPSIS OF REVELATION 2 AND 3

Church and Passage	*Description of Jesus Christ*	*Commendation*	*Criticism*	*Exhortation*	*Promise to the Overcomers*
Ephesus (2:1-7)	One who holds the seven stars in His right hand and walks among the seven golden lampstands	Their deeds, toil, perseverance (twice), intolerance of wicked men, testing of professing apostles, endurance, and hatred of the deeds of the Nicolaitans	Left their first love	Remember your former position, repent, and repeat your first deeds.	Will receive permission to eat of the tree of life in God's paradise
Smyrna (2:8-11)	The first and the last, who was dead and has come to life	Endured tribulation, poverty, and blasphemy by professing Jews		Do not fear temporary suffering and tribulation, but remain faithful.	Will enjoy freedom from hurt by the second death
Pergamum (2:12-17)	One who has the sharp two-edged sword	Held fast Christ's name, and did not deny His faith	Some held the teachings of Balaam and the Nicolaitans.	Repent or expect an attack from the sword of His mouth.	Would receive hidden manna, a white stone, and a new secret name on the stone
Thyatira (2:18-29)	The Son of God who has flaming eyes and burnished bronze feet	Their deeds, love, faith, service, perseverance and recent improvement in deeds	Their toleration of seductive, immoral, idolatrous, and impenitent Jezebel	The faithful should hold fast.	Gets authority to rule over the nations with Christ, and the morning star
Sardis (3:1-6)	He who has the seven spirits of God and the seven stars	Some had not soiled their garments.	They were dead, had incomplete deeds, and were asleep.	Wake up, strengthen what remains, remember what you heard and obey it, and repent.	Clothed in white garments, name retained in the book of life, and name confessed before the Father and His angels
Philadelphia (3:7-13)	He who is holy, true, has David's key, and permanently opens and shuts	Their deeds, a little power, had kept His word, had not denied His name, and had persevered		Hold fast what you have.	Made a pillar in God's temple that he will not leave; have the names of God, His city (the New Jerusalem), and Christ's name written on him
Laodicea (3:14-22)	The Amen, the faithful and true witness, and the source of God's creation		Lukewarm, self-sufficient, wretched, miserable, poor, blind, and naked	Buy from Christ refined gold, white garments, and eye salve. Repent. Open the door to Him.	Will sit down on Christ's throne with Him

[Source: Dr. Constable Expository Notes – Revelation]
http://www.soniclight.com/constable/notes.htm

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Question: "What do the seven churches in Revelation stand for?"

Answer: The seven churches described in Revelation 2-3 are seven literal churches at the time that John the apostle was writing Revelation. Though they were literal churches in that time, there is also spiritual significance for churches and believers today. The first purpose of the letters was to communicate with the literal churches and meet their needs at that time. The second purpose is to reveal seven different types of individuals/churches throughout history and instruct them in God's truth.

A possible third purpose is to use the seven churches to foreshadow seven different periods in the history of the Church. The problem with this view is that each of the seven churches describes issues that could fit the Church in any time in its history. So, although there may be some truth to the seven churches representing seven eras, there is far too much speculation in this regard. Our focus should be on what message God is giving us through the seven churches. The seven churches are

(1) Ephesus (Revelation 2:1-7) - the church that had forsaken its first love (2:4).

(2) Smyrna (Revelation 2:8-11) - the church that would suffer persecution (2:10).

(3) Pergamum (Revelation 2:12-17) - the church that needed to repent (2:16).

(4) Thyatira (Revelation 2:18-29) - the church that had a false prophetess (2:20).

(5) Sardis (Revelation 3:1-6) - the church that had fallen asleep (3:2).

(6) Philadelphia (Revelation 3:7-13) - the church that had endured patiently (3:10).

(7) Laodicea (Revelation 3:14-22) - the church with the lukewarm faith (3:16).

[Source: http://www.gotquestions.org/seven-churches-Revelation.html]

See also:

http://www.jesuswalk.com/revelation/2_7churches.htm

http://www.gty.org/resources/study-guides/40-5115/the-church-in-prophetic-perspective

http://www.askelm.com/prophecy/p070901.htm

http://www.thepropheticyears.com/The%20book%20of%20Revelation/Revelaltion%20chap%202.HTM

http://www.tellingthetruth.org/hot-topics/revelation/seven-churches.aspx

http://daniel11truth.com/the-seven-churches.htm

https://www.blueletterbible.org/study/larkin/dt/22.cfm

http://www.bible-history.com/maps/7_churches_asia.html [commentary]

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C

TO THE CHURCH OF EPHESUS—"I WILL GIVE TO EAT OF THE TREE OF LIFE"

A.D. 96.

Revelation 2: 1-7.

“To the angel of the church of Ephesus write,

‘These things says He who holds the seven stars in His right hand, who walks in the midst of the seven golden lampstands:

“I know your works, your labor, your patience, and that you cannot bear those who are evil.

“And you have tested those who say they are apostles and are not, and have found them liars; and you have persevered and have patience, and have labored for My name's sake and have not become weary.

“Nevertheless I have *this* against you, that you have left your first love.

“Remember therefore from where you have fallen; repent and do the first works, or else I will come to you quickly and remove your lampstand from its place — unless you repent.

“But this you have, that you hate the deeds of the Nicolaitans, which I also hate.

“He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes I will give to eat from the tree of life, which is in the midst of the Paradise of God.”’

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Footnotes

Church of Ephesus - Revelation 2:1-7

Praise: I know that you do good deeds, and work hard. You are patient and cannot stand evil. You condemn those who do wrong and hold false teachings to the fire.

Condemnation: You have left your first love - the core of the gospel.

Advice to leaders: Remember where it is that you have fallen from, repent and go back to the original teachings.

Challenge to believers: To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

Application: Men intent on abandoning the word of God (their first love) for their own doctrinal interpretations.

The inference here is the addition of doctrines into the church placing more importance on them than on the Word of God. This refers to legalistic churches that institute man-imposed salvation requirements, such as specific baptism rituals or organization membership, and teach that there is no salvation unless these requirements are met. They focus more on dos and don’ts and on who does and doesn’t do, than on the core message of Scripture and thus they deny salvation by grace through faith. The easiest way to spot a church of Ephesus is their claim of being the only true remnant church of Christ and their insistence that there is no salvation outside of their organization and without their rituals.

[Source: https://www.raptureready.com/soap/rr-seven-churches.html]

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CI

TO THE CHURCH IN SMYRNA—"BE THOU FAITHFUL UNTO DEATH"

A.D. 96

Revelation 2: 8-11.

“And to the angel of the church in Smyrna write,

‘These things says the First and the Last, who was dead, and came to life:

“I know your works, tribulation, and poverty (but you are rich); and *I know* the blasphemy of those who say they are Jews and are not, but *are* a synagogue of Satan.

“Do not fear any of those things which you are about to suffer. Indeed, the devil is about to throw *some* of you into prison, that you may be tested, and you will have tribulation ten days.

“Be faithful until death, and I will give you the crown of life.

“He who has an ear, let him hear what the Spirit says to the churches.

“He who overcomes shall not be hurt by the second death.”’

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Footnotes

Church of Smyrna -- Revelation 2:8-11

Praise: I know thy works, and tribulation, and poverty, (but thou art rich).

Condemnation: None!

Advice to leaders: Don't fear your suffering - Satan will torment you and you will be tried. Be faithful unto death and you will have the crown of life..

Challenge to believers: He that overcometh shall not be hurt by the second death (and will have eternal life).

Application: Throughout the world, Christians are being persecuted in places like China, Russia, the Philippines and the Islamic nation states. Witnessing is illegal in many of these places and sadly, it is all too common to hear of Christians being jailed, tortured and even beheaded for the crime of attempting to spread the gospel and the testimony of Jesus.

[Source: https://www.raptureready.com/soap/rr-seven-churches.html]

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CII

TO THE CHURCH IN PERGAMOS—"REPENT, OR ELSE I WILL COME QUICKLY"

A.D. 96

Revelation 2: 12-17.

“And to the angel of the church in Pergamos write,

‘These things says He who has the sharp two-edged sword:

“I know your works, and where you dwell, where Satan's throne *is.* And you hold fast to My name, and did not deny My faith even in the days in which Antipas *was* My faithful martyr, who was killed among you, where Satan dwells.

“But I have a few things against you, because you have there those who hold the doctrine of Balaam, who taught Balak to put a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit sexual immorality.

“Thus you also have those who hold the doctrine of the Nicolaitans, which thing I hate.

“Repent, or else I will come to you quickly and will fight against them with the sword of My mouth.

“He who has an ear, let him hear what the Spirit says to the churches.

“To him who overcomes I will give some of the hidden manna to eat.

“And I will give him a white stone, and on the stone a new name written which no one knows except him who receives *it.* ”’

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Footnotes

Church of Pergamum - Revelation 2:12-17

Praise: You live where Satan lives, yet you never renounced me.

Condemnation: But I have a few things against you, your teachings pollute your people both spiritually and socially with unacceptable pagan practices.

Advice to leaders: Repent; or else I will come unto thee quickly, and will fight against them with the sword of My mouth!

Challenge to believers: To him that overcomes will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth [it].

Application: Those teaching false doctrines, causing people to sin because they think it is “okay” based on the interpretations of their leadership. What these leaders are doing is teaching that the Word of God is to be treated as a cafeteria plan where you can pick and choose what you want to believe and disregard that which you don’t. Pergamum is not lukewarm to the gospel, they have just chosen to believe that certain things in it don't apply to them.

The first group that comes to mind here is the MCC - The Metropolitan Community Church (gay Christians.) This is a *huge* denomination that teaches that it is okay to be gay and Christian, maintaining that God created them gay (so it must be all right) rather than acknowledging that their homosexuality is merely a manifestation of the sin nature that we are all born with.

[Source: https://www.raptureready.com/soap/rr-seven-churches.html]

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CIII
TO THE CHURCH IN THYATIRA—"I WILL GIVE UNTO EVERY ONE OF YOU ACCORDING TO HIS WORKS"

A.D. 96.

Revelation 2: 18-29.

“And to the angel of the church in Thyatira write,

‘These things says the Son of God, who has eyes like a flame of fire, and His feet like fine brass:

“I know your works, love, service, faith, and your patience; and *as* for your works, the last *are* more than the first.

“Nevertheless I have a few things against you, because you allow that woman Jezebel, who calls herself a prophetess, to teach and seduce My servants to commit sexual immorality and eat things sacrificed to idols.

“And I gave her time to repent of her sexual immorality, and she did not repent.

“Indeed I will cast her into a sickbed, and those who commit adultery with her into great tribulation, unless they repent of their deeds.

“I will kill her children with death, and all the churches shall know that I am He who searches the minds and hearts. And I will give to each one of you according to your works.

“Now to you I say, and to the rest in Thyatira, as many as do not have this doctrine, who have not known the depths of Satan, as they say, I will put on you no other burden.

“But hold fast what you have till I come.

“And he who overcomes, and keeps My works until the end, to him I will give power over the nations —

‘He shall rule them with a rod of iron;

They shall be dashed to pieces like the potter's vessels’ —

“as I also have received from My Father; and I will give him the morning star.

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“He who has an ear, let him hear what the Spirit says to the churches.”’

Footnotes

Church of Thyatira - Revelation 2:18-29

Praise: I know your deeds, your love, your charity, faith and service. You are doing more of these things than you ever have!

Condemnation: While on the outside, you appear as a model church, you are rife with corruption and corrupt teachings, from deep within. You have committed adultery against me with your idol worship.

Advice to leaders: Repent now or I will spew you into the Tribulation.

Challenge to believers: To those who are faithful within, rejecting the false doctrines, hold fast till I come.

Application: The Lord references Jezebel in his condemnation to this church - referring to the woman who lured people away from Him with idolatry by focusing them on things other than Him.

Traits seen today include viewing Mary as the mediatrix between Man and God, the veneration of statues and images, grace being administered through humanly prescribed sacraments, church tradition held as equivalent in authority to the Bible, and the doctrine of confessing to priests as a means of maintaining one's salvation. The prime example of this is the Roman Catholic Church.

[Source: https://www.raptureready.com/soap/rr-seven-churches.html]

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CIV
TO THE CHURCH IN SARDIS—"BE WATCHFUL: I WILL COME AS A THIEF"

A.D. 96.

Revelation 3: 1-6.

“And to the angel of the church in Sardis write,

‘These things says He who has the seven Spirits of God and the seven stars:

“I know your works, that you have a name that you are alive, but you are dead.

“Be watchful, and strengthen the things which remain, that are ready to die, for I have not found your works perfect before God.

“Remember therefore how you have received and heard; hold fast and repent. Therefore if you will not watch, I will come upon you as a thief, and you will not know what hour I will come upon you.

“You have a few names even in Sardis who have not defiled their garments; and they shall walk with Me in white, for they are worthy.

“He who overcomes shall be clothed in white garments, and I will not blot out his name from the Book of Life; but I will confess his name before My Father and before His angels.

“He who has an ear, let him hear what the Spirit says to the churches.”’

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Footnotes

Church of Sardis - Revelation 3:1-6

Praise: I know your deeds - your name carries much recognition among men.

Condemnation: But now you are dead.

Advice to leaders: Remember your beginnings, return to them and repent. You are not paying attention to my Word and you need to wake up!

Challenge to believers: He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

Application: This is referring specifically to name brand denominations with long, well known histories that have fallen from truth and are seeking ecumenical unity without regard to the gospel. The suggestion the Lord is giving here is that these are the Reform churches—once very alive but now dead in their doctrines, filled with Sunday country club pew warmers.

A particular church is only as alive or dead as its local leadership.

[Source: https://www.raptureready.com/soap/rr-seven-churches.html]

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CV

TO THE CHURCH IN PHILADELPHIA—"I HAVE SET BEFORE THEE AN OPEN DOOR"

A.D. 96.

Revelation 3: 7-13.

“And to the angel of the church in Philadelphia write,

‘These things says He who is holy, He who is true, *“He who has the key of David, He who opens and no one shuts, and shuts and no one opens”* :

“I know your works. See, I have set before you an open door, and no one can shut it; for you have a little strength, have kept My word, and have not denied My name.

“Indeed I will make *those* of the synagogue of Satan, who say they are Jews and are not, but lie—indeed I will make them come and worship before your feet, and to know that I have loved you.

“Because you have kept My command to persevere, I also will keep you from the hour of trial which shall come upon the whole world, to test those who dwell on the earth.

“Behold, I am coming quickly! Hold fast what you have, that no one may take your crown.

“He who overcomes, I will make him a pillar in the temple of My God, and he shall go out no more. I will write on him the name of My God and the name of the city of My God, the New Jerusalem, which comes down out of heaven from My God. And *I will write on him* My new name.

“He who has an ear, let him hear what the Spirit says to the churches.”’

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Footnotes

Church of Philadelphia - Revelation 3:7-13

Praise: You may not be the biggest group, but I know your works and your teachings. Even without strength or power, you have kept My Word and not compromised My name.

Condemnation: None!

Advice to leaders: I am coming quickly. Hold onto what you have.

Challenge to believers: Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, [which is] new Jerusalem, which cometh down out of heaven from my God: and [I will write upon him] my new name.

Application: This is written to those who are on fire for the Lord's return that have kept the winds of false doctrines out of their midst and maintained solid teachings. While everyone wants to think that they are in the church of Philadelphia - it is important to note, that there are true believers in each of the 7 churches. The Lord is merely commending the leadership of Philadelphia for their adherence to sound doctrine.

Ironically, the letter to the church of Philadelphia is used/abused by many churches to justify their exclusivity (no salvation outside of their organization) under what they perceive to be the "end times remnant church clause." For this reason, these churches *are* in reality the churches of Ephesus, discussed above.

[Source: https://www.raptureready.com/soap/rr-seven-churches.html]

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CVI

TO THE CHURCH OF THE LAODICEANS—I STAND AT THE DOOR, AND KNOCK

A.D. 96.

Revelation 3: 14-22.

“And to the angel of the church of the Laodiceans write,

‘These things says the Amen, the Faithful and True Witness, the Beginning of the creation of God:

“I know your works, that you are neither cold nor hot. I could wish you were cold or hot.

“So then, because you are lukewarm, and neither cold nor hot, I will vomit you out of My mouth.

“Because you say, ‘I am rich, have become wealthy, and have need of nothing’— and do not know that you are wretched, miserable, poor, blind, and naked — I counsel you to buy from Me gold refined in the fire, that you may be rich; and white garments, that you may be clothed, *that* the shame of your nakedness may not be revealed; and anoint your eyes with eye salve, that you may see.

“As many as I love, I rebuke and chasten. Therefore be zealous and repent.

“Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with Me.

“To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne.

“He who has an ear, let him hear what the Spirit says to the churches.”””

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Footnotes

Church of Laodicea - Revelation 3:14-22

Praise: None!

Condemnation: You are lukewarm, neither hot nor cold. I wish you were one or the other but because you have no redeeming qualities whatsoever, I will spit you out of my mouth into the tribulation. You say that you are wealthy and in need of nothing, but what you don't realize is that you are truly wretched, miserable, poor, blind and naked.

Advice to leaders: You need to start concerning yourself with eternal riches and not earthly ones, humble yourself about your sins and open your eyes to My truth before it's too late.

Challenge to believers: To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne

Application: Unlike the other churches that have let doctrinal interpretations cloud the message of salvation, this group is neither hot nor cold to it - they simply avoid it all together. They teach of wealth and healing but not of salvation and repentance. Rather than instruct people on how to humble themselves to the Lord's will, they teach that He is to conform to our will.

Jesus said in John 18:36 that His kingdom is not of this world. In Matthew 6:19-20, He explains that we are to store up our riches in heaven and not on earth. All of this is seemingly lost on the church of Laodicea, whose complete focus is on the here and now. They flaunt their opulent lifestyles as proof of the Lord's earthly blessings.

They teach that the first step to health and wealth is to give "seed donations" to their ministries and then have the faith that the Lord will bless this gift and multiply it in return. This becomes a vicious cycle when those who are not healed or showered with wealth are told that it is because they lack the faith to give enough to these ministries, thus soliciting even more donations - all the while, using the Lord's name to increase their personal wealth.

[Source: https://www.raptureready.com/soap/rr-seven-churches.html]

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CVII

"JOHN SEETH THE THRONE OF GOD IN HEAVEN—I AM ALPHA AND OMEGA"

A.D. 96.

Revelation 4: 1-2; 14: 13; 16: 15; 19: 9-10; 21: 5-8; 22: 6-21.

AFTER this I looked, and, behold, a door *was* opened in heaven: and the first voice which I heard *was* as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the Spirit: and, behold, a throne was set in heaven, and *one* sat on the throne.

And I heard a voice from heaven saying unto me,

Write, Blessed *are* the dead which die in the Lord from henceforth: Yea,

Saith the Spirit,

That they may rest from their labors: and their works do follow them.

And I heard a great voice saying,

Behold, I come as a thief.

Blessed *is* he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

And he saith unto me,

Write, Blessed *are* they which are called unto the marriage supper of the Lamb.

And he saith unto me,

These are the true sayings of God.

And I, John, fell at his feet to worship him. And he said unto me,

See *thou do it* not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

And he that sat upon the throne said,

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Behold, I make all things new.

And he said unto me,

Write: for these words are true and faithful.

And he said unto me,

It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

And he said unto me,

These sayings *are* faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

Behold, I come quickly: blessed *is* he that keepeth the sayings of the prophecy of this book.

And I, John, saw these things, and heard *them*. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

Then saith he unto me,

See *thou do it* not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

And he saith unto me,

Seal not the sayings of the prophecy of this book: for the time is at hand.

He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

And, behold, I come quickly; and my reward *is* with me, to give every man according as his work shall be.

I am Alpha and Omega, the beginning and the end, the first and the last.

Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without *are* dogs, and

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sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, *and* the bright and morning star.

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.

He which testifieth these things saith,

Surely I come quickly. Amen.

Even so, come, Lord Jesus.
The grace of our Lord Jesus Christ *be* with you all. Amen.

Footnotes

See also "Eschatology – The End Times" in the Appendix.

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More (general) footnotes (from Dr. Thomas Constable's Expository Notes on Revelation):

SCHOOLS OF INTERPRETATION OF REVELATION				
Name	**Description**	**History**	**Representatives**	**Commentators**
Idealist	Describes the perennial battle between good and evil, God and Satan, symbolically. Events are not real or predictive.	Most recent view.	Mostly liberal in theology though some conservatives hold it.	R. Calkins, P. Carrington, W. Hendriksen, M. Kiddle, W. Milligan, P. S. Minear, M. Rissi, G. Beale, et al.
Preterist	Describes what happened in John's day (i.e., the first century)	Alcasar, a Spanish Jesuit, introduced the view in 1614.	Most contemporary scholars hold it (i.e., liberals, amillennialists, and postmillennialists)	W. Barclay, G. B. Caird, R. H. Charles, J. M. Ford, T. F. Glasson, W. Harrington, W. G. Heidt, A. Pieters, R. Summers, J. P. M. Sweet, H. B. Swete, R. C. Sproul, H. Hannegraf, et al.
Historicist	Describes the past history of the church from the first century to the present.	Joachim of Floris, a Franciscan monk, introduced this view about 1200.	Most who hold this view are amillennialists and postmillennialists	H. Alford, J. Calvin, E. B. Elliott, M. Luther, et al.
Futurist	Describes what will precede and follow Jesus Christ's Second Coming.	Held by many early church fathers including J. Martyr and Irenaeus (second century), and Hippolytus and Victorinus (third century).	Most who hold this view are premillennialists including dispensationalists.	G. R. Beasley-Murray, I. T. Beckwith, F. F. Bruce, J. N. Darby, V. Eller, A. F. Johnson, W. Kelly, G. E. Ladd, H. Lilje, L. Morris, R. H. Mounce, J. B. Smith, M. C. Tenney, R. L. Thomas, J. F. Walvoord, J. D. Pentecost, C. C. Ryrie, et al.

[Source: Dr. Constable Expository Notes – Revelation]
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SYMBOLS USED IN THE BOOK OF REVELATION THAT THE BOOK ITSELF INTERPRETS	
1.	The seven lampstands (1:12) are seven churches (1:20).
2.	The seven stars (1:16) are seven angels or messengers (1:20).
3.	The morning star (2:28; 22:16), the male child (12:5), and the root and offspring of David (22:16) are Jesus Christ (19:15; 22:16).
4.	The Lamb (17:14) is Lord of lords and King of kings (17:14) and Jerusalem's lamp (21:23).
5.	The white horse rider (19:11) is Faithful and True (19:11), the Word of God (19:13), and King of kings and Lord of lords (19:16).
6.	The city of my God (3:12), the Lamb's bride (19:7; 21:9), and the holy city (21:10) are the New Jerusalem (3:12; 21:10; cf. 21:2).
7.	The seven lamps of fire (4:5) and the seven eyes (5:6) are the seven spirits of God (4:5; 5:6).
8.	The incense in the golden bowls (5:8) is the prayers of the saints (5:8).
9.	The fallen star (9:1) is the angel or messenger of the abyss (9:11).
10.	The great city (11:8), Sodom (11:8), and Egypt (11:8) are Jerusalem (11:8).
11.	The stars of heaven (12:4) are the angels or messengers of Satan (12:9).
12.	The great dragon (12:9), the old serpent (12:9), and the devil (12:9) are Satan (12:9).
13.	Time, times, and half a time (12:14) are 1260 days (12:6).
14.	The beast out of the earth (13:11) is the false prophet (19:20).
15.	The waters (17:1) are peoples, multitudes, nations, and tongues (17:15).
16.	The woman (17:3) is Babylon the great (17:5), the great city (18:10) that reigns over the kings of the earth (17:18).
17.	The seven heads (17:9) are seven mountains (17:9) which are seven kings (17:10).
18.	The beast (17:11) is the eighth king (17:11).
19.	The ten horns (17:12) are ten kings (17:12).
20.	The fine linen (19:8) is the righteous acts of the saints (19:8).
21.	The faithful souls come to life (20:4) is the first resurrection (20:5).
22.	The lake of fire (20:14) is the second death (20:14).
23.	The Lord God, the Almighty, and the Lamb (21:22) are the temple in Jerusalem (21:22).

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THREE VIEWS OF THE INTERPRETATION OF REVELATION 2—3[244]		
The Prophetical View		
Statement: The seven churches addressed were not in existence in the first century but will come into being in the day of the Lord.[245]		
Arguments pro		**Responses**
Revelation 1:19 stresses the unity of the book. The whole book is a revelation of things yet future.		This verse may indicate a two or three-fold division of the contents only some of which may be prophetical. Or chapters 2 and 3 are prophetic of the Church Age.
The connection of angels with these churches indicates that what is in view is Israel in the day of the Lord rather than the church. Elsewhere in Scripture, God associated angels with Israel (e.g., Dan. 10:21).		God also associated angels with churches in the New Testament (e.g., 1 Cor. 11:10). Or these angels may be human messengers.
God did not call church leaders angels in the New Testament.		John used this title in Revelation to emphasize the divine origin of these seven letters.
Tertullian (A.D. 145-220) and Epiphanius (ca. A.D. 367) wrote that churches did not exist in all the seven towns addressed when John wrote Revelation.		These writers were combating unorthodox views of the Apocalypse in their writings. They were not denying the existence of churches in these towns then.
The Historical View		
Statement: The seven churches addressed existed in the first century, and what characterized each of them has marked other local churches in various locations throughout church history.[246]		
Arguments pro		**Responses**
This is the way we interpret the other New Testament epistles.		God did not identify the other New Testament epistles as prophetic as He did these (1:19).
The Book of Revelation does not specifically identify the messages to the seven churches as prophetic.		That they are prophetic is clear from 1:19 and the contents of chapters 2 and 3. Moreover history has shown they were prophetic.

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…Continued, from previous page…

The Historico-Prophetical View		
Statement: The seven churches addressed were in existence in the first century, and what characterized each of them has marked other local churches in various locations throughout church history. However they also reveal the history of the church from the time John wrote to the Rapture in seven successive periods.[247]		
Arguments pro		**Responses**
There is a correspondence between seven successive periods of church history and these seven letters.		The correspondence is arbitrary and contrived as is clear from the differences in the limits of each period as expounded by various advocates of this view.
God said the whole of Revelation is prophetic (1:19), and to exclude chapters 2 and 3 seems unwarranted.		Revelation 1:19 means that the things "hereafter" are prophetic, and those things begin in 4:1.
The Rapture could not be imminent if chapters 2 and 3 reveal the history of the church from the first century to the twenty-first or beyond.		Chapters 2 and 3 do not predict that the church would pass through these stages before the Rapture. It is only by looking back that we can see they were prophetic.
This pattern of church history rests on a selective reading of history.		The correspondence is legitimate because there is adequate historical evidence to support this view.
These prophetic parallels hold true only for western Christianity.		Western Christianity has been the major leading branch of the church throughout history.

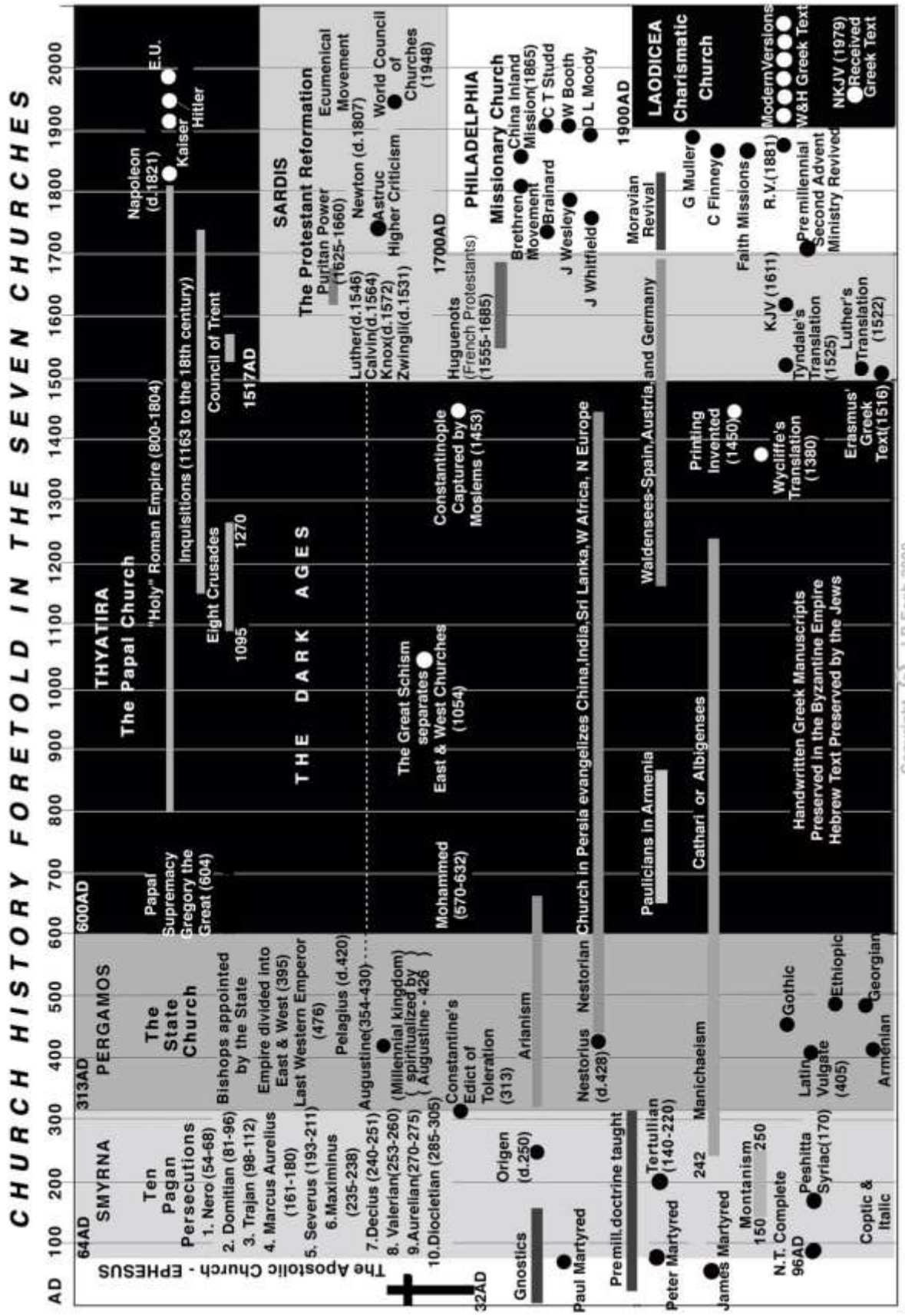
[Source: Dr. Constable Expository Notes – Revelation]
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A general scheme of the periods of western civilization that correspond to the conditions described in each of the letters to the seven churches is as follows.

The Prophetic History of the Church in Revelation 2 and 3			
2:1-7	Ephesus	Apostolic Era	ca. A.D. 33-64
2:8-11	Smyrna	Period of Persecution	ca. A.D. 64-313
2:12-17	Pergamum	Era of Official Patronage	ca. A.D. 313-606
2:18-29	Thyatira	Middle Ages	ca. A.D. 606-1520
3:1-6	Sardis	Protestant Reformation	ca. A.D. 1520-1750
3:7-13	Philadelphia	Missionary Era	ca. A.D. 1750-1900
3:14-22	Laodicea	Modern Period	ca. A.D. 1900-????

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[Source: http://www.biblerays.com/church-history-chart.html]

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THE FOCUS OF JOHN'S VISIONS IN CHAPTERS 4—20	
In Heaven	**On Earth**
The heavenly throne (ch. 4)	
The Lamb on the throne (ch. 5)	
	The first four seal judgments (6:1-8)
The fifth seal judgment (6:9-11)	
	The sixth seal judgment (6:12-17)
	The sealing of the 144,000 witnesses (7:1-8)
The great multitude (7:9-17)	
Preparations for the trumpet judgments (8:1-5)	
	The first six trumpet judgments (8:6—9:21)
	The little book (ch. 10)
	The ministry of the two witnesses (11:1-14)
The announcement of the seventh trumpet judgment (11:15-19)	
The expulsion of Satan (12:1-12)	
	The activity of Satan (12:13-17)
	The activity of the two beasts (ch. 13)
	Judgment at the end of the Great Tribulation (ch. 14)
The announcement of the seven last judgments (ch. 15)	
	The seven bowl judgments (ch. 16)
	Religion in the Tribulation (ch. 17)
	Commerce in the Tribulation (ch. 18)
Praise for judging (19:1-10)	
	The second coming of Christ (19:11-21)
	The millennial reign of Christ (ch. 20)

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THE LITERARY STRUCTURE OF CHAPTERS 6—18			
The Seals			
FIRST SIX (ch. 6)	Supplementary Revelation (ch. 7)	SEVENTH (chs. 8—16)	
The Trumpets			
FIRST SIX (chs. 8—9)	Supplementary Revelation (10:1—11:14)	SEVENTH (11:15—16:21)	Supplementary Revelation (chs. 12—15)
The Bowls			
FIRST SIX (16:1-16)		SEVENTH (16:17-21)	Supplementary Revelation (chs. 17—18)

[Source: Dr. Constable Expository Notes – Revelation]
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THE FIRST BEAST IS THE LITTLE HORN		
The First Beast (Rev. 13:1-8)		**The Little Horn** (Dan. 7:7-28)
"All who dwell on the earth will worship him" (13:8).	**Both have a worldwide empire.**	"It will devour the whole earth and tread it down and crush it" (7:7, 23).
"For 42 months" (13:5) "it was given to him to make war with the saints" (13:7).	**Both have victory over the saints for three and one-half years.**	"The saints . . . will be given into his hand for a time, times, and half a time" (7:25).
"The beast was . . . thrown alive into the lake of fire" (19:20).	**Messiah destroys both at His second advent.**	"The beast was slain . . . and his dominion will be taken away, annihilated and destroyed forever" (7:11, 26).
"Those who had not worshiped the beast . . . came to life and reigned with Christ for a thousand years" (20:4-6).	**Immediately following both their destructions the saints will receive the messianic kingdom.**	"Then the sovereignty, the dominion, and the greatness of all the kingdoms under the whole heaven will be given to the people of the saints" (7:22, 27).

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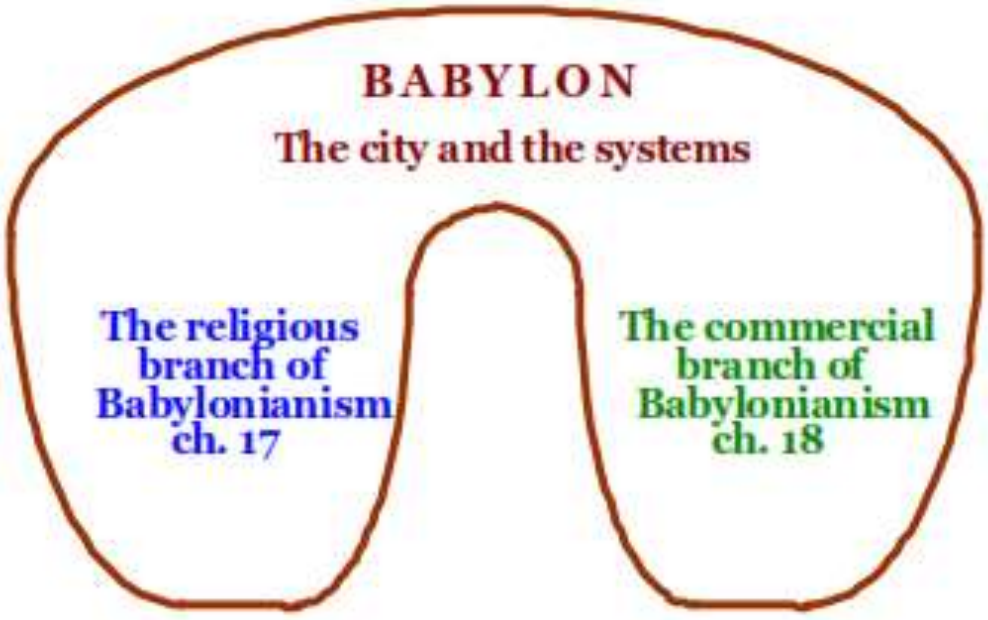
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The relationship in *time*, of the bowl judgments to the trumpet judgments, has been a matter of disagreement among futurist commentators. On the one hand, there are some similarities between them, as a side by side comparison reveals.[634] However, the differences make it most difficult to conclude that they are identical judgments.[635]

TRIBULATION JUDGMENTS			
	Seals (ch. 6)	**Trumpets (chs. 8—9)**	**Bowls (ch. 16)**
1.	Antichrist	Storm	Sores
2.	War	Meteor	Bloody Seas
3.	Famine	Bitterness	Bloody Springs
4.	Death (¼ of Population)	Darkness	Fire
5.	Imprecations	Locusts	Darkness
6.	Earthquake	Horses (1/3 of Population)	Invasion
7.	7 Trumpets	7 Bowls	Earthquake & Hail

[Source: Dr. Constable Expository Notes – Revelation]
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I think it is helpful to think of Babylon as a yoke having two parts.



[Source: Dr. Constable Expository Notes – Revelation]
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Note some contrasts between the former creation and the future creation.[861]

Genesis	Revelation
Heavens and earth created (1:1)	New heavens and earth (21:1)
Sun created (1:16)	No need of the sun (21:23)
The night established (1:5)	No night there (21:25; 22:5)
The seas created (1:10)	No more seas (21:1)
The curse announced (3:14-17)	No more curse (22:3)
Death enters history (3:19)	No more death (21:4)
Man driven from paradise (3:24)	Man restored to paradise (22:14)
Sorrow and pain begin (3:17)	No more mourning, crying or pain (21:4)

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Epiloque to the Book: 22:6-21

In this final section of the book, John reported concluding information and instructions that God gave him. He did this in order to comfort and caution his readers, and to affirm the authority of this book.

> "The concluding paragraphs of the Revelation sum up and press home on the reader's conscience the foremost practical lessons of the book."[923]

This section consists of verbal exchanges between an angel and John, and between Jesus and John. Three emphases mark this epilogue.[924] First, this prophecy is genuine (vv. 6-7, 8-9, 16, 18-19). Second, Jesus will return imminently (vv. 6-7, 10, 12, 20). Third, the unfit should beware, and the faithful should take courage (vv. 11-12, 15, 17-19). The whole epilogue is very similar to the first chapter in many ways.

Origin of the prophecy: God and Jesus	1:1	22:6
Subject of the prophecy: coming events	1:1	22:6
Mediator of the prophecy: an angel	1:1	22:6, 8, 16
Writer of the prophecy: John	1:1, 4, 9	22:8
Genuineness of the prophecy: true prophecy	1:3	22:6, 7, 9, 10, 18-19
Vehicle of the prophecy: a prophet	1:1, 9-11	22:8, 9, 10
Addressees of the prophecy: bond-servants	1:1	22:6
Destination of the prophecy: churches	1:3, 11	22:16, 18
Blessing of the prophecy: for obedience	1:3	22:7, 12, 14
Warning of the prophecy: for unfaithfulness	1:7	22:11, 12, 18-19
Center of the prophecy: Christ	1:2, 5, 9	22:16, 18, 20
God of the prophecy: Alpha and Omega	1:17	22:13
Chief character of the prophecy: God	1:5, 7	22:12, 13, 16
Hope of the prophecy: soon return	1:3, 7	22:7, 10, 12, 20

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You're probably familiar with the eight Beatitudes or blessings that Jesus gave in the Sermon on the Mount (Matthew 5:3-10) or at least you've probably heard about them. But did you know there are seven Beatitudes in the book of Revelation?

The first beatitude

The first one is my favorite because it's such an easy one to receive. All you need to do receive this blessing is to either read or hear the book of Revelation. Even if you don't understand all of it the first time through, don't worry. You'll still receive the blessing.

Blessed is he who reads and those who hear the words of this prophecy, and keep those things which are written in it; for the time is near.
Revelation 1:3

The six remaining Beatitudes are blessings promised to those who remain right with God until Christ returns for his church.

The second beatitude

This blessing is for those who are saved before they die.

Then I heard a voice from heaven saying to me, "Write: 'Blessed are the dead who die in the Lord from now on.'"
"Yes," says the Spirit, "that they may rest from their labors, and their works follow them."
Revelation 14:13

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The term "*die in Christ*" or "*die in the L*ord" was also used by the apostle Paul in Romans 6:7-8. It means they received salvation from the Lord before they died. This certainly is better than the alternative of dying in your sin.

This Beatitude also reminds us that, unlike our earthly possessions, our good works follow us into eternity, where neither moth nor rust destroys (Matthew 6:20).

The third beatitude

This blessing also serves as a warning because it tells us that Jesus will come at a time that no one expects (like a thief). This blessing is promised to those who remain ready until Jesus comes for His church. Otherwise, if we're unprepared for His return, we will walk in shame because we'll have missed the rapture.

[Jesus said]
"Behold, I am coming like a thief. Blessed is he who stays awake and who keeps his clothes [that is, stays spiritually ready for the Lord's return], so that he will not be naked—spiritually unprepared—and men will not see his shame."
Revelation 16:15

This blessing also reminds me of the parable of the wise and foolish virgins in Matthew 25:1-13 which is also a warning to stay alert for the Lord's return.

The fourth beatitude

The fourth blessing is for those who became members of God's kingdom before the foundation of Christ's church. It can't refer to Christ's church because the bride does not need to be invited to the marriage supper, which is in her honor.

Then he said to me, "Write: 'Blessed are those who are called to the marriage supper of the Lamb!'" And he said to me, "These are the true sayings of God."
Revelation 19:9

These guests represent the Old Testament believers such as the Old Testament prophets of God and everyone mentioned in Hebrews 11. I believe that John the Baptist will also be among the guests as he died as a believer before the foundation of the church.

The fifth beatitude

This blessing is for those who are in the Lord when Jesus returns for His church. The first resurrection refers to those who died in Christ before the rapture and are resurrected from the dead (1 Thessalonians 4:16). These blessed saints will be taken to heaven along with the believers who are still alive when the rapture of the church occurs. Together they will rule the Earth with Jesus for a thousand years following the seven year tribulation.

Blessed and holy are those who share in the first resurrection. The second death has no power over them, but they will be priests of God and of Christ and will reign with him for a thousand years.
Revelation 20:6

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The *second death* is an eternal separation from God and an eternity in the lake of fire (hell) which is what unbelievers will be faced with. But praise God, the second death has no power over those who are in Christ Jesus.

The sixth beatitude

This one is pretty straight forward and is closely related to the first beatitude.

[Jesus said]
"Behold, I am coming quickly! Blessed is he who keeps the words of the prophecy of this book."
Revelation22:7

Keeping the words of the prophecy of Revelation includes things like refusing to take the mark of the beast which is something that many people will do who don't know that the book of Revelation specifically warns against it. Of course, to keep the words of the prophecy, you have to know the prophecy, which means that you have to read it or hear it. I've read it many times and if the Lord tarries, I'll read it many more times.

The seventh beatitude

This blessing is for those who are obedient to the Lord's commandments. These blessed servants of Christ will be rewarded with eternal life and the right to enter the Lord's city, which is the New Jerusalem.

Blessed are those who do His commandments, that they may have the right to the tree of life, and may enter through the gates into the city.
Revelation 22:14

For those of you who are in the Lord, I pray that these seven beatitudes motivate you to read or hear the book of Revelation, to stay ready for the Lord's return, and to remain obedient to the words of the prophecy. If you haven't already accepted Jesus Christ as your Lord and Savior, I pray that you will do so right now so you can receive these blessings. Believe me, it beats the alternative.

God bless,
Daniel

[Source: http://www.jesus4evers.com/?p=4746]

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END

Revelation

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One Solitary Life



He was born in an obscure village, the son of a peasant woman.

He grew up in another village, where he worked in a carpenter's shop until he was thirty. Then for three years he became a wandering preacher.

He never wrote a book. He never held an office. He never had a family or owned a house. He didn't go to college. He never visited a big city. He never travelled two hundred miles from the place where he was born. He did none of those things one usually associates with greatness. He had no credentials but himself.

He was only thirty-three when the tide of public opinion turned against him. His friends ran away. He was turned over to his enemies and went through a mockery of a trial. He was executed by the state. While he was dying, his executioners gambled for his clothing, the only property he had on earth. When he was dead he was laid in a borrowed grave through the pity of a friend.

Twenty one centuries have come and gone, and today he is the central figure of the human race and the leader of mankind's progress. All the armies that ever marched, all the navies that ever sailed, all the parliaments that ever sat, all the kings that ever reigned, put together, have not affected the life of man on this earth as much as that One Solitary Life.

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TIMELINES

CHARTS

MAPS

(and other resources)

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Harmony of the Gospels (Table)

Rather than reproduce any of these in this book; here are links to several Timelines of Jesus – Travels, Ministry, Events showing the harmony of the Gospels:

[*See also*: **What is the "Gospel"? (Summary)**]

Outline for a Harmony of the Gospels
http://www.barnabasministry.com/ss-gospelharmony.html

Chronology of the Four Gospels (with link to sources) (Spanish version also available)
https://aschmann.net/BibleChronology/ChronologyOfTheFourGospels-changes%20from%202019-04-25.pdf [PDF]

The Life of Jesus in Chronological Order [including Index and Map]
http://www.bible-history.com/Chart_Jesus_Chronology/

NET Bible – Synopsis of the Four Gospels – Scholar Reference
[featuring: Maps, Charts, OT References, Tables]
http://synopsis-of-the-four-gospels.info/ntsynopsis_download_ebook.pdf [Direct link to Downloadable PDF]

Reading the Gospels in Perfect Harmony [PDF's, Movies, Links]
http://www.junesjournal.com/reading-the-gospels-in-perfect-harmony/

Harmony of the Gospels
http://www.blueletterbible.org/study/harmony/

Harmony of the Gospels – Fourfold Gospel
http://ministryserver.com/bible/lectures/5003.htm

An Outline of the Story of Jesus Using MAPS
https://www.ccel.org/bible/phillips/CP051GOSPELMAPS.htm

Harmony of the Four Gospels – Chart
https://www.so4j.com/harmony-of-the-gospels-of-jesus-in-the-bible/ [Direct link to PDF of similar chart]

Bible Timelines:
http://www.bibletimelines.net/article/2/available-timelines-sorted-by-category

Bible Timeline (Based on a 364-day Sacred Calendar):
http://www.thesacredcalendar.com/
http://www.thesacredcalendar.com/wp-content/uploads/2014/09/Bible-Timeline.pdf (PDF Poster)

The Synoptic Gospels presented side-by-side
http://www.para-gospel.com/

Harmony of the Gospels - Gospels in Chronological Order (Chart)
https://hisways.org/steward/GospelsInChronologicalOrder.html [Direct link to PDF]

A Harmony of the Gospels – In Mordern English
http://www.churchathome.org/pdf/A%20Harmony%20of%20the%20Gospels.pdf [PDF]

The Four Gospels: Some Comparative Overview Charts
http://catholic-resources.org/Bible/Four_Gospel_Chart.htm (PDF is available)

NET Bible - Synopsis of the Four Gospels
http://bible.org/sites/bible.org/files/ntsynopsis_download_ebook.pdf [PDF]

Conflicts between the Gospel of John and the remaining three (Synoptic) gospels
http://www.religioustolerance.org/chr_john.htm

The Synoptic Problem, by Daniel B. Wallace:
http://bible.org/article/synoptic-problem

The Four Gospels are Similar, NOT Identical:
http://www.ecclesia.org/truth/gospels.html

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Chronological Lists of Events in Life of Jesus

A Complete List of Events in the Life of Jesus
https://interactivelifeofjesus.com/a-complete-list-of-events-in-the-life-of-jesus/

A Complete List of Events in the Life of Jesus
https://interactivelifeofjesus.com/a-complete-list-of-events-in-the-life-of-jesus/

Chronology of Jesus
https://encyclopedia.pub/entry/33327

Timeline of Jesus' life
https://www.sutori.com/en/story/timeline-of-jesus-life--G5p6Tr9usY7jg2HsfXFudEBC

From the Birth of Jesus to his Death and Resurrection
https://www.thebiblejourney.org/new-testament-timelines/4-from-the-birth-to-the-death-of-jesus/

Complete Bible Timelines

Complete Bible Timeline (chart)
https://www.conazarene.org/hp_wordpress/wp-content/uploads/2015/10/Bible-Timeline.pdf

Bible Timeline - BibleHub
https://biblehub.com/timeline/

Bible History Timeline
https://amazingbibletimeline.com/timeline_online/

Bible Timeline – Answers in Genesis
https://answersingenesis.org/bible-timeline/

The Bible Timeline
http://timeline.biblehistory.com/home

Here's and interesting resource: Bible Timeline Chart with World History (all together on one chart)
https://amazingbibletimeline.com/ (requires purchase)

(*See also*: **Charts, Timelines and Organizational Diagrams of the Bible**)

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Note: This document attempts a chronology of Jesus based primarily on the four Gospels…

(See also: The Compiler's Purpose and Some Thoughts for perspectives on this version)

Note also…

The original KJV version of this book (published in 1927) is in the public domain.
Copies of original KJV version can be freely read online or downloaded:

http://www.sacred-texts.com/bib/csj/ [Online]

http://www.thecarafcentre.org.uk/pdf/complete-sayings-jesus.pdf
(This electronic formatting of the original appears to [arguably] indicate a copyright, however it does provide unlimited 'permission' to freely download and distribute.) [This version provides PDF bookmarks to facilitate jumping around in the book.] [NOTE: THIS PDF VERSION IS MISSING CHAPTER LVIII]

http://www.christsbondservants.org/Church_Alive/wys-Ch%20The%20Complete%20Sayings%20of%20Jesus.ArthurHinds.pdf
(This PDF is formatted differently than the above PDF version. It also is complete, including chapter LVIII; plus, all the words spoken by Jesus are in red.)

You may also be interested in the "Book of Jesus"
www.bookofjesus.com/BookofJesus.pdf [PDF]
("The Book of Jesus", written as a play in script form – labeling the speakers and narrators)

Also, websites focusing on the words of Jesus:

http://thepathtolight.com/What_Jesus_Taught.html

http://www.thewords.com/thewords/table.htm (http://thewords.com)

http://www.preteristarchive.com/Books/pdf/1850_brown_discourses-sayings_1.pdf
(John Brown, 1850, Discourses and Sayings of Our Lord Jesus Christ)

Continue with Harmony of the Gospels on next pages…

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Harmony of the Four Gospels

Comparison of the Four Gospels

QUOTE FROM SO4J-TV"S PASTOR: JOHN MACARTHUR on the FOUR GOSPELS:
"The Holy Spirit gave us four gospels and, specifically, three of them are synoptic (from a Greek word meaning to share a common point of view) so that the truth concerning our Lord and Savior might be established on the basis of two or three witnesses (cf. Deut. 19:15; Matt. 18:16; 2 Cor. 13:1). Because each writer emphasized different themes from His life, the four historical testimonies provide a powerful and profound composite picture of the Son of God and Son of Man.

***MATTHEW** - wrote primarily to a Jewish audience, presenting Jesus of Nazareth as Israel's long-awaited Messiah and rightful King. His genealogy, unlike Luke's focuses on Jesus' royal descent from Israel's greatest King, David. Interspersed throughout Matthew are OT quotes presenting various aspects of Jesus' life and ministry as the fulfillment of OT messianic prophecy. Matthew alone uses the phrase "kingdom of heaven," avoiding the parallel phrase "kingdom of God" because of the unbiblical connotations it had in first-century Jewish thought. Matthew wrote his gospel, then, to strengthen the faith of Jewish Christians, and it provides a useful apologetic tool for Jewish evangelism.*

***MARK** - targeted a Gentile audience, especially a Roman one. Mark is the gospel of action; the frequent use of "immediately" and "then" keeps his narrative moving rapidly along. Jesus appears in Mark as the Servant (cf. Mark 10:45) who came to suffer for the sins of many. Mark's fast-paced approach would especially appeal to the practical, action-oriented Romans.*

***LUKE** - addressed a broader Gentile audience. As an educated Greek, Luke wrote using the most sophisticated literary Greek of any NT writer. He was a careful researcher (Luke 1:1–4) and an accurate historian. Luke portrays Jesus as the Son of Man (a title appearing 26 times), the answer to the needs and hopes of the human race, who came to seek and save lost sinners (Luke 9:56; 19:10).*

***JOHN** - the last gospel written, emphasizes the deity of Jesus Christ (e.g., 5:18; 8:58; 10:30–33; 14:9). John wrote to strengthen the faith of believers and to appeal to unbelievers to come to faith in Christ.*

Taken together, the 4 gospels weave a complete portrait of the God-Man, Jesus of Nazareth. In Him were blended perfect humanity and deity, making Him the only sacrifice for the sins of the world, and the worthy Lord of those who believe. These four are in perfect harmony with each other because the infallible Holy Spirit is the one divine author who inspired and guided the four writers into all truth (John 16:13). Each is an inerrant record that can be harmonized with the others down to the smallest details."

EXCERPT FROM: JOHN F. MACARTHUR "ONE PERFECT LIFE"

[Source: http://www.so4j.com/harmony-of-the-gospels-of-jesus-in-the-bible]

The Gospel Project: The Gospel Changes Everything [Video, < 2 min.]

https://vimeo.com/272215289

https://www.youtube.com/watch?v=49Wp-lcb-qw

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Harmony of the Four Gospels (The Fourfold Gospel)

The Fourfold Gospel by J. W. McGarvey and Philip Y. Pendleton, was published in book form in 1914 by Standard Publishing, Cincinnati; it was first issued quarterly in 1905 as Standard Bible Commentary. The expanded electronic version has been transcribed from a copy of the 1914 edition. The electronic text was released into the public domain in 1993 as note files for the Online Bible. This version corrected typographical mistakes of the original and updated the reference system. The editor has continued the editorial process in this edition.

The Fourfold Gospel is an incomparable tool for the study of the life of Christ. The texts of the four Gospels have been woven together. The reader is alerted to the change from one Gospel narrative to another by parenthetical (a) (b) (c) or (d), representing Matthew, Mark, Luke and John respectively. The editor has updated to some extent the grammar and spellings of the original work. Superfluous comments or outdated notes have been eliminated. Occasionally the editor has inserted his own comment on a verse and so indicated by the parenthetical insertion of (JES). The Scripture version is a modernized American Standard Version, i.e., the old English has been modernized. The reader should be aware that no two scholars are in total agreement as to the chronological order of certain incidents in the life of Christ. The lengthy discourses of Jesus have been eliminated from this student version because class assignments will require students to research these discourses on their own.

http://bibleprofessor.com/files/FourGospels.pdf (link may no longer work)

https://www.ccel.org/ccel/m/mcgarvey/gospels/cache/gospels.pdf

https://onlinebooks.library.upenn.edu/webbin/book/lookupid?key=olbp23382

http://www.bible-discovery.com/commentary-license-tfg.php

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Differences in the Gospels, A Closer Look (from: HCSB Study Bible, Dr. Robert Stein)

http://www.christianitytoday.com/edstetzer/2012/march/differences-in-gospels-closer-look.html

Excerpt:

Serious readers of the Gospels notice various differences between them. One difference involves geographical arrangement. In the Synoptic Gospels (Matthew, Mark, and Luke), Jesus visits Jerusalem only once during His entire ministry. For instance, all of the events in Mark 1:1-11:10 take place either in Galilee (1:1-8:21) or on the way to Jerusalem (8:22-11:10). Only from 11:11 forward is Jesus recorded as entering Jerusalem.

The Gospel of John takes a different approach. John records Jesus visiting Jerusalem several times throughout His ministry (2:13-4:45; 5:1-47; 7:1-10:40; and 12:12-20:31), including an early temple cleansing (John 2:13-22). The Synoptics say nothing about an early temple cleansing, and John in turn says nothing about the later cleansing that the Synoptics recount (Mt 21:12-13; Mk 11:15-18; Lk 19:45- 48). It seems the authors chose different ways of using geography as a tool for arranging their accounts of Jesus' life.

Mark, whose Gospel likely predated and influenced Matthew and Luke, chose not to discuss any of Jesus' doings in Jerusalem until the climactic events beginning in 11:11. This literary approach builds a steady tension that finally explodes with Jesus' crucifixion in the sacred city. John, writing years after the Synoptics, took a different approach, sprinkling Jerusalem throughout his account.

Another literary consideration that helps account for differences among the Gospels is how the authors chose to group Jesus' teachings. Matthew is organized around alternating blocks of Stories of Jesus and Teachings of Jesus. Here is the arrangement: chapters 1-4 (S); 5-7 (T); 8-9 (S); 10 (T); 11-12 (S); 13 (T); 14-17 (S); 18 (T); 19-22 (S); 23-25 (T); 26-28 (S). Luke, on the other hand, places the teachings of Jesus in two large sections: 6:20-8:3; and 9:51-18:14. Different approaches such as this explain why the Gospel authors often place sayings of Jesus in different contexts, as for instance when Matthew records the Lord's Prayer early in Jesus' ministry (6:9-13) while Luke places it later (11:1-4).

The Gospel writers arranged much of their material on topical and logical grounds rather than chronological. The earliest reference to any Gospel was made by Papias, a church father who in the first decade of the second century stated that Mark wrote accurately but not in chronological order the traditions he learned from Peter. Thus early readers noticed the differences between the Gospels, understood some of the basic causes of the differences, and did not regard them as problematic.

Another reason for differences involves the literary style of individual evangelists. In Matthew 8:5-13 and Luke 7:1-10 we have two accounts of Jesus healing a centurion's servant. In Luke the conversation takes place between Jesus and Jewish elders who speak on behalf of the centurion. In Matthew the conversation is directly between Jesus and the centurion. There is no conflict in these accounts when we realize that Matthew has abbreviated the story (103 words compared to 186 words in Luke). Matthew omitted material unessential to the story, and the elders (serving as go-betweens) are the least important element in the story. Thus, just as modern-day journalists report on meetings between heads of state without mentioning the go-betweens, Matthew makes no mention of the elders.

Furthermore, the evangelists understood themselves to be inspired interpreters, not mere stenographers of Jesus' acts and teachings. They felt free to clarify and add explanatory comments to the traditions they were recording. For example, whereas Matthew in 7:11 records Jesus as saying God the Father gives "good things" to those who ask, Luke has Jesus saying God gives "the Holy Spirit." In this case, Luke has done some interpretive extension: of all the good things God gives, the Holy Spirit is the best of them. Other examples of inspired editorial work include:

The Baptism of Jesus

• In Matthew 3:17 the voice from heaven states, "This is My beloved Son."

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• In Mark 1:11 and Luke 3:22 the voice states, "You are My beloved Son."

• ExplanationExplanationExplanationExplanation: In Mark and Luke, God's voice addresses Jesus. Matthew shifts the audience to the bystanders in order to make clear to his readers that God would have them know that Jesus is His Son. The overall meaning is unchanged.

The Beatitudes

• In Matthew 5:3 the first beatitude reads, "The poor in spirit are blessed . . ."

• Luke 6:20 has, "You who are poor are blessed . . ."

• : Matthew gives a "thought for thought" rather than "word for word" translation of the original. He adds "in spirit" to help his readers understand that in this context "poor" refers to spiritual humility. A similar usage of "poor" occurs in Psalm 86:1, where King David (who was financially wealthy) speaks of being "poor and needy."

Hour of the Crucifixion

• In Mark 15:25 Jesus is crucified at "nine in the morning" (the third hour).

• In John 19:14 Jesus is crucified at "about six in the morning."

• : There are twenty-three time designations in the New Testament referring to a particular hour. Twenty of them refer to the third, sixth, or ninth hour. Only three designate other hours (the seventh, tenth, and eleventh). In an era when timekeeping was imprecise, a mid-morning crucifixion (occurring at, say, 10:30 a.m.) could very reasonably have been referred to as taking place at either the third or sixth hours since it fell between these times.

Peter's Denial of Christ

• Mark tells his readers of Peter's denial in Mk 14:53-54 and 14:66-72. Wedged between this two-part account is the story of Jesus' trial.

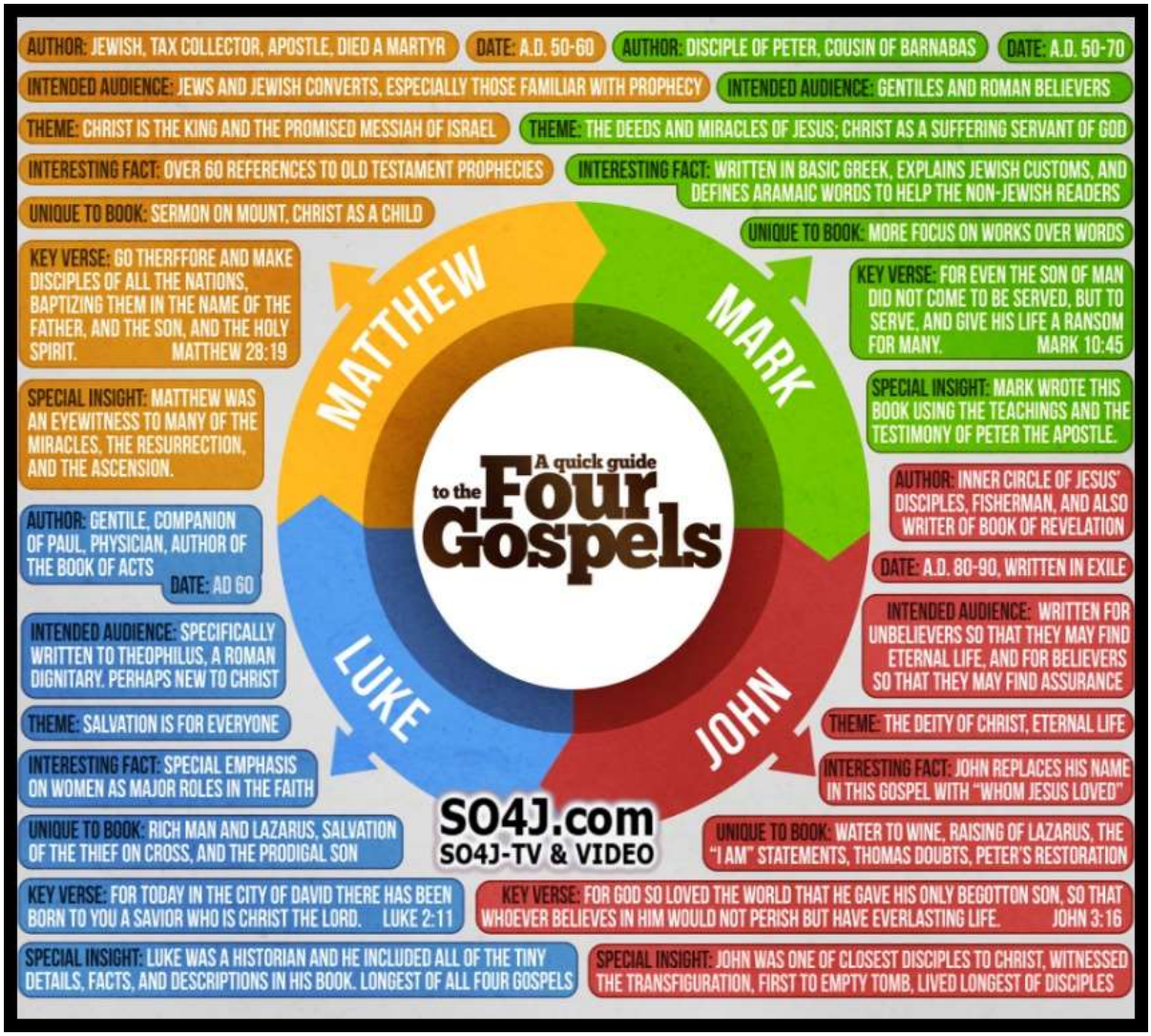
• Luke completes the entire account of Peter's denial before telling of Jesus' trial.

• : Rather than a chronological discrepancy, these are two different ways of telling two separate stories. Mark follows one of his favored stylistic techniques and "sandwiches" Jesus' trial between the two halves of the story of Peter's denial. Luke chooses to treat them separately.

We have avoided such terms as "discrepancy" and "contradiction" when discussing differences among the Gospels. When we seek to understand what the evangelists are doing as interpreters of Jesus' life, we often find that their different approaches help clarify and draw out implications from Jesus' acts and teachings. This often entails sharing the stories of Jesus' life in a topical or logical order, not chronological. In this light, alleged "discrepancies" and "contradictions" are seen as mere "differences."

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A Quick Guide to the Four Gospels



[Source: http://www.so4j.com/harmony-of-the-gospels-of-jesus-in-the-bible]

The Four Gospels – Some Comparative Overview Charts (Felix Just, Catholic)
http://catholic-resources.org/Bible/Four_Gospel_Chart.htm

Harmony of the Gospels – Robertson
http://www.ntgreekstudies.com/uploads/2/7/5/5/2755694/robertson_harmony.pdf [PDF]

NET Bible Synthetic Harmony of the Gospels
https://bible.org/article/net-bible-synthetic-harmony-gospels [downloadable as a PDF]

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Gospel Comparisons Chart

	Mark	Matthew	Luke	John
Writer	Mark: A second generation Christian, possibly a follower of Peter; traditionally the John Mark of Acts	Matthew: An unknown Jewish Christian, traditionally the Apostle Matthew	Luke: A Gentile Christian, traditionally Luke the physician and Paul's traveling companion	John: The beloved disciple, the Apostle John, or his disciple
Date Written	AD 65–70	AD 75–80	AD 80–85	AD 90–110
Images of Christ	The suffering servant of God, Son of Man, Son of God, Messiah, and Lord	Teacher and prophet like Moses, Son of God, Son of Man, Messiah, and Lord	Great healer, merciful, compassion for the poor, Son of God, Son of Man, Messiah, and Lord	logos, word of God, Son of God, Son of Man, lamb of God, Redeemer, Messiah, and Lord
The Author's Community	A Gentile Christian community in Rome undergoing persecution	A Jewish Christian community in Antioch, Syria	Written to Theophilus (meaning "lover of God"), who possibly represents any Christian (Greece)	Community of Jews, Gentiles, and Samaritans of Ephesus in Turkey
Theological Themes	Jesus shows that the suffering in our lives can be a source of grace when united to the sufferings of Christ	Jesus teaches what it means to be a member of the Kingdom of heaven. He prepares his followers to continue his teaching and ministry.	Jesus heals long-standing divisions among people. He calls his followers to have a special compassion for those excluded from wealth and power.	Jesus is the divine Son of God, the image of God in flesh. Salvation is available for those who believe in Jesus and commit their lives to him.
Historical Situation	The Romans subdue armed Jewish rebellions. Christians experience persecution in Rome.	Written after Romans had destroyed all of Jerusalem, including the Temple of Herod	Written when the persecution of Jews and Christians was intensifying	Emperor Domitian deified himself and mandated that all people worship him. Jewish leaders banned Christians from the synagogues.
Caesars	Nero (AD 54–68)	Vespasian and Titus (AD 70–81)	Domitian (AD 81–96)	Domitian (AD 81–96), Nerva (AD 96–98), Trajan (AD 98–117)

Source: Saint Mary's Press College Study Bible (2006), page c26

See also: **The Holy Bible in this Appendix**

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New Testament Timeline

5 B.C. *	Jesus is born in Bethlehem.
4 B.C.	Jesus' family flees to Egypt to escape from Herod's plan to kill Jesus (Matt 2:13-18); Herod dies; Judas (of Sepphoris) and others rebel, requiring the Syrian Governor Varus to intervene throughout Palestine; Sepphoris, a city four miles from Nazareth, is destroyed by Roman soldiers; Judea, Samaria, and Idumea are given to Herod's son, Archelaus; Galilee and Perea are given to his son Antipas; Jesus' family, after returning from Egypt, resides in Nazareth (Matt 2:19-23), a small village in southern Galilee.
A.D. 6	Archelaus is exiled for incompetence; Judea becomes a Roman province; Judas the Galilean (of Gamla) leads a revolt against the tax census; the governor of Syria, Quirinius (A.D. 6-7), appoints Annas high priest (6-15).
8*	Jesus (age 12) interacts with the teachers in the temple (Luke 2:41-50).
8*-28/30	Jesus works as a carpenter in Nazareth (Matt 13:55; Mark 6:3) and probably in neighboring villages and Sepphoris, which was being rebuilt.
28-29*	John the Baptist begins his ministry around the Jordan River (John 1:19).
28-30*	Jesus begins his ministry in Judea, but soon focuses his efforts in Galilee. In Jerusalem, Pharisees (like Gamaliel) train disciples (like Paul) in their tradition. They send a delegation to Galilee, but the delegation rejects Jesus' teaching. In Alexandria, Philo (20 B.C. - A.D. 50) attempts to unify Greek philosophy with Hebrew Scripture.
33 (or 30)	Jesus returns to Judea, is crucified, and resurrected. James the brother of Jesus becomes a believer after witnessing the resurrected Jesus (1 Cor 15:7; Acts 12:17). Jesus ascends to the Father's right hand (Acts 1). Jesus' first followers receive the Holy Spirit at Pentecost and begin to proclaim the gospel (Acts 2).
33/34*	Paul witnesses the resurrected Lord the on the way to Damascus and is commissioned as an apostle to the nations (Acts 9; Gal 1:15-16).
34-37	Paul ministers in Damascus and Arabia (Acts 9:19-22; 26:20; Gal 1:16-18).
36	Pilate loses his position for incompetence.
36/37*	Paul meets with Peter in Jerusalem (Acts 9:26-30; Gal 1:18).
37-45	Paul ministers in Syria, Tarsus, and Cilicia (Acts 9:30; Gal 1:21).
38*	Peter witnesses to Cornelius (Acts 10).
39	Antipas is exiled.
40-45*	James writes his letter to believers outside Palestine (cf. James 1:1).
41-44	Agrippa, Herod the Great's grandson, rules Palestine; he kills James the brother of John (Acts 12:2) and imprisons Peter (Acts 12:3).
42-44	Paul receives his “thorn in the flesh” (2 Cor 12:7).
44	Peter leaves Jerusalem; Agrippa is killed by an “angel of the Lord” (Acts 12:23).
44-46	Theudas persuades many Jews to sell their possessions and follow him into the wilderness where he claimed he would miraculously divide the Jordan River; Roman procurator Fadus dispatches his cavalry and beheads the would-be messiah.
44-47*	Paul's Second Visit to Jerusalem; time of famine (Acts 11:27-30; Gal 2:1-10).
46-47	Paul's First Missionary Journey (with Barnabas) from Antioch to Cyprus, Antioch in Pisidia, Iconium, and Lystra (Acts 13:4-14:26).
46-48	Roman procurator Tiberius Alexander crucifies two sons (Jacob and Simon) of Judas the Galilean.
48*	Paul writes *Galatians,* perhaps from Antioch (cf. Acts 14:26-28).
48-49*	Paul and Peter return to Jerusalem for the Apostolic Council, which, with the assistance of James, frees Gentile believers from the requirement of circumcision in opposition to Pharisaic believers (Acts 15:1-29); Paul and Barnabas return to Antioch (Acts 15:30) but split over a dispute about John Mark (Acts 15:36-40).
48/49-51*	Paul's Second Missionary Journey (with Silas) from Antioch to Syria, Cilicia, southern Galatia, Macedonia, notably Philippi, Thessalonica, and Berea; and then on to Achaia, notably Athens and Corinth (Acts 15:36-18:22).

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49	Claudius expels Jews from Rome because of conflicts about Jesus (Acts 18:2); Paul befriends two refugees, Priscilla and Aquila, in Corinth (Acts 18:2-3).
49-51*	Paul writes *1-2 Thessalonians* from Corinth (Acts 18:1, 11; also cf. Acts 18:5 with 1 Thess 1:8).
51	Paul appears before Gallio, proconsul of Achaia (Acts 18:12-17).
50-54*	Peter comes to Rome.
52-57*	Paul's Third Missionary Journey from Antioch to Galatia, Phrygia, Ephesus, Macedonia, and Greece (Acts 18:23-21:17).
52-55	Paul ministers in Ephesus (Acts 19:1-20).
53-55*	Mark writes his Gospel, containing Peter's memories of Jesus; perhaps within a decade, Matthew publishes his Gospel, which relies on Mark and other sources. Paul writes *1 Corinthians* from Ephesus (Acts 19:10).
54	Claudius dies (edict exiling Jews repealed); Priscilla and Aquila return to Rome and host a church in their home (cf. Rom 16:3-5).
54-68	Nero reigns.
55-56*	Paul writes *2 Corinthians* from Macedonia (Acts 20:1 , 3 ; 2 Cor 1:16 ; 2:13 ; 7:5 ; 8:1 ; 9:2 , 4 ; cf. 1 Cor 16:5).
57*	Paul winters in Corinth and writes *Romans* (Acts 20:3 ; cf. Rom 16:1-2 ; also cf. Rom 16:23 with 1 Cor 1:14); travels to Jerusalem (Acts 21:1-16), visits with James the brother of Jesus (Acts 21:17-26), and is arrested (Acts 21:27-36 ; 22:22-29).
57-59	Paul is imprisoned and transferred to Caesarea (Acts 23:23-24, 33-34).
60	Paul begins voyage to Rome (Acts 27:1-2); he is shipwrecked for three months on the island of Malta (Acts 27:39-28:10).
60-70*	Letter to the *Hebrews* is written.
62	James the brother of the Lord is executed by the Sadducean high priest Ananus.
62-63	Peter writes his first letter (1 *Peter)* from Rome (1 Pet 5:13).
62*	Paul arrives in Rome and remains under house arrest (Acts 28:16-31); he writes *Ephesians* (see verses for Colossians), *Philippians* (Phil 1:7 , 13 , 17 ; 4:22), *Colossians* (Col 4:3 , 10 , 18 ; cf. Acts 27:2 with Col 4:10), *Philemon* (cf. Philem. 23 with Col 1:7 ; Philem. 2 with Col 4:17 ; Philem. 24 with Col 4:10 ; also cf. Col 4:9). Luke, Paul's physician and companion (cf. Col 4:14), writes *Luke* and *Acts.*
62-64	Paul is released, extends his mission (probably reaching Spain), writes *1 Timothy* from Macedonia (cf. 1 Tim 1:3) and *Titus* from Nicopolis (Titus 3:12); he is rearrested in Rome (2 Tim 1:16-17).
63-64	Work on the temple complex is completed.
64 (July 19)	Fire in Rome; Nero blames and kills many Christians.
64-67*	Peter writes his second letter (2 *Peter)*. Jude writes his letter. Paul writes *2 Timothy* (cf. 2 Tim 4:6-8). Paul and Peter are martyred in Rome.
66	First Jewish-Roman War begins with a riot between Greeks and Jews at Caesarea; Roman procurator Gesius Florus (A.D. 64-66) is murdered and a Roman garrison wiped out; Menahem, son or grandson of Judas the Galilean, murders the high priest Ananias and seizes control of the temple; Nero dispatches Vespasian with three legions.
67*	Romans destroy the Qumran community, who beforehand hid the so-called Dead Sea Scrolls in nearby caves; the church in Jerusalem flees to Pella (Matt 24:15-16; Mark 13:14; Luke 21:20-22); John migrates to Ephesus with Mary, Jesus' mother.
68	Nero commits suicide; year of the three emperors.
69	Rebellion quelled in Galilee and Samaria; Vespasian summoned back to Rome to become emperor.
70 (Aug. 30)	Titus, Vespasian's son, after a five-month siege of Jerusalem, destroys the temple after desecrating it; the temple's menorah, Torah, and veil are removed and later put on display in a victory parade in Rome; the influence of the Sadducees ends; the Pharisee Johanan

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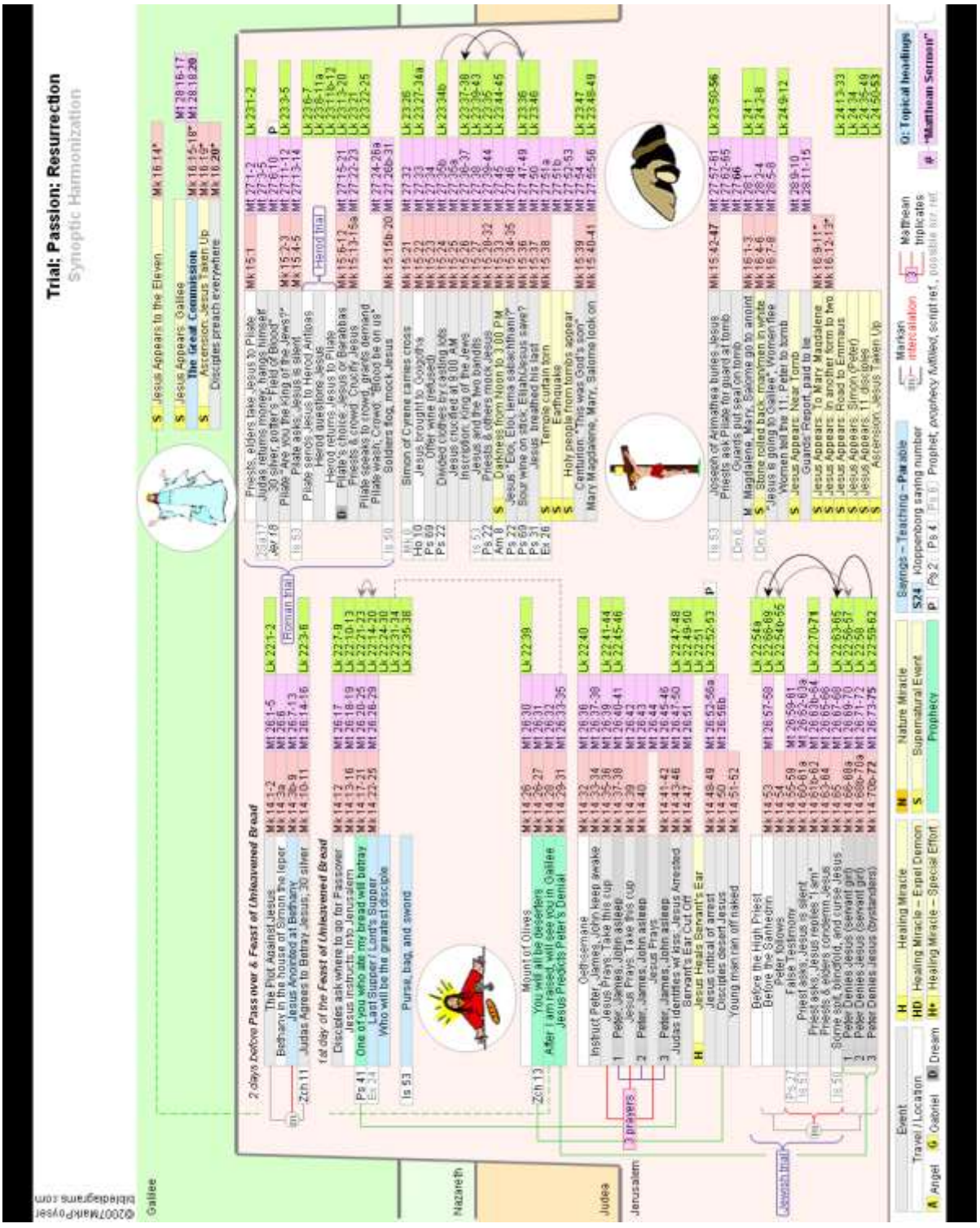
	ben Zakkai escapes and convinces the Romans to allow him and others to settle in Jamnia, where they found a school.
73 (May 2)*	Before Roman general Silva breaches the fortress atop Masada following a two-year siege, 936 Jewish rebels commit suicide.
75	Titus has an affair with the Jewish princess Berenice, sister of Agrippa II (Acts 25:13, 23), whom he later abandons because of the scandal.
77	Pliny the Elder writes Natural History.
77-78	Josephus publishes Jewish War in Rome.
79	Pompeii and Herculaneum are destroyed by eruption of Vesuvias; Pliny the Elder dies attempting to investigate.
81	The Arch of Titus, celebrating his destruction of the temple, is erected in Rome.
81-96	Domitian, Titus's brother, persecutes Christians among the Roman nobility, including his own relatives Clemens and Domitilla.
85-95*	John writes his letters (1-*3 John)*, probably in Ephesus.
89-95*	John writes his Gospel, probably in Ephesus.
93-94	Josephus publishes Jewish Antiquities in Rome.
94	Domitian exiles philosophers from Rome.
95*	Amidst persecution, Clement, a leader in the Roman church, writes his Letter to the Corinthians (1 Clement) appealing for peace between the young men and elders.
95-96*	Exiled by Domitian to Patmos, John writes *Revelation* (Rev 1:9).
96-98	Nerva, the first of five “good” emperors, ends official persecution.

* denotes approximate date; / signifies either/or

[Source: ESV Study Bible note]

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Synoptic Gospels Harmonization: Jesus's Trial, Passion, Resurrection


Trial; Passion; Resurrection
Synoptic Harmonization
Jesus Appears to the Eleven
Jesus Appears: Galilee
The Great Commission
Ascension: Jesus Taken Up
Disciples preach everywhere
Mk 16:14*
Mk 16:15-18*
Mk 16:19*
Mk 16:20*
Mt 28:16-17
Mt 28:18-20
Lk 24:1-2
Lk 23:1-5
Lk 23:6-7
Lk 23:8-11a
Lk 23:11b-12
Lk 23:13-20
Lk 23:21
Lk 23:22-25
Lk 23:26
Lk 23:27-31a
Lk 23:32
Lk 23:33
Lk 23:34b
Lk 23:35
Lk 23:36
Lk 23:37-38
Lk 23:39-43
Lk 23:44-45
Lk 23:46
Lk 23:47
Lk 23:48-49
Lk 23:50-56
Lk 24:1
Lk 24:2-8
Lk 24:9-12
Lk 24:13-33
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Lk 24:35-49
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Mt 27:1-2
Mt 27:3-5
Mt 27:6-10
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Mt 27:51a
Mt 27:51b
Mt 27:52-53
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Mt 27:55-56
Mt 27:57-61
Mt 27:62-65
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Mt 28:11-15
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Mk 15:2-3
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Mt 26:69-70a
Mt 26:70b-72
Mt 26:73-75
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Mk 14:3b-9
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Mk 14:60-61a
Mk 14:61b-62
Mk 14:63-64
Mk 14:65
Mk 14:66-69
Mk 14:70a
Mk 14:70b-72
Mk 15

Major Differences Between John and the Synoptic Gospels

https://bible.org/seriespage/2-major-differences-between-john-and-synoptic-gospels

Excerpt:

Introduction: The Relationship of John's Gospel to the Synoptics (Matthew, Mark, Luke).

Two basic positions on the relationship of John's Gospel to the Synoptics are possible:

- If John knew of the synoptics, then he wrote to supplement them. (To say John knew of one or more of the synoptics is not to say, however, that he wrote his gospel with copies of Matthew, Mark, and/or Luke in front of him. John may have been aware of the existence of other written accounts of Jesus' life and ministry without actually having seen them.)
- If John's Gospel is totally independent from the synoptics, he had enough material to choose from that much of it does not overlap with the synoptics (cf. Jn 20:30 and 21:25). This point is strengthened considerably if one accepts the Fourth Gospel's claim to reflect eyewitness testimony about the life and ministry of Jesus (John 21:23-24).

Major Differences:

1. Omission by John of material found in the synoptics.

John's Gospel omits a large amount of material found in the synoptic Gospels, including some surprisingly important episodes: the temptation of Jesus, Jesus' transfiguration, and the institution of the Lord's supper are not mentioned by John. John mentions no examples of Jesus casting out demons. The sermon on the mount and the Lord's prayer are not found in the Fourth Gospel. There are no narrative parables in John's Gospel (most scholars do not regard John 15:1-8 ["the Vine and the Branches"] as a parable in the strict sense).

2. Inclusion by John of material not found in the synoptics.

John also includes a considerable amount of material not found in the synoptics. All the material in John 2—4, Jesus' early Galilean ministry, is not found in the synoptics. Prior visits of Jesus to Jerusalem before the passion week are mentioned in John but not found in the synoptics. The seventh sign-miracle, the resurrection of Lazarus (John 11) is not mentioned in the synoptics. The extended Farewell Discourse (John 13—17) is not found in the synoptic Gospels.

3. Different length of Jesus' public ministry.

According to John, Jesus' public ministry extended over a period of at least three and possibly four years. During this time Jesus goes several times from Galilee to Jerusalem. The synoptics appear to describe only one journey of Jesus to Jerusalem (the final one), with most of Jesus' ministry taking place within one year.

4. 'High' Christology as opposed to the synoptics.

The Prologue to John's Gospel (1:1-18) presents Jesus as the Lovgo" become flesh (1:14). John begins his Gospel with an affirmation of Jesus' preexistence and full deity, which climaxes in John 20:28 with Thomas' confession "My Lord and my God!" The non-predicated ejgw eijmi sayings in the Fourth Gospel as allusions to Exod 3:14 also point to Jesus' deity (John 8:24, 28, 58). Compare Mark who begins his Gospel with Jesus' baptism and Matthew and Luke who begin theirs with Jesus' birth. John begins with eternity past ("In the beginning the Word already was…").

5. Literary Point of View: John versus the synoptics.

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The synoptics are written from a third person point of view, describing the events as if the authors had personally observed all of them and were reporting what they saw at the time. Thus they are basically **descriptive** in their approach. John's Gospel, on the other hand, although also written from a third person point of view, is more **reflective**, clearly later than the events he describes. The author of the Fourth Gospel very carefully separates himself from the events he describes (cf. the role of the Beloved Disciple in the Fourth Gospel). However clear it is that he was an eyewitness of the life of Jesus, it is no less clear that he looks back upon it from a temporal distance. While we see the events through his eyes, we are carefully guided to see the events of Jesus' life not as John saw them when they happened but as he now sees them. We understand more of the significance of the events described from the position the writer now holds than an eyewitness could have understood at the time the events took place. In this sense John's Gospel is much more reflective.

There are numerous passages in John's Gospel which could serve as an example of this later perspective. Four will serve as examples:

(a) John 2:17—ejmnhvsqhsan oiJ maqhtaiV aujtou' o{ti gegrammevnon ejstivn…

(b) John 2:22—o{te ou hjgevrqh ejk nekrw'n…

(c) John 12:16—tau'ta oujk e[gnwsan aujtou' oiJ maqhtaiV toV prw'ton…

(d) John 20:9—oujdevpw gaVr h[/deisan thVn grafhVn…

In each of these passages it may be easily seen that John has adopted the "post-resurrection" point of view. He looks back on the events and emphasizes the inability of the apostles to understand the things that were happening in their true perspective at the time they occurred. It is only possible for us to understand these things when we consider the resurrection of Jesus and its significance in God's plan.

6. Extended dialogues or discourses rather than proverbial sayings.

John presents his material in the form of extended dialogues or discourses rather than the 'proverbial' or 'pithy' sayings found often in the synoptics: John 3 (with Nicodemus); John 4 (with the Samaritan woman); John 6 (the Bread of Life Discourse); John 13—17 (the Farewell Discourse with the disciples). As L. Goppelt observed:

The Gospel of John passed on the words of Jesus predominantly in another genre than the synoptics; it did not do so in sayings, parables, and controversy dialogues, but in connected or dialogical discourses.[25]

7. Use of symbolism and double meaning.

John makes more frequent use of these literary techniques than the synoptics. Examples: John 2:25 (temple/body); John 7:37-38 (water/Spirit); John 12:32 (lifted up/exalted).

Much of this symbolism takes the form of dualistic antitheses: light/darkness (1:4; 3:19; 8:12; 11:9; 12:35, 46); truth/falsehood (8:44); life/death (5:24; 11:25); above/below (8:23); freedom/slavery (8:33, 36). Much of this antithetical dualism is also found in the Qumran (Dead Sea Scrolls) texts. See J. H. Charlesworth, "A Critical Comparison of the Dualism in 1QS 3:13-4:26 and the 'Dualism' Contained in the Gospel of John", in *John and the Dead Sea Scrolls*, ed. J. H. Charlesworth (New York: Crossroad, 1990).

8. Use of the "misunderstood statement."

John makes frequent use of the "misunderstood statement" as a literary technique. Jesus says something to someone which is misunderstood, thus giving Jesus a further opportunity to clarify what he really meant. Examples: John 3 (Nicodemus' misunderstanding of the new birth as a second

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physical birth; John 4 (the Samaritan woman's misunderstanding of the living water as drinkable water).

***9.* Ipsissima verba *versus* ipsissima vox.**

The long discourses in John's Gospel do not necessarily represent Jesus' exact words (*ipsissima verba*) as long as they give a faithful summary and interpretive paraphrase (*ipsissima vox*) of what he actually said. Jesus' teaching in the Fourth Gospel may be couched in distinctively Johannine style. On the other hand, some of John's style may have been either directly or indirectly inspired by Jesus' own manner of speaking: in Mt 11:25-27 + Lk 10:21-22 Jesus uses language almost identical to that which characterizes his speeches in John's Gospel— "all things have been given to me by my Father, and no one knows the Son except the Father, nor the Father except the Son and the one to whom the Son wishes to reveal him."

10. "Kingdom of God" versus "eternal life."

The emphasis on the Kingdom of God found in the synoptics is largely missing in John (the phrase basileiva tou' qeou' occurs only twice in John's Gospel (3:3, 5) and the noun basileiva only three times (all in 18:36). Instead we find John's emphasis on 'eternal life' as a present reality (John 5:24 etc.). The emphasis on 'eternal life' in John's Gospel is closer to the letters of Paul than to the synoptic gospels, as the following chart shows:

A Comparison of the Usage of 'Life' and 'Kingdom' in John and in the Synoptics

	'Life':	'Kingdom':	Total:
Matthew	7x	55x	62x
Mark	4x	20x	24x
Luke	5x	46x	51x
John	36x	5x	41x
Acts	8x	8x	16x
Paul's Letters	37x	14x	51x
Hebrews	2x	3x	5x
James	2x	1x	3x
Peter	4x	1x	5x
John's Letters	13x	0x	13x
Jude	2x	0x	2x
Revelation	23x	9x	32x
TOTAL	143x	162x	305x

11. Realized eschatology in the Gospel of John.

The problem of so-called 'realized' eschatology in the Gospel of John (the term was popularized by C. H. Dodd) can be seen in microcosm in John 5:20b-30. On the one hand there are statements that speak of the parousia (second advent) as a future event in the traditional sense: "…for an hour is coming when all who are in the tombs will hear his voice and come forth, those who have done good to a resurrection of life, and those who have done evil to a resurrection of judgment" (John 5:28-29 NASB). Alongside these on the other hand are statements that seem to speak of the full realization for believers of salvation in the present (5:20-27): "Truly, truly, I say to you he who hears my word and believes him who sent me, has eternal life; he does not come into judgment, but has passed from death to life" (John 5:24 NASB). There is an obvious tension between these statements that must be reconciled; judgment cannot be both present and future at the same time. Related to John's emphasis on 'eternal life' as a present reality is the stress on judgment as realized in a person's

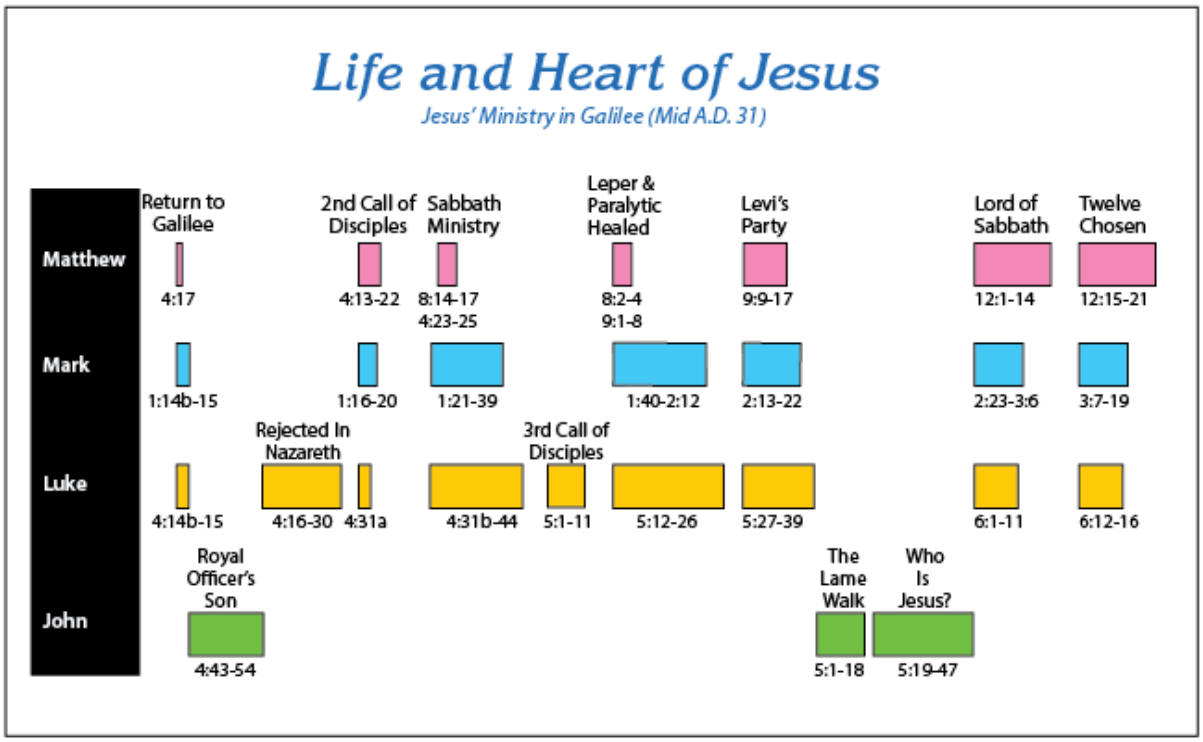
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response to Jesus (John 3:19). In addition John's Gospel does not emphasize the second advent of Christ as a future eschatological event (John 14:3 is about the only clear reference).

12. Differences in grammatical style from the synoptic gospels.

The Gospel of John is written in a style of Greek quite different from the synoptics. The range of vocabulary is smaller. There is frequent parataxis (use of coordinate clauses rather than subordinate clauses). Asyndeton frequently occurs. Related to paragraph (7) above, there is little difference between the words that are ascribed to Jesus and the words of the Evangelist. Example: try to determine in John 3:1-21 where the words of Jesus to Nicodemus end and the interpretive comments of the Evangelist begin.

The Life and Heart of Jesus – Jesus' Ministry in Galilee (~ Mid A.D. 31)



(showing how the Gospels line up [veritically] with each other)

[Source: https://www.neverthirsty.org/bible-studies/ministry-in-galilee-mid-a-d-31/the-paralyzed-man/]

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Examining the Four Gospels

https://www.christiancourier.com/articles/273-examining-the-four-gospels

Excerpt:



When one opens the New Testament, he is introduced to four narratives which are concerned with the activity and teaching of Jesus of Nazareth. These records are Matthew, Mark, Luke, and John.

Why are there four accounts that cover so much of the same material? Are the records harmonious or do they conflict?

When Jesus was crucified, a superscription was placed above his head proclaiming, “This is Jesus of Nazareth, King of the Jews.” It was written in three tongues—Hebrew, Latin, and Greek. These languages represented the three dominate cultures of the Mediterranean world when the New Testament was produced.

It is not without significance that there is a Gospel record designed for each of these societal elements. Matthew was directed to the Hebrews, Mark was written for the Romans, and Luke was designed to address the Greeks. John’s narrative, however, was cosmopolitan in its thrust. Each of these works deserves careful reflection.

The Gospel of Matthew

Though the book does not bear his name, early Christian tradition is unanimous in affirming that Matthew was the inspired author of the first Gospel account.

Matthew Levi was a Jew who had been called from his position as a tax collector to become an apostle of Jesus Christ (Matt. 9:9). There are indications within the book that the author was very familiar with finances. There are more references to money in this account than in the other three Gospel records. The selection of Matthew was a courageous move on the Lord’s part, for tax collectors were a despised class.

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The purpose of the Gospel of Matthew is twofold: First, it is an apologetic, i.e., a defense of the proposition that Jesus is the promised Messiah of Old Testament prophecy. It was penned especially to convince the Jews of this fact.

It is no surprise, therefore, that this divine writer relied so heavily on Old Testament Scripture to establish his case. Matthew has about fifty direct quotations from the Old Testament; in addition there are some seventy-five allusions to Old Testament events. This would constitute powerful evidence to the Hebrew people, who viewed the Old Testament as a revelation from God.

It also would be important to the Jews to learn that the Messiah was about to initiate his reign, and so Matthew called attention to that kingdom in more than thirty-five passages. He likewise identified Jesus as the promised “son of David” (nine times).

Second, the book was doubtless intended as a message of encouragement to Jewish Christians. While it is true that the Jews had crucified their own Messiah, there was still hope for the seed of Abraham. Whereas the physical nation would have to pay a horrible price for its rebellion, i.e., the destruction of Jerusalem, nevertheless a new Israel was in the making—the church (cf. Matt. 21:43; Rom. 2:28, 29)—and every Hebrew who obeyed Christ could be a part of that fresh system (Gal. 3:26-29).

While Matthew carefully discusses the miraculous works of Christ (he lists twenty miracles—three of which are peculiar to his book), he gives a predominate interest to the Master’s words. He records a number of the Savior’s major speeches (e.g., the Sermon on the Mount in chapters five through severn and the Olivet Discourse in chapter twenty-four).

Even though Matthew’s thrust is decidedly Jewish, he is also aware of the fact that the Gentiles have an appointed place in the kingdom of God. Accordingly, he attempts to condition Hebrew thinking with this concept. He alludes to those who will come from afar to sit with the patriarchs in the kingdom of heaven (Matt. 8:11), and he plainly declares that the Gentiles have hope in the name of Christ (Matt. 12:21). And Matthew’s account of the Great Commission is universal in its scope (Matt. 28:18ff).

The Gospel of Mark

Mark was the son of a woman named Mary (Acts 12:12) and the cousin of the evangelist Barnabas (Col. 4:10). Apparently, Mark had a close relationship with Peter (1 Pet. 5:13), and there is considerable evidence that he wrote his Gospel account under the influence of that apostle.

The Gospel of Mark is remarkably different from that of Matthew. A survey of the information in this book reveals that it is for a non-Jewish audience. The writer has to explain Hebrew traditions (Mk. 7:2-4) and Palestinean conditions (Mk. 11:13).

The Latinisms within the book indicate that he was writing for Roman readers (see Mk. 12:42, where the Greek “two mites” lepta are converted into the Roman “a farthing” kodrantes [cf. Mk. 5:9; 15:16]). This, of course, explains why Mark does not appeal to the Old Testament as profusely (only nineteen times) as did Matthew.

His narrative was likely written to encourage Christians in Rome who were feeling the effects of tribulation for the cause of Christ. He mentions persecution as the cost of discipleship at a point where both Matthew and Luke, in parallel contexts, refrained from using that term (Mk. 10:30).

Whereas Matthew emphasized the words of the Lord, Mark, while recording only one major sermon (Mk. 13:3-37), underscores Christ’s **deeds**. He characterizes Jesus as a servant who came to do the Father’s will—and, servant-like, he did so with great urgency. Mark uses the servant’s word, euthus (“immediately”), fourteen times in describing the activities of the Savior.

Mark is a strong advocate of the fact that Jesus is the Son of God. To that end, he records the testimony of God (Mk. 1:11; 9:7), the Lord himself (Mk. 13:32; 14:61, 62), the demons (Mk. 3:11; 5:7), and the Roman centurion involved in the crucifixion (Mk. 15:39). Approximately forty percent of this

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shortest gospel account is devoted to the Lord's final journey to Jerusalem and the events that culminated with his death (Mk. 10:32ff).

The Gospel of Luke

Luke is the solitary Gentile writer of the Bible, yet his dual books of the Gospel of Luke and the book of Acts constitute about one-fourth of the New Testament.

By training he was a physician (Col. 4:14). He joined Paul on the apostle's second missionary campaign (Acts 16:10) and was with him periodically during the tireless preacher's ministry (note the "we" sections in Acts).

As with the Gospel of Mark, it is clear that Luke is writing for non-Hebrew recipients. He explains, for example, that Capernaum is "a city of Galilee" (Lk. 4:31), that the country of the Gerasenes is "over against Galilee" (Lk. 8:26), and that the town of Emmaus is seven miles from Jerusalem (Lk. 24:13)—circumstances quite familiar already to Palestineans.

Though the book is addressed to "most excellent Theophilus," with the purpose of confirming the faith of this Gentile in the matters wherein he had been taught (Lk. 1:3, 4), it is apparent that the intended audience was much wider. This is a treatise designed to reach the Greeks with the message of Jesus Christ.

The Greeks were preoccupied with a consideration of man. It is not without purpose, therefore, that Luke focuses upon Christ as the **perfect example of humanity**.

Luke's goal in underscoring the human aspects of the Lord is revealed by the following factors:

- He gives the most complete record of the Savior's birth and childhood (chapters one and two).
- The inspired historian traces Christ's lineage all the way back to Adam, demonstrating Jesus' solidarity with mankind.
- He emphasizes many human traits of the Master, e.g., his weeping over Jerusalem (Lk. 19:41) and his sweating great drops of blood (Lk. 22:44).
- Luke gives prominence to the prayers of Christ (a factor not unexpected in a consideration of the Lord's humanity). Of the fifteen prayers of Jesus that are recorded in the four Gospel accounts, eleven are found in Luke's narrative.

Luke provides first-rate testimony for the genuineness of Jesus' miracles. A scientist by profession, he had thoroughly investigated the claims of Christ's supernatural works (he mentions twenty of them, six of which are unique to him), and he treats them as historical reality.

Moreover, the evidence for the Lord's virgin birth must have been overwhelming for a doctor to acknowledge it and argue the case as strongly as Luke did (Lk. 1:26-38).

Luke's message is truly international in its thrust. He mentions that the angel who heralded Jesus' birth brought "good tidings . . . to all the people" (Lk. 2:10). He records the words of Simeon, who declared that the Messiah would be "a light for revelation to the Gentiles" (Lk. 2:32). He alone mentions God's interest in Gentiles during the Old Testament era—the cases of the widow of Zarephath and Naaman (Lk. 4:25-27). His account of Christ's parable of the good Samaritan reveals that spiritual concern is to flow beyond the pale of Judaism (Lk. 10:25-37).

The Gospel of John

John, the son of Zebedee and brother of James (Mk. 1:19), was the author of the fourth Gospel. John was a part of that inner circle of disciples (Mk. 5:37; 9:2; 14:33). Of all the apostles, he was closest to the Lord (Jn. 13:23; 19:26, 27).

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This inspired record is in a class by itself. It is designed to appeal to all ethnic groups. Its basic purpose is to offer the evidence of certain signs which prove that Jesus is the Christ, the Son of God, which facts lead to eternal life (Jn. 20:30, 31).

In presenting his case for the divine nature of Jesus, John is very selective in the material he includes. For example, the entire scope of Christ's preaching ministry covers approximately three and one half years (as determined by the Passovers listed in the book [Jn. 2:13; 5:1; 6:4; 13:1]), yet John deals with only slightly more than thirty days of that entire time. Of the twenty-one chapters, containing 722 verses, about thirty-six percent of the material (seven chapters of 257 verses) involves only a twenty-four hour period.

Surely the abbreviated selectivity of one who was so close to his Lord is evidence of the fact that the Holy Spirit was guiding the production of the fourth Gospel.

No New Testament book is stronger in arguing the case for the deity of Christ. Three examples of this theme will suffice:

- John begins his document: "In the beginning was the Word [an allusion to Christ (see v. 14)], and the Word was with God, and the Word was God" (Jn. 1:1).
- Near the middle of the book, the apostle has these words of Jesus: "I and the Father are one" (Jn. 10:30)—the neuter gender numeral suggests an identity of nature.
- Finally, as the book concludes, the confession of "scientific" Thomas is recorded. After examining the wounds of the resurrected Lord, the once-doubting apostle confessed: "My Lord and my God!" (Jn. 20:28).

John's record is characterized by a series of both word signs and work signs. The word signs are the famous "I am" declarations. Jesus affirmed: "I am ..."

- "the bread of life" (Jn. 6:35),
- "the light of the world" (Jn. 8:12),
- "the door" (Jn. 10:7),
- "the good shepherd" (Jn. 10:14),
- "the resurrection and the life" (Jn. 11:25),
- "the way, the truth, and the life" (Jn. 14:6), and
- "the true vine" (Jn. 15:1).

In addition, the use of the absolute "I am" in 8:58, affirms his **timeless existence** prior to the birth of Abraham.

Additionally, note these signs recorded by the apostle:

- Jesus demonstrated his power over time by instantly changing water into wine (Jn. 2:1-11).
- He showed his control of space by healing the nobleman's son from a distance of several miles away (Jn. 4:46-54).
- The Lord's authority over infirmity was evinced by the cure of the man at the pool of Bethesda (Jn. 5:1-18).
- Christ was the master of matter in multiplication of the loaves and fish (Jn. 6:1-14).
- The Savior controlled the law of gravity by walking upon Galilee's turbulent waves (Jn. 6:16-21).
- He reversed the effect of congenital blindness by restoring the vision of a sightless man (Jn. 9:1-41).
- And when Jesus called Lazarus from his tomb, he gave a preview of his power over death, to fully be revealed on the last day (Jn. 11:1-44).
- John's Gospel concludes with the apostle's eyewitness record of the resurrection events (20:1-29) and the miracle of the fish-laden net (Jn. 21:5, 6).

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Truly, the signs of this book establish the divinity of Jesus. Indeed, the Gospel narratives testify in eloquent concert.

Do the Gospel Accounts Clash?

Unbelievers are constantly hawking the tired refrain that the Gospel accounts contradict one another and thus cannot be viewed as inspired history. The fact of the matter is, those making such charges are either unaware of what constitutes a genuine contradiction or else they simply are unwilling to give the Bible a fair hearing.

Of course the Gospel documents display some differences, even when describing the same events. Actually, this is evidence of literary independence; it demonstrates a lack of collusion. This circumstance most certainly does not demand historical unreliability.

But let us consider an alleged contradiction in the Gospel records. The accounts of the resurrection of Christ are supposed to provide evidence of several discrepancies. Two of these alleged disagreements will be examined here.

The apostle John states: “On the first day of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb” (Jn. 20:1). Mark declares: “Mary Magdalene, and Mary the mother of James and Salome, brought spices, that they might anoint him. And very early on the first day of the week, they come to the tomb when the sun was risen” (Mk. 16:1-2).

The critic sees two problems here. First, it is argued that John records that only Mary Magdalene came to the tomb, whereas Mark mentions other women as well. Second, John says it was dark when Mary arrived, yet Mark states that the sun had risen. What are the facts?

Actually, John does not claim that **only** Mary Magdalene came to the tomb. He merely mentions her specifically. Furthermore, her testimony, subsequently recorded by the apostle, clearly indicates that **others were present**. To Peter she exclaimed, “They have taken away the Lord out of the tomb, and **we** know not where they have laid him” (Jn. 20:2). That “we” is entirely consistent with Mark’s account.

With reference to the sunrise, the records do not state that it was both dark and not dark (after sunrise) **when Mary arrived at the tomb**. In fact, neither account even uses the term “arrived.” In both cases the writers say that Mary, or Mary and the others, “cometh” (erchetai, erchontai [present tense forms]) to the tomb. The present tense of the verbs **marks the progress of the journey**.

Obviously, therefore, John was describing the early part of the trip (during the dark), which may have involved a considerable distance, whereas Mark speaks of the latter portion of the journey (after sunrise). There is no discrepancy!

The Gospel accounts are quite harmonious and they continue to enjoy unprecedented popularity as their critics progressively fade into oblivion.

Scripture References:

Matthew 9:9; Matthew 21:43; Romans 2:28, 29; Galatians 3:26-29; Matthew 8:11; Matthew 12:21; Matthew 28:18; Acts 12:12; Colossians 4:10; 1 Peter 5:13; Mark 7:2-4; Mark 11:13; Mark 12:42; Mark 5:9, 15:16; Mark 10:30; Mark 13:3-37; Mark 1:11, 9:7; Mark 13:32, 14:61, 62; Mark 3:11, 5:7; Mark 15:39; Mark 10:32; Colossians 4:14; Acts 16:10; Luke 4:31; Luke 8:26; Luke 24:13; Luke 1:3, 4; Luke 19:41; Luke 22:44; Luke 1:26-38; Luke 2:10; Luke 2:32; Luke 4:25-27; Luke 10:25-37; Mark 1:19; Mark 5:37, 9:2, 14:33; John 13:23, 19:26, 27; John 20:30, 31; John 2:13, 5:1, 6:4, 13:1; John 1:1; John 10:30; John 20:28; John 6:35; John 8:12; John 10:7; John 10:14; John 11:25; John 14:6; John 15:1; John 2:1-11; John 4:46-54; John 5:1-18; John 6:1-14; John 6:16-21; John 9; John 11:1-44; John 21:5, 6; John 20:1; Mark 16:1-2; John 20:2

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Jesus’

Last / Final Week

Timelines

(with various perspectives as to the year, start of final week, day of crucifixion, and day and time of resurrection)

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[Skip to some preferred views]

Chronology Chart by Peter L. Smith, on the NET Bible web site (Bible.org):

The following chart was developed for a series of lessons covering the major themes of the Passion Week in 2010. It is an attempt to place the critical events of the final weeks of Jesus' first advent in chronological order. It begins when Jesus begins to head toward Judea for his final attendance at the Feast of Dedication (Hanukkah).

These late ministry events are listed alongside the Galilean, Judean, and Modern (Gregorian) dating systems. The Gospel parallels are also available for reading and consideration. While there are events leading up to the Passion Week the majority of this chart is focused on the Passion Week (a.k.a. Holy Week). The events prior to the Passion Week sets the stage for Jesus' royal entry into Jerusalem, his death, burial and resurrection.

Dating the Life of Christ

The dating of this chronology utilized a 33 C.E./A.D. crucifixion date as argued for by a number of scholars. In particular, the conclusions of **Harold W. Hoehne**r (*Chronological Aspects of the Life of Christ*) and **Darrell L. Bock** (*Studying the Historical Jesus: A Guide to Sources and Methods*) informed my thinking regarding a 33 C.E./A.D. crucifixion. While I would respectfully vary somewhat from Hoehner's daily chronology during the Passion Week I do utilize his suggested solution to the problem of multiple Passovers (Jesus partakes of the Passover but also dies on Passover). Hoehner appeals to the Galilean (sunrise to sunrise) and Judean (sunset to sunset) calenders to resolve the apparent discrepencies in the Gospels. Namely, both days share the same lunar night.

Some events listed do not have dates but are still placed in chronological order.

Please note that I have included references to Acts and 1 Corinthians in the resurrection accounts for readings as well. **Köstenberger's** work (*The Cradle, the Cross, and the Crown: An Introduction to the New Testament*) proved useful concerning the order of resurrection appearances.

Reading Chronologically

Reading the Gospel events chronologically should by no means usurp the Gospel writers themselves. Each Gospel writer wants to say something very important to the reader with what they have written. That should be respected. It is not my aim to dismiss a Gospel writer's intentions with his audience. I only hope this helps a user to think through the events as they happened each of those critical days.

The suggested start date to the readings would be the week before the Passion Week. The daily readings begin the Saturday before Palm Sunday which appears as Nisan 9 (Galilean), Nisan 8 (Judean), and Saturday, 28 March 33 C.E. on the chart below. The Chronology intentionally leaves off this year's dates for use across multiple years and to accomodate Eastern and Western church calendars...

[Note: This chronology advocates a Passover Last Supper and a Friday crucifixion]

Chart begins on next page…

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Chronology and Synopsis of the Passion Week

Galilean (Sunrise to Sunrise)	Judean (Sunset to Sunset)	Modern [Gregorian Dating (C.E.)]	Event	Matthew	Mark	Luke	John
			To Judea	Matt 19:1-2	Mark 10:1		
			On Divorce and Kingdom Eunuchs	Matt 19:3-12	Mark 10:2-12		
			Jesus Blesses the Children	Matt 19:13-15	Mark 10:13-16	Luke 18:15-17	
			The Rich Young Man	Matt 19:16-22	Mark 10:17-22	Luke 18:18-23	
			Commenting on the Rich Man Incident	Matt 19:23-30	Mark 10:23-31	Luke 18:24-30	
			The Parable of the Laborers in the Vineyard	Matt 20:1-16			
Kislew 25?	Kislew 25?		Jesus at the Feast of Dedication/Hanukkah				John 10:22-39
			Jesus Withdraws				John 10:40-42
			Jesus Recieves News of Lazarus's Death				John 11:1-16
			The Raising of Lazarus				John 11:17-44
			Conspiracy Council				John 11:45-53
			Jesus Retires to Ephraim				John 11:54-57
			Another Prediction of the Passion	Matt 20:17-19	Mark 10:32-34	Luke 18:31-34	
			The Request by the Sons of Zebedee	Matt 20:20-28	Mark 10:35-45	Luke 22:24-27	

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			Healing of the Blind (Jericho)	Matt 20:29-34	Mark 10:46-52	Luke 18:35-43	
			Zacchaeus (Jericho)			Luke 19:1-11	
			The Parable of the Pounds	(Matt 25:14-30)	(Mark 13:34)	Luke 19:11-28	
Nisan 9	Nisan 8	Saturday, 28 March 33	The Anointing at Bethany by Mary	Matt 26:6-13	Mark 14:3-9	(Luke 7:36-50)?	John 12:1-8
Nisan 9	Nisan 8	Saturday, 28 March 33	The Plot to Kill Lazarus				John 12:9-11
Nisan 10	Nisan 9	Sunday, 29 March 33	Approaching Jerusalem On Colt (Hosanna!)	Matt 21:1-9	Mark 11:1-10	Luke 19:28-40	John 12:12-19
Nisan 10	Nisan 9	Sunday, 29 March 33	Jesus Weeps for Jerusalem			Luke 19:41-44	
Nisan 10	Nisan 9	Sunday, 29 March 33	Jesus at the Temple	Matt 21:10-17	Mark 11:11		
Nisan 10	Nisan 9	Sunday, 29 March 33	Return to Bethany	Matt 21:17	Mark 11:11	(Luke 21:37)	
Nisan 11	Nisan 10	Monday, 30 March 33	The Cursing of the Fig Tree	Matt 21:18-19	Mark 11:12-14		
Nisan 11	Nisan 10	Monday, 30 March 33	The Cleansing of the Temple	Matt 21:12-13	Mark 11:15-17	Luke 19:45-46	
			Crowd's Reaction and Conspiracy Efforts		Mark 11:18-19	Luke 19:47-48	
Nisan 11	Nisan 10	Monday, March 30, 35	Left Jerusalem		Mark 11:19	(Luke 21:37)	
Nisan 12	Nisan 11	Tuesday, 31 March 33	The Fig Tree is Withered (Morning)	Matt 21:20-22	Mark 11:20-26		
Nisan 12	Nisan 11	Tuesday, 31 March 33	The Question about Authority	Matt 21:23-27	Mark 11:27-33	Luke 20:1-8	

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Nisan 12	Nisan 11	Tuesday, 31 March 33	The Parable of the Two Sons	Matt 21:28-32			
Nisan 12	Nisan 11	Tuesday, 31 March 33	The Parable of the Wicked Husbandmen	Matt 21:33-46	Mark 12:1-12	Luke 20:9-19	
Nisan 12	Nisan 11	Tuesday, 31 March 33	The Parable of the Great Supper	Matt 22:1-14		(Luke 14:15-24)	
Nisan 12	Nisan 11	Tuesday, 31 March 33	On Paying Tribute to Ceasar	Matt 22:15-22	Mark 12:13-17	Luke 20:20-26	
Nisan 12	Nisan 11	Tuesday, 31 March 33	Resurrection Debate with the Sadducees	Matt 22:23-33	Mark 12:18-27	Luke 20:27-40	
Nisan 12	Nisan 11	Tuesday, 31 March 33	The Great Commandment	Matt 22:34-40	Mark 12:28-34	(Luke 10:25-28)	
Nisan 12	Nisan 11	Tuesday, 31 March 33	The Question about David's Son	Matt 22:41-46	Mark 12:35-37a	Luke 20:41-44	
Nisan 12	Nisan 11	Tuesday, 31 March 33	Woe to the Scribes and Pharisees	Matt 23:1-36	Mark 12:37-40	Luke 20:45-47	
Nisan 12	Nisan 11	Tuesday, 31 March 33	Jesus' Lament over Jerusalem	Matt 23:37-39		(Luke 13:34-35)	
Nisan 12	Nisan 11	Tuesday, 31 March 33	The Widow's Mite		Mark 12:41-44	Luke 21:1-4	
Nisan 12	Nisan 11	Tuesday, 31 March 33	The Greeks Seek Jesus				John 12:20-36
Nisan 12	Nisan 11	Tuesday, 31 March 33	The Unbelief of the People				John 12:37-43
Nisan 12	Nisan 11	Tuesday, 31 March 33	Judgment by the Word				John 12:44-50
Nisan 12	Nisan 11	Tuesday, 31 March 33	The Olivet Discourse (Leaving Temple)				
Nisan 12	Nisan 11	Tuesday, 31 March 33	(OD) Prediction of the Temple's Destruction	Matt 24:1-2	Mark 13:1-2	Luke 21:5-6	

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Nisan 12	Nisan 11	Tuesday, 31 March 33	Signs before the End (Mount of Olives)	Matt 24:3-8	Mark 13:3-8	Luke 21:7-11	
Nisan 12	Nisan 11	Tuesday, 31 March 33	Persecutions Foretold	Matt 24:9-14 (Matt 10:17-22; 24:24)	Mark 13:9-13	Luke 21:12-19	(John 16:2;15:21;14:26)
Nisan 12	Nisan 11	Tuesday, 31 March 33	The Desolation	Matt 24:15-22	Mark 13:14-20	Luke 21:20-24 (Luke 19:43-44; 17:31)	
Nisan 12	Nisan 11	Tuesday, 31 March 33	False Christs and False Prophets	Matt 24:23-28 (Matt 24:4-5, 11)	Mark 13:21-23 (Mark 13:5-6)	(Luke 17:23-24, Luke 17:37, Luke 21:8, Luke 17:20-21)	
Nisan 12	Nisan 11	Tuesday, 31 March 33	The Coming of the Son of Man	Matt 24:29-31	Mark 13:24-27	Luke 21:25-28	
Nisan 12	Nisan 11	Tuesday, 31 March 33	The Time of the Coming: Fig Tree Parable	Matt 24:32-36	Mark 13:28-32	Luke 21:29-33	
Nisan 12	Nisan 11	Tuesday, 31 March 33	Conclusion: Take Heed and Watch	(Matt 25:13-15; 24:42)	Mark 13:33-37	Luke 21:34-36 (Luke 19:13-13; 12:40; 12:38)	
Nisan 12	Nisan 11	Tuesday, 31 March 33	Conclusion: The Parable of the Flood	Matt 24:37-44		(Luke 17:26-36; 12:39-40)	
Nisan 12	Nisan 11	Tuesday, 31 March 33	Conclusion: The Parable of the Servants	Matt 24:45-51	(Mark 12:41-46)		
Nisan 12	Nisan 11	Tuesday, 31 March 33	Conclusion: The Parable of the Ten Virgins	Matt 25:1-13			

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Nisan 12	Nisan 11	Tuesday, 31 March 33	Conclusion: The Parable of the Talents	Matt 25:14-30	(Mark 13:34)	(Luke 19:11-27)	
Nisan 12	Nisan 11	Tuesday, 31 March 33	Conclusion: Sheep and Goats/Last Judgment	Matt 25:31-46			
Nisan 12	Nisan 12	Tuesday, 31 March 33	Lodged on Mt. Olives			Luke 21:37-39	
Nisan 13	Nisan 12	Wednesday, 1 April 33	The Plot to Kill Jesus	Matt 26:1-5	Mark 14:1-2	Luke 22:1-2	(John 11:47-53)
Nisan 13	Nisan 12	Wednesday, 1 April 33	Judas's Betrayal Agreement	Matt 26:14-16	Mark 14:10-11	Luke 22:3-6	(John 13:2;13:27;6:70-71)
Nisan 14	Nisan 13	Thursday, 2 April 33	Passover Preparations (3-5PM Slaying of Lamb)	Matt 26:17-20	Mark 14:12-17	Luke 22:7-14	
Nisan 14	Nisan 14	Thursday, 2 April 33	Washing the Disciples' Feet (SUNSET/During Supper)			[Luke 22:24-30]	John 13:1-20
Nisan 14	Nisan 14	Thursday, 2 April 33	Jesus Foretells his Betrayal	Matt 26:21-22	Mark 14:18-19	Luke 22:21-23	John 13:21-22
Nisan 14	Nisan 14	Thursday, 2 April 33	The Inquiry of Peter about Betrayer's Identity				John 13:23-25
Nisan 14	Nisan 14	Thursday, 2 April 33	Jesus Identifies Betrayer	Matt 26:23	Mark 14:20	Luke 22:21	John 13:26
Nisan 14	Nisan 14	Thursday, 2 April 33	Jesus' Woe to the Btrayer	Matt 26:24	Mark 14:21	Luke 22:22	
Nisan 14	Nisan 14	Thursday, 2 April 33	Judas Iscariot's Response	Matt 26:25		Luke 22:23	
Nisan 14	Nisan 14	Thursday, 2 April 33	The Last Supper (SUNSET)	Matt 26:26-29	Mark 14:22-25	Luke 22:15-20	1 Cor 11:23-25
Nisan 14	Nisan 14	Thursday, 2 April 33	The Exit of Judas				John 13:26-30
Nisan 14	Nisan 14	Thursday, 2 April 33	The New Commandment of Love			[Luke 22:24-30]	John 13:31-35

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Nisan 14	Nisan 14	Thursday, 2 April 33	The Denial of Peter Predicted	Matt 26:30-35	Mark 14:26-31	Luke 22:31-34	John 13:36-38
Nisan 14	Nisan 14	Thursday, 2 April 33	The Two Swords			Luke 22:35-38	
Nisan 14	Nisan 14	Thursday, 2 April 33	The Farwell/Upper Room Discourse				
Nisan 14	Nisan 14	Thursday, 2 April 33	Let Not Your Hearts Be Troubled				John 14:1-14
Nisan 14	Nisan 14	Thursday, 2 April 33	The Promise of the Helper				John 14:15-26
Nisan 14	Nisan 14	Thursday, 2 April 33	The Gift of Peace				John 14:27-31
Nisan 14	Nisan 14	Thursday, 2 April 33	Jesus the True Vine (On the Way to the Garden)				John 15:1-8
Nisan 14	Nisan 14	Thursday, 2 April 33	Remaining in My Love				John 15:9-17
Nisan 14	Nisan 14	Thursday, 2 April 33	The World's Hatred				John 15:18-25
Nisan 14	Nisan 14	Thursday, 2 April 33	The Witness of the Helper				John 15:26-27
Nisan 14	Nisan 14	Thursday, 2 April 33	On Persecutions				John 16:1-4
Nisan 14	Nisan 14	Thursday, 2 April 33	The Work of the Helper				John 16:5-15
Nisan 14	Nisan 14	Thursday, 2 April 33	Sorrow Turned to Joy				John 16:16-22
Nisan 14	Nisan 14	Thursday, 2 April 33	Prayer in the Name of Jesus				John 16:23-28
Nisan 14	Nisan 14	Thursday, 2 April 33	Prediction of the Disciples's Flight				John 16:29-33
Nisan 14	Nisan 14	Thursday, 2 April 33	Jesus' Intercessory Prayer				John 17:1-26
Nisan 14	Nisan 14	Thursday, 2 April 33	Jesus' Prayer For Himself (Gethsemane)	Matt 26:36-46	Mark 14:32-42	Luke 22:39-46	John 18:1
Nisan 14	Nisan 14	Thursday, 2 April 33	Jesus' Betrayal and Arrest	Matt 26:47-50	Mark 14:43-46	Luke 22:47-48	John 18:2-9

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Nisan 14	Nisan 14	Thursday, 2 April 33	Peter Cuts Off Malchus's Ear	Matt 26:51-55	Mark 14:47-49	Luke 22:49-53	John 18:10-12
Nisan 14	Nisan 14	Thursday, 2 April 33	The Flight of the Disciples	Matt 26:56-56	Mark 14:50-52		
Nisan 14	Nisan 14	Friday, 3 April 33	Preliminary Hearing Before Annas				John 18:13-14, John 18:19-24
Nisan 14	Nisan 14	Friday, 3 April 33	Peter's First Denial	Matt 26:69-70	Mark 14:54, Mark 66-68	Luke 22:54-57	John 18:15-18
Nisan 14	Nisan 14	Friday, 3 April 33	Trial Before Caiaphas	Matt 26:57-68	Mark 14:53-65	Luke 22:54, Luke 22:63-65	John 18:24
Nisan 14	Nisan 14	Friday, 3 April 33	Peter's Second Denial	Matt 26:71-72	Mark 14:69-70a	Luke 22:58	John 18:25
Nisan 15	Nisan 14	Friday, 3 April 33	Trial Before Sanhedrin	Matt 27:1	Mark 15:1	Luke 22:66-71	
Nisan 15	Nisan 14	Friday, 3 April 33	Peter's Third Denial and Rooster's Crow	Matt 26:73-75	Mark 14:70-72	Luke 22:59-62	John 18:26-27
Nisan 15	Nisan 14	Friday, 3 April 33	Trial Before Pilate	Matt 27:1-2	Mark 15:1	Luke 23:1	John 18:28-38
Nisan 15	Nisan 14	Friday, 3 April 33	Judas Iscariot's Suicide	Matt 27:3-10			
Nisan 15	Nisan 14	Friday, 3 April 33	Trial Before Pilate	Matt 27:11-14	Mark 15:2-5	Luke 23:2-5	John 18:28-38
Nisan 15	Nisan 14	Friday, 3 April 33	Trial Before Herod			Luke 23:6-12	
Nisan 15	Nisan 14	Friday, 3 April 33	Pilate Declares Jesus Innocent			Luke 23:13-16	
Nisan 15	Nisan 14	Friday, 3 April 33	Jesus or Barabbas?	Matt 27:15-23	Mark 15:6-14	Luke 23:17-23	John 18:39-40
Nisan 15	Nisan 14	Friday, 3 April 33	The Message From Pilate's Wife	Matt 27:19			
Nisan 15	Nisan 14	Friday, 3 April 33	The Choice to Release Barabbas	Matt 27:24-26			

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Nisan 15	Nisan 14	Friday, 3 April 33	Jesus Condemned	Matt 27:24			
Nisan 15	Nisan 14	Friday, 3 April 33	"Behold the Man!"	Matt 27:28-31a	Mark 15:17-20a		John 19:1-15
Nisan 15	Nisan 14	Friday, 3 April 33	Pilate Delivers Jesus to be Crucified	Matt 27:24-26	Mark 15:15	Luke 23:24-25	John 19:16
Nisan 15	Nisan 14	Friday, 3 April 33	Jesus Mocked by the Soldiers	Matt 27:27-31a	Mark 15:16-20a		John 19:2-3
Nisan 15	Nisan 14	Friday, 3 April 33	The Road to Golgatha	Matt 27:31-32	Mark 15:20-21	Luke 23:26-32	John 19:17a
Nisan 15	Nisan 14	Friday, 3 April 33	Simon of Cyrene Carries the Cross	Matt 27:32	Mark 15:21	Luke 23:26	
Nisan 15	Nisan 14	Friday, 3 April 33	The Followers to Golgatha			Luke 23:27-32	
Nisan 15	Nisan 14	Friday, 3 April 33	Arrival at Golgatha	Matt 27:33	Mark 15:22	Luke 23:33a	John 19:17b
Nisan 15	Nisan 14	Friday, 3 April 33	Jesus Rejects Wine and Myrrh	Matt 27:34	Mark 15:23		
Nisan 15	Nisan 14	Friday, 3 April 33	Jesus' Crucifixion (9AM)	Matt 27:35a	Mark 15:24-25	Luke 23:33b	John 19:18a
Nisan 15	Nisan 14	Friday, 3 April 33	The Criminals Crucified on Left & Right	Matt 27:38	Mark 15:27	Luke 23:33b	John 19:18b
Nisan 15	Nisan 14	Friday, 3 April 33	(1)"Father Forgive Them…"			Luke 23:34a	
Nisan 15	Nisan 14	Friday, 3 April 33	Jesus Clothes Divided	Matt 27:35b	Mark 15:24b	Luke 23:34b	John 19:23-24
Nisan 15	Nisan 14	Friday, 3 April 33	The Guard Sitting	Matt 27:36			
Nisan 15	Nisan 14	Friday, 3 April 33	Posted Charges	Matt 27:37	Mark 15:26	Luke 23:38	John 19:19-20
Nisan 15	Nisan 14	Friday, 3 April 33	The Reaction to the Charges				John 19:21-22
Nisan 15	Nisan 14	Friday, 3 April 33	Mocking of Jesus on Cross by Passerbys	Matt 27:39-40	Mark 15:29-30	Luke 23:35	

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Nisan 15	Nisan 14	Friday, 3 April 33	Mocking of Jesus on Cross by Jewish Leadership	Matt 27:41-43	Mark 15:31-32a	Luke 23:35	
Nisan 15	Nisan 14	Friday, 3 April 33	Mocking of Jesus on Cross by Soldiers			Luke 23:36-37	
Nisan 15	Nisan 14	Friday, 3 April 33	Jesus Offered Wine and Vinegar			Luke 23:36	
Nisan 15	Nisan 14	Friday, 3 April 33	Mocking of Jesus on Cross by Criminals	Matt 27:44	Mark 15:32b	Luke 23:39	
Nisan 15	Nisan 14	Friday, 3 April 33	The Repentant Criminal			Luke 23:40-42	
Nisan 15	Nisan 14	Friday, 3 April 33	(2)Jesus Responds to the Repenant Criminal			Luke 23:43	
Nisan 15	Nisan 14	Friday, 3 April 33	(3)Jesus Designates His Mother's Provision				John 19:25-27
Nisan 15	Nisan 14	Friday, 3 April 33	Darkness (12-3PM)	Matt 27:45	Mark 15:33	Luke 23:44-45a	
Nisan 15	Nisan 14	Friday, 3 April 33	(4)"My God My God…" (3PM)	Matt 27:46	Mark 15:34		
Nisan 15	Nisan 14	Friday, 3 April 33	(4)"I am Thirsty" (3PM)				John 19:28
Nisan 15	Nisan 14	Friday, 3 April 33	Crowd's Reaction to Utterance	Matt 27:47	Mark 34:35		
Nisan 15	Nisan 14	Friday, 3 April 33	Jesus Offered Wine and Vinegar	Matt 27:48	Mark 15:36a		John 19:29
Nisan 15	Nisan 14	Friday, 3 April 33	"Let's See if Elijah Saves Him"	Matt 27:49	Mark 15:36b		
Nisan 15	Nisan 14	Friday, 3 April 33	Jesus Receives the Wine and Vinegar				John 19:30a
Nisan 15	Nisan 14	Friday, 3 April 33	Jesus' Loud Cry	Matt 27:50a	Mark 15:37a	Luke 23:46a	
Nisan 15	Nisan 14	Friday, 3 April 33	(5)"Father, into your hands I commit my Spirit"			Luke 23:46b	
Nisan 15	Nisan 14	Friday, 3 April 33	(5)"It is finished"				John 19:30b

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Nisan 15	Nisan 14	Friday, 3 April 33	Jesus' Death	Matt 27:50b	Mark 15:37b	Luke 23:46c	John 19:30c
Nisan 15	Nisan 14	Friday, 3 April 33	The Temple Curtain is Torn	Matt 27:51a	Mark 15:38	Luke 23:45b	
Nisan 15	Nisan 14	Friday, 3 April 33	Earthquake	Matt 27:51b			
Nisan 15	Nisan 14	Friday, 3 April 33	Resurrection of Dead	Matt 27:52-53			
Nisan 15	Nisan 14	Friday, 3 April 33	Centurion's Reaction	Matt 27:54	Mark 15:39	Luke 23:47	
Nisan 15	Nisan 14	Friday, 3 April 33	The Beating of the Breast			Luke 23:48	
Nisan 15	Nisan 14	Friday, 3 April 33	Jews Request to Pilate				John 19:31
Nisan 15	Nisan 14	Friday, 3 April 33	The Soldiers Break Legs of Criminals				John 19:32
Nisan 15	Nisan 14	Friday, 3 April 33	Soldier Pirces Side of Jesus with Spear				John 19:33-34
Nisan 15	Nisan 14	Friday, 3 April 33	The Witnesses of the Death	Matt 27:55-56	Mark 15:40-41	Luke 23:49	John 19:35-37
Nisan 15	Nisan 14	Friday, 3 April 33	Joseph of Arimathea Requests Body of Jesus	Matt 27:57-58a	Mark 15:42-43	Luke 23:50-52	John 19:38a
Nisan 15	Nisan 14	Friday, 3 April 33	Pilate's Surprise at Jesus' Quick Death		Mark 15:44a		
Nisan 15	Nisan 14	Friday, 3 April 33	Pilate's Confirmation Hearing of Jesus' Death		Mark 15:44-45a		
Nisan 15	Nisan 14	Friday, 3 April 33	Pilate Gives Permission to Joseph of Arimathea	Matt 27:58b	Mark 15:45b		John 19:38b
Nisan 15	Nisan 14	Friday, 3 April 33	Joseph Buys Linen Cloth		Mark 15:46a		
Nisan 15	Nisan 14	Friday, 3 April 33	Nicodemus Brings 75LBs of Myrrh and Aloes				John 19:39
Nisan 15	Nisan 14	Friday, 3 April 33	Joseph Removes Jesus' Body from the Cross		Mark 15:46b	Luke 23:53a	

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Nisan 15	Nisan 14	Friday, 3 April 33	Jesus' Body is Wraped in Linen Cloth and Spices	Matt 27:59	Mark 15:46c	Luke 23:53b	John 19:40
Nisan 15	Nisan 14	Friday, 3 April 33	Nicodemus and Joseph Place Jesus in Tomb	Matt 27:60a	Mark 15:46d	Luke 23:53c	John 19:41-42
Nisan 15	Nisan 14	Friday, 3 April 33	Female Witnesses Saw Jesus Laid in Tomb	Matt 27:61	Mark 15:47	Luke 23:55	
Nisan 15	Nisan 14	Friday, 3 April 33	Stone Rolled in Front of Tomb Enterance	Matt 27:60b	Mark 15:46e		
Nisan 15	Nisan 14	Friday, 3 April 33	Joseph of Arimathea Leaves	Matt 27:60c			
Nisan 15	Nisan 14	Friday, 3 April 33	Women Leave and Prepare Spices			Luke 23:56a	
Nisan 16	Nisan 15	Saturday 4 April 33	Women Rested on Sabbath			Luke 23:56b	
Nisan 16	Nisan 15	Saturday 4 April 33	Jewish Leaders Requests Guard from Pilate	Matt 27:62-64			
Nisan 16	Nisan 15	Saturday 4 April 33	Pilate Orders Tomb Security	Matt 27:65			
Nisan 16	Nisan 15	Saturday 4 April 33	Tomb is Sealed	Matt 27:66a			
Nisan 16	Nisan 15	Saturday 4 April 33	Tomb Guard is Posted	Matt 27:66b			
Nisan 17	Nisan 16	Sunday, 5 April 33	The Women at the Tomb	Matt 28:1-8	Mark 16:1-8	Luke 24:1-12	John 20:1-13
Nisan 17	Nisan 16	Sunday, 5 April 33	Jesus Appears to the Women	Matt 28:9-10		(Luke 24:10-11)	John 20:14-18
Nisan 17	Nisan 16	Sunday, 5 April 33	The Report of the Guard	Matt 28:11-15			
Nisan 17	Nisan 16	Sunday, 5 April 33	Jesus Appears to Simon Peter		1 Cor 15:5	Luke 24:34	
Nisan 17	Nisan 16	Sunday, 5 April 33	Jesus Appears on Emmaus Road			Luke 24:13-35	
Nisan 17	Nisan 17	Sunday, 5 April 33	Jesus Appears to his Disciples - Thomas Absent			Luke 24:36-43	John 20:19-23

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Nisan 24	Nisan 23	Sunday, 12 April 33	Jesus Appears to his Disciples - Thomas Present		1 Cor 15:5		John 20:24-29
			Jesus Appears to Eleven on Galilean Mountain	Matt 28:16-20			
			Jesus Appears to More Than 500		1 Cor 15:6		
			Jesus Appears to James		1 Cor 15:7		
		Thursday, 14 May 33	Jesus' Last Words and Ascension			Luke 24:44-53 Acts 1:1-11	
		?	Judas's Replacement is Chosen			Acts 1:12-26	
	Siwan 7	Sunday, 24 May 33	Pentecost: Helper Arrives			Acts 2	
			Jesus Appears to Saul on Damascus Road		1 Cor 15:8	Acts 9:1-25	

[Source: https://bible.org/article/chronology-synopsis-passion-week] Advocates a Friday Crucifixion

Differences between Galilee and Judea

http://www.thegospelcoalition.org/blogs/justintaylor/2011/08/17/7-differences-between-galilee-and-judea-in-the-time-of-jesus/

R. T. France, in his very fine commentary on *The Gospel of Matthew* (NICNT, 2007), laments:

Modern readers of the NT often know little about the geopolitical world of first-century Palestine. It is commonly assumed that "the Jews" were an undifferentiated community living amicably in the part of the world we now call "the Holy Land" united in their resentment of the political imposition of Roman rule to which all were equally subject.

But, he says, "This is a gross distortion of the historical and cultural reality."

The northern province of Galilee was decisively distinct—in history, political status, and culture—from the southern province of Judea which contained the holy city of Jerusalem.

Admitting that the following is a drastic oversimplification but hoping that it's not a complete caricature, Professor France summarizes seven differences:

1. *Racially* the area of the former Northern Kingdom of Israel had had, ever since the Assyrian conquest in the eighth century B.C., a more mixed population, within which more conservative Jewish areas (like Nazareth and Capernaum) stood in close proximity to largely pagan cities, of which in the first century the new Hellenistic centers of Tiberias and Sepphoris were the chief examples.

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2. *Geographically* Galilee was separated from Judea by the non-Jewish territory of Samaria, and from Perea in the southeast by the Hellenistic settlements of Decapolis.
3. *Politically* Galilee had been under separate administration from Judea during almost all its history since the tenth century B.C. (apart from a period of "reunification" under the Maccabees), and in the time of Jesus it was under a (supposedly) native Herodian prince, while Judea and Samaria had since A.D. 6 been under the direct rule of a Roman prefect.
4. *Economically* Galilee offered better agricultural and fishing resources than the more mountainous territory of Judea, making the wealth of some Galileans the envy of their southern neighbors.
5. *Culturally* Judeans despised their northern neighbors as country cousins, their lack of Jewish sophistication being compounded by their greater openness to Hellenistic influence.
6. *Linguistically* Galileans spoke a distinctive form of Aramaic whose slovenly consonants (they dropped their aitches!) were the butt of Judean humor.
7. *Religiously* the Judean opinion was that Galileans were lax in their observance of proper ritual, and the problem was exacerbated by the distance of Galilee from the temple and the theological leadership, which was focused in Jerusalem.

The result, he says, is that *even an impeccably Jewish Galilean in first-century Jerusalem was not among his own people; he was as much a foreigner as an Irishman in London or a Texan in New York. His accent would immediately mark him out as "not one of us," and all the communal prejudice of the supposedly superior culture of the capital city would stand against his claim to be heard even as a prophet, let alone as the "Messiah," a title which, as everyone knew, belonged to Judea (cf. John 7:40-42).*

This may at first blush sound like interesting background material that is not especially helpful for reading and interpreting the gospels. But Mark and Matthew have structured their narratives around a geographical framework dividing the north and the south, culminating in the confrontation of this prophet from Galilee and the religious establishment of Jerusalem.

Professor France writes: "To read Matthew in blissful ignorance of first-century Palestinian sociopolitics is to miss his point. This is the story of Jesus of *Nazareth*."

[Source: Justin Taylor, Crossways Books]

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Did Jesus celebrate the Passover and die on Passover day, or was it on the evening before? Matthew, Mark, and Luke say it was on Passover day, but John seems to say He celebrated the day before. Why the difference?

The difference between John's Gospel and the Synoptic Gospels (Matthew, Mark, and Luke) concerning the Passover and the death of Jesus is due to the fact that there were two systems used at that time for reckoning Passover day. The Galileans used a different method of reckoning than the Judeans.

The Galileans and Pharisees measured it from sunrise to sunrise, whereas the Judeans and Sadducees used the sunset to sunset reckoning in John's Gospel. Thus, from the Judean reasoning in John's Gospel, Jesus did die on the eve of Passover when it began on Friday evening. But using the Galilean reckoning in the other three Gospels, the Passover meal began Thursday evening, with Passover day starting at sunrise Friday morning.

There is no contradiction because the Gospels reflect the two different chronological systems for determining the Passover.

http://www.levitt.com/faqs **(Zola Levitt Ministries) [??????? Not sure about this conclusion]**

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Nisan13 (which in the year Jesus died would have been a Wednesday) is the day before Passover. It was on Wednesday the 13th that the disciples had the special meal prepared that we call The Last Supper and have transformed it into a church sacrament that we call Communion. We find in the Mishna that the Galileans (Yeshua and his disciples were Galileans) adopted a tradition that in Hebrew is called, ***seudah maphsehket***; this translates essentially to "last supper". The Galilean Jews (Yeshua and His disciples were Galileans) had established an additional celebration called *seudah maphsehket* (last supper) that the Judean Jews (the Jews of the Jerusalem area) did not observe. This last supper was about remembering that it was indeed not ALL Hebrews who were in danger from death at God's hand in Egypt, but ONLY the firstborn sons. So a special nighttime meal was adopted whereby this meal would be eaten and then there would be a 24 hour fast that followed……thus the name "last supper". The next meal to be eaten was the Passover meal.

So on Nisan 13, Wednesday, the ***seudah maphsehket*** was prepared; HOWEVER, it was not eaten on Nisan 13. Rather, it was after sundown, at the end of the day of Nisan 13, that the meal was taken. That is, it was eaten as the first meal of the next day, Thursday Aviv 14th (remember the beginning of a new day is just after sundown). The meal called "last supper" was generally eaten starting in the first hour of Passover. It is here that Yeshua says to commemorate this day by drinking wine that symbolizes His blood that establishes the New Covenant, and by eating unleavened bread that symbolizes His body to which we become in union. NOTE: this was NOT the traditional Passover Seder meal; that meal was yet to come because that meal is not eaten until the END of Passover day.

Therefore at the start of the day of Nisan 14, Thursday (which is nighttime), Passover day, the Galileans ate a special meal commemorating firstborns, and that meal was called "last supper." After having the last supper where Yeshua proclaimed the words we now call Communion, the next event is that Judas betrays Him and shortly after midnight Our Lord is arrested. It is still Passover day. In the wee hours a little before sunrise, He is tried and convicted of blasphemy by the Sanhedrin. It is still Passover Day. After the Roman Governor, Pontius Pilate, confirms his death sentence Jesus is scourged and then nailed to Roman cross by Roman soldiers. It is still Passover Day, Thursday, Nisan 14.

At about the moment Jesus expires (around 3 pm in the afternoon on Passover Day) the slaughter of the Passover Lambs begins in the Temple grounds. Somewhere around ¼ million sheep will be killed and their blood collected between the hours of 3 pm and 6 pm. It is still Passover Day because the sun has not yet set.

While this is occurring the women are hurrying to convince the Roman soldiers to remove Messiah's corpse from the execution stake; it is a requirement that they MUST get Him buried immediately because otherwise He would just lay exposed for at least 2 days. Why? I'll show you in a minute. The women are relieved when the soldiers relent, take his dead body down, and then Yeshua is entombed *before* the sun sets. It is still Passover Day.

The butchered lambs are placed in the thousands of collective ovens located all around Jerusalem….both inside and outside the city walls….so that the hundreds of thousands of visiting Jewish pilgrims can cook their Passover Lambs. It is still Passover Day. Shortly after the sun sinks over the horizon 3 stars become visible thus ending Passover Day. It is nighttime, Passover Day has ended and the 1st day of the Feast of Matza begins. It is now Nisan 15, Friday, the 1st day of Unleavened Bread.

[Source: http://www.torahclass.com/other-studies/47-other-studies-text/985-the-passover-problem-solved-by-tom-bradford]

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(Jn. 13:1) Does John contradict the Synoptics regarding the Passover meal?

Critics argue that John's chronology of the final night of Jesus' life is contradictory with the Synoptics (Matthew, Mark, Luke). That being said, there are also a number of chronological points on which all four gospels agree:

1. Jesus predicted that he would be raised on the third day (Mt. 16:21; Mk. 8:31; Lk. 9:22).

2. Jesus was laid in the tomb on Friday—the day of preparation—before the Sabbath on Saturday (Mt. 27:62; 28:1; Mk. 15:42; Lk. 23:54, 56; Jn. 19:31, 42).

3. The women rested on the Sabbath on Saturday (Lk. 23:56), and they went to the tomb on Sunday morning (Mt. 28:1; Mk. 16:1-2; Lk. 24:1; Jn. 20:1).

4. Jesus met his disciples on the road to Emmaus the day he rose from the dead, and they told him, "It is the *third day* since these things happened" (Lk. 24:21).

5. All four gospels state that Jesus ate the Last Supper a day before his crucifixion (Mt. 26:20; Mk. 14:17; Lk. 22:14; Jn. 13:2; c.f. 1 Cor. 11:23).

However, there is tension between the Synoptics and John on whether or not the Last Supper was the same as the Passover meal. The Synoptics tell us that the disciples prepared the Passover meal "on the first day of Unleavened Bread" (Mk. 14:12; c.f. Mt. 26:17; Lk. 22:7-8).

But John states that Jesus was crucified *before* the Passover meal. John tells us that the Jews didn't enter the Praetorium "so that they would not be defiled, but might eat the Passover" (Jn. 18:28). He also tells us that Jesus was tried in front of the people on "the day of preparation for the Passover" (Jn. 19:14). This puts his trial a day *before* Passover—not after it. Thus according to John, Jesus didn't eat the Passover supper on Thursday night, because Passover hadn't happened yet.

How do we reconcile these two accounts? Let's consider three fallacious views, and one view we find tenable:

OPTION #1: The Last Supper was not the Passover meal. It was a different meal.

Advocates of this view argue that none of the gospels explicitly state that the disciples ate the Passover lamb, which was central to the Passover feast.

However, we find this view to be untenable, because the Synoptics do explicitly state that they were celebrating the Passover meal. The disciples asked Jesus, "Where do You want us to prepare for You to eat the Passover?" (Mt. 26:17). In fact, the Synoptics claim this repeatedly (Mt. 26:17, 18, 19; Mk. 14:1, 12, 14, 16; Lk. 22:1, 7, 8, 13, 15).

[For a well reasoned and documented supporting view of this option: see http://themessianicfeast.com/]

OPTION #2: Jesus had his own personal Passover meal a day early.

Advocates of this view surmise that maybe Jesus had a personal Passover meal with his disciples early, while this wasn't really according to the proper Jewish calendar.

However, this view isn't tenable, because the Passover lamb had to be slaughtered in the Temple by the priest. Jesus couldn't have gotten a lamb earlier than the other people. He needed to get the Paschal lamb along with everyone else. This wouldn't solve the problem before us.

OPTION #3: The Qumran calendar places the Passover on Tuesday.

Advocates of this view argue that the Qumran calendar places the Passover early (on Tuesday), while the official Jewish calendar places it later.

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However, interpreting Jesus' actions in light of the practices of the Qumran community is historically and biblically bizarre. Hoehner writes, "There is no indication that Jesus was really associated with or ministered to the Qumran community and certainly no indication in the Gospels to support the conclusion that Jesus ever followed a Qumran calendar."[1]

OPTION #4: There were two calendars for the Pharisees and the Sadducees.

We hold to this final view. It states that the Jews celebrated the Passover on two consecutive days. Hoehner writes, "The Pharisees celebrated the Passover immediately (Nisan 13/14) while the Sadducees waited until the usual time (i.e., Nisan 14/15)."[2] Jesus celebrated the Passover on Thursday night according to the Pharisaic calendar, which is in line with the Synoptics. But John was going off of the Sadducean calendar, when he wrote his gospel, because he was focusing on Jesus' enemies.

Since there were so many people to feed, it would be virtually impossible for the priests to sacrifice enough lambs in a 24 hour period. Josephus estimates that about a quarter million lambs were slaughtered during the Passover.[3] Modern historians believe that Josephus was clearly exaggerating these numbers. It would be difficult for an army with guns and grenades to kill that many sheep, let alone a group of priests! However, modern historians estimate that anywhere from 150,000 to 500,000 people were in Jerusalem during Passover.[4] This would be a massive amount of people to feed with the sacrificed sheep.

By spreading this out over two days, this would help the priests perform the sacrifices. Thus Hoehner explains, "There arose the custom where the Galileans slew their lambs on Nisan 13, and the Feast of Unleavened Bread lasted eight days whereas the Judeans celebrated on Nisan 14."[5] Hoehner also argues that the Galileans/Pharisees could have used a different way of reckoning the day from the Judeans/Sadducees. He writes, "It is thought that the Galileans used a different method of reckoning the Passover than the Judeans. The Galileans and Pharisees used the sunrise-to-sunrise reckoning whereas the Judeans and Sadducees used the sunset-to-sunset reckoning."[6] We can express these two groups succinctly:

The Galilean Jews reckoned the day from sunrise-to-sunrise: This made the Last Supper a Passover meal. They had the Paschal lamb slaughtered in the afternoon on Thursday, Nisan 14. Carson writes, "The slaughter normally took place between 3.00 p.m. and 5.00 p.m. on 14 Nisan, falling on a Thursday in the year in question; Passover itself began about 6.00 p.m. on the same Thursday, the beginning of 15 Nisan."[7]

The Judean Jews reckoned the day from sunset-to-sunset: They would not have considered the Last Supper a Passover meal. They had their Paschal lamb slaughtered on Friday afternoon, Nisan 15. Under this calendar system, Jesus was eating the Passover meal, when his enemies were conspiring to arrest him. In fact, they arrested him the night before.

The corporate sacrifice of a burnt offering for the nation was done at 3 pm on Passover, according to the Judean calendar. This means that when the priest was slaying the Paschal lamb, Jesus was at that very moment yelling "tetelestai" from the Cross! John must have been calling attention to this fact by focusing on the Sadducean calendar.

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[1] Hoehner, Harold W. *Chronological Aspects of the Life of Christ*. Grand Rapids: Zondervan Pub. House, 1977. 81.

[2] Hoehner, Harold W. *Chronological Aspects of the Life of Christ*. Grand Rapids: Zondervan Pub. House, 1977. 82.

[3] Josephus writes, "So these high priests, upon the coming of that feast which is called the Passover, when they slay their sacrifices, from the ninth hour till the eleventh, but so that a company not less than ten belong to every sacrifice, (for it is not lawful for them to feast singly by themselves,)

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and many of us are twenty in a company, **found the number of sacrifices was two hundred and fifty-six thousand five hundred**; which, upon the allowance of no more than ten that feast together, amounts to **two millions seven hundred thousand and two hundred persons** that were pure and holy." Flavius Josephus, *The Jewish War* 6.9.3.

[4] E.P. Sanders writes, "No one believes the largest of these figures." Sanders, E.P. *Judaism: Practice and Belief 63 BCE – 66 CE*. p. 126. He gives the estimate listed above. Joachim Jeremias places the number around 155,000 people: 30,000 residents and 125,000 pilgrims. Jeremias, Joachim. *The Eucharistic Words of Jesus.* New York: Scribner, 1966. 42.

[5] Hoehner, Harold W. *Chronological Aspects of the Life of Christ*. Grand Rapids: Zondervan Pub. House, 1977. 82.

[6] Hoehner, Harold W. *Chronological Aspects of the Life of Christ*. Grand Rapids: Zondervan Pub. House, 1977. 86.

[7] Carson, D.A. *The Gospel According to John*. Grand Rapids, MI: Inter-Varsity Press, 1991.

[Source: http://www.evidenceunseen.com/bible-difficulties-2/nt-difficulties/john-acts/jn-131-does-john-contradict-the-synoptics-regarding-the-passover-meal/]

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Jesus' Final Week

The week commenced with Jesus' arrival in Bethany six days before the Passover.

This summary of the related passages for each day will provide a useful ready reference for noting the parallel passages and is used as the basis for study.

Six Days Before The Passover			
Matthew	Mark	Luke	John
			12:1
Five Days Before The Passover			
Matthew	Mark	Luke	John
21:1-11	11:1-10	19:29-44	12:12-19
Four Days Before The Passover			
Matthew	Mark	Luke	John
21:18-19	11:11-18	19:45-48	12:20-36
Three Days Before The Passover			
Matthew	Mark	Luke	John
21:18-25:46	11:20-13:37	20:1-21:36	
Two Days Before The Passover			
Matthew	Mark	Luke	John
26:1-16	14:1-11	22:1-3	12:2-8
One Day Before The Passover			
Matthew	Mark	Luke	John
26:17-56	14:12-52	22:7-53	13:1-18:12

So if we count back six days from John's date of the Passover, we have Jesus arriving in Bethany on Saturday night, the 9th of Nisan. Depending on how long he stayed in Bethany, he entered Jerusalem either the following day, Sunday, or else Monday.

Source: http://www.biblestudymanuals.net/last_week_of_Jesus_life.htm

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Harmony of the Events of Holy Week

Day	Event	Matthew	Mark	Luke	John
	Jesus arrives in Bethany				12:1
Friday/Saturday	Mary anoints Jesus				12:2-8
	Crowd comes to see Jesus				12:9-11
	Triumphal entry into Jerusalem	21:1-11	11:1-10	19:28-44	12:12-18
Sunday	Some Greeks seek Jesus				12:20-36
	Jesus weeps over Jerusalem			19:41	
	Enters temple		11:11		
	Returns to Bethany	21:17	11:11		
	Jesus curses the fig tree	21:18-19	11:12-14		
Monday	Clears the temple	21:12-13	11:15-17	19:45-46	
	Returns to Bethany with the Twelve		11:19		
	Disciples see the withered fig tree on the return to Jerusalem	21:20-22	11:20-21		
Tuesday	Temple controversies in Jerusalem	21:23-23:39	11:27-12:44	20:1-21:4	
	Olivet Discourse on the return to Bethany	24:1-25:46	13:1-37	21:5-36	
Wednesday	Jesus continues daily teaching in the temple			21:37-38	
	Sanhedrin plots to kill Jesus	26:3-5	14:1-2	22:1-2	
Wednesday/Thursday	Preparations for the Passover	26:17-19	14:12-16	22:7-13	
	Passover meal/Last Supper	26:20-35	14:17-26	22:14-30	
Thursday	Upper Room Discourse				13:1-17:26
	Jesus prays in Gethsemane	26:36-46	14:32-42	22:39-46	
	Betrayal and arrest *(after midnight?)*	26:47-56	14:43-52	22:47-53	18:2-12
	Jewish trial:				
	—before Annas				18:13-24
	—before Caiaphas and part of the Sanhedrin	26:57-75	14:53-72	22:54-65	18:19-24
	—before full Sanhedrin *(after sunrise?)*	27:1-2	15:1	22:66-71	
Friday	Roman trials:				
	—before Pilate	27:2-14	15:2-5	23:1-5	
	—before Herod			23:6-12	
	—before Pilate	27:15-26	15:6-15	23:13-25	18:28-19:16
	Crucifixion (approx. *9:00 a.m. to 3:00 p.m.)*	27:27-54	15:16-39	23:26-49	19:16-37
	Burial (*evening*)	27:57-61	15:42-47	23:50-54	19:38-42
Sunday	Empty-tomb witnesses	28:1-8	16:1-8	24:1-12	
	Resurrection appearances	28:9-20	16:9-20	24:13-53	20:1-21:

[Source: ESV Study Bible note] Note: Assumes Friday Crucifixion

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Summary – Events of Last Week – by Day

The summary detailed below records the days before the Passover and the events recorded in the Gospels that took place on each day. The parallel accounts of the same event in each Gospel will help to clarify the details of the events of the week. The time of the day when the event took place and the location where the event took place are also included where possible. It is not possible, with some of the events, to be certain exactly what time of day or where an event took place. However in such cases an 'educated guess' has been made.

The objective of the overview in the summary is to provide a working framework of the events of the week that will enhance our studies and make it easier for us to visualize the flow of events.

Six Days Before the Passover

Events as recorded in gospel	Matthew	Mark	Luke	John	time of day	Place
Jesus arrives in Bethany				12:1	afternoon	Bethany

Five Days Before the Passover

Events as recorded in gospel	Matthew	Mark	Luke	John	time of day	Place
Triumphal entry into Jerusalem	21:1-11	11:1-10	19:29-44	12:12-19	Morning	Outside Jerusalem
Jesus wept over Jerusalem			19:41			
Jesus looks round		11:11				Temple
Returns to Bethany with disciples		11:11			Evening	Bethany

Four Days Before the Passover.

Events as recorded in gospel	Matthew	Mark	Luke	John	time of day	Place
Jesus curses the barren fig tree	21:18-19	11:11-18			Morning	Mt of Olives
Cleansing of the temple	21:12-13	11:15-18	19:45-48			Temple
Some Greeks desire to see Jesus				12:20-36		Temple
Jesus responds to unbelief of the crowd				12:37-50		Temple
They return to Bethany		11:19			Evening	Bethany

Three Days Before the Passover

Events as recorded in gospel	Matthew	Mark	Luke	John	time of day	Place
The disciples see the withered fig tree	21:18-22	11:20-26			morning	Mt of Olives
Priest's question Jesus' authority	21:23-27	11:27-33	20:1-8			Temple
Which son did his father's will?	21:28-32					Temple

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Parable of the vineyard	21:33-46	12:1-12	20:9-19			Temple
Parable of the wedding banquet	22:1-14					Temple
Paying taxes to Caesar	22:15-22	12:13-17	20:20-26			Temple
Sadducees question about resurrection	22:23-33	12:18-27	20:27-40			Temple
Which is the great commandment?	22:35-40					Temple
Which is the first commandment?		12:28-34				Temple
Whose son is Christ?	22:41-46	12:35-37	20:41-44			Temple
Woe unto you ... hypocrites	23:1-39	12:38-40	20:45-47			Temple
The poor widow's gift		12:41-44	21:1-4		late p.m.?	Treasury
`The Olivet prophecy	24:1-36	13:1-32	21:5-36		evening	Mt of Olives
Watch, days of Noah	24:37-51					Mt of Olives
Ten virgins	25:1-13					Mt of Olives
The man travelling into a far country	25:14-31	13:33-37				Mt of Olives
Sheep, goats and judgment	25:31-46					Mt of Olives

Two Days Before the Passover

Events as recorded in gospel	Matthew	Mark	Luke	John	time of day	Place
Sanhedrin plot to kill Jesus	26:1-5	14:1-2	22:1-2		Morning	Palace of high priest?
Mary Anoints Jesus for his burial	26:6-13	14:3-9		12:2-8	Evening	Bethany
Judas' agreement to betray Jesus	26:14-16	14:10-11	22:3-6			Temple?

One Day Before the Passover

Events as recorded in gospel	Matthew	Mark	Luke	John	time of day	Place
Preparation for the Passover meal	26:17-20	14:12-17	22:7-14		Morning	Jerusalem
Disciples strive 'who is the greatest'			22:24-30		Evening	Upper room
Jesus washes the disciples' feet				13:1-20		Upper room
Identification of Jesus' betrayer	26:21-25	14:18-21	22:21-23	13:21-30		Upper room
Last Supper instituted	26:26-29	14:22-25	22:15-20			Upper room
Judas leaves				13:32		Upper room
A new commandment I give you				13:31-35		Upper room
Prediction of Peter's denial	26:31-35	14:27-31	22:31-38	13:36-38		Upper room

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Discourses in the Upper Room				14:1-31		Upper room
Then they sung an hymn	26:30	14:26				Upper room
Then they leave the Upper Room				14:31		On the way to Cedron
Abide in me				Chpt 15		On the way to Cedrom
I go my way				Chpt 16		On the way to Cedron
Jesus lifted up his eyes to heaven				Chpt 17		On the way to Cedron
Jesus prays in Gethsemane	26:36-46	14:26-42	22:39-46		Night	Gethsemane
Jesus betrayed, arrested, forsaken	26:47-56	14:43-52	22:47-53	18:2-12		Gethsemane

Source: http://www.biblestudymanuals.net/last_week_of_Jesus_life.htm

(See also “A Calendar of Events In the Last Week of Jesus' Life and To the Resurrection” appearing later)

The Sufferings of Christ – Even to the Lowest Hell

http://www.separationtruth.com/resources/Suffering1$2C2$2C3+new2.pdf [PDF]

Superficial Christendom will characteristically dwell upon the physical sufferings of Christ, such as demonstrated in the Mel Gibson movie—The Passion of Christ. They have very little appreciation, if any, of the real sufferings of Christ for our sins... Then He ascended from hell, and was gloriously resurrected from the dead. *The purpose of this paper is to explore this three day death baptism of Christ from a careful Biblical perspective. We are going to allow numerous passages of Scripture to illuminate that dark and mysterious corridor of existence so that we might have a deeper appreciation for the price of our redemption.*

Regarding Thursday Last (Passover) Supper and Friday Passover Crucifixion:

There is a very interesting footnote…**There actually were two different evenings when the Passover was celebrated.** I’ll just leave it at this. The northern people in Galilee celebrated it on Thursday evening while the Judeans, the Sadducees and the people in the south celebrated it on Friday evening. This is perfect, so that Jesus could celebrate the Passover with His friends in Galilee when they celebrated it on Thursday and still die as the Passover lamb on Friday at the time when the southern Judeans were slaughtering their lambs for their Passover. So there are actually two times; on Thursday for those in the north, and on Friday for those in the south. And that’s an important reckoning because there are texts in John’s gospel, in particular, that make it necessary to understand that.
[Source: John MacArthur, Grace to You; https://www.gty.org/resources/print/sermons/41-72]

???? Didn’t the Last Supper take place IN Jerusalem?

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Day	Event	Scripture
Saturday	Arrived at Bethany	Jn 12:1
Sunday	Crowd came to see Jesus	Jn 12:9-11
Monday	Triumphal Entry	Mt 21:1-9;Mk 11:1-10;Lk 19:28-44
Tuesday	Cursed Fig Tree and Cleansed Temple	Mt 21:18-19;Mk 12:-14 Mt 21:12-13;Mk 11:15-17; Lk 19:45-46
Wednesday	Fig Tree withered, Temple Controversy, and Olivet Discourse	Mt 21:20-22;Mk 11:20-26; Mt 21:23-23:39;Mk 11:27-12:44;Lk 20:1-21:4; Mt 24:1-25:46;Mk 13:1-37;Lk 21:5-36
Thursday	Last Supper Betrayed and Arrested, Tried by Annas and Caiaphas	Mt 26:20-30;Mk 14:17-26;Lk 22:14-30; Mt 26:47-56;Mk 14:43-52;Lk 22:47-53; Mt 26:57-75; Mk 14:53-72;Lk 22:54-65; Jn 18:13-27.
Friday	Tried by Sanhedrin, Tried by Pilate and Herod, and Crucified and Buried	Mt 27:1;Mk 15:1;Lk 22:26 Mt 27:2-30;Mk 15:2-19; Lk 23:1-25 Mt 27:31-60;Mk 15:20-46; Lk 23:26-54; Jn 19:16-42
Saturday	Dead in Tomb	
Sunday	Resurrected	Mt 28:1-15;Mk 16:1-8;Lk 24:1-35

Source: http://www.reasonablefaith.org/the-triumphal-entry
[PROBLEM: Does not allow for three days and three nights in the tomb. See below for other perspectives.]

Also Download PDF of "The Resurrection"
http://heritagebbc.com/wp-content/uploads/2015/02/resurrectionremake.pdf

The Last Week of Jesus' Life:
http://www.biblestudymanuals.net/last_week_of_Jesus_life.htm

New Testament Times at a Glance [Note: LDS]:
https://www.lds.org/ensign/2003/01/new-testament-times-at-a-glance-chart-1-the-life-of-jesus-christ-from-birth-to-the-final-week?lang=eng (Mormon site: including because of the good graphics)

Passion/Easter Week Chronology
http://bibletime.com/passion/intro
http://bibletime.com/passion/chart

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A Calendar of Events In the Last Week of Jesus' Life and To the Resurrection

	Days Before and after the feast	**Events of the Day**	**Day of Month Abib**	**Time of day**	**Jewish Day of week**	**Gentile Day of week**	Day **Night**
		Jesus arrives at	(Nisan)	6.00 p.m.		Friday	
John 12:1	**6**	Bethany to lodge Weekly Sabbath	9th	evening 6.00 am	**7th**	Friday	
		Weekly Sabbath	9th	Morning Noon 6.00 p.m.	**7th**	Saturday	
John 12:2	**5**		10th	Evening 6.00 p.m.	**1st**	Saturday	
Mark 11:1-11 John 12:12		Entry into Jerusalem Return	10th	Morning Noon 6.00 p.m.	**1st**	Sunday	
	4	to Bethany	11th	Evening 6.00 am	**2nd**	Sunday	
Mark 11:12-19		Fig tree cursed Return	11th	morning Noon 6.00 p.m.	**2nd**	Monday	
	3	to Bethany	12th	evening 6.00 am	**3rd**	Monday	
Mark 11:20		Fig tree withered In the Temple Olivet prophecy	12th	Morning Noon 6.00 p.m.	**3rd**	Tuesday	
Mark 14:1	**2**	Feast at Bethany	13th	Evening 6.00 am	**4th**	Tuesday	
Mark 14:12		Upper Room made ready	13th	Morning Noon	**4th**	Wednesday	

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				6.00 p.m.			
	1	Last Supper Gethsemane Betrayed / Arrest	14th	Evening 6.00 am	**5th**	Wednesday	
John 19:31 Mark 15:34	**Day of Preparation for Passover** **a day of unleavened bread**	Trial and Crucifixion Jesus dies & Passover Lamb killed	14th	Morning Noon 3.00 p.m. 6.00 p.m.	**5th**	Thursday	**In the tomb**
Lev 23:6.7	**Passover**	Feast of Unleavened Bread Passover Sabbath	15th	Evening 6.00 am	**6th**	Thursday	**1**
John 19:31	**first day**	high day Passover Sabbath	15th	Morning Noon 6.00 p.m.	**6th**	Friday	**1**
		Weekly Sabbath	16th	Evening 6.00 am	**7th**	Friday	**2**
	second day	Weekly Sabbath	16th	Morning 6.00 am	**7th**	Saturday	**2**
		Resurrection	17th	Evening 6.00 am	**1st**	Saturday	**3**
Lev 23:11 Luke 24:21	**third day**	of Jesus	17th	Morning Noon 6.00 p.m.	**1st**	Sunday	**3**

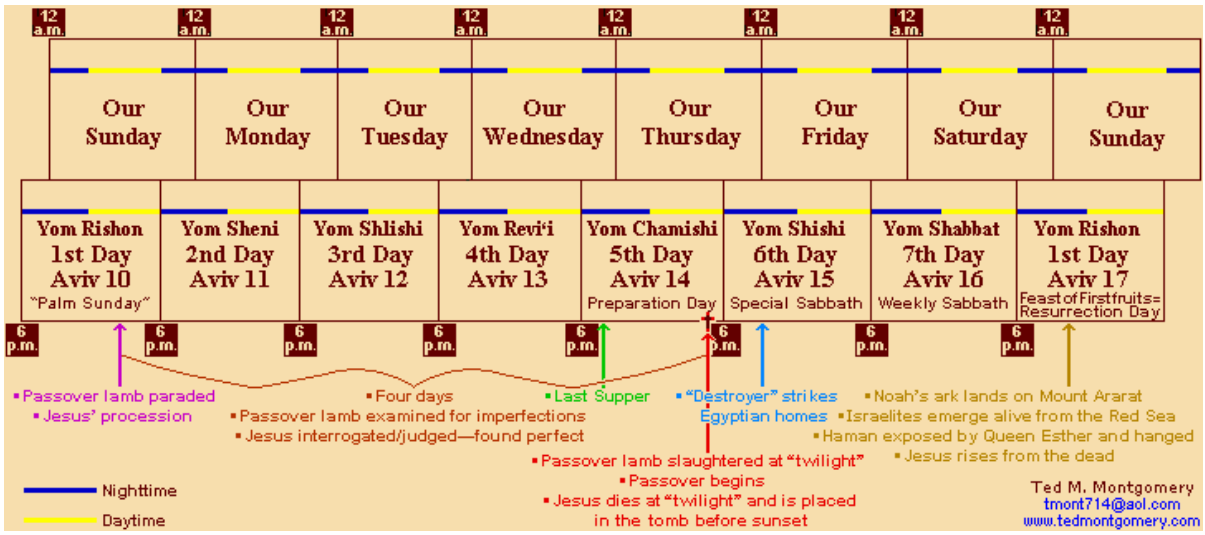
[Advocates for a Thursday crucifixion]

[Source: http://www.biblestudymanuals.net/last_week_of_Jesus_life4.htm]
(See also: “Summary – Events of Last Week – by Day” appearing previously)

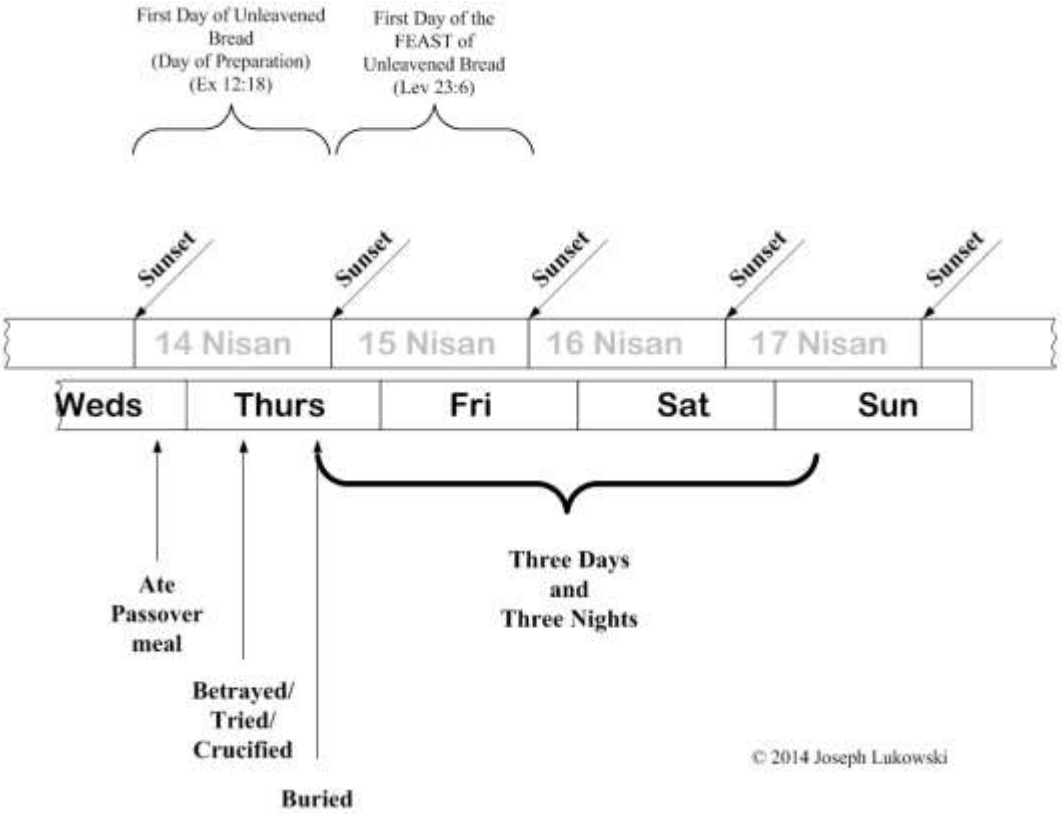
Another example: http://www.muqaddas.info/d4web4sm/dippings/passionp.htm [Advocates for a Thursday crucifixion]

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HOLY WEEK

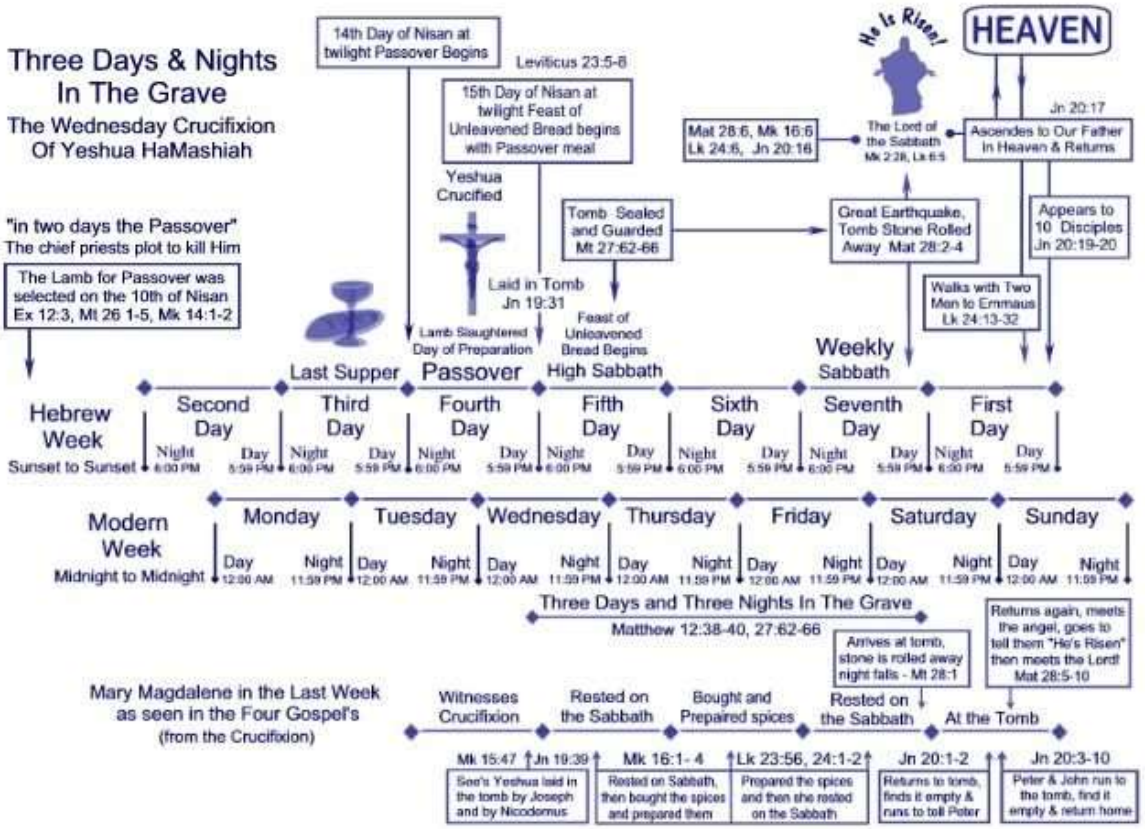


Source: http://www.tedmontgomery.com/bblovrvw/goodthursday/ [Advocates for a Thursday crucifixion)



Source: http://hermeneutics.stackexchange.com/questions/2198/how-is-it-that-jesus-could-be-three-days-and-three-nights-in-the-heart-of-the-e [Above chart advocates for a Thursday crucifixion – however, link is to a discussion off various perspectives on what day Jesus died]

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Source: http://ad2004.com/prophecytruths/Articles/Prophecy/3days3nights.html (Part 1)
http://ad2004.com/prophecytruths/Articles/Prophecy/3dayspt2.html (Part 2)

[Advocates for a Wednesay crucifixion]

Referring to Wednesday crucifixion and two sabboths:
http://www.rapturechrist.com/twosabbaths.htm

Advocating Friday crucifixion [Aviv/Nisan 16 or 17, depending on “Jewish” calendar or “Yashua’s”]
http://adamoh.org/TreeOfLife.lan.io/NTCh/DiagramOverThePassoverWeekOfCrucifixion.htm
http://adamoh.org/TreeOfLife.lan.io/NTCh/TimingOfTheEventsOfThePaschalPesachWeek.htm
(Note: In order to satisfy 3days/3nights proclaimed by Christ: Resurrection does not occur until following Monday night – Aviv/Nisan 20 or 21 – End of Feast, a Sabbath)
https://www.academia.edu/7474906/Dating_the_last_Passover_of_Jesus_by_the_hour_ (Friday Nisan 14, 33 AD)

Advocating Wednesday Crucifixion (in 32 A.D.):
http://www.biblestudymanuals.net/crucifixion_chronology.htm

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Passover and Jesus' crucifixion.

	Old Testament	New Testament
(dusk Fri)* Saturday, Abib 9 (dusk Sat)	*Jewish days start and end at sunset.	Jesus arrives in Bethany.
(dusk Sat.) Sunday, Abib 10 (dusk Sun.)	The Passover lamb is selected.	Jesus rides into Jerusalem.
(dusk Sun) Monday, Abib 11 (dusk Mon)	The lamb without blemish is kept until the day of sacrifice.	Jesus is the NT Passover Lamb
(dusk Mon) Tuesday, Abib 12 (dusk Tues)	The lamb without blemish is kept until the day of sacrifice.	
(dusk Tues) Wednesday, Abib 13 (dusk Wed)	The lamb without blemish is kept until the day of sacrifice.	
(dusk Wed) Thursday, Abib 14 (dusk Thurs)	Preparation Day for High Sabbath (Passover). Faultless lambs are killed. Passover meal eaten at dusk	Jesus is betrayed by Judas. Jesus is taken prisoner. Peter denies Jesus 3 times. (all before dawn) Christ is examined by the chief priests. Christ is handed over to Pilate and Herod. Christ is crucified.(9 am) Christ dies. (3 pm) Christ buried before sunset. Women return to prepare spices and ointments.
(dusk Thurs) Friday, Abib 15 (dusk Fri.)	Passover meal completed. 1st Day of Unleavened Bread.	Women are unable to return to the tomb.

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(dusk Fri.) Saturday, Abib 16 (dusk Sat.)	Weekly Sabbath	Women are unable to return to the tomb.
(dusk Sat.) Sunday, Abib 17 (dusk Sun)	Firstfruits or Wave Sheaf Offering	Christ is resurrected (before dawn) The women arrive at the empty tomb. Jesus appears to Simon and Cleopas on the road to Emmaus (late afternoon)

Sources: http://www.thesimpletruth.net/booklet/passover.html

http://www.thesimpletruth.net/booklet/3d3n.html

[Advocates for a Thursday crucifixion]

Some notes related to above table:

The focal point of all Christianity is the crucifixion and resurrection of Jesus Christ. However, it is the least understood of most all the scriptures. Most of Christianity does not know when Jesus was crucified and when he was resurrected from the dead. Most teach that Christ was crucified on a Friday and resurrected on the first day of the week at sunrise. Others, who are more conservative, look at such scriptures as Mat 12:40 and interpret this scripture that Christ must be dead and in the grave three days and three nights for a total of 72 hours -- and to make this fit, they teach that he was crucified on a Wednesday, put into the grave just before sundown, and resurrected three nights and three days later just before sundown on the Sabbath.

The first group has Jesus Christ being crucified in the year 33 A.D. The second group, using Hillel II for calculation, has Him crucified in the year 31 A.D. Neither is correct. I do not question the honesty of either group. However, the Bible is very plain as to what day of the week He was crucified and when He was resurrected from the dead…

…we have to let the Bible interpret the Bible (Isaiah 28:9-23). Luke says that the start of the events of the 3 days and 3 nights have to start at the time He was HANDED into the hands of sinful men (Gentiles) EARTHY. The Jews were not of this WORLD; the gentiles WERE (earthy). And also, understand, we have to start with a day portion, NOT a night portion. Jesus said THREE DAYS and THREE NIGHTS, NOT 3 nights and 3 days.

Jonah was thrown overboard some time in the early hours just as daybreak started (Jonah 1). John the 18th and 19th chapters gives us the KEY. Jesus was taken captive by the Jews in the early hour of the morning BEFORE THE COCK CROWS. Then the Jews had a trial in chapter 18. The Jews knew what hour they handed him to Pilate and they were aware of the beatings and the scourgings, and of Pilate's edict of crucifixion.

John 19:14. And it was the PREPARATION of the Passover, and about the sixth hour. He said, "Behold your King!" John here uses Roman time (12 midnight & 12 noon) This is the only place in all scripture where Roman time is given. The synoptics and other manuscripts use Hebrew reckoning "beginning with sunrise." Jesus had been DELIVERED into Pilate's hands ALMOST AN HOUR BEFORE. Go back and read Luke 24. Remember Luke 24:7. The Son of man must be DELIVERED into the hands of sinful men, lst event, and be CRUCIFIED, 2nd event. Verse 20 says to be CONDEMNED to death.

We start to unravel the parable here. The Jews were involved with the START of the SIGN, when they handed Him into the hands of the Gentiles. The clock is started from THIS POINT. To answer Mat 12:40 we have to use the rest of the Bible. Things HAPPENED to Christ, BEFORE and AFTER

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He was CRUCIFIED and while He was on the CROSS (or STAKE), that HAPPENED to JONAH IN THE BELLY OF THE GREAT FISH. The REEDS wrapped around his head = the CROWN OF THORNS on Jesus' head. The prayer that Jonah prayed, Jonah 2:1-9, Psalms 18:5-7. Read all of Psa 18:1-24. All of this happened while Jesus was on the cross that also happened to Jonah IN THE BELLY of the great fish. Now for the FINAL Truth.

Mat 27:62-66 The Jews, chief Priests, and Pharisees went to Pilate on the High Sabbath (the day after the day of preparation), saying, "Sir, we remember that that deceiver said, while He was yet alive, 'After three days I will rise again.' Command that the sepulcher be made sure until the third day." Pilate said, "You have your watch; make it as sure as you can." So they went, and made the sepulcher sure, SEALING the stone, and setting a guard.

Question: Don't you know those Jews made sure that Jesus' body was in the tomb? You better BELIEVE they did! They opened up the grave and made sure His body was there before they sealed it. They knew it was in the grave when the seal was put on and they made sure the watch understood that they were to remain into the third day -- and the watch was still there into the THIRD day NOT the fourth day. Read chapter 28:11.

Some of the guards came into the city and told the chief priests all the things that had happened at the grave site. Those Jews RECOGNIZED THE SIGN, because it was EXACTLY 72 HOURS BEFORE THE EARTHQUAKE WHEN THEY HANDED JESUS INTO THE HANDS OF THE GENTILES. They (the guard) were paid to state a falsehood. The ANGELS and the EARTHQUAKE were the END SIGN TO THOSE JEWS.

The three days and three nights, then, began from the time he was HANDED over to Pilate -- which started AS IT BEGAN TO DAWN on Thursday morning the 14th of Nisan, the DAY portion. It INCLUDES the trial before Pilate, the scourgings and beatings, being condemned to death, being crucified, the crown of thorns, all of His prayers while He was on the cross--with His final prayer, "My God, my God, why hast thou forsaken me?, The time while He was being prepared for burial before the High Sabbath; all of Thursday (day portion of 14th), Thursday night, Friday (15th), Friday night, Saturday (16th), and Saturday night up to the earthquake WHILE IT WAS YET DARK (John 20:1) on Sunday (Nisan 17), "As it began to dawn toward the first day of the week (Matt. 28:1). EXACTLY 3 DAYS and 3 NIGHTS!

We have shown when Jesus came into Jerusalem on the 1st day of crucifixion week, which was the 10th of Nisan, counting forward Jesus Christ was crucified on a Thursday. We have also shown counting back from resurrection day, the 1st day of the week, that Jesus was crucified on a Thursday, the 5th day of the week. All are Biblical and are irrefutable answers to the time of events that occurred from Nisan 9 through Nisan 17.

Let us now look at all the rest of the scriptures referring to 'after the third day, or the third day'. MAT 16:21. From that time Jesus began to show to His disciples that He must go to Jerusalem and suffer many things from the elders and chief Priests and scribes and be killed and raised the THIRD DAY.

MAT 20:18-19. "Behold, we are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and to the scribes; and they will condemn Him to death, and DELIVER Him to the Gentiles to mock and to scourge and to CRUCIFY. And the THIRD DAY HE WILL RISE AGAIN."

MARK 8:31 And He began to teach them that the Son of Man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and after THREE DAYS rise again.

MARK 9:31 For He taught His disciples and said to them, "The Son of Man is being DELIVERED into the hands of men, and they will KILL Him. And after He is killed, He will rise the THIRD DAY."

LUKE 9:22 "The Son of Man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and be raised the THIRD DAY."

LUKE 18:31-33 Then He took the twelve aside and said to them, "Behold, we are going up to Jerusalem, and all things that are written by the prophets concerning the Son of Man will be

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accomplished. For He will be DELIVERED to the Gentiles and will be mocked and insulted and spit upon. And they will scourge Him and put Him to death. And the THIRD DAY He will rise again."

LUKE 24:7 saying,'The Son of Man must be DELIVERED into the hands of sinful men, and be CRUCIFIED, and the THIRD DAY RISE AGAIN.'"

1st CORINTHIANS 15:3-4 For I delivered to you first of all, what I also received, that Christ died for our sins ACCORDING TO THE SCRIPTURES, and that He was buried, and that He rose again the third day, ACCORDING TO THE SCRIPTURES.

ALL OF THESE AGREE WITH --- Luke 24:19-21. And He (Jesus) said unto them, "WHAT THINGS?" And they said unto Him, "The THINGS CONCERNING JESUS of Nazareth, who was a Prophet mighty in deed and word before God and all the people, and how the chief priests and our rulers DELIVERED Him to be CONDEMNED to death, and CRUCIFIED Him. But we were hoping that it was He who was going to redeem Israel. Indeed, besides all this, TODAY IS THE THIRD DAY SINCE THESE THINGS HAPPENED."

Now for some questions:

- 1. What about Daniel 9:27, which some have taught means Christ was cut off in the middle of the week?

This DOES NOT refer to Jesus Christ at all. It refers to the prince who is to come, the peacemaker in the Middle-East who will make a peace treaty with Israel. Notice verse 25 and 26. The Messiah will be cut off at the END OF THE SEVEN WEEKS AND 62 WEEKS; NOT in the middle of the 70th week. 7 weeks plus 62 weeks makes 69 WEEKS. This 70 weeks of Daniel have been totally misunderstood by a lot of Biblical teachers. We still have one week on Jerusalem, the Holy City, and the Jews, to be fulfilled. (We have literature on this subject. Please write for it).

- 2. But I thought the spices were bought on Friday?

For the answer, look at Luke 23:52. This man, Joseph of Arimathea, went to Pilate and asked for the body of Jesus. Vs.54 then he took it down, wrapped it in linen, and laid it in a tomb that was hewn out of rock where no one had laid before. That day was the preparation and the Sabbath drew near, Vs 55 and the women who had come with him from Galilee followed after and THEY OBSERVED HOW THE BODY WAS LAID. Then they returned and prepared spices and fragrant oil and rested the Sabbath days according to the commandments.

- 3. If the guards were set already on the grave, how could the women have observed the body on Friday?

They OBSERVED the body the day He was crucified. They BOUGHT THE SPICES the day He was crucified. They PREPARED the spices the day He was crucified. NOTE 1: Mat 28:1. Now after the Sabbath (should read after the Sabbaths, plural). There was a High Sabbath on Friday and regular weekly Sabbath on Saturday. NOTE 2: Mark 16:1 is given most correctly in the King James; HAD BOUGHT. They bought the spices on the day of preparation, the day Jesus was crucified NOTE 3: All through the scriptures the preparation day refers to the preparation of the Passover, NOT the weekly Sabbath.

Finally, what all of this really means is we are today NOT using the same calendar that was used in Jesus' day. THEY were observing New Moons. Today we have been observing Hillel II, a Jewish priest, who in 358 A.D. not only calculated the Holy Days, but also MANIPULATED these calculations so that we could NEVER have two HOLY Days in a row in the Days of Unleavened Bread or on the Day of Atonement.

Source: http://www.thesimpletruth.net/booklet/3d3n.html

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Words of caution: http://www.ldolphin.org/sabbath.html

Following link advocates a Wednesday Crucifixicion:
http://www.biblecenter.de/bibel/contradictions.php

http://www.biblecenter.de/bibel/widerspruch/e-wds03.php

This advocates for a Friday crucifixion, using the "in the heart of the earth" as a metaphor to meet the three days – three nights criteria:
https://mikeratliff.wordpress.com/2008/03/21/three-days-and-nights-in-the-heart-of-the-earth/

This advocates for a Thursday crucifixion (Passover Last Supper) – downloadable PDF with table of events:
http://www.christianshepherd.org/e_books/chronology_of_the_last_week_before_our_lords_crucifixion.pdf

This advocates for Friday crucifixion (non-Passover Last Supper) – extensive comparisions with other crucifixion days:

http://www.bible.ca/d-3-days-and-3-nights.htm

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[Source: http://www.muqaddas.info/d4web4sm/muqaddas/3dy3nt.htm] [Advocates for a Thursday crucifixion]
Full chart: http://www.muqaddas.info/d4web4sm/dippings/passionp.htm

Hebrew days begin at the evening and end after the morning (Genesis 1:5,8,13,19,23,31). The time when one day ended and the next day started is not precise.

The evening sacrifice had to be slain "at even". The Hebrew word for "at even" is plural. In the Masoretic text it is marked as dual in number and is understood to mean "between two evenings" (Numbers 28:4 AV margin). So the evening sacrifice had to be done between the two evenings. What were the two evenings?

The tabernacle had one opening, the large entrance facing east. So that after midday it would become progressively dark within the tabernacle. One purpose of the 7 branched lamp stand was to provide light in the tabernacle (Exodus 25:37 Numbers 8:2). So the priests would light the lamps early in the afternoon (Exodus 30:8). This would be the first evening. The evening sacrifice could then proceed. The setting of the sun would then be the second evening.

The Passover sacrifice also had to be slain "in the evening". Here the same Hebrew is used, again dual in number, meaning "between two evenings" (Exodus 12:6 AV margin). In the first century AD there were about 250,000 Passover lambs to be sacrificed (one for each Jewish household - Exodus12:3-4).

Each lamb had to be immersed by a priest in one of the 10 or so mobile tanks in the inner court of the temple (2 Chronicles 4:6). So on the eve of the Passover, the evening sacrifice and the slaying of all the Passover lambs had to be completed between the lighting of the temple lamps and the setting of the sun

The officiating priests would be under pressure having first to perform the evening sacrifice then afterwards to inspect, pass as fit, and immerse, all the passover lambs, leaving enough time for the head of each household to slay and roast his lamb. All of which had to be completed between the two evenings. Then, at the setting of the sun they could start the Pascal meal. This was done in the evening of the 14th of the first month - "the month of **the Abib**"* - the night of the "EXODUS" (Exodus 12:8,17,29-31,39,43,47,51). In which case the Passover lambs were slain after the noon of the 13th..

* "**the Abib**" [Hebrew: HA ABIB, the colour light green] refers to the colour of barley grain turning light green. When this happened the sighting of the next new moon indicated the first day of the first month of a Hebrew new year. All Hebrew years started with this month. It was called "the month of **the Abib** [**the light green**]". All Hebrew months were numbered from this month

Alfred Edersheim DD PhD wrote:-
"But at the time of our Lord the evening sacrifice certainly commenced much earlier. Josephus puts it down as at the ninth hour. According to the Rabbis the lamb was slain at the eighth hour and a-half,

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or about 2.30 P.M., and the pieces laid on the altar an hour later — about 3.30 P.M. Hence, when "Peter and John went up together into the Temple at the hour of prayer, being the ninth hour," (**Acts 3:1**) it must have been for the evening sacrifice, or rather half an hour later, and, as the words indicate, for the "prayer" that accompanied the offering of incense. The evening service was somewhat shorter than that of the morning, and would last, at any rate, about an hour and a-half, say till about four o'clock, thus well meeting the original requirement in Numbers 28:4. After that no other offering might be brought except on the eve of the Passover, when the ordinary evening sacrifice took place two hours earlier, or at 12.30 P.M."
(CHAPTER 7, "AT NIGHT IN THE TEMPLE" - THE TEMPLE ITS MINISTRY AND SERVICES AS THEY WERE AT THE TIME OF JESUS CHRIST)

Links to Edersheim (pdf) *The Life and Times of Jesus the Messiah*:
http://www.holybooks.com/wp-content/uploads/The-Life-and-Times-of-Jesus-the-Messiah.pdf (complete)
Part 1: http://wesley.nnu.edu/wesleyctr/books/1001-1100/HDM1024.PDF (The Life and Times of Jesus the Messiah)
Part 2: http://wesley.nnu.edu/wesleyctr/books/1001-1100/HDM1025.PDF (The Life and Times of Jesus the Messiah)
The Temple and It's Services: http://wesley.nnu.edu/wesleyctr/books/1001-1100/HDM1026.PDF
Sketches of Jewish Social Life: http://wesley.nnu.edu/wesleyctr/books/1001-1100/HDM1027.PDF
Bible History of the Old Testament: http://hopefaithprayer.com/books/BibleHistoryOldTestament-Edersheim.pdf

NOTE :- In Whiston's translation of War of the Jews VI: ix:3 , by Josephus, it says:-

"So these high priests, upon the coming of their feast which is called the Passover, when **they slay their sacrifices, from the ninth hour to the eleventh***, but so that a company not less than ten belong to every sacrifice, (for it is not lawful for them to feast singly by themselves,) and many of us are twenty in company, found the number of sacrifices was two hundred and fifty thousand five hundred; which upon an allowance of not more ten that feast together, amounts to two millions seven hundred thousand and two hundred persons that were pure and holy .... who come hither to worship." [* i.e. 3 p.m. to 5 p.m. - Emphasis by us]

THREE DAYS AND THREE NIGHTS ?

The Jews would sometimes count a part as a whole. So a part of a day might be counted as a whole day and part of a night and a part of a night might be counted as a whole night. However, as skeptics are quick to point out, it is not possible to fit even parts of 3 nights between Friday afternoon and Sunday morning.

The tradition of observing "Good Friday" as the day on which the Lord was crucified was unknown in the early church.

Ignoring human tradition, does the Bible require us to believe that the Lord was crucified on a Friday?

The synoptic gospels do state that the Jews wanted the bodies removed from the crosses because after sunset it would be a Sabbath. They would want that to be done before any Sabbath, whether for the regular weekly Sabbath or for one of the several Hebrew festival "convocations" which would occur on different days of the week each year. On these days no servile work was allowed. These sabbaths were known as High Days, alternatively translated Great Days (John 7:37). There was always a High Day on the 15th of the first month (the month of the Abib).

John explains that the Sabbath following the Lord's crucifixion was a "High Day". There would be no need for John's explanation if in that year the 15th day was on a Saturday, that is on a regular weekly Sabbath. However it would make sense for John to stress that it was a High Day sabbath if it fell on a Friday. In which case the Lord would have been crucified on a Thursday.

If the Lord was crucified on a Thursday afternoon then there are 3 days counting part of Thursday and the whole of Friday and of Saturday. Also there are three nights counting Thursday Night, Friday night and part of Saturday night.

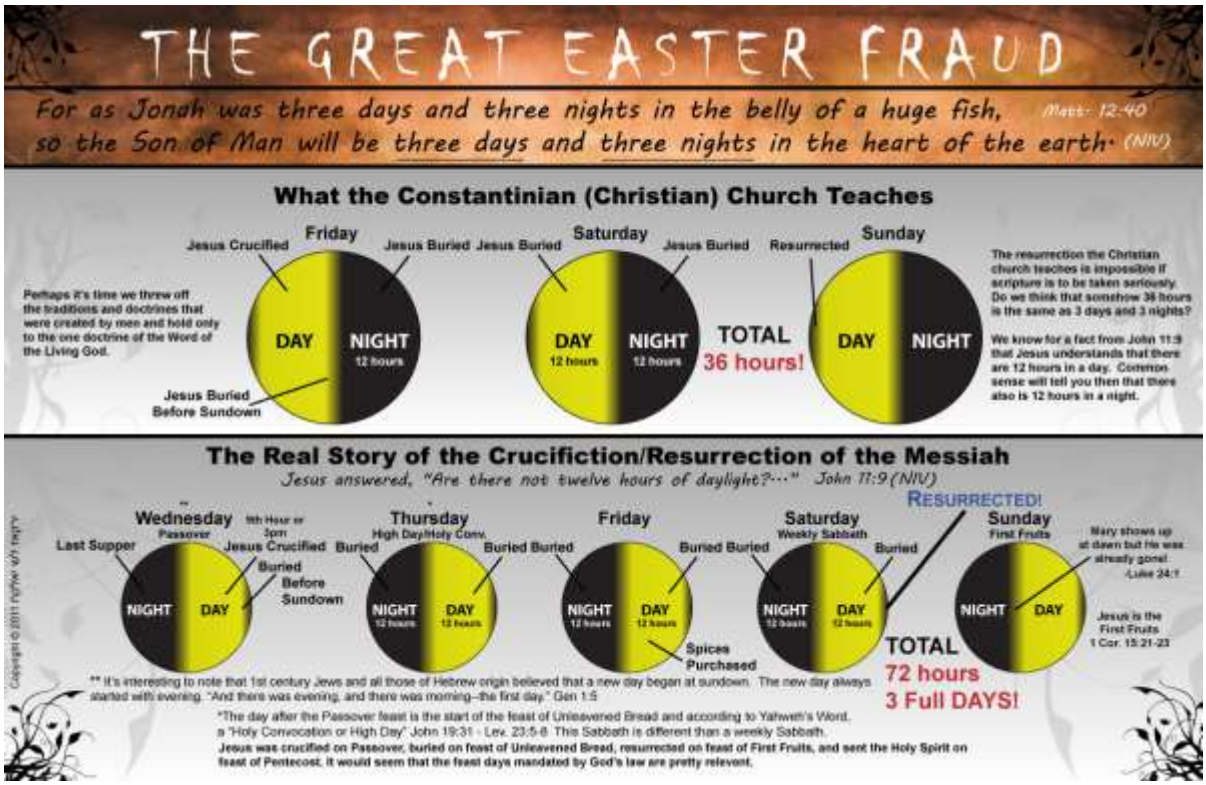
DISTINCT ISSUES

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The chart is compiled on the premises that the Lord Jesus did partake of the regular Passover meal and that He was crucified on a Thursday. However these are distinct issues, the one not determining the other. It is possible to use the chart to consider these issues independently of each other.

[Source: http://www.muqaddas.info/d4web4sm/dippings/passion.htm]

Suggested Chronology of the Hebrew Passover: http://www.muqaddas.info/d4web4sm/dippings/passionp.htm

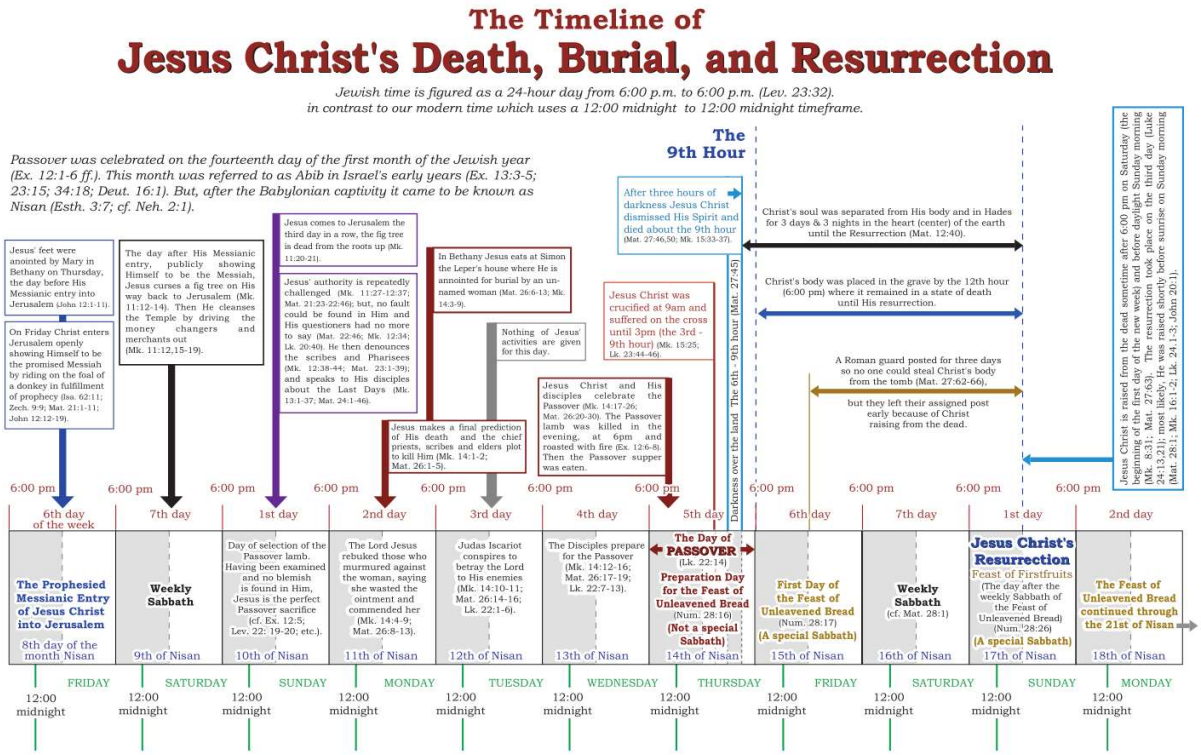


[Advocates for a Wednesay crucifixion]

http://www.new2torah.com/PDF/EASTERNIVsmall.pdf [PDF]

[Source: http://www.new2torah.com/2011/04/easter-fraud-chart/]

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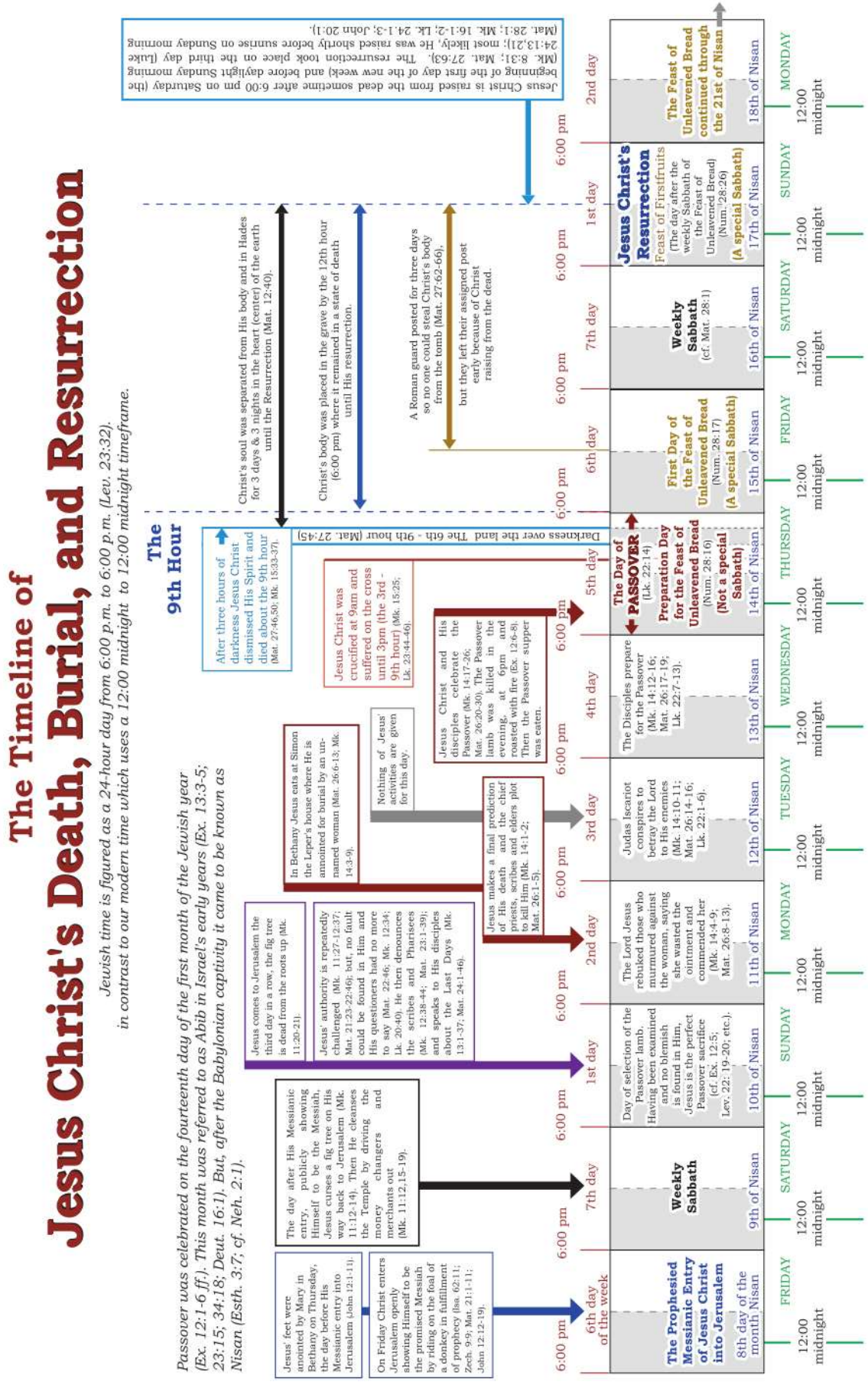


[Advocates for a Thursday crucifixion]

https://kettlemorainebiblechurch.weebly.com/charts.html

See next page for larger view…

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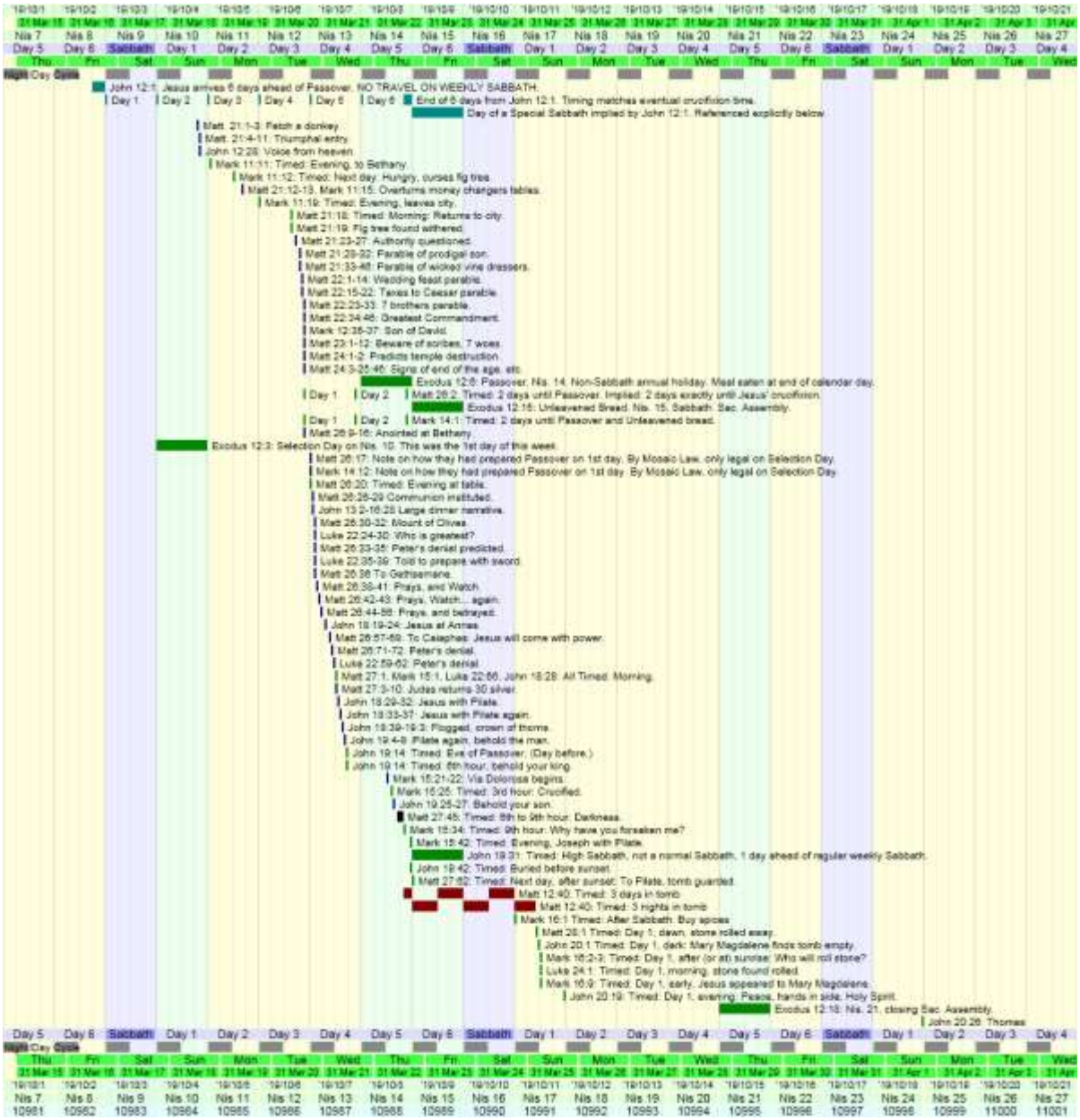
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Passion/Easter Week Chronology

The process for figuring out Passion Week's chronology is simply to catalog *all* the time references in Passion Week. The key word here is *all*. In the following chart ***green*** is used to mark time references. Using those references like puzzle pieces it is possible to put together the week's schedule using Gospel references alone. The following chart shows the entire week, with all key events drawn.

It is not possible to change from this schedule while remaining faithful to *all* of the time references given in the Gospels. Extensive notes follow below.

[Note: Advocates for a Thursday crucifixion]



- Most of the events listed in the chart have more than 1 scripture reference. To conserve space only single references are listed.

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- The chart is drawn to an accurate scale, 6 hours to the division.

- The black vertical lines indicate the changes between days, at sunset, in Jerusalem. The Roman system of dates is offset from this by about 6 hours.

- This happened in the spring, near the equinox, so days and nights were very close to 12 hour each. (Though it is possible to show that the Bible's clock is set at noon, and hours are always the same length. Observed sunset is thus unimportant.)

- Christians soon began celebrating new years on March 25, which was the custom until the mid 1700s in the English world. That date marks the Sunday of the resurrection and also limits which years could possibly have been the year of Jesus' crucifixion. Year 31 is the only reasonable candidate, which is the year shown here for the Roman style dates.

- The Nisan dates, the Jewish dates, are not possible to reproduce by modern use of computers as at this point in history the Jewish calendar was subjectively, politically, fixed by the Sanhedrin. This was a political process similar to that used by the Senate in Rome which fixed the Roman calendar until 46 BC. The modern Jewish calendar, tightly synchronized to the moon, but determined by equations, was determined in the 300s and finally fixed in the 900s, nearly 1000 years after the Romans had done the same.

  The modern Sanhedrin has begun the practice of setting the calendar again, which will likely annul the modern Jewish calendar. The Jewish dates are drawn here by fixing Nisan 14 ending at Sunset on Thursday, March 22, 31 AD, as this is when the Special Sabbath following Passover began.

- The day and night cycle indicates when it was daylight and night time.

- *Green* is used on this chart to indicate events that are fixed by time in the Gospel narrative. The most important is Jesus' arrival at Lazarus' house before sunset on Friday, March 16, 31 AD. He would not have traveled on the Sabbath and that began at sunset. This arrival is 6 days before the special high sabbath mentioned later in John's account. It establishes the otherwise questionable nature of a special Sabbath on Friday of the week.

  The High Sabbath could not have been 1 day later, since that would put Jesus' arrival on the Sabbath. The High Sabbath could not have been 1 day earlier, since this would have allowed the women to attempt to put spice on Jesus' body on Friday, which they clearly did not do.

- The events of the week starting with the triumphal entry are a prophetic match to the main time line of the Bible. Jesus was rerunning the entire chronology of the bible at 210 historical years to the hour. The units used in Gospels for time, 1 hour, is also matched to 1 week in his ministry, providing a double confirmation on the timing.

  That prophetic match to the historical chronology provides a precise timing and significant editorial on what Jesus was saying and doing across the entire time of Passion Week. The prophetic schedule is much tighter than the hours used in the Gospel accounts, accurate to within a few minutes. This tight timing appears important for future prophetic replays, especially at the 2000th biblical anniversaries of these dates in October of 2028.

- Passion Week was week 62 in Jesus' public ministry. Even though there was a replay within this week, his regular pattern of prophetically replaying history as he went through his ministry continued through this week. The most important time, for the purposes of modern application, is the 3 hours of darkness on Wednesday across noon. Those 3 hours replayed across World War II, and are a prophetic statement of world history at that time. No other time in all of history is as bad, including the end-times.

- The week began when Jesus sent out disciples to prepare in various ways. The fetching of the donkey for his ride into the city is the most well known. Matthew's account includes what amounts to a footnote that there were disciples sent to prepare the Passover on the first day of the week. This was the same time as the donkey was fetched. Note that Matthew's text does not include the word "week" but Unleavened Bread is the day after Passover, so the "First Day" can be safely inferred as the first day of the week of the celebration of Unleavened Bread.

- The triumphal entry is a prophetic match to Adam's fall. The prophetic stories continue with Jesus cleansing the temple, a match to Enoch's ascension. Most of the events listed in the table above have known prophetic matches to events along the Bible's trunk chronology.

  The chart above, though, is only drawn to the hour since the original account is only accurate to within 1 hour. Note also that several prophetic series have an implied 1 hour each which is supported by the underlying prophetic schedule Jesus used in this week.

- There was significant activity after dark on Tuesday night, indeed this was perhaps the busiest time in his entire ministry. Jesus held his Last Supper that night and then went to pray.

  He was arrested later that night and Jewish activity continued until about the time of Peter's denial about daylight on Wednesday morning. All 4 gospels mention this Wednesday morning time, including importantly the Book of John. John, though continues with important details.

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On Wednesday morning, Jesus went to Roman authorities, Pilate and also Herod, where he made several appearances before these men and the crowds across several hours.

One of Jesus' appearances before Pilate is explicitly recorded in the Book of John as happening *about the 6th hour* which was on Wednesday about 11:00 AM. (Hour 1 begins at 6:00 AM, if you have not studied this.)

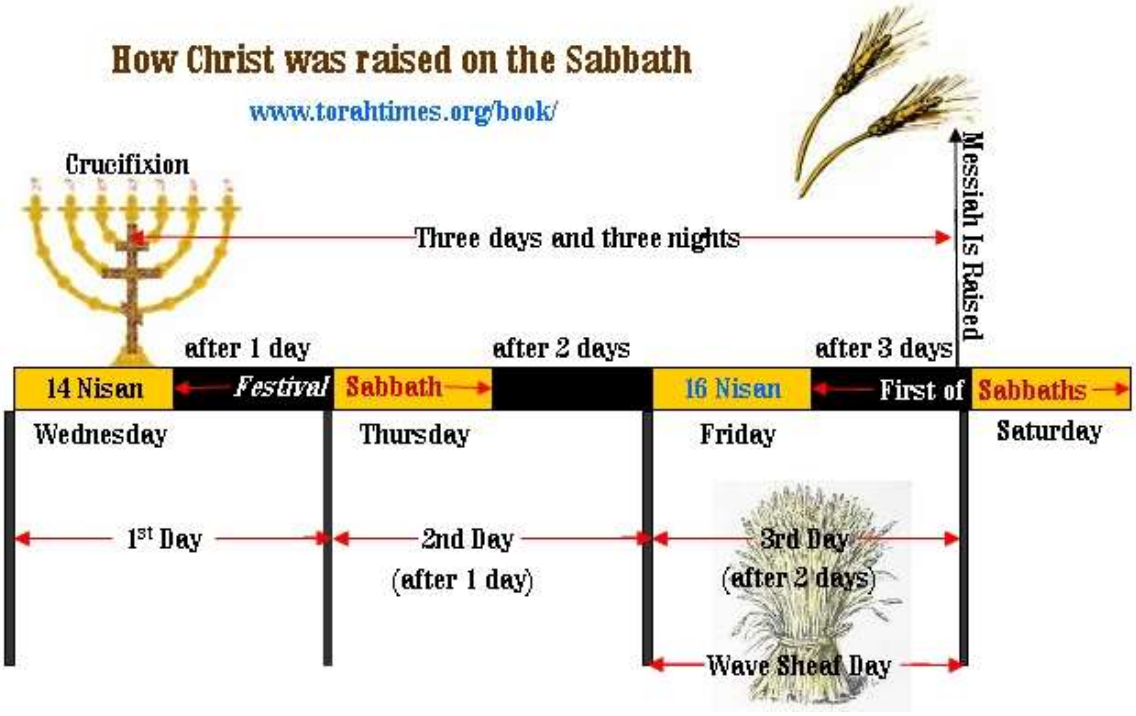
This 6th hour appearance means Jesus could not have been arrested at night and crucified the next day. It spreads out as shown here across Tuesday night and Wednesday.

This same timing likely applies at his return, with additional public presentations at a prophetic timing following the same schedule as he followed with Pilate, Herod, and the attendant crowds. This timing also suggests a considerable wait from the end of the trial until the start of Thursday morning when the Via Dolorosa began. This wait, too, has considerable prophetic significance.

- The 3 days and nights in the tomb followed a prophecy about Jesus as the fulfillment of Jonah's 3 days in the fish. These 3 days came in at about 62 hours total time dead instead of the expected 72 hours. This makes this time into another prophetic match to the core time line of the Bible. In this case the 62 weeks of Jesus' public ministry are in view. The weeks of ministry are themselves a reflection of the time from Adam's fall until the general resurrection when Christians will come out of the grave. The prophecy points at 62 * 210 = 13020 AA, or more precisely, the 20 years ending at 13020 AA.

- There is considerable additional detail that this level of view cannot hope to display. But, there are enough scripture references in the chart above to allow anyone versed in scripture to reconstruct the key times in Passion Week, even without access to a more complete Bible chronology

Source: http://bibletime.com/passion/chart



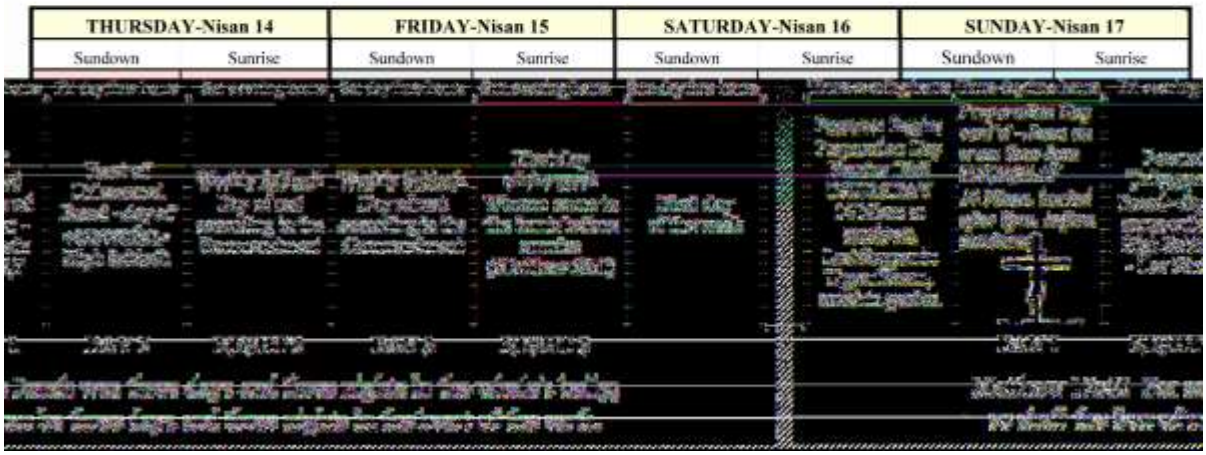
Source: http://www.freerepublic.com/focus/religion/2373028/posts [Advocates for a Wednesday Crucifixion]

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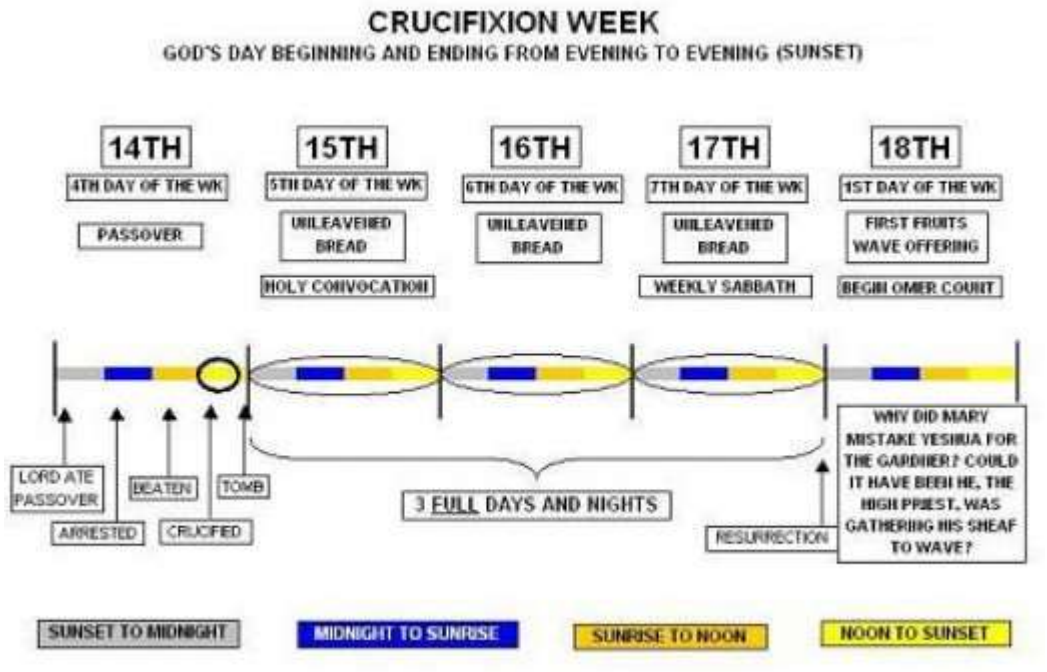
In summary, just as Jesus declared, He was in the "heart of the earth" for three days—Thursday, Friday, Saturday—and three nights—Friday, Saturday and Sunday night.

Genesis 1:5 - And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

First month of the year - Abib/Nisan - Exodus 12:6 And ye shall keep it up until the fourteenth day of the same month:



Source: http://www.rforh.com/blog/jesus-crucified/ [Advocates for a Thursday crucifixion]



http://planksandnails.hubpages.com/hub/The-Switch-and-Bait-of-Easter

[Advocates for a Wednesday crucifixion]

(Also briefly discusses "Easter" and it how it became associated with Jesus' death and resurrection.)

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Month of NISAN:

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
4	5	6	7	8 6 days before Passover John 12:1-11	9 1st entry to Jerusalem Mark 11:1-11 Luke 19:29-44 John 12:12-19	10 Weekly Sabbath Selection of Lamb 2nd entry to Jerusalem Matt. 21:1-17 Mark 11:12-19 Luke 19:45-56
SUNDAY	**MONDAY**	**TUESDAY**	**WEDNESDAY**	**THURSDAY**	**FRIDAY**	**SATURDAY**
11 Jerusalem at Temple Matt. 21:18-26:5 Mark 11:2-14:2 Luke 20:1-22:2	12 Preparation of room for the Passover Matt. 26:6-19 Mark 14:3-36 Luke 22:3-13	13 Trial & Torture Matt. 26:20-31a Mark 14:17-15:20a Luke 22:14-23:25 John 13:1-19:16a	14 Crucifxion Matt. 27:31b-61 Mark 15:20b-47 John 19:16b-42 The Passover sacrifice	15 The Passover meal Feast begins Matt. 27:62-66 Guards at Tomb High day Special Sabbath	16 Buy & Prepare Spices & Oils Mark 16:1 Luke 23:56a	17 Weekly Sabbath Resurrection Matt. 28:1-4 Luke 23:56b
SUNDAY	**MONDAY**	**TUESDAY**	**WEDNESDAY**	**THURSDAY**	**FRIDAY**	**SATURDAY**
18 Firstfruits Wave-Offering Post-Resurrection Appearances Matt. 28:5-15 Mark 16:2-14 Luke 24:1-45 John 20:1-24	19	20	21 Feast Ends High Day Special Sabbath	22	23	24

[Above advocating for Wednesday crucifixion.]

[Source: Jesus Christ Our Passover, Victor Paul Wierwille]

Bio of author: http://en.wikipedia.org/wiki/Victor_Paul_Wierwille
also http://en.wikipedia.org/wiki/The_Way_International

NOTE: This is by the founder of The Way, so be very careful if you decide to evaluate this information. Some information provided is very good, other information is questionable at best.

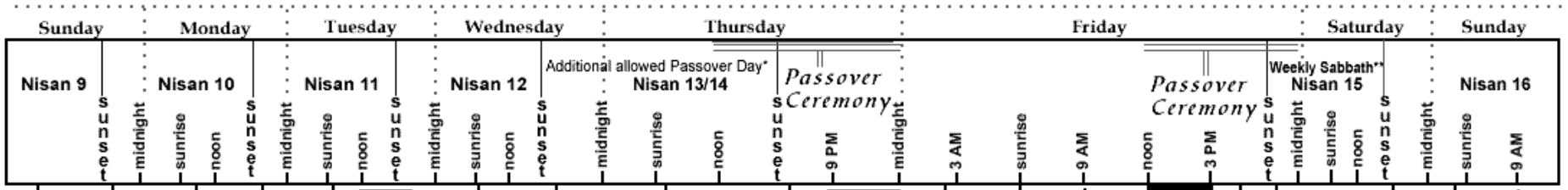
See also: http://carm.org/way-international
http://www.rapidnet.com/~jbeard/bdm/Cults/way.htm
http://www.gotquestions.org/The-Way-International.html

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Jesus' Final Week

Nisan 30 A.D.

Key
Days according to the Sacred Calendar
Days accordning to the Roman Calendar
* Calendar Adjustment by Calendar Court
** First Festival Day of Days of Unleavened Bread



Jesus arrives at Bethany 6 days before Passover Jn. 12:1-7

Jesus sups with Mary Martha & Lazarus; Jesus' feet anointed by Mary Jn 12:2-3

Woman anoints Jesus' head Mk. 14:3-8

Next day Jesus triumphantly enters Jerusalem Jn. 12:12-13

Selection of the Lamb Ex.12:3

Pharisees jealous Jn. 12:19

Jesus weeps over Jerusalem Lk. 19:41-44

Jesus returns to Bethany with the 12 Mk. 11:11

Next morning Jesus curses fig tree Mk. 11:12-14

Jesus cleanses Temple: money-changers chief priests fear Jesus; seek to destroy Him Mk. 11:15-18

Saddusees question Jesus Mt. 22:23

Jesus teaches in Temple daily; goes to Mt. of Olives that night Lk. 21:37-38

Next morning fig tree withered Mk. 11:20

"The hour has come" Jn. 12:23

Priests, scribes, elders challenge Jesus' authority Mk. 11:27-28

Two days to Passover Mt. 26:2

Judas seeks to betray Jesus Mt. 26:14-16

Jesus instructs disciples to "prepare the Passover" Lk. 22:7-13

Jesus washes their feet Jn. 13:2-17

Sanctioned Passover observance; new symbols Judas leaves Mt. 26:20-29 Mk. 14:17-25 Lk. 2214-23 Jn. 13:2-32 1 Cor. 11:23-29

Final message to the 11 Jn. 14-17 Lk. 22:35-37

Sang hymn & went to Mt. of Olives Mt. 26:30

Judas' betrayal & Jesus' arrest Mt. 26:45-55 Lk. 22:47-53 Jn. 18:1-12

Jesus taken before Annas; beaten; sent to Caiphas Jn. 18:13-24

Gesthemane Jesus prays 3 hours sweats blood Mt. 26:36-44 Lk. 22:30-46

Warning that disciples would all deny Jesus Mt. 26:31-35

Jesus condemned to death by Sanhedrin; sent to Pilat, to Herod, & back to Pilate Mt. 27:1-14 Mk. 15:1-5 Lk. 22:66-71 Lk. 23:1-24 Jn. 18:28-38

Judas repents & hangs himself Mt. 27:3-10

Jesus crucified Mt. 27:31-36 Mk. 15:20-25 Lk. 23:26-34 Jn. 19:16-24

3 hours of darkness Mt. 27:45 Lk. 23:44

Jesus dies; Temple veil rent in two Mt. 27:46-51 Lk. 23:45-46

Passover lambs killed at temple Ex. 12:6

Sanctioned Passover observance; lamb eaten Ex. 12:8-11

Jesus entombed before sunset, beginning of Sabbath & annual High Day Mk. 15:42-46

Christ resurrected just after sunset as priests were cutting wave sheaf

*See text on Wave Sheaf Offering

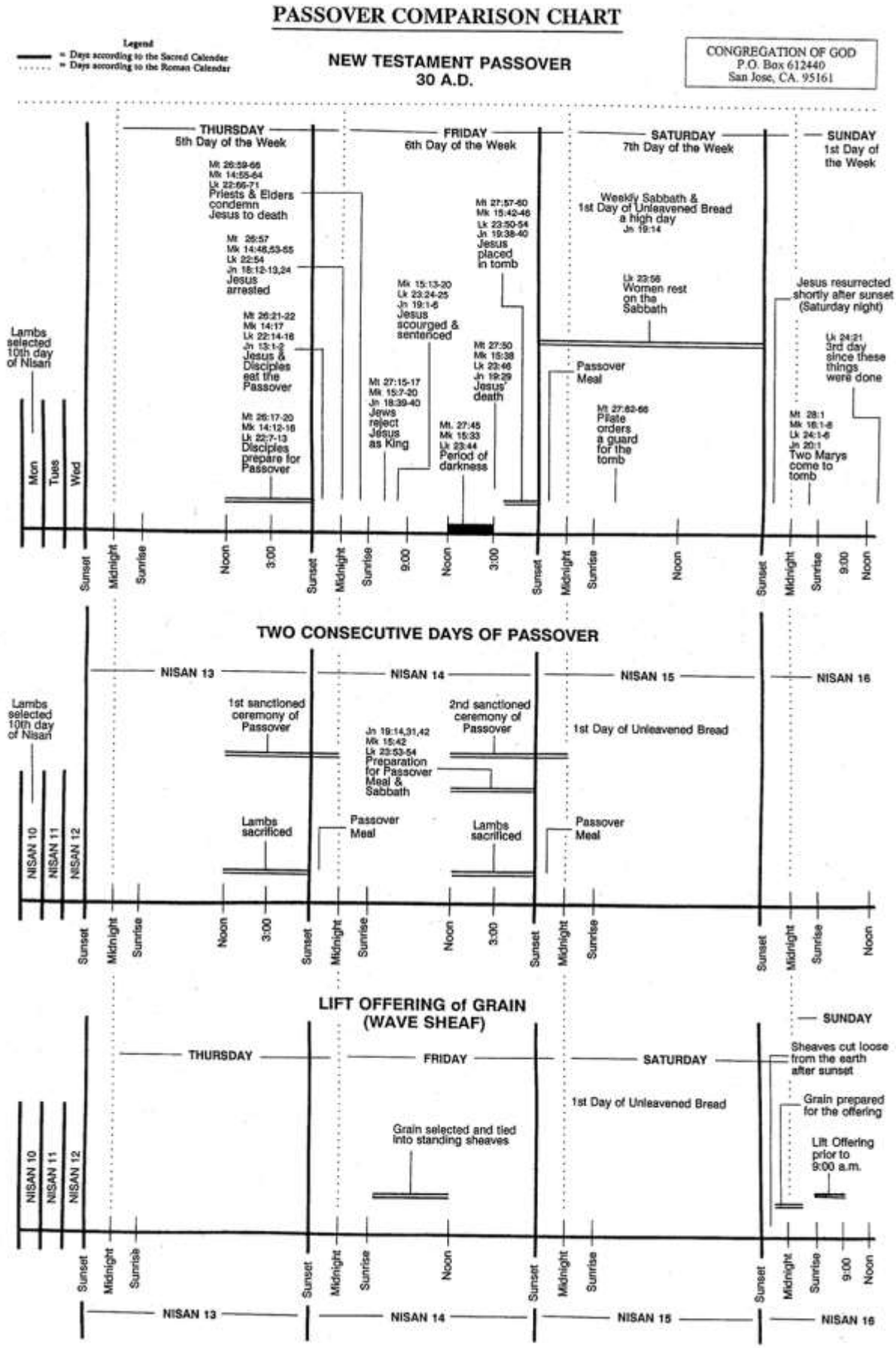
Women come to tomb Mt. 28:1 Jn. 20:1

Christ ascends to be accepted as the wave sheaf offering sometime shortly before 9 AM Lv. 23:11

Congregaton of God
P.O. Box 612440
San Jose, CA 95161

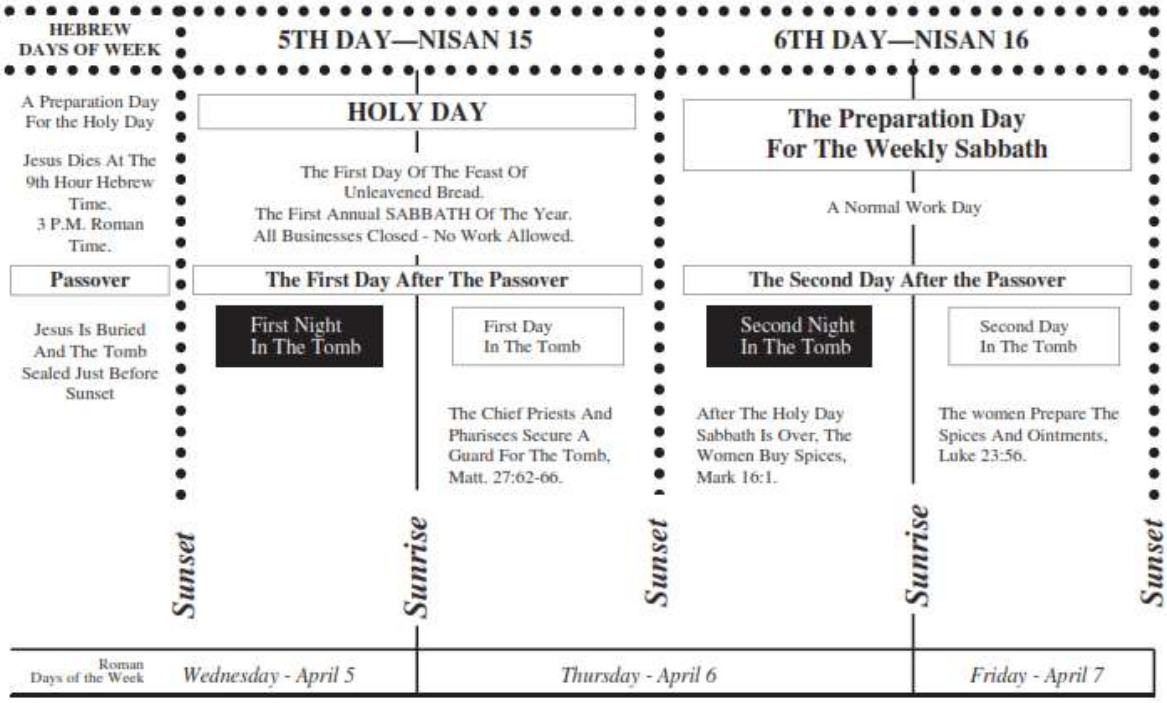
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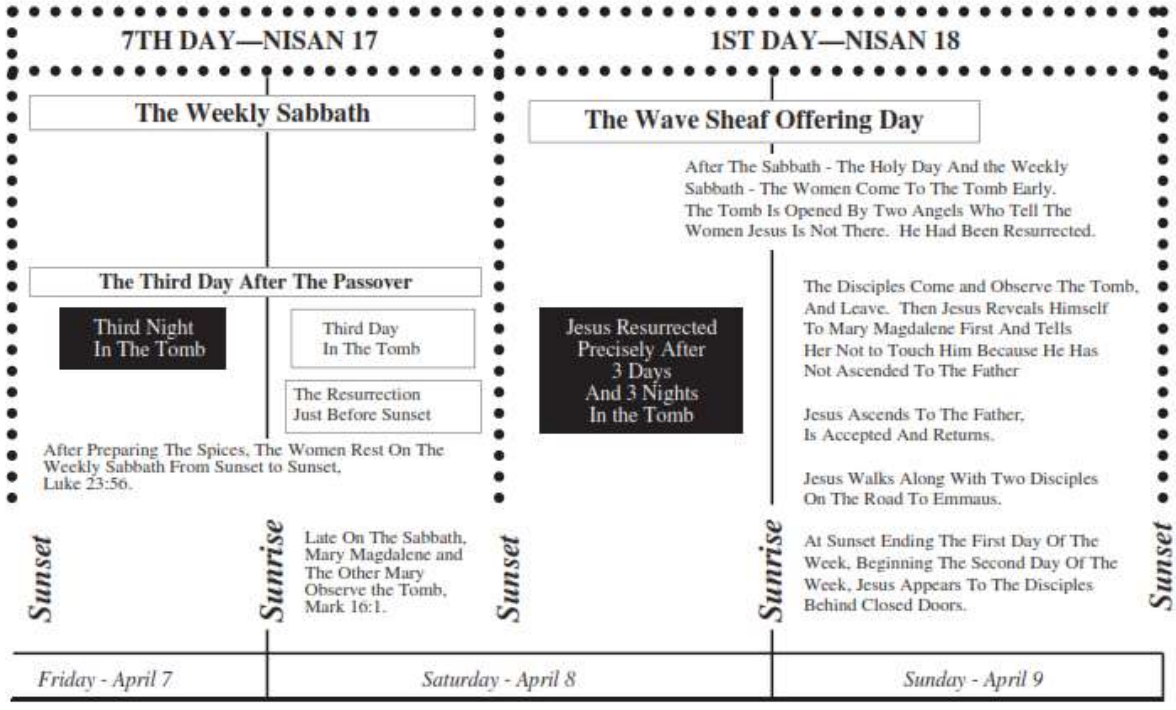
The Three Days and Three Night in After Three Days



The Key To The Time Period From The Burial To The Resurrection:
Jesus Said He Would Be In The Heart Of The Earth (The Tomb)
Three Days And Three Nights, A Complete 72-Hour Period.

Matt. 12:38-40; 27:63
Mark 8:31; 9:31
Luke 13:32; 18:33; 24:7, 46
John 2:18-22
Acts 10:40
1 Cor. 15:4

the Tomb and the Resurrection and Three Nights



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Knowledge of a Wednesday crucifixion was passed down for at least three centuries after the founding of the apostolic church. The *Didascalia*, which dates from the third century, offers historical evidence that the belief in a Friday crucifixion was a change from the original teaching. The following description of the day of Jesus' crucifixion appears in Book V of the *Apostolic Constitutions*, which contains the original words of the *Didascalia*:

"**For they began to hold a council against the Lord on the second day of the week**, in the first month, which is Xanthicus; and the deliberation continued on the third day of the week; **but on the fourth day [Wednesday] they determined to take away His life by crucifixion**" (*Apostolic Constitutions—Didascalia Apostolorum*, book V, section I, paragraph xiv). A church historian explains the significance of this record in the *Didascalia*: "…the only reason can have been that **Jesus' passion began on a Wednesday, i.e., the day when He was arrested [and crucified]**" (Lietzmann, *A History of the Early Church*, p. 69).

[Source: http://cbcg.org; http://www.biblicaltruthministries.org]

[Advocates a Wednesday crucifixion, with 75 hours in death / 72 in tomb]

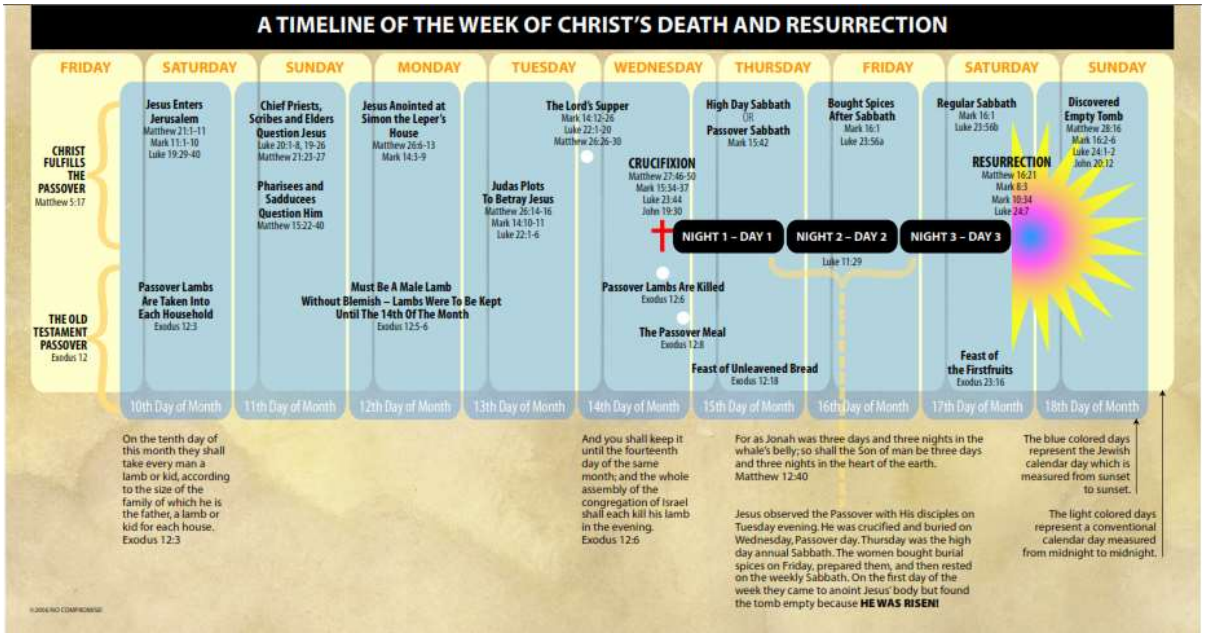
[Video/PDF: http://www.churchathome.org/day-jesus-died/day-jesus-the-christ-died.html]

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Jesus Last Week – The Passion Week



[Advocates for a Friday crucifixion]

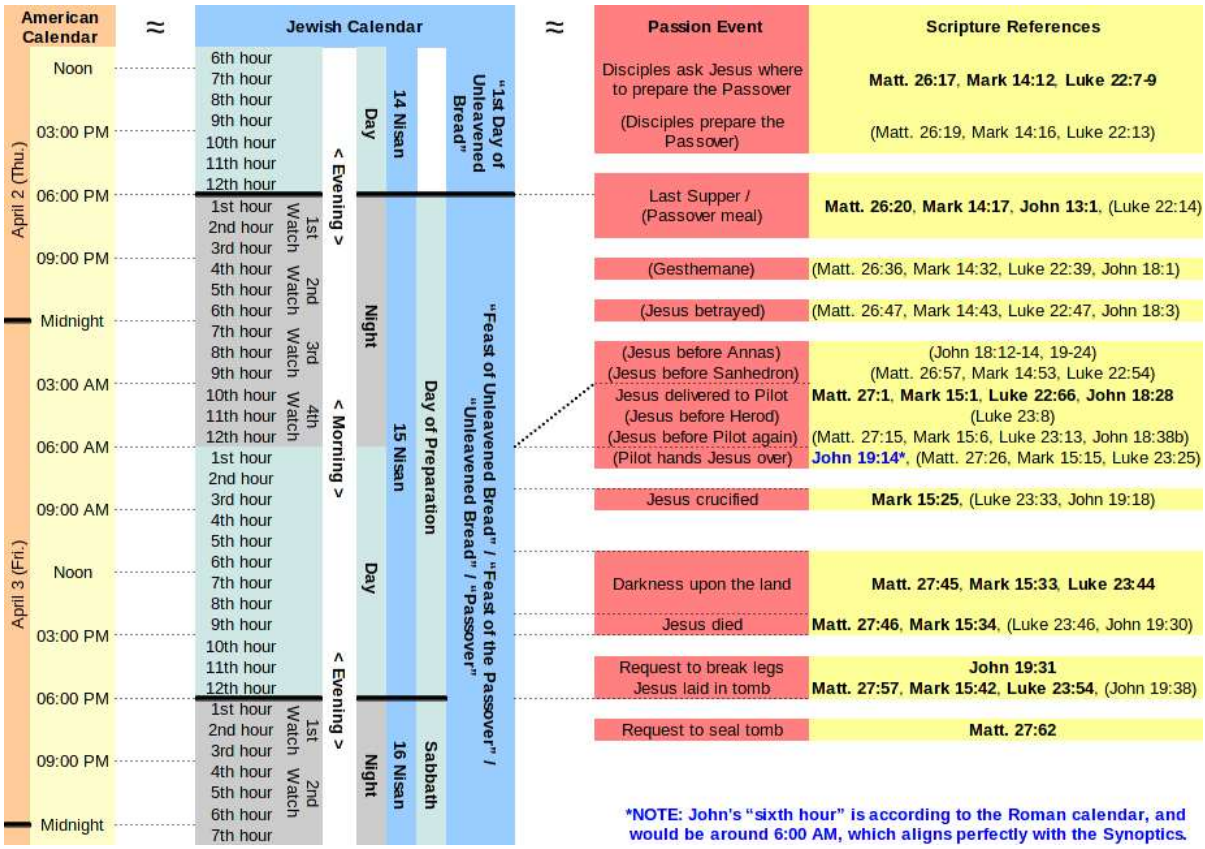


Source: http://www.jesusfirst.org/free-downloads/articles/timeline.pdf [Note: indicates 3 nights – 3 days; NOT 3 days – 3 nights as worded for Jonah… how exact should we be about this?]

[Advocates for a Wednesay crucifixion, with 3 nights and 3 days]

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Reconciling John's Chronology with that of the Synoptic Gospels

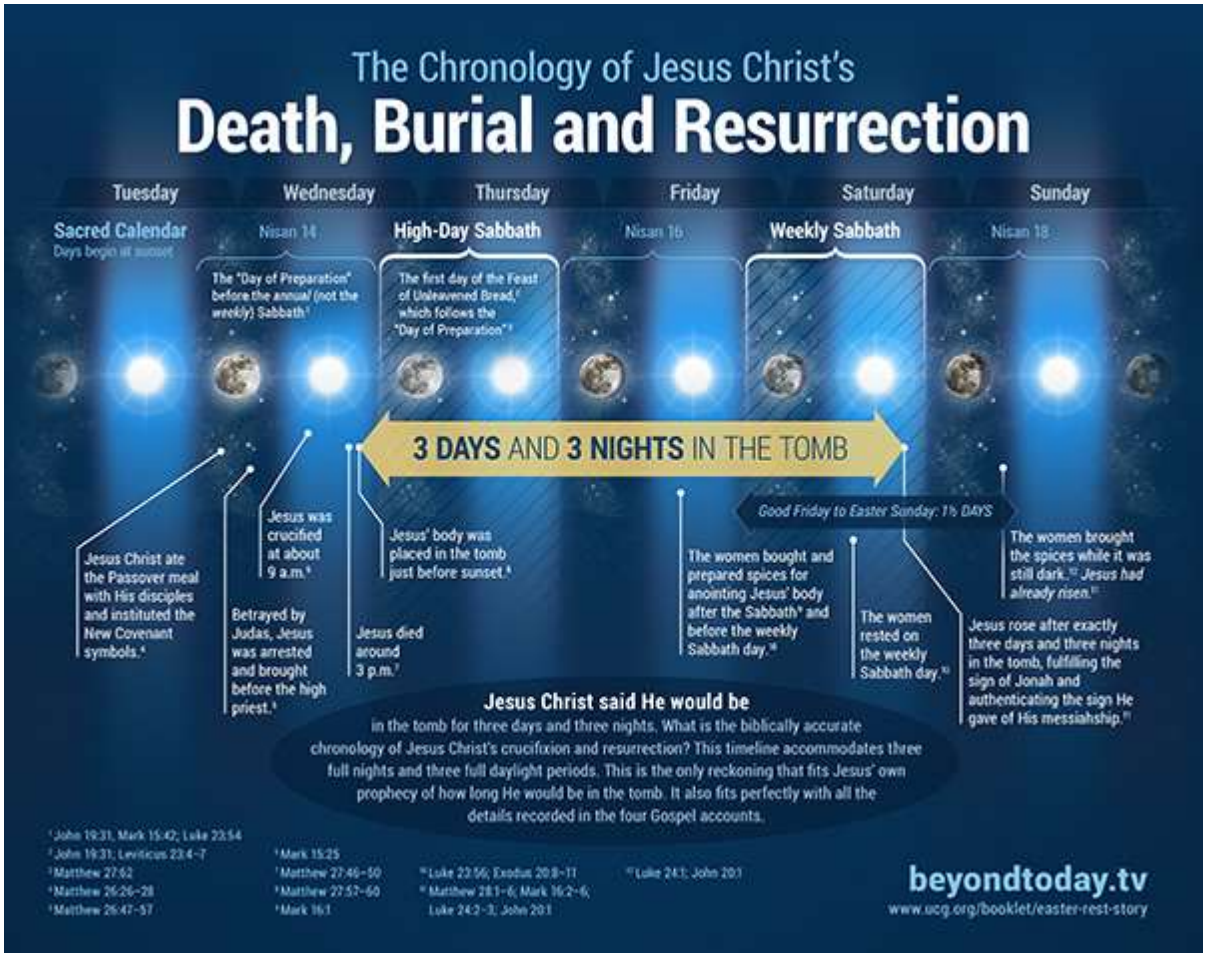


[Unsure of source, is confusing; has problem of Jesus not being in tomb for three days and three nights.]

[Advocates for a Friday crucifixion]

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Church of God perspectives:



Source: http://www.ucg.org/doctrinal-beliefs/jesus-wasnt-crucified-friday-or-resurrected-sunday/

[Advocates for a Wednesday crucifixion]

See also article (p. 13) of Good News Magazine (UCG) – link to PDF:
http://www.ucg.org/files/issues/pdf/gn06ma.pdf

Additional supporting info.:

http://www.ucg.org/doctrinal-beliefs/did-jesus-fulfill-his-prophecy-how-long-he-would-be-entombed/

http://www.ucg.org/beyond-today-program/doctrinal-beliefs/three-days-and-three-nights [video]

http://www.churchofgoddfw.com/monthly/jesus.pdf

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PASSION WEEK CHART

			Passover Week—April 7-13 A.D. 30[1]								
			Nisan 15					Nisan 16	Nisan 17	Nisan 18	
Jewish Days of the Week	FRIDAY	SATURDAY Sabbath	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY Sabbath	SUNDAY	MONDAY[2]
Evening (after sundown)		Sabbath celebration (our Fri eve)	Bethany (our Sat eve)	Bethany (our Sun eve)	Bethany (our Mon eve)	Mt. of Olives Olivet Discourse (our Tue eve)	Mt. of Olives Plot against Jesus (our Wed eve)	Jerusalem Passover Supper (our Thu eve)	In the tomb (our Fri eve)	In the tomb (our Sat eve)	Resurrection appearances
Night		Bethany	Bethany	Bethany	Bethany	Mount of Olives	Mount of Olives	Garden of Gethsemane Ecclesiastical Trials	In the tomb	In the tomb	
Daytime (prior to sundown)	Jesus arrives in Bethany	Day of rest	Triumphal Entry	Second Clearing of the Temple	Day of Controversy	Day of Rest	Preparations for the Passover	Civil Trials Crucifixion Burial	In the tomb	Resurrection Resurrection appearances	
Scripture Pertinent to the Day	Jn. 12:1	Mt. 26:6-13 Mk. 14:3-9 Jn. 12:2-11	Mt. 21:1-11 Mk. 11:1-11 Lk. 19:29-44 Jn. 12:12-19	Mt. 21:12-19 Mk. 11:12-19 Lk. 19:45-48	Mt. 21:20-23:39 Mk. 11:20-12:44 Lk. 20:1-21:4 Jn. 12:20-50	Mt. 24:1-25:45 Mk. 13:1-37 Lk. 21:5-36	Mt. 26:1-19 Mk. 14:1-16 Lk. 22:1-13 Jn. 13:1	Mt. 26:20-27:61 Mk. 14:17-15:47 Lk. 22:14-23:56 Jn. 13:1-19:42	Mt. 27:62-28:1 Mk. 16:1 Lk. 23:56	Mt. 28:2-15 Mk. 16:2-12 Lk. 24:1-33 Jn. 20:1-18	Mk. 16:13-14 Lk. 24:33-43 Jn. 20:19-25
Christian Holidays			Palm Sunday				Maundy Thursday[3]	Good Friday		Easter	

[1] Scholars disagree about the actual year of Christ's crucifixion. The traditional date is A.D. 30. Some argue for an A.D. 33 date, and a few prefer A.D. 32. If A.D. 30 is correct, the Thursday of the crucifixion would be April 7 (the 15th of the Jewish month of Nissan).

[2] The resurrected Lord made other appearances subsequently: one week later to all the apostles including Thomas (Jn. 20:26-29); some time later to the apostles fishing at the Sea of Galilee (Jn. 21:1-23); later to the apostles on a mountain in Galilee (Mt. 28:16-20; Mk. 16:15-18); to the apostles in Jerusalem and the Mt. of Olives at His ascension (Mk. 16:19-20; Lk. 24:44-53; Ac. 1:3-9; to Peter (Lk. 24:34; 1 Co. 15:5); to more than 500 disciples (1 CO. 15:6); to James (1 Co. 15:7); and finally several years later, to Paul at his conversion (Ac. 9:1-19; 22:3-16; 26:9-18; 1 Co. 9:1).

[3] Maundy Thursday—This may even be the oldest of the Holy Week celebrations. The term "Maundy" came through several European languages from the Latin word *mandatum* meaning "command. It refers to Jesus' new commandment in Jn. 13:34-35. It has often been observed with special celebrations of communion, foot washing ceremonies, and Passover seders. Sometimes it includes the giving of gifts to the poor.

[Source: http://www.preciousheart.net/Passion_Chart.pdf] Advocates a Friday Crucifixion

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Day of week	Day of Nisan	Gregorian Name	Part of the day	Events:	
5th	14	Wed	night	Yeshua's early seder; Yeshua arrested.	
		Thurs	day	Passover lambs killed; **Yeshua crucified; buried.**	½ day
6th	15	Thurs	night	1st day of Chag haMatzot; High Sabbath of Passover.	1 day
		Fri	day	High Sabbath (continues); Stone of tomb sealed.	
7th	16	Fri	night	Erev Shabbat; (weekly sabbath)	1 day
		Sat	day	Weekly Sabbath (continues); Waving of the Omer (firstfruits)	
1st	17	Sat	night	Havdalah Ceremony; **Yeshua's resurrection.**	½ day
		Sun	day	Women come to tomb; Disciples see Yeshua.	

Chronology of the Death, Burial and Resurrection of Yeshua

Here is a tentative chronology of the key events surrounding Yeshua's death, burial and resurrection. Yeshua was crucified on Nisan 14 (a Thursday), exactly when the Passover Lambs were being offered at the Temple, and He rose from the dead three days and nights later, on the night of Nisan 17 (i.e., before sunrise on Sunday):

Nisan 14 evening - Yeshua's early Seder (Wed. night)

Nisan 14 daytime - "Preparation day" (Luke 23:54; Mark 15:42) for Passover. Yeshua died Thursday afternoon at the same time that the korban Pesach (Passover Lamb) was sacrificed at the Temple and was buried before sundown.

Nisan 15 evening - The High Sabbath of Passover begins (the actual Seder night)

Nisan 15 daytime - The High Sabbath of Passover (Friday before sundown)

Nisan 16 evening - The Weekly Sabbath begins (Friday after sundown)

Nisan 16 daytime - Weekly Sabbath, waving of the omer (Saturday)

Nisan 17 evening - Yeshua was resurrected some time before sunrise on Sunday.

Nisan 17 daytime - Women bring spices to the tomb early in the morning. Disciples encounter risen Messiah.

To understand this reckoning, you must remember that a Jewish day starts at sundown and ends at twilight the following day. If Yeshua was on the cross on Nisan 14 (during the time of sacrifice of korban Pesach at the Temple) and was raised after three days and nights, we then would have the following:

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<< Note: The above chart assumes FirstFruits is on the 16th of Nisan because of the following reasoning:

There is some controversy about precisely when the wave offering (called *tenufat HaOmer)* was performed, since the phrase "the day after the Sabbath" can refer to either:

1. Sunday (or *Yom Rishon).* This was the interpretation of the (corrupt) Sadducees. The Wave Offering would occur on the first *Sunday* after the regular weekly Sabbath.

   Note: Some have argued that since the Sadducees controlled the Second Temple worship schedule, the Wave Offering would have occurred on the Sunday following the weekly Sabbath. However, if this were so, it would not help make the case that the Resurrection of Yeshua occurred *at this time,* since the gospels state that Yeshua was raised *before* the women discovered Him missing from the tomb early on Sunday morning (Matt 28:1; Mark 16:2, Luke 24:1, John 20:1). In other words, the time of the resurrection of Yeshua and the time of the Wave Offering were *not* coincidental, since the wave offering occurred later in the day.

2. The day following the "High" Sabbath of the first day of Unleavened Bread (a "High" Sabbath is a day of *shabbaton* (rest) that may occur on any day of the week besides the weekly Sabbath day of Saturday). This is the position of the Pharisees and Orthodox Judaism. The wave offering would occur on Nisan 16, the day following the High Sabbath of the first day of Unleavened Bread (Josh. 5:11).

<<> See additional notes countering the notes from this site with the reasoning for Firstfruits having occurred on the 17th of Nisan >>>

How to Read the ABOVE Chart

First it is vital to understand that the Jewish day begins at sundown and ends at twilight the following day... The chart above therefore indicates the following chronology:

Yeshua was crucified and buried on Nisan 14, a Thursday afternoon (i.e., 1/2 day). This was also the "Preparation Day" for the Sabbath of Passover that would begin after sundown that same day.

He was in the tomb Nisan 15 (from sundown until twilight Fri. = 1 day) and

He was in the tomb Nisan 16 (from sundown until twilight Sat. = 1 day) and

He was also in the tomb on Nisan 17 (i.e., after sundown Sat. = 1/2 day) BUT

He later rose from the dead that day Nisan 17 (i.e., before sunrise Sun. morning)

If you add these up you will get 1/2 + 1 + 1 + 1/2 = 3 days and nights (Matt. 12:40). He therefore was crucified on Thursday, Nisan 14 (before sundown) and was resurrected on Sunday, Nisan 17 (before sunrise) on the third day (Luke 24:45-46). The disciples then encountered the risen Lord on Nisan 17, a Sunday morning (Matt. 28:1-10).

It is also important to understand that there are more Sabbaths in the Jewish year than there are "seventh days" on the Jewish calendar. For instance, Passover and the other holidays are regarded as Sabbaths, **and therefore in Mark's gospel the women are said to have come to the tomb after the Sabbaths (i.e., σαββάτων, a plural noun) which indicates that both Passover (Nisan**

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15) and the following day (i.e., Nisan 16, the seventh day of the week) were regarded as Sabbath days (see the Greek text for Mark 16:2).

Mashiach Yeshua our First Fruits

Although not happening coincidentally, the Wave Offering and the Resurrection of Yeshua are linked together prophetically by the Apostle Paul:

But in fact Christ has been raised from the dead, the firstfruits of those who have fallen asleep. For as by a man came death, by a man has come also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the firstfruits, then at his coming those who belong to Christ. (1 Cor. 15:20-23)



(The Messiah is our firstfruits.)

Here the apostle clearly links the firstfruit offering with the resurrection of Yeshua our Mashiach. Yeshua's resurrection was like a "wave offering" presented before the Father as the "firstfruits" of the harvest to come! Moreover, Yeshua presented His firstfruits offering to the Father on this day:

> The tombs also were opened. And many bodies of the saints who had fallen asleep were raised, and coming out of the tombs after his resurrection they went into the holy city and appeared to many. (Matt. 27:52-53)

Our Lord offered to the Father the "early crops" of what will be an overwhelming harvest at the end of the age (acharit hayamim).

Yeshua is the first-begotten of the Father (Heb. 1:6); the Firstborn of Creation (Col. 1:15-16); the first-begotten of the dead (Rev. 1:5) and is the Firstfruits of those who are to be resurrected (1 Cor. 15:20-23). Baruch HaShem. And just as He is our Firstfruits, so "He chose to give us birth through the word of truth, that we might be a kind of first fruits of all he created" (James 1:18).

(*See also*: **Feast of Firstfruits / Counting of the Orem)**

General Themes of the Season

Pesach represents our salvation and deliverance by the sacrifice of the Lamb of God, Yeshua the Mashiach. We are justified by trusting in the sacrificial blood of the Lamb of God (Rev. 7:14; 2 Cor. 5:21).

Chag HaMatzot represents our sanctification as we rid ourselves of the old leaven of "Egypt" and die to the carnal nature. In fact, this is represented by the burial of the Mashiach and our identification with His mortification.

Reshit Katzir represents the resurrection of Yeshua our Mashiach and our future glorified state as part of the coming harvest of God at the end of the age.

[Advocates for a Thursday crucifixion]

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Our LORD Yeshua -- the Killer of death; the Slayer of the Serpent; the Victory of God's love for us!
יְהִי שֵׁם יְהוָה מְבֹרָךְ - "Blessed be the Name of the Lord."

וְעַתָּה הַמָּשִׁיחַ קָם מִן־הַמֵּתִים
רֵאשִׁית הַבִּכּוּרִים מִן־יְשֵׁנֵי הַמָּוֶת

ve·at·tah · ha·ma·shi·ach · kam · min · ha·me·tim,
re·shit · ha·bik·ku·rim · min · ye·she·nei · ha·ma·vet

But now Messiah has been raised from the dead,
the firstfruits of those who have died (1 Cor. 15:20).

Resurrection Blessing

The resurrection of Yeshua the Messiah demonstrates that His sacrifice for our sins was accepted by God. When God raised Yeshua from the dead, He "absolved" the Substitute of the sins He bore. The sin imputed to Him was "left in the grave," so to speak, and the resurrection therefore confirms Yeshua's triumphant word, tetelestai: "It is finished" (John 19:30; Matt. 27:50). The resurrection declares that the King of all kings has pardoned you and constitutes proof that God has accepted Messiah's payment for your sins.

בָּרוּךְ הָאֱלֹהִים אֲבִי אֲדנֵינוּ יֵשׁוּעַ הַמָּשִׁיחַ
אֲשֶׁר בְּרב רַחֲמָיו הוֹלִיד אוֹתָנוּ מֻחָדָשׁ
לְתִקְוָה חַיָּה בִּתְחִיַּת יֵשׁוּעַ הַמָּשִׁיחַ מִן הַמֵּתִים

ba·rukh · ha-E·lo·him · a·vi · a·do·nei·nu · Ye·shu·a · ha·ma·shi·ach
a·sher · be·rov · ra·cha·mav · ho·lid · o·ta·nu · me·cha·dash
le·tik·vah · chai·yah · bit·chi·yat · Ye·shu·a · ha·ma·shi·ach · min · ha·me·tim

"Blessed be God, the Father of our Lord Yeshua the Messiah,
who, according to His great mercy, has caused us to be born again
to a living hope because of the resurrection of Yeshua the Messiah from the dead."

Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν ’Ιησοῦ Χριστοῦ,
ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας ἡμᾶς
εἰς ἐλπίδα ζῶσαν δι’ ἀναστάσεως ’Ιησοῦ Χριστοῦ ἐκ νεκρῶν

1 Peter 1:3

A Note about Chag Ha-Bikkurim

The Hebrew term bikkurim derives from the same root as bekhor - firstborn. In the Torah, the general principle that the firstborn of man (and beast) belonged to the LORD is also applied to the first fruits

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to ripen each agricultural season, beginning with a sheaf of the new barley harvest (omer) on Reishit Katzir, and culminating in the celebration of Shavuot, also called Chag ha-Bikkurim — "the first fruits festival," which represents the birth of the Church! In other words, Reishit Katzir is a picture of the resurrection of the Mashiach whereas Shavuot (bikkurim) represents the birth of the Church.

Nisan 17 in Jewish History

According to the Torah and traditional Jewish interpretation, other events that occurred on Nisan 17 include the following:

> Noah's Flood Ended: Gen. 8:4. Note that the seventh month was later designated as the first month at the time of the Exodus (Ex. 12:2). Our new creation in Messiah began on the anniversary of the rebirth of the world.
>
> Israel Crossed the Red Sea: Some sages believe that Israel crossed Yam Suf on this date. They reason that from the crossing of the sea to the arrival at Sinai was 47 days (Ex. 19). Three days later would mark the 50th day as the original occasion of Shavuot and the commemoration of the giving of the Torah.
>
> The Wave Sheaf offering was made at the Mishkan (and later, at the Temple). This was the first fruit of the Spring barley harvest. This is the holiday of Reshit Chatzir.
>
> Haman was hanged. According to various Jewish authorities, the villain Haman was hanged on the gallows he had specifically prepared for Mordechai the Jew on this date.
>
> Yeshua was resurrected on Nisan 17. In 1 Cor. 15:20-23 Paul clearly links the firstfruit offering with the resurrection of Yeshua our Mashiach. Yeshua's resurrection was like a "wave offering" presented before the Father as the "firstfruits" of the harvest to come! Moreover, Yeshua presented His firstfruits offering to the Father on this day (Matt. 27:52-53). Yeshua is the first-begotten of the Father (Heb. 1:6); the Firstborn of Creation (Col. 1:15-16); the first-begotten of the dead (Rev. 1:5) and is the Firstfruits of those who are to be resurrected (1 Cor. 15:20-23). Baruch HaShem. And just as He is our Firstfruits, so "He chose to give us birth through the word of truth, that we might be a kind of first fruits of all he created" (James 1:18).

What about "Good Friday?"

Though the Gregorian calendar varies every year, originally Yeshua's suffering on the Cross would have been Thursday afternoon -- certainly not on "Good Friday." Moreover, His resurrection would have occured on the following Saturday night -- not on Sunday morning when the tomb was already found empty.... Nonetheless, the most important thing -- the matter of "first importance" -- is that Messiah 1) died for our sins; 2) was buried; and 3) was raised the third day (1 Cor. 15:3-4). Good people sometimes argue over the details but risk missing the greater point. Yeshua completely atoned for our sins and His resurrection validated that God the Father accepted His sacrifice. It was God the Father who raised Yeshua in victory (Gal. 1:1, Rom. 10:9), and those who trust in Him are justified by faith. Yeshua "was delivered for our offenses, and raised again for our justification" (Rom. 4:25). As Yeshua the Messiah said, "Because I am alive, you also will live" / כִּי־אֲנִי חַי וְכֵן גַּם־אַתֶּם תִּחְיוּן / ὅτι ἐγὼ ζῶ καὶ ὑμεῖς ζήσετε (John 14:19).

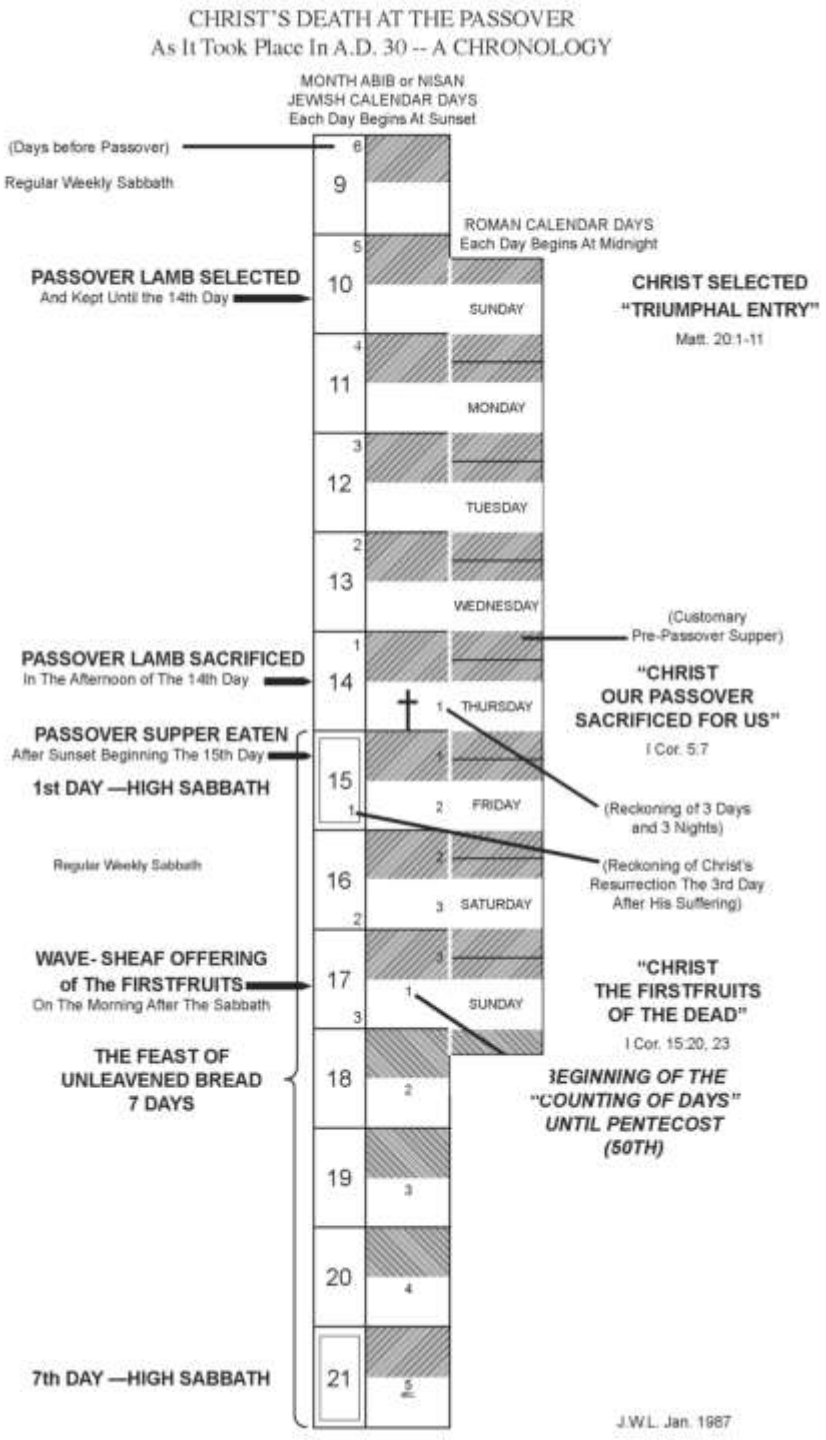
[Source: http://www.hebrew4christians.com/Holidays/Spring_Holidays/First_Fruits/first_fruits.html]

Advocates a Thursday Crucifixion and Resurrection on the 17th, but with a variation of Firstfruits being on the 16th

(*See also*: Feast of Firstfruits / Counting of the Orem)

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[Some preferred views]



Source: http://www.separationtruth.com/resources/Christ+Our+Passover+new.pdf

(includes Pope Benedict XVI's declaration of "Good Thursday" published in *The Wanderer*, 2007)

[Advocates for a Thursday crucifixion]

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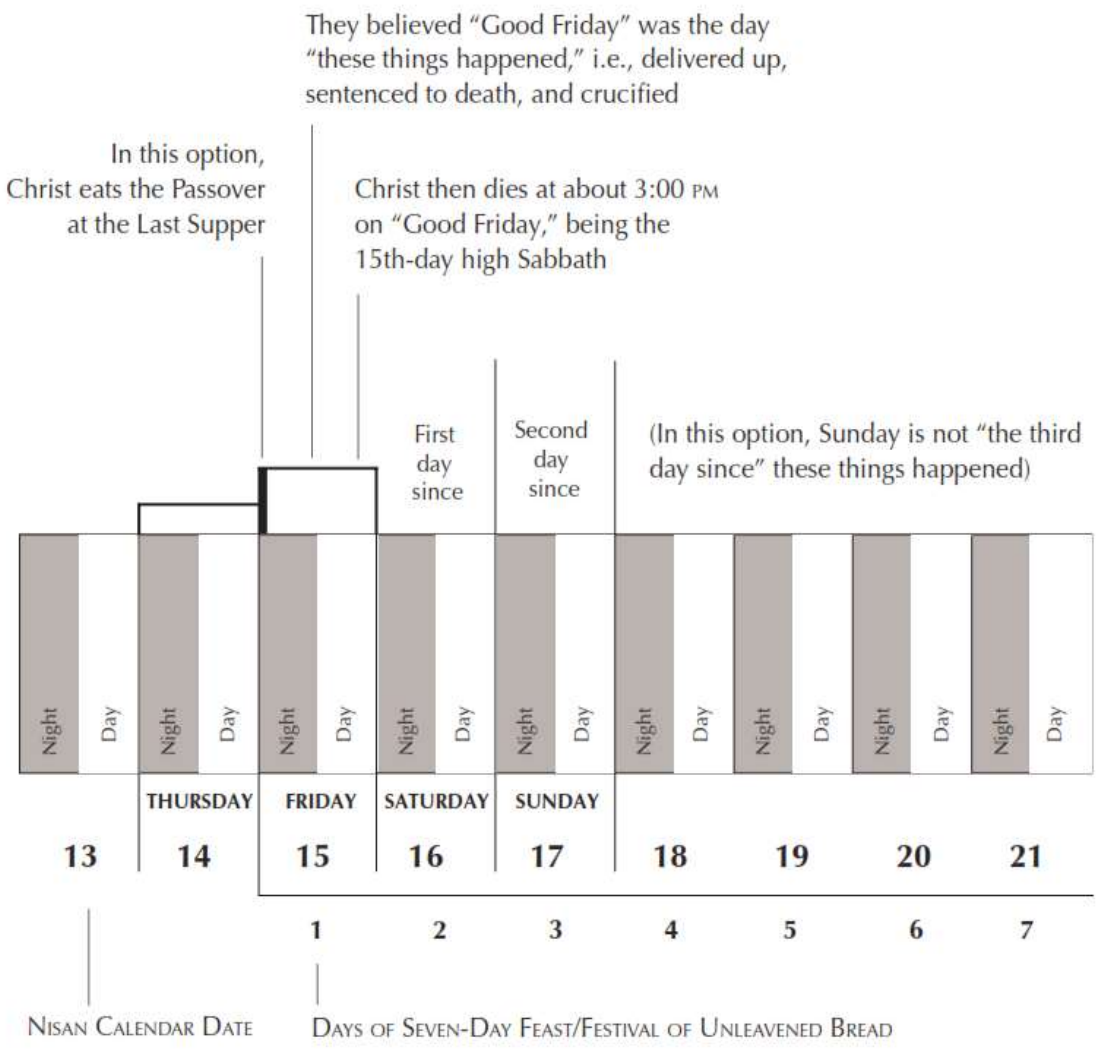


Figure 2. The early Roman Catholic option.

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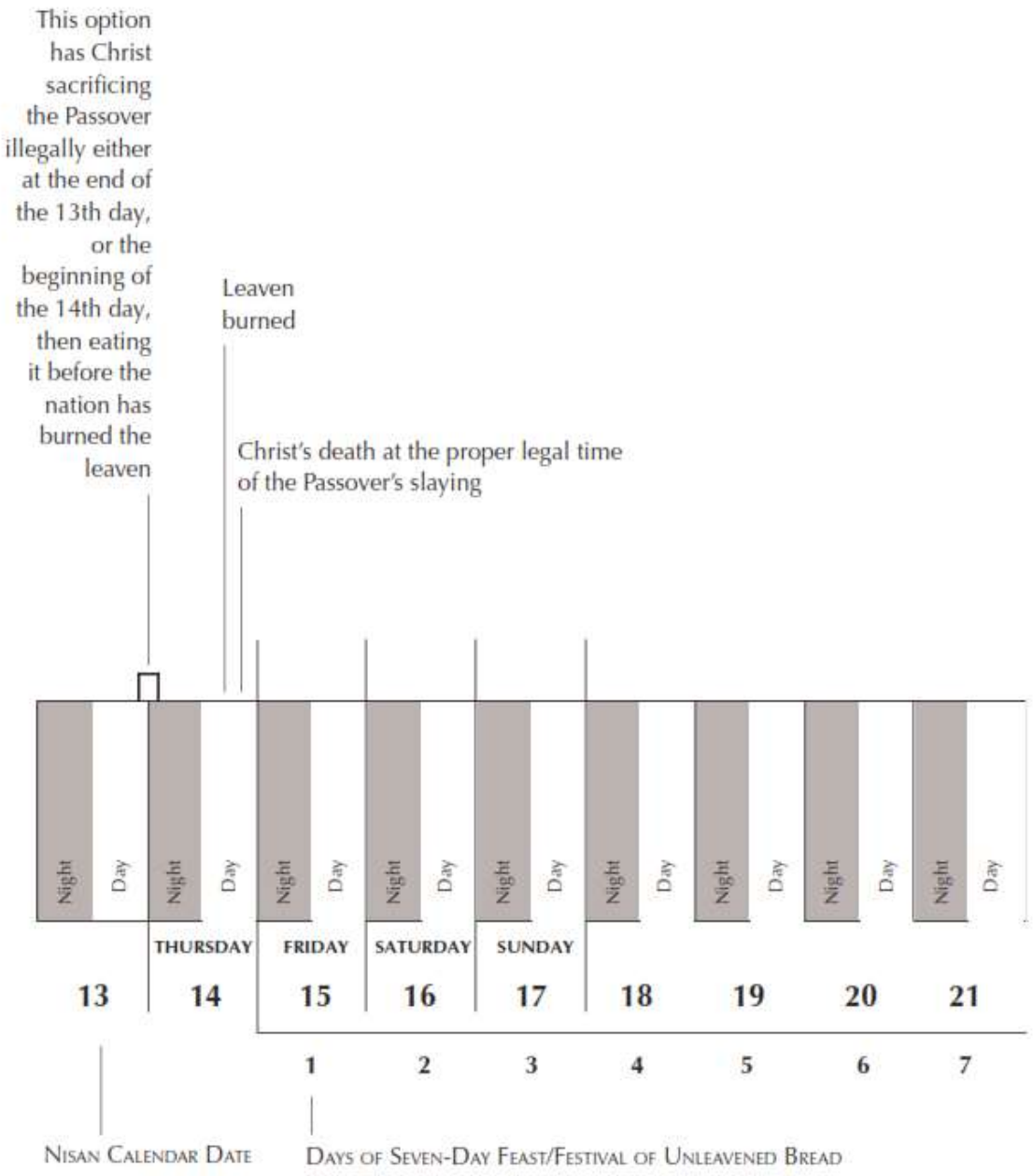


Figure 3. The double Passover option.

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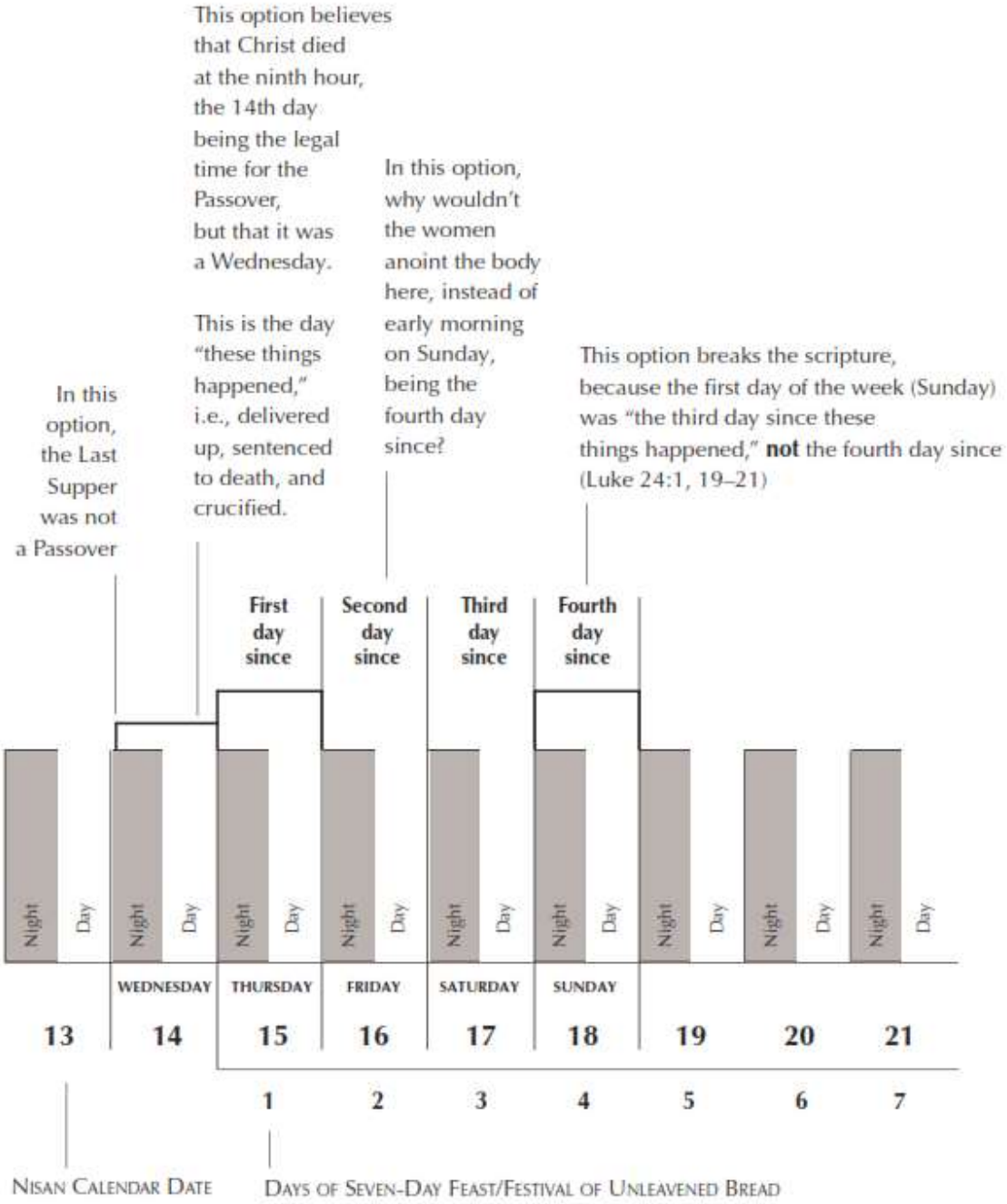


Figure 4. The Saturday Resurrection option.

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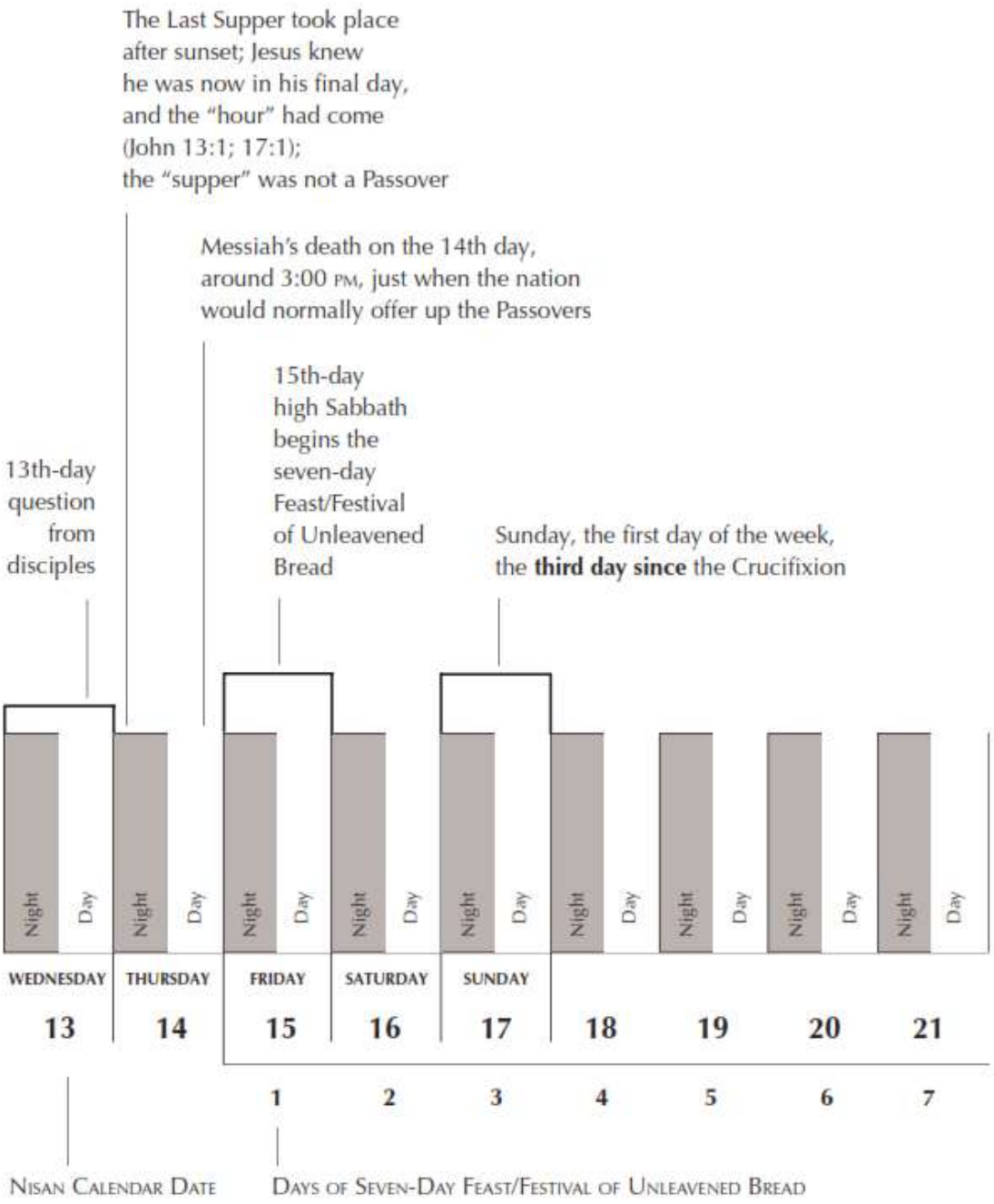


Figure 6. The true scriptural option: the 14th-day true Passover.

[Advocates for Thursday Crucifixion]

(See also the following page.)

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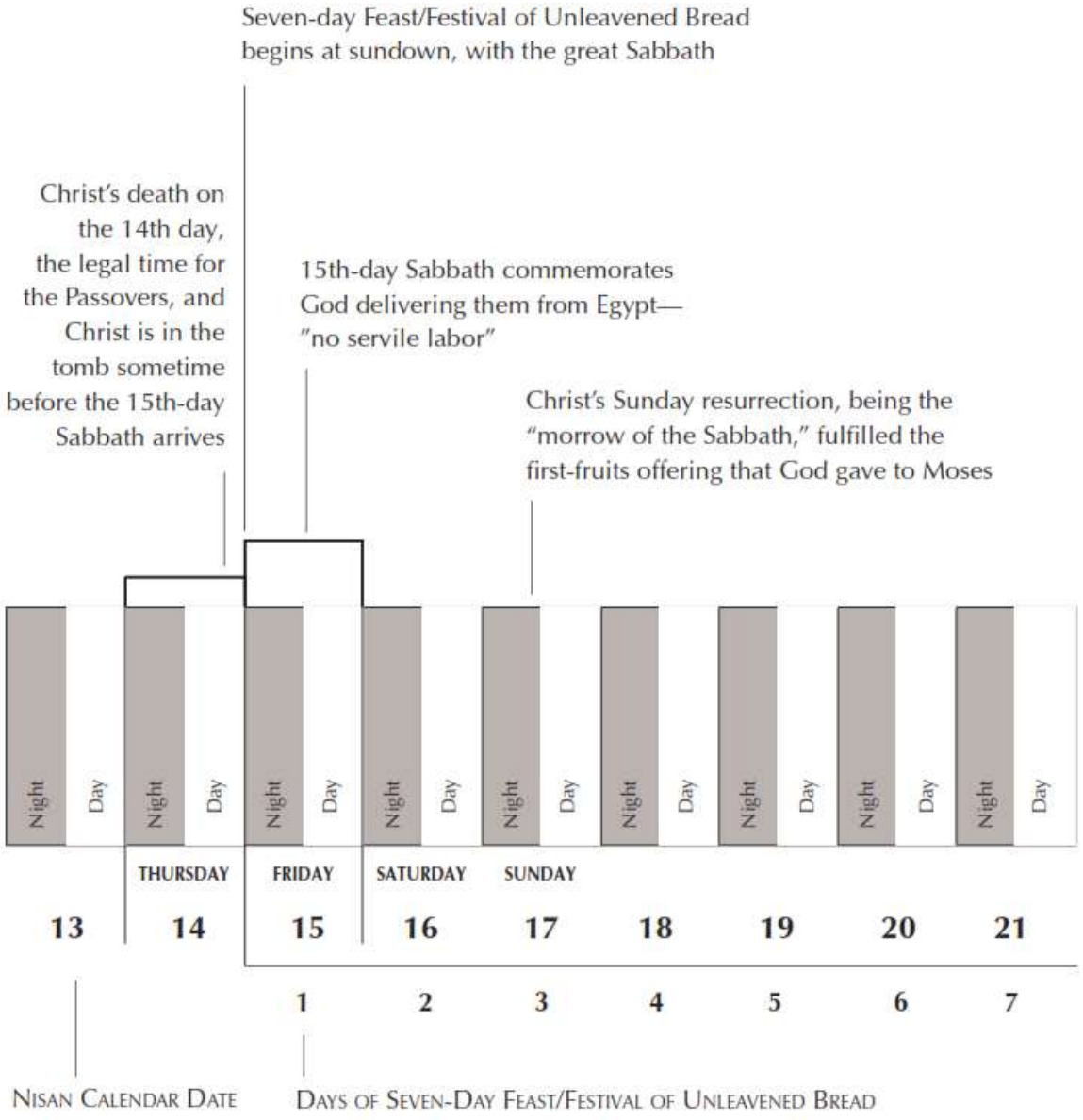


Figure 7. The true scriptural option: the 15th-day high Sabbath.

(See also the previous page.)

[Source: ***The Messianic Feast***, http://themessianicfeast.com/] [Obviously, advocating Thursday crucifixion]

Source provides in-depth looks at the leavened/unleavened issue regarding the Last Supper, plus background about "breaking bread", temple bread ("showbread"), date of First Fruits, Sabbaths, "three days and three nights", and various Gospel "contradictions" explained and put in context by this well-documented and reasoned book. [LY]

See also: **The Showbread** and **The Last Supper (Eucharist)** sections of the Appendix for related excerpts.

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THE THREE MAJOR GREEK KEYS THAT UNLOCK THE GOSPELS

There are three Greek language keys that unlock the truth of the Gospels while solving the apparent contradiction between John and the other Gospel writers **as to whether the Last Supper was the Passover or not**. There is no question that the English translations of Matthew, Mark, and Luke *seem* to state that the Last Supper *was* the Passover. But one must remember that the Gospels were not originally written in English but in Greek. When Jewish idioms and Passover laws are considered along with original Greek scriptures, it's evident that the story told, after Rome disconnected from these Jewish understandings, is inaccurate. These language keys will help us get back to the truth.

The first key is the Greek ***subjunctive mood***, which can imply doubt and uncertainty. The subjunctive mood is used every time Jesus refers to his actual eating of the Passover in the Greek language, but its use does not always carry over into the English translations of the Gospels. This seemingly small change has huge implications for accurately determining whether the Last Supper was the Passover or not.

The second key is the Greek ***dative of reference***, which affects the meaning of Greek articles (a common article in English is "the"). In the English language, these Gospel accounts seem straightforward; yet in the original Greek language, the dative case brings additional shades of meaning. This is important because, as Greek scholar Daniel B. Wallace noted in *Greek Grammar Beyond the Basics*, one in seven words in the Greek scriptures is an article.

The third key is the Greek ***aorist tense***, which Greek scholar Buist M. Fanning suggests is like a "snapshot" that "presents an occurrence in summary."[1]We will examine how such a snapshot helps us interpret Luke 22:7 in the proper light.

I realize that many readers are not versed in Greek, but please don't think "It's all Greek to me" or assume this will be too difficult. I'll explain these concepts in ways that those without Greek training can understand. So let's start right in with the first key…

[Source: ***The Messianic Feast***, http://themessianicfeast.com/] - Chapter "Three Major Greek Keys That Unlock the Gospels"] [pdf]

Also from the same source:
50 Reasons Why Last Supper not the Passover Meal
http://themessianicfeast.com/wp-content/uploads/2015/01/TMF_50-Reasons.pdf [pdf] [Recommended]

For more details see notes in Chapter LXXV

See also: **The Showbread** and **The Last Supper (Eucharist)** sections of the Appendix for related excerpts.

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Relationship between Passover and Jesus' crucifixion.

	Old Testament	New Testament
(dusk Fri)* Saturday, Abib 9 (dusk Sat)	*Jewish days start and end at sunset.	Jesus arrives in Bethany.
(dusk Sat.) Sunday, Abib 10 (dusk Sun.)	The passover lamb is selected.	Jesus rides into Jerusalem.
(dusk Sun) Monday, Abib 11 (dusk Mon)	The lamb without blemish is kept until the day of sacrifice.	Jesus is the NT Passover Lamb
(dusk Mon) Tuesday, Abib 12 (dusk Tues)	The lamb without blemish is kept until the day of sacrifice.	
(dusk Tues) Wednesday, Abib 13 (dusk Wed)	The lamb without blemish is kept until the day of sacrifice.	
(dusk Wed) Thursday, Abib 14 (dusk Thurs)	Preparation Day for High Sabbath (Passover). Faultless lambs are killed. Passover meal eaten at dusk	Jesus is betrayed by Judas. Jesus is taken prisoner. Peter denies Jesus 3 times. (all before dawn) Christ is examined by the chief priests. Christ is handed over to Pilate and Herod. Christ is crucified.(9 am) Christ dies. (3 pm) Christ buried before sunset. Women return (from tomb) to prepare spices and ointments.
(dusk Thurs) Friday, Abib 15	Passover meal completed. 1st Day of Unleavened Bread.	Women are unable to return to the tomb.

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(dusk Fri.)		
(dusk Fri.) Saturday, Abib 16 (dusk Sat.)	Weekly Sabbath	Women are unable to return to the tomb.
(dusk Sat.) Sunday, Abib 17 (dusk Sun)	Firstfruits or Wave Sheaf Offering	Christ is resurrected (before dawn) The women arrive at the empty tomb. Jesus appears to to Simon and Cleopas on the road to Emmaus (late afternoon)

[Source: http://www.thesimpletruth.net/booklet/passover.html]

[Advocates Thursday crucifixion and full 72 hours for 3 days & 3 nights]

THE REAL 3 DAYS & 3 NIGHTS

The focal point of all Christianity is the crucifixion and resurrection of Jesus Christ. However, it is the least understood of most all the scriptures. Most of Christianity does not know when Jesus was crucified and when he was resurrected from the dead. Most teach that Christ was crucified on a Friday and resurrected on the first day of the week at sunrise. Others, who are more conservative, look at such scriptures as Mat 12:40 and interpret this scripture that Christ must be dead and in the grave three days and three nights for a total of 72 hours -- and to make this fit, they teach that he was crucified on a Wednesday, put into the grave just before sundown, and resurrected three nights and three days later just before sundown on the Sabbath.

The first group has Jesus Christ being crucified in the year 33 A.D. The second group, using Hillel II for calculation, has Him crucified in the year 31 A.D. Neither is correct. I do not question the honesty of either group. However, the Bible is very plain as to what day of the week He was crucified and when He was resurrected from the dead.

NOTE: 1. The only authority for this paper is your bible. We have used the 26 translations of the new testament, plus the Fenton Bible, King James and revised King James translations.

NOTE: 2. We accept what Luke says in Luke 1:1-4, that he is writing an exact order of events and that he has several manuscripts before him of Matthew, Mark, and others of those who were with Christ. Luke is saying that THIS IS THE HARMONY OF THESE GOSPELS, i.e. the chronological order of things.

NOTE: 3. The book of John was written much later and John added to Luke the things that Luke and others had left out. I personally believe that John had the book of Luke in front of him at the time he wrote the book of John.

Careful examination of Luke will show you of his intent. It is important to understand that Luke gives us an orderly account of the crucifixion and resurrection. John fills in on important accounts about the crucifixion week that we also need to understand. John talks about (John 12:1) six days before the Passover, (WHICH IS THE FEAST OF PASSOVER). Jesus had a meal prepared and Mary had a pound of spikenard ointment and anointed his feet. This was on the 9th of Nisan which was a Sabbath (proof will be added later).

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The next day Jesus was coming into Jerusalem, which was the 10th of Nisan (John 12:12). Many people saw Him entering Jerusalem and took palm branches and went forth to meet Him shouting, "Hosanna! Blessed is the king of the Jews." And Jesus found a young ass and sat upon it to fulfill scripture. This day was five days before the Feast, or the 10th OF THE FIRST MONTH, NISAN.

We all know that the Feast of Passover is on the 15th. We also know that the lamb without blemish was chosen and penned up on the 10th and then slain on the 14th in the afternoon, NOT in the night portion of the 14th. Check at Exodus l2:3-l8. The lamb was slain on the afternoon of the 14th and blood was put on the doorpost that evening. The Israelites stayed in until after the death angel passed through around midnight which is on the 15th, or the high holy Sabbath a MEMORIAL OF THE PASSING OVER.

There are 7 days of unleavened bread. The first day is a high Feast Sabbath, the 7th day is a High Sabbath Feast day. John refers to the Passover day as the Feast day. PASSOVER WAS THE FEAST DAY -- THE 15th OF NISAN. Now, counting back to the 10th from the 15th, makes the day Jesus came into Jerusalem 5 days before the Feast or the 10th of Nisan, the day they chose the King which is the VERY DAY that the Israelites chose the lamb without blemish to be slain on the afternoon of the 14th. The strewing or waving the palm branches down through all Christian writings has been called or referred to as PALM SUNDAY, the first day of the week.

NOTE: Those who believe in a Wednesday crucifixion have a problem -- 6 days before the Passover, if He was crucified on a Wednesday, would fall on a Friday. Thus Jesus would have had to enter the streets of Jerusalem riding on an ass on the SABBATH, a direct BREAKING of the Sabbath. Exodus 20:10 says all cattle and beasts of burden were also given a Sabbath of rest. Jesus **never** broke the Sabbath.

Now lets put the rest of the story together. JESUS CHRIST WAS CRUCIFIED ON A THURSDAY AND WAS RESURRECTED ON THE FIRST DAY OF THE WEEK "WHILE IT WAS YET DARK, AS IT BEGAN TO DAWN TOWARD THE FIRST DAY OF THE WEEK."

Lets look again at Luke 1. Note what Luke says in verse 4 "that we may know the certainty of what we have been instructed in." Now read the entire chapter of Luke 24 and study it very thoroughly. I am going to pull out the most important parts. Verse 1 of Luke 24 says it is the first day of the week (Sunday) and he tells about those who came to the grave to anoint the body and found two angels. They were afraid and the angels asked, "Why do you seek the living among the dead? :6 "How He spoke to you while He was yet in Galilee, saying, (and THIS IS IMPORTANT) "The son of man must be DELIVERED (#1) into the hands of sinful men (Gentiles), be CRUCIFIED (#2), and the third day RISE AGAIN." :8 - and They REMEMBERED.

Verse 13-14, Two of them traveling to Emmaus were talking together of all THESE THINGS. :15 Jesus came to them, but they did not recognize him, and asked them why they were sad. :18 And one of them whose name was Cleopas answered and said, "Are you a stranger and have you not known these things that have come to pass in these days?" Verse 19-21 are very important. Jesus said, "WHAT THINGS?" They answered and said, "THE THINGS CONCERNING JESUS of Nazareth who was a prophet mighty before GOD and all the people (:20) and how our chief priests and our rulers DELIVERED HIM up to be CONDEMNED to death and have CRUCIFIED Him. (:21) "Besides this, TODAY is the THIRD DAY since THESE THINGS were done.

NOTE: The HANDING into the hands of the Gentiles, the CONDEMNING to death, and the CRUCIFIXION all happened on the SAME DAY, THREE DAYS BEFORE. When you COUNT BACK from the first day of the week, Saturday would be ONE day back, Friday would be TWO days back, and Thursday would be THREE days back. Counting FORWARD from Thursday, Friday would be one day, Saturday would be the 2nd day, and SUNDAY would be the THIRD day.

Christ was crucified on THURSDAY the 14th of Nisan, the 15th of Nisan was on Friday, the High Sabbath, the 16th on weekly Sabbath, and Sunday was Nisan 17, day of the WAVE SHEAF OFFERING, which was the day when the priests harvested (FROM THE EARTH) the very first fruits of grain offering to the LORD. Jesus Christ (BEING HARVESTED FROM THE EARTH), now living,

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and ascending to the Father, IS THE WAVE SHEAF OFFERING; and it was ON the first day of the week.

Just about now a lot of you are saying, "Hey! What about Mat 12:40 and Mr. Armstrong says the guards were put there on Thursday?" Complete events of when the guards were placed will be discussed, BUT Christ asked them in Luke 24:19, "WHAT THINGS?" and they spelled out WHAT THINGS in detail. Mr. Armstrong did not understand the 3 days and 3 nights and had to have an answer for Luke 24 which was, if you please, ADDING to the scriptures.

In Mat 12:38-40 The scribes and Pharisees asked Jesus for a sign. He said unto them,"An evil and adulterous generation seeks after a sign and there shall no sign be given to it, but the sign of the prophet Jonah. For as Jonah was three days and three nights in the belly of the great fish, so shall the Son of man be three days and three nights in the heart of the earth." NOTE what this does not say.

- 1. It does NOT say that He would be DEAD 3 days and 3 nights.
- 2. It does NOT say that He would be in the ROCK HEWN SEPULCHER 3 days and 3 nights, as H.W.A. booklet "Resurrection Not On Sunday: emphasizes.
- 3. It does NOT say IF He wasn't in the sepulcher 3 days and 3 nights He is not our Savior. All of these are man's interpretation of Matthew 12:40.

It all comes down to this; what does IN THE HEART OF THE EARTH mean? Jesus always talked to them in parables; never directly. This is a parable or a riddle and was THE SIGN to those Jews. And, believe it or not, they RECOGNIZED the 3 days and 3 nights. THEY KNEW THE SIGNS! And the signs MUST be shown. The problem has been that it has been a riddle in our day also to most all of the Biblical scholars, but NOT ALL.

To find the 3 days and 3 nights we have to show the start and show the finish. If Christ gave them a sign, THEY had to recognize it. H.W.A. booklet makes an assumption that He was resurrected on the Sabbath. He did not show the beginning or the end signs of the 3 days and 3 nights. HE ASSUMED. YOU CANNOT BUILD A DOCTRINE ON ONE SCRIPTURE. ALL SCRIPTURES MUST COME INTO PLAY.

If we want to answer this question we have to let the Bible interpret the Bible (Isaiah 28:9-23). Luke says that the start of the events of the 3 days and 3 nights have to start at the time He was HANDED into the hands of sinful men (Gentiles) EARTHY. The Jews were not of this WORLD; the gentiles WERE (earthy). And also, understand, we have to start with a day portion, NOT a night portion. Jesus said THREE DAYS and THREE NIGHTS, NOT 3 nights and 3 days.

Jonah was thrown overboard some time in the early hours just as daybreak started (Jonah 1). John the 18th and 19th chapters gives us the KEY. Jesus was taken captive by the Jews in the early hour of the morning BEFORE THE COCK CROWS. Then the Jews had a trial in chapter 18. The Jews knew what hour they handed him to Pilate and they were aware of the beatings and the scourgings, and of Pilate's edict of crucifixion.

Verse 14. And it was the PREPARATION of the Passover, and about the sixth hour. He said, "Behold your King!" John here uses Roman time (12 midnight & 12 noon) This is the only place in all scripture where Roman time is given. The synoptics and other manuscripts use Hebrew reckoning "beginning with sunrise." Jesus had been DELIVERED into Pilate's hands ALMOST AN HOUR BEFORE. Go back and read Luke 24. Remember Luke 24:7. The Son of man must be DELIVERED into the hands of sinful men, lst event, and be CRUCIFIED, 2nd event. Verse 20 says to be CONDEMNED to death.

We start to unravel the parable here. The Jews were involved with the START of the SIGN, when they handed Him into the hands of the Gentiles. The clock is started from THIS POINT. To answer Mat 12:40 we have to use the rest of the Bible. Things HAPPENED to Christ, BEFORE and AFTER He was CRUCIFIED and while He was on the CROSS (or STAKE), that HAPPENED to JONAH IN

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THE BELLY OF THE GREAT FISH. The REEDS wrapped around his head = the CROWN OF THORNS on Jesus' head. The prayer that Jonah prayed, Jonah 2:1-9, Psalms 18:5-7. Read all of Psa 18:1-24. All of this happened while Jesus was on the cross that also happened to Jonah IN THE BELLY of the great fish. Now for the FINAL Truth.

Mat 27:62-66 The Jews, chief Priests, and Pharisees went to Pilate on the High Sabbath (the day after the day of preparation), saying, "Sir, we remember that that deceiver said, while He was yet alive, 'After three days I will rise again.' Command that the sepulcher be made sure until the third day." Pilate said, "You have your watch; make it as sure as you can." So they went, and made the sepulcher sure, SEALING the stone, and setting a guard.

Question: Don't you know those Jews made sure that Jesus' body was in the tomb? You better BELIEVE they did! They opened up the grave and made sure His body was there before they sealed it. They knew it was in the grave when the seal was put on and they made sure the watch understood that they were to remain into the third day -- and the watch was still there into the THIRD day NOT the fourth day. Read chapter 28:11.

Some of the guards came into the city and told the chief priests all the things that had happened at the grave site. Those Jews RECOGNIZED THE SIGN, because it was EXACTLY 72 HOURS BEFORE THE EARTHQUAKE WHEN THEY HANDED JESUS INTO THE HANDS OF THE GENTILES. They (the guard) were paid to state a falsehood. The ANGELS and the EARTHQUAKE were the END SIGN TO THOSE JEWS.

The three days and three nights, then, began from the time he was HANDED over to Pilate -- which started AS IT BEGAN TO DAWN on Thursday morning the 14th of Nisan, the DAY portion. It INCLUDES the trial before Pilate, the scourgings and beatings, being condemned to death, being crucified, the crown of thorns, all of His prayers while He was on the cross--with His final prayer, "My God, my God, why hast thou forsaken me?, The time while He was being prepared for burial before the High Sabbath; all of Thursday (day portion of 14th), Thursday night, Friday (15th), Friday night, Saturday (16th), and Saturday night up to the earthquake WHILE IT WAS YET DARK (John 20:1)on Sunday (Nisan 17), "As it began to dawn toward the first day of the week (Matt. 28:1). EXACTLY 3 DAYS and 3 NIGHTS!

We have shown when Jesus came into Jerusalem on the 1st day of crucifixion week, which was the 10th of Nisan, counting forward Jesus Christ was crucified on a Thursday. We have also shown counting back from resurrection day, the 1st day of the week, that Jesus was crucified on a Thursday, the 5th day of the week. All are Biblical and are irrefutable answers to the time of events that occurred from Nisan 9 through Nisan 17.

Let us now look at all the rest of the scriptures referring to 'after the third day, or the third day'. MAT 16:21. From that time Jesus began to show to His disciples that He must go to Jerusalem and suffer many things from the elders and chief Priests and scribes and be killed and raised the THIRD DAY.

MAT 20:18-19. "Behold, we are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and to the scribes; and they will condemn Him to death, and DELIVER Him to the Gentiles to mock and to scourge and to CRUCIFY. And the THIRD DAY HE WILL RISE AGAIN."

MARK 8:31 And He began to teach them that the Son of Man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and after THREE DAYS rise again.

MARK 9:31 For He taught His disciples and said to them, "The Son of Man is being DELIVERED into the hands of men, and they will KILL Him. And after He is killed, He will rise the THIRD DAY."

LUKE 9:22 "The Son of Man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and be raised the THIRD DAY."

LUKE 18:31-33 Then He took the twelve aside and said to them, "Behold, we are going up to Jerusalem, and all things that are written by the prophets concerning the Son of Man will be

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accomplished. For He will be DELIVERED to the Gentiles and will be mocked and insulted and spit upon. And they will scourge Him and put Him to death. And the THIRD DAY He will rise again."

LUKE 24:7 saying,'The Son of Man must be DELIVERED into the hands of sinful men, and be CRUCIFIED, and the THIRD DAY RISE AGAIN.'"

1st CORINTHIANS 15:3-4 For I delivered to you first of all, what I also received, that Christ died for our sins ACCORDING TO THE SCRIPTURES, and that He was buried, and that He rose again the third day, ACCORDING TO THE SCRIPTURES.

ALL OF THESE AGREE WITH --- Luke 24:19-21. And He (Jesus) said unto them, "WHAT THINGS?" And they said unto Him, "The THINGS CONCERNING JESUS of Nazareth, who was a Prophet mighty in deed and word before God and all the people, and how the chief priests and our rulers DELIVERED Him to be CONDEMNED to death, and CRUCIFIED Him. But we were hoping that it was He who was going to redeem Israel. Indeed, besides all this, TODAY IS THE THIRD DAY SINCE THESE THINGS HAPPENED."

Now for some questions:

- 1. What about Daniel 9:27, which some have taught means Christ was cut off in the middle of the week?

This DOES NOT refer to Jesus Christ at all. It refers to the prince who is to come, the peacemaker in the Middle-East who will make a peace treaty with Israel. Notice verse 25 and 26. The Messiah will be cut off at the END OF THE SEVEN WEEKS AND 62 WEEKS; NOT in the middle of the 70th week. 7 weeks plus 62 weeks makes 69 WEEKS. This 70 weeks of Daniel have been totally misunderstood by a lot of Biblical teachers. We still have one week on Jerusalem, the Holy City, and the Jews, to be fulfilled. (We have literature on this subject. Please write for it).

- 2. But I thought the spices were bought on Friday?

For the answer, look at Luke 23:52. This man, Joseph of Arimathea, went to Pilate and asked for the body of Jesus. Vs.54 then he took it down, wrapped it in linen, and laid it in a tomb that was hewn out of rock where no one had laid before. That day was the preparation and the Sabbath drew near, Vs 55 and the women who had come with him from Galilee followed after and THEY OBSERVED HOW THE BODY WAS LAID. Then they returned and prepared spices and fragrant oil and rested the Sabbath days according to the commandments.

- 3. If the guards were set already on the grave, how could the women have observed the body on Friday?

They OBSERVED the body the day He was crucified. They BOUGHT THE SPICES the day He was crucified. They PREPARED the spices the day He was crucified. NOTE 1: Mat 28:1. Now after the Sabbath (should read after the Sabbaths, plural). There was a High Sabbath on Friday and regular weekly Sabbath on Saturday. NOTE 2: Mark 16:1 is given most correctly in the King James; HAD BOUGHT. They bought the spices on the day of preparation, the day Jesus was crucified NOTE 3: All through the scriptures the preparation day refers to the preparation of the Passover, NOT the weekly Sabbath.

Finally, what all of this really means is we are today NOT using the same calendar that was used in Jesus' day. THEY were observing New Moons. Today we have been observing Hillel II, a Jewish priest, who in 358 A.D. not only calculated the Holy Days, but also MANIPULATED these calculations so that we could NEVER have two HOLY Days in a row in the Days of Unleavened Bread or on the Day of Atonement.

All of this manipulation has, for the last 1500 years, covered up the true day of the crucifixion and aided, in recient times, to the wrong interpretation of Mat 12:40.

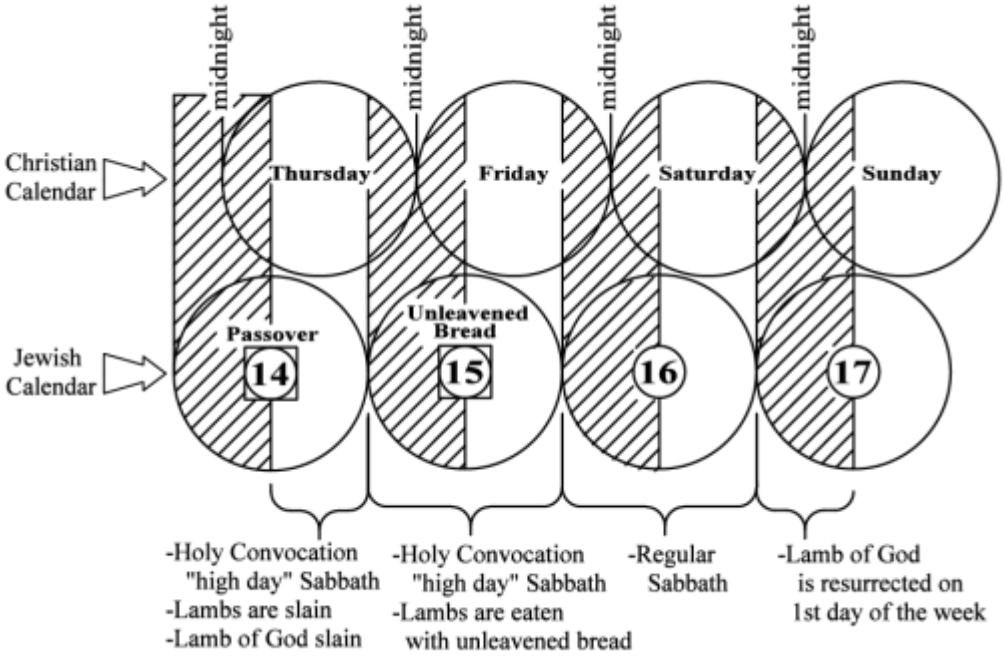
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I personally feel that NO MAN has the authority to MANIPULATE the Holy Day calendar or to COVER UP the actual crucifixion and resurrection of Jesus Christ; because THAT IS what has taken place. All other scriptures referring to the THIRD DAY agree and coincide with Luke. If you have any questions or there is something I have missed, I am open to your comments.

by Charles Kimbrough

[Source: http://www.thesimpletruth.net/booklet/3d3n.html]

[Note: Above advocates Thursday Crucifixion and also full 72 hours for “3 days and 3 nights”]



[Source: https://www.bibleconcepts.com/bible-lessons/the-eight-feasts/]

[Note: Above advocates Thursday Crucifixion and “3 days and 3 nights”]

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The following graph depicts not only what the Hebrew Bible would say was the chronology (with respect to the "Sabbath" of 15 Nisan), but, in keeping with Jesus's allusion to Jonah in the Hebrew Bible, Jesus was in the grave for three days and three nights, *if we use the Hebrew Bible's interpretation of what happened to Jonah*.



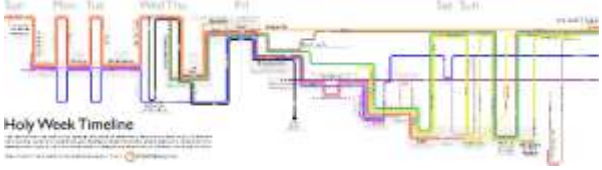
Source: http://hermeneutics.stackexchange.com/questions/5040/can-johns-passion-chronology-be-reconciled-with-that-of-the-synoptics [Advocates for a Thursday crucifixion]

Holy Week Study Manuals:

http://www.biblestudymanuals.net/last_week_of_Jesus_life2.htm

Holy Week Timeline Visualization:

https://www.biblegateway.com/blog/2011/04/holy-week-timeline-visualization/



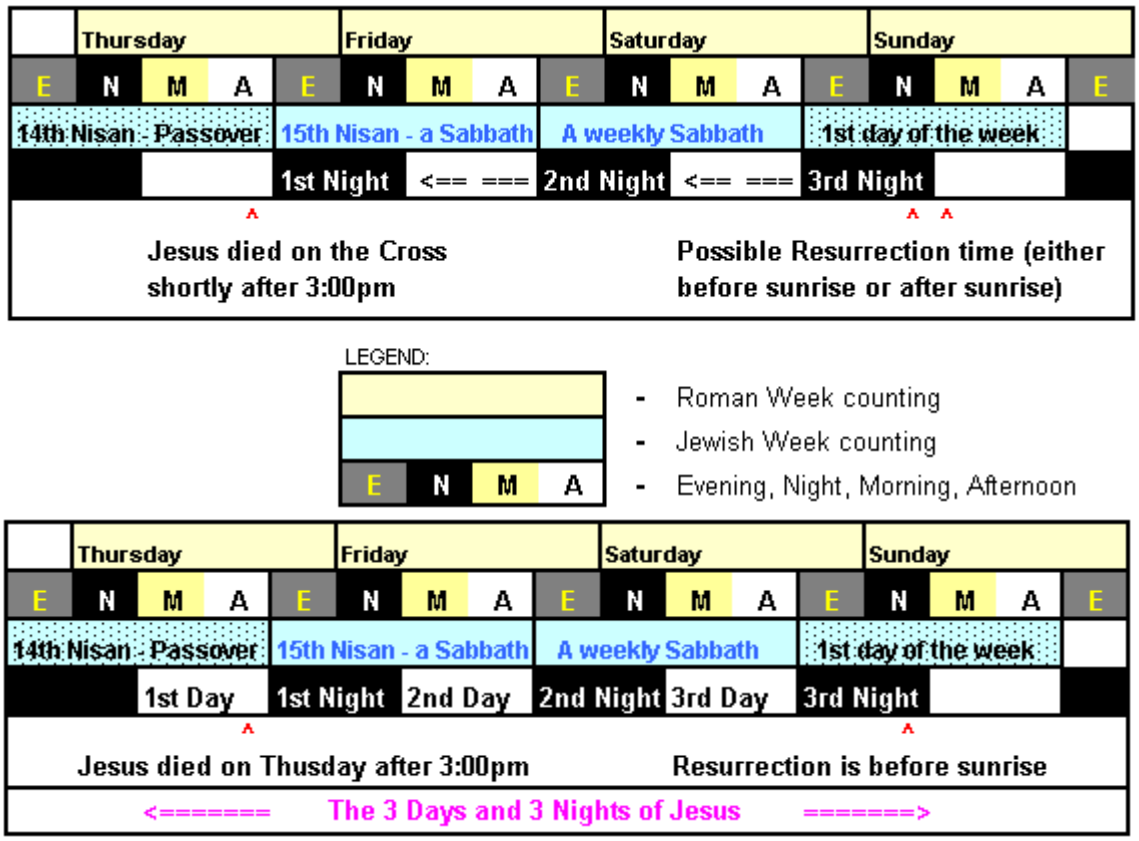
Good Thursday – Holy Week Timeline – Reconciled:

http://www.tedmontgomery.com/bblovrvw/goodthursday/
http://www.tedmontgomery.com/bblovrvw/emails/FridayCrucifixionTable.html (another source for same chart on next page)

> **Source for <u>following</u> 2 pages (3 charts):** <
http://www.bibleresearch.org/observancebook5/jesusfinalweek.html [Looks at Friday and Thursday crucifixion timelines]

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Three Days and Three Nights



[Source: http://preteristarchive.com/ARTchive/Charts/]

[Note: Above advocates Thursday Crucifixion]

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Why the Saturday Resurrection Theory Is False, and Why It Matters.

Those who teach the Saturday resurrection usually believe in a Wednesday crucifixion (which they believe was the 14th day that year). They are not always clear on whether they believe the last supper was the Passover or not (my book makes it clear that it was not). The Saturday resurrection option is popular among those who understand that Jewish law would never have Jesus crucified on the holy 15th-day high Sabbath, but this Saturday option falls short of the scriptures because of the reasons listed below:

1. ***No early historian even mentions a Saturday resurrection*, because all of the sides in the early disputes agreed on the Sunday resurrection.** Several early doctrinal disputes did arise between Roman Christians and Messianic Jewish believers, and the "Setting the Table 1" chapter of *The Messianic Feast* documents some of these disputes. The Messianic Fourteenthers (i.e., those early Jewish believers who were called this because they understood that Jesus was crucified on the 14th day) wrote of a Sunday resurrection, as did those called Church Fathers in Rome. Although early Jewish believers disputed the Roman concept of a 15th-day crucifixion and other Roman beliefs, both sides in these early doctrinal disputes wrote of and agreed on the Sunday resurrection.

2. **Paul called Jesus the "first fruits" because his resurrection on Sunday (the *morrow of the Sabbath*) fulfilled this offering (Leviticus 23:10–14; 1 Corinthians 15:20, 23).** Early church writer Clement of Alexandria (a Fourteenther who understood that Jesus was crucified on the 14th day) wrote that the resurrection was on the morrow of the Sabbath (i.e., Sunday), when the priest was to offer up this sheaf of the first fruits. In the following quote, Clement shows how Christ fulfilled this offering: "He certainly rose on the third day, which fell on the first day of the weeks of harvest, on which the law prescribed that the priest should offer up the sheaf" (click here for full quote in book, on p.381). Forcing a Saturday Sabbath resurrection would render Christ as our "day-early first-fruits" offering. (*See also*: **Feast of Firstfruits / Counting of the Orem)**

3. **Those who teach this Saturday resurrection usually believe in a Wednesday crucifixion, but this would make Sunday the *fourth day since* Jesus was delivered up, condemned, and crucified instead of the *third* day since "these things" happened (Luke 24:1, 19–21; John 20:1).** Jesus said he would be in the heart of the earth for three days and three nights (Matthew 12:40). He did not mean to the exact second, but that he would be in the tomb for a portion of three different days and nights. The occurrence of the Last Supper on late Wednesday and the crucifixion on Thursday fit this perfectly. He was in the tomb for a portion of Thurs-day, Fri-day, and Satur-day, and for a portion of Friday nighttime, Saturday nighttime, and Sunday nighttime (Sunday nighttime started at sundown on Saturday). The Wednesday crucifixion with a Saturday resurrection would have Jesus in the tomb for a portion of *four days*—Wednesday, Thursday, Friday, and Saturday. This Saturday option does not fit the scriptures, and the Messiah said the scriptures cannot be broken (John 10:35). There is no Greek variant in these verses that would change this timing.

4. **Some say that the Saturday resurrection is the only way to fulfill the three days and three nights *exactly* by having the Messiah resurrected late Saturday afternoon, exactly 72 hours after he entered the "heart of the earth" (Matthew 12:40).** But the Jews did not have stopwatches or atomic clocks to mark exact times, so when Jesus said "three days and three nights," he did not mean *exactly* 72 hours to the minute. In the Old Testament interpretation, even a portion of a day or night counted as the whole day (such as for ritual cleansings). Jesus said he would be in the "heart of the earth" for three days and three nights just as Jonah was in the whale, and no proof exists that Jonah fulfilled this timing to the exact minute.

5. **Jesus also said he would be killed and arise from the dead *on the third day* (Matthew 16:21 and Luke 24:7), meaning the third day after he was killed.** The scriptures are clear that the Thursday scourging and crucifixion fulfills this, where Friday is the first day since, and Saturday is the second day since, and as the disciples are walking on Sunday it is the "third day since these things happened" (which is exactly what the scriptures prove in Luke 24:1, 19–21).

6. **The Saturday resurrection option rejects Mark 16:9, which states (in Greek) that Jesus arose early on the first day of the week—our Sunday.** Also, if Jesus had arisen on Saturday, why

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would he have waited more than twelve hours (until the following day) to reveal himself? Some say that the scripture in Matthew 28:1, translated as "in the end of the Sabbath" by the King James Version, shows a Saturday resurrection. But the Greek actually says "*after* the Sabbaths," with the plural "Sabbaths" probably referring to the 15-day Sabbath (Friday that year) and the Saturday Sabbath that followed it.

7. **Luke 24:1 and John 20:1 show Mary Magdalene and the others leaving very early in the morning (while it was still dark) with spices to anoint the body.** If Jesus had been crucified on Wednesday, why would these women have risen and left home in the darkness of Sunday morning when they had all day Friday to complete this task? After all, if the 14th-day crucifixion was Wednesday and the 15th-day Sabbath was Thursday, then Friday would not have been a Sabbath—and that would have been the obvious time to anoint the body, rather than waiting until the fourth day when decay would have set in.

8. **Mark 16:1 specifies that the women "bought" the spices and were now coming to anoint the body.** Therefore, they probably purchased the spices right after the crucifixion (as Thursday the 14th day was ending) and before the 15th-day high Sabbath set in, as Luke makes clear (23:55, 56). It would also have been legal to make this purchase anytime after sundown of the Saturday Sabbath.

9. **The proof for the Sunday resurrection is quite strong; it is the only possible way to fit the template challenge for this Jewish feast (see link here), whereby all of the scriptural time keys harmonize and make sense.** While it is true that when Mary Magdalene and the others arrived early Sunday morning, Jesus had already arisen, it must be remembered that anytime *after sundown on Saturday* would then be Sunday.

10. **Any option that does *not* have Jesus eating the Passover at the last supper would still have to explain Matthew 26:17, Mark 14:12, and Luke 22:7, which on the surface *appear* to show it was the Passover.** The "Three Major Greek Keys That Unlock the Gospels" chapter lists what I believe is the proper way to interpret these scriptures, using the accepted rules of Greek grammar.

Conclusion: To believe the Saturday resurrection, we therefore have to believe that the apostles and the early Messianic Jews did a horrible job of teaching and handing down the supposed truth of a Saturday resurrection, because both sides (the Messianic Jewish believers and the Roman Christians) fully agreed on the Sunday resurrection.

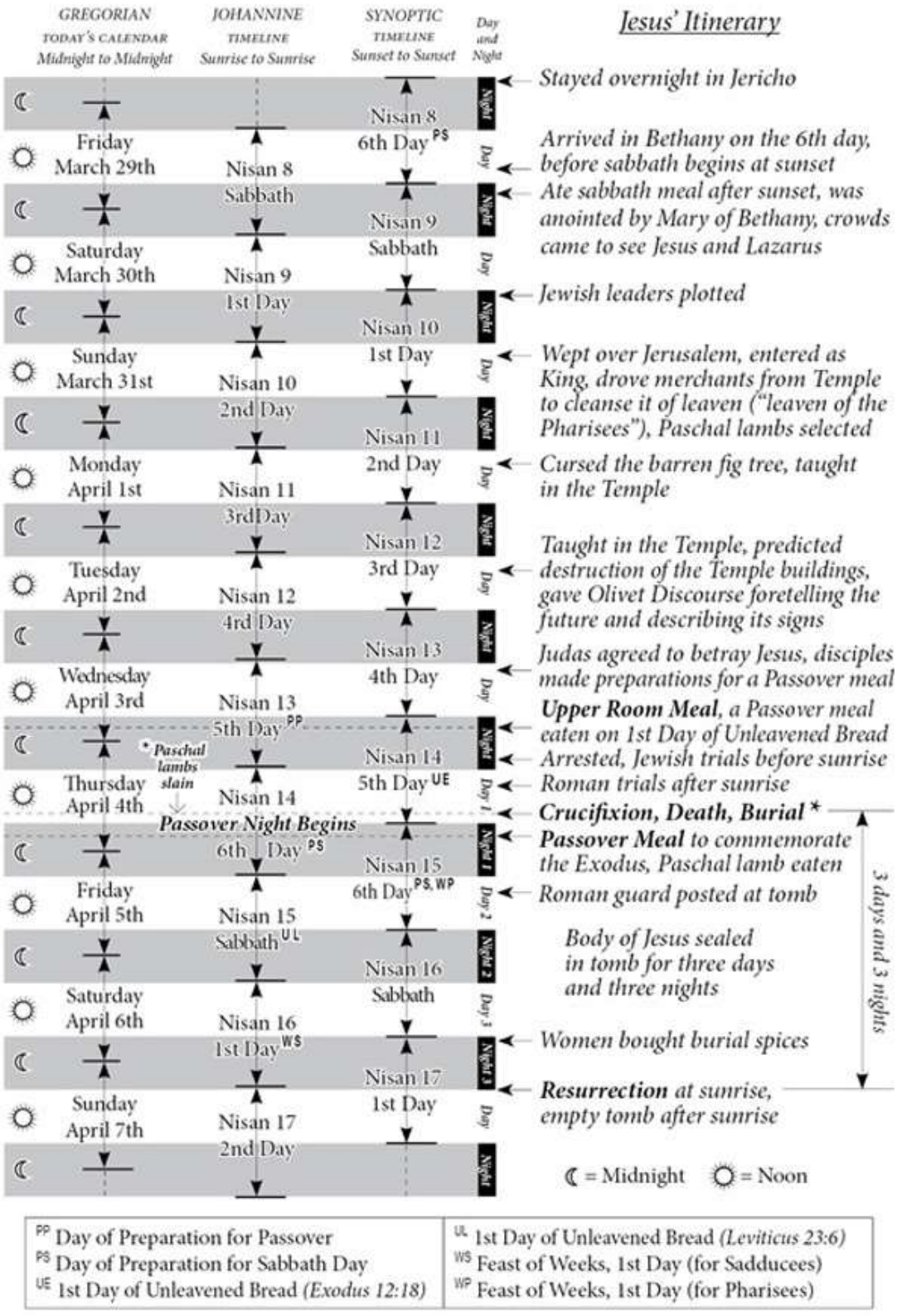
Why it even matters: There are many reasons why it matters whether Jesus (Yeshua) was raised from the dead on Saturday or Sunday. For one thing, the Messiah said to buy the truth and sell it not. Truth is always important; oftentimes it builds out bigger truths that can only happen correctly if the smaller foundational truths you build upon are in fact true. The Sunday resurrection fits with a Thursday crucifixion (where Sunday is the 3rd day since all "these things happened"—i.e., arrest, trial, and crucifixion—Luke 24:1, 18, 19, 21). This then opens the door to understanding that Jesus was crucified on the 14th day in which the lambs were offered up, which then proves that his final supper the night before could not possibly have been a Passover. This then opens one's eyes to the fact that they were eating regular leavened bread at this meal (all of the Greek scriptures show this as Course 1 proves linked here). And finally, this proves that the unleavened-bread Communion ritual handed down by Rome was not what Jesus or the early Messianic Jews taught or believed, which then helps us to see what the Messiah really meant in his vitally important parables at the last supper. This is all explained in my book, *The Messianic Feast: Moving Beyond the Ritual*.

[Source: http://themessianicfeast.com/2015/02/10/saturday-resurrection-theory-false-matters/]

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Diagram 7.2 - The Confirmation Week

(showing Synoptic, Johannine, and proleptic Gregorian reckoning for days)



[This appears to pass all the "accuracy" tests] [Advocates for a Thursday crucifixion]

Source: unknown

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The Passover and The Last Supper [AD30]

© April 2001

The Passover Feast of Unleavens	1st.Month Nisan	Hebrew Day	Daily Events	Weekdays, Watches and Time [hours are approximate] 24 hr	Roman	Jewish*	The Crucifixion and The Resurrection
Select 1 lamb per family	10TH	Exodus 12:3			SUNDAY	1st day	
	11TH				MONDAY	2nd day	
	12TH				TUESDAY	3rd day	
		1st EVENING	Lamps Lit The Evening Sacrifice	13		8th hour	
				14		9th hour	
				15		10th hour	
				16		11th hour	
				17		12th hour	
		SUNSET		18	1st watch Evening Watch	1st watch Beginning Watch	
				19			
				20			
				21	2nd watch Midnight Watch	2nd watch Middle Watch	
				22			
				23			
		2nd EVENING		24			
	13TH			1	3rd watch The Cock-Crowing		
				2		3rd watch Morning Watch	
				3			
				4	4th watch Morning Watch		
				5			
				6	4th day of the week		
On the 13th of Nisan			Lamps Snuffed The Morning Sacrifice	7		2nd hour	
all leaven bread, yeast		MORNING		8		3rd hour	
and dough with yeast				9		4th hour	
was to be removed				10		5th hour	
from the houses				11		6th hour	
before the Passover		NOON		12	WEDNESDAY	7th hour	
* Early Evening Sacrifice *		1st	Lamps Lit	13		8th hour	
The				14		9th hour	A house is found

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Passover Lamb		EVENING	* --- *	15		10th hour	and the Passover is slain
Slain			**Exodus 12:6**	16		11th hour	The feast is prepared
				17		12th hour	in the guest room
The				18	1st watch	1st watch	**THEY EAT THE PASSOVER**
Passover				19	Evening Watch		
Feast				20		Beginning Watch	Via Cedron valley
eaten		SUNSET		21			Gethsemane and The Arrest
with absolutely				22	2nd watch Midnight Watch		Before Annas
no leaven bread				23		2nd watch	Before Caiaphas
Exodus 12:8,17,18, Lev.23:5		2nd		24		Middle Watch	Peter's denials
THE EXODUS		EVENING		1	3rd watch The Cock-Crowing		The Lord is mocked
The Israelites urged to go	**14TH**			2			Before the council
				3		3rd watch	Before Pilate
No lamb to be left				4	4th watch Morning Watch	Morning Watch	Before Herod
by morning				5			Before Pilate again
The Preparation Day				6	**5th day of the week**		**Sentenced to Death and mocked**
for the High Day			Lamps Snuffed	7		2nd hour	Taken to Golgotha
[cp. Matt.27:62 & John 19:31]		MORNING	* **The** * **Morning Sacrifice**	8		3rd hour	* **CRUCIFIED** *
Israelites acquired much				9		4th hour	The Roman soldiers share his clothes
merchandise from				10		5th hour	Mockery by the clergy
the Egyptians				11		6th hour	John given care of Mary
Exodus 12:36		NOON		12	**THURSDAY**	7th hour	**DARKNESS** **Temple veil rent** **Yields up his spirit**
		1st	Lamps Lit	13	April 6th. AD 30	8th hour	
Probably over 2 million		EVENING	* **The** * **Evening Sacrifice**	14	(Ussher's Annals. Tr. Pierce <<6504>>)	9th hour	
people, plus animals,				15		10th hour	* **His side pierced** *
assembled at Rameses				16		11th hour	The plea for his body. - Buried -

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Exodus 12:37, Numbers 2:32				17		12th hour	The women prepare spices.
				18	1st watch Evening Watch	1st watch Beginning Watch	THE 1st DAY IN THE TOMB
		SUNSET		19			Rested on the High Day Sabbath
				20			
				21			
				22	2nd watch Midnight Watch		THE 1st NIGHT IN THE TOMB
				23		2nd watch	**Tomb sealed and guarded**
		2nd EVENING		24		Middle Watch	on the day following the preparation
				1	3rd watch The Cock-Crowing		for the High Day Sabbath
	15TH			2		3rd watch	[Matthew 27:62]
				3			
				4	4th watch Morning Watch	Morning Watch	
				5			
				6	**6th day of the week**		
A Holy Convocation			Lamps Snuffed The Morning Sacrifice	7		2nd hour	A special Sabbath
No servile work		MORNING		8		3rd hour	**A "High Day" Sabbath**
Exodus 12:16				9		4th hour	John 19:31
				10		5th hour	
Israelites travelled from				11		6th hour	
Rameses to Succoth		NOON		12	**FRIDAY**	7th hour	
"in the sight of all			Lamps Lit The Evening Sacrifice	13		8th hour	
all the Egyptians"		1st EVENING		14		9th hour	
Numbers 33:3,5				15		10th hour	
				16		11th hour	
				17		12th hour	
		SUNSET		18	1st watch Evening Watch	1st watch Beginning Watch	THE 2nd DAY IN THE TOMB
				19			Rested on the Weekly Sabbath
				20			
				21			

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				22	2nd watch Midnight Watch	2nd watch	THE 2nd NIGHT IN THE TOMB
				23			
		2nd EVENING		24	3rd watch The Cock-Crowing	Middle Watch	
	16TH			1			
				2		3rd watch	
				3	4th watch Morning Watch		
				4		Morning Watch	
				5			
				6	7th day of the week		
			Lamps Snuffed The Morning Sacrifice	7		2nd hour	
		MORNING		8		3rd hour	The normal weekly Sabbath
				9		4th hour	
				10		5th hour	
Israelites travelled from				11		6th hour	
Succoth to Etham		NOON		12	SATURDAY	7th hour	
Numbers 33:6			Lamps Lit The Evening Sacrifice	13		8th hour	
		1st EVENING		14		9th hour	
				15		10th hour	
				16		11th hour	
				17		12th hour	
				18			THE 3rd DAY IN THE TOMB
				19	1st watch Evening Watch	1st watch	The Sabbaths completely ended*
		SUNSET		20		Beginning Watch	the women head for the tomb.
				21			[* Matthew 28:1 οψου δε σαββατων]
				22	2nd watch Midnight Watch		THE 3rd NIGHT IN THE TOMB
		2nd EVENING		23		2nd watch	"He is Risen"
				24		Middle Watch	There is an earthquake
				1	3rd watch The Cock-Crowing		The angel removes the stone
	17TH			2			The guards flee in terror
				3		3rd watch	The women arrive at the tomb
				4	4th watch Morning Watch	Morning Watch	Mary Magdalene goes to Peter

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				5			The angels say He is Risen
				6	1st day of the week		The women go to tell the disciples
		MORNING	Lamps Snuffed The Morning Sacrifice	7		2nd hour	Peter and John inspect the tomb
				8		3rd hour	Mary Magdalene sees the Lord
				9		4th hour	The Lord meets the other women
				10		5th hour	Mary tells the disciples
Israelites travelled from				11		6th hour	The other women tell the disciples
Etham to Pi-hahiroth		NOON		12	SUNDAY	7th hour	[The clergy bribed the guards]
by the Red Sea		1st EVENING	Lamps Lit The Evening Sacrifice	13		8th hour	Peter sees the Lord
Numbers 33:7				14		9th hour	The Lord joins 2 disciples
				15		10th hour	on their way to Emmaus
				16		11th hour	They recognize Him
				17		12th hour	They report to the Apostles
				18		1st watch	The Lord appears before them
		SUNSET		19	1st watch Evening Watch	Beginning Watch	(Thomas was absent)
				20			
				21	2nd watch Midnight Watch		
				22		2nd watch	
				23			
		2nd EVENING		24	3rd watch The Cock-Crowing	Middle Watch	
	18TH			1			
				2			
				3		3rd watch	
The Egyptians drowned				4	4th watch Morning Watch	Morning Watch	
Exodus 14:23-27				5			
		MORNING	Lamps Snuffed The Morning Sacrifice	6	2nd day of the week		
				7		2nd hour	
				8		3rd hour	
				9		4th hour	
				10		5th hour	
				11		6th hour	

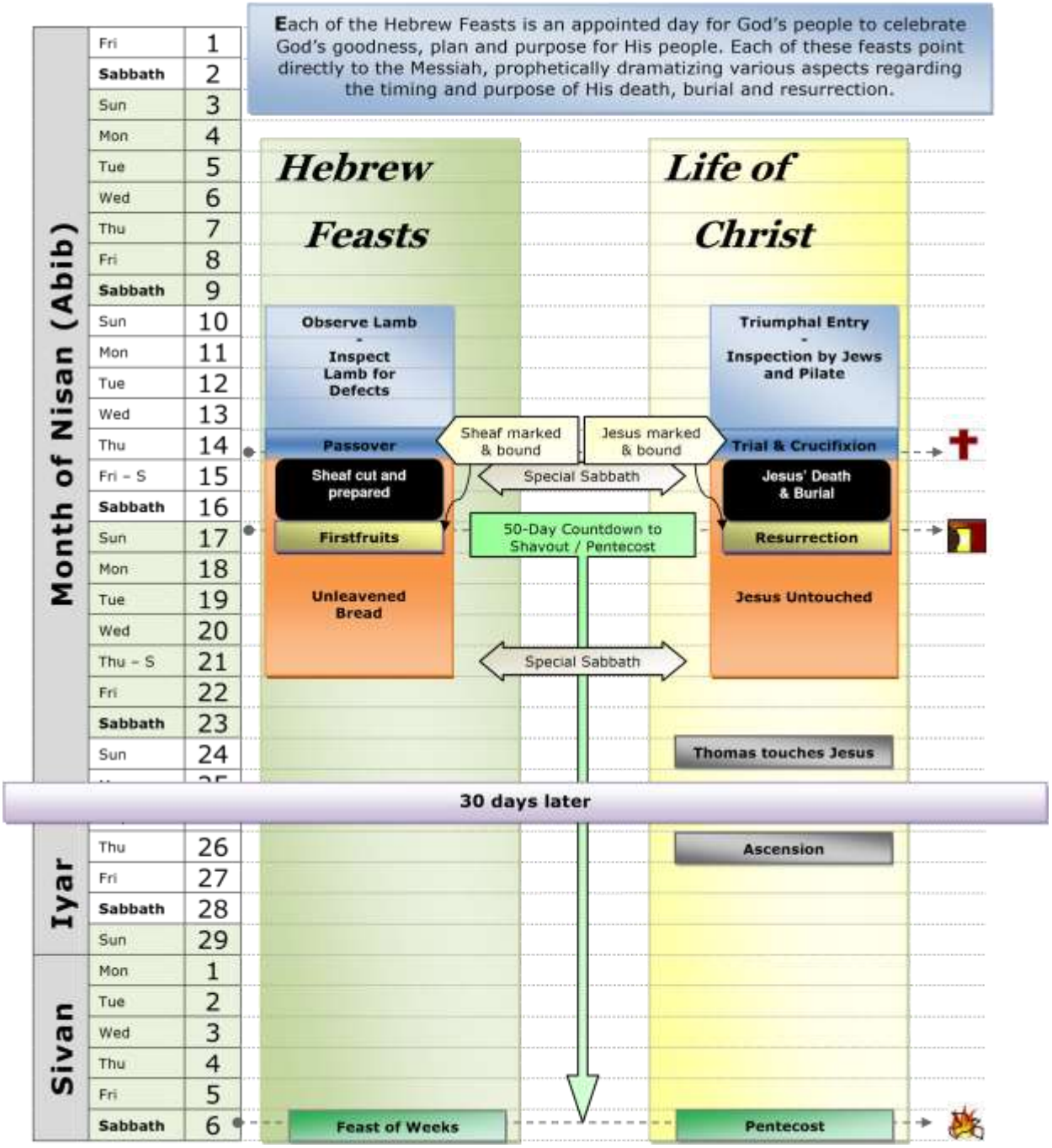
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		NOON		12	MONDAY	7th hour	
	19TH				TUESDAY	3rd DAY	
Israelites arrived at	20TH				WEDNESDAY	4th DAY	
Marah			Lamps Lit	13		8th hour	
Numbers 33:8		1st EVENING	The Evening Sacrifice	14		9th hour	
				15		10th hour	
				16		11th hour	
The end of the week				17		12th hour	
of unleavened bread		SUNSET		18	1st watch Evening Watch	1st watch Beginning Watch	
Exodus 12:18				19			
				20			
				21	2nd watch Midnight Watch		
				22		2nd watch Middle Watch	
		2nd EVENING		23			
				24	3rd watch The Cock-Crowing		
	21ST			1			
				2		3rd watch Morning Watch	
				3	4th watch Morning Watch		
				4			
				5			
				6	5th day of the week		
A Holy Convocation				7		2nd hour	
No servile work			Lamps Snuffed The Morning Sacrifice	8		3rd hour	
Exodus 12:16		MORNING		9		4th hour	
Israelites travelled from				10		5th hour	
Marah to Elim, an oasis				11		6th hour	
Numbers 33:9		NOON		12	THURSDAY	7th hour	

BACK * e.g. 6th hour is approximately from 11 A.M. to NOON

[Source: http://www.muqaddas.info/d4web4sm/dippings/passionp.htm] Advocates a Thursday crucifixion.

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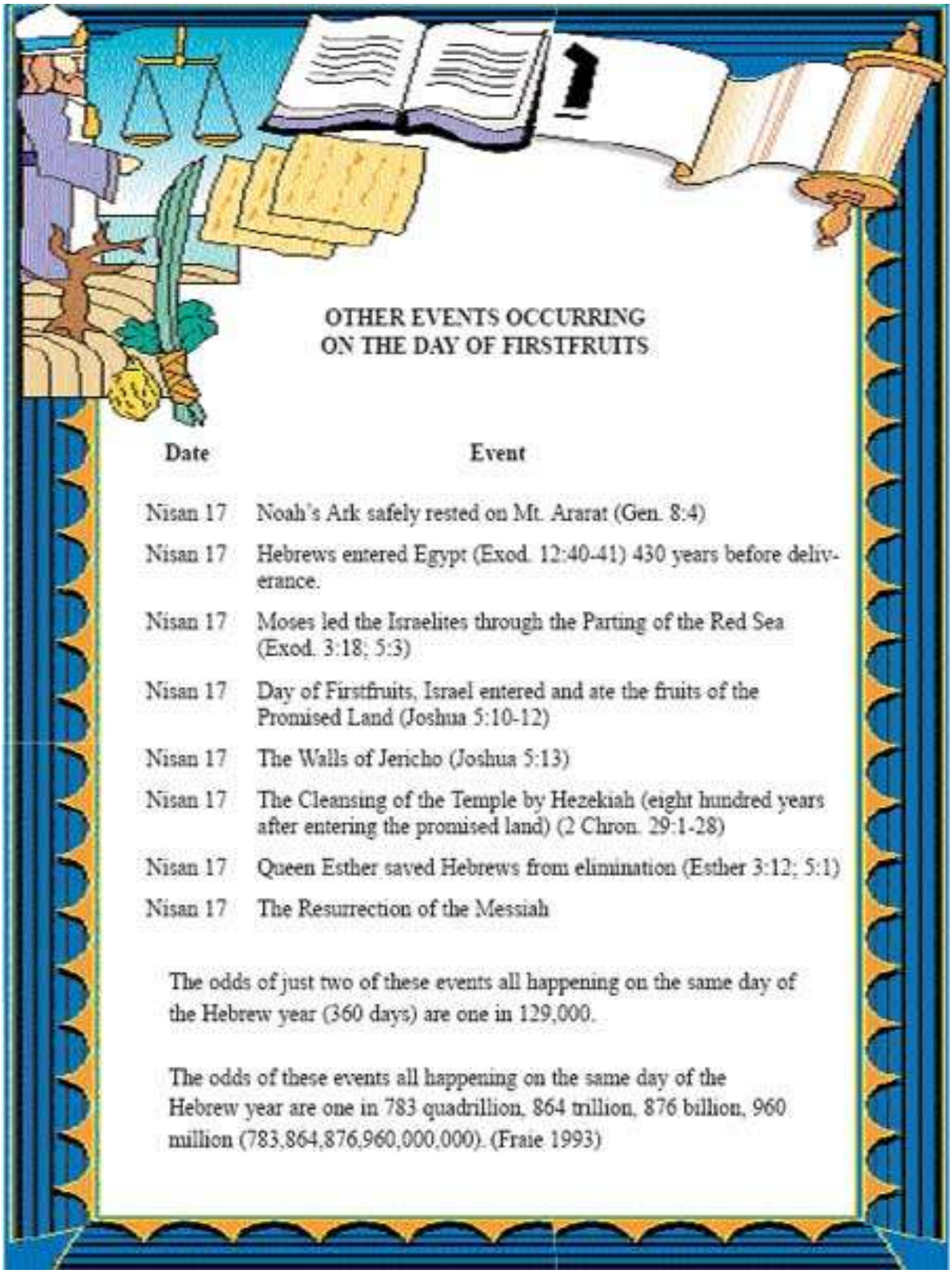


Note: This advocates a Friday Crucifixion (however, still a decent general visual)

[Source: http://www.cmdeaf.org/wp-content/uploads/2010/09/MessiahInTheHebrewFeasts.pdf]

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Significance of Nissan (or Nisan) 17



OTHER EVENTS OCCURRING
ON THE DAY OF FIRSTFRUITS

Date	Event
Nisan 17	Noah's Ark safely rested on Mt. Ararat (Gen. 8:4)
Nisan 17	Hebrews entered Egypt (Exod. 12:40-41) 430 years before deliverance.
Nisan 17	Moses led the Israelites through the Parting of the Red Sea (Exod. 3:18; 5:3)
Nisan 17	Day of Firstfruits, Israel entered and ate the fruits of the Promised Land (Joshua 5:10-12)
Nisan 17	The Walls of Jericho (Joshua 5:13)
Nisan 17	The Cleansing of the Temple by Hezekiah (eight hundred years after entering the promised land) (2 Chron. 29:1-28)
Nisan 17	Queen Esther saved Hebrews from elimination (Esther 3:12; 5:1)
Nisan 17	The Resurrection of the Messiah

The odds of just two of these events all happening on the same day of the Hebrew year (360 days) are one in 129,000.

The odds of these events all happening on the same day of the Hebrew year are one in 783 quadrillion, 864 trillion, 876 billion, 960 million (783,864,876,960,000,000). (Fraie 1993)

Of course, assumes that Nisan 17 fell on the first day of the week during year Jesus was crucified and resurrected.

Source: http://heartofwisdom.com/biblicalholidays/2010/03/01/nisan-17-odds-one-in-783864876960000000/

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Nisan 17 in Jewish History

According to the Torah and traditional Jewish interpretation, other events that occurred on Nisan 17 include the following:

Noah's Flood Ended: Gen. 8:4. Note that the seventh month was later designated as the first month at the time of the Exodus (Ex. 12:2). Our new creation in Messiah began on the anniversary of the rebirth of the world.

Israel Crossed the Red Sea: Some sages believe that Israel crossed Yam Suf on this date. They reason that from the crossing of the sea to the arrival at Sinai was 47 days (Ex. 19). Three days later would mark the 50th day as the original occasion of Shavuot and the commemoration of the giving of the Torah.

The Wave Sheaf offering was made at the Mishkan (and later, at the Temple). This was the first fruit of the Spring barley harvest. This is the holiday of Reshit Chatzir.

Haman was hanged. According to various Jewish authorities, the villain Haman was hanged on the gallows he had specifically prepared for Mordechai the Jew on this date.

Yeshua was resurrected on Nisan 17. In 1 Cor. 15:20-23 Paul clearly links the firstfruit offering with the resurrection of Yeshua our Mashiach. Yeshua's resurrection was like a "wave offering" presented before the Father as the "firstfruits" of the harvest to come! Moreover, Yeshua presented His firstfruits offering to the Father on this day (Matt. 27:52-53). Yeshua is the first-begotten of the Father (Heb. 1:6); the Firstborn of Creation (Col. 1:15-16); the first-begotten of the dead (Rev. 1:5) and is the Firstfruits of those who are to be resurrected (1 Cor. 15:20-23). Baruch HaShem. And just as He is our Firstfruits, so "He chose to give us birth through the word of truth, that we might be a kind of first fruits of all he created" (James 1:18).

[Source: http://www.hebrew4christians.com/Holidays/Spring_Holidays/First_Fruits/first_fruits.html]

(*See also*: Feast of Firstfruits / Counting of the Orem)

and also: **The Meaning of the Jewish Holy Days for Christians**

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What happened to Jesus during the time between just after he died on the cross and while in the tomb before he arose

What Happened After Jesus Died? (Randy Alcorn)
http://www.epm.org/resources/2008/Mar/22/what-happened-after-jesus-died/

Regarding the Apostles' Creed…

Did Jesus Descend Into Hell? (Randy Alcorn)
http://www.jesus.org/death-and-resurrection/the-crucifixion/did-jesus-descend-into-hell.html

Did Christ Ever Descend Into Hell? (John Piper)
http://www.desiringgod.org/interviews/did-christ-ever-descend-to-hell

He DID NOT Descend Into Hell (Wayne Grudem) [PDF]
http://www.waynegrudem.com/wp-content/uploads/2012/08/he-did-not-descend-into-hell_JETS.pdf
(Includes Chart of the "Gradual Formation of the Apostles' Creed")

Calvin's Perspective on "He Descended Into Hell":
http://www.reformed.org/master/index.html?mainframe=/documents/Christ_in_hell/index.html

More Perspectives on "He Descended Into Hell"
http://theaquilareport.com/what-does-it-mean-that-christ-descended-into-hell/

http://www.calledtocommunion.com/2015/04/catholic-and-reformed-understandings-of-he-descended-into-hell/

http://www.calledtocommunion.com/2012/04/john-piper-on-correcting-the-apostles-creed/

http://www.baylor.edu/content/services/document.php/217609.pdf (Johnson) [PDF]

https://www.biblegateway.com/blog/2014/05/the-long-reach-of-christian-beliefs-the-apostles-creed-and-more/

http://shamelesspopery.com/john-piper-v-john-piper-on-the-apostles-creed/

http://creeds.net/ancient/descendit.htm

http://www.canonwired.com/featured/hell-or-hades/ [Video]

https://www.puritanboard.com/threads/john-piper-on-did-christ-descend-to-hell.73681/ (puritan forum)

Did Jesus go to hell between His death and resurrection?
https://www.gotquestions.org/did-Jesus-go-to-hell.html

Reasonable Theology: Examining the Controversial Line in the Apostles' Creed
http://reasonabletheology.org/did-jesus-descend-into-hell-3/ (***)

"Harrowing" of Hell (Note: site does not believe in traditional hell, see here for related articles)
http://www.tentmaker.org/articles/harrowing_of_hell.htm [*See also:* Wikipedia: Harrowing of Hell]

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Resurrection

Appearances of Jesus

Ascension

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Background Information

With the end of the Sabbath at sunset on Saturday, the shops would reopen and the women would be able to buy *burial spices* to anoint Jesus' body (Mark 16:1). The women came to the tomb hoping to complete Joseph's work (see 15:42-47; John 19:39-40). Their purpose was not to embalm the body, but to alleviate the stench that a decaying body would create. The women were clearly not anticipating Jesus' resurrection, so attempts to explain Jesus' resurrection appearances to them as hallucinations are unconvincing. The psychological conditions required for such hallucinations were lacking. Even the empty tomb would fail to convince them that Jesus had been raised from the dead (John 20:2,11-15).
[Source: NIV '08 Study Bible Notes]

Sabbath was over. About 6:00 P.M. Saturday evening. No purchases were possible **on** the Sabbath.
spices. Embalming was not practiced by the Jews. These spices were brought as an act of devotion and love
anoint Jesus' body. The women had no expectation of Jesus' resurrection.
[Source: ESV Study Bible note]

Sabbath ended at nightfall on Saturday. The shops would have been open then, so the women could have bought the spices needed for burial. To embalm the body of Jesus they had to wait until it was daylight on Sunday morning (known ever since to Christians as 'the Lord's day'). These preparations are the strongest proof that even Jesus' closest disciples were not expecting the resurrection and so would not have made the story up. Why did they buy spices or come to embalm him, if they believed that he was going to rise? Why worry about moving the stone from the door? (Mark 16:3). If Jesus had not risen, this stone would have been a real problem. The women knew well which tomb Jesus had been laid in (Mark 15:47); there was no chance of any mistake. They must have known how heavy the stone was and that three women would have been unable to move it. (Preparations for burial were usually done by women).
[Source: New Bible Commentary]

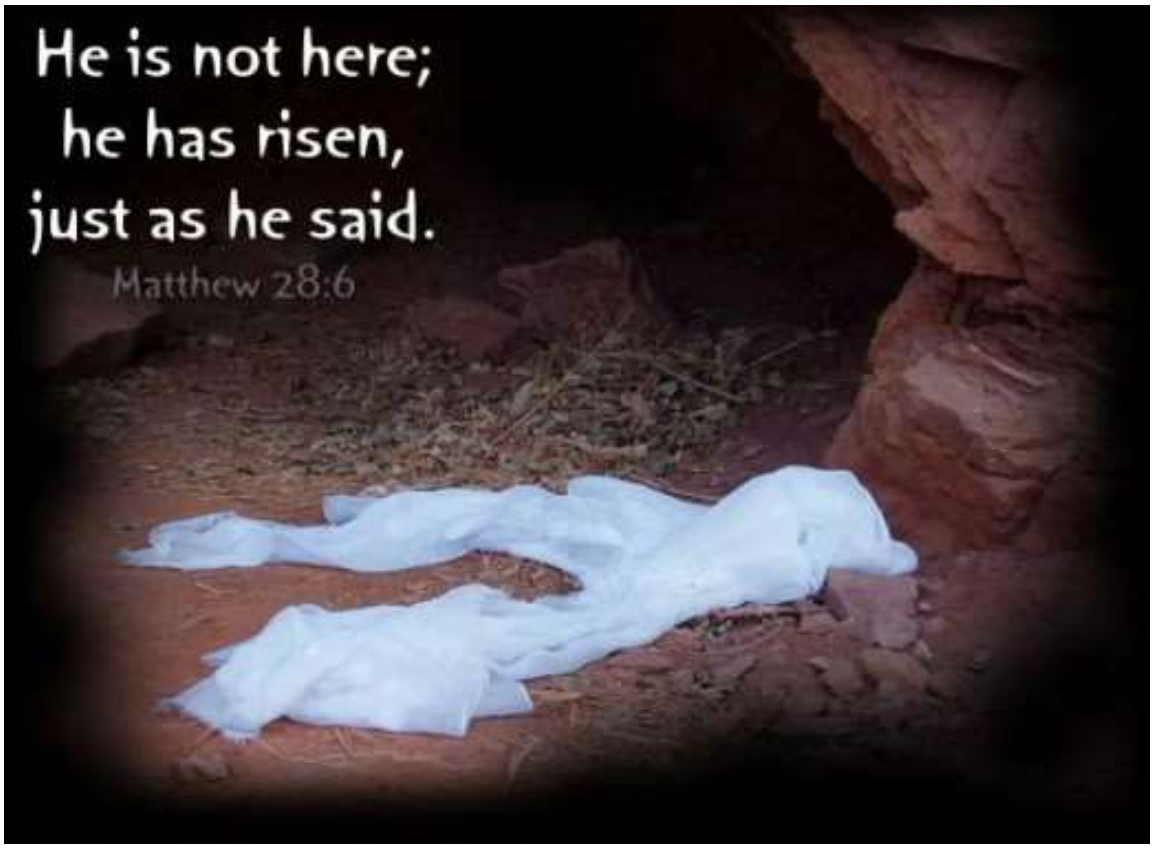
The Sabbath ended at sundown Saturday evening; as soon as daylight breaks (by 6 a.m. at this time of year) these women head for the tomb. (In popular superstition, night was dangerous due to the predominance of demons at that time, but the women probably do not travel at night because it would be too hard to find the tomb, which was outside the city walls on unfamiliar terrain.) Spices may not have been used for everyone but were often used for the bodies of special persons (e.g., Herod). They reduced the immediate stench of rapid decomposition in the normally hot Mediterranean days. After one day and two nights, the women could expect that the body would already stink. But Jerusalem is over two thousand feet above sea level and is cool enough in April that in a sealed tomb the body would have still been approachable.

Part of the reason for the apostles' unbelief (when the women reported back to that the tomb was empty) is that a resurrection of this nature contradicted their messianic expectations; another reason may have been that many men considered the witness of women nearly worthless, because they regarded women as unstable and undependable. (These opinions appear, e.g, in Josephus , *Jewish Antiquities* 4.219 and Justinian, *Institutes* 2.10.6, as well as Mishnah *Yevamot* 15:1, 8-10; 16:7 ; *Ketubbot* 1:6-9 ; Tosefta *Yevamot* 14:10 ; *Sifra Vayyiqura Dibura Dehobah* pq. 7.45.1.1.)

[Source: IVP Bible Background Commentary, 2nd Ed.]

See Chapter **LXXXVIII** for the scriptural account of the Resurrection, as well as subsequent chapters for accounts of Jesus' post-Resurrection appearances and Ascension; with additional corresponding reference notes.

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Note: Christ is considered our "FirstFruits":

***See*: Feast of Firstfruits / Counting of the Orem for details**

and also: **The Meaning of the Jewish Holy Days for Christians**

Jesus: Christ / Messiah

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Women Who Visited the Tomb Easter Morning			
Matthew 28:1	**Mark 16:1**	**Luke 24:10**	**John 20:1**
Mary Magdalene	Mary Magdalene	Mary Magdalene	Mary Magdalene
The other Mary =	Mary the mother of James	Mary the mother of James	
	Salome		
		Joanna	
		others	

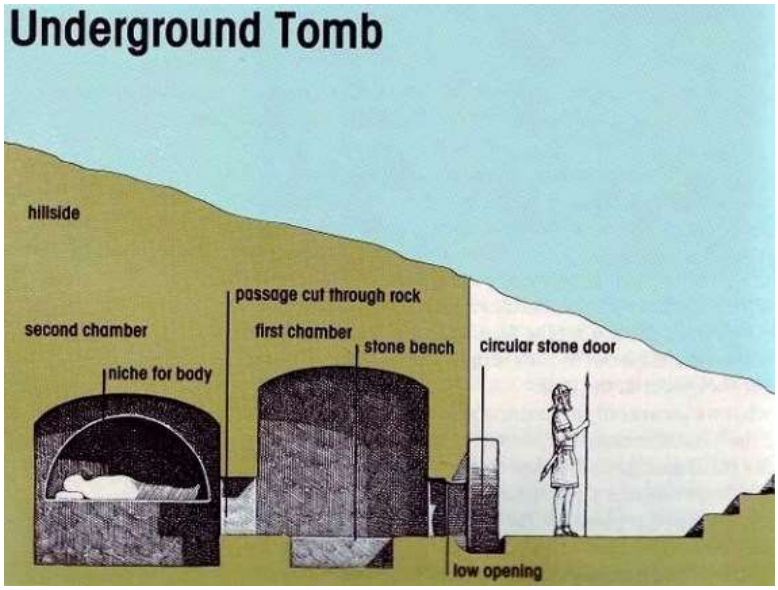
[Source: Dr. Constable Expository Notes – Mark]
http://www.soniclight.com/constable/notes.htm





The Spices, Burial and Visits to Jesus' Tomb:
http://www.bibleresearch.org/observancebook5/b5w79.html
http://www.orthodox.net/pascha/3visits.html
http://www.jesus-story.net/burial.htm
http://www.rationalchristianity.net/resur_harmony.html

Jewish Death and Mourning (then and now):
http://jewishwebsight.com/lifecycle/death.html
http://www.jewishvirtuallibrary.org/jsource/Judaism/ancientburial.html
http://jewish-funeral-home.com/Jewish-burial-customs.html (today)
http://www.uscj.org/JewishLivingandLearning/Lifecycle/JewishFuneralPractice/GuidetoJewishFuneralPractice.aspx
http://www.chabad.org/library/article_cdo/aid/281548/jewish/Autopsy-and-Embalming.htm (including autopsies)
http://www.brightonmemorialchapel.com/TraditionsCustoms/
http://www.jewish-funerals.org/guide-jewish-funeral



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Historicity of the Resurrection of Jesus Christ

Theft by Disciples
Probably the earliest fabrication explaining the empty tomb of Jesus was the lie that the disciples stole the body of Jesus from the tomb. Matthew 28:11-15 says:

Now while they were going, behold, some of the guard came into the city and reported to the chief priests all the things that had happened. When they had assembled with the elders and consulted together, they gave a large sum of money to the soldiers, saying, “Tell them, ‘His disciples came at night and stole Him while we slept.’ And if this comes to the governor’s ears, we will appease him and make you secure.” So they took the money and did as they were instructed; and this saying is commonly reported among the Jews until this day.

Could the disciples have stolen the body of Jesus? Is this explanation valid? There are several problems with this view.

First, the tomb of Jesus was well guarded. There were possibly four to sixteen Roman soldiers protecting the tomb of Jesus. Each Roman soldier was trained to protect six feet of ground. Four men would be placed in front of what they were to protect, while the other twelve would sleep in a semi-circle in front of them with their heads pointed in towards the other guards. To steal the body of Jesus, the disciples would have had to walk pass the sleeping Roman soldiers without waking them, and then fight off the other four experienced soldiers, move the huge stone, steal the body of Jesus, and leave the graveclothes, and then somehow slip past the guards with the body of Jesus.

Second, the Roman soldiers were bribed to tell the story that the disciples came and stole the body. Why would the chief priests pay this bribe to the Roman soldiers? They had to be bribed because by telling a lie they would be putting their lives on the line. The Roman soldiers knew that to say that they were asleep when they should have been awake doing their duty would be to incriminate themselves. The penalty for a Roman soldier who slept while on guard was death. That is why the chief priests say that if the news reached the governor’s ears, they would appease him and make the soldiers secure. The fact that the soldiers were accountable ultimately to Governor Pilate shows that these were Roman soldiers and not just some Jewish temple police who were guarding the tomb of Jesus.

Third, the Roman soldiers could not have known that the disciples stole the body of Jesus if they were sleeping. How could sleeping soldiers know what happened? Also, would it be likely that all of the Roman soldiers would sleep at the same time? Probably not. How could they not have heard the disciples move the huge stone that was placed in front of the entrance to the tomb of Jesus? Their story was contradictory.

Finally, the disciples were not in a psychological state to try to steal the body of Jesus from the tomb. The disciples fled from Jesus when he was arrested in the garden of Gethsemane. Peter denied that he knew Jesus. On the Sunday night after Jesus was crucified, the disciples were behind locked doors and not out in the open. Why? They were afraid of the Jews (John 20:19).

Theft by the Authorities
This theory doesn’t make sense. If the Jewish or Roman authorities had the body of Jesus, why did they bribe the guards to accuse the disciples of stealing it (Matt 28:11-15)? They could have stopped the resurrection story cold by simply producing the body of Jesus and showing it around Jerusalem. Instead, the Jewish authorities scolded the apostles for filling Jerusalem with their teaching, arrested them, and beat them (cf. Acts 3-5). They became so upset with Stephen that they stoned him to death (Acts 7).

See more:
http://www.bbc.edu/journal/volume6_1/Resurrection-part1-Gromacki.pdf
The Historicity of the Resurrection of Jesus Christ) [PDF]

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… A few years ago I participated in a debate on the resurrection of Jesus with a professor at the University of California, Irvine. He had written his doctoral dissertation on the resurrection, and he was thoroughly familiar with the evidence. He could not deny the facts of Jesus' honorable burial, empty tomb, post-mortem appearances, and the origin of the disciples' belief in the resurrection. So his only recourse was to come up with some alternate explanation of those facts. And so he argued that *Jesus of Nazareth had an unknown, identical twin brother*, who was separated from him as an infant and grew up independently, but who came back to Jerusalem at the time of the crucifixion, stole Jesus' body out of the tomb, and presented himself to the disciples, who mistakenly inferred that Jesus was risen from the dead! Now I won't bother to go into how I went about refuting this theory. But I think the example is illustrative of the desperate lengths to which skepticism must go in order to refute the evidence for the resurrection of Jesus. Indeed, the evidence is so powerful that one of the world's leading *Jewish* theologians, the late Pinchas Lapide, who taught at Hebrew University in Israel, declared himself convinced on the basis of the evidence that the God of Israel raised Jesus of Nazareth from the dead!

Read more: http://www.reasonablefaith.org/the-resurrection-of-jesus#ixzz3fK6kgjR6

http://www.reasonablefaith.org/the-resurrection-of-jesus

re: Pinchas Lapide: http://www.apologetics315.com/2012/02/pinchas-lapide-on-miracle-of.html

http://blogforthelordjesuscurrentevents.com/2012/02/26/jewish-historian-pinchas-lapide-believed-the-evidence-for-the-resurrection-of-jesus-was-strong/

http://www.youtube.com/watch?v=Insctv2Wpxw

More on next pages…

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I. A summary of the false theories of the Resurrection of Jesus

Theory	Explanation	Refutation
Passover Plot Hugh Schonfield	Jesus planned to fulfill the Old Testament prophecies of both suffering servant and ruling king through a mock death and resurrection. Joseph of Arimathea and a mysterious "young man" were co-conspirators. The plot went bad when the soldier speared Jesus, who later died. The "risen Lord" was the young man.	1. The guard posted at the tomb is ignored in Schonfield's theory. 2. The basis of the theory is faulty. The resurrection myths on which Jesus supposedly based his plot were not evident until the fourth century A.D. 3. Such a "resurrection" could not account for the dramatic change in the disciples. 4. All but four biblical witnesses are not accounted for, especially the five hundred eyewitnesses whom Paul spoke of as still living. 5. The whole plot of enduring crucifixion (and in doing so, alienating his national supporters) seems unlikely.
(Swoon) 18th-cent. Rationalists	Jesus did not die on the cross; he fainted from exhaustion. The cold temperature and spices revived him.	1. Medical science has proved that Jesus could not have survived the scourging and crucifixion. 2. Could this nearly dead Jesus make an impression as the risen Lord?
Body Stolen by the Disciples Jews	The disciples stole the body while the guards were sleeping.	1. If the guards were sleeping, how did they know that the disciples stole the body? 2. Severe penalties, even death, would be the result of sleeping on duty. The highly disciplined guard would thus not have slept. 3. There is no way that the disciples could possibly overcome the guard. 4. It is preposterous to believe that the disciples died for a lie that they created.
Existential Resurrection Rudolf Bultmann	A historical resurrection is not necessary. The Christ of faith need not be bound to the historical Jesus. Rather, Christ is raised in our hearts.	The early disciples were convinced by historical events. They claimed to base their faith on what they saw, not on an existential need nor an a priori faith (Luke 24:33-35; 1 Cor. 15:3-8).
	The body of Jesus was buried in a common pit	1. Not all criminals were buried in a common pit.

[Source: http://www.apttoteach.org/Theology/Christ/pdf/510_The_Resurrection.pdf] [PDF]

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Excerpt From: http://www.peterkreeft.com/topics-more/resurrection-evidence.htm
(Evidence for Resurrection -- discussing the five possible theories: Christianity, hallucination, myth, conspiracy and swoon.)

Conclusions: More Objections Answered

No alternative to a real resurrection has yet explained: the existence of the Gospels, the origin of the Christian faith, the failure of Christ's enemies to produce his corpse, the empty tomb, the rolled-away stone, or the accounts of the post-resurrection appearances. Swoon, conspiracy, hallucination and myth have been shown to be the only alternatives to a real resurrection, and each has been refuted. What reasons could be given at this point for anyone who still would refuse to believe? At this point, general rather than specific objections are usually given. For instance:

Objection 1: History is not an exact science. It does not yield absolute certainty like mathematics.
Reply: This is true, but why would you note that fact now and not when you speak of Caesar or Luther or George Washington? History is not exact, but it is sufficient. No one doubts that Caesar crossed the Rubicon; why do many doubt that Jesus rose from the dead? The evidence for the latter is much better than for the former.

Objection 2: You can't trust documents. Paper proves nothing. Anything can be forged.
Reply: This is simply ignorance. Not trusting documents is like not trusting telescopes. Paper evidence suffices for most of what we believe; why should it suddenly become suspect here?

Objection 3: Because the resurrection is miraculous. It's the content of the idea rather than the documentary evidence for it that makes it incredible.
Reply: Now we finally have a straightforward objection—not to the documentary evidence but to miracles. This is a philosophical question, not a scientific, historical or textual question. (See chapter five in this book for an answer).

Objection 4: It's not only miracles in general but this miracle in particular that is objectionable. The resurrection of a corpse is crass, crude, vulgar, literalistic and materialistic. Religion should be more spiritual, inward, ethical.
Reply: If religion is what we invent, we can make it whatever we like. If it is what God invented, then we have to take it as we find it, just as we have to take the universe as we find it, rather than as we'd like it to be. *Death* is crass, crude, vulgar, literal and material. The resurrection meets death where it is and conquers it, rather than merely spouting some harmless, vaporous abstractions about spirituality. The resurrection is as vulgar as the God who did it. He also made mud and bugs and toenails.

Objection 5: But a literalistic interpretation of the resurrection ignores the profound dimensions of meaning found in the symbolic, spiritual and mythic realms that have been deeply explored by other religions. Why are Christians so narrow and exclusive? Why can't they see the profound symbolism in the idea of resurrection?
Reply: They can. It's not either-or. Christianity does not invalidate the myths, it validates them, by incarnating them. It is "myth become fact," to use the title of a germane essay by C.S. Lewis (in *God in the Dock*). Why prefer a one-layer cake to a two-layer cake? Why refuse either the literal-historical or the mythic-symbolic aspects of the resurrection? The Fundamentalist refuses the mythic-symbolic aspects because he has seen what the Modernist has done with it: used it to exclude the literal-

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historical aspects. Why have the Modernists done that? What terrible fate awaits them if they follow the multifarious and weighty evidence and argument that naturally emerges from the data, as we have summarized it here in this chapter?
The answer is not obscure: traditional Christianity awaits them, complete with adoration of Christ as God, obedience to Christ as Lord, dependence on Christ as Savior, humble confession of sin and a serious effort to live Christ's life of self-sacrifice, detachment from the world, righteousness, holiness and purity of thought, word and deed. The historical evidence is massive enough to convince the open-minded inquirer. By analogy with any other historical event, the resurrection has eminently credible evidence behind it. To disbelieve it, you must deliberately make an exception to the rules you use everywhere else in history. Now why would someone want to do that?

Ask yourself that question if you dare, and take an honest look into your heart before you answer.

See Chapter **LXXXVIII** for the scriptural account of the Resurrection, as well as subsequent chapters for the accounts of Jesus' post-Resurrection appearances and Ascension; with corresponding additional reference notes.

***See also*: Jesus' Last/Final Week Timelines**

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The Case for the Resurrection (Part 1 of 2)



The Case for the Resurrection (Part 1)

www.ColdCaseChristianity.com www.str.org

Did Jesus Really Die on the Cross?

1. Many first-century and early second-century unfriendly Roman sources (i.e., Thallus, Tacitus, Mara Bar-Serapion, and Phlegon) and Jewish sources (i.e., Josephus and the Babylonian Talmud) affirmed and acknowledged that Jesus was crucified and died.
2. The Roman guards faced death if they allowed a prisoner to survive crucifixion. Would they really be careless enough to remove a living person from a cross?
3. Jesus would have to control His blood loss from the beatings, crucifixion, and stabbing in order to survive, yet was pinned to the cross and unable to do anything that might achieve this.
4. Jesus displayed wounds following the resurrection but was never observed to behave as though He was wounded, in spite of the fact that He appeared only days after his beating, crucifixion, and stabbing.
5. Jesus disappeared from the historical record following His reported resurrection and ascension and was never sighted again (as one might expect if He recovered from His wounds and lived much beyond the young age of thirty-three).

Were the Disciples Lying About the Resurrection?

1. The Jewish authorities took many precautions to make sure the tomb was guarded and sealed, knowing that the removal of the body would allow the disciples to claim that Jesus had risen (Matt. 27:62–66).
2. The people local to the event would have known it was a lie (remember that Paul told the Corinthians in 1 Corinthians 15:3–8 that there were still five hundred people who could testify to having seen Jesus alive after His resurrection).
3. The disciples lacked the motive to create such a lie (more on this in chapter 14).
4. The disciples' transformation following the alleged resurrection is inconsistent with the claim that the appearances were only a lie. How could their own lies transform them into courageous evangelists?

Did the Disciples Hallucinate the Resurrection?

1. While individuals have hallucinations, there are no examples of large groups of people having the exact same hallucination.
2. While a short, momentary group hallucination may seem reasonable, long, sustained, and detailed hallucinations are unsupported historically and intuitively unreasonable.
3. The risen Christ was reported seen on more than one occasion and by a number of different groups (and subsets of groups). All of these diverse sightings would have to be additional group hallucinations of one nature or another.
4. Not all the disciples were inclined favorably toward such a hallucination. The disciples included people like Thomas, who was skeptical and did not expect Jesus to come back to life.
5. If the resurrection was simply a hallucination, what became of Jesus's corpse? The absence of the body is unexplainable under this scenario.



COLD-CASE CHRISTIANITY:
A Homicide Detective Investigates the Claims of the Gospels

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The Case for the Resurrection (Part 2 of 2)



The Case for the Resurrection (Part 2)

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Were the Disciples Fooled by an Imposter?

1. The impersonator would have to be familiar enough with Jesus's mannerisms and statements to convince the disciples. The disciples knew the topic of the con better than anyone who might con them.
2. Many of the disciples were skeptical and displayed none of the necessary naïveté that would be required for the con artist to succeed.
3. The impersonator would need to possess miraculous powers; the disciples reported that the resurrected Jesus performed many miracles and "convincing proofs" (Acts 1:2–3).
4. Who would seek to start a world religious movement if not one of the hopeful disciples? This theory requires someone to be motivated to impersonate Jesus other than the disciples themselves.
5. This explanation also fails to account for the empty tomb or missing body of Jesus.

Were the Disciples Influenced by Limited Spiritual Sightings?

1. The theory fails to account for the numerous, divergent, and separate group sightings of Jesus that are recorded in the Gospels. These sightings are described specifically with great detail. It's not reasonable to believe that all these disciples could provide such specified detail if they were simply repeating something they didn't see for themselves.
2. As many as five hundred people were said to be available to testify to their observations of the risen Christ (1 Cor. 15:3–8). Could all of these people have been influenced to imagine their own observations of Jesus? It's not reasonable to believe that a persuader equally persuaded all these disciples even though they didn't actually see anything that was recorded.
3. This explanation also fails to account for the empty tomb or the missing corpse.

Were the Disciples' Observations Were Distorted Later?

1. In the earliest accounts of the disciples' activity after the crucifixion, they are seen citing the resurrection of Jesus as their primary piece of evidence that Jesus was God. From the earliest days of the Christian movement, eyewitnesses were making this claim.
2. The students of the disciples also recorded that the resurrection was a key component of the disciples' eyewitness testimony (more on this in chapter 13).
3. The earliest known Christian creed or oral record (as described by Paul in 1 Corinthians 15) includes the resurrection as a key component.
4. This explanation also fails to account for the fact that the tomb and body of Jesus have not been exposed to demonstrate that this late legend was false.

Were the Disciples Telling the Truth?

1. This explanation has only one liability: It requires a belief in the supernatural; a belief that Jesus had the supernatural power to rise from the dead in the first place.



COLD-CASE CHRISTIANITY:
A Homicide Detective Investigates the Claims of the Gospels

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Comparison (and attempted Harmonization) of Gospels
regarding Jesus' Resurrection and Post-Resurrection Appearances,
Beginning the Morning of the First Day of the Week (Sunday) thru the Ascension:

Luke / Acts	Matthew	Mark	John
[24:1] Now on the first *day* of the week, very early in the morning, they, and certain *other women* with them, came to the tomb bringing the spices which they had prepared.	[28:1] Now after the Sabbath, as the first *day* of the week began to dawn, Mary Magdalene and the other Mary came to see the tomb.	[16:1] Now when the Sabbath was past, Mary Magdalene, Mary *the mother* of James, and Salome bought spices, that they might come and anoint Him. [2] Very early in the morning, on the first *day* of the week, they came to the tomb when the sun had risen. [3] And they said among themselves, "Who will roll away the stone from the door of the tomb for us?"	[20:1] Now on the first *day* of the week Mary Magdalene went to the tomb early, while it was still dark,
[2] But they found the stone rolled away from the tomb.	[2] And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat on it.	[4] But when they looked up, they saw that the stone had been rolled away—for it was very large.	
			and saw *that* the stone had been taken away from the tomb.
			[2] Then she ran and came to Simon Peter, and to the other disciple, whom Jesus loved, and said to them, "They have taken away the Lord out of the tomb, and we do not know where they have laid Him."
	[3] His countenance was like lightning, and his clothing as white as snow. [4] And the guards shook for fear of him, and became like dead *men.*		
	[5] But the angel answered and said to the women, "Do not be afraid, for I know that you seek Jesus who was crucified.		

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		[5] And entering the tomb, they saw a young man clothed in a long white robe sitting on the right side; and they were alarmed.	
	[6] “He is not here; for He is risen, as He said. Come, see the place where the Lord lay.	[6] But he said to them, “Do not be alarmed. You seek Jesus of Nazareth, who was crucified. He is risen! He is not here. See the place where they laid Him.	
[3] Then they went in and did not find the body of the Lord Jesus. [4] And it happened, as they were greatly perplexed about this, that behold, two men stood by them in shining garments.			
[5] Then, as they were afraid and bowed *their* faces to the earth, they said to them, “Why do you seek the living among the dead? [6] “He is not here, but is risen! Remember how He spoke to you when He was still in Galilee, [7] “saying, ‘The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.’” [8] And they remembered His words.			
	[7] “And go quickly and tell His disciples that He is risen from the dead, and indeed He is going before you into Galilee; there you will see Him. Behold, I have told you.”	[7] “But go, tell His disciples — and Peter — that He is going before you into Galilee; there you will see Him, as He said to you.”	
	[8] So they went out quickly from the tomb with fear and great joy,	[8] So they went out quickly and fled from the tomb, for they trembled and were amazed.	

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		And they said nothing to anyone, for they were afraid.	
	and ran to bring His disciples word.		
			[3] Peter therefore went out, and the other disciple, and were going to the tomb. [4] So they both ran together, and the other disciple outran Peter and came to the tomb first. [5] And he, stooping down and looking in, saw the linen cloths lying *there;* yet he did not go in. [6] Then Simon Peter came, following him, and went into the tomb; and he saw the linen cloths lying *there,* [7] and the handkerchief that had been around His head, not lying with the linen cloths, but folded together in a place by itself. [8] Then the other disciple, who came to the tomb first, went in also; and he saw and believed. [9] For as yet they did not know the Scripture, that He must rise again from the dead. [10] Then the disciples went away again to their own homes.
		[9] Now when *He* rose early on the first *day* of the week, He appeared first to Mary Magdalene, out of whom He had cast seven demons.	[11] But Mary stood outside by the tomb weeping, and as she wept she stooped down *and looked* into the tomb. [12] And she saw two angels in white sitting, one at the head and the other at the feet, where the body of Jesus had lain. [13] Then they said to her, “Woman, why are you weeping?” She said to them, “Because they have taken away my Lord, and I do not

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			know where they have laid Him." [14] Now when she had said this, she turned around and saw Jesus standing *there,* and did not know that it was Jesus. [15] Jesus said to her, "Woman, why are you weeping? Whom are you seeking?" She, supposing Him to be the gardener, said to Him, "Sir, if You have carried Him away, tell me where You have laid Him, and I will take Him away." [16] Jesus said to her, "Mary!" She turned and said to Him, * "Rabboni!" (which is to say, Teacher). [17] Jesus said to her, "Do not cling to Me, for I have not yet ascended to My Father; but go to My brethren and say to them, 'I am ascending to My Father and your Father, and *to* My God and your God.'"
	[9] And as they went to tell His disciples, behold, Jesus met them, saying, "Rejoice!" So they came and held Him by the feet and worshiped Him. [10] Then Jesus said to them, "Do not be afraid. Go *and* tell My brethren to go to Galilee, and there they will see Me."		
	[11] Now while they were going, behold, some of the guard came into the city and reported to the chief priests all the things that had happened. [12] When they had assembled with the elders and consulted together, they gave a large sum of money to the soldiers,		

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	[13] saying, “Tell them, ‘His disciples came at night and stole Him *away* while we slept.’ [14] “And if this comes to the governor's ears, we will appease him and make you secure.” [15] So they took the money and did as they were instructed; and this saying is commonly reported among the Jews until this day.		
[9] Then they returned from the tomb and told all these things to the eleven and to all the rest. [10] It was Mary Magdalene, Joanna, Mary *the mother* of James, and the other *women* with them, who told these things to the apostles. [11] And their words seemed to them like idle tales, and they did not believe them.		[10] She went and told those who had been with Him, as they mourned and wept. [11] And when they heard that He was alive and had been seen by her, they did not believe.	[18] Mary Magdalene came and told the disciples that she had seen the Lord, and *that* He had spoken these things to her.
[12] But Peter arose and ran to the tomb; and stooping down, he saw the linen cloths lying by themselves; and he departed, marveling to himself at what had happened. [NOTE: See corresponding occurrence in John 20:3-10]			
[13] Now behold, two of them were traveling that same day to a village called Emmaus, which was seven miles * from Jerusalem. [14] And they talked together of all these things which had happened. [15] So it was, while they conversed and reasoned, that Jesus Himself drew near and went with them. [16] But their eyes were restrained, so that they did not know Him. [17] And He said		[12] After that, He appeared in another form to two of them as they walked and went into the country. [13] And they went and told *it* to the rest, *but* they did not believe them either.	

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to them, “What kind of conversation *is* this that you have with one another as you walk and are sad?” * [18] Then the one whose name was Cleopas answered and said to Him, “Are You the only stranger in Jerusalem, and have You not known the things which happened there in these days?” [19] And He said to them, “What things?” So they said to Him, “The things concerning Jesus of Nazareth, who was a Prophet mighty in deed and word before God and all the people, [20] “and how the chief priests and our rulers delivered Him to be condemned to death, and crucified Him. [21] “But we were hoping that it was He who was going to redeem Israel. Indeed, besides all this, today is the third day since these things happened. [22] “Yes, and certain women of our company, who arrived at the tomb early, astonished us. [23] “When they did not find His body, they came saying that they had also seen a vision of angels who said He was alive. [24] “And certain of those *who were* with us went to the tomb and found *it* just as the women had said; but Him they did not see.” [25] Then He said to them, “O foolish ones, and slow of heart to believe in all that the prophets have spoken! [26] “Ought not the Christ to have suffered			

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these things and to enter into His glory?" [27] And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself. [28] Then they drew near to the village where they were going, and He indicated that He would have gone farther. [29] But they constrained Him, saying, "Abide with us, for it is toward evening, and the day is far spent." And He went in to stay with them. [30] Now it came to pass, as He sat at the table with them, that He took bread, blessed and broke *it,* and gave it to them. [31] Then their eyes were opened and they knew Him; and He vanished from their sight. [32] And they said to one another, "Did not our heart burn within us while He talked with us on the road, and while He opened the Scriptures to us?"			
[33] So they rose up that very hour and returned to Jerusalem, and found the eleven and those *who were* with them gathered together, [34] saying, "The Lord is risen indeed, and has appeared to Simon!".			
[35] And they told about the things *that had happened* on the road, and how He was known to them in the breaking of bread	[also, in 1 Corinthians 5:5 … "and He was seen by Cephas"…]		
[36] Now as they said these things, Jesus Himself stood in the midst of them, and said to them, "Peace		[14] Later He appeared to the eleven as they sat at the table; and He rebuked their unbelief	[19] Then, the same day at evening, being the first *day* of the week, when the doors were shut where the

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to you." [37] But they were terrified and frightened, and supposed they had seen a spirit. [38] And He said to them, "Why are you troubled? And why do doubts arise in your hearts? [39] "Behold My hands and My feet, that it is I Myself. Handle Me and see, for a spirit does not have flesh and bones as you see I have." [40] When He had said this, He showed them His hands and His feet. [41] But while they still did not believe for joy, and marveled, He said to them, "Have you any food here?" [42] So they gave Him a piece of a broiled fish and some honeycomb. [43] And He took *it* and ate in their presence.		and hardness of heart, because they did not believe those who had seen Him after He had risen. [Some place this with the second meeting of the disciples (including Thomas) belpw – depending on how you interpret "the eleven".]	disciples were assembled, for fear of the Jews, Jesus came and stood in the midst, and said to them, "Peace *be* with you." [20] When He had said this, He showed them *His* hands and His side. Then the disciples were glad when they saw the Lord. [21] So Jesus said to them again, "Peace to you! As the Father has sent Me, I also send you." [22] And when He had said this, He breathed on *them,* and said to them, "Receive the Holy Spirit. [23] "If you forgive the sins of any, they are forgiven them; if you retain the *sins* of any, they are retained."
[44] Then He said to them, "These *are* the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and *the* Prophets and *the* Psalms concerning Me." [45] And He opened their understanding, that they might comprehend the Scriptures. [46] Then He said to them, "Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day, [47] "and that repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem. [48] "And you are witnesses of these things.			

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[49] "Behold, I send the Promise of My Father upon you; but tarry in the city of Jerusalem until you are endued with power from on high."			
	[also. in 1 Corinthians 5:5 … and he was seen by Cephas, "then by the twelve"]	*Alternate:* [14] Later He appeared to the eleven as they sat at the table; and He rebuked their unbelief and hardness of heart, because they did not believe those who had seen Him after He had risen. [Some place this with the first meeting of the disciples (w/o Thomas) above – depending on how you interpret "the eleven".]	([24] Now Thomas, called the Twin, one of the twelve, was not with them when Jesus came. [25] The other disciples therefore said to him, "We have seen the Lord." So he said to them, "Unless I see in His hands the print of the nails, and put my finger into the print of the nails, and put my hand into His side, I will not believe.") [26] And after eight days His disciples were again inside, and Thomas with them. Jesus came, the doors being shut, and stood in the midst, and said, "Peace to you!" [27] Then He said to Thomas, "Reach your finger here, and look at My hands; and reach your hand *here,* and put *it* into My side. Do not be unbelieving, but believing." [28] And Thomas answered and said to Him, "My Lord and my God!" [29] Jesus said to him, "Thomas, because you have seen Me, you have believed. Blessed *are* those who have not seen and *yet* have believed."
			[30] And truly Jesus did many other signs in the presence of His disciples, which are not written in this book; [31] but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.

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	[also, in 1 Corinthians: [6] After that He was seen by over five hundred brethren at once, of whom the greater part remain to the present, but some have fallen asleep. [7] After that He was seen by James (his half-brother), then by all the apostles. [8] Then last of all He was seen by me (Paul) also, as by one born out of due time.]		
			[21:1] After these things Jesus showed Himself again to the disciples at the Sea of Tiberias, and in this way He showed *Himself:* [2] Simon Peter, Thomas called the Twin, Nathanael of Cana in Galilee, the *sons* of Zebedee, and two others of His disciples were together. [3] Simon Peter said to them, “I am going fishing.” They said to him, “We are going with you also.” They went out and immediately * got into the boat, and that night they caught nothing. [4] But when the morning had now come, Jesus stood on the shore; yet the disciples did not know that it was Jesus. [5] Then Jesus said to them, “Children, have you any food?” They answered Him, “No.” [6] And He said to them, “Cast the net on the right side of the boat, and you will find *some.* ” So they cast, and now they were not able to draw it in because of the multitude of fish. [7] Therefore that disciple whom Jesus

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			loved said to Peter, “It is the Lord!” Now when Simon Peter heard that it was the Lord, he put on *his* outer garment (for he had removed it), and plunged into the sea. [8] But the other disciples came in the little boat (for they were not far from land, but about two hundred cubits), dragging the net with fish. [9] Then, as soon as they had come to land, they saw a fire of coals there, and fish laid on it, and bread. [10] Jesus said to them, “Bring some of the fish which you have just caught.” [11] Simon Peter went up and dragged the net to land, full of large fish, one hundred and fifty-three; and although there were so many, the net was not broken. [12] Jesus said to them, “Come *and* eat breakfast.” Yet none of the disciples dared ask Him, “Who are You?”—knowing that it was the Lord. [13] Jesus then came and took the bread and gave it to them, and likewise the fish. [14] This *is* now the third time Jesus showed Himself to His disciples after He was raised from the dead. [15] So when they had eaten breakfast, Jesus said to Simon Peter, “Simon, *son* of Jonah, do you love Me more than these?” He said to Him, “Yes, Lord; You know that I love You.” He said to him, “Feed My lambs.” [16] He said to him again a second time,

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			“Simon, *son* of Jonah, do you love Me?” He said to Him, “Yes, Lord; You know that I love You.” He said to him, “Tend My sheep.” [17] He said to him the third time, “Simon, *son* of Jonah, * do you love Me?” Peter was grieved because He said to him the third time, “Do you love Me?” And he said to Him, “Lord, You know all things; You know that I love You.” Jesus said to him, “Feed My sheep. [18] “Most assuredly, I say to you, when you were younger, you girded yourself and walked where you wished; but when you are old, you will stretch out your hands, and another will gird you and carry *you* where you do not wish.” [19] This He spoke, signifying by what death he would glorify God. And when He had spoken this, He said to him, “Follow Me.” [20] Then Peter, turning around, saw the disciple whom Jesus loved following, who also had leaned on His breast at the supper, and said, “Lord, who is the one who betrays You?” [21] Peter, seeing him, said to Jesus, “But Lord, what *about* this man?” [22] Jesus said to him, “If I will that he remain till I come, what *is that* to you? You follow Me.” [23] Then this saying went out among the brethren that this disciple would not die. Yet Jesus did not say to him that he would

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			not die, but, “If I will that he remain till I come, what *is that* to you?”
	[16] Then the eleven disciples went away into Galilee, to the mountain which Jesus had appointed for them. [17] When they saw Him, they worshiped Him; but some doubted.		
	[18] And Jesus came and spoke to them, saying, “All authority has been given to Me in heaven and on earth. [19] “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, [20] “teaching them to observe all things that I have commanded you; and lo, I am with you always, *even* to the end of the age.” **Amen.**	[15] And He said to them, “Go into all the world and preach the gospel to every creature. [16] “He who believes and is baptized will be saved; but he who does not believe will be condemned. [17] “And these signs will follow those who believe: In My name they will cast out demons; they will speak with new tongues; [18] “they * will take up serpents; and if they drink anything deadly, it will by no means hurt them; they will lay hands on the sick, and they will recover.”	
[50] And He led them out as far as Bethany, and He lifted up His hands and blessed them. [51] Now it came to pass, while He blessed them, that He was parted from them and carried up into heaven. [52] And they worshiped Him, and returned to Jerusalem with great joy, [53] and were continually in the temple praising and blessing God. **Amen.**		[19] So then, after the Lord had spoken to them, He was received up into heaven, and sat down at the right hand of God. [20] And they went out and preached everywhere, the Lord working with *them* and confirming the word through the accompanying signs. **Amen.**	
			[24] This is the disciple who testifies of these things, and wrote these things; and we know that his testimony is true. [25] And there are also

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			many other things that Jesus did, which if they were written one by one, I suppose that even the world itself could not contain the books that would be written. **Amen.**
Acts [1:4] And being assembled together with *them,* He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, "which," *He said,* "you have heard from Me; [5] "for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now." [6] Therefore, when they had come together, they asked Him, saying, "Lord, will You at this time restore the kingdom to Israel?" [7] And He said to them, "It is not for you to know times or seasons which the Father has put in His own authority. [8] "But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth." [9] Now when He had spoken these things, while they watched, He was taken up, and a cloud received Him out of their sight. [10] And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel, [11] who also said, "Men of Galilee, why do you stand gazing			

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up into heaven? This *same* Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven." [12] Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day's journey.			
Jesus appears to Saul (who is then called Paul) in Acts 9:3-6; and this is retold in Acts 22:6-10			
Luke / Acts	**Matthew**	**Mark**	**John**

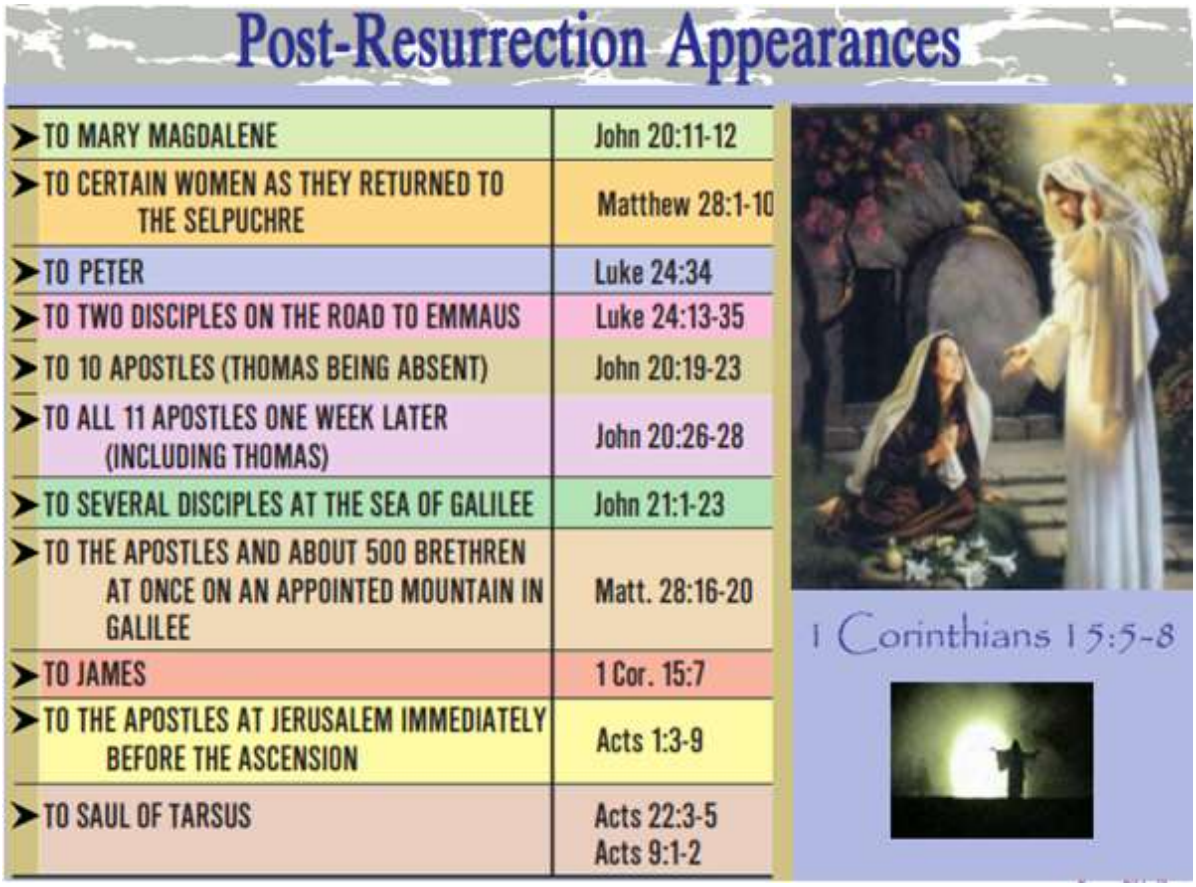
[Source: LY]

Jesus' Post-resurrection Appearances
Easter morning
to Mary Magdalene (Mark 16:9-11; John 20:10-18)
to other women (Matt. 28:9-10)
to Peter (Luke 24:34; 1 Cor. 15:5)
Easter afternoon
to two disciples on the Emmaus road (Luke 24:13-32)
Easter evening
to about 12 disciples excluding Thomas (Mark 16:14; Luke 24:36-43; John 20:19-23)
The following Sunday
to 11 disciples including Thomas (John 20:26-28)
The following 32 days
to seven disciples by the Sea of Galilee (John 21:1-23)
to 500 people including the Eleven at a mountain in Galilee (Matt. 28:16-20; 1 Cor. 15:6)
to His half-brother James (1 Cor. 15:7)
to His disciples in Jerusalem (Luke 24:44-49; Acts 1:3-8; 1 Cor. 15:7)
to His disciples on Mount Olivet (Mark 16:19-20; Luke 24:50-53; Acts 1:9-12)

[Source: Dr. Constable Expository Notes – John]
http://www.soniclight.com/constable/notes.htm

Note: Easter Morning = Sunday (Resurrection) Morning

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[Source: http://www.biblecharts.org/crossofchrist/postresurrectionappearances.pdf] [PDF] [minor edit by LY]

NOTE REGARDING MARK AND ABOVE CHART:
Because the above author does not recognize the official inclusion of the ending section of Mark found in the KJV and NKVJ versions of the Bible (based on the *Textus Receptus*),
as there is general controversy over whether it is part of the original text
(and therefore is excluded or "bracketed off" in many popular later versions, (e.g., NASB, NIV, ESV, NET, etc.),
the two appearances by Jesus mentioned in that contested section of Mark are not included in the above chart.

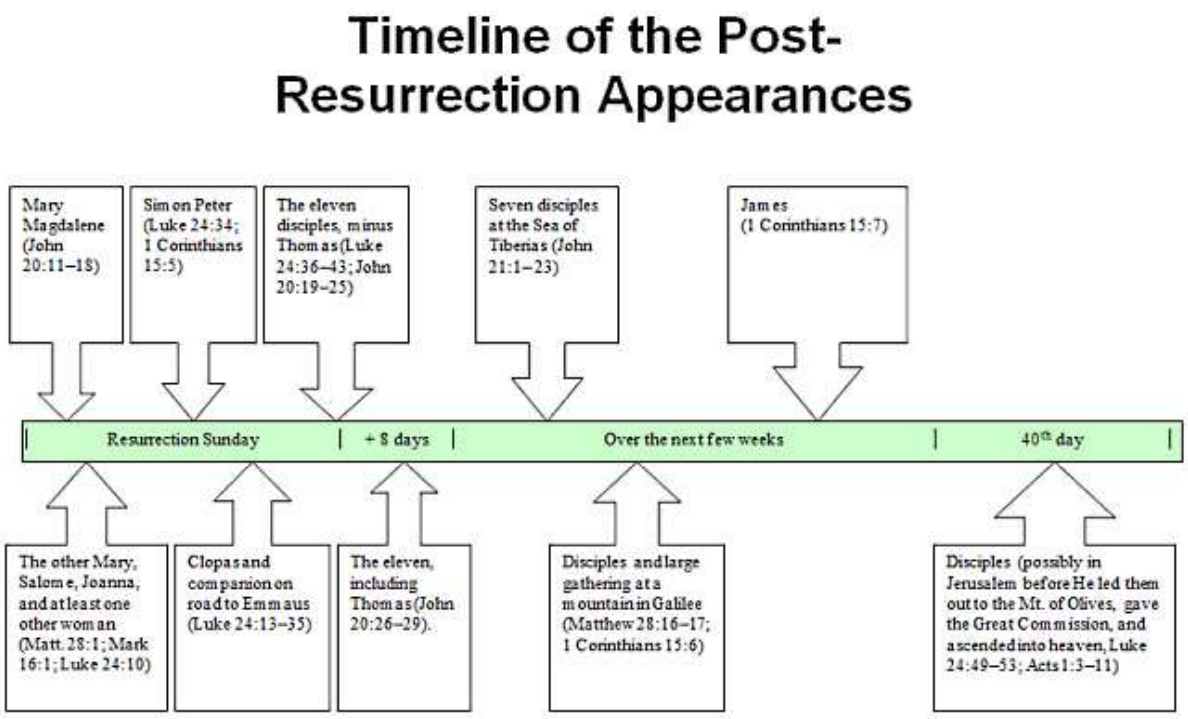
See also:

The Sequence of Christ's Post-Resurrection Appearances

Where Exactly Did Jesus Appear, and to Whom?

http://answersingenesis.org/jesus-christ/resurrection/the-sequence-of-christs-post-resurrection-appearances/

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Another look at the Sunday Resurrection events in the four Gospel accounts:

Event	Mt 28:1–8	Mk 16:1–8	Lu 24:1–10	Jn 20:1–8
When?	at dawn	just after sunrise	very early in the morning	while it was still dark
Who comes first?	Mary Magdelene and the other Mary	Mary Magdelene, Mary the mother of James, and Salome	Mary Magdelene, Joanna, Mary the mother of James, and others	Mary Magdelene
What do they find?	earthquake with angel who rolls back the stone	stone rolled away	stone rolled away	stone removed from the entrance
Whom do they see?	angel sitting on the stone	young man in white robe, sitting on the right	two men in clothes that gleamed like lightening	no one
What do they do?	ran to tell his disciples	fled from the tomb, afraid to say anything	told what had happened to the Eleven and others	ran to tell Peter and the disciple, the one Jesus loved
What happens next?	Jesus met them		Peter goes to the tomb to investigate	Peter and the other disciple investigate
What is the third scene?	guards report to chief priests and are bribed		story of two disciples on Emmaus road	Mary sees two angels in white, seated where Jesus' body had been

When we examine these four accounts, we notice some similarities.

First, all agree that the events happened around dawn, although they disagree about whether it was already light. Given that the events happened over a period of time, this difference is hardly significant.

Second, all agree that Mary Magdalene was at least one of the ones discovering that the body had disappeared. The purposes of the individual narratives seems to determine how many other women are mentioned (with Luke, who has a special interest in women, noting the most women).

Third, all agree that the women find an open, corpseless tomb. Matthew seems to imply that they also saw the opening of the tomb, although he may narrate the opening of the tomb as something that happened while the women were traveling and before they arrived at the tomb. None of the other Gospels mentions the guards, so how the tomb gets opened is less of a problem for them.

Fourth, all agree that the women saw one or more angels (only Luke has two). However, the angel in John's account appears to be functioning in a different narrative role than the ones in the other accounts. It is, perhaps, more accurate to say that John does not inform us if Mary saw anyone at the tomb *before* going to tell the disciples. What the angels say also differs, although in all cases the women are informed that Jesus is not there. In the various accounts they are told not to fear (and that they were afraid anyway), to report to the disciples and to meet Jesus in Galilee. Finally, all agree that the women left the tomb, and three of the four accounts note that they did inform the disciples. (Mark breaks off with verse 8, the longer ending probably not being part of the original text; it is debated whether an original ending of Mark has been lost or whether he intended to break off with the women in fear and the question of whether they would follow Jesus into Galilee hanging in the air.)

Furthermore, two of the accounts agree that the woman or women met Jesus, that they tried to hold on to him, and that he sent them on their way. However, John appears to put this meeting after Peter and the beloved disciple investigate, and Matthew puts it before the women report to the disciples. What can we conclude from this data?

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First, it is possible to make this data into a coherent story. If we assume that the pre- or postdawn timing depends on whether one gives the time of the women starting their trip or their arrival at the tomb, if we assume that the earthquake and angelic descent happened before the women arrived at the tomb, if we merge what the angels say into one account, if we assume that the angels moved around, and if we assume that Mary Magdalene remained behind at the tomb while the others went and reported (and thus had a separate meeting with Jesus), one can make a single coherent account out of the various stories. Obviously, if there were two angels, one writer could report only one. Not every writer has to report all of the details another mentions. In other words, these are different stories but not necessarily conflicting stories. All could be true at the same time.

Second, while it is possible to make the data fit into a coherent story, we cannot be sure that we have the right coherent story. We have a jigsaw puzzle of information and cannot be sure that we have all of the pieces. Thus, since the Scripture has not given us a single unified story, we must be careful or else we will end up believing that our reconstruction is the truth.

A reconstruction may be the truth or it may distort the truth. Perhaps if we had some other critical pieces of information we would make quite a different reconstruction.

Third, these stories are exactly what one would expect to discover after a significant event like the resurrection. The chancellor of this author's university died at the end of an address to the student body. Within an hour of the event a sociology professor had his thirty students each write down their own account of what had happened. Each was instructed to write as honest and detailed account as they could, given the limited time of the class period. When the accounts were later compared, there were numerous differences in detail, although all agreed that the chancellor had died at the end of his address. Presumably each Gospel writer had a series of stories about the resurrection to sort through. For example, we know that Matthew knows and values Mark's account, but in the resurrection story he obviously has some independent information as well. The Evangelists selected and combined data to get the accounts that they give us. But even the beloved disciple in John is not an eyewitness of most of the events, so we are not surprised to find a lot of differences in their reporting what happened.

Finally, when we try to put the stories together, we miss the point of the authors. The church accepted into its canon four separate Gospels, viewing each as inspired by God. It did not put into the canon a harmony of these Gospels (although such existed). The fact is that each writer is trying to bring out his unique perspective and theological insights by the details he includes or leaves out (although, unless Matthew and Luke are differing from Mark, which we know that they knew, we often cannot be sure that the author actually knows a detail and so purposely leaves it out). Matthew wants to underline the miraculous and also explain a rumor that the body of Jesus was stolen. Luke stresses the fulfillment of the words of Jesus and yet the disbelief of the apostles. John, by focusing on a single character and her intimate discussion with Jesus, points out that in the resurrection and ascension of Jesus the promises of John 13–16 are fulfilled. Jesus cannot be held, for it is better for him to go to the one who is not only his Father but is now also our Father.

It is when we look at the resurrection through such eyes, informed by the perspective of each Gospel writer, that we see not simply a miracle, nor even the fact of the resurrection, but the message the church has believed that God wanted to communicate in and through the resurrection of Jesus Christ.

[Source: Hard Sayings of the Bible, by Kaiser, Davids, F.F. Bruce, Brauch]

Hard Sayings of the Bible, by Kaiser, Davids, F.F. Bruce, Brauch:
http://crusadefortruth.com/links/PDFS/Hard_Sayings_Of_The_Bible.pdf [PDF]

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THE RESURRECTION AND POST-RESURRECTION APPEARANCES OF JESUS

Event	Time	Scriptures	Activities
Visit of the women to the tomb of Jesus	Golgotha & Bethany, our late Saturday afternoon and early evening (A.D. 30 (or 29)	Mk. 16:1; Matt. 28:1	They watch the tomb late on Sabbath (our Sat. afternoon; purchase the spices after the Sabbath ends at 6 PM
Earthquake, rolling away of the stone	Before sunrise on the Sunday after the death of Christ	Matt. 28:2-4	Great earthquake in Jerusalem, angel of the Lord rolled away the stone, Roman soldiers became as dead men
Visit of the women to the tomb	Golgotha, early Sunday morning about sunrise	Mk. 16:2-8; Matt. 28:5-8; Lk. 24:1-8; Jn. 20:1	Women visit the tomb of Jesus. Angels announce that Jesus has risen.
Mary Magdalene and women report to the apostles	Early in the morning	Lk. 24:9-12; Jn. 20:2-10	The women report the happenings at the tomb of Jesus to the apostles, John and Peter run to the tomb and make observations
Appearance of Jesus to Mary Magdalene	Jerusalem on Sunday	Mk. 16:9-11; Jn. 20:11-18	Five appearances are given as occurring on the day of Jesus' resurrection, and five are given subsequently during the forty days. The five on the day of His resurrection were: (1) to Mary Magdalene; (2) to the other women; (3) the two going to Emmaus; (4) to Simon Peter; (5) the ten apostles.
Appearance of Jesus to the other women	Jerusalem on Sunday	Matt. 28:9-10	The women worship the resurrected Jesus.
Guards report to Jewish authorities	Probably Sunday morning	Matt. 28:11-15	Soldiers were paid to keep quiet and lie about Jesus' body.
Appearance to two on road to Emmaus	Sunday afternoon	Mk. 16:12,13; Lk. 24:13-32	Jesus reveals Himself to two disciples walking along the road. They recognize Him as He breaks bread and blesses it.
Appearance to Simon Peter	Jerusalem, Sunday evening	Lk. 24:33-35; I Cor. 15:5	Two disciples give their report and hear of Jesus appearance to Simon.

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Appearance to disciples without Thomas	Jerusalem, Sunday evening	Mk. 16:14; Lk. 24:36-43; Jn. 20:19-25	Jesus appears to all of the disciples except Thomas in the upper room.
Appearance to Thomas and the disciples	Jerusalem, Sunday night a week later	Jn. 20:26-31; I Cor. 15:5	Jesus appears to Thomas who then worships Jesus.
Appearance to the seven disciples at the Sea of Galilee	Some time after the resurrection day and before the ascension at the Sea of Galilee	John 21	Miraculous catch of fish
Appearance to over 500 in Galilee	Mountain side in Galilee	Mk. 16:15-18; Matt. 28:16-20; I Cor. 15:6	Over 500 see Jesus and worship Him. Jesus gives His commission to His followers.
Appearance to James, the brother of Jesus		I Cor. 15:7	
Appearance to disciples with another commission	Jerusalem	Lk. 24:44-49; Acts 1:3-8	Jesus teaches them He is the fulfillment of O. T. prophecies and another commission.
Last appearance and the Ascension	On Olivet between Jerusalem and Bethany	Mk. 16:19-20; Lk. 24:50-53; Acts 1:9-12	Jesus blessed those who were gathered and was taken up and a cloud received Him out of their
Event	**Time**	**Scriptures**	**Activities**

[Source: http://www.abideinchrist.com/messages/resurrectionjesus.html] [minor edit by LY]

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The Resurrection Appearances In Order

Order	Appearance	Location	Did Jesus Speak?	Date and Time	References
1.	Mary Magdalene crying by the tomb	Jerusalem	Yes	Early morning on Sunday	Mk 16:9-11; Jn 20:11-18
2.	The other women returning from the tomb	Jerusalem	Yes	Early morning on Sunday	Mt 28:8-10
3.	Cleopas and another disciple on the road to Emmaus	Near Emmaus	Yes	Afternoon on Sunday	Mk 16:12-13; Lk 24:13-32
4.	Peter in Jerusalem	Jerusalem	N/A	Late afternoon on Sunday	Lk 24:33-35; 1 Cor 15:5a
5.	To the "11" disciples and others in Jerusalem	Jerusalem	Yes	Evening on Sunday	Lk 24:36-49[1]
6.	To 10 disciples without Thomas	Jerusalem	Yes	Evening on Sunday	Jn 20:19-25
7.	To the 11 disciples with Thomas	Jerusalem	Yes	Monday (8 days later)	Mk 16:14; Jn 20:26-29
8.	To 7 disciples by the Lake of Galilee	Galilee	Yes	A few weeks later?	Jn 21:1-25[2]
9.	To 11 disciples on a Mountain (Great Commission)	Galilee	Yes	Near the end of the 40 days	Mt 28:16-20; Mk 16:15-18; 1 Cor 15:5b
10.	To 500 people at once	Galilee?	N/A	Near the end of the 40 days	1 Cor 15:6
11.	To James	Jerusalem?	N/A	Near the end of the 40 days	1 Cor 15:7a
12.	To the 11 disciples at Jesus' Ascension	Bethany	Yes	40th Day	Mk 16:19; Lk 24:50-52; Acts 1:4-11; 1 Cor 15:7b
13.	To Paul on the road to Damascus	Near Damascus	Yes	About two years later	Acts 9:3-5; 22:7-8; 26:14-16; 1 Cor 15:8

[1] Luke 24:33 tells us that he appeared to the "Eleven and those with them."
[2] John 21:14 states: "This is now the third time Jesus showed Himself to His disciples after He was raised from the dead." This seems to contradict the chronological order that I have proposed in this chart. There are four responses to this: 1. My chart is wrong and it is actually the third time Jesus appeared to His disciples. 2. One way to solve the problem is to see

[Source: http://emmanuel-baptist-church.nextmeta.com/files/nt_resurrection_appearances_in_order.pdf] [PDF]

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12 Groups saw Jesus After He Was Resurrected

Jesus appeared 12 times to different group sizes ranging from just one person to 500 people.

1) **Mary Magdalene** (Mark 16.9-11; John 20.11-18), **Peter in Jerusalem** (Luke 24.34; 1 Cor. 15.5), **Jesus' brother** (insider skeptic) James (1 Cor. 15.7). "And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any [man]; for they were afraid" (Mark 16.8). Some of the New Testament authors explicitly claimed to be eyewitnesses to Jesus' resurrection (and transfiguration). Peter said, "We did not follow cleverly invented stories when we told you about the power and coming of our Lord Jesus Christ, but we were **eyewitnesses of his majesty**" (2 Pet. 2.16). John also said, "That which was from the beginning, which we have heard, which we have seen **with our eyes**, which we have looked at and our hands have touched...we proclaim to you what **we have seen and heard**" (1 John 1.1,3).

2) The other women at the tomb (Matthew 28.8-10).

3) The two travelers on the road (Mark 16.12,13; Luke 24.13-34).

4) Ten disciples behind closed doors (Mark 16.14; Luke 24.35-43; John 20.19-25).

5) All the disciples, with Thomas, excluding Judas Iscariot (John 20.26-31; 1 Cor. 15.5).

6) Seven disciples while fishing (John 21.1-14).

7) Eleven disciples on the mountain (Matthew 28.16-20).

8) A crowd of 500 "most of whom are still alive" at the time of Paul writing (1 Cor. 15.6). This may have been the same group as in Matt. 28.16: the rendezvous was to "to Galilee, to the mountain to which Jesus had directed them." Unlike the other accounts which were unexpected and by surprise, and to gather such a large number of people, this meeting was held outdoors. The women were told to tell the disciples to meet Jesus in Galilee as well. "And when they saw him, they worshipped him: but some doubted" (Matt. 28.17) may be a reference to many present, both believers and non-believers. Paul had firsthand contact with them. So it was not a legend. He knew some of the people had died in the interim, but most were still alive. He is saying in effect they are still around to be questioned. You can talk to some of the witnesses. He never could have made this challenge if this event had not occurred.

9) "Then to all the apostles" (1 Cor. 15.7) which includes the Twelve plus all the other apostles.

10) Jesus appeared to the disciples in Jerusalem (Luke 24.44-49).

11) Those who watched Jesus ascend to heaven (Mark 16.19,20; Luke 24.50-53; Acts 1.3-8).

12) Least of all Paul (outsider skeptic) with others present and as though he was not living in the proper time (1 Cor. 15.8-9; Gal. 1.13-16; Acts 9.1-8, 22.9, read all of chapters 22 and 26; 13.30-37; 1 Cor. 15.10-20; Gal. 2.1-10).

The Brother of Jesus was a Leader of the Church of the Resurrected Jesus

It's interesting that the two people Paul mentions in 1 Corinthians 15 and Galatians 1 are the first two original Apostles he met in Jerusalem after he had spent three years in Damascus. For two weeks in Jerusalem on a fact finding trip he met with Peter and James. We have good evidence in the gospels none of the brothers of Jesus believed he was the Messiah, until that day **James saw Jesus resurrected**. In fact, Jesus' brothers tried to goad him into a deathtrap by showing himself publically at a feast when they knew the Jewish leaders were trying to persecute and kill him. But then James emerges as one of pillars of the NT church and one of its leaders.

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Even if Paul didn't mention James seeing Jesus resurrected, you would have to invent something to account for **his transformation** and **leadership** in the church. What would it take to make you believe your brother was the Lord if you didn't see him alive from the dead? He willingly went to his death in AD 67 by the Jewish Sanhedrin for his belief Jesus was Lord, Son of God, resurrected Messiah!

Peter Said He Saw Jesus Alive from the Dead

With John in the Temple Peter said, "You killed the author of life, but God raised him to life. And *we are witnesses* of this fact!" (Acts 3.15). Not just Peter, but "all the Apostles" (1 Cor. 15.7).

Again, Peter said, "Him God raised up **the third day**, and **shewed him openly**; Not to all the people, but **unto witnesses** chosen before of God, even **to us**, who did eat and drink with him **after** he rose from the dead" (Acts 10.40-41). This verse does not say He showed Himself only to those who he ate and drank with before He died, but He ate and drank with those He appeared to after He was resurrected.

It Would Make No Sense Paul Would Convert to Christianity Unless He Saw Jesus Resurrected

Paul entered a life of incredible hardship as a Christian when he didn't need to. He had a successful career going on in Judaism as a Pharisee.

Luke Makes No Mention of Paul's Death His Two Books

Paul died in the Neronian persecution in 64-65 AD. Luke set forth the biography of Paul in Acts and his mission activities but makes no mention of his death. At the end of the book Paul had not yet died. So Acts had to have been written before his death. Had he died the author would have mentioned it especially considering Paul almost died **seven times** in the Scriptures. Death is important in a biography so that places Acts around 55 A.D.

Luke said in the book of Acts: "The **former treatise** **have I made**, **O Theophilus**, of all that Jesus began both to do and teach, Until the day in which he was **taken up**, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: To whom also he shewed himself alive **after his passion** by many **infallible proofs**, being **seen of them forty days**, and speaking of the things pertaining to the kingdom of God: And, being **assembled together with *them***, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, ye have heard of me. For John truly baptized with water; but ye shall be **baptized with the Holy Ghost** not many days hence" (1.1-5).

The former treaty by Luke to Theophilus was the Gospel of Luke: "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, Even as **they delivered them unto us**, which **from the beginning were eyewitnesses**, and ministers of the word; It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, **most excellent Theophilus**, That thou mightest know the certainty of those things, wherein thou hast been instructed" (1.1-4).

We keep moving back from the 64-65 A.D. Since Acts was written about 55 A.D., Luke would be even earlier around 45 A.D. Even more, Luke took in part from Mark so that places Mark around 35 A.D. just 2 years after the cross. And Mark worked closely with Peter so that places Peter's two books quite early as well. These primary sources are all within a decade or two after the cross exactly what historians like to see. Amen.

The Origin of the Disciples' Beliefs was Jesus Resurrected

What was the *origin of the disciples' beliefs*? It couldn't have been the result of Christian influences for the simple reason, there wasn't any Christianity yet and **they were the first believers**. The origin of their beliefs can't be pagan such as Adonis and Osiris since the disciples don't make the claim they

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are attached to any of these mythical gods. Rather, they are just symbols for passage of the seasons. The god dies in the winter and comes back to life as a new crop in the spring. It would be simply unthinkable for the disciples to believe this is what Jesus meant. There is actually not only no causal relationship, but in first century Palestine these myths of dying and rising gods was a later invention added in, and the disciples had no contact with these sorts of things. Therefore, the best explanation is Jesus rose from the dead.

Highest Standards of Historical Record in Antiquity with Multiply Corroborated Facts

To the best of my knowledge, there is nothing recorded in antiquity so close to the events that happened and number of sources. Therefore, it is holding the highest of standards of historical record. Jesus has 45 sources of Him within 150 years of His death. Tiberius died on just 4 years after Jesus and only had 9 sources. Actually, Jesus has more sources about Him than any ten figures from antiquity.

Paul said in Gal. 1 & 2 he met James and Peter a few years after the cross as indicated in 1 Cor. 15 in which he says he is delivering what he received from them. Scholars place his conversion **two years after the cross**. Galatians says it was "3 years" after his conversion he met James and Peter, so that's five years after the cross he met original eyewitness Apostles. And it's safe to say they talked about more than just the weather.

Altogether, there is Paul's writings, oral traditions in creeds, hymns and sermon summaries in various NT books, and writings of the early church fathers such as Polycarp and Clement of Rome who personally knew the Apostles John and Peter. Polycarp was a student of John and Clement of Rome was a friend of Peter. Clement is mentioned in the Bible in addition to extra-Biblical sources.

Paul's Extensive Testimony and Interaction with the Apostles

Luke has no problem between Paul's appearance and those made to the disciples in Luke 24 and Acts 1.1-11. Luke records both types of appearances of Jesus to the disciples and to Paul.

"Last of all he was seen of me also" (1 Cor. 15.8). "Have I not seen Jesus Christ our Lord?" (1 Cor. 9.1). Others saw the light, heard the voice and fell to the ground during when Paul saw Jesus bodily, however because Paul's experience was post-ascension, it may be slightly different.

"And the men which journeyed with him stood speechless, hearing a voice, **but seeing no man**" (Acts 9.7). This presumes that Paul saw the Man.

"To reveal His Son in me" (Gal. 1.16,18) took three years following the Damascus road experience. Don't mistake this portion as being the bodily appearance. Paul got to know Jesus for three years before becoming an Apostle.

Paul reports knowing some of the disciples personally who had seen Jesus resurrected including Peter, James, and John. Acts confirms this (Acts 9.26-30; 15.1-35). And Paul says in 1 Cor. 15.11 that whether **"it was I or they, this is what we preach"** referring to the resurrection of Jesus.

"Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. But other of the apostles saw I none, save James the Lord's brother" (Gal. 1.18,19). Suffice it to say, they talked about more than just the weather. Years later Paul met up with John. Peter and James present then also.

"Then fourteen years after I went up again to Jerusalem with **Barnabas**, and took **Titus** with me also. And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain. And when J**ames, Cephas, and John**, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision. But when **Peter** was come to Antioch, I withstood him to the face, because he was to be blamed" (Gal. 2,1-2,9,11). This was regarding circumcision. James and Barnabas were also at fault with Peter.

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"I said to Cephas before them all, If you, though a Jew, live like a Gentile and not like a Jew, how can you compel the Gentiles to live like Jews?" (Gal. 2.14) They continued long in discourse.

The Evolution of the Resurrection Devolved

Evolution of a resurrection theory actually devolved from the accounts of the 40 days with the disciples to when Paul saw Jesus (Gal. 1.15-16). Paul's experience was more like a vision, yet a vision that affected those with him on the road to Damascus.

Many years after Paul saw the vision on the Damascus road, he testified, "Wherefore . . . I was not disobedient unto the heavenly vision" (Acts 26.19).

No Naturalistic Explanation Since All Possibilities Have Been Exhausted

Now if so many people saw Jesus resurrected (see even more compelling testimony), is it really so hard to believe the saved will be resurrected at the consummation of the age of the dispensation of grace, the end of the mystery age of the Church? As Christians died with Christ we shall be resurrected in a resurrection like His. Even the unsaved will be resurrected though a thousand years later to the Great White Throne to be sentenced to burn for eternity in the Lake of Fire. They would rather burn and be tortured than to be saved by accepting Christ as their Savior.

[Source: http://www3.telus.net/trbrooks/12groups.htm]

***See also*: Jesus' Last/Final Week Timelines**

See Chapter **LXXXVIII** for the scriptural account of the Resurrection, as well as subsequent chapters for the accounts of Jesus' post-Resurrection appearances and Ascension; with corresponding additional reference notes.

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The Evidentially Diverse Resurrection Appearances of Jesus



The Evidentially Diverse Resurrection Appearances of Jesus

www.ColdCaseChristianity.com

A brief list of the Resurrection sightings:

1. Jesus first appeared to Mary Magdalene in the garden shortly after His Resurrection. (Mark 16:9; John 20:11-18)
2. Jesus appeared to the women returning from the empty tomb. (Matthew 28:8-10)
3. Jesus appeared to two disciples (Cleopas and another) on the road to Emmaus. (Mark 16:12,13; Luke 24:13-35)
4. Jesus appeared to Peter. (Luke 24:34, 1 Corinthians 15:5)
5. Jesus appeared to his disciples, in Jerusalem, while Thomas was absent. (Mark 16:14-18; Luke 24:36-49; John 20:19-23)
6. Jesus again appeared to his disciples, in Jerusalem. This time Thomas was present. (John 20:24-29)
7. Jesus appeared to his disciples (Simon Peter, Thomas called Didymus, Nathanael from Cana in Galilee, Zebedee's sons and two other of his disciples), on the shore of the Sea of Galilee. (John 21:1,2)
8. Jesus was seen by 500 believers at one time. (1 Corinthians 15:6)
9. Jesus appeared to James. (1 Corinthians 15:7)
10. Jesus appeared to his disciples on a mountain in Galilee. (Matthew 28:16-20)
11. Jesus appeared to the believers in Jerusalem for forty days after the Resurrection. (Acts 1:1-11)
12. Jesus appeared to His disciples, blessed them, and ascended into heaven. (Luke 24:50-53)
13. Jesus also appeared to Paul, on the road to Damascus. (Acts 9:3-6; 1 Corinthians 15:8)

If you examine these accounts closely, you'll be impressed by the diversity of the claims:

Jesus Appeared to Groups of Diverse Size
To single eyewitnesses, to small groups and to huge crowds.

Jesus Appeared at Diverse Locations and Times
In enclosed rooms and open areas; in the region of Jerusalem, Galilee and well beyond. He appeared at night and at various times of the day.

Jesus Appeared to People of Diverse Status
To people he knew well and to people he didn't know well at all, to those in His inner circle, to those less connected and to complete strangers (Paul). Some were devout followers, some were more skeptical and some were in complete denial.

Jesus Appeared for Diverse Purposes
To many He simply wanted to demonstrate His Deity and Resurrection power. With others He ate a meal or had an important conversation. He appeared to Peter to comfort and challenge him and to Paul to call him away from his murderous mission.

Jesus Appeared for Periods of Time
Some of his appearances were little more than a few minutes, others for hours. He stayed with the believers in Jerusalem for forty days.

Jesus' Appearances Were Recorded By Diverse Authors
Two were direct eyewitnesses, two were close associates of the eyewitnesses. Some were better educated than others. One was a doctor, one a tax collector, one a fisherman.



COLD-CASE CHRISTIANITY:
A Homicide Detective Investigates the Claims of the Gospels

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Resurrection Appearances

[

APPEARANCE: The empty tomb

PLACE: Jerusalem

TIME: Resurrection Sunday

MATTHEW: 28:1– 10

MARK: 16:1– 8

LUKE: 24:1– 12

JOHN: 20:1– 9

]

APPEARANCE: To Mary Magdalene in the garden

PLACE: Jerusalem

TIME: Resurrection Sunday

MARK: 16:9–11

JOHN: 20:11–18

APPEARANCE: To other women

PLACE: Jerusalem

TIME: Resurrection Sunday

MATTHEW: 28:9–10

APPEARANCE: To two people going to Emmaus

PLACE: Road to Emmaus

TIME: Resurrection Sunday

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MARK: 16:12–13

LUKE: 24:13–32

APPEARANCE: To the ten disciples in the upper room

PLACE: Jerusalem

TIME: Resurrection Sunday

LUKE: 24:36–43

JOHN: 20:19–25

APPEARANCE: To the 11 disciples in the upper room

PLACE: Jerusalem

TIME: Following Sunday

MARK: 16:14

JOHN: 20:26–31

1CO: 15:5

APPEARANCE: To seven disciples fishing

PLACE: Sea of Galilee

TIME: Some time later

JOHN: 21:1–23

APPEARANCE: To the 11 disciples on a mountain

PLACE: Galilee

TIME: Some time later

MATTHEW: 28:16–20

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MARK: 16:15–18

APPEARANCE: To more than 500

PLACE: Unknown

TIME: Some time later

1CO: 15:6

APPEARANCE: To James

PLACE: Unknown

TIME: Some time later

1CO: 15:7

APPEARANCE: To his disciples at his ascension

PLACE: Mount of Olives

TIME: 40 days after Jesus' Resurrection

LUKE: 24:44–49

ACTS: 1:3–8

APPEARANCE: To Paul

PLACE: Damascus

TIME: Several years later

ACTS: 9:1–19; 22:3–16; 26:9–18

1CO: 9:1

[Source: NIV '08 Study Bible Notes]

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Harmonizing the Resurrection of Jesus Christ

Conclusion

One prevalent theme in the Gospel narratives is the initial skepticism of the witnesses about Jesus' resurrection. On the first day of the week, the women are perplexed when they find the stone rolled away and an empty tomb. There is no rush to conclude that Jesus is resurrected (Luke 24:4). When Peter and John see the empty tomb they do not connect it with Jesus' teaching about His resurrection (John 20:8-9). Rather than being resurrected, Mary Magdalene is convinced that someone has stolen the body of Jesus (John 20:13-15). The apostles do not believe the women's testimony about seeing the risen Jesus (Luke 24:11 and Mark 16:11). The two disciples traveling to Emmaus are sad because Jesus has been crucified, His body is missing, and their hope in Him as the redeemer of Israel is lost (Luke 24:17-24). When the two Emmaus disciples tell of seeing the resurrected Jesus, they are not believed (Mark 16:12-13). When Jesus appears to the apostles on the resurrection night, they think He is a spirit rather than a flesh and bone physical body (Luke 24:37-43). Being absent at the time, Thomas rejects the testimony of the ten apostles and others present (John 20:24-25).

The clear testimony we have in the Gospels is that the witnesses were not gullible followers wanting to believe their teacher had come back to life. They were not zealots, bent on creating a resurrection myth. Most, if not all, of Jesus' disciples initially dismissed any thought of His resurrection and rejected claims to that effect; however, they were later convinced through personal contact He was alive. The apostles became changed men. Rather than being deniers and deserters as they were before the crucifixion, they now proclaimed Jesus as Messiah. Because of the resurrection, the apostles were so convinced of His message that most died for their beliefs. Their changed behavior is additional testimony to the truth of the resurrection.

The four Gospel accounts of the resurrection of Jesus can be logically harmonized with very little conjecture. Within each Gospel, all resurrection events occur in a simple, coherent timeline. The integration of four different accounts, based on multiple eyewitnesses, by four different writers, without collusion or coaching, adds enormous credibility to the resurrection story. The combined Gospels are an accurate historical record of the resurrection of Jesus Christ.

---- Note: Following links Include additional material and chart ---

http://www.sunnybrookepub.com/harmonizing_the_resurrection.html

http://www.sunnybrookepub.com/harmonizing_the_resurrection.pdf [PDF Version]

Full article is included and follows:

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Harmonizing the Resurrection of Jesus Christ

This article may be copied and distributed without restriction. For a printer friendly copy click RESURRECTION. (Revised Friday, September 12, 2014) J. Gene White

Christians believe Jesus Christ resurrected from the dead. Jesus was crucified by Roman soldiers on a cross between two thieves. After he died, Roman soldiers thrust a spear into his side to ensure he was dead. The upward spear thrust penetrated his heart. Jesus was taken down from the cross, wrapped in burial clothes, and placed in an empty tomb. A heavy stone was rolled in place to close the entrance. The tomb was then sealed and Roman soldiers were assigned to prevent it from being disturbed. Three days later Jesus arose from the dead, left the tomb, and was seen by many people in subsequent weeks. Christians celebrate Easter in memory of Christ's resurrection.

The resurrection of Jesus Christ represents the cornerstone of the Christian faith. If Jesus did not resurrect, then he was simply a man. As many other famous men in history, he overcame his humble beginnings through natural talent, ambition, and hard work. He achieved prominence as a leader, attracted a following of dedicated supporters, and then died the same as any other man. Although a significant prophet, a healer, a miracle worker, a great teacher, a compassionate person, a defender of the downtrodden, a moral individual, and one unjustly crucified; nevertheless, he died, was buried, remained in the grave, and his body decomposed. He was unable to escape death and decay. However, the resurrection puts the final stamp of approval on Jesus' life and ministry as being born of a virgin, a fulfiller of messianic prophecy, a sinless individual, a perfect sacrifice, and the son of God. The resurrection authenticates His claims that "I and my father are one" (John 10:30) and "I came down from heaven, not to do mine own will, but the will of him that sent me" (John 6:38). Jesus' resurrection validates the Apostle John's statement, "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:31). Eyewitness testimony of events on the day Jesus resurrected recorded in the four Gospels clearly shows the historical fact of this miracle; however, a perceived lack of harmony raises several issues. Christians must steadfastly defend the biblical account of the resurrection against those who deny it.

Resurrection Critics

According to skeptics and critics, the four Gospel accounts of the resurrection of Jesus Christ contain contradictions and errors. They lack harmony and cannot be reconciled. One skeptic says, "The Gospel accounts of the risen Jesus are discordant and contradictory,"[1] while another states, "When we examine the resurrection narratives, it is obvious that they cannot be reconciled."[2] Michael L. Martin, philosophy professor and atheist says, "In sum, the accounts of what happened at the tomb are either inconsistent or can only be made consistent with the aid of implausible interpretations."[3] Thomas Sheehan, professor of religious studies and a disbeliever in the resurrection says, "The differing narratives of Easter in the later Gospels cannot be harmonized to produce a consistent story, without doing violence to the accounts both individually and as an ensemble. The various Easter narratives contradict one another egregiously."[4] Dan Barker, preacher turned atheist and co-president of Freedom from Religion says, "The story of the resurrection of Jesus, told by at least five different writers, is hopelessly irreconcilable."[5] Barker challenges believers to provide a simple non-contradictory chronological narrative of the resurrection and ascension without omitting a single biblical detail.[6]

In responding to skeptics and critics of Jesus' resurrection, we should realize that a satisfactory answer is most likely unachievable. When the Gospels harmonize perfectly, skeptics accuse the writers of conspiring and simply copying one another. When the Gospels differ, critics say they are contradictory, spurious, and false. Regardless of the approach taken, apologists of Jesus' resurrection will be viewed as wrong.

Harmonization Difficulties

However, some criticism of Jesus' resurrection is justified since popular Christian writers have not fully harmonized the four Gospel accounts. Several issues make harmonization difficult. This does not mean the Gospel accounts of Jesus' resurrection are in error, but only that they are difficult to

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harmonize. Essentially all attempts at harmonization ignore specific verses, fail to give a coherent timeline of events, add events not in scripture, or rely on significant speculation.

A careful analysis of popular books about the life of Jesus and his resurrection subtly illustrate the problem of harmonization. Josh McDowell in *Evidence That Demands a Verdict* and *More Than a Carpenter* presents a convincing apologetic in support of the resurrection, but does not give a harmony of events in a coherent timeline using all relevant verses. Lee Strobel in *The Case for Christ* defends the resurrection, but does not give a harmony of all pertinent verses in a chronological order. Both A. T. Robertson in *A Harmony of the Gospels* and Craig Blomberg in *Jesus and the Gospels* fall short of harmonizing the resurrection of Jesus found in Matthew, Mark, Luke, and John.[7, 8] Gary Habermas and Michael Licona in *The Case for the Resurrection of Jesus* acknowledge the harmony problem, but offer no solution.[9] John Wenham in *Easter Enigma* gives a brief harmony of the resurrection, but leaves several issues unresolved. Likewise, articles found on several apologetic Internet sites[10, 11, 12, 13] fail to harmonize all verses applicable to the resurrection in a simple timeline.

Incomplete Testimony

The writers of the four Gospels relied on their personal account of events, in addition to the testimony of other eyewitnesses. Matthew and John were apostles (among the chosen twelve) while Mark was probably a young disciple. All three were intimately familiar with Jesus' betrayal, crucifixion, and resurrection. John is specifically mentioned as being at Christ's crucifixion. Matthew, Mark, and John undoubtedly saw Jesus after his resurrection. All four writers of the Gospels, to one extent or another, rely on eyewitness testimony of the resurrection given by Peter, Mary Magdalene, Mary the mother of James, Salome, Joanna, at least one Roman soldier, and Cleopas. Additional possible sources include the other apostles, Mary the sister of Lazarus, Mary the wife of Cleopas, and Mary the mother of Jesus.

Incomplete accounts of eyewitness testimony cause some difficulty in harmonizing the resurrection. Witnesses of Jesus' resurrection told what they remembered or felt was significant from their perspective. For example, the account found in John 20:1-18 is clearly from the viewpoint of Mary Magdalene. Mary told John her personal account of events.

Witnesses often left out details they considered unimportant. Leaving out information in a historical account is not wrong; however, it can contribute to the perception that harmony is unachievable. For example, when identifying the women who went to the tomb John mentions Mary Magdalene, Matthew mentions Mary Magdalene and the other Mary, while Mark lists Mary Magdalene, Mary the mother of James, and Salome. None of the three accounts are wrong; however, none give a complete list of all the women who went to the tomb.

Mary Magdalene

The Bible says that Jesus appeared first to Mary Magdalene after his resurrection; however, harmony of this statement within the Gospels is somewhat difficult to achieve. An explanation developed by Harvard Law Professor Simon Greenleaf in *The Testimony of the Evangelists Examined by the Rules of Evidence Administrated in Courts of Justice* published in 1874 illustrates the problem. Greenleaf's harmony has the resurrected Jesus appearing first to the women who went to the tomb (Matthew 28:8-10) before appearing to Mary Magdalene. However, Mark 16:9 clearly states that Jesus appeared first to Mary Magdalene. For Jesus to appear first to Mary Magdalene, she must be separated from the other women at the tomb. This permits Mary Magdalene to see Jesus first, followed by the other women.

Peter's Visit to the Tomb

The Gospels of John and Luke describe when Peter visits the empty tomb, and a harmony of the two accounts is easily achieved with careful analysis. Greenleaf has Peter making one visit to the tomb; however, the most plausible explanation is that Peter made two visits. In the first visit (John 20:2-5), Peter and John go to the tomb when summoned by Mary Magdalene. In the second visit (Luke 24:10–12), Peter goes to the tomb alone when Mary Magdalene, Joanna, Mary the mother of James, and the other women return from the tomb and tell the eleven apostles (which includes Peter) about

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seeing the resurrected Jesus. The second visit gives a plausible time for Jesus to reveal himself to Simon Peter, apart from the other apostles, as mentioned in Luke 24:34 and 1 Corinthians 15:5. A second visit by Peter easily harmonizes the timeline of events in Luke and John.

Timeline Discontinuities

Breaks in the timeline of events are a difficult problem to resolve when harmonizing events in the four Gospel accounts of the resurrection. Sometimes action occurs, time progresses, or the scene changes without being clarified in the narrative, an issue common throughout the four Gospels, but of critical importance in the resurrection story. For example, Matthew 28:4-5 represents a major timeline break where significant action occurs between the two verses. Matthew does not mention John's account of Mary Magdalene running to get Peter and John, their race to the tomb, its subsequent examination, and their departure. Nor does he mention Mary looking into the tomb, seeing two angels, leaving the tomb entrance, and her subsequent encounter with the resurrected Jesus in the garden. Mark 16:4-5 and Luke 24:3-4 are timeline discontinuities for the same information.

Harmonization Fundamentals

All four Gospels combined give the most complete story about the resurrection of Jesus Christ. The following twenty-two point harmony of the resurrection flows in a coherent timeline based upon: (1) All events within each Gospel account occur in a chronological order. (2) Information from one Gospel can be used to fill in omissions in another. (3) Each Gospel account is accurate in regard to the details mentioned.

In the following harmonization, *all verses are accounted for* in Matthew 28:1-15, Mark 16:1-13, Luke 24:1-43, and John 20:1-25 that describe events on the day Jesus resurrected. Conjecture and added events not specifically mentioned in scripture are eliminated or kept to an absolute minimum. The language of the New King James Version is used.

A Twenty-Two Point Harmony of the Resurrection of Jesus

1. The resurrection of Jesus took place on the first day of the week following the Sabbath. The day of Christ's resurrection is described in the four Gospels as:

- Now after the Sabbath, as the first day of the week began to dawn. (Matthew 28:1)
- Now when the Sabbath was past . . . on the first day of the week. (Mark 16:1-2)
- Now on the first day of the week. (Luke 24:1)
- Now the first day of the week. (John 20:1)

2. The time of day when the women went to the tomb is described as:

- Early, while it was still dark. (John 20:1)
- Very early in the morning. (Luke 24:1)
- Very early in the morning . . . when the sun had risen. (Mark 16:2)
- As the first day of the week began to dawn. (Matthew 28:1)

Harmony among the four Gospels is relatively easy to achieve in regard to the time of day the women went to the tomb. The women left their homes while it was dark; however, by the time they walked to the appointed meeting place, waited for everyone to assemble, traveled the remaining distance, and arrived at the tomb the sun had begun to show above the horizon. The time from dark to sunrise is around forty minutes depending on cloud cover and the phase of the moon. Some of the women may have walked the two mile distance from Bethany, which would have taken at least thirty minutes.[14] We should keep in mind that any meeting time selected by the women was only approximate since accurate time was not kept in the typical household. Waiting for the group to assemble, including the

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inevitable straggler, could have easily consumed twenty minutes or more. The total time for the entire process probably exceeded one hour.

The Greek word *erchomai* is typically translated “come, came or went” in the four Gospel accounts to describe the women “coming” to the tomb. *Erchomai* means “to come” or “to come from one place to another.”[15] Coming to the tomb involved leaving home, walking a distance, meeting at a specific location and approximate time, walking another distance, and arriving at the tomb. The entire “coming” process began when it was dark and ended after sunrise.

3. Harmony of the four Gospel accounts about the identity of the women who went to the tomb can easily be achieved. A group of women walk to the tomb where Jesus is buried, having plans to anoint His body with spices. Individuals in the group are Mary Magdalene, Mary the mother of James and Joses, Salome, Joanna, and other women (Matthew 28:1, Mark 16:1, Luke 24:10, John 20:1). We can conclude the group was comprised of at least six women and probably more.

Matthew 27:55-56 and Luke 23:49 mention that a group of women followed Jesus from Galilee and were witnesses of His crucifixion. Matthew 27:61 and Luke 23:55-56 point out that the same group of women followed Jesus’ funeral procession and observed where He was buried. Some sat by His tomb. These women then prepared spices and fragrant oils to anoint His body as soon as the mandatory Sabbath rest was past. Six names associated with this group of Galilean women are mentioned in Matthew 27:56, Mark 16:1, Luke 24:10, and John 19:25. They include Mary the mother of Jesus, Mary Magdalene, Mary the mother of James and Joses, Mary the wife of Cleopas, Joanna, and Salome (wife of Zebedee and mother of James and John). Mary the sister of Lazarus may have also been in the group.

4. Sometime prior to the women arriving at Jesus’ tomb, an earthquake occurs. An angel of the Lord descends from heaven and rolls away the large stone from the door. The angel sits on the stone to prevent it from being rolled back in place, dominating any course of action the soldiers might consider. The angel has a countenance like lightning and is clothed with raiment as white as snow. The angel’s appearance is so frightful that the guards shake and become unconscious (Matthew 28:2-4).

5. As the women approach the tomb, they discuss among themselves who will roll the stone away from the tomb entrance (Mark 16:3).

6. When the women arrive at the tomb, the stone has been rolled away (Mark 16:4, Luke 24:2, John 20:1). The angel sitting on the stone has disappeared, the guards have regained consciousness and left, and the tomb site is deserted.

7. The women enter the tomb and see that Jesus’ body is missing (Luke 24:3). A harmony of events is relatively easy up to this point in the resurrection narrative.

8. Mary Magdalene leaves the other women at the tomb and runs to get Peter and John (the disciple whom Jesus loved). She tells them that Jesus’ body has been taken from the tomb (John 20:2).

When John 20:2 and 20:18 are accepted as two separate events, harmony is easily achieved. John 20:2 records the first event when Mary Magdalene summons Peter and John. All three return to the tomb. John 20:18, Mark 16:10, and Luke 24:9-10 record the second event when all the women return from the tomb and tell the eleven apostles of their experiences. In Luke 24:12 Peter alone returns to the tomb.

9. Peter, John, and Mary Magdalene return to the tomb. John outruns Peter to reach the sepulcher first but remains outside. Peter arrives and immediately enters. They both verify that Jesus’ body is missing and see the linen clothes with the head covering lying by itself (John 20:3-9). The visit to the tomb by Peter and John mentioned in John 20:3-9 is a completely separate event from the second solo visit by Peter mentioned in Luke 24:12.

10. The disciples, Peter and John, leave the tomb and return to their homes (John 20:10). As typical men, they have completed their investigation, reached a conclusion, and see no need to linger. All the women remain behind at the tomb. Originally, the women had planned to anoint the body of

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Jesus with spices, a task requiring some time. Having no body to anoint, the grieving women stand outside the tomb and discuss the disappearance of the body, being perplexed by its absence.

11. A weeping Mary Magdalene walks to the tomb entrance, stoops down, and looks inside. She sees two angels dressed in white, one at the head and one at the foot where Jesus' body had lain. The angel asks "Woman, why are you weeping?" Mary replies, "Because they have taken away my Lord, and I do not know where they have laid him" (John 20:11-13). The angels appear as men. At this point, Mary believes someone has stolen the body of Jesus.

12. To achieve a harmony of the Gospels, Mary Magdalene must be separated from the other women. Mary Magdalene turns and walks away from the tomb. In the distance, she sees a male figure walking in the garden. Desperate to find where Jesus' body has been taken, she walks toward the unknown man, believing Him to be the gardener, and perhaps responsible for the missing corpse. She separates herself from the other women, leaving them at the tomb. Jesus sees Mary in the distance coming in His direction, perhaps looking behind bushes for the missing body. He loudly calls out, "Woman, why are you weeping? Whom are you seeking?" Still not close enough to recognize Jesus, Mary calls in reply, "Sir, if you have carried him away, tell me where you have laid him." After this short exchange, Mary resumes her search of the garden. As she draws closer, Jesus speaks her name in a normal tone of voice. At that point Mary recognizes Jesus, turns directly toward Him and calls out, "Rabboni" (John 20:14-17). Mary Magdalene was the first person to see Jesus following His resurrection (Mark 16:9). Three arguments support this explanation.

- If Mary had been in close proximity to Jesus as she turned and walked away from the tomb, she would have been able to identify Him. This suggests He was some distance away.
- The tomb was located in a garden (John 19:41). Mary made a logical error when she mistook Jesus for the gardener.
- A person calling out in a loud voice is often not identifiable even when one is familiar with their normal speaking voice. Mary was not able to identify Jesus when He called loudly from a distance.

English translations do not do justice to the language used to describe Mary's actions at the tomb in John 20:14. The NKJV says, "She turned around," while the KJV is rendered, "She turned herself back." We typically interpret this passage to mean that she turned her head around and saw Jesus. A literal translation from the Greek says, "She turned to the back." The two Greek words *eis* and *opiso* used in this verse provide a key to its understanding. *Eis* and *opiso* are used together in Matthew 13:16, Luke 9:62, Luke 17:31, John 6:66, and John 18:6 to denote significant action in reversing ones course, either spiritually or physically. Based on the language, we can say that Mary "turned back" or "turned and walked away" from the tomb.

According to John 1:41, Jesus was buried near where He was crucified (Golgotha) in a tomb located within a garden. The Garden Tomb (also known as Gordon's Calvary) is one site proposed as the burial place of Jesus. In 1883, Charles G. Gordon found a rocky escarpment which from several angles resembled the face of a skull. Gordon concluded that the rocky escarpment was probably Golgotha where Jesus was crucified. Nearby were located a number of tombs, one of which was surrounded by a garden. This tomb, which has become known as the Garden Tomb, contains an ancient wine press and a large cistern where gardeners stored and drew water for their plants. While the Garden Tomb is probably not the burial place of Christ (the site of Church of the Holy Sepulcher is the most authentic location), it supports scripture by serving as a historical example of a tomb located within a garden.

When considering the surrounding garden, Mary's logic in leaving the tomb to look for the body of Jesus is readily apparent. We can surmise that herbs, grapes, figs, and olives were grown in the garden. All of these provided cover where the corpse could have been hidden. Mary thought Jesus' body had been stolen, and left the tomb to search among the surrounding vines, bushes, and trees.

13. After Mary Magdalene leaves the tomb to search the garden, two angels appear to the remaining women standing outside the tomb entrance. The women are frightened and bow their faces to the

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earth. The angels tell the women not to fear and announce that Jesus is resurrected (Matthew 28:5-7, Luke 24:4-8).

14. The women enter Jesus' tomb and find a young man clothed in a long white robe sitting on the right side. He shows them where the body had lain and again announces that Jesus is resurrected (Mark 16:5-6). As pointed out by Matthew, the women enter the tomb at the angel's invitation (Matthew 28:6). The young man is one of the two angels previously observed by Mary (John 20:12). According to the women's testimony, the angels outside the tomb had a powerful angelic appearance while those inside appeared as normal men clothed in white.

15. Angels command the women to tell the disciples that Jesus is resurrected. The women exit the tomb in fear and great joy, and run to tell the disciples (Matthew 28:7-8, Mark 16:7-8).

16. As the women leave the tomb they are hailed by Jesus, who has been talking with Mary Magdalene in the garden. The women bow down, hold His feet, and worship Him. Jesus instructs the women to tell His brethren they will see Him again (Matthew 28:9-10).

17. Concurrent with the women's visit to the tomb and subsequent events, some of the guards assigned to secure the tomb enter the city (Matthew 28:11-15). Since Pilate approved placing the guards at the tomb, they were no doubt Roman soldiers rather than Jewish temple police (Matthew 27:62-65). Reporting back to Pilate raised several difficulties. To admit incompetence by losing Jesus' body, combined with an unbelievable story of a shining angel who rolled away the stone covering the tomb, was not a viable option. As Dr. Peter May says, "It could well have cost them their lives."[16] Seeking a more sympathetic ear, the soldiers go to the chief priests and tell of their terrifying experience. The chief priests consult with the elders and determine a course of action. They give the soldiers a large sum of money and promise to intervene with the governor if necessary to protect them. In turn the soldiers are instructed to say that Jesus' body was stolen by His disciples at night while they slept.

18. Harmony is easily achieved between Mark, Luke, and John about the women's return from the tomb. Being afraid, the women do not speak to anyone on their return journey (Mark 16:8). Mary Magdalene, Mary the mother of James, Salome, Joanna, and other women in their group go straight to the apostles and tell of seeing angels and the resurrected Jesus (Mark 16:10, Luke 24:9-10, John 20:18). This is separate from the event described in John 20:2, which involves Mary Magdalene alone.

19. The women's words are as idle tales and not believed (Mark 16:11, Luke 24:11). After all, Peter and John had earlier witnessed the empty tomb—not angels and a resurrected Jesus. Rejection of the women's testimony is plausible in view of the fact that in first century Jewish culture women were considered inferior witnesses, not as dependable as men.

20. A second visit to the tomb by Peter is the easiest and most logical way to achieve harmony among the Gospel accounts. Peter, one of the apostles present, hears the women's story. Characteristically an action driven person, he runs back to the tomb for a second look by himself. He reexamines the empty tomb and sees the linen clothes lying as originally observed (Luke 24:12). As Simon Peter leaves the tomb he encounters the risen Christ in the garden (Luke 24:34). In 1 Corinthians 15:5, the Apostle Paul says that Cephas (Peter) saw Jesus before the twelve. We can logically conclude that Peter saw the resurrected Jesus during his solo trip to the tomb.

21. Later in the day, Jesus appears to Cleopas and another disciple as they walk to Emmaus, located about seven miles from Jerusalem (Mark 16:12-13, Luke 24:13-32). The two disciples discuss the women's report of an empty tomb, their encounter with angels, and verification of the empty tomb by Peter and John (Luke 24:23-24). However, the two disciples have no knowledge of Peter's second trip to the tomb. The two return to Jerusalem and report to the eleven. They discover that Simon Peter has seen the resurrected Jesus, presumably during his second trip to the tomb (Luke 24:33-35).

22. The eleven apostles and other disciples (Luke 24:33) gather together in a locked room on the resurrection night in fear of the Jews. As Cleopas and the other disciple tell their story, Jesus appears

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and shows them His hands and feet and side. Jesus then asks for food and eats to verify that He is flesh and bones (Luke 24:36-43, John 20:19-25). Thomas is absent when Jesus appears, perhaps having temporarily stepped out (John 20:24).

Ending the Resurrection Narratives

Deciding when events on the resurrection day end, and subsequent action begins, illustrates the issue of timeline discontinuities related to a harmony of resurrection events. The resurrection account is one of many instances in the four Gospels when action occurs, time progresses, or the scene changes without being clarified in the narrative. Events on the resurrection day can be ended as follows:

Matthew's narrative of events on the resurrection day can be stopped at Matthew 28:15. As described in Matthew 28:16-17, the disciples later travel to a mountain in Galilee where they meet the resurrected Jesus, an event geographically related to Christ's appearance at the Sea of Galilee described in John 21:1-19. The Sea of Galilee appearance probably took place near Capernaum, the home of Peter, a straight line distance of 79 miles from Jerusalem.

Mark's account of the resurrection day can be terminated at Mark 16:13. Jesus' appearance to the eleven in Mark 16:14 easily corresponds to John 20:26-29, eight days after His resurrection.

Luke's description of the resurrection day can be halted at Luke 24:43. Verses that follow can be ascribed to events immediately prior to Jesus' ascension described in Acts 1:2-12, forty days after His resurrection.

The Apostle John clearly defines an end to the resurrection day events in John 20:25. After the first appearance, Jesus appears a second time eight days later in the same room, this time with Thomas present.

Post Resurrection Appearances

Jesus made a number of appearances after His resurrection. According to Acts 1:3, Jesus remained on earth for forty days following His resurrection before he ascended into heaven. The following scriptures describe at least nine separate occurrences where Jesus appeared following his resurrection. Some of the scriptures describe the same events, such as Paul's mention of Jesus appearing to Cephas (Peter) and the twelve in 1 Corinthians 15:5.

1. Jesus appears to Mary Magdalene, Mary the mother of James, Salome, Joanna, and other women near the tomb (Mark 16:1-2, Luke 24:10).
2. Jesus appears to Simon Peter, probably during his second visit to the tomb (Luke 24:34).
3. On the road to Emmaus, Jesus walks with Cleopas and a friend on the afternoon of the resurrection day (Mark 16:12-13, Luke 24:13-32).
4. Jesus appears to the ten disciples gathered together at night on the resurrection day. Thomas is absent (Luke 24:33-43, John 20:19-25).
5. Jesus appears to the eleven disciples eight days after His resurrection (Mark 16:14, John 20:26-29).
6. At the Sea of Galilee, Jesus talks and eats with seven of the disciples including James and John (the sons of Zebedee), Simon Peter, Thomas, and Nathanael (John 21:1-19). This is the third appearance Jesus made to His disciples (the chosen apostles) following the resurrection (John 21:15). This event took place near Capernaum, the home of Peter, located on the Sea of Galilee a straight line distance of 79 miles from Jerusalem.
7. Jesus meets with the eleven disciples at a mountain location in Galilee (Matthew 28:16-17).

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8. Paul records that Jesus appeared to Cephas (Peter) before appearing to the other apostles (1 Corinthians 15:5). This probably refers to when Peter met Jesus during his second visit to the tomb in Luke 24:34.
9. Paul states that Jesus appeared to the twelve (1 Corinthians 15:5). This could be in reference to Jesus' appearance eight days after his resurrection mentioned in John 20:26-29. At that time Thomas was present, in addition to Matthias to make twelve even though he was not yet formally selected to replace the fallen Judas (Acts 1:21-26).
10. Paul said that Jesus appeared to a large crowd of over 500 brethren at one time (1 Corinthians 15:6).
11. Paul affirms that Jesus appeared to James and then to all the apostles (1 Corinthians 15:7).
12. Jesus speaks to the disciples before His ascension at the Mount of Olives near Bethany outside of Jerusalem (Luke 24:50-51, Acts 1:4-12).

Conclusion

One prevalent theme in the Gospel narratives is the initial skepticism of the witnesses about Jesus' resurrection. On the first day of the week, the women are perplexed when they find the stone rolled away and an empty tomb. There is no rush to conclude that Jesus is resurrected (Luke 24:4). When Peter and John see the empty tomb they do not connect it with Jesus' teaching about His resurrection (John 20:8-9). Rather than being resurrected, Mary Magdalene is convinced that someone has stolen the body of Jesus (John 20:13-15). The apostles do not believe the women's testimony about seeing the risen Jesus (Luke 24:11 and Mark 16:11). The two disciples traveling to Emmaus are sad because Jesus has been crucified, His body is missing, and their hope in Him as the redeemer of Israel is lost (Luke 24:17-24). When the two Emmaus disciples tell of seeing the resurrected Jesus, they are not believed (Mark 16:12-13). When Jesus appears to the apostles on the resurrection night, they think He is a spirit rather than a flesh and bone physical body (Luke 24:37-43). Being absent at the time, Thomas rejects the testimony of the ten apostles and others present (John 20:24-25).

The clear testimony we have in the Gospels is that the witnesses were not gullible followers wanting to believe their teacher had come back to life. They were not zealots, bent on creating a resurrection myth. Most, if not all, of Jesus' disciples initially dismissed any thought of His resurrection and rejected claims to that effect; however, they were later convinced through personal contact He was alive. The apostles became changed men. Rather than being deniers and deserters as they were before the crucifixion, they now proclaimed Jesus as Messiah. Because of the resurrection, the apostles were so convinced of His message that most died for their beliefs. Their changed behavior is additional testimony to the truth of the resurrection.

The four Gospel accounts of the resurrection of Jesus can be logically harmonized with very little conjecture. Within each Gospel, all resurrection events occur in a simple, coherent timeline. The integration of four different accounts, based on multiple eyewitnesses, by four different writers, without collusion or coaching, adds enormous credibility to the resurrection story. The combined Gospels are an accurate historical record of the resurrection of Jesus Christ.

[See chart beginning next page]

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A Twenty-Two Point Harmony of Jesus' Resurrection

(The following timeline uses every single verse in the four Gospels. Within each Gospel, all action occurs in chronological order. Each references number corresponds to the same number in the previous discussion. All quotes are from the New King James Version of the Bible)

Ref.	Matthew 28:1-20	Mark 16:1-20	Luke 24:1-53	John 20:1-31
1.	1. Now after the Sabbath, as the first day of the week began to dawn,	1. Now when the Sabbath was past, on the first day of the week,	1. Now on the first day of the week,	1. Now the first day of the week
2.	1. as the first day of the week began to dawn,	2. Very early in the morning, when the sun had risen.	1. very early in the morning,	1. early, while it was still dark,
3.	1. Mary Magdalene and the other Mary came to see the tomb.	1. Mary Magdalene, Mary the mother of James, and Salome bought spices, that they might come and anoint Him.	1. they, and certain other women with them, came to the tomb bringing the spices which they had prepared. 10. It was Mary Magdalene, Joanna, Mary the mother of James, and the other women with them,	1. Mary Magdalene went to the tomb
4.	2. And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat on it. 3 His countenance was like lightning, and his clothing as white as snow. 4 And the guards shook for fear of him, and became like dead men.			
5.		3. And they said among themselves, "Who will roll away the stone from the door of the tomb for us?"		
6.		4. But when they looked up, they saw that the stone had	2. But they found the stone rolled away from the tomb.	1. and saw that the stone had been taken away from the tomb.

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		been rolled away—for it was very large.		
7.			3. Then they went in and did not find the body of the Lord Jesus.	
8.				2. Then she ran and came to Simon Peter, and to the other disciple, whom Jesus loved, and said to them, “They have taken away the Lord out of the tomb, and we do not know where they have laid Him.”
9.				3. Peter therefore went out, and the other disciple, and were going to the tomb. 4. So they both ran together, and the other disciple outran Peter and came to the tomb first. 5. And he, stooping down and looking in, saw the linen cloths lying there; yet he did not go in. 6. Then Simon Peter came, following him, and went into the tomb; and he saw the linen cloths lying there, 7. and the handkerchief that had been around His head, not lying with the linen cloths, but folded together in a place by itself. 8. Then the other disciple, who came to the tomb first, went in also; and he saw and believed. 9. For as yet they did not know the Scripture that He must rise again from the dead.

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10.				10. Then the disciples went away again to their own homes.
11.				11. But Mary stood outside by the tomb weeping, and as she wept she stooped down and looked into the tomb. 12. And she saw two angels in white sitting, one at the head and the other at the feet, where the body of Jesus had lain. 13. Then they said to her, “Woman, why are you weeping?” She said to them, “Because they have taken away my Lord, and I do not know where they have laid Him.”
12.		9. Now when He rose early on the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven demons.		14. Now when she had said this, she turned around and saw Jesus standing there, and did not know that it was Jesus. 15. Jesus said to her, “Woman, why are you weeping? Whom are you seeking?” She, supposing Him to be the gardener, said to Him, “Sir, if You have carried Him away, tell me where You have laid Him, and I will take Him away.” 16. Jesus said to her, “Mary!” She turned and said to Him, “Rabboni!” (which is to say, Teacher). 17. Jesus said to her, “Do not cling to Me, for I have not yet ascended to My Father; but go to My brethren and say to

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				them, ‘I am ascending to My Father and your Father, and to My God and your God.’”
13.	5. But the angel answered and said to the women, “Do not be afraid, for I know that you seek Jesus who was crucified. 6. He is not here; for He is risen, as He said. Come, see the place where the Lord lay.		4. And it happened, as they were greatly perplexed about this, that behold, two men stood by them in shining garments. 5. Then, as they were afraid and bowed their faces to the earth, they said to them, “Why do you seek the living among the dead? 6. He is not here, but is risen! Remember how He spoke to you when He was still in Galilee, 7. saying, ‘The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.’” 8. And they remembered His words.	
14.		5. And entering the tomb, they saw a young man clothed in a long white robe sitting on the right side; and they were alarmed. 6. But he said to them, “Do not be alarmed. You seek Jesus of Nazareth, who was crucified. He is risen! He is not here. See the place where they laid Him.		
15.	7. And go quickly and tell His disciples that He is risen from the dead, and indeed He is going before you into Galilee; there you will see Him. Behold, I	. But go, tell His disciples—and Peter—that He is going before you into Galilee; there you will see Him, as He said to you.” 8. So they went out		

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	have told you." 8. So they went out quickly from the tomb with fear and great joy, and ran to bring His disciples word.	quickly and fled from the tomb, for they trembled and were amazed. .		
16.	9. And as they went to tell His disciples, behold, Jesus met them, saying, "Rejoice!" So they came and held Him by the feet and worshiped Him. 10. Then Jesus said to them, "Do not be afraid. Go and tell My brethren to go to Galilee, and there they will see Me."			
17.	11. Now while they were going, behold, some of the guard came into the city and reported to the chief priests all the things that had happened. 12. When they had assembled with the elders and consulted together, they gave a large sum of money to the soldiers, 13. saying, "Tell them, 'His disciples came at night and stole Him away while we slept.' 14. And if this comes to the governor's ears, we will appease him and make you secure." 15. So they took the money and did as they were instructed; and this saying is commonly reported among the Jews until this day.			
18.		8. . And they said nothing to anyone, for they were afraid. 10. She went and told	9. Then they returned from the tomb and told all these things to the eleven and to all the	18. Mary Magdalene came and told the disciples that she had seen the Lord, and

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		those who had been with Him, as they mourned and wept.	rest. 10. It was Mary Magdalene, Joanna, Mary the mother of James, and the other women with them, who told these things to the apostles.	that He had spoken these things to her.
19.		11. And when they heard that He was alive and had been seen by her, they did not believe.	11. And their words seemed to them like idle tales, and they did not believe them.	
20.			12. But Peter arose and ran to the tomb; and stooping down, he saw the linen cloths lying by themselves; and he departed, marveling to himself at what had happened.	
21.		12. After that, He appeared in another form to two of them as they walked and went into the country. 13. And they went and told it to the rest, but they did not believe them either.	13. Now behold, two of them were traveling that same day to a village called Emmaus, which was seven miles from Jerusalem. 14. And they talked together of all these things which had happened. 15. So it was, while they conversed and reasoned, that Jesus Himself drew near and went with them. 16. But their eyes were restrained, so that they did not know Him. 17. And He said to them, “What kind of conversation is this that you have with one another as you walk and are sad?” 18. Then the one whose name was Cleopas answered and said to Him, “Are You the only stranger	

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			in Jerusalem, and have You not known the things which happened there in these days?” 19. And He said to them, “What things?” So they said to Him, “The things concerning Jesus of Nazareth, who was a Prophet mighty in deed and word before God and all the people, 20. and how the chief priests and our rulers delivered Him to be condemned to death, and crucified Him. 21. But we were hoping that it was He who was going to redeem Israel. Indeed, besides all this, today is the third day since these things happened. 22 Yes, and certain women of our company, who arrived at the tomb early, astonished us. 23. When they did not find His body, they came saying that they had also seen a vision of angels who said He was alive. 24. And certain of those who were with us went to the tomb and found it just as the women had said; but Him they did not see.” 25. Then He said to them, “O foolish ones, and slow of heart to believe in all that the prophets have spoken! 26. Ought not the Christ to have suffered these things and to enter into His glory?” 27. And beginning at Moses and all the	

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			Prophets, He expounded to them in all the Scriptures the things concerning Himself. 28. Then they drew near to the village where they were going, and He indicated that He would have gone farther. 29. But they constrained Him, saying, “Abide with us, for it is toward evening, and the day is far spent.” And He went in to stay with them. 30. Now it came to pass, as He sat at the table with them, that He took bread, blessed and broke it, and gave it to them. 31. Then their eyes were opened and they knew Him; and He vanished from their sight. 32. And they said to one another, “Did not our heart burn within us while He talked with us on the road, and while He opened the Scriptures to us?” 33. So they rose up that very hour and returned to Jerusalem, and found the eleven and those who were with them gathered together, 34. saying, “The Lord is risen indeed, and has appeared to Simon!” 35. And they told about the things that had happened on the road, and how He was known to them in the breaking of bread.	

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22.			36. Now as they said these things, Jesus Himself stood in the midst of them, and said to them, “Peace to you.” 37. But they were terrified and frightened, and supposed they had seen a spirit. 38. And He said to them, “Why are you troubled? And why do doubts arise in your hearts? 39. Behold My hands and My feet, that it is I Myself. Handle Me and see, for a spirit does not have flesh and bones as you see I have.” 40. When He had said this, He showed them His hands and His feet. 41. But while they still did not believe for joy, and marveled, He said to them, “Have you any food here?” 42. So they gave Him a piece of a broiled fish and some honeycomb. 43. And He took it and ate in their presence.	19. Then, the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, Jesus came and stood in the midst, and said to them, “Peace be with you.” 20. When He had said this, He showed them His hands and His side. Then the disciples were glad when they saw the Lord. 21. So Jesus said to them again, “Peace to you! As the Father has sent Me, I also send you.” 22. And when He had said this, He breathed on them, and said to them, “Receive the Holy Spirit. 23. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.” 24. Now Thomas, called the Twin, one of the twelve, was not with them when Jesus came. 25. The other disciples therefore said to him, “We have seen the Lord.” So he said to them, “Unless I see in His hands the print of the nails, and put my finger into the print of the nails, and put my hand into His side, I will not believe.”
Ref.	**Matthew 28:1-20**	**Mark 16:1-20**	**Luke 24:1-53**	**John 20:1-31**

Alternate Websites and References…

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Alternate Websites:
Triablogue, "I Harmonized the Gospel Accounts of the Resurrection"
W. R. Miller, "Greenleaf's Harmony of the Resurrection Accounts"
Michal Hunt, "Harmony of the Gospels: The Resurrection"
Murray J. Harris, "A Harmony of the Resurrection Accounts"
Wilbur N. Pickering, "The Resurrection Accounts–A Harmonization"
S. Michael Houdmann, "Can the various resurrection accounts from the four gospels be harmonized?"
Answering Islam, "The Resurrection of Jesus: A Harmony of the Resurrection Accounts"
Contend for the Faith, "Harmony of the Resurrection Accounts"
Christian Apologetics and Research Ministry, "Resurrection Chronology"

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2. van den Heuvel, Curt (1997). The Resurrection of Jesus Christ. Retrieved on February 10, 2010 from http://www.2think.org/hundredsheep/bible/ressur.shtml
3. Martin, Michael (1991). *The Case Against Christianity*. Philadelphia, PA: Temple University Press. p81.
4. Scott, Bernard B., ed. (2008). Chapter Six by Thomas Sheehan, *The Resurrection of Jesus*. Santa Rosa, CA: PoleBridge Press. p100.
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7. Robertson, A. T. (1922). *A Harmony of the Gospels*. New York, NY: Harper & Row Publishers inc. pp240-244.
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9. Habermas, Gary R. and Michael R. Licona (2004). *The Case for the Resurrection of Jesus*. Grand Rapids, MI: Kregal Publications. p122.
10. Wilson, Ralph F. (2010). A Possible Harmonization of the Resurrection Accounts. Retrieved on June 18, 2010 from http://www.jesuswalk.com/resurrection/resurrection-harmonization.htm
11. Wagner, Cart (2010). Putting the Gospel Accounts of The Resurrection in Order. Retrieved on June 18, 2010 from http://www.resurrection.azprophecy.com/harmonizing-the-gospel-accounts.php
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[Source: http://www.sunnybrookepub.com/harmonizing_the_resurrection.html]

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Jesus' Resurrection Appearances

As the angels told the women at the empty tomb, "Why do you look for the living among the dead? He is not here; he has risen! Remember how he told you, while he was still with you in Galilee?" (Luke 24:5–6). The four New Testament Gospels record at least eleven resurrection appearances of Jesus to hundreds of individuals over a period of several weeks. None of the Gospels have all the appearances, which requires that we reconstruct the probable sequence of these appearances.

Recipients/Location	*Date/Time*	*Matt*	*Mark*	*Luke*	*John*	*Acts*	*1 Cor*
Number of appearances		2	1	5	5	1	4
First Sunday							
1. Empty tomb	Early morning	28:1–10	16:1–8	24:1–12	20:1–9		
2. Mary Magdalene/Tomb	Early morning				20:11–18		
3. Peter/Jerusalem	Late morning?			24:34			15:5
4. 2 Disciples/Emmaus Road	Midday/Afternoon			24:13–32			
5. 10 Disciples/Upper Room	Evening			24:36–43	20:19–25		
Second Sunday (One Week Later)							
6. Eleven/Upper Room	Evening				20:26–29		15:5
Subsequently (Prior to Pentecost)							
7. 7 Disciples/Sea of Galilee	Daybreak				21:1–23		
8. Eleven/Mountain in Galilee	Sometime later	28:16–20					
9. More than 500	Sometime later						15:6
10. James	Sometime later						15:7
11. Disciples/Mount of Olives	40 days later			24:44–49		1:3–8	

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[Source: http://www.biblicalfoundations.org/jesus-resurrection-appearances/]

Comment from web site on which the following chart is found (addressed to Dr. Kostenberger):

For the sake of precision, may I be so bold to make the following suggestion regarding the first on your list of appearances:

1. Empty tomb Early morning – Matt 28:1–10 Mark 16:1–8 Luke 24:1–12 John 20:1–9.

Technically the women's experience at the empty tomb is not an appearance, but confirmation that the tomb is empty (along with an angelic announcement that Jesus is risen).

Of the above references, I think it is true to say that only Matt 28:8-10 records an actual appearance of Jesus (as opposed to the emptiness of the tomb and the angelic announcement that Jesus was risen).

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This appearance was to “the women” who were hurrying away from the tomb. Matt 28:1 identifies these women as Mary Magdalene and other Mary (the mother of James and Joses – Matt 27:56).

So I think your numbering is correct, but the title and some of references for your first ‘appearance’ may be slightly misleading, as the actual appearance was on the way back from the empty tomb (unless this is a doublet with John 20:10-18, with John not mentioning that another woman was present).

If I am correct, then this would also change the stats for the number of appearances in each source. **(e.g., Mark would actually have no appearances per se.)**

We might add the exceptional nature of Christ’s resurrection appearance to Paul as a twelfth example also.

NOTE REGARDING MARK AND ABOVE CHART:

Because the above author does not recognize the official inclusion of the ending section of Mark found in the KVJ and NKVJ versions of the Bible (based on the *Textus Receptus*),
as there is general controversy over whether it is part of the original text
(and therefore is excluded or “bracketed off” in many popular later versions, (e.g., NASB, NIV, ESV, NET, etc.),
the two appearances by Jesus mentioned in that contested section of Mark are not included in the above chart.
Technically, as also mentioned in the above comment, the appearance count for Mark should be zero.

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Do the Gospel Resurrection Accounts Contradict Each Other?

How many women were at Christ's tomb on that first Easter morning – 1, 2, 3, or 5? Were there two angels or only one that announced His resurrection? Did Jesus appear to His followers at Galilee or Jerusalem?

Skeptics of Christ's resurrection oftentimes claim that the various gospel accounts of Jesus rising from the dead in the New Testament contradict each other. Even some theologians question whether the gospel episodes of the resurrection can be reconciled; for example, listen to Emil Brunner: "The sources contradict one another, and only a 'harmonizing' process which is not too much concerned about truth, could patch up a fairly connected account of the events, in which it is only too manifest that the later and less credible witnesses appear more important than the earlier, and more reliable ones. Such a dishonest way of dealing with the subject really has nothing to do with 'faith in the Word of God'; it only serves to support the disastrous prejudice that Christian faith is only possible in connection with historical dishonesty."[1]

Is this the case? Do Christians have to be dishonest when it comes to declaring the resurrection accounts found in the gospels as historically accurate?

I don't believe so.

A Look at Some of the Issues

In the first place, comments like Brunner's present a more foreboding situation than what is actually present. The gospels most certainly agree on the major facts (e.g. Christ's burial, God raising Jesus from the dead).

What we are left with are various apparent minor discrepancies in details like those listed in the following table:

	Matthew	**Mark**	**Luke**	**John**
Women at the tomb	2	3	5	1
Visit to the tomb	Dawn	Sun had risen	Dawn	Still dark
Messengers at tomb	Angels – 1	Men	Men	Angels – 2
Messengers location	Outside then in	Inside	Inside	Inside
Women encounter with Jesus	Held Christ	Nothing	Nothing	Told not to touch Christ
Women told	Disciples	No one	Disciples and others	Only Mary M told disciples
Appearance to the 11	1 – Galilee	1- Jerusalem	1 - Jerusalem	2 - Jerusalem

Another task is to attempt a layout of when Jesus appeared to people and where:

	Appeared to	**Where**	**When**	**References**
1	Mary Magdalene	Jerusalem	Sunday	Mark 6:9-11; John 20:11-18
2	Other Women	Jerusalem	Sunday	Matt 28:9-10
3	Peter	Jerusalem	Sunday	Luke 24:32; 1 Cor. 15:5
4	Emmaus disciples	Emmaus	Sunday	Luke 24:13-35; Mark 16:12
5	10 disciples	Jerusalem	Sunday	Mark 16:14; Luke 24:26-42; John 20:19-25
6	11 disciples	Jerusalem	A week later	John 20:26-31; 1 Cor. 15:5
7	7 disciples	Galilee	?	John 21:1-25
8	500 brethren	Galilee	?	1 Cor. 15:6
9	James	?	?	1 Cor. 15:7
10	11 disciples	Galilee	?	Matt 28:16-20; Mark 16:15-18
11	11 disciples	Jerusalem	40 days later	Acts 1:3-12

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Some General Rules of Biblical Interpretation

Before we address the specifics of the resurrection accounts, it's good to first understand a few basics of Biblical interpretation that will help understand why some things seem to differ in the gospels. First, it's important to remember that *a partial report is not a false report*. Just because each gospel author doesn't report every detail of a story doesn't mean it's inaccurate. All historians edit their accounts for various purposes and the gospel writers are no different.

Second, a *divergent account is not a false account*. For example, Matthew speaks of one angel at Christ's tomb whereas John mentions two. A contradiction? Not at all. Simple math says if you have two, you also have one. Matthew did not say there was *only* one angel; if he had then we would have a true contradiction. Instead, he just records the words of the one who spoke.

Divergent accounts can seem to cast doubt on the accuracy of the reporters, but we must try and reserve judgment until all the facts are in. For example, take the following account told by Dr. Kenneth Kanzer:

"Several years ago the mother of a friend of ours was killed. We first learned of the death through a trusted mutual friend who reported that the woman had been standing on the corner of the street at a bus intersection waiting for a bus and had been hit by another bus passing by and was fatally hurt, dying a few minutes thereafter. Later, we learned from the grandson that she had been involved in a collision, was thrown from the car in which she was riding and was killed instantly. Now which would you believe?

Much later we learned that the woman had been waiting for a bus, was hit by another bus and was fatally hurt. She had been picked up by a passing car, dashed to the hospital, but in this haste, the car in which she was being transported to the hospital collided with another, she was thrown from the car and died instantly."

These two rules, as well as a number of others[2], should be kept in mind when examining the multiple resurrection accounts.

Reconciling the Resurrection Events

The below represents an attempt to succinctly lay out a reconciliation and timeline of the gospel account records of Christ's resurrection and his appearing over forty days to various individuals that followed. For a more exhaustive treatment of the details and various explanations, please see John Wenham's work *The Easter Enigma*.

1. An angel rolls away stone from tomb before sunrise (Matt. 28:2-4). The guards are seized with fear and eventually flee
2. Women disciples visit the tomb and discover Christ missing (Matt. 28:1; Mark 16:1-4; Luke 24:1-3; John 20:1)
3. Mary Magdalene leaves to tell Peter and John (John 20:1-2)
4. Other women remain at tomb; they see two angels who tell them of Christ's resurrection (Matt. 18:5-7); Mark 16:5-7; Luke 24:4-8)
5. Peter and John run to the tomb and then leave (Luke 24:12; John 20:3-10)
6. Mary Magdalene returns to the tomb; Christ appears to her (Mark 16:9-11; John 20:11-18). **Christ's First Appearance**
7. Jesus appears to the other women (Mary, mother of James, Salome, and Joanna) (Matt. 28:8-10). **Christ's Second Appearance**
8. At this time, the guards report the events to the religious leaders and are bribed to lie (Matt. 28:11-15)
9. Jesus privately appears to Peter (1 Cor. 15:5). **Christ's Third Appearance**
10. Jesus appears to Cleopas and companion (Mark 16:12-13; Luke 24:13-32). **Christ's Fourth Appearance**
11. Jesus appears to 10 apostles, with Thomas missing, in the Upper Room (Luke 24:36-43). **Christ's Fifth Appearance**

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12. Eight days after His appearance to the 10 apostles, Jesus appears to all 11 apostles, including Thomas (John 20:26-28). **Christ's Sixth Appearance**
13. Jesus appears to 7 disciples by the Sea of Galilee and performs the miracle of the fish (John 21:1-14). **Christ's Seventh Appearance**
14. Jesus appears to 500 on a mountain in Galilee (Matt. 28:16-20; Mark 16:15-18; 1 Cor. 15:6) **Christ's Eighth Appearance**
15. Jesus appears to half-brother James (1 Cor. 15:7). **Christ's Ninth Appearance**
16. In Jerusalem, Jesus appears again to His disciples (Acts 1:3-8). **Christ's Tenth Appearance**
17. Jesus ascends into Heaven while the disciples look on (Mark 16:19-20; Luke 24:50-53; Acts 1:9-12). **Christ's Eleventh Appearance**

Conclusions

Referencing the different perspectives of each gospel's account of Christ's resurrection, N. T. Wright says: "The stories exhibit, as has been said repeatedly over the last hundred years or more, exactly that surface tension which we associate not with tales artfully told by people eager to sustain a fiction and therefore anxious to make everything look right, but with the hurried, puzzled accounts of those who have seen with their own eyes something which took them horribly by surprise and with which they have not yet fully come to terms."[3]

Wright is correct. The same critics who try and point out contradictions in the gospels would no doubt cry 'collusion' if they found exact verbal parallelism and a singular account of the resurrection.
In the end, and contrary to what Emil Brunner wrote, the recordings of the resurrection found in the four gospels are found to harmonize quite well upon closer examination, and perhaps most importantly, strongly agree on the one key fact that has universal life impact: Christ is risen from the dead![4]

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[1] Emil Brunner as quoted by John Wenham in *The Easter Enigma* (Eugene, OR: Wipf and Stock, 1992), 10
[2] For a more thorough discussion of understanding supposed gospel contradictions, see "Contradictions Among the Synoptics?" in Craig Blomberg's book *The Historical Reliability of the Gospels*.
[3] N. T. Wright, *The Resurrection of the Son of God* (Minneapolis: Fortress Press, 2003), pg. 612.
[4] For a PowerPoint presentation the goes into more detail regarding the supposed resurrection contradictions in the gospels, see: http://www.slideshare.net/schumacr/the-third-day-are-the-resurrection-events-in-conflict.
Robin Schumacher

[Source: http://blogs.christianpost.com/confident-christian/do-the-gospel-resurrection-accounts-contradict-each-other-15311/print.html] The Confident Christian Blog

See Chapter **LXXXVIII** for the scriptural account of the Resurrection, as well as subsequent chapters for the accounts of Jesus' post-Resurrection appearances and Ascension; with corresponding additional reference notes.

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Other Chronologies and Related Post-Resurrection Resources:

http://carm.org/bible-difficulties/matthew-mark/resurrection-chronology

http://www.highlandpc.com/studies/fojc/rezafter.php

http://www.truebiblecode.com/understanding240.html

http://www.sunnybrookepub.com/harmonizing_the_resurrection.html

http://www.seedspublishers.org/wp-content/uploads/2008/01/With-Our-Own-Eyes-web1.pdf
(Seven Monologues for Children) [PDF]

http://www.hymnary.org/text/the_day_of_resurrection_earth_tell_it (Hymn)

http://wrs.edu/Materials_for_Web_Site/Courses/Christ_in_Gospels/Chapter_14-Resurrection_Appearances_Ascension.pdf [PDF]

http://www.padfield.com/acrobat/booth/NT-Y2-Q1.pdf [PDF]
(Study Guide: Jesus Appearances After His Resurrection – Final Week – Chart – 69 pages)

http://www.jesus-is-savior.com/BTP/Dr_Max_Younce/resurrection.pdf [PDF]

https://www.ccel.org/bible/phillips/CN194-NEW_BEGINNING.htm
(The Story of Jesus – Resurrection of Jesus and the New Beginning)

http://www.apttoteach.org/Theology/Christ/pdf/510_The_Resurrection.pdf [PDF]
(Apologetics re: The Resurrection; references material from Josh McDowell, H. Wayne House)

http://www.peterkreeft.com/topics-more/resurrection-evidence.htm
(Evidence for Resurrection -- discussing the five possible theories: Christianity, hallucination, myth, conspiracy and swoon.)

http://www.biblearchaeology.org/post/2011/08/04/The-Physical-Resurrection-a-Historical-Fact-Part-One.aspx
(The Physical Resurrection – An Historical Fact)

http://blogs.christianpost.com/confident-christian/do-the-gospel-resurrection-accounts-contradict-each-other-15311/print.html
(Do the Gospel Resurrection Accounts Contradict Each Other? [Short Answer: No])

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The Resurrection of Jesus Appearances "Chronologically" Arranged

When we encounter the resurrection accounts in the New Testament, we face a challenge in putting all the pieces together in such a way that the sequence of events flows in logical order. This is due to the fact that no one Gospel presents all or even most of the information. Some of the accounts seem to conflict. I have opined before that these apparent conflicts are usually not in fact true conflicts. Another difficulty with putting all the facts together in a coherent manner is that the timeline of the events is unclear in some of the accounts. Luke and John are the clearest as to the timing of the events they describe; Matthew and Luke give us very few parameters. Both Acts and Paul also supply accounts in which the timeline is not always clear.
Nevertheless, I want to propose to you a possible, dare I claim even likely, sequence of the resurrection events. The work is my own and I make no claim that this scenario is certain or backed up by recognized ancient authority. St Augustine has done quite a lot of work in this matter and you can read that by clicking **HERE**. My proposition here is simply the fruit of 25+ years of praying over and pondering the events of those forty days between the Lord's resurrection and His ascension. My reflections are based as solidly as possible on the Bible, with a sprinkling of speculation.
I realize that my attempt to do this will irritate some modern biblical scholars who seem to insist that it is wrong to attempt any synthesis of the texts since the authors intended no such synthesis. Nevertheless, I press on boldly, hoping that the average believer will benefit from it and find such a synthesis interesting. Take it for what it is: the work of an obscure pastor who has prayed and carefully sought to follow the sequence of the forty days. You may wish to offer correction or an alternative interpretation; I encourage you to do so in the comments.

- **I. The morning of day one**
  - **A**. Very early in the morning a group of several women, including Mary Magdalene, approach the tomb to complete burial customs on behalf of Jesus (Matt 28:1; Mk 16:1; Jn 20:1).
  - **B**. They behold the tomb opened and are alarmed.
  - **C**. Mary Magdalene runs off to Peter and John with the distressing news of likely grave robbers (Jn 20:2).
  - **D**. The women who remain at the tomb encounter an angel, who declares to them that Jesus has risen and that they should tell this to the brethren (Mk 16:5 Lk 24:4; Mt 28:5).
  - **E**. At first the women are filled with fear and depart from the tomb afraid to speak (Mk 16:8).
  - **F**. Recovering their courage they decide to go to the Apostles (Lk 24:9; Mt 28:8).
  - **G**. Meanwhile Peter and John go to the tomb to investigate Mary Magdalene's claim. Mary follows behind them, arriving back at the tomb while Peter and John are still there. Peter and John discover the empty tomb; they encounter no angel. John believes in the resurrection; Peter's conclusion is not recorded.
  - **H**. The other women report to the remaining Apostles what the angel at the tomb said to them. Peter and John have not yet returned from the tomb and these remaining apostles are at first dismissive of the women's story (Lk 24:9-11).
  - **I**. Mary Magdalene, lingering at the tomb, weeps and is fearful. Peering into the tomb, she sees this time two angels who wonder why she weeps. Jesus then approaches her from behind. Not looking directly at Jesus, she supposes Him to be the gardener. When He calls her by name, Mary recognizes His voice, turns, and sees Him. Filled with joy she clings to Him **(APPEARANCE 1)** (Jn 20:16).
  - **J**. Jesus sends Mary back to the Apostles with the news to prepare them for His appearance later that day (Jn 20:17).
  - **K**. The other women have now departed from the Apostles and are on their way, possibly back home. Jesus appears to them (Mt 28:9) (after having dispatched Mary). He also sends them back to the Apostles with the news that He has risen and that He will see them **(APPEARANCE 2).**
- **II. The afternoon and evening of day one**
  - **A**. Later that day, two disciples on their way to Emmaus are pondering what they have heard about rumors of Jesus' resurrection. Jesus comes up behind them but they are prevented from recognizing Him. First Jesus breaks open the word for them; then He sits at table with them and celebrates the Eucharist, whereupon their eyes

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are opened and they recognize Him in the breaking of the bread **(APPEARANCE 3)** (Lk 24:13-30).

- **B**. The two disciples return that evening to Jerusalem and go to the Eleven. At first the Eleven disbelieve them just as they had the women (Mk 16:13). Nevertheless they continue to relate what they have experienced. At some point, Peter draws apart from the others (perhaps for a walk?). The Lord appears to Peter **(APPEARANCE 4)** (Lk 24:34; 1 Cor 15:5). Peter informs the other ten, who then believe. Thus the disciples from Emmaus (still lingering with the Apostles) are now told (perhaps by way of apology) that it is in indeed true that Jesus has risen (Lk 24:34).
- **C**. Almost at the same moment, Jesus appears to the small gathering of Apostles and the two disciples from Emmaus **(APPEARANCE 5).** Thomas is absent (although the Lucan text describes the appearance as being to "the eleven," this is probably just shorthand for the Apostles as a group). They are startled but Jesus reassures them and opens the scriptures to them (Lk 24:36ff).
- **D**. There is some debate as to whether He appeared to them a second time that night. The Johannine and Lucan accounts have significantly different descriptions of the appearance on that first Sunday evening. Is it merely a different recounting of the same appearance or is it a wholly separate appearance? It is not possible to say for sure. Nevertheless, since the descriptions are so different we can call it **APPEARANCE 6** (Jn 20:19ff), though it is likely one and the same as "Appearance 5."

- **III. Interlude**
  - **A**. There is no biblical account of Jesus appearing to anyone during the week that followed. The next account of the resurrection says, "Eight days later," namely the following Sunday.
  - **B**. We do know that the apostles exclaimed to Thomas that they had seen the Lord, but that he refused to believe it (Jn 20:24).
  - **C**. Were the apostles nervous that Jesus had not appeared again each day? We do not know; there are no accounts of what happened during this interlude.
- **IV. One week later, Sunday two**
  - **A**. Jesus appears once again **(APPEARANCE 7)** to the gathered Apostles. This time Thomas is with them. He calls Thomas to faith, and Thomas now confesses Jesus to be Lord and God (Jn 20:24-29).
- **V. Interlude two**
  - **A**. The apostles had received instructions to return to Galilee (Mt 28:10; Mk 16:7) where they would see Jesus. Thus they spent some of this interlude journeying 60 miles to the north, a trip that would have taken a considerable amount of time. We can imagine them making the trek north during the intervening days.
- **VI. Sometime later**
  - **A**. The time frame of the next appearance is somewhat vague. John merely says "after this." It is likely a matter of days or a week at best. The scene is at the Sea of Galilee; not all of the Twelve are present. They have gone fishing and Jesus summons them from the lakeside. They come to shore and see him **(APPEARANCE 8)**. Peter has a poignant discussion with Jesus and is commissioned to tend the flock of Christ (Jn 21).
  - **B**. The Appearance to the 500 – Of all the appearances, you might think that this one would have been recorded in some detail since it was the most widely experienced. It would seem that many accounts would have existed and that at least one would have made its way into the Scriptures. Yet there is no account of it other than that it did in fact happen. Paul records the fact of this appearance in 1 Cor 15:6: *Then he appeared to more than five hundred brethren at one time, most of whom are still alive, though some have fallen asleep* **(APPEARANCE 9).**Where did this take place? What was it like? What was the reaction? We simply do not know. Proof once again that the Bible is not a history book in the conventional sense. Rather, it is a highly selective telling of what took place, not a complete account. The Bible makes no claim to be something it is not. It is quite clear that it is a selective book (Jn 20:30).
  - **C**. The Appearance to James. Here again we do not have a description of this appearance, only a remark by Paul that it did in fact happen 1 Cor 15:7: *Then he appeared to James* **(APPEARANCE 10).** The time frame of this appearance is not

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clear, only that it happened after the appearance to the five hundred and before the final appearance to the apostles.

- **VII. The rest of the forty days**
  - **A**. Jesus certainly had other appearances to/with the disciples. Luke attests to this in Acts when he writes, *To them he presented himself alive after his passion by many proofs, appearing to them during forty days, and speaking of the kingdom of God* (Acts 1:3).
  - **B**. During this time there is perhaps the one appearance we can attribute specifically to this time period as recorded by both Matthew (Mt 28:16ff) and Mark (Mk 16:14ff). It takes place on "a mountaintop in Galilee." Mark adds that they were reclining at table. I refer to this appearance (time frame uncertain) as **APPEARANCE 11.** It is here that Jesus gives the great commission. Although Mark's text may seem to imply that Jesus was taken up from this mountain, such a conclusion is rash since Mark only indicates that Jesus ascended only "after he had spoken to them" (Mk 16:19).
  - **C**. Evidently Jesus had also summoned them back to Jerusalem at least toward the end of the period of the forty days. There they would be present for the feast of Pentecost. We can imagine frequent appearances with ongoing instruction, for Luke records that Jesus "stayed with them." Most of these appearances and discourses are not recorded. Luke writes in Acts, *And while staying with them he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, he said, "you heard from me, for John baptized with water, but before many days you shall be baptized with the Holy Spirit"* (Acts 1:4).
- **VIII. The final appearance and ascension**
  - **A**. After forty days of appearances and instructions we have a final account of the last appearance **(APPEARANCE 12)** wherein He leads them out to a place near Bethany and gives them final instructions to wait in Jerusalem until the Holy Spirit is sent. And then He is taken up to Heaven in their very sight (Lk 24:50-53; Acts 1:1-11).

So here is a possible, and if I do say so myself likely, chronology of the resurrection appearances. It is a synthesis that attempts to collect all the information and present it in a logical sequence. There are limits to what we can expect of the Scriptural accounts; fitting perfectly into a logical sequence is not what the texts primarily propose to do. Yet such a chronological sequence can prove helpful and it is in that spirit which I present it.

[Read the source & comments: http://blog.adw.org/2015/04/the-resurrection-appearances-chronologically-arranged-2/]

Alternate:

http://www.pagadiandiocese.org/2015/04/06/the-resurrection-of-jesus-appearances-chronologically-arranged/

http://blog.adw.org/wp-content/uploads/2015/04/The-Resurrection-Appearances-Chronologically-Arranged.pdf [PDF]

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Jesus' Appearances after His Resurrection

Each of the Gospels and a few other NT books mention various appearances by Jesus after his resurrection, but only Luke notes that Jesus ascended to heaven from the Mount of Olives just outside Jerusalem. Luke also recounts Jesus' discussion with the two disciples on the road to Emmaus (likely modern Qaluniyah, not the Emmaus of the intertestamental period, which lay too far west). Matthew and John note that Jesus also appeared to his disciples in the region of Galilee.



[Source: ESV Study Bible note]

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Alternate View

The Three Commissions

It will be seen that there were three separate Commissions given to the Eleven Apostles, at different times, on distinctly specified occasions and in varying words.

The first is recorded in Luke 24:47. This was given in *Jerusalem* on the evening of the day of the resurrection. It was given, not to the Eleven only, but also to "them that were with them." (v. 33). The commission was the continuation of His own ministry and that of John the Baptist (Matthew 22:1-10). They were all to proclaim "repentance and remission of sins". The New Covenant had been made, in virtue of which this message of pardon could be declared. (Matthew 26:26-29, Mark 14:22-25, Luke 22:14-23, Acts 3:19), first in Jerusalem, and then to all nations. This was done by Peter (Acts 2:38;3:19, etc.).

The *second* is recorded in Mark 16:15-18, and was given when the Lord appeared to the Eleven *as they sat at meat*; and it was carried out by "them that heard Him", as foretold in Matthew 22:4-7, and fulfilled in Mark 16:20, as confirmed in Hebrews 2:3.

The Acts of the Apostles is the inspired history of the fulfillment of this commission, so far as it is necessary for our instruction. It was given for the personal ministry of the Apostles, to be fulfilled by them before the destruction of the Temple and of Jerusalem.

The third is recorded in Matthew 28:19, 20, and was given *on a mountain in Galilee*. It was the proclamation of the King, who had left Jerusalem, according to the Parable (Luke 19:12), until He returned in power to set up His kingdom (26:64). It is the summons to the Gentile nations to submit to the Lord Jesus, as the King of Israel, according to Psalms 2:10-12. It was the proclamation of "the Gospel of the Kingdom" for a witness to all nations, immediately before the end of the age (Matthew 24:14, Revelation 14:6).

[Source: http://www.ecclesia.org/truth/gospels.html]

Jesus after his Resurrection: To Galilee or Jerusalem? (Apologetics)

See: http://www.apologeticspress.org/apcontent.aspx?category=6&article=730

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THE STORY OF JESUS

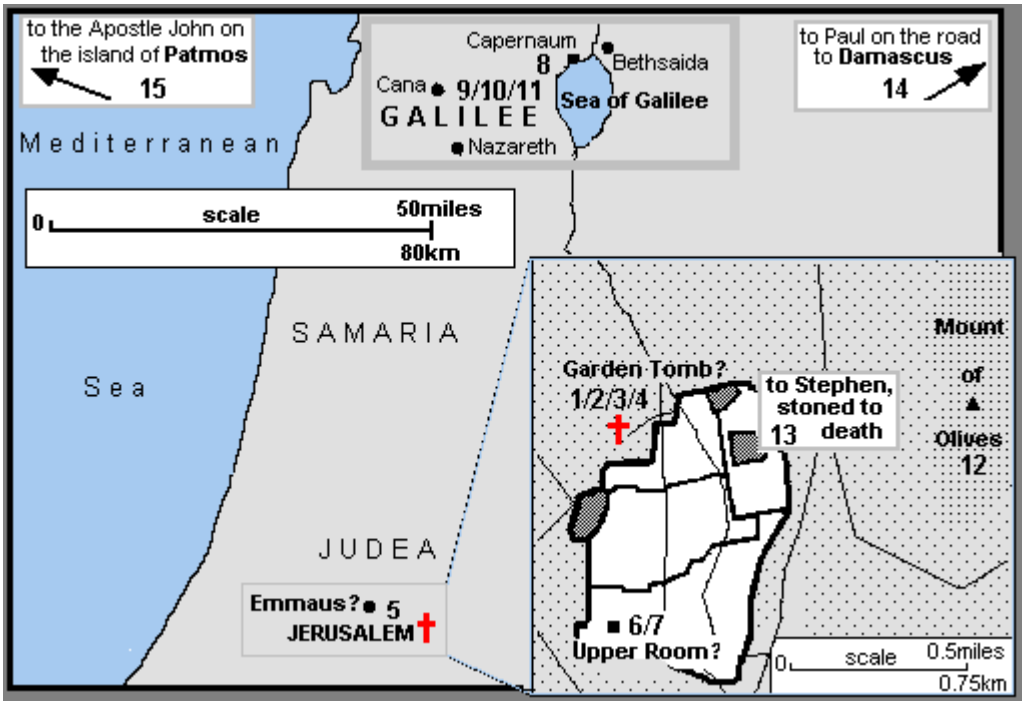
Matthew, Mark, Luke, John rearranged by Subject & in Date order

Parts 36-40 RESURRECTION OF JESUS and the NEW BEGINNING

Appearances of Jesus after His resurrection
36 - The empty tomb
37 - Resurrection appearances of Jesus
38 - Commission to preach the Gospel
39 - Jesus ascends to Heaven
40 - Epilogue to the Gospels

Parts 34-40 bring together all the relevant verses from Matthew, Mark, Luke and John - in that order.

APPEARANCES OF JESUS AFTER HIS RESURRECTION, Spring c AD30



Key: 1 - Approximate sequence of events, used in the list following

GOOD FRIDAY

[1] Golgotha or Calvary - Jesus is taken from the cross and placed in the garden tomb (Mt 27:57; Mk 15:42; Lk 23:50; Jn 19:31)

There is no complete agreement by the various commentators on precisely how many different appearances Jesus made to his disciples

EASTER SUNDAY IN AND AROUND JERUSALEM

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[2] The Garden Tomb - Jesus appears to Mary Magdalene outside the tomb (Mk 16:9; Jn 20:11)

[3] The Garden Tomb - To Mary Magdalene and the other Mary (the mother of James the Younger and Joses - Mk 16:1) as they hurry from the tomb (Mt 28:8)

[4] The Garden Tomb - To Peter (Lk 24:34; "Cephas" in 1Co 15:5)

[5] The Road to Emmaus - To two disciples on the Emmaus road later in the day (Mk 16:12; Lk 24:13)

[6] The Upper Room - To the apostles in a house in Jerusalem (Luke 24:36; Jn 20:19). Possibly the Upper Room where the Last Supper was held; Thomas was absent according to John 20:24.

A WEEK LATER

[7] The Upper Room - To the eleven apostles, including Thomas in a house; probably the same house as [6] (Jn 20:26; possibly Mk 16:14)

OVER THE NEXT WEEKS IN GALILEE

[8] The apostles go to Galilee (Mt 28:16a); there Jesus appears to seven of them fishing on the Sea of Galilee (Jn 21:1)

[9] Jesus appears to the apostles on a mountain and gives his great commission to preach the Gospel to the world (Mt 28:16b)

[10] More than 500 disciples in Galilee (1Co 15:6)

[11] To James, his brother (1Co 15:7)

ASCENSION DAY NEAR JERUSALEM

[12] To the apostles on the Mount of Olives (Olivet), near Bethany, as he ascends to Heaven (Lk 24:50, Acts 1:12)

AFTER HIS ASCENSION

[13] To Stephen as he is stoned to death in Jerusalem (Ac 7:55)

[14] To Paul on the road to Damascus (Ac 9:3; 26:13; 1Co 15:8)

[15] To John in a vision on the island of Patmos (Rev 1:10)

Part 36 - THE EMPTY TOMB

(Matthew 28:1-8,11-15; Mark 16:1-8; Luke 24:1-12; John 20:1-13)

Matthew 28:1-8,11-15 - When the Sabbath (Saturday) was over, just as the first day of the week (Sunday) was dawning ...

- The Sunday morning after the Good Friday of the Crucifixion. In Jewish reckoning, Friday is day one, Saturday day two, and Sunday day three - hence the three days between crucifixion and resurrection -

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... Mary from Magdala and the other Mary (mother of James the Younger and Joseph) went to look at the tomb. At that moment there was a great earthquake, for an angel of the Lord came down from Heaven, went forward and rolled back the stone and took his seat upon it. His appearance was dazzling like lightning and his clothes were white as snow. The guards shook with terror at the sight of him and collapsed like dead men. But the angel spoke to the women, "Do not be afraid. I know that you are looking for Jesus who was crucified. He is not here - he is risen, just as he said he would. Come and look at the place where he was lying. Then go quickly and tell his disciples that he has risen from the dead. And, listen, he goes before you into Galilee! You will see him there! Now I have told you my message."

Then the women went away quickly from the tomb, their hearts filled with awe and great joy, and ran to give the news to his disciples. ...

- In verses 9 and 10 (Part 37 following) Jesus stands before them in his first appearance, and tells the women he will see his disciples in Galilee:

(Verse 11 ....) And while they were on their way, some of the sentries went into the city and reported to the chief priests everything that had happened. They got together with the elders, and after consultation gave the soldiers a considerable sum of money and told them, "Your story must be that his disciples came after dark, and stole him away while you were asleep. If by any chance this reaches the (Roman) governor's ears, we will put it right with him and see that you do not suffer for it." So they took the money and obeyed their instructions. The story was spread and is current among the Jews to this day.

Mark 16:1-8 - When the Sabbath was over, Mary of Magdala, Mary the mother of James (the Younger), and Salome (mother of the apostles James and John) bought spices so that they could go and anoint him. And very early in the morning on the first day of the week, they came to the tomb, just as the sun was rising.

"Who is going to roll the stone back from the doorway of the tomb?" they asked each other.

And then as they looked closer, they saw that the stone, which was a very large one, had been rolled back. So they went into the tomb and saw a young man in a white robe sitting on the right-hand side, and they were simply astonished. But he said to them, "There is no need to be astonished. He has risen; he is not here. Look, here is the place where they laid him. But now go and tell his disciples, and Peter, that he will be in Galilee before you. You will see him there just as he told you."

And they got out of the tomb and ran away from it. They were trembling with excitement. They did not dare to breathe a word to anyone.

- Mark's Gospel ends here in most of the early manuscripts.

Luke 24:1-12 - But at the first signs of dawn on the first day of the week (Sunday), they (the women who accompanied Jesus from Galilee and who after his resurrection, had rested throughout the Saturday Sabbath in obedience to the Fourth Commandment) went to the tomb, taking with them the aromatic spices they had prepared. They discovered that the stone had been rolled away from the tomb, but on going inside, the body of the Lord Jesus was not to be found. While they were still puzzling over this, two men suddenly stood at their elbow, dressed in dazzling light. The women were terribly frightened, and turned their eyes away and looked at the ground. But the two men spoke to them, "Why do you look for the living among the dead? He is not here: he has risen! Remember what he said to you, while he was still in Galilee - that the Son of Man must be betrayed into the hands of sinful men, and must be crucified, and must rise again on the third day."

Then they did remember what he had said, and they turned their backs on the tomb and went and told all this to the eleven and the others who were with them.

It was Mary of Magdala, Joanna (one of Jesus' earliest women followers and wife of Chuza, Herod Antipas' steward, Luke 8:3), the mother of James (the "other" Mary), and their companions who made

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this report to the apostles. But it struck them as sheer imagination, and they did not believe the women. Only (the apostle) Peter got up and ran to the tomb. He stooped down and saw the linen clothes lying there all by themselves, and he went home wondering at what had happened.

John 20:1-13 - But on the first day of the week, Mary of Magdala arrived at the tomb, very early in the morning, while it was still dark, and noticed that the stone had been taken away from the tomb. At this she ran, found Simon Peter and the other disciple whom Jesus loved (the apostle John), and told them, "They have taken the Lord out of the tomb and we don't know where they have put him."

Peter and the other disciple set off at once for the tomb, the two of them running together. The other disciple (the younger John) ran faster than Peter and was the first to arrive at the tomb. He stooped and looked inside and noticed the linen cloths lying there but did not go in himself. Hard on his heels came Simon Peter and went straight into the tomb. He noticed that the linen cloths were lying there, and that the handkerchief, which had been round Jesus's head, was not lying with the linen cloths but was rolled up by itself, a little way apart. Then the other disciple, who was the first to arrive at the tomb, came inside as well, saw what had happened and believed. (They did not yet understand the scripture which said that he must rise from the dead.) So the disciples went back again to their homes.

But Mary (Magdalene) stood just outside the tomb, and she was crying. And as she cried, she looked into the tomb and saw two angels in white who sat, one at the head and the other at the foot of the place where the body of Jesus had lain.

The angels spoke to her, "Why are you crying?" they asked.

"Because they have taken away my Lord, and I don't know where they have put him!" she said.

Part 37 - THE RESURRECTION OF JESUS AND HIS APPEARANCES TO HIS DISCIPLES

(Matthew 28:9-10,16-17; Mark 16:9-14; Luke 24:13-44; John 20:14-21:14; Acts 1:1-5; 1 Corinthians 15:3-8)

Matthew 28:9-10,16-17 - But quite suddenly (as Mary from Magdala and the other Mary ran from the empty tomb), Jesus stood before them in their path, and said, "Peace be with you!" And they went forward to meet him and, clasping his feet, worshipped him. Then Jesus said to them, "Do not be afraid. Go now and tell my brothers to go into Galilee and they shall see me there" ....

Jesus gives his final commission

(Verse 16 ....) But the eleven went to the hill-side in Galilee where Jesus had arranged to meet them, and when they had seen him they worshipped him, though some of them were doubtful.

Mark 16:9-14 - (The Gospel now continues with possibly an ancient addition to Mark's account .....) When Jesus rose early on that first day of the week (the Sunday), he appeared first of all to Mary of Magdala, from whom he had driven out seven evil spirits. And she went and reported this to his sorrowing and weeping followers. They heard her say that he was alive and that she had seen him, but they did not believe it.

Later, he appeared in a different form to two of them (disciples, but not apostles of Jesus) who were out walking, as they were on their way to the country (on the road to Emmaus). These two came back and told the others, but they did not believe them either. Still later he appeared to the eleven themselves as they were sitting at table and reproached them for their lack of faith, and reluctance to believe those who had seen him after he had risen.

Luke 24:13-44 - Then on the same day we find two of them (disciples) going off to Emmaus, a village (location uncertain) about seven miles from Jerusalem. As they went they were deep in conversation about everything that had happened. While they were absorbed in their serious talk and discussion,

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Jesus himself approached and walked along with them, but something prevented them from recognising him. Then he spoke to them, "What is all this discussion that you are having on your walk?"

They stopped, their faces drawn with misery, and the one called Cleopas (possibly Clopas, the husband of Mary who was present at the crucifixion) replied, "You must be the only stranger in Jerusalem who hasn't heard all the things that have happened there recently!"

"What things?" asked Jesus.

"Oh, all about Jesus, from Nazareth. There was a man - a prophet strong in what he did and what he said, in God's eyes as well as the people's. Haven't you heard how our chief priests and rulers handed him over for execution, and had him crucified? But we were hoping he was the one who was to come and set Israel free ...

"Yes, and as if that were not enough, it's getting on for three days since all this happened; and some of our womenfolk have disturbed us profoundly. For they went to the tomb at dawn, and then when they couldn't find his body they said that they had a vision of angels who said that he was alive. Some of our people went straight off to the tomb and found things just as the women had described them - but they didn't see him!"

Then he spoke to them, "Aren't you failing to understand, and slow to believe in all that the prophets have said? Was it not inevitable that Christ should suffer like that and so find his glory?"

Then, beginning with Moses and all the prophets, he explained to them everything in the scriptures that referred to himself. They were by now approaching the village to which they were going. He gave the impression that he meant to go on further, but they stopped him with the words, "Do stay with us. It is nearly evening and soon the day will be over."

So he went indoors to stay with them. Then it happened! While he was sitting at table with them he took the loaf, gave thanks, broke it and passed it to them. Their eyes opened wide and they knew him! But he vanished from their sight. Then they said to each other, "Weren't our hearts glowing while he was with us on the road, and when he made the scriptures so plain to us?"

And they got to their feet without delay and turned back to Jerusalem. There they found the eleven and their friends all together, full of the news - "The Lord is really risen - he has appeared to Simon (the apostle Peter) now!"

Then they told the story of their walk, and how they recognised him when he broke the loaf.

Jesus suddenly appears to the disciples

And while they were still talking about these things, Jesus himself stood among them and said, "Peace be to you all!"

But they shrank back in terror for they thought they were seeing a ghost.

"Why are you so worried?" said Jesus, "and why do doubts arise in your minds? Look at my hands and feet - it is really I myself! Feel me and see; ghosts have no flesh or bones as you can see that I have."

But while they still could not believe it through sheer joy and were quite bewildered, Jesus said to them, "Have you anything here to eat?"

They gave him a piece of broiled fish and part of a honeycomb which he took and ate before their eyes. Then he said, "Here and now are fulfilled the words that I told you when I was with you: that everything written about me in the Law of Moses and in the prophets and psalms must come true."

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John 20:14-21:14 - Then she (Mary of Magdala, crying outside the tomb) turned and noticed Jesus standing there, without realising that it was Jesus.

"Why are you crying?" said Jesus to her. "Who are you looking for?"

She, supposing that he was the gardener, said, "Oh, sir, if you have carried him away, please tell me where you have put him and I will take him away."

Jesus said to her, "Mary!"

At this she turned right round and said to him, in Hebrew, "Master!"

"No!" said Jesus, "do not hold me now. I have not yet gone up to the Father. Go and tell my brothers that I am going up to my Father and your Father, to my God and your God."

And Mary of Magdala went off to the disciples, with the news, "I have seen the Lord!", and she told them what he had said to her.

In the evening of that first day of the week, the disciples had met together with the doors locked for fear of the Jews. Jesus came and stood right in the middle of them and said, "Peace be with you!"

Then he showed them his hands and his side, and when they saw the Lord the disciples were overjoyed.

Jesus said to them again, "Yes, peace be with you! Just as the Father sent me, so I am now going to send you."

And then he breathed upon them and said, "Receive holy spirit. If you forgive any men's sins, they are forgiven, and if you hold them unforgiven, they are unforgiven."

The risen Jesus and Thomas

But one of the twelve, Thomas (called the Twin), was not with them when Jesus came. The other disciples kept on telling him, "We have seen the Lord", but he replied, "Unless I see in his own hands the mark of the nails, and put my finger where the nails were, and put my hand into his side, I will never believe!"

Just over a week later, the disciples were indoors again and Thomas was with them. The doors were shut, but Jesus came and stood in the middle of them and said, "Peace be with you!"

Then he said to Thomas, "Put your fingers here - look, here are my hands. Take my hand and put it in my side. You must not doubt, but believe."

"My Lord and my God!" cried Thomas.

"Is it because you have seen me that you believe?" Jesus said to him. "Happy are those who have never seen me and yet have believed!"

Jesus gave a great many other signs in the presence of his disciples which are not recorded in this book. But these have been written so that you may believe that Jesus is Christ, the Son of God, and that in that faith you may have life as his disciples.

The risen Jesus and Peter

(Chapter 21 ....) Later on, Jesus showed himself again to his disciples on the shore of Lake Tiberias (the Sea of Galilee), and he did it in this way. Simon Peter, Thomas (called the Twin), Nathanael

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(also known as Bartholomew) from Cana in Galilee, the sons of Zebedee (James and John) and two other disciples were together, when Simon Peter said, "I'm going fishing."

"All right," they replied, "we'll go with you."

So they went out and got into the boat and during the night caught nothing at all. But just as dawn began to break, Jesus stood there on the beach, although the disciples had no idea that it was Jesus.

"Have you caught anything, lads?" Jesus called out to them.

"No," they replied.

"Throw the net on the right side of the boat," said Jesus, "and you'll have a catch."

So they threw out the net and found that they were now not strong enough to pull it in because it was so full of fish! At this, the disciple that Jesus loved (John) said to Peter, "It is the Lord!"

Hearing this, Peter slipped on his clothes, for he had been naked, and plunged into the se The other disciples followed in the boat, for they were only about a hundred yards from the shore, dragging in the net full of fish. When they had landed, they saw that a charcoal fire was burning, with a fish placed on it, and some bread. Jesus said to them, "Bring me some of the fish you've just caught."

So Simon Peter got into the boat and hauled the net ashore full of large fish, one hundred and fifty-three altogether. But in spite of the large number the net was not torn.

Then Jesus said to them, "Come and have your breakfast."

None of the disciples dared to ask him who he was; they knew it was the Lord.

Jesus went and took the bread and gave it to them and gave them all fish as well. This is already the third time that Jesus showed himself to his disciples after his resurrection from the dead.

Acts 1:1-5 - My dear Theophilus, In my first book (the third Gospel) I (Luke) gave you some account of all that Jesus began to do and teach until the time of his ascension. Before he ascended he gave his instructions, through the Holy Spirit, to the special messengers of his choice. For after his suffering he showed himself alive to them in many convincing ways, and appeared to them repeatedly over a period of forty days talking with them about the affairs of the kingdom of God.

Jesus' parting words before his ascension

On one occasion, while he was eating a meal with them, he emphasised that they were not to leave Jerusalem, but to wait for the Father's promise.

"You have already heard me speak about this," he said, "for John used to baptise with water, but before many days are passed you will be baptised with the Holy Spirit."

1 Corinthians 15:3-8 - Together with Jesus' instructions to Paul for the Lord's Supper, this is one of the few other direct references to the Gospel story in the rest of the New Testament:

For I (Paul) passed on to you Corinthians first of all the message I had myself received - that Christ died for our sins, as the scriptures said he would; that he was buried and rose again on the third day, again as the scriptures foretold. He was seen by Cephas (the apostle Simon Peter), then by the twelve (or eleven remaining apostles), and subsequently he was seen simultaneously by over five hundred Christians, of whom the majority are still alive, though some have since died. He was then seen by James (brother of Jesus and later head of the church in Jerusalem), then by all the messengers. And last of all, as if to one born abnormally late, he appeared to me!

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Part 38 - HIS COMMISSION TO PREACH THE GOSPEL TO THE WORLD

(Matthew 28:18-20; Mark 16:15-18; Luke 24:45-50; John 21:15-23; Acts 1:6-8)

Matthew 28:18-20 - But Jesus (after he met the eleven in Galilee) came and spoke these words to them, "All power in Heaven and on earth has been given to me. You, then, are to go and make disciples of all the nations and baptise them in the name of the Father and of the Son and of the Holy Spirit. Teach them to observe all that I have commanded you and, remember, I am with you always, even to the end of the world."

Mark 16:15-18 - Then (after his appearances to Mary of Magdala, the two disciples on the Emmaus Road, and the eleven apostles, and continuing the ancient addition to Mark ....) he said to them, "You must go out to the whole world and proclaim the Gospel to every creature. He who believes it and is baptised will be saved, but he who disbelieves it will be condemned. These signs will follow those who do believe: they will drive out evil spirits in my name; they will speak with new tongues; they will pick up snakes, and if they drink anything poisonous it will do them no harm; they will lay their hands upon the sick and they will recover."

Luke 24:45-50 - Then (after Jesus had eaten with the disciples, and showed them how his death and resurrection had fulfilled prophecy) he opened their minds so that they could understand the scriptures, and added, "That is how it was written, and that is why it was inevitable that Christ should suffer, and rise from the dead on the third day. So must the change of heart which leads to the forgiveness of sins be proclaimed in his name to all nations, beginning at Jerusalem.

"You are eye-witnesses of these things. Now I hand over to you the command of my Father. Stay in the city (of Jerusalem), then, until you are clothed with power from on high."

Then he led them outside as far as Bethany, where he blessed them with uplifted hands.

John 21:15-23 - When they had finished breakfast (of fish at the lake-side) Jesus said to Simon Peter, "Simon, son of John, do you love me more than these others?"

"Yes, Lord," he replied, "you know that I am your friend."

"Then feed my lambs," returned Jesus. Then he said for the second time, "Simon, son of John, do you love me?"

"Yes, Lord," returned Peter. "You know that I am your friend."

"Then care for my sheep," replied Jesus. Then for the third time, Jesus spoke to him and said, "Simon, son of John, are you my friend?"

Peter was deeply hurt because Jesus' third question to him was "Are you my friend?", and he said, "Lord, you know everything. You know that I am your friend!"

"Then feed my sheep," Jesus said to him. "I tell you truly, Peter, that when you were younger, you used to dress yourself and go where you liked, but when you are an old man, you are going to stretch out your hands and someone else will dress you and take you where you do not want to go." (He said this to show the kind of death - by crucifixion - by which Peter was going to honour God.)

Then Jesus said to him, "You must follow me."

Then Peter turned round and noticed the disciple whom Jesus loved (the apostle John) following behind them. (He was the one who had his head on Jesus' shoulder at supper and had asked, "Lord, who is the one who is going to betray you?") So he said, "Yes, Lord, but what about him?"

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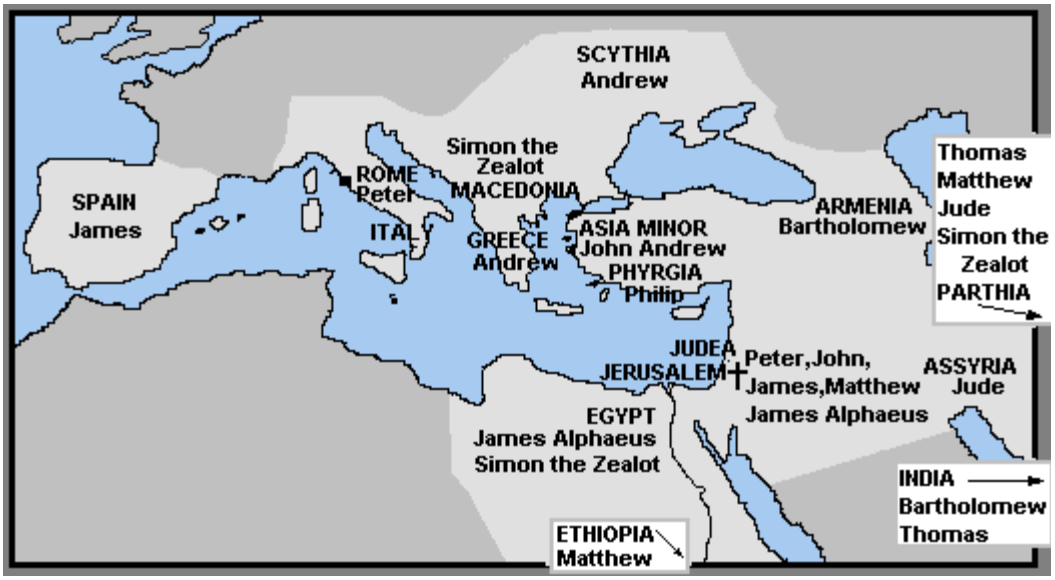
"If it is my wish," returned Jesus, "for him to stay until I come, is that your business, Peter? You must follow me."

This gave rise to the saying among the brothers that this disciple (John) would not die. Yet, of course, Jesus did not say, "He will not die,", but simply, "If it is my wish for him to stay until I come, is that your business?"

Acts 1:6-8 - This (the disciples waiting in Jerusalem after Jesus' death and resurrection as he commanded, until the coming of the "power from on high" - the promised baptism of the Holy Spirit) naturally brought them all together, and they asked him, "Lord, is this the time when you are going to restore the kingdom to Israel?"

To this he replied, "You cannot know times and dates which have been fixed by the Father's sole authority. But you are to be given power when the Holy Spirit has come to you. You will be witnesses to me, not only in Jerusalem, not only throughout Judea, not only in Samaria, but to the very ends of the earth!"

Map - Locations where the Original Apostles Preached the Gospel of Jesus Christ According to Various Ancient Traditions



Paul the Apostle - Paul figures prominently in the Acts of the Apostles and his letters are a large part of the Letters of the New Testament. He also played a vital role in taking the Gospel to Gentiles and in developing a theology of Christianity proving it be a new religion and not a Jewish cult. Over the centuries, he has therefore been described by some commentators as the "inventor" of Christianity. But to place Paul into perspective within the Christian story, as important, as brilliant, as brave, as loyal to Christ as he was, a number of points should be borne in mind:

(1) It was Jesus during his ministry on earth, who preached the Gospel in Judea and beyond - and not only to Jews (for example Matthew 8:5-13 and 15:21-28, Luke 17:11-19);

(2) Of the apostles, it was Peter who first brought Gentiles into the Christian fold (Acts 10), and other Jews who converted many Gentiles in Syrian Antioch (Acts 11:19) before Paul's arrival there;

(3) The church in Rome was already established by the time Paul wrote his letter to the Romans;

(4) The areas evangelized by Paul - Cyprus, the the south and western half of Asia Minor, and Greece - cover only a part of the locations in the Map above traditionally visited by the original apostles.

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Part 39 - JESUS ASCENDS TO HEAVEN

(Mark 16:19-20; Luke 24:51-53; Acts 1:9-11)

Mark 16:19-20 - After these words to them (the commission to preach the Gospel to the world, Mark's Gospel concludes .....), the Lord Jesus was taken up into Heaven and was enthroned at the right hand of God. They went out and preached everywhere. The Lord worked with them, confirming their message by the signs that followed.

Luke 24:51-53 - While he was in the act of blessing them he was parted from them and was carried up to Heaven. They worshipped him, and turned back to Jerusalem with great joy, and spent their days in the Temple, praising and blessing God (while awaiting baptism in the Holy Spirit).

Acts 1:9-11 - When he had said these words (the commission to preach the Gospel after the disciples had received the Holy Spirit) he was lifted up before their eyes till a cloud hid him from their sight. While they were still gazing up into the sky as he went, suddenly two men dressed in white stood beside them and said, "Men of Galilee, why are you standing here looking up into the sky? This very Jesus who has been taken up from you into Heaven will come back in just the same way as you have seen him go."

Part 40 - EPILOGUE TO THE GOSPELS

John 21:24-25 - Now it is this same disciple (the apostle John) who is hereby giving his testimony to these things and has written them down. We know that his witness is reliable. Of course, there are many other things which Jesus did, and I suppose that if each one were written down in detail, there would not be room in the whole world for all the books that would have to be written.

In a short time, the disciples, totally demoralised by the death of Jesus are transformed. They are soon taking the Gospel of Jesus Christ fearlessly to much of the known world and often in the face of every form of opposition, persecution, and soon, brutality, torture and death.

The Acts of the Apostles and the Letters of the New Testament reveal part of this early story that continues to the present day.

Acts carries on after the four Gospels without a break

[Source: https://www.ccel.org/bible/phillips/CN194-NEW_BEGINNING.htm]

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Lists of the 12 Apostles occur in Mark 3:16-19; Luke 6:13-16; Matthew 10:2-4 and Acts 1:13. Comparing the four lists, we note that there appear to have been three groups of four disciples each. Peter, Philip, and James the son of Alphaeus seem to have been the leaders of these groups (see rows 1, 5 and 9).

http://answersingenesis.org/reviews/books/killing-jesus-a-history-by-bill-oreilly-and-martin-dugard/

	Matt. 10:2-4	Mark 3:16-19	Luke 6:14-16	Acts 1:13
1.	Simon Peter	Simon Peter	Simon Peter	Peter
2.	Andrew	James	Andrew	John
3.	James	John	James	James
4.	John	Andrew	John	Andrew
5.	Philip	Philip	Philip	Philip
6.	Bartholomew	Bartholomew	Bartholomew	Thomas
7.	Thomas	Matthew	Matthew	Bartholomew
8.	Matthew	Thomas	Thomas	Matthew
9.	James, son of Alphaeus	James, son of Alphaeus	James, son of Alphaeus	James, son of Alphaeus
10.	Thaddaeus	Thaddaeus	Judas, son or brother of James	Judas, son or brother of James
11.	Simon the Cananaean	Simon the Cananaean	Simon the Zealot	Simon the Zealot
12.	Judas Iscariot	Judas Iscariot	Judas Iscariot	

[Source: Dr. Constable Expository Notes – Matthew]
http://www.soniclight.com/constable/notes.htm

(Note: Matthias was later chosen to replace Judas Iscariot in Acts 1:21-26)

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Post-Resurrection Places

http://www.bibleplaces.com/seagalilee.htm



Sea of Galilee (Tiberias)



Galilee -- Early Morning

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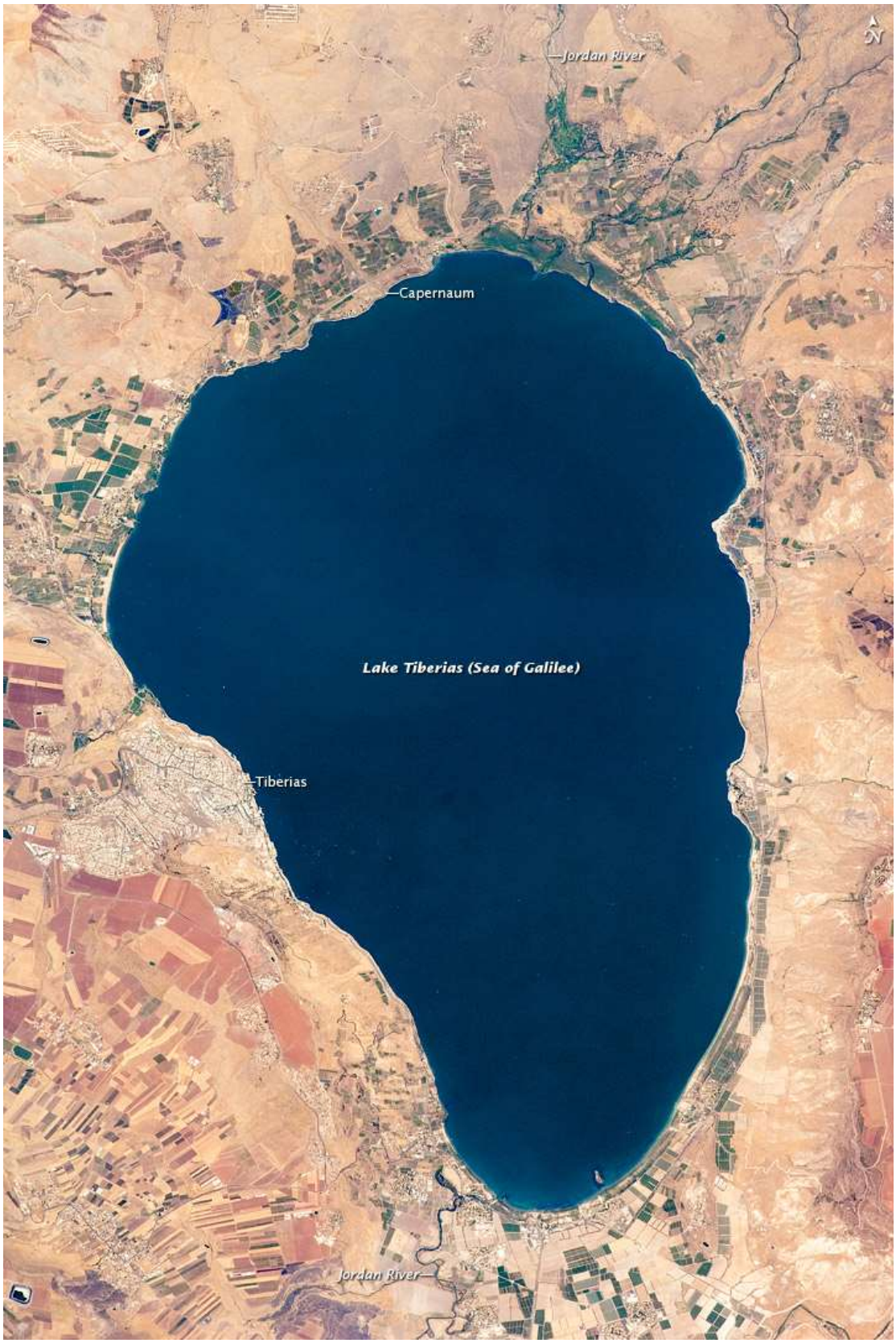


Sunset over Galilee



Fish from the Sea of Galilee

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Satellite Image -- Sea of Galilee (Tiberias)

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NON-CHRISTIANS PROVE JESUS' RESURRECTION

Posted by FactReal on April 13, 2009

ANCIENT NON-CHRISTIAN SOURCES PROVIDE THE FACTS

About 18 different ancient non-Christian writers present more than 100 facts about the birth of Christ, His life, teachings, miracles, crucifixion, resurrection and ascension:

Josephus, Tacitus, Thallus, Phlegon, Pliny the Younger, Suetonius, Emperor Trajan, Emperor Hadrian, the Talmud, Lucian, Mara bar Serapion, etc.

Next are the historical facts of Jesus' resurrection.



Crowning With Thorns by Caravaggio

FACT 1. JESUS DIED DUE TO THE RIGORS OF CRUCIFIXION

Jesus was crucified circa A.D. 30. It was reported by several non-Christian writings:

Ancient sources:

- Josephus, Jewish historian, (*Antiquities*. 18.3, 18.64), 1st century
- Tacitus (*Annals* 15.44), circa A.D. 115
- Lucian de Samosata, Greek satirist, (*The Death of Peregrine*, 11-13), circa mid-2nd century
- Mara bar Serapion (Letter to his son – currently at British Museum), late 1st-3rd century
- Talmud (Sanhedrin 43a), late 2nd century

Crucifixion was a common form of Roman execution

Ancient sources:

- Josephus (*Jewish Wars*, 5.451)
- M. Tullius Cicero (*Against Verres* 2.5.64)
- Cornelius Tacitus (*The Annals* 15.44)

Crucifixion was a torturous death

The crucified died of

- Exhaustion
- Asphyxia
- Dehydration
- Congestive heart failure

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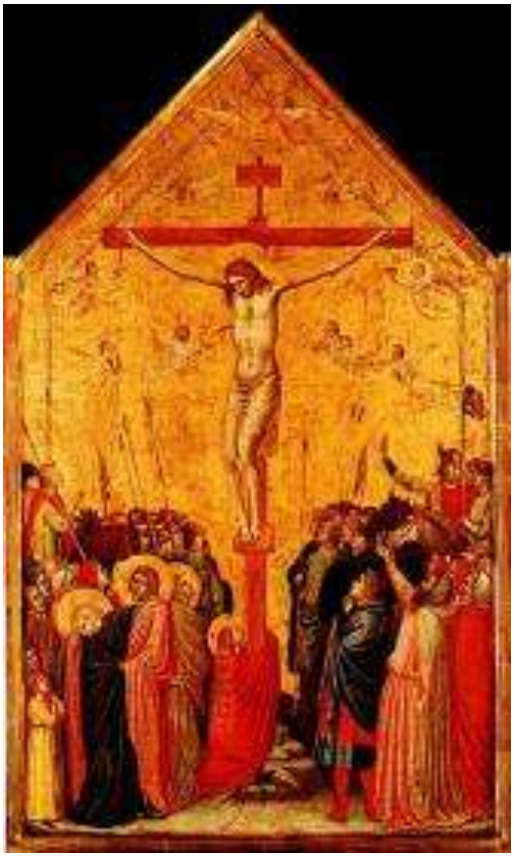
Early testimony support

▪ The Roman soldiers pronounced Jesus dead.

▪ Many people witnessed the events of which the writers of the Gospels wrote.

▪ Reported in all four Gospels: Matthew, Mark, Luke, John (circa 1st century).*

▪ The flowing of blood and water from the wound made by the soldier's spear (John 19:34).*



The Crucifixion by Giotto

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FACT 2. JESUS WAS BURIED IN A KNOWN, ACCESSIBLE TOMB

▪ Jewish and Roman leaders and people, who witnessed the crucifixion, knew where the tomb was.
▪ The owner of the tomb was a member of the Jewish Sanhedrin named Joseph of Arimathea (Mark 15:43).
Had the Gospels been false on this matter they would not have been able to withstand the swift correction and ridicule from the Jews.



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FACT 3. EMPTY TOMB

Jesus' tomb was discovered to be empty just a few days later
Enemy and critics attested that the tomb was empty.

Ancient sources:
- Justin Martyr (*Trypho* 108)
- Tertullian (*De Spectaculis* 30)

No corpse produced
There is no record from Jewish, Roman, critics and other writings to attest that a body was in the tomb. The enemies of Jesus had every reason to produce a body since it would have benefited them. If any corpse had still been in the tomb, it would have been impossible for Christianity to get off the ground in Jerusalem due to the importance of the Resurrection.

Women testimony of the empty tomb
A woman's testimony was not highly regarded in those days in Roman and Jewish cultures.

Ancient sources:
- Josephus (*Antiquities* 4.8.15)
- Talmud (Sotah 19a); Talmud (Rosh Hashannah 1.8); Talmud (Kiddushin 82b)
- Origen (*Contra Celsum* 2:59; 3:55)
- Gaius Suetonius, Roman historian, (*The Twelve Caesars*, Augustus 44) circa A.D. 115
- Luke 24:11*



Embarrassing admissions support historical claims
Even the disciples (who were Jews) thought it was nonsense what the women were saying. (Luke 24:11)
It would have been damaging to the disciples' claim to invent the story and place women as the primary witnesses. Thus, the empty tomb account appears to be historically credible in light of the principle of embarrassment.

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FACT 4. JESUS' DISCIPLES EXPERIENCED THE RISEN JESUS

The disciples preached that Jesus was raised, that the tomb was empty, and that Jesus ascended.

They preached a seen and living Jesus with whom they partook food; they preached the Ascension with equal vigor.



Resurrection of Christ by Ruben

Ancient sources:

- Clement, Bishop of Rome, (First Clement 42:3), A.D. 95
- Polycarp, Bishop of Smyrna, (Letter to the Philippians 9:2), A.D. 101
- Clement, bishop of Rome, is reputed to have personally known the disciples, according to two early church fathers, Irenaeus and Tertullian, circa 30-100
- Polycarp was, according to Irenaeus, taught by the apostles and knew many who had seen Christ, circa 69-155

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▪ Polycarp mentions the resurrection of Jesus 5 times in his letter to the church in Philippi. (Letter to the Philippians 9:2)

Verbal tradition

The ancients relied on verbal tradition to teach others. Later on they were copied intro writings which were later compiled into the New Testament. Verbal tradition before the New Testament pointed to Jesus' original disciples saying that the risen Jesus had appeared to them.

Ancient sources:

▪ Tertullian, African church father (*The Prescription Against Heretics*, 32)
▪ Irenaeus, early church father (*Against Heresies*, 3.3.3), circa 185
▪ Irenaeus (*Letter To Florinus)* (preserved by 4th-century church historian, Eusebius)
▪ Tertullian (*Prescription Against Heretics*, 32)

Written tradition

We have written tradition that shows the disciples saying that Jesus had appeared to them after he rose from the dead.

Ancient sources:

▪ The 4 Gospels attest to the resurrection of Jesus and report the disciples' claims that Jesus rose from the dead. The Gospels, all written within 70 years of the crucifixion, testify that Christ rose again.*
▪ Former church persecutor, Paul, claims to have known the disciples firsthand. He wrote the disciples claimed Jesus rose (1 Corinthians 15:9-11, Galatians 2:1-10).*
▪ The creed in 1 Corinthians 15 originated within 5 years of Jesus' crucifixion. This creed says that Christ died for our sins, was buried, and was raised on the third day and that he appeared to the disciples.*

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FACT 5. THE DISCIPLES' TRANSFORMATION

After Jesus' resurrection, the disciples receive strength and conviction in the face of martyrdom

The disciples were transformed from doubters who were afraid to identify with Jesus, to bold proclaimers of his death and resurrection, even being willing to die for this belief.



Incredulity of Thomas by Caravaggio

Ancient sources:

- Ignatius, bishop of Antioch in Syria, (*Smyrn* 3:2-3)
- Clement of Rome (1 Clement 5:2-7)
- Polycarp (Letter to the *Philippians* 9:2)
- Tacitus, Roman historian, (*The Twelve Caesars* 15.44), A.D. 109
- Dionysius of Corinth (cited by Eusebius, first church historian, in *Ecclesiastical History* 2:25:8, 3.1), A.D. 170
- Tertullian (*Scorpiace* 15), A.D. 200
- Josephus (cited by Eusebius, first church historian, in *Ecclesiastical History* 2:23), A.D. 95
- Hegesippus (cited by Eusebius, first church historian, in *Ecclesiastical History* 2:23), A.D. 165-175
- Clement of Alexandria (cited by Eusebius, first church historian, in *Ecclesiastical History* 2:23), A.D. 200
- Origen (*Contra Celsum* 2:56,77), A.D. 230-250
- Origen (*Commentary on Genesis, volume 3*

(cited by Eusebius, first church historian, in Ecclesiastical History 3:1)

- *Luke (Acts 7;12)**

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The skeptical Jew, James, was converted by the resurrection
- Early creed reports appearance to James (1 Cor. 15:7)*
- The Gospels (Mark, John)*

Ancient sources:
- Josephus (*Antiquities* 20:200)
- Hegesippus (cited by Eusebius, first church historian, in *Ecclesiastical History* 2:23), A.D. 165-175
- Clement of Alexandria (cited by Eusebius, first church historian, in *Ecclesiastical History* 2:1; 2:23), A.D. 200



Crucifixion of Peter by Caravaggio

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Conversion of Saul of Tarsus after seeing the risen Jesus
Paul, the great persecutor of Christianity, was converted by the resurrection (Acts 9:3-9, 17, 22; 1 Cor. 15:8, 9:1; Gal. 1:22-23).
Paul believed to have experienced a personal appearance of the risen Jesus.

Ancient sources:
- Clement of Rome (1 Clement 5:2-7)
- Polycarp (Letter to the *Philippians* 9:2)
- Tertullian (*Scorpiace* 15; (cited by Eusebius, first church historian, in *Ecclesiastical History* 2:25:8)
- Origen's commentary on Genesis, volume 3 (cited by Eusebius, first church historian, in *Ecclesiastical History* 3:1)

The disciples stood by their account & paid the price
Would you pay with your life for a lie? Liars make poor martyrs.
The disciples were persecuted because of preaching the Resurrection of Jesus. (Book of Act)
These persecutions would have stopped if the disciples had quit preaching this Resurrection message and the Ascension of Jesus. Their preaching was a threat to the reputation of the Jewish leaders.
- Peter was crucified upside down
- Andrew was crucified
- Luke was hanged by idolatrous priests
- Mark was dragged in the streets of Alexandria
- Bartholomew flayed to death with a whip in Armenia
- Thomas was pierced with a Brahmin sword

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Ascension by Giotto

WHY IS IMPORTANT TO LEARN ABOUT THE RESURRECTION?

- The fact that Jesus rose from the dead is the cornerstone of the Christian faith.
- The resurrection was proclaimed in Jerusalem where the empty tomb was.
- The church was born and grew.

SOURCES

- Dr. Gene Scott
- Christian Answers
- The Case for the Resurrection of Jesus
- The Case for the Real Jesus
- Coral Ridge Ministries
- Risen Indeed
- MIT's Classic Archive
- Original Catholic Encyclopedia
- Catholic Answers
- D. James Kennedy and Jerry Newcombe, *The Da Vinci Myth vs. The Gospel Truth*

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* The bible is used here as reference to the Christian stories. It is important to know that the bible contains writings within 70 years of Jesus. Other historic writings have a larger span than the bible between the time the original was written and the earliest copy. For example, Plato's *Tetralogies* have 1,200 years interval between original and earliest copy. Aristotle's works have 1400 years span. Homer's *Iliad*, 500 years. The bible has more copies in existence of the ancient writings than any other ancient book that we regard as historic: Homer (*Iliad*), Plato (*Tetralogies*), Aristotle, Caesar (*The Gallic Wars*). Copyist errors are minimal. The New Testament has 77 separate books and letters of ancient times which were later compiled into the bible. So, they serve as early testimonies from Christians.

[Source: https://factreal.wordpress.com/2009/04/13/nonchristians-prove-jesus-resurrection/]

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The Ascension of Jesus the Messiah

Wikipedia: http://en.wikipedia.org/wiki/Ascension_of_Jesus

Four Reasons Jesus' Ascension Matters

For Luke, the ascension was a significant moment in the disciples' personal transformation and the advance of the gospel through the church. He emphasized the importance of the ascension by ending his Gospel with this event and beginning his second volume, Acts, with it.

The ascension had a profound impact on the disciples. Up to the moment that Jesus ascended to heaven, the disciples seemed to be puzzled, trying to figure it all out. But after the ascension, they worshiped Him. They traveled back to Jerusalem with great joy. They maintained a regular presence in the temple—worshiping God.

At first, the disciples' reaction to Jesus' ascension may catch us off guard. Jesus had just "left them." And yet they were happy—filled with joy. Why this reaction? After all, when Jesus told them at the end of John 13 that He would soon leave them, they were deeply disturbed.

Thus, He encouraged them by teaching them about the ministry of the Holy Spirit (John 14–17). He kept them from the brink of utter despair by saying, "You are not losing Me, but I am going to be with you in a different way through My Spirit."

The ascension of Jesus produced joy because the disciples realized what amazing benefits would come to them when Jesus returned to the Father. When Jesus ascended, all the promises regarding the Spirit's ministry to the disciples were about to be fulfilled. The disciples accepted His ascension, for they had accepted Jesus' word about the promised One to come. Their doubts and fears were gone. They were convinced of who He was. They knew that He died to forgive them of their sins. They knew He was alive from the dead. In His resurrection, they had hope in victory over death.

They trusted Him. For these reasons, Jesus' departure gave the disciples joy.

The benefits of the ascension are many:

- When Jesus ascended and sat down at the Father's right hand, the Father verified the accomplishment of the life, death, and resurrection of Jesus and confirmed that the final payment for sin had been made (Heb. 10:11-14).
- When Jesus ascended, the intercessory work of Jesus on behalf of His people began. In this ministry, we are assured that we will always have access to the Father forever (1 John 2:1).
- When Jesus ascended, His eternal reign over all enemies began. As Peter wrote, "Now that He has gone into heaven, He is at God's right hand with angels, authorities, and powers subject to Him" (1 Pet. 3:22).
- Finally, when Jesus ascended, the church was empowered to accomplish its mission. In Ephesians 1:22-23, writing about Jesus' resurrection and ascension, Paul said, "[God the Father] put everything under His feet and appointed Him as head over everything for the church, which is His body, the fullness of the One who fills all things in every way."

Jesus Christ is the King of the universe, and Satan can do nothing about it. What Satan can do is tempt us to forget about Jesus as King. He uses a thousand tricks to do it, but he is after one thing—to eclipse our present awareness of who Jesus is and where He is. In the Book of Acts, Stephen, right before being stoned, looked up into heaven and saw Jesus standing at the right hand of the Father. The New Testament points us to this picture so that we will have a settled confidence that Jesus our Savior is the King over all things.

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Joy, hope, and mission are three consistent responses of the disciples to Christ's resurrection and ascension. In light of these two great events, we see the disciples transformed and mobilized to follow Jesus on His mission.

We go forward with hope and joy because the King of the universe promises that He will never leave or forsake us. If we want to experience greater transformation and the joy of following Jesus on mission, we should build our confidence on the finished and sufficient work of Jesus Christ. The resurrection and ascension testify to the completion and perfection of His work.

[Source: http://www.christianitytoday.com/edstetzer/2013/august/why-ascension-matters.html]

See also:

http://www.gotquestions.org/ascension-Jesus-Christ.html

http://www.biblestudytools.com/dictionaries/bakers-evangelical-dictionary/ascension-of-jesus-christ.html

http://www.christiancourier.com/articles/877-ascension-of-christ-a-most-significant-event-the

http://www.desiringgod.org/articles/more-than-an-afterthought-six-reasons-jesus-s-ascension-matters

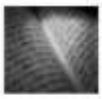
http://www.teachmethebible.info/questions/christ/ascended_to_heaven.html

http://bible.org/article/ascension-jesus-christ

See Chapter **LXXXVIII** for the scriptural account of the Resurrection, as well as subsequent chapters for the accounts of Jesus' post-Resurrection appearances and Ascension; with corresponding additional reference notes.

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What the Earliest Non-Biblical Authors (Apostolic Fathers) Say About Jesus



What the Earliest Non-Biblical Authors Say About Jesus

www.ColdCaseChristianity.com

The Old Testament Prophets Predicted Jesus as the Messiah
Ignatius said the prophets predicted and waited for Jesus who was in the line of King David. Clement also said the prophets predicted the life and ministry of Jesus.

Jesus Was Born Miraculously
Ignatius said Jesus was (and is) the "Son of God." He was conceived by the Holy Spirit and a star announced His birth. Jesus came forth from God the Father and was born of the Virgin Mary.

Jesus Had a Powerful Earthly Ministry
Ignatius said Jesus was baptized by John the Baptist. He was the "perfect" man and manifested the will and knowledge of God the Father. He taught and had a "ministry" on earth. He was the source of wisdom and taught many commandments, speaking the words of God. Ointment was poured on Jesus's head. Polycarp also said Jesus was sinless. According to Polycarp, Jesus taught commandments and preached the Sermon on the Mount. Clement also said Jesus provided His disciples with important instruction. According to Clement, Jesus taught principles as described by Mark and Luke. He was humble and unassuming.

Jesus Suffered and Died on a Cross
Ignatius said Jesus was unjustly treated and condemned by men. He suffered and was crucified, dying on the cross. Jesus allowed this to happen as a sacrifice and offering to God the Father. This all took place under the government of Pontius Pilate, when Herod the Tetrarch was king. Polycarp also said Jesus suffered and died on a cross and Jesus died for our sins. In addition, Clement said Jesus was whipped and suffered and died for our salvation. According to Clement, Jesus died as a payment for our sin.

Jesus Rose from the Grave
Ignatius said Jesus was resurrected and had a physical resurrection body. He appeared to Peter and the others after the resurrection. He encouraged the disciples to touch Him after the resurrection and ate with the disciples as well. The disciples were convinced by the resurrection appearances. The disciples were fearless after seeing the risen Christ. Polycarp also said Jesus was raised from the dead, and His resurrection assures we will also be raised.

Jesus Demonstrated His Deity in the Resurrection
Ignatius said Jesus returned to God the Father. Jesus was (and is) the manifestation of God the Father and is united to Him. Jesus is our only Master and the Son of God. He is the "Door," the "Bread of Life," and the "Eternal Word." Jesus is our High Priest, "Lord" and "God." He is "our Savior" and the way to "true life." Polycarp also said Jesus ascended to heaven and is seated at God's right hand. According to Polycarp, all things are subject to Jesus and He will judge the living and the dead. Jesus is our "Savior" and "Lord." In addition, Clement said Jesus was resurrected from the dead and is alive and reigning with God. His resurrection makes our resurrection certain. According to Clement, Jesus is "Lord" and the Son of God. He possesses eternal glory and majesty. All creation belongs to Him. Jesus is our "refuge" and our "High Priest." He is our "defender" and "helper."

Jesus Has the Power to Save Us
Ignatius said Jesus now lives in us and we live forever as a result of our faith in Christ. He has the power to transform us and His sacrifice glorifies us. Faith in Christ's work on the cross saves us, and this salvation and forgiveness are gifts of grace from God. Polycarp also said Jesus' death on the cross and our faith in Jesus's work on the cross saves us. According to Polycarp, we are saved by grace. In addition, Clement said we are saved by the "grace" of God through faith in Jesus.



COLD-CASE CHRISTIANITY:
A Homicide Detective Investigates the Claims of the Gospels

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The Eight Periods of Jesus' Life

[Source: Halley’s Bible Handbook]

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The Eight Periods of Jesus' Life [Source: Halley's Bible Handbook]

For convenience' sake, the life of Jesus can be divided into eight periods, as follows:

		Approx. Duration	Location(s)
(1)	Birth and Youth	30 years	Bethlehem, Egypt, Nazareth
(2)	Preparation for Ministry		Jordan River and wilderness
(3)	Early Ministry in Judea	8 months	Judea, Samaria
(4)	Ministry in Galilee	2 years	Galilee
(5)	Later Ministry in Judea	1 month	Perea and Judea
(6)	Ministry in Perea	4 months	Perea and Judea
(7)	The Last Week: Crucifixion and Resurrection	7 days	Judea, Jerusalem
(8)	Appearances after the Resurrection	40 days	Jerusalem, Galilee

All four Gospels give more space to the last week of Jesus' life, His crucifixion, and His resurrection (Period (7)) than to any other period. The chart below shows the difference in the Gospels in the amount of space they devote to some of the other periods.

We will look at each of the eight periods briefly. For a detailed outline ("harmony") of the Gospels, see A Harmony of the Gospels.

Period (1): Jesus' Birth and Youth (About 30 Years)

- Mt 1-2
- Lk 1-2

Mark and John say nothing about the birth, childhood, and youth of Jesus. Matthew and Luke record different incidents (see under Lk 1:5-80). To harmonize these into exact chronological sequence is not easy. Here are probable, approximate dates:

7 or 6 B.C. 6 months later 3 months later	Announcement to Zechariah Announcement to Mary Mary's visit to Elizabeth Mary's return to Nazareth Announcement to Joseph Birth of John the Baptist	Lk 1:5-25 Lk 1:26-38 Lk 1:39-56 Lk 1:56 Mt 1:18-24 Lk 1:57-80
6 or 5 B.C. 8 days later 32 days later	Birth of Jesus Announcement to shepherds Jesus' circumcision Jesus' presentation	Mt 1:25; Lk 2:1-7 Lk 2:8-20 Lk 2:21 Lk 2:22-38

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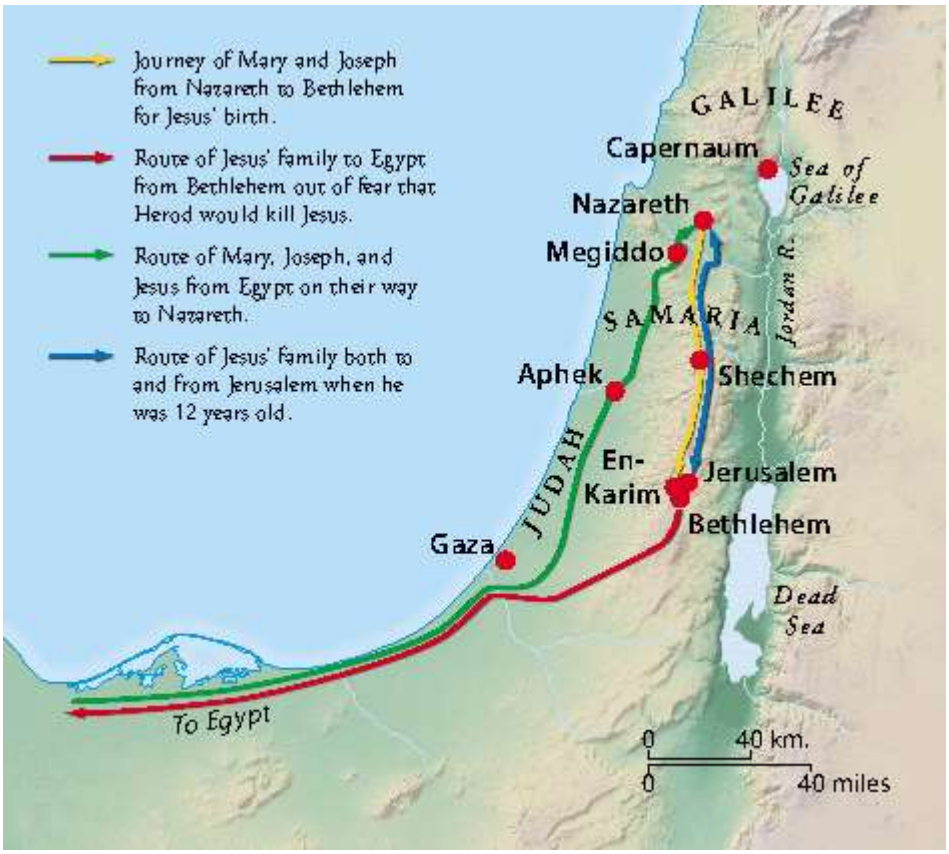
4 B.C.	Visit of the Wise Men Flight to Egypt The children of Bethlehem killed	Mt 2:1-12 Mt 2:13-15 Mt 2:16-18
3 B.C.	Return to Nazareth	Mt 2:19-23; Lk 2:39

On What Date Was Jesus Born?

Jesus' birthday is now celebrated on December 25, but there is nothing in the Bible to support that particular date. It first appears as the date of Jesus' birthday in the 4th century, in the Western church. In the Eastern church the date is January 6, which is celebrated as Epiphany in the Western church. (On the division of the church into a Western church and an Eastern church, see The Split Between East and West.)

December 25 as the date to celebrate the birth of Jesus goes back to at least the 4th century, although the reasons for the choice of this date are obscure. In some countries (such as Britain), Christmas replaced an existing, pre-Christian festival.

Pictures and Maps



Period (2): Preparation for Ministry

John the Baptist; Jesus' Baptism and Temptation

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- Mt 3:1-4:11
- Mk 1:1-13
- Lk 3:1-4:13
- Jn 1:6-42

This is a brief but important period in Jesus' life. John the Baptist was the one who prepared the way for the expected Messiah, as foretold by the prophet Isaiah. He set the stage for Jesus' ministry by preaching the need for repentance in the face of the coming of the kingdom of God. He helped focus the expectation of the nation so that when Jesus began His ministry, the people were prepared.

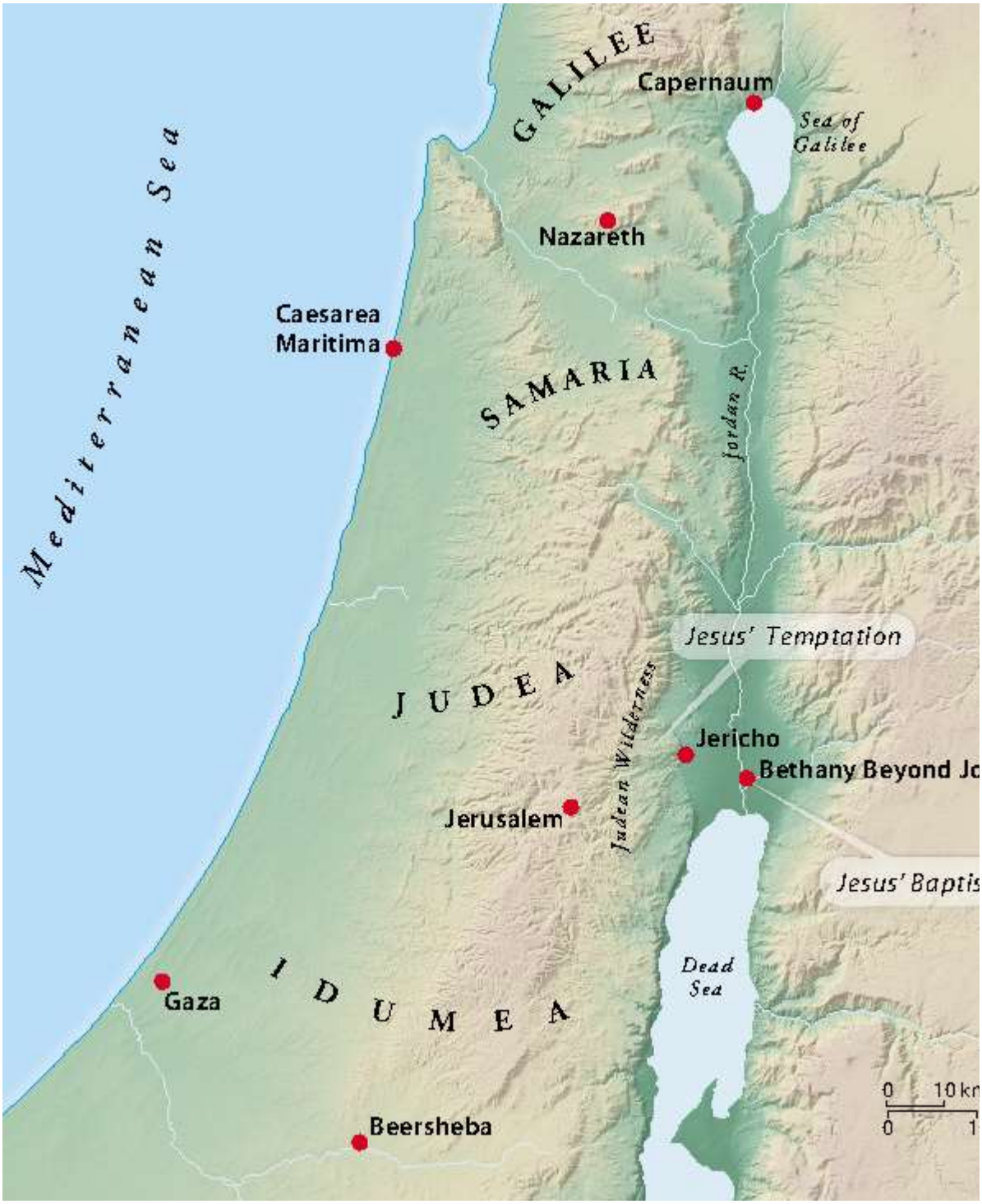
Jesus insisted on being baptized by John — He gave His endorsement to John's ministry, and God in turn gave Jesus His endorsement: "This is my Son, whom I love; with him I am well pleased" (Mt 3:17).

Jesus then went into the wilderness for 40 days and was tempted by Satan three times — and each time Jesus appealed to God's Word: "It is written" (Mt 4:4,6,10; Lk 4:4,8,10).

John's Gospel does not mention Jesus' baptism and temptation.

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Pictures and Maps



Jesus' Baptism and Temptation

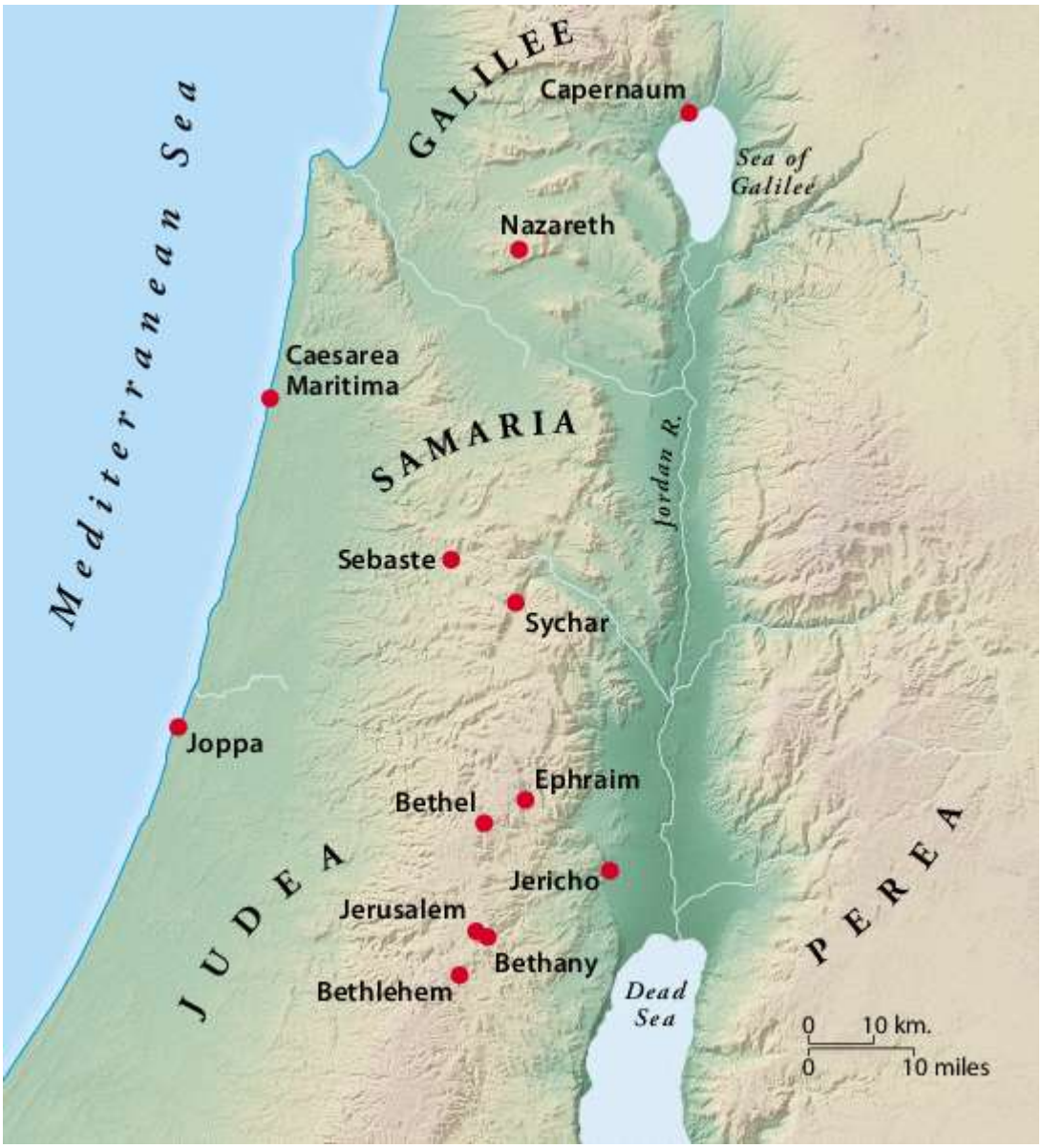
Period (3): Jesus' Early Ministry in Judea (About 8 Months)

This period, which probably lasted about eight months, is recorded only in the gospel of John (2:1-4:42). The period in Judea is preceded by a miracle in Cana, in Galilee, where Jesus turned water into wine, and it concludes with Jesus' visit with

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the Samaritan woman. Jesus' nighttime visit with Nicodemus, in which He explains the need to be born again, also takes place during this period.

Pictures and Maps



Jesus' Judean and Perean Ministries

Period (4): Jesus' Ministry in Galilee (About 2 Years)

- Mt 4:12-19:1
- Mk 1:14-10:1
- Lk 4:14-9:51
- Jn 4:43-7:1

The Galilean ministry started in December, four months before the harvest (Jn 4:35,43).

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Matthew, Mark, and Luke (the so-called Synoptic Gospels, see The Four Gospels) generally seem to follow a chronological order in presenting this period, though not in every detail; they differ on the order of many of the incidents. Bible scholars differ in their opinion as to which of the three is more strictly chronological. Since the gospel writers seem to have been guided by other considerations than chronology in grouping their material, and since indications of time and place are largely ignored, it is not possible to arrive at an exact chronological arrangement of all of the material that is recorded.

There are, however, some markers — events and periods in the Galilean ministry that have a clear indication of time and around which others may be grouped.

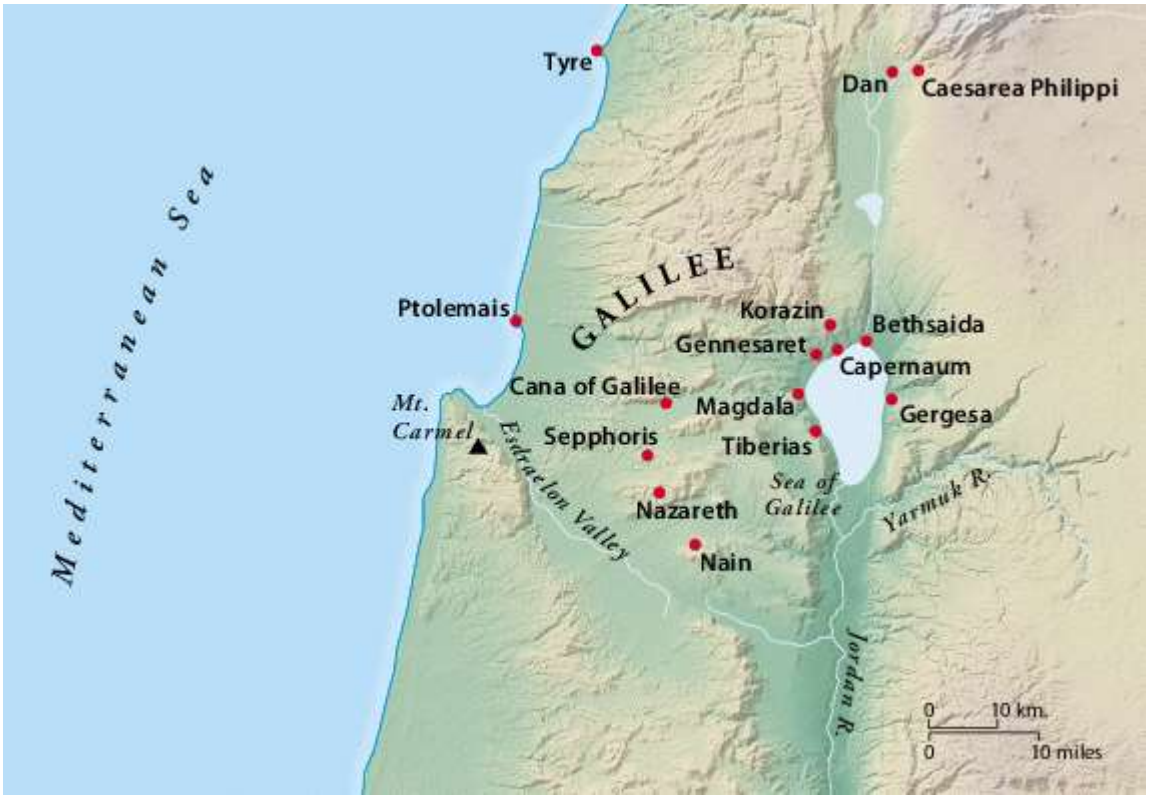
- The 5000 were fed at Passover time (Jn 6:4). John the Baptist was beheaded just before that (Mt 14:12-13). At the same time, the Twelve returned from their preaching tour (Lk 9:10).
- •All three writers place the Transfiguration shortly before the final departure from Galilee.
- The final departure from Galilee was either just before the Feast of Tabernacles (October) or the Feast of Dedication (December) (Lk 9:51; Jn 7:1-10; 10:22) — most likely the latter, for the earlier was in secret (Jn 7:10), the latter public (Lk 10:1).

This makes a period of five or eight months between the feeding of the 5000 and the Transfiguration; Jesus spent part of this period in the regions north of Galilee, of which not much is told.

The main part of the story of the Galilean ministry is concerned with the 16 months preceding the feeding of the 5000, a period of intense activity and great popularity.

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Pictures and Maps



Jesus in Galilee

Period (5): Jesus' Later Ministry in Judea (About 1 Month)

- Lk 10:1-13:21
- Jn 7:2-10:39

This period is marked by opposition. The authorities try to arrest Jesus (Jn 7:32-52) and even excommunicate a man born blind, who was healed by Jesus and refused (in a delightful interchange!) to side with the religious authorities against Jesus (Jn 9:1-34).

Luke records several parables, including the parable of the Good Samaritan (Lk 10:25-27), but also a series of woes and warnings (Lk 11:37-12:59). It is clear that after the initial period of popularity, the tide has turned and the road to the Cross is becoming inevitable.

Period (6): Jesus' Ministry in Perea (About 4 Months)

- Mt 19-20
- Mk 10
- Lk 13:22-19:28
- Jn 10:40-11:57

Conflict and controversy continue. But it is especially during this period that Jesus' concern and care for people — shown in His teaching, healings, and the raising of

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Lazarus (Jn 11:17-44) — stand out against the ever-darkening background of the authorities' hatred for Him.

Period (7): Jesus' Last Week

In all four Gospels, the last week of Jesus' life is described at length. It occupies about one-third of Matthew, one-third of Mark, one-fourth of Luke, and half of John. John devotes seven chapters, about a third of his book, to the day of the crucifixion (the Jewish day begins at sunset and ends at the following sunset).

Since the Gospels are based on eyewitness reports, the details in the four Gospels differ, and it is not always easy to get a clear picture of the sequence of events. This is especially true of the morning of the Resurrection. Below are outlines of

1. 1.The events of the last week
2. 2.Jesus' movements on the last night
3. 3.The Crucifixion
4. 4.The Resurrection

It is important to remember that these outlines must of necessity be somewhat tentative since we do not have enough information to be absolutely certain about every detail.

The Order of Events on the Resurrection Morning

It is not easy to harmonize the fragmentary records of the four Gospels about the resurrection of Jesus into a connected, consecutive story. We are not told all the incidents in the precise order of their occurrence.

We must remember that different groups of disciples, who were staying in various locations in and around the city, went to the tomb, and that they were not expecting Jesus to rise (see The Disciples' Slowness to Believe That Jesus Was Risen); they went to the tomb to complete the embalming of His body for permanent burial.

The first sight of the empty tomb, and the announcement of the angel that Jesus had risen, threw them into wild excitement. They ran to tell the others, hurrying back and forth in alternating joy, fear, anxiety, wonder, and bewilderment.

Many things happened that are not recorded. Of what is recorded, one writer gives in a single sentence what another describes in detail. Some, in a general statement, cover various incidents. No one gives a full account. There are several ways in which the accounts may be harmonized. The following is generally, though tentatively, accepted.

1. 1. At the first break of dawn, two or more groups of women, from the places where they were staying in Jerusalem or Bethany, probably a mile or two distant, start groping their way toward the tomb.
2. 2. It is probably about this time that Jesus is emerging from the tomb, accompanied by angels who roll away the stone and neatly fold the shroud.

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3. 3. The guards, meantime, frightened and dazed, flee to tell the priests who had placed them there.
4. About sunrise, as the women approach the tomb, Mary Magdalene — ahead of her group, seeing the tomb empty, but not seeing the angel nor hearing his announcement that Jesus has risen (Jn 20:13,15) — turns and runs to tell Peter and John.
5. 5. The other women come closer, see and hear the angels, and hurry away by another route to tell the main group of disciples.
6. 6. By this time, Peter and John reach the tomb and go in. They see the empty shroud and leave, John believing, Peter wondering.
7. 7. Mary Magdalene, meantime, following hard after Peter and John, returns to the tomb and remains, alone, weeping. Then she sees the angels, and Jesus Himself appears to her.
8. 8. Shortly thereafter, Jesus appears to the other women as they are on their way to tell the disciples, or as, having told the disciples, they are returning to the tomb.

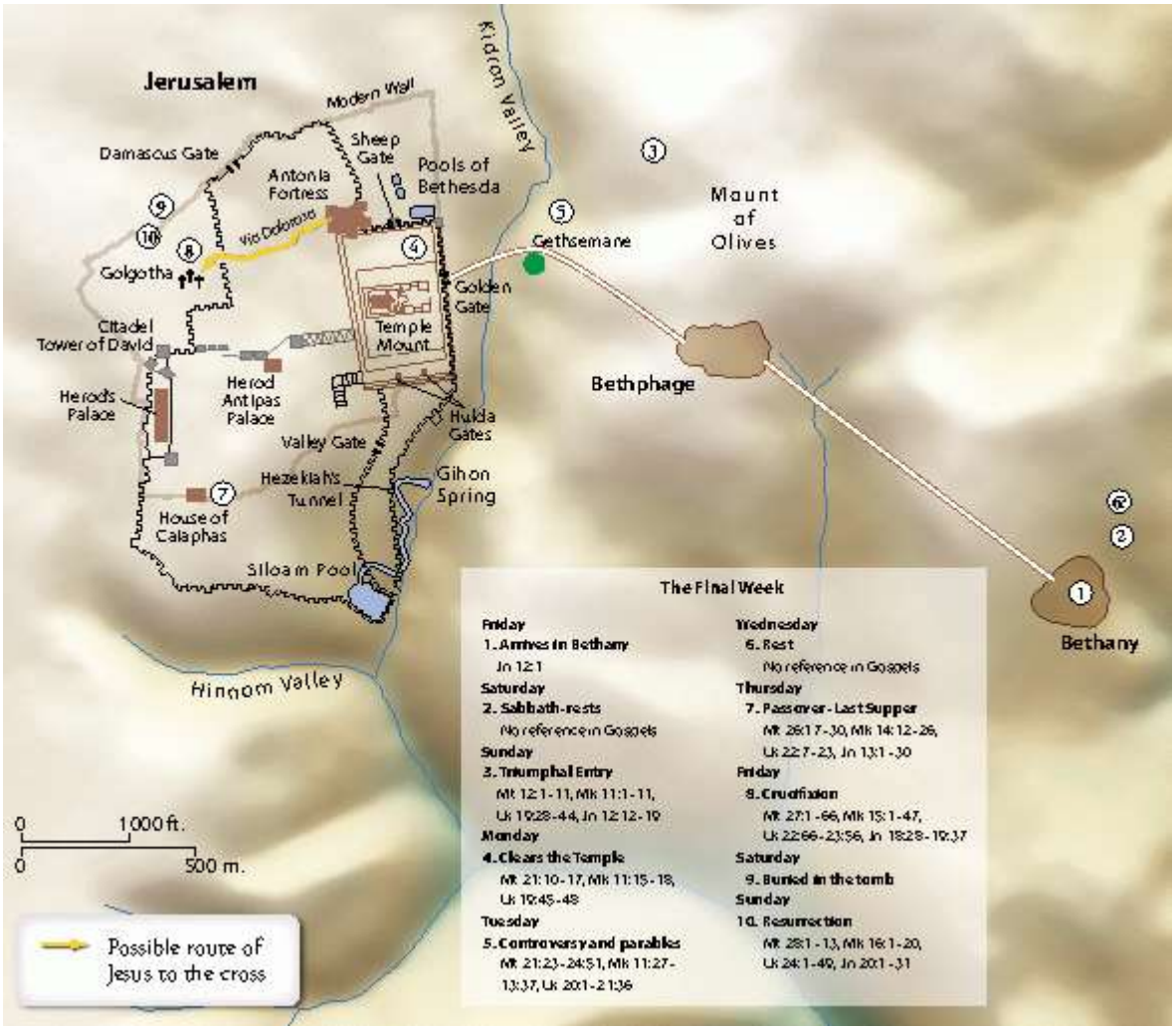
This all happened in probably less than an hour's time.

Pictures and Maps



In a typical Roman crucifixion the nail was driven through a wooden plank placed on the outside of the heel bone to prevent the nail from pulling out.

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Jesus' Last Week

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Period (8): Jesus' Appearances After His Resurrection

Jesus appeared on a number of occasions to one or more of His followers and disciples after His resurrection. The most detailed description is of Jesus' appearance to the disciples on the shore of the Sea of Galilee (John 21:1-14), where Jesus, the Great Physician, heals the wound left in Peter's soul by his denial of Jesus before His crucifixion.

1. To Mary Magdalene (Mark 16:9-10), early morning
2. To the other women (Matthew 28:9-10), early morning
3. To two disciples on the way to Emmaus (Mark 16:12-13; Luke 24:13-32)
4. To Peter Luke 24:34), sometime that day
5. To the Eleven (Mark 16:14; Luke 24:36-43; John 20:19-23) that night; Thomas absent
6. To the Eleven (John 20:26-31) a week later; Thomas present
7. To the Seven at the Sea of Galilee (John 21)
8. To Eleven (and 500?) in Galilee (Matthew 28:16-20)
9. To James (1Corinthians 15:7). Time and place unknown
10. Final appearance and Ascension (Mark 16:19; Luke 24:44-53; Ac 1:3)
11. Later, Jesus made a special appearance to Paul (Acts 9:3-5)

In 1Corinthians 15:5-8, some 27 years after the Resurrection, Paul lists the appearances thus: "And . . . he appeared to Peter, and then to the Twelve. After that, he appeared to more than five hundred of the brothers at the same time, most of whom are still living, though some have fallen asleep. Then he appeared to James, then to all the apostles, and last of all he appeared to me also."

The statement in Ac 1:3, "He showed himself to these men and gave many convincing proofs that he was alive. He appeared to them over a period of forty days and spoke about the kingdom of God," along with similar statements in Ac 10:41 and 13:31, implies the possibility that Jesus made many appearances besides those recorded, and that His post-resurrection ministry may have been much more extensive than we know.

Was Jesus the Son of God?

This is the most important question for the Christian faith. Jesus undoubtedly was a great teacher and a great example, but if that was all He was, He can't do much for us, since we find ourselves again and again unable to live by His teachings and follow His example. The best He can do for us then is make us feel guilty.

But the Bible leaves no doubt that He claimed to be the Son of God and that others knew that He was the Son of God.

Jesus is called the Son of God in all four Gospels:

- Matthew 3:17; 4:3,6; 8:29; 14:33; 16:16; 17:5; 26:63; 27:54
- Mark 1:1,11; 3:11; 5:7; 9:7; 14:61-62
- Luke 1:32,35; 3:22; 4:41; 9:35; 22:70

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- John 1:34,49; 3:16,18; 5:25; 9:35; 10:36; 19:7; 20:31

What Jesus Said About Himself

Jesus called Himself the Son of God (John 5:25), thus making Himself equal with God (John 5:18). Three times Jesus categorically said that He was the Son of God (Mark 14:61-62; John 9:35-37; 10:36).

Jesus repeatedly used expressions about Himself that can be true only of God:

- "I am . . . the truth" (John 14:6).
- "I am the way [to God]" (John 14:6).
- "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture" (John 10:9 KJV).
- "No one comes to the Father except through me" (John 14:6).
- "I am the bread of life" (John 6:35).
- "I am . . . the life" (John 11:25; 14:6).
- "I am the resurrection" (John 11:25).
- "Whoever lives and believes in me will never die" (John 11:26).
- I am the Messiah (John 4:25-26).
- "Before Abraham was born, I am!" (John 8:58). This is an amazing statement, beyond the reach of finite conception, eliminating the passage of time, and resolving the past and future into one Eternal Now.
- "Father, glorify me in your presence with the glory I had with you before the world began" (John 17:5). A clear recollection of Jesus' pre-incarnation existence.
- "Anyone who has seen me has seen the Father" (John 14:9).
- "I and the Father are one" (John 10:30).
- "All authority in heaven and on earth has been given to me" (Matthew 28:18).
- "I am with you always, to the very end of the age" (Matthew 28:20).
- •Who else could have said such things about himself? Of whom else could we say them?

What Others Said About Jesus

- Mark called Jesus "the Son of God" (Mark 1:1).
- John called Jesus "the Son of God" (John 3:16,18; 20:31).
- John the Baptist called Jesus "the Son of God" (John 1:34).
- Nathanael called Jesus "the Son of God" (John 1:49).
- Peter called Jesus "the Son of God" (Matthew 16:16).
- Martha called Jesus "the Son of God" (John 11:27).
- The disciples called Jesus "the Son of God" (Matthew 14:33).
- The angel Gabriel called Jesus "the Son of God" (Luke 1:32,35).
- God Himself called Jesus His own "beloved Son" (Matthew 3:17 KJV; 17:5; Mark 1:11; 9:7; Luke 3:22; 9:35).
- Evil spirits called Jesus "the Son of God" (Matthew 8:29; Mark 3:11; 5:7; Luke 4:41).
- •It was commonly recognized that Jesus claimed to be the Son of God:
- "If you are the Son of God . . ." (Matthew 4:3,6).

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- "Truly you are the Son of God" (Matthew 14:33).
- "If thou be the Son of God, come down from the cross" (Matthew 27:40 KJV).
- "He said, 'I am the Son of God' " (Matthew 27:43).
- "Surely he was the Son of God!" (Matthew 27:54).
- "He claimed to be the Son of God" (John 19:7).
- The Rock on which Jesus said He would build His church (Matthew 16:18) was the truth that He is the Son of God.
- Jesus is Himself called God (John 1:1; 10:33; 20:28; Romans 9:5; Colossians 1:16; 2:9; 1Timothy 1:17; Hebrews 1:8; 1John 5:20; Jude 25).

What the Old Testament Said

- •The Old Testament prophets foretold Jesus' deity:
- "He will be called . . . Mighty God, Everlasting Father" (Isa 9:6).
- "This is the name by which he will be called: The Lord Our Righteousness" (Je 23:6; 33:16).
- "On that day . . . the house of David will be like God" (Zacharias 12:8).

Thus, neither Jesus Himself, nor the Scriptures, leave any possible doubt as to the nature of Jesus' Person. Why not accept the record just as it is? If He was only a good man, He can do nothing for us except set us an example. If He was really God, He can be to us a Savior as well as an example.

Other Statements by Jesus

Other things Jesus said make sense if He is the Son of God — but if He is not, they strike us as the ravings of someone with delusions of grandeur.

- "I am the light of the world" (John 8:12).
- "I am the good shepherd" (John 10:11).
- "You are from below; I am from above. You are of this world; I am not of this world" (John 8:23).
- "Your father Abraham rejoiced at the thought of seeing my day; he saw it and was glad" (John 8:56).
- "Moses . . . wrote about me" (John 5:46).
- "You diligently study the Scriptures because you think that by them you possess eternal life. These are the Scriptures that testify about me" (John 5:39).
- "The Father who sent me has himself testified concerning me" (John 5:37).
- "The very work that the Father has given me to finish, and which I am doing, testifies that the Father has sent me" (John 5:36).
- "If I had not done among them what no one else did, they would not be guilty of sin" (John 15:24).
- "If you do not believe that I am the one I claim to be, you will indeed die in your sins" (John 8:24).
- "Blessed are the eyes that see what you see. For I tell you that many prophets and kings wanted to see what you see but did not see it, and to hear what you hear but did not hear it" (Luke 10:23-24).

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"The Queen of the South . . . came from the ends of the earth to listen to Solomon's wisdom, and now one greater than Solomon is here. . . . The men of Nineveh . . . repented at the preaching of Jonah, and now one greater than Jonah is here" (Matthew 12:42,41).

See also Bible Timelines – Jesus' Ministry
http://www.bibletimelines.net/article/31/available-timelines-sorted-by-category/ministry-of-jesus-timeline

Complete Bible Timeline (PDF)
http://eindtijdinbeeld.nl/EiB-Download/chronologische%20timetable%20of%20the%20Bible.pdf

OT Prophecies Messianic Prophecies
http://www.clarifyingchristianity.com/m_prophecies.shtml

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The Virgin Birth of Jesus

See also: Genealogy of Jesus

Theopedia: Virgin Birth of Jesus

When Was Jesus Born

http://www.theopedia.com/virgin-birth

Virgin Birth of Christ (Catholic Perspective)

http://www.newadvent.org/cathen/15448a.htm

Was Jesus born of a virgin?

https://www.bethinking.org/jesus/q-was-jesus-born-of-a-virgin

Excerpt:

The miracle of the virgin birth of Jesus Christ has perplexed many people, and has actually kept them from accepting the truth of Christianity. However, the Bible declares that God decided that his Son would have a miraculous entrance into humanity.

Seven hundred years before the birth of Christ, the prophet Isaiah said,

> 'Therefore the Lord himself will give you a sign: Behold, the virgin will be with child and bear a son, and she will call his name Immanuel' (Isaiah 7:14, NASB).
>
> 'The angel said to her, "Do not be afraid, Mary; for you have found favor with God. And behold, you will conceive in your womb and bear a son, and you shall name him Jesus."
>
> 'Mary said to the angel, "How can this be, since I am a virgin?"
>
> 'The angel answered and said to her, "The Holy Spirit, will come upon you, and the power of the Most High will overshadow you; and for that reason the holy offspring shall be called the Son of God. ... For nothing will be impossible with God"' (Luke 1:26, 27, 30, 31, 34, 35, 37, NASB).

The virgin birth is set down in the Bible as a historical fact. The writers who recorded the story were Matthew – an eyewitness to the events in the life of Jesus – and Luke, the doctor, who presents things in the life of Christ from the viewpoint of his mother, Mary.

The passages in both Matthew and Luke are authentic, with no evidence at all that they were later additions to the text. The doctrine of the virgin birth has been believed by the Church from its beginning.

Ignatius, who lived at the beginning of the second century, wrote to the Ephesians and said, 'For our God, Jesus the Christ, was conceived in the womb by Mary, according to a dispensation, of the seed of David but also of the Holy Ghost.'

There are several reasons why the virgin birth was a necessity. The Bible teaches that the Word who became flesh was with God from the beginning (John 1:1). The fact of the pre-existence of Christ is testified many times in the New Testament (John 8:58, Philippians 2:5–11, Colossians 1:15, 16).

When Jesus came into the world, he was not a newly created individual such as we are, but was rather the eternal Son of God. To be born into this world of the virgin Mary required divine intervention, and this is exactly what the gospels record.

Another reason why Jesus needed to be virgin-born was because of his sinless nature. A basic New Testament teaching is that from the day he was born until the day he died, Jesus was without sin. To

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be a perfect sacrifice, he must himself be perfect – without sin. Since our race is contaminated with sin, a miraculous entrance into the world would be required, hence the virgin birth.

Moreover, if Jesus had been sired by Joseph, he would not have been able to claim legal rights to the throne of David. According to the prophecy of Jeremiah 22:28–30, there could be no king in Israel who was a descendant of King Jeconiah, and Matthew 1:12 relates that Joseph was from the line of Jeconiah. If Jesus had been fathered by Joseph, he could not rightly inherit the throne of David, since he was a relative of the cursed line.

The virgin birth of Christ is not only an historical fact, but it was also a necessary historical fact when one considers all the data.

Taken from *Answers to Tough Questions Skeptics Ask About the Christian Faith*, Josh McDowell and Don Stewart. Tyndale House Publishers, 1980.

The Power of Myth (1989)

http://www.equip.org/article/the-power-of-myth/
(Responding to the Power of Myth by Joseph Campbell)

The Myth of the Mythical Jesus (2016)

http://www.patheos.com/blogs/anxiousbench/2016/04/the-myth-of-the-mythical-jesus/

Virgin Birth of Jesus continued…

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The Case for the Virgin Conception



The Case for the Virgin Conception

www.ColdCaseChristianity.com

The Essential Nature of the Virgin Conception

The Virgin Conception is an important piece of evidence, fulfilling the Old Testament prophecy initially given by the prophet Isaiah (Isaiah 7:14). It also explains an essential aspect of Jesus's nature, retaining Jesus' sinlessness (2 Corinthians 5:21).

Was the Virgin Conception Borrowed from Prior Mythologies?

The pre-existing mythologies described by critics are not as similar to the "virgin conception" of Jesus as they would like people to believe. It's also unreasonable to presume that Greek, Babylonian, Egyptian or other pagan mythologies related to the birth of God would be embraced as part of a narrative targeted at Jewish believers. Early Christian converts were called to a new life in Christ and repeatedly told that they were merely travelers passing through this mortal (and pagan) world. They were called to live a life that was free of worldly influences and told to reject the foolish philosophies and stories of men. This group, in particular, would be the last to return to pre-existing pagan stories and superstitions.

Does the "Unreasonable" Nature of the Virgin Conception Invalidate the Story of Jesus?

We cannot reject the virgin conception on naturalistic grounds without first examining the larger claims of the Christian Worldview. If there is sufficient reason to believe God exists (and created everything from nothing), then the virgin conception is certainly within His power and equally reasonable.

Why Didn't Paul Mention the Virgin Conception?

Paul may not have mentioned the virgin conception simply because it was widely understood or assumed. Paul may also have been silent because it was not the focus or purpose of his letters. If Paul believed that Jesus was born of a human mother and father, we would expect Paul to describe how a normal man, born of human parents, could be God Himself. Paul never does that, and this is consistent with the fact that Paul was aware of the virgin conception

Why Doesn't Mark Say Anything About Jesus' Birth?

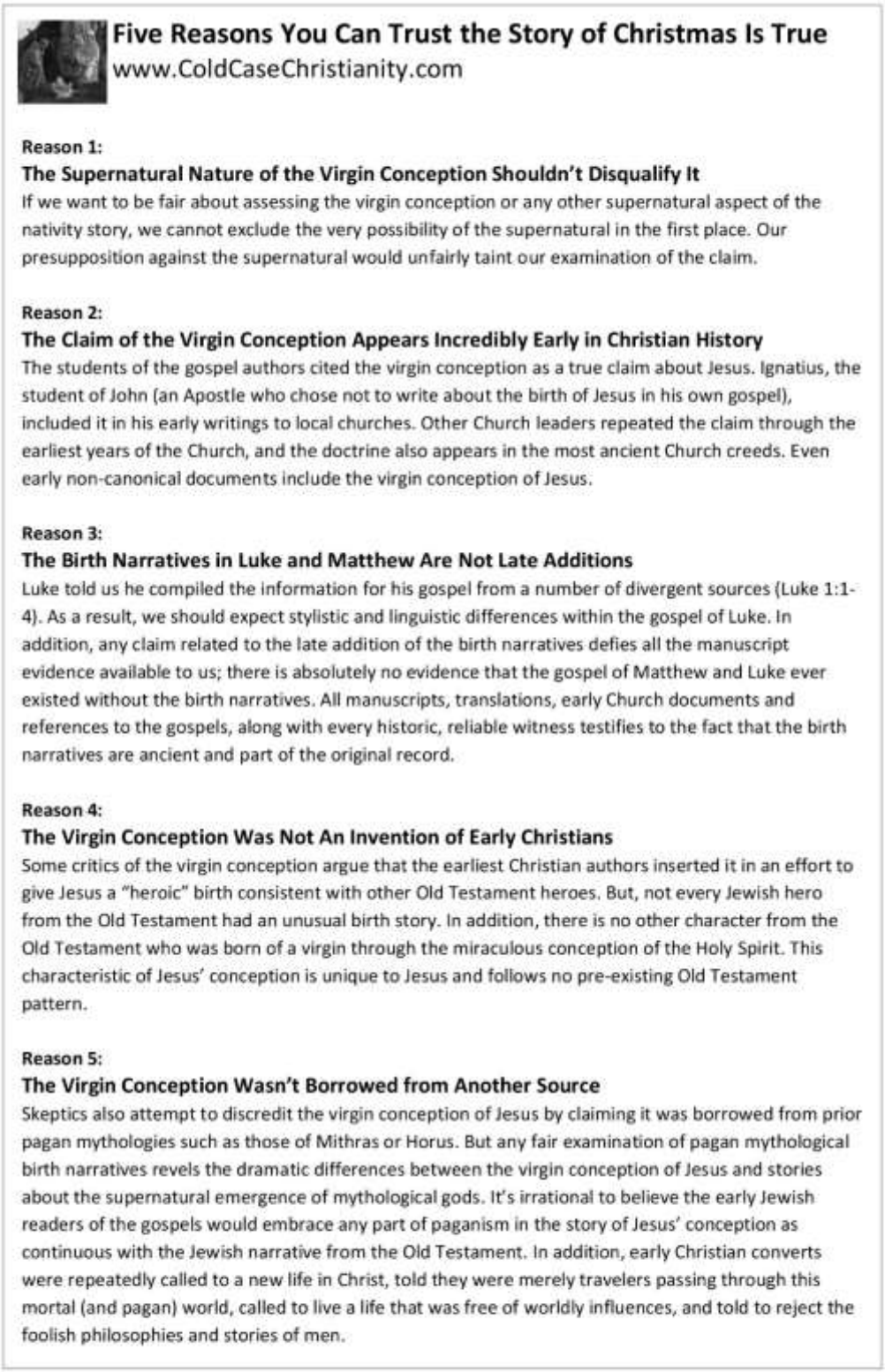
The outline of Mark's Gospel is very similar to the outline of Peter's first sermon at Pentecost. Like Peter's sermon in Chapter 2 of the Book of Act's, Mark is focused only on the public life, ministry, death and resurrection of Jesus. At the same time, Mark does not appear to be ignorant of the "virgin conception" (see Mark 6:1-3). This early reference in the Gospel of Mark may expose the fact that Mark was aware of the "virgin conception" and that the first eyewitnesses of Jesus were also aware of Mary's marital status at the time of her conception.



COLD-CASE CHRISTIANITY:
A Homicide Detective Investigates the Claims of the Gospels

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5 Reasons You Can Trust the Story of Christmas (Virgin Birth of Jesus) is True



Five Reasons You Can Trust the Story of Christmas Is True

www.ColdCaseChristianity.com

Reason 1:

The Supernatural Nature of the Virgin Conception Shouldn't Disqualify It

If we want to be fair about assessing the virgin conception or any other supernatural aspect of the nativity story, we cannot exclude the very possibility of the supernatural in the first place. Our presupposition against the supernatural would unfairly taint our examination of the claim.

Reason 2:

The Claim of the Virgin Conception Appears Incredibly Early in Christian History

The students of the gospel authors cited the virgin conception as a true claim about Jesus. Ignatius, the student of John (an Apostle who chose not to write about the birth of Jesus in his own gospel), included it in his early writings to local churches. Other Church leaders repeated the claim through the earliest years of the Church, and the doctrine also appears in the most ancient Church creeds. Even early non-canonical documents include the virgin conception of Jesus.

Reason 3:

The Birth Narratives in Luke and Matthew Are Not Late Additions

Luke told us he compiled the information for his gospel from a number of divergent sources (Luke 1:1-4). As a result, we should expect stylistic and linguistic differences within the gospel of Luke. In addition, any claim related to the late addition of the birth narratives defies all the manuscript evidence available to us; there is absolutely no evidence that the gospel of Matthew and Luke ever existed without the birth narratives. All manuscripts, translations, early Church documents and references to the gospels, along with every historic, reliable witness testifies to the fact that the birth narratives are ancient and part of the original record.

Reason 4:

The Virgin Conception Was Not An Invention of Early Christians

Some critics of the virgin conception argue that the earliest Christian authors inserted it in an effort to give Jesus a "heroic" birth consistent with other Old Testament heroes. But, not every Jewish hero from the Old Testament had an unusual birth story. In addition, there is no other character from the Old Testament who was born of a virgin through the miraculous conception of the Holy Spirit. This characteristic of Jesus' conception is unique to Jesus and follows no pre-existing Old Testament pattern.

Reason 5:

The Virgin Conception Wasn't Borrowed from Another Source

Skeptics also attempt to discredit the virgin conception of Jesus by claiming it was borrowed from prior pagan mythologies such as those of Mithras or Horus. But any fair examination of pagan mythological birth narratives revels the dramatic differences between the virgin conception of Jesus and stories about the supernatural emergence of mythological gods. It's irrational to believe the early Jewish readers of the gospels would embrace any part of paganism in the story of Jesus' conception as continuous with the Jewish narrative from the Old Testament. In addition, early Christian converts were repeatedly called to a new life in Christ, told they were merely travelers passing through this mortal (and pagan) world, called to live a life that was free of worldly influences, and told to reject the foolish philosophies and stories of men.



COLD-CASE CHRISTIANITY:
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Why is the Virgin Birth so important?

https://www.gotquestions.org/virgin-birth.html

The doctrine of the virgin birth is crucially important (Isaiah 7:14; Matthew 1:23; Luke 1:27, 34). First, let's look at how Scripture describes the event. In response to Mary's question, "How will this be?" (Luke 1:34), Gabriel says, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you" (Luke 1:35). The angel encourages Joseph to not fear marrying Mary with these words: "What is conceived in her is from the Holy Spirit" (Matthew 1:20). Matthew states that the virgin "was found to be with child through the Holy Spirit" (Matthew 1:18). Galatians 4:4 also teaches the Virgin Birth: "God sent His Son, born of a woman."

From these passages, it is certainly clear that Jesus' birth was the result of the Holy Spirit working within Mary's body. The immaterial (the Spirit) and the material (Mary's womb) were both involved. Mary, of course, could not impregnate herself, and in that sense she was simply a "vessel." Only God could perform the miracle of the Incarnation.

However, denying a physical connection between Mary and Jesus would imply that Jesus was not truly human. Scripture teaches that Jesus was fully human, with a physical body like ours. This He received from Mary. At the same time, Jesus was fully God, with an eternal, sinless nature (John 1:14; 1 Timothy 3:16; Hebrews 2:14-17.)

Jesus was not born in sin; that is, He had no sin nature (Hebrews 7:26). It would seem that the sin nature is passed down from generation to generation through the father (Romans 5:12, 17, 19). The Virgin Birth circumvented the transmission of the sin nature and allowed the eternal God to become a perfect man.

Isn't the virgin birth of Jesus Christ mythological and scientifically impossible?

https://christiananswers.net/q-aiia/virginbirth.html

Excerpt:

Larry King, the CNN talk show host, was once asked who he would most want to interview if he could choose anyone from all of history. He said, "Jesus Christ." The questioner said, "And what would you like to ask Him?" King replied, "I would like to ask Him if He was indeed virgin-born. The answer to that question would define history for me." —from Just Thinking, RZIM, Winter 1998

Critic's Claim #1

The idea of a virgin birth is SCIENTIFICALLY IMPOSSIBLE.

Pregnant woman. Illustration copyrighted.Really? Where have you been for the past 21 years? Ever since in vitro fertilization and embryonic transfer came on the scene in 1978 (not to mention artificial insemination), it is quite possible for a woman who has never experienced sexual intercourse to give birth.

Of course, the Bible makes it clear that it was Almighty God, not some high-paid gynecologist, who worked the details of Jesus' Divine-Human conception, i.e. "And the angel answered and said unto [Mary], The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."
—Luke 1:35, KJV.

Sound miraculous? Of course. But these days, who would deny that miracles occur? And such a 'small' one for the God who created the entire universe!

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Critic's Claim #2

The idea of a virgin birth is MYTHOLOGICALLY DERIVED.

Author Patrick Campbell (The Mythical Jesus) and Episcopal Bishop J.S. Spong are two of a number of individuals who have suggested that "…the virgin birth account [is a]…clearly recognized mythological element in our faith tradition whose purpose was not to describe a literal event but to capture the transcendent dimensions of God in the Earthbound words and concepts of first-century human beings."

Both men, however, overlook a simple fact: No respectable Jew would have ever condescended to buy into a Greek/Babylonian mythological base for an account dealing with the birth of his/her Messiah.

Critic's Claim #3

The idea of a virgin birth is HISTORICALLY UNSUPPORTED

Feather pen. Illustration copyrighted.The Apostles' Creed, written in the 4th century; the Nicene Creed, adopted at the Council of Nicea in 325 A.D.; the Athanasian Creed, written about 450 A.D.; the Chalcedon Definition, adopted at the Council of Chalcedon in 451 A.D.; and the Small Catechism of Martin Luther of 1529 A.D. are only a few of the historic creeds that recognize the veracity of the Virgin Birth of Jesus. Only in more modern times have Bible critics begun to try to cast doubt on a doctrinal truth that the Church has long since historically endorsed.

Critic's Claim #4

The idea of a virgin birth is BIBLICALLY UNCONVINCING

Some critics cite the fact that the Apostle Paul is silent on the subject of the Virgin Birth, and the fact that Mary's virginity is never mentioned in the Gospel According to John, as evidence that Jesus was never born of a virgin.

But the argument from silence, always a rather weak tactic in making a case, is particularly weak here due to the fact that both Paul and John were alive and quite familiar with the Gospel accounts written by Matthew and Dr. Luke (a physician!) — and yet never either questioned or refuted it.

Critic's Claim #5

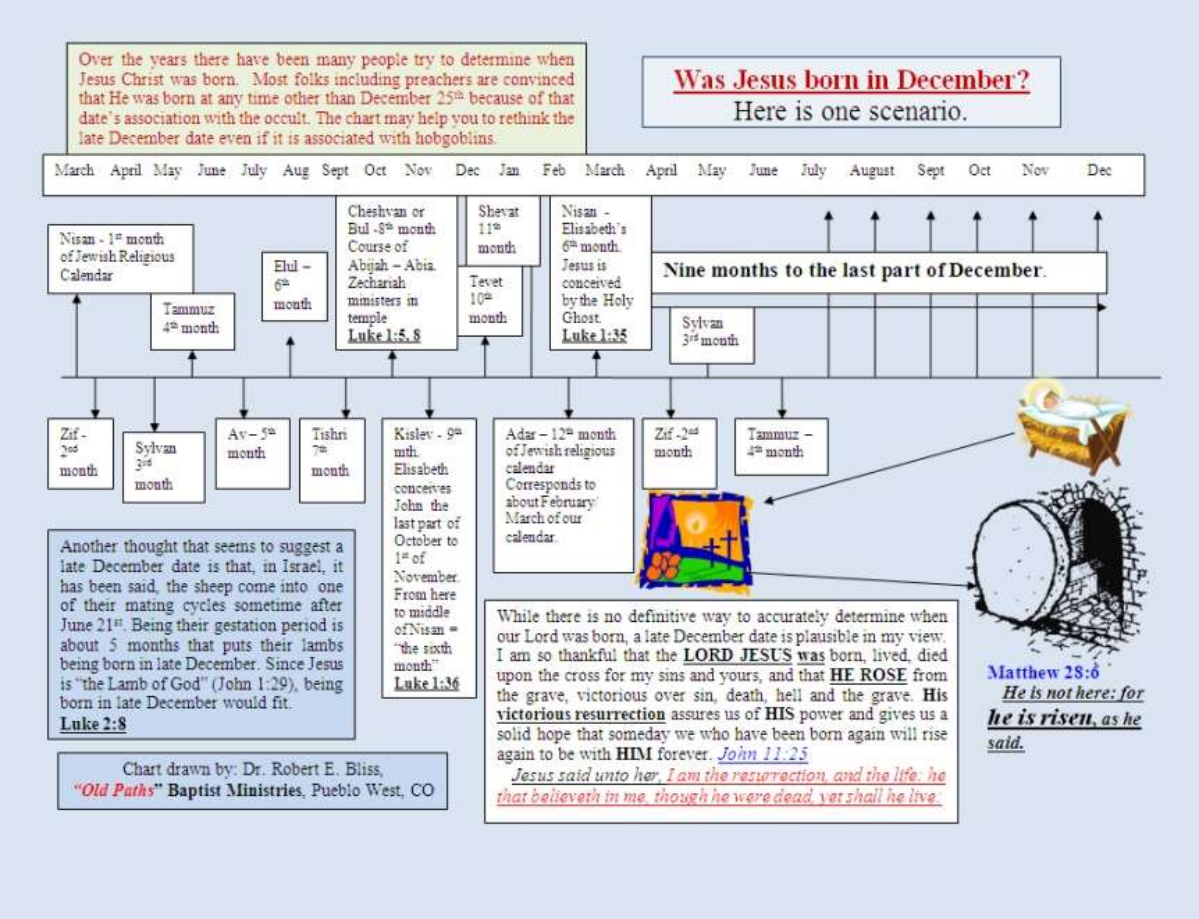
The idea of a virgin birth is STATISTICALLY UNWARRANTED

If you really want to put truth up for a vote (and who does?), let's get all of the statistics out in the open. While it is true that one very famous poll taken in 1965 (and still being frequently cited today) of 7,441 Protestant clergy showed that many mainline denominational ministers were not convinced of the truthfulness of the Virgin Birth, a more recent Harris poll of a randomly selected group of 1,011 adults found that 91% of U.S. Christians do believe in the Virgin Birth. All of which goes to show that when it comes to determining spiritual truth, our authority ought to be the Bible (Isaiah 7:14, Matthew 1:25), not men — including clergy!

Virgin Birth of Jesus continued…

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Was Jesus Born in December?



Source: http://opbm.org/birthchart.html

See also: **Genealogy of Jesus**

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Genealogy of Jesus

See also: The Virgin Birth of Jesus

CHART # 5 GENERATIONS OF FAITH GENEALOGY OF JESUS CHRIST

GENEALOGY OF JESUS FROM THE GOSPEL OF LUKE CHAPTER 3 IS IN BLACK PRINT. THE NAMES ARE LISTED IN REVERSE ORDER, TO SHOW COMPARISON WITH THE GENEALOGY OF JESUS FROM THE GOSPEL OF MATTHEW CHAPTER 1 WHICH IS IN RED PRINT. TO UNDERSTAND WHY THE NAMES LISTED ARE DIFFERENT, ONE SHOULD FIND A GOOD BIBLE DICTIONARY, AND SEARCH FOR GENEALOGY, THE EXPLANATION IS TO INVOLVED TO INCLUDE ON THIS CHART. HOWEVER, FOR THE GENERATIONS OF FAITH STUDY, THE NAMES ON THIS CHART WILL HELP US TO GAIN A CLEARER PERSPECTIVE WHEN WE LOOK AT THE INFORMATION ON THE OTHER CHARTS.

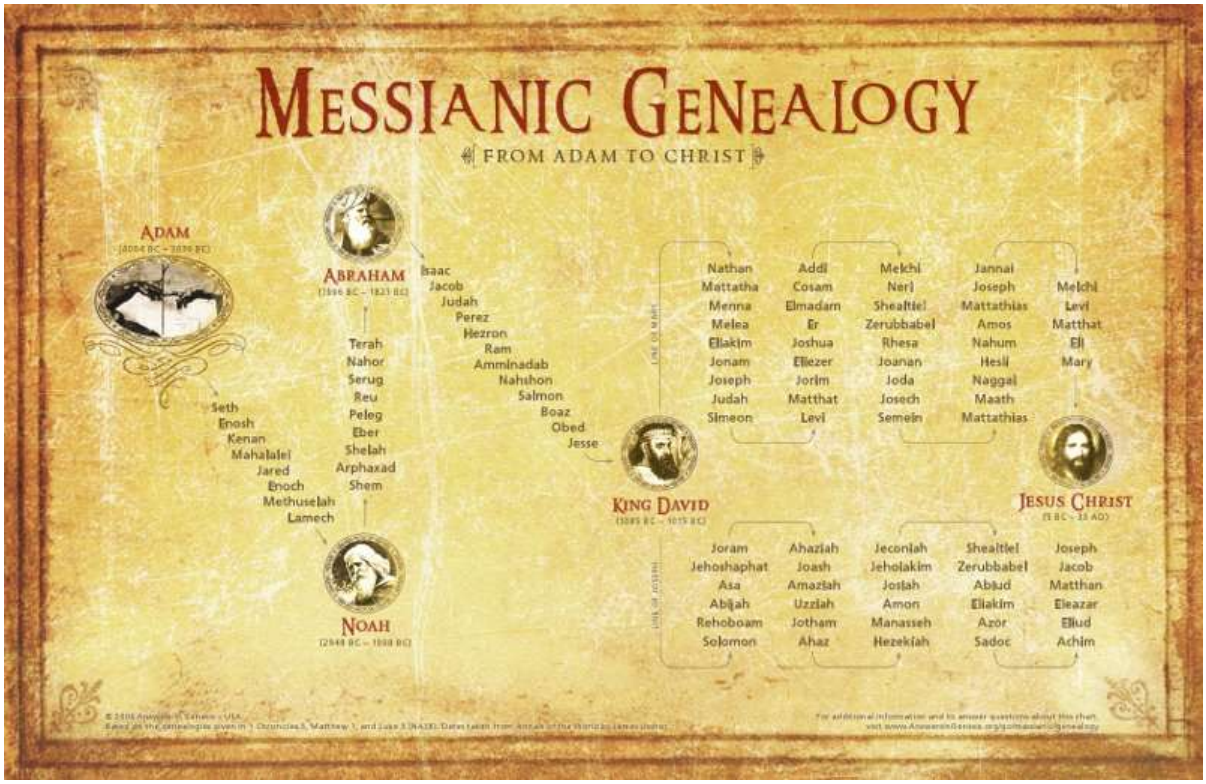
1.ADAM		6.ESROM	26.ESROM		51.COSAM
2.SETH		7.ARAM	27.ARAM		52.ADDI
3.ENOS		8.AMINADAB	28.AMINADAB		53.MELCHI
4.CAINAN		9.NAASON	29.NAASSON		54.NERI
5.MALELEEL		10.SALMON	30.SALMON		55.SALATHIEL
6.JARED		11.BOOZ	31.BOOZ		56.ZOROBABEL
7.ENOCH		12.OBED	32.OBED		57.RHESA
8.MATHUSALA		13.JESSE	33.JESSE		58.JOANNA
9.LAMECH		14.DAVID	34.DAVID	1.DAVID	59.JUDA
10.NOE			35.NATHAN	2.SOLOMON	60.JOSEPH
11.SEM			36.MATTATHA	3.ROBOAM	61.SEMEI
12.ARPHAXAD			37.MENAN	4.ABIA	62.MATTATHIAS
13.CAINAN			38.MELEA	5.ASA	63.MAATH
14.SALA			39.ELIKIM	6.JOSAPHAT	64.NAGGE
15.HEBER			40.JONAN	7.JORAM	65.ESLI
16.PHALEC			41.JOSEPH	8.OZIAS	66.NAUM
17.RAGUA			42.JUDA	9.JOATHAM	67.AMOS
18.SARUCH			43.SIMEON	10.ACHAZ	68.MATATHIAS
19.NACHOR			44.LEVI	11.EZEKIAS	69.JOSEPH
20.THARA			45.MATTHAT	12.MANASES	70.JANNA
21.ABRAHAM	1.ABRAHAM		46.JORIM	13.AMON	71.MELCHI
22.ISAAC	2.ISAAC		47.ELIEZER	14.JOSIAS	72.LEVI
23.JACOB	3.JACOB		48.JOSE		73.MATTHAT
24.JUDA	4.JUDAS		49.ER		74.HELI
25.PHARES	5.PHARES		50.ELMODAM		75.JOSEPH,

JOSIAS BEGAT JECHONIAS ABOUT THE TIME OF THE CARRYING AWAY TO BABYLON Matthew 1:11

1. JOSIAS
2. JECHONIAS
3. SALATHIEL
4. ZOROBABEL
5. ABIUD
6. ELIAKIM
7. AZOR
8. SADOC
9. ACHIM
10. ELIUD
11. ELEAZAR
12. MATTHAN
13. JACOB
14. JOSEPH
14. JESUS CHRIST

The one who married Mary, The Mother Of Jesus Matthew 1:24 & 1:25

Conceived by The Holy Spirit Matthew 1:20



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Lineage of our Lord, Jesus the Christ

There are a number of differences between the genealogy's given by Matthew and Luke. Matthew starts his lineage with Abraham (traditional Hebrew fashion) while Luke lists his lineage in reverse order ending with Adam. From Abraham to David both genealogies are nearly the same. However, from David forward these lists have little in common.

One theory is that Matthew lists the line for the house of David using only legal heirs to the thrown, while Luke traces the complete line. It has even been suggested that Luke received his information from Jesus' father, Joseph. However, this is impossible since both Joseph and Jesus had died well before Luke ever heard the story about our Lord.

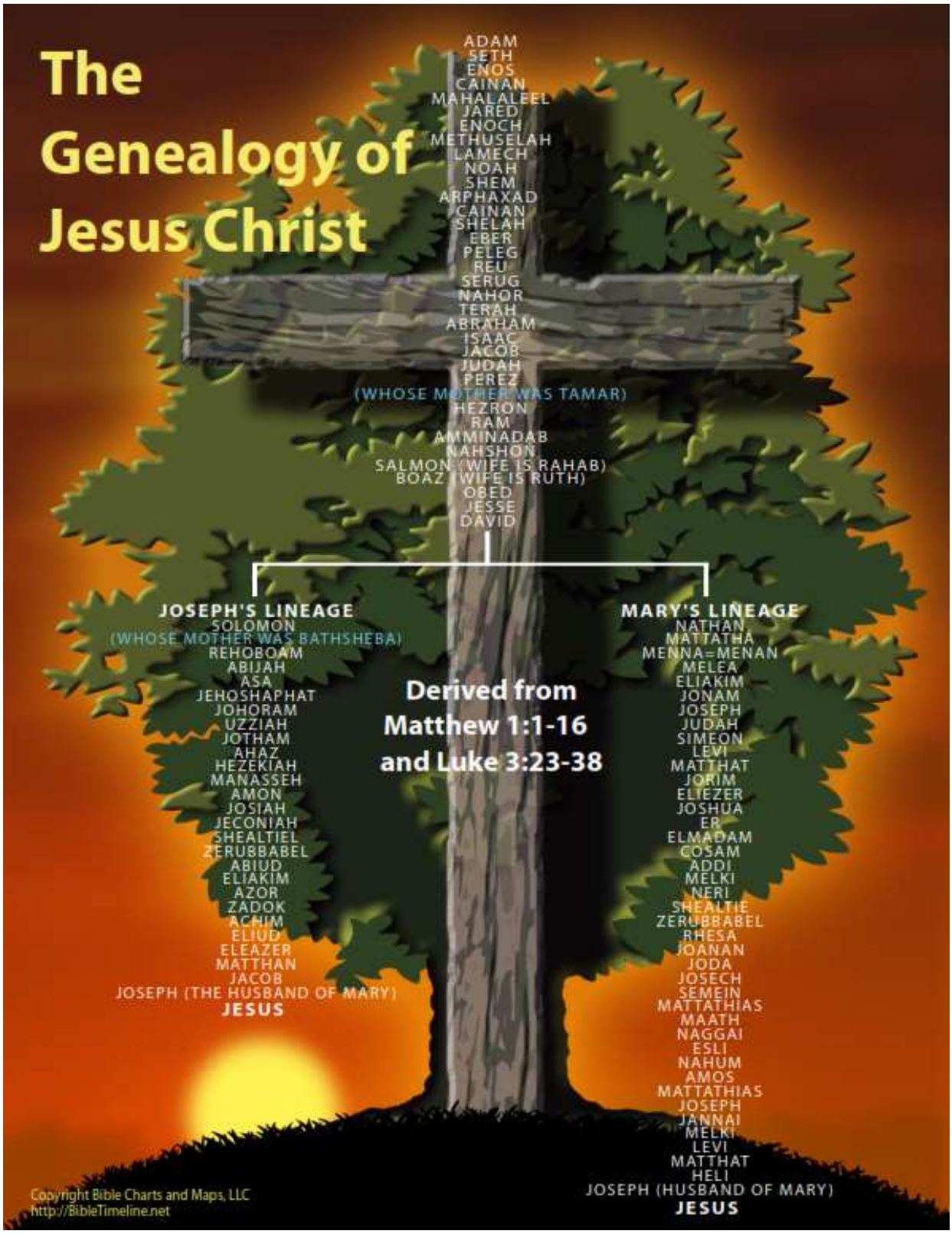
Luke may be giving a lineage starting with Mary and is intermixing men, woman and Greek names? This is hinted at in Luke 3:23 where it says "He was the son, so it was thought, of Joseph." Since Mary lived long after the crucifixion it is possible that Luke may have received some information from her. (The name Heli that Luke gives is Greek for the Hebrew name Eli).

Whatever Luke's source, it is unlikely to have been first hand knowledge as was Matthew's. (Matthew's mother is believed to have been a cousin of Jesus' mother, and Matthew personally knew Jesus' brothers). Only two of the names listed by Luke can be found in any other part of the bible. In contrast, all the names listed by Matthew are mentioned elsewhere.

In his list, Matthew (a Jew) emphasizes fulfillment of the covenant by starting with Abraham. Where Luke (a Greek gentile) continues his list to Adam, indicating the physical relation of Christ to all men.

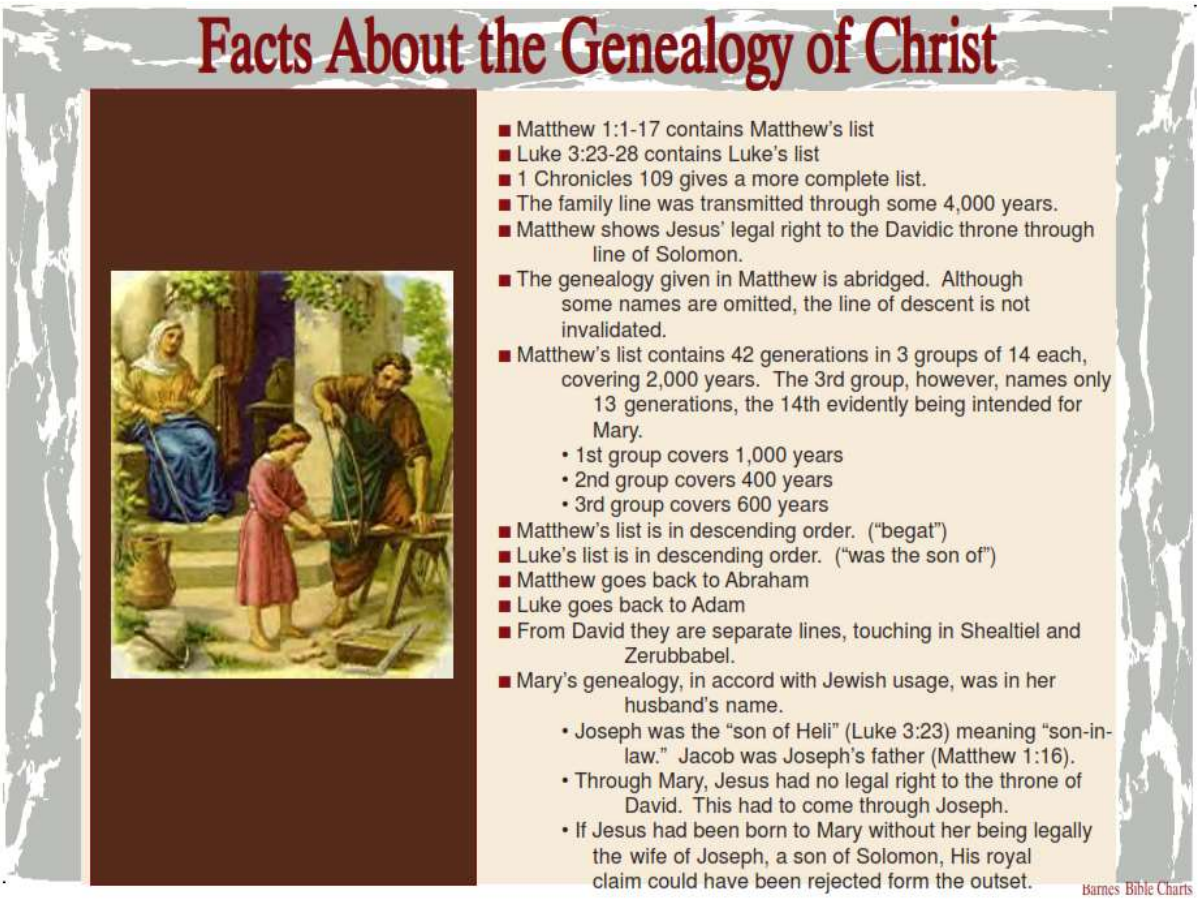
All Rights Reserved - George Edison - Copyright 2007
Permission is Hereby Granted to Copy and Distribute For Personal Non-profit Use Only.

See also: **Abraham Through Joseph and Tribes of Israel** (chart also shows Jesus' line)



[Source: https://amazingbibletimeline.com/images/genealogyofjesuschrist_tree.pdf] [PDF]

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[Source: http://www.biblecharts.org/thenewtestament.html]

See also: **Abraham Through Joseph and Tribes of Israel** (chart also shows Jesus' line)

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The Genealogy of Jesus Christ - Chart





(Note: This chart – shown as two different "thumbnails" – is long, so there is not enough room on page to display properly. Click on a link below to access the full-size image file.]

[Source: http://www.huffingtonpost.com/zach-j-hoag/exclusive-an-amazing-gene_b_6335080.html]

Also:
http://wp.production.patheos.com/blogs/zhoag/files/2014/12/jesus-genealogy-22.jpg

http://overviewbible.com/download-jesus-genealogy/

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Jesus' Genealogy: Another Perspective:

The genealogy in Matthew (1:1-17) does not directly correspond to the one in Luke (3:23-38) which has 14 generations in the first series, 20 in the 2nd series and 22 in the 3rd series. Matthew's 3rd series of ancestors is only 13, instead of 14 as indicated in the text. They both appear to be tracing Jesus' lineage through Jesus' step-father, Joseph, especially in the Greek. However, if you are open to considering that other versions of Matthew written in Judean Aramaic could have predated the Greek (or even the possibility that Aramaic was the original language or was simultaneously translated from Hebrew into Greek) [and it is widely considered that Matthew is the most likely of the Gospels to have been written in Aramaic]; then the Aramaic versions of the Bible (Peshitta) yield translations that could mean "father", especially in the context of genealogy. This yields the following genealogical record:

First Series	*Second Series*	*Third Series*
1. Abraham	1. Solomon	1. Salathiel
2. Isaac	2. Roboam	2. Zerubabel
3. Jacob	3. Abia	3. Abiud
4. Judas	4. Asa	4. Eliachim
5. Phares	5. Josaphat	5. Azor
6. Esron	6. Joram	6. Sadoe
7. Aram	7. Ozias	7. Achim
8. Aminadab	8. Joatham	8. Eliud
9. Naasson	9. Achaz	9. Eleazar
10. Salmon	10. Ezechias	10. Mathan
11. Booz	11. Manasses	11. Jacob
12. Obed	12. Amon	12. **Joseph (father of Mary)**
13. Jesse	13. Josias	13. **Mary**
14. David	14. Jechonias	14. **Jesus**

This then would represent Mary's lineage (who's the daughter of different Joseph) and Luke would represent Joseph's… problem solved! ☺

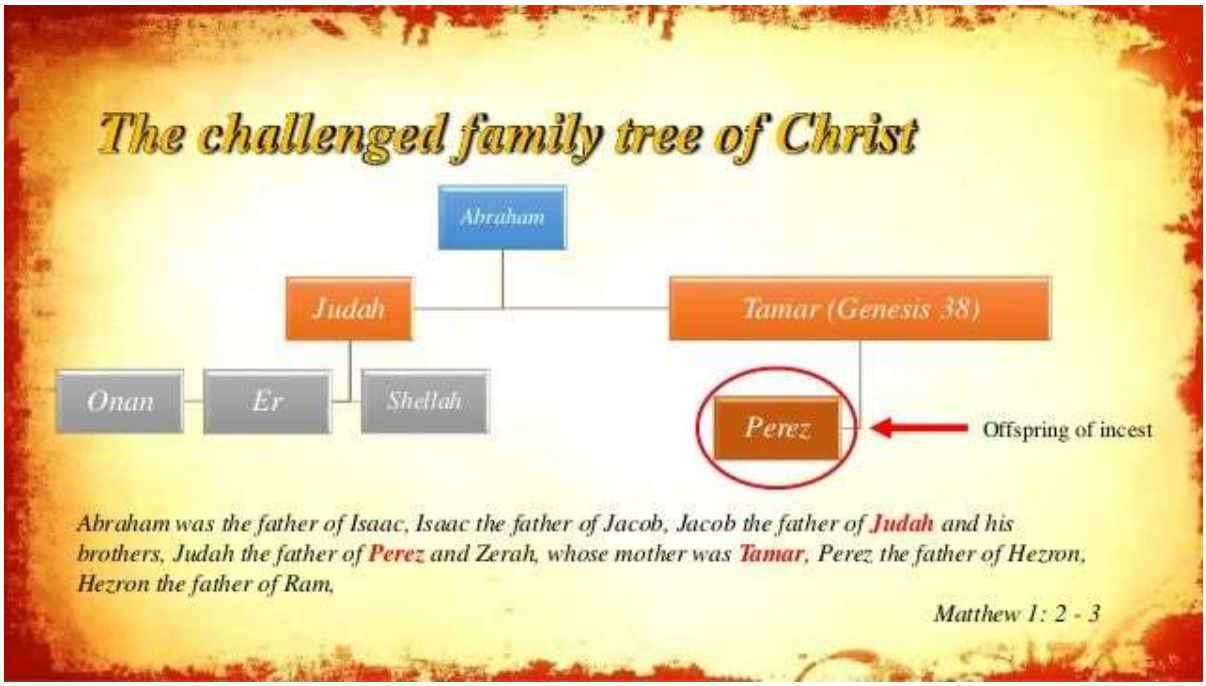
See also this link for similar explanation: http://www.biblecenter.de/bibel/widerspruch/e-wds01.php

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Jesus and the Disfunctional Family [Slideshare]
https://www.slideshare.net/tyrone1/1-jesus-and-the-dysfunctional-family

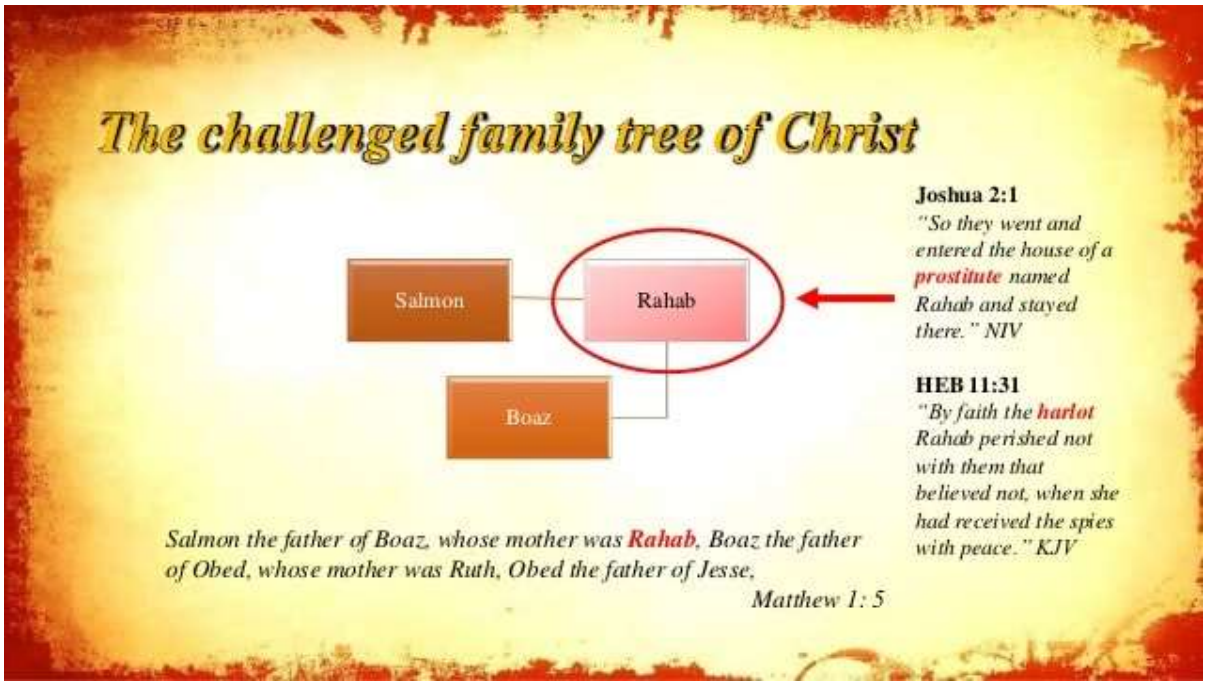
Excerpts:





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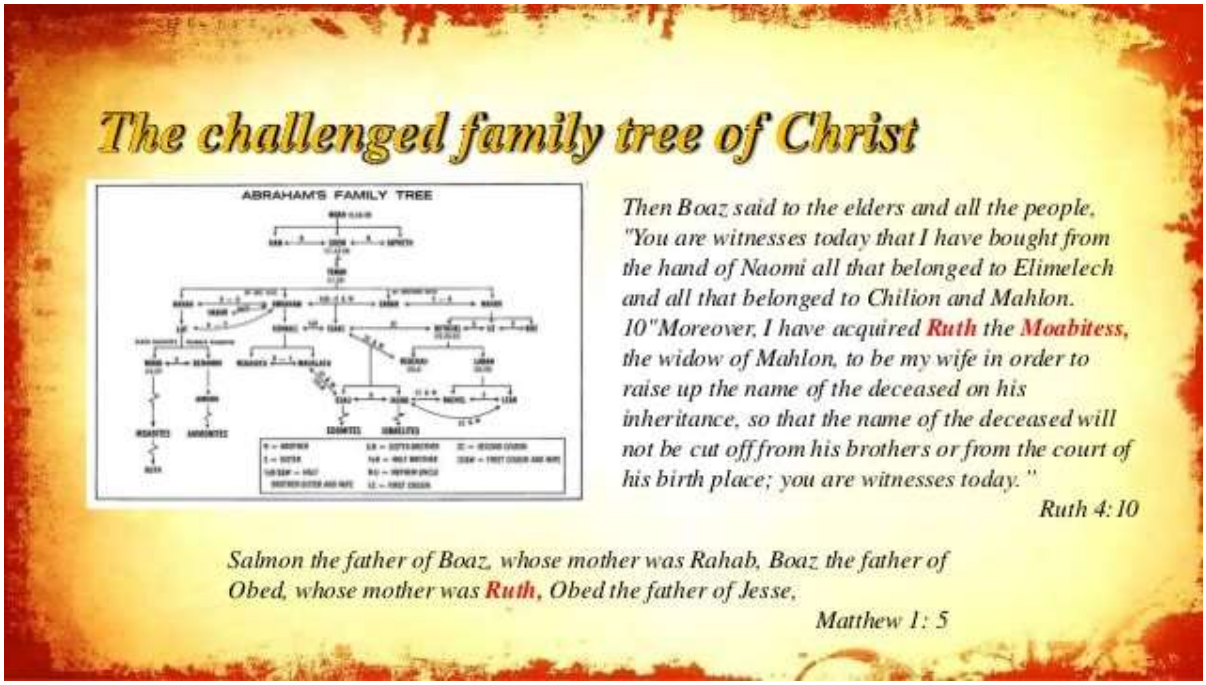
Was Rahab of Jericho an Ancestor of the Messiah?
https://crossroadsbible.net/2020/11/27/was-rahab-of-jericho-an-ancestor-of-the-messiah/

Rahab – The Harlot in the Genealogy of Christ
https://www.hopefaithprayer.com/rahab-harlot-genealogy-christ/

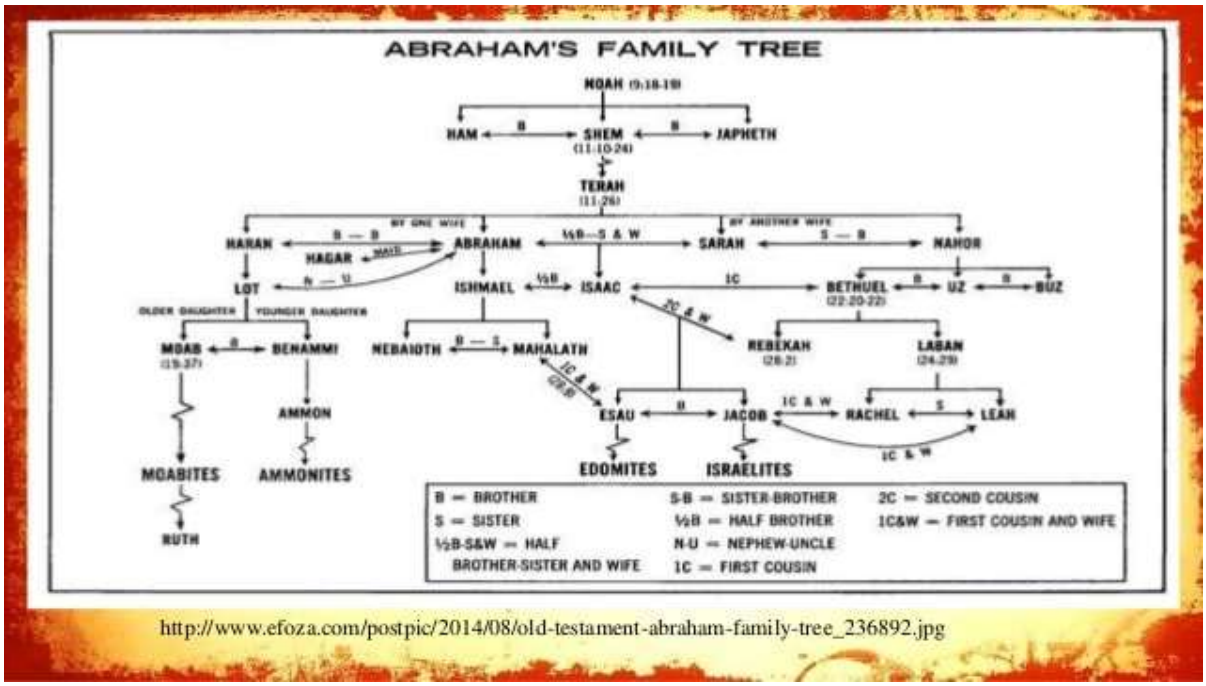
3 Lessons from Rahab in the Lineage of Jesus
https://lisaappelo.com/lessons-from-rahab-in-lineage-of-jesus/

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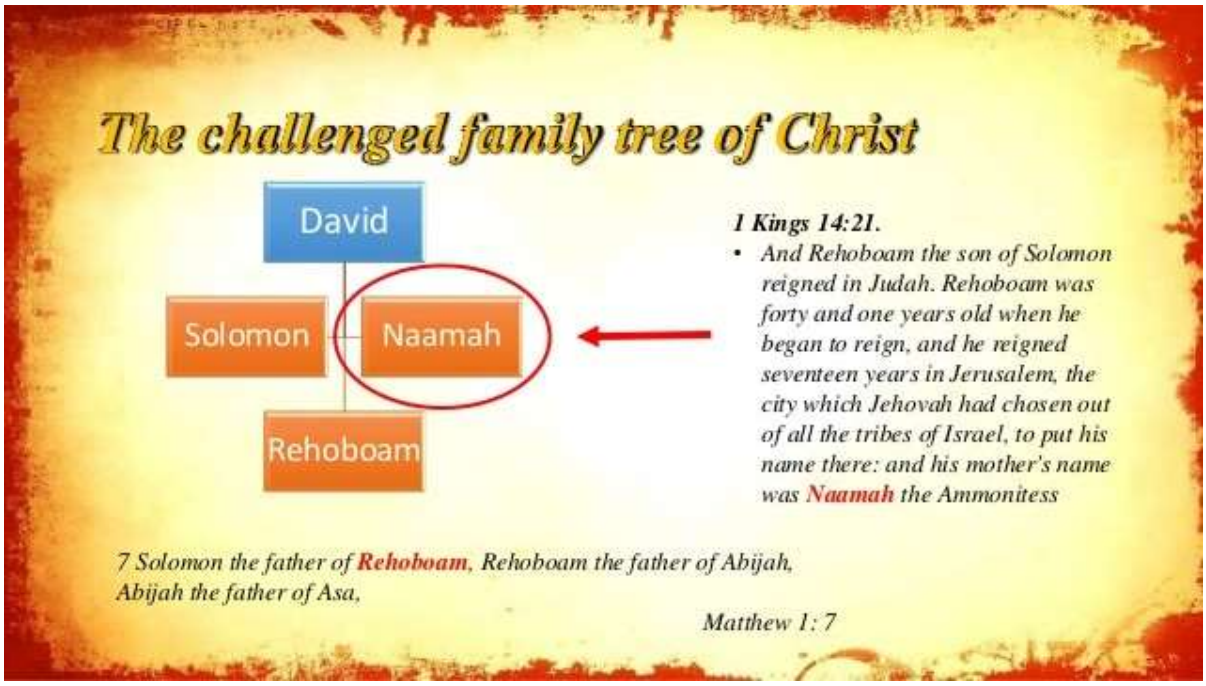
(Note: see more about **Ruth** in the following sections)



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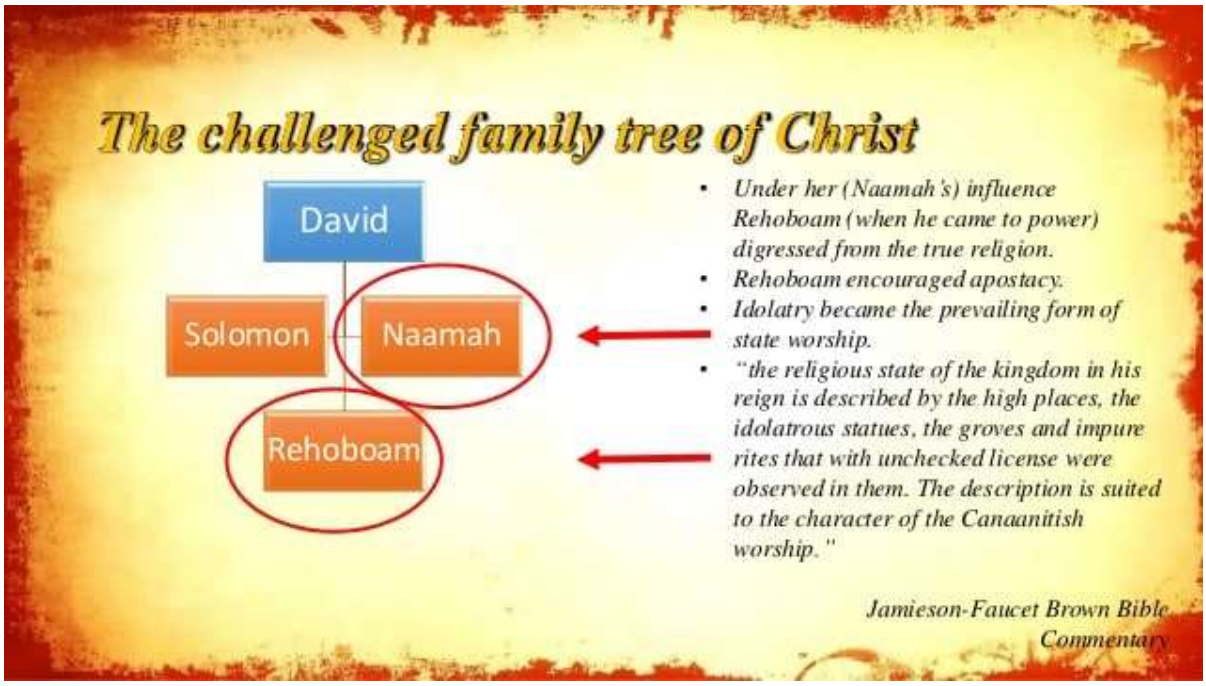
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Jesus'ancestry contains :

• Cheaters
• Liars
• Incestuous relationships
• Idolaters (Pagans)
• Apostates
• Prostitutes
• Adulterers
• Fornicators
• Murderers

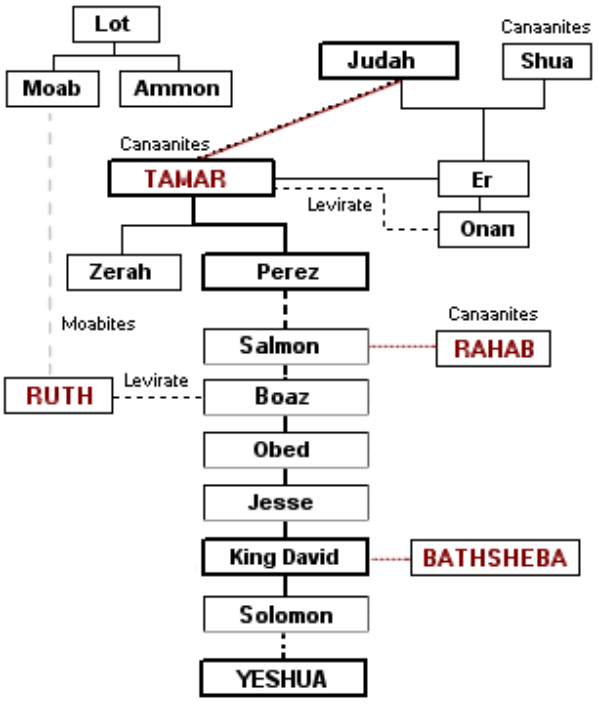
Jesus illustrated that we are not the sum total of our family's mistakes. Jesus illustrated that no matter how bad our past, there is a future with Him.

Jesus demonstrated that God's grace is not defined by one's bloodline. Jesus illustrated that we can find favour with God in spite of ourselves.

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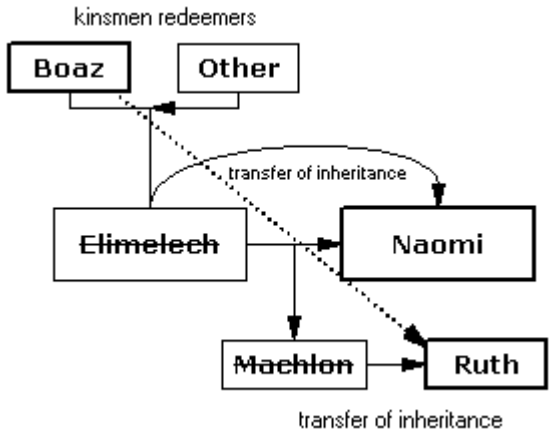
Levirate and Non-Noble Impact on Genealogy of David and Jesus

It is interesting to see that King David's genealogy not only included the noble line of Abraham/Sarah, Isaac/Rebakah and Jacob/Leah, but it *also* included Judah/Tamar, Boaz/Ruth, and Salmon/Rahab. Moreover, in the genealogy of Yeshua the Messiah given in Matthew (1:1-16), only four women (besides Mary) are explicitly named: Tamar (who seduced her father-in-law), Rahab (a prostitute), Ruth (a Moabitess), and "the wife of Uriah" (i.e., Bathsheba, an adulteress). Each of these women of faith illustrate that God's love and grace overcomes His judgment... Here is a (very simplified) diagram made to indicate some of the relationships:



The Biblical Book of Ruth details the levirate process for Ruth (see Source link below for details):

> **Levirate** [*levir,* husband's brother] - the brother of a deceased man is obliged to marry his brother's widow, and the widow is obliged to marry her deceased husband's brother. [more: Levirate defn.]



[Source: http://www.hebrew4christians.com/Holidays/Spring_Holidays/Shavuot/Ruth/ruth.html]

(See more Ruth related resources in the following several pages)

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Question: If Moabites were forbidden entrance into the covenant (Dt 23:3)**, how was Ruth (a Moabite) admitted into Israel's covenant with Yahweh?** See Lev 11:44-45; 19:2; 20:7; Num 15:40.

Answer: Ruth was not born into the covenant and was the daughter of a people who were forbidden entrance into the covenant, but she demonstrated through righteous acts in living in obedience to God's commands that she merited through her deeds consideration beyond the restriction placed on the Moabites.

The unanswered question is was Ruth restricted from worshiping at Yahweh's Sanctuary because of her Moabite blood, or did the restriction against entrance into the community of Israel apparently not apply to a willing convert like Ruth who demonstrated her loyalty and fidelity to her mother-in-law as well as her good moral character and therefore her value to the community of Israel? The full acceptance of the people of Bethlehem to Boaz's marriage and their blessings associated with the marriage and the birth of Boaz's and Ruth's child suggests that they did see Ruth's demonstration of *hesed* toward her mother-in-law and her demonstration of the use of the Law by applying both the obligation of the blood redeemer and the levirate marriage to her own life as evidence that she deserved to be treated as an exception to the prohibitions against Moabites.

This is the interpretation of Jewish Bible scholars. Never is it mentioned in Scripture that David's hereditary line was impure. Ruth had what Yahweh demanded of His people-a circumcised heart that was undivided in its demonstration of *hesed* to both God and neighbor (Dt 10:16-20; 30:6; Jer 4:4a).

That Ruth was fully admitted into the faith community was also the interpretation of the Church Fathers, including St. Ambrose: *... the law of Moses prohibits marriage to Moabites and excludes them from the church, as it is written: "No Moabite shall enter the church of the Lord even to the third and fourth generation forever." Hence, how did she enter the church unless because she was made holy and immaculate by deeds that go beyond the law? For if the law was given for the irreverent and sinners, then surely Ruth, who exceeded the limits of the law and entered the church and was made an Israelite and deserved to a be counted among the honored figures in the Lord's genealogy, chosen for kinship of mind, not of body, is a great example for us, because she prefigures all of us who were gathered from the nations for the purpose of joining the church of the Lord. We should emulate her, therefore, who merited by her deeds this privilege of being admitted to his society, as history teaches, so that we also, by our deeds and accompanying merits, might be chosen for election to the Church of the Lord* (*Exposition of the Gospel of Luke,* 3).

[Source: http://www.agapebiblestudy.com/Ruth/Ruth_Lesson_3.htm]

See also: **When Was Jesus Born**

The Virgin Birth of Jesus

See more Ruth related resources in the following several pages

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Question: What were the three qualifications the *Go'el Haddam* (Blood Redeemer) had to be willing to fulfill under the Law? See Lev 25:24-55 and Dt 25:5-10?

Answer:

The Qualifications for a *Go'el Haddam* (Blood Redeemer)	**Scripture Passages**
1. He must be related by blood to those he redeems.	Lev 25:23-25, 48-49; Dt 25:5, 7-10
2. He must have the necessary resources to pay the price of redemption.	Lev 25:25-26
3. He must be willing to redeem.	Dt 25:7, 9

[Source: http://www.agapebiblestudy.com/Ruth/Ruth_Lesson_2.htm]

Goel means redeemer. In fact, in a lot of the Christian language later, this is the word they're using when they talk about "my redeemer liveth." It's simply this word *goel*, and the *goel* is a person who as the nearest relative or as a close relative, has certain legal obligations to another person.

Those obligations — the primary obligations are three: (1)To redeem the person or their property if they've been sold to a stranger due to poverty. So to redeem them from debt servitude essentially. So your *goel* should do that for you. (2)To marry a childless widow. So if a man dies and his wife is childless the *goel* is supposed to marry her, provide seed, and the firstborn son will be named after the name who is dead. So he's supposed to marry a childless widow and produce offspring for the deceased; usually, that falls first to the brother; And then (3) in the case of the blood redeemer, also the redeemer is supposed to avenge the blood of a kinsman. So if you are killed your redeemer is supposed to seek vengeance for you.

[Source: http://oyc.yale.edu/transcript/966/rlst-145]

The Book of Ruth – Timelines, Maps, Chronology and more

http://www.bible.ca/archeology/bible-archeology-timeline-date-chronology-of-ruth-1300bc.htm

See more Ruth related resources in the following several pages

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JESUS IS MANKIND'S BLOOD REDEEMER

He offered himself for us in order to ransom us from all our faults and to purify a people to be his very own and eager to do good
Titus 2:14 (see CCC # 607-9, 802)

OLD TESTAMENT QUALIFICATION	JESUS OF NAZARETH'S FULFILLMENT AS THE NEW COVENANT GO'EL HADDAM (Blood Redeemer)
Blood relationship Deuteronomy 25:5, 7-10; Leviticus 25:25; Ruth 2:1	**Galatians 4:4, 5** ~ *...but when the completion of the time came, God sent his Son, born of a woman, born a subject of the Law, to redeem the subjects of the Law, so that we could receive adoption as sons.* **Hebrews 2:16, 17** ~ *For it was not the angels that he took to himself; he took to himself the line of Abraham. It was essential that he should in this way be made completely like his brothers so that he could become a compassionate and trustworthy high priest for their relationship to God, able to expiate the sins of the people.* Also see John 1:14; Romans 1:3; Philippians 2:5-8
Necessary Resources Leviticus 25:25-26; Ruth 2:1	**1 Corinthians 6:20** ~ *Are you not your own property, then; you have been bought at a price. So use your body for the glory of God.* **1Peter 1:18, 19** ~ *For you know that the price of your ransom from the futile way of life handed down from your ancestors was paid, not in anything perishable like silver or gold, but in precious blood as of a blameless and spotless lamb, Christ.* Also see 1 Corinthians 6:20
Willingness to Buy Deuteronomy 25:7, 9; Ruth 3:11	**John 10:15-18** ~ *...just as the Father knows me and I know the Father; and I lay down my life for my sheep. And there are other sheep I have that are not of this fold, and I must lead these too. They too will listen to my voice, and there will be only one flock, one shepherd. The Father loves me, because I lay down my life in order to take it up again. No one takes it from me; I lay it down of my own free will, and as I have power to lay it down, so I have power to take it up again; and this is the command I have received from my Father.* **1 John 3:16** ~ *This is the proof of love that he laid down his life for us and we too ought to lay down our lives for our brothers.* Also see Matthew 20:28; Hebrews 10:7; Titus 2:14
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[Source: http://www.agapebiblestudy.com/Ruth/Ruth_Lesson_3.htm]

Additional Ruth Resources

Commentary

Ruth (Constable)
Joshua, Judges and Ruth (McGee)

Study Guides

Ruth (Rose Publishing, Pamphlet) *****
Ruth (Sermon Outlines, Copeland)
Ruth (Padfield)
Ruth (Handouts, Charts) ****
Ruth (Notes - Bible Study)
Ruth (Avants)

Ruth - more references

The Need For A Redeemer
[online] [bookmark/chart] ***
Considering the *Hesed* of the Lord
Lifegroup Questions
Identity and Difference

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Two Comparative Notes
Study and Vision
An Examplar for Faith Communities
The Hebrew Bible and the Discourse on Migration: A Reflection on the Virtue of Hospitality
Fortress Commentary (Yee) [liberal]

Ruth - Strickly Jewish Perspectives
Love, Marriage and Business
Female Jewish Rabbinic Perspective
Legal Code for Laws of Kindness
Levirate and Land Redemption
Double *Hesed* of God in Naomi's Life
The Return of the Seed
A Literary Approach
Jewish Midrash
Women of Passover (Ruth Ginsburg)

(Above are all downloadable PDF files)

Ruth - A Loving Life:
In A World of Broken Relationships
(Paul E. Miller) ****
Overview - Video (link to website)
Book (Chapters 1-3) [PDF]
Book (complete) [PDF]
Book (complete) [ePub]
Book (complete) [Mobi]
Participants Manual [PDF]
Quick Start Guide [PDF]

The Five Scrolls (Megilloth)

The Megilloth usually composes the second subsection of the Writings and includes the five scrolls, which are also the five shortest books in the Writings: Song of Songs, Ruth, Lamentations, Ecclesiastes, and Esther. In many Jewish communities, these five books have become part of the liturgy of five annual feasts:

- Passover—Song of Songs
- Pentecost—Ruth
- Ninth of Ab—Lamentations
- Feast of Tabernacles—Ecclesiastes
- Purim—Esther

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In the Book of Ruth, "redeem" or "redeemer" occurs 21 times, in reference to both Naomi's land and Ruth herself. When Naomi and her daughter-in-law Ruth return to Judah from Moab, they live in poverty. Through a series of events, the estate of Naomi's deceased husband is redeemed by Boaz (Ruth 2:20; 4:1–6). As part of the transaction, Boaz also redeems Ruth—literally purchasing her along with his kinsman's property (2:20; 3:9–13; 4:6–14). However, Boaz goes above and beyond his obligation as redeemer (*go'el*) when he marries Ruth and provides her with an heir (Lev 25:35; Deut 15:7–8; Ruth 4:7–20). As a result, Ruth and Boaz are part of the lineage of King David and eventually Jesus (Ruth 4:13–20; Matt 1:5; Luke 3:32).

Harvest. Harvesting grain in ancient Canaan took place in April and May (barley first, wheat a few weeks later). It involved the following steps:

(1) cutting the ripened standing grain with hand sickles (Dt 16:9; 23:25; Je 50:16; Joe 3:13) — usually done by men;
(2) binding the grain into sheaves — usually done by women;
(3) gleaning, i.e., gathering stalks of grain left behind (Ruth 2:7);
went from early morning (v. 7) to **evening**, i.e., before sundown.
(4) transporting the sheaves to the threshing floor — often by donkey, sometimes by cart (Am 2:13);

After sundown was the time to beat out or winnow what was gathered on the threshing floor. This was located to the east of the city so that the westerly wind carried away the chaff. (On threshing [or winnowing]),

(5) threshing, i.e., loosening the grain from the straw — usually done by the treading of cattle (Dt 25:4; Ho 10:11), but sometimes by toothed threshing sledges (Isa 41:15; Am 1:3) or the wheels of carts (Isa 28:28);
(6) winnowing — done by tossing the grain into the air with winnowing forks (Je 15:7) so that the wind, which usually came up for a few hours in the afternoon, blew away the straw and chaff (Ps 1:4), leaving the grain at the winnower's feet; The winnowing took place during the breezes that begin after sundown;
(7) sifting the grain (\Am 9:9) to remove any residual foreign matter;
(8) bagging for transportation and storage (Ge 42-44). Threshing floors, where both threshing and winnowing occurred, were hard, smooth, open places, prepared on either rock or clay and carefully chosen for favorable exposure to the prevailing winds. They were usually on the east side — i.e., downwind — of the village.

The genealogy in 4:17-22 may actually be the main reason why the book of Ruth was written. It shows that Ruth and Boaz had a son, Obed, whose son was Jesse, whose son was David.

Boaz was a descendant of Rahab, the prostitute from Jericho (Jos 2:1; Mt 1:5; see on Jos 2). Thus David's great-grandmother, Ruth, was a Moabitess, and his great-grandfather, Boaz, was part Canaanite. The chosen family within the Chosen Nation thus has Canaanite and Moabite blood in its veins.

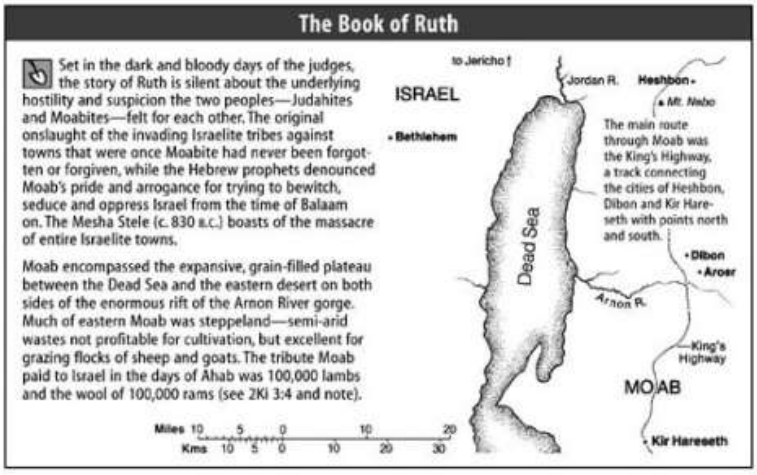
It is fitting that from this bloodline would come the Messiah for all nations. Rahab and Ruth became part of God's promises and His plan, not by birth but by their faith in, and their practical commitment to, God and His people — the same way in which people from all nations still can share in God's eternal promises.

It was in a field near Bethlehem that Ruth gleaned. Hundreds of years later, also in a field near Bethlehem, angels announced the birth of Ruth's descendant, Jesus, to startled shepherds.

Souce: Halley's Bible Handbook

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TIMELINE OF RUTH	
1406	**Israel enters Promised Land**
1380-1050	**Period of the Judges**
1085	**Samuel born**
1050	**Saul becomes king**
1010	**David becomes king**



Ruth provides a glimpse into the lives of ordinary, though godly, people during the turbulent period of the judges. It shows an oasis of faithfulness in an age marked by idolatry and unfaithfulness.

Conclusion: Naomi Blessed with a New Family. The conclusion serves as the reversal of the introduction, showing how the Lord, through Ruth's love (v. 15), restored Naomi's life.

Themes
(1) Ruth herself shows that Gentiles could believe in the true God.
(2) The book gives a partial lineage of David, and thus of Christ, and shows that Gentile blood was in the line of the One who became the Savior for all mankind.
(3) Boaz, as the kinsman-redeemer (see note on 3:9), serves as a beautiful type of Christ, in that (a) he was a blood relative (Ro 1:3; Heb 2:14); (b) he had the price with which to purchase the forfeited inheritance (1Pe 1:18-19); (c) he was willing to redeem (Heb 10:7).
(4) The book is a moving example of the sovereignty of God in caring for His people (Ru 2:12).

Hebrew Succession of Heirs
Father
1. Sons
2. Daughters
3. Brothers 4. Uncle on Father's Side
5. Nearest Relative in General

Difference between *chesed* and *agape* (love):

- *agape* is undeserved giving, like giving a banquet to a homeless person
- *chesed* is a relationship
- *chesed* is taking them home for the rest of their life
- *chesed* is committing to care for them to the bitter end — a love that will "never let them go"

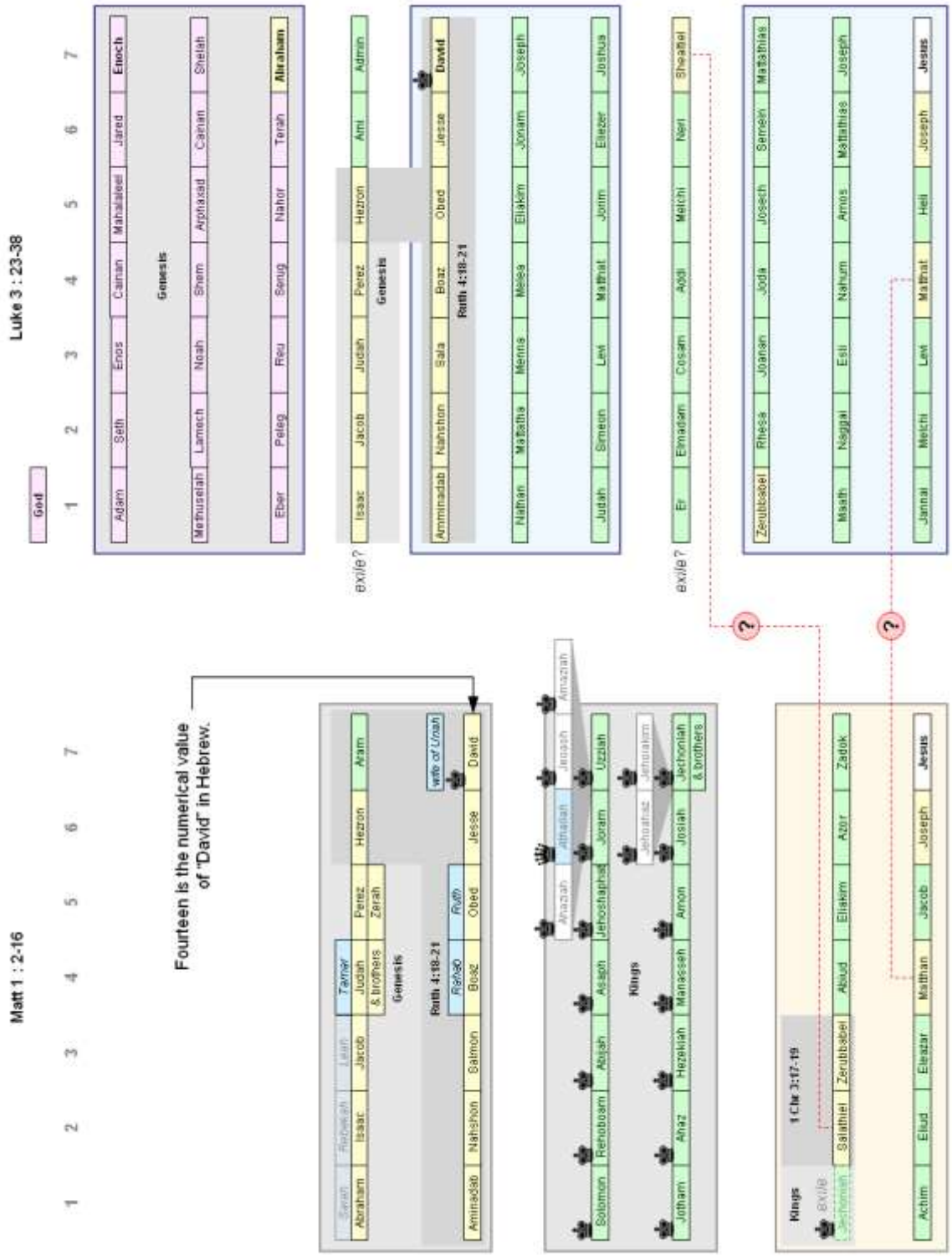
Levirate marriage. (Latin *levir* means "brother-in-law").
Ancient custom called for a man to marry the childless widow of his brother. The first son of such a union was considered the child of the dead brother, to carry on the dead man's line and inherit his property. This custom underlies the story of Judah's relationship with Tamar, the childless widow of his firstborn.

Kinsman-redeemer (2:20). The Heb. Is *go'el* . Like other words from the root *g'l* , it indicates fulfilling one's responsibilities as a kinsman. O.T. family law gave the kinsman the right to redeem a relation from slavery, or buy back his fields (Lev 25). Here another duty of the kinsman is in view: the obligation of the next of kin to marry a childless widow and have a child, which would be considered the offspring of the dead husband. In this way the dead husband's line would be carried on, and his property preserved.
This "family law" with its implied responsibility to aid a near relative, prefigures the ministry of Jesus. In taking on human nature He became our near kinsman, and accepted the obligation to redeem us despite the terrible cost

Click here to go to the beginning of the Ruth references/resources in this Appendix

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Joseph's genealogy

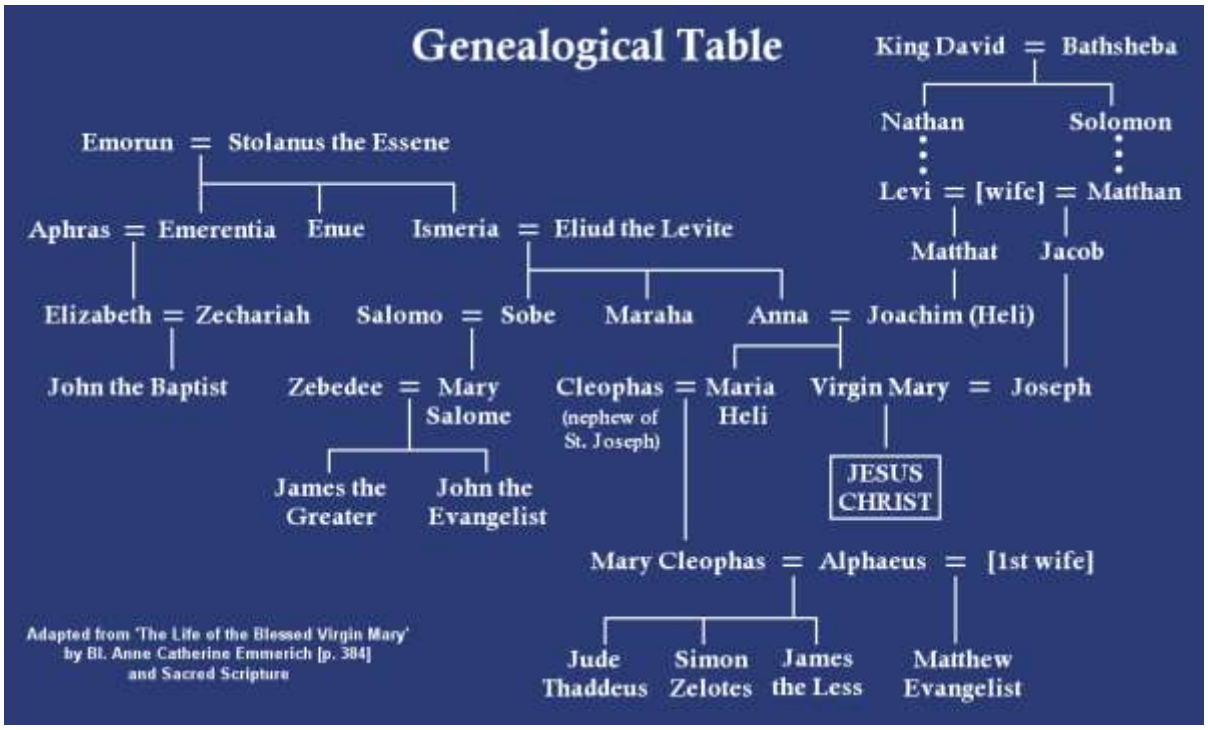


[Source: http://www.bblediagrams.com]

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See also: **Abraham Through Joseph and Tribes of Israel** (chart)

The following table is from a Catholic source that has not been properly vetted:



http://www.catholicplanet.org/graphics/Genealogical-Table.png

Source: https://ronconte.wordpress.com/2011/07/26/correcting-confusion-about-the-identities-of-persons-in-the-gospels/

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When Was Jesus Born?

– including "*How December 25 Became Christmas"* and other information regarding the incidents in the Bible that surround the account of Jesus' birth.

The Birth of Jesus Christ

Preface

The following is part of a short series of devotional items related to the birth of Christ. For some, such material is hardly devotional because it primarily focuses on history. But we must keep in mind that the Jesus we worship was truly born in time-space history. And that babe in the manger was truly crucified--and just as surely rose from the dead. The Bible is different from the sacred books of other religions because it *invites* historical investigation. And when it has met the test--as it surely always, inevitably does--it inculcates a greater devotion in the heart of the believer for the one we call the Son of God. [Source: http://biblelight.net/sukkoth.htm (7th Day Adventist related site)

The Year Jesus Was Born

In the western hemisphere, we split time by the birth of Jesus Christ. But did he really even live? If so, *when* was he born?

Sometime ago, I struck up a conversation with a man who claimed that God did not exist. He was an atheist. But not just a run-of-the-mill atheist, you understand. He also *insisted* that Jesus Christ never existed! This fellow was *hard core*.

Now my atheist friend had incredible faith--blind faith, I might add. His religious fervor, in fact, would put many evangelists to shame. But the evidence that Jesus Christ invaded history is not just shut up to the testimony of the New Testament--as irrefutable as that might be! The very *enemies* of Christianity claimed that he lived--and that he performed miracles! Early Jewish documents such as the Mishnah and even Josephus--as well as first-century Gentile historians--such as Thallus, Serapion, and Tacitus--all testify that the one called Christ lived in Palestine and died under Pontius Pilate. As the British scholar, F. F. Bruce put it, "The historicity of Christ is as [certain]. . . as the historicity of Julius Caesar" (*NT Documents*, 119).

Now it logically follows that if Jesus Christ lived (need it be said?), he must have been born. The Gospels tell us that his birth was shortly *before* Herod the Great died. Herod's death can be fixed with certainty.

Josephus records an eclipse of the moon just before Herod passed on. This occurred on March 12th or 13th in 4 B.C. Josephus also tells us that Herod expired just before Passover. This feast took place on April 11th, in the same year, 4 B.C. From other details supplied by Josephus, we can pinpoint Herod the Great's demise as occurring between March 29th and April 4th in *4 B.C.*

It might sound strange to suggest that Jesus Christ was born *no later* than 4 B.C. since B.C. means 'before Christ.' But our modern calendar which splits time between B.C. and A.D. was not invented until A.D. 525. At that time, Pope John the First asked a monk named Dionysius to prepare a standardized calendar for the western Church. Unfortunately, poor Dionysius missed the *real* B.C./A.D. division by at least four years!

Now Matthew tells us that Herod killed Bethlehem's babies two years old and under. The earliest Jesus could have been born, therefore, is *6* B.C. Through a variety of other time indicators, we can be relatively confident that the one called Messiah was born in either late *5* or early *4* B.C.

My atheist friend scoffs at such flexibility. He says, "If you don't know *exactly* when Jesus was born, how do you know that he really lived?" That is *hardly* a reasonable question! The other day I called my mother to wish her a happy birthday. "Mom, how many candles on *this* birthday cake?" I

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inquired. "I don't know, son--I don't keep track any more," she sighed. After a few minutes of pleasant conversation, we hung up.

Now, of course, I can't be certain, but I *do* believe that that *was* my mother on the other end of the phone. She can't remember how old she is (and she's neither senile nor very old), but that doesn't make her a figment of my imagination, does it? Because if she's just a phantom, then for the last three minutes, you've been reading absolutely nothing!

The Day Jesus Was Born

This coming December 25th most parents will be lying to their children about old St. Nick. Some of us will be celebrating the birth of our Savior. But was he really born on *this* day?

Was Jesus really born on December 25th? Virtually every month on the calendar has been proposed by biblical scholars. So why do we celebrate his birth in December?

The tradition for December 25th is actually quite ancient. Hippolytus, in the *second* century A.D., argued that this was Christ's birthday. Meanwhile, in the eastern Church, January 6th was the date followed.

But in the fourth century, John Chrysostom argued that December 25th was the correct date and from that day till now, the Church in the *East*, as well as the West, has observed the 25th of December as the official date of Christ's birth.

In modern times, the traditional date has been challenged. Modern scholars point out that when Jesus was born, shepherds were watching their sheep in the hills around Bethlehem. Luke tells us that an angel appeared to "some shepherds staying out in the fields [who were] keeping watch over their flock by night" (2:8).

Some scholars feel that the sheep were usually brought under cover from November to March; as well, they were not normally in the field *at night*. But there is no hard evidence for this. In fact, early Jewish sources suggest that the sheep around *Bethlehem* were outside year-round. So you can see, December 25th fits both tradition and the biblical narrative well. There is no sound objection to it.

Now admittedly, the sheep around Bethlehem were the exception, not the rule. But these were no ordinary sheep. They were *sacrificial* lambs. In the early spring they would be slaughtered at the Passover.

And God *first* revealed the Messiah's birth to *these* shepherds--shepherds who protected harmless lambs which would soon die on behalf of sinful men. When they saw the baby, could they have known? Might they have whispered in their hearts what John the Baptist later thundered, "Behold, the Lamb of God who takes away the sin of the world!"

Now, of course, we can't be absolutely certain of the *day* of Christ's birth. At least, not this side of heaven. But an early winter date seems as reasonable a guess as any. And December 25th has been the frontrunner for *eighteen* centuries. Without more evidence, there seems no good reason to change the celebration date now.

We can blame the ancient church for a large part of our uncertainty. You see, they did not celebrate Christ's birth. At all. To them, it was insignificant. They were far more concerned with his death . . . and resurrection.

But modern man has turned that around. A baby lying in a manger is harmless, non-threatening. But a man dying on a cross--a man who claims to be God--that man is a threat! He *demands* our allegiance! We cannot ignore him. We must either accept him or reject him. He leaves us no middle ground.

This Christmas season, take a close look at a nativity scene once again. Remove your rose-colored glasses--smell the *foul* air, see the cold, shivering animals. They represent the Old Testament sacrificial system. They are emblems of *death*. But they are mere shadows of the Babe in their midst. He was born to die . . . that all who believe in him might live.

The Visit of the Magi

When Jesus Christ was born, men--known as magi--came from the east to worship him. Were they *wise* men . . . or *astrologers*?

Matthew begins his second chapter with these words: "Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, magi from the east arrived in Jerusalem, saying, 'Where

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is he who has been born king of the Jews? For we saw his star in the east, and have come to worship him.'"

Who were these wise men from the east? Matthew tells us next to nothing about them--he doesn't mention their names, nor how many there were--not even which country they came from. As mysteriously as they come on the scene, they disappear. . .

Though Matthew doesn't tell us much, over-zealous Christians throughout church history have dogmatically filled in the blanks. By the 6th century A.D., these dark strangers were given thrones *and names*: Gaspar, Melchior, and Balthazar were the alleged names of these alleged kings. But this has nothing to do with the biblical story: we really have no idea what their names were--nor even their number. There could have been 3 or 300 as far as we know! But one thing we do know for sure: they were *not* royalty. The ancient magi were reilgious and political advisors to eastern kings--but there wasn't a drop of blue blood among them.

But isn't it true that the magi were astrologers? And didn't God prescribe death to astrologers in the Old Testament? 'Not always' and 'yes' are the answers. In Deuteronomy 17, God commands his people to execute all astrologers by stoning. Jean Dixon wouldn't stand a chance in such a theocracy! The fact that she--and others like her--are so *comfortably* tolerated--even *well respected*!--in modern America ought to show us that the U.S.A. is a *post*-Christian country--at best . . .

But what about these ancient magi? Were they astrologers? After all, they followed a *star* to Bethlehem.

We might answer this in three ways: First, not all magi were astrologers, for Daniel the prophet was the *chief* of the magi in Nebuchadnezzar's court. Through his influence, undoubtedly many of the magi carried on their religious and political duties as worshippers of the One true God.

Second, there are some biblical scholars who believe that Isaiah predicted that a star would appear when the Messiah was born. If this interpretation is correct, then the magi who worshipped the newborn king were *clearly* following in Daniel's train, for he almost surely taught them from Isaiah.

Third, although a few believe that the 'star' they saw was a natural phenomenon--such as a conjunction of Saturn and Jupiter--this cannot explain how the star stood *right* over Bethlehem. Clearly, the 'star' was completely of supernatural origin. If so, it probably had nothing to do with astrology.

Therefore, the magi most likely did not subscribe to such superstitious folly. If so, they were truly *wise* men . . .

I saw a bumper sticker the other day, which read, "Wise men still seek him." Actually, that's not quite accurate. The Bible tells us that "no one seeks God, not even one." But if he has led us to himself, then we have become wise. For it *is* true that "wise men still *worship* him."

The Boys from Bethlehem

One of the most heinous atrocities in human history was the murder of Bethlehem's babies by Herod the Great. But did it really happen?

In the second chapter of Matthew's gospel, we read that when Herod the Great heard of the Messiah's birth, "he was troubled--and all Jerusalem with him." Later, when the wise men did not report back to him, he became furious and ordered all the baby boys up to two years old in and around Bethlehem to be slaughtered!

Three questions come to mind as we consider this cruel incident: First, how many babies did Herod actually kill? Second, how old was Jesus when this happened? And finally, why does no other ancient historian record this outrage? In other words, did it really happen?

How many babies did Herod murder? Some scholars have suggested as many as 200! But most reject such a figure. Bethlehem was a small community--almost a suburb of Jerusalem. The village itself--and the surrounding countryside--would hardly have more than 30 male infants under two. Most scholars today place the number between 20 and 30.

But that's if only the *boy* babies were killed. Actually, the Greek text of Matthew 2:16 could mean 'babies'--not just 'boy babies.' And psychologically, Herod's henchmen might not have bothered to check the gender of their victims. The number might be as high as 50 or 60.

Second, how old was Jesus when this occurred? According to the best chronological evidence, he could not have been more than three or four months old. He was more than likely born in the winter of 5 or 4 B.C.--Herod died in the early spring of 4 B.C. So why did Herod slay all children up to *two years old*? The answer to the third question might help to answer this one. . .

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Third, why is this event not recorded outside the Bible? Specifically, why did Josephus, the first-century Jewish historian, fail to mention it?

Josephus tells us much about Herod. The best word to describe his reign is 'overkill.' He murdered his *favorite* wife's father, drowned her brother--and even killed her! He executed one of his most trusted friends, his barber, and 300 military leaders--all in a day's work! Then he slew three of his sons, allegedly suspecting them of treason. Josephus tells us that "Herod inflicted such outrages upon (the Jews) as not even a beast could have done if it possessed the power to rule over men" (*Antiquities of the Jews* 17:310). Killing babies was not out of character for this cruel king. And killing them up to two years old--to make *sure* he got the baby Jesus lines up with his insane jealousy for power.

Josephus might have omitted the slaying of the babies for one of two reasons: first, he was no friend of Christianity and he left it out intentionally; or second, just before Herod died he locked up 3000 of the nation's leading citizens and gave orders that they were to be executed at the hour of his death. He wanted to make sure that there would be mourning when he died. . . Israel was so preoccupied with this that the clandestine murder of a few babies might have gone unnoticed. . .

Herod thought that he had gained a victory over the king of the Jews. Yet this was a mere *foreshadowing* of the victory Satan thought *he* had when Jesus lay dead on a Roman cross. But the empty tomb proved that that dark Friday was Satan's worst defeat!

Conclusion

We've been looking at several aspects of the birth of Jesus Christ in this short study. Now, we want to put it all together.

In the winter of 5 or 4 B.C., God invaded history by taking on the form of a man. He was born in a small town just south of Jerusalem. Bethlehem, which means 'the house of bread,' indeed became worthy of its name one lonely winter night. For there, in that town, was born the Bread of Life . . .

His mother placed the infant king in a manger--or feeding trough--because the guest room where they were to stay was occupied. The birth of this king was celebrated that night only by his mother, her husband, and a handful of shepherds. The shepherds had been in the fields around Bethlehem, guarding the lambs which would die at the next Passover. An angel appeared to them and gave them the birth announcement: "today in the city of David there has been born for you a Savior, who is Christ the Lord" (Luke 2:11). In their simple faith, they rushed to see their newborn king.

Shortly after the birth of the Messiah, magi from the east arrived in Jerusalem and inquired of king Herod where the *real* king of the Jews was to be born. The theologians of Herod's court knew the Scriptures well--in 'Bethlehem' they recited. Ironically, though they knew the Scriptures, they did not believe them! They did not even bother to travel the five or six miles to Bethlehem to see their Messiah.

But Herod believed the Scriptures! That is why he sent a corps of butchers to Bethlehem to slaughter innocent children, in hopes of destroying this rival to his throne. But he was too late. The magi had come and gone and Jesus was by now safe in Egypt.

And the magi believed the Scriptures. They had traveled several hundred miles to worship this Babe. They were guided to Bethlehem by a supernatural celestial phenomenon--and by the Scriptures. Apparently, their ancestors had been instructed by Daniel the prophet about the coming Messiah. . . When they saw the child, they fell down and worshiped him. This was God in the flesh. They could do no other.

And they gave him gifts--gold, frankincense, and myrrh. This was an unusual present--by any standards. The gold, of course, we all can understand--but the frankincense and myrrh were odd. Perhaps they had read Isaiah's prophecy that "nations will come to your ***light***, and kings to your ***rising*** . . . They will bring gold and frankincense, and will bear good news. . . " (Isa. 60:3, 6). This explains the frankincense, but not the myrrh.

Now myrrh, like frankincense, was a perfume. But unlike frankincense, myrrh smelled of *death*. In the ancient world, it was used to embalm a corpse. Jesus himself would be embalmed with this very perfume (cf. John 19:39).

If the magi were thinking of Jesus' death when they brought the myrrh, they no doubt knew of it from Daniel's prophecy (9:24-27). In the ninth chapter of Daniel we read that the 'Messiah will be cut off' and this 'will make atonement for iniquity' and ultimately 'bring in everlasting righteousness' (9:26, 24).

Even at the birth of our Savior, the shadow of the cross is already falling over his face. . .

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The theologians of Herod's court did not believe the Scriptures. They were fools. Herod believed, but disobeyed. He was a madman. The simple shepherds and the majestic magi believed in this infant Savior--and it was reckoned to them as righteousness. May ***we*** follow in their train.

by Daniel B. Wallace, Th.M., Ph.D., Associate Professor of New Testament Studies, Dallas Theological Seminary
http://bible.org/article/birth-jesus-christ

On What Day Was Jesus Born?

While much of the world celebrates the birth of Jesus Christ on the 25th of December, can the actual day of Jesus' birth be determined from scripture? This question will be explored in some detail, and will yield a result that is quite intriguing. The first passage we will consider begins with the father of John the Baptist, Zacharias [KJV]:

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

Luke 1:8 And it came to pass, that while he executed the priest's office before God in the order of his course, ...

Luke 1:23 And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.
Luke 1:24 And after those days his wife Elisabeth conceived, ...

The clue given to us here is that Zacharias was of the "course" of Abia.

> **Note:** "Course" (in KJV) - according to Strong's - the original Greek is, ***ephēmeria,*** (specifically) the quotidian *rotation* or *class* of the Jewish priests' service at the Temple, as distributed by families; *a class* (of priests detailed for service in the temple): — division (used by most other Bible translations).

The 24 Courses [Divisoins] of the Temple Priesthood.

7. But David, being desirous of ordaining his son king of all the people, called together their rulers to Jerusalem, with the priests and the Levites; and having first numbered the Levites, he found them to be thirty-eight thousand, from thirty years old to fifty; out of which he appointed twenty-three thousand to take care of the building of the temple, and out of the same, six thousand to be judges of the people and scribes, four thousand for porters to the house of God, and as many for singers, to sing to the instruments which David had prepared, as we have said already. He divided them also into courses: and when he had separated the priests from them, he found of these priests twenty-four courses, sixteen of the house of Eleazar, and eight of that of Ithamar; and he ordained that one course should minister to God eight days, from sabbath to sabbath. And thus were the courses distributed by lot, in the presence of David, and Zadok and Abiathar the high priests, and of all the rulers; and that course which came up first was written down as the first, and accordingly the second, and so on to the twenty-fourth; and this partition hath remained to this day. — Josephus, *Antiquities of the Jews*, Book 7, Chapter 14, Paragraph 7.

King David on God's instructions (1 Chr 28:11-13) had divided the sons of Eleazar and Ithamar, the sons of Aaron, into 24 groups (1 Chr 24:1-4), to setup a schedule by which the Temple of the Lord could be staffed with priests (Kohanim) all year round in an orderly manner. After the 24 groups of priests were established, lots were drawn to determine the sequence in which each group would serve in the Temple. (1 Chr 24: 7-19).

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That sequence is as follows:

The 24 courses of priests

1 Chr 24:7	1. Jehoiarib	2. Jedaiah
1 Chr 24:8	3. Harim	4. Seorim
1 Chr 24:9	5. Malchijah	6. Mijamin
1 Chr 24:10	7. Hakkoz	8. Abijah
1 Chr 24:11	9. Jeshuah	10. Shecaniah
1 Chr 24:12	11. Eliashib	12. Jakim
1 Chr 24:13	13. Huppah	14. Jeshebeab
1 Chr 24:14	15. Bilgah	16. Immer
1 Chr 24:15	17. Hezir	18. Aphses
1 Chr 24:16	19. Pethahiah	20. Jehezekel
1 Chr 24:17	21. Jachim	22. Gamul
1 Chr 24:18	23. Delaiah	24. Maaziah

1 Chr 24:19 These were the orderings of them in their service to come into the house of the LORD, according to their manner, under Aaron their father, as the LORD God of Israel had commanded him.

Now each one of the 24 "courses" of priests would begin and end their service in the Temple on the Sabbath, a tour of duty being for one week (2 Chr 23:8, 1 Chr 9:25). On three occasions during the year, all the men of Israel were required to travel to Jerusalem for festivals of the Lord, so on those occasions all the priests would be needed in the Temple to accommodate the many sacrifices offered by the crowds. Those three festivals were Unleavened Bread, Pentecost, and Tabernacles (Deut 16:16).

The Yearly Cycle of Service in the Temple.

The Jewish calendar begins in the spring, during the month of Nisan (Est 3:7), so the first "course" of priests, would be that of the family of Jehoiarib, who would serve for the first week of Nisan, Sabbath to Sabbath. The second week would then be the responsibility of the family of Jedaiah. The third week would be the feast of Unleavened Bread, and all priests would be present for service. Then the schedule would resume with the third course of priests, the family of Harim. By this plan, when the 24th course was completed, the general cycle of courses would repeat. This schedule would cover 51 weeks or 357 days, enough for the lunar Jewish calendar (about 354 days). So, in a period of a year, each group of priests would serve in the Temple twice on their scheduled course, in addition to the 3 major festivals, for a total of about five weeks of duty.

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The Conception of John the Baptist.

Now back to Zacharias, the father of John the Baptist.

Luke 1:23 And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.
Luke 1:24 And after those days his wife Elisabeth conceived, ...

Beginning with the first month, Nisan, in the spring (March-April), the schedule of the priest's courses would result with Zacharias serving during the 10th week of the year. This is because he was a member of the course of Abia (Abijah), the 8th course, and both the Feast of Unleavened Bread (15-21 Nisan) and Pentecost (6 Sivan) would have occurred before his scheduled duty. This places Zacharias' administration in the Temple as beginning on the second Sabbath of the third month, Sivan (May-June).

	1st Month	**2nd Month**	**3rd Month**
	Abib - Nisan (March - April)	**Zif - Iyyar (April - May)**	**Sivan (May - June)**
First Week	Jehoiarib (1)	Seorim (4)	All Priests (Pentecost)
Second Week	Jedaiah (2)	Malchijah (5)	**Abijah** (8)
Third Week	All Priests (Feast of Unleavened Bread)	Mijamin (6)	Jeshuah (9)
Fourth Week	Harim (3)	Hakkoz (7)	Shecaniah (10)

Having completed his Temple service on the third Sabbath of Sivan, Zacharias returned home and soon conceived his son John. So John the Baptist was probably conceived shortly after the third Sabbath of the month of Sivan.

The Conception of Jesus Christ.

Now the reason that the information about John is important, is because according to Luke, Jesus was conceived by the Holy Spirit in the sixth month of Elisabeth's pregnancy:

Luke 1:24 And after those days his wife Elisabeth conceived, and hid herself five months, saying,
Luke 1:25 Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.
Luke 1:26 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,
Luke 1:27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

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Note that verse 26 above refers to the sixth month of Elisabeth's pregnancy, not Elul, the sixth month of the Hebrew calendar, and this is made plain by the context of verse 24 and again in verse 36:

Luke 1:36 And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.

Mary stayed with Elizabeth for the last 3 months of her pregnancy, until the time that John was born.

Luke 1:56 And Mary abode with her about three months, and returned to her own house.
Luke 1:57 Now Elisabeth's full time came that she should be delivered; and she brought forth a son.

Now working from the information about John's conception late in the third month, Sivan, and advancing six months, we arrive late in the 9th month of Kislev (Nov-Dec) for the time frame for the *conception* of Jesus. It is notable here that the first day of the Jewish festival of Hanukkah, the Festival of Lights, is celebrated on the 25th day of Kislev, and Jesus is called the light of the world (John 8:12, 9:5, 12:46). This does not appear to be a mere coincidence. In the book of John, Hanukkah is called the feast of dedication (John 10:22). Hanukkah is an *eight* day festival of rejoicing, celebrating deliverance from enemies by the relighting of the menorah in the rededicated Temple, which according to the story, stayed lit miraculously for eight days on only one day's supply of oil.

The Birth of John the Baptist.

Based on a conception shortly after the third Sabbath of the month of Sivan, projecting forward an average term of about 10 lunar months (40 weeks), we arrive in the month of Nisan. It would appear that John the Baptist may have been born in the middle of the month, which would coincide with Passover and the Feast of Unleavened Bread. It is interesting to note, that even today, it is customary for the Jews to set out a special goblet of wine during the Passover Seder meal, in anticipation of the arrival of Elijah that week, which is based on the prophecy of Malachi:

Mal 4:5 Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:

Jesus identified John as the "Elijah" that the Jews had expected:

Mat 17:10 And his disciples asked him, saying, Why then say the scribes that Elias must first come?
Mat 17:11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things.
Mat 17:12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.
Mat 17:13 Then the disciples understood that he spake unto them of John the Baptist.

The angel that appeared to Zacharias in the temple also indicated that John would be the expected "Elias":

Luke 1:17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

So then, the Feast of Unleavened Bread begins on the 15th day of the 1st month, Nisan, and this is a likely date for the birth of John the Baptist, the expected "Elijah".

The Birth of Jesus Christ.

Since Jesus was conceived six months after John the Baptist, and we have established a likely date for John's birth, we need only move six months farther down the Jewish calendar to arrive at a likely

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date for the birth of Jesus. From the 15th day of the 1st month, Nisan, we go to the 15th day of the 7th month, Tishri. And what do we find on that date? It is the festival of Tabernacles! The 15th day of Tishri begins the third and last festival of the year to which all the men of Israel were to gather in Jerusalem for Temple services. (Lev 23:34)

Immanuel.

Isa 7:14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name *Immanuel*.

Immanuel means "God with us". The Son of God had come to dwell with, or *tabernacle* on earth with His people.

John 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

The Feast of Tabernacles (Sukkot), occurs five days after the Day of Atonement, and is a festival of rejoicing and celebration of deliverance from slavery in Egypt (Leviticus 23:42-43).

Luke 2:7 And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.
Luke 2:8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.
Luke 2:9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.
Luke 2:10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.
Luke 2:11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

Why was there no room at the inn? Bethlehem is only about 5 miles from Jerusalem, and all the men of Israel had come to attend the festival of Tabernacles as required by the law of Moses. Every room for miles around Jerusalem would have been already taken by pilgrims, so all that Mary and Joseph could find for shelter was a stable. During Tabernacles, everyone was to live in temporary booths (Sukkot), as a memorial to Israel's pilgrimage out of Egypt - Lev. 23:42-43. The birth of the Savior, in what amounted to a temporary dwelling rather than a house, signaled the coming deliverance of God's people from slavery to sin, and their departing for the promised land, which is symbolized by Tabernacles.

Also of note is the fact that the Feast of Tabernacles is an *eight* day feast (Lev 23:36, 39). Why eight days? It may be because an infant was dedicated to God by performing circumcision on the *eighth* day after birth:

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

So the infant Jesus would have been circumcised on the eighth and last day of the Feast of Tabernacles, a Sabbath day. The Jews today consider this a separate festival from Tabernacles, and they call it Shemini Atzeret.

The Baptism of Jesus - The Time is Fulfilled

There is another indication in scripture as to when Jesus was born.

Mark 1:9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.
Mark 1:10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit

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like a dove descending upon him:
Mark 1:11 And there came a voice from heaven, *saying*, Thou art my beloved Son, in whom I am well pleased.
Mark 1:12 And immediately the Spirit driveth him into the wilderness.
Mark 1:13 And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts
Mark 1:14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,
Mark 1:15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

Jesus said The time is fulfilled just after His baptism, upon emerging from 40 days in the wilderness. He then began His preaching ministry, Luke tells us at about the age of 30.

Luke 3:22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.
Luke 3:23 And Jesus himself began to be about thirty years of age, ...

The book of Daniel gives us the "time" or prophecy Jesus was speaking about:

DANIEL'S 70 WEEKS

Dan 9:25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem (457 B.C.) unto the Messiah the Prince shall be seven weeks, and threescore and two weeks (69 weeks / 483 years, 27 A.D.): the street shall be built again, and the wall, even in troublous times.
Dan 9:26 And after threescore and two weeks (69 weeks) shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.
Dan 9:27 And he shall confirm the covenant with many for one week: and in the midst of the week (31 A.D.) he shall cause the sacrifice and the oblation to cease, (be crucified) ...

It is evident that by understanding this prophecy, and knowing the date of the decree when Daniel's 70 weeks began (Ezra 7, 457 B.C.), the wise men knew *exactly* when to look for the Christ child.

- The 70th week of Daniel, a period of 7 literal years, began with "Messiah the Prince". Messiah means anointed, and Jesus was publically anointed by the Holy Spirit at His baptism, declaring him to be the Messiah, at the end of 69 weeks / 483 prophetic years, which calculates to 27 A.D. as the year of Christ's baptism.

- Knowing the year of Christ's baptism to be 483 years after the decree of Artaxerxes in 457 B.C., the wisemen needed simply to subtract 30 from 483 to know the Messiah would be born 453 years after the decree. Why 30? A man had to be 30 years of age to serve in the Sanctuary / Temple (Num 4:3), and Luke says that at His baptism Jesus became about thirty. Jesus, when He turned 30, was considered to be old enough to perform the duties of a priest.

- Daniel 9:26-27 also tells us that the Messiah would be "cut off" (crucified) in the "midst of the (70th) week". So 3 1/2 years after His baptism, which was at the end of 69 weeks / 483 prophetic years, on Tabernacles of 27 A.D., Jesus would be crucified, precisely on 14 Nisan, Passover of 31 A.D.

...

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THE STAR OF BETHLEHEM

"... in the Old Testament (Daniel 9) the Saviour's advent was more clearly revealed. The magi learned with joy that His coming was near, and that the whole world was to be filled with a knowledge of the glory of the Lord.

The wise men had seen a mysterious light in the heavens upon that night when the glory of God flooded the hills of Bethlehem. As the light faded, a luminous star appeared, and lingered in the sky. It was not a fixed star nor a planet, and the phenomenon excited the keenest interest. That star was a distant company of shining angels, but of this the wise men were ignorant. Yet they were impressed that the star was of special import to them. They consulted priests and philosophers, and searched the scrolls of the ancient records. The prophecy of Balaam had declared, "There shall come a Star out of Jacob, and a Scepter shall rise out of Israel." Num. 24:17. Could this strange star have been sent as a harbinger of the Promised One? The magi had welcomed the light of heaven-sent truth; now it was shed upon them in brighter rays. Through dreams they were instructed to go in search of the newborn Prince." – *The Desire of Ages*, by E. G. White, pg. 60.

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Conclusion

So, if you have followed the above reasoning, based on the scriptural evidence, a case can apparently be made that Jesus Christ was born on the 15th day of the month of Tishri, on the first day of the Feast of Tabernacles, which corresponds to the September - October timeframe of our present calendar!

Jewish month	Begins the New moon of	John the Baptist	Jesus
1. Abib / Nisan	March-April	Birth of John 15 Nisan	4
2. Zif / Iyyar	April-May		5
3. Sivan	May-June	Conception of John after 3rd Sabbath	6
4. Tammuz	June-July	1	7
5. Ab / Av	July-August	2	8
6. Elul	August-September	3	9
7. Ethanim / Tishri	September-October	4	Birth of Jesus 15 Tishri
8. Bul / Marheshvan / Heshvan	October-November	5	
9. Chisleu / Chislev / Kislev	November-December	6	Conception of Jesus 25 Kislev ?
10. Tebeth / Tevet	December-January	7	1
11. Shebat / Shevat	January-February	8	2
12. Adar	February-March	9	3

Tabernacles *Future* Fulfillment

It is also interesting to note that Tabernacles was a feast of ingathering of the Harvest (Exo 23:16 and 34:22). If Jesus' first coming was indeed on 15 Tishri, the first day of Tabernacles, then it is quite

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reasonable to presume that the harvest of this earth, the ingathering of the second coming of Jesus Christ, will also occur on precisely the same date. The unknown factor would be the year that this would happen.

[Source: http://biblelight.net/sukkoth.htm (7th Day Adventist related site)

How December 25 Became Christmas



A blanket of snow covers the little town of Bethlehem, in Pieter Bruegel's oil painting from 1566. Although Jesus' birth is celebrated every year on December 25, Luke and the other gospel writers offer no hint about the specific time of year he was born. Scala/Art Resource, NY

On December 25, Christians around the world will gather to celebrate Jesus' birth. Joyful carols, special liturgies, brightly wrapped gifts, festive foods—these all characterize the feast today, at least in the northern hemisphere. But just how did the Christmas festival originate? How did December 25 come to be associated with Jesus' birthday?

The Bible offers few clues: Celebrations of Jesus' Nativity are not mentioned in the Gospels or Acts; the date is not given, not even the time of year. The biblical reference to shepherds tending their flocks at night when they hear the news of Jesus' birth (Luke 2:8) might suggest the spring lambing season; in the cold month of December, on the other hand, sheep might well have been corralled. Yet most scholars would urge caution about extracting such a precise but incidental detail from a narrative whose focus is theological rather than calendrical.

The extrabiblical evidence from the first and second century is equally spare: There is no mention of birth celebrations in the writings of early Christian writers such as Irenaeus (c. 130–200) or Tertullian (c. 160–225). Origen of Alexandria (c. 165–264) goes so far as to mock Roman celebrations of birth anniversaries, dismissing them as "pagan" practices—a strong indication that Jesus' birth was not marked with similar festivities at that place and time.1 As far as we can tell, Christmas was not celebrated at all at this point.

This stands in sharp contrast to the very early traditions surrounding Jesus' last days. Each of the Four Gospels provides detailed information about the time of Jesus' death. According to John, Jesus is crucified just as the Passover lambs are being sacrificed. This would have occurred on the 14th of the Hebrew month of Nisan, just before the Jewish holiday began at sundown (considered the beginning of the 15th day because in the Hebrew calendar, days begin at sundown). In Matthew, Mark and Luke, however, the Last Supper is held after sundown, on the beginning of the 15th. Jesus is crucified the next morning—still, the 15th.a

Easter, a much earlier development than Christmas, was simply the gradual Christian reinterpretation of Passover in terms of Jesus' Passion. Its observance could even be implied in the New Testament (1 Corinthians 5:7–8: "Our paschal lamb, Christ, has been sacrificed. Therefore let us celebrate the festival…"); it was certainly a distinctively Christian feast by the mid-second century C.E., when the apocryphal text known as the Epistle to the Apostles has Jesus instruct his disciples to "make commemoration of [his] death, that is, the Passover."

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Jesus' ministry, miracles, Passion and Resurrection were often of most interest to first- and early-second-century C.E. Christian writers. But over time, Jesus' origins would become of increasing concern. We can begin to see this shift already in the New Testament. The earliest writings—Paul and Mark—make no mention of Jesus' birth. The Gospels of Matthew and Luke provide well-known but quite different accounts of the event—although neither specifies a date. In the second century C.E., further details of Jesus' birth and childhood are related in apocryphal writings such as the Infancy Gospel of Thomas and the Proto-Gospel of James.b These texts provide everything from the names of Jesus' grandparents to the details of his education—but not the date of his birth.

Finally, in about 200 C.E., a Christian teacher in Egypt makes reference to the date Jesus was born. According to Clement of Alexandria, several different days had been proposed by various Christian groups. Surprising as it may seem, Clement doesn't mention December 25 at all. Clement writes: "There are those who have determined not only the year of our Lord's birth, but also the day; and they say that it took place in the 28th year of Augustus, and in the 25th day of [the Egyptian month] Pachon [May 20 in our calendar] … And treating of His Passion, with very great accuracy, some say that it took place in the 16th year of Tiberius, on the 25th of Phamenoth [March 21]; and others on the 25th of Pharmuthi [April 21] and others say that on the 19th of Pharmuthi [April 15] the Savior suffered. Further, others say that He was born on the 24th or 25th of Pharmuthi [April 20 or 21]."2

Clearly there was great uncertainty, but also a considerable amount of interest, in dating Jesus' birth in the late second century. By the fourth century, however, we find references to two dates that were widely recognized—and now also celebrated—as Jesus' birthday: December 25 in the western Roman Empire and January 6 in the East (especially in Egypt and Asia Minor). The modern Armenian church continues to celebrate Christmas on January 6; for most Christians, however, December 25 would prevail, while January 6 eventually came to be known as the Feast of the Epiphany, commemorating the arrival of the magi in Bethlehem. The period between became the holiday season later known as the 12 days of Christmas.

The earliest mention of December 25 as Jesus' birthday comes from a mid-fourth-century Roman almanac that lists the death dates of various Christian bishops and martyrs. The first date listed, December 25, is marked: *natus Christus in Betleem Judeae*: "Christ was born in Bethlehem of Judea."3 In about 400 C.E., Augustine of Hippo mentions a local dissident Christian group, the Donatists, who apparently kept Christmas festivals on December 25, but refused to celebrate the Epiphany on January 6, regarding it as an innovation. Since the Donatist group only emerged during the persecution under Diocletian in 312 C.E. and then remained stubbornly attached to the practices of that moment in time, they seem to represent an older North African Christian tradition.

In the East, January 6 was at first not associated with the magi alone, but with the Christmas story as a whole.

So, almost 300 years after Jesus was born, we finally find people observing his birth in mid-winter. But how had they settled on the dates December 25 and January 6?

There are two theories today: one extremely popular, the other less often heard outside scholarly circles (though far more ancient).4

The most loudly touted theory about the origins of the Christmas date(s) is that it was borrowed from pagan celebrations. The Romans had their mid-winter Saturnalia festival in late December; barbarian peoples of northern and western Europe kept holidays at similar times. To top it off, in 274 C.E., the Roman emperor Aurelian established a feast of the birth of Sol Invictus (the Unconquered Sun), on December 25. Christmas, the argument goes, is really a spin-off from these pagan solar festivals. According to this theory, early Christians deliberately chose these dates to encourage the spread of Christmas and Christianity throughout the Roman world: If Christmas looked like a pagan holiday, more pagans would be open to both the holiday and the God whose birth it celebrated.

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Despite its popularity today, this theory of Christmas's origins has its problems. It is not found in any ancient Christian writings, for one thing. Christian authors of the time do note a connection between the solstice and Jesus' birth: The church father Ambrose (c. 339–397), for example, described Christ as the true sun, who outshone the fallen gods of the old order. But early Christian writers never hint at any recent calendrical engineering; they clearly don't think the date was chosen by the church. Rather they see the coincidence as a providential sign, as natural proof that God had selected Jesus over the false pagan gods.

It's not until the 12th century that we find the first suggestion that Jesus' birth celebration was deliberately set at the time of pagan feasts. A marginal note on a manuscript of the writings of the Syriac biblical commentator Dionysius bar-Salibi states that in ancient times the Christmas holiday was actually shifted from January 6 to December 25 so that it fell on the same date as the pagan Sol Invictus holiday.5 In the 18th and 19th centuries, Bible scholars spurred on by the new study of comparative religions latched on to this idea.6 They claimed that because the early Christians didn't know when Jesus was born, they simply assimilated the pagan solstice festival for their own purposes, claiming it as the time of the Messiah's birth and celebrating it accordingly.

More recent studies have shown that many of the holiday's modern trappings do reflect pagan customs borrowed much later, as Christianity expanded into northern and western Europe. The Christmas tree, for example, has been linked with late medieval druidic practices. This has only encouraged modern audiences to assume that the date, too, must be pagan.

There are problems with this popular theory, however, as many scholars recognize. Most significantly, the first mention of a date for Christmas (c. 200) and the earliest celebrations that we know about (c. 250–300) come in a period when Christians were not borrowing heavily from pagan traditions of such an obvious character.

Granted, Christian belief and practice were not formed in isolation. Many early elements of Christian worship—including eucharistic meals, meals honoring martyrs and much early Christian funerary art—would have been quite comprehensible to pagan observers. Yet, in the first few centuries C.E., the persecuted Christian minority was greatly concerned with distancing itself from the larger, public pagan religious observances, such as sacrifices, games and holidays. This was still true as late as the violent persecutions of the Christians conducted by the Roman emperor Diocletian between 303 and 312 C.E.

This would change only after Constantine converted to Christianity. From the mid-fourth century on, we do find Christians deliberately adapting and Christianizing pagan festivals. A famous proponent of this practice was Pope Gregory the Great, who, in a letter written in 601 C.E. to a Christian missionary in Britain, recommended that local pagan temples not be destroyed but be converted into churches, and that pagan festivals be celebrated as feasts of Christian martyrs. At this late point, Christmas may well have acquired some pagan trappings. But we don't have evidence of Christians adopting pagan festivals in the third century, at which point dates for Christmas were established. Thus, it seems unlikely that the date was simply selected to correspond with pagan solar festivals.

The December 25 feast seems to have existed before 312—before Constantine and his conversion, at least. As we have seen, the Donatist Christians in North Africa seem to have known it from before that time. Furthermore, in the mid- to late fourth century, church leaders in the eastern Empire concerned themselves not with introducing a celebration of Jesus' birthday, but with the addition of the December date to their traditional celebration on January 6.7

There is another way to account for the origins of Christmas on December 25: Strange as it may seem, the key to dating Jesus' birth may lie in the dating of Jesus' death at Passover. This view was first suggested to the modern world by French scholar Louis Duchesne in the early 20th century and fully developed by American Thomas Talley in more recent years.8 But they were certainly not the first to note a connection between the traditional date of Jesus' death and his birth.

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The baby Jesus flies down from heaven on the back of a cross, in this detail from Master Bertram's 14th-century Annunciation scene. Jesus' conception carried with it the promise of salvation through his death. It may be no coincidence, then, that the early church celebrated Jesus' conception and death on the same calendar day: March 25, exactly nine months before December 25. Kunsthalle, Hamburg/Bridgeman Art Library, NY

Around 200 C.E. Tertullian of Carthage reported the calculation that the 14th of Nisan (the day of the crucifixion according to the Gospel of John) in the year Jesus diedc was equivalent to March 25 in the Roman (solar) calendar.9 March 25 is, of course, nine months before December 25; it was later recognized as the Feast of the Annunciation—the commemoration of Jesus' conception.10 Thus, Jesus was believed to have been conceived and crucified on the same day of the year. Exactly nine months later, Jesus was born, on December 25.d

This idea appears in an anonymous Christian treatise titled *On Solstices and Equinoxes*, which appears to come from fourth-century North Africa. The treatise states: "Therefore our Lord was conceived on the eighth of the kalends of April in the month of March [March 25], which is the day of the passion of the Lord and of his conception. For on that day he was conceived on the same he suffered."11 Based on this, the treatise dates Jesus' birth to the winter solstice.

Augustine, too, was familiar with this association. In *On the Trinity* (c. 399–419) he writes: "For he [Jesus] is believed to have been conceived on the 25th of March, upon which day also he suffered; so the womb of the Virgin, in which he was conceived, where no one of mortals was begotten, corresponds to the new grave in which he was buried, wherein was never man laid, neither before him nor since. But he was born, according to tradition, upon December the 25th."12

In the East, too, the dates of Jesus' conception and death were linked. But instead of working from the 14th of Nisan in the Hebrew calendar, the easterners used the 14th of the first spring month (Artemisios) in their local Greek calendar—April 6 to us. April 6 is, of course, exactly nine months before January 6—the eastern date for Christmas. In the East, too, we have evidence that April was associated with Jesus' conception and crucifixion. Bishop Epiphanius of Salamis writes that on April 6, "The lamb was shut up in the spotless womb of the holy virgin, he who took away and takes away in perpetual sacrifice the sins of the world."13 Even today, the Armenian Church celebrates the Annunciation in early April (on the 7th, not the 6th) and Christmas on January 6.e

Thus, we have Christians in two parts of the world calculating Jesus' birth on the basis that his death and conception took place on the same day (March 25 or April 6) and coming up with two close but different results (December 25 and January 6).

Connecting Jesus' conception and death in this way will certainly seem odd to modern readers, but it reflects ancient and medieval understandings of the whole of salvation being bound up together. One of the most poignant expressions of this belief is found in Christian art. In numerous paintings of the angel's Annunciation to Mary—the moment of Jesus' conception—the baby Jesus is shown gliding down from heaven on or with a small cross (see photo above of detail from Master Bertram's Annunciation scene); a visual reminder that the conception brings the promise of salvation through Jesus' death.

The notion that creation and redemption should occur at the same time of year is also reflected in ancient Jewish tradition, recorded in the Talmud. The Babylonian Talmud preserves a dispute between two early-second-century C.E. rabbis who share this view, but disagree on the date: Rabbi Eliezer states: "In Nisan the world was created; in Nisan the Patriarchs were born; on Passover Isaac

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was born … and in Nisan they [our ancestors] will be redeemed in time to come." (The other rabbi, Joshua, dates these same events to the following month, Tishri.)14 Thus, the dates of Christmas and Epiphany may well have resulted from Christian theological reflection on such chronologies: Jesus would have been conceived on the same date he died, and born nine months later.15

In the end we are left with a question: How did December 25 become Christmas? We cannot be entirely sure. Elements of the *festival* that developed from the fourth century until modern times may well derive from pagan traditions. Yet the actual date might really derive more from Judaism—from Jesus' death at Passover, and from the rabbinic notion that great things might be expected, again and again, at the same time of the year—than from paganism. Then again, in this notion of cycles and the return of God's redemption, we may perhaps also be touching upon something that the pagan Romans who celebrated *Sol Invictus*, and many other peoples since, would have understood and claimed for their own, too.16

[Source: http://www.biblicalarchaeology.org/daily/biblical-topics/new-testament/how-december-25-became-christmas/]

When Exactly Was Jesus Born?

The world was transfixed by the year 2000--worried about the 'Y2K' bug in computers, millennial madness in cult groups, political union in Europe, and a proposal to make Mary "co-redemptrix" in the Catholic Church. While Rome flirted with blasphemy, few realized that the true 2000th lunar anniversary of the birth of Jesus was August 22, 1998, or on September 11, 1998 by the solar calendar dating we now use.

Many may live to see the consequences of the anniversary, if it foreshadowed a coming fake Christ. Or at the least, there were dozens of lunatics eager to take advantage of the year 2000 hysteria to get the attention of the gullible.

Yet the 2000th anniversary of the Nativity actually came 475 days before year 2000 began. The correct anniversary date was about sundown, Jerusalem time, the end of the Sabbath, Saturday August 22, 1998.

How can we know the exact day--and nearly the hour--of the birth of Jesus?

Simple arithmatic. A child could have done it, if only the basic assumptions had been correct. But they weren't. In the 19th century, critical scholars made a crucial decision to reject a total lunar eclipse in January 1 BC and to accept instead one in March 4 BC, as the chronological cornerstone for dating the death of Herod the Great, and thereby, the possible birth years for Jesus.

By so doing, the critics could argue Jesus had to born before 4 BC, contradicting Luke, who tied Jesus' 30th year to the 15th year of Tiberius Caesar, 27-28 AD. Luke effectively placed the birth in 3 BC, as did many of the early church fathers. Ironically, even the date used by the Pope during the Christmas Eve midnight mass ritual is itself consistent with the last half of 3 BC.

The dirty little secret is that virtually *all* the available evidence has always pointed at the harvest period of 3 BC as the focal point of the Nativity--including the possibility of a late *summer* birth.

By rejecting Luke, scholars also threw out the date of the birth Luke gives in his Gospel. In his second chapter, Luke tells what happened the day Mary came to the Temple for purification 40 days after the birth of Jesus. All one has to know is what

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day this was. And Luke plainly *names the day.* In fact, he includes *three* statements identifying the day. So what day was this?

Yom Kippur. The Day of Atonement. The 10th day of the seventh month of the Hebrew calendar.

In Luke's time, Yom Kippur was called three things: The day of the "Fast," the day of the "Purification,"and the day of "Redemption." Luke uses *all three* to identify the day Jesus was brought to the Temple. And he even quotes the Torah rule that mandates the 40-day period for the mother to wait after the child's birth [Lk 2:22-38].

And if there were any doubt that it was Yom Kippur, Luke tells of a woman named Anna who had been in the Temple for a "night and day" *without leaving.* There was ONLY ONE DAY A YEAR when a person could pray overnight in the Temple: Yom Kippur. All other days, the Temple was locked at sundown.

This shows the 40th day of Mary's Purification had begun at the *end* of Yom Kippur, the end of the 10th day of the 7th month, because we know the Purification was done at the earliest opportunity--at the *beginning* of the 40th day after birth. And since the 6th month normally had only 29 days, simple arithmatic shows Mary's 39 days of Purification had to have begun around sundown on the 1st day of the 6th month, called Elul.

This was the night of the first sighting of the new moon of Elul. The Magi in Babylon were recording this sunset sliver of the new moon on a clay tablet. The cuneiform tablet the Magi made at that hour 2000 years ago, along with thousands of others from Babylon, resides in the British Museum. It is possible that this clay tablet was inscribed by one of the famous Magi who later brought a strange set of gifts to Bethlehem. So the new moon seen by the Magi in Babylon at the very moment of Jesus being born is recorded on one of the tablets now in London. Cuneiform scholars have identified the date on this tablet as equivalent to September, 11, 3 BC.

The Hebrew lunar calendar dates vary with respect to our solar calendar. So the 1st of Elul was September 11th in 3 BC, but began on August 22 in 1998. The same was true in the days of the early church, of course. In a given year, the 1st of Elul could have fallen on September 8th, for example.

This may solve another ancient mystery. No one seems to know how Rome came to honor September 8th as the birthday of Mary. There is no Biblical, historical, or church tradition to explain it. It just emerges out of nowhere. Rome keeps the 8th of December as the Feast of the Immaculate Conception of Mary [ie. conceived without original sin]. It is a holy day of obligation for all Catholics to attend Mass. This feast is clearly based upon September 8th also, and mortal sin is attached to the failure of a Catholic to observe it, yet the origins of these dates are unknown.

On the other hand, we can now see that if Jesus were born on September 11th as Luke indicates, then Jesus would have been conceived around December 8th in 4 BC. The now mysterious Mary dates fit Jesus quite well. How might this have happened?

In the late 4th century, in early 380 AD, Pope Damasus I was endeavoring to force all Christians in the Roman Empire to yield to his authority. He got the Emperor to issue an edict requiring them to practice the religion of Rome. We know that it is about this time the Christmas midnight Mass was first celebrated and December 25th first identified as a Catholic holy day. It is said Damasus was seeking to lure the people away from pagan rites honoring the birth of the sun god at midnight by compelling Catholic attendance at a memorial in honor of Christ's death, ie the Mass. The people confused this Mass with the pagan solar birth rituals conducted at that same time. Gradually, the Christ-Mass became

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associated with the Nativity.

Meanwhile, the true feast around September 8th, which naturally honored Mary in giving birth to Jesus, was converted into a day commemorating her own birth, and an old holyday honoring the conception of Jesus was converted into a day commemorating the conception of Mary on December 8th. Strangely, there is still widespread belief among non-Catholics that this is the day Jesus was concieved--a possible lingering remembrance of the original meaning of this date.

We can also tell from Luke's Gospel that Jesus had been born in early evening, for Luke says the shepherds were keeping watch by night, but still had time to go into town and tell the people what they had seen earlier that evening. People rose early with the sun in those days, and would have been asleep by 9 or 10 pm. Therefore, the birth had taken place no later than 8 pm, and probably before 7 pm. Yet Luke says it happened at night, which means after sunset--surely after 6 pm in September. Hence, it follows that Jesus was born within a few minutes of 6:30-7:30 pm on the evening of September 11th, 3 BC.

A confirmation of this time is in the book of Revelation. Historian Ernest L. Martin consulted NASA lunar-phase tables and found the image of the heavens in Revelation 12 showed where the sun and the moon were, relative to Virgo, at the time Jesus was born, pin-pointing sunset of September 11th of 3 BC. It seems the moon moves so quickly it is "beneath the feet" of Virgo only a few hours every month. Moreover, the moon comes within two lunar diameters of Virgo's feet at the time of a new moon but once in 30 years. The only such occurance any time near the birth of Jesus was on September 11th, 3 BC.

Most previous attempts at determining the birth time were based upon astrology and dating the Star of Bethlehem. No one considered 3 BC because that year had erroneously been assumed to follow Herod's death. However, Dr. Martin has proven that Herod did not die in 4 BC, but in 1 BC. Scholars are now generally accepting the new chronology for Herod, and this in turn has allowed the confirmation of the New Testament date for the birth of Jesus. Unfortunately, many churches continue to promote the critics' errors and paganized traditions about the Nativity.

[Source: http://petragrail.tripod.com/page5.html] http://petragrail.tripod.com/answers.html

See also: **Popular Christian Holidays and Celebrations in this Appendix**

For more alternative views:

This Day in History – History Channel
http://www.history.com/this-day-in-history/christ-is-born

In What Year What Christ Actually Born? (Roman Catholic)
http://www.catholiceducation.org/en/controversy/common-misconceptions/in-what-year-was-christ-actually-born.html

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What year was Jesus born? The answer may surprise you
http://www.ncregister.com/blog/jimmy-akin/what-year-was-jesus-born-the-answer-may-surprise-you/#ixzz3kJfsabDC

"Chronology of Jesus"
http://en.wikipedia.org/wiki/Chronology_of_Jesus

What are some of the most common misconceptions about Jesus Christ's birth?
http://www.christiananswers.net/christmas/mythsaboutchristmas.html

The Date of Jesus' Birth
http://www.bethlehem.custodia.org/default.asp?id=452

Jesus' Real Birthday
http://www.herealittletherealittle.net/index.cfm?page_name=Jesus-Birthday

Star of Bethlehem and Jesus' Birth
http://ancienthistory.about.com/od/churchhistory/qt/121507JesusBirt.htm

Was Jesus Really Born on Dedember 25th?
http://www.hebrew4christians.com/Articles/Christmas/christmas.html

When Was Jesus REALLY born??
https://www.youtube.com/watch?v=ptlsXtTf6n0 [Video]

Jonathan Cahn on the Jim Bakker Show Nov.12th, 2012. Cahn uses detective work to figure out that Jesus was born on the first day of the Jewish New Year, known as Nissan 1, in 6 B.C. Compelling correlation of Jewish Feast Days and their foreshadowing of the life and work of Jesus.

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More Information about Jesus

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Jesus: Christ / Messiah

Christ

What does *Christ* mean?

https://www.gotquestions.org/what-does-Christ-mean.html

Question: "What does *Christ* mean?"

Answer: To the surprise of some, “Christ” is not Jesus’ last name (surname). “Christ” comes from the Greek word *Christos*, meaning “anointed one” or “chosen one.” This is the Greek equivalent of the Hebrew word *Mashiach*, or “Messiah.” “Jesus” is the Lord’s human name given to Mary by the angel Gabriel (Luke 1:31). “Christ” is His title, signifying Jesus was sent from God to be a King and Deliverer (see Daniel 9:25; Isaiah 32:1). “Jesus Christ” means “Jesus the Messiah” or “Jesus the Anointed One.”

In ancient Israel, when someone was given a position of authority, oil was poured on his head to signify his being set apart for God’s service (e.g., 1 Samuel 10:1). Kings, priests, and prophets were anointed in such fashion. Anointing was a symbolic act to indicate God’s choosing (e.g., 1 Samuel 24:6). Although the literal meaning of *anointed* refers to the application of oil, it can also refer to one’s consecration by God, even if literal oil is not used (Hebrews 1:9).

There are hundreds of prophetic passages in the Old Testament that refer to a coming Messiah who would deliver His people (e.g., Isaiah 61:1; Daniel 9:26). Ancient Israel thought their Messiah would come with military might to deliver them from decades of captivity to earthly kings and pagan nations. But the New Testament reveals a much better deliverance provided by Jesus the Messiah—a deliverance from the power and penalty of sin (Luke 4:18; Romans 6:23).

The Bible says Jesus was anointed with oil on two separate occasions by two different women (Matthew 26:6–7; Luke 7:37–38), but the most significant anointing came by way of the Holy Spirit (Acts 10:38). Jesus’ title of “Christ” means He is God’s Anointed One, the One who fulfills the Old Testament prophecies, the Chosen Savior who came to rescue sinners (1 Timothy 1:15), and the King of kings who is coming back again to set up His Kingdom on earth (Zechariah 14:9).

Christ [N] [H] [S]

https://www.biblestudytools.com/dictionary/christ/

anointed, the Greek translation of the Hebrew word rendered "Messiah" (q.v.), the official title of our Lord, occurring five hundred and fourteen times in the New Testament. It denotes that he was anointed or consecrated to his great redemptive work as Prophet, Priest, and King of his people. He is Jesus the Christ (Acts 17:3 ; 18:5 ; Matthew 22:42), the Anointed One. He is thus spoken of by (Isaiah 61:1), and by (Daniel 9:24-26), who styles him "Messiah the Prince."

The Messiah is the same person as "the seed of the woman" (Genesis 3:15), "the seed of Abraham" (Genesis 22:18), the "Prophet like unto Moses" (Deuteronomy 18:15), "the priest after the order of Melchizedek" (Psalms 110:4), "the rod out of the stem of Jesse" (Isaiah 11:1 Isaiah 11:10), the "Immanuel," the virgin's son (Isaiah 7:14), "the branch of Jehovah" (Isaiah 4:2), and "the messenger of the covenant" (Malachi 3:1). This is he "of whom Moses in the law and the prophets did write." The Old Testament Scripture is full of prophetic declarations regarding the Great Deliverer and the work he was to accomplish. Jesus the Christ is Jesus the Great Deliverer, the Anointed One,

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the Saviour of men. This name denotes that Jesus was divinely appointed, commissioned, and accredited as the Saviour of men (Hebrews 5:4 ; Isaiah 11:2-4 ; 49:6 ; John 5:37 ; Acts 2:22).

To believe that "Jesus is the Christ" is to believe that he is the Anointed, the Messiah of the prophets, the Saviour sent of God, that he was, in a word, what he claimed to be. This is to believe the gospel, by the faith of which alone men can be brought unto God. That Jesus is the Christ is the testimony of God, and the faith of this constitutes a Christian (1 Corinthians 12:3 ; 1 John 5:1).

What does “Christ” actually mean?

https://ourrabbijesus.com/articles/what-does-the-word-christ-actually-mean/

What does it mean to speak of Jesus as the “Christ”?

This word is one of the most important, basic words in a Christian’s vocabulary. But it isn’t until you dig into the Bible’s ancient context that you that see its surprising imagery and some of its most important implications.

First of all, the word “Christ” comes from *christos*, a Greek word meaning “anointed.” It is the equivalent of the word *mashiach*, or Messiah, in Hebrew. So, to be the Christ, or Messiah, is to be “the anointed one of God.”

But what does that mean?



To be anointed, literally, is to have sacred oil poured on one’s head, because God has chosen the person for a special task. Priests and kings were anointed, and occasionally prophets. Kings were anointed during their coronation rather than receiving a crown.

Even though prophets and priests were anointed, the phrase “anointed one” or “the Lord’s anointed” was most often used to refer to a king. For instance, David used it many times to refer to King Saul, even when Saul was trying to murder David and David was on the verge of killing Saul to defend himself:

Far be it from me because of the LORD that I should do this thing to my lord, the LORD’S anointed (*mashiach*), to stretch out my hand against him, since he is the LORD’S anointed (*mashiach*). (1 Samuel 24:6)

The overriding biblical imagery of the word “Messiah” or “Christ” is that of a king chosen by God. Often in the Old Testament, God would tell a prophet to go anoint someone and proclaim him king. The act of anointing with sacred oil emphasized that it was *God himself* who had ordained a person and given him authority to act as his representative.

I remember being quite surprised when I first learned this. If you would have asked me to describe Jesus’ identity, “Son of God” or “Suffering Savior” would have been my two best guesses. “King” didn’t even make the list. While Jesus also has a priestly and a prophetic role, the prominent idea within the title “Christ” is actually that of a king.

Hints of a Coming King

If you look more closely, you’ll see that this is indeed the messianic idea throughout the Bible. Throughout the Old Testament, we see little hints that God would send a great king to Israel who

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would someday rule the world. In Genesis, when Jacob blesses each of his sons and foretells his future, he says of Judah:

The scepter will not depart from Judah, nor the ruler's staff from between his feet, until he comes to whom it belongs and the obedience of the nations is his. (Genesis 49:10)

This is the first hint that they were expecting a great king to arise out of Israel who would be king over the whole earth.



The clearest prophecy about the future messianic king comes from King David's time. David earnestly desired to build a temple, a "house" for God, but God responded that his son Solomon would be the one to build his temple. But then God went on to promise he would build a "house" for David, meaning that God would establish his family line after him. He further promised that from David's family would come a king whose kingdom will have no end:

When your days are over and you go to be with your fathers, I will raise up your offspring to succeed you, one of your own sons, and I will establish his kingdom. He is the one who will build a house for me, and I will establish his throne forever. I will be his father, and he will be my son. I will never take my love away from him, as I took it away from your predecessor. I will set him over my house and my kingdom forever; his throne will be established forever. (1 Chronicles 17:11-14)

This prophecy has been understood as having a double fulfillment. It is first fulfilled in Solomon, who built the temple, but did what God forbade—amassed a great fortune and married foreign wives. His kingdom broke apart a few years after his death. But this prophecy looks forward to a "Son of David" who would come, who would have a kingdom without end. This, in fact, is the seedbed of all of the messianic prophecies that speak of the "son of David" and the coming messianic king.

Jesus as the Christ



Often the gospels use cultural images of kingship to proclaim Jesus as the Christ, God's anointed King who has come. When a king arose with great power, other kingdoms would send emissaries with lavish gifts to establish a friendly relationship with the future leader. This is what is happening in Matthew 2, when wise men come to bring gifts to Christ, the newborn king whose star they have seen in the east.

This was a fulfillment of Numbers 24:17, Isaiah 60, and Psalm 72. The latter two passages both describe the coming of a great king and describe how representatives from nations everywhere would come to give him tribute:

The kings of Tarshish and of distant shores will bring tribute to him; the kings of Sheba and Seba will present him gifts. All kings will bow down to him and all nations will serve him. Psalm 72: 10-11

We see yet another picture of Jesus as King when he rode on a donkey into Jerusalem. This was often part of the annunciation of a new king, as it was for Solomon in 1 Kings 1:38-39. It is the fulfillment of Zechariah 9:9, the triumphal entry of the messianic king.

Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! Behold, your king is coming to you! He is just and endowed with salvation; humble, and mounted on a donkey, on a colt, the foal of a donkey.

And, during Jesus' trial, the main question that he is asked is "Are you the King of the Jews?", which he answered affirmatively:

And they began to accuse him, saying, "We found this man misleading our nation and forbidding to pay taxes to Caesar, and saying that he himself is Christ, a King." So Pilate asked him, saying, "Are You the King of the Jews?" And he answered him and said, "It is as you say." (Luke 23:2-3)

Continued…

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What are the implications of Jesus as King?

When you think about Jesus' time on earth, the last thing you may think of is of a reigning king. But Jesus explained that his kingdom was not of this world (John 18:37). Rather, Jesus was talking about the kingdom of God, the major focus of his preaching. The kingdom of God is made up of those who submit their lives to God to reign over them.



As the King that God has sent, and of course because he is God, the kingdom of God is Jesus' kingdom. He speaks about how it is expanding like yeast or mustard seed as the news goes forth that he has arrived and people accept him as King. When he returns in glory, every knee on earth will bow to honor him as King (Philippians 2:9).

Did the people around him see him as a king? The fact that Jesus' disciples and others who believed in him referred to him as "Lord" suggests that they were giving him great honor, with the understanding that he was the Messianic King. To call Jesus "Lord" was to use a term for addressing royalty, like saying "Your Majesty" or "Your Highness." It is also a common term for addressing God himself, and hints of worshiping Jesus as God.

To use the word "Lord" displays an attitude of obedient submission to a greater power. Jesus seems even to expect that those who call him Lord obey him. To his listeners he asked, "Why do you call Me, 'Lord, Lord,' and do not do what I say?" (Luke 6:46). To call him "Lord" or to call him Jesus "Christ" is to say that he is the King that God has sent who has a right to reign over us.

This has implications about how we define ourselves as Christians. Usually, we talk in terms of doctrines and beliefs, but the very word "Christ" calls us to more than assenting to a creed. If Christ means King, a Christian is one who considers Jesus his Lord and King, and submits to his reign.

Paul too proclaims that salvation comes through faith in the atoning work of Jesus, as well as a commitment to honor him as one's personal Lord and King:

If you confess with your mouth Jesus as Lord, and believe in your heart that God raised him from the dead, you will be saved. (Romans 10:9)

Strong's Concordance

Christos: the Anointed One, Messiah, Christ

Original Word: Χριστός, οῦ, ὁ
Part of Speech: Noun, Masculine
Transliteration: Christos
Phonetic Spelling: (khris-tos')
Definition: the Anointed One, Messiah, Christ
Usage: Anointed One; the Messiah, the Christ.

5547 *Xristós* (from 5548 */xríō*, "*anoint* with olive oil") – properly, "*the* Anointed One," the *Christ* (Hebrew, "*Messiah*").

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Christ in Biblical Greek

Χριστος

http://www.abarim-publications.com/Meaning/Christ.html

The name Christ: Summary

Meaning

Anointed, Sovereign

Etymology

From the noun χριστος (*christos*), anointed or sovereign.

The name Christ in the Bible

Christ, or *christos* is not really a name but an appellative, or even a title. It describes an appointment; a function in the theocratic structure of Israel, namely that of high priest, prophet or king; anybody who had no earthly superior and worked directly for God.

There were quite a few "Christs" at large in Israel at any given time, and although Matthew mentions that Jesus of Nazareth was called Christ (Matthew 1:16), he was never the only one.

The word χριστος (*christos*) occurs 565 times in the New Testament; see full concordance.

Etymology and meaning of the name Christ

The noun χριστος (*christos*), meaning anointed, comes from the Greek verb χριω (*chrio*), meaning to smear or anoint:

Excerpted from: Abarim Publications' Biblical Dictionary

χριω

The verb χριω (*chrio*) means to smear or anoint. Ritualistically, the act of anointing was performed upon people who had no earthly superior and were as such sovereigns (kings, priests, prophets).

This verb's most striking derivation is the noun χριστος (*christos*), which describes someone who is a sovereign: someone who answers only to the Creator and not to any human.

In Hebrew this verb is משח (*mashah*), and the noun is the familiar word משיח (*mashiah*).

So yes, the literal meaning of the name Christ is **Anointed**, but practically it means much rather **Inaugurated** or even **Highest Earthly Rank**. Politically speaking, it describes the **Individual's Autonomy**, as opposed to a political system in which one person or a few people exert absolute power over the rest (read our article on the name Antichrist).

There were many more phrases and names from the Old Testament to label the Son of God with (Branch, Prince of Peace, Corner Stone), but the label Christ became such a hit probably because of its political implications.

The Christ and Rome

In their wonderful book *In Search Of Paul*, authors Crossan and Reed argue that much of Paul's signature theological phraseology was in fact a direct response (and insurrectionary response) to Roman imperial theology. Since in Rome, politics and theology were the same, calling Jesus the Christ (or the Hebrew equivalent Messiah — John 1:41) was not so much an act of worship to God but much more an act of high treason against Roman imperial theology. Subsequently, the proclaimed Christ died a political death: on the cross.

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To modern readers the name Christ doesn't mean anything other than it being the surname of Jesus, but in the time that the Bible was written it was a commonly understood title of the rightful king of Israel. The phrases "Son Of God," Redeemer, and "Savior of the World" came straight from the Romans and were originally applied to Caesar Augustus, son of the deified Julius Caesar.

Even the title "son of God" and the word *monogenes*, meaning only-begotten, a word made famous by John 3:16, is applied in the Bible to quite a few others (see below). And to make matters worse: even the name Jesus was quite common in the time of the Bible and there are five separate individuals named Jesus mentioned in the Bible (see our article on the name Jesus).

Title flexibility

It seems that there are not many titles of Christ that are exclusively his. After his death and resurrection, the apostle Paul depicted him mostly as the Crucified Christ (where the English word crucify is also a misnomer, since the Greek word that Paul uses means "lifted up" — Paul speaks of the Elevated Christ).

When under emperor Constantine Christianity became the empire's main religion, Christ quickly became known as Pantokrator, or All-Ruler, a phrase drawn from the Septuagint (and please read our article on the name Nazarene for a closer look at this). During the time of the great plague, Christ became the Man of Sorrows. The Reformation brought the Bible into the common home, and Jesus became mostly depicted as one of us, a sympathetic teacher with his friends and followers.

In our day and age of individual freedom, Christ is depicted in all possible ways, with all available skin colors and attire, even up to Catholicism Wow's nice tried but still wholly atrocious Buddy Christ.

Since Paul says that the Spirit searches all things (1 Corinthians 2:10), perhaps we should start calling him the Great Search Engine. Or since in him and by him everything was made, and in him all things hold together (Colossians 1:17), perhaps The Great Server would apply. Perhaps not. But all these various depictions show that no matter how intimate Christ is experienced, or how much reverence we feel for him, his ultimate personality or even most fundamental function is utterly difficult to grasp.

The great uniquity of Jesus Christ is not that he is the Christ, or that he is a teacher or even a son of God; his ultimate uniquity is that he died but wouldn't stay dead. And that not just because he rose (because even that has a few Biblical precedents in Lazarus and the widow's son of Luke 7:11-16, the boy whom Elijah the Tishbite raised in 1 Kings 17:17-24 and the Shunammite's son whom Elisha raised in 2 Kings 4:35) but because there was nothing in this world that could keep him dead. His victory over death at Golgotha, by the sheer merit of his identity, is big enough for us all to enjoy. In Christ, all of us are immortal.

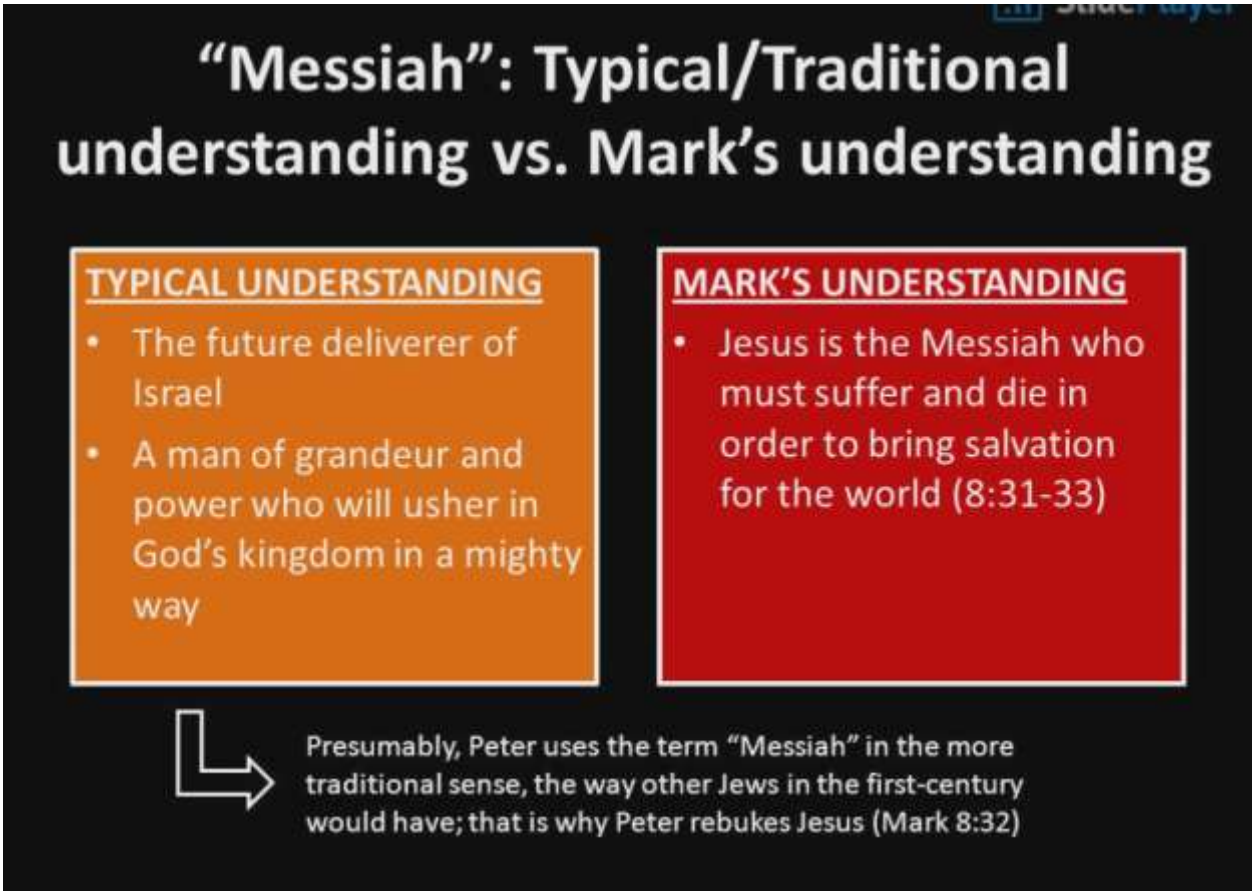
So yes, the name Christ means Anointed, but with a very big footnote.

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Messiah (Christ)

Messiah is the Hebrew word for “the anointed one”. *Christ* is the equivalent Greek word.

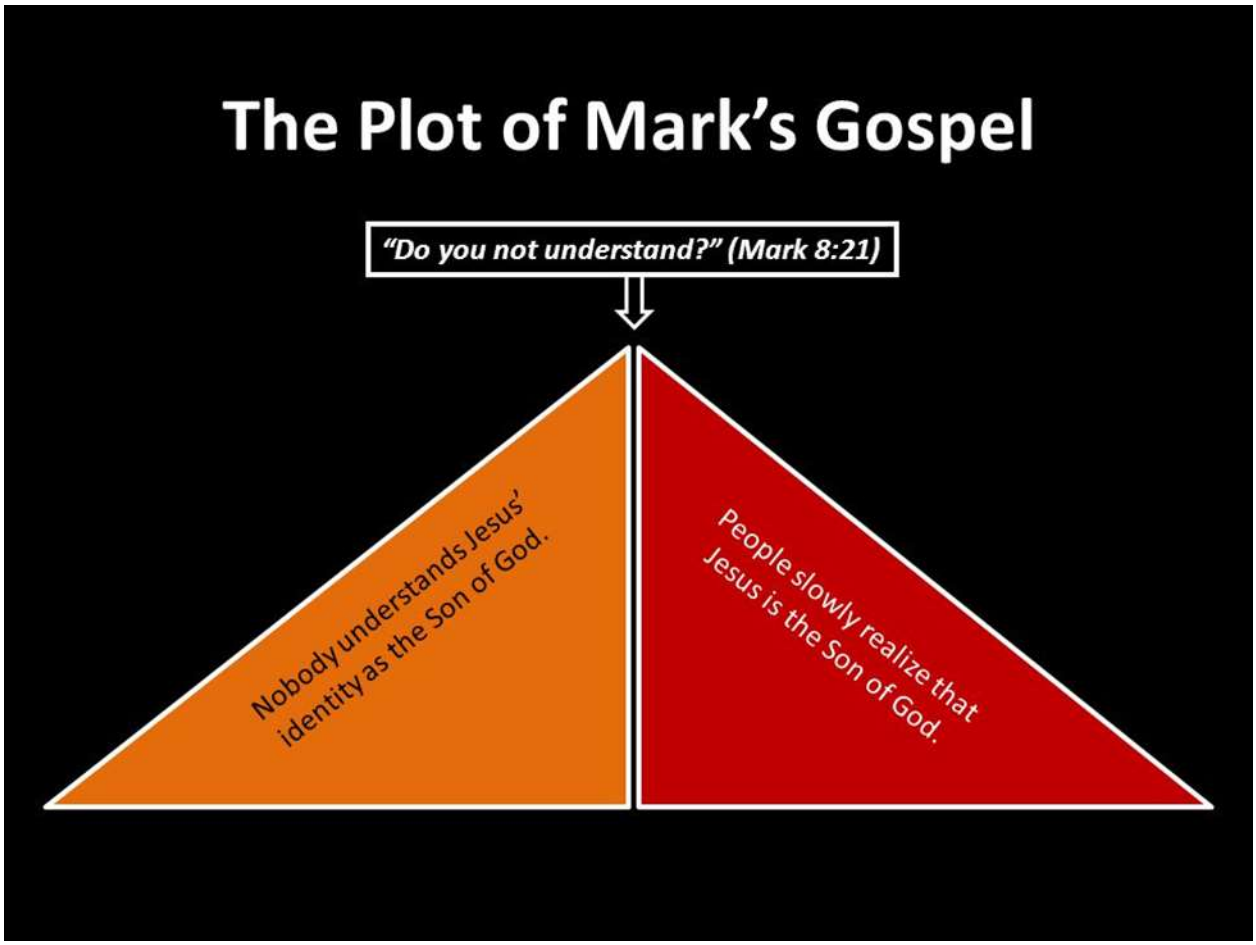
The Jews had a typical/traditional understanding of what the Messiah would do when he appeared. Mark and the other disciples in the Bible eventually came to a different understanding/realization…



http://slideplayer.com/slide/5880989/

See next slide on following page…

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Jesus' Self-Understanding – N.T. Wright (2002)
http://ntwrightpage.com/2016/04/05/jesus-self-understanding/

***See also*: Jesus' Resurrection, Appearances, Ascension**

Jesus: Son of God, Son of Man

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Parables of Jesus

Parables of Jesus in Chronological Order				
	Parable	**Matthew**	**Mark**	**Luke**
1	New cloth on an old coat	9:16	2:21	5:36
2	New wine in old wineskins	9:17	2:22	5:37-38
3	Lamp on a stand (also see #6)	5:14-15		
4	Wise and foolish builders	7:24-27		6:47-49
5	Moneylender forgives unequal debts			7:41-43
6	Lamp on a stand (2nd time, see #3)		4:21-22	8:16, 11:33
7	Rich man foolishly builds bigger barns			12:16-21
8	Servants must remain watchful (also see #44)			12:35-40
9	Wise and foolish servants (also see #42)			12:42-48
10	Unfruitful fig tree			13:6-9
11	Sower and four types of soil	13:3-8, 18-23	4:3-8, 14-20	8:5-8, 11-15
12	Weeds among good plants (Kingdom of Heaven)	13:24-30, 36-43		
13	Growing seed (Kingdom of Heaven)		4:26-29	
14	Mustard seed (Kingdom of Heaven)	13:31-32	4:30-32	13:18-19
15	Yeast (Kingdom of Heaven)	13:33		13:20-21
16	Hidden treasure (Kingdom of Heaven)	13:44		
17	Valuable pearl (Kingdom of Heaven)	13:45-46		
18	Fishing net (Kingdom of Heaven)	13:47-50		
19	Owner of a house (Kingdom of Heaven)	13:52		
20	Lost sheep (sheep as children, also see #29)	18:12-14		
21	The sheep, gate, and shepherd	(John 10:1-5, 7-18)		
22	Master and his servant			17:7-10
23	Unmerciful servant (Kingdom of Heaven)	18:23-34		
24	Good Samaritan			10:30-37
25	Friend in need			11:5-8

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26	Lowest seat at the feast			14:7-14
27	Invitation to a great banquet			14:16-24
28	Cost of discipleship			14:28-33
29	Lost sheep (sheep as sinners, also see #20)			15:4-7
30	Lost coin			15:8-10
31	Lost (prodigal) son			15:11-32
32	Shrewd manager			16:1-8
33	Rich man and Lazarus			16:19-31
34	Workers in the vineyard, early and late	20:1-16		
35	Persistent widow and crooked judge			18:2-8
36	Pharisee and tax collector			18:10-14
37	King's ten servants given minas (also see #45)			19:12-27
38	Two sons, one obeys one does not	21:28-32		
39	Wicked tenants	21:33-44	12:1-11	20:9-18
40	Invitation to a wedding banquet	22:2-14		
41	Signs of the future from a fig tree	24:32-35	13:28-29	21:29-31
42	Wise and foolish servants (2nd time, see #9)	24:45-51		
43	Wise and foolish virgins	25:1-13		
44	Servants must remain watchful (2nd time, see #8)		13:35-37	
45	Three servants given talents (also see #37)	25:14-30		
46	Sheep and goats will be separated	25:31-46		

The above list is based on the order found in the Narrated Bible in Chronological Order.

For alternative 2nd list [and indicating geographic area where spoken] according to Jamieson, Fausset and Brown, see below.

For 3rd list (below), Parable of Jesus, in order of appearance, starting with the Gospel of Matthew as primary ordering (sub-orderd by Mark, then Luke), is also in Chapter LVI.

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CHRONOLOGICAL TABLE OF
THE PARABLES OF CHRIST.

by DAVID BROWN [Jamieson, Fausset and Brown]

PARABLES.	WHERE SPOKEN.	WHERE RECORDED.
The two debtors	[Capernaum]	Lu 7:40-43.
The strong man armed	Galilee	Mt 12:29; Mr 3:27; Lu 11:21, 22.
The unclean spirit	Galilee	Mt 12:43-45; Lu 11:24-26.
The sower	Seashore of Galilee	Mt 13:3-9, 18-23; Mr 4:3-9, 14-20; Lu 8:5-8, 11-15.
The tares and wheat	Seashore of Galilee	Mt 13:24-30, 36-43.
The mustard seed	Seashore of Galilee	Mt 13:31, 32; Mr 4:30-32; Lu 13:18, 19.
The seed growing secretly	Seashore of Galilee	Mr 4:26-29.
The leaven	Seashore of Galilee	Mt 13:33; Lu 13:20, 21.
The hid treasure	Seashore of Galilee	Mt 13:44.
The pearl of great price	Seashore of Galilee	Mt 13:45, 46.
The draw net	Seashore of Galilee	Mt 13:47-50.
The unmerciful servant	Capernaum	Mt 18:21-35.
The good Samaritan	Near Jerusalem	Lu 10:29-37.
The friend at midnight	Near Jerusalem	Lu 11:5-8.
The rich fool	Galilee	Lu 12:16-21.
The barren fig tree	Galilee	Lu 13:6-9.
The great supper	Perea	Lu 14:15-24.
The lost sheep	Perea	Mt 18:12-14; Lu 15:3-7.
The lost piece of money	Perea	Lu 15:8-10.
The prodigal son	Perea	Lu 15:11-32.
The good shepherd	Jerusalem	Joh 10:1-18.
The unjust steward	Perea	Lu 16:1-8.
The rich man and Lazarus	Perea	Lu 16:19-31.
The profitable servants	Perea	Lu 17:7-10.
The importunate widow	Perea	Lu 18:1-8.
The Pharisees and publicans	Perea	Lu 18:9-14.
The laborers in the vineyard	Perea	Mt 20:1-16.
The pounds	Jericho	Lu 19:11-27.
The two sons	Jerusalem	Mt 21:28-32.
The wicked husbandmen	Jerusalem	Mt 21:33-44; Mr 12:1-12; Lu 20:9-18.
The marriage of the king's son	Jerusalem	Mt 22:1-14.
The ten virgins	Mount of Olives	Mt 25:1-13.
The talents	Mount of Olives	Mt 25:14-30.

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Parables of Jesus within the Synoptic (Matthew, Mark, Luke) Gospels (in order of appearance, starting with the Matthew as primary ordering, then Mark, then Luke).

Parables of Jesus			
Name of Parable	**Matthew**	**Mark**	**Luke**
Lamp under bowl	Mt 5:14-15	Mk 4:21-22	Lk 8:16; 11:33
Wise and foolish builders	Mt 7:24-27		Lk 6:47-49
New cloth on an old coat	Mt 9:16	Mk 2:21	Lk 5:36
New wine in old wineskins	Mt 9:17	Mk 2:22	Lk 5:37-38
Sower and the soils	Mt 13:3-8, 18ff	Mk 4:3-8,14f	Lk 8:5-8, 11ff
Weeds	Mt 13:24-30,36f		
Mustard seed	Mt 13:31-32	Mk 4:30-32	Lk 13:18-19
Yeast	Mt 13:33		Lk 13:20-21
Hidden treasure	Mt 13:44		
Valuable pearl	Mt 13:45-46		
Net	Mt 13:47-50		
Owner of a house	Mt 13:52		
Lost sheep	Mt 18:12-14		Lk 15:4-7
Unmerciful servant	Mt 18:23-34		
Workers in the vineyard	Mt 20:1-16		
Two sons	Mt 21:28-32		
Tenants	Mt 21:33-44	Mk 12:1-11	Lk 20:9-18
Wedding banquet	Mt 22:2-14		
Fig tree	Mt 24:32-35	Mk 13:28-29	Lk 21:29-31
Faithful and wise servant	Mt 24:45-51		Lk 12:42-48
Ten virgins	Mt 25:1-13		
Talents (minas)	Mt 25:14-30		Lk 19:12-27
Sheep and goats	Mt 25:31-46		
Growing seed		Mk 4:26-29	
Watchful servants		Mk 13:35-37	Lk 12:35-40
Moneylender			Lk 7:41-43
Good Samaritan			Lk 10:30-37
Friend in need			Lk 11:5-8
Rich fool			Lk 12:16-21
Unfruitful fig tree			Lk 13:6-9
Lowest seat at the feast			Lk 14:7-14
Great banquet			Lk 14:16-24
Cost of discipleship			Lk 14:28-33
Lost coin			Lk 15:8-10
Lost (prodigal) son			Lk 15:11-32
Shrewd manager			Lk 16:1-8
Rich man and Lazarus			Lk 16:19-31
Master and his servant			Lk 17:7-10
Persistent widow			Lk 18:2-8
Pharisee and tax collector			Lk 18:10-14

[Source: ESV Study Bible note]

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Note: There are no narrative parables that are associated with the Gospel of John, just allegories. (Most scholars do not regard John 15:1-8 [“the Vine and the Branches”] as a parable in the strict sense).

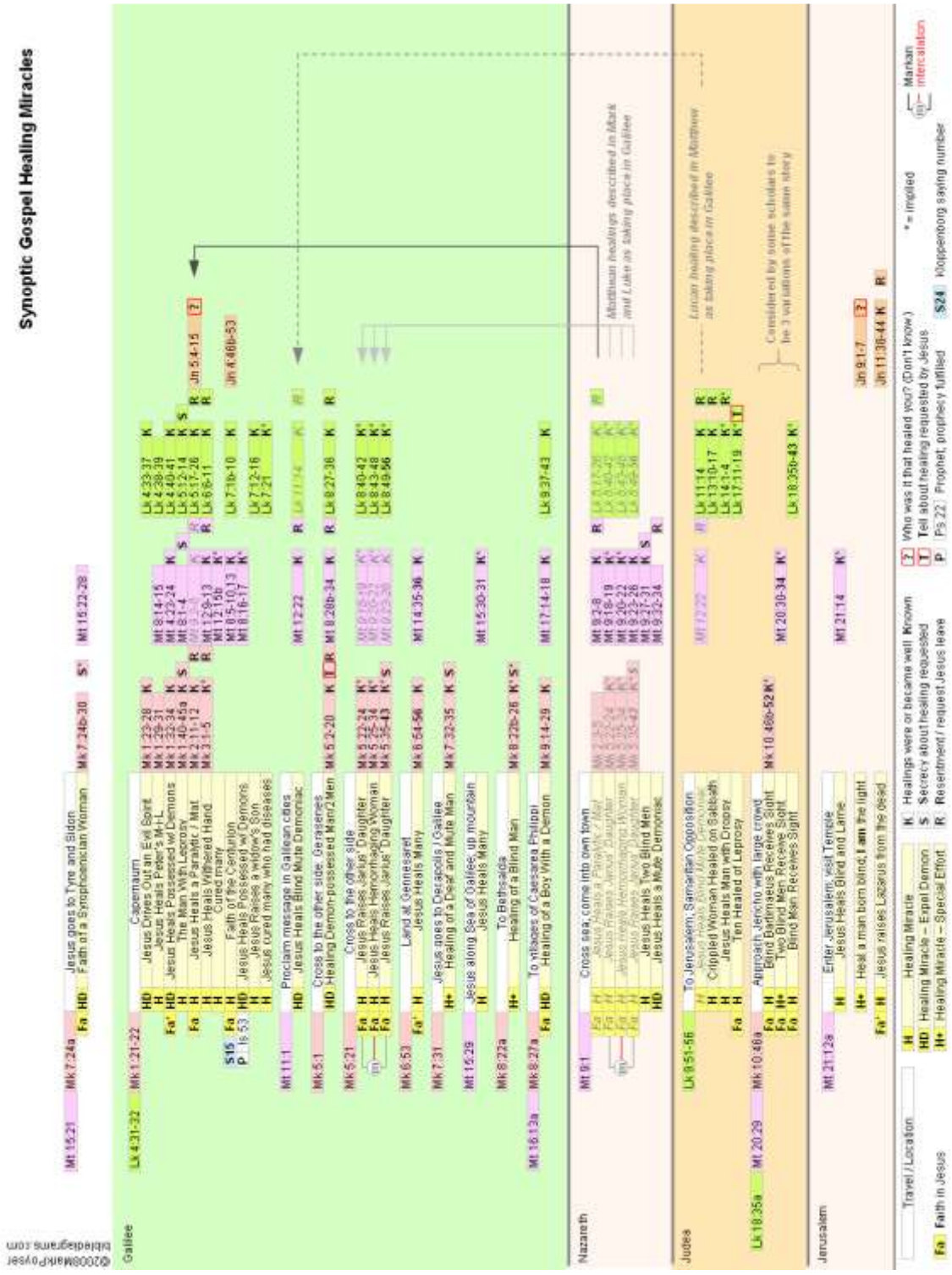
For other major differences between the Synoptic Gospels (Matthew, Mark, Luke) and the Gospel of John: Bible.org https://bible.org/seriespage/2-major-differences-between-john-and-synoptic-gospels

Miracles of Jesus:

Beginning next page….

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Synoptic Gospel Healing Miracles



[Source: http://www.bibliediagrams.com] (Additional OT and NT charts and diagrams)

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The Miracles of Jesus

(in probable chronological order)

Key: ***N*** = nature miracles (9); ***H*** = healings (21); ***E*** = exorcisms (6); ***R*** = raising the dead (3)

Event	Place	Matthew	Mark	Luke	John
Changing water into wine (*N*)	Cana (Galilee)				2:1-11
Healing an official's son (*H*)	Capernaum (Galilee)				4:46-54
Providing a large catch of fish (*N*)	Sea of Galilee			5:1-11	
Healing a demoniac (*E*)	Capernaum (Galilee)		1:21-28	4:31-37	
Healing Peter's mother-in-law (*H*)	Capernaum (Galilee)	8:14-15	1:29-31	4:38-39	
Healing many others (*H*)	Capernaum (Galilee)	8:16-17	1:32-34	4:40-41	
Healing a leprous Jew (*H*)	Galilee	8:1-4	1:40-45	5:12-16	
Healing and forgiving a paralytic (*H*)	Capernaum (Galilee)	9:1-8	2:1-12	5:17-26	
Healing a paralytic (*H*)	Pool of Bethesda, Jerusalem (Judea)				5:1-9
Healing a man with a withered hand (*H*)	Galilee	12:9-14	3:1-6	6:6-11	
Healing many others (*H*)	Galilee	12:15	3:10-11		
Healing a centurion's servant (*H*)	Capernaum (Galilee)	8:5-13		7:1-10	
Raising a widow's son (*R*)	Nain (Galilee)			7:11-17	
Healing a dumb and blind demoniac (*E*)	Galilee	12:22-24			
Stilling a storm (*N*)	Sea of Galilee	8:23-27	4:35-41	8:22-25	
Healing a demoniac (*E*)	Gadara (Decapolis)	8:28-34	5:1-20	8:26-39	
Healing a woman with a hemorrhage (*H*)	Galilee	9:20-22	5:25-34	8:43-48	
Raising Jairus' daughter (*R*)	Galilee	9:23-26	5:35-43	8:49-56	
Healing two blind men (*H*)	Capernaum (Galilee)	9:27-31			

Continued, next page…

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…continued from previous page…

Healing a dumb demoniac (*E*)	Capernaum (Galilee)	9:32-34			
Feeding over 5000 people (*N*)	Near Bethsaida (Galilee)	14:13-21	6:31-44	9:10b-17	6:1-14
Walking on water (*N*)	Sea of Galilee	14:22-33	6:45-52		6:15-21
Healing a Phoenician girl (*H*)	Phoenicia	15:21-28	7:24-30		
Healing a deaf man with a speech impediment (*H*)	Decapolis		7:31-37		
Healing many others (*H*)	Near the Sea of Galilee	15:29-31			
Feeding over 4000 people (*N*)	Decapolis	15:32-38	8:1-9		
Healing a blind man (*H*)	Near Bethsaida (Galilee)		8:22-26		
Healing a demon-possessed boy (*E*)	Galilee	17:14-20	9:14-29	9:37-43a	
Placing money in a fish's mouth (*N*)	Capernaum (Galilee)	17:24-27			
Healing a man born blind (*H*)	Jerusalem (Judea)				9:1-7
Healing a dumb demoniac (*E*)	Judea			11:14-15	
Healing a woman bent double (*H*)	Judea			13:10-17	
Healing a man with dropsy (*H*)	Perea			14:1-6	
Raising Lazarus (*R*)	Bethany (Judea)				11:1-44
Healing ten lepers (*H*)	Samaria			17:11-19	
Healing two blind men (*H*)	Near Jericho (Judea)	20:29-34	10:46-52	18:35-43	
Killing a fig tree (*N*)	Near Jerusalem (Judea)	21:18-22	11:12-14, 19-25		
Restoring Malchus' ear (*H*)	Near Jerusalem (Judea)			22:49-51	
Providing a large catch of fish (*N*)	Sea of Galilee				21:1-13

[Source: Dr. Constable Expository Notes – Matthew]
http://www.soniclight.com/constable/notes.htm

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CHRONOLOGICAL TABLE OF
THE MIRACLES OF CHRIST.

by DAVID BROWN

On the order of some of our Lord's Miracles and Parables,
the data being scanty, considerable difference obtains.

MIRACLES.	WHERE WROUGHT.	WHERE RECORDED.
Water made wine	Cana	Joh 2:1-11.
Traders cast out of the temple	Jerusalem	Joh 2:13-17.
Nobleman's son healed	Cana	Joh 4:46-54.
First miraculous draught of fishes	Sea of Galilee	Lu 5:1-11.
Leper healed	Capernaum	Mt 8:2-4; Mark 1:40-45; Lu 5:12-15.
Centurion's servant healed	Capernaum	Mt 8:5-13; Lu 7:1-10.
Widow's son raised to life	Nain	Lu 7:11-17.
Demoniac healed	Capernaum	Mr 1:21-28; Lu 4:31-37.
Peter's mother-in-law healed	Capernaum	Mt 8:14, 15; Mr 1:29-31; Lu 4:38, 39.
Paralytic healed	Capernaum	Mt 9:2-8; Mr 2:1-12; Lu 5:17-26.
Impotent man healed	Jerusalem	Joh 5:1-16.
Man with withered hand healed	Galilee	Mt 12:10-14; Mr 3:1-6; Lu 6:6-11.
Blind and dumb demoniac healed	Galilee	Mt 12:22-24; Lu 11:14.
Tempest stilled	Sea of Galilee	Mt 8:23-27; Mr 4:35-41; Lu 8:22-25.
Demoniacs dispossessed	Gadara	Mt 8:28-34; Mr 5:1-20.
Jairus' daughter raised to life	Capernaum	Mt 9:18-26; Mr 5:22-24; Lu 8:41-56.
Issue of blood healed	Near Capernaum	Mt 9:18-26; Mr 5:22-24; Lu 8:41-56.
Two blind men restored to sight	Capernaum	Mt 9:27-31.
Dumb demoniac healed	Capernaum	Mt 9:32-34.
Five thousand miraculously fed	Decapolis	Mt 14:13-21; Mr 6:31-44; Lu 9:10-17; Joh 6:5-14.
Jesus walks on the sea	Sea of Galilee	Mt 14:22-33; Mr 6:45-52; Joh 6:15-21.
Syrophœnician's daughter healed	Coasts of Tyre and Sidon	Mt 15:21-28; Mr 7:24-30.
Deaf and dumb man healed	Decapolis	Mr 7:31-37.
Four thousand fed	Decapolis	Mt 15:32-39; Mr 8:1-9.
Blind man restored to sight	Bethsaida	Mr 8:22-26.
Demoniac and lunatic boy healed	Near Cæsarea Philippi	Mt 17:14-21; Mr 9:14-29; Lu 9:37-43.
Miraculous provision of tribute	Capernaum	Mt 17:24-27.
The eyes of one born blind opened	Jerusalem	Joh 9:1-41.
Woman, of eighteen years' infirmity, cured	[Perea.]	Lu 13:10-17.
Dropsical man healed	[Perea.]	Lu 14:1-6.
Ten lepers cleansed	Borders of Samaria	Lu 17:11-19.
Lazarus raised to life	Bethany	Joh 11:1-46.

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Two blind beggars restored to sight	Jericho	Mt 20:29-34; Mr 10:46-52; Lu 18:35-43.
Barren fig tree blighted	Bethany	Mt 21:12, 13, 18, 19; Mr 11:12-24.
Buyers and sellers again cast out	Jerusalem	Lu 19:45, 46.
Malchus' ear healed	Gethsemane	Mt 26:51-54; Mr 14:47-49; Lu 22:50, 51; Joh 18:10,11.
Second draught of fishes	Sea of Galilee	Joh 21:1-14.

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Prophecies About Jesus

Prophecies Concerning the Death of Jesus	
Prophecies	**Fulfillment**
1. Ge 3:15	Jn 19:18 (Seed of woman being bruised)
2. Ps 22:1	Mt 27:46 (“My God, my God”)
3. Ps 22:2	Mt 27:45 (darkness on earth)
4. Ps 22:6	Mt 27:39-44 (despised by people)
5. Ps 22:7,8,13	Mt 27:39-44 (surrounded by enemies)
6. Ps 22:14,16	Jn 19:34,37 (pierced hands and feet)
7. Ps 22:17 (Ex 12:46; Ps 34:20)	Jn 19:36 (no broken bones)
8. Ps 22:17	Mt 27:36 (look at Him)
9. Ps 22:18	Mt 27:35 (cast lots)
10. Ps 22:18	Jn 19:24 (did not tear garment)
11. Ps 22:21; 31:5	Jn 19:30 (Lk 23:46; Jn 10:18) (gave up spirit)
12. Ps 35:11	Mk 14:56 (false witness)
13. Ps 38:11	Lk 23:49 (friends stood far off)
14. Ps 41:9	Mk 14:10 (Jn 13:18,19) (Judas's betrayal)
15. Ps 69:3	Jn 19:28 (“I am thirsty”)
16. Ps 69:19	Mt 27:28,29 (shame, reproach)
17. Ps 69:21	Jn 19:29 (sour wine and vinegar to drink)
18. Ps 109:25	Mt 27:39,40 (when they looked, they shook their heads)
19. Da 9:26	Jn 11:50-52 (exact time of death)
20. Isa 50:6	Mt 27:26,30 (beating, spitting)
21. Isa 52:14	Mt 27:27-30 (disfigured by cruelty)
22. Isa 53:1-3	Mk 15:29-32 (despised and rejected of men)
23. Isa 53:4-6	Mk 15:25 (Peter 2:24) (crucified for our sins)
24. Isa 53:5-6	Jn 19:16 (Ro 4:25; 2Co 5:21) (an offering for sin)
25. Isa 53:7	Mt 27:13-14 (opened not His mouth)
26. Isa 53:7	Jn 1:29 (the Lamb of God)
27. Isa 53:9	Mt 27:56-60 (grave with the rich)
28. Isa 53:12	Lk 23:34 (made intercession for transgressors)
29. Isa 53:12	Mk 15:27-28 (numbered with transgressors)
30. Zec 11:12	Mt 26:15 (thirty pieces of silver)
31. Zec 11:13	Mt 27:3-7 (potter)
32. Zec 12:10	Lk 23:27 (lamented and mourned)
33. Zec 13:7	Mk 14:27,50 (disciples scattered)
34. Zec 13:7	Mt 26:31 (God to strike the shepherd)

[Source: Ryrie Study Bible note]

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313 OT prophesies Jesus Christ fulfilled in the NT

1. Gen 3:15 Fulfilled in Heb. 2:14, 1 John 3:18 (He will bruise Satan's head).
2. Gen 9:26,27 Fulfilled in Luke 3:36 (The God of Shem will also be the Son of Shem)
3. Gen. 12:3 Fulfilled in Acts 3:25-26 (As Abraham's seed, will bless all nations)
4. Gen. 12:7 Fulfilled in Gal. 3:16 (The Promise made to Abraham's Seed)
5. Gen. 14:18 Fulfilled in Heb. 6:20 (A priest after Melchizedek)
6. Gen. 14:18 Fulfilled in Heb. 7:2 (Jesus Christ is a King also as well as literally Melchizedek)
7. Gen. 14:18 Fulfilled in Mt. 26:26-29 (The Last Supper foreshadowed)
8. Gen. 17:19 Fulfilled in Rom. 9:7 (The Seed of Isaac)
9. Gen. 22:8 Fulfilled in John 1:29 (The Lamb of God promised)
10. Gen. 22:18 Fulfilled in Gal. 3:16 (As Isaac's seed, will bless all nations)
11. Gen. 26:2-5 Fulfilled in Heb. 11:18 (The Seed of Isaac promised as the Redeemer)
12. Gen. 49:10 Fulfilled in Luke 2:1-7; Gal. 4:4 (The coming of the Messiah)
13. Gen. 49:10 Fulfilled in Luke 3:33 (The Seed of Judah)
14. Gen. 49:10 Fulfilled in John 17:3 (Called Shiloh or "One Sent")
15. Gen. 49:10 Fulfilled in John 11:47-52 (To come before Judah lost their true identity)
16. Gen. 49:10 Fulfilled in John 10:16 (To Him shall the people be obedient to)
17. Ex. 3:13-14 Fulfilled in John 4:26 (God declares himself as The Great "I Am" through Christ)
18. Ex. 12:5 Fulfilled in 1 Peter 1:19 (A Lamb without blemish (Christ))
19. Ex. 12:13 Fulfilled in Romans 5:8 (The blood of the Lamb saves his followers from God's wrath)
20. Ex. 12:21-27 Fulfilled in 1 Cor. 5:7 (Christ is our Passover)
21. Ex. 12:46 Fulfilled in John 19:31-36 (Not a bone of the Lamb to be broken)
22. Ex. 15:2 Fulfilled in Acts 7:55-56 (Christ's exaltation predicted as Yeshua (Jesus in Hebrew))
23. Ex. 15:11 Fulfilled in Luke 1:35; Acts 4:27 (His character is holy)
24. Ex. 17:6 Fulfilled in 1 Cor. 10:4 (The Spiritual Rock of Israel) Also see John chapter 4.
25. Ex. 33:19 Fulfilled in Luke 1:72 19 (His Character is merciful)
26. Lev. 14:11 Fulfilled in Luke 5:12-14; Acts 6:7 (The leper cleansed-Sign to priesthood)
27. Lev.16:15-17 Fulfilled in Heb. 9:7-14 (Prefigures Christ's once-and-for-all death)
28. Lev. 16:27 Fulfilled in Mt. 27:33; Heb. 13:11-12 (Suffering outside the Camp, place of crucifixion)
29. Lev. 17:11 Fulfilled in Mt. 26:28; Mark 10:45 (The Blood-the life of the flesh)
30. Lev. 17: Fulfilled in 1 John 3:14-18 (It is the blood that makes atonement)
31. Lev. 23:36-37 Fulfilled in John 19:31-36 (The Drink-offering: "If any man thirst")
32. Num. 9:12 Fulfilled in John 19:31-36 (Not a bone of Him broken)
33. Num. 21:9 Fulfilled in John 3:14-18 (The serpent on a pole-Christ lifted up on the cross)
34. Num. 24:17 Fulfilled in Gal. 4:4 (Time: "I shall see him, but not now.")
35. Deut. 18:15 Fulfilled in John 6:14 ("This is of a truth that prophet.")
36. Deut. 18:15-16 Fulfilled in John 5:45-47 ("Had ye believed Moses, ye would believe me.")
37. Deut. 18:18 Fulfilled in John 8:28-29 (Sent by the Father to speak His word)
38. Deut. 18:19 Fulfilled in John 12:15 (Whoever will not hear must bear his sin)
39. Deut. 21:23 Fulfilled in Gal. 3:10-13 (Cursed is he that hangs on a tree/sin put to death on cross)
40. Ruth 4:4-9 Fulfilled in Eph. 1:3-7 (Christ, our kinsman, has redeemed us)
41. 1 Sam. 2:10 Fulfilled in Mt. 28:18; John 12:15 (Shall be an anointed King to the Lord)
42. 2 Sam. 7:12 Fulfilled in Mt. 1:1 (Christ is from David's seed)
43. 2 Sam. 7:14 Fulfilled in Luke 1:32 (Christ is the Son of God)
44. 2 Sam. 7:16 Fulfilled in Luke 3:31; Rev. 22:16 (David's house established forever)
45. 2 Kings 2:11 Fulfilled in Luke 24:51 (The bodily ascension to heaven illustrated in Elijah)
46. 1 Chr. 17:11 Fulfilled in Mt. 1:1; 9:27 (Christ is from David's seed)
47. 1 Chr. 17:12-13 Fulfilled in Luke 1:32, 33 (To reign on David's throne forever)
48. 1 Chr. 17:13 Fulfilled in Heb. 1:5 ("I will be His Father, He will be/is my Son.")
49. Job 19:23-27 Fulfilled in John 5:24-29 (The Resurrection predicted)
50. Psa. 2:1-3 Fulfilled in Acts 4:25-28 (The enmity of kings foreordained)
51. Psa. 2:2 Fulfilled in Acts 2:36 (To own the title, Anointed (Christ))
52. Psa. 2:6 Fulfilled in John 8:46; Rev. 3:7 (His character is holy)
53. Psa. 2:6 Fulfilled in Mt. 2:2 (To have the title King)
54. Psa. 2:7 Fulfilled in Mt. 3:17 (Declared the Beloved Son)

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55. Psa. 2:7, 8 Fulfilled in Acts 13:29-33 (The Crucifixion and Resurrection intimated)
56. Psa. 2:12 Fulfilled in John 20:31 (Life comes through faith in Him)
57. Psa. 8:2 Fulfilled in Mt. 21:16 (The mouths of babes perfect His praise)
58. Psa. 8:5-6 Fulfilled in Luke 24:50-53; 1 Cor. 15:27 (His humiliation and exaltation)
59. Psa. 16:10 Fulfilled in Acts 2:31 (Was not to see corruption)
60. Psa. 16:9-11 Fulfilled in John 20:9 (Was to arise from the dead)
61. Psa. 17:15 Fulfilled in Luke 24:6 (The resurrection predicted)
62. Psa. 22:1 Fulfilled in 2 Cor. 5:21 (Forsaken because of sins of others)
63. Psa. 22:1 Fulfilled in Mark. 15:34 (Words spoken from Calvary, “My God…”)
64. Psa. 22:2 Fulfilled in Mt. 27:45 (Darkness upon Calvary)
65. Psa. 22:7 Fulfilled in Mt. 27:39 (They shake their heads at Him)
66. Psa. 22:8 Fulfilled in Mt. 27:43 (“He trusted in God, let God deliver Him”)
67. Psa. 22:9 Fulfilled in Luke 2:7 (Born the Savior)
68. Psa. 22:14 Fulfilled in John 19:34 (Died of a broken (ruptured) heart)
69. Psa. 22:14-15 Fulfilled in Mark 15:34-37 (Suffered agony on Calvary)
70. Psa. 22:15 Fulfilled in John 19:28 (He thirsted)
71. Psa. 22:16 Fulfilled in John 19:34,37;20:27 (They pierced His hands and His feet)
72. Psa. 22:17-18 Fulfilled in Luke 23:34,35 (Stripped Him before the sight of men)
73. Psa. 22:18 Fulfilled in John 19:23-24 (They parted His garments among each other)
74. Psa. 22:20-21 Fulfilled in Luke 23:46 (He submitted Himself to the will of God)
75. Psa. 22:20-21 Fulfilled in Heb. 2:14 (Satanic power bruising the Redeemer’s heel)
76. Psa. 22:22 Fulfilled in John 20:17 (His Resurrection declared)
77. Psa. 22:27 Fulfilled in Col 1:16 (He shall be the governor of the nations)
78. Psa. 22:31 Fulfilled in John 19:30 (“It is finished”)
79. Psa. 23:1 Fulfilled in John 10:11 (“I am the Good Shepherd”)
80. Psa. 24:3 Fulfilled in Acts 1:11; Phil. 2:9 (His exaltation predicted)
81. Psa. 30:3 Fulfilled in Acts 2:32 (His resurrection predicted)
82. Psa. 31:5 Fulfilled in Luke 23:46 (“Into thy hands I commit my spirit”)
83. Psa. 31:11 Fulfilled in Mark 14:50 (His acquaintances fled from Him)
84. Psa. 31:13 Fulfilled in John 11:53 (They took counsel to put Him to death)
85. Psa. 31:14,15 Fulfilled in Mt. 27:43 15 (“He trusted in God, let Him deliver him”)
86. Psa. 34:20 Fulfilled in John 19:31-36 (Not a bone of Him broken)
87. Psa. 35:11 Fulfilled in Mt. 26:59 (False witnesses rose up against Him)
88. Psa. 35:19 Fulfilled in John 15:25 (He was hated without cause)
89. Psa. 38:11 Fulfilled in Luke 23:49 (His friends stood afar off)
90. Psa. 40:2-5 Fulfilled in John 20:20 (The joy of His resurrection predicted)
91. Psa. 40:6-8 Fulfilled in John 4:34 (His delight-the will of the Father)
92. Psa. 40:9 Fulfilled in Mt. 4:17 (He was to preach righteousness in Israel)
93. Psa. 40:14 Fulfilled in John 18:4-6 (Confronted by adversaries in the Garden)
94. Psa. 41:9 Fulfilled in John 13:18 (Betrayed by a familiar friend)
95. Psa. 45:2 Fulfilled in Luke 4:22 (Words of Grace come from His lips)
96. Psa. 45:6 Fulfilled in Heb. 1:8 (To own the title, God or Elohim)
97. Psa. 45:7 Fulfilled in Mt.3:16; Heb.1:9 (A special anointing by the Holy Spirit)
98. Psa. 45:7-8 Fulfilled in Luke 2:11 (Called the Christ [Messiah or Anointed])
99. Psa. 55:12-14 Fulfilled in John 13:18 (Betrayed by a friend, not an enemy)
100. Psa. 55:15 Fulfilled in Mt. 27:3-5; Acts 1:16-19 (Unrepentant death of the betrayer, Judas)
101. Psa. 68:18 Fulfilled in Eph. 4:7-16 (To give gifts to men)
102. Psa. 68:18 Fulfilled in Luke 24:51 (Ascended into Heaven, see also 2 Kings 2:11)
103. Psa. 69:4 Fulfilled in John 15:25 (Hated without a cause)
104. Psa. 69:8 Fulfilled in Luke 8:20-21 (A stranger to own brethren)
105. Psa. 69:9 Fulfilled in John 2:17 (Zealous for the Lord’s House)
106. Psa. 69:14-20 Fulfilled in Mt. 26:36-45 (Christ’s anguish of soul before the crucifixion)
107. Psa. 69:20 Fulfilled in Mt. 26:38 (“My soul is exceeding sorrowful.”)
108. Psa. 69:21 Fulfilled in Mt. 27:34 (Given vinegar in thirst)
109. Psa. 69:26 Fulfilled in John 17:4; 18:11 (The Savior given and smitten)
110. Psa. 72:10-11 Fulfilled in Mt. 2:1-11 (Great persons were to visit Him)

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111. Psa. 72:16 Fulfilled in John 12:24 (The corn of wheat to fall into the ground)
112. Psa. 72:17 Fulfilled in John 1:12-13 (His name will produce offspring, those born of God)
113. Psa. 72:17 Fulfilled in Acts 2:11-12, 41 (All nations shall be blessed by Him)
114. Psa. 78:1-2 Fulfilled in Mt. 13:34-35 (He would teach in parables)
115. Psa. 78:2 Fulfilled in Mt. 7:29 (To speak the Wisdom of God with authority)
116. Psa. 88:8 Fulfilled in Luke 23:49 (Disciples stood afar off and watched)
117. Psa. 89:27 Fulfilled in Luke 1:32-33 (Emmanuel to be higher than earthly kings)
118. Psa. 89:35-37 Fulfilled in Luke 1:32-33 (David's Seed, throne, kingdom endure forever)
119. Psa. 89:36-37 Fulfilled in Rev. 1:5 (His character is faithfulness manifest)
120. Psa. 90:2 Fulfilled in John 1:1 (He is from everlasting [Micah 5:2])
121. Psa. 91:11-12 Fulfilled in Luke 4:10-11 (Identified as Messianic; used to tempt Christ)
122. Psa. 97:9 Fulfilled in Acts 1:11; Eph. 1:20 (His exaltation predicted)
123. Psa. 100:5 Fulfilled in Mt. 19:16-17 (His character is goodness manifest)
124. Psa. 102:1-11 Fulfilled in John 21:16-30 (The suffering and reproach of Calvary)
125. Psa. 102:25-27 Fulfilled in Heb. 1:10-12 (Messiah is the pre-existent Son)
126. Psa. 109:25 Fulfilled in Mt. 27:39 (Ridiculed)
127. Psa. 110:1 Fulfilled in Mt. 22:43-44 (Son of David)
128. Psa. 110:1 Fulfilled in Mark 16:19 (To ascend to the right-hand of the Father)
129. Psa. 110:1 Fulfilled in Mt. 22:44-45 (David's son called Lord)
130. Psa. 110:4 Fulfilled in Heb. 6:20 (A priest after Melchizedek's order)
131. Psa. 112:4 Fulfilled in Mt. 9:36 (His character is compassionate and gracious)
132. Psa. 118:17-18 Fulfilled in Luke 24:5-7; 1 Cor. 15:20 (Messiah's Resurrection assured)
133. Psa. 118:22-23 Fulfilled in Mt. 21:42-43 (The rejected stone is Head of the corner)
134. Psa. 118:26 Fulfilled in Mt. 21:9 (The Blessed One presented to Israel)
135. Psa. 118:26 Fulfilled in Mt. 21:12-15 (To come a while Temple is standing)
136. Psa. 132:11 Fulfilled in Luke 1:32 (The Seed of David [the fruit of His Body])
137. Psa. 138:1-6 Fulfilled in Mt. 2:2-6 (The supremacy of David's Seed amazes kings)
138. Psa. 147:3,6 Fulfilled in Luke 4:18 (The earthly ministry of Christ described)
139. Psa. 149:6 Fulfilled in Heb. 4:12 (Word of God sharper than a two edged sword)
140. Song. 5:16 Fulfilled in John 1:17 (The altogether lovely One)
141. Isa. 6:1 Fulfilled in John 12:40-41 (When Isaiah saw His glory)
142. Isa. 6:9-10 Fulfilled in Mt. 13:13-15 (Parables fall on deaf ears)
143. Isa. 6:9-12 Fulfilled in Acts 28:23-29 (Blinded to Christ and deaf to His words)
144. Isa. 7:14 Fulfilled in Luke 1:35 (Christ born of a virgin)
145. Isa. 7:14 Fulfilled in Mt. 1:18-23 (To be Emmanuel-God with us)
146. Isa. 8:8 Fulfilled in Mt. 28:20 (Called Emmanuel)
147. Isa. 8:14 Fulfilled in 1 Pet. 2:8 (A stone of stumbling, a Rock of offense)
148. Isa. 9:1-2 Fulfilled in Mt. 4:12-17 (His ministry to begin in Galilee)
149. Isa. 9:6 Fulfilled in Luke 1:31 (A child born-Humanity)
150. Isa. 9:6 Fulfilled in Luke 1:32; John 1:14; 1 Tim. 3:16 (A Son given-Deity)
151. Isa. 9:6 Fulfilled in Rom. 1:3-4 (Declared to be the Son of God with power)
152. Isa. 9:6 Fulfilled in Luke 4:22 (The Wonderful One)
153. Isa. 9:6 Fulfilled in Mt. 13:54 (The Counsellor)
154. Isa. 9:6 Fulfilled in Mt. 11:20 (The Mighty God)
155. Isa. 9:6 Fulfilled in John 8:58 (The Everlasting Father)
156. Isa. 9:6 Fulfilled in John 16:33 (The Prince of Peace, "Salem")
157. Isa. 9:7 Fulfilled in Luke 1:32-33 (To establish an everlasting kingdom)
158. Isa. 9:7 Fulfilled in John 5:30 (His character is Justice manifested)
159. Isa. 9:7 Fulfilled in Luke 1:32-33 (No end to his Government, Throne, and Peace)
160. Isa. 11:1 Fulfilled in Mt. 2:23 (Called a Nazarene-the "Branch")
161. Isa. 11:1 Fulfilled in Luke 3:23,32 (A rod out of Jesse-Son of Jesse)
162. Isa. 11:2 Fulfilled in Mt. 3:16-17 (The anointed One by the Spirit)
163. Isa. 11:2 Fulfilled in John 4:4-26 (His character is wisdom and understanding manifest)
164. Isa. 11:4 Fulfilled in John 14:6 (His character is Truth manifest)
165. Isa. 11:10 Fulfilled in John 12:18-21 (The Gentiles seek Him)
166. Isa. 12:2 Fulfilled in Mt. 1:21 (Called Jesus/Yeshua "phonic transference of Jehovah" in Hebrew)

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167. Isa. 25:8 Fulfilled in I Cor. 15:54 (The Resurrection predicted)
168. Isa. 26:19 Fulfilled in John 11:43-44 (His power of Resurrection predicted)
169. Isa. 28:16 Fulfilled in Acts 4:11-12 (The Messiah is the precious corner stone)
170. Isa. 29:13 Fulfilled in Mt. 15:7-9 (He indicated hypocritical obedience to His Word)
171. Isa. 29:14 Fulfilled in I Cor. 1:18-31 (The wise are confounded by the Word)
172. Isa. 32:2 Fulfilled in Mt. 23:37 (A Refuge-A man shall be a hiding place)
173. Isa. 35:4 Fulfilled in Mt. 1:21 (He will come and save you)
174. Isa. 35:5 Fulfilled in Mt. 11:4-6 (To have a ministry of miracles)
175. Isa. 40:3-4 Fulfilled in John 1:23 (Preceded by forerunner)
176. Isa. 40:9 Fulfilled in John 1:36; 19:14 (“Behold your God.”)
177. Isa. 40:11 Fulfilled in John 10:10-18 (A shepherd-compassionate-life-giver)
178. Isa. 42:1-4 Fulfilled in Mt.12:18-21 (The servant-as a faithful, patient redeemer)
179. Isa. 42:2 Fulfilled in Mt. 11:28-30 (Meek and lowly)
180. Isa. 42:3 Fulfilled in John 4 (He brings hope for the hopeless)
181. Isa. 42:4 Fulfilled in John 12:20-26 (The nations shall wait on His teachings)
182. Isa. 42:6 Fulfilled in Luke 2:32 (The Light (salvation) of the Gentiles)
183. Isa. 42:1,6 Fulfilled in Mt. 28:19,20 (His is a Worldwide compassion)
184. Isa. 42:7 Fulfilled in John 9:25-38 (Blind eyes opened)
185. Isa. 43:11 Fulfilled in Acts. 4:12 (He is the only Savior)
186. Isa. 44:3 Fulfilled in John 16:7,13 (He will send the Spirit of God)
187. Isa. 45:23 Fulfilled in John 5:22; Rom. 14:11 (He will be the Judge)
188. Isa. 48:12 Fulfilled in John 1:30; Rev. 1:8,17 (The First and the Last)
189. Isa. 48:17 Fulfilled in John 3:2 17 (He came as a Teacher)
190. Isa. 49:1 Fulfilled in Mt. 1:18 (Called from the womb-His humanity)
191. Isa. 49:5 Fulfilled in Luke 1:31; Phil. 2:7 (A Servant from the womb)
192. Isa. 49:6 Fulfilled in Luke 2:29-32 (He is Salvation for Israel)
193. Isa. 49:6 Fulfilled in Acts 13:47 (He is the Light of the Gentiles)
194. Isa. 49:6 Fulfilled in Acts 15:7-18 (He is Salvation unto the ends of the earth)
195. Isa. 49:7 Fulfilled in John 8:48-49 (He is despised of the Nation of Israel)
196. Isa. 50:3 Fulfilled in Luke 23:44-45 (Heaven is clothed in black at His humiliation)
197. Isa. 50:4 Fulfilled in Mt. 11:28-29 (He is a learned counselor for the weary of heart)
198. Isa. 50:5 Fulfilled in Mt. 26:39 (The Servant bound willingly to obedience)
199. Isa. 50:6 Fulfilled in Mt. 27:26 (“I gave my back to the smiters.”)
200. Isa. 50:6 Fulfilled in Mt. 26:67 (He was smitten on the cheeks)
201. Isa. 50:6 Fulfilled in Mt. 27:30 (He was spat upon)
202. Isa. 52:7 Fulfilled in Luke 4:14-15 (To publish good tidings of peace)
203. Isa. 52:13 Fulfilled in Acts 1:8-11; Eph. 1:19-22 (The Servant exalted)
204. Isa. 52:13 Fulfilled in Mt. 17:5; Phil. 2:5-8 (Behold, My Servant)
205. Isa. 52:14 Fulfilled in Luke 18:31-34; Mt. 26:67-68 (The Servant shockingly abused)
206. Isa. 52:15 Fulfilled in Rom. 15:18-21 (Nations startled by message of the Servant)
207. Isa. 52:15 Fulfilled in Rev. 1:5 (The sprinkling and shedding His blood to make intersession for all)
208. Isa. 53:1 Fulfilled in John 12:37-38 (His people would not believe Him)
209. Isa. 53:2 Fulfilled in Luke 2:7 (He would grow up in a poor family)
210. Isa. 53:2 Fulfilled in Phil. 2:7-8 (Appearance of an ordinary man)
211. Isa. 53:3 Fulfilled in Luke 4:28-29 (Despised)
212. Isa. 53:3 Fulfilled in Mt. 27:21-23 (Rejected)
213. Isa. 53:3 Fulfilled in Luke 19:41-42 (Great sorrow and grief)
214. Isa. 53:3 Fulfilled in Mark 14:50-52 (Men hide from being associated with Him)
215. Isa. 53:4 Fulfilled in Luke 6:17-19 (He would have a healing ministry)
216. Isa. 53:4 Fulfilled in 1 Pet. 2:24 (He would bear the sins of the world)
217. Isa. 53:4 Fulfilled in Mt. 27:41-43 (Thought to be cursed by God)
218. Isa. 53:5 Fulfilled in Luke 23:33 (Bears penalty for mankind’s transgressions)
219. Isa. 53:5 Fulfilled in Col. 1:20 (His sacrifice would provide peace between man and God)
220. Isa. 53:5 Fulfilled in Mt. 27:26 (His back would be whipped)
221. Isa. 53:6 Fulfilled in Gal. 1:4 (He would be the sin-bearer for all mankind)

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222. Isa. 53:6 Fulfilled in 1 Jn. 4:10 (God's will that He bear sin for all mankind)
223. Isa. 53:7 Fulfilled in Mt. 27:27-31 (Oppressed and afflicted)
224. Isa. 53:7 Fulfilled in Mt. 27:12-14 (Silent before his accusers)
225. Isa. 53:7 Fulfilled in John 1:29 (Sacrificial lamb)
226. Isa. 53:8 Fulfilled in Mt. 26:47-27:31 (Confined and persecuted)
227. Isa. 53:8 Fulfilled in Jn. 18:13-22 (He would be judged)
228. Isa. 53:8 Fulfilled in Mt. 27:35 (Killed)
229. Isa. 53:8 Fulfilled in 1 John 2:2 (Dies for the sins of the world)
230. Isa. 53:9 Fulfilled in Mt. 27:57 (Buried in a rich man's grave)
231. Isa. 53:9 Fulfilled in Mk. 15:3 (Innocent and had done no violence)
232. Isa. 53:9 Fulfilled in John 18:38 (No deceit in his mouth)
233. Isa. 53:10 Fulfilled in John 18:11 (God's will that He die for mankind)
234. Isa. 53:10 Fulfilled in Mt. 20:28 (An offering for sin)
235. Isa. 53:10 Fulfilled in Mk. 16:16 (Resurrected and live forever)
236. Isa. 53:10 Fulfilled in John 17:1-5 (He would prosper)
237. Isa. 53:11 Fulfilled in John 12:27 (God fully satisfied debt of sin with His suffering)
238. Isa. 53:11 Fulfilled in Rom. 5:18-19 (God's servant)
239. Isa. 53:11 Fulfilled in Rom. 5:8-9 (He would justify man before God)
240. Isa. 53:11 Fulfilled in Heb. 9:28 (The sin-bearer for all mankind)
241. Isa. 53:12 Fulfilled in Mt. 28:18 (Exalted by God because of his sacrifice)
242. Isa. 53:12 Fulfilled in Luke 23:46 (He would give up his life to save mankind)
243. Isa. 53:12 Fulfilled in Luke 23:32 (Grouped with criminals)
244. Isa. 53:12 Fulfilled in 2 Cor. 5:21 (Sin-bearer for all mankind)
245. Isa. 53:12 Fulfilled in Luke 23:34 (Intercede to God in behalf of mankind)
246. Isa. 55:3 Fulfilled in Acts 13:34 (Resurrected by God)
247. Isa. 55:4 Fulfilled in John 18:37 (A witness)
248. Isa. 59:15-16 Fulfilled in John 6:40 (He would come to provide salvation)
249. Isa. 59:15-16 Fulfilled in Mt. 10:32 (Intercessor between man and God)
250. Isa. 59:20 Fulfilled in Luke 2:38 (He would come to Zion as their Redeemer)
251. Isa. 61:1-2 Fulfilled in Mt. 3:16-17 (The Spirit of God upon Him)
252. Isa. 61:1-2 Fulfilled in Luke 4:17-21 (The Messiah would preach the good news)
253. Isa. 61:1-2 Fulfilled in John 8:31-32 (Provide freedom from the bondage of sin and death)
254. Isa. 61:1-2 Fulfilled in John 5:24 (Proclaim a period of grace)
255. Jer.23:5-6 Fulfilled in Luke 3:23-31 (Descendant of David)
256. Jer. 23:5-6 Fulfilled in John 13:13 (The Messiah would be God)
257. Jer. 23:5-6 Fulfilled in 1 Tim. 3:16 (The Messiah would be both God and Man)
258. Jer. 31:22 Fulfilled in Mt. 1:18-20 (Born of a virgin)
259. Jer. 31:31 Fulfilled in Mt. 26:28 (The Messiah would be the new covenant)
260. Jer. 33:14-15 Fulfilled in Luke 3:23-31 (Descendant of David)
261. Eze.17:22-24 Fulfilled in Luke 3:23-31 (Descendant of David)
262. Eze.34:23-24 Fulfilled in Mt. 1:1 (Descendant of David)
263. Dan. 7:13-14 Fulfilled in Acts 1:9-11 (He would ascend into heaven)
264. Dan. 7:13-14 Fulfilled in Eph. 1:20-22 (Highly exalted)
265. Dan. 7:13-14 Fulfilled in Luke 1:31-33 (His dominion would be everlasting)
266. Dan. 9:24 Fulfilled in Gal. 1:3-5 (To make an end to sins)
267. Dan. 9:24 Fulfilled in Luke 1:35 (He would be holy)
268. Dan. 9:25 Fulfilled in John 12:12-13 (Announced to his people 483 years, to the exact day, after the decree to rebuild the city of Jerusalem)
269. Dan. 9:26 Fulfilled in Mt. 27:35 (Killed)
270. Dan. 9:26 Fulfilled in Heb. 2:9 (Die for the sins of the world)
271. Dan. 9:26 Fulfilled in Mt. 27:50-51 (Killed before the destruction of the temple)
272. Dan. 10:5-6 Fulfilled in Rev. 1:13-16 (Messiah in a glorified state)
273. Hos. 13:14 Fulfilled in 1 Cor. 15:55-57 (He would defeat death)
274. Joel 2:32 Fulfilled in Rom. 10:12-13 (Offer salvation to all mankind)
275. Mic. 5:2 Fulfilled in Mt. 2:1-2 (Born in Bethlehem)
276. Mic. 5:2 Fulfilled in John 15:10 (God's servant)

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277. Mic. 5:2 Fulfilled in John 8:58 (From everlasting)
278. Hag. 2:6-9 Fulfilled in Luke 2:27-32 (He would visit the second Temple)
279. Hag. 2:23 Fulfilled in Luke 3:23-27 (Descendant of Zerubbabel)
280. Zech. 3:8 Fulfilled in John 17:4 (God's servant)
281. Zech. 6:12-13 Fulfilled in Heb. 8:1 (Priest and King)
282. Zech. 9:9 Fulfilled in Mt. 21:8-10 (Greeted with rejoicing in Jerusalem)
283. Zech. 9:9 Fulfilled in John 12:12-13 (Beheld as King)
284. Zech. 9:9 Fulfilled in John 5:30 (The Messiah would be just)
285. Zech. 9:9 Fulfilled in Luke 19:10 (The Messiah would bring salvation)
286. Zech. 9:9 Fulfilled in Mt. 11:29 (The Messiah would be humble)
287. Zech. 9:9 Fulfilled in Mt. 21:6-9 (Presented to Jerusalem riding on a donkey)
288. Zech. 10:4 Fulfilled in Eph. 2:20 (The cornerstone)
289. Zech. 11:4-6 Fulfilled in Mt. 23:1-4 (At His coming, Israel will have unfit leaders)
290. Zech. 11:4-6 Fulfilled in Luke 19:41-44 (Rejection causes God to remove His protection)
291. Zech. 11:4-6 Fulfilled in John 19:13-15 (Rejected in favor of another king)
292. Zech. 11:7 Fulfilled in Mt. 9:35-36 (Ministry to "poor," the believing remnant)
293. Zech. 11:8 Fulfilled in Mt. 23:33 (Unbelief forces Messiah to reject them)
294. Zech. 11:8 Fulfilled in Mt. 27:20 (Despised)
295. Zech. 11:9 Fulfilled in Mt. 13:10-11 (Stops ministering to those who rejected Him)
296. Zech. 11:10-11 Fulfilled in Luke 19:41-44 (Rejection causes God to remove protection)
297. Zech. 11:10-11 Fulfilled in John 14:7 (The Messiah would be God)
298. Zech. 11:12-13 Fulfilled in Mt. 26:14-15 (Betrayed for thirty pieces of silver)
299. Zech. 11:12-13 Fulfilled in Mt. 26:14-15 (Rejected)
300. Zech. 11:12-13 Fulfilled in Mt. 27:3-5 (Thirty pieces of silver thrown into the house of the Lord)
301. Zech. 11:12-13 Fulfilled in John 12:45 (The Messiah would be God)
302. Zech. 12:10 Fulfilled in John 19:34-37 (The Messiah's body would be pierced)
303. Zech. 12:10 Fulfilled in John 10:30 (The Messiah would be both God and man)
304. Zech. 12:10 Fulfilled in John 1:11 (The Messiah would be rejected)
305. Zech. 13:7 Fulfilled in John 18:11 (It is God's will that He die for mankind)
306. Zech. 13:7 Fulfilled in Mt. 27:35 (A violent death)
307. Zech. 13:7 Fulfilled in John 14:9 (Both God and man)
308. Zech. 13:7 Fulfilled in Mt. 26:31-56 (Israel scattered as a result of rejecting Him)
309. Mal. 3:1 Fulfilled in Mt. 11:10 (Messenger to prepare the way for Messiah)
310. Mal. 3:1 Fulfilled in Mk. 11:15-16 (Sudden appearance at the temple)
311. Mal. 3:1 Fulfilled in Luke 4:43 (Messenger of the new covenant)
312. Mal. 4:5 Fulfilled in Mt. 3:1-2 (Forerunner in the spirit of Elijah)
313. Mal. 4:6 Fulfilled in Luke 1:16-17 (Forerunner would turn many to righteousness)

[Source: http://www.sirbradley.com/post/45004083871/313-ot-prophesies-jesus-christ-fulfilled-in-the-nt]

Jesus and the OT

An apparently distinctive feature of Jesus' understanding of OT Scripture was that it was fulfilled: not soon to be fulfilled, as at Qumran, but actually fulfilled in his ministry. The casting out of demons was tangible evidence that the kingdom of God had come upon those in his presence (Luke 11:20). This proclamation of the kingdom ('The kingdom of God is at hand!') is drawn from passages in Isaiah (* *e.g.* 40:9; 52:7; 61:1), through the interpretive lens of the Aramaic synagogue: 'The kingdom of your God is revealed!' (* *Targum of Isaiah* 40:9; 52:7). Jesus' proclamation of the fulfilment of Scripture thus established the hermeneutical matrix, in the light of which the NT interprets and utilizes the OT.
[Source: New Dictionary of Biblical Theology]

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Chart: Jesus Parables, Miracles, Word, Prohpecies and Prayers

Jesus' Parables, Miracles, Word, Prophecies and Prayers

Parables of Jesus

Light and Fire	Lamp hidden	Matt.5:14-16; Luke 8:16, 11:33
	Fire and baptism	Luke 12:49-50
	The light of the world	John 8:12, 9:5, 12:35, 46
	Sons of light	John 12:36
	Working in the day	John 9:4, 11:9-10
Seed	Sower and soils	Matt.13:3-23; Luke 8:4-15
	Wheat and tares	Matt.13:24-30, 36-43
	Mustard seed	Matt.13:31-32; Luke 13:18-19
	Mustard seed (twin)	Matt.17:20; Luke 17:6
	Growth of sown seed	Mark 4:26-29
	Grain of wheat germinating	John 12:24
Harvest and Vineyard	Harvest and labourers	Matt.9:36-38; Luke 10:2
	Vineyard workers	Matt.20:1-16
	Wicked vineyard workers	Matt.21:33-41
	White harvest	John 4:35-38
	The true vine	John 15:1-8
Trees and Fruit	Trees, fruit	Matt.7:16-20; Luke 6:43-44
	Fig tree withered	Matt.21:18-22; Mark 11:12-14
	Fig tree budding	Matt.24:32-33; Luke 21:29-31
	Fig tree not bearing	Luke 13:6-9
	Green wood, dry wood	Luke 23:31
Birds	Birds and lilies	Matt.6:25-34; Luke 12:22-31
	Serpents and doves	Matt.10:16
	Hen and chickens (Jerusalem)	Matt.23:37
	Eagles gathered	Matt.24:28; Luke 17:37
Animal Farming	Sheep among wolves	Matt.10:16; Luke 10:3
	Yoke	Matt.11:29-30
	Drag net	Matt.13:47-50
	Lost sheep	Matt.18:12-14; Luke 15:3-7
	Sheep and goats	Matt.25:31-46
	The good shepherd	John 10:1-16, 26-29
Food Drink Clothing	Salt losing flavour	Matt.5:13; Mark 9:49-50
	Good measure	Matt.7:2; Mark 4:24; Luke 6:38
	Bread, fish, egg	Matt.7:9-11; Luke 11:11-13
	New cloth, old garment	Matt.9:16; Luke5:36
	New wine, old wine	Matt.9:17; Luke 5:37-39
	Leaven	Matt.13:33; Luke 13:20-21
	Living water	John 4:14, 7:38
	Meat (food) that endures	John 4:32, 34, 6:27
	Living bread	John 6:50-58
Money Riches Treasure	Earthly, heavenly treasure	Matt.6:19-21
	Pearls before swine	Matt.7:6
	Treasure of the heart	Matt.12:35; Luke 6:45
	Hidden treasure	Matt.13:34
	Pearl of great value	Matt.13:45-46
	Household treasure	Matt.13:52
	Two debtors	Luke 7:41-43
	Rich fool (new barn builder)	Luke 12:16-21
	Lost coin	Luke 15:8-10
	Rich man and Lazarus	Luke 16:19-31
	The minas (pounds)	Luke 19:11-27
Home City Highway	Broad way, narrow way	Matt.7:13-14
	Homes, rock and sand	Matt.7:24-27
	House divided	Matt.12:22-30; Luke 11:14-23
	Unoccupied house	Matt.12:43-45; Luke 11:24-26
	Camel, eye of needle	Matt.19:24; Luke 18:25
	Stone the builders rejected	Matt.21:42-44
	Master of the house	Matt.24:43-44
	Good Samaritan	Luke 10:30-37
	The Masters house	Luke 13:25-27
	Tower builder	Luke 14:28-33
	Unjust city judge	Luke 18:1-8
Body Parts	Removing parts (not literally)	Matt.5:29-30
	Eye as light of body	Matt.6:22-23; Luke 11:34-36
	Beam in your eye	Matt.7:3-5; Luke 6:41-42
Family and Friends	Dead burying the dead	Matt.8:19-22
	Children in market place	Matt.11:16-17
	Children's bread, dogs	Matt.15:22-28
	Father and two sons	Matt.21:28-31
	Friend in need, midnight	Luke 11:5-8
	Prodigal son	Luke 15:11-32
Servants	Unforgiving servant	Matt.18:23-35
	Faithful and evil servant	Matt.24:45-51
	Good and bad servants	Matt.25:14-30
	Servants and doorkeeper	Mark 13:34
	Alert servants	Luke 12:35-40
	Dishonest steward	Luke 16:1-8
	Master and servant	Luke 17:7-10
	Slave and son	John 8:35
Weddings and Feasts	Friends of bridegroom	Matt.9:15; Luke 5:33-35
	Wedding feast	Matt.22:2-14
	Ten bridesmaids	Matt.25:1-13
	Wedding feast positions	Luke 14:7-11
	Great banquet	Luke 14:16-24
Practical Disciples	Physician and patient	Matt.9:12; Luke 5:31-32
	Take up the cross	Matt.10:38, 16:24
	Saving and losing life	Matt.10:39, 16:25
Religious Leaders	Wolves in sheep's clothing	Matt.7:15, 10:16
	Blind leaders	Matt.15:14; Luke 6:39
	Gnat, camel, cup, dish etc	Matt.23:23-26
	Pharisee, tax collector	Luke 18:9-14

Miracles of Jesus

Raising the dead	Jairus' daughter	Matt.9:18-26; Luke 8:40-56
	The widow's son	Luke 7:11-15
	Lazarus of Bethany	John 11:1-44
Healing blind deaf and mute	Two blind men	Matt.9:27-31
	The mute man speaks	Matt.9:32-33
	Blind and mute man	Matt.12:22; Luke 11:14
	Blind Bartimaeus	Mark 10:46-52; Luke 18:35-43
	The deaf mute	Mark 7:31-37
	Blind man, Bethsaida	Mark 8:22-26
	Man born blind	John 9:1-7
Healing paralytic illnesses	Centurion's servant	Matt.8:5-13; Luke 7:1-10
	The paralytic man	Matt.9:2-8; Luke 5:18-26
	Withered hand	Matt.12:9-13; Luke 6:1-5
	Crippled woman	Luke 13:10-17
	The lame man	John 5:1-9
Leprosy	The leper	Matt.8:2-4; Luke 5:12-16
	Ten lepers	Luke 17:11-19
Mental illnesses	The Gadarene	Mark 5:1-20; Luke 8:26-39
	Canaanite girl	Matt.15:21-28; Mark 7:24-30
	Epileptic boy	Matt.17:14-18; Luke 9:37-42
	Man, unclean spirit	Mark 1:23-27; Luke 4:31-36
Miracles of feeding	First fish catch	Luke 5:1-11
	Feeding 5000	Matt.14:13-21; Luke 9:10-17
	Feeding 4000	Matt.15:32-39; Mark 8:1-10
	Water into wine	John 2:1-11
	Second fish catch	John 21:1-11
Other Miracles	Stilling the storm	Matt.8:23-27; Luke 8:22-25
	Walking on water	Matt.14:22-33; John 6:15-21
	Tribute money	Matt.17:24-27
	Cursing the fig tree	Matt.21:18-22; Mark 11:12-14
	Early miracles in Galilee	Matt.4:23-25
	Peter's mother in law	Matt.8:14-15
	Healing after Sabbath	Matt.8:16-17
	Issue of blood	Matt.9:20-22; Luke 8:43-48
	Heals great multitudes	Matt.15:29-31
	Man with dropsy	Luke 14:1-6
	Malchus' ear	Luke 22:49-51; John 18:10
	Nobleman's son	John 4:46-54

Prophecies of Jesus

About His own death Matt.16:21-23, 20:18-19; Mark 8:31; John 12:27-36, 19:32
Predicting Peter's denial and future Matt.26:33-35; Mark 13:27-30; Luke 22:31-34; John 13:36-38
Future persecution for His disciples Matt.10:9-15; Luke 21:12-19
AD 70 destruction, Jews dispersed to all nations Luke 21:20-24, 23:28-31
The Gospel preached to all nations Matt.24:14; Luke 24:47; Acts 1:8
False prophets, signs and wonders before his return Matt.7:21-23, 24:23-24; Mark 13:21-22
World conditions before His return Luke 17:26-30, 21:25-26
Jesus' bodily return to this earth Matt.16:27, 24:27-30; Mark 13:26; Rev.22:7, 12
The sleeping dead resurrected Luke 20:35-36; John 5:28-29, 6:39-40,44,54; Rev.20:6
Jesus' angels gather His faithful servants Matt.24:31; Mark 13:27; Luke 17:34-37
The reward for the faithful Matt.24:45-47, 25:31-46; Luke 12:37-40, 20:35-37
Coming judgement and His Kingdom Matt.16:27, 25:31-32; Mark 8:38; Luke 9:26, 21:31-32; Rev.11:15-18
His disciples future joy and rulership on earth Matt.19:27-28; Luke 22:28-30

Jesus' Word on daily living

Worship God	First two commandments	Matt.22:36-40
	Obey God's Word	Matt.7:21; Luke 11:28
	Fear God	Matt.10:28; Luke 12:4-5
	Prayer	Matt.5:5-13, 21:22; Luke 11:1-4, 18:1-8
	Serve God, not riches	Matt.6:19-21, 24
	Seek God's kingdom first	Matt.6:33
	One narrow way to life	Matt.7:13-14
	Child like faith	Matt.18:1-5
	Importance of truth	John 4:23-24, 8:32, 18:16
Belief Obedience and Love for Jesus	Believing in Him	John 3:16, 18, 36
	Repentance	Luke 5:32, 13:1-5, 15:7, 24:47
	Baptism	Matt.3:13-15, Mark 16:16; John 3:5, 26
	Remembrance	Matt.26:26-30; Luke 22:14-20
	Love and obedience	John 14:15, 21, 15:10
	Esteem Christ highest	Matt.10:37-38
	Treat others as Jesus	Matt.25:31-46
	Watching for His return	Luke 21:34-36
	Confess Jesus to others	Matt.10:32-33
Love for others	Love	John 13:34-35, 15:9-13, 17:26
	Prayer and love for enemies	Matt.5:43-48
	Forgiveness	Mark 11:25-26; Luke 17:3-4
	Treat others as ourselves	Matt.7:12
	The servant role	Matt.20:25-28, 23:11
Denying self	Deny self to follow Jesus	Matt.16:24-26
	Humble service	Luke 17:10
	Don't seek to 'get even'	Matt.5:38-39
Relating to others	Generosity	Luke 6:38
	Don't demand return of goods	Luke 6:30
	Heterosexual marriage only	Matt.19:3-6
	Honour your parents	Mark 7:10-13
	Settle disputes quickly	Matt.5:25
	Go the 'extra mile'	Matt.5:40-42
	Don't condemn others	Matt.7:1-5; Luke 6:37
	Don't judge by appearance	John 7:24
	Don't lead others astray	Matt.18:6-7
	Paying taxation	Matt.17:24-27, 22:15-21
	Honest finances	Luke 16:9-13
Personal needs	No anxious worry	Matt.6:25-34; Luke 12:22-31
	Ask in faith	Matt.7:7-11; John 15:7, 16
	Spiritual sustenance	John 4:14, 6:27
Things we must avoid	Titles of honour	Matt.23:8-10
	Taking oaths	Matt.5:33-37
	Self promotion	Matt.6:1-4; Luke 14:7-11
	Violent occupations	Matt.26:52; Rev.13:10
	Divorce	Matt.5:32, 19:3-9; Mark 10:11-12
	Unprofitable speech	Matt.12:34-37
	Covetousness (opulent living)	Luke 12:15-21
	Evil from the heart	Matt.15:19; Mark 7:21-22

The Prayers of Jesus

Seven Prayers	The Lord's Prayer	Matt.6:9-13; Luke 11:2-4
	Praising God's revelations	Matt.11:25-26
	At the raising of Lazarus	John 11:41-42
	Facing the prospect of death	John 12:27-28
	For His disciples and followers	John ch17
	In the garden of Gethsemane	Matt.26:36-44
	From the cross	Matt.27:46; Luke 23:46

Other important Prophecies

Jews return to Israel Isa.11:11-12; Ezek.28:25-26, 34:13-15, 36:24, 37:21-28; Zech.8:7-8
Moral, religious and national state of the world Dan.12:1; Luke 21:25-28; 1 Thess.5:3; 1 Tim.4:1-3; 2 Tim.3:1-9; 2 Pet.3:3-4
Jesus returns to earth Dan.7:13; Matt.24:30-31; Mark 13:26-27; Luke 21:27; Acts 1:11, 3:20-21
The first resurrection Isa.26:19; Dan.12:2; Mark 12:24-25; John 5:28-29; 1 Cor.ch15; Rev.11:18
Nations gathered against Israel and Jerusalem Ezek.38 & 39; Joel ch3; Mic.4:11-12; Zech.14:1-2
God's judgement on His enemies Isa.2:10-22, 33:10-11; Jer.30:23-24; Mic.5:15; Zech.14:3; Mal.4:1-3
Armageddon 'harvest theme' Isa.33:10-12; Dan.2:35; Joel 3:13; Mic.4:12
Jesus enthroned as King Psa.2:6-9; Isa.9:7; Jer.33:15; Ezek.37:24; Dan.7:13-14
Jerusalem as world capital Isa.2:1-3, 24:23; Jer.3:17; Mic.4:1-2; Zech.8:22, 14:16
Jewish honour restored Isa.45:14, 60:10-14; Ezek.37:23; Zech.8:23, 13:9
The natural restoration of Israel Isa.35:1-2, 6-7, 41:18-20, ch60-ch62; Ezek.36:34-36; Zech.14:8-10
God's Glory declared to all nations Isa.2:2-3, 11:9-10, 25:6, 66:19; Jer.16:19; Zech.14:16-21

Comments or questions to:
BibleInformation@gmail.com

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Titles, Honors, Attributes and Names of Jesus

The LORD Jesus shares in the *honours*, *attributes*, *names*, and even the very *seat* of God his Father. [H-A-N-D-S]

Honours

- Honour [Jn 5:23; Heb 3:3-4]
- Glory [2 Tim 4:18; Heb 12:20-21; 1 Pet 4:11; 2 Pet 3:18; Rom 16:27; Jude 25; Rev 5:12-13]
- Worship [Matt 2:2, 11; 8:2; 9:18; 14:33; 15:25; 20:20; 28:9, 17; Phil 2:10-11; Heb 1:6; Rev 1:17; 5:14]
- Prayer [Jn 14:14; Acts 1:24-25; 7:59-60; 9:14; 22:16; Rom 10:12-13; 1 Cor 1:2; 16:22; 2 Cor 12:8-9; Rev 22:20-21]
- Songs [Eph 5:19; Rev 5:9-10; Phil 2:6-11]
- Faith [Matt 9:28; Jn 1:12; 3:15-18, 36; 6:35, 40; 7:37-39; 8:24; 11:25-26; 14:1; 20:31; Acts 3:16; 10:43; 16:31; 20:21; 22:19; 24:24; 26:18; Rom 9:33; 10:11; Gal 3:26; 1 Pet 2:6; 1 Jn 3:23; 5:1, 10, 13]
- Fear [2 Cor 5:10-11; Eph 5:21; 6:7-8; Col 3:22-25; 1 Pet 3:14-16]
- Religious Service [Matt 26:2, 18, 26-29; Mk 14:12-16, 22-25; Lk 22:8-20; Acts 2:38; 8:16; 10:48; 19:5; 1 Cor 10:16-22; 11:20, 27; Rev 22:3]
- Love [Matt 10:37; Lk 14:26; Jn 14:15, 21; 15:10; Eph 6:24]

Attributes

- All [Jn 12:45; 14:7-10; Rom 8:29; 2 Cor 4:4; Col 1:13, 15, 19; 2:9; Heb 1:3]
- Preexistent [Matt 9:13; 20:28; 23:34, 37; Mk 2:17; 10:45; Lk 4:43; 5:32; 12:49, 51; 13:34; 19:10; Jn 8:42; 10:36; 12:39;-41; 13:3; 16:28; Rom 8:3; 1 Cor 10:4, 9; Gal 4:4-6; Phil 2:6-7; Jude 5]
- Eternal [Jn 1:1-3; 8:56-59; 17:5; Col 1:16-17; Heb 1:2, 10-12; 7:3]
- Uncreated [Jn 1:3, 10; 1 Cor 8:6; Col 1:15-16; Heb 1:2, 10-12; Rev 3:14]
- Omnipotent [Matt 28:18; Jn 2:19-22; 10:17-18; 1 Cor 1:23-24; 2 Cor 12:9; Eph 1:19-21; Col 2:10; 1 Pet 3:22]
- Omniscient [Matt 9:4; 11:21-23; 12:25; Mk 2:6-8; 8:31-32; Lk 6:8; 10:13-15; 21:20-24; Jn 4:16-18; 11:11-15; 13:10-11, 21-29, 36-38; 16:30-31; 21:17; Acts 1:24; 1 Cor 4:5; Rev 2:23; Mk 13:30-32]

Names

- Name above every name [Matt 7:22; 10:22; 19:29; 24:9; Mk 9:38-39; 13:13; Lk 10:17; 21:12, 17; Jn 1:12; 15:21; 20:31; Acts 2:21, 36, 38; 3:6, 16; 4:7, 10, 12, 17-18, 30; 5:28, 40-41; 8:16; 9:14, 21, 27-28; 10:43, 48; 15:26; 16:18; 19:5, 17; 21:13; 22:16; Rom 10:12-13; 1 Cor 1:13-15; 6:11; Eph 1:21; Phil 2:9-11; Col 3:17; 1 Pet 4:14; 1 Jn 2:12; 3:23; 5:13; 3 Jn 7; Rev 2:3, 13; 3:8]

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- God [Jn 1:1, 18; 20:28; Acts 20:28; Rom 9:5; Titus 2:13; Heb 1:8; 2 Pet 1:1]
- LORD [Matt 3:3; 7:21-22; 8:25; 14:30; Mk 1:3; Lk 3:4; 6:46; Acts 1:24; 2:21, 36; 7:59-60;8:25; Rom 10:9-13; 1 Cor 1:2, 8, 31; 2:16; 4:4-5; 5:4; 6:11; 7:17, 32-35; 8:6; 10:21-22; 16:22-23; Phil 2:9-11; 1 Pet 2:3; 3:13-15
- Bridegroom [Matt 22:2; 25:1-13; Mk 2:19; Jn 3:29; 2 Cor 11:2; Eph 5:25-27; Rev 19:7-9; 21:2, 9]
- King of kings and LORD of lords [Rev 17:14, 19:16]
- Saviour [Lk 2:11; Jn 4:42; Phil 3:20; 2 Tim 1:10; Titus 2:13; 2 Pet 1:11; 2:20; 3:2, 18; 1 Jn 4:14]
- I AM [Jn 4:26; 6:20; 8:24, 28, 58; 13:18-19; 18:5-8]
- First & Last/Alpha & Omega/Beginning & End [Rev 1:7-8, 17b-18; 2:8; 22:12-13]

Deeds

- Creating and Sustaining Cosmos [Jn 1:3, 10; 1 Cor 8:6; Col 1:16-17; Heb 1:2-3, 10]
- Sovereignty [Matt 8:23-27; 14:13-21, 22-33; 15:32-39; 17:24-27; Mk 5:19-20; Lk 5:1-11; 7:11-16; Jn 2:1-11; 21:1-14]
- Revelation [Matt 11:27; Lk 10:22; Jn 1:4-5, 9, 18; 2 Thess 2:8; 1 Tim 6:14; 2 Tim 1:10; 4:1, 8; Titus 2:13]
- Speaking divinely [Matt 5:20-22; 7:24-29; 24:35; Mk 1:22; 13:31; Lk 4:32; Jn 4:26; 7:46; cf “Amen I say to you” (74x)]
- Word of the LORD [Acts 8:25; 13:44, 48-49; 15:35-36; 16:32; 19:10, 20; 1 Thess 4:15]
- Salvation [Matt 1:21; Lk 19:9-10; Jn 3:17; 10:9; 14:6; Acts 4:12; 16:31; 1 Cor 15:1-4; 1 Tim 1:1, 15; Titus 1:4; 2:13-14; 3:6; Heb 5:9; Rev 7:10]
- Showing Mercy [Matt 15:22; 20:30, 31]
- Forgiving Sins [Matt 9:1-8; Lk 7:47-49; Acts 5:31; Col 3:13]
- Sending the Spirit and gifts [Matt 3:11; Lk 24:49; Jn 1:33; 4:10, 15; 7:37-39; 15:26; 16:7-14; 20:22; Acts 2:33; 16:6-7; Rom 8:9; 1 Cor 12:5; Eph 4:8-11; Phil 1:19]
- Giving life [Jn 1:4; 3:15-16; 5:21-26; 10:10; 14:16; 17:3; 20:30-31; Acts 3:15; Rom 6:23; 2 Cor 4:10-11; Phil 1:21; Gal 2:20; Col 3:3-4]
- Raising the dead [Jn 2:19-22; 5:28-29; 6:40, 54; 10:17-18, 27-28; 11:25-26; Acts 2:24]
- Source of spiritual blessings [Eph 1:2-3; 2 Thess 2:16-17; 1 Tim 1:2; 2 Tim 1:2; 2 Jn 3; Rev 1:4]
- Judging humanity [Matt 16:27; 25:31-46; Jn 5:22-23; Acts 10:42; 17:31; Rom 2:16; 1 Cor 4:4-5; 2 Cor 5:10; 2 Thess 1:7-8; 2 Tim 4:1; Rev 2:23]

Seat

- God’s highest throne [Matt 22:44; 25:31; 26:64; Mk 12:36; 14:62; 16:19; Lk 20:42-43; 22:69; Acts 2:33-35; 5:31; 7:55-56; Rom 8:34; 1 Cor 15:25; 2 Cor 5:10; Eph 1:20; 2:6; Col 3:1; Heb 1:3, 13; 8:1; 10:12-13; 12:2; 1 Pet 3:22; Rev 3:21; 7:17; 22:1, 3]
- Claiming Equality [Matt 9:3; Mk 14:61-64; Jn 5:17-18; 8:58-59; 10:27-33; 19:7]

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- Ruling over all [Matt 11:25-27; 28:18; Lk 10:21-22: Jn 3:35; 13:3; 16:15; Acts 10:36; 1 Cor 15:27-28; Eph 1:22; Phil 2:10; 3:21; Heb 1:2; 2:8; Rev 5:13]
- Ruling forever [Lk 1:33; Eph 1:19b-21; Heb 1:8; Rev 11:15; Rev 22:1, 3]

[Source: http://www.sirbradley.com/post/34106457553/hands]

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Names and Titles Applied by the Scripture to Christ

- The Christ
- The Messiah
- Savior
- Redeemer
- Wonderful Counselor
- Faithful Witness
- The Word of God
- The Truth
- The Light of the World
- The Way
- The Good Shepherd
- Mediator
- Deliverer
- The Great High Priest
- The Author and Perfecter of Our Faith
- The Captain of Our Salvation
- Our Advocate
- The Son of God
- The Son of Man
- God
- The Holy One of God
- Only Begotten Son
- Mighty God
- The Image of God
- Everlasting Father
- Lord

Titles of Christ	
Son of Man	(Mt 8:20; Mk 8:31; Lk 6:22; Jn 1:51)
Son of God	(Mt 27:43; Mk 3:11; Lk 1:35; Jn 1:34)
Christ/Messiah	(Mt 23:10; Mk 8:29 Lk 4:41; Jn 4:25
Teacher	(Mt 26:18; Jn 13:13-14)
Master	(Lk 5:5; 8:24-25; 17:13)
Lord	(Mk 5:19; Jn 20:28)
Savior	(Lk 2:11; Jn 4:42)

[Source: Ryrie Study Bible]

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- Lord of All
- Lord of Glory
- Lord of Lords
- Blessed and Only Potentate
- King of Israel
- King of Kings
- Ruler of the Kings of the Earth
- Prince of Life
- Prince of Peace
- The Son of David
- The Branch
- The Root and Offspring of David
- The Bright and Morning Star
- Immanuel
- The Second Adam
- The Lamb of God
- The Lion of the Tribe of Judah
- The Alpha and the Omega
- The First and the Last
- The Beginning and the End
- The Beginning of the Creation of God
- The Firstborn of All Creation
- The Amen
- Christ

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The Master Teacher Taught Masterfully!

He taught PUBLICLY	Matthew 23:1-39
He taught PRIVATELY	Matthew 24:3 – 25:6
He taught during the DAY	Luke 21:38
He taught during the night	John 3:1-21
He taught in cities	John 7:14-29
He taught in the countryside	Matthew 5:1
He taught His own people	Matthew 13:54-58
He taught people of other races	John 4:4-42
He taught His friends	Matthew 13:36-43
He taught strangers	Matthew 15:21-28
He taught the RICH	Luke 8:18-23
He taught the POOR	Luke 4:18
He taught Public Officials	Luke 19:1-27
He taught private citizens	Luke 23:27-31
He taught Military personnel	Matthew 8:5-13
He taught Civilians	Luke 8:34-38
He taught Religious Leaders	Matthew 9:11-13
He taught religious followers	Matthew 11:1-6
He taught in His Home Town	Luke 4:16-30
He taught in Neighboring Communities	Luke 4:32

The Master Teacher Masterfully Taught!

The Truth of God	John 8:32
The Words of God	John 11:24
The Love of God	John 3:16
The Will of God	John 6:38
The Way of God	John 14:6
The Doctrine of God	John 7:16
The Promises of God	Luke 24:49
With Power	Luke 4:32
With Authority	Matthew 7:29

[Source: http://www.biblecharts.org/themastertaught.htm]

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Physical Items Used by Jesus to Teach Spiritual Truths

Though often misunderstood by Jesus' hearers, the use of these tangible metaphors helps readers of **John's Gospel** understand its message as they meditate on the analogies between these physical realities and spiritual truths.

Physical Item	Spiritual Truth	References
Light	true knowledge and presence of God; moral purity	1:4-5 , 7-9 ; 3:19-21 ; 8:12 ; 9:5 ; 11:9-10 ; 12:35-36 , 46 ; cf. 1 John 2:8-10
Jerusalem temple	Christ's physical body	2:19-22
Physical birth	spiritual birth: being “born again”	1:13 ; 3:3-8 ; cf. 6:63 ; 1 John 3:9 ; 4:7 ; 5:1 , 18
Wind	the Holy Spirit	3:8
Water	the Holy Spirit within believers	4:7-15 ; 7:37-39 ; cf. 1 John 5:6 , 8
Food	doing the will of God	4:31-34
Bread	Jesus himself, his life and death	6:32-51 , 58
Flesh and blood	Jesus' death	6:53-56 ; cf. 1 John 1:7 ; 5:6 , 8
Door	path to eternal life in Jesus	10:1-9
Shepherd	Jesus' sacrifice and care for his people	10:11-18 , 26-28 ; 21:15-17
Vine	Jesus in relationship to his followers	15:1-11
Cup	God's wrath toward sin	18:11
Breath	the Holy Spirit coming upon the disciples	20:22

[Source: ESV Study Bible note]

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Jesus: Son of God, Son of man.

During Jesus' earthly ministry He sometime demonstrated the qualities of full humanity and sometime the qualities of full diety. For example:

As a man Jesus . . .	As God Jesus . . .
Became weary.	Invited the weary to find rest in Him.
Became hungry.	Presented Himself as the bread of life.
Became thirsty.	Claimed to be the water of life.
Suffered great agony.	Was impervious to suffering and healed the afflictions of others.
Grew in favor with God and man.	Is the same yesterday, today, and forever.
Experienced temptation.	Could not experience temptation.
Said He didn't know some things.	Is omniscient.
Was present in only one place at a time.	Is omnipresent.
Operated in the power of the Holy Spirit.	Operated in His own power and authority.
Said the Father was greater than He.	Claimed that He and the Father are equal.
Prayed.	Received and answered the prayers of others.
Wept at the tomb of the dead.	Raised the dead.
Asked who people said He was.	Knew what people were thinking.
Asked why God had forsaken Him.	Claimed that God was always with Him.
Died.	Is eternal and gives eternal life to those who trust Him.
Was God's ideal man.	Is man's ideal God.

These are some of the paradoxes involved in the dual divine-human natures of Christ following His incarnation. It's because of these paradoxes that we sometimes have difficulty understanding the accounts of Jesus' words and works in the Gospels. He was like no other person, not because He was not fully human but because He was also fully God.

[Source: Dr. Constable Expository Notes – Matthew]
http://www.soniclight.com/constable/notes.htm

See more: **Jesus: Son of Man, Son of God (continued)**

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Jesus and Prayer in the Gospel of Luke

References	The Prayers of Jesus
3:21	Jesus is praying as the heavens are opened at his baptism
5:16	Jesus would often withdraw to desolate places and pray
6:12	Jesus goes to the mountain to pray and continues all night in prayer before he chooses the Twelve
9:18	Jesus is praying alone before asking who the crowds say he is
9:28-36	Jesus goes with Peter, James, and John up on the mountain to pray and is transfigured
10:21-22	Jesus prays to thank God the Father in the Holy Spirit for concealing and revealing
11:1-4	Jesus is praying and then teaches his disciples to pray
22:17 , 19	Jesus prays to give thanks to God for the cup and for the bread
22:32	Jesus tells Peter that he has prayed that Peter's faith may not fail
22:41	Jesus prays about “the cup”
22:44	Jesus prays more earnestly

References	Jesus' Teachings on Prayer and Exhortations to Pray
6:28	Jesus teaches people to pray for those who abuse them
10:2	Jesus teaches people to pray earnestly for the Lord of the harvest to send out laborers
11:5-13	Jesus teaches the disciples to persist in prayer and assures them the Father will give the Holy Spirit
18:1	Jesus tells the parable of the unjust judge to teach his disciples always to pray and not to lose heart
18:9-14	Jesus tells the parable of the Pharisee and the tax collector, contrasting their prayers
19:46	Jesus says that the temple is to be a house of prayer
20:47	Jesus warns against the scribes, who make long prayers for show
21:36	Jesus warns his disciples to pray for strength to escape the things that will take place at the end and to stand before the Son of Man
22:40 , 46	Jesus tells his disciples to pray that they may not enter into temptation

[Source: ESV Study Bible note]

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List of all Jesus' "I am" statements in John:

JESUS' "I AM" CLAIMS		
Title	**Meaning**	**Reference**
The Bread of Life	Satisfier and sustainer of life	6:35, 48
The Light of the World	Dispeller of sin's darkness	8:12
The Gate	Entrance into security and fellowship	10:7, 9
The Good Shepherd	Protector and guide in life	10:11, 14
The Resurrection and the Life	Hope in death	11:25
The Way, the Truth, and the Life	Certainty in perplexity	14:6
The True Vine	Source of vitality and productivity	15:1, 5

[Source: Dr. Constable Expository Notes – John]
http://www.soniclight.com/constable/notes.htm

Parallels in the Ministries of Jesus, Peter, and Paul in Luke-Acts

Luke shows Peter and Paul continuing the ministry of Jesus in the book of Acts. Representative examples are cited on the Chart.

Type of Ministry	Jesus	Peter	Paul
Preaching that the OT is fulfilled in Jesus the Messiah	Luke 4 ; 24	Acts 2 ; 3	Acts 13 ; 17
Casting out unclean spirits	Luke 4:31-37	Acts 5:16	Acts 16:16-18
Healing the lame	Luke 6:6-11	Acts 3:1-10	Acts 14:8-10
Raising the dead	Luke 7:11-17	Acts 9:36-43	Acts 20:7-12
Healing by a touch, a shadow, or cloths	Luke 8:42-48	Acts 5:15	Acts 19:11-12

[Source: ESV Study Bible note]

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The Stages of Christ's Work

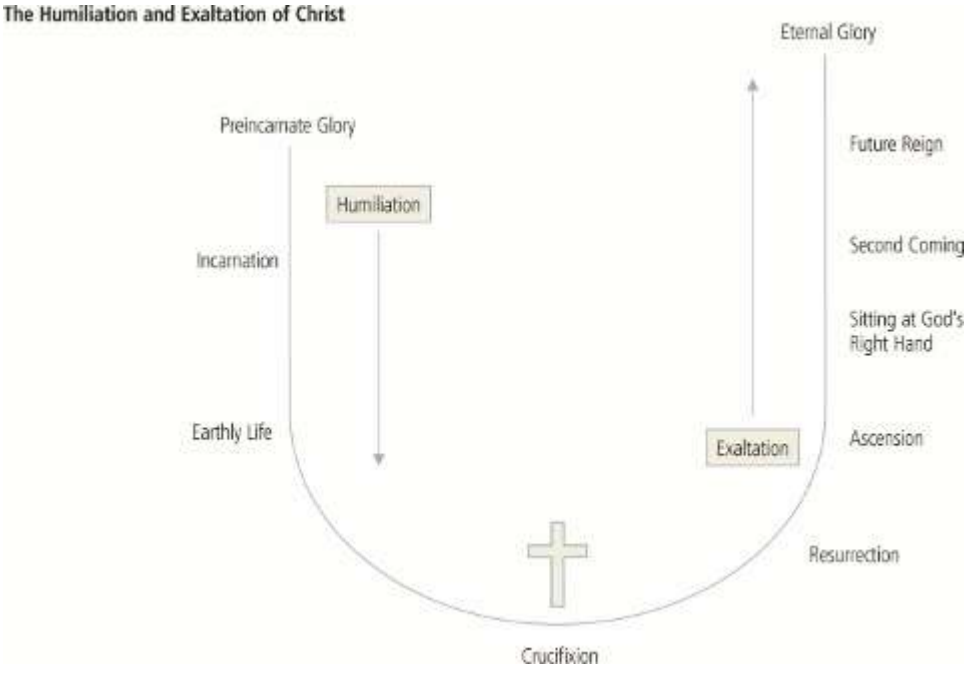
There is perhaps no more comprehensive yet concise statement on the work of Christ than Philippians 2:5-11:

> Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but made himself nothing, taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

These verses teach the profound humility and eventual exaltation of Christ in the history of salvation. The key sequence set out here has been described as the 10 stages of Christ's work, divided into a humiliation phase and an exaltation phase. The stages are: (1) preincarnate glory; (2) incarnation; (3) earthly life; (4) crucifixion; (5) resurrection; (6) ascension; (7) sitting at God's right hand; (8) second coming; (9) future reign (some think this will be a millennial reign; see Introduction to Revelation); (10) eternal glory.

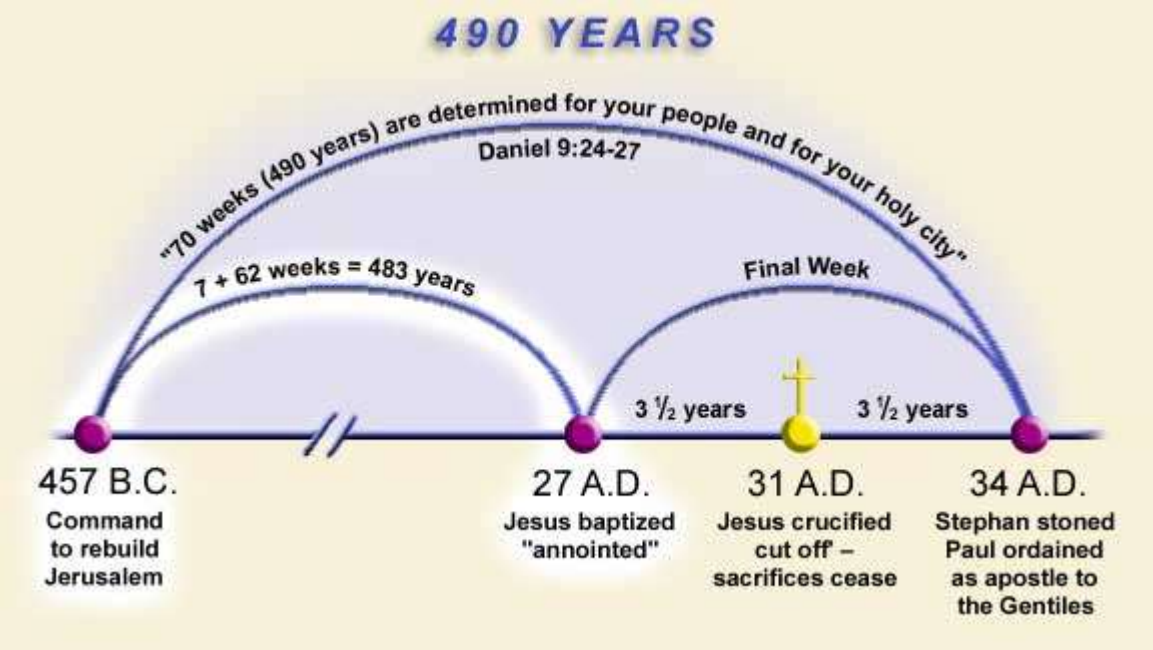
The 10 stages and two phases can be visualized as shown in the diagram doctrine-03.

The Humiliation and Exaltation of Christ



[Source: ESV Study Bible note]

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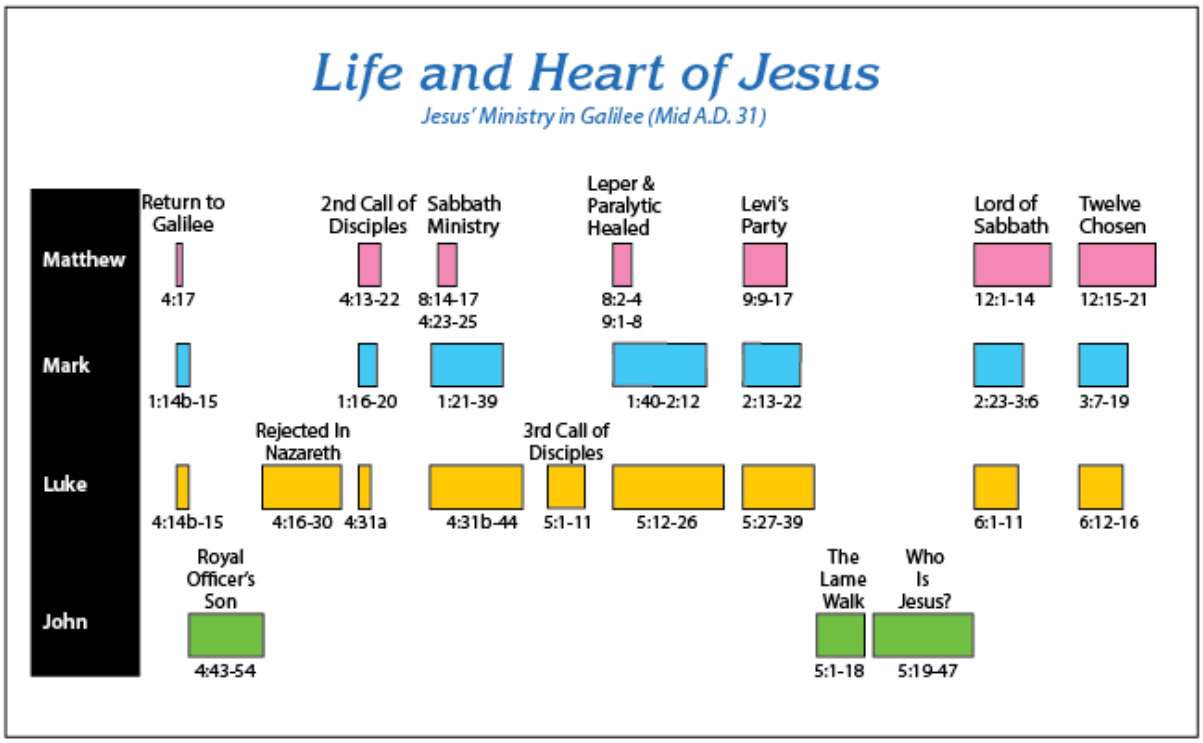


[Source: http://www.rusearching.com/nostradamus/nostradamusyearofanointing.htm]

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The Life and Heart of Jesus

Jesus' Ministry in Galilee (~ Mid A.D. 31)



(showing how the Gospels line up [veritically] with each other)

[Source: https://www.neverthirsty.org/bible-studies/ministry-in-galilee-mid-a-d-31/the-paralyzed-man/]

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The Five Discourses of Matthew

In Christianity, the term ***Five Discourses of Matthew*** refers to five specific discourses by Jesus within the Gospel of Matthew.

The five discourses are listed as the following: the Sermon on the Mount, the Missionary Discourse, the Parabolic Discourse, the Discourse on the Church, and the Discourse on End Times (or Olivet Discourse).

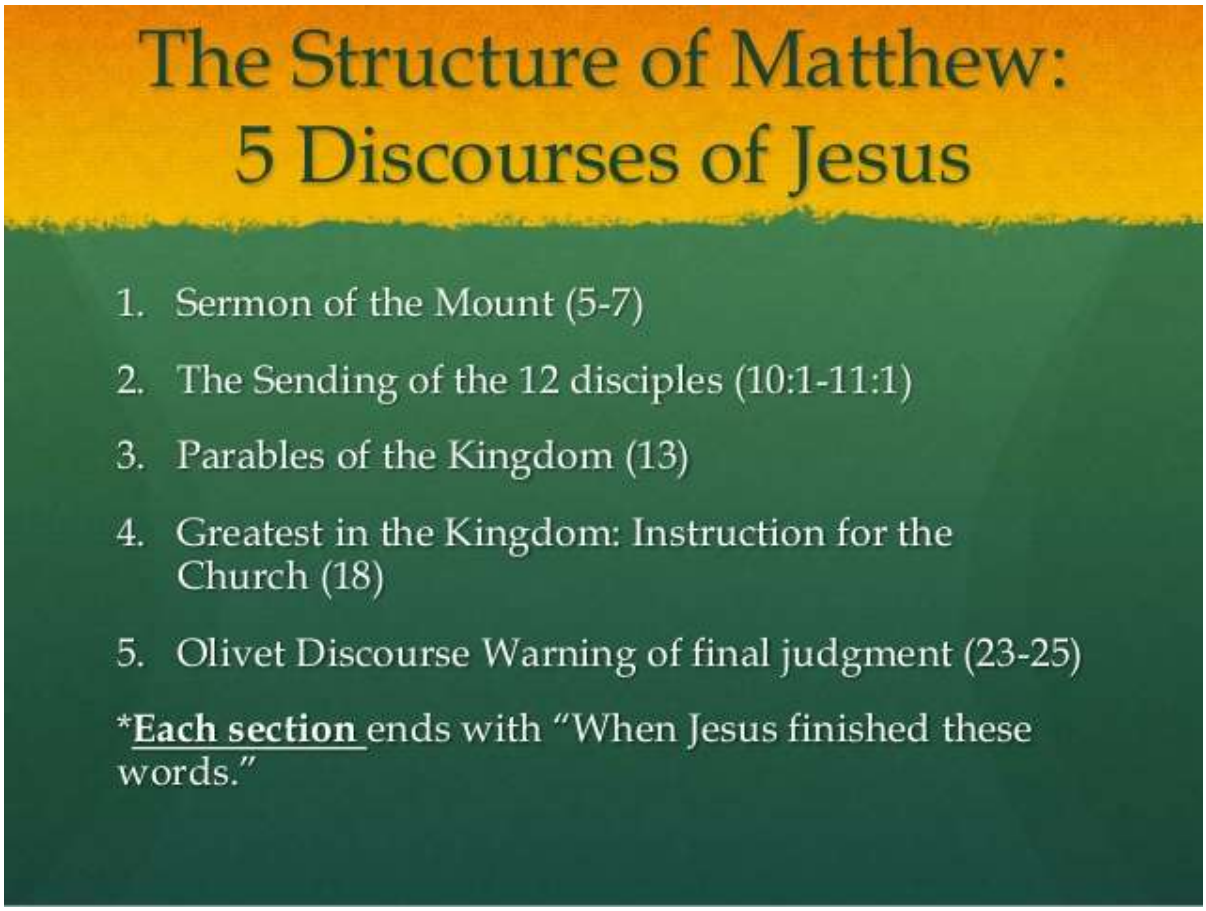
Each of the discourses has a shorter parallel in the Gospel of Mark or the Gospel of Luke.
(See parallel entries chart below.)

[Source: https://en.wikipedia.org/wiki/Five_Discourses_of_Matthew]

The Gospel of Matthew contains five long speeches (discourses) of Jesus. Many Bible scholars organize the Gospel of Matthew around these speeches. However, it is important to note that four out of the five speeches occur during Jesus' ministry in Galilee, before he travels south to enter the city of Jerusalem.

Our text for the next two weeks in the Narrative Lectionary brings us into the fifth, and final, discourse. Jesus speaks these words to his disciples while sitting on the mount of Olives, looking at Jerusalem across the valley.

[Source: https://www.stevethomason.net/2019/03/29/the-five-discourses-of-jesus-in-the-gospel-of-matthew/]



[Source: https://www.slideshare.net/dmoya1203/matthew-36977524]

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Parallel Entries in the Bible to the Five Discourses of Matthew

	MATTHEW	MARK	LUKE	JOHN
42: The Sermon on the Mount				
A. Introductory Statement	5:1-2		6:17-20	
B. Beatitudes: Promises to Messiah's Subjects	5:3-12		6:20-26	
C. Influence and Duties of Messiah's Subjects	5:13-16			
D. Relation of Messianic Teaching to Old Testament and Traditional Teaching	5:17-48		6:27-30, 32-36	
E. Almsgiving, Prayer and Fasting to Be Performed Sincerely, Not Ostentatiously	6:1-18			
F. Security of Heavenly Treasures Contrasted with Earthly Anxieties	6:19-34			
G. Law Concerning Judging	7:1-6		6:37-42	
H. Concerning Prayer	7:7-11			
I. The Golden Rule	7:12		6:31	
J. The Two Ways and the False Prophets	7:13-23		6:43-45	
K. Conclusion and Application: Two Builders	7:24-29		6:46-49	
41: After Prayer Jesus Selects Twelve Apostles	10:2-4	3:13-19	6:12-16	
61: Third Circuit of Galilee. The Twelve Instructed and Sent	9:35-38; 10:1-11:1	6:6-13	9:1-6	
54: The First Great Group of Parables				
A. Introduction and Parable of the Sower	13:1-23	4:1,2,3-25	8:4-18	
B. Parable of the Seed Growing of Itself		4:26-29		
C. The Parable of the Tares	13:24-30			
D. Parable of the Mustard Seed	13:31-32	4:30-34		
E. Parable of the Leaven	13:33			
F. The Parable of the Treasure hid in the Field	13:44			
G. Parables of Pearl of Great Price	13:45,46			
H. Parable of the Net of Fishes	13:47-50			
73: False Ambition Versus Childlikeness	18:1-14	9:33-50	9:46-50	
74: Sin and Forgiveness Between Brethren	18:15-35			
110: Jesus' Last Public Discourse. Denunciation of Scribes and Pharisees	23:1-39	12:38-40	20:45-47	
111: Observing the Offerings and Widow's Mites		12:41-44	21:1-4	
112: Greeks Seek Jesus. He Foretells That He Shall Draw All Men unto Him				12:20-50
113: Destruction of Jerusalem Foretold	24:1-28	13:1-23	21:5-24	
114: The Second Coming of Christ	24:29-51	13:24-37	21:25-37	
115: Conclusion of Our Lord's Discourse. Parable of Virgins and Talents. Final Judgment.	25:1-46			

[Source: http://christianshepherd.org/bible_study_guides/the_four_gospels_in_parallel.pdf] [PDF]

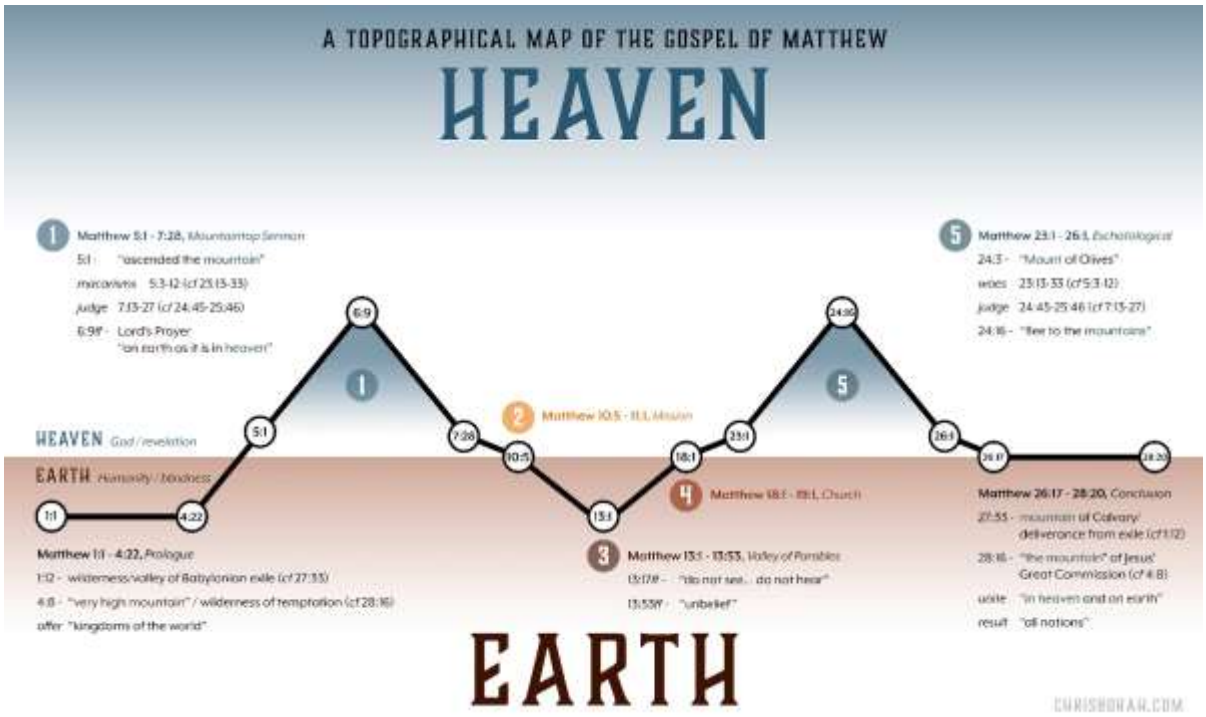
(Note: the source version of chart has some errors that if found have been edited in the above version)

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Where to find the five discourses (speeches/teachings) in this publication:

Discourses in Matthew (where found in the Bible's Book of Matthew)	**Where found in this document** (i.e., Chapter in Complete Saying of Jesus)
Sermon on the Mount (5-7) Begins with the Beatitudes (5:1-12) (See Chapter XIV Footnotes for Beatitudes notes)	XIV, XV, XVI
Missionary Discourse (10:1-11:1) Sending of the 12 Disciples	X (v 2-4 only)
Parabolic Discourse (13) Parables of the Kingdom	XXVIII, XXXII (v 54-58)
Discourse on the Church (18) Greatest in the Kingdom: Instructions for the Church Community Discourse	XLIV
Olivet Discourse (23-25) Teachings on the Mount of Olives The Eschatological Discourse *See also*: Olivet Discourse for notes	LXXI, LXXII, LXXIII

[Source: -LY]

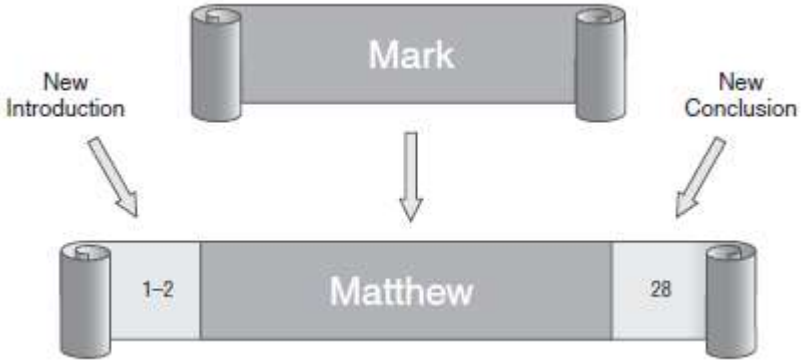


[Source: http://chrisborah.com/a-topographical-map-of-the-gospel-of-matthew/]

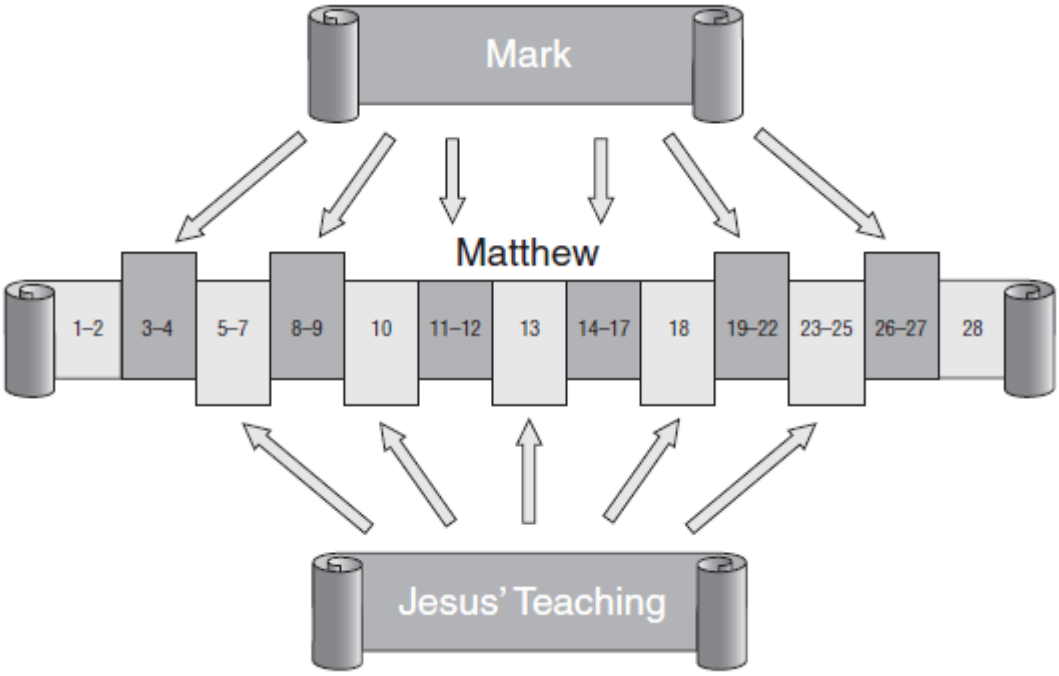
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Without buying into the priority of Mark's gospel, you can appreciate the visual representation of the structure of Matthew's gospel, below.

While Matthew has much in common with Mark, there are two important structural differences. First, Matthew adds new material to the beginning and the end of Mark's account.



. . . Second, Matthew adds into Mark's mainly action-packed story five blocks of teaching by Jesus.



Although Matthew takes over almost all of Mark's material, he is not constrained by Mark's order. Matthew adopts a more topical arrangement and sometimes significantly changes the order in which Mark describes things.

[Source: http://andynaselli.com/matthew-and-mark]

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[Source: https://www.stevethomason.net/2019/03/29/the-five-discourses-of-jesus-in-the-gospel-of-matthew/]

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Olivet Discourse (Jesus's Teaching on the Mount of Olives)

Question: "What is the Olivet Discourse?"

Answer: The Olivet Discourse is the name given to the orderly and extended teaching given by Jesus Christ on the Mount of Olives. His subject is the end times. This discourse is recorded in Matthew 24:1 – 25:46. Parallel passages are found in Mark 13:1-37 and Luke 21:5-36. The record in Matthew is the most extensive, so reference here will be to Matthew's Gospel.

It is important to recognize that Jesus' teaching in this discourse is in reference to Israel and not the Church. Christ was speaking of God's future program for Israel. Other passages to consider when studying the Olivet Discourse are Daniel 9:24-27 and Revelation 6:1 – 19:21, which refer to the future seven-year period called the tribulation. God's program for the Church concludes with the rapture, which is not taught in the Olivet Discourse. The rapture of the Church is found in John 14:1-4; 1 Corinthians 15:51-52; and 1 Thessalonians 4:13-18.

Olivet Discourse

Parallel Bible Passsages:

Matthew 24:1 – 25:46

Mark 13:1-37

Luke 21:5-36

Chapters in this Document Corresponding to Above Bible Passages:

LXXI

LXXII

LXXIII

In Matthew 23, Jesus had spoken to the Pharisees concerning judgment. This can be seen in the "woe" statements in that chapter. In 24:1, Jesus was leaving the temple when the disciples called His attention to the magnificent buildings on the temple mount. Jesus then tells the disciples that "not one stone here will be left on another; every one will be thrown down" (verse 2). This prophecy was literally fulfilled in A.D. 70 when the Romans destroyed Jerusalem. The temple was burned. The gold in the temple melted in the fire and ran down into the cracks between the stones. As people later searched for the gold, they toppled every stone from its place. This destruction of Jerusalem was but a foreshadowing of what is yet to come.

Jesus' prophecy of doom got the disciples curious, and probably more than a little concerned. When they were alone with Jesus on the Mount of Olives, they asked Him, "Tell us, when will these things be, and what will be the sign of Your coming, and of the end of the age?" (verse 3). What follows in Matthew 24–25 refers to the future, seven-year tribulation period and the second coming of Christ at the end of the tribulation. During that time, God will complete His chastisement and purification of Israel and judge the whole world (Daniel 9:24-27; Revelation 6–19)…

[More…]

[Source: https://www.gotquestions.org/Olivet-discourse.html]

Note: The Olivet Discouse occurred just two or three days (depending your timeline) before Jesus was crucified.

What is the Olivet Discourse?

The Olivet Discourse is the last major teaching section of Jesus, that he gave on the Mount of Olives, as recorded in Matthew, Mark, and Luke (Matthew 24:3-25:46; Mark 13:3-37; Luke 21:5-36). It deals with the signs of Christ's return and events associated with it. Matthew has the longest version and begins with the disciples asking Jesus when the Temple will be destroyed, when Christ will return, and what will be the end of the age (Matthew 24:3).

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The basic structure of the Olivet Discourse is as follows.

Topic	Matthew	Mark	Luke
Signs of Christ's return accompanied by wars and tribulation.	24:4-8	13:5-8	21:7-11
False prophets will arise along with persecution	24:9-14	13:9-13	21:12-19
The abomination of desolation	24:15-22	13:14-23	21:20-24
The return of Christ	24:29-51	13:24-37	21:25-38

The Olivet Discourse is preceded by Jesus exposing the hypocrisy and false teachings of the Pharisees (Matthew 23:1-39; Mark 12:13-40; Luke 20:1-47). In Matthew it is followed by the parable of the 10 virgins (Matthew 25:1-13), the parable of the talents (Matthew 25:14-30), and the judgment that will come with Christ's return (Matthew 25:31-46). In Mark is followed by the Passover in the Lord's Supper (Mark 14:1-31). In Luke 22:1-23 it is followed by The Passover account and the Lord's Supper…

[Source: https://carm.org/what-is-the-olivet-discourse]

Olivet Commentary by Dr. Daniel Wallace (re: Matthew, Mark, Luke)

Was the Olivet Discourse a *vaticinium ex eventu* (a prophecy after the fact)? It is safe to say that the assumption that it was is the single most important reason for overturning an early date (pre-70) for Matthew. However, two considerations argue against this supposition.

(a) Most importantly, only if one categorically denies the possibility of genuine prophecy on the lips of Jesus would the date of Matthew have to be later than 70 CE. But if Jesus spoke predictive prophecy, then there would be no necessity in placing the synoptic gospels so late.

(b) Robinson has pointed out that the specifics of the Olivet Discourse do not altogether match what we know of the Jewish War. He states, for example, that "'the abomination of desolation' cannot itself refer to the destruction of the sanctuary in August 70 or to its desecration by Titus' soldiers in sacrificing to their standards. [Furthermore,] By that time it was far too late for anyone in Judaea to take to the hills, which had been in enemy hands since the end of 67."[30] He adds that "if Matthew intended the reader to 'understand' in the prediction events lying by then in the past he has certainly given him no help."[31] And, most significantly, that "it is significant therefore that in 24.29, 'the distress of those days' (i.e., on the assumption of *ex eventu* prophecy, the Judaean war) is to be followed 'immediately' (εὐθέως) by the coming of the Son of Man . . . This makes it extraordinarily difficult to believe that Matthew could deliberately be writing during the *interval* between the Jewish war and the *parousia*."[32] Finally, Robinson concludes, "I fail to see any motive for preserving, let alone inventing, prophecies long after the dust had settled in Judaea, unless it be to present Jesus as prognosticator of uncanny accuracy (*in which case the evangelists have defeated the exercise by including palpably unfulfilled predictions*)."[33]

In other words, since this prophecy is not altogether accurate, it most certainly cannot be a prophecy *ex eventu*. I find Robinson's argument quite compelling at this point, with one quibble: the prophecy was completely accurate, but *it has not yet been completely fulfilled.* Just as the separation in time between the Lord's first and second comings was unforeseen by the OT prophets, so also the separation in time between the destruction of Jerusalem and Jesus' return were unforeseen by Jesus himself (cf. Matt 24:36). Robinson's argument is a *tour de force* for a pre-66 date of the synoptic

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gospels, and, inadvertently, for an “earnest” fulfillment of the Olivet Discourse (in which the ultimate fulfillment still lay ahead).

[Source: https://bible.org/seriespage/matthew-introduction-argument-and-outline]

The Olivet Discourse in the synoptic gospels was not entirely fulfilled in the Jewish War. hence, it is doubtful that for any of them it could be a *vaticinium ex eventu*. Most scholars hold to Markan priority and that Mark was written at the beginning of the Jewish War. If we could treat Mark in isolation of the other gospels, this might make sense.[19] But this approach fails to explain both the vagueness and unfilled predictions in Matthew's and Luke’s Olivet Discourse. Hence, if Matthew and Luke are dated before 66 CE, Mark must precede them by some time. As Guthrie notes, “the key item in the internal evidence is the reference in Mark 13:14 to the ‘abomination that causes desolation.’ . . . If it be admitted that Jesus himself predicted the event, Mark 13:14 would cease to be a crux . . . The phrase used to describe the event is of such vagueness . . . that it is even more reasonable to assume that it belongs to a time well before the actual happenings.”[20]

[Source: https://bible.org/seriespage/2-mark-introduction-argument-and-outline]

Was the Olivet Discourse a *vaticinium ex eventu* (a prophecy after the fact)? It is safe to say that the assumption that it was is the single most important reason for overturning an early date (pre-70) for Luke (as it was for Matthew and Mark). We have dealt with this in our discussion of Matthew’s date and simply need to summarize our two points here: (a) only a denial of the possibility of predictive prophecy on the lips of Jesus would necessitate a late date; (b) the synoptic gospels are both vague and imprecise in their prophecies *assuming that those prophecies were fulfilled in the Jewish War*; but if there is more to come, and if the Olivet Discourse was given before 66 CE, then the discourse makes sense.

[Source: https://bible.org/seriespage/3-luke-introduction-outline-and-argument]

Jesus’ Teaching on the Mount of Olives, is the last of five discourses in Matthew:

Jesus' Five Discourses

The authoritative message of the Messiah (Sermon on the Mount)	chs. 5-7
The authoritative mission of the Messiah's messengers	ch. 10
The mysteries of the messianic kingdom revealed in parables	ch. 13
The community of the Messiah revealed	chs. 18-20
The delay, return, and judgment of the Messiah (Olivet Discourse)	chs. 24-25

[Source: ESV Study Bible note]

See also…

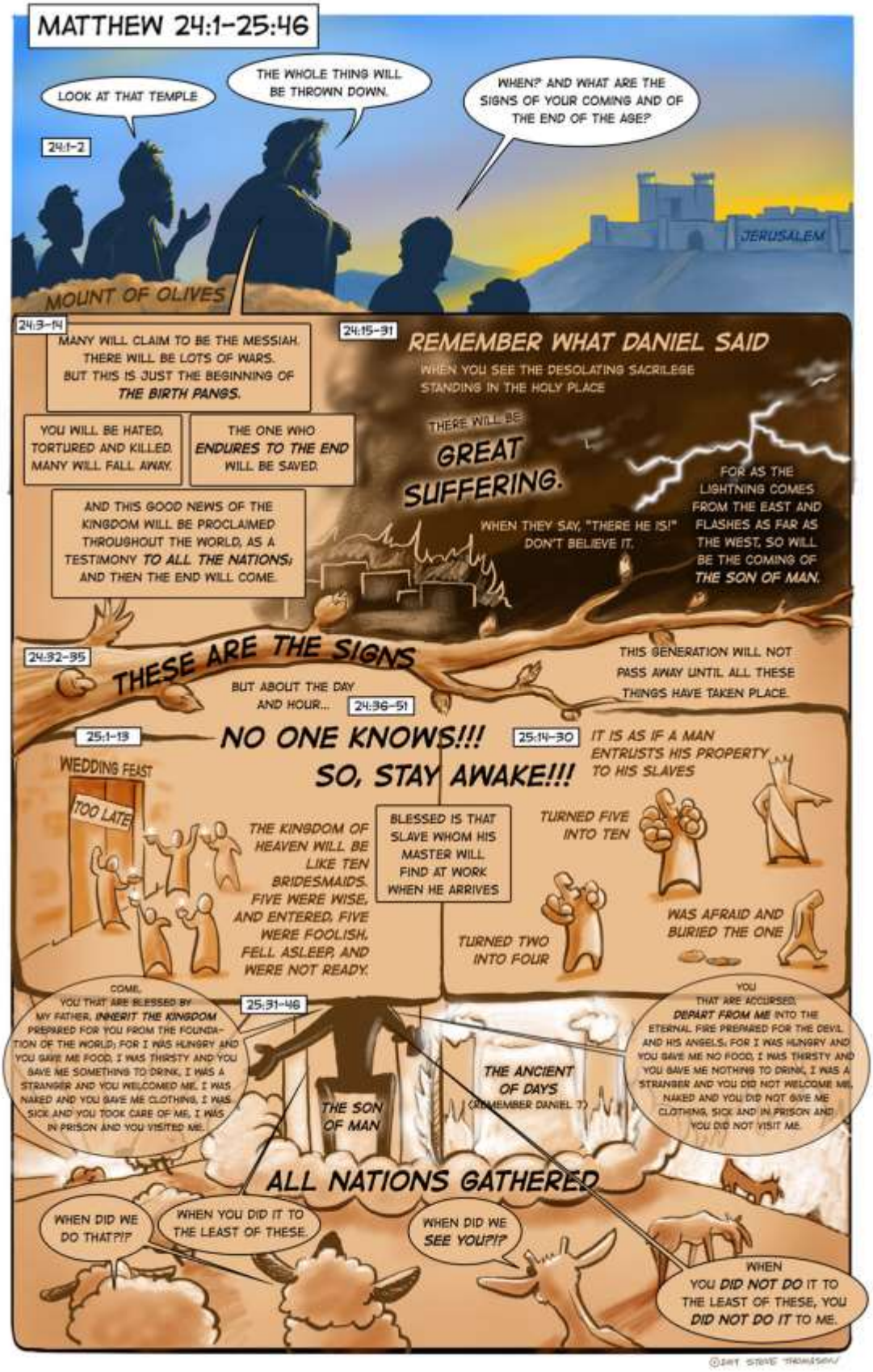
The Signs of the End of the Age (re: Olivete Discourse)
https://bible.org/seriespage/chapter-24-signs-end-age

Eschatology (End Times) in this Appendix

Olivet Discourse continued next page…

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Olivet Discourse (The Eschatological Discourse)



[Source: https://www.stevethomason.net/2019/03/29/the-five-discourses-of-jesus-in-the-gospel-of-matthew/]

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Alternative Perspectives Regarding the Olivet Discource:

Understanding The Fulfillment Of The Olivet Discourse
https://theolivetdiscourse.com/

The truth is that what Messiah proclaimed in Matthew 24, Mark 13 and Luke 21, which is referred to as the *Olivet Discourse*; was fulfilled in the first century.

The Olivet Discourse - #1 Introduction
https://www.youtube.com/watch?v=qJdiQup3u5w

A study of the Olivet Discourse-- Matthew 24-25. **[Note: A Pretorist Perspective.]**

Complete Playlist:
https://www.youtube.com/watch?v=qJdiQup3u5w&list=PLczDukfnqjIHALJQYtzIFn8Nfy2bhR8A2&index=1

Signs of the Olivet Discourse Part I **[Note: A Pretorist Perspective.]**
https://covenant-theology.blogspot.com/2006/11/signs-of-olivet-discourse-part-i.html

Understanding the Olivet Discourse
https://israelmyglory.org/article/understanding-the-olivet-discourse/

Excerpt:

There has been considerable discussion as to whether the Olivet Discourse was fulfilled in the past or is yet to be fulfilled, as futurists believe. **Historicists** have held that most of the events described (except Christ's advent) have been fulfilled. **Preterists** contend all events (including the advent) were specifically fulfilled in A.D. 70. The **disciples** had also presumed a connection between the Temple's destruction and the Messianic advent. Jesus gave the Olivet Discourse to correct this misunderstanding and protect the disciples from becoming deceived as a result of the events that would take place in their generation, since Jesus would not bodily return to restore Israel and establish the Messianic Kingdom after Rome razed the Temple.[3]

Therefore, Jesus began His discourse with a warning: "'Take heed that no one deceives you'" (v. 4). Failing to understand this warning, **preterists** have been led astray in their interpretation, being forced to spiritualize prophecy in an attempt to force a first-century fulfillment. However, what the disciples saw as connected events, Jesus explained were chronological and sequential but would not all occur within the same time frame.

Despite the terrible conditions of the Tribulation, one of the greatest evangelistic outreaches in history is predicted: "'And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come'" (Mt. 24:14).

This global message, while having the same elements as the gospel of grace, that is, faith in Jesus as Savior, focuses on repentance concerning Messiah's coming to overthrow the nations and establish the Messianic Kingdom for Israel. It is this repentance that will reverse the condition of Israel's house being left desolate (Mt. 23:38–39; cf. Acts 3:19–21).

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This was the same message initially preached by John the baptizer and by Jesus during His earthly ministry. However, “the gospel of the kingdom” cannot again be proclaimed until the nation has moved into the chronological confines of Daniel’s 70th week. The Greek term for “world” in verse 14, while meaning “the inhabited earth,” cannot be limited to a particular region but must include the entire world of Gentile occupation.

It is this “world” that Christ is coming to judge (Acts 17:31), which is implied by the phrase then the end will come. For this reason this global evangel cannot be limited to the first-century Roman Empire. Nor could it have been accomplished within 25 to 30 years of Christ’s ascension. Nor did it fulfill the Great Commission by A.D. 70, as **preterists** contend.

The good news that the Lord Jesus has left for believers in this future time of Jacob’s trouble is that “birth pangs” will not hinder the gospel of the Kingdom. Instead, the judgments will magnify its message, enforce its urgency, and fulfill the promise of Jeremiah’s prophecy that Israel “shall be saved out of it” (Jer. 30:7).

3. RRandolph O. Yeager, “Matthew 19—28” in The Renaissance New Testament (Gretna, LA: Pelican Publishing Company, 1998), 277.

Part 5/5: Comparing the Prophets to the Olivet Discourse Framework

https://endtimessimplified.com/part-5-5-comparing-the-prophets-to-the-olivet-discourse-framework/

The Olivet Discourse

(The Important Prophecy that Jesus Gave Shortly Before His Death)

http://secondtree.net/2_prophecy/olivet/olivet.html

The Olivet Discourse in Parallel

https://www.therockofoffence.com/olivet-discourse-parallel/

Harmony of the Olivet Discourse (Table Format) with Luke 17:22-32 and Luke 19:43-44 Message to the Disciples

The purpose of the…table is to provide a parallel review of the Olivet Discourse. The Olivet Discourse is primarily found in Matthew 24, Mark 13 and Luke 21. However, portions of Luke 12 and Luke 17 record similar Bible verses and are therefore, included within the table. By studying the Olivet Discourse in parallel, greater truths can be seen. For example, when looking at a significant signpost of the beginning of the Great Tribulation called the ‘Abomination of Desolation’ in Mat 24:15 and Mark 13:14, we also find in Luke 21:20 that this occurrence is tied to Jerusalem being surrounded by armies (sieged) and ultimately the people of Jerusalem being taken captive Luke 21:24. In this, Jerusalem refers to people who identify themselves with being Christian.

Interpretive Flaws in the Olivet Discourse

https://www.tms.edu/m/tmsj13f.pdf [PDF]

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Introduction to the Olivet Discourse
http://www.bereanbiblechurch.org/transcripts/matthew/intro_olivet_discourse.htm

We are beginning a study of Matthew 24 which is known as the Olivet discourse. This is also a sermon on the mount. Few chapters of the Bible have called forth more disagreement among interpreters than Matthew 24 and its parallels in Mark 13 and Luke 21.

Before we begin our study of chapter 24, we need to examine its context. Apart from an understanding of its context, you can come up with all kinds of weird interpretations.

The Hamony of the Olvet Discourse – Part 3
http://www.calvarypo.org/HANDS/Matthew24_15-22_OlivetDiscourseTable.pdf [PDF]

What is the Olivet Discourse?
https://carm.org/what-is-the-olivet-discourse

Olivet Discourse
https://christinprophecy.org/articles/the-olivet-discourse/ (also downloadable as a PDF)

Olivet Discourse Explained
http://everything.explained.today/Olivet_Discourse/

The Olivet Discourse – The End Times According to Jesus
http://www.trackingbibleprophecy.org/olivet.php

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Amen, Truly or Verily – Where Used? and Which is Correct?

“Truly” is used primarily in this document as stated by Jesus, instead of “Verily” or “Amen”.

You will find any of these words used interchangibly, depending what version of the Bible you are reading.

They are essentially equivalent.

These words are translations (or in the case of “amen”, transliterations) of the Greek word *amēn*, taken directly from the Hebrew word *āʾmēn*. This word has different implications depending on how and where it is used.

***See* Extra Note 1 in Chapter VIII for details, including where found in NT.**

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How many times did Jesus cleanse the temple?

https://www.gotquestions.org/temple-cleanse.html *See also*: **Herod's Temple**

Question: "How many times did Jesus cleanse the temple? Why did He cleanse the temple?"

Answer: Jesus cleansed the temple of the money-changers and sellers of merchandise because of His disgust at what they had made of God's house of prayer and His zeal to purify it from the abuse of ungodly men. Judea was under the rule of the Romans, and the money in current use was Roman coin. However, the Jewish law required that every man should pay a tribute to the service of the sanctuary of "half a shekel" (Exodus 30:11–16), a Jewish coin. It became, therefore, a matter of convenience to have a place where the Roman coin could be exchanged for the Jewish half shekel. The money-changers provided this convenience but would demand a small sum for the exchange. Because so many thousands of people came up to the great feasts, changing money was a very profitable business and one that resulted in fraud and oppression of the poor.

Also, according to the Law, two doves or pigeons were required to be offered in sacrifice (Leviticus 14:22; Luke 2:24). Yet it was difficult to bring them from the distant parts of Judea, so a lucrative business selling the birds sprang up, with the sellers gouging the faithful by charging exorbitant prices. There were other merchants selling cattle and sheep for the temple sacrifices as well. Because of these sellers who preyed on the poor and because of His passion for the purity of His Father's house, Jesus was filled with righteous indignation. As He overturned the tables of the money-changers, He condemned them for having turned God's house of prayer into "a den of thieves" (Matthew 21:13). As He did so, His disciples remembered Psalm 69:9, "Zeal for your house consumes me, and the insults of those who insult you fall on me."

Jesus' first cleansing of the temple is described in John 2:11–12 as having occurred just after Jesus' first miracle, the turning of water into wine at the wedding in Cana. John makes it clear that it was "after this" that He went to Capernaum, where He "stayed for a few days." Then in the next verse (verse 13), John tells us that the "Passover of the Jews was at hand" (NKJV). These verses trace Jesus' movements over a short period of time from Cana in Galilee to Capernaum and eventually to Jerusalem for the Passover. This is the first of the two times Jesus cleansed the temple. The Synoptic Gospels do not record the temple cleansing mentioned in John 2, instead only recording the temple cleansing that occurred during Passion Week. (See Chapter VII)



The second cleansing of the temple occurred just after Jesus' triumphal entry into Jerusalem the last week of His life. This second cleansing is recorded in Matthew, Mark, and Luke but not in John. There are differences in the two events, aside from their being nearly three years apart. In the first cleansing, temple officials confronted Jesus immediately (John 2:18), whereas in the second cleansing, the chief priests and scribes confronted Him the following day (Matthew 21:17–23). In the first event, Jesus made a whip of cords with which to drive out the sellers, but there is no mention of a whip in the second cleansing. So there are two recorded occasions when Jesus cleansed the temple—the first time at the beginning of His public ministry, and the second time just after His triumphal entry into Jerusalem shortly before He was crucified. (See Chapter LXV)

See Chapter LXV Footnotes (esp. Extra Notes 2) for additional corresponding information

More references continued next page…

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1st Cleansing:

> He found in the temple those that sold oxen and sheep and doves; and the changers of money sitting doing business. When he had made a scourge of small cords, he drove them all out of the temple, with the sheep and the oxen; poured out the changers' money, and overturned the tables; and he said to those who sold doves, “Take these things away! Do not make my Father's house a house of merchandise!”

2nd Cleansing:

> They came into Jerusalem and Jesus went into the temple of God and drove out all those who bought and sold in the temple, and overturned the tables of the money changers and the seats of those who sold doves. And he said to them, “It is written, ‘My house shall be called a house of prayer,’ but you have made it a ‘den of thieves.’ ”

How Many Times Did Jesus Cleanse the Jerusalem Temple?

https://bibleask.org/how-many-times-did-jesus-cleanse-the-jerusalem-temple/

Jesus cleansed the temple two times during His earthly ministry.

The **first cleansing** took place in the spring of A.D. 28, at the beginning of His early Judean ministry (John 2:13–17). By this act, Jesus declared His authority and announced His mission as the Messiah at the Passover. (See Chapter VII)

When Jesus heard the noise and saw the bargaining in God’s dwelling place (Ex. 25:8), He rushed to cleanse the temple and took a “whip” and drove “those who sold oxen and sheep and doves, and the money changers doing business” (v. 14,15). And He said, “Take these things away! Do not make My Father’s house a house of merchandise!” (v. 16).

Then, His disciples remembered that it was written, “the Zeal for Your house has eaten Me up” (v. 17). This is a quote from Ps. 69:9. Jesus earnestly desired that His Father’s house should be used exclusively for worship (Ex. 25:8, 9; Matt. 21:13). When the temple officials confronted Him immediately asking Him for a sign to prove His authority, He gave them the undeniable sign of His resurrection from the death (John 2:18-20).

The **second cleansing** occurred three years later at the end of His public ministry, at the fourth Passover just after His triumphal entry into Jerusalem the last week of His life (Matt. 21:12–17; Mark 11:15–19: Luke 19:45–48.) (See Chapter LXVI)

At this time, Jesus said, “It is written, ‘My house shall be called a house of prayer,’ but you have made it a ‘den of thieves” (Matthew 21:13). Jesus spoke of the temple as “my house” (Matt. 21:13). But when the leaders rejected His final appeal the following day, He referred to it as “your house” (Matt. 23:38). This quotation is from Isa. 56:7 and points to the fact that Gentiles were to be called to the temple to know the true God (Isa. 56:6–8).

By making the sacred symbols of the temple a source of personal profit, the rulers were making sacred things common and robbing God of His honor and also robbing the worshipers of an opportunity to know the truth. Those who earnestly seek to make their Father’s house a “house of prayer” (Matt. 21:13) should not make it a place for unholy thoughts, words, or actions. Rather, they should cleanse the temple and be reverent in His holy presence (John 4:23, 24) and worship Him “in spirit and in truth” (John 4:24).

See Chapter LXV Footnotes (esp. Extra Notes 2) for additional corresponding information.

See also next pages: Why did Jesus Clear the Temple…

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Why Did Jesus Clear the Temple? (Mark 11:15-18)
https://www.olivetree.com/blog/why-did-jesus-clear-the-temple/

Referencing the Zondervan Illustrated Bible Backgrounds Commentary to investigate…



Zondervan Bible Commentary:
Jesus enters the temple (the 35-acre outer court of the Gentiles) and wreaks havoc on those who sold the animals for sacrifice (specifically mentioning “pigeons,” the sacrificial animal for the poor) and exchanged money. Further, He blocked the thoroughfare that may have become a sort of “short-cut” for those who wanted to get from one side of the temple mount to the other without having to go the long way around. They had no respect. No reverence.

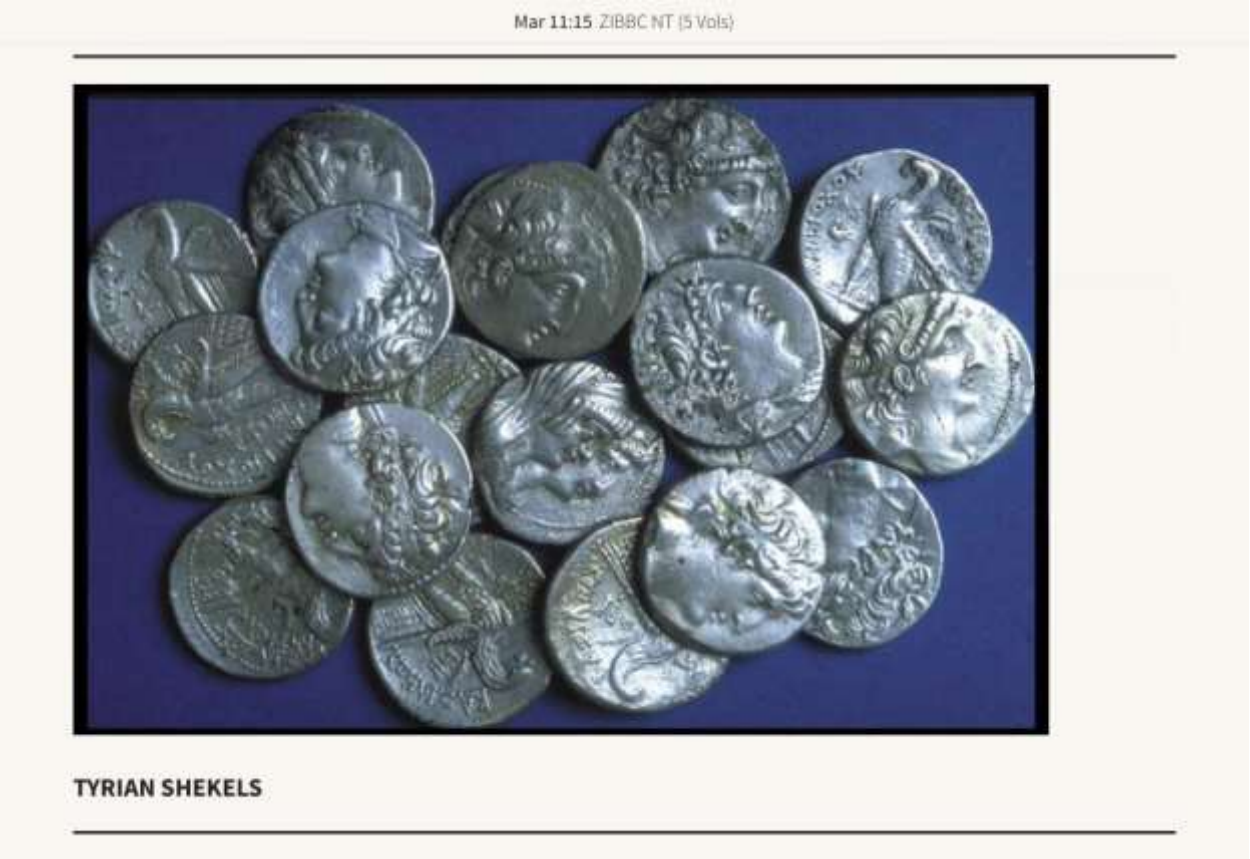
Apparently the temple area was being used as a shortcut between the city and the Mount of Olives.

THE TEMPLE HAD BECOME A SACRED COW, particularly for those whose livelihood and dominance depended on the sacrificial system. Jesus recognizes that this institution is barren despite the veneer of piety and holiness. In challenging it, he takes on a massive mountain of tradition and entrenched power. Boldly condemning religious or political corruption has its costs. Holders of power usually do not placidly tolerate denunciation but will strike out to crush their nemeses. Many Christians, therefore, remain shamefully silent before wickedness, particularly when it manifests within their own group. Jesus’ prophetic defiance cost him his life. The result is an atoning sacrifice that replaces once and for all the system of animal sacrifices.

Tables lined the outer courts three weeks before Passover to receive the annual half-shekel tax required of every Jewish male (Ex. 30:11–16). This tax funded the daily sacrifices for the atonement of sin. For a modest commission, money changers exchanged inadmissible local currencies for the sanctioned Tyrian shekel used to pay the tax. Jewish authorities were forbidden to mint silver coins; they adopted the Tyrian shekel because of its high quality and because it did not

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flaunt Rome's dominion over Israel. These coins, however, had an image of the god Melkart (Herakles) on the obverse and an eagle with the inscription, "Tyre the holy and inviolable," on the reverse.



JESUS' ACTIONS ARE INTENTIONALLY SYMBOLIC. Like prophets of old, he makes a dramatic gesture acting out God's rejection of the temple cult and its coming destruction. He assaults the foundation of the temple's operation: the contributions and sacrifices. If money cannot exchange into the holy currency, then monetary support for the temple sacrifices and the priesthood must end. If sacrificial animals cannot sell, then sacrifice must end. And if no vessel can go through the temple, then all cultic activity must cease. *He makes his point.* The chief priests will take up his challenge and ask him by what authority he does these things (11:28).

Jesus also attacks the temple operations that tended to encourage the merchandising of religion. Any church or ministry that tries to take advantage of the presence of God to make a profit, to hawk religious benefits like the peddlers in the bazaar, or to build a financial empire stands under his judgment.

See Chapter LXV Footnotes (esp. Extra Notes 2) for additional corresponding information.

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Preacher's Commentary:

The prophetic fulfillment. In the Court of the Gentiles, Jesus sees violations against the sanctity of the temple. Merchants sell sacrificial animals at exorbitant prices, and priests serve as moneychangers to collect a temple tax from the worshipers. The courtyard also serves as a shortcut for business traffic through the temple. A Jewish mind might rationalize these violations by thinking that the Court of the Gentiles is least holy among the outer courts of the temple. As long as the inner court which houses the Most Holy Place remains sacrosanct, no harm is done. Jesus has another view of the temple. All of its precincts are holy, and for priests to choose the Court of the Gentiles for merchandising speaks again of their corruption. Rationalized encroachment upon holy centers through peripheral areas is still a way of spiritual corruption. What are the peripheral areas of the church that are open to violation? More and more functions are being added to the traditional ministries of the church, such as day care centers, Christian schools, senior citizen centers, singles activities, counseling clinics, and food banks. Are their policies consistent with the standards of the holy place? Does the same sacred spirit pervade their space? Are ministers diverted from prayer, visitation, counseling, and the preaching of the Word by these activities? In higher education, the term "veto groups" is used to describe factions on campus whose purposes run counter to the mission of the college or the university. In the Court of the Gentiles, merchants and priests formed a "veto group" whose policies and practices countered the purpose and corrupted the spirit of the temple. For them, and sometimes for us, a therapeutic cleansing is in order.

The corruption goes deeper than evidenced by merchants selling sacrificial doves and animals at outrageous prices to the poor who come to worship. Priests exploit their position by taking a share of the profits and collecting an artificially contrived temple tax from the pilgrims and worshipers. The scene is reminiscent of a big-time gambling operation. Cheating and crime are companions to the gambling industry, but they cannot continue without the corruption of police and public officials. Likewise, the temple could not have been corrupted without the collusion of the priests. Heavy responsibility rests upon those who are called to be keepers of the courts that surround the holy place.

The prophetic future. A purging must have a purpose. Otherwise, seven devils return to replace each one that is cast out. Jesus has more in mind than just clearing out the merchants and repudiating the priests. By His action in the Court of the Gentiles, He restores the space given to God's purpose of making His temple "a house of prayer for all nations" (v. 17). Corruption in the courtyard has blocked Gentiles from entering into faith. Never again. The Lord of the temple comes—not just to restore His temple as a house of prayer, but to reopen the promise that His salvation is for all nations.

A purging also brings out hate. Because Jesus undercuts the profits and publicly embarrasses the agents of the high priests, the hierarchy of the temple joins in conspiracy with the scribes to kill Him. Strange, isn't it? Jesus has denied their tradition, repudiated their teaching, and condemned their spirit, but the chief priests

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do not think about violence until He touches their pocketbook. As the forces line up, the people are on Jesus' side. And opposite them are His enemies, now including the chief priests who will stop at nothing to eliminate the man who is taking away their profits and their power.



THE ANTONIA FORTRESS A model of the Roman fortress showing the temple precincts in the foreground.

See Chapter LXV Footnotes (esp. Extra Notes 2) for additional corresponding information.

See also: Who were the money changers in the Bible? (following page)

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Who Were the Money Changers In the Bible?

https://www.gotquestions.org/money-changers-in-the-Bible.html

Question: "Who were the money changers in the Bible?"

Answer: The Bible records two instances of Jesus cleansing the temple of money changers and those selling sacrificial animals. Jesus' first encounter with money changers was at the beginning of His three-year ministry (John 2:14–16). He made a whip of cords and drove them out. The second time He confronted the money changers was the week before His trial and crucifixion. Seeing that the money changers had come back, He again drove them out, saying, ""It is written, 'My house will be called a house of prayer,' but you are making it 'a den of robbers'"" (Matthew 21:13).

Because Jewish law required a temple tax of a half-shekel (Exodus 30:11–16), Jews and visitors from other nations came pay their taxes when they offered their sacrifices. But foreign coins with the likeness of pagan emperors would not be accepted in God's temple. So money changers exchanged those foreign coins for Jewish money, but they did so at an exorbitant profit. Rather than provide this service as a business in another part of town, they exploited the religious zeal of the visitors to Jerusalem and did their business on temple grounds. Because they determined their own exchange rate, money changers easily took advantage of the poor and the foreigners pouring into Jerusalem for Passover.

These same money changers were associated with others who engaged in shady business practices in the temple courts. Some sold sacrificial animals, overcharging people who did not bring their own. Others were in charge of examining the animals to be sacrificed, and it was a simple matter to declare an animal "unapproved" and force the worshiper to buy another animal—at an inflated price—from the temple vendors. Such goings-on, exploiting the poor and the foreigner, angered the Lord Jesus and was strictly forbidden in the Mosaic Law (Exodus 22:21; Leviticus 19:34).

The money changers in the temple courts were similar to tax collectors in that they extorted money from their own people. They were more than ordinary businessmen. They were seeking to profit financially from the worship of God. Wherever passion and zeal are found, there will also be those who seek to profit from that zeal. Paul wrote to Timothy about such people, false teachers who found a way to make a fortune off the gospel (1 Timothy 6:5). Modern versions of the money changers flood the airways, promising to exchange your hard-earned dollars for blessings, healing, and God's favor. For a suggested donation, they will supposedly pray for you or promise virtually anything you want. For another twenty bucks, they will sell you a book about how to wrangle prosperity, health, or spiritual insights from God. And, like the simony of the first-century money changers, the practices of modern religious price gougers only aid those worshipers who have enough cash to purchase their wares.

Paul often clarified the difference between his ministry and that of false teachers by pointing out their greed. In 2 Corinthians 2:17 he wrote, "Unlike so many, we do not peddle the word of God for profit. On the contrary, in Christ we speak before God with sincerity, as those sent from God." Peter also warned that one way to spot a modern-day money changer is to notice his or her fascination with financial gain (2 Peter 2:3). Jesus hated the money changers' exploitation of the devout two thousand years ago, and He still hates it. We may not have shady characters collecting temple taxes outside our places of worship, but we have them invading our homes through radio and television. We are wise to remember how Jesus reacted to such selfish swindlers. With no apologies, He drove them out of His Father's house. When we identify a modern money-changer, we should do the same.

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The Difference Between "LORD" and "Lord" and "lord"

Q: When the Bible uses the word "lord," sometimes it is all in capital letters ("LORD"), sometimes only the first letter is capitalized ("Lord"), and sometimes no letters are capitalized ("lord"). Why is this?

A: When you encounter the word in all lower case — lord — it is simply a reference to a human ruler.

When you encounter the word with the first letter only capitalized — Lord — it is either because it is at the front of a sentence or because it is a reference to one of the three divine Persons of the Godhead (the Father, the Son, and the Holy Spirit) or to the entire Godhead.

When you see the term entirely capitalized — LORD — it will be in the Old Testament and is translating the Hebrew word for the name of God — YHWH, or Yahweh (Biblical Hebrew has no vowels, only consonant letters). The reason for this is that the Ten Commandments forbid anyone to misuse the name of Yahweh, stating:

> "You shall not misuse the name of Yahweh your God, for Yahweh will not hold anyone who misuses his name guiltless." (Ex. 20:7; cf. Deut. 5:11).

Although the name Yahweh was used freely in the early history of Israel, by the time of Jesus the Jews (especially the Pharisees) had become hyper-scrupulous about breaking the Mosaic Law and, in an attempt to "build a wall" around the commandments of the Law so that no one could even get *close* to breaking them, they ruled that no one should speak the name of the Yahweh *ever*. The only exception to this was during one feast day of the year when the priest would intone the actual name Yahweh *once* during the liturgy.

This prohibition on saying "Yahweh" created a problem for people reading the Bible out loud in synagogue liturgies. Since the name of Yahweh was freely used in the Scripture texts, what were they to say in its place as they read the Bible out loud? The answer that was reached was that they were to say the word "Adonai" instead. *Adonai* is the Hebrew word for "lord," or actually "my lord."

When the Septuagint (the Greek version of the Old Testament) was translated, it replaced the Hebrew word YHWH with the Greek word for "lord" (*kyrios*).

Thus the New Testament writers, because they were both devout Jews and people who were quoting the Septuagint in their writings, never used the name "Yahweh" in the New Testament, but consistently used "Kyrios" in its place. … In reality, *the Apostle Paul himself* used "Kyrios" instead of "Yahweh."

…when vowels were eventually introduced into the Jewish alphabet, they came in the form of vowel points above and below the consonant letters that were written on the page of Scripture. Because the custom of saying "Adonai" instead of "Yahweh" was already in place, when the Jews added vowel points to the Old Testament, they used the vowel points for "Adonai" (*a-o-ai*) whenever the encountered the word "YHWH," giving us "Yahowaih," which is transliterated into English as "Jehovah." …. "Jehovah" is not God's true name. Based on the patristic and other evidence available, the actual way the divine name was pronounced was "Yahweh," not "Jehovah."

[Source: http://jimmyakin.com/the-difference-between-lord-and-lord]

Continued on next page…

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Jesus Christ-Lord God of the Old Testament and Son of God

In order to truly understand the Scriptures, it is critical to realize that the Lord God of the Old Testament was the one Who was *made flesh* and became Jesus Christ, the Son of God. As we will see, “God” in the Old Testament is frequently translated from the Hebrew word *elohim*, which is a collective *plural* noun that refers to a holy *family* of spirit beings. Scripture reveals that there are at present *two* Who are *Elohim*—members of the **God Family**: **God**, Who is called **the Father** in the New Testament, and the one Who became Jesus Christ, and is thus now **God the Son**.

[Source: https://www.churchathome.org/articles/jesus-christ-lord-god-of-the-old-testament-and-son-of-god.html]

"There Is One God, the Father...and One Lord, Jesus Christ"
https://www.ucg.org/bible-study-tools/booklets/is-god-a-trinity/there-is-one-god-the-fatherand-one-lord-jesus-christ

How many times is Jesus called Lord in the New Testament?

According to Charles T. Carter in his article "Preaching: the Lordship of Jesus Christ" (posted on preachingpoint.org) "The term "lord" occurs over 600 times in the New Testament. It is true that sometimes it is merely a term of address or respect or affection. However, at least 150 of these times it is used of God Himself, and nearly 250 times it is used to describe Jesus."

[Source: https://www.answers.com/Q/How_many_times_is_Jesus_called_Lord_in_the_New_Testament]

Where Is Jesus in the Old Testament?
https://www.desiringgod.org/articles/where-is-jesus-in-the-old-testament

***See also*: Christ**

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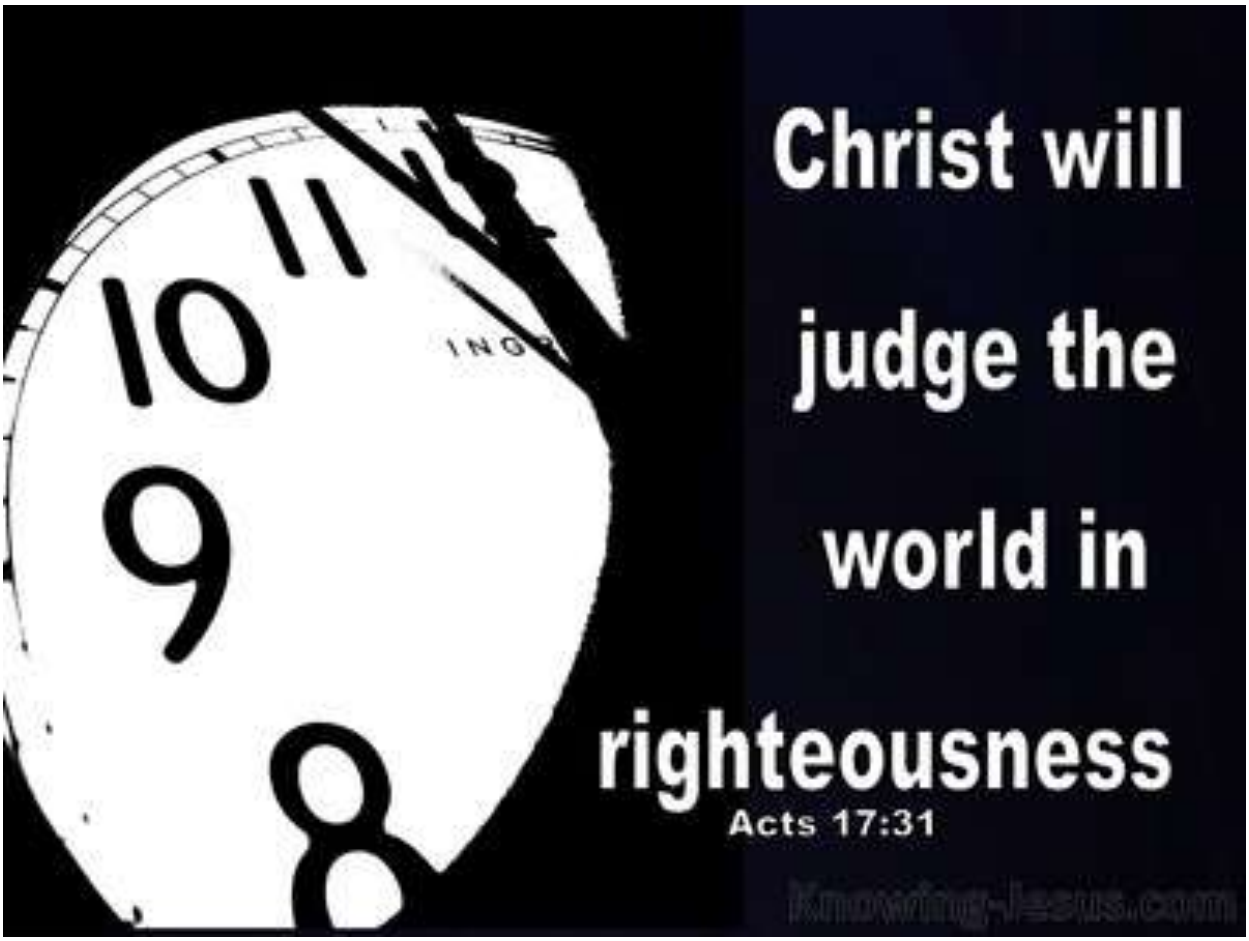
Judge

19 Bible Verses about Jesus Christ, Judge
https://bible.knowing-jesus.com/topics/Jesus-Christ,-Judge

24 Bible Verses about Christ Judging
https://bible.knowing-jesus.com/topics/Christ-Judging

93 Verses about Jesus Will Judge
https://www.openbible.info/topics/jesus_will_judge

Jesus Christ as Judge (references)
https://www.biblegateway.com/resources/dictionary-of-bible-themes/2309-Jesus-Christ-as-judge



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Jesus: Judge

Jesus Will Be Our Judge

https://truthfortheworld.org/jesus-judge

The story is told about a man who came before a judge after he had committed a crime. When the man saw the judge, he was happy. The judge had been his defender in an earlier case. When the judge sentenced the man to prison, he asked: “Don’t you remember who I am? I am the man you defended many years ago. How can you sentence me to prison now? The judge replied: “In the earlier case, I was your defender. It was my desire to set you free. Now, I am your judge and I must judge you fairly according to the law.”

The same is true of Jesus. Now He is our Saviour and Mediator (Matthew 1:21; Luke 19:10; 1 Timothy 2:5). His salvation is available to all who are willing to obey His will (Matthew 7:21-23. Hebrews 5:8-9). However, the time is coming when He will be our Judge. The first time, Jesus came to save. The next time He will come to judge (Hebrews 9:27-28).

John the baptizer was the first to tell us Jesus would be our judge (Matthew 3:12). Paul tells us every person will stand before Christ to be judged (2 Corinthians 5:10). Whether we are rich or poor, black or white, short or tall, Asian, African, European, or American, we will all be judged (2 Timothy 4:8). Paul also tells us that Christ is a righteous judge (2 Timothy 4:8). The Bible says all judgment has been given to him (John 5:22). The Bible also shows us a picture of the Judgment (Matthew 25:31-46). The fact that Jesus will be our Judge must be preached to the world (Acts 10:42; Romans 2:9-16). Jesus will judge us according to the Gospel (John 12:48; Romans 2:9-16). All people will be judged fairly (Acts 10:34-35; Colossians 3:24-25).

Jesus is qualified to be our Judge. He knows what is in our hearts (John 2:24-25; Revelation 2:23). Because Jesus is God and knows our hearts, He is able to be a just and righteous Judge of all the world (Acts 17:30-31).

There is a great day coming! It is a day when everyone in the world will be judged. Jesus will be the Judge. In order for us to go to Heaven, we must obey God’s will (John 14:15; Romans 6:17-18; 1 John 5:3). By the grace and mercy of God we can be saved (Ephesians 2:8-9; Titus 3:5). If we do not obey, we will be sent to Hell (Matthew 7:13-14; 2 Thessalonians 1:7-9; Matthew 25:46).

What does the Bible say about when God will judge us?

https://www.gotquestions.org/judgment.html

Question: "What does the Bible say about when God will judge us?"

Answer: There are two separate judgments. Believers are judged at the Judgment Seat of Christ (Romans 14:10-12). Every believer will give an account of himself, and the Lord will judge the decisions he made—including those concerning issues of conscience. This judgment does not determine salvation, which is by faith alone (Ephesians 2:8-9), but rather is the time when believers must give an account of their lives in service to Christ. Our position in Christ is the “foundation” spoken of in 1 Corinthians 3:11-15. That which we build upon the foundation can be the “gold, silver, and precious stones” of good works in Christ’s name, obedience and fruitfulness—dedicated spiritual service to glorify God and build the church. Or what we build on the foundation may be the “wood, hay and stubble” of worthless, frivolous, shallow activity with no spiritual value. The Judgment Seat of Christ will reveal this.

The gold, silver, and precious stones in the lives of believers will survive God’s refining fire (v. 13), and believers will be rewarded based on those good works—how faithfully we served Christ (1 Corinthians 9:4-27), how well we obeyed the Great Commission (Matthew 28:18-20), how victorious

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we were over sin (Romans 6:1-4), how well we controlled our tongues (James 3:1-9), etc. We will have to give an account for our actions, whether they were truly indicative of our position in Christ. The fire of God's judgment will completely burn up the "wood, hay and stubble" of the words we spoke and things we did which had no eternal value. "So then, each of us will give an account of himself to God" (Romans 14:12).

The second judgment is that of unbelievers who will be judged at the Great White Throne Judgment (Revelation 20:11-15). This judgment does not determine salvation, either. Everyone at the Great White Throne is an unbeliever who has rejected Christ in life and is therefore already doomed to the lake of fire. Revelation 20:12 says that unbelievers will be "judged out of those things which were written in the books, according to their works." Those who have rejected Christ as Lord and Savior will be judged based on their works alone, and because the Bible tells us that "by the works of the Law no flesh will be justified" (Galatians 2:16), they will be condemned. No amount of good works and the keeping of God's laws can be sufficient to atone for sin. All their thoughts, words and actions will be judged against God's perfect standard and found wanting. There will be no reward for them, only eternal condemnation and punishment.

NOTE: For issues and details related to Heaven and life after death, as well as covering related topics and including different perspectives (including N.T. Wright) - see "Reference Notes on Heaven" (based in part on the book, *Heaven*, by Randy Alcorn).

Did Jesus Judge? (How Seeing Red Misses the Black and White)

https://couragematters.com/2017/07/did-jesus-judge/

We've all heard it. We may even believe it: "Jesus didn't judge." It's a huge claim, considering the life and teachings of Jesus. But is it true? The word "judge" means to "give an authoritative opinion." For those who keep reciting the mantra that "Jesus didn't judge," and that his followers shouldn't either, I have a humble message to deliver: Merriam Webster called. She wants her dictionary back. Did Jesus judge? *All the time.* In fact, you'll never be able to love God, people, or yourself until you learn how to judge as Jesus did.

Stay with me, because what you're about to read could forever change your life.



The "Jesus didn't judge" argument is typically made by people who want to justify attitudes and behaviors long prohibited in the Bible. If you don't know your Bible (and Jesus), the statement can freeze you, rendering you incapable of saying anything further — because it seems, on the surface, to be such a powerful statement of truth. *In fact, it's entirely false.* When people use it, they reveal their lack of Bible knowledge — and lack of knowing the *biblical* Jesus. Notice I say "biblical Jesus." It's so important to do this nowadays, because so many have recreated Jesus in their own image. The end result is a Jesus who isn't the Jesus of Scripture at all. In 1 Corinthians 11:4 (ESV) Paul warns us to resist this practice:

> "For if someone comes and proclaims another Jesus than the one we proclaimed, or if you receive a different spirit from the one you received, or if you accept a different gospel from the one you accepted, you put up with it readily enough."

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FAKE vs. REAL JESUS

A non-judging Jesus isn't Jesus. As a matter of historical fact, Jesus did judge — *continually.* He still does. The coy lie that Jesus didn't judge, or that His followers should not judge, can only lead to the conclusion of tossing the entire Bible out the window — along with Christianity. To follow Jesus is to be judged and to judge – *it's simply a matter of how that judgment takes place.*

The entire Bible is a book about judging attitudes and behavior in the here and now, so that they conform to what honors God. It is impossible to read or teach the Bible without quickly getting to the issue of morals — and morals deal with motives and behaviors. Passing judgment. The entire Bible is a book about reforming thoughts and behaviors so that they fall in line with God.

> "God hates being separated from us, and that's why he decided to do something about it. There has never been a more potent, simultaneous expression of hatred and love . . . justice and mercy kissed at the cross."

What does this mean for Jesus' followers? It means that it's not possible to follow him without first judging ourselves. Then, and only then, can we be in position to help others change their ways, too. The key is to judge with true humility toward God and people. If you judge with arrogance, or a self-righteous attitude, you haven't yet learned how to judge with the kind of humility Jesus calls each of us to.

Consider 2 Corinthians 10:5 (NIV), as one potent reminder: "We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ." *Is it possible to demolish an argument or pretension, or to take a thought captive without judging it? And if this doesn't lead to reining in otherwise sinful behavior, then what's the point?*



NOT THE REAL JESUS: The idea that Jesus didn't judge can only be supported if we throw away his teachings. To do so would give us a Jesus other than the one presented in the Bible.

THE CROSS

The cross is where God made his definitive judgment against sin. He hates it. But the cross is also his ultimate act of love toward sinners. God hates being separated from us, and that's why he decided to do something about it. There has never been a more potent, simultaneous expression of hatred and love. In other words, justice and mercy kissed at the cross. The next time someone says, "Jesus didn't judge," ask them to think more — much more — about the cross.

COMING JUDGMENT — BY JESUS

In fact, one day we will all appear before Jesus — to be judged. Believers appear for a judgment of rewards. This is known as the "judgment seat" of Christ (Romans 14:10, 2 Corinthians 5:10). Unbelievers will be judged at the "great white throne" judgment spoken of in Revelation 20:11-15. The white throne judgment is not a judgment of rewards, because there is no reward for those who reject Christ. It is a judgment of eternal separation known as the "second death." A simplified way to

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understand the great white throne judgment is that people who go through this life willingly rejecting God will get their desire granted, eternally, at the great white throne judgment.

The Bible presents right and wrong, good and bad. If Jesus didn't judge, we would have no Bible — the Bible from which Jesus constantly taught. If Jesus didn't expect us to judge each other and one another, then He would not have called anyone to preach or teach about Him. We wouldn't even be able to read the Bible for ourselves, let alone others. If judgment weren't part of the Christian turf, God would not have used human beings to plant a single church, where the Bible is to be taught, embraced and applied around the world. The fulfillment of the Great Commission would be impossible.

SEEING RED?
Keep in mind that the red letters found in some publications of the New Testament (intended to help readers quickly identify the spoken words of Jesus), were non-existent in Jesus' day. He quoted and taught from the Old Testament. In light of this, it's vital to understand that Jesus' teachings go far beyond the red letters of the New Testament. They are contained *throughout* the Bible. 2 Timothy 3:16-17 (NIV) reminds us that it is not just parts of the Bible that matter, but all of it:

> "*All* Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the servant of God may be thoroughly equipped for every good work"

It's *all* the teachings of the Bible that are inspired, given to us by God — and continually quoted by Jesus. (Of course, some passages have a limited context in time and scope, but we must be very careful we don't dismiss the obvious, ongoing application of the overwhelming majority of the Bible).



ERASING TRUTH: To think that only the red letters in a New Testament are the teachings of Jesus is to have the most elementary misunderstanding of Jesus' words.

FOUR LETTER WORD
Think about this: the Great Commission (Matthew 28:19-20) is to go into the world and not merely sprinkle or immerse people under water (baptize), but teach people to *obey* Jesus' commands. Here it is, in all its splendor:

> "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to *obey everything* I have commanded you. And surely I am with you always, to the very end of the age."

Notice the words "obey everything." If there is no difference between a person who obeys, and a person who does not, then what's the point? Obedience requires judging our thoughts and behaviors, and weighing them against God's standards. Obedience requires perpetual judgment and adjustment.

SO, WHAT DID JESUS MEAN?
When Jesus said "do not judge or you will be judged" (Matthew 7:1-6), the context was a rebuke against a critical, self-righteous, legalistic spirit, not against judging with humility, using the plumb line of God's word as the measure. Cults are formed and forge followings by taking words out of context. They lead people astray. Jesus' words, "do not judge or you will be judged" are among the most out-of-context quotes in the history of civilization — and when we misquote them, we lead people away from Jesus in droves.

Consider Paul's words in 1 Corinthians 5:9-13 (ESV):

> "I wrote to you in my letter not to associate with sexually immoral people — not at all meaning the sexually immoral of this world, or the greedy and swindlers, or idolaters, since then you would need to go out of the world. But now I am writing to you not to associate with anyone who bears the name of brother if he is guilty of sexual immorality or greed, or is an idolater, reviler, drunkard, or swindler—not even to eat with such a one. For what have I to do with

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> judging outsiders? Is it not those inside the church whom you are to judge? God judges those outside. “Purge the evil person from among you.”

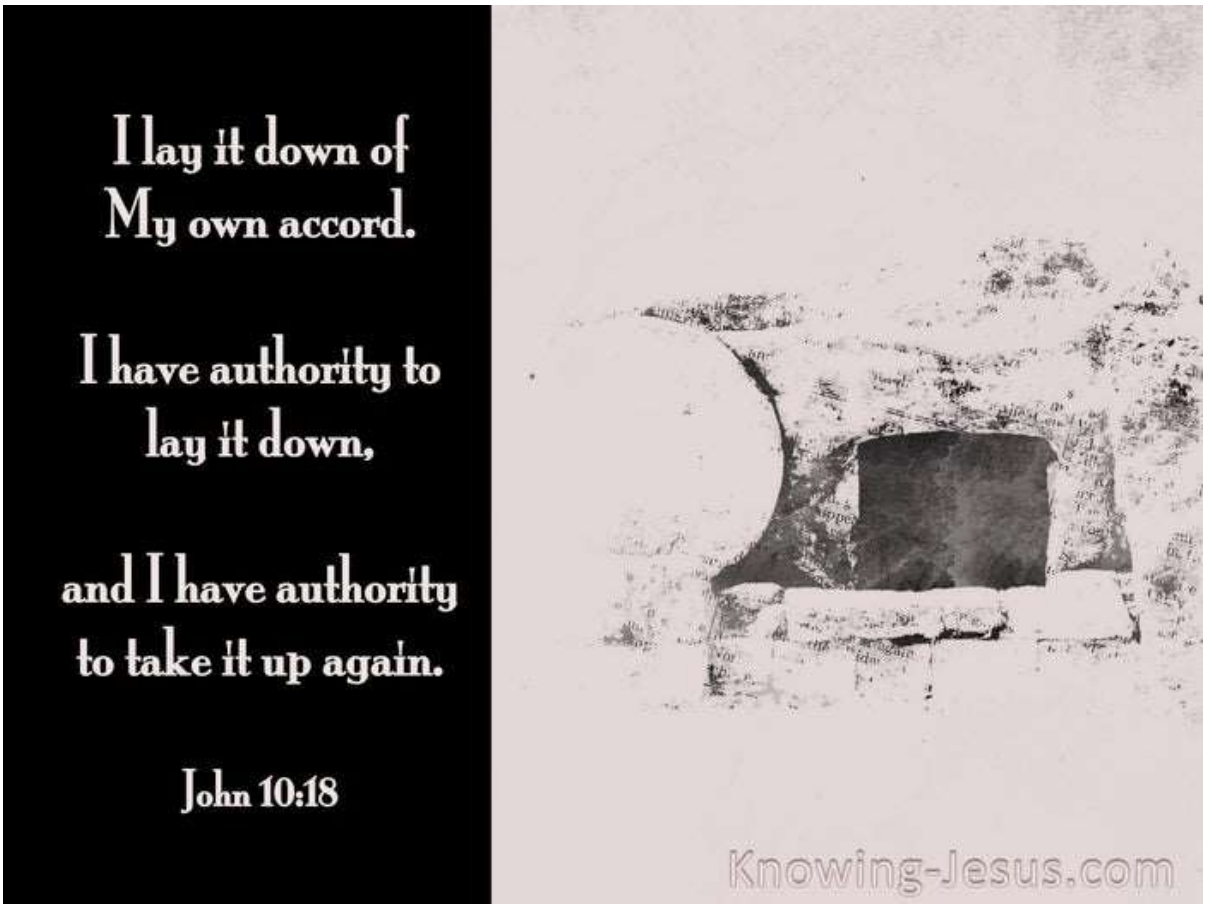
Did Jesus judge? If you’re still asking that question, you aren’t paying attention.

Who is Jesus? Judge.
http://www.biblestudyguide.org/articles/jesus-who-is-jesus-series/who-is-jesus-judge.htm

NOTE: For issues and details related to Heaven and life after death, as well as covering related topics and including different perspectives (including N.T. Wright) - see “Reference Notes on Heaven” (based in part on the book, *Heaven*, by Randy Alcorn).

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Jesus: Authority



Matthew 7:29 for He was teaching them as one having authority, and not as their scribes.

Matthew 28:18 And Jesus came up and spoke to them, saying, “All authority has been given to Me in heaven and on earth.

Mark 1:27 They were all amazed, so that they debated among themselves, saying, “What is this? A new teaching with authority! He commands even the unclean spirits, and they obey Him.”

John 5:27 and He gave Him authority to execute judgment, because He is the Son of Man.

John 8:28 So Jesus said, “When you lift up the Son of Man, then you will know that I am He, and I do nothing on My own initiative, but I speak these things as the Father taught Me.

Luke 10:22 All things have been handed over to Me by My Father, and no one knows who the Son is except the Father, and who the Father is except the Son, and anyone to whom the Son wills to reveal Him.”

John 5:26-27 For just as the Father has life in Himself, even so He gave to the Son also to have life in Himself; and He gave Him authority to execute judgment, because He is the Son of Man.

John 7:16 So Jesus answered them and said, “My teaching is not Mine, but His who sent Me.

John 10:18 No one has taken it away from Me, but I lay it down on My own initiative. I have authority to lay it down, and I have authority to take it up again. This commandment I received from My Father.”

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Matthew 8:23-27 Then He got into the boat, His disciples followed Him. And behold, there arose a great storm on the sea, so that the boat was being covered with the waves; but Jesus Himself was asleep. And they came to Him and woke Him, saying, “Save us, Lord; we are perishing!
He *said to them, “Why are you afraid, you men of little faith?” Then He got up and rebuked the winds and the sea, and it became perfectly calm. The men were amazed, and said, “What kind of a man is this, that even the winds and the sea obey Him?”

[Source: https://bible.knowing-jesus.com/topics/Authority-Of-Christ]

Jesus Taught With Authority

https://ptv.org/devotional/jesus-taught-with-authority/

Excerpt:

Luke 4:32 says, “They were amazed at His teaching, for His message was with authority.” What is it that gave Jesus’s message authority? It wasn’t His natural charisma. It wasn’t His booming voice. That’s not what gave His words authority. As I look at this passage of Scripture, I find three characteristics of Jesus’s teaching that gave Him true authority.

Number one: Jesus’s teaching was rooted in God’s Word. Mark’s account says, “He was teaching them as one having authority, and not as the scribes” (Mark 1:22). When the scribes taught in the synagogue, they just quoted one expert after another, one opinion after another, and one tradition after another. But Jesus spoke with the authority of God Himself.

Number two: Jesus’s teaching was filled with application. … He always included what we are supposed to do in light of that truth.

Number three: Jesus’s teaching was lived out in integrity. The word “integrity” means “undivided” or “whole.” A person who has integrity is a person whose life is in balance. There is no dichotomy between what he says and how he lives. However, that wasn’t true of the Pharisees. People knew the Pharisees weren’t living out what they professed to be true. If you are a teacher of God’s Word and you are not living out what you proclaim, then you have no authority. But Jesus lived out His message with integrity.

That’s why when Jesus taught, people sensed something was different. His teaching was rooted in the authority of God’s Word, He used practical application, and He lived it out in integrity.

The Authority of Jesus (John Piper)

https://www.gty.org/library/sermons-library/2353/The-Authority-of-Jesus

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The 12 Disciples
(or Apostles)
of
Jesus Christ

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12 Disciples / Apostles

See also: What Happened to the Apostles

Lists and Groupings (Charts)

Difference between Apostle and Disciple
https://www.differencebetween.com/difference-between-apostle-and-vs-disciple/

Apostle vs Disciple

Difference between apostle and disciple can be understood when you know what the two terms stand for individually. The words apostle and disciple are often encountered in biblical study. Many treat apostles and disciples to be the same and often use these words interchangeably. However, it is wrong and needs to be clarified. You ought to know the difference between an apostle and a disciple to have a clearer understanding of the concepts. Therefore, in this article, we will be discussing what each term stands for in order to make you understand the difference between apostle and disciple.

Who is a Disciple?

According to the Oxford English dictionary, a disciple is 'a follower or pupil of a teacher, leader, or philosopher.' So, you understand that a disciple is basically a pupil or a student. In his time, Jesus accepted all as his disciples, and this huge population consisted of sinners and women and that made purists angry. The word disciple comes from a Latin word discipulus, which means a learner who learns from his teacher.

If you study the Bible, you would come to know that disciples were followers or students of the Jesus Christ. Out of his scores of followers, Jesus chose twelve to travel and learn from him. Of course, these 12 were also originally the Disciples of Christ. These were the men who were later sent to far off lands to act as messengers, and these 12 men became first apostles.



Jesus and his apostles.

Who is an Apostle?

According to the Oxford English dictionary, the general meaning of the term apostle is 'a vigorous and pioneering advocate or supporter of a particular policy, idea, or cause.' This is apart from its use to Jesus Christ's 12 apostles. In that sense, they were twelve disciples or students, who later became messengers of the religion as they supported the religious belief of Jesus.

It is true that apostles were also disciples, but one cannot use the word apostle when he is referring to someone who has merely been a follower or a disciple of the Christ. So, not all of disciples were apostles though all apostles were disciples.

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An apostle was, apart from being a follower of Jesus, a special trainee who was to be later sent out as a messenger to preach Christianity. Interestingly, among the 12 that Jesus chose as apostles, there was Judas Iscariot, who betrayed Christ and later killed himself. Matthais replaced Judas and joined rest of the group to become an apostle. The original 12 apostles were Peter, Andrew, James, John, Philip, Bartholomew, Thomas, Matthew, James (the Less), Judas (or Thaddaeus), Simon, and Judas Iscariot.

What is the difference between Apostle and Disciple?

Apart from the word disciple, there is also mention of the word apostles in Bible and people think of these two as being same which is not true.

• If you get to the Greek roots of the words apostle and disciple, the difference between the two becomes crystal clear. The Greek word for disciple literally means student while the Greek word for apostle means a messenger or sent one.

• While it is true that Jesus chose 12 of his disciples to become messengers later on, not all disciples can be called apostles.

• All 12 apostles of Jesus were disciples. However, you cannot say all the disciples of Christianity are apostles.

Comparison between Apostle and Disciple:

	Apostle	Disciple
Definition	An apostle is a messenger and ambassador.	A disciple is a follower and student of a mentor, teacher, or a wise person.
Reference	He is an ambassador of the gospel.	He is a student of the gospel of Jesus Christ.
Origin	It is derived from the Greek word ‘apostolos’ which means messenger or ambassador.	It is derived from the Greek word ‘mathaytes’ which means student or pupil.
Choice	• He is chosen by his master to serve and follow him. • They are sent.	• He is a believer who chooses the person and discipline in what they believe. • They are called.
Person	He is someone who spreads the word.	He is the learner of the teachings and philosophies.
Personification	All apostles are disciplines.	Not all disciplines are apostles.
Followers	There were originally 12 apostles of Christ.	There are many followers of Christ.

Image Courtesy: ebctn.org, stjudetvm.com

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12 Disciples
https://www.allaboutjesuschrist.org/12-disciples.htm

The 12 Disciples – Chosen by Jesus
The New Testament is the only extensive source of information about the lives of the 12 disciples. Throughout the Bible there have been men, as well as women, whom God has chosen to accomplish His divine plans. Yet there were twelve men, specifically selected by Jesus, to travel with Him. The responsibility of the very words of the Master weighed like a heavy mantle upon them. The Twelve would continue representing Jesus long after He ascended into Heaven. Their dedication would impact the church long after their deaths.

The 12 Disciples – Why Twelve?
In the Bible, twelve, like seven, frequently suggested completeness and perfection. In the Old Testament, twelve represented "all Israel" (Genesis 49:28; Joshua 13-19). The Book of Revelation provides numerous references to twelve.

- 12 tribes of Israel, which are sealed and protected (Revelation 7:5-8; Revelation 21:12)
- 12 stars in the woman's (Israel) crown, symbolizing the 12 sons of Jacob (Revelation 12:1; Genesis 37:9)
- 12 gates of the great high wall of the New Jerusalem (Revelation 12:12)
- 12 angels guarding the heavenly gates (Revelation 12:12)
- 12 apostles of the Lamb, part of the church and body of Christ (Revelation 12:14)
- 12 pearls or precious stones of different colors, adorning the 12 foundations (Revelation 21:14, Revelation 19-21)
- 12 crops of fruit, continually producing wholesome and pleasant fruit (Revelation 22:2)

The mention of "twelve" appears in other areas of the New Testament as well.

- Jesus first spoke in the Temple at 12 years of age (Luke 2:42, 49-52).
- Jesus raised Jarius' 12-year-old daughter from a death-like state (Mark 5:42).
- The miraculous multiplication of the loaves and fishes, providing 12 baskets of leftovers (Matthew 14:19–20; John 6:13).

As Jesus' immediate followers, the Twelve's faithful obedience would be challenged repeatedly. A promise of eternal honor was extended to these chosen men. "Jesus said to them [disciples], 'I tell you the truth, at the renewal of all things, when the Son of Man sits on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel'" (Matthew 19:28). This promise shows the glory and status reserved for these saints who had suffered persecution on earth for the cause of Christ. "The wall of the city had twelve foundations, and on them were the names of the twelve apostles of the Lamb" (Revelation 21:14).

The 12 Disciples – Why These Men?
After Jesus had endured the temptation in the wilderness, He "returned to Galilee in the power of the Holy Spirit." He tried to speak in His hometown of Nazareth, but was rejected. So spiritually blinded were the people of the synagogue that they tried to kill Jesus by attempting to throw Him off a cliff. Jesus chose to establish His base and a new team in Capernaum, a beautiful town nearby, on the edge of the Sea of Galilee. The prophet, Isaiah, had prophesied that Jesus would live in Capernaum. "In the future he [Jesus] will honor Galilee of the Gentiles, by the way of the sea, along the Jordan" (Isaiah 9:1).

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The selection of the Twelve demanded the utmost deliberation as well as sacrifice. Prior to Jesus choosing these men, He fervently sought to fulfill the will of God, the Father. ". . . Jesus went out to a mountainside to pray, and spent the night praying to God" (Luke 6:12). These men would not only be His followers, but individuals who would be closest to Him. In every way, the Son of God chose to be vulnerable to these individuals. They would witness His fury against the moneychangers, His grief at a dear friend's death, and His misery as they abandoned Him in the Garden of Gethsemane (John 2:13-16; 11:35; Mark 14:32-42). Still these men were the sort of people God has always desired—the humble. Despite their faults, the Twelve were teachable. Jesus wanted men who could understand the struggles of the broken-hearted, the poor, and the afflicted.

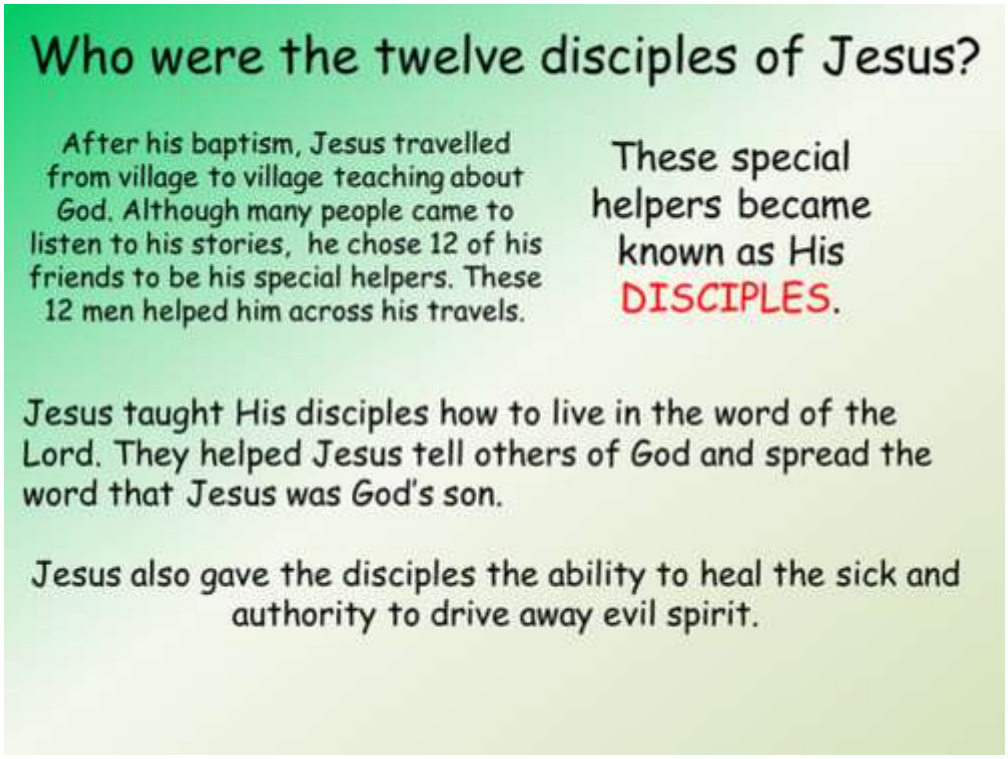
The 12 Disciples – Before and After

Jesus could not have picked a more diverse group of men to accomplish His divine purpose. By human standards, the Twelve had very little in common with one another—one unpredictable fisherman, possibly one with a bias against Nazareth, a fanatic Jewish nationalist, a despised tax-collector, a skeptic/pessimist, two "Sons of Thunder" with explosive tempers, and a covetous betrayer. They argued among themselves about which disciple would be the greatest (Luke 9:46; 22:24). He showed displeasure when they contradicted Him (Matthew 16:23). Repeatedly, Jesus spoke of His betrayal, death, and resurrection (Matthew 16:21-22; Mark 9:30; Luke 18:31-34), yet the disciples faltered.

- "All the disciples deserted [Jesus] and fled" (Matthew 26:56)
- "Later Jesus appeared to the Eleven as they were eating; he rebuked them for their lack of faith and their stubborn refusal to believer those who had seen him after he had risen" (Mark 16:20).
- "Jesus himself stood among [the disciples] and said to them, 'Peace be with you.' They were startled and frightened . . . He said to them, 'Why are you troubled, and why do doubts rise in your minds'" (Luke 24:36-38).

The Twelve would witness miracles of healing, power over nature, and of raising the dead. Yet it wasn't until "after" Jesus' death, resurrection, and ascension that the disciples' were transformed. Prior to His Ascension, Jesus "opened the disciples' minds so they could understand the Scriptures." Upon returning to His Father, Jesus would fulfill God's promise—clothing them with the Holy Spirit's power (Luke 24:45-49). The Holy Spirit supplied the driving force, enabling the disciples to accomplish the mandate Jesus had entrusted to them. The Twelve testified of who they knew Jesus Christ to be: Lord of all creation, Redeemer of all who trust in His death for their deliverance from sin, and the Source of eternal life for all who accept Him as their Savior.

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[Source: https://www.tes.com/teaching-resource/who-were-the-twelve-disciples-of-jesus-6303230] [Slideshow]



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The Meaning Behind the Names of the 12 Apostles



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Jesus Picks His Disciples

https://www.dummies.com/religion/christianity/the-bible/jesus-picks-his-disciples/

It seems likely that Jesus picked 12 followers during his lifetime. The gospels don't explain why Jesus picked these particular guys, and they don't agree about how early in the movement's history they became the core group. But nevertheless, the gospels of Mark and John, which are independent witnesses to the historical Jesus, refer frequently to "the Twelve" (Mark 9:35; 10:32; 11:11; John 6:67–71; 20:24). The author of Luke's gospel usually relies on Mark for his information, but one of Luke's names in his list of the Twelve is different, which may mean that the author had a different and independent list.

Here's a list of the disciples who are usually considered "the Twelve," arranged in order of the earliest noted in the gospel of Mark:

- **Peter:** He was a fisherman from Capernaum (John says Bethsaida). He's also often called Simon, Simon Peter, or Cephas. (Cephas comes from the Aramaic for "rock," and Peter comes from the Greek equivalent for the same.)
- **Andrew:** He was Peter's brother and fishing partner; John's gospel says that Andrew was first a disciple of John the Baptist.
- **James:** He was son of Zebedee and a fisherman from Capernaum. He's called "James the Great" in later tradition.
- **John:** He was James's brother and partner in the family fishing business. And maybe because they're so brazen, in Mark, Jesus gives the two brothers the name *Boanerges,* which is a Greek form of the Aramaic "sons of thunder" (Mark 10:35–45).
- **Philip:** He was from Bethsaida, another town on the coast of the Sea of Galilee.
- **Bartholomew:** This member of the Twelve doesn't get a lot of press. There simply aren't any stories about him apart from the list of the Twelve. Since the ninth century CE, some people have wondered if he's the Nathanael mentioned in John 1:45–51 and 21:2. Why? Because Nathanael is a normal first name and Bartholomew was more likely a surname (the Greek is based on the Aramaic *Bar-Talmai,* which means "son of Talmai").
- **Matthew:** He's called a toll collector in Matthew's gospel. This reference solves the problem in Mark that the toll collector Levi is called (Mark 2:13–17), but never listed among the Twelve (Mark 3:13–19).
- **Thomas:** Thomas, or "twin" in Aramaic, is called "doubting Thomas" because he doubted Jesus's resurrection until he could touch Jesus's wounds himself (John 20:24–29). He's also called Didymus Thomas (which is like saying "twin" twice in both Greek and Aramaic).
- **James:** This man, who was the son of Alphaeus, was called in later tradition "James the Less" — not to be confused with James the Great or James brother of Jesus (James was obviously a popular name at the time!).
- **Simon:** He was called "the Cananean" (which means "zealous" or "jealous" in Aramaic) in Matthew and Mark and "the Zealot" (the Greek equivalent of the same) in Luke.
- **Thaddeus:** There's a bit of controversy when it comes to this 11th disciple. In Mark and Matthew, he's called Thaddeus. Luke, on the other hand, calls this man Jude, son of James.
- **Judas Iscariot:** He's the one who betrayed Jesus to the authorities (so he's always put last on lists of the Twelve!).

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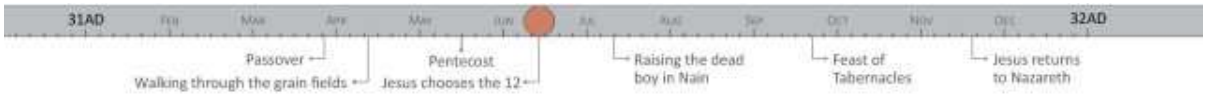
The differences in the various lists suggest that, by the time the gospels were written, the importance of the Twelve had begun to wane. After all, if they or the communities they founded were still potent, their names would be firmly entrenched and well-known to the gospel authors.

The Twelve disciples' importance may have been dwindling because of their deaths, because of changing leadership patterns in the church, or simply because traditions about the lesser-known ones had been lost. Another reason the Twelve as a group may not have loomed so large at the end of the first century CE has to do with their role. The gospels report that their job was to preach to Israel (Matthew 10:5–6) and to judge the 12 tribes of Israel at the end of time (Q 22:30). But by the late first century, when the gospels are composed, the message is no longer being preached just to Israel, and the end of time seems indefinitely delayed.

When Were the 12 Disciples Chosen

http://www.thejesusbible.faith/when-were-the-12-disciples-chosen/

Whenever we read the word disciples in the Gospel stories we automatically think of the 12 disciples. But it wasn't until the summer of 31AD or 18 months into Jesus ministry that he actually choose the 12.



The timing of the Jesus choosing the 12 disciples

Prior to this whenever we read the word 'disciples' there may have been 100's of people or as few as a handful of people. However after the 12 were formed it appears that he spent more time with them and less with the crowds.

Luke takes care to mention here that there were also some special female disciples who weren't included in the 12 but took a special place in Jesus' ministry. From this point on it seems that not everyone was allowed to follow him everywhere and it is interesting to note his inner circle includes Mary Magdalene, Joanna and Susanna.

> After this Jesus began travelling around the nearby towns and villages, preaching the Good News about the Kingdom of God. He took his twelve disciples with him, along with some women who had been delivered from evil spirits and healed of various diseases. Among them were Mary Magdalene, from whom he had expelled seven demons; Joanna (Yochanna), Susanna the wife of Chuza, Herod's business manager; and many others who were helping support the work of the ministry from their own resources. TJB 10:61

***See also*: "Judas Iscariot"** for more details about his life and death

What Happened to the Apostles and Where Their Remains are Today

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Twelve Disciples of Jesus Christ (grouped by "squad")

http://christianityscience.blogspot.com/2013/04/what-happened-to-12-disciples-of-jesus.html

Twelve Disciples of Jesus Christ

Squad	Duties	Disciples	Order of Call	Call Reference	Apostle Symbol	Known As
First	Performed as counselors and prayer partners for Jesus Christ.	Peter	3	John 1:42	Hope	Leader 1st Squad; Primary spokesman; Apostle to the Jews; Brother to Andrew. Rock upon which church is founded.
		Andrew	1	John 1:35-41	Introduction	First called; Brought people to Jesus; Fisherman by trade with John. Brother of Peter.
		John	2	Mt 4:21	Love	Youngest (about seventeen) and beloved by Jesus Christ; Traditional author of fourth Gospel; Also wrote Revelation, and John 1, 2, an 3. Fisherman by trade with Andrew; Zebedee family wealthy. Brother of James.
		James	4	Mt 4:21	Witness	Silent Disciple (no record of ever speaking) and first martyr (beheaded by Herod). Zebedee family wealth shared with his brother John.
Second	Looked after people, affairs and crowds in Deacon fashion	Philip	5	John 1:43	Spiritual Growth	Leader 2nd Squad; Analytical Disciple, always fifth.
		Nathaniel (Barthalomew)	6	John 1:43-49	Spiritual Perception	Sincere and royal background.
		Matthew	7	Mt 9:9-13	Hospitality	Tax Collector; Publican; Oldest.Traditional author of first Gospel. Outrageous sinner; Superior business and political negotiations knowledge; Fluent in Greek.
		Thomas	8	Mt 10:2-4	Faith	Twin and doubter
Third	Managed worldly affairs and money	James the Lesser	9	Mt 10:2-4	Second Place	Leader of 3rd Squad; Smaller stature
		Simon the Zealot	10	Mt 10:2-4	God and Country	Revolutionary; wanted to overthrow Rome
		Judas (Thaddeus, Lebbaeus)	11	Mt 10:2-4	Intimate Christianity	Three Names; later changed name to Jude
		Judas Iscariot	12	Mt 10:2-4	Honor	Betrayer

Have you ever wondered what happened to the 12 Apostles after Jesus died on the cross? We all know that the Romans and the powerful Jewish leaders in Jerusalem were all looking for them for being guilty "by involvement" with Jesus.

They were not the kind of group you might have expected Jesus to discharge on his mission to reach the world. There was nothing special or spectacular about them. They were just simple working men. But Jesus formed them into the backbone of the church and gave them the most incredible task possible calling the entire world, including the mightiest empire ever known, to repentance and faith in the risen Christ. You can be sure that any skilled, first-century Roman citizen would have mocked at any prophecy that within three centuries Christianity will be the official faith of the empire. We came to know that the Apostles (except, of course, Judas Iscariot) "… locate a ship and sailed away" to another city, leaving Jerusalem for fear of being arrested. They only returned to Jerusalem– after all the anguish and controversy quieted down– during Pentecost (originally a Jewish festival celebrating grain harvest and commemorating Moses receiving the Ten Commandments). But, according to Acts 2:1:4, while the Apostles gathered for the feast:

> "…Suddenly there was a noise from heaven like the sound of a mighty wind. It filled the house where they were meeting. Then they saw what looked like fiery tongues moving in all directions, and a tongue came and settled on each person there. The Holy Spirit took control of everyone, and they began speaking whatever languages the Spirit let them speak."

The martyrdom of some of the Apostles is more certain than others. Historians will have different degrees of certainty concerning the circumstances of their deaths. For instance, unbiased historians will not take issue with the historical credibility of the martyrdom of Peter, Paul, and James the Apostle. Many of the other accounts have decent historic validity as well. Some accounts, however, raise the eyebrow and cause us to remain agnostic.
However, when boiled down to their least common denominator, it is very feasible to believe that all

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but one of the Apostles suffered and died a martyr's death, even if we can't be sure of the exact details.

Amidst some vagueness, one thing is clear—the reason given for their death was the same in *all* accounts. They were killed because they stated publicly to have seen Christ die and then to have seen Him alive. They all died because of an dogged, unremitting claim that Christ rose from the dead. That's how they received the Holy Spirit—and soon after, they daringly left their hiding place and started preaching and performing miracles, in the name of Jesus Christ, right in the streets of Jerusalem and in different languages!

Try to imagine the simplest, most quiet and easily panic-stricken man you know (most of the Apostles were fishermen, remember) suddenly speaking out like the smartest Nobel laureate you think highly of or a diplomatic statesman—and you'll get the idea on how miraculous this was.

The effective preaching the Apostle Peter attracted a huge crowd and he preached a sermon to the crowd with great competence that "On that day about three thousand believed his message and were baptised…" (Acts 2:41) establishing a solid and unstoppable Christian group in Jerusalem.

See more Apostle Lists / Charts on the following several pages….

***See*: What Happened to the Apostles** and Where Their Remains are Today

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Lists of the 12 Apostles occur in Mark 3:16-19; Luke 6:13-16; Matthew 10:2-4 and Acts 1:13.

Comparing the four lists, we note that there appear to have been three groups of four disciples each. Peter, Philip, and James the son of Alphaeus seem to have been the leaders of these groups (see rows 1,5 and 9).

(Note: Matthias was later chosen to replace Judas Iscariot in Acts 1:21-26)

[Source: Dr. Constable Expository Notes – Matthew]

	Matt. 10:2-4	Mark 3:16-19	Luke 6:14-16	Acts 1:13
1.	Simon Peter	Simon Peter	Simon Peter	Peter
2.	Andrew	James	Andrew	John
3.	James	John	James	James
4.	John	Andrew	John	Andrew
5.	Philip	Philip	Philip	Philip
6.	Bartholomew	Bartholomew	Bartholomew	Thomas
7.	Thomas	Matthew	Matthew	Bartholomew
8.	Matthew	Thomas	Thomas	Matthew
9.	James, son of Alphaeus	James, son of Alphaeus	James, son of Alphaeus	James, son of Alphaeus
10.	Thaddaeus	Thaddaeus	Judas, son or brother of James	Judas, son or brother of James
11.	Simon the Cananaean	Simon the Cananaean	Simon the Zealot	Simon the Zealot
12.	Judas Iscariot	Judas Iscariot	Judas Iscariot	

http://www.soniclight.com/constable/notes.htm

Peter's name occurs first, here, as in all the other lists, probably because he was the "first among equals." Matthew may also have listed him first because he became the leading apostle to the Jews.[879] James' name occurs before his brother John's, probably because James was older. Matthew described himself humbly as "the tax collector."

Thaddaeus ("Warm-Hearted") and Judas the son (or brother) of James, seem to be two names for the same man, and Simon the Cananaean seems to have been the same person as Simon the Zealot. The Zealots constituted a political party in Israel, centered in Galilee. They sought independence from the Roman occupation of Israel.[880] However, the name Zealot did not become a technical term for a member of this revolutionary group until the time of the Jewish Wars (A.D. 68-70).[881] So Zealot here probably refers to Simon's reputation for religious zeal.[882] Cananaean is the Aramaic form of Zealot and does not refer to the land of Canaan.

Iscariot may mean of Kerioth, the name of two Palestinian villages, or the dyer, his possible occupation. It may be a transliteration of the Latin sicarius, another Zealot-like movement.[883] Some scholars believe that Iscariot means false one and comes from the Aramaic seqar meaning falsehood.[884] The names Andrew and Philip are Greek and probably reflect the more Hellenistic flavor of their hometown, Bethsaida, which was on the east bank of the Jordan River (John 1:44).

These men became Jesus' main agents in carrying out His mission, though Judas Iscariot, of course, proved to be a hypocritical disciple. Probably Matthew described the Twelve in pairs because they went out in pairs (Mark 6:7)

Note: All the Apostles were from Galilee; except for Judas Iscariot, who was possibly from Judah.

See also, **"Judas Iscariot"** for more details about his life and death

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Why are the lists of disciples different?

https://carm.org/bible-difficulties/matthew-mark/why-are-lists-disciples-different

There are four lists of the disciples found in Scripture. They sometimes differ in order, but this is not a problem since listing people in a different order still demonstrates that the people were the same. Matthew, Mark, and Luke, each contain a list of 12 disciples. However, Acts contains only 11. This is because Judas Iscariot, who had betrayed Christ, had died and was not listed. Acts 1:21-26 tells how they replaced Judas with Matthias thus retaining 12 disciples.

As you can see from the chart below, the disciples are listed according to each section of Scripture. The difference in content occurs with Thaddaeus and Judas the son of James. The most logical explanation is that both names describe the same person. Afterall, Judas the son of James would have been sharing the name of Judas Iscariot, the betrayer of Christ. It's highly probable that he preferred to be called Thaddeus.

It is common in Scripture to demonstrate people's alternate names. Take for example Acts 1:23 where we see that someone named Joseph is also called Barsabbas and Justus.

Matthew 10:2-4	Mark 3:13-19	Luke 6:12-16	Acts 1:13-14
Simon (Peter)	Simon (Peter)	Simon (Peter)	Peter
James, son of Zebedee	James, son of Zebedee	James	James
John, the brother of James	John, the brother of James	John	John
Andrew	Andrew	Andrew	Andrew
Philip	Philip	Philip	Philip
Bartholomew	Bartholomew	Bartholomew	Bartholomew
Matthew	Matthew	Matthew	Matthew
Thomas	Thomas	Thomas	Thomas
James, son of Alphaeus	James, son of Alphaeus	James, son of Alphaeus	James, son of Alphaeus
Thaddaeus	Thaddaeus	-----	-----
Simon the Zealot	Simon the Zealot	Simon the Zealot	Simon the Zealot
Judas Iscariot	Judas Iscariot	Judas Iscariot	-----
-----	-----	Judas the son of James	Judas the son of James
			(Matthias who was later chosen in Acts 1:21-26)

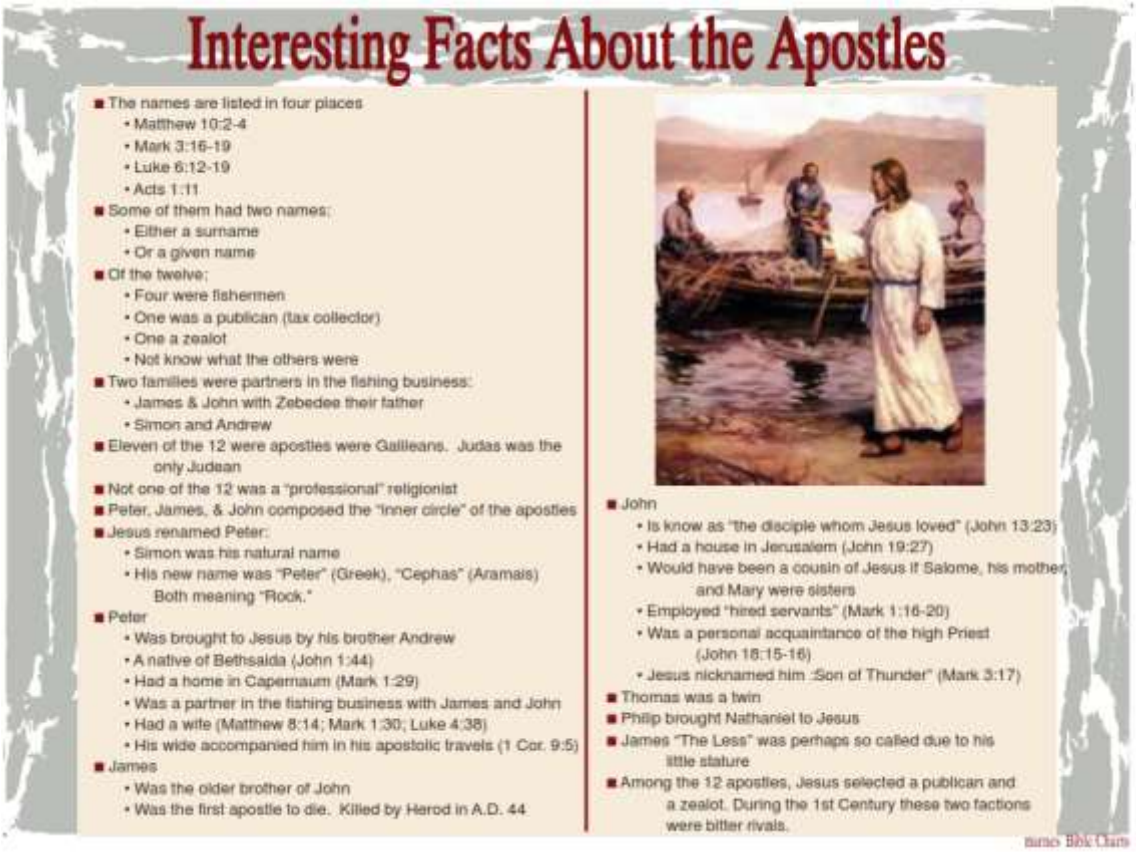
Note: All the Apostles were from Galilee; except for Judas Iscariot, who was possibly from Judah.

See also, **"Judas Iscariot"** for more details about his life and death

***Return to the beginning*: The 12 Disciples (or Apostles) of Jesus Christ**

See Interesting Facts About the Apostles (and more) continued on the next page…

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***See also*: "Judas Iscariot"** for more details about his life and death

What Happened to the Apostles and Where Their Remains are Today

More about 12 Apostles continued on next page…

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Who Were the 12 Disciples and What Should We Know about Them?

https://www.crosswalk.com/faith/bible-study/who-were-the-12-disciples-and-what-should-we-know-about-them.html

- Allyson Holland Crosswalk.com Contributing Writer



It was at this time that He went off to the mountain to pray, and He spent the whole night in prayer to God. And when day came, He called His disciples to Him and chose twelve of them, whom He also named apostles. (Luke 6:12-13)

Twelve men responded to the call. They were Jews, uneducated commoners, and simple men of faith who gave up everything to be followers of Christ. Jesus spent three years training these men to be leaders. Jesus' plan was to eventually have the disciples take over and carry on the work He had started.

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Photo Courtesy: Thinkstock



The Twelve Disciples (Apostles): Who Were They?

You didn't choose me. I chose you. (John 14:16)

Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; and James the son of Zebedee, and John his brother; Philip and Bartholomew (Nathanael); Thomas and Matthew the tax collector; James the son of Alphaeus (James the Less), *and Thaddaeus* (Judas, son of James)*; Simon the Zealot, and Judas Iscariot, the one who betrayed Him. (Matthew 10:2-4, emphasis added)*

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Photo Courtesy: Unsplash/Aaron Burden



Peter and Andrew

And He said to them, "Follow Me, and I will make you fishers of men." (Matthew 4:19)

Peter and Andrew--Sons of John, were born in Bethsaida. They later settled in a home together in the town of Capernaum. They were fisherman and worked alongside James and John. They were companions and had probably known each other for years.

Peter and Andrew were early followers of John the Baptist. It was Andrew who first introduced his older brother Peter to Jesus when they were in the wilderness with John. *(John 1:40-42)* It is thought that they became spiritual followers of Jesus at this time. Once Peter was introduced to Jesus they left John and became followers of Christ.

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Photo Courtesy: Unsplash/Jonas Jacobsson



1. Peter

Also known as Simon, Simon Peter, or Cephas (Rock), Peter was a gregarious, natural leader, and an obvious spokesperson for the twelve. Peter's name is mentioned far more in the New Testament than any other of the disciples. He was the older of the two brothers and the only married disciple. *(Luke 4:38)* His wife was known to travel with him when he was on mission. *(1 Cor. 9:5)* His assignment was to bring the Gospel to the circumcised. *(Gal. 2:7)*

Peter is well known for denying Christ three times after Christ was arrested. After his own arrest many years later he requested to be crucified with his head down. He didn't believe he was worthy to be crucified in the same manner as his Lord. He died a martyr's death in Rome during the reign of Nero. Some speculate around the same time as Paul was being beheaded.

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2. Andrew

An early disciple of John the Baptist, Andrew, and John, the Son of Zebedee were present when John the Baptist said, “Behold, the Lamb of God!” *(John 1:35)* Andrew was the first to follow Jesus and his enthusiasm was evident as his desire to introduce his older brother to Jesus revealed what was already in his heart—a deep love for God.

He was not a dominant person next to his outspoken brother. He was a passionate preacher and shared the gospel boldly and was a significant contributor to the early church.

Andrew died a martyr’s death. He faced crucifixion with boldness and courage. He said, “Oh, cross most welcome and longed for! With a willing mind, joyfully and desirously, I come to you, being a scholar of Him which did hang on you, because I have always been your lover and yearn to embrace you.”

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Photo Courtesy: Unsplash/Jacob Meyer



James and John—Sons of Zebedee

There is some evidence that Zebedee was a man of affluence. He was able to hire enough servants to help with his fishing business. *(Mark 1:20).* In Scripture, James is listed before his younger brother John, yet he remains somewhat obscure except for the fact he is part of Jesus' inner three. John is much more in the forefront of what is happening during the three years of training with Christ. James and John were both known for being men of intense passion and fervor. Because of this Jesus nicknamed them the Sons of Thunder. *(Mark 3:17)*

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Photo Courtesy: Unsplash/Nathan Lindahl



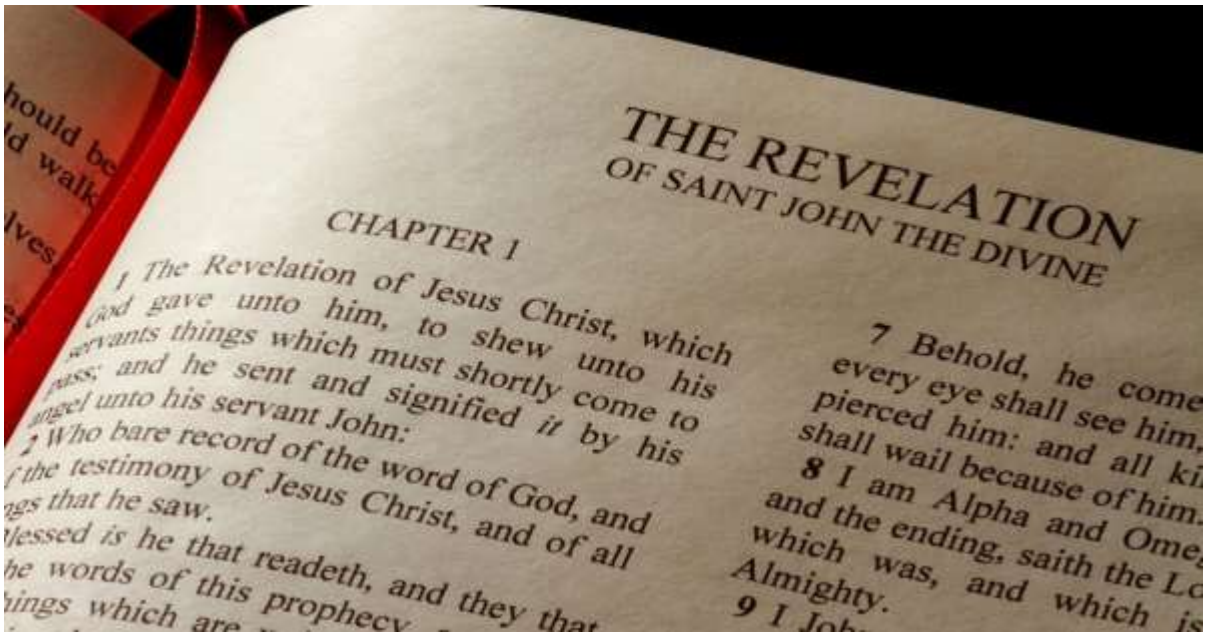
3. James

James is the elder brother of John. He is a rather quiet part of the team of disciples in that we don't read much about him in Scripture. As part of Jesus' "inner three" he was permitted to be present along with Peter and John when Jesus raised Jairus' daughter from the dead *(Mark 5:37)*, he witnessed Jesus' transfiguration on the Mount of Olives *(Matthew 17:1)*, and he was in the Garden of Gethsemane with Jesus. *(Mark 14:33)*

James was the first disciple to be martyred (he was beheaded) and the only disciple to have their martyrdom recorded in Scripture. *(Acts 12:1-3)*

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4. John

Known as the “disciple Jesus loved,” he was also a part of the inner three. *(John 3:23)* He wrote a large portion of the New Testament—The book of John, 1, 2, and 3 John, and the book of Revelation. He wrote more about love than any other New Testament author. His close proximity to Jesus taught him much about love.

He was exiled to the island of Patmos under Domitian, but after his death, John was allowed to return to Ephesus where he governed churches in Asia until his death at about A.D. 100.

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5. Philip

"The next day He purposed to go into Galilee, and He found Philip. And Jesus said to him, Follow Me." (John 1:43)

What do we know about Philip? Almost nothing. Although a Jew, we only know him by his Greek name, Philip. A heart for evangelism, he was anxious to tell Nathanael the One foretold by Moses and the prophets had been found. *(John 1:45)* They were close companions and possibly studied the Old Testament together.

Philip was stoned and crucified in Hierapolis, Phrygia.

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6. Nathanael

Also known as Bartholomew, Nathanael came from Cana in Galilee. *(John 21:2)* He expressed some local prejudice about Nazareth. *(John 1:46)* Jesus recognized how sincerely his love for God was from the beginning when He said, *"Behold, an Israelite indeed, in whom there is no deceit!" (John 1:47)*

Nathanael may have preached in India and translated the book of Matthew into their language. He was beaten, crucified, and beheaded. He died as a martyr while serving the people of Albinopolis, Armenia.

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Photo Courtesy: Chris Gallimore/Unsplash



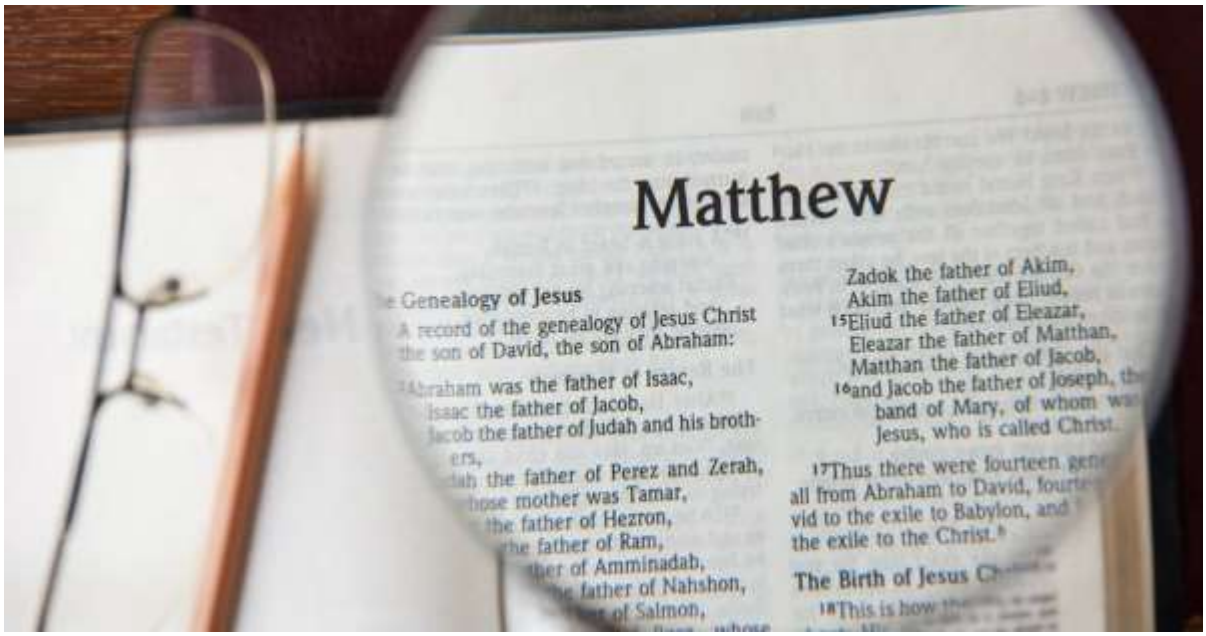
Jesus Chose Ordinary Men

What we know to be true about Jesus is that He chose ordinary and unrefined men. They were the commonest of the common. They were from rural areas, farmers, and fisherman. Christ purposely passed over the elite, aristocratic, and influential men of society and chose mostly the men from the dregs of society. That's how it has always been in God's economy. He exalts the humble and lays low those who are proud.

As Jesus went on from there, He saw a man called Matthew, sitting in the tax collector's booth; and He said to him, Follow Me! And he got up and followed Him. (Matthew 9:9)

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7. Matthew

Levi, the Son of Alphaeus, Matthew was a tax collector--the most despised people in all of Israel. They were known for taking extra money from the people of Israel to pay off the Romans and to pad their own pockets.

Then it happened that as Jesus was reclining at the table in the house, behold, many tax collectors and sinners came and were dining with Jesus and His disciples; for there were many of them, and they were following Him. When the scribes of the Pharisee's saw that He was eating with the sinners and tax collectors, they said to His disciples, Why is he eating and drinking with tax collectors and sinners? And hearing this, Jesus said to them, It is not those who are healthy that need a physician, but those who are sick; I did not come to call the righteous, but sinners. (Mark 2:16)

Matthew brought the gospel to Ethiopia and Egypt. Hircanus the king had him killed with a spear.

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8. Thomas

Usually nicknamed “Doubting Thomas," Thomas was also called Didymus, meaning The Twin (although a twin brother or sister is never mentioned in the Bible.) He was an outspoken skeptic to the point of being known as a pessimist. No details are given about Thomas in the first three Gospels other than the mention of his name. John’s first mention of Thomas is in John 11:16. Lazarus had died and the disciples feared for the life of Jesus and themselves if they were to go back to Bethany. Thomas speaks up. *“Let us also go, that we may die with Him.” (John 11:16 NASB)* Here we see the character quality of courage and loyalty to Christ, a quality not often attributed to Thomas.

His devotion to Christ is further displayed when Jesus told the disciples that He was going to go away and prepare a place for them. *“And you know the way where I am going. Thomas said to Him, Lord, we do not know where You are going, how do we know the way?” (John 14:4-5)* Thomas didn’t want to be left behind. And then Thomas’ love for Jesus and his desire to see and touch before he believed and then his declarat*ion, “My Lord and My God!” (John 20:28)*

Tradition strongly suggests that Thomas started the Christian church in India. Some suggest being run through by a spear killed him, ironically, similar to Jesus being pierced by a spear.

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9. James the Less

He is the son of Alphaeus *(Luke 6:15).* His mother's name is Mary (Mark 15:40) and he has a brother named Joseph *(Matthew 27:56).* Except for a few details about his family, there is nothing more mentioned about him in Scripture. Maybe this is why he is referred to as James the Less in *Mark 15:40*. What is important to remember is although James was somewhat in the background, he was chosen by Jesus to be one of the twelve disciples. He was trained and used by Christ in a powerful way to further the Kingdom of God. He was a valuable team member.

Tradition says he was crucified in Sinai or possibly stoned to death in Jerusalem.

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10. Simon the Zealot

Simon was probably a political activist in his younger years. Why would Jesus choose someone with this background?

“It is amazing that Jesus would select a man like Simon to be an apostle. But he was a man of fierce loyalties, amazing passion, courage, and zeal. Simon had believed the truth and embraced Christ as his Lord. The fiery enthusiasm he once had for Israel was now expressed in his devotion to Christ.” - Twelve Ordinary Men

There is some speculation about what happened to Simon. Tradition says that after preaching on the west coast of Africa, Simon went to England where he ended up being crucified in 74 AD.

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Photo Courtesy: Pexels/Artem Bali



11. Judas, son of James

The eleventh name on the list of disciples is Judas. Also known as Jude, Thaddeus, and Lebbaeus, Judas lived in obscurity as one of the Twelve. He did ask Jesus a question in *John 14:22*, “Lord, why are you going to reveal yourself only to us and not to the world at large?” Judas seemed overly concerned with this question. Christ responded by saying He would reveal Himself to anyone who loved Him.

Most early tradition says that Judas, son of James, a few years after Pentecost, took the gospel north to Edessa. There he healed the King of Edessa, Abgar. Eusebius the historian said the archives at Edessa contained the visit of Judas and the healing of Abgar (the records have now been destroyed). The traditional symbol of Judas is a club and tradition says he was clubbed to death for his faith.

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Photo Courtesy: Lightstock



12. Judas Iscariot

Jesus answered them, "Did I Myself not choose you, the twelve, and yet one of you is a devil?" Now He meant Judas the son of Simon Iscariot, for he, one of the twelve, was going to betray Him. (John 6:70-71)

The Traitor. Nothing is known about Judas' background. His encounter and call by Jesus is not recorded in Scripture. He was not from Galilee--that much is known. He obviously became a follower and stayed with Jesus for three years. He gave Christ three years of his life, but he certainly didn't give Him his heart, and Jesus knew this. Judas betrayed Jesus for thirty pieces of silver. *(Matthew 26:15)*

"The other eleven apostles are all great encouragements to us because they exemplify how common people with typical failings can be used by God in uncommon, remarkable ways. Judas, on the other hand, stands as a warning about the evil potential of spiritual carelessness, squandered opportunity, sinful lusts, and hardness of the heart. Here was a man who drew as close to the Savior as it is humanly possible to be. He enjoyed every privilege Christ affords. He was intimately familiar with everything Jesus taught. Yet he remained in unbelief and went into a hopeless eternity."

***See also*: "Judas Iscariot"** for more details about his life and death

What Happened to the Apostles and Where Their Remains are Today

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In what order were the disciples chosen?

https://www.answers.com/Q/In_what_order_were_the_disciples_chosen

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In *Luke*, Jesus met Simon Peter in his mother's house, but did not call him at that stage. Later, he helped some fishermen in a boat - James and John, sons of Zebedee, and Simon. Jesus told Simon that he would follow Jesus, so the three left their boat and followed Jesus. It was some time later that Jesus actually chose the remainder of his disciples, including Andrew, brother of Peter, but not necessarily in any order.

In John's Gospel, Andrew was a disciple of John the Baptist. John told him and another disciple to follow Jesus. Later, Andrew fetched his brother Simon, who joined the other disciples. *John* does not mention all the disciples and provides least information as to when the author believed them to have been chosen

How old were Jesus' disciples?

https://www.gotquestions.org/how-old-were-Jesus-disciples.html

Question: "How old were Jesus' disciples?"

Answer: The Bible does not specifically give the ages of any of the original twelve disciples. However, a few observations can be made regarding their ages.

First, Scripture teaches Jesus was about 30 years old when He began His public ministry (Luke 3:23). In Jewish culture, disciples (or students) were generally younger than their teacher. Therefore, it is likely the disciples were under 30 years of age. Jesus also referred to them as "little children," possibly indicating they were several years younger than He.

Second, many of the disciples worked as fishermen. James and John specifically left their father in the boat to follow Jesus (Matthew 4:21–22). This means they were old enough to work full-time. They were likely at least teenagers by this time, since they could leave home to follow a rabbi.

Third, Peter is noted as already married when he began following Jesus. His sick mother-in-law is mentioned in Matthew 8:14. This means Peter was at least old enough to be married; at the very least, Peter was in his mid-teens.

Fourth, the later lives of many of the disciples help to reveal their possible ages. John lived the longest, passing away in the last decade of the first century, according to church history. This was 60 years after walking with Jesus. Even if John were in his 90s when he died, he would have been no more than 30 years old at the time he was with Jesus. Since John was old enough to care for the mother of Jesus (John 19:26–27), he was probably at least 20 at the time of the crucifixion.

Peter referred to himself as an old man when he was in his 60s, about 30 years after walking with Jesus. This may mean Peter was in his 20s or 30s at the time he was with Jesus. The Gospel of

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Matthew was written 30–40 years after Jesus' resurrection, indicating that Matthew was perhaps in his 20s when following Jesus on earth.

Jewish culture made it customary for a child to begin his religious training at the age of 5 and to continue to age 12 or 13. If a boy was intelligent and interested in continuing his religious studies, he would then seek a rabbi to disciple him and would follow and pattern his life after the rabbi until age 30. At that time he could take on disciples of his own. A young man's discipleship training under a rabbi would usually begin between the ages of 13 and 15. If this pattern was consistent with the followers of Jesus, some of them may have joined Jesus as early as age 13 and would have still been teenagers at the time of His death, resurrection, and ascension.

Though the Bible does not give the exact ages of the disciples of Jesus, it is likely they were all between the ages of 13 and 30 at the time they followed Jesus. This view allows for some variety in their ages, with John likely the youngest and Peter perhaps one of the oldest since he was already married.

Selection of the Twelve Apostles (Luke 6:12-19)

http://www.jesuswalk.com/lessons/6_12-19.htm

Excerpts:

Exposition

Up until this time in Jesus' ministry there was little organization. He was an extremely popular itinerant preacher and teacher that increasingly attracted crowds from far away. At this point you have two classes of people, the crowds and the disciples. The crowds came to hear him, but a growing band of followers trailed him wherever he went. These were called "disciples," Greek *mathetes*, "learner, pupil, disciple" from the verb *manthano*, "to learn." If the movement is to grow and mature, Jesus must choose leaders.

All Night in Prayer on the Mountain (6:12)

If you've ever been a manager, you know that one of your most difficult and important tasks is hiring the right employee for key positions in your organization. When mistakes are made here -- and they are far too often made -- they are extremely difficult and expensive to repair. Sometimes they can deeply hurt the organization for years to come.

Luke records, "One of those days Jesus went out to a mountainside to pray, and spent the night praying to God." (6:12) Neither Matthew nor Mark mention this all night prayer session. But Jesus' prayer life is one of Luke's themes; we will see Jesus' example of prayer again and again in Luke. Luke uses a Greek word here that is used only once in the New Testament: *dianuktereuo*, "spend the whole night."[1] It was vital that Jesus hear the Father correctly in this matter. An error could cause disaster. Would that we spent all night sessions of prayer before selecting officers for our churches! Better have no one in an office, than the wrong person.

Disciples and Apostles (6:13)

"When morning came, he called his disciples to him and chose twelve of them, whom he also designated apostles" (6:13)

The text implies to me that his disciples were encamped nearby. This was outside of town in a remote place. Those who were his serious followers came everywhere with him.

Notice the distinction Jesus makes between disciples and apostles. Jesus has many disciples, but he only selects twelve to be designated apostles. We see later that Jesus appoints 70 others for a

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preaching mission (Luke 10). It is important that we see that the apostles are being selected from a considerably larger group of followers.

While "disciple" means "learner, pupil, devoted follower," the word "apostle" means something different. Our English word "apostle" is a transliteration of the Greek word *apostolos*, "ambassador, delegate, messenger,"[2] from the verb *apostello*, "to send away or out."[3] These men are designated apostles because they are given a particular commission or set of orders. "The Great Commission" was given first to the apostles, and then, by extension, to the Church they established. Often the New Testament refers to these twelve apostles as "the disciples," but there is a distinction we need to keep in mind: disciples are learners and followers; apostles are disciples who have been given a particular commission.

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In what order did Jesus find his apostles?

https://www.answers.com/Q/In_what_order_did_Jesus_find_his_apostles

It may not be possible to identify the order in which all the apostles were called, but each gospel gives some information about who may have been among the first:

In *Matthew's Gospel*, Jesus was walking by the Sea of Galilee when he called the brothers, (1 and 2) **Simon** and **Andrew**. Afterwards he called (3 and 4) **James** and **John**, sons of Zebedee, and subsequently (5) **Matthew**. After this all twelve are listed.

Similarly, in *Mark's Gospel*, Jesus was walking by the Sea of Galilee when he called the brothers, (1 and 2) **Simon** and **Andrew**, and soon afterwards (3 and 4) **James** and **John**, sons of Zebedee, who were mending their nets. The next disciple was (5) **Levi**, whom some regard as the same person as Matthew in Matthew's Gospel. In chapter 3, Jesus chose twelve disciples of all those who followed him.

In Luke's Gospel, Jesus met (1) **Simon Peter** in a house in Capernaum, where he healed Peter's mother-in-law. Later, he saw Simon Peter with (2) **James** and (3) **John**, sons of Zebedee, on fishing boats together, but does not seem to have called them. The next disciple was (4) **Levi**. In Luke chapter 6, Jesus was on a mountain when he chose twelve of those who were with him, to be his apostles. This is the only mention in Luke's Gospel of Andrew.

In *John's Gospel*, Jesus had returned to the place of his baptism, traditionally by the River Jordan, when John the Baptist pointed him out to two of his disciples, one of whom was (1) **Andrew**. The disciples followed Jesus and later Andrew called his brother, (2) **Peter**, to follow Jesus. The next disciple was (3) **Philip**, then (4) **Nathaniel**.

After Prayer Jesus Selects Twelve Apostles.

(Near Capernaum.)
[a] MATT. 10:2-4; [b] MARK 3:13-19; [c] LUKE 6:12-16.

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What are the biblical qualifications for apostleship?

https://www.gotquestions.org/apostleship.html

Question: "What are the biblical qualifications for apostleship?"

Answer: An apostle ("one sent on a mission") is one whom God has *sent* on an errand or with a message. An apostle is accountable to his Sender and carries the authority of his Sender. An apostleship is the office an apostle holds.

Jesus Christ Himself has an "apostleship." He wears "Apostle" as one of His descriptive titles (Hebrews 3:1). He was sent to earth by the Heavenly Father with God's authoritative message, which He faithfully delivered (John 17:1–5).

While Jesus was here on earth, He personally selected from His many followers twelve men and gave them an apostleship—special responsibility to receive and spread His message after He returned to heaven (John 17:6–20; Matthew 10:1–4; Mark 3:14–15). These chosen and sent ones were His apostles. During the time Jesus was training them, He did not explain the criteria that He used to choose them.

One of the twelve was Judas Iscariot, who betrayed Jesus to His enemies. In agony of conscience, Judas hanged himself (Matthew 27:5). Thus, when Jesus returned to heaven, He left behind only eleven apostles.

Some days later, the remaining apostles were in Jerusalem praying with Jesus' mother, His brothers, and other believers. The group totaled about 120 (Acts 1:12–26). Simon Peter addressed the group and told them that Psalm 69:25 predicted Judas' desertion and Psalm 109:8 predicted that the defector's place among the apostles should be filled. The apostleship must fall to someone else.

Peter proposed choosing a new apostle and set the qualifications. Not everyone could be considered for an apostleship. Candidates needed to have been with Jesus during the whole three years that Jesus was among them. That is, he needed to be an eyewitness of Jesus' baptism when the Heavenly Father validated Jesus' person and work. He needed to have heard Jesus' life-changing teachings and been present to see His healings and other miracles. He needed to have witnessed Jesus sacrifice Himself on the cross and to have seen Jesus walk, talk, and eat among the disciples again after His resurrection. These were the pivotal facts of Jesus' life, the heart of the message they were to teach, and personal witnesses were required to verify the truth of the good news.

The prayer group in Jerusalem nominated two who met these qualifications for apostleship: Joseph Barsabbas and Matthias. Then the disciples asked God to guide them to know which one was to fill the post. Using a method of determining God's will that was common at that time, they cast lots, thus giving God freedom to make His choice clear. The lot fell to Matthias, and he became the twelfth apostle.

On repeated occasions, the apostles gave witness of their personal observations of Jesus, making such statements as, "We are witnesses of everything Jesus did in the country of the Jews and in Jerusalem. They killed him by hanging him on a tree, but God raised him from the dead on the third day and caused him to be seen" (Acts 10:39–40).

Months later, Saul, one of the Pharisees, was trying to stamp out the new "cult" of Christianity by killing and jailing some of Jesus' followers. While Saul was on one of his deadly errands to Damascus, the living Jesus personally appeared to him. This undeniable encounter with the resurrected Lord revolutionized Saul's life. In a vision to another believer in Damascus, Jesus said that He had chosen Saul "as My chosen instrument to carry My name before the Gentiles and their kings and before the people of Israel" (Acts 9:15; cf. 22:14–15). Following his conversion, Paul spent some time in Arabia, where he was taught by Christ (Galatians 1:12–17). The other apostles recognized that Jesus Himself had appointed their former enemy to be one of them. As Saul went into Gentile territories, he changed his name to the Greek "Paul," and Jesus, who gave Paul his apostleship, sent many messages through him to His churches and to unbelievers. It was this

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apostle, Paul, who wrote over half of the books of the New Testament.

In two of his Epistles, Paul identifies the office of apostle as the first that Jesus appointed to serve His churches (1 Corinthians 12:27–30; Ephesians 4:11). Clearly, the work of apostleship was to lay the foundation of the Church in a sense secondary only to that of Christ Himself (Ephesians 2:19–20), thus requiring eyewitness authority behind their preaching. After the apostles laid the foundation, the Church could be built.

While Paul never claimed to be included among the original twelve, believers have recognized that Jesus appointed him as His special apostle to the Gentiles (Galatians 1:1; 1 Corinthians 9:1; Acts 26:16–18). There are others in the early church referred to as “apostles” (Acts 14:4, 14; Romans 16:7; 1 Thessalonians 2:6), but only in the sense that they were appointed, authorized, and sent by churches on special errands. These individuals bore the title “apostle” in a limited sense and did not possess all the qualifications of apostleship that the original twelve and Paul did.

No biblical evidence exists to indicate that these thirteen apostles were replaced when they died. See Acts 12:1–2, for example. Jesus appointed the apostles to do the founding work of the Church, and foundations only need to be laid once. After the apostles’ deaths, other offices besides apostleship, not requiring an eyewitness relationship with Jesus, would carry on the work.

Fascinating Facts About The Twelve Disciples
https://www.exploringlifesmysteries.com/twelve-disciples/

Quick Summary of the Twelve Apostles
http://www.pzchurch.org/Apostles%20Summary.pdf [PDF]

The Apostles Timeline (after Ascension of Jesus)
https://www.bibletimelines.com/timelines/apostles

Qualifications of an Apostle of Jesus Christ
https://biblicalproof.wordpress.com/2017/06/07/qualifications-of-an-apostle-of-jesus-christ/

Who Were The 12 Disciples or Apostles of Jesus Christ? (and Other Disciples?)
https://www.whatchristianswanttoknow.com/who-were-the-12-disciples-or-apostles-of-jesus-christ/

Excerpts:

The 12 closest friends of Jesus are called the 12 disciples or apostles. The word disciple means someone who is a student or pupil of someone else. The biblical sense of the word is that the person is not just a learner, but an adherent of the teacher’s doctrines. Apostle means that the person is a representative, ambassador or delegate of someone else. Practically there is little difference between the way these two words are used in the Bible. However, there is one small distinction. Not all

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disciples are called apostles in the Bible. But all apostles are disciples (that somewhat depends on how you define Paul the Apostle).

…

Other Disciples?

There were many other men and women who followed Christ in the Bible. There were also disciples of some of the disciples. Of the four writers of the beginning books of the New Testament, called the Gospels, Matthew and John are in the list above. Mark was a follower of Peter and Luke was a disciple of Paul.

The Calling of the Disciples [Recommended]

http://thesowermagazine.com/the-calling-of-the-disciples/

Excerpts:

The Gospels contain records of Jesus calling his disciples that can be very confusing. The key to understanding Jesus' calling of his disciples is to read all four Gospels, and then we can piece the records together. It is also important to have some knowledge of the first-century culture, especially the rabbinic practices. The four Gospel records we will compare are: Matthew 4:18-22; Mark 1:16-20; Luke 5:4-11; and John 1:29-2:2.

…

In summary, many of the apostles, certainly Peter, Andrew, Philip and Nathaniel, and likely James and John as well, became followers of Jesus before he lived in Galilee, while John the Baptist was alive. Months later, after Jesus had performed many miracles and John the Baptist had been killed, Jesus told some of the Apostles he would make them fishers of men, and their discipleship intensified. At some time after that, in Luke 5, Jesus said, "From now on you will be catching people," and at that time the disciples started into full-time ministry. So when we study the full chronology of the calling of the Apostles, Jesus did not simply tell people who barely knew him to give up their occupations and follow him. He cultivated a relationship with his future Apostles, discipled them to some extent, and then finally called them into full-time ministry…

Apostle Peter Biography: Timeline, Life, and Death

https://www.whatchristianswanttoknow.com/apostle-peter-biography-timeline-life-and-death/

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The Twelve Apostles of Jesus (Makerere University, Uganda)
https://news.mak.ac.ug/documents/Makfiles/ppt/25May11/apostles%20lent%2009.pdf [PDF]

Mk 3:16-19 & Matt 10:2-4

Apostles according to Mark	According to Matthew
Simon (Peter)	Simon – Peter
James son of Zebedee	Andrew
John, brother of James	James son of Zebedee
Andrew and Philip	John, brother of James
Bartholomew and Matthew	Philip and Bartholomew
Thomas	Thomas and Matthew
James, son of Alphaeus	James son of Alphaeus
Thaddaeus (Jude)	Simon called Zelotes
Simon the Canaanite	Judas, brother of James
Judas Iscariot	Judas Iscariot

Luke 6:13-16 & Acts 1:13

Simon (Peter)	Peter
Andrew	James and John
James and John	Andrew, Philip
Philip and Bartholomew	Thomas, Bartholomew
Matthew and Thomas	Matthew
James son of Alphaeus	James, son of Alphaeus
Simon called Zelotes	Simon Zelotes
Judas, brother of James	Judas brother of James
Judas Iscariot	

The Gospel of John

- There is no list of the 12 in John, but more references to individual apostles is made here than in the Synoptics. John does not name Bartholomew but in Jn 1:43-50 tells about the discipleship of Nathaniel.
- Bar-tholomew means son of Tolmai, thus tradition suggests that Nathanel was "son of Tolmai".
- In the synoptics, Philip is paired with Bartholomew in the lists of the apostles. In John's narrative, Philip introduced Nathanel to Jesus.
- The historian, Eusebius of Caesarea, says Bartholomew preached in India.

Where did the Apostles live?

- Those chosen by Jesus appear to have all been from Galilee, mostly from around the Sea of Galilee.
- After his death, they stayed in or around Jerusalem, leading the community and a few travelled abroad, carrying Jesus' message outside Palestine.
- These men accompanied Jesus on his journeys, watching his actions, learning from his teachings, and scripture implies that they had access to teaching not available to the general public.
- It was the post-resurrection encounters that changed them.

Note: All the Apostles were from Galilee; except for Judas Iscariot, who was possibly from Judah.

What happened to the 12?

- The New Testament tells of the fate of only two of the apostles: Judas, who betrayed Jesus and then went out and hanged himself, and James the son of Zebedee, who was executed by Herod about 44 AD (Acts 12:2). Herod Agrippa I ruled Palestine from 41-44 C.E. This is the only biblical account of the death of one of the twelve. The information we have about the death of other members of the 12 come from historians.

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***See also*: "Judas Iscariot"** for more details about his life and death

What Happened to the Apostles and Where Their Remains are Today

***Return to the beginning*: The 12 Disciples (or Apostles) of Jesus Christ**

<<<<<<<<<< End 12 Disciples / Apostles >>>>>>>>>>

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Judas Iscariot

an Apostle of Jesus

Controversies, Life and Death

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The 12 Apostles as Listed in the Gospels

Lists of the 12 Apostles occur in Mark 3:16-19; Luke 6:13-16; Matthew 10:2-4 and Acts 1:13. Comparing the four lists, we note that there appear to have been three groups of four disciples each. Peter, Philip, and James the son of Alphaeus seem to have been the leaders of these groups (see rows 1, 5 and 9).

http://answersingenesis.org/reviews/books/killing-jesus-a-history-by-bill-oreilly-and-martin-dugard/

	Matt. 10:2-4	Mark 3:16-19	Luke 6:14-16	Acts 1:13
1.	Simon Peter	Simon Peter	Simon Peter	Peter
2.	Andrew	James	Andrew	John
3.	James	John	James	James
4.	John	Andrew	John	Andrew
5.	Philip	Philip	Philip	Philip
6.	Bartholomew	Bartholomew	Bartholomew	Thomas
7.	Thomas	Matthew	Matthew	Bartholomew
8.	Matthew	Thomas	Thomas	Matthew
9.	James, son of Alphaeus	James, son of Alphaeus	James, son of Alphaeus	James, son of Alphaeus
10.	Thaddaeus	Thaddaeus	Judas, son or brother of James	Judas, son or brother of James
11.	Simon the Cananaean	Simon the Cananaean	Simon the Zealot	Simon the Zealot
12.	Judas Iscariot	Judas Iscariot	Judas Iscariot	

[Source: Dr. Constable Expository Notes – Matthew]
http://www.soniclight.com/constable/notes.htm

(Note: Matthias was later chosen to replace Judas Iscariot in Acts 1:21-26)

***For more details of the 12 Apostles see*: The 12 Disciples (or Apostles) of Jesus Christ**

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Judas Iscariot

Background Information

Iscariot. Means “man from Kerioth” (in Judea; see Joshua 15:25) and would apply equally to the father (Simon) and the son (Judas) (cf. John 12:4). Judas seems to have been the only non-Galilean among the Twelve. *One of the Twelve.* Therefore one of the last persons likely to betray Jesus.
[Source: NIV ’08 Study Bible Notes]

Regarding Judas: One cannot be an official apostle without seeing Jesus’ resurrection, which Judas did not see because he hung himself beforehand. The 12 were called apostles (chosen sent ones) prior but did not become the apostles of the Church until the resurrection, for the church was not officially born until the Holy Spirit was sent on Pentecost. It was then the apostles were put in their office of teaching, planting churches and doing miracles in the power of the Holy Spirit.

Was Judas saved because he was a disciple and lost salvation? It is assumed he was saved because he traveled with the other disciples but it may be more prudent to take the position he was not. Judas was hand-picked like the other disciples but his position was temporary (Jesus knew what was going on all along). He was given the job of treasury but he was secretly a thief. Jesus put Judas in charge of the very thing that would give either wings to his hearts corruption or for his repentance, money. Judas often heard Jesus speak on money but it did not change him. The possibility to reform him was always there but it did not occur because of his own heart not inclined to obey the words spoken by our Lord.

[Source: http://www.letusreason.org/doct48.htm]

thirty silver coins (thirty pieces of silver). Equivalent to 120 denarii. Laborers customarily received one denarius for a day’s work (ch. Mark 20:1-16); the price of a slave among the Israelites in ancient times. (See reference to this amount in Zechariah 11:12.)
[Source: NIV ’08 Study Bible Notes]

thirty shekels, This was the price an Israelite had to pay his neighbor if his ox accidentally gored his neighbor’s slave to death (Exo_21:32).[a freeman was double] This [relatively] small amount of money shows the light esteem with which the chief priests and Judas regarded Jesus (cf. Isa_53:3).
[Source: Dr. Constable – Expository Notes]

The word used in Matthew 26:15 (*arguria*) simply means “silver coins,” and scholars disagree on the type of coins that would have been used. Donald Wiseman suggests two possibilities. They could have been tetradrachms of Tyre, usually referred to as Tyrian shekels (about 0.5 troy ounces), or staters from Antioch, which bore the head of Augustus. Alternatively, they could have been Ptolemaic tetradrachms… The Tyrian shekel weighed four Athenian drachmas, about 14 grams, more than earlier 11-gram Israeli shekels, but was regarded as the equivalent for religious duties at that time. Because Roman coinage was only 80% silver, the purer (94% or more) Tyrian shekels were required to pay the temple tax in Jerusalem. The money changers referenced in the New Testament Gospels (Matt. 21:12 and parallels) exchanged Tyrian shekels for common Roman currency.
[Source: Wikipedia re: thirty pieces of silver]

[**See also: “Commerce: Money / Currency” in the APPENDIX]**

Then entered Satan. — but not yet in the full sense. The awful stages of it were these: (1) Covetousness being his master — passion, the Lord let it reveal itself and gather strength by entrusting him with “the bag” (John 12:6), as treasurer to Himself and the Twelve. (2) In the discharge of that most sacred trust he became “a thief,” appropriating its contents from time to time to his own use. Satan, seeing this door into his heart standing wide open, determines to enter by it, but

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cautiously (2Corinthians 2:11); first merely "putting it into his heart to betray Him" (John 13:2), suggesting the thought to him that by this means he might enrich himself. (3) This thought was probably converted into a settled purpose by what took place in Simon's house at Bethany. (See Matthew 26:6, and see note on John 12:4-8.) (4) Starting back, perhaps, or mercifully held back, for some time, the determination to carry it into immediate effect was not consummated till, sitting at the paschal supper, " Satan entered into him " (see note on John 13:27), and conscience, effectually stifled, only rose again to be his tormentor. What lessons in all this for every one (Ephesians 4:27; Jas 4:7; 1Peter 5:8,9)! [Source: Jamieson, Fausset and Brown Commentary]

St Mark, like St Matthew, connects the treachery of Judas with the scene in Simon's house. His worldly hopes fell altogether at the thought of "burial." It is a striking juxtaposition: as Mary's is the highest deed of loving and clear-sighted faith, Judas' is the darkest act of treacherous and misguided hate.

The motive that impelled Judas was probably not so much avarice as disappointed worldly ambition. Jesus said of him that he was a "devil" (*diabolus* or *Satan*), the term that was on a special occasion applied to St Peter, and for the same reason. Peter for a moment allowed the thought of the earthly kingdom to prevail; with Judas it was the predominant idea which gained a stronger and stronger hold on his mind until it forced out whatever element of good he once possessed. "When the manifestation of Christ ceased to be attractive it became *repulsive;* and more so every day" (Neander, *Life of Christ*, Bohn's trans., p. 424).
[Source: The Cambridge Bible for Schools and Colleges note]

Jewish literature reports that the high priests bullied those who opposed them; against some popular misconceptions, the Gospels are no more anti-Jewish for their reports of high-level corruption and abuses than are the ancient rabbis, Dead Sea Scrolls and Josephus who report the same sort of behavior by the priestly aristocracy. (Indeed, many scholars today believe that Josephus even mentions the Jewish aristocrats alongside the Romans as involved in Jesus' execution; despite later Christian editing, much of *Jewish Antiquities* 18.63-64 is original.) The aristocratic priests who dominated Jerusalem's municipal elite would certainly not tolerate someone who claims that God has directed him to attack their temple cult. But they have to be cautious due to Jesus' popularity.
[Source: IVP Bible Background Commentary, 2nd Ed.]

Who Was Judas Iscariot? The Beginner's Guide

Judas Iscariot was one of the 12 apostles of Jesus Christ. He infamously betrayed Jesus for 30 pieces of silver, which lead to his death on the cross. Today, "Judas" is virtually synonymous for "traitor."

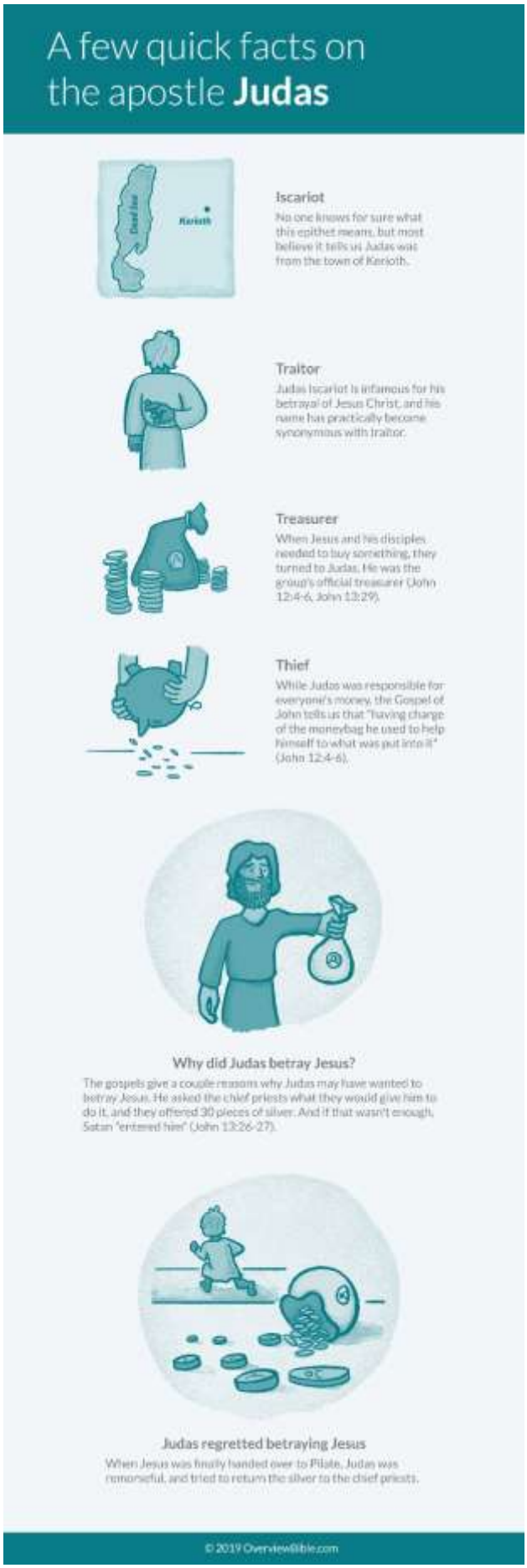
Among the disciples, Judas was the official treasurer, and he was apparently pretty shady even before he made his big debut as the worst person in history. (He stole money.) Despite that, Judas was a fairly conflicted person. He tried to return the 30 pieces of silver, and according to the Gospel of Matthew, he hanged himself not long after betraying Jesus.

Judas appears in several New Testament stories, and while the Gospel writers are in unanimous agreement that he betrayed Jesus, they present various takes on his motives and the circumstances surrounding his death.

So what else do we really know about Judas? For starters, here are the quick facts.

Continued next page…

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What does Iscariot mean?

People in ancient Israel didn't have last names like we do. In the Bible, the "last names" you see are *epithets*—or descriptions—which generally refer to where someone comes from, a title, their father's name, or a group they're identified with. Unfortunately, scholars aren't totally sure what Iscariot refers to.

Most scholars believe Iscariot means that Judas came from the town of Kerioth, which could make him the only disciple from Judea (the others were from Galilee). But there have been a number of other theories, including the possibility that it identifies him with the Sicarii—a group of Jewish rebels who were trained as assassins.

Whatever it means, "Iscariot" helps us distinguish Jesus' betrayer from the other people named Judas.

Speaking of which, let's make sure we've got the right guy.

Which Judas are we talking about?

"Judas" seems to have been a common name in Jesus' time. That makes sense, considering that it's the Greek form of the Hebrew "Judah," the tribe of the heroic King David and the coming Messiah.

There are three people named Judas in the gospels (and eight total in the New Testament). Two of them were disciples of Jesus, and one of them was Jesus' half-brother, which probably made family gatherings a little awkward after Jesus' death. It's also possible that Jesus' brother Judas *was* one of the Twelve.

The Judas is distinguished from the others as Judas Iscariot.
…

He thought something else would happen

Like the rest of the disciples (and most first-century Jews), Judas likely thought that the promised Messiah would physically overthrow Israel's enemies and restore the kingdom through force. And all Jesus' talk of "the kingdom of God" may have added to the confusion.

After all Judas Iscariot witnessed, it's hard to imagine that he *couldn't* believe Jesus was the Messiah. He may have genuinely thought that by creating conflict, he'd be tipping Jesus hand and accelerating his movement.

The Bible doesn't tell us that, but when Jesus is eventually handed over to Pilate (and thus at the mercy of the Roman government), Judas expresses remorse (Matthew 27:3), which could be a sign that he expected a different outcome.

Did Judas know something the other disciples didn't?

Interestingly, a second-century text (written long after the death of Judas and the other apostles) suggested a different reason why Judas killed Jesus: Judas was the good guy.

The *Gospel of Judas* is a Gnostic text which claims to contain conversations between Jesus and Judas Iscariot. It suggests that Jesus actually *instructed* Judas to betray him, and that Judas was the only one who truly understood Jesus' message.

The early Christian church didn't buy it. Bible scholars don't either.

Jesus knew Judas was going to betray him

Throughout his ministry, Jesus dropped regular hints to his disciples that he was going to die. But during the Last Supper, the gospel writers tell us that Jesus also knew exactly *how* he was going to die—and who would betray him.

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In some accounts, Jesus even blatantly tells the disciples which one of them would betray him, but somehow they miss it:

"*After he had said this, Jesus was troubled in spirit and testified, 'Very truly I tell you, one of you is going to betray me.'*

His disciples stared at one another, at a loss to know which of them he meant. One of them, the disciple whom Jesus loved, was reclining next to him. Simon Peter motioned to this disciple and said, 'Ask him which one he means.'

Leaning back against Jesus, he asked him, 'Lord, who is it?'

Jesus answered, 'It is the one to whom I will give this piece of bread when I have dipped it in the dish.' Then, dipping the piece of bread, he gave it to Judas, the son of Simon Iscariot. As soon as Judas took the bread, Satan entered into him.

So Jesus told him, 'What you are about to do, do quickly.' But no one at the meal understood why Jesus said this to him. Since Judas had charge of the money, some thought Jesus was telling him to buy what was needed for the festival, or to give something to the poor." —John 17:21–29

The disciples often failed to understand what Jesus was really saying, and here it seems that Judas' role as the group's treasurer contributed to the confusion. It's plain as day to us, reading John's account after the fact, where every mention of Judas Iscariot is colored by hindsight, but clearly, the disciples had no reason to suspect Judas more than anyone else. He had been with them for three years, and despite his dishonesty, each of them wondered if *they* might be the eventual traitor.

But Jesus knew what Judas was going to do all along. And he didn't stop him, because it was all part of God's plan for redemption.

Did Judas regret betraying Jesus?

Once the chief priests found Jesus guilty of blasphemy and handed him over to Pilate, Judas had a change of heart. Some debate about whether or not Judas was *repentant* or simply *remorseful*, but it's clear that he was consumed by guilt after seeing the consequences of his actions.

He tried and failed to return his "reward," and openly acknowledged the sin of his betrayal:

"*When Judas, who had betrayed him, saw that Jesus was condemned, he was seized with remorse and returned the thirty pieces of silver to the chief priests and the elders. 'I have sinned,' he said, 'for I have betrayed innocent blood.'*

'What is that to us?' they replied. 'That's your responsibility.'

So Judas threw the money into the temple and left." —Matthew 27:3–5a

Ultimately, Judas' remorse led to his death, which is why many scholars make a point of distinguishing his regret from repentance. He acknowledged Jesus' innocence, but not his Lordship, and he sought other ways to cope with his guilt, rather than pursuing forgiveness from the only one who could deliver it—even after three years of witnessing Jesus freely offer that forgiveness…

[Source: https://overviewbible.com/judas-iscariot/]

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How did Judas Iscariot die?

According to Matthew, Judas hanged himself (27:5), but according to Luke, he “fell headlong, his body burst open and all his intestines spilled out” (Acts 1:18). This seems like a pretty obvious contradiction.

Skeptics love this one, and if we are honest and searching for the truth we should want a good explanation ourselves. Josh McDowell and Don Stewart point out that Matthew didn’t say that Judas didn’t fall, and Luke [the writer of Acts] didn’t say that Judas didn’t hang himself. A possible reconstruction is that Judas hanged himself on a tree growing on the edge of the Valley of Hinnom, and that after his body hung there for a while, the branch from which he dangled snapped, causing his body to tumble the twenty-five to forty feet from the edge of the cliff, mangling it on the rocks or on other trees, with the gory result that Luke describes.
[Source: Glenn Pearson, “That’s A Great Question”]

Question: "How did Judas die?"

Answer: Matthew 27:5-8 says, "So Judas threw the money into the temple and left. Then he went away and hanged himself. The chief priests picked up the coins and said, ‘It is against the law to put this into the treasury, since it is blood money.’ So they decided to use the money to buy the potter's field as a burial place for foreigners. That is why it has been called the Field of Blood to this day." Acts 1:18-19 says, "With the reward he got for his wickedness, Judas bought a field; there he fell headlong, his body burst open and all his intestines spilled out. Everyone in Jerusalem heard about this, so they called that field in their language Akeldama, that is, Field of Blood." Which is correct? Did Judas hang himself or did he fall? Did Judas buy the field or did the priests buy the field?

Judas hanged himself in the potter’s field (Matthew 27:5), and then, after his body decayed and bloated, evidently the rope broke, and he burst into pieces on the land of the potter’s field (Acts 1:18-19). The Acts passage presumes Judas' hanging, as a man falling down in a field does not result in his body bursting open. Only decomposition and a fall from a height could cause a body to burst open. When Judas threw the thirty pieces of silver down, the priests took the money and used it to buy the potter’s field (Matthew 27:7), not knowing that Judas was going to hang himself there. Judas may not have purchased the field himself, but it was the money Judas received for betraying Jesus that purchased the field.

[Source: http://www.gotquestions.org/Judas-die.html]

When did Jesus Die and Is Judas in Hell?
http://www.ecclesia.org/truth/judas.html

See also: http://bible.org/article/judas

***See also*: The 12 Disciples (or Apostles) of Jesus Christ**

Judas Iscariat continued next page…

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When and How Judas Iscariot Died

The general teaching concerning Judas hanging himself before Jesus' crucifixion is not substantiated by the Word of God.

I Corinthians 15:3-5: How that Christ died for our sins according to the scriptures; And that he [Christ] was buried, and that he rose again the third day according to the scriptures; And that HE WAS SEEN of Cephas [Peter], then OF THE TWELVE.

According to the Scriptures, JUDAS ISCARIOT WAS STILL AMONG THE TWELVE APOSTLES AFTER CHRIST DIED AND WAS RAISED FROM THE DEAD AND WAS ALIVE DURING THE APPEARANCES OF JESUS.

The times and appearances of Jesus after the Resurrection: The accounts in both the Gospel of Luke and John are identical. This was Jesus' first appearance to His apostles that Jesus showed them His scars. The time of His appearances was the first day of the week, after the resurrection, toward the evening.

John 20:19: Then the same day at evening being the first day of the week...

Luke 24:1 and 29: Now upon the first day of the week...for it is toward evening, and the day is far spent...

Luke 24:33 and 36: And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them.

And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.

There were "eleven" of the apostles gathered together, and those who were with them, when Jesus stood in the midst of them.

John 20:24 GIVES THE SAME ACCOUNT ONLY THIS TIME THE RECORD STATES THE NAME OF THE ABSENT DISCIPLE.

John 20:24: BUT THOMAS, one of the twelve, called Didymus, WAS NOT WITH THEM when Jesus came.

Thomas was not present during the time of Jesus' first appearance after his resurrection. THE ELEVEN THAT WERE PRESENT HAD TO INCLUDE JUDAS ISCARIOT.

According to the Gospel of John, chapter 20, verse 26: "...after eight days when his disciples were within ...." These are the same apostles who were assembled together during the first appearance as recorded in Luke 24.

Luke 24:33: The eleven [WITHOUT THOMAS] gathered together, and them that were with them.

THE TIME THAT JESUS WAS SEEN OF THE TWELVE is stated in John 20.

John 20:26: Again HIS DISCIPLES WERE WITHIN, AND THOMAS WITH THEM [eleven and Thomas made the count twelve]: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

"Again" the disciples were within, and this time Thomas was present. JESUS STOOD IN THE MIDST OF THE TWELVE, WHICH ESTABLISHES AND CONFIRMS WHAT IS WRITTEN in I Corinthians 15:5: "...he was seen of Cephas, THEN OF THE TWELVE.

After Judas betrayed Jesus

Matthew 27:5: And he [Judas Iscariot] cast down the pieces of silver in the temple, and departed, and went and hanged himself.

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Judas could not have left the temple and immediately killed himself because Judas was present during the first (excluding Thomas) and second (including Thomas) appearances of Jesus to His apostles "after" His resurrection. This account is just a summarization of the life of Judas.

Another account that confirms Judas was alive after the Resurrection

Acts 1:1-2: The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach. UNTIL THE DAY IN WHICH HE WAS TAKEN UP, AFTER THAT HE THROUGH THE HOLY GHOST HAD GIVEN COMMANDMENTS UNTO THE APOSTLES WHOM HE HAD CHOSEN.

Verse 2 states that Jesus gave commandments to the apostles he had chosen. According to Luke 6:13, Jesus chose twelve apostles, not eleven.

Acts 1:3: To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days...

"To whom" refers back to the apostles (of verse 2) whom Jesus had chosen. He showed himself alive by many infallible proofs, being seen of them (the twelve apostles) forty days.

In order to accurately understand the rest of Acts I, it is necessary to recognize that eleven of the apostles were Galileans. JUDAS WAS FROM THE TOWN OF KERIOTH IN SOUTHERN JUDEA. The Hebrew word for "Iscariot" is Iskariotes and means, "men of Kerioth" according to Strong's Concordance. Judas was from the town of Kerioth in southern Judea.

“Jesus answered them, "Did I not choose you, the twelve, and one of you is a devil?" He spoke of Judas Iscariot, the son of Simon, for it was he who would betray Him, being one of the twelve.” (John 6:70-71)

“While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.” (John 17:12)

“While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.” (John 17:12)

Judas Iscariot

“Before the Betrayal: For any definite allusion to Judas during the interval lying between his call and the events immediately preceding the betrayal, we are indebted to John alone. These allusions are made with the manifest purpose of showing forth the nefarious character of Judas from the beginning; and in their sequence there is a gradual development and growing clearness in the manner in which Jesus makes prophecy regarding his future betrayer.

“Thus, after the discourse on the Bread of Life in the synagogue of Capernaum (John 6:26-59), when many of the disciples deserted Jesus (verse 66) and Peter protested the allegiance of the apostles (verse 69), Jesus answered, ‘Did not I choose you the twelve, and one of you is a devil’ (verse 70).

“Then follows John's commentary, ‘ Now he spake of Judas the son of Simon Iscariot, for he it was that should betray him, being one of the twelve ’ (verse 71), implying that Judas was already known to Jesus as being in spirit one of those who ‘ went back, arid walked no more with him ’ (verse 66). But the situation, however disquieting it must have been to the ambitious designs which probably actuated Judas in his acceptance of the apostleship (compare below), was not sufficiently critical to call for immediate desertion on his part.

“Instead, he lulled his fears of exposure by the fact that he was not mentioned by name, and continued ostensibly one of the faithful. Personal motives of a sordid nature had also influence in causing him to remain. Appointed keeper of the purse, he disregarded the warnings of Jesus concerning greed and hypocrisy (compare Matt 6:20; Luke 12:1-3) and appropriated the funds to his own use. As a cloak to his avarice, he pretended to be zealous in their administration, and therefore, at the anointing of Jesus' feet by Mary, he asked ‘Why was not this ointment sold for 300 shillings, and given to the poor? NOW THIS HE SAID, NOT BECAUSE HE CARED FOR THE POOR; BUT

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BECAUSE HE WAS A THIEF, AND HAVING THE BAG TOOK AWAY WHAT WAS PUT THEREIN' (John 12:5-6; compare also Matt 26:7-13; Mark 14:3-8).

"The Betrayal: Yet, although by this craftiness Judas concealed for a time his true nature from the rest of the disciples, and fomented any discontent that might arise among them (compare Mark 14:4), he now felt that his present source of income could not long remain secure. The pregnant words of his Master regarding the day of his burial (compare Matt 26:12; Mark 14:8; John 12:7) REVEALED TO HIS BETRAYER THAT JESUS ALREADY KNEW WELL THE EVIL POWERS THAT WERE AT WORK AGAINST HIM; AND IT IS SIGNIFICANT THAT, ACCORDING TO MATTHEW and MARK, who alone of the syncopists mention the anointing, Judas departed immediately afterward and made his compact with the chief priests (compare Matt 26:14-15; Mark 14:10-11; compare also Luke 22:3-6).

"But his absence was only temporary. He was present at the washing of the disciples' feet, there to be differentiated once more by Jesus from the rest of the Twelve (compare ' Ye are clean, but not all ' and ' HE THAT EATETH MY BREAD LIFTED UP HIS HEEL AGAINST ME, ' John 13:10,18), BUT AGAIN WITHOUT BEING NAMED. It seemed as if Jesus wished to give Judas every opportunity, even at this late hour, of repenting and making his confession. For the last time, when they had sat down to eat, Jesus appealed him thus with the words, 'ONE OF YOU SHALL BETRAY ME. ' (Matt 26:21; Mark 14:18; Luke 22:21; John 13:21).

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and THOU SHALT BRUISE HIS HEEL." (Genesis 3:15)

"He was present at the washing of the disciples' feet, there to be differentiated once more by Jesus from the rest of the Twelve (compare ' YE ARE CLEAN, BUT NOT ALL ' and ' HE THAT EATETH MY BREAD LIFTED UP HIS HEEL AGAINST ME, ' John 13:10,18), but again without being named. It seemed as if Jesus wished to give Judas every opportunity, even at this late hour, of repenting and making his confession. For the last time, when they had sat down to eat, Jesus appealed him thus with the words, 'One of you shall betray me' (Matt 26:21; Mark 14:18; Luke 22:21; John 13:21). And at the end, in answer to the anxious queries of His disciples, 'Is it I?'

"'HE INDICATED HIS BETRAYER, NOT BY NAME, BUT BY A SIGN: 'HE IT IS, FOR WHOM I SHALL DIP THE SOP, AND GIVE IT HIM.' (John 13:26). Immediately upon its reception, Judas left the supper room; the opportunity which he sought for was come (compare John 13:30; Matt 26:16). There is some doubt as to whether he actually received the Eucharistic bread and wine previous to his departure or not, but most modern commentators hold that he did not. On his departure, Judas made his way to the high priests and their followers, and coming upon Jesus in the Garden of Gethsemane, he betrayed his Master with a kiss (Matt 26:47-50; Mark 14:43,44; Luke 22:47; John 18:2-5).

"Character and Theories: Joined the Apostles to Betray Jesus: Much discussion and controversy have centered, not only around the discrepancies of the Gospel narratives of Judas, but also around his character and the problems connected with it. That the betrayer of Jesus should also be one of the chosen Twelve has given opportunity for the attacks of the foes of Christianity from the earliest times (compare Orig., Con. Cel., ii.12); and the difficulty of finding any proper solution HAS PROVED SO GREAT THAT SOME HAVE BEEN INDUCED TO REGARD JUDAS AS MERELY A PERSONIFICATION OF THE SPIRIT OF JUDAISM...

"According to one, JUDAS was a strong patriot, WHO SAW IN JESUS THE FOE OF HIS RACE AND ITS ANCIENT CREED, AND THEREFORE BETRAYED HIM IN THE INTERESTS OF HIS COUNTRY... " (from International Standard Bible Encyclopaedia, Electronic Database Copyright (c) 1996 by Biblesoft)

Acts 1:4-6, 9-11: And, being assembled together with them, [referring back to verse two, apostles whom He had chosen which were twelve] that they should not depart from Jerusalem, but wait for the promise of the Father...For John truly baptized with water; but ye [refers to the twelve apostles] shall be baptized with the Holy Ghost not many days hence.

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Whey they [THE TWELVE] therefore were come together asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

And when he [Jesus] had spoken these things, while they [THE TWELVE APOSTLES] beheld, he was taken up; and a cloud received him out of their [THE TWELVE APOSTLES] sight.

And while they [the twelve apostles] looked steadfastly toward heaven as he went up, behold, two men stood by them [the twelve] apostles in white apparel; Which also said, “Ye men of Galilee, why stand ye gazing up into heaven?”

It is interesting to note that in verse 11, the words "ye men of Galilee" are stipulated. THIS COULD NOT BE REFERRING TO JUDAS BECAUSE JUDAS WAS NOT A GALILEAN. WHENEVER ANY REFERENCE IS MADE TO “MEN OF GALILEE” OR GALILEANS, JUDAS IS LEFT OUT FOR HE WAS A JEW.

What caused these two angels to specify "men of Galilee?" What happened to Judas? It was some time "after" Jesus ascended toward heaven that Judas Iscariot went and hung himself. Verse 12 of this same chapter: "Then returned they [the eleven] unto Jerusalem from the mount called Olivet...." They, the "men of Galilee" returned unto Jerusalem. Verse 13: "And when they [the men of Galilee] were come in, they [eleven apostles] went up into an upper room, where abode..." Eleven men of Galilee are then all named one by one, Judas Iscariot is never heard of again. Peter tells what happened to Judas in verse 18.

Acts 1:18: Now this man [Judas Iscariot] purchased [provided for himself] a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

Judas Iscariot betrayed the Son of God, but afterwards was still with the other eleven apostles. He was with them during Christ's several appearances and at the place of the ascension. Later on he left and hanged himself.

THE TERM “HANGED HIMSELF” IS NOT THE TYPICAL PICTURE VIEWED BY THE WESTERN MIND, WHICH IS A ROPE TIED AROUND A PERSON’S NECK AND DANGLING FROM A TREE OR HIGH PLACE OF SOME KIND. ACCORDING TO THE EASTERN CULTURE, THE METHOD OF HANGING ONESELF DRAWS AN ENTIRELY DIFFERENT PICTURE.

King Saul fell upon his own sword. This was the method of hanging or committing suicide for government or military personnel. JUDAS WAS A COMMON MAN WHO FELL UPON A STAKE. THE TERM “HANGING” IS USED FOR THIS TYPE OF SUICIDE BECAUSE THE VICTIMS SUSPENDED THEMSELVES ON POINTED OBJECTS. BY SUCH ACTION, THE ABDOMEN WAS PUNCTURED AND THE BOWELS GUSHED OUT, AS IS DESCRIBED.

Discrepancy Regarding Judas' Death As Recorded In Matthew 27:3-10 and Acts 1:15-19

Acts 1:15: And in those days [the days between the ascension and the day of Pentecost] Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty).

This event had occurred some time after the ascension and before Pentecost. Peter stood up in the midst of the disciples to elect a replacement for Judas Iscariot who hanged himself after the ascension - Acts 1:26: "And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles."

Verses 16-18: [Peter said], Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

For he was numbered with us, and had obtained part of the ministry. Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

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In verse 18, Judas purchased a field with the reward of iniquity. The word "purchased" is the word "provided." This word is used in Matthew 10:9: "Provide neither gold...." Judas had purchased or provided for himself a field. The word "field" in this verse is the Greek word chorion and means "property." Judas provided for himself a property which he purchased with the reward of iniquity. It is generally believed by most Christians that the "reward of iniquity" is referring to the thirty pieces of silver. This cannot be accurate because he cast them down in the temple. (Matthew 27:5)

Judas Was A Thief

According to John 12:6: "This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein." Judas was a "thief." Judas was the treasurer or caretaker of the money of the apostles. Judas, being a thief, stole money from the treasury and provided for himself a property. This stolen money, which Judas took for himself, is called the "reward of iniquity."

Judas had returned to his own property which he had obtained with money stolen from the bag "...and falling, headlong, he burst asunder in the midst, and all his bowels gushed out." Judas hanged himself on his own property sometime after the ascension and before Pentecost because after the ascension the "about a hundred and twenty" elected Matthias as a replacement for Judas Iscariot.

Acts 1:19: And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, the field of blood.

This property which Judas had provided for himself is called Aceldama, "the field of blood." It was given this name after Judas killed himself on his own property.

Matthew 27 gives us information concerning the chief priests and what they did with the thirty pieces of silver Judas returned and cast back in the temple.

Matthew 27:6: And the chief priests took the silver pieces, and said, “It is not lawful for to put them into the treasury, because it is the price of blood.”

The chief priests, who paid Judas for the betrayal of Jesus, called the thirty pieces of silver the "price of blood" Some time after Judas was paid, the priests had Jesus crucified.

Matthew 27:7: And they [the chief priests] took counsel [They got together in a discussion as to what to do with the thirty pieces of silver since it was not lawful for them to be put back into the treasury, because they were the price of blood], and bought [purchased in the open market place where the sales of properties and fields were made] with them [the thirty pieces of silver] the potter's field, to bury strangers in.

The word "field" in Matthew 27:7 is not the same word chorion used for "field" in Acts 1:18. The word "field" in Matthew is the Greek word agros meaning a large area than the chorion, property, purchased by Judas.

The chief priests did not buy the property on which Judas hanged himself because it was Judas' own property. The chief priests took the thirty pieces of silver and purchased a field in which to bury strangers that were criminals, poor people and those who had no place to be buried. This field was called "the potter's field."

Matthew 27:8: Wherefore that field was called, the field of blood, unto this day.

This field was called the "field of blood" after it was purchased by the chief priest because they bought it with the thirty pieces of silver that betrayed the innocent blood of Jesus. This is an entirely different field from the one recorded in Acts. The field in Acts was the "property of blood" (Aceldama) and in Matthew it is called "the field of blood" (agros haimatos).

There are no contradictions to be found between these two accounts regarding Matthew 27:3-10 and Acts 1:15-20, when we carefully and diligently study the Scriptures according to II Timothy 2:15.

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The Word of God simply states that Judas Iscariot, a Jew, betrayed the Lord Jesus Christ for thirty pieces of silver. The Bible clearly stipulates that Judas was present and alive after Jesus was crucified and resurrected. Jesus was seen by Judas along with the other eleven apostles; once without Thomas, and at another time when Thomas was present with the other apostles.

Judas was also present with the eleven apostles and had witnessed Jesus' ascension to His Father. Some time after the ascension Judas went to the property (afterwards named "the property of blood"), which he had purchased with the money he stole from the apostle's treasury, and deliberately thrust himself on the sharp point of a stake and died.

[Source: http://israelect.com/reference/WillieMartin/Judas.htm]

Judas from a Reformed Jewish Perspective [i.e. NON-Christian, but interesting skew]
http://rjmag.org/Articles/index.cfm?id=1287

John MacArthur [Grace to You]: Judas Iscariot
http://www.gty.org/resources/sermons/2276/the-masters-men-part-5-judas-iscariot

(This is a great profile of Judas – where he came from, who and what he was, and what he did)

Judas – A Player in the Drama of the Cross

“On the first day of Unleavened Bread when the Passover lamb was being sacrificed, His disciples,” that would be the first day meaning Passover which was really kind of synonymous with the feast that followed, “His disciples said to Him, ‘Where do You want us to go and prepare for You to eat the Passover?’” Where do You want us to have this? They’re, you know, they all are without a home. Where do we do this?

The Lord has a plan. There has to be a Passover on Thursday night, the Lord knows that. Jerusalem is crowded. They need a private room where twelve of them, plus Jesus, can go. I think this is something Judas excitedly anticipated because this would be a perfect place to have Jesus arrested. Why? It’s at night, private room, only the twelve…plus Jesus. No one in the streets late that night. The fixed, specific place, a location, easy to tell the leaders, easy to let them in and easy for Judas to get his cash.

Our Lord knows Judas’ thoughts. So verse 12 (Mark 14:12), they asked the question, “Where are we going to have this?” Judas is listening, I’m sure. Once he knows where they’re going to have it, that’s it. That’s just too good to pass up. He wouldn’t know what the future is and he wants the money and he wants it now because he wants out fast. Though he had fear of the crowd, this was a way to waylay that fear, do it at night, do it in a private room.

Our Lord knows this so He sent two of His disciples, this is Peter and John, by the way, two of them and said to them, “Go into the city and a man will meet you carrying a pitcher of water, follow him.”

Now that’s pretty sneaky. First of all, carrying a pitcher of water was women’s work. So to find a man carrying a pitcher of water would be rather unusual and that’s what they needed, they needed a sign and a signal that was unusual, go and find a man carrying a pitcher of water. He sends His two most intimate confidants, Peter and John and this is very, very important. He must have the Passover with His disciples. Why? Because He must transform the Passover into the Lord’s table. Furthermore, He has a lot of intimate teaching that He needs to do with them and all of it is recorded in John 13 to 17. He must die, listen, Friday, around three o’clock when the Passover lambs are being slaughtered, but He must also celebrate the Passover with His disciples so that He can give them final instruction, His

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last will and testament, if you will, and so that He can institute His table, playing off the Passover. And it has been suggested that He must also fulfill all righteousness and therefore He must celebrate the Passover commanded by God because it hasn't been negated and it won't be negated until this Passover is finished. For that to happen, He must not be arrested that night. He can't be arrested until afterwards.

So this is how He did it. "He sent two of His disciples and said, 'Go into the city and a man will meet you carrying a pitcher of water, follow him.'" Just go where he goes. And that's exactly what they did. Wherever he enters, say to the owner of the house, "The teacher says where is My guest room in which I may eat the Passover with My disciples."

What does that tell you? It tells you that the man was familiar with Jesus, the teacher. They don't even say the word Jesus in case somebody is listening. They don't want anybody to know where this is going to be. You just follow the man with a pitcher on his head. This tells us that our Lord had prearranged this, either actually, or supernaturally. He says, "Follow the man and when you get to the house, the owner of the house, say, 'The Teacher says, where is My guest room where I may eat the Passover with My disciples?'"

Now this is a believer, the Teacher, *ha didaskalos*, the teacher. It has to have been someone who knew Him, loved Him, believed in Him. So go find Mr. So-and-so, follow him. Verse 15, "And he himself will show you a large upper room furnished and ready. Prepare for us there."

Why all the secrecy? Why all the mystery? Why all the intrigue? Why not just say, "Hey guys, we're all going to meet over on Sixth Street and such time, it's easily recognizable, the address number is so-and-so and we're all going to be there." Can't do that. Why? Because Judas will know and Judas is hungry for the money even though he's trying to avoid the crowds, he's not going to postpone this any longer than he has to, he just wants the money. He wants it fast. This is perfect, a perfect place away from the crowd and the leaders can capture Jesus who will be alone with His helpless disciples. Jesus cannot let that happen…cannot let it happen. And so that's why there's all the intrigue.

And by the way, the disciples went out and came to the city. Just a footnote, apparently Peter and John never came back. On this Thursday, this is Thursday, they went, followed the man, got to the house, were shown the room and they made the preparation so that the rest of the disciples went out from where they were, came to the city, probably back in Bethany where they've been every night, and found it just as He had told them and they prepared the Passover.

They didn't know where they were going until they got there. And by the time they got there, listen, Judas couldn't leave. He couldn't go and report where they were or he would have been revealed. The Lord covers every single detail because of the urgency and importance of His time with His own.

There is a very interesting footnote, and I'm not going to drag it out cause it's a little bit of scholarly work. There actually were two different evenings when the Passover was celebrated. I'll just leave it at this. The northern people in Galilee celebrated it on Thursday evening while the Judeans, the Sadducees and the people in the south celebrated it on Friday evening. This is perfect, so that Jesus could celebrate the Passover with His friends in Galilee when they celebrated it on Thursday and still die as the Passover lamb on Friday at the time when the southern Judeans were slaughtering their lambs for their Passover. So there are actually two times; on Thursday for those in the north, and on Friday for those in the south. And that's an important reckoning because there are texts in John's gospel, in particular, that make it necessary to understand that.

It's an absolutely astounding array of persons that are all moving around in the scene, right? All these people doing what they're doing, and our Lord moving inexorably to the cross as God directs everything. Maybe in summation we could say He borrowed human life for 33 years. He was born in a borrowed manger. He lived in borrowed houses all through His ministry. He entered Jerusalem on a borrowed animal. Borrowed lodgings from friends in Bethany. Borrowed a room for Passover, borrowed a Roman cross for a few hours and borrowed a grave while He actually owned everything. That's His condescension, isn't it?

[Source: Grace to You – Players in the Drama of the Cross – Part 2; http://www.gty.org/resources/print/sermons/41-72]

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The Metamorphosis of Judas Iscariot

In the gospel of Mark, regarded by most scholars as the earliest and most historically authentic of the four gospels, we find Jesus saying "go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven... hardly shall they that have riches enter into the kingdom of God" (10:21). It seems clear that his disciples understood the rejection of worldly comforts and a dedication to helping the poor as important aspects of Jesus' teachings. Indeed this doctrine of selflessness may have been what attracted some of the more secular and cerebral disciples, such as Judas Iscariot.

Mark's gospel describes how Jesus' fame spread rapidly as he and his disciples traveled from town to town, leading up to the time of Passover. There then appears one of the most intriguing episodes in the New Testament (Mark 14:3):

And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box and poured it on his head. And there were some [Judas?] that had indignation within themselves, and said, "Why was this waste of ointment made? For it might have been sold for more than three hundred pence, and have been given to the poor." And they murmured against her. And Jesus said, "Let her alone; why trouble ye her? She hath wrought a good work on me. For ye have the poor always, and whensoever ye will ye may do them good: but me ye have not always. She hath done what she could: she is come aforehand to anoint my body to the burying. Verily I say into you, wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her." And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. And when they heard it, they were glad, and promised to give him money."

The clear suggestion is that the scolding Jesus gave to his murmuring disciples led to a falling out, and this was the proximate cause for one of them, Judas, to betray Jesus. Since the disciples did not possess divine knowledge, it isn't clear how they were intended to interpret Jesus' explanation that the woman "is come aforehand to anoint my body to the burying". If this were an ordinary story of ordinary men, we would infer that Judas believed Jesus was beginning to regard his own person as more important than helping the poor. In an ordinary human context, an incident such as the argument over the alabaster box would be necessary in order for the overall story to make sense, i.e., to provide some motivation for Judas' act of betrayal.

Of course, the status, motivation, and significance of Judas Iscariot has always been among the central questions of Christian theology. Judas is the traitor who facilitates the execution of Christ, so he is naturally despised, and yet the sequence of events leading to Christ's death and resurrection is essential to Christianity, so we're faced with the question of whether Judas was somehow playing a necessary role, and, if so, whether this mitigates his culpability. Could he have acted differently than he did? Should we wish that he had? This leads directly to questions of free will and the pre-destination of souls.

In any case, it's fascinating to trace the evolution of Judas' role and motivation in the later gospels. We can see the basic doctrines of the church taking form, with the corresponding changes in the representation of Judas. The next gospel after Mark chronologically was Matthew, where the story of the alabaster box and Judas' act of betrayal (26:9) is almost identical, except for one notable difference. After retelling the story of woman breaking open the alabaster box and anointing Jesus, the indignation of the disciples, and Jesus' answer - all nearly verbatim from Mark - the gospel of Matthew continues

Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, "what will ye give me, and I will deliver him unto you?" And they covenanted with him for thirty pieces of silver. From that time on he sought the opportunity to betray him..."

Recall that, in Mark, Judas went to the priests and betrayed Jesus to them immediately after being berated by Jesus (for having scolded the woman for the "waste" of ointment). The priests were glad of this, and give Judas money, but the money was not represented as Judas' main motivation. The thrust of the story (according to Mark) was that Judas had had a falling out with Jesus over the

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alabaster box incident, and felt that Jesus had betrayed his principles. In contrast, the gospel of Matthew has Judas going to the priests and asking how much they will pay him, and they agree to a specific price (thirty pieces of silver). This represents a subtle but significant shift in Judas' motivation. Instead of anger over what he perceives as Jesus' misbehavior, his main motivation is now simple greed.

The next gospel (by date of composition) is Luke, and here we find an even more radical change in the story (22:1). It still centers around the time of the Passover feast, but the woman and the alabaster box are nowhere to be seen. Luke says

Now the feast of the unleavened bread drew nigh, which is called the Passover. And the chief priests and scribes sought how they might kill him; for they feared the people. Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray him unto them. And they were glad, and covenanted to give him money.

The primary cause for Judas' act of betrayal here is nothing other than Satan. No hint of a falling out appears, and there is no mention of the argument over the alabaster box. Considering that Jesus says (in the first two gospels) that the story of the woman will be told "wheresoever the gospel shall be preached", this is a significant deletion, but its deletion is clearly necessary to remove all "ordinary" motivation for Judas' actions, leaving only imponderable Satan as the explanation.

In the gospel according to John, yet another element is added to the story, transforming the meaning in a still more profound way.

Now before the Feast of the Passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father... and supper being ended, the devil having now put into the heart of Judas Iscariot... to betray him, Jesus knowing that the Father had given all things into his hands... for he knew who should betray him; therefore said he "Ye are not all clean... Verily, verily I say unto you, that one of you shall betray me... He it is, to whom I shall give a sop when I have dipped it". And when he had dipped the sop, he gave to Judas Iscariot... and after the sop Satan entered into him. Then said Jesus unto him, "That thou doest, do quickly".

This final version seems slightly conflicted, because it says the devil has "put into the heart of Judas" at the beginning, prior to his being identified as the traitor by Jesus, but then "Satan enters into him" after Jesus identifies him. Do these represent multiple entries of Satan into Judas' heart, or is there some confusion on the part of the author as to the precise sequence of events? In any case, the main feature of this version is that everything is explicitly known to Jesus in advance, and in fact Jesus seems to be almost appointing Judas as his betrayer, to fulfill the purposes of the Father. The distance from Mark to John is immense. In Mark, the earliest gospel, we have something that closely resembles a realistic story about actual men with comprehensible human motivations, a story of argument, disappointment, misunderstanding, and betrayal. By the time we reach the gospel of John, the story has become entirely supernatural. The incident of the alabaster box and the argument between Jesus and Judas has been removed to an earlier point (12:4), and modified so that it is Mary who annoints the feet of Jesus with a pound of ointment. (This is, however, the only gospel to explicitly tell us that it was, indeed, Judas Iscariot who voiced the objection to the perceived extravagance.) Even the base motivation of greed, emphasized by Matthew, is absent in this version, and the role of Satan, emphasized by Luke, is here confused, and treated more as an effect than a cause. In John's version, the events leading up to the betrayal and execution of Jesus are all pre-ordained, with Judas designated as the necessary traitor.

It's interesting that the evolution of Judas through the four gospels closely parallels the main stages of coping with grief. Initial perceptions are "of the moment", and reflect the immediate unvarnished and uninterpreted version of events, as in Mark. Then there is a closer examination of the circumstances and critique of motives, as in the 30 pieces of silver in Luke. Following this is a stage of incomprehension, during which the tragic events can only be attributed to the existence of evil in the world, e.g., "the devil entered his heart" in Luke. Then, finally, we arrive at the stage exemplified

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by the gospel of John, in which every action and event is seen and re-interpreted in the context of a higher purpose.

[Source: http://www.mathpages.com/home/kmath224/kmath224.htm]

What About Judas?

The story of Judas doesn't catch Arminians off-guard in any way; nor does it pose a challenge. Judas chose to betray the Lord, and God knew He was going to do so. Based on His foreknowledge, He arranged history accordingly, foretold it to His prophets, and then pointed to it when it happened.

All of this causes the Arminian to bow in worship to the all-knowing, all-wise Creator and Lord.

Of course, the Arminian would not concede that God *wanted* Judas to choose evil and inherit eternal torment, but for the Arminian, this is more of a comfort than a concern. It does not signify that God is not God; only that God is not malicious.

[Source: http://christianity.stackexchange.com/questions/9152/how-do-arminians-handle-the-case-of-judas]

Then Jesus said, "The Son of Man will go just as it is written about him. But woe to that man who betrays the Son of Man! It would be better for him if he had not been born" (Matthew 26:24). He seems to be saying, in effect, "Judas, I will be crucified, as Scripture has foretold. But you don't have to be the one who betrays me. If you don't do it, God will arrange some other way for it to happen. Think what you are doing and save yourself from a terrible outcome." Judas chose not to change. According to John's gospel. Jesus offered Judas a piece of bread dipped in the dish, Judas took it, and "As soon as Judas took the bread, Satan entered into him" (John 13:27). Is not this saying that it was Judas' decision to take the bread (thereby confirming that he was the betrayer) that finally sealed his outcome? Note that when Jesus referred to Judas as "doomed to destruction" it was after Judas had chosen to accept the 30 pieces of silver, after he had refused to turn away from his plan of betrayal, and after satan had entered into him. Was Judas "doomed to destruction" because God had preordained Judas' destruction, or was he doomed because of the choices he made? The record is not wholly clear, but I tend to favor the view that Judas could have repented and saved his soul, and that he was "doomed" because of the choices he made.

[Source: http://www.scriptureinsights.com/Foreknow.html]

Who killed Jesus?

We may rightfully blame Judas, the Jewish leaders, the Jewish people, or the Romans for Christ's death, but we, ourselves, are the real reason why Jesus had to die and shed His life-giving blood in sacrifice for our sins. In this sense, we are responsible for the death of Christ!

[Source: http://www.truediscipleship.com/questions%20and%20answers/questions12.htm]

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Judas' suicide: A mystery explained

Matthew says that Judas hanged himself (Matthew 27:5). "This establishes the fact that Judas fastened a noose around his neck and jumped from the branch to which the other end of the rope was attached.

In addition, Acts 1:18 reveals that *"falling headlong, [Judas] burst open in the middle and all his entrails gushed out"—a* considerably more dramatic picture than Matthew gives. It is terrible enough to commit suicide, but to take a fall, have your body burst open, and your inner parts gush out, is horrendous to say the least.

The question is: Do we have a contradiction in the Bible, or is it possible to harmonize Matthew and Luke? It is possible to harmonize:[7]

- The limb from which Judas hung was over a precipice, that is, the valley of Hinnom. In fact, to this day there are many dry trees on the brink of this canyon near the traditional site of Judas' suicide. Thus, it could be that the weight of his body on a dry and dead limb broke the limb causing his body to plummet into the canyon and burst open.
- Or, perhaps the rock shattering earthquake that ripped through Jerusalem at the moment Jesus "yielded up His spirit" caused the limb to break and plunged the swollen, three day old corpse into the canyon splitting it open (cp. Matthew 27:51).
- Or, even a strong gust of wind, funneled through the canyon, could have caused the limb to break.

Whatever, there is no contradiction in God's Word; a contradiction here is only in the minds of those who want a discrepancy. The ultimate tragic end of the "son of perdition"—an end immeasurably more dreadful than his burst open body—is that he went to Hades, to await the second resurrection and judgment at the Great White Throne, then an eternity in Hell.

Jesus had said at the Last Supper:

Woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had not been born (Matthew 27:24).

Two Lessons

Lesson #1: The life of Judas Iscariot is an enormous tragedy. It shows what happens when one exposes himself to the truth day-after-day, but does not embrace it, use it, obey it! By application, we cannot go to church Sunday after Sunday, and even attend Bible classes during the week, thinking that our mere presence there will keep God pleased with us.

Nearly every day for three plus years Judas listened to the best Bible teacher who ever walked this planet. He heard the truth not only preached, but also saw it perfectly lived-out in the Person of Jesus Christ.

Yet, the more Judas heard, the more he possessed to reject, and the more he rejected the more his heart became hardened. His conscience became seared so that he no longer felt the critiquing ministry of the written Word and the convicting ministry of the Holy Spirit. His inner man gradually hardened to the point that it became a convenient habitation for the devil himself, leading to betrayal and finally suicide.

We must not let be lost on ourselves what happened to Judas. The corrective is diligently to put into practice what we learn from God's Word. Do not permit your intake of the Bible to be merely an academic head-trip.

- If you learn that you may confess your sin: Keep confessing.
- If you learn that you should pray: Keep praying.

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- If you learn that you are to witness to Christ: Keep witnessing.
- If you learn that you should not forsake the assembling of yourselves together: Keep assembling.
- If you learn that God gave you a spiritual gift for the common good: Use your gift to serve your fellow believers in love.

As Christians, we must become vigorous doers of the Word, not mere hearers only, lest the hardening process overtakes us and we lose opportunity for eternal reward to the glory of God.

Lesson #2: For those who are servants in various leadership positions as pastors, teachers, evangelists, elders, deacons, Sunday school teachers, and so on, there is encouragement from the tragic life of Judas—back door encouragement!

Every leader eventually experiences the disappointment and grief of someone close to him turning traitor. It may not be as dramatic as what Judas did to our Lord, but betrayal it is.

Judas violated Jesus, deceiving Him with the world's greatest hypocritical kiss, resulting in Christ's execution. However, in three days God turned the tables on Jesus' enemies and raised Him from the dead. And the same God who raised the Lord Jesus out of seemingly utter, devastating treachery and defeat is still in the business of supporting and protecting us, even reversing our losses.

The devil thought he had won. The demons threw their biggest celebration party ever. The religious leaders danced home after the crucifixion and toasted their success. However, God raised Jesus from the dead!

There are other examples of the Father delivering His people from treachery and defeat. The Lord raised David from sure defeat to victory in the civil war with his treacherous son, Absalom. Why? Because David confessed his sin, repented, and his heart was still inclined to serve the Lord.

The Lord brought Jonah back from the depths of the Mediterranean Sea to minister to Nineveh. Why? Because in the belly of the great fish, Jonah repented! Although he still needed an attitude adjustment about the Assyrians, God worked through Jonah the greatest evangelistic crusade recorded in the Old Testament.

So, where are we? Though there may be a "Judas" in our church, or school, or fellowship group, God will never desert or abandon those who fear the Lord and take refuge in Him.

Therefore, let us take heart! *"Let us not grow weary while doing good, for in due season we shall reap if we do not lose heart"* (Galatians 6:9). God will take care of the Judases of life; our business is to be faithful so long as He gives us breath and energy to serve.

Article from *CTS Journal,* volume 3, number 1 (Summer 1997), a publication of Chafer Theological Seminary, Orange, CA.

[Source: http://bible.org/article/judas]

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Was Judas "Predestined" to Betray Christ? BY WAYNE JACKSON

"Was Judas Iscariot predestined to be lost? If not how are the following passages to be explained (Matthew 26:25; John 13:27-30; 17:11-12; Psalms 41:9; Acts 1:16)?"

No, it is not the case that Judas was "predestined" to be lost. The passages listed above may be explained easily without resorting to the unscriptural, Calvinistic theory of predestination.

Was Judas' Question, "Is It I?" Sincere?

According Matthew 26:20ff, during the course of the Passover supper Christ informed the disciples that one of them would betray him. Each of them began to question the Savior, "Is it I, Lord?" It is amazing that each could plumb the depths of his soul, wondering if he could be the culprit.

Presently, Judas framed the same query. "Is it I, Rabbi?" [Note the change in the address.]

The Lord responded (perhaps in almost a whisper), "You have said so" (v. 25, ESV). This was an affirmative answer, to the effect: "Yes, you are the one."

But did Judas' question imply that he did not know that **he** was the one who would betray the Lord? Certainly not, for already he had bargained with the chief priests to deliver Christ unto them (Matthew 26:14-16; Mk. 14:10-11; Lk. 22:3-6). One must thus conclude that the traitor's question was insincere — a mere parroting of what the other apostles had said.

Was Judas A Helpless Pawn?

Some would suggest that Judas was but a helpless pawn, unable to resist the invasion of Satan into his life. That certainly is not the case, as even Judas himself conceded. He never pled: "I could not help myself; Satan made me do it!" Rather, he confessed: "I have sinned in that I have betrayed innocent blood" (Matthew 27:4).

It is a remarkable oddity when modern man, twenty centuries removed from the event, can profess to know more about the situation than the culprit himself!

How Was Judas' Betrayal a Fulfillment of Old Testament Prophecy?

But what did the apostle mean when he stated that Judas perished "that the scripture might be fulfilled" (John 17:12; cf. 13:18)?

The "scripture" most likely alluded to is Psalm 41:9. There, the sacred writer (likely David; see superscription), referring primarily to someone who had turned against him, wrote:

"Even my close friend in whom I trusted, who ate my bread, has lifted his heel against me."

It is interesting that when the Lord cited this passage, he omitted "whom I trusted" (13:18), the reason being, he "knew from the beginning who they were that believed not, and who it was that should betray him" (John 6:64). The Lord **never** trusted Judas. The prophecy, therefore, has a **primary** (personal), and a **secondary** (Christological) application. Acts 1:16 must be viewed in the same light.

Foreknowledge Not Predetermination

Another important fact that must be recognized is that **foreknowledge** does not demand **predetermination.** God foreknew that Judas, exercising **his own freewill**, would betray his Son.

These passages, therefore, reflect Heaven's foreknowledge, but not a predetermined action over which the betrayer had no control. Even Presbyterian scholar Albert Barnes, in commenting on John 13:18, wrote: "It does not mean that Judas was **compelled** to this course in order that the Scriptures might be fulfilled" (320).

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A further illustration of this principle is seen in the fact that Christ was delivered up to death by the determinate counsel and the "foreknowledge" of God (Acts 2:23), and yet the ones who were involved in the Savior's crucifixion were held accountable for their evil deed (23b; cf. 36-38).

The frequent rationalization, "I can't help what I do; I was predestined to do it," is a false notion, but one that finds ready acceptance in a modern world that seeks to escape from personal responsibility.

The Scriptures teach that men will give an account on the Day of Judgment for their **own** conduct (Romans 14:12; 2 Corinthians 5:10) — not for actions thrust upon them by God. The very idea of such is an affront to the Almighty.

(320) Barnes, Albert. 1954. *Notes on Luke and John*. Baker: Grand Rapids, MI.

[Source: https://www.christiancourier.com/articles/742-was-judas-predestined-to-betray-christ]

"Considering all the issues involved, I arrive at the following conclusion as one way to settle the debate. Before the foundation of the universe God predetermined that a group known as the 'elect', composed of all who freely receive Jesus as their Lord and Savior, are predestined to 'be conformed to the image of Christ.'" (Romans 8:28-29 and Ephesians 1).

[Source: http://www.preachitteachit.org/articles-blogs/ask-roger/post/archive/2014/august/article/was-judas-predestined-to-betray-jesus/]

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Main Passages in Bible (with Comments) Referencing Judas Iscariot and the "Twelve" or "Eleven" Apostles

Bible References	Bible Texts (NKJV)	Commentary
Luke 6:13-16	[13] And when it was day, He called His disciples to *Himself;* and from them He chose twelve whom He also named apostles: [14] Simon, whom He also named Peter, and Andrew his brother; James and John; Philip and Bartholomew; [15] Matthew and Thomas; James the *son* of Alphaeus, and Simon called the Zealot; [16] Judas *the son* of James, and Judas Iscariot who also became a traitor.	Judas (who became a traitor) chosen as part of the "Twelve". Note: Iscariot means "man from Kerioth," a city in the Negev of the region in Jesus' day which was called Judea. Judas was the only one of the twelve apostles, the scriptures record, not coming from Galilee; i.e, he was a "Jew".
Mark 3:14-18	[13] And He went up on the mountain and called to *Him* those He Himself wanted. And they came to Him. [14] Then He appointed twelve, that they might be with Him and that He might send them out to preach, [15] and to have power to heal sicknesses and to cast out demons: [16] Simon, to whom He gave the name Peter; [17] James the *son* of Zebedee and John the brother of James, to whom He gave the name Boanerges, that is, "Sons of Thunder"; [18] Andrew, Philip, Bartholomew, Matthew, Thomas, James the *son* of Alphaeus, Thaddaeus, Simon the Cananite; [19] and Judas Iscariot, who also betrayed Him. And they went into a house.	Jesus appoints the twelve apostles, including Judas Iscariot (who also betrayed him), to send them out to preach and have power to heal sickness and cast out demons.
Matthew 10:1-6	[1] And when He had called His twelve disciples to *Him,* He gave them power *over* unclean spirits, to cast them out, and to heal all kinds of sickness and all kinds of disease. [2] Now the names of the twelve apostles are these: first, Simon, who is called Peter, and Andrew his brother; James the *son* of Zebedee, and John his brother; [3] Philip and Bartholomew; Thomas and Matthew the tax collector; James the *son* of Alphaeus, and Lebbaeus, whose surname was * Thaddaeus; [4] Simon the Cananite, * and Judas Iscariot, who also betrayed Him. [5] These twelve Jesus sent out and commanded them, saying: "Do not go into the way of the Gentiles, and do not enter a city of the Samaritans. [6] "But go rather to the lost sheep of the house of Israel.	Called his twelve disciples, including Judas Iscariot, and gave them power over unclean spirits to cast them out and to heal sicknesses and disease.
John 6:70-71	[70] Jesus answered them, "Did I not choose you, the twelve, and one of you is a devil?" [71] He spoke of Judas Iscariot, the son of Simon, for it was he who would betray Him, being one of the twelve.	Jesus talks about choosing Judas Iscariot as part of the twelve, and calling him a devil (a false accuser).

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John 12:4-8	[4] But one of His disciples, Judas Iscariot, Simon's son, who would betray Him, said, [5] "Why was this fragrant oil not sold for three hundred denarii* and given to the poor?" [6] This he said, not that he cared for the poor, but because he was a thief, and had the money box; and he used to take what was put in it. [7] But Jesus said, "Let her alone; she has kept* this for the day of My burial. [8] "For the poor you have with you always, but Me you do not have always."	Judas had issues with the use of expensive oil to anoint Jesus and was chastised by Jesus.
Matthew 26:14	Then one of the twelve, called Judas Iscariot, went to the chief priests [15] and said, "What are you willing to give me if I deliver Him to you?" And they counted out to him thirty pieces of silver. [16] So from that time he sought opportunity to betray Him.	Judas makes a deal with chief priests to betray Jesus for 30 pieces of silver.
Mark 14:10	[10] Then Judas Iscariot, one of the twelve, went to the chief priests to betray Him to them. [11] And when they heard *it,* they were glad, and promised to give him money. So he sought how he might conveniently betray Him.	Judas makes a deal with the chief priest to betray Jesus for money.
John 13:2,25-27	[2] Now by the time of supper, the Devil had already put it into the heart of Judas, Simon Iscariot's son, to betray Him. [25] Then, leaning back* on Jesus' breast, he said to Him, "Lord, who is it?" [26] Jesus answered, "It is he to whom I shall give a piece of bread when I have dipped it." And having dipped the bread, He gave it to Judas Iscariot, the son of Simon. [27] Now after the piece of bread, Satan entered him. Then Jesus said to him, "What you do, do quickly."	At the Last Supper the Devil put into the heart of Judas to betray Him and later Satan entered Judas and Judas left the supper to carry out his betrayal.
John 17:6-19	[6] "I have manifested Your name to the men whom You have given Me out of the world. They were Yours, You gave them to Me, and they have kept Your word. [7] "Now they have known that all things which You have given Me are from You. [8] "For I have given to them the words which You have given Me; and they have received them, and have known surely that I came forth from You; and they have believed that You sent Me. [9] "I pray for them. I do not pray for the world but for those whom You have given Me, for they are Yours. [10] "And all Mine are Yours, and Yours are Mine, and I am glorified in them. [11] "Now I am no longer in the world, but these are in the world, and I come to You. Holy Father, keep through Your name those whom You have given Me, that they may be one as We are. [12] "While I was with them in the world,* I kept	Jesus prays in (or by) the Upper Room for the disciples. He acknowledges that all, except for the Son of Perdicition (or destruction or waste; v.12) were kept in God's name. None were lost except for the "son of perdition" (i.e., Judas Iscariot). And for those he prays that they not be taken out of the world, but kept from the evil one. [Judas was following the leading of the devil, and Satan had earlier entered Judas by this time. (see John 13:2,25-27 above)]

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	them in Your name. Those whom You gave Me I have kept; and none of them is lost except the son of perdition, that the Scripture might be fulfilled. [13] "But now I come to You, and these things I speak in the world, that they may have My joy fulfilled in themselves. [14] I have given them Your word; and the world has hated them because they are not of the world, just as I am not of the world. [15] "I do not pray that You should take them out of the world, but that You should keep them from the evil one. [16] They are not of the world, just as I am not of the world. [17] "Sanctify them by Your truth. Your word is truth. [18] As You sent Me into the world, I also have sent them into the world. [19] And for their sakes I sanctify Myself, that they also may be sanctified by the truth.	
John 18:2-3	[2] And Judas, who betrayed Him, also knew the place; for Jesus often met there with His disciples. [3] Then Judas, having received a detachment *of troops,* and officers from the chief priests and Pharisees, came there with lanterns, torches, and weapons.	Judas, left the Last Supper, meet up with the detachment from the chief priests and Pharisees, and lead them to where he knew Jesus would be.
Mark 14:43	[43] And immediately, while He was still speaking, Judas, one of the twelve, with a great multitude with swords and clubs, came from the chief priests and the scribes and the elders.	Judas betrays Jesus in the Garden of Gethsemane.
Matthew 26:47	[47] And while He was still speaking, behold, Judas, one of the twelve, with a great multitude with swords and clubs, came from the chief priests and elders of the people.	Judas betrays Jesus in the Garden of Gethsemane.
Matthew 27:1-8,11	When morning came, all the chief priests and elders of the people plotted against Jesus to put Him to death. [2] And when they had bound Him, they led Him away and delivered Him to Pontius * Pilate the governor. [3] Then Judas, His betrayer, seeing that He had been condemned, was remorseful and brought back the thirty pieces of silver to the chief priests and elders, [4] saying, "I have sinned by betraying innocent blood." And they said, "What *is that* to us? You see *to it!* " [5] Then he threw down the pieces of silver in the temple and departed, and went and hanged himself. [6] But the chief priests took the silver pieces and said, "It is not lawful to put them into the treasury, because they are the price of blood." [7] And they consulted together and bought with them the potter's field, to bury strangers in. [8] Therefore that field has been called the Field of Blood to this day. [9] Then was fulfilled what was spoken by Jeremiah the prophet, saying, *"And*	Judas is remorseful, throws the pieces of silver into the temple sanctuary, than goes and **hangs himself**. (This indicates it happened after Jesus' appearing before the Sanhedrin, but before Pilate and the subsequent crucifixion.) [Note: Does not exactly specify how soon after he returned the money that he hung himself.] v. 5 some versions include (add) or replace "temple" with "sanctuary" vvs. 9-10: reference Jeremiah 32:6-9; Zechariah 11:12-13. While drawing on a combination of words from Jeremiah (Jer 19:1-13) and Zechariah (Zech 11:11-13), Matthew attributes the prophecy to

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	they took the thirty pieces of silver, the value of Him who was priced, whom they of the children of Israel priced, [10] *"and gave them for the potter's field, as the LORD directed me."*	Jeremiah as the more prominent prophet. [Source: NIV '08 Bible Study Notes]
John 20:10-26	[10] Then the disciples went away again to their own homes. [11] But Mary stood outside by the tomb weeping, and as she wept she stooped down *and looked* into the tomb. [12] And she saw two angels in white sitting, one at the head and the other at the feet, where the body of Jesus had lain. [13] Then they said to her, "Woman, why are you weeping?" She said to them, "Because they have taken away my Lord, and I do not know where they have laid Him." [14] Now when she had said this, she turned around and saw Jesus standing *there,* and did not know that it was Jesus. [15] Jesus said to her, "Woman, why are you weeping? Whom are you seeking?" She, supposing Him to be the gardener, said to Him, "Sir, if You have carried Him away, tell me where You have laid Him, and I will take Him away." [16] Jesus said to her, "Mary!" She turned and said to Him, * "Rabboni!" (which is to say, Teacher). [17] Jesus said to her, "Do not cling to Me, for I have not yet ascended to My Father; but go to My brethren and say to them, 'I am ascending to My Father and your Father, and *to* My God and your God.'" [18] Mary Magdalene came and told the disciples that she had seen the Lord, * and *that* He had spoken these things to her. [19] Then, the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled, * for fear of the Jews, Jesus came and stood in the midst, and said to them, "Peace *be* with you." [20] When He had said this, He showed them *His* hands and His side. Then the disciples were glad when they saw the Lord. [21] So Jesus said to them again, "Peace to you! As the Father has sent Me, I also send you." [22] And when He had said this, He breathed on *them,* and said to them, "Receive the Holy Spirit. [23] "If you forgive the sins of any, they are forgiven them; if you retain the *sins* of any, they are retained." [24] Now Thomas, called the Twin, one of the twelve, was not with them when Jesus came. [25] The other disciples therefore said to him, "We have seen the Lord." So he said to them, "Unless I see in His hands the	The disciples had gone to their own homes. Then Jesus appears first to Mary and then eventually that same day to the disciples (who had come together in private) in the evening. It mentions that Thomas, one of the twelve, was not present with them when He first appeared to the disciples.

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	print of the nails, and put my finger into the print of the nails, and put my hand into His side, I will not believe." [26] And after eight days His disciples were again inside, and Thomas with them. Jesus came, the doors being shut, and stood in the midst, and said, "Peace to you!"	
Mark 16:9-14	[9] Now when *He* rose early on the first *day* of the week, He appeared first to Mary Magdalene, out of whom He had cast seven demons. [10] She went and told those who had been with Him, as they mourned and wept. [11] And when they heard that He was alive and had been seen by her, they did not believe. [12] After that, He appeared in another form to two of them as they walked and went into the country. [13] And they went and told *it* to the rest, *but* they did not believe them either. [14] Later He appeared to the eleven as they sat at the table; and He rebuked their unbelief and hardness of heart, because they did not believe those who had seen Him after He had risen.	Jesus appears to Mary, then two while walking, then to the eleven as they sat at the table. (From John 20:24 we know that Thomas was the one missing when Jesus appeared to "the eleven".)
Acts 1:1-26	[1] In my former book, Theophilus, I wrote about all that Jesus began to do and to teach [2] until the day he was taken up to heaven, after giving instructions through the Holy Spirit to the apostles he had chosen. [3] After his suffering, he showed himself to these men and gave many convincing proofs that he was alive. He appeared to them over a period of forty days and spoke about the kingdom of God. [4] On one occasion, while he was eating with them, he gave them this command: "Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about. [5] For John baptized with* water, but in a few days you will be baptized with the Holy Spirit."[6] So when they met together, they asked him, "Lord, are you at this time going to restore the kingdom to Israel?"[7] He said to them: "It is not for you to know the times or dates the Father has set by his own authority. [8] But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."[9] After he said this, he was taken up before their very eyes, and a cloud hid him from their sight.[10] They were looking intently up into the sky as he was going, when suddenly two men dressed in white stood beside them.	v. 1 "former book" is the Gospel of Luke.

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	[11] "Men of Galilee," they said, "why do you stand here looking into the sky? This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven." 12] Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day's journey. [13] And when they had entered, they went up into the upper room where they were staying: Peter, James, John, and Andrew; Philip and Thomas; Bartholomew and Matthew; James the son of Alphaeus and Simon the Zealot; and Judas the son of James. [14] These all continued with one accord in prayer and supplication, with the women and Mary the mother of Jesus, and with His brothers. [15] And in those days Peter stood up in the midst of the disciples (altogether the number of names was about a hundred and twenty), and said, [16] "Men and brethren, this Scripture had to be fulfilled, which the Holy Spirit spoke before by the mouth of David concerning Judas, who became a guide to those who arrested Jesus; [17] "for he was numbered with us and obtained a part in this ministry." [18] (Now this man purchased a field with the wages of iniquity; and falling headlong, he burst open in the middle and all his entrails gushed out. [19] And it became known to all those dwelling in Jerusalem; so that field is called in their own language, Akel Dama, that is, Field of Blood.) [20] "For it is written in the Book of Psalms:'Let his dwelling place be desolate,And let no one live in it';and,'Let another take his office.' [21] "Therefore, of these men who have accompanied us all the time that the Lord Jesus went in and out among us, [22] "beginning from the baptism of John to that day when He was taken up from us, one of these must become a witness with us of His resurrection." [23] And they proposed two: Joseph called Barsabas, who was surnamed Justus, and Matthias. [24] And they prayed and said, "You, O Lord, who know the hearts of all, show which of these two You have chosen [25] "to take part in this ministry and apostleship from which Judas by transgression fell, that he might go to his own place." [26] And they cast their lots, and the lot fell on Matthias. And he was numbered with the eleven apostles.	v. 11 "Men of Galilee" implies that Judas was no longer with them as he was a Judean (a Jew) After returning from Jesus' ascension; Matthias is chosen as a replacement for Judas. [Note: "Men Brothers", rendered as "Men and brethren" [in the KJV and NKJV] or often just as "brethren". In light of the compound phrase ἄνδρες ἀδελφοί (andres adelphoi, "Men brothers") Peter's words are best understood as directly addressed to the males present, possibly referring specifically to the twelve (really ten at this point - eleven minus the speaker, Peter) mentioned by name in v. 13. [Source: NET Bible note] vvs. 18-19 are a parenthetical comment by the author, Luke. It mentions **Judas' betrayal, purchase of a field, and suicide (falling headlong and burst open in the middle and all his entrails gushed out).** (Assumming Judas hung himself on the day Jesus was crucified as indicated in Matthew 27:5, by this point in time in Acts well over 40 days have gone by.) v. 20 references Psalm 69:25 and Psalm 109:8. v. 25 "go to his own place", the thought being the place of his own choosing. Accordingly, it is not that Judas was foreordained from eternity past to go to hell, without opportunity to be saved. Instead, he chose to reject Jesus Christ and will suffer the consequences of any person who rejects the Savior. [Source: NET Bible notes]
Acts 2:14	[14] But Peter, standing up with the eleven, raised his voice and said to them, "Men of Judea and all who dwell	Peter is standing along with the "eleven", by this time including

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	in Jerusalem, let this be known to you, and heed my words.	Matthias as a replacement for Judas Iscariot.
1 Corinthians 15:3-5	[3] For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures, [4] and that He was buried, and that He rose again the third day according to the Scriptures, [5] and that He was seen by Cephas, then by the twelve. [6] After that He was seen by over five hundred brethren at once, of whom the greater part remain to the present, but some have fallen asleep. [7] After that He was seen by James, then by all the apostles. [8] Then last of all He was seen by me also, as by one born out of due time.	Jesus was seen by Cephas (Peter), then "the twelve", then over 500 brethren at once, then James, then by all the apostles. [This has to be BEFORE Mathias was chosen as a replacement for Judas Iscariot, as Mathias was not chosen until AFTER Jesus had ascended (Acts 1:12-26). Of course, "all apostles" does not specify a number. Of course, since Paul is writing AFTER Mathias was selected, he could be referring to him as part of the twelve, since he was chosen because he had been there the whole time.]
Bible References	**Bible Texts (NKJV)**	**Commentary**

[Source: LY]

John 17:6-19. ***keep them*** . Jesus asks that those who have been specially given to him will be kept to the end (i.e., preserved from denying Christ). And since it is Jesus who intercedes for his disciples, his petition will most certainly be answered. The word "holy" in **Holy Father** echoes the assertion of God's awesome purity as described in Lev 11:44 (cf. Ps 71:22; 111:9; Isa 6:3); this is the only time in the NT that this form of address is used with reference to the first person of the Godhead.
that they may be one, even as we are one. Jesus shows the kind of profound unity that should be the norm among genuine believers. As the following verses indicate (through John 17:26), this is to be a reflection of the unity that has existed eternally between the Father and the Son (v. 11), namely, the unity of a common mind and purpose, an unqualified mutual love, and a sustained comprehensive togetherness in mission, as revealed in the Father-Son relationship characterized by Jesus' own ministry. Such unity is the result of Jesus' active work of "keeping" (vv. 12, 15) and "guarding" (v. 12); it results in believers being filled with joy (v. 13; see also 3:29; 15:11; 16:24; 1 John 1:4); it is rooted in the truth of God's word (John 17:14, 17, 20); it involves "sanctification," that is, in the sense of consecration to serve (vv. 17, 19); it becomes a witness to the world so that "the world may believe" (v. 21); it is for the revelation of God's glory (v. 24); and it results in the experience of the indwelling love of God and the presence of Christ (v. 26). The kind of unity that is central to Jesus' high priestly prayer is not organizational but is an all-encompassing relational reality that binds believers together with each other and with their Lord—a unity that can be achieved only through the regenerating and sanctifying work of the Father, Son, and Holy Spirit. Although individual Christians, and the church in general, tend to fall short of the fullness of unity that the Lord intends, whenever such unity is even partially realized (never at the expense of truth or holiness; v. 17) the result will always be deep joy (v. 13), a persuasive witness to the world (vv. 21, 23), and a display of God's glory (v. 22).
[Source: ESV Study Bible Notes]

Akeldama – is the Aramaic name for the field where Judas Iscariot supposedly hanged himseld. It is mentioned in Acts 1:19 as being in "their own language".

The Akeldama area is situated in one of the most impressive locations in Jerusalem. The rocky cliffs and steep slopes of Mt. Zion, the Valleys of Hinnom and Kidron, and the village of Silwan spreading

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towards the Mt. of Olives, all lend to the historic and biblical atmosphere of the scene. The dramatic presence of the late 19th century monastery of St. Onuphrius, rising from the head of a cliff, adds its own attractive touch to this delightful corner of Jerusalem.

In 1989, the Jerusalem Municipality conducted routine development work in the area. Upon widening a narrow street near one of the approaches to the Silwan village, bulldozers uncovered a number of square openings hewn in the rock. The Israel Antiquities Authority immediately stopped the road construction. After crawling through the narrow openings, the archaeologists found themselves standing inside a large burial complex, which appeared to be intact. Moving carefully from one chamber to the other, their flashlights revealed an abundance of artifacts scattered on the floors: pottery and glass vessels, oil lamps and many ornamented and inscribed ossuaries (stone boxes for collecting bones), all indicating that these caves had not been plundered.



Cave 1, Chamber 1, general view of the loculi

The significance of the findings called for a systematic excavation of the site. The three large caves proved to be part of an extensive Jewish burial ground in use at the end of the Second Temple period, which terminated in the year 70 CE, when Jerusalem was conquered and the Temple destroyed by the Roman Legions. Alongside the original burial phase from the end of the Second Temple period (1st century CE), solid evidence was found of reuse of the tombs for funerary purposes during the Late Roman (2nd~4th centuries CE) and Early Byzantine (5th~6th centuries CE) periods. The miraculously undisturbed caves allowed for optimal reconstruction of the burial sequence at the site.

The Akeldama complex includes three separate burial caves, hewn in the Jerusalemite rock. Each cave contained two to three chambers with loculi (burial niches -*kokhim*), and an inner chamber hewn with *arcosolia* (arched shelves) and burial troughs. Special chambers served as ossuary repositories. Some of the chambers were closed by decorated stone doors fitted with pivots and hinges.

The Akeldama excavations revealed some of the finest known examples of tomb architecture and ornamentation. All three burial caves had been meticulously carved in the hard limestone formation, and excel in their precise angles and aesthetic finish. The high quality of execution indicates that these caves served some of the more affluent Jewish families of the city. Among the finds were pottery vessels: bowls, storage jars, and oil lamps, glass vessels and jewelry, as well as 39 complete ossuaries, most of them richly decorated, and inscribed with the names of the deceased in Hebrew and Greek. These unique finds reflect Jewish customs and traditions in Jerusalem on the eve of the destruction of the Temple.



Glass Vessels

The Akeldama excavations revealed some of the finest known examples of tomb architecture and ornamentation. All three burial caves had been meticulously carved in the hard limestone formation, and excel in their precise angles and aesthetic finish. The high quality of execution indicates that these caves served some of the more affluent Jewish families of the city. Among the finds were pottery vessels: bowls, storage jars, and oil lamps, glass vessels and jewelry, as well as 39 complete ossuaries, most of them richly decorated, and inscribed with the names of the deceased in Hebrew and Greek. These unique finds reflect Jewish customs and traditions in Jerusalem on the eve of the destruction of the Temple.

The Jewish Tomb Owners

Some affinities of these Second Temple period Jerusalemite families may be reconstructed by means of the names inscribed on the ossuaries. Two of the caves were probably owned by Jewish families,

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both originating from North Syria: one belonged to the Eros family, while the other served the Ariston family, which came from the city of Apamea. It is also possible that the two families were linked by marriage. The cornmon origin of both families from the Syrian diaspora may have been the binding link: families from a common cultural milieu, maintaining close contacts in their new homeland.

The name 'Ariston of Apamea', inscribed on one of the ossuaries, may be identified with a person described in the Mishna as bringing gifts from abroad to the Temple in Jerusalem. It is likely that this ossuary indeed that of the same wealthy Apamean Jew. This is one of very few examples of personalities known from ancient sources and attested in archaeological record.

[Source: http://www.jewishvirtuallibrary.org/jsource/Archaeology/akeldama.html]

Screen captures from videos of current Alkedama area:









[Source: http://www.youtube.com/watch?v=auNhyH2oBb0 (from video)]

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Note: Only two people died by hanging in the Bible, and both were suicides (Ahithophel 2 Samuel 17:23) and (Judas Matthew 27:5).
[Source: http://jesusalive.cc/didyouknow.htm]

Bill O'Reilly's "Killing Jesus" - A Critique:
http://answersingenesis.org/reviews/books/killing-jesus-a-history-by-bill-oreilly-and-martin-dugard/

Judas (Mat_26:8-9).

The disciples did not know the true character of Judas. His criticism of Mary sounded so "spiritual" that they joined him in attacking her. We know the real reason Judas wanted the ointment sold: The money would go into the treasury and he would be able to use it (Joh_12:6).

Judas is a tragic figure. He was called to be one of Christ's disciples and was named an apostle along with the others (Mar_3:13-19). He received power to heal (Mat_10:1-4), and he probably used this power. It is not the power to do miracles that is proof of salvation (Mat_7:21-29), but obedience to God's Word.

In spite of his affiliation with the band of disciples, and his association with Christ, Judas was not a true believer. When Jesus washed the disciples' feet, He made it clear that one of them (Judas) was not cleansed (Joh_13:10-11). Like many professing Christians today, Judas was "in" the group of believers but not "of" them.

Notice that every time Mary sought to do something for Jesus, she was misunderstood. Her sister Martha misunderstood her when Mary sat at Jesus' feet to hear Him teach the Word. Judas and the other disciples misunderstood her when she anointed Jesus. Her friends and neighbors misunderstood her when she came out of the house to meet Jesus after Lazarus had been buried (Joh_11:28-31). When we give Jesus Christ first place in our lives, we can expect to be misunderstood and criticized by those who claim to follow Him.

Why did Judas follow Jesus for three years, listen to His Word, share His ministry, and then turn traitor? One thing is certain: Judas was not the victim of circumstances or the passive tool of providence. It was prophesied that one of Messiah's close associates would betray Him, (Psa_41:9; Psa_55:12-14), but this fact does not relieve Judas of responsibility. We must not make him a martyr because he fulfilled this prophecy.

While we can never fully understand the mind and heart of Judas, we do know that he had every opportunity to be saved. He was often warned by Jesus: in the Upper Room, Jesus even washed Judas' feet. Probably, Judas saw in Jesus the hope for Israel's political freedom. If Jesus established His kingdom, Judas, as treasurer, would have had an important position. When Jesus repeatedly refused to become a political Messiah, Judas turned against Him. Satan found a willing tool in Judas. Satan put the ideas into Judas' mind (Joh_13:2) and then entered into Judas to use him to betray Jesus to the enemy (Joh_13:27).

Judas' life is a warning to those who pretend to serve Christ but whose hearts are far from God. He is also a warning to those who waste their opportunities and their lives. "Why this waste?" asked Judas when he saw that expensive ointment poured out on Jesus. Yet Judas wasted his opportunities, his life, and his soul! Jesus called him *son of perdition* (John 17:12) which literally means "son of waste."

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Alternate View

The Purchase Of "The Potter's Field" And The Fulfillment Of The Prophecy

There are two difficulties connected with these scriptures:

I. The two purchases recorded in Matthew 27:6-8, and Acts 1:18, 19, respectively; and
II. The fulfillment of the prophecy connected with the former purchase (Matthew 27:9, 10).

I. **The Two Purchases.**

For there were two. One by "the chief priests", recorded in Matthew 27:6; and the other by Judas Iscariot recorded in Acts 1:18. The proofs are as follows: -

6. The purchase of Judas was made some time *before* that of the chief priests; for there would have been no time to arrange and carry this out between the betrayal and the condemnation. The purchase of the chief priests was made *after* Judas had returned the money.

7. What the chief priests bought was "a field" (Gr. *agros*). What Judas had acquired (see 3, below) was what in English we call a "Place" (Gr. *chorion* = a farm, or small property). The two are quite distinct, and the difference is preserved both in the Greek text and in the Syriac version.

8. The verbs also are different. In Matthew 27:7 the verb is *agorazo* = to buy in the open market (from *agora* = a market place); while in Acts 1:18, the verb is *ktaomai* = to acquire possession of (Luke 18:12; 21:19, Acts 22:28), and is rendered "provide" in Matthew 10:9. Its noun, *ktema* = a possession (Matthew 19:22, Mark 10:22, Acts 2:45; 5:1).

9. How and when Judas had become possessed of this "place" we are not told in so many words; but we are left in no doubt, from the plain statement in John 12:6 that "he was a thief, and had the bag". The "place" was bought with this stolen money, "the reward (or wages) of iniquity". This is a Hebrew idiom (like our Eng. "money ill-got"), used for money obtained by unrighteousness (Numbers 22:7, 2Peter 2:15). This stolen money is wrongly assumed to be the same as the "thirty pieces of silver".

10. The two places had different names. The "field" purchased by the chief priests was originally known as "the potter's field", but was afterward called "*agros haimatos"* = the field of blood; i.e. a field bought with the price of blood ("blood" being put by the Fig. *Metonymy* (of the Subject).
The "possession" which Judas had acquired bore an Aramaic name, "*Hakal dema*" which is transliterated *Akeldama*, or according to some *Akeldamach*, or *Hacheldamach* = "place" (Gr. *chorion*) of blood" : a similar meaning but from a different reason : viz. Judas' suicide. It is thus shown that there is no discrepancy between Matthew 27:6-8 and Acts 1:18, 19.

II. **The Fulfillment Of The Prophecy.**

Many solutions have been proposed to meet the two difficulties connected with Matthew 27:9, 10.

i. As to the first difficulty, the words quoted from Jeremiah are not found in his written prophecy: and it has been suggested

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8. That "Matthew quoted from memory" (Augustine and others).
9. That the passage was originally in Jeremiah, but the Jews cut it out (Eusebius and others); though no evidence for this is produced.
10. That it was contained in another writing by Jeremiah, which is now lost (Origen and others).
11. That Jeremiah is put for the whole body of the prophets (Bishop Lightfoot and others), though no such words can be found in the other prophets.
12. That it was "a slip of the pen" on the part of Matthew (Dean Alford).
13. That the mistake was allowed by the Holy Spirit on purpose that we may not trouble ourselves as to who the writers were, but receive all prophecy as direct from God, Who spake by them (Bishop Wordsworth).
14. That some annotator wrote "Jeremiah" in the margin and it "crept" into the text (Smith's *Bible Dictionary*).

These suggestions only create difficulties much more grave than the one which they attempt to remove. But all of them are met and answered by the simple fact that Matthew does not say it was *written* by Jeremiah, but that it was "*spoken*" by him.

This makes all the difference: for some prophecies were spoken (and not written), some were written (and not spoken), while others were both spoken and written. Of course, by the Fig. *Metonymy*, one may be said to "say" what he has written; but we need not go out of our way to use this figure, if by so doing we *create* the very difficulty we are seeking to solve. There is all the difference in the world between *to rhethen* (= that which was spoken), and *ho gegraptai* (= that which stands written).

ii. As to the second difficulty: that the prophecy attributed to Jeremiah is really written in Zechariah 11:10-13, it is created by the suggestion contained in the margin of the Authorized Version. That this cannot be the solution may be shown from the following reasons:

16. Zechariah 11:10-13 contains no reference either to a "field" or to its *purchase*. Indeed, the word "field" (*shadah*) does not occur in the whole of Zechariah except in 10:1, which has nothing to do with the subject at all.
17. As to the "thirty pieces of silver", Zechariah speaks of them with approval, while in Matthew they are not so spoken of. "A goodly price" (*'eder hayekar*) denotes *amplitude, sufficiency*, while the Verb *yakar* means to be *priced, prized, precious* and there is not the slightest evidence that Zechariah spoke of the amount as being paltry, or that the offer of it was, in any sense and insult. But this latter is the sense in Matthew 27:9, 10.
18. The *givers* were "the poor of the flock". This enhanced the value. "The worth of the price" was accepted as "goodly" on that account, as in Mark 12:43, 44. 2Corinthians 8:12.
19. The *waiting* of "the poor of the flock" was not hostile, but friendly, as in Proverbs 27:18. Out of above 450 occurrences of the Hebrew *shamar*, less than fourteen are in a hostile sense.
20. In the disposal of the silver, the sense of the Verb "cast" is to be determined by the context (not by the Verb itself). In Zechariah 11, the context shows it to be in a good sense, as in Exodus 15:25. 1Kings 19:19. 2Kings 2:21; 4:41; 6:6. 2Chronicles 24:10, 11.
21. The "potter" is the fashioner and his work was not necessarily confined to fashioning "clay", but it extended to *metals.* Cp. Genesis 2:7, 8. Psalms 33:15; 94:9. Isaiah 43:1, 6, 10, 21; 44:2, 9-12, 21, 24; 45:6, 7; 54:16, 17. Out of the sixty-two occurrences of the Verb (*yazar*), more than three-fourths have nothing whatever to do with the work of a "potter"
22. A "potter" in connection with the Temple, or its service, is unknown to fact, or to Scriptures.
23. The *material*, "silver", would be useless to a "potter" but necessary to a fashioner of metallic vessels, or for the payment of artizans who wrought them (2Kings 12:11-16; 22:4-7. 2Chronicles 24:11-13). One might as well cast *clay* to a silversmith as *silver* to a potter.

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24. The prophecy of Zechariah is rich in reference to metals; and only the books of Numbers (31:22) and Ezekiel name as many. In Zechariah we find *six* named: Gold, six times (4:2, 12; 6:11; 13:9; 14:14). Fine gold, once (9:3). Silver, six times, (6:11; 9:3; 11:12, 13; 13:9; 14:14). Brass, once (6:1, margin). Lead, twice (5:7, 8). Tin, once (4:10, margin). Seventeen references in all.
25. Zechariah is full of references to what the prophet *saw* and *said* but there are only *two* refs. to what he *did*; and both of these have references to "silver" (6:11; 11:13).
26. The Septuagint, and its revision by Symmachus, read "cast them (i.e. the thirty pieces of silver) *into the furnace* (Gr. *eis to choneuterion*), showing that, before Matthew was written, *yotzer* was interpreted as referring not to a "potter" but to a fashioner of metals.
27. The *persons* are also different. In Matthew we have "they took", "they gave", "the price of him"; in Zechariah we read "I took", "I cast", "I was valued".
28. In Matthew the money was given "for the field", and in Zechariah it was cast "unto the fashioner."
29. Matthew names *three* parties as being concerned in the transaction; Zechariah names only *one*.
30. Matthew not only quotes Jeremiah's *spoken* words, but names him as the speaker. This is in keeping with Matthew 2:17, 18. Jeremiah is likewise named in Matthew 16:14; but nowhere else in all the New Testament.
    iii. The conclusion. From all this we gather that the passage in Matthew 27:9, 10 cannot have any reference to Zechariah 11:10-13.

1. If Jeremiah's *spoken* words have anything to do with what is recorded in Jeremiah 32:6-9, 43, 44, then in the reference to them other words are interjected by way of parenthetical explanation. These are not to be confused with *the quoted words*. They may be combined thus: --

"Then was fulfilled that which was SPOKEN by Jeremiah the prophet saying; 'And they took the thirty pieces of silver [**the price of him who was priced, whom they of the sons of Israel did price]**, and they gave them for the potter's field, as the LORD appointed me.'"

Thus Matthew quotes that which was "SPOKEN" by Jeremiah the prophet and *combines with the actual quotation* a parenthetical reference to the price at which the prophet Zechariah had been priced.

2. Had the sum of money been twenty pieces of silver instead of thirty, a similar remark might well have been interjected thus: --

"Then was fulfilled that which was SPOKEN by Jeremiah the prophet saying; 'And they took the twenty pieces of silver [**the price of him whom his brethren sold into Egypt**], and they gave them for the potter's field'", &c.

3. Or, had the reference been to the compensation for an injury done to another man's servant, as in Exodus 21:32, a similar parenthetical remark might have been introduced thus: --

"Then was fulfilled that which was SPOKEN by Jeremiah the prophet, saying : 'And they took the thirty pieces of silver [**the price given in Israel to the master whose servant had been injured by an ox**], and they gave them for the potter's field'" , &c.

A designed parenthetical insertion by the inspired Evangelist of a *reference* to Zechariah, in a direct quotation from the prophet Jeremiah, is very different from a "mistake" or "a slip of the pen", "a lapse of memory" or a "corruption of the text", which need an apology. The quotation itself, as well as the parenthetical reference, are both similarly exact.

[Source: http://www.ecclesia.org/truth/gospels.html]

END: Judas Iscariot **Return to the begining of: Judas Iscariot**

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Jewish Groups

(including, Pharisees, Scribes, Sadducees, Sanhedrin)

During the Time of Christ

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Major Jewish Sects of the New Testament

Sect	Origin/Demise	Historical Information	Beliefs	Contact with NT
Pharisees	• Arose about 475 B.C. time of Ezra • Still exist in Judaism today	• About 6,000 in Israel in A.D. 30 • Served as the religious authorities for most of the Jews • Controlled the synagogues • Were legalistic separatists • "Pharisee" means separated ones • Had haughty attitudes	• Strictly monotheistic • Held the whole Old Testament as authoritative • Accepted oral tradition as authoritative • Believed concept of eternal life • Believed in bodily resurrection	• Mentioned 98 times on the NT • Opposed Jesus because He did not hold to their traditions • Many good Pharisees
Sadducees	• Arose about 200 B.C. • Ended in A.D. 70	• Were in charge of the Temple and its services • Were politically active and supported Roman rule • Exercised great political control through the Sanhedrin • Were very materialistic • Were opposed to the Pharisees' doctrine of bodily resurrection	• Accepted only the Law (5 Books of Moses) as authoritative • Practiced strict and rigid observance of the Law • Opposed oral tradition • Accepted absolute freedom of the human will • Rejected concept of eternal life • Rejected angels and demons	• Mentioned 14 times in the NT • Opposed Jesus and His disciples because He was a treat to their political status and affluence • High Priests were usually Sadducees
Zealots	• Arose either in 37 B.C. or A.D. 6 • Ended in A.D. 73	• Extremely opposed to Roman rule over Israel • Refused to pay taxes to Rome • Engaged in terrorism against the Romans and their supporters • Against Greek influence in Israel	• Extremely monotheistic • God was the only One Who had the right to rule over the Jews • Believed total obedience to the Law would bring Messianic Age • Believed strongly in patriotism	Mentioned 4 times in the NT all related to Simon the Zealot the disciple of Jesus
Herodians	• Arose about 37 B.C. • End uncertain; perhaps in the second century	• Were supporters of King Herod and his royal dynasty • Were politically powerful • Supported Greek influence in Israel	• Not really a religious group but a political one • Membership had a variety of theological perspectives	• Mentioned 3 times in the NT • Opposed Jesus because He was a risk to their political class
Essenes	• Arose about 165 B.C. • Ended in A.D. 70	• About 4,000 in Israel in A.D.30 • Devoted to copying and studying the Law • Lived communally in the Qumran community near the Dead Sea • Upheld rigid Sabbath laws • Rejected worldly pleasures • Did not advocate marriage	• Believed in celibacy • Believed in the immortality of the soul • Believed in the coming of a Messianic Age • Rejected the Jewish Priesthood and religious establishment • Rejected bodily resurrection	• No mention in the NT • Some conjecture that John the Baptist had contact with them

[Source: http://emmanuel-baptist-church.com/charts-on-the-new-testament]

(Pharisees, Scribes, Sadducees, Sanhedrin)

Pharisees and Sadducees	
Pharisees	**Sadducees**
name means "the separated ones"	name may be from a word meaning the "righteous ones"
largest and most influential sect	the aristocratic minority
extreme legalism	external legalism
little interest in politics	a major concern with politics
believed in immortality, resurrection, spirits, and angels	denied these doctrines
regarded rabbinic tradition highly	rejected rabbinic traditions as authoritative

[Source: Ryrie Study Bible]

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In the 1st century, scribes and Pharisees were two largely distinct groups, though presumably some scribes were Pharisees. Scribes had knowledge of the law and could draft legal documents (contracts for marriage, divorce, loans, inheritance, mortgages, the sale of land, and the like). Every village had at least one scribe. Pharisees were members of a party that believed in resurrection and in following legal traditions that were ascribed not to the Bible but to “the traditions of the fathers.” Like the scribes, they were also well-known legal experts: hence the partial overlap of membership of the two groups. It appears from subsequent rabbinic traditions, however, that most Pharisees were small landowners and traders, not professional scribes. [Source: Encyclopedia Britannica]

After God allowed Babylon to destroyed Solomon’s Temple in 586 B.C. (2 Kg 25 & 2 Chr 36), the central focus for the Jew shifted from the Temple (sacrifice) to obedience to God’s Law (Torah), since the Temple no longer existed and sacrifices were impossible. The Hebrews reasoned that since their failure to observe the Law of God was what got them into national disaster, therefore, its remedy would be careful observance of the Law. And with this shift, the people’s focus and attention changed from being upon the priest (previously performing sacrifices), to the scribe (the one who best knows God’s commands). So, with this swing in spotlight came the rise of new experts and leaders. Here’s a breakdown in some of these leaders:

Scribes: [Teachers of the Law] These were the lawyers [experts in the Mosaic Law] whose primary job was to copy the Scriptures. Their focus became the details or the letter of the law. They transitioned from mere copyists to teachers of the Scriptures (Ezra was a scribe, Neh 8:2-8).

The scribes were the writers, copyists, 'bookmen' and consequently the interpreters of the sacred writings of the Old Testament, as their professional occupation gave them unusual familiarity with these books. Among the forerunners of the scribes were also to be reckoned 'wise' teachers of Israel who produced and handed on a body of oral teaching and eventually the compendium of Wisdom Literature.

After the Exile, the scribe tended to take the place of the priest as teacher of the Law. In the Gospels the scribes are sometimes referred to as 'lawyers', *i.e*. Experts in the sacred Mosaic Law which was in theory the sole legislation, civil and religious, governing the Jewish people. They were usually associated with the Pharisees. Many of the scribes became members of the Sanhedrin, the highest legal administration body in the Jewish theocratic state. Among them were Gamaliel in Ac 5, Nicodemus in Jn 3 and 7. They sat 'on Moses' seat' (Mt 23:2) as official interpreters of the Law. They had the power of 'binding and loosing,' *i.e.*, of issuing authoritative judgments or decisions upon the legality or illegality of actions.

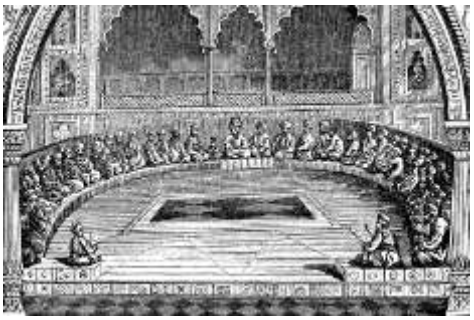
Their services, both educational and judicial, were rendered freely and without compensation. Unless he possessed independent means the scribe had to earn a livelihood in other ways and then teach as an avocation. It has been suggested that the rule grew out of the danger of bribery, cited in Ex 23;8 and Dt 16:19 {where 'judges' were ordered not to accept fees or gifts}.

See also: http://www.biblestudytools.com/encyclopedias/isbe/scribes.html

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In the New Testament, the traditional rendering of γραμματεύς (*grammateus*) as "scribe" does not communicate much to the modern English reader, for whom the term might mean "professional copyist," if it means anything at all. They were recognized experts in the law of Moses and in traditional laws and regulations. Thus "expert in the law" comes closer to the meaning for the modern reader.
[Source: NET Bible note]

Sanhedrin: This is the group of judges. The Jewish high court. It was made up of a council of 70 Jewish men who were directly under the high priest. They acted as the "supreme court" in legal/religious trials. Some believe that this group began under the rule of King Jehoshaphat around 800 B.C. (2 Chr 19:4-11).



elders. The lay members of the Sanhedrin, the high court of the Jews.

chief priests. These included the ruling high priest, Caiaphas; the former high priest, Annas; and the high priestly families. (The *captain of the temple*, a member of the leading priestly families, was second in rank to the high priest.)

> For more background about Annas (and his family) and Caiaphas:
> https://www.blueletterbible.org/faq/don_stewart/don_stewart_1314.cfm
> https://www.biblegateway.com/resources/commentaries/IVP-NT/John/Jesus-Confronted-Annas-Peter
> http://www.sermonsfromseattle.com/palm_passion_annas.htm
> http://www.ecclesia.org/truth/trial-jesus.html
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> http://one-evil.org/content/bloodline_01c_annas.html
> http://law2.umkc.edu/faculty/projects/ftrials/jesus/jesuskeyfigures.html

The Sanhedrin, which was in effect the Jewish 'parliament', was composed of representatives from each of the three groups: the chief priests, teachers of the law (scribes) and elders, totaling seventy-one members under the chairmanship of the high priest. The *chief priests* were members of the leading high-priestly families and holders of various offices (e.g. the ruler of the temple, the leaders of the weekly and daily groups of priests, the captains and the treasurers); the *elders* were the lay representatives of the people.
[Source: New Bible Commentary]

The Jewish high court, the Sanhedrin, met in the mornings. (see Acts 4:3)

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The Sanhedrin

ORGANIZATION

The seventy-one members were divided into three chambers.

1. **The chamber of PRIESTS**
   Represented the religious or sacedotal
   Twenty-three members
2. **The chamber of SCRIBES**
   Represented the literary or legal
   Twenty-three members
3. **The chamber of ELDERS**
   Represented popular element of the Hebrew nation
   Twenty-three members



Matthew 16:21 refers to the three orders of the Sanhedrin that would pass judgment upon Christ. From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

Elders The chamber of elders (3)
Chief priests The chamber of Priests (1)
Scribes The chamber of scribes (2)



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The Sanhedrin - Part 1

Hebrew Criminal Law

NAME

Sanhedrin is derived from a Greek word that denotes a legislative assembly or an ecclesiastical council deliberating in a sitting posture.



ORIGIN

Established in Jerusalem between 170 and 106 B.C.

ORGANIZATION

The seventy-one members were divided into three chambers:

1. The chamber of priests — Represented the religious or sacerdotal aristocracy. Twenty-three members
2. The chamber of scribes — Represented the literary or legal class. Twenty-three members
3. The chamber of elders — Represented popular element of the Hebrew population. Twenty-three members

NUMBER 23 members from each of three chambers (69) plus 2 presiding officers, brought the total number to 71.



Barnes Bible Charts

The Sanhedrin - Part 2

Hebrew Criminal Law

OFFICERS OF THE GREAT SANHEDRIN

Two presiding officers

1. Prince — The chief and president of the court.
2. Father of the tribunal — The vice-president



QUORUM

23 members constituted a quorum

CRIMINAL TRIALS

1. A majority of one vote was sufficient for an acquittal
2. A majority of two votes was necessary for condemnation

AUTHORITY

The Great Sanhedrin possessed all the powers and attributes of a national parliament and a supreme court. It paralleled the Areopagus in Athens and the senate in Rome.



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[Source: http://www.biblecharts.org/crossofchrist.html]

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HEBREW TRIBUNALS (were three in kind)

1. **THE GREAT SANHEDRIN**
   a. The Grand Council
   b. It sat at Jerusalem
   c. The high court of justice and the supreme tribunal of the Jews.
   d. It numbered 71 members.
   e. Its powers were:
      1. Legislative
      2. Executive
      3. Judicial
2. **THE MINOR SANHEDRIN**
3. **THE LOWER SANHEDRIN**

NAME

Sanhedrin denotes a legislative assembly or an ecclesiastical council deliberating in a sitting posture.



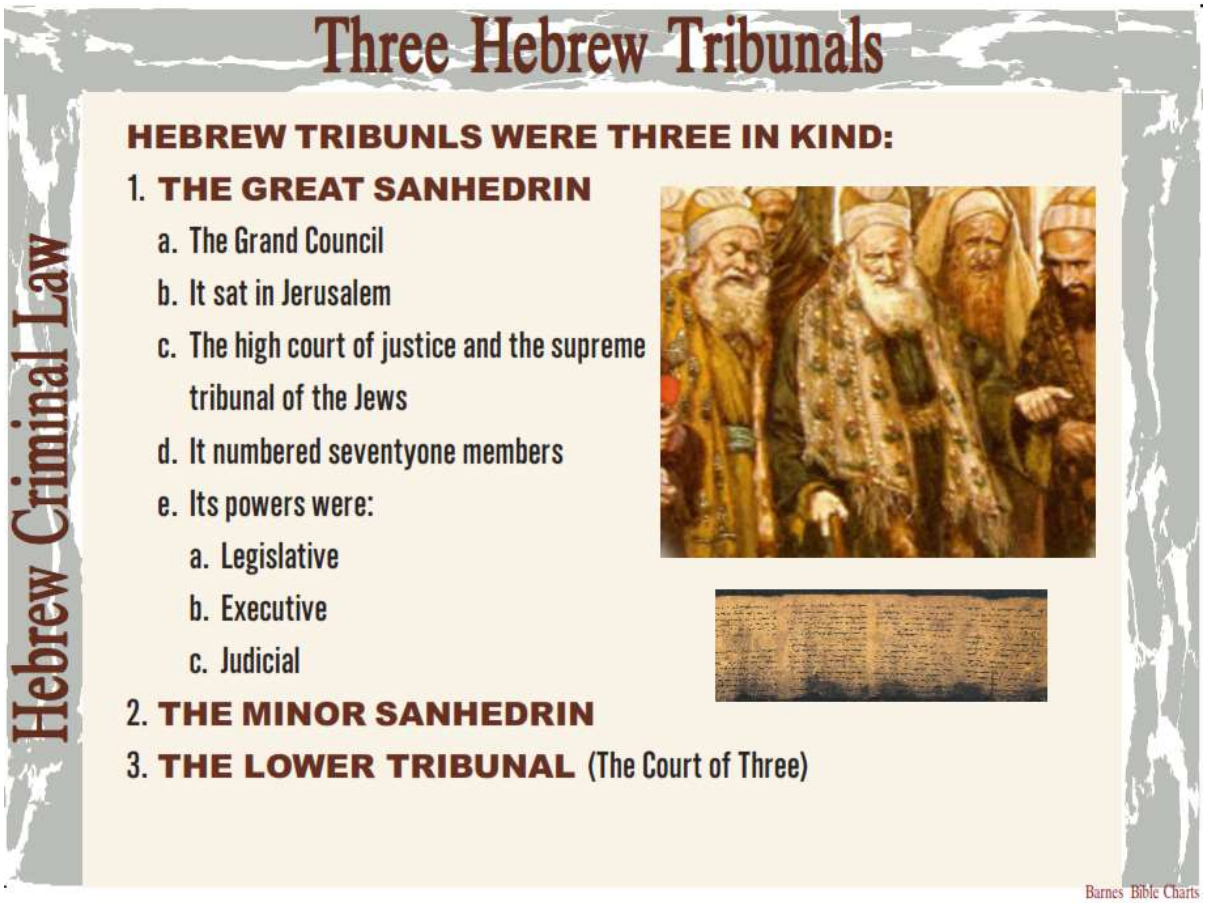
ORIGIN

Established in Jerusalem between 170 and 106 B.C.

NUMBER

23 members from each of three chambers (69) plus 2 presiding officers, brought the total number to 71.





[Source: http://www.biblecharts.org/]

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Pharisees: It is likely that this group evolved out of a priestly group of Jewish separatists during the Maccabean revolt. The revolt began when certain Jewish priests refused to bow down to Antiochus Epiphanes, but sought to protect the right worship of God. Jesus eventually criticized some of the Pharisees for their inflexible adherence to the “traditions of their fathers” rather than seeking God’s Word (Mt 15:14, 23:16).

The Pharisees were a legalistic and separatistic group who strictly, but often hypocritically, kept the Law of Moses and the unwritten “tradition of the elders”.

Sadducees: This priestly group of religious leaders were functionally like the Pharisees. However, the two groups hated one another, except when they found a common enemy (e.g., Jesus). The primary ways the Sadducees differed from the Pharisees is (1) Sadducees rejected all Scriptures (Joshua — Malachi) besides the Torah (Genesis-Deuteronomy), and (2) Sadducees rejected the belief in a future general resurrection of the body (Luke 20:27)

The Sadducees were more worldly and politically minded than the Pharisees, and were theologically unorthodox—among other things denying the resurrection, angels and spirits (Acts 23:8).

They were a Jewish party that represented the wealthy and sophisticated classes. They were located largely in Jerusalem and made the temple and its administration their primary interest. Though they were small in number, in Jesus' time they exerted powerful political and religious influence.

They were willing to compromise with secular and pagan leaders: working closely with the Romans to protect their own political and economic interests. They controlled the high priesthood during Jesus’ time and held the majority of the seats in the Sanhedrin. They controlled the temple.

They did not believe in a personal Messiah, but held that the Messianic age — an ideal time — was then present and must be preserved. The **high priest**, one of their number, presided over the Sanhedrin. [Source: NIV ’08 Study Bible Notes]

Probably the name 'Sadducee' is derived from the name Zadok, a notable priest in the time of David and Solomon (2 Samuel 8:17; 15:24; 1 Kings 1:34). His descendants long played the leading part among the priests, so that Ezekiel regarded them as the only legitimate priests (Ezk 40:46, 43:19, 44:15, and 48:11). About the year 200 B.C., when party lines were beginning to be drawn, the name was chosen to point out the party of the priests. That is not saying that no priest could be a Pharisee or a Scribe. Neither is it saying that all the priests were Sadducees. In the time of Jesus many of the poor priests were Pharisees. But the higher priestly families and the priests as a body were Sadducees. With them were joined the majority of the aristocratic lay families of Judaea and Jerusalem. This fact gives us the key to their career. It is wrapped up in the history of the high priesthood. But in Jesus' time its leadership lay far back in the past. Its moral greatness had been undermined

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Jesus had almost no dealings with the Sadducees during His ministry. His interests were with the common people. This brought Him into continual conflict with the Pharisees. It was not until His popularity seemed to threaten the peace of Jerusalem that the high priest, with the Sadducees at his back, was moved to decisive action.

After the destruction of the Temple by the Romans in 70 A.D., the Sadducees (the presumed keepers of the Temple) fade into history.

[Sources: http://www.brentcunningham.org/?p=290; http://larocheusa.org/whowerethe.htm]

See also: http://www.studylight.org/dictionaries/hdb/ (Hastings Bible Dictionary; site has additional resources)

http://jewishchristianintersections.com/?p=413 (Pharisee and Sadducees 101, including differences between Pharisees -- for example, the schools of Hillel and Shammai.)

http://www.jewishvirtuallibrary.org/jsource/biography/hillel.html

Pharisees

Religious sect active in Palestine during the NT period. The Pharisees are consistently depicted in the Gospels as Jesus' antagonists. It is commonly held that the Pharisees represented mainstream Judaism early in the first century and that they were characterized by a variety of morally objectionable features. Accordingly, most Bible dictionaries and similar works of reference depict the Pharisees as greedy, hypocritical, lacking a sense of justice, overly concerned with fulfilling the literal details of the law, and insensitive to the spiritual significance of the OT. These and other characteristics are furthermore viewed as giving shape to Judaism more generally.

There are several problems with this common perception of Pharisaic Judaism. In the first place, the Gospels themselves give some important information that appears inconsistent with this view. Second, the primary documents of rabbinic Judaism (such as the Mishnah, the Talmud, and the Midrashim) are positive and praiseworthy. Third, it has become increasingly clear, especially since the discovery of the Dead Sea Scrolls, that prior to AD 70 the Pharisees constituted only a small movement in a highly diversified society; whatever their popularity and influence, they can hardly be taken as representative of Judaism in general.

Origin

The origins of the Pharisees are obscure. According to Jewish tradition, Pharisaic (= rabbinic) Judaism can be traced back to Ezra and the beginnings of the scribal movement in the fifth century BC. At the opposite extreme, a few scholars argue that, since there are no explicit references to the Pharisees in historical documents

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prior to the second century BC, Pharisaism appeared suddenly after the Maccabean revolt (167 BC). Many specialists take the position that perhaps as early as the third century BC one can find evidence of an incipient form of Pharisaism (as in The Wisdom of Joshua [Jesus] ben Sirach, also known as Ecclesiasticus). It may well be, moreover, that the intellectual pursuits associated with the work of the scribes did have something to do with the development of the Pharisees. It is also probable that prior to the Maccabean revolt some distinctive Pharisaic concerns appeared in connection with the development of the Hasidim (“the faithful ones”—traditionalists who opposed Greek influence in Jewish society).

According to a popular and reasonable interpretation, the Hasidim became disillusioned with the Maccabean rulers, whose conduct violated Jewish sensibilities in several respects. Some of the Hasidim separated themselves from the nation and developed into nonconformist sects, such as that of the Essenes. Those who remained tried to exert their influence on Jewish life and developed into the sect of the Pharisees.

The Pharisees no doubt played a significant role in Jewish affairs during the next century, even though at times they had little political clout. By NT times, they were widely recognized as religious leaders. Josephus, who tells us that he belonged to this sect, wrote toward the end of the first century AD that the Pharisees were “extremely influential among the townsfolk; and all prayers and sacred rites of divine worship are performed according to their exposition. This is the great tribute that the inhabitants of the cities, by practicing the highest ideal both in their way of living and in their discourse, have paid to the excellence of the Pharisees” (Antiquities 18.15). We cannot determine whether this description applies to the period before AD 70, but the evidence of the Gospels themselves confirms it to some extent. For example, the parable of the publican and the Pharisee (Lk 18:9-14), while it condemns the Pharisee, makes sense only if we appreciate the role reversal it announces: the wicked publican, not the one generally regarded as righteous, goes home justified.

Basic Characteristics

It is not possible to give an accurate characterization of the Pharisees, since scholars disagree sharply concerning their fundamental distinctiveness. Some stress the notion of “separateness,” partly on the basis of the supposed etymology of the name (from Hebrew *parush,* “separated one,” though other suggestions have been made). A more carefully nuanced viewpoint calls attention to the Pharisees' concern with ritual purity (cf. Mk 7:1-4). Some of the evidence indicates that the Pharisees wished to apply the priestly rituals to the people generally (this factor may help to explain the relative ease with which the Pharisees adapted to the absence of the temple and its sacrifices after AD 70). Still another position sees the Pharisees as the scholar class. The close connection between them and the scribes (experts in the law) gives credence to this view, as does the fact that much of the later rabbinic literature reflects an intellectual pursuit, particularly in its detailed logical argumentations regarding the meaning and application of the Torah.

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These various approaches are not mutually exclusive. Moreover, there appears to be widespread agreement about one theological conviction that was foundational to Pharisaism, namely, their commitment to the notion of a twofold law: the written Torah (the OT, principally the Pentateuch) and the oral Torah (the traditions handed down through many generations of rabbis). This is certainly one feature that distinguished them from the Sadducees (cf. Josephus's *Antiquities* 13.297-98). The latter accepted only the authority of the books of Moses and argued strongly that the importance that the Pharisees attached to oral traditions represented an unjustifiable innovation. These traditions, which sought to regulate the lives of the people before God, became more and more detailed over the course of time and were eventually brought together and written down as a single document, the Mishnah (dated c. AD 210). Somewhere in its development the view arose that the oral law itself had been given by God to Moses and thus shared divine authority with the Scriptures.

A careful look at the NT helps in understanding that this feature more than anything else explains the nature of the conflict between the Pharisaic viewpoint and the message of the gospel. The apostle Paul, for example, stresses the distinctiveness of his apostolic preaching by contrasting it to “the traditions of the fathers,” which he zealously pursued in his youth (Ga 1:14). Especially instructive is the key passage in Mk 7, where it is written that the Pharisees complained to Jesus, “Why don't your disciples live according to the tradition of the elders instead of eating their food with ‘unclean’ hands?” (v 5, NIV). Christ's reply counters their criticism with a serious indictment: “You have let go of the commands of God and are holding on to the traditions of men....Thus you nullify the word of God by your tradition that you have handed down” (vv 8, 13; cf. Mt 15:1-6).

The importance the Pharisees attributed to their interpretations of the law compromised the authority of God's own revelation. To make matters worse, the genius of those interpretations was to distort the doctrine of grace by relaxing the divine standards. The very example used by Jesus in Mk 7:10-12 indicates that a rabbinic regulation—the Corban—made it possible for people to ignore the fifth commandment and feel justified in so doing.

The Pharisaic regulations were numerous and aggravating, but at least they could be fulfilled. Those who followed scrupulously the rabbinic traditions were in danger of concluding that their conduct satisfied God's demands (cf. Paul's description of his own preconversion attitude, Phl 3:6). And a muted sense of one's sin goes hand in hand with a false sense of spiritual security; the need to depend on God's mercy no longer appears crucial. This is, of course, the point of the parable of the publican and the Pharisee (Lk 18:9-14). In contrast, Jesus calls for a much higher righteousness than that of the Pharisees: “Be perfect, as your Father in heaven is perfect” (Mt 5:48; cf. v 20).

[Source: Tyndale Bible Dictionary]

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Pharisees and Sadducees



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Pharisees



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Sadducees



Pharisees and Scribes



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Jesus in Temple with disciples and talking to Pharisees and Sadducees

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Old Testament Priests & Priesthood

■ Definition: A priest is one authorized to perform the sacred rites of a religion, especially a mediator between man and God." (Webster)
■ The origin of dedicated priests is uncertain.
■ Melchizedek, King of Salem was a priest of God (Gen. 14:18)
■ Moses' father-in-law, Jethro, was priest of Midian. (Exodus 4:1)
■ There were priests among the Israelites when they came out of Egypt. (Exodus 19:22, 24)
■ There were false priests who served false gods:
• Priest of Midian (Exodus 18:1)
• Priests of On (Genesis 41:45)
• Priests of Dagon (1 Samuel 5:5)
• Priests of the high places (1 Kings 12:32)
• Priests "of them that are no gods." (2 Chronicles 13:9)
■ At Mount Sinai, God designated Aaron and his descendants to serve as priests. (Exodus 28:1, 44; 30:30; 40:13-15; Numbers 3:3)
■ All priests were Levites, but not all Levites were priests.
■ Only those designated could perform priestly duties.
• Not other Levites (Numbers 16:1-3; 1-10; 10:1-3)
• Not even Moses or his descendants (1 Chronicles 23:13)
• Not anyone other than Aaron and his descendants (Numbers 16:40)
■ QUALIFICATIONS FOR PRIESTLY SERVICE:
• Must be a male (Exodus 28:1)
• Must be a descendant of Aaron (Exodus 28:1) with a documented linage.
• Must be between 30 and 50 years old. (Numbers 4:3)
• Must be unblemished (not lame or blond). (Lev. 21:16-23)
• Must have a proper marriage. (Leviticus 21:9, 14)
- Not married to a harlot.
- Not married to a divorced woman.
- Not married to a widow other than a priest's widow. (Ezekiel 44:22)
- The high priest must marry a virgin of his own people.
• Must have no uncleanliness (leprosy, etc.). (Lev. 22:3-9)



• Must have an untrimmed beard with well trimmed (but unshaved) hair. (Ezekiel 4:20; Leviticus 21:5
• Must be properly dressed. (Exo. 28:1-4; Ezekiel 44:17-19)

■ DUTIES OF THE PRIEST
• Teach the people. (Leviticus 10:8-11)
• Serve as judges to resolve controversy. (Deut. 21:5)
• Offer sacrifices. (Exodus 29:38-42)
• Assess impurity. (Leviticus 13-15)
• Burn incense. (Exodus 30:7-8)
• Bless the people. (Numbers 6:22-27)
• Bless God (Deuteronomy 10:8)
• Keep the tabernacle. (Numbers 3:38; 4;16)
• Take care of the altar (Leviticus 6:8-13), the lamps, and the showbread (Leviticus 24:1-9)
• Prepare the holy things for each days journey. (Num. 4:5-15)
• Continue the sacred fire. (Leviticus 6;12-13)
• Blow the trumpets. (Numbers 10:1-10)

■ THE HIGH PRIESTS
• Also called the chief priest. (2 Chronicles 19:11)
• God's leader over the priests.
• Aaron served as the first High Priest. (Exodus 40:12-13)
• Aaron's son, Eleazer, replaced him as High Priest when he died. (Numbers 20:26-28)
• The position of high priests continued through the time of Christ (Matthew 26:3 and apparently to the time of the destruction of the temple by the Romans in 70 A.D.

■ DUTIES OF THE HIGH PRIEST
• Direct the work of the priests & Levites. (Numbers 3:4)
• Inquire of the Lord. (Judges 20:28)
• Consecration of the priests. (Exodus 29:1-37)
• Maintain the golden candlestand with its fire. (Lev. 24:1-4)
• Burning incense daily (Exodus 30:7-8), and in a special way on the Day of Atonement. (Leviticus 16:2, 12-13)
• Offering sacrifices on the Day of Atonement. (Hebrews 5:1; Leviticus 23:6, 11, 15, 20)

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Herodians:

Herodians. A loosely organized group that sought to advance the political and economic influence of the Herodian family (c. 37 B.C. - A.D. 93). Although the Herodians and the Pharisees were adversaries in regard to many political and religious issues, they join forces to combat the perceived threat to their power and status by Jesus. [Source: ESV Study Bible note]

Herodians. A Jewish party who favored the Herodian dynasty, the party of “peace at any price” and appeasement of Rome. [Ryrie Study Bible note]

A Jewish political party who sympathized with (Mark 3:6; 12:13; Matthew, 22:16; Luke 20:20) the Herodian rulers in their general policy of government, and in the social customs which they introduced from Rome. They were at one with the Sadducees in holding the duty of submission to Rome, and of supporting the Herods on the throne. (Comp. Mark 8:15; Matthew 16:6.)

[Source: Easton’s Bible Dictionary]

They were in usually opposed by the nationalistic Pharisees.

The Herodians held political power, and most scholars believe that they were a political party that supported King Herod Antipas, the Roman Empire's ruler over much of the land of the Jews from 4 B.C. to A.D. 39. The Herodians favored submitting to the Herods, and therefore to Rome, for political expediency. This support of Herod compromised Jewish independence in the minds of the Pharisees, making it difficult for the Herodians and Pharisees to unite and agree on anything. But one thing did unite them—opposing Jesus. Herod himself wanted Jesus dead (Luke 13:31), and the Pharisees had already hatched plots against Him (John 11:53), so they joined efforts to achieve their common goal.

The first appearance of the Herodians in Scripture is Mark 3:6, "Then the Pharisees went out and began to plot with the Herodians how they might kill Jesus." Jesus had been doing miracles, which caused some of the people to believe in Him for salvation, and that threatened the power and position of the Pharisees, the Sadducees, and the Herodians. The Herodians again joined with the Pharisees to challenge Jesus, to see if they could trap Jesus in His words by a trick question, to either discredit Him or to get Him to stop preaching (Matthew 22:16).

Jesus regarded the two groups as in unity against Him and warned His followers against them. "'Be careful,' Jesus warned them. 'Watch out for the yeast of the Pharisees and that of Herod'" (Mark 8:15). Yeast in this context is false teaching, the rejection of Jesus as the Messiah, and hypocrisy. Many scholars believe that the Herodians looked to Herod as a messiah, a savior of sorts who would put the Jewish land in favor with the Roman Empire and bring blessings to them. Jesus’ presentation of Himself as the Messiah was a threat to the Herodians' attempt to make Herod the influential political power in the land.

[Source: GotQuestions.org]

A party twice mentioned in the Gospels (Matthew 22:16 parallel Mark 12:13; Mark 3:6) as acting with the Pharisees in opposition to Jesus. They were not a religious sect, but, as the name implies, a court or political party, supporters of the dynasty of Herod. Nothing is known of them beyond what the Gospels state. Whatever their political aims, they early perceived that Christ's pure and spiritual teaching on the kingdom of God was irreconcilable with these, and that Christ's influence with the people was antagonistic to their interests. Hence, in Galilee, on the occasion of the healing of the man with the withered hand, they readily joined with the more powerful party of the Pharisees in plots to crush Jesus (Mark 3:6); and again, in Jerusalem, in the last week of Christ's life, they renewed this alliance in the attempt to entrap Jesus on the question of the tribute money (Matthew 22:16). The warning of Jesus to His disciples to "beware of the leaven of Herod" (Mark 8:15) may have had reference to the insidious spirit of this party. [Source: ISBE]

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Palatial Mansion (Palace of Annas the High Priest)

This is a perspective reconstruction drawing of the 6,500 sq. feet (600m2) residence dating from the Second Temple period found in the Jewish Quarter excavations in Jerusalem. Known as the Palatial Mansion because of its unusually large size, it is now part of the restored Herodian Quarter. Its overall plan, centred round a paved courtyard, makes it clear that it was one living unit and not divided into smaller residences. The fact that this major structure, which from the sumptuousness of its fittings makes it worthy of the term "palace", contains four ritual baths, one evidently built to serve a number of people with one door for entry and one for exit, is notable. This, coupled with the traces of a great conflagration found in the Palatial Mansion, point to a possible identification of this residence with the palace of Annas, the High Priest. In War 2.426, Josephus records Annas' Palace as having been burnt in 70 A.D.



Source: http://www.ritmeyer.com/2012/08/28/the-palace-of-annas-the-high-priest/

Clothing, Signs and Symbols:

See also Footnotes in Chapter LXIX of the book.

http://www.seedofabraham.net/tefillin.html

http://www.jewfaq.org/signs.htm

http://www.eliyah.com/tassels.html

http://www.jerusalemperspective.com/2162/

http://www.bibletruth.cc/tzitzit.htm

http://www.bible-history.com/pharisees/PHARISEESDress.htm

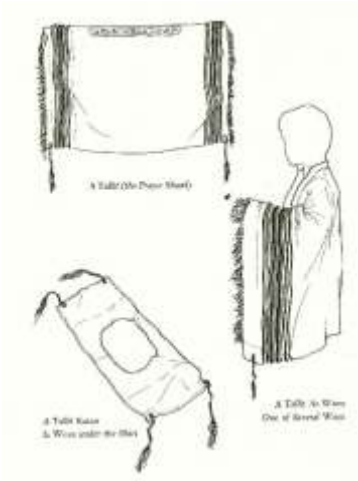
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phylacteries (tefillin) -- the tefillin (translated phylacteries) consist of two small black boxes, containing small scrolls of parchment upon which are written four Biblical passages [Exodus 13:1-10; 13:11-16; Deut. 6:4-9; and 11:13-21]. These four passages from the Torah [five books of Moses] all include the commandment to don tefillin as a sign, as a symbol of Jewish faith and devotion. Each of the black boxes comes with leather straps (Hebrew: *retzuot*) so designed as to enable one to be bound upon the left forearm and hand, and for the other to be worn above the forehead. (Exodus 13:1-10; 13:11-16; Deuteronomy 6:4-9; 11:13-21). *tassels.* See note on Nu 15:38 .



[Source: *To Be a Jew*, Rabbi Hayim Halevy Donin]

tassels / borders / fringes (tzitzit) -- tassels with a blue cord that were attached to the four corners of a man's garment.
The commandment in [Numbers 15:37-40 (see also Deuteronomy 22:12)] calls for the attachment of fringes (*tzitzit*) to four-cornered garments as a reminder of all the commandments of the Lord... Garments not possessing four or more corners are not required to have the special fringes. .... Although in ancient times four-cornered garments or robes were common, the development of clothing not having four corners would have rendered this mitzvah [Heb. for commandment] totally obsolete, with the full sanction of the law. To prevent the total disappearance of a mitzvah that possessed such great symbolic significance (since it serves as a reminder to observe all the commandments), the Sages encouraged the wearing of a specially-made four-cornered garments so as to provide the opportunity to observe and implement this commandment. Says Maimonides: "Although one is not obligated to buy a garment and wrap himself in it just so as to provide it with fringes, it is not proper for a devout or pious person to exempt himself from observing this precept. He should strive to wear a garment that requires fringes so as to perform this precept. And during times of prayer, one should take special care to do so" (Hil. Tzitzit 3:11)



The *tallit*, a four-cornered robe with the required tzitzit, has thus become the garment traditionally worn by men during morning prayer services. In English, it is commonly called a "prayer shawl." (pp. 155-6)

[Source: *To Be a Jew*, Rabbi Hayim Halevy Donin]

Today: The Torah commands the wearing of tzitzit (fringes) at the corners of garments as a reminder of the mitzvot, kind of like the old technique of tying a string around your finger to remember something. The passage also instructs that the fringe should have a thread of "techeilet," believed to be a blue or turquoise dye, but the source of that dye is no longer known, so tzitzit are today are all white. There is a complex procedure for tying the knots of the tzitzit, filled with religious and numerological significance.

The mitzvah to wear tzitzit applies only to four-cornered garments, which were common in biblical

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times but are not common anymore. To fulfill this mitzvah, adult men wear a four-cornered shawl called a tallit (pictured above) during morning services, along with the tefillin. In some Orthodox congregations, only married men wear a tallit; in others, both married and unmarried men wear one. In Conservative, Reform and Reconstructionist synagogues, both men and women may wear a tallit, but men are somewhat more likely than women to do so. A blessing is recited when you put on the tallit.
[Source: http://www.jewfaq.org/signs.htm]



NOTE: The Gospels attest to the fact that Jesus had tassels on the four corners of his outer robe (Matt. 9:20; 14:36; Mark 6:56; Luke 8:44). [Source: http://www.jerusalemperspective.com/2162/]

http://www.bibletruth.cc/tzitzit.htm

Holy Garments for Men: Look at the traditions, originations and are they Biblical:
http://www.triumphpro.com/holy-garments-for-men.pdf

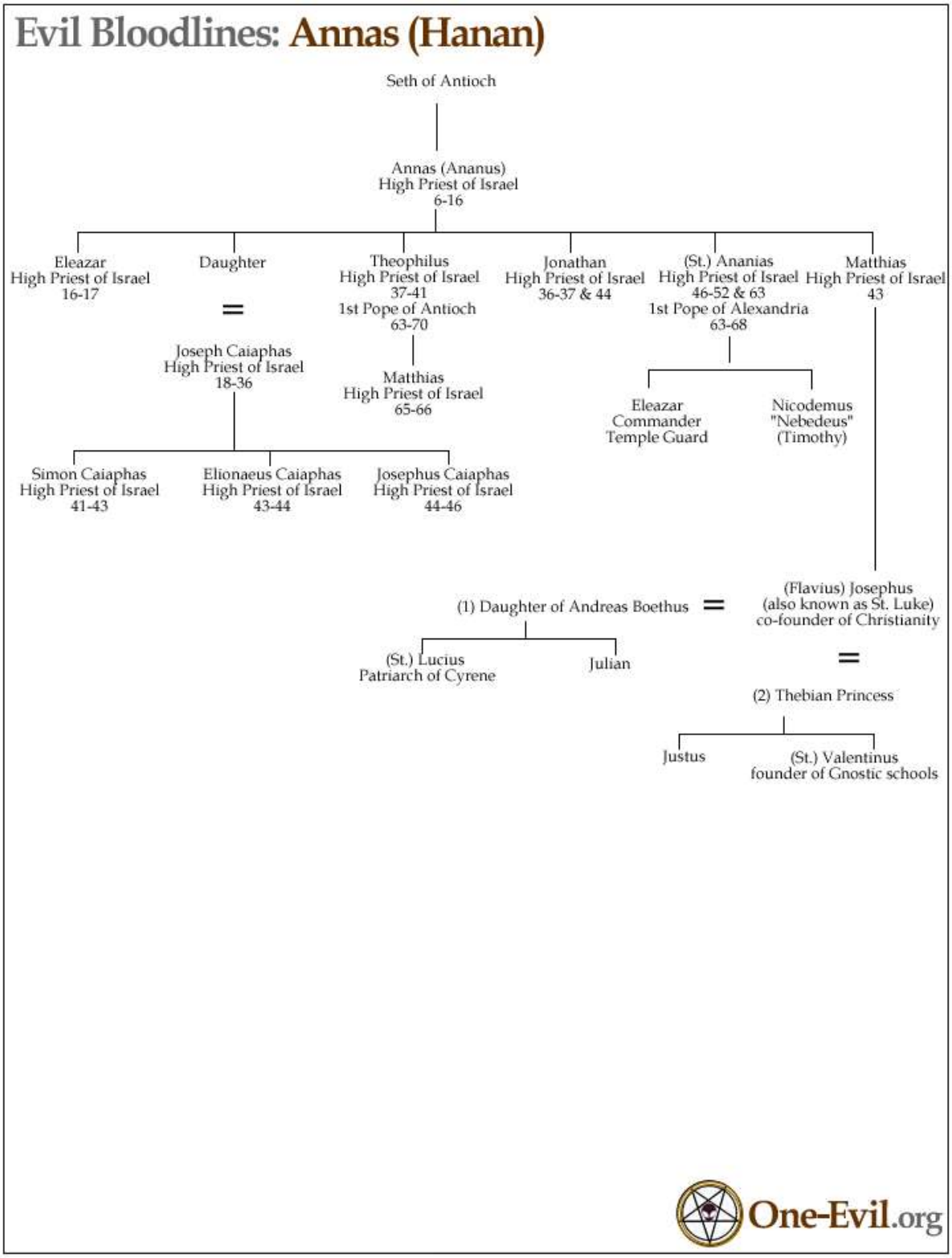
How to Make Tassels (Tzitzit):
http://www.thesimpletruth.net/booklet//fringes/tassel.html

The High Priests of Israel (ca. A.D. 6-36)	
ANNAS (ca. A.D. 6-15)	Unofficial high priest with Caiaphas during Jesus' trial (Luke 3:2; John 18:13, 24) Unofficial high priest who, with Caiaphas, tried Peter and John (Acts 4:6)
ELEAZAR (ca. A.D. 16-17)	Son of Annas whose name does not appear in the New Testament
CAIAPHAS (ca. A.D. 18-36)	Son-in-law of Annas Official high priest during Jesus' earthly ministry (Luke 3:2; Matt. 26:3, 57; John 11:49-50) With Annas tried Peter and John (Acts 4:6)

[Source: Dr. Constable Expository Notes – John]
http://www.soniclight.com/constable/notes.htm

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Annas Priestly Bloodline

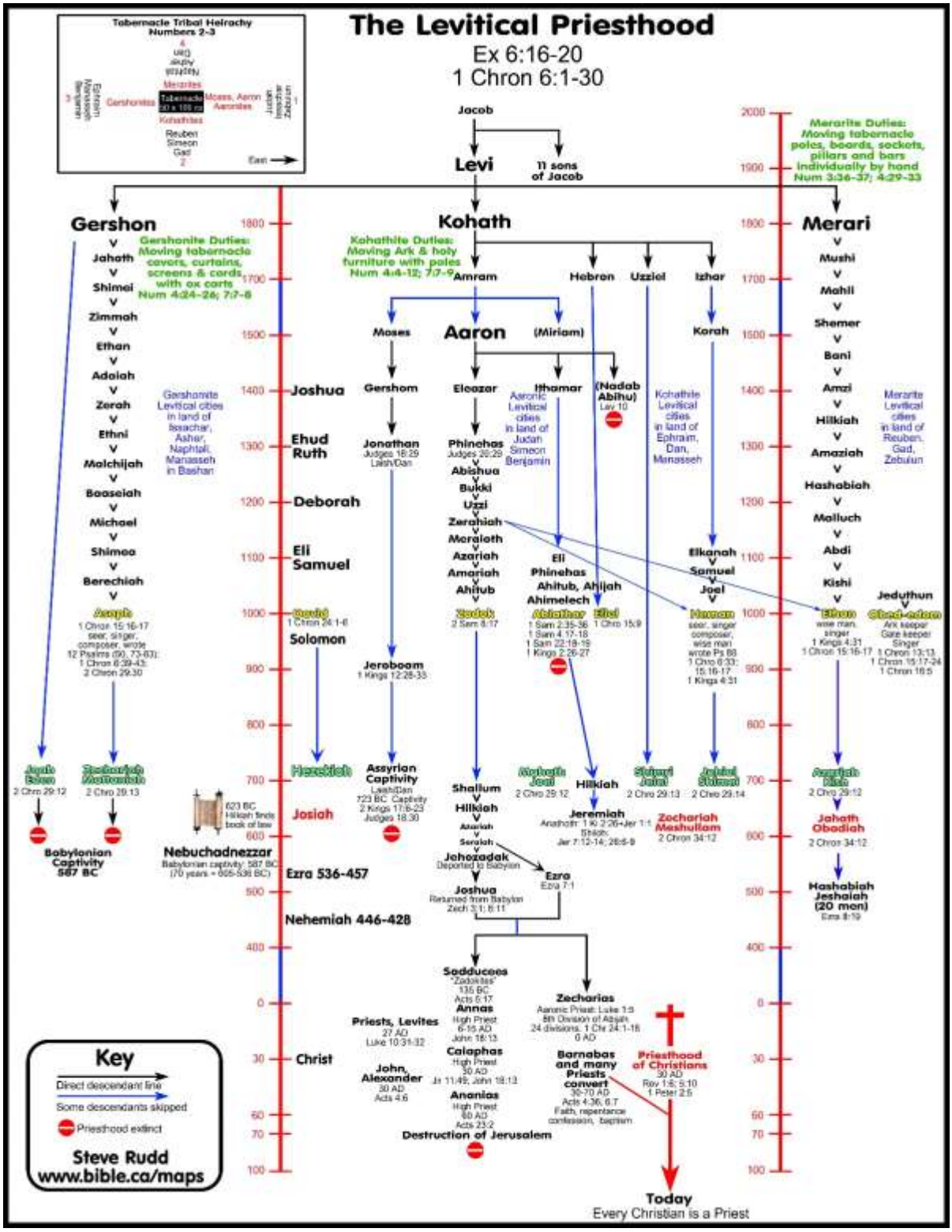


Source: http://one-evil.org/content/bloodline_01c_annas.html

WARNING: I'm using this chart because I was looking for charts of the Annas 'family' of High Priests around the time of Jesus and the Apostles.

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Genealogy of Levitical Priesthood (From Levi to Ananias)



Source: http://www.bible.ca/archeology/archeology-exodus-route-sinai-levitical-priesthood-levi-gershomites-kohathites-merarites-aaronic-zadok-asaph-heman-ethan-abiathar-eli-sadducees-annas-caiaphas-ananias.htm

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Priests in Israel s History - Part 1

PRIEST	IMPORTANCE	REFERENCE
AARON	Moses brother	Exodus 28:1-3
ELEAZAR	Watched two of his brothers die in a fire from God because they did not follow God s instructions. He obeyed God and became chief leader of the Tabernacle	Leviticus 10 Numbers 3:32
PHINEHAS	Executed a young Israelite idol worshiper and his midianite mistress to end a plague. He was then promised that his priestly line would never end	Numbers 25:1-15
AHITUB	A priest during King Saul s reign	1 Samuel 14:3
ZADOK	A faithful high priest under King David. He and Nathan anointed Solomon as the next king	2 Samuel 8:17 1 Kings 1:38-39
AHIMAAZ	Carried the message of Absalom s death to King David but was apparently afraid to tell it	2 Samuel 18:19-29
AZARIAH	High priest under King Solomon	1 Kings 4:2

Barnes Bible Charts

Priests in Israel s History - Part 2

PRIEST	IMPORTANCE	REFERENCE
AZARIAH	High priest under Uzziah. He rebuked the king for burning incense himself. When Hezekiah became king, he reopened the Temple. Azariah again served as the high priest	2 Chronicles 26:17-21
AMARIAH	King Jehoshaphat appointed him to judge religious disputes	2 Chronicles 19:11
HILKIAH	Found the Book of the Law during Josiah s reign	2 Kings 22:3-13 2 Chronicles 34:14-21
AZARIAH	Probably one of the first to return to Israel from Babylon	1 Chronicles 9:10-11
SERAIAH	The father of Ezra	Ezra 7:1-5



Barnes Bible Charts

[Source: http://www.biblecharts.org/oldtestament.html]

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The following is from the ESV Study Bible:

Jewish Groups at the Time of the New Testament

When Jesus began to proclaim the gospel, the Sadducees, Essenes, and Pharisees were also laying claim to Israel's heritage. Josephus (Jewish *Antiquities* 13.171) mentions the groups for the first time during the high priesthood of Jonathan (152-142 B.C.) after the demise of the Zadokite priesthood, which had dominated the religious life of Judea for centuries. The Essenes eventually dropped out of public life and became a network of close-knit communities. It is probably for this reason that the NT does not mention them. The Sadducees and Pharisees continued to compete for control of the temple and Sanhedrin. By the first century, the Sadducees were dominant (cf. Acts 5:17). However, the Pharisees remained an influential minority in Jerusalem, and had mounted a successful campaign to win the hearts of the people.

The Sadducees

The Sadducees, including the high priest Caiaphas (A.D. 18-36), were primarily of wealthy, priestly families in Jerusalem. Josephus claims they were unfriendly — even to one another — and were unpopular (Jewish War 2.166; *Jewish Antiquities* 13.298). They could be cruel judges (Josephus, *Jewish Antiquities* 20.199; Mishnah, Sanhedrin 7.2; Makkot 1.6). When Jesus disrupted their financial interests in the temple, he was arrested and condemned (Mark 11:15-19, 14:53-65). James, the brother of the Lord, was later killed by a Sadducean high priest (Josephus, *Jewish Antiquities* 20.200).

The Sadducees rejected the extrabiblical traditions of the Pharisees, perhaps embracing only the Pentateuch as canonical (Josephus, *Jewish Antiquities* 13.297; 18.16). This narrow canon may explain why they did not believe in the general resurrection of the dead (Mark 12:18; Acts 4:1-2, 23:6-8), since it is not explicitly mentioned in the Pentateuch. Perhaps for the same reason, they embraced human responsibility, which is emphasized in the Law of Moses (e.g., Genesis 4:7; Deuteronomy 30:19-20), in contrast to the determinism of the Essenes (Josephus, Jewish War 2.164; *Jewish Antiquities* 13.173). Jesus, when arguing for the resurrection (Mark 12:18-27), meets the Sadducees on their own ground by showing the implications of Exodus 3:6 instead of appealing to a more straightforward passage (e.g., Daniel 12:2).

The Essenes

The Essenes lived communally in villages and cities throughout Palestine and Syria (Josephus, Jewish War 2.124; 11.1; Philo, Hypothetica 11.1). According to Pliny the Elder, an Essene community resided near the Dead Sea (Natural History 5.15.73). Some of the Dead Sea Scrolls, which were discovered in caves at Qumran, probably reflect the ideology of this community.

The Essene communities shared all things in common, including food and clothing (Josephus, Jewish War 2.122, 127; Philo, Good Person 86). Wages were given to a steward, who would purchase and distribute goods to those in need (Josephus,

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Jewish War 2.123; Philo, Hypothetica 11.10). They cared for their elderly and sick (Philo, Good Person 87). The Jerusalem church adopted a similar way of life (Acts 2:44-45, 4:34-35; James 1:27), except that giving was voluntary (Acts 5:4).

Many of the Essenes did not marry (Josephus, Jewish War 2.120; Philo, Hypothetica 11.14; Pliny, Natural History 5.15.73; but see Jewish War 2.160). The group survived by attracting converts. Pliny claims they drew large crowds (Natural History 5.15.73). A convert would follow their way of life for a year (Josephus, Jewish War 2.137). He could then be baptized, but was not allowed to live with them for another two years (Jewish War 2.138). Followers of Jesus were similarly baptized into the church, but without a probationary period (cf. Acts 2:37-47, 8:37-38).

The Essenes believed God was the cause of all things (Josephus, *Jewish Antiquities* 13.172; 18.18; Philo, Good Person 84). Consequently, they viewed all government as divinely ordained (Josephus, Jewish War 2.140). However, the Dead Sea Scrolls assume belief in two spirits — one divine, the other satanic — that will be in conflict until the end of the age (e.g., 1QS Col. 3.17-19; Col. 4.16-17). Paul similarly ties spiritual warfare with God's ultimate sovereignty over all things, including government (Romans 13:1-7; Ephesians 2:1-3).

The Essenes were especially scrupulous about maintaining purity. They dressed only in white linen (Josephus, Jewish War 2.123). They no longer participated in the sacrifices of the temple, because, in their view, the priests were defiling the sanctuary (Dead Sea Scrolls, Damascus Document 5.6-7, 14-15). Josephus claims they offered their own sacrifices (Jewish *Antiquities* 18.19), while Philo assumes they abstained from animal sacrifice altogether (Good Person 75). The Dead Sea Scrolls claim prayer is an acceptable sacrifice (Dead Sea Scrolls, Damascus Document 11.21; 1QS Col. 9.3-5). They also strictly observed the Sabbath. Whereas Jesus assumes most Jews would pull an ox out of a well on the Sabbath (Luke 14:5), the Dead Sea Scrolls forbid it (Damascus Document 11.13).

The Pharisees

The Pharisees resided primarily in Jerusalem (but see Luke 5:17) and were divided into at least three schools: the disciples of Shammai, Hillel, and Gamaliel. These schools were especially concerned about the proper administration of the temple.

The disciples of Shammai, who represented the more conservative wing of the group, were dominant before the destruction of the temple in A.D. 70 (Mishnah, Shabbat 1.4). But Hillel, representing a more liberal interpretation of the Jewish Scriptures, had moved from Babylon to Jerusalem about a generation before Jesus, and gained wide influence as well.

Gamaliel, the son (or grandson) of Hillel, was a renowned teacher of the law in Jerusalem. The apostle Paul had been a disciple of Gamaliel (Acts 22:3). Gamaliel is remembered for his wisdom (Acts 5:34) and careful management of the Jewish calendar. Most Jews followed a lunisolar calendar, which consisted of 12 lunar months, totaling 354 days. Every three years or so a thirteenth month had to be added, in order to bring the average total days of the year up to the 365.25 days of

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the solar year. Otherwise, the seasons would not have matched the festivals and sacrifices in the temple. Gamaliel determined when to add the thirteenth month (Mishnah, Rosh Hashshanah 2.8; Sanhedrin 2.6). Ironically, if the Galatian Christians had adopted the calendar of Jewish religious holidays advocated by Paul's opponents (Galatians 4:10), they would have found themselves under the authority of his old teacher!

These three schools attempted to shape the religious life of the ordinary Jew through the dissemination of their traditions (Matthew 23:15; Mark 7:1-13; Josephus, *Jewish Antiquities* 13.297). Galilee was also a part of their mission. The Jerusalem Talmud (Shabbat 15d) claims that Johanan ben Zakkai, a disciple of Hillel, spent 18 years—probably from A.D. 20 to about 40—teaching in the Galilean town of Araba (or Gabara). So Johanan and Jesus were teaching in Galilee at the same time.

The Pharisees also had considerable influence over local scribes, who would preach in the synagogue according to their interpretations (Matthew 7:29, 23:1-2; Mark 2:16). When the Pharisees in Jerusalem were alerted by some scribes that Jesus was preaching a new teaching with authority, they sent a delegation, which, after observing some alarming behaviors, attributed his miraculous power to Beelzebul (Mark 3:22, 7:1). Since the Pharisees were highly respected by the people, the accusation may have had devastating consequences for Jesus' mission (cf. Matt 11:20-24).

The Pharisaic tradition was pragmatic and relevant to the needs of the time. For instance, the Law of Moses requires all loans to be forgiven in the sabbatical (seventh) year (Deuteronomy 15:2). The intention was to provide relief for borrowers, but the reality was that lenders refused to give loans near the seventh year. Hillel addressed the problem by establishing the *prosbol,* a contract that requires a borrower to pay back a lender even in the seventh year (Mishnah, Shabbat 7.1). His school was also highly pragmatic (at least for husbands wanting a divorce) when it came to rules for divorce, interpreting the ambiguous phrase in Deuteronomy 24:1 — “some indecency in her” — as allowing a husband to divorce his wife for almost any reason, including burning his dinner (Mishnah, Gittin 9.10). However, the school of Shammai interpreted the law more narrowly, allowing divorce only in the case of adultery.

The Dead Sea Scrolls accuse the Pharisees of being “Seekers of Smooth Things,” that is, passing on easy interpretations to the people (e.g., 4Q169 Fragment 1; cf. Isaiah 30:10). While Jesus too was vulnerable to this criticism in some areas of his teaching, especially his indifference to matters of ritual purity and Sabbath observance, he is even more stringent than Moses when it comes to justice. Instead of recommending the *prosbol,* he flatly commands his disciples, “do not refuse the one who would borrow from you” (Matthew 5:42). Concerning divorce, he adopts a similar position to the school of Shammai, but also notes that divorce was not God's original plan and is not required (Matthew 5:31-32, 19:9).

The difference in stringency can be further illustrated by the summations of the law provided by Hillel and Jesus. Hillel says, “What is hateful to you, do not to your neighbor: that is the whole Torah, while the rest is commentary thereof; go and learn

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it” (Babylonian Talmud, Shabbat 31a). Jesus says, “So whatever you wish that others would do to you, do also to them, for this is the Law and the Prophets” (Matthew 7:12). We find the negative wording of Hillel's teaching in earlier Jewish writings (Tobit 4:15; Philo, Hypothetica 7.6-8). Jesus' summation is more challenging, requiring nothing less than a universal love for all people, including one's enemies (Matthew 5:44).

However, despite the curious quality of some of their tradition, the Pharisees were especially scrupulous to maintain a righteous status before God. Many were probably like Paul, who claimed that as a Pharisee he was “blameless” as to the Law of Moses (Philippians 3:6). While many Jews tithed, Pharisees even tithed their garden herbs (Matthew 23:23). While others fasted periodically, they fasted twice a week (Mark 2:18; Luke 18:12). They also maintained purity at their meals to the point of “straining out a gnat” from a cup (Matthew 23:24; cf. Mark 7:4), and they avoided sharing a table with “sinners,” those like tax collectors who habitually broke the law (Mark 2:16; Luke 7:39).

All three expressions of piety come together in the parable of the Pharisee and the tax collector (Luke 18:9-14). Jesus depicts the Pharisee as distinguishing himself from the tax collector because he fasted and tithed in order to retain a righteous status before God. Elsewhere, Jesus affirms tithing but claims the Pharisees neglect the “weightier matters of the law” —justice, mercy, and faithfulness (Matt 23:23).

The Pharisees took their personal relationship with God seriously, in part because they believed that the resurrection of the dead was a reward for living a righteous life (Josephus, Jewish War 2.163; *Jewish Antiquities* 18.14; Acts 23:8; Aboth of Rabbi Nathan 5A). But Jesus says, “For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven” (Matthew 5:20). On another occasion, he tells the Pharisaic teacher Nicodemus that he needs to be “born again,” or “born from above” (*anōthen* , John 3:3). Despite the blameless way of life many Pharisees pursued, such effort, in Jesus' view, was not enough: like all people, they needed to repent and believe in the gospel. From this perspective, Paul could anticipate being found by God, at the resurrection, “not having a righteousness of my own that comes from the law, but that which comes through faith in Christ” (Phil 3:9).

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The Following is from the NIV '08 Study Bible:

Jewish Sects

Pharisees

Their roots can be traced to the second century B.C. —to the Hasidim.

1. Along with the Torah, they accepted as equally inspired and authoritative all the prescriptions set forth in the oral traditions preserved by the rabbis.

2. On free will and determination, they held to a mediating view that did not allow either human free will or the sovereignty of God to cancel out the other.

3. They accepted a rather developed hierarchy of angels and demons.

4. They believed in the immortality of the soul and in reward retribution after death.

5. They taught that there was a future for the dead.

6. They were champions of human equality.

7. The main emphasis of their teaching was ethical rather than theological.

Sadducees

They probably had their beginning during the Hasmonean period (166-63 B.C.). Their demise occurred c. A.D. 70 with the fall of Jerusalem.

1. They considered only the books of Moses to be canonical Scripture, denying that the oral law was authoritative and binding.

2. They interpreted Mosaic law more literally than did the Pharisees.

3. They were very exacting in Levitical purity.

4. They attributed all to free will.

5. They argued there is neither resurrection of the dead nor a future life.

6. They rejected the idea of a spiritual world.

7. They rejected a belief in angels and demons.

Essenes

They probably originated among the Hasidim, along with the Pharisees, from whom they later separated (1 Maccabees 2:42 ; 7:13). They were a group of very strict and zealous Jews who took part with the Maccabeans in a revolt against the Syrians, c. 165-155 B.C. , and may have been the group who moved to Qumran c.

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150 B.C. , where they copied and/or wrote most of the Dead Sea Scrolls and deposited them in nearby caves

1. They followed a strict observance of the purity laws of the Torah.

2. They were notable for their communal ownership of property.

3. They had a strong sense of mutual responsibility.

4. Daily worship was an important feature along with a daily study of their sacred scriptures.

5. Solemn oaths of piety and obedience had to be taken.

6. Sacrifices were offered on holy days and during their sacred seasons, but not at the temple.

7. Marriage was avoided but was not condemned in principle.

8. They attributed to fate everything that happened.

Zealots

They originated during the reign of Herod the Great c. 6 B.C. and ceased to exist in A.D. 73 at Masada.

1. They opposed payment of taxes to a pagan emperor, saying that allegiance was due only to God.

2. They were fiercely loyal to Jewish tradition.

3. They endorsed the use of violence as long as it accomplished a good end.

4. They were opposed to the use of the Greek language in the Holy Land.

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Following from the Jewish Virtual Library:

	Sadducees	Pharisees	Essenes
Social Class	Priests, aristocrats	Common people	[Unknown]
Authority	Priests	"Disciples of the Wise"	"Teacher of Righteousness"
Practices	Emphasis on priestly obligations	Application of priestly laws to non-priests	"Inspired Exegesis"
Calendar	Luni-solar	Luni-solar	Solar
Attitude Toward:			
Hellenism	For	Selective	Against
Hasmoneans	Opposed usurpation of priesthood by non-Zadokites	Opposed usurpation of monarchy	Personally opposed to Jonathan
Free will	Yes	Mostly	No
Afterlife	None	Resurrection	Spiritual Survival
Bible	Literalist	Sophisticated scholarly interpretations	"Inspired Exegesis"
Oral Torah	No such thing	Equal to Written Torah	"Inspired Exegesis"

Jewish Religious Parties at the Time of Christ
http://www.sundayschoolcourses.com/pharsad/pharsad.htm
http://www.sundayschoolcourses.com/essenes/index.htm

To download as a .pdf file from the Web (free):

http://www.sundayschoolcourses.com/pharsad/pharsad.pdf
http://www.sundayschoolcourses.com/essenes/essenes.pdf

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High Priest, Chief Priests, Priests, and Levites - members of the tribe of Levi who were responsible for the temple and its sacrifices, and thus were the religious and social leaders of the Jewish people.

- Priests and Levites in ancient Israel had to be men from the tribe of Levi; any Jews from the eleven other tribes could not be priests.
- Levites (members of the tribe of Levi who were not priests) assisted in the practical operation of the temple as guards, musicians, etc. (Luke 10:32; John 1:19; Acts 4:36; cf. Num 3, 8; etc.).
- Priests offered the sacrifices and took care of other cultic/ritual concerns in the temple (Mark 1:44; Matt 12:4-5; Luke 1:5-23; etc.).
- The same Greek word is translated "High Priest" (sg.) and "Chief Priests" (pl.) in most English Bibles; they were in charge of the Temple in Jerusalem and thus were the most important religious leaders in ancient Israel, at least prior to the destruction of the Temple in 70 CE.
- The High Priest was appointed annually, but members of the family of Annas and Caiaphas were often reappointed in the first century (Matt 26:3, 57; Luke 3:2; John 11:49; 18:12-28; Acts 4:6).
- The Gospels portray the chief priests (often with the scribes and elders) as members of the ruling authorities who opposed Jesus, long sought to arrest and kill him, and eventually condemned him to death (in cooperation with the Roman governor).

Scribes - men specially trained in writing, and thus influential as interpreters and teachers of the Law, and agents of the rulers.

- "Scribes" did not form their own party, but could belong to other groups (e.g. "the scribes of the Pharisees" in Mark 2:16; Acts 23:9).
- Most of their duties involved writing, e.g. producing legal documents, recording deeds, copying scriptures, teaching people, etc.
- Since they specialized in the interpretation of the Jewish Law (Torah), "scribes" are sometimes translated and regarded as "lawyers".
- But only Luke uses the technical term for "lawyer" (*nomikos*; 7:30; 10:25; etc.) in some passages where Mark and Matthew have "scribe" (*grammateus*).
- The Gospels usually portray scribes (along with chief priests, elders, and/or Pharisees) as opponents of Jesus who actively sought his death (Mark 11:27).
- The Acts of the Apostles also portrays them as opponents of the early Christians (Acts 4:5; 6:12).
- But there are a few exceptions: some scribes are neutral (Matt 13:52), or even praised by Jesus (Mark 12:28-34), or rise to defend Paul (Acts 23:9).

Elders - the "older men" of a community who formed the ruling elite and were often members of official "councils".

- The Greek word "presbyter" simply refers to older men, but was mainly used for men respected by others as leaders and role models.

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- The Gospels usually portray the elders (often with scribes and/or priests) as opponents of Jesus who conspired to have him killed.
- The NT Letters and Epistles also mention "elders" as leaders of the early Christian communities (1 Tim 5:17-20; 1 Peter 5:1-5).
- The Book of Revelation gives a prominent role to "twenty-four elders" who surround God's throne (Rev 4:4-11).

Pharisees - a group of influential Jews active in Palestine from 2nd century BCE through 1st century CE; they advocated and adhered to strict observance of the Sabbath rest, purity rituals, tithing, and food restrictions based on the Hebrew Scriptures and on later traditions.

- "Pharisees" probably means "separated ones" in Hebrew, referring to their strict observance of laws and traditions (Luke 18:10-12).
- Long-time political and religious rivals of the Sadducees, vying for influence among the rulers and the people.
- Mostly laymen, but possibly also some priests (from the tribe of Levi) or even members of the Sanhedrin (Acts 5:34).
- Followed not only the laws of the Hebrew Bible, but also the "traditions of the elders" (Mark 7:1-13; Matt 15:1-20).
- Leaders were called "rabbis" or "teachers", such as Nicodemus (John 3:1-10; 7:50; 19:39) and Gamaliel (Acts 5:34; 22:3).
- Also had trained "scribes" (Mark 2:16; Acts 23:9) and "disciples" (Mark 2:18; Matt 22:16; Luke 5:33).
- NT Gospels portray them mainly as opponents of Jesus (Mark 8:11; 10:2), who conspire with the Herodians to kill Jesus (Mark 3:6).
- Some of Jesus' harshest polemics are directed against the "hypocrisy" and "blindness" of the Pharisees (Matt 23; John 9).
- In contrast to Sadducees (Mark 12:18-27), Pharisees believed in the resurrection of the dead (Acts 23:1-8).
- Paul himself was a Pharisee (Phil 3:5; Acts 23:6; 26:5), as were some other early Christians (Acts 15:5).

Sadducees - another prominent group of Jews in Palestine from 2nd century BCE through 1st century CE; they were probably smaller "elite" group, but even more influential than the Pharisees; they followed the laws of the Hebrew Bible (the Torah), but rejected newer traditions.

- "Sadducees" comes from the Hebrew *tsaddiqim* ("righteous ones"), which may refer to the way they wished to live their lives.
- The name may also derive from Zadok, the high priest under King David (1 Kings 1:26), since many Sadducees were priests.
- Long-time political and religious rivals of the Pharisees, although their influence was more with the wealthy ruling elites.
- Probably also rivals of the Herodians, since they had supported the Hasmonean Jewish rulers against King Herod.
- Closely associated with the Jerusalem Temple and with the ruling council ("Sanhedrin") of the Jews (Acts 4:1; 5:17; 23:6).
- Did not believe in life after death (Mark 12:18-27; Luke 20:27) or in angels or spirits (Acts 23:8).

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- NT Gospels portray them (often together with the Pharisees) mainly as opponents of Jesus (Matt 16:1-12; Mark 18:12-27).
- But they also rejected the teachings of the Pharisees, esp. their oral traditions and newer innovations.

Essenes - a smaller group or "sect" that lived a communal "monastic" lifestyle at Qumram (near the Dead Sea) from 2nd century BCE through 1st century CE; the "Dead Sea Scrolls" found in this location in 1947 are usually associated with them.

- Originally a group of priests, founded and/or led by a "Teacher of Righteousness" during the early Maccabean/Hasmonean era.
- They regarded the Jerusalem priests as illegitimate, since those were not Zadokites (from the family of the high priest Zadok).
- They rejected the validity of the Temple worship, and thus refused to attend the festivals or support the Jerusalem Temple.
- They expected God to send a great prophet and two different "Messiahs" (anointed leaders), one kingly and one priestly.
- They live a communitarian life with strict membership requirements, rules, and rituals; they probably also practiced celibacy.
- Mentioned by Josephus, but *not in the NT* (although some scholars think the "Herodians" in the NT refer to Essenes).
- Some scholars think John the Baptist (also Jesus?) was closely associated with the Essenes, but a direct connection is unlikely.
- Monastery destroyed by the Roman Army ca. 68 AD, during the Jewish War against Rome, which Essenes probably considered the final battle between the forces of good (the true Israelites) and evil (the Romans and their collaborators).
- Dozens of complete scrolls and thousands of written fragments were discovered from 1947 to mid-1950's in caves near Qumran.
- The Scrolls contain copies of almost the entire Hebrew Bible, some older non-canonical texts, and dozens of the Essenes own writings.

Herodians - probably a faction that supported the policies and government of the Herodian family, especially during the time of Herod Antipas, ruler over Galilee and Perea during the lifetimes of John the Baptist and of Jesus.

- Mentioned only twice in Mark and once in Matthew, but never in Luke, John, or the rest of the NT.
- In Mark 3:6 they conspire with the Pharisees to kill Jesus, still fairly early during Jesus' ministry in Galilee.
- In Mark 12:13-17 and Matt 22:16 they join some Pharisees in trying to trap Jesus with a question about paying taxes to Caesar.
- See also the possibly related references to the friends and court officials of Herod (Mark 6:21, 26; Matt 14:1-12; Luke 23:7-12).

Zealots - one of several different "revolutionary" groups in the 1st century CE who opposed the Roman occupation of Israel.

- "Zealots" were probably not an organized group at first, but any Jews "zealous" for God's law (Num 25:13; 1 Kings 19:10; Acts 22:3; Gal 1:14).

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- Just before and during the First Jewish War against Rome, "Zealots" were a nationalistic revolutionary party opposed to the Romans.
- One of Jesus' apostles (not the same as Simon Peter) is called "Simon the Zealot" in Luke 6:15 and Acts 1:13 (but "Simon the Cananaean" in Mark 3:18& Matt 10:4).
- He may have belonged to a revolutionary group before joining Jesus, but more likely was "zealous" in the older sense.

Source: http://catholic-resources.org/Bible/Jewish_Groups.htm

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CAIAPHAS

Caiaphas. High priest c. A.D. 18–36. He was the son-in-law of Annas, who had been deposed from the high priesthood by the Romans in A.D. 15. Caiaphas managed to retain control of the high priesthood for nearly 18 years (c. A.D. 18-36) — longer than anyone else in the first century (cf. Josephus, *Jewish Antiquities* 18.35, 95). He was certainly the high priest during Jesus' ministry, although he also consulted frequently with his father-in-law Annas (John 18:13; cf. Luke 3:2).
He was appointed High Priest of the Jews by the Roman procurator Valerius Gratus in about A.D. 18, according to Josephus, a first century Jewish historian (Ant., XVIII, ii, 2). Gratus was the predecessor of Pontius Pilate. [Source: AboutBibleProphecy.com]
high priest that year. Probably means simply that he was high priest at that time.
[Source: ESV Study Bible note]

See also: http://www.bible-history.com/HighPriests/NTHIGHPRIESTSCaiaphas.htm

And see footnotes in Chapters **LVIII**, **LXXXIII**, **LXXXIV**

re Prophecy of Caiaphas:
http://www.letgodbetrue.com/pdf/prophecy-of-caiaphas.pdf [PDF]
http://www.biblecourses.com/English/downloads/pdfs/CrossLessons/013.An_Unintentional_Prophecy.pdf [PDF]

See also *Jewish Groups (including, Pharisees, Scribes, Sadducees, Sanhedrin) during the Time of Christ* in the APPENDIX

Jewish Encyclopedia.com: CAIAPHAS or CAIPHAS, JOSEPH
(καϊάφας, a Greek word; in the Hebrew original, probably not כיפא, but קיף; compare Mishnah Parah iii. 5; Derenbourg, "Essai sur l'Histoire de la Palestine," p. 215, note 2; Schürer, "Gesch." 3d ed., ii. 218; Josephus, "Antiquities of the Jews," xviii. 2, § 2): Son-in-law of the high priest Ananas or Annas, mentioned in John xviii. 13; held that office himself through appointment of Valerius Gratus, about 18-36, hence for a longer period than several of his predecessors and successors. Luke iii. 2 speaks of two high priests, Annas and Caiaphas. The mention of the two at one and the same time has been a great stumbling-block to the commentators. John made a curious error (xi. 49, xviii. 13) in speaking of Caiaphas as the high priest "in that year," as if he interchanged every year with Annas. It appears that even while Caiaphas performed the duties of the office, the power of high priest lay in the hands of Annas.

Caiaphas' historic importance lies in the fact that he is expressly mentioned by Matt. xxvi. 3, 57, and John xi. 49, xviii. 13, 24, 28, in connection with the crucifixion of Jesus, though not by Mark and Luke. After his arrest, however, Jesus was taken not to Caiaphas but to Annas (John xviii. 13 *et seq.*), who questioned him only privately. The actual trial took place on the next day, the eve of the Passover, before the twenty-three members of the Sanhedrin over whom Caiaphas presided (Matt. xxvi. 57). Caiaphas is reported to have said on that occasion that it was expedient that one man should die for the people (John xviii. 14), a saying found also among the Rabbis (Gen. R. xciv. 9). The fact that Jesus was taken not to Caiaphas but to Annas is explained on the ground that the latter's palace was nearer the place of arrest than that of the former. Through the travels of Theodosius Archidiaconus, 530, it is known that there were 100 paces between the house of Caiaphas and the hall of judgment ("Nuovo Bull. di Arch. Crist." vi. 184, Rome, 1900). Peter and other disciples, however, being ignorant of the state of affairs, went to Caiaphas' house in the night.

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After Pontius' recall Caiaphas was removed by the new governor, Vitellius (Josephus, "Ant." xviii. 4, § 3), and was succeeded by Jonathan, who was the son of Anan (36) and perhaps a brother-in-law of Caiaphas. It was probably at this time that the meeting with the apostles took place, at which Caiaphas is mentioned as belonging to the high-priestly family (Acts iv. 6). It was said later in the Syrian Church that he had been converted to Christianity, and was identical with the historian Josephus Flavius (Assemani, "Bibl. Orient." ii. 156, iii. 522; Solomon of Bassora, "The Book of the Bee," ed. Budge, tr. p. 94). His house outside Jerusalem is still (1902) shown.

[LY NOTE: The above is included so you can see how he is dealt with from Jewish perspective. It's interesting to see their critique of Bible passages "errors" that does not comprehend the Bible writers truly understanding, for example the Annas was the real religious power behind the Roman appointed Caiaphas (which COULD change annually / at whims of Roman government) and Gospel writers were acknowledging the real situation.]

Joseph Caiaphas, High Priest (18 C.E.-36 C.E)



Jesus Before Caiaphas



Ossuary of Caiaphas, found in 1990

Joseph Caiaphas was the high priest of Jerusalem who, according to Biblical accounts, sent Jesus to Pilate for his execution.

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As high priest and chief religious authority in the land, Caiaphas had many important responsibilities, including controlling the Temple treasury, managing the Temple police and other personnel, performing religious rituals, and--central to the passion story--serving as president of the Sanhedrin, the Jewish council and court that reportedly considered the case of Jesus.

The high priest had another, more controversial function in first-century Jerusalem: serving as a sort of liaison between Roman authority and the Jewish population. High priests, drawn from the Sadducean aristocracy, received their appointment from Rome since the time of Herod the Great, and Rome looked to high priests to keep the Jewish populace in line. We know from other cases (such as one incident in 66 C.E.) that Roman prefects might demand that high priests arrest and turn over Jews seen as agitators.

Caiaphas was the son-in-law of Annas, high priest from 6 to 15 C.E. and head of a family that would control the high priesthood for most of the first century. Annas is also mentioned in Biblical accounts. It is possible that he, as a high priest emeritus, might have served at the side of Caiaphas in the Sanhedrin called to resolve the fate of Jesus.

Although little is known of Caiaphas, historians infer from his long tenure as high priest, from 18 to 36 C.E., that he must have worked well with Roman authority. For ten years, Caiaphas served with Roman prefect Pontius Pilate. The two presumably had a close relationship. It is likely that Caiaphas and Pilate had standing arrangements for how to deal with subversive persons such as Jesus.

Caiaphas's motives in turning Jesus over to Pilate are a subject of speculation. Some historians suggest that he had little choice. Others argue that Caiaphas saw Jesus as a threat to the existing religious order. He might have believed that if Jesus wasn't restrained or even executed that the Romans might end their relative tolerance of Jewish institutions.

High priests, including Caiaphas, were both respected and despised by the Jewish population. As the highest religious authority, they were seen as playing a critical role in religious life and the Sanhedrin. At the same time, however, many Jews resented the close relationship that high priest maintained with Roman authorities and suspected them of taking bribes or practicing other forms of corruption.

In the year 36 C.E., both Caiaphas and Pilate were dismissed from office by Syrian governor, Vitellius, according to Jewish historian Josephus. It seems likely that the cause of their dismissal was growing public unhappiness with their close cooperation. Rome might have perceived the need for a conciliatory gesture to Jews whose sensibilities had been offended by the two leaders. Josephus described the high priests of the family of Annas as "heartless when they sit in judgment."

Unlike other Temple priests, Caiaphas, as a high priest, lived in Jerusalem's Upper City, a wealthy section inhabited by the city's powers-that-be. His home almost certainly was constructed around a large courtyard.

Archaeologists discovered in 1990 in a family tomb in Abu Tor, two miles south of Jerusalem, an ossuary, or bone box, containing on its side the name of Joseph Caiaphas, written in Aramaic. The ossuary is assumed to be genuine.

[Source: http://law2.umkc.edu/faculty/projects/ftrials/jesus/jesuskeyfigures.html]

Archaeological Note: Caiaphas Ossuary. During the days of Jesus, in what is called the Second Temple Period, the Jews of Jerusalem and environs often buried their dead in long niches carved into bedrock. Although there are many variations, in a typical tomb there was a central room carved into the rock. In one wall were the steps that led down into it, and in each of the other three walls were long niches, called kokhim, into each of which a body could be placed. After decomposition had taken

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place, perhaps a year later, the bones were removed and placed into small rectangular boxes called ossuaries. The niche could then be reused for another burial.

Hundreds of ossuaries from this period have been found in the Jerusalem area. In 1990 an Israeli archaeologist, Zvi Greenhut, excavated a Second Temple tomb on a hill to the south of Jerusalem. The tomb contained 12 ossuaries, and on two of them the name "Caiaphas" was scratched. On another the name "Joseph, son of Caiaphas" was scratched, who, according to the Jewish historian Josephus, was the very person who presided at Jesus' trial. The name Caiaphas (high priest from A.D. 18-36) appears some nine times in the Gospels and Acts.

[Source: Halley's Bible Handbook]

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The Influence of the Pharisees

The Pharisees maintained an incredible influence among the people for many generations, so that even Herod the Great, Rome's puppet, was careful not to offend them. He had no regard for their religious teachings but was well aware of the power they had with the people and the threat they posed to the stability of his kingdom if he were to attack them.

Josephus recorded that there were "above six thousand" (6,000) strict Pharisees (Josephus, Antiq. XVII. ii. 4) and some believe that nearly 5% of all of the total population could be counted among the Pharisees. They also held an important place in the Sanhedrin through the Maccabean period on into New Testament times. They most likely did not control the Sanhedrin as the Talmud suggests.

In the New Testament, the Pharisees seem to be the main enemies of Jesus, probably because He had won a deeper influence among the people which they formerly possessed. It was the Pharisees who were known as the "experts" in the Law and so they took it upon themselves to scrutinize and ultimately condemn the very words of Jesus, and attributed his miracles to Beelzebub, the ruler of the demons.

More than once the Pharisees, Sadducees and Herodians had joined themselves together to attempt to destroy Jesus (see Matt 22:15f.; Mark 3:6; 12 :13). These passages reveal just how politically powerful the Pharisees really were and the position that they held in the governing body of the Sanhedrin. More than once the politically powerful Sadducees yielded to the opinion of the Pharisees.

According to Josephus, the Sadducees had to repeatedly submit to the dictates of the Pharisees "since otherwise the masses would not tolerate them" (Josephus, Antiq. XVIII. i. 4; remember the Sanhedrin's acceptance of Gamaliel's recommendation in Acts 5: 34ff.).

The Mishnah, compiled by the Patriarch Judah (200 A.D.), which is the final work of Pharisaic rabbis, began a final work in the history of Jewish scholarship. It is a monument of Pharisaic scholarship and a testimony to the final triumph of Pharisaism, which now is compiled into the Talmud which has become synonymous with Judaism.

[Source: http://www.bible-history.com/pharisees/PHARISEESInfluence.htm]

***See also:* The Talmud in this Appendix**

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Several Pharisees are named in the New Testament; Gamaliel, Nicodemus, and Joseph of Arimathea being three. The most famous Pharisee is the Apostle Paul. He says that he is a Pharisee and the son of Pharisees (Acts 23:6) and was taught by Gamaliel himself (Acts 22:3). In Acts 23, Paul stands before the council and causes a fight between the Pharisees and Sadducees based on their differences in doctrine.

[Source: http://hermeneutics.stackexchange.com/questions/5130/who-were-the-pharisees]

***See also*: Rabinnic Judaism in this Appendix**

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Synagogue Services During the Time of Jesus and Paul

See also: [Order of a Synagogue Service during the time of Paul and Barnabas]

He Went To The Synagogue

The New Testament records more than 10 occasions on which the ministry of Jesus took place in the synagogue. The Gospels record that "Jesus went throughout Galilee, teaching in their synagogues." Yet the Christian reader rarely ponders the significance of such an apparently common structure so central in Jesus' ministry.The synagogue provided a ready platform for the teaching of Jesus and later the apostle Paul. In that way, it proved to be a significant part of God's preparing exactly the right cultural practices for his Son's ministry. But more than that, Jesus, his disciples, and Paul (as well as most early Jewish followers of Jesus) went to the synagogue to worship. The synagogue was not simply a place to share God's Word, but also an important part of the Jewish people's relationship to God. It might surprise modern Christians to discover that many church practices are based on synagogue customs that Jesus followed. Understanding the synagogue and its place in Jesus' life and teaching is an important step in hearing his message in the cultural context in which God placed it.

THE ORIGIN

There are many theories of the origin of a gathering place called synagogue. The Greek word means "assembly" and is used in place of the Hebrew word meaning "congregation" or "community of Israel." Originally, it probably referred to the gathered people and over time came to refer to the place of assembly as well. It is never used to refer to the Temple, which was God's dwelling place and not primarily a place of assembly for the community. No one but Levites and priests could enter the Temple. All members of a Jewish community could participate in the community life of the synagogue.

Some Jewish traditions hold that there were places of assembly for the study of Torah during the time of the Temple of Solomon. At the most, the Old Testament indicates that the practice of prayer, with or without sacrifice, which was to be so central to the synagogue, had already begun (Ps. 116:17; Isa. 1:11,15; 1 Sam. 1:10ff).

The beginning of the assembly of people for the purpose of study and prayer (the Jewish way of describing worship) appears to be the Babylonian exile after the destruction of the first Temple. Jewish scholars believe Ezekiel's reassuring promise that God would provide a "sanctuary" (11:16) for his people is a reference to the small groups that gathered in their homes during the exile to recall God's covenant, his law, and especially the redemptive promises of the prophets. It is likely that these godly people, having learned a hard lesson about the importance of obedience to God, assembled regularly to study his Torah to prevent the sins of their ancestors from being repeated. A group of experts in the law and its interpretation taught and studied in small associations at humble locations called "houses of study." These places of study, and the reflection on the need to be obedient, are the roots of the synagogue, a sanctuary to inspire obedience to God.

In spite of the later emphasis on prayer and study in the place of assembly, it is likely the main focus of the early gatherings of Jewish people was simply the need to maintain their identity as a people living in a foreign and pagan country. That the synagogue began as the center of the Jewish social life is confirmed by the fact that it was the community center in the first century as well. The synagogue was school, meeting place, courtroom, and place of prayer. In some towns, the synagogue may even have provided lodging for travelers. It was the place where small groups of Jewish students assembled for Scripture reading and discussion of the Torah and oral tradition. This meant that worship and study, friendship and community celebration, and even the governing of the community were all done by the same people in the same place.

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It appears that the early church patterned itself after the synagogue and continued the same practice of living and worshiping together as a community, often in private homes (Acts 2:42?47). The modern "assembly" of Jesus' followers would do well to remember that the roots of the church are in a community living and worshiping together. Worship (prayer) was a natural extension of the life of the community.

SYNAGOGUES OF JESUS' TIME

By the first century, a synagogue was found in most of the towns and villages of Galilee. The Gospels specifically mention those of Nazareth (Matt.13:54) and Capernaum (Mark 1:21). Archaeological evidence is scant for those early synagogues, though later ones left much more substantial remains. Typically, they were built on the highest point in town or on a raised platform. As long as the Temple stood in Jerusalem, synagogues apparently did not face Jerusalem.

In some cases, the front facade had three doors. Inside there were benches on three sides of the room. There was a small platform where the speakers or readers would stand, and it is possible that a small menorah (a seven-branched candlestick), like the one in the Temple, stood on that platform. The floor was usually dirt or flagstones, and common people probably sat on mats on the floor, while the important people sat on the stone benches (Matt. 23:6). In later synagogues, elaborate mosaics with a variety of designs covered the floor (none exist from Jesus' time).

There was a seat for the reader of the Torah called the Moses Seat (or the Seat of Honor), because the Torah recorded the words of Moses so the reader was taking Moses place (Matt. 23:2). The Torah scrolls and the writings of the prophets were either kept in a portable chest and brought to the synagogue for worship or were kept in the Synagogue itself in a permanent Torah cabinet (called the holy ark). Outside was a Mikveh (ritual bath) for the symbolic cleansing required for entrance into the synagogue.

Local elders governed the synagogue, a kind of democracy. While all adult members of the community could belong to the synagogue, only adult males age 13 or older could be elders. A local caretaker (unfortunately sometimes called "ruler" in the English Bible), called the hazzan, was responsible for maintaining the building and organizing the prayer services (Mark 5:22, 35?36, 38; Luke 8:41-49, 13:14). The hazzan was sometimes the teacher of the synagogue school, especially in smaller villages. He would announce the coming Sabbath with blasts on the shofar (ram's horn). Although the hazzan was in charge of worship services, the prayer leader, readers, and even the one who delivered the short sermon could be any adult member of the community. All were recognized as being able to share the meaning of God's Word as God had taught them in their daily walk with him. In this way, the community encouraged even its youngest members to be active participants in its religious life. (Jesus' encounter with the wise teachers in the Temple courts was unusual not so much because of his age, but because of the wise questions he asked, see Luke 2:41-47.) The hazzan also cared for the Torah scrolls and other sacred writings and brought them out at the appropriate times (Luke 4:1-20). Priests and Levites were welcome to participate in synagogue life, including worship, but they had no special role except that only priests could offer the blessing of Aaron from the Torah (Num. 6:24?27) at the end of the service.

SYNAGOGUE AND SABBATH

While the synagogue building functioned as a community center, school, court, and place of study during the week, on the Sabbath it served as the place where the assembly met for prayer (1). When the first three stars could be seen on Friday evening, the hazzan blew the shofar to announce that the Sabbath had begun. The people gathered at twilight to eat the Sabbath meal in their homes. All the food was already prepared because no work was permitted during this time in most traditions.

The following morning, the community gathered in the synagogue building. The service began with several blessings offered to God. The congregation recited the Shema: "Hear, 0 Israel: The LORD

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our God, the Lord is one"(Deut. 6:4). The Torah scrolls would be brought out by the hazzan and would be read in several portions, sometimes as many as seven. Different people were scheduled to read a portion each week. The readings were determined according to a set schedule, so the reader would have no choice of the passage read.

Following the Torah portion, a section from the prophets (called the Haphtarah) would be read by the same or another reader. After all readings, a short sermon would be offered, often by the reader of the Torah or Haftarah. Any adult member of the community was eligible to speak the sermon called the derashah. The sermon was frequently quite short (Jesus spoke only a few words, Luke 4:21). The service ended with a benediction using the Aaronic blessing found in the Torah (Num. 6:24-26), if a priest was present to offer it.

Jesus spent much time in synagogues (Matt. 4:23). He taught in them (Matt. 13:54), healed in them (Luke 4:33-35; Mark 3:1-5), and debated the interpretation of Torah in them (John 6:28-59). Clearly, he belonged to the community of the synagogue, because when he visited Nazareth, he was scheduled to read the Haphtarah (Luke 4:16-30) and may have read the Torah as well as he concludes with a provocative derashah. This is a remarkable example of God's preparation, as the passage Jesus read was exactly the passage that he used to explain his ministry.

The early Christians continued to attend synagogues, though with a new interpretation of the Torah, now that Jesus had been revealed as Messiah (Acts 13:14).

The new community of Jesus was born out of the synagogue. Believers were to become assemblies, not single individuals seeking God alone. We address God as "our Father" because we are his assembly. We are one body because we are made that way through Jesus (1 Cor. 12:12-13). In our fractured, broken world, with all its self-preoccupation, the model of the synagogue, the picture of the community of God, presents an alluring message. We would do well to understand the synagogue of Galilee.

THE SYNAGOGUE SCHOOL

Boys and girls went to school in Galilee though boys continued till they were 15 if they displayed unusual ability while the girls were married by that time. Students probably attended school in the synagogue and were taught by the hazzan or a local Torah Teacher. Study began at age five or six in elementary school, called bet sefer. The subject was the Torah and the method was memorization. Since the learning of the community was passed orally, memorization of tradition and God's Word were essential.

At first students studied only the Torah. Later they began to study the more complicated oral interpretations of the Torah. Question-and-answer sessions between teacher and student were added to the memorization drills. The more gifted students might continue after age 12 or 13 in beth midrash (meaning "house of study," or secondary school). Here began the more intense process of understanding and applying the Torah and oral tradition to specific situations. The truly gifted would leave home to study with a famous rabbi to "become like him" as a talmid (disciple). Although their discussion and study might be held in the synagogue, these disciples would travel with their rabbi, learning the wisdom of Torah and oral tradition applied to the daily situations they faced.

By the time a person was an adult, he knew most of the Scriptures by heart. If someone recited a passage, the audience would know whether it was quoted accurately or not. Jesus, in keeping with his culture, would simply begin with "It is written ..." knowing his audience would recognize an accurate quote.

The Mishnah (the written record of the oral traditions of Jesus' time and after) recorded that the gifted student began study of the written Torah at age five, studied oral traditions at age 12, became a religious adult at 13, studied the application of Torah and tradition at 15, learned a trade at 20, and entered his full ability at 30. Although this was written after Jesus, it represents the practice of his time. It is significant that he came to Jerusalem at age 12, already wise; then he learned a trade from

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His father until his ministry began at age 30. His life seemed to follow the education practices of his people quite closely. He surely attended the local school of Nazareth and learned from great rabbis as well. Being addressed as "Rabbi" certainly indicated someone who had learned from a rabbi. He certainly selected a group of students who followed him, learning as they went. And everywhere his audience had the knowledge of the Bible on which Jesus so often based his teaching.

Notes

(1) Christians describe the church activity of formal interaction with God as "worship." Jews describe the same activity in synagogues (or, in Bible times, in the Temple) as "prayer." In Jesus' parable, the tax collector and Pharisee go to the Temple to pray (Luke 18:10). Their activity certainly included prayer, for going to the Temple to pray meant going at the time of worship and sacrifice. The Temple is called the House of Prayer (Isa. 56:7; Luke 19:46), meaning "the place of worship."

[Source: https://www.thattheworldmayknow.com/he-went-to-synagogue]

Synagogue (Baker's Evangelical Dictionary)
http://www.biblestudytools.com/dictionaries/bakers-evangelical-dictionary/synagogue.html

What did a Synagogue of Jesus' Time look like?
http://www.bibleinterp.com/opeds/fle358001.shtml

Synagogue Worship – Alfred Edersheim
http://www.piney.com/Synagogue1.html [Note: rest of web site not vetted]

See also: **History of Judaism and Israel**

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Order of a Synagogue Service during the time of Paul and Barnabas:

IN A SYNAGOGUE SERVICE:

1. First the **"Shema"** would be recited (this is Deuteronomy 6:4, which Jews would repeat several times daily). "Hear, O Israel! The Lord is Our God. The Lord is one!" (NASB)



2. Then **certain prayers** would be spoken.
3. Then a **reading from *the Law*** (Genesis through Deuteronomy).
4. Then a **reading from the *Prophets*** (intended to illustrate the law).
5. Then **a sermon**. The *synagogue rulers* would decide who was to lead the service and give the sermon. A different person would be chosen to lead each week.
6. Since it was customary for the synagogue leader to **invite visiting rabbis to speak**, Paul and Barnabas usually would have an open door when they went go to a synagogue. But as soon as they spoke about Jesus as Messiah, the door would often slam shut. Usually they would not be invited back by the religious leaders, and sometimes they would be thrown out of town!

The invitation from the synagogue rulers was to speak *a message of encouragement*. What an open invitation for the gospel! There can be no more encouraging word than the fact that God has come to earth and opened a door to heaven, providing an atonement for sin and offering new life in Jesus Christ! Such an invitation was all Paul needed.





[Source: http://www.biblecharts.org/paulahebrewofthehebrews.html]

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Jesus' Perspective Regarding Tradition, God's Law and the Pharisees

Jesus and Tradition
http://www.angelfire.com/nt/theology/mk07-01.html

Where Did the Pharisees Go Wrong?
http://startingpoint.com/member/where-did-the-pharisees-go-wrong/

Were the Pharisees Condemned By Keeping the Law of God?
http://www.cogwriter.com/pharisee.htm

Pharisees: What Were They Really Like? Did Jesus Condemn Their Traditions?
http://www.gospelway.com/christianlife/pharisees.php

*"In fact, when it comes to teaching people to obey the **real meaning** of God's law, Jesus was stricter than that Pharisees. What He **did** sometimes condemn them for was being too **loose** and **not** following God's word."*

"…So again, Jesus did not condemn the Pharisees for strictly following God's law. What He condemned them for was binding man-made laws different from God's law. They both bound what God had not bound and released men from what God had bound, all on the basis of man-made rules."

Matthew 15:3. - *He answered.* Christ does not formally defend his disciples, nor condemn the Pharisees for their ceremonial ablutions, but he turns to a matter of more importance, even a plain breach or evasion of a plain commandment. *Ye also*. If my disciples transgress a tradition of the ancients, ye too transgress, and that the commandment of God - an error of far graver character. His non-observance of these minutiae showed their unimportance, and called attention to the inward purity which they typified, and which could be maintained without these external ceremonies. At the same time, Jesus does not condemn such symbolical acts, even as he himself washed the disciples' feet before the last Supper. The evil in rabbinical teachings was that it superseded the spiritual view, and placed outward cleansing on a higher level than inward holiness. By (διὰ with accusative); on account of, in order to maintain. *Your tradition*. Tradition which is emphatically yours and not God's, a human gloss, not a revealed command. Jesus does not accept the assertion that these traditions are derived from the ancients; he gives them a more modern origin.
[Source: Pulpit Commentary]

Jesus Challenges the Pharisees
http://www.ligonier.org/learn/articles/jesus-challenges-pharisees/

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The

Jewish

Calendar

(including Years, Months, Days, Hours, Sabbaths, Night Watches)

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JEWISH CALENDAR

The Jewish Year:

Spring			Summer		
Nisan 1	**Iyyar** 2	**Sivan** 3	**Tammuz** 4	**Av** 5	**Elul** 6
נִיסָן	אִיָיר	סִיוָן	תַּמּוּז	אָב	אֱלוּל
Mar/Apr	Apr/May	May/Jun	Jun/Jul	Jul/Aug	Aug/Sept
Pesach (15) Matzah (16-22) Bikurim (18) HaShoah (27)	Ha'atsmaut (5) HaZikaron (14) Lag B'Omer (18) Yerushalyim (28)	**Shavu'ot (6)**	Three weeks of Sorrow Fast of Tammuz (17)	Tish'a B'Av (9) Tu B'Av (15)	Selichot repentance

Fall			Winter		
Tishri 7	**Cheshvan** 8	**Kislev** 9	**Tevet** 10	**Shevat** 11	**Adar** 12/13
תִּשְׁרִי	חֶשְׁוָן	כִּסְלֵו	טֵבֵת	שְׁבָט	אֲדָר
Sept/Oct	Oct/Nov	Nov/Dec	Dec/Jan	Jan/Feb	Feb/Mar
Rosh Hashanah (1) Fast Gedaliah (3) Yom Kippur (10) **Sukkot (15-22)** Simchat Torah (22)		Chanukah (25) to Tevet (4)	Asarah B'Tevet (10)	Tu B'Shevat (15)	Fast Ester (13) Purim (14) Adar II leap year

A Luni-Solar Seasonal Calendar

The Jewish calendar might best be described as "luni-solar." Since every lunar cycle runs roughly 29.5 days, the Jewish year has 354 days compared to 365 days of the solar calendar. To ensure that the festivals would occur in their proper seasons (e.g. Passover in springtime, Sukkot in the fall, etc.), an extra month (Adar II) is added every two or three years to offset the 11 day lag per solar year. In this way the lunar calendar is synchronized with the solar cycle of the agricultural seasons.

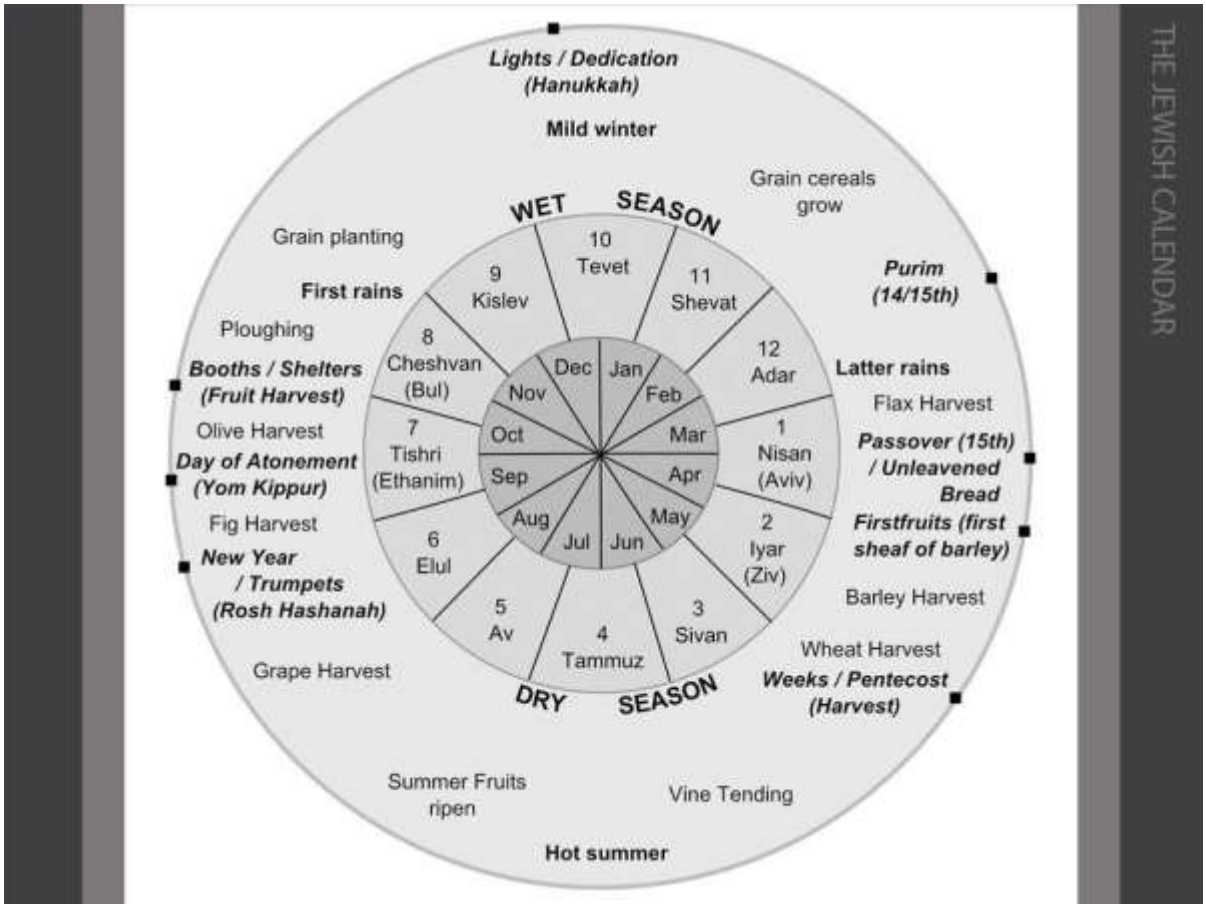
Source: http://www.hebrew4christians.com/Holidays/Calendar/calendar.html



The Hebrew lunar year is about eleven days shorter than the solar cycle and uses the 19-year Metonic cycle to bring it into line with the solar cycle, with the addition of an intercalary month every two or three years, for a total of seven times per 19 years. Even with this intercalation, the average Hebrew calendar year is longer by about 6 minutes and 40 seconds than the current mean solar year, so that every 217 years the Hebrew calendar will fall a day behind the current mean solar year; and about every 231 years it will fall a day behind the Gregorian calendar year. [Source: Wikipedia]

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The Jewish Calendar



[Source: https://freebibleimages.org/illustrations/bj-nt-maps/]

***See also*: The Month of the Aviv**

Jewish Festivals

Commerce: Agriculture

The Biblical Calendar

https://yrm.org/the-biblical-calendar/ [Downloadable as a PDF]

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What does a Jewish year look like?

An ordinary (non-leap) year has 353, 354, or 355 days. A leap year has 383, 384, or 385 days. The three lengths of the years are termed, "deficient," "regular," and "complete," respectively.

An ordinary year has 12 months, a leap year has 13 months.

Every month starts (approximately) on the day of a new moon.

The months and their lengths are:

Name	Length in a deficient year	Length in a regular year	Length in a complete year
Tishri	30	30	30
Heshvan	29	29	30
Kislev	29	30	30
Tevet	29	29	29
Shevat	30	30	30
Adar I	30	30	30
Adar II	29	29	29
Nisan	30	30	30
Iyar	29	29	29
Sivan	30	30	30
Tammuz	29	29	29
Av	30	30	30
Elul	29	29	29
Total:	**353 or 383**	**354 or 384**	**355 or 385**

The month Adar I is only present in leap years. In non-leap years Adar II is simply called "Adar."

Note that in a regular year the numbers 30 and 29 alternate; a complete year is created by adding a day to Heshvan, whereas a deficient year is created by removing a day from Kislev.

The alteration of 30 and 29 ensures that when the year starts with a new moon, so does each month.

What years are leap years?

A year is a leap year if the number *year mod* 19 is one of the following: 0, 3, 6, 8, 11, 14, or 17.

The value for year in this formula is the ‘Anno Mundi’ described in [see http://www.webexhibits.org/calendars/calendar-jewish.html].

What years are deficient, regular, and complete?

That is the wrong question to ask. The correct question to ask is: When does a Jewish year begin? Once you have answered that question (see [see http://www.webexhibits.org/calendars/calendar-jewish.html]), the length of the year is the number of days between 1 Tishri in one year and 1 Tishri in the following year.

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When is New Year's day?

That depends. Jews have several different days to choose from. The most important are:

1 Tishri: *Rosh HaShanah*. This day is a celebration of the creation of the world and marks the start of a new calendar year. This will be the day we shall base our calculations on in the following sections.

1 Nisan: *New Year for Kings*. This is also the start of the religious year. Nisan is considered the first month, although it occurs 6 or 7 months after the start of the calendar year.
[Source: http://www.webexhibits.org/calendars/calendar-jewish.html]

The Jewish calendar is **based on three astronomical phenomena**: the rotation of the Earth about its axis (a day); the revolution of the moon about the Earth (a month); and the revolution of the Earth about the sun (a year). These three phenomena are independent of each other, so there is no direct correlation between them. On average, the moon revolves around the Earth in about 29½ days. The Earth revolves around the sun in about 365¼ days, that is, about 12.4 lunar months.

The civil calendar used by most of the world has abandoned any correlation between the moon cycles and the month, arbitrarily setting the length of months to 28, 30 or 31 days.

The Jewish calendar, however, coordinates all three of these astronomical phenomena. Months are either 29 or 30 days, corresponding to the 29½-day lunar cycle. Years are either 12 or 13 months, corresponding to the 12.4 month solar cycle.

The lunar month on the Jewish calendar begins when the first sliver of moon becomes visible after the dark of the moon. In ancient times, the new months used to be determined by observation. When people observed the new moon, they would notify the Sanhedrin. When the Sanhedrin heard testimony from two independent, reliable eyewitnesses that the new moon occurred on a certain date, they would declare the *rosh chodesh* (first of the month) and send out messengers to tell people when the month began.

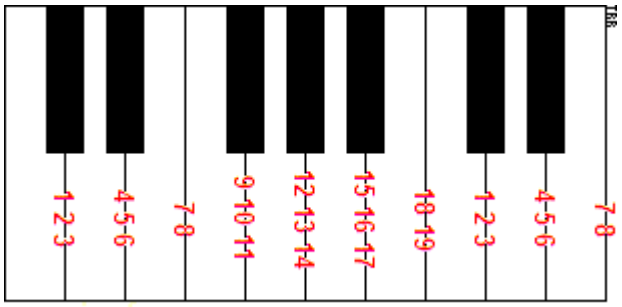
The problem with strictly lunar calendars is that there are approximately 12.4 lunar months in every solar year, so a 12-month lunar calendar is about 11 days shorter than a solar year and a 13-month lunar is about 19 longer than a solar year. The months drift around the seasons on such a calendar: on a 12-month lunar calendar, the month of Nissan, which is supposed to occur in the Spring, would occur 11 days earlier in the season each year, eventually occurring in the Winter, the Fall, the Summer, and then the Spring again. On a 13-month lunar calendar, the same thing would happen in the other direction, and faster.

To compensate for this drift, the Jewish calendar uses a 12-month lunar calendar with an extra month occasionally added. The month of Nissan occurs 11 days earlier each year for two or three years, and then jumps forward 30 days, balancing out the drift. In ancient times, this month was added by observation: the Sanhedrin observed the conditions of the weather, the crops and the livestock, and if these were not sufficiently advanced to be considered "spring," then the Sanhedrin inserted an additional month into the calendar to make sure that Pesach (Passover) would occur in the spring (it is, after all, referred to in the Torah as Chag he-Aviv, the Festival of Spring!).

A year with 13 months is referred to in Hebrew as Shanah Me'uberet (pronounced shah-NAH meh-oo-BEH-reht), literally: a pregnant year. In English, we commonly call it a leap year. The additional month is known as Adar I, Adar Rishon (first Adar) or Adar Alef (the Hebrew letter *Alef* being the numeral "1" in Hebrew). The extra month is inserted before the regular month of Adar (known in such years as Adar II, Adar Sheini or Adar Beit). Note that Adar II is the "real" Adar, the one in which Purim is celebrated, the one in which yahrzeits for Adar are observed, the one in which a 13-year-old born in Adar becomes a Bar Mitzvah. Adar I is the "extra" Adar.

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In the fourth century, Hillel II established a fixed calendar based on mathematical and astronomical calculations. This calendar, still in use, standardized the length of months and the addition of months over the course of a 19 year cycle, so that the lunar calendar realigns with the solar years. Adar I is added in the 3rd, 6th, 8th, 11th, 14th, 17th and 19th years of the cycle. The current cycle began in Jewish year 5758 (the year that began October 2, 1997). If you are musically inclined, you may find it helpful to remember this pattern of leap years by reference to the major scale: for each whole step there are two regular years and a leap year; for each half-step there is one regular year and a leap year. This is easier to understand when you examine the keyboard illustration below and see how it relates to the leap years above.



www.jewfaq.org

In addition, Yom Kippur should not fall adjacent to Shabbat, because this would cause difficulties in coordinating the fast with Shabbat, and Hoshanah Rabbah should not fall on Saturday because it would interfere with the holiday's observances. A day is added to the month of Cheshvan or subtracted from the month of Kislev of the previous year to prevent these things from happening. This process is sometimes referred to as "fixing" Rosh Hashanah. If you are interested in the details of how these calculations are performed, see The Jewish Calendar: A Closer Look.

[Source: http://www.jewfaq.org/calendar.htm?]

http://www.jewishvirtuallibrary.org/jsource/judaica/ejud_0002_0005_0_04998.html

http://www.jewishgen.org/infofiles/m_calint.htm

See the Age of the Universe: http://www.aish.com/ci/sam/48951136.html
Ancient commentators propose that the world may be simultaneously young and old.

So the only data I use as far as Biblical commentary goes is ancient commentary. That means the text of the Bible itself (3300 years ago), the translation of the Torah into Aramaic by Onkelos (100 CE), the Talmud (redacted about the year 500 CE), and the three major Torah commentators. There are many, many commentators, but at the top of the mountain there are three, accepted by all: ***Rashi*** *(11th century France), who brings the straight understanding of the text,* ***Maimonides*** *(12th century Egypt), who handles the philosophical concepts, and then* ***Nachmanides*** *(13th century Spain), the earliest of the Kabbalists.*

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Understanding the Postponement Rules

Determining the Beginning of the Month

The months of the Hebrew Calendar are set by the lunar cycle, which begins with a sliver-thin crescent that has an illumination percentage a few points above zero. It is formed at the point of conjunction when the moon appears to be enveloped in total darkness. At this point, however, a very narrow arc of light is exposed along one edge. This narrow arc of light is the new moon.

Too faint to be visible, the new moon is portrayed on calendars as a black circle. However, its existence as a formed crescent has been scientifically demonstrated. **(1)**

> **(1) Although the new moon is typically depicted as a black circle its actual phase is a very thin crescent, because the moon does not pass directly in front of the sun (except during a solar eclipse). On July 8, 2013, French astrophotographer Thierry Legault successfully photographed the new moon, although the crescent itself was not visible to the unaided eye. (Wikipedia, s.v. "New Moon")**

Because the new moon cannot be sighted until it has been waxing for one to three days, it must be determined by calculation. This is the reason for the mathematics of the Hebrew Calendar.

To calculate the time that the new moon will occur, the calendar uses a formula based on the average lunar cycle. The calculated date is called the **molad** (the Hebrew word *molad*, or *moled*, means "renewal"). The term "molad" clearly identifies the new moon with the renewal of the lunar cycle at the time of the conjunction.

Correctly identifying the new moon as the crescent that is formed at the beginning of the lunar cycle is essential for the observance of God's holy days at their appointed times. Counting from the first day of the lunar cycle ensures that the moon will be full on the fifteenth day of the month as ordained by God in Leviticus 23 and Psalm 81:1-3.

Since the full moon occurs midway through the lunar cycle, in an average cycle it will fall at 14.765 days—about five and a half hours before sunset beginning the 15th day. In a cycle that is shorter than average, it may fall from six to twelve hours before the 15th begins. In an average cycle the full moon occurs at 22 minutes past noon on the 14th, but in a shorter cycle it occurs on the morning of the 14th. In either case, it is at or near 100% illumination when it rises on the eve of the 15th.

The calculations of the Hebrew Calendar are designed to provide the best possible illumination for the beginning of the Feast of Unleavened Bread on Nisan 15 and the Feast of Tabernacles on Tishri 15. Relying on the visible crescent to set the beginning of the month will in most years delay the observance of these festivals until the 16th day of the lunar cycle, after the peak period of illumination has passed.

Although the Hebrew Calendar consistently provides the best illumination for Nisan 15 and Tishri 15, it is not possible to achieve 100% illumination in every year due to variations in the length of the lunar cycle. The average length of 29.53 days includes cycles that range from 6 hours shorter to 7 hours longer. In some years the peak period of illumination does not coincide perfectly with the 15th day. Despite these variations, the Hebrew Calendar has maintained an average of more than 99% illumination for thousands of years.

[Source: http://www.cbcg.org/series/sabbath/Gods_weekly_Sabbath_Festivals_Holy_Days_CHC.html]

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The Calculated Hebrew Calendar (CHC)

The Sacred Calendar of God is called the *Calculated Hebrew Calendar* (CHC). As a Luni/Solar calendar, the CHC bases its years on the sun and utilizes the phases of the moon to determine the beginning of months. Importantly, the CHC *retains* God's continuous, cyclical count of the seven-day week to which the months and years must conform. The CHC is in harmony with and includes the counting of the days of the week (which are reckoned each day from "sunset to sunset"). In other words, God's reckoning and calculating of the months and years is entirely separate from—*but runs parallel to*—the weekly cycle.

On the fourth day of creation, God set the positions of the sun and moon (and the stars), which form the basis of the calculations of the CHC in establishing days, months and years. "And God said, 'Let there be lights in the firmament of the heavens to divide between the day and the night [days are first], and let them be for signs, and for appointed seasons [the annual feasts], and for days [the annual holy days] and years [including the seventh-year land Sabbath and Jubilees every fifty years]; and let them be for lights in the firmament of the heavens to give light upon the earth.' And it was so. And God *had* made two great lights, the greater light to rule the day and the lesser light to rule the night; and *God had made* the stars *also*. And **God set them** [in their exact positions] **in the firmament of the heavens** to give light upon the earth, and to rule over the day and over the night, and to divide between the light and the darkness. And God saw that *it was* good. And the evening and the morning were the fourth day" (Gen. 1:14-19).

From Genesis chapters seven and eight, we are able to determine that at the time of the Flood each month of the Hebrew Calendar contained the same number of days as they do to this day. The Flood began "**in the second month, on the seventeen day of the month**…. And the waters prevailed upon the earth a hundred and fifty days … and at the end of the **hundred and fifty days** the waters had gone down. And **in the seventh month, on the seventeenth day of the month,** the ark rested upon the mountains of Ararat" (Gen. 7:11, 24; 8:3-4). From these passages we can conclude that *from the very moment of creation God's Sacred Calendar was the same as it is today.*

Every calendar in the history of man has attempted to measure time by either the solar or the lunar cycle. The calendar we use today is a solar calendar. Because it is a solar calendar, its months are synchronized with the equinoxes and solstices of the solar year.

The 365 days in the solar year are divided into four months with 30 days (30 x 4 = 120), seven months with 31 days (31 x 7 = 217), and one month with 28 days (120 + 217 + 28 = 365 days). Although the calendar year is 365 days, the actual solar year is 365.2425 days. The fraction of a day (approximately ¼ day) is made up by adding one day to February every 4 years.

Because we live in a culture that uses this calendar, it governs our days and months of worship. It governs our work schedules, vacations, graduations, weddings and funerals. It governs our financial system. All businesses, large and small, depend on the calendar to set dates of contracts, interest schedules, tax schedules and billing periods.

The Hebrew Calendar served the same purposes for banking and commerce in ancient times. However, its most important function was, and still is, to set the dates of the annual holy days that God established at the creation of the world.

Genesis 1:14 tells us that God arranged the sun, moon and stars in the heavens "for signs, and for seasons, and for days and years." The word "seasons" is translated from the Hebrew moed, which means "appointed times." Observing God's appointed times helps us to understand His plan of salvation for mankind.

These appointed times are listed in Leviticus 23, where the Hebrew moed is translated "feasts." The first feast, or appointed time, is the weekly Sabbath (v. 3). The annual feasts, which take place during the three harvest seasons in the year, are listed next.

The Passover, the first of the annual feasts of God, is observed at the beginning of the 14th day of the first month (v. 5). The 14th day itself is not a Sabbath but a day of preparation for the Feast of

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Unleavened Bread, which begins on the following day, the 15th, and lasts for seven days (v. 6). The first day and the seventh day are Sabbaths of rest (vs. 7-8)…

...All these feasts, or "appointed times," were observed by the servants of God in the Old Testament down to the time of Abraham, Isaac and Jacob. Before Jacob's death, he and his eleven sons went down to Egypt, where his son Joseph had risen to rulership. After several generations of living among Egyptian sun worshippers who observed pagan festivals, the descendants of Jacob lost all knowledge of God's feast days.

When God sent Moses to lead His people out of Egypt, He began to restore the knowledge of His appointed times. Exodus 12 records His instructions for the feasts of the first month…

…From the destruction of Jerusalem and the First Temple, the Jews were exiled into many of the countries in the Middle East, with the majority of them living in Babylon. After the 70-year exile, some of the Jews returned to Judea to rebuild the city and the temple under the leadership of Zerubbabel, the governor, and Joshua, the high priest. Since they kept the Passover and the Feast of Unleavened Bread after the completion of the Second Temple, it shows that the priests determined these festival dates using the calculations God had given to them before the exile.

The Calendar from Ezra to Hillel II

Some years later, before the city of Jerusalem was completely rebuilt, these calculations were preserved by Ezra the priest. In order to return the Jewish people to the true worship of God, Ezra established the Great Assembly of 120 priests. It was Ezra, with the help of these priests, who was responsible for the canonization of the Old Testament into the form we have today. At the same time, Ezra also formed what later became known as the "Calendar Court," which was responsible for properly calculating and proclaiming the festivals and holy days in their seasons as God had commanded in Leviticus 23. From that time until the destruction of the temple in 70 AD, the priests of the Calendar Court faithfully calculated the Sacred Calendar and proclaimed the "feasts of the Lord in their seasons."

During the time of Christ, the High Priest and president of the Sanhedrin was called *Nasi*, and was in charge of the calculations for the CHC. The Nasi had a lineage going back to Ezra, who traces his line back to Hilkiah, the High Priest who was the father of Jeremiah the prophet. They had all inherited a full knowledge of the CHC, with all of its God-given rules for the proper calculation of the high days.

The Nasi's, still of priestly lineage, continued to calculate and set the annual holy days beyond Jerusalem from just after the time of Christ up to Hillel II in the 300s AD. Thus, we have a central calendar authority invested in a single family of the Aaronic line, going from the middle 300s AD back to Ezra, and then back to Hilkiah.

Anyone who says Hillel II invented the CHC with its various rules of calculation is going directly against the records of history, both in the Bible and those histories that have been accurately maintained by the priests and Levites within the Jewish community. Hillel II, as the last of the great sages, used his office of Nasi to absolutely guarantee that the knowledge of the CHC and its methods of calculation would not be lost. He made sure this priestly knowledge—withheld from the general populace until his day — was imparted worldwide to all the Jews, and hence to the world as well. This knowledge has been preserved within the Jewish community and is known as the Calculated Hebrew Calendar. Why? He was worried that continued Roman persecution might do away with the observance of the Holy Days at the proper times as commanded by God.

The Jewish people and the early New Testament Christians were scattered far and wide throughout many nations—from the Middle East to the Atlantic and the British Islands in the west; to Europe, Scythia and Parthia in the north; from Babylon and Persia to India in the east; and from Egypt and North Africa to Ethiopia in the south.

However, the calculations God gave to the priests and Levites to accurately reckon the festivals made it possible for the holy days to be observed at the same time worldwide. Furthermore, with the

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CHC, the high days could be precisely determined years in advance. The discussion of the ancient rabbis in the tractate *Rosh Hashanah* offers historical evidence that the Sacred Calendar at the time of Christ and the apostle Paul was *calculated*, with all the necessary rules to keep festival observance accurate throughout time. In fact, the calculations of the CHC can be used to determine festival dates for any year into the future, as well as to accurately calculate such dates back in time to the time of Noah and beyond.

Today, even with the advent of "modern astronomy" and its super-telescopes coupled to high-speed supercomputers, no one has been able to improve on the CHC. Indeed, the CHC that God has given to the Aaronic priesthood (which has been preserved for us today) is more accurate in calculating the festivals and holy days of God than any modern method. And it should be, because God ordained it.

…Regardless of their unfaithfulness, God has preserved the Hebrew Calendar through His people. Although they have changed their observance of the Passover and the Feast of Pentecost, they have retained all the calculations of the Hebrew Calendar. Paul's letter to the Romans confirms this truth:

What advantage then hath the Jew? ... Much every way, chiefly, because that unto them were committed the oracles of God. For what if some did not believe? Shall their unbelief make the faith [faithfulness] of God without effect? (Rom. 3:1-3.)

The Hebrew Calendar is the same today as it was in the days of Noah, Abraham, Moses and all the prophets of the Old Testament. It is the calendar that Jesus and His apostles followed. It stands as a testimony to the faithfulness of God in our time, and it will remain in effect during the coming reign of Christ (Isa. 66:23, Zech. 14:6) (by *Carl D. Franklin*, July 31, 2014).

[Source: http://www.cbcg.org/series/sabbath/Gods_weekly_Sabbath_Festivals_Holy_Days_CHC.html]

For another perspective (including regarding Hillel's calculations), see:

God's Calendar vs. Roman-Jewish Calendar
http://www.thesimpletruth.net/booklet//calendar.html

GOD'S CALENDAR VS ROMAN-JEWISH CALENDAR

Does it really matter when we celebrate God's holy days? Do the rabbis have the authority to change the calendar and manipulate when the days of the month fall, or has God already done this and shown us in the Bible how and when we are to worship Him? What are the oracles of God? The question we all have to ask ourselves before reading this booklet is, do we really want to know the truth? If the answer is no, don't read any further! Just put this down and go back to what you were doing, because if you can't say YES, if you can't say you want to know the truth and that you'll obey God and God alone no matter what the cost, then it really doesn't matter. Don't waste your time, go back to your own little world and let the god of this age have his way with you.

These may seem like harsh words, but the truth is that unless we are willing to obey God and remain faithful to Him we are wasting our time. I don't know any other way to say it. If you are not willing to accept truth when you find it, don't read this! If you are not willing to obey God, you may as well throw your Bible in the garbage and go to work next Sabbath. If you refuse to obey God, it won't matter what you do, your fate will be the same.

There are many different tools Satan uses to divide the Church; doctrine, greed, lust for power and worship of a man just to name a few. Most people look at this and say it is men "playing Church" or

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"games". Well it isn't, it's Lucifer attacking us with his divide and conquer tactics. The men involved are only his puppets, not the instigators.

One of the most effective attacks Satan has launched upon the world is to deceive us on the holy days. He has accomplished this in different ways. Some of the most dedicated Christians are deceived into thinking the 4th commandment doesn't have to be kept so they go to Church on Sunday. Others think that Sunday is the Sabbath. Satan has counterfeited God's holy days with his own; Easter, Halloween, Christmas, etc. Perhaps the most tragic deception of all is that most of the people who do keep the Sabbath and observe God's annual holy days, keep the holy days at the wrong time!

I make that statement with mixed emotions because it is an effective wedge Satan has used to drive between the Sabbath-keeping Churches. I know this because, up until the spring of 1989, I followed the so-called "Jewish" calendar with my "church friends". I now understand I was wrong and was breaking God's law by not observing the annual holy days at the correct time. I was following a corrupted calendar because I listened to men and not God.

These are not just my statements or conclusions, there is irrefutable proof that the "Jewish" calendar in use today is NOT the calendar God gave Moses. It is NOT the calendar of the Bible that all the patriarchs, prophets, Jesus, the disciples and the early Church observed. The Encyclopedia Judaica says the current calendar was forced upon the Jew's in the third century by the Roman Government right about the time that they forced Sunday on the Christians. That's right, I said the Romans instituted it not the Jew's. **Hillel II** went along with it to save his own neck, it wasn't his idea, but more about this later.

Let's examine the true calendar given to us in the Bible free from man's rules and corruption. This is the calendar that Jesus kept as our example, the calendar that the disciples taught to the converts. Let's look at its origin, how it works and its purpose. God appointed certain times of the year as holy. He made an appointment for us to observe these holy convocations. He made a covenant with man and said these set times were a sign to the world that whoever belonged to Him would observe these days (Exo 13:3-9, 31:12-17). If we are going to observe them we must do it on the right day or we're covenant breakers, not keepers.

PURPOSE OF THE CALENDAR

The first thing we have to understand is the purpose of the calendar that God gave us and how it works. The best source for that is the Bible. Gen 1:14, *"Then God said, Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and seasons, and for days and years."* Did everyone catch that? God made the lights in the heavens (the sun and the moon) for days and years. There is another verse we need to read. Psa 104:19, *"He appointed the moon for seasons; the sun knows it's going down."*

God made the sun and the moon to determine when the seasons are. Are you beginning to understand? He intended us to have a calendar that was governed by the sun and the moon so we could tell the day, the season and the year. The reason we need to know this is so that we can determine when to celebrate God's commanded holy days. A quick look at Leviticus the 23rd chapter shows us that God commands us to worship Him on certain days of specific months. In order to do this He has given us a visible sign (the sun and the moon) so we know when these times occur.

Why do we have to know these things? Don't the rabbis take care of this because it's part of their duty? Let's look at one of the most effective smoke screens ever devised by Satan on this subject. It kept me from learning the truth for over a year from the first time I heard the argument.

The first time I was told we were supposed to determine the months by the sighting of a new moon I asked a few questions and was informed that the Jew's control this because they were given the "Oracles of God" and was cited Romans 3:2. I looked it up and sure enough there it was. I didn't know what the oracles were but it sounded pretty important with God's name beside it.

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Unfortunately, most of the people who cite this verse don't know what it means either. It's a deceptive tactic used by a minority of men who want to manipulate us into doing what they say, not God. I believe they know better. Let's examine this verse and see what it says and more importantly what it means. Rom 3:1-2, *"What advantage then has the Jew, or what is the profit of circumcision? Much in every way! Chiefly because to them were committed the oracles of God*." What does the word oracles mean? It is Strong's number 3051 (*log'-ee-on*) an utterance (of God). Does everyone understand that? It is an utterance of God. What does this mean? The NIV version translates it correctly. Rom 3:2, "*Much in every way! First of all, they have been entrusted with the very words of God.*"

What are the oracles of God? It's so simple! It is the preservation of the scriptures, God's words or utterances. This has absolutely NOTHING to do with the calendar! Now, do you see why I call it a smoke screen? The Jew's were to preserve God's words for the world and they did that. They did not have the authority to change or alter them, they could only preserve them.

ROME FORCES CALENDAR CHANGE

Prior to 1990, I thought that it was the rabbi's idea to change the calendar in 358 A.D. I said that no man could change God's laws; not the Pope nor even a Jewish rabbi named Hillel II. God gave us a visible calendar to observe and He told us how and when to observe it in the Bible. It's not confusing or complicated like some people want to believe. It's a little different, but so is everything else associated with God, from keeping the Sabbath and the holy days, to tithing. God tells us to "come out of Babylon" to be different.

Little did I realize that the calendar I was attacking was pagan to the core and directly from Babylon. Let's look and see how the Romans forced a corrupt calendar on the Jews. After the temple was destroyed in 70 A.D., the high priest was without a sanctuary. He was like a minister without a Church. The position he held could no longer be carried out without the temple. Instead of a high priest as their spiritual leader, the Jew's had a NASI, pronounced (naw-see). He was the head rabbi or chief leader, like the Pope is the leader of the Catholic Church.

In 351-352 A.D. the Jew's revolted against the Roman emperor Gallus & his commander Ursicinus and lost. After this, the Romans limited the power of the NASI and forced him to give up the authority to proclaim the new moon and the fixing of the festivals. **Hillel II** agreed with this to save his neck and sold out God's law. A calculated calendar was instituted and published with its rules in 358 A.D. *(Encyclopedia Judaica, Hillel II)*.

HOW THAT CALENDAR WORKS

According to Rosh Hashanah 1:3-8, during the time when Jesus was on earth, the high priest would hold court in the Temple to determine when the new moon was. It was based on the testimony of three credible witnesses who had seen the crescent of the new moon. Once a new moon had been declared fires would be lit on the Mount of Olives to notify those who were not in Jerusalem. According to the Mishna, six witnesses were dispatched with a hand-delivered message that the new moon was sighted over Jerusalem.

This was done because God designed a calendar for Israel to keep and it was their duty to follow and observe it properly. The high priest had no authority to hear testimony that the crescent of the new moon was sighted and then declare the month would begin one or two days later! That would have been a sin. That is in essence what happens today with the Hebrew calendar and that is why once we realize this, it can NEVER be followed!

One of Hillel's rules is that no two Sabbath's fall consecutively. Therefore the calendar is manipulated so that Rosh Hashanah (Trumpets) never falls on a Sunday, Wednesday or a Friday. This keeps the Day of Atonement from falling on a Friday or a Sunday, which would make two Sabbath's in a row. There is no biblical authority for this. In fact, the Mishna contains rules for an altered service when this happens. This proves that the calendar Jesus observed was not altered like it is today!

In order to keep two consecutive Sabbaths from occurring, Hillel inserted and deleted days which God has not commanded. The normal year which God commands us to follow has 354 days with a

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leap-year-month added seven times every nineteen years. The present Hebrew calendar has 353, 354, 355, 383, 384 and 385 days! SIX DIFFERENT TYPES OF YEARS! Hillel took out or added days to different months in the year to change which day of the week all of the feasts fall on.

In 1979, the 1st day of Nisan on the Hebrew calendar was March 29, one day before the new moon over Jerusalem. On March 25, 1982, the 1st of Nisan was two days before the new moon. In 1984 and 1985, the 1st of Nisan fell on the same day as the new moon both years. The other months are no better. Tishri 1 (Trumpets) fell on the new moon in 1984, but in 1986 it was two days before the new moon. This is proof that the Hebrew calendar is not accurate and does not coincide with God's commands of beginning the month with a new moon over Jerusalem.

Do you see the problem with Hillel's calendar? It doesn't always begin a month with a new moon. God intended the month to begin with the sighting of the new moon crescent over Jerusalem. Why Jerusalem you might ask? Because that's the place He chose as His headquarters. The temples were built there and when Jesus returns His kingdom will be there. It is the city of our appointed feasts (Isa 33:20). That is why the calendar is determined from the new moon crescent over Jerusalem! We can't set it from Texas, Pennsylvania, or anywhere else.

Some people want to pretend that calculating the new moon calendar is a complex and difficult thing. This couldn't be further from the truth. God designed a system that a child could understand. If Israel ever lost track of time, all they had to do was look up in the sky and when they saw a small crescent of the moon that just appeared, they knew it was the first day of the month. If you wanted to know what month it was, look at the fields. Was the barley green and ready for harvest? The month was Nisan. Were the fall crops ready for harvest? It was Tishri, the seventh month.

It's not impossible to have a calculated calendar that accurately predicts when the new moon will be over Jerusalem. The lunar cycle is 29 days, 12 hours, 44 minutes, and 2.8 seconds. New moon calendars exist today and are available to anyone who requests them. Computer programs also exist that can determine when the new moon crescent will be visible over Jerusalem. These programs are accurate to within two minutes over a period of 4,000 years forward or backwards in time.

So why don't the rabbis who realize this correct this situation? They are no different than any other men. Just like the SUNday keepers make arguments for a SUNday worship, or Christmas observers make feeble arguments for a pagan celebration, the rabbis say it really doesn't matter and that it is too much of an inconvenience to have two Sabbaths in a row. **SINCE WHEN IS THE SABBATH A BURDEN?** The truth is that this is now their tradition and the Jewish people follow this tradition even though it is not Scriptural.

What do you think God says about that? He tells us to use the sun and the moon to calculate dates and to let Him worry when they fall in the week. We can't tell Him we don't want the year to start on a Sunday, a Wednesday or a Friday for convenience sake because its easier to worship Him on days we choose rather than when He chooses!

Most of the Church of God theorizes that Christ will return on the Feast of Trumpets, a commanded assembly, a holy convocation. If this is accurate don't you want to be in Church when He returns? Or would you want to be at work because you celebrated your holiday two days earlier with the rabbis because it was more convenient? You will answer for that when you stand before God on the judgment day! Doing this in ignorance is one thing, but now you know better. You can no longer reject God's calendar and worship Him on the wrong day.

Another hard saying you might ask? Num 9:13, "*But the man who is clean and is not on a journey, and ceases to keep the Passover, that same person shall be cut off from among his people, because he did not bring the offering of the LORD at its appointed time; that man shall bear his sin*." Please don't let this happen to you.

MEN BLOWING MORE SMOKE

If you ask most Church of God organizations who sets the holy days they will give you a couple of false answers. Let me clearly state at the onset that God almighty and Him alone determines the

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calendar. These men, however, will tell you that the Church has this authority, (and of course since they run the Church this means them and not God). THIS IS A LIE! It is the same lie that the Catholics use to argue that the Pope's authority is equal to Christ's when they substituted SUNday for God's Sabbath. The Church can only TEACH others about God's holy days, they have absolutely no authority to sanctify one day or the other.

The other answer they will most likely give you is the "oracles of God" lie, but as I previously pointed out that only means the preservation of the Scriptures. The bottom line is that they don't really have a reason for not obeying God other than ignorance, stubbornness or tradition.

I stated earlier that I didn't think the leaders of the organizations believe their own statements on the calendar. Let me now explain why I say this. First, they have all been provided a copy of this booklet and research documents. Second, if they really believed that the rabbis set the holy days they would follow them. The truth is that they don't observe all the holy day's at the same time as the Jew's.

For those of you who were in the Worldwide Church of God, do you remember when you used to observe Pentecost on Monday? What happened to the oracles of God then? Later, when Herbert Armstrong realized his mistake, the WCG reverted back to Sunday. Almost every other Church of God correctly observes Pentecost today on a Sunday. Do you realize that this is NOT when the Jew's observe it!

That's right. They always observe it on Sivan 6 no matter what day of the week it falls on! As far as they're concerned it could be a Wednesday!!! Listen carefully because these Church leaders are talking out of both sides of their mouths! They can't have their cake and eat it too! If the rabbis set the holy days, they set them ALL, not just a few of them! The next time they tell you the Jew's determine the calendar, ask them why they refuse to follow it and observe Pentecost with them?

Do you realize that when Jesus returns we will observe the New Moons with Him? Isaiah 66:23, "*And it shall come to pass that from one New Moon to another, and from one Sabbath to another, all flesh shall come to worship before Me, says the LORD*." Do you think that we will worship Jesus two days before the new moon or will it be on the day of the new moon? After all, we will be in Jerusalem and we will see the crescent.

The Jew's today celebrate the new moon every month at the Synagogue but not always on the correct date because sometimes Hillel's calendar is off by more than two days from the crescent over Jerusalem.

I asked a rabbi from a Reform Synagogue about this in 1989 and his answer to me was very interesting. I was in his office with my wife and the conversation went like this: "Rabbi, because in the Hebrew calendar days are inserted or deleted so no two Sabbaths fall consecutively, Rosh Hashanah (Trumpets) might not fall on the day of a crescent. Does a man, even a well intentioned Jewish rabbi have the authority to change the day a Sabbath falls on?"

Answer: "I don't know, I think so. But that's why we celebrate them for two days in a row, just in case". That's right. The Jewish people celebrate the annual holy days and the new moon for two days in a row. Look at any Jewish calendar that is sold in a Synagogue and you will see that the annual holy days, Trumpets, New Moons, etc., are observed for two days. In all fairness, this is not the real reason it is done. This is a practice that dates back to the dispersion. The bad part is that it allows people to rationalize the change in their minds.

THREE EXCUSES NOT TO OBEY

There are basically three reasons Church leaders give for following the present day adulterated Jewish calendar:

(1) Romans 3:2, the oracles of God. We have already proven this does not include the calendar.

(2) Matthew 23:2-3, The scribes and Pharisees sit in Moses' seat.

(3) Mat 18:18, The Church can bind what it wants.

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Let's look at the 2nd reason and what seat Moses sat in. Mat 23:1-3: "*Then Jesus spoke to the multitudes and to His disciples, saying: `The scribes and the Pharisees sit in Moses' seat. Therefore whatever they tell you to observe, that observe and do*"'.

Does this mean we should obey and follow whatever the rabbi's do today? In John 9:13-16, Jesus was accused of violating the Sabbath for healing a blind man. He obviously rejected the Pharisees interpretation on how to observe the 4th commandment. In Matthew 15:1-3, the scribes and Pharisees said the disciples broke their tradition of washing their hands before they ate. Jesus told them they broke the commandment of God for the sake of their traditions. In verse 6, Jesus said the scribes and Pharisees violated the commandment of God with their traditions. They do this today with changing the calendar.

So what did Jesus mean in Mat 23:3 when He said, "*Therefore whatever they tell you to observe, that observe and do...*" Is this a contradiction? Jesus taught His disciples to disobey the traditions of the elders when it contradicted the Bible. He said some of their traditions conflicted with the law of God. The scribes and Pharisees do not have the authority to change God's laws.

What is Moses' seat? Moses had a different function than Aaron in ancient Israel. The Levitical priesthood were descendants of Aaron, not Moses. Moses was in charge of the civil government (Ex 18; Num 11:11-17; 12:8; Deu 1:9-18). Moses was not a priest, his brother Aaron was. (John 1:17; Ex 4:14-17; Heb 7:11). Moses' seat means the civil governmental authority, the scribes and Pharisees were in charge of the civil government. Jesus referred to the authority of civil government in Mat 23:1-3, not the law of God. Most Pharisees were not priests, they were not the descendants of Aaron.

Jesus compared everything they said with the Bible, and when it disagreed with the Bible, He rejected it. When they added extra rules to Sabbath keeping, He rejected them too. This is what we have to do with their rules and traditions on changing God's calendar. Some people think Jesus taught that we should follow the Pharisees; well the Pharisees rejected Jesus as the messiah, does that mean we should too? I think everyone understands that argument is without merit. Paul said that everything he learned as a Pharisee he counted as dung (Phil 3:8).

Let's look at the 3rd reason, in Matthew 18:18 Jesus said what the Church bound on earth would be bound in heaven. Does this mean that Jesus gave the Church leaders the authority to rewrite God's law? NO! Only a complete novice would believe that. So what was Jesus talking about then? He was giving the Church authority to make decisions settling grievances and problems with the membership. Read the verses before this. Matthew 18:15-17 talks about going to a brother with a grievance. Verse 18 is talking about disfellowshipping, NOT the binding of an adulterated calendar that changes God's holy convocations!

Jesus gave the Church authority to settle grievances in accordance with 1 Corinthians 6. He gave the Church authority to decide things such as meeting in the morning or the afternoon, to rent a building or buy one, etc. Jesus never intended for us to use His statements to violate the law by observing a corrupted calendar.

The Church does not bind the calendar, nor do the rabbis. God determines when we will worship Him. He did this when He created the sun and the moon to govern the seasons. For those who won't accept this, do you refuse to drive your car on Sabbath like the orthodox Jew's in Jerusalem? Do you observe Pentecost on Sivan 6? Do you worship God in a Synagogue and not in a Church? Do you observe the holy days in the Synagogue? Do you **SEND YOUR TITHES TO A SYNAGOGUE!!!** (Lets see how long they continue this tune.) If not then you don't believe your own teachings. If the Pharisees are in charge of the calendar, they are in charge of everything else, too! You can't pick and choose selected teachings, if you are going to follow the Pharisees then follow them on everything. Join a Synagogue, that is where they are today!

The leaders who knowingly observe an erroneous system for determining God's holy days are guilty of the same sin that Jeroboam committed in 1 Kings 12:32. He ordained a counterfeit feast on the fifteenth day of the eighth month at Bethel. Because of this sin, Israel was destroyed and taken into captivity.

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THE JEWS WILL OBSERVE GOD'S CALENDAR AGAIN

In the Fall of 1994, I asked an important Orthodox rabbi from Jerusalem who is involved in the rebuilding of the temple, if the Jews would ever revert back to the new moon calendar that God gave Moses. His answer, "YES, when the temple is rebuilt, the Sanhedrin will be reestablished and they will once again hold court each month and take testimony from witnesses who have seen the new moon and declare the beginning of the month."

These rabbis are not stupid men. They realize that when God says the high priest is to enter the holy of holies on the tenth day of the seventh month; he better enter on the real tenth day. They might not want to change today because of tradition, but they have already decided to abandon Hillel's calendar when the temple is rebuilt.

What about you? Are you going to follow men and their tradition, or are you going to follow Jesus, His disciples, the prophets and Moses, and obey God? You can't have it both ways; YOU MUST CHOOSE WHOM YOU WILL OBEY!

Continued at:
http://www.thesimpletruth.net/booklet//calendar.html

CALENDAR RULES

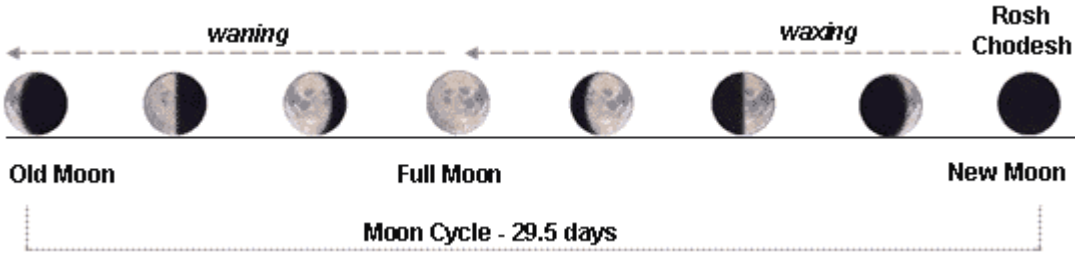
GOD'S NEW MOON CALENDAR	JEWISH CALENDAR
• The sun and the moon determine the calendar, Gen 1:14	• The calendar is determined by calculation only and ignores the new moon. ***(No Bible reference exists)***
• The calendar year begins with the 1st month, Exo 12:2	• The year begins in the 7th month, but can never be on a Wednesday, Friday or Sunday. ***(No Bible reference exists)***
□ The 1st month is in the spring, Gen 1:14, Exo 12:2	• The 1st month is 177 days after the 1st day of the 7th month. ***(No Bible reference exists)***
• A 13th month is added when needed to keep the 1st month in the spring, Gen 1:14, Exo 13:4	• A 13th month is added 7 times every 19 years on the 3rd 6th 8th 11th 14th 17th and 19th years. ***(No Bible reference exists)***
• A month always begins with the new moon and is 29 or 30 days long, Gen 1:14, 1 Sam 20:18-27, Gen 7:11-8:4, Num 29:6, 2 Kings 4:23, Psa 81:3, Psa 104:19, Isa 66:23, Eze 46:1-6, Amos 8:5, Col 2:16	• A month begins independent of the new moon by a predetermined calculation and months alternate between 29 and 30 days. ***(No Bible reference exists)***

[Source: http://www.thesimpletruth.net/booklet//rules.html]

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Jewish Month

The duration of a Hebrew month *(chodesh)* is measured by the amount of time it takes for the moon to go through a lunar cycle, about 29.5 days:



Rosh Chodesh
The appearance of the new moon is called Rosh Chodesh ("head of the month"). Twelve *chodeshim* make a *Shanah,* or year. The new moon is observed in synagogues with additional prayers.

Lunar Leap Years
Since the solar year is 365 days long but a moon year is only 354 days (29.5 x 12), an extra month is added to the Hebrew calendar every two or three years. The formula is a bit esoteric, but every 19 years there are seven leap years (the third, sixth, eighth, eleventh, fourteenth, seventeenth and nineteenth years). In a leap year a 13th month is added called *Adar Sheni* (Adar II).

In the Tanakh, the first month of the calendar is Nisan (when Passover occurs - see Exod. 12:12); however, Rosh Hashanah ("head of the year") is in Tishri, the seventh month, and that is **when the year number is increased**.

[Source: http://www.hebrew4christians.com/Holidays/Calendar/calendar.html]

Babylonian Month Name	Month Number	Meaning/Theme and Origin of Babylonian Month Name (Babylonian and Biblical)	Hebrew Month Name(s)	Month Number	Meaning/Theme of Hebrew Month Name (Babylonian and Biblical)
Nisanu	1	- Babylonian name: Nisānu = Sanctuary or First Month. - Akkadian name: nissanu, Nisannu - Canaanite meaning: move, start - Sumerian name: nisag(2) - Sumerian meaning: firstfruits (offering)	- Nisan / Nissan / Niy an (Post-Exilic) - 'aviyv / **Aviv** (Pre-Exilic) - Abib – Caananite meaning “ear” - grain was on the ear (of barley)	1	The word "Nisan" or "Nissan" is a cognate to the word "nissim", meaning "miracles"./Miracles, redemption

Note: The basic meaning of the word ***aviv*** (abib) is the stage in the growth of grain when the seeds have reached full size and are filling with starch, but have not dried yet. The month in the Hebrew calendar when the barley has reached or passed this stage (Exodus 13:4; 23:15) is called *Aviv*, or the "month of the *aviv*": the seventh of the Jewish civil year (Tishri is first), and the first of the Biblical ecclesiastical year. It begins about the time of the Northern spring equinox (March 21); falling across the modern (Roman) months of March/April. [Source: Wikipedia]

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Jewish Calendar

It is hard to imagine a people with lives more closely bound to and regulated by the calendar than the people of ancient Israel. The Jewish calendar is dated from what is supposed to have been the Creation: 3,760 years and three months before the Christian era. Accordingly, to find the current year in the Jewish calendar, one must add 3,759 to the date in the Gregorian calendar. The system, however, will not work to the exact month, since the Jewish year (running on the civil calendar) begins in autumn rather than in midwinter.

Months

Most of the 12 months of the postexilic calendar have names adapted from the Babylonians. The months do not correspond to but overlap the months of the Roman calendar.

The names of over half the months are mentioned in the OT: Kislev (Nehemiah 1:1; Zechariah 7:1; RSV “Chislev”), Tebeth (Esther 2:16), Shebat (Zechariah 1:7), Adar (Ester 3:7; 8:12), Nisan (Nehemiah 2:1; Ester 3:7), Sivan (Ester 8:9), and Elul (Nehemiah 6:15).

Since the Jewish month invariably began with the new moon, at intervals of approximately 29 days, the Jewish year ran 354 days. No exact information is available to explain how the Jews originally adjusted their inaccurate lunar calendar to synchronize with the actual solar year. Late in Israel's history an extra month was inserted between Adar and Nisan. That month, sometimes called Veader (“second Adar”), was added seven times within a 19-year cycle (at which time Adar received an extra half day).

The names for the Jewish months as now known come from the period following the return from Babylonia to Palestine. Before the Babylonian exile at least four other names were in use: Abib (Exodus 13:4), Ziv (1Kings 6:1,37), Ethanim (1Kings 8:2), and Bul (1Kings 6:38). After the Captivity, they were renamed Nisan, Iyyar, Tishri, and Heshvan (originally Marcheshvan), respectively. The preexilic names carried agricultural connotations. For example, Abib signified the month in which the heads of the grain became ripe; Ziv was the month for desert flowers to bloom. An agricultural orientation is apparent in what is evidently the oldest Hebrew calendar, found at Gezer (southeast of Tel Aviv) in 1908 and dating from the 10th century BC. Probably the work of a Jewish schoolboy, the calendar breaks down the year by agricultural activities such as sowing, reaping, pruning, and storage.

Primarily, however, the months were religiously significant to the Jews and enabled them to commemorate the important events of their history. Each month's beginning was considered holy. To ancient Israel, the moon became a spiritual symbol of the nation itself; the sun eventually became symbolic of the Messiah (Malachi 4:2). Since the moon produces no light of its own, the symbolism is especially appropriate: Israel was supposed to reflect the Messiah's light to the world.

The Jewish calendar remained unchanged during the period between the OT and NT (approximately 400 years) despite an attempt by Hellenistic rulers to introduce a modified lunar month system, presumably of Macedonian origin. According to that calendar, five days were added to the final month of the year, with each of the 12 months containing 30 days. Even then, it only approximated the solar year.

Reckoning of Dates

We know of no era in which the ancient Hebrews recorded dates by citing a month and day. Rather, dates were computed by reference to some significant event such as the accession year of the reigning king. In NT times the Jews continued the OT method of dating events by synchronizing them with events either in their religious calendar or within the secular sphere of the Roman world. Writers of the NT followed the same principle (Luke 1:5; John 12:1; Acts 18:12). Only as the calendar reforms of Julius Caesar became embedded in the culture did people change from that long-standing method to a more standardized system.

[Source: Tyndale Bible Dictionary]

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Day and hours (Rabbinic Jewish Calendar)

The Jewish day is of no fixed length. The Jewish day is modeled on the reference to "...there was evening and there was morning..." in the Creation account in the first chapter of Genesis. Based on the classic Rabbinic interpretation of this text, a day in the Rabbinic Hebrew calendar runs from sunset (start of "the evening") to the next sunset. The time between sunset and the time when three stars are visible (known as 'tzait ha'kochavim') is known as 'bein hashmashot' and for some uses it is debated as what day it is. One complicating factor is that there is no clear cut sunrise or sunset time at the extreme latitudes during certain seasons. At higher latitudes in summer, when the sun does not sink below the horizon, a day is counted from midday to midday, and in the winter, when the sun does not rise above the horizon, from midnight to midnight.

There is no clock in the Jewish scheme, so that a civil clock is used. Though the civil clock, including the one in use in Israel, incorporates local adoptions of various conventions such as time zones, standard times and daylight saving, these have no place in the Jewish scheme. The civil clock is used only as a reference point – in expressions such as: "Shabbat starts at ...". The steady progression of sunset around the world and seasonal changes results in gradual civil time changes from one day to the next based on observable astronomical phenomena (the sunset) and not on man-made laws and conventions.

In Judaism, an hour is defined as 1/12 of the time from sunrise to sunset, so during the winter, an hour can be much less than 60 minutes, and during the summer, it can be much more than 60 minutes. A Judaic hour is known as a 'sha'ah z'manit' which means a timely hour.

Instead of the International Date Line convention, there are varying opinions as to where the day changes. One opinion uses the antimeridian of Jerusalem. (Jerusalem is 35°13’ east of the prime meridian, so the antimeridian is at 144°47' W, passing through eastern Alaska.) Other opinions exist as well.

Every hour is divided into 1080 halakim (singular: helek) or parts. A part is 3⅓ seconds or 1/18 minute. The ultimate ancestor of the helek was a small Babylonian time period called a barleycorn, itself equal to 1/72 of a Babylonian time degree (1° of celestial rotation).[6] Actually, the barleycorn or she was the name applied to the smallest units of all Babylonian measurements, whether of length, area, volume, weight, angle, or time.

The weekdays start with Sunday (day 1, or Yom Rishon) and proceed to Saturday (day 7), Shabbat. Since some calculations use division, a remainder of 0 signifies Saturday.

While calculations of days, months and years are based on fixed hours equal to 1/24 of a day, the beginning of each halachic day is based on the local time of sunset. The end of the Shabbat and other Jewish holidays is based on nightfall (Tzeth haKochabim) which occurs some amount of time, typically 42 to 72 minutes, after sunset. According to Maimonides, nightfall occurs when three medium-sized stars become visible after sunset. By the 17th century this had become three second-magnitude stars. The modern definition is when the center of the sun is 7° below the geometric (airless) horizon, somewhat later than civil twilight at 6°. The beginning of the daytime portion of each day is determined both by dawn and sunrise. Most halachic times are based on some combination of these four times and vary from day to day throughout the year and also vary significantly depending on location. The daytime hours are often divided into Sha`oth Zemaniyoth or "Halachic hours" by taking the time between sunrise and sunset or between dawn and nightfall and dividing it into 12 equal hours. The nighttime hours are similarly divided into 12 equal portions, albeit a different amount of time than the "hours" of the daytime. The earliest and latest times for Jewish services, the latest time to eat Chametz on the day before Passover and many other rules are based on Sha`oth Zemaniyoth. For convenience, the modern day using Sha`oth Zemaniyoth is often discussed as if sunset were at 6:00pm, sunrise at 6:00am and each hour were equal to a fixed hour. For example, halachic noon may be after 1:00pm in some areas during daylight saving time. Within the Mishnah, however, the numbering of the hours starts with the "first" hour after the start of the day.

[Source: Wikipedia] ***See more*: The Jewish Day, Telling Time, and Divisions of Time**

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The Jewish Calendar
http://www.jewfaq.org/calendar.htm

Note that the number of days between Nissan and Tishri is always the same. Because of this, the time from the first major festival (Passover in Nissan) to the last major festival (Sukkot in Tishri) is always the same.

Moses Told by God to Change Calendar - Just before the 1st Passover (and Before the Exodus): Yahweh told Moses in Genesis 12:2, "This month (Abib) shall be unto you the beginning of months: it shall be the first month of the year to you." Abib is the Hebrew name for this month, and it means "green ears" of grain. It is the month in which green ears of grain appear. But which grain? Turn to Exodus 9, where we read of one of the plagues Yahweh visited upon Pharaoh.

"And Moses stretched forth his rod toward heaven: and Yahweh sent thunder and hail, and the fire ran along upon the ground; and Yahweh rained hail upon the land of Egypt. ... And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field...And the flax and the barley was smitten: for the barley was in the ear, and the flax was bolled. But the wheat and the rie were not smitten: for they were not grown up" (vv. 23, 25, 31-32).

The grain that Abib refers to is barley, the one crop already "in the ear," and the month in which the first Passover took place is Abib, the green ears of barley month. The month of Abib and the state of barley are tied closely together. If barley is not in the proper stage at that month, that month cannot be Abib.



Turn to Leviticus 23. Here Yahweh explains the concept of firstfruits to the Israelites, and tells us what shape barley must be in during the month of Abib: "And you shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your Elohim: it shall be a statute forever throughout your generations in all your dwellings" (Lev. 23:14). The Israelites were not permitted to harvest their crops of barley until the firstfruit sheaf was waved before Yahweh by the priest.

Barley is planted in November and takes about four months to mature. It must be in the green ear stage during the first month, and at least some of it ready for harvest by the time of the wave sheaf offering that occurs during the Feast of Unleavened Bread. We know it occurs during the Feast of Unleavened Bread because these verses explain how to count forward from the wave sheaf to the Feast of Weeks. Yahweh keeps the seasons aligned with the months by having us observe the maturing barley.

An interesting find in Israel called the "Gezer" calendar shows that the Israelites were an agrarian society that based its months from agriculture.

[Source: http://www.yrm.org/abccalendar.htm] PDF: http://www.yrm.org/abccalendar.htm

Has Time Been Lost?
http://www.thesimpletruth.net/booklet//timelost.html

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Some interesting facts about the Hebrew calendar:

- The years of the Jewish calendar are calculated from creation till now. By Jewish reckoning, Adam was created about 5700 years ago. The Chinese calendar has a similar approximation.

- The Hebrew day begins at sunset of the previous day and concludes on sunset of the day in question.

- The Gregorian New Year is January 1st, whereas the Jewish calendar follows two patterns:

    - The religious calendar begins in the month of Abib (also called Nisan) which corresponds to March/April. This calendar was initiated in 1446 BC, the year of the Exodus (Exod 12:1-2).

    - The civil New Year begins on Tishri 1, corresponding to Sept/Oct. The origins of the civil calendar are not completely known, but the ancient Babylonians used a similar calendar.

- Each new month on a Jewish calendar begins on a new moon, and the middle of the month (14th or 15th) is always a full moon. Since the orbit of the moon is 29.5 days, each month in the Jewish calendar alternates between 29 and 30 days. The 12-month year is 354 days, except in leap years, where an extra month is added.

- Gregorian calendars have one leap year every 4 years where an additional day is added in February. By contrast, the ancient Hebrew calendar's leap year adds an additional month every 2-3 years. The timing of the leap year is determined by the Feast of Firstfruits: if a Firstfruit cannot be found on the 14th of the first month, the month is considered to be Adar II instead of Abib, and therefore a leap-year month. This pattern of leap years forms a curious 19-year repeating pattern that has an unusual musical correlation: when compared to a 19-note octave (common in Eastern music and some classical music in the 15th century), the 7 leap years match the 7 major notes of the 19-note octave. Although there are several other luni-solar calendars known in history, this is the only calendar that has this curious musical correlation.

- As with many Jewish customs, the Jewish calendar has been revised over the centuries. Mathematically-based formulas have been implemented to give better accuracy, and to prevent certain feasts from falling on or near Sabbath days.

[Source: http://www.cmdeaf.org/wp-content/uploads/2010/09/MessiahInTheHebrewFeasts.pdf] [PDF]

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Interesting Calendar Facts about Noah and the Ark

From Genesis chapters seven and eight, we are able to determine that at the time of the Flood each month of the Hebrew Calendar contained the same number of days as they do to this day. The Flood began "**in the second month, on the seventeen day of the month**…. And the waters prevailed upon the earth a hundred and fifty days … and at the end of the **hundred and fifty days** the waters had gone down. And **in the seventh month, on the seventeenth day of the month,** the ark rested upon the mountains of Ararat" (Gen. 7:11, 24; 8:3-4).

…The account records that Noah remained in the Ark until the earth reached this second stage of dryness. There was good reason for waiting to leave the Ark until the soil had dried. If Noah had released the animals before the ground was dry, the elephants and other large animals might have gotten bogged down and entrapped in mud.

After the withdrawal of the Flood waters and drying of the ground, the earth was prepared to receive the survivors of the Flood. They had entered the Ark on the seventeenth day of the second month in the six hundredth year of Noah's life. Below is a computation of the number of days that passed in the year of the Flood.

- Gen. 7:11 Flood begins on 17th day of 2nd month
  (30 days in the 1st month plus 16 days in the 2nd) -------- 46 days
- Gen. 7:12 Rain for 40 days and 40 nights---------- 40 days
- Gen. 7:24 Waters prevail---------- 150 days
- Gen. 8:3 Waters abate---------- 150 days

_____

Total: 386 days

- Gen. 8:13 Water dried on first day of the next year------ -1 day

_____

Total: 385 days

The chronological facts that are recorded in the account in the book of Genesis clearly establish a period of 385 days in the year of the Noachian Flood. This year length is significant because it is the exact number of days required for an excessive leap year in the Hebrew Calendar. This remarkable account of the Flood, which God inspired to be recorded in his Word, is indisputable evidence that the Hebrew Calendar bears His stamp of approval. There can be no doubt that the calculations of the Hebrew Calendar have been the basis of God's true calendar from the beginning (by *Don Roth*, August 26, 2008)

After the Flood of Noah, dated 2369/2368 BC, to the final exile of the Jews to Babylon in 585 BC, a total of 1782 years, there were various astronomical events by which God temporally altered the arrangement of the heavenly bodies within the solar system—including the sun, moon and earth. Nevertheless, the mathematical formula comprising the present Calculated Hebrew Calendar has remained the same from creation!

[Source: http://www.cbcg.org/series/sabbath/Gods_weekly_Sabbath_Festivals_Holy_Days_CHC.html]

***See also*: Table of Nations** (The *Table of Nations* is a list in Genesis 10 of the patriarchal founders of seventy nations which descended from Noah through his three sons, Shem, Ham, and Japheth.)

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Calendar comparisons: Gregorian (Western), Jewish, Islamic and Chinese

What is the Difference Between the Western, Islamic, and Jewish Calendars?

https://www.wisegeek.com/what-is-the-difference-between-the-western-islamic-and-jewish-calendars.htm

There are three main calendars based on different ways of marking time — the Western calendar, also called the Christian calendar or the Gregorian calendar; the Islamic or Hijri calendar; and the Jewish or Hebrew calendar. Among the difference between these calendars is the core events that they are based on, the lengths of the months and years, and when the day begins.

Jewish and Chinese Calendars Are More Similar Than You Think

https://www.algemeiner.com/2014/01/28/jewish-and-chinese-calendars-are-more-similar-than-you-think/

The Gregorian calendar – the most commonly used calendar on earth today – is solar. It is based on the time it takes the earth to go around the sun, which is a tiny bit less than 365 ¼ days. The months are arbitrary. They are called “months”• because they are a reflection of the lunar cycle – the time it takes for the moon to circle the earth. A lunar month is 29 days, 12 hours, 44 minutes, and 3 seconds long. On lunar calendars, months typically are either 29 or 30 days long.

The Islamic calendar is lunar. Since 12 lunar months don’t add up to 365 ¼ days, the Islamic months occur a bit earlier every solar year. The month of Ramadan will begin on June 29 in 2014. Since Muslims are required to fast during the day and eat only at night, the fast will be extremely long at northern latitudes. Twenty years ago, in 1994, Ramadan began on February 12. When a calendar is lunar, the holidays move around the year, and so the fast in the northern hemisphere was noticeably shorter in 1994 than it will be in 2014

The Jewish and Chinese calendars are solar-lunar. A month is a real month – the time it takes for the moon to circle the earth. A year is a real year – the time it takes for the earth to circle the sun. Since the lunar months don’t quite add up to a year, an extra month is added in leap years. In both calendars, leap years occur seven times every 19 years.

Sometimes a Chinese year begins on the first day of Shvat, the month before Adar, rather than the first day of Adar. That’s because Chinese and Jewish leap years don’t always coincide. Even though both calendars add a month 7 times every 19 years, the leap years don’t have to take place the same year…

Jewish and Chinese Calendars

Interesting calendar comparisons: lunar and solar calendars, Chinese, Jews and Moslems.
http://www.israelnationalnews.com/Articles/Article.aspx/14464

Gregorian / Jewish (Hebrew) Date Calculator / Converter

https://www.chabad.org/calendar/converter_cdo/aid/6225/jewish/Date-Converter.htm

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Calendar comparison chart: Gregorian, Jewish and Islamic

https://carm.org/grid-calendars

Following is a comparison of different calendars used in Western civilization (Gregorian), the Jewish culture, and Islamic culture.

GREGORIAN		JEWISH		ISLAMIC	
Name	**Days**	**Name**	**Days**	**Name**	**Days**
January	31				
		Tishri in the year 5753 began Sept. 28, 1992	30	Muharram in A.H. 1413 began July 2,1992	30
February in leap years	28 or 29	Heshvan	29 or 30	Safar	29
March	31	Kislev	29 or 30	Rabi I	30
April	30	Tebet	29	Rabi II	29
May	31	Shebat	30	they just came out to make Jumada I	30
June	30	Adar	29 or 30	Jumada II	29
July	31	Nisan	30	Rajab	30
August	31	Iyar	29	Sha'ban	29
September	30	Sivan	30	Ramadan	30
October	31	Tammuz	29	Shawwal	29
November	30	Ab	30	Dhu'l-Qa'dah	30
December	31	Elul	29	Dhu'l-Hijja in lea years	29 or 30
12 months	365 or 366 days	12 months	353 or 356 days	12 months	354 or 355 days

This calendar was adapted from, Merriam-Webster, Inc. Merriam-Webster's Collegiate Dictionary. Springfield, MA: Merriam-Webster, Inc., 2003.

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The Islamic Jewish Calendar

http://www.eretzyisroel.org/~jkatz/The%20Islamic%20Jewish%20Calendar.pdf [PDF]

The Islamic or Hijra calendar is made up of 12 lunar months. Traces of Jewish holidays like Rosh Hashanah, Yom Kippur, Pesach (Passover) and Shavout (Pentacost) are still evident in this calendar. However, because of structural changes in the Islamic calendar, the Jewish and Islamic “celebration” of those holidays coincides only once in about 33 years. It is known that the Jews of Arabia felt that they were the “true mourners of Zion” and carried customs of mourning for the destruction of the Temple to extremes not matched by Jews elsewhere. And we can assume that the mourning for the Temple influenced pre-Islamic culture to some extent. But even so, it is surprising to find one of the most holy days of the Islamic calendar -- the 9 th of Dhu al Hijja, the Day of Arafat, the height of the Hajj pilgrimage – corresponding to the the Jewish fast day of the 9 th of Av (which commemorates the destruction of the Temple in 70 CE). And the fast of Ramadan to be based on the Jewish Sefirat haOmer 5 which among other things is a time of mourning for the hundreds of thousands killed after Bar Kochba’s failed revolt in 135 CE.

Christian vs Jewish vs Muslim Calendars

https://www.youtube.com/watch?v=Ikvi9UJxGjY [Video] (< 10 min.)

Calendars and Their History

https://eclipse.gsfc.nasa.gov/SEhelp/calendars.html

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Sabbath (Shabbat)

The Sabbath (Shabbat) officially begins at sunset, not when it gets dark, so no amount of clouds can bring in Shabbat earlier. That being said, Jewish communities actually do have the custom of lighting Shabbat candles 18 minutes before sunset (*shkiah*). These 18 minutes provide a grace period for watches and clocks set to slightly different times, ensuring that no one begins Shabbat any later than the actual sunset.

At about 2PM or 3PM on Friday afternoon, observant Jews leave the office to begin Shabbat preparations. The mood is much like preparing for the arrival of a special, beloved guest: the house is cleaned, the family bathes and dresses up, the best dishes and tableware are set, a festive meal is prepared. In addition, everything that cannot be done during Shabbat must be set up in advance: lights and appliances must be set (or timers placed on them, if the household does so), the light bulb in the refrigerator must be removed, so it does not turn on when you open it, and preparations for the remaining Shabbat meals must be made.

The Shabbat, like all Jewish days, begins at sunset, because in the story of creation in Genesis Ch. 1, you will notice that it says, "And there was evening, and there was morning, one day." From this, we infer that a day begins with evening, that is, sunset. Shabbat candles are lit and a blessing is recited no later than eighteen minutes before sunset. This ritual, performed by the woman of the house, officially marks the beginning of the Shabbat. Two candles are lit, representing the two commandments: *zachor* and *shamor*.

The family then attends a brief evening service (45 minutes - that's brief by Jewish standards - see Jewish Liturgy).

After services, the family comes home for a festive, leisurely dinner. Before dinner, it is customary for parents to bless their children. Then the man of the house recites *Kiddush*, a prayer over wine sanctifying the Shabbat. The usual prayer for eating bread is recited over two loaves of challah, a sweet, eggy bread shaped in a braid. The family then eats dinner. Although there are no specific requirements or customs regarding what to eat, meals are generally stewed or slow cooked items, because of the prohibition against cooking during the Shabbat. (Things that are mostly cooked before Shabbat and then reheated or kept warm are OK).

After dinner, the *birkat ha-mazon* (grace after meals) is recited. Although this is done every day, on the Shabbat, it is done in a leisurely manner with many upbeat tunes.
By the time all of this is completed, it may be 9PM or later. The family has an hour or two to talk or study Torah, and then go to sleep.

The next morning Shabbat services begin around 9AM and continue until about noon. After services, the family says kiddush again and has another leisurely, festive meal. A typical afternoon meal is cholent, a very slowly cooked stew. By the time birkat ha-mazon is done, it is about 2PM. The family studies Torah for a while, talks, takes an afternoon walk, plays some checkers, or engages in other leisure activities. A short afternoon nap is not uncommon. It is traditional to have a third meal before Shabbat is over. This is usually a light meal in the late afternoon.

Shabbat ends at nightfall, when three stars are visible, approximately 40 minutes after sunset. At the conclusion of Shabbat, the family performs a concluding ritual called Havdalah (separation, division). Blessings are recited over wine, spices and candles. Then a blessing is recited regarding the division between the sacred and the secular, between Shabbat and the working days, etc.

Source: http://www.jewfaq.org/shabbat.htm

Source: http://www.jewishvirtuallibrary.org/jsource/Judaism/shabbat.html

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In Jewish time, the day begins with the onset of night (the appearance of the stars) followed by the morning (which technically begins with the appearance of the North Star). According to some Jewish teachers, night and morning begin with sunset and sunrise respectively. For that is how the Torah describes it: “And there was evening and there was morning, the first day.”

For this reason, the Sabbath begins on Friday night and ends with the appearance of the stars on Saturday night. The same is true for the major holidays such as Passover, Sukkot, Shavuot, Rosh Hashanah and Yom Kippur, the fast day of Tisha B’Av, and Hanukkah and Purim.

Beginning the day with the night is, in a sense, a metaphor of life itself. Life begins in the darkness of the womb, then bursts into the brightness of the light and eventually settles into the darkness of the grave, which, in turn, is followed by a new dawn in the world-to-come.

[Source: http://www.simpletoremember.com/articles/a/jewish-time/]

> *“One star-it is day. Two-twilight. Three-night. Rabbi Yose said, "Not large stars that we see in the day, nor small stars that we only see at night, rather medium stars . . . "*
>
> *Rava said to his beadle, "You all, who do not have a grasp on Rabbinic measurement [of time], should light the [Shabbat] lamp while the sun is at the treetops."*

When does Shabbat begin? When does it end? What separates the mundane time of the week from the transcendent time of Shabbat? The simple answer is that Shabbat is the seventh day of the week. Since Genesis 1 places the night before the morning ("And there was evening, and there was morning . . . "), Shabbat begins at nightfall on Friday. But how do we define nightfall? When the sun sets? When it gets dark? When the stars come out? The first part of our source states that it is only certainly night when three medium-size stars can be seen in the sky. Shabbat, therefore, ends only when the first day of the week has certainly begun, on Saturday night after the appearance of these stars. Twilight, however, is an odd time. It may be day, it may be night, and our Sages were unsure which it was. Thus Rava instructs his beadle to light the lamp inaugurating Shabbat before twilight on Friday, as is our practice today, just prior to sunset. This period of indeterminate time, from just before sunset until just after the appearance of three medium-size stars, varies in the mid-Atlantic region from approximately forty-five to seventy-five minutes over the course of the year. The result is that Shabbat is usually a twenty-five-hour affair, rather than a twenty-four-hour one.

[Source: http://www.jtsa.edu/Conservative_Judaism/JTS_Torah_Commentary/Rosh_Hashanah_Tze_Ulmad.xml]

Talking with Jesus about the Sabbath
http://www.thesimpletruth.net/booklet//sabbath.html

Christians: Sabbath or Sunday
http://www.thesimpletruth.net/booklet//sabbathorsunday.html
http://biblelight.net/firstday.htm

100 Bible Facts about the Sabbath
http://www.smyrna.org/Studies/sabbath_question.htm
http://www.thesimpletruth.net/booklet//Sabbath_Question.pdf [PDF]

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Exodus 12:2 *the first month of the year to you.* This month was called by its Canaanite name Abib (cf. 13:4), meaning “ear” (because the grain was in the ear), though it was later called by the Babylonian name Nisan (cf. Ne 2:1). Correlated with the Western calendar, the Hebrew religious calendar is as follows:

Nisan (Abib / Aviv)	=	March-April
Iyyar (Ziv)	=	April-May
Sivan	=	May-June
Tammuz	=	June-July
Ab	=	July-August
Elul	=	August-September
Tishri (Ethanim)	=	September-October
Marchesvan (Bul)	=	October-November
Chislev	=	November-December
Tebeth	=	December-January
Shebat	=	January-February
Adar	=	February-March

[Source: Ryrie Study Bible Notes]

The Sacred Calendar (364-day calendar):
http://www.thesacredcalendar.com/ (Bible Timeline)
(An interesting theory about the calculating dates from the beginning of creation.)

The Biblical Calendar and the 7 Biblical Feasts:
http://www.luziusschneider.com/Papers/JewishFeasts.htm

Hebrew Calendar (Parts 1 & 2), including: What Calendar did Jesus Use?

http://www.cogwriter.com/hebrew-calendar-postponements.htm

Online Jewish Calculators:
http://www.hebcal.com/

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The Month of the Aviv (Abib)

The biblical year begins at the sighting of the first new moon after the barley in the land of Israel reaches the stage in its development that the Bible calls aviv.

Only by checking the state of the barley crop can we fulfill the biblical commandment to “Keep the month of the aviv” (Deuteronomy 16:1). Only by fixing the calendar in harmony with the barley crop can we fulfill the commandment to celebrate **Hag HaMatzot (the Feast of Unleavened Bread)** “at the time of the month of the aviv, because in the month of the aviv you went out of Egypt” (Exodus 34:18).

A commitment of Jewish Karaites throughout the generations has been to observe the biblical precept to **“keep the month of the aviv.”** To this very day, every Karaite takes an oath at the time of his marriage “to keep the Holy Days of YHWH according to the observation of the aviv in the Holy Land of Israel.” Throughout the Middle Ages, a great effort was made to send messengers to Israel to check on the state of the barley crop. It was not uncommon for Karaitic Jews to celebrate the Holy Days one month after the Rabbinic Jews. As late as 1641, we learn from a Crimean Karaite pilgrim that the Karaites of the Middle East still followed the biblical calendar, and in 1641 they celebrated all the Holy Days one month after the “Rabbinites.”

The “nineteen year cycle” has been adopted by the majority of Jewish people instead of fixing the first month according to the barley crop. This cycle was invented at a time when reliable reports of the barley crop in the land of Israel were difficult to obtain. It added the occasionally necessary thirteenth month (seven times every nineteen years), which keeps Passover in the spring of the year in a logical, yet biblically unauthorized pattern. The Rabbinites recognize that the state of the barley crop determines the date of Passover (Sanhedrin 11a); however, since our return to the land, observation of the barley crop has proven that the rabbinic cycle is often in error and now obsolete. Over the past decade, several Israelites have investigated the state of the barley crop at the time that the modern Jewish calendar declared the month of Aviv (Nissan) and discovered that the barley was not yet aviv. It is a common occurrence for Rabbinic, Messianic, and even Karaitic Jews to celebrate the biblical Holy Days one month too early!

[Source: http://www.aroodawakening.tv/blog/the-month-of-the-aviv/]

Abib FAQ (Karaite)
http://www.karaite-korner.org/abib_faq.shtml#name_abib

Q: What is the Biblical name for the First Month (Nissan)?

The Torah calls this month: "The First Month" (Hodesh HaRishon) and also refers to it as "Month of the Abib" (Hodesh Ha'Abib). It should be noted that it is not called *Month of Abib*, but rather *Month of THE Abib*. Abib is not the name of the month, but rather describes the character of the month [since names in Biblical Hebrew can not get the definite article]. The name *Nissan* is a Babylonian month name, which was learned by Israel during the Babylonian exile.

Q: Does Abib mean "Green Ears" or "Green, tender ears"?

No. Abib does not mean "green ears", despite the incorrect translation in the King James Bible. The precise meaning of Abib must be reconstructed by going into the fields and studying the barley and cross-referencing this with the Biblical evidence. The Bible often speaks of "Abib parched in fire". This refers to grain which is developed enough to be eaten after it has been parched. In contrast, "Green Ears" is such a broad term that it can refer to grain which when parched will shrivel up leaving no edible material. This has been confirmed by experiments. In order to be Abib, the barley must be more developed than *Green, tender ears*.

Biblical evidence also shows that Abib is a brittle state as can be seen from the description of the crops destroyed by the Plague of Hail:

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"And the flax and the barley were smitten, because the barley was Abib and the flax was Giv'ol. And the wheat and the spelt were not smitten because they were dark (Afilot)." (Ex 9,31-32)

The full meaning of this passage and its ramifications for understanding the agricultural term Abib is discussed at: http://www.karaite-korner.org/abib.shtml

Determining God's Appointed Times Scripturally
http://www.truthontheweb.org/biblecal.htm
(Determining the head of the year and head of the month, length, etc. according to the Bible)

Rosh Chodesh is the New Moon, which is the start of each month. Biblically, Rosh Chodesh was determined by witnesses observing the first thin crescent of the moon. In days before modern communication the new moon could not be notified to all dispersed communities so Rosh Chodesh is celebrated on two consecutive days outside Israel.

In Genesis 1:14 GOD said, “Let there be lights in the expanse of the sky ..... to serve to mark the seasons and days of years." See also Rosh Chodesh to understand the importance of observation of the New Moon, as opposed to calculation. The same is true of the start of the year - The Month of the Aviv - The biblical year begins when the first new moon after the barley in the land of Israel reaches the state in its development that the Bible calls Aviv. Only by checking the state of the barley crop can we fulfill the Biblical commandment to "Keep the Month of the Aviv” (Deuteronomy 16:1). This obviously determines when the other feasts should be celebrated, for example, the Feast of Unleavened Bread; (“at the time of the month of the Aviv, because in the month of the Aviv you went out of Egypt." - Exodus 34:18) **(The 19 year cycle is an un-Biblical substitute for this observational method.)**

In Leviticus 23, Moses instructed the people that Nisan (or Aviv or Abib) was to be the first month. This is the religious calendar, as opposed to the civil calendar which starts at Rosh Hashanna.

Incidentally, the Jewish calendar is calculated from Creation and therefore needs no BC or AD. Jewish reference to the Western, Gregorian, calendar are CE or BCE; CE standing for Common Era and Before Common Era.

[Source: http://www.wildolive.co.uk/calendars.htm]

Is the search for Abib barley scriptural?
http://www.setapartpeople.com/search-abib-barley-scriptural



This barley is mostly at the stage of Aviv; some of the barley is fully ripe.

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The biblical year does not have a set number of months. Rather, the new Jewish year starts with the first new moon after the barley in the Land of Israel reaches a certain stage of ripeness. (*See* Exodus 12:2, 13:4 and 23:15.) This stage of ripeness is called “Aviv” (or “Abib”). The barley has reached the stage of Aviv when, *inter alia*, the barley turns from dark green (when it is rather flexible) to a lighter color (when it is brittle). Barley at the stage of Aviv is not yet fully ripe. The Karaite Korner has an informative article on the Aviv.

The “catch” is that in some years the barley is Aviv by the end of the 12th lunar month. And in other years the barley is Aviv by the end of the 13th lunar month. If the barley is not ripe at the end of the 12th month, an extra month (the thirteenth month) is added to the Jewish calendar. This extra month is referred to as a leap month.

The only way to make sure that one year is ending and the next one is beginning is to check to see whether the barley has reached the stage of Aviv. This is not controversial and the practice is even described (with some additions) in the Talmud. (*Babylonian Talmud, Sanhedrin 11b.)*

In the 4th Century [A.D.], however, Rabbinic Judaism replaced direct observation of the Aviv with a precalculated calendar that disperses 7 leap months over each 19 year period.

Karaites have historically objected to this practice and have insisted on observing the Aviv and adding leap months only when necessary. In truth, though, most Karaites of recent generations have failed to maintain this biblical precept strictly.

[Source: http://abluethread.com/2013/03/07/aviv-it-or-not-i/]

See also: Commerce: Agriculture → Abib (Barley) in the Appendix

For details on the Jewish Talmud and other religious oral traditions and writings, see: “Torah, Oral Torah and Talmud” in “The Religious Writings” chapter in this Appendix.

(*See also*: **Feast of Firstfruits / Counting of the Orem)**

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The Jewish Day, Telling Time and Divisions of Time

Twelve-Hour Daylight Division

Jesus replied, 'Are there not 12 hours in a day?'
John 11:9

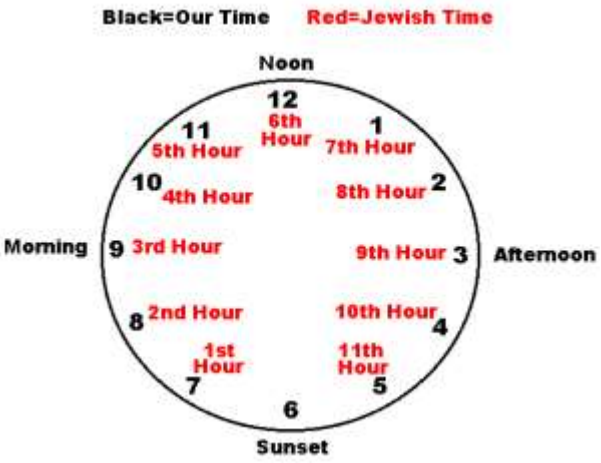
The Jewish daytime hours began with dawn and ended with sundown, which began the next day. The hours are seasonal, so the length of the daylight hours varied with the season of the year. The Romans began their day at midnight and counted 12 hours to high 12 noon and then 12 more hours from noon to the next midnight. We keep Roman time.

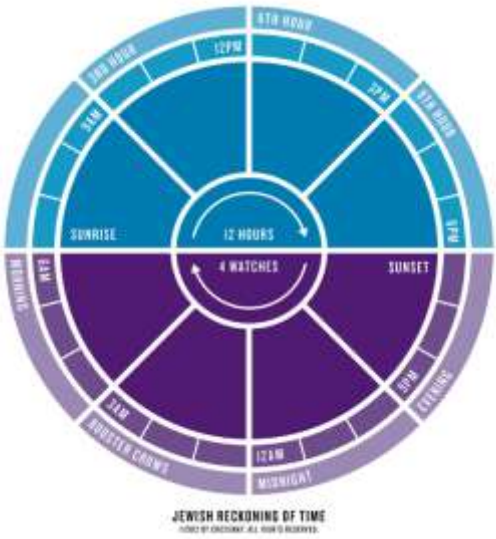
See also:

Determining the Hebrew Hour
http://www.torahcalendar.com/HOUR.asp

Night Watches

NIGHT HOURS (Evening)		DAY HOURS (Morning)	
1st hour	7:00 PM	1st hour	7:00 AM
2nd hour	8:00 PM	2nd hour	8:00 AM
3rd hour	9:00 PM	3rd hour	9:00 AM
4th hour	10:00 PM	4th hour	10:00 AM
5th hour	11:00 PM	5th hour	11:00 AM
6th hour	12:00 AM	6th hour	12:00 PM
7th hour	1:00 AM	7th hour	1:00 PM
8th hour	2:00 AM	8th hour	2:00 PM
9th hour	3:00 AM	9th hour	3:00 PM
10th hour	4:00 AM	10th hour	4:00 PM
11th hour	5:00 AM	11th hour	5:00 PM
12th hour	6:00 AM	12th hour	6:00 PM





[Click on images for source links]

***See also*: The Jewish Calendar**

The Jewish Day

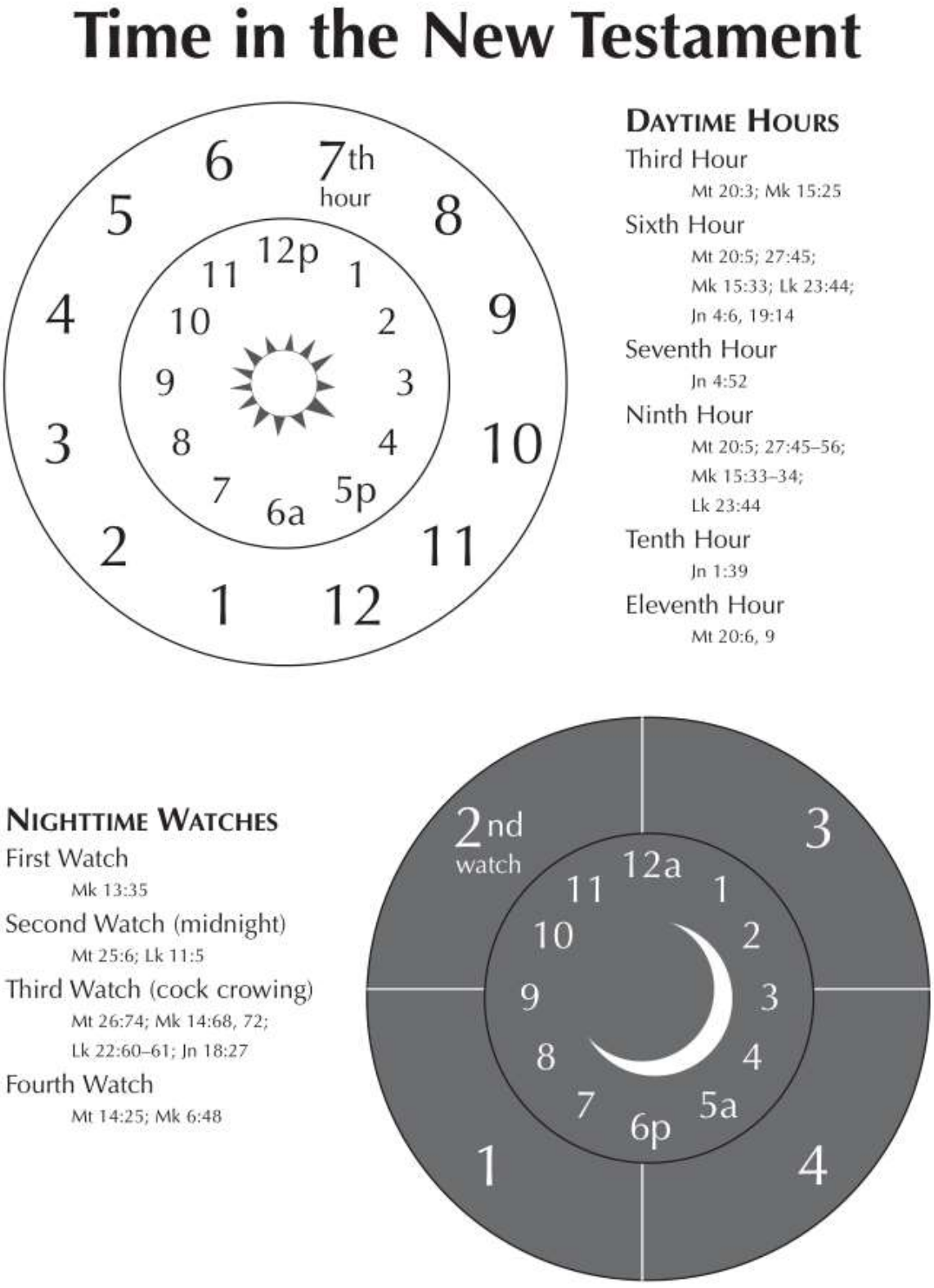
Schedule of Prayer and Liturgical Services

Night Watches

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Jewish Daytime Hours and Nighttime Watches in the NT

https://byustudies.byu.edu/charts/1-7-time-new-testament



***See also*: [The Jewish Calendar]**

[Night Watches]

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The Jewish Day

From Answers.com:

A. Think about it--what makes more sense: for a new day to begin when the old day ends, or in the middle of the night? That's basically why the Jewish day begins at sundown--it follows the laws of nature as stated in the Torah (Genesis ch.1). But a fuller understanding of why the Jewish day starts at sundown requires a quick examination of time:

B. When God created the universe, He created time, space and matter simultaneously. At the very beginning of Creation, the clock began ticking at 00:00 at the precise moment which space and matter burst into being. Twenty-four hours later, Day One was complete. What does the Torah say? "It was evening and it was morning, one day." That first 24-hour day began with night and ended with day--and it's been that way ever since.

C. Later, on Day Four, God assigned the sun and the moon as day and night markers, setting up the solar system the way it is today. The Jewish day begins with night, because that's how time began.

A person's "day" is usually defined as the period of time during which they are active. Most modern people "start the day" in the morning when they wake up, continue through daylight hours, and rest at around sundown. The ancestors of the Israelites were nomadic. Travelers would rest in the ours of heat and go by night, because it is much cooler than the daytime, they can use the stars for navigation, and use the moon as a lamp. Their active time is night, so their "day" starts at sundown.

Reckoning of the Day: Three Major Views:
http://www.biblicalperspectives.com/books/crucifixion/4.html

From the remotest time to the present the Israelites have computed the day (yôm) from sunset to sunset, or rather from sunset to the appearance of the first three stars which marked the beginning of a new day [Cf. Leviticus 23:32; II Esd. (Nehemiah) 4:21; etc.]. Before the Babylonian Exile the time between sunrise and sunset was divided into "morning", "midday", and "evening" (Psalm 54:18; Hebrew 55:17); but during the stay in Babylon the Hebrews adopted the division into twelve hours (Cf. John 11:9), whose duration varied with the length of the day. On an average, the first hour corresponded to about 6 a.m.; the third hour to 9 a.m.; the end of the sixth to noon; while at the eleventh the day was near its close. Earlier than this division of the day by hours was that of the night into three watches: the first till midnight; the second or middle watch (cock-crow) till 3 a.m.; and the third or morning watch till about 6 a.m.
[Source: http://www.newadvent.org/cathen/03166a.htm]

In Jewish time, the day begins with the onset of night (the appearance of the [three] stars) followed by the morning (which technically begins with the appearance of the North Star). According to some Jewish teachers, night and morning begin with sunset and sunrise respectively. For that is how the Torah describes it: “And there was evening and there was morning, the first day.”
[Source: http://www.simpletoremember.com/articles/a/jewish-time/]

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Day - According to the Talmud:

The Bible does not clearly define day and night or their divisions, such as "evening, morning, and noonday" (Ps. 55:18), the watches of the night (Ex. 14:24; Judg. 7:19), midnight or half the night (Ex. 11:4; 12:29), and the notion of "hour" is not mentioned at all. The duration of a "halakhic" day is from dawn until the appearance of the stars, i.e., a full solar day; it is divided into secondary periods, according to three systems:

(a) Every day (and every night) is divided into 12 "variable" ("זמניות") hours, no matter what season it occurs in; the duration of the hour is therefore dependent on the yearly season (Sanh. 38b). Ultra-Orthodox Jews in Israel follow this system to the present day.

(b) The entire day (day and night) is taken as one unit and is divided into 24 standard and fixed hours of 60 minutes each, as in the commonly accepted time system. The division of day and night into fixed hours, with a specific duration, is mentioned for the first time in the literature of the *tannaim* (see, e.g., Mekh. SbY to 12:29: "He is seated on the sundial [a time device probably introduced into Ereẓ Israel during the Hellenistic period] and shows the hours with an accuracy that is within a hair's breadth"). The notion of an "hour" as an undefined and not standardized lapse of time has, however, been maintained in the Mishnah ("The early pietists waited an hour…."; Ber. 5:1). Though it was only theoretical, there was also more detailed division; an *onah* ("term") is 1/24 of an hour, an *et* ("period") is 1/24 of an *onah*, and a *rega* ("moment") is 1/24 of an *et* (Tosef., Ber. 1:3). In this classification the *rega* is approximately ¼ of a second. The rabbis, therefore, said that "a human being … does not know his *ittim* [plural of *et*], *rega'im* [plural of *rega*], and hours … but God … entered into it by a hair's breadth" (Gen. R. 10:9). A different, more precise calculation existed in Ereẓ Israel: "How much is a *rega* – 1/58,888 of an hour" (Ber. 7a). A wide literature, notably the *Baraita de-Shemuel*, deals with such time calculations within the framework of astrological research. Another division of the hour is into 1,080 parts; this is also very ancient and is based on the lunar month.

(c) The solar day (alone) is divided according to the changes in the brightness of the sunlight. In this system, the day is divided as follows: dawn, the appearance of the first morning twilight, is the starting point when all precepts to be fulfilled during the day become obligatory. *Halakhah*, however, prefers sunrise to dawn because the commencement of the day presents problems of definition; *haneḥ ha-ḥammah* ("first appearance of the sun") occurs after dawn and precedes *zeriḥah* by the period of time it takes to walk a *mil* ("mile"). At that time, the pious read the *Shema. Zeriḥah* – full sunrise – is the moment when the entire sun appears over the horizon. Sunset is the moment when the entire sun disappears below the horizon. Evening twilight is the light after sunset and it is doubtful whether this period may be called day or night, and diverse opinions have been given by the *tannaim* as to its exact nature and time (Shab. 34b). According to Maimonides (Yad, Shabbat 5:4), the evening twilight begins with sunset and lasts until the appearance of three medium-sized stars, and from then on it is night. R. Tam argues that evening twilight begins from the period it takes to walk three and a quarter *mil* after sunset to the appearance of the stars. Until then, it is still day. In the Shulḥan Arukh (OḤ 261), this second opinion is accepted as binding. According to a third opinion, held by some of the early commentators, night begins immediately with sunset and the evening twilight is a period prior to sunset, lasting the time it takes to walk three and a quarter *mil*.

The *halakhah* used systems (a) and (b), while (c), which is the most ancient and is based on the direct observation of the movement of the celestial bodies, is only of secondary importance. All the hours and time concepts associated with the precepts are "variable." According to Mordecai *Jaffe 's *Levush* and *Elijah ben Solomon of Vilna, the hours of the day are calculated from *zeriḥah* to *sheki'ah* (sunset); the majority of opinions, however, maintain that the calculation is from dawn until the appearance of the stars.

[Source: http://www.jewishvirtuallibrary.org/jsource/judaica/ejud_0002_0005_0_04998.html]

***See also*: The Talmud**

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The "Hour" in the Gospels: Jewish, Roman or Other Method(s)?

Note: "The Gospels" = the New Testament Books in the Bible of Matthew, Mark and Luke (the three together known as the Synoptic Gospels) and the Book of John (4 Books total).

There are several places in the New Testament when there appears to be a descrepency between the Gospels regarding designated hours when compared with each other. Let's look at some of them… ***See also*: Tellling Time**

For example: John 1:39

The Gospel of John in v. 1:39 talks about the "tenth hour". It is important to determine whether this is 4pm in the afternoon, according to Jewish time; or, 10am according to Roman time.

Whatever you determine it to be will have critical implications for Jesus' timeline during his final week and how you interpret other passages involving 'the hour'.

Below are various arguments, for Jewish time and for Roman time, dealing with this instance and others in the Gospels…

Why did Jesus call Andrew and John at the tenth hour?
https://newtheologicalmovement.blogspot.com/2012/01/why-did-jesus-call-andrew-and-john-at.html

Excerpt:

2nd Sunday in Ordinary Time, John 1:35-42

It was about four in the afternoon.

As St. John tells us of his own calling (for he is surely that unnamed disciple called together with St. Andrew) and of that first conversation he had with our Savior, he specifies the time of day: It was the tenth hour (which is to say, about four in the afternoon).

Why does the Beloved Disciple add this detail? What is the significance of the time? What are we to learn from the hour of the day?

…

The Jewish hours of the day

Modern man counts time from midnight to midnight, hence at 12am the hours of the day begin anew and continue through to 12pm (which is roughly mid-day) and until 11:45pm (or 23:59). The ancient Jews, however, counted not from mid-night but from sunrise. Thus, the hours of the day began at dawn (which was the first hour, called "Prime") and continued through to the sixth hour (which was about mid-day) and until the twelfth hour (about sunset). The hours of the night were generally

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calculated according to four “watches”, though there were often only three watches in the summer months (when the night was shorter).

To recognize the relation of the modern method to the ancient we offer the following table:

Modern method	***Ancient Jewish method***
6am	First hour
9am	Third hour
12pm	Sixth hour
3pm	Ninth hour
6pm	Twelfth hour
9pm	First watch of the night
12am	Second watch of the night
3am	Third watch
Till about 6am	Forth watch

Hence, the *tenth hour* would be about four in the afternoon.

How long was that first meeting?

St. John specifies that it was late in the afternoon in order to imply both that our Lord was zealous to teach and instruct even at the end of a long day – thus, Theophylus writes “The Evangelist mentions the time of day purposely, as a hint both to teachers and learners, not to let time interfere with their work.” (From the Catena Aurea)

Further, we are to understand that this first meeting did not end abruptly with sunset (so as to last only two or three hours), but rather continued through the whole night. Thus, St. Augustine: “What a blessed day they spent, what a blessed night!” (Tractate vii on John)

How blessed indeed this first night which John and Andrew spent with our Lord, conversing with him, being taught by the Word of God who imparts all knowledge.

The mystery of the tenth hour

While it is true that the *tenth hour* does correspond to *four in the afternoon*, it is nevertheless unfortunate that the English lectionary converts the time. Indeed, there is a great mystery related to us in the signification of the number ten.

Consider the interpretation of St. Augustine:

> “Do we think that it did in no wise pertain to the evangelist to tell us what hour it was? Is it possible that he wished us to give heed to nothing in that, to

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inquire after nothing? It was the tenth hour. That number signifies the law, because the law was given in ten commandments. But the time had come for the law to be fulfilled by love, because it could not be fulfilled by the Jews by fear. Hence the Lord says, *I am not come to destroy the law, but to fulfill*. [Matthew 5:17]

"Suitably, then, at the tenth hour did these two follow Him, at the testimony of the friend of the Bridegroom, and that He at the tenth hour heard Rabbi (which is interpreted, Master). If at the tenth hour the Lord heard Rabbi, and the tenth number pertains to the law, the master of the law is no other than the giver of the law. Let no one say that one gave the law, and that another teaches the law: for the same teaches it who gave it; He is the Master of His own law, and teaches it. And mercy is in His tongue, therefore mercifully teaches He the law, as it is said regarding wisdom, *The law and mercy does she carry in her tongue*. [Proverbs 31:26]

"Do not fear that you are not able to fulfill the law, flee to mercy. If you cannot fulfill the law, make use of that covenant, make use of the bond, make use of the prayers which the heavenly One, skilled in the law, has ordained and composed for you." (Tractate vii on John)

BibleHub Commentaries

https://biblehub.com/commentaries/john/1-39.htm

Gill's Exposition of the Entire Bible

He saith unto them, come and see,.... He gave them an invitation, to go along with him directly, and see with their own eyes, where he dwelt, and there and then converse with him, and at any other time; to which they had a hearty welcome:

they came and saw where he dwelt; they accepted of the invitation, and went along with him immediately, and saw, and took notice of the place where he had lodgings, that they might know it, and find it another time; which Dr. Lightfoot conjectures was at Capernaum, which is very probable; since that was his own city, where he paid tribute, where he frequently resorted, and was on the banks of Jordan, near the lake of Gennesaret; and these disciples were Galilaeans:

and abode with him that day; the remaining part of the day, which they spent in delightful conversation with him; by which they knew that he was the Messiah; at least they were better instructed in this matter, and more confirmed in it. The Arabic version renders it, "they remained with him that his own day"; and Dr. Lightfoot thinks the next day is meant, and that it was the sabbath day, which they kept with him in private devotion and conference:

for it was about the tenth hour; which, according to the Roman way of reckoning, must be ten o'clock in the morning; so that there was a considerable part of the day before them; but according to the Jewish way of reckoning, who reckon twelve hours to a day, it must be four o'clock in the afternoon, when there were but two hours to night: and this being; about the time when the lamb of the daily sacrifice of the evening was offered up, very seasonably did John point unto them, at this time, Christ the Lamb of God, the antitype of that sacrifice; for the daily evening sacrifice was slain at eight and a half, and was offered at nine and a half (f), or between the ninth and tenth hours of the day. The Ethiopic version renders it, "they remained with him that day unto the tenth hour",

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John 1:39 Commentary
Cambridge Bible for Schools and Colleges

Come and see] The more probable reading gives, Come and ye shall see.

they came] Insert, therefore.

that day] That memorable day.

it was about the tenth hour] John remembers the very hour of this crisis in his life: all the details of the narrative are very lifelike.

It is sometimes contended that John reckons the hours of the day according to the modern method, from midnight to midnight, and not according to the Jewish method, from sunset to sunset, as everywhere else in N.T. and in Josephus. It is antecedently improbable that John should in this point vary from the rest of N.T. writers; and we ought to require strong evidence before accepting this theory, which has been adopted mainly in order to escape from the difficulty of John 19:14, where see notes. Setting aside John 19:14 as the cause of the question, we have four passages in which John mentions the hour of the day, this, John 4:6; John 4:52 and John 11:9. None of them are decisive: but in no single case is the balance of probability strongly in favour of the modern method. See notes in each place. Here either 10 a.m. or 4 p.m. would suit the context: and while the antecedent probability that John reckons time like the rest of the Evangelists will incline us to 4 p.m., the fact that a good deal still remains to be done on this day makes 10 a.m. rather more suitable. Origen knows nothing of John's using the modern method of reckoning.

Hours Of The Day
http://www.keyway.ca/htm2003/20031223.htm

Continued next page…

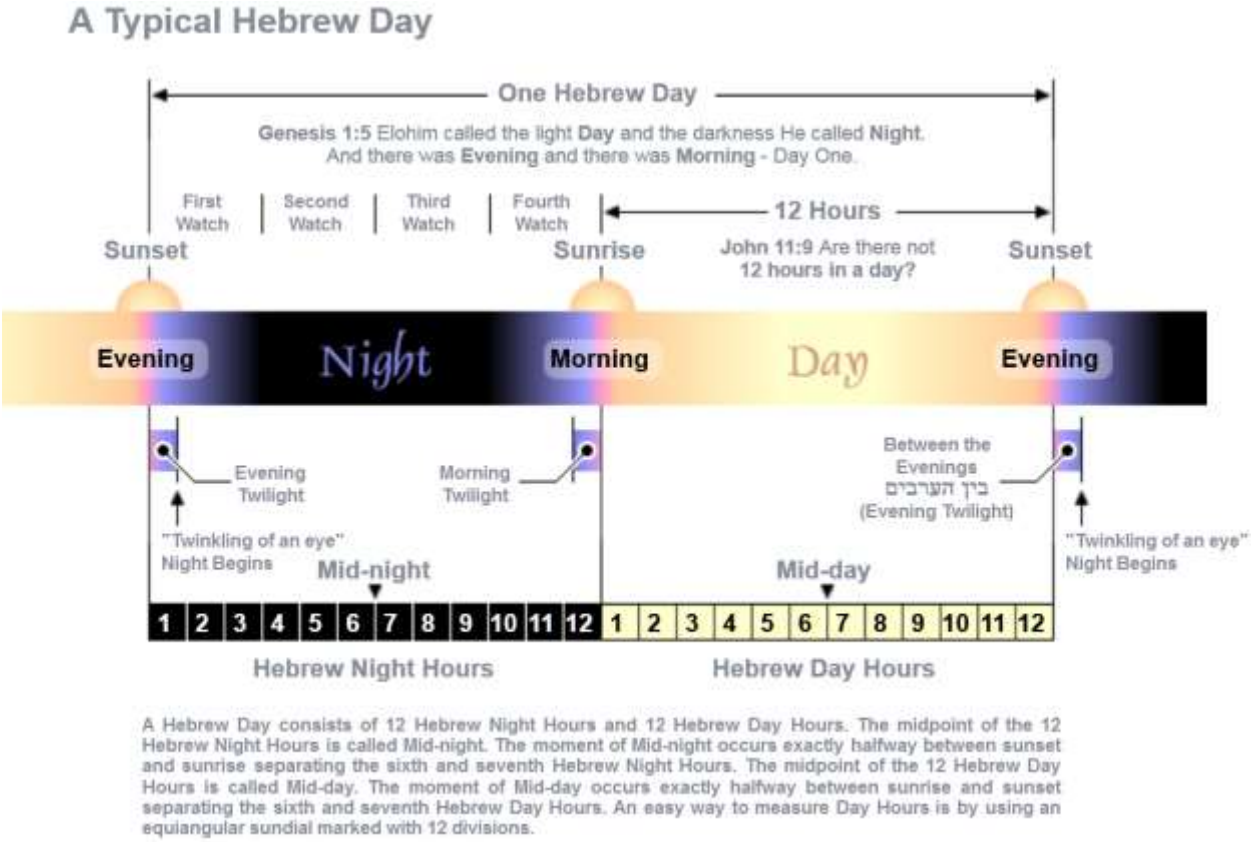
***See also*: The Jewish Day, Telling Time, and Divisions of Time**

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Determining the Hebrew Hour

https://torahcalendar.com/HOUR.asp

The Torah, the Prophets and the Writings do not number specific Hebrew Hours. Only the Messianic Scriptures number specific Hebrew Hours in Matthew, Mark, Luke and Acts. The **third hour** of the **day** is referred to in **Matthew 20:3-4**, **Mark 15:25** and **Acts 2:15**. The **third hour** of the **night** is referred to in **Acts 23:23-24**. The **sixth hour** of the **day** is referred to in **Matthew 20:5**, **27:45**, **Mark 15:33**, **Luke 23:44** and **Acts 10:9**. The **ninth hour** of the **day** is referred to in **Matthew 20:5**, **27:45**, **27:46**, **Mark 15:33**, **15:34**, **Luke 23:44**, **Acts 3:1**, **Acts 10:3** and **Acts 10:30-31**. The **eleventh hour** of the day is referred to in **Matthew 20:6** and **Matthew 20:9**.



A Hebrew Day consists of 12 Hebrew Night Hours and 12 Hebrew Day Hours. The midpoint of the 12 Hebrew Night Hours is called Mid-night. The moment of Mid-night occurs exactly halfway between sunset and sunrise separating the sixth and seventh Hebrew Night Hours. The midpoint of the 12 Hebrew Day Hours is called Mid-day. The moment of Mid-day occurs exactly halfway between sunrise and sunset separating the sixth and seventh Hebrew Day Hours. An easy way to measure Day Hours is by using an equiangular sundial marked with 12 divisions.

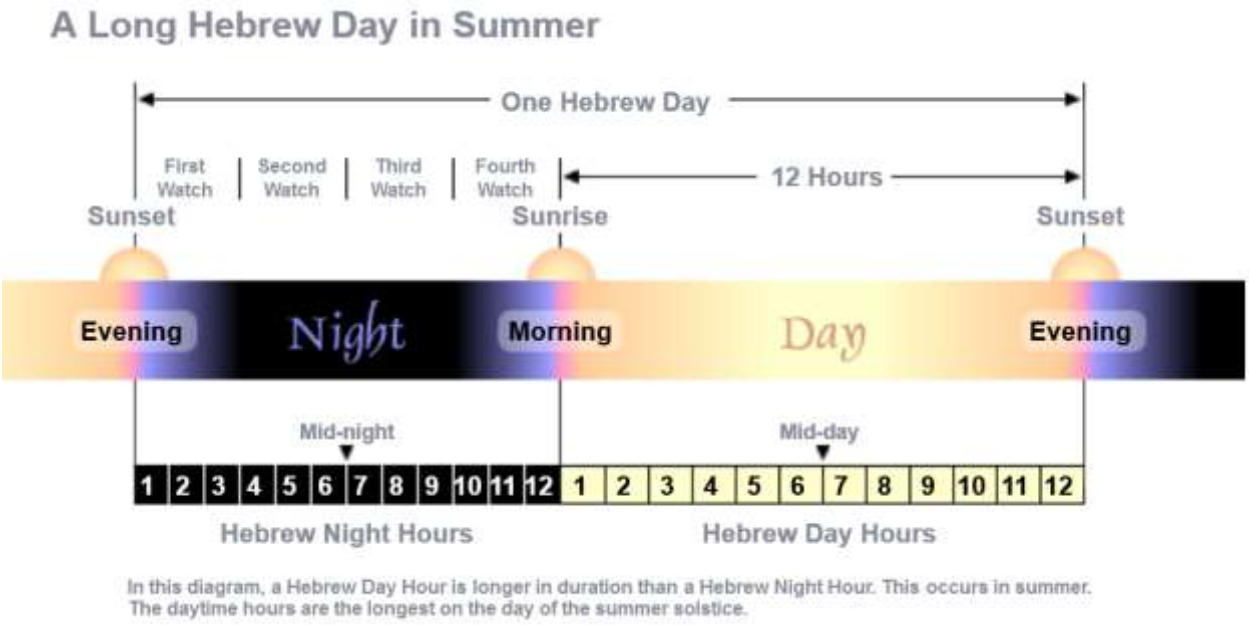
In the Creation Calendar, Hebrew Hours begin at **sunrise** and **sunset**. A Hebrew Hour occurring between **sunset** and **sunrise** is called a **Hebrew Night Hour**. A Hebrew Hour occurring between **sunrise** and **sunset** is called a **Hebrew Day Hour**. **Sunset** occurs and the **First Watch** begins exactly at the beginning of the **first** Hebrew Night Hour. The **Second Watch** begins exactly at the beginning of the **fourth** Hebrew Night Hour. **Mid-night** occurs and the **Third Watch** begins exactly at the beginning of the **seventh** Hebrew Night Hour. The **Fourth Watch** begins exactly at the beginning of the **tenth** Hebrew Night Hour, and ends at **sunrise** at the end of the **twelfth** Hebrew Night Hour. **Sunrise** is always exactly at the beginning of the **first** Hebrew Day Hour. **Mid-day** occurs exactly at the end of the **sixth** Hebrew Day Hour. **Sunset** occurs exactly at the end of the **twelfth** Hebrew Day Hour.

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The duration of a Hebrew Hour varies with the season. A Hebrew Day Hour is ***shorter*** in duration during **winter** when a Hebrew Night Hour is ***longer*** in duration. A Hebrew Day Hour is ***longer*** in duration during **summer** when a Hebrew Night Hour is ***shorter*** in duration.



In this diagram, a Hebrew Day Hour is shorter in duration than a Hebrew Night Hour. This occurs in winter. The daytime hours are the shortest on the day of the winter solstice.



In this diagram, a Hebrew Day Hour is longer in duration than a Hebrew Night Hour. This occurs in summer. The daytime hours are the longest on the day of the summer solstice.

In contrast to Matthew, Mark, Luke and Acts, the book of **John**, as it now exists in the Greek manuscripts, numbers hours from **midnight** as the Romans did. Pilate questioned **יהושע** the Messiah at the **sixth hour** Roman reckoning according to **John 19:14** which is the **twelfth Hebrew Night Hour**. **יהושע** the Messiah sat at Jacob's well at Sychar at the **sixth hour** Roman reckoning after a tiresome journey according to **John 4:6** which is the **twelfth Hebrew Day Hour**. A nobleman travelled the better part of a day from Cana to Capernaum and met **יהושע** the Messiah at the **seventh hour** Roman reckoning according to in **John 4:52** which is the **first Hebrew Night Hour**. The disciples came to the place **יהושע** the Messiah was staying at the **tenth hour** Roman reckoning and stayed with Him for the rest of that day according to **John 1:39**. The **tenth hour** Roman reckoning is the **fourth Hebrew Day Hour**.

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Although some have claimed there is no historical proof that the Romans counted the hours from **midnight**, such proof indeed exists. According to Gaius Plinius Secundus who lived between 23 C.E. and 79 C.E., the Roman authorities counted **civil hours** from **midnight**.

Pliny the Elder, *Natural History* 2:77: "The very **day** itself men have observed in various manners. The Babylonians count the period between the two sunrises, the Athenians that between two sunsets, the Umbrians from midday to midday, the common people everywhere from dawn to dark, the **Roman** priests and the authorities who fix the **civil day**, and also the Egyptians and Hipparchus, the period from **midnight** to **midnight**."

Today, the Gregorian Calendar counts **civil hours** from **midnight** similar to the way the Romans did.

The Watches of the Night

In the **Age of Torah** the time between **sunset** and **sunrise** was divided into **three watches**. The **evening watch** is alluded to by Moses in **Psalms 90:4**.

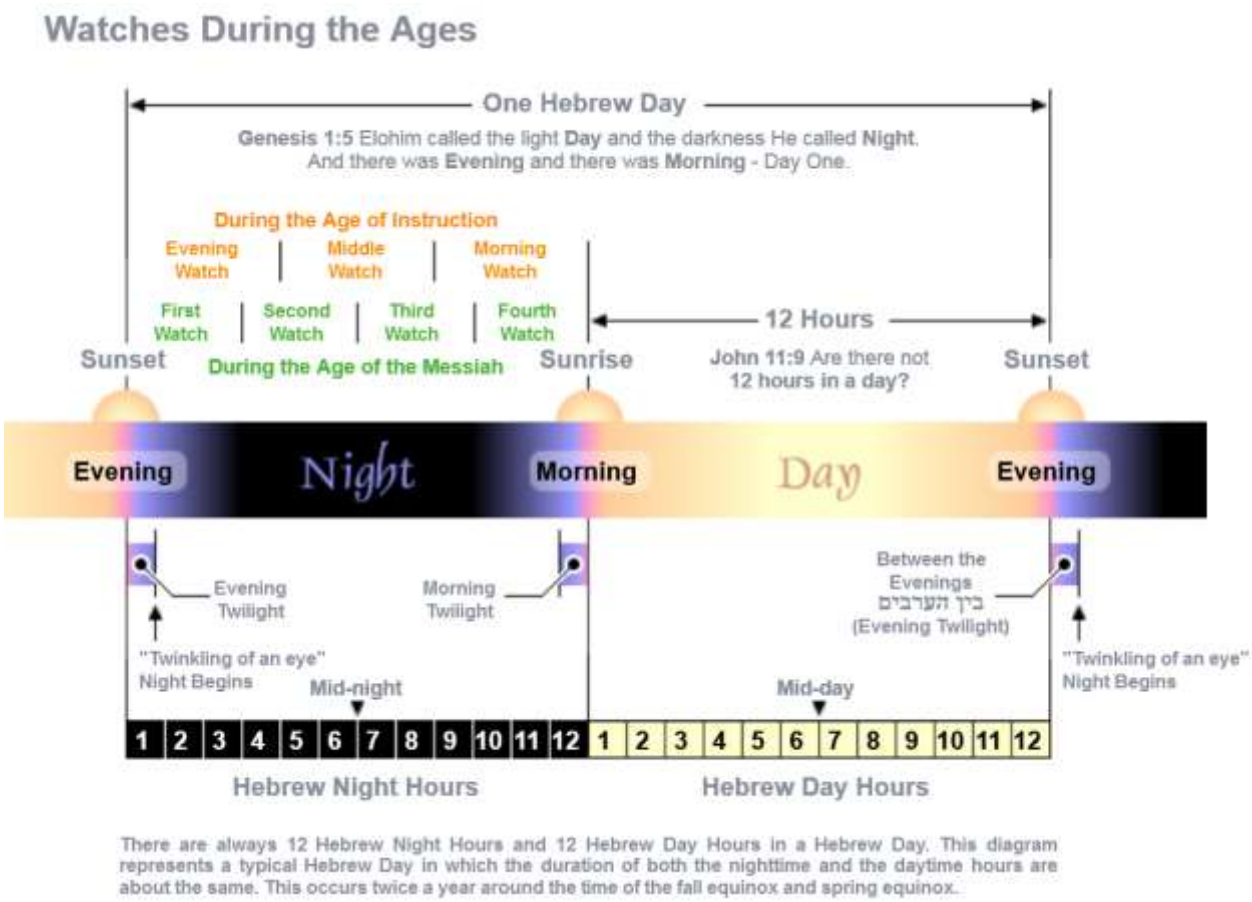


Psalms 90:4 *For a* ***thousand years*** *in Your sight are as* ***one day*** *when it is past, as a* ***watch in the night*** *[the* ***evening watch****].*

This verse alludes to the fact that one **Hebrew Day** is ***past*** at the moment of **sunset** when the **evening watch** begins. It also alludes to the fact that one **millennium** ends and another **millennium** begins at **sunset** when the **evening watch** begins. The **middle watch** of the night is mentioned once in **Judges 7:19**. The **morning watch** is referred to by Moses in **Exodus 14:24** and is also mentioned in **1 Samuel 11:11**.

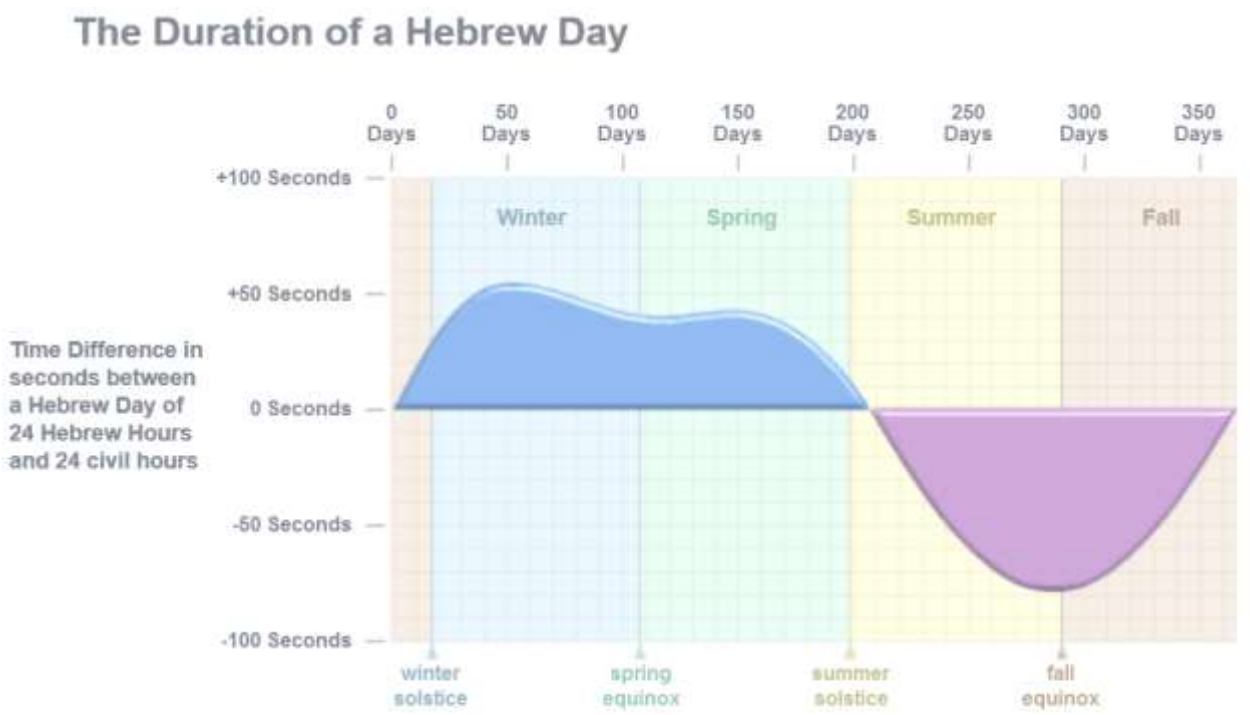
By the time of the **Age of the Messiah**, the time between **sunset** and **sunrise** was divided into **four watches**. The **second watch** and **third watch** are each mentioned once in **Luke 12:38**. The **fourth watch** is mentioned once in **Matthew 14:25** and once in **Mark 6:48** as the time when the Messiah walked on the water.

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There are always ***exactly*** 24 Hebrew Hours between two sunsets. However, the ***duration of time*** between two sunsets ***measured in civil hours***, ***minutes*** and ***seconds*** changes slightly throughout the year. The curve on the graph below represents the time difference in seconds between 24 civil hours and 24 Hebrew Hours throughout the year at Jerusalem. The **blue area** represents the period when 24 Hebrew Hours are slightly longer in duration than 24 civil hours. The **purple area** represents the period when 24 Hebrew Hours are slightly shorter in duration than 24 civil hours. The duration of 24 Hebrew Hours on the Hebrew Day of the spring equinox is **24:00:41** or **41 seconds longer** than 24 civil hours. The duration of 24 Hebrew Hours on the Hebrew Day of the fall equinox is **23:58:41** or **79 seconds less** than 24 civil hours. Notice there is little correlation between the shape of the time variation curve and the seasonal solstices and equinoxes.

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A Hebrew Day always has exactly 24 Hebrew Hours. A civil day consists of 24 civil hours. However, a Hebrew Day does not always equal 24 civil hours. Since a Hebrew Day is the time from one sunset to the next, its duration will differ from 24 civil hours due to the civil time difference between the two sunset times. The curve on this graph represents the time difference in seconds between a Hebrew Day of 24 Hebrew Hours and a civil day of 24 civil hours throughout the year at Jerusalem.

Accuracy of Sunrise and Sunset Times

Calculations for sunrise and sunset times on torahcalendar.com are based upon certain assumptions made in modeling atmospheric refraction. These assumptions include using the latitude, longitude and elevation near the Temple Mount located in Jerusalem, using a yearly average barometric pressure of 1010 millibars, and using a yearly average air temperature of 19.4°C (66.9°F). Therefore, all times displayed relating to sunrise or sunset which are shown with a resolution in seconds, are determined based upon these atmospheric refraction modeling assumptions.

As Jean Meeus states in *Astronomical Algorithms*:

"A change of temperature from winter to summer can shift the times of sunrise and sunset by about ***20 seconds*** in mid-northern and mid-southern latitudes. Similarly, observing sunrise or sunset over a range of barometric pressures leads to a variation of ***a dozen seconds*** in time."
Jean Meeus, *Astronomical Algorithms*, Second Edition, p.101.

"The effect of [atmospheric] refraction increases when the ***pressure increases*** or when the [air] ***temperature decreases***." Jean Meeus, *Astronomical Algorithms*, Second Edition, p.106.

"Near the horizon unpredictable disturbances of the atmosphere become rather important. According to investigations by Schaefer and Liller, the refraction at the horizon ***fluctuates by 0.3°*** around a ***mean value*** [34 minutes of arc] normally, and in some cases apparently much more ... it should be mentioned here that ***giving rising or setting times of a celestial body more accurately than to the nearest minute makes no sense***." Jean Meeus, *Astronomical Algorithms*, Second Edition, p.107.

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For these reasons, actual observed sunrise and sunset times at Jerusalem may differ by as much as ***one minute*** due to daily variations in temperature and barometric pressure. In winter when the temperature is colder, the actual sunrise may occur earlier than projected times. Also, on a day when the barometric pressure is higher, sunrise may occur earlier. Cold temperature and high barometric pressure combined work cumulatively in causing the sunrise to occur earlier than the projected times. Torahcalendar.com only displays sunrise and sunset times to the nearest second to better illustrate the passage of time while providing a near real-time simulation of these events.

In the Gospels, How Should the Hours of the Day be Understood?

https://hermeneutics.stackexchange.com/questions/8861/in-the-gospels-how-should-the-hours-of-the-day-be-understood

Excerpt:

Does not need to be "the same" time, and is not the same time

Notice that the Mk 15:25 (3rd hour) is stated as "when they crucified him." In the Jn 19:14 passage (6th hour) the reference is to when Pilate sat in his place of judgement for the final condemnation of Christ to the cross.

There are time differences

The easy way to state it is that there are at least two main time reckoning systems that are being referenced. Commentators vary in that some will call one set the "Jewish" reckoning, and the other the "Roman," and others will refer to them in the opposite fashion. For purposes here, all that matters is the fact that the two differing systems existed. I will also refer to one set as "Jewish" and the other "Roman" based off what the majority of commentators I have looked at tend to equate the periods with, and that this Jewish reference supports.

So in parallel with our modern clock times, we have the following (note that this is an approximation for the Jewish reckoning especially, as they actually divided the daylight hours into 12 [cf. Jn 11:9], which may be more/less than a true hour depending upon time of year, etc.):

12 mid - Roman start of day | Jewish 6th hour night
3:00am - Roman 3rd hour | Jewish 9th hour of night
6:00am - Roman 6th hour | Jewish start of day (sunrise)
9:00am - Roman 9th hour | Jewish 3rd hour day
12 noon - Roman 12th hour | Jewish 6th hour day
3:00pm - Roman 3rd hour | Jewish 9th hour day
6:00pm - Roman 6th hour | Jewish 12th hour (sunset)
9:00pm - Roman 9th hour | Jewish 3rd hour of night

It is well attested that Roman's reckoned the day from midnight. What is debated is whether they reckoned the *hours of the day* from that point or not.[1] There seems to be evidence that both forms of reckoning were used, which is really enough to open the possibility that the two schedules resolve the issues between the gospels.

Parallel Bible - John 1:39 – With Commentaries

http://www.godrules.net/para/joh/paralleljoh1-39.htm

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Jewish or Roman Time?

http://truthmagazine.com/archives/volume15/TM015140.html

1. To show that it is immaterial which time system we use, we only need to show that different New Testament writers used different time reckonings. Since their writing is inspired, then it would thus prove that the Lord recognizes either time that prevails.

2. In John 19:14 we are told that Jesus was before Pilate for trial at the sixth hour. But in Mark 15:25 we are told that it was the third hour when he was crucified. The explanation is simple: John described the events by using the Roman time while Mark, who wrote much earlier, described the same events by using Jewish time. Otherwise there is a contradiction and Jesus was crucified before he was tried. Actually he was before Pilate at about 6: 00 A.M. and crucified at about 9: 00 A.M. If one does not recognize this principle, there is no sensible explanation possible.

Jewish vs Roman Time Divisions In the 1ST Century AD

https://agapebiblestudy.com/Revelation/Revelation_Lesson_11_Handouts.pdf [PDF]

Excerpt:

The hours are seasonal so the length of the daylight hours varied with the season of the year. The Jewish daytime hours began with dawn and ended with sundown, which began the next day. The Romans began their day with the first hour at midnight and counted 12 hours to high 12 noon and then 12 more hours from noon to the next midnight. We keep Roman time.

JEWISH TIME	ROMAN TIME
FIRST HOUR	DAWN -8AM
SECOND HOUR	8-9AM
THIRD HOUR	9-10AM
FOURTH HOUR	10-11AM
FIFTH HOUR	11-12PM
SIXTH HOUR	NOON -1PM
SEVENTH HOUR	1-2PM
EIGHTH HOUR	2-3PM
NINTH HOUR	3-4PM
TENTH HOUR	4-5PM
ELEVENTH HOUR	5-6PM
TWELVETH HOUR	6PM-SUNDOWN

Notice that according to St. Mark, Jesus went to the cross at the third hour, which in Jewish time corresponds to our 9AM [Mark 15:25], and according to the Gospel accounts He gave up His life at the ninth hour, our 3PM.

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The Jewish day began at sundown. The daytime was divided into 12 seasonal hours, but the day division of hours was focused on the schedule of the Tamid sacrifice.

12 hour night time division (Roman night watch division was adopted after Roman occupation began in 63BC)

THE NIGHT WATACH IN THE 1ST CENTURY AD	
Sundown to 9PM	First watch
9PM to midnight	Second watch
Midnight to 3AM	Third watch*
3AM to sun rise	Fourth watch

*A trumpet call, known as the "cockcrow" signaled the end of the 3rd and beginning of the 4th watch.

The Time of Jesus' Death and Inerrancy: Is Harmonization Plausible?

https://bible.org/article/time-jesus-death-and-inerrancy-harmonization-plausible

Excerpt:

Attempts at harmonization of the gospel accounts have included the following views: 1) a confusion of the numerals 3 and 6 in the manuscript transmission of John, 2) John's use of a Roman time reckoning system of a civil day that started the day at midnight, 3) Mark's reference to crucifixion as a general statement that included some event(s) that led up to the actual lifting of Jesus on the cross and, 4) the times being loose approximations that can be reconciled due to the fact that modern systems of time accuracy did not exist at the time in which the events occurred.

While a harmonization of these two accounts defies a definitive solution at least a few solutions are feasible such that the time of Jesus' crucifixion is not a decisive proof text against inerrancy. While one cannot prove what an actual harmonized solution might be, neither can one prove an actual nonharmonistic view either. Indeed what Ehrman calls "impossible" is in fact possible within any standard evangelical definition of inerrancy including the Chicago Statement on Biblical Inerrancy.[3] And more than possible, this paper suggests that plausible harmonizations can be made consistent with about any inerrancy definition.

Methods of Ancient Time Reckoning and Framework of the Crucifixion Day

In the modern age people reckon time in hours, minutes, and seconds with clocks, watches, or phones. But time reckoning in the ancient world was reckoned with hours of sunlight based on sundials. If a sundial was not available rough times were based on eyeing the sun or one's own shadow or even just the shadow from a stick in the ground.[4] Sundials were introduced into Greece as early as the 6th century BC from the Babylonians according to Herodotus (Hdt 2.109). But it was not until the 3rd century BC that they were commonly used. For night-time hour calculations there were "water clocks." Water clocks used a steady flow drip into a container and they were in use by Roman soldiers to mark watches on the night as early as the 5th century BC. Hours of daylight were divided into twelve equal parts starting at sunrise. The result was that the first hour of the day (i.e., sunrise) would be different in absolute time depending on the location on the globe and time of year. Also, an "hour" was one twelfth of the total amount of daylight time. Since the length of daylight would change depending on location and time of year, an "hour" as one twelfth of the daylight could be anywhere in from the 40's to the 80's in terms of minutes.

Assuming the day of the crucifixion Friday April 3, AD 33 the sunrise in Jerusalem would have been at 5:25 a.m. according to NOAA's (National Oceanic Association and Administration) Solar

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Calculator. Solar noon would have been at 11:41 a.m. and sunset would have been at 5:59 p.m. One "hour" on the sundial would have been equal to 62 minutes on that day. The first break of light (astronomical dawn) would have added as much as an hour to an hour and a half of some light before a 5.25 am sunrise. So, the first "hour" of that day on a sundial would have been 5:25-6:27 a.m.

Time references from the Gospels on the day of Jesus' crucifixion are as follows.

Event	Time Indicator	Passages that Support
Peter's denials	Before the Rooster Crows	Matt 26:74-75; Mark 14:72; Luke 22:60-61; John 18:27
Jesus delivered to Pilate the first time	Early in the morning (πρωΐ)	Matt 27:1; Mark 15:1; John 18:28-29
Jesus with Pilate just before the final decision (2nd time)	About the sixth hour	John 19:14
Jesus Crucified	The third hour	Mark 15:25
Darkness falling over the earth	The (about (ὡσεὶ) = Luke) sixth hour to the ninth	Matt 27:45; Mark 15:33; Luke 23:44
Jesus Dies	The (about (περὶ) = Matt) ninth hour	Matt 27:46-50; Mark 15:34-37

With the exception of the issue at hand (John 19:14 and Mark 15:25), what one notices is the consistency among the gospel writers as to the other chronology of events when a time indicator is given. There is agreement that Peter denied Jesus before the rooster crowed in Matthew, Mark, Luke, and John. There is agreement between Matthew, Mark and John that Jesus was initially delivered to Pilate very early in the morning. There is agreement between Matthew, Mark and Luke that darkness fell over the earth at or about the sixth hour until the ninth. And there is agreement between Matthew and Mark (Luke implicitly) that Jesus died at or about the ninth hour. These points help set the chronological background needed to start examining the various views of reconciliation between Mark and John.

…

Conclusion

In summary, inerrancy applies to the original autographs of the Bible, does not require "modern technical precision," and is not negated by differences in parallel passages that have not been resolved. So, while the time of Jesus' death as a case study does not prove the doctrine of inerrancy neither does it disprove it either. One area that could use further research would be to look at ancient Roman court records for *hour* reckonings to see if they indeed reflect a Roman civil day or if they refer to daylight hours.

Regardless of one's view to a potential solution, exegetes and Bible translators need to be cautious that they do not communicate to English readers times and other measurements that express a greater level of precision than is really there. In regard to times, this is certainly the case. For example if someone sees 9:00 a.m. in a commentary or Bible translation they probably assume it does not mean 8:50 or 9:15. Even when the first hour started and how long an hour lasted in the ancient world lasted was dependent on location and time of year; this convention has great variance with the way modern time is communicated and most Christians are completely unaware of this point. Another point of encouragement would be for Bible translations to put the textual variant of "three" in John 19:14, something to the effect that a few manuscripts have it. This seems warranted due to the possibility of a transcriptional error and testimony of the church fathers. All would agree that the gospel writers place much more emphasis of what Jesus did rather when he did it. The few time

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indicators that we have though fit their purpose in communicating those critical events the day Jesus died. And for their accounts of this day in history we are eternally grateful.

Mark 15:25 (CF. John 19:14)—Was Jesus Crucified In the Third Hour or the Sixth Hour?

https://defendinginerrancy.com/bible-solutions/Mark_15.25_(cf._John_19.14).php

PROBLEM: Mark's Gospel account says that it was the third hour (9 a.m. Jewish time) when Christ was crucified (15:25). John's Gospel says that it was about the sixth hour (12 noon Jewish time) when Jesus was still on trial (19:14). This would make His crucifixion much later than specified by Mark. Which Gospel is correct?

SOLUTION: Both Gospel writers are correct in their assertions. The difficulty is answered when we realize that each Gospel writer used a different time system. John follows the *Roman* time system while Mark follows the *Jewish* time system.

According to Roman time, the day ran from midnight to midnight. The Jewish 24 hour period began in the evening at 6 p.m. and the morning of that day began at 6 a.m. Therefore, when Mark asserts that at the third hour Christ was crucified, this was about 9 a.m. John stated that Christ's trial was about the sixth hour. This would place the trial *before* the crucifixion and this would not negate any testimony of the Gospel writers. This fits with John's other references to time. For example, he speaks about Jesus being weary from His journey from His trip from Judea to Samaria at the "sixth hour" and asking for water from the woman at the well. Considering the length of His trip, His weariness, and the normal evening time when people come to the well to drink and to water their animals, this fits better with 6 p.m., which is "the sixth hour" of the night by Roman time reckoning. The same is true of John's reference to the tenth hour in John 1:39, which would be 10 a.m., a more likely time to be out preaching than 4 [p].m.

What Does John Mean by the Sixth Hour?

There is a controversial verse in John that commentators have debated; John pictures the Messiah before Pilate at the sixth hour, with a band of chief priests demanding his crucifixion:

> YLT John 19:14 and it was the preparation of the passover, and **as it were the sixth hour**, and he saith to the Jews, 'Lo, your king!'
>
> YLT John 19:15 and they cried out, 'Take away, take away, crucify him;' Pilate saith to them, 'Your king shall I crucify?' the chief priests answered, 'We have no king except Caesar.'
>
> YLT John 19:16 Then, therefore, he delivered him up to them, that he may be crucified, and they took Jesus and led him away,

Some have thought verse 14 was a scribal error, for how could Jesus be here with Pilate about noon (the sixth hour) when the other Gospels say he was on the cross at the third hour (9 AM)? Commentators have pointed to a manuscript error since a few weaker manuscripts have "third hour" in the Greek. However, in his Textual Commentary of the Greek New Testament, Bruce Metzger points out that the manuscripts that change "sixth hour" to "third hour" are "an obvious attempt to harmonize the chronology with that of Mark 15:25." He goes on to say that while some believe the disagreement arose when copyists confused the Greek numerals 3 and 6, the manuscript evidence is "***overwhelmingly in support of***" the Greek word for "***sixth***."

Some may jump to the conclusion that the scriptures contradict each other and that we should therefore throw our Bibles away and go home.

I believe, however, that the truth lies in the *Jewish idiom* for the sixth hour and what this hour meant to John and the other Jews as it relates to the Passover. From the Talmud, the importance of the

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sixth hour to Jews becomes clear, for the Passover *had to be selected* by the sixth hour, and from the sixth hour on was the *legal* time to kill the Passover. The other Greek word John used (ὡς), which Young's properly translates into "as it were" (John 19:14 above), shows its subtle meaning. John used the Jewish natural-to-spiritual idiom to say the "sixth hour" in the natural sense, but he *means* the sixth hour in the spiritual sense by saying "as it were the sixth hour." John subtly referred to Christ as the Passover in other ways also, one of them below:

> NAS John 19:32 The soldiers therefore came, and broke the legs of the first man, and of the other man who was crucified with Him;
>
> NAS John 19:33 but coming to Jesus, when they saw that He was already dead, they did not break His legs;
>
> NAS John 19:36 For these things came to pass, that the Scripture might be fulfilled, "Not a bone of Him shall be broken."

John connects this truth from the scripture (concerning the command for the Passover sacrifice) with something that the Jews would understand from their history and in their idiom:

> NAS Exodus 12:46 "It is to be eaten in a single house; you are not to bring forth any of the flesh outside of the house, nor are you to break any bone of it.

Many have also wondered why there was darkness over the land from the sixth hour (noon) until the ninth hour (3 PM) on the day of the Crucifixion:

> NAS Matthew 27:45 Now from the sixth hour darkness fell upon all the land until the ninth hour.

Some commentators believed it was a solar eclipse, but Edersheim points out that there can be no eclipse at the time of the full moon, when Passover always occurs. Some say it was because God could not bear to look upon His son as he suffered, but if this were the true reason, then why did God not cause the darkness right at the third hour (around 9 AM) when Jesus was nailed to the cross, instead of waiting until the sixth hour?

I believe the truth is found in the fact that the sixth hour was the final time for the Passovers to be designated, and the lawful time after which the Passover sacrifice could be killed (as we saw in the earlier quotes from Philo and the Talmud). God's causing the darkness over the land at noon was His way of saying He would no longer look upon or accept the animal sacrificial system. This darkness at noon also fulfilled the scripture given by the prophet Amos:

> JPS Amos 8:9 And it shall come to pass in that day, saith the Lord GOD, that I will cause the sun to go down at noon, and I will darken the earth in the clear day.
>
> JPS Amos 8:10 And I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning for an only son, and the end thereof as a bitter day.

God had now sent His son as a fulfillment of the sacrificial system, and He would no longer accept the sacrifices in the Temple. Thousands of the Jewish faithful would have been making ready (with their lambs already designated) at noon for the daily continual sacrifice to commence (remember Josephus said the doors for this afternoon Temple service open at noon). They would have had their spotless lambs picked out and ready to be sacrificed in the Temple, where their blood would be poured out at the altar before the great Holy of Holies. Some of these people would have had their Passover lambs in tow as they passed by the commotion where Christ was alongside the road on the cross, not far from the Temple. The Passover was the one time of year when the common Israelite could approach this great altar and sacrifice his Passover lamb; all other sacrifices were commanded by God to be performed by the priests.

Jesus said Peter would deny him three times before the cock crows. In fact that early morning "cock crow" ("cock summons" in Greek) was not a rooster, as many suppose, but the calling out to the

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priests to make ready for the morning sacrifice. There were three callings (summons) that went forth: early, middle, and late. The Talmud shows that there were twelve cocks (similar to faucets) at the laver in the Temple where the priests would first wash their hands and feet to prepare for the sacrifices. *The Jewish Encyclopedia* (under Gebini) says this Temple crier's voice (cock crow) could be heard for miles as he called the priests to prepare for the sacrifice.

So while the priests were being summoned to the Temple to make ready for the morning sacrifice, Christ was being led toward the Crucifixion. The reason the chief priests are pictured at the cross at the time of the Crucifixion but not seen at the time of death is that by then they were already back readying for the Passover sacrifice in the Temple (Mark 15:29–33). Those "passing by" (some even reviling the Messiah) were most likely on their way to the Temple, bringing their lamb sacrifice alongside them, all set for the day's proceedings. They thought they were going to offer their Passover sacrifice, all the while missing the fact that Christ—the true Passover—was fulfilling God's plan.

However, starting later this day, these lamb sacrifices in the Temple would no longer be accepted by God for atonement. Only by accepting the sacrifice of His son, Christ our Passover, is there forgiveness of sin. When Christ our Passover loudly cried out, "It is finished," around 3 PM, the darkness fled away. The lamb of God had paid the penalty for our sins, the sacrifice was complete, and the price for our atonement was paid.

God was now going to allow each person to make their own decision as to whether they would accept God's provision for sin, His own beloved son, the true Passover sacrifice. As the light of the sun again showed forth and the events of the day became widely known, many hearts had to wrestle with a decision. Once the sunlight came back out, there must have been pandemonium in the Temple among the priests and the multitudes who were waiting with their lambs as the darkness went away. The people beheld that the veil before the Holy of Holies was now torn in half and that the venerated place of God's presence and glory now lay bare and open before them. Not far away at Golgotha, at the foot of the cross, the Roman centurion spoke out, declaring, "truly this was the son of God" (Matthew 27:54).

So when we think back to John's words about the sixth hour (John 19:14), we must consider that there may be another truth being shown, before we take the position that the scriptures contradict themselves.

God's plan of redemption for humanity was fulfilled. Just as Joseph had comforted his brethren and told them that his being sold into Egypt was all part of God's plan from the beginning to preserve many people alive, so would the Lord speak similar words of comfort to all today.

> NAS Genesis 50:20 "And as for you, you meant evil against me, but God meant it for good in order to bring about this present result, to preserve many people alive. The Nation of Israel, too, will see these things, as given in the following prophecy by Zechariah:
>
> > NAS Zechariah 12:10 "And I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only

[Source: http://TheMessianicFeast.com Part-2, What Does John Mean by the Sixth Hour?]

***See also*: The Jewish Calendar**

The Jewish Day / The Jewish Day, Telling Time, and Divisions of Time

Schedule of Prayer and Liturgical Services

Night Watches

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Night Watches

The Jews, like the Greeks and Romans, divided the night into military watches instead of hours, each watch representing the period for which sentinels or pickets remained on duty.

The proper Jewish reckoning recognized only three such watches:
entitled the first or "beginning of the watches," (Lamentations 2:19) the middle watch, (Judges 7:19) and the morning watch. (Exodus 14:24; 1 Samuel 11:11) These would last respectively from **sunset to 10 P.M.; from 10 P.M. to 2 A.M.; and from 2 A.M. to sunrise.**

After the establishment of the Roman supremacy, the number of watches was increased to four: which were described either according to their ***numerical order as in the case of the "fourth watch***," (Matthew 14:25) **or** by the terms **"even," "midnight," "cock-crowing" and "morning."** (Mark 13:35) These terminated respectively at **9 P.M., midnight, 3 A.M. and 6 A.M.**

[Source: Smith's Bible Dictionary]

The Jewish day began at sundown. The daytime was divided into 12 seasonal hours, but the day division of hours was focused on the schedule of the Tamid sacrifice.

Ma'ariv or evening prayer began at sundown [hours of prayer see Mishnah Berakhot]. According to the *Jewish Book of Why*, volume I the Ma'ariv is a later addition, instituted after the destruction of the Temple in AD 70. The Jewish Talmud records the late addition of the Ma'ariv service which is not connected with the sacrificial system. [*Jewish Book of Why*, volume I, page 148].

Twelve-hour night time division
(Roman night watch division was adopted after Roman occupation began in 63 BC)

The end of each watch was signaled by a trumpet signal as Jesus noted in Mark 13:35:
So stay awake, because you do not know when the master of the house is coming: evening, midnight, cockcrow or dawn.

THE NIGHT WATCH IN THE 1ST CENTURY AD

Sundown to 9PM	First watch
9PM to midnight	Second watch
Midnight to 3AM	Third watch *****
3AM to sun rise	Fourth watch

* A trumpet call, known as the cockcrow signaled the end of the 3rd and beginning of the 4th watch.

[Source: http://www.agapebiblestudy.com/charts/jewishtimedivision.htm]

Cock Crow

The "**cockcrow**" was a trumpet call at 3 AM that signaled the end of the third night watch and the beginning of the fourth and last watch from 3-6 AM. The "cockcrow" is mentioned frequently in the *Mishnah* as a trumpet signal and also in the diaries of Christian pilgrims visiting Jerusalem in the 4th century AD. In Jesus time and as long as the Temple stood, it was, for example, the time when the altar in the inner courtyard of the Temple was cleansed (*Mishnah: Yoma,* 1:8), and it was the signal for the Superintendent of the Temple to call the priests to awake, ritually bathe and dress before presenting themselves for the first drawing of lots for preparing for the morning worship service

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(*Mishnah: Tamid,* 1:2). Later it also became the signal when Christian pilgrims were called to early morning prayers. The 4th century AD Spanish lady Egeria mentioned the signal of the "cockcrow" frequently in her diary and St. Hippolytus wrote that cockcrow prayers were always said in Church in obedience to evangelical counsel.(6)

In Jerusalem there were two different groups of night watchmen. The Levitical guards at the Temple kept the four night watches and signaled the "**cockcrow**" with a trumpet blast at 3 AM and the Roman soldiers at the Antonia Fortress also kept the four night watches and signaled the "cockcrow" trumpet at 3 AM. In Mark's Gospel Jesus tells Peter: *"Amen, I say to you, this very night before the cockcrows twice you will deny me three times"* (Mark 14:30; emphasis added), noting the historical double "cockcrow."

With this last exchange, Jesus and the Apostles reach the Mt. of Olives and Jesus' appointment with His destiny.

[Source: http://www.stgregoryarmenian.org/the-gospel-of-matthew-lesson-24-chapter-261-35/]

(See link for other incites into a Passover meal, temple sacrifices, and other aspects of Jesus' last week.)

Twelve "cocks" or faucets were present at the laver in the Temple where the priests washed in preparation before the sacrifices were brought. The cock crow, or cock summons, was a calling out to the priests, either by a loud calling with a man's voice (as described in the Babylonian Talmud, Book 3, Tract Yomah, ch. 1, pp. 27–28, and also *The Jewish Encyclopedia* under "Gebeni") or with a trumpet. There were early, middle, and late summonses. The cock crow is what Jesus referred to when, shortly before he was led out to the crucifixion, he told Peter that he would deny him three times before the second cock crow (Mark 14:30). Thus, he was not referring to a rooster as many have supposed, but to the second calling of the priests for the sacrifice.
…

Jesus said Peter would deny him three times before the cock crows. In fact that early morning "cock crow" ("cock summons" in Greek) was not a rooster, as many suppose, but the calling out to the priests to make ready for the morning sacrifice. There were three callings (summons) that went forth: early, middle, and late. The Talmud shows that there were twelve cocks (similar to faucets) at the laver in the Temple where the priests would first wash their hands and feet to prepare for the sacrifices.[27] *The Jewish Encyclopedia* (under Gebini) says this Temple crier's voice (cock crow) could be heard for miles as he called the priests to prepare for the sacrifice.
…

The mention of the cock crow appears in the Babylonian Talmud, Book 3, Tract Yomah, ch. 1, pp. 27–28, http://sacred-texts.com/jud/t03/yom06.htm; the reference to the twelve cocks at the laver where the priests would wash appears in Book 3, Tract Yomah, ch 3, pp. 51–53, http://sacred-texts.com/jud/t03/yom08.htm.
…

[Source: http://themessianicfeast.com]

[**See also "Laver" in Temple section of this Appendix**]

See **Extra Notes in Chapters LXXXI and LXXXIII** of this book for more corresponding details about the view that cock crow [or cockcrow] is not being translated properly from the Greek (i.e., is not a rooster)..

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What is a “Cock’s Crow”?

…

This is a good question because the Mishnah (m.Bava Kamma 7:7) states that:

> אין מגדלין תרנגולים בירושלים.
>
> We may not raise chickens in Jerusalem.

The reason for this is not the dung directly (dung is not actually ritually unclean). But there is a concern that the chickens may contaminate the sacrifices with the unclean creatures they might drag out of the dungheaps. (Remember, some sacrifices were eaten anywhere in Jerusalem, not just the Temple courts.)

"Cock's crow" is a technical term in Jewish law: *kri'at hagever* (קריאת הגבר). It is a time of day prior to dawn that marks the end of night.

The Mishnah (m.Yoma 1:8) describes how the removal of the ashes form the altar in the Temple was performed:

> בכל יום תורמין את המזבח בקריאת הגבר או סמוך לו, בין לפניו בין לאחריו.
>
> Every day they would remove the ashes at *kri'at hagever* or around that time, before or after.

In the Gemara (b.Yoma 20b) there is a disagreement as to whether the term *kri'at hagever* literally means "call of the man" or "call of the rooster":

> מאי קריאת הגבר? רב אמר קרא גברא, רבי שילא אמר: קרא תרנגולא.
>
> What is *kri'at hagever*? Rav said, "Call of the man." Rabbi Shila said, "Call of the rooster."

The Gemara continues by explaining that they are both right. In the Temple precinct, there was a Temple crier who called out to begin the service. Everywhere else, the time would be determined by an actual rooster crowing.

> גביני כרוז מהו אומר - עמדו כהנים לעבודתכם ולוים לדוכנכם וישראל למעמדכם, והיה קולו נשמע בשלש פרסאות. מעשה באגריפס המלך שהיה בא בדרך ושמע קולו בשלש פרסאות, וכשבא לביתו שיגר לו מתנות.
>
> Gabbini the Temple crier--what did he say? "Rise up, O priests, to your service, and Levites, to your platform, and Israelites to your posts!" His voice was audible for three parasangs. Once it happened that King Agrippa was going along and heard his voice from three parasangs, and when he got home he sent him gifts.

…

[Source: https://hermeneutics.stackexchange.com/questions/236/what-is-the-cocks-crow]

***See also*: "Sometimes a Rooster is Not a Rooster"**
https://news.ag.org/Features/Sometimes-a-Rooster-is-Not-a-Rooster

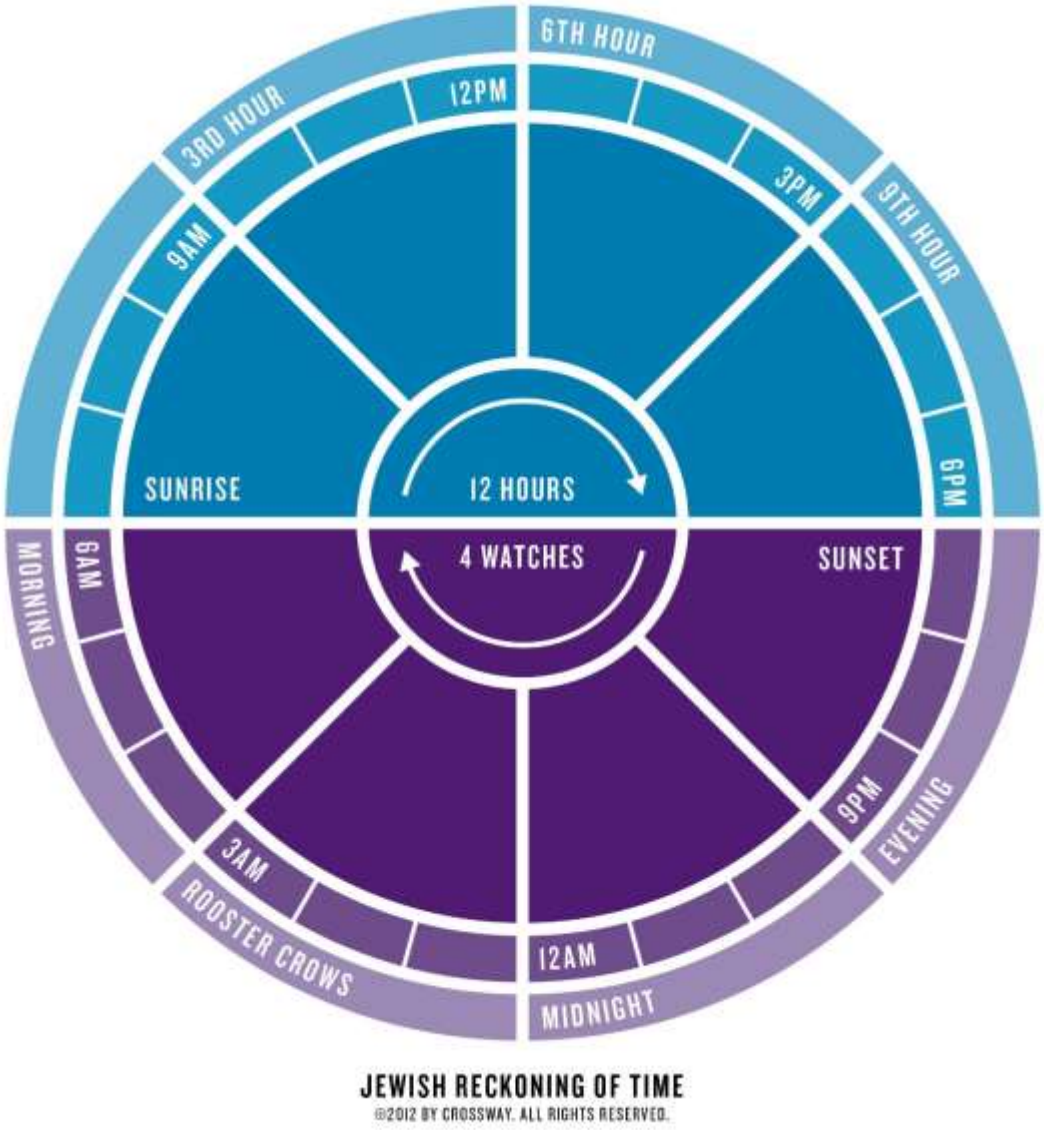
The following is what Easton's Dictionary comments on the cock crow:
Cock-crowing In our Lord's time the Jews had adopted the Greek and Roman division of the night into four watches, each consisting of three hours, the first beginning at six o'clock in the evening (Luk_12:38; Mat_14:25; Mar_6:48). But the ancient division, known as the first and second cock-crowing, was still retained. The cock usually crows several times soon after midnight (this is the first crowing), and again at the dawn of day (and this is the second crowing). Mark mentions (Mar_14:30) the two cock-crowings. Matthew (Mat_26:34) alludes to that only which was emphatically the cock-crowing, viz, the second.

[Source: http://www.thewordsofeternallife.com/cock_crow.htm]

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The fulfillment of the Lord's prophecies about Peter's denials is recorded by all four Gospel authors. The context of the fulfillment in Matthew, Luke, and John is not in reference to the first crow but clearly refers to the second rooster crow, which was the significant crowing of the cock that caused Peter to remember the Lord's prophecy. The two crows were separated by about an hour, so the second crow can rightly be described by the words "the rooster crowed" (*Luke 22:60*). These accounts are not contradictory; rather, they are complementary.

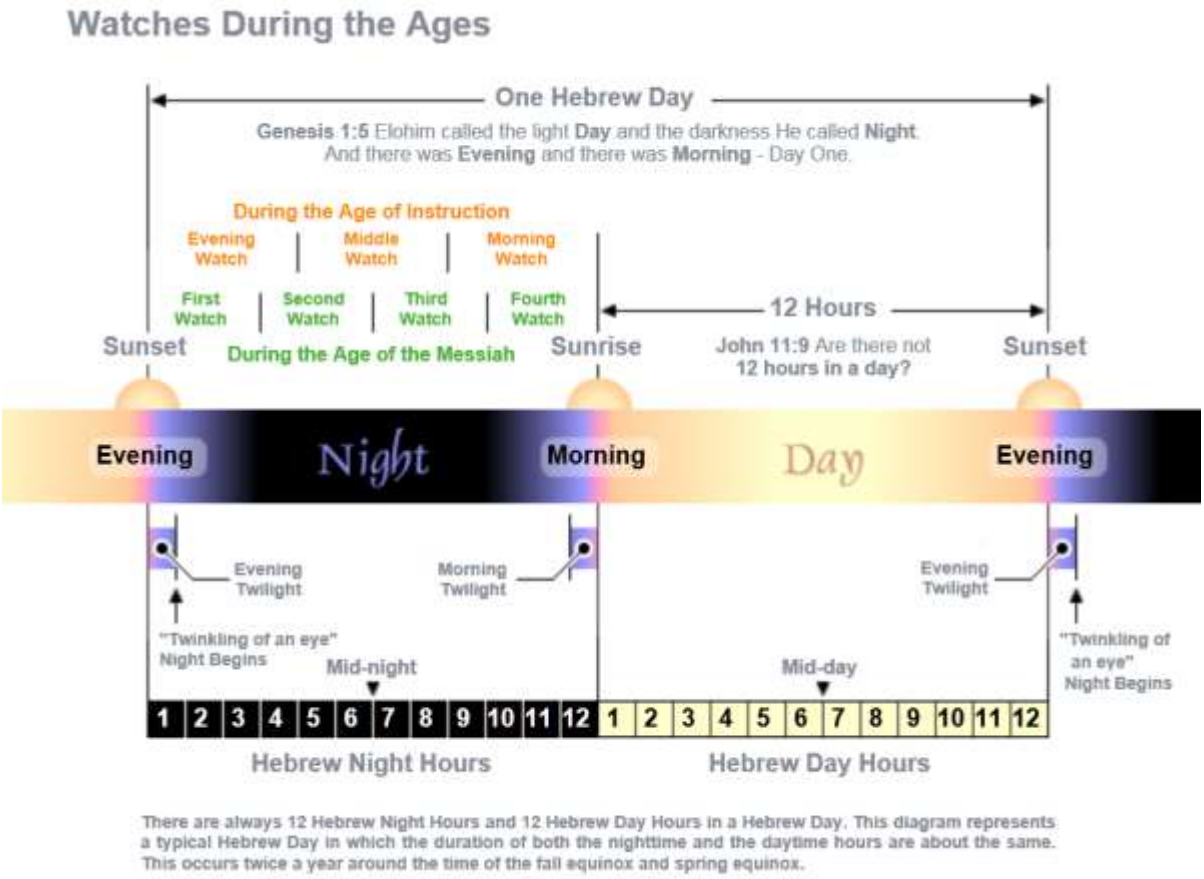
[Source: https://answersingenesis.org/contradictions-in-the-bible/cock-a-doodle-one-or-two/]



[Source: https://www.thegospelcoalition.org/article/you-asked-what-time-did-jesus-die/]

See references above and the **Extra Notes in Chapters LXXXI and LXXXIII** of this book for more corresponding details about the view that cock crow [or cockcrow] is not being translated properly from the Greek (i.e., is not a rooster)..

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[Source: http://www.torahcalendar.com/hour.asp] Note: Modified by LY

Note: The significance of THE TWINKLING OF AN EYE…

Just how fast is "the twinkling of an eye"….General Electric Co. says it is eleven one-hundredths of a second. Now that's fast!

But at the time this scripture was quoted in 1 Corinthians–the "twinkling of an eye" actually customarily meant the EXACT MOMENT that day turns into night…

[Source: https://christendtimeministries.com/significance-twinkling-eye/]

WATCH #	TIME	REFERENCES
1st Watch	Even (Sunset) – **6 P.M.** to 9 P.M.	Lam. 2:19; Mark 6:47-48; 13:35-37
2nd Watch	Midnight – 9 P.M. to **12 A.M.**	Luke 12:38; Prov. 7:9
3rd Watch	Cock-crowing – 12 A.M. to **3 A.M.**	Luke 12:38
4th Watch	Morning (Sunrise) – 3 A.M. to **6 A.M.**	Matt. 14:25; Mark 6:48

[Source: https://www.theisraelofgodrc.com/Hebrew_Time_Chart.pdf] [PDF]

See the **Extra Notes in Chapters LXXXI and LXXXIII** of this book for more corresponding details about cock crow [or cockcrow], including related to Peter's denials.

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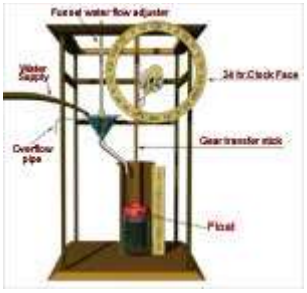
How Romans Measured Time

The Sundial

In ancient days time was measured by the length of time there was sunlight. The Romans too used the sun's movement. As the earth makes its way around the sun, the number of daylight hours change. They could precisely measure only three times, sunrise, midday, and sunset, but they used the length of shadows to estimate other times of the day. The introduction of the sundial gave the Romans a new tool to better measure time. Travelers from Sicily brought the sundial to Rome in 263 B.C. and set it up in the Forum, where it became a popular place. People came to check the time, to socialize, and "to see and to be seen." Other sundials were set up in public buildings or squares and also became meeting spots. Only the wealthy could afford to have one in their own homes and it quickly became a status symbol.

The sundial enabled the Romans to divide the day into 12 equal parts, or hours. The hours became a way to mark time and meetings. Courts opened at about the third hour, for example, and lunch was at midday, the sixth hour. People would go home to eat a leisurely lunch and take a siesta, returning to work in a few hours. People in Rome today still leave work at 1:00 and return to work from 4:00 to 7:00.

The term 'hora' was given to 1/12 of daylight time. Borrowing Babylonian texagestimal time divisions, each hora was divided into 60 minutae primae. Each **pars minuta prima** (minute) was divided into 60 **partes minutae secundae** (seconds). However, one cannot use a minute or second as we do today since these stretched or shrunk according to the amount of light each day. Fortunately Italy is not like Alaska where one can easily experience darkness for 22 hours with daylight for but 2 hours. Using Roman calculations, one would have an hour every ten contemporary minutes.



Waterclock


Sundial

Divisions of the day:

The day was divided into ante meridiem (before midday) and post meridiem (after midday.) These divisions are still used today and abbreviated a.m. and p.m.

- First hour (prima hora)-about 7:00 a.m.
- Sixth hour (sexta hora)-midday
- Twelfth hour (duodecima hora)- hour before sunset (about 6:00 p.m.)
- Night time was divided into 4 watches **(vigiliae)**
- sunrise-solis ortus
- midday-meridies
- sunset- solis occasus

Before sundials time was measured with waterclocks and sand glasses.

[Source: http://www.dl.ket.org/latin3/mores/calendar/time.htm]

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Beginning of the Roman Day (and in relation to New Testament writers):

The Roman civil and religious day began at midnight from a very early time. Unger (1892) and Ramsay (1896) maintain that the hours of the day and the night were always counted from dusk, or dawn, hence that the "sixth hour" represented midnight or midday respectively. Against this Jack Finegan (1964) argues that the "sixth hour" can be counted from midnight. He maintained this position despite not having any evidence at all. As an explanation, he referenced the time in which Jesus was at Pilate (sixth hour) and the time in which he was crucified (third hour). Consequently, he argued that because of such supposed roman time, in texts such as the New Testament it is not always clear whether local time or Roman time is meant. For example the Gospel of John makes reference to Pilate having said "behold your king" to the people of Jerusalem at "the sixth hour". If it was accounted as Hebrew time, it was noon or midnight, but if John used the supposed Roman time, it was six o'clock in the morning, whereas Mark refers to Christ being crucified at the "third hour," darkness from "the sixth hour to the ninth hour," and Christ's last words shortly after the "ninth hour". If John wrote from Ephesus after the year AD 70, then he would not be writing from a Palestinian context, nor to a Palestinian audience, and so the most sensible time reference would not be according to the Jewish rendering which neither he nor his audience would be utilizing, but according to the Roman counting.

[Source: Wikipedia]

See also: Roman Time Keeping - https://www.beaglesoft.com/timehistoryroman.htm

Hebrew Feast Calendar

Today, most of the Western world uses the Gregorian calendar, established by Pope Gregory VIII in 1582. It is a calendar based on the solar year, with 365 days and an additional leap year added every 4 years to approximate the 365.25-day solar year. The ancient Jewish calendar, however, is considerably more complicated as it is based on the movements of both the sun and moon. As a result, the Gregorian calendar dates for the Hebrew feasts changes from year to year.

[Source: http://www.cmdeaf.org/wp-content/uploads/2010/09/MessiahInTheHebrewFeasts.pdf] [PDF]

***See also*: The Jewish Day, Telling Time, and Divisions of Time**

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The Hours of Prayer and Temple Liturgical Service (including Tamid Sacrifices)

The sacrificial system was at the heart of the Temple ritual. Public and private offerings were made daily. A public sacrifice was brought each morning and afternoon...
The Jewish Book of Why, volume I, page 148

The Hours of Prayer for the Old Covenant Church in the 1st century AD

The first hour of prayer:
9AM is the first hour of prayer [see Acts 2:15] when the Temple gates opened. The Hebrew word for this hour of prayer is "Shacharit"(morning). According to Jewish time this is the 3rd hour (the third hour from sunrise); according to Roman time this is the 9th hour (Roman time for each day began at 12 midnight).
The second hour of prayer:
3PM is the second hour of prayer [Acts 3:1; 10:9]. The Hebrew word for this hour of prayer is "Minchah" (gift-offering). This hour of prayer was known as the "hour of confession." The next day began at sundown, or about 6PM. According to Jewish time this is the 9th hour; according to Roman time this is the 15th hour.
Michal Hunt, Copyright © 2005 Agape Bible Study. All Rights Reserved.

Notice that the Jewish hours of prayer correspond to the crucifixion of Jesus Christ. According to St. Mark, Jesus went to the cross at the third hour, which in Jewish time corresponds to our 9AM [Mark 15:25].

The Hebrew word for the third hour of prayer is ***"Ma'ariv"***
"Ma'ariv" or evening prayer began at sundown [hours of prayer see *Mishnah Berakhot*]. According to the *Jewish Book of Why*, volume I the *"Ma'ariv"* is a later addition, after the destruction of the Temple in 70AD. The Jewish Talmud records the late addition of the Ma'ariv service which is not connected with the sacrificial system.
[*Jewish Book of Why, volume I,* page 148].

[Source: http://www.agapebiblestudy.com/charts/The%20Jewish%20Hours%20of%20Prayer.htm]

The Tamid Daily Sacrifice

Also known as the Perpetual Sacrifice

JEWISH TIME	ROMAN TIME
SCHEDULE OF THE TAMID SACRIFICE	
FIRST HOUR	**DAWN**
The first lamb is brought out and tied to the altar at dawn *Mishnah: Tamid* 3:2-3:3	The priests prepare the altar [Exodus 29:38-42; Leviticus 6:1-6; *Mishnah: Tamid* 1:2]
THIRD HOUR	**9AM**
The first lamb is sacrificed at 9AM *Mishnah: Tamid* 3:7; Edersheim, *The Temple*, chapter 7, p. 108	9AM is the first hour of prayer [Acts 2:15] Temple gates open *"Shacharit"* (morning)
SIXTH HOUR	**NOON**
The second lamb is brought out and tied to the altar at noon *Mishnah: Tamid* 4:1	Noon is the second hour of prayer [Acts 3:1; 10:9] *"Minchah"* (gift-offering)
NINTH HOUR	**3PM**
The second lamb is sacrificed at 3PM *Antiquities of the Jews* 14.4.3 (14:65); Philo *Special Laws* I, XXXV (169)	3PM is the third hour of prayer; also called the hour of confession [Acts 3:1; 10:9] "Ma'ariv" (evening: our afternoon is the Jewish evening= next day began at sundown) [3 hours of prayer see *Mishnah Berakhot*]

The Jewish day began at sundown. The daytime was divided into 12 seasonal hours, but the day division of hours was focused on the schedule of the Tamid sacrifice. In the first century AD the night was divided into 4 night watches of 3 hours each: (1) from sundown to 9PM; (2) from 9PM to 12 midnight; (3) from 12 midnight to 3AM; and (4) from 3AM to dawn. A trumpet call, known as the "cockcrow" signaled the end of the 3rd and beginning of the 4th watch. [See also "Night Watches"]

[Source: http://www.agapebiblestudy.com/charts/Tamid%20Sacrifice.htm]

TAMID (Heb. תָּמִיד), the ninth or tenth tractate of the order *Kodashim* in the Mishnah and the Babylonian Talmud. *Tamid* is an abbreviated form for *olat tamid* ("**daily burnt-offering**") and refers to the daily (morning and evening) sacrifices as set out in Exodus 29:38–42 and Numbers 28:1–8 (cf. II Kings 16:15; Ezek. 46:13–15; Neh. 10:34, and II Chron. 13:11). This tractate is not actually concerned with these sacrifices; it gives a description of the morning work in the Temple, from the moment the priests set about their work early in the morning until after the *tamid* sacrifice was organized later in the morning. Little controversy is recorded here in the Mishnah, a sign of an early redaction, probably from just before or soon after the destruction of the Temple. In current editions of the Mishnah and Talmud, *Tamid* has seven chapters, but originally it seems to have had only six, the present seventh being included in the sixth, and this explains its position after *Keritot* and *Me'ilah,* which also have six chapters each.

Chapter 1 discusses the priestly night watches and the preparations for the morning sacrifice, in particular the clearing of the ashes of the previous day's offerings from the altar. Chapter 2 deals mainly with laying a new fire on the altar. Chapter 3 deals with casting lots to determine which priests have to perform the various sacrificial duties. Chapter 4 describes in detail how the lamb was slaughtered and prepared for the sacrifice. Chapter 5 states that the recital of the *Shema prayer in the Temple was preceded by a blessing and was followed by three others, including the biblical priestly benediction. Chapter 6 treats of the offering of incense. Chapter 7 first discusses the high priest's entry, his prostration and the accompanying ceremonials, and the way in which the high priest and common priests administered the priestly benediction. Then follows a long paragraph setting out in detail the special ceremonial, when the high priest himself participated in the sacrificial service. At the end of the chapter is the phrase, "this is the order of the *Tamid* …," which seems to conclude the tractate. Yet, in current editions, there is an

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additional passage giving the list of psalms sung by the levites on different days of the week. The Mishnah of *Tamid* is that of *Simeon of Mizpah as is established by the Talmud (Yoma 14b). The Mishnah of *Yoma* 2:3–4 derives from that of *Tamid*, and a comparison between them indicates that the text in *Tamid* is a later compilation. The Mishnah of *Tamid* has a distinct Hebrew style containing expressions not found elsewhere in the Mishnah. *Tamid* was translated into English by M. Simon in the Soncino edition (1948).

[Source: http://www.jewishvirtuallibrary.org/jsource/judaica/ejud_0002_0019_0_19559.html]

See also: http://www.jewishencyclopedia.com/articles/14224-tamid

A Day in the Holy Temple:

http://www.templeinstitute.org/day_in_life/24_shifts.htm [slide show – artist renderings]

Jewish Roots of Jesus' Death and Resurrection:

http://www.brantpitre.com/documents/printable_outlines/jewish_roots_death_res.pdf [PDF]

Sacrificial Symbolism – Final – Revelation:

http://www.newtorah.org/pdf/The%20Sacrificial%20Symbolism%20final.pdf [PDF]

See Temple schedule details on next pages...

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SCHEDULE OF THE HOURS OF PRAYER AND THE TEMPLE LITURGICAL SERVICE (including Tamid Sacrifices)

JEWISH TIME	ROMAN TIME
FIRST HOUR After a the priests prepare the altar (Leviticus 1:7; 6:1-6/8-13; Mishnah: Tamid 1:2), the first male lamb of the Tamid sacrifice is brought out and tied to the altar at dawn (Mishnah: Tamid 3:2-3:3)	**DAWN -8AM** The twice daily communal sacrifice of the **Tamid** is the focus of religious life for the covenant people (Exodus 29:38-42; Numbers 28:4-8). It is the only sacrifice other than the Feast of Fristfruits or the Sabbath that requires a single male lamb for the liturgical service. The Sabbath requires a male lamb in addition to the Tamid lamb for each of the two Sabbath services (Numbers 28:9-10)
SECOND HOUR	**8-9AM**
THIRD HOUR The incense is offered in the Sanctuary and the first **Tamid** lamb is sacrificed as the Temple gates open [Mishnah: Tamid 3:7; Edersheim, *The Temple*, chapter 7, p. 108]	**9-10AM** It is the time for the communal "Shacharit" (morning) prayer service (Acts 2:15) at the start of the 3rd hour. Individual morning prayer may be recited until noon (*Mishnah: Berakhot* 4:1A; Acts 10:9)
FOURTH HOUR	**10-11AM**
FIFTH HOUR	**11-12PM**
SIXTH HOUR The second lamb is brought out and tied to the altar at high noon. [Mishnah: Tamid 4:1]	**NOON -1PM** The second Tamid lamb is given a drink from a gold cup and remains near the altar until the time of sacrifice (Exodus 29:41; *Mishnah: Tamid* 3:4; 4:1G; Josephus, *Against Apion*, 2.8[105]). Individual afternoon prayer lasts from the sixth hour (noon) to about the eleventh hour (5 PM), the length of the time from when the second lamb is tied near the altar to the conclusion of the afternoon service (*Mishnah: Berakhot*, 4:1C; Acts 10:9).
SEVENTH HOUR	**1-2PM**
EIGHTH HOUR	**2-3PM**
NINTH HOUR The second **Tamid** lamb is sacrificed [*Antiquities of the Jews* 14.4.3 (14:65); Philo *Special Laws* I, XXXV (169)]	**3-4PM** 3 PM is the second hour of prayer [Acts 3:1; 10:9] "Minchah" (gift-offering); also called the hour of confession.
TENTH HOUR	**4-5PM**
ELEVENTH HOUR The afternoon liturgical service is concluded with the burning of the incense (sacrifices of the two lambs is embraced by the burning of the incense, making it a single sacrifice) and the priestly benediction (*Mishnah: Tamid*, 6:3-7:2; Numbers 6:24-26).	**5-6PM**
TWELVETH HOUR	**6PM-SUNDOWN**

Notice that according to St. Mark, Jesus went to the cross at the third hour, which in Jewish time

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corresponds to our 9AM [Mark 15:25], and according to the Gospel accounts He gave up His life at the ninth hour, our 3PM.

The Jewish day began at sundown. The daytime was divided into 12 seasonal hours, but the day division of hours was focused on the schedule of the Tamid sacrifice.

Ma'ariv or evening prayer began at sundown [hours of prayer see Mishnah Berakhot]. According to the *Jewish Book of Why*, volume I the **Ma'ariv is a later addition**, instituted after the destruction of the Temple in AD 70. The Jewish Talmud records the late addition of the Ma'ariv service which is not connected with the sacrificial system. [*Jewish Book of Why*, volume I, page 148].

[Source: http://www.agapebiblestudy.com/charts/jewishtimedivision.htm]

Day of Jesus' Betrayal, Trial and Crucifixion – Tamid Sacrifice in the Temple

CHRONOLOGY OF EVENTS ON ~~FRIDAY,~~ Thursday, NISAN ~~15th~~ 14th
The Harmony of the Gospels
(the Jewish day begins at sundown)

EVENT	SCRIPTURE	TIME
~~The sacred meal of the Passover on the first night of Unleavened Bread which Christians call the Last Supper.~~ "Day of Preparation" (Last Supper on the start/evening of this day), (leavened bread must be cleared by 11a.m.); bread and wine remembrance	Mt 26:26-35; Mk 14:22-31; Lk 22:14-38; Jn 13:1-17:26	Sundown = Nisan ~~15th~~; 14th begins Day of Preparation, Last Supper (possibly Chihagidah), but NOT the Passover (will be following evening);
Jesus' agony in the garden of Gethsemane; His "hour" has come.	Mt 26:36-46; Mk 14:32-42; Lk 22:39-46; Jn 18:1	
Jesus is arrested.	Mt 26:47-56; Mk 14:43-52; Lk 22:47-53; Jn 18:2-14	
Jesus is questioned by Annas.	Jn 18:19-24	
Jesus is taken to Caiaphas and the council of the Sanhedrin. While Jesus is in the High Priest's palace, Peter denies Jesus three times and hears the "cockcrow."	Mt 26:69-75; Mk 15:66-72; Lk 22:54-62; Jn 18:25-27	2 AM to 3 AM = "cockcrow"
Jesus is condemned to death by the Sanhedrin at dawn. The first **Tamid** lamb is led to the altar to be inspected and judged "without fault" one last time and given a drink.	Mt 26:57-68; Mk 14:53-65; Lk 22:66-71; Jn 18:24; Ex 29:38-42; *Mishnah: Tamid,* 3:2-3:4C	Dawn/near dawn
Part I of Jesus' trial before Pontius Pilate.	Mt 27:1-2; Mk 15:1-5; Lk 23:1-5; Jn 18:28-19:16	Just after dawn Roman time =about the 6th hour/6 AM

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Pilate sends Jesus to Herod Antipas.	Lk 23:6-12	
Judas commits suicide. [??????]	Mt 27:3-10	
Part II of Jesus' trial before Pilate. Jesus is condemned to death and carries the Cross to Golgotha.	Mt 27:11-30; Mk 15:6-20; Lk 23:13-32 Jn 19:16-17	
The crucifixion of the Christ. The Temple doors are opened to the people for the morning worship service & the Sacred Assembly as first **Tamid** lamb is sacrificed.*****	Mt 27:31-34; Mk 15:25; Lk 23:33; Jn 19:18; Lev 23:6-7 Num 28:17-18; *Mishnah: Tamid*, 3:7	9 AM *It was the third hour* [9 AM] *in the morning when they crucified him* (Mk: 15:25).
Jesus' garments are divided. He has an exchange with the men crucified on either side of Him. Jesus is mocked by the religious leaders and the crowd. He commits His mother into the care of St. John.	Mt 27:35-44 Mk 15:26-32; Lk 23:34-43; Jn 19:19-27	
Darkness from noon (sixth hour Jewish time) to 3 PM (ninth hour Jewish time). At noon the second Tamid lamb is led to the altar in preparation for the afternoon liturgical service and is given a drink.	Mt 27:45; Mk 15:33; Lk 23:44-45; *Mishnah: Tamid*, 3:4B, 4:1G	Noon *From the sixth hour* [noon] *onward, darkness came over the whole land until the ninth hour* [3 PM].
Jesus asks for a drink; He drinks the wine and says "It is finished." It is the ninth hour = 3 PM. *The second Tamid lamb is sacrificed at the ninth hour/3 PM.	Mt 27:46-50; Mk 15:34-39; Lk 23:46-48; Jn 19:28-30; Ex 29:38-42; *Antiquities of the Jews,* 14.4.3/65*****	3 PM *At the ninth hour Jesus cried out in a loud voice ...* *and breathed his last* (Mk 15:34, 37).
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*****Josephus writing about the Tamid sacrifice at the Temple: *...but did still twice each day, in the morning and about the ninth hour, offer their sacrifices on the altar* (*Antiquities of the Jews,* 14.4.3/65). Jewish-Christian scholar Alfred Edersheim: *According to general agreement, the morning sacrifice was brought at the third hour, corresponding to our nine o'clock* (*The Temple: It's Ministry and Services,* page 108).

Jesus' Sacrifice and the Daily Liturgy of the Tamid Sacrifice in the Temple

The communal sacrifice of the Tamid was the most important ritual sacrifice of the Sinai Covenant. It was a single sacrifice of two yearling lambs, one offered in a morning liturgical worship service and the second in an afternoon liturgical worship service; each lamb offered together with unleavened bread and red wine (Ex 29:38-42; Num 28:3-9).[1] It was the compulsory communal daily sacrifice for the atonement and sanctification of the covenant people. However, Jewish philosopher and theologian Philo of Alexandria (d. 50 AD) wrote that the daily Tamid sacrifice was not only offered for the covenant people but on behalf of all mankind (*The Special Laws I,* 35 [168]).

The *olat ha-Tamid*, "whole burnt offering of the standing" ("standing" as in continual/perpetual) was the only compulsory communal sacrifice of the Sinai Covenant before the failure of Israel in making and worshiping the Golden Calf and remained the premier sacrifice when the ritual of animal sacrifice was expanded after the Golden Calf (Ex 29:38-42; 32:1-35). It was so important that no other sacrifice was to take precedence over it. All other sacrifices, including the Passover and Sabbath

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sacrifices, were offered in addition to the Tamid, a command repeated fifteen times in the Torah of Moses (Num 28:10, 15, 23, 24, 31; 29:6, 11, 16, 19, 22, 25, 28, 31, 34, 38).

When St. John identified Jesus in His perfect humanity and divinity as "the Lamb of God who takes away the sins of the world" to the Jewish crowd on the banks of the Jordan River, he was not identifying Jesus with the annual Passover sacrifice of lambs and kids (Ex 12:5) but instead with the daily offering of the two unblemished male lambs of the Tamid sacrifice. According to rabbinic teaching, this single sacrifice of two lambs was to last so long as the Sinai Covenant endured and when it ended in the coming of the Messianic era only the "Thanksgiving" (*Toda* in Hebrew; *Eucharistia* in the Greek) communion sacrifice of peace would continue (Joseph Ratsinger [Pope Benedict XVI], *Feast of Faith,* page 58; Baruch Levine, *JPS Torah Commentary: Leviticus,* page 43).

Notice in the chart above that the daily sacrifice of the Tamid corresponds with the Passion of the Christ: Jesus was condemned at about the time the first Tamid lamb was brought out to the altar and given a drink from a golden cup. Jesus was crucified at the third hour Jewish time, (9 AM) as the first Tamid lamb was sacrificed in the Temple. The second lamb was brought to the altar at noon, given a drink and sacrificed at about the ninth hour (3 PM). The "whole land" turned dark from an eclipse of the sun from noon to three in the afternoon (Mt 27:45; Mk 14:33; Lk 23:44), and Jesus gave up His life at the ninth hour/three in the afternoon just as the second Tamid lamb was sacrificed (Mt 27:46; Mk 14:34). The Tamid was one single sacrifice of two lambs and Jesus was one single sacrifice of He who is fully God and fully man.

[Source: http://www.agapebiblestudy.com/Luke_Gospel/Luke_Lesson_15.htm]

Passover was crystallized when Jesus died on the cross, exactly on Passover day. The Lamb was sacrificed. This the interesting, at the Jewish temple, they sacrifices 2 perfect lamb, one in the morning offering at 9 AM and the other afternoon offering at 3 PM.

The Jewish day began at sundown. The daytime was divided into 12 seasonal hours, but the day division of hours was focused on the schedule of the **Tamid** sacrifice. In the first century AD the night was divided into 4 night watches of 3 hours each: from sun down to 9PM; from 9PM to 12 midnight; from 12 midnight to 3AM; and from 3AMto dawn. A trumpet call, known as the "**cockcrow**" signaled the end of the 3rd and beginning of the 4th watch.

The day was divided into 12 seasonal hours. Dawn and high noon were easily determined by the position of the sun, but the actual sacrifices three hours after dawn at the 3rd hour, or at our 9AM, and the afternoon sacrifice at the 9th hour, or our 3PM, were determined by the use of a sundial or a water-clock.

[Source: http://roshhashanahrapture.blogspot.com/2010/09/rapture_7408.html]

For details on the Written Torah, Jewish Talmud and other religious oral traditions and writings, see: "Torah, Oral Torah and Talmud" in "The Religious Writings of Judaism" chapter in this Appendix.

See also "The Five Offerings in the Old Testament" for more information about the Jewish sacrificial system during OT times, and the time of Jesus, in the Jewish Festivals section of this Appendix.

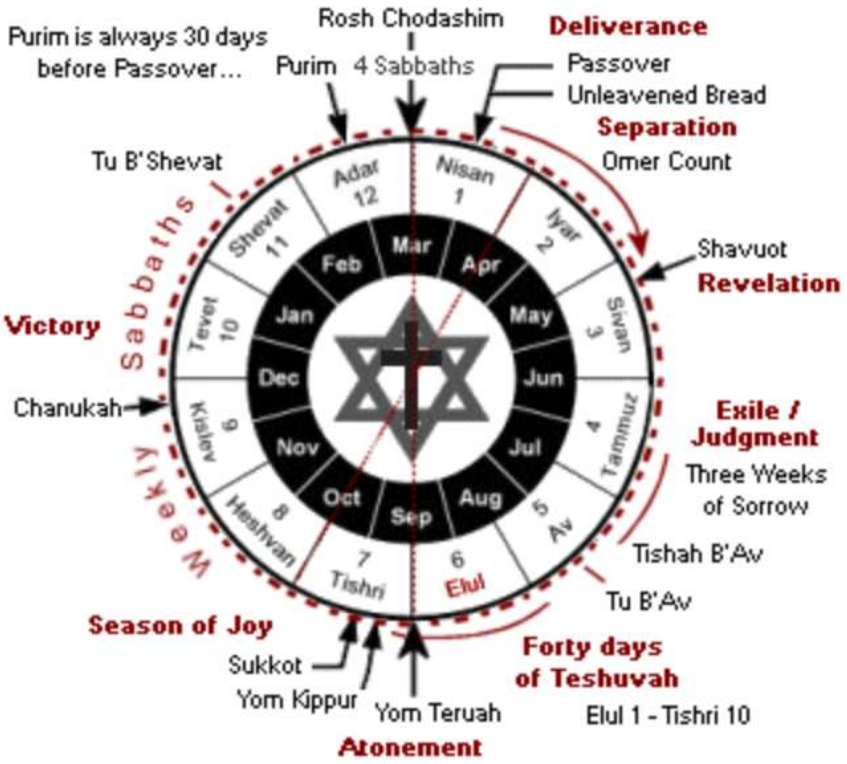
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JEWISH FESTIVALS

(and Special Events)

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Festivals of the Jews



[Source: http://www.hebrew4christians.com/Holidays/holidays.html]

Annual Jewish Feasts, starting with Passover: (see additional Jewish Feasts online)

The Jewish Year		
Feast	**Date**	**Purpose**
The Passover	Nisan 14 (March/April)	To remember the deliverance of Israel from Egyptian bondage [Pesach]
The Feast of Unleavened Bread	Nisan 15-21	Part of the Passover celebration. Ate unleavened bread and celebrated the beginning of the barley harvest. [Matzah]
Pentecost (Feast of Weeks)	Sivan 6 (May/June)	Marked the beginning of the wheat harvest. [Shavu'ot]
The Feast of Trumpets	Tishri 1 (Sept./Oct.)	Known as Rosh Hashanah, it was the celebration of the new year (civil year).
The Day of Atonement	Tishri 10	A day of fasting set apart for national repentance and atonement for sin. [Yom Kipur]
The Feast of Tabernacles	Tishri 15-22	Also known as “Booths,” it commemorated Israel's wilderness experience. [Sukkot] [see below for additional details]
The Feast of Lights [Hanukkah]	Kislev 25 (Nov./Dec.)	Not found in the OT Mosaic Law. It was a celebration of the Maccabean cleansing and rededicating of the Temple.
The Feast of Purim	Adar 14-15 (Feb./March)	Not found in the OT Mosaic Law. Purim (“lots”) remembered God's deliverance of Israel in the days of Esther.

[Source: Ryrie Study Bible and LY]

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The Jewish Religious Year:

Spring — **Summer**

Nisan 1	Iyyar 2	Sivan 3	Tammuz 4	Av 5	Elul 6
נִיסָן	אִיָּר	סִיוָן	תַּמּוּז	אָב	אֱלוּל
Mar/Apr	Apr/May	May/Jun	Jun/Jul	Jul/Aug	Aug/Sept
Pesach (15) Matzah (16-22) Bikurim (18) HaShoah (27)	Ha'atsmaut (5) HaZikaron (14) Lag B'Omer (18) Yerushalyim (28)	**Shavu'ot (6)**	Three weeks of Sorrow Fast of Tammuz (17)	Tish'a B'Av (9) Tu B'Av (15)	Selichot repentance

Fall — **Winter**

Tishri 7	Cheshvan 8	Kislev 9	Tevet 10	Shevat 11	Adar 12/13
תִּשְׁרֵי	חֶשְׁוָן	כִּסְלֵו	טֵבֵת	שְׁבָט	אֲדָר
Sept/Oct	Oct/Nov	Nov/Dec	Dec/Jan	Jan/Feb	Feb/Mar
Rosh Hashanah (1) Fast Gedaliah (3) Yom Kippur (10) **Sukkot (15-22)** Simchat Torah (22)		Chanukah (25) to Tevet (4)	Asarah B'Tevet (10)	Tu B'Shevat (15)	Fast Ester (13) Purim (14) Adar II leap year

Source: http://www.hebrew4christians.com/Holidays/Calendar/calendar.html

Feasts and Festivals of Israel

The major festivals of Old Testament Israel were, in calendar order, Passover, Unleavened Bread, Firstfruits, the Feast of Weeks (Pentecost), the Feast of Trumpets, the Day of Atonement, and the Feast of Booths (Tabernacles or Ingathering). After the exile, the Jews added memorial days for the fall of Jerusalem (eventually fixed as the Ninth of Ab), Purim, and the Feast of Dedication (Hanukkah). In addition, the Israelites observed the Sabbath every week and the feast of the New Moon every lunar month.

Israel's festivals were communal and commemorative as well as theological and typological. They were communal in that they drew the nation together for celebration and worship as they recalled the common origin and experience of the people. They were commemorative in that they kept alive the story of what God had done in the exodus and during the sojourn. They were theological in that the observance of the festivals presented the participants with lessons on the reality of sin, judgment, and forgiveness, on the need for thanksgiving to God, and on the importance of trusting God rather than hoarding possessions. They were typological in that they anticipated a greater fulfillment of the symbolism of the feasts. It is not surprising that each of the major feasts is in some way alluded to in the New Testament. On the other hand, the festivals could become meaningless rituals and were subject to the criticism of the prophets (Isaiah 1:13-14).

For more details…

http://www.biblestudytools.com/dictionaries/bakers-evangelical-dictionary/feasts-and-festivals-of-israel.html

Videos about Calendar: http://www.youtube.com/watch?v=zlM-6e-NcpM

The fact that the year was marked by a whole series of festivals is a reminder of the extent to which celebration, praise and thanksgiving were at the heart of Israelite religion. It would be wrong to think

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that people in OT times were wholly occupied with the business of atonement for sins and to regard their worship as a somber and dreary necessity. The Psalms especially testify to the joy of the pilgrims journeying to Jerusalem and the longing of the godly to meet with God and his people in the courts of his temple (* *e.g.* Psalms 122,42,43,48; 118:19-29). Indeed, praise and thanksgiving belonged to the whole life of God's people.
[Source: New Dictionary of Biblical Theology]

A Gentile's Guide to Jewish Holidays:
http://www.jewfaq.org/holidayg.htm

Video of Months, Major Celebrations and their Pronunciations
http://www.youtube.com/watch?v=ozC73Zlyizg

Feasts, and Fasts

fe ̄sts (מועד, *mo ̄ʿe ̄dh*, "an appointed day" or "an assembling," חג, *hagh*, from חגג, *ha ̄ghagh*, "to dance" or possibly "to make a pilgrimage"; צום, *co ̄m*, "fast," תענית, *taʿa ̆nīth*, "a day of affliction"):

The Nature of the Hebrew Festivals

I. Pre-Exilic

1. Observances Common to All

2. Significance of the Festivals

II. Post-Exilic

Significance

The Nature of the Hebrew Festivals

The Hebrews had an abundance of holidays, some based, according to their tradition, on agriculture and the natural changes of times and seasons, some on historical events connected with the national or religious life of Israel, and still others simply on immemorial custom. in most instances two or more of these bases coexist, and the emphasis on the natural, the agricultural, the national, or the religious phase will vary with different writers, different context, or different times. Any classification of these feasts and fasts on the basis of original significance must therefore be imperfect.

We should rather classify them as preëxilic and post-exilic, because the period of the Babylonian captivity marks a complete change, not only in the kinds of festivals instituted from time to time, but also in the manner of celebrating the old.

I. Pre-Exilic

The pre-exilic list includes the three pilgrimage festivals, the Passover week, Pentecost, and the Feast of Tabernacles, together with the Eighth Day of Assembly at the conclusion of the last of these feasts, and New Year and Atonement Days, the weekly Sabbath and the New Moon.

1. Observances Common to All

The preëxilic festivals were "**holy convocations**" (Lev 23; Nu 28). Special sacrifices were offered on them in addition to the daily offerings. These sacrifices, however, varied according to the character of the festival (Nu 28; 29). On all of them trumpets (*ha ̆co ̄cᵉro ̄th*) were blown while the burnt offerings and the peace-offerings were being sacrificed (Num_10:10). They were all likened to the weekly Sabbath as days of rest, on which there must be complete suspension of all ordinary work (Lev_16:29; Lev_23:7, Lev_23:8, Lev_23:21, Lev_23:24, Lev_23:25, Lev_23:28, Lev_23:35, Lev_23:36).

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2. Significance of the Festivals

The three pilgrimage festivals were known by that name because on them the Israelites gathered at Jerusalem to give thanks for their doubly joyful character. They were of agricultural significance as well as commemorative of national events. Thus, the Passover is connected with the barley harvest; at the same time it is the *zemaneh ru th*, recalling the Exodus from Egypt (Exo_12:6; Lev_23:5, Lev_23:8; Num_28:16-25; Deu_16:1-8).

Pentecost has an agricultural phase as *hagh ha-bikkurim*, the celebration of the wheat harvest; it has a religious phase as *zemaneh mattan Thorah* in the Jewish liturgy, based on the rabbinical calculation which makes it the day of the giving of the Law, and this religious side has so completely overshadowed the agricultural that among modern Jews the Pentecost has become “confirmation day” (Exo_34:26; Lev_23:10-14; Num_28:26-31).

The Feast of Tabernacles is at once the general harvest festival, *hagh he-'asiph*, and the anniversary of the beginnings of the wanderings in the wilderness (Exo_23:16; Lev_23:33; Deu_16:13-15). The Eighth Day of Assembly immediately following the last day of Tabernacles (Lev_23:36; Num_29:35; Joh_7:37) and closing the long cycle of Tishri festivals seems to have been merely a final day of rejoicing before the pilgrims returned to their homes.

New Year (Lev_23:23-25; Num_29:1-6) and the Day of Atonement (Lev_16:1; Lev_23:26-32; Num_29:7-11) marked the turning of the year; primarily, perhaps, in the natural phenomena of Palestine, but also in the inner life of the nation and the individual. Hence, the religious significance of these days as days of judgment, penitence and forgiveness soon overshadowed any other significance they may have had. The temple ritual for these days, which is minutely described in the Old Testament and in the Talmud, was the most elaborate and impressive of the year. At the same time Atonement Day was socially an important day of rejoicing.

In addition to these annual festivals the pre-exilic Hebrews celebrated the Sabbath (Num_28:9, Num_28:10; Lev_23:1-3) and the New Moon (Num_10:10; Num_28:11-15). By analogy to the weekly Sabbath, every seventh year was a Sabbath Year (Exo_23:11; Lev_25:1-7; Deu_15:1), and every cycle of seven Sabbath years was closed with a Jubilee Year (Lev_25:8-18) somewhat after the analogy of the seven weeks counted before Pentecost.

For further details of all of these preëxilic festivals see the separate articles.

II. Post-Exilic

In post-exilic times important historical events were made the basis for the institution of new fasts and feasts. When the first temple was destroyed and the people were carried into captivity, “the sacrifice of the body and one's own fat and blood” were substituted for that of animals (see Talmud, *Berakhoth* 17*a*). With such a view of their importance, fasts of all sorts were as a matter of course rapidly multiplied. (Note that the Day of Atonement was the only pre-exilic fast.) Of these post-exilic fasts and feasts, the Feast of Dedication (1 Macc 4:52-59; Joh_10:22; Mishna, *Ta'anith* 2 10; *Mo'edh Katon* 3 9; Josephus, *Ant*, XII, vii; *Apion*, II, xxxix) and the Feast of Purim (Est_3:7; Est_9:24; 2 Macc 15:36); and the fasts of the *fourth* (Zec_8:19; Jer 39; 52; Mishna, *Ta'anith* 4 6), the *fifth* (Zec_7:3, Zec_7:1; Zec_8:19; *Ta'anith* 4 6), the *seventh* (Zec_7:5; Zec_8:19; Jer_41:1; 2Ki_25:25; *Seder 'Olam Rabba'* 26; *Meghillath Ta'anith* c. 12), the *tenth* months (Zec_8:19; 2 Ki 25), and the Fast of Esther (Est_4:16 f; Est_9:31) have been preserved by Jewish tradition to this day. (The Feast of Dedication, the Feast of Purim and the Fast of Esther are described in separate articles.)

Significance

The fasts of the fourth, fifth, seventh and tenth months are based on historical incidents connected with one or more national calamities. In several instances the rabbis have by close figuring been able to connect with the dates of the fasts as well as the feasts other important national events than those for which the days were primarily instituted. Not less than four incidents are connected with the fasts of the fourth month (17th of Tammuz): (*a*) on this day the Israelites made the golden calf; (*b*) Moses

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broke the tables of law; (*c*) The daily sacrifices ceased for want of cattle when the city was closely besieged prior to the destruction of Jerusalem; and (*d*) on this day Jerusalem was stormed by Nebuchadnezzar. The fast of the fifth month (9th day of 'A ̄bh) receives its significance from the fact that the First Temple was destroyed upon this day by Nebuchadnezzar, and the Second Temple on the same day of the year by Titus. In addition it is said that on this day Yahweh decreed that those who left Egypt should not enter the land of promise; the day is also the anniversary of the capture of the city of Bether by the Emperor Hadrian. The fast of the seventh month (the 3rd day of Tishrī) commemorates the murder of Gedaliah at Mizpah. That of the tenth month (10th day of Tebheth) commemorates the beginning of the siege of Jerusalem by Nebuchadnezzar.

Other fasts and feasts no doubt were instituted on similar occasions and received a local or temporary observance, for example, the Feast of Acra (1 Macc 13:50-52; compare 1:33), to celebrate the recapture of Acra (“the citadel”) on the 23rd of 'I ̄ya ̄r 141 bc, and the Feast of Nicanor, in celebration of the victory over Nicanor on the 13th day of 'A ̆dha ̄r 160 bc (1 Macc 7:49).

Several other festivals are mentioned in the Talmud and other post-Biblical writings which may have been of even greater antiquity. The Feast of Woodcarrying (Midsummer Day: Neh_10:34; Josephus, *BJ*, II, vii, 6; *Meghillath Ta ʿa ̆nīth* c.v, p. 32, Mishna, *Ta ʿa ̆nīth* 4 8a), for example, is referred to as the greatest day of rejoicing of the Hebrews, ranking with Atonement Day. It was principally a picnic day to which a religious touch was given by making it the woodgatherers' festival for the Temple. A New Year for trees is mentioned in the Talmud (*Ro ̄'sh ha-Sha ̄na ̄h* 1 1). The pious, according both to the Jewish tradition and the New Testament, observed many private or semi-public fasts, such as the Mondays, Thursdays and following Monday after Nīsan and Tishrī (the festival months: Luke 8:12; Matthew 9:14; Matthew 6:16; Mark_2:18; Luke 5:33; Acts 10:30; *Meghilla ̄h* 31*a*; *Ta ʿa ̆ nīth* 12*a*; *Ba ̄bha ̄ Kama ̄* 8 2). The day before Passover was a fast day for the firstborn (*So ̄pherīm* 21 3).

In post-Biblical times the Jews outside of Palestine doubled each of the following days: the opening and closing day of Passover and Tabernacles and Pentecost, because of the *sa ̄phe ̄k*, or doubt as to the proper day to be observed, growing out of the delays in the transmission of the official decree of the *sanhedhrīn* in each season. Differences in hours of sunrise and sunset between Palestine and other countries may have had something to do at least with the perpetuation of the custom. New Year's Day seems to have been doubled from time immemorial, the forty-eight hours counting as one “long day.”

Many new modes of observance appear in post-exilic times in connection with the old established festivals, especially in the high festival season of Tishrī. Thus the *simhath be ̄th ha-sho ̄'e ̄bha ̄h*, “water drawing festival,” was celebrated during the week of Tabernacles with popular games and dances in which even the elders took part, and the streets were so brilliantly illuminated with torches that scarcely an eye was closed in Jerusalem during that week (Talmud, *Hullīn*).

The last day of Tabernacles was known in Talmudic times as *yo ̄m hibbut ʿa ̆ra ̄bho ̄th*, from the custom of beating willow branches, a custom clearly antedating the various symbolical explanations offered for it. Its festivities were connected with the dismantling of the booth. In later times the day was known as *ho ̄sha ʿna ̄' rabba ̄'*, from the liturgical passages beginning with the word *ho ̄sha ʿna ̄ '*, recited throughout the feast and “gathered” on that day. The day after Tabernacles has been made *simhath To ̄ra ̄h*, the Feast of the Law, from the custom of ending on that day the cycle of fifty-two weekly portions read in the synagogues.

In general it may be said that although the actual observance has changed from time to time to meet new conditions, the synagogal calendar of today is made up of the same festivals as those observed in New Testament times.

[Source: ISBE – Feasts, and Fasts]

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Jerusalem's Population during Festivals

Meir Ben-Dov has argued that Herod tried to relieve the city of Jerusalem of a “monstrous traffic jam” by building the temple. The masses of pilgrims crowding into Jerusalem during some of the festivals might number as many as 80,000 to 100,000 people. When you add these to a population of some 150,000–200,000, there could be 200,000 or more massed to witness the ceremonies performed in the temple courts. *

Parenthetically, if there were up to 100,000 pilgrims in Jerusalem at Pentecost, the conversion of 3,000 (Acts 2:41) is not as large a percentage as is often assumed. And while Peter's sermon is singled out in Acts 2, the preaching of the other apostles was necessary to reach such masses of people (see v. 7).

[Source: Nelson’s New Illustrated Bible Manners and Customs]

The three pilgrimage festivals:

According to the Torah, God commanded the Israelites: “Three times a year shall all your men appear before the Lord your God in the place that God will choose [referring presumably to the Temple in Jerusalem], on the festivals of Pesah (Passover), Shavuot (the Feast of Weeks), and Sukkot (the Festival of Booths). They shall not appear empty handed. Each shall bring his own gift, appropriate to the blessing which the Lord your God has given you” (Deuteronomy 16:16).

Essentially, in this passage, God expresses a desire for all of the male Israelites to travel to Jerusalem (this is why they are called “pilgrimage” festivals) and have the priest offer the animal sacrifice that was incumbent on each of them. It is important to note that the Torah refers only to men in this passage, because in ancient times women were not accorded the same legal or religious status as men. Despite this omission, women did have the same religious and spiritual obligations as men in offering personal sacrifices for thanksgiving and the expiation of sins.



The three pilgrimage festivals are:

(a) Passover, which celebrates the Exodus of the Jewish people from Egypt, as well as the beginning of the new planting season after the winter rains in Israel, since it falls in the early spring.

(b) Shavuot, biblically, is solely an agricultural celebration. Falling exactly seven weeks after Passover, which places it occurs at the time of the late spring harvest. [Shavuot as a celebration of the giving of the Torah is a post-biblical development.]

(c) Sukkot, which celebrates the wandering of the Israelites in the desert for 40 years, when they had to rely only upon God for food and protection. This also celebrates the last harvest festival before the onset of the winter rains in the land of Israel. It falls five days after Yom Kippur, usually in mid-autumn. At the conclusion of Sukkot the holidays of Shemini Atzeret and Simchat Torah are celebrated.

[Source: http://www.myjewishlearning.com/article/pilgrimage-festivals/]

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Comments relating "The Treefold Order of the Resurrection of the Righteous" (1 Corinthians 15:20-28) to the Three Jewish Pilgrimage Festivals:

"…the subtle, underlying parallel the Apostle Paul was using in I Corinthians 15 of the three Feasts of Israel being typical of the three "orders" of the resurrection of the righteous.

Basically explained, there are three times in the year God required that all the men of Israel were to appear before Him at the three designated Feasts (Exo. 23:17; 34:23 & Deut. 16:16).

Likewise, the Apostle Paul teaches that the resurrection of the righteous dead, to appear before God, will be in three stages or "order(s)." Paul said *"every man in his own order"* (15:23). These "orders" fit perfectly the parallel of the three designated Feasts. The signal, as it were, of what Paul was inspired to reveal was his use of the "*Firstfruit* wave sheaf offering" as a type of the resurrection of Christ which was the first "order" of the resurrection of the saints…

Next Paul makes the statement, "afterward, those who are Christ's." Since Christ was the Firstfruit sample, it follows that "those who are Christ's" must refer to the Harvest of Firstfruits that follows—which is the Church of Jesus Christ. "Then the end…when death is abolished" refers simply to the resurrection of the Old Testament saints, which is represented by the Feast of Ingathering at the end of the year.

[Source: "The Threeorld Order of the Resurrection of the Righteious", Jack W. Langford]

http://www.separationtruth.com/resources/ThreeFold+Order+of+Resur.+new.pdf

(*See also*: **Feast of Firstfruits / Counting of the Orem)**

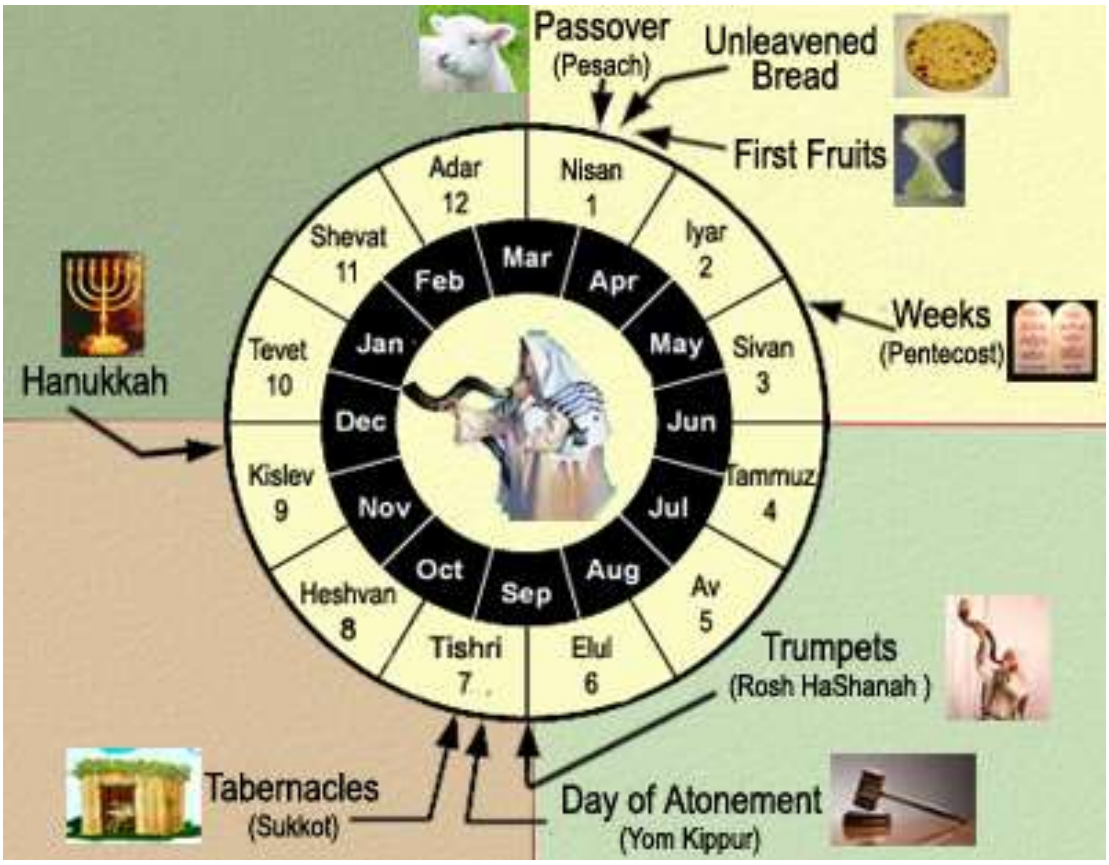
Hagigah - Tractate Hagigah (literally "Festival Offering") deals with the Three Pilgrimage Festivals (Passover, Shavuot, Sukkot) and the pilgrimage offering that men were supposed to bring in Jerusalem. At the middle of the second chapter, the Talmud discusses topics of ritual purity.

[Source: Wikipedia]

Biblical Feasts (includes videos)
https://aroodawakening.tv//biblical-feasts/

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Some Biblical Feasts and Festivals Calendars/Charts



[Source: http://www.inplainsite.org/html/seven_feasts_of_israel.html]

How the Jewish Feasts were Fulfilled:
http://www.ecclesia.org/truth/feasts.html

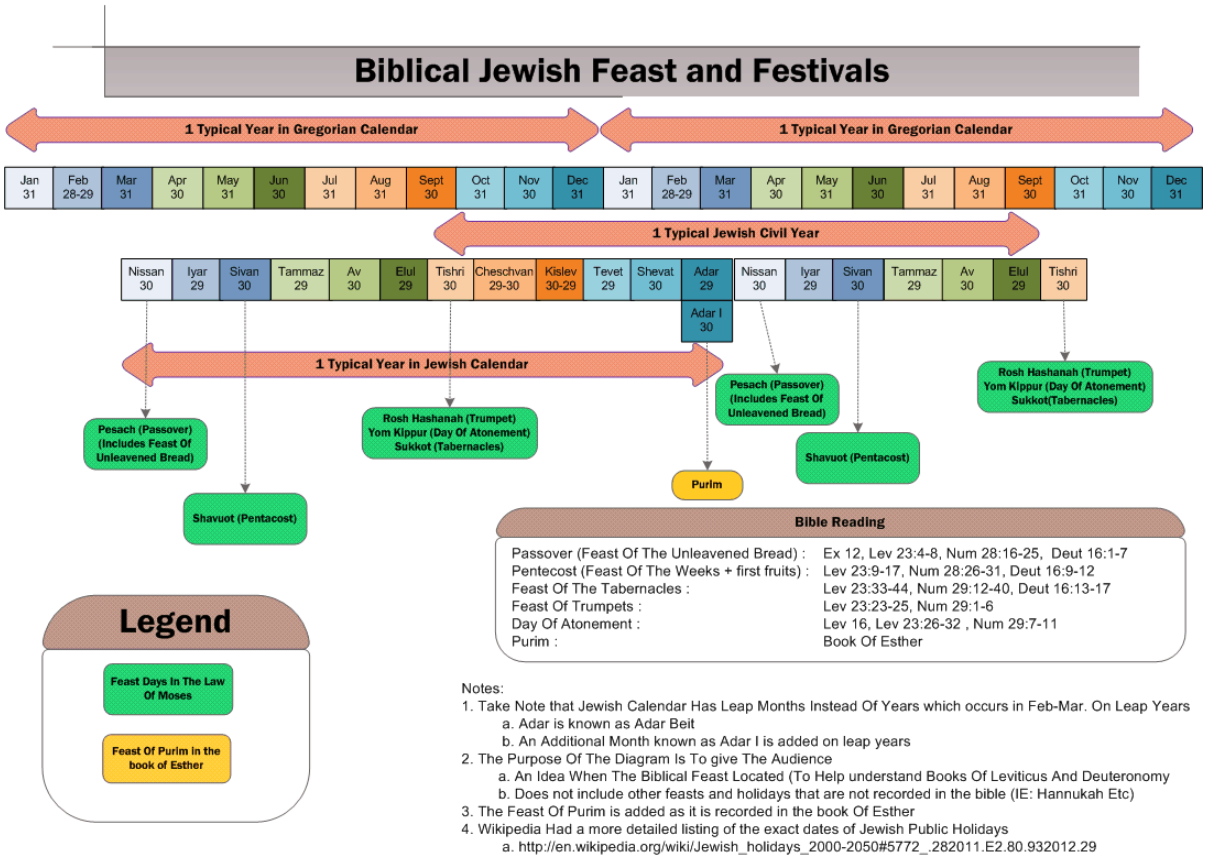
http://www.truthnet.org/Feasts-of-Israel/Index.htm
http://www.truthnet.org/Feasts-of-Israel/1-Overview-Spring-Feasts/Index.htm

http://www.agapebiblestudy.com/charts/Seven%20Sacred%20Feasts%20of%20the%20Old%20Covenant.htm

http://therefinersfire.org/feasts3.htm

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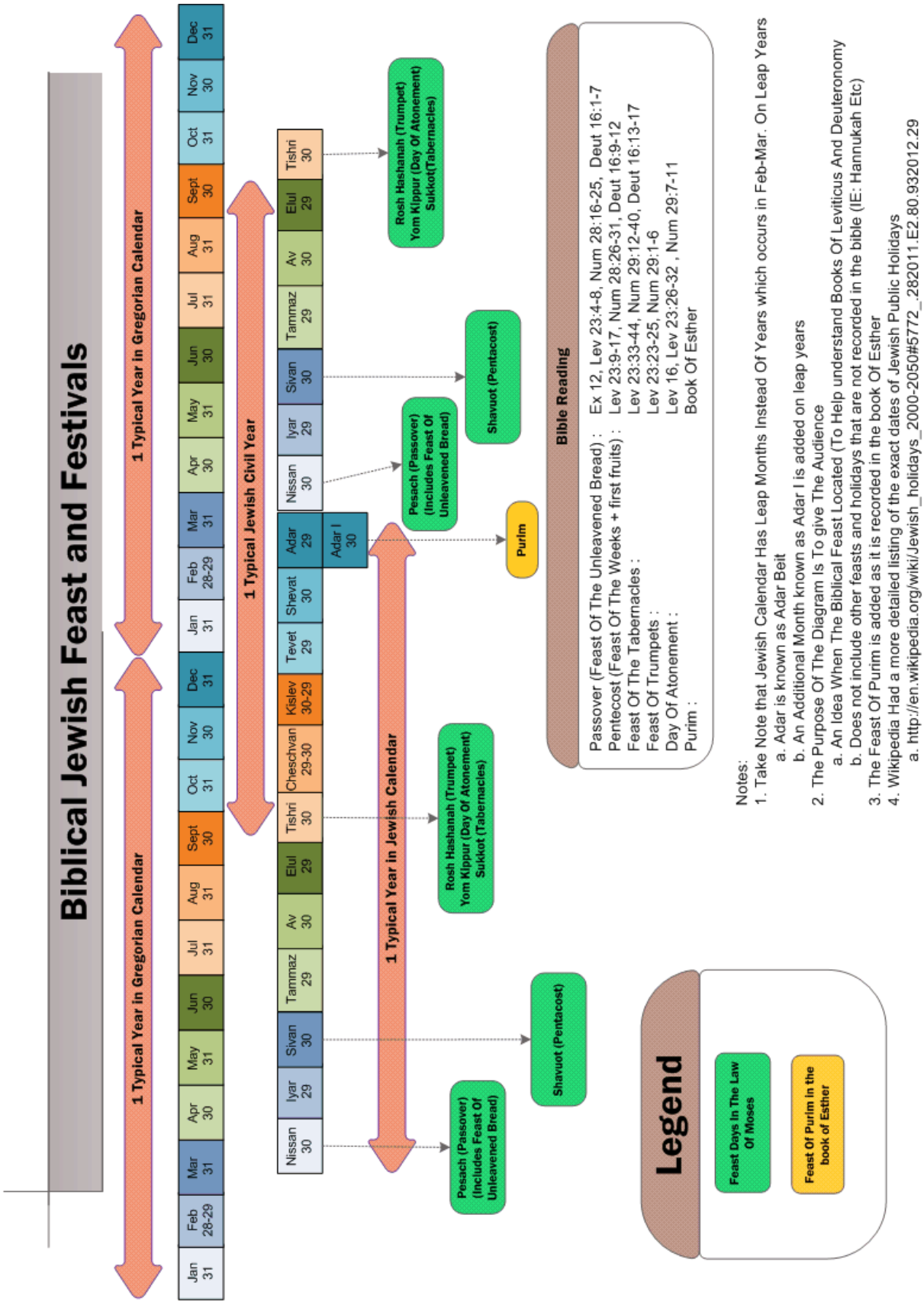
Biblical Jewish Feast and Festivals



Source: https://www.pinterest.com/pin/340373684313069508/

See next page for larger view…

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Notes:
1. Take Note that Jewish Calendar Has Leap Months Instead Of Years which occurs in Feb-Mar. On Leap Years
   a. Adar is known as Adar Beit
   b. An Additional Month known as Adar I is added on leap years
2. The Purpose Of The Diagram Is To give The Audience
   a. An Idea When The Biblical Feast Located (To Help understand Books Of Leviticus And Deuteronomy
   b. Does not include other feasts and holidays that are not recorded in the bible (IE: Hannukah Etc)
3. The Feast Of Purim is added as it is recorded in the book Of Esther
4. Wikipedia Had a more detailed listing of the exact dates of Jewish Public Holidays
   a. http://en.wikipedia.org/wiki/Jewish_holidays_2000-2050#5772_.282011.E2.80.932012.29

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A Quick Guide to the Jewish Holidays:

http://jewsforjesus.org/publications/newsletter/september-2004/quickguide

A QUICK GUIDE TO THE JEWISH HOLIDAYS

JEWISH HOLIDAY	BIBLICAL PURPOSE	HOLIDAY GREETINGS
Rosh Hashanah (rush ha **shun** nah) Literally, "the head of the year," Rosh Hashanah is considered the Jewish New Year. The Bible uses a different name: *Yom Truah* (yome true **ah**), which means "the Feast of Trumpets." (Lev. 23:24,25)	People gathered to hear the sound of the *shofar* (ram's horn) to reflect on God's judgment and their spiritual condition. Rosh Hashanah begins a ten-day period known as the Days of Awe, during which God's people were to turn to Him and away from sin.	Say "Happy New Year" or in Hebrew, "*l'shanah tovah*" (luh **shun** na toe **vah**) and/or send greeting cards. If you can't find Jewish New Year cards in your local stationery store, you can order a box from us.[2]
Yom Kippur (yome kee **poor** or yum **kip** per) The term "High Holidays" refers to Rosh Hashanah and Yom Kippur together. Literally "the Day of Atonement," Yom Kippur concludes the Days of Awe. It is the holiest and most somber day of the year. (Lev. 23:27-32)	One day of the year, the High Priest entered the Holy of Holies to put the blood of the sacrificed animal on the altar as a sin offering. Through faith, obedience to God's precise instructions resulted in atonement, or covering, for sin.	Yom Kippur is a day of fasting and reflecting upon one's sin, so it is not appropriate to wish someone a "Happy Yom Kippur."
Sukkot or **Sukkus** (sue **coat** or **sook** us) Literally "the Feast of Booths" (or "the Feast of Tabernacles"), this is a seven-day celebration. (Lev. 23:34-36)	This is both a harvest festival and a reminder of how God sustained the children of Israel during their wilderness wanderings. The people were to dwell in temporary booths, and to rejoice over God's provision as well as His presence. Many Jewish people still build booths in their yards or synagogues for this holiday.	You can tell Jewish friends, "Good *yontif* (**yawn** tiff)" which means "Good (or happy) holiday."
Hanukkah (**ha** new kah) Literally "dedication," Hanukkah is known both as the Festival of Dedication and the Festival of Lights. It is not commanded in the Scripture, though it is mentioned one time in the New Testament. (Jn. 10:22)	The holiday commemorates the dedication of the Temple after it was recaptured from the evil tyrant, Antiochus. It is also a time of rejoicing in how God enabled the Jewish people to prevail in battle when we were hopelessly outnumbered.	"Happy Hanukkah," "Good *yontif*," and/or send a Hanukkah card. Many people exchange gifts during this holiday, perhaps because of its proximity to Christmas.
Purim (**poor** im) Literally "lots," this holiday is a celebration of God's watchcare over His people as seen in the book of Esther.	Whereas the holiday is not commanded in Scripture, it is a fun day during which practical jokes are common, special holiday treats are enjoyed and the entire book of Esther is read in synagogue. Children frequently dress up as one of the characters in the story of Esther for a "Purim pageant."	"Good *yontif*."
Pesach (**pay** sokh) Literally, "Passover," this is also known as the Feast of Redemption. (Lev. 23:5,6)	God commanded His people to celebrate this holiday annually to remember how He delivered them from bondage in Egypt. Passover is actually a one-day holiday, but God also commanded the Jewish people to celebrate a seven-day Feast of Unleavened Bread. The entire eight days are commonly viewed together as Passover. On the first or second night of Passover, we have a ceremonial meal with liturgy known as the *seder* (**say** der).	"Happy Pesach," "Happy Passover," "Good *yontif*," and/or send a Passover card.
Shavuot (shah **voo** oat) or Shavuos (shah **voo** ose) Literally "weeks," this holiday comes seven weeks after Passover; it is also referred to as "Pentecost" because it falls 50 days after Passover. (Lev. 23:15-21)	God gave this holiday as a spring harvest celebration, during which the Israelites were to rejoice over the ingathering of the wheat crops. Jewish tradition also says that God gave Moses the Ten Commandments on Shavuot. Some people celebrate by reading from the Torah all night, and eating dairy products.	"Good *yontif*"

There is much more to say about each of these holidays, and how they point to the Messiah Jesus. For now, we simply wanted to provide you with an overview so you would know when the most commonly celebrated holidays are coming, and how to greet your Jewish friends. [1]We say that the holiday "begins on" because all Jewish holidays begin at sundown, the day before the actual first "day" of the holiday. [2]Online at http://store.jewsforjesus.org/ppp/product.php?prodid=303

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ISRAEL'S LITURGICAL AND CIVIL CALENDAR YEAR

Month	Liturgical year order	Civil year order	Modern equivalent	Feast days & Agricultural Season (+ = God ordained annual and ++ pilgrim feasts * = national feasts)
Aviv/Abib (Nisan)	1	7	March/April	+Passover 14th , ++Unleavened Bread 15-21st (sacred assembly on 15th and 21st) , +Firstfruits on Sunday of Unleavened Bread holy week. Spring equinox 15th. The "Latter rains"& flood season, beginning of barley and flax harvest
Ziv (Iyyar)	2	8	April/May	Dry season, apricots ripen
Sivan	3	9	May/June	++Weeks (Pentecost) 50 days from Firstfruits as ancients counted; wheat harvest, dry winds, early fig harvest, grapes ripen
Tammuz	4	10	June/July	Hot, dry season: grape harvest
Ab	5	11	July/Aug.	Hot, olive harvest
Elul	6	12	Aug./Sept.	Dates and summer figs
Ethanim (Tishri)	7	1	Sept./Oct.	+Trumpets = 1st , +Day of Atonement =10th ++Booths (Tabernacles) = 15-21st & 22nd sacred assembly; Fall equinox 15th; "Former (early) rains," plowing & seed time
Bul (Heshvan)	8	2	Oct./Nov.	Rains, winter figs, wheat and barley sown
Chislev	9	3	Nov./Dec.	*Hanukkah (feast of dedication); winter begins
Tebeth	10	4	Dec./Jan.	Coldest month, rains and snow in mountains
Sebat	11	5	Jan./Feb.	Growing warmer, almond trees in bloom
Adar	12	6	Feb./March	*Purim; spring: "Latter rains" begin, citrus & fruit harvest

Seven annual feasts are God ordained feasts (Ex 12:1-28; 43-51; 13:1-10; Lev 23:5-44; Num 28:16-29:39) including three pilgrim feasts; *Hanukkah and Purim are national feasts proclaimed by the people and are not God ordained (1 Mac 4:36-61; 2 Mac 10:1-8; Esther 9:20-32). The Feasts of Unleavened Bread and Tabernacles fell respectively near the spring and fall equinoxes.

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PASSOVER

The Sacrifice.

The sacrificial animal, which was either a lamb or kid, was necessarily a male, one year old, and without blemish. Each family or society offered one victim together, which did not require the "*semikah*" (laying on of hands), although it was obligatory to determine who were to take part in the sacrifice that the killing might take place with the proper intentions. Only those who were circumcised and clean before the Law might participate; and they were forbidden to have leavened food in their possession during the act of killing the paschal lamb. The animal was slain on the eve of the Passover, on the afternoon of the 14th of Nisan, after the **Tamid** sacrifice had been killed, *i.e.*, at three o'clock, or, in case the eve of the Passover fell on Friday, at two. The killing took place in the court of the Temple, and might be performed by a layman, although the blood had to be caught by a priest, and rows of priests with gold or silver cups in their hands stood in line from the Temple court to the altar, where the blood was sprinkled. These cups were rounded on the bottom, so that they could not be set down; for in that case the blood might coagulate. The priest who caught the blood as it dropped from the victim then handed the cup to the priest next to him, receiving from him an empty one, and the full cup was passed along the line until it reached the last priest, who sprinkled its contents on the altar. The lamb was then hung upon special hooks or sticks and skinned; but if the eve of the Passover fell on a Sabbath, the skin was removed down to the breast only. The abdomen was then cut open, and the fatty portions intended for the altar were taken out, placed in a vessel, salted, and offered by the priest on the altar, while the remaining entrails likewise were taken out and cleansed.



On Sabbath Eve.

Even if the eve of the Passover fell on a Sabbath, the paschal lamb was killed in the manner described above, the blood was sprinkled on the altar, the entrails removed and cleansed, and the fat offered on the altar; for these four ceremonies in the case of the paschal lamb, and these alone, were exempt from the prohibition against working on the Sabbath. This regulation, that the Sabbath yielded the precedence to the Passover, was not definitely determined until the time of Hillel, who established it as a law and was in return elevated to the dignity of nasi by the Bene Bathyra (Pes. 68a).

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[Note: Hillel -- born c. 110 BC and died 10 AD; he is associated with the development of the Mishnah and the Talmud (Gemara). (Hillel was grandfather of Gamaliel the Elder who taught St. Paul.)]
[Note: Nissan – The Post-Exilic name (was called Aviv (or Abib) pre-exilic) for solar month The word "Nisan" or "Nissan" is a cognate to the word "nissim", meaning "miracles" / redemption]
Ref: http://www.angelfire.com/pa2/passover/months-of-the-jewish-calendar.html

Source: http://www.jewishencyclopedia.com/articles/11934-passover-sacrifice

See also: http://www.jewishvirtuallibrary.org/jsource/Judaism/passover.html [history and today]

Passover Sacrifice – how it was conducted
(See Wikipedia for details)

Hagigah - Tractate Hagigah (literally "Festival Offering") deals with the Three Pilgrimage Festivals (Passover, Shavuot, Sukkot) and the pilgrimage offering that men were supposed to bring in Jerusalem. At the middle of the second chapter, the Talmud discusses topics of ritual purity.
[Source: Wikipedia]

To see how the above Tamid sacrifice relates directly to Jesus' death on the cross:
http://www.thesacredpage.com/2010/04/jewish-roots-of-jesus-passion-and-death.html

http://www.hebrew4christians.com/Articles/Oral_Torah/oral_torah.html (Oral Torah / Talmud)

http://www.biblesearchers.com/hebrews/festivals/passover.shtml

https://bible.org/article/passover-time-jesus

http://josephus.org/Passover.htm

Principle Passages from the Hebrew Scriptures — On the Subject of the Passover

1- Exodus 11 & 12:1-51 — the institution of the first Passover in detail.
2- Exodus 13:1-16 — to be taught for all future generations.
3- Exodus 23:14-17; 34:18,23 — all males to appear before the Lord 3 times a year, beginning at Passover.
4- Leviticus 23:1-44 — High Sabbaths distinguished from regular Sabbaths.
7 High Sabbaths a year.
Institution of the Wave Sheaf Offering of grain.
5- Numbers 9:1-14 — no bones of the Passover lamb to be broken.
Law for unclean persons to observe Feast a month later.
Order for discipline.
6- Numbers 28:16-25 — various offerings for the seven days of the Feast.
7- Numbers 33:1-3 — Israel leaves Egypt on morning of 15th after Passover meal the night before.
8- Deuteronomy 16:1-8 — Lamb is sacrificed in the afternoon (of 14th).
No meat left after the meal.
The lamb is to be sacrificed only where God places His Name once Israel arrives in the Land.
9- Joshua 5:10,11 — Joshua's Passover.
10- II Chron.30:1-27 — Hezekiah's Passover.
11- II Chron.35:1-19 — Josiah's Passover.
12- Ezra 6:19-22 — Ezra's Passover.

[Source: Christ Our Passover, Jack W. Langford] http://www.separationtruth.com/resources/Christ+Our+Passover+new.pdf

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Exodus 12:1-28

The Passover Instituted

On this date, four days before the first Passover, the Feast of Passover is instituted.
On this day the lamb would be chosen that would be sacrificed on the fourteenth of Nisan.
On this same date, forty years later, Joshua would lead the nation of Israel across the Jordon River into Canaan.
On this same Monday, Nisan 10 solar date in 30 AD, Jesus would come into Jerusalem on the back of a donkey and be hailed as the Messiah. Four days later in 30 AD, on Friday, April 5−Nisan 14 on a solar calendar, many of these same people would be screaming for Pontius Pilate to “Crucify him”.

Type of Dated Event: DIS
BR Calendar Day Number: 163
BR Years from Creation: 2669
BR: Friday, March 28 — Nisan 10, 1445 BC
GH: Friday, March 6 — Adar 14, 1440 BC
Julian Day Number: 1195540.75

Source: The Sacred Calendar (364-day calendar): http://www.thesacredcalendar.com/ (Bible Timeline)

Hallel: **praise**, the name given to the group of Psalms 113-118, which are preeminently psalms of praise.

It is called "The Egyptian Hallel," because it was chanted in the temple whilst the Passover lambs were being slain. It was chanted also on other festival occasions, as at Pentecost, the feast of Tabernacles, and the feast of Dedication. The Levites, standing before the altar, chanted it verse by verse, the people responding by repeating the verses or by intoned hallelujahs. It was also chanted in private families at the feast of Passover.

This was probably the hymn which our Saviour and his disciples sung at the conclusion of the Passover supper kept by them in the upper room at Jerusalem (Matt. 26:30; Mark 14:26).

There is also another group called "The Great Hallel," comprehending Psalms 118-136, which was recited on the first evening at the Passover supper and on occasions of great joy.

[Source: Easton's 1897 Bible Dictionary]

Psalm 113-118. The Egyptian Hallel: A Cantata of Salvation:
Anything that relates to the Lord Jesus Christ is of supreme value and attractiveness for the Christian. Consequently, the strong likelihood that this group of psalms formed part of his Passover celebrations enhances their interest and importance. At the last Passover, the first Supper, he and his company would have sung Ps 113-114 before the meal and 115-118 would be the ‘hymn’ they sang at the end (Matthew 26:30). No doubt each psalm in the group had its own literary history but together they are well called ‘the Egyptian Hallel/Act of Praise’, a commentary in song on Exodus 6:6-7.

[Source: New Bible Commentary]

HALLEL - ha-lal', hal'-el: In the fifth book of the Psalms (107-50) there are several groups of Hallelujah Psalms: 104 through 106; 111 through 113; 115 through 117; 135; 146 through 150. In the worship of the synagogue Psalms 135 through 136 and 146 through 150 were used in the daily morning service. Psalms 113 through 118 were called the "Egyptian Hallel," and were sung at the feasts of the Passover, Pentecost, Tabernacles and Dedication. At the Passover, Psalms 113 and 114 (according to the school of Shammai only Psalms 113) were sung before the feast, and Psalms 115 through 118 after drinking the last cup. The song used by our Lord and the disciples on the night of the betrayal (Matthew 26:30), just before the departure for the Mount of Olives, probably included Psalms 115 through 118.

[Source: ISBE, JR Sampey]

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Bible verses about Chagigah (From Forerunner Commentary)

Deuteronomy 27:7

In their reference work, McClintock and Strong inform us that these offerings (especially those made on the first day of Unleavened Bread) were called hagigah (sometimes also transliterated chagigah), which means "festivity." These offerings were a festivity, something given in order to have a feast, a happy, festive time. If a person wanted to give God a peace offering, it was divided three ways: some to God, some to the priest, and the remainder came back to the offerer. With his portion, he would invite his family and friends, and they would have a fine time, eating a sumptuous meal and fellowshipping together.

These offerings are stipulated in Numbers 10:10. They are shown actually being offered in II Chronicles 30:22, included, in this case, under the name "Passover." But these offerings cannot be the actual Passover, because of the rules regarding the Passover having to be roasted and from a lamb or a kid of the goats. These offerings — the hagigah (or chagigah) — are shown in II Chronicles 30 quite a number of times. This was when Hezekiah had his great Passover and Feast of Unleavened Bread in the second month.

[Source: John W. Ritenbaugh, The Night to be Much Observed]
http://www.bibletools.org/index.cfm/fuseaction/Topical.show/RTD/CGG/ID/2882/Chagigah.htm

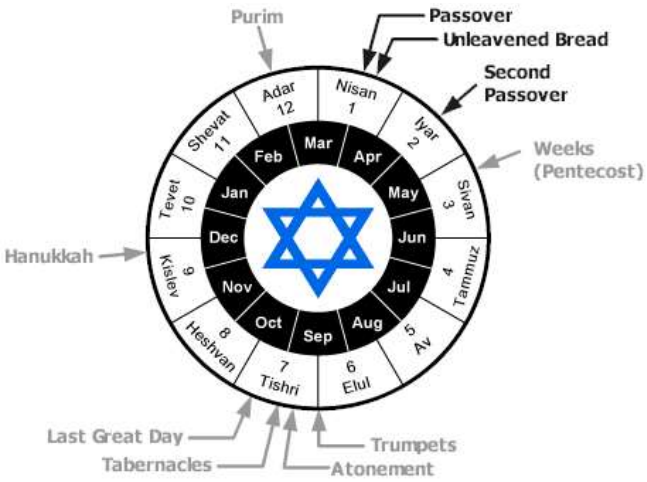
Offerings [During the time of the Temple]

During the feast the priests daily sacrificed two bulls, one ram and seven male lambs as a burnt offering along with its grain offering; and one male goat for a sin offering in addition to the regular sacrifices (Leviticus 23:8, Numbers 28:16-31):

Day	Burnt Offering			Sin Offering
	Bulls	Rams	One-year-old Male Lambs	Male goat
1	2	1	7	1
2	2	1	7	1
3	2	1	7	1
4	2	1	7	1
5	2	1	7	1
6	2	1	7	1
7	2	1	7	1
(Total)	(14)	(7)	(49)	(7)

The burnt offerings were accompanied by their grain offering and their drink offerings.

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Second Passover (Pesach Sheni)

The 14th day of Iyar was the Second Passover. This day served as a "second chance" for those who were unable to attend the Passover one month earlier because of being unclean or being away on a journey.

The circumstances that led to the Second Passover was recorded in Numbers 9:1-14. There were some men who were unclean through contact with a dead body and were not allowed to participate in the Passover. They came to Moses and Aaron and voiced their concern that when the Passover sacrifice was offered, they were ritually impure and therefore unable to participate in this sacred obligation. It was then God instituted the Second Passover so that they could present their offering one month later.

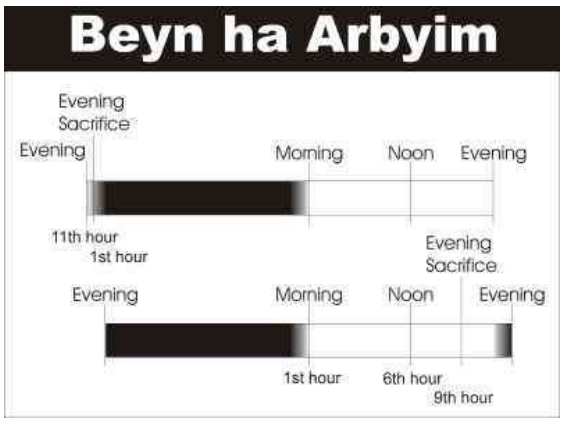
The significance of the Second Passover reminds us of God's grace. He always gives us a second chance when we sinned (became unclean) or departed away from Him (away on a journey) so that we can always come back to Him and rectify our wrong doings in the past.

[Source: http://www3.telus.net/public/kstam/en/temple/details/passover.htm]

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Between the Evenings

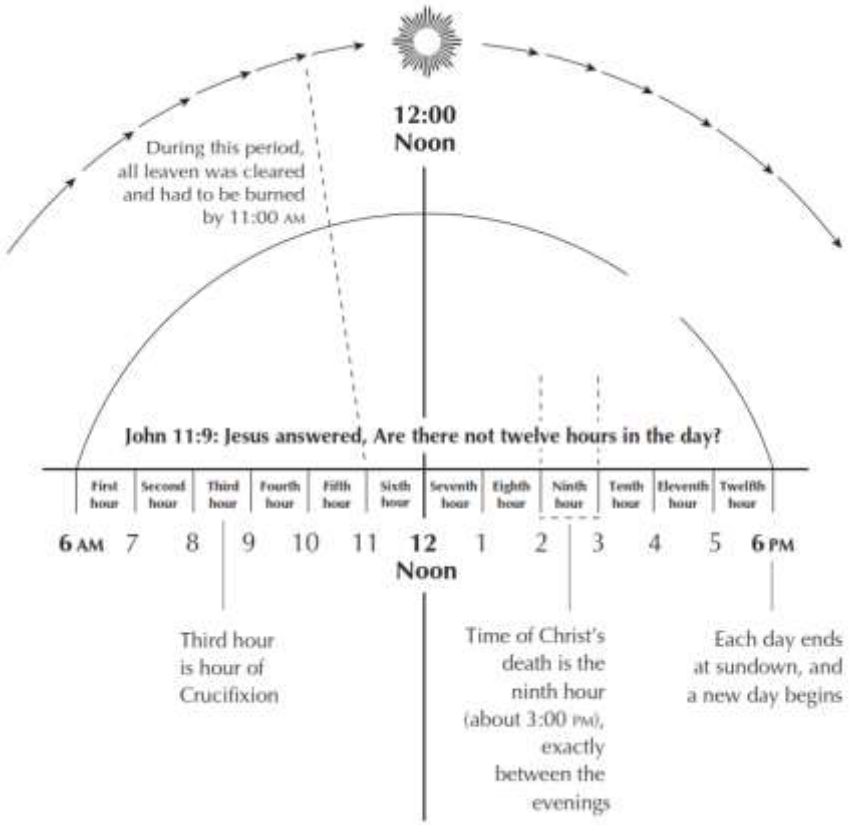
Passover Killing of Sacrificial Lamb "Between the two evenings" ("ben ha-'arbayim")



"*Between the Evenings*"
[Top bar graph in above graphic is what was believed by the Samaritans and Karaites as being between sunset and dark (not later than 1.5 hour before dark). The bottom bar is what was followed by the religious leaders during Jesus's time. It was construed to mean "after noon and until nightfall. Time was later specified 3 p.m., or 2 p.m. if it fell on a Friday (before the Sabbath).]
[Source: http://www.paleotimes.org/beyn-ha-arbayim/, http://www.jewishencyclopedia.com/articles/11933-passover]

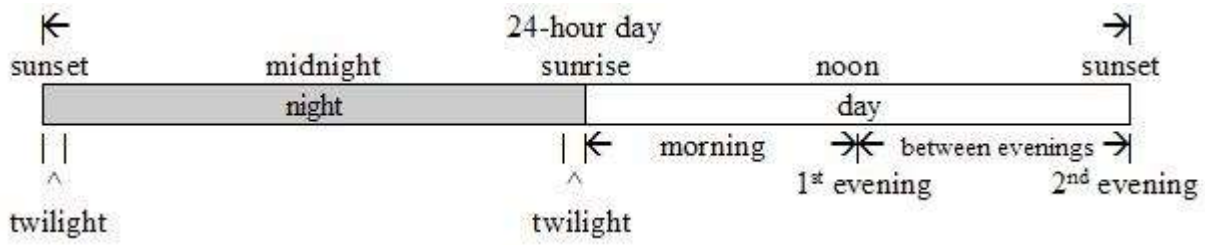
Hebrew: **between the two evenings**, The Jews divided the day into morning and evening. Till the sun passed the meridian, all was morning or forenoon; after that, all was evening or afternoon. Their first evening began just after twelve o'clock, and continued till sunset; their second evening began at sunset, and continued till night, i.e., during the whole time of twilight; between twelve o'clock, therefore, and the termination of twilight, the Passover was to be offered (see parallel passages) (Exodus 16:12; Matthew 27:46-50 Exodus 12:6)**.**
[Source: T*reasury of Scriptural Knowledge by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey*.]

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[Source: ***The Messianic Feast***, http://themessianicfeast.com/] – Chapter: TMF_Between-the-Evenings]

Sunset is certainly one evening; the other may refer to the change in the middle of the afternoon to the late afternoon, or the beginning of dusk. The idea is probably just at twilight, or dusk (see R. B. Allen, *TWOT* 2:694). ????????????? [Source: NET Bible note]



[Source: http://www.jesus-resurrection.info/biblical-day-of-rest.html]

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Between the Evenings — The Legal Time to Slay the Passover

Some of the confusion as to whether the Last Supper was the Passover or not comes from the English translations of the original Hebrew words meaning “between the evenings.” The Jewish sources are clear that this period — the time to slay the Passovers — was to be in the afternoon of the 14th day. However many English translators and commentators, believing that Jesus ate the Passover at the Last Supper (and that he also died at the proper time for the Passover sacrifice), portray the period of “between the evenings” as either evening or twilight, which can imply after sunset.

This notion does not fit with Jewish history, which shows the legally allowed time for the Passover sacrifice to be between noon and sunset. Famous Jewish commentator Alfred Edersheim agrees with this, writing:

The period designated as ‘between the two evenings’ when the Paschal lamb was to be slain, was past. **There can be no question** that, in the time of Christ, it was understood to refer to the interval between the **commencement of the sun’s decline** and what was reckoned as the hour of his final disappearance (about 6 p.m.).[1]

The Jewish Encyclopedia verifies this same time frame:

> The time “between the two evenings” (“ben ha-’arbayim”) was construed to mean “**after noon and until nightfall**”[2]

The chart below illustrates the sun ascending (from 6 AM to noon) and descending (from noon to 6 PM, around sunset). If you picture the sun in relation to the vertical line and the horizontal line in the chart below, this line is “even” with the horizon at noon, and is again “even” with the horizon at sunset. Thus, between the even-ings is the time between noon and sunset, as both Edersheim and *The Jewish Encyclopedia* noted.

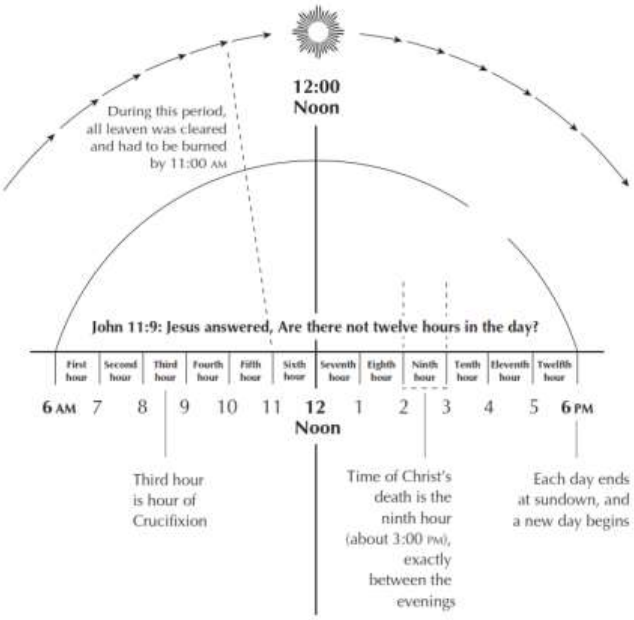


Figure 9. Between the evenings (see larger view on previous page)

Part of the confusion as to whether the Last Supper was the Passover comes from the flexible meaning of the English word “evening,” for which most dictionaries include a definition of the “early part of the night.” Notice how the six English translations below give six variations (in boldface) of what began as the Hebrew phrase meaning “between the evenings”:

> KJV Exodus 12:6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it **in the evening**.

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> NAS Exodus 12:6 'And you shall keep it until the fourteenth day of the same month, then the whole assembly of the congregation of Israel is to kill it **at twilight**.
>
> LXE Exodus 12:6 And it shall be kept by you till the fourteenth of this month, and all the multitude of the congregation of the children of Israel shall kill it**toward evening**.
>
> YLT Exodus 12:6 'And it hath become a charge to you, until the fourteenth day of this month, and the whole assembly of the company of Israel have slaughtered it **between the evenings**;
>
> NAB Exodus 12:6 You shall keep it until the fourteenth day of this month, and then, with the whole assembly of Israel present, it shall be slaughtered **during the evening twilight**.
>
> JPS Exodus 12:6 and ye shall keep it unto the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it **at dusk**.

We must understand how the Jews understood this Hebrew phrase and how they passed it down to successive generations, while of course giving the strongest weight to the original God-anointed Hebrew and Greek scriptures of the Bible.

Overlaying our English understanding of "evening" with its various shades of meaning onto the Hebrew and Greek scriptures can cause problems. We see this, for instance, on the day of the Crucifixion when the 15th-day high Sabbath is soon coming—the following English verse says that evening had already come (although the body of Jesus was not yet moved to the tomb):

> NAS Mark 15:42 And when **evening had already come**, because it was the preparation day, that is, the day before the Sabbath,
>
> GNT Mark 15:42 Καὶ ἤδη **ὀψίας** γενομένης, ἐπεὶ ἦν παρασκευὴ ὅ ἐστιν προσάββατον,
>
> NAS Mark 15:43 Joseph of Arimathea came, a prominent member of the Council, who himself was waiting for the kingdom of God; and he gathered up courage and went in before Pilate, and asked for the body of Jesus.

If we think of verse 42 as being correct and interpret "evening" as occurring after sundown, it would mean that prominent Jews like Joseph of Arimathea (a member of the Sanhedrin) publicly broke the Sabbath by carrying the Messiah's body to the tomb after the 15th-day Sabbath had set in. In this particular verse the solution is easy, for the Greek word όψίας, translated as "evening," means "late"; it clearly refers to "late in the Jewish day" (which ended at sunset).

This is just one example of how the time to sacrifice the Passover became confused among commentators since Roman times. When they tried to reconcile the longstanding tradition of Jesus somehow eating the 14th-day Passover at the Last Supper, then fulfilling the 14th-day Passover at the Crucifixion the following day, this idea of sacrificing the Passover in the evening gained acceptance among some. Most Jewish sources correctly state that the Passovers were sacrificed in the afternoon and not after sunset.

The Jewish word for "eve" refers to the part of the day after noon and before sunset, as we saw in the subsection "The 14th-Day True Passover" in the chapter "The Template Challenge." The irrefutable history as detailed below will show that the legal time to slay the Passover was indeed between noon and sunset. We will first consider the historical statements from the Talmud, then look at other Jewish sources (such as Josephus and Philo) to see that the Old Testament evidence perfectly aligns with these other sources. Then we will see that the New Testament scriptural evidence also harmonizes perfectly with these other Jewish writings.

What the Talmud Says

Although as believers in the God-anointed scriptures, we do not get doctrine from the Talmud, it does contain a wealth of accurate information concerning the festivals that the Jewish scholars wanted to preserve and pass down to future generations. Granted, one has to sometimes weed out certain subjects where there was an ax to grind (the Talmud written by the descendants of the Pharisees,

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who despised the Sadducees and also the Messiah), but there is still much of value regarding the festivals.

First of all, a reminder that the scriptures show unequivocally that the Passover was on the 14th day, and that the seven-day Festival started as the 15th day began (at sundown of the 14th day) and lasted seven days:

> JPS Numbers 28:16 And in the first month, **on the fourteenth day** of the month, is the LORD'S **passover**.
>
> YLT Numbers 28:17 and **in the fifteenth day** of this month *is* a festival, **seven days unleavened** food is eaten;

Now let's turn to the Talmudic discussion concerning the time for the Jews to throw away the leaven, which gives us a major point of demarcation as to the legal time to slay the Passover (since it could not be sacrificed on the 14th day until all leaven was burned in Israel):

> GEMARA: We see thus, that at the **commencement of the sixth hour**, all agree, Chometz must be burned. Whence do we adduce this? Said Abayi: From two passages, viz. [Exod. xii. 19]: "Seven days no leaven shall be found in your houses," and [ibid. 15]: "But on the first day ye shall have put away leaven out of your houses." According to this, then, on the first day there would still be leaven in the house and this would be contrary to the ordinance of the first passage? Hence we must say, that by "the first day" is meant **the day preceding the festival**. **Then why say the sixth hour?** Say that already early in the morning of the day preceding the festival (leaven should be burned). The word "but" with which the passage commences divides the day into two parts, so that in the morning leavened bread may be eaten while in the afternoon it must not.
>
> The disciples of R. Ishmael taught: The reason **that Chometz must be removed on the 14th (of Nissan)** (the eve of Passover) is because that day is referred to as the first day (of the festival) in the passage [Exod. xii. 18]: "In the first, on the fourteenth day of the month, at evening shall ye eat unleavened bread," etc.
>
> Rabha said: "The reason may be inferred from the passage [Exod. xxxiv. 25]: **'Thou shalt not offer the blood of my sacrifice with leaven**; neither shall be left unto the morning the sacrifice of the feast of the passover,' which signifies, that the Passover sacrifice must not be offered up as long as there is yet leaven." If that be the case, then it might be said that the leaven should be burned by each man immediately before offering his passover sacrifice;**why designate the sixth hour?** The passage means to state, that **when the *time* for the Passover sacrifice arrives, there must no longer be any leaven on hand.** [3]

There are two particularly important points to take from this passage above. First, these writers understood Exodus 34:25 to mean that leaven (or "Chometz" above, meaning that which is leavened) must be removed by the sixth hour (which commences at 11 AM and ends at noon) since God commanded to not sacrifice the Passover with leaven (meaning while leaven still remained among the people). The *legal* time to slay the Passover was *after* noon, so all leaven had to be removed prior to this time.

The second important point these writers make is that the "first day" (in Exodus 12:15) refers to the 14th day on which the Passover is sacrificed. They reason that if no leaven is to be in the land for the whole seven-day Festival (the 15th through the 21st), and if the "first day" of the Festival meant the 15th day of Nisan, then they would have already broken the law by still having leaven to remove during the 15th day.

The Hebrew word can mean either "first" or "previous/preceding," as can the Greek word used here in the Septuagint. They correctly say, therefore, that in this case it means the day *preceding* the Festival (i.e., the 14th day), and they add that Exodus 12:18 calls the 14th day the "first day" as more proof. This was the common Jewish understanding, which fits perfectly with the Gospels, where in the

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Greek the 14th day is referred to as the “first of the unleavened” (the original Greek of Matthew 26:17 and Mark 14:12).[4]

Remember, God had said that not bringing the Passover in its appointed time would cause one to be *cut off* from Israel. God had given the Israelites a set time for a legal Passover sacrifice, and this time never confused them:

> NAS Numbers 9:13 ‘But the man who is clean and is not on a journey, and yet neglects to observe the Passover, that person shall then be cut off from his people, for **he did not** present the offering of the LORD **at its appointed time. That man shall bear his sin**.

Would Jesus really have gone against the laws of God and the Temple to somehow sacrifice a Passover outside of its appointed time and thus “bear his sin”?

❦

The following passage from the Talmud goes a step further in defining the time for an acceptable Passover sacrifice, saying that one brought before noon would***not be valid***:

> MISHNA: If the paschal lamb be slaughtered **before noon**, **it is not valid,** because it is written [Exod. xii. 6]: “Toward the evening.”[5]

This passage is interesting because it does not quote the Hebrew “between the evenings” but rather the Greek Septuagint, which reads “toward evening”:

> LXE Exodus 12:6 And it shall be kept by you till the fourteenth of this month, and all the multitude of the congregation of the children of Israel shall kill it**toward evening**.
>
> LXT Exodus 12:6 καὶ ἔσται ὑμῖν διατετηρημένον ἕως τῆς τεσσαρεσκαιδεκάτης τοῦ μηνὸς τούτου καὶ σφάξουσιν αὐτὸ παῦ τὸ πλῆθος συναγωγῆς υἱῶν Ισραηλ **πρὸς ἑσπέραν**

The two words boldfaced in the Greek above are literally “toward evening.” In marked contrast to the Greek Septuagint, the English King James translation below says “***in*** the evening”:

> KJV Exodus 12:6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it **in the evening**.

You can see from the Talmudic quotes above that their writers understood this time to sacrifice the Passover differently than the translators of the King James Version, which gives the false impression that the Passover is to be sacrificed “***in the evening***.” This would not be a problem if “evening” were understood in the first-century Jewish sense—when the sun was moving down in the sky ***toward even-ing*** with the horizon—but the English translations usually convey a different sense.

A big difference can exist between “in” and “toward,” for if Daniel (in Babylon) prayed toward Jerusalem, that doesn’t mean the same thing as him praying in Jerusalem. These Jewish Talmudic scholars who quoted from the Septuagint understood “toward the evening” (in Greek) to have the same meaning as “between the evenings” (in Hebrew), beginning after noon “when the sun commences to move towards the west.”

Young’s Literal Translation gives us the meaning of the Hebrew:

> YLT Exodus 12:6 ‘And it hath become a charge to you, until the fourteenth day of this month, and the whole assembly of the company of Israel have slaughtered it **between the evenings**;

The evidence shows that the Jews saw this Greek term “toward evening” to mean the *exact same thing* as the after-noon period, a fact that the Talmudic passage below confirms:

> CHAPTER V.
>
> REGULATIONS CONCERNING THE SACRIFICE OF THE PASCHAL LAMB.

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> MISHNA: The continual (daily) offering was slaughtered half an hour after the eighth hour, and sacrificed half an hour after the ninth hour; but on the day before Passover, whether that day happened to be a week-day or a Sabbath, it was slaughtered half an hour after the seventh hour, and sacrificed half an hour after the eighth hour. When the day before the Passover happened to be a Friday, it was slaughtered half an hour **after the sixth hour**, sacrificed half an hour after the seventh hour, **and the Passover sacrifice celebrated (immediately) afterwards.**
>
> GEMARA: Whence do we know all this? Said Rabha: Because it is written [Numbers xxviii. 4], "**toward evening**," we know that this religious duty must be discharged **when the sun commences to move towards the west (evening)**. Then again, on all ordinary days, in respect to vow and voluntary offerings, as it is written [Lev. vi. 5]: "And he shall burn thereon the fat of the peace-offering." And the master said that this signifies that all the other offerings must be sacrificed before the daily offering. Hence this latter was slaughtered half an hour after the eighth hour (two and one half hours after noon); but on the **day before Passover**, **when the paschal lamb had to be slaughtered after the daily offering, the latter was slaughtered an hour sooner**. If the eve of Passover, however, fell on Friday, when the paschal lamb must be roasted before the Sabbath set in, the literal text of the passage in the Scriptures is abided by, and the daily offering is slaughtered **as soon as the sun commences setting towards the west, *i.e.* , half an hour after noon**.[6]

We see several important facts in the above writing:

Numbers 28:4 is explained as "toward evening" (quoted from the Greek Septuagint) and interpreted as the time "the ***sun commences to move towards the west (evening)***." These Talmudic scholars would also have known that in Hebrew, this verse says "between the evenings." Therefore, they knew that "toward evening" conveys the same meaning as "between the evenings."

To be extra careful to stay within the legal time, the Talmudic writers say that when the 14th day fell on a Friday, the daily (even-ing) offering was brought half an hour after noon. God had also commanded the daily evening offering to be brought "between the evenings" (Exodus 29:39), so the Talmudists correctly state that the daily (evening) offering happens during the same time period as the Passovers are brought.

Although the scriptures usually refer to the 14th day as the Passover, the Talmud and other Jewish writings often speak of "Passover" as the 15th-day Sabbath—which commemorates the day God "passed over" and brought the Israelites out of Egypt—and not the 14th day when the Passovers were slain. One reason the 15th day came to be called the Passover is that it was the entrance into the seven-day Festival, which itself was *called* Passover (Luke 22:1). Another reason for this is that after the Temple was destroyed in AD 70, Passover lambs were no longer sacrificed, so the 14th day was less important. Thus, when Talmudic writers speak of the "day before Passover" in this passage above, they mean the 14th day (which they show is the day the Passover was sacrificed).

Therefore, when the Talmudic writers state that "***on the eve of Passover*** Yeshu was hanged,"[7] they mean that he died as the 14th day was closing. This is much as we use the term "Christmas eve" (the 24th) as the time period before Christmas (the 25th). Such idiomatic changes that occurred over time as well as the use of the term "Passover"—sometimes for different days—have probably greatly contributed to the confusion on the timing of the Passover and the Last Supper.

The Jewish Encyclopedia also concurs with this time to slay the Passover:

> In Temple times the paschal lamb was offered **during the afternoon of the eve of Passover** [8]

Where did the Talmudic writers get the idea that "between the evenings" (Hebrew) and "toward evening" (Greek Septuagint) indicate the same time as "When the sun commences to move towards the west?" The answer is from Deuteronomy 16:6 from the Greek Septuagint, where the God-

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commanded time to slay the Passover is on the 14th day "toward west sun" (πρὸς δυσμὰς ἡλίου). Notice the English translation of this scripture says, "**in** the evening **at** sunset":

> NAS Deuteronomy 16:6 but at the place where the LORD your God chooses to establish His name, you shall sacrifice the Passover **in the evening at sunset**, at the time that you came out of Egypt.
>
> LXT Deuteronomy 16:6 ἀλλ᾽ ἤ εἰς τὸν τόπον ὃν ἐὰν ἐκλέξηται κύριος ὁ θεός σου ἐπικληθῆναι τὸ ὄνομα αὐτοῦ ἐκεῖ θύσεις τὸ πασχα ἑσπέρας **πρὸς δυσμὰς ἡλίου** ἐν τῷ καιρῷ ᾧ ἐξῆλθες ἐξ Αἰγύπτου

The original Hebrew in the above scripture speaks of the **going in of the sun** (which begins its descent at noon). The Jewish scholars who translated this verse from Hebrew into Greek used a Greek phrase that says "toward west sun," which is boldfaced on the previous page. The Jewish *ArtScroll* commentary (Stone Edition, the Chumash), agrees with this timing from Deuteronomy 16:6 of "afternoon" when the sun descends:

> except at the place that Hashem, your God, will choose to rest His Name, there shall you slaughter the pesach-offering **in the afternoon, when the sun descends**, the appointed time of your departure from Egypt[9]

Jewish history from the time of Christ is unanimous that the proper time to slay the lambs was from noon until sunset. It is at noon when the sun begins its descent toward the western horizon or, as the Talmudists wrote, "when the sun commences to move towards the west." This is also why the Talmudic writers were so certain that all leaven had to be removed and burned prior to noon on the 14th day of Nisan, because from noon until sunset was the time in which the Passovers could legally be sacrificed. We saw that a sacrifice brought ***before noon would not be a valid sacrifice***. This history from the Talmud is crucial, as it sheds light on why Jesus could not have sacrificed an early, invalid Passover while leaven was still on hand in Israel, and also why it would have been fine for him to eat bread at the Last Supper.

What Other Jewish Sources Say

The eminent Jewish scholar and historian Josephus, who was born around 7 years after the Crucifixion (AD 37), gives the time when the Passovers were sacrificed in his day:

> So these High Priests, upon the coming of that feast which is called the Passover, when they slay their sacrifices, **from the ninth hour until the eleventh**, but so that a company not less than ten belong to every sacrifice, (for it is not lawful for them to feast singly by themselves), and many of us are twenty in a company …[10]

Josephus gives us a time that is ***after noon*** for the proper slaying of the Passovers, in clear agreement with the legal time as given in the Talmud. Obviously it was not the Jews who were confused on this issue. As we see from the chart near the beginning of this chapter, "from the ninth hour to the eleventh" would mean from around 2 to 5 PM.

God commanded several Temple duties to take place "between the evenings": Passover, evening offering, incense offering (the time of prayer), and the lighting of the lamps. These were all carried out in the Temple after noon; none of them occurred after sunset.

Let's look more closely at the *daily evening sacrifice*. Remember that the Jewish day ended at sundown (around 6 PM), and the time translated into English as "evening" actually meant "toward west sun" or "toward evening." The Jewish scholars who translated the Hebrew Old Testament into the Greek Septuagint used the word "***afternoon***" here in Exodus, but first we see two English translations:

> NIV Exodus 29:39 Offer one in the morning and the other **at twilight**.
>
> YLT Exodus 29:39 the one lamb thou dost prepare in the morning, and the second lamb thou dost prepare **between the evenings**;

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Notice Young's (YLT above) accurately translates this as "between the evenings," which is the exact same Hebrew phrase God used in Exodus 12:6 when He commanded the proper time to slay the Passover lambs.

And here is what the Greek Septuagint has:

> LXT Exodus 29:39 τὸν ἀμνὸν τὸν ἕνα ποιήσεις τὸ πρωὶ καὶ τὸν ἀμνὸν τὸν δεύτερον ποιήσεις τὸ **δειλινόν**

The Greek adjective δειλινόν, means "***in the afternoon***," as defined by *Friberg Greek Lexicon* and *BDAG Lexicon* (as an adverb it means "toward evening"). In the verse from the Septuagint (LXT), the Jewish scholars knew what they were doing when they translated this phrase into Greek as "after-noon." Notice how the English (NIV above) usually translates it with words such as "twilight," which is sometimes considered as the time after sunset. The English translations never say***afternoon***, which was the meaning of the Greek word the Septuagint translators used, as well as the meaning of the Hebrew phrase "between the evenings," which also harmonizes with all of Jewish history.

Sacrificing a Passover "after sunset" of the 13th day would be invalid, because it was brought before noon of the 14th day, and because leaven would still be present in Israel. Sacrificing the Passover "after sunset" of the 14th day would be the next Jewish day (i.e., the 15th) and therefore would also be an invalid Passover.

Josephus, in regard to this daily *evening* sacrifice, wrote of the priests coming to the Temple at noon to begin this sacrificial duty:

> ... but for the most sacred place, none went in but the high priests, clothed in their special garments. Now there is so great caution used about these offices of religion, that the priests are appointed to go into the temple but at certain hours: for, in the morning, at the opening of the inner temple, those that are to officiate receive the sacrifices, **as they do again at noon**, till the doors are shut.[11]

He also wrote about the Temple morning and evening daily offerings:

> And any one may thus learn how very great piety we exercise towards God, and the observance of his laws, since the priests were not at all hindered from their sacred ministrations by their fear during this siege, but did still twice a day, in the morning **and about the ninth hour**, offer their sacrifices on the altar;[12]

Thus Josephus shows that this "evening" offering was sacrificed at "about the ninth hour" (around 2 to 3 PM), which was "between the evenings" (as per the Hebrew) and "in the afternoon" (as per the Greek Septuagint). In other words, it was right between the evenings. Josephus does not contradict himself—as some have thought—when he says elsewhere that the incense was offered at "sun-setting":

> ... but incense was to be offered twice a-day, both before sun-rising and at **sun-setting**.[13]

Remember that those who translate Josephus into English often have a set theological viewpoint as to when to slay the Passover (because they are sure that the Last Supper was the Passover, and that Jesus was also somehow crucified as the 14th-day Passover). Again we must return to the original Greek to see what Josephus said. His actual words (translated above as "sun-setting") are πρός (toward) and δυσμαίς (west). So Josephus actually said that incense was offered twice each day: before "sun-rising" (probably meaning before the sun had fully risen) and ***toward west***. This is essentially the same rendering of Deuteronomy 16:6 from the Septuagint, which speaks of the time to slay the Passover as πρός δυσμάς ἡλίου (***toward west sun***). These sources all agree with the timing mentioned in the Talmud.

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Another famous Jewish writer and biblical philosopher from this time was Philo, who plainly stated that the Jews were to slay their Passovers "beginning at noonday" and "continuing till evening":

> Special laws, II:
>
> THE FOURTH FESTIVAL
>
> XXVII. (145) And after the feast of the new moon comes the fourth festival, that of the **passover**, which the Hebrews call pascha, on which the whole people offer sacrifice, **beginning at noonday** and continuing **till evening**.[14]

Philo also writes:

> Why is the Passover sacrificed πρὸς ἑσπέραν?[15] Perhaps because good things were about to befall at night. **It was not the custom to offer a sacrifice in darkness**, and for those who were about to experience good things at night it was **not proper to prepare it before the ninth hour**. Therefore it was not at random but knowingly that the prophet set a time between the turning πρὸς ἑσπέραν.[16]

So Philo completely agrees with the timing we saw earlier in the Talmud, which states "If the Paschal lamb be slaughtered before noon, ***it is not valid***, because it is written [Exodus 12:6]: "***Toward the evening***."[17] Philo also agrees with the timing of Josephus, who said the Passovers were sacrificed from the ninth to the eleventh hour (Wars 6.9.3), and he agrees with what we saw from the Jewish translation of the Hebrew into the Greek Septuagint.

[Source: The Messianic Feast - http://themessianicfeast.com]

Part of the confusion over the proper time of "between the evenings" stems from the fact that the Jews *added* a late evening prayer called "Ma'ariv." *Gateway to Judaism (Shulman)* describes the time for this late "evening" service as "twenty-five minutes after sundown, when three stars are visible." Many Bible commentators incorrectly refer to this time of evening "when three stars are visible" as the time to sacrifice the Passovers. However, *Gateway to Judaism* also makes it clear that "actually, there were only two services in the Temple — morning and afternoon. The late evening prayer was added *after* the destruction of the Second Temple."

So those who take the Hebrew phrase "between the evenings" to mean the time "when three stars are visible" are incorrect, because this "late evening" prayer *did not exist in Jesus's day*. In fact, this late evening (non-Temple) service did not even come into being until many years after Christ was crucified, and therefore it has no bearing whatsoever.

[Source: The Messianic Feast - http://themessianicfeast.com]

Corrobation of *Ma'ariv*:

Ma'ariv or evening prayer began at sundown [hours of prayer see Mishnah Berakhot]. According to the *Jewish Book of Why*, volume I the **Ma'ariv is a later addition**, instituted after the destruction of the Temple in AD 70. The Jewish Talmud records the late addition of the Ma'ariv service which is not connected with the sacrificial system. [*Jewish Book of Why*, volume I, page 148].

[Source: http://www.agapebiblestudy.com/charts/jewishtimedivision.htm]

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What Does "Between the Evenings" Mean? [another perspective]

A lot of disagreement exists in the end-time Church of God regarding the proper time to observe the Passover. Many, if not most, believe that the Passover lambs were originally slain on the 14th of Abib (later called Nisan) right after sunset, with the Passover meal being eaten later on the night of 14 Abib. They base this belief on Exodus 12:6:

> EXODUS 12:6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it **in the evening** [*beyn ha'arbayim*]. (***KJV***)

The Hebrew phrase ***beyn ha'arbayim*** (בין הערבים) is translated as "in the evening" above. However, the literal translation of this expression is "between the evenings," as Jay Green's English rendering of the Old Testament, entitled ***A Literal Translation of the Bible*** (***LTB***), shows:

> EXODUS 12:6 And it shall be for you to keep until the fourteenth day of this month. And all the assembly of the congregation of Israel shall kill it **between the evenings** [*beyn ha'arbayim*]. (***LTB***)

Most modern versions of the Bible render ***beyn ha'arbayim*** either as "at twilight" or "at dusk." This phrase occurs 11 times in the Old Testament (Exo. 12:6; 16:12; 29:39; 29:41; 30:8; Lev. 23:5; Num. 9:3, 5, 11; 28:4, 8). The first occurrence, Exodus 12:6, is in reference to the time God commanded the Passover lambs to be slain. Those who believe that the Passover lambs were killed on 14 Abib between sunset and total darkness reckon the first evening as sunset and the second evening as nightfall.

But is this interpretation correct? Does ***beyn ha'arbayim*** refer to this brief period of time? Is there any way to clearly define "between the evenings" from the Bible?

In reality, the debate over the timing of the original Passover sacrifice and meal boils down to one very basic question: What is meant by the Hebrew phrase ***beyn ha'arbayim***? What time period does "between the evenings" cover?

Anciently, the Samaritans believed that "between the evenings" was the time from sunset to dark. Because of this belief, they sacrificed the Passover just after sunset, as 14 Abib was starting. They then ate the Passover meal later on the night of the 14th. Allegedly, the Sadducees held the same views on Passover as did the Samaritans.

On the other hand, most Jews have always reckoned "between the evenings" as the afternoon, literally the time between the decline of the sun after noon (the first evening) until the setting of the sun to end the day (the second evening). Therefore, until the destruction of the Second Temple, the vast majority of observant Jews killed the Passover on the afternoon of the 14 Abib, and ate the Passover meal later in the night, at the start of 15 Abib.

There is really no need to debate this issue, for the Bible clearly tells us when "between the evenings" is. In Exodus 29:38-41, God gives Israel instructions regarding the daily sacrifice:

> EXODUS 29:38 And this is what you shall offer on the altar: two lambs daily, sons of a year; 39 the one lamb you shall offer in the morning, and **the second** [*hasheni*] lamb you shall offer **between the evenings** [*beyn ha'arbayim*]. 40 And a tenth of fine flour anointed with beaten oil, a fourth of a hin, and a drink offering, a fourth of a hin of wine, for the one lamb. 41 And you shall offer **the second** [*hasheni*] lamb **between the evenings** [*beyn ha'arbayim*]; you shall do it like the morning food offering and its drink offering, for a soothing fragrance, a fire offering to Jehovah. (***LTB***)

Although many English translations render ***hasheni*** as "the other" in verses 39 and 41, any good Hebrew concordance will show you that it literally means "the" (***ha***) "second" (***sheni***). Most Church

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of God members accept that the Eternal reckons days from sunset to sunset (cf. Lev. 23:27, 32). The divine instructions shown above make it clear that the priests were to offer two lambs every day. God told Moses that the first lamb was to be sacrificed in the morning, and the second lamb was to be sacrificed "between the evenings." To be the **second** offering of the day, the lamb sacrificed "between the evenings" had to be slain **before** sunset!

If "between the evenings" occurs anytime **after** sunset, then this command could **not** have been properly carried out by the Israelites. At sunset, the old day has ended and the new day has begun. So under the Samaritan definition of "between the evenings," the evening sacrifice would be **first** and the morning sacrifice **second**!

The Jews, however, correctly understood what God meant by ***beyn ha'arbayim***. According to noted Jewish historian Alfred Edersheim, "Ordinarily it [the evening sacrifice] was slain at 2.30 P.M., and offered at about 3.30" (p. 174, updated ed., ***The Temple: Its Ministry and Services***).

The preceding passage of Scripture alone should define "between the evenings" for us. Yet God also inspired another event to be recorded in the eighteenth chapter of I Kings to help His end-time people correctly understand when "between the evenings" occurs.

To recap the story, the prophet Elijah had King Ahab of Israel assemble the people of Israel on Mount Carmel. He challenged the people, saying, "If the Lord is God, follow Him; but if Baal, then follow him" (I Kings 18:21). Elijah then proposed a test to identify the true God. The prophets of Baal were to sacrifice a bull for a burnt offering and call on their god to consume the offering with fire. Let's pick up the story in I Kings 18:26:

> I KINGS 18:26 So they took the bull which was given them, and they prepared it, and called on the name of Baal **from morning even till noon**, saying, "O Baal, hear us!" But there was no voice; no one answered. Then they leaped about the altar which they had made. 27 And so it was, **at noon**, that Elijah mocked them and said, "Cry aloud, for he is a god; either he is meditating, or he is busy, or he is on a journey, or perhaps he is sleeping and must be awakened." 28 So they cried aloud, and cut themselves, as was their custom, with knives and lances, until the blood gushed out on them. 29 And **when midday was past**, they prophesied **until the time of the offering of the evening sacrifice**. But there was no voice; no one answered, no one paid attention. (***NKJV***)

Notice the time element distinctly laid out in the Scriptures above. The prophets of Baal spent from morning until the time of the evening sacrifice trying to get an answer from their god. From Exodus 29:38-41, as well as Numbers 28:1-8, we know that the evening sacrifice was to be offered "between the evenings." So, at a minimum, this passage shows that "between the evenings" is sometime past noon.

Having given the prophets of Baal plenty of time, Elijah took his turn at the time of the offering of the evening sacrifice. He repaired God's altar, cut the bull in pieces, and laid it on the altar. He then had the people pour water in a trench around the altar and drench the sacrifice three times. Let's pick the story up again in verse 36:

> I KINGS 18:36 And it came to pass, **at the time of the offering of the evening sacrifice**, that Elijah the prophet came near and said, "LORD God of Abraham, Isaac, and Israel, let it be known this day that You are God in Israel and I am Your servant, and that I have done all these things at Your word. 37 Hear me, O LORD, hear me, that this people may know that You are the LORD God, and that You have turned their hearts back to You again." 38 Then the fire of the LORD fell and consumed the burnt sacrifice, and the wood and the stones and the dust, and it licked up the water that was in the trench. 39 Now when all the people saw it, they fell on their faces; and they said, "The LORD, He is God! The LORD, He is God!" 40 And Elijah said to them, "Seize the prophets of Baal! Do not let one of them escape!" So they seized them; and Elijah brought them down to the Brook Kishon and executed them there. (***NKJV***)

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The Bible specifies that this mighty miracle occurred "at the time of the offering of the evening sacrifice" (i.e., between the evenings). Now let's examine the rest of the story to see if we can determine when this time was:

> I KINGS 18:41 Then Elijah said to Ahab, "Go up, eat and drink; for there is the sound of abundance of rain." 42 So Ahab went up to eat and drink. And Elijah went up to the top of Carmel; then he bowed down on the ground, and put his face between his knees, 43 and said to his servant, "Go up now, look toward the sea." So he went up and looked, and said, "There is nothing." And **seven times** he said, "Go again." 44 Then it came to pass the **seventh time**, that he said, "There is a cloud, as small as a man's hand, rising out of the sea!" So he said, "Go up, say to Ahab, 'Prepare your chariot, and go down before the rain stops you.'" 45 Now it happened in the meantime that the sky became black with clouds and wind, and there was a heavy rain. So Ahab rode away and went to Jezreel. 46 Then the hand of the LORD came upon Elijah; and he girded up his loins and ran ahead of Ahab to the entrance of Jezreel. (***NKJV***)

Generally, there is about 30-45 minutes from the time the sun goes down until total darkness. If the Samaritan definition of ***beyn ha'arbayim*** is correct, all the following events detailed in I Kings 18 had to have occurred "between the evenings" at the time of the evening sacrifice, a period of declining visibility:

- The repair of God's altar by Elijah (I Kings 18:30-32).
- The digging of a trench around the altar which would hold approximately 5½ gallons (2 "seahs") of water (I Kings 18:32).
- The piling of wood on the altar (I Kings 18:33).
- The cutting of the sacrificial bull in pieces and the placement of it upon the altar (I Kings 18:33).
- The pouring of four pots full of water on the sacrifice and wood **three** separate times (I Kings 18:33-35).
- Elijah's prayer to God, resulting in fire which consumed the burnt offering, the wood, the altar, and the water in the trench around the altar (I Kings 18:36-38).
- The capture of the prophets of Baal by the people of Israel (I Kings 18:40).
- The execution of the **450** prophets of Baal by the Brook Kishon (I Kings 18:40).
- Elijah's message to King Ahab to eat and drink because rain was coming (I Kings 18:41).
- Elijah's **climb** to the top of the **1,600+ ft.** Mount Carmel (I Kings 18:42).
- Elijah sending his servant to look toward the sea **seven** different times (I Kings 18:43).
- The **sighting** by his servant on the seventh look of "**a cloud as small as a man's hand rising out of the sea**" (I Kings 18:44).
- The **blackening** of the sky due to **clouds** (***not night!***) as heavy rains began to fall (I Kings 18:45).

Even if we conservatively assume that Elijah made all the preparations for the sacrifice (I Kings 18:30-35) **before** the time of the evening sacrifice, common sense should tell us that there is no way the remaining events (I Kings 18:36-45) could have taken place between sunset and total darkness. The facts of the above story just don't support the Samaritan interpretation of "between the evenings."

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Conclusion

Clearly, the Samaritan definition of *beyn ha'arbayim* contradicts the Bible and must be rejected. Yeshua told the Samaritan woman at the well that the Samaritans did not know what they worshiped (John 4:22). However, in the same verse, he stated that the Jews did know the God they worshiped. Should we follow the Samaritans in this matter, or should we follow the example of the Jews, who were entrusted with the oracles of God (Rom. 3:2)? The answer should be clear to those humble enough to cast aside their preconceived beliefs and take God at His word.

Bryan T. Huie (April 21, 1997, Revised: February 5, 2011)

[Source: http://www.herealittletherealittle.net/index.cfm?page_name=Between-the-Evenings]

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The Passover / Seder Today

Full Messianic Passover (Pessach) Celebration with Rabbi Jonathan Cahn (Passover part):

http://www.youtube.com/watch?v=9GkaZh2kEP4 (Part 1 of 2) preliminary video

http://www.youtube.com/watch?v=s2LysEMaXHw (Part 2 of 2) Passover explained - video

Modern Jewish Celebration of Passover:

http://www.youtube.com/watch?v=GmWxU9K0bo0 video

Jesus Christ – Our Passover / Lamb (pdfs):

http://www.biblecharts.org/sermons/christourpassoverlamb.pdf

http://fdocc.ucoz.com/11.JesusChristOurPassover.pdf (527 pages)

http://www.churchofgoddfw.com/monthly/jesus.pdf

http://www.separationtruth.com/resources/Christ+Our+Passover+new.pdf

A Messianic Passover Haggadah:
http://www.hebrew4christians.com/Holidays/Spring_Holidays/Pesach/H4C_Passover_Seder.pdf [PDF]

The Seder (the Jewish Passover Meal) in a Nutshell:
http://www.chabad.org/holidays/passover/pesach_cdo/aid/1751/jewish/The-Seder-in-a-Nutshell.htm

The Hallel
http://www.chabad.org/library/howto/wizard_cdo/aid/117125/jewish/14-Praise.htm

Christian Passover Seder ("How to", includes the Hallel):
http://www.wf-f.org/Seder.html

What to expect at a modern Jewish Seder:
http://www.reformjudaism.org/what-expect-passover-seder



The Passover Haggadah – A Guide to the Seder (The Jewish Foundations of NA)

http://www.jewishfederation.org/images/uploads/holiday_images/39497.pdf

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The Wave Sheath (Orem) Offering / Feast of Firstfruits

http://www.hebrew4christians.com/Holidays/Spring_Holidays/First_Fruits/first_fruits.html



Feast of "Firstfruits"?

The day following the first day of Unleavened Bread is called Reshit Katzir (רֵאשִׁית קָצִיר) the "beginning of the harvest" (sometimes confusingly called the Feast of Firstfruits). In ancient times, on this day a sheaf (omer) of barley (the first grain crop to ripen) was waved before the LORD in a prescribed ceremony to mark the start of the counting of the omer, thereby initiating the forty nine day countdown to the harvest festival of Shavuot:

> And the LORD spoke to Moses, saying, "Speak to the people of Israel and say to them, 'When you come into the land that I give you and reap its harvest, you shall bring the sheaf (omer) of the first (reshit) of your harvest (katzir) to the priest, and he shall wave the sheaf before the LORD, so that you may be accepted. On the day after the Sabbath the priest shall wave it. And on the day when you wave the sheaf, you shall offer a male lamb a year old without blemish as a burnt offering to the LORD.' (Lev. 23:9-12)

In other words, on this day the priest would wave a sheaf (omer) of green barley of the new harvest before the LORD (north, south, east, then west) as a symbolic gesture of dedicating it to Him. A male lamb was then sacrificed as a burnt offering to the LORD (olah) along with a minchah (unleavened bread mixed with oil) and wine (Lev. 23:13). Only after the wave offering was performed, could the crop could begin to be used (Lev. 23:14).

It is altogether remarkable that on this day a defect-free male lamb was to be offered along with bread and wine - the very symbols Yeshua used to recall His sacrifice...

There is some controversy about precisely when the wave offering (called *tenufat HaOmer)* was performed, since the phrase "the day after the Sabbath" can refer to either:

- Sunday (or *Yom Rishon).* This was the interpretation of the (corrupt) Sadducees. The Wave Offering would occur on the first *Sunday* after the regular weekly Sabbath.

  > **Note:** Some have argued that since the Sadducees controlled the Second Temple worship schedule, the Wave Offering would have occurred on the Sunday following the weekly Sabbath. However, if this were so, it would not help make the case that the Resurrection of Yeshua occurred *at this time,* since the gospels state that Yeshua was raised *before* the women discovered Him missing from the tomb early on Sunday morning (Matt 28:1; Mark 16:2, Luke 24:1, John 20:1). In other words, the time of the resurrection of Yeshua and the time of the Wave Offering were *not* coincidental, since the wave offering occurred later in the day.

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- The day following the "High" Sabbath of the first day of Unleavened Bread (a "High" Sabbath is a day of *shabbaton* (rest) that may occur on any day of the week besides the weekly Sabbath day of Saturday). This is the position of the Pharisees and Orthodox Judaism. The wave offering would occur on Nisan 16, the day following the High Sabbath of the first day of Unleavened Bread (Josh. 5:11).

<<> See additional notes countering the notes from this site with the reasoning for Firstfruits having occurred on the 17th of Nisan >>>

The people were to take a sheaf of their crops and bring it to the priest at the Temple who would then wave it before the Lord for acceptance. The people were acknowledging the Lord's blessing with this action. They were also to bring a lamb of the first year, without blemish, a grain offering with oil and a drink offering of wine. The people were forbidden to eat of the crops until the "First Fruits" were celebrated. They were to eat of their stores from the previous years.

First Fruits marked the start of Israel's grain harvest and the beginning of the count for the Feast of Weeks (Pentecost), Israel's forth feast. The Feast of Weeks took place forty nine days after First Fruits on the Fiftieth Day.

Today, since there is no Temple, the feast of Firstfruits is no longer celebrated. What is celebrated now is only the counting of the omer. From the Firstfruits Israel was commanded to count off seven weeks until the feast of Shavuot (Feast of Weeks).

The purpose of Firstfruits is to demonstrate to man that God is owner of all our wealth. He gives us the ability to attain success by returning to the Lord the "first" of our produce. We are acknowledging the source. God declared that the firstfruits on the land was His, including the firstborn of livestock. Even the Donkey was required to be redeemed. (Exodus 22:29, 23:19, 34:26, Deuteronomy 18:4, 26:2)

The firstborn son was also to be redeemed according to the law.

For much more details, see:

http://www.truthnet.org/Feasts-of-Israel/6-Feast-Firstfruits/

http://bible-truth.org/Feasts-Firstfruit.html

http://www.levitt.com/essays/first-fruits

http://endtimepilgrim.org/firstfruits.htm

http://annomundi.com/bible/firstfruits1.htm

http://www.cbn.com/spirituallife/biblestudyandtheology/jewishroots/kashat-feast-first-fruits.aspx

http://www.ucg.org/the-good-news/the-biblical-feast-of-firstfruits-how-it-explains-a-great-mystery

http://www.spiritandtruthministries.org/Spirit%20and%20Truth%20Ministries/Church%20Bible%20Prophecy/First%20Fruits.html

http://www.aroodawakening.tv/biblical-feasts/the-feast-of-first-fruits/

http://www.mayimhayim.org/Festivals/Feast5.htm

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http://israelunite.org/feast-of-first-fruits/

http://www.menorah.org/First-Fruits-Feast.html

http://gracethrufaith.com/topical-studies/holidays-and-holy-days/the-feast-of-first-fruits/

http://oncedelivered.net/2008/05/29/jesus-in-the-feasts-of-israel-the-feast-of-firstfruits/

http://lastdayscalendar.tripod.com/firstfruits.htm

http://www.jewishencyclopedia.com/articles/6139-first-fruits

https://www.templeinstitute.org/shavuot.htm

http://www.sacred-texts.com/bib/jub/jub35.htm

http://www.freebiblestudyguides.org/bible-plan/feast-of-pentecost-firstfruits-called-now.htm

http://www.lwbc.co.uk/Feasts%20of%20the%20Lord/feast%20of%20first%20fruits.htm

http://www.plim.org/1stfruitsApr96.html

http://www.inmamaskitchen.com/Shavuot/shavuot.html

https://www.worldslastchance.com/yahuwahs-calendar/the-resurrection-easter-or-first-fruits.html

https://www.raptureready.com/featured/duck/dd62.pdf [PDF]

Re: Omer / First Fruits

The interpretation of the timing of this [First Fruits, omer] offering was the subject of heated controversy in early rabbinic times**. Before Christ was born, the Sadducees prevailed in controlling the priesthood and the Temple services. This continued right up until about 20 years before the destruction of the Temple in 70 A.D. by the Romans. Thus, the Sadducees controlled the Temple services for some twenty years after the death of Christ and the founding of the Christian Church (see Acts 4:1; 5:17).** Politically, the Sadducees were in good standing with the Romans, but during the last 20 years of the Temple the Pharisees came to be in control and many things changed, including the day on which the "Omer" was offered.

Now the Sadducees were well-known for their very liberal beliefs and rejection of certain fundamental truths, such as a literal resurrection of the dead, the existence of angels, spirits, etc. However, they were also conservative or literalists in some aspects of interpreting the Law. The Pharisees, on the other hand, were the highly orthodox group that went even beyond the written Law to observing their "Oral Law" (traditions) as equal authority. Their oral laws sometimes contradicted the written Law. This became the major difference between the two groups, and the major difference in the observance of the "Offering of the Omer." This difference had to do with the time in which it was to be offered.

The day on which the Pharisees would observe the offering eventually prevailed in practice after they gained control. It still does until this time in the Jewish world. The Pharisees were actually looking to assign some historical event in Israel's early history to the celebration of the Feast of Pentecost. Unlike Passover and Tabernacles, which were attached to the Passover lambs in Israel's deliverance from Egypt, and to their dwelling in booths (tabernacles) for forty years, Pentecost was only named by the number of days from the Offering of the Omer — seven "Weeks" (Hebrew, Shavuot), or Pentecost (50th). Therefore since the giving of the Law occurred some 50 days after Israel's exodus,

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they assigned Pentecost to the commemoration of the giving of the Law. The Pharisees took the word "Sabbath" in Lev. 23:11 to mean the special High Sabbath of Nisan 15 and thus the Offering of the Omer would always be done on the following morning of the 16th of Nisan. (See *The Jerusalem Post, International Edition,* Rabbi Reskin, "What's in a name?" June 1, 2006, and "Something doesn't add up," May 21, 1999, and the June 6, 2003 article.)

Please remember, the Offering of the Omer marked the beginning of "the counting of days" (Lev. 23:15,16) until Pentecost. Now Moses went up on Mount Sinai approximately 50+ days after Israel left Egypt on the 15th of Abib. Therefore, certain historians believe that the Pharisees took this position in order to correlate the Feast of Pentecost with the giving of the Law from Mount Sinai approximately fifty days after the first Passover in Egypt. In so doing, they converted Pentecost into a Feast that would commemorate the giving of the Law, which in its Biblical setting is not specifically indicated.

However, as I stated before, at the time of Christ's death the Sadducees were still very strongly in control of the Temple services and the priesthood. They rejected the oral law of the Pharisees, including this attempt to change the nature of Pentecost and the time of the Offering of the Omer. They were known to take the passage in Leviticus literally and thus, since the word "Sabbath" was not designated as the "High Sabbath," it meant it was simply the regular Sabbath that would fall during the Feast of Unleavened Bread. Therefore, the Omer would always be offered on a ***Sunday morning*** after the regular Sabbath that occurred during the feast. This first of all meant that the Sunday morning they were making this particular Wave Offering before the Lord in the Temple services, the disciples were hearing the news of Christ's resurrection from the dead. And shortly thereafter the Roman soldiers were offered bribes to change their story (see Matt. 28:11-15). (This, likewise, would mean that Pentecost would always fall on a Sunday as well.)

In this regard, I would have to agree with the position of the Sadducees as do certain scholars today. The historical references for most of this I have taken from: *The Pentateuch & Haftorahs,* edited by J.H. Hertz under "the Omer," pages 520, 521; *The Encyclopedia Judaica,* under "Sadducees" and "Shavuot" (Weeks or Pentecost); *Guide to the Jewish Holy Days* by Hayyim Schauss, pages 87, 88; *Davis Dictionary of the Bible,* "Weeks, feast of," page 809, and other articles such as I listed above from *the Jerusalem Post, International Edition.*

[Source: Christ Our Passover, Jack W. Langford] http://www.separationtruth.com/resources/Pentecostal+Rapture+new.pdf

God Commanded Certain Breads to Be Made with Leaven

…Let us consider two other Tabernacle and then Temple offerings that were commanded by God to be baked *with leaven*. Like the twelve breads, they too were always called "bread" and never "matzah." The original Hebrew referred to them as *lechem* and in the Greek Septuagint as *arton* (i.e., regular bread).

The first of these was a sacrificial offering of thanksgiving that was commanded to be made *with leaven* and was called "bread":

> NAS Leviticus 7:12 'If he offers it by way of thanksgiving, then along with the sacrifice of thanksgiving he shall offer unleavened cakes mixed with oil, and unleavened wafers spread with oil, and cakes *of well* stirred fine flour mixed with oil.
>
> NAS Leviticus 7:13 'With the sacrifice of his peace offerings for thanksgiving, he shall present his offering with cakes of leavened bread.

The other offering, also called "bread," was for the Festival of Pentecost (Shavout) and was commanded to consist of two *leavened* breads. The Greek word *Pentecost* means "50," as this festival under Moses happened after the 50 days counting from the morrow of the first regular Sabbath after Passover:

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> NAS Leviticus 23:16 'You shall count fifty days to the day after the seventh sabbath; then you shall present a new grain offering to the LORD.

It was on this day, following the true Passover of Christ, that God began to pour out His spirit on all flesh (Joel, Acts 2, 10), causing the two leavened "breads" (Jews and Gentiles) to become "one bread," i.e., the spiritual body of Christ (Acts 2:16).

These two breads were made with the same measure of flour as the Showbread and were baked with leaven. And like the Showbread, and the leavened sacrifice for thanksgiving, they were never called "matzah" but always "bread":

> NAB Leviticus 23:17 For the wave offering of your first fruits to the LORD, you shall bring with you from wherever you live two loaves of breadmade of two tenths of an ephah of fine flour and baked with leaven.

> NAS Leviticus 23:18 'Along with the bread, you shall present seven one year old male lambs without defect, and a bull of the herd, and two rams; they are to be a burnt offering to the LORD, with their grain offering and their libations, an offering by fire of a soothing aroma to the Lord.

Since the thanksgiving offering (also called "thank offering") and the Festival of Pentecost offering are both made with leaven, it makes sense that they are never called "matzah" (unleavened). Along the same lines, since the twelve breads were called "bread" and never "matzah," this affords some proof that in the time of Moses they were made as regular leavened bread. Some say that the leaven in bread *always* refers symbolically to malice and wickedness, but then this would have God commanding offerings to Him of malice and wickedness.

At some point in history an argument began between the Pharisees and the Sadducees concerning the true starting point for the countdown to Pentecost, which began with the waving of the sheaf (Leviticus 23:12) and the *first-fruits offering*.

The Pharisees argued that this 50-day counting was to begin after the Sabbath of the Passover (i.e., the Sabbath of the 15th special day of rest when the Israelites came out of Egypt). The Sadducees argued that since in Hebrew the regular word for the Sabbath (i.e., Saturday Sabbath) was used, that the first Saturday Sabbath in the Festival is what was meant.

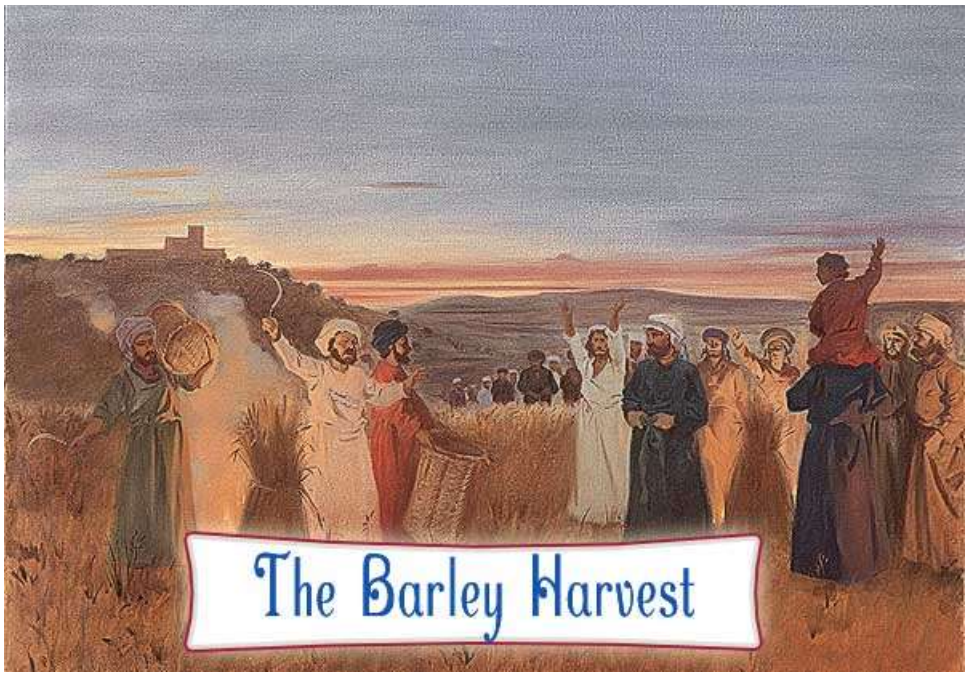
God decided the matter by raising Christ from the dead on the morrow of the Saturday Sabbath, and Paul called Christ our "first fruits." Thus Pentecost also would always fall on a Sunday. The scriptures also bear this out, because Leviticus 23:16 says to count 50 days until the "day after the seventh Sabbath," and for that 50-count to end on the day after a Sabbath, it had to begin on the day after a regular Saturday Sabbath.

It is possible that the Pharisees changed this date so that events did not align so closely with Christ being both sacrificed at the 14th-day Passover and then resurrected, fulfilling the unleavened first-fruits offering on the morrow of the Sabbath (i.e., Sunday). This change to the Pharisaic doctrine probably took place sometime shortly after Christ fulfilled this first-fruits offering, but either way the change was not scriptural.

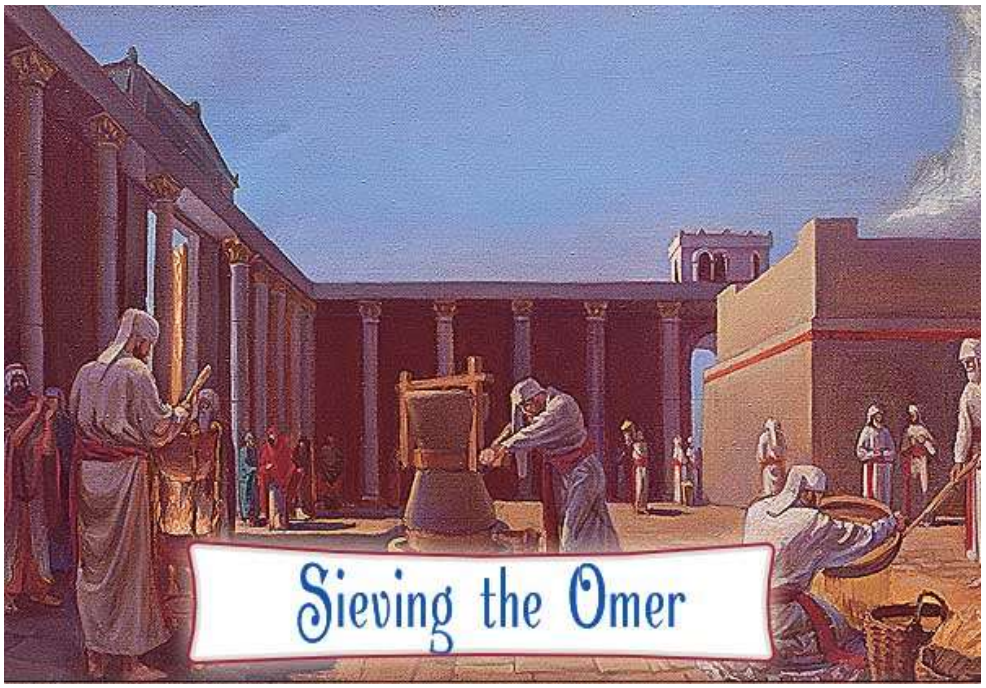
[Source: ***The Messianic Feast***, http://themessianicfeast.com/] – Chapter 7: "The Showbread: Who They Represent, Were They Unleavened, and Why It Matters"

See also: **The Showbread** and **The Last Supper (Eucharist)** sections of the Appendix for related excerpts.

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On the 16th day [NOTE: based on Pharisee interpretation / Sadducees followed 17th day –LY] of Nisan, the barley to be used in the Omer offering was harvested in a grand public event. Residents of the villages surrounding Jerusalem would all come out to take part in the joyous occasion.

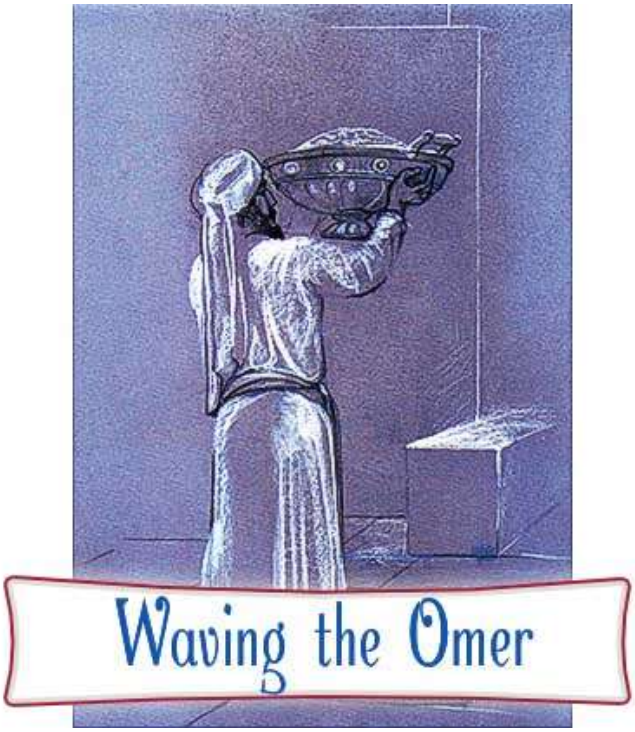


After completing the harvest, the kohanim, (priests), would bring baskets filled with barley to the eastern side iof the inner Temple courtyard. There, the newly ripened grain was beaten, roasted, and sifted in thirteen seives. A handful of the flour was burned on the altar, and the rest was eaten by the kohanim.

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Torah states that the first grain offering must consist of fresh barley kernels rosted in a perforated pan, and then ground into a coarse meal. "You must place olive oil and frankincense on it..." (Leviticus 2:15)

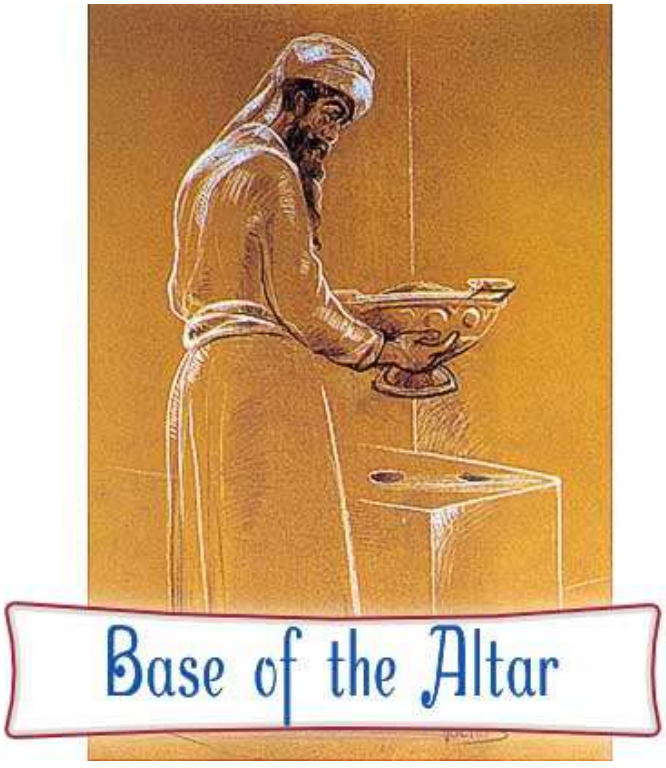


Next, the kohen must "wave the Omer before G-d." (Leviticus 23:11) This was done in front of the northeast corner of the altar, the kohen facing westward.

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The final step of the Omer offering involved the kohen scooping out a handful of flour from the meal mixture and placing in on the fire atop the altar. This was followed by the bringing of a single male sheep as a burnt offering. From this point on, grain from the new harvest could be eaten.



After waving the Omer at the northeast corner of the altar, the kohen presented the first grain offering before the southwest corner of the altar. This was standard procedure for nearly all meal-offerings

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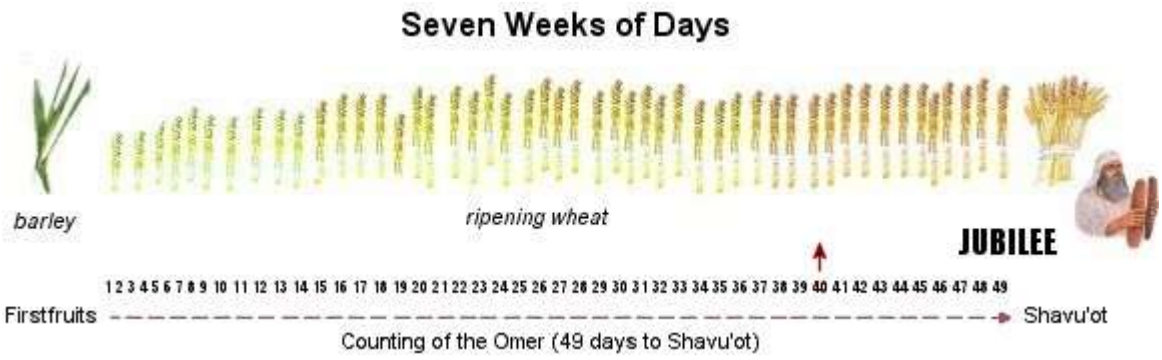


Following the conclusion of the Omer offering in the courtyard of the Holy Temple, pilgrims leaving the Temple would find the marketplaces of Jerusalem already overflowing with grain products from the new harvest.

[Source: https://www.templeinstitute.org/the_omer_offering.htm]

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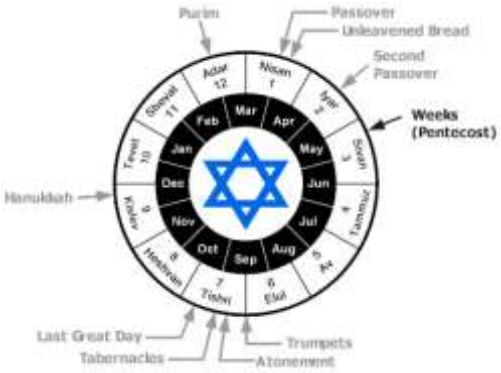
Pentecost (Shavout) – the Feast of Weeks



Celebrates:



***Shavuot* (Feast of Weeks)** is a Jewish holiday that commemorates the single most important event in Israel's history: the giving of the *Torah* (the first five books in the Hebrew Bible) to Moses at Mount Sinai. Although it is not as well known among non-Jews as Passover or *Sukkot* (the Feast of Booths), it is one of the three major festivals often called "pilgrim" festivals because all Jewish males were required to observe them at the Holy Temple in Jerusalem.



This year *Shavuot* will be celebrated from sundown May 18 through May 20.

More than 3,000 years ago, after leaving Egypt on the night of Passover, the Jews traveled to the Sinai desert. There, they experienced divine revelation as God gave the
Jewish people His Law. In Deuteronomy 4:10-13, Moses reminded the people of that experience:

The two holidays, Passover and *Shavuot*, are linked by more than just their proximity. The Exodus from Egypt, which Passover celebrates, marked the beginning of physical freedom for the Jewish people. But *Shavuot* is a reminder for the Jews that physical liberation was incomplete without the spiritual redemption represented by receiving God's law. *Shavuot* is also called *Atzeret*, meaning "the completion," because together with Passover it forms the completion of a unit. Jews gained their freedom from Egypt on Passover in order to receive the *Torah* on *Shavuot*.

The earlier celebrations of *Shavuot* were more agricultural in nature and motif. In ancient times, sheaves of barley (the winter crop) were brought to the Temple each day, starting on Passover until *Shavuot*, the beginning of the harvest season fifty days later. Farmers looked forward to *Shavuot* with great anticipation. When it finally arrived, the people would bring their firstfruits to the Temple amid great pomp and ceremony. They rejoiced before God and thanked Him for their material blessings.

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With the destruction of the second Temple and the forced separation of the Jewish people from their land, the centrality of the harvest motif diminished. Instead, the theme of the anniversary of the revelation of the *Torah* to Moses on Mount Sinai gained dominance—a theme continued today.

[Source: http://www.holylandmoments.org/what-is-shavuot-pentecost]

During Temple times, Shavuot was observed an agricultural festival, though the sages also recognized it as the time to commemorate the giving of the Torah at Mount Sinai. As one of the three pilgrimage festivals, Jews from all over the world would come to Jerusalem to celebrate and reaffirm their commitment to the covenant of Moses.

And such was the practice when God delivered the Substance of which the festival of Shavuot was merely a "type and a shadow." For the Brit Chadashah reveals that Shavuot is the climax of God's plan for our deliverance through Yeshua, the true Lamb of God *(Seh Elohim).* The countdown to Shavuot represents the giving of the anticipated *New Covenant* to mankind, since it was on this very day that the Ruach HaKodesh (Holy Spirit) was given to form the Church of God.

With a touch of divine irony, on the very day that Jews from around the world gathered in Jerusalem to reaffirm their commitment to the covenant of Moses, the Holy Spirit descended upon Israel to offer the promise of the New Covenant to all who will believe (see Acts 2:1-42). This new covenant makes Torah a matter of the heart, written by the God's Spirit that yields a life fruitful in the praise of God.

Just as the resurrection of Yeshua represents the Firstfruits of those who have died (1 Corinthians 15:20) and fulfills the prophetic ritual of the waving of the omer on the festival of First Fruits, so the giving of the Holy Spirit to the church fulfills the wave offering of the wheat loaves on the day of Shavuot.

Shavuot marks the time when God entered into covenant with the Jewish nation. During the first Shavuot at Sinai, God instituted the Mosaic covenant and gave the Torah in written form, but during the Shavuot at Zion, after the resurrection of Yeshua, God established the New Covenant when He wrote the Torah on the hearts of Yeshua's followers.

- Shavuot at Mount Sinai is sometimes considered the day on which Judaism was born. Shavuot in Jerusalem (Mount Zion) is the day on which the church was born when the Holy Spirit was poured out upon the followers of the Mashiach.
- At Mount Sinai the Ten Commandments were written on tablets of stone by the "finger of God" (Exodus 31:18), but at Mount Zion, the Torah is written on tables of the heart by the Spirit of God (2 Corinthians 3:3; Hebrews 8:10).
- Just as the Israelites were affirmed as God's chosen people on Shavuot with the giving of the Torah, so the Church was affirmed as God's chosen people at Shavuot after the Mashiach's ascension into heaven as the Mediator of a Better Covenant (Hebrews 8:6). The 3,000 that were added to the church that day were firstfruits of the redeemed people of God.
- In the Jewish tradition, Shavuot is compared to a wedding, for it was on Shavuot that the covenant between God and the Jewish People was sealed at Mount Sinai. The church is called *Kallat Mashiach* - the Bride of Messiah (Revelations 21:2,9), and we eagerly await the marriage supper to come (Revelations 19:9).

[Source: http://www.hebrew4christians.com/Holidays/Spring_Holidays/Shavuot/shavuot.html]

Shavuot occurs on the 6th of Sivan, the culmination of a seven-week period, "counting of the Omer," that occurs following Passover. The very name "Shavuot" means "weeks," in recognition of the weeks of preparation and anticipation leading up to the Sinai experience. Since Shavuot occurs 50 days after the first day of Passover, it is sometimes known as "Pentecost," a Greek word meaning "the holiday of 50 days." (Shavuot, however, has no connection to the Christian Pentecost holiday.)
[Source: http://www.aish.com/h/sh/t/48959111.html?s=feat]

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In Judaism, The **Feast of Weeks or Shavuot (Hebrew label) or Pentecost (Greek label)** is the name given to the festival, which occurred fifty days after the offering of the barley sheaf during the Passover feast (see Leviticus 13:16).

The Feast of the Fiftieth Day has been a many-sided one, and as a consequence has been called by many names. In the Hebrew Bible or Old Testament it is called the "Feast of Harvest" (Exodus 12:16) and the "Feast of Weeks" (Deuteronomy 16:10), also the "Day of the First-Fruits" (Numbers 27:26).

In the later literature it was called also the "closing festival" (Haggai 2:4). It is called, too, the "closing season of the Passover" to distinguish it from the seventh day of Passover and from the closing day of the Feast of Tabernacles, i.e., the end of the fruit harvest (Leviticus 23:36, Numbers 29:35, and Deuteronomy 16:8).
[Source: http://www.religionfacts.com/judaism/holidays/feast-weeks]

See also: http://www.jewishencyclopedia.com/articles/12012-pentecost regarding “closing festival”

re: Counting the Omer:
http://www.cityshul.com/counting-the-omer.html

“Counting the Omer” is an important verbal counting of each of the forty-nine days between the Jewish holidays of Passover and Shavuot as stated in the Hebrew Bible: Leviticus 23:15–16

This *mitzvah* ("commandment") derives from the Torah commandment to count forty-nine days beginning from the day on which the Omer, a sacrifice containing an omer-measure of barley, was offered in the Temple in Jerusalem, up until the day before an offering of wheat was brought to the Temple on Shavuot. The Counting of the Omer begins on the second day of Passover (the 16th of Nisan) for Rabbinic Jews (Orthodox, Conservative, Reform), and after the weekly Shabbat during Passover for Karaite Jews, and ends the day before the holiday of Shavuot, the 'fiftieth day.'

The idea of counting each day represents spiritual preparation and anticipation for the giving of the Torah which was given by God on Mount Sinai at the beginning of the month of Sivan, around the same time as the holiday of Shavuot. The Sefer HaChinuch (published anonymously in 13th century Spain) states that the Hebrew people were only freed from Egypt at Passover in order to receive the Torah at Sinai, an event which is now celebrated on Shavuot, and to fulfill its laws. Thus the Counting of the Omer demonstrates how much a Hebrew desires to accept the Torah in his own life.

As soon as it is definitely night (approximately thirty minutes after sundown), the one who is counting the Omer recites this blessing:

> *Baruch atah A-donai E-loheinu Melekh Ha-olam asher kid'shanu b'mitzvotav v'tzivanu al S'firat Ha-omer.*
>
> (Blessed are You, Lord our God, King of the Universe, Who has sanctified us with His commandments and commanded us to count the Omer.

Then he or she states the Omer-count in terms of both total days and weeks and days. For example, on the 23rd day the count would be stated thus: "Today is twenty-three days, which is three weeks and two days 'of' [or] 'to' (לעומר) [or] 'in' (בעומר)] the Omer". The count is said in Hebrew.

According to the *Halakha*, a person may only recite the blessing while it is still night. If he or she remembers the count the next morning or afternoon, the count may still be made, but without a

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blessing. If one forgets to count a day altogether, he or she may continue to count succeeding days, but without a blessing. The Omer may be counted in any language, however one must understand what one is saying.

[Source: Wikipedia]

According to Jewish tradition, Pentecost commemorates God giving the Ten Commandments at Mount Sinai fifty days after the Exodus. The Talmud derives this from a calculation based on Biblical Texts.

There is a Jewish tradition that David was born and died on Pentecost. This may be why, in Peter's speech found in Acts 2, he explains the current happenings using David's tomb and some of his quotes (**Acts 2:29*ff***).

Shavuot is one of the lesser-known Jewish holidays among secular Jews in the Jewish diaspora, while those in Israel are more aware of it. According to Jewish law, Shavuot is celebrated in Israel for one day and in the Diaspora (outside of Israel) for two days. Reform Judaism celebrates only one day, even in the Diaspora.

Shavuot is [originally] connected to the season of the grain harvest in Israel. In ancient times, the grain harvest lasted seven weeks and was a season of gladness (Jer. 5:24, Deut. 16:9-11, Isa. 9:2). It began with the harvesting of the barley during Passover and ended with the harvesting of the wheat at Shavuot. Shavuot was thus the concluding festival of the **grain harvest**, just as the eighth day of Sukkot (Tabernacles) was the concluding festival of the **fruit harvest**. During the existence of the Temple in Jerusalem, an offering of two loaves of bread from the wheat harvest was made on Shavuot.

[Source: Wikipedia]

In ancient times, two wheat loaves would be offered in Holy Temple. It was also at this time that people would begin to bring *bikkurim*, their first and choicest fruits, to thank G-d for Israel's bounty.

The holiday of Shavuot is a two-day holiday, beginning at sundown of the 5th of Sivan and lasting until nightfall of the 7th of Sivan. (In Israel it is a one-day holiday, ending at nightfall of the 6th of Sivan.)

On this day G-d swore eternal devotion to us, and we pledged everlasting loyalty to Him

[Source: http://www.chabad.org/library/article_cdo/aid/609663/jewish/What-Is-Shavuot.htm]

Work is not permitted during Shavu'ot.

It is customary to stay up the entire first night of Shavu'ot and study Torah, then pray as early as possible in the morning.

It is customary to eat a dairy meal at least once during Shavu'ot. There are varying opinions as to why this is done. Some say it is a reminder of the promise regarding the land of Israel, a land flowing with "milk and honey." According to another view, it is because our ancestors had just received the Torah (and the dietary laws therein), and did not have both meat and dairy dishes available. See Separation of Meat and Dairy.

The book of Ruth is read at this time. Again, there are varying reasons given for this custom, and none seems to be definitive.

[Source: http://www.jewfaq.org/holidayc.htm]

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The Feast of Pentecost. The word Pentecost means fifty. The number fifty points to fullness, to ripeness, to a time that is ready for something to happen. This feast has three levels:

A. Harvest Festival. Israel, fifty days - seven weeks to the day - after the sickle was first put to the grain there was a harvest festival. Fifty days after the grain harvest, processions of pilgrims bore baskets of their first fruits to the temple as a thank offering for the harvest. It was something akin to our Thanksgiving Day.

B. Torah Festival. **In later Judaism (two centuries before Christ)** Pentecost was seven weeks to the day after the Passover Sabbath to celebrate the giving of the Law at Sinai where God had made a people for Himself. Akin to our Independence Day.

C. Spirit Festival. Evangelization Festival. Prophetic Festival. Seven weeks to the day after Jesus died and rose from the dead, He breathes the wind and fire of His Spirit upon His Church. This is the fulfillment of the Harvest festival: Fifty days after the sickle had been put to the grain, fifty days after Jesus was hung on a cross, crucified and buried, fifty days after the promised Seed that had been buried in the ground sprouted to life, there was a harvest festival of the resurrection - the reaping of the souls. This is also the fulfillment of the Torah feast: Fifty days after His exodus through death into life, Jesus forms a people, His Israel, His Church. A new covenant, a new people. The Church's birthday. A day of celebration for the outpouring of the Spirit and the spread of the Gospel to all nations.

([In Roman Catholic churches] The red paraments remind us of Pentecost fire, the fire of Jesus' love poured out in the Holy Spirit towards others.]

[Source: http://www.fatherpius.littleway.ca/ref03.html]

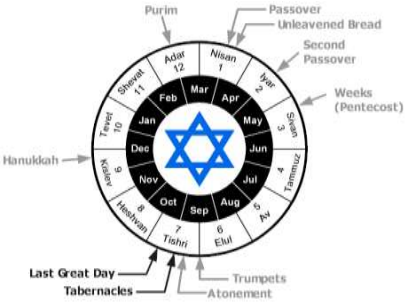
Please remember, the Offering of the Omer marked the beginning of "the counting of days" (Lev. 23:15,16) until Pentecost. Now Moses went up on Mount Sinai approximately 50+ days after Israel left Egypt on the 15th of Abib. Therefore, certain historians believe that the Pharisees took this position in order to correlate the Feast of Pentecost with the giving of the Law from Mount Sinai approximately fifty days after the first Passover in Egypt. In so doing, they converted Pentecost into a Feast that would commemorate the giving of the Law, which in its Biblical setting is not specifically indicated.

[Source: Christ Our Passover, Jack W. Langford]

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The Feast of Tabernacles [Sukkot] – [The Hebrew pronunciation of **Sukkot is "Sue COAT"**] also known as the **Feast of Booths** (or the more literal, **Festival [or Feast] of Shelters**).

This was one of the three pilgrimage festivals of the Jewish year, occurring in the autumn after harvest. The Jews dwelt in booths made of the boughs of trees for the seven days of the festival. [Source: Ryrie Study Bible notes]



The Feast of Tabernacles lasted seven days (Lev 23:34; Dt 16:13,15) but had a "closing assembly" on the eighth day (Lev 23:36).
[Source: NIV '08 Study Bible Notes]

Though it is not mentioned in the OT, the Jews had a ceremony of carrying water from the Pool of Siloam and pouring it into a silver basin by the altar of burnt offering each day for the first seven days of the Feast of Booths. On the eighth day this was not done, making Christ's offer of the water of eternal life from Himself even more startling.
[Source: Ryrie Study Bible note]



The seventh (and final) feast given to Israel is called Sukkot or the "Feast of Tabernacles." (It is also called, "Feast of Shelters.") Sukkot is observed in the fall, from the 15th to the 22nd of Tishri. During this time many Jewish families construct a **sukkah**, a small hastily built hut in which meals are eaten throughout the festival.

The sukkah is used to remember the huts [plural: sukkot] Israel lived in during their 40 year sojourn in the desert after the exodus from Egypt. Later, after Israel entered the land of promise, Sukkot was associated with the fall harvest and came to be known as Chag ha-Asif (the "Festival of Ingathering" (of the harvest) at the end of the year.





While the Torah states that the Feast of Tabernacles (Sukkot) is a *seven* day holiday (Lev. 23:34; Deut. 16:13), an additional day called "Shmini Atzeret" is also included (Lev. 23:36; Num. 29:35). And since Sukkot marked the end of the agricultural year, a further holiday called Simchat Torah was added to celebrate the end of Torah reading cycle for the year as well. Sukkot is celebrated for eight days in Israel and *nine* days in the Diaspora. In Israel the eighth day of Sukkot *combines* both Shmini Atzeret and Simchat Torah, whereas in the Diaspora, the eighth day of the holiday is Shmini Atzeret and the *ninth* day is Simchat Torah. During the first and last [eighth] days of Sukkot no normal "work" *(melakhah)* is permitted (see Lev. 23:39). The intervening days of Sukkot are called *Chol Ha-Mo'ed,* half-holidays during which usual work activities are permitted. Since it is an eight day festival, there will always be at least one Sabbath that occurs during the festival. [Source: hebrew4christians.com]

NOTE: This is the feast on which Jesus was born and circumcised. [Source: AENT]

The Feast of Tabernacles is known as "The Season of our Joy", and it is also known as the "Festival of the Nations (or Gentiles)". The angel was actually giving them a greeting for the Festival of the Feast of Tabernacles. This is the only festival where the nations are positively encouraged to participate with negative results if they do not. (Zechariah 14:16-19).
[Source: http://www.ldolphin.org/studynotes/xmas.htm]

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The eighth day of Sukkot (Tabernacles) was the concluding festival of the fruit harvest [Wikidpedia]

For Christians, this final day of "harvest celebration" pictures the vast second resurrection.

The holiday lasts seven days in Israel and eight in the diaspora. The first day (and second day in the diaspora) is a Shabbat-like holiday when work is forbidden, followed by intermediate days called *Chol Hamoed*. The festival is closed with another Shabbat-like holiday called *Shemini Atzeret* (two days in the diaspora, where the second day is called *Simchat Torah*).

Origins:

In the Book of Leviticus, God told Moses to command the people:

"On the first day you shall take the product of hadar trees, branches of palm trees, boughs of leafy trees, and willows of the brook" (Lev. 23:40), and "You shall live in booths seven days; all citizens in Israel shall live in booths, in order that future generations may know that I made the Israelite people live in booths when I brought them out of the land of Egypt" (Lev. 23:42-43).

The origins of Sukkot are both historical and agricultural. Historically, Sukkot commemorates the forty-year period during which the children of Israel were wandering in the desert, living in temporary shelters. Agriculturally, Sukkot is a harvest festival and is sometimes referred to as Chag HaAsif (חג האסיף, the "Festival of Ingathering"), as it celebrates the gathering of the harvest.

Laws and Customs:

Sukkot is an eight-day holiday, with the first day celebrated as a full festival with special prayer services and holiday meals. The seventh day of Sukkot is called Hoshana Rabbah ("Great Hoshana", referring to the tradition that worshipers in the synagogue walk around the perimeter of the sanctuary during morning services) and has a special observance of its own. Outside Israel, the first and last two days are celebrated as full festivals. The intermediate days are known as Chol HaMoed ("festival weekdays"). According to Halakha, some types of work are forbidden during Chol HaMoed. In Israel many businesses are closed during this time.

Throughout the week of Sukkot, meals are eaten in the sukkah and the males sleep there, although the requirement is waived in case of rain. Every day, a blessing is recited over the Lulav and the Etrog.

The following blessing is recited when eating a meal in the sukkah:

בָּרוּךְ אַתָּה יהוה	Blessed are You,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Our God, Creator of time and space,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו	who enriches our lives with holiness,
וְצִוָּנוּ לֵישֵׁב בַּסֻּכָּה.	commanding us to dwell in the sukkah.

Baruch atah adonai eloheinu melech ha'olam asher kid'shanu b'mitzvotav v'tzivanu leisheiv basukkah.

Observance of Sukkot is detailed in the Book of Nehemiah and Leviticus 23:34-44 in the Bible, the Mishnah (Sukkah 1:1–5:8); the Tosefta (Sukkah 1:1–4:28); and the Jerusalem Talmud (Sukkah 1a–) and Babylonian Talmud (Sukkah 2a–56b).

During the intermediate days of Sukkot, gatherings of music and dance, known as *Simchat Beit HaShoeivah* (Celebration of the Place of Water-Drawing), take place. This commemorates the drawing of the water for the water-libation on the Altar, an offering unique to Sukkot, when water was carried up the Jerusalem pilgrim road from the Pool of Siloam to the Temple in Jerusalem.

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The seventh day of Sukkot is known as *Hoshana Rabbah* (Great Supplication). This day is marked by a special synagogue service in which seven circuits are made by worshippers holding their Four Species, reciting Psalm 118:25 with additional prayers. In addition, a bundle of five willow branches is beaten on the ground.

The holiday immediately following Sukkot is known as *Shemini Atzeret* (lit. "Eighth [Day] of Assembly"). Shemini Atzeret is usually viewed as a separate holiday. In the Diaspora a second additional holiday, *Simchat Torah* ("Joy of the Torah"), is celebrated. In the Land of Israel, *Simchat Torah* is celebrated on *Shemini Atzeret*. On *Shemini Atzeret* people leave their sukkah and eat their meals inside the house. Outside of Israel, many eat in the sukkah without making the blessing. The sukkah is not used on *Simchat Torah*.

[Source: Wikipedia]

The Feast of Tabernacles (Leviticus 23:33-43; Numbers 29:12-40; Deuteronomy 16:13-15) is the third of the three major Jewish festivals (the other two are Passover and the Feast of Weeks). All adult males were required to travel to the sanctuary to take part. Tabernacles was the only feast with specific instructions to rejoice. This festival began on the 15th day of Tishri (our September-October), the 5th day after the Day of Atonement. It was quite a transition, from the most solemn day of the year to one of the most joyous. The festival lasted 7 days. During the festival the Jewish people lived in tents, or booths, as they had done in the wilderness. It celebrated the completion of the great fall harvest and commemorated the Hebrews living in booths and wandering in the wilderness for 40 years because of their unbelief and disobedience.

The first day of the festival was observed as a day on which no work was permitted, and proceeded with a gathering at the Tabernacle.

The Last Great Day (Shmini Atzeret)

The day after the end of Tabernacles, on the 22nd of Tishri, was also celebrated. It was called the Last Great Day; the 8th, an extra day of assembly. No work was permitted on this day and the people once again gathered at the Tabernacle.

Offerings [During the time of the Temple]

The first day of Tabernacles and the Last Great Day were high days, which were to be treated like Sabbaths. Therefore two additional lambs were to be offered as burnt offering after the morning service. Besides the regular daily offerings, additional animal sacrifices were offered every day:

Day	Burnt Offering			Sin Offering
	Bulls	Rams	One-year-old Male Lambs	Male goat
1	13	2	14	1
2	12	2	14	1
3	11	2	14	1
4	10	2	14	1
5	9	2	14	1
6	8	2	14	1
7	7	2	14	1
Last Great Day	1	1	7	1
(Total)	(71)	(15)	(105)	(8)

The burnt offerings were accompanied by their grain offering and their drink offerings.

[Source: http://www3.telus.net/public/kstam/en/temple/details/tabernacles.htm]

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Many Americans, upon seeing a decorated sukkah for the first time, remark on how much the sukkah (and the holiday generally) reminds them of Thanksgiving. This is not entirely coincidental. Our American pilgrims, who originated the **Thanksgiving holiday**, were deeply religious people. When they were trying to find a way to express their thanks for their survival and for the harvest, they looked to the Bible for an appropriate way of celebrating and based their holiday in part on Sukkot.

[Source: http://www.jewishvirtuallibrary.org/jsource/Judaism/holiday5.html]

Another observance important to Sukkot involves the **four species** (Hebrew, *arba minim*).

Jews are commanded to take four plants - etrog (a citrus fruit native to Israel); lulav (a palm branch); hadas (a branch from a myrtle tree); and, arava (a willow branch). Joined together, they are used to "rejoice before the L-rd."

Every morning of Sukkot, except on Shabbat, it is the custom to hold the lulav in the right hand and the etrog in the left. Bringing them together (with the *pitam*, the stem of the etrog pointing downward), the following blessing is recited:

בָּרוּךְ אַתָּה יהוה	Blessed are You,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	our God, Creator of time and space,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו	who enriches our lives with holiness,
וְצִוָּנוּ עַל נְטִילַת לוּלָב.	commanding us to take the lulav and etrog.

Baruch atah adonai eloheinu melech ha'olam asher kid'shanu b'mitzvotav v'tzivanu al n'tilat lulav.

The four species are also held during the Hallel prayer in religious services, and are held during processions around the *bimah* (the pedestal where the Torah is read) each day during the holiday. These processions commemorate similar processions around the alter of the ancient Temple in Jerusalem. The processions are known as Hoshanahs, because while the procession is made, we recite a prayer with the refrain, "Hosha na!" (please save us!). On the seventh day of Sukkot, seven circuits are made. For this reason, the seventh day of Sukkot is known as Hoshanah Rabbah (the great Hoshanah).

[Source: http://www.jewishvirtuallibrary.org/jsource/Judaism/holiday5.html]

The four species (Hebrew: ארבעת המינים *arba'at ha-minim*, also called *arba'a minim*) are four plants mentioned in the Torah (Leviticus 23:40) as being relevant to Sukkot. Karaite Jews build their Sukkot out of branches from the four specified plants (see Other interpretations), while Rabbinic Jews take three types of branches and one type of fruit which are held together and waved in a special ceremony during the Jewish holiday of Sukkot. The waving of the four plants is a mitzvah prescribed by the Torah, and contains symbolic allusions to a Jew's service of God.

In Leviticus 23:40 the Hebrew terms for the four plants are:

- *ʻêṣ hāḏār* (עֵץ הָדָר), magnificent/beautiful trees
- *təmārîm* (תְּמָרִים), palm trees
- *ʻêṣ ʻāḇōṯ* (עֵץ־עָבֹת), thick/leafy trees
- *ʻarḇê-nāḥal* (עַרְבֵי נַחַל), willows of the brook/valley

In Talmudic tradition, the four plants are identified as:

- *etrog* (אתרוג) – the fruit of a citron tree
- *lulav* (לולב) – a ripe, green, closed frond from a date palm tree

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- *hadass* (הדס) – boughs with leaves from the myrtle tree
- *aravah* (ערבה) – branches with leaves from the willow tree

Four species



The Four Species according to Ashkenazi tradition.

Halakhic texts relating to this article

Torah:	Leviticus 23:40
Babylonian Talmud:	*Sukkah* Chapter 3
Mishneh Torah:	Laws of Shofar, Sukkah, and Lulav 7:1-8:11
Shulchan Aruch:	*Orach*

[Source: Wikipedia]

See also: http://www.agapebiblestudy.com/documents/The%20Feast%20Of%20Tabernacles.htm

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"A Remembrance for the Temple"

It was only after the Holy Temple was destroyed that Rabban Yochanan ben Zakai, head of the Sanhedrin-in-exile at Tiberias and composer of the Jerusalem Talmud, enacted that *hallel* should be recited with the *lulav* everywhere during the entire festival of *Sukkot* - as a remembrance for the Holy Temple! This is the origin of our practice today.

Background: Rabban Yochanan and the Destruction

Rabban Yochanan was an eye-witness to the Temple's destruction. Acting out of a firm belief that the Temple would be rebuilt speedily, and concerned that its practices and procedures should remain fresh in Israel's collective consciousness, Rabban Yochanan enacted a series of measures which fully demonstrate the centrality of the Holy Temple in the lives of the Jewish people... a centrality so vibrant and a force so powerful in her life, that it remains not merely a memory, but a fire which refuses to be extinguished. Truly, all other factors in Israel's national life are eclipsed by the importance of the Holy Temple.

Other Temple Remembrances

In addition to this measure concerning the use of the *lulav* throughout *Sukkot* as it was done in the Temple, here is another aspect of Rabban Yochanan's legislation: Priests who can keep track of the day on which their shift serves in the Temple service should behave themselves on those days as if the Temple still stood -meaning, they should abstain from drinking wine, so that they will remain in a state of readiness to resume their priestly duties.

Similarly, other customs were adopted by the majority of Israel which were designed to keep the Temple's memory at the forefront of their awareness. For example, the famed sage Hillel's custom of eating the *matzah* and bitter herb together in a sandwich on the seder night, in the same manner that the Passover celebrants ate in Jerusalem in the shadow of the Temple. Likewise, to paraphrase Psalms 137:6, "Jerusalem is to be raised above our chiefest joy." Thus at the hour of a man's chiefest joy, his wedding, he breaks a glass under his foot to symbolize the destruction of the House of the L-rd. The message is clear: Even this great moment of joy, perhaps the greatest of his life, cannot be complete as long as the Temple still lies in ruins.

In section 560 of Rabbi Joseph Caro's (1488-1575) monumental Code of Jewish Law, we find other instances of these remembrances which were enacted by the great sages living in the generation of the Second Temple's destruction. For example, when an individual builds a home, he must leave a small section of the wall opposite the entrance blank and unplastered.

[Source: https://www.templeinstitute.org/sukkot.htm]

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PURIM

Esther was chosen to be the wife and Queen of King Ahasuerus (believed to be Xerxes I) of Persia. When the King's adviser, Haman, persuades him to kill all the Jews in the empire, Queen Esther's cousin and adopted father, Mordecai, calls on her to use her influence to stop the planned massacre.

The tale is told in the Book of Esther, known as the Megillah, and ends with Haman's hanging and the Jewish people being saved.

The **story of Esther** is well known and is recorded in the book bearing her name. Here we read how Ahasuerus' wife, Queen Vashti, refused the will of the king and was deposed; how Esther *(Hadassah)* was chosen to replace her; how evil Haman (said to have been an Amalekite) plotted to exterminate the Jews on account of his feral hatred of Esther's pious cousin Mordecai; how Esther learned of Haman's plot and called for a fast in order to make appeal to the king on behalf of the Jewish people, and how the Jews were given permission by the king to defend themselves and thereby be delivered from their oppressors. As for nasty Haman - all his schemes boomeranged upon him - and he was hung on the very gallows originally built to hang his nemesis, Mordecai.



Much is made over the fact that the book of Esther is the only book of the Tanakh that does not explicitly mention the Name of God. However, the idea of God's sovereignty and *hashgachah* (divine providence) is clearly implied throughout the entire story. In light of this *nes nistar,* or "hidden miracle" of the Jew's deliverance, Esther and Mordecai ordained that Purim should be observed as a "day of feasting and merrymaking" and of sending gifts to the poor (Esther 9:22,28). By the way, *Purim* is so named because Haman had cast lots *(purim)* to determine the day on which to destroy the Jews.



For the Diaspora, Purim is celebrated on the 14th of Adar, the day *after* Haman's roll of the dice indicated that the 13th of Adar was most "propitious" for the extermination of the Jews. It is celebrated on the day *after* since it was on this day that the Jews successfully fended off their enemies and experienced the joy of deliverance. *Shushan Purim* is observed in Israel a day later still (on Adar 15th). The reason for these different dates of the festival of Purim is that the Jews of Shushan waged war on both the 13th and the 14th of Adar and observed the 15th as a day of festivity and rejoicing, but in the other provinces the Jews waged war on the 13th and observed the 14th as the day of rejoicing. Jews in Israel identify with the Jews of Shushan, and hence its celebration is called *"Shushan* Purim."





On leap years, Purim is celebrated a month later, during Adar II (though Adar 14th is still observed during leap years as *Purim Katan,* or "little Purim"). In modern times, many cities have celebrated local "Purims", also called "Purim Katan", all commemorating the deliverance of the local community from a particular antisemitic ruler or group.

Purim is a time of celebration on account of God's victory and deliverance for His people. "*Hooray for Mordecai!* -- and may Haman and his kind forever be foiled in their attempts to undermine those who call upon the Name of the LORD God of Israel. *Amen."*

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Purim Customs (minhagim)



Today Purim is a happy festival with an almost carnival atmosphere. It is a time to remember that "God worketh all things together for good" for those who are called according to His purposes. It is also a time of special parties and plays put on by children at the synagogue (if you haven't seen a little girl dressed up as Queen Esther and a little boy fumfer (mumber/fumble) his lines as King Ahasuerus, you are missing out on a real treat!).



[Source: http://www.hebrew4christians.com/Holidays/Winter_Holidays/Purim/purim.html]



Chronology in Esther

The events of Esther unfold over a period of 10 years.

Reference	Event	Month	Day	Year of Ahasuerus's Reign	Year
1:3	Ahasuerus holds his banquets			3	483 B.C.
2:16	Esther goes to Ahasuerus	10		7	479
3:7	Haman casts his lots	1		12	474
3:12	Haman issues his decree	1	13	13	474
3:13	Date planned for annihilation of the Jews	12	13	13	473
8:9	Mordecai issues his decree	3	23	13	474
8:12 ; 9:1	Day upon which Jews could defend themselves from attack	12	13	13	473
9:6-10 , 20-22	Ten sons of Haman executed; Feast of Purim celebrated	12	14, 15	13	473

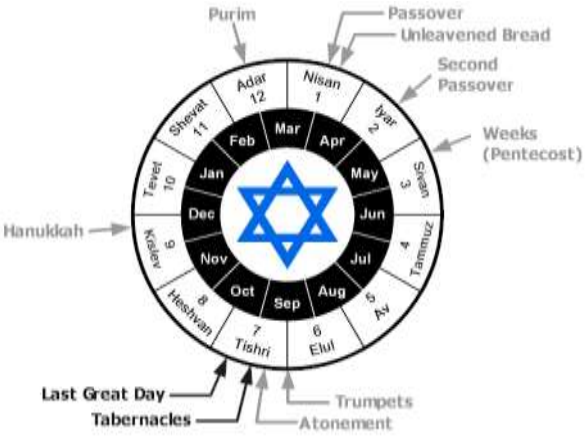
2:18 Esther's feast. A feast in her honor as the new queen (cf. 1:3, 5, 9). **remission of taxes** . A customary form of celebration referred to by Herodotus in his history of the Persian Empire. **gifts with royal generosity** . Probably in the form of food given to the poor, so that all could share in the celebrations (see 9:22; Jer 40:5).
[Source: ESV Bible Study note]

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The Feast of Trumpets

The Feast of Trumpets (Leviticus 23:23-25; Numbers 29:1-6) was on the first day of Tishri. After the exile, it became the New Year's Day (Rosh Hashanna) of the civil year. But the start of the religious year is the first of Nisan.

On this day, a ram horn's horn, or shofar, called the people to prepare for the Day of Atonement. No work was allowed on this day and the people gathered at the Tabernacle. The 10 days from Trumpets to the Day of Atonement were known as "the days of awe" in modern Judaism. During this 10 days the people searched their hearts and examined their lives. The sounding of the shofar was a wake-up blast - a reminder that the time was near for the Day of Atonement.



Offerings [During the time of the Temple]

This was one of the seven high days, which were to be treated like Sabbaths. Therefore two additional lambs were to be offered as burnt offering after the morning service. Because Trumpets was also the first day of the month, the regular new moon sacrifices were also offered. In addition, the offerings on this day consisted of:

	Burnt Offering			Sin Offering
	Bulls	**Rams**	**One-year-old Male Lambs**	**Male goat**
New Moon	2	1	7	1
Trumpets	1	1	7	1
(Total)	(3)	(2)	(14)	(2)

The burnt offerings were accompanied by their grain offering and their drink offerings.

[Source: http://www3.telus.net/public/kstam/en/temple/details/tabernacles.htm]

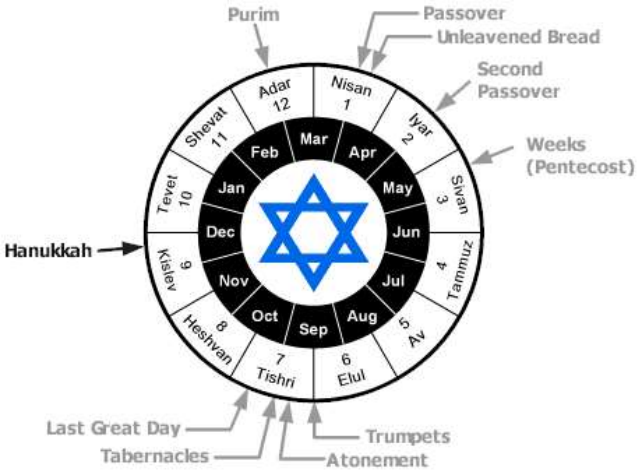
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Hanukkah

Hanukkah, the **Festival of Lights**, is observed for eight days, beginning on the evening of the 25th day of the month of Kislev. It commemorates the historic victory of a small band of Maccabees over the ruling Syrian-Greek regime.



The story of Hanukkah began in the reign of Alexander the Great. Alexander conquered Syria, Egypt and Palestine, but allowed the lands under his control to continue observing their own religions and retain a certain degree of autonomy. More than a century later, Antiochus Epiphanes, a successor of Alexander, became king of the Syrian-Greeks. He forced the Jews to worship the pagan idols and adopt the Greek culture. Whole families of Jews were executed for their observance of the Sabbath and circumcision. Tens of thousands of men, women, children and infants, who would worship no other gods, were martyred.



In 167 B.C. Antiochus Epiphanes marched to Jerusalem, entered the Temple and defiled it. He set up an idol of his god, Zeus, in the Temple and built an altar to Zeus. On the altar, he sacrificed a pig, which the Torah prohibits the Jews to eat. The pig's blood was brought into the Most Holy Place where even the High Priest alone could only enter on the Day of Atonement. This abomination was unheard of before.

In the Judean village of Modi'in, the people were assembled in the town square by Syrian Greek soldiers. An altar was built, and the old priest Mattathias was ordered to sacrifice a pig for the townspeople to eat. Mattathias refused to defile himself or his people. The soldiers insisted, offering great financial incentive.

Finally, another man from the village volunteered to collaborate with the Syrian Greeks. As the man approached the pig, Mattathias suddenly ran forward and assassinated the collaborator, striking the man with a large mallet or hammer. (Thus the name "Maccabees"<Hammer>, for the Hasmoneans)

The five sons of Mattathias drew their weapons, struck down the soldiers, and headed for the hills. They were joined by many fellow revolutionaries, and so began a lopsided revolt against the mighty Syrian Greek Empire.

Soon after, the leadership of the ragtag Jewish army passed to Mattathias' son, Judah, nicknamed the Hammer, or in Hebrew, Maccabee. Thereafter, the revolutionaries were known as The Maccabees.

After three years of Jewish guerilla warfare, the rebels achieved victory. On the 25 of Kislev, 165 BC, the Maccabees triumphantly entered the defiled and half-demolished Temple. They then began the process of rededication.

The undying, eternal flame of the Temple Menorah, the great seven-branched lampstand so central to the worship of Israel, had been extinguished. The Greeks had desecrated nearly all of the sacred oil used for the Temple Menorah. Only a small container remained, containing a one day supply. It would take eight days for the priests to consecrate more oil. Nevertheless, the High priest kindled the Menorah and a miracle happened: The Menorah flame continued to burn for eight days!

To commemorate the event, it was decided that henceforth, the holiday would be observed annually by kindling one new light each day for eight days. Thus Hanukkah became known as the Feast of Lights.

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The Hanukkah Menorah has **nine branches [which differs from the seven branch Temple Menorah]**, eight to commemorate this eight day feast. In celebration, each night of Hanukkah Jews light candles on their menorah, beginning with the *shamash* (central candle, which lights the others, and in some menorahs is raised over the other eight).

[Source: http://www3.telus.net/public/kstam/en/temple/details/hanukkah.htm]

See also "The Lampstand (Menorah)" in the "Temples" section of this Appendix

Hanukkah – A Guide for Beginners (downloadable as a PDF)
http://joi.org/bigtent/?sec=find&page=hanukkah



Hebrew Roots FAQ's and Myths – Hanakkuh

(includes historical and Jewish traditional background on the festival)
http://www.seekgod.ca/hr/hrfaqs4a2.htm

Includes answers to following FAQ's / Myths:

Jesus celebrated Hanukkah not Christmas, and we should be celebrating Chanukkah instead of pagan Christmas.

Hanukkah commemorates the miracle of the oil and the victory of the Maccabees over the Gentile rule and should be celebrated by those in Hebrew Roots or Messianics instead of pagan Christmas.

The Hanukkah Menorah with nine candles symbolizes Christ and therefore all Messianics and Christians should be celebrating Hanukkah instead of pagan Christmas.

Christians believe Christmas is Jesus' birthday.

The Hanukkah festival is observed in Judaism by the lighting of a **special nine candle Menorah**, although **the Menorah ordained by God for the Temple has seven candles**. One candle is lit per night, and each additional candle is lit on each night of the holiday, progressing to the eighth on the last night. **The ninth candle, separated either above or below the rest**, is called the 'shamash' or guard or servant candle, which is lit each night in order to light the other candles. It's purpose is fully secular, not religious, and is strictly for Judaism to which this holiday belongs.

According to the Talmud, the purpose of the extra light is to adhere to the prohibition, specified in Tracate Shabbat 21b–23a, against using the Hanukkah lights for anything other than publicizing and meditating on the Hanukkah story.

The Hebrew word of hanukkah or *chanukkah* is used in the Old Testament eight times. It means 'dedication.' and is found in Numbers 7:10, 11, 84, 88; 2 Chronicles 7:9; Nehemiah 12:27 and Psalms 30:1. The secondary language found in the Old Testament, Aramaic, uses hanukkah precisely four times, in Daniel 3:2,3 and Ezra 6:16 & 17 and spells it *chanukka*. Invariably, the word hanukkah refers to the dedication of the altar in front of the Tent of Meeting, the Temple built by Solomon, or the wall of Jerusalem. The two times in Daniel 3 it is not used for those purposes, but rather is found used in reference to the dedication and worship of the image of Nebuchadnezzar in Babylon. Those that refused to worship it were to be thrown into a fire.

…for more details and background information: http://www.seekgod.ca/hr/hrfaqs4a2.htm

??? The dates of Hanukkah and Christmas might well be associated because 25 Kislev was when the Temple was rededicated and the early Church chose December 25th because they took over the birthday of Greek god Zeus/Roman god Jupiter.
[Source: http://www.whychristmas.com/customs/hanukkah.shtml] ??? Needs vetting

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Example Hanakkuh Menorahs (Wikipedia):



Hanukkah Lamp, Lemberg (Lviv, Ukraine), 1867–72[1] from the collection of The Jewish Museum of New York



Silver Hanukkah menorah.



A 14th century Hanukkah lamp, France - Musée d'Art et d'Histoire du Judaïsme



Hanukkah Menorah with David's star



A Macedonian silver Hanukkah Menorah



U.S. President Harry S. Truman in the Oval Office, receiving a Hanukkah Menorah as a gift from the Prime Minister of Israel, David Ben-Gurion (center). To the right is Abba Eban, the Ambassador of Israel to the United States.

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Candle Lighting Procedures






The procedures for lighting the *chanukiah* (Chanukah menorah) are as follows. On the first night (unless it is Friday), after the stars appear, the first candle is placed at the end of the menorah, facing the right hand. We light the *shamash* (i.e., the servant candle), recite the **traditional blessings** *(lehadlik ner shel Chanukah, she'ash nissim,* and the *Shehecheyanu)* and then light the rightmost candle. We return the shamash to its holder. We then recite the *Ha-nerot ha-lalu* statement and *celebrate!* We let the candles burn all the way down....



On the second night, we add one candle to the left (now we have two at the right end of the menorah). We light the shamash, recite the blessings (minus the Shehecheyanu), and light the candles left-to-right in the menorah (i.e., the newest candle is lit first). Again we recite the *Ha-nerot ha-lalu* statement and *celebrate!* And so on for each of the eight days of Chanukah.



This procedure continues until the eighth night, when the entire chanukiah is lit up:

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The last night of Chanukah is called *Zot Chanukah,* "This is Chanukah" (from the Chanukah Torah portion for the last day: **זאת חֲנֻכַּת הַמִּזְבֵּחַ בְּיוֹם הִמָּשַׁח אתו** / "This is the dedication (chanukah) of the altar, in the day of its being anointed..." (Num. 7:84)). It marks the grand finale of the Chanukah celebration, when the supernatural light burns brightest!

Note: If a day of Chanukah occurs on a Shabbat (i.e., Friday night), you light the Chanukiah candles *before* lighting the Shabbat candles.

Displaying the Chanukiah

It is an old custom to display the chanukiah where its lights will be visible from the outside. Note that if you place the chanukiah near a window, the candles should appear lit right to left from the point of view of the one seeing them from outside. Many families have multiple chanukiahs, one for each child of the household, and perhaps a larger one for the entire family.



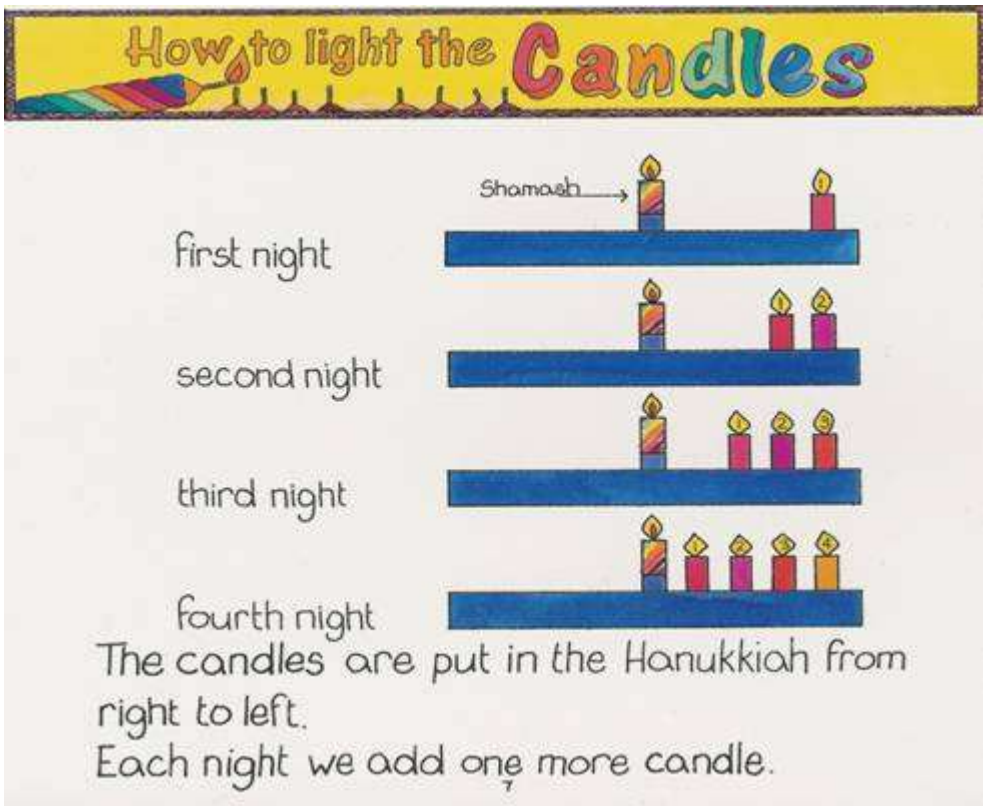
Here's a practical tip. To *clean* your chanukiah after Chanukah, use a hairdryer -- set on low -- and heat up the menorah wherever you see the wax drippings. Use a butter knife to peel away the warmed wax....

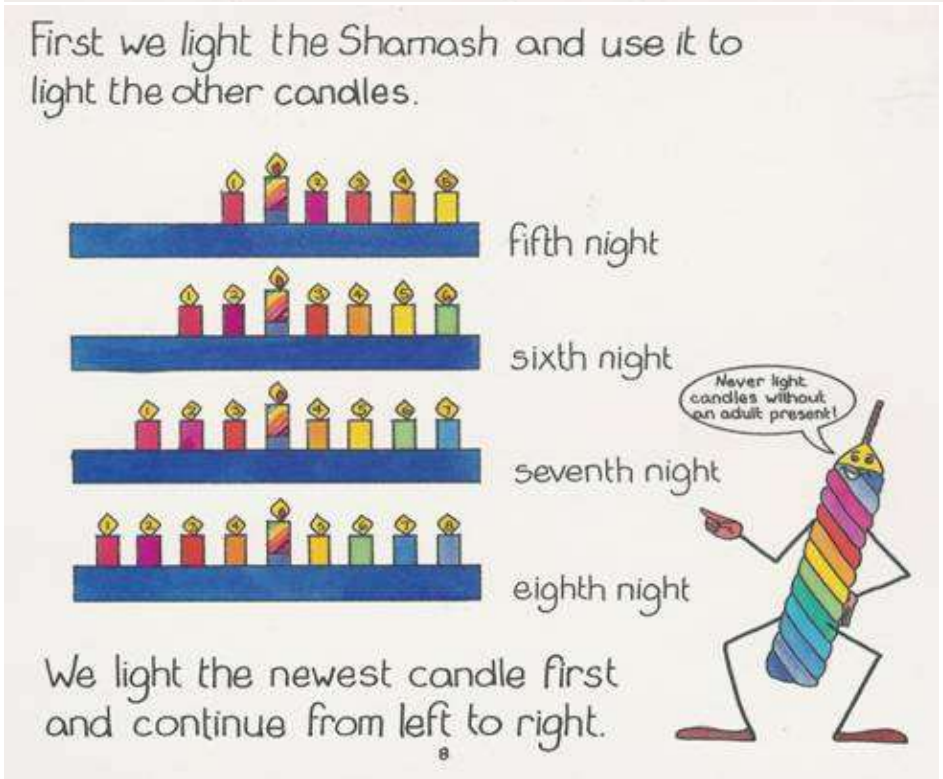
[Source: http://www.hebrew4christians.com/Holidays/Winter_Holidays/Chanukah/chanukah.html]

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How Do You Light The Hanukkiah?

Each night, you light the Shammas (servant) candle first. Then you use the Shammas to light the others. Then every night, you light one more candle. You light from the right to left, starting with the candle for the newest night. On the last night, all 8 candles are burning brightly including the Shammas (servant) in celebration of the miracle.





The Children's Guide To Hanukkah by Susan Fischer Weis

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How to Play the Dreidel Game

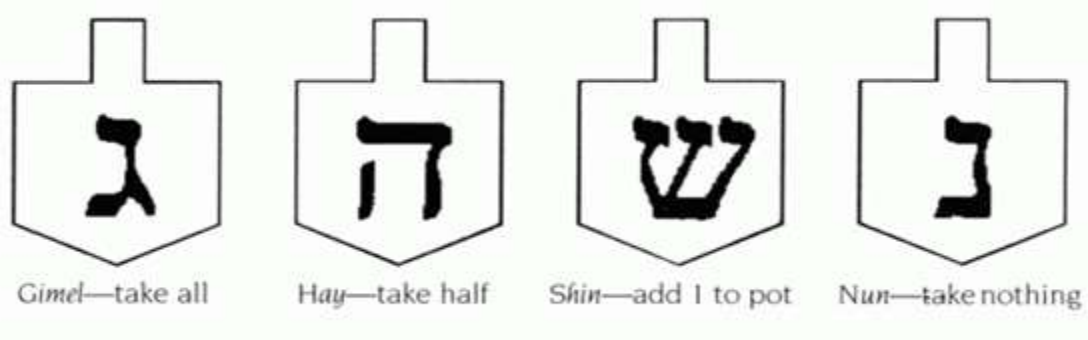
Each side of the dreidel bears a letter of the Hebrew alphabet: Nun, Gimel, Hay and Shin. Together, they form the acronym for "Nes", "Gadol", "Haya", and "Sham" which means "a great miracle happened there".

These letters also form a mnemonic for the rules for playing the dreidel game:

- Nun stands for the Yiddish word "nit" which means 'nothing'
- Hay stands for "halb" which means 'half'
- Gimel for "gants" which means 'all'
- Shin for "shteln" which means 'put in'

Game Instructions

1. Give each person the same amount of money, candy or nuts.
2. Each player puts one piece in the pot.
3. The first player spins the dreidel and does what the dreidel says.
4. After a player gets money, everyone puts one more piece into the pot.
5. Everyone gets a turn. When you are finished playing, you can keep the money or eat your candy or nuts.



Hanukkah Recipies -- *POTATO LATKES*

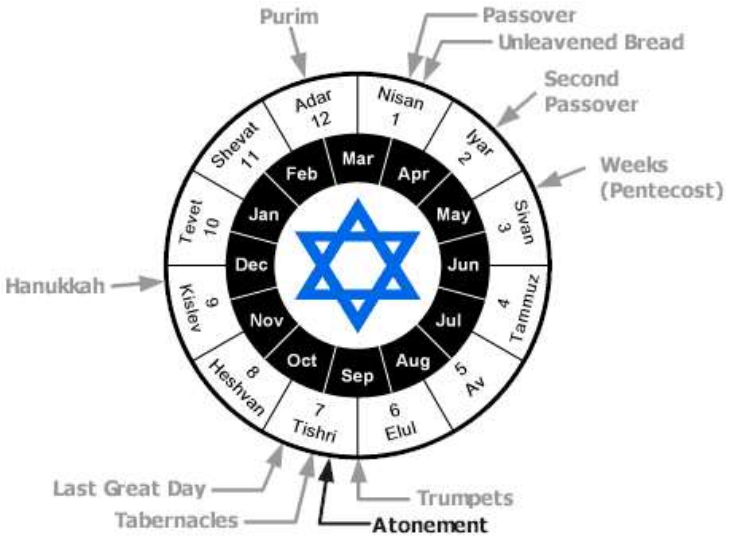
Ingredients:
2 eggs
3 cups grated, drained potatoes
4 Tbls. grated onion
¼ tsp. pepper
2 Tbls. cracker or matzah meal
½ cup oil or butter.

Directions:
Beat the eggs and add the potatoes, onion, salt, pepper and meal. Heat half the oil or butter in a frying pan and drop the potato mixture into it by the tablespoon. Fry until browned on both sides. Keep pancakes hot until all are fried and add more oil or butter as required.
Serves 8. Serve with applesauce or sour cream.

[Source: http://www.ascensionministries.net/theHanukkahStory.php]

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The Day of Atonement (Yom Kippur)



Leviticus 16:29-31 (NASB)

29 "This shall be a permanent statute for you: in the seventh month, on the tenth day of the month, you shall humble your souls and not do any work, whether the native, or the alien who sojourns among you;

30 for it is on this day that atonement shall be made for you to cleanse you; you will be clean from all your sins before the LORD.

31 "It is to be a sabbath of solemn rest for you, that you may humble your souls; it is a permanent statute.

Yom Kippur, the Day of Atonement, comes on the tenth day of the Jewish month of Tishri (September/October in the secular calendar). Because this day is the most solemn day in the year, it is known as "*The Day*."

The Week Before

A week before the Day of Atonement, the High Priest would leave his own house, and took up his quarter in the side chambers in the Temple. A substitute was appointed for him, in case he should die or become Levitically unfit for his duties. During the whole of that week, he would perform all the temple duties, such as burning the incense, lighting the lamps, offering the daily sacrifice, etc. In addition, he would study two Torah portions and learn them by heart to make sure he didn't make any mistakes.

The Eve

On the eve of the Day of Atonement, the High Priest would stay up all night learning Torah and preparing himself spiritually. If he fell asleep, young priests woke him up by reciting psalms. Sometimes they would make the High Priest stand all night on the cold, stone floor.

The Morning Service

On the Day of Atonement, not ordinary priest, but the High Priest *alone* officiated. Throughout the day, he would wash his whole body five times, and his hands and feet ten times.

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When the first dawn of morning came, the High Priest bathed and put on his usual priestly garments - the golden garments.

Exodus 28:4, 36, 42 (NASB)

4 "These are the garments which they shall make: a breastpiece and an ephod and a robe and a tunic of checkered work, a turban and a sash, and they shall make holy garments for Aaron your brother and his sons, that he may minister as priest to Me.

36 "You shall also make a plate of pure gold and shall engrave on it, like the engravings of a seal, 'Holy to the LORD.'

42 "You shall make for them linen breeches to cover their bare flesh; they shall reach from the loins even to the thighs.

The golden garments



The golden garments consisted of eight items: tunic, belt, turban, pants, breastplate, ephod, robe, and a golden head plate. Over the white tunic, he put on the sky-blue robe, hemmed with decorative pomegranates and bells which rang as he moved around. Then he put on the ephod, which looked like an apron and was fastened by a long belt. There were two shoulder-straps sewn onto the belt. These straps went behind, up and over the priest's shoulders. Two sardonyx stones were attached at the ends of these straps, on the shoulders. He also put on a breastplate, set with twelve precious stones, one stone representing each of the twelve tribes of Israel. His turban differed from those of the ordinary priests, and had in front a golden plate inscribed "Holy to the Lord".

These were called "golden garments," because gold, the symbol of splendor, appeared in them. More about the priestly garments...

He then washed his hands and feet, and proceeded to perform the regular morning service, including the morning's sacrifice, the lighting of the lamps and the burning of incense.

This was one of the seven high days, which were to be treated like Sabbaths. Therefore two additional lambs were to be offered as burnt offering after the morning service.

The Yom Kippur Services

Before the High Priest began the peculiar part of the day's services, he washed his hands and feet, put off his "golden garments", took a bath and changed into a simple robe made of white linen, and again washed his hands and feet.

Leviticus 16:4 (NASB)

4 "He shall put on the holy linen tunic, and the linen undergarments shall be next to his body, and he shall be girded with the linen sash and attired with the linen turban (these are holy garments). Then he shall bathe his body in water and put them on.

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The white garments



Only on the Day of Atonement would the High Priest wear the white garments: tunic, belt, turban and pants. This signifies that the High Priest came before God within the Most Holy Place humbly and simply. He did not come in the outward splendor of gold and rich colors, but in pure white. Furthermore, white is the color of forgiveness, and forgiveness is what the High Priest is seeking for himself and all Israel as he came before the Ark.

Part 1. Sin Offering

Leviticus 16:6 (NASB)

6 "Then Aaron shall offer the bull for the sin offering which is for himself, that he may make atonement for himself and for his household.

He walked over to a young bullock stood between the Temple-porch and the great bronze altar. Standing towards the east (that is, the worshipers), he turned the head of the bullock towards the west (that is, to face the sanctuary), laid both his hands on the head of the bullock, and prayed for himself and for his family a prayer of confession.

Part 2. Choosing the Scapegoat

Leviticus 16:7-10 (NASB)

7 "He shall take the two goats and present them before the LORD at the doorway of the tent of meeting.

8 "Aaron shall cast lots for the two goats, one lot for the LORD and the other lot for the scapegoat.

9 "Then Aaron shall offer the goat on which the lot for the LORD fell, and make it a sin offering.

10 "But the goat on which the lot for the scapegoat fell shall be presented alive before the LORD, to make atonement upon it, to send it into the wilderness as the scapegoat.

The High Priest then walked over to two identical goats. He cast a lot to choose which of the two goats was to be "for JEHOVAH" and the other, a scapegoat, bore the collective sins of the people.

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Having designated each of the two goats, the High Priest tied a piece of red wool around the horns of the scapegoat, then a piece was cut off and tied to the temple door. Another piece of red wool was tied around the throat of the goat for Jehovah, which was to be slain.

According to Jewish tradition, each year when the scapegoat died, the red wool on the temple door turned white as if to signify the atonement of another Yom Kippur was acceptable to the Lord. But 40 years before the second Temple was destroyed the red wool stopped turning white.

The scapegoat, was now turned around towards the people, and stood facing them, waiting, as it were, till their sins should be laid on him. With this presentation of the scapegoat before the people commenced the third and most solemn part of the expiatory services of the day.

Part 3. The Confession and the Sacrifice

Leviticus 16:11-12 (NASB)

11 "Then Aaron shall offer the bull of the sin offering which is for himself and make atonement for himself and for his household, and he shall slaughter the bull of the sin offering which is for himself.

12 "He shall take a firepan full of coals of fire from upon the altar before the LORD and two handfuls of finely ground sweet incense, and bring it inside the veil.

The High Priest now once more returned towards the sanctuary, and once again laid his two hands on the same bullock, which still stood between the porch and the altar. Once again the High Priest made the confession, over the bullock, this time for himself, his family and also the priesthood.

The young bullock was then slaughtered and its blood collected in a basin for later use. An attendant received the basin and kept it stirring so that the blood would not coagulate.

Then came the most important part of the ceremony. The High Priest walked up the ramp to the altar, filled a gold censer with coals and a golden ladle with incense. Then, with everyone watching, he walked into the Most Holy Place, where no one but the High Priest entered except on Yom Kippur.

Part 4. Inside the Most Holy Place

Leviticus 16:13 (NASB)

13 "He shall put the incense on the fire before the LORD, that the cloud of incense may cover the mercy seat that is on the ark of the testimony, otherwise he will die.

The veil was folded back, and the High Priest stood alone and separated from the people outside. He placed the censer between the staves of the Ark. He now carefully put the incense into his hand, and threw it on the coals of the censer. He waited until the smoke filled the Most Holy Place, and if all went well, emerged unscathed from the inner sanctuary.

While the incense was being offered in the Most Holy Place, the people withdrew from proximity to it, and worshiped in silence. At last the people saw the High Priest emerging from the sanctuary, and they knew that the service had been accepted.

Part 5. The Sprinkling of the Blood

Leviticus 16:14-19 (NASB)

14 "Moreover, he shall take some of the blood of the bull and sprinkle it with his finger on the mercy seat on the east side; also in front of the mercy seat he shall sprinkle some of the blood with his finger seven times.

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15 "Then he shall slaughter the goat of the sin offering which is for the people, and bring its blood inside the veil and do with its blood as he did with the blood of the bull, and sprinkle it on the mercy seat and in front of the mercy seat.

16 "He shall make atonement for the holy place, because of the impurities of the sons of Israel and because of their transgressions in regard to all their sins; and thus he shall do for the tent of meeting which abides with them in the midst of their impurities.

17 "When he goes in to make atonement in the holy place, no one shall be in the tent of meeting until he comes out, that he may make atonement for himself and for his household and for all the assembly of Israel.

18 "Then he shall go out to the altar that is before the LORD and make atonement for it, and shall take some of the blood of the bull and of the blood of the goat and put it on the horns of the altar on all sides.

19 "With his finger he shall sprinkle some of the blood on it seven times and cleanse it, and from the impurities of the sons of Israel consecrate it.

The High Priest took from the attendant, who kept it stirring, the blood of the bullock. Once more he entered into the Most Holy Place, and sprinkled with his finger once upwards, towards the Mercy Seat, and seven times downwards. Coming out from the Most Holy Place, the High Priest now placed the basin of blood before the veil.

Next, the remaining goat was slaughtered. The High Priest then entered the Most Holy Place the third time, and sprinkled as before, once upwards and seven times downwards. He then came out and again placed the basin with the blood of the goat before the veil.

Now he took the basin with the bullock's blood, he sprinkled once upwards and seven times downwards towards the veil, outside the Most Holy Place, and then did the same with the blood of the goat.

Finally, he poured the blood of the bullock into the basin containing the blood of the goat, then poured the mixed blood back into the basin which had held the blood of the bullock, so that the two were thoroughly mixed together. He then sprinkled each of the horns of the altar of incense, and then seven times on the top of the altar of incense.

He then took the remaining blood outside to the inner court and poured out on the west side of the base of the altar of burnt offering.

Now the High Priest had cleansed the sanctuary in all its parts: the Most Holy Place, the veil, the Holy Place, the altar of incense, and the altar of burnt offering. The continuation of typical sacrificial communion with God was once again restored. **[See also "Services of Priests" in this Appendix]**

Part 6. The Scapegoat

Leviticus 16:20-22 (NASB)

20 "When he finishes atoning for the holy place and the tent of meeting and the altar, he shall offer the live goat.

21 "Then Aaron shall lay both of his hands on the head of the live goat, and confess over it all the iniquities of the sons of Israel and all their transgressions in regard to all their sins; and he shall lay them on the head of the goat and send it away into the wilderness by the hand of a man who stands in readiness.

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22 "The goat shall bear on itself all their iniquities to a solitary land; and he shall release the goat in the wilderness.

All this while the scapegoat was standing looking eastwards, facing the people, and waiting to bear the sins of all the people to a solitary land. Laying both his hands on the head of this goat, the High Priest now confessed and pleaded for all the people.

The scapegoat was then led through the temple's east gate to a waiting priest whose job was to take it to a predetermined spot about ten to twelve miles away. Along the way, there were ten stations with food or drink in case the tired priest needed to break his fast. When the priest came to the final station, he pushed the goat off a cliff. Using a system of signal flags, the priest leading the animal would message back to the Temple that the sins of the people were forgiven.

And, tradition has it that when the sacrifice was fully accepted the piece of red wool on the temple door would turn miraculously white, to symbolize the gracious promise in Isaiah 1:18; but it adds that this miracle did not take place for 40 years before the destruction of the second Temple, that is, after Christ Himself completed the final sacrifice.

Part 7. The Carcasses Burnt "Outside the City"

Leviticus 16:27 (NASB)

27 "But the bull of the sin offering and the goat of the sin offering, whose blood was brought in to make atonement in the holy place, shall be taken outside the camp, and they shall burn their hides, their flesh, and their refuse in the fire.

While the scapegoat was being led into the wilderness, the High Priest proceeded to cut up the bullock and the goat, put the "inwards" (internal organs) in a vessel, and sent their carcasses to be burnt outside the city, in the place where the Temple ashes were usually deposited.

Then the High Priest, still wearing the linen garments, offered with a series of prayers and read the passages concerning the Day of Atonement, i.e. Leviticus 16; 23:27-32; also repeating by heart Numbers 29:7-11.

Conclusion of the Yom Kippur Services

Leviticus 16:23-25 (NASB)

23 "Then Aaron shall come into the tent of meeting and take off the linen garments which he put on when he went into the holy place, and shall leave them there.

24 "He shall bathe his body with water in a holy place and put on his clothes, and come forth and offer his burnt offering and the burnt offering of the people and make atonement for himself and for the people.

25 "Then he shall offer up in smoke the fat of the sin offering on the altar.

The High Priest again washed his hands and feet, put off his linen garments, bathed, put on his "golden garments," and once more washed hands and feet.

He now appeared again before the people as the Lord's annointed. Before he offered the burnt offerings for the afternoon service, he sacrificed a male goat as a sin offering. The flesh of this sin offering was eaten at night by the priests within the sanctuary.

Next, he sacrificed the burnt offerings for the people and that for himself, and finally burned the "inwards" of the special offerings. This, properly speaking, finished the services of the day.

Evening Service

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Although the special Yom Kippur service was concluded, the regular evening temple service still had to be completed.

He offered the ordinary evening sacrifice, then washed his hands and his feet, once more put off his "golden garments," bathed, and put on his "linen garments," and again washed his hands and feet. Then he entered the Most Holy Place a fourth time, to fetch from it the censer and incense dish which he had left there.

On his return he washed once more hands and feet, put off his "linen garments", which were never to be used again, bathed, put on his "golden garments," washed hands and feet, burnt the evening incense on the golden altar and lit the lamps.

Finally, he washed his hands and feet, put off his "golden garments," and put on his ordinary layman's dress.

When he finally went home, he was accompanied by well wishers, who after praying and fasting all day, wanted to thank the High Priest for a successful Yom Kippur. At home, however, he could still not relax. As High Priest, it was his duty to invite fellow priests and dignitaries to a feast.

Dance Following Yom Kippur

It was also the custom following Yom Kippur, for unmarried young men and women to go dancing in the vineyards to find mates. All the young women wore white so the rich would not have an advantage over the poor who could not afford finer clothes.

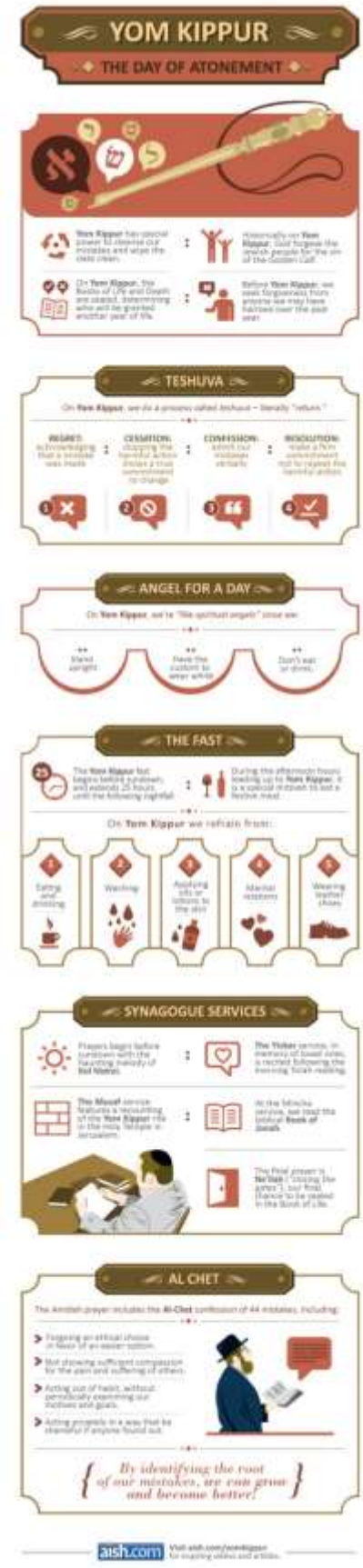
Yom Kippur of Today

During the times of the Temple, the Yom Kippur service was focused on the High Priest. Today each individual focuses on himself and his personal service to God. Emphasis had shifted from sacrifices and priestly rituals to prayer, repentance and giving of charity. For more information, visit the web at http://www.everythingjewish.com/YomK/YK_origins.htm.

[Source: http://www3.telus.net/public/kstam/en/temple/details/day_of_atonement.htm]

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Yom Kippur Infographic



Source: http://www.aish.com/h/hh/yom-kippur/guide/Yom-Kippur-Infographic.html

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Rosh Hashanah (The Jewish Calendar New Year)

Rosh HaShanah an autumnal festival that marks the begining of the new year in the Jewish calendar. It it celebrated for two days on the first and second of Tishrei.

In Hebrew, the phrase Rosh Hashanah literally means "head of the year" and thus the holiday is commonly known as the Jewish New Year. This name is somewhat deceptive to those unaffiliated with Jewish practices, however, as there is little similarity between Rosh Hashanah, one of the holiest days in the Jewish year, and the Western, secular interpretation of New Years.

There is, however, one important similarity between the Jewish New Year and the secular one: many people use New Years as a time to make "resolution" and plan to lead a better life. Likewise, the Jewish New Year is a time to begin introspection, looking back at the mistakes of the past year and planning the changes to make in the new year. This period of introspection does not end at the conclusion of Rosh HaShanah but actualy stretches for ten days, known commonly as the Days of Awe, until Yom Kippur.

The name "Rosh Hashanah" is not used in the Bible to discuss this holiday. The Bible refers to the holiday as Yom HaZikkaron (the day of remembrance) or Yom T'ruah (the day of the sounding of the shofar). The holiday is instituted in Leviticus 23:24-25.

The shofar is a ram's horn which is blown somewhat like a trumpet. One of the most important observances of this holiday is hearing the sounding of the shofar in the synagogue. A total of 100 notes are sounded each day. There are four different types of shofar notes: tekiah, a 3 second sustained note; shevarim, three 1-second notes rising in tone, teruah, a series of short, staccato notes extending over a period of about 3 seconds; and tekiah gedolah (literally, "big tekiah"), the final blast in a set, which lasts (I think) 10 seconds minimum. The Bible gives no specific reason for this practice. One that has been suggested is that the shofar's sound is a call to repentance. The shofar is not blown if the holiday falls on a Sabbath.



No work is permitted on Rosh Hashanah.

Another popular observance during this holiday is eating apples dipped in honey, a symbol of our wish for a sweet new year. We also dip bread in honey (instead of the usual practice of sprinkling salt on it) at this time of year for the same reason. In addition to dipping an apple honey, we eat round challah bread to symbolize the circle of the life and the cycle of a new year. The challah is also in the shape of a crown because we refer to God as royalty several times throughout the holidays.

Another popular practice of the holiday is Tashlikh ("casting off"). We walk to flowing water, such as a creek or river, on the afternoon of the first day and empty our pockets into the river, symbolically casting off our sins. This practice is not discussed in the Bible, but is a long-standing custom.

Religious services for the holiday focus on the concept of God's sovereignty.

The common greeting at this time is *L'shanah tovah* ("for a good year"). This is a shortening of "*L'shanah tovah tikatev v'taihatem*" (or to women, "*L'shanah tovah tikatevi v'taihatemi*"), which means "May you be inscribed and sealed for a good year." More on that concept at Days of Awe.

[Source: http://www.jewishvirtuallibrary.org/jsource/Judaism/rosh.html]

Video: http://www.youtube.com/watch?v=HIiPqYUe3Bw (Song)

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A shofar is an instrument made from the horn of a ram or other kosher animal. It was used in ancient Israel to announce the New Moon (Rosh Chodesh) and call people together. It was also blown on Rosh Hashanah, marking the beginning of the New Year, signifying both need to wake up to the call to repentance, and in connection with the portion read on the second day of Rosh Hashanah, the Binding of Isaac (Genesis, chapter 22) in which Abraham sacrifices a ram in place of his son, Isaac.



Today, the shofar is featured most prominently in the Rosh Hashanah morning services. It is considered a commandment to hear the shofar blown.

There is a great deal of symbolism tied in with the legal requirements for what constitutes a proper shofar. The shofar of Rosh Hashanah, whose purpose it is to rouse the Divine in the listener, may not be constructed of an artificial instrument. It must be an instrument in its natural form and naturally hollow, through whom sound is produced by human breath, which God breathes into human beings. This pure, and natural sound, symbolizes the lives it calls Jews to lead. What is more, the most desirable shofar is the bent horn of a ram. The ram reminds one of Abraham's willing sacrifice of that which was most precious to him. The curve in the horn mirrors the contrition of the one who repents.

In the Talmud, we read: Rabbi Abbahu said:

Why do we sound the shofar? Because the Holy One, blessed be God, said: Blow me a ram's horn that I may remember to your credit the binding of Isaac, the son of Abraham, and I shall account it to you as a binding of yourselves before Me. The Torah tells us: Abraham look up and behold, he saw a ram caught in the thicket by its horns [Genesis 22:13]. This teaches us that the Holy One, blessed be God, showed our ancestor Abraham the ram tearing himself free from one thicket and becoming entangled in another. Said the Holy One, blessed be God, to Abraham: Thus are your children destined to be caught in iniquities and entangled in misfortunes, but in the end they will be redeemed by the horns of a ram. Therefore the prophet Zechariah said of the time of redemption: And the Lord shall be seen over them, and his arrow shall go forth like the lightning; and the Lord God shall blow the shofar, and shall move in stormy winds of the south [Zechariah 9:14]. [Rosh Hashanah 16a]

According to Leo Rosten, “The bend in the shofar is supposed to represent how a human heart, in true repentance, bends before the Lord. The ram's horn serves to remind the pious how Abraham, offering his son Isaac in sacrifice, was reprieved when God decided that Abraham could sacrifice a ram instead. The man who blows the shofar is required to be of blameless character and conspicuous devotion; he must blow blasts of different timbre, some deep, some high, some quavering.”

[Source: http://www.jewishvirtuallibrary.org/jsource/Judaism/shofar.html]

Videos of Shofar being blown during a Jewish service:

http://www.youtube.com/watch?v=4mC6K77Y_Ho

http://www.youtube.com/watch?v=KQ3eDNMK85c

https://www.youtube.com/watch?v=0jR20-0sy1Y

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Summary: Table of Jewish Calendar and Festivals

The following table summarizes the Jewish calendar and the sacred festivals. All Jewish holidays begin the evening before the date specified. This is because a Jewish day begins and ends at sunset, rather than at midnight.

Jewish Calendar	Length in a deficient year	Length in a regular year	Length in a complete year	Festivals and Holidays	Gregorian Calendar
1 NISAN	30	30	30	**14 evening.** Passover (Pesach) **15-21.** The Feast of Unleavened Bread	**March**
2 IYAR	29	29	29	**14.** Second Passover (Pesach Sheni)	**April**
3 SIVAN	30	30	30	**6.** Weeks (Shavuot)	**May**
4 TAMMUZ	29	29	29		**June**
5 AV	30	30	30		**July**
6 ELUL	29	29	29		**August**
7 TISHRI	30	30	30	**1.** Trumpets (Yom Teruah) **10.** The Day of Atonement (Yom Kippur) **15-21.** Tabernacles (Sukkot) **22.** Last Great Day (Shmini Atzeret)	**September**
8 HESHVAN	29	29	30		**October**
9 KISLEV	29	30	30	**25 - 2 Tevet.** The Festival of Lights (Hanukkah)	**November**
10 TEVET	29	29	29		**December**
11 SHEVAT	30	30	30		**January**
					February

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12 ADAR I*	30 (leap year only)	30 (leap year only)	30 (leap year only)		**March**
13 ADAR II	29	29	29	**14.** Purim	
Total	353 or 383 (leap year)	354 or 384 (leap year)	355 or 385 (leap year)		

* The month Adar I is present only in leap years. In an ordinary year, Adar II is simply called Adar.

[Source: http://www3.telus.net/public/kstam/en/temple/details/calendar.htm]

Sources for next page (5 OT Offerings/Sacrifices):

https://seedbed.com/5-offerings-old-testament/

https://www.susanme.com/shownotes/leviticus-offerings-chart/

https://alabasterco.com/blogs/education/old-testament-sacrifices-offerings-explained

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The Five Offerings (Sacrifices) in the Old Testament

NAME	ELEMENTS	PURPOSE	GOD'S PORTION	PRIEST'S PORTION	OFFERER'S PORTION
Burnt Offering Lev 1; 6:8-13; 8:18-21; 16:24	Bull, ram or bird (dove or young pigeon for the poor); wholly consumed; no defect	Voluntary act of worship; atonement for unintentional sin in general; expression of devotion, commitment and complete surrender to God	Entire animal	Skin (to be sold)	Nothing
Grain Offering Lev 2; 6:14-23	Grain, fine flour, olive oil, incense, baked bread (cakes or wafers), salt; no yeast or honey; accompanied burnt offering and peace offering (along with drink offering)	Voluntary act of worship; recognition of God's goodness and provisions; devotion to God	1. Priest's own offering: Entire portion to God 2. Others: Memorial portion (a handful)	1. Priest's own offering: none (all the remainder to be burnt) 2. Others: all the remainder (had to be eaten within court of tabernacle)	Nothing
Peace Offering Lev 3; 7:11-34 (also called Fellowship Offering)	Any animal without defect from herd or flock; variety of breads	Voluntary act of worship; thanksgiving and fellowship (it included a communal meal); included vow offerings, thanksgiving offerings and freewill offerings	Fatty portions (fat covering inner parts; fat tail, kidneys, lobe of the liver)	Breast given to High Priest (wave offering), right foreleg given to officiating priest (heave offering)	1. Thanksgiving offering: all the remainder (to be eaten the same day); no left over allowed 2. Vow or freewill offering: remainder (to be eaten the same day and the next day); any left over to be burnt on the 3rd day
Sin Offering Lev 4; 5:1-13; 6:24-30; 8:14-17; 16:3-22 (also called: Purification Offering)	1. Young bull: for High Priest and whole congregation. The blood was to be sprinkled in front of the veil and put on the horns of the altar of incense (see notes) 2. Male goat: for leader. The blood was to be put on the horns of the altar of burnt offering 3. Female goat or lamb: for common person. The blood was to	Mandatory atonement for specific unintentional sin; confession of sin; forgiveness of sin; cleansing from defilement	Fatty portions (fat covering inner parts; fat tail, kidneys, lobe of the liver)	1. Atonement for High Priest and congregation: none (all the remainder was to be burnt outside the camp where the ashes were thrown) 2. Atonement for others: all the remainder (had to be eaten within court of tabernacle)	Nothing

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	be put on the horns of the altar of burnt offering 4. Dove or pigeon: for the poor. The blood was to be put on the horns of the altar of burnt offering 5. 1/10 ephah of fine flour: for the very poor				
Trespass Offering Lev 5:14-19; 6:1-7; 7:1-6 (also called: Reparation or Tresspass Offering)	Ram	Mandatory atonement for unintentional sin requiring restitution; cleansing from defilement; make restitution; pay 20% fine that was given to the priest who mitigated the debt	Fatty portions (fat covering inner parts; fat tail, kidneys, lobe of the liver)	All the remainder (had to be eaten within court of tabernacle)	Nothing

"When more than one kind of offering was presented (as in Numbers 6:16-17), the procedure was usually as follows:

1. sin offering or trespass offering,
2. burnt offering,
3. peace offering and grain offering (along with a drink offering).

This sequence furnishes part of the spiritual significance of the sacrificial system. First, sin had to be dealt with (sin offering or trespass offering). Second, the worshiper committed himself completely to God (burnt offering and grain offering). Third, fellowship or communion between the Lord, the priest and the worshiper (peace offering) was established. To state it another way, there were sacrifices of expiation (sin offerings and trespass offerings), consecration (burnt offerings and grain offerings) and communion (peace offerings). " (*A portion of the table and the above information are extracted from the NIV Study Bible.*)

Offerings

Daily the priest offered 1 lamb in the morning service and 1 lamb in the evening service. On a Sabbath, 2 additional lambs were offered after the morning service.

Seven high days are designated in Leviticus 23 (verses 7, 8, 21, 25, 28, 30-32, 35-36). These high days are Sabbaths. They were to be treated like the seventh day Sabbath, even though they could occur on a day other than the seventh day (Saturday) of the week - which was the normal Jewish Sabbath. On a high day, besides the daily regular offerings, the priest offered 2 additional lambs after the morning service, and additional sacrifices for the day. These seven high days were:

1. The 1st day of the Feast of Unleavened Bread (Nisan 15)
2. The 7th day of the Feast of Unleavened Bread (Nisan 21)
3. The Feast of Weeks (Sivan 6)
4. The Feast of Trumpets (Tishri 1)
5. The Day of Atonement (Tishri 10)
6. The 1st day of the Feast of Tabernacles (Tishri 15)
7. The Last Great Day (Tishri 22)

Besides the daily regular offerings, additional sacrifices were offered on special festivals:

Festival	Burnt Offering			Sin Offering
	Bulls	Rams	Lambs	Goat
New moon	2	1	7	1
Feast of Unleavened Bread	2	1	7	1
(7 days total)	(14)	(7)	(49)	(7)
Feast of Weeks	2*	1*	7	1
Feast of Trumpets	1	1	7	1
The Day of Atonement (see notes)	1	1	7	1
Feast of Tabernacles - Day 1	13	2	14	1
Feast of Tabernacles - Day 2	12	2	14	1
Feast of Tabernacles - Day 3	11	2	14	1

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Feast of Tabernacles - Day 4	10	2	14	1
Feast of Tabernacles - Day 5	9	2	14	1
Feast of Tabernacles - Day 6	8	2	14	1
Feast of Tabernacles - Day 7	7	2	14	1
(7 days total)	(70)	(14)	(98)	(7)
The Last Great Day	1	1	7	1

The burnt offerings were offered along with their grain offerings and drink offerings.

* Feast of Weeks (Pentecost): Numbers 28:27 recorded 2 bulls and 1 ram, but Leviticus 23:18 recorded 1 bull and 2 rams.

Notes - Special Offering on The Day of Atonement

Normally a bull was offered as sin offering for the whole congregation (Leviticus 4:13-14). But once a year on the Day of Atonement, a goat was offered instead. And for the High Priest, a bull was offered as sin offering (Leviticus 16:14-15). Another live goat, or the scapegoat, was to be sent to the wilderness (Leviticus 16:20-22). These were the special offerings during the atonement ceremony.

Besides the regular daily offering and atonement sin offerings, one bull, one ram and seven lambs were also offered (Numbers 29:7-11).

[Source: http://www3.telus.net/public/kstam/en/tabernacle/details/offerings.htm]



See also more information about the Daily Temple Praery, Liturgy and Sacrifice of the Tamid (sacrificial lamb) in this Appendix.

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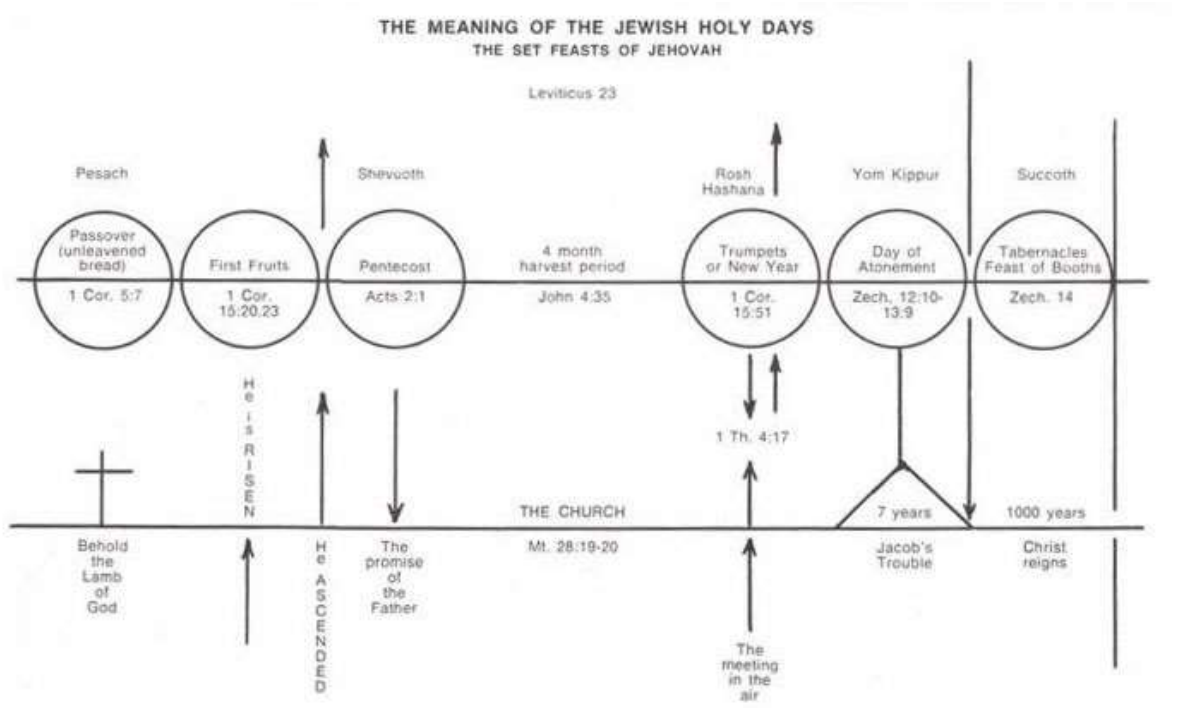
The Five Scrolls (Megilloth) and Festival Liturgy

The Megilloth usually composes the second subsection of the Writings and includes the five scrolls, which are also the five shortest books in the Writings: Song of Songs, Ruth, Lamentations, Ecclesiastes, and Esther. In many Jewish communities, these five books have become part of the liturgy of five annual feasts:

- Passover—Song of Songs
- Pentecost—Ruth
- Ninth of Ab—Lamentations
- Feast of Tabernacles—Ecclesiastes
- Purim—Esther

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The Meaning of the Jewish Holy Days for Christians



Several significant points must be remembered when we examine the Spring Feasts of Israel, as listed by Marvin J. Rosenthal in *The Feasts of the Lord*."

· First, these seven feasts of the Lord were given to the Hebrew nation. The Jewish people are God's covenant people.

· Second, these seven feast relate to Israel's spring and fall agricultural seasons.

· Third, the timing of the seven feasts is based on the Jewish Lunar (moon) calendar of approximately 354-day years.

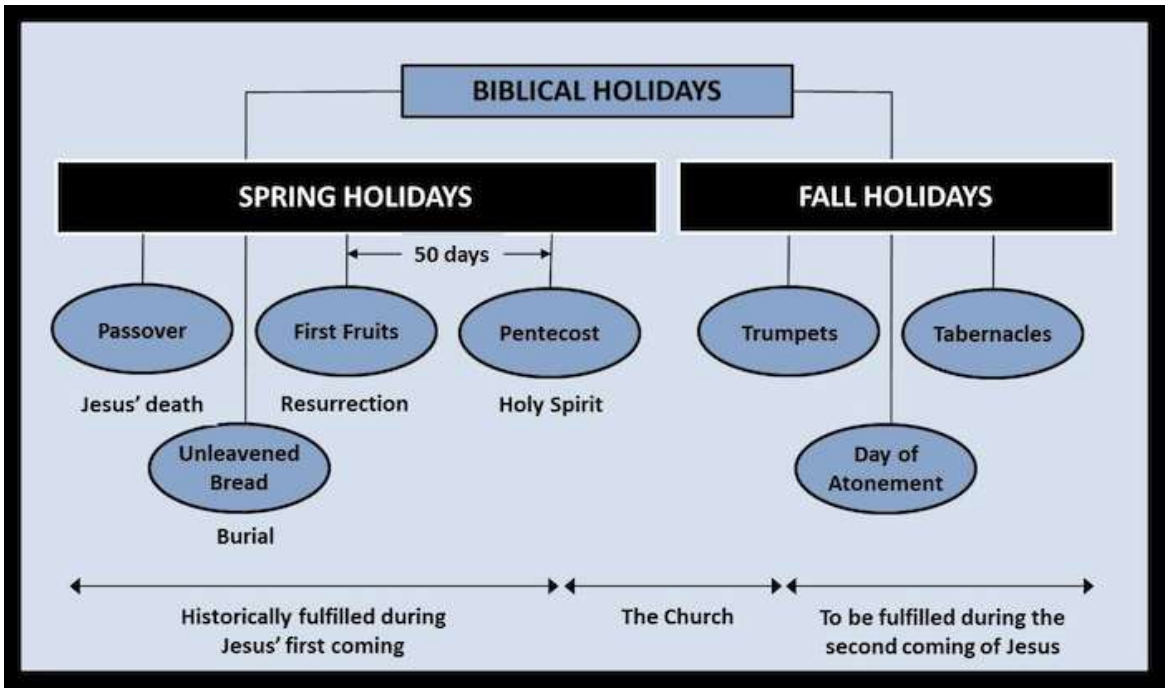
· Fourth and fundamentally, these seven feasts typify the sequence, timing and significance of the major events of the Lord's redemptive career. They commence at Calvary where Jesus voluntarily gave Himself for the sins of the world (Passover), and climax at the establishment of the messianic Kingdom at the Messiah's second coming (Tabernacles).

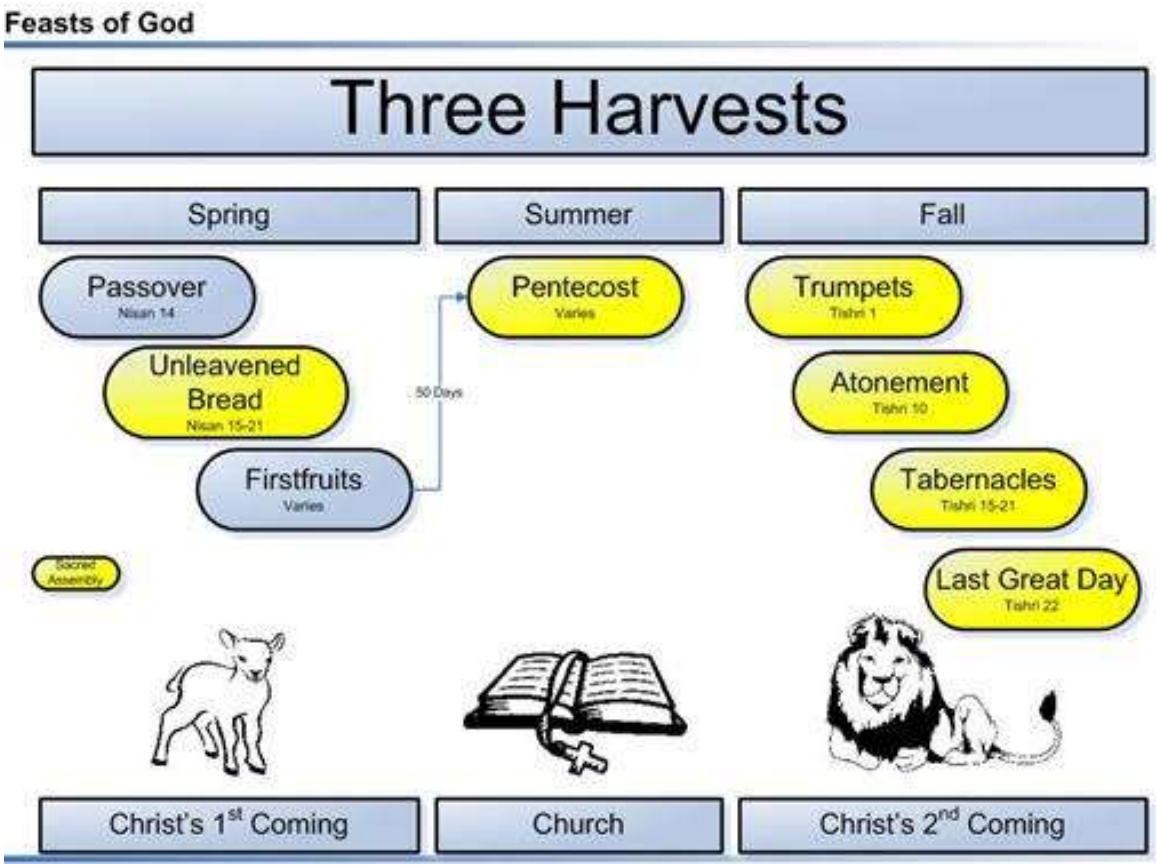
· Fifth, because the spiritual realities to which the feasts clearly point are fulfilled in Messiah, all men everywhere have been placed in an opportune position.

· Sixth, the participation of Gentiles in the blessing associated with the feasts God appointed for Israel should come as no surprise. It is consistent with God's unconditional covenant to the patriarch Abraham, the central provision of which is, "In your seed all the nations of the earth shall be blessed" (Genesis 22:18)"

[Source: http://www.truthnet.org/Feasts-of-Israel/1-Overview-Spring-Feasts/Index.htm]

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[Source: http://www.pray4zion.org/thelast3fallfeastsofthelord.html]

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Messiah in the Hebrew Feasts

The Hebrew word for feasts, moedim, literally means “appointed times.” Seven special Jewish feasts were divinely appointed by God to point believers to the person and work of the Messiah (Col 2:16-17). These feasts, some of which were designated as extra Sabbath rests, are listed in Leviticus 23, and are separated into two groups: the first set of feasts take place in the spring and are generally understood to point to what Jesus did in His first coming c. 33AD. The second set of feasts takes place in the fall of each calendar year, yet to be fulfilled. It is believed that these fall feasts relate to Christ’s Second Coming.

While the Bible does not spell out every correlation between each feast and the fulfillment in Christ, a number of the connections are not difficult to see.

Messiah in the the Spring Feasts

Passover Feast – Pesach - Nisan 14 (Mar / Apr) *Exodus 12:1-28; Leviticus 23:5*	
FEAST	**CHRIST**
The Children of Israel first celebrated this feast on the same night they left Egypt. The Angel of Death made his way through the land, killing the firstborn of every home but passing over all homes covered by the blood of the lamb. God marked the month of Abib (later named Nisan) as the first month of the religious New Year.	John the Baptist introduced Jesus as “The Lamb of God which takes away the sin of the world”. The parallels between Christ and the Passover Lamb are significant, and highlight the sacrificial Messiah (1 Cor 5:7) as the fulfillment of the prophecies, types, shadows and metaphors in the Law, Prophets and Psalms (Old Testament).
• On the 10th day of the first month, a spotless male lamb was to be chosen and then observed for 4 days to ensure the lamb was free of defect and imperfection.	• In the final week of Christ’s ministry on earth, He was examined/tested by His detractors. His responses proved His holiness. (Matt 21 - 22; Luke 11:53; Luke 11:54; John 8:46; 18:38)
• On the 14th, the Passover, the lamb was killed and roasted over an open fire.	• Jesus was tortured and crucified on the 14th and truly died.
• None of the lamb's bones were to be broken.	• Unlike the thieves, none of Christ’s bones were broken.
• Passover was only to be celebrated by true believers (Israelites and proselytes), the lamb was to be completely eaten (any portions not eaten was to be buried), and they were to be fully dressed for travel while eating the lamb.	• Followers of Christ must ‘consume’ Him completely (John 6:54-58), and be prepared to follow Him wherever He leads. (Matt 4:18-25)
• During the Exodus, the Israelites were required to put the blood of the lamb on their door posts, thereby causing the Angel of Death to pass over their homes. The Angel of Death struck every home not covered by the lamb’s blood.	• On Judgment Day, only those who believe in Jesus as the Messiah are saved by His blood from eternal death. Those not covered by the blood of the Lamb, regardless of their religion, beliefs or ethnicity, will be sent to hell. (2 Thess 1:7-9, Rev 13:8; 21:27)

Unleavened Bread – Hag Hamatzot - Nisan 15 (Mar / Apr) *Exodus 12; Leviticus 23:6*	
FEAST	**CHRIST**

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Starting the day after Passover, the Israelite's home was to be rid of all leaven (yeast), a representation of sin. Sin and a holy God cannot abide together (2 Cor 6:14-18), nor can a holy God allow sin to go unpunished (Exod 34:5-7). The feast lasted seven days, the first and last of which were special Sabaaths.

All Jewish males were required to travel to Jerusalem to attend the Feast of Unleavened Bread.

Jesus was without sin and the perfect sacrifice for all time (1 Peter 2:22-24). After Jesus was killed on the cross, He was placed in a new tomb (Jn 19:41). While the Israelites celebrated the Feast of Unleavened Bread, the Holy Lamb of God was lying, sinless, in a tomb, awaiting resurrection as the Bread of Life. Perhaps it is coincidental, but after the resurrection, Jesus remained untouched by human hands during the remainder of the Unleavened Feast. (John 20:17; 20:26-27)

Feast of Firstfruits – Yom HaBikkurim - Nisan 17 (Mar / Apr) *Leviticus 23:9-14*

FEAST	CHRIST
Three days after Passover, the Israelites celebrated the Feast of Firstfruits. This three-day ritual brought God's blessings on the spring harvest by way of a token blessing on the first budding crop. It also started a 50-day countdown to the Feast of Weeks.	Jesus rose from the dead three days after Passover. Paul calls Him the "Firstfruit from the dead". One day, just like our forerunner, we will be resurrected to new life and will join Him in glory. (1 Cor 15:12-25)
• On the day of Passover, the farmer would go out into his field, find the ripest sheaf of barley, and bind a cord around it, marking it as the Firstfruit.	• On the day of Passover, Judas went into the garden, identified Jesus to the soldiers, and had Him bound.
• The next day, he would cut the sheaf, and prepare it for offering.	• Jesus' trial began on the night of the Passover, and by noon the next day, He was crucified.
• On the third day after the Passover, he would bring the Firstfruit, a lamb, grain and wine to the priest.	• Three days after the Passover, Jesus rose from the dead and presented Himself to God. (Jn 20:17)
• The priest's blessing for the Firstfruit would be a token blessing whereby the remainder of the crop would also receive a blessing at harvest time.	• Jesus' resurrection from death is the ultimate victory over sin and death. By God raising Him up, we, as believers, will be raised up on the last day. (Jn 6:40)

Feast of Weeks – Shavuot / Pentecost - Sivan 6 (May / Jun) *Leviticus 23:15-22*

FEAST	CHRIST
Fifty days after Firstfruits (seven weeks and one day), the Children of Israel were to celebrate the Feast of Weeks, thanking God for the harvest. Jewish tradition says that the Mosaic Law was given at Mt. Sinai on this day. Jews were required to travel to Jerusalem to celebrate this special Sabbath feast.	Fifty days after the resurrection, Holy Spirit was poured out on the Apostles and disciples as they gathered to pray. Jews and proselytes from all over the known world were in Jerusalem as required by the Mosaic Law. The Greek word for "fifty" is "pentecost".

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• Offerings were presented as a “wave offering”. The symbols were waved upwards, downwards and towards the 4 corners of the earth, symbolizing the goodness of Gods provisions spread throughout the whole world[1].	• With the grafting in of the Gentiles, salvation started with the Jews first, but is now available to the whole world of Jews and Gentiles. (Acts 2:32-33)
• Two loaves, made of fine flour with yeast, offered along with new grain and other animals.	• New crop of forgiven believers presented to God. (two loaves to represent both Jews and Gentiles?)
• The feast commemorates God’s giving of Moses’ Law at Mt. Sinai on this day.	• God gave the Holy Spirit on Mt. Zion. (Jerusalem) on this same day.
• People found in violation of the Law were slaves to sin and condemned to die. (Deut 30:15-20).	• People with the Holy Spirit are freed from sin and live forever. (Jn 6:63; 2 Cor 3:1-8; Jer 31:31-34; Titus 3:3-6)
• People worshiped golden calf.	• People worshiped God.
• 3,000 people killed following Aaron’s worship.	• 3,000 people saved following Peter’s preaching.

Messiah in the Hebrew Feasts: The Fall Feasts

The following feasts take place in the fall of each calendar year. These feasts also point to Christ, but unlike the Spring feasts, the Bible does not specify how they are fulfilled in Christ. It is generally believed that the fall feasts refer to Jesus’ Second Coming. There is some speculation as to how each feast represents the person and work of Christ.

Feast of Trumpets – Rosh Hashanah - Tishri 1 (Sep / Oct) *Leviticus 23:23-25*

FEAST	CHRIST
On the first day of the seventh month (Tishri), the Children of Israel were to have a special solemn Sabbath followed by a ten-day period of repentance known as the High Holy Days. The new year of the civil calendar began on this day. (Nisan was the beginning of the religious calendar.)	Some scholars speculate that the beginning of the new civil calendar might correspond to the return of Christ and the beginning of the new reign of Christ on earth.
• Trumpets sounded at the temple and synagogues around the world.	• The whole world hears the last trumpet and voice of Archangel. (1 Cor 15:52)
• Various practices were observed throughout Israel’s history regarding the type, nature and meaning of the trumpet sounds. Generally, trumpets announce a warning, a judgment or an announcement of good news.	• The Second Coming of Christ is both good news for His saints and bad news for those facing judgment. (1 Thess 4:13-18; 2 Thess 1:6-10; Joel 2:1-15; Zech 9:1417; Matt 24:31)
• The Mishnah and Talmud see this day as God judging all humans with the Books of Life[2].	• Jesus stated that Judgment was for Him to execute on the living and the dead. (John 5:24-27; 2 Tim 4:1)

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• Rosh Hashanah marked the beginning of ten days of repentance, in preparation of the next feast, the Yom Kippur (Day of Atonement).	• When man hears the call of the Gospel, he is to respond in repentance and faith in Jesus as the Messiah. He is granted new life in Christ.

Day of Atonement – Yom Kippur - Trishi 10 (Sep / Oct) *Leviticus 16; 23:26-32*

FEAST	CHRIST
This special Sabbath feast took place ten days after the Feast of Trumpets. It is the most solemn of all Hebrew feasts, a day of self-denial, fasting, prayer and mourning. It was a national day of repentance and atonement for sins.	Some believe this is the day that Jesus will return for His people, and/or the day that all Israel will look on Him whom they pierced and repent (Zech 2:1). Many believe that on this day of repentance, ethnic Israel will be forgiven and restored. (Is 66:5-14; Rom 11:25-32)
• A thick curtain separated the Holy of Holies from the Holy Place. Only the High Priest could enter the Holy of Holies, and only once a year on this day to make special sacrifices to atone for the sins of the nation.	• When Jesus died, the veil separating the Holy Place from the Holy of Holies was torn by God from top to bottom (Lk 23:44-49), and now access Him directly. (Heb 6:19-20; Heb 9; Heb 10:19-22).
• The High Priest acted as a mediator to perform the sacrifices required on the Day of Atonement.	• Jesus is the only Mediator between man and God. No other human is needed to intercede for man. (Heb 9:15)
• The High Priest first had to make atonement for himself before making atonement for the people.	• Jesus, as the sinless perfect High Priest, did not have to first offer an atonement for His sins before making atonement for His people. (Heb 7:26-28)

Feast of Tabernacles – Sukkot – Tishri 10 (Sep / Oct) *Leviticus 23:33-43*

FEAST	CHRIST
Also known as the Feast of Booths, this weeklong feast was a joyful commemoration God's forgiveness and provision for His people. The booths were a reminder of God's sheltering them during the wilderness wanderings. Jews are required to travel to Jerusalem for this feast.	Sukkot represents the future final harvest when all nations will share in the joy and blessings of God's kingdom. Although celebrated only by believers, it praises God for His presence and goodness everywhere.
• Jews continue to celebrate Sukkot today by building booths (temporary shelters) and living in them during the feast.	• This feast may represent the House of the Lord that Christ will make for His people to dwell in forever.
• Four special plants are used in this celebration: citron, myrtle, palm and willow. A *lulav*, made of willow, palm and myrtle branches, is waved up and down in all four directions (north, south, east and west) to symbolize God's presence everywhere.	• In the Day of the Lord, all believers will one day celebrate this feast (Zech 14:16-19), coming in from all nations to worship before the Lord. Nations that do not respond in worship will be struck with drought and famine.

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• According to tradition, a priest would carry water from the Pool of Siloam to the Temple, symbolizing that when the Messiah comes, the whole earth will know God “as the waters cover the sea.” (Is 11:9; Hab 2:14)	• On the last day of this feast, the great day, Jesus stood up and cried out, "If anyone thirsts, let him come to me and drink. Whoever believes in Me, as the Scripture has said, ‘Out of his heart will flow rivers of living water.’" (Jn 7:37-38)
• People carrying torches marched around the Temple, placing lights around the outside perimeter of the Temple, indicating that the Messiah would be a light to the Gentiles. (Is 49:6; Is 60:1-3)	• The next morning, while the torches were still lit, Jesus declared “I AM the light of the world. Whoever follows Me will not walk in darkness, but will have the light of life.” (Jn 8:12)
• The final day of the feast was an especially festive event called the “Day of the Great Hosanna”, looking forward to the coming of the Messiah.	• During the Triumphal Entry, the crowds met the Messiah waving palm branches and calling out “Blessed is the coming kingdom of our father David! Hosanna in the highest!” (This did not take place during the Feast of Tabernacles, but the emblems and titles are the same.)

COMMENTS

The Hebrew feasts were given by God approximately 1445 years before Christ was born, and have continued till this day. Many sociologists and theologians believe that the nature of the feasts is a primary reason behind the Jewish people being able to maintain their language, religious practices and cultural identity for over 3,500 years – longer than any other civilization alive today.

Although some of the particular practices associated with the feasts have been modified over the centuries, most of the core symbols, elements and practices remain the same. The greatest changes have been due to geo-political changes in Israel’s history: exile to Babylon and destruction of Solomon’s temple in 586BC, rebuilding of the temple in 516BC, destruction of the temple in 70AD, destruction of Jerusalem in 90AD, banishment of Jews from the Holy Land in 131AD, etc. A large number of minor traditions have been woven into the festivals, particularly the Passover, and seem to point directly to the Messiah (nature of the matzah bread, number of wine drinks, etc). While some of the extra traditions were present in Jesus’ day, the origins of many of these embellishments are unknown, and since they are not prescribed in the Bible, many of them have not been addressed in this document. Readers interested in these extra-biblical details might be interested in consulting publications from Messianic Jewish organizations such as Jews for Jesus (www.JewsForJesus.org).

Two other feasts were added to the Jewish calendar before Christ was born. These feasts are not part of the Levitical command, and are not covered in this document:

- **Hanukkah 25 Kislev – 2 Tevet (Nov / Dec):** commemorating the Maccabeean victory over the Greeks and the rededication/purification of the Temple in 165BC after Antiochus Ephiphanes IV defiled it. Many believe this desecration of the temple was predicted in Daniel 11:21-35. Jesus celebrated this festival in John 10:22.

- **Purim 14 Adar (Feb / Mar):** commemorating Esther’s bravery before Persian king Xerxes and the victory over Hamaan’s plot to exterminate the Jews. Some believe Purim is the unnamed feast of John 5.

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SOURCES

- NIV Archaeological Study Bible: An Illustrated Walk Through Biblical History and Culture. - Zondervan
- Rose Book of Bible Charts, Maps, and Time Lines. – Rose Publishing
- International Standard Bible Encyclopedia - Wm. B. Eerdmans Publishing Co
- John Gill's Exposition of the Entire Bible - Gill, John

1. Vayikra Rabbah 28:5; R. Chama bar Ukva

"He passes it back and forth, and up and down. He passes it back and forth for the One Who owns the entire universe, and he raises it up and down for Him Who owns those in Heaven and earth." R. Simon, son of R. Yehoshua says, "He passes it back and forth to cancel harsh winds, and he raises and lowers it to cancel harsh dews."

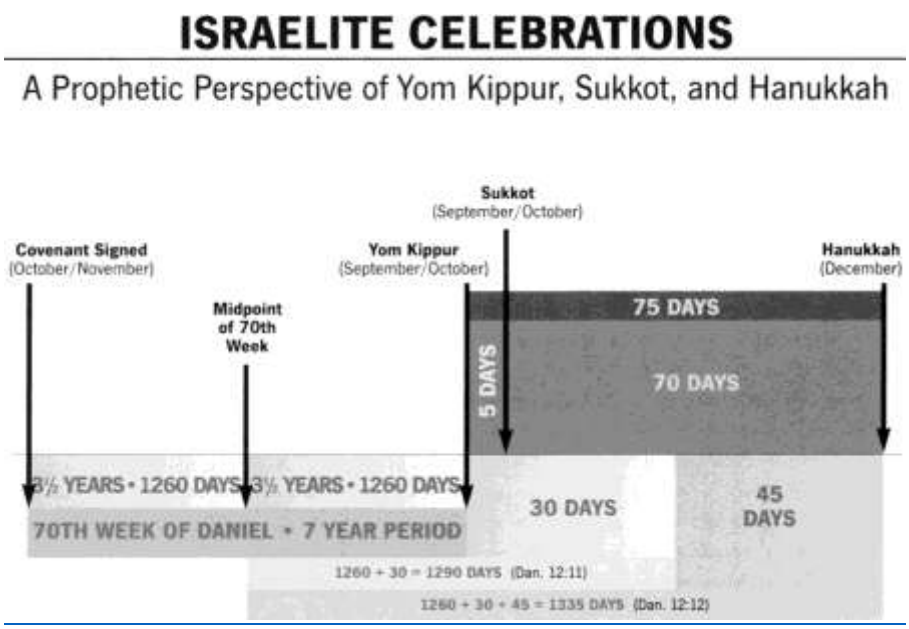
2. Schulchan Aruch, par. 1. c. 588. sect. 1. Lebush, par. 2. c. 588. sect. 1

[Source: http://www.cmdeaf.org/wp-content/uploads/2010/09/MessiahInTheHebrewFeasts.pdf] [PDF]

Jewish Festivals Mentioned in John:

Jewish Passover	2:13,23; 6:4; 11:55; 12:1
Unnamed (possibly Tabernacles)	5:1
Feast of Tabernacles (or Booths)	7:2
Feast of Dedication (or Hanukkah)	10:22

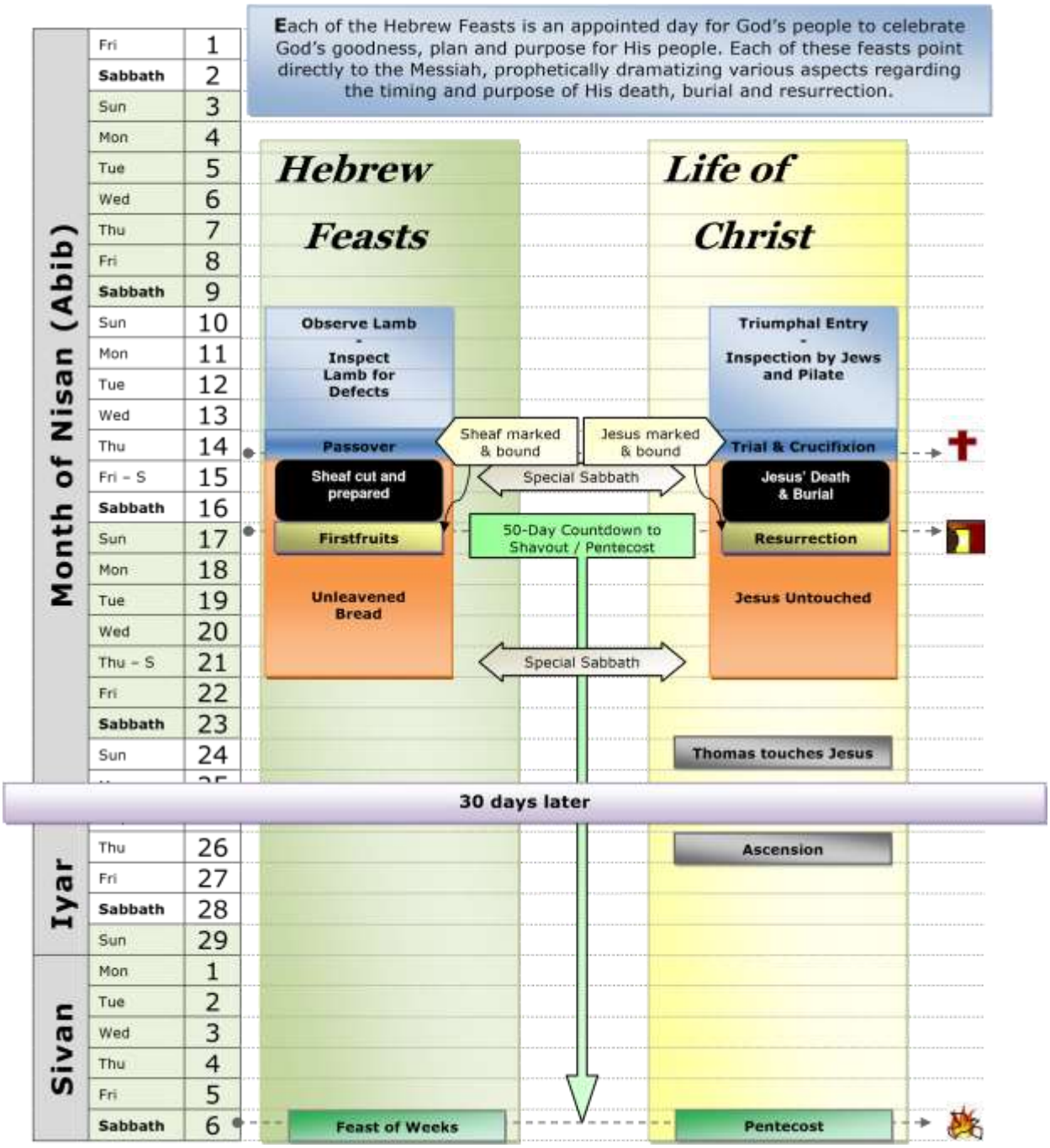
http://www.mayimhayim.org/Festivals/Feast_index.htm



(????????? Don't know source; still needs to be vetted)

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Hebrew Feasts vs Life of Christ



Note: This advocates a Friday Crucifixion (however, still a decent general visual)

[Source: http://www.cmdeaf.org/wp-content/uploads/2010/09/MessiahInTheHebrewFeasts.pdf] [PDF]

The Eight Feasts (and there relation to Christians)
https://www.bibleconcepts.com/bible-lessons/the-eight-feasts/

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Biblical Pilgrimage Festivals and Major Feast Days of Ancient Israel and Modern Judaism

Three Biblical Pilgrimage Festivals:

- **Hebrew Bible Origins:**
  - Three agriculture-related pilgrimage festivals are mandated in **Exodus 23:14-17**: a seven-day springtime festival of **Unleavened Bread**, around the barley harvest; an early summer festival of **Harvest**, when the wheat ripens; and an autumn festival of **Ingathering**, when olives, grapes, and other fruits are harvested (cf. Exod 34:18-23).
  - The book of **Leviticus** gives regulations for feast days that are to be celebrated "with a sacred assembly," including the weekly **sabbath** (Lev 23:1-4) and **seven annual feast days**: Passover (7 days, incl. unleavened bread), First fruits, Pentecost or Weeks, the New Year, the Day of Atonement, the first day of Booths, and the eighth day of Booths (Lev 23:5-44)
  - These festivals are later *transformed* and combined with commemorations of historical/religious events; originally the people could bring their offerings to any major sanctuary, but later they are required to go to the Jerusalem temple, esp. for *three main pilgrimage festivals* (see **Deut 16:1-17**).

- **Feast of Passover (*Pesach*) and Unleavened Bread (*Mazzot*):**
  - The barley-harvest festival was transformed to include the commemoration of the original Exodus, when the Hebrews came out of Egypt, ca. 1300 BCE.
  - The *Passover* was originally celebrated in each family's house; an unblemished lamb was slaughtered and eaten, and its blood sprinkled on the doorposts with a branch of the hyssop plant (**Exod 12:1-13, 21-28, 43-49**; cf. John 19:29).
  - The lamb was slaughtered on the afternoon of the 14th day of the month of Nisan/Abib (called the "Day of Preparation"), and the Passover meal eaten just after sunset (the beginning of the 15th day, in the Jewish calendar).
  - The seven-day feast of *Unleavened Bread* is also related to the Exodus, when the Hebrews did not even have time to let bread rise as they were leaving Egypt (**Exod 12:14-20; 13:3-10**).
  - Both festivals combined became a major pilgrimage feast, with the people going to the Jerusalem temple to offer the sacrificial lamb (Lev 23:4-14; Num 9:2-5; 28:16-25; **Deut 16:1-8**).
  - In modern Judaism, the entire **Song of Songs** is read in the synagogue services during Pesach.

- **Feast of Weeks (Pentecost or *Shavuot*):**
  - The older "Wheat-Harvest" festival was later mandated to be held 7 weeks (=50 days in Hebrew counting) after the Passover (Lev 23:15-21; Num 28:26; **Deut 16:9-12**; 34:22).
  - Later it also became a commemoration of the giving of the Torah on Mount Sinai (Exod 19-20).
  - In the NT it is called "Pentecost" since it is held "50 days" after Passover (cf. Acts 2:1; 20:16; 1 Cor 16:8).
  - In modern Judaism, the Book of **Ruth** is read in the synagogue services during the Feast of Shavuot.

- **Feast of Booths (Tabernacles or *Sukkoth*):**
  - The older "Ingathering" or "Fruit-Harvest" festival became a commemoration of the 40 years that the Hebrew wandered in the desert, living in temporary shelters like tents or "booths" (Lev 23:33-36, 39-43; **Deut 16:13-15**).

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- In the Second-Temple period, it was an 8-day festival involving the imagery of water and light; *water* was brought daily from the Pool of Siloam (cf. John 9:1) up to the Temple and poured over the altar; *light* was provided by large lamps that were lit nightly in the temple courtyards.
- The eighth day of Sukkoth, considered the last and greatest day of the feast, included an assembly of all the people (Lev 23:36).
- In modern Judaism, the Book of **Qoheleth** is read during the feast of Sukkoth.

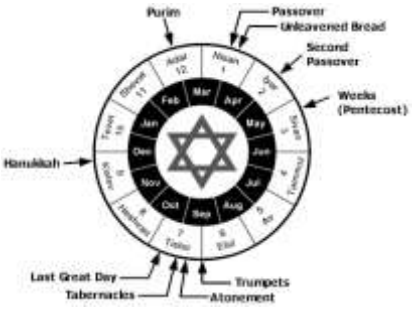
- **New Testament References:**
  - The *Synoptic Gospels* have **only one Passover** meal (often mentioned together with the Feast of **Unleavened Bread**), which Jesus celebrates just before his death (Mark 14:12-26; Matt 26:17-29; Luke 22:15-20)
  - The *Fourth Gospel* reports **three different Passovers** during Jesus' public ministry (John 2:13-23; 6:4; 11:55--19:14; but never mentions "Unleavened Bread"), as well as the Festival of **Booths** (7:2, 14, 37), and an unspecified feast (5:1) that some scholar think might be **Pentecost**.

Other Feasts and Special Days in the Bible:

- **Weekly Sabbath (*Shabbat*):**
  - Resting from work on the seventh day of the week is mandated in the Ten Commandments (Exod 20:8-11; Deut 5:12-15), and reinforced frequently throughout the Hebrew Bible (Exod 23:12; 34:21; Lev 23:3).
  - It is based on the story that God rested from his work after the six "days" of creation (Gen 2:1-3).
  - However, Jews throughout the centuries have debated exactly what constitutes unlawful "work" (cf. Jer 17:10-27) and whether God does not do at least some essential life-sustaining "work" on the sabbath (cf. John 5:9-18; 7:21-23).

- **First of the Month (*Rosh Kodesh*):**
  - The sighting of the new moon each month was a significant event celebrated by a minor festival in biblical times (1 Chron 23:31; 2 Chron 2:4; Ps 81:3; etc.)
  - In modern Judaism, the first of each month is not a major celebration, although some special prayers and readings are done in the synagogues.
  - In some Jewish communities, it is a day free from work for women (but not men), to honor them for their refusal to participate in the worship of the Golden Calf.

- **New Year (*Rosh HaShanah*):**
  - The first day of the seventh month (the month of "Tishri" on the Jewish calendar) is celebrated with "sabbath rest" and a "sacred assembly" (Leviticus 23:23-25; cf. Numbers 29:1).
  - On this day, the burnt offerings were reestablished by the priest Ezra in the period after the Babylonian Exile (Ezra 3:6; cf. Neh 8:2).
  - Festivities include the blowing of the ***Shofar*** (a type of *trumpet* made out of a ram's horn).
  - Note that the Jewish Calendar has ***four different days*** called "New Year" (just as Westerners have "New School Year" and "New Fiscal Year" dates different from Jan. 1): **Nissan 1** (in March) = new year for counting calendar months; **Elul 1** (in August) = new year for tithing of animals; **Tishri 1** (in September) = new year for years (increase year numbers); **Shevat 15** (in February) = new year for trees (when fruit is ripe enough to eat).



- **Day of Atonement (*Yom Kippur*):**
  - An annual purification ritual, involving a sacrifice offered for the purification of the temple, the land, and the people (Lev 16:1-34; 23:26-32).

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- The New Testament does not directly mention this feast day, but adapts its imagery to speak of Jesus' death as an atonement for sins (Rom 3:25; Heb 2:17).

- **Feast of Dedication or Feast of Lights (*Hanukkah*):**
  - The temple of Jerusalem had been "desecrated" (but not "destroyed") by the Seleucid ruler Antiochus IV Epiphanes in 167 BC.
  - After the success of their revolt, the Maccabees cleansed and rededicated the Temple and the Altar in 164 BC, and mandated an annual 8-day celebration to commemorate this joyful event (1 Macc 4:36-59).
  - This winter-time feast is not mentioned in the Hebrew Bible, but only in the Deuterocanonical/Apocryphal books of 1 Maccabees and 2 Maccabees.
  - It is also mentioned briefly in John 10:22, but nowhere else in the New Testament.

- **Feast of Lots (*Purim*):**
  - Commemorates Queen Esther's defeat of a plan to slaughter all Persian Jews, ca. 400 BCE, as told in the Book of Esther.
  - In modern Judaism, the entire Book of **Esther** read on the day of Purim. It is a time of great celebration, with noisemakers, costumes, etc. (somewhat equivalent to Western "Carnival" or "Mardi Gras" festivities).

- **Lesser Agricultural Feasts:**
  - "Fifteenth Day of the Month of Shevat" (*Tu B'Shevat*) - considered the "New Year for Trees" (Lev 19:23-25)
  - "Counting the Omer" (*Sefirat Ha'Omer*) - based on Lev 23:15-16, which tells the Israelites to "count" the fifty days between Pesach and Shavuot.

- **Sabbath Years:**
  - Every seventh year, no agricultural work was to be done; the land should also be allowed to "rest," and the people should harvest only what grows on its own in the fields (Exod 23:10-11; Lev 25:2-7, 18-24; 26:34-43).
- **Jubilee Year:**
  - Every fifty years, all debts are to be forgiven, slaves were supposed to be freed, and land that was sold was to be returned to its original owners (Lev 25:8-17, 25-55; 27:16-25). Scholars debate whether this biblical injunction was ever actually carried out.

Jewish Feasts Introduced in the Rabbinic Period:

- ***Simchat Torah*** ("Rejoicing in the Torah"):
  - Held on the day after the end of Sukkoth (thus the 23rd day of Tishri), this feast celebrates the ending and restarting of the annual cycle of Torah readings in the synagogue.
  - On this day, the end of the Book of Deuteronomy is read, followed immediately by the beginning of the Book of Genesis.
  - Although not mandated in the Hebrew Bible as a particular feast day, many biblical passages celebrate the centrality of the Torah in Jewish life (e.g., Ps 119).
- ***Tish B'Av*** ("9th day of the month of Av"):
  - A major fast day (fasting for 25 hours), commemorating the two destructions of the Jerusalem Temple (586 BCE & 70 CE).
  - The destruction of the First Temple by the Babylonians is told near the end of the Books of Kings and Chronicles, and bemoaned by the prophet Jeremiah.
  - The destruction of the Second Temple by the Romans is told by the first-century Jewish historian Josephus.
  - The Book of **Lamentations** (attributed to Jeremiah) is read in synagogue services on this day.

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Summary Chart of the Main Feasts in Modern Judaism:

[Yellow highlighting indicates the "High Holy Days" or "Days of Awe"; green highlighting indicates the three traditional "Pilgrimage Festivals."]

Hebrew Name of Feast Translation / Alternate Names	***Hebrew Date*** (Gregorian Equiv.)	**Biblical Basis** (esp. Lev 23 & Deut 16)	**Description / Historical Event Commemorated / How Celebrated**
Shabbat "Sabbath"	7th Day each Week (Fri eve - Sat eve)	**Gen 2:1-3**; Exod 20:8-11; Lev 23:3; Deut 5:12-15	Day God "rested" or "ceased work" after finishing the creation of the world.
Rosh Hashanah / Jewish New Year "Head of the Year"; Trumpets	*Tishri 1* (Sept/Oct)	Lev 23:23-25	Anniversary of the completion of creation. Blowing of the Shofar (Ram's horn).
Yom Kippur "Day of Atonement"	*Tishri 10* (Sept/Oct)	**Lev 16:1-34**; 23:26-32	Tenth day after Rosh Hashanah; day of fasting and praying; holiest day in the Jewish year.
Sukkot / Succoth / Booths "Season of Rejoicing"; Tabernacles	*Tishri 15* (Sept/Oct)	Lev 23:33-36; Deut 16:13-17	Eight-day fruit-harvest festival; commemorates the Israelites' 40 years wandering in the Sinai desert. Book of **Qoheleth** read.
Shemini Atzeret "Assembly of the Eighth (Day)"	*Tishri 22* (Oct)	Lev 23:36	The "last great day"; an eight day of celebration at the end of Sukkoth.
Simchat Torah "Rejoicing (in) the Torah"	*Tishri 23* (Oct)	[Ps 119]	Ends the annual cycle of Torah readings in the synagogue, and immediately begins again.
Chanukkah / Hanukkah "Feast of Dedication"; Feast of Lights	*Kislev 25* (Dec)	[1Macc 4; 2 Macc 10]	Eight-day festival; recalls the rededication of the Temple (164 BCE) after the Maccabean revolt. Book of read.
Tu B'Shevat / Tu Bishvat "15th (day of the month) of Shevat"	*Shevat 15* (Jan/Feb)	Lev 19:23-25	"New Year for Trees"
Purim "Feast of Lots"	*Adar 14* (Feb/March)	Esther	Commemorates Queen Esther's defeat of a plan to slaughter all Persian Jews, ca. 400 BCE. Book of **Esther** read. Major party time, with noisemakers, costumes, etc.!
Pesach "Passover" & "Unleavened Bread"	*Nisan 15* (March/April)	Exod 12:1-51; 23:14-19; Lev 23:4-14; Num 9:2-5; Deut 16:1-8	Eight-day barley-harvest festival; recalls Israelites' Exodus out of Egypt, ca. 1300 BCE; Seder meal held at home. **Song of Songs** read.

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Sefirat Ha'omer "Counting of the Omer/Sheaves"	*Nisan 16* (March/April)	Lev 23:15-16	Counting the 49 days between Pesach and Shavu'ot.
Lag Ba'Omer "33rd (day) of (Counting) the Omer"	*Iyar 18* (April/May)	none	"Lag" is not really a word, but comes from the Hebrew letters L=30 and G=3.
Shavu'ot "Festival of Weeks"; Pentecost	*Sivan 6* (May/June)	Lev 23:16-21; Deut 16:9-12	Wheat-harvest festival; commemorates God's revelation of the Torah on Mount Sinai. Book of **Ruth** read.
Tisha B'Av "9th (day of the month) of Av"	*Av 9* (July/Aug)	2 Kings 25:8-9; Jer	Major fast day; commemorates the two destructions of the Jerusalem Temple (586 BCE & 70 CE). Book of **Lamentations** read.
Tu B'Av "15th (day of the month) of Av"	*Av 15* (July/Aug)	none	Mildly festive day, esp. for unmarried girls; no clear historical background

Five Minor Fast Days:

Name	Hebrew Date	Biblical Basis	Historical Event Commemorated / How Observed
Fast of Gedalia	Tishri 3	2 Kings 25:25-26	Killing of Gedaliah, Jewish governor of Judah.
Fast of Tevet	Tevet 10	2 Kings 25:4	Beginning of the siege of Jerusalem (68 CE)
Fast of Esther	Adar 13	Esther 9:31	Queen Esther's three-day fast before approaching King Ahasuerus.
Fast of the Firstborn	Nisan 14	Exod 12:29	Last plague in Egypt; observed only by first-born males.
Fast of Tammuz	Tammuz 17	Zech 8:19	Two captures of Jerusalem; followed by 3 weeks of mourning.

National Holidays in the Modern State of Israel:

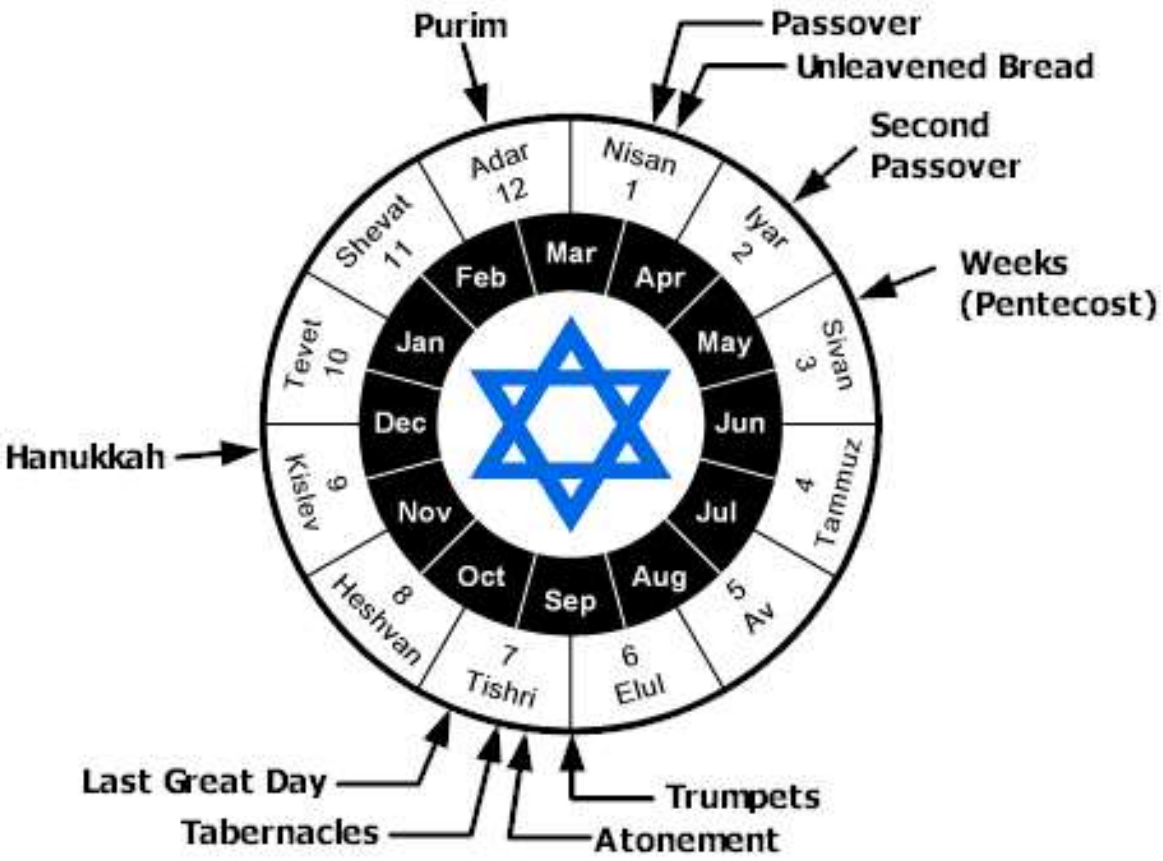
Name	Hebrew Date	Historical Event Commemorated
Yom HaShoah / "Day of the Shoah"	Nisan 27	Six million Jews killed during the Holocaust and the heros of the resistance.
Yom HaZikaron / "Memorial Day"	Iyar 4 or 3	Israel's fallen soldiers and victims of terrorism (the day before *Yom HaAtzmaut*).
Yom HaAtzmaut / "Independence Day"	Iyar 5 or 4	Israel's Declaration of Independence in 1948 (moved up if Ayar 5 is a shabbat).
Yom Yerushalayim / "Jerusalem Day"	Iyar 28	Israel's capture/unification of all of Jerusalem in the Six-Day War of 1967.

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See also these related pages and other websites:

- **Covenants, Pillars, and Theologies of Ancient Judaism** - web page
- **Jewish Feasts/Holidays PPT** - a PowerPoint presentation
- **The Jewish Calendar** - from the Judaism 101 website
- **Image of Jewish Calendar** - the one above (and below) is borrowed from http://www3.telus.net/public/kstam/en/temple/details/calendar.htm

[Source: http://catholic-resources.org/Bible/Festivals.htm]





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Additional Jewish Calendar Events

Shemitah

What is a Shemitah Year…? The Shemitah Year is the seventh year of the seven-year agricultural cycle mandated by the Torah for the Land of Israel and still observed in contemporary Judaism. When Moses received the Levitical law, God gave the commandment to rest on the seventh day… the Sabbath. Moses also applied the **cycles of "seven"** to **weeks and years**. A cycle of seven weeks points to the 50th day, called Pentecost. And a cycle of seven sets of seven years points to the 50th year, the year of Jubilee. The year of Jubilee is based on letting the land rest every seventh year as follows; "For six years sow your fields, and for six years prune your vineyards and gather their crops. But in the seventh year the land is to have a Sabbath of rest, a Sabbath to the Lord." (Leviticus 25:3-4)

Leviticus 25 promises bountiful harvests to those who observe the Shemitah, and describes its observance as a test of religious faith.

“At the end of every seven years you shall grant a release. And this is the manner of the release: every creditor shall release what he has lent to his neighbour. He shall not exact it of his neighbour, his brother, because the LORD’S RELEASE has been proclaimed….” Deuteronomy 15:1-4 (Reading this Scripture further promises… many blessings!)

Source: http://www.pray4zion.org/thecomingshemitahjubileeyear57745.html

Initially, Israel kept to the provisions of the shemitah year, but for the 490 years prior to the Babylonian captivity they had neglected to do so, thereby ignoring 70 shemitah years.

In **Ezekiel 23** God had the prophet tell the people a parable of two sisters, Oholah and Oholibah. Oholah represented Samaria, the capitol of the Northern Kingdom, and Oholibah represented Jerusalem, the capital of the Southern kingdom. In a chapter so sexually graphic you wouldn’t want your children to read it, He detailed the spiritual adultery of the two kingdoms and said that was the cause of the coming judgment. He had already handed the north over to Assyria, and was about to hand the south over to Babylon. This chapter makes it very clear that the reason for this judgment was their descent into idolatry.

The Northern Kingdom had already ceased to exist altogether, but in a demonstration of His Grace, God fixed the term for the Southern Kingdom’s judgment at 70 years, one for each of the 70 shemitah years they had ignored, in accordance with **Leviticus 26:34-35**.

God pleaded with them to turn from their evil ways and their evil practices, promising if they did they could stay in the land. Through His prophets He said, *“Turn now, each of you, from your evil ways and your evil practices, and you can stay in the land the Lord gave to you and your ancestors for ever and ever.Do not follow other gods to serve and worship them; do not arouse my anger with what your hands have made. Then I will not harm you”* (**Jeremiah 25:5-6**). But they refused.

(Let’s make sure you understand that. Had the Israelites ceased their idol worship and turned back to Him, the Lord would not have required them to make up the 70 shemitah years they had ignored and they could have stayed in the land. This makes it clear that the reason for the Babylonian captivity was their refusal to give up their idolatry and turn back to Him. The 70 shemitah years simply gave the Lord a term for the temporary period of captivity.)

After they refused his first offer, He said if they surrendered to the Babylonians instead of trying to defeat them, they could all live (**Jeremiah 27:12-13**). In other words, none of them had to die in battle. But they refused that, too. Finally they left Him no choice and after a period of 19 years of

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warnings, He had the Babylonian army break down the walls of Jerusalem, destroy the temple and the city, and carry the people off to Babylon. Thousands of Israelites died as a result.

At the end, He gave them one more assurance that it was only temporary.

This is what the Lord Almighty, the God of Israel, says to all those I carried into exile from Jerusalem to Babylon: "Build houses and settle down; plant gardens and eat what they produce. Marry and have sons and daughters; find wives for your sons and give your daughters in marriage, so that they too may have sons and daughters. Increase in number there; do not decrease. Also, seek the peace and prosperity of the city to which I have carried you into exile. Pray to the Lord for it, because if it prospers, you too will prosper" (**Jeremiah 29:4-7**)

"When seventy years are completed for Babylon, I will come to you and fulfill my good promise to bring you back to this place. For I know the plans I have for you," declares the Lord, "plans to prosper you and not to harm you, plans to give you hope and a future" (**Jeremiah 29:10-11**).

So the cause of the Babylonian captivity was their descent into idolatry. The 70 year term was to give the land its missing shemitah years, and God's promise was to restore and prosper them afterwards, to give them hope and a future.

When the seventy years had been completed, the Lord raised up the Medes and Persians who conquered Babylon without a battle and freed the Jewish people so they could return to their homeland and rebuild their nation as He had promised them.

[Source: http://gracethrufaith.com/end-times-prophecy/bible-say-sabbath-year-shemitah/]

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Year of Jubilee

So then what is a Jubilee Year…? By adding together seven cycles of seven years, we count a total of 49 years. Therefore, the year of Jubilee is the 50th year as noted by the following verses… "You are also to count off seven Sabbaths of years for yourself, seven times seven years, **so that you have the time of the seven Sabbaths of years, namely, forty-nine years**. You shall then **sound a ram's horn** abroad on the tenth day of the **seventh month; on the Day of Atonement (Yom Kippur)** you shall sound a horn all through your land. You shall **thus consecrate the fiftieth year** and proclaim a release through the land to all its inhabitants. **It shall be a jubilee for you**, and each of you shall return to his own property, and each of you shall return to his family," Leviticus. 25:8-10.

The English word "jubilee" comes from the Hebrew word "yovel" meaning a "trumpet or ram's horn." These rams' horns were blown on the Day of Atonement to announce the start of the year of jubilee... The word jubilee should not be confused with the word jubilation which comes from a Latin word meaning to rejoice. The year of jubilee was no doubt a time of great jubilation, but the similarities of the two words are (at least humanly speaking) a coincidence. For many years before the Exodus, the Israelites had been slaves in the land of Egypt, without freedom and without possessions. When they reached the land of Canaan, Joshua divided the land among their tribes and their families… so that each had his own inheritance.

[Source: http://www.pray4zion.org/thecomingshemitahjubileeyear57745.html]

NOTE: For details about the Sabbath (or Shabbot), see "The Jewish Calendar" → Sabbath (Shabbot) in this Appendix.

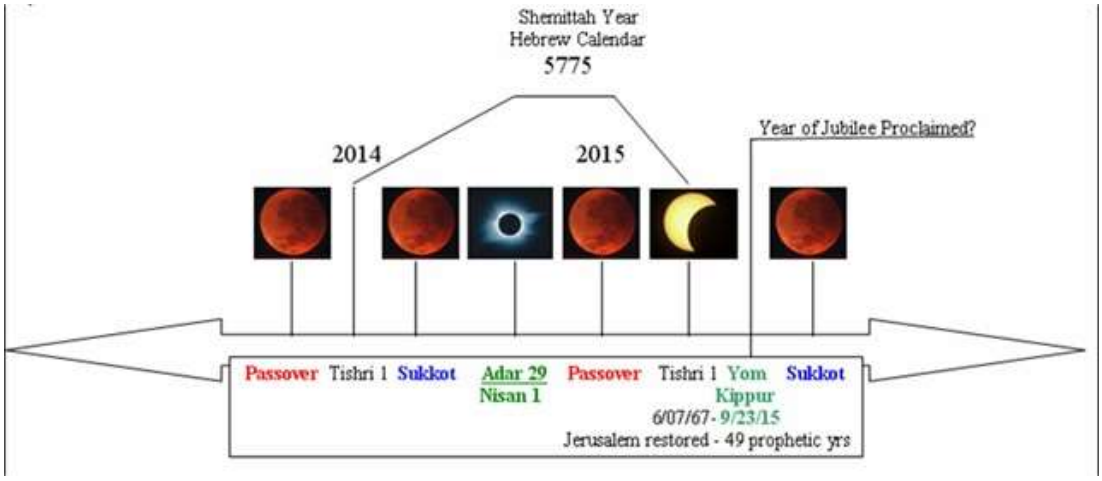
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Example of Special Events...

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re: **Shemitah and Year of Jubilee**

http://www.lamblion.us/2015/02/jonathan-cahn-on-shemitah-first.html
http://theeconomiccollapseblog.com/archives/shemitah-biblical-pattern-indicates-financial-collapse-may-coming-2015
http://www.lamblion.us/2015/02/jonathan-cahn-on-shemitah-second.html
http://www.chabad.org/library/article_cdo/aid/562077/jewish/What-Is-Shemittah.htm
https://en.wikipedia.org/wiki/Shmita
http://standupforthetruth.com/2014/09/will-christians-snookered-shemitah/
http://foursignposts.com/2014/11/03/how-the-signpost-message-and-davidson-got-tied-to-the-shemitah/



Above diagram shows three events overlapping each other in September, 2015

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Hebrew Calendar and Selected Events

Hebrew Calendar and Selected Events

NUMBER OF MONTH		HEBREW NAME	MODERN EQUIVALENT	BIBLICAL REFERENCES	AGRICULTURE	FEASTS**
1 Sacred sequence begins	7	**Abib; Nisan**	March–April	Ex 12:2; 13:4; 23:15; 34:18; Dt 16:1; Ne 2:1; Est 3:7	Spring (later) rains; barley and flax harvest begins	Passover; Unleavened Bread; Firstfruits
2	8	**Ziv (Iyyar)***	April–May	1Ki 6:1,37	Barley harvest; dry season begins	
3	9	**Sivan**	May–June	Est 8:9	Wheat harvest	Pentecost (Weeks)
4	10	**(Tammuz)***	June–July		Tending vines	
5	11	**(Ab)***	July–August		Ripening of grapes, figs and olives	
6	12	**Elul**	August–September	Ne 6:15	Processing grapes, figs and olives	
7	1 Civil sequence	**Ethanim (Tishri)***	September–October	1Ki 8:2	Autumn (early) rains begin; plowing	Trumpets; Day of Atonement; Tabernacles (Booths)
8	2	**Bul (Marcheshvan)***	October–November	1Ki 6:38	Sowing of wheat and barley	
9	3	**Kislev**	November–December	Ne 1:1; Zec 7:1	Winter rains begin (snow in some areas)	Hanukkah ("Dedication")
10	4	**Tebeth**	December–January	Est 2:16		
11	5	**Shebat**	January–February	Zec 1:7		
12	6	**Adar**	February–March	Ezr 6:15; Est 3:7,13; 8:12; 9:1,15,17,19,21	Almond trees bloom; citrus fruit harvest	Purim
		(Adar Sheni)* — Second Adar	This intercalary month was added about every three years so the lunar calendar would correspond to the solar year.			

*Names of months in parentheses are not in the Bible. **For more information on the feasts see chart, pp. 178–179.

[Source: NIV '08 Study Bible Notes]

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B15 Hebrew Calendar

AVERAGE TEMPERATURE

0°C 32°F | 10°C 50°F | 20°C 68°F | 30°C 86°F

APR. – MAY	NISAN (ABIB)	**14** Passover **15-21** Unleavened Bread **16** Offering of firstfruits	Jordan swells from rains, melting snow	Barley
MAY – JUNE	IYYAR (ZIV)	**14** Late Passover	Dry season begins, mostly clear skies	Wheat
JUNE – JULY	SIVAN	**6** Festival of Weeks (Pentecost)	Summer heat, clear air	Wheat, early figs
JULY – AUG.	TAMMUZ		Heat increases, heavy dews in areas	First grapes
AUG. – SEPT.	AB		Heat reaches maximum	Summer fruits
SEPT. – OCT.	ELUL		Heat continues	Dates, grapes, and figs
OCT. – NOV.	TISHRI (ETHANIM)	**1** Trumpet blast **10** Day of Atonement **15-21** Festival of Booths **22** Solemn assembly	Summer ends, early rains begin	Plowing
NOV. – DEC.	HESHVAN (BUL)		Light rains	Olives
DEC. – JAN.	CHISLEV	**25** Festival of Dedication	Rain increases, frost, mountain snows	Flocks wintered
JAN. – FEB.	TEBETH		Maximum cold, rainy, mountain snows	Vegetation developing
FEB. – MAR.	SHEBAT		Cold weather lessens, rain continues	Almond blossoms
MAR. – APR.	ADAR	**14, 15** Purim	Frequent thunder and hail	Flax
	VEADAR	Intercalary month added seven times in 19 years		

[Source: Pinterest]

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The
Religious Writings
of Judaism

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TORAH, ORAL TORAH and TALMUD (From Mainly Jewish Sources/Perspectives)

Torah

The word "Torah" is a tricky one, because it can mean different things in different contexts. In its most limited sense, "Torah" refers to the Five Books of Moses: Genesis, Exodus, Leviticus, Numbers and Deuteronomy. But the word "torah" can also be used to refer to the entire Jewish bible (the body of scripture known to non-Jews as the Old Testament and to Jews as the Tanakh or Written Torah), or in its broadest sense, to the whole body of Jewish law and teachings

Written Torah

To Jews, there is no "Old Testament." The books that Christians call the New Testament are not part of Jewish scripture. The so-called Old Testament is known to us as Written Torah or the Tanakh.

This is a list of the books of Written Torah, in the order in which they appear in Jewish translations, with the Hebrew name of the book, a translation of the Hebrew name (where it is not the same as the English name), and English names of the books (where it is not the same as the Hebrew name). The Hebrew names of the first five books are derived from the first few words of the book. The text of each book is more or less the same in Jewish translations as what you see in Christian bibles, although there are some occasional, slight differences in the numbering of verses and there are some significant differences in the translations.

[Source: http://www.jewfaq.org/torah.htm]

Written Torah (the Old Testament):
http://dtorah.com/otzar/tanach.php?sf=Genesis&pk=1

http://www.chabad.org/library/article_cdo/aid/682956/jewish/Mishneh-Torah.htm

Torah for Dummies:
http://www.nazarenemedia.net/uploads/8/1/0/5/8105580/the_torah_for_dummies.pdf

Oral Torah: The Talmud



In addition to the written scriptures we have an "Oral Torah," a tradition explaining what the above scriptures mean and how to interpret them and apply the Laws. Orthodox Jews believe G-d taught the Oral Torah to Moses, and he taught it to others, down to the present day. This tradition was maintained only in oral form until about the 2d century C.E., when the oral law was compiled and written down in a document called the Mishnah.

Over the next few centuries, additional commentaries elaborating on the Mishnah were written down in Jerusalem and Babylon. These additional commentaries are known as the Gemara. The Gemara and the Mishnah together are known as the Talmud. This was completed in the 5th century C.E.

[Source: http://www.jewfaq.org/torah.htm]

Oral Torah and Talmud (history):
http://www.hebrew4christians.com/Articles/Oral_Torah/oral_torah.html (Oral Torah / Talmud)

Online Discussion: Messianic Jews Discuss the Oral Law:
http://roshpinaproject.com/2015/01/05/israeli-messianic-jews-discuss-the-oral-law/

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Jewish Scripture – Text and Tales:
http://www.uwyo.edu/religionet/er/judaism/jtexts.htm

Religious Writings:

2. Writings

The Old Testament was written in Hebrew, but the people spoke mostly Aramaic or Greek. In fact, in cities such as Alexandria in Egypt there were many Jews whose families had lived there for many generations and who spoke only Greek. If Judaism was to survive, it was necessary for people to be able to read and understand the Old Testament. To this end, translations were made and used in Jesus' day: the Septuagint for Greek-speaking Jews and the Targums for Aramaic-speaking Jews.

The Septuagint

The Septuagint is a translation of the Hebrew Old Testament into Greek, made in Alexandria. According to tradition, 70 Jews, skillful linguists, were sent from Jerusalem to Egypt at the request of Ptolemy Philadelphus (285-247 B.C.) and completed the translation in 70 days.

In reality, the translation was done over a period of time. The Torah (Genesis – Deuteronomy) was translated first, and later the rest of the Old Testament books were added. It was called the Septuagint because of the 70 translators who were reputed to have begun it (*septuaginta* = Greek for 70; the common abbreviation for Septuagint is LXX, the Roman numeral for 70). The quality of the translation of the Torah (Pentateuch) is excellent, but the other books vary a great deal in quality.

The Septuagint was in common use in the days of Christ. Many of the quotations from the Old Testament in the New Testament (which was written in Greek) are from the Septuagint.

[*See also*: The Septuagint section later in this Appendix for more details]

The Targums

The Targums are translations of the Hebrew Old Testament books into Aramaic. They were originally oral translations, paraphrases, and interpretations that had their origin in the Babylonian captivity, when Hebrew lost its standing as the primary language of the Jewish exiles and was replaced by Aramaic. These oral paraphrases were later written down and became increasingly necessary as the use of Aramaic became prevalent in Palestine. In the synagogue, a passage would often be read in Hebrew, followed by the Targum of that same passage.

[Source: Halley's Bible Handbook]

[*See also*: Targums – Overview later in this Appendix for more details]

Tradition

Respect for tradition was particularly strong among Jews during the period at the beginning of the Christian era. Among these traditions, the most important collection was *Pirke Aboth* (Traditions of the Fathers). This consisted of comments by famous rabbis in explanation of the written Law. This and a growing collection of other rabbinic traditions interpreting the Law became an authoritative commentary on the written code. This collection was esteemed to be equal to the written Law.

The Pharisees used the expression "tradition of the elders" when speaking to Jesus about hand washing (Matthew 15:2; Mark 7:5). In his response, Jesus referred to the "traditions of men," thus drawing attention to their human origin. In fact, in Mark 7:8, he definitely set the commandment of God over these traditions, which had become a burden to the people. Jesus strongly criticized the

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scribes and Pharisees for the way these traditions were enforced (Matthew 23). He noted that adherence to the tradition had become more important than the moral and personal effect of the teaching.
[Source: Tyndale Bible Dictionary]

Tradition, Oral

Oral tradition is both sharply distinguished from written tradition and yet closely connected with it. Many literary traditions are based on oral traditions, making it necessary to investigate how transitions were made from one to the other.

In the ancient Near East, all significant events were committed to writing by the scribes. At the same time, an oral version of the occurrences would enable the information to be disseminated in contemporary society, and perhaps also to subsequent generations. It is important to realize the coexistence of written and oral forms of the same material, so that the way in which material was transmitted will be understood properly.

Oral transmission was very important in Judaism, and one of the strongest characteristics of rabbinic theology is the importance attached to the oral law in addition to the written Law. This oral law consisted of traditional interpretations that had been handed down from teacher to pupil. In the course of the passing on of the tradition, further explanations of basic principles were added. Rabbinic literature supplies many indications of the careful methods that were used in the schools for the study of the Law. The teacher's main aim was to ensure that the disciples accurately memorized the content of the teaching. There is no doubt that in rabbinic Judaism the passing on of the oral tradition had developed into a highly organized technique.

Such care is not surprising in view of the fact that the oral law carried equal weight with the written Law. It was essential that the transmission of this tradition should not be left to chance. Authorized oral tradition was an essential feature of Jewish life. There is little doubt that in the earliest period the words and works of Jesus were passed on by word of mouth. Whether Jesus himself followed the rabbinic teaching method is doubtful, but as much care went into preserving his teachings as the rabbis used in preserving their oral law.

[Source: Tyndale Bible Dictionary]

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The Talmud

(From Mainly Jewish Sources/Perspectives)

Talmud – Summary Intro.

The Talmud is the extraordinary compendium of law and lore of rabbinic Judaism, comprising both the Mishnah and the Gemara. Side by side with the Written Law of the Bible, over time there developed the Oral Law, which expanded upon the ordinances of the Pentateuch. This Oral Law was handed down from master to disciple, studied in Jewish academies of learning, and applied by Jewish courts of law. The period of national and spiritual crisis which followed the unsuccessful Jewish rebellions against Rome in 68 and 135 CE persuaded Judah ha Nasi, head of the Jewish community in Palestine at the turn of the third century, to compile, systematize, and reduce the Oral Law, which had come down by word of mouth, into writing. This collection of laws, legal opinions, decisions, and comments upon them is known as the **Mishnah**. it is less a code than a report on prevailing law and custom, and a digest of legal opinions which invite further study and discussion.

Study and discussion of the Mishnah in the centuries following were carried on in academies and applied in courts in Palestine and Babylonia. The summary and digest of this scholarly activity is called the **Gemara**. Not at all dry-as-dust legal argumentation, it reports on the exciting application of law to life, recording the disputations which grew out of diverse traditions and differing opinions. Here and there it is interlaced

The Mishnah is in Hebrew, the language of the Bible and of worship and scholarly discourse in late antiquity; the Gemara is in Aramaic, the language of common discourse of that time. **There are two versions of the Talmud.** The first, edited circa 325 CE, contains the discussions in Palestinian schools and courts and is called the Jerusalemite or Palestinian. The Babylonian, edited a century and half later, is the compendium of scholarly legal discussions carried on in the academies and courts of that Jewish community. Like the Mishnah, the Gemara is not a code of law (an organized body of legal decisions), but the raw material for establishing codes-the source for discussion, refinement, and application
[Source: http://www.jewishvirtuallibrary.org/jsource/loc/Talmud.html]

By convention, a reference to the "Gemara" or "Talmud," without further qualification, refers to the Babylonian version. [Source: Wikipedia]

Since the term torah means instruction or teaching, the traditional Jewish world uses torah in a very broad sense. For example, sometimes the Talmud, the authoritative compendium of Oral Law, is referred to as Torah. Along these lines, traditional rabbinic Judaism adheres to what is referred to as the Oral Torah.
[Source: http://www.torahresourcesinternational.info/index.php]

An Hebraic definition of Torah is "a set of Instructions, from a father to his children, violation of these instructions are disciplined in order to foster obedience and train his children".
[Source: http://www.ancient-hebrew.org/12_torah.html]

See also: **Rabinnic Judasim , Mishnah and Gemara in this Appendix**

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Talmud continued…

Word meaning “to study,” “to learn.” It is a body of literature in Hebrew and Aramaic, covering interpretations of legal portions of the OT, as well as wise sayings from many rabbinical sources; it spans a time period from shortly after Ezra, about 400 BC, until approximately the AD 500s.

Origin and Development of the Oral Law

Traditional Jews believe that a second law was given to Moses in addition to the first or written word; this second one was given orally, and handed down from generation to generation in oral form. The Talmud itself makes this claim for an early origin, and *Pirke Aboth* 1:1 states that it is attributed to Moses. Other scholars do not agree on this origin of the oral law and insist that it had its beginning and development after Ezra. For example, there is no mention by the preexilic prophets concerning a lapse from the oral law, but the messages of the prophets abound in warnings about abandoning the written revelation given to Moses, thereby indicating the absence of a body of oral tradition prior to the Babylonian exile.





(Click for full PDF: Layout of Talmud Page)

In the period succeeding Ezra (“a scribe skilled in the law of Moses,” Ezra 7:6), teacher succeeded teacher in synagogues and schools, and their understanding of the OT was treasured and memorized. Across the centuries, many memorizing devices were employed to learn and remember the growing mass of opinions and interpretation. But eventually not even the best memory could retain all the available materials. It was finally necessary to compile a summary of all the essential teachings of preceding generations, and also to facilitate access for future generations to the immense treasure of thought, religious feeling, and wisdom for guidance and inspiration. The compilation is known as the Talmud, the basic repository of the oral law. Jewish people regard it as second to the Scriptures. A literature recognized as the genius of a national and religious creation, it has a profound influence upon the development of the Jewish world view.

Rationale for an Oral Law

With the cessation of the postexilic prophets, and with the continual development of the complexity of life in Israel and its relationships to the outer world, there arose a need for further elaboration of the laws of the Pentateuch. The oral law, at first, was intended to be helpful so that people could obey the written Word of God.

The oral law contained in the Talmud has a twofold function. First, it provided an interpretation of the written Law. According to the rabbis, this is necessary since the oral law makes it possible to observe the written Law. Without the former, it would be impossible to observe the latter. A good example is the concept of not working, as indicated by the biblical Sabbath law. Everyone knew that work was not done on the Sabbath. The rabbis contend, however, that it took the oral law to define what was meant by work.

The second aspect of the oral law is that it modifies and seeks to adapt the written Law to fit new conditions and circumstances. The oral law is supposed to make the written Law a viable document from generation to generation. Without this oral law, the written Law would become obsolete. Therefore, the oral law is necessary for observance of prohibitions as well as for stressing what is good Jewish devotion and loyalty.

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It is true that every generation must face new social, political, and economic conditions, which make necessary a different application of the Word of God. But the Word of God cannot be changed in order to accommodate personal desires or interpret new problems in different ages. Something of this is apparent in the first century AD, when Jesus challenged the Jewish leaders for having preempted the Word of God by their oral traditions (Mark 7:9-13).

Basic Antecedents to the Talmud

One of the earliest means for teaching oral law was a running commentary, or *Midrash* (“to expound”), of the biblical text. If the teaching handled the legal portions of the OT, then it was referred to as Midrash Halakah (the latter emphasized a way by which one walks or lives). When treating nonlegal, ethical, or devotional portions of the OT, then the opinions and understanding was called Midrash Haggadah (“narration”). Ezra and his trained associates were using the method of Midrash, upon the occasion of the completion of the Jerusalem wall in 444 BC, when they “explained the law to the people while the people remained in their place. They read from the book, from the law of God, translating to give the sense so that they understood the reading” (Nehemiah 8:7-8, NASB). This kind of oral Midrash is the method followed by generations of teachers after Ezra, when the religious leaders were known as Soferim (“bookmen” or “scribes”), until about 200 BC. Sometimes referred to as the “Great Synagogue,” these scholars provided teaching to “hedge” the revealed moral and ceremonial word so that Israel would never stray into idolatry or ignorance again. The Soferim were succeeded by the Hasidim (“pious ones”), who tried to maintain a high level of religious devotion. In turn, the Hasidim were succeeded by the Pharisees (“separated ones”) at about 128 BC. Each of these groups contributed to the Midrash method. This material continued to increase and was transmitted orally. Succeeding generations learned these materials through continuous repetition. Therefore, the new method was called Mishnah (“repetition”), and the teachers of the Mishnah were known as Tannaim (“those who handed down orally”). Both Midrash and Mishnah existed side by side in ensuing generations. There came a time, however, when it was necessary to codify the oral law covered by Mishnah, since this became cumbersome to learn as a body of material. Eventually, this material was put into writing; it came to be known as Gemara (“completion”). The combination of Gemara and Mishnah constitute the Talmud.

[Source: Tyndale Bible Dictionary]

[Note: In general, if Talmud is mentioned, it usually is assumed to be both the Gemara and the Mishnah; if Mishnah is mentioned with the Talmud, then the Talmud is just the Gemara. In other words, the term *Talmud* can be used to mean either the Gemara alone, or the Mishnah and Gemara as printed together. Source: Wikipedia]

The term "Talmud" normally refers to the Babylonian Talmud, though there is also an earlier collection known as the Jerusalem Talmud.

The Talmud has two components.

The first part is the Mishnah (Hebrew: משנה, c. 200 CE), the written compendium of Rabbinic Judaism's Oral Torah (Torah meaning "Instruction", "Teaching" in Hebrew). The *Mishnah* is a compilation of legal opinions and debates.

The second part is the Gemara (c. 500 CE), an elucidation of the Mishnah and related Tannaitic (Rabbinic sages) writings that often ventures onto other subjects and expounds broadly on the Hebrew Bible. The term *Talmud* can be used to mean either the Gemara alone, or the Mishnah and Gemara as printed together.

In the three centuries following the redaction of the Mishnah, rabbis in Palestine and Babylonia analyzed, debated, and discussed that work. These discussions form the Gemara (גמרא). *Gemara* means “completion” (from the Hebrew *gamar* גמר: "to complete") or "learning" (from the Aramaic:

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"study"). The Gemara mainly focuses on elucidating and elaborating the opinions of the Tannaim. The rabbis of the Gemara are known as Amoraim (sing. *Amora* אמורא).

Much of the Gemara consists of legal analysis. The starting point for the analysis is usually a legal statement found in a Mishnah. The statement is then analyzed and compared with other statements used in different approaches to Biblical exegesis in rabbinic Judaism (or - simpler - interpretation of text in Torah study) exchanges between two (frequently anonymous and sometimes metaphorical) disputants, termed the *makshan* (questioner) and *tartzan* (answerer). Another important function of Gemara is to identify the correct Biblical basis for a given law presented in the Mishnah and the logical process connecting one with the other: this activity was known as *talmud* long before the existence of the "Talmud" as a text.

The whole Talmud consists of 63 tractates, and in standard print is over 6,200 pages long. It is written in Tannaitic Hebrew and Aramaic. The Talmud contains the teachings and opinions of thousands of rabbis on a variety of subjects, including Halakha (law), Jewish ethics, philosophy, customs, history, lore and many other topics. The Talmud is the basis for all codes of Jewish law and is much quoted in rabbinic literature.

[Source: Wikipedia]

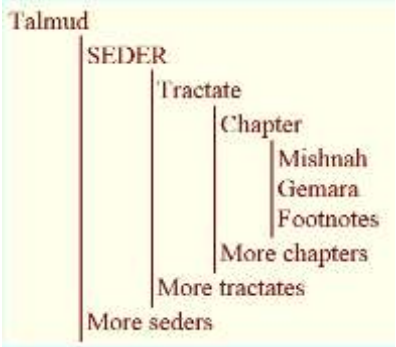
Note: If there is a conflict between the Babylonian Talmud and the Jerusalem Talmud, the Babylonian Talmud usually supersedes the Jerusalem Talmud.

A Brief Outline of Jewish Scripture (Edersheim):
http://www.preteristarchive.com/Books/1876_edersheim_sketches.html

Tannaic Period
The ***Tannaim*** (Hebrew: תנאים [tanaʿʔim], singular תנא [taʿna], *Tanna* "repeaters", "teachers") were the Rabbinic sages whose views are recorded in the **Mishnah**, from approximately 10-220 CE. The period of the *Tannaim*, also referred to as the Mishnaic period, lasted about 210 years. It came after the period of the *Zugot* ("pairs"), and was immediately followed by the period of the *Amoraim* ("interpreters"). [Source: Wikipedia]

Structure of Talmud
Source: http://www.come-and-hear.com/structure.html

Folios



One further physical division of the Talmud is most important for the student to understand. Each tractate is physically divided into *folios*, corresponding to the physical leaves of paper of the Vilna Edition, printed by the Romm family in Lithuania in the 1800s. As with a page in an English book, a folio may start or end in the middle of a sentence. An average folio may span about ten printed pages in the Soncino edition. Folios are numbered, and further subdivided into "a" and "b." Thus, a Talmud passage can be unambiguously cited as "Sanhedrin 18b." In our discussions, we will always use this tractate/folio system when citing the Talmud.

Some commentators do not use the Vilna standard when citing Talmud passages. Instead, they use the tractate, chapter, and Mishnah number. Thus, in Tractate Sanhedrin, Chapter 6, the first Mishnah could be cited as "Sanhedrin 6:1". This is less common, but it is sometimes used among people who

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take exception to the Vilna printing.

Rashi -- an acronym for Rabbi Shlomo Yitzchaki, French scholar of 11th century France.

Unlike Moses, Rashi did not receive the Torah from G-d at Sinai, nor was Rashi revered as a prophet. Yet 900 years after his passing, Jews of all ages and persuasions still seek their weekly guidance and inspiration from Rashi's commentary to the Torah; and Rashi remains the primary exponent of the Talmud, the core of Judaism's vast intellectual heritage. Rashi's commentaries have gained such an authority that they have become inseparable from the text -- one does not learn Torah, but Torah with Rashi. He has thus become the undisputed father of all commentators, as Nachmanides wrote, "He [Rashi] has the firstborn right" (after Deuteronomy 21:17).

Source: http://www.chabad.org/library/article_cdo/aid/476620/jewish/Rashis-Method-of-Biblical-Commentary.htm

Halakha (/hɑːˈlɔːxə/;[1] Hebrew: הֲלָכָה, Sephardic: [halaˈχa]; also transliterated as halacha or halachah) or halocho (Ashkenazic: [haˈloχo]) is the collective body of Jewish religious laws derived from the Written and Oral Torah. It includes the 613 *mitzvot* ("commandments"), subsequent Talmudic and rabbinic law and the customs and traditions compiled in the Shulchan Aruch (literally "Set Table", but more commonly known as the "Code of Jewish Law").

[Source: Wikipedia]

"The single greatest event in the history of God's revelation took place at Sinai, but was not limited to it. God's communication continued in the teaching of the prophets and the biblical sages, and in the activity of the Rabbis of the Mishnah and the Talmud, embodied in Halakhah and Aggadah (law and lore). The process of revelation did not end there; it remains alive in the Codes and Responsa to the present day."

[Source: http://www.schechter.edu/AskTheRabbi.aspx?ID=445]

What is the Talmud? Definition and Comprehensive Guide (Jewish Perspective)

https://www.chabad.org/library/article_cdo/aid/3347866/jewish/What-Is-the-Talmud-Definition-and-Comprehensive-Guide.htm

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What are the Mishnah and Talmud? (Jewish Perspective)

http://www.askmoses.com/en/article/190,104/What-are-the-Mishnah-and-Talmud.html

A. The Torah--i.e. the Five Books of Moses--is very vague. For instance, the Torah says not to “work” on Shabbat. But what’s “work?” To answer this and many other questions (like how to slaughter an animal in the Kosher way, what Tefillin are), God explained the entire Torah to Moses. Moses then explained the entire Torah to the people orally. This explanation is therefore called the Oral Torah, since it was transmitted by word of mouth and was not written down.

B. The Oral Torah was taught mouth-to-ear, mouth-to-ear, through the generations until the 2nd Century CE, at which point the sages felt that it would be forgotten unless it was written down. Rabbi Judah the Prince indeed went ahead and compiled the basics into a 63 volume document called the **Mishnah**. The Mishnah was taught in schools through the generations, with an accompanying oral explanation. In the 5th Century CE, it became too vast and confusing for people to understand, and the oral explanation was written down in a massive collection that dwarfs the Mishnah. This explanation is known as the **Gemara**, and together they - the Mishnah with its Gemara commentary - form the Talmud.

C. The 63 volumes of the Mishnah are divided into six sections, each one on a different area of Jewish life: Agriculture, Shabbat and Holidays, Family Relations, Civil Law, Temple Sacrifices and Ritual Purity. Thirty eight volumes of the Mishnah have accompanying Gemara commentary, making them Talmudic Tractates. The Talmud thus consists of huge books crammed with densely packed Aramaic, an ancient Semitic language that uses the Hebrew alphabet. The Talmud follows the six-section structure of the Mishnah.

How do I study Talmud?

1. Study with a partner or with a class

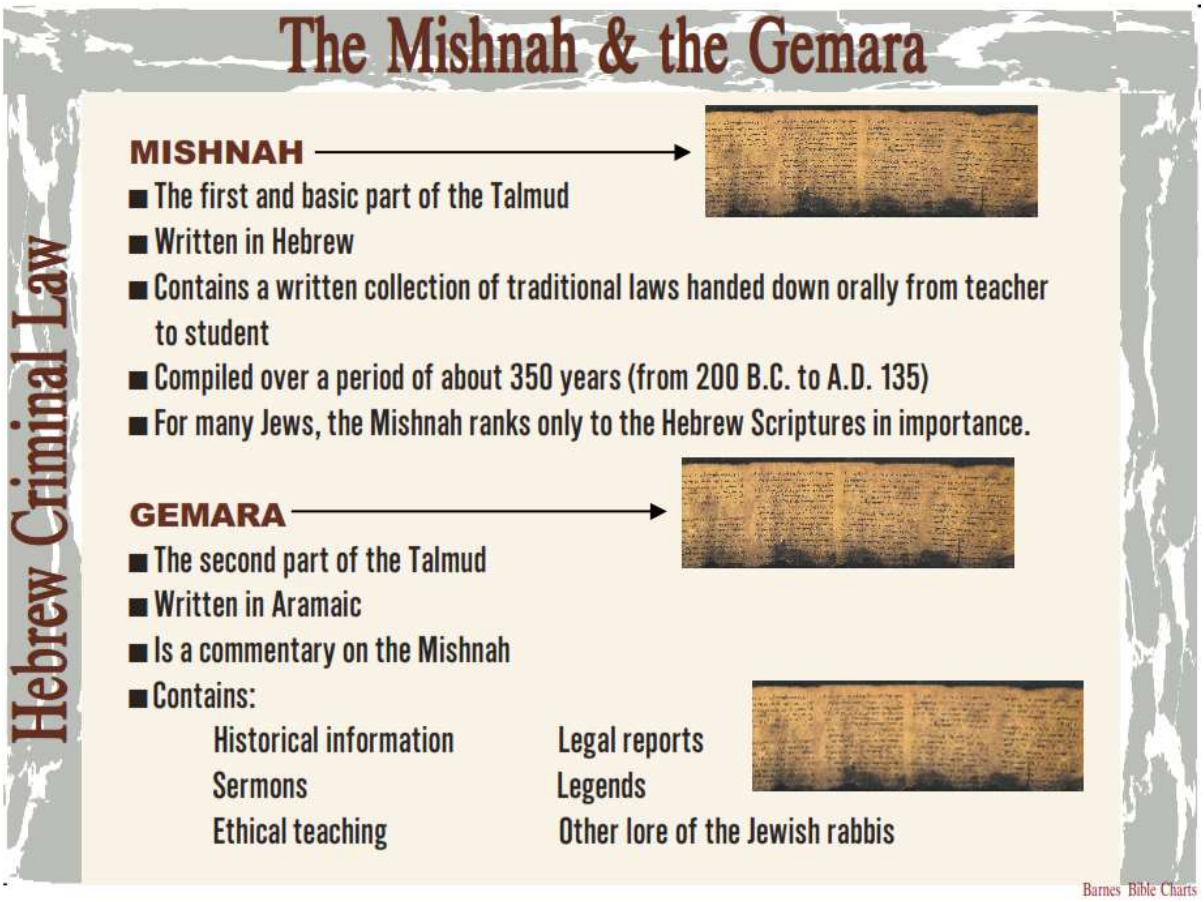
OK, you’ve decided to study Talmud on your own, with your brand-new English-language version. Now, you’re cruising through the third page, and you get stuck—something doesn’t make sense. The commentaries help, but not completely—what do you do? To preempt this problem, The Rabbis instituted what might be called the “buddy system”—always studying Torah, and particularly the intricate, challenging Talmud—with a partner. Better yet, go to a Talmud class—you’ll learn even more and meet people who share your avid interest in Talmud, too. Chances are your local Chabad center offers one.

2. Remember what you’re doing

The Talmud is not just an engrossing exposition of Jewish law and lore—it’s part and parcel of the Torah. In other words, it’s not just another book—it’s a Jewish book. When you study Talmud, remember that you’re studying Torah, Divine wisdom.

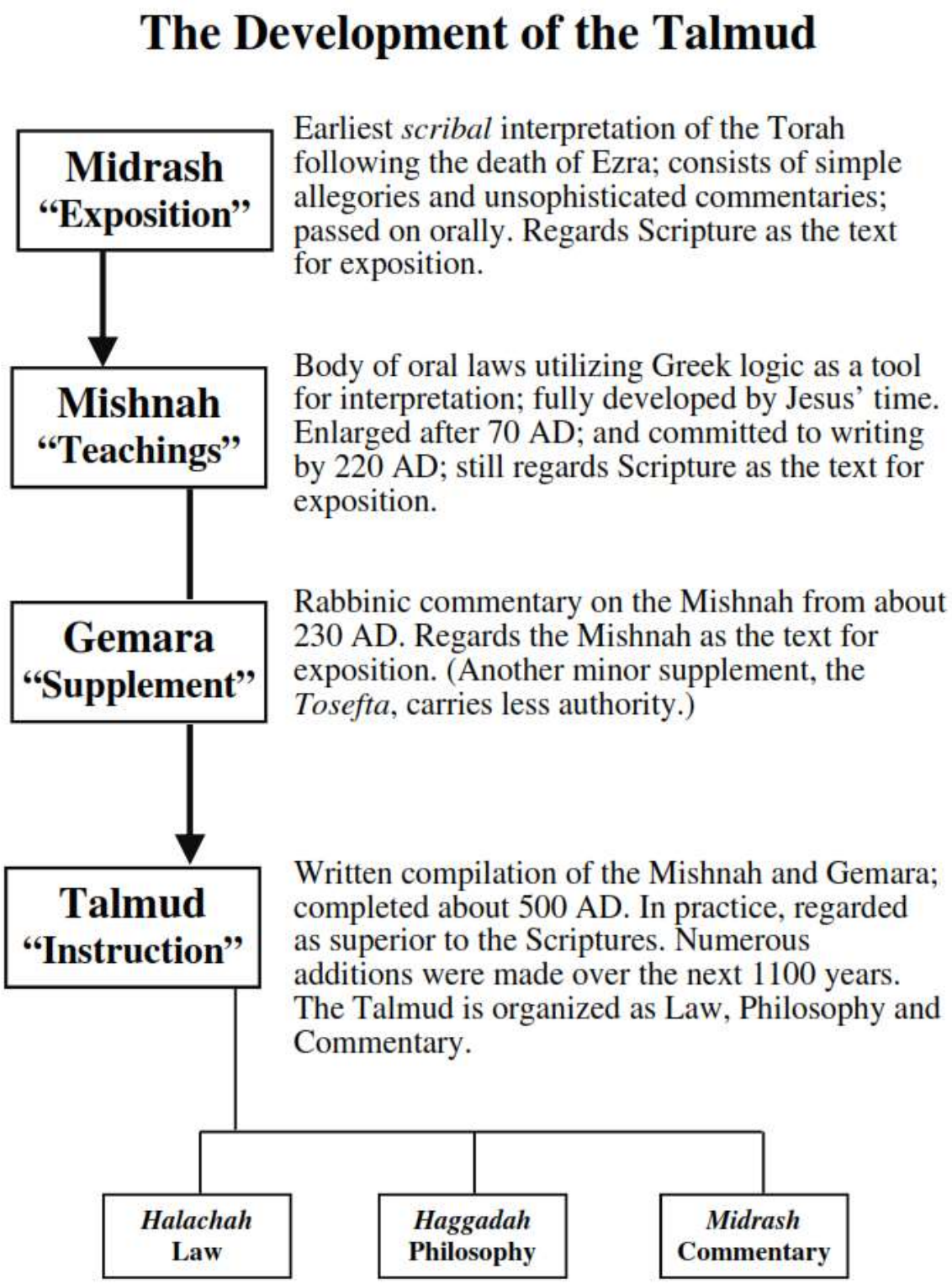
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Main Sections of Talmud: The Mishnah & the Gemara



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The Development of the Talmud



[Source: http://www.churchathome.org/pdf/Judaism--Revelation%20of%20Moses%20or%20Religion%20of%20Men.pdf] [PDF]

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Mishnah

The Mishnah or Mishna (/ˈmɪʃnə/; Hebrew: מִשְׁנָה, "study by repetition"), from the verb shanah שנה, or "to study and review", also "secondary," is the first major written redaction of the Jewish oral traditions known as the "Oral Torah". It is also the first major work of Rabbinic literature. The earliest known copy of the Mishnah has additions, and is contained within a book featuring commentary that was printed in Naples Italy during the late 15th century.

The Mishnah was redacted by Rabbi Yehudah HaNasi before his death around 217 CE, in a time when, according to the Talmud, the persecution of the Jews and the passage of time raised the possibility that the details of the oral traditions of the Pharisees from the Second Temple period (536 BCE – 70 CE) would be forgotten. The majority of the Mishnah is written in Mishnaic Hebrew, while some parts are Aramaic.

The Mishnah consists of six orders (sedarim, singular seder סדר), each containing 7–12 tractates (masechtot, singular masechet מסכת; lit. "web"), 63 in total, and further subdivided into chapters and paragraphs or verses.

The word Mishnah can also indicate a single paragraph or a verse of the work itself, i.e. the smallest unit of structure in the Mishnah. For this reason the whole work is sometimes called by the plural, Mishnayot.

The term "Mishnah" originally referred to a method of teaching by presenting topics in a systematic order, as contrasted with Midrash, which meant teaching by following the order of the Bible. The Mishnah as a written compilation accordingly orders its content by subject matter, instead of by biblical context as the Midrashim do. Likewise it includes a much broader selection of halakhic subjects, and discusses individual subjects more thoroughly, than the Midrashim.

The Mishnah consists of six orders (sedarim, singular seder סדר), each containing 7–12 tractates (masechtot, singular masechet מסכת; lit. "web"), 63 in total. Each masechet is divided into chapters (peraqim, singular pereq) and then paragraphs (mishnayot, singular mishnah). In this last context, the word mishnah means a single paragraph of the work, i.e. the smallest unit of structure, leading to the use of the plural, "Mishnayot", for the whole work.

Because of the division into six orders, the Mishnah is sometimes called Shas (an acronym for Shisha Sedarim – the "six orders"), though that term is more often used for the Talmud as a whole.

The six orders are:

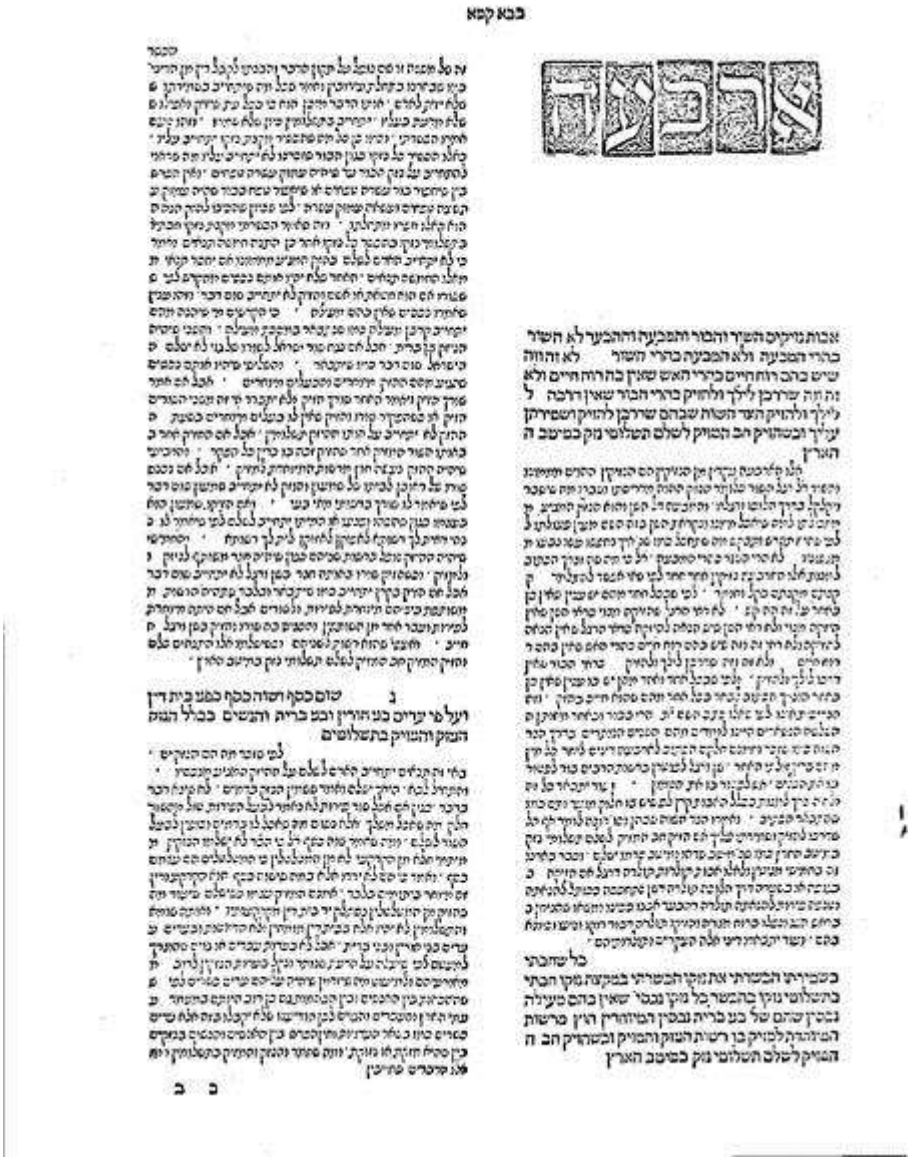
> Zera'im ("Seeds"), dealing with prayer and blessings, tithes and agricultural laws (11 tractates)
>
> Mo'ed ("Festival"), pertaining to the laws of the Sabbath and the Festivals (12 tractates)
>
> Nashim ("Women"), concerning marriage and divorce, some forms of oaths and the laws of the nazirite (7 tractates)
>
> Nezikin ("Damages"), dealing with civil and criminal law, the functioning of the courts and oaths (10 tractates)
>
> Kodashim ("Holy things"), regarding sacrificial rites, the Temple, and the dietary laws (11 tractates) and
>
> Tohorot ("Purities"), pertaining to the laws of purity and impurity, including the impurity of the dead, the laws of food purity and bodily purity (12 tractates).

In each order (with the exception of Zeraim), tractates are arranged from biggest (in number of chapters) to smallest. A popular mnemonic consists of the acronym "Z'MaN NaKaT."

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The Babylonian Talmud (Hagiga 14a) states that there were either six hundred or seven hundred orders of the Mishnah. Hillel the Elder organized them into six orders to make it easier to remember. The historical accuracy of this tradition is disputed. There is also a tradition that Ezra the scribe dictated from memory not only the 24 books of the Tanakh but 60 esoteric books. It is not known whether this is a reference to the Mishnah, but there is a case for saying that the Mishnah does consist of 60 tractates. (The current total is 63, but Makkot was originally part of Sanhedrin, and Bava Kamma, Bava Metzia and Bava Batra may be regarded as subdivisions of a single tractate Nezikin.)

[Source: Wikipedia]



First known printed copy of Mishna, Naples, 1492

Mishah: A noun formed from the verb "shanah," which has the same meaning as the Aramaic "matnita," derived from "teni" or "tena." The verb "shanah," which originally meant "to repeat," acquired in post-Biblical Hebrew the special force of "to teach" and "to learn" that which was not transmitted in writing but only orally; the development of connotation being due to the fact that the retention of teachings handed down by word of mouth was possible only by frequent recitation.

See more at: http://www.jewishencyclopedia.com/articles/10879-mishnah

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The **Shulchan Aruch** (Hebrew: שֻׁלְחָן עָרוּךְ [ʃulˈħan ʕaˈʁuχ], literally: "**Set Table**") also known by various Jewish communities but not all as "the Code of Jewish Law." There are various legal codes in Judaism but the Shulchan Aruch is the most widely consulted. It was authored in Safed, Israel, by Yosef Karo in 1563 and published in Venice two years later. Together with its commentaries, it is the most widely accepted compilation of Jewish law ever written.



The halachic rulings in the Shulchan Aruch generally follow Sephardic law and customs whereas Ashkenazi Jews will generally follow the halachic rulings of Moses Isserles whose glosses to the Shulchan Aruch note where the Sephardic and Ashkenazic customs differ. These glosses are widely referred to as the mappah (literally: the "tablecloth") to the Shulchan Aruch's "Set Table". Almost all published editions of the Shulchan Aruch include this gloss, and the term "Shulchan Aruch" has come to denote both Karo's work as well as Isserlis', with Karo usually referred to as "the mechaber" ("author") and Isserles as "the Rema".

The Shulchan Aruch (and its forerunner, the Beit Yosef) follow the same structure as Arba'ah Turim by Rabbi Jacob ben Asher. These books were written from the standpoint of Sephardi Minhag, other works entitled Shulchan Aruch or Kitzur Shulcan Aruch cited below are written from the standpoint of Ashkenazi Minhag. There are four sections, each subdivided into many chapters and paragraphs.

1. Orach Chayim - laws of prayer and synagogue, Sabbath, holidays;

2. Yoreh De'ah - laws of kashrut; religious conversion; Mourning; Laws pertaining to Israel; Laws of family purity

3. Even Ha'ezer - laws of marriage, divorce and related issues;

4. Choshen Mishpat - laws of finance, financial responsibility, damages (personal and financial), and the rules of the Bet Din, as well as the laws of witnesses

The *Shulchan Aruch* is largely based on an earlier work by Karo, titled Beth Yosef (Hebrew: "House of Joseph"). The latter is a vast and comprehensive commentary on Jacob ben Asher's (1269–1343) Arba'ah Turim ("Tur"), citing and analyzing the Talmudic, Geonic, and major subsequent halachic authorities. This work analyzes the theories and conclusions of those authorities cited by the Tur, and also examines the opinions of authorities not mentioned by the latter. Karo began the Beth Yosef in 1522 at Adrianople, finished it in 1542 at Safed in the Land of Israel; he published it in 1550-59.

Thirty-two authorities, beginning with the Talmud and ending with the works of Rabbi Israel Isserlein (1390–1460 and known as the Terumath ha-Deshen), are summarized and critically discussed in Beth Yosef. No other rabbinical work compares with it in wealth of material. Karo evidences not only an astonishing range of reading, covering almost the entire rabbinic literature up to his time, but also remarkable powers of critical investigation. He evidences no inclination to simply accept the opinions of ancient authorities, notwithstanding his great respect for them.

The **Shulchan Aruch HaRav** (Hebrew שולחן ערוך הרב: "Code of Jewish Law by the Rabbi"; also Shulkhan Arukh HaRav) is especially a record of prevailing halakha by Rabbi Shneur Zalman of Liadi (1745 – 1812), known during his lifetime as HaRav (Hebrew for "The Rabbi") and as the first Rebbe (Yiddish for "rabbi") of Chabad. Within the Chabad community the work is known as the Alter Rebbe's Shulchan Aruch.

The Shulchan Aruch HaRav is today used by most Hasidim as their basis for daily practice. The work is broadly considered an authoritative halachic text, and is frequently cited by later authorities such as Yisrael Meir Kagan in his Mishnah Berurah and the Ben Ish Chai of Yosef Chaim of Baghdad, as well as in many contemporary responsa by leading halachic authorities of the nineteenth and twentieth centuries. Shulchan Aruch HaRav is also one of the three works on which Shlomo Ganzfried based

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his Kitzur Shulchan Aruch, the well-known precis of customary Ashkenazi Halakha.

References are given in two ways; those to the Shulchan Aruch are found in the later work Be'er ha-Golah, and those to Isserles' work are in brackets after the latter's comments. There is disagreement on the authorship of the references to Isserles' remarks, as they are occasionally incorrect. Since the 17th century, the Shulchan Aruch has been printed with Isserles' annotations in small Rashi print interspersed with Karo's text. As commentaries on the work proliferated, more sophisticated printing styles became required, similar to those of the Talmud.

[Source: Wikipedia]

Online Resources:

- Shulkhan Arukh limited English translation includes chapters not in Wikisource as of August 2010.
- The Sefaria Library includes translations of most of Even Haezer, and a small part of the rest of Sulchan Aruch.
- Torah.org Orach Chayim summary: covers the whole book.
- Torah.org Yoreh De'ah summary: covers the whole book.
- External links (in Mishna Berura) includes links to resources which translate not just parts of the Mishna Berura, but also the corresponding parts of Orach Chayim.
- English translations of more of the Shulchan Aruch
- Hebrew edition online
- http://www.myjewishlearning.com/article/the-shulhan-arukh/ Basic Introduction
- https://www.jewishvirtuallibrary.org/jsource/Judaism/shulkhan_arukh.html

The legal code known as the **Shulkhan Arukh**, compiled by the great Sephardic rabbi Joseph Caro in the mid-1500s, is still the standard legal code of Judaism. When rabbis, particularly if they are Orthodox, are asked to rule on a question of Jewish law, the first volume they consult generally is the Shulkhan Arukh. A major reason for its universal acceptance is that it was the first code to list the differing customs and laws of both Sephardic and Ashkenazic Jewry. (Maimonides's earlier Mishneh Torah, for example, contained only the legal rulings of Sephardic Jewry, which differed in certain areas from European Jewry's practices.) This unique feature was not intended by Joseph Caro, but came about through a happy coincidence. At the very time that Caro was compiling his code, a similar undertaking was being planned by Rabbi Moses Isserles of Poland. Isserles, known in Jewish life as the Rama, was thrown into some despair when he first heard about Caro's work, for he knew Caro to be a greater scholar than himself. Nonetheless, he soon realized that both Caro's legal code and his own would not by themselves meet the needs of all Jews. Thus, the Shulkhan Arukh was published with Caro's rulings listed first, and Isserles's dissents and addenda included in italics.

The *Shulkhan Arukh* is divided into four volumes:

1. *Orakh Hayyim*-laws of prayer and of holidays.

2. *Yoreh Deah*-diverse laws, including those governing charity (*tzedaka*), Torah study and the Jewish dietary laws.

3. *Even haEzer*-laws concerning Jewish marriage and divorce.

4. *Khoshen Mishpat*-Jewish civil law.

To this day, rabbinic ordination (*semikha*) usually is given to a student only after he has been examined on the *Shulkhan Arukh*, particularly on those sections that deal with *kashrut* (dietary laws).

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More than rote knowledge of the *Shulkhan Arukh's* rulings, however, is expected. A popular Jewish folktale tells of a young student who came to a prominent rabbi to be tested for ordination. The rabbi's first question was "Name the five volumes of the *Shulkhan Arukh*."

The student, thinking that the rabbi had made a slip of the tongue, named the four volumes, but the rabbi asked him to name the fifth.

"There is no fifth volume," the student said.

"There is indeed," the rabbi said. "Common sense is the fifth volume, and if you don't have it, all your rulings will be of no use, even if you know the other four volumes by heart."

[Source: https://www.jewishvirtuallibrary.org/jsource/Judaism/shulkhan_arukh.html]

Difference between the Mishnah, Gemara and the Talmud

https://judaism.stackexchange.com/questions/13425/difference-between-the-mishnah-gemara-and-the-talmud#13427

The **Mishna** is a compilation of (mostly) halachic rulings that comprise the Oral Law, which is the body of knowledge received by Moshe at Sinai sans whatever is included explicitly in the Written Torah. It was compiled (or perhaps even written) by R' Yehuda HaNasi in around the second or third century CE.

In the next several centuries, halachic discussions took place in Batei Midrash (houses of learning) throughout Israel and Babylonia, which were based on primarily the rulings of the Mishna and other less-prominent compilations of Jewish Law. Many of these discussions were recorded and eventually compiled into the Talmud Bavli (representing the halachic analysis that took place in Babylonia) and the Talmud Yerushalmi (representing that of Israel) about four hundred years later (give or take).

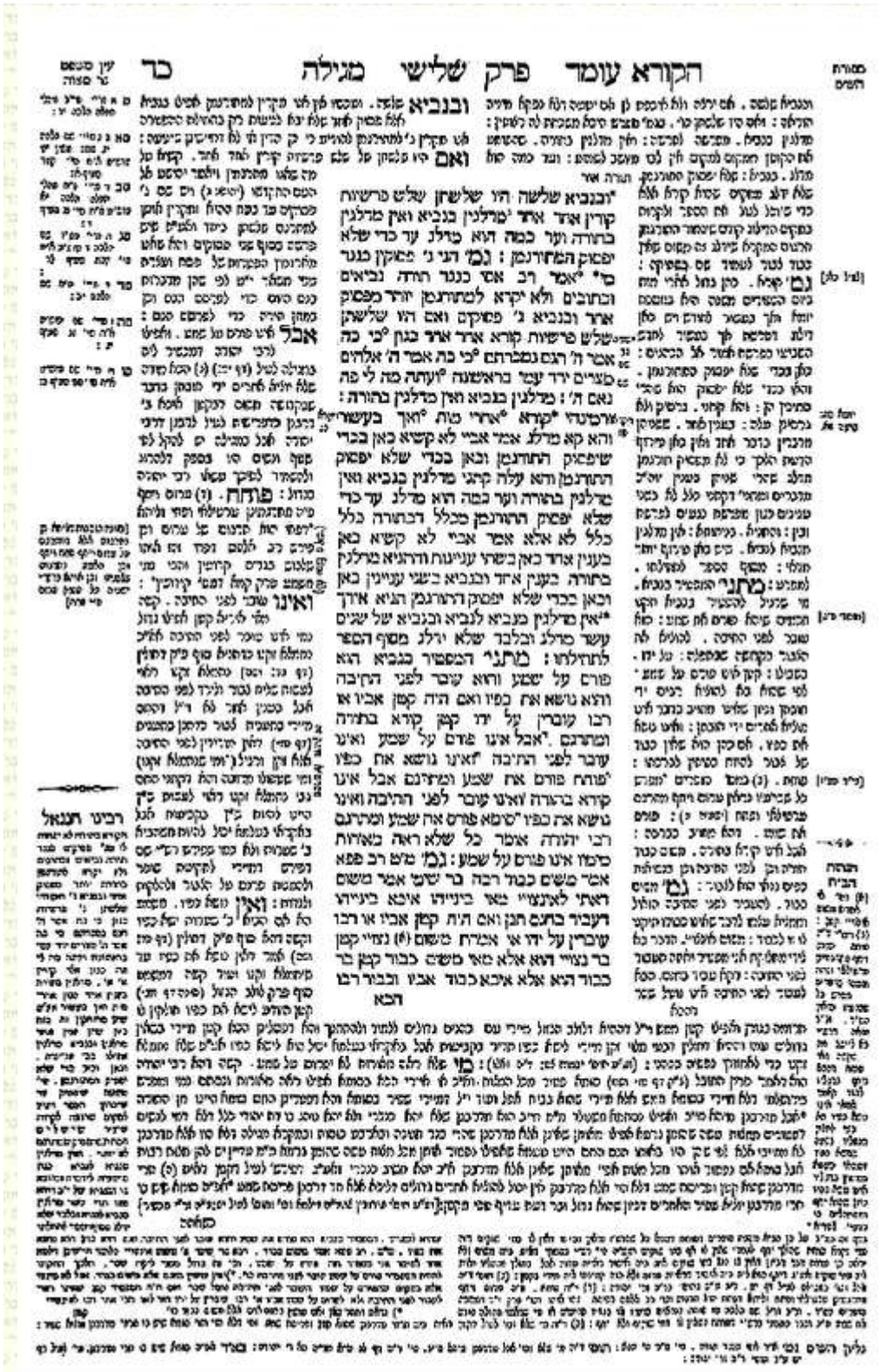
"**Gemara**" is the term that refers to deep halachic analysis, especially when it revolves around the rulings of the Mishna. Because of this, the Talmud is often referred to as the Gemara. (By the way, as a general rule, whenever someone says "the Talmud", they are referring to the Talmud Bavli, as it is more commonly and widely studied since it has the advantage of being more thoroughly redacted and practical halachic rulings generally follow the Talmud Bavli.)

I'm not really sure about when they were first cited in other works. Published Jewish works were scarce at that time and in the centuries that followed. The earliest sources I know of that explicitly cite the Talmud are the works of later geonim, R' Saadia Gaon and R' Sherira Gaon (who actually wrote a history of the Talmud).

A lot of information can be found on Wikipedia as well.

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Typical Page of the Talmud



[Source: https://people.ucalgary.ca/~elsegal/TalmudPage.html#Page]

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Gemara

The Gemara (also transliterated Gemora, Gemarah, or, less commonly, Gemorra; from Hebrew גמרא, from the Aramaic verb gamar, study) is the component of the Talmud comprising rabbinical analysis of and commentary on the Mishnah. After the Mishnah was published by Judah the Prince (c. 200 CE), the work was studied exhaustively by generation after generation of rabbis in Babylonia and the Land of Israel. Their discussions were written down in a series of books that became the Gemara, which when combined with the Mishnah constituted the Talmud.

There are two versions of the Gemara. ***The Jerusalem Talmud*** (Talmud Yerushalmi) was compiled by scholars of the Land of Israel, primarily of the academies of Tiberias and Caesarea, and was published between about 350–400 CE. The Talmud Bavli was published about 500 CE by scholars of Babylonia, primarily of the academies of Sura, Pumbedita, and Nehardea. **By convention, a reference to the "Gemara" or "Talmud," without further qualification, refers to the Babylonian version**. The main compilers were Revina and Rav Ashi. see Talmud.

[Source: Wikipedia]

Gemara: Essence of the Talmud

https://www.myjewishlearning.com/article/gemara-the-essence-of-the-talmud/



Gemara: The Essence of the Talmud

https://www.myjewishlearning.com/article/gemara-the-essence-of-the-talmud/

Sages in both Babylonia (modern-day Iraq) and the Land of Israel continued to study traditional teachings, including the Mishnah, describing the teachings as having been passed down from Moses at Sinai (either literally or figuratively). The oral discussions were preserved, either by memorization or notation, and later edited together in a manner that places generations of sages in conversation with one another. These teachers were interested in bringing greater harmonization between biblical and rabbinic traditions, largely by providing proof-texts for known laws and explaining differences between the biblical and rabbinic versions of laws. This is the origin of the Gemara.

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Babylonian vs. Palestinian

There are actually two works known as "Gemara" — the Babylonian Gemara (referred to as "*Bavli*" in Hebrew) and the Palestinian (or Jerusalem) Gemara (referred to as "*Yerushalmi*"). The term "Gemara" itself comes from the Aramaic root *g.m.r* (equivalent to *l.m.d*, in Hebrew), giving it the meaning "teaching."

Although the Yerushalmi was completed earlier (with material spanning roughly 200-500 C.E.), it was eclipsed by the much longer Bavli (200-600 C.E.). The Bavli's popularity may be due to the work of the Gaonim of Babylonia, who cited that work in the legal judgements (responsa) that they sent to communities throughout the Diaspora. Both Gemaras were written in a combination of Hebrew and Aramaic dialects and share the teachings of sages known by the term *Amoraim* (in the singular, *Amora*).

Hevruta study at Pardes, a nondenominational yeshiva in Jerusalem. (Courtesy of Pardes Institute of Jewish Studies, www.pardes.org.il)

Both Broad and Deep

Gemara encompasses several literary genres, and subject matter ranges from the sacred to the profane. While it is often misrepresented as merely a commentary on the laws of the Mishnah, the Gemara has an intricate relationship with the Mishnah and a far greater scope. Although it is organized in accordance with the structure of the six orders of the Mishnah, mishnaic teachings are, for the Gemara, the launch pad for diverse topics: prayer, holy days, agriculture, sexual habits, contemporary medical knowledge, superstitions, criminal and civil law.

The Gemara contains both *halakhah* (legal material) and *aggadah* (narrative material). Aggadah includes historical material, biblical commentaries, philosophy, theology, and wisdom literature. Stories reveal information about life in ancient times, among Jews and between Jews and their neighbors, and folk customs. All of these genres are blended together with the halakhic material, in what is sometimes described as a stream-of-consciousness fashion filled with meaningful tangents and digressions.

The Relationship of Gemara to Mishnah

In dealing with the teachings of the Mishnah, the Gemara has multiple functions. It explains unclear words or phrasing. It also provides precedents or examples to assist in application of the law and offers alternative opinions from sages of the Mishnah and their contemporaries (known as *Tannaim*). Whereas the Mishnah barely cites biblical verses, the Gemara for nearly every law discussed introduces these connections between the biblical text and the practices and legal opinions of its time. It also extends and restricts applications of various laws, and even adds laws on issues left out of the Mishnah entirely (for example, the key observances of Hanukkah). Multiple opinions of sages are weighed against one another, often without presenting a conclusion.

How the Gemara is Studied

Talmudic teachings have been most often studied in groups or pairs– among masters and students and/or between two partners in learning. A pair of study partners is called a *havruta*. The havruta-style provides a challenging, lively, and intimate environment in which to explore the rich spiritual and intellectual depths of the Talmud.

The Gemara

http://thegemara.com/

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re: Two Talmuds (Babylonian and Jerusalem):
http://www.chabad.org/library/article_cdo/aid/718279/jewish/The-Two-Talmuds.htm

Babylonian Talmud (Online, downloadable, Soncino English translation)
https://archive.org/details/TheBabylonianTalmudcompleteSoncinoEnglishTranslation
http://halakhah.com/tcontents.html (online)

Babylonian Talmud (1918, pdf downloadable, Rodkinson English translation)
https://www.jewishvirtuallibrary.org/jsource/Judaism/FullTalmud.pdf

Jerusalem Talmud (Online):
http://www.yerushalmionline.org/
https://archive.org/details/talmudofjerusale00schwrich (also downloadable)

Cambridge Companion to the Talmud and Rabbinic Literature (online, pdf downloads):
http://universitypublishingonline.org/cambridge/companions/ebook.jsf?bid=CBO9781139001519

A Commentary of the New Testament from the Talmud and Hebraica (1658) – Lightfoot (online)
http://www.preteristarchive.com/Books/1658_lightfoot_talmud-hebraica.html

Free e-Books: http://www.nazarenemedia.net/free-e-books.html (wide variety, misc.)

"**Truths" about the Talmud:**
http://talmud.faithweb.com/

http://jesus-messiah.com/apologetics/jewish/talmud.html
http://jesus-messiah.com/apologetics/jewish/talmud2.html

http://www.revisionisthistory.org/talmudtruth.html (http://talmudical.blogspot.com/)

http://www.biblebelievers.org.au/talmudx.htm

http://www.angelfire.com/mt/talmud/ (counter to some of the above points)

https://www.youtube.com/watch?v=YGUcQI5fFD4

http://www.bible-history.com/JewishLiterature/JEWISH_LITERATUREThe_Palestinian_Talmud.htm

The Talmud is a vast collection of Jewish man-made laws and traditions. The Talmud is Judaism's holiest book(s). Evidence of this is found in the Talmud itself, in Erubin 21b (Soncino edition): "My son, be more careful in the observance of the words of the Scribes than in the words of the Torah (Old Testament)."

***Return to the beginning of*: The Talmud**

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Sages and Scholars - A few of the more influential Jewish minds of the past two millenia

Chazal (Chachameinu Zichronam Liv'racha)

In traditional discussion of Jewish Law, you will often see people speak of what Chazal says about a matter. Chazal is not a single person; the term refers collectively to the consensus of authoritative opinion, in much the same way that we might speak of what Congress says or what the Supreme Court says. Chazal is an acronym of the Hebrew phrase Chachameinu Zichronam Liv'racha, which means "our sages of blessed memory" or "our sages, may their memory be a blessing." In its strictest sense, Chazal refers to the final opinion expressed in the Talmud, but the term is sometimes used more loosely to refer to the generally accepted opinion of any of the wise people who have contributed to Jewish law. Throughout this site, I usually use the phrase "the rabbis" where others might use the term Chazal.

Hillel and Shammai

These two great scholars born a generation or two before the beginning of the Common Era are usually discussed together and contrasted with each other, because they were contemporaries and the leaders of two opposing schools of thought (known as "houses"). The Talmud records over 300 differences of opinion between Beit Hillel (the House of Hillel) and Beit Shammai (the House of Shammai). In almost every one of these disputes, Hillel's view prevailed.

Rabbi Hillel was born to a wealthy family in Babylonia, but came to Jerusalem without the financial support of his family and supported himself as a woodcutter. It is said that he lived in such great poverty that he was sometimes unable to pay the admission fee to study Torah, and because of him that fee was abolished. He was known for his kindness, his gentleness, and his concern for humanity. One of his most famous sayings, recorded in Pirkei Avot (Ethics of the Fathers, a tractate of the Mishnah), is "If I am not for myself, then who will be for me? And if I am only for myself, then what am I? And if not now, when?" The Hillel organization, a network of Jewish college student organizations, is named for him.

Rabbi Shammai was an engineer, known for the strictness of his views. The Talmud tells that a gentile came to Shammai saying that he would convert to Judaism if Shammai could teach him the whole Torah in the time that he could stand on one foot. Shammai drove him away with a builder's measuring stick! Hillel, on the other hand, converted the gentile by telling him, "That which is hateful to you, do not do to your neighbor. That is the whole Torah; the rest is commentary. Go and study it."

Rabbi Yochanan ben Zakkai

Rabbi Yochanan ben Zakkai was the youngest and most distinguished disciple of Rabbi Hillel (see above). He has been called the "father of wisdom and the father of generations (of scholars)" because he ensured the continuation of Jewish scholarship after Jerusalem fell to Rome in 70 C.E.

According to tradition, ben Zakkai was a pacifist in Jerusalem in 68 C.E. when the city was under siege by General Vespasian. Jerusalem was controlled by the Zealots, people who would rather die than surrender to Rome (these are the same people who controlled Masada). Ben Zakkai urged surrender, but the Zealots would not hear of it, so ben Zakkai faked his own death and had his disciples smuggle him out of Jerusalem in a coffin. They carried the coffin to Vespasian's tent, where ben Zakkai emerged from the coffin. He told Vespasian that he had had a vision (some would say, a shrewd political insight) that Vespasian would soon be emperor, and he asked Vespasian to set aside a place in Yavneh (near modern Rehovot) where he could move his yeshivah (school) and study Torah in peace. Vespasian promised that if the prophecy came true, he would grant ben Zakkai's request. Vespasian became Emperor and kept his word, allowing the school to be established after the war was over. The yeshiva survived and was a center of Jewish learning for centuries.

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Rabbi Akiba ben Joseph (approx. 15-135 C.E.)

A poor, semi-literate shepherd, Rabbi Akiba became one of Judaism's greatest scholars. He developed the exegetical method of the Mishnah, linking each traditional practice to a basis in the biblical text, and systematized the material that later became the Mishnah.

Rabbi Akiba was active in the Bar Kokhba rebellion against Rome. He believed that Bar Kokhba was the Mashiach (messiah), though some other rabbis openly ridiculed him for that belief (the Talmud records another rabbi as saying, "Akiba, grass will grow in your cheeks and still the son of David will not have come.") When the Bar Kokhba rebellion failed, Rabbi Akiba was taken by the Roman authorities and tortured to death.

Rabbi Judah Ha-Nasi (approx. 135-219 C.E.)

The Patriarch of the Jewish community, Rabbi Judah Ha-Nasi was well-educated in Greek thought as well as Jewish thought. He organized and compiled the Mishnah, building upon Rabbi Akiba's work.

Rashi (Rabbi Shlomo Yitzchaki) (1040-1105 C.E.)

A grape grower living in Northern France, Rashi wrote the definitive commentaries on the Babylonian Talmud and the Bible. Rashi pulled together materials from a wide variety of sources, wrote them down in the order of the Talmud and the Bible for easy reference, and wrote them in such clear, concise and plain language that it can be appreciated by beginners and experts alike. Almost every edition of the Talmud printed since the invention of the printing press has included the text of Rashi's commentary side-by-side with the Talmudic text. Many traditional Jews will not study the Bible without a Rashi commentary beside it.

Rambam (Maimonides; Rabbi Moshe ben Maimon) (1135-1204 C.E.)

A physician born in Moorish Cordoba, Rambam lived in a variety of places throughout the Moorish lands of Spain, the Middle East and North Africa, often fleeing persecution. He was a leader of the Jewish community in Cairo. He was heavily influenced by Greek thought, particularly that of Aristotle.

Rambam was the author of the Mishneh Torah, one of the greatest codes of Jewish law, compiling every conceivable topic of Jewish law in subject matter order and providing a simple statement of the prevailing view in plain language. In his own time, he was widely condemned because he claimed that the Mishneh Torah was a substitute for studying the Talmud.

Rambam is also responsible for several important theological works. He developed the 13 Principles of Faith, the most widely accepted list of Jewish beliefs. He also wrote the Guide for the Perplexed, a discussion of difficult theological concepts written from the perspective of an Aristotelian philosopher.

Ramban (Nachmanides; Rabbi Moshe ben Nachman) (1194-1270 C.E.)

Ramban was the foremost halakhist of his age. Like Rambam before him, Ramban was a Spaniard who was both a physician and a great Torah scholar. However, unlike the rationalist Rambam, Ramban had a strong mystical bent. His biblical commentaries are the first ones to incorporate the mystical teachings of kabbalah.
He was well-known for his aggressive refutations of Christianity, most notably, his debate with Pablo Christiani, a converted Jew, before King Jaime I of Spain in 1263.

Ramban could be described as one of history's first Zionists, because he declared that it is a mitzvah to take possession of Israel and to live in it (relying on Num. 33:53). He said, "So long as Israel occupies [the Holy Land], the earth is regarded as subject to Him." Ramban fulfilled this commandment, moving to the Holy Land during the Crusades after he was expelled from Spain for his polemics. He found devastation in the Holy Land, "but even in this destruction," he said, "it is a blessed land." He died there in 1270 C.E.

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Do not confuse Ramban with Rabbi Nachman of Breslov (see below).

Baal Shem Tov (the Besht, Rabbi Israel ben Eliezer) (1700-1760 C.E.)

The founder of Chasidic Judaism. Although many books of his teachings exist, the Besht himself wrote no books, perhaps because his teachings emphasized the fact that even a simple, uneducated peasant could approach G-d (a radical idea in its time, when Judaism emphasized that the way to approach G-d was through study). He emphasized prayer, the observance of commandments, and ecstatic, personal mystical experiences.

Rabbi Nachman of Breslov (1772-1810 C.E.)

The great-grandson of the Baal Shem Tov (see above), Rabbi Nachman of Breslov (sometimes called Bratzlav, Breslau or Bratislava) was the founder of the Breslover Chasidic sect. Breslov is a town in the Ukraine where Rabbi Nachman spent the end of his life, but some say the name Breslov comes from the Hebrew bris lev, meaning "covenant of the heart." He emphasized living life with joy and happiness. One of his best-known sayings is, "It is a great mitzvah to be happy." Collections of his Chasidic tales (or tales attributed to him) are widely available in print.

Do not confuse Rabbi Nachman with Ramban (see above).

[Source: Jewish Sages: http://www.jewfaq.org/sages.htm]

Maimonides:
http://www.chabad.org/library/article_cdo/aid/889836/jewish/Maimonides.htm
http://www.panix.com/~jjbaker/rambam.html



Who is the Messiah the Jews are expecting to come? Why did the Jews reject Yeshua (Jesus) as their Messiah? These two questions often seem a mystery to many Christians as they read the Bible and study the prophets. Before Yeshua, the Jews were waiting for the Messiah, but when Yeshua came and died, he did not fulfill this expectation.

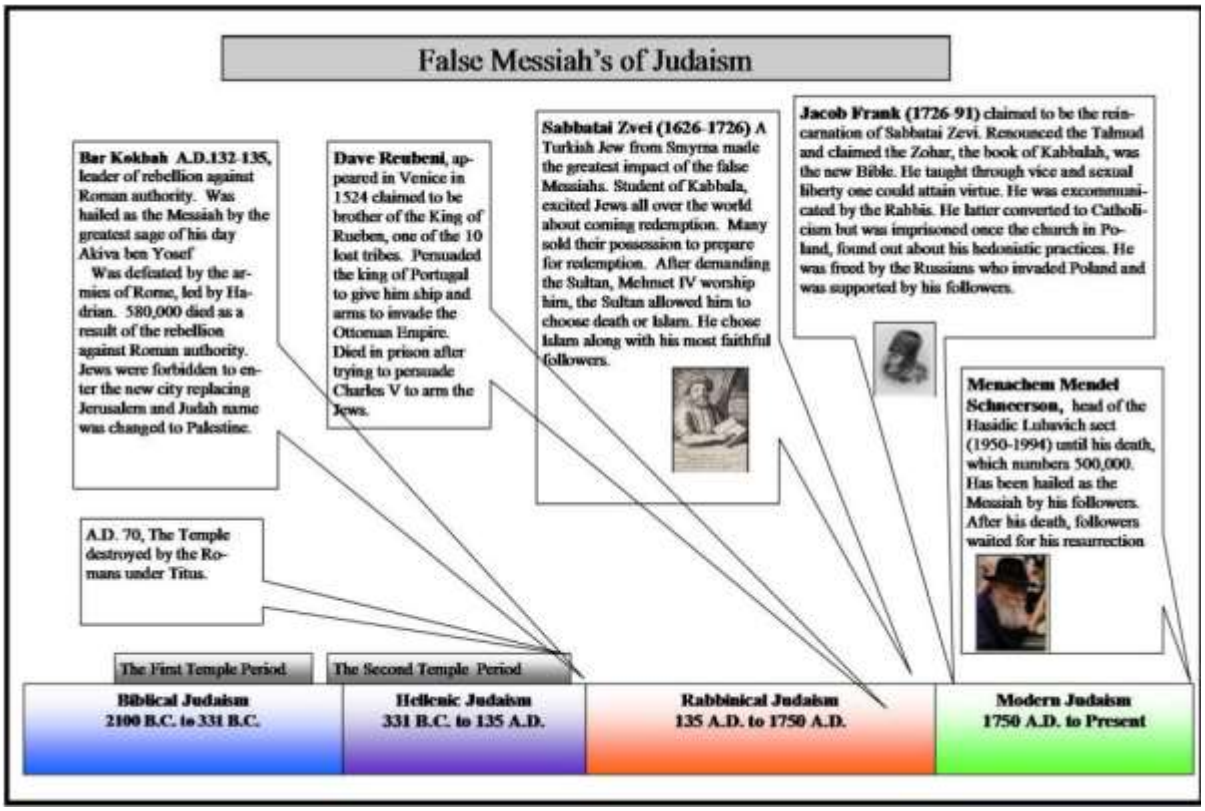


Today, Judaism still waits for the coming of the Messiah, but who are they expecting? What qualifications need to met by the Messiah. *Moses Ben Maimon* (**Maimonides**), also called *Rambam* (1135-1204), wrote in his *Thirteen Articles of Faith,* that belief in the Messiah was required for a Jew to be resurrected. The 12th and 13th articles both deal with *Redemption*, which will come in the days of Messiah…
[Source: http://www.truthnet.org/index.php/judaism-101]

The Messiah of Judaism

http://www.truthnet.org/TheMessiah/4_Messiah_of_Judaism/

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[Source: http://www.truthnet.org/TheMessiah/4_Messiah_of_Judaism/]

Is there discontinuity as well as continuity in Jewish conversion? Judaism affirms belief in the Torah, the word and law of God. Rabbinic and Talmudic studies are considered to be 'Oral Torah' revealed by God to Moses and then developed in succeeding centuries. If Judaism were indeed purely founded on the rock of God's revelation in the OT, then the Christian faith in Jesus as Messiah would be only continuous with it. If, however, we see rabbinic and Talmudic studies as man-made additions to God's Torah, then human fallibility and error form an essential part of modern Judaism and discontinuity requires repentance and new birth.

[Source: New Dictionary of Theology]

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Midrash מִדְרָשׁ

(meed-rahsh) n. Interpretation; commentary; exegesis; investigation. The plural is *midrashim.* The word "midrash" is a general term that simply means *searching* the text. There is no single book called "The Midrash" but only various compilations composed and edited over the course of more than a millennium. Midrash can apply to matters of Jewish law (called *midrash halakhah)* or various narrative matters (called *midrash aggadah). Aggadic* literature (from אגדה, *aggadah,* literally "telling" or "story") is intended to reinforce Jewish values, provide moral exhortation, instill a sense of reverence or inspiration, and to generally inculcate Jewish "hashkafah" (perspective).

The largest compilation of aggaidic literature is called the *Midrash Rabbah.* Each volume comments on one of the five books of the Torah (i.e., Bereshit Rabbah, Shemot Rabbah, etc.). A compilation of midrash that combines both legal and narrative material is the *Midrash Tanhuma.* When someone says, "It says in the midrash..." they usually mean midrash aggadah taken from the *Midrash Rabbah.* An individual text of midrashic material is also called a Midrash.
[Source: http://www.hebrew4christians.com/]

In Judaism, the Midrash (/ˈmɪdrɑːʃ/;[1] Hebrew: מדרש; plural midrashim) is the body of exegesis of Torah texts along with homiletic stories as taught by Chazal (Rabbinical Jewish sages of the post-Temple era) that provide an intrinsic analysis to passages in the Tanakh.
Midrash is a method of interpreting biblical stories that goes beyond simple distillation of religious, legal, or moral teachings. It fills in gaps left in the biblical narrative regarding events and personalities that are only hinted at. The purpose of midrash was to resolve problems in the interpretation of difficult passages of the text of the Hebrew Bible, using Rabbinic principles of hermeneutics and philology to align them with the religious and ethical values of religious teachers. [Source: Wikipedia]

Midrash is commonly defined as the process of interpretation by which the rabbis filled in “gaps” found in the Torah. It is a literature that seeks to ask the questions that lie on the tips of our tongues, and to answer them even before we have posed them.

What made Cain kill Abel: Was it jealousy over his own rejected sacrifice? Why would God choose the sacrifice of one brother over another? Did Isaac know that his father intended to sacrifice him on that altar? Did Sarah know what was going on? These are only a few out of thousands of questions for which the rabbis searched for answers.
[Source: http://www.myjewishlearning.com/article/filling-in-the-gaps/]

Midrash is the method of hermeneutics (Biblical interpretation) used by the ancient rabbis in the time of Jesus and Paul. Midrash incorporates a grammatical-historical exegesis, vaguely similar to the western models of Biblical interpretation that the Reformers borrowed from 16th century Humanism, but it sees this as simply a first step.

In its handling of various Biblical literary genre — such as narrative, wisdom literature, Hebrew poetry and apocalyptic — it seeks cognate relationships between different scriptural texts in order to interpret them in light of each other. The approach is more topical than linear…. [see more]
[Source: http://www.moriel.org/Sermons/Online/Midrash/midrash.html]

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Midrash is a form of rabbinic literature. There are two types of midrash: midrash aggada and midrash halakha.

Midrash aggada can best be described as a form of storytelling that explores ethics and values in biblical texts. ("Aggada" literally means "story" or "telling" in Hebrew.) It can take any biblical word or verse and interpret it to answer a question or explain something in the text.

For instance, a midrash may attempt to explain why Adam didn't stop Eve from eating the forbidden fruit in the Garden of Eden. One of the best-known midrashim (plural of midrash) deals with Abraham's childhood in early Mesopotamia, where he is said to have smashed the idols in his father's shop because even at that age he knew there was only One God. Midrash aggadah can be found in both Talmuds, in midrashic collections and in Midrash Rabbah, which means "Great Midrash."

Whereas midrash aggada focuses on biblical characters as they pertain to values and ideas, midrash halakha focuses on Jewish law and practice. Midrash halakha attempts to take biblical texts that are either general or unclear and to clarify what they mean. A midrash of this nature may explain why, for instance, tefillin are used during prayer and how they should be worn.

[Source: http://judaism.about.com/od/glossary/g/midrash.htm]

Midrash is an interpretive act, seeking the answers to religious questions (both practical and theological) by plumbing the meaning of the words of the Torah. (In the Bible, the root d-r-sh is used to mean inquiring into any matter, including occasionally to seek out God's word.) Midrash responds to contemporary problems and crafts new stories, making connections between new Jewish realities and the unchanging biblical text.

Midrash falls into two categories. When the subject is law and religious practice (halakhah), it is called midrash halakhah. Midrash aggadah, on the other hand, interprets biblical narrative, exploring questions of ethics or theology, or creating homilies and parables based on the text. (Aggadah means"telling"; any midrash which is not halakhic falls into this category.)

Midrash Halakhah: It is often difficult to determine, simply from reading the biblical text, what Jewish law would be in practice. The text of the Torah is often general or ambiguous when presenting laws. Midrash halakhah attempts to clarify or extend a law beyond the conditions assumed in the Bible, and to make connections between current practice and the biblical text. It made possible the creation and acceptance of new liturgies and rituals which de facto replaced sacrificial worship after the fall of the Second Temple, and the maintenance of continuity by linking those practices to the words of the Torah.

Midrash halakhah from the two centuries following the fall of the Temple was collected in three books--the Mekhilta on Exodus, the Sifra on Leviticus, and the Sifrei on Numbers and Deuteronomy--known as the tannaitic midrashim.(The tannaim were the rabbis from the time of the Mishnah, edited in approximately 200 C.E.)

Midrash Aggadah: The type of midrash most commonly referred to (as in, "There is a midrash which says…") is from the collections of midrash aggadah, most of which were compiled between about 200 and 1000 C.E. (Many midrashim circulated orally before then). Midrash aggadah may begin its exploration with any word or verse in the Bible. There are many different methods of interpretation and exposition.

Written by rabbis both steeped in Bible and absorbed by the Jewish questions of their time, works of midrash aggadah often occupy the meeting ground between reverence and love for the wording of the fixed text of the Torah, and theological creativity. Midrashic writings thus often yield religious insights that have made Torah directly applicable to later Jewish realities, especially the concerns of its authors. Some of what midrash aggadah yields is insight into the burning, sometimes time-bound

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questions of those who wrote it. Still, the interpretations produced often have more universal and timeless application to our, or any, generation.

In addition to works devoted to midrashic compilations, midrash aggadah also appears throughout the two Talmuds. Midrash Rabbah, the "Great Midrash," is the name of the collections linked to the five books of the Torah and the "Five Scrolls" (Esther, Song of Songs, Ruth, Lamentations, and Ecclesiastes) read on holidays. Some of these works read like verse-by-verse commentaries. Others may have originated in sermons linked to the weekly Shabbat Torah reading."
[Source: http://myjewishlearning.com]

Is Midrash for Real:
http://www.chabad.org/library/article_cdo/aid/2398445/jewish/Is-Midrash-for-Real.htm

Midrash: http://www.moriel.org/Sermons/Online/Midrash/midrash.html (Christian perspective)

Targums

See also: **Targums – Overview in this Appendix for information about Aramaic Targums**

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Zohar

The *Zohar* (זהר) was compiled by Moses De Leon (1250-1305) who claimed that it contained the mystical writings of the 2nd century sage Simeon bar Yochai (i.e., רשב"י [rashbi], from Rabbi Shimeon bar Yochai), who was the disciple of the famous Rabbi Akiva (50-135 AD). Most modern scholars consider De Leon as the original author, though many kabbalists regard the Zohar as an authentic compilation of mystical traditions dating back to the time of Moses (or even to Adam in the Garden of Eden).

Kabbalah is said to derive from "received" *oral traditions* that span thousands of years, and there is warrant for this doctrine. Mystical visions were part of the prophetic literature from the earliest times, as Ezekiel's and Isaiah's visions attest, and other apocalyptic literature dates back to the Dead Sea Scrolls. Philo of Alexandria (20 BC- 50 AD) also wrote of mystical Judaism in light of Greek and Egyptian philosophy. After the destruction of the Second Temple we find passages in the Talmud warning against it, perhaps because the sages (i.e., rabbis) wanted to be regarded as the sole religious authorities of the Jewish people in the Diaspora. Nonetheless, various oral traditions later produced different written works, including the *Heichalot literature* (i.e., discussions about the Chariot vision of Ezekiel), the *Sefer Yetzirah* (i.e., the "Book of Formation" which gives first mention to ten divine emanations), the *Sefer Bahir* (an esoteric midrash on Genesis), and (as mentioned above) the *Zohar*. Today the Sefer Yetzirah, the Bahir, and the Zohar are considered the most significant works of Kabbalistic tradition

Source: http://www.hebrew4christians.com/Articles/kabbalah/What_is_Kabbalah/what_is_kabbalah.html

The **Zohar** (Hebrew: זֹהַר, lit. "Splendor" or "Radiance") is the foundational work in the literature of Jewish mystical thought known as Kabbalah.[1] It is a group of books including commentary on the mystical aspects of the Torah (the five books of Moses) and scriptural interpretations as well as material on mysticism, mythical cosmogony, and mystical psychology. The Zohar contains a discussion of the nature of God, the origin and structure of the universe, the nature of souls, redemption, the relationship of Ego to Darkness and "true self" to "The Light of God", and the relationship between the "universal energy" and man. Its scriptural exegesis can be considered an esoteric form of the Rabbinic literature known as Midrash, which elaborates on the Torah.

The Zohar is mostly written in what has been described as an exalted, eccentric style of Aramaic. Aramaic, the day-to-day language of Israel in the Second Temple period (539 BCE – 70 CE), was the original language of large sections of the biblical books of Daniel and Ezra, and is the main language of the Talmud.

The Zohar first appeared in Spain in the 13th century, and was published by a Jewish writer named Moses de Leon. De Leon ascribed the work to Shimon bar Yochai ("Rashbi"), a rabbi of the 2nd century during the Roman persecution[3] who, according to Jewish legend, hid in a cave for thirteen years studying the Torah and was inspired by the Prophet Elijah to write the Zohar. This accords with the traditional claim by adherents that Kabbalah is the concealed part of the Oral Torah.

While the traditional majority view in religious Judaism has been that the teachings of Kabbalah were revealed by God to Biblical figures such as Abraham and Moses and were then transmitted orally from the Biblical era until its redaction by Shimon bar Yochai, modern academic analysis of the Zohar, such as that by the 20th century religious historian Gershom Scholem, has theorized that De Leon was the actual author. The view of non-Orthodox Jewish denominations generally conforms to this latter view, and as such, most non-Orthodox Jews have long viewed the Zohar as pseudepigraphy and apocrypha while sometimes accepting that its contents may have meaning for modern Judaism. Jewish prayerbooks edited by non-Orthodox Jews may therefore contain excerpts from the Zohar and other kabbalistic works, even if the editors do not literally believe that they are oral traditions from the time of Moses.

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There are people of religions besides Judaism, or even those without religious affiliation, who delve in the Zohar out of curiosity, or as a technology for people who are seeking meaningful and practical answers about the meaning of their lives, the purpose of creation and existence and their relationships with the laws of nature, and so forth; however from the perspective of traditional, rabbinic Judaism, and by the Zohar's own statements, the purpose of the Zohar is to help the Jewish people through and out of the Exile and to infuse the Torah and mitzvot (Judaic commandments) with the wisdom of Kabbalah for its Jewish readers.

In the Bible the word "Zohar" appears in the vision of Ezekiel Chapter 8 Verse 2 and is usually translated as meaning radiance or light. It appears again in Daniel Chapter 12 Verse 3, "The wise ones will shine like the radiance of the firmament".

[Source: Wikipedia]

Yeshiva

Following the destruction of the Second Temple in ad 70, religious life centred upon the great rabbis, then located outside Jerusalem. The yeshiva of major importance in this period was that of Johanan ben Zakkai, who established an academy at Jabneh (or Jamnia, now Yibna) near the Judaean coast. Succeeding tanaim (“teachers”) and sages who dominated religious scholarship were Simeon ben Gamaliel (died 175) and his son, Judah ha-Nasi (c. 135–c. 220), under whose tutelage the compilation of the Mishna was completed.

From the mid-3rd century, Jewish scholarship concentrated on the legal exegesis of the Mishna by the amoraim (“lecturers,” or “interpreters”). In Palestine yeshivas were established in Lydda, Caesarea, Sepphoris, and Tiberias. These academies produced the Palestinian Talmud and undertook the collection of Midrashim (homiletic commentaries on the Bible).

Other yeshivas simultaneously flourished in Babylonia, two of which gained extraordinary renown. The first was established by Abba Arika after his arrival at Sura in 218. The other was set up at Pumbedita by Judah bar Ezekiel. From c. 200 to 1040 these two yeshivas had immense authority as centres of learning and issued “official” interpretations of the law.

As the Babylonian yeshivas declined, others arose in Spain, France, Italy, Germany, and central Europe. Then, as Jews moved eastward, outstanding yeshivas were established in Poland. Important new centres of Jewish learning appeared in Turkey and Palestine following the expulsion of the Jews from Spain in 1492.

The Polish yeshivas suffered a debilitating blow in the violent persecutions of 1648–49, but by the latter part of the 18th century a mystical and pietistic movement called Ḥasidism won over large masses of Polish and Ukrainian Jews and in due course gave rise to new yeshivas.

When the Enlightenment movement (Haskala) of eastern Europe (latter half of the 18th century) challenged the traditions of the yeshivas by adapting Judaism to modern culture, Ḥayyim ben Isaac attempted to counter its influence by establishing a yeshiva (1803) at Volozhin, Russia (now Valozhyn, Belarus). It profoundly influenced Russian Jewry until its final closing in 1892. By including secular subjects in its training of future rabbis, Volozhin departed from the traditional curriculum of European (Lithuanian, Polish, Hungarian) yeshivas.

The first yeshiva in the United States was ʿEtz Ḥayyim of New York (1886), modelled after that in Volozhin. It developed into the Rabbi Isaac Elchanan Yeshiva (1896), which in turn became Yeshiva College in 1928 and Yeshiva University in 1945.

In the Nazi persecution of European Jews prior to and during World War II (1939–45) numerous yeshivas were destroyed and many scholars and rabbinic students were forced to seek other lands, notably England, Canada, the United States, and Palestine. Today the most outstanding yeshivas are located in the United States and Israel.

Rabbinic seminaries of Reform and Conservative Judaism are not usually called yeshivas. In the United States, a day school under Orthodox Jewish auspices is generally known as a “small yeshiva” (yeshiva qeṭana).

[Source: http://www.britannica.com/EBchecked/topic/653077/yeshiva]

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Jewish Religious Literature

Tanakh
Old Testament

Torah ("Teaching", also known as the Five Books of Moses), Nevi'im ("Prophets") and Ketuvim ("Writings")—hence TaNaKh. The name "Miqra" (????), meaning "that which is read", is another Hebrew word for the Tanakh.

Torah
"instruction / teaching"

First 5 books of OT Bible (Pentateuch)

Rest of Old Testament: (excluding Torah)
Prophets
Writings

Mishnah
"study by repetition"

c. 180-200 AD

Written mostly in Mishnaic Hebrew, with some parts in Aramaic.

It is the first major written redaction of the Jewish oral traditions known as the "Oral Torah".
It is also the first major work of Rabbinic literature.

Divided into 6 sections (orders or sedarim [sedar is singular]}, subdivided into tractates.

The six orders are:

Zera'im ("Seeds"), dealing with prayer and blessings, tithes and agricultural laws (11 tractates)

Mo'ed ("Festival"), pertaining to the laws of the Sabbath and the Festivals (12 tractates)

Nashim ("Women"), concerning marriage and divorce, some forms of oaths and the laws of the nazirite (7 tractates)

Nezikin ("Damages"), dealing with civil and criminal law, the functioning of the courts and oaths (10 tractates)

Kodashim ("Holy things"), regarding sacrificial rites, the Temple, and the dietary laws (11 tractates) and

Tehorot ("Purities"), pertaining to the laws of purity and impurity, including the impurity of the dead (12 tractates)

Jerusalem Talmud

350-400 AD

Mishnah and Gemara (Less elucidation of Mishnah than Babylonian version)

Written in Jewish Palestinian Aramaic

Actually written more in Galilee area and better titled the Palestinian Talmud or Talmud of the Land of Israel

Babylonian Talmud

500 (as late as 700) AD

Mishnah and Gemara (More elucidation of Mishnah than Jerusalem version)
More accepted

Written in Mishnaic Hebrew and Jewish Babylonian Aramaic

Tosefta
"additions / supplement"

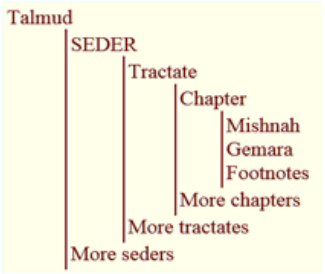
From 2nd century AD (period of Mishnah and has similar structure)
Acts as a supplement to Mishnah

Talmud
"instruction / learning"

The Talmud has two components.
The first part is the **Mishnah** (Hebrew: ????, c. 200 AD), the written compendium of Rabbinic Judaism's Oral Torah).
The second part is the **Gemara** (c. 500 AD), an elucidation of the Mishnah and related Tannaitic writings that often ventures onto other subjects and expounds broadly on the Hebrew Bible.

NOTE: The term Talmud can be used to mean either the (Babylonian) Gemara alone, or the (Babylonian) Mishnah and Gemara as printed together.

Summary of Talmud Structure



(**Folios** can also subdivide)

Standard Talmud Page has:
Mishnah, Gamera, Rashi's Commentary, Tosefot, Mesoret haShas, Ein Mishpat, Ner Mitzvah, Torah Or, Glosses and Other Commentaries

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Talmudic Evidence for the Messiah at 30 C.E.

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In the centuries following the destruction of the Temple in Jerusalem (70 CE), the Jewish people began writing two versions of Jewish thought, religious history and commentary. One was written in Palestine and became known as the Jerusalem Talmud. [*see special endnote at the end of this article concerning the Talmud*] The other was written in Babylon and was known as the Babylonian Talmud.

We read in the Jerusalem Talmud:

"Forty years before the destruction of the Temple, the western light went out, the crimson thread remained crimson, and the lot for the Lord always came up in the left hand. They would close the gates of the Temple by night and get up in the morning and find them wide open" (Jacob Neusner, The Yerushalmi, p.156-157). [the Temple was destroyed in 70 CE]

A similar passage in the Babylonian Talmud states:

"Our rabbis taught: During the last forty years before the destruction of the Temple the lot ['For the Lord'] did not come up in the right hand; nor did the crimson-colored strap become white; nor did the western most light shine; and the doors of the Hekel [Temple] would open by themselves" (Soncino version, Yoma 39b).

What are these passages talking about? Since both Talmuds recount the same information, this indicates the knowledge of these events was accepted by the widespread Jewish community.

1) The Miracle of the "Lot"

The first of these miracles concerns a random choosing of the "lot" which was cast on the Day of Atonement (Yom Kippur). The lot chosen determined which of two goats would be "for the Lord" and which goat would be the "Azazel" or "scapegoat." During the two hundred years before 30 CE, when the High Priest picked one of two stones, again this selection was governed by chance, and each year the priest would select a black stone as often as a white stone. But for forty years in a row, beginning in 30 CE, the High Priest always picked the black stone! The odds against this happening are astronomical (2 to the 40th power). In other words, the chances of this occurring are 1 in approximately 1,099,511,627,776 — or over one trillion to one! By comparison, your chances of winning your local state or municipal-run cash Lottery would be much more favorable!

The lot for Azazel, the black stone, contrary to all the laws of chance, came up 40 times in a row from 30 to 70 AD! This was considered a dire event and signified something had fundamentally changed in this Yom Kippur ritual. This casting of lots is also accompanied by yet another miracle which is described next.

Yeshua and Talmud
Why Did They Write of Him If He Did Not Exist?

2) The Miracle of the Red Strip

The second miracle concerns the crimson strip or cloth tied to the Azazel goat. A portion of this red cloth was also removed from the goat and tied to the Temple door. Each year the red cloth on the Temple door turned white as if to signify the atonement of another Yom Kippur was acceptable to the Lord. This annual event happened until 30 CE when the cloth then remained crimson each year to the time of the Temple's destruction. This undoubtedly caused much stir and onsternation among the Jews. This traditional practice is linked to Israel confessing its sins and ceremonially placing this nation's sin upon the Azazel goat. The sin was then removed by this goat's death. Sin was

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represented by the red color of the cloth (the color of blood). But the cloth remained crimson — that is, Israel's sins were not being pardoned and "made white."

As God told Israel through Isaiah the prophet:

"Come, let us reason together, saith the LORD: though your sins be as scarlet [crimson], they shall be white as snow; though they be red like crimson, they shall be as [white] wool" (Isaiah 1:18).

The clear indication is that the whole community had lost the Lord's attention in relation to something that occurred in 30 CE The yearly atonement achieved through the typical Yom Kippur observance was not being realized as expected. Atonement apparently was to be gained in some other way. Who or what would provide the atonement for another year?

Concerning the crimson strip—though not mentioned in the Scriptures and long before 30 C.E.—during the 40 years Simon the Righteous was High Priest, a crimson thread which was associated with his person always turned white when he entered the Temple's innermost Holy of Holies. The people noticed this. Also, they noted that "the lot of the LORD" (the white lot) came up for 40 straight years during Simon's priesthood. They noticed that the "lot" picked by the priests after Simon would sometimes be black, and sometimes white, and that the crimson thread would sometimes turn white, and sometimes not. The Jews came to believe that if the crimson thread turned white, that God approved of the Day of Atonement rituals and that Israel could be assured that God forgave their sins. But after 30 CE, the crimson thread never turned white again for 40 years, till the destruction of the Temple and the cessation of all Temple rituals!

What did the Jewish nation do in 30 CE to merit such a change at Yom Kippur? By some accounts, on April 5, 30 CE (i.e., on the 14th of Nisan, the day of the Passover sacrifice) the Messiah, Yeshua, was cut off from Israel, himself put to death as a sacrifice for sin. To this event there is a transference of the atonement now no longer achieved through the two goats as offered at Yom Kippur. Like an innocent Passover lamb, the Messiah was put to death though no fault was found in Him! But unlike Temple sacrifices or the Yom Kippur events (as detailed above) where sin is only covered over for a time, the Messianic sacrifice comes with the promise of forgiveness of sins through grace given by God to those who accept a personal relationship with Messiah. This is essentially a one time event for each person's lifetime and not a continual series of annual observances and animal sacrifices. The mechanism providing forgiveness of sin changed in 30 CE

3) The Miracle of the Temple Doors

The next miracle, which the Jewish authorities acknowledged, was that the Temple doors swung open every night of their own accord. This too occurred for forty years, beginning in 30 CE The leading Jewish authority of that time, Yohanan ben Zakkai, declared that this was a sign of impending doom, that the Temple itself would be destroyed.

The Jerusalem Talmud states:

"Said Rabban Yohanan Ben Zakkai to the Temple, 'O Temple, why do you frighten us? We know that you will end up destroyed. For it has been said, 'Open your doors, O Lebanon, that the fire may devour your cedars' " (Zechariah 11:1)' (Sota 6:3).

Yohanan Ben Zakkai was the leader of the Jewish community during the time following the destruction of the Temple in 70 CE, when the Jewish government was transferred to Jamnia, some thirty miles west of Jerusalem.

Might the doors have opened to also signify that all may now enter the Temple, even to its innermost holy sections. The evidence supported by the miracles described above suggests the Lord's presence had departed from the Temple. This was no longer just a place for High Priests alone, but the doors swung open for all to enter the Lord's house of worship.

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4) The Miracle of the Temple Menorah

The fourth miracle was that the most important lamp of the seven candle-stick Menorah in the Temple went out, and would not shine. Every night for 40 years (over 12,500 nights in a row) the main lamp of the Temple lampstand (menorah) went out of its own accord — no matter what attempts and precautions the priests took to safeguard against this event!

Earnest Martin states:

"In fact, we are told in the Talmud that at dusk the lamps that were unlit in the daytime (the middle four lamps remained unlit, while the two eastern lamps normally stayed lit during the day) were to be re-lit from the flames of the western lamp (which was a lamp that was supposed to stay lit all the time — it was like the 'eternal' flame that we see today in some national monuments) . . .

"This 'western lamp' was to be kept lit at all times. For that reason, the priests kept extra reservoirs of olive oil and other implements in ready supply to make sure that the 'western lamp' (under all circumstances) would stay lit. But what happened in the forty years from the very year Messiah said the physical Temple would be destroyed? Every night for forty years the western lamp went out, and this in spite of the priests each evening preparing in a special way the western lamp so that it would remain constantly burning all night!" (The Significance of the Year CE 30, Ernest Martin, Research Update, April 1994, p.4).

Again, the odds against the lamp continually going out are astronomical. Something out of the ordinary was going on. The "light" of the Menorah—representing contact with God, His Spirit, and His Presence—was now removed. This special demonstration occurred starting with the crucifixion of the Messiah!

It should be clear to any reasonable mind that there is no natural way to explain all these four signs connected with the year 30 CE The only possible explanation has to be supernatural.

After 30 CE, and the death of the Messiah, great trouble and awesome trials began to come upon the Jewish nation. Yeshua Himself foretold it. As He was led away to be crucified, Yeshua warned the women of Jerusalem:

But Jesus, turning to them, said, "Daughters of Jerusalem, do not weep for Me, but weep for yourselves and for your children. For indeed the days are coming in which they will say, 'Blessed *are* the barren, wombs that never bore, and breasts which never nursed!' Then they will begin `to say to the mountains, "Fall on us!" and to the hills, "Cover us!" ' "For if they do these things in the green wood, what will be done in the dry?" (Luke 23:28-31).

When we take an objective look at the events of 30 CE, who can doubt that it was indeed the true year of the crucifixion and resurrection of the true Messiah God sent to Israel? Who can deny that He is the one and only true Messiah? Who else has fulfilled all the prophecies of the Old Testament — including the amazing prophecy of Daniel 9 and the "70 weeks," coming at the very year predicted for the Messiah to appear?

[**Editor's note:** A detailed study of Daniel, including the prophecy of 70 weeks appears in Chapter 15 of the Creator's Window. This chapter is available as a PDF file to read online or to download for reading offline. The riddle of the 70 weeks is essentially a time line that leads one to the same conclusion drawn above.]

For additional evidence of the Messiah in the Hebrew Scriptures (a.k.a., the Tanach or the Old Covenant) we suggest a reading of Dr. Arnold Fructenbaum's book 'Messianic Christology,' see our book list for reference. This publication is a wonderful study of the numerous Messianic prophecies that were all fulfilled by Yeshua.

See also "The Lampstand (Menorah)" in the "Temples" section of this Appendix

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Ancient Hebrew Alphabet Chart vs Modern Hebrew

Ancient Hebrew							Modern Hebrew		
Early	Middle	Late	Name	Picture	Meaning	Sound	Letter	Name	Sound
		א	El	Ox head	Strong, Power, Leader	ah, eh	א	Aleph	silent
		ב	Bet	Tent floorplan	Family, House, In	b, bh(v)	ב	Beyt	b, bh(v)
		ג	Gam	Foot	Gather, Walk	g	ג	Gimal	g
		ד	Dal	Door	Move, Hang, Entrance	d	ד	Dalet	d
		ה	Hey	Man with arms raised	Look, Reveal, Breath	h, ah	ה	Hey	h
		ו	Waw	Tent peg	Add, Secure, Hook	w, o, u	ו	Vav	v
		ז	Zan	Mattock	Food, Cut, Nourish	z	ז	Zayin	z
		ח	Hhet	Tent wall	Outside, Divide, Half	hh	ח	Chet	hh
		ט	Tet	Basket	Surround, Contain, Mud	t	ט	Tet	t
		י	Yad	Arm and closed hand	Work, Throw, Worship	y, ee	י	Yud	y
		כ	Kaph	Open palm	Bend, Open, Allow, Tame	k, kh	כ	Kaph	k, kh
		ל	Lam	Shepherd Staff	Teach, Yoke, To, Bind	l	ל	Lamed	l
		מ	Mem	Water	Chaos, Mighty, Blood	m	מ	Mem	m
		נ	Nun	Seed	Continue, Heir, Son	n	נ	Nun	n
		ס	Sin	Thorn	Grab, Hate, Protect	s	ס	Samech	s
		ע	Ghah	Eye	Watch, Know, Shade	gh(ng)	ע	Ayin	silent
		פ	Pey	Mouth	Blow, Scatter, Edge	p, ph(f)	פ	Pey	p, ph(f)
		צ	Tsad	Man on his side	Wait, Chase, Snare, Hunt	ts	צ	Tsade	ts
		ק	Quph	Sun on the horizon	Condense, Circle, Time	q	ק	Quph	q
		ר	Resh	Head of a man	First, Top, Beginning	r	ר	Resh	r
		ש	Shin	Two front teeth	Sharp, Press, Eat, Two	sh	ש	Shin	sh, s
		ת	Taw	Crossed sticks	Mark, Sign, Signal, Monument	t	ת	Tav	t

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HEBREW NAMES OF GOD

***READ** the Names of God in the Transliteration column, then read the Names in the Hebrew Name column. **NOTE!** The Hebrew Names of God brought here are DIRECTLY translated from the Hebrew, and the traditional Christian interpretations were not taken into consideration. Some of the Names given here are derived from the Jewish tradition, not from the Bible.*

Meaning	English Name	Transliteration	Hebrew Name
"Was, is and will be". A complete existence.	Jehovah, Yahweh	ye-ho-VAH	יהוה
"God takes care", "God will provide". Gen. 22:14 KJV	Jehovah Jireh	ye-ho-VAH yir-EH	יהוה יראה
"God of Peace". Judges 6:24 KJV	Jehovah Shalom	ye-ho-VAH sha-LOM	יהוה שלום
Psalm 23:1 KJV	The Lord is my Shepherd	ye-ho-VAH ro-'EE	יהוה רועי
Jeremiah 23:6 KJV	The Lord our Righteousness	ye-ho-VAH tzid-KE-nu	יהוה צדקנו
"The Lord who does miracles", "The Lord is my banner" Exodus 17:15 KJV	Jehovah Nissi	ye-ho-VAH ni-SSEE	יהוה ניסי
"Lord of the Armies" - (tza-VAH = Army) 1 Samuel 1:3 KJV	Lord of Hosts	ye-ho-VAH tze-va-OT	יהוה צבאות
"My Lord" - Psalm 16:2	Lord	a-do-NAY	אדוני
The Hebrew word shows that God is not single (unique), but is in plural form (a unity). ELOHIM is the plural form of ELOHAH. (God)	God	e-lo-HIM	אלוהים
"God who reveals Himself to the eyes." - Gen. 16:13 KJV	God seest me	EL ro-EE	אל רואי
"Lord of all power and might". - Genesis 17:1 KJV	Almighty God	EL shad-DAY	אל שדי
Isaiah 40: 28 KJV	Everlasting God	e-lo-HEY 'o-LAM	אלוהי עולם
Isaiah 9:5 KJV	Almighty God	EL gi-BOR	אל גיבור
The Hebrew word shows that God is faithful and that His Word is true. (e-MET = truth) Psalm 31:6 KJV	"trust in the Lord"	EL e-MET	אל אמת
Literally, "THE NAME" - used in the Jewish tradition.	God	ha-SHEM	השם
Literally, "THE HOLY ONE WHO IS BLESSED" - used in the Jewish tradition.	God	ha-ka-DOSH ba-RUCH HU	הקדוש ברוך הוא
In English (or other languages), this Name usually is translated as GOD or LORD. Exodus 15:2	short for Yehovah	YAH	יה
Isaiah 14:14 KJV	Most High	'el-YON	עליון

References:

The Name of G-d: http://www.jewfaq.org/name.htm for information about Jewish tradition of using substitute Hebrew names for God and not pronouncing one of His names.

The Names of God: http://www.myjewishlearning.com/article/the-names-of-god/

Why Don't Jews Say G-d's Name?: http://www.chabad.org/library/article_cdo/aid/1443443/jewish/Why-Dont-Jews-Say-Gds-Name.htm

Jewish Concepts: The Name of God: http://www.jewishvirtuallibrary.org/the-name-of-god

Why Do Some Jews Spell "God" G-d?: https://www.thoughtco.com/jewish-spelling-of-god-2076772

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History of Judaism and Israel

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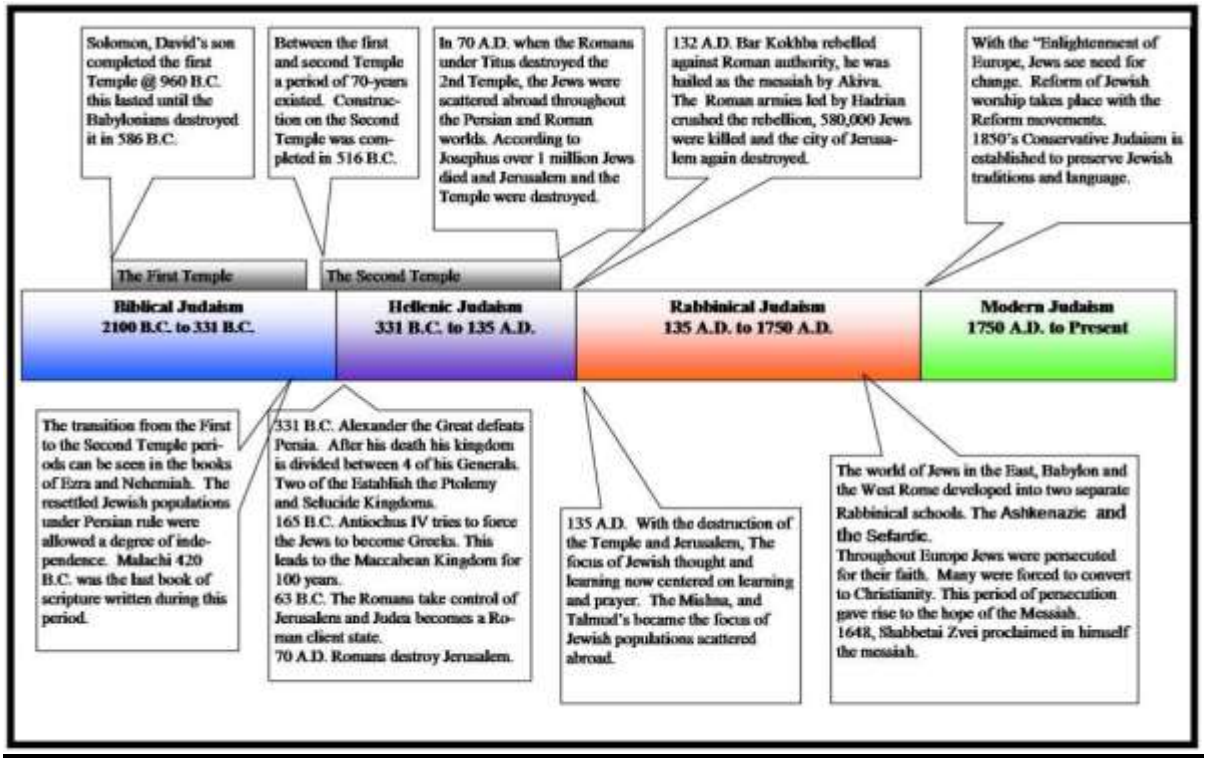
History of Judaism and Israel

Jewish Virtual Library:

Timeline for the History of Judaism

The History of Jerusalem - Timeline

History of Israel in a Nutshell



[Source: http://www.truthnet.org/TheMessiah/2_HistoryofJudaism/]

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History of Ancient Israel

Major Periods in the History of Ancient Israel

Note: There is significant doubt about the dates for the first three periods.

Name of Period	Approximate Dates	Description
Patriarchal Period or **Ancestral Period**	perhaps as early as c. 1850-1700 BC but possibly later	This period begins with the travels of Abraham and ends with the Hebrew people in slavery in Egypt.
Mosaic Period	perhaps c. 1250-1200 BC	This period begins with the rise of Moses in Egypt, includes the departure of the Hebrew people from Egypt, and ends with the death of Moses on the border of Canaan.
Period of the Judges	perhaps c. 1200-1020 BC	The period of the judges begins with the conquest/infiltration of the land of Canaan and ends with the naming of Saul as Israel's first king.
The United Kingdom	c. 1020-922 BC	The United Kingdom lasted for a very short time. All Israel was united under Saul, then David, then Solomon. At the death of Solomon the nation divided over the choice of Solomon's successor.
The Divided Kingdom	c. 922-721 BC	On the death of Solomon the nation of Israel split. The northern ten tribes kept the name "Israel" and the southern tribes adopted the name "Judah". These two new nations coexisted until 721 BCE when the Assyrians destroyed the northern kingdom.
The Judean Period	c. 721-587 BC	After the destruction of the northern kingdom, Judah existed without its northern neighbor until it was conquered by the Babylonians in 597 BCE and destroyed in 587.
The Babylonian Exile	c. 587-538 BC	Both in 597 and 587 BCE the Babylonians took Judean captives into exile in Babylon. They remained there until freed by Cyrus of Persia in 538 BCE. Some stayed in Babylon even after Cyrus freed them.
The Persian Period	c. 538-333 BC	From 538 to 333 BCE Judah remained under Persian control. The former nation was now a province of the Persian Empire.
The Hellenistic Period	c. 333-63 BC	In 333 BCE Alexander the Great wrested Judah from Persian control and began an aggressive policy of *hellenization* (imposition of *hellenistic* culture). [The people that English speakers call Greeks called themselves the *Hellens*.] From this time forward until the mid 160's BCE Judah was ruled directly by foreign (usually Syrian) Greek rulers. In the 160's Israel (originally only Judah but later the old northern kingdom as well) won its independence. The Greek influence remained strong, though, even in this period of independence.
The Roman Period	63 BC-135 AS	In 63 BCE the Romans responded to a plea for assistance in a dynastic struggle in Israel and took control of the region. They continued the policies of hellenization begun by Alexander.

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Israel developed into a united kingdom under the leadership of King David (c.1000-960 BCE) who consolidated the various tribes under his single rule (having taken over from Israel's first king, Saul, who ruled circa 1020 BCE). David chose the Canaanite city of Jerusalem as his capital and is said to have had the Ark of the Covenant moved there. As the Ark was thought to contain the living presence of God, bringing it to Jerusalem would have made the city both a political and religious center of considerable importance. David intended to build a great temple to house the Ark but that task fell to his son, Solomon (circa 960-920 BCE) whose rule corresponds to the height of Israelite grandeur. Solomon consolidated treaties with neighboring kingdoms such as Tyre to the north, Egypt, Sheba and sponsored building projects which made Jerusalem a great and opulent city (including, of course, the First Temple). The reigns of Saul, David, and Solomon (but especially the latter two) have been traditionally characterized as a `golden age' of unity and prosperity.

The **Kingdom of Israel**, culturally, seems to have been characterized by a strong belief in a fierce desert god (the same who was claimed to have inspired Moses to lead the Israelites out of Egypt) named Yahweh who was considered the only `true god' and the creator Lord of the Universe. David and Solomon, especially, seem to have used this belief to their benefit in unifying the people but, upon Solomon's death (around 920 BCE) the kingdom split in half, Israel occupying the northern region with a capital at Samaria and the **Kingdom of Judah** in the south with Jerusalem as capital. The two kingdoms would sometimes ally and sometimes war but would never again achieve the strength and wealth of the kingdom under the rules of David and Solomon. The Kingdom of Judah prospered under the reigns of the kings Omri (c.876-869 or 884-872 BCE) and Ahab (c.876-853 BCE) and, later, Jehu's dynasty (842-746 BCE) according to archaeological evidence and the biblical narrative, but seems often characterized by instability.



The Divided Kingdom, 10th - 6th Century BCE

Unable to achieve a lasting, meaningful alliance with each other, Israel fell to the Neo-Assyrian Empire in 721 BCE and the population was deported (replaced by Assyrian settlements) and, in 587 BCE, the Babylonian King Nebuchadnezzar II defeated Judah, sacked Jerusalem (destroying the temple) and deported the aristocracy, scribes and skilled craftsmen back to Babylon (known as the Babylonian Captivity). Following the sack of Samaria, the destruction of Jerusalem and the Diaspora, Israel ceased to exist until the creation of **the modern State of Israel** in 1947-1948 CE by the United Nations. This link between the ancient Kingdom of Israel and the modern state of the same name has been hotly contested through the years and continues to remain a contentious subject of debate.

[Source: http://www.ancient.eu/israel/]

The Samaritans

One other consequence of the Assyrian invasion of Israel involved the settling of Israel by Assyrians. This group settled in the capital of Israel, Samaria, and they took with them Assyrian gods and cultic practices. But the people of the Middle East were above everything else highly superstitious. Even the Hebrews didn't necessarily deny the existence or power of other peoples' gods—just in case. Conquering peoples constantly feared that the local gods would wreak vengeance on them. Therefore, they would adopt the local god or gods into their religion and cultic practices.

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Within a short time, the Assyrians in Samaria were worshipping Yahweh as well as their own gods; within a couple centuries, they would be worshipping Yahweh exclusively. Thus was formed the only major schism in the Yahweh religion: the schism between the Jews and the Samaritans. The Samaritans, who were Assyrian and therefore non-Hebrew, adopted almost all of the Hebrew Torah and cultic practices; unlike the Jews, however, they believed that they could sacrifice to God outside of the temple in Jerusalem. The Jews frowned on the Samaritans, denying that a non-Hebrew had any right to be included among the chosen people and angered that the Samaritans would dare to sacrifice to Yahweh outside of Jerusalem. The Samaritan schism played a major role in the rhetoric of Jesus of Nazareth; and there are still Samaritans alive today around the city of Samaria.

[Source: http://www.jewishvirtuallibrary.org/jsource/History/Kingdoms1.html]

History of Ancient Israel:
http://www.evolutionary-metaphysics.net/history_of_ancient_israel.html
http://ancientneareast.tripod.com/Israelites.html
http://www.ijs.org.au/Origins-and-Early-History-of-Israel/default.aspx
http://books.google.ca/books?id=uDijjc_D5P0C&hl=en
http://www.jstor.org/discover/10.2307/27805161?uid=3739256&uid=2&uid=4&sid=21106846756903
http://www.bible-history.com/links.php?cat=2&sub=74&cat_name=Ancient+Israel&subcat_name=Timelines+%26+Charts

Every Battle in the Bible
http://constantlyreforming.wordpress.com/every-battle-in-the-bible/

See also Maps for more details about the Table of Nations, the Exodus, the Promised Land and its population by the 12 Tribes of Israel, on through to the times of Jesus and Israel today, including…

Map, Atlas, Timeline, Charts Resources (Links)

Table of Nations and Geneologies

Regarding Race

Lifespans Before and After the Flood

God's Promise to Abraham Fulfilled (Exodus, Promised Land, 12 Tribes)

Abraham Through Joseph and Tribes of Israel (Graphic)

General Maps (Ancient (OT/NT) and Current)

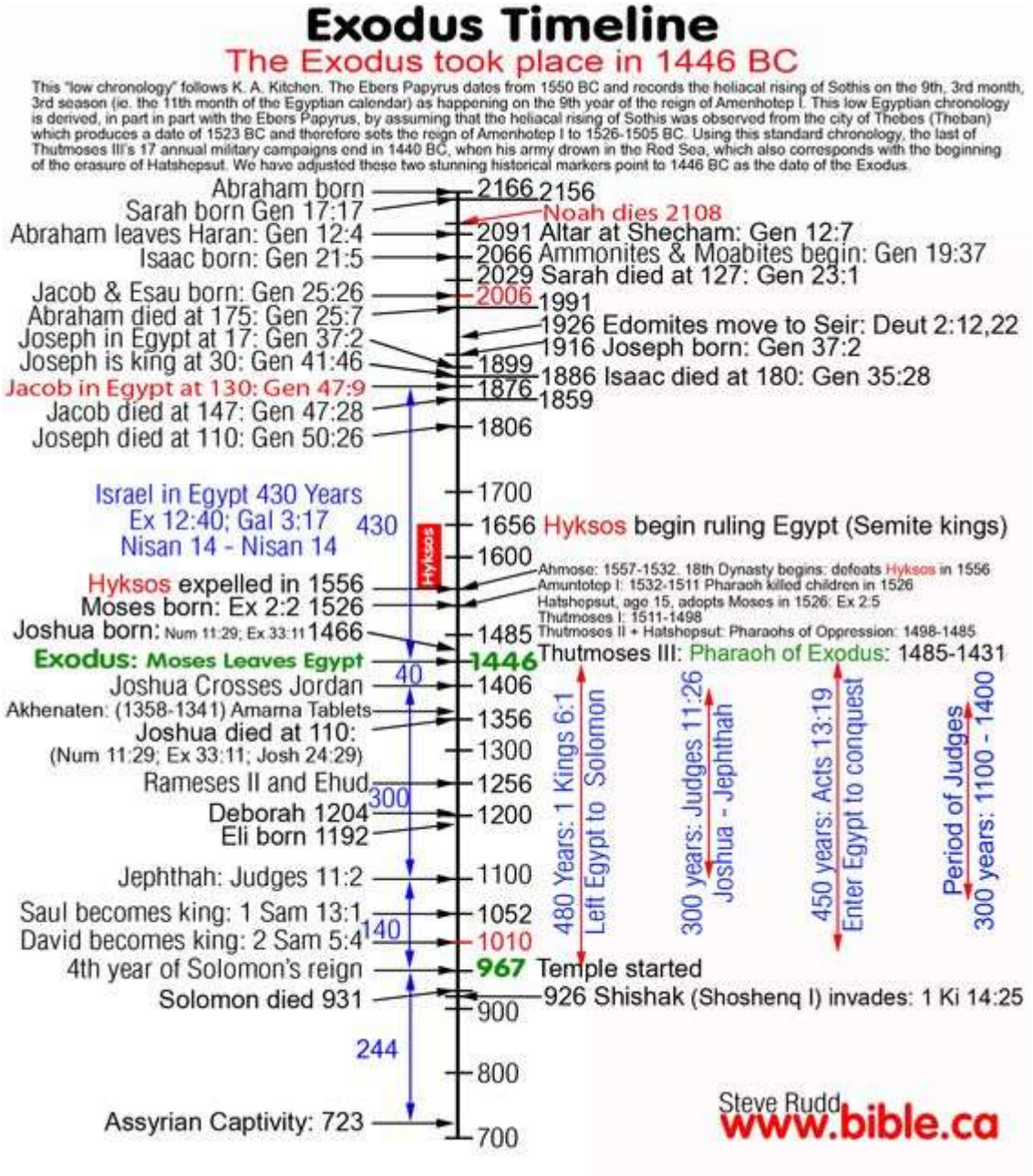
Jerusalem - Temple & palaces; scale models, reconstructions

Map of Books of Bible in the Lands of the Bible

Current Maps, including of the Levant

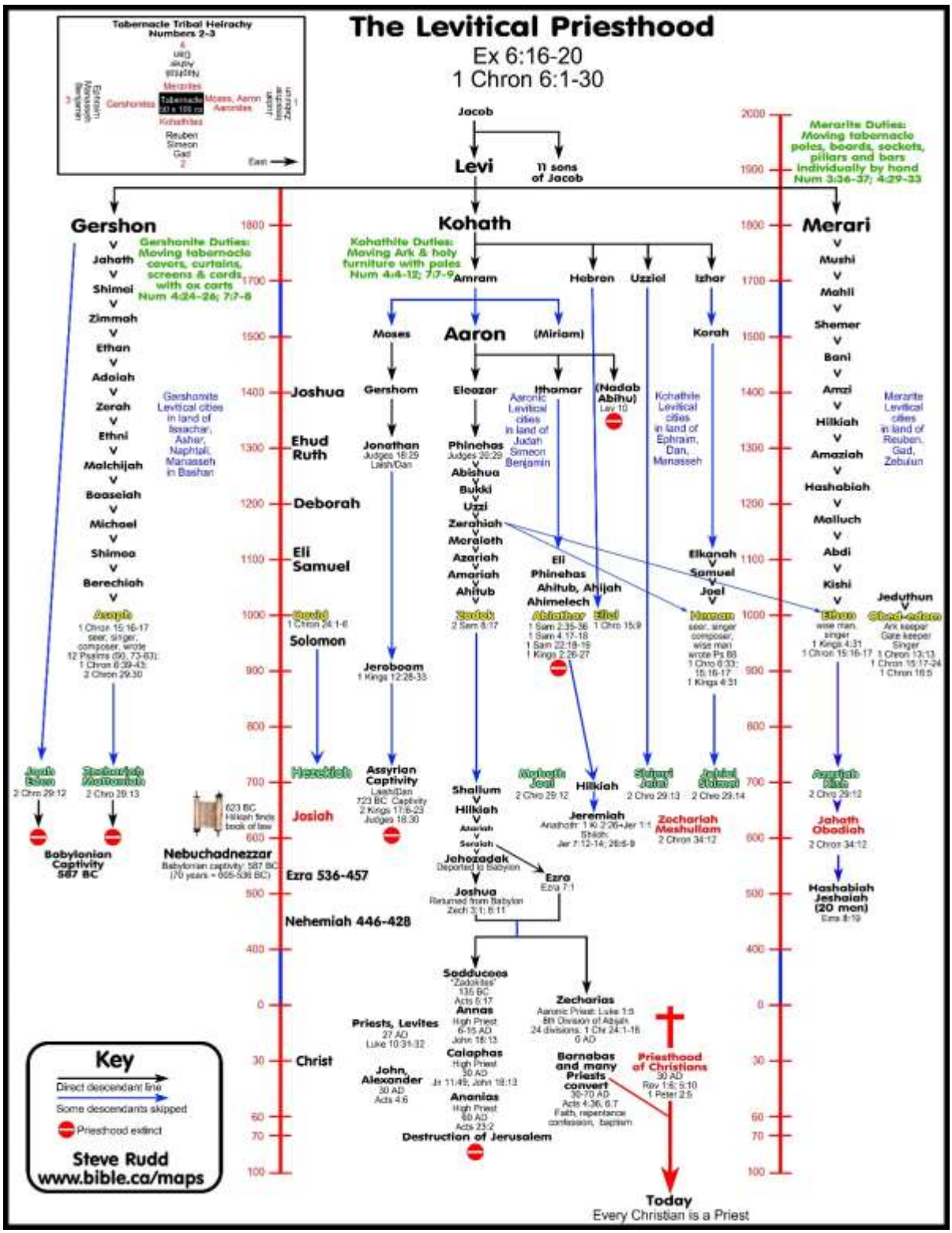
and more.

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The Levitical Priesthood



Source: http://www.bible.ca/archeology/archeology-exodus-route-sinai-levitical-priesthood-levi-gershomites-kohathites-merarites-aaronic-zadok-asaph-heman-ethan-abiathar-eli-sadducees-annas-caiaphas-ananias.htm

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Priests in Israel s History - Part 1

PRIEST	IMPORTANCE	REFERENCE
AARON	Moses brother	Exodus 28:1-3
ELEAZAR	Watched two of his brothers die in a fire from God because they did not follow God s instructions. He obeyed God and became chief leader of the Tabernacle	Leviticus 10 Numbers 3:32
PHINEHAS	Executed a young Israelite idol worshiper and his midianite mistress to end a plague. He was then promised that his priestly line would never end	Numbers 25:1-15
AHITUB	A priest during King Saul s reign	1 Samuel 14:3
ZADOK	A faithful high priest under King David. He and Nathan anointed Solomon as the next king	2 Samuel 8:17 1 Kings 1:38-39
AHIMAAZ	Carried the message of Absalom s death to King David but was apparently afraid to tell it	2 Samuel 18:19-29
AZARIAH	High priest under King Solomon	1 Kings 4:2

Barnes Bible Charts

Priests in Israel s History - Part 2

PRIEST	IMPORTANCE	REFERENCE
AZARIAH	High priest under Uzziah. He rebuked the king for burning incense himself. When Hezekiah became king, he reopened the Temple. Azariah again served as the high priest	2 Chronicles 26:17-21
AMARIAH	King Jehoshaphat appointed him to judge religious disputes	2 Chronicles 19:11
HILKIAH	Found the Book of the Law during Josiah s reign	2 Kings 22:3-13 2 Chronicles 34:14-21
AZARIAH	Probably one of the first to return to Israel from Babylon	1 Chronicles 9:10-11
SERAIAH	The father of Ezra	Ezra 7:1-5

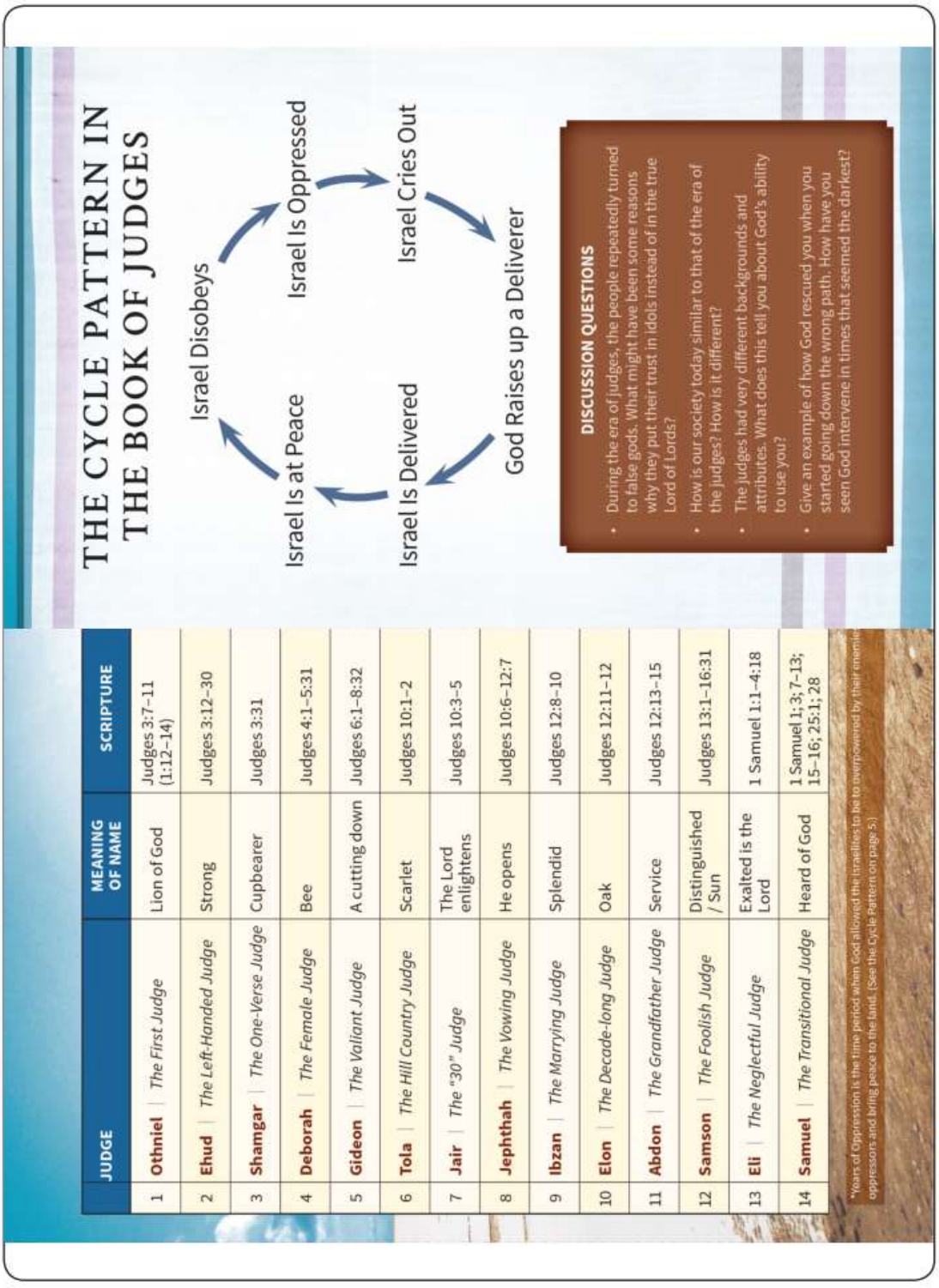


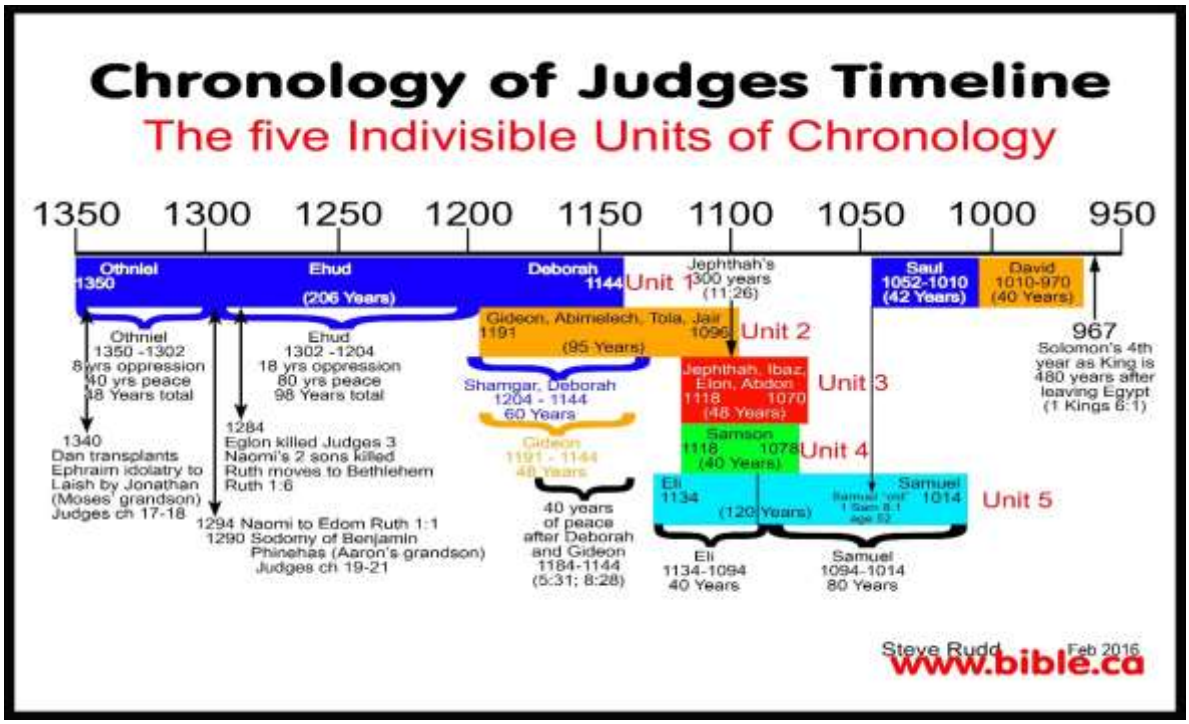
Barnes Bible Charts

[Source: http://www.biblecharts.org/oldtestament.html] [High Priests in Old Testament]

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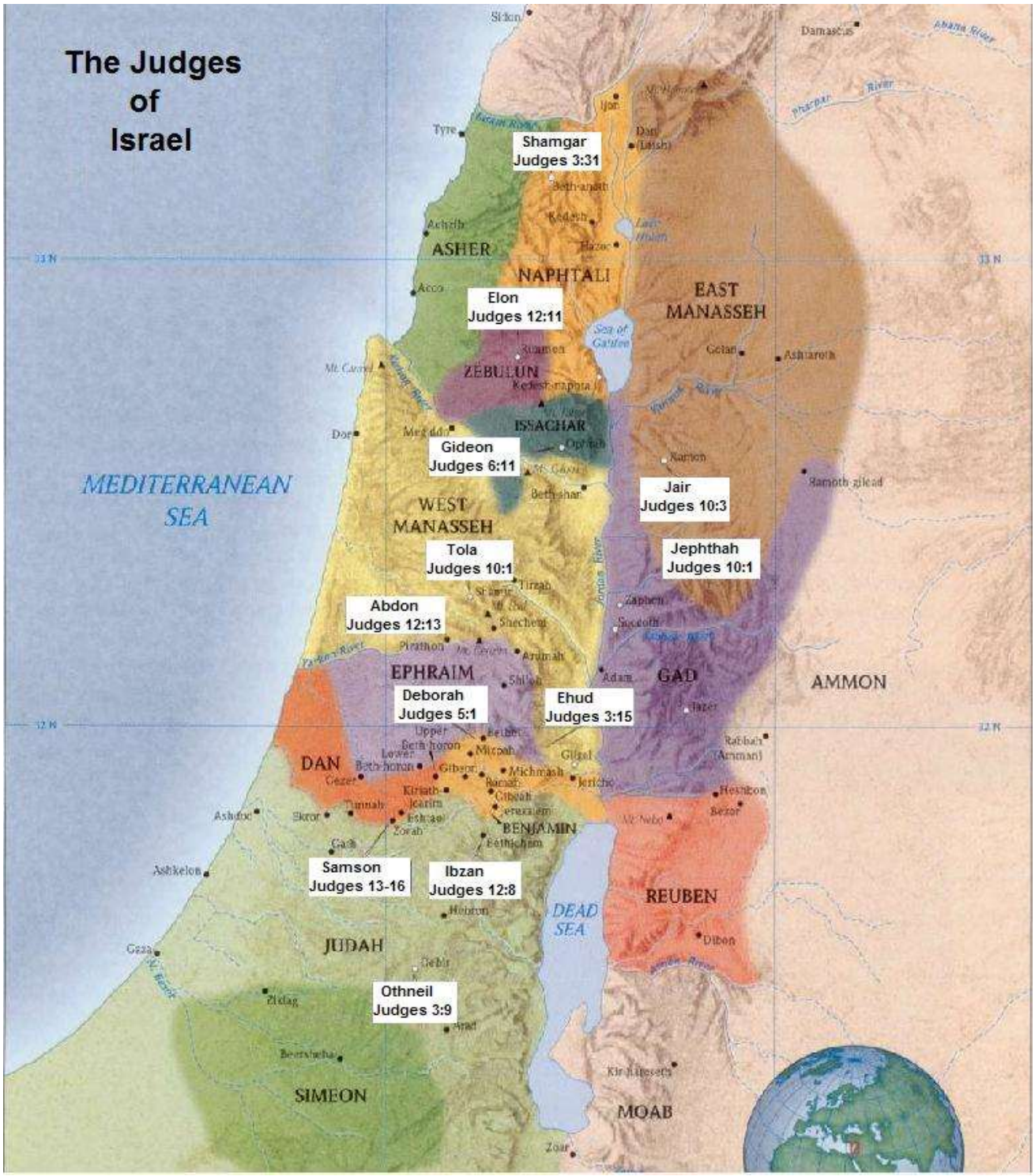
Period of Rule by Judges





[Source: http://www.bible.ca/archeology/bible-archeology-maps-timeline-chronology-1samuel-16-20-saul-jonathan-david-1019-1012bc.htm]

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LIST OF HEBREW KINGS

KINGS OF ISRAEL AND JUDAH

By courtesy of Frank Worgan

RULE #	KINGS OF ISRAEL	Year B.C.	KINGS OF JUDAH	RULE #
22	Jeroboam	931	Rehoboam	17
		913	Abijah / Abijam	3
		911	Asa	41
2	Nadab	910		
24	Baasha	909		
2	Elah	886		
7 days	Zimri	885		
12	Omri	885		
22	Ahab	874		
		873	Jehosaphat	25 ~~~
2	Ahaziah	853		
		853	Jehoram	8 *
12	Joram / Jehoram	852		
		841	Ahaziah	
28	Jehu	841	Athaliah	6
		835	Joash / Jehoash	40
17	Jehoahaz	814		
16	Jehoash	798		
		796	Amaziah	29 ~~
41~	Jeroboam II	782		
		790	Uzziah /Azariah	52 ~~~
6 months	Zechariah	752		
1 month	Shallum	752		
10	Menahem	752		
		750	Jotham	16 ~
		743	Ahaz	16 ~
2	Pekahiah	742		
20 **	Pekah	740		
9	Hoshea	732		
		727	Hezekiah	29 ~

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FALL OF SAMARIA % 722

695 Manasseh

55 ~

642 Amon

2

640 Josia

31

609 Jehoahaz

3 months

609 Jehoiakim ##

11

598 Jehoiachin

3 months

597 Zedakiah

11

587 **FALL OF JERUSALEM**

Years unless otherwise stated.

***** Does not include co-regency.

~ Includes co-regency with his father.

~~ includes co-regency with his son.

~~~ includes co-regency with his father and with his son.

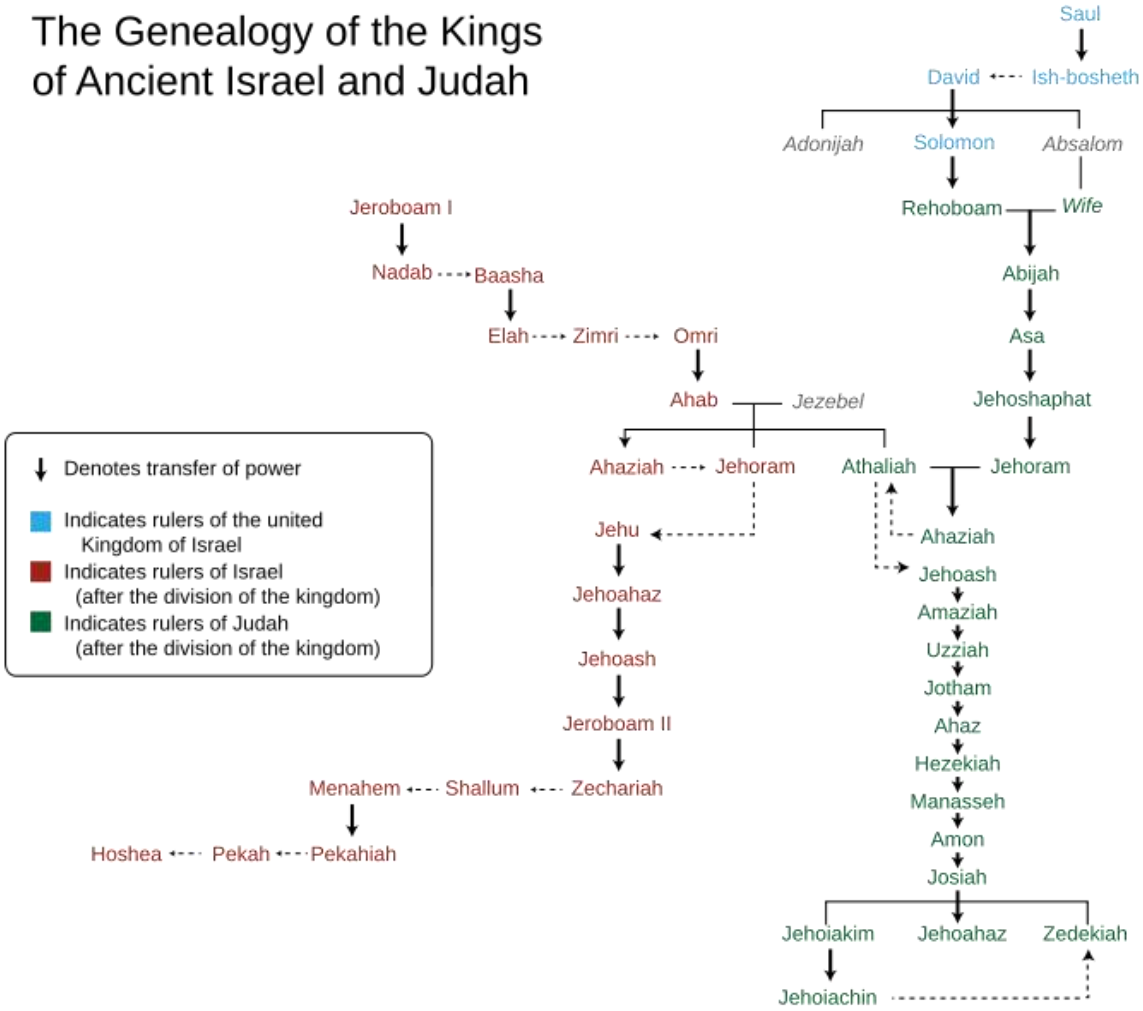
****** includes years as rival with preceding dynasty.



Jeremiah 22:30 Thus saith the LORD, Write ye this man childless,
a man that shall not prosper in his days: for no man of his seed shall prosper,
sitting upon the throne of David, and ruling any more in Judah.
Jeremiah 36:30. Therefore thus saith the LORD of Jehoiakim king of Judah;
He shall have none to sit upon the throne of David:...
See: 'The Curse of Jeconias' by Joseph Willmott.

% end of divided kingdom.

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[Source: http://sacrificium-laudis.blogspot.com/2013/12/matthews-infancy-narrative-03-from.html]

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Chart of Israel's and Judah's Kings and Prophets:

United Kingdom

Years (BC)	King	Start / End	Prophet	Scripture
1050 - 1010	Saul	Good / Evil	Samuel	1 Sa 8-31 1 Ch 9-10
1010 - 970	David (Captain)	Good / Good	Samuel Nathan	1 Sa 16-31 2 Sa 1-24 1 Ki 1-2 1 Ch 11-29
970 - 930	Solomon (Son)	Good / Evil	Nathan	1 Ki 1-11 2 Ch 1-9

Divided Kingdom

Judah					Israel				
Years	King	Start / End	Prophet	Scripture	Years	King	Start / End	Prophet	Scripture
931 - 913	Rehoboam (Son)	Evil / Evil	Shemaiah	1 Ki 12, 14 2 Ch 10-12	931 - 910	Jeroboam I (servant)	Evil / Evil	Abijah	1 Ki 12-14 2 Ch 10
913 - 911	Abijah (Son)	Evil / Evil		1 Ki 15 2 Ch 13					
911 - 870	Asa (Son)	Good/Good	Hanani	1 Ki 15 2 Ch 14-16	910 - 909	Nadab (son)	Evil / Evil		1 Ki 15
					909 - 886	Baasha	Evil / Evil	Jehu	1 Ki 16
					886 - 885	Elah (Son)	Evil / Evil		1 Ki 16
					885	Zimri (Captain)	Evil / Evil	Micaiah	1 Ki 16
					885 - 874	Omri (Captain)	Evil / Evil	Elijah 1 Ki 17-19 1 Ki 21 2 Ki 1-2	1 Ki 16
					874 - 853	Ahab (Son)	Evil / Evil		1 Ki 17 2 Ch 18
870 - 848	Jehoshaphat (Son)	Good/Good		1 Ki 22 2 Ch 17-20	853 - 852	Ahaziah (Son)	Evil / Evil	Elisha 1 Ki 19 2 Ki 2-9 2 Ki 13	1 Ki 22 2 Ki 1
848 - 841	Jehoram (Son)	Evil / Evil		2 Ki 8 2 Ch 21	852 - 841	Joram (Son of Ahab)	Evil / Evil		2 Ki 3
841	Ahaziah (Son)	Evil / Evil		2 Ki 8-9 2 Ch 22	841 - 814	Jehu (Captain)	Good / Evil		2 Ki 9-10
841 - 835	Athaliah (mother)	Evil / Evil		2 Ki 11 2 Ch 22-23					
835 - 796	Joash (son of Ahaziah)	Good / Evil	Joel	2 Ki 11-12 2 Ch 23-24	814 - 798	Jehoahaz (Son)	Evil / Evil		2 Ki 13
796 - 767	Amaziah (son)	Good / Evil		2 Ki 14 2 Ch 25	798 - 782	Jehoash (Son)	Evil / Evil		2 Ki 13-14
767 - 740	Uzziah aka Azariah (Son)	Good/Evil	Isaiah Micah	2 Ki 15 2 Ch 26	782 - 753	Jeroboam II (Son)	Evil / Evil	Amos Hosea Jonah (in Nineveh)	2 Ki 14
					753 - 752	Zechariah (Son)	Evil / Evil		2 Ki 15
					752	Shallum	Evil / Evil		2 Ki 15
					752 - 742	Menahem	Evil / Evil		2 Ki 15
					742 - 740	Pekahiah (Son)	Evil / Evil		2 Ki 15
748 - 732	Jotham (Son)	Good/Good		2 Ki 15 2 Ch 27	752 - 740 (rival) 731 - 722 (sole)	Pekah (Captain)	Evil / Evil		2 Ki 15
732 - 716	Ahaz (Son)	Evil / Evil		2 Ki 16 2 Ch 28	732 - 722	Hoshea	Evil / Evil		2 Ki 17
716 - 687	Hezekiah (Son)	Good/Good		2 Ki 18-20 2 Ch 29-32 Is 36-39	Israel into Assyrian captivity - 722 BC				
687 - 642	Manasseh (Son)	Evil / Good		2 Ki 21 2 Ch 33				Nahum	
642 - 640	Amon (Son)	Evil / Evil		2 Ki 21 2 Ch 33					
640 - 608	Josiah (Son)	Good/Good	Habakkuk Zephaniah Jeremiah Ezekiel (Lamentations)	2 Ki 22-23 2 Ch 34-35					
608	Jehoahaz (Son)	Evil / Evil		2 Ki 23 2 Ch 36				Daniel	
608 - 597	Jehoiakim (Son of Josiah)	Evil / Evil		2 Ki 23-24 2 Ch 36					
597	Jehoiachin (Son)	Evil / Evil		2 Ki 24-25 2 Ch 36					
597 - 586	Zedekiah (Son of Josiah)	Evil / Evil		2 Ki 24-25 2 Ch 36				Obadiah	
Judah into Babylonian captivity - 586 BC									

[Source: https://www.biblegateway.com/blog/2014/08/chart-of-israels-and-judahs-kings-and-prophets/]

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Comparison of 1-2 Chronicles with 2 Samuel and 1-2 Kings

	1 Chronicles	2 Samuel
Genealogies	1:1-9:44	
Death of Saul and sons	10:1-14	1 Sam 31:1-2 Sam. 1:16
Lament for Saul		2 Sam 1:17-27
David king of Judah		2:1-7
War between house of Saul and David; Ish-bosheth made king		2:8-3:1
David's sons in Hebron		3:2-5
Abner helps David		3:6-21
Joab kills Abner		3:22-39
Ish-bosheth killed		4:1-12
David king of Judah and Israel	11:1-3	5:1-5
Conquest of Jerusalem	11:4-9	5:6-10
David's mighty men	11:10-47	23:8-39
David's men at Ziklag	12:1-22	
Celebration at Hebron	12:23-40	
Attempted return of ark; death of Uzzah	13:1-14	6:1-11
David's house built	14:1-2	5:11-12
David's children in Jerusalem	14:3-7	5:13-16
David defeats Philistines	14:8-17	5:17-25
Spiritual preparation for the ark's return	15:1-24	
Ark brought to Jerusalem	15:25-16:6	6:12-19
David and Michal		6:20-23
David's psalm of praise	16:7-43	
David's desire to build the temple	17:1-2	7:1-3
Davidic covenant	17:3-15	7:4-17
David's prayer of praise	17:16-27	7:18-29
David's victories	18:1-13	8:1-14
David's officials	18:14-17	8:15-18
David helps Mephibosheth		9:1-13
Ammonites defeated	19:1-15	10:1-14
Syrians defeated	19:16-19	10:15-19
Ammonites defeated	20:1-3	11:1 ; 12:26-31
David and Bathsheba		11:2-12:25
Amnon, Tamar, and Absalom		13:1-14:33
Absalom's rebellion		15:1-19:43
Sheba's rebellion		20:1-26
Famine; death of Saul's sons		21:1-14
War with Philistines; the Philistine giants	20:4-8	21:15-22
David's psalm of deliverance		22:1-51
David's last words		23:1-7
David's census	21:1-22:5	24:1-25
David plans for the temple	21:28-22:5	
David's charge to Solomon and the leaders	22:6-19	
David organizes temple personnel	23:1-26:32	

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Israel's military	27:1-15	
Israel's leaders	27:16-34	
David's charge to Israel; affirmation of Solomon	28:1-10	
Pattern for the temple	28:11-21	
Offerings for the temple	29:1-9	
David's prayer of thanks for the temple	29:10-19	
		1 Kings
David and Abishag		1:1-4
Adonijah claims the throne		1:5-27
Solomon's coronation	29:20-25	1:28-40
David instructs Solomon		2:1-9
Death of David	29:26-30	2:10-11
Solomon establishes his kingdom		2:12-46
	2 Chronicles	
Solomon marries Pharaoh's daughter		3:1-3
Solomon at Gibeon	1:1-6	3:4
God gives Solomon wisdom	1:7-12	3:5-14
Solomon's wise judgment		3:16-28
Solomon's prosperity	1:14-17	4:20-34
Preparations for the temple	2:1-18	5:1-18
Temple built	3:1-5:1	6:1-38 ; 7:13-51
Solomon's palace		7:1-12
Ark brought to temple	5:2-12	8:1-9
God's glory fills the temple	5:13-14	8:10-11
Solomon blesses the people	6:1-11	8:12-21
Solomon consecrates the temple	6:12-42	8:22-61
Fire from the Lord consumes the sacrifices	7:1-3	
Solomon and the people offer sacrifices	7:4-7	8:62-64
Feast of Tabernacles	7:8-10	8:65-66
The covenant confirmed	7:11-22	9:1-9
Solomon's territory increases	8:1-6	9:10-19
Solomon's enemies defeated	8:7-10	9:20-23
Solomon's religious practices	8:11-16	9:24-25
Solomon's economic operations	8:17-18	9:26-28
Queen of Sheba visits	9:1-12	10:1-13
Solomon's wealth	9:13-28	10:14-29
Solomon's apostasy and adversaries		11:1-40
Death of Solomon	9:29-31	11:41-43
Division of the kingdom	10:1-11:23	12:1-33
Man of God from Judah warns Jeroboam (Israel)		13:1-34
Ahijah's prophecy against Jeroboam		14:1-18
Death of Jeroboam		14:19-20
Shishak invades Judah	12:1-12	14:25-28
Reign of Rehoboam (Judah)	12:13-16	14:21-24 , 29-31
War between Judah and Israel	13:1-22	15:1-8
Evaluation of Asa (Judah)	14:1-8	15:9-12
Ethiopians defeated	14:9-15	

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Azariah the prophet	15:1-7	
Asa's reforms	15:8-19	15:13-15
Asa defeats Syria	16:1-10	15:16-22
Death of Asa	16:11-14	15:23-24
Reigns of Nadab, Baasha, Elah, Zimri, Omri (Israel)		15:25-16:28
Ahab becomes king (Israel)		16:29-34
Elijah		17:1-19:18 ; 21:17-29
Call of Elisha		19:19-21
Ahab conquers Syria, acquires Naboth's vineyard		20:1-21:29
Evaluation of Jehoshaphat (Judah)	17:1-9	
Expansion of Judah	17:10-19	
Jehoshaphat's alliance with Ahab; death of Ahab	18:1-34	22:1-40
Jehoshaphat's reforms, crisis, and deliverance	19:1-20:30	
Reign of Jehoshaphat	20:31-37	22:41-50
Reign of Ahaziah (Israel)		22:51-53
		2 Kings
Death of Ahaziah; Elijah's prophecy		1:1-18
Elijah and Elisha		2:1-25
Evaluation of Jehoram (Israel)		3:1-3
Moab rebels		3:4-27
The widow's oil		4:1-7
The Shunammite woman		4:8-37
Miracles for the prophets		4:38-44
Naaman healed		5:1-27
The axe-head recovered		6:1-7
Chariots of fire		6:8-23
Siege of Samaria		6:24-7:20
Shunammite's land restored		8:1-6
Hazael kills Ben-hadad		8:7-15
Evaluation of Jehoram (Judah)	21:1-7	8:16-19
Edom and Libnah rebel	21:8-11	8:20-22
Warning of Elijah	21:12-15	
Invasion of Philistia and Arabia	21:16-17	
Death of Jehoram	21:18-20	8:23-24
Reign of Ahaziah (Judah)	22:1-9	8:25-29 ; 9:15-16 , 27-28 ; 10:12-14
Reign of Jehu (Israel)	22:7-9	9:1-10:36
Reign of Athaliah (Judah)	22:10-23:15	11:1-16
Jehoiada's reforms (Judah)	23:16-21	11:17-20
Evaluation of Joash (Judah)	24:1-3	11:21-12:3
Joash repairs the temple	24:4-14	12:4-16
Death of Jehoiada	24:15-16	
Jehoiada's son killed	24:17-22	
Syria invades Judah	24:23-24	12:17-18
Death of Joash	24:25-27	12:19-21
Reign of Jehoahaz (Israel)		13:1-9
Reign of Jehoash (Israel)		13:10-13
Elisha's final prophecy and death		13:14-25

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Reign of Amaziah (Judah)	25:1-16	14:1-20
Israel defeats Judah	25:17-24	14:8-14
Death of Amaziah	25:25-28	14:17-20
Evaluation of Uzziah (Judah)	26:1-5	14:21-22 ; 15:1-3
Reign of Jeroboam II (Israel)		14:23-29
Victories of Uzziah	26:6-15	15:1-7
Sinful offering of Uzziah	26:16-21	
Death of Uzziah	26:22-23	15:7
Reign of Zechariah (Israel)		15:8-12
Reign of Shallum (Israel)		15:13-16
Reign of Menahem (Israel)		15:17-22
Reign of Pekahiah (Israel)		15:23-26
Reign of Pekah (Israel)		15:27-31
Reign of Jotham (Judah)	27:1-9	15:32-38
Evaluation of Ahaz (Judah)	28:1-4	16:1-4
Israel defeats Judah	28:5-21	16:5-9
Ahaz's idolatry and death	28:22-27	16:10-12
Fall of Israel		17:1-23
Resettlement of Israel		17:24-41
Evaluation of Hezekiah (Judah)	29:1-2	18:1-8
Hezekiah cleanses the temple	29:3-19	
Hezekiah restores temple worship	29:20-36	
Hezekiah restores Passover	30:1-27	
Hezekiah destroys idols, organizes priests	31:1-21	
Fall of Israel (restated)		18:9-12
Assyria invades Judah	32:1-23	18:13-19:37
Hezekiah's illness and restoration	32:24-26	20:1-11
Hezekiah's wealth and foolish pride	32:27-31	20:12-19
Death of Hezekiah	32:32-33	20:20-21
Reign of Manasseh (Judah)	33:1-9	21:1-18
Manasseh's repentance	33:10-20	
Reign of Amon (Judah)	33:21-25	21:19-26
Evaluation of Josiah (Judah)	34:1-2	22:1-2
Josiah's early reforms	34:3-7	
Josiah repairs temple	34:8-13	22:3-7
Book of Law discovered; Josiah's reforms	34:14-33	22:8-23:20
Passover celebrated	35:1-19	23:21-27
Death of Josiah	35:20-27	23:28-30
Reign of Jehoahaz (Judah)	36:1-3	23:31-33
Reign of Jehoiakim (Judah)	36:4-8	23:24-24:7
Reign of Jehoiachin (Judah); Babylonian captivity	36:9-10	24:8-17
Evaluation of Zedekiah (Judah)	36:11-12	24:18-20
Destruction of Jerusalem	36:13-21	25:1-21
Remnant flees to Egypt		25:22-26
Jehoiachin released		25:27-30
Proclamation by Cyrus	36:22-23	

[Source: ESV Study Bible note]

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Outline for 1-2 Chronicles

Chronicles is a carefully constructed work with a clearly directed narrative. Its material falls into three major sections that overlap their present division into two books. Each of these sections has in turn a number of more or less discrete units. In greater detail, these units are as follows:

I. A Genealogical Presentation of the Tribes of Israel (1 Chron 1:1-9:44)
  A. Adam to Esau (1:1-54)
  B. The sons of Israel (2:1-2)
  C. The tribe of Judah (2:3-4:23)
  D. The tribe of Simeon (4:24-43)
  E. The Transjordanian tribes (5:1-26)
  F. The tribe of Levi (6:1-81)
  G. Other northern tribes (7:1-40)
  H. The tribe of Benjamin (8:1-40)
  I. The resettlement of Jerusalem (9:1-34)
  J. The genealogy of Saul (9:35-44)

II. The United Kingdom of David and Solomon (1 Chron 10:1-2 Chron. 9:31)
  A. David's rise to power over Israel (1 Chron 10:1-12:40)
  B. David's transfer of the ark of the covenant to Jerusalem (13:1-16:43)
  C. The dynastic promise to David (17:1-27)
  D. David's wars (18:1-20:8)
  E. David's census and preparation for the temple (21:1-29:30)
  F. Solomon's temple preparations (2 Chron 1:1-2:18)
  G. Solomon's building of the temple (3:1-5:1)
  H. The dedication of the temple (5:2-7:22)
  I. Solomon's other accomplishments (8:1-16)
  J. Solomon's international relations and renown (8:17-9:31)

III. The Kingdom of Judah down to the Exile (2 Chron 10:1-36:23)
  A. Rehoboam (10:1-12:16)
  B. Abijah (13:1-14:1)
  C. Asa (14:2-16:14)
  D. Jehoshaphat (17:1-21:1)
  E. Jehoram and Ahaziah (21:2-22:12)
  F. Joash (23:1-24:27)
  G. Amaziah (25:1-28)
  H. Uzziah (26:1-23)
  I. Jotham (27:1-9)
  J. Ahaz (28:1-27)
  K. Hezekiah (29:1-32:33)
  L. Manasseh (33:1-20)
  M. Amon (33:21-25)
  N. Josiah (34:1-35:27)
  O. The last four kings (36:1-21)
  P. Restoration (36:22-23)

[Source: ESV Study Bible note]

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The Chronicler's Presentation of the Reigns of David and Solomon

In contrast to 1-2 Samuel and 1-2 Kings, the Chronicler focuses overwhelmingly on the religious significance of the united reign of David and Solomon, principally their joint role in establishing the Davidic covenant and the Jerusalem temple. Little attention is paid to the personal and political dimensions of their rule. This difference of focus largely explains why and how the Chronicler has recast his sources, adding or omitting material, and sometimes reordering the narrative.

The Presentation of David's Reign in 1 Chronicles 11-29	Chronicles passes over David's sins against Uriah and Bathsheba, along with his ensuing family and political troubles.	Cf. 2 Samuel 11-24
	The Chronicler's additions and expansions focus on David's activity for the temple. David's wars acquire materials for the temple. Additions to the census account (2 Samuel 24) explain the choice of the temple site in 1 Chronicles 21.	1 Chron 18:8 , 11 ; 21:27-22:1
	Extensive additions focus on David's preparations for the temple and its personnel. David, as much as Solomon, shaped Israel's traditions of worship in the temple.	1 Chronicles 22-29
The Presentation of Solomon's Reign in 2 Chronicles 1-9	Chronicles omits the account of Solomon's forceful rise to power over his enemies (but cf. 1 Kings 2:46; 2 Chron 1:1).	Cf. 1 Kings 1-2
	Chronicles omits reference to Solomon's delay of temple construction in order to build his palace, as well as details of that building.	Cf. 1 Kings 7:1-12
	Chronicles omits reference to Solomon's foreign wives and his culpability for the division of the kingdom.	Cf. 1 Kings 11
	Chronicles moves the account of Solomon's Egyptian wife, placing it after the temple's dedication.	Cf. 1 Kings 3 ; 2 Chronicles 8
	Chronicles omits many of the details of the temple's construction and furnishings found in 1 Kings 7:13-51, concentrating instead on the temple as the place of God's earthly presence, and focusing on the act of dedication.	2 Chronicles 3-7
	Solomon's prayer of dedication sets a pattern for all other royal prayers. The additions in 2 Chron 7:12-16 highlight the temple as the place of repentance.	1 Kings 8 ; 2 Chronicles 6-7

[Source: ESV Study Bible note]

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Dating of Kings, esp. David and Solomon

Note: Almost all OT dates assigned by scholars are approximate; and while many significant dates can be pinpointed within a narrow range of likely dates, others can not be as accurately determined, especially where neither scripture nor external corresponding information provides enough details to adequately tighten the likely date range.

For example, this is the case with dates surrounding the Hebrew kings, especially David and Solomon. Following are references highlighting the dating challenges…

Dates for Kings of the Ancient Nation of Israel:

https://www.jewishvirtuallibrary.org/jsource/History/Kings.html (Jewish Virtual Library) [Chart]

http://reformed-theology.org/ice/newslet/bc/bc.98.08.htm (Biblical Chronology -- Saul's Reign)

http://www.redatedkings.com/download/Redating.pdf [PDF] (Details biblical dating challenges)

Solomon's Age at Death

https://en.wikipedia.org/wiki/Solomon (wikipedia: around 80)

http://www.aish.com/jl/h/cc/48937102.html (Jewish site: 52)

http://www.bible.ca/archeology/bible-archeology-maps-timeline-chronology-1samuel-16-20-saul-jonathan-david-1019-1012bc.htm (Age: 69, see chart) *see also:* http://www.bible.ca/archeology/bible-archeology-exodus-route-date-chronology-of-judges.htm

http://www.answers.com/Q/How_old_was_King_Solomon_when_he_died (Approx. 60; depending on how you interpret 1Ki 2:1-3 ["Be a man"]; and 1Ki_11:4 ["old"])

https://www.goodreads.com/author_blog_posts/3927469-king-solomon-and-yeshua

The year of his death may be approximately fixed between 938 and 916 B. C., a date arrived at from a consideration of the number of years assigned by the Bible to his successors, corrected by the chronology of certain Assyrian inscriptions.
http://www.newadvent.org/cathen/14135b.htm (The Catholic Encyclopedia)

[The historian Josephus put his age at death at 94 (*Antiquities* VIII, vii, 7, § 8) ??!!!]

David died at the age of 70.

http://www.jewishencyclopedia.com/articles/4922-david [Jewish Encyclopedia]
Note: Also discusses rabbinical and Arabic tales/legends surrounding his life and death.

http://www.jewishencyclopedia.com/articles/13842-solomon (Entry for Solomon; no age indicated, except for Arabic legends)
[Note: Includes discussions on rabbinical and Arabic tales/legends about Solomon.]

re: Solomon's Decline and Death (What can we learn?)

https://enduringword.com/commentary/1-kings-11/

http://biblehub.com/commentaries/guzik/commentaries/1101.htm

Archeology provides proof...

http://www.cbn.com/cbnnews/insideisrael/2013/june/did-david-solomon-exist-dig-refutes-naysayers/?mobile=false

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Evaluating Kings of Israel and Judah in 1-2 Kings

Kings of Israel	Kings of Judah
Jeroboam (1 Kings 12:25-33)	Rehoboam (1 Kings 14:21-31)
Nadab (1 Kings 15:25-31)	Abijam (1 Kings 15:1-8)
Baasha (1 Kings 15:33-16:7)	Asa (1 Kings 15:9-24)
Elah (1 Kings 16:8-14)	Jehoshaphat (1 Kings 22:41-50)
Zimri (1 Kings 16:15-20)	Jehoram (2 Kings 8:16-23)
Omri (1 Kings 16:21-27)	Ahaziah (2 Kings 8:25-29 ; 9:29)
Ahab (1 Kings 16:29-33)	Athaliah (2 Kings 11) queen
Ahaziah (1 Kings 22:51-53 ; 2 Kings 1)	Joash (2 Kings 12)
Joram (Jehoram) (2 Kings 1:17 ; 3:1-3)	Amaziah (2 Kings 14:1-22)
Jehu (2 Kings 9:30-10:36)	Azariah (Uzziah) (2 Kings 15:1-7)
Jehoahaz (2 Kings 13:1-9)	Jotham (2 Kings 15:32-38)
Jehoash (2 Kings 13:10-25)	Ahaz (2 Kings 16)
Jeroboam II (2 Kings 14:23-29)	Hezekiah (2 Kings 18-20)
Zechariah (2 Kings 15:8-12)	Manasseh (2 Kings 21:1-18)
Shallum (2 Kings 15:13-16)	Amon (2 Kings 21:19-26)
Menahem (2 Kings 15:17-22)	Josiah (2 Kings 22:1-23:30)
Pekahiah (2 Kings 15:23-26)	Jehoahaz (Shallum) (2 Kings 23:31-35)
Pekah (2 Kings 15:27-31)	Jehoiakim (2 Kings 23:36-24:7)
Hoshea (2 Kings 17)	Jehoiachin (2 Kings 24:8-17 ; 25:27-30)
	Zedekiah (2 Kings 24:18-25:26)

Color Legend:

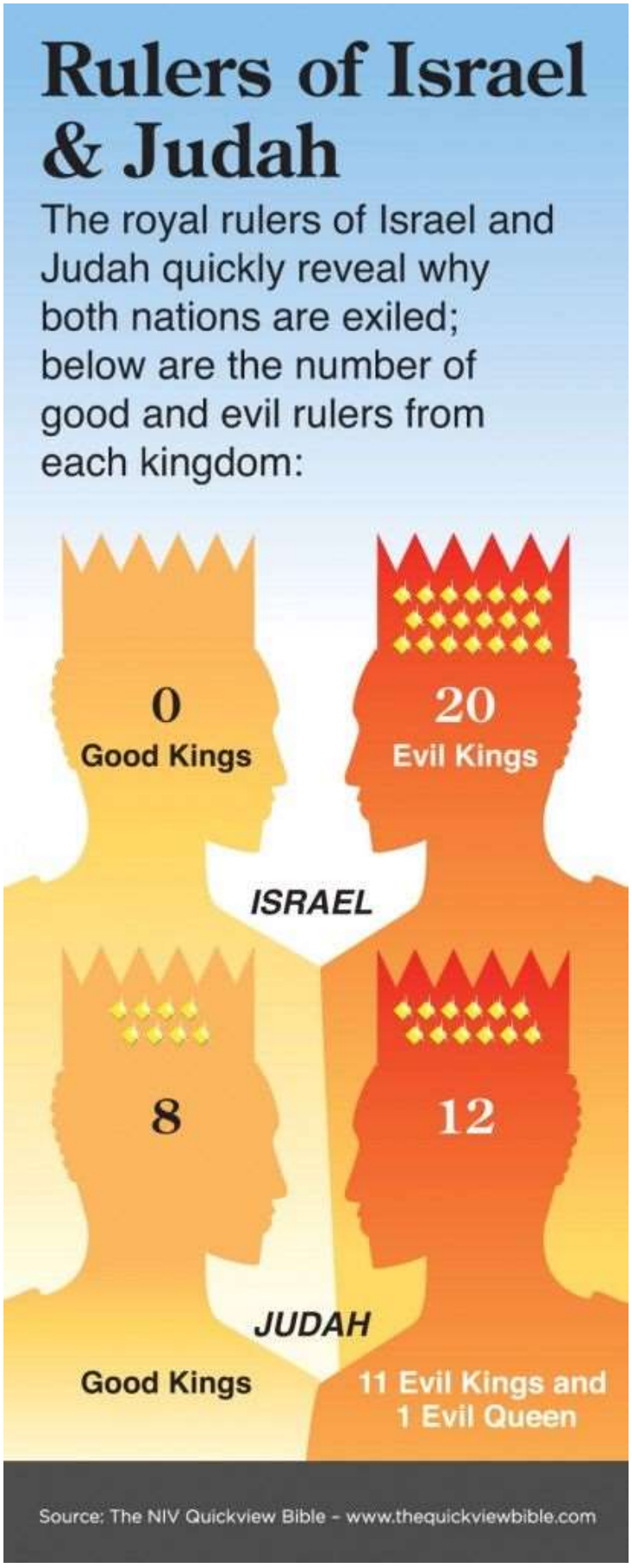
Good
Bad
Mixture of good and bad

[Source: ESV Study Bible note]

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The Prophets of the Old Testament (870 BC – 465 BC)

18 • The Prophets of the Old Testament (870 BC – 465 BC)

Prophet*	Prophesied	Kings Who Ruled During Prophet's Time	Approximate Date (BC)	Prophet's Place of Birth
Elijah	To Israel	Ahab, Ahaziah, Joram	870-845	Tishbe
Elisha	To Israel	Joram, Jehu, Jehoahaz	845-800	Abel Meholah
Isaiah	To Judah	Uzziah, Jotham, Ahaz, Hezekiah, Manasseh	760-673	Jerusalem
Jeremiah	To Judah	Manasseh, Amon, Josiah, Jehoahaz, Jehoiakim, Jehoiachin, Zedekiah	650-582	Anathoth
Ezekiel	To Exiles in Babylon	Josiah, Jehoahaz, Jehoiakim, Jehoiachin, Zedekiah, Babylonian Exile	620-570	Jerusalem
Daniel	To Exiles in Babylon	Josiah, Jehoahaz, Jehoiakim, Jehoiachin, Zedekiah, Babylonian Exile	620-540	Judah (Jerusalem?)
Hosea	To Israel	Jeroboam II, Zechariah, Shallum, Menahem, Pekahiah, Pekah, Hoshea	758-725	Israel
Joel	To Judah	Governor Ezra	450	Jerusalem
Amos	To Israel	Jeroboam II	765-754	Tekoa**
Obadiah	Concerning Edom	Zedekiah	590	Jerusalem
Jonah	To Nineveh	Jeroboam II	781	Gath Hepher**
Micah	To Judah	Jotham, Ahaz, Hezekiah, Manasseh	738-698	Moresheth-gath**
Nahum	Concerning Nineveh	Manasseh, Amon, Josiah	658-615	Elkosh**
Habakkuk	To Judah	Jehoiakim, Jehoiachin	608-598	Unknown
Zephaniah	To Judah	Amon, Josiah	640-626	Unknown
Haggai	To Judah	Governor Zerubbabel	520	Jerusalem
Zechariah	To Judah	Governor Zerubbabel	522-509	Jerusalem
Malachi	To Judah	Governor Zerubbabel	465	Jerusalem

* Prophets are listed in the order they are found in the Bible.
** Exact location unknown.

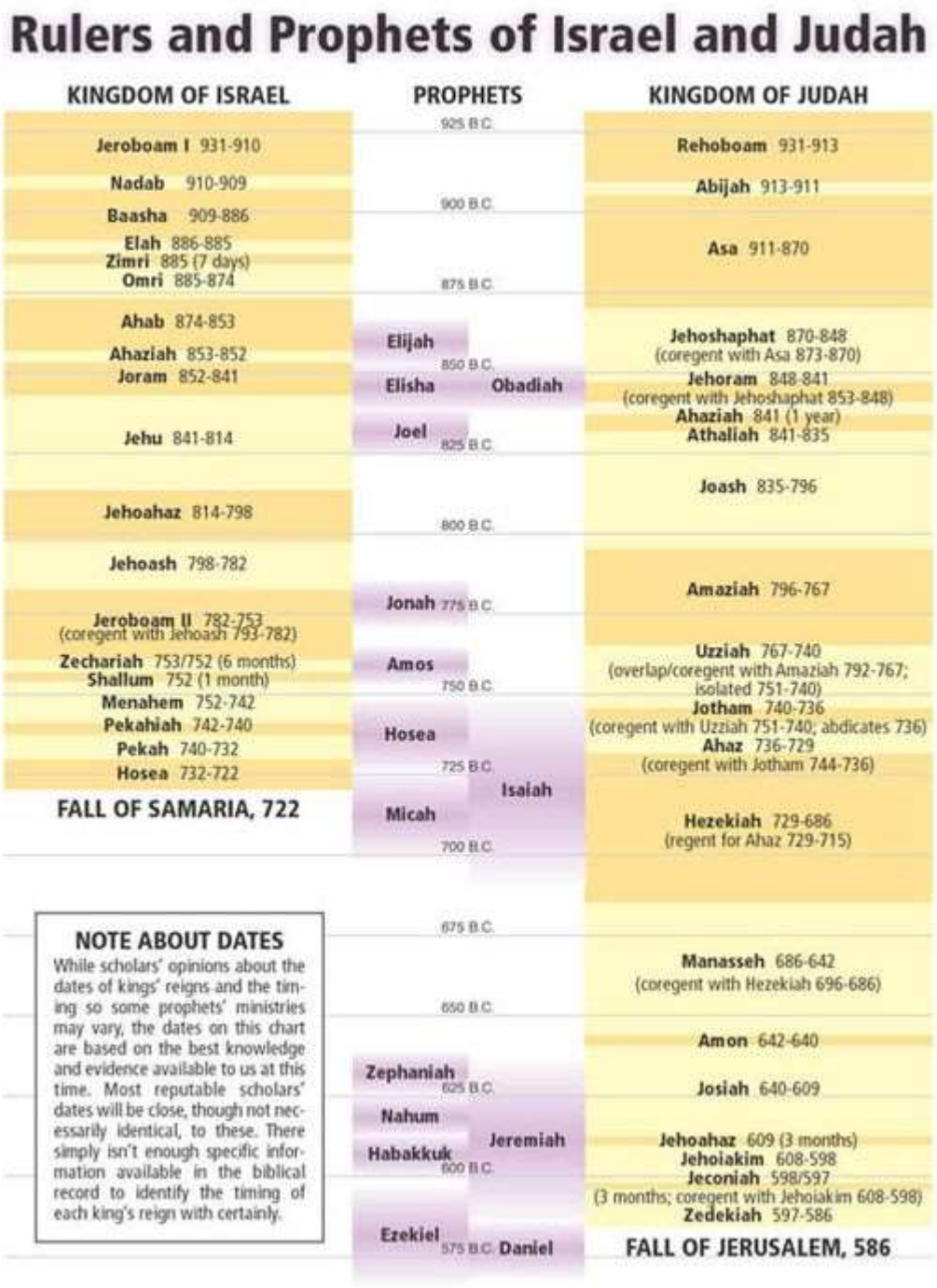
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Prophets in History

92 THE PROPHETS IN HISTORY

Prophet	Approx. Dates (BC)	Location/ Home	Basic Bible Passage	Central Teaching	Key Verse
Elijah	875–850	Tishbe	1 Kings 17:1– 2 Kings 2:18	Yahweh, not Baal, is God	1 Kings 18:21
Micaiah	856	Samaria	1 Kings 22; 2 Chron. 18	Judgment on Ahab; proof of prophecy	1 Kings 22:28
Elisha	855–800	Abel Meholah	1 Kings 19:15-21; 2 Kings 2–9; 13	God's miraculous power	2 Kings 5:15
Jonah	786–746	Gath Hepher	2 Kings 14:25; Jonah	God's universal concern	Jon. 4:11
Hosea	786–746	Israel	Hosea	God's unquenchable love	Hos. 11:8-9
Amos	760–750	Tekoa	Amos	God's call for justice and righteousness	Amos 5:24
Isaiah	740–698	Jerusalem	2 Kings 19–20; Isaiah	Hope through repentance & suffering	Isa 1:18; 53:4-6
Micah	735–710	Moresheth Gath Jerusalem	Jer. 26:18; Micah	Call for humble mercy and justice	Mic. 6:8
Oded	733	Samaria	2 Chron. 28:9-11	Do not go beyond God's command	2 Chron. 28:9
Nahum	686–612	Elkosh	Nahum	God's jealousy protects His people	Nah. 1:2-3
Zephaniah	640–621	?	Zephaniah	Hope for the humble humble righteous	Zeph. 2:3
Jeremiah	626–584	Anathoth/ Jerusalem	2 Chron. 36:12; Jeremiah	Faithful prophet points to new covenant	Jer. 31:33-34
Huldah (the prophetess)	621	Jerusalem	2 Kings 22; 2 Chron. 34	God's Book is accurate	2 Kings 22:16
Habakkuk	608–598	?	Habakkuk	God calls for faithfulness	Hab. 2:4
Ezekiel	593–571	Babylon	Ezekiel	Future hope for new community of worship	Ezek. 37:12-13
Obadiah	580	Jerusalem	Obadiah	Doom on Edom to bring God's kingdom	Obad. 21
Joel	539–331	Jerusalem	Joel	Call to repent and experience God's Spirit	Joel 2:28-29
Haggai	520	Jerusalem	Ezra 5:1; 6:14; Haggai	The priority of God's house	Hag. 2:8-9
Zechariah	520–514	Jerusalem	Ezra 5:1; 6:14; Zechariah	Faithfulness will lead to God's universal rule	Zech. 14:9
Malachi	500–450	Jerusalem	Malachi	Honor God and wait for His righteousness	Mal. 4:2

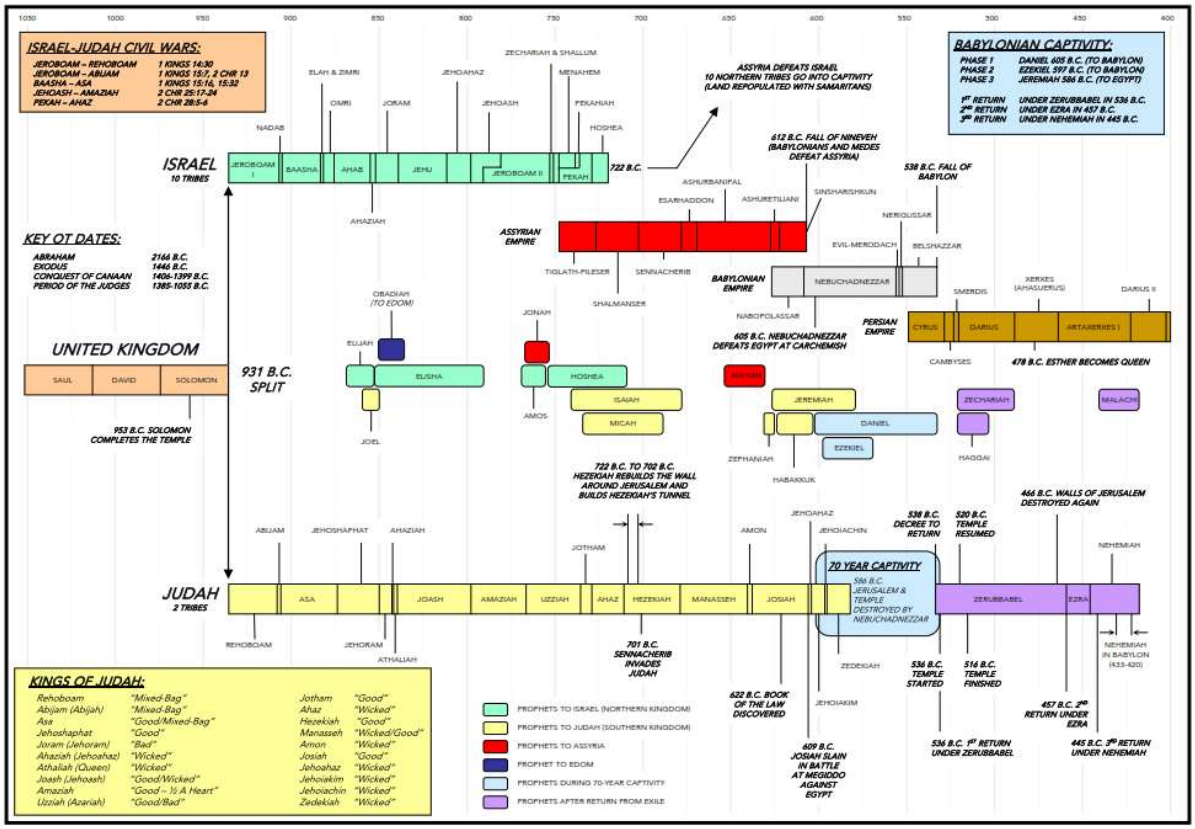
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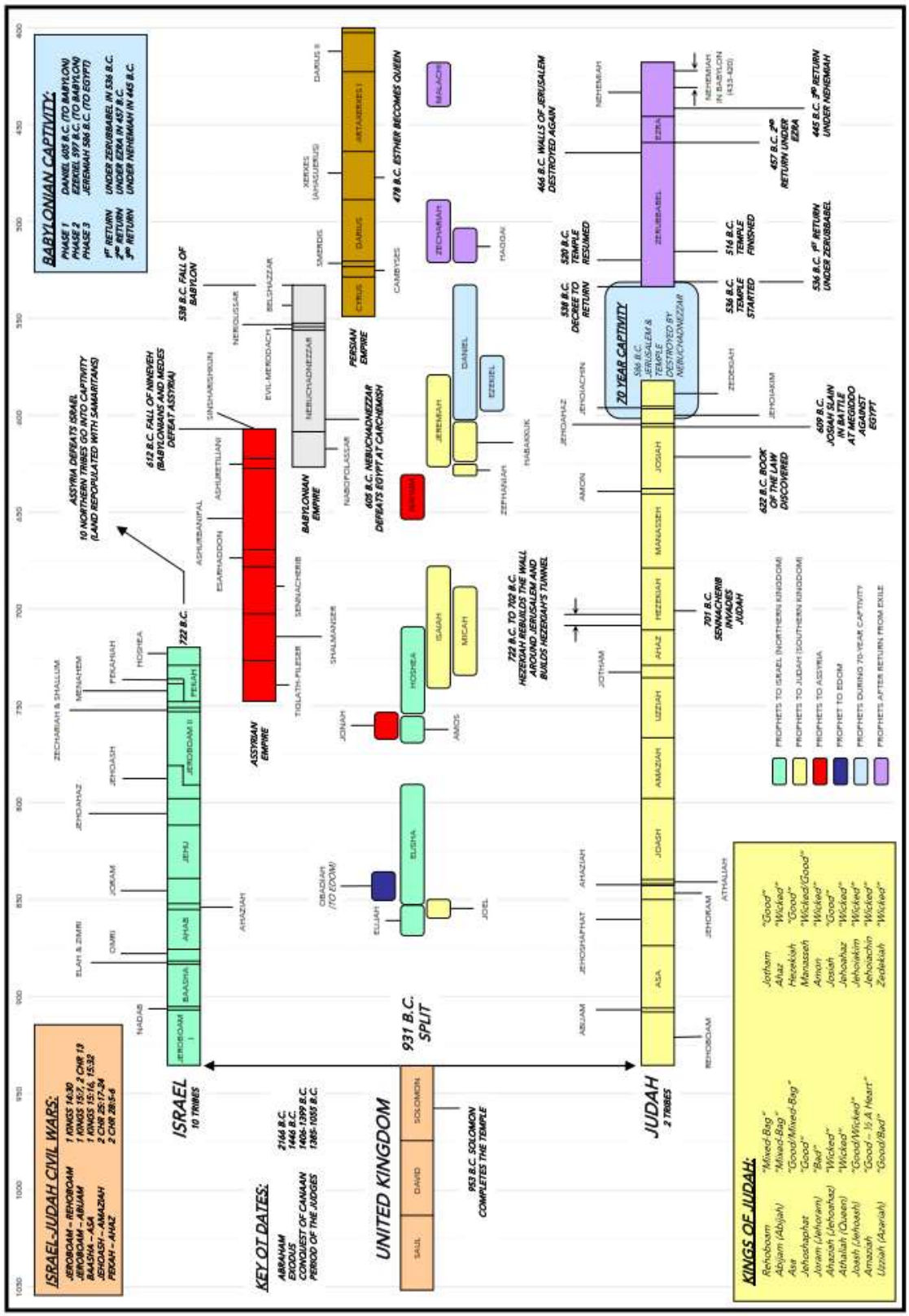
KINGS AND PROPHETS



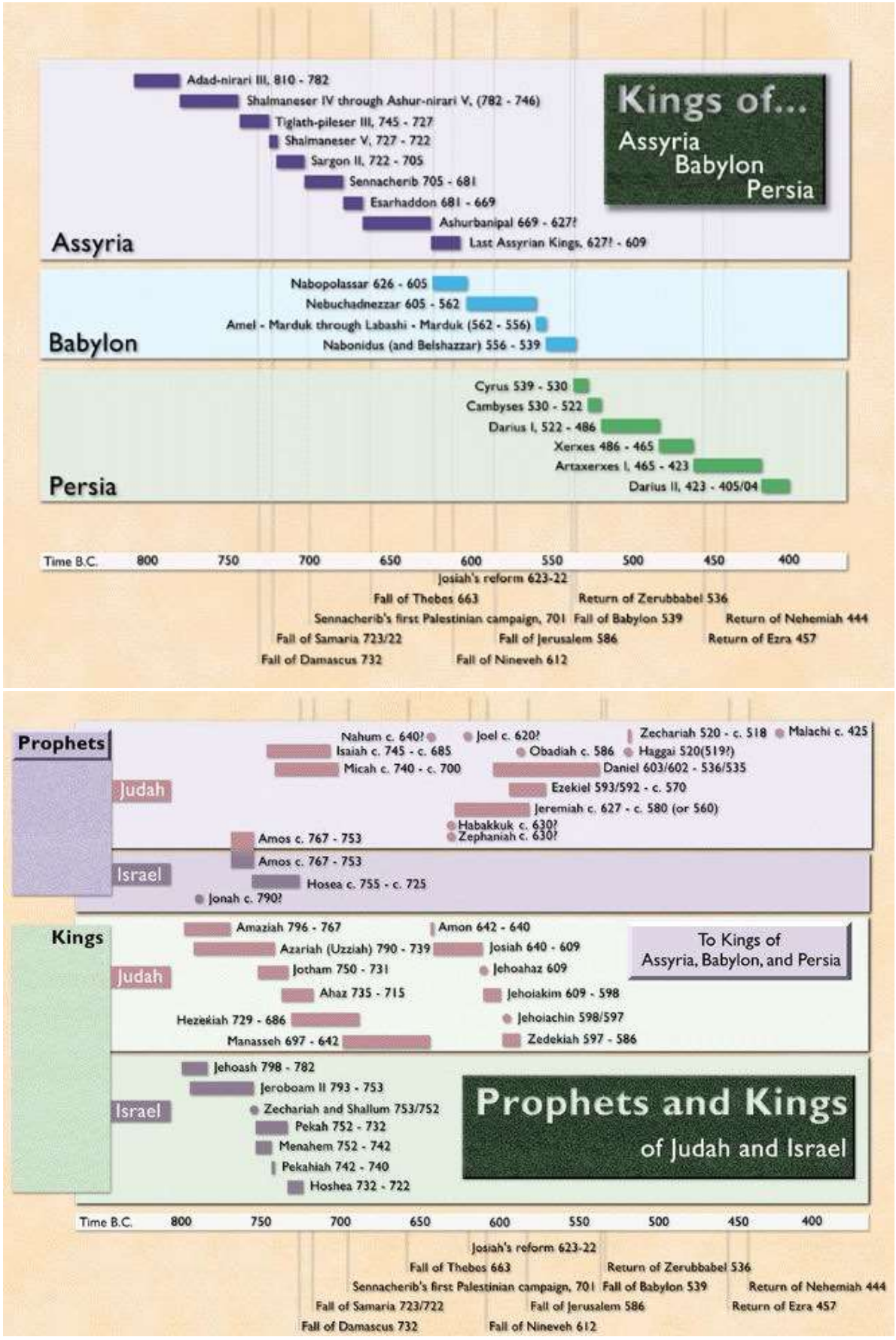
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Prophets of Israel and Judah

Prophets of Israel & Judah - Part 1

PROPHETS	UNITED KINGDOM	KINGS OF ISRAEL	KINGS OF JUDAH	FOREIGN KINGS
SAMUEL	• Saul			
NATHAN	• David			
GAD	• David			
AHIJAH	• Solomon	• Jereboam I		
IDDO	• Solomon	• Rehoboam • Abijah		
SHEMAIAH		• Rehoboam		
AZARIAH			• Asa	
HANANI			• Asa	
JEHU			• Jehoshaphat	
JAHAZIEL		• Ahab • Ahaziah • Jehoram		
MICAIAH		• Ahab		
ELIEZER			• Jehoshaphat	
ELIJAH		• Ahab • Ahaziah • Jehoram		
ZECHARIAH			• Joash	
ELISHA		• Ahaziah • Jehoram • Jehu • Jehoahaz • Jehoash		
ISAIAH		• Pekah • Hoshea	• Uzzah • Jotham • Ahaz • Hezekiah • Manesseh	

And Jehoshaphat said, Is there not here a prophet of the Lord besides, that we might inquire of him.
1 Kings 22:7

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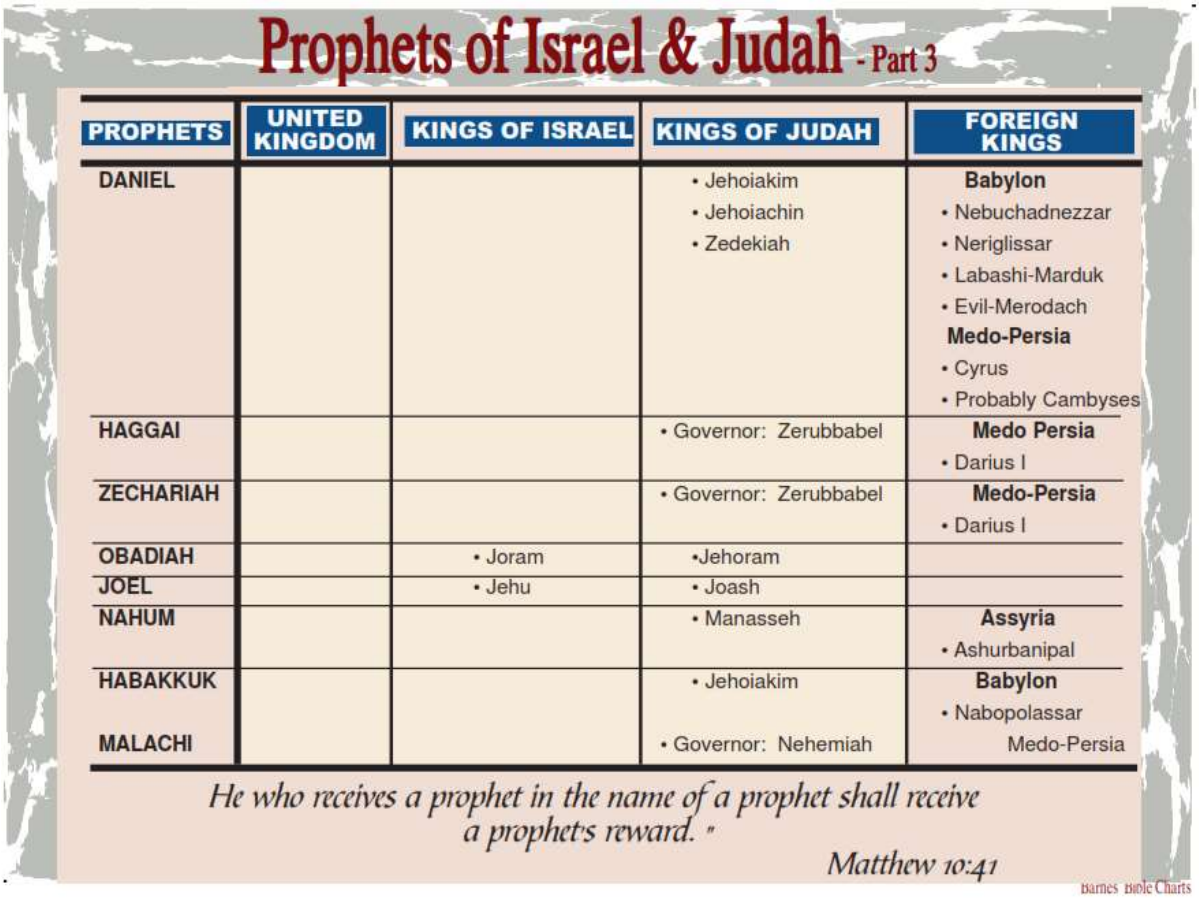
Prophets of Israel & Judah - Part 2

PROPHETS	UNITED KINGDOM	KINGS OF ISRAEL	KINGS OF JUDAH	FOREIGN KINGS
HOSEA		• Jereboam II • Zechariah • Shallum • Menahem • Pekahiah • Pekah • Hoshea		
AMOS		• Jereboam II		
MICAH		• Pekah • Hoshea	• Jotham • Ahaz • Hezekiah	
JONAH		• Jereboam II		
OBED		• Pekah		
HULDAH			• Josiah	
ZEPHANIAH			• Josiah	
JEREMIAH			• Josiah • Jehoahaz • Jehoiakim • Jechoiachin • Zedekiah • Exile Governor: Gedaliah	**Babylon** • Nabopolassar • Nebuchadnezzar
URIAH			• Jehoiakim	
EZEKIEL			• Zedekiah	**Babylon** • Nebuchadnezzar

So it was, when Elisha the man of God heard that the king of Israel had torn his clothes, that he sent to the king, saying, "Why have you torn your clothes? Please let him come to me, and he shall know that there is a prophet in Israel."
2 Kings 5:8

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Prophets of Israel & Judah - Part 3

PROPHETS	UNITED KINGDOM	KINGS OF ISRAEL	KINGS OF JUDAH	FOREIGN KINGS
DANIEL			• Jehoiakim • Jehoiachin • Zedekiah	**Babylon** • Nebuchadnezzar • Neriglissar • Labashi-Marduk • Evil-Merodach **Medo-Persia** • Cyrus • Probably Cambyses
HAGGAI			• Governor: Zerubbabel	**Medo Persia** • Darius I
ZECHARIAH			• Governor: Zerubbabel	**Medo-Persia** • Darius I
OBADIAH		• Joram	•Jehoram	
JOEL		• Jehu	• Joash	
NAHUM			• Manasseh	**Assyria** • Ashurbanipal
HABAKKUK			• Jehoiakim	**Babylon** • Nabopolassar
MALACHI			• Governor: Nehemiah	Medo-Persia

He who receives a prophet in the name of a prophet shall receive a prophet's reward."

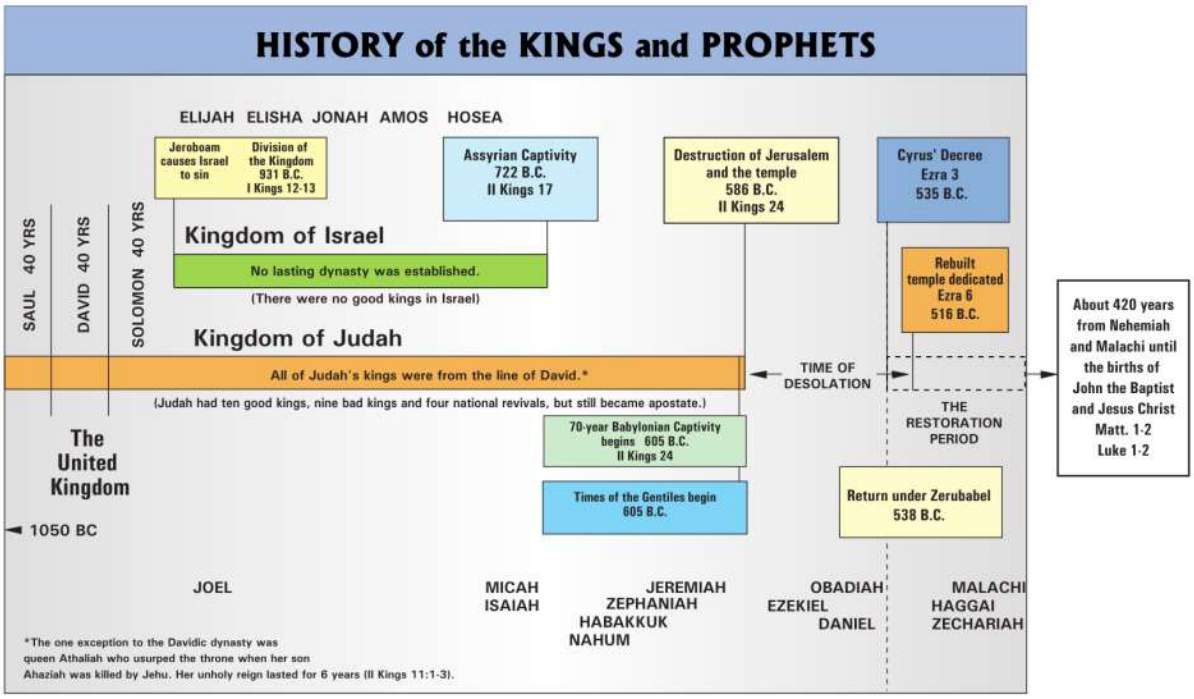
Matthew 10:41

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History of the Kings and Prophets

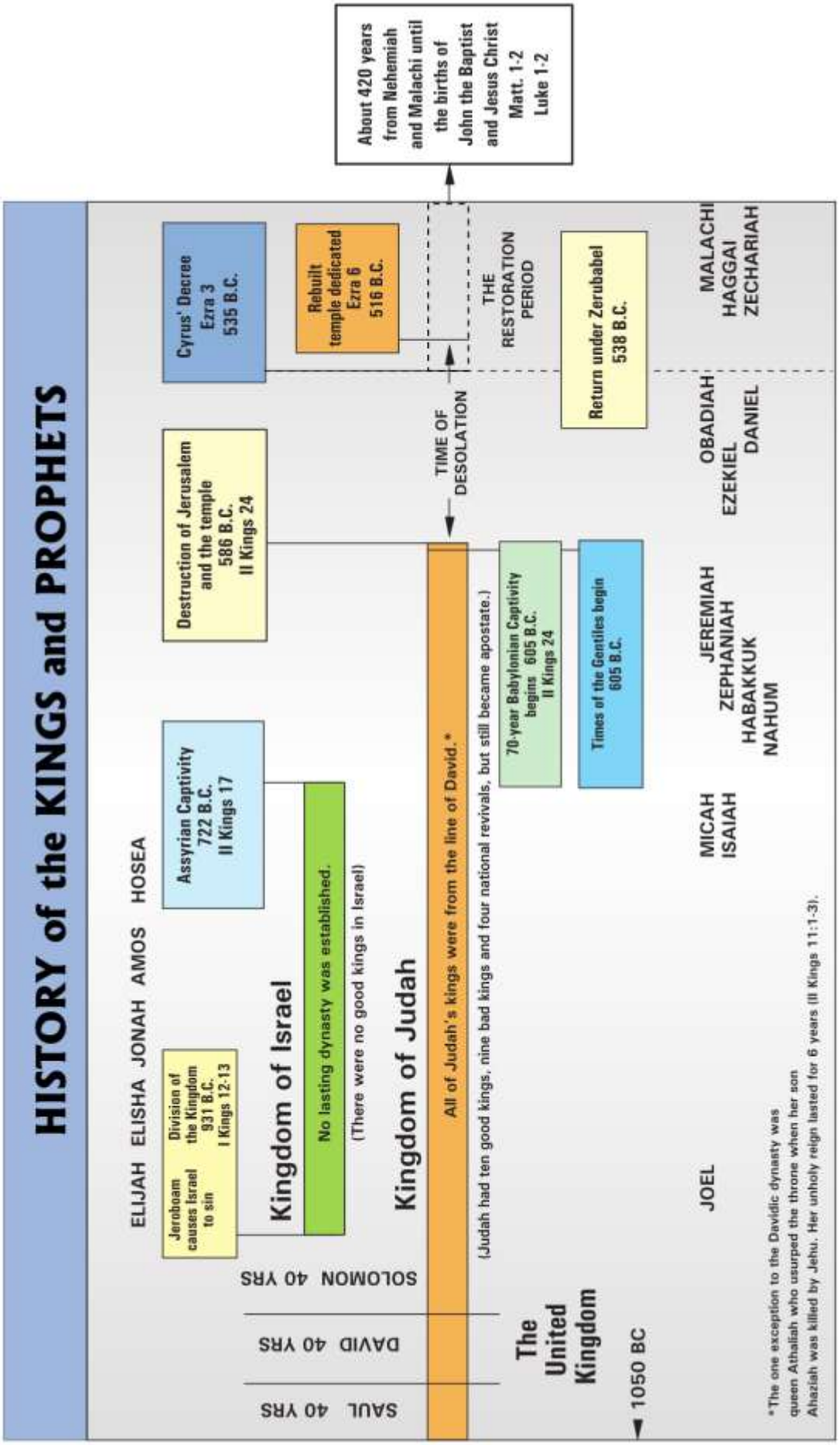


Christine Muholland, Berean Bible Institute

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Summary of the Prophets

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The prophets preach with the Torah in one hand & the daily paper in the other; their core message includes discipline & redemption; their focus is on the Promise and the One who will effect it; they proclaim the everlasting covenant; they claim all nations are intended beneficiaries of God's Promise-plan & are accountable.

Name	Meaning	Hometown	Audience	Date	Dominant Power	Sources for Context	Theme	Key Verse(s)
Isaiah	YHWH is salvation	Jerusalem?	pre-exilic Judah	c. 739-690	Assyria	2Ki 15:1-20:21; 2Ch 26:16-32:33; ANET 282-8, 321	Call to trust in YHWH alone for salvation	61:1-3
Jeremiah	YHWH establishes	Anatoth	pre-exilic Judah	c. 627-577	Assyria > Babylonia	2Ki 22:3-25:30; 2Ch 34:1-36:21; ANET 303-5, 308, 568-9, 321-2	Call to live out one's calling in light of the promise of covenant renewal	1:5, 8-10
Ezekiel	God strengthens	Jerusalem? Anatoth?	pre-exilic Judah & exiles	c. 593-560	Babylonia	2Ki 24:8-25:30; 2Ch 36:9-21; Lamentations; ANET 308, 568-9	Call to pursue God's grace & glory, not arrogance & pride	36:24-28
Daniel	God is my judge	Jerusalem?	exiles	c. 605-536	Babylonia > Medo-Persia	2Ki 23:34-25:30; 2Ch 36:4-23; ANET 308, 568-9	Call to be faithful to the Sovereign YHWH	7:13-14
Hosea	YHWH rescues	?	pre-fall Israel	c. 755-715	Assyria	2Ki 14:23-18:12; ANET 284-7	Call to an authentic covenant relationship	3:1
Joel	YHWH is God	?	pre-exilic Judah	c. 835	Assyria	2Ki 12:1-21; 2Ch 24:1-27	Call to live in light of the Day of YHWH	2:28-29
Amos	Burden-bearer	Tekoa	pre-fall Israel	c. 765-755	Assyria	2Ki 14:23-15:7	Call to live accountably to YHWH	4:11-12; 9:14
Obadiah	Servant of YHWH	?	Edom	c. 848-841? / 580-550?	Assyria	2Ki 8:16-24; 2Ch	Call to give YHWH the exclusive worship he deserves	15
Jonah	Dove	Gath-hepher	Nineveh	c. 800-760	Assyria	2Ki 14:23-15:18	Call to repentance	3:5
Micah	Who is like YHWH	Moresheth-gath	pre-exilic Judah	c. 735-700	Assyria	2Ki 15:32-19:37; 2Ch 27:1-32:23; ANET 282-8, 321	Call to reject nominality for genuine, practical Covenant-life	4:3; 6:8
Nahum	Comforter	Elkosh	Assyria	c. 630	Assyria	2Ki 21:1-18; 2Ch 33:1-20	Call to trust YHWH's vindication	1:2, 6-7
Habakkuk	Embrace	?	pre-exilic Judah	c. 609-605	Babylonia	2Ki 23:31-24:7; 2Ch 33:1-20	Call to faith & faithfulness under fire	2:4
Zephaniah	YHWH hides	Jerusalem?	pre-exilic Judah	c. 640-620	Assyria	2Ki 22:1-2; 2Ch 34:1-7	Call to trust YHWH's purifying judgment	1:14
Haggai	Festival	Babylon?	repatriates	c. 520	Medo-Persia	Ezra 5:1-6:15	Call to renew God's work	1:14
Zechariah	YHWH remembers	Babylon?	repatriates	c. 520-490	Medo-Persia	Ezra 5:1-6:15	Call to anticipate YHWH's ultimate victory	9:9-10
Malachi	My messenger	?	repatriates	c. 430	Medo-Persia	Neh 13:1-31; ANET 662	Call to authentic faith	3:9

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Chronology of Foreign Kings

1 Kings ASSYRIA

Tilgath-Pileser III 745–727*

Shalmaneser V 727–722

Sargon II 721–705

Sennacherib 705–681

Esarhaddon 681–669

Ashurbanipal 669–627

1 Kings BABYLONIA

Nebuchadnezzar II 605–562

Nabonidus 556–539

Belshazzar: Coregency with Nobonidus 553(?)–539

1 Kings PERSIA

Cyrus the Great 559–530

Cambyses 530–522

Darius I the Great 522–486

Xerxes (Ahasuerus) 486–465

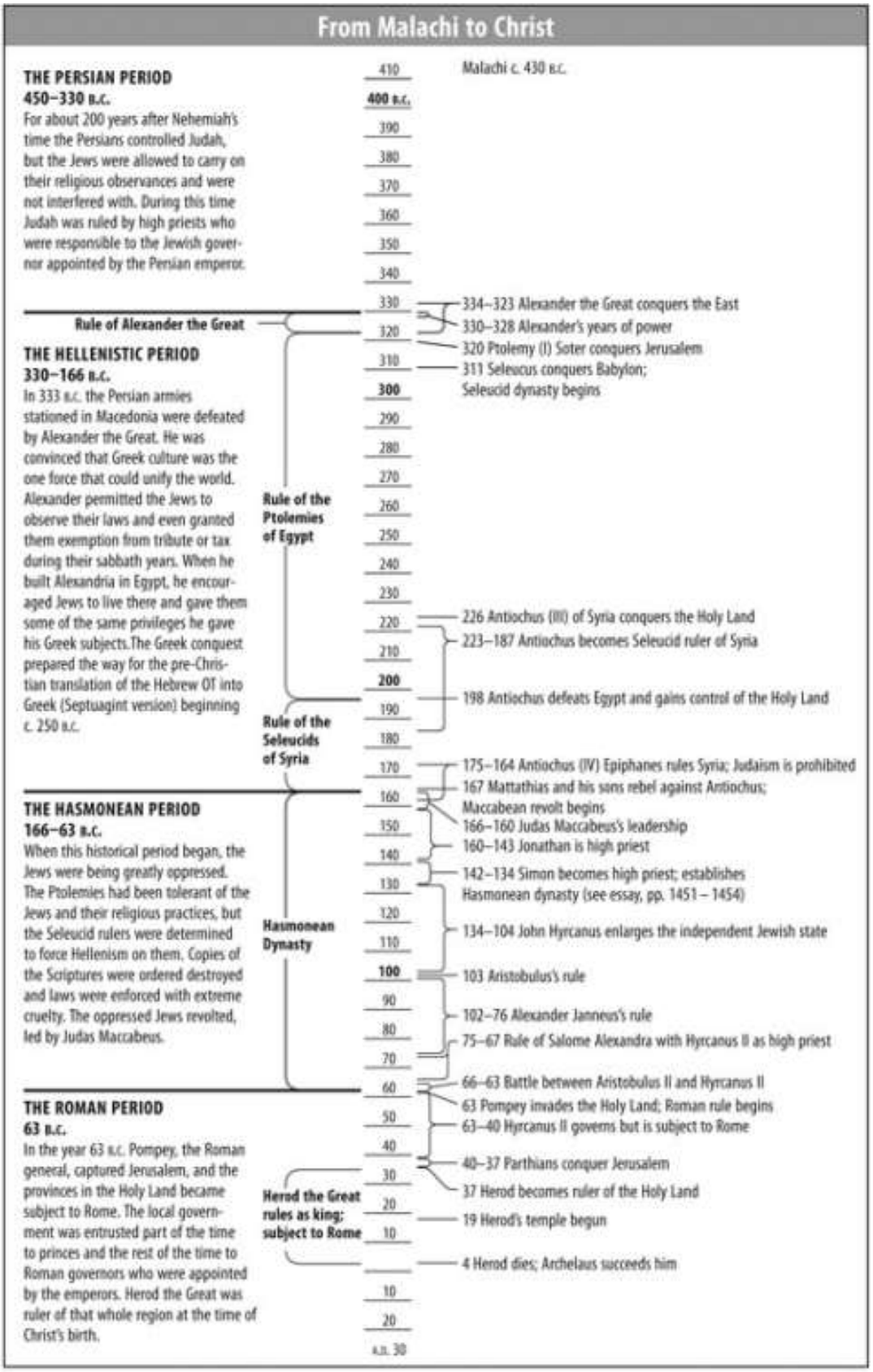
Artaxerxes I 465–424

Darius II 423–404

[Source: ESV Study Bible note]

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From Malachi to Christ – the Intertestamental Period



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History

With the Babylonian exile, Israel ceased to be an independent nation and became a minor territory in a succession of larger empires. Very little is known about the latter years of Persian domination because the Jewish historian Josephus (c. A.D. 37– 100), our primary source for the intertestamental period, all but ignores them.

With Alexander the Great's acquisition of the Holy Land (332 B.C.), a new and more insidious threat to Israel emerged. Alexander was committed to the creation of a world united by Greek language and culture, a policy followed by his successors. This policy, called Hellenization, had a dramatic impact on the Jews.

At Alexander's death (323 B.C.) the empire he won was divided among his generals. Two of them founded dynasties—the Ptolemies of Egypt and the Seleucids in Syria and Mesopotamia—that would contend for control of the Holy Land for over a century.

The rule of the Ptolemies was considerate of Jewish religious sensitivities, but in 198 B.C. the Seleucids took control and paved the way for one of the most heroic periods in Jewish history.

The early Seleucid years were largely a continuation of the tolerant rule of the Ptolemies, but Antiochus IV Epiphanes (whose title means “God made manifest” and who ruled 175 – 164 B.C.) changed that when he attempted to consolidate his fading empire through a policy of radical Hellenization. While a segment of the Jewish aristocracy had already adopted Greek ways, the majority of Jews were outraged.

Antiochus's atrocities were aimed at the eradication of Jewish religion. He prohibited some of the central elements of Jewish practice, attempted to destroy all copies of the Torah (the Pentateuch) and required offerings to the Greek god Zeus. His crowning outrage was the erection of a statue of Zeus and the sacrificing of a pig in the Jerusalem temple itself.

Opposition to Antiochus was led by Mattathias, an elderly villager from a priestly family, and his five sons: Judas (Maccabeus—probably meaning “hammerer”), Jonathan, Simon, John and Eleazar. Mattathias destroyed a Greek altar established in his village, Modein, and killed Antiochus's emissary. This triggered the Maccabean revolt, a 24-year war (166 – 142 B.C.) that resulted in the independence of Judah until the Romans took control in 63 B.C.

The victory of Mattathias's family was a hollow one, however. With the death of his last son, Simon, the Hasmonean dynasty that they founded soon evolved into an aristocratic, Hellenistic regime sometimes hard to distinguish from that of the Seleucids. During the reign of Simon's son, John Hyrcanus, the orthodox Jews who had supported the Maccabees fell out of favor. With only a few exceptions, the rest of the Hasmoneans supported the Jewish Hellenizers. The Pharisees were actually persecuted by Alexander Janneus (102 – 76 B.C.).

The Hasmonean dynasty ended when, in 63 B.C., an expanding Roman empire intervened in a dynastic clash between the two sons of Janneus, Aristobulus II and Hyrcanus II. Pompey, the general who subdued the East for Rome, took Jerusalem after a three-month siege of the temple area, massacring priests in the performance of their duties and entering the Most Holy Place. This sacrilege began Roman rule in a way that Jews could neither forgive nor forget.

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Intertestamental Events Timeline

334-330 B.C.	Alexander the Great (356-323 B.C.) sweeps through Asia Minor and conquers the Persian Empire, including Egypt and Mesopotamia (see notes on Dan 7:3; 7:6; 8:5; 8:8; 8:20-22; 11:3; cf. 1 Macc. 1:1-7). Alexander imposes the Greek language and culture on all the nations he conquers, marking the beginning of the Hellenistic Age (ranging approximately from the death of Alexander the Great in 323 to the establishment of Roman Imperial rule around 30 B.C.). As a result of Alexander's imposition of the Greek language on conquered kingdoms, the entire NT will later be written in Greek, and will be understandable throughout the ancient world.
333	Alexander the Great passes through Palestine (comprised of Judea and Galilee), extending the influence of Greek thought and culture throughout the region and also into the Judaism of the period. (“Palestine” derives from a Latin name the conquering Romans later gave to this province [c. 63 B.C.] on the east coast of the Mediterranean Sea, comprising parts of modern Israel, Jordan, and Egypt.)
323-281	In the absence of legitimate heirs, following Alexander the Great's death in 323 B.C. (cf. 1 Macc. 1:5-9) four of his generals (called the *Diadochoi* , “successors”) divide the conquered territory of his empire into fourths (which then included most of the known world throughout Europe and Asia Minor; see notes on Dan 7:6; 8:8; 8:20-22; 11:4): (1) Antipater (and later Cassander and then Antigonus I Monophthalmus) ruled in Greece and Macedon; (2) Lysimachus took control in Thrace and much of Asia Minor; (3) Seleucus I Nicator assumed power in Mesopotamia and Persia; and (4) Ptolemy I Lagi Soter became sovereign of Egypt and Palestine.
310*	Zeno of Citium (c. 334-262 B.C.) founds Stoicism in Athens, a philosophy which prizes logic, reason, and indifference toward pleasure and pain alike. Paul later encounters Stoics and Epicureans in Athens (see Acts 17:18).
307*	Epicurus (c. 341-270 B.C.) founds the Garden, an egalitarian community based upon friendship, in Athens (see Acts 17:18). The philosophical system of Epicureans stands somewhat opposite Stoicism in its pursuit of pleasure, especially emphasizing the importance of friendships and the luxurious enjoyment of eating, drinking, and other comforts.
277	By 277 B.C. three Hellenistic kingdoms stabilize out of the four divisions of Alexander the Great's kingdom: (1) the Antigonid dynasty in Macedonia (issuing from Alexander's general Antigonus I Monophthalmus, 382-301, and beginning with his son Demetrius I Poliorcetes in 294/293); (2) the Ptolemaic dynasty in Egypt (issuing from the general Ptolemy I Lagi Soter, 367-283); and (3) the Seleucid dynasty in Syria (issuing from the general Seleucus I Nicator, c. 358-281), the latter which also ruled much of Asia Minor from 312 to 64 (see Daniel 11:4-35 and notes there). Though Judea will later become controlled by the Seleucids in 198 B.C., it is initially under Ptolemaic (Egyptian) rule, with little disturbance.
198	The Seleucids gain control over Judea from the Ptolemies after the battle at Panium (see note on Daniel 11:15-16). They are led in victory by their king, Antiochus III the Great (reigned 223-187 B.C.; see notes on Daniel 11:10; 11:11-12; 11:13; 11:15-16; 11:17-19), the father of Antiochus IV Epiphanes (reigned 175-164/163; see notes on Daniel 8:9-10; 8:23; 8:25; 9:24-27; 11:21-23; 11:24; 11:25-27; 11:29-30; 11:33-35; 11:37-38).
190	Antiochus III the Great and the Seleucids are defeated by the Romans at the Battle of Magnesia (fought on the plains of Lydia, in modern Turkey) and forced to pay an indemnity in 12 annual payments. The Seleucids continue to rule over Judea, however.
176*	The Teacher of Righteousness, the founder of the Qumran community (perhaps the Essenes) which produced many of the so-called Dead Sea Scrolls, becomes active.
174	The Seleucid king Antiochus IV Epiphanes (who reigned from 175 to 164/163 B.C. and was the son of Antiochus III the Great and brother of Seleucus IV Philopator, deposes the Zadokite high priest Onias III (2 Maccabees 3:1-4:6), the son of Simon the Just (cf. Sirah 50:1-21). Onias III, who had functioned as the effective head of state for the Jewish people to that time, was replaced with his brother Jason (2 Macc. 4:7-22; see also note on Daniel 8:9-10). Jason in turn would be supplanted by Menelaus (2 Macc. 4:23-26), who was eventually put to death about 162 B.C. following a 10-year reign (2 Macc. 13:1-8). (“Zadokite” refers to the descendants of Zadok, a high priest during King David's reign. Zadokites held a monopoly on the Jerusalem priesthood from the time of Solomon forward.) Antiochus IV takes on the name “Epiphanes,” meaning “[god] manifest” (cf. 1 Macc. 1:10), however his enemies would call him “Epimanes,” meaning “madman.”
168/167	Antiochus IV Epiphanes, led into the sanctuary by the high priest Menelaus, loots and desecrates the temple in Jerusalem (1 Macc. 1:20-24; 1:37-64; 2 Macc. 5:11-26; 6:2-5; see also notes on Dan 11:28; 11:31-32). On Kislev (Nov.-Dec.) 25, 167 B.C. (1 Maccabees 1:59), an idol devoted to Zeus (Jupiter) was erected in the temple (“the abomination that makes

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	desolate"; cf. Dan 11:31; 12:11) and shortly afterwards sacrifices (likely swine) were offered up on the altar in the "Most Holy Place."
167/166	Mattathias, the father of Judas and his brothers, leads the Maccabean Revolt against Seleucid king Antiochus IV Epiphanes (cf. 1 Macc. 2:1-48 ; see also notes on Dan 11:28; 11:31-32; 11:33-35), dies (1 Macc. 2:49-70). See Rulers Foretold in Daniel 11.
164	Judas "Maccabeus," third son of Mattathias and second leader of the revolt and later the Jewish government during 166/165-161/160 B.C. (1 Macc. 3:1-5:68; 6:18-54; 7:26-9:22; cf. 2 Maccabees 8; 10:14-38; 11:1-15; 12; 13:9-22; 14-15) purifies the temple—an event still remembered by Jews at Hanukkah 1 Macc. 4:36-61; see also notes on Dan 8:12-14; 9:24).
161*	The Zadokite priest Onias IV migrates to Egypt and founds a rival temple at Leontopolis.
152	Jonathan (assumed leadership during 160-143/142 B.C.; cf. 1 Maccabees 9-12), brother of Judas Maccabeus, fifth son of Mattathias, and third leader of the revolt, accepts the high priesthood as a gift from Alexander Epiphanes (Balas) (1 Macc. 10:1-21), the son of Antiochus IV Epiphanes and pretender to the Seleucid throne. Three distinct sects within Judaism become active at this time: the Essenes (or perhaps Qumran community—the sect with which the Dead Sea Scrolls are most closely connected), the Pharisees (see note on John 1:24), and the Sadducees (see note on Matt 3:7). See also Jewish Groups at the Time of the New Testament.
142	Jewish independence is recognized by Seleucid king Demetrius II Nicator (d. 125 B.C.; cf. 1 Macc. 13:31-42). Simon, brother of Judas Maccabeus and second son of Mattathias, is named "high priest and commander and leader" of the Judeans (1 Macc. 13:42; cf. 14:35, 41), effectively establishing the Hasmonean Dynasty. Simon rules 142-135 B.C. (cf. 1 Maccabees 13-16). ("Hasmonean" is derived from the name of Hashman [see Josephus, *Jewish Antiquities* 12.265], great-grandfather of Mattathias.)
135/134-104	John Hyrcanus I, son of Simon, rules following his father's murder (cf. 1 Macc. 16:11-24).
113	The Hasmonean king John Hyrcanus I destroys the Samaritan temple.
104-103	Judah Aristobulus I, oldest son of John Hyrcanus I, rules.
103-76	Alexander Jannaeus, youngest son of John Hyrcanus I, rules.
88	The Seleucid king Demetrius III Eukairos (son of Antiochus VIII Grypus) is invited by the opponents of Alexander Jannaeus to invade Palestine.
76-67	Salome Alexandra, wife of Alexander Jannaeus, rules.
73-71	Spartacus, a gladiator-slave, leads an ultimately unsuccessful slave revolt (known as the Third Servile War) against the Roman Republic.
67	Civil war breaks out in Judea between supporters of Hyrcanus II and Aristobulus II, Hasmonean brothers. Aristobulus II, older son of Alexander Jannaeus, rules from 67 to 63 B.C. Hyrcanus II, younger son of Alexander Jannaeus, rules from 63 to 40 B.C. Herod the Great would eventually marry into the Hasmonean Dynasty through his union with the granddaughter of Aristobulus II, Mariamne I.
64	Syria becomes a Roman province, effectively establishing Roman rule on Palestine's northern boundaries.
63	Aemelius Scaurus leads Pompey's armies into Palestine, leading to Roman control over Palestine and thus marking the definitive end of Jewish political independence.
47	The Library of Alexandria is burned. Once the largest library in the world, probably containing half a million scrolls or volumes, it suffers the loss of many primary sources of ancient Greek literary texts, as well as translations or adaptations of important works written in other languages. According to the Letter of Aristeas, the Greek translation of the OT called the Septuagint (LXX) was begun for the needs of this library. No works housed in this once great library survived antiquity.
44 (March 15)	Julius Caesar is murdered.
43-40	Parthian invasion and interregnum: Phasael, Herod's brother and tetrarch of Judea ("tetrarch" is a ruler of one of four divisions of a Roman country or province), is killed when the last Hasmonean, Antigonus, the son of Aristobulus II and nephew of Hyrcanus II, gains the support of the Parthians to the east and invades Judea.
40-37	Mattathias Antigonus, son of Aristobulus II, rules from Jerusalem.
40	The Roman Senate declares Herod the Great "King of the Jews," giving him vassal rulership over Palestine (comprised of the provinces Judea and Galilee). His rule does not truly begin until 37 B.C., however, when he is able to recapture Jerusalem from Antigonus.
37-4	Herod the Great rules from 37 to 4 B.C. and is the "legitimate" successor to the Hasmonean Dynasty through his marriage to Mariamne I, granddaughter of both Aristobulus II and Hyrcanus II (her parents were first cousins). Herod recaptures Jerusalem from Antigonus and

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	the Parthians in 37 B.C. through the help of Roman forces, to whom he had fled for help three years earlier.
37-31	Herod the Great fortifies Masada, a mountaintop fortress in southeast Israel on the southwest shore of the Dead Sea, as a refuge in case of revolt. (Masada would be the site of the last stand of the Zealot Jewish community against the Romans during the revolt of A.D. 66-73. After a two-year siege, the Zealots chose to commit mass suicide rather than surrender to the Romans.)
31	Octavian (later called Caesar Augustus) defeats Antony and Cleopatra in the Battle of Actium, effectively consolidating his de facto power as the sole ruler of the Roman Empire. His reign lasted until his death in A.D. 14, with Tiberius assuming power after him.
30	Egypt becomes a Roman province.
20/19	Herod the Great begins rebuilding the temple proper in Jerusalem.
5*	Jesus of Nazareth is born within the province of Judea in the town of Bethlehem during the final years of the reign of Herod the Great (cf. notes on Matt 2:1; Luke 1:5-7; 2:2).
4	Herod the Great dies, and his kingdom is divided between his three surviving sons: (1) Herod Archelaus (“Herod the Ethnarch”) became ethnarch of Judea, Samaria, and Idumea (or Edom; ruled 4 B.C. - A.D. 6; “ethnarch” refers to ruler of a people under the Roman Empire); (2) Herod Antipas became tetrarch of Galilee and Perea (ruled 4 B.C. - A.D. 39); and (3) Herod Philip II became tetrarch of Iturea and Trachonitis (ruled 4 B.C. - A.D. 34).

* denotes approximate date; / signifies either/or

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History from Moses to Alexander the Great

BC 1445 Exodus/10 Plagues/Law Given
God raised up Moses to deliver the people from Egypt and through 10 plagues demonstrates his power and makes a name for himself. The last plague is the execution of the first born unless the house had the blood of a lamb (or goat) on their door posts. The Israelites were expelled after this last plague and made it through the Red Sea and then eventually to the Mountain of Sinai where God gave them the covenant.

BC 1405 Conquest of Canaan
Israel spent 40 years in the wilderness because when they reached the promised land, they refused to enter it. Now under Joshua, the successor of Moses, the people conquer the east side of the Jordan and then make their way into the land via Jericho. This is the first time Israel actually possesses the land promised to Abraham, Isaac, and Jacob.

BC 1391-1050 Judges
The period of the Judges covers a few hundred years during which a cycle repeated itself over and again. (1) The people become oppressed by a foreign nation and call out to God in their despair. (2) God raises a Judge or Deliverer to obtain military victory. (3) The people become complacent and "everyone does what is right in his own eyes" which causes God's protection to be forfeited.

BC 1050-930 United Kingdom
The first king of Israel was from the tribe of Benjamin, called Saul. The kingdom was taken from him and given to David of the tribe of Judah (though David did not rise to the throne until Saul died in battle). Then David's son, Solomon was anointed above his brothers by David to be king over Israel. Each of these first three kings reigned for 40 years. This is called the "Golden Age" because during it Israel enjoyed peace, prosperity, and they worshiped God.

BC 966 First Temple Built
Shortly after the Law was given (BC 1445) Moses was given instruction on building the tabernacle (a tent meticulously designed by God to represent his presence among the people). The center piece of the tabernacle was the Ark of the Covenant containing the tablets of the Ten Commandments and some other items. David wanted to build a "house" for God but was refused because he was a man of war. Solomon used the materials David had laid up for the construction of the temple and dedicated it sacrificing thousands of animals. Then the glory of God visibly came into the temple.

BC 930 Kingdom Splits
Rehoboam, Solomon's son, does not act wisely and instead of reaching out to the northern part of the kingdom alienates them. This causes a rift between the north and the south. Jeroboam is crowned king of the northern ten tribes (called hereafter Israel) and Rehoboam retains control (barely) of the southern two tribes (called hereafter Judah).

BC 930-721 Northern Kingdom of Israel
Jeroboam was the first king (the son of Nebat) and his first acts involved making two golden calves. One was to be installed in the south and one in the north. He appointed a new priesthood to offer sacrifices. The new capital was Samaria. The kings were not descended through one family line and there were often bloody assassinations to gain the throne. The last king was Hoshea the son of Elah. The Assyrians conquered Israel, deported its inhabitants and resettled
other people in Samaria (later dubbed the Samaritans).

BC 930-586 Southern Kingdom of Judah
Under David's grandson, Rehoboam the kingdom split but God was merciful to the house of David and providentially saw to it that David's family line continued throughout all the kings of Judah. Jerusalem remained the capital. Hezekiah miraculously survived the vicious attack of Assyria when God sent two angels to defeat Sennacherib's army. The last kings of Judah were Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah. At this point, the Babylonian empire conquered Jerusalem three times, the last of which resulted in the cities complete destruction.
BC 911-612 Assyrian Empire

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Historians mark the beginning of the Assyrian empire with the accession of Adad-Nirari II to the throne. Before this Assyria existed but was not very powerful. When Tiglath-Pileser III (also known as Pulu) ascended to the throne, he defeated Babylonia, the Medes, Hittites, Syria, and Phoenicia. He occupied Philistia in BC 738 and subjected Israel to tribute. In BC 727 Tiglath-Pileser III's was succeeded by Shalmaneser V who died in BC 722 while laying siege to Samaria. Sargon II seized the throne and finished off Samaria and carried off 27,000 people into captivity in BC 721. Under Sennacherib (BC 705-681) an unsuccessful attack was made against Jerusalem and her king, Hezekiah. It really ended in BC 612 when the capital of Nineveh was defeated by the Babylonians.

BC 612-539 Babylonian Empire
Nabopolassar successfully rebelled and with the help of the Medes defeated Nineveh (the capital of Assyria) in BC 612. Under Nebuchadnezzar's 43 year reign Babylon was at the peak of its strength. He brought Judah under his control and imposed taxes on them. Judah rebelled, was conquered, then rebelled again, and this time it was destroyed and all the citizens were deported. Nebuchadnezzar was succeeded by Nabonidus who eventually was defeated by Cyrus the king of the Medo-Persian Empire in BC 539 at Opis. Cyrus entered the city of Babylon without fighting.

BC 605 Jerusalem Defeated (First Exile)
During the third year of the reign of Jehoiakim (king of Judah), Jerusalem was defeated and the some of the vessels from the house of God were brought by Nebuchadnezzar into Shinar (another name for Babylon) (Daniel 1:1-2). Daniel, Mishael, Hananiah, Azariah and others who showed promise are brought to Babylon and trained to be able to serve in the royal court there (Daniel 1:3-6). Judah was made to pay taxes to Babylon but soon stopped in defiance to their foreign conquerors.

BC 597 Jerusalem Defeated Again (Second Exile)
In the eighth year of king Jehoiachin, Nebuchadnezzar again defeated Jerusalem and carried away the rest of the treasures of the temple, and the treasures of the king's house, and led away into captivity all the captains, the warriors, the craftsman, and the smiths (2nd Kings 24:8-16). Only the poorest people were left in the land. During the siege, Jehoiachin surrendered and went out to Nebuchadnezzar and was taken back to Babylon. Jehoiachin's uncle, Mattaniah (also called Zedekiah), was put in charge by Nebuchadnezzar (2 Kings 24:17). Ezekiel may have been taken during this time. He prophesied extensively about the coming destruction of Jerusalem while living in Babylonia near the river Chebar (Ezekiel 1:1-3).

BC 586 Jerusalem Destroyed/Temple Destroyed (Third Exile)
Jerusalem again rebelled and the army of Babylon once again defeated it in the eleventh year of King Zedekiah (2nd Kings 25:1-2). Zedekiah fled but was captured; both of his sons were slaughtered before his eyes and then his eyes were put out and he was brought in bronze fetters to Babylon where he died. The temple was burned to the ground to such a degree that when it was rebuilt even a new foundation had to be made. The city walls were completely destroyed along with the prominent houses and the gates to the city (2nd Kings 25:1-21). Jeremiah was in the city when this happened and survived.

BC 586-516 Seventy Year Captivity
The land was to lie dormant for seventy years to make up for the Sabbaths that it had not enjoyed (the Israelites were supposed to rest from farming every seventh year, but they did not). There are multiple ways to date this event. Some start in 605 (or 606) and end it in 535 (or 536). Here I have indicated the time from when the temple was destroyed (586) to when it was finally rebuilt (516). However one counts it, the people were able to survive in the foreign regions in which they were transplanted, just as God had prophesied through Jeremiah (Jeremiah 25.1-14). Daniel's prayer undoubtedly ties in with the end of the captivity (Daniel 9).

BC 539-333 Achaemenid Empire (also called Medo-Persia)
Cyrus the Great (also called Cyrus II of Persia) successfully defeated the Median Empire, the Lydian Empire, and the Babylonian Empire between BC 559 and 539. His son, Cambyses II conquered Egypt. Cyrus was politically shrewd, modeling himself as the "savior" of conquered nations. To reinforce this image, he instituted policies of religious freedom, and abolished slavery in the newly acquired cities. Other kings in this empire include Darius I, Xerxes I (Ahasuerus), Artaxerxes I, etc. In

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BC 334 during the reign of Darius III, Alexander the Great successfully established the Greeks as the new empire.

BC 538 Cyrus Issues Decree to Return to Judea
In the fist year that Cyrus was established as the king of the empire he issued a decree that the Jews living throughout his empire could return to Judah and rebuild the temple (Ezra 1.1-4). Zerubbabel & Joshua lead 49,897 people back to Jerusalem (Ezra 2.2, 64-65) and begin work on the temple in BC 536. Zerubbabel was the Persian approved governor and Joshua was the highpriest. Prophets Haggai and Zechariah urged the building of temple through their prophecies.

BC 516 Second Temple Built
The building of the temple was begun in BC 536 but stopped some time before BC 529. The people of the surrounding areas (outside of Judah) discouraged the people of Judah, and frightened them from building, and hired counselors against them to frustrate their work until Darius I became king (Ezra 4.4-5).Then God moved through the prophets Zechariah and Haggai to urge the work to begin again (without permission from the authorities) in BC 520. It was finally completed and dedicated in BC 516.

BC 484-475 Events of Queen Esther
In BC 484 King Ahasuerus (Xerxes I) gave a banquet and his queen (Vashti) publicly disobeyed him. The king sought after a new queen and chose Esther (Hadassah). During this time a man named Haman (who was the right hand man of the king) gained much power and wanted to annihilate the Jews because Mordecai (Esther's Uncle) would not bow to Haman as he passed. In a last minute effort to defend her people Esther succeeds in gaining Xerxes I's approval to reverse Haman's plot and the Jews throughout the Persian Empire were saved. The festival of Purim is celebrated annually (up to this day) as commemoration of this deliverance.

BC 457 Ezra Arrives in Jerusalem
In the seventh year of King Artaxerxes I (BC 464-425), Ezra the scribe was sent to establish Mosaic Law in Jerusalem. His mission was to teach the people how to live. He was given a good deal of silver and gold to get the sacrificial system going. BC 445 Nehemiah Arrives in Jerusalem and Builds Wall Governor Nehemiah was commissioned by Artaxerxes I to rebuild the wall in Jerusalem (Nehemiah 2.1). The work began and it was strongly opposed by Sanballat the Horonite, Tobiah the Ammonite official, and Geshem the Arab (Nehemiah 2.10, 19). Even so, the workers continued with incredible speed holding a weapon in one hand a tool in the other. The wall was finished in 52 days (Nehemiah 6.15).

BC 333 Alexander the Great's Empire
Alexander (son of Philip of Macedon) was king from BC 336 to 323 being only 20 years old. He was one of the most successful military commanders in history, and was undefeated in battle. He defeated Darius III at the Battle of Issus in BC 333. By the time of his death (at only 33 years old), he had conquered most of the world known to the ancient Greeks pressing east into India. In the same year, Alexander took Jerusalem and now Judea was a Greek province instead of a Persian one. He founded Alexandria in Egypt (along with a number of other Alexandrias) which became a major city of trade, education, and culture. In BC 331, Alexander was welcomed as a liberator in Egypt and was pronounced the son of Zeus by Egyptian priests of the god Amun.

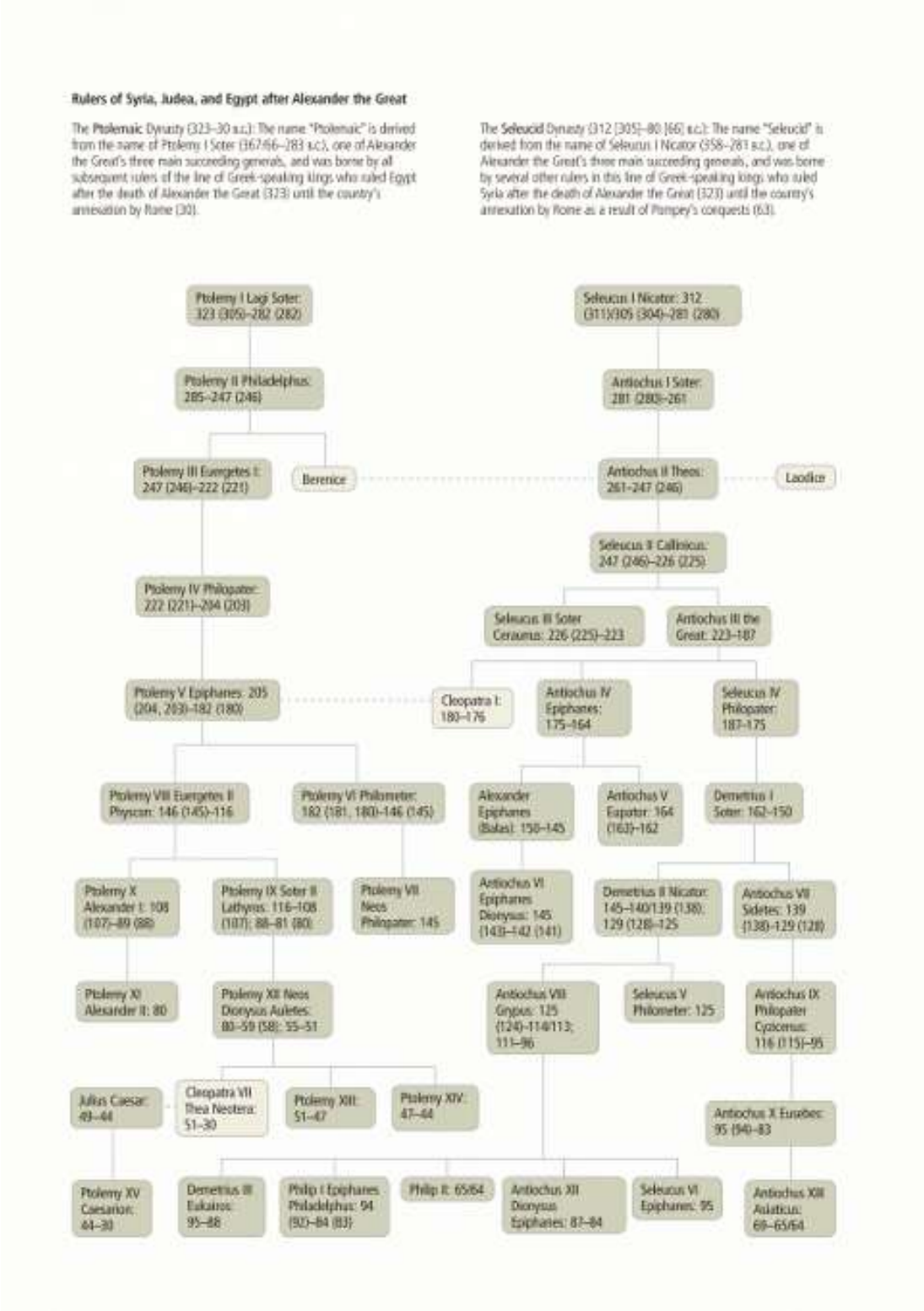
From then on, Alexander referred to the god Zeus-Ammon as his true father. Alexander was a brilliant and fearless military strategist (he was undefeated in battle) but was also well educated in general, having Aristotle as his personal tutor. Alexander wasn't just interested in conquering the world and submitting it to Greek rule; he wanted to make the world like Greece, civilizing it. He spread the Greek language, culture, religion, and philosophy to the lands he conquered and encouraged intermarriage. By the time of Jesus Greek was the common international language of the day. Alexander died in BC 323 of unknown causes (speculations include binge drinking, malaria, West Nile virus, typhoid, and viral encephalitis).

[Source: unknown/lost]

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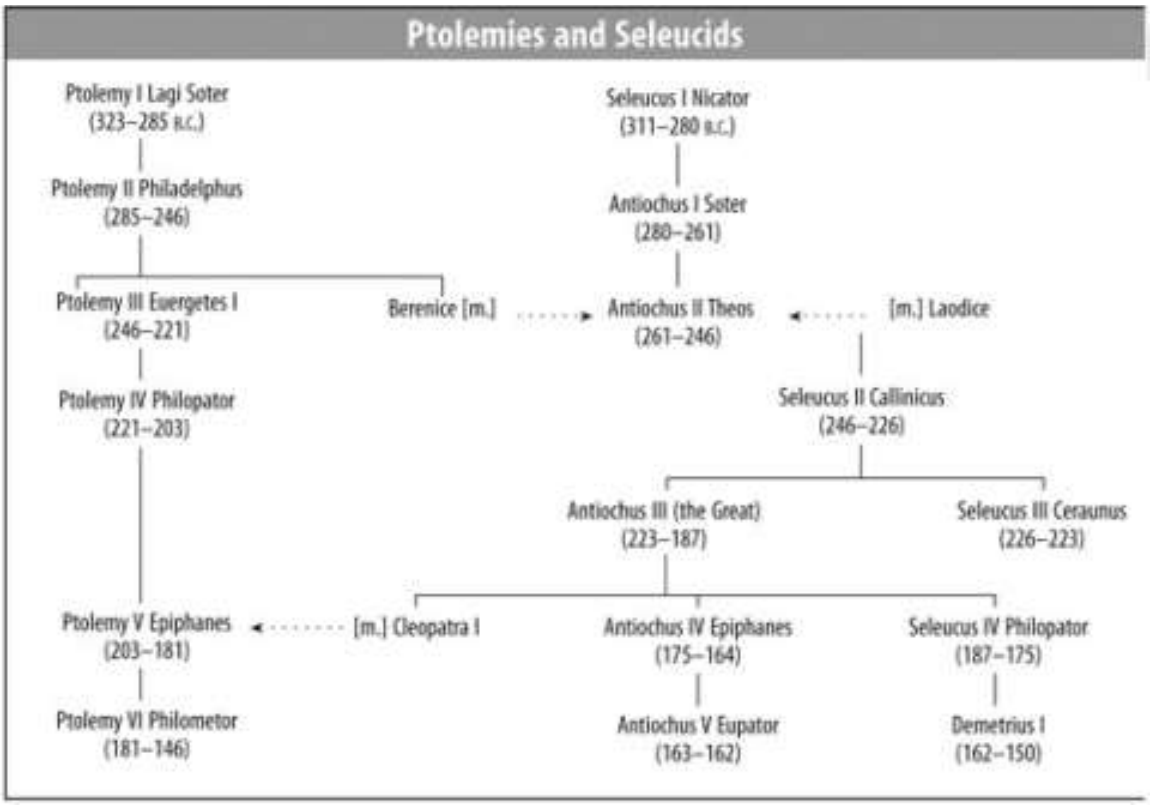
Rulers of Syria, Judea, and Egypt after Alexander the Great

The Ptolemaic Dynasty (323-30 B.C.): The name “Ptolemaic” is derived from the name of Ptolemy I Soter (367/66-283 B.C.), one of Alexander the Great's three main succeeding generals, and was borne by all subsequent rulers of the line of Greek-speaking kings who ruled Egypt after the death of Alexander the Great (323) until the country's annexation by Rome (30).

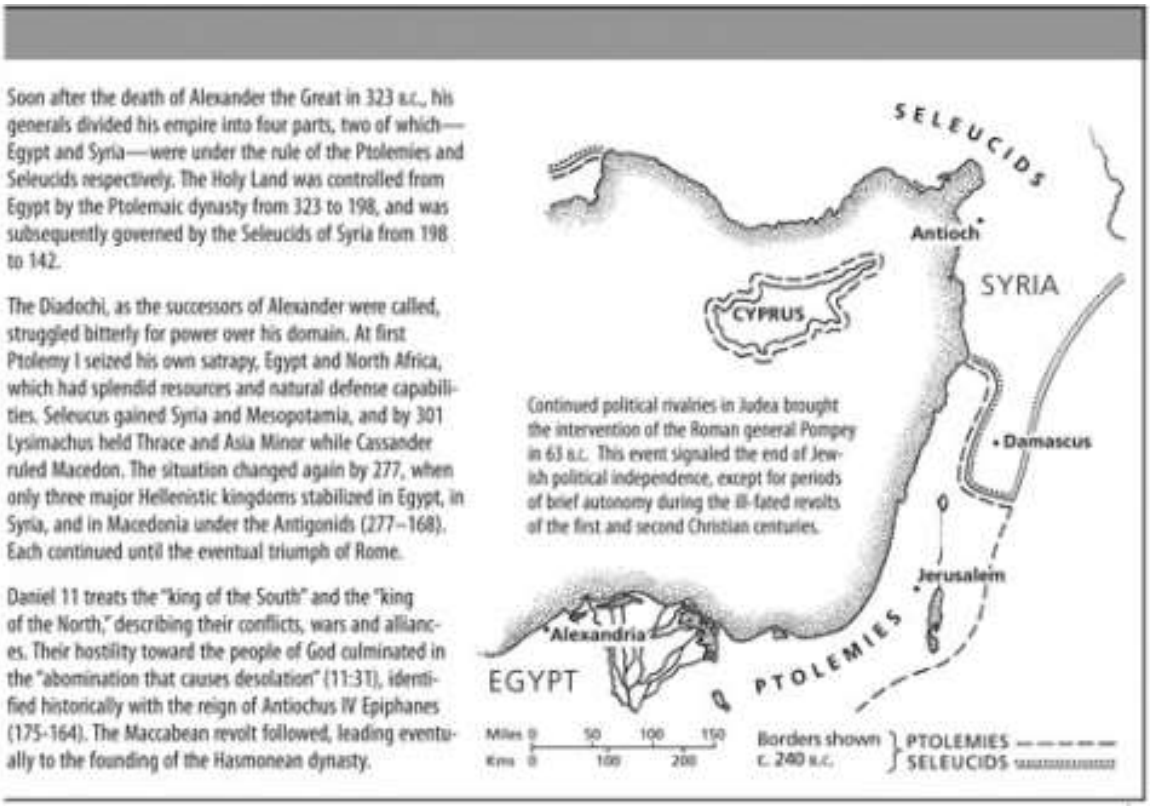


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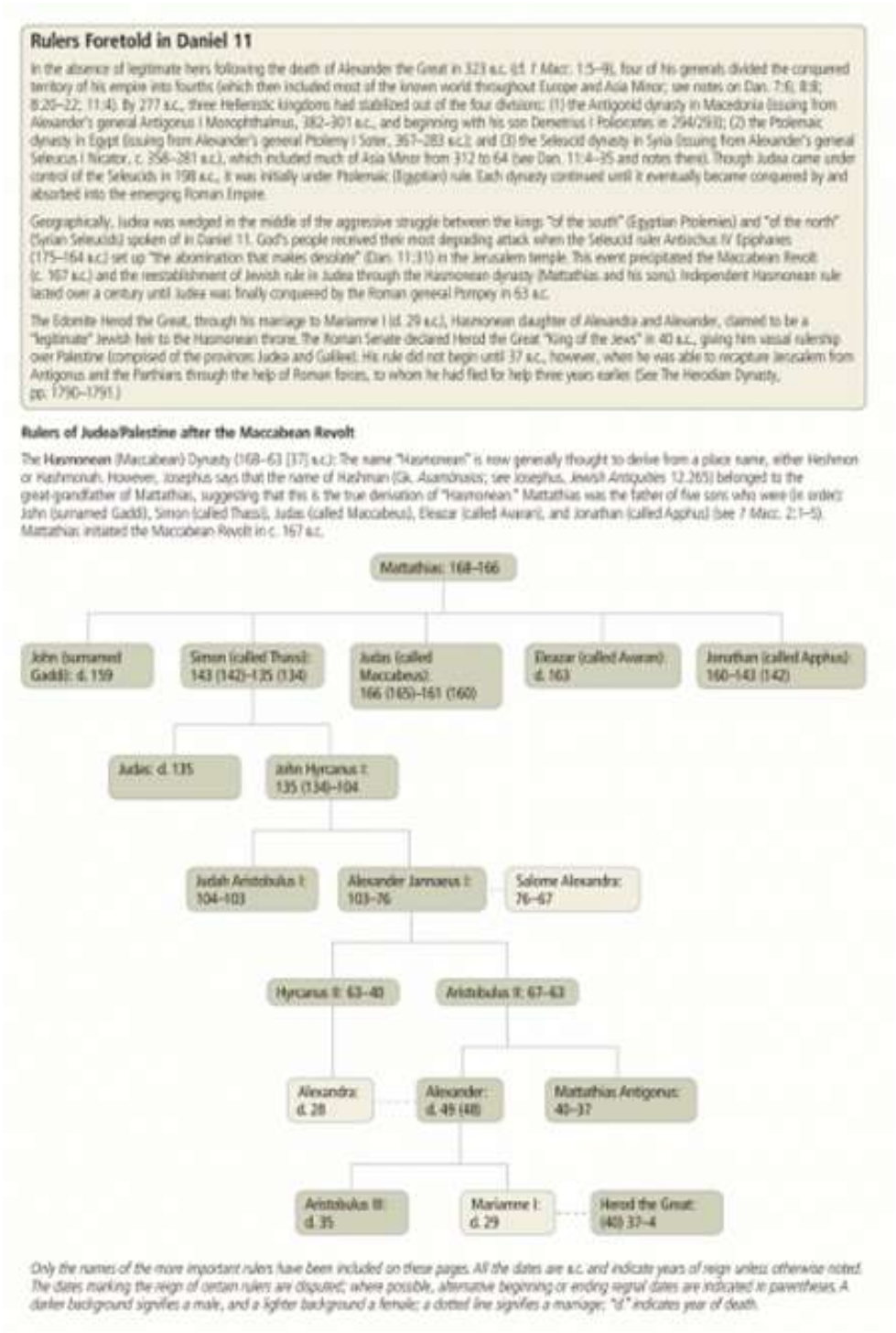


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Rulers of Judea/Palestine after the Maccabean Revolt

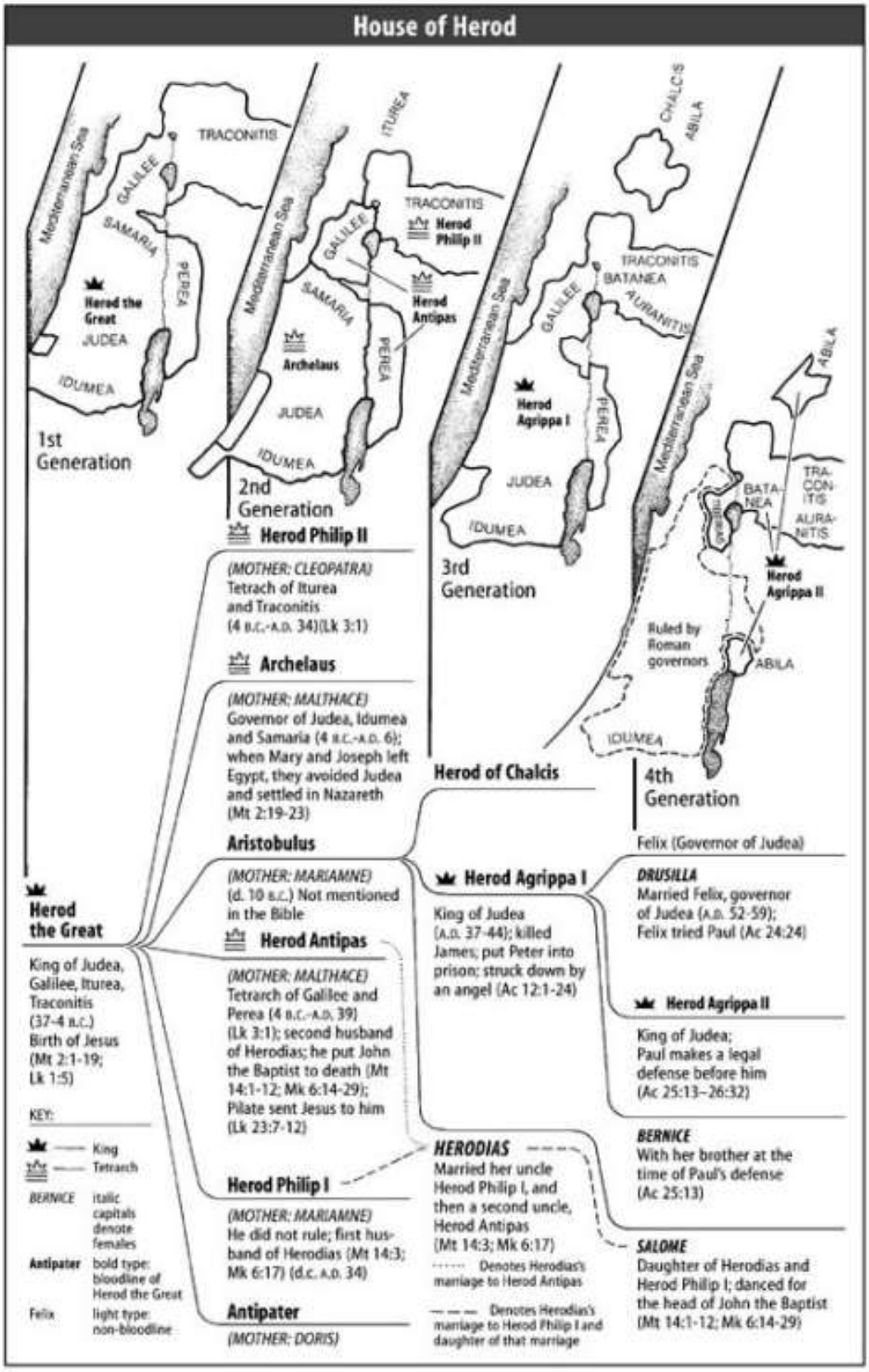
The Hasmonean (Maccabean) Dynasty (168-63 [37] B.C.): The name “Hasmonean” is now generally thought to derive from a place name, either Heshmon or Hashmonah. However, Josephus says that the name of Hashman (Gk. *Asamōnaios;* see Josephus, *Jewish Antiquities* 12.265) belonged to the great-grandfather of Mattathias, suggesting that this is the true derivation of “Hasmonean.” Mattathias was the father of five sons who were (in order): John (surnamed Gaddi), Simon (called Thassi), Judas (called Maccabeus), Eleazar (called Avaran), and Jonathan (called Apphus) (see 1 Macc. 2:1-5). Mattathias initiated the Maccabean Revolt in c. 167 B.C.



[Source: ESV Study Bible note]

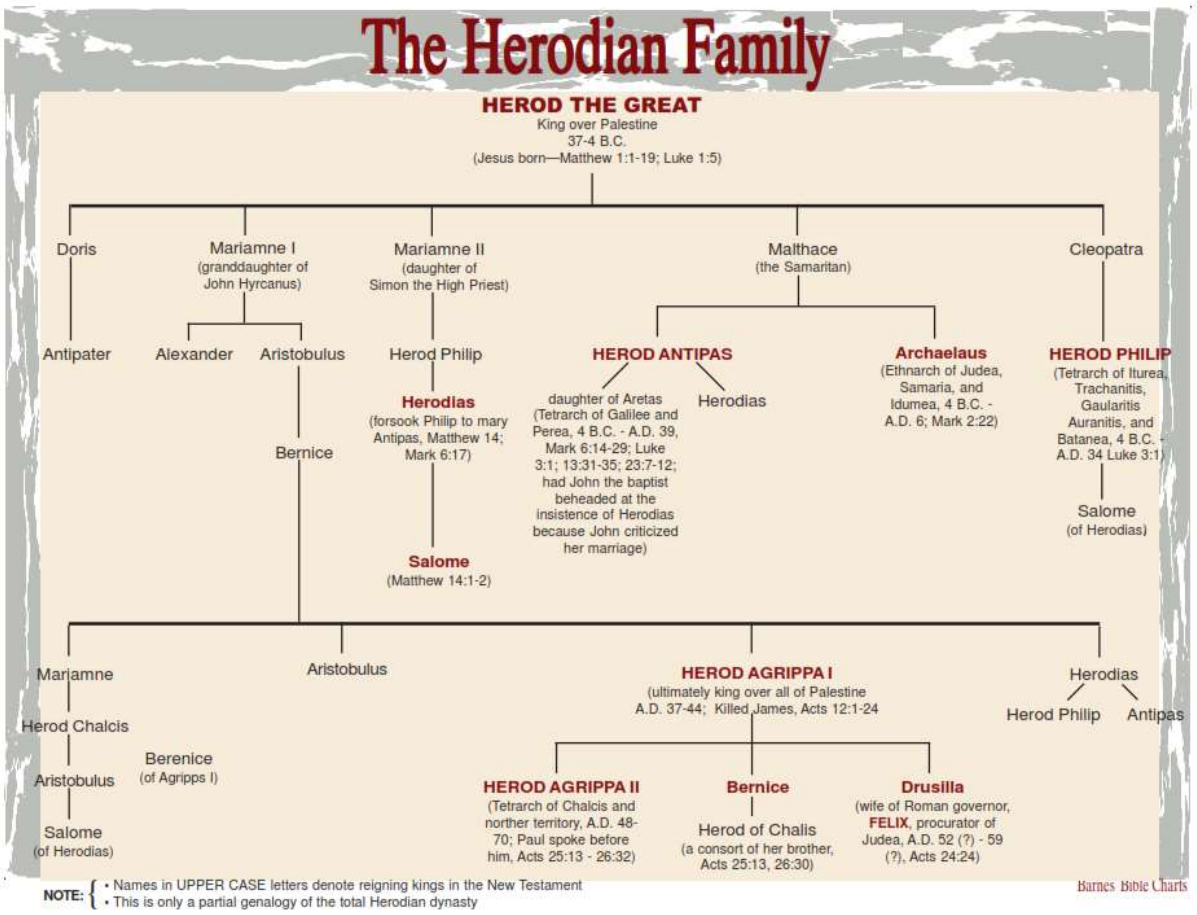
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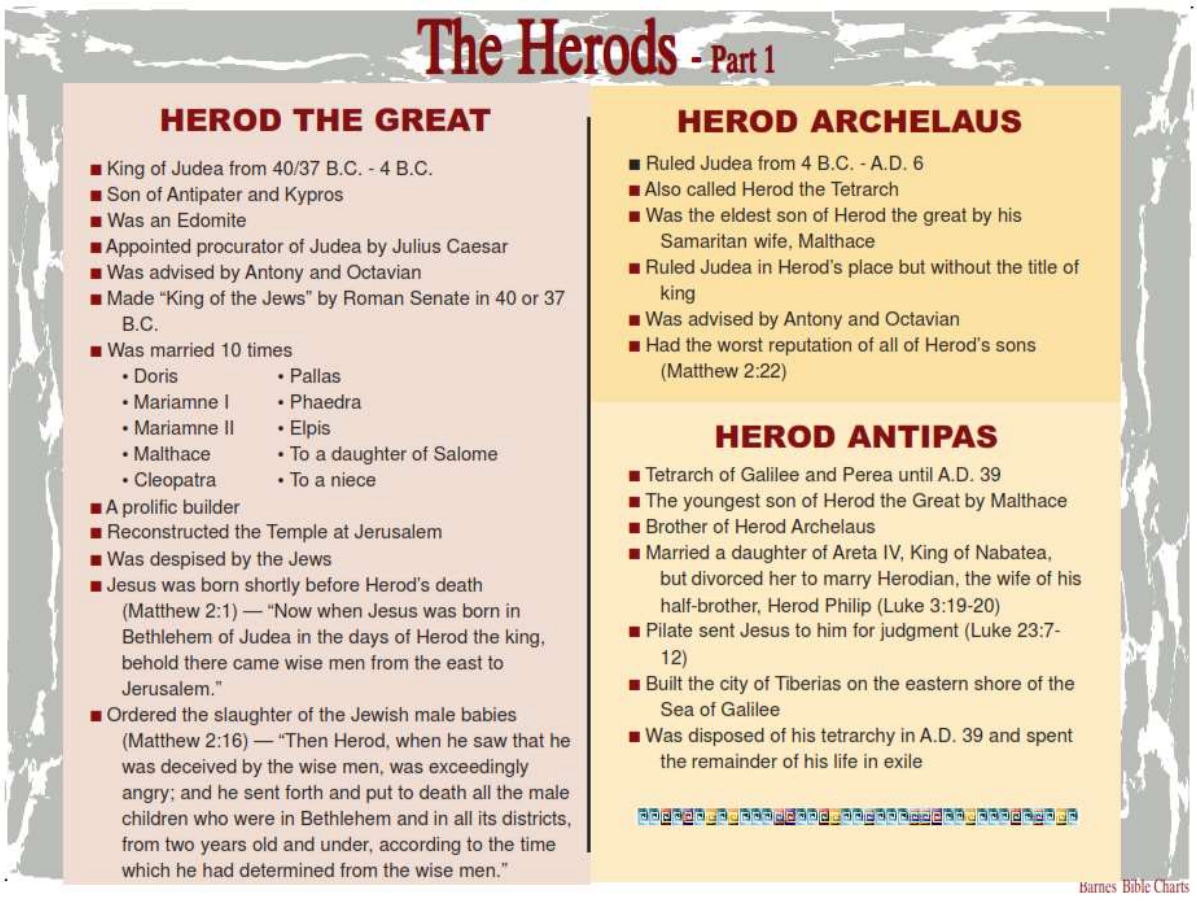
Herod Dynasty
(House of Herod)



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The Herods - Part 2

HEROD AGRIPPA I

- The son of Aristobulus and Bernice
- Grandson of Herod the Great
- Brother of Herodias
- Married Azizus, king of Emesa
- Tetrarch of Bantanea and Trachonitis beginning in A.D. 37
  - Galilee and Perea were included in his tetrarchy in A.D. 39
  - From A.D. 41-44 he was king of Judea, Batanea, Trachonitis, Perea and Galilee
- Had three daughters and one son
  - Bernice — married her uncle, king of Chalcis; then Polemon, king of Cilicia, and lived with her brother, Herod Agrippa II (Acts 25:13)
  - Drusilla — Married king Azizus and later became the 3rd wife of the procurator, Antonius Felix (Acts 24:24)
  - Mariamne
  - Herod Agrippa II
- Persecuted the early church and had James, the

HEROD AGRIPPA II

- Son of Herod Agrippa I
- Made king of Galilee, Perea, and part of Judea by Nero
- The relationship which he sustained with his sister, Bernice, was held in great suspicion
- His armies participated in the assault on Jerusalem during the Jewish war
- He and Bernice moved to Rome in A.D. 75
- Heard Paul's case at Caesarea and said, ". . . Paul, "You almost persuade me to become a Christian." Acts 25:13 - 26:32
- Died in A.D. 100, thus ending the Herodian dynasty

BERNICE

- Sister of Herod Agrippa II and the daughter of Agrippa I and Kypros
- Married Marcus, the son of Alexander
- Married Herod III, king of Chalcis (her uncle)
- Upon the death of Herod III, she apparently lived incestuously with her brother, Agrippa II
- Married Polemon, king of Cilicia, left him after a brief stay and returned to Agrippa II
- Was with Agrippa II when she heard Paul's case at the request of Festus (Acts 25:13-26:32)
- Moved to Rome with Agrippa II in A.D. 75
- Subsequently became the mistress of Vespasian and Titus
- Was banished by Titus

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The Herods - Part 3

HEROD PHILIP I

- The son of Herod the Great and Mariamne
- Married Herodias, the sister of Agrippa I, by whom he had a daughter, Salome
- Due to his mother's treachery, he was excluded from having a share of his father's possessions
- Occupied a private station in live

HEROD PHILIP II

- Tetrarch of Batanea and Trachonitis A.D. 34
- Son of Herod the Great by his 5th wife, Cleopatra
- Married Salome, the daughter of Herod Philip I and Herodias (Mark 6:22)
- Built the city of Caesarea Philippi
- Died without an heir in A.D. 34
- His tetrarchy was made part of Syria then assigned to Herod Agrippa I in A.D. 37

DRUSILLA

- Born in A.D. 38
- Daughter of Agrippa I and Kypros
- Sister of Bernice and Agrippa II
- Married Azizus, king of Emesa
- Later became the 3rd wife of Antonius Felix, procurator of Judea from A.D. 52-60
- Her only son by Felix, Antonius Agrippa, died in the eruption of Mt. Vesuvius in A.D. 79

HERODIAS

- Daughter of Aristobulus
- The wife of Herod Philip and the mistress of Herod Antipas (Matthew 14:3-6; Mark 6:17-23; Luke 3:19)

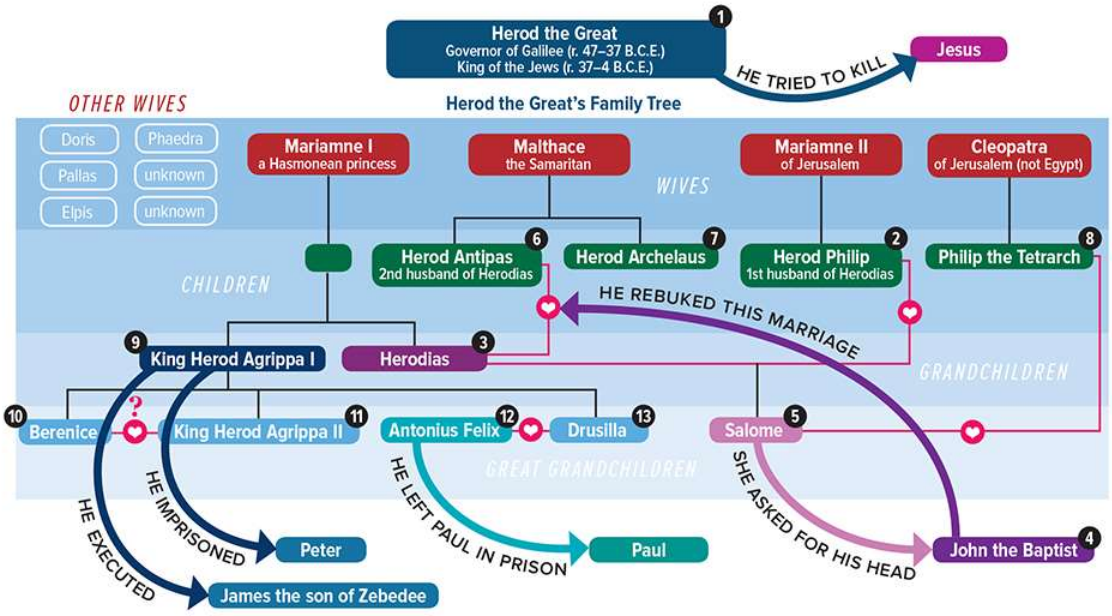
DRUSILLA

- Known only as the daughter of Herodias in the Bible (Matthew 15:6; Mark 6:22
- Daughter of Herod Philip II and Herodias
- Her dancing on the birthday of her stepfather resulted in the beheading of John the Baptist (Mark 6:14-29)
- Married Philip II and Aristobulus II

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Herod the Great and the Herodian Family Tree



Selected Members of the Herodian Family and Roman Governors Who Are Significant in New Testament Events

The family tree above includes only the Herodian family members in the New Testament plus most of the Roman governors it mentions. It is not a complete family tree. **Boldface** in the narrative statements below signifies the person is referred to in the New Testament.

<u>Earlier Outcomes: Attempt to kill the infant Jesus, execution of John the Baptist, and the trial of Jesus</u>

1. **Herod the Great**, founder of the dynasty, tried to kill the infant Jesus by the "slaughter of the innocents" at Bethlehem.

2. **Herod Philip**, uncle and first husband of **Herodias**, was not a ruler.

3. **Herodias** left **Herod Philip** to marry his half-brother **Herod Antipas**, **Tetrarch** of Galilee & Perea.

4. **John the Baptist** rebuked **Antipas** for marrying **Herodias**, his brother's wife, while his brother was still alive—against the law of Moses.

5. **Salome** danced for **Herod Antipas** and, at **Herodias's** direction, requested the beheading of **John the Baptist**. Later she married her great-uncle **Philip the Tetrarch**.

6. **Herod Antipas, Tetrarch** of Galilee &: Perea (r. 4 B.C.E.–39 C.E.), was **Herodias's** uncle and second husband. After **Salome's** dance and his rash promise, he executed **John the Baptist**. Much later he held part of Jesus' trial.

7. **Herod Archelaus, Ethnarch** of Judea, Samaria and Idumea (r. 4 B.C.E.–6 C.E.), was replaced by a series of Roman governors, including **Pontius Pilate** (r. 26–36 C.E.).

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8. **Philip the Tetrarch** of northern territories (r. 4 B.C.E.–34 C.E.) later married **Herodias's** daughter **Salome**, his grandniece.

Later Outcomes: Execution of James the son of Zebedee, imprisonment of Peter to execute him, and the trial of Paul

9. **King Herod Agrippa I** (r. 37–44 C.E.) executed **James the son of Zebedee** and imprisoned **Peter** before his miraculous escape.

10. **Berenice**, twice widowed, left her third husband to be with brother **Agrippa II** (rumored lover) and was with him at Festus's trial of **Paul**.

11. **King Herod Agrippa II** (r. 50–c. 93 C.E.) was appointed by **Festus** to hear **Paul's** defense.

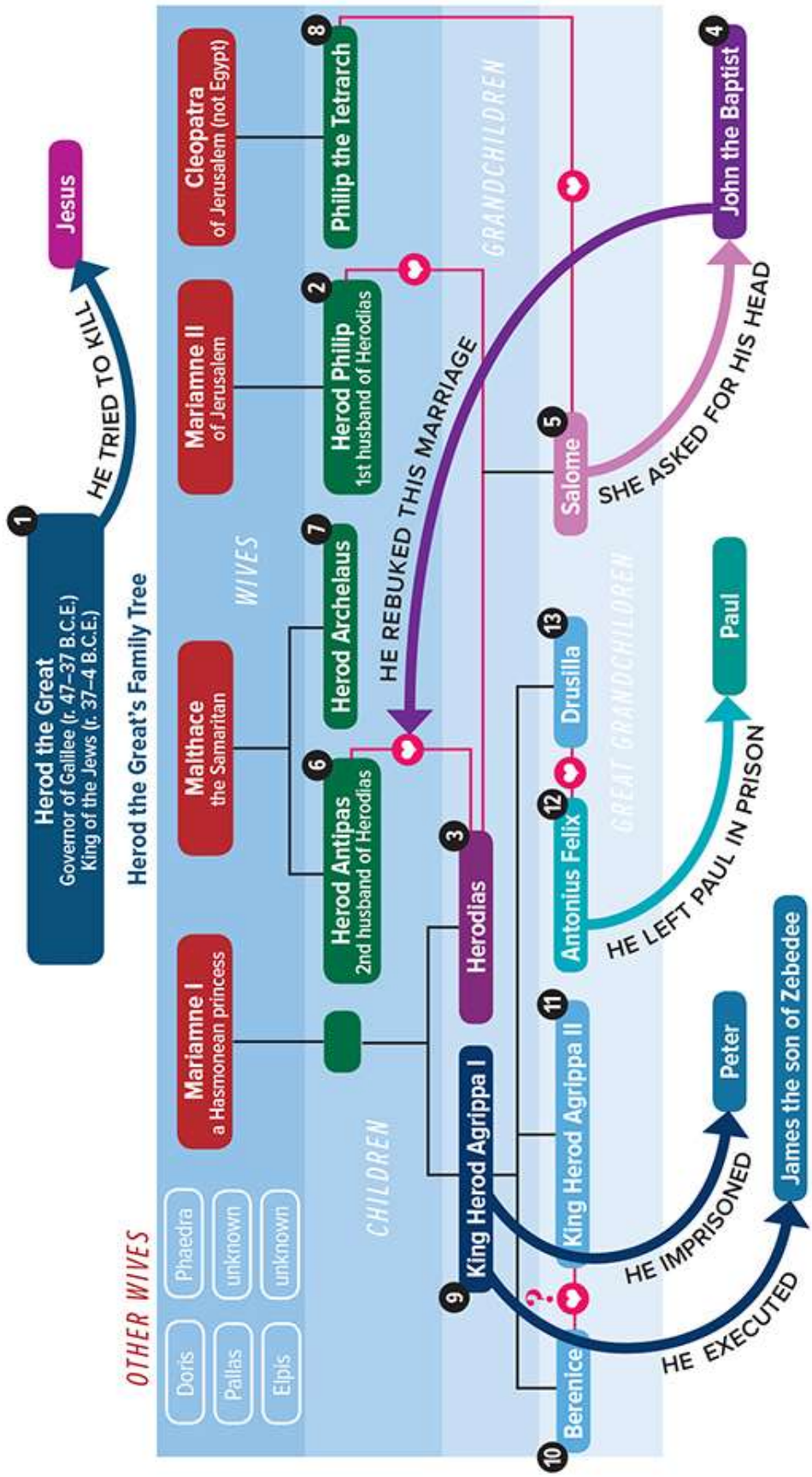
12. **Antonius Felix**, Roman procurator of Judea (r. 52–c. 59 C.E.), **Paul's** first judge, left him in prison for two years until new procurator **Porcius Festus** (r. c. 60–62 C.E.) became the second judge, and **Paul** appealed to Caesar.

13. **Drusilla** left her first husband to marry Roman governor **Felix**.

[Source: https://www.biblicalarchaeology.org/daily/people-cultures-in-the-bible/people-in-the-bible/herod-the-great-herodian-family-tree/?mqsc=E3911018&utm_source=WhatCountsEmail&utm_medium=BHDDaily%20Newsletter&utm_campaign=ZE7A9YZ00]

See next page for larger view of the above Herod Family Tree chart…

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The Roman Procurators of Judea and the Twelve Caesars

The Roman Procurators of Judea

	PROCURATOR	TENURE
1.	Ethnarch Archelaus	4 B.C. - A.D. 6
2.	Coponius	A.D. 6 - 9
3.	M. Ambivius	A. D. 9-12
4.	Annius Rufus	A.D. 12-15
5.	Valerius Gratus	A.D. 15-26
6.	Pontius Pilate	A.D. 26-36
7.	Marcellus	A.D. 36-37
8.	Marullus	A.D. 37 ?
9.	Herennius Capito	A.D. 37-41
19.	Cuspius Fadus	A.D. 44-46
11.	Tiberias Julius Alexander	A.D. 46-48
12.	Ventidius Cumanus	A.D. 48-52
13.	Antonius Felix	A.D. 52-60
14.	Porcius Festus	A.D. 60-62 ?
15.	Clodius Albinue	A. D. 62-64
16.	Gessius Florus	A.D. 64-66





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The Twelve Caesars

. . . I appeal unto Caesar. Acts 25:11

	CAESAR	BIRTH	DEATH	REIGN
1.	Julius Caesar	102/101 B.C.	44 B.C.	49-44 B.C.
2.	Augustus	63 B.C.	14 A.D.	27 B.C. - A.D. 14
3.	Tiberius	42 B.C.	37 A.D.	A.D. 14-37
4.	Gaius Caligula	12 A.D.	41 A.D.	A.D. 37-41
5.	Claudius	10 B.C.	54 A.D.	A.D. 41-54
6.	Nero	37 A.D.	68 A.D.	A.D. 54-68
7.	Galba	3 B.C.	69 B.C.	A.D. 6/68 - 1/69
8.	Otho	32 A.D.	69 A.D.	A.D. 1/15 - 4/16 69
9.	Vitellius	15 A.D.	69 A.D.	A.D. 1/12 - 12/22 69
10.	Vespasian	9 A.D.	79 A.D.	A.D. 69-79
11.	Titus	30/41 A.D.	81 A.D.	A.D. 79-81
12.	Domitian	51 A.D.	96 A.D.	A.D. 81-96

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

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Roman Emperors in New Testament Times[951]		
EMPEROR	**IMPORTANT EVENTS**	**BIBLE BOOKS WRITTEN**
Augustus (31 B.C.-A.D. 15)	Ordered the census that took Joseph and Mary to Bethlehem (Luke 2:1).	
Tiberius (A.D. 15-35)	Jesus' earthly ministry conducted during his reign (Luke 3:1; 20:22, 25; 23:2; John 19:12, 15).	
Gaius (A.D. 35-41)	Appointed Herod Agrippa I king over Palestine (Acts 12:1).	
Claudius (A.D. 41-54)	Extensive famines (Acts 11:28). Expelled the Jews, including Priscilla and Aquilla, from Rome (Acts 18:2).	**James** (A.D. 45-48) **Galatians** (A.D. 49) **Matthew** (ca. A.D. 50) **1 & 2 Thess.** (A.D. 51)
Nero (A.D. 54-68)	Paul appealed for trial before him (Acts 25:11). Favored Christianity early in his reign, but when Rome burned in A.D. 64 he blamed the Christians and thereafter persecuted them. Paul and Peter traditionally martyred by him.	**1 & 2 Cor.** (ca. A.D. 56) **Romans** (A.D. 57) **Luke** (A.D. 57-59) **Prison Epistles** (A.D. 60-62) **Acts** (A.D. 60-62) **1 Tim. & Titus** (A.D. 62-66) **Mark** (A.D. 63-70) **1 Peter** (A.D. 64) **2 Timothy** (A.D. 67) **2 Peter** (A.D. 67-68) **Jude** (A.D. 67-80)
Galba (A.D. 68-69)		**Hebrews** (A.D. 68-69)
Otho (A.D. 69)		
Vitellius (A.D. 69)		
Vespasian (A.D. 69-79)	Crushed the Jewish revolt against Rome (A.D. 66-70). His son, Titus, destroyed Jerusalem (A.D. 70).	
Titus (A.D. 75-81)		
Domitian (A.D. 81-96)		**John** (A.D. 85-95) **Johannine Epistles** (A.D. 90-95) **Revelation** (A.D. 95-96)
Nerva (A.D. 96-98)		

[951] Source of dates for the emperors is J. B. Bury, et al., eds. *Cambridge Ancient History*, vols. 10 & 11.

[Source: Dr. Constable Expository Notes – Revelation]
http://www.soniclight.com/constable/notes.htm

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The Jews revolted against the Romans in A.D. 66. Before the overthrow of the city and temple in A.D. 70, Jerusalem Christians fled to the Decapolis city of Pella (probably in response to Jesus' warning and instruction, Matt 24:15-16; Mark 13:14; Luke 21:20-24; cf. 19:43). Afterward, Jewish Christian activity during the first century in Jerusalem was limited, but seems to have continued in Galilee.

Roman victory over this Jewish revolt brought “The Time between the Testaments” to its end. The third era of Hebrew history, Rabbinic Judaism, began about A.D. 90, under Roman rule, and continues to this day. (See the article on The Bible and Contemporary Judaism.)

From the second century on, Jerusalem was a Gentile city, and Christianity became largely a Gentile movement.

Jewish and Roman Rulers

Date	Roman Emperors	Roman Prefects/Procurators of Judea and Samaria	Roman Prefects/ Procurators of All Israel	Herodian Dynasty (37 B.C. - A.D. 93)	Herodian Dynasty (37 B.C. - A.D. 93)		Jewish High Priests	
40 B.C.								
38				Herod the Great (37 B.C. -4 B.C.)				
36								
34								
32								
30								
28	Augustus (31 B.C. - A.D. 14)							
26								
24								
22								
20								
18								
16								
14								
12								
10								
8								
6								
4				Philip (4 B.C. - A.D. 34)	Archelaus (4 B.C. - A.D. 6)	Antipas (4 B.C. - A.D. 39)	Joazar son of Boethus (4 B.C.)	Eleazar son of Boethus (4 B.C. -?)
2							Jesus son of Sie (3 B.C. - A.D. 6)	
A.D. 2								
4								
6		Coponius (A.D. 6-9)					Annas (A.D. 6-15)	
8		Marcus Ambibulus (A.D. 9-12)						
10								
12		Annius Rufus (A.D. 12-15)						

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14	Tiberius (A.D. 14-37)				Ishmael son of Phiabi (A.D. 15-16)	
16		Valerius Gratus (A.D. 15-26)			Eleazar son of Annas (A.D. 16-17)	
18					Simon son of Camithus (A.D. 17-18)	Josephus Caiaphas
20						son-in-law of Annas (A.D. 18-36)
22						
24						
26		Pontius Pilate (A.D. 26-36/37)				
28						
30						
32						
34						
36		Marcellus (A.D. 36/37)		Agrippa I (A.D. 37, 41-44)	Jonathan son of Annas (A.D. 36-37)	Theophilus son of Annas
38	Gaius (A.D. 37-41)	Marullus (A.D. 37-41)				(A.D. 37-41)
40					Simon Cantheras son of Boethus (A.D. 41)	Matthias son of Annas (A.D. 41-44)
42	Claudius (A.D. 41-54)					
44			Fadus (A.D. 44-46)	Agrippa II (A.D. 44-92/93)	Elionaeus son of Cantheras (A.D. 44-46)	
46			Tiberius Alexander (A.D. 46-48)		Ananias son of Nedebaeus (A.D. 47-58)	
48			Ventidius Cumanus (A.D. 48-52)			
50						
52			Felix (A.D. 52-60)			
54	Nero (A.D. 54-68)					
56						
58						
60			Porcius Festus (A.D. 60-62)			
62			Albinus (A.D. 62-64)		Ananus son of Annas (A.D. 62)	
64			Gesius Florus (A.D. 64-66)			
66						
68	Galba/Otho/Vitellius (A.D. 68)					

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70	Vespasian (A.D. 69-79)
72	
74	
76	
78	Titus (A.D. 79-81)
80	Domitian (A.D. 81-96)
90	Nerva (A.D. 96-98)
100	Trajan (A.D. 98-117)
120	Hadrian (A.D. 117-138)
140	Antonius Pius (A.D. 138-161)
160	Marcus Aurelius (A.D. 161-180)
	with Lucius Verus (A.D. 161-169)

[Source: ESV Study Bible note]

Roman Rulers (Chart) in Rome, Syria, Judea, Galilee
http://virtualreligion.net/iho/rome.html

Rulers in Israel During the Roman Era
http://catholic-resources.org/Bible/History-RomanEra.htm

Wars between the Jews and Romans: the War of 66-70 A.D.
http://www.livius.org/ja-jn/jewish_wars/jwar03.html

Destruction of the Temple: 70 A.D.
http://www.livius.org/ja-jn/jewish_wars/jwar04.html

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New Testament Political Rulers

<table>
<tr><th>Roman Emperor</th><th colspan="3">Rulers of Israel</th></tr>
<tr><td rowspan="2"></td><td colspan="3">Herod the Great
(37–4 B.C.)
Matt 2; Luke 1:5</td></tr>
<tr><td>Judea</td><td>Galilee and Perea</td><td>Other Provinces</td></tr>
<tr><td>Augustus Caesar
(31 B.C.– A.D. 14)
Luke 2:1</td><td>Archelaus
(4 B.C.–A.D. 6)
Matt 2:22</td><td>Herod Antipas
(4 B.C.–A.D. 39)
Matt 14:1-11; Mark 6:14-29;
Luke 3:1; 19; 13:31-33; 23:7-12</td><td>Herod Philip II
(4 B.C.–A.D. 34)
Luke 3:1</td></tr>
<tr><td rowspan="3"></td><td>Coponius
(A.D. 6–8)</td><td rowspan="4" colspan="2"></td></tr>
<tr><td>Ambivius
(A.D. 9–12)</td></tr>
<tr><td>Annius Rufus
(A.D. 12–15)</td></tr>
<tr><td>Tiberius Caesar
(A.D. 14–37)
Matt 22:17; Luke 3:1; 20:22;
John 19:22</td><td>Valerius Gratus
(A.D. 15–26)</td></tr>
<tr><td></td><td>Pontius Pilate
(A.D. 26–36)
Matt 27; Mark 15; Luke 3:1;
13:1; 23; John 18-19</td><td colspan="2">Herod Agrippa II
(Began to rule in A.D. 34 in other provinces and in A.D. 39 in Galilee and Perea.)
Acts 25:13-26:32</td></tr>
<tr><td>Caligula
(A.D. 37–41)</td><td>Marcellus
(A.D. 37)</td><td rowspan="11" colspan="2"></td></tr>
<tr><td></td><td>Herod Agrippa I
(A.D. 37–44)
Acts 12</td></tr>
<tr><td>Claudius
(A.D. 41–54)
Acts 11:28; 17:7; 18:2</td><td>Cuspius Fadus
(A.D. 44–46)</td></tr>
<tr><td rowspan="3"></td><td>Tiberius Alexander
(A.D. 46–48)</td></tr>
<tr><td>Ventidius Cumanus
(A.D. 48–52)</td></tr>
<tr><td>M. Antonius Felix
(A.D. 52–60)
Acts 23:24-24:27</td></tr>
<tr><td>Nero
(A.D. 54–68)</td><td>Porcius Festus
(A.D. 60–62)
Acts 24:27-26:32; Phil 4:22</td></tr>
<tr><td></td><td>Clodius Albinus
(A.D. 62–64)</td></tr>
<tr><td>Galbo, Otho, Vitellius
(A.D. 68–69)</td><td>Gessius Florus
(A.D. 64–66)</td></tr>
<tr><td>Vespasian
(A.D. 69–79)</td><td rowspan="3" colspan="3"></td></tr>
<tr><td>Titus
(A.D. 79–81)</td></tr>
<tr><td>Domitian
(A.D. 81–96)</td></tr>
</table>

[Source: http://emmanuel-baptist-church.com/charts-on-the-new-testament]

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Pontius Pilate

Resources:

http://www.bible-history.com/pontius_pilate/

https://en.wikipedia.org/wiki/Pontius_Pilate

http://www.bible-history.com/empires/pilate.html

http://www.biography.com/people/pontius-pilate-9440686#synopsis

http://christiananswers.net/dictionary/pilatepontius.html

https://www.christiancourier.com/articles/549-tragedy-of-pontius-pilate-the

http://www.biblestudytools.com/encyclopedias/isbe/pilate-pontius.html

http://www.biblehistory.net/newsletter/pontius_pilate.htm

Pilate's Judgement of Christ
https://www.wake-up.org/newsletter-archive/day-star-newsletter/pontius-pilates-judgement-of-jesus-august-2002.html

See also chapters **LXXXIII** and **LXXXIV** for Bible details

What Happened to Pilate after the Death of Jesus?

http://www.gospel-mysteries.net/pontius-pilate.html

https://www.neverthirsty.org/bible-qa/qa-archives/question/what-happened-to-pontius-pilate-after-the-death-of-the-lord-jesus-christ/

How Pilate Became a Saint (???)
http://www.basarchive.org/sample/bswbBrowse.asp?PubID=BSBR&Volume=19&Issue=6&ArticleID=2

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Pontius Pilate, Roman Prefect (26 C.E. -36 C.E.)



Pilate Washing Hands



Pilot by Giotto

Pontius Pilate was the Roman prefect (governor) of Judea, a subprovince of Syria, who ordered the crucifixion of Jesus.

As prefect, Pilate commanded Roman military units, authorized construction projects, arranged for the collection of imperial taxes, and decided civil and criminal cases.

During his ten-year tenure as prefect, Pilate had numerous confrontations with his Jewish subjects. According to Jewish historian Josephus, Pilate's decision to bring into the holy city of Jerusalem "by night and under cover effigies of Caesar" outraged Jews who considered the images idolatrous. Jews carried their protest to Pilate's base in Caesaria. Pilate threatened the protesters with death, but when they appeared willing to accept martyrdom he relented and removed the offending images. Again according to Josephus, Pilate provoked another outcry from his Jewish subjects when he used Temple funds to build an aqueduct. It seems likely that at the time of the trial of Jesus, civil unrest had again broken out in Jerusalem.

Pilate's lack of concern for Jewish sensibilities was accompanied, according to Philo writing in 41 C.E, by corruption and brutality. Philo wrote that Pilate's tenure was associated with "briberies,

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insults, robberies, outrages, wanton injustices, constantly repeated executions without trial, and ceaseless and grievous cruelty." Philo may have overstated the case, but there is little to suggest that Pilate would have any serious reservations about executing a Jewish rabble-rouser such as Jesus.

Although Pilate spent most of his time in the coastal town of Caesaria, he traveled to Jerusalem for important Jewish festivals. While in Jerusalem, he stayed in the praetorium, which--there is a debate about this--was either a former palace of Herod the Great or a fortress located at the northwest corner of the Temple Mount. (Josephus reported that Pilate resided at the palace.)

… It is clear that prefects had a variety of options available for dealing with a potential source of trouble such as Jesus. These options included flogging, sending the matter back to the Sanhedrin, or referring the case to Herod Antipas, ruler of Galilee.

Given what is known about Pilate's concern with crowd control, it is hard to imagine that he would not have willingly acceded to a request from high Jewish officials to deal harshly with anyone who proclaimed himself "King of the Jews." Pilate undoubtedly knew that past messianic claims had led to civil unrest. It seems likely that he would have been eager to end the potential threat to the existing order presented by the subversive theology of Jesus. The form of execution used--crucifixion-- establishes that Jesus was condemned as a violator of Roman, not Jewish, law.

Pilate's repeated difficulties with his Jewish subjects was the apparent cause of his removal from office in 36 C.E. by Syrian governor Vitellius. Following his removal from office, Pilate was ordered to Rome to face complaints of excessive cruelty. He was exiled in Vienne, France.

[Source: http://law2.umkc.edu/faculty/projects/ftrials/jesus/jesuskeyfigures.html] [Secular source]

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Study:

"I Believe in Jesus Christ, Who suffered under Pontius Pilate" - The Apostles Creed

1. Who was Pontinus Pilate?

    See "**Pontius Pilate**" in this Appendix

2. Why is Pilate included in the Apostles Creed?

    A. It solidifies the historic basis for the creed. (Luke 3:1-2, 13:1-3)

    B. It brings out the public nature of Christ's suffering.

    C. It represent the finl rejection of Christ by his world. (Acts 4:27)

3. Pilate is the key player in Jesus' suffering and death. (John 18:30-19:16)

    See also chapters **LXXXIII** and **LXXXIV** for more Biblical details

4. Pilate's role in Jesus' trial exposes the nature of sinful humanity

    A. In the religious leaders

        1) Deception and hatred (Matt. 26:59)

        2) Unbelief (Matt. 26:268-68)

        3) Envy (Matt. 27:18)

    B. In this political leader

        1) Avoidance of responsibility (Luke 23:6-12)

        2) Unjust treatment of an innocent man (Luke 23 - whole passage)

        3) Refusal to recognize who Jesus was (Matt. 27:19), John 19:7-11)

        4) Flogging Jesus for his own selfish gain (Luke 23:13-16, John 19:1-5)

        5) Caving in to political pressure (John 19:12-16)

5. What can we learn from this?

[Source: Dr. Dennis Borg, Integrity Ministries (IntegrityMen.org)]

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Religious Contribution -- Jews, Romans, Greeks

The Jews made an important religious contribution to preparing the world for Christ by establishing synagogues throughout the Mediterranean area. Usually considered to have originated among Jewish exiles in Babylonia during the Exile, synagogues later proliferated wherever Jews lived in substantial numbers. Jewish districts existed in all the major cities of the Roman Empire at the time of Christ, with possibly 150 synagogues scattered across the empire early in the first century. Whatever the number, these institutions served as lighthouses of monotheism in a polytheistic world. Moreover, they stood for high ethical standards in a world without moral absolutes. And they usually possessed the Scriptures in Greek rather than Hebrew, in a translation known as the Septuagint, produced in Alexandria, Egypt, between 250 and 150 B.C.

As a result, many Gentile seekers after truth became “God-fearers” or “proselytes" to the Hebrew faith and later to Christianity. Hints of their number and their receptivity to the Gospel appear in the New Testament. Some came to Jerusalem for the great feast of Pentecost (Acts 2:10). One rose to a position of leadership in the church at Antioch of Syria (Acts 6:5). An Ethiopian eunuch, highly placed in the court of his land, had also heard about the Hebrews' God and eagerly responded to the gospel (Acts 8:26-39). Numerous proselytes seem to have embraced the gospel at Antioch of Pisidia (Acts 13:43), and a “great multitude” of proselytes or “God-fearing Greeks” at Thessalonica believed in Christ and became members of the church there (Acts 17:4).



A Roman milestone that stood along a major Roman highway at Iconium in Asia Minor. The marker told the traveler the distance to various cities along the highway.



Augustus brought peace and order to the Roman Empire and launched the *Pax Romana* (the Roman Peace).

The Jewish expectation of a Messiah also prepared the way for the coming of Christ.

The Old Testament is shot through with the anticipation of a Messiah who would deliver God's people Israel. The Scriptures present Him as Moses' Prophet “like unto me,” Isaiah's “suffering Servant,” Jeremiah's “Branch,” Daniel's “Son of Man,” and as the coming of God Himself to deliver His people.

During the later intertestamental period, after Israel fell under the domination of Rome, the Jewish community interpreted the setting up of Messiah's kingdom in largely political terms. Even Christ's disciples had a hard time conceiving of Jesus' kingdom as a spiritual one. James and John and their mother thought of it as a literal or political entity soon to occur and one in which they might sit on His right hand and His left (Mt 20:20-22; Mk 10:35-39).

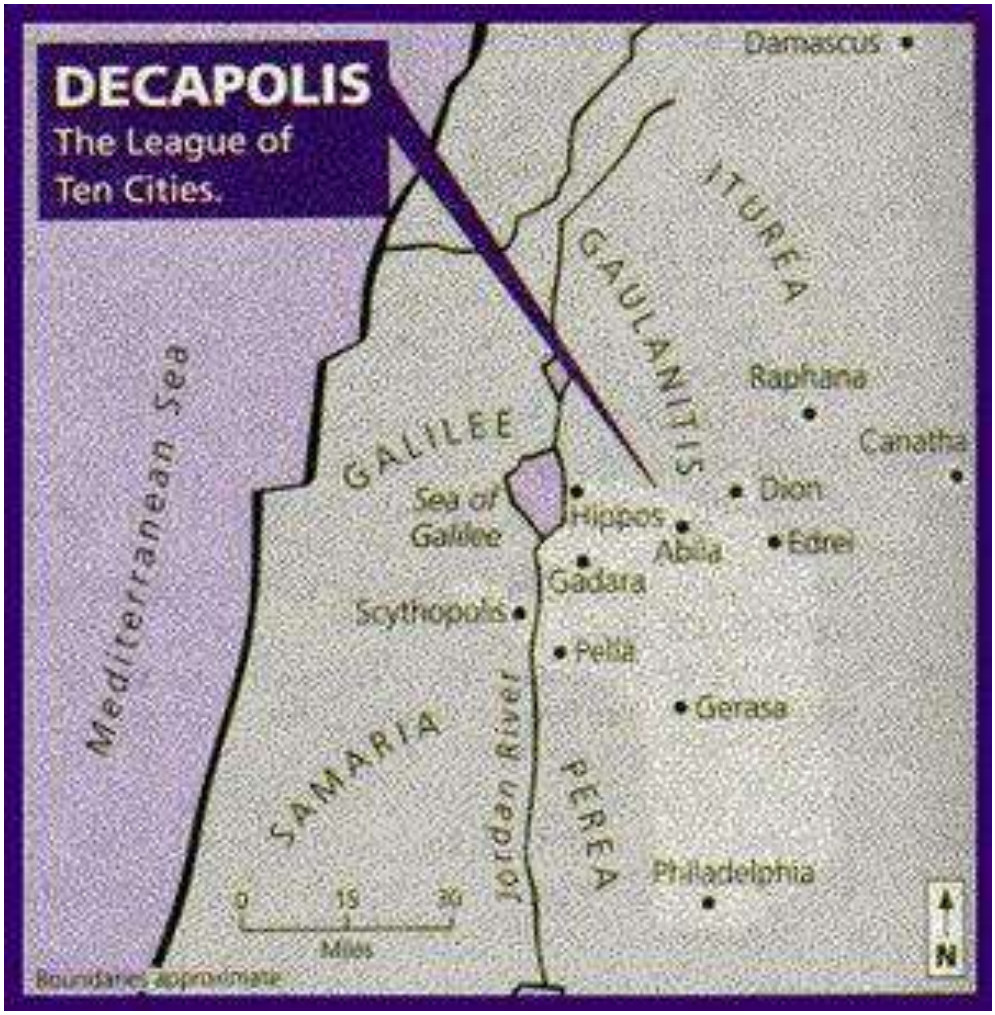
Yet one more way in which Judaism prepared for the coming of Christ involved a concern for salvation. The Law of Moses was doing its work. All the Law could really do was condemn. More and more it became evident that men and women could not live up to the standards of God. They became increasingly impressed with their own sinfulness. The Law had indeed become a tutor or pedagogue to lead them to Christ (Ga 3:24-25). As is clear from the New Testament, nothing in official Judaism—that of the Sadducees, Pharisees, or scribes—brought heart satisfaction. That created an openness to a new way, the way of God's grace through faith in Christ.

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How Many Jews in Jesus' Day?

Abba Eban concludes that during the first century some three million Jews lived in Palestine, four million in the Roman Empire outside Palestine, and one million in Babylonia, for a total of possibly eight million. In the eastern part of the empire Jews constituted about twenty percent of the population, and in the west about ten percent. All major cities contained a significant number of them. In Alexandria, for example, at least 40 percent of the population was Jewish. * Eban makes the claim that “at no time in history, before or since, have Jews formed so large a part of the known population of the civilized Occidental world.” *

Decapolis



Although God primarily used the Jews in religious preparation for the coming of Christ, and though the Son of God became incarnate as a Jew, the Romans and Greeks also made religious preparations for His coming. The Romans did this by their conquests. In defeating various peoples they contributed to a loss of faith in their gods, who were perceived as unable to protect them. Thus the Romans, unwittingly, helped to create a spiritual vacuum.

The Greeks contributed the speculations of their philosophers. These philosophers generally undermined the older polytheistic religions by their skepticism, but failed to provide a satisfactory alternative. Positively, Plato and his followers taught that reality existed not in this present temporal world of the senses but in the world of the spirit, where the highest ideals of the good, the beautiful

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and the true exist. Some philosophers concluded that behind all the multiplicity of gods there must be a monotheistic being. Zeno and the Stoics developed a high ethic that in many ways approached the New Testament ethic.

So philosophers generally repudiated the old polytheistic cults. Some were discovering a monotheistic being behind the welter of gods that people worshiped. Others taught the immortality of the soul. Yet others were developing elevated ethical systems. And some, such as Epicurus and Zeno (the Stoics), sought a more personal relationship to God, or Being, in the universe. Each in their way both reflected and helped to create a hunger for a personal relationship with a God who could provide eternal life and inner strength to live out an ethic that would embrace all human relationships.

Herod's kingdom at Jesus' birth



All this preparation came together in a meaningful way at the birth of Christ. History, it seems, was ripe for the coming of Christ and His birth in Bethlehem. The apostle Paul declared, “When the fullness of the time had come,” or, “When the right time finally came,” “God sent forth His Son, born of a woman” (Ga 4:4). Not only did Paul speak by inspiration, but, living in that time, he understood from experience, as we cannot fully, how everything fit together to provide a proper context, or “right time,” or “fullness of time,” for Christ to be born. Jesus Christ made the impact He did because to some degree the world was ready for Him and what He had to offer.

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The Land



Of course the physical landscape of Palestine during the Roman period remained essentially as it had been for millennia. Yet the climate had changed because of the cutting down of forests and of olive trees, especially around Jerusalem, during the First and Second Jewish Revolts. And new studies have shown that the climate of the whole Mediterranean basin was colder and more humid during the Roman period (beginning about 300 B.C.) than today. The level of the Dead Sea was many feet higher then, and southern Judea and the Negev produced myrrh, frankincense, and quality wines under Nabatean cultivation. In fact, the whole eastern end of the Mediterranean and North Africa were much more agriculturally productive during the height of the Roman Empire than before that time and currently. * The political landscape changed considerably under the Romans as well.

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Under Pompey

With Pompey's conquest (63 B.C.), completed by Gabinius, who was proconsul of Syria 57–55 B.C. , Rome divided Palestine into numerous units. Pompey freed the Greek cities (e.g., Gaza, Joppa) that had been controlled by Jews since the days of John Hyrcanus (135–104) and made them autonomous enclaves under the supervision of the Roman proconsul in Syria. Most of those east of the Jordan he joined in a new “League of Ten Cities” or the Decapolis (Mt 4:25; Mk 5:20; 7:31). Some of the better known cities of this group were Philadelphia (Amman), Gerasa (Jerash), Pella, Scythopolis (Beth Shan), and Gadara. Samaria became independent, while Judea, Perea, and Galilee were ruled by the Jews (also under the supervision of the Roman proconsul in Syria). The government of the Jewish territories is described in the next section.

Under Herod the Great

During the Roman civil wars Antipater, father of Herod the Great, won the favor of Julius Caesar and became the actual ruler of Palestine. He appointed his young son Herod to be governor of Galilee. When Antipater was murdered in 43 B.C. , Herod and his brother Phasael were appointed rulers over all Judea. The subsequent invasion of the Parthians (40 B.C.) is a subject of later discussion. Herod fled to Rome, where Octavian and Mark Antony persuaded the Senate to appoint him king of the Jews, giving him Judea, Idumea, Perea, and Samaria. But when Herod went to Palestine, he had to fight to take the granted territory. By 37 B.C. he was successful in conquering Judea, Idumea, Perea, Samaria, Galilee, and the port of Joppa.

After Augustus became master of the Roman world (31 B.C.), he confirmed Herod in his rule of the territories he now controlled and gave him several cities in the coastal plain. Later he added the Golan (Gaulanitis) and Panias (the area of Caesarea Philippi) and gave him the task of pacifying the region to the east of Gaulanitis. So Herod's kingdom at its height included almost all the territory between the Dead Sea and the Jordan rift and the Mediterranean, and nearly all the east bank of the Jordan as well.

Under Herod's Sons

After Herod died (4 B.C.), Augustus divided his kingdom among his three living sons, as the dead king had wished. Archelaus received Judea, Idumea, and Samaria. Herod Antipas got Galilee and Perea. Philip, the area east and northeast of the Sea of Galilee. Herod's sister, Salome, won the cities of Azotus and Jamnia on the Mediterranean and Pasaelis in the Jordan Valley.

Under Kings and Procurators

Archelaus proved to be a dismal failure in his rule. The Romans banished him in A.D. 6 and handed his lands over to a Roman procurator. Herod Antipas continued to rule until A.D. 39, when he fell out of favor with the emperor Caligula. Philip died a natural death in A.D. 34.

Caligula granted the lands of Philip to Agrippa I in 37, and of Antipas in A.D. 39. Then in A.D. 41 the emperor Claudius gave Agrippa the territory that Archelaus had ruled. Thus, from A.D. 41 to 44 he controlled almost all of the kingdom of Herod the Great. When Agrippa died in A.D. 44 (Acts 12), the Romans decided to return to the procurators lands they had controlled earlier (Idumea, Judea, Perea, Samaria), plus Galilee. Agrippa II ruled the tetrarchy of Philip, A.D. 50–c. 100 (cf. Acts 25-26).

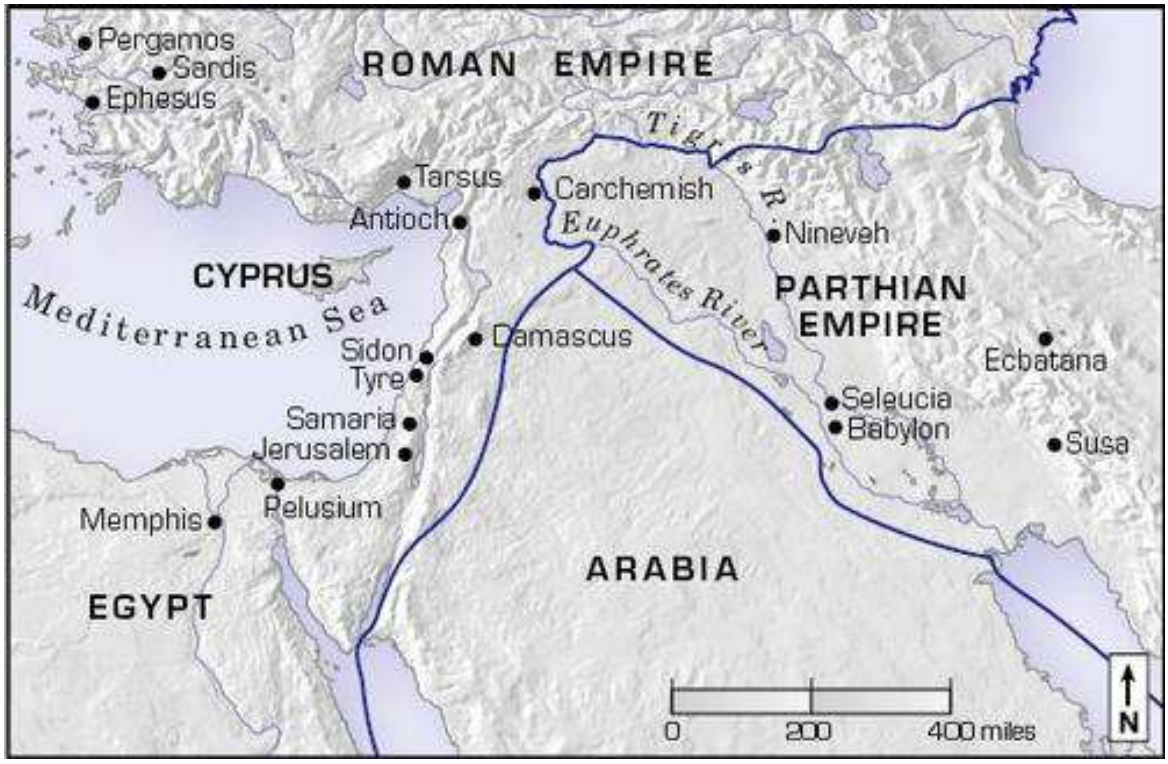
[Source: Nelson’s New Illustrated Bible Manners and Customs]

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Government

End of the Hasmoneans

The reign of Queen Salome Alexandra (76–67 B.C.) was a time of quiet before the storm. As a woman she could not serve as high priest and so appointed her son Hyrcanus to that post. In that position he supervised the Sanhedrin and controlled the domestic policy of the kingdom. She kept her hand on foreign affairs and put her younger son Aristobulus in charge of the army. She sent him off to take Damascus, but he failed to add that region to the Hasmonean state.



The Parthian Kingdom, controlling the area of Persia in the east, posed a threat to the Romans in the days of Herod and greatly complicated Roman affairs.

After Salome's death, her two sons engaged in a fratricidal conflict for control of the kingdom. Finally, both appealed to the Roman general Pompey, who was then fighting in the East, for his support. This appeal gave Rome an excuse to interfere in Palestine, though it was just a matter of time before she would have done so anyway.

The complicated story of what happened with Pompey's involvement is beyond our present purposes. It is enough to say that Pompey confirmed Hyrcanus as high priest, defeated Aristobulus by force of arms in the Temple Mount and carried him in chains to Rome, and added Palestine to the Roman domains in 63 B.C. Ominously, the Idumean Antipater, father of Herod the Great, now held the real power in the Jewish state.

As high priest, Hyrcanus had the right to administer the Jewish nation's internal affairs according to the laws of Israel. Of course the government in Palestine was affected by events of the Roman civil wars. When Julius Caesar defeated Pompey at Pharsalus in 48 B.C. , he had to reorder affairs in the East. The following year he went to Syria, where he confirmed Hyrcanus as high priest and appointed him Ethnarch (“ruler of the nation”), with the right to try capital cases. This right continued in Jewish hands until the appointment of the procurators in A.D. 6. Thus it was no longer in force when Jesus was put to death. Caesar also confirmed the special privileges of the Jews of the Diaspora or Dispersion in Asia Minor and Alexandria—the right to live according to their ancestral laws. Importantly, later Roman rules confirmed those privileges. Antipater was granted Roman citizenship

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and the office of “Custodian of Judea” (with vague duties). Antipater made his elder son Phasael governor of Jerusalem and his younger son Herod ruler of Galilee.

With the assassination of Julius Caesar (44 B.C.) a new instability occurred in Judea. Caesar's murderers, Brutus and Cassius, ransacked the treasuries of eastern lands to finance their war effort against Caesar's heirs. Antipater and his sons did their best to please the new Roman administration and ignored Hyrcanus and the Jewish aristocracy. A plot started to form to assassinate Antipater and he was poisoned at a banquet.

While Hyrcanus and the Jewish aristocracy contested with Herod and the Idumeans for the mastery in Palestine, news came of Mark Antony's victory over Caesar's assassins at Philippi (42 B.C.). Herod headed a delegation that went to Bithynia (in Asia Minor) to meet Antony. After Herod had generously greased Antony's palms, and after Antony on his own decided that the Idumeans would be more loyal to Rome than Hyrcanus and his allies, he confirmed Herod and Phasael in their official posts. But Hyrcanus remained as Ethnarch and high priest, with diminished powers.

While Mark Antony and Octavian (later Augustus) were slugging it out for control of the Roman Empire, the Parthians took advantage of Roman weakness in the East. And Antigonus, the youngest son of Hyrcanus' brother Aristobulus, saw a chance to take over in Palestine. Antigonus joined with the Parthians, and enemies of the Romans everywhere received both with open arms (40 B.C.). When Phasael and Hyrcanus went off to negotiate with the Parthians, they killed Phasael and disfigured Hyrcanus so he would be ineligible to continue as High Priest. Herod stashed his family at Masada, and he fled to Rome for support.

There Herod convinced the Senate to make him king over Judea as a tributary of Rome. But when he returned to Palestine to claim his kingdom, initially he had to depend on his own efforts to raise an army and gain control of the countryside. Eventually, however, Rome did put troops in the field. The Roman legions under the command of the Roman governor of Syria took Jerusalem, executing Antigonus at Antioch of Syria on the command of Mark Antony. Hasmonean rule had come to an end. The Parthians lost any enthusiasm for continuing the struggle. Beginning in 37 B.C., Herod was in a position to establish his rule in Judea.

The Reign of Herod the Great

In his early years as king (37–30 B.C.), Herod allied himself to Rome, and his rule was maintained by Mark Antony. Like the kings of Pontus, Cappadocia, and Galatia, Herod was important for his support of Roman policy—and as a ruler who knew how to maintain order in his domain. As a result Rome did not need to annex those states. Herod, however, could not keep the lid on by himself, so the Romans stationed a legion in Judea to maintain the stability of his rule.

One of Herod's greatest problems was that Cleopatra, now married to Mark Antony, wanted to bring Palestine back under the control of Egypt. Fortunately for Herod, Antony was neither willing nor able to agree to such a course of action. But he did give some chunks of Herod's domain to Cleopatra. Cleopatra continued to give Herod grief by friendly contacts with the Hasmonean faction in Judea.

The Hasmonean faction continued to be a problem for Herod. First he negotiated with the Parthians for the return of Hyrcanus, the former high priest still held there. If he remained at the Parthian court, he could stir them up to attack Judea. But when Hyrcanus returned to Jerusalem, the question of the high priesthood became acute. Hyrcanus could not serve because he had been mutilated (Levitus 21:17-20). Alexandra, daughter of Hyrcanus and mother-in-law of Herod (he had married Alexandra's daughter Mariamne), demanded that Herod appoint her young son Aristobulus III (brother of Mariamne) as high priest.

Herod feared that as high priest the young man would ultimately unseat him. His fears turned out to be justified, for when Aristobulus began to officiate he became immensely popular with the masses. Herod then decided to do away with Aristobulus. He had his servants drown Aristobulus while swimming in a pool in Jericho (35 B.C.). At the time Herod was a guest of Alexandra in the Hasmonean palace at Jericho; the pool was one of the palace's swimming pools. This pool has now

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been excavated and any tourist to Jericho may see it there (see accompanying picture). The uproar after this murder cost Herod dearly, but he was able to defend himself with Antony, who had no one to replace Herod in Judea. Presumably a good part of Herod's defense was that a popular Hasmonean threatened Roman power in the region.

After Octavian's defeat of Antony at Actium in 31 B.C., Herod, like other kings of the East (of Judea, Galatia, Cappadocia, Paphlagonia, and Bosphorus), found himself in a new world. Herod went to Rhodes to meet Octavian. He made no secret of his support for Antony but frankly stated that as he had been loyal to Antony, he would be faithful to Octavian if he would let him. Octavian had the good sense to know that these kings had no choice but to support Antony and believed they would be loyal to him too. Herod welcomed Octavian as he marched along the Palestinian coast on his way to Egypt and presented him with a very large gift and supplies of water and wine for the journey. Octavian later reciprocated with considerable gifts of land (see previous discussion).



Pools at the Hasmonean palace at New Testament Jericho, where Herod drowned the high priest, Aristobulus III

While Herod ruled, his subjects understood his dependence on Octavian (now Augustus) and the emperor's ultimate authority over them. Octavian expected Herod to send troops when Rome needed them, and pay annual taxes to Rome out of his revenues, as well as making special gifts. Because Rome did not collect those taxes directly, there was less friction between the people and Rome. In matters of major importance Herod was expected to seek the advice of the Roman governor of Syria, but Herod had a free hand in the internal affairs of his kingdom. The main check on his power lay in a fear of driving his subjects into rebellion and thereby destroying Rome's confidence in his ability to keep order and to pacify the region. He even had the right to nominate his successor, though such action was subject to the emperor's confirmation.

Herod had great influence within the Roman Empire because of his personal relationship with Augustus and other heads of the Roman government. He built cities and named them for the emperor. The two outstanding examples were Caesarea and Sebaste (Samaria) — *Sebastos* is the Greek equivalent of Augustus. In both cities he erected statues and temples in the emperor's honor. At Caesarea, the Roman capital of Palestine, games were held in honor of the emperor every fourth year. In the province of Syria he built temples to Augustus in several cities.

Herod developed a friendship with Marcus Agrippa, Augustus' right hand man who was married to Augustus' daughter Julia. A significant result of that friendship was Agrippa's impressive visit to Judea

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in 15 B.C., when he received a warm welcome from king and people. He made a large number of sacrifices at the temple in Jerusalem. Herod also secured a reaffirmation of the rights of Jews in many cities of Asia Minor.

Herod sought to make a name for himself all over the empire. He made gifts to several Greek cities for the construction of buildings and the development of their institutions. Just outside his borders at Ascalon he built a colonnaded street, fountains and public baths. At Acre-Ptolemais he built a gymnasium, at Sidon a theater, at Damascus a gymnasium and theater. At Antioch he paved the main street with marble along its entire length and lined it with colonnades.

In Greece he made generous contributions to the Olympic Games. In Rhodes he rebuilt the temple to Apollo which had been destroyed by fire. He gave gifts to Pergamon, Samos, and the towns of Cilicia, Pamphylia, and Lycia. And this is only a partial list of his benefactions. It would be tedious to note them all.

Herod's Building Activities

*Caesarea **

Along with the rebuilding of the temple in Jerusalem (see next section on Religion), Caesarea ranks as Herod's most spectacular building project. He constructed it on the site of Straton's Tower, a small town twenty-five miles north of Tel Aviv (22–9 B.C.) and named it for Augustus Caesar. When the Romans removed Herod Archelaus in A.D. 6 and appointed procurators to rule Palestine, they made Caesarea the capital of the province. Caesarea became a prosperous city, half the size of Manhattan Island.



Herod's theater at Caesarea, in the process of restoration.

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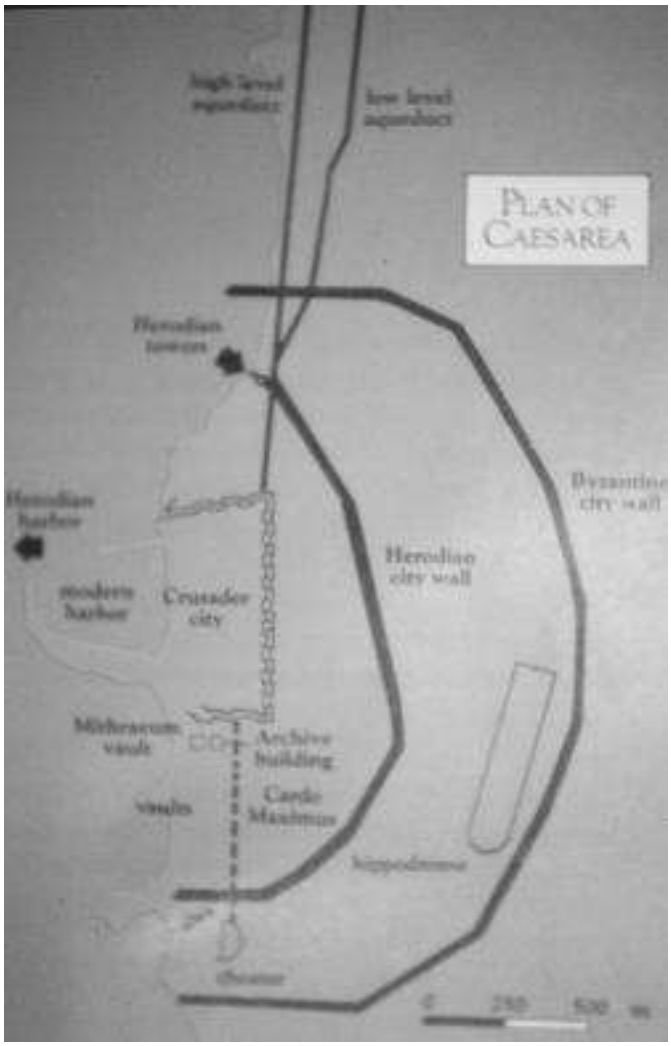
This inscription from the theater at Caesarea mentions Pontius Pilate, prefect of Judea, who ruled at the time of Jesus' death. (Gustav Jeeninga)

Herod laid out the streets of his city in a checkerboard pattern. At least the main north-south street was paved with limestone blocks. He had the sewer system constructed in such a way that it would be constantly flushed by action of the sea—unique for a Mediterranean city. At the south end of the main street stood a theater that could probably hold about 4,000 spectators. In the theater excavators found a block with an inscription mentioning Pontius Pilate as the prefect of Judea in the reign of Tiberius, providing extra-biblical evidence of his existence. Just west of the theater on a little promontory stood a sumptuous building which excavators increasingly believe was Herod's palace. We can still see fine mosaic floors there.

Herod provided an adequate water supply by means of a high-level aqueduct that brought good fresh water from springs on Mount Carmel, some six miles to the north. There was also a low-level aqueduct that brought water from the Zarqa River, about three miles away. Its date is uncertain, but it may have functioned as early as Herod's day to provide water for irrigation.

For his port Herod constructed a breakwater made of huge blocks of concrete and enclosing a harbor area of forty acres. * Caesarea had the first protected harbor along the Palestinian coast. And the object of all of Herod's efforts here was to provide a safe harbor along this stretch of the Mediterranean coast. Overlooking the harbor to the east he erected a huge platform on which he built a temple to Augustus and the goddess Roma. South of the temple stood warehouses. Judging from objects found in them, trade was carried on with North Africa, Spain, Italy, and the Aegean. Herod also built an amphitheater northeast of the city. Its arena measured some 290 by 190 feet and compared favorably with the arena of the Colosseum in Rome (281 by 177 feet).

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A plan of Caesarea, showing the location of the hippodrome, theater, harbor, and the route of the two aqueducts.



The high-level aqueduct

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The platform on which the temple to Augustus Caesar stood at Caesarea

The Herodium

Herod built the Herodium on a spot (7.5 miles south of Jerusalem) where he enjoyed one of his most important victories over the Parthians and Hasmoneans in 40 B.C. Near the end of his life he gave orders that he be buried there. Josephus' account in the accompanying sidebar describes Herod's funeral procession.

The Herodium was a hill some two hundred feet high, on which a round building was erected. This consisted of two parallel circular walls (diameter of the outer one 200 feet) with four towers extending from the outer wall at the points of the compass. Herod built three of them semicircular and the fourth round. Then he surrounded the walls with earth and stone, so the completed structure looks like a truncated cone.

He divided the inside of the palace- fortress into two parts, the eastern half occupied by a garden surrounded by columns and the western half by a bathhouse and various rooms. This eastern sector may have had three upper stories. The bath was a typical Roman bath with a dressing room and warm, hot, and cold rooms. It had mosaic floors and wall frescoes similar to some of those found in Pompeii. The hot bath had the usual form, with hot air passing under the floor and through pipes in the walls. A network of huge cisterns provided water for the site. A rectangular room about 35 by 50 feet was slightly remodeled for use as a synagogue during the first or second Jewish revolt (A.D. 67–70 or A.D. 132–135). Thus it ranks with the synagogue at Masada as among the earliest known.

Herod's Burial

‘‘Archelaus omitted nothing of magnificence… but brought out all the royal ornaments to augment the pomp of the deceased. There was a bier all of gold, embroidered with precious stones, and a purple bed of various contexture, with the dead body upon it, covered with purple; and a diadem was put upon his head, and a crown of gold above it, and a sceptre in his right hand; and near to the bier were Herod's sons, and a multitude of his kindred; next to which came his guards, and the regiment of Thracians, the Germans also and Gauls, all accoutred as if they were going to war; but the rest of the army went… armed, and following their captains and officers in a regular manner; after whom five hundred of his domestic servants and freed-men followed, with sweet spices in their hands: and the body was carried… to Herodium, where he had given order to be buried.” —Josephus, *Wars of the Jews,* 1.23.9

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The Herodium

The Lower Herodium sprawled at the foot of, and to the north of, the palace-fortress. There can be seen a large pool—a kind of artificial lake, possibly for swimming or sailing small boats. Adjacent to the pool lay an ornamental garden, and several buildings stood nearby. One of these was a bathhouse, but the use of most of them has yet to be decided. To date Herod's tomb has not been found.

Herodian Jericho

The Hasmoneans built the first aqueducts in the western Jordan Valley. And later, after date palm and other cultivation prospered, they and King Herod built winter palaces there. The Hasmoneans constructed a winter palace (probably two stories high) about 165 by 165 feet and dug two small swimming pools adjacent to it. As noted earlier, Herod had the young Aristobulus III drowned in one of them.

Early in his reign (c. 35–30 B.C.) Herod built a rectangular winter palace nearby, just south of the Wadi Qelt. This had a central peristyle or colonnaded court, a bathhouse, and a pair of small pools. Later Herod created an enlarged winter palace on both sides of the Wadi Qelt and connected the two units with a bridge. On the north side of the Wadi stood a five-room bathhouse, two peristyle courts and several other rooms.

On the south side lay a sunken garden with an impressive facade holding statuary niches. At the end of the facade he had built a pool for swimming and water games. Behind the facade stood an artificial mound with a building on it. Herod also built a hippodrome and a theater south of ancient Jericho.

Jerusalem

Of course pride of place among Herod's building activities in Jerusalem goes to the temple (discussed in the section “Herod’s Temple” in this Appendix). But while Herod may have sought to win favor with the Jews by rebuilding the temple, he alienated many of them by erecting structures that offended their religious sensitivities. Some of his construction also served merely to assure his hold on the city or to provide for his creature comforts.

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Chief among the latter were his barracks and palace. He located these on the west of the city in an area enclosed by its own separate wall, just south of where the Jaffa Gate now stands. At the north of the compound he built three great towers to protect the palace. The biggest of the three was called Phasael after his brother. Its base still stands inside the Old City and is commonly called “David's Tower.” The lower part of it was a fortification, and the upper part was outfitted like a palace. It was 148 feet high. The second tower (named Hippicus for a friend of the king) was 132 feet high. The third was called Mariamne after his queen. A total of 74 feet high, it had luxurious residential quarters.



The eastern half of the Herodium consisted of a garden surrounded by columns.



Part of the elaborate bath complex in Herod's palace on the north side of the Wadi Qelt at New Testament Jericho

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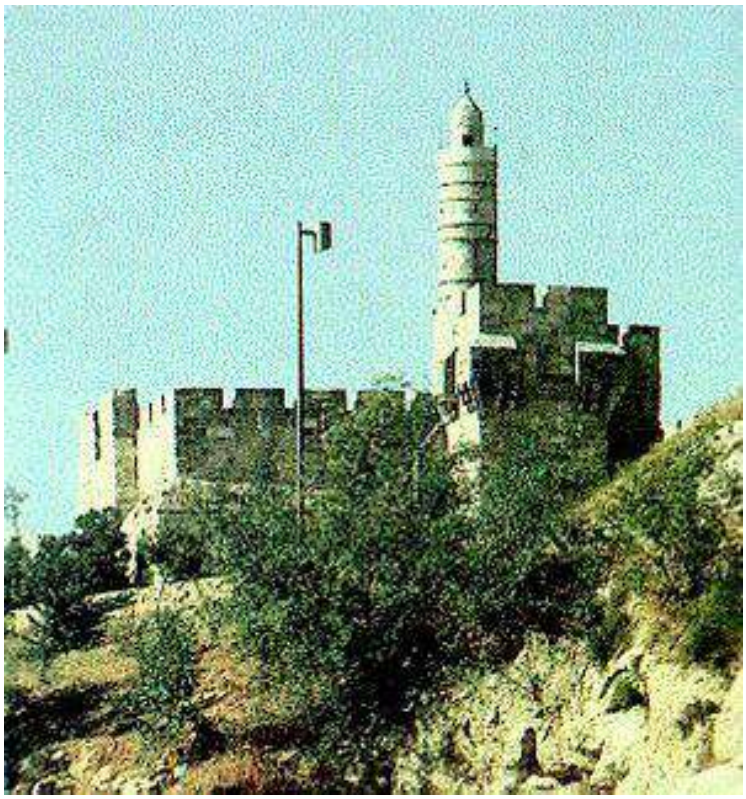


The pillared reception room next to the bath complex of Herod's palace at New Testament Jericho.
(1–2 miles northwest of the mound of Old Testament Jericho)



A reconstruction of Herod's palace in Jerusalem. (From the Holyland Hotel in West Jerusalem)

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The “Tower of David” in Jerusalem, which Herod the Great built and named for his brother Phasael. (Willem A. VanGemeren)

Between these towers and the palace stood barracks for Herod's soldiers. The palace itself consisted of two great buildings, each with banquet halls, baths, and bedrooms for hundreds of guests. Around the palace were groves of trees and ponds and bronze figures discharging water.

Offensive to the Jews were Herod's theater and hippodrome. The theater stood on the eastern edge of the hill of the upper city on what is now Mount Zion. Like all ancient Greco-Roman theaters, it was open to the sky and had seats arranged in step-like fashion in a semicircle and facing the stage. Players performed Greek and Roman plays there.

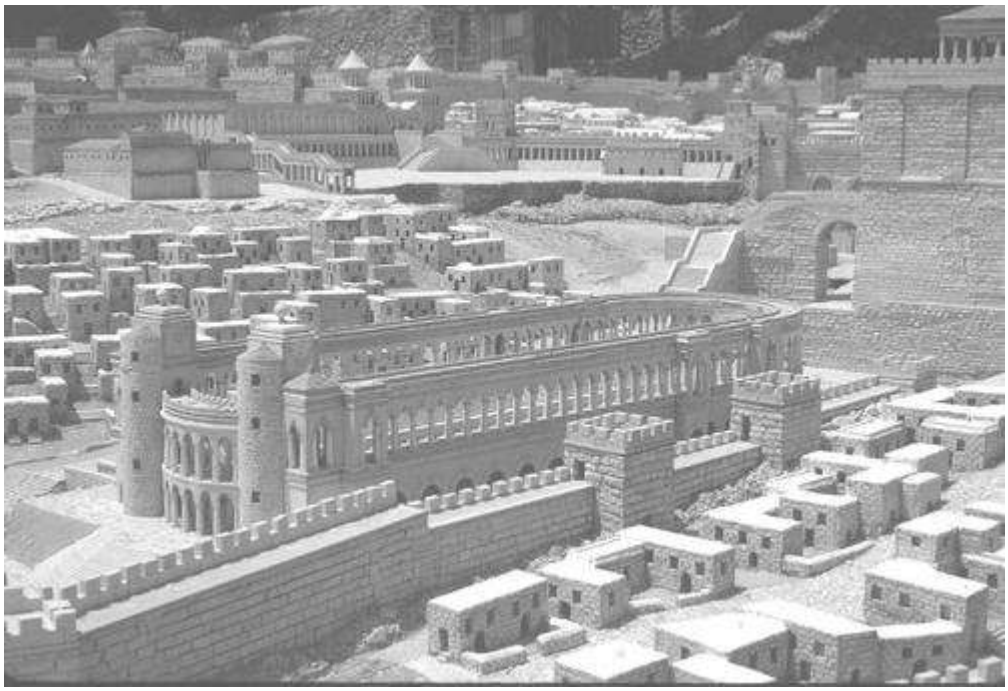
South of the Temple Mount in the Tyropoeon Valley Herod built a hippodrome or stadium. This served primarily as a place for chariot races. Shaped like a giant hairpin, it had a rounded end and a straight end. Spectators sat on stair-like seats, and chariots raced around a spina or divider that ran down the middle of the structure.

Machaerus

Herod Antipas imprisoned and then executed John the Baptist on the demands of Herodias (Mt 14:3-10; cf. Josephus, *Antiquities* XVIII.5.2) at Machaerus (about 38 miles south of Amman). Initially the Hasmoneans had erected the fortress there on the southern border of Perea to defend against the Nabateans. The site consists of ruins of the fortress and of the adjacent Roman-Byzantine village.

Alexander Jannaeus (103–76 B.C.) built the fortress, and the Roman Gabinius destroyed it in 57 B.C. Herod the Great rebuilt it after he consolidated his hold on Palestine (37 B.C. ff.), and it served the Jewish rebels as an important bastion during the war that resulted in the destruction of Jerusalem in A.D. 70.

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A reproduction of Herod's hippodrome. (From the model at the Holyland Hotel in West Jerusalem)



Remains of Machaerus, fortress of King Herod, where John the Baptist was beheaded, according to the Jewish historian Josephus

The most important excavations at the site took place in 1978–1981 under the direction of Virgilio Corbo of the Franciscan order. The Herodian palace-fortress measured about 360 feet east-west and 195 feet north-south. A north-south corridor divided the palace into two blocks. The eastern section had a paved courtyard in the center flanked by baths on the south. The western part had a small court surrounded by columns. Several of the rooms showed traces of mosaic floors. The lower city, that provided housing for the palace personnel, has yet to be excavated. *

Mamre and Hebron

The walled enclosure at Mamre (2 miles north of Hebron), sacred to the memory of Abraham (see Ge 13:18; 23:19; 35:27), seems to date to the reign of Herod the Great.

The monumental structure at Hebron (now a mosque), covering what is commonly identified as the Cave of Machpelah (where some of the Patriarchs were buried, beginning with Abraham's wife Sarah, Ge 23:19), is commonly attributed to Herod the Great.

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Masada

"Herod… built a wall around the entire top of the hill… there were also erected upon that wall thirty-eight towers…. Moreover, he built a palace therein at the western ascent…. He also had cut many and great pits, as reservoirs for water, out of the rocks." (Josephus , Wars of the Jews, VIII.3 *)*

Herod the Great fortified Masada, a wonderful, almost impregnable bastion, as a defense against internal Jewish opposition and the Romans—especially Cleopatra and her designs on him. It rose some 1,500 feet above the sea on an isolated mesa about two-thirds of the way down the western shore of the Dead Sea. Its summit of twenty-three acres gave space for palaces, barracks for soldiers, and storerooms for military equipment and supplies of food. Yigael Yadin of the Hebrew University in Jerusalem led an excavation team of professionals and thousands of volunteers there for two years, in 1963 to 1965. They accomplished an almost total excavation of the site. The exciting account appears in Yadin's *Masada* (1966).



The monumental structure at Hebron (now a mosque) is commonly attributed to Herod the Great.

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Masada, with the Roman ramp built up during the siege



The hot bath room or sauna in the bath complex at Masada had a hollow floor supported by stone pillars; hot air could pass under the floor and through flues in the wall.

Though the Hasmoneans had built some fortifications at Masada, and Herod had left his future wife Mariamne and members of her family there when he fled to Rome, Herod must have dismantled the earlier construction. Yadin found that almost everything on the site dated to Herod's day or later.

A casemate wall about 4,250 feet long surrounded the boat-shaped rock, and had an abundance of defense towers. A casemate wall is a double wall with the area between divided into rooms or compartments. The excavators found about 110 rooms or casemates inside the wall and towers. The enclosed area provided space for four palaces—three small ones and a large one next to the western gate. The large western palace had four blocks of rooms: royal apartments, workshops, storerooms

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and an administrative section with what the excavators identified as a throne room with a colored mosaic.

At the northernmost point of Masada, at the cliff's edge, stood a palace-villa built in three tiers. On the top level Herod built living quarters with a semicircular porch. The middle terrace, about 65 feet below the upper terrace, contained a circular building and was connected with the upper terrace by a staircase. The lower terrace lies some fifty feet below the middle terrace, and contains a small bathhouse with a mosaic floor and plastered walls.

Samaria

Herod renamed Samaria (thirty-five miles north of Jerusalem) Sebaste, the Greek equivalent of the Latin Augustus (meaning *"the* revered one") and built extensively there. But we need to be careful not to give him credit for the work of others during the Roman period. The provincial governor Gabinius (57–55 B.C.) seems to have rebuilt the walls, almost two miles long, which surrounded an irregular area of some 160 acres. He also appears to have been largely responsible for the Roman Forum and the adjacent basilica. However, Josephus gives Herod credit for the city wall (Wars, I.21–2). Perhaps the truth is that those projects were too ambitious for Gabinius' brief tenure and Herod finished what Gabinius had started.



Herodian tower at the gate of Samaria

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Steps up to Herod's temple to Augustus at Samaria

But Herod does deserve credit for the round towers of the west gate of the city and the stadium (some 750 by 195 feet). He definitely built the great temple to Augustus on a height overlooking the city. The complex included the temple building proper (114 by 78 feet) and a large forecourt (on a platform 270 by 234 feet). A wide staircase led from the forecourt to the temple. The emperor Septimius Severus (193–211) rebuilt the temple complex, according to its original plan, and the stairs and other remains the modern tourist can see there today date from this later period.

Remains of the theater to be seen there today date to about A.D. 225. And the colonnaded covered bazaar street that seems to have run the length of the city evidently dates to about the same time. So the New Testament student should not include either in an imaginary recreation of the city in the days of the apostles. *

Summary of Herod's Building Activities

Through Herod the Great's constant construction in Palestine and all over the eastern part of the Roman Empire he sought to play up to the emperor or the official family (e.g., Caesarea, Samaria). He also sought to improve his standing with the governments and peoples of the East, in part so they would not hinder Jews from sending the annual temple tax to Jerusalem. Some of his building was done to placate the Jews (e.g., the temple in Jerusalem); some to provide his defense needs (e.g., Herodium, Masada); and some to indulge his own vanity and to impress observers with the splendor of his kingdom (e.g., his palace in Jerusalem).

Richardson in his new 1996 biography of Herod lists eighteen building projects in Jerusalem, twenty-seven outside Jerusalem but within his territories, ten in Phoenicia and Syria, and fifteen in Asia Minor and Greece. *

Succession to the Throne

After Herod's murder of the young Aristobulus III, it became increasingly easy for him to destroy others of whom he was jealous and whom he suspected of plotting against him. Ultimately he disposed of his wife Mariamne and her mother; her two sons Alexander and Aristobulus; Antipater,

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his firstborn; many of his loyal courtiers; army officers; three hundred soldiers suspected of supporting Alexander and Aristobulus; and others. Ultimately he suspected treachery in every corner, and a poisoned atmosphere invaded the court that reflected Herod's declining powers and judgment and made it increasingly hard for him to govern. Herod's execution of Mariamne and subsequent grief temporarily cost him his sanity. Eventually he remarried and finally had a total of nine wives.



Tiberias was once the capital of Herod Antipas.

When we look at the state of Herod's mind and the atmosphere at his court in his last years, it is easy to imagine him looking over his shoulder at the birth of a Jewish child in Bethlehem who was supposed to become king of the Jews. And when we see how many had become expendable during the previous few years, we can understand why he could give the order for the mass murder of infants in Bethlehem to be sure he had disposed of Jesus (Mt 2:16-18).

With all of these executions and Herod's suspicions, he changed his will several times. Five days before his death he changed his will for a final time, appointing Archelaus king of Judea, leaving Galilee and Perea to Herod Antipas, and the territories northeast of the Sea of Galilee to Philip (son of Cleopatra of Jerusalem). Archelaus and Herod Antipas were sons of Malthace, a Samaritan. Of course Augustus had to approve these arrangements.

Government Under the Herodian Family

With Herod's body entombed at the Herodium (southeast of Bethlehem), his sons or their representatives went off to Rome to make their case before Augustus. Meanwhile, revolts flared in all the Jewish sections of Palestine. Evidently these were spontaneous, independent of each other, and had no concerted plan. Varus, governor of Syria, required large forces of legionnaires and auxiliaries to put them down. When the smoke blew away, Augustus essentially approved Herod's will but made Archelaus the ethnarch instead of king of Judea. Some of the Hellenistic towns he made directly subject to the governor of Syria.

Archelaus

Archelaus proved to be totally incompetent and aroused the anger of both Jews and Samaritans. When the Samaritans sent a delegation to Augustus in A.D. 6 to accuse Archelaus of cruelty to their people against the specific orders of Augustus, the emperor removed Archelaus and banished him to Vienne in Gaul (France). We shall return to Augustus' arrangements for Archelaus' lands after a quick look at the administration of the rest of Palestine.

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Herod Antipas

Herod Antipas appears more often in the New Testament than the other Herods because he ruled Galilee and Perea when Jesus and John the Baptist spent much of their time in those territories. A builder like his father, he rebuilt Sepphoris (about four miles northwest of Nazareth), which served as his capital until he transferred it to the newly-constructed Tiberias on the Sea of Galilee. He named Tiberias for the reigning emperor and completed construction there about A.D. 25. He had great difficulty populating Tiberias because during construction the workmen uncovered a cemetery, so Jews considered the site to be ritually unclean. He also rebuilt Livias and named it in honor of Augustus' wife Livia.

The execution of John the Baptist marred Antipas' rule. John's denunciation of Antipas for his marriage to his brother's wife Herodias precipitated this murderous act. Antipas' first wife was the daughter of the Nabatean king Aretas IV, whom he divorced to marry Herodias, wife of his brother Herod Philip. The reason for John's opposition to Antipas' second marriage was that Mosaic law forbade marriage to a brother's wife except to raise up an heir for a childless brother who died prematurely (levirate marriage, Lev 18:16; 20:21; Dt 25:5). Antipas' brother was still alive and had an adult daughter. John's condemnation won Herodias' undying hatred, and she saw her chance to do away with John at Antipas' birthday party, when her daughter Salome's dance won Antipas' approval (see Mt 14:1-12; Mk 6:14-29).

Antipas also had a brush with Jesus. While Jesus was beginning his final journey to Jerusalem but was still in Galilee, some Pharisees told him that he ought to leave because Antipas wanted to kill him (Lk 13:31-33). Jesus declared that this threat would not stop him. Later, as part of Jesus' trial, Pilate sent Jesus to Herod Antipas because he had come from Herod's province of Galilee (Lk 23:6-12). But Antipas refused to take action and left Pilate to stew in his own juice as he sought to get out of the responsibility of deciding Jesus' fate.

Later Antipas suffered military defeat at the hands of king Aretas of the Nabateans for the treatment of his daughter. In A.D. 39 accusations against Antipas resulted in his exile to southern France and Augustus gave his lands to Agrippa I.

Herod Philip

Augustus appointed Herod's son Philip tetrarch over the northern part of Herod's domain—the region northeast of the Sea of Galilee. Because the population was largely non-Jewish, he was the only Herodian to mint coins with the emperor's image on them. He rebuilt two cities: Paneas which he renamed Caesarea Philippi (joining the emperor's name with his) and Bethsaida as Julias, in honor of Augustus' daughter Julia. Near the first, Peter made his great confession of Jesus' messiahship (Mt 16:13-20) and near the second the feeding of the 5,000 and the 4,000 took place. A generally successful ruler, Philip was well liked by his subjects. When he died in A.D. 34 Tiberius annexed his territory to Syria and in 37 gave it to Agrippa I.

Herod Agrippa I (A.D. 37-44)

“So on a set day Herod, arrayed in royal apparel, sat on his throne and gave an oration to them. And the people kept shouting, ‘The voice of a god and not of a man!' Then immediately an angel of the Lord struck him, because he did not give glory to God. And he was eaten by worms and died.” (Ac 12:21-23 NKJV)

Herod Agrippa I was the son of Aristobulus, who was the son of Herod the Great and Mariamne I. Though rather incompetent and inept, especially in handling finances, Agrippa happened to be in the right place at the right time. Thus, because he had sufficiently flattered Caligula before he became emperor, Caligula gave him the territory of Philip and bestowed on him the title of king. When Caligula was murdered in 41, Agrippa helped Claudius ascend the throne. Claudius not only confirmed him in his rule but added Judea and Samaria to his domain. Thus he gained control of all the land Herod the Great had ruled.

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To gain favor with the Jews Agrippa persecuted the early Christians (Ac 12:1-19), killing James the son of Zebedee and jailing Peter. After Peter's release by divine intervention, Agrippa ordered the death of the guards.

Ultimately Agrippa's sins caught up with him. As Ac 12:20-23 states, he was struck down with a fatal and loathsome disease while he was playing god at Caesarea. Josephus (*Antiquities* XIX.8.2) gives a roughly similar account.



A tribute denarius of the emperor Tiberius

Herod Agrippa II (A.D. 50-100)

"Therefore, King Agrippa, I was not disobedient to the heavenly vision." (Acts 26:19 NKJV)

When Agrippa I died in A.D. 44, he left behind a seventeen-year-old son also named Agrippa. He was judged to be too young to take over the reins of his father. But in 50, after the death of Agrippa's uncle, the emperor Claudius gave him his uncle's territory of Chalcis in northern Syria and three years later the emperor exchanged that for the tetrarchy of Philip (northeast of the Sea of Galilee). To that holding Nero later added some towns in Galilee and Perea. Agrippa also had control over the vestments of the high priest and the right to appoint the high priests (Josephus, *Antiquities* XV.11.4; XX.1.1–3), so the Romans tended to consult him on religious matters. Probably for this reason the procurator Festus asked him to hear Paul's case at Caesarea (Acts 25-26).

Agrippa evidently had an incestuous relationship with his sister Bernice, which was the subject of gossip in Rome. She appeared with Agrippa during the interview with Paul (Acts 25:23; see also Josephus *Antiquities* XX.7.3). When the Jewish revolt broke out in A.D. 66, Agrippa sided with the Romans, and the emperor Vespasian confirmed him in his kingship. As for Bernice, she became for a time Titus' mistress during the Jewish revolt (66–70) and again in Rome after 75. But Roman revulsion against the idea of an Oriental queen (as with Mark Antony and Cleopatra) led Titus to send her away. With Agrippa's death about A.D. 100, the Herodian family came to an end.

Rule of the Procurators

"And when they had bound Him [Jesus], they led Him away and delivered Him to Pontius Pilate the governor." (Matthew 27:2 NKJV)

When the New Testament speaks of a Roman ruler of Judea in Jesus' day, it calls that official a *hegemon* (Greek) or chief man (e.g., Matthew 27:2). Officially he bore the title of Prefect. Later the Roman historian Tacitus and others called him a procurator. Modern students of the New Testament commonly follow that practice. Actually procurators in the empire during the first century dealt primarily with imperial finances in their districts or ran departments of the government, such as the mint or the mines. A few of them ruled minor provinces such as Thrace or Judea. And they had the power of life and death in their jurisdictions. The taxes and tolls or customs duties they collected

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flowed directly into the imperial treasury, not that under senatorial control. Thus when Jesus said to “render… to Caesar” (Matthew 22:21) it had a literal meaning in Judea.

Procurators (prefects) ruled Judea from the deposition of Archelaus until the kingship of Agrippa I (6–37) and from the death of Agrippa (44) until the Jewish revolt in 66. A listing of all of them would be tedious and they have no direct bearing on Scripture. But the New Testament mentions three: Pontius Pilate (26–36), Felix (52–58; Acts 23:24-26, etc.), and Festus (58–62; Acts 24:27; Acts 25:1-12).

The primary responsibility of procurators in Judea was to maintain public order, but they normally did not manage the government on a day-to-day basis. In Jerusalem the high priest and the council or Sanhedrin did that. In legal or criminal cases the governor heard accusations leveled by provincial individuals and had the power to impose any form of punishment: death, hard labor, exile, etc., as in the case of Pilate's trial of Jesus. A Roman citizen, such as the apostle Paul, could demand a trial at Rome by using the formula “I appeal to Caesar” (see Acts 25:11f., 25).



The western wall or the Wailing Wall is part of the remains of Herod's temple complex.

The Roman prefects generally proved quite inept in handling the Jews. Pilate, for example, came across as harsh, stubborn, and insensitive. He smuggled military insignia bearing the emperor's image into Jerusalem by night, but when Jews declared themselves ready to die rather than tolerate this violation of the Ten Commandments, he removed them. On another occasion he attacked and dispersed a crowd protesting the use of temple moneys to pay costs of an aqueduct in Jerusalem. Scripture mentions other instances of his ruthless massacres. When he fell on crowds of Samaritans gathered to witness the discovery of sacred objects allegedly hidden by Moses on Mount Gerizim, the governor of Syria (Vitellius) sent him to Rome to justify himself. The emperor ordered his removal in A.D. 36.

From the time of Felix constant tension and open hostility increasingly strained the relationship between Jews and Romans, leading to the first Jewish revolt in A.D. 66. The spark that lit this fire rose from friction between Jews and Gentiles in Caesarea. Subsequently the Roman prefect took seventeen talents from the temple treasury. The Jewish war party stopped sacrifices in behalf of Nero in 66. Meanwhile Masada fell into the hands of the rebels, who butchered its Roman garrison. Shortly thereafter in Jerusalem zealots took Herod's palace and massacred the Roman troops there. Riots spread to other cities and full-scale conflict was under way.

[Source: Nelson’s New Illustrated Bible Manners and Customs]

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Literature

During these unhappy years of oppression and internal strife, the Jewish people produced a sizable body of literature that both recorded and addressed their era. Three of the more significant works are the Septuagint, the Apocrypha and the Dead Sea Scrolls.

Septuagint. Jewish legend says that 72 scholars, under the sponsorship of Ptolemy Philadelphus (c. 250 B.C.), were brought together on the island of Pharos, near Alexandria, where they produced a Greek translation of the OT in 72 days. From this tradition the Latin word for 70, "Septuagint," became the name attached to the translation. The Roman numeral for 70, LXX, is used as an abbreviation for it.

Behind the legend lies the probability that at least the Torah (the five books of Moses) was translated into Greek c. 250 B.C. for the use of the Greek-speaking Jews of Alexandria. The rest of the OT and some noncanonical books were also included in the LXX before the dawning of the Christian era, though it is difficult to be certain when.

The Septuagint quickly became the Bible of the Jews outside the Holy Land who, like the Alexandrians, no longer spoke Hebrew. It would be difficult to overestimate its influence. It made the Scriptures available both to the Jews who no longer spoke their ancestral language and to the entire Greek-speaking world. It later became the Bible of the early church, frequently quoted by the NT writers. Also, its widespread popularity and use contributed to the retention of the Apocrypha by some branches of Christendom.

Apocrypha. Derived from a Greek word that means "hidden," Apocrypha has acquired the meaning "false," but in a technical sense it describes a specific body of writings. This collection consists of a variety of books and additions to canonical books that, with the exception of 2 Esdras (c. A.D. 90), were written during the intertestamental period. Their recognition as authoritative in Roman and Eastern Christianity is the result of a complex historical process.

The limits of the Hebrew canon of the OT, also accepted by most Protestants today, were very likely established for most Jews by the dawn of the Christian era. In spite of disagreements among some of the church fathers as to which books were canonical and which were not, the Apocryphal books (which were included in the Septuagint) continued in common use by most Christians until the Reformation. During this period most Protestants decided to follow the Hebrew canon while Rome, at the Council of Trent (1546) and more recently at the First Vatican Council (1869–70), affirmed the larger Alexandrian canon that includes the Apocrypha.

The Apocryphal books have retained their place primarily through the weight of ecclesiastical authority, without which they would not commend themselves as canonical literature. There is no clear evidence that Jesus or the apostles ever quoted any Apocryphal works as inspired Scripture. The Jewish community that produced them repudiated them, and the historical surveys in the apostolic sermons recorded in Acts completely ignore the period they cover. Even the sober, historical account of 1 Maccabees is tarnished by numerous errors and anachronisms.

There is nothing of theological value in the Apocryphal books that cannot be duplicated in canonical Scripture, and they contain much that runs counter to its teachings. Nonetheless, this body of literature does provide a valuable source of information for the study of the intertestamental period.

Dead Sea Scrolls. In the spring of 1947 an Arab shepherd chanced upon a cave in the hills overlooking the southwestern shore of the Dead Sea that contained what has been called "the greatest manuscript discovery of modern times." The documents and fragments of documents found in those caves, dubbed the "Dead Sea Scrolls," included OT books, a few books of the Apocrypha, apocalyptic works, pseudepigrapha (books that purport to be the work of ancient heroes of the faith), and a number of books peculiar to the sect that produced them.

Approximately a third of the documents are Biblical, with Psalms, Deuteronomy and Isaiah—the books quoted most often in the NT — occurring most frequently. One of the most remarkable finds was a complete 24-foot-long scroll of Isaiah.

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The Scrolls have made a significant contribution to the quest for a form of the OT texts most accurately reflecting the original manuscripts; they provide copies 1,000 years closer to the originals than were previously known. The understanding of Biblical Hebrew and Aramaic and knowledge of the development of Judaism between the Testaments have been increased significantly. Of great importance to readers of the Bible is the demonstration of the care with which OT texts were copied, thus providing objective evidence for the general reliability of those texts.

Social Developments

The Judaism of Jesus' day is, to a large extent, the result of changes that came about in response to the pressures of the intertestamental period.

Diaspora. The Diaspora (dispersion) of Israel begun in the exile accelerated during these years until a writer of the day could say that Jews filled “every land and sea.”

Jews outside the Holy Land, cut off from the temple, concentrated their religious life in the study of the Torah as the chief guide for their daily living within the Gentile world and in the activities centered in the synagogue (see below). The missionaries of the early church began their Gentile ministries among the Diaspora, using their Greek translation of the OT (the Septuagint).

Sadducees. In the Holy Land, the Greek world made its greatest impact through the party of the Sadducees. Made up of aristocrats, it became the temple party. Because of their position, the Sadducees had a vested interest in the status quo.

Relatively few in number, they wielded disproportionate political power and controlled the high priesthood. They rejected all religious writings except the Torah, as well as any doctrine (such as resurrection from the dead) not found in those five books.

Synagogue. During the Babylonian exile, Israel was cut off from the temple, divested of nationhood and surrounded by pagan religious practices. The nation's faith was threatened with extinction. Under these circumstances, the exiles turned their religious focus from what they had lost to what they retained—the Torah and the belief that they were God's people. They concentrated on the law rather than nationhood, on personal piety rather than sacramental rectitude, and on prayer as an acceptable replacement for the sacrifices denied to them.

When they returned from the exile, they brought with them this new form of religious expression, as well as the synagogue (its center), and Judaism became a faith that could be practiced wherever the Torah could be carried. The emphases on personal piety and a relationship with God, which characterized synagogue worship, not only helped preserve Judaism but also prepared the way for the Christian gospel.

Pharisees. As the party of the synagogue, the Pharisees strove to reinterpret the law. They built a “hedge” around it to enable Jews to live righteously before God in a world that had changed drastically since the days of Moses. Although they were comparatively few in number, the Pharisees enjoyed the support of the people and influenced popular opinion if not national policy. They were the only party to survive the destruction of the temple in A.D. 70 and were the spiritual progenitors of modern Judaism.

Essenes. An almost forgotten Jewish sect until the discovery of the Dead Sea Scrolls, the Essenes were a small, separatist group that grew out of the conflicts of the Maccabean age. Like the Pharisees, they stressed strict legal observance, but they considered the temple priesthood corrupt and rejected much of the temple ritual and sacrificial system. Mentioned by several ancient writers (including Josephus and Pliny), the precise nature of the Essenes is still not certain, though it is generally agreed that the Qumran community that produced the Dead Sea Scrolls was probably an Essene group.

Because they were convinced that they were the true remnant, these Qumran Essenes had separated themselves from Judaism at large and devoted themselves to personal purity and

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preparation for the final war between the “Sons of Light and the Sons of Darkness.” They practiced an apocalyptic faith, looking back to the contributions of their “Teacher of Righteousness” and forward to the coming of two, and possibly three, Messiahs. The destruction of the temple in A.D. 70, however, seems to have delivered a death blow to their apocalyptic expectations.

Attempts have been made to equate aspects of the beliefs of the Qumran community with the origins of Christianity. Some have seen a prototype of Jesus in their “Teacher of Righteousness,” and both John the Baptist and Jesus have been assigned membership in the sect. There is, however, only a superficial, speculative base for these conjectures.

[Source: ESV Study Bible notes]

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Rabinnic Judaism

Rabbinc Judaism Background: Hellenistic Judaism, Hillel, Messianic Judaism

Starting from the establishment of the Seleuceid Kingdom in 325 BC, Hellenistic culture had a profound impact on the customs and practices of Jews, both in Judea and in the Diaspora. These inroads into Judaism gave rise to **Hellenistic Judaism** in the Jewish diaspora which sought to establish a Hebraic-Jewish religious tradition within the culture and language of Hellenism.

During this time currents of Judaism were influenced by Hellenistic philosophy developed from the 3rd century BCE, notably among the Jewish diaspora in Alexandria, culminating in the compilation of the **Septuagint**. An important advocate of the symbiosis of Jewish theology and Hellenistic thought is Philo.

Hellenistic Judaism spread to Ptolemaic Egypt from the 3rd century BCE, and became a notable *religio licita* throughout the Roman Empire, until its decline in the 3rd century concurrent with the rise of Gnosticism and Early Christianity.

The decline of Hellenistic Judaism is obscure. It may be that it was marginalized by, absorbed into or became Early Christianity (see the Gospel according to the Hebrews). The Acts of the Apostles at least report how Paul of Tarsus preferredly evangelized communities of proselytes and Godfearers, or circles sympathetic to Judaism: the Apostolic Decree allowing converts to forgo circumcision made Christianity a more attractive option for interested pagans than Rabbinic Judaism which instituted a more stringent circumcision procedure in response, see Brit milah. See also Circumcision controversy in early Christianity. The attractiveness of Christianity may, however, have suffered a setback with its being explicitly outlawed in the 80s CE by Domitian as a "Jewish superstition", while Judaism retained its privileges as long as members paid the Fiscus Judaicus (“Jewish Tax”). However, from a historical perspective, Persecution of Christians seemed only to increase the number of Christian converts, leading eventually to the adoption of Christianity by the Roman emperor Constantine and the subsequent development of the Byzantine Empire.

On the other hand, mainstream Judaism began to reject Hellenistic currents, outlawing use of the Septuagint, see also Council of Jamnia. Remaining currents of Hellenistic Judaism may have merged into Gnostic movements in the early centuries CE.

In the later part of the Second Temple period (2nd century BC), the Second Commonwealth of Judea (Hasmonean Kingdom) was established and religious matters were determined by a pair (**zugo**t) which led the Sanhedrin. The Hasmonean Kingdom ended in 37 BC but it's believed that the "two-man rule of the Sanhedrin" lasted until the early part of the 1st century AD during the period of the Roman province of Iudaea. The last of the zugot, **Hillel and Shamma**i, were the most well-known of the Sanhedrin leaders. Both were Pharisees, but the Sadducees were actually the dominant party while the Temple stood. Since the *Sadducees* did not survive the First Jewish–Roman War, their version of events has perished. In addition, Hillel's views have been seen as superior to Shammai's by Rabbinic Judaism. The development of an oral tradition of teaching called the "tanna" would be the means by which the faith of Judaism would sustain the fall of the Second Temple.

Jewish messianism has its root in the apocalyptic literature of the 2nd to 1st centuries BC, promising a future "anointed" leader or Messiah to resurrect the Israelite "Kingdom of God", in place of the foreign rulers of the time. This corresponded with the **Maccabean Revolt** directed against the Seleucids. Following the fall of the Hasmonean kingdom, it was directed against the Roman administration of Iudaea Province, which, according to Josephus, began with the formation of the Zealots during the Census of Quirinius of 6 AD, though full scale open revolt did not occur till the First Jewish–Roman War in 66 AD. Historian H. H. Ben-Sasson has proposed that the "Crisis under Caligula" (37–41) was the "first open break" between Rome and the Jews even though tension already existed during the *census in 6* and under Sejanus (before 31).

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Judaism at this time was divided into antagonistic factions. The main camps were the Pharisees, Saducees, and Zealots, but also included other less influential sects. This led to further unrest, and the 1st century BC and 1st century AD saw a number of charismatic religious leaders, contributing to what would become the Mishnah of Rabbinic Judaism, including Yochanan ben Zakai and Hanina Ben Dosa. The ministry of Jesus, according to the account of the Gospels, falls into this pattern of sectarian *preachers* or *teachers* with devoted *disciples* (derived from the Greek word for *students*).

Development of Rabinnic Judaism

Rabbinic Judaism or Rabbinism has been the mainstream form of Judaism since the 6th century, after the codification of the Talmud. Rabbinic Judaism gained predominance within the Jewish diaspora between the 2nd to 6th centuries, with the development of the oral law and the Talmud to control the interpretation of Jewish scripture (specifically the Masoretic Text) and to encourage the practice of Judaism in the absence of Temple sacrifice and other practices no longer possible, while waiting for the Third Temple.

In 70 the Temple was destroyed. The destruction of the Second Temple was a profoundly traumatic experience for the Jews, who were now confronted with difficult and far-reaching questions:[14]

- How to achieve atonement without the Temple?
- How to explain the disastrous outcome of the rebellion?
- How to live in the post-Temple, Romanized world?
- How to connect present and past traditions?

How people answered these questions depended largely on their position prior to the revolt. But the destruction of the Second Temple by the Romans not only put an end to the revolt, it marked the end of an era. Revolutionaries like the Zealots had been crushed by the Romans, and had little credibility (the last Zealots died at Masada in 73). The Sadducees, whose teachings were so closely connected to the Temple cult, disappeared. The Essenes also vanished, perhaps because their teachings so diverged from the issues of the times that the destruction of the Second Temple was of no consequence to them; precisely for this reason, they were of little consequence to the vast majority of Jews.

Two organized groups remained: the Early Christians, and Pharisees.

At the time of the destruction of the Second Temple, Judaism was divided into antagonistic factions. The main camps were the Pharisees, Saducees, and Zealots, but also included other less influential sects. This led to further unrest, and the 1st century BC and 1st century AD saw a number of charismatic religious leaders, contributing to what would become the Mishnah of Rabbinic Judaism.

Of all the major Second Temple sects, only the Pharisees remained. Their vision of Jewish law as a means by which ordinary people could engage with the sacred in their daily lives, provided them with a position from which to respond to all four challenges, in a way meaningful to the vast majority of Jews.

Following the destruction of the Temple, Rome governed Judea through a Procurator at Caesarea and a Jewish Patriarch. A former leading Pharisee, Yohanan ben Zakkai, was appointed the first Patriarch (the Hebrew word, Nasi, also means prince, or president), and he reestablished the Sanhedrin at Javneh under Pharisee control. Instead of giving tithes to the priests and sacrificing offerings at the Temple, the rabbis instructed Jews to give money to charities and study in local Synagogues, as well as to pay the Fiscus Iudaicus (or Judaicus), the “Jewish Tax”.

In 132, the Emperor Hadrian threatened to rebuild Jerusalem as a pagan city dedicated to Jupiter, called Aelia Capitolina. Some of the leading sages of the Sanhedrin supported a rebellion (and, for a short time, an independent state) led by Simon bar Kozeba (also called Bar Kochba, or "son of a

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star"); some, such as Rabbi Akiba, believed Bar Kochbah to be *messiah*, or king. Up until this time, a number of Christians were still part of the Jewish community. However, they did not support or take part in the revolt. Whether because they had no wish to fight, or because they could not support a second messiah in addition to Jesus, or because of their harsh treatment by Bar Kochba during his brief reign, these Christians also left the Jewish community around this time.

This revolt ended in 135 when Bar Kochba and his army were defeated. The Romans then barred Jews from Jerusalem, until Constantine allowed Jews to enter for one day each year, during the holiday of Tisha B'Av.

After the suppression of the revolt the vast majority of Jews were sent into exile; shortly thereafter (around 200), Judah haNasi edited together judgments and traditions into an authoritative code, the Mishnah. This marks the transformation of Pharisaic Judaism into Rabbinic Judaism.

Although the Rabbis traced their origins to the Pharisees, Rabbinic Judaism nevertheless involved a radical repudiation of certain elements of Pharisaism—elements that were basic to Second Temple Judaism. The Pharisees had been partisan. Members of different sects argued with one another over the correctness of their respective interpretations (Hillel and Shammai). After the destruction of the Second Temple, these sectarian divisions ended. The term "Pharisee" was no longer used, perhaps because it was a term more often used by non-Pharisees, but also because the term was explicitly sectarian. The Rabbis claimed leadership over all Jews, and added to the Amidah the *birkat haMinim* (see Council of Jamnia), a prayer which in part exclaims, "Praised are You O Lord, who breaks enemies and defeats the arrogant," and which is understood as a rejection of sectarians and sectarianism. This shift by no means resolved conflicts over the interpretation of the Torah; rather, it relocated debates between sects to debates within Rabbinic Judaism

The survival of Pharisaic or Rabbinic Judaism is attributed to Rabbi Yohanan ben Zakkai, the founder of the **Yeshiva** (religious school) in Yavne, (see also Council of Jamnia). Yavneh replaced Jerusalem as the new seat of a reconstituted Sanhedrin, which reestablished its authority and became a means of reuniting Jewry.

The destruction of the Second Temple brought about a dramatic change in Judaism. Rabbinic Judaism built upon Jewish tradition while adjusting to new realities. Temple ritual was replaced with prayer service in synagogues which built upon practices of Jews in the Diaspora dating back to the Babylonian exile.

As the Rabbis were required to face two shattering new realities—Judaism without a Temple (to serve as the center of teaching and study) and Judea without autonomy—there was a flurry of legal discourse and the old system of oral scholarship could not be maintained. It is during this period that Rabbinic discourse began to be recorded in writing. The theory that the destruction of the Temple and subsequent upheaval led to the committing of Oral Law into writing was first explained in the Epistle of Sherira Gaon and often repeated.

The oral law was subsequently codified in the Mishnah and Gemarah, and is interpreted in Rabbinic literature detailing subsequent rabbinic decisions and writings. **Rabbinic Jewish literature is predicated on the belief that the Written Law cannot be properly understood without recourse to the Oral Law (the Mishnah)**.

Much Rabbinic Jewish literature concerns specifying what behavior is sanctioned by the law; this body of interpretations is called ***halakha* (*the way*)**.

Originally, Jewish scholarship was oral. Rabbis expounded and debated the law (the written law expressed in the Hebrew Bible) and discussed the Tanakh without the benefit of written works (other than the Biblical books themselves), though some may have made private notes (*megillot setarim*), for example of court decisions. This situation changed drastically, however, mainly as the result of the destruction of the Jewish commonwealth in the year 70 CE and the consequent upheaval of Jewish social and legal norms. As the Rabbis were required to face a new reality—mainly Judaism without a Temple (to serve as the center of teaching and study) and Judea without autonomy—there was a

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flurry of legal discourse and the old system of oral scholarship could not be maintained. It is during this period that Rabbinic discourse began to be recorded in writing.

Note: **Orthodox Judaism** does not accept the scholarly view that Rabbinic Judaism only came into being in the post Second Temple era. Rather, it sees the Judaism of this period as continuing organically from the religious and cultural heritage of the Israelites, stemming from the Revelation at Sinai onwards. According to this view, while the title "Rabbi" was not used earlier, Moses was the first rabbi (and is commonly referred to by Orthodox Jews as "Moses our Rabbi"), with the knowledge and laws received at Sinai being passed down from teachers to students through the era of the Judges, and the prophets (most of whom are seen as the "rabbis" of their time), through the Sages of the late Second Temple period, and continuing until today. Orthodox Jews believe that the Torah given at Sinai consisted of a written component (the Pentateuch) and an oral component.

(Some Orthodox Jewish sects also believe that a “hidden” / mystical oral component was also given, the Book of Zohar and it’s Kabbalistic offshoots. The Zohar is mostly written in what has been described as an exalted, eccentric style of Aramaic. Aramaic, the day-to-day language of Israel in the Second Temple period (539 BCE – 70 CE), was the original language of large sections of the biblical books of Daniel and Ezra, and is the main language of the Talmud)

The earliest recorded oral law may have been of the **midrashic** form, in which halakhic discussion is structured as exegetical commentary on the Pentateuch. But an alternative form, organized by subject matter instead of by biblical verse, became dominant about the year 200 CE, when Rabbi Judah haNasi redacted the Mishnah (משנה).

The Oral Law was far from monolithic; rather, it varied among various schools. The most famous two were the School of Shammai and the School of Hillel. In general, all valid opinions, even the non-normative ones, were recorded in the Talmud.

The **Talmud** has two components: the Mishnah (c. 200 CE), the first written compendium of Judaism's Oral Law; and the Gemara (c. 500 CE), a discussion of the Mishnah and related Tannaitic writings that often ventures onto other subjects and expounds broadly on the Tanakh.

The rabbis of the Mishnah are known as *Tannaim* (sing. *Tanna* תנא). The rabbis of the Gemara are referred to as *Amoraim* (sing. *Amora* אמורא).

The Mishnah does not claim to be the development of new laws, but merely the collection of existing oral laws, traditions and traditional wisdom. The rabbis who contributed to the Mishnah are known as the *Tannaim*, of whom approximately 120 are known. The period during which the Mishnah was assembled spanned about 130 years, and five generations.

Most of the Mishnah is related without attribution (*stam*). This usually indicates that many sages taught so, or that **Judah haNasi (often called "Rebbi")** who redacted the Mishnah together with his academy/court ruled so. The *halakhic* ruling usually follows that view. Sometimes, however, it appears to be the opinion of a single sage, and the view of the sages collectively (Hebrew: חכמים, *hachamim*) is given separately.

The Talmud records a tradition that unattributed statements of the law represent the views of Rabbi Meir (Sanhedrin 86a), which supports the theory (recorded by Rav Sherira Gaon in his famous *Iggeret*) that he was the author of an earlier collection. For this reason, the few passages that actually say "this is the view of Rabbi Meir" represent cases where the author intended to present Rabbi Meir's view as a "minority opinion" not representing the accepted law.

Rebbi is credited with publishing the Mishnah, though there have been a few edits since his time (for example, those passages that cite him or his grandson, Rabbi Yehuda Nesi'ah; in addition, the Mishnah at the end of Tractate Sotah refers to the period after Rebbi's death, which could not have been written by Rebbi himself). According to the Epistle of Sherira Gaon, after the tremendous upheaval caused by the destruction of the Temple and the Bar Kochba revolt, the Oral Torah was in danger of being forgotten. It was for this reason that Rebbi chose to redact the Mishnah.

One must also note that in addition to redacting the Mishnah, Rebbi and his court also ruled on which opinions should be followed, though the rulings do not always appear in the text.

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As he went through the tractates, the Mishnah was set forth, but throughout his life some parts were updated as new information came to light. Because of the proliferation of earlier versions, it was deemed too hard to retract anything already released, and therefore a second version of certain laws were released. The Talmud refers to these differing versions as *Mishnah Rishonah* ("First Mishnah") and *Mishnah Acharonah* ("Last Mishnah"). David Zvi Hoffman suggests that *Mishnah Rishonah* actually refers to texts from earlier Sages upon which Rebbi based his Mishnah.

One theory is that the present Mishnah was based on an earlier collection by Rabbi Meir. There are also references to the "Mishnah of Rabbi Akiva", though this may simply mean his teachings in general. It is possible that Rabbi Akiva and Rabbi Meir established the divisions and order of subjects in the Mishnah, but this would make them the authors of a school curriculum rather than of a book.

Authorities are divided on whether Rebbi recorded the Mishnah in writing or established it as an oral text for memorisation. The most important early account of its composition, the Epistle of Sherira Gaon, is ambiguous on the point, though the "Spanish" recension leans to the theory that the Mishnah was written.

The **Gemara** is the part of the Talmud that contains rabbinical commentaries and analysis of the Mishnah. In the three centuries following the redaction of the Mishnah by Rabbi Judah the Prince (c. 200 CE), rabbis throughout Palestine and Babylonia analyzed, debated and discussed that work. These discussions form the Gemara (גמרא). *Gemara* means "completion" (from the Hebrew *gamar* גמר: "to complete") or "learning" (from the Aramaic: "to study"). The Gemara mainly focuses on elucidating and elaborating the opinions of the Tannaim. The rabbis of the Gemara are known as Amoraim (sing. *Amora* אמורא).

Much of the Gemara consists of legal analysis. The starting point for the analysis is usually a legal statement found in a Mishnah. The statement is then analyzed and compared with other statements used in different approaches to Biblical exegesis in rabbinic Judaism (or—simpler—interpretation of text in Torah study) exchanges between two (frequently anonymous and sometimes metaphorical) disputants, termed the *makshan* (questioner) and *tartzan* (answerer). Another important function of Gemara is to identify the correct Biblical basis for a given law presented in the Mishnah and the logical process connecting one with the other: this activity was known as *talmud* long before the existence of the "Talmud" as a text.[

[Source: Wikipedia]

***See also:* The Talmud in this Appendix**

See chart showing the historical stages of the development of Rabinnical Judaism to where we know it today; starting on the next page…

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	Biblical Period
Patriarchs	God created the heavens and the earth and mankind in 6-days and rested on the 7th day. God created the first man and woman, Adam and Eve. They had "Free Will" to obey or disobey God. They choose to reject God's command and listen to Satan, a fallen angel. By rejecting God's command, mankind became fallen and corrupt. God however promised a *Messiah* who would redeem man and restore him. (Genesis 3;15). Man's corrupt nature caused God to bring judgment on the whole human race, causing a flood to kill human and animal life. Noah, his family and all the living animals who entered the arc (the boat Noah built) were spared from God's judgment. Everybody alive today is a descendent of Noah and his family. Following the flood, The arc landed in the mountains of Ararat (Armenia), from there, man as one tribe traveled to the lands of the future Babylon,(Shunar, Summer). As one people, humanity again began to rebel against God, building the tower of Babel, so God caused a confusion in language between Noah's descendents. This confusion caused humanity to be dispersed over the earth forming the different nations. Abraham, a descendent of Shem, the second son of Noah, left Ur, a city in Babylon, for Mt. Moriah (Jerusalem) at God's instruction. God promised Abraham, to make him into a great nation. Isaac, Abraham's son, had two sons Jacob and Esau. Jacob had 12 sons, who would later become the nation of Israel. Jacob lived in the land of current day Israel, but would live in Egypt for a time, before being buried in Hebron with Abraham and Issac. Joseph, Jacob's second youngest son was sold by his brothers into Egypt. In Egypt, he became prime minister. Famine struck the land of Canaan (Israel) forcing his brothers to come to Egypt for food. There, they met their brother who was sold as a slave years earlier. Joseph forgave his brothers and they settled in the land of Egypt in an area known as Goshen with Joseph.
Egyptian Captivity 1800-1400 B.C.	Over the next 400 years they multiplied to over 1,000,000 souls and subsequently became oppressed in the land of Egypt as slaves of a new Pharaoh.They cried out to God for rescue, and God sent them Moses, a Hebrew raised in Pharaoh house. Moses, representing God to Pharoh, delivered plagues on Egypt, Pharaoh agreed to release Israel from Egyptian slavery. Moses led the descendents of Jacob (Israel) back to the land of Canaan. On the way, Israel rebelled against Moses and wanted to return to Egypt. For rejecting God's leadership at the hand of Moses, Israel was forced to wander in the wilderness of Sinai. Under Moses' leadership for the next 40 years, the descendents of Jacob lived in the wilderness of Sinai, until the rebellious generation died.
Period of Judges 1400-1000 B.C.	Joshua, would succeed Moses and lead Israel into Canaan. Israel conquered and settled a portion of land and established a confederacy of tribes after the 12 sons of Jacob. God ruled the tribes through judges. Over the next 400 years judges such as Samson, Gideon, Jephthah, and Deborah would come to lead the tribes of Israel against their enemies. The people requested a king like the other nations, and God gave them Saul as their first king, followed by David. David conquered the city of Jerusalem from the Jebusites, making it the City of David. Through prophets, God established David's throne as an eternal throne later to be ruled by his descendent, *the Messiah*, who would one day rule the world with Jerusalem as the capital city of the earth. Solomon, David's son would build the Temple on Mt. Moriah, becoming known as *Solomon's Temple*
First Temple 960- 586 B.C.	Eventually Israel tuned away from the God of Abraham, Isaac and Jacob and started worshipping the idols in the land of Canaan, Baal, Ashtorah, Chemosh, etc. God warned Israel through prophets, letting Israel know these practices would result in destruction. The people rejected these messeages through Isaiah, Jeremiah, Hosea, Micah and others, and continued their idol worship.

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	God responded by sending the armies of Assyria in 722 B.C. to take the northern part of Israel captive to the lands of Assyria. From 605-586 B.C. the Babylonians, estroyed Jerusalem and Solomon's Temple taking those who were left into Babylon for a period of 70 years. At the end of 70 years, the Persians defeated Babylon under Cyrus the Great, he allowed the Jews to return to the land of Israel.
Second Temple 516-70 A.D.	In Babylon, Israel was humbled becoming servants of the Babylonians. However in Babylon, God raised up prophets like Daniel who became the prime minister of Babylon under king Nebuchadnezzar. Through Daniel, God revealed his future plans for Israel and the world, and the coming of His *Messiah*. Giving the exact month, year and day of his death (Daniel 9;24-27) In 539 B.C. Cyrus the Great, head of a Persian-Median kingdom defeated Babylon. He allowed the Jews to return to the land of Israel and rebuild their Temple. In 516 B.C., seventy years after the Temple was destroyed, *the Second Temple* was completed. During this period God spoke through the prophets, Zechariah, Haggai, and Malachi to encourage Israel about the coming plan of redemption through the *Messiah*. Malachi was the last prophet of the age, writing about 425 B.C.
	Hellenistic Judaism
Greek Period 331-63 BC	Alexander the Great, as foretold in the book of Daniel, conquered the Persian kingdom in 331 B.C., the Greeks took control of Israel. After Alexander death, his kingdom was divided between his 4 generals. The generals Ptolemy and Seleucid became the progenitors of two kingdoms which fought for control of Israel, the Selucids and Ptolemies. The Ptolemies gave the Jews freedom to worship as they like. In 198 B.C. Antiochus III, defeated the Ptolemies and allowed the Jews even more liberty. The Greek culture and influenece in Jerusalem stated to grow amongst the people of Israel. In 175 B.C. a Hellenizing Jew named Jason came in control of the High-Priesthood. An even more extreme Hellenizer name Menalaus ousted him causing a civil war. Antiochus IV Epiphanies interveined on Menalaus side, and tried to set up an image of Zeus in the Second Temple. Antiochus Epiphanies, a Seleucid, sacrificed a pig in the Second Temple on Mt. Moriah, he forced the Jews to adopt Greek customs, hoping to unify his kingdom as a Greek Kingdom to stop the Roman armies. This caused an old priest, Mattathias, and his five sons—the so-called Maccabees or Hasmoneans to revolt. They defeated the Greek forces and rededicated the Temple in Jerusalem. This event is celebrated at Hanukkah every year. The Jews had an independent Jewish state for about 100-years, the Maccabean Kingdom. Feuding between Jewish rulers caused them to invite Roman arbitration, General Pompey conquered Jerusalem in 63 B.C. During this period we see the rise in the groups known as the Pharisaic and Sadducees. These two groups were at odds with each other. The Pharisees maintained and oral tradition and were loyal to the Torah and the prophets. The Sadducees were allied with the pro-Greek Jews and were in control of the High-Priest.
Roman Period 63 BC- A.D. 135	When Pompey entered the Temple in 63 BCE as an arbiter both in the civil war between Hyrcanus and Aristobulus and in the struggle of the Pharisees against both Jewish rulers, Judea in effect became a puppet state of the Romans. This would lead to the destruction of the Temple, which was completed in 516 B.C., by the Romans in A.D. 70. When Civil war erupted between Ceaser and Pompey, Antipater the Edomite, supported Julius Ceaser. He was rewarded by being appointed governor of Judea. His son Herod the Great would succeed him. In 37 B.C., Herod became ruler of Judea, he was a friend of Augustus received numerous favors. Herod later in life was a paranoid ruler, who would kill his wife Mariamne and his own children. After his death, the Romans divided his kingdom among his sons: Archelaus should be king of Judaea and Samaria, with Philip and Antipas sharing the remainder as tetrarchs. It's at this point Joseph returned from Egypt with Mary and the young child Jesus. After Herod's sons died, Pontius Pilate (26-36 A.D.) would be appointed procurator in Jerusalem. In A.D. 37 Roman Emperor Caligula attempted to have his statue put in the Temple,

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	this was delayed until he died in 41 A.D. Jews vowed to die to prevent his statue from being placed in the Temple. As animosity with Rome grew, rebellion against Rome would lead to civil war and the destruction of the Temple in A.D. 70. The walls and Temple in Jerusalem were destroyed. Titus as general left for Rome and celebrated the destruction of Jerusalem along with his father the Emperor Vespasian. The Arch of Titus was built to celebrate the victory of the Roman armies over Jerusalem. According to Josephus over 1,000,000 Jews were killed in this battle for Jerusalem. In 131 A.D., the Emperor Hadrian built a Temple to Jupiter on the Temple Mount, this caused the Jews again to Rebel against Rome. Simeon bar Kosba, later hailed as the Messiah, defeated the Roman Egyptian Legion. The greatest Rabbi of the day, Akiva ben Yosef, also gave him the title Bar Kokhba ("Son of the Star"), a messianic allusion. Bar Kokhba took the title nasi ("prince") and struck his own coins, with the legend "Year 1 of the liberty of Jerusalem." The Emperor Hadrian took charge of the battle and defeated*Bar Kokhba*, after a bloody fight. According to records 580,000 Jews were killed following the Roman victory. Jerusalem was renamed Aelia Capitolina and the land name was changed to Palestine to erase the memory of Judea. Jews were forbidden to enter the new city. The defeat of Jewish resistance to Rome led to the next period of Judaism, Rabbinical Judaism and the progenitors of Modern Judaism.
	Rabbinic Judaism
The age of the Tannaim (135–c. 200)	Following the defeat of Bar Kokhba and the destruction of the Temple, the world of Judaism changed. Jews were forbidden to enter the city built on the ruined Jerusalem, Aelia Capitolina. The area was called Palestine after the Philistines, the name Judea was banned. Hadrian's policy was to erase the history of the Jewish people. Entire Jewish populations were scattered throughout the Roman Empire. Some Jews were allowed to remain. The Romans accepted the submissive Rabbi's who rejected the idea of rebellion and who could control the people. They were allowed to stay in Galilee area. There the *Oral Law* was compiled as the *Mishna*.
Palestine (c. 220–c. 400) **Babylonia (200–650)**	**The Making of the Talmuds** Although the Jews were scattered throughout the Roman and Persian worlds, the need to have questioned answered required the Mishna. The area of Galilee and Babylon became centers of Jewish thought and learning. Jews remained in Babylon, from the time of the captivity and flourished under Persian rule (Sassanid Rule). The commentaries on the Mishna in Palestine became known as the *Palestine Talmud*. This was completed about 400 A.D. In the east, in Babylon another group of Rabbis and scholars completed the *Babylonian Talmud* about 100 years after the Palestinian Talmud. This was another commentary on the Mishna. The Babylonian Talmud was more extensive and through then the Palestinian, and more highly regarded. These two works would give direction the *Diaspora*, the scattered Jewish community, over the coming centuries. With the spread of Christianity, the Roman empire under Constantine in 325 declared itself as officially a Christian kingdom, resulting in periods of persecution for Jews. Jewish communities in the east under Persia fared better, in Arabia, the city of Yathrob, later called Medina was founded by three Jewish tribes. Here portions of the Talmud would find its way into the Quran as Mohammed interacted with these Jewish Tribes.

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The age of the geonim (c. 640–1038)	Talmudic schools became the center of focus in the Jewish world, especially in Babylon. The heads of these schools were known as Geonim, they received questions from the Jewish community abroad and their comments were published as the *responsa.* Some groups rejected the authority of the Rabbi's and the Talmud, one group became known as the Karaites (Scripturalists). They looked to the scripture alone the Tanakh (Hebrew Bible) as their source of authority. The Karaites settled in Palestine, where they challenged the authority of the Rabbinical schools. At this time also, the Masorites came into being. They were located in Tiberus and Babylon. They added vowel symbols to the Tanakh for proper transmission of scripture. Both the Karaites and Rabbinical Jews used their Bibles, for teaching and reference. All translations today of the Old Testament are based on the*Masoretic Texts.* As time passed, the authority of the Babylonian Rabbi's became less and less as wealthy Jewish communities in North Africa and Spain established their own schools and relied less on Babylon.
Medieval European Judaism (950–1750)	Two Rabbinic schools of thought developed in the Jewish world, one based in Babylon the other in Palestine and Europe. The Ashkenazic were had a Palestinian and Roman basis the Sefardic a Babylonian. The European Jews wrote mainly for internal use amongst themselves, while the Sefardic Jews engaged in Arabic writing, poetry and discourse. The European Ashkenaz were less inclined to interact with European Christianity as the result of experiences with the Crusades and persecution. Hasidism (piety) started to emerge in German Jewish populations, stressing piety, holiness and martyrdom. Jews looked to the Bible, Talmud and Rabbinic commentators such as Rashi (1040-1105 A.D.) who commented on faith and Messianic redemption. In southern France, the area of Provence, in the 13th century, a new mystical study known as Kabbala (literally, "Tradition") was introduced, spreading to Northern Spain. Kabbala was a Gnostic type doctrine in rabbinic guise, they reinterpreted the Bible and rabbinic law as allegories in which God was manifested in a spiritual universe, only initiates into Kabbala had acces. They used their own vocabulary which they devised to special dictionary, which they alone understood.The most renowned literary product of this new circle was the *Zohar* ("The Book of Splendour"). In 1391 there was a wave of anti-Jewish riots and the Pope issued a Bull forbidding the study of Talmud. In Spain, Jews were required to attend Christian sermons, causing Jews to outwardly convert to Christianity, but keep their Jewish identity a secret, they became known as Maranno Jews. In Europe the Jews faced persecution. In the 1300's, Edward I expelled the Jews from England, in 1492, Jews were expelled from Spain, in 1497 and 1506 they were expelled from Portugal. With all these troubles, Jews looked for the coming of the Messiah. Inspired by the Jewish tradition that the messianic era—when the messiah would come to bring in the rule of God—would be preceded by horrendous catastrophes, a group of single-minded rabbis established a community in á°"efat (Safed), Palestine. The group was largely Kabbalic in its nature. Such phenomena, however, were decidedly in the minority and contrary to the dominant trend. Dogmatic Kabbalism spread progressively and finally came to social expression in 1666, with the widespread acceptance of the views of the pseudo-messiah Shabbetai Tzevi (Sabbatai Zevi). Most of European and Ottoman Jewry was swept into a hysterical pitch in the belief that the end was now finally at hand. This ended when

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	Shabbetai was forced to convert to Islam and served as the doorman to the Ottoman Sultan. The reaction to Shabbetai forced Jews to seek out heretical elements within Judaism, and develop a more rigid view. Massacres of Jews in Poland and persecutions caused more problems for Jews
	Modern Judaism
1750 to Present	Following the depressing times of Shabbetai Tzevi, came the rise of what is modern Judaism. The rationalist Jewish philosopher Benedict de Spinoza, (1632-1677) a descendent of Morano Jews, was born in Amsterdam. In Amsterdam, Spinoza was influenced by European philosophers, such as Descartes and others, and he introduced concepts contrary to historical Judaism. As a result, of his questioning rabbinical concepts; he was expelled from the Amsterdam Synagogue. European Jews along with the French Revolution, were gradually being accepted and integrated into European society, as monarchies started to weaken and democratic values began. ***Haskala (Reason)*** European Jews integration into European society gave rise to a movement that waited less for national redemption through the messiah and more towards European integration. Moses Mendelssohn ((1729-1786), an orthodox Jew in Berlin, introduced into European Jewry, European Enlightenment and rationalism while still maintaining a Jewish identity. Naphtali Wessely rallied the Jewish community in 1781, establishing Jewish schools to teach secular subjects along with the Bible. German eventually replaced Hebrew in Jewish schools, and the Bible rather then the Talmud was taught. In Russia, the Enlightenment focused on making Jews part of Russian society and being Jewish a matter of personal idiosyncrasy. The Russian pogroms (massacres) of 1881, was to prove how vain the hopes of the Haskala had been. In France in 1807, Napoleon convoked a Sanhedrin (Jewish legislative council) to create a new, modern definition of Judaism. The new definition forced Judaism, to renounce a quest for nationhood, limited Rabbinic authority to spiritual issues, and to recognize civil authority over religious, in matters of intermarriage.
	Reform Judaism The modern Reform movement can trace its origins to Reform temple established in Seesen Brunswick (Germany), by the pioneer German reformer Israel Jacobson. In 1810, he introduced an organ, sermon, and prayers in German, in place of Hebrew, using the protestant churches as a template, his goal was to create an uplifting spiritual experience. Changes included, men and women sitting together and the inclusion of organ and choir music. A confirmation service replaced the Bar Mitzvah ceremony for both boys and girls. The liturgy omitted all references to a personal messiah who would restore Israel as a nation. Reform services spread from Seesen to Berlin in 1815. From there Reform practices spread to Denmark, Hamburg, Leipzig, Vienna, and Prague.

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	Rabbi Abraham Geiger (1810–74) a the leading ideologists of the Reform movement, taught the essence of Judaism is belief in the one true God of all mankind, the practice of eternally valid ethical principles, and the communication of these truths to all nations of the world. Rabbi Isaac Mayer Wise (1819–1900), emigrated from Germany and established the first Reform Synagogue in 1841 in CharlestonS.C. He also established the Union of American Hebrew Congregations (1873) and The Hebrew Union College in 1875, to educate Reform rabbis. David Einhorn (1809-79) and Samuel Hirsch (1815-89) created the foundations of American Reform rabbis. In 1869, led by Samuel Hirsch, the conference of American Reform rabbis, declared Jews should no longer look forward to a return of Palestine and rejected a belief in bodily resurrection after death. By 1880, there were almost 200 Reform synagogues in the Untied States. The issue of Zionism was a controversial issue in the Reform movement until the establishment of Israel in 1948.
	Conservative Judaism Zacharias Frankel (1801-75) broke with the Reform conferences in Germany (1844-46). He rejected the modernizing efforts, holding that Judaism is bound with Jewish culture and national identity. He refused to abandon traditions and customs as nonessentials. Frankel taught historical studies could help update Written (Bible) and Oral Law (Mishna) for a more modern understanding. Mirroring Orthodoxy, Conservative Judaism upholds the Sabbath and Dietary laws with modifications when needed. In 1985, Conservative Judaism began to ordain women, causing a further break with Orthodox Judaism. Conservative Judaism stresses the study of Hebrew and Jewish nationalism as an inseparable part of Jewish culture. Conservative views vary from liberal to orthodox regarding theology and various issues. They are represented in the United States by the United Synagogue of America, the Jewish Theological Seminary, in New York City, which educates future rabbis for the Conservative movement.
	Orthodox Judaism The neo-orthodox movement responded to the Reform movement's challenge. Samson Raphael Hirsch, (1808-1881), an orthodox Rabbi led the challenge. First, he established the need for secular education along with Torah to withstand the Reform movement. Second, he established the need to break with Jewish movements, which deviated to far from Orthodoxy. There are several branches of Orthodox Judaism, including the Hasidim, meaning "pious ones". Their Charismatic leaders known as Rebbe, serve as teacher, confessor, wonder-worker, God's vicar on earth, and occasionally as atoning sacrifice. The most famous of recent years, being the Lubavich sect headed (1950–94) by the Russian-born Menachem Mendel Schneerson. The sect numbers about 200,000 in the late 20th century, and some proclaimed Menachem Schneeron as messiah. While others in the Orthodox, movement denounced him as a false-Messiah.

[Source: http://www.truthnet.org/TheMessiah/2_HistoryofJudaism/]

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Jewish Movements of Today:

Terms to Know:

Jewish Diaspora are categorized as three main **ethnic groups**:

· **Ashkenazim**, the Jews of Germany and Northern France (in Hebrew, Ashkenaz)
Although strictly speaking, “Ashkenazim” refers to Jews of Germany, the term has come to refer more broadly to Jews from Central and Eastern Europe.
Although the first American Jews were Sephardic, today Ashkenazim are the most populous ethnic group in North America. The modern religious denominations developed in Ashkenazic countries, and therefore most North American synagogues use the Ashkenazic liturgy.
The Yiddish language which many speak developed from a combination of German and Hebrew.
https://www.jewishvirtuallibrary.org/jsource/Judaism/Ashkenazim.html

· **Sephardim**, the Jews of Iberia (in Hebrew, Sepharad) and the Spanish diaspora
Wherever Sephardim traveled, they brought with them their unique ritual customs (minhagim), language, arts, and architecture. Sephardic synagogues often retain the influence of Islam in their architecture by favoring geometric, calligraphic, and floral decorative motifs. Although they may align with the Ashkenazic religious denominations (usually Orthodoxy), the denominational identity of Sephardic synagogues is, in most cases, less strong than their ethnic identity.
Ladino, the Judeo-Spanish language, unified Jews throughout the peninsula in daily life, ritual, and song. Ladino, a blend of medieval Spanish with significant loan words from Hebrew, Arabic, and Portuguese, had both a formal, literary dialect, and numerous daily, spoken dialects which evolved during the immigrations of Sephardic Jews to new lands.

· **Mizrahim**, or Oriental Jews
Although often confused with Sephardim (because they share many religious customs), Mizrahim have a separate heritage. Mizrahi (in Hebrew, “Eastern” or “Oriental”) Jews come from Middle Eastern ancestry. Their earliest communities date from Late Antiquity, and the oldest and largest of these communities were in modern Iraq (Babylonia), Iran (Persia), and Yemen.
Today, most Mizrahi Jews live either in Israel or the United States. In their new homes, Mizrahim are more likely than other Jews to maintain particularly strong ties with others from their family’s nation of origin. Thus, it is not uncommon to find a specifically Persian or Bukharan synagogue. Likewise, Mizrahim are not united by a single Jewish language; each subgroup spoke its own tongue.

[Source: http://www.myjewishlearning.com/article/sephardic-ashkenazic-mizrahi-jews-jewish-ethnic-diversity/]

re: Ashkenazi Jews:
https://www.jewishvirtuallibrary.org/jsource/Judaism/Ashkenazim.html

re: Sepharic Jews:
https://www.jewishvirtuallibrary.org/jsource/Judaism/Sephardim.html

Ashkenazi vs Sephardic Genealogy
http://www.jewishgen.org/Sephardic/differ.HTM

Ashkenazi vs Sephardic in Israel
http://www.huffingtonpost.com/david-shasha/understanding-the-sephard_b_541033.html

In Israel, political tensions continue to exist because of feelings on the part of many Sephardim that they have been discriminated against and still don’t get the respect they deserve. Historically, the political elite of the nation have been Ashkenazim; however, this is gradually changing.
Ref: JewishVirtualLibrary.org

http://countrystudies.us/israel/49.htm

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Misc.
http://www.chabad.org/library/article_cdo/aid/591965/jewish/Is-Chabad-Ashkenazic-or-Sephardic.htm

When we refer to “Judaism”, we refer to the Written Torah (Five Books of Moses) and the Oral Law (the Mishna). Judaism is then synonymous with the Written and Oral Laws. We call this system “Torah”. On this point, there is no confusion or doubt.

[Source: http://www.mesora.org/FrankelConservativism.htm]

Reform and Conservative are relatively recent interpretations of Jewish tradition. **Orthodox** is the term the Reform movement used to describe those who refused to adapt their interpretation.

At first, there was just Torah. Jews were those who held to a tradition that their ancestors had witnessed an awesome revelation at Mount Sinai, something that changed the way they perceived the world and dealt with it. They had a written account, copiously preserved to the detail, as well as a vast oral tradition that explained that written document.

Occasionally, there were detractors who questioned the authority of the oral tradition and of the rabbis who made decisions based on Torah tradition. But the foundation of Judaism, unanimously for three thousand years, was that revelation and its implications.

With the rise of the middle class in Europe, many Jews felt a need to not look so distinct from their neighbors. In 19th century Germany, the Reform movement was born. Its leaders eventually disavowed belief in the divinity of the Torah. When in America, much of the leadership was aghast with the Reform movement’s rejection of the kosher food laws, circumcision, cessation of work on Shabbat and many other precepts of Torah, they formed the Conservative movement. They called it that because their stated goal was to conserve certain rituals they felt were characteristic elements of Judaism, while at the same time allowing those reforms necessary to make it palatable to the Jew of their times.

All along, there were those stubborn Jews who refused to change. They adopted several strategies to meet the challenges of modernity: Some took an even stricter stance than before, others made adaptations that they felt did not affect the divinity of the Torah. Still others looked for deeper meaning in Torah, turning to the mystical or spiritual aspects. All these were lumped by the break-off movements of Reform and Conservative as "**orthodox**"—meaning, those who won’t turn from the straight path and adapt. **To this day, many Jews refuse to be labelled with this term, preferring to describe themselves as "Torah observant" or simply "Shomer Shabbos."**

Since the Second World War, the Reform movement has made many major thrusts back towards tradition. In more recent years, they have re-embraced ritual and spirituality.Has orthodoxy really been unbending? Better put, is there really such a thing as Orthodox Judaism?

The best answer is that the Torah itself, being an eternal document, provides for change with built-in adaptability. Great leaders, such as Rabbi Schneur Zalman of Liadi (Chabad Chassidism), Rabbi Samson Rafael Hirsch (German Orthodoxy), Rabbi Yisroel Salanter (Mussar Movement) and Sarah Schneurer (Torah education for girls) were able to see those aspects of Torah that apply to a different era. They highlighted those areas and demonstrated their application, rather than making radical changes that challenge the foundations of Jewish faith.

[Source: http://www.askmoses.com/en/article/175,329/What-is-the-difference-between-orthodox-conservative-and-reform-Judaism.html]

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Conservative Judaism believes that the Torah was revealed by God. Most Conservative Jews do not believe that every letter in the Torah is literally the word of God, in contrast with the Orthodox community that believes this to be so. That does not take any authority away from the Torah, since it has been sanctified by the Jewish people for thousands of years and therefore the Written Torah, as interpreted by the Oral Torah, lays the foundation for the development of halakhah. (Jewish Law). This authority is what Rabbi Joel Roth calls the "grundnorm"…

Read Seymour Siegel's introduction to Conservative Judaism in Jewish Law (published by the Rabbinical Assembly, N.Y.,1977) in which he stresses various aspects of the Conservative approach to halakhah, which include:

1) taking into account the historical context in which laws were codified and the historical circumstances and sociological differences that applied to each ruling;

2) the use of all the sources from the Talmud, without being limited by the Shulhan Arukh;

3) taking into account moral perspectives; and

4) recognizing halakhic pluralism, where more than one ruling may be valid if they are all grounded in halakhah.

You might also wish to consult booklet by Rabbi David Golinkin, *Halakhah for our Time*. It includes a chapter on "The Principles which Guide Conservative Rabbis in their Halakhic Decisions." In this chapter, Golinkin stresses Conservative Judaism's "attempt to preserve tradition as much as possible" and its recommendation for change only when the need is urgent. He also points out Conservative Judaism's preference for lenient rulings if possible, so that the Jewish people can live a life according to Jewish Law, as well as its historic -scientific analysis of the sources. Golinkin states that we are not necessarily bound by the Shulhan Arukh, yet we are committed to halakhic pluralism and to take into account the moral component of halakhah.

[Source: http://www.schechter.edu/AskTheRabbi.aspx?ID=445]

Conservative Judaism loosened the stringencies on Torah observance, as its founder Zechariah Frankel said, “Judaism must adapt to each cultural era”. The teachings of Zacharias Frankel (1801-75) form the foundation of Conservative Judaism. Frankel broke away from the Reform movement in Germany in the 1840s. He opined that Judaism had developed in response to the different conditions of Jewish life in various civilizations. [Source: http://www.mesora.org/FrankelConservativism.htm]

In very broad terms, I would define Conservative Judaism as a movement committed to halakhah (Jewish Law) and change (this is what Zechariah Frankel called historical positivism).

People often think that egalitarianism is at the core of Conservative Judaism, because it is a very visible change. In fact, responsa have been written on counting women in a minyan, letting her be a Shlihat Tzibur, reading the Torah, performing weddings, being ordained a rabbi, etc., but every congregation is at liberty (with the local rabbi's support) to adopt some changes, no changes or all changes, according to the convictions and feelings of that particular congregation. Therefore, some of our congregations are not fully egalitarian.

The subject of kosher cheeses is very relevant outside Israel, since there aren't kosher cheeses everywhere. This is also based on careful analysis, the responsa by Rabbi Isaac Klein z"l proves that rennit is "davar hadash" (it is like a completely new substance having undergone many chemical changes by the time it is used), which is a Talmudic concept, and therefore there would be no problem eating non hechshered hard cheeses.

No Conservative rabbi has the right to decide without halakhic backing for his decision. If he does

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so, it is against Conservative ideology. He/she usually decides on the basis of Conservative responsa of the Committe on Jewish Law and Standards in New York or the Va'ad Hahalakhah here in Jerusalem (or according to the classical sources and their analysis).

Having said all this, I will give you the basic distinctions regarding the other movements: **Orthodox Judaism is much more conservative in its willingness to develop halakhah**. In most circles the sixteenth century Shulchan Aruch is the final word, if it deals with the subject, unless faced with very urgent situations in which other considerations must be taken into account. When new issues arise, Orthodox poskim (decisors) must inevitably develop answers which use rabbinic precedents to arrive at an accepted halakhic answer (according to their understanding). The distance between rightwing Conservative and leftwing or liberal Orthodox is sometimes not too great.

Reform (Progressive) Judaism is not committed to halakhah. A Reform rabbi might want to consider what the sources have to say, but if he/she considers that a different answer is required due to ethical, sociological other reasons, he/she will be able to do so and this will be completely consistent with Reform ideology.

[Source: http://www.schechter.edu/AskTheRabbi.aspx?ID=439]

CONSERVATIVE IDEOLOGY differs from current Orthodox ideology as follows:

• Emphasis of actions over belief system

Conservative does not require that its adherents espouse one common, singular belief in the origin of Torah. Whether it was given to the Israelites at Mount Sinai by God's hand, or written by Moses, or authored by various prophets, or divinely inspired by founding elders, or whether it serves as the historical record of the early Israelites, or is the literary chronicle of how a small band of people attempted to be in relationship with an ineffable God – it does not matter how one finds meaning in the Torah, but that one finds the Torah meaningful.

In other words, it matters most that a person is engaged and observant of Jewish practice regardless of the motivation to do so, be that motivation any of the following: being commanded by God; being commanded by Jewish Peoplehood; wanting to feel part of a community; believing that it helps to refine character; wanting to be part of the chain that links past to future generations; because it stimulates intellectual passions; because one finds it psychologically, emotionally and physically sensible and worthy; because it provides a vehicle for societal improvement; because one's grandparents were observant; and so on.

Accordingly it does not matter why one is observant, but that one is observant.

• Embracing the human desire to question

It is not taboo to question traditional assumptions, theological claims or halachic positions – inquisitiveness is desired and welcomed, and challenges to assumptions and the status quo are neither punished nor impugned nor ostracized.

Scholars make halachic decisions, but the right – and even the responsibility – to raise the questions belongs to the community of practitioners.

• Social responsibility without borders

Traditional communities are wonderful about caring for their members' needs, whether for food/material goods, health, education, comfort, solace or celebration.

As the Western world has changed in a way that allows a greater platform for Jews, Conservative ideology advocates channeling some of our focus into leading humanity in the direction of the pursuit of justice and a sense of responsibility toward different populations.

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• The halachic nexus between tradition and modernity

Conservative allows for a robust interface of Jewish tradition with modernity to utilize the elasticity of Halacha and ensure its evolving appropriateness – a flexibility that was the hallmark of Judaism until the 17th century and that has nearly disappeared in the mainstream Orthodox world. This interface finds form in areas as relevant as kashrut, the role of women, human health, the environment, modern technologies, engagement with all the world's populations, political and social policies.

This element of Conservative ideology is grounded in the understanding that the Oral Law – the how and what of understanding the Five Books of Moses – is the partnership of the Sages with God's written law, who employ the tools God gave to humans – the instruments of intellect, emotion, psychology, wisdom, understanding, experience, precedence, skills of argumentation and of observation, the powers of analysis and of empirical evidence – and apply them to the Torah to decipher what God is telling us of how to be a Jew in the world. For this reason, unlike mainstream Orthodox colleagues, I will stand in public and proclaim that God gave the Written Law at Mount Sinai with the instruction of necessitating and requiring that there be an accompanying Oral Law whose ongoing process remains intact for every generation (precisely in keeping with Rashi's elucidation of Deuteronomy 17:9-11; with the "Oven of Achnai" episode in Baba Metzia 59b; with Moses's visit to Rabbi Akiva's class in Menahot 29b; and volumes more).

[Source: http://www.jpost.com/Opinion/Columnists/Orthodox-or-Conservative]

Orthodox Judaism holds that both Conservative and Reform Judaism have made major and unjustifiable breaks with historic Judaism, both by their skepticism of the verbal revelation of Written and Oral Torah, and by their rejection of halakhic (Jewish legal) precedent as binding (though to varying degrees). It views Pluralism as a construct of the liberal movements and does not see their ideology as rooted in historic Jewish norms.
[Source: https://en.wikipedia.org/wiki/Relationships_between_Jewish_religious_movements]

The single most distinguishable factor that determines their differences is each movement's relationship to halachah (Jewish Law). Halachah is the system which determines how to observe the mitzvot (biblical commandments). Each of the movements embraces the mitzvot; they differ in their approach to halachah. **Orthodox** Judaism follows a defined set of halachot, determined by the rabbis, which are incumbent upon each individual Jew to observe in the manner prescribed by their rabbis. Conservative Judaism is also bound by halachah. However, **Conservative** Judaism follows a more lenient halachah determined by a committee of modern rabbis who have studied and interpreted the texts and laws for the present day. **Progressive** (Reformed) Judaism views halachah as a guideline rather than Divine Law, thus Progressive Jewish observance of halachah is a choice rather than an obligation. All movements call upon Jews to study and inform themselves as to what Judaism requires.
[Source: https://www.nswjbd.org/What-are-the-differences-between-Progressive-Conservative-Orthodox-Judaism-/default.aspx]

Some Features of Jewish Movements

Denominations within Judaism are referred to as movements.

In most **Orthodox** services, men and women sit in separate areas of the synagogue, separated by a divider called a mekhitza. The service is conducted primarily in Hebrew. Women and men have different roles in traditional Judaism: men have more public roles in religious services, whereas women have primary influence in the home and in the raising of children.

The Enlightenment in the 18th century influenced European Jews who were relatively free of persecution. This new sense of freedom spawned the beginnings of the **Reform** movement, which was started by Jews who wanted a modern view of their religion that would fit more easily into the world. Reform Judaism opened opportunities for women to participate in public religious rituals as

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men's equals. By the 1970s, the Reform Movement in the U.S. welcomed women as rabbis and cantors. English was added to the prayer service and long Hebrew prayers were shortened.

The most central shift was in theology. **Reform** Judaism viewed the Torah as "divinely inspired" rather than the actual word of God. As such, the laws themselves were not as important as the values they were trying to teach. Religious practices were viewed as a menu of opportunity: each person could choose for him or herself how observant to be. In recent years, there has been a return to more ritual observances.

Reform Judaism is committed to the themes of social justice in Jewish tradition and turned its energy to making these ethical views a reality. Reform Jews put an emphasis on community service and service to others as a foundation of ethically-based Judaism.

The **Conservative** Movement was a reaction to the dramatic changes of the Reform movement. It began in the 19th century with the feeling among some Jews that Reform Judaism had gone too far. Too many rituals had been thrown out, the Conservative Movement argued; there was virtue in the old.

Conservative Jews believe that Jewish law is, indeed, the law by which people should live. The Conservative Movement believes in taking change slowly, and with great caution, guided by Jewish law but open to modernity. Theologically, Conservative Jews believe God gave the Torah to the Jews, who interpret God's word in the context of history and contemporary society.

Conservative Judaism allows innovations in Jewish law. Services include some English. Although most of the members of this movement have accepted women as rabbis and cantors since 1985, it has been a divisive issue within the movement.

The **Reconstructionist** Movement began in the United States in 1922. Its founder, Rabbi Mordecai Kaplan, was for many years a prominent rabbi in the Conservative Movement. He broke away because he felt Judaism needed a new definition. To his way of thinking, Judaism was an evolving civilization based in religion. He saw Judaism as the sum of its ethical teachings, literature, history, ideals, and ways of life. Kaplan rejected the idea of the Jews being chosen by God. He also rejected the notion of a Messiah who would come to save the Jews. The entire idea of God needed to be reworked, he said: God was not an all-powerful being, but the power of our ethics and beliefs for good.

Even though the **Reconstructionists** are few in number, they have had a powerful intellectual impact on the Jewish community. They introduced the idea of a Bat Mitzvah for girls, the idea of Jewish community centers, and the idea of Havurot, which are small Jewish fellowships.

In some ways, though, the **Reconstructionists** are more traditional in practices than some members of the Reform movement. The Reconstructionists believe that ritual can help knit a community together, and connect it to the larger Jewish community.

Humanistic Judaism embraces a human-centered philosophy that combines the celebration of Jewish culture and identity with an adherence to humanistic values and ideas. Humanistic Judaism offers a nontheistic alternative in contemporary Jewish life. It was established by Rabbi Sherwin T. Wine in 1963 in Detroit, Michigan, to provide a home for humanistic, secular, and cultural Jews. Today, Humanistic Judaism is a worldwide movement.

Jewish renewal is a worldwide, transdenominational movement grounded in Judaism's prophetic and mystical traditions. Jewish renewal seeks to bring creativity, relevance, joy and an all embracing awareness to spiritual practice, as a path to healing our hearts and finding balance and wholeness - tikkun halev. Jewish renewal acts to fully include all Jews and to respect all peoples. Jewish renewal helps to heal the world by promoting justice, freedom, responsibility, caring for all life and the earth that sustains all like - tikkun olam.
[Source: http://www.mazeltot.org/understanding-movements-judaism]

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Orthodox Judaism is largely defined by a firm belief that the Torah and the laws contained within it are of divine authority, and therefore should be subjected to a strict interpretation and observance. Members believe that the Torah comprises the laws that shall govern the covenant made by God with the Children of Israel. Orthodox Judaism is a large branch of Judaism, and until fairly recently, most Jews could be said to be Orthodox.

It wasn't until the Reform movement that large numbers of Jews departed from more traditional Orthodox teachings. **Reform** Jews, who focus on the concept of ethical monotheism, believe that only the ethical laws of the Torah are binding. Additionally, they believe that other laws, like those laws in the Talmud, were products of their time and place, and so it was not necessary to treat them as absolute.

In the late-19th and early-20th century, the Orthodox movement itself underwent some changes. **Newer Orthodox** Jews tried to integrate the teachings of the Torah into modern life, making some concessions and adaptations to better mesh with contemporary technologies and practices. At the same time, other Orthodox Jews rejected most modern movements, and looked warily on any reinterpretations of Jewish law to make it fit into a modern context.

These "**Ultra-Orthodox**" Jews became known as **Haredi** Jews, although both of these terms are considered negative in some circles. The term is also sometimes spelled *Charedi* or *Chareidi* in English. It is important to note that members of this group do not reject the modern world or technologies entirely, but they treat adaptations of Jewish law to fit that world as very serious. Most of the differences between Haredi and Orthodox perspectives have to do with decisions of oral law as to how the Torah should be applied to a modern situation. In many broad senses, the two groups tend to agree, and it is more in the specifics that things begin to diverge.

Hasidic Judaism is a movement within Haredi Judaism that focuses on the study of the spiritual and joyful elements of the Talmud. It has its roots in the anti-Kabbalah movements of the 13th century. Hasidim focus on a loving and joyful observance of the laws laid out in the Torah, and a boundless love for everything God created. Members live in small, separate communities, and are often noted for their distinctive clothing.

This movement began in the 18th century by Rabbi Israel ben Eliezer, later known as Baal Shem Tov, the Master of the Good Name. **Hasidic** Judaism sets aside the earlier emphasis on studying the Torah from an academic perspective, and instead exalts the experience of it at all moments. Within the movement there are a **number of sects**, including the Satmar, Belz, Ger, Sanz, Puppa, Spinka, and Lubavitch.

[Source: http://www.wisegeek.org/what-is-the-difference-between-haredi-hasidic-and-orthodox-judaism.htm]

Rejecting Reform

The actual term "Orthodox" is derived from Christian theology and was, at first, a term of reproach

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hurled against the traditionalists by the early Reformers at the beginning of the nineteenth century, to imply that those who failed to respond to the modernist challenge were hidebound. Eventually, however, the term was used by the traditionalists themselves as a convenient shorthand for the attitude of complete loyalty to the Jewish past, although some traditionalists prefer the term "Torah-true" to describe their religious position. In any event, Orthodoxy came to mean for Jews faithfulness to the practices of Judaism, to the *halakhah* (Jewish law) in its traditional formulation.

Orthodox Judaism rejects the notion introduced by Reform that, in the light of modern thought and life in Western society, Judaism required to be "reformed." Granted that the Torah is of divine origin, as the Orthodox affirm, to attempt to reform is to imply that God can change his mind, to put it somewhat crudely.

Orthodoxy also takes issue with Conservative Judaism which, unlike Reform, does accept halakhah but perceives it in a more dynamic fashion, according to which changes are legitimate if they are in the spirit of halakhah. Naturally, the Orthodox disagree with the notion that there is a halakhic spirit, in obedience to which the letter of the law can be set aside where it is considered necessary. Ultimately, the differences between the Orthodox and Conservative approach depend on whether or not there is a human element in the Torah.

There are, in fact, a variety of Orthodox approaches, from the ultra-Orthodox to neo-Orthodoxy, and it by no means follows that every Jew who belongs to an Orthodox synagogue is fully Orthodox in theory and practice. Yet all who subscribe, at least nominally, to Orthodoxy have in common that they believe the Torah is unchanging, so that while, here and there, minor changes take place in the wake of new social and economic conditions, for the Orthodox these are not really "changes" at all, but simply the application of traditional law to new situations.

To give a simple illustration of how the Orthodox attitude differs from those of Reform and Conservative Judaism, Reform maintains that the conditions of modern life demand a relaxation of the traditional Sabbath laws, Orthodoxy that no relaxation is possible, while Conservative Judaism allows those relaxations which can be defended on halakhic grounds if halakhah itself is treated in a more flexible way than it was in the past.

A Reform Jew will not usually be bothered by such prohibitions as that of producing light and fire on the Sabbath. A Conservative Jew will accept that the biblical prohibition of lighting a fire on the Sabbath is still binding but will not (necessarily) accept that to switch on an electric light involves lighting a fire. An Orthodox Jew will hold not only that the biblical prohibition still applies but also that it embraces switching-on of electric lights.

The Ultra-Orthodox

This rather ridiculous term is often used, nowadays, to denote the attitude of strict adherence to all of the details of the traditional law. A term preferred by the "ultra-Orthodox" themselves is *Haredim* ("those who fear God") based on the verse: "Hear the word of the Lord, ye that tremble [*ha-haredim*] at his word (Isaiah 66:5)."

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In the ranks of the Haredim belong all of the Hasidic groups (Hasidism is a pietist movement founded by Israel Ba'al Shem Tov in the first half of the 18th century.); the Yeshiva world; Ashkenazi Jews who try to preserve intact the way of life followed in (pre-modern) eastern Europe; and Oriental and other Sephardi Jews who follow faithfully the pattern of life in the pre-modern communities of the East.

The actual pattern of life differs of course, among the Haredim. The Hasidic ideal is different from that of the Yeshiva world, an Oriental Jew hardly resembles a typical Jew of Eastern European background. But all the Haredim have in common a total dedication to Torah in its traditional form and believe that the secular world is best kept at arm's length.

Neo-Orthodoxy

The basic difference between neo-Orthodoxy and the Haredim is the attitude taken toward modern culture. The founder of Neo-Orthodoxy, Samson Raphael Hirsch, though strictly observant, held that Western culture and other details of Western society should not be embraced solely in order to earn a living and the like, but welcomed as good in themselves.

Neo-Orthodoxy, or Modern Orthodoxy as it is called in the US, is represented in the majority of Orthodox synagogues in the US and England, with its major institutions for the training of Modern Orthodox rabbis being Yeshiva University in New York and Jews' College in London.

Orthodox Self-Definition

Orthodoxy is less an organized movement than a reaction to other groups. There is much internecine feuding, for example, among the Orthodox, and there is nothing like any official world organization for Orthodox Judaism.

It is probably true to say that, for most of its adherents, Orthodoxy means simply that one's own true religious traditions are followed, whether Hasidic or Mitnagdic (that of opponents of Hasidism in the eighteenth century and beyond), Ashkenazi or Sephardi.

The real issue on the level of practice between the Orthodox and the non-Orthodox is whether the tradition needs to be revised in some respects. The Orthodox rightly claim that theirs is the Judaism of tradition as followed in the pre-modern era. But this is precisely the question. Is the pre-modern tradition true to the tradition as it is now required to be interpreted? To what extent, in other words, is "traditional" Judaism traditional?

[Source: http://www.myjewishlearning.com/article/orthodox-judaism/]

For more information about any of these movements, visit:

- Orthodox Union www.ou.org
- Union for Reform Judaism www.urj.org

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- United Synagogue of Conservative Judaism www.uscj.org
- Jewish Reconstructionist Federation www.jrf.org
- Society for Humanistic Judaism www.shj.org
- ALEPH - Alliance for Jewish Renewal www.aleph.org

Jewish Orthodox Movements:

Orthodox vs Haredi vs Hassidic vs …
Haredi Judaism, Hasidic Judaism, and Orthodox Judaism are all names for different religious movements within the Jewish faith. The three can be looked at as a family, with Haredi Judaism existing as a subset of Orthodox Judaism, and Hasidic Judaism existing as a further subset of the subset. The difference is really one of specific beliefs, and a matter of degree, rather than any sweeping large generalization. All three sects agree on the importance of God's word and laws, but they choose to adhere to those laws in slightly different ways.

Orthodox Judaism is largely defined by a firm belief that the Torah and the laws contained within it are of divine authority, and therefore should be subjected to a strict interpretation and observance. Members believe that the Torah comprises the laws that shall govern the covenant made by God with the Children of Israel. Orthodox Judaism is a large branch of Judaism, and until fairly recently, most Jews could be said to be Orthodox.

Orthodox Judaism believes that both the Written and Oral Torah are of divine origin, containing the exact words of God without any human influence. Orthodox Judaism is the only movement that has preserved the mystical foundations of Jewish theology, referred to as Kabbalah.

It wasn't until the Reform movement that large numbers of Jews departed from more traditional Orthodox teachings. Reform Jews, who focus on the concept of ethical monotheism, believe that only the ethical laws of the Torah are binding. Additionally, they believe that other laws, like those laws in the Talmud, were products of their time and place, and so it was not necessary to treat them as absolute.

Jewish -> Orthodox -> [Ultra-Orthodox -> Haredi (Charedi)] -> Hassidic (Chassidic)

http://www.wisegeek.org/what-is-the-difference-between-haredi-hasidic-and-orthodox-judaism.htm

Hasidism comprises part of contemporary Haredi Judaism, alongside the previous Talmudic Lithuanian-Yeshiva approach and the Sephardi and Mizrahi traditions. [Source: Wikipedia]

Haredi Judaism is the most theologically conservative form of Judaism. Haredi Judaism is often translated as ultra-orthodox Judaism, although Haredi Jews themselves object to this translation. They simply refer to themselves as Jews, and they consider more liberal forms of Judaism to be unauthentic.

Haredi is a Modern Hebrew adjective derived from the Biblical verb hared which appears in the Book of Isaiah (66:2; its plural haredim appears in Isaiah 66:5) and is translated as "[one who] trembles" at the word of God. The word connotes an awe-inspired fear and anxiety to perform the will of God and is used to describe staunchly Orthodox Jews (similar to the definition used by the Christian Quakers) and to distinguish them from other Orthodox Jews. The word Haredi is increasingly being used in the Jewish diaspora in place of the term "ultra-Orthodox", which some view as inaccurate or offensive, it

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being seen as a derogatory term suggesting extremism; English-language alternatives that have been proposed include "fervently Orthodox" and "strictly Orthodox" [Source: Wikipedia]

Hasidic Judaism (Hasidim) is one movement within Haredi Judaism.

Now, what are Hasidim? The Hasidic movement started in Eastern Europe in the late 1700s. It stressed joy in worship – Hasidic men dance in a circle for hours in festivals – and the study of mysticism, of seeking union with God. The founder of the Hasidim, the Baal Shem Tov, found holiness everywhere, especially in nature. Many of the Ultra-Orthodox of that era bitterly opposed the Hasidim, because they thought that the Hasidim de-emphasized the study of sacred texts and were undignified in their celebrations. Also, Hasidim tend to be more devoted to their “rebbes,” sometimes believing that they have almost-supernatural powers.

In New York, the Hasidim are the most visible Ultra-Orthodox Jews, although there are others, such as the Breuers in Washington Heights. There are significant distinctions between the Hasidic sects in Brooklyn. For example, the Satmar in Williamsburg are very anti-Israel, while the Lubavitchers in Crown Heights are pro-Israel. Also, the Lubavitchers actively engage in outreach to non-Orthodox Jews, seeking to educate them about religious observance, while the Satmar and many other sects basically separate themselves from outsiders.

http://www.brooklyneagle.com/articles/opinion-ultra-orthodox-jews%E2%80%99-who-are-they-2013-03-28-163000

The Hasidic movement is unique in its focus on the joyful observance of God’s commandments (*mitzvot*), heartfelt prayer and boundless love for God and the world He created. Many ideas for asidism derived from Jewish mysticism (*Kabbalah*).

Chasidism, founded in Europe by the Baal Shem Tov, believes that acts of kindness and prayer could be used to reach God, as opposed to the older view that one could only become a righteous Jew through rigorous learning. The word Chasid describes a person who does chesed (good deeds for others). Chasidic Jews dress distinctively, live separately from modern society, and are dedicated to strict observance of Jewish Law.

Hasidism arises in the 18th cent in Poland as a revivalist folk movement. It is more emotional than intellectual, honors charismatic leaders more than rabbis, and emphasizes a joyful spirit and moral living. Hasidism centers around the claim that all people can have an experiential connection with God and can involve themselves with *tikkun ha-olam* "repairing the world" or recovering the sparks. Hasidism is sometimes called "kaballah for the people" not just the elite.

New Age religion has absorbed certain aspects of kabbalah and even produced its own versions of this form of Jewish mysticism. Indeed, many forms of kabbalah exist today in the West. More truly "Jewish" versions are pitched as a renewal movement within the faith, targeted to non-traditional Jews. The mystical notion of *tikkun ha-olam* permeates contemporary Judaism, and many see mystical versions of the faith as the best way to keep vitality and energy in the religion.

[Source: http://www.world-religions-professor.com/kabbalah.html]

There is **Modern Orthodox**, which is abiding the laws of the Torah while still living in the current, secular world.
Going off from Orthodox, there are **Chassidic** groups, who came off from the teachings of Baal Shem Tov, often seen as the 'father of Hasidim". He passed it on to the Maggid (Reb. Dov Ber Friedman), and then broke off into many different Hasidic dynasties, such as Chabad, Breslov, Carlebach, etc.
Chassids usually live in Chassidic comunities, and uphold the laws very strictly. They are more insular than Modern Orthodox Jews.
Chassidic Judaism is also more 'mystical' (I guess), many with their own books about Kabbalah (real

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Kabbalah, not Madonna + Hollywood's Kabbalah), such as the Tanya (Chabad).
Conservative is deliberately non-fundementalist, less strict, but still upholds many of the laws.
Reform - less strict than Conservative - the mitzvot (commandments) are left to the individual to determine who they fit into one's life (some, of course are firm - worship of G-d and G-d alone). They drive to synagogue on the Sabbath and men and some women wear the kippah at synagogue and prayer but it's optional (most of the Jewish males I know where the kippah)

This article explores the major modern Jewish movements: Orthodox, Reform, Conservative, Hasidism, and Kabbalah.
http://www.religionfacts.com/judaism/branches
http://www.jewishroots.net/library/miscellaneous/denominations-of-judaism-2.html

The **Samaritans** regard themselves as direct descendants of the tribes of Ephraim and Manasseh in the northern Kingdom of Israel, which was conquered by Assyria in 722 BCE.

Properly, **Samaritans** are inhabitants of Samaria. The name is now restricted to a small tribe of people living in Nablus (Shechem) and calling themselves "Bene Yisrael," or sometimes שמרים. Their history as a distinct community begins with the taking of Samaria by the Assyrians in 722 B.C.

From the fifth century B.C. onward the relations between the Jews and the **Samaritans** were, as shown above, undoubtedly hostile. The opposition was, however, essentially political, the old rivalry between Israel and Judah persisting; personal relations must have been mutually tolerant, as appears from the Gospels, where, in spite of their contemptuous attitude, the disciples buy food in a Samaritan city (John iv. 8). Later on, when misfortune befell Jerusalem, when the Temple was destroyed, and the temporal hopes of Judah were shattered, political opposition ceased to have any reason for existence. In the Mishnah it is evident that the differences have already become purely religious. The grounds for them are clear.

[Source: http://www.jewishencyclopedia.com/articles/13059-samaritans]

The **Samaritans** were people who lived in what had been the Northern Kingdom of Israel. Samaria, the name of that kingdom's capital, was located between Galilee in the north and Judea in the south. The Samaritans were a racially mixed society with Jewish and pagan ancestry. Although they worshiped Yahweh as did the Jews, their religion was not mainstream Judaism. They accepted only the first five books of the Bible as canonical, and their temple was on Mount Gerazim instead of on Mount Zion in Jerusalem (John 4:20 [v19-23]).

> JOHN: [19] The woman said to Him, "Sir, I perceive that You are a prophet. [20] "Our fathers worshiped on this mountain, and you *Jews* say that in Jerusalem is the place where one ought to worship." [21] Jesus said to her, "Woman, believe Me, the hour is coming when you will neither on this mountain, nor in Jerusalem, worship the Father. [22] "You worship what you do not know; we know what we worship, for salvation is of the Jews. [23] "But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him. [24] "God *is* Spirit, and those who worship Him must worship in spirit and truth."
> [NJKV]

The **Samaritans** of Jesus' day were strict monotheists. In some respects they were more strict than Jews about the commands of the Mosaic law, especially the Sabbath regulations, but they did not share the Jewish stricture against pronouncing the divine name Yahweh in their oaths.

[Source: http://www.catholic.com/quickquestions/who-were-the-samaritans-and-why-were-they-important]

Differences between the Torahs of the Jews and the Samaritans
http://tabletmag.com/jewish-life-and-religion/132004/the-other-torah

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Karaite: Karaites consider themselves to be part of the oldest branch of Judaism.
[see: http://www.karaite-korner.org/history.shtml]

Most streams of modern Judaism developed from the Pharisee movement, which became known as Rabbinic Judaism (in Hebrew Yahadut Rabanit - יהדות רבנית) with the compilation of the oral law into Mishna. After the destruction of the Second Temple and the Bar Kokhba revolt, the other movements disappeared from the historical record.

Karaite Judaism or Karaism (/ˈkærə.aɪt/ or /ˈkærə.ɪzəm/; Hebrew: יהדות קראית , Modern Yahadut Qara'it, Tiberian Qārāʾîm ; meaning "Readers (of the Hebrew Scriptures)")[a] is a Jewish movement characterized by the recognition of the Tanakh alone as its supreme legal authority in Halakha (Jewish religious law) and theology. It is distinct from mainstream Rabbinic Judaism, which considers the Oral Torah, as codified in the Talmud and subsequent works to be authoritative interpretations of the Torah. Karaites maintain that all of the divine commandments handed down to Moses by God were recorded in the written Torah without additional Oral Law or explanation.

As a result, Karaite Jews do not accept as binding the written collections of the oral tradition in the Midrash or Talmud. When interpreting the Tanakh, Karaites strive to adhere to the plain or most obvious meaning ("*peshat*") of the text; this is not necessarily the literal meaning, but rather the meaning that would have been naturally understood by the ancient Israelites when the books of the Tanakh were first written. In contrast, Rabbinic Judaism relies on the legal rulings of the Sanhedrin as they are codified in the Midrash, Talmud, and other sources to indicate the authentic meaning of the Torah. Karaite Judaism holds every interpretation of the Tanakh to the same scrutiny regardless of its source, and teaches that it is the personal responsibility of every individual Jew to study the Torah, and ultimately decide for themselves its correct meaning. Therefore, Karaites may consider arguments made in the Talmud and other works without exalting them above other viewpoints.

Karaite Judaism (Hebrew: Kara'im – קראים – "readers") started in the 9th Century when Anan Ben David and his followers rejected the oral law. Modern Karaites accept only the Tanakh as divinely inspired, not recognizing the authority of the Talmud and the Midrashim.

In the 10th century, the Karaites were believed to have comprised about 10% of the world's Jewish population. At the time of the traveler Benjamin of Tudela in the 12th century, Karaites were widely dispersed around the eastern Mediterranean, both in Islamic areas and the Byzantine Empire. Benjamin describes Karaite communities in many of the places he visited.

In the early 20th century, small Karaite communities remained in Egypt, Turkey, the Crimea, and Lithuania. Today, there are about 50,000 Karaite Jews in the world, most of whom live in Israel. Traditionally, Rabbinic Judaism has regarded the Karaites as Jewish, but with an incorrect philosophical understanding of the Torah.

(Source: Wikipedia)

The Karaites (בני מקרא ,בעלי מקרא ,קראים) = "Followers of the Bible") were a Jewish sect, professing, in its religious observances and opinions, to follow the Bible to the exclusion of rabbinical traditions and laws. But Karaism in fact adopted a large part of rabbinical Judaism, either outright or with more or less modification, while at the same time it borrowed from earlier or later Jewish sects—Sadducees, Essenes, 'Isawites, Yudghanites, etc.—as well as from the Mohammedans. The founder of the sect being Anan, his followers were at first called Ananites, but as the doctrines of the sect were more fully developed, and it gradually emancipated itself from Ananism, they took the name of "Karaites," a term first used by Benjamin al-Nahawendi ("Ba'ale Miḳra" at the end of his "Sefer Linim") and in a quotation in "Yefet."

[Source: http://www.jewishencyclopedia.com/articles/9211-karaites-and-karaism]

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Karaites mean “readers of the written word” and get their name from an old Hebrew word, *Kara*, that means scripture, essentially the same as *TaNakH*.

[Source: http://www.youtube.com/watch?v=wmAY-vJGPhc, starting at approx. 3:40 in video]

Mizrahi Jews or Mizrahim (Hebrew: מזרחים) or Mashriqiyyun (Arabic: المشرقيون), also referred to as Edot HaMizrach (עֲדוֹת-הַמִּזְרָח; Communities of the East; Mizrahi Hebrew: ʿEdot(h) Ha(m)Mizraḥ), Ben ha-Mizraḥ; Bene ha-Mizraḥ ("Sons of the East") or Oriental Jews are Jews descended from local Jewish communities of the Middle East (as opposed to those from Europe, Africa and other places). The term Mizrahi is most commonly used in Israel to refer to Jews who trace their roots back to Muslim-majority countries. This includes descendants of Babylonian Jews from modern Iraq, Syria, Bahrain, Kuwait, Dagestan, Azerbaijan, Iran, Lebanon, Uzbekistan, Kurdistan, Afghanistan and Pakistan. Yemenite and Georgian Jews are usually included within the Mizrahi Jews group. Some also expand the definition of Mizrahim to Maghrebi and Sephardic. Furthermore, some even reclassify the whole Israeli Jewish society as "Mizrahi" as compared with the Western Jews of Europe and the Americas.

The use of the term Mizrahi can be somewhat controversial. Before the establishment of the state of Israel, Mizrahi Jews did not identify themselves as a separate ethnic subgroup. Instead, Mizrahi Jews generally characterized themselves as Sephardi, because they follow the traditions of Sephardic Judaism (although with some differences among the minhagim of the particular communities). This has resulted in a conflation of terms, particularly in Israel, and in religious usage, where "Sephardi" is used in a broad sense to include Mizrahi Jews and Maghrebi Jews as well as Sephardim proper. Indeed, from the point of view of the official Israeli rabbinate, any rabbis of Mizrahi origin in Israel are under the jurisdiction of the Sephardi Chief Rabbi of Israel. Today those of Sephardic rite make up more than half of Israel's Jewish population, and Mizrahi Jews proper are a major part of them. Before the mass immigration of over one million people from the former Soviet Union, mostly of Ashkenazi descent, followers of the Sephardic rite made up over 70% of Israel's Jewish population. Mizrahi Jews make up the largest ethnic group in Israel. As of 2005, 61% of Israeli Jews are of Mizrahi ancestry

[Source: Wikipedia]

Chasidim and Mitnagdim

In the 1700s, the first of the modern movements developed in Eastern Europe. This movement, known as Chasidism (Hasidism), was founded by Israel ben Eliezer, more commonly known as the Baal Shem Tov or the Besht. Before Chasidism, Judaism emphasized education as the way to get closer to G-d. Chasidism emphasized other, more personal experiences and mysticism as alternative routes to G-d.

Chasidism was considered a radical movement at the time it was founded. There was strong opposition from those who held to the pre-existing view of Judaism. Those who opposed Chasidism became known as mitnagdim (opponents), and disputes between the Chasidim and the mitnagdim were often brutal. Today, the Chasidim and the mitnagdim are relatively unified in their opposition to the liberal modern movements. Orthodoxy and even the liberal movements of Judaism today have been strongly influenced by Chasidic teachings.

Chasidic sects are organized around a spiritual leader called a Rebbe or a tzaddik, a person who is considered to be more enlightened than other Jews. A Chasid consults his Rebbe about all major life decisions.

Chasidism continues to be a vital movement throughout the world. The Lubavitcher Chasidim are very vocal with a high media presence (see their website, Chabad.org), but there are many other active Chasidic sects today. For example, Breslov, Satmar and Bobover.

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Jewish Movements in the United States Today

Approximately 5 million of the world's 13 million Jews live in the United States. There are basically three major movements in the U.S. today: Reform, Conservative and Orthodox. Some people also include a fourth movement, the Reconstructionist movement, although that movement is substantially smaller than the other three. Orthodox and sometimes Conservative are described as "traditional" movements. Reform, Reconstructionist, and sometimes Conservative are described as "liberal" or "modern" movements.

Orthodoxy is actually made up of several different groups. It includes the **modern Orthodox**, who have largely integrated into modern society while maintaining observance of halakhah (Jewish Law), the **Chasidim**, who live separately and dress distinctively (commonly, but erroneously, referred to in the media as the "ultra-Orthodox"), and the **Yeshivish Orthodox**, who are neither Chasidic nor modern. The Orthodox movements are all very similar in belief, and the differences are difficult for anyone who is not Orthodox to understand. **They all believe that G-d gave Moses the whole Torah at Mount Sinai. The "whole Torah" includes both the Written Torah (the first five books of the Bible) and the Oral Torah, an oral tradition interpreting and explaining the Written Torah. They believe that the Torah is true, that it has come down to us intact and unchanged. They believe that the Torah contains 613 mitzvot binding upon Jews but not upon non-Jews.** This web site is written primarily from the modern Orthodox point of view. The 2000 National Jewish Population Survey (NJPS) performed by the Council of Jewish Federations found that 10% of American Jews identify themselves as Orthodox, including 21% of those who belong to a synagogue.

Reform Judaism does not believe that the Torah was written by G-d. The movement accepts the critical theory of Biblical authorship: that the Bible was written by separate sources and redacted together. Reform Jews do not believe in observance of commandments as such, but they retain much of the values and ethics of Judaism, along with some of the practices and the culture. The original, basic tenets of American Reform Judaism were set down in the Pittsburgh Platform. Many non-observant, nominal, and/or agnostic Jews will identify themselves as Reform when pressed to specify simply because Reform is the most liberal movement, but that is not really a fair reflection on the movement as a whole. There are plenty of Reform Jews who are religious in a Reform way. The NJPS found that 35% of American Jews identify themselves as Reform, including 39% of those who belong to a synagogue. There are approximately 900 Reform synagogues in the United States and Canada. For more information about Reform Judaism, see The Union for Reform Judaism.

Conservative Judaism grew out of the tension between Orthodoxy and Reform. It was formally organized as the United Synagogue of Conservative Judaism in by Dr. Solomon Schechter in 1913, although its roots in the Jewish Theological Seminary of America stretch back into the 1880s. **Conservative Judaism maintains that the truths found in Jewish scriptures and other Jewish writings come from G-d, but were transmitted by humans and contain a human component. Conservative Judaism generally accepts the binding nature of halakhah, but believes that the Law should change and adapt, absorbing aspects of the predominant culture while remaining true to Judaism's values.** In my experience, there is a great deal of variation among Conservative synagogues. Some are indistinguishable from Reform, except that they use more Hebrew; others are practically Orthodox, except that men and women sit together. Some are very traditional in substance, but not in form; others are traditional in form but not in substance. This flexibility is deeply rooted in Conservative Judaism, and can be found within their own Statement of Principles, Emet ve-Emunah. The NJPS found that 26% of American Jews identify themselves as Conservative, including 33% of those who belong to a synagogue. There are approximately 750 Conservative synagogues in the world today.

Reconstructionist Judaism is theoretically an outgrowth of Conservative, but it doesn't fit neatly into the traditional/liberal, observant/non-observant continuum that most people use to classify movements of Judaism. **Reconstructionists believe that Judaism is an "evolving religious civilization." They do not believe in a personified deity that is active in history, and they do**

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not believe that G-d chose the Jewish people. From this, you might assume that Reconstructionism is to the left of Reform; yet Reconstructionism lays a much greater stress on Jewish observance than Reform Judaism. Reconstructionists observe the halakhah if they choose to, not because it is a binding Law from G-d, but because it is a valuable cultural remnant. Reconstructionism is a very small movement but seems to get a disproportionate amount of attention, probably because there are a disproportionate number of Reconstructionists serving as rabbis to Jewish college student organizations and Jewish Community Centers. Everyone I know seems to have had a Reconstructionist rabbi at college or in a community center, yet according to the NJPS, only about 2% of the Jews in America identify themselves as Reconstructionist. Reconstructionist numbers are, in fact, so small that the NJPS advises caution in interpreting the statistics. There are about a hundred Reconstructionist synagogues world-wide. See the homepage of the Jewish Reconstructionist Movement.

Though most Jews do not have any theological objections to praying in the synagogues of other movements, liberal services are not "religious" enough or "Jewish" enough for traditional Jews, and traditional services are too long, too conservative, and often basically incomprehensible to liberal Jews (because traditional services are primarily, if not exclusively, in Hebrew). Some Orthodox will not attend liberal services because of the mixed seating arrangements and because the liberal prayer book cuts many required prayers.

I have been to services in Reform, Conservative, and Orthodox synagogues, and I have found that while there are substantial differences in length, language, and choice of reading materials, the overall structure is surprisingly similar. See Jewish Liturgy for more information about prayer services.

Movements in Israel Today

Approximately 5 million Jews live in Israel. **Orthodoxy is the only movement that is formally and legally recognized in Israel.** Until very recently, only Orthodox Jews could serve on religious councils. The Orthodox rabbinate in Israel controls matters of personal status, such as marriage, conversion and divorce.

The other American movements have some degree of presence in Israel, but for the most part, Israelis do not formally identify themselves with a movement. Most Israelis describe themselves more generally in terms of their degree of observance, rather than in terms of membership in an organized movement.

More than half of all Israelis describe themselves as **hiloni (secular)**. About 15-20 percent describe themselves as **haredi (ultra-Orthodox)** or **dati (Orthodox)**. The rest describe themselves as **masorti (traditionally observant, but not as dogmatic as the Orthodox)**. It is important to remember, however, that the masorti and hiloni of Israel tend to be more observant than their counterparts in America. For example, the hiloni of Israel often observe some traditional practices in a limited way, such as lighting Shabbat candles, limiting their activities on Shabbat, or keeping kosher to some extent, all of which are rare among American Reform Jews, and unheard of among American Jews who describe themselves as secular. It has been said that most Israelis don't belong to a synagogue, but the synagogue they don't belong to is Orthodox.

[Source: http://www.jewfaq.org/movement.htm]

Christian – Jewish – Islamic flowchart

http://macaulay.cuny.edu/eportfolios/drabik10website/tools/religion-flow-chart/

http://users.clas.ufl.edu/kenwald/pos4291/spring_00/jewish_practice.htm

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Jewish Americans:

Denominational Identification

	NET Jewish	Jews by religion	Jews of no religion
	%	%	%
Reform	**35**	**40**	**20**
Conservative	**18**	**22**	**6**
Orthodox	**10**	**12**	**1**
Modern Orthodox	3	4	*
Ultra-Orthodox^	6	8	*
Other	1	1	*
Other denomination	**6**	**5**	**7**
Reconstructionist	1	1	2
Liberal/Progressive	1	1	*
Jewish Renewal	*	*	1
Others/mixed	3	3	4
No denomination	**30**	**19**	**66**
None/"Just Jewish"	27	17	61
Not practicing	1	1	2
Culturally Jewish	*	*	1
Atheist/agnostic	1	1	2
Others	1	1	1
Don't know/Refused	**1**	**1**	**1**
	100	**100**	**100**

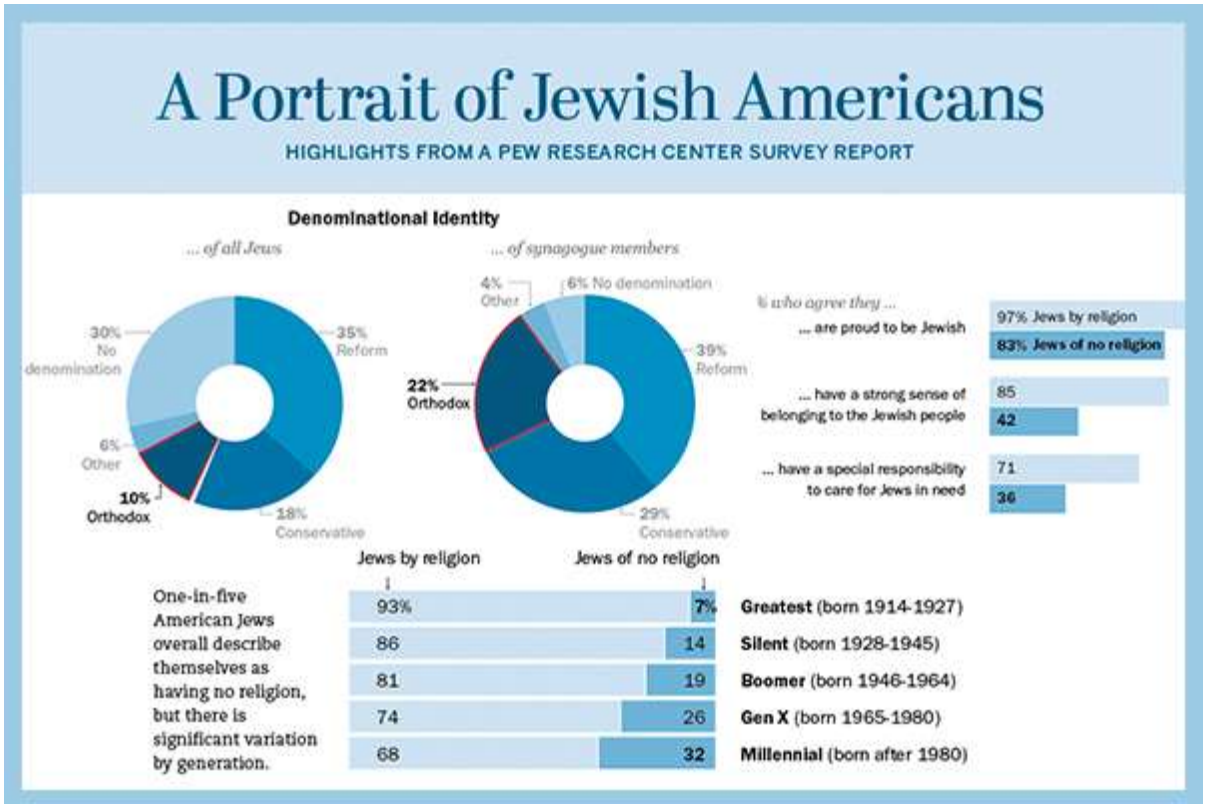
Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20-June 13, 2013. Q.H1/Q.H2. Figures may not sum to 100% due to rounding.

^ Ultra-Orthodox includes those identifying as Hasidic or Yeshivish as well as those volunteering they are Heimish or Ultra-Orthodox.

PEW RESEARCH CENTER

Source: http://www.pewforum.org/2013/10/01/jewish-american-beliefs-attitudes-culture-survey/

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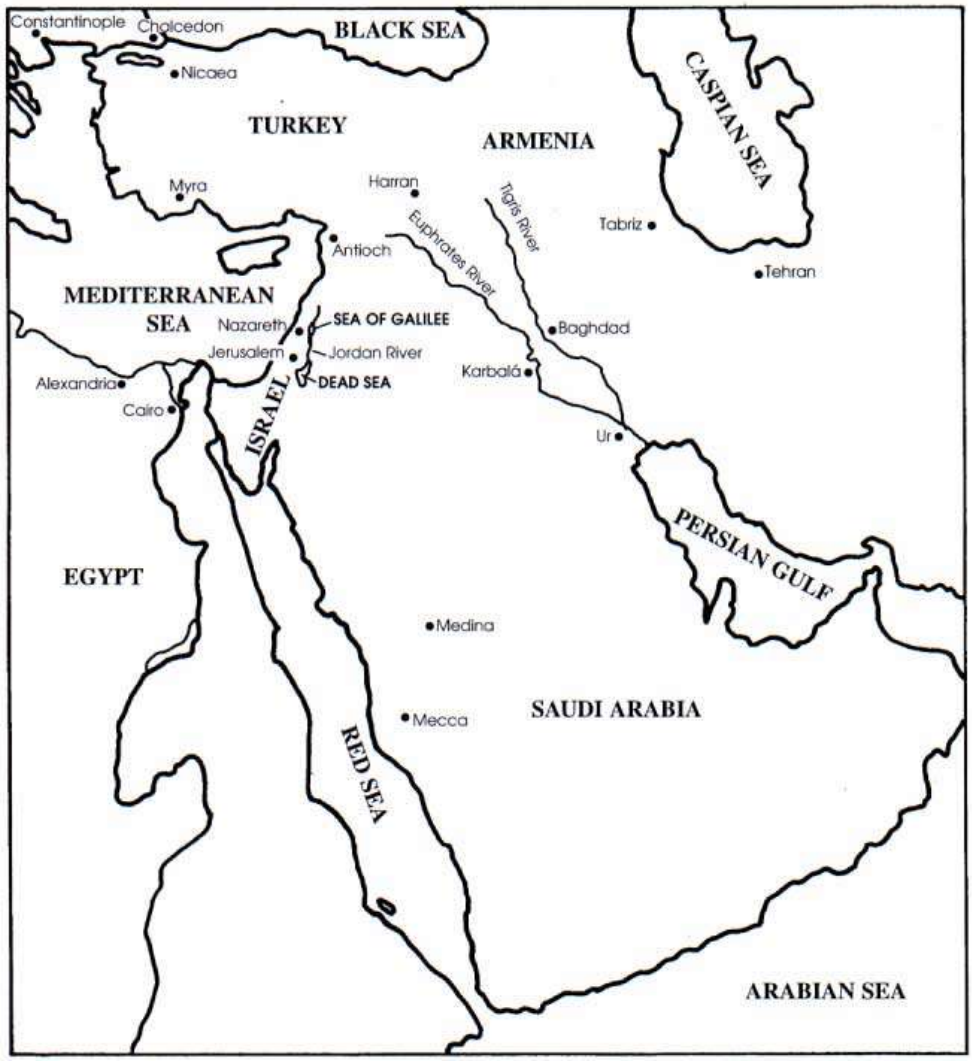
See also Pew infographic:

http://www.pewforum.org/2013/12/03/infographic-survey-of-jewish-americans/

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The Meaning of "Semitic"

The word **Semitic** describes the people who came from the Middle East and their languages. Arabs and Jews are both Semitic. Christianity is a Semitic religion because it originated in the Middle East. When we speak about the Semitic religions, we are referring to Judaism, Islam, and Christianity.



Socialism – a Jewish Movement?
http://www.jewishvirtuallibrary.org/jsource/judaica/ejud_0002_0018_0_18779.html

http://www.jewishencyclopedia.com/articles/13822-socialism

http://www.jewishsocialist.org.uk/

http://mondoweiss.net/2014/06/socialism-and-jews

http://www.israelshamir.net/Contributors/wilhelmson.htm

http://newpol.org/content/marxs-mixed-legacy-anti-semitism-and-socialism

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Jewish Practices and Rituals [Today]

In Judaism, rituals and religious observances are grounded in Jewish law (*halakhah*, lit. "the path one walks." An elaborate framework of divine *mitzvot*, or commandments, combined with rabbinic laws and traditions, this law is central to Judaism.

Halakhah governs not just religious life, but daily life, from how to dress to what to eat to how to help the poor. Observance of halakhah shows gratitude to God, provides a sense of Jewish identity and brings the sacred into everyday life.

In addition, the Jewish religion recognizes several significant occasions in a person's life. While many times the individual is the focus of the festivities, the family, and in many cases the entire community, participate in the commemoration. These special events are some of the most important practices of Judaism.

The Mitzvot

The Hebrew word mitzvot means "commandments" (mitzvah is its singular form). Although the word is sometimes used more broadly to refer to rabbinic (Talmudic) law or general good deeds ("It would be a mitzvah to visit your mother"), in its strictest sense it refers to the divine commandments given by God in the Torah.

The 613 Commandments

The important Jewish philosopher Maimonides made a list of the 613 commandments he found in the Jewish Bible, and here they are.

Rabbinic Law

In addition to the 613 mitzvot, Jewish law incorporates a large body of rabbinical rules and laws. These are considered just as binding as the mitzvot, although the punishments for violating them are less severe. Another difference is that it is possible, though unlikely, for the rabbinical laws to be changed, but no rabbi can change the Torah mitzvot. The rabbinical portion of halakhah falls into three groups: a gezeirah, takkanah, and minhag.

The Synagogue

The Jewish house of worship is a synagogue. The synagogue predates the destruction of the Second Temple, but it became central to religious life after the Temple was lost. The synagogue replaces ritual sacrifice with Torah readings, prayer and teaching.

Jewish Worship and Prayer

Guide to characteristics of Jewish worship and prayer, the weekday and Sabbath prayer services and etiquette for visitors.

Keeping Kosher: Jewish Dietary Laws

One of the most well-known Jewish religious practices is that of eating kosher foods. The laws of kashrut (Jewish dietary laws) may be puzzling or meaningless to the outsider, but they have held great meaning for the Jewish people throughout their history. Not only are they an opportunity for obedience to God, they also strongly contribute to Jewish unity and identity.

[Source: http://www.religionfacts.com/judaism/practices]

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What is a **Bar Mitzvah** and Bat Mitzvah?

In Judaism, children are not required to observe the 613 commandments, though they are certainly encouraged and taught to do so. But upon turning 13-years-old, a boy is considered an adult under the law and is expected to obey all the commandments from then on. He has become a Bar Mitzvah, or "Son of the Commandments." Similarly, a girl becomes a Bat Mitzvah, "daughter of the commandment," upon turning 12-years old.

In addition to conveying moral responsibility, according to Jewish beliefs, the new status enables the young person to lead religious services, count towards a **minyan** (a quota of ten required for some religious services), enter into contracts and marry. {1} This does not mean, however, that Jewish law considers boys of 13 or girls of 12 ready to marry and strike out on their own, not even in Jewish history. The Talmud states that 18 is the proper age for marriage and 20 is the proper age to begin earning a living {2}.

The age of 12 or 13 is simply the time at which a young person becomes responsible under religious law and has met the minimum qualification for marriage. (This is not so different from secular law: in many states, children may marry as young as 14 with their parents' permission.)

The Ceremonies of Jewish Youth

A Jewish youth automatically becomes a Bar or Bat Mitzvah upon reaching the appropriate age. The accompanying ceremonies are not necessary to attain this status, and they are not mentioned in the Torah or Talmud. They are actually a relatively recent invention, especially the elaborate nature of the celebration.

In its earliest observance, the rite of passage was marked by a boy's first reciting of the aliyah (benediction over the Torah reading), at the first Sabbath service after the 13th birthday.

These duties have gradually increased over the years, and may now include reciting the haftarah (selection from the Prophets), reading the entire weekly Torah portion, leading part of the service, or leading prayers.

It is also customary for the youth to make a short speech, which usually begins with the words, "Today I have become a man [or woman]." The father then says a blessing, thanking God for removing from him the burden of responsibility for his child 's sins. This ceremony is usually followed by a reception, which can be as elaborate as a wedding reception.

In Orthodox Jewish and Hasidic communities, there is no Bat Mitzvah ceremony, as women do not participate in the religious service, but parties are sometimes held marking the occasion. In Reform and some Conservative synagogues, girls participate in just the same way as boys.

Sources

1. Women may not lead services or count towards a minyan in Orthodox and other traditional communities.
2. Pirkei Avot

[Source: http://www.religionfacts.com/judaism/practices/bar-mitzvah]

In Judaism, a **minyan** (Hebrew: מִנְיָן [minʿjan] lit. noun count, number; pl. מִנְיָנִים minyanim [minjanʿim]) is the quorum of ten Jewish adults required for certain religious obligations. According to many Orthodox streams of Judaism, adult females do not count in the minyan. [Source: Wikipedia]

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Was NT Judaism the Religion of Moses?

How much do you know about the Jewish sects mentioned in your New Testament -- the Pharisees, Sadducees, Scribes, and the Herodians and Zealots? Were they all really YEHOVAH God's Old Testament Church?

by E. Martin

People assume that Judaism is the religion of Moses -- that Yeshua brought a message opposed to the Old Testament -- that he came to nullify the teaching of Moses. It is taken for granted that the New Testament presents a Gentile religion and that the Old Testament teaches Judaism!

Yet all these assumptions ARE ABSOLUTELY FALSE! Shocking though it may seem, history proves that Judaism is NOT the religion of the Old Testament Scriptures. Judaism is plainly and simply the religion of the Jews -- a religion manufactured by their own ingenuity. The Jews of Roman times had appropriated the name of Moses as the author of their religion -- but in actuality, they had rejected Moses. Yeshua said: "Had ye believed Moses, ye would have believed me ... but ye believe not his writings" (John 5:46, 47). The Jews used the name of Moses, but they didn't practice what he commanded.

Just as today, there are hundreds of denominations and sects in what is commonly called Christianity, all appropriating the name of the Messiah -- saying they are Christian -- but contradicting each other and failing to practice what he taught! And history proves that the Jews had misappropriated the name of Moses.

In effect, Judaism was a man-made religion! Yeshua said that they were "teaching for doctrines the commandments of men" (Mark 7:7).

It is time we looked into the records of history. It is time we learned how the Jews departed from the religion of Moses. We will be dumbfounded to discover that Yeshua, in reality, re-emphasized the message that Moses brought -- in its true spiritual INTENTION. And, instead of nullifying Moses' teaching, he magnified it, having in view the true spiritual purpose originally intended.

The time has come to get our eyes open to the facts! Judaism was not, and is not, the religion of Moses!

IT IS obvious to the most superficial reader of the New Testament that a fundamental difference existed between the teaching of Yeshua and the Judaism of his day.

Why?

The answer is surprising!

To continue reading more…

http://www.hope-of-israel.org/judaism.htm

[Note: Have not vetted this site. Possibly Jehovah's Witness. Leaving it in for now because it has interesting background info.]

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... Points to Remember

Let us summarize the religious condition of the Jews during the time of the Messiah.

Out of a total population of about 3,000,000 Jews in Palestine, there were only about 6,000 Pharisees, about 3,000 Sadducees, 4,000 Essenes, and a few thousand representing the other sects of Judaism. Those belonging to the religious sects represented only a mere fragment of the population -- less than 5% of the total population.

The evidence shows that, relatively speaking, very few of the Jews attended the synagogues each Sabbath. The synagogues were just too small or there were not enough of them to allow all to attend.

Of the sects themselves, the Pharisees, the major group, WERE DIVIDED into many opposing divisions. Nor were the Sadducees a unified group, for there WERE MANY VARIETIES OF BELIEFS AMONG THEM. The Essenes and Qumran, by their own writings, were not a uniform group, BUT WERE DIVIDED INTO VARIOUS ELEMENTS OF BELIEF. The rest of the sects were minor in importance. Even the writings of the Apocalyptics show a variety of opinions. They certainly did not agree with one another -- and especially they did not agree with the Bible.

Among all these differing sects we find some keeping the traditions of the elders. Some believed in asceticism; others repudiated it. There was disagreement over the rituals, marriage, the Sacred Calendar, the correct observance of the Holy Days, etc. In fact, the points of disagreement were virtually INNUMERABLE.

About the only things held in common by them all were some kind of observance of the Sabbath, the rite of circumcision, the calling of Israel "a chosen people" and the expectancy of the Messiah. However, even in these fundamental doctrines there were countless shades of interpretations.

The condition of the Jews in New Testament times can best be described by the statement in the Bible: "every man did that which was right in his own eyes" (Judges 21:25).

There is no question but that the religion of the Jews, as taught by the differing sects, was not the religion that YEHOVAH God gave Moses. In truth, the message that the Messiah brought re-emphasized the religion of Moses IN ITS TRUE SPIRITUAL INTENT, and to give it to a people who had forgotten the true spiritual application of the Law!

THE religious condition of the Jews during the time of the Messiah had not evolved in just a few years. It took over 200 years for Judaism to firmly implant itself in Palestine.

If we are to adequately understand the full development of Judaism, we will have to go back in history over 500 years before the Messiah. In these centuries history shows why and how "Judaism" replaced the Law of Moses as the religion of the Jews!

The Babylonian Captivity

The proper place to begin a study of the development of Judaism is with the Babylonian captivity of the Jews.

Between the years of 604 B.C. and 585 B.C., Nebuchadnezzar, king of the Babylonians, made war with the Kingdom of Judah. The Jews were not successful in any or the skirmishes with the Babylonians. In the first years of this war, Nebuchadnezzar carried away the majority of the Jews from Judah to Babylon. At the end of the war, in 585 B.C., ALL THE JEWS, except those under Gedaliah, were finally carried to Babylon. And even those under Gedaliah finally fled Palestine. This was a complete captivity.

The Babylonian captivity came to an end with the downfall of the Babylonian Empire in October 539 B.C. Isaiah had prophesied, about 200 years before, that Cyrus, the king of Persia, would be responsible for the overthrow of Babylon and for making it possible for the Jews to return to Palestine (Isa. 45:1-4). Thus, Cyrus and his armies captured the capital of the Empire and Babylon was absorbed into the Persian Empire.

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Cyrus was so betook over the exact prophecy by Isaiah concerning himself, that he determined to honor the God who had granted him victory over the Babylonians. He issued an edict that the Jews who had been carried captive by the Babylonians could return to Palestine and rebuild the Temple of YEHOVAH God (II Chron. 36:22, 23; Ezra 1:1,2).

The issuance of this decree resulted in about 50,000 Jews later returning to Palestine. These Jews were under the leadership of two men. Zerubbabel, a descendant of David, and Joshua, the High Priest. The reason for the Jews' return was to rebuild the Temple, which had been destroyed by the Babylonians, and to again establish the true worship of YEHOVAH God. The books of Haggai and Zechariah were written during the period when these Jews were returning to Palestine and during the building of the Temple. These books describe the condition of the Jews at this time…

http://www.hope-of-israel.org/judaism.htm

[Note: Have not vetted this site. Possibly Jehovah's Witness. Leaving it in for now because it has interesting background info.]

Quote from Flavius Josephus in his personal biography, "The Life of Flavius Jospehus":

…So when I had accomplished my desires, I returned back to the city, being now nineteen years old, and began to conduct myself according to the rules of the sect of the Pharisees, which is of kin to the sect of the Stoics, as the Greeks call them.

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Jews in Babylon

… The story of the Jews of Babylon of necessity begins some 1,000 years before our current timeline—in the 434 BCE, when the Babylonians first marched on Israel as part of their campaign to stake claim to the former Assyrian empire. In that first foray, the Babylonians did not destroy the Temple, nor send the Jews into exile. However, they did succeed in taking into captivity 10,000 of the best and brightest Jews. (See Part 22)

While it seemed like tragedy at the time, these brilliant men, Torah scholars all, immediately established a Jewish infrastructure upon arrival in Babylon. A dozen years later when the Temple was destroyed, the Jews who were exiled to Babylon found there yeshivas, synagogues, kosher butchers, etc., all the essentials for maintaining a Jewish life. (See Part 23)

Seventy years later, when the Babylonians fell to the Persians and the Jews were permitted to return, only a small number did. Of what was probably a million Jews living in the Persian Empire, only 42,000 went back, meaning that the vast majority stayed in Babylon under Persia domination.

During the Second Temple period, up until its destruction in 70 CE, the Jewish community in Babylon—far from the eye of the storm that raged in the Land of Israel—continued to flourish.

Indeed, this is where the center of Jewish rabbinic authority came to rest after the Roman Empire shut down the Sanhedrin in 363 CE.

The head of the Jewish community of Babylon—who was officially recognized by the Persian authorities—was called *Resh Galusa* in Aramaic, which means *Rosh Galut* in Hebrew, and “Head of the Diaspora” in English.

The *Resh Galusa* was a person who was a direct descendant of the House of King David. Even though he was not a king *in* the land of Israel, he was recognized as not only being the representative of the Jewish community in Babylon but as also having noble status.

Over 1,500 year history of the Jewish community in Babylon approximately 40 people held that title, all tracing their ancestry back to King David. This was a noble line that was always preserved in Jewish history.

Continue reading more…

http://www.simpletoremember.com/articles/a/the_jews_of_babylon/

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Question: "Why do most Jews reject Jesus as the Messiah?"

Answer: The Jews rejected Jesus because He failed, in their eyes, to do what they expected their Messiah to do — destroy evil and all their enemies and establish an eternal kingdom with Israel as the preeminent nation in the world. The prophecies in Isaiah 53 and Psalm 22 describe a suffering Messiah who would be persecuted and killed, but the Jews chose to focus instead on those prophecies that discuss His glorious victories, not His crucifixion.

The commentaries in the Talmud, written before the onset of Christianity, clearly discuss the Messianic prophecies of Isaiah 53 and Psalm 22 and puzzle over how these would be fulfilled with the glorious setting up of the kingdom of the Messiah. After the church used these prophecies to prove the claims of Christ, the Jews took the position that the prophecies did not refer to the Messiah, but to Israel or some other person.

The Jews believed that the Messiah, the prophet which Moses spoke about, would come and deliver them from Roman bondage and set up a kingdom where they would be the rulers. Two of the disciples, James and John, even asked to sit at Jesus' right and left in His kingdom when He came into His glory. The people of Jerusalem also thought He would deliver them. They shouted praises to God for the mighty works they had seen Jesus do and called out, "Hosanna, save us," when He rode into Jerusalem on a donkey (Matthew 21:9). They treated Him like a conquering king. Then, when He allowed Himself to be arrested, tried, and crucified on a cursed cross, the people stopped believing that He was the promised prophet. They rejected their Messiah (Matthew 27:22).

Note that Paul tells the church that the spiritual blindness of Israel is a "mystery" that had not previously been revealed (Romans chapters 9–11). For thousands of years, Israel had been the one nation that looked to God while the Gentile nations generally rejected the light and chose to live in spiritual darkness. Israel and her inspired prophets revealed monotheism — one God who was personally interested in mankind's destiny of heaven or hell, the path to salvation, the written Word with the Ten Commandments. Yet Israel rejected her prophesied Messiah, and the promises of the kingdom of heaven were postponed. A veil of spiritual blindness fell upon the eyes of the Jews, who previously were the most spiritually discerning people. As Paul explained, this hardening on the part of Israel led to the blessing of the Gentiles who would believe in Jesus and accept Him as Lord and Savior.

Two thousand years after He came to the nation of Israel as their Messiah, Christ is still (for the most part) rejected by the Jews. Many Jews today (some say at least half of all living Jews) identify themselves as Jewish but prefer to remain "secular." They identify with no particular Jewish movement and have no understanding or affiliation with any Jewish biblical roots. The concept of Messiah as expressed in the Hebrew Scriptures or Judaism's "13 Principles of Faith" is foreign to most Jews today.

But one concept is generally held as universal: Jews must have nothing to do with Jesus! Most Jews today perceive the last 2,000 years of historical Jewish persecution to be at the hands of so-called "Christians." From the Crusades, to the Inquisition, to the pogroms in Europe, to Hitler's Holocaust — Jews ultimately believe that they are being held responsible for the death of Jesus Christ and are being persecuted for that reason. They, therefore, reject Him today.

The good news is that many Jews are turning to Christ today. The God of Israel has always been faithful to keep a "remnant" of believing Jews to Himself. In the United States alone, some estimates say that there are over 100,000 Jewish believers in Jesus, and the numbers are growing all the time.

[Source: http://www.gotquestions.org/Jews-reject-Jesus.html]

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What Do Jews Believe?

- Judaism does not have a formal mandatory beliefs
- The most accepted summary of Jewish beliefs is Rambam's 13 principles of faith
- Even these basic principles have been debated
- Judaism focuses on the relationships between the Creator, mankind, and the land of Israel

This is a far more difficult question than you might expect. Judaism has no dogma, no formal set of beliefs that one must hold to be a Jew. In Judaism, actions are far more important than beliefs, although there is certainly a place for belief within Judaism.

The central idea of Judaism involves a commitment by the Jewish people to a single, omnipotent, incorporeal God, who is the creator and ruler of the universe and the source of a moral law for humanity. The idea of God as the creator of the universe opens the Biblical narrative Bereshit (“In the Beginning”) in the Book of Genesis.

The declaration of this belief appears throughout the Jewish source texts, including in the key prayer known as the Shema. The Shema, a recitation of Deuteronomy 6: 4-9, is a central feature of every synagogue service. It is also recited daily upon waking and on significant occasions such as approaching death. The **Shema (whose name means "Listen/Hear") begins**:

> "Hear, O Israel, the Lord is our God. The Lord is One.
> Blessed be his name, whose glorious kingdom is for ever and ever.
> And you shall love the Lord your God with all your heart and with all your soul and with all your might."

The concept of a moral law prescribed by God is one of the principal subjects of the Torah, the first five books of the Bible. The concept of the Creator's moral law suffuses the Tanach, which comprises the Torah, the Prophets and the Writings.

Sheloshah-Asar Ikkarim - The Thirteen Principles of the Jewish Faith

The Thirteen Principles of Faith (Sheloshah-Asar Ikkarim) constitutes the most well known Jewish creed; it was formulated by the great Jewish medievalist Rabbi Moses ben Maimon (Rambam), better known as Maimonides (1135-1204 CE), in his commentary on the Mishnah (Sanhedrin, 10). Maimonides claimed that he distilled these Thirteen Principles of Faith from the Taryag mitzvot (613 commandments) enumerated in his exegesis of the Torah.



Statue of Maimonides (Spain)

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Rabbi Moshe ben Maimon (1135 - 1204), commonly known by his Greek name, Moses Maimonides, was a rabbi and physician, as well as the author of a number of important works of philosophy, law and medicine. Born in Cordoba, Spain, Maimonides fled Muslim persecution of the Jews there and eventually became physician to Saladin, the Kurdish ruler of Egypt.

Maimonides promulgated "The Thirteen Principles of the Faith", which sets out his version of the fundamentals of Jewish belief. The Thirteen Principles appear in various forms in the Synagogue service, but it is important to note that they are not prescribed as dogma in Judaism, as similar pronouncements may be in the Christian tradition. For example, Articles 12 and 13 are not officially accepted by Conservative and Reform Jews.

It is the custom of many congregations to recite these principles every day after the shacharit (morning) prayers in the synagogue.



13 Principles of Faith

The closest that anyone has ever come to creating a widely-accepted list of Jewish beliefs is Rambam's thirteen principles of faith. These principles, which Rambam thought were the minimum requirements of Jewish belief, are (abbreviated, see links and following section):

1. G-d exists

2. G-d is one and unique

3. G-d is incorporeal

4. G-d is eternal

5. Prayer is to be directed to G-d alone and to no other

6. The words of the prophets are true

7. Moses' prophecies are true, and Moses was the greatest of the prophets

8. The Written Torah (first 5 books of the Bible) and Oral Torah (teachings now contained in the Talmud and other writings) were given to Moses

9. There will be no other Torah

10. G-d knows the thoughts and deeds of men

11. G-d will reward the good and punish the wicked

12. The Messiah will come

13. The dead will be resurrected

As you can see, these are very basic and general principles. Yet as basic as these principles are, the necessity of believing each one of these has been disputed at one time or another, and the liberal movements of Judaism dispute many of these principles.

Unlike many other religions, Judaism does not focus much on abstract cosmological concepts. Although Jews have certainly considered the nature of G-d, man, the universe, life and the afterlife at great length (see Kabbalah and Jewish Mysticism), there is no mandated, official, definitive belief on

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these subjects, outside of the very general concepts discussed above. There is substantial room for personal opinion on all of these matters, because as I said before, Judaism is more concerned about actions than beliefs.

Judaism focuses on relationships: the relationship between G-d and mankind, between G-d and the Jewish people, between the Jewish people and the land of Israel, and between human beings. Our scriptures tell the story of the development of these relationships, from the time of creation, through the creation of the relationship between G-d and Abraham, to the creation of the relationship between G-d and the Jewish people, and forward. The scriptures also specify the mutual obligations created by these relationships, although various movements of Judaism disagree about the nature of these obligations. Some say they are absolute, unchanging laws from G-d (Orthodox); some say they are laws from G-d that change and evolve over time (Conservative); some say that they are guidelines that you can choose whether or not to follow (Reform, Reconstructionist). For more on these distinctions, see Movements of Judaism.

So, what are these actions that Judaism is so concerned about? According to Orthodox Judaism, these actions include 613 commandments given by G-d in the Torah as well as laws instituted by the rabbis and long-standing customs. These actions are discussed in depth on the page regarding Halakhah: Jewish Law and the pages following it.

[Sources: http://www.jewfaq.org/beliefs.htm, http://www.hebrew4christians.com/Scripture/Shloshah-Asar_Ikkarim/shloshah-asar_ikkarim.html, http://www.ijs.org.au/Beliefs/default.aspx]

See also…

http://www.jewishvirtuallibrary.org/jsource/Judaism/articles_of_faith.html

http://www.mesora.org/13principles.html

http://www.ijs.org.au/Beliefs/default.aspx

http://www.faqs.org/faqs/judaism/FAQ/10-Reform/section-45.html (Reform View)

http://www.jewfaq.org/mashiach.htm (Orthodox view of the Messiah)

http://www.jewfaq.org/olamhaba.htm (Orthodox view of the life after death)

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Maimonides' theological principles were never unanimously embraced.

The following is largely based on Marc Shapiro's "Maimonides' Thirteen Principles: The Last Word in Jewish Theology?" published in The Torah U-Madda Journal*, volume 4 (1993).*

Maimonides wrote his Thirteen Principles of Faith in his introduction to the tenth chapter of Talmud Sanhedrin.

According to Maimonides, anyone who denies–or even *doubts*–any of these principles is a heretic with no place in the World to Come. Yet, these principles were hardly undisputed. Many scholars who preceded and succeeded Maimonides held contrary beliefs.

Below, is a list of the Thirteen Principles with references to some of these divergent beliefs. Unless otherwise noted, all the scholars mentioned are medieval authorities.

The Principles

Principle 1

God exists; God is perfect in every way, eternal, and the cause of all that exists. All other beings depend upon God for their existence.

Objections

Some medieval authorities believed that God created the world from eternal matter (see Principle 4). Thus, according to these scholars, it would not be true to say that God is the cause of *all* that exists.

Principle 2

God has absolute and unparalleled unity.

Principle 3

God is incorporeal–without a body.

Objections

In the *Mishneh Torah*, Maimonides asserts that anyone who believes that God is corporeal is a heretic. In reference to this, Abraham ben David Posquieres (also known as *Rabad*) comments that people greater than Maimonides have believed that God has a physical form. Rabad himself does not subscribe to this view, but objects to the claim that those who do are heretics.

In addition, Moses ben Hasdai Taku, a *tosafist* (medieval commentator on the Talmud), believed that God could take a physical form. Finally, Samuel David Luzzatto, a 19th-century scholar, defended the idea that God has a body, claiming that an embodied God was the only God conceivable to most people.

Ironically, Maimonides himself seemed to share this view. In the *Guide of the Perplexed* (I, 46) he writes: "For the multitude perceive nothing other than bodies as having a firmly established existence and as being indubitably true."

Principle 4

God existed prior to all else. (In a later version of the Thirteen Principles, Maimonides included the notion that God created the world from nothing [creation *ex nihilo*].)

Objections

In his commentary to Genesis 1:1, Abraham Ibn Ezra suggests that the word *bara* (created) implies cutting or setting a boundary. Scholars such as Joseph Tov Elem and David Arama understood this to mean that Ibn Ezra believed that God sculpted the world from eternal matter. Gersonides also believed that the world was created from eternal matter.

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Principle 5

God should be the only object of worship and praise. One should not appeal to intermediaries, but should pray directly to God.

Objections

Some of the *selihot* prayers–prayers of repentance recited on fast days and during the High Holy Days–and the third paragraph of the *Shalom Aleichem* hymn, sung prior to the Shabbat *kiddush*, are directed to angels. In addition, one of the *Geonim*–the leaders of Babylonian Jewry from the 7th to 11th centuries–defended the use of angels to intercede with God (*Ozar ha-Geonim*, Shabbat 4-6). He added that angels could sometimes fulfill the petitions of a prayer without consulting God.

Jacob Emden (1697-1776) is among some of the others who have approved of petitioning angels to intercede on ones behalf. Nissim Gerondi (*Ran*) maintained that there is one specific angel whom one may pray to.

Principle 6

Prophets and prophecy exist.

Principle 7

Moses was the greatest prophet who ever lived. No prophet who lived or will live could comprehend God more than Moses.

Objections

Nahmanides and Gersonides believed that the Messiah would gain more knowledge of God than Moses. Shneur Zalman of Lyady (1745-1813), the first Lubavitcher Rebbe, in his *Likutei Amarim*, notes that Moses' prophetic abilities weren't as great as those of Isaac Luria, the renowned medieval kabbalist.

Principle 8

The Torah is from heaven. The Torah we have today is the Torah that God gave to Moses at Sinai.

Comment

This principle assumes that there is and has always been one text of the Torah and that the Masoretic text–the text established by ben Asher in 930 CE–is this text.

Objections

The Talmud (Baba Batra 14b-15a; Makot 11a) relates that Joshua wrote the last 8 verses of the Torah. Abraham Ibn Ezra believed that Joshua wrote the last 12 verses. The Midrash Tanhuma, a rabbinc text, cites cases of *tikkun soferim*, instances where the scribes of the Great Assembly (the leaders of the Jews during the Persian exile) emended the Bible–including the Torah.

Menahem ben Solomon ha-Meiri mentions the "Masoretic works" instead of a singular "Masoretic text."

Solomon ben Aderet (*Rashba*) discussed when we should change our Torah to accord with the Talmud's version (which differs from the Masoretic text). Aryeh Loeb Guenzberg (18th century) opined that the commandment that every Jew write a Torah scroll no longer applies because of our doubts about how certain words are to be written. Similarly, Moses Sofer (1762-1839) believed that there's no need to say a blessing before writing a Torah because, perhaps, the Talmud's version is correct and the Torah being written is invalid.

Principle 9

The Torah will never be abrogated, nothing will be added to it or subtracted from it; God will never give another Law.

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Objections

Joseph Albo suggested that, in theory, if a prophet came whose mission could be verified in the same way Moses' could, then commandments–except for the Ten Commandments–could be abolished.

Principle 10

God knows the actions of humans and is not neglectful of them.

Objections

According to Ibn Ezra, "The Whole [God] knows the individual in a general manner rather than in a detailed manner." Some interpreted this to mean that God knows the general actions of humans, but not the particular details. Gersonides developed this idea fully: God knows universals, but not particulars.

Principle 11

God rewards those who obey the commands of the Torah and punishes those who violate its prohibitions.

Principle 12

The days of the Messiah will come.

Objections

The talmudic Rabbi Hillel (not to be confused with the earlier Hillel) stated that: "There shall be no Messiah for Israel, because they have already enjoyed him in the days of Hezekiah (Sanhedrin 99a)."

Principle 13

The dead will be resurrected.

Conclusion

In Judaism, disagreement is not anomalous. However, whereas in the legal tradition we can speak of a *mahloket l'shem shamayim*–a debate in the name of heaven (God)–according to Maimonides, debate is not possible when it comes to dogmatic principles. The consequences of diverging from Maimonides' principles are severe.

After listing and describing his Thirteen Principles, Maimonides states: "When all these foundations are perfectly understood and believed in by a person he enters the community of Israel and one is obligated to love and pity him…But if a man doubts any of these foundations, he leaves the community [of Israel], denies the fundamentals, and is called a sectarian, *apikores*, and one who 'cuts among the plantings' [a reference to the talmudic heretic Elisha ben Abuyah]. One is required to hate him and destroy him."

According to this assessment, revered authorities–such as Ibn Ezra, Nahmanides, Rabad, ha-Meiri–whose works are studied to this day, would fall into the latter category. They would be considered heretics who not only have no redemption in the afterlife, but who are not true members of Israel and who deserve nothing but our scorn.

What are we to conclude from this?

Probably not that these scholars were heretics, nor that Maimonides' principles were incorrect or untrue (for in most cases, even the divergences from Maimonides were relatively minor). If we can conclude anything from this analysis, it is that the Thirteen Principles of Faith–as articulated–were never normative, never as defining and consequential as Maimonides believed them to be.

[Source: http://www.myjewishlearning.com/article/the-thirteen-principles-of-faith/]

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A Historical Survey of Prominent Jewish Believers in Messiah Yeshua

Over the years many Jewish people have come to faith in Yeshua/Jesus as their Messiah. The following short biographies and landmark dates establish that over the years many loyal Jewish individuals, Rabbis, Educators, and others from well taught backgrounds have recognized Yeshua/Jesus as their Messiah. While these men vary in affiliations, and while we may have a different understanding of Scripture than some, the list has value in demonstrating the reasonableness of Jewish faith in Yeshua.

1506 - Alfonso de Zamora - Rabbi
Alfonso de Zamora, a Rabbi, publicly declared his faith in Messiah Jesus in 1506. Working with Paul Nunez Coronel and Alfonso d'Alcala, two other Jewish believers, he uses his knowledge of Hebrew, Aramaic, Chaldean, and other languages to help develop a six-volume multilingual work known as the Polyglot Bible. He also writes a Hebrew grammar, a Hebrew dictionary, a dictionary of the Old Testament, and a treatise on Hebrew spelling.

1530 - Immanuel Tremellius - Hebrew Scholar, University Professor
Immanuel Tremellius came to faith in Messiah around 1530 and became Professor of Hebrew at Cambridge University in 1548. He later becomes Professor of Theology at Heidelberg, where he produces a Latin Old Testament that is published in Frankfurt in the 1570s and London in 1580. With Theodore Beza's Latin New Testament attached to it, the Tremellius Bible is the Protestant contender against the Vulgate issued by Pope Sixtus V in a Reformation vs. Counter Reformation battle of Latin bibles.

1546 - Johannes Isaac - Hebrew Scholar, University Professor
Johannes Isaac came to faith in 1546. He became a professor of Hebrew at the University of Cologne.

1621 - Malachi ben Samuel - Polish Rabbi
Malachi ben Samuel, a Polish Rabbi, comes to faith in Messiah around 1621, several years after being impressed by a Yiddish translation of the New Testament. He is particularly surprised that marginal references to the Hebrew Scriptures are not distorted, as he had been told they would be. He writes, "My heart became full of doubt. No man can believe the pain and ache that assailed my heart. I had no rest day or night.... What should I do? To whom should I speak of these things?" He finally feels he has no choice but to believe.

1625 - Giovanni Jonas - Hebrew Scholar
Giovanni Jonas came to faith in Poland in 1625 and, working as a librarian, writes a Hebrew translation of the Gospels and a Hebrew-Chaldee lexicon.

1656 - Esdras Edzard - Hebrew Scholar
Esdras Edzard, who grew up studying Hebrew and the Talmud, and then studied in Leipzig, Wittenberg, and Basel, earns a doctorate and begins working among the Jews of Hamburg. He provides free instruction in Hebrew, helps the poor, and explains faith in Messiah to all. From 1671 to 1708 Edzard leads 148 Jewish people to faith. He emphasizes further study for those coming to faith, and almost all of those who joined him continue in faith.

1709 - John Xeres - Talmudic Scholar
John Xeres counteracts the slur that Jewish believers in Jesus are not well-educated in Judaism by emphasizing his Talmudic studies. Others on the list of learned Jewish believers include Ludwig Compiegne de Veil, Friedrich Albrecht Augusti, Paul Weidner, Julius Conrad Otto, Johann Adam Gottfried, and more.

1722 - Rabbi Judah Monis
Rabbi Judah Monis, after becoming the first Jewish individual to receive a college degree in America (M.A., Harvard, 1720), publicly embraces faith in Messiah Jesus. In 1735 he publishes a Hebrew grammar, the first to be published in America.

1758 - **Seelig Bunzlau - German Rabbi**
Seelig Bunzlau, a revered German Rabbi, announces from the pulpit of his synagogue that he is has placed his faith in Messiah.

1781 - William Herschel - Scientist & Astronomer
William Herschel, a Jewish believer, using a telescope he designed and constructed, discovers the planet Uranus. Herschel also fixes the positions of 2,500 nebulas, of which only 103 had previously been known. He infers the existence of binary stars, and then identifies 209 such pairs of stars that revolve around a common center. He discovers the infrared rays of the sun, defines and explains the composition of the Milky Way, and

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makes many other discoveries.

1782 - Joseph von Sonnenfels, Distinguished Jurist
Joseph von Sonnenfels, a distinguished jurist in Vienna and a Jewish believer, lays out the principles for the Edict of Toleration regarding Jews that Austrian emperor Joseph II announces.

1808 - Joseph Samuel Frey - Hebrew teacher and Cantor
Joseph Samuel Frey, a Hebrew teacher and cantor, organizes the London Society for Promoting Christianity Among the Jews. He later comes to the United States and continues efforts to organize Jewish believers.

1810 - August Neander (David Mendel) - Professor at the University of Berlin
August Neander (born David Mendel) becomes Professor of Church History at the University of Berlin, where the influential Friedrich Schleiermacher also teaches. One observer comments on the "sad and singular sight" of "Schleiermacher, a Christian by birth, inculcating in one lecture room with all the power of his mighty genius, those doctrines which led to the denial of the evangelical attributes of Jesus." Meanwhile, in another room "Neander, by birth a Jew, preached and taught salvation through faith in Messiah the Son of God alone." Neander writes many scholarly books, including the multivolume General History of the Christian Religion and Church. Before his death in 1850 he goes blind, but dictates notes for the last section of his church history on the last day of his life.

1822 - Isaac da Costa - Author & Defender of European Jewry
Isaac da Costa, his wife Hannah, and his friend Abraham Capadose come to faith in Holland. Da Costa becomes Holland's leading poet and Capadose a leading physician; da Costa's book, Accusations Against the Spirit of the Century, attacks the rationalistic materialism that is coming to dominate Holland and demands that Messiah again become the center of national life. Da Costa writes often of Messiah and also his Jewish heritage: "In the midst of the contempt and dislike of the world for the name of Jew I have ever gloried in it." The Jewish Encyclopedia comments about him, "His character, no less than his genius, was respected by his contemporaries. To the end of his life he felt only reverence and love for his former co-religionists."

1825 - Rabbi Michael Solomon Alexander - English Rabbi
Rabbi Michael Solomon Alexander comes to faith Messiah in 1825 after concluding that Rabbis had concealed the truth about Jesus; seven years later he becomes Professor of Hebrew and Rabbinical Literature at King's College, London. His name comes first on the long list of those who signed a "protest of Jewish Christians in England" against the false accusation that Jews used Christian blood in Passover rites. When the British Parliament endows the position of Bishop of Jerusalem, the appointment goes to Alexander; in Jerusalem, he opens both an institution for the training of Jewish believers and a hospital for the sick Jewish residents of Jerusalem.

1826 - Felix Mendelssohn - Composer
Felix Mendelssohn, Jewish believer and grandson of the great Jewish philosopher Moses Mendelssohn, writes his overture to A Midsummer Night's Dream. He brings new public attention to Bach's music, composes the Elijah and St. Paul oratorios, and arouses the resentment of anti-Semites by helping Jewish musicians. He composes the music to "Hark the Herald Angels Sing" and harmonizes "Now Thank We All Our God," among other hymns.

1844 - Joachim Raphael Biesenthal -
Joachim Raphael Biesenthal, a Jewish believer, begins 37 years of ministry within the Jewish communities of Germany. He uses the knowledge gained in Talmudic academies and while earning a doctorate at the University of Berlin to write commentaries on many New Testament books as well as a History of the Christian Church that shows the strong Jewishness of the early church.

1847 - Carl Paul Caspari - University Professor
Carl Paul Caspari, a Jewish believer, begins teaching at the University of Christiana in Norway. He writes commentaries on many Old Testament books and, at a time when Christianity is under attack, stands for orthodoxy and becomes known over the following 45 years as "the teacher of all Scandinavia." He also writes an Arabic grammar that becomes a standard work.

1859 - David Gustav Hertz - Advocate for Judicial Reform
Lawyer David Gustav Hertz becomes a municipal official in Hamburg, Germany, and holds various positions over the next 45 years. He works for reform of the justice and prison systems at a time when doing so put an individual at risk from those with a vested interest in corruption.

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1863 - Daniel Landsmann, a Jerusalem Talmudic Scholar
Daniel Landsmann, a Jerusalem Talmudic scholar came to faith in 1863, is almost killed-but by his own people, angered that someone well educated in Jewish tradition should become a believer in Jesus. His faith in Messiah began when he finds upon the street a page in Hebrew torn from a book. He loves what he reads, and when he later finds out that it is the Sermon on the Mount, he thinks differently about Jesus than he did before. When he tells all that he believes Jesus is the Messiah, his wife leaves him, one fanatical group puts spikes in his hands, and another tries to bury him alive. He finally moves to New York City and, with a wealth of Talmudic knowledge and a humble spirit, moves many to consider Messiah.

1868 - Benjamin Disraeli, Prime Minister of England
Benjamin Disraeli, a Jewish believer, becomes Britain's prime minister. Disraeli, both the Conservative Party leader and the author of many popular books, emphasizes Christianity's dependence on Judaism: "In all church discussions we are apt to forget the second Testament is avowedly only a supplement. Jesus came to complete the 'law and the prophets.' Christianity is completed Judaism, or it is nothing. Christianity is incomprehensible without Judaism, as Judaism is incomplete without Christianity." He hopes that Jews "will accept the whole of their religion instead of only the half of it, as they gradually grow more familiar with the true history and character of the New Testament." Throughout his career in Parliament he very publicly attacks those with anti-Semitic views and shows himself to be a proud Zionist.

1870 - Isaac Salkinson, Hebrew Scholar
Isaac Salkinson of Vienna translates Milton's Paradise Lost into Hebrew. Over the next 15 years he translates into Hebrew Othello, Romeo and Juliet, and then the Greek New Testament.

1877 - Joseph Schereschewsky, Scholar & Translator
Joseph Schereschewsky, a former Lithuanian Rabbinical student, is consecrated as the Episcopal Church's Bishop of Shanghai. In 1879 he lays the cornerstone for St. John's College, the first Protestant college in China. Regarded by the Academic community as one of the most learned Orientalists in the world, he also translates the Bible into both Mandarin and colloquial Chinese and stays at his translation tasks even though partially paralyzed and unable to speak.

1883 - Alfred Edersheim, Biblical Scholar
Alfred Edersheim finishes seven years of writing The Life and Times of Jesus the Messiah, which becomes the standard scholarly work in English for the next 100 years. Born in Austria, he serves as a minister in Scotland and a lecturer at Oxford. Four other major books of Biblical scholarship would flow from his pen.

1885 - Joseph Rabinowitz, Talmudic scholar and Lawyer
Talmudic scholar and lawyer Joseph Rabinowitz comes to faith in Messiah Jesus in 1885, and, through writings and lectures, begins influencing Russian Jews to become "Sons of the New Covenant." He draws up a list of 12 articles of faith, patterned after Maimonides's 13 principles, but proclaiming Jesus as the Messiah. He forms one of the early Messianic Congregations.

1892 - Leopold Cohn, Hungarian Rabbi
Leopold Cohn, a Hungarian Rabbi, comes to believe that Jesus is the Messiah. An outraged Jewish community forces him to flee, so he studies at divinity school in Scotland, emigrates to the United States with his family, and begins to hold meetings in a heavily Jewish section of Brooklyn that demonstrate that Jesus is the Messiah. Later he opens a medical clinic and a kosher food kitchen, and delivers free coal to the Jewish poor. The outreach he started grew into "Chosen People Ministries", an International organization.

1892 - Louis Meyer, Doctor & Surgeon
Louis Meyer, a Jewish Doctor & Surgeon and immigrant to Cincinnati from Germany, come to faith. He goes on to receive a degree from an evangelical Seminary in Pittsburgh. His scholarship is recognized and he becomes one of the editors of The Fundamentals, the 90 essays produced between 1910 and 1915 to explain the difference between Biblical faith and Liberal Protestantism.

1894 - David Ginsburg, Hebrew Scholar
An emigrant from Poland to England, David Ginsburg, publishes a scholarly work including (in 1894) The Massoretic-Critical Text of the Hebrew Bible.

1904 - Max Wertheimer, Reform Rabbi
Max Wertheimer, after serving for 10 years as a Rabbi in Dayton, Ohio, publicly declares his faith in Messiah. He then goes to an evangelical seminary, eventually becoming a Pastor. He recalls, "I had tried to get some tangible comfort out of the Talmud, Mishnah, and Rabbinical doctrines, but found none that satisfied my

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soul's hunger and longings." In studying the New Testament, though, he sees that the Christian doctrines he had derided as illogical and un-Jewish are sensible and truly Jewish.

1909 - Isaac Lichtenstein, Chief Rabbi of Hungary
In 1909, Isaac Lichtenstein dies, leaving writings explaining how he read a copy of the New Testament after 40 years of work as a Rabbi in Hungary and was impressed by "the greatness, power, and glory of this book, formerly a sealed book to me. All seemed so new to me and yet it did me good like the sight of an old friend.... I had thought the New Testament to be impure, a source of pride, of selfishness, of hatred, and of the worst kind of violence, but as I opened it I felt myself peculiarly and wonderfully taken possession of. A sudden glory, a light flashed through my soul. I looked for thorns and found roses; I discovered pearls instead of pebbles; instead of hatred, love; instead of vengeance, forgiveness; instead of bondage, freedom."

A letter to his son, a doctor, reports that "From every line in the New Testament, from every word, the Jewish spirit streamed forth light, life, power, endurance, faith, hope, love, charity, limitless and indestructible faith in God." Others, hating the idea of a long-term Rabbi turning "renegade," attack Lichtenstein. His reply: "I have been an honored Rabbi for the space of 40 years, and now, in my old age, I am treated by my friends as one possessed by an evil spirit, and by my enemies as an outcast. I am become a butt of mockers, who point the finger at me. But while I live I will stand on my tower, though I may stand there all alone. I will listen to the words of God."

1913 - Arthur Kuldell, Messianic Jewish Leader
Arthur Kuldell convenes a gathering of Jewish believers in Pittsburgh who establish the "Hebrew Christian Alliance of America". Kuldell explains, "The Alliance is not a lodge. It is not a society organized for the purpose of aiding its members to the exclusion of others. It is not here to defame and slander the Jew behind his back. It is an organization that breathes the spirit of Messiah. It is actuated by the tenderest love for Israel."

1921 - Max Reich, Professor and Zionist
Max Reich, a Jewish believer and Professor of Biblical Studies combats anti-Jewish propaganda, writing that "the so-called 'Protocols of the Learned Elders of Zion' was one of the basest forgeries ever fathered on the Jewish people. Jewish believers [in Messiah] will stand by their slandered nation at this time.... Jewish believers utterly detest the ... unscrupulous Jew-haters, who remain anonymous, bent on stirring up racial strife and religious bigotry."

1922 - Niels Bohr, Nobel Prize for Physics
Niels Bohr wins the Nobel Prize for Physics for his work on atomic structure. In 1939 he visits the United States and spreads the news that German scientists are working on splitting the atom. The United States responds with the Manhattan Project, from which the atomic bomb emerges. In 1942 he escapes from German-occupied Denmark via a fishing boat to Sweden, and leaves there by traveling in the empty bomb rack of a British military plane. He makes it to the United States and works on the atomic bomb at Los Alamos.

1927 - Henri Bergson, winner of the Nobel Prize for Literature
Henri Bergson wins the Nobel Prize for Literature. The French philosopher wrote books including An Introduction to Metaphysics (which develops a theory of knowledge) and Creative Evolution (which concludes that Darwinian mechanisms cannot explain life's expansiveness and creativity). During the 1920s Bergson becomes a believer in Jesus, and in his final book, The Two Sources of Morality and Religion, describes Judeo-Christian understanding as the culmination of human social evolution. In 1937 he explains that his reflections led him to faith in Jesus, "in which I see the complete fulfillment of Judaism," but he was reluctant to do anything that would separate him from his own Jewish people, because he was foreseeing "the formidable wave of anti-Semitism which is to sweep over the world. I wanted to remain among those who tomorrow will be persecuted."

1930 - Hans Herzl, son of Theodore Herzl (founder of modern Zionism)
Hans Herzl, son of Theodore Herzl (founder of modern Zionism), commits suicide after growing up at an Orthodox Jewish boarding school, coming to faith in Messiah, undergoing tremendous abuse, and then retreating to liberal Judaism. The Baltimore Jewish Times honestly reports that "*when Herzl's son became a convert to Christianity - not for material gain, but because he believed that if the idea of Jewish nationalism is thought to its final conclusion one can be a Christian Jew - he was read out of Jewry. The death of ... Herzl reminds us that in many instances we are ruthless fanatics.*"

1930 - Haham Ephraim ben Joseph Eliakim, a Rabbi in Tiberias
The year 1930 saw the funeral of Haham Ephraim ben Joseph Eliakim, a Rabbi in Tiberias, Jewish Palestine, who after studying biblical prophecies believes that Jesus is the Messiah. Eliakim undergoes tremendous harassment from his former colleagues. He is buried in Jerusalem alongside a Christian Arab, with one reporter

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noting that "Jew and Arab were laid one beside the other, and Jews and Arabs were standing with bowed heads by the two open graves, touched and softened the one toward the others."

1933 - Sir Leon Levison, Messianic Jewish Leader
Sir Leon Levison, founder and head of the International Hebrew Christian Alliance, rallies Jewish believers in 1933 to oppose Hitler. Levison states that there are 2.35 million Jews in Germany: 600,000 still identifying with Rabbinical Judaism and one and three-quarter million believers in Jesus of Jewish descent who go back to the second, third and fourth generation. Both groups, he notes, "are treated as Jews and are subject to vicious discrimination." Jewish Christians also face discrimination from their own people: "If they apply to Jewish Relief agencies, they are told they must abandon their belief in Jesus."

1938 - Morris Zeidman, Messianic Jewish Leader
Morris Zeidman of the "Hebrew Christian Alliance of America" appeals for help for the Jews and Jewish believers of Poland, Germany, and Austria, where "sorrow is turning into despair. They can see no hope, not a gleam of light or kindness anywhere.... We must help, if we have to sacrifice a meal a day. Surely those of us who eat three meals a day can afford to spare the price of one meal for our persecuted brethren in Central Europe."

1943 - Israel Zolli, Chief Rabbi of Rome
Israel Zolli served as Professor of Hebrew at the University of Padua from 1927 to 1938, then as Chief Rabbi of Rome. In that position he helps to save about 4,000 Roman Jews as the Nazis enter Rome. Posing as a structural engineer, he enters the Vatican and asks Pope Pius XII to protect Rome's Jews. He offered himself as a hostage in return for the safety of the Jewish community. The pope makes churches, monasteries, convents, and the Vatican itself sanctuaries for them. Zolli publicly proclaims his faith in Messiah in 1945. He said: "No one in the world ever tried to convert me . . . (my faith) was a slow evolution, altogether internal"

Asked why he has "given up the synagogue for the church", Zolli replies, "I have not given it up. Christianity is the completion of the synagogue, for the synagogue was a promise, and Christianity is the fulfillment of that promise", "Once a Jew always a Jew". When asked if he believes that Jesus is the Messiah, he says, "Yes, positively. I have believed it many years. And now I am so firmly convinced of the truth of it that I can face the whole world and defend my faith with the certainty and solidity of the mountains."

As a result, Rabbinical Jewish leaders call him a heretic, excommunicate him, proclaim a fast of several days in atonement for his "treason," and mourn him as one dead. Zolli responds, "When my wife and I embraced the church we lost everything we had in the world. We shall now have to look for work: and God will help us to find some." God does, as Zolli becomes a writer and teacher.

1951 - Karl Stern, University Professor and Neuropsychiatrist
Karl Stern, an emigrant from Nazi Germany to Canada, a noted neuropsychiatrist and Jewish believer, publishes his autobiography, The Pillar of Fire. One of his McGill University post-war Jewish students, Bernard Nathanson, who would go on to a Medical career, recalls him as "a great teacher; a riveting, even eloquent lecturer in a language not his own, and a brilliant contrarian spewing out original and daring ideas as reliably as Old Faithful. I conceived an epic case of hero-worship.... There was something indefinably serene and certain about him." When Nathanson reads The Pillar of Fire, he realizes that Stern "possessed a secret I had been searching for all my life, the secret of the peace of Messiah."

1953 - Dr. Boris Kornfeld, Medical Doctor, hero of the Gulag
Dr. Boris Kornfeld, imprisoned in a Soviet concentration camp for political reasons, talks with a devout Christian and comes to believe in Messiah. In his position as Doctor of the camp, he tries to help starving prisoners by refusing to sign papers that will send them to their deaths, and he reports to the camp commandant an orderly who is stealing food from prisoners. One day he talks at length about Messiah with a patient who has just been operated on for cancer. That night the orderly has his revenge and Dr. Kornfeld is murdered, but the patient ponders his words, becomes a Christian, and eventually writes about Kornfeld and conditions in the Gulag. The patient's name: Alexander Solzhenitsyn.

1974 - Howard Phillips, Chairman of the U.S. Office of Economic Opportunity
Howard Phillips, former chairman of the U.S. Office of Economic Opportunity, founds the Conservative Caucus. While researching, he runs across biblical perspectives on public policy, and that leads to his coming to faith. He says, "I began to spend more time studying the Scripture, both Old and New Testament, and began to come to grips with the constantly mentioned subject of blood sacrifice as the basis for atonement for sin where God was concerned. The ultimate blood sacrifice for sin, obviously, is Jesus. I committed my life to Him as Lord and Savior"

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1976 - Dr. David Block, Professor of Applied Mathematics and Astronomy
Dr. David Block, a professor of Applied Mathematics and Astronomy in South Africa, becomes a believer in Messiah. He writes, "I'd listen in shul as the Rabbis expounded how God was a personal God and how God would speak to Moses, to Abraham, to Isaac and to Jacob, and wonder how I fit into all of it. And by the time I entered university I became concerned over the fact that I had no assurance that God was indeed a personal God.... Where was the personality and the vibrancy of a God who could speak to David Block? If God is truly God, I reasoned, then why had he suddenly changed his character?"

A Christian colleague tells Block that a minister will be able to answer his questions; he reports, "My parents had taught me to seek answers where they may be found, and so I consented to meet with this Christian minister. [He] read to me from the New Testament book of Romans where Paul says that Yeshua (Jesus) is a stumbling block to Jewish people, but that those who would believe in Yeshua would never be ashamed. Suddenly it all became very clear to me: Yeshua had fulfilled the messianic prophecies in the Hebrew Scriptures, such as where the Messiah would be born and how he was to die.... I knew that Jesus was the Messiah and is the Messiah. And I surrendered my heart and my soul to Him that day."

He concludes, "It might seem strange to some that a scientist and a Jew could come to faith in Jesus. But faith is never a leap into the dark. It is always based on evidence. That was how my whole search for God began. I looked through my telescope at Saturn and said to myself, Isn't there a great God out there? The logical next step was to want to meet this Designer face-to-face."

1982 - Andrew Mark Barron, Aerospace Engineer
Aerospace engineer Andrew Mark Barron, raised in Conservative Judaism, comes to faith in Messiah. He writes that in college "I believed God existed because of the phenomenal order to the universe, yet I felt human beings were far too miniscule for His notice." Reading the New Testament helps him to see that God "constructed us with souls that can be fed only by His own hand. Believing God cares is not intellectual suicide; believing that He doesn't care is spiritual starvation."

1986 - Mortimer Adler, Professor at the University of Chicago
Mortimer Adler, author of numerous books on philosophical topics, becomes a Jewish believer at age 84. A long-time professor at the University of Chicago, he pushes for a "great books" and "great ideas" curriculum and writes popular works such as How to Read a Book (1940), The Common Sense of Politics (1971), and Six Great Ideas (1981). He writes an autobiography in 1977, Philosopher at Large, but writes another 15 years later (A Second Look in the Rearview Mirror: Further Autobiographical Reflections of a Philosopher at Large) that explains his coming to faith in Jesus. "We have a logical, consistent faith," he says. "In fact, I believe [faith in Messiah] is the only logical, consistent faith in the world."

1990 - Bernard Nathanson, Medical Doctor
In the year 1969 Dr. Bernard Nathanson, former student of Karl Stern, a noted Neuropsychiatrist, runs the largest abortion clinic in the world, and co-founds the National Association for the Repeal of Abortion Law. After being involved directly or indirectly in over 75,000 abortions (including one of his own child) and seeing his political goals achieved with the Supreme Court's Roe vs. Wade decision that legalizes abortion nationwide, he comes to understand that he has been killing human beings. In the late 1970s he does a complete turn-around and becomes a leading pro-life advocate and produces an effective video, The Silent Scream. Contact with Christian pro-life workers gets him thinking about the source of their dedication: "They prayed, they supported and encouraged each other, they sang hymns of joy.... They prayed for the unborn babies, for the confused and pregnant women, and for the doctors and nurses in the clinic.... And I wondered: How can these people give of themselves for a constituency that is (and always will be) mute, invisible, and unable to thank them?" Around 1990 Nathanson becomes a believer in Jesus.

1993 - Jay Sekulow, Attorney
Jay Sekulow, chief counsel for the American Center for Law and Justice, successfully argues the Lambs Chapel case before the U.S. Supreme Court; the Court states that religious groups cannot be discriminated against in the use of public facilities made available to other groups. Sekulow appears before the Supreme Court numerous times in defense of religious freedom, and writes about his own religious liberation as he tried to understand the description of the "suffering servant" in chapter 53 of Isaiah: "I kept looking for a traditional Jewish explanation that would satisfy, but found none. The only plausible explanation seemed to be Jesus. My Christian friends were suggesting other passages for me to read, such as Daniel 9. As I read, my suspicion that Jesus might really be the Messiah was confirmed.... I'd always thought my cultural Judaism was sufficient, but in the course of studying about the Messiah who would die as a sin bearer, I realized that I needed a Messiah to do that for me."

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1997 - Lawrence Kudlow, Undersecretary of the Office of Management and Budget
Lawrence Kudlow expresses faith in Messiah after emerging from a battle with addiction. In the 1980s he served as undersecretary of US Office of Management and Budget. In 1994 The New York Times published a full-page article, "A Wall Street Star's Agonizing Confession," about Kudlow's life and addiction to cocaine. He resigns from his $1-million-a-year job as chief economist at the Wall Street firm of Bear Stearns and later says, "As I hit bottom, I lost jobs, lost all income, lost friends, and very nearly lost my wife. I was willing to surrender and take it on faith that I had to change my life." I started searching for God." Then, "All of a sudden it clicked, that . . . Jesus died for me, too." Kudlow is now chief economist for CNBC and a frequent writer of articles that make the science of economics understandable to readers.

2001 - Richard Wurmbrand - Prisoner of the Nazis and Communists
Richard Wurmbrand, born into a Jewish home in Europe and founder of The Voice of the Martyrs, dies at age 91. After becoming a believer in Romania in 1936 and then a pastor, Wurmbrand and his wife are arrested several times by the Nazi government. He evangelizes Russian soldiers who are prisoners of war and does the same with Russian occupation forces after August, 1944.

Communist leaders imprison Wurmbrand in 1948, subject him to physical and mental torture, threaten his family, and finally imprison his wife as well. She is released in 1953 and he in 1956, but he is re-arrested in 1959 and sentenced to 25 years for preaching Scriptures that are contrary to Communist doctrine. Political pressure from Western countries leads to his release in 1964. The Wurmbrand family leaves Romania in 1965 and begins informing the world about persecution of Christians in that country and elsewhere. By the mid-1980s The Voice of the Martyrs has offices in 30 countries and is working in 80 nations where Christians are threatened.

[Source: http://www.revelationsmessage.co.uk/Prominent%20Jewish%20Believers%20in%20Messiah%20Christ%20(Yeshua).htm]

See also: www.MessianicAssociation.org

http://www.revelationsmessage.co.uk/Christian%20David%20Ginsburg.htm

http://www.revelationsmessage.co.uk/Ethelbert%20W.%20Bullinger.htm

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Culture

Customs

Commerce and Agriculture

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General and Misc.

How People Made a Living in the Time of Jesus
http://www.bibleplus.org/music/music.htm

Education in Bible Times **[Recommended]**
https://www.biblestudytools.com/dictionaries/bakers-evangelical-dictionary/education-in-bible-times.html

Discovery (Scripture Lab for Kids): Jobs During Bible Times **[Recommended]**
http://apologeticspress.org/pub_dm/02012014/d1402-Web.pdf [PDF]

Bible Food And Medicine
http://www.alternative-health-group.org/bible-food-medicine.php

10 Medicines Used During Jesus' Times
http://www.beliefnet.com/ilovejesus/features/10-medicines-used-during-jesus-times.aspx

https://kingdomhealer.wordpress.com/2015/02/05/10-medicines-used-during-jesus-times/

Top 14 Herbs of the Bible that Heal & Nourish
https://draxe.com/the-top-14-herbs-of-the-bible/

Encyclopedia Judaica: Medicine
https://www.jewishvirtuallibrary.org/medicine

40 Bible Verses About Medicine
https://bible.knowing-jesus.com/topics/Medicine

100 Bible Verses About Medicine
https://www.openbible.info/topics/medicine

Wikipedia: Alcohol in the Bible
https://en.wikipedia.org/wiki/Alcohol_in_the_Bible

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Jesus at Play
http://www.college.online-bible-college.com/space/lesson/files/djc054.pdf [PDF]

Was Jesus a Common Name When He Was Alive
http://www.slate.com/articles/news_and_politics/explainer/2008/12/happy_birthday_dear_yeshua_happy_birthday_to_you.html

The Buildings that Jesus Knew
http://jesus-story.net/buildings_NT.htm

What were typical homes like in Jesus'time?
http://blog.adw.org/2014/07/what-were-typical-homes-like-in-jesus-time/

How did People Tell Time in Jesus'Day?
http://blog.adw.org/2014/08/how-did-people-tell-time-in-jesus-time/

***See also*:**

The Jewish Calendar
(including Years, Months, Days, Hours, Sabbaths, Festivals Night Watches, etc.)

The Roman Military in the New Testament
https://bible.org/article/roman-military-new-testament

Rome and her empire had a profound effect on New Testament. That effect was far more than most people realize. Much of the very nature of the society in which the events take place is because of the presence and governance of Rome. Paul and his ministry were profoundly affected by Rome and the Roman military…

For information about the impact of the Roman Empire on life in Israel during the time of Jesus and the Apostles, see my separate references resource:

"Reference Notes on Paul and Romans (and Galatians plus Ephesians)"

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Toilets of the New Testament

https://toilet-guru.com/biblical_new.php

Excerpt:

So you're wondering, ***"How did people in the Bible use the toilet?"*** Well, that depends! If you're asking about Old Testament times and the many Jewish regulations on personal hygiene and public sanitation, there's another page explaining that. But if you're asking about **New Testament** times and locations, you've come to the right place. Asia Minor and the Levant had a largely Greek culture thanks to the military campaigns of Alexander the Great from 334 through 323 BC. Add to that the Babylonian idea of Šulak, the "Lurker of the Latrine" or the "Demon of the Privy". The Jewish community had picked up a belief in Šulak, an "unclean spirit" blamed for both physical and spiritual affliction, during their exile in Babylon. Meanwhile, the infrastructure including the water supplies and sanitation was that of the Roman Empire.

Ancient Ephesus and the New Testament (Online "Tour")

http://www.patheos.com/blogs/markdroberts/series/ancient-ephesus-and-the-new-testament/

Excerpt:

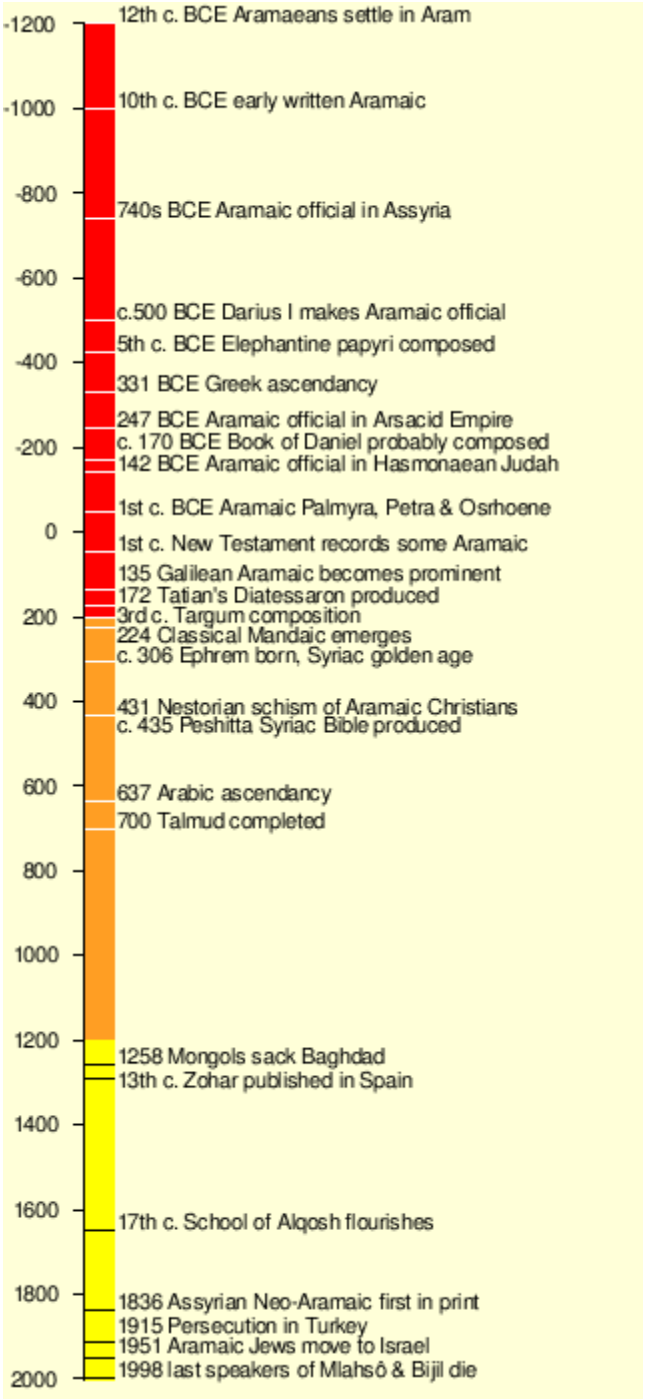
One of the highlights of the Ephesus tour is the men's toilet, found along Curetes Street. This bathroom, as we'd say in the USA, once contained about twenty places for men to do their business. It had a running water sewage system in its day. Perhaps the most surprising part of this bathroom is that the seats were placed very few inches apart, without any barriers. So a man might find himself sitting next to another man, almost touching as they used the facilities. Apparently, men used this as a place to socialize. There certainly wasn't much privacy, that's for sure. In 2007, you could sit on the ancient toilets. Today, they are now off limits so as to preserve them.



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Aramaic of Jesus *(source Wikipedia)*

It is generally agreed that the historical Jesus primarily spoke Aramaic, perhaps along with some Hebrew and Greek (although there is some debate as to the degree). The towns of Nazareth and Capernaum in Galilee, where Jesus lived, were primarily Aramaic-speaking communities, although Greek was widely spoken in the major cities of the Eastern Mediterranean such as Antioch and Alexandria. Jesus may have also known enough Hebrew to discuss the Hebrew Bible, and he may have known Koine Greek through commerce in nearby Sepphoris.



Aramaic, as a Semitic language, was a common language of the Eastern Mediterranean during and after the Neo-Assyrian, Neo-Babylonian, and Achaemenid Empires (722 BC – 330 BC). Aramaic remained a common language of the region in the 1st century AD, despite the subsequent Macedonian-Greek (331 BC) and Roman (63 BC) invasions. Indeed, in spite of the increasing importance of Greek, the use of Aramaic was also expanding, and it would eventually be entirely dominant among Jews both in the Holy Land and elsewhere in the Middle East around 200 AD; it would remain so until the Arab conquest in the 7th century. Jesus and his disciples spoke a Galilean dialect clearly distinguishable from that of Jerusalem (see Jewish Palestinian Aramaic). To give some perspective, in the same time period, the Mishnah was recorded in Hebrew, Josephus wrote in Aramaic, and Philo and Paul of Tarsus wrote in Greek.

Most of the apostles from the Galilee region also spoke Aramaic. The message of Christianity spread (primarily among Jewish Aramaic-speaking enclaves) throughout Roman Judaea, Roman Syria and Roman Mesopotamia, and even beyond the empire into Kerala, India in Aramaic *(or Syriac; Aram is the Hebrew word for Syria).*

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Background: Gradual adoption of Aramaic within the Jewish Community

During the 6th century BCE, the Babylonian captivity brought the working language of Mesopotamia much more into the daily life of ordinary Jews. Around 500 BCE, Darius I of Persia proclaimed[citation needed] that Aramaic would be the official language for the western half of his empire, and the Eastern Aramaic dialect of Babylon became the official standard. Documentary evidence shows the gradual shift from Hebrew to Aramaic:

1. Hebrew is used as first language and in society; other, similar Canaanite languages are known and understood.
2. Aramaic is used in international diplomacy and foreign trade.
3. Aramaic is used for communication between subjects and the imperial administration.

4. Aramaic gradually becomes the language of outer life (in the marketplace for example).
5. Aramaic gradually replaces Hebrew in the home, and the latter is used only in religious activity.

These phases took place over a fairly protracted period, and the rate of change varied depending on the place and social class in question: the use of one or other language was likely a social, political and religious barometer.

From the Greek conquest to the Diaspora

The conquest of the Middle East by Alexander the Great in 331 BCE overturned centuries of Mesopotamian dominance, and led to the ascendancy of Greek. It became the dominant language throughout the Seleucid Empire, but significant pockets of Aramaic-speaking resistance continued. Judaea was one of the areas where Aramaic remained dominant, and its use remained among Babylonian Jews as well. The destruction of Persian power, and its replacement with Greek rule sped the final decline of Hebrew to the margins of Jewish society. Writing from the Seleucid and Hasmonaean periods show the complete supersession of Aramaic as the language of the Jewish people. In contrast, Hebrew was the holy tongue. The early witness to this period of change is the Biblical Aramaic of the books of Daniel and Ezra. This language shows a number of Hebrew features have been taken into Jewish Aramaic: the letter He is often used instead of Aleph to mark a word-final long a vowel and the prefix of the causative verbal stem, and the masculine plural ending -īm often replaces -īn.

Different strata of Aramaic began to appear during the Hasmonaean period, and legal, religious and personal documents show different shades of hebraisms and colloquialisms. The dialect of Babylon, the basis for standard Aramaic under the Persians, continued to be regarded as normative, and the writings of Jews in the east was held in higher regard because of it. The division between western and eastern dialects of Aramaic is clear among different Jewish communities. **Targums**, translations of the Jewish scriptures into Aramaic, became more important as the general population do not understand the original. Perhaps beginning as simple interpretive retellings, gradually 'official' standard Targums were written and promulgated. Eventually, those of the Babylonian community became standard

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in Judaea also. Among religious scholars, Hebrew continues to be understood, but Aramaic appears in even the most sectarian of writings. Aramaic is used extensively in the writings of the Dead Sea Scrolls, the Mishnah and the Tosefta alongside Hebrew.

In the Diaspora

The Great Jewish Revolt of 70 CE and the Bar Kokhba's Revolt of 135 with their severe Roman reprisals lead to the breakup of much of Jewish society and religious life. However, the Jewish schools of Babylon continued to flourish, and, in the west, the rabbis settled in Galilee to continue their study. Jewish Aramaic had become quite distinct from the Official Aramaic of the Persian Empire by this period. Middle Babylonian Aramaic is the dominant dialect, and it is the basis of the Babylonian Talmud. Middle Galilean Aramaic, once a colloquial northern dialect, influenced the writings in the west. Most importantly, it is the Galilean dialect of Aramaic that was most probably the first language of the Masoretes, who composed signs to aid in the pronunciation of scripture, Hebrew as well as Aramaic. Thus, the standard vowel marks that accompany pointed versions of the Tanakh may be more representative of the pronunciation of Middle Galilean Aramaic than that of Hebrew of earlier periods.

As the Jewish diaspora was spread more thinly, Aramaic began to give way to other languages as the first language of widespread Jewish communities. Eventually, it, like Hebrew before it, became the language of religious scholars. The thirteenth century Zohar, published in Spain, is testament to the continued importance of the language of the Talmud after it had long since ceased to be the language of the people.

Note: In Acts (see Acts 21:40 and 22:2)**, Paul** (who could also speak fluent Greek [and, as noticed by the Roman commander, with no Egyptian accent])**, may have spoken in Aramaic to address his accusers.** [NIV translates it as “Aramaic”, while other translations say “Hebrew” or “Hebrew dialect”.]

See next page for more regarding “Targums”…

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Overview: About Targums

The word "targum" refers to translations of the Bible into Jewish Aramaic. In the post-exilic period, Aramaic began to be widely spoken in the Jewish community alongside the native language, Hebrew. Eventually Aramaic replaced Hebrew for most purposes, and the Bible itself required translation into the more widely familiar vernacular language. Thus the Targum was born. The Mishnah, the codified form of Jewish oral tradition, set down detailed rules for the *turgeman*, the reciter of Targum, to follow in the synagogue service.

The earliest known targums are texts found among the Dead Sea Scrolls, most notably the *Job Targum* from Cave 11, although these documents were probably not used in worship. The Targums that were used in rabbinic Judaism are the following:

Targum Onkelos: Ascribed by tradition to the proselyte Onkelos, this translation, which covers the Torah or Pentateuch, is considered to be the oldest and it is the most widely used of all the Jewish targums. It most likely originated in Palestine in the first few centuries CE, but was transmitted and edited in the East, among the Jews of Babylonia. In the Babylonian Talmud it is referred to as "our Targum."

Targum Jonathan: As with Onkelos, some traditions ascribe this targum to Jonathan ben Uzziel, a pupil of Hillel, and, like Onkelos, it probably originated in Palestine in the early centuries CE. Targum Jonathan contains renderings of the Former Prophets (Joshua, Judges, 1-2 Samuel, 1-2 Kings) and the Latter Prophets (Isaiah, Jeremiah, Ezekiel, and the Twelve Minor Prophets).

The Palestinian Targums: While Onkelos and Jonathan were used mainly in the East, a distinctively Palestinian targum, covering the Torah only, was composed and used in the West. The two complete versions of the Palestinian targum that survive are *Targum Neofiti*, a complete codex that was only discovered in 1956 in the Vatican Library; and *Targum Pseudo-Jonathan*, which is extant in only one manuscript from the British Museum. (This Targum is known as "Pseudo-Jonathan," because a common abbreviation for it in the medieval period -- TY, for Targum Yerushalmi, or Jerusalem Targum -- was incorrectly read as "Targum Yonatan.") Incomplete versions of the Palestinian Targum survive, known as the *Fragment-Targum* and other fragmentary witnesses have been discovered in the Cairo Geniza.

Targums to the Writings: The latest of the rabbinic targums are those to the Writings, the third division of the Hebrew Bible. Judging by the dialect of Aramaic, they were composed at different times and places. The *Targum of Job*, *Targum of Psalms*, and *Targum of Chronicles* are all similar in language to the *Pseudo-Jonathan Targum*. The *Targums to the Five Megilloth* (Festival Scrolls) -- Ruth, Esther, Song of Songs, Lamentations, and Qoheleth (Ecclesiastes) -- all contain long interpretive additions. The *Targum of Proverbs* may be the latest of all; parts of it were copied from the translation of Proverbs found in the Syriac Peshitta. There are no targums of Ezra, Nehemiah, or Daniel.

The targums are important to biblical scholars for several reasons. They are a witness to the Hebrew Bible text as it existed in the first few centuries CE, and references to them are frequent in the apparatus of the Biblia Hebraica. Since it was characteristic of their method sometimes to add interpretive or folkloric material to the translation or paraphrase, many of the targums preserve valuable information about Jewish theology, practice, and interpretation of Scripture from the early centuries of the Christian era. For linguists, the targums serve as an important source for the Aramaic dialects.

[Source: http://preteristarchive.com/BibleStudies/JewishSources/Targums/index.html]

The Targums **(contains PDFs of targums and related resources – part of Project MUSE)**
https://muse.jhu.edu/book/1734

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Targum (ISBE)
http://www.internationalstandardbible.com/T/targum.html
http://classic.net.bible.org/dictionary.php?word=TARGUM

Wikipedia: Targums
https://en.wikipedia.org/wiki/Targum

The Jewish Targums
http://www.bible-researcher.com/aramaic4.html

Christ's Use of Targums
http://www.deanburgonsociety.org/Preservation/targums.htm

The Aramaic Targums: The Bible Jesus Knew
https://www.youtube.com/watch?v=R3bgRBGLtks [Video]

Targums, the New Testament, and Biblical Theology of the Messiah
http://www.etsjets.org/files/JETS-PDFs/51/51-1/JETS_51-1_045-058_Shepherd.pdf [PDF]

See also: **Aramaic Versions of NT (Phesitta) in this Appendix**

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Culture / Customs:

Manners And Customs of Bible Lands by Fred H. Wight (1953)
http://www.baptistbiblebelievers.com/OTStudies/MannersandCustomsInBibleLands1953/tabid/232/Default.aspx

Downloadable as PDFs:
http://www.ntslibrary.com/PDF%20Books%20II/Manners%20and%20Customs.pdf
(text only – with hyperlinks)

https://www.pdfdrive.net/manners-and-customs-fo-bible-lands-online-christian-library-e4362742.html
(Links to PDF download – text only, with hyperlinks)

https://archive.org/details/MannersAndCustomsOfBiblicalLandsByFredWightJanuary281953
(online and downloadable as PDF, ePUB, Kindle, etc. – includes text and pictures, but no internal hyperlinks)

Edersheim (pdf) ***The Life and Times of Jesus the Messiah***:
http://www.holybooks.com/wp-content/uploads/The-Life-and-Times-of-Jesus-the-Messiah.pdf (complete, combines Parts 1 and 2 below) [PDF]

Part 1: http://wesley.nnu.edu/wesleyctr/books/1001-1100/HDM1024.PDF
(The Life and Times of Jesus the Messiah) [PDF]

Part 2: http://wesley.nnu.edu/wesleyctr/books/1001-1100/HDM1025.PDF
(The Life and Times of Jesus the Messiah) [PDF]

Additional Edersheim publications:

The Temple and It's Services:
http://wesley.nnu.edu/wesleyctr/books/1001-1100/HDM1026.PDF [PDF]

Sketches of Jewish Social Life:
http://wesley.nnu.edu/wesleyctr/books/1001-1100/HDM1027.PDF [PDF]

Bible History of the Old Testament:
http://hopefaithprayer.com/books/BibleHistoryOldTestament-Edersheim.pdf [PDF]

Shurer: A history of the Jewish people in the time of Jesus Christ 2d and rev. ed. of a "Manual of the history of the New Testament times.":
http://archive.org/details/historyofjewishp01schuoft
[Downloadable PDF, ePUB and other formats] (multiple scanned volumes)

http://archive.org/details/p1historyofjewishp01schuoft

http://archive.org/details/p2historyofjewishp02schuoft

http://archive.org/details/s2historyofjewis03schuoft

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http://archive.org/details/historyofjewishp18910203sch

http://archive.org/details/historyofjewishp0101sch

http://archive.org/details/p1historyofjewishp01schuoft

http://archive.org/details/historyofjewishp0201sch

http://archive.org/details/historyofjewishp0202sch

Online version:

http://www.ecatholic2000.com/history6/untitled-02.shtml Division 1 Volume 1

http://www.ecatholic2000.com/history6/untitled-03.shtml Division 1 Volume 2

http://www.ecatholic2000.com/history6/untitled-04.shtml Division 2 Volume 1

http://www.ecatholic2000.com/history6/untitled-05.shtml Division 2 Volume 2

http://www.ecatholic2000.com/history6/untitled-06.shtml Division 2 Volume 3

http://www.ecatholic2000.com/history6/untitled-08.shtml Contents

See also:

http://juchre.org/schurer/schurer.htm
(Table of Contents with links to online/downloadable volumes on google)

The Works of Flavius Josephus
(including The Wars of the Jews, Antiquities of the Jews, Life of Flavius Josephu, Against Apion, Discourse to the Greeks Concerning Hades):

http://www.ncbible.info/MoodRes/History/WorksofFlaviusJosephus.pdf [PDF]

http://www.ccel.org/ccel/josephus/complete.html [Online, PDF]

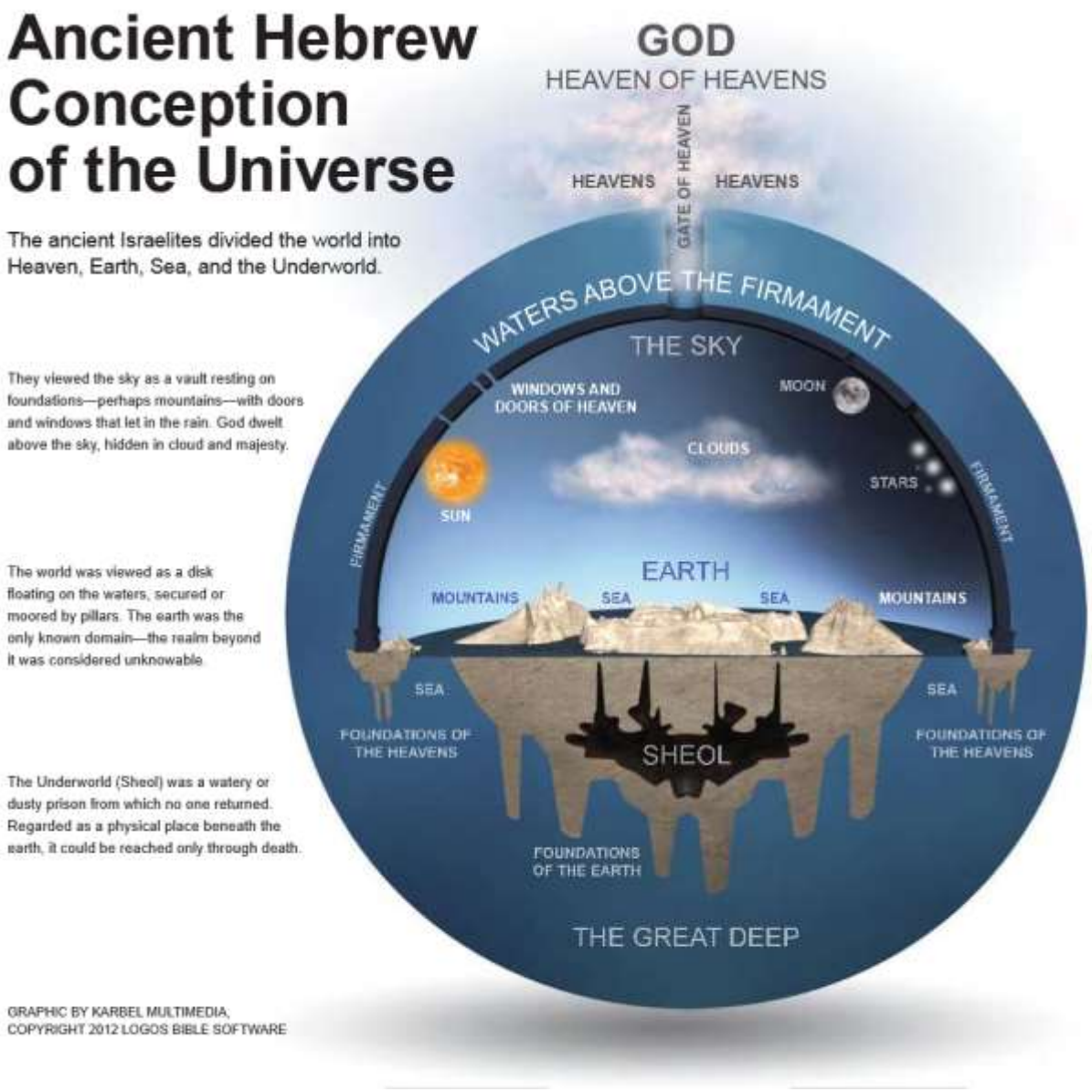
http://archive.org/details/completeworksofj02jose [Online, PDF, ePUB and more]

http://www.josephus.org/

Jewish Society at the Time of Jesus
http://www.gracebiblefellows.org/jmlr/index.php/grace/2011/07jul

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Ancient Hebrew Conception of the Universe



The ancient Israelites divided the world into Heaven, Earth, Sea, and the Underworld.

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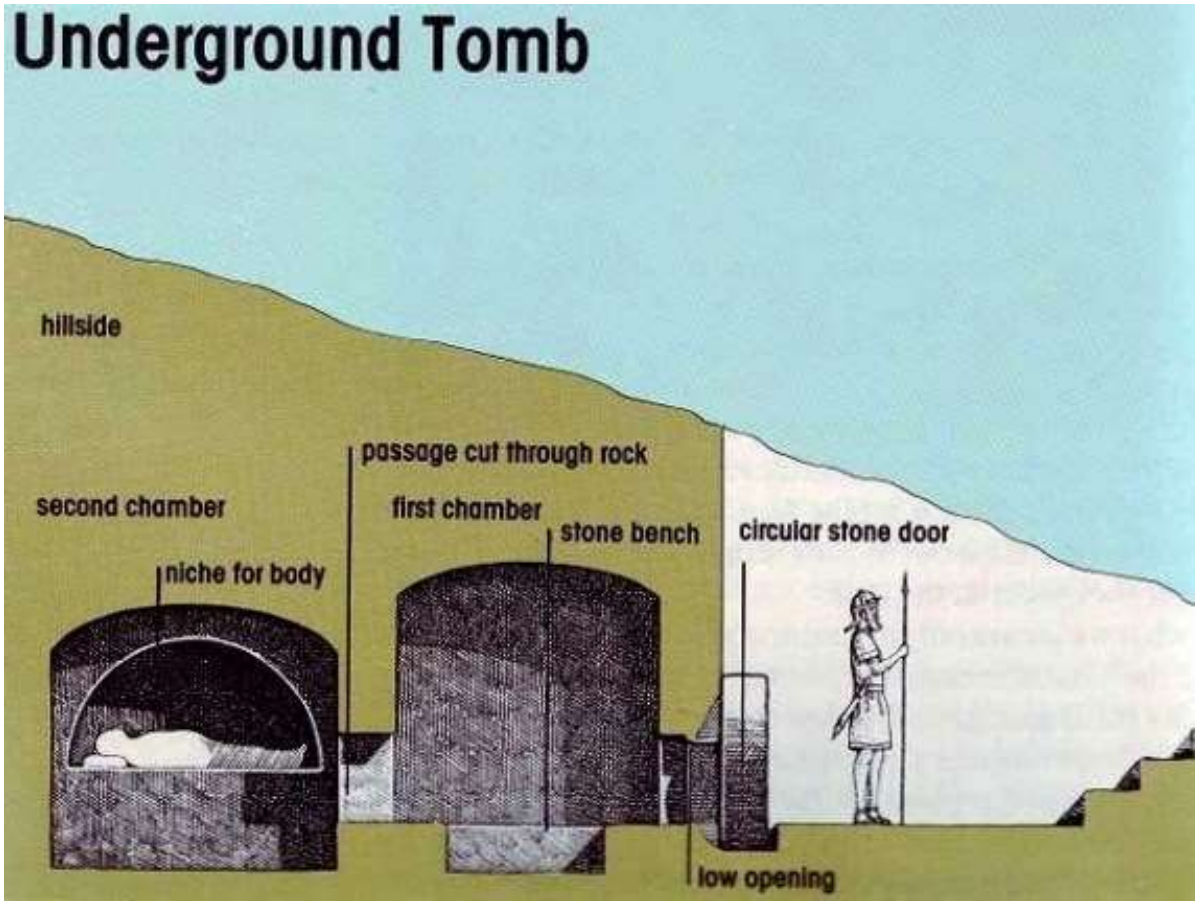
Death and Mourning





The Spices, Burial and Visits to Jesus' Tomb:
http://www.bibleresearch.org/observancebook5/b5w79.html
http://www.orthodox.net/pascha/3visits.html
http://www.jesus-story.net/burial.htm
http://www.rationalchristianity.net/resur_harmony.html

Jewish Death and Mourning (then and now):
http://jewishwebsight.com/lifecycle/death.html
http://www.jewishvirtuallibrary.org/jsource/Judaism/ancientburial.html
http://jewish-funeral-home.com/Jewish-burial-customs.html (today)
http://www.uscj.org/JewishLivingandLearning/Lifecycle/JewishFuneralPractice/GuidetoJewishFuneralPractice.aspx
http://www.chabad.org/library/article_cdo/aid/281548/jewish/Autopsy-and-Embalming.htm (including autopsies)
http://www.brightonmemorialchapel.com/TraditionsCustoms/
http://www.jewish-funerals.org/guide-jewish-funeral



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Olam Ha-Ba: The Afterlife (current views within Judaism)

Traditional Judaism firmly believes that death is not the end of human existence. However, because Judaism is primarily focused on life here and now rather than on the afterlife, Judaism does not have much dogma about the afterlife, and leaves a great deal of room for personal opinion. It is possible for an Orthodox Jew to believe that the souls of the righteous dead go to a place similar to the Christian heaven, or that they are reincarnated through many lifetimes, or that they simply wait until the coming of the messiah, when they will be resurrected. Likewise, Orthodox Jews can believe that the souls of the wicked are tormented by demons of their own creation, or that wicked souls are simply destroyed at death, ceasing to exist.

Biblical References to the Afterlife

Some scholars claim that belief in the afterlife is a teaching that developed late in Jewish history. It is true that the Torah emphasizes immediate, concrete, physical rewards and punishments rather than abstract future ones. See, for example, Lev. 26:3-9 and Deut. 11:13-15. However, there is clear evidence in the Torah of belief in existence after death. The Torah indicates in several places that the righteous will be reunited with their loved ones after death, while the wicked will be excluded from this reunion.

The Torah speaks of several noteworthy people being "gathered to their people." See, for example, Gen. 25:8 (Abraham), 25:17 (Ishmael), 35:29 (Isaac), 49:33 (Jacob), Deut. 32:50 (Moses and Aaron) II Kings 22:20 (King Josiah). This gathering is described as a separate event from the physical death of the body or the burial.

Certain sins are punished by the sinner being "cut off from his people." See, for example, Gen. 17:14 and Ex. 31:14. This punishment is referred to as kareit (kah-REHYT) (literally, "cutting off," but usually translated as "spiritual excision"), and it means that the soul loses its portion in the World to Come.

Later portions of the Tanakh speak more clearly of life after death and the World to Come. See Dan. 12:2, Neh. 9:5.

Resurrection and Reincarnation

Belief in the eventual resurrection of the dead is a fundamental belief of traditional Judaism. It was a belief that distinguished the Pharisees (intellectual ancestors of Rabbinical Judaism) from the Sadducees. The Sadducees rejected the concept, because it is not explicitly mentioned in the Torah. The Pharisees found the concept implied in certain verses.

Belief in resurrection of the dead is one of Rambam's 13 Principles of Faith. The second blessing of the Shemoneh Esrei prayer, which is recited three times daily, contains several references to resurrection. (Note: the Reform movement, which apparently rejects this belief, has rewritten the second blessing accordingly).

The resurrection of the dead will occur in the messianic age, a time referred to in Hebrew as the Olam Ha-Ba, the World to Come, but that term is also used to refer to the spiritual afterlife. When the messiah comes to initiate the perfect world of peace and prosperity, the righteous dead will be brought back to life and given the opportunity to experience the perfected world that their righteousness helped to create. The wicked dead will not be resurrected.

There are some mystical schools of thought that believe resurrection is not a one-time event, but is an ongoing process. The souls of the righteous are reborn in to continue the ongoing process of tikkun olam, mending of the world. Some sources indicate that reincarnation is a routine process, while others indicate that it only occurs in unusual circumstances, where the soul left unfinished business behind. Belief in reincarnation is also one way to explain the traditional Jewish belief that every Jewish soul in history was present at Sinai and agreed to the covenant with G-d. (Another explanation: that the soul exists before the body, and these unborn souls were present in some form

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at Sinai). Belief in reincarnation is commonly held by many Chasidic sects, as well as some other mystically-inclined Jews.

Olam Ha-Ba: The World to Come

The spiritual afterlife is referred to in Hebrew as Olam Ha-Ba (oh-LAHM hah-BAH), the World to Come, although this term is also used to refer to the messianic age. The Olam Ha-Ba is another, higher state of being.

In the Mishnah, one rabbi says, "This world is like a lobby before the Olam Ha-Ba. Prepare yourself in the lobby so that you may enter the banquet hall." Similarly, the Talmud says, "This world is like the eve of Shabbat, and the Olam Ha-Ba is like Shabbat. He who prepares on the eve of Shabbat will have food to eat on Shabbat." We prepare ourselves for the Olam Ha-Ba through Torah study and good deeds.

The Talmud states that all Israel has a share in the Olam Ha-Ba. However, not all "shares" are equal. A particularly righteous person will have a greater share in the Olam Ha-Ba than the average person. In addition, a person can lose his share through wicked actions. There are many statements in the Talmud that a particular mitzvah will guarantee a person a place in the Olam Ha-Ba, or that a particular sin will lose a person's share in the Olam Ha-Ba, but these are generally regarded as hyperbole, excessive expressions of approval or disapproval.

Some people look at these teachings and deduce that Jews try to "earn our way into Heaven" by performing the mitzvot. This is a gross mischaracterization of our religion. It is important to remember that unlike some religions, Judaism is not focused on the question of how to get into heaven. Judaism is focused on life and how to live it. Non-Jews frequently ask me, "do you really think you're going to go to Hell if you don't do such-and-such?" It always catches me a bit off balance, because the question of where I am going after death simply doesn't enter into the equation when I think about the mitzvot. We perform the mitzvot because it is our privilege and our sacred obligation to do so. We perform them out of a sense of love and duty, not out of a desire to get something in return. In fact, one of the first bits of ethical advice in Pirkei Avot (a book of the Mishnah) is: "Be not like servants who serve their master for the sake of receiving a reward; instead, be like servants who serve their master not for the sake of receiving a reward, and let the awe of Heaven [meaning G-d, not the afterlife] be upon you."

Nevertheless, we definitely believe that your place in the Olam Ha-Ba is determined by a merit system based on your actions, not by who you are or what religion you profess. In addition, we definitely believe that humanity is capable of being considered righteous in G-d's eyes, or at least good enough to merit paradise after a suitable period of purification.

Do non-Jews have a place in Olam Ha-Ba? Although there are a few statements to the contrary in the Talmud, the predominant view of Judaism is that the righteous of all nations have a share in the Olam Ha-Ba. Statements to the contrary were not based on the notion that membership in Judaism was required to get into Olam Ha-Ba, but were grounded in the observation that non-Jews were not righteous people. If you consider the behavior of the surrounding peoples at the time that the Talmud was written, you can understand the rabbis' attitudes. By the time of Rambam, the belief was firmly entrenched that the righteous of all nations have a share in the Olam Ha-Ba.

Gan Eden and Gehinnom

The place of spiritual reward for the righteous is often referred to in Hebrew as Gan Eden (GAHN ehy-DEHN) (the Garden of Eden). This is not the same place where Adam and Eve were; it is a place of spiritual perfection. Specific descriptions of it vary widely from one source to another. One source says that the peace that one feels when one experiences Shabbat properly is merely one-sixtieth of the pleasure of the afterlife. Other sources compare the bliss of the afterlife to the joy of sex or the warmth of a sunny day. Ultimately, though, the living can no more understand the nature of this place than the blind can understand color.

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Only the very righteous go directly to Gan Eden. The average person descends to a place of punishment and/or purification, generally referred to as Gehinnom (guh-hee-NOHM) (in Yiddish, Gehenna), but sometimes as She'ol or by other names. According to one mystical view, every sin we commit creates an angel of destruction (a demon), and after we die we are punished by the very demons that we created. Some views see Gehinnom as one of severe punishment, a bit like the Christian Hell of fire and brimstone. Other sources merely see it as a time when we can see the actions of our lives objectively, see the harm that we have done and the opportunities we missed, and experience remorse for our actions. The period of time in Gehinnom does not exceed 12 months, and then ascends to take his place on Olam Ha-Ba.

Only the utterly wicked do not ascend at the end of this period; their souls are punished for the entire 12 months. Sources differ on what happens at the end of those 12 months: some say that the wicked soul is utterly destroyed and ceases to exist while others say that the soul continues to exist in a state of consciousness of remorse.

This 12-month limit is repeated in many places in the Talmud, and it is connected to the mourning cycles and the recitation of Kaddish. See Life, Death and Mourning.

[Source: http://www.jewfaq.org/olamhaba.htm]

Additional Online Resources re: the Afterlife in Old Testament and Current Jewish Times (downloadable pdfs)

http://people.bethel.edu/~dhoward/classes/ot232/otafterlife.pdf (Notes on the afterlife in the OT)

http://www.neshamah.net/images/jewish-views-of-the-afterlife.pdf (Jewish View of the Afterlife)

http://www.ttgst.ac.kr/upload/ttgst_resources13/20124-241.pdf (Some Reflections of Life/Death from the OT)

http://theologicalstudies.org.uk/esch_ot.php (OT Eschatology – numerous links to related documents)

http://www.hoshanarabbah.org/pdfs/state_of_dead.pdf (What Happens When You Die?)

http://www.biblicalperspectives.com/endtimeissues/et_183.pdf (Life After Death – Chp. 3 of “Popular Beliefs: Are They Biblical?”)

http://focusonthekingdom.org/articles/what%20happens%20when%20we%20die.pdf (What Happens When We Die? [Includes brief discussion about the impact of Plato on Christian thought/beliefs.])

https://kspronk.files.wordpress.com/2007/12/spronk-beatific-afterlife-1986-part-1.pdf (Beatific [i.e., great joy, bliss] Afterlife in Ancient Israel and the Ancient Near East)

http://jbq.jewishbible.org/assets/Uploads/352/352_Deathjob.pdf (Job’s Perspectives of Death – Jewish Views)

http://www.truthaccordingtoscripture.com/documents/death/Sheol.pdf (Sheol – The OT Consensus)

https://wordandworld.luthersem.edu/content/pdfs/11-1_Death/11-1_Frerichs.pdf (Death and Resurrection in the OT – i.e., Total Annihilation or Resurrection?)

https://www.northampton.edu/Documents/Subsites/HaroldWeiss/Death/UniversalFearofDeath.pdf (Baylor U.)

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http://www.sbts.edu/wp-content/uploads/sites/5/2015/10/SBJT-V13-N.2_Cooper.pdf (The Current Body-Sole Debate: A Case for Dualistic Holism)

http://groupbiblestudy.com/uploads/Insights/7.Answering%20Afterlife%20Questions%2012-9-15.pdf (Answering Afterlife Questions)

https://d3uet6ae1sqvww.cloudfront.net/pdf/ten-reasons/in-life-after-death.pdf (10 Reasons to Believe in Life After Death)

http://www.sbts.edu/wp-content/uploads/sites/5/2015/10/SBJT-V13-N.2_Cooper.pdf (Heavern – first 4 chapters of book)

https://www.ibr-bbr.org/files/bbr/BBR-1992_08_Block_AfterlifeEzekiel.pdf (Beyond the Grave: Ezekiel's Vision of Death and Afterlife)

http://www.middletownbiblechurch.org/salvatio/death.pdf (Plain Talk On Death – phamplet) (web version)

Misc.:

http://www.colorado.edu/philosophy/vstenger/RelSci/LAD.pdf (A leftist atheist professor's response to Dinesh D'Souza's book, "Life After Death". Good example of the current liberal/atheist mindset AGAINST life after death.)

http://moses.creighton.edu/jrs/2009/2009-24.pdf (JRS: Work Values and Christian Religiosity – including looking at the effect of belief in an afterlife on work values.)

https://www.northampton.edu/Documents/Subsites/HaroldWeiss/Death/UniversalFearofDeath.pdf (A secular, sociological report on the driving fear of death in society/culture over the years.)

http://biblicalstudies.org.uk/pdf/jtvi/afterlife_saggs.pdf (Some ancient Semitic conceptions of the Afterlife)

http://www.scielo.org.za/pdf/hts/v64n3/v64n3a09.pdf (Ancestor Worship – Is It Biblical?)

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Hell (Gehenna, Sheol, Hades, Paradise, the Grave, Tartarus, Hinnom, etc.)



There seems to be some confusion about the meaning of Hell and who goes there because of the way the Hebrew word Sheol and the Greek word Hades have been translated in our English Bibles. Since this confusion has led some into an erroneous understanding of what the Bible actually teaches about the intermediate state and the final state of the dead, we think that it is important that we address this subject here.

Sheol is found in the Bible sixty-five times. It is translated “the pit” three times, “the grave” thirty-one times, and “hell” thirty-one times. **Hades** is used eleven times, being rendered “hell” ten times and “grave” once. Adding to the confusion is that two other words are also translated hell in the New Testament. These are **Tartarus**, which is found once and **Gehenna**, which is used twelve times.

The term “Hell” is commonly understood to mean a place of torment where the souls of the wicked go after physical death. This is true. However, because Hades in the New Testament and Sheol in the Old are variously rendered hell or grave, there has been some misunderstanding about what hell and the grave are. Before looking at these words though, we should first give our attention to the Greek word **Gehenna**, which is always translated hell and used in reference to the **Lake of Fire**. It is found in Matthew 5:22,29,30; 10:28; 18:9; 23:15,33; Mark 9:43,45,47; Luke 12:5; and James 3:6.

Continued:

https://www.bereanbiblesociety.org/hell-sheol-hades-paradise-and-the-grave/

PRACTICAL APPLICATION FOR TODAY

A proper understanding of what the Bible teaches about Hell, Sheol, Hades, and the Grave dispels confusion over what happens to the soul at the time of physical death and guards against being led astray by those teaching the false doctrines of soul-sleep, eradication of the soul, the universal reconciliation of mankind, and the annihilation of the lost. All of these erroneous doctrines are of Satan, used of him to dishearten believers and blind the lost to the reality of the cost of spurning the Gospel of Jesus Christ. Our thinking, and therefore our life on a day-to-day basis, is influenced by what we believe. While some of the false doctrines mentioned above are diametrically opposed to each other, they still have one thing in common. They subvert the truth of the immortality of the soul.

https://www.bereanbiblesociety.org/hell-sheol-hades-paradise-and-the-grave/

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The word "**paradise**" is used as a synonym for heaven (2 Corinthians 12:3; Revelation 2:7). When Jesus was dying on the cross and one of the thieves being crucified with Him asked Him for mercy, Jesus replied, "I tell you the truth, today you will be with me in paradise" (Luke 23:43). Jesus knew that His death was imminent and that He would soon be in heaven with His Father. Therefore, Jesus used paradise as a synonym for heaven, and the word has come to be associated with any place of ideal loveliness and delight.

Abraham's bosom is referred to only once in the Bible—in the story of Lazarus and the rich man (Luke 16:19-31). It was used in the Talmud as a synonym for heaven. The image in the story is of Lazarus reclining at a table leaning on Abraham's breast—as John leaned on Jesus' breast at the Last Supper—at the heavenly banquet. There are differences of opinion about what exactly Abraham's bosom represents. Those who believe the setting of the story is a period after the Messiah's death and resurrection see Abraham's bosom as synonymous with heaven. Those who believe the setting to be prior to the crucifixion see Abraham's bosom as another term for paradise. The setting is really irrelevant to the point of the story, which is that wicked men will see the righteous in happiness, and themselves in torment, and that a "great gulf" exists between them (Luke 16:26) which will never be spanned.

In the Hebrew Scriptures, the word used to describe the realm of the dead is **sheol**. It simply means "the place of the dead" or "the place of departed souls/spirits." The New Testament Greek equivalent to sheol is **hades**, which is also a general reference to "the place of the dead." The Greek word **gehenna** is used in the New Testament for "hell" and is derived from the Hebrew word hinnom. Other Scriptures in the New Testament indicated that sheol/hades is a temporary place where souls are kept as they await the final resurrection. The souls of the righteous, at death, go directly into the presence of God—**the part of sheol called "heaven," "paradise," or "Abraham's bosom"** (Luke 23:43; 2 Corinthians 5:8; Philippians 1:23).

The lake of fire, mentioned only in Revelation 19:20 and 20:10, 14-15, is the final hell, the place of eternal punishment for all unrepentant rebels, both angelic and human (Matthew 25:41). It is described as a place of burning sulfur, and those in it experience eternal, unspeakable agony of an unrelenting nature (Luke 16:24; Mark 9:45-46). Those who have rejected Christ and are in the temporary abode of the dead in hades/sheol have the lake of fire as their final destination.

But those whose names are written in the Lamb's book of life should have no fear of this terrible fate. By faith in Christ and His blood shed on the cross for our sins, we are destined to live eternally in the presence of God.

[Source: http://www.gotquestions.org/sheol-hades-hell.html]

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The Afterlife



Summary Chart - Eternal Life and Death

While sharing some similarities with the chart in the Abraham's Bosom section of this article, there are fundamental differences. The following chart is a much more concise and consistent view, anchored in Scriptures and confirmed by understanding of the early church. Here there is no three-part heaven (Abraham's Bosom, Paradise/Present Heaven, and New Heaven); rather there is the present heaven and future New Heaven and Earth. Unlike the earlier view that Sheol has changed into a Hades that is only for the lost, here there has only been one present hell that is part of Hades/Sheol. The entirety of Hades/Sheol will end up in the Lake of Fire (the final hell). Which makes it an incredibly important detail that all of God's redeemed are set free forever from Hades/Sheol at the resurrection prior. Here is a consistent use of the terminology found in Scriptures:

	Wicked (Lost)	Righteous (Saved)
Born - Body/Soul/Spirit	Objects of Wrath (Ephesians 2:3)	None Righteous (Romans 3:10-12)
In physical life...	Condemned already because they have not believed (John 3:18)	Made alive in Christ through faith by the grace of God (Ephesians 2:4-9)
When they die...	Goes to Sheol/Hades	Goes to Sheol/Hades
Body/Soul/Spirit	In Sheol/Hades: The body lies in a physical grave, a part of Sheol/Hades. The Soul/Spirit is in torment, separated from God and all that is good; this part of Sheol/Hades we popularly call Hell - specifically the present Hell	In Sheol/Hades: The body lies in a physical grave, a part of Sheol/Hades. The Soul/Spirit is being comforted, in the presence of God and other righteous; this part of Sheol/Hades we popularly and scripturally call Heaven - specifically the present Heaven
At the Resurrection...	Judgment to Death	Judgment to Life
Body/Soul/Spirit	In Lake of Fire/Gehenna for eternity (with literally everything left in Sheol/Hades following the resurrection of the Righteous)	In New Heaven and Earth (new glorified body and fully sanctified soul/spirit) for eternity

[Source: http://www.bibleistrue.com/qna/qna83.htm]

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The Biblical Words Behind HELL

Old Testament (Hebrew)	New Testament (Greek)
SHEOL	HADES
GAY' HINNOM	GEENNA \ GEHENNA
TOPETH	GEENNA \ GEHENNA
	TARTAROO

This table represents what I currently consider to be Hebrew and Greek word equivalents.

[Source: http://www.what-the-hell-is-hell.com/HellStats/hell.htm]



See also:
http://www.what-the-hell-is-hell.com/HellStudy/HellChart.html
http://www.what-the-hell-is-hell.com/HellStudy/HellCharts.htm

http://www.what-the-hell-is-hell.com/HellScholars.htm

For a study regarding the origins of the "hell" concept, these links will open a window to www.bible-truths.com:

1) "Sheol" (translated grave, translated hell)
2) The origin of "endless punishment" (read paper)
3) The Christian Hell is a Christian Hoax (read paper)
4) "Gehenna" (paper 1, paper 2, paper 3)
5) "Hades and Tartarus" (read paper)

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HELL IN THE OLD AND NEW TESTAMENT

1. Hell in The Old Testament

   The word "Hell" appears in the Old Testament approximately 31 times and, without exception, is translated from the Hebrew word "Sheol." This same Hebrew word is also translated "pit" three different times. "Pit," translated from Sheol, is found in Numbers 16:30,33 and Job 17:16. Hell is referred to as a pit three times, both being the same place.

   Sheol is not the grave. A mistranslation--"Sheol" is also translated as grave approximately 25 times in the Old Testament, which has caused much confusion concerning the Doctrine of Hell. Jehovah's Witnesses utilize this translational error to the fullest, claiming Hell is the grave and nothing more. When we look at the Hebrew we find that the word "gibrah" is properly used for "grave." "Gibrah" is translated throughout the Old testament as "grave, burying place, and sepulchre," and properly so. Sheol is never in any case in the Old testament ever referring to grave, burying place or sepulchre; but, rather a place located in the center of the earth. The grave, burying place and sepulchre houses our dead bodies, but Sheol is the compartment that contains the souls and spirits that will never die and which were in those earthly bodies.

Here are a few of the places where the Hebrew word "Sheol" is mistranslated as grave in the Old testament. Beside the passages in parenthesis is the way it appears in the Revised Standard. The Revised Standard has transliterated, i.e., put the Hebrew word "Sheol" itself in the English translation. There is one exception where Sheol is translated as "Pit" by the Revised Standard and that is Job 33:22. This would be correct, since Sheol is a pit located in the center of the earth.

1. Job 7:9 (Sheol). "As a cloud is consumed and vanisheth away; so he that goeth down to the grave shall come up no more."

2. Psalm 6:5 (Sheol). "For in death there is no remembrance of thee: in the grave, who shall give thee thanks."

3. Psalm 31:17 (Sheol). "Let me not be ashamed, O Lord; for I have called upon thee: let the wicked be ashamed, and let them be silent in the grave."

4. Psalm 49:15 (Sheol). "But God will redeem my soul from the power of the grave: for he shall receive me."

5. Job 33:22 (Pit). "Yea, his soul draweth near unto the grave, and his life to the destroyers."

6. Isaiah 38:18 (Sheol). "For the grave cannot praise thee, death cannot celebrate thee: they that go down into the Pit cannot hope for thy truth."

7. 1st Samuel 2:6 (Sheol). "The Lord killeth and maketh alive; he bringeth down to the grave, and bringeth up."

8. Hosea 13:14 (Sheol). "I will ransom them from the power of the grave; I will redeem them from death: ... O grave, I will be thy destruction: repentance shall be hid from mine eyes."

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The correct Hebrew word for grave, burying place or sepulchre is "gibrah" and is never used in reference to Sheol or the Pit, located in the earth's core. In the manner of the Hebrew, "Sheol" is referring to it's own place and not that of the grave or sepulchre at any time.

Here are a few of the places where "gibrah" is properly translated in the King James as grave, sepulchre and burying place:

1. 1st kings 13:30, "And he laid his carcase in his own grave..."

2. 2nd Samuel 3:32, "And they buried Abner in Hebron: and the king lifted up his voice, and wept at the grave of Abner..."

3. Psalm 88:5, "Free among the dead, like the slain that lie in the grave, whom thou rememberest no more..."

4. 2nd Samuel 2:32, "And they took up Asahel, and buried him in the sepulchre of his father..."

5. Genesis 47:30, "But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their burying place."

I have taken a little time to point out this translational error as it is imperative if one is to understand that the grave and Sheol are entirely two separate places. If this is not brought into focus, then the mistranslation would lead one to believe that Hell is the grave and nothing more. Again, I want to point out that this is the teaching of Armstrongism, Jehovah's Witnesses and many of the cults--that is why it is so important to understand the difference in the Hebrew words and when they are and not properly translated concerning this subject.

This is by no means an exhaustive word study, but a brief look to distinguish the difference between the grave (gibrah) and Sheol (Hell).

In the King James translation, without exception, everywhere in the Old testament where the word "Hell" appears, it is always the Hebrew "Sheol."

1. Isaiah 5:14 (Sheol). "Hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it."

2. (Psalm 9:17) "The wicked shall be turned into hell (Sheol), and all the nations that forget God."

3. (Proverb 7:27) "Her house is the way to hell (Sheol), going down to the chambers of death."

4. (Isaiah 14:15) "Yet thou shalt be brought down to hell (Sheol), to the sides of the pit."

5. (Deuteronomy 32:22, "For a fire is kindled in mine anger, and shall burn unto the lowest hell (Sheol), and shall consume the earth with her increase, and set on fire the foundations of the mountains."

This is all that the lost have to look forward to when they die. How grateful we are that "God so loved the world, that he gave his only begotten son (Christ) that whosoever believeth in him should not perish, but have everlasting life."

2. Hell in The New Testament

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At this point it should be noted that the Old Testament "Sheol" (Hell) and the New Testament "Hades" (Hell) are the same place. It was located in the center of the earth and had two compartments; one was Paradise for the saved and the other was Torment for the lost. This will be qualified later in the book. Read Luke 16:22-26. Here we find in Hades a great gulf separated Torment for the lost and Paradise for the saved. Paradise is also known as "Abraham's Bosom."

Let me illustrate the importance of recognizing the two compartments of Sheol, as translated Hell in the Old Testament. In Psalm 139, David is praising God for his attributes of omniscience and omnipresence. Notice Verses 7 and 8, "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up to heaven, thou art there: If I make my bed in HELL (Heb. "Sheol") behold, thou art there." The word "heaven" here is in the plural (Heb. "shamayim"). The "im" is the plural and should read "If I ascend up into the heavens." That is past the first heaven (our atmosphere), past the second heaven (the planets), and on to the third heaven. David is attesting to the fact that there is nowhere anyone can go to get away from the presence of God. Even if we should go past the planets, God is there.

Now if we will go the other direction from the surface of the earth, even to the center of the earth where Sheol (Hell) is located, God is there. This is the basic point David is making, that no one can escape the presence of God.

Now the statement of David made that we are interested in, is this, "If I make my bed in Hell (Sheol)..." I have heard some say that David was lost and if he died then, his bed would be in Hell (Torment). I know I may be "splitting a hair"; but, this is why it is so important to understand that Sheol (Eng. "Hell") had two compartments, Torment and Paradise. David here was a saved man, a "man after God's own heart," and if he was thinking deeper than the basic facts he would have been thinking of making his bed in the Paradise side of Sheol, not the Torment side of Sheol (Hell).

In the New Testament the word "hell" appears some 23 times and is translated from three Greek words. The three Greek words are "Hades," "Geenna," and "Tartaroo." Each one denotes a different or separate place of punishment. When the translators came to these three words in the Greek (all are referring to a place of torment), they used our one English word "Hell" which is the equivalent. It is equivalent as far as torment is concerned, but not as far as their location is concerned. This will be illustrated in Diagram 1.

The three Greek words translated as "Hell" and where they appear in the Bible are as follows:

1. "Hades" translated Hell appears 10 times in the New Testament in the following places: Matthew 11:23; 16:18; Luke 10:15; 16:23; Acts 2:27,31; Revelation 1:18; 6:8; 20:13,14.

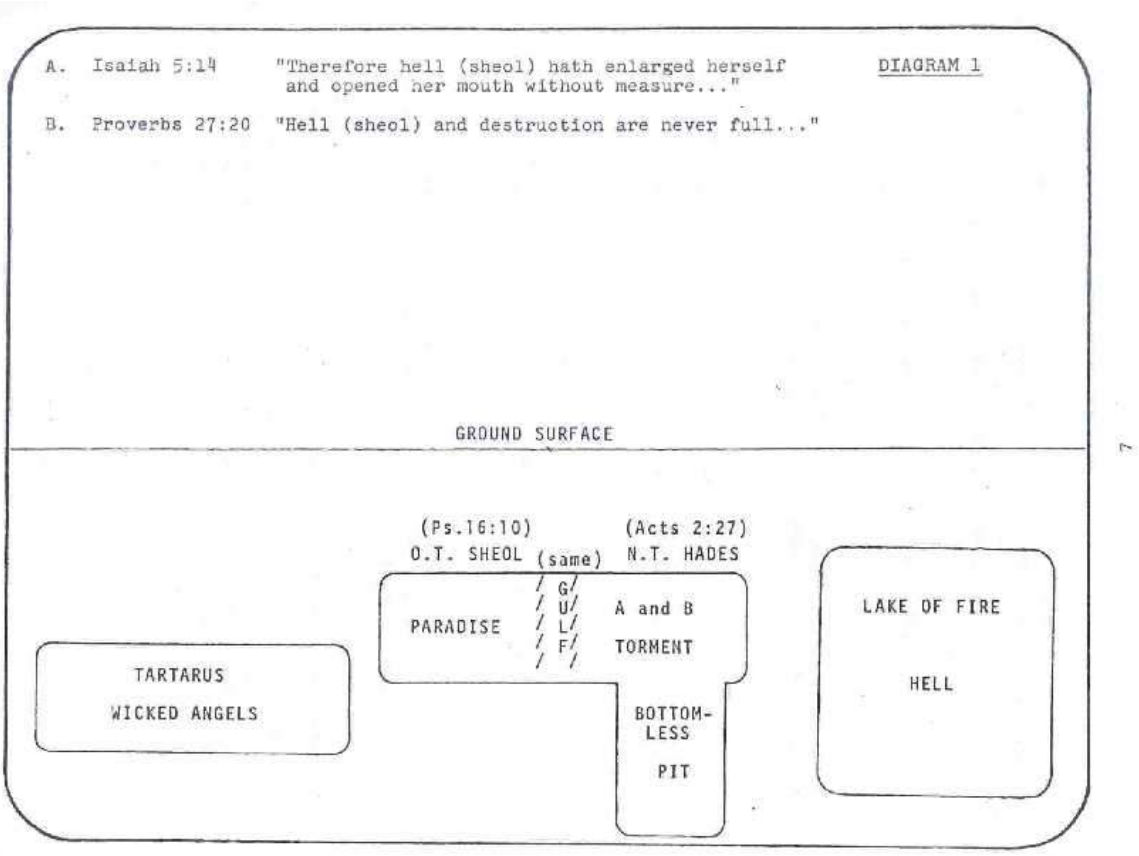
2. The Greek word "Geenna" is translated Hell 12 times in the New Testament in the following places: Matthew 5:22,29,30; 10:28; 18:9; 23:15,33; Mark 9:43,45,47; Luke 12:5; and James 3:6. Of these 12 items, it is spoken of 11 times by the Lord Jesus Christ in the Gospels and once by James in Chapter 3, Verse 6.

3. The Greek word "Tartaroo" appears only once in the whole New Testament and is translated Hell in 2nd Peter 2:4. This is a separate place where the most wicked angels are kept and reserved unto judgment. They will be brought out of Tartaroo and cast into the Lake of Fire where they will remain in torment forever.

4. "Hades" is translated once as grave in 1st Corinthians 15:55 and is a mistranslation.

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With this basic information, we are now ready for Diagram 1.



COMMENTARY ON DIAGRAM

1. The Location of Sheol and Hades

Both are the same place, Sheol the Hebrew word and Hades the Greek word. This is substantiated by the same Scripture appearing in the Old testament and the New Testament. In Psalm 16:10 we are told concerning Christ "For thou wilt not leave my soul in Hell (Hebrew - Sheol), neither wilt thou suffer thine Holy One (Christ) to see corruption." The last part of this Verse is stating that Christ would not see corruption is referring to the His resurrection. This is made clear by Acts 2:3, "He (David) seeing this before spake of the resurrection of Christ, that His soul was not left in Hell (Hades), neither His flesh did see corruption."

Now we are going to see how the *New International Version* (NIV) perverts a great doctrinal truth of God's Word. They mistranslate the Hebrew "Sheol" and Greek "Hades" in these three Verses as "GRAVE" instead of "HELL." Here is the comparison:

A. Psalm 16:10

KJT "For thou wilt not leave my soul in HELL (Hebrew "Sheol") ..."

NIV "because you will not abandon me to the GRAVE..."

B. Acts 2:27 (Peter quoting Psalm 16:10)

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KJT "Because thou wilt not leave my soul in HELL (Greek "Hades") ..."

NIV "...because you will not abandon me to the GRAVE..."

C. Acts 2:31

KJT " He seeing this before spake of the resurrection of Christ, that his soul (his person) was not left in HELL (Greek 'Hades'), neither his flesh (body) did see corruption."

NIV "Seeing what was ahead, he spoke of the resurrection of the Christ, that he was not abandoned to the GRAVE, nor did his body see decay."

The NIV in their mistranslation of GRAVE instead of HELL puts Christ's body and soul in the grave for 3 days and 3 nights. This erroneously teaches the same damnable doctrine as the Jehovah's Witnesses, Mormons, Seventh Day Adventists and other cult religions. This perversion by the NIV contradicts Christ's own testimony that "Today shalt thou be with me in PARADISE" (Luke 23:43). Matthew 12:40, previously quoted, states that Christ--upon death---would descend into the heart of the earth. This was the Person of Christ--not His Body as it was in the tomb. Ephesians 4:9 agrees:

"Now that he (Christ) ascended, what is it but that he also DESCENDED FIRST INTO THE LOWER PARTS OF THE EARTH?"

One does not have to know any Greek or Hebrew to be able to look this up for themselves. Strong's Concordance or Vine's Expository Words in the Greek New Testament will substantiate the foregoing. If a layman can look this up and verify it, then will you tell me how a "hundred scholars" can accidentally come up with a "misnomer" like this which entices its readers to accept a false doctrine. Personally, I believe this was done deliberately and deceitfully.

When Christ died on the cross, His soul and Spirit went to Hades, being separated from the body, which went to the tomb. This Verse, both in Psalm 16:10 and Acts 2:27,31, state the soul and Spirit of Christ would not remain in Hades, but would unite with His resurrected body after 3 days. The phrase "that His body would not see corruption," i.e., purification and odor sets in on the fourth day. An example of this can be seen in the death of Lazarus who had been in the grave four days. In John 11:17 we are told that, "Then when Jesus came, he found that he (Lazarus) had lain in the grave four days already." Notice in Verse 39 that "Jesus said, Take ye away the stone. Martha, the sister of him that lay dead, saith unto Him, Lord, by this time he stinketh for he had been dead four days." The fact that the body of Christ was not to see "corruption" plainly meant that the body of Christ would be resurrected before the fourth day. He would not remain in the tomb to the fourth day.

We are not going to exhaust all the Scriptures concerning the location of Sheol and Hades, but only give a couple to substantiate clearly where it is located.

1. Matthew 12:40. "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." Acts 2:27 says that Christ went to Hades and here we are told He went to the heart of the earth, so Hades is located in the heart (middle or center) of the earth.

2. Isaiah 14:9. Here Isaiah is speaking concerning the fall of Babylon. "Hell (Sheol) from beneath is moved for thee to meet thee at thy coming..." The word "beneath" here is the Hebrew word "tachath." It comes from a Hebrew root word meaning to depress, the bottom, below and underneath. In other words, Sheol is located depressed, below, underneath and in the bottom of the earth.

3. (The two compartments within Sheol and Hades). Within Hades, we learn from Luke 16, there are two compartments separated by a tremendous gulf. Prior to Christ's ascension back to heaven in Acts 1:11, both saved and lost went to one of the two compartments in

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Hades. The gulf separated the two places which are called a place of torment (lost) and "Abraham's Bosom" or Paradise for, the saved. We must emphasize that Sheol and Hades are all-inclusive of both places. Only the context of the Scripture will determine whether a person went to Torment or Paradise within Hades.

Now in Luke 16 we find a Christian by the name of Lazarus who was very poor, financially, but when he died he went to the paradise side of Hades. Here is the record in Verse 22, "And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom..." This is also the compartment where Christ went for three days and nights before His Resurrection. Notice in Luke 23:43 when Christ was speaking to the thief on the cross, who had trusted Him as Saviour. "And Jesus said unto him (the thief), Verily I say unto thee, Today thou shalt be with me in paradise." Remember, no saved in the Old Testament ever went to Heaven, but rather to the Paradise side of Sheol and Hades.

Further, in Luke 16 we are told of a lost man who was very rich, but lost, and who went to the torment side of Hades. Here is the record in Verses 22b-24. "...the rich man also died and was buried (the grave claimed his body); and in Hell (Sheol claimed his soul and spirit) he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame."

What a sad condition of the reality of what a lost person has to face when they die. Their joking about the Bible, their mocking of Christ, their evolutionary trash they have propagated, their taking of the Lord's name in vain and their exalted opinion of themselves that they are their own god will all come to an end. At death, they will be cast into this awful place of torment. Truly, they have played the fool as God has said in Psalm 14:1, "The fool hath said in his heart, There is no God." Little realizing, until it is too late that "The wicked shall be turned into Hell (Sheol), and all the nations that forget God" (Psalm 9:17).

We are now told that within Hades, between Paradise and Torment, that there is a tremendous gulf separating the two places, so that no one can go from one place to the other. Here is the record in Verse 26, "And beside all this, between us (Abraham and Lazarus) and you (lost men), there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence."

When the lost man realized there was no hope for him, as his eternal destiny was sealed in this place of torment, he then interceded for his five brothers that were still alive. In Verse 27 and 28 we have the account, "Then he said, I pray thee therefore, father that thou wouldest send him to my father's house, for I have five brethren: that he may testify unto them, least they also come to this place of torment."

This man was now a believer but it was too late for himself, so he prays that someone would tell his brothers. The Hebrew word for "pray" in Verse 27 brings out the strength of this man's feelings. The usual Greek word for "pray" when used in worship to God is "proseuchomai." But here a different word is used for "pray," which is "erotao." This word means interrogate, desire and entreat. In police work, interrogate means you keep asking in various, different ways until you get what you want, which is the truth. You are persistent with a strong desire. The Greek word for pray lets us know that this man was more than just casually asking Abraham, but had a strong desire, persistently asking in various different ways to persuade Abraham to send someone to warn his five brothers.

His persistence is recorded in Verse 30 after Abraham had just said to him, "...They (his brothers) have Moses and the prophets: let them hear them." Here is his reply, "and he said, Nay, Father Abraham: but if one went unto them from the dead, they will repent (change their mind)." No doubt he was still trying, but to no avail for Abraham closed the conversation when he told him, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

This is a true and literal account of the conversation between a lost man in the Torment of Hades and Abraham in the Paradise side of Hades. A true account of where they were and what they said.

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Now let us briefly analyze some important facts from Luke 16:19-31:

1. Hades has two compartments, one is Paradise and the other is Torment.

2. They are separated by a large gulf.

3. No one can pass from Torment to Paradise.

4. The lost and saved went immediately to their respective places.

5. They were taken there by the angels of God.

6. In Torment this man had a tongue, could feel the flames of Torment, could talk, could think and reason. He had all the attributes in Hades that he had on earth.

7. He possessed a spiritual or soulish body which had sensitivity and reasoning, but could not be annihilated by the flames of torment. We might point out that this is not his resurrected body unto damnation, which he will have when he is later cast into the Lake of Fire. This will be illustrated in Diagram 6.

8. No one will go back from Paradise to talk with those still alive on earth, as this lost man had requested.

9. Moses and the prophets did record the death, burial, and resurrection of Christ in the Bible. Since Christ did come back from the dead, there are those who will not believe it, neither would they if someone also came back today.

10. A doctrinal consideration--many claim this is a parable, but one will find that no parable ever uses a proper name. There are no exceptions. Hypothetically, if this were a parable, then the reality of Hell would be much worse for parables are given to illustrate Biblical truth.

We can only thank God for telling us of this awful place that we have been delivered from by trusting Jesus Christ as our personal Saviour. He gave His life to save ours--what a Saviour!

2. "Tartarus"

   "Tartarus," a verb, is translated Hell only once in the New Testament. It is found in 2nd Peter 2:4:

"For if God spared not the angels that sinned, but cast them down to Hell (Tartarus), and delivered them unto chains of darkness, to be reserved unto judgment."

Now concerning the same angels, mention is made again in Jude 6:

"And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day (Great White Throne Judgment)."

The exact location of Tartarus is not known. This place is not Sheol or Hades or the eternal Lake of Fire, which is the same place as "Geenna" or Gehenna in the Greek. These are all separate places.

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In Matthew 25:41 we learn that eventually the lost and the wicked angels will be together in their final place of torment, which is the everlasting Lake of Fire. This place was originally created by God for the Devil and his angels, prior to God's creating man on the earth. Since Adam plunged the whole human race under sin and it's condemnation, those who do not escape by the blood of Christ will share their eternal torment with the ones it was created for.

"Then shall he say to them on the left hand, Depart from me, ye cursed (lost), into everlasting fire, prepared for the Devil and his angels."

Even though the exact location is not given, we have located it under the earth so we may refer to it from time to time on our diagram.

3. "Gehenna"

   "Gehenna" is translated Hell correctly. It is properly translated 12 times, eleven of which are spoken of by Christ, Himself, in Matthew, Mark and Luke. It is recorded one other time in James. This is the final abode of the wicked, and the Devil and his angels. Here are the passages:

1. Matthew 5:22,29,30;10:28;18:19;23:15,33

2. Mark 9:43,45,47

3. Luke 12:5

4. James 3:6

This Hell (Greek-Gehenna), the final continuous torment, is a condition of unspeakable misery. Other than called Hell, many other references are made to this same place. Here are a few:

1. Mark 9:46, "Where the worm dieth not, and the fire is not quenched."

2. Revelation 21:8, "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

3. Matthew 8:12, "But the children of the Kingdom, shall be cast out into outer darkness: where there shall be weeping and gnashing of teeth." These "children of the Kingdom" are Jews, not the church. They are called children, yet not saved. These in the Old Testament, up to Calvary, who have rejected the Messiah, will be cast in outer darkness at the end of the Tribulation.

4. Matthew 13:42, "And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth."

5. Luke 3:17, "Whose fan is in his (Christ's) hand, and he will throughly purge his floor, and will gather the wheat (the saved) into his garner; but the chaff (the lost) he will burn with fire unquenchable." This takes place at the end of the Tribulation when Christ judges the nations.

6. Jude 13b, "...to whom is reserved the blackness of darkness forever."

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7. Revelation 14:9-11, "...If any man worship the beast and his image, and receive his mark ("666") in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night..."

8. 2nd Thessalonians 1:8, "In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."

9. 2nd Thessalonians 1:9, "Punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

4. Bottomless Pit

   The Bottomless Pit does not appear in the Old Testament. This is found seven times in the New Testament and, in all cases, translates from the Greek word "abussos" or abyss. It is properly translated and the Greek word means, "depthless, deep or bottomless." It is a separate place of its own. The exact location is not given, but many scholars believe it is an extended compartment of the Torment side of Hades. Whether this is true or not, no one really knows. Vine's Expository Words of The Greek New Testament states "It describes an immeasurable depth, the underworld, the lower regions, the Abyss of Sheol." We have shown it as connected to "Torment of Sheol" in our diagrams for further references.

   Here is where it is found in the new Testament, all being in the book of Revelation:

Revelation 9:1,2,11; 11:7; 17:8; 20:1,3

In Revelation 20:7 this bottomless pit is also called a prison. This pit is locked and controlled by God, Who send His angels to unlock it at His discretion. It contains smoke, as of a great furnace, ungodly creatures called locusts, the Beast (Anti-Christ) and Satan, himself, when he is confined there a thousand years.

1. The key to the pit. (Revelation 9:1 and 20:1)

   "And the fifth angel sounded and I saw a star fall from heaven unto the earth; and to him (angel) was given the key of the bottomless pit." "And I saw an angel come down from Heaven, having the key of the bottomless pit, and a great chain in his hand."

2. Locusts and smoke. (Revelation 9:2,3)

   These creatures are released to torment people on the earth for five months during the Tribulation Period. Here is the word: "And he (angel) opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power."

   These locusts are not to kill (Verse 5), only torment those who have not the seal of God in their foreheads (Verse 4). "...in those days shall men seek death, and shall not find it: and shall desire to die, and death shall flee from them" (Verse 6).

   We have no idea what is in the underworld or what the future holds, but God was gracious enough to reveal to us about *this* place and *these* creatures. This takes place during the 7-Year Tribulation Period at the blowing of the Fifth Trumpet of Judgment.

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3. The Anti-Christ or the Beast. (Revelation 11:7).

   In Revelation 11, God's two witnesses preach for 3-1/2 years (Verse 3) and finish their testimony (Verse 7). They are allowed by God to be killed in Jerusalem (Verse 18) and their bodies put on public display for 3-1/2 days (Verse 19). They are resurrected and then ascend directly to Heaven (Verses 11,12). The one who kills these two witnesses of God is none other than the Anti-Christ, himself. He is called the Beast in Verse 7 as this describes his character, and he comes out of the bottomless pit. Here is the record, "And when they (two witnesses) shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them."

4. Satan in the Bottomless Pit. (Revelation 20:2,3,7)

   When Christ comes back at the end of the Tribulation Period, He judges the nations in Matthew 24 and 25 in preparation for setting up the earthly Messianic Kingdom for 1,000 years. At this time, He confines Satan, himself, in chains to the Bottomless Pit for 1,000 years. After the 1,000 years, he is loosed for a short season and then cast into the Lake of Fire. Here is the record, "And he (the angel) laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled, and after that he must be loosed a little season. And when the thousand years are expired, Satan shall be loosed out of his prison."

   A man told me once that he thought Satan was chained today. If that is true, it must be an awful long chain! Another person was kidding me and said he thought Satan was chained to him! No, he will not be chained (confined) until the end of the 7-Year Tribulation.

We have identified Sheol and Hades, Tartarus, the Lake of Fire (Geenna), the Bottomless Pit, Torment and Paradise. Now, check Diagram 1 as a refresher of these various places. Once the believer has a mental picture of these various places, it becomes much easier to discern the various Scriptures that relate to the subject of Hell.

[Source: http://www.jesus-is-savior.com/BTP/Dr_Max_Younce/Hell/01.htm]

Next / Continued…

http://www.jesus-is-savior.com/BTP/Dr_Max_Younce/Hell/02.htm

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Hell Part 2: The Differences between Hades and the Lake of Fire

Now let's get into a little more detail by becoming familiar with some Hebrew and Greek words that are key to understanding this topic.

Sheol (Hebrew) - It is the non-permanent place or temporary address of the disembodied souls of dead. It is not the grave or sepulcher, nor is it the eternal location of the souls of the dead. It is the same as the Greek word "Hades", which we will look at in a moment. Prior to Jesus Christ's resurrection, both the souls of the evil and the righteous went there after death. It is translated "grave" 31 times, "hell" 31 times, and "pit" 3 times in King James Version (KJV) of the Bible.

Sheol (or Hades) has two separate halves. One side was and is reserved for the torment of the evil, while the other side, called "Abraham's Bosom" in Luke 16:22, was for the comfort of the righteous. There is and impassable canyon, or gulf, between the two halves. When Christ was resurrected, he led the righteous out of Sheol to Heaven. Many (probably not all) of the Old Testament saints were resurrected into their immortal bodies at that time (Matthew 27:51-53). Since then, the souls of all of the saved people go directly to Heaven when their bodies die. The lost people still go to Sheol and join the lost people of the Old Testament in torment on one side of the canyon when they die. The other side of Sheol formerly known as Abraham's Bosom has been vacant since Jesus Christ led the saints within it to heaven after His resurrection.

Sheol (or Hades) is described as being "*in the heart of the earth*" in Matthew 12:40 and is said to be below, down, or beneath in passages such as Deuteronomy 32:22, Isaiah 14:9, and Ezekiel 31:16.

The English word "**Hell**" refers to a place of eternal punishment for the wicked. Its meaning does not distinguish between the two separate places for the wicked to be punished, one temporary for the soul, and the other, the Lake of Fire, permanent for the soul and body. Nor does its meaning include the place of comfort for saints prior to Christ's resurrection. In normal English conversation, "Hell" is used only in the negative sense, with no saved people ever going there.

This caused some inadequate translations of "Sheol" and "Hades". Often these words are translated "Hell", which, as just explained, is rather ambiguous and non-descriptive. In many other places "Sheol" and "Hades" are translated as "grave", but the grave is only the place for the body after death, not the place for the soul. This confusion often occurs when the verse refers to a righteous man going to "Sheol", such as men like Jacob, Joseph, (Genesis 37:35) and Job (Job 14:13). Of course, these men did not go to a place of torment, but to the comfort side of Sheol (Hades), called Abraham's Bosom.

Hades (Greek) - It is identical to Sheol (Hebrew). It is the non-permanent place or temporary address of the disembodied souls of dead. It is not the grave or sepulcher, nor is it the eternal location of the souls of the dead. Hades is translated "Hell" 10 times and "grave" once by KJV. It is the place for the soul, not the body.

Gehenna (Greek, but originally from a Hebrew name) - translated "Hell" all 12 times in KJV It is the permanent place for destruction of the "*... soul and body ...*" (Matthew 10:28). It is a place of "*... fire that never shall be quenched*" (Mark 9:45). In most of the references, it is clear from the context that those who enter Gehenna, do so in their bodies, not merely as bodiless souls. For this to happen, it must occur after the resurrection of the damned at the great white throne of judgment. Therefore, Gehenna is the Lake of Fire described in Revelation 19 and 20. It is presently uninhabited, but the Beast and the False Prophet will be cast into it at the end of the tribulation (Revelation 19:20). One thousand years later, Satan will be cast into it (Revelation 20:10) and will be followed shortly by the lost people of all previous time periods (Revelation 20:15). They will all enter Gehenna together, in there resurrected bodies, where they will remain in torment for all eternity.

This Revelation 20 passage makes it clear that Hades and the Lake of Fire are not the same place. At the great white throne judgement at the end of the 1000 year kingdom, those in Hades will be removed from Hades, as Revelation 20:13 says, "... *hell* (Hades) *delivered up the dead which were in them* ...." And those which were in Hades will be cast into the Lake of Fire (Revelation 20:14-15).

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Note that the timing of this relocation of the lost occurs just before where Revelation 21:1 says, "*And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.*" Hades, which will be emptied in Revelation 20:13, apparently will them be destroyed, since it is in the heart of the first earth.

The future destruction of the wicked is symbolized by the Valley of Hinnom to which Gehenna refers. It is a place south of Jerusalem where the bodies of dead animals and rubbish were taken to be burned. The Valley of Hinnom was also the site of much human sacrifice to the pagan god Molech (2 Kings 23:10, 2 Chronicles 28:3, 33:6, Jeremiah 32:35). The fire burned constantly in the valley since additional fuel was frequently being cast into it.

"*And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart. Therefore, behold, the days come, saith the LORD, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter: for they shall bury in Tophet, till there be no place*" (Jeremiah 7:31-32). Here we see that in the Valley of Hinnom is a place called "Tophet" whose name means "place of fire".

"*For Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the LORD, like a stream of brimstone, doth kindle it*" (Isaiah 30:33).

limne pur (Greek) - "lake of fire" occurs 4 times, all in Revelation 19 and 20. This is Gehenna, into which the resurrected damned are cast. Limne means "lake" and is translated as such all 10 times it occurs by the KJV. Pur means "fire" and is translated so 73 times by the KJV while being translated "fiery" once.

Other key terms

tartaroo (Greek) - Refers to "**Tartarus**" and only occurs once in 2 Peter 2:4 where it is translated "hell" "*For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment ....*" This is probably a separate place from Hades, and may be a place only for fallen angels. There are no Biblical references to people going there.

grave (English) - The place for the fleshly body after death, sepulcher. It is not the abode of the soul or spirit.

abussos (Greek) - Abyss. It is translated "bottomless pit" 5 times, "deep" twice, and "bottomless" twice by KJV. It is where Satan will be locked up for the 1000 years of Christ's reign on earth (Revelation 20:1-3). This Abyss is also where the Legion of devils begged Jesus not to send them in Luke 8:30-31. And this Abyss is the bottomless pit that will be opened at the fifth trumpet judgment of Revelation 9:1-11. The beast that will come out of it at the fifth trumpet is mentioned in Revelation 11:7 and 17:8. This Abyss is thought by many to be the same as the impassable gulf described in Luke 16:26.

chasma (Greek) - a gaping opening, chasm, or gulf. It is translated "gulf" in its only occurrence in Luke 16:26, where it is the canyon separating the torment and comfort sides of Hades.

Abraam kolpos (Greek) - **Abraham's Bosom** (Luke 16:22). Abraam is translated "Abraham" all 73 times. Kolpos is translated bosom 5 times and creek once (Acts 27:39).

paradeisos - **Paradise**. It is translated "paradise" all 3 times by the KJV. "Paradise" is not the English translation of any other Greek word in scripture. First we hear the words of the thief and Jesus Christ on their crosses in Luke 23:42-43, "*And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.*" In 2 Corinthians 12:4, Paul tells how he was "*... caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.*" In Revelation 2:7, Jesus told the church of Ephesus "*... To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God.*" The tree of life is also mentioned in Revelation 22:2, in the new heaven and

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new earth, where it appears to be not just one tree, but a type of tree of which there are more than one. Since the three references show paradise to be in different places, then either paradise has been relocated once and will yet be relocated again, or it is a general term.

Summary

Sheol (Hebrew) and **Hades** (Greek) are the temporary place of torment for the souls of the wicked dead. Prior to Christ's resurrection, saints were kept and comforted in the now vacant half of Hades, known as **Abraham's Bosom**. **Gehenna** (Greek, but from a Hebrew name) is the **Lake of Fire** for the permanent place of torment of the souls of the wicked dead in their resurrected bodies. **Hell** is a rather general and inadequate term that is often used to refer to either Gehenna or the torment side of Hades, both by those who know the basic difference between these two specific places and by those who do not.

[Source: http://www.matthewmcgee.org/helwords.html]

Can the word hell simply mean the grave?

Some say that there is no hell as a place for eternal torment and suffering. Instead they say that hell is only the grave. However, they base their belief on a few verses where the words Sheol and Hades were translated as grave or pit. The problem with this is that the references that are used deny the context of what is being presented. When you look at the context you find many problems with translating Sheol and Hades as a grave, which is normally the Hebrew word *qeber*. There are many graves, but only one Sheol or Hades. Man can put someone in the grave (*qeber*), but never puts anyone in Sheol or Hades (1 Kings 13:29-30). Man can touch a grave (*qeber*), but does not touch Sheol or Hades (Numbers 19:16). Someone can have their own grave (*qeber*), but the Bible never speaks of each person having their own Sheol, or Hades (2 Samuel 3:32).

[Source: http://www.whatchristianswanttoknow.com/is-there-a-difference-between-hades-hell-and-sheol-a-bible-study/]

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Hell, Gehenna, Hades, Grave, Tartarus, Abraham's Bosom, Lake Of Fire, Abyss, Sea, Bottomless Pit

I hope the following charts and illustrations will help you understand this subject better!

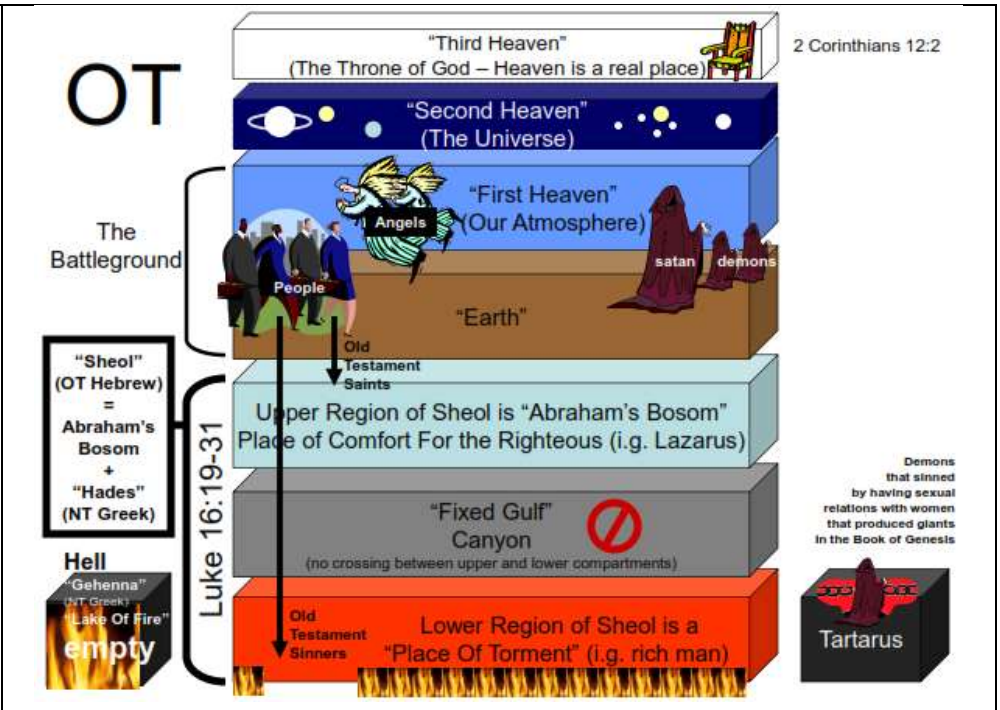
One must go to the OT Hebrew & NT Greek in each scripture to understand the terminology and to paint the right picture of eternal damnation. We must know which Greek and Hebrew words are being used. We must also balance the scriptures with other scriptures. Further we must interpret the scriptures by other scriptures. And finally we must keep scriptures in their context. Without doing all these things, we might end up being confused about the subject of eternal damnation or any other Bible doctrine we study.

• There are two different words in the NT, both which were erroneously translated as "hell". One is the greek word "Hades," the other is "Gehenna." But when Jesus and the NT writers spoke using the different terms, they intended a distinction.

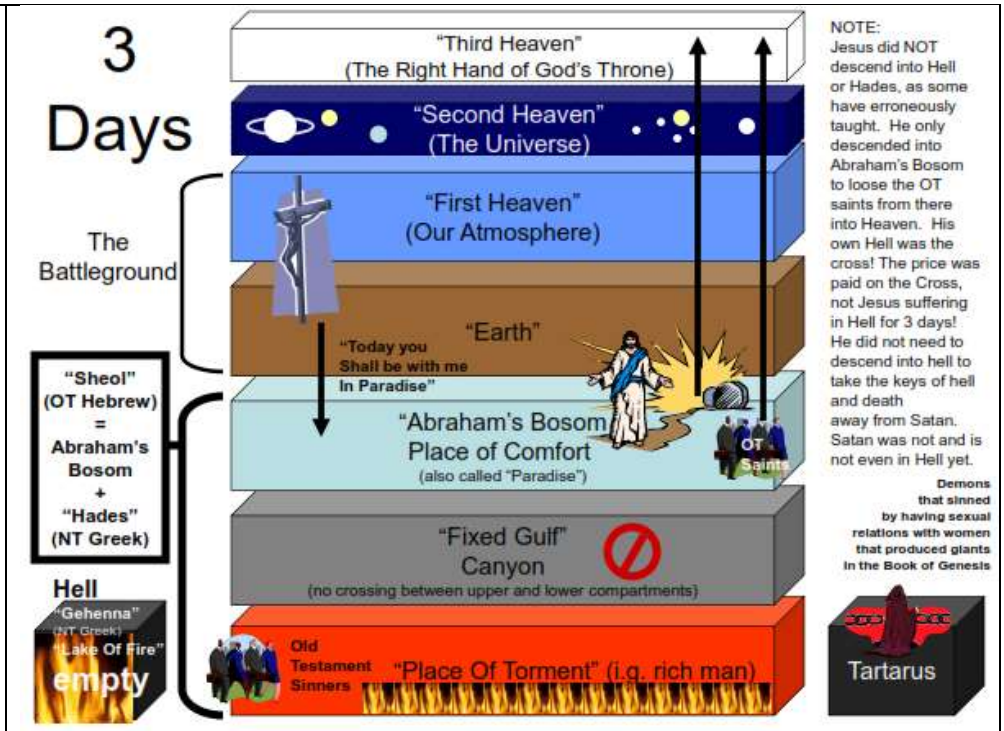
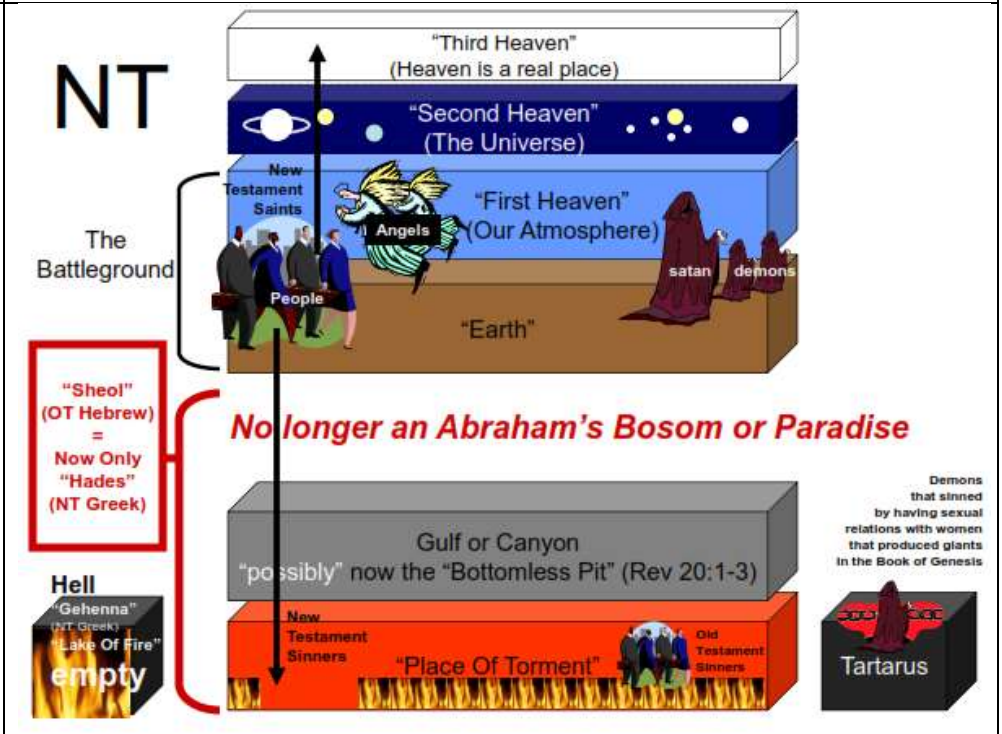
• Also the word "hades" in the NT and "sheol" in the OT is sometimes translated as "the grave" which can also be a bit misleading.

• Jesus' story of the "Rich Man & Lazarus" in Luke 16:19-31 begins to unravel the mystery for us.

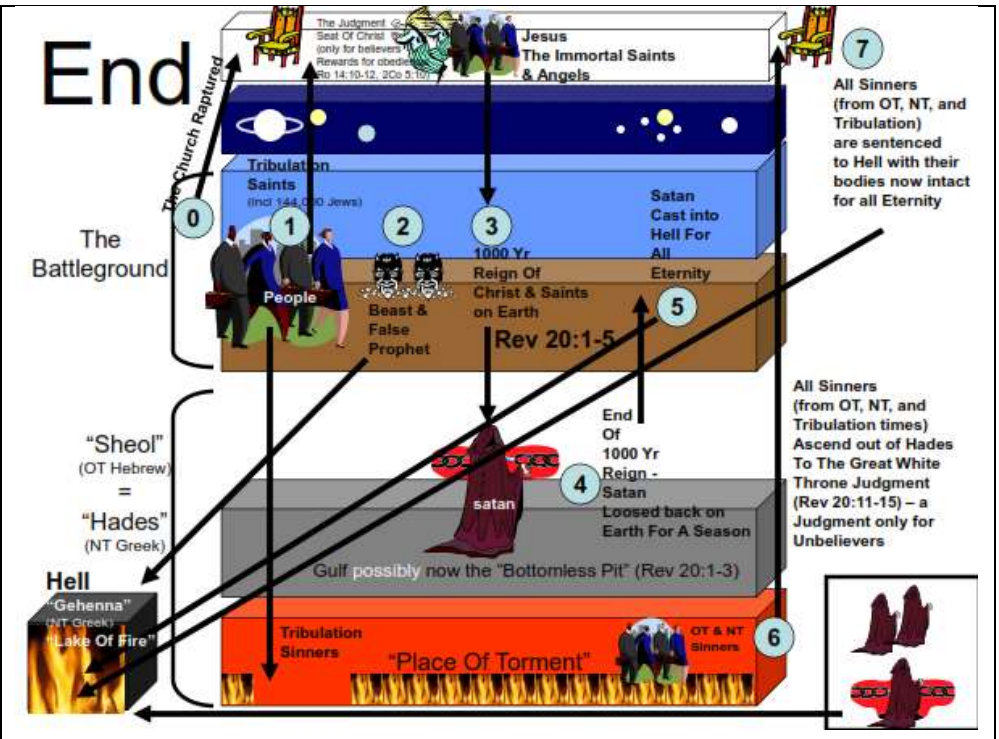
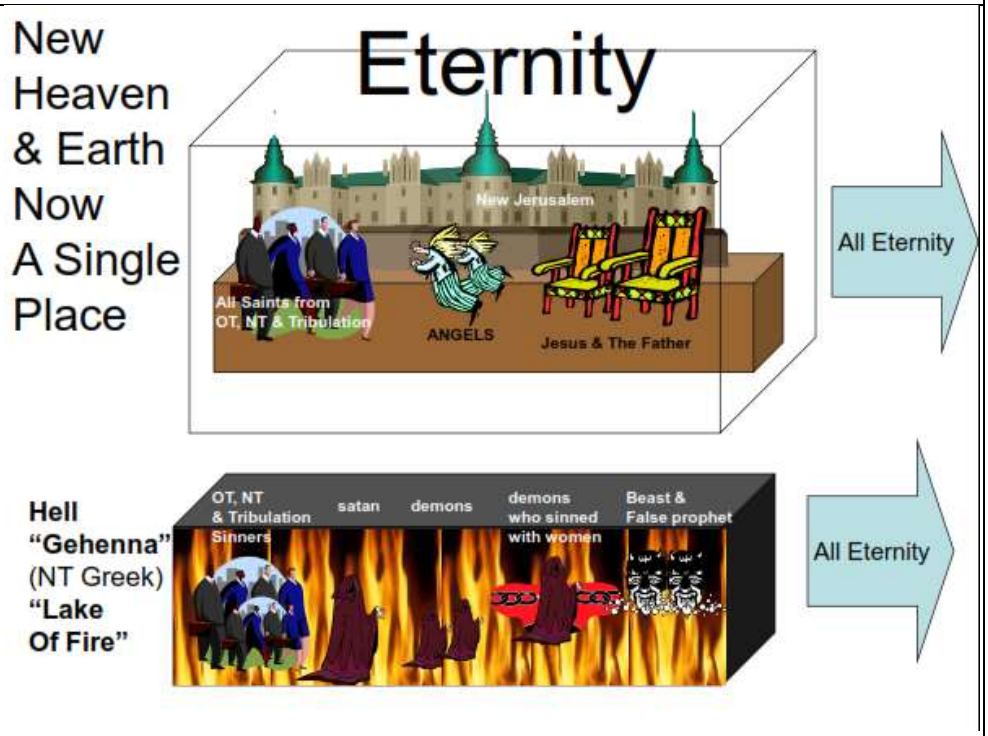
• Sheol, in the Old Testament was comprised of two compartments. One compartment was the upper level called "Abraham's Bosom" which was a place of comfort where OT saints went until Jesus could come and be resurrected. No one was allowed to go to heaven until Jesus had returned there first. At Jesus' resurrection the Bible teaches he led these captives from Abraham's Bosom to heaven with Him. Along the way up to heaven behind Jesus some of them even came back into their buried bodies for a short while and walked around in Jerusalem (see Matthew 27:53). The second compartment that still exists today in NT times is "Hades". Hades is a different place than "Hell" or "Gehenna." It was the lower compartment of Sheol, a place of eternal torment, with a gulf separating the two compartments from one another. Now that Jesus has come and been resurrected, there is no more upper compartment, nor is there a need for it. It was only a holding place for OT saints. The Bible teaches that now believers go straight to heaven when they die, not to a holding place. To be absent from the body is now to be present with the Lord. Today unbelievers go straight to Hades (also called "the sea" of people in Rev chapter 20) awaiting the Great White Throne Judgment at the end of time, after which they shall be thrown into Hell (Gehenna) for all eternity.

Old Testament	

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Crucifixion and Resurrection of Jesus	
New Testament	

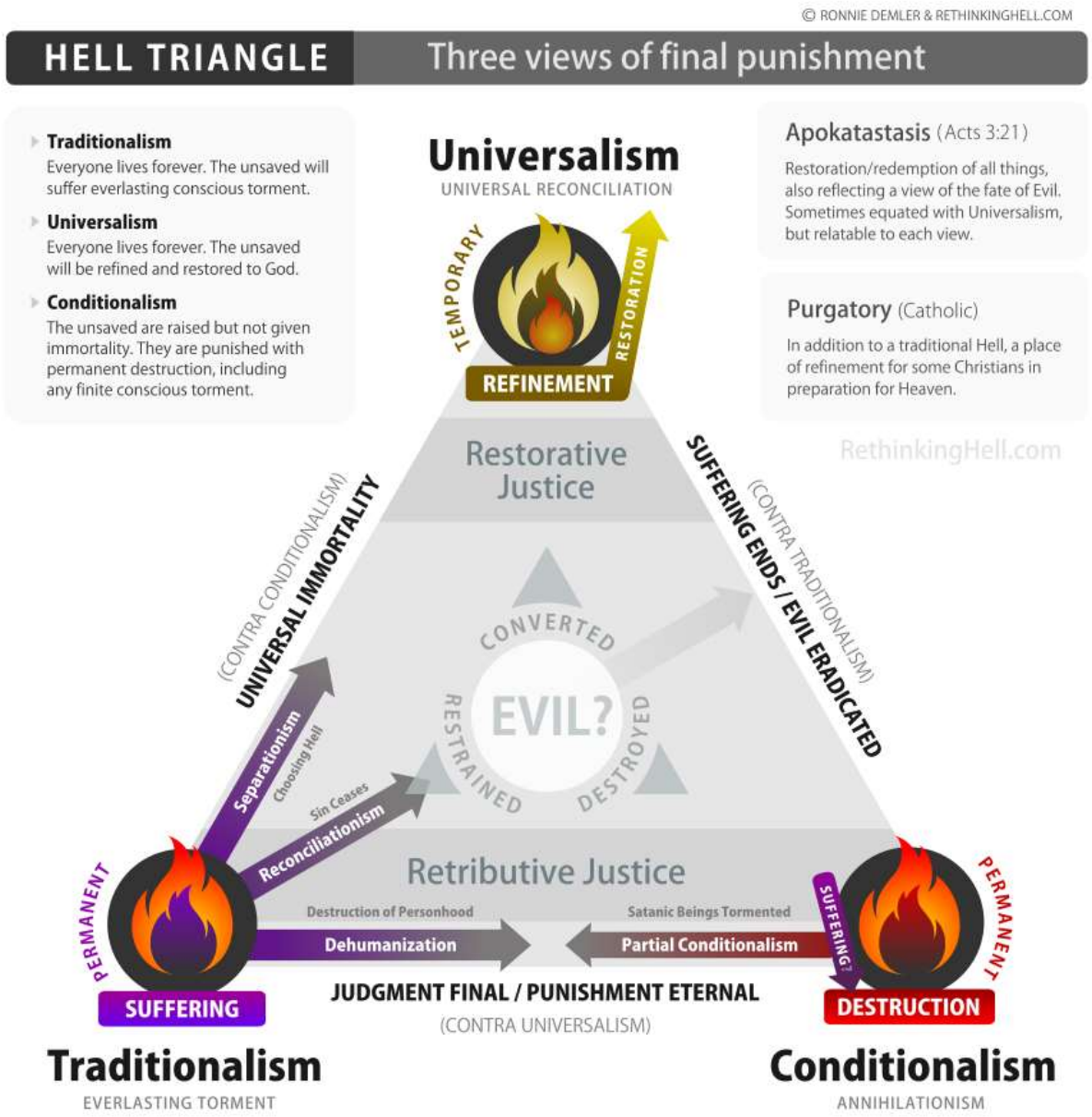
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End Times	
New Heaven and Earth	

[Source: http://devotionalnet.faithsite.com/uploads/147/95637.pdf]

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Views of Hell



Three Views of Hell

http://www.rethinkinghell.com/welcome

Excerpt:

There are three views of Hell, labelled most efficiently: *Traditionalism*, *Conditionalism* and *Universalism*. The traditional, majority view is commonly and non-pejoratively called "Traditionalism" in this context, and sometimes delineated "Eternal, Conscious Torment" (ECT). Conditionalism is short for *Conditional Immortality*, a perspective incorporating *Annihilationism*. Universalism is sometimes referred to as *Universal Restoration* or *Universal Reconciliation*.

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Traditionalism holds that Hell involves a permanent state of conscious suffering. Universalism is at the opposite pole, suggesting that everybody eventually ends up reconciled to God, after a period of refinement in Hell. Conditionalism rejects this, agreeing with Traditionalism that Hell is permanent, and that the unsaved will suffer. Where we [conditionalists] mainly disagree with Traditionalism, is in the duration of the experience of Hell. We believe that it ends, because the person (body and soul) is finally destroyed. This, including any suffering involved in the process, is how the Bible portrays final punishment.

The Problem of Hell – Traditionalism and Annihilationism
http://www.hellhadesafterlife.com/hell/annihilationism-traditionalism-problem-hell

Statement on Evangelical Conditionalism
http://www.rethinkinghell.com/Rethinking-Hell_Statement-on-Evangelical-Conditionalism.pdf [PDF]

Double Jeopardy: Why Raise the Dead, Only to Destroy Them?
http://www.rethinkinghell.com/2012/07/double-jeopardy-why-raise-the-dead-only-to-destroy-them/

Hell Part 2 – Traditionalism vs Conditionalism (Church of Christ)
http://www.licoc.org/Sermons/Liberalism%20In%20The%20Church%20_Hell_part2_Tradit_vs_Cond_Week6.pdf [PDF]

Conditionalism vs Eternal Torment vs Universal Reconciliation
http://www.unsealed.org/2016/11/conditionalism-vs-eternal-torment-vs.html (pro Conditionalism)

Wikipedia: Christian Universalism

Hell - 4 Views. Dr. Paul Eddy (Paul Eddy) (2012)
https://www.youtube.com/watch?v=oJPbYtSDG3s [Video]

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Christian View on Hades (Wikipedia):
http://en.wikipedia.org/wiki/Christian_views_on_Hades

Hell, Sheol, Hades, Paradise, and the Grave:
http://www.bereanbiblesociety.org/hell-sheol-hades-paradise-and-the-grave/

Hell - Early Christian Theology:
https://www.bereanbiblesociety.org/hell-sheol-hades-paradise-and-the-grave/

The Use of "Hell" in the New Testament:
http://www.christiancourier.com/articles/406-use-of-hell-in-the-new-testament-the

The Abyss, the Bottomless Pit, Tartarus, Hades, Torment, Hell, Gehenna, and the Lake of Fire
http://allpowertothelamb.com/2011/11/the-abyss-the-bottomless-pit-tartarus-hades-torment-hell-gehenna-and-the-lake-of-fire/

Hell Part 1: Assurance of Eternal Torment for the Lost
http://www.matthewmcgee.org/hel4ever.html

Hell Part 2: Hell Words – Differences
http://www.matthewmcgee.org/helwords.html

Hades and Eternal Punishment
Sheol - Hades - Gehenna - Valley of Hinnom - Tophet - Hell - Lake of Fire - Tartarus - Bottomless Pit – Paradise
http://biblecentre.org/content.php?mode=7&item=430

The Origin of Hell
http://www.mercifultruth.com/the-real-hell.html

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What the Bible Says About Hell

Key Facts About Eternity

(1) Everyone will exist eternally either in heaven or hell (Daniel 12:2,3; Matthew 25:46; John 5:28; Revelation 20:14,15).

(2) Everyone has only one life in which to determine their destiny (Hebrews 9:27).

(3) Heaven or hell is determined by whether a person believes (puts their trust) in Christ alone to save them (John 3:16, 36, etc.).

Key Passages About Hell

(1) Hell was designed originally for Satan and his demons (Matthew 25:41; Revelation 20:10).

(2) Hell will also punish the sin of those who reject Christ (Matthew 13:41,50; Revelation 20:11-15; 21:8).

(3) Hell is conscious torment.

- Matthew 13:50 "furnace of fire…weeping and gnashing of teeth"
- Mark 9:48 "where their worm does not die, and the fire is not quenched"
- Revelation 14:10 "he will be tormented with fire and brimstone"

(4) Hell is eternal and irreversible.

- Revelation 14:11 "the smoke of their torment goes up forever and ever and they have no rest day and night"
- Revelation 20:14 "This is the second death, the lake of fire"
- Revelation 20:15 "If anyone's name was not found written in the book of life, he was thrown into the lake of fire"

Erroneous Views of Hell

(1) The second chance view – After death there is still a way to escape hell.

Answer: "It is appointed unto men once to die and after that the judgment" (Hebrews 9:27).

(2) Universalism – All are eternally saved.

Answer: It denies the truth of salvation through Christ which means that a person decides to either trust in Christ or else he/she rejects Christ and goes to hell (John 3:16;3:36).

(3) Annihilationism – Hell means a person dies like an animal – ceases to exist.

Answer: It denies the resurrection of the unsaved (John 5:28, etc. – see above). It denies conscious torment (see above).

Objections to the Biblical View of Hell

(1) A loving God would not send people to a horrible hell.

Response: God is just (Romans 2:11).

- God has provided the way of salvation to all (John 3:16,17; 2 Corinthians 5:14,15; 1 Timothy 2:6; 4:10; Titus 2:11; 2 Peter 3:9).
- Even those who haven't heard of Christ are accountable for God's revelation in nature (Romans 1:20). God will seek those who seek Him (Matthew 7:7; Luke 19:10).
- Therefore God doesn't send people to hell, they choose it (Romans 1:18,21,25).

(2) Hell is too severe a punishment for man's sin.

Response: God is holy-perfect (1 Peter 1:14,15).

- Sin is willful opposition to God our creator (Romans 1:18-32).
- Our sin does merit hell (Romans 1:32; 2:2,5,6).

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- What is unfair and amazing is that Christ died for our sin and freely offers salvation to all (Romans 2:4; 3:22-24; 4:7,8; 5:8,9).

Biblical Terms Describing Where the Dead Are

- **Sheol** - a Hebrew term simply describing “the grave” or “death” – Does not refer to “hell” specifically
- **Hades** - A Greek term that usually refers to hell – a place of torment (Luke 10:15; 16:23, etc.)
- **Gehenna** - A Greek term (borrowed from a literal burning dump near Jerusalem) that always refers to hell – a place of torment (Matthew 5:30; 23:33)
- **“Lake of fire”-** the final abode of unbelievers after they are resurrected (Revelation 20:14,15)
- **“Abraham’s bosom”** - (Luke 16:22) a place of eternal comfort
- **“Paradise”** - (Luke 23:43) a place of eternal comfort
- **“With the Lord”** - a key phrase describes where church age believers are after death (Philippians 1:23; 1 Thessalonians 4:17; 2 Corinthians 5:8)
- **“New heavens and earth”** – where believers will be after they are resurrected (Revelation 20:4-6; 21:1-4)

Conclusion

Our curiosity about the abode of the dead is not completely satisfied by biblical terms or verses. What we do know is that either eternal torment in hell or eternal joy in heaven awaits all people after death, based on whether they trust in Christ’s payment for sin or reject Christ.

[Source: https://bible.org/article/what-bible-says-about-hell]

Sheol

Old Testament. The Hebrew word seol [l/a.v], "Sheol, " refers to the grace or the abode of the dead (Psalms 88:3 Psalms 88:5). Through much of the Old Testament period, it was believed that all went one place, whether human or animal (Psalms 49:12 Psalms 49:14 Psalms 49:20), whether righteous or wicked (Eccl 9:2-3). No one could avoid Sheol (Psalm 49:9 ; 89:48), which was thought to be down in the lowest parts of the earth (Deut 32:22 ; 1 Sam 28:11-15 ; Job 26:5 ; Psalm 86:13 ; Isa 7:11 ; Ezekiel 31:14-16 Ezekiel 31:18).

Unlike this world, Sheol is devoid of love, hate, envy, work, thought, knowledge, and wisdom (Ecclesiastes 9:6 Ecclesiastes 9:10). Descriptions are bleak: There is no light (Job 10:21-22 ; 17:13 ; Psalms 88:6 Psalms 88:12 ; 143:3), no remembrance (Psalm 6:5 ; 88:12 ; Eccl 9:5), no praise of God (Psalm 6:5 ; 30:9 ; 88:10-12 ; 115:17 ; Isa 38:18)in fact, no sound at all (Psalm 94:17 ; 115:17). Its inhabitants are weak, trembling shades (Job 26:5 ; Psalm 88:10-12 ; Isa 14:9-10) who can never hope to escape from its gates (Job 10:21 ; 17:13-16 ; Isa 38:10). Sheol is like a ravenous beast that swallows the living without being sated (Prov 1:12 ; 27:20 ; Isa 5:14). Some thought the dead were cut off from God (Psalm 88:3-5 ; Isa 38:11); while others believed that God's presence reached even to Sheol (Psalm 139:8).

Toward the end of the Old Testament, God revealed that there will be a resurrection of the dead (Isa 26:19). Sheol will devour no longer; instead God will swallow up Death (Isa 25:8). The faithful will be rewarded with everlasting life while the rest will experience eternal contempt (Dan 12:2). This theology developed further in the intertestamental period.

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The New Testament. By the time of Jesus, it was common for Jews to believe that the righteous dead go to a place of comfort while the wicked go to Hades ("Hades" normally translates "Sheol" in the LXX), a place of torment (Luke 16:22-23). Similarly, in Christianity, believers who die go immediately to be with the Lord (2 Cor 5:8 ; Php 1:23). Hades is a hostile place whose gates cannot prevail against the church (Matt 16:18). In fact, Jesus himself holds the keys of Death and Hades (Rev 1:18). Death and Hades will ultimately relinquish their dead and be cast into the lake of fire (Rev 20:13-14).

The fact that theology develops within the Old Testament and between the Old Testament and the New Testament does not mean that the Bible is contradictory or contains errors. It only indicates progressive revelation, that God revealed more of himself and his plan of salvation as time went on. That some Old Testament saints believed in Sheol, while the New Testament teaches clearly about heaven and hell, is nor more of a problem than that the Old Testament contains a system of atonement by animal sacrifice now made obsolete in Christ (Heb 10:4-10) or that the Old Testament teaches God is one (Deut 6:4) while the New Testament reveals a Trinity.

[Source: http://www.biblestudytools.com/dictionaries/bakers-evangelical-dictionary/sheol.html]

Hades

Greek term widely used to denote the deity of the underworld and the abode of the dead. The New Testament use of Hades (hades [a&/dh"]) builds on its Hebrew parallel, Sheol (se'ol), which was the preferred translation in the Septuagint.

The Old Testament. Sheol refers primarily to death and the abode of the dead, both godly and ungodly (Gen 37:25 ; Psalm 16:10 ; 88:10-12 ; Isa 14:9). These conscious souls face a lethargic existence, apparently without reward or retribution (Job 10:21 ; Eccl 9:10 ; Isa 14:10). Since death is not a natural occurrence but invaded creation through the fall and Satan's destructive work (Gen. 2-3), the Old Testament personifies Sheol as the power of Satan and his demonic hosts (Job 18:14 ; Psalm 18:4-5 ; Isa 28:15 ; Jer 9:21). While an antagonist, Sheol ultimately exists at Yahweh's service (1 Sam 2:6 ; Psalm 55:23 ; 139:8). The Old Testament confidently awaits God's victory over Sheol (Psalm 98 ; Isa 25:8 ; Hosea 13:14). But the precise expectation of a bodily resurrection for the wicked and the related conception of Sheol as an intermediate state is late (Dan 12:2).

The New Testament. This indeterminate picture of Sheol and its Greek translation, Hades, allowed varying interpretations by intertestamental Jews. In the New Testament Christ's revelation and salvific work decisively shape this term. For Christ has established authority over all powers (Eph 1:20-23), even the one who "holds the power of death" (Heb 2:14 ; 2 Tim 1:10). He is the "Lord of both the dead and the living" (Rom 14:9).

Hades is the state in which all the dead exist. In the New Testament a descent to Hades may simply refer to someone's death and disembodied existence. In this sense even Jesus enters Hades. Following David's prophecy in Psalm 16:10, Peter interprets the resurrection as God delivering Jesus from Hades (Acts 2:27 Acts 2:31). Similarly, Jesus prophesies that the Son of Man will be delivered from the heart of the earth, just as God delivered Jonah from Hades (Matt 12:40). In both instances, Hades refers to a disembodied existence.

The New Testament does not explore Jesus' precise residence or activity while in Hades, unlike the later church traditions of the "harrowing of hell" or a "Hades Gospel." It is widely accepted that the proclamation in 1 Peter 3:19 occurs after rather than before his resurrection (v. 18, "made alive by the Spirit"), and that the dead in 1 Peter 4:6 are deceased believers who heard the gospel while alive. However, Jesus' descent to Hades is theologically important. This is the path of the Old Testament righteous (Isa 53). Furthermore, this descent confirms that God assumed human nature and even our sinful destiny, death (2 Corinthians 5:14 2 Corinthians 5:21 ; Heb 2:14). Finally, Jesus' deliverance from Hades establishes the new life for humanity (1 Cor 15).

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Jesus' parable of the rich man and Lazarus portrays additional features of this state (Luke 16:19-31). An unbridgeable chasm separates the wicked and the righteous dead. Death has fixed the human's destiny without further opportunity for repentance. The rich man recalls his fate and that of his family, and cries out in distress for Abraham to send them a sign and relieve his punishment, but to no avail. Usually the details of parables should not be pressed to teach doctrine. In this case Jesus' vivid description of the basic conditions of the godly and ungodly dead is indispensable to the parable's point. Other Scriptures also portray the requests of the dead and the fixity of their future (2 Col 5:10 ; Heb 9:27 ; Rev 6:9-10).

Hades is the place where the wicked dead reside and are punished. In the parable of the rich man and Lazarus, the rich man experiences torment in Hades. This is the intermediate state, for the bodily resurrection and the final judgment are still future. Jesus' point is that Hades foreshadows the rich man's final judgment. Similarly, Lazarus rests at Abraham's side, connoting the joyous abode of the righteous dead (Luke 16:23).

This differentiation between the wicked and the righteous dead continues throughout the New Testament. The righteous dead are "at home with the Lord" (2 Cor 5:8), "in paradise" (Luke 23:43), or in the presence of God (Rev 6:9 ; 7:9 ; 14:3). The unrighteous are held in punishment and wicked angels are imprisoned in Tartarus, a Greek term designating the lowest part of Hades (1 Peter 3:19 ; 2 Peter 2:4 2 Peter 2:9 ; Jude 6). Jesus' woe to unrepentant Capernaum that it will be brought down to Hades is not simply a prophecy of its earthly demise, but its judgment (Luke 10:15).

For some commentations these references to Hades and the dead are problematic and contradict the Old Testament. G. Vos resolves these problems by distinguishing between Hades as a disembodied state for all the dead and the specific abode of the ungodly. As he astutely notes, only the ungodly reside in a punitive place called Hades. The godly dead are with Jesus in a disembodied state also called Hades. The New Testament does significantly modify the Old Testament concept of Hades as a shadowy abode of all the dead. This further development, however, concurs with Jesus' lordship over the living and the dead.

Hades' power is conquered. Like the Old Testament, the New Testament personifies Hades and associated terms, such as death, abyss, and Abaddon, as the demonic forces behind sin and ruin (Acts 2:24 ; Romans 5:14 Romans 5:17 ; 1 Cor 15:25-26 ; Rev 6:8 ; 9:1-11 ; 20:14). When Jesus promises that the "gates of Hades" will never overcome the church (Matt 16:18), this phrase parallels Old Testament expressions tied to evil's power and persecution (Psalm 9:13 ; 107:17-20). Jesus' reference to the future in Matthew 16:18 concurs with Revelation's vision of Satan's final attack on God's people (19:19; 20:7-9). Jesus has promised that he will conquer Hades so that it will not defeat the church. Indeed, his resurrection establishes that this evil empire is already broken. Christ now holds the keys, the authority over death and Hades (Rev 1:18)!

The end of Hades. Jesus is the conqueror of all powers, the exalted One, and as such he has graced his church (Eph 4:7-10). With Hades vanquished (Rev 1:18) believers know that nothing, not even death, cannot separate them from Christ (Rom 8:39). They still await the next act in the history of salvation, when Jesus consummates his kingdom. Then Hades will release its dead for the final resurrection and judgment (Rev 20:13). Thereafter Hades, Satan, and the reprobate will be thrown into Gehenna, the place of God's final retributive punishment. (Hades has only a limited existence; Gehenna or hell is the final place of judgment for the wicked. Many English versions foster confusion by translating both terms as "hell.")

In summary, the New Testament affirms that Christ has conquered Hades. While dead believers exist in this state, they are also "with the Lord." Hades also denotes the vanquished stronghold of Satan's forces whose end is certain and the intermediate place of punishment for the wicked dead until the final judgment.

[Source: http://www.biblestudytools.com/dictionaries/bakers-evangelical-dictionary/hades.html]

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The meaning of Hell in the Bible

Hell: derived from the Saxon helan, to cover; hence the covered or the invisible place. In Scripture there are three words so rendered:

-- **Sheol**, occurring in the Old Testament sixty-five times. This word sheol is derived from a root-word meaning "to ask," "demand;" hence insatiableness (Proverbs 30:15,16). It is rendered "grave" thirty-one times (Genesis 37:35; 42:38; 44:29,31; I Samuel 2:6, etc.). The Revisers have retained this rendering in the historical books with the original word in the margin, while in the poetical books they have reversed this rule.

> In thirty-one cases in the Authorized Version this word is rendered "hell," the place of disembodied spirits. The inhabitants of sheol are "the congregation of the dead" (Proverbs 21:16). It is (a) the abode of the wicked (Numbers 16:33; Job 24:19; Psalms 9:17; 31:17, etc.); (b) of the good (Psalms 16:10; 30:3; 49:15; 86:13, etc.).
>
> Sheol is described as deep (Job 11:8), dark (10:21,22), with bars (17:16). The dead "go down" to it (Numbers 16:30,33; Ezek. 31:15,16,17).

(Heb., "the all-demanding world" = Gr. Hades, "the unknown region"), the invisible world of departed souls.

-- Hades - The Greek word **hades** of the New Testament has the same scope of signification as sheol of the Old Testament. It is a prison (I Peter 3:19), with gates and bars and locks (Matthew 16:18; Revelation 1:18), and it is downward (Matthew 11:23; Luke 10:15).

> The righteous and the wicked are separated. The blessed dead are in that part of hades called paradise (Luke 23:43). They are also said to be in Abraham's bosom (Luke 16:22).

Hades is that which is out of sight, a Greek word used to denote the state or place of the dead. All the dead alike go into this place. To be buried, to go down to the grave, to descend into hades, are equivalent expressions. In the LXX. this word is the usual rendering of the Hebrew sheol, the common receptacle of the departed (Genesis 42:38; Psalms 139:8; Hosea 13:14; Isaiah 14:9). This term is of comparatively rare occurrence in the Greek New Testament. Our Lord speaks of Capernaum as being "brought down to hell" (hades), i.e., simply to the lowest debasement, (Matthew 11:23). It is contemplated as a kind of kingdom which could never overturn the foundation of Christ's kingdom (16:18), i.e., Christ's church can never die.

-- **Gehenna**, in most of its occurrences in the Greek New Testament, designates the place of the lost (Matthew 23:33). The fearful nature of their condition there is described in various figurative expressions (Matthew 8:12; 13:42; 22:13; 25:30; Luke 16:24, etc.). (See HINNOM)

(originally Ge bene Hinnom; i.e., "the valley of the sons of Hinnom"), a deep, narrow glen to the south of Jerusalem, where the idolatrous Jews offered their children in sacrifice to Molech (II Chronicles 28:3; 33:6; Jeremiah 7:31; 19:2-6). This valley afterwards became the common receptacle for all the refuse of the city. Here the dead bodies of animals and of criminals, and all kinds of filth, were cast and consumed by fire kept always burning. It thus in process of time became the image of the place of everlasting destruction. In this sense it is used by our Lord in Matthew 5:22,29,30; 10:28; 18:9; 23:15,33; Mark 9:43,45,47; Luke 12:5. In these passages, and also in James 3:6, the word is uniformly rendered "hell," the Revised Version placing "Gehenna" in the margin. (See HELL; HINNOM .)

-- Hinnom - a deep, narrow ravine separating Mount Zion from the so-called "Hill of Evil Counsel." It took its name from "some ancient hero, the son of Hinnom." It is first mentioned in Joshua 15:8. It had been the place where the idolatrous Jews burned their children alive to Moloch and Baal. A particular part of the valley was called Tophet, or the "fire-stove," where the children were burned. After the Exile, in order to show their abhorrence of the locality, the Jews made this valley the receptacle of the offal of the city, for the destruction of which a fire was, as is supposed, kept constantly burning there.
[Source: Eardmans Bible Dictionary]

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1. The Word in the King James Version:

The English word, from a Teutonic root meaning "to hide" or "cover," had originally the significance of the world of the dead generally, and in this sense is used by Chaucer, Spenser, etc., and in the Creed ("He descended into hell"); compare the English Revised Version Preface. Now the word has come to mean almost exclusively the place of punishment of the lost or finally impenitent; the place of torment of the wicked. In the King James Version of the Scriptures, it is the rendering adopted in many places in the Old Testament for the Hebrew word she'ol (in 31 out of 65 occurrences of that word it is so translated), and in all places, save one (I Corinthians 15:55) in the New Testament, for the Greek word Hades (this word occurs 11 times; in 10 of these it is translated "hell"; I Corinthians 15:55 reads "grave," with "hell" in the margin). In these cases the word has its older general meaning, though in Luke 16:23 (parable of Rich Man and Lazarus) it is specially connected with a place of "torment," in contrast with the "Abraham's bosom" to which Lazarus is taken (Luke 16:22).

2. The Word in the Revised Version:

In the above cases the Revised Version (British and American) has introduced changes, replacing "hell" by "Sheol" in the passages in the Old Testament (the English Revised Version retains "hell" in Isaiah 14:9, Isaiah 14:15; the American Standard Revised Version makes no exception), and by "Hades" in the passages in the New Testament (see under these words).

3. Gehenna:

Besides the above uses, and more in accordance with the modern meaning, the word "hell" is used in the New Testament in the King James Version as the equivalent of Gehenna (12 t; Matthew 5:22, Matthew 5:29; Matthew 10:28, etc.). the Revised Version (British and American) in these cases puts "Gehenna" in the margin. Originally the Valley of Hinnom, near Jerusalem, Gehenna became among the Jews the synonym for the place of torment in the future life (the "Gehenna of fire," Matthew 5:22, etc.; see GEHENNA).

ga-hen'-a (geenna (see Grimm-Thayer, under the word)): Gehenna is a transliteration from the Aramaic form of the Hebrew ge-hinnom, "valley of Hinnom." This latter form, however, is rare in the Old Testament, the prevailing name being "the valley of the son of Hinnom." Septuagint usually translates; where it transliterates the form is different from Gehenna and varies. In the New Testament the correct form is Gee'nna with the accent on the penult, not Ge'enna. There is no reason to assume that Hinnom is other than a plain patronymic, although it has been proposed to find in it the corruption of the name of an idol (EB, II, 2071). In the New Testament (King James Version margin) Gehenna occurs in Matthew 5:22, 29, 30; Matthew 10:28; Matthew 18:9; Matthew 23:15, 33 Mark 9:43, 15, 47 Luke 12:5 James 3:6. In all of these it designates the place of eternal punishment of the wicked, generally in connection with the final judgment. It is associated with fire as the source of torment. Both body and soul are cast into it. This is not to be explained on the principle that the New Testament speaks metaphorically of the state after death in terms of the body; it presupposes the resurrection. In the King James Version and the Revised Version (British and American) Gehenna is rendered by "hell" (see ESCHATOLOGY OF THE NEW TESTAMENT). That "the valley of Hinnom" became the technical designation for the place of final punishment was due to two causes. In the first place the valley had been the seat of the idolatrous worship of Molech, to whom children were immolated by fire (2 Chronicles 28:3; 2 Chronicles 33:6). Secondly, on account of these practices the place was defiled by King Josiah (2 Kings 23:10), and became in consequence associated in prophecy with the judgment to be visited upon the people (Jeremiah 7:32). The fact, also, that the city's offal was collected there may have helped to render the name synonymous with extreme defilement. Topographically the identification of the valley of Hinnom is still uncertain. It has been in turn identified with the depression on the western and southern side of Jerusalem, with the middle valley, and with the valley to the E. Compare EB, II, 2071; DCG, I, 636; RE3, VI.

4. Tartarus:

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In yet one other passage in the New Testament (II Peter 2:4), "to cast down to hell" is used (the King James Version and the Revised Version (British and American)) to represent the Greek tartaroo, ("to send into Tartarus"). Here it stands for the place of punishment of the fallen angels: "spared not angels when they sinned, but cast them down to hell, and committed them to pits (or chains) of darkness" (compare Judges 1:6; but also Matthew 25:41). Similar ideas are found in certain of the Jewish apocalyptic books (Book of Enoch, Book of Jubilees, Apocrypha Baruch, with apparent reference to Genesis 6:1-4; compare ESCHATOLOGY OF THE OLD TESTAMENT).

[Source: ISBE]

Hell

The abode of the dead especially as a place of eternal punishment for unbelievers. Hell is an Anglo-Saxon word used to translate one Hebrew word and three Greek words in the King James Version of the Old and New Testaments. The Hebrew word that “hell” translated was Sheol . (Compare NAS). The word Sheol occurs sixty-five times in the Hebrew Bible. The King James Version translates thirty-one of the occurrences as “hell”; another thirty-one occurrences as “grave”; and three occurrences as “pit” (Numbers 16:30 ,Numbers 16:30,16:33; Job 17:16). The Revised Standard Version never uses “hell” to translate Sheol. It does use “grave” one time as a translation of Sheol (Song of Song of Solomon 8:6). Sixty-four times it simply transliterates the word as Sheol. NAS always uses Sheol , while NIV intentionally avoids Sheol, using grave.

Sheol is a Hebrew word that has taken on the properties of a proper name. The Old Testament uses the word to refer to a place in the depths of the earth. The expressions “go down” or “brought down” are used twenty times in connection with Sheol. The “depths of Sheol” are mentioned six times (Deuteronomy 32:22; Psalm 86:13; Proverbs 9:18; Proverbs 15:24; Isaiah 7:11; Isaiah 14:15). Four times Sheol is described as the farthest point from heaven (Job 11:8; Psalm 139:8; Isaiah 7:11; Amos 9:2). Often Sheol is parallel with the “pit” (Job 17:13-14; Job 33:18; Psalm 30:3; Psalm 88:3-4; Proverbs 1:12; Isaiah 14:15; Isaiah 38:18; Ezekiel 31:14-17). Nine times it is parallel with death (2 Samuel 22:6; Psalm 18:4-5; Psalm 49:14; Psalm 89:48; Psalm 116:3; Proverbs 5:5; Isaiah 28:15 ,Isaiah 28:15,28:18; Hosea 13:14; Habakkuk 2:5). Sheol is described in terms of overwhelming floods, water, or waves (Jonah 2:2-6). Sometimes, Sheol is pictured as a hunter setting snares for its victim, binding them with cords, snatching them from the land of the living (2 Samuel 22:6; Job 24:19; Psalm 116:3); Sheol is a prison with bars, a place of no return (Job 7:9; Job 10:21; Job 16:22; Job 21:13; Psalm 49:14; Isaiah 38:10). People could go to Sheol alive (Numbers 16:30, Numbers 16:30,16:33; Psalm 55:15; Proverbs 1:12). With rare exceptions, such as Elijah (2 Kings 2:1-12), all people were believed to go to Sheol when they die (Job 3:11-19; Psalm 89:48).

The three Greek words often translated “hell” are ***hades, gehenna, and tartaroo***. Hades was the name of the Greek god of the underworld and the name of the underworld itself. The Septuagint — the earliest Greek translation of the Old Testament — used hades to translate the Hebrew word Sheol . Whereas in the Old Testament, the distinction in the fates of the righteous and the wicked was not always clear, in the New Testament hades refers to a place of torment opposed to heaven as the place of Abraham's bosom (Luke 16:23; Acts 2:27, Acts 2:27, 2:31). In Matthew 16:18 hades is not simply a place of the dead but represents the power of the underworld. Jesus said the gates of hades would not prevail against His church.

Gehenna is the Greek form of two Hebrew words *ge hinnom* meaning “valley of Hinnom.” The term originally referred to a ravine on the south side of Jerusalem where pagan deities were worshiped (2 Kings 23:10; Jeremiah 7:32; 2 Chronicles 28:3; 2 Chronicles 33:6). It became a garbage dump and a place of abomination where fire burned continuously (2 Kings 23:1; 2 Kings 10:1; compare Matthew 18:9; Mark 9:43, Mark 9:43,9:45, Mark 9:45,9:47; James 3:6). Gehenna became synonymous with “a place of burning.”

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One time the Greek word **tartaroo** “cast into hell” appears in the New Testament (2 Peter 2:4). The word appears in classical Greek to refer to a subterranean region, doleful and dark, regarded by the ancient Greeks as the abode of the wicked dead. It was thought of as a place of punishment. In the sole use of the word in the New Testament it refers to the place of punishment for rebellious angels.

Punishment for sin is taught in the Old Testament, but it is mainly punishment in this life. The New Testament teaches the idea of punishment for sin before and after death. The expressions “the lake of fire” and “second death” indicate the awfulness of the fate of the impenitent. Some insist that the fire spoken of must be literal fire, so to interpret the language as figurative means to do away with the reality of future punishment. One can, however, maintain this position only if they see no reality expressed by a figure of speech. Jesus spoke of a place of punishment as “outer darkness” (Matthew 8:12; Matthew 22:13; Matthew 25:30). Can a place have both literal fire and literal darkness? What reason does one have for taking one expression as literal and not taking the other as literal? Literal fire would destroy a body cast into it.

Language about hell seeks to describe for humans the most awful punishment human language can describe to warn unbelievers before it is too late. Earthly experience would lead us to believe that the nature of punishment will fit the nature of the sin. Certainly, no one wants to suffer the punishment of hell, and through God's grace the way for all is open to avoid hell and know the blessings of eternal life through Christ.

[Source: Holman Bible Dictionary]

HELL

‘Hell’ in the NT renders the Gk. word transliterated as ‘Gehenna’ (Mt 5:22,29-30; 10:28; 18:9; 23:15,33; Mk 9:43,45,47; Lk 12:5; Jas 3:6). The name is derived from the Heb. gê(ben)(benê) hinnōm, the Valley of (the son[s] of) Hinnom, a valley near Jerusalem (Jos 15:8; 18:16), where children were sacrificed by fire in connection with pagan rites (2Ki 23:10; 2Ch 28:3; 33:6; Je 7:31; 32:35). Its original derivation is obscure, but Hinnom is almost certainly the name of a person. In later Jewish writings Gehenna came to mean the place of punishment for sinners (Assumption of Moses 10:10; 2Es 7:36). It was depicted as a place of unquenchable fire—the general idea of fire to express the divine judgment is found in the OT (Dt 32:22; Da 7:10). The rabbinic literature contains various opinions as to who would suffer eternal punishment. The ideas were widespread that the sufferings of some would be terminated by annihilation, or that the fires of Gehenna were in some cases purgatorial (Rosh Hashanah 16b-17a; Baba Mezi’a 58b; Mishnah Eduyoth 2. 10). But those who held these doctrines also taught the reality of eternal punishment for certain classes of sinners. Both this literature and the Apocryphal books affirm belief in an eternal retribution (cf. Jdt 16:17; Psalms of Solomon 3:13).The teaching of the NT endorses this past belief. The fire of hell is unquenchable (Mk 9:43), eternal (Mt 18:8), its punishment is the converse of eternal life (Mt 25:46). There is no suggestion that those who enter hell ever emerge from it. However, the NT leaves the door open for the belief that while hell as a manifestation of God's implacable wrath against sin is unending, the existence of those who suffer in it may not be. It is difficult to reconcile the ultimate fulfilment of the whole universe in Christ (Ep 1:10; Col 1:20) with the continued existence of those who reject him. Some scholars have contended that an eternal punishment is one which is eternal in its effects; in any case eternal does not necessarily mean never-ending, but implies ‘long duration extending to the writer's mental horizon’ (J. A. Beet). On the other hand Rev 20:10 does indicate conscious, never-ending torment for the devil and his agents, albeit in a highly symbolic passage, and some would affirm that a similar end awaits human beings who ultimately refuse to repent. In any case, nothing should be allowed to detract from the seriousness of our Lord's warnings about the terrible reality of God's judgment in the world to come.

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In Jas 3:6 Gehenna, like the bottomless pit in Rev 9:1ff.; 11:7, appears to be the source of evil on the earth.

NT imagery concerning eternal punishment is not uniform. As well as fire it is described as darkness (Mt 25:30; 2Pe 2:17), death (Rev 2:11), destruction and exclusion from the presence of the Lord (2Th 1:9; Mt 7:21-23), and a debt to pay (Mt 5:25-26).

In 2Pe 2:4 only, we find the Verb tartaroō, translated in RSV ‘cast into hell’, and rendered by the Pesh. ‘cast down to the lower regions’. Tartaros is the classical word for the place of eternal punishment but is here applied to the intermediate sphere of punishment for fallen angels.

[Source: New Bible Dictionary]

Hell

Hell is a difficult topic. Many Christians would agree with C. S. Lewis: ‘There is no doctrine which I would more willingly remove from Christianity’ (* *The Problem of Pain* [Glasgow 1951], p. 94). And yet, logically and biblically, a gospel of salvation for some means condemnation for others; eternal life for believers implies death for unbelievers; God's presence for the righteous involves his absence from the unrighteous.

Biblical References to Hell

In the OT, Sheol, the abode of the dead, is never pictured as a place of punishment, even if it is a fate the righteous wish for their enemies but not for themselves. Later Jewish literature speculated on the fate of the unrighteous, sometimes in different ways within the same book. For instance, the composite *1 Enoch* variously describes the wicked as punished with torment for ever (22:11), as an eternal spectacle for the righteous (27:3), yet *also* destroyed for ever (91:19).

Most NT references to hell are in the Synoptic Gospels, and all those in Mark and Luke are paralleled in Matthew except for the parable in Lk 16:19-31. Two words are translated ‘hell’. The first, ‘Gehenna’ (12 times), comes from the ‘valley of Hinnom’ (Heb. *ge’hinnom*) near Jerusalem, a notorious site of Israelite idolatry and child sacrifice (2Ki 16:3; 21:6; 23:10; *cf.* Je 7:32), where corpses and ashes were thrown (Je 31:40), and where Isaiah's concluding vision of rotting and smouldering corpses was probably set (Isa 66:24). This association of fire, judgment and death led to the NT concept of Gehenna as a place of punishment. The term is almost unique to Jesus, and is used in connection with: insults (Mt 5:22); causes of sin (5:29-30); ‘the Destroyer’ (10:28); the Pharisees and their converts (23:15, 33); and the misuse of the tongue (Jas 3:6). No verse specifies the duration of the punishment. In Mk 9:43-48 the term ‘life’ for the obedient may imply its opposite, ‘death’, for the disobedient; conversely the quotation from Isa 66 may imply continued existence in hell. In Mt 10:28 destruction of body and soul may imply cessation of existence.

The other word, ‘Hades’ (11 times), was the common Greek term for the world of the dead, and was used for ‘Sheol’ in the Septuagint and other Jewish writings; for example, *1 Enoch* 22 envisages all the dead in Hades in separate compartments. Hades is mentioned with reference to: unbelieving Capernaum (Mt 11:23); the church's invincibility (Mt 16:18); the rich man and Lazarus (Lk 16:23); Jesus' resurrection (Ac 2:27,31, quoting Ps 16:10); Christian resurrection (1Co 15:55, quoting Ho 13:14); and supernatural symbolism (Rev 1:18; 6:8; 20:13-14; here Hades is always paired with ‘death’). Mt 11:23 and Lk 16:23 associate Hades with punishment, and the latter associates it with torment, treating the term as similar in meaning to ‘Gehenna’ (despite their different origins and usage elsewhere). The duration of the punishment is not specified in these texts, though Rev 20:14 may portray the end of Hades itself.

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Fire is the only feature of hell commonly mentioned in the NT. There are references to it in the Synoptic Gospels, some catholic epistles (Heb 10:27; 2Pe 3:7; Jude 7) and Revelation. Other features are mentioned only occasionally, mostly in Matthew: darkness, weeping and gnashing of teeth.

Other Biblical References to the Fate of Unbelievers

Large parts of the NT present the fate of unbelievers with no direct reference to hell. John's Gospel and letters often contrast eternal life with death and perishing, though they also contain two references to judgment (Jn 5:29; 1Jn 4:17). Acts proclaims salvation with only occasional reference to judgment (Ac 10:42; 24:25). Paul repeatedly refers to the wrath of God, judgment, condemnation, perishing, destruction and death, but hardly ever to what follows judgment (only in 2Th 1:9). And James refers only to destruction and death.

Hell as Eternal Conscious Punishment

The most widely held view throughout Christian history, expounded notably by Tertullian, Augustine, Anselm and Jonathan Edwards, and by many others in the past and present, *e.g.* G. Bray, K. S. Harmon (in N. M. de S. Cameron [ed.]), D. Pawson and R. A. Peterson, is that hell is eternal conscious punishment. Many portray the punishment and torment as physical; others see it as mental or spiritual. The main arguments are: 1. In the NT, fire (Mt 25:41; Jude 7), punishment (Mt 25:46), destruction (2Th 1:9), and judgment (Heb 6:2) are all described as ‘eternal’, and all associated with hell. In Jesus' parable, eternal punishment parallels eternal life (Mt 25:46), and ‘eternal’ must have the same meaning in both phrases. This argument is often seen as conclusive. 2. Sin against an infinitely glorious God, though committed by finite humans, is infinitely evil and so deserves infinite punishment. 3. Those in hell continue to sin in refusing to worship God, so they deserve continuous punishment.

Hell as Limited Conscious Punishment

On this view, the unrighteous are resurrected for judgment, confined to hell, and there punished and annihilated. They experience conscious punishment in hell, but for a limited period. This view is often called ‘annihilationism’ (though annihilation occurs not at death but after resurrection and judgment), ‘conditional immortality’ (though the word ‘immortality’ is more commonly used to refer to the eternal life of the righteous), or simply ‘conditionalism’.

Until recently, only a small minority of writers have held this view. It was first explicitly defended by Arnobius of Sicca (*c* . AD 310), though some scholars have detected it earlier, at least in outline. It emerged seriously in English-language theology in the late 19th century and in evangelical theology in the late 20th century, and has recently been defended in detail by E. W. Fudge, J. W. Wenham (in Cameron [ed.]), E. E. Ellis and D. Powys. The main arguments are: 1. The NT frequently speaks of death, perishing and destruction, which imply the end of existence. It also often mentions fire, the main purpose of which is to destroy rather than to cause pain. Thus the effect of hell is eternal, but the process of punishment is not. There is no biblical reference to eternal conscious punishment; in Rev 14:11 ‘eternal’ refers only to the smoke of the torment of God's enemies, not to the torment itself, and in 20:10 it is the symbols of hostility to God who are tormented for ever. 2. God's justice cannot demand infinite punishment for finite sin. 3. Several NT texts stress the final universal reign of God the Father and/or the Son (1Co 15:28; Ep 1:10; Phl 2:10-11; Col 1:20), and this is hard to reconcile with the continued existence of evil in hell.

These two views appear contradictory; yet both have some biblical support. However, proponents of both use words and images from the present space-time world to portray a destiny which lies beyond it. Yet we now know that space and time are relative, even in the present universe, that time is experienced differently at different velocities, and that visibility is affected by gravity. D. C. Spanner suggests intriguingly that one recently discovered feature of the universe may be illustrative of hell. A spaceship travelling into a black hole would be sucked in and annihilated. Yet an observer would continue to see the ship appear to hover above the horizon of visibility, gradually fading but without definite end. Similarly, hell might be experienced as annihilation but observed as continuing punishment, gradually fading from view.

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Conclusion

Finally, it must be stressed that evangelical proponents of both views see hell as real and horrific. On both views the unrighteous realize the enormity of their sin and are aware of their everlasting separation from God. In biblical theology, hell is ultimately the absence of God.

[Source: New Dictionary of Biblical Theology]

Hell

Place of future punishment for the lost, unrepentant, wicked dead.

Preview

Definition and Description

Biblical Terms

The Justice of Eternal Punishment

Definition and Description

Hell is the final destiny of unbelievers and is variously described by the figures of a furnace of fire, eternal fire, eternal punishment (Mt 13:42,50; 25:41,46); outer darkness, the place of weeping and torment (8:12); the lake of fire, the second death (Rev 21:8); a place for the devil and his demons (Mt 25:41). Evidently, those in hell experience everlasting separation from the Lord, never to see the glory of his power (2Th 1:9). Those who worshiped the beast will be subject to continuous torment (Rev 14:10-11).

Other expressions that indicate that the final state of the wicked is eternal are these: “burn with unquenchable fire” (Mt 3:12); “to the unquenchable fire...where their worm does not die, and the fire is not quenched” (Mk 9:43,48); there is sin that “will not be forgiven, either in this age or in the age to come” (Mt 12:32, RSV). When Scripture is understood properly, there is no hint anywhere of the termination of the terrible state of unbelievers in hell. Their doom is unending; there is a solemn finality about their miserable condition. (It is significant that the most descriptive and conclusive utterances about hell come from the lips of Jesus.)

A summary of all Scripture that speaks of hell indicates that there is the loss and absence of all good, and the misery and torment of an evil conscience. The most terrifying aspect is the complete and deserved separation from God and from all that is pure, holy, and beautiful. In addition, there is the awareness of being under the wrath of God and of enduring the curse of a righteous sentence because of one's sins that were consciously and voluntarily committed.

Although the biblical descriptions of hell are stated in very physical and literal terms, the essential character of hell should not be conceived in or limited to designations such as the worm that devours, the stripes that are inflicted, the burning or being consumed by fire. This affirmation does not detract from the horror or the gravity of the situation in hell, because nothing could possibly be worse than separation from God and the torment of an evil conscience. Hell is hell for those who are there essentially because they are completely alienated from God, and wherever there is alienation from God, there is always estrangement from one's fellows. This is the worst possible punishment to which anyone could be subject: to be totally and irrevocably cut off from God and to be at enmity with all those who are around oneself. Another painful consequence of such a condition is to be at odds with oneself—torn apart from within by an accusing sense of guilt and shame. This condition is one of total

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conflict: with God, one's neighbors, and oneself. This is hell! If the descriptions of hell are figurative or symbolic, the conditions they represent are more intense and real than the figures of speech in which they are expressed.

Punishment for sin is a persistent teaching of the Bible. The doctrine of judgment is as extensive as the Canon itself. Typical of such passages are Ge 2:17; 3:17-19; 4:13; Lev 26:27-33; Ps 149:7; Isa 3:11; Eze 14:10; Am 1:2-2:16; Zec 14:19; Mt 25:41,46; Lk 16:23-24; Ro 2:5-12; Ga 6:7-8; Heb 10:29-31; and Rev 20:11-15.

Biblical Terms

The Hebrew word “Sheol” in the OT is predominantly used for “the grave, the pit, the place of the departed dead” (Ge 37:35; Job 7:9; 14:13; 17:13-16; Ps 6:5; 16:10; 55:15; Pr 9:18; Ec 9:10; Isa 14:11; 38:10-12,18). There does not seem to be a very clear distinction in the OT between the final destiny of the good and the evil. They all alike go to the grave, to the world below, a world of gloom, weariness, darkness, decay, and forgetfulness, where one is remote from God (Job 10:20-22; Ps 88:3-6), yet accessible to him (Job 26:6; Ps 138:8; Am 9:2). It is a place characterized by silence (Ps 94:17; 115:17) and rest (Job 3:17). Other texts, however, seem to suggest some aspect of consciousness, hope, and communication in Sheol (Job 14:13-15; 19:25-27; Ps 16:10; 49:15; Isa 14:9-10; Eze 32:21). A few texts seem to suggest the threat of divine judgment after death (Ps 9:17; 55:15). On the whole, Sheol was regarded with dismay and foreboding (Dt 32:22; Isa 38:18).

It was not until the time of the postcanonical Jewish literature, the writings that were developed between the close of the OT and the beginning of NT times, that clear distinctions were made between the final destinies of the righteous and the unrighteous. The idea of separate divisions within Sheol for the good and the evil was developed. It is unmistakable that there was in Jewish thought, as reflected throughout the OT, a belief in a future and continued existence beyond death, however shadowy and indefinite the concept.

The Greek word “hades” in the NT is used very similarly to “Sheol” in the OT. It was, in fact, used by the translators of the Septuagint, the Greek version of the OT, for Sheol. It designated in general the place or state of the dead, the grave, or death itself. In some versions the word is not translated at all but is transliterated simply as “hades.” The NT is not always very explicit about the meaning of hades, other than what has just been described. Use of the word often does not reveal much about the specific condition of the dead. There are some passages, however, that indicate a distinct advance over the use of Sheol in the OT. One NT passage definitely describes hades as a place of evil and punishment of the wicked, and may appropriately be translated “hell” (Lk 16:23). In all other instances, hades indicates nothing more than the place of the dead.

The Greek word “Gehenna” is used in a number of NT texts to designate the fiery place for punishment of sinners and is often translated “hell” or “the fires of hell” (Mt 5:22,29-30; 10:28; 18:9; 23:15,33; Mk 9:43,45,47; Jas 3:6). It is usually used in connection with the final judgment and often has the suggestion that the punishment spoken of is eternal. Gehenna is derived by transliteration from the Hebrew of the OT “valley of Hinnom” or the “valley of the son of Hinnom,” a ravine on the south side of Jerusalem. This valley was the center of idolatrous worship in which children were burned by fire as an offering to the heathen god Molech (2Ch 28:3; 33:6). In the time of Josiah it became a place of abomination, polluted by dead men's bones and rubbish (2Ki 23:10-14) and by the garbage and filth of Jerusalem dumped there. A fire burned continuously in this valley. It thus became a symbol of the unending fires of hell where the lost are consumed in torment. It was a symbol of judgment to be imposed on the idolatrous and disobedient (Je 7:31-34; 32:35).

Another Greek word used to designate hell or “the lower regions” is “Tartarus” (2Pe 2:4), a classical word for the place of eternal punishment. The apostle Peter uses it for the fallen angels who were thrown into hell, “committed...to pits of nether gloom to be kept until the judgment” (RSV).

As noted above, there are, in addition to these terms, the very explicit and vivid phrases that clearly teach the doctrine of hell, as developed at the beginning of this article. The biblical doctrine is determined much more by these decisive phrases than by the somewhat indecisive but frequently used terms “Sheol” and “hades.”

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The Justice of Eternal Punishment

It is difficult for us to understand the righteous judgment of a holy God who, on one hand, hates all evil, yet, on the other hand, loves the evildoers enough to sacrifice his only Son for their salvation from sin. Divine wrath is the necessary reaction of a holy God who hates all that is contrary to his righteous nature. When the only remedy for human sin is rejected and all appeals of a loving, seeking God for the reconciliation of rebellious sinners are refused, there is no other course of action that God himself can pursue but to leave the sinner to his self-chosen destiny. Punishment for sin is then the inevitable and inescapable response of holiness to that which is morally opposite, and it must continue as long as the sinful condition requiring it continues. There is no indication anywhere in Scripture that lost sinners in hell are capable of repentance and faith. If in this life they did not turn away from sin and receive Christ as Savior with all the favorable circumstances and opportunities afforded them on earth, it is unreasonable to think they will do so in the life to come. Punishment cannot come to an end until guilt and sin come to an end. When the sinner ultimately resists and rejects the work of the Holy Spirit whereby he is convicted of sin, there remains no more possibility of repentance or salvation. He has committed an eternal sin (Mk 3:29; Rev 22:11), which deserves eternal punishment.

The impossibility of faith and repentance in hell is seen also from the tragic reality of the depraved will, conditioned and determined by its repeated rebellion against God. Sin reproduces itself in the will, and character tends to become irrevocably fixed. God responds to endless sinning with the necessary counterpart of endless punishment.

If the question is raised, How can a loving God send people to an everlasting hell? it must be replied that God does not choose this destination for people; they freely choose it for themselves. God simply concurs in their self-chosen way and reveals the full consequences of their evil choice. It must always be remembered that God is not only loving; he is also holy and righteous. There must be some adequate reckoning with justice in the universe where a revolt against God has brought evil consequences of enormous proportions.

While the duration of punishment in hell is eternal for all who have chosen that destiny for themselves, there are degrees of punishment proportional to the degrees of guilt of each individual. Only God is able to determine what those degrees are, and he will assign the consequences with perfect justice according to the responsibility of each one. Evidence of such gradations in future punishment is found in Scripture (Mt 11:20-24; Lk 12:47-48; Rev 20:12-13; cf. Eze 16:48-61). An obvious comparison is made in these texts between the differing intensities of punishment that are involved in the contrasting privileges, knowledge, and opportunities.

From all that has been said, it should be obvious that a variety of nonbiblical views must be ruled out, however attractively they may be presented by their advocates and however popular they may be from time to time. Among these views are the erroneous, but sometimes persuasive, doctrines of universalism, annihilationism, and second probation. Universalism promotes the concept that God will save everyone in the end. Annihilationism teaches that hell is not a place of conscious suffering but of final extermination. And second probation is a notion that people can be delivered from hell. It must always be remembered that the Bible is our rule of faith for the doctrine of hell, however difficult the doctrine may seem for natural reason or for human sentiment. Scripture leaves no doubt about the terrible nature and the eternal duration of hell. Rejection or neglect of this doctrine will have dire effects upon the mission of the church.

[Source: Tyndale Bible Dictionary]

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she'-ol (she'ol):

1. The Name

2. The Abode of the Dead

(1) Not a State of Unconsciousness

2) Not Removed from God's Jurisdiction

(3) Relation to Immortality

3. Post-canonical Period

1. The Name:

This word is often translated in the King James Version "grave" (e.g. Genesis 37:35; I Samuel 2:6; Job 7:9; Job 14:13; Psalms 6:5; Psalms 49:14; Isaiah 14:11, etc.) or "hell" (e.g. Deuteronomy 32:22; Psalms 9:17; Psalms 18:5; Isaiah 14:9; Amos 9:2, etc.); in 3 places by "pit" (Numbers 16:30, Numbers 16:33; Job 17:16). It means really the unseen world, the state or abode of the dead, and is the equivalent of the Greek Haides, by which word it is translated in Septuagint. The English Revisers have acted somewhat inconsistently in leaving "grave" or "pit" in the historical books and putting "Sheol" in the margin, while substituting "Sheol" in the poetical writings, and putting "grave" in the margin ("hell" is retained in Isa. 14). Compare their "Preface." The American Revisers more properly use "Sheol" throughout. The etymology of the word is uncertain. A favorite derivation is from sha'al, "to ask" (compare Proverbs 1:12; Proverbs 27:20; Proverbs 30:15-16; Isaiah 5:14; Habakkuk 2:5); others prefer the sha'al, "to be hollow." The Babylonians are said to have a similar word Sualu, though this is questioned by some.

2. The Abode of the Dead:

Into Sheol, when life is ended, the dead are gathered in their tribes and families. Hence, the expression frequently occurring in the Pentateuch, "to be gathered to one's people," "to go to one's fathers," etc. (Genesis 15:15; Genesis 25:8, Genesis 25:17; Genesis 49:33; Numbers 20:24, Numbers 20:28; Numbers 31:2; Deuteronomy 32:50; Deuteronomy 34:5). It is figured as an under-world (Isaiah 44:23; Ezekiel 26:20, etc.), and is described by other terms, as "the pit" (Job 33:24; Psalms 28:1; Psalms 30:3; Proverbs 1:12; Isaiah 38:18, etc.), ABADDON (which see) or Destruction (Job 26:6; Job 28:22; Proverbs 15:11), the place of "silence" (Psalms 94:17; Psalms 115:17), "the land of darkness and the shadow of death" (Job 10:21 f.). It is, as the antithesis of the living condition, the synonym for everything that is gloomy, inert, insubstantial (the abode of Rephaim, "shades," Job 26:5;, Proverbs 2:18; Proverbs 21:16; Isaiah 14:9; Isaiah 26:14). It is a "land of forgetfulness," where God's "wonders" are unknown (Psalms 88:10-12). There is no remembrance or praise of God (Psalms 6:5; Psalms 88:12; Psalms 115:17, etc.). In its darkness, stillness, powerlessness, lack of knowledge and inactivity, it is a true abode of death (see DEATH); hence, is regarded by the living with shrinking, horror and dismay (Psalms 39:13; Isaiah 38:17-19), though to the weary and troubled it may present the aspect of a welcome rest or sleep (Job 3:17-22; Job 14:12 f.). The Greek idea of Hades was not dissimilar.

(1) Not a State of Unconsciousness.

Yet it would be a mistake to infer, because of these strong and sometimes poetically heightened contrasts to the world of the living, that Sheol was conceived of as absolutely a place without consciousness, or some dim remembrance of the world above. This is not the case. Necromancy rested on the idea that there was some communication between the world above and the world below (Deuteronomy 18:11); a Samuel could be summoned from the dead (I Samuel 28:11-15); Sheol from beneath was stirred at the descent of the king of Babylon (Isaiah 14:9 ff.). The state is rather that of slumbrous semi-consciousness and enfeebled existence from which in a partial way the spirit might temporarily be aroused. Such conceptions, it need hardly be said, did not rest on revelation, but were

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rather the natural ideas formed of the future state, in contrast with life in the body, in the absence of revelation.

(2) Not Removed from God's Jurisdiction.

It would be yet more erroneous to speak with Dr. Charles (Eschatology, 35 ff.) of Sheol as a region "quite independent of Yahwe, and outside the sphere of His rule." "Sheol is naked before God," says Job, "and Abaddon hath no covering" (Job 26:6). "If I make my bed in Sheol," says the Psalmist, "behold thou art there" (Psalms 139:8). The wrath of Yahweh burns unto the lowest Sheol (Deuteronomy 32:22). As a rule there is little sense of moral distinctions in the Old Testament representations of Sheol, yet possibly these are not altogether wanting (on the above and others points in theology of Sheol).

(3) Relation to Immortality.

To apprehend fully the Old Testament conception of Sheol one must view it in its relation to the idea of death as something unnatural and abnormal for man; a result of sin. The believer's hope for the future, so far as this had place, was not prolonged existence in Sheol, but deliverance from it and restoration to new life in God's presence (Job 14:13-15; Job 19:25-27; Psalms 16:10-11; Psalms 17:15; Psalms 49:15; Psalms 73:24-26; see IMMORTALITY; ESCHATOLOGY OF THE OLD TESTAMENT; RESURRECTION). Dr. Charles probably goes too far in thinking of Sheol in Psalms 49 and 73 as "the future abode of the wicked only; heaven as that of the righteous" (op. cit., 74); but different destinies are clearly indicated.

3. Post-canonical Period:

There is no doubt, at all events, that in the postcanonical Jewish literature (the Apocrypha and apocalyptic writings) a very considerable development is manifest in the idea of Sheol. Distinction between good and bad in Israel is emphasized; Sheol becomes for certain classes an intermediate state between death and resurrection; for the wicked and for Gentiles it is nearly a synonym for Gehenna (hell).

[Source: ISBE]

Hades

ha'-dez (Haides, haides, "not to be seen"): Hades, Greek originally Haidou, in genitive, "the house of Hades," then, as nominative, designation of the abode of the dead itself. The word occurs in the New Testament in Matthew 11:23 (parallel Luke 10:15); Matthew 16:18; Luke 16:23; Acts 2:27, Acts 2:31; Revelation 1:18; Revelation 6:8; Revelation 20:13 f. It is also found in Textus Receptus of the New Testament I Corinthians 15:55, but here the correct reading (Tischendorf, Westcott and Hort, The New Testament in Greek, the Revised Version (British and American)) is probably Thanate, "O Death," instead of Haide, "O Hades." the King James Version renders "Hades" by "hell" in all instances except I Corinthians 15:55, where it puts "grave" (margin "hell") in dependence on Hosea 13:14. the Revised Version (British and American) everywhere has "Hades."

1. In Old Testament: Sheol:

In the Septuagint Hades is the standing equivalent for Sheol, but also translates other terms associated with death and the state after it. The Greek conception of Hades was that of a locality receiving into itself all the dead, but divided into two regions, one a place of torment, the other of blessedness. This conception should not be rashly transferred to the New Testament, for the latter stands not under the influence of Greek pagan belief, but gives a teaching and reflects a belief which model their idea of Hades upon the Old Testament through the Septuagint. The Old Testament Sheol, while formally resembling the Greek Hades in that it is the common receptacle of all the dead,

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differs from it, on the one hand, by the absence of a clearly defined division into two parts, and, on the other hand, by the emphasis placed on its association with death and the grave as abnormal facts following in the wake of sin. The Old Testament thus concentrates the partial light it throws on the state after death on the negative, undesirable side of the prospect apart from redemption. When in the progress of Old Testament revelation the state after death begins to assume more definite features, and becomes more sharply differentiated in dependence on the religious and moral issue of the present life this is not accomplished in the canonical writings (otherwise in the apocalyptic literature) by dividing Sheol into two compartments, but by holding forth to the righteous the promise of deliverance from Sheol, so that the latter becomes more definitely outlined as a place of evil and punishment.

2. In the New Testament: Hades:

The New Testament passages mark a distinct stage in this process, and there is, accordingly, a true basis in Scripture for the identification in a certain aspect of Sheol—Hades—with hell as reflected in the King James Version. The theory according to which Hades is still in the New Testament the undifferentiated provisional abode of all the dead until the day of judgment, with the possibility of ultimate salvation even for those of its inmates who have not been saved in this life, is neither in harmony with the above development nor borne out by the facts of New Testament usage. That dead believers abide in a local Hades cannot be proven from I Thessalonians 4:16; I Corinthians 15:23, for these passages refer to the grave and the body, not to a gathering-place of the dead. On the other hand Luke 23:43; II Corinthians 5:6-8; Philippians 1:23; Revelation 6:9; Revelation 7:9 ff.; Revelation 15:2 ff. teach that the abode of believers immediately after death is with Christ and God.

3. Acts 2:27, Acts 2:31:

It is, of course, a different matter, when Hades, as not infrequently already the Old Testament Sheol, designates not the place of the dead but the state of death or disembodied existence. In this sense even the soul of Jesus was in Hades according' to Peter's statement (Acts 2:27, Acts 2:31 —on the basis of Psalms 16:10). Here the abstract sense is determined by the parallel expression, "to see corruption" None the less from a comparatively early date this passage has been quoted in support of the doctrine of a local descent of Christ into Hades.

4. Revelation 20:13; Revelation 6:8; Revelation 1:18:

The same abstract meaning is indicated for Revelation 20:13. Death and Hades are here represented as delivering up the dead on the eve of the final judgment. If this is more than a poetic duplication of terms, Hades will stand for the personified state of death, Death for the personified cause of this state. The personification appears plainly from Revelation 20:14 : "Death and Hades were cast into the lake of fire." In the number of these "dead" delivered up by Hades, believers are included, because, even on the chiliastic interpretation of Revelation 20:4-6, not all the saints share in the first resurrection, but only those "beheaded for the testimony of Jesus, and for the word of God," i.e. the martyrs. A similar personifying combination of Death and Hades occurs in Revelation 6:8 ("a pale horse: and he that sat upon him his name was Death; and Hades followed with him"). In Revelation 1:18, on the other hand, Death and Hades are represented as prisons from which Christ, in virtue of His own resurrection, has the power to deliver, a representation which again implies that in some, not necessarily local, sense believers also are kept in Hades.

5. Luke 16:23:

In distinction from these passages when the abstract meaning prevails and the local conception is in abeyance, the remaining references are more or less locally conceived. Of these Luke 16:23 is the only one which might seem to teach that recipients of salvation enter after death into Hades as a place of abode. It has been held that Hades is here the comprehensive designation of the locality where the dead reside, and is divided into two regions, "the bosom of Abraham" and the place of torment, a representation for which Jewish parallels can be quoted, aside from its resemblance to the Greek bisection of Hades. Against this view, however, it may be urged, that if "the bosom of Abraham" were conceived as one of the two divisions of Hades, the other division would have been named with equal concreteness in connection with Dives. In point of fact, the distinction is not

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between "the bosom of Abraham" and another place, as both included in Hades, but between "the bosom of Abraham" and Hades as antithetical and exclusive. The very form of the description of the experience of Dives: "In Hades he lifted up his eyes, being in torments," leads us to associate Hades as such with pain and punishment. The passage, therefore, does not prove that the saved are after death in Hades. In further estimating its bearing upon the problem of the local conditions of the disembodied life after death, the parabolic character of the representation must be taken into account. The parable is certainly not intended to give us topographical information about the realm of the dead, although it presupposes that there is a distinct place of abode for the righteous and wicked respectively.

6. Matthew 11:23:

The two other passages where Hades occurs in the teaching of our Lord (Matthew 11:23 parallel Luke 10:15; and Matthew 16:18) make a metaphorical use of the conception, which, however, is based on the local sense. In the former utterance it is predicted of Capernaum that it shall in punishment for its unbelief "go down unto Hades." As in the Old Testament Sheol is a figure for the greatest depths known (Deuteronomy 32:22; Isaiah 7:11; Isaiah 57:9; Job 11:8; Job 26:6), this seems to be a figure for the extreme of humiliation to which that city was to be reduced in the course of history. It is true, 11:24, with its mention of the day of judgment, might seem to favor an eschatological reference to the ultimate doom of the unbelieving inhabitants, but the usual restriction of Hades to the punishment of the intermediate state (see below) is against this.

7. Matthew 16:18:

In the other passage, Matthew 16:18, Jesus declares that the gates of Hades shall not katischuein the church He intends to build. The verb katischuein may be rendered, "to overpower" or "to surpass." If the former be adopted, the figure implied is that of Hades as a stronghold of the power of evil or death from which warriors stream forth to assail the church as the realm of life. On the other rendering there is no reference to any conflict between Hades and the church, the point of comparison being merely the strength of the church, the gates of Hades, i.e. the realm of death, serving in common parlance as a figure of the greatest conceivable strength, because they never allow to escape what has once entered through them.

The above survey of the passages tends to show that Hades, where it is locally conceived, is not a provisional receptacle for all the dead, but plainly associated with the punishment of the wicked. Where it comes under consideration for the righteous there is nothing to indicate a local sense. On I Peter 3:19; I Peter 4:6 (where, however, the word "Hades" does not occur), see articles ESCHATOLOGY OF THE NEW TESTAMENT; SPIRITS IN PRISON.

8. Not a Final State:

The element of truth in theory of the provisional character of Hades lies in this, that the New Testament never employs it in connection with the final state of punishment, as subsequent to the last judgment. For this GEHENNA (which see) and other terms are used. Dives is represented as being in Hades immediately after his death and while his brethren are still in this present life. Whether the implied differentiation between stages of punishment, depending obviously on the difference between the disembodied and reembodied state of the lost, also carries with itself a distinction between two places of punishment, in other words whether Hades and Gehenna are locally distinct, the evidence is scarcely sufficient to determine. The New Testament places the emphasis on the eschatological developments at the end, and leaves many things connected with the intermediate state in darkness.

[Source: ISBE]

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Gehenna

ga-hen'-a (geenna (see Grimm-Thayer, under the word)): Gehenna is a transliteration from the Aramaic form of the Hebrew ge-hinnom, "valley of Hinnom." This latter form, however, is rare in the Old Testament, the prevailing name being "the valley of the son of Hinnom." Septuagint usually translates; where it transliterates the form is different from Gehenna and varies. In the New Testament the correct form is Gee'nna with the accent on the penult, not Ge'enna. There is no reason to assume that Hinnom is other than a plain patronymic, although it has been proposed to find in it the corruption of the name of an idol (EB, II, 2071). In the New Testament (King James Version margin) Gehenna occurs in Matthew 5:22, Matthew 5:29-30; Matthew 10:28; Matthew 18:9; Matthew 23:15, Matthew 23:33; Mark 9:43, Mark 9:15, Mark 9:47; Luke 12:5; James 3:6. In all of these it designates the place of eternal punishment of the wicked, generally in connection with the final judgment. It is associated with fire as the source of torment. Both body and soul are cast into it. This is not to be explained on the principle that the New Testament speaks metaphorically of the state after death in terms of the body; it presupposes the resurrection. In the King James Version and the Revised Version (British and American) Gehenna is rendered by "hell" (see ESCHATOLOGY OF THE NEW TESTAMENT). That "the valley of Hinnom" became the technical designation for the place of final punishment was due to two causes. In the first place the valley had been the seat of the idolatrous worship of Molech, to whom children were immolated by fire (II Chronicles 28:3; II Chronicles 33:6). Secondly, on account of these practices the place was defiled by King Josiah (II Kings 23:10), and became in consequence associated in prophecy with the judgment to be visited upon the people (Jeremiah 7:32). The fact, also, that the city's offal was collected there may have helped to render the name synonymous with extreme defilement. Topographically the identification of the valley of Hinnom is still uncertain. It has been in turn identified with the depression on the western and southern side of Jerusalem, with the middle valley, and with the valley to the E. Compare EB, II, 2071; DCG, I, 636; RE3, VI.

[Source: ISBE]

Hinnom, Valley of

hin'-om (ge hinnom, Joshua 15:8; Joshua 18:16; "valley of the son of Hinnom" (ge bhen hinnom), Joshua 15:8; Joshua 18:16; II Chronicles 28:3; II Chronicles 33:6; Jeremiah 7:31 f.; Jeremiah 19:2, Jeremiah 19:6; Jeremiah 32:35; "valley of the children (sons) of Hinnom" (ge bhene hinnom), II Kings 23:10; or simply "the valley," literally, the "hollow" or "ravine" (ha-gay'), II Chronicles 26:9; Nehemiah 2:13, Nehemiah 2:15; Nehemiah 3:13; Jeremiah 31:40 and, perhaps also, Jeremiah 2:23 (the above references are in the Hebrew text; there are some variations in the Septuagint)): The meaning of "Hinnom" is unknown; the expressions ben Hinnom and bene Hinnom would suggest that it is a proper name; in Jeremiah 7:32; Jeremiah 19:6 it is altered by the prophet to "valley of slaughter," and therefore some have thought the original name must have had a pleasing meaning.

1. Bible References and History:

It was near the walls of Jerusalem, "by the entry of the gate Harsith" (Jeremiah 19:2); the Valley Gate opened into it (Nehemiah 2:13; Nehemiah 3:13). The boundary between Judah and Benjamin ran along it (Joshua 15:8; Joshua 18:16). It was the scene of idolatrous practices in the days of Ahaz (II Chronicles 28:3) and of Manasseh, who "made his children to pass through the fire in the valley of the son of Hinnom" (II Chronicles 33:6), but Josiah in the course of his reforms "defiled Topheth, which is in the valley of the children (margin "son") of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech" (II Kings 23:10). It was on account of these evil practices that Jeremiah (Jeremiah 7:32; Jeremiah 19:6) announced the change of name. Into this valley dead bodies were probably cast to be consumed by the dogs, as is done in the Wady er-Rababi today, and

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fires were here kept burning to consume the rubbish of the city. Such associations led to the Ge-Hinnom (New Testament "Gehenna") becoming the "type of Hell" (Milton, Paradise Lost, i, 405).

See GEHENNA.

2. Situation:

The Valley of Hinnom has been located by different writers in each of the three great valleys of Jerusalem. In favor of the eastern or Kidron valley we have the facts that Eusebius and Jerome (Onom) place "Gehennom" under the eastern wall of Jerusalem and the Moslem geographical writers, Muqaddasi and Nasir-i-khusran, call the Kidron valley Wady Jahamum. The Jewish writer Kimchi also identifies the Valley of Jehoshaphat (i.e. the Kidron) with Hinnom. These ideas are probably due to the identification of the eastern valley, on account of its propinquity to the Temple, as the scene of the last judgment—the "Valley of Jehoshaphat" of Joel 3:2nd the consequent transference there of the scene of the punishment of the wicked, Gehenna, after the ancient geographical position of the Valley of Hinnom, had long been lost. In selecting sacred sites, from the 4th Christian century onward, no critical topographical acumen has been displayed until quite modern times. There are three amply sufficient arguments against this view: (1) the Kidron valley is always called a nachal and not a gay' (see KIDRON); (2) the "Gate of the Gai" clearly did not lie to the East of the city; (3) En-rogel, which lay at the beginning of the Valley of Hinnom and to its East (Joshua 15:8; Joshua 18:16) cannot be the "Virgin's fount," the ancient Gihon (II Samuel 17:17).

See GIHON.

Several distinguished modern writers have sought to identify the Tyropeon Valley (el Wad) with Hinnom, but as the Tyropeon was incorporated within the city walls before the days of Manasseh (see JERUSALEM), it is practically impossible that it could have been the scene of the sacrifice of children—a ritual which must have occurred beyond the city's limits (II Kings 23:10, etc.).

3. Wady er-Rababi:

The clearest geographical fact is found in Joshua 15:8; Joshua 18:16, where we find that the boundary of Judah and Benjamin passed from En-rogel "by the valley of the son of Hinnom"; if the modern Bir Eyyub is En-rogel, as is certainly most probable, then the Wady er-Rababi, known traditionally as Hinnom, is correctly so called. It is possible that the name extended to the wide open land formed by the junction of the three valleys; indeed, some would place Tophet at this spot, but there is no need to extend the name beyond the actual gorge. The Wady er-Rababi commences in a shallow, open valley due West of the Jaffa Gate, in the center of which lies the Birket Mamilla; near the Jaffa Gate it turns South for about 1/3 of a mile, its course being dammed here to form a large pool, the Birket es Sultan. Below this it gradually curves to the East and rapidly descends between sides of bare rocky scarps, much steeper in ancient times. A little before the valley joins the wide Kidron valley lies the traditional site of AKELDAMA (which see).

[Source: ISBE]

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QUESTION: What is the difference between "hell" and "hades"?

ANSWER: Hades is an indefinite expression that refers to a state or condition of the souls of the departed. In general, it refers to this state or condition before the original Holy Saturday, when Christ revealed redemption to those who had died in the faith in Old Testament times. This is why the only correct Orthodox icon of the resurrection is the one that shows Christ "trampling down the gates of hades." In primitive and peasant societies, "hades" was often understood as an actual place, and a host of folk mythologies grew up around it -- many of them quite fantastic. Since the word "hades" was used to translate a Hebrew concept into Greek, many peasant cultures adopted the pagan Greek mythology surrounding the idea of hades.

In Orthodox Christianity, hades is simply a convenient word to refer to an abstract concept of a state or condition of departed souls.

Hell (or Gehenna) is a term used to refer to the condition of everlasting separation from God in eternity. It does not refer to a "place" or to a physical fire, but to a psychological condition of eternal alienation and spiritual darkness. It is the condition of Satan and his angels and will be the condition of those who rejected Christ in this life.

[Source: http://orthodoxcanada.org/qa_archives/question20.html]

More links:

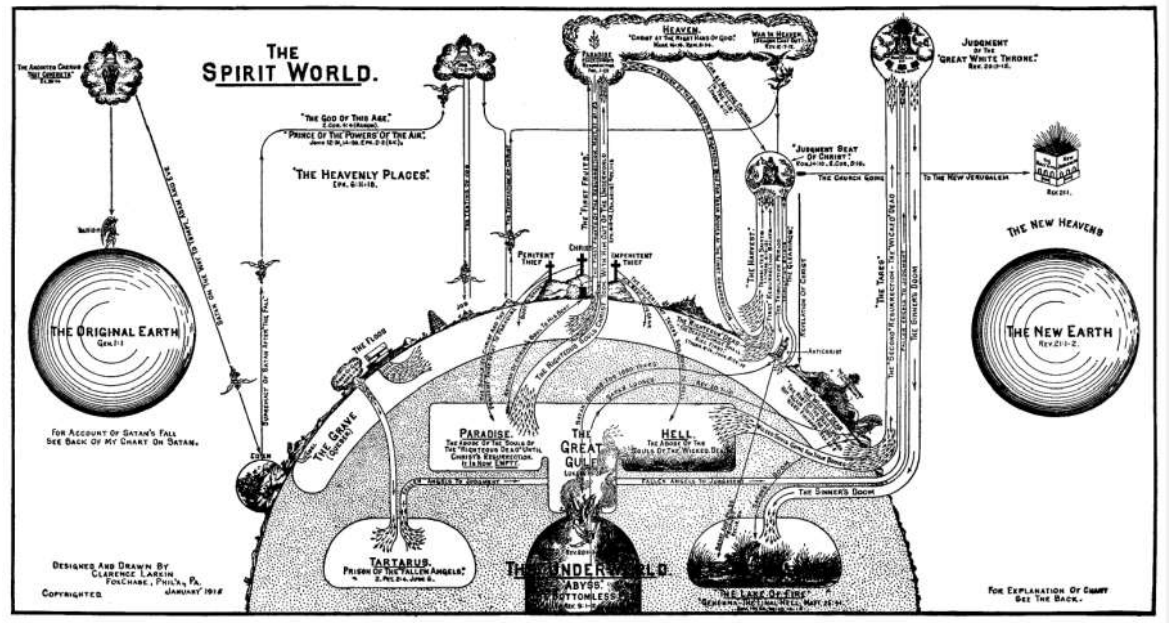
Hell, Sheol, Hades, Paradise, and the Grave
https://www.bereanbiblesociety.org/hell-sheol-hades-paradise-and-the-grave/

Doctrinal Chart On Soul, Hell and Trinity
http://www.christiantrumpetsounding.com/Trinity/Trinity%20Doctrinal%20Chart.htm

Hell Part 2: The Differences between Hades and the Lake of Fire
http://www.matthewmcgee.org/helwords.html

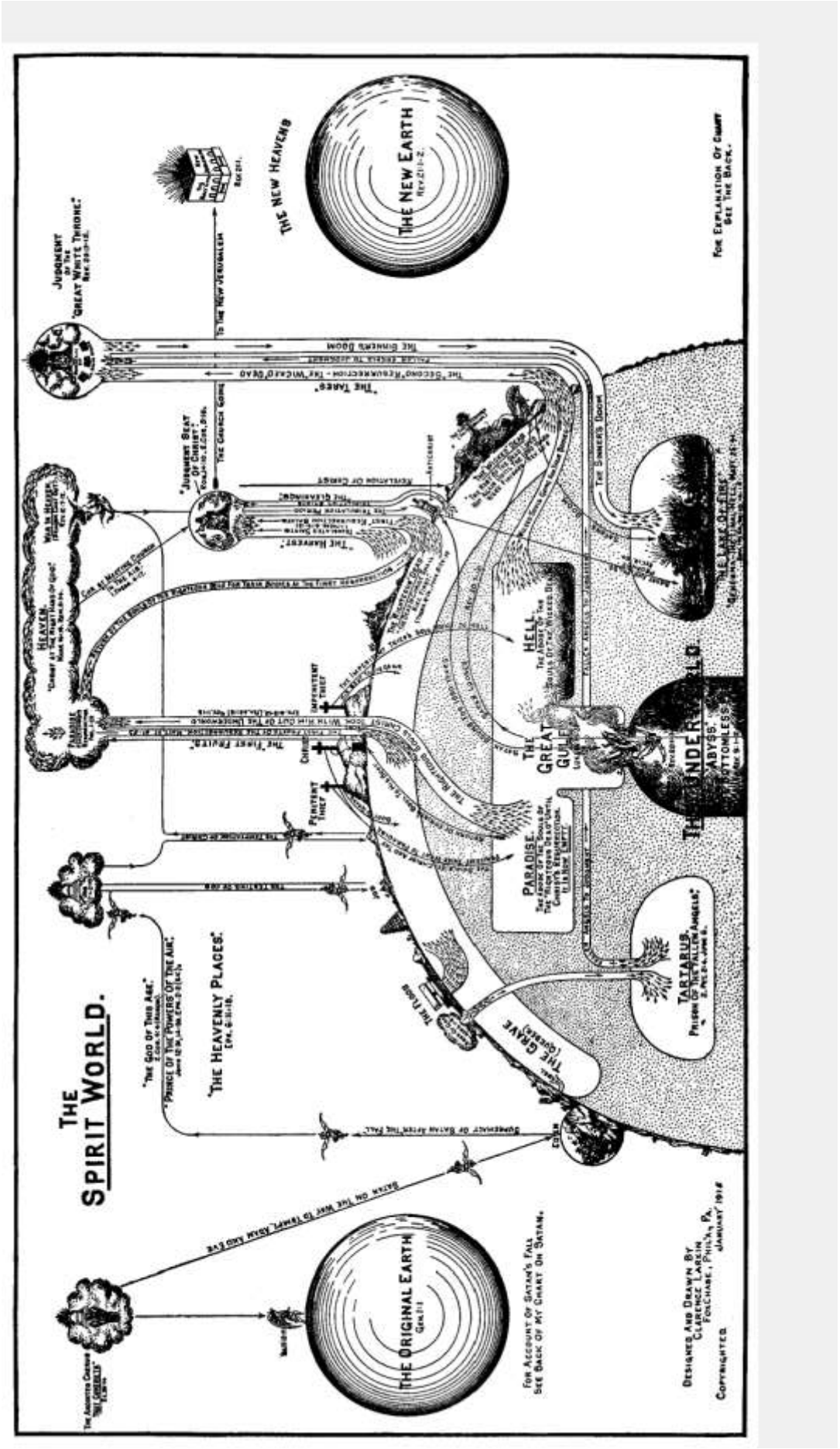
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Larkin's "The Spirit World"



(See following page for expanded view)

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Defenses for the Existence and Nature of Hell



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Heaven

Intro to the book, HEAVEN, by Randy Alcorn

I thought I understood heaven well enough to "get by", but I looked back over my studies and notes and realized I really knew more about Hell: i.e., Sheol/Hades, Gehenna, Tartarus, etc.

Then I was told about the book, “Heaven”, by Randy Alcorn.

Since I hadn't read the book, as others may have done, I felt I needed to at least get a little background on it.

In the process of search for introductory information about the book, I came across a few links of reviews, and resources [all free] that have helped me begin to understand Randy's perspectives/positions on heaven...

Randy Alcorn video (with PowerPoint presentation slides in pdf) of Breakout Session he gave at The Gospel Coalition conference in 2015 [this is a good introductory overview/refresher for anyone interested in what Randy's perspectives are about heaven and our life/body before and after we die. His topic is in terms of "Continuity and Discontinuity" which will make sense when you listen to the video.]...

Here is his corresponding web page with youtube video of his Breakout Session presentation along with the PowerPoint links; plus more resources including videos and downloadable appendices from the book, related topics and more:

http://www.epm.org/resources/2015/Apr/14/alcorntgc/ **[recommended]**

BTW, here's the downloadable Book Discussion Guide from the publisher:
http://files.tyndale.com/thpdata/BookGuides/guides/79428_guide.pdf

And a Student Manual on Heaven that draws heavily from the book as well as C.S. Lewis, etc.
http://www.worldimpactla.org/pdf/TUMI_lite/Heaven_Student_Manual.pdf

Also, a PowerPoint (as pdf) from a presentation by a pastor on heaven and hell
https://ronaldw.files.wordpress.com/2007/07/heaven_and_hell-the_series.pdf

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Reviews:

Here are a couple of reviews that provide some different perspectives on the book:

This one points out some weaknesses, but is mainly positive and is a good summary:
http://www.lamblion.com/files/publications/blog/blog_Heaven-By-Randy-Alcorn.pdf [PDF]

These two is more critical about its [perceived by the reviewer] weaknesses:
https://www.douglasjacoby.com/q-a-1163-randy-alcorn-s-heaven/

http://www.affcrit.com/pdfs/2005/01/05_01_br.pdf [PDF] (http://www.affcrit.com/)

FYI:

How Randy Alcorn's Ministry, "Eternal Perspective Ministries", Began
http://www.epm.org/blog/2010/Aug/23/how-did-eternal-perspective-ministries-begin-part-

Part 2:
http://www.epm.org/blog/2010/Aug/26/how-did-eternal-perspective-ministries-begin-2

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Here's another video by Randy Alcorn:

C.S. Lewis on Heaven and the New Earth: God's Eternal Remedy to the Problem of Evil and Suffering

https://www.youtube.com/watch?v=gs5VzPK8rw0

(It begins with Randy's background and how he came to know the Lord [interesting] and how he was first introduced to C.S. Lewis and Lewis' background [again, interesting])

See also by Randy Alcorn:
Banished from Humanity
C.S. Lewis and the Doctrine of Hell



http://www.desiringgod.org/articles/banished-from-humanity

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Charts from his book, Heaven…

WHAT WE ASSUME ABOUT HEAVEN	WHAT THE BIBLE SAYS ABOUT HEAVEN
Non-Earth	New Earth
Unfamiliar, Otherworldly	Familiar, Earthly
Disembodied	Resurrected (Embodied)
Foreign	Home (all the comforts of home with all the innovations of an infinitely creative God)
Leaving favorite things behind	Retaining the good; finding the best ahead
No time and space	Time and space
Static	Dynamic
Neither old (like Eden) nor new and earthly; just strange and unknown	Both old and new
Nothing to do; floating on the clouds	A God to worship and serve; a universe to rule; purposeful work to accomplish; friends to enjoy
No learning or discovery; instant and complete knowledge	An eternity of learning and discovering
Boring	Fascinating
Loss of desire	Continuous fulfillment of desire
Absence of the terrible (but presence of little we desire)	Presence of the wonderful (everything we desire and nothing we don't)

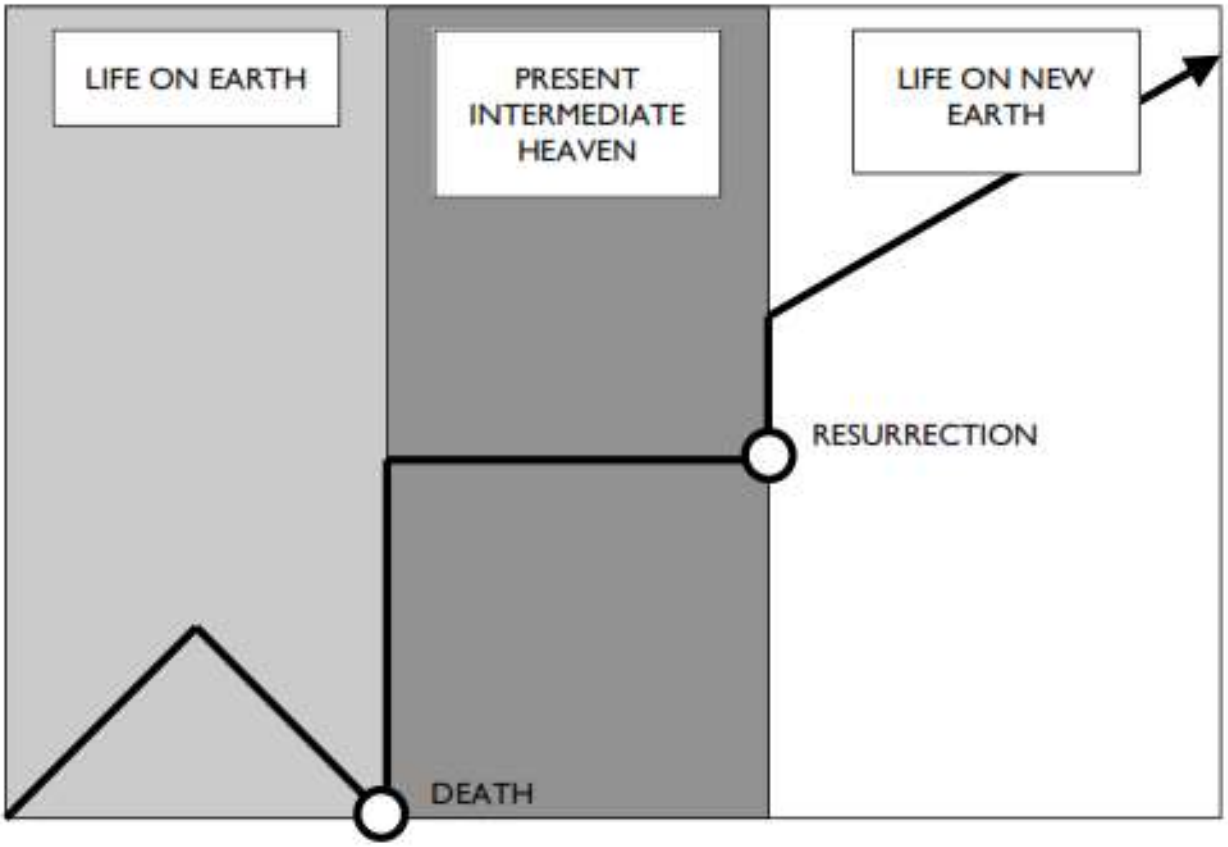
Which side do you land on as you read through the different lists? How many of your views agreed with the left, and how many with the right?

Source: The chart above comes from Randy Alcorn's book, *Heaven*.

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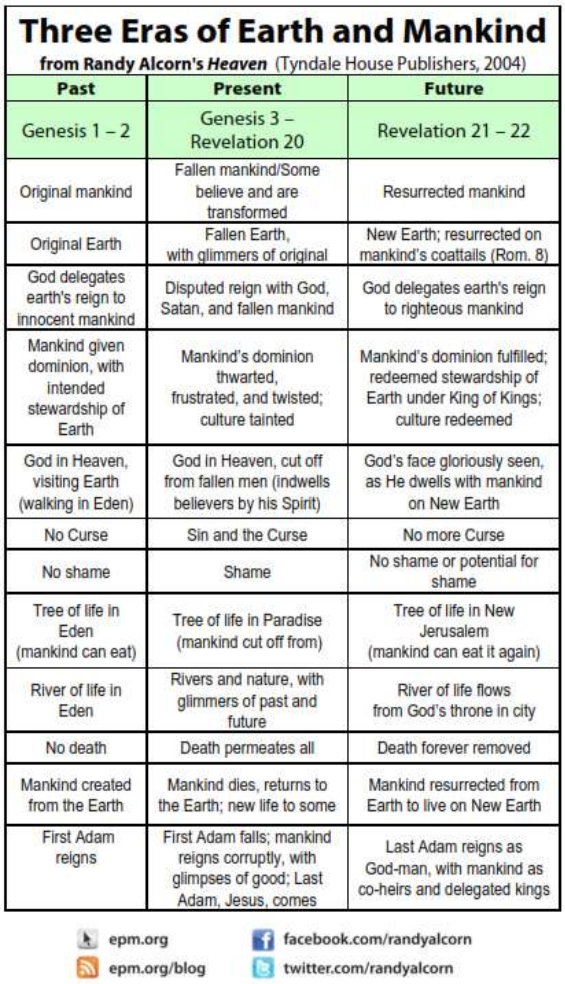
New Heaven, New Earth, and the New Jerusalem

The following diagram is what many theologians view as a viable Biblical description of the life and future of Christ-followers.



Source: Heaven, Randy Alcorn

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Three Eras of Earth and Mankind

from Randy Alcorn's *Heaven* (Tyndale House Publishers, 2004)

Past	Present	Future
Genesis 1 – 2	Genesis 3 – Revelation 20	Revelation 21 – 22
Original mankind	Fallen mankind/Some believe and are transformed	Resurrected mankind
Original Earth	Fallen Earth, with glimmers of original	New Earth; resurrected on mankind's coattails (Rom. 8)
God delegates earth's reign to innocent mankind	Disputed reign with God, Satan, and fallen mankind	God delegates earth's reign to righteous mankind
Mankind given dominion, with intended stewardship of Earth	Mankind's dominion thwarted, frustrated, and twisted; culture tainted	Mankind's dominion fulfilled; redeemed stewardship of Earth under King of Kings; culture redeemed
God in Heaven, visiting Earth (walking in Eden)	God in Heaven, cut off from fallen men (indwells believers by his Spirit)	God's face gloriously seen, as He dwells with mankind on New Earth
No Curse	Sin and the Curse	No more Curse
No shame	Shame	No shame or potential for shame
Tree of life in Eden (mankind can eat)	Tree of life in Paradise (mankind cut off from)	Tree of life in New Jerusalem (mankind can eat it again)
River of life in Eden	Rivers and nature, with glimmers of past and future	River of life flows from God's throne in city
No death	Death permeates all	Death forever removed
Mankind created from the Earth	Mankind dies, returns to the Earth; new life to some	Mankind resurrected from Earth to live on New Earth
First Adam reigns	First Adam falls; mankind reigns corruptly, with glimpses of good; Last Adam, Jesus, comes	Last Adam reigns as God-man, with mankind as co-heirs and delegated kings

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Past	Present	Future
Genesis 1 – 2	Genesis 3 – Revelation 20	Revelation 21 – 22
Serpent, Satan, on Earth	Satan judged but still present on Earth	Satan forever removed from Earth, thrown into eternal fire
Creation and mankind perfect	Creation and mankind tainted by sin	Creation and mankind restored to perfection
Mankind names, tends, rules the animals	Animals and mankind hurt each other and suffer	Animals and mankind live in complete harmony
Ground fertile, vegetation lush	Ground cursed, vegetation diseased	Ground fertile, vegetation thrives
Abundant food and water	Hunger and thirst, toil for food and water	Abundant food and water
Restfulness, satisfaction in labor	Restlessness, toil in labor	Enhanced restfulness, joy in labor
Paradise	Paradise lost, sought; glimmers seen, foretastes	Paradise regained and magnified
Mankind in ideal place	Mankind banished, struggles and wanders in fallen place(s)	Man restored to ideal place, but much improved
Mankind able either to sin or not to sin	Mankind enslaved to sin, empowered not to sin	Mankind unable to sin, permanently empowered
One marriage (Adam and Eve)	Many marriages (designed to reflect Christ and church)	One marriage (Christ and church)
Beginning of human culture	Contamination and advancement of culture	Purification and eternal expansion of culture
Mankind learns, creates in purity	Mankind learns, creates in impurity (Cain, Babel)	Mankind learns, creates in wisdom and purity
God's plan for mankind and Earth revealed	God's plan for mankind and Earth delayed and enriched	God's plan for mankind and Earth realized

Source: Heaven, Randy Alcorn, Appendix

See next page for larger view…

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More Randy Alcorn and/or Heaven related resources:

What Does the Bible Say About Heaven? (Randy Alcorn)
http://www.epm.org/resources/2010/Feb/4/what-does-bible-say-about-heaven/

Why Desire Heaven When You're Going Through Hell? (Randy Alcorn)
http://www.comfort-cafe.net/?p=1247

Where Is Heaven, and What Are Some Major Misconceptions About Heaven?
http://www.epm.org/blog/2016/Jan/8/where-heaven (Randy Alcorn) [Video]

https://www.youtube.com/watch?v=R641w4xCoFI

The Hope of Heaven: Paradise Lost (Ezekiel 28:11-17; Genesis 2-3)

Excerpt:

I'm in the process of reading Randy Alcorn's fascinating book entitled *Heaven*. At the outset of the book, Alcorn notes how little emphasis the subject of heaven is given in well known books on systematic theology. The statistics I am citing here are Alcorn's conclusions, based upon his categories and counting. In Reinhold Niebuhr's two-volume work, *The Nature and Destiny of Man,* Alcorn found that Niebuhr had virtually nothing to say about heaven. In William Shedd's three-volume, *Dogmatic Theology*, the topic of eternal punishment is given 87 pages, while heaven is given but 2 pages. The 900-page work of Martyn Lloyd-Jones entitled *Great Doctrines of the Bible* devotes but 2 pages to the eternal state and the new earth. Louis Berkhof's *Systematic Theology*, a 737-page work, has 2 pages on hell, and 1 on heaven.

I believe there are a number of reasons why heaven gets so little attention…

(1) *One reason would be the measure of peace and prosperity we experience as a nation.* I would venture to suggest that Christians living in dire poverty are much more likely to long for heaven, and thus are more motivated to study the Scriptures to see what heaven will be like. Those living in countries where Christians are persecuted will be much more likely to be interested in heaven.[6] Those who are experiencing too much pleasure on earth are inclined to believe that heaven can wait.

(2) *Closely related to this first reason for our apathy regarding heaven is the sad reality that for all too many, government has taken the place of God…*

(3) A third reason w*hy we often ignore the teaching of the Bible on heaven is satanic deception and distraction…*

(4) *A fourth reason for avoiding any thought of heaven is unbelief…*

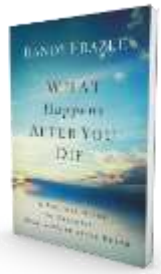
(5) *A fifth reason why some think too little of heaven is because it seems too far off, both spatially and in terms of time…*

Source: https://bible.org/seriespage/4-hope-heaven-paradise-lost-ezekiel-2811-17-genesis-2-3

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Love Wins: A Book About Heaven, Hell, and the Fate of Every Person Who Ever Lived by Bob Bell
A Review by Randy Alcorn
https://www.goodreads.com/review/show/322740948

9 Facts About Heaven that Will Surprise You (Randy Alcorn)
http://www.lifeway.com/Article/pastor-Questioning-heaven



What Happens After You Die (Book by Randy Frazee)
The Top 10 Questions on What Happens After We Die (from the book)
https://www.whathappensafteryoudiebook.com/

G:love Q&A
Q What happens to a Christ follower when he/she dies? [PDF]
http://focusedliving.com/cms/forum_sheets/downloads/G-LoveQADeath.pdf
2-page pamphlet (pdf) based on the writings of Wayne Grudem, Millard Erickson and Randy Alcorn

What Do you Need to Know About Heaven
http://digitalcommons.liberty.edu/cgi/viewcontent.cgi?article=1052&context=will_know [PDF]

Heaven - John Mark Comer (The Way, formerly the Solid Rock Church, Oregon) [Video]

https://www.youtube.com/watch?v=g6H7ONZCz4s Part 1

https://www.youtube.com/watch?v=unzyzOnG81I Part 2 (Randy Alcorn - Q&A)

https://vimeo.com/10355695 Part 2 (alternate link)

https://www.youtube.com/watch?v=RvfKJis1oy0 Part 3 (Heaven crashing into earth)

https://www.youtube.com/watch?v=qMUMOxGtgoY Part 4 (Judgement and Rewards)

https://www.youtube.com/watch?v=n8nBNJM10Wk Part 5 (Consuming Fire)

A Guided Tour of Heaven [Video]
https://vimeo.com/10353743
At the Christian Book Expo 2009, Randy Alcorn, Sam Storms, Don Piper and J.I. Packer had a panel discussion on Heaven and Hell.
"Heaven is the eternal increase of joy" (our knowledge of God will never cease to grow and increase – which means that our joy and delight in God will always intensify and deepen – He has infinite attributes) – Sam Storms (@ 8:30)

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Both Heaven and Hell touch Earth — an in-between world leading directly into one or the other. The best of life on Earth is a glimpse of Heaven; the worst of life is a glimpse of Hell. For Christians, this present life is the closest they will come to Hell. For unbelievers, it is the closest they will come to Heaven. -Randy Alcorn

Randy's book "Heaven" is a look at what the Bible says about Heaven and what modern day Christians think about it. Here is just a sampling of the chapter titles (**downloadable as PDFs**), giving you an idea of the broad variety topics he covers.

- Chapter 1 – Are You Looking Forward to Heaven?
- Chapter 2 – Is Heaven Beyond Our Imagination?
- Chapter 9 – Why Is Earth's Redemption Essential to God's Plan?
- Chapter 12 – Why Does All Creation Await Our Resurrection?
- Chapter 15 – Will the Old Earth Be Destroyed… or Renewed?
- Chapter 22 – How Will We Rule God's Kingdom?
- Chapter 26 – Will There Be Space and Time?
- Chapter 39 – Will Animals Inhabit the New Earth?
- Chapter 41 – Will Heaven Ever Be Boring?
- Appendix A – Christoplatonism's False Assumptions

Are you looking forward to Heaven?



http://godstuff.ablurk.com/tag/christoplatonism

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The Case for Heaven



The Case for Heaven

www.ColdCaseChristianity.com

The Argument for Life Beyond the Grave:

(1) The Evidence Persuades Us a Good God Created Our World
(2) A Good God Would Not Create a World in Which Justice, Satisfaction and Joy Are Unattainable
(3) Justice, Satisfaction and Joy Is Often Unattainable in This Temporal Earthly Life
(4) Therefore, If There is a Good God, It Is Reasonable to Believe He Has an Eternal, Heavenly Life Waiting for Us in Which Complete Justice, Satisfaction and Joy Will Be Realized

The Argument for Heaven's Nature:

(1) If there is a Creator God, He created everything from nothing; matter from non-matter, life from non-life.
(2) If God can do all that, he has unfathomable power
(3) If God has unfathomable power, he has the power to eliminate imperfection
(4) If God has the power to eliminate imperfection, He can certainly eliminate it from the realm in which He exists
(5) Therefore, Heaven is a place of perfection

The Biblical Case Confirming the Perfect Nature of Heaven:

(1) We Will Have Perfect Knowledge (1 Corinthians 13:9-12)
(2) We Will Experience Perfect Glory (Mark 8:38)
(3) We Will Enjoy Perfect Rest Hebrews (4:9-11)
(4) We Will Participate in Perfect Worship (Isaiah 6:3)
(5) We Will Relish in Perfect Work (Luke 19:17)
(6) We Will Partake in Perfect Fellowship (Hebrews 12:22 -24)
(7) We Will Receive Perfect Recognition (1 Corinthians 3:14-15)

Things We Won't Need in Heaven (But Ought to be Doing Now):

(1) We Won't Need to Have Faith in Heaven (Hebrews 11:1-2)
(2) We Won't Need to Grow in Heaven (1 Corinthians 13:11-12)
(3) We Won't Need to Comfort Others (Revelation 21:3)
(4) We Won't Need to Reach Others with the Truth of the Gospel (Hebrews 9:27-28)



COLD-CASE CHRISTIANITY:
A Homicide Detective Investigates the Claims of the Gospels

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More references to Heaven in the Bible:

http://genesisjournal.blogspot.com/2004/09/names-of-heaven-in-bible.html

http://www.biblestudytools.com/topical-verses/heaven-bible-verses/

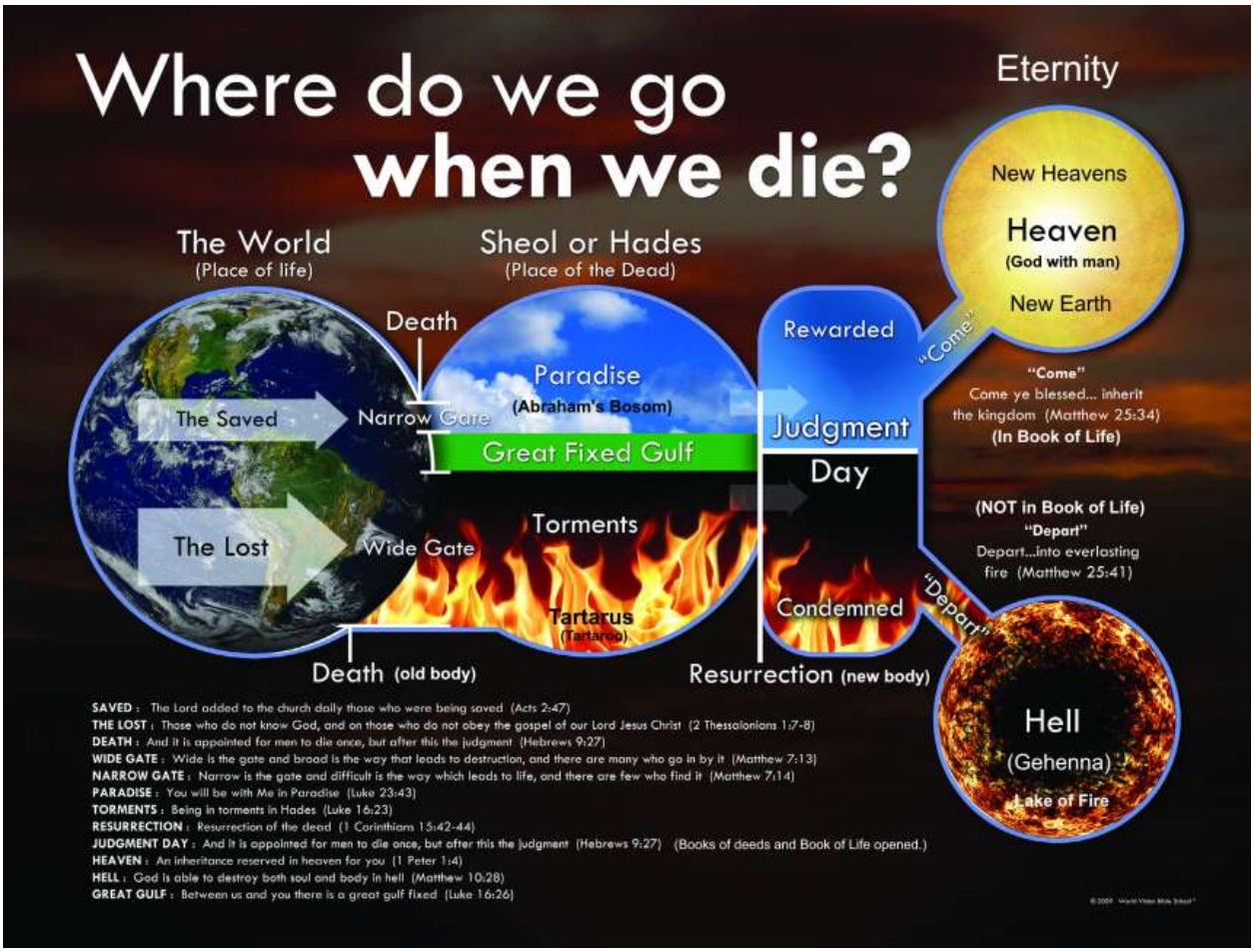
http://www.catholic.org/encyclopedia/view.php?id=5593 (Catholic; source of name, names in Bible)

http://blog.bakeracademic.com/the-meaning-of-heaven-in-the-bible/

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Where Do We Go When We Die?

(Chart edited 6/15/2017 by LY)



NOTE. Problems with chart: For those that believe that upon Jesus' death and resurrection, "Paradise" is now part of heaven; this chart may be misleading as it does not explicitly indicate that event and intermediate state. Also it does not indicate multiple/stages of resurrections for the saved as many understand to be suggested by scripture. Nor does it explicitly indicate a separate judgement for those believers and unbelievers (i.e., Judgement Seat [Bema] of Christ vs Great White Throne Judgement) as is believed by many. Neither does it cover all the associated terms such as Abaddon, The Pit, The Abyss, etc. **It is** focused more on the major phases of the World and Heaven/Hell in relation to our old and new bodies as saved vs unsaved.

See larger view on next page:

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Revelation 20:11-15

Then [29] I saw a large [30] white throne and the one who was seated on it; the earth and the heaven [31] fled [32] from his presence, and no place was found for them. [12] And I saw the dead, the great and the small, standing before the throne. Then [33] books were opened, and another book was opened – the book of life. [34] So [35] the dead were judged by what was written in the books, according to their deeds. [36] [13] The [37] sea gave up the dead that were in it, and Death [38] and Hades gave up the dead that were in them, and each one was judged according to his deeds. [14] Then [39] Death and Hades were thrown into the lake of fire. This is the second death – the lake of fire. [15] If [40] anyone's name [41] was not found written in the book of life, that person [42] was thrown into the lake of fire. [ESV]

ESV Bible Study Notes:

20:11-15 The Last Judgment and the Destruction of Death, the Last Enemy. All the dead will be raised from the grave and the sea, to be judged either by their *deeds* recorded in “the books” (v. 12) or by God's gracious registration of their *names* in the Lamb's “book of life” (v. 12 ; see note on v. 13). This judgment was announced in 11:18 .

20:11 The **great white throne** reflects the purity and wisdom of the Ancient of Days (cf. Dan 7:9). **earth and sky fled away** . This removal of the first heaven and earth (foretold in Hag 2:6 ; Heb 12:26-28 ; and previewed in Rev 6:12-14 ; 16:18-21) prepares for the new heaven and earth (21:1 , 4-5 ; Isa 65:17 ; 66:22 ; 2 Pet 3:10-13).

20:12 The dead, great and small , include both God's saints (11:18 ; 19:5) and the beast's worshipers (13:16 ; 19:18). **Books** recording their deeds will be opened (Dan 7:10), providing the grounds on which each is judged (Rom 2:6-11). God keeps an accurate record of every human deed, and will reward and punish with perfect justice. **another book** , **the book of life** . See note on Rev 20:13 ; cf. 3:5 ; 13:8 ; 17:8 ; 20:15 ; 21:27 .

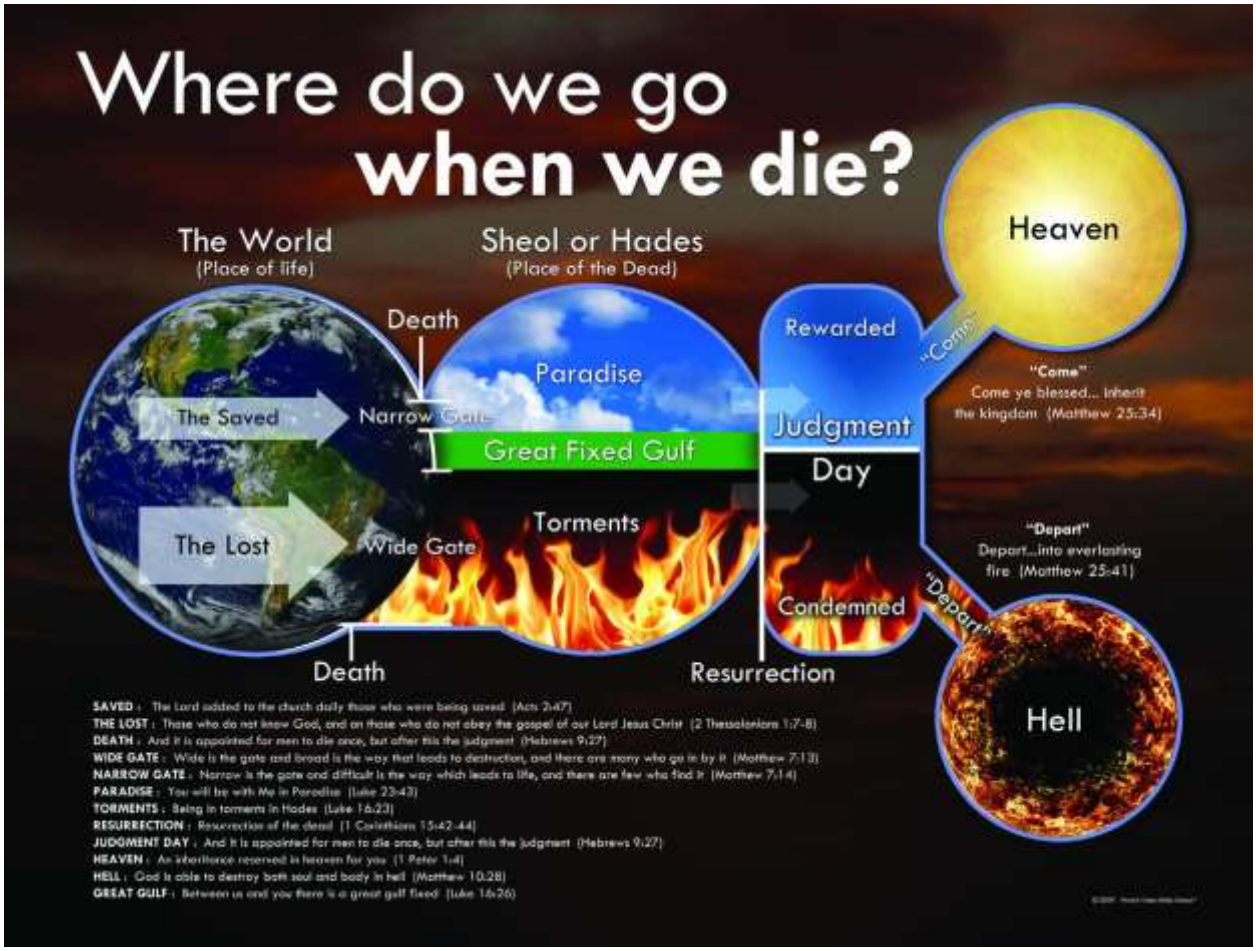
20:13 The **sea** , **Death** , and **Hades** (the realm of the dead, cf. 6:8) will give up their dead as all people return to bodily existence to be judged (2 Cor 5:10) by Jesus (Matt 16:27 ; John 5:28-29 ; Acts 17:31). **they were judged . . . according to what they had done** . Unbelievers will be rightly condemned for their sins (cf. Rom 3:23 ; Rev 20:15). Believers, whose names are in the “book of life” (vv. 12 , 15), will enter into “a new heaven and a new earth” (21:1) because the names in that book are of those who have been redeemed by “the Lamb who was slain” (13:8 ; cf. 21:27) for their sins (1:5). Their recorded deeds attest to their trust in Christ and are also the basis for determining their rewards (cf. notes on 1 Cor 3:14-15 ; 2 Cor 5:10 ; Rev 22:12-16).

20:14 Death, the last enemy, will be destroyed when Christ returns and raises believers (1 Cor 15:23-26). Therefore **Death and Hades** will be the last to be thrown into **the lake of fire** , **the second death** , where they will join the beast and the false prophet (Rev 19:20) and the devil (20:10).

20:15 All whose *names* are **not found written in the book of life** will be condemned for the record of their *deeds* (cf. note on 20:11-15) and **thrown into the lake of fire** . Those enrolled in the Lamb's book of life enter the new Jerusalem (21:27).

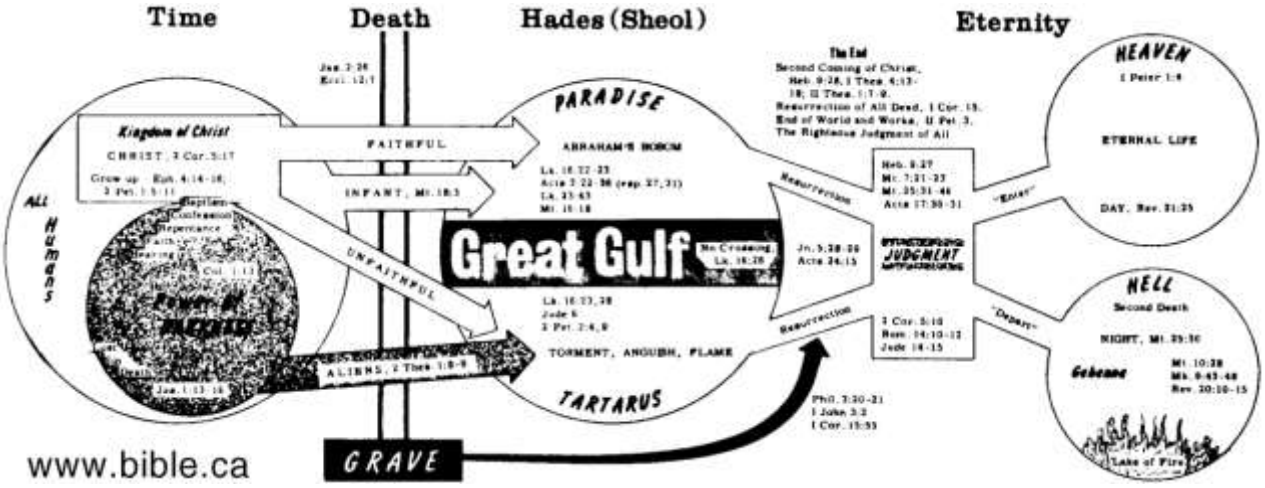
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Above chart based on the following (original) charts:

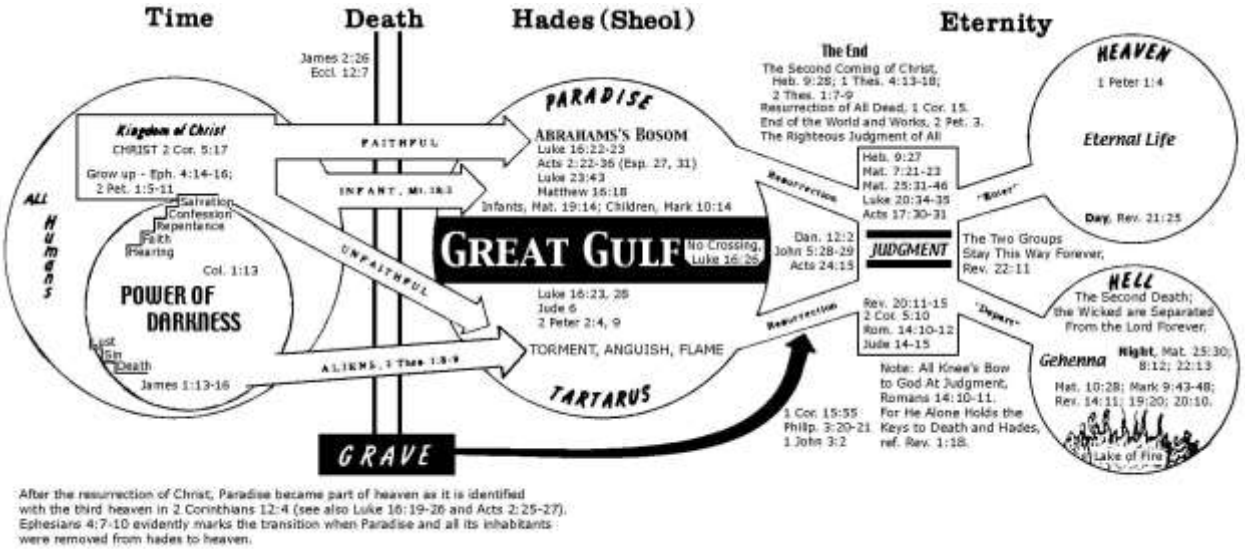


[Source: http://www.wvbs.org/index.php/posters/free-teaching-charts.html]

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[Source: http://www.bible.ca/su-hades.htm]



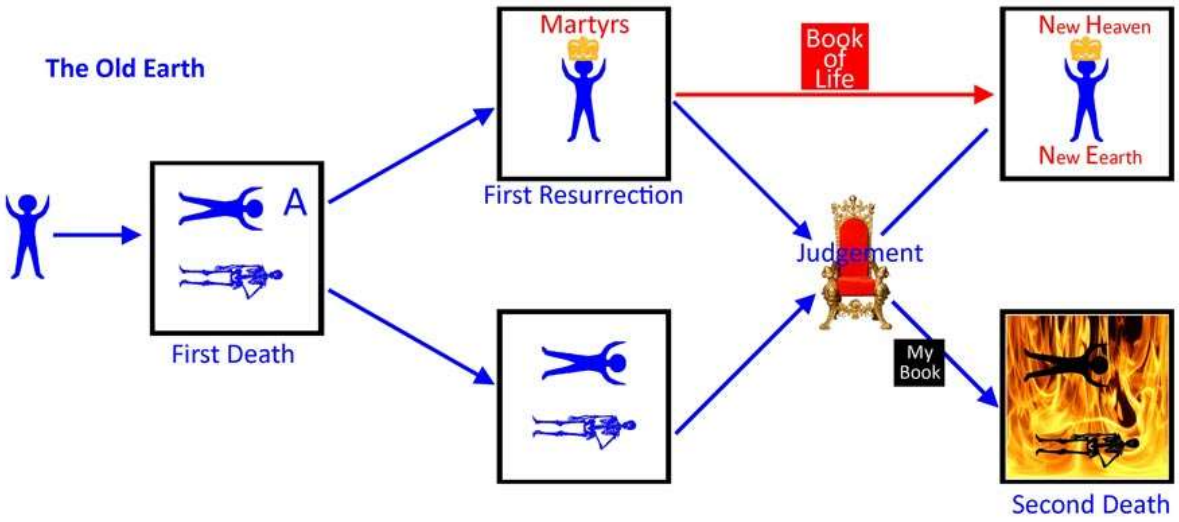
[Source: http://www.ovrlnd.com/Images/hades.jpg]

Additional Charts and points of view…

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Revelation: Old and New Earth

(from a study on Revelation 20:5-15 at the **Episcopal** Church of Our Savior in Palm Bay, Florida; it is presented from an Amillennial point of view)



http://www.oursaviorpalmbay.org/images/OldAndNewEarth.jpg (Note: drawing may be a little over simplified)

http://oursaviorpalmbay.org/wordpress/sermons-more/bible-studies/revelation-bible-study/ (2012, Nov. 7)

Corresponding **Audio**:
http://www.oursaviorpalmbay.org/downloads/Upload_Revelation/RevelationBibleStudy36.mp3

Legend:

A = Asleep (body, in grave)



Body and Soul/Spirit



Resurrected – Body + Soul/Spirit (Crowned / Rewards)

Martyrs = Witnesses
http://www.newadvent.org/cathen/09736b.htm (Catholic)

http://myocn.net/martyrs-are-witnesses/ (Orthodox)

Note: Judgment is fair – results based on their own life/works, terms and choosing (i.e., based on "My Book", unless in Book of Life)

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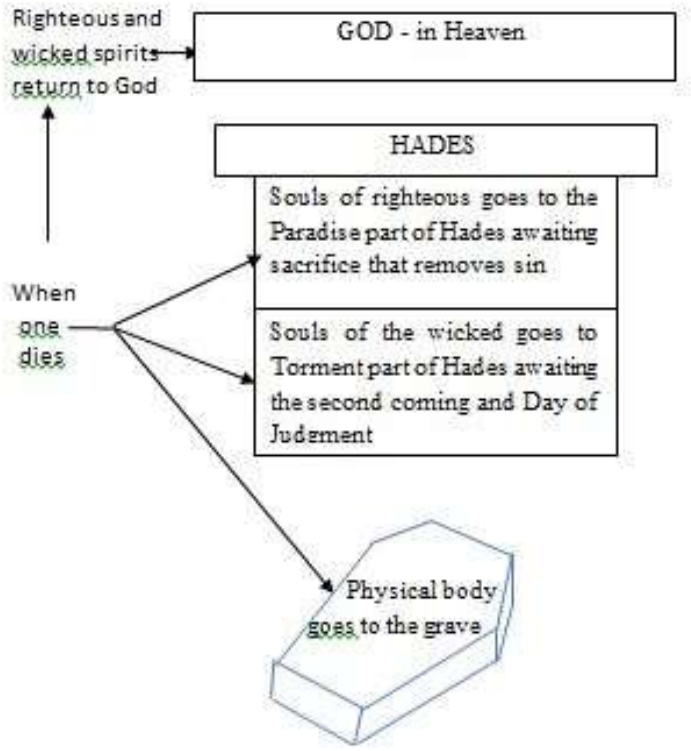
Body/Soul/Spirit – Where Will You Go When You Die?

http://www.thebiblewayonline.com/BSS/1%20BSS%20%20Introduction.html

The following set of images represent interpretations based on the understanding of a person consisting of body, soul and spirit…

A. Prior to Jesus and His Sacrifice on the Cross

The abode of bodies, souls and spirits of all these people who died prior to Christ's atoning sacrifice is depicted in below:



Notes: This set of related graphics on this and the following two pages are an example of a trichotomy (tripartite) view of the basic essence/parts of a person.

The previous example is based on a dichotomy (dipartite) view, as well as the as well as the What Occurs at Death graphic.

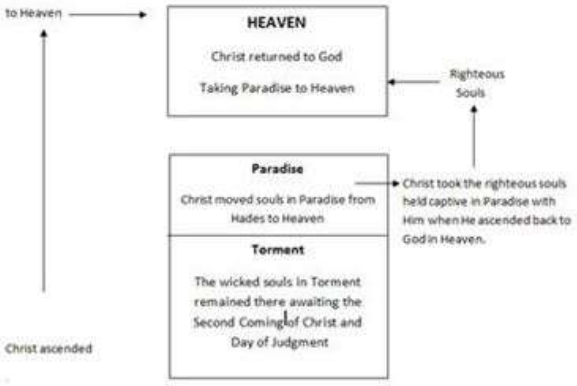
NOTE: For more details, see my separate "Reference Notes on Heaven"

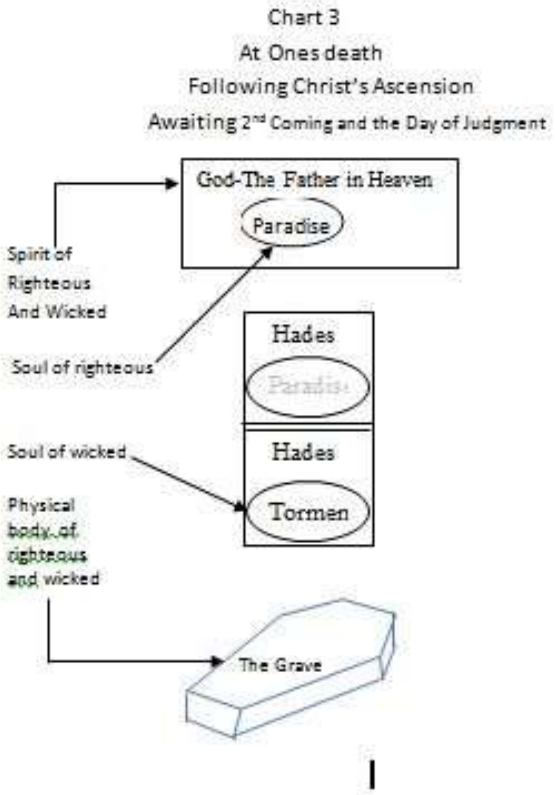
continued…

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B. After Christ's Resurrection and Ascension

Christ moved Paradise and all the soul therein to Heaven.	Now the righteous go to Paradise in Heaven rather than Hades. The lost go to the Torment side of Hades and remain there awaiting the Day of Judgment.

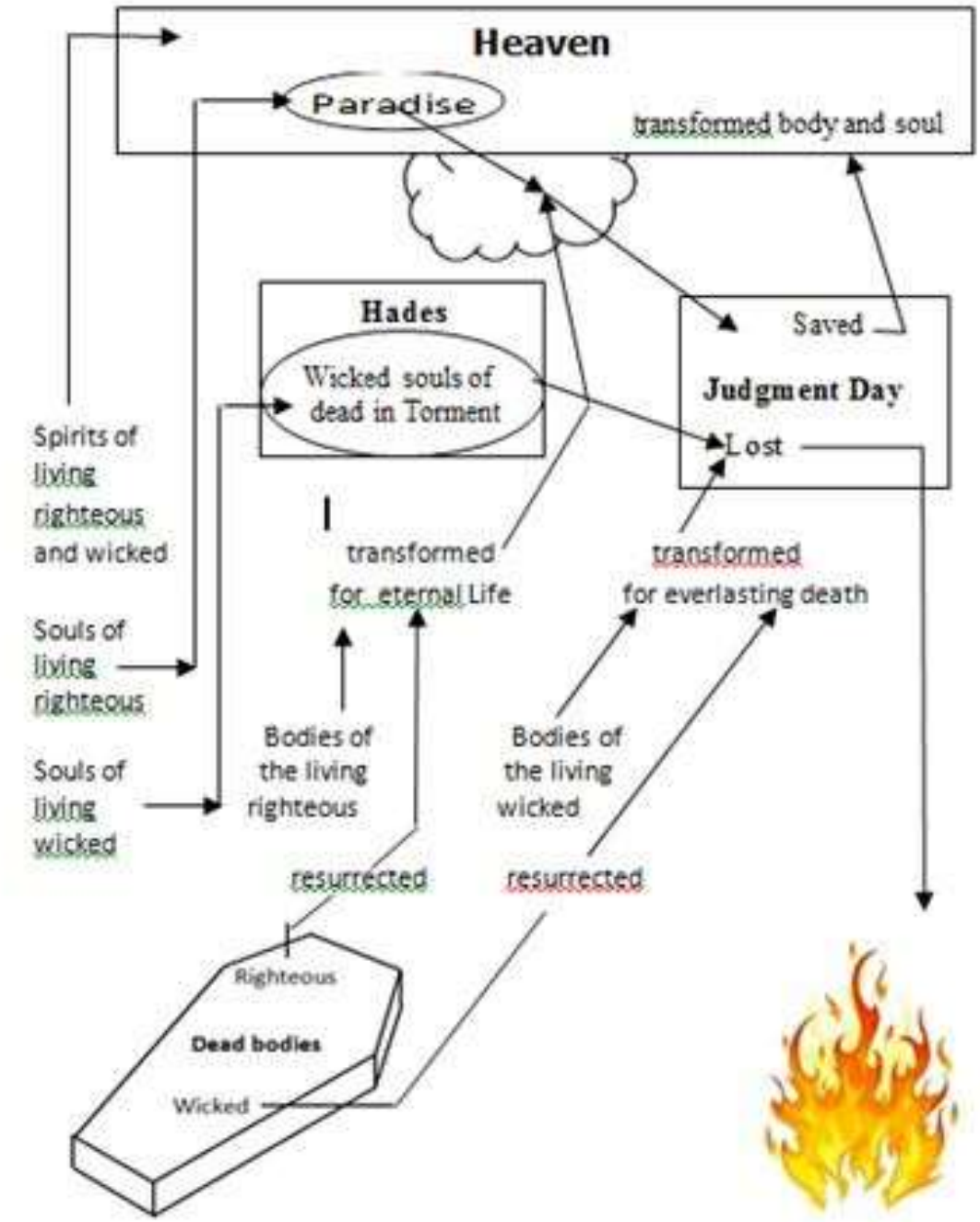




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C. Judgement Day (assuming souls in Paradise which is now in Heaven)

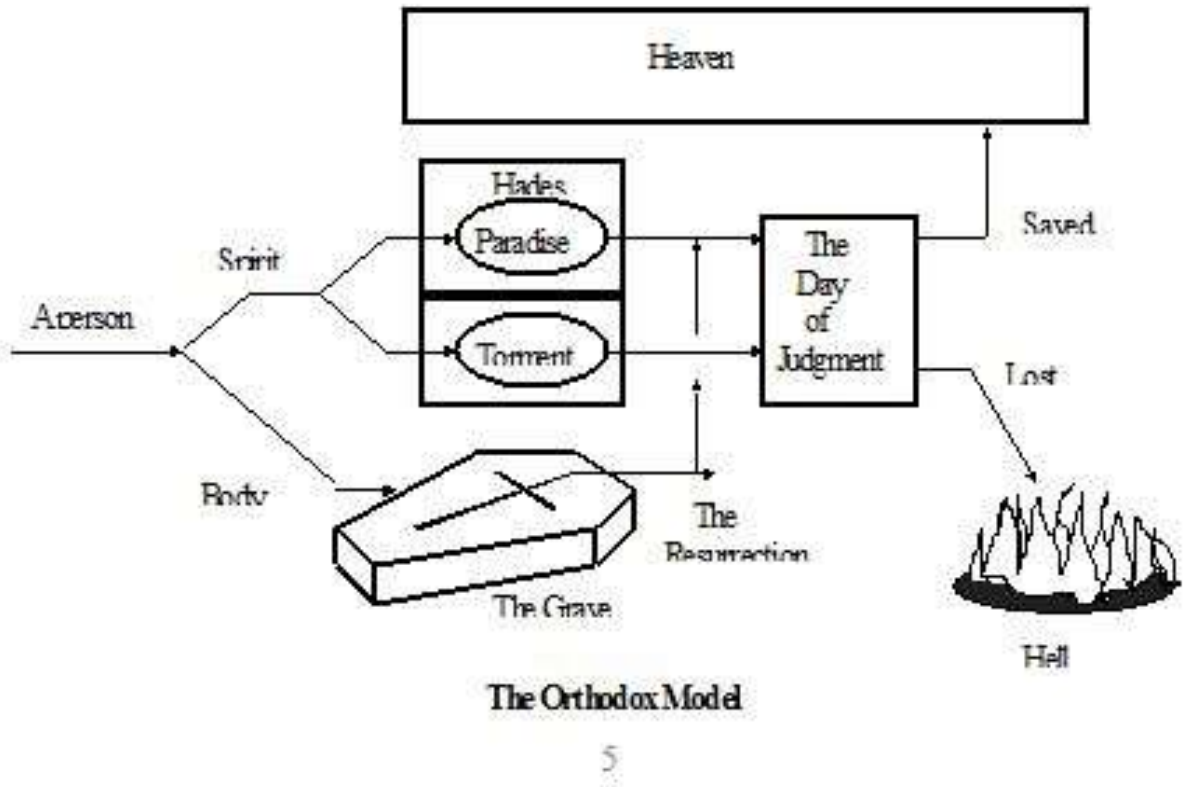


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D. Judgement Day (Alternate Interpretation, assuming Paradise still in Hades)

Here are several ideas from different theological perspectives based upon their reasoning and interpretation from several scriptures. Many, if not most, believe all people's souls go to Hades (understood to be the unseen abode of the souls of the dead) when they die and remain there until His Second Coming. They do not believe Christ released the righteous held captive in the Paradise side of Hades taking them with Him when He ascended. This also shows a dichotomy (body and soul/spirit) for individuals. This interpretation is shown below



The Orthodox Model

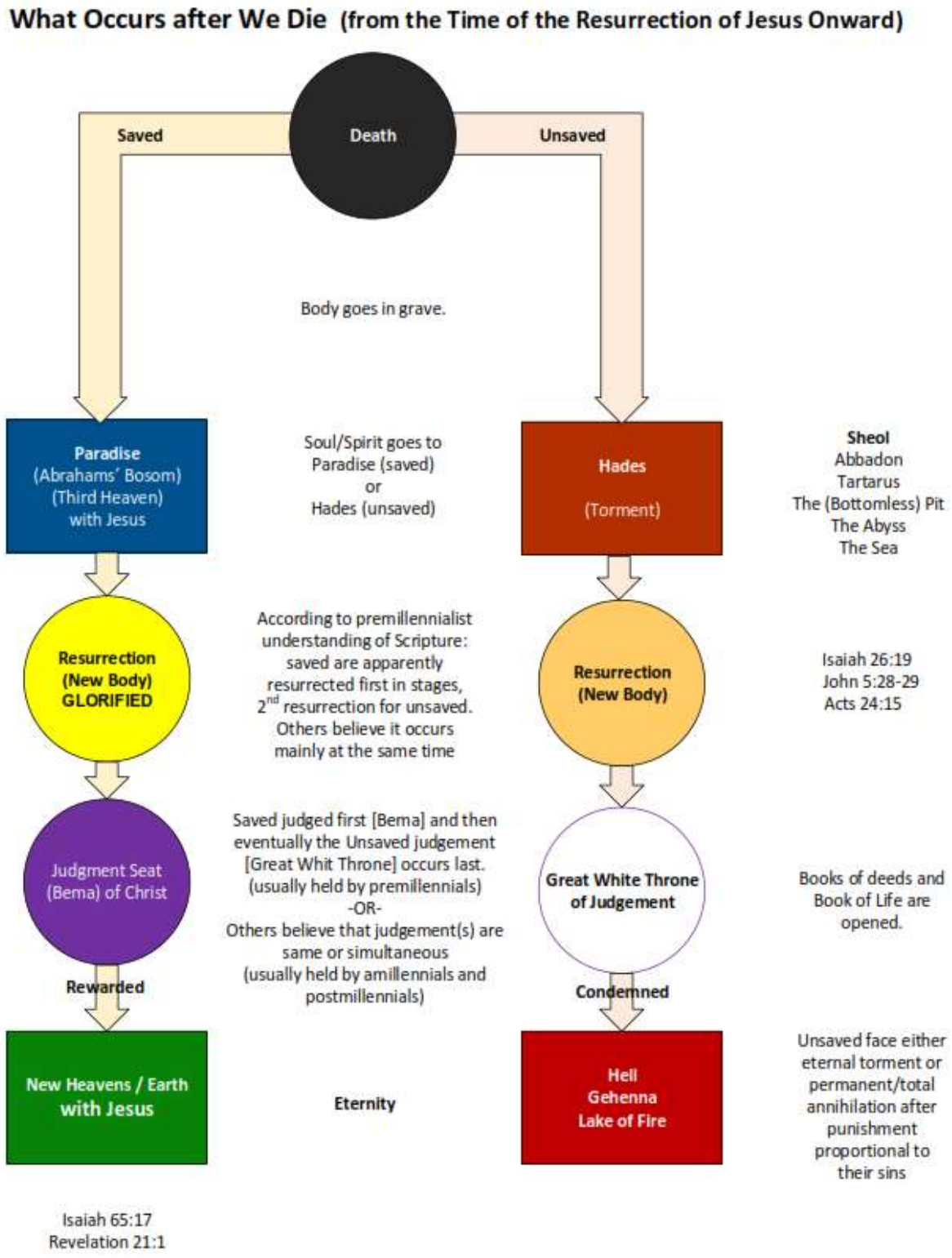
5

Note. Problems with diagrams: Regardless of whether or not you subscribe to the concept of an individual consisting of three distinct parts (trichotomy): body, soul and spirit; the final location for our resurrected (renewed) bodies will be in a new heaven and new earth upon which God through Jesus will reside and rule.

The following unrelated diagram is a generalized (dichotomy: body and soul/spirit) view of the 2-track (saved/unsaved) process of going from death to a resurrected body, judged (rewards or hell) and then the saved dwell among new heavens and a new earth forever…

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What Occurs After We Die
from the Time of the Resurrection of Jesus Onward



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The New Heaven and the New Earth (John F. Walvoord)

https://bible.org/seriespage/21-new-heaven-and-new-earth

Excerpt:

The New Heaven and the New Earth Presented (Rev. 21:1)

> 21:1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

Following the judgment of the great white throne depicted in the closing verses of chapter 20, John's attention is next directed to the new heaven and the new earth which replace the old heaven and the old earth which fled away (20:11). The expression "And I saw" is the first of three such statements in this chapter marking the major elements of the revelation (cf. 21:2, 22). The new heaven and new earth presented here are evidently not simply the old heaven and earth renovated, but an act of new creation (cf. discussion at 20:11). No description is given of either the new heaven or the new earth in verse 1 except for the cryptic statement "There was no more sea." There is remarkably little revealed in the Bible concerning the character of the new heaven and the new earth, but it is evidently quite different from their present form of existence. Most of the earth is now covered with water, but the new earth apparently will have no bodies of water except for the river mentioned in 22:2.

Only a few other passages in the Bible deal with the subject of the new heaven and the new earth, and these are often in a context dealing with the millennium (cf. Isa. 65:17; 66:22; 2 Peter 3:13). The fact that millennial truths are mentioned in the same context in all three of these major references has often confused expositors. However, it is a common principle in prophecy to bring together events that are distantly related chronologically, such as frequent reference to the first and second comings of Christ, actually separated by thousands of years (Isa. 61:1-2; cf. Luke 4:17-19). In a similar way there is mention of the resurrection of the righteous and of the wicked in the same verse, as in Daniel 12:2, events separated by a thousand years. And Malachi 4:5 speaks of the second coming of the Lord followed by verse 6 referring to His first coming. 2 Peter 3:10-13 refers to the day of the Lord beginning before the millennium, as well as to the destruction of the heavens and the earth with fire at the end of the millennium. If all the passages are put together, the sequence of events becomes plain, and the allusions to the new heaven and the new earth are clearly set forth in the book of Revelation as following the millennial kingdom and immediately preceded by the destruction of the old earth and heaven, as previously mentioned. J. B. Smith's objection to the first heaven and the first earth passing away is not substantiated by any of the proof texts which he cites.

The eternal state is clearly indicated in the absence of sea, for frequent mention of bodies of water occur in millennial passages (cf. Ps. 72:8; Isa. 11:9, 11; Ezek. 47:10, 15, 17, 18, 20; 48:28; Zech. 9:10; 14:8). The evidence of Revelation 21:1 is so specific that most commentators do not question that the eternal state is here in view…

Question: "What are the New Heavens and the New Earth?"

https://www.gotquestions.org/new-heavens-earth.html

Answer: Many people have a misconception of what heaven is truly like. Revelation chapters 21-22 gives us a detailed picture of the new heavens and the new earth. After the events of the end times, the current heavens and earth will be done away with and replaced by the new heavens and new earth. The eternal dwelling place of believers will be the new earth. The new earth is the "heaven" on which we will spend eternity. It is the new earth where the New Jerusalem, the heavenly city, will be located. It is on the new earth that the pearly gates and streets of gold will be.

Heaven—the new earth—is a physical place where we will dwell with glorified physical bodies (1

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Corinthians 15:35-58). The concept that heaven is “in the clouds” is unbiblical. The concept that we will be “spirits floating around in heaven” is also unbiblical. The heaven that believers will experience will be a new and perfect planet on which we will dwell. The new earth will be free from sin, evil, sickness, suffering, and death. It will likely be similar to our current earth, or perhaps even a re-creation of our current earth, but without the curse of sin.

What about the new heavens? It is important to remember that in the ancient mind, “heavens” referred to the skies and outer space, as well as the realm in which God dwells. So, when Revelation 21:1 refers to the new heavens, it is likely indicating that the entire universe will be created—a new earth, new skies, a new outer space. It seems as if God's heaven will be recreated as well, to give everything in the universe a “fresh start,” whether physical or spiritual. Will we have access to the new heavens in eternity? Possibly, but we will have to wait to find out. May we all allow God’s Word to shape our understanding of heaven.

New Heavens and New Earth – Most Relevant Verses

http://bible.knowing-jesus.com/topics/New-Heavens-And-New-Earth

Isaiah 65:17

Verse Concepts

"For behold, I create new heavens and a new earth; And the former things will not be remembered or come to mind.

Hebrews 12:26-27

And His voice shook the earth then, but now He has promised, saying, "YET ONCE MORE I WILL SHAKE NOT ONLY THE EARTH, BUT ALSO THE HEAVEN." This expression, "Yet once more," denotes the removing of those things which can be shaken, as of created things, so that those things which cannot be shaken may remain.

2 Peter 3:12-13

looking for and hastening the coming of the day of God, because of which the heavens will be destroyed by burning, and the elements will melt with intense heat! But according to His promise we are looking for new heavens and a new earth, in which righteousness dwells.

Revelation 21:1

Then I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer any sea.

Isaiah 66:22

"For just as the new heavens and the new earth Which I make will endure before Me," declares the LORD, "So your offspring and your name will endure.

Hebrews 12:28

Therefore, since we receive a kingdom which cannot be shaken, let us show gratitude, by which we may offer to God an acceptable service with reverence and awe;

Revelation 21:3

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And I heard a loud voice from the throne, saying, "Behold, the tabernacle of God is among men, and He will dwell among them, and they shall be His people, and God Himself will be among them,

Revelation 21:4

and He will wipe away every tear from their eyes; and there will no longer be any death; there will no longer be any mourning, or crying, or pain; the first things have passed away."

There Will Be No Sea in the New Heaven and New Earth

http://www.ligonier.org/blog/there-will-be-no-sea-new-heaven-and-new-earth/

Excerpt:

Scripture often speaks of the entire creation awaiting the final act of redemption. To destroy something completely and to replace it with something utterly new is not an act of redemption. To redeem something is to save that which is in imminent danger of being lost. The renovation may be radical. It may involve a violent conflagration of purging, but the purifying act ultimately redeems rather than annihilates. The new heaven and the new earth will be purified. There will be no room for evil in the new order.

A hint of the quality of the new heaven and new earth is found in the somewhat cryptic words, “Also there was no more sea” (Rev. 21:1). For people who have a love for the seashore and all that it represents in terms of beauty and recreation, it may seem strange to contemplate a new earth without any sea. But to the ancient Jew, it was a different matter. In Jewish literature, the sea was often used as a symbol for that which was ominous, sinister, and threatening. Earlier in the Revelation of John, we see the Beast emerging from the sea (Rev. 13). Likewise, in ancient Semitic mythology, there is frequent reference to the primordial sea monster that represents the shadowy chaos. The Babylonian goddess Tiamat is a case in point.

In Jewish thought, the river, the stream, or the spring functioned as the positive symbol of goodness. This was natural in a desert habitat where a stream was life itself. If we look at a relief map of Palestine, we see how crucial to the life of the land is the Jordan River. It cuts like a ribbon through the heart of an arid and parched land, connecting the Sea of Galilee in the north with the Dead Sea in the south.

The Mediterranean coast of western Palestine is marked by rocky shoals and jutting mountains. The ancient Hebrews did not develop a sea trade because the terrain was not suitable for much shipping. The sea represented trouble to them. It was from the Mediterranean that violent storms arose.

We see this contrasting imagery in Psalm 46. The psalmist writes: “God is our refuge and strength, a very present help in trouble. Therefore we will not fear, even though the earth be removed, and though the mountains be carried into the midst of the sea; though its waters roar and be troubled, though the mountains shake with its swelling” (vv. 1–3). Then he adds, “There is a river whose streams shall make glad the city of God” (v. 4)…

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The New Heavens and New Earth

http://www.ligonier.org/learn/articles/new-heavens-and-new-earth/

Excerpt:

…How to describe the new heavens and new earth? To describe the coming cosmos *negatively*, we can say that miseries that now cause such damage and distress will be gone: no mourning, pain, death—no remnant of curse will remain (Rev. 21:4; 22:3). It is more challenging to portray *positively* what a world purged of wickedness and woe will be. Prophets and Apostles strain language to its limits to offer glimpses of glorious realities beyond our experience. We can say that Jesus' resurrection is the first-fruits of the consummated new creation, so His glorious risen body foreshadows the resurrection awaiting His people (1 Cor. 15:20- 22; Phil. 3:21). After He arose, He could eat and be touched (Luke 24:39-43), so the materiality of His body leads us to expect that the landscape painted in the book of Revelation—the tree of life's curative leaves and ceaseless fruitfulness, for instance (Rev. 22:1-5)—is not wholly symbolic. At least we can say that our ultimate home is not ethereal and immaterial, but a robust reaffirmation of the Creator's original design, for He pronounced the first heaven and earth "very good" (Gen. 1:31).

God's Word reveals enough about the new heavens and earth to impress on us the urgency of the question, "How can I access that promised homeland of pure pleasure in God's presence?" This question brings us to the gospel. The new heavens and earth will be populated by God's "servants" (Rev. 22:3-5), who have clung to the Word of God and confessed Jesus (1:2, 9; 20:4). They have been redeemed by the blood of the Lamb, and their names are written in His Book of Life (12:11; 20:12, 15; 21:27).

Yet Revelation's visions underscore the crucial importance of the gospel from another—very sobering—perspective. Those whose names are not in the Lamb's book will be judged by their own actions throughout life. Without the cover of the Lamb's atoning blood, they will stand exposed to God's righteous wrath, condemned, and "thrown into the lake of fire," the second death (20:13-15). Their souls will be reunited with the bodies in which they acted out their rebellion, and in that fiery lake they will experience not only ceaseless physical anguish but also utter deprivation of mental and spiritual relief. Jesus Himself spoke of this dire, eternal doom awaiting rebels, a place "where their worm does not die and the fire is not quenched" (Mark 9:43-48; Isa. 66:24).

Does the prospect of unremitting woe—secured by God's unflinching justice—strike fear to your heart? It should. Now is the time to trust in the Lamb and His redeeming blood.

Do the delights to come in the new heavens and new earth whet the longings of your heart? They should. Now is the time to trust in the Lamb and His redeeming blood. Right now really does count forever.

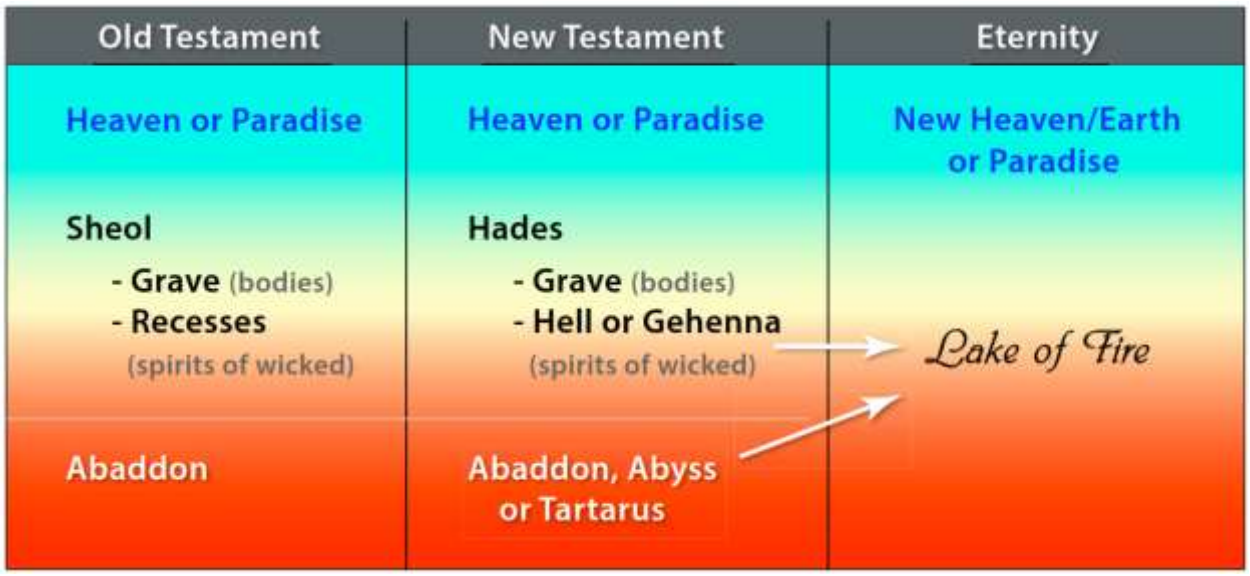
Christians Wrong About Heaven, Says [N.T. Wright]

http://content.time.com/time/printout/0,8816,1710844,00.html

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Different Views on Heaven, Hell and Paradise, etc.

Heaven, Paradise, Sheol, Hell & Hades (and Abaddon, Tartarus) [PDF]



Source: http://www.neverthirsty.org/wp-content/uploads/2016/01/20151015-heaven-paradise-sheol-hell-and-hades.pdf [PDF]

Also online: https://www.neverthirsty.org/bible-studies/topical-bible-studies/heaven-paradise-or-sheol-hell-hades/

Hades, Tartarus and Gehenna (and Abaddon, Tartarus)

http://www.earthhistory.org.uk/the-last-days/the-end-of-the-age

http://earthhistory.org.uk/wp-content/HadesTartarusandGehenna.pdf [PDF]

Abaddon

http://biblehub.com/topical/a/abaddon.htm

https://carm.org/dictionary-abaddon

The Destinies of the Dead

http://www.biblestudyproject.org/destinies-of-the-dead-messianic.htm

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The Two-Compartment View of Hades in Ephesians 4:8-9
http://scriptel.org/theological%20essays/The%20Two%20Compartment%20View%20of%20Hades%20in%20Eph_4..pdf ['PDF]

"Hell No" – Understanding the Terms, Times and Places of Eternal Damnation

(Contains diagrams of Heaven/Hell during OT, Jesus' Death/Resurrection, NT, End Times.)

http://devotionalnet.faithsite.com/uploads/147/95637.pdf [PDF]

Sheol, Hades and Gehenna
http://faithdefenders.com/articles/theology/sheol_hades_gehenna.html

Excerpts:

…First, the writer to the book of Hebrews tells us that the Old Testament saints were in bondage to the fear of death and that Satan used this to oppress them.

Since then the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil; and might deliver those who through fear of death were subject to slavery all their lives. (Heb. 2:14, 15)

Only after the Messiah came and wrested the keys of death and Hades from the Evil One would God's people experience freedom from the fear of death (Rev. 1:18).

The bondage of fear which gripped the Old Testament saints expressed itself in different ways. They had a fear of being separated from their living loved ones. They were afraid of being severed from the joys of life (Ps. 6). They begged to be delivered from death and Sheol because they did not look forward to death (Ps. 13). This is why they spoke of the "sorrows" (KJV) and "terrors" of death (Ps. 18:4; 55:4; 116:3) instead of the triumph in death which New Testament saints express (2 Tim. 4:6-8).

Second, while the overall picture of death was somewhat gloomy in the Old Testament, yet God had begun to reveal to His people that they would be ushered into His joyous presence after death. To be sure, these were only hints of glory, but hints they were. The ascension of Enoch and Elijah to heaven indicated that the righteous could be taken into God's presence (Gen. 5:24, cf. Heb. 11:5; 2 Kings 2:11). The verb which described Enoch's and Elijah's ascension (laqach) was later used to describe the passage of the righteous out of Sheol into heaven (Ps. 49:15; cf. 73:24). Asaph expressed the hope that he would go to dwell at the throne of glory at death. Later rabbinic writers consistently spoke of the righteous going to the throne of glory at death…

…Before Christ's ascension, believers as well as unbelievers were said to enter Sheol or Hades. After Christ's resurrection, the New Testament pictures believers after death as entering heaven to be with Christ (Phil. 1:23), which is far better than Hades. They are present with the Lord (2 Cor. 5:6-8), worshiping with the angelic hosts of heaven (Heb. 12:22, 23) at the altar of God (Rev. 6:9-11). Thus believers do not now enter Hades but ascend immediately to the throne of God.

In the New Testament, there is, therefore, a development of understanding which took place after Christ's resurrection. Before Jesus was raised from the dead, the apostles assumed that everyone

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went to Sheol or Hades. This Hades had two sections, one for the righteous and one for the wicked. But Christ's resurrection changed this picture. Thus Paul uses the language of transition when he speaks of Christ taking the righteous out of Hades and bringing them into heaven (Eph. 4:8, 9).

That Christ went to Hades, i.e., the world beyond death, is clear from Acts 2:31, While in Hades, Peter pictures Christ as proclaiming to "the spirits now in prison" the completion of His atonement (1 Pet. 3:18-22). Whereas "paradise" in the gospel account (Luke 23:43) referred to the section of Hades reserved for the righteous, by the time Paul wrote 2 Cor. 12:2-4, it was assumed that paradise had been taken out of Hades and was now placed in the third heaven…

Theopedia: Intermediate State

http://www.theopedia.com/intermediate-state

Facts and Theories as to a Future State (2nd Edition, 1889 by Frederick W. Grant)

The scripture doctrine considered with reference to current denials of eternal punishment by F. W. Grant.
http://stempublishing.com/authors/FW_Grant/FWG_Future_State.html

Introduction — Forms of the Denial of Eternal Punishment

In entering upon a subject like the present, it will be desirable in the first place to get as clear a view as possible of what is involved, the questions it is proposed to answer. The denial of eternal punishment has two main forms: that of annihilationism, or, as some prefer to call it now, "conditional immortality," and that of the final restoration and salvation of all men. Of these two there are again several modifications, and even (contradictory of one another as they may seem) amalgamations… (*see also*: Views of Hell)

Death and the Intermediate State

Sheol, Hades and Paradise (Chp 14)
http://stempublishing.com/authors/FW_Grant/FWG_Future_State14.html

Alternate link: http://biblecentre.org/content.php?mode=7&item=549

Re: Frederick W Grant
http://www.stempublishing.com/authors/Biographies/grant_fw.html

Publications

What is the Bible basis for the idea of a temporary holding place? (Forum)

https://christianity.stackexchange.com/questions/482/what-is-the-bible-basis-for-the-idea-of-a-temporary-holding-place

What Does the Bible Say About Heaven, Hell, Eternal Life and the

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Resurrection of the Body?
http://www.christianbiblereference.org/faq_eternal.htm

The Spirit World
http://returningking.com/?series=the-spirit-world

The Spirit World is a study of the afterlife in scripture. Far from simply referring to "Heaven and Hell," the scripture reveals an assortment of containers which temporarily sort the souls of men and angels prior to the eternal state. Places such as Sheol, Abaddon, and the Abyss are commonly used interchangeably by well-intended teachers of scripture. Yet, scripture itself does not use these terms interchangeably at all; for each has a unique characteristic among the others.

Eternity: What Awaits After Death / Heaven is Even Better Than You Imagine
http://storage.cloversites.com/firstbaptistchurchvilonia/documents/03_Heaven%20is%20Even%20Better%20Than%20You%20Imagine.pdf [PDF]

Intermediate Heaven [PDF]
http://www.sherryworel.com/wp-content/thewell/messages/2010-2011/2011-03-01%20%5Bhandout%5D.pdf

Sheol Know!
The Intermediate State of the Unsaved Dead
http://www.hellhadesafterlife.com/sheol

The Believer's Intermediate State
http://www.hellhadesafterlife.com/believers-intermediate-state

Excerpt:

In this chapter we will look at the believer's intermediate state between death and resurrection. Let's consider the two views:

1. The traditional view is that the disembodied souls of believers go straight to heaven when they die, awaiting their bodily resurrection.

2. Another view is that, like Old Testament saints, the souls of spiritually regenerated believers go to Sheol (Hades) at the point of physical decease to "sleep" in death until their resurrection…

Our Heavenly, Pre-Resurrection, Interim State
http://www.ichthys.com/mail-interim%20state.htm

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Is It True the Bible Teaches That After We Die We Will Enter a 'Soul Sleep'?
http://www.epm.org/resources/2012/Sep/5/it-true-bible-teaches-after-we-die-we-will-enter-s/

Do We Remain Conscious after Death? (Randy Alcorn)
http://www.epm.org/resources/2010/Jan/6/do-we-remain-conscious-after-death/

What will our bodies be like in the present, intermediate Heaven? (Randy Alcorn)
http://www.epm.org/resources/2010/Feb/17/what-will-our-bodies-be-present-intermediate-heave/

Question: "What happens after death?"
https://www.gotquestions.org/what-happens-death.html

The Dead Are Dead Until the Rapture or Resurrection
http://www.truthortradition.com/articles/the-dead-are-dead-until-the-rapture-or-resurrection

Hades the Abode of Disembodied Souls Before and After [PDF]
http://www.preachersnotes.com/Edgar%20Dye/HADES%20THE%20ABODE%20OF%20DISEMBODIED%20SOULS%20BEFORE%20AND%20AFTER.pdf

See also: **Views of Hell**

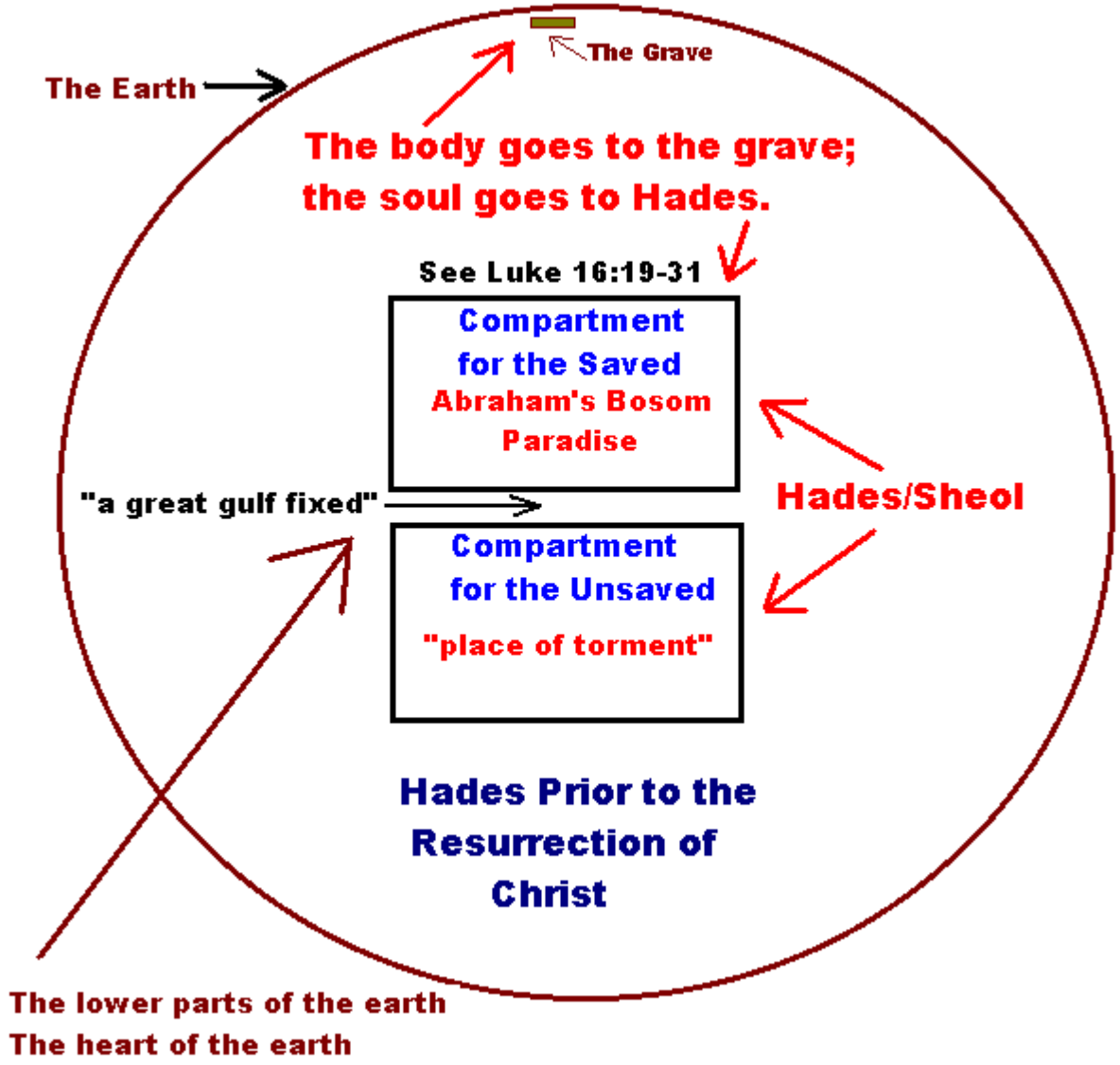
My Top 5 Books on Heaven (Christianity Today)
http://www.christianitytoday.com/ct/2011/july/5booksonheaven.html

My Top 5 Books on Hell (Christianity Today)
http://www.christianitytoday.com/ct/2011/august/5booksonhell.html

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Where Do the Dead Go?

The following diagram represents Sheol/Hades prior to the resurrection of Christ, showing the two compartments:



The souls of those living in each compartment of Sheol/Hades wait for a great event. Their location cannot change until the great event takes place.

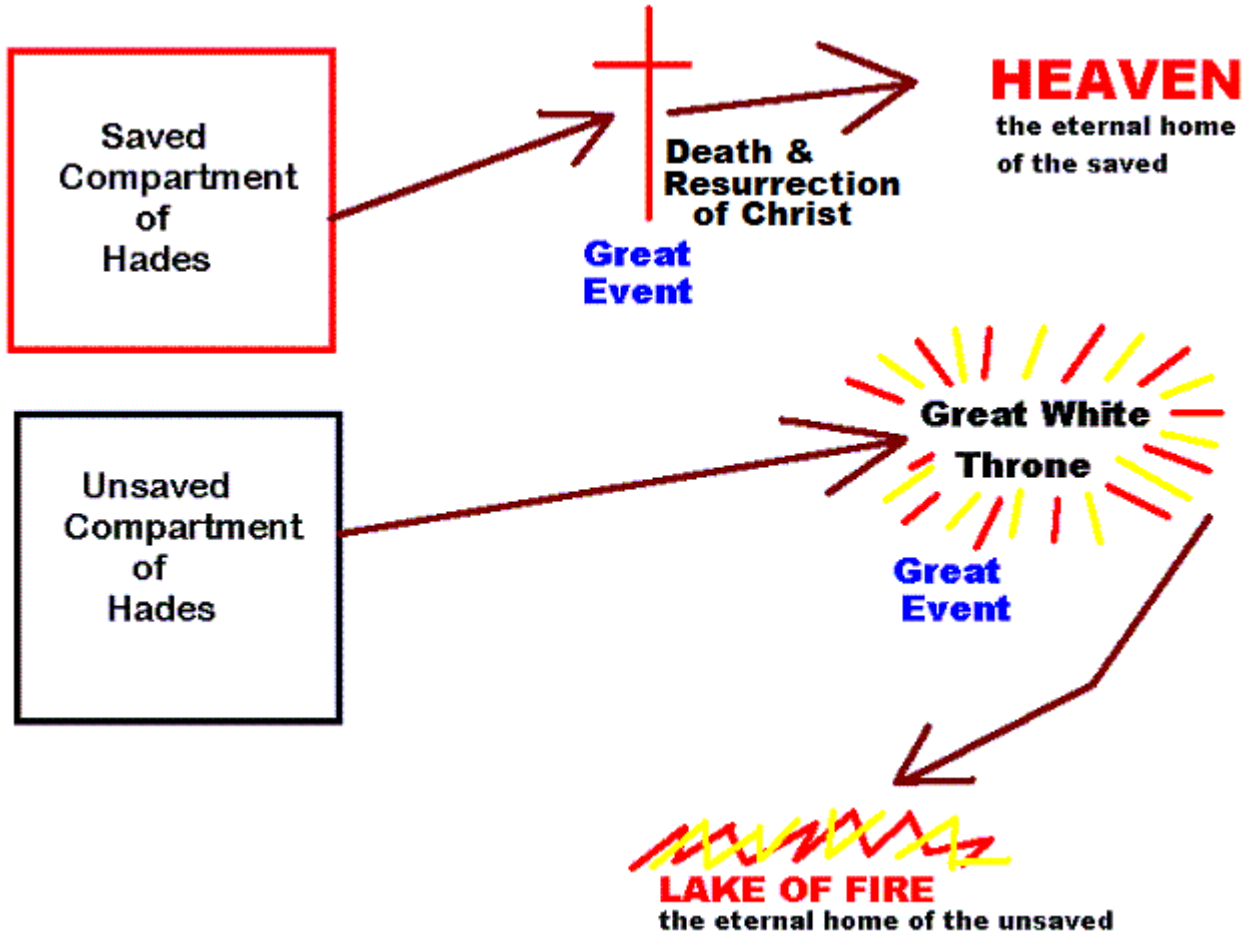
Those believers who died before the death of Christ were in the compartment of Hades that is called "Abraham's bosom" (Luke 16:22) and "paradise" (Luke 23:43). These would include Abraham, Isaac, Jacob, David, Isaiah, Daniel, the thief on the cross, etc. They were waiting for a great event, namely the full payment of their sins which would take place on Calvary's cross. Once this great event took place, then Christ set them free and delivered them from Hades and brought them to heaven.

Those who are in the unsaved compartment of Hades will remain there until a great event takes place: the future and final judgment of all the wicked. This judgment is also called the Great White Throne Judgment. When this great event takes place, their souls will be removed from Hades, their bodies will be resurrected (the second resurrection--John 5:29), and they will stand before God. Their works will be reviewed showing conclusively that they lacked the righteousness that God

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requires (Rev. 20:12-13). They will see that their names are not written in the Lamb's book of life (Rev. 20:15) because they never received the Lord Jesus Christ as their Saviour (John 1:12). All who reject Christ will perish eternally (John 3:16).

This is illustrated below:

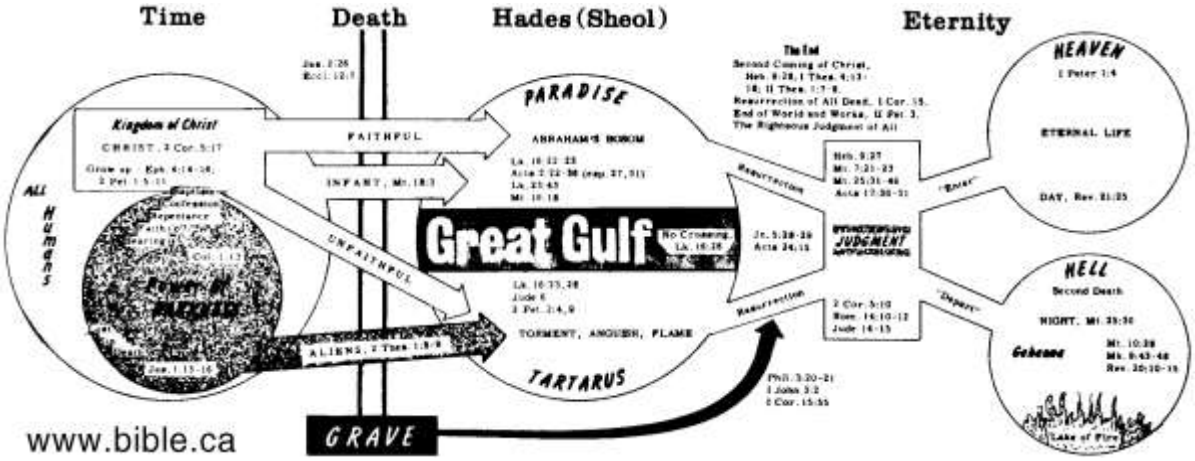


Summary of What the Bible Teaches on Hades (by William Newell):
Hades is literally, "the unseen": yet it is a place, with gates. It is in the heart of the earth. Matthew 12:40. It is the Hebrew *sheol*; as we see by comparing Psalm 16:10 with Acts 2:27. Men went down into it—Genesis 37:35, R. V. Spirits, not bodies, went there,—except in "the new thing" that God did in the judgment of Korah, Numbers 16:30-33, R. V. There was "a great gulf" there, fixed by God, separating His own from "the pit wherein was no water": for Christ had *covenanted* to shed His blood for *His* "prisoners,"—which made them "prisoners of *hope*"; and God promised Christ He would "render double" unto them,—not only delivering them from the *pit,*—as was Lazarus, in Abraham's bosom as a child of faith delivered,—but also bringing them up from the "stronghold," in which they waited. See Zechariah 9:9,11,12. When Christ ascended, after the three days there in "the lower parts of the earth," He led up His "captives,"—the Old Testament saints,—in His ascension (see Ephesians 4:8-10) so that they are now "spirits of just men made perfect," in their proper place in heaven, awaiting the Lord's second coming and the resurrection. It is blessed, and sad, to reflect upon the *countless hosts* waiting with *eagerness* our Lord's coming: and the prattling ones who "do not believe in it,"—and the frightful terror awaiting them! Note that our Lord's words in Matthew 16:18 refer to the *gates* of a literal *region*,—in this earth's center: into which gates the saints of the *Church* were never even to enter. --*The Revelation*, pages 79-80 (footnote).

[Source: http://www.middletownbiblechurch.org/doctrine/hades.htm]

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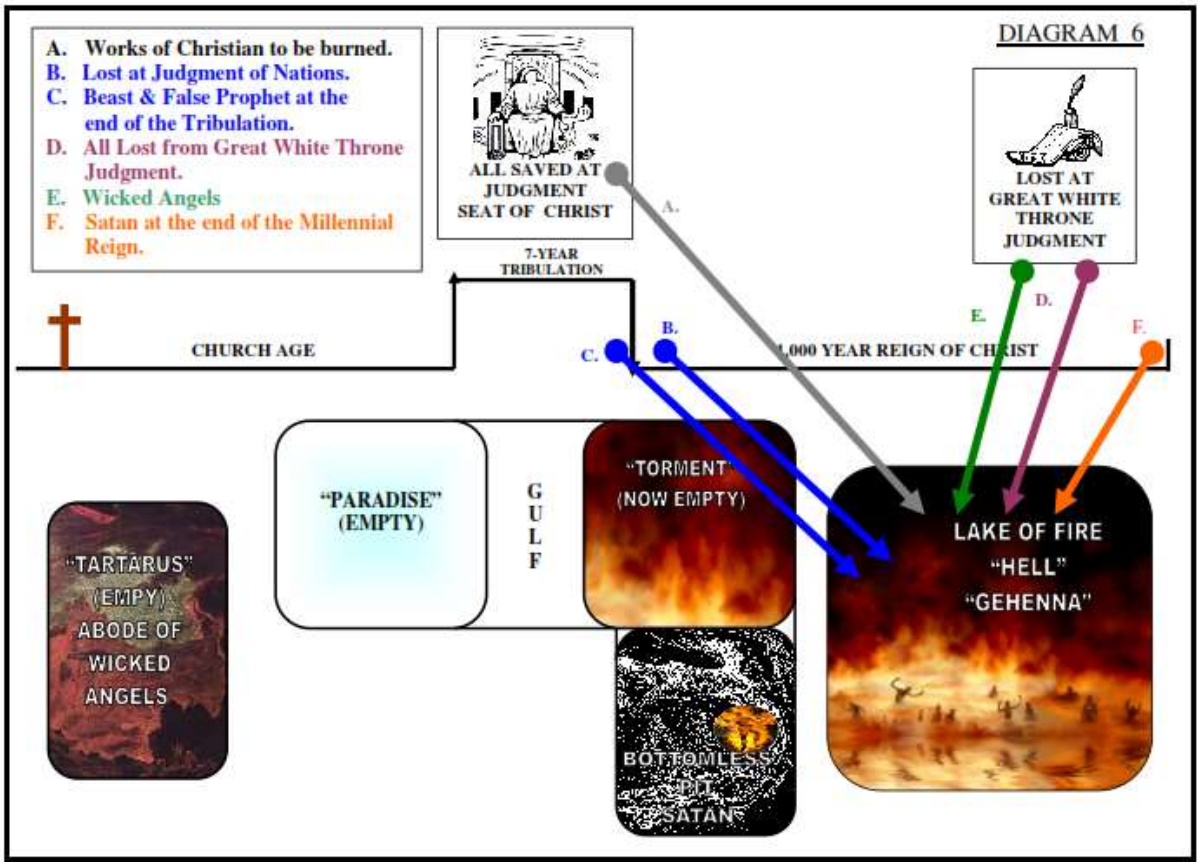
Additional perspectives:



Hades: The two compartment place where departed conscious spirits of the dead await judgment.

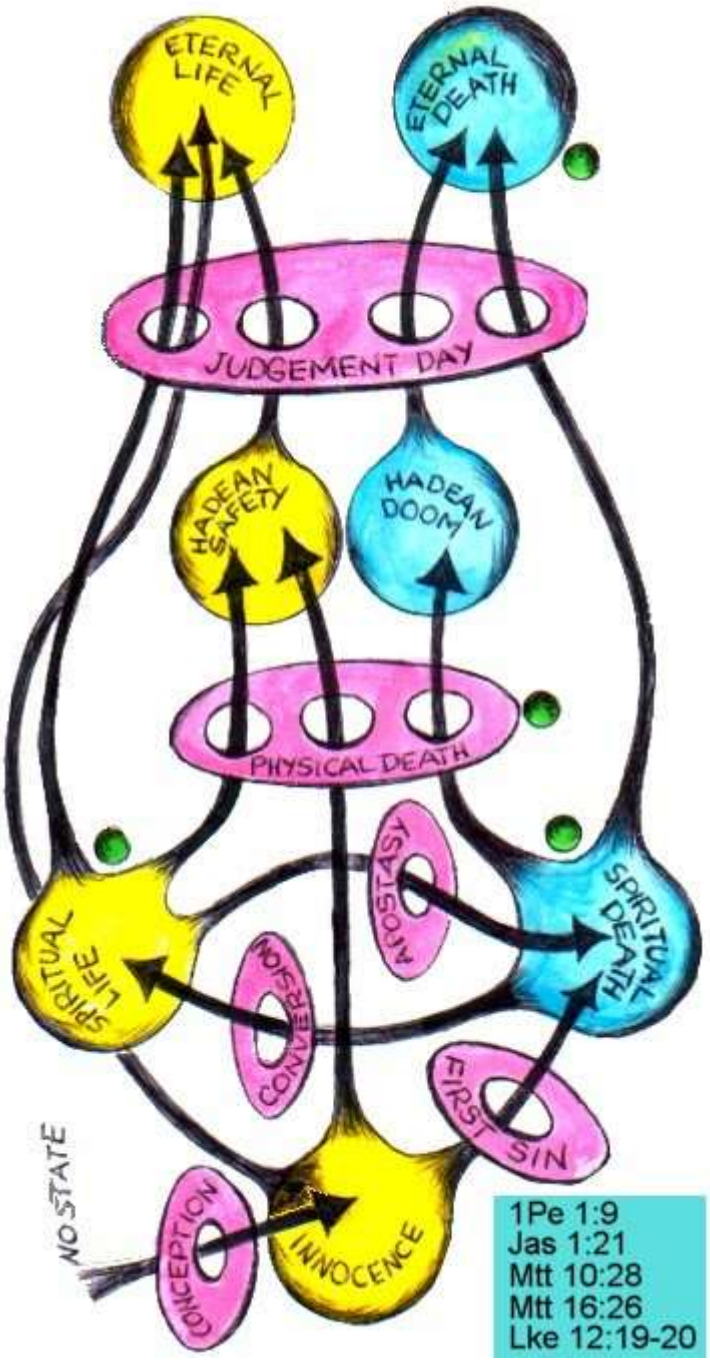
[Source: http://www.bible.ca/su-hades.htm]

Pre-Tribulation perspective:



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States of the Soul:



[Source: http://www.simplybible.com/f900.htm]

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Christian Perspectives on Who Goes to Heaven and Hell

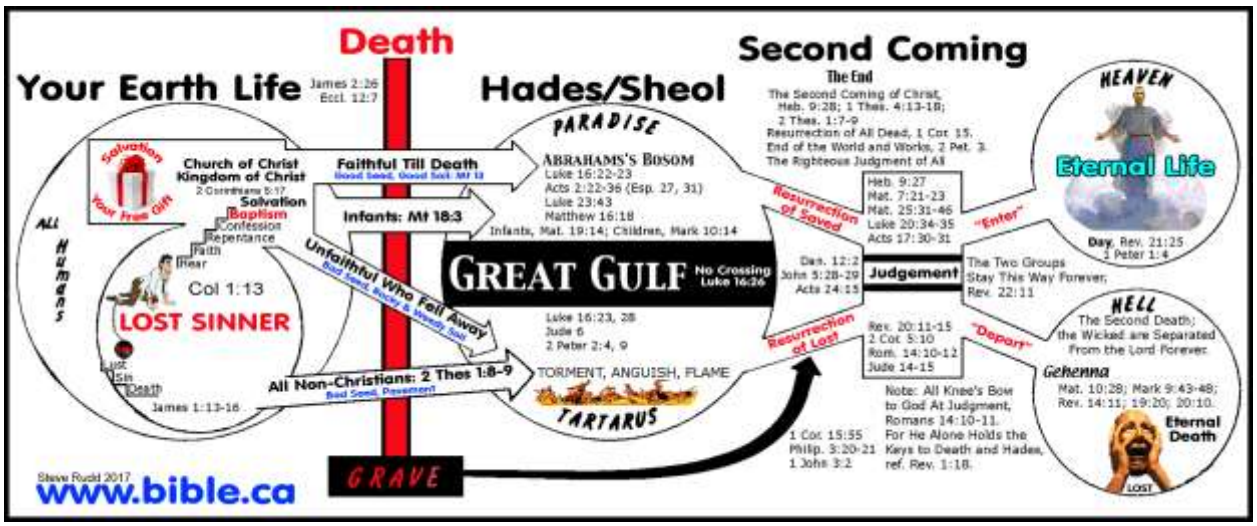
CHRISTIAN BELIEFS ABOUT WHO GOES TO HEAVEN AND WHO GOES TO HELL

	HEAVEN	HELL
Calvinist	The elect	The non-elect (hell = eternal conscious torment, ECT)
Arminian	Those who accept God's offer of salvation	Those who reject God's offer of salvation (hell = ECT or separation from God)
Universalist	All in the long run	None forever (the time of judgment has an end)
Conditional Immortality (Annihilation)	Those who are granted eternal life because of their faith/righteousness	Some temporarily; none forever (the wicked will eventually be destroyed)
Free Will	Those who choose to trust Christ as Savior before death	Those who choose not to trust Christ as Savior before death
Catholic	Those who are in full communion with God (believers can pass from purgatory to heaven)	Those who reject God (believers who need purification spend time in purgatory)
Eastern Orthodox	Saints experience the presence of God as paradise	Unbelievers experience the presence of God as punishment
Exclusivist (Restrictivist)	Those who have explicit faith (OT—in God; NT—in Christ)	Those who do not have explicit faith in the God of the Bible/in Christ
Inclusivist	Those who believe the revelation they have received	Those who reject the revelation they have received
Narrow Gate	Few	Many
Wider Mercy	Many	Few
Book of Life I	All whose names are written in the Book of Life	All whose names are not written in the Book of Life
Book of Life II	All except those whose names are blotted out of the Book of Life by their explicit rejection of God	Those whose names are blotted out of the Book of Life because they explicitly reject God

[Source: http://images.christianpost.com/blog/full/19320/views-of-heaven-and-hell.jpg?w=640&h=428]

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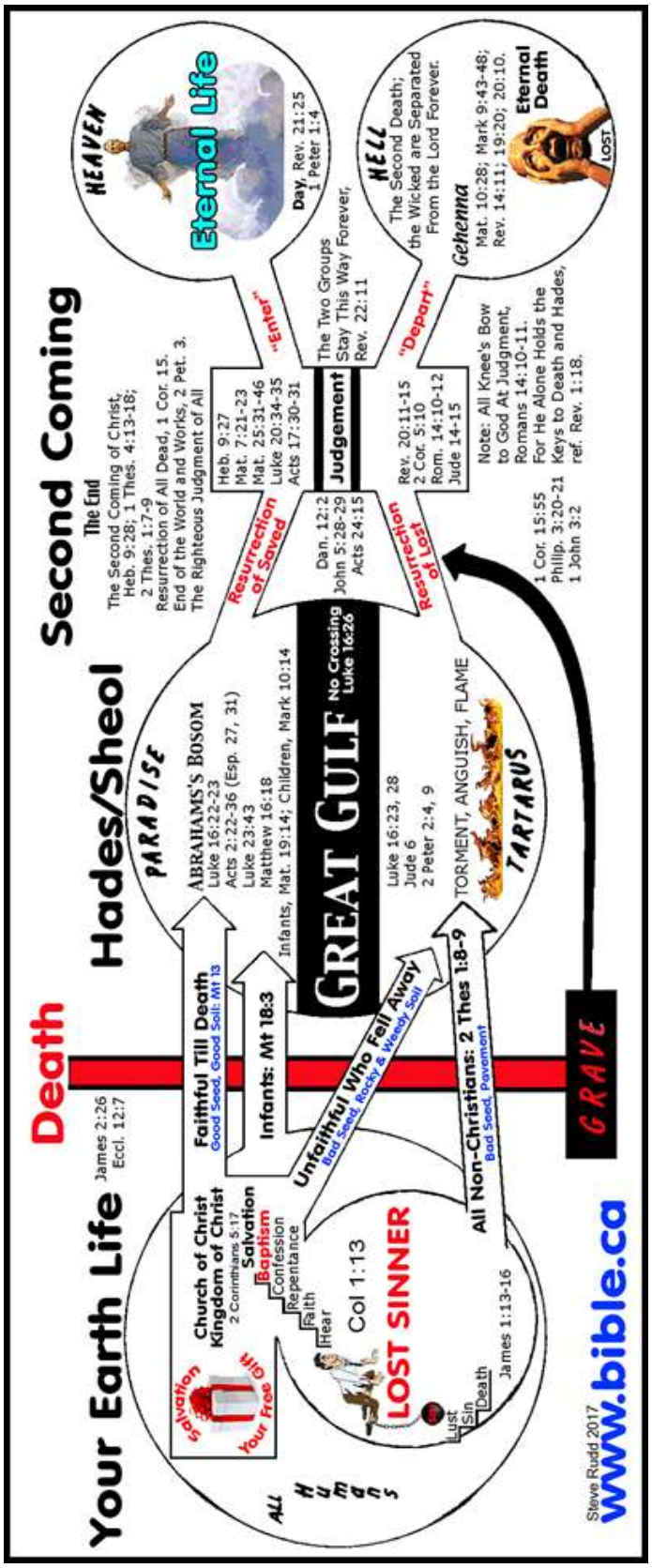
Church of Christ perspective:



[Source: http://www.bible.ca/hades-lk-16.gif]

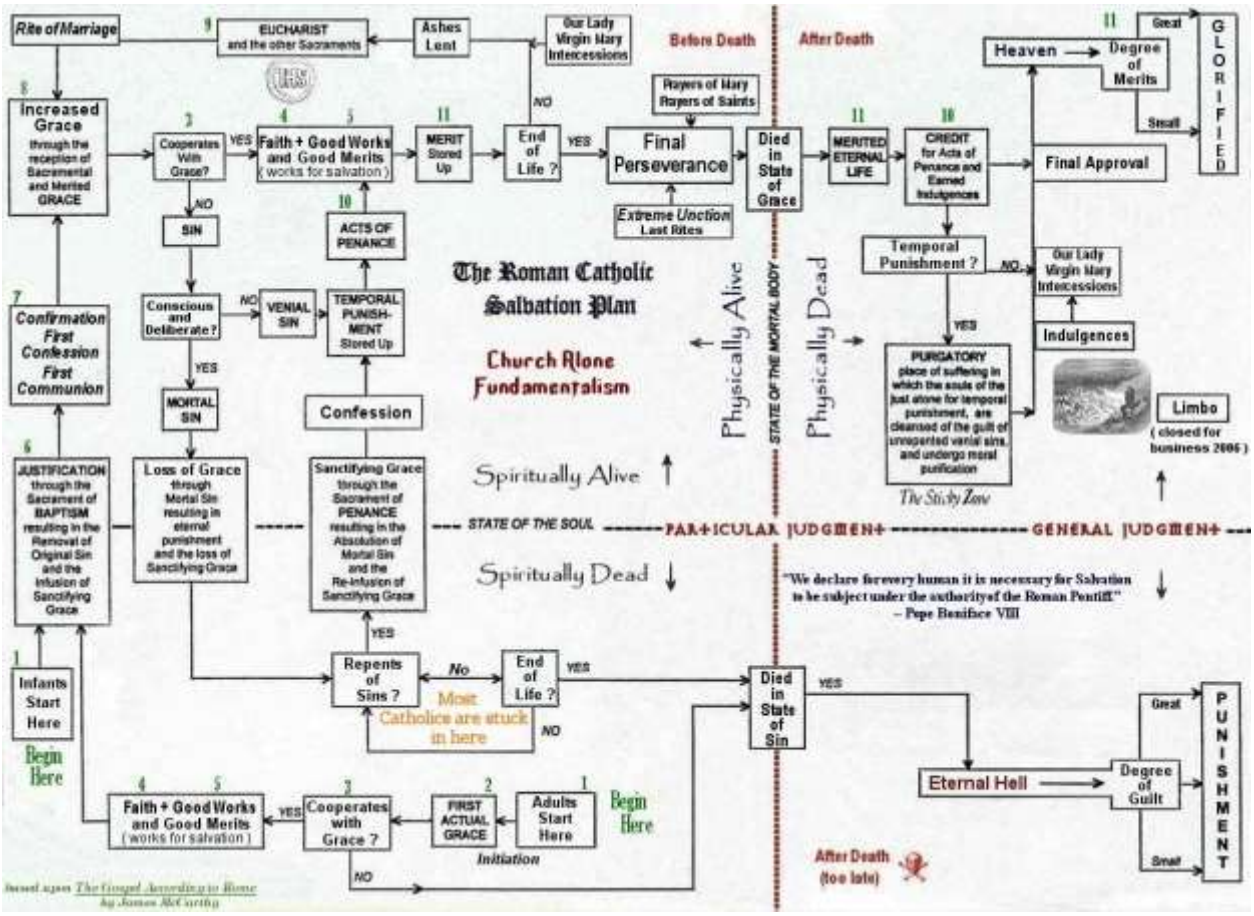
See following page for larger view…

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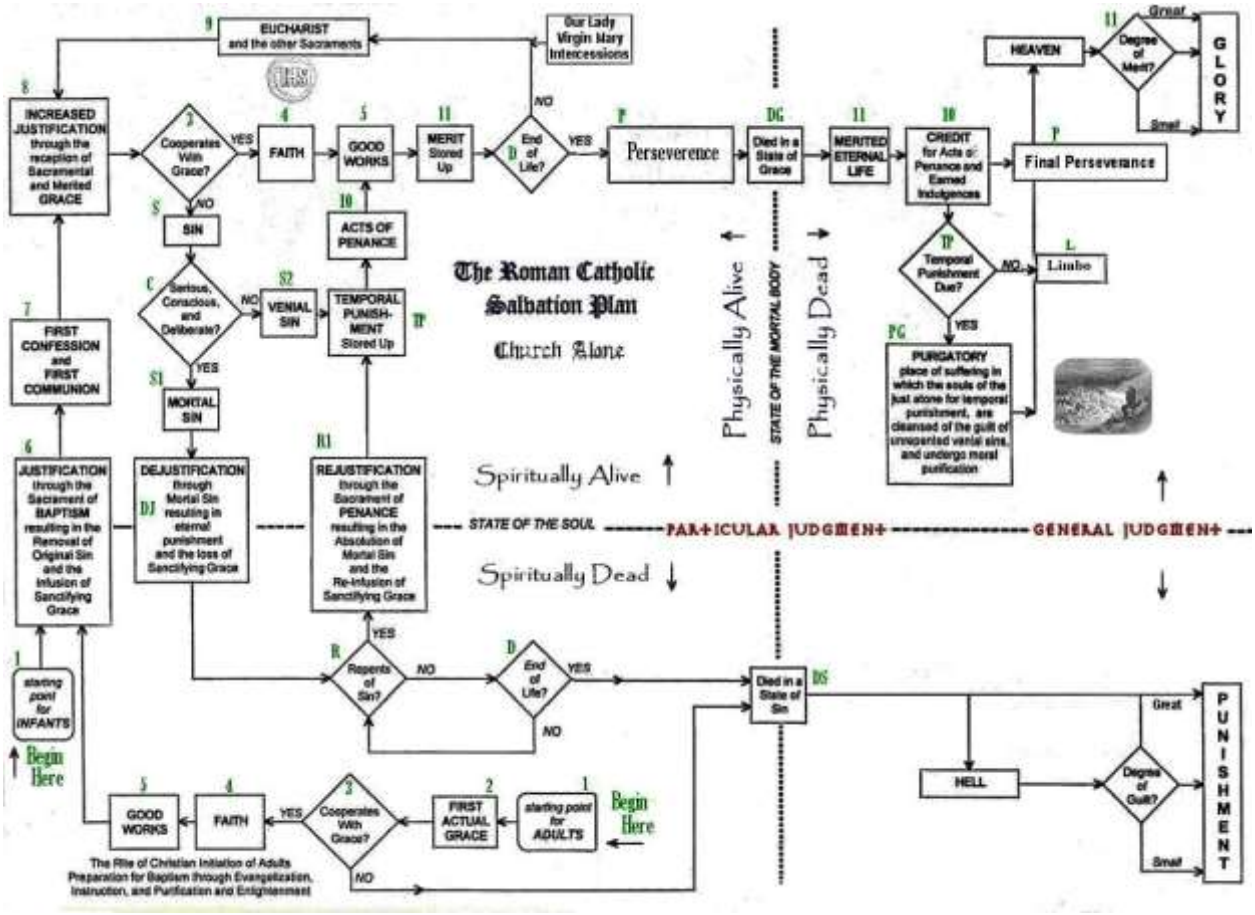
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Roman Catholic Perspective



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Another version of the above Roman Catholic Chart (with sources):



[Source: http://www.twoagespilgrims.com/doctrine/wp-content/uploads/2013/09/Roman-Catholic-Salvation-Flow-Chart.jpg]

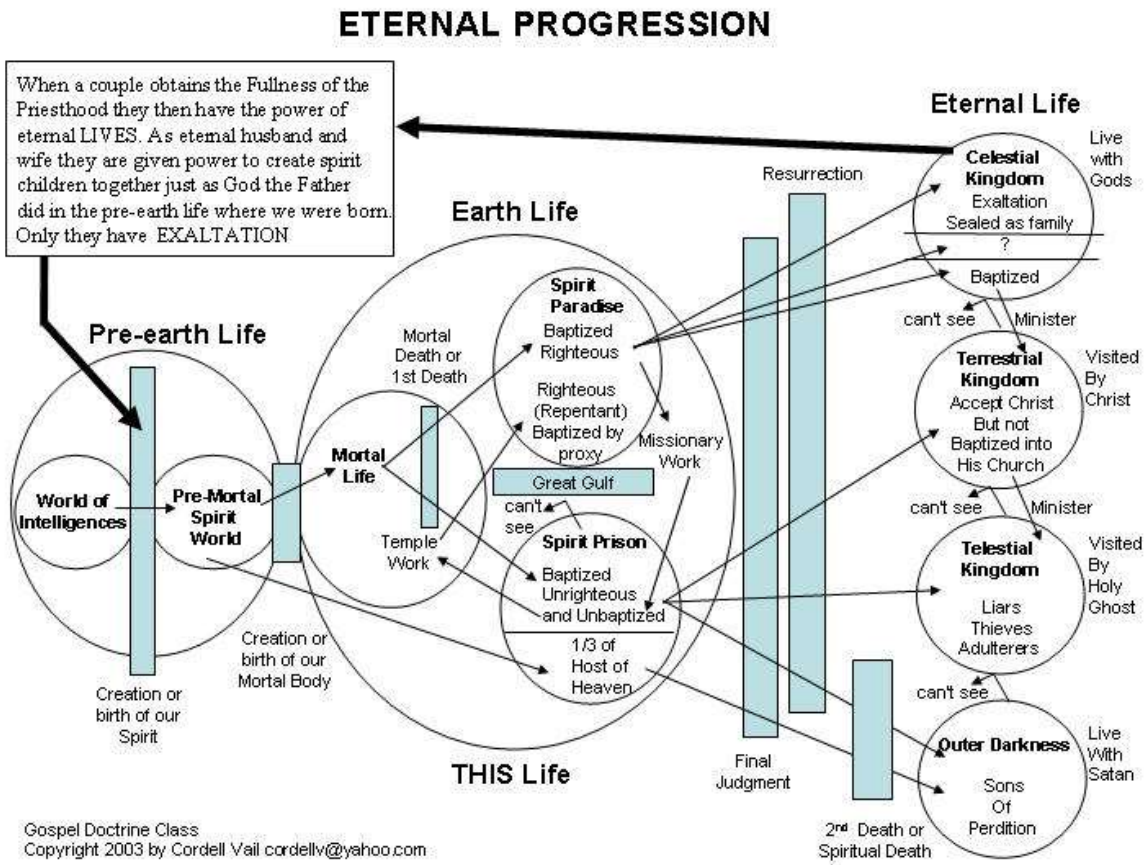
http://www.twoagespilgrims.com/doctrine/category/bible-studies/

http://www.twoagespilgrims.com/doctrine/is-jesus-the-carpenter-building-mansions-in-heaven/

http://www.twoagespilgrims.com/doctrine/13-summary-points-about-the-second-coming-of-christ/

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Mormon perspective:



[Source: http://www.mormondialogue.org/topic/67002-apparently-apostates-do-go-to-outer-darkness-by-this-plan-of-salvation-chart/?page=2]

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What is the first, second, and third Heaven?

By Randy Alcorn | February 24, 2012

Usually, the first heaven is considered to be our atmosphere, the second heaven is the sky, stars, and galaxies we can see, and the third Heaven is paradise.

“When referring to the present Heaven, where believers go when we die, I often use the term “intermediate Heaven” or “third Heaven,” which Paul used of the place he’d been taken (2 Corinthians 12:2)”

http://www.epm.org/resources/2012/Feb/24/what-first-second-and-third-heaven/

http://letusreason.org/Biblexp130.htm

https://carm.org/what-does-it-mean-when-bible-refers-third-heaven

http://askjohnmackay.com/what-is-third-heaven-paul-2-corinthians-where-other-two-heavens/

Question: *I have a NIV bible and in 2 Corinthians 12:2 it says, "I know a man in Christ who fourteen years ago was caught up to the third heaven." My question is what is third heaven?*

Answer: One of the principal rules in interpreting Scripture is to look closely at the context. It is also important to take Scripture literally as much as possible.

A close examination of the context of this passage reveals that "the man" Paul is referring to is himself. At the end of the previous chapter he shares some of his many trials and tribulations, as his life of being an apostle of Jesus Christ was not all tinsel and lights, but was filled with much persecution. He speaks of the experience he had in chapter 12 as an actual fact. It is important that we receive it as such. It was reality to him, and it should be reality to us. (How like the Lord to give Paul a taste of heaven in the midst of dark trials!) The King James Version also includes the phrase, "(whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;)..." Paul had a real trip into the heavenly world, his only doubt being whether he was in the body or out of the body. This same experience was repeated in the very next two verses.

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Notice that in the context of this passage the "third heaven" (v. 2) and "paradise" (v. 4) seem to be used synonymously. Note further that the apostle regarded heaven or paradise as a place; a place in which God's glory was. One of the most popular commentators of the Bible states that it was "... the heaven of the blessed, above the aerial heaven, in which the fowls fly, above the starry heaven, which is adorned with those glorious orbs : it was into the third heaven, where God most eminently manifests His glory." (Matthew Henry's Commentary, Vol. VI - Acts to Revelation, p. 641.) I tend to agree with Matthew Henry's breakdown of the heavens. The first heaven would be the sky in which birds fly. The second heaven would include outer space where the stars and the planets dwell. The third heaven is where God dwells. Note that these first two heavens are visible to man, but the third is divine. We are not capable to see that place with the physical eye, but by faith we believe that Jesus has gone before us to prepare for us a mansion, and if we accept Him as Lord and personal Savior, we shall go there by and by.

Regular Bible readers will readily recall how that Christ took His disciples (Peter, James and John) up into a mountain and was transfigured before them. He then brought them back down into the world to labor among sinful men. Paul's experience was to encourage him in his many trials and persecutions as he labored for the Lord. (See Acts 9:16 and also Acts 20:22-24.)

http://misslink.org/chapel/askaminister/future/3rdhvn.html

See also: **New Heaven(s) and New Earth** that occur after our resurrection and judgement

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First Resurrection Stages (saved) and Second Resurrection (unsaved)

Two Resurrections
https://bible.org/seriespage/4-two-resurrections

Excerpt:

Many people, among them some Christians, have been taught to believe that there is only one "general" resurrection of all the dead at the end of the world. This is a serious error which has robbed many believers of joy and victory in this life. Nowhere in the Scriptures are we taught that the bodies of all men will be raised at the same time. It is true that all the dead will be raised and brought into judgment, but neither the time, the place, nor the judgments are the same. The Bible clearly distinguishes between a first and a second resurrection…

Who Will Be Resurrected from the Dead?
http://www.jesus-is-savior.com/Basics/resurrection_who_will_be_raised.htm

The Resurrection of the Wicked
https://www.christiancourier.com/articles/1329-resurrection-of-the-wicked-the

Death and Resurrection Passages in the New Testament
https://carm.org/death-and-resurrection-passages-new-testament

The Unsaved after Death
http://tpgh.org/the-unsaved-after-death/

The Seven Resurrections in Scripture
http://www.biblebc.com/ForPreachers/SermonVault/Crucifixion/seven_resurrections_in_scripture.htm

Resurrection of the Unsaved
http://www.gospeloutreach.net/unsaved.html

Will the resurrection of the body be a physical resurrection from the dead?
http://www.desiringgod.org/articles/will-the-resurrection-of-the-body-be-a-physical-resurrection-from-the-dead

The Resurrection Body
https://bible.org/seriespage/5-resurrection-body

Resurrection Part 2 – A Body in Hell

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https://www.kootenaichurch.org/articles-pdf/resurrection/Resurrection-Part-2-A-Body-In-Hell.pdf [PDF]

Q & A: How Many Resurrections Will There Be? (Dr. J. Vernon McGee)
http://www.oneplace.com/ministries/thru-the-bible-with-j-vernon-mcgee/read/articles/q--a-how-many-resurrections-will-there-be-14814.html

A: There are two resurrections: The resurrection of the saved and the resurrection of the unsaved. The Lord Jesus said that some will be raised to everlasting life and some for judgment (see John 5:24-29). The first resurrection goes in a series. You have, for instance, first the taking out of the Church — they will be taken out at the Rapture. The Old Testament saints are not raised, according to Daniel 12:1, until after the Great Tribulation Period when they are raised to enter the kingdom here on this earth. Then you have the resurrection of the tribulation saints, and that ends the first resurrection. You have, therefore, three definite groups included in the first resurrection: The Church, the Old Testament saints, and the tribulation saints. Then you have the second resurrection — that of the lost at the Great White Throne, which occurs at the end of the Millennium.

How Many Resurrections are There?
http://www.opc.org/nh.html?article_id=306

Resurrection Bodies for Unbelievers
http://freelancetheology.com/2009/07/19/resurrection-bodies-for-unbelievers/

What Happens When You Die? All Appear Before the Judgment Seat of Christ (John Piper)
http://www.desiringgod.org/messages/what-happens-when-you-die-all-appear-before-the-judgment-seat-of-christ

The Resurrections
http://www.bibleresearch.org/resurrectionstopics.html

The Resurrection of the Body and Why It Matters
https://www.gci.org/prophecy/resbody

The Two Comings of Christ, The Five Judgements and the Two Resurrections
http://www.thecooljc.org/2010/08/the-two-comings-of-christ-the-five-judgments-and-the-two-resurrections/

http://middletownbiblechurch.org/dispensa/dispch13.htm

See also: **Premillennial, Amillennial, Postmillennial** for more perspectives effecting this topic

What Occurs at Death (from the time of the resurrection of Christ onward) [Chart]

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Order of Resurrection

http://www.biblestudytools.com/commentaries/revelation/revelation-20/order-of-resurrection.html

Excerpt:

There are several different resurrection "events" which transpire in history, each of which falls into one of two categories. All but the last resurrection event make up the *first resurrection*.

The Resurrections

Order	Which	Timing	Who	Description	Scriptures
1	First	The Third Day	Jesus Christ	The resurrection of the Lord Jesus Christ, the "firstfruits of those who have fallen asleep."	Mtt. Mat. 28:1-7; Mark Mark 16:1-11; Luke Luke 24:1-12; John John 20:1-18; 1Cor. 1Cor. 15:20
2	First	Shortly after Christ's Resurrection.	A Few OT Saints	At the earthquake attending the crucifixion, graves were opened. Shortly after the resurrection of Christ, these saints were raised.[6]	Mtt. Mat. 27:50-53
3	First	Before the Tribulation.	Church	The resurrection of Church-age believers at the *Rapture*.	John John 14:3; 1Th. 1Th. 4:13-18; 1Cor. 1Cor. 15:50-53
4	First	Middle of the Tribulation.[7]	Two Witnesses	God's two witnesses will be raised after being killed by *The Beast*.	Rev. Rev. 11:11-12+
5	First	After Jacob's Trouble	OT Saints	Old Testament saints will be resurrected to enter the Millennial Kingdom.[8]	Dan. Dan. 12:1-2; Isa. Isa. 26:19; Eze. Eze. 37:13-14[9]
6	First	Beginning of Millennial Kingdom.	Tribulation Martyrs	The Tribulation martyrs will be resurrected so that they can rule and reign with Christ.	Rev. Rev. 20:4-6+
7	Second	End of Millennial Kingdom	Unbelieving Dead[10]	At the end of the millennial reign of Christ, the final resurrection will consist of all of the unbelieving, wicked dead. They will be found guilty at the Great White Throne Judgment and cast into the Lake of Fire.	Rev. Rev. 20:11-15+

Although Scripture makes no mention of it, some believe there may be a resurrection of saints from among those who entered the Millennial Kingdom in their natural bodies and their offspring (Mtt. Mat.

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25:34). If the righteous die at an advanced age (Isa. Isa. 65:20), then their resurrection is not recorded in Scripture:

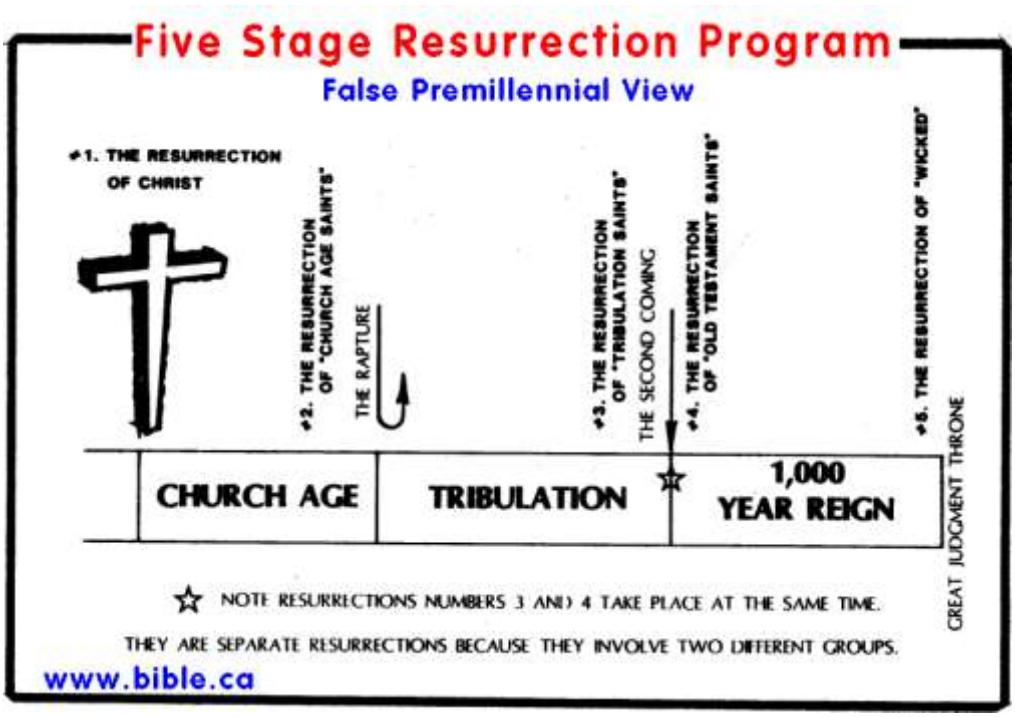
The question has been raised concerning the judgment of those who die in the millennium. It is clear that the unsaved who die in the millennium are included in [the Great White Throne] judgment. The Scriptures are silent, however, concerning any rapture or translation of saints who survive the millennium and concerning the resurrection of saints who may die in the millennium. Both events may be safely assumed, but are not the subject of divine revelation, probably on the principle that this truth is of no practical application to saints now living. Further light may be cast upon this in the millennium itself as the truth of God is made known.

Others suggest …

Note: The above perspectives regarding first and second resurrections are mainly components of a premillennial point of view. See Premillennial, Amillennial, Postmillennial for more details about that view.

The Final Resurrection of All the Dead

http://www.bible.ca/d-resurrection-dead.htm
Church of Christ perspective with Charts -- largely amillennial but with their own unique slant – anti-premillennialism (see "Five State Resurrection Program" below for example), even though some pockets of the Church of Christ church in the south are apparently premillennial. For example:



See also: **Premillennial, Amillennial, Postmillennial** for more perspectives effecting this topic

See also: **Views of Hell**

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Two Judgements? Judgement Seat (Bema) of Christ vs Great White Throne

GotQuestions.org
https://www.gotquestions.org/great-white-throne-judgment.html

> **What are all the different judgments in the Bible?**
> https://www.gotquestions.org/all-the-judgments.html

In Touch Ministries (Stanley)
https://www.intouch.org/read/two-judgments

https://www.youtube.com/watch?v=IGIkhB4dEQY

Christian Truth Center
http://www.christiantruthcenter.com/heaven-judgment/

Christianity Forum:
https://christianity.stackexchange.com/questions/4192/whats-the-difference-between-the-judgment-seat-of-christ-and-the-great-white-th

https://christianity.stackexchange.com/questions/5604/what-is-the-biblical-basis-for-multiple-judgments-after-death/5612#5612

https://bible.org/article/doctrine-rewards-judgment-seat-bema-christ

David Wilkerson (audio)
https://www.youtube.com/watch?v=Er4_jILO6mQ

Small Group Bible Study on The Bema Seat
http://www.free-bible-study.org/free-bible-study-on-blessings-lesson-1.html

Direct Link to article: http://faithalone.org/magazine/y1995/95C1.html

Will the Lost and Saved Stand in the Same Judgment?
http://jesus-is-savior.com/Books,%20Tracts%20&%20Preaching/Printed%20Books/Golden/sgdb-chap_02.htm

5 Theories of Judgement Day
http://www.christianpost.com/news/5-theories-of-judgment-day-how-it-will-happen-106058/

Note: The perspectives regarding two separate judgements for save/unsaved are mainly

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components of a premillennial point of view. See Premillennial, Amillennial, Postmillennial for more details about that view.

The Seven Judgements
http://christiandestiny.org/publications/bulletin/2011-06.shtml

The Judgments - (Past, Present, and Future)
https://bible.org/article/judgments-past-present-and-future

The Final Judgement
http://www.woosterbaptisttemple.org/studies/WhatTheBibleTeaches/59.htm

The Future Judgement of the Believer
https://bible.org/seriespage/6-future-judgment-believer

The Judgement to Come
https://www.bereanbiblesociety.org/the-judgment-to-come/

The sequence of judgement is thus;

1. First Christians at the Bema, in the air after rapture when the Lord comes (2nd Tim.4:1; 1st Pet.4:17; Rom.14:10; 2nd Cor.5:10; Matt.25:19; Lk.19:15)
2. Next, the Jews, dead and alive when our Lord Returns and restores Israel (Dan.12:2)
3. Next, the LIVING of the nations after the battle of Armageddon (Matt.25:31-46)
4. Then, after 1,000 years of reign, the DEAD of the nations (Rev.20:5, 11-15)

http://bibleforums.org/showthread.php/262776-Judgement-seat-of-Christ-judging-ourselves-what-does-it-all-mean

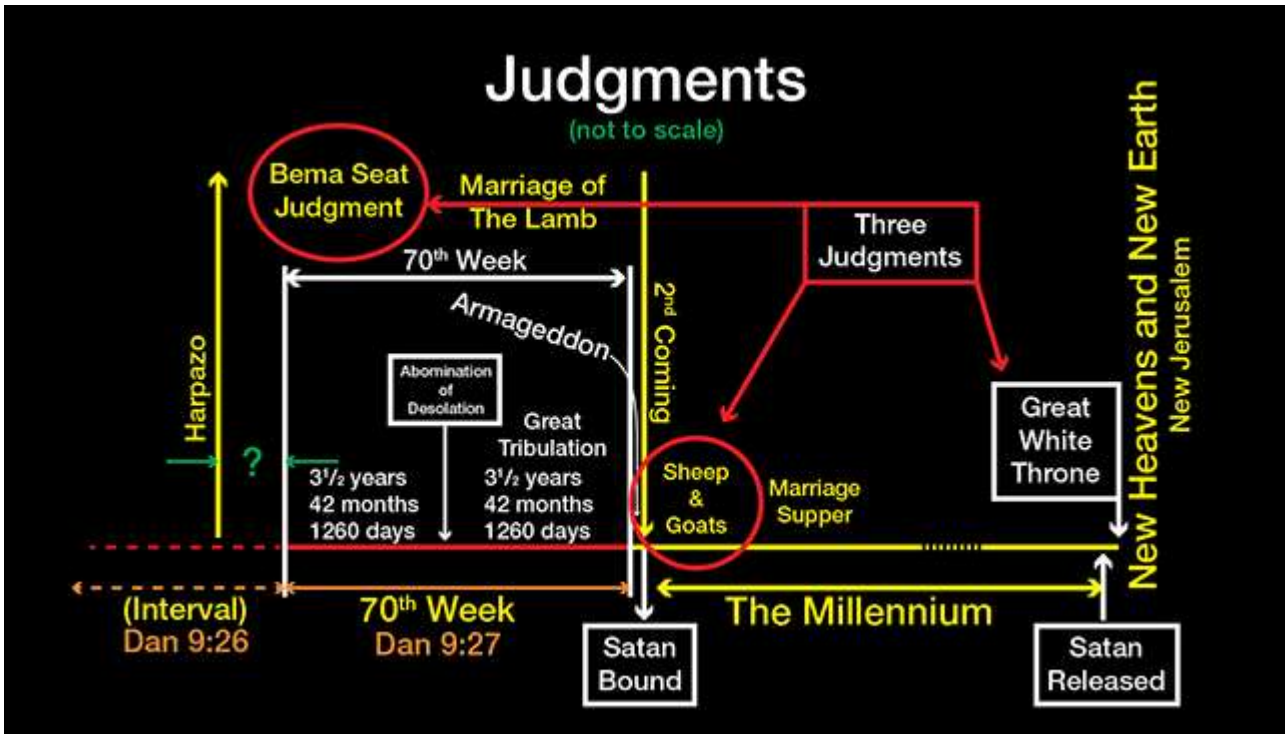
The Great White Throne Judgement
https://countdown.org/en/books/from-the-end-to-eternity/the-great-white-throne-judgment/
(Note: above reference does not believe in a traditional hell. It believes that unsaved/dead are punished, then eventually released from punishment; **see here for related articles)**

The Coming Judgements of God
http://www.bible-truths-revealed.com/adv30.html

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The Doctrine of Rewards: The Judgment Seat (Bema) of Christ
https://bible.org/article/doctrine-rewards-judgment-seat-bema-christ

Bema Seat of Christ - Believers Judgment by Christ
http://www.arewelivinginthelastdays.com/article/bema/bema.htm



http://www.khouse.org/images/judgements.png

Note: The above chart assumes premillennial viewpoint
(see next section for details about this and other viewpoints)

What Happens When You Die? All Appear Before the Judgment Seat of Christ (John Piper)
http://www.desiringgod.org/messages/what-happens-when-you-die-all-appear-before-the-judgment-seat-of-christ

The Two Comings of Christ, The Five Judgements and the Two Resurrections
http://www.thecooljc.org/2010/08/the-two-comings-of-christ-the-five-judgments-and-the-two-resurrections/

http://middletownbiblechurch.org/dispensa/dispch13.htm

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The Treasure Principle



George Verwer [founder of Operation Mobilisation (OM)] and Randy Alcorn Speak on the Treasure Principle [Video]

https://www.youtube.com/watch?v=3Zqa1H8QMIs

[Note: Includes fascinating background of George and start of OM, also Lazarus/Beggar video by Randy introducing his graphic novel, Eternity]

The Treasure Principle: Randy Alcorn Speaking at A Jesus Church [Video]

https://www.youtube.com/watch?v=nWTbGSwTo4M

Stephen King, Warren Buffet, Bill Gates and Angelina Jolie: What Unbelievers Are Discovering About Giving

http://www.epm.org/blog/2009/Mar/3/stephen-king-warren-buffet-bill-gates-and-angelina

Randy Alcorn answering question: What Are the Six Treasure Principles in Your Book?
https://www.youtube.com/watch?v=J7gxx_mu72w\\

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You can't take it with you, but... you can send it on ahead. "Store up for yourselves treasures in Heaven."

Jesus, Matthew 6:20



The 6 Treasure Principle keys:

God owns everything; I'm His money manager.

We are the managers of the assets God has entrusted–not given–to us.

My heart always goes where I put God's money.

Watch what happens when you reallocate your money from temporal things to eternal things.

Heaven–the New Earth, not the present one–is my home.

We are citizens of "a better country–a heavenly one". (Hebrews 11:16)

I should live today not for the dot, but for the line.

From the dot–our present life on earth–extends a line that goes on forever, which is eternity in Heaven.

Giving is the only antidote to Materialism.

Giving is a joyful surrender to a greater person and a greater agenda. It dethrones me and exalts Him.

God prospers me not to raise my standard of living, but to raise my standard of giving.

God gives us more money than we need so we can give–generously.

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Ecclesiastes 5:10-15 on money and happiness

paraphrases by Randy Alcorn

“Whoever loves money never has money enough.”

The more you have, the more you want.

“Whoever loves wealth is never satisfied with his income.”

The more you have, the less you’re satisfied.

“As goods increase, so do those who consume them.”

The more you have, the more people (including the government) come after it.

“And what benefit are they to the owner except to feast his eyes on them?”

The more you have, the more you realize it doesn’t meet your real needs.

“The sleep of a laborer is sweet, whether he eats little or much,

but the abundance of a rich man permits him no sleep.”

The more you have, the more you have to worry about.

“I have seen a grievous evil under the sun: wealth hoarded to the harm of its owner.”

The more you have, the more you can hurt yourself by holding onto it.

“…or wealth lost through some misfortune.”

The more you have, the more you have to lose.

“Naked a man comes from his mother’s womb, and as he comes,

so he departs. He takes nothing from his labor that he can carry in his hand.”

The more you have, the more you have to leave behind.

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Source: http://www.epm.org/resources/2010/Mar/16/six-principles-treasure-principle/

Small Group Discussion Guide:

https://spenceshelton.files.wordpress.com/2009/01/the-treasure-principle-discussion-guide.pdf

A Summary of Book (with comments pro/con):

http://andynaselli.com/you-cant-take-it-with-you-but-you-can-send-it-on-ahead

Small Group Bible Study on Eternal Rewards

http://www.free-bible-study.org/free-bible-study-on-blessings-lesson-3.html

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The Biblical Words Behind HELL

Old Testament (Hebrew)	New Testament (Greek)
SHEOL	HADES
GAY' HINNOM	GEENNA \ GEHENNA
TOPETH	GEENNA \ GEHENNA
	TARTAROO

This table represents what I currently consider to be Hebrew and Greek word equivalents.

[Source: http://www.what-the-hell-is-hell.com/HellStats/hell.htm]

See also:

http://www.what-the-hell-is-hell.com/HellStudy/HellChart.html

http://www.what-the-hell-is-hell.com/HellStudy/HellCharts.htm

Other words associated with Sheol / Hades / Hell:

Abbadon
The (Bottomless) Pit
The Abyss
The Sea
Lake of Fire



Note: Tartaroo = Tartarus

There are also other words, phrases, titles associated with sheol/hades/hell and they will be covered elsewhere in this appendix.

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Views of Hell

The Problem of Hell – Traditionalism and Annihilationism
http://www.hellhadesafterlife.com/hell/annihilationism-traditionalism-problem-hell

Three Views of Hell
http://www.rethinkinghell.com/welcome

Excerpt:

There are three views of Hell, labelled most efficiently: *Traditionalism*, *Conditionalism* and *Universalism*. The traditional, majority view is commonly and non-pejoratively called "Traditionalism" in this context, and sometimes delineated "Eternal, Conscious Torment" (ECT). Conditionalism is short for *Conditional Immortality*, a perspective incorporating *Annihilationism*. Universalism is sometimes referred to as *Universal Restoration* or *Universal Reconciliation*.

Traditionalism holds that Hell involves a permanent state of conscious suffering. Universalism is at the opposite pole, suggesting that everybody eventually ends up reconciled to God, after a period of refinement in Hell. Conditionalism rejects this, agreeing with Traditionalism that Hell is permanent, and that the unsaved will suffer. Where we [conditionalists] mainly disagree with Traditionalism, is in the duration of the experience of Hell. We believe that it ends, because the person (body and soul) is finally destroyed. This, including any suffering involved in the process, is how the Bible portrays final punishment.

Statement on Evangelical Conditionalism
http://www.rethinkinghell.com/Rethinking-Hell_Statement-on-Evangelical-Conditionalism.pdf [PDF]

Double Jeopardy: Why Raise the Dead, Only to Destroy Them?
http://www.rethinkinghell.com/2012/07/double-jeopardy-why-raise-the-dead-only-to-destroy-them/

Hell Part 2 – Traditionalism vs Conditionalism (Church of Christ)
http://www.licoc.org/Sermons/Liberalism%20In%20The%20Church%20_Hell_part2_Tradit_vs_Cond_Week6.pdf [PDF]

Conditionalism vs Eternal Torment vs Universal Reconciliation
http://www.unsealed.org/2016/11/conditionalism-vs-eternal-torment-vs.html (pro Conditionalism)

Wikipedia: Christian Universalism

See also following: **Sites that Do Not Believe in a Traditional Hell**

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Following sites do not believe in a traditional hell of eternal torment/fire, etc.

The Hell Words of the Bible

The following Charts contain all the words in the Hebrew and Greek Scriptures which are translated Hell in some English Bible translations. Tentmaker Ministries prepared this material. Please refer to the link at the bottom which contains a long list of Bible translations which do not contain the word Hell from cover to cover. One day all correctly translated Bible versions will be without the pagan Hell and the pagan concept of everlasting punishment. Gary Amirault

http://what-the-hell-is-hell.com/HellStudy/HellCharts.htm

http://www.what-the-hell-is-hell.com/HellScholars.htm (Universalism)

Honest Questions and Answers About Hell
http://www.tentmaker.org/articles/ifhellisreal.htm (Universalism)

The Problem of Hell – Traditionalism and Annihilationism (*See also:* Views of Hell)
http://www.hellhadesafterlife.com/hell/annihilationism-traditionalism-problem-hell

The Great White Throne Judgement (*See also*: Two Judgements?)
https://countdown.org/en/books/from-the-end-to-eternity/the-great-white-throne-judgment/
(Note: Above reference believes that unsaved/dead are punished, then eventually released)

Hell Doctrines: Facts and Deceptions on Hell
http://www.truechristianity.com/christian/helldoctrines.htm

Does Eternal Punishing Differ From Eternal Punishment?
https://appleofgodseye.wordpress.com/tag/socrates/

Conditionalism vs Eternal Torment vs Universal Reconciliation
http://www.unsealed.org/2016/11/conditionalism-vs-eternal-torment-vs.html (pro Conditionalism)

Resurrection and Judgement
http://www.bibleed.com/resurrection-and-judgement.html

See also: Where Did Jesus Go After He Died? (and the Harrowing of Hell)

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Here are examples of opposing perspective:

http://www.middletownbiblechurch.org/doctrine/hades.htm

http://enrichmentjournal.ag.org/201203/201203_086_Hell_forever.cfm

http://www.matthewmcgee.org/hel4ever.html

http://truthmagazine.com/archives/volume39/GOT039012.html

http://www.equip.org/article/the-dark-side-of-eternity-hell-as-eternal-conscious-punishment/

Return to beginning of: Views of Hell

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An Alternative View:

25 Bible Verses That Disprove Eternal Conscious Hell

While this might not be exhaustive, I've put together 25 verses that strongly illustrate what the Bible teaches on the issue. As one will see, to believe in the traditional hell, one will have to directly argue against the language the Bible uses in these 25 passages which unanimously describe the fate of the unjust as being annihilation– *not* eternity in a conscious hell.

Here's what the Bible says, and precisely why I have argued that if one were to read the Bible without preexisting ideas of traditional hell, one would not walk away believing in it. Here's the list:

Psalm 1:6 "But the way of the ungodly shall **perish"**
If one believes in eternal conscious hell, they don't believe the ungodly perish at all– but *live forever* in hell.

Psalm 37:20 "But the wicked shall **perish**… they shall **consume**; into smoke shall they **consume** away."
If one believes in eternal conscious hell, they don't believe the wicked will be "consumed." Instead, they believe the wicked and tortured and *never* consumed.

Psalm 69:28 says that the wicked are "**blotted out** of the book of the **living**."
This continues the consistency of scripture which tells us the wicked die– not that they are eternally living in a conscious hell.

Ps. 34:16, 21 "evil brings **death** to the wicked."
Of course, if one believes in eternal hell, one doesn't believe that evil brings death at all, but brings life– in hell.

Psalm 92:7 "… shall be **destroyed** forever."
If one believes in eternal conscious hell, they don't believe those who are lost are "destroyed" but again, that they live forever.

Prov. 24:20 "the lamp of the wicked will be snuffed out."
To believe in eternal conscious hell means one believes they will not be snuffed out at all.

Dan. 2:35 "the wind swept them away **without leaving a trace**."

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This continues the theme of totally destroyed– there's not a trace of the wicked. This is the opposite of eternal life in hell.

Isa. 1:28, 30–31 "rebels and sinners shall be **destroyed** together, and those who forsake the Lord shall be **consumed**."
Obadiah 1:16 It will be as if the evil "**had never been.**"
This speaks to ceasing to exist– not eternal life in hell. In the traditional hell it will not be "as if they had never been" because they'll live eternally and still "be."

Mal 4:1 "All the arrogant and every evildoer will be stubble, and the day that is coming will set them on fire," says the LORD Almighty. "**Not a root or a branch will be left to them**."
Here God is quoted directly– the evildoers are destroyed like straw thrown into the fire, and *nothing is left*. This shows total annihilation (they no longer exist). To believe in eternal hell, one would have to argue that God was mistaken and that they aren't destroyed in the fire at all– but live forever in the fire *without* being consumed, which is the exact opposite of what God claimed.
Again, hell is NOT in the Old Testament. Instead, they believed that the wicked are destroyed – that they die and do not get resurrected to eternal life. This is the testimony of the whole of scripture. To believe in eternal conscious hell is to really be at odds with the terminology we see scripture use.

These same claims of annihilation and destruction continue in the New Testament:

Matthew 10:28 "Rather, fear him which is able to **destroy both soul and body** in hell."
Here Jesus himself teaches against hell– saying that those who are lost experience the death of their soul. If one believes in eternal conscious hell, they believe Jesus was wrong on this point, and that souls don't die at all, but will live forever in hell.

John 3:16 "…whosoever believeth in him should not **perish"**
Again, to believe in hell, one must believe Jesus was wrong in John 3:16 and that people don't "perish" at all, but live forever in hell.

Matthew 7:13: "broad is the road that leads to **destruction**"
Jesus in his warnings continues with the repetitive testimony of scripture: the consequence of rejecting reconciliation with God is destruction– *not* everlasting life in torment.

Jesus on a variety of occasions uses the metaphor of fire that **consumes** not tortures: Matt. 7:19; 13:40; John 15:6

Philippians 3:19 "whose end is **destruction…**"

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There's that pesky word "destroyed" again. Those who believe in eternal hell don't believe one is destroyed in hell, but lives there forever.

2 Thessalonians 1:9 "who shall be punished with everlasting **destruction** …"
Getting repetitive yet? Seems like the Bible is getting pretty clear that the consequence of rejecting God is *destruction*, not eternal life in hell.

1 Cor 3:17: "God will **destroy** that person"
There's that word again that doesn't mean tortured in hell, but just means what it says– destroyed.

2 Cor 2:15-16: "those that **perish**"
Again, if Paul meant hell, he should have said it– seems like everyone talks about perishing, being destroyed– but doesn't talk about hell.

Romans 6:23: "For the wages of sin is **death..**"
Growing up we're taught that the "wages of sin is hell" but nope– it's perishing, dying, being destroyed.. the opposite of eternal life in hell.

Hebrews 10:39 "But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul."
Another version of the same term… destroyed.

James 4:12a "There is one lawgiver, who is able to save and to **destroy**."
Seems like every biblical author wants us to understand to be "destroyed" is the natural consequence…
2 Peter 2:3: "Their condemnation from long ago is not idle, and their **destruction** is not asleep."

Revelation 20:14 "This is the **second death**…"
Those who believe in eternal conscious hell don't believe in the second death– they believe everyone is immortal, and that some will live forever in hell. Rev 20:14 is clear that they die– they don't live forever in hell at all.

So there you go folks – the testimony of the whole of scripture does not testify to hell as a place where you are alive and tortured for all eternity. Instead, from the beginning to the end of scripture we are warned that refusing to be reconciled to God – the author and sustainer of life – results in a natural outcome: the finality of death which is the ultimate destruction.

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I would encourage you to just read the Bible – and read it without the lens of hell that you grew up with. If you read it without those lenses to distort what you see, you'll find that eternal hell isn't what the Bible warns us about – it warns us about a second death.

[Source: http://www.patheos.com/blogs/formerlyfundie/25-bible-verses-that-disprove-eternal-conscious-hell/]

The Biblical Truth About Hell
http://biblelight.net/hell.htm

Verses related to Hell
http://www.biblestudytools.com/search/?s=bibles&q=hell#

Hell (Bakers Evangelical Dictionary of Biblical Theology)
http://www.biblestudytools.com/dictionaries/bakers-evangelical-dictionary/hell.html

Bible Verses About Hell
http://www.openbible.info/topics/hell

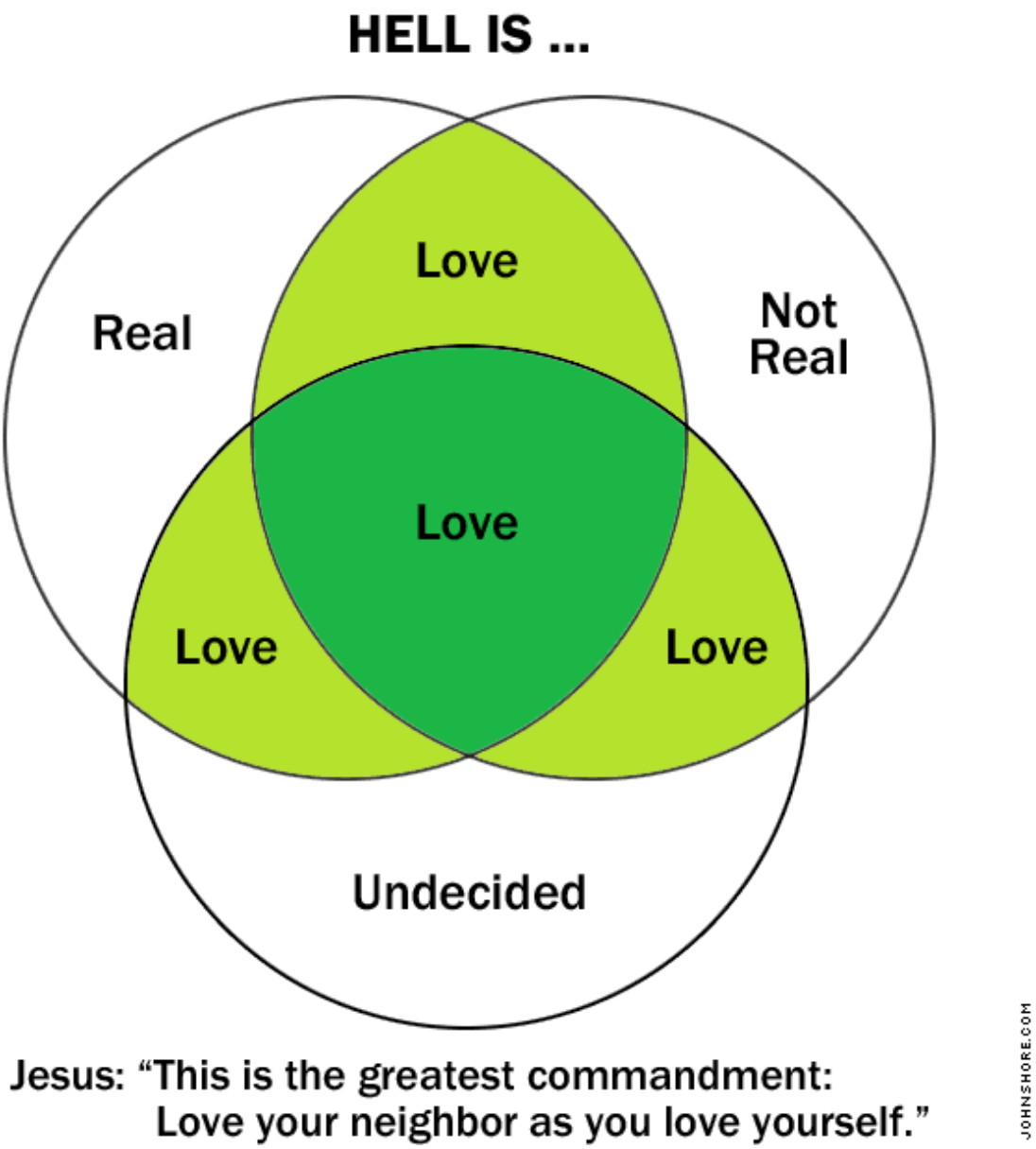
Bible Verses About Hell: 21 Eye Opening Scriptures
http://www.whatchristianswanttoknow.com/bible-verses-about-hell-21-eye-opening-scriptures/

Heavan and Hell
http://www.thewordout.net/pages/page.asp?page_id=56539

The Afterlife (details on Bible Terms: Hell, et al.)
http://www.bibleistrue.com/qna/qna83.htm

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Everything You Need to Know About Hell:



If you believe in hell, fine. If you don't, fine. But if you're a Christian, then the *only* thing you should be concerning yourself with is how well you personally are following Christ. Are you obeying what Christ himself called "the Greatest Commandment of all," the "most important commandment," the commandment of which "there is none greater," the commandment upon which "all the Law and the Prophets hang"?

Hearing that Jesus had silenced the Sadducees, the Pharisees got together. One of them, an expert in the law, tested him with this question: "Teacher, which is the greatest commandment in the Law?"

Jesus replied: "'Love the Lord your God with all your heart and with all your soul and with all your mind.' This is the first and greatest commandment. And the second is like it: 'Love your neighbor as yourself.' All the Law and the Prophets hang on these two commandments." (*The Great Commandment,* Matthew 22:34-40)

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There it is, right there: everything, according *to Jesus Christ himself,* that we're supposed to know about God, his relationship to us, our relationship to him, and our relationship to others.

Love God, and love your neighbors as you love yourself.

Do that–spend every moment of every day doing that—and then see how much time you have left over to worry about what happens to people *who aren't you* after they die.

Mind your business—do what you know you're supposed to do, what Jesus *commanded* you to do—and forget everything else. All the rest—especially anything having to do with ultimate justice in the afterlife—is God's business, not yours. If the cup of your life isn't filled to the brim by your trying to truly fulfill The Great Commandment, then you can be sure you're not doing it right.

[Source: http://www.patheos.com/blogs/johnshore/2014/10/everything-a-christian-needs-to-know-about-hell/]

NOTE: For issues and details related to Heaven and life after death, as well as covering related topics and including different perspectives - see my separate "Reference Notes on Heaven" (based in part on the book, *Heaven*, by Randy Alcorn)

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Satan – Devil – Adversary – Lucifer

Who Is Satan According to the Bible?

Satan (or the Devil) appears in both the Old and New Testaments of the Bible. Surprisingly, however, most of what people believe about Satan doesn't come from the Bible. For instance, the common image of Satan as a forked-tailed, horned demon with a goat's body from the waist down derives more from the Greek god Pan than anything biblical. What, then, does the Bible say about Satan?

The Hebrew name Satan (pronounced *SA-tan*) actually means "adversary," and most often in the Hebrew Bible it is prefaced by the direct object, meaning "the adversary" rather than a distinct personal name. Satan's role grows more developed both in scope and magnitude through time, and, thus, in the earlier writings of the Hebrew Bible, Satan exists not so much as an individual character but as an adversarial position occupied by both humans and angels.

For example, the word satan is used for a human potential adversary in the Philistine army (1 Samuel 29:4), and two kings God raise to be Solomon's adversaries (1 Kings 11:14, 23). An angel of the LORD is called satan when he blocks the path of Balaam (Numbers 22:22, 32). Satan becomes more developed as a character in later writings of the Hebrew Bible, though he appears only a few times. He at times causes humans to do bad things, as he incites King David to conduct a census (1 Chronicles 21:1).

Satan also acts as a heavenly prosecuting attorney, bringing charges against sinners before God's heavenly court. For example, in Psalm 109:6 the author asks Satan to bring an enemy to trial. Also in Zechariah 3:1-2, Satan stands at the right hand of an angel to bring charges against the High Priest. Satan has a similar role in the opening chapter of Job, where he appears in the heavenly court with the sons of God to bring charges against Job.

In the New Testament, Satan plays a much larger role. Here Satan, also frequently called the Devil (from Greek *diabolos,* also meaning "adversary") is a proper name for the one who opposes God. Satan is also identified in the New Testament with the deceitful serpent in Eden, as well as many other names including Belial, the evil one, the ruler of the demons, the enemy, the ruler of this world, and Beelzebul (Beelzebub, meaning "Lord of the flies," is a pun on the name Beelzebul, meaning "Prince Baal").

Many scholars attribute Satan's development from an adversary to the archenemy of God to the influence of the Persian religion Zoroastrianism. This religion is a lot like *Star Wars,* in which two opposing forces, one good and the other evil, struggle for control of the universe. Yet, the New Testament preserves the Hebrew Bible's notion of Satan as far inferior to God and needing to get God's permission before "raising hell" on earth (see, for example, Luke 22:31). Following the biblical period, Medieval theologians reinterpreted passages such as Isaiah 14 and Ezekiel 28, in which Babylonian and Phoenician kings are condemned for pride, as descriptions about Satan. In fact, the name Lucifer comes from a Latin translation of Isaiah 14:12, in which the Babylonian king is linked to a fallen Morning Star, called in Latin *lucern ferre* ("bearer of light").

[Source: http://www.dummies.com/how-to/content/who-is-satan-according-to-the-bible.html]

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What Jesus Said About Satan



■ CALLED HIM:

The evil one (Matthew 13:38)
The enemy (Matthew 13:39)
The prince of this world (John 12:31; 14:30)
A liar and the father of all lies (John 8:440
A murderer (John 8:44)

■ CHRIST SAID ABOUT SATAN:

That He saw him (Satan) fallen from heaven (Luke 10:18)
Said that Satan has a kingdom (Matthew 12:26)
That evil men are his sons (Matthew 13:28)
That he sowed tares among the wheat (Matthew 13:38-39)
He snatches Word from hearers (Matthew 13:19; Mark 4:15; Luke 8:12)
That he bound a woman for 18 years (Luke 13:16}
That he desired to have Peter (Luke 22:31)
That he has angels (Matthew 25:41)
That eternal fire is prepared for him (Matthew 25:41)

Barnes Bible Charts

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Names of Satan

The Bible calls Satan by many different names. Each name has a slightly different meaning. The many other names for Satan give a fuller picture of who Satan is and what he does. There are more names for Satan in the Bible than for anyone else except Jesus Christ.

Abaddon

Hebrew name for Satan meaning "Destruction". "And they had as king over them the angel of the bottomless pit, whose name in Hebrew is Abaddon, but in Greek he has the name Apollyon." Revelation 9:11

Accuser

"Then I heard a loud voice saying in heaven, 'Now salvation, and strength, and the kingdom of our God, and the power of His Christ have come, for the accuser of our brethren, who accused them before our God day and night, has been cast down.'" Revelation 12:10

Adversary

"Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour." 1 Peter 5:8

Angel of light

"And no wonder! For Satan himself transforms himself into an angel of light." 2 Corinthians 11:14

Angel of the bottomless pit

"And they had as king over them the angel of the bottomless pit, whose name in Hebrew is Abaddon, but in Greek he has the name Apollyon." Revelation 9:11

Anointed covering cherub

"You were the anointed cherub who covers; I established you; You were on the holy mountain of God; You walked back and forth in the midst of fiery stones." Ezekiel 28:14

Antichrist

"And every spirit that does not confess that Jesus Christ has come in the flesh is not of God. And this is the spirit of the Antichrist, which you have heard was coming, and is now already in the world." 1 John 4:3

Apollyon

Greek name for Satan meaning "Destroyer". "And they had as king over them the angel of the bottomless pit, whose name in Hebrew is Abaddon, but in Greek he has the name Apollyon." Revelation 9:11

Beast

"9 Then a third angel followed them, saying with a loud voice, 'If anyone worships the beast and his image, and receives his mark on his forehead or on his hand, 10 he himself shall also drink of the wine of the wrath of God, which is poured out full strength into the cup of His indignation. He shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb.'" Revelation 14:9,10 *Who is the beast?*

Beelzebub

"Now when the Pharisees heard it they said, 'This fellow does not cast out demons except by Beelzebub, the ruler of the demons.'" Matthew 12:24

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Belial

“And what accord has Christ with Belial? Or what part has a believer with an unbeliever?” 2 Corinthians 6:15

Deceiver

“So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him.” Revelation 12:9

Devil

“He who sins is of the devil, for the devil has sinned from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil.” 1 John 3:8

Dragon

“So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him.” Revelation 12:9

Enemy

“The enemy who sowed them is the devil, the harvest is the end of the age, and the reapers are the angels.” Matthew 13:39

Evil one

“I do not pray that You should take them out of the world, but that You should keep them from the evil one.” John 17:15

Father of lies

“You are of your father the devil, and the desires of your father you want to do. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own resources, for he is a liar and the father of it.” John 8:44

God of this age

“Whose minds the god of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them.” 2 Corinthians 4:4

King of Babylon

“That you will take up this proverb against the king of Babylon, and say: ‘How the oppressor has ceased, The golden city ceased!’” Isaiah 14:4

King of the bottomless pit

“And they had as king over them the angel of the bottomless pit, whose name in Hebrew is Abaddon, but in Greek he has the name Apollyon.” Revelation 9:11

King of Tyre

"Son of man, take up a lamentation for the king of Tyre, and say to him, 'Thus says the Lord GOD: "You were the seal of perfection, Full of wisdom and perfect in beauty."'" Ezekiel 28:12

Lawless one

“8 And then the lawless one will be revealed, whom the Lord will consume with the breath of His mouth and destroy with the brightness of His coming. 9 The coming of the lawless one is according to the working of Satan, with all power, signs, and lying wonders, 10 and with all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved.” 2 Thessalonians 2:8-10

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Leviathan

“In that day the LORD with His severe sword, great and strong,
Will punish Leviathan the fleeing serpent,
Leviathan that twisted serpent;
And He will slay the reptile that is in the sea.” Isaiah 27:1

Liar

“You are of your father the devil, and the desires of your father you want to do. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own resources, for he is a liar and the father of it.” John 8:44

Little horn

“ 9 And out of one of them came a little horn which grew exceedingly great toward the south, toward the east, and toward the Glorious Land. 10 And it grew up to the host of heaven; and it cast down some of the host and some of the stars to the ground, and trampled them. 11 He even exalted himself as high as the Prince of the host; and by him the daily sacrifices were taken away, and the place of His sanctuary was cast down.” Daniel 8:9-11

Lucifer

"12 How you are fallen from heaven,
O Lucifer, son of the morning! [KJV; most modern translations (correctly) do not have Lucifer here, but “shining/morning star”]
How you are cut down to the ground,
You who weakened the nations!
13 For you have said in your heart:
'I will ascend into heaven,
I will exalt my throne above the stars of God;
I will also sit on the mount of the congregation
On the farthest sides of the north;
14 I will ascend above the heights of the clouds,
I will be like the Most High.'” Isaiah 14:12-14

Man of sin

“3 Let no one deceive you by any means; for that Day will not come unless the falling away comes first, and the man of sin is revealed, the son of perdition, 4 who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple of God, showing himself that he is God.” 2 Thessalonians 2:3,4

Murderer

“44 You are of your father the devil, and the desires of your father you want to do. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own resources, for he is a liar and the father of it.” John 8:44

Power of darkness

“13 He has delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love, 14 in whom we have redemption through His blood, the forgiveness of sins.” Colossians 1:13, 14

Prince of the power of the air

“1 And you He made alive, who were dead in trespasses and sins, 2 in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience.” Ephesians 2:1,2

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Roaring lion

"Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour." 1 Peter 5:8

Rulers of the darkness

"For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places." Ephesians 6:12

Ruler of demons

"But some of them said, 'He casts out demons by Beelzebub, the ruler of the demons.'" Luke 11:15

Ruler of this world

"31 Now is the judgment of this world; now the ruler of this world will be cast out. 32 And I, if I am lifted up from the earth, will draw all peoples to Myself." John 12:31,32

Satan

"And He was there in the wilderness forty days, tempted by Satan, and was with the wild beasts; and the angels ministered to Him." Mark 1:13

Serpent of old

"So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him." Revelation 12:9

Son of perdition

"3 Let no one deceive you by any means; for that Day will not come unless the falling away comes first, and the man of sin is revealed, the son of perdition, 4 who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple of God, showing himself that he is God." 2 Thessalonians 2:3,4

Star

"Then the fifth angel sounded: And I saw a star fallen from heaven to the earth. To him was given the key to the bottomless pit." Revelation 9:1

Tempter

"Now when the tempter came to Him, he said, 'If You are the Son of God, command that these stones become bread.'" Matthew 4:3

Thief

"The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have it more abundantly." John 10:10

Wicked one

"Above all, taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one." Ephesians 6:16

This list of names for Satan has been taken from the New King James Version of the Bible.

[Source: http://www.markbeast.com/satan/names-of-satan.htm]

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Who is Satan?

The word 'satan' is the Hebrew transliteration of the word 'adversary.' Therefore, Satan is the one who opposes God. Satan is the most powerful of the fallen angels. Satan, also known as Lucifer and the Devil, is said to be the one who entered the Garden of Eden and convinced Eve to disobey God. There is debate among scholars regarding the time of the fall of Satan. Some say that he fell when he moved Eve to disobey God. Others state that Satan fell sometime before that and merely manifested his adversarial nature in the Garden. Still others say that there was a great battle in heaven long before the Garden of Eden and that Satan took one-third of the angels with him.

"And another sign appeared in heaven: and behold, a great red dragon having seven heads and ten horns, and on his heads were seven diadems. 4 And his tail swept away a third of the stars of heaven, and threw them to the earth . . . ," (Revelation 12:3-4).

Of course, the first mention of the devil is found in the Garden of Eden, but it isn't until the post-exilic period (538 B.C.) that the figure of Satan is more prominently displayed: Job 1-2; Zechariah 3:1-2; and 1 Chronicles 21:1.1

Satan is mentioned in the Gospels many times:

- Matt. 4:1, "Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil."
- Mark 3:23-24, "And He called them to Himself and began speaking to them in parables, 'How can Satan cast out Satan? 24 And if a kingdom is divided against itself, that kingdom cannot stand.'"
- John 13:2, "And during supper, the devil having already put into the heart of Judas Iscariot, the son of Simon, to betray Him."

The motive for Satan's rebellion may very well be found in the following verses:

- "How you have fallen from heaven, O star of the morning, son of the dawn! You have been cut down to the earth, You who have weakened the nations! 13 "But you said in your heart, 'I will ascend to heaven; I will raise my throne above the stars of God, And I will sit on the mount of assembly in the recesses of the north. 14 'I will ascend above the heights of the clouds; I will make myself like the Most High,'" (Isaiah 14:12-14).

In the future, there will be a judgment where the devil will be cast out:

- "And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him," (Revelation 12:9).

[Source: https://carm.org/satan]

Re: Lucifer (from Christianity StackExchange forum)

The Bible says the devil = Satan in Revelation 12:9

So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him.

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Regarding Lucifer the KJV Bible says in Isaiah 14:12...

How you are fallen from heaven, O Lucifer, son of the morning! How you are cut down to the ground, You who weakened the nations!

So this Lucifer fell from heaven, and Jesus said in Luke 10:18

“I saw Satan fall like lightning from heaven."

Thus Lucifer = Satan. Name changes often denote changes in character in the Bible, thus Lucifer the light bearer (once a good angel) had become Satan (the adversary).

Traditionally the fallen angel is referred to as Lucifer ("light-bringing"). And he was named The devil ("slanderer" or "accuser") and Satan ("adversary" or "opposer") after he apostatized. He is called both The devil or Satan in the bible[Rev 12:7-9]. Whenever the article "The" (Hebrew: ho) is used in-front of devil, it always denotes Lucifer. Just like the example you showed.

The name Lucifer occurs only once in the Hebrew Bible to denote the fallen angel. That is at Isaiah 14:12-15. Comparing its reference to the morning star and fallen angel cast out of heaven with Revelation 12 where the fallen angel is called 'The devil' or 'Satan',[Rev 12:7-9] we can conclude all three are one and the same.

All other fallen angels are usually given the name demons[Mat 7:22; Mark 1:34], and the chief of the demons is called the devil. This must not be taken, however, to indicate that there is a difference of nature with demons and the devil.

Also note that devil is never used in plural form in the bible.

[P.S The name Lucifer was first attributed to the principle fallen angel by St. Jerome. But many church Fathers maintain that Lucifer is not the proper name of the devil, but denotes only the state from which he has fallen. Also note that many early Christians had "Lucifer" as their name and even Jesus was referred as Lucifer in their writings]

The problem with the answers previously given here, and what the majority of English-speaking Christians believe, is that it comes from a perspective of the English translation of the Bible. The Bible isn't of English origin. The Old Testament was written in Hebrew (and called *Tanach* in that language), and the New Testament was written in Greek.

Lucifer isn't the devil. It certainly isn't the name of an angel, fallen or otherwise. The angels of God who are named in the Bible (Michael and Gabriel) have Hebrew names, even in the NT (again, which was written in Greek). The names of angels who war against God are also given by their Hebrew names (satan [Re 12:9] and abaddon [Re 9:11]). In fact, all the names of individuals who are of Hebrew ancestry are given by their Hebrew names in the NT, transliterated (not translated) into Greek, and from Greek into English.

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The word *Lucifer* doesn't even actually occur in the original Bible texts because *lucifer* is a Latin word (it means *light-bearer*). The word in the OT translated *Lucifer* in Is 14:12 is *heylel*, used only once and derived from *halal* (1984 of Strong's Hebrew Concordance), a verb meaning *to shine*.

In Greek, the word for *light-bearer* is *φωσφόρος*, transliterated *phosphoros*, and used once in the NT,

καὶ ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον ᾧ καλῶς ποιεῖτε προσέχοντες ὡς λύχνῳ φαίνοντι ἐν αὐχμηρῷ τόπῳ ἕως οὗ ἡμέρα διαυγάσῃ καὶ φωσφόρος ἀνατείλῃ ἐν ταῖς καρδίαις ὑμῶν

which we have in one English translation as,

We have also a more sure word of prophecy; whereunto ye do well that ye take heed , as unto a light that shineth in a dark place, until the day dawn , and the day star arise in your hearts… – 2 Pe 1:19, KVJ

Lucifer, or more correctly, *light-bearer*, isn't a name. Like *Christ* (Anointed One), it's a *title*. A rank signifying delegated authority, which God bestowed on Adam (along with the armor corresponding to that rank) when He gave him dominion over the creatures of Earth, but not dominion over Earth itself (Ge 1:28). Through Adam's disobedience he surrendered his title (and thus his armor) to the devil. It's when the armor was taken Adam and Eve could see they were naked. (Ps 104:2; Ro 13:12)

Jesus was appointed Anointed One (Christ) after the Baptism of John (giving Jesus authority on Earth in parallel to the lucifer of that time). After His death, He stripped satan of the authority and armor he took from Adam (Luke 11:22), and the keys of death and hell, and rose from the dead. He then entered into the Holiest of All with His Blood, making restitution for Man's sins and cleansing the vessels therein and the armor. The Father then appointed Him lucifer (He 9:23, 24), giving Him dominion over Earth and the creatures of Earth (MT 28:18. Ge 1:26.)

Early Christians certainly didn't believe lucifer was the name of the devil. The Latin translation of the NT uses the Latin word for light-bearer once, for the same verse,

et habemus firmiorem propheticum sermonem cui bene facitis adtendentes quasi lucernae lucenti in caliginoso loco donec dies inlucescat et lucifer oriatur in cordibus vestris, 2 Pe 1:19

The reason why most English-speaking Christians believe the devil is lucifer today? because he knew that by such deceit, few would attempt to challenge him directly, thinking first of all he was given total authority, and that he still had it. But he's a liar, never having had complete authority to begin with, and being completely stripped of any authority he did have over the Earth and man. (Ge 1:28, MT 4:8; 28:18, He 2:14)

In Jesus, the Anointed One (Christ) and Light-Bearer, mankind has been raised higher than Adam was, and the devil is once again roaming the Earth, tempting men individually, but never able to again rule us all.

[Source: http://christianity.stackexchange.com/questions/19233/how-do-we-know-that-satan-lucifer-and-devil-are-the-same-guy]

Is Satan “Lucifer? (KJV Isaiah 14:12)
https://www.apologeticspress.org/apcontent.aspx?category=11&article=1091#

"Lucifer" in Isaiah 14:12-17 - Translation and Ideology
http://www.crivoice.org/lucifer.html

How Did Lucifer Fall and Become Satan?
http://www.christianity.com/print/11557519/

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Satan – Adversary of God and Man

Satan means "the adversary" in Hebrew and has come to be used as the proper name of the angelic being who tries to destroy people because of his hatred of God.

He is also called the devil, from a Greek word meaning "false accuser." He delights in accusing the saved of sins that have been forgiven.

The Bible gives few facts about Satan, probably because the Bible's chief topics are God the Father, Jesus Christ, and the Holy Spirit.

In both Isaiah and Ezekiel, passages refer to the fall of the "morning star," translated as Lucifer, but interpretations vary as to whether those passages refer to the king of Babylon or to Satan.

Over the centuries, the assumption has been that Satan is a fallen angel who rebelled against God. The demons mentioned throughout the Bible are evil spirits ruled by Satan (Matthew 12:24-27). Many scholars conclude these beings are also fallen angels, lured away from heaven by the devil. Throughout the gospels, demons not only knew Jesus Christ's true identity, but cowered before his authority as God. Jesus frequently exorcised, or cast demons out of people.

Satan first appears in Genesis 3 as a serpent tempting Eve to sin, although the name Satan is not used. In the book of Job, Satan afflicts the righteous man Job with several calamities, trying to turn him away from God. Another noted act of Satan occurs in the Temptation of Christ, recorded in Matthew 4:1-11, Mark 1:12-13, and Luke 4:1-13.

Satan also tempted the Apostle Peter to deny Christ and entered into Judas Iscariot.

Satan's most powerful tool is deceit. Jesus said of Satan:

> "You belong to your father, the devil, and you want to carry out your father's desire. He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies." (John 8:44, NIV)

Christ, on the other hand, embodies the Truth and called himself "the way and the truth and the life." (John 14:6, NIV)

Satan's greatest advantage is that many people do not believe he exists. Over the centuries he has been portrayed so often as a caricature with horns, a spiked tail and a pitchfork that millions consider him a myth. However, Jesus took him very seriously. Today, Satan continues to use demons to cause havoc and destruction in the world and sometimes employs human agents. His power is not equal to God's, however. Through the death and resurrection of Christ, Satan's ultimate destruction is assured.

Satan's Accomplishments:

> Satan's "accomplishments" are all evil deeds. He caused the fall of humanity in the Garden of Eden. In addition, he played a role in Christ's betrayal, yet Jesus was in complete control of events surrounding his death.

Satan's Strengths:

> Satan is cunning, intelligent, powerful, resourceful, and perseverant.

Satan's Weaknesses:

> He is evil, wicked, proud, cruel, cowardly, and selfish.

Life Lessons:

> As the master deceiver, Satan attacks Christians with lies and doubts. Our protection comes from the Holy Spirit, who lives inside each believer, as well as the Bible, the reliable source of

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truth. The Holy Spirit stands ready to help us fight temptation. Despite Satan's lies, every believer can trust that their future is secure in heaven through God's plan of salvation.

Hometown:

Satan was created by God as an angel, fell from heaven and was cast into hell. He roams the earth, warring against God and his people.

Referenced in the Bible:

Satan is mentioned by name more than 50 times in the Bible, along with countless references to the devil.

Occupation:

Enemy of God and mankind.

Also Known As:

Apollyon, Beelzebub, Belial, Dragon, Enemy, Power of darkness, Prince of this world, Serpent, Tempter, god of this world, Wicked One.

Family Tree:

Creator - God

Followers - Demons

Key Verses:

Matthew 4:10 - Jesus said to him, "Away from me, Satan! For it is written: 'Worship the Lord your God, and serve him only.' " (NIV)

James 4:7 - Submit yourselves, then, to God. Resist the devil, and he will flee from you. (NIV)

Revelation 12:9 - The great dragon was hurled down-that ancient serpent called the devil, or Satan, who leads the whole world astray. He was hurled to the earth, and his angels with him. (NIV)

Question: Can Satan read your mind? Can the devil read your thoughts?

The Short Answer:

The short answer is no, Satan cannot read our minds. While we learn in Scripture that Satan is powerful and influential, he is not all knowing, or omniscient. Only God has the ability to know all things.

Furthermore, there are no examples in the Bible of Satan reading someone's mind.

The Long Answer:

Satan and his demons are fallen angels (Revelation 12:7-10).

In Ephesians 2:2, Satan is called "the prince of the power of the air."

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So, the devil and his demons do have power--the same power given to angels. In Genesis 19, angels struck men with blindness. In Daniel 6:22, we read, "My God sent his angel and shut the lions' mouths, and they have not harmed me." And angels can fly (Daniel 9:21, Revelation 14:6).

But no angel or demon has ever been depicted in Scripture with mind reading abilities. In fact, the encounters between God and Satan in the beginning chapters of the book of Job, strongly indicate that Satan cannot read the thoughts and minds of humans. If Satan had known the mind and heart of Job, he'd have known that Job would never curse God.

Understand, however, while Satan cannot read our minds, he does have an advantage. He has been observing humans and human nature for thousands of years. This fact is evidenced in the book of Job as well:

> *"One day the members of the heavenly court came to present themselves before the Lord, and the Accuser, Satan, came with them.*
>
> *'Where have you come from?' the Lord asked Satan.*
>
> "Satan answered the Lord, 'I have been patrolling the earth, watching everything that's going on.' " (Job 1:6-7, NLT)

You might even say that Satan and his demons are experts in human behavior.

Satan certainly has a fairly good idea how we will react to temptation, after all, he has been tempting humans since the Garden of Eden. Through ceaseless observation and long experience, Satan and his demons can usually guess with a high degree of accuracy just what we are thinking.

Know Your Enemy

So, as believers it's important that we get to know our enemy and become wise to Satan's schemes:

> *"Be sober-minded; be watchful. Your adversary the devil prowls around like a roaring lion, seeking someone to devour."* (1 Peter 5:8, ESV)

Know that Satan is a master of deception:

> *"He [Satan] was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he lies, he speaks out of his own character, for he is a liar and the father of lies."* (John 8:44, ESV)

And know, too, that with God's help and the Holy Spirit's power, we can fend off Satan's lies:

> *"Submit yourselves therefore to God. Resist the devil, and he will flee from you."* (James 4:7, ESV)

[Source: http://christianity.about.com/od/oldtestamentpeople/a/JZ-Who-Is-Satan.htm]

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THE DESIGNATIONS OF SATAN

A. Names.
    1. Satan (adversary).
    2. Devil (slanderer).
    3. Lucifer (son of the morning).
    4. Beelzebub (Mt 12:24).
    5. Belial (2Co 6:15).

B. Titles.
    1. Evil one (1Jn 5:19).
    2. Tempter (1Th 3:5).
    3. Prince of this world (Jn 12:31).
    4. God of this age (2Co 4:4).
    5. Ruler of the Kingdom of the air (Ep 2:2).
    6. Accuser of the brothers (Rev 12:10).

C. Representations.
    1. Serpent (Rev 12:9).
    2. Dragon (Rev 12:3).
    3. Angel of light (2Co 11:14).

THE NATURE OF SATAN

A. His Character.
    1. He is a creature (Eze 28:14).
    2. He is a spirit being (Ep 6:11-12).
    3. He is of the order of angels called cherubim (Eze 28:14).
    4. He was the highest of all angelic creatures (Eze 28:12).

B. His Personality Traits.
    1. He is a murderer (Jn 8:44).
    2. He is a liar (Jn 8:44).
    3. He is a confirmed sinner (1Jn 3:8).
    4. He is an accuser (Rev 12:10).
    5. He is an adversary (1Pe 5:8).

C. His Limitations.
    1. 1.He is a creature and therefore not omniscient or infinite.
    2. He can be resisted by the Christian (Jas 4:7).
    3. God places limitations on him (Job 1:12).

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THE ORIGINAL STATE AND FALL OF SATAN

A. Satan's Privileges (Eze 28:11-15).

B. Satan's Sin (Isa 14:12-20).

1. The Person (vv. 12,15-20).

a. His name (v. 12).

b. His power (vv. 15-20).

2. The Sin (vv. 13-14).

a. a.“I will ascend into heaven.”

b. b.“I will exalt my throne above the stars of God.” (Either actual stars or other angels.)

c. c.“I will sit also upon the mount of the congregation, in the sides of the north.” (Either assembly of angels or of Israel under messianic rule.)

d. d.“I will ascend above the heights of the clouds [usurp the glory of God].”

e. “I will be like the most High.” (Satan wanted to be the possessor of heaven and earth.) His sin is called pride in 1Ti 3:6, and it may be characterized as counterfeiting God (like the Most High).

C. Satan's Punishment (Eze 28:16-19).

SATAN'S JUDGMENTS *

A. Cast Out of His Original Position in Heaven (Eze 28:16).

B. Judgment Pronounced in Eden (Ge 3:14-15).

C. Judged at the Cross (Jn 12:31).

D. Cast Out in the Midst of the Tribulation Period (Rev 12:13).

E. Confined in the Abyss at the Beginning of the Millennium (Rev 20:2).

F. Cast into the Lake of Fire at the End of the Millennium (Rev 20:10).

THE WORK OF SATAN

A. In Relation to the Redemptive Work of Christ.

1. Prediction of conflict (Ge 3:15).

2. Temptation of Christ (Mt 4:1-11).

3. Satan used various people to attempt to thwart the work of Christ (Mt 2:16; Jn 8:44; Mt 16:23).

4. He possessed Judas's body for the betrayal (Jn 13:27).

B. In Relation to the Nations .

1. He deceives them now (Rev 20:3).

2. He will gather them to the battle of Armageddon (Rev 16:13-14).

C. In Relation to Unbelievers.

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1. He blinds their minds (2Co 4:4).
2. He snatches the Word from their hearts (Lk 8:12).
3. He uses men to oppose God's work (Rev 2:13).

D. In Relation to the Christian.

1. He tempts him to lie (Ac 5:3).
2. He accuses and slanders him (Rev 12:10).
3. He hinders his work (1Th 2:18).
4. He employs demons to attempt to defeat him (Ep 6:11-12).
5. He tempts to immorality (1Co 7:5).
6. He sows tares (weeds) among believers (Mt 13:38-39).
7. He incites persecutions against them (Rev 2:10).

THE DEFENSE OF THE BELIEVER AGAINST SATAN

A. The Present Intercessory Work of Christ (Jn 17:15).

B. The Purpose of God May Include Using Satan for Beneficial Purposes in the Life of the Christian (2Co 12:7).

C. The Christian Should Never Speak of Satan Contemptuously (Jude 8-9).

D. The Believer Should Be on Guard (1Pe 5:8).

E. The Believer Should Take a Stand Against Satan (Jas 4:7).

F. The Believer Should Use His Armor (Ep 6:11-18).

Doctrine of Demons

From the article “A Synopsis of Bible Doctrine” by Charles C. Ryrie

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*For further study of the subjects marked with an asterisk, first look up that word in the Chapter Note: Index to Principal Subjects, then double-click on any Bible reference to jump to that verse, and read the note for that verse.

ORIGIN OF DEMONS

A. Souls of Departed Evil People. A heathen Greek view.

B. Disembodied Spirits of a Pre-Adamic Race. The Bible nowhere speaks of such a race.

C. The Offspring of Angels and Antediluvian Women (Ge 6:1-4).

D. Fallen Angels. Satan is an angel and is called prince of the demons (Mt 12:24), indicating that the demons are angels, not a pre-Adamic race. Furthermore, Satan has well-organized ranks of angels (Ep 6:11-12), and it is reasonable to suppose that these are the demons. Some demons are confined already (2Pe 2:4; Jude 6) and some are loose to do Satan's work. It is thought by some that the reason certain demons are presently confined is that they participated in the sin of Ge 6:1-4.

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CHARACTERISTICS OF DEMONS

A. Their Nature. They are spirit beings. Note that the demon in Mt 17:18 is called an unclean spirit in the parallel account in Mk 9:25. See also Ep 6:12.

B. Their Intellect. They know Jesus (Mk 1:24), their own doom (Mt 8:29), the plan of salvation (Jas 2:19). They have a well-developed system of doctrine of their own (1Ti 4:1-3).

C. Their Morality. They are called unclean spirits, and their doctrine leads to immoral conduct (1Ti 4:1-2).

ACTIVITY OF DEMONS

A. In General.

1. Demons attempt to thwart the purpose of God (Da 10:10-14; Rev 16:13-16).
2. Demons extend the authority of Satan by doing his bidding (Ep 6:11-12).
3. Demons may be used by God in the carrying out of His purposes (1Sa 16:14; 2Co 12:7).

B. In Particular.

1. Demons can inflict diseases (Mt 9:33; Lk 13:11,16).
2. Demons can possess men (Mt 4:24).
3. Demons can possess animals (Mk 5:13).
4. Demons oppose the spiritual growth of God's children (Ep 6:12).
5. Demons disseminate false doctrine (1Ti 4:1).

DEMON POSSESSION

A. Definition of Demon Possession. Demon possession means a demon residing in a person, exerting direct control and influence over that person, with certain derangement of mind and/or body. Demon possession is to be distinguished from demon influence or demon activity in relation to a person. The work of the demon in the latter is from the outside; in demon possession it is from within. By this definition a Christian cannot be possessed by a demon since he is indwelt by the Holy Spirit. However, a believer can be the target of demonic activity to such an extent that he may give the appearance of demon possession.

B. Effects of Demon Possession.

1. Sometimes physical disease (Mt 9:32-33), but physical disease and demon possession are distinguished in Scripture (Ac 5:16).
2. Sometimes mental derangement is due to demon possession (Mt 17:15) but not always (Da 4).

C. Extent of Demon Possession.

1. As to persons. Only unbelievers may be possessed. In the time of Christ, most instances of demon possession were among non-Israelites.
2. As to time. Usually there is an outbreak of demon activity when truth and light are the strongest (e.g., time of Christ).

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DESTINATION OF DEMONS

A. Temporary Destiny.

1. Some free ones were cast into the abyss (Lk 8:31; cf. Rev 9:11).

2. Some confined ones will be loosed in the Tribulation (Rev 9:1-11; 16:13-14).

B. Permanent Destiny. Eventually all demons will be cast with Satan into the lake of fire (Mt 25:41).

From the article “A Synopsis of Bible Doctrine” by Charles C. Ryrie

[Source: Ryrie Study Bible]

Satan

Spirit being who opposes God and seeks to frustrate his plans and lead his people into rebellion.

Satan is seldom mentioned in the OT. He is pictured as an angel who acts as the heavenly prosecutor (Job 1:6-12; 2:1-7; Zec 3:1-2). As such, he is called “the satan” or “the accuser,” and there is nothing in the context to indicate that the angel is evil. It is not until the late OT period that Satan appears as a tempter: in 1Ch 21:1, the story of 2Sa 24:1 is retold with Satan (used for the first time as a proper name) substituted for God and pictured as an evil figure. The OT, then, has no developed doctrine of Satan but contains the raw material from which the later doctrine came. (Some people see Lucifer of Isa 14:12 as a reference to Satan, but the context is clearly referring to the king of Babylon; it is therefore unlikely that any reference to Satan was intended.)

The Jews further developed the idea of Satan during the intertestamental period, also calling him Belial, Mastema, and Sammael. Three differing conceptions appear. First, the Satan of the OT reappears in the roles of tempting people, of accusing them in heaven before God, and of hindering God's saving plan (Jubilees 11:5; 17:16; Assumption of Moses 17; 1 Enoch 40:7). Second, the Dead Sea Scrolls present Satan (Belial) as the leader of the evil forces and attacker of the righteous. This development was probably influenced by the evil god of Zoroastrian religion. But unlike the Zoroastrian idea, the scrolls never present two gods but rather one God who has created both Belial and the Prince of Light (who is sure to win in the end, for God is with him). Third, in this literature Satan is often identified with OT stories from which his name was originally absent: he lusted after Eve and therefore caused the fall (Wis 2:24), he controls the angels who fell in Ge 6:1-4 (Jubilees 10:5-8; 19:28), or he is a fallen angel himself (2 Enoch 29:4).

The NT has a developed portrayal of Satan, and he comes with a whole list of names: Satan (Hebrew for “accuser”), devil (the Greek translation of Satan), Belial, Beelzebul, the Adversary, the Dragon, the Enemy, the Serpent, the Tester, and the Wicked One. Satan is pictured as the ruler of a host of angels (Mt 25:41) and the controller of the world (Lk 4:6; Ac 26:18; 2Co 4:4), who especially governs all who are not Christians (Mk 4:15; Jn 8:44; Ac 13:10; Col 1:13). He is opposed to God and seeks to alienate all people from God; therefore, he is an especially dangerous foe of Christians (Lk 8:33; 1Co 7:5; 1Pe 5:8), who must steadfastly resist him and see through his cunning (2Co 2:11; Ep 6:11; Jas 4:7). Satan works his evil will by tempting persons (Jn 13:2; Ac 5:3), by hindering God's workers (1Th 2:18), by accusing Christians before God (Rev 12:10), and by controlling the evil persons who resist the gospel (2Th 2:9; Rev 2:9,13; 13:2).

Most importantly, however, the NT teaches us that this being, who has been evil from the beginning (1Jn 3:8), has now been bound and cast out of heaven through the ministry of Jesus (Lk 10:18; Rev 12). While Satan is still a dangerous enemy, Jesus himself prays for us and has given us the powerful weapons of prayer, faith, and the efficacy of his blood. Satan can still cause physical illness when

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allowed by God (2Co 12:7), and persons can be delivered over to him for punishment (1Co 5:5; 1Ti 1:20). Satan will always be under God's control, who will eventually destroy him (Ro 16:20; Rev 20:10).

[Source: Tyndale Bible Dictionary]

Devil and Demons

In Christian theology the idea of a devil has its origins in the OT notion of an ‘adversary' (Heb. *śāṭān*): as people opposing each other (2Sa 19:22), as God using people to oppose someone (1Ki 11:14), or as a supernatural agent sent by God (Nu 22:22). The OT has few references to creatures that have been taken to be demons. The satyrs/‘hairy ones' (Lev 17:7; 2Ch 11:15; Isa 13:21; 34:14); the *šēḏîm* (Dt 32:17; Ps 106:37); the horse-leech or vampire (Pr 30:15); Azazel (Lev 16:8,10,26; *cf.* Ethiopic Enoch 10:8) and Lilith (RSV = night hag, Isa 34:14), an Akkadian demon thought to be found in desolate places with the unclean owl and kite, may all have been understood to be demons. Protection from them was sought (Ps 91) but Isa 6:2 and 6 show that these beings (*ś e rāphîm*) could also perform positive functions for God (see Angels). There is also the belief in the OT that the evil spirits are under Yahweh's control (1Sa 16:14-23). Only in a few places did the LXX use the word ‘demon'—often as a description of the heathen gods: *i.e.* Dt 32:17; Ps 91:6; 96:5; 106:37; Isa 13:21; 34:14; 65:3,11. Probably under Persian influence *Satan* appears as man's accuser in the heavenly court (Job 1-2). There is speculation on the origin of demons (Jubilees 4:22; Ethiopic Enoch 6f.) and Satan becomes the chief of an army of demons over against God and his angels (1 QS 3:19ff.).

Outside soteriology, the NT writers are little interested in demonology. They believed demons were Satan's minions (Mk 3:22); inhabited water (Mt 8:32) as well as waterless places (Mt 12:43); were potential objects of worship (1Co 10:20-21; 1Ti 4:1; Rev 9:20); could speak through those they possessed (Mk 1:34); could also possess animals (Mk 5:12); could cause suffering (Mt 12:22-24; Mk 1:21-28; 5:1-20; 7:24-30; 9:14-29) and grant superhuman strength (Mk 5:3-5); could deceive Christians (1Jn 4:1,3,6); and needed to be withstood by Christians (Ep 6:12). Paul sometimes uses the phrase ‘principalities and powers' to describe evil spiritual beings which oppose God and, potentially, are able to separate the Christian from God (Ro 8:38-39; 1Co 15:24; Col 2:8-15). Paul also associates idols with demons (1Co 10:20-22). Jesus saw his ministry, particularly of exorcism, as the first of a two-stage defeat of Satan (Mt 12:22-30; *cf.* Lk 10:18). In Paul and Johannine theology, the cross was the focus of the defeat (Col 2:15; Jn 12:31). Jesus believed that the final defeat would be at the end of the age (Mt 13:24-30), a view shared by early Christians (Rev 20).

In the patristic period, speculation abounded. Ethiopic Enoch was particularly influential. In thinking that demons, who also became the gods of the pagan world, were the sons of the fallen angels and human women in Ge 6, the *Clementine Homilies* were widely representative of the thought of the period. Origen did not accept either the influence of Ethiopic Enoch or that the heavenly powers fell because of envy (*cf.* Wis 2:24). He equated Lucifer (Isa 14:12-15) with Satan who, with the powers, revolted and fell from heaven because of pride. Augustine followed Origen, but not in thinking that the devil could be reconciled to God. Over against Anselm, Abelard believed that the atonement had nothing to do with the devil.

Thomas Aquinas held that the devil, who is the cause of all sin, was once probably the very highest angel who, through pride, fell immediately after creation, seducing those who followed him to become his subjects.

Calvin refuted those ‘who babble of devils as nothing else than evil emotions' by pointing to texts where the reality of Satan and the devils is assured. The devil was an angel whose malice came as a result of his revolt and fall. The little Scripture tells us is to arouse us ‘to take precaution against their stratagems' (*Institutes* I.xiv.13-19). 19th-century theologians expressed little interest in demonology. For example, Schleiermacher questioned the conception of a fall among good angels and said that Jesus did not associate the devil with the plan of salvation; rather, Jesus and his disciples drew their

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demonology from the common life of the period rather than from Scripture, so that the conception of Satan is not a permanent element in Christian doctrine. In contemporary theological enquiry Bultmann still sums up the prevailing view: ‘It is impossible to use electric light and the wireless and to avail ourselves of modern medical and surgical discoveries, and at the same time to believe in the New Testament world of daemons and spirits' (‘The New Testament and Mythology', in H. W. Bartsch, ed., *Kerygma and Myth* , vol. 1, London, 1953, p. 5). E. L. Mascall, in, *e.g. The Christian Universe* (London, 1966), represents a significant minority of theologians who believe that there are, in our human situation and experience, signals and dimensions of evil and sickness that are best accounted for by accepting the existence of some form of evil agency legitimately characterized ‘devil' and ‘demons'.

[Source: New Dictionary of Theology]

Satan

Although not a prominent spiritual power, the satan (*śāṭān* , adversary) of the OT is important in providing the origins of the Satan more familiar from the NT. Sometimes humans perform the role of a satan (* *e.g.* 1Sa 29:4; 1Ki 5:4; Ps 109:6). A celestial satan figure is mentioned in four OT passages: Nu 22:22,32; 1Ch 21:1 (in these two passages the word appears without the definite article and could be a reference to an unspecified member of the heavenly assembly acting as an adversary); Job 1:6-12; 2:1 and Zec 3:1-2. The use of the definite article (14 times in Job 1-2) may indicate that a specific son of God (see Job 1:6, NIV fn.) is thought to hold the office of accuser. However, more probably any member of the royal court was able to assume the role of accuser (* *cf.* Ps 109:6), for neither in ancient Israel nor in the judicial terminology of Mesopotamia was there a legal office of accuser (H. J. Boecker, *Law and the Administration of Justice* [Minneapolis, 1980], p. 38). It is possible to interpret 1Ch 21:1 to mean that, in his anger, God permitted Satan to incite David; this suggests that Satan is not always viewed in a favourable light by God.

In the OT, Satan is a mere creature of God, acting at his command. The Satan (or satans) is portrayed both as a general adversary and as a legal accuser who tests the faithfulness of God's people. To him is ascribed responsibility for the supposedly evil acts that writers want to distance from God. By NT times direct responsibility for evil is ascribed to the archdemon or Satan.

[Source: New Dictionary of Biblical Theology]

Satan

adversary; accuser. When used as a proper name, the Hebrew word so rendered has the article "the adversary" (Job 1:6-12; 2:1-7). In the New Testament it is used as interchangeable with Diabolos, or the devil, and is so used more than thirty times.

He is also called "the dragon," "the old serpent" (Rev 12:9; 20:2); "the prince of this world" (Jn 12:31; 14:30); "the prince of the power of the air" (Ep 2:2); "the god of this world" (2Co 4:4); "the spirit that now worketh in the children of disobedience" (Ep 2:2). The distinct personality of Satan and his activity among men are thus obviously recognized. He tempted our Lord in the wilderness (Mt 4:1-11). He is "Beelzebub, the prince of the devils" (12:24). He is "the constant enemy of God, of Christ, of the divine kingdom, of the followers of Christ, and of all truth; full of falsehood and all malice, and exciting and seducing to evil in every possible way." His power is very great in the world. He is a "roaring lion, seeking whom he may devour" (1Pe 5:8). Men are said to be "taken captive by him" (2Ti 2:26). Christians are warned against his "devices" (2Co 2:11), and called on to "resist" him (Jas 4:7). Christ redeems his people from "him that had the power of death, that is, the devil" (Heb 2:14). Satan has the "power of death," not as lord, but simply as executioner.

[Source: Easton’s Bible Dictionary]

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Difference Between Hades (God of Greek Mythology) And Satan



"Memo to me, memo to me: maim you after my meeting." —Hades, Hercules (1997)

In A Nutshell

They're both rulers of the Underworld, but that's where similarities end. The Christian Satan is the most evil of creatures who delights in torment and pain, while Hades was long known as defender of the rights of the dead, as well as the overseer of both Tartaros and the beautiful fields of Elysium. While Satan is said to delight in walking the Earth and causing trouble, most of the interaction Hades has with humans is when they invade his domain—and sometimes, they're given what they want.

The Whole Bushel

Hades is the Greek god of the Underworld, and as such, he's often imagined to be the same villainous, diabolical entity as the Christian Satan. That's very, very far from the truth, however, but it's become such a prevalent myth that the two are often absolutely, wrongly interchangeable, with Hades tasked as playing the Satan-like villain in countless modern works about Greek mythology.

When it comes to wanting dominion over the dead, Hades never asked for the job—he never had the dark heart that the Devil had even in the form of an angel. Hades was only assigned his domain when he and his two brothers decided to draw lots for who ruled what part of the universe. Zeus went first and got the land and sky, Poseidon the seas, and Hades ended up with the afterlife.

One of the biggest differences between the two is their interaction with mankind. Satan is said to wander among men, tempting them to sin and damn their souls for all eternity. Satan tempts Eve to eat the forbidden fruit, and that's a trend that seen throughout his acts. If he's not causing trouble himself, he's sending out demons to do his dirty work. According to 1 John 5:19, "the whole world lies under the sway of the wicked one." He's the bringer of doubt, conflict, and despair.

Hades, on the other hand, is a very hands-off sort of Underworld ruler. When he's in the Underworld, which is most of the time, he doesn't even know what's going on in the world of the living. It was said that all he could hear in the Underworld of the living was man's curses. In fact, it's rare that he emerges from the Underworld. According to myth, most of his interaction with living mortals occurs when they storm the gates of his kingdom, such as in the myths of Orpheus and Heracles.

And in those myths, he helps them out. He gives Orpheus the chance to take his wife back to the land of the living (Orpheus, of course, disobeys the simple rule of "Don't look back") and, according to some versions of the myth, allowed Heracles to take the three-headed dog Cerberus from the Underworld to complete his labors.

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When he does unleash his wrath, it's not just for the sake of causing trouble or being evil. The infamous punishment of Sisyphus came only when the king tried to cheat his own death, and Theseus and Pirithous were condemned to eternal torment after stealing into the Underworld to abduct Hades' wife and a 12-year-old Helene to take them for their own wives. And when he struck down Thebes with a plague, that was retribution for a king who refused to honor dead soldiers with a proper burial.

Hades also has the ability to love, and rules alongside his consort, Persephone. Popular myth says that he saw the daughter of the goddess Demeter and, with the help of Zeus, he kidnapped the girl and carried her off to be his queen. While his methods are more than a little shady, it's important that he truly did love the girl.

Another incredibly important difference between the two is in the realms they lord over. Satan is the master of Hell, where the evil and the sinners of the world go to suffer in eternal torment. Hades is the lord of the Underworld—and that means the good side as well as the bad. While the concept of a reward after death as an ever-changing and ever-evolving concept through Greek mythology, Hades was also given domain over the Elysian Fields. Occasionally also governed by Kronos or by one of Zeus's sons, the more common version of the Elysian Fields is one that exists in the deepest areas of Hades' Underworld. This netherworld realm was the reward to which heroes and virtuous souls would go after death and was a beautiful paradise.

[Source: http://knowledgenuts.com/2014/01/28/difference-between-hades-and-satan/]



Image of Hades (the Greek god of the underworld) found on a ceramic amphora, ca. 470 B.C.E.
Hades was also known as *Pluto* (from Greek *Ploutōn*), and it was by this name (translated as "the unseen one" or "the rich one") that he came to be known in Roman mythology; the corresponding Etruscan god was *Aita*.
The symbols associated with him are scepter and cornucopia.

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“Lucifer” in the Bible (found in Isaiah 14:12 in KJV and NKJV)

http://www.allaboutgod.com/story-of-lucifer.htm

http://www.christianity.com/theology/theological-faq/how-did-lucifer-fall-and-become-satan-11557519.html

http://christianity.stackexchange.com/questions/2609/where-in-the-bible-does-it-say-that-lucifer-is-an-angel

https://bible.org/article/lucifer-devil-isaiah-1412-kjv-argument-against-modern-translations

http://christianity.stackexchange.com/questions/2609/where-in-the-bible-does-it-say-that-lucifer-is-an-angel

http://wol.jw.org/en/wol/d/r1/lp-e/1200275280

http://www.gotquestions.org/Lucifer-Satan.html

https://www.learnthebible.org/satan-vs-lucifer.html

Rethinking The Fall Of Lucifer – Part ONE (of Six)

http://www.bibleanswerstand.org/Lucifer_1.htm (rest of parts accessible from this link)

Who is “Lucifer”

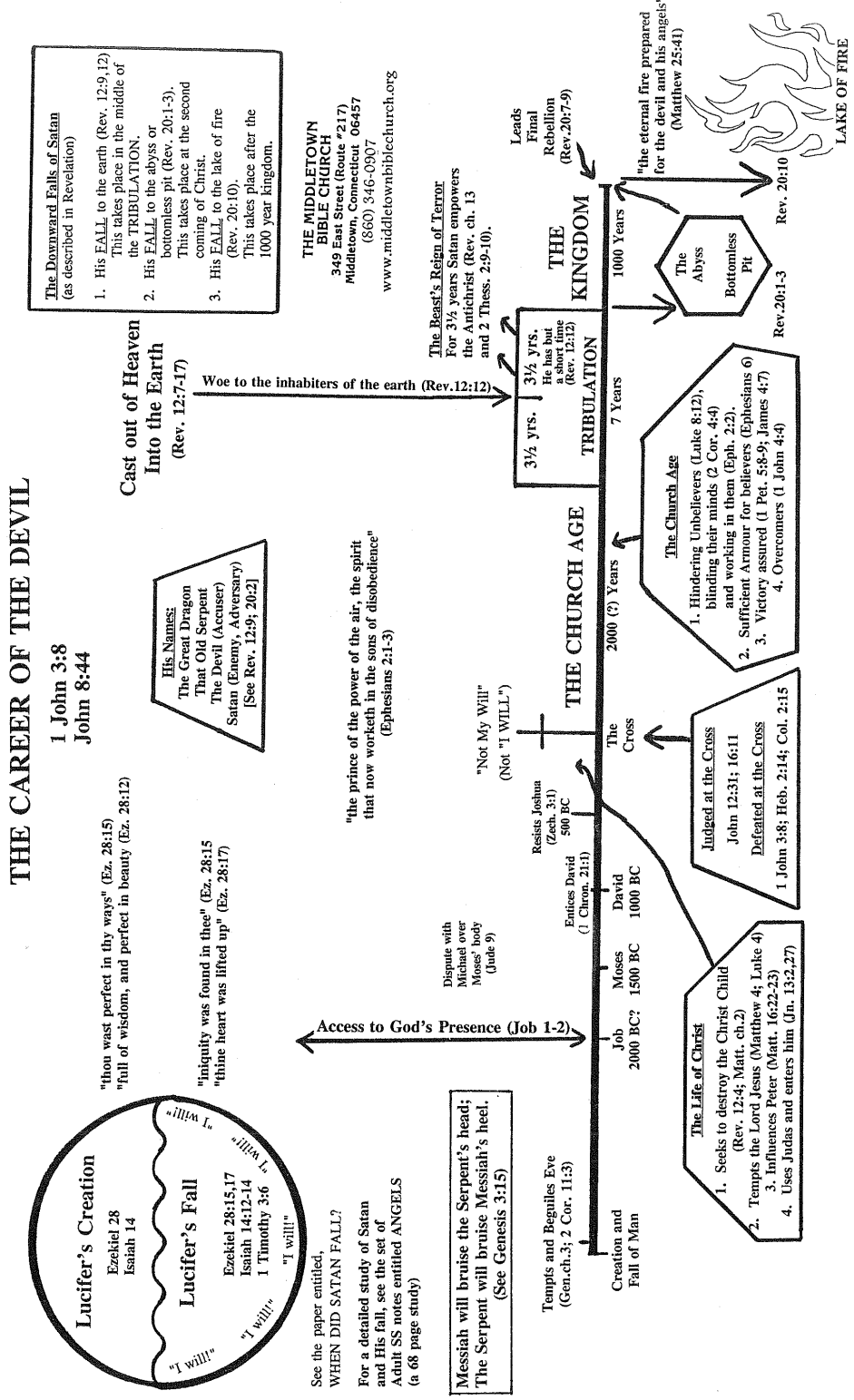
http://www.godward.org/hebrew%20roots/Feature%20Articles/who_is%20lucifer.htm

Jesus and Lucifer Brothers? (as according to the LDS)

http://lifeafter.org/jesus-and-lucifer-brothers/

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The Career of the Devil (assuming pre-millenial and KJV texts)



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Purgatory

Is Purgatory a Biblical Concept?

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The doctrine of purgatory remains a troubling idea for many Roman Catholics. One bulletin from a local Catholic church included the following: "Why do we pray for souls in Purgatory? When we die in God's friendship, we know that we'll eventually go to heaven. However, if we haven't properly atoned for certain sins, we have to be purified in Purgatory first. The *Catechism of the Catholic Church* calls it, 'a final cleansing of human imperfections before one is able to enter the joy of heaven.' We pray for the souls in Purgatory, especially during the month of November, to help them pass through to heaven faster than they would on their own."[1] Some Catholics question this doctrine, and more than a few challenge its legitimacy, based on their understanding of Scripture. At the Web site www.catholic.com, a site devoted to "Catholic answers, Catholic apologetics, and Catholic evangelism," Christine Pinheiro and Kenneth Howell defend the Catholic doctrine of purgatory.[2] "All who die in God's grace and friendship, but still imperfectly purified, are indeed assured of their eternal salvation; but after death they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven."[3]

Four False Ideas. The Roman Catholic doctrine of purgatory is covered in the *Catechism of the Catholic Church* in just three paragraphs on two pages (paragraphs 1030-32; pp. 268-69). The concepts that have necessitated the doctrine of purgatory, however, are found throughout Catholic dogma. The idea of purgatory grows out of four mistaken ideas about man, sin, and salvation. First, Catholic theology does not accept the final and full sufficiency of Christ's once-for-all *atonement* (1 Pet. 3:18). The Catholic soteriological system is fraught with ideas of self-atonement-works that must be done to merit forgiveness for past sins. Purgatory allows for those meritorious efforts (i.e. suffering) to atone for sin after death. Second, Catholic doctrine teaches an unbiblical idea of *penalty* and *guilt*. It holds that "absolution takes away sin, but it does not remedy all the disorders sin has caused…he must 'make satisfaction for' or 'expiate' his sins. This satisfaction is also called 'penance.'"[4] Purgatory is the final act of penance that removes the penalty of sin. Third, Catholic doctrine distorts the biblical concept of *grace* by adding human merit to it: "Moved by the Holy Spirit and charity, we can merit for ourselves and for others the graces needed for our sanctification, for the increase of grace and charity, and for the attainment of eternal life."[5] Purgatory helps to earn enough merit, over time, to overcome the punishment of God. Fourth, Roman Catholic theology confuses the biblical doctrine of *judgment*. It teaches that judgments after death include a remedial judgment that sends some people to purgatory, and a final judgment that occurs at the second coming of Christ. These four notions of self-atonement, penance, merit, and remedial judgment run contrary to the teaching of the New Testament, and they cause the gospel message to pass through a distorted grid that leads only to defective interpretation and understanding of Scripture. There are four key passages in which this occurs.

First Corinthians 3:13-14 and the Idea of Purgation. The apostle Paul, in 1 Corinthians 3:13-14, makes this statement: "Each one's work will become manifest, for the Day will disclose it, because it will be revealed by fire, and the fire will test what sort of work each one has done. If the work that anyone has built on the foundation survives, he will receive a reward. If anyone's work is burned up, he will suffer loss, though he himself will be saved, but only as through fire."[6] Paul's statements are clear. It is the man's *works* that are being judged, not his person or soul. The issue at stake is not his salvation or eternal state (heaven or hell), but his rewards. The fire of Christ's judgment will *test* the nature of his earthly works; this judgment does nothing to the sanctification of his soul. In fact, Paul makes it very clear that though his rewards may be lost, yet *"he himself will be saved."*When Paul mentions "the Day," he refers to "the Day of the Lord": the day of the return of Christ and the final judgment of the living and the dead. Verse 14 simply amplifies and explains verse 13.[7] Paul's point is obvious: not all Christian ministers (or saints) will receive the same reward. The final judgment will

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test the nature of our life's work. Some men's work will prove to be as pure as gold, silver, or precious jewels and will be greatly rewarded. Other Christians will do little with their lives, and their works will be like wood, hay, and straw-consumed by Christ's fiery judgment. The person who has trusted in Christ, however, will be saved and brought through the fire of judgment because of his faith in Christ. Some will have greater rewards, some will have lesser rewards, but the works of a man do not determine if he goes to heaven or hell. Faith in Christ (or not) seals a person's eternal destiny. David Prior summarizes well what Paul is saying: "These verses in 1 Corinthians 3 urge us to take with full seriousness both the certainty of eternal life and the scrutiny which the Lord will bring to our daily service as Christians."[8]

Second Maccabees 12:39-46 and Prayers for the Dead. This passage from the Apocrypha says nothing about purgatory. It is merely the interpretation of the writer concerning a bizarre incident. A closer reading of this text indicates four things. First, Second Maccabees makes no direct reference to purgatory. Second, the passage is self-contradictory and inconsistent. It states that these dead "had gone to rest in godliness" (v. 45), but then it tells us that these dead warriors were idolaters, killed by God due to their idolatry. Third, there is nothing in the law of Moses that comes close to advocating prayers for the dead. What we find in Second Maccabees and the rabbinical writings surrounding these events are the syncretistic merging of pagan ideas with Israelite religion. Fourth, the Apocrypha, while useful for background information, is full of historical inaccuracies, myth, superstition, and ideas contrary to the rest of Scripture. The anonymous author of Second Maccabees does not purport to speak for God, but rather merely to condense some five volumes of a man named Jason of Cyrene (2 Macc. 3:23).[9] We cannot and should not look to Second Maccabees for Scripture-based doctrines.

First Peter 3:18-22 and the Idea of Post-Death Probation. What Peter sets forth in this passage is not Jesus Christ going to purgatory or hell to preach to people in order to help them get to heaven. Peter simply states that the crucified and dead Christ was raised by the Holy Spirit, the same Spirit by whom Noah preached to the people of his day prior to the flood "long ago" (v. 20). Those souls now in prison (hell) are there because they refused to heed Noah's call to repentance and faith. Christ is compared to the ark of Noah-if people enter into Christ by faith and baptism, they will be saved from God's final judgment just as Noah and his family were saved from the flood by faith and the ark. "The passage describes no second chance for repentance after death. Even less does it promise universal salvation."[10]

Matthew 12:32 and Salvation after Death. Finally, when Jesus says that those guilty of the sin of blasphemy of the Holy Spirit cannot be forgiven "either in this age or in the age to come," Christ is not pointing to purgatory. Our Catholic friends are incorrect to say that "this suggests that there are some sins that *will* be forgiven in the age to come. If there is no purification after death, then this passage doesn't make sense."[11] To the contrary, Christ's statement makes perfectly clear sense, and the introduction of the concept of purgatory merely confuses the plain meaning of Scripture. Leon Morris interprets the passage easily: "This does not, of course, mean that some of those who are not forgiven in this world may hope for forgiveness after death. Such a possibility is not contemplated. The meaning is something like 'neither in time nor eternity; never!'"[12]

The Laws of Hermeneutics. The interpretation of Scripture (called *hermeneutics*) is built on three preliminary laws. The first is this: Scripture interprets Scripture, called "the rule of analogy." The second law of hermeneutics is this: The plain meaning of Scripture is usually the true meaning. The third rule is this: Simple passages of Scripture help explain complex passages of Scripture-the simple informs the complicated. Roman Catholic hermeneutics concerning supposed proof texts for purgatory violate all of these laws of hermeneutics. There is no clear, plain, and simple text about purgatory, as there is about both heaven and hell. The Apocrypha cannot be placed equal to inspired Scripture. The Bible plainly speaks about life, death, and judgment: "And just as it is appointed for man to die once, and after that comes judgment" (Heb. 9:27). We live, we die, we are judged, we go to heaven or hell; and when Christ comes a second time the final judgment, final hell and final heaven arrive. There is no mention of postmortem purgation at all. Purgatory is an extrabiblical idea, imported into the church in the Middle Ages-a product of tradition but not Scripture. And the Catholic efforts at

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grasping for hermeneutical straws to support this false belief-"fire," "the age to come," "souls in prison"-betray a lack of clear, precise, and biblical evidence for that place called purgatory.

-Michael F. Ross

Michael F. Ross is an ordained minister in the Presbyterian Church in America. He was reared as a Roman Catholic and studied in high school for the Roman Catholic priesthood, at the Divine Word Seminary, in Perrysburg, Ohio.

[Source: http://www.equip.org/article/is-purgatory-a-biblical-concept/]

What does the Bible say about Purgatory?

Answer: According to the Catholic Encyclopedia, Purgatory is "a place or condition of temporal punishment for those who, departing this life in God's grace, are not entirely free from venial faults, or have not fully paid the satisfaction due to their transgressions." To summarize, in Catholic theology Purgatory is a place that a Christian's soul goes to after death to be cleansed of the sins that had not been fully satisfied during life. Is this doctrine of Purgatory in agreement with the Bible? Absolutely not!

Jesus died to pay the penalty for all of our sins (Romans 5:8). Isaiah 53:5 declares, "But He was pierced for our transgressions, He was crushed for our iniquities; the punishment that brought us peace was upon Him, and by His wounds we are healed." Jesus suffered for our sins so that we could be delivered from suffering. To say that we must also suffer for our sins is to say that Jesus' suffering was insufficient. To say that we must atone for our sins by cleansing in Purgatory is to deny the sufficiency of the atoning sacrifice of Jesus (1 John 2:2). The idea that we have to suffer for our sins after death is contrary to everything the Bible says about salvation.

The primary Scriptural passage Catholics point to for evidence of Purgatory is 1 Corinthians 3:15, which says, "If it is burned up, he will suffer loss; he himself will be saved, but only as one escaping through the flames." The passage (1 Corinthians 3:12-15) is using an illustration of things going through fire as a description of believers' works being judged. If our works are of good quality "gold, silver, costly stones," they will pass through the fire unharmed, and we will be rewarded for them. If our works are of poor quality "wood, hay, and straw," they will be consumed by the fire, and there will be no reward. The passage does not say that believers pass through the fire, but rather that a believer's works pass through the fire. 1 Corinthians 3:15 refers to the believer "escaping through the flames," not "being cleansed by the flames."

Purgatory, like many other Catholic dogmas, is based on a misunderstanding of the nature of Christ's sacrifice. Catholics view the Mass / Eucharist as a re-presentation of Christ's sacrifice because they fail to understand that Jesus' once-for-all sacrifice was absolutely and perfectly sufficient (Hebrews 7:27). Catholics view meritorious works as contributing to salvation due to a failure to recognize that Jesus' sacrificial payment has no need of additional "contribution" (Ephesians 2:8-9). Similarly, Purgatory is understood by Catholics as a place of cleansing in preparation for heaven because they do not recognize that because of Jesus' sacrifice, we are already cleansed, declared righteous, forgiven, redeemed, reconciled, and sanctified.

The very idea of Purgatory and the doctrines that are often attached to it (prayer for the dead, indulgences, meritorious works on behalf of the dead, etc.) all fail to recognize that Jesus' death was sufficient to pay the penalty for ALL of our sins. Jesus, who was God incarnate (John 1:1,14), paid an infinite price for our sin. Jesus died for our sins (1 Corinthians 15:3). Jesus is the atoning sacrifice for our sins (1 John 2:2). To limit Jesus' sacrifice to atoning for original sin, or sins committed before salvation, is an attack on the Person and Work of Jesus Christ. If we must in any sense pay for, atone for, or suffer because of our sins – that indicates Jesus' death was not a perfect, complete, and sufficient sacrifice.

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For believers, after death is to be "away from the body and at home with the Lord" (2 Corinthians 5:6-8; Philippians 1:23). Notice that this does not say "away from the body, in Purgatory with the cleansing fire." No, because of the perfection, completion, and sufficiency of Jesus' sacrifice, we are immediately in the Lord's presence after death, fully cleansed, free from sin, glorified, perfected, and ultimately sanctified.

[Source: http://www.gotquestions.org/purgatory.html]

Purgatory

"I constantly hold that there is a Purgatory, and that the souls therein detained are helped by the suffrages of the faithful." [1]

According to the Catechism of the Catholic Church, paragraph 1030, "All who die in Gods grace and friendship, but still imperfectly purified, are indeed assured of their eternal salvation, but after death they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven."

The Second Vatican Council, p. 63, says, "The truth has been divinely revealed that sins are followed by punishments. God’s holiness and justice inflict them. Sins must be expiated. This may be done on this earth through the sorrows, miseries and trials of this life and, above all, through death. Otherwise the expiation must be made in the next life through fire and torments or purifying punishments."

This process of purification occurs in a place designated by the Catholic Church as purgatory. According to Catholic doctrine, purgatory is not supposed to be a place of punishment but of purification. The nature of this purification, according to different Catholic theologians, ranges from an extreme awareness of loss to an intense, excruciatingly painful "purifying fire."

According to Roman Catholic Doctrine, though a person may be in a state of grace, he may not enter Heaven until he is purified from sins that were not dealt with on earth. Baptism remits sins committed up to that point, but prayers, indulgences, penance, absolution, and the Mass are means by which the sinner is able to expiate sins committed after baptism. If sins are not remitted, after death he must suffer the flames of purification until he is sufficiently cleansed and pure so as to enter into the presence of God. Additionally, intercession can be made by Catholics on behalf of those who are presently in purgatory. This is also done through saying the Mass, certain acts of penance, saying the Rosary, or by indulgences where the benefit is applied to the dead in purgatory.

But purgatory is not for everyone. Baptized infants who have died before the age of accountability and Catholic saints who lived such holy lives are excused from the "purifying fires."

The length of time that someone must suffer in this state is never known, but it is considered to be proportional to the nature and severity of the sins committed. Therefore, it could be anywhere from a few hours to millions of years.

Problems with the Doctrine of Purgatory

As a Christian who bases spiritual truth on the Bible alone, I see problems with the doctrine of purgatory. For example:

1. It is not explicitly found in the Bible.
2. It implies that the righteousness of Christ does not cleanse from all sin.
3. It implies that justification is not by faith alone.
4. It implies that there is something we must do in order to be cleansed of sin.

The Catholics will disagree with my perceived problems of the doctrine of purgatory. That is to be expected. They will cite church Fathers, the apocrypha, and various Biblical references to fire and

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purification. Whichever side of the argument you fall into, my goal here is to present a Biblical argument that examines the doctrine in an attempt to determine if it is Biblical or not.

Of course, the Catholic will say that as a Protestant, I come to the argument with the preconceived belief that (1) Purgatory is unbiblical (2) and that I am biased against it (3) and that I have an agenda to accomplish. To each of these accusations I admit guilt. None of us are perfectly unbiased, and most everyone has personal beliefs that are reflected in their actions and words. In this case, having read and studied the Bible thoroughly, I find no place in it for the Roman Catholic doctrine of Purgatory.

[Source: http://carm.org/purgatory]

What Do Christians Believe About Purgatory? What Does The Bible Teach?

http://www.whatchristianswanttoknow.com/what-do-christians-believe-about-purgatory-what-does-the-bible-teach/

'Purgatory' in Roman Catholic [and Anglo-Catholic ("High Church" Anglican)] understanding is a state or place in which the temporal penalty due for sins committed during one's lifetime is paid. Every soul in purgatory will eventually be in heaven. The Eastern Orthodox and Anglicans do not accept this idea, though all Catholic and Orthodox Christians believe that **prayers for the dead** assist the dead in some way and are entirely legitimate and desirable (see II Maccabees 12:43-5).

How the prayers of the living assist the dead is a mystery. In the eternity of God it is perfectly possible that prayers from the living today may help the dead of the past in their own lifetimes. In any case, purgatory is a speculation built on no solid Scriptural foundation. 'Limbo' is a theological construct which is meant to explain how God might deal with the souls of non-baptized persons who showed great natural virtue and goodness or who died as infants before committing any personal sins. 'Limbo' is the final state of such persons, according to some medieval theologians. Limbo is a state of perfect natural bliss and enjoyment, which, however, forever excludes the possibility of supernatural bliss and the eternal vision of God. This idea is a theological speculation with no binding force in any Church.

[Source: http://www.anglicancatholic.org/on-the-role-of-the-saints?class=greenlink]

The main problem with **Purgatory** is that it minimizes Christ's forgiveness. Being forgiven of our sins by God because Christ bore our sins and grants us His righteousness, in this view, is not enough. We still have to pay. We end up having to atone for our own sins.

[Source: http://www.patheos.com/blogs/geneveith/2014/11/protestants-who-believe-in-purgatory/]

Rethinking Tradition (Thoughts on Purgatory, etc.)

http://ntwrightpage.com/Wright_Rethinking_Tradition.htm

Purgatory and What's Wrong With Praying for the Dead?

http://www.churchsociety.org/crossway/documents/Cway_106_WhatsWrong.pdf [PDF]

What is Purgatory? NT Wright on 100 Huntley Street (2008)

https://www.youtube.com/watch?v=Qoo7rGhfsMw [Video]

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Commerce: Money / Currency

Drachmae, the standard unit of silver coinage, were minted on different weight standards at different ancient Greek mints. The standard that came to be most commonly used was the Athenian or Attic one. The ancient Roman denarius is a close equivalent.

In the Roman currency system, the **denarius** (plural: denarii) was a silver coin first minted about 211 BC during the Second Punic War. It became the most common coin produced for circulation but was slowly debased in weight and silver content until its replacement by the double denarius, early in the 3rd century AD. The word *denarius* is derived from the Latin *dēnī* "containing ten", as its value was 10 asses, although in the middle of the 2nd century BC it was recalibrated so that it was now worth sixteen asses [the *as* (plural asses), also *assarius* was a bronze, and later copper, coin].

Note: The Bible refers to the denarius as a day's wage for a common laborer (Matthew 20:2, John 12:5).

[Source: Wikipedia – denarius]

In OT times, a *talent* was a unit of weight equaling about 75 pounds (34 kg). In NT times, it was a unit of monetary reckoning (though not an actual coin), valued at about 6,000 *drachmas*, the equivalent of about 20 years' wages for a laborer. (A common laborer earned about one *denarius* per day.) In approximate modern equivalents, if a laborer earns $15 per hour, at 2,000 hours per year he would earn $30,000 per year, and a talent would equal $600,000 (USD). Hence, "*ten thousand talents*" hyperbolically represents an incalculable debt — in today's terms, about **$6 billion**.
[Source: ESV Study Bible note]

hundred denarii - This was still a large amount (equivalent to about 20 weeks of common labor, or about **$12,000** in today's terms), but compared to the debt that the wicked servant himself owed ($6 billion), it was a relatively small amount. The servant's unwillingness to forgive even this amount, though having been forgiven his own insurmountable debt, reveals the servant's true wicked character (Matthew 18:32) and that he has not in fact been transformed by the forgiveness that his master has extended to him. [Source: ESV Study Bible note]

A *talent* (Matthew 18:24) was equal to 6000 *drachmas* (the Greek name) or *denarii* (the Roman name). Since the *drachma* was equal to about a day's wages, it would take an average laborer almost 20 years to earn one talent. Ten thousand talents was thus equal to the lifetime earnings of the population of several good-sized villages. The man was forgiven 60 million *drachmas* but was unwilling to forgive 100. That is how Jesus compares our own sins against God with the sins others commit against us. Notice Jesus' statement that there is no hope of forgiveness unless we forgive (Matthew 18:35). [Source: Halley's Bible Handbook]

Day's Wages: One denarius - A good and normal wage for a rural worker

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Coins of the Gospels

SILVER HALF SHEKEL

The temple tax was one half-shekel per year.

Worth: 2 denarii

What one coin could buy:
A wooden bucket, 15 lbs. of wheat, and a clay oil lamp.

SILVER SHEKEL

Minted in Tyre, the shekel and half-shekel were the only coins accepted for the temple tax in Jesus' time because of the high purity of their silver.

Worth: 4 denarii

What one coin could buy:
A tunic, a liter of olive oil, two 1lb. loaves of bread, and a half-liter of cheap wine.

SILVER DENARIUS

The denarius was considered a fair day's pay for a common laborer in the first century. Jesus asked to see this coin when asked if it were lawful to pay taxes to Caesar (Matt 22:18).



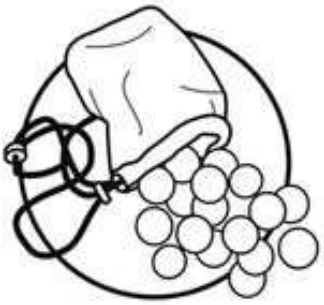


What one coin could buy:
15 lbs. of wheat (in a basket).



JUDAS' SILVER

The 30 pieces of silver that Judas took in exchange for betraying Jesus were silver shekels, the equivalent of 120 denarii.





BRONZE PRUTAH

The bronze prutah was a common coin, worth only 1/64th of a denarius.

What one coin could buy:
1/3 lb. of bread.



BRONZE LEPTON

The widow in Mark 12 gave two lepta coins to the temple, each worth only half a prutah.

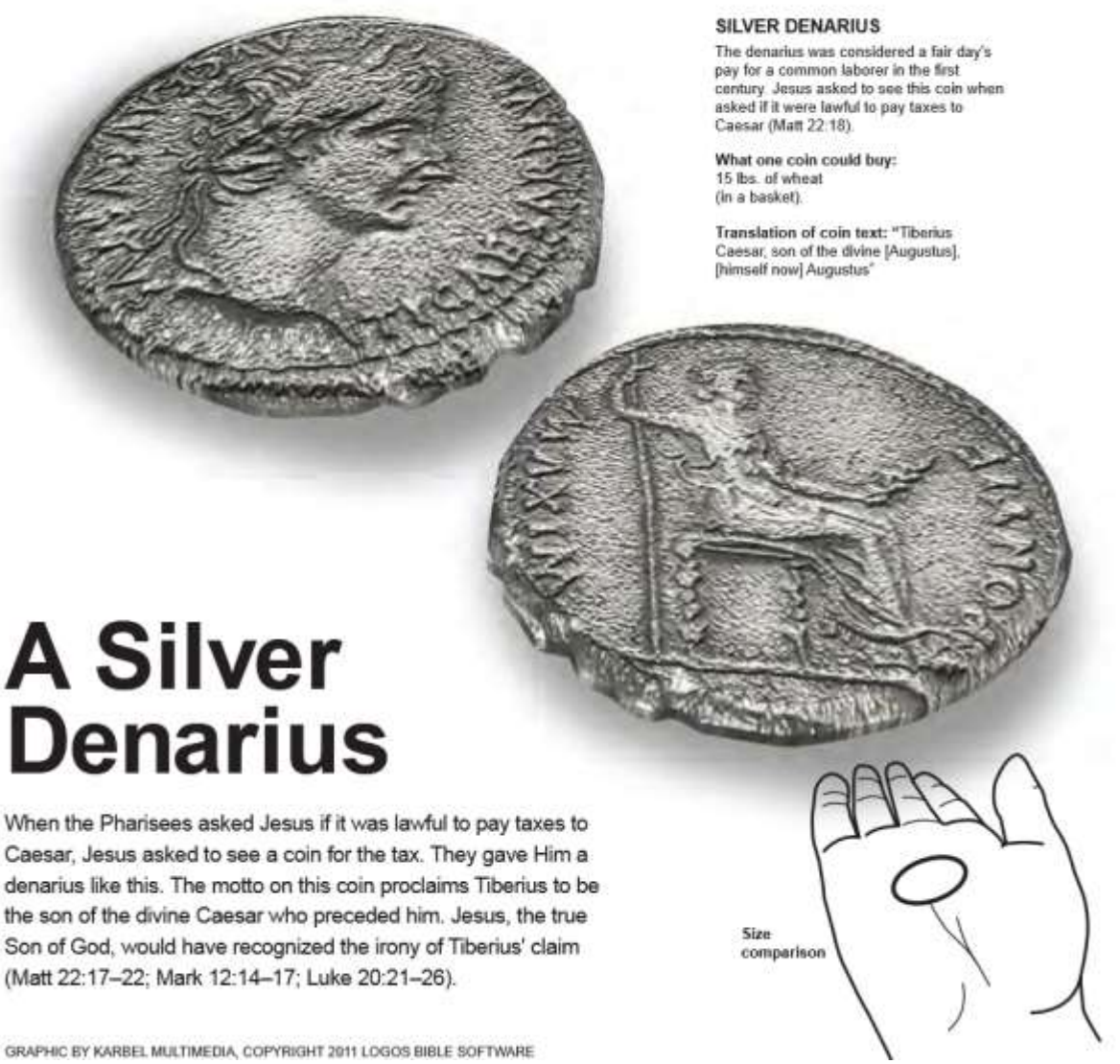
What one coin could buy:
A bath at the public bathhouse.

Size comparison



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When the Pharisees asked Jesus if it was lawful to pay taxes to Caesar, Jesus asked to see a coin for the tax. They gave Him a denarius like this. The motto on this coin proclaims Tiberius to be the son of the divine Caesar who preceded him. Jesus, the true Son of God, would have recognized the irony of Tiberius' claim (Matt 22:17–22; Mark 12:14–17; Luke 20:21–26).

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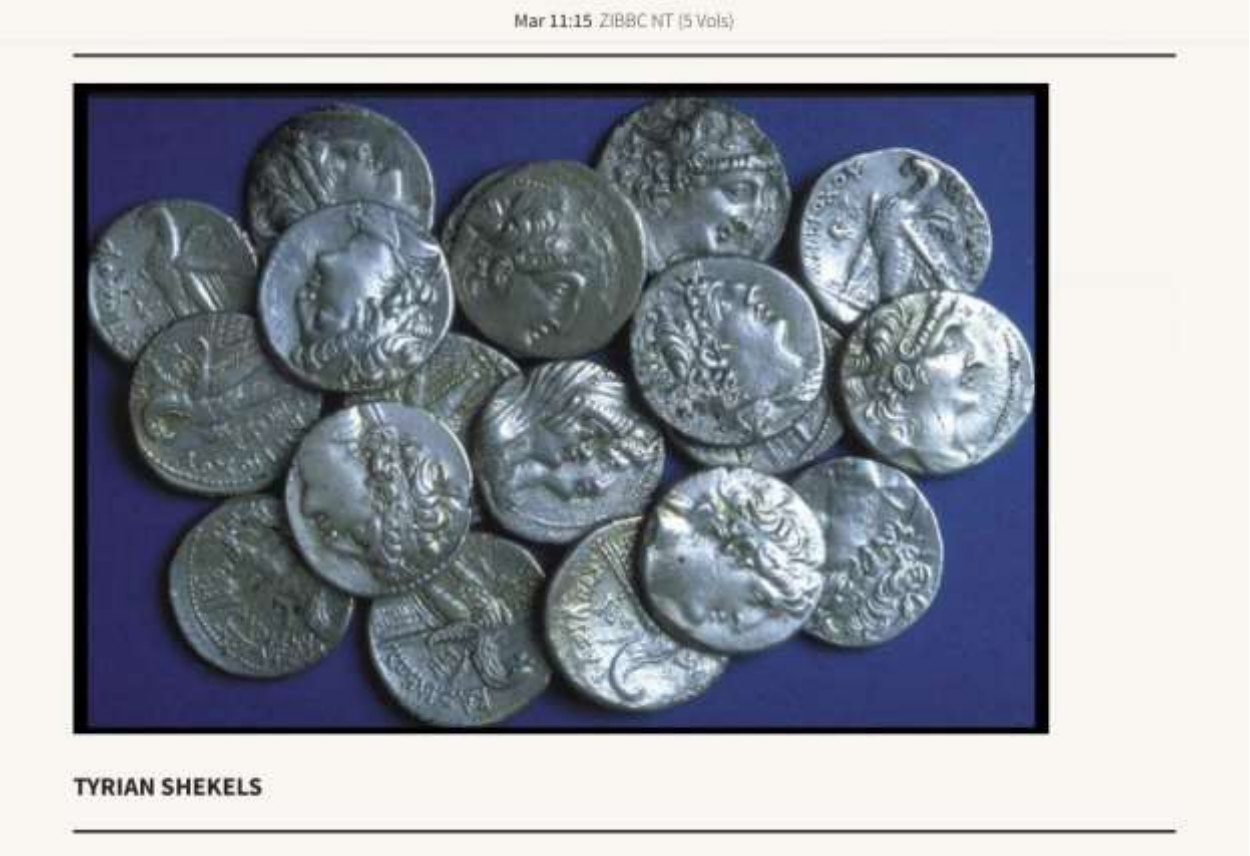


Rome operated a mint in Tyre that produced silver shekels of high purity (94 percent silver or more). These and half-shekels were the only coins accepted by the temple in Jerusalem. The high priests paid Judas with silver shekels like this one to betray Christ (Matt 26:15). This was also the coin Jesus told Peter to find in the fish's mouth (Matt 17:27).

Three weeks before Passover tables lined the outer temple courts to receive the annual half-shekel tax required of every Jewish male (Ex. 30:11–16). This tax funded the daily sacrifices for the atonement of sin. For a modest commission, money changers exchanged inadmissible local currencies for the sanctioned Tyrian shekel used to pay the tax. Jewish authorities were forbidden to mint silver coins; they adopted the Tyrian shekel because of its high quality and because it did not flaunt Rome's dominion over Israel. These coins, however, had an image of the god

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Melkart (Herakles) on the obverse and an eagle with the inscription, “Tyre the holy and inviolable,” on the reverse.



[*Source:* Zondervan Illustrated Bible Backgrounds Commentary]



Diameter: 30 mm.
Weight: 13.73 grams.
Obverse: Laureate head of Melqarth right, wearing lion's skin knotted around neck.
Reverse: ΤΥΡΟΥ ΙΕΡΑΣ ΚΑΙ ΑΣΥΛΟΥ (of Tyre the holy and inviolable); eagle standing left, with right foot on prow of ship, palm-branch over right shoulder; date Θ Κ (=year 29 = 98/7 B.C.) above club.

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Tyrian shekels, tetradrachms, or tetradrachmas were coins of Tyre, which in the Roman Empire took on an unusual role as the medium of payment for the Temple tax in Jerusalem, and subsequently gained notoriety as a likely mode of payment for Judas Iscariot.

In the latest standard, which was also the one used for the temple tax, the coins bore the likeness of the Phoenician god Melqart or Baal, accepted as the Olympian Herakles by the Greeks and derided as Beelzebub by Jews in the time of the Seleucids, wearing the laurel reflecting his role in the Tyrian games and the ancient Olympic Games.

They also bore the Greek inscription "ΤΥΡΟΥ ΙΕΡΑΣ ΚΑΙ ΑΣΥΛΟΥ" (Tyrou hieras kai asylou, "of Tyre the holy [city] and [city] of refuge").[1] The coins were the size of a modern Israeli half-shekel and were issued by Tyre, in that form, between 126 BC and AD 56. Earlier Tyrian coins with the value of a tetradrachm, bearing various inscriptions and images, had been issued from second half of the fifth century B.C.

After the Roman Empire closed down the mint in Tyre, the Roman authorities allowed the Jewish rabbanim to continue minting Tyrian shekels in Judaea, but with the requirement that the coins should continue to bear the same image and text to avoid objections that the Jews were given autonomy.[citation needed] They were replaced by First Jewish Revolt coinage in 66 AD.

The Tyrian shekels were considered tetradrachms by the Greeks, as they weighed four Athenian drachmas, about 14 grams[citation needed], more than earlier 11-gram shekels but regarded as equivalent for religious duties at that time. Because Roman coinage was only 80% silver, the purer (94% or more) Tyrian shekels were required[4] to pay the temple tax in Jerusalem.

The money changers referenced in the New Testament Gospels (Matt. 21:12 and parallels) provided Tyrian shekels in exchange for Roman currency when this was required



[Source: Wikipedia]

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SYRIA. Phoenicia. Tyre. AR Shekel (14.38 gms), dated CY 51 (76/5 B.C.). NGC MS★, Strike: 5/5 Surface: 4/5. HGC-10, 357. Obverse: Laureate bust of Melkart right, with drapery tied around neck; Reverse: Eagle standing left on prow; palm frond behind; to left, AN (date) above club; A to right, Phoenician letter between legs.

[Source: https://www.coinarchives.com/a/results.php?search=phoenician]

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Rome operated a mint in Tyre that produced silver shekels of high purity (94 percent silver or more). This was the coin used ordinarily to pay the temple tax.

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These small bronze coins were minted during the reign of Alexander the Great (336–323 BC). They remained in circulation up to the time of Christ. The widow in the Gospels gave two coins like this as an offering (Mark 12:41–44; Luke 21:1–4).

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Roman coins around the time of Jesus.

Caius Julius Caesar: CAESAR DICT[ator] PERPETUO (murdered 44 BC), denarius





Julius Caesar, Pontifex Maximus



Caius Julius Caesar, postumous portrait 42 BC. He was murdered in March 44 BC, denarius



an early Portrait denarius of Marcus Antonius in 42 BC



Caesar & Marcus Antonius in 43 BC

Marcus Antonius & Octavianus 42/41 BC



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Augustus (Octavianus) (27 BC-14 AD)



Parthian returning the legionary standards lost by Crassus to Rome

Divus Julius, the comet (denarius struck under Augustus)



Caius Caesar, grandson of Augustus



Caius and Lucius, their grandfather Augustus



Tiberius (14 - 37 AD) ← most likely coin that Jesus held in his hand when he said "Give to Caesar's…"



Drusus Junior, Son of Tiberius, died 23 AD



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The most common silver coin in circulation was the Roman denarius. In some Bible versions [e.g., the KJV], it is called a "penny" though its value was the equivalent of a day's wage for a laborer**. It was translated by the word "penny" because the standard Roman abbreviation for a denarius is "d."-the same abbreviation was used centuries later by the British for "penny."** Another indication of the value of the denarius is found in the story of the Good Samaritan: The innkeeper was paid two denarii for caring for the wounded man for several days. Jesus' opponents used a denarius to trap him with their question about taxation (Matthew 22:19). The denarius of that day had the head of the Roman Emperor Tiberius on one side, and on the other side a likeness of his, mother, Livia, shown holding an olive branch and a scepter, personifying Rome.
[Source: http://www.historicjesus.com/glossary/coins.html]

Tribute Penny of the Bible
Silver denarius of Roman emperor Tiberius (14-37 AD). Matthew 22:20-21 -- *Jesus, referring to a "penny" [KJV] asked, "Whose is this image and superscription?` When told it was Caesar, He said, "Render therefore unto Caesar the things which are Caesar's and unto God the things that are God's."*



[Source: http://www.ancientresource.com/lots/holyland_artifacts/biblical_coins.html]

The photo above shows a Denarius with the image of the Emperor Tiberius. The inscription on the obverse (heads) reads “TI CAESAR DIVI AVG F AUGUSTVS” (Tiberius, Caesar Augustus, Son of the Divine Augustus).

A measure of olive oil (100 baths, about 850 gallons) represented the yield of nearly 150 olive trees and was worth about 1,000 denarii, no small sum. *[Note: One denarius is equivalent to 1 day’s wage.]*

The measure of wheat (100 cors, about 1,000 bushels) represented the yield of about 100 acres and was worth about 2,500 denarii.



thirty silver coins (thirty pieces of silver). Equivalent to 120 denarii. Laborers customarily received one denarius for a day's work (ch. Mark 20:1-16); the price of a slave among the Israelites in ancient times. (See reference to this amount in Zechariah 11:12.)
[Source: NIV ’08 Study Bible Notes]

thirty shekels, This was the price an Israelite had to pay his neighbor if his ox accidentally gored his neighbor's slave to death (Exo_21:32).[a freeman was double] This [relatively] small amount of money shows the light esteem with which the chief priests and Judas regarded Jesus (cf. Isa_53:3).
[Source: Dr. Constable – Expository Notes]

The word used in Matthew 26:15 (*arguria*) simply means "silver coins," and scholars disagree on the type of coins that would have been used. Donald Wiseman suggests two possibilities. They could have been tetradrachms of Tyre, usually referred to as Tyrian shekels (about 0.5 troy ounces), or staters from Antioch, which bore the head of Augustus. Alternatively, they could have been Ptolemaic tetradrachms… The Tyrian shekel weighed four Athenian drachmas, about 14 grams, more than

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earlier 11-gram Israeli shekels, but was regarded as the equivalent for religious duties at that time. Because Roman coinage was only 80% silver, the purer (94% or more) Tyrian shekels were required to pay the temple tax in Jerusalem. The money changers referenced in the New Testament Gospels (Matt. 21:12 and parallels) exchanged Tyrian shekels for common Roman currency. [Source: Wikipedia re: thirty pieces of silver]

mites. very small copper coins. The smallest coins then in circulation in the Holy Land. [Greek *two lepta*, which make a *kodrantes*; a *kodrantes* (Latin *quadrans*) was a Roman copper coin worth about 1/64 of a *denarius* (a *denarius* was a day's wage for a laborer)]

Israel Coinage

Israel had a longstanding connection to grapes and the grapevine, which is shown below in a historic artifact — the last coin minted in Israel before the final crushing of Bar Kochba, the Jewish leader who fought against the Roman occupation (AD 135):

A cluster of grapes hangs from a vine on the front of the coin (left image), and on the reverse is a lyre surrounded by a Hebrew inscription that reads “for the freedom of Jerusalem.”



For additional examples of ancient Jewish coins, see also:
https://www.jewishvirtuallibrary.org/jsource/History/AncientJewishCoins.html

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HEBREW MONEY

Gerah	3 cents	(Exodus 30:13)
Bekah - half shekel	30 cents	(Exodus 38:26)
Shekel - 20 gerahs	60 cents	(Exodus 30:12)
Dram - gold	$5.00	(1 Chronicles 29:7)
Pound - mina (12 1/2 oz.) silver	$20 - $40	(Luke 19:13)
Pound - mina (12 1/2 oz.) gold	$300 - $600	(Luke 19:13)
Mina - silver: 50 silver shekels	$30	(Genesis 23:15)
Mina - gold: 50 gold shekels	$4,480	
Talent - silver	$1,940	(2 Kings 18:14)
Talent - gold: 3,000 shekels	$29,000	(2 Chronicles 36:3)

GREEK & ROMAN MONEY

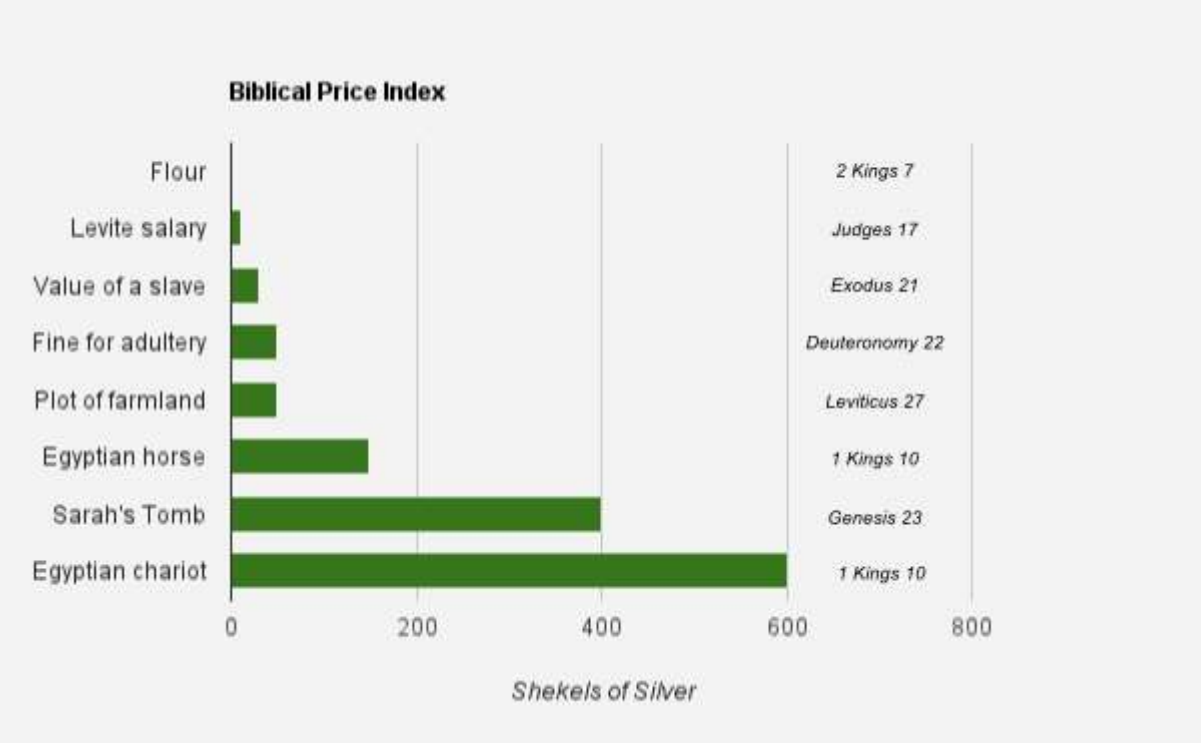
GREEK		
Mite - copper	1/8 cent	(Luke 21:2)
Piece of silver - drachma	16 cents	(Luke 15:8)
Half Shekel - didachma:	32 cents	(Matthew 17:24)
Silver: Tax for one		
Piece of money - gold, alloy,	64 cents	(Matthew 17:27)
silver: Tax for two		
ROMAN		
Farthing - quadran: copper	1/4 cent	(Matthew 5:26)
Farthing - quadrante: copper	1 cent	(Matthew 10:29)
Penny - denarius: copper or silver	16 cents	Matthew 22:19
Talent - attic	$960	Matthew 25:15

[Source: http://www.biblecharts.org/thenewtestament.html] [Note: Above amounts approximate]

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Biblical Price Index (OT)

In my last post, I asked whether or not Abraham was cheated out of his land deal by Ephron the Hittite. 400 shekels of silver mean nothing to us, but the early readers of the bible toiled in their labors for a few shekels and would have known immediately what one was worth. To answer this question, we need some basis for comparison, a pricing guide in shekels. I've scoured the bible for every listed price and put a few of them together for this chart:



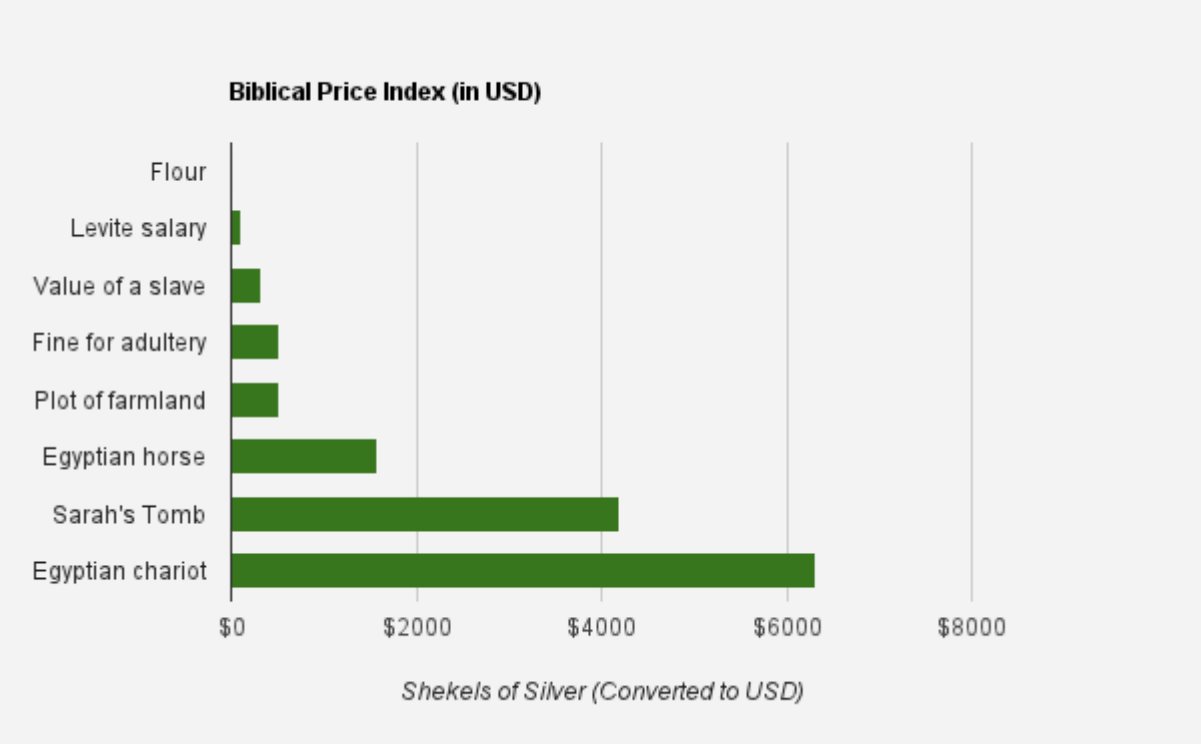
Sarah's tomb is one of the most expensive single purchases in the bible. Only Solomon's military equipment cost more. The only other real-estate value that I found (the value of a plot of farmland in Leviticus 27), is almost meaningless because we don't know the size of the plot, but still a fraction of the cost of the burial cave. If you ask me, it looks like Ephron the Hittite got pretty good coin for his cave.

Is this chart accurate? Probably not. A shekel is a unit of weight, not of currency. A shekel of silver is the amount of silver which weighs a shekel. We don't know exactly how much that was (and it may have been different at different times), but most scholars place it at around 10.5 grams– roughly the weight of two US quarters. The bible lists at least three types of shekels: one in the Abrahamic period, a sanctuary shekel set during the Exodus and related to the temple, and a king's shekel in Davidic times. Were they around the same? More than likely, but it's tough to say how accurate the measurements were at all. Accurate measurement of money was such a problem that it even has its own proverb:

> *Diverse weights are an abomination unto the Lord; and a false balance is not good.*
>
> *Proverbs 20:23*

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In terms of purchasing power, did a shekel in Abraham's time purchase the same amount of good as in Solomon's? It's impossible to know. The value of silver today is probably not the same as in biblical times, but that won't prevent me from providing this chart:



This chart shows the shekel-weight of silver at today's commodity prices. When viewed this way, the prices just don't seem right. Flour seems reasonable, $10, but after that all of the prices seem low in comparison. A slave for $315? A plot of land for $530? Is a slave worth the same as 30 units of flour? Is a horse worth five slaves?

Looking at the data this way, answers a few questions but raises a dozen more. It's why I love this stuff so much.

Some other fun thoughts:

- This gives new meaning to the Joseph story. Joseph was sold into Egyptian bondage for only 20 shekels, rather than the 30 shekels Exodus says a slave is worth. (Genesis 37)
- Abraham probably didn't mind paying the 400 shekels to Ephron: Abimelech had given Abraham 1000 shekels to apologize for taking Sarah as a wife only a few years earlier. (Genesis 20)
- The Levite salary also included room and board, this number is just for the "spending money."

[Source: http://coatofmanycolors.net/2012/06/20/biblical-price-index/#more-250]

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Weights and Measures

Weights in the Hebrew Bible and New Testament

Hebrew Weights

HEBREW	NRSV	EQUIVALENCE	U.S. AVOIRDUPOIS	METRIC UNITS
kikkar	talent	60 minas	75.558 pounds	34.3 kilograms
maneh	mina	50 shekels	20.148 ounces	571.2 grams
sheqel	shekel	2 bekas	176.29 grains	11.42 grams
pim (or payim)	pim	.667 shekel	117.52 grains	7.61 grams
beqa	beka, half a shekel	10 gerahs	88.14 grains	5.71 grams
gerah	gerah		8.81 grains	.57 gram

Weights in the New Testament

GREEK	NRSV	EQUIVALENCE	U.S. AVOIRDUPOIS	METRIC UNITS
talenton	talent (Hebrew)	talent	75.558 pounds	34.3 kilograms
mna	pound (Hebrew)	mina	20.148 ounces	571.2 grams
litra	pound (Latin)	libra	0.719 pound	326.4 grams

Measures of Capacity in the Hebrew Bible and New Testament

Hebrew Measures of Capacity: Liquid Measures

HEBREW	NRSV	EQUIVALENCE	U.S. MEASURES	METRIC UNITS
kor	measure, cor	10 baths	60.738 gallons	230 liters
bat	bath	6 hins	6.073 gallons	23 liters
hin	hin	3 kabs	1.012 gallons	3.829 liters
qab	kab	4 logs	1.4349 quarts	1.276 liters
log	log		0.674 pint	0.32 liter

Hebrew Measures of Capacity: Dry Measures

HEBREW	NRSV	EQUIVALENCE	U.S. MEASURES	METRIC UNITS
homer	homer	2 lethechs	6.524 bushels	229.7 liters

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kor	measure, cor	2 lethechs	6.524 bushels	229.7 liters
letek	lethech, measure	5 ephahs	3.262 bushels	114.8 liters
epah	ephah, measure	3 seahs	20.878 quarts	22.9 liters
tse'ah	measure	3.33 omers	6.959 quarts	7.7 liters
omer	omer	1.8 kabs	2.087 quarts	2.3 liters
issaron	tenth part (of ephah)			
qab	kab		1.159 quarts	1.3 liters

Measures of Capacity in the Hebrew Bible and New Testament

Hebrew Measures of Capacity: Liquid Measures

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qab	kab		1.159 quarts	1.3 liters

Measures of Capacity in the New Testament

HEBREW	NRSV	EQUIVALENCE	U.S. MEASURES	METRIC UNITS
batos	measure	(Hebrew) bat	6.073 gallons	23 liters
koros	measure	(Hebrew) kor	60.738 gallons or 6.524 bushels	230 liters

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saton	measure	(Hebrew) tse'ah	6.959 dry quarts	7.71 liters
metretes	measure		10.3 gallons	39 liters
choinix	quart		0.98 dry quart	1.079 liters
modios	bushel	(Latin) modius	7.68 dry quarts	8.458 liters
xestes	pot	(Latin) sextarius	0.96 dry pint o 1.12 fluid pints	0.53 liter

Lengths in the Hebrew Bible and New Testament

Hebrew Lengths

HEBREW	NRSV	EQUIVALENCE	U.S. MEASURES	METRIC UNITS
ammah	cubit	2 spans	17.49 inches	0.443 meter
zeret	span	3 handbreadths	8.745 inches	0.221 meter
topah, tepah	handbreadth	4 fingers	2.915 inches	0.074 meter
etsba	finger		0.728 inch	0.019 meter
The cubit described in Ezekial 40.5; 43.13 is equal to seven (not six) handbreadths, or 20.405 inches.				

Lengths in the New Testament

GREEK	NRSV	U.S. MEASURES	METRIC UNITS
pechus	cubit	about 1.5 feet	0.456 meter
orguia	fathom	about 72.44 inches	1.839 meters
stadion	stadia, or the equivalent in miles	about 606 feet	184.7 meters
milion	mile	about 4,854 feet	1.482 kilometers

[Source: http://www.oxfordbiblicalstudies.com/resource/WeightsAndMeasures.xhtml]

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Table of Weights, Measures, and Coins

Weights				
Terms Heb. or Gr.	**NASB**	**Ratio**	**Approximate Metric**	**Equivalent U.S.**
In the OT				
Kikkar	talent	3,000 *shekels*	34.2 kg.	75 lb.
Maneh, mina	mina	50 *shekels*	.57 kg.	1.25 lb.
Shekel (official, 625 B.C.)	shekel		11.4 gm.	.4 oz.
Pim		2/3 shekel	7.6 gm.	.27 oz.
Bekah	1/2 shekel	1/2 *shekel*	5.7 gm.	.20 oz.
Gerah	gerah	1/20 *shekel*	.57 gm.	.02 oz.
In the NT				
Litra	pound		.34 kg.	12 oz.
Talanton	talent			58-80 lb.
Dry and Liquid Measures				
Terms Heb. or Gr.	**NASB**	**Ratio**	**Approximate Metric**	**Equivalent U.S.**
In the OT				
Homer—cor	homer	10 *ephahs* 10 *baths*	220 liters	6.25 bu. 58 gal.
Letek	1/2 home	1/2 *homer*	110 lit.	3.12
Ephah—bath	ephah		22 lit.	.625 bu. 5.8 gal.
Seah	measure	1/3 ephah	7.33 lit.	6.67 dry qt.
Hin	hin	1/6 *bath*	3.67 lit.	1 gal.
Omer—'issaron	omer	1/10 ephah	2.2 lit.	2 dry qt.
Qab (cab)	kab	1/18 ephah	1.3 lit.	2.3 pt.
Log	log	1/72 *bath*	.31 lit.	.64 pt.
In the NT				
Koros	measure			11-17 bu.
Batos	measure	72 *sextarii*	39.6 lit.	10.4 gal.
Metretes	gallons		35 lit.	9 gal.
Saton	peck	24 *sextarii*	13.2 lit.	12 dry qt.
Modios	bushel	16 *sextarii*	8.8 lit.	1 peck
Choinix	quart	2 *sextarii*	1.1 lit.	1 qt.
Xestes	pot	1 *sextarius*	.55 lit.	1 pt.

[Source: Ryrie Study Bible note]

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Weights & Measures

DRY MEASURES

Cab	3 pts.	(2 Kings 6:25)
Omer - a sheaf; 1/10 part of Ephah	1 1/2 qts.	(Exodus 16:36)
Measure	2 qts.	(Matt. 13:3; Rev. 6:6)
Ephah - a basket; bath	1 bu.	(Exodus 16:36)
Deals - ephahs	near bu.	(Leviticus 14:10)
Homer - a donkey load	10 bu.	(Leviticus 27:16)

LENGTHS

Finger - digit	3/4 in.	(Jeremiah 52:21)
Handbredth - 4 fingers; palm	3 in.	(Exodus 25:25)
Span - 2 handbreadths	9 in.	(Exodus 28:16)
Gomed - short cubit	1 ft.	(Judges 3:16)
Cubit - 2 spans	18 in.	(Gen. 6:15; Matt. 6:27)
Egyptian Cubit	20.62 in.	(Acts 7:22)
Fathom - an armstretch	6 ft.	(Acts 27:28)
Reed	9ft., 4 in.	(Ezekiel 40:5)
Kine - 80 cubits	120 ft.	(Ezekiel 40:3)
Furlong - 400 cubits	600 ft.	(Luke 24:13)
Sabbath Days Journey	2/3 mile	(Acts 1:12)
Day s Journey	20-24 miles	(1 Kgs. 19:4; Lk. 2:44)
Mile - (Roman)	4,880 ft.	(Matthew 5:41)

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LIQUID MEASURES



Log	3/4 pt.	(Leviticus 14:10)
Pot	1 1/2 pts.	(Mark 7:4)
Cab - 4 logs	3 pts.	(2 Kings 6:25)
Hin - pot; 3 cabs	4 qts., 1 pt.	(Exodus 30:24)
Bath - 6 hins	7 gals.	(1 kings 7:26)
Firkins	10 gals.	(John 2:6)
Homer - 10 baths	70 gals.	(Isaiah 5:10)

WEIGHTS

Gereh	9 grains	(Exodus 30:13)
Bekah - 10 gerehs	2 oz.	(Exodus 38:26)
Shekel - 2 bekahs	4 oz.	(Exodus 38:26)
Pound	12 oz.	(John 12:3; 19:39)
Maneh	1 1/4 lbs.	(Ezekiel 45:12)
Talent	75 lbs.	(Exodus 25:39)

NOTE

1. *The matter of weights, measures, and money in these charts are approximate equivalents.*
2. *It is difficult to ascertain the exact figures in that some of the terms are Egyptian, Grecian, Roman, and Hebrew.*
3. *Measurements then and now may differ.*

[Source: http://www.biblecharts.org/thenewtestament.html]

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TABLE OF THE JEWISH WEIGHTS, MEASURES, &c. AND PARTICULARLY THOSE MENTIONED IN JOSEPHUS' WORK.

Of Jewish Measures of Length.

	Inches.	Feet.	Inch.
Cubit, the standard	21	1	9
Zereth or large span	10½	0	0
Small span	7	0	9
Palm or hand's breadth	3½	0	3
Inch or thumb's breadth	1.16	0	0
Digit or finger's breadth	.875	0	0
Orgyia or fathom	84	7	0
Ezekiel's Canneh or reed	126	10	6
Arabian Canneh or pole	168	14	0
Schœnus line, or chain	1680	140	0
Sabbath-day's journey	42000	3500	0
Jewish mile	84000	7000	0
Stadium or furlong	84000	700	0
Parasang	252000	21000	0

Of the Jewish Measures of Capacity.

	Cub. Inches.	Pints or Pounds.
Bath or Epha	807.274	27.83
Corus or Chomer	8072.74	278.3
Seah or Saton	269.091	9.266
Ditto according to Josephus	828.28	28.3
Hin	134.54	4.4633
Ditto according by Josephus	414.12	14.3
Omer or Asseron	80.727	2.78
Cab	44.859	1.544
Log	11.21	.39
Metretes or Syrian firkin	207	7.125

Of the Jewish Weights and Coins.

	£	s.	d.
Stater, Silus, or shekel of the sanctuary, the standard	0	2	6
Tyrian Coin, equal to the shekel	0	2	6
Bekah, half of the shekel	0	1	3
Drachma Attica, one fourth	0	0	7½
Drachma Alexandrina, or Darchmon, or Adarchmon, one half	0	1	3
Gerah, or Obulus, one-twentieth	0	0	1½
Maneh, Mna—100 shekels in weight—21900 grains Troy			
Maneh, Mna, or Mina, as a coin,—60 shekels	7	10	0
Talent of Silver,—300 shekels	375	0	0
Drachma of gold, not more than	0	1	1
Shekel of gold, not more than	0	4	4
Daric of gold	1	0	4
Talent of gold, not more than	648	0	0

Table of the JEWISH MONTHS *in Josephus and others, with the Syro-Macedonian Names Josephus gives them, and the Names of the Julian or Roman Months corresponding to them.*

Hebrew Names.	*Syro-Macedonian Names.*	*Roman Names.*
1. Nisan	Xanthicus	March and April.
2. Jyar	Artemisius	April and May.
3. Sivan	Dæsius	May and June.
4. Tamuz	Panemus	June and July.
5. Ab	Lous	July and August.
6. Elul	Gorpiæus	August and September.
7. Tisri	Hyperberetæi	September and October.
8. Marhesvan	Dius	October and November.
9. Casleu	Appellæus	November and December.
10. Tebeth	Audinæus	December and January.
11. Shebat	Peritius	January and February.
12. Adar	Dystrus	February and March.
13. Ve Adar, or The second Adar intercalated.		

(Corresponding to British weights and measures)

[Source: http://preteristarchive.com/ARTchive/Charts/Literature/weights-measures.jpg]

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Daily Food Ration Data

The best evidence for the diet of ordinary people in Mesopotamia comes from the Ration Lists. These lists are found throughout Mesopotamian history from the Early Dynastic period to the Neo-Babylonian period. They record allocations of barley (*hordeum vulgare*) and other cereals by religious and secular employers to their employees. The lists include an extensive range of professions from shepherds to weavers, from agricultural workers to brewers, even slaves. They include men, women, and children. The rations are recorded either as monthly or daily issues, although they can also be provided for a particular job (e.g., harvesting). There are always variations according to age and status…

Applying Daily Food Rationing Data to the OT Book of Ruth…

Whatever the case, the ancient norm for a daily food ration seems to have been widely regarded as about 1 liter, usually of barley. It should be remembered that 0.83 liters can be sufficient for women (see above discussion). Therefore, using the preexilic capacity measure, Ruth's *ephah* equaled about 10–20 liters of barley which was enough for the two women to eat for a little more than a week. Using the postexilic Capacity standard, Ruth's Gleanings were enough for the two women to subsist for two and a half weeks. But according to Ruth 2:23, Ruth continued to glean in Boaz's fields "until the barley and wheat harvests were finished." According to Deut. 16:9–12 and the Gezer Calendar, the time period from the beginning of the barley harvest to the end of the wheat harvest was normally two months, concluding at Pentecost.

If Ruth averaged roughly the same total each day (i.e., one *ephah*), and worked the entire two months, she would have gleaned a considerable amount of barley and wheat that would have fed the two women, at the minimum pre-exilic rate, approximately two-thirds of a year, or at the maximum pre-exilic rate, more than an entire year.

With a postexilic extension of the capacity measure data, the two women would have had enough from Ruth's gleanings over the two month period to eat for two years.

In any case, regardless of the date of composition for the book, the ancient hearers of the story of Ruth were certainly well versed in the agricultural world of the Levant and no doubt sensitive to food rationing issues. Thus it is most likely that the ancient hearers would have perceived the import of this gleaning detail in Ruth 2:17 as heightening the generosity of Boaz towards the two widows on a scale greater than modern readers of the story have even begun to perceive.

Ref: K. Lawson Younger Jr., "Two Comparative Notes on the Book of Ruth," *Journal of the Ancient Near Eastern Society* 26 (1999): 124–25.

[*See* more Ruth references/resources in this Appdendix]

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In NIV Ruth 3:15 reads:

He [Boaz] also said, “Bring me the shawl you are wearing and hold it out.” When she [Ruth] did so, he poured into it *six measures* of barley and put it on her. (bracketed portion is mine)

The unit in which the barley is measured is named neither here, nor in v. 17, to which TH comments:

... It is possible to say “six measures of barley” (RSV, NAB, and NEB), but this is not very useful in determining the amount involved. Some scholars believe that this is a reference to the ephah, but six ephah would amount to approximately 240 liters (well over 500 pounds), an impossible load for Ruth to carry back to the city. It is possible that the measurement was a se'ah (one-third of an ephah) in which case the total capacity would be approximately liters (about 200 pounds).

Since some have felt that even this was too heavy a weight for Ruth to carry, this hypothesis has not found large support. Others have concluded that the measure was an 'omer, which would be equal to one-tenth of an ephah, or approximately 24 liters (somewhat over 50 pounds). This is the interpretation accepted by a majority of modern scholars. It does seem important to indicate that this was an impressive amount of barley—not merely from the fact that Boaz had to help her lift it, but because it was evidently designed to impress both Ruth and Naomi with Boaz's generosity and his determination to help them in every way that he could.

Note: 1 pound = 0.45 kilogram.

[Source: http://www.sil.org/system/files/reapdata/74/21/88/74218877639715550845106575871406413343/silewp2014_003.pdf] [PDF]

The *ephah* was the most frequent measure for capacity. The Table 2 gives an overview of the system. While the modern equivalent of each term is debated, there is not much uncertainty about the ratios between each measurement.

Table 2

OT terms	*log* לֹג	*kab* קַב	*omer** עֹמֶר *issaron* עִשָּׂרוֹן	*hin* הִין	*seah* סְאָה	*ephah* אֵיפָה / *bath* בַּת	*homer** חֹמֶר / *kor* כֹּר
	liquid	dry	dry	liquid	dry	dry / liquid	dry / liquid
ratio to *ephah*	1/72	1/18	1/10	1/6	1/3	1	10

* Note the difference between *“omer”* and *“homer.”*

http://www.sil.org/system/files/reapdata/74/21/88/74218877639715550845106575871406413343/silewp2014_003.pdf [PDF]

www.sil.org

[*See* more Ruth references/resources in this Appdendix]

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Capacity versus weight—OR: "How heavy is a liter of flour?"

In the Bible, dry things were measured according to their capacity.
Table 4 lists all dry substances that the Old Testament measures in volume. Their weight is provided where it is known.

Table 4

Hebrew	English	Weight (in kg.) per liter	Sample Reference
חִטָּה	wheat (grain)	0.75	II Sa 17:28
שְׂעֹרָה	barley (grain)	0.62	II Sa 17:28
קָלִי	roasted grain (unspecified)	?	II Sa 17:28
קֶמַח	wholemeal / wholewheat, NIV: *flour*	?	I Sa 1:24
קֶמַח שְׂעֹרִים	wholemeal of barley	?	Nu 5:15
סֹלֶת	semolina (of wheat), NIV: *fine flour*	0.59 (weight of today's "flour")	Ex 29:40
מָן	manna	?	Ex 16:31
זֶרַע	seed (unspecified)	?	I Ki 18:32
חֲרִיֹנִים דִּבֵּי	"dove's dung" (?)*	?	II Ki 6:25 MT

*HOTTP: "We no longer know what this name "pigeon dung" actually designated. It is better, then, to leave the name as it stands and as it was read by all the ancient versions. Corrections, without support from textual witnesses, would only be mere guesses." For other interpretations, see the English translations and other works.

Various sources have been consulted to determine the weight figures. Unfortunately, their information differs and thus precise figures are not easy to obtain for all measures. In addition, one should account for the fact that our grain—in whatever form—will differ in its quality from grain in ancient times. In addition, what is usually translated as "fine flour" was probably more similar to *semolina*. Finally, the weight of grain depends on how densely it is packed. If one is willing to approximate each measure to our current system for grain in its various forms, one can calculate with a rule-of-thumb ratio of two thirds; that is, 1 liter matches 2/3 of a kilogram.

http://www.sil.org/system/files/reapdata/74/21/88/74218877639715550845106575871406413343/silewp2014_003.pdf [PDF]

www.sil.org

Measuring

https://en.wikipedia.org/wiki/Biblical_and_Talmudic_units_of_measurement

https://www.studylight.org/dictionaries/hdb/view.cgi?n=5713

http://www.slideshare.net/SharingGodsDream/measurements-in-the-bible-biblical-units-of-measurements-and-chronology-of-the-bible

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Bricks

Bricks were common building materials in the ancient world. They were usually rectangular in shape and composed of clay or mud, along with other ingredients such as straw (Exodus 5:7–9) or sand. Bricks were usually baked by the sun, but they could also be fired in a kiln to produce greater strength and hardness.

The earliest bricks were shaped by hand; later, they were formed with wooden molds. Brickmaking involved several stages. A good clay source was absolutely necessary; then the clay was sifted and mixed to the desired consistency by adding water. Generally, a temper, often straw, was added; this temper acted as a binder for poor clays and prevented warping and cracking during the drying process. Following this, the bricks were shaped and then dried. Bricks were often inscribed with an official's name, the name of a building, or a dedicatory inscription.



An Egyptian man makes mud bricks as the ancient Israelites would have done. Note the brick mold at the man's feet.

[Source: NKJV Study Bible] © 1995 by Phoenix Data Systems

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Wells

References in English versions of the Bible sometimes confuse wells, natural springs, and cisterns. The Bible mentions different types of wells including a cistern dug in the ground (Genesis 16:14; 2 Samuel 17:18); a spring (Psalms 84:6); a fountain (Nehemiah 2:13); and a pit (John 4:11, 12).

Wells in Palestine were dug from solid limestone rock, sometimes with descending steps (Genesis 24:16). The brims of still other wells had a curb or low wall of stone.

There is no information on how biblical wells were dug, but the process must have been very difficult because only crude tools were available.

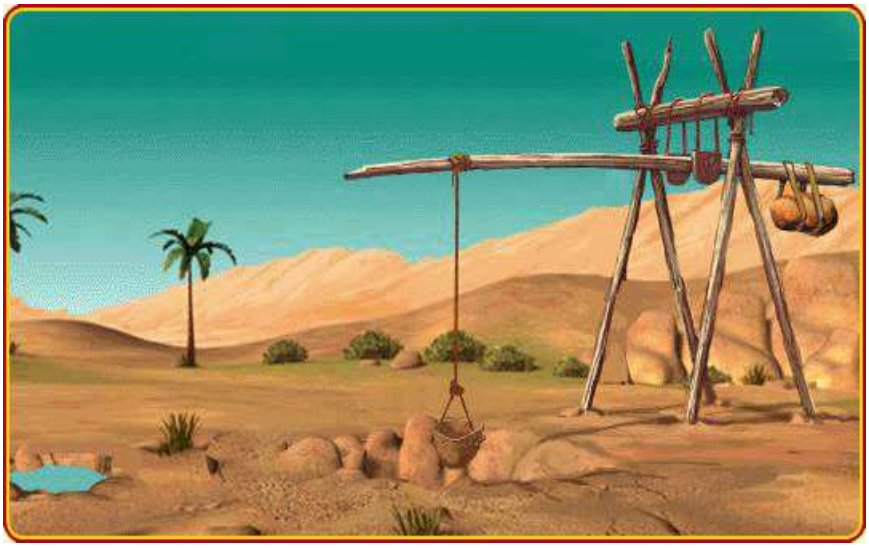
Many ancient wells descended to a great depth. Jacob's Well is still 75 feet deep and at one time it may have been twice as deep. These deep wells were necessary because of the problem of shallow wells running dry in the summer.



A very large cistern at the southwest corner of Masada (note the steps). A cistern is one of the types of wells mentioned in the Bible. © 1995 by Phoenix Data Systems

[Source: NKJV Study Bible]

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People in Bible times didn't have sinks and taps in their homes so how did they get their water?

Wells were important in the Middle East during Biblical times because, like today, there was very little rainfall during the year. Water had to be captured during brief rainy spells, or collected from where it lay deep in the ground.

During Abraham's time, people travelled from place to place with their flocks and lived in tents which were usually pitched next to hand-dug wells that were just holes in the ground covered by a heavy rock. A rope and clay pot was often used to draw out the water. Even if the water was muddy, it was better than nothing.

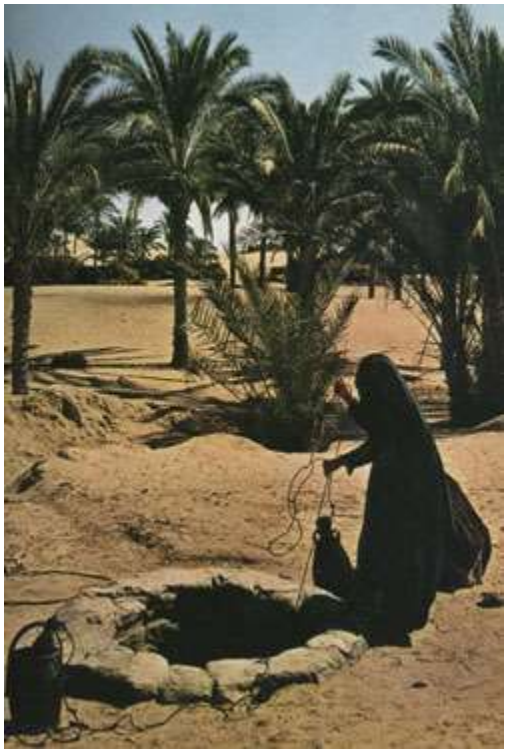
Later, when David was king, things got a little better and walls were built around the wells to help keep the water clean. Wells often had walls three or four stones high, and on the top edge of the stone wall there was a crossbar and pulley system. By using this pulley system, heavy pottery could be raised and lowered easily by women because it was their job to get the water from the well for the family's daily needs.

[Source: friendsandheroes.tv]

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Commerce: Fishing

Galilean Fishing Boat

This illustration shows the type of boat that Jesus and his disciples probably used, based on the remains of an approximately 2,000-year-old fishing boat found on the northwestern shore of the Sea of Galilee. It could hold 15 men, and was 26.5 feet long, 7.5 feet wide, and 4.5 feet high (8.1 x 2.3 x 1.4 m).

Galilean Fishing Boat

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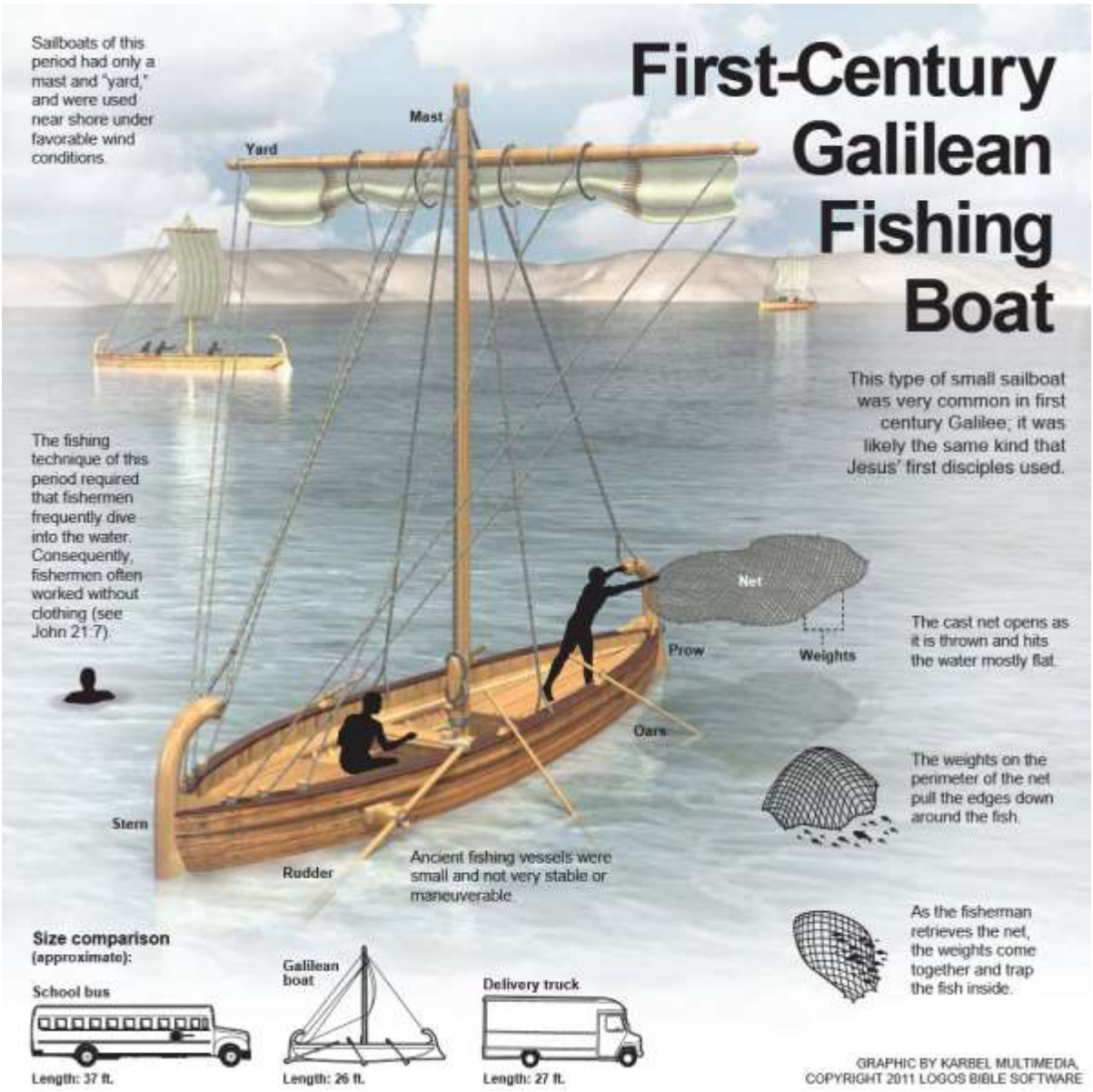
[Source: ESV Study Bible note]

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Model of First Century Boat

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Commerce: Agriculture

The spring harvest

Various herbs and legumes were harvested in spring, but the most important spring crops were cereals: barley and wheat. A spring ritual took particular note of the cereals: Newly harvested grain could not be eaten until the firstfruits of grain had been offered on the “day after the Sabbath” of the Festival of Unleavened Bread (Leviticus 23:9-14). Pentecost, near the end of the grain harvest, included grain and loaf offerings (verses 16-17). Pentecost was also called “the Feast of Harvest” (Exodus 23:16).

Barley and wheat were planted in the autumn and ripened in spring. Barley matured faster and would be harvested sooner. The firstfruits of grain offered during the Festival of Unleavened Bread would have been barley. “In the early stages of the Israelite settlement the most important cereal was barley…because of the necessity to settle fringe areas and barley’s tolerance of harsh conditions” (Oded Borowski, *Agriculture in Iron Age Israel,* 1987, page 7).

“Wheat ripens later than barley and, according to the Gezer Manual, was harvested during the sixth agricultural season, *yrh qsr wkl* (end of April to end of May)” (page 88; also see the chart on page 37 of Borowski’s book, reproduced below).

“Where the climate is warmer, as in the Shephelah and the Jordan Valley, crops mature earlier than in regions where the climate is cool, as in the Judean hill-country and the Galilee” (page 57). In Galilee, for example, part of the grain harvest would be completed after Pentecost, especially in years in which Pentecost came as early as mid-May. Even though all the crop might not be harvested by Pentecost, Pentecost celebrated the entire grain harvest, including the small amount of grain to be harvested shortly after the festival.

Table 3. Harvesting and ingathering, based on modern agricultural practices in Israel

	March	Apr	May	June	July	Aug	Sep	Oct	Nov
Wheat			x						
Barley		x							
Oats			x						
Peas		x	x						
Chickpeas				x					
Lentils		x	x						
Vetch		x	x						
Sesame					x				
Flax					x				
Millet					x	x			
Grapes				x	x	x	x		
Figs						x	x		
Pomegranates						x	x		
Olives							x	x	x

The summer harvest

After Pentecost, most of the harvest was fruit: grapes, olives, dates, figs, pomegranates and numerous fruits, seeds and vegetables of lesser importance.

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Deuteronomy 11:10-11 contrasts Egypt's irrigated vegetable gardens with Canaan's hilly terrain and seasonal rains, implying that vegetables were less common in Canaan. Proverbs 15:17 indicates that vegetables were among the least-esteemed foods. The Bible has few references to gardens, cultivated vegetables and wild plants. "The small number of references to vegetables and the low regard in which vegetables were held suggest very strongly that vegetables…did not constitute an important part of the Iron Age diet in Eretz-Israel" (page 139).

Now let's look at the major crops after Pentecost. Grapes were the first major crop to ripen: "In a good year, when the [grain] yield was great, threshing and grape picking overlapped" (page 62). That would be in June, technically in spring, since summer doesn't officially start until the solstice, June 22.

The importance of grapes and olives is illustrated by the fact that the Essenes had wine and oil firstfruits festivals similar to the biblical firstfruits offering for grain. These festivals also indicate the relative timing of these crops. The new wine festival came 50 days or seven weeks after Pentecost. Until new wine was offered, no one could drink any of the new juice (Temple Scroll, columns 19-21). Fourteen weeks after Pentecost, shortly before the Feast of Trumpets, was the new olive oil festival. No one could use new olives until some oil had been offered (columns 21-22).

The grape harvest was usually completed before Tabernacles, but most of the olive harvest came after the autumn festivals.

In ancient Israel the primary harvest season extended from April to November. This harvest period might be subdivided into three seasons and three major crops: the spring grain harvest, the summer grape harvest and the autumn olive harvest. These harvests have a general correspondence with the festivals. Some grain might be harvested after Pentecost, threshing and grape-picking might overlap, and the olive harvest came both before and after the Festival of Tabernacles.

Relative Importance

Which harvest was larger and more important? In terms of dietary calories, the spring grain harvest was most important. Borowski calls barley and wheat "the main food staple of the ancient Israelite" (page 57). E.P. Sanders offers a more detailed estimate: "Grain constituted over fifty percent of the average person's total caloric intake, followed by legumes (e.g. lentils), olive oil, and fruit, especially dried figs" (*Judaism: Practice and Belief, 63 BCE-66 CE,* 1992, page 129).

Since fruit has a higher moisture content than grain does, the fruit harvests may have been larger in bulk and weight. Most of the dietary importance of the fruit harvest came after Tabernacles, when olive oil was produced.

The autumn festivals came after the summer harvest, a less-important harvest. But the fall festivals were associated with greater rejoicing (Deuteronomy 16:13-15). Why the theme of rejoicing? The conclusion of a wine harvest is an appropriate time for festivities. But another reason may be that Tabernacles celebrated both the spring harvest and the summer harvest. Note the mention of both grain and grapes in verse 13: "Celebrate the Feast of Tabernacles for seven days after you have gathered the produce of your threshing floor and your winepress."

[Source: http://www.gci.org/law/festivals/harvest]

Farming in Ancient Times
http://www.womeninthebible.net/bible-archaeology/farming-agriculture/

The Feast Seasons and the Harvests [PDF]
http://www.returning-home.net/The%20Feast%20Seasons%20and%20the%20Harvests.pdf

Agriculture in Israel: History & Overview
https://www.jewishvirtuallibrary.org/history-and-overview-of-agriculture-in-israel

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In Israel, the harvest period might be subdivided into three seasons, and three major crops:

1. the spring grain harvest,

2. the summer grape harvest and

3. the autumn olive harvest.

There are 2 main harvest types in Israel

1. grain – barley, wheat, oats

2. fruit – grapes, olives, dates, figs, pomegranates and numerous fruits, seeds and vegetables of less importance

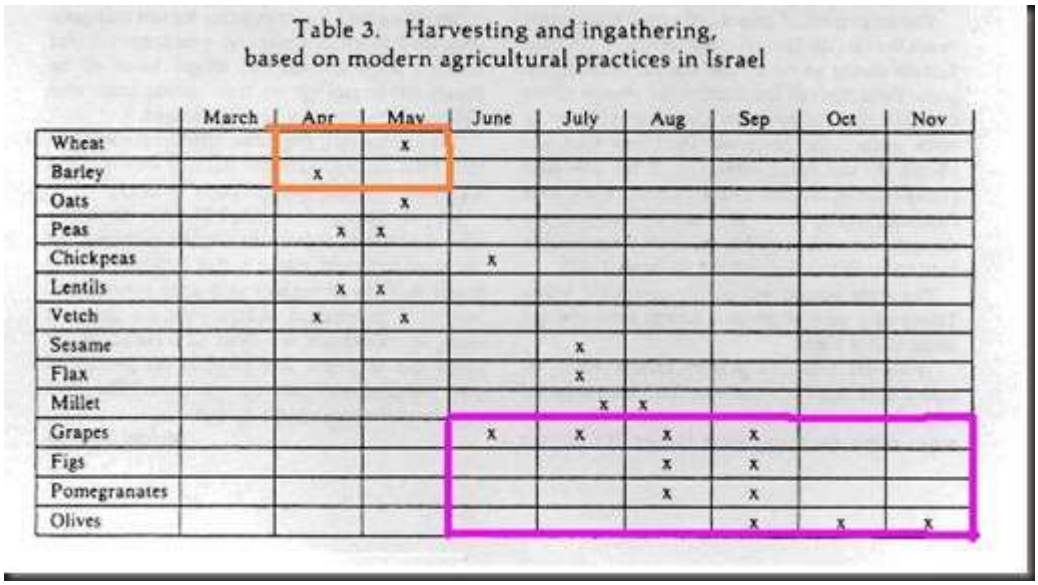


Table 3. Harvesting and ingathering, based on modern agricultural practices in Israel

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Oats			x						
Peas		x	x						
Chickpeas				x					
Lentils		x	x						
Vetch		x	x						
Sesame					x				
Flax					x				
Millet					x	x			
Grapes				x	x	x	x		
Figs						x	x		
Pomegranates						x	x		
Olives							x	x	x

There are exceptions, but

1. before Pentecost, the grain harvest is gleaned.

2. After Pentecost, various fruit harvests occur.

Although barley and wheat are both planted in the autumn, barley matures faster, and is harvested sooner.

The spring is the time of first fruits

1. The first fruits of grain offered during the Festival of Unleavened Bread would have been barley.

2. By the time of the official Festival of First Fruits, Pentecost, or Shavuot, the larger wheat harvest is ready, as well as the oats.

The rest of the harvest

1. The grape harvest was usually completed before Tabernacles

2. Most of the olive harvest came after the autumn Holy Days.

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Festivals to celebrate the harvests

1. The new wine festival came 50 days or seven weeks after Pentecost. Until new wine was offered, no one could drink any of the new juice (Temple Scroll, columns 19-21).

2. Fourteen weeks after Pentecost, shortly before the Feast of Trumpets, was the new olive oil festival.

3. Tabernacles celebrated both the spring harvest and the summer harvest.



[Source: https://heavenawaits.wordpress.com/harvest-times-in-the-end-times/]

ISRAEL'S LITURGICAL AND CIVIL CALENDAR YEAR

Month	Liturgical year order	Civil year order	Modern equivalent	Feast days & Agricultural Season (+ = God ordained annual and ++ pilgrim feasts * = national feasts)
Aviv/Abib (Nisan)	1	7	March/April	+Passover 14th , ++Unleavened Bread 15-21st (sacred assembly on 15th and 21st) , +Firstfruits on Sunday of Unleavened Bread holy week. Spring equinox 15th. The "Latter rains"& flood season, beginning of barley and flax harvest
Ziv (Iyyar)	2	8	April/May	Dry season, apricots ripen
Sivan	3	9	May/June	++Weeks (Pentecost) 50 days from Firstfruits as ancients counted; wheat harvest, dry winds, early fig harvest, grapes ripen
Tammuz	4	10	June/July	Hot, dry season: grape harvest
Ab	5	11	July/Aug.	Hot, olive harvest
Elul	6	12	Aug./Sept.	Dates and summer figs
Ethanim (Tishri)	7	1	Sept./Oct.	+Trumpets = 1st , +Day of Atonement =10th ++Booths (Tabernacles) = 15-21st & 22nd sacred assembly; Fall equinox 15th; "Former (early) rains," plowing & seed time
Bul (Heshvan)	8	2	Oct./Nov.	Rains, winter figs, wheat and barley sown
Chislev	9	3	Nov./Dec.	*Hanukkah (feast of dedication); winter begins
Tebeth	10	4	Dec./Jan.	Coldest month, rains and snow in mountains
Sebat	11	5	Jan./Feb.	Growing warmer, almond trees in bloom
Adar	12	6	Feb./March	*Purim; spring: "Latter rains" begin, citrus & fruit harvest

Seven annual feasts are God ordained feasts (Ex 12:1-28; 43-51; 13:1-10; Lev 23:5-44; Num 28:16-29:39) including three pilgrim feasts; *Hanukkah and Purim are national feasts proclaimed by the people and are not God ordained (1 Mac 4:36-61; 2 Mac 10:1-8; Esther 9:20-32). The Feasts of Unleavened Bread and Tabernacles fell respectively near the spring and fall equinoxes.

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Seven Species

The Seven Species (Hebrew: שבעת המינים, Shiv'at HaMinim) are seven agricultural products – two grains and five fruits - that are listed in the Hebrew Bible (Deut 8:8) as being special products of the Land of Israel. The seven species listed are wheat, barley, grape (wine), fig, pomegranates, olive (oil), and date (honey).



[Source: http://en.wikipedia.org/wiki/Seven_Species]

See also:
http://www.jhom.com/topics/seven/species.html

For thousands of years, the Seven Species have played an important role in the food of Jews in Israel and the religious traditions of Judaism.

Many references to these basic foods can be found in Bible. The Mishna states that only first fruits of the Seven Species could be brought to the Temple in Jerusalem as offerings. Wheat fields, vineyards and olive groves are still a salient feature of the Israeli landscape today. Figs, olives, pomegranates and dates are common ingredients in the cuisine of Israel.

Wheat and barley

The ancient Israelites cultivated both wheat and barley. These two grains are mentioned first in the biblical list of the Seven Species of the land of Israel and their importance as food in ancient Israelite cuisine is also seen in the celebration of the barley harvest at the festival of Shavuot and of the wheat harvest at the festival of Sukkot.

Grapes

Grapes were used mainly for the production of wine, although they were also eaten fresh and dried.

Figs

Figs were cultivated throughout the land of Israel and fresh or dried figs were part of the daily diet. A common way of preparing dried figs was to chop them and press them into a cake. Figs are frequently mentioned in the Bible (for example, 1 Samuel 25:18, 1 Samuel 30:12 and 1 Chronicles 12:41).

Pomegranates

Pomegranates were usually eaten fresh, although occasionally they were used to make juice or wine, or sun-dried for use when the fresh fruit was out of season. They probably played a minor part in Israelite cuisine, but were symbolically important, as adornments on the hem of the robe of the high priest and the Temple pillars, and embossed on coinage.

Olives

The olive was a major element in the seven species. Olive oil was used not only for food and for cooking, but also for lighting, sacrificial offerings, ointment, and anointment for priestly or royal office.

Dates

Dates were eaten fresh or dried, but were used mostly boiled into thick, long-lasting syrup called “date honey” (dvash temarim) for use as a sweetener. The honey in the Biblical reference of “a land flowing with milk and honey” (for example, Exodus 3:8) is date honey.

Talmudic Interpretation

The size of various measurements are tied to the specific amounts and sizes of Halachic objects. For example, the minimum width of Tefillin straps is known by Law given to Moses at Sinai to be the size of a grain of barley. Alike, other fruits are used for measuring. Talmud scholars use the verse of Seven Species, as a hint for all the measures using fruit sizes.

Modern significance

The seven species are traditionally eaten on Tu Bishvat, the Jewish "New Year for Trees", on Sukkot, the "Festival of Booths", and on Shavuot, the "Festival of Weeks". In halakha (Jewish law), they are considered more important than other fruits, and a

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special berakhah (blessing) is recited after eating them. Additionally, the blessing prior to eating them precedes those of other food items, except for bread.

For barley to be used for determining Abib, it should be at "maturity" at the time of the new moon, so 14 days later would be Passover and the barley would be ripe for the first fruit offering that was done. In the event that the barley field was not totally ripe, some could be picked, since roasting the seeds to dry them was acceptable for an offering.
Concerning the Passover firstfruit wave-sheaf offering, Josephus says (*Ant., iii, 10,5*) that the sheaf was of barley, and that, until this ceremony had been performed, no harvest work was to be done. So, the barley was harvest ready. If barley is to be used for the first month determination, it must, at the new moon, be yellow and beginning to dry out as in the "Maturity" picture above; two weeks later, Passover, it would then be harvest ready. Abib does not mean "green ear;" this incorrect translation has caused much misunderstanding

I was using the barley to determine the month of Abib and then set up the Biblical Calandar for the coming year. I had been going to Arizona barley fields for several years, at this point, and was learning more each year. What I learned in March of 2002 was very shocking to me. Below you can read my observations, Biblical references, and comments.

Did you know that all barley is not the same?

I recently learned that one type of barley will mature in April of 2002 and another type will mature in May of 2002. These are not genetically modified varieties; these are products of farming seed selections that have been used by man for centuries.

How many types of barley are there?

Here in Arizona, there are more than six types of barley grown. Some seed types that have been developed to grow better in a dry, desert environment (Arizona, Israel, etc.) are shipped all over the world.

[Source: http://www.truthofyahweh.org/barl2002.html]

Abib (Barley)

Good information about barley and it's stages, espcially as it relates to the Bible. (Kariate Jewish perspective)

[Source: http://www.karaite-korner.org/abib.shtml]

So, does barley have to be fully ripe in order to be considered Aviv? If we look at Lev. 2:14, we will get a clear answer to this question. This verse states that the bikkurim (firstfruits) offering can be brought either as Aviv parched in fire, or as crushed Carmel. There is a major clue here, because this verse offers the Israelite two options for bringing the firstfruits of his barley crop. You see, as it develops its grains, the barley plant first fills out each kernel with a watery substance, then gradually places more and more starch into each grain, so that as the grain ripens, it becomes harder and drier. When grain is fully ripe, it is hard and dry enough that it can be crushed into flour. If the grain is entirely unripe, then nothing but a hull would remain if parched in fire. If it is almost, but not quite ripe, it still has too much moisture content in order to be crushed into flour, and would rot if stored without having been further dried, but it still has enough starch in it that something would remain if the grain were to be parched in fire. No doubt, the Israelite farmer needed something of substance that he could bring as an offering. If his grain was fully ripe, he could simply crush it into flour and bring that. However, if it was not fully ripe, this verse gives him the option of parching it in fire and bringing that as his offering. So this is what the Torah calls Aviv: barley that is ripe enough to be offered as parched in fire, but still too moist to be crushed into flour as is.

[Source: http://www.escapeallthesethings.com/biblical-calendar-aviv-barley.htm]

Abib FAQ (Karaite)
http://www.karaite-korner.org/abib_faq.shtml#name_abib

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This barley is mostly at the stage of Aviv (or Abib); some of the barley is fully ripe.

* **"the Abib"** [Hebrew: HA ABIB, the colour light green] refers to the colour of barley grain turning light green. When this happened the sighting of the next new moon indicated the first day of the first month of a Hebrew new year. All Hebrew years started with this month. It was called "the month of **the Abib [the light green]**". All Hebrew months were numbered from this month

See also: Jewish Calendar → "The Month of the Abib" in this Appendix



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The two most important grains were wheat and barley. Wheat grew best in the coastal plain, the Jezreel Valley, around Samaria, on the western side of the Sea of Galilee, and in the Jordan Valley. Barley, the common food of the poor, was normally grown on poorer soil. It was also fed to horses, asses, and cattle. Jesus fed the 5,000 with barley bread (Jn 6:9ff.).

Unfortunately Bible versions [e.g., the KJV] and commentators often speak of the growing of corn in Palestine. "**Corn**" is an old English generic term for grain and should not be confused with the maize of the New World, which Europeans only began using after the Spanish discovery of America.

Wheat sowing took place in November and December and harvest between April and June. Barley sowing occurred about the same time as wheat, but it ripened about a month earlier, in March or April. In New Testament times farmers commonly sowed and plowed at the same time. Seed was plowed into the soil. Oxen or donkeys pulled the plow that covered seed scattered on the ground. Alternatively, the ground was plowed first and then sown.

At harvest time farmers cut the grain with a sickle. During the Roman period the sickle was a hand-held crescent-shaped tool made of iron that had a sharp inner cutting edge. Today we use sickles very similar to it for a number of yard chores. They then tied the grain into bundles and loaded them onto donkeys or carts and took them to a threshing floor—a hard surface of soil or stone.

There they might beat the grain to separate it from the straw, or they drove oxen round and round to do the same thing. Often they used threshing sleds for large quantities of grain. These were wooden platforms with stones attached underneath that were dragged over the grain by oxen or donkeys.

Last came the winnowing process. On a breezy day farmers used five-pronged winnowing forks to throw the grain and straw into the air. The wind blew away the chaff (Psalms 1:4) or straw, and the grain fell back on the ground. As the last part of this process the harvesters used wooden shovels to toss up the remaining grain. Finally they used a sieve to sift impurities from the grain.

Then it was ready to be stored. The reference to barns in several versions of the New Testament (e.g., Mt 6:26; 13:30; Lk 12:18, 24) is misleading. Thus probably the average Bible reader thinks of a large red barn on a farm in rural America. But what is in view here is simply a place for storing grain. From archaeological excavations we know that granaries may have been clay jars, pits lined with plaster or brick, or brick silos (beehive shaped with vents at the top).

In addition to wheat and barley, Palestinian farmers in New Testament times grew millet, spelt, oats, and rye. Generally Palestine had enough grain for its own needs, and even some to export. For example, during the days of Herod Agrippa I (41–44), Tyre and Sidon depended on "the king's country" (Judea) for foodstuffs (Ac 12:20). Though most agriculture was dry farming, during New Testament times they also practiced irrigation, especially in the Jordan Valley around Jericho. They tapped the water of rivers, springs and wells and sent it by means of pipes, aqueducts and man-made channels to the thirsty fields.

Major Roads of Palestine

Major roads crisscrossed Palestine. The Romans built a coastal road from Pelusium in Egypt through Gaza, Ascalon, Caesarea and Tyre. Then it continued north to the Syrian capital of Antioch and east to the Tigris. This route had been used from antiquity.

Other ancient roads were busy with commerce. One led from Babylon across the central Euphrates and the desert to the Jordan River, crossed it north of the Sea of Galilee, descended into the Jordan Valley to Beth Shean, where it turned into the Jezreel Valley and finally joined the coastal road at Mount Carmel. Another ran from southwest Arabia north parallel to the Red Sea, carrying luxury goods of Arabia and Africa. At Petra (about 50 miles south of the Dead Sea) it branched to Egypt, Gaza, and Damascus. A road also ran north-south along the watershed, through Hebron, Jerusalem, Samaria, and points north.

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Of course Jewish farmers grew more than grain. In fact, diversification kept some of them from going under financially in a bad year. Farmers provided a wide variety of vegetables and fruits in season on the local market day. The housewife could buy cabbage, turnips, lettuce, lentils, beans, chickpeas, cucumbers, asparagus, Egyptian beans, Egyptian pumpkins, and more. They also grew pomegranates, figs, grapes, and olives, as well as plenty of plums, cherries, dates, apples, pears, and peaches.

They sold dates at home and abroad, along with the products of date wine and date honey. Judean dates were famous all over the Mediterranean world. They usually marketed figs as dried fruit, both at home and abroad. Palestinian grape wine was also known and marketed abroad—especially the wines of Carmel, Ascalon, and Gaza. Viticulture also produced dried grapes (raisins) and vinegar.

Any reader of the New Testament knows how important olives and their oil were to the economy of Israel and the life of the people. They ate its fruit raw, but olive oil was more important for cooking, treating wounds, as a fuel (especially in lamps for illumination), and as a cosmetic. And of course they used it in worship, in the sacrificial offerings and the anointing of rulers and priests. It was also extensively exported. While the finest wines came from Judea, the best oils were produced in Galilee. But olives were important in Judea too, as such names as the Mount of Olives and Gethsemane (meaning “oil press") attest. Olive growing was more extensive in Palestine in New Testament times than at present.

While the finest wines came from Judea, the best oils were produced in Galilee. But olives were important in Judea too, as such names as the Mount of Olives and Gethsemane (meaning “oil press") attest. Olive growing was more extensive in Palestine in New Testament times than at present.

The olive tree is slow growing and requires years of patient work before production of fruit. At maturity the tree rises to about twenty feet. The tree flowers about May and the fruit matures between September and December, varying with locality. When ripe, the olives are beaten or shaken from the trees. Then normally they are crushed in a mill, which is a circular stone basin about eight feet in diameter. Into this they put a millstone that was stood up vertically and revolved around a central pivot by either human or animal (donkey) energy. They collected the oil squeezed out in this way in jars. The rest of the pulp was put in baskets and taken to an oil press. The most common of these was a pole with the lower end inserted into a hole in the rock and the upper end weighted down with stones. The baskets of olive pulp were placed on a rock under the pole and the oil allowed to drip into a stone container.

Balsam trees were cultivated in Gilead and Jericho, as well as along the northern and western shores of the Dead Sea. Extract from them served as a spice and medicine and was an expensive luxury product.

Land that would not support grain production could provide small patches for growing vegetables. Terrain not feasible for producing either usually could grow grapes or fruit trees. Rocky hillsides not useful for any type of agriculture provided pasturage for sheep, goats, and cattle.

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Model of a grain ship, used by the Romans in commercial trading.
(Haifa Maritime Museum)

Jews in New Testament Palestine raised sheep and goats in large numbers. Both were needed for temple sacrifices. Beyond that they were extremely useful in daily life. Goats provided milk (about six pints per goat per day), a type of yogurt and cheese, hair for coarse clothing (sackcloth) and tent covering (for Bedouins), skin for leather, and a skin that was often sewn up and used as a bottle—for either wine (e.g., Mt 9:16-17) or water.

Goatskins are still used as water containers in various places in the Near East. I have seen Egyptians walking along the Nile with their goatskin water bottles at Luxor. Sheep also gave milk and especially provided wool for clothing. Though women wove wool for clothing all over Palestine, they especially preferred it in Judea, while the women of Galilee and the Jordan valley commonly used flax. Shearing time came after the summer grazing and often gave rise to a time of celebration.

Shepherding and the Great Shepherd

Any family in Palestine might keep a few sheep, but large flocks required full-time shepherds and probably some hired hands. Shepherds often cared for the sheep of a whole village. After spring rains there was plenty of pasturage, while after the harvest sheep could eat remains of wheat, oats and rye in the fields. Thereafter shepherds had to take their flocks in search of dried grass or remaining patches of green grass.

The shepherd had to care for his sheep at all times, providing them with food, water, and protection. Jesus called himself the “good shepherd” (Jn 10:11). In protecting the sheep he gave his life for the sheep, as shepherds might have to do in battling wild animals (Jn 10:11, 15). He as the true shepherd did not, as the “hired man,” flee when the sheep were attacked by wild animals (Jn 10:12)

In the words of Ps 23:4: “Your rod and Your staff, they comfort me” (NKJV). The rod or club (and the sling) protected the sheep from harm. And the shepherd used his staff or walking stick to control sheep and to count them as they entered the sheepfold at night.

When a sheep was lost the shepherd went out to search for it (Lk 15:3-6). And when he found a lost or sick sheep, he sometimes tenderly carried it on his shoulders (Lk 15:5). At night a shepherd kept watch over the sheep in the fields, as the shepherds did around the time of Jesus’ birth, near Bethlehem (Lk 2:8). A sheepfold was preferable to the open fields, however. A fold could be a cave or a stone enclosure, and the shepherd would lie down across the opening (“the door of the sheep,” Jn

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10:7). In fact, the shepherd had such an intimate relationship with his sheep that they knew him, followed him, and responded to his voice. And they *would not follow strangers* (Jn 10:4, 5, 14).

Other Animals

Farmers also raised other animals for food and for sacrifices during the New Testament period. Cattle had been raised in significant numbers from antiquity, as had turtle doves and pigeons. Hens and roosters were introduced from abroad (from the East) about the time of Christ. Hunting of wild animals for food assumed less and less significance during the first century.

Fishing around the Sea of Galilee provided the basic economy for several towns, including Bethsaida in the north, Capernaum in the northwest, and Magdala (Taricheae) in the west. Those who profited from the industry included the fishermen who caught the fish, those who processed the fish, and those who marketed the fish (three separate groups). The fish had to be pickled, salted, or dried in order to be preserved and transported. Processed fish were distributed to merchants throughout Palestine and shipped through Cana and Acre to various Mediterranean ports. The shipping containers were large clay jars (amphorae).

Town Industry

The Jewish culture expected every father to teach his son a craft, whether in Jerusalem or elsewhere in Judaism. The list of crafts practiced in the cities is long indeed and included tailors, cobblers, masons, stonecutters, woodworkers or carpenters, bakers, tanners, perfumers, butchers, cooks, cheesemakers, barbers, launderers (men and women), smiths (in gold, silver, copper, iron), dyers, linen weavers, carpet weavers, embroiderers, potters, glassmakers, doctors, scribes, and more. Sometimes a whole town concentrated on one industry. Apparently Nazareth contained a lot of carpenters. In the cities, shops and stalls where bakers, dyers, linen and wool merchants, smiths, clothiers, and others sold their goods provided a livelihood for many. Workers engaged in the same crafts tended to live together in one section of the city. And there is some evidence that they also developed rudimentary guild organizations.

The masons, stonecutters, and woodworkers had plenty to do in Jerusalem during the days of the Herods. Herod the Great rebuilt the temple (20 B.C. – A.D. 64); his palace with the three adjacent towers of Hippicus, Phasael, and Mariamne; the fortress of Antonia north of the temple, a theater, and a hippodrome, among other things. Herod Agrippa I (41–44) built the northernmost wall of the city, two miles long. After completion of the temple, some 18,000 workers were unemployed and conditions in and around Jerusalem grew a little tense. In order to relieve the situation, Herod Agrippa II had Jerusalem paved with white stone (probably limestone). But this was only a temporary solution, so Agrippa, in cooperation with the high priests, began new construction at the site of the temple about 66. This, too, was only partly successful in reducing unemployment.

Increasingly unemployment, a generally worsening economy, heavy taxes, and unwise administrative acts of the prefects (procurators) tended to radicalize the lower classes of the Jerusalem area and to make them supportive of revolt against Rome when it came in 66 and following.

Commerce

"Today or tomorrow we will go to such and such a city, spend a year there, buy and sell, and make a profit." (Jas 4:13 NKJV)

"Beware of the scribes, who… love greetings in the marketplaces." (Mk 12:38 NKJV)

"A certain man went down from Jerusalem to Jericho, and fell among thieves." (Lk 10:30 NKJV)

By New Testament times Palestine had experienced extensive urbanization. In addition to Jerusalem and the cities of Decapolis, other towns with large populations included Caesarea, Sebaste (Samaria), Hebron, Bethlehem, Lydda, Jamnia, Tiberias, Sepphoris, and Taricheae. This is significant because they provided a market for agricultural goods from their hinterlands, developed town industries, and had aristocratic classes that wanted luxury goods from home and abroad. A large part of the foreign trade of the Jews passed through Greek hands.

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From time immemorial, market day had been on Friday in the towns. On this day before the Sabbath, rural people came to sell their produce (food, clothing, etc.) at the town market. In the large towns, where there was a non-Jewish majority (such as Caesarea, Ascalon, or Gaza) fairs were held (connected with pagan religious festivals). At these one could buy all kinds of foreign goods from itinerant salesmen.

Of course pilgrims spent large sums of money in Jerusalem and along the way as they passed through the land on the way to participate in one of the great festivals. Commercial contacts continued at other times of the year between the Jews of Palestine and the Diaspora. Jewish exports were primarily agricultural. From the Sharon plain went wine and cattle; from Jericho and the plain around the Sea of Galilee, fruit; from Judea, wine and oil; from Galilee, oil and vegetables. Chief destinations of these exports were Egypt, Syria, and Rome. It would be tedious to list all the imports (some 250 different items), but asses from Libya, jewelry and papyrus from Egypt, and a variety of wines and beer from Egypt, Babylonia, and Greece were the chief products brought in.

Goods traveled by donkey caravan through the length and breadth of Palestine. This was necessary for protection against ever-present highwaymen who might be lurking around the next bend in the road, as was the case with the Samaritan who fell among thieves (see above, Lk 10:30-37).

Jewish mariners learned the ways of the sea and Jewish boats sailed from Jaffa, Ascalon, Acre, and especially Caesarea, for Spain, Italy, Gaul, Cilicia (especially Tarsus), Greece, Antioch, and elsewhere. And foreign vessels in considerable numbers put in at Israelite ports.

Travel

“His [Jesus] parents went to Jerusalem every year at the Feast of Passover.” (Lk 2:41)

“Now there were dwelling in Jerusalem Jews, devout men, from every nation under heaven.” (Ac 2:5 NKJV)

Jews traveled more than almost any other people of the Mediterranean world during the first century, with the exception of navy men, merchant marines, and a few others. Jews were supposed to go to Jerusalem for Passover, Pentecost, and the Feast of Weeks. And they were supposed to contribute their half shekel annually for the support of the temple.

Since it was not safe for a single family to travel alone, nor a few to transport the temple tax over a great distance, people joined “festival caravans” headed for Jerusalem. Evidently Jesus' parents joined such a group at the time Jesus was twelve (Lk 2:44), and Jesus and his disciples later attached themselves to a similar group around Jericho (Mk 10:46).

The account of the Pentecost just after the Resurrection (Ac 2:9-11) gives a formidable list of pilgrims from Roman provinces and even territories beyond the borders of empire: Parthians, Medes, Elamites, dwellers in Mesopotamia, Judea, Cappadocia, Pontus, Asia, Phrygia, Pamphylia, Egypt, Libya around Cyrene, Rome, Crete, Arabia. Put in modern terms, they came from Iran, Iraq, Turkey, Egypt, Libya, Italy, Crete, and Arabia. Then Barnabas and certainly others had come from Cyprus, and the treasurer of the Ethiopian queen Candace made a journey to Jerusalem for some religious purpose (Ac 8:27-39). Proselytes or God-fearers also went to the festivals: “Now there were certain Greeks among those who came up to worship at the feast” (Jn 12:20 NKJV).

There was constant movement between Syria and Palestine, and within Palestine people who were closer to Jerusalem could come more often. Palestinian residents might hope to go to Jerusalem for one of the three festivals annually. Those living abroad did well to make a pilgrimage to the Holy City once in a lifetime. As we have noted earlier, more than 100,000 might attend one of the festivals.

In addition to all this travel to Jerusalem, religious leaders occasionally came to the city from Jewish communities abroad to confer with members of the establishment. And think of the comings and goings of apostles and other missionary teams as they sought to spread the gospel. That story is told in subsequent chapters.

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Of course there were also members of the official circle who moved between Palestine and Rome and members of the commercial community, referred to in the last section, who transported imports and exports.

[Source: Nelson's New Illustrated Bible Manners and Customs]

Goats

Although goats did not need good pasture, they were terribly hard on vegetation; they ate everything within reach, including fledgling trees and shrubs. Their excessive numbers and indiscriminate grazing have been blamed for some of the barren hills of present-day Israel.[1] But to the Israelites goats had great value. They supplied milk and milk products. The meat tasted like venison; the young kids were especially tender. Goat hair was not shorn, but combed from the animals and woven into coarse cloth. Goatskin made good leather and water bottles. Even the horns of rams were used for drinking vessels and musical instruments. A man with a large flock of goats was indeed well off. Goats had their drawbacks—they stank, and they were lively, strong-willed creatures, unlike their docile cousins the sheep. In Jesus' parable, when the sheep and goats were separated, the goats wound up in the position of disfavor (Matt. 25:31–34).



1. *Walter Ferguson, Living Animals of the Bible (New York: Charles Scribner's Sons, n.d.), p. 37*

[Source: NKJV Study Bible]

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Why did shepherds in Bible times separate sheep from goats?

https://www.jw.org/en/publications/magazines/wp20150101/eunuchs-shepherds-in-bible-times/



When describing a future time of judgment, Jesus said: “When the Son of man comes in his glory, . . . he will separate people one from another, just as a shepherd separates the sheep from the goats.” (Matthew 25:31, 32) Why would literal shepherds separate these animals?

Normally, sheep and goats were herded and allowed to graze together during the day. At night they would be gathered into enclosures that protected them from wild animals, thieves, and the cold. (Genesis 30:32, 33; 31:38-40) The two types of animals would be placed in separate enclosures to protect the relatively docile sheep, particularly the ewes and the lambs, from harm that could be inflicted on them by the more aggressive goats. The shepherd also separated the sheep from the goats when “breeding, milking, and shearing,” says the book *All Things in the Bible.* Jesus’ illustration thus drew on practices and imagery that would be familiar to listeners in a pastoral environment like that of ancient Israel.

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Women and Law in Ancient Israel
http://www.womenintheancientworld.com/women%20and%20the%20law%20in%20ancient%20israel.htm

Women in the Bible – Major Events in a Women's Life
http://www.womeninthebible.net/3.2.Major_Events.htm

Status of Women in the Christain Gospels
http://www.religioustolerance.org/cfe_bibl.htm

Women in Ancient Israel – From the Conquest to the Exile
https://www.gci.org/church/ministry/women5

Index of Women in the Bible (those that had active role in the story of the Bible or who we can learn from)
http://www.oxfordbiblicalstudies.com/resource/IndexOfWomen.xhtml

Prisons during Bible times (various points of view):

http://www.bible.ca/sin-no-jails-prisons-in-judaism-old-testament-law-of-moses-slavery-welfare-jewish-comparison.htm

http://www.restorativejustice.org/10fulltext/marshall-christopher.-prison-prisoners-and-the-bible [PDF]

https://www.scribd.com/doc/14354155/Life-in-Prison-in-1ad

http://www.biblelandhistory.com/italy/praetorian-guard.html

What Were Roman Prisons Like in Paul's Time?
https://www.olivetree.com/blog/imprisonment-in-the-roman-world/

https://www.insight.org/resources/article-library/individual/doing-time-in-a-first-century-prison

https://www.ancient-origins.net/ancient-places-europe/infamous-mamertine-prison-and-supposed-incarceration-saint-peter-003447

Punishment, Prisons, and the Bible: Does "Old Testament Justice" Justify our Retributive Culture?
by Martin H. Pritikin [PDF] – a Jewish perspective
https://papers.ssrn.com/sol3/papers.cfm?abstract_id=1844609

https://pdfs.semanticscholar.org/19e5/5b6ebe597acf4a5945029a2c5b0b2494bd55.pdf

http://myjli.com/crime/index.php/lesson-1/punishment-prisons-and-the-bible/

Video TorahCafe re: Death Penalty today in light of Torah
(Pritikin is one of the debate speakers and is against the death penalty)
http://myjli.com/crime/index.php/lesson-2/death-penalty-debate/

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Slavery in Bible times:

http://en.wikipedia.org/wiki/The_Bible_and_slavery

http://christianthinktank.com/qnoslave.html

http://www.jewishencyclopedia.com/articles/13799-slaves-and-slavery

http://www.gotquestions.org/Bible-slavery.html

http://www.openbible.info/topics/slavery

http://www.ecclesia.org/truth/slaves.html

http://www.godandscience.org/apologetics/slavery_bible.html

http://www.huffingtonpost.com/greg-carey/slavery-and-the-bible_b_880756.html

http://www.bible-researcher.com/slavery.html

http://archive.churchsociety.org/crossway/documents/Cway_102_Slavery1.pdf [PDF] **[Recommended]**

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Hebrew Word and The Hebrew Language

Waw-nun names

The Hebrew language contains a class of nouns that are constructed by postfixing a root with וּן, or *waw nun*. Lexicons will simply state that a וּן-word is a diminutive form, but it's a bit more subtle than that.

The English language (and the mind that contains it) consists predominantly of 'things' that look a certain way and verbs are derived from those things. The Hebrew language works the other way around. Hebrew starts out with a movement or action and derived nouns are those things that perform that action. The specific וּן-nouns are to the parent verb what a bucket of water is to a river. A וּן-noun describes a person who does the verb, or a place at which the verb is done. In effect, the וּן-couple personifies or localizes the root.

For more on the difference between the English language and the Hebrew language, read our article To Be Is To Do.

A dynamic language

The Hebrew language works different from ours. That makes it very difficult to translate, and that causes translations to be often poor and lacking. One of the differences is that the Hebrew language is much more dynamic than ours. Hebrew is all about action. Something is reckoned after what it does, not after how it looks. This principle is quite fundamental in Scriptures; it is applied all over. Probably most drastic in the Second Commandment where the Lord prohibits the making of graven images. A graven image after all does not move, and a statue that, for instance, tries to display a calf is not showing typical calf-behavior but static appearance.

The principle even occurs in the New Testament, which is written in Greek but with a Hebrew way of thinking. The second chapter of James, for instance, explains that a believer is not someone who looks like one, or even says she's one, but rather someone who *acts* like one. To be is to do.

> Hold that thought:
>
> > In Hebrew Scriptures, and all models derived thereof,
> > entities are reckoned solely after their behavior and not after their appearance.
> >
> > An entity *is* a behavior, not that which executes the behavior.

It is crucial that the reader takes a firm hold of this principle. If a modern Westerner would see a picture of a lion, she would say, "That *is* a lion."

If an ancient Hebrew would see someone gather and devour food, she would say, "That *is* a lion."

[Source: http://www.abarim-publications.com/ToBeIsToDo.html]

“Hebrew” meaning

To us moderns the name “Hebrew” has a unique and exclusive (and even religious) ring to it, but it should be noted with some stress that this is not at all the case in the narrative of the Bible. The "name" Hebrew isn't an abstract label but much rather an ordinary word used as a appellative, like a nickname or even a signature quality. It means Passed Over or Passer Over or Transition or One Who Transits or One From The Other [Dry] Side or even Flower Forth or Deducer or He Who Looks At Something From All Sides.

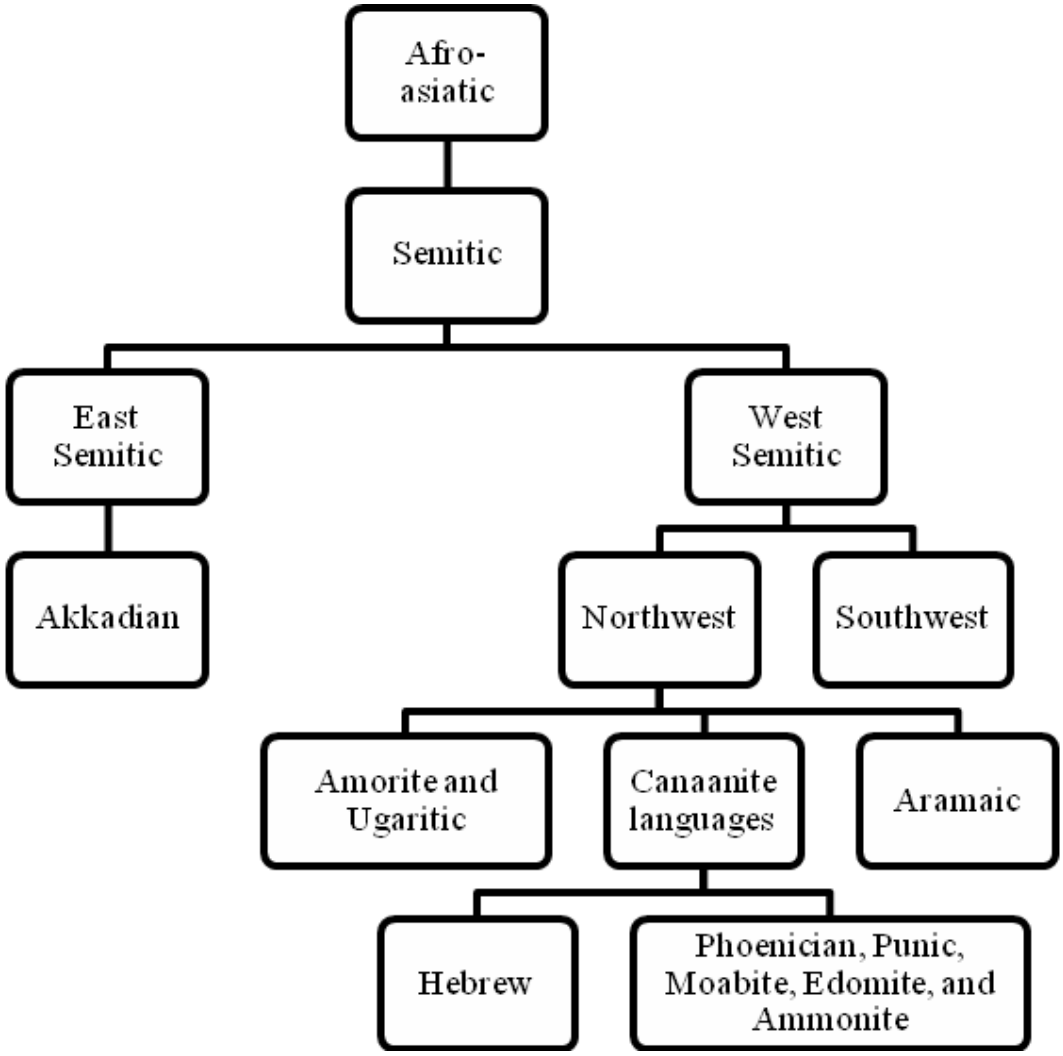
In the Bible the name Hebrew obviously does not denote a particular religion or language or nationality, but rather the intrinsic human need to cut through all the legalizing and restricting, all the deceit and ballyhoo, and arrive at something timeless and natural; something as natural as we

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ourselves are: the natural laws upon which we were designed to operate, the same truth that famously sets us free (John 8:32), that existed before everything else (John 1:1) and in which everything holds together (Colossians 1:17); the same truth that purposes to hand over His kingdom to the God and Father, when He has abolished all rule and all authority and power (1 Corinthians 15:24).

[Source: http://www.abarim-publications.com/Meaning/Hebrew.html]

Language Family Tree



Note: Hebrew and Aramaic are related languages. They belong to the Semitic language group within the Afro-asiatic language families. The Semitic languages were the predominant language groups of the Middle East. In scholarly research, these languages are classified into two groups according to their geographic distribution: (1) East and (2) West Semitic languages. The East Semitic group has only one language, Akkadian, the language of the Babylonians and Assyrians. The West Semitic group is divided into the Northwest (present day Lebanon and Syria) and the Southwest (Arabian Peninsula and Ethiopia) Semitic language. The Northwest has three main families: (1) Amorite and Ugaritic, (2) Canaanite languages, and (3) Aramaic. Hebrew belongs to the Canaanite language group, together with Phoenician, Punic, Moabite, Edomite, and 8. Introduction to Hebrew and Aramaic Ammonite. It is no wonder that Hebrew was called „the language of Canaan" (Isa. 19:18).

[Source: http://www.sats.edu.za/userfiles/Introduction%20to%20biblical%20languages%20March%202011.pdf] PDF

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A few English words were taken directly from Hebrew.

Alphabet	Alef, Beyt
Amen	Certainly
Camel	Gamal (desert animal)
Cane	Qaneh (tube, reed)
Hallelujah	Praise the Lord
Hosanna	Save
Kosher	Kosher (be appropriate)
Messiah	Mashiah (anointed)
Pharisee	Parash (separate)
Rabbi	Rav (master, great one)
Sabbath	Shavat (day of rest)
Satan	Satan (adversary)
Seraph	Sarap (celestial being)
Shalom	Shalom (peace)
Sheol	Se'ol (underworld)
Shofar	Shofar (ram's horn)

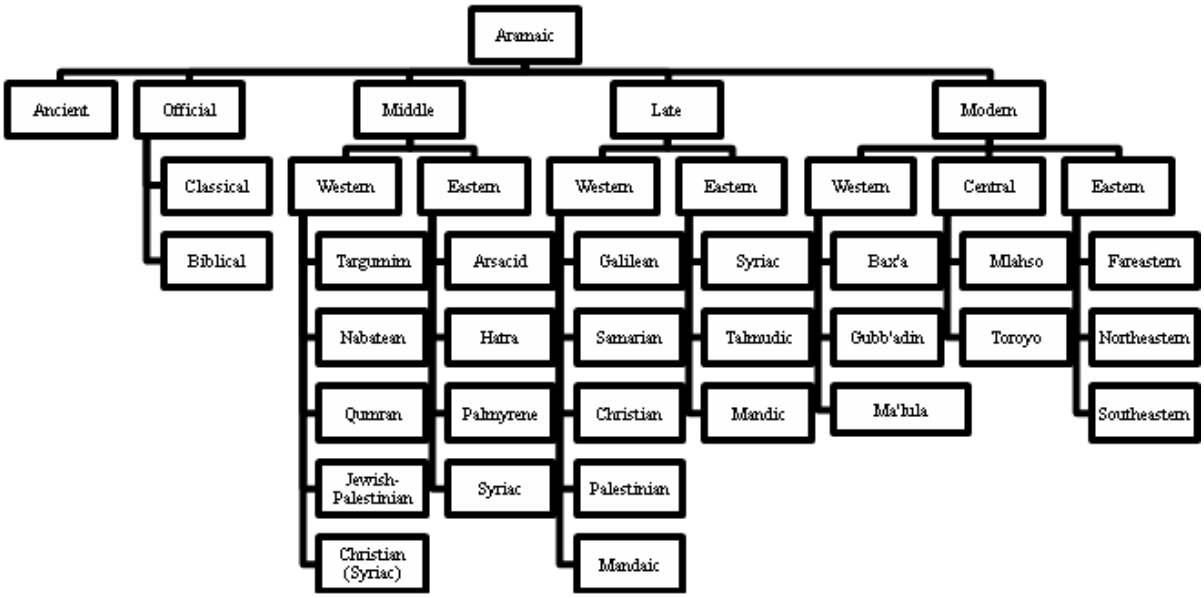
More…

Languages of the Old Testament

The Old Testament was written in Hebrew and some parts in Aramaic. Almost 99% of the Old Testament was written in the Hebrew language (23,213 verses). The Aramaic section is very small. It consists of a few chapters and verses in Genesis (31:47, two words); Ezra (4:8-6:18; 7:12-26); Jeremiah (10:11); Daniel (2:4-7:28).

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Aramaic Language



During its time in the Promised Land, Israel fought several times against the Arameans. David defeated king Hadadezer of Damascus (2 Sam. 8:3-8). When the Assyrians conquered the Arameans, they incorporated the latter's language into their own. Assyrians were able to speak Aramaic, which the leaders of the Israelite army also understood.

Eliakim son of Hilkiah, Shebna, and Joah said to the chief adviser, 'Speak to your servants in Aramaic, for we understand it. Don't speak with us in the Judahite dialect in the hearing of the people who are on the wall' (2 Kgs 18:26 NET).

The influence of Aramaic grew steadily. Aramaic became the official language of the Persian Empire. It dominated from around 331 BC until 200 BC. All important documents of the Persian Empire were written in it. The language was therefore called Imperial or Official Aramaic.

The Aramaic passages of the Old Testament were all written in Imperial Aramaic.

During the time of Alexander, Greek replaced Aramaic as the lingua franca. But Aramaic's influence did not die out. From 200 BC to AD 250 Middle Aramaic developed a number of dialects that were used by, among others, Jews and Christians (Syriac) in Palestine.

During the rise of Islam, Arabic replaced many Aramaic dialects as the spoken language. Christians and Jews continued to use Aramaic. This phase of the language is known as the Late Aramaic. It lasted until the 13th century AD.

Aramaic is considered to be a dead language by some scholars. However, Modern Aramaic is still the mother tongue of hundreds of thousands of speakers in present-day Iraq, Iran, Syria, Lebanon and Turkey.

More…

(From Introduction to Biblical Languages, by Dr Franklin S Jabini)

[Source: http://www.sats.edu.za/userfiles/Introduction%20to%20biblical%20languages%20March%202011.pdf] PDF

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Music of the Biblical Period

History of music in the biblical period
https://en.wikipedia.org/wiki/History_of_music_in_the_biblical_period

Music Of Biblical Times
https://hubpages.com/entertainment/Music-Of-Biblical-Times

Music and Instruments of the Bible
http://www.angelfire.com/sc3/we_dig_montana/Music.html

What does the Bible say about music?
https://www.gotquestions.org/Bible-music.html

Music and Worship in the Bible
http://www.laudemont.org/a-mawitb.htm

Life in Bible Times – Music
http://www.biblepicturegallery.com/Pictures/L-music.htm

References to Music in the Bible
http://www.insearchoftruth.org/articles/music_references.html

What Does the Bible Say About: Music, Songs and Musical Instruments
http://www.bibleplus.org/music/music.htm

Biblical Musical Instruments
http://www.larkinam.com/Bible.html

The Music of the Bible
http://www.musicofthebible.com/index.htm

The Davidic Cypher (????)
http://www.musicofthebible.com/davidic_cipher.htm

Music from the Time of Jesus (NPR)
https://www.npr.org/templates/story/story.php?storyId=1234688

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77 Verses about Musical Instruments in the BIble
https://bible.knowing-jesus.com/topics/Musical-Instruments,-Types-Of

Music Instruments in Biblical Israel
http://www.bibarch.com/music/music-ancient-instruments.htm

Temple Music in the Time of Jesus **"Program: Spirit of Things"**
http://www.abc.net.au/radionational/programs/spiritofthings/temple-music-in-the-time-of-jesus/3387422
(Audio and Transcripts)

And Jesus Sang
http://www.abc.net.au/radionational/programs/spiritofthings/temple-music-in-the-time-of-jesus/3387422

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An Investigation of Ancient Hebrew Music During the Time of the Old Testament

http://digitalcommons.liberty.edu/cgi/viewcontent.cgi?article=1365&context=honors [PDF]

Note: This is a Liberty University Honors Program Senior Thesis

Table of Musical Instruments of the Bible (both Israelite and Babylonian)

ISRAELITE					
	Selected Bible references	Hebrew	AV	RSV	NIV
Stringed instruments					
Harp	1 Sa. 10:5	*nēḇel*	psaltery	harp	lyres
	Is. 5:12		viol	harp	lyres
	Is. 14:11; Am. 5:23; 6:5		viol(s)	harp(s)	harp(s)
(Zither?)	Pss. 33:2; 144:9	*neḇel ʿāśôr*	psaltery and an instrument of ten strings	harp of ten strings; ten-stringed harp	ten-stringed lyre
Lyre	Gn. 4:21	*kinnôr*	harp	lyre	harp
Wind instruments					
Horn	Jos. 6:4	*qeren hayyōḇēl*	trumpets of rams' horns	trumpets of rams' horns	trumpets of rams' horns
	1 Ch. 15:28; 2 Ch. 15:14; Ps. 98:6	*šôp̄ār*	cornet, trumpet	the horn, trumpets	rams' horns, trumpets
	Ex. 19:13	*yôḇēl*	trumpet	trumpet	ram's horn
Trumpet	Nu. 10:2	*ḥăṣōṣᵉrâ*	trumpet	trumpet	trumpet
	Ezk. 7:14	*ʾăkāqôʿ*	trumpet	trumpet	trumpet
Vertical flute?	Gn. 4:21; Jb. 21:12; 30:31; Ps. 150:4	*ʿûgāḇ*	organ	pipe	flute
Double pipe (?)	1 Sa. 10:5; Is. 5:12; 1 Cor. 14:7	*ḥālîl*	pipe	flute	flutes
	1 Ki. 1:40		pipe	pipe	flutes
Percussion instruments					
Tambour or hand drum	Ex. 15:20; Ps. 81:2	*tōp̄*	timbrel	timbrel	tambourine
	Jb. 21:12		timbrel	tambourine	tambourine
	Gn. 31:27; 1 Sa. 10:5		tabret	tambourine	tambourine
	Is. 5:12		tabret	timbrel	tambourine
Cymbals	1 Ch. 15:19	*ṣelṣᵉlîm*	cymbals of brass	bronze cymbals	bronze cymbals
	2 Sa. 6:5; 2 Ch. 5:13; Ezr. 3:10; Ps. 150:5	*mᵉṣiltayim*	cymbals	cymbals	cymbals
Sistrum (?)	2 Sa. 6:5	*mᵉnaʿanʿîm*	cornets	castanets	sistrums
Bells	Ex. 28:33–34; 39:25–26	*paʿmōn*	bells	bells	bells
	Zc. 14:20	*mᵉṣillâ*	bells of horses	bells of horses	bells of horses
BABYLONIAN					
	Selected Bible references	Aramaic	AV	RSV	NIV
Stringed instruments					
Horizontal harp?	Dn. 3:5, 7, etc.	*sabbᵉḵâ*	sackbut	trigon	lyre
Vertical harp?	Dn. 3:5, 7, etc.	*pᵉsanṭērîn*	psaltery	harp	harp
Lyre	Dn. 3:5, 7, etc.	*qîṯrôs/qaṯrôs*	harp	lyre	zither
Wind instruments					
Horn	Dn. 3:5, 7, etc.	*qeren*	cornet	horn	horn
Double pipe	Dn. 3:5, 7, etc.	*maśrôqîṯâ*	flute	pipe	flute
Percussion?					
Drum?	Dn. 3:5, 7, etc.	*sûmpōnyâ*	dulcimer	bagpipe	pipes

N. Hillyer and J. Douglas, "Music," *The Illustrated Bible Dictionary,* (Downers Grove, IL: InterVarsity Press, 1980), 1032.

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Psalms of David

Psalms of David[60]		
II Samuel 22	Psalm 24	Psalm 63
Psalm 3	Psalm 25	Psalm 64
Psalm 4	Psalm 26	Psalm 65
Psalm 5	Psalm 27	Psalm 68
Psalm 6	Psalm 28	Psalm 69
Psalm 7	Psalm 29	Psalm 70
Psalm 8	Psalm 30	Psalm 86
Psalm 9	Psalm 31	Psalm 101
Psalm 11	Psalm 32	Psalm 103
Psalm 12	Psalm 34	Psalm 108
Psalm 13	Psalm 35	Psalm 109
Psalm 14	Psalm 36	Psalm 110
Psalm 15	Psalm 37	Psalm 138
Psalm 16	Psalm 38	Psalm 139
Psalm 18	Psalm 39	Psalm 140
Psalm 19	Psalm 40	Psalm 141
Psalm 20	Psalm 41	Psalm 143
Psalm 21	Psalm 51	Psalm 144
Psalm 22	Psalm 61	Psalm 145
Psalm 23	Psalm 62	Psalm 151[61]

60. This is a compilation of the Psalms of David

61. Psalm 151 is not in the modern English translations; it is considered part of the Apocrypha. It was not in the Masoretic text, but it had been found in the Dead Sea Scrolls.

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Moments of music in Saul’s life found in the Bible

Prophets: 1 Samuel 10:5

Trumpet: 1 Samuel 13:3

David and the harp: 1 Samuel 16:14-23

Thousands and ten thousands: I Samuel 18:6-9

Saul tries to kill David while playing harp: I Samuel 18:10

Saul tries to kill David while playing harp again: I Samuel 19:9

Saul Prophesying: I Samuel 19:20-24

Moments of music in David’s life found in the Bible

David and the harp: I Samuel 16:14-23

Thousands and ten thousands: I Samuel 18:6-9

Saul tries to kill David while playing harp: I Samuel 18:10

Saul tries to kill David while playing harp again: I Samuel 19:9

Thousands and ten thousands again without Saul: I Samuel 21:10-11

Thousands and ten thousands again without Saul again: I Samuel 29:5

Saul and Jonathan’s dirge: II Samuel 1:17-27

David singing about the ark of the covenant: II Samuel 6:5

Bringing the ark to Jerusalem: II Samuel 6:15

Absalom’s spy’s signal when trying to overthrow David: II Samuel 15:10

Sheba’s revolt attempt against David: II Samuel 20:1,22

David’s psalm: II Samuel 22

David’s instructions to anoint Solomon: I Kings 1:34

The anointing of Solomon: I Kings 1:39-40

This excludes the Psalms. For a list of Psalms of David, see Appendix I.

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Psalm Timeline from Rich Valkanet and Biblos.com

Approximate Date	Psalm Name	Psalm chapter
1407 BC	Psalm of Moses	Psalm 90
1013 BC	David's Psalm of Deliverance (I Samuel 20)	Psalm 59
1012 BC	David's Psalm Fleeing Saul (I Samuel 21)	Psalm 52
1012 BC	David's Psalm before Ahimelech (I Samuel 21)	Psalm 34
1011 BC	David's Psalm at Gath (I Samuel 21)	Psalm 56
1011 BC	David's Psalm in the Cave (I Samuel 22)	Psalm 57, 142
1011 BC	David's Psalm at Keilah (I Samuel 22)	Psalm 54
998 BC	David's Psalm of Victory (II Samuel 8)	Psalm 60
998 BC	David's Psalm of Zion	Psalm 15
998 BC	David's Psalm of Glory to God	Psalm 24
998 BC	Psalms of Praise (I Chronicles 16)	Psalm 96,105, 106
991 BC	David's Psalm of Repentance (II Samuel 12)	Psalm 51
979 BC	Psalms of David	Psalm 2-145 (assorted)
979 BC	Psalms of Korah	Psalms 42-44, 84, 85, 87, 88
979 BC	Psalms of Asaph	Psalms 50, 73, 75-78, 80-83, 89
979 BC	Psalms of Unknown Authors	Psalm 1-150 (assorted)
972 BC	David's Psalm of Thirst for God (II Samuel 16)	Psalm 63
972 BC	David's Psalms of Deliverance (II Samuel 17)	Psalm 41, 55
970 BC	David's Psalm of Steadfastness (II Samuel 23)	Psalm 108
970 BC	David's Psalm of Salvation (I Kings 2)	Psalm 37
967 BC	Psalm for Solomon (II Chronicles 1)	Psalm 72
967 BC	Psalm for Korah (I Kings 3)	Psalm 45
959 BC	Psalms of Solomon (II Chronicles 7)	Psalms 135, 136
950 BC	Solomon's Psalm of Blessing	Psalm 127
701 BC	Korah's Psalms of Refuge (II Chronicles 32)	Psalm 46-48
586 BC	Psalms of Desolation (Jeremiah 52)	Psalm 74, 79

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Verses in the Old and New Testament that Mention Saul or David

Verses that Mention Saul	Verses that Mention David
I Samuel 9:1-3, 5, 7-8, 10, 15, 17-19, 21-22, 24-27	Ruth 4:16-17, 22
I Samuel 10:1, 11-12, 14-17, 21, 26	I Samuel 16:12-13, 19-23
I Samuel 11:1, 4-7, 11-13, 15	I Samuel 17:12, 14-15, 17, 20, 22-23, 26, 28-29, 31-34, 37-39, 41-45, 48-51, 54-55, 57-58
I Samuel 13:1-4, 7, 9-11, 13, 15-16, 22	I Samuel 18:1, 3-12, 14, 16-30
I Samuel 14:1-2, 16-21, 24, 33-38, 40-47, 49-52	I Samuel 19:1-2, 4-5, 7-12, 14-15, 18-20, 22
I Samuel 15:1, 4-7, 9-13, 15-16, 20, 24, 26-27, 31, 34-35	I Samuel 20:1, 3-6, 10-12, 15-17, 24-25, 27-28, 33, 34-35, 39, 41-42
I Samuel 16:1-2, 14-15, 17, 19-23	I Samuel 21:1-2, 4-5, 8-12
I Samuel 17:2, 8, 11-15, 19, 31-34, 37-39, 55, 57-58	I Samuel 22:1, 3-6, 14, 17, 20-22
I Samuel 18:1-2, 5-13, 15, 17-25, 27-30	I Samuel 23:1-10, 12-16, 18-19, 24-26, 28-29
I Samuel 19:1-2, 4, 6-7, 9-11, 14-15, 17-21, 24	I Samuel 24:1-5, 7-9, 16-17, 22
I Samuel 20:25-28, 30, 32-33	I Samuel 25:1, 4-5, 8-10, 12-14, 20-23, 32, 35, 39-40, 42-44
I Samuel 21:7, 10-11	I Samuel 26:1-10, 12-15, 17, 21-22, 25
I Samuel 22:6-7, 9, 12-13, 21-22	I Samuel 27:1-5, 7-12
I Samuel 23:7-17, 19, 21, 24-28	I Samuel 28:1-2, 17
I Samuel 24:1-5, 7-9, 16, 22	I Samuel 29:1-3, 5-6, 8-9, 11
I Samuel 25:44	I Samuel 30:1, 3-11, 13, 15, 17-23, 26, 31
I Samuel 26:1-7, 12, 17, 21, 25	II Samuel 1:1-5, 11, 13-17
I Samuel 27:1, 4	II Samuel 2:1-5, 10-11, 13, 15, 17, 30-31
I Samuel 28:1, 3-10, 12-15, 20-21, 25	II Samuel 3:1-2, 5-6, 8-10, 12, 14, 17-22, 26, 28, 31, 35
I Samuel 29:3, 5	II Samuel 4:8-9, 12
I Samuel 31:1-8, 11-12	II Samuel 5:1, 3-4, 6-13, 17, 19-21, 23, 25
II Samuel 1:1-2, 4-6, 12, 17, 21-24	II Samuel 6:1-2, 5, 8-10, 12, 14-18, 20-21
II Samuel 2: 4-6, 7-8, 10, 12, 15	II Samuel 7:1, 5, 8, 17-18, 20, 26
II Samuel 3:1, 6-8, 10, 13-14	II Samuel 8:1-11, 13-15, 18
II Samuel 4:1-2, 4, 8, 10	II Samuel 9:1-25-7, 11
II Samuel 5:2	II Samuel 10:2-7, 17-18
II Samuel 6:16, 20, 23	II Samuel 11:1-14, 17-18, 22-23, 25, 27
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II Samuel 9:1-3, 6-7, 9	II Samuel 13:1, 3, 7, 21, 30, 32, 37, 39,
II Samuel 12:7	II Samuel 15:12-14, 22, 30-33, 37
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I Chronicles 15:29	I Kings 3:1, 3, 6-7, 14
I Chronicles 26:28	I Kings 5:1, 3, 5, 7
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Psalm 52:1	I Kings 7:51
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	I Kings 22:50
	II Kings 8:19
	II Kings 8:24
	II Kings 9:28
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	II Kings 12:21
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	I Chronicles 18:1-11, 13-14, 17
	I Chronicles 19:1-6, 8, 17-19
	I Chronicles 20:1-3, 7-8
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	Psalm 60:1
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	Psalm 62:1
	Psalm 63:1
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	Psalm 138:1
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	Psalm 144:1, 10
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	Ecclesiastes 1:1
	Song of Solomon 4:4
	Isaiah 7:2, 13
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	Acts 7:45-46
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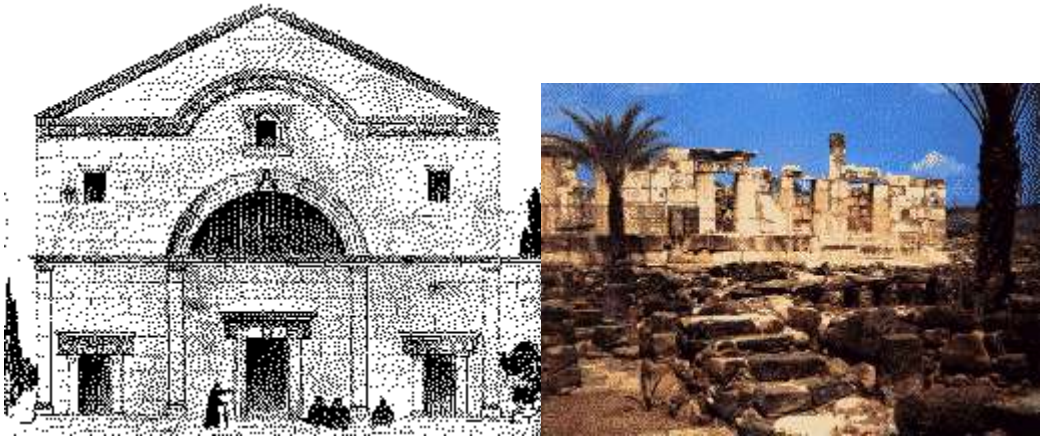
	Acts 15:16
	Romans 1:3
	Romans 4:6
	Romans 11:9
	II Timothy 2:8
	Hebrews 4:7
	Hebrews 11:32
	Revelation 3:7
	Revelation 5:5
	Revelation 22:16
	Total: 983 verses

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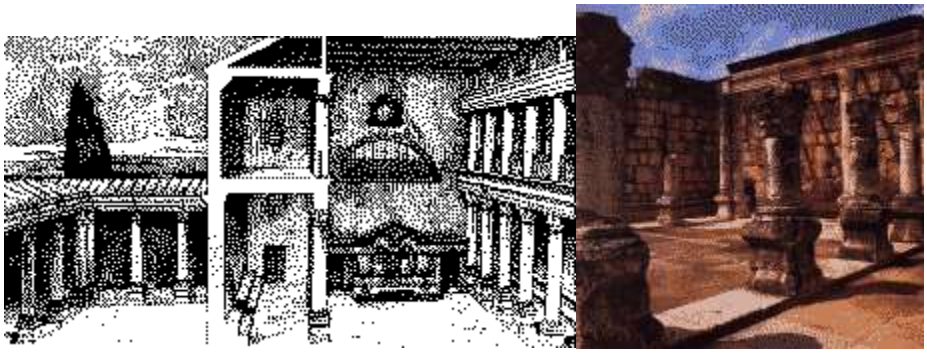
The Synagogue

http://www.bible-history.com/jesus/jesusThe_Synagogue.htm

Excerpt:



A reconstruction drawing of the remains of the synagogue at Capernaum discovered at Tell Hum (ruins of a Jewish village and Synagogue at Capernaum).



A reconstruction drawing of the remains of the synagogue at Capernaum discovered at Tell Hum (ruins of a Jewish village and Synagogue at Capernaum).

During the Babylonian exile in the sixth century BC Jews began gathering to pray and study the scriptures in the synagogue A quorum of ten men was necessary to form a synagogue. Women sat in a separate section, and were not expected to take part.

Numerous synagogues were set up in Jerusalem, including one for freedmen, or ex-slaves. There were no less than 480 synagogues in Jerusalem during Jesus' time. The well preserved synagogue at Capernaum dates from the first or second century AD and is almost certainly the site of the building where Jesus spoke. About the only synagogue visible today which for certain, dates to the first century AD, is the building excavated at Masada.

Wherever the apostle Paul traveled he made first for the local synagogue to preach the Christian message to the Jews. As a qualified rabbi he would be invited to expound the weekly readings from the Torah and the Prophets. At Philippi he went to 'a place of prayer'. This was a common description for a synagogue and may have been a synagogue rather than just a riverside place of prayer, as is traditionally accepted.

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Some synagogues were huge. Excavators have discovered an enormous synagogue at Sardis, in western Turkey, which was in use from 200-600 AD. The main hall is 65 yards long, with a forecourt and porch projecting an additional 43 yards. The great Diploston synagogue in Alexandria was so enormous that a man was stationed in the middle of the building so he could signal with a flag the correct moment for the Amen to people at the back of the building.

SYNAGOGUES IN THE TIME OF JESUS

- The first synagogues may have been built by Jews held captive far from the temple during the Babylonian Exile in the sixth century B.C., but synagogues were important religious and social institutions in the time of Jesus.

- The original Greek word synagogue means merely "a place of meeting."

- In the Jewish world synagogues were second only to the temple in Jerusalem itself as religious institutions. They also served as schools of religious instruction and communal halls for civic functions under the direction of a council of elders.

- Typically, a synagogue was a small structure built on a rise above the neighboring houses. Opposite the entrance, a portable ark contained the scrolls of the Law and the Prophets. In front of it, facing worshipers, were the "chief seats" for religious leaders.

- Men and women perhaps sat apart from each other in the congregation as they did in later times.

- For public worship, which was conducted on the Sabbath, a minimum of 10 adult males had to be in attendance.

- The five-part service included prayers, psalm-singing, blessings, readings from the Scriptures, and commentaries on the sacred passages, but there were no sacrifices and no standard liturgy.

- Although a rabbi might be recognized as the leader because of his distinguished teaching, there was no official clergy. In fact, any Jew who felt himself qualified could ask for permission to teach the Scriptures-as Jesus did at Nazareth.

SYNAGOGUE AND CHURCH

In the very beginning, believers in Jesus did not separate themselves from their fellow Jews. Like Pharisees, Sadducees, Essenes, and lesser-known groups, they seemed to form a new sect of Judaism-sometimes called "the Way"; and the first Christians preached in synagogues whose members shared many of the same beliefs and were already familiar with the Scriptures.

Later, as missionaries carried the Gospel out into the Greco-Roman world, services that included gentiles were initially held in synagogues; but soon there were churches specifically for gentile converts.

Soon, the gentile Christianity that grew out of the early churches began to predominate over the Jewish Christianity that was centered in synagogues. In fact, as the faith spread in the West, it failed in Palestine, partly because it did not give encouragement to the Zealots, who wanted to rise up against Rome, and partly because its essential ideas and beliefs struck many traditional Jews as too revolutionary.

Perhaps as early as AD 50, Jews and Christianized Jews split, even rioting against each other in Rome, and soon the gulf between synagogue and church had widened beyond the point of reconciliation.

The Synagogue

The synagogue played a large part in the growth and persistence of Judaism, as previously noted.

The Jews of the Dispersion founded synagogues in every city of the empire where there were enough Jews to maintain one, and foreign synagogues flourished in Jerusalem.

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Galilee, which in the days of the Maccabees was largely Gentile (I Macc. 5:21-23), was filled with synagogues in the time of Christ.

The synagogue was the social center where the Jewish inhabitants of a city gathered weekly to meet each other.

It was the educational medium for keeping the law before the people and for providing instruction for their children in the ancestral faith.

It was the substitute for temple worship, which was precluded by distance or by poverty.

In the synagogue the study of the law took the place of ritual sacrifice, the rabbi supplanted the priest, and the communal faith was applied to individual life.

Each synagogue had as its leader the "head of synagogue" (Mark 5:22), who was probably selected from among the elders by vote. The leader presided over the services in the synagogue, acted as instructor in case of any dispute (Luke 13:14), and introduced visitors to the assembly (Acts 13:15).

The synagogue attendant, or hazzan, acted as custodian of the property and had the responsibility of caring for the building and its contents. His duties included warning the village people of the beginning of the Sabbath on Friday afternoon and notifying them also of its close. Probably he was the official mentioned in Luke 4:20 who brought forth the roll of Scripture from which Jesus preached in the synagogue at Nazareth and who replaced the roll in its proper niche when He had finished reading from it. On occasion the hazzan served as the master of the local synagogue school.

The synagogue buildings were usually substantial structures of stone, sometimes richly furnished if the congregation or sponsor were wealthy. Every synagogue had a chest in which the roll of the law was kept, a platform with a reading desk from which the Scripture of the day was read, lamps for lighting the building, and benches or seats for the congregation.

Most of the equipment in use in the ancient synagogues still appears in their modern counterpart.

THE SYNAGOGUE SERVICE consisted of recitation of the Jewish Shema, "Hear, O Israel: Jehovah our God is one Jehovah: and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might" (Deut. 6:4, 5),

This was accompanied by sentences of praise to God called Berakot because they began with the word "Blessed."

Following the Shema was a ritual prayer, concludingwith an opportunity for individual silent prayer on the part of the members of the congregation.

The reading of the Scriptures, which came next, began with special sections of the law which were assigned to holy days; but as time went on the entire Pentateuch was divided into sections which gave a fixed cycle of one hundred fifty-four lessons to be read in a definite period of time. The Palestinian Jews read through the Pentateuch every three years, whereas the Babylonian Jews completed the reading in one year. The Prophets were also used, as Jesus' reading in the synagogue shows (Luke 4:16-.). Probably on that occasion Jesus Himself selected the reading.

A sermon followed the reading of the Scripture, explaining the portion which had been read. The sermon in the synagogue at Nazareth was in full keeping with the regular procedure of the day. The sermon was closed with a blessing, pronounced by some priestly member of the congregation. If no person with priestly qualifications was present, a prayer was substituted for the blessing.

Jesus Himself attended regularly the service of the synagogue and took part in it.

His disciples also had been accustomed to its ritual.

Paul in his travels visited the synagogues first whenever he entered strange cities, and he preached and debated with the Jews and proselytes who gathered to hear him.

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The Church followed to some degree the procedure of the Synagogue. As a matter of fact, some early Christian worship may have been carried on within the synagogue; for the Epistle of James implies that the Christian community to whom it was written was still worshipping there (Jas. 2:1, 2).

Because of the summary and persistent rejection of the gospel of Christ by the Jewish people, the church and the synagogue parted company as it is today.

See the [Extra Note 1] in Chapter XXII
for additional photos and maps regarding the synagogue of Capernaum during the time of Jesus.

***See also*:**

Synagogue Services During the Time of Jesus

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Hebrew Tabernacle and Temples of Israel

Tabernacle

1st Temple of Solomon

2nd Temple of Zerabubbel

Herod's Temple
(During the time of Jesus; the "upgraded" 2nd Temple)

Ezekiel's Temple
(3rd Temple; yet to be built)

Jerusalem and the Temple and Palaces of Herod

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The Tabernacle

The new religious observances taught by Moses in the wilderness centered on rituals connected with the tabernacle and amplified Israel's sense of separateness, purity, and oneness under the lordship of Yahweh.



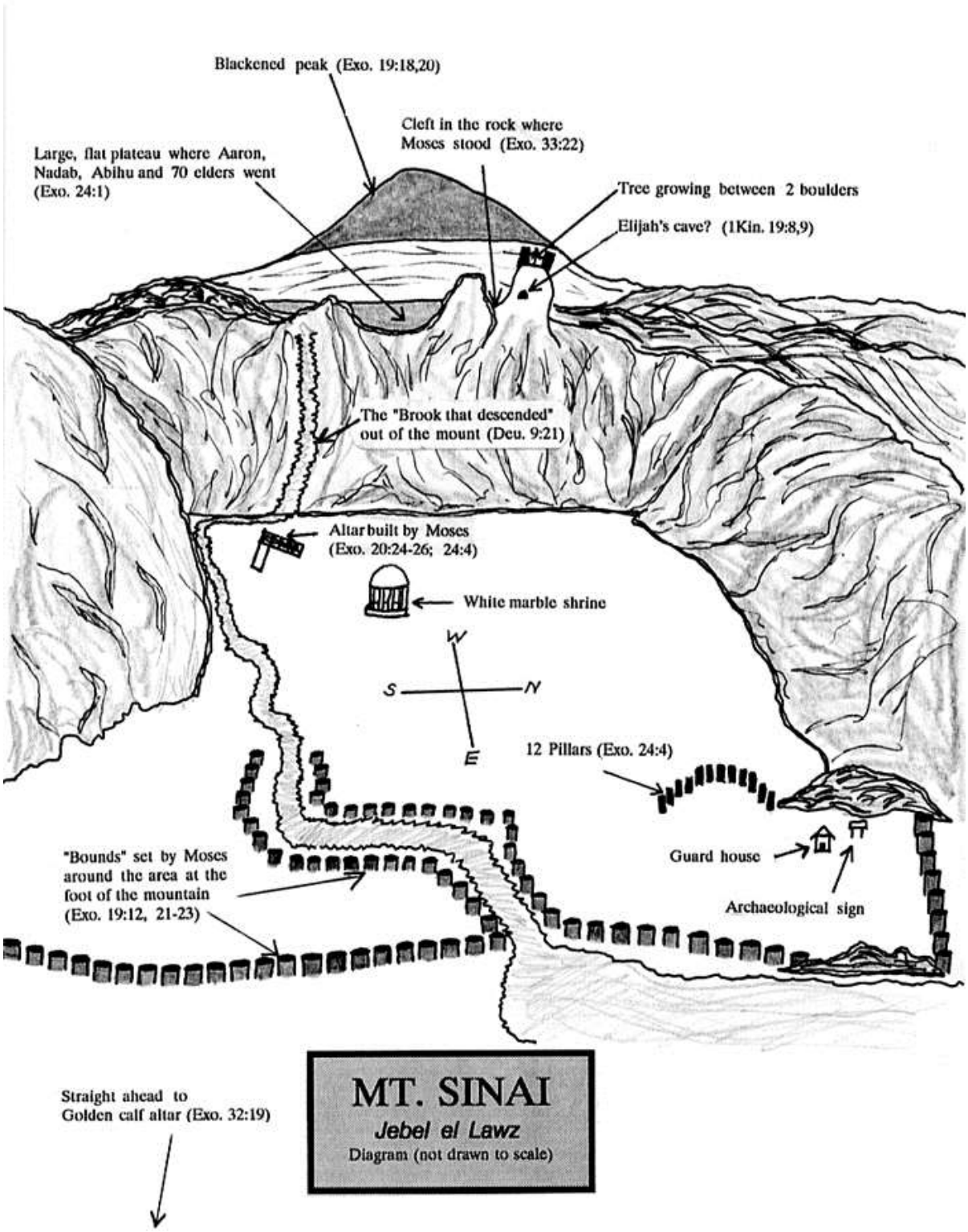
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A few desert shrines have been found in Sinai (notably at Serabit el-Khadem) and at Timnah in the Negev. They show marked Egyptian influence.

Specific cultural antecedents to portable shrines carried on poles and covered with thin sheets of gold can be found in ancient Egypt as early as the Old Kingdom (2800–2250 B.C.), but they were especially prominent in the Eighteenth and Nineteenth Dynasties (1570–1180). The best examples come from the fabulous tomb of Tutankhamun, c. 1300 B.C.

Comparisons of construction details in the text of Exodus 25–40 with the frames, shrines, poles, sheathing, draped fabric covers, gilt rosettes, and winged protective figures from the shrine of Tutankhamun are instructive. The period, the Late Bronze Age, is equivalent in all dating systems to the era of Moses and the Exodus.

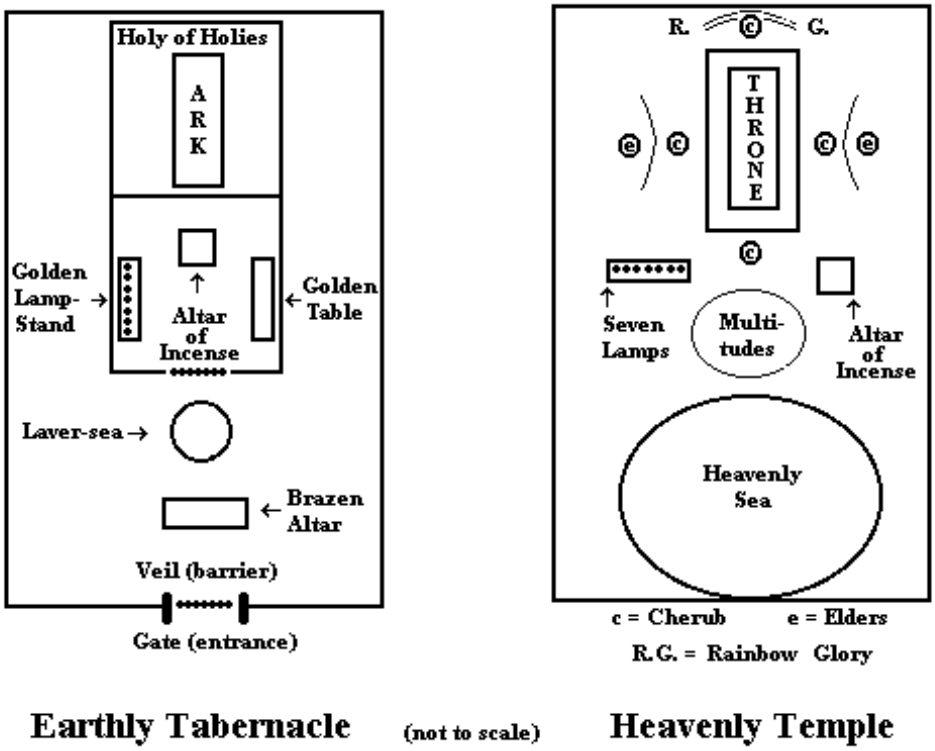
[Source: NKJV Study Bible]



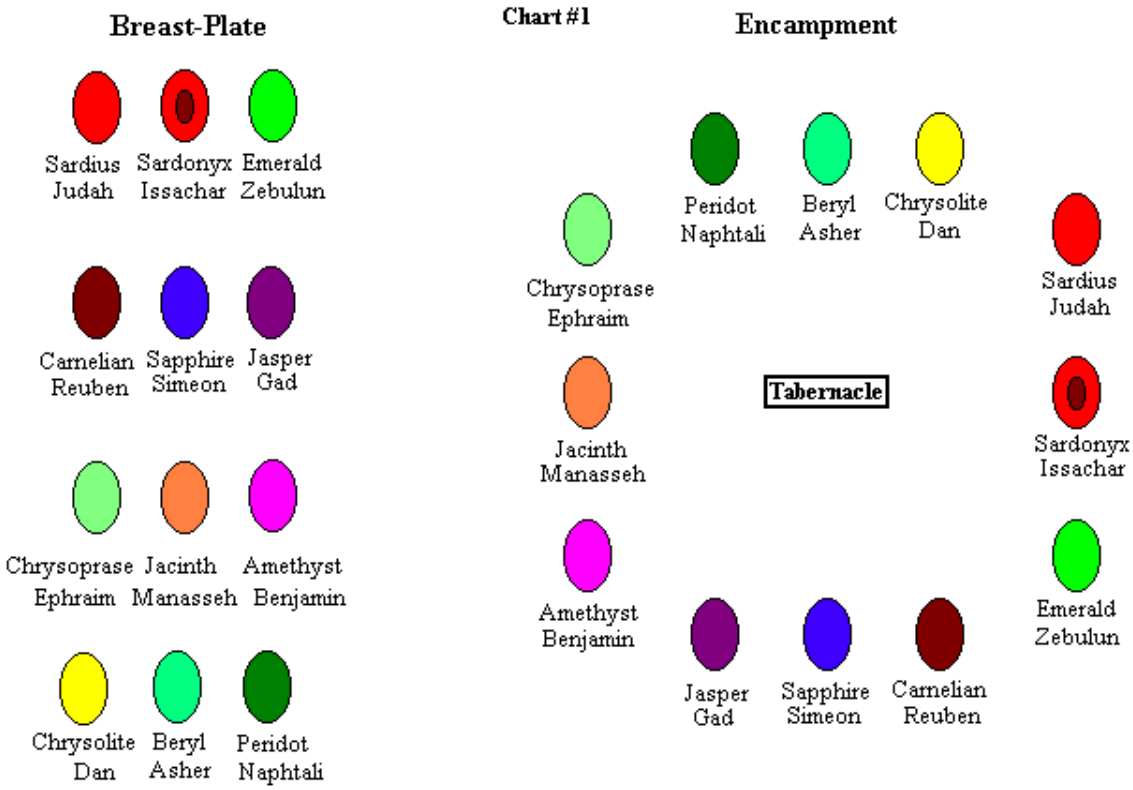
(Prior to the Tabernacle)

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The Earthly Tabernacle and Temple as a Type of the Heavenly Temple:

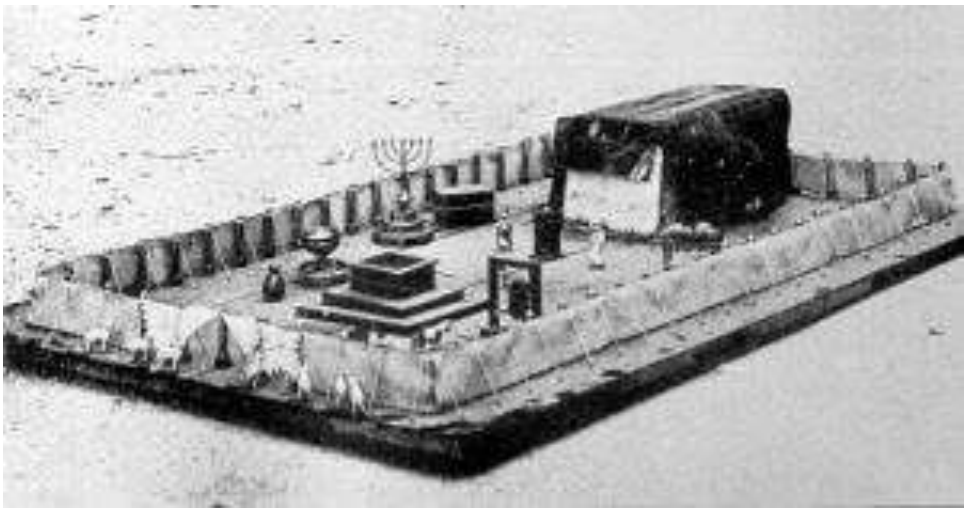


Earthly Tabernacle (not to scale) **Heavenly Temple**



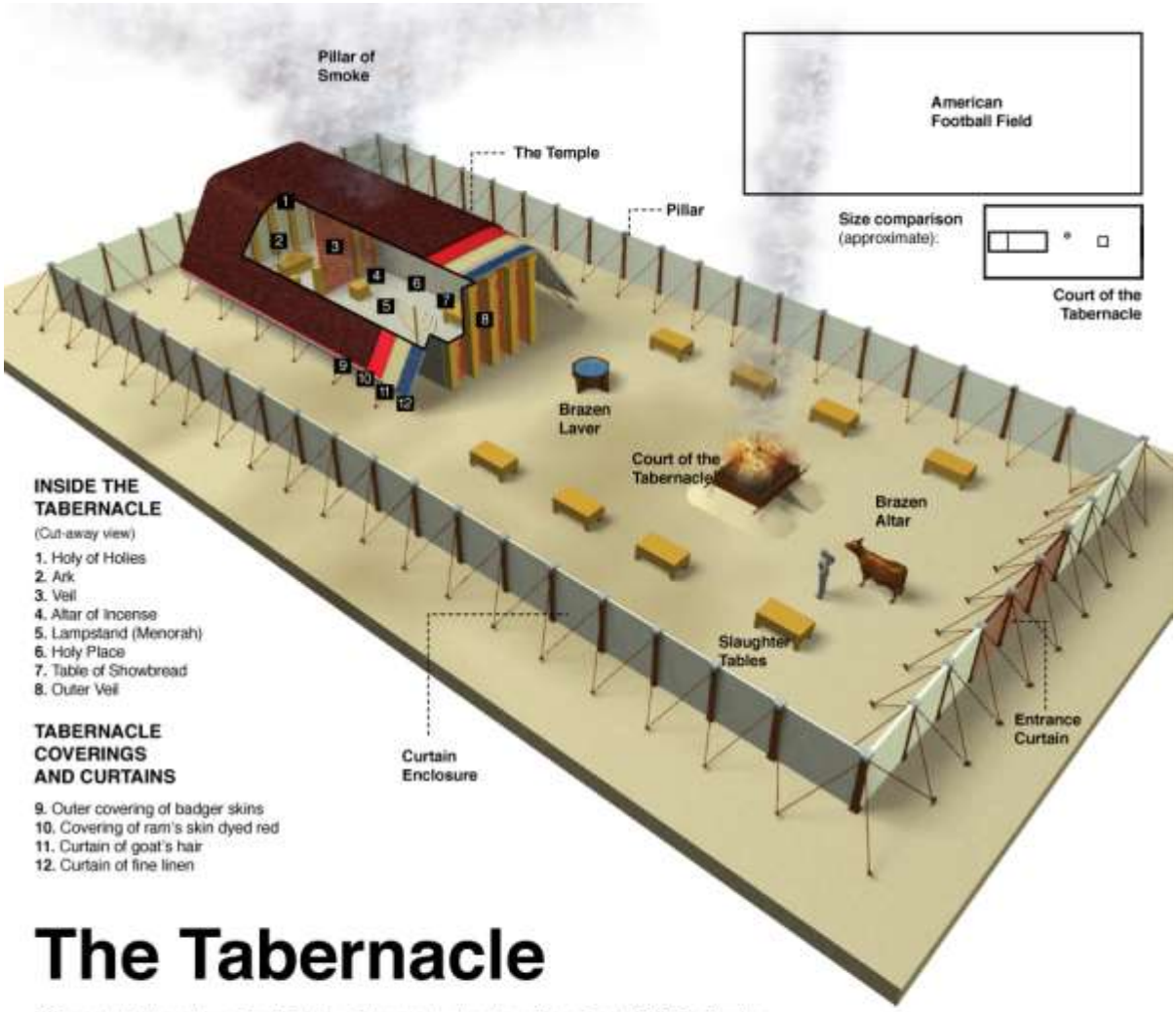
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Tabernacle





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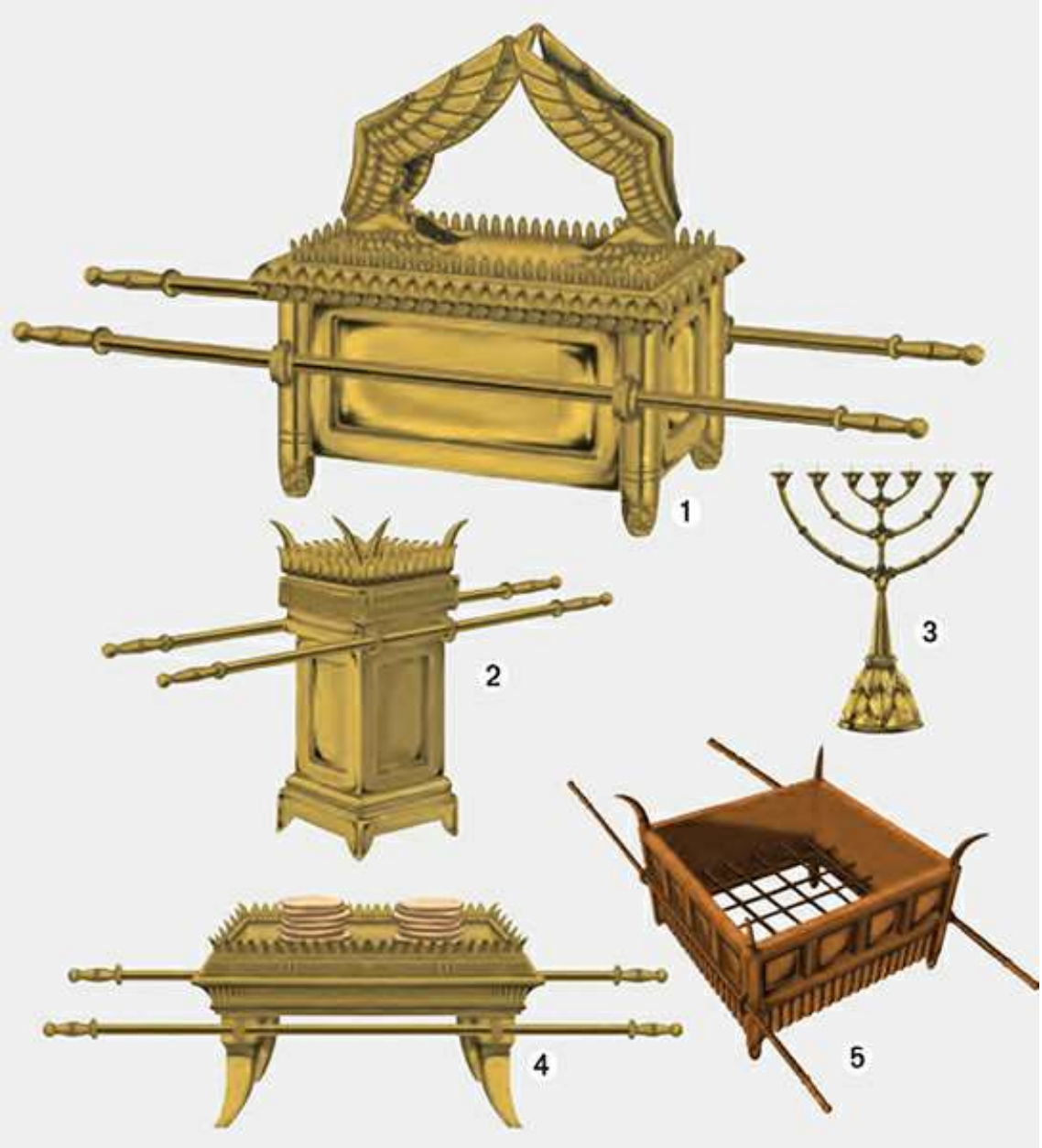


The Tabernacle

This portable temple was built in the wilderness by the Israelites circa 1450 BC after they were freed from Egyptian slavery. The tabernacle was the first temple dedicated to God and the first resting place of the ark of the covenant. It served as a place of worship and sacrifices during the Israelites' 40 years in the wilderness.

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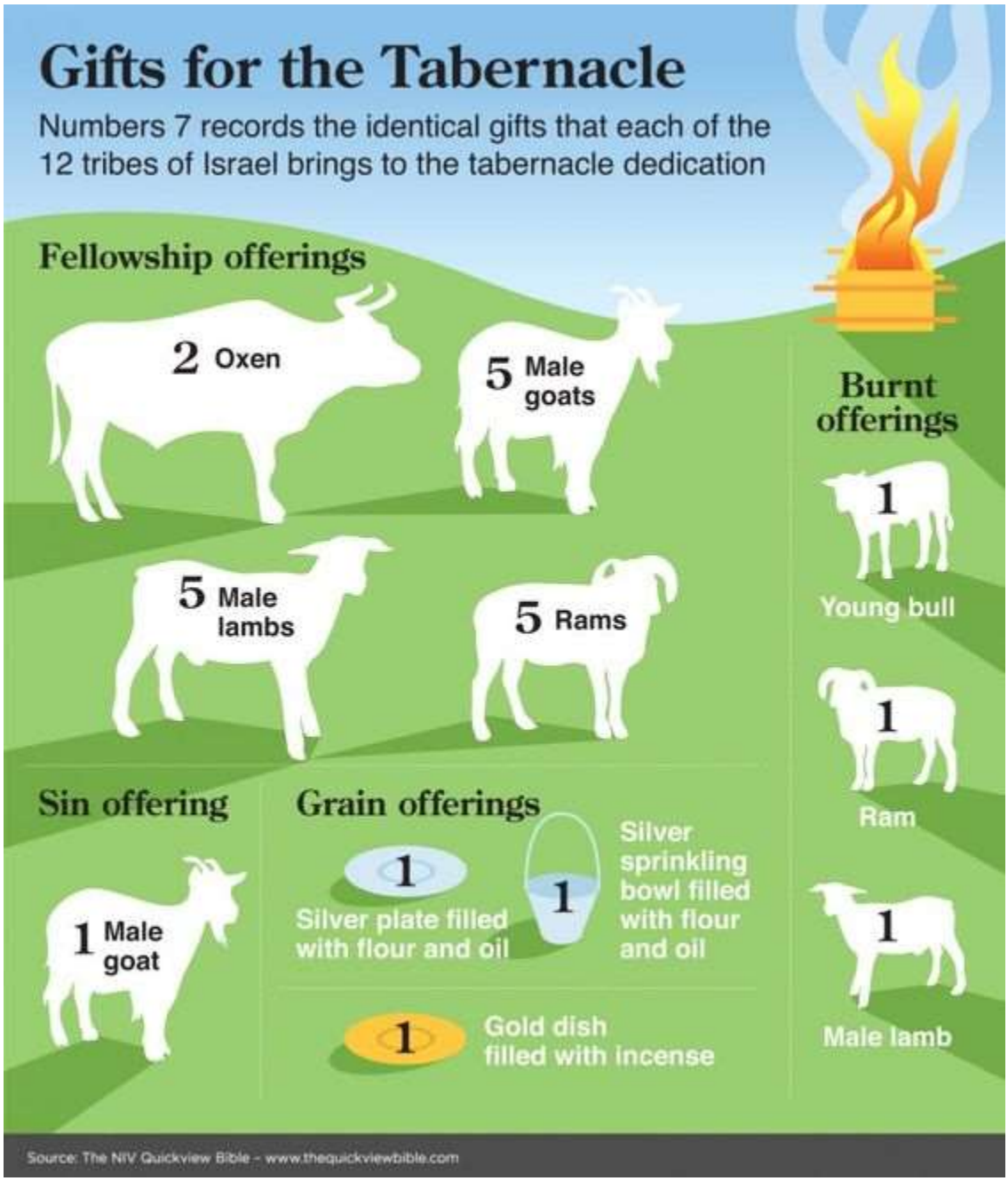
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[Source: NKJV Study Bible]

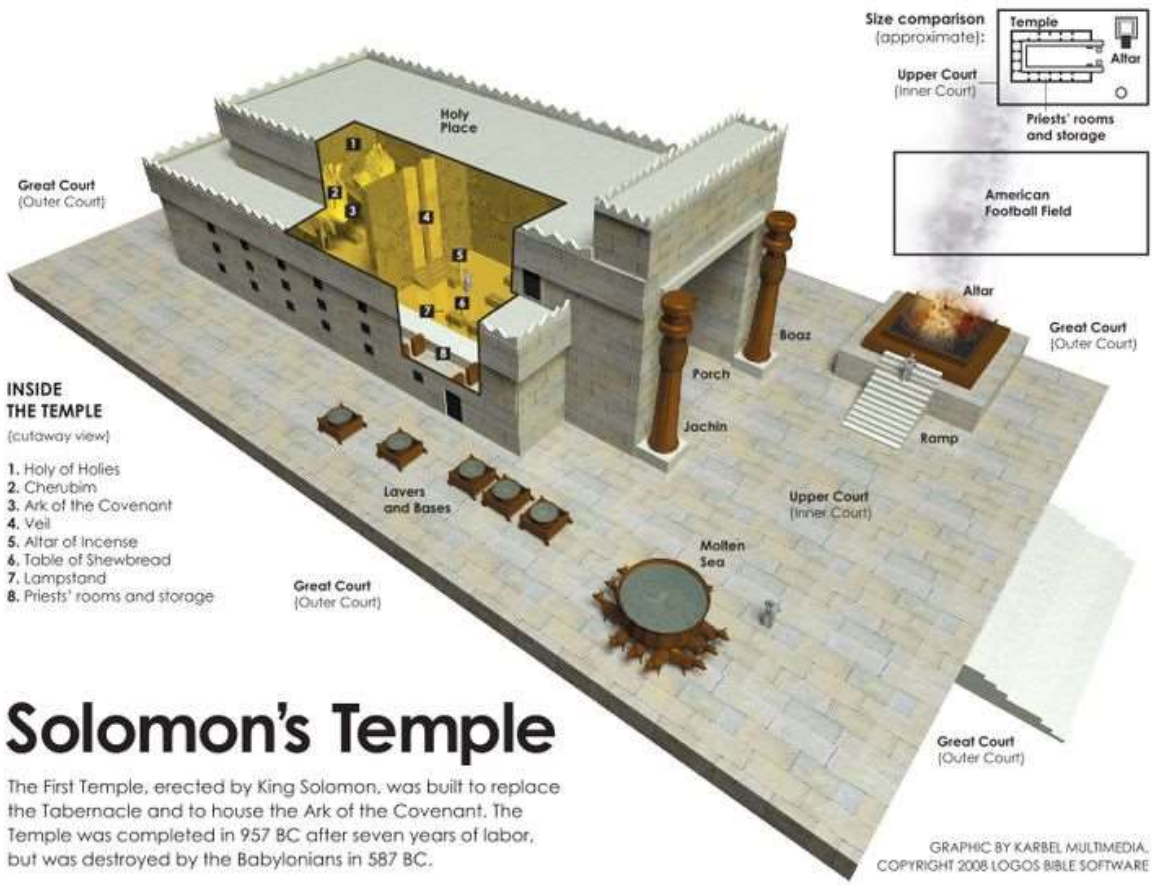
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Gifts for the Tabernacle Dedication



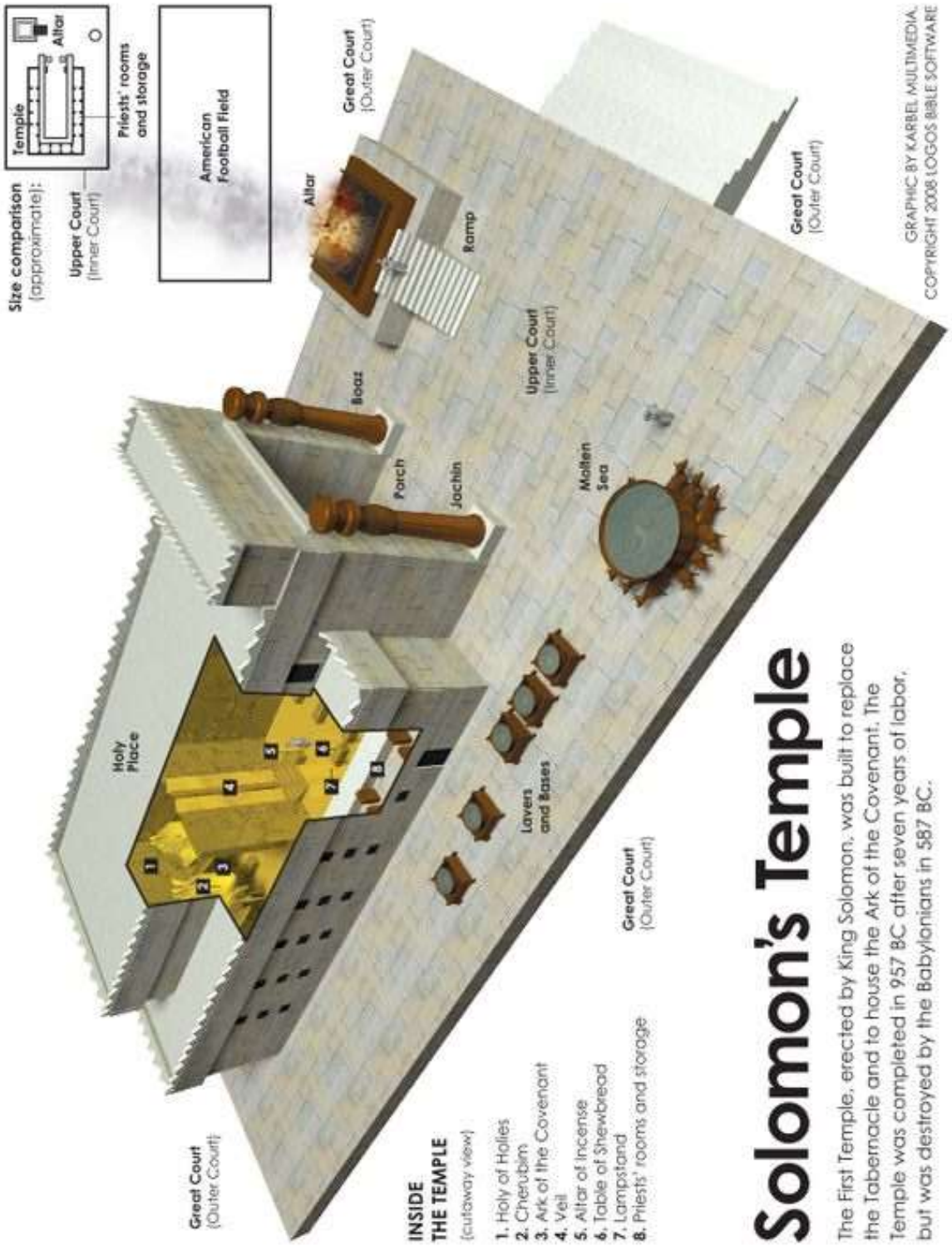
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Solomon's Temple (1st Temple)

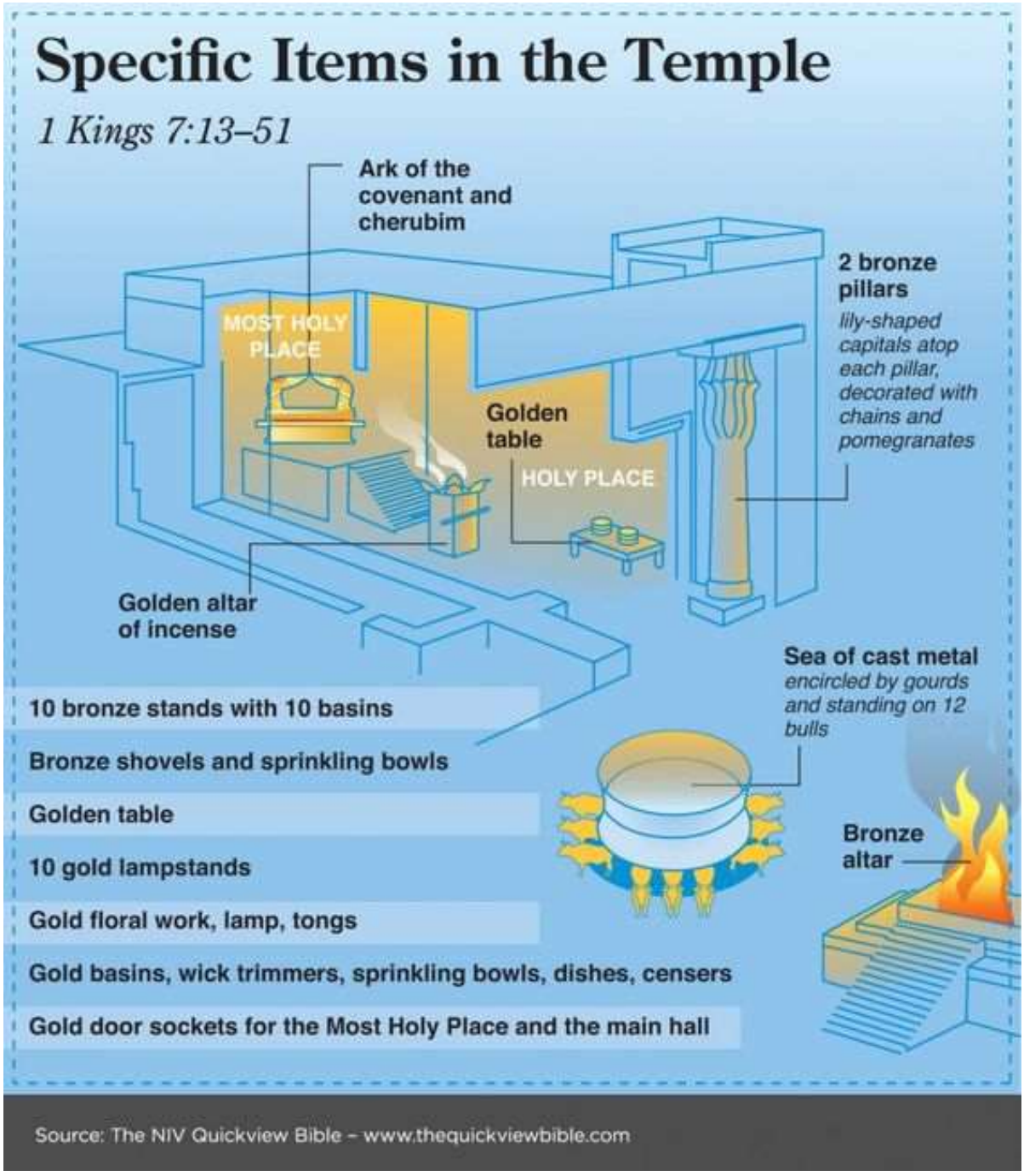


See enlarged landscape view on next page

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Temple Show Bread





Says Alfred Edersheim in *The Temple: Its Ministry and Services*, the showbread was baked and prepared with painstaking care, so that in appearance and color the lower should be exactly the same as the upper part of it. The loaves of the showbread were kneaded separately and baked in pairs. They were made ready in a mould; and when they were taken from the oven, they were once again put in a mould, lest they should suffer any hurt (p. 140).



The Showbread Table with the bread and two flasks of frankincense. Below: Pitcher for the drink offering - wine, likely - and drinking cups. Behind: A lamp stand with seven branches. Solomon made ten tables and ten lamp stands and posted them on the left and right sides of the Holy Place. "Rings" for carrying poles are fixed to the table's legs. The light from the lamps is meant to shine upon the 12 loaves or cakes of unleavened bread which, along with the wine, depict Israel.

Edersheim adds that this showbread was "made of the finest wheaten flour that had been passed through eleven sieves. There were twelve of these cakes, according to the number of the tribes of Israel, ranged in two piles, each of six cakes. Each cake was made of two omers of wheat (the omer = about five pints). Between the two rows . . . two bowls with pure incense were placed, and, according to Egyptian tradition, also salt. The cakes were anointed in the middle with oil, in the form of a cross. As described by Jewish

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tradition, they were each five handbreadths broad and ten handbreadths long, but turned up at either end, two handbreadths on each side, to resemble in outline the Ark of the Covenant" (p. 142-143).

[Source: ESV Study Bible note]

The Showbread:
Who they represent, were they unleavened, and why it matters.

Historians tell us that in the time of Jesus the twelve breads (later called the “Showbread” in English) were actually unleavened—even though they were always called “breads” in scripture. Made from the grain offerings of the Israelites, these breads were always present in the Temple. In this Course, we will consider if God really meant for these twelve breads to be made unleavened when He gave His commandment to Moses, or if He intended something else. Along these same lines, we will consider if making the Showbread unleavened was one of the doctrines of the Pharisees who, as the Messiah said, made void the word of God by their traditions (Mark 7:13).

The twelve breads were a part of the pattern that God gave to Moses and, just like other aspects of the Tabernacle and Temple, they point forward to spiritual truth in the New Covenant:

> NAS Hebrews 8:5 who serve a **copy and shadow** of the heavenly things, just as Moses was warned *by God* when he was about to erect the tabernacle; for, “See,” He says, “that you make all things according to the pattern which was shown you on the mountain.”
>
> NAS Hebrews 10:1 For the Law, **since it has *only* a shadow of the good things to come** *and* not the very form of things, can never by the same sacrifices year by year, which they offer continually, make perfect those who draw near.

Before we look at what these breads foreshadow and the “good things” to which they point, it’s crucial to first see what these breads were in the natural or literal sense.

> NAS 1 Corinthians 15:46 However, the spiritual is not first, but **the natural; then the spiritual.**

The reason it’s so critical to see what these twelve natural breads in the Temple pointed to is they show forth God’s plan and pattern for the *spiritual* bread, being all those who love Him and are filled with His spirit.

Important doctrines have been clouded by a failure to understand the difference between the word “bread” in its normal usage as daily *leavened* bread and its figurative usage, when on rare occasions it refers to something that is actually *unleavened*. This Course sets out to make this difference clear, because understanding it will help shed light on many scriptures and therefore on various truths. These truths include what Jesus intended with the Last Supper bread, what the twelve Temple breads pointed to spiritually, and what “breaking bread” referred to for early Jewish believers. It even sheds more light on how the modern-day ritual of Communion (or “Blessed Eucharist”) with unleavened bread was inherited from Rome and was not a ritual kept by the early Messianic Jews.

Continue reading…
http://themessianicfeast.com

Excerpts from above publication continued related to leave/unleavened questions…

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Excerpts…

Why It Matters Whether These Twelve Breads Were Leavened or Not

Now that we've seen that the twelve breads definitively point to the twelve tribes of Israel, let's turn our attention to why it matters whether the breads were leavened or not.

Some argue that Jesus eating bread at the Last Supper (which they believe was the Passover) would have been fine, because in the Old Testament scriptures matzah was sometimes called "bread." They say that the "bread of God," which was given as a fire offering on the altar to God, was commanded by Him to be made unleavened; yet it was sometimes referred to figuratively as "bread."

Others also argue that, since they believe the Showbread was matzah and was always called "bread" in scripture, it would have been normal for the Jewish disciples to announce that they and Jesus had eaten bread at Passover. These people claim that bread is bread, which can mean either unleavened or leavened. But even today, one would never go around the orthodox sections of Jerusalem announcing they were eating bread during Passover, and in Jesus's day the Jewish nation was much more strict concerning the laws of Moses.

These twelve breads were a commandment of God that pointed to spiritual truths in the New Covenant, just as those things in the first covenant under Moses (the Passover, three Festivals, sacrifices, altar, lamp stand, etc.) point forward and show spiritual truth in the New Covenant.

If the Last Supper was not the Passover, and Jesus was therefore eating regular bread as all the scriptures show, then it shows that someone else came up with the ritual of Communion using unleavened bread; it was not Jesus or the Jewish disciples.

Jesus said some of the Pharisees' traditions made the word of God void. One of these traditions was likely their making of the twelve breads unleavened. This changed the breads to matzah, voiding the word of God by leaving no typology that could accurately be drawn out.

Typology is a method of biblical interpretation whereby an element found in the Old Testament is seen to prefigure one found in the New Testament. The initial one is called the type and the fulfillment is designated the antitype. Either type or antitype may be a person, thing, or event, but often the type is messianic ...[6]

A simple example would be the lamb sacrifices being a "type" of Christ, who was called the "lamb of God" and also Christ "our Passover." He was the fulfillment of what these sacrificial lambs prefigured.

Below we will see which typology fits better for these twelve breads that represent the twelve tribes: regular leavened breads or matzah.

❦

Moses, David, and all the scriptures continually refer to these loaves as "bread." The Messiah and Paul also called them bread. If these twelve breads were commanded by God to be unleavened, that would point out certain spiritual truths. If they were leavened, that would indicate other spiritual truths and types.

But the fact is that in the scriptures, He does not command for them to be either unleavened or leavened. God leaves this mysteriously unspoken. Therefore, it would have been the legal decision of the Israelite leaders throughout history to decide how the twelve breads were made.

However, while many scriptures refer to these twelve breads as "bread" (lechem in Hebrew), not a single scripture calls them "matzah" (unleavened). This alone is a huge hint as to their original makeup at the time the instruction was given to Moses. If God had expected the twelve breads to be made as matzah, He would not have called them "bread" without qualifying that they were to be unleavened. If God required this, clearly He would have commanded it to Moses and made it unambiguous for future leaders and other believers.

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While it is true that certain rare offerings were referred to figuratively as “bread” when they were actually matzah, we will see later in this Course that in each of those instances, God clearly qualified the “bread” to be matzah.

The twelve Temple breads (Showbread) are different, though, because they were never once called “matzah,” nor were they commanded to be made without leaven, whereas the “bread of God” (such as in Leviticus 21:6) that was placed directly on the altar as a fire offering to the Lord was commanded by God always to be made without leaven. Therefore, the word “bread” in the phrase “bread of their God” is obviously being used figuratively.

> NAS Leviticus 2:11 ‘No grain offering, which you bring to the LORD, shall be made with leaven, for you shall not offer up in smoke any leaven or any honey as an offering by fire to the LORD.

> NAS Leviticus 21:6 ‘They shall be holy to their God and not profane the name of their God, for they present the offerings by fire to the LORD, the bread of their God; so they shall be holy.

The difference is this: The twelve breads (Showbread) were not offered in the fire to God, but rather they were eaten by the priests. Only the frankincense in the bowls on top of the breads actually went in the fire to God (Leviticus 24:7), so no commandment or any inferred command existed for these twelve breads to be made unleavened.

Pharisaic Tradition That the “Breads” Are to Be Unleavened

If you read Josephus or Philo, who both lived near the time of Christ, you’ll notice that these breads were unleavened at that time, as the authoritative McClintock and Strong Cyclopedia relates:

II. The Bread and its Significance. — Whether the bread was to be leavened or unleavened is not said. The Jewish tradition holds it to have been unleavened (Josephus, Ant. iii, 6, 6; 10, 7; Philo, De Congr. V, 1); and as Josephus and Philo could scarcely be ignorant of what on such a matter was customary in their time, it is not to be doubted that, according to the later practice at least, the bread was unleavened, affording ground for the inference that the same was the case also in earlier times.[7]

McClintock and Strong Cyclopedia says that since (according to Josephus and Philo) the breads were unleavened at that time, it could be inferred that they were also unleavened in earlier times. Our concern is not with how these breads were made during the rule of the Pharisees, but with how they were made under the more spiritual leaders such as Moses and David before the legalism of the Pharisees was established.

Josephus and Philo both lived during the time when the Pharisees exercised much control, and Jesus often rebuked the Pharisees and their scribes because they forced certain traditions on the people that were not from God. Jesus spoke of this as he quoted from the Jewish prophet Isaiah:

> NAS Mark 7:7 ‘But in vain do they worship Me, Teaching as doctrines the precepts of men.’

Josephus and other sources documented the Pharisees’ great power over their people during the time of Christ. The Sadducees, descended from the high priestly lineage of Aaron through Zadok, were given authority over the twelve breads according to God’s law. They were seen as a wealthy ruling class who had some authority as ministers in the Temple, but the Pharisees exerted even more control, which they used to instill their doctrines, as Josephus relates:

What I would now explain is this, that the Pharisees have delivered to the people a great many observances by succession from their fathers, which are not written in the law of Moses; and for that reason it is that the Sadducees reject them and say that we are to esteem those observances to be obligatory which are in the written word, but are not to observe what are derived from the tradition of our forefathers. (298) And concerning these things it is that great disputes and differences have arisen among them, while the Sadducees are able to persuade none but the rich, and have not the populace obsequious to them, but the Pharisees have the multitude on their side;[8]

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Jesus also bears witness to this, telling how the scribes and the Pharisees inserted themselves into the place of authority by taking the “chair” of Moses:

> NAS Matthew 23:2 saying, “The scribes and the Pharisees have seated themselves in the chair of Moses;

It must also be remembered that the Pharisees were jealous of the Sadducees and greatly despised them (this can be seen both in the New Testament and in the Talmud). The Pharisees may have been jealous of the Sadducees’ authority over these hallowed breads (see also Ezekiel 44:15, 16), and this jealousy probably led in part to the eventual making of the twelve breads as matzah, without leaven.

The legalistic Pharisees could have felt justified in wanting these breads to be more “holy” by making them unleavened. This would also have forced the Sadducees to then eat the much less flavorful matzah (i.e., the “bread of affliction” as mentioned in Deuteronomy 16:3). This parallels the Roman Catholic Church changing the Communion bread from leavened to unleavened after the ninth century.[9] These two disparate groups both preferred the unleavened bread of affliction—the bread of liturgy and ritual—over the more pleasing (leavened) breads of God’s presence and true spiritual communion with Him.

❦

Below, Josephus writes of the Essenes and their regular bread (not matzah) service which, as we saw in Course 6, emulated the Showbread:

They work until about 11 A.M. when they put on ritual loincloths and bathe for purification. Then they enter a communal hall, where no one else is allowed, and eat only one bowlful of food for each man, together with their loaves of bread. They eat in silence. Afterwards they lay aside their sacred garment and go back to work until the evening. At evening they partake dinner in the same manner. During meals they are sober and quiet and their silence seems a great mystery to people outside.[10]

A historical connection runs from the Zadokite priests under David (who I believe ate their Showbread leavened as it had been since the time of Moses) all the way down to the Sadducees, then to the Essenes, and thus to the Dead Sea Sect (who all ate regular leavened bread in their service that emulated the Showbread).

Course 6 documented that the Dead Sea sect was another Jewish group that held a reverent service with bread and wine that most likely emulated the Showbread and definitely pointed to a Messianic banquet. Most scholars agree that Josephus’s account of the Essenes shows a close and similar belief system to the Dead Sea Sect.

Judaic scholar Lawrence Schiffman states that the Dead Sea Sect was probably started by Sadducees.[11] The Sadducees derived their name from Zadok (meaning “righteous”), the high priest who remained faithful to David. (The Greek word for “Zadok” is Saddouk, and for “Sadducee” is Saddoukaios.)

If it is true that the Showbread was made as regular leavened bread in David’s day, then the Zadokite priests—the forerunners of the Sadducees—would have passed down this same understanding of the breads being leavened to the Essenes as well as the Dead Sea Sect. This would explain why all these groups ate regular leavened breads that emulated the Showbread.

Naturally, the requirement to eat these breads as the far less appetizing matzah would have angered some Sadducees. This could have played a part in their eventual withdrawal from Pharisaic control at the Temple services. Hence, these sects that withdrew from the Temple services to protest the Pharisaic injunctions would continue with their own communal bread service using regular leavened breads, which is what we see.

Philo (20 BC–AD 50), who lived in Alexandria, Egypt, wrote of another Jewish group in Egypt called the Therapeutae. They also held a holy meal with regular leavened bread (as mentioned in Course 6) that emulated the Showbread table in the Temple:

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... Philo describes the Therapeutae as deliberately introducing slight differences in their practices from those at the Temple, as a mark of respect for the Temple's shewbread.[12]

Philo put it thus:

> (81) And when each individual has finished his psalm, then the young men bring in the table which was mentioned a little while ago, on which was placed that most holy food, the leavened bread, with a seasoning of salt, with which hyssop is mingled, out of reverence for the sacred table, which lies thus in the holy outer temple ....[13]

Philo, who lived when the Pharisees were in control (and the twelve breads were unleavened), asserted that the Therapeutae ate their bread leavened out of reverence for the table of Showbread in the Temple (i.e., to be slightly different). However, another possibility is that they were a similar offshoot of the Zadokites/Sadducees/ Essenes/Dead Sea Sect. And if this were true, it would explain the true reason their breads were leavened. Otherwise, it would make no sense for the Therapeutae and the other groups to "taint" God's plan by making their breads leavened.

One further point: In the Talmud (which was written by rabbinic successors of the Pharisees), there is discussion and debate among the rabbis about a previous rabbinic school's decision concerning not having "large loaves" during the Passover. They deliberate over what this meant and what size is considered "large," to which one rabbi responds that it meant the size of the Showbread. Another retorts that it would not have meant this because the Showbread bakers were very careful (using many oscillations, hot ovens, etc.) to ensure that these breads remained unleavened; thus, the prohibition of "large" more likely applied to the breads made by the common people, who might not be skilled enough to keep larger loaves unleavened.[14]

However, it is also possible that this previous rabbinic school's writing referred to an earlier time when the twelve breads were made leavened ("large loaves" would thus have referred to the risen Showbread). If this is accurate, then what was actually intended was that the breads were not to be made as the usual "large loaves" but rather unleavened during the Passover Festival (when all leaven was forbidden). Jewish scholars often had to decide which law superseded or took precedence when a conflict occurred. Since God did not command the Showbread to be either leavened or unleavened, it would have been acceptable to have them unleavened during Passover.

It is true that the Mishnah (the first major written record of Jewish oral traditions) mentions a complex contraption with 28 ventilation tubes placed on the Showbread table to prevent the twelve matzahs from leavening. However, God never gave Moses instruction for such a device in the scripture, so it would have been a later addition by the Pharisees when they changed these breads to unleavened (matzah). Most likely the Pharisees took a few scriptures out of context (such as Ezekiel 4:13, Hosea 9:4, or Malachi 1:7) to justify making the twelve breads as matzah; in these scriptures the Hebrew speaks of "defiled bread."

Since God never commanded these breads to be unleavened, it makes sense that the priests who lived in those earlier, less legalistic days would have preferred the more flavorful leavened breads to matzah. Knowing the true nature of God's heart as to this offering, the leaders like Moses, Samuel, and David would have made the breads leavened, as this was both allowable and more appetizing for the priests. They would have understood that the truths God was showing in the twelve breads did not require them to eat these breads unleavened. The fact that they were called "breads" in the Torah without ever being qualified as matzah would have strengthened this understanding.

The scripture continually refers to these twelve breads in the Temple as "bread" (lechem in Hebrew), and not once as "matzah" (unleavened). Even the English term for them is "Show-bread," not "Show-matzah." So we should consider the possibility that this making of the twelve breads unleavened in the time of Jesus was a tradition forced by the Pharisees, one that actually made void God's word by painting a false picture and invalidating what these breads pointed to:

> NAS Mark 7:13 thus invalidating the word of God by your tradition which you have handed down; and you do many things such as that."

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With this invalidation of God's word by making these breads matzahs, the spiritual truths these breads pointed to became lost to the Jewish scholars who followed. For instance, here is what prominent Jewish Torah scholar Moses Maimonides wrote concerning these twelve breads in his book The Guide for the Perplexed:

"The use of the altar for incense and the altar for burnt-offering and their vessels is obvious; but I do not know the object of the table with the bread upon it continually, and up to this day I have not been able to assign any reason to this commandment."[15]

It is very possible that the forcing of these breads to be made unleavened, when God's commandments did not require it, hid their true spiritual meanings to successive generations.

God Commanded Certain Breads to Be Made with Leaven

Let us consider two other Tabernacle and then Temple offerings that were commanded by God to be baked with leaven. Like the twelve breads, they too were always called "bread" and never "matzah." The original Hebrew referred to them as lechem and in the Greek Septuagint as arton (i.e., regular bread).

The first of these was a sacrificial offering of thanksgiving that was commanded to be made with leaven and was called "bread":

> NAS Leviticus 7:12 'If he offers it by way of thanksgiving, then along with the sacrifice of thanksgiving he shall offer unleavened cakes mixed with oil, and unleavened wafers spread with oil, and cakes of well stirred fine flour mixed with oil.
>
> NAS Leviticus 7:13 'With the sacrifice of his peace offerings for thanksgiving, he shall present his offering with cakes of leavened bread.
>
> The other offering, also called "bread," was for the Festival of Pentecost (Shavout) and was commanded to consist of two leavened breads. The Greek word Pentecost means "50," as this festival under Moses happened after the 50 days counting from the morrow of the first regular Sabbath after Passover:
>
> NAS Leviticus 23:16 'You shall count fifty days to the day after the seventh sabbath; then you shall present a new grain offering to the LORD.

It was on this day, following the true Passover of Christ, that God began to pour out His spirit on all flesh (Joel, Acts 2, 10), causing the two leavened "breads" (Jews and Gentiles) to become "one bread," i.e., the spiritual body of Christ (Acts 2:16).

These two breads were made with the same measure of flour as the Showbread and were baked with leaven. And like the Showbread, and the leavened sacrifice for thanksgiving, they were never called "matzah" but always "bread":

> NAB Leviticus 23:17 For the wave offering of your first fruits to the LORD, you shall bring with you from wherever you live two loaves of bread made of two tenths of an ephah of fine flour and baked with leaven.
>
> NAS Leviticus 23:18 'Along with the bread, you shall present seven one year old male lambs without defect, and a bull of the herd, and two rams; they are to be a burnt offering to the LORD, with their grain offering and their libations, an offering by fire of a soothing aroma to the Lord.

Since the thanksgiving offering (also called "thank offering") and the Festival of Pentecost offering are both made with leaven, it makes sense that they are never called "matzah" (unleavened). Along the same lines, since the twelve breads were called "bread" and never "matzah," this affords some proof that in the time of Moses they were made as regular leavened bread. Some say that the leaven in bread always refers symbolically to malice and wickedness, but then this would have God commanding offerings to Him of malice and wickedness.

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At some point in history an argument began between the Pharisees and the Sadducees concerning the true starting point for the countdown to Pentecost, which began with the waving of the sheaf (Leviticus 23:12) and the first-fruits offering.

The Pharisees argued that this 50-day counting was to begin after the Sabbath of the Passover (i.e., the Sabbath of the 15th special day of rest when the Israelites came out of Egypt). The Sadducees argued that since in Hebrew the regular word for the Sabbath (i.e., Saturday Sabbath) was used, that the first Saturday Sabbath in the Festival is what was meant.

God decided the matter by raising Christ from the dead on the morrow of the Saturday Sabbath, and Paul called Christ our “first fruits.” Thus Pentecost also would always fall on a Sunday. The scriptures also bear this out, because Leviticus 23:16 says to count 50 days until the “day after the seventh Sabbath,” and for that 50-count to end on the day after a Sabbath, it had to begin on the day after a regular Saturday Sabbath.

It is possible that the Pharisees changed this date so that events did not align so closely with Christ being both sacrificed at the 14th-day Passover and then resurrected, fulfilling the unleavened first-fruits offering on the morrow of the Sabbath (i.e., Sunday). This change to the Pharisaic doctrine probably took place sometime shortly after Christ fulfilled this first-fruits offering, but either way the change was not scriptural. (*See also*: **Feast of Firstfruits / Counting of the Orem)**

God Also Clearly Commanded When Unleavened Was Required

As we saw in Course 1, God commanded to eat only matzah during the Passover and the seven-day Festival of Unleavened Bread—26 Old Testament verses listed there bore this out. So the question to ask is why the twelve Temple breads were always called “bread” and never “matzah” if they were really matzah under Moses?

When comparing the two leavened bread offerings (the thank offering and those breads at the Feast of Pentecost) to the Festival of Unleavened Bread, we see a marked contrast. Although the English translations add the word “Bread” to this Festival of Unleavened, the original Hebrew and Greek scriptures never connected the word “bread” at all to this festival name.

Here are a couple of examples where the Hebrew text simply says “matzah” (unleavened) and the Greek Septuagint says azumwn (unleavened), but the word “bread” has been added to the English translation:

> KJV Leviticus 23:6 And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.
>
> LXT Leviticus 23:6 καὶ ἐν τῇ πεντεκαιδεκάτῃ ἡμέρᾳ τοῦ μηνὸς τούτου ἑορτὴ τῶν ἀζύμων τῷ κυρίῳ ἑπτὰ ἡμέρας ἄζυμα ἔδεσθε
>
> KJV Exodus 12:8 And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it.
>
> LXT Exodus 12:8 καὶ φάγονται τὰ κρέα τῇ νυκτὶ ταύτῃ ὀπτὰ πυρὶ καὶ ἄζυμα ἐπὶ πικρίδων ἔδονται

Whether or not the word “bread” was added to bolster the translator’s concept of Jesus supposedly eating bread at what the translator believed to be the Passover, it has created confusion. In reality, bread had nothing to do with this seven-day festival.

So you would have to ask yourself why is the exact opposite true with the Showbread? Why are they never called “matzah” in any scripture (Hebrew or Greek)? And why are they never qualified by God or any prophet as being unleavened? On the contrary, they are simply called breads (lechem in Hebrew), just like the other two leavened grain offerings seen earlier—the thank offerings and the Feast of Pentecost bread offerings.

Are we to believe that this exact opposite usage is just a coincidence?

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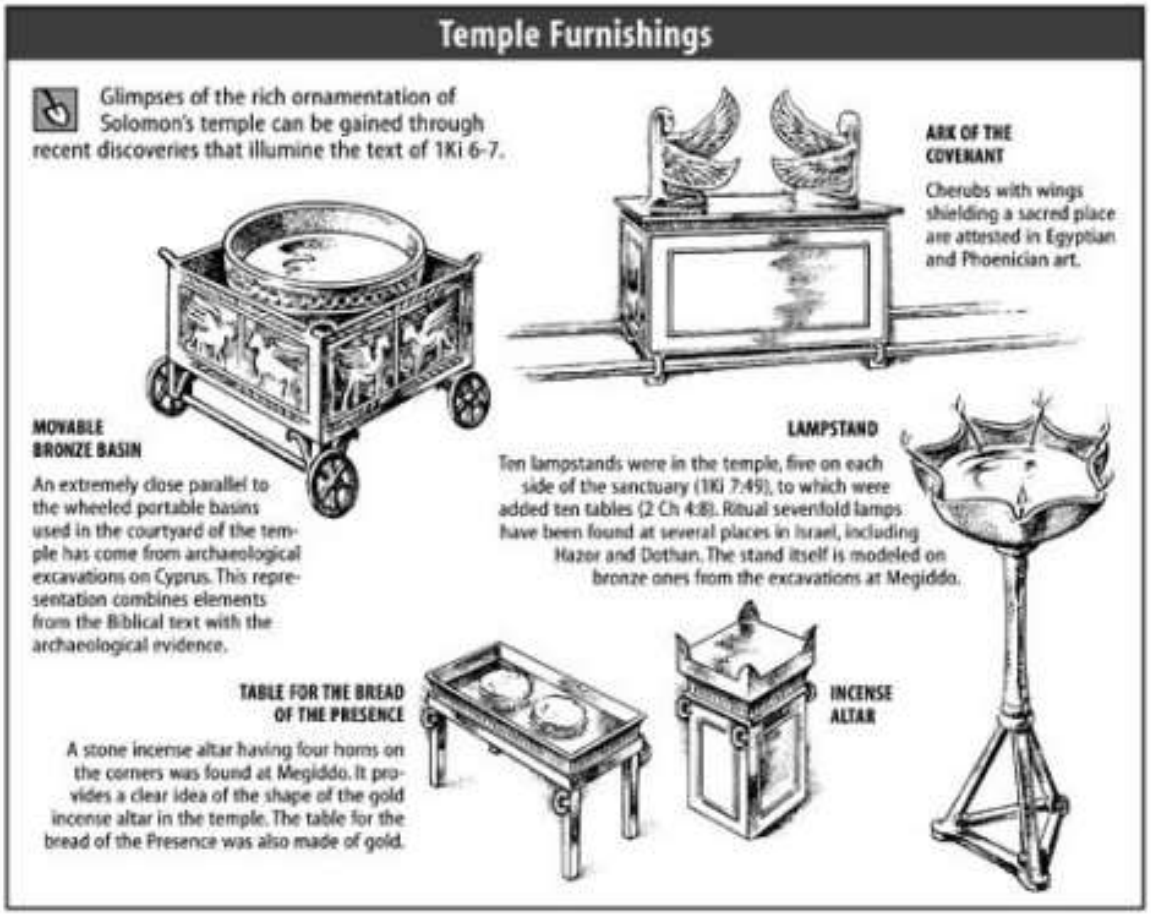
One more thing—in addition to all the times the twelve breads are called “bread” in scripture, there is an occasion when they are called “cakes” or challah in Hebrew (Leviticus 24:5). However, this doesn’t add much to our investigation since “cakes” in the Temple offerings were either leavened or unleavened depending on God’s direction, but the scripture specifically qualifies them each time as either leavened or unleavened (Leviticus 7:13; Exodus 29:2).

[End Excerpts from http://themessianicfeast.com]

See also: **The Last Supper (Eucharist)** Section of the Appendix for related excerpts.

(*See also*: **Feast of Firstfruits / Counting of the Orem)**

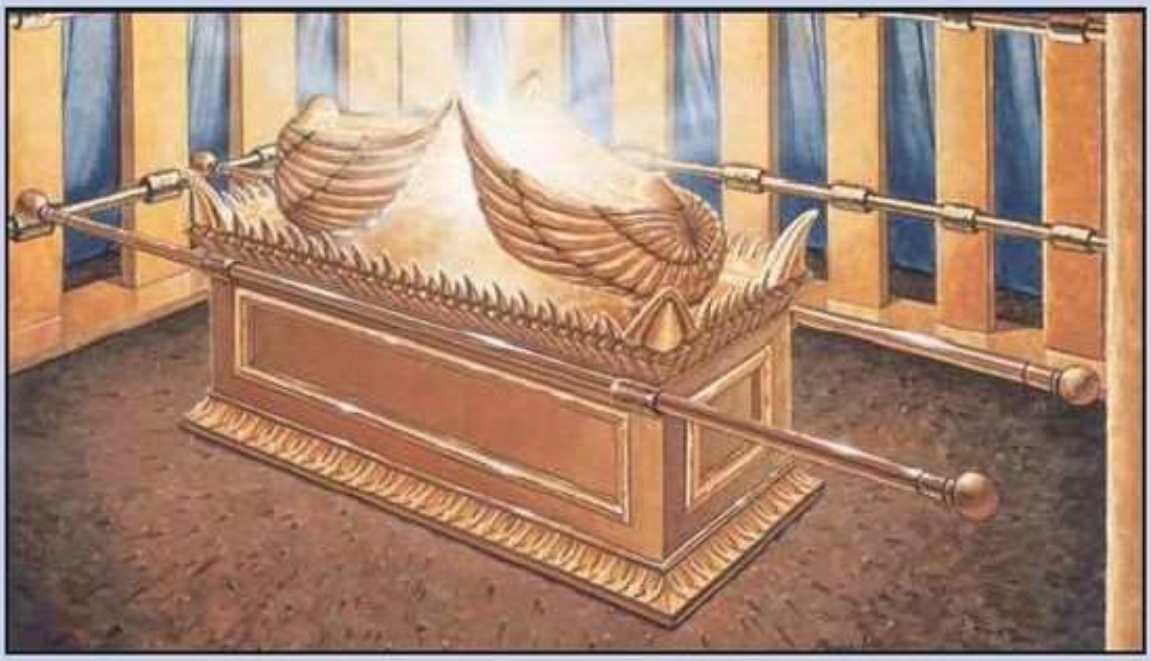
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[Source: ESV Study Bible note]

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The Ark of the Covenant



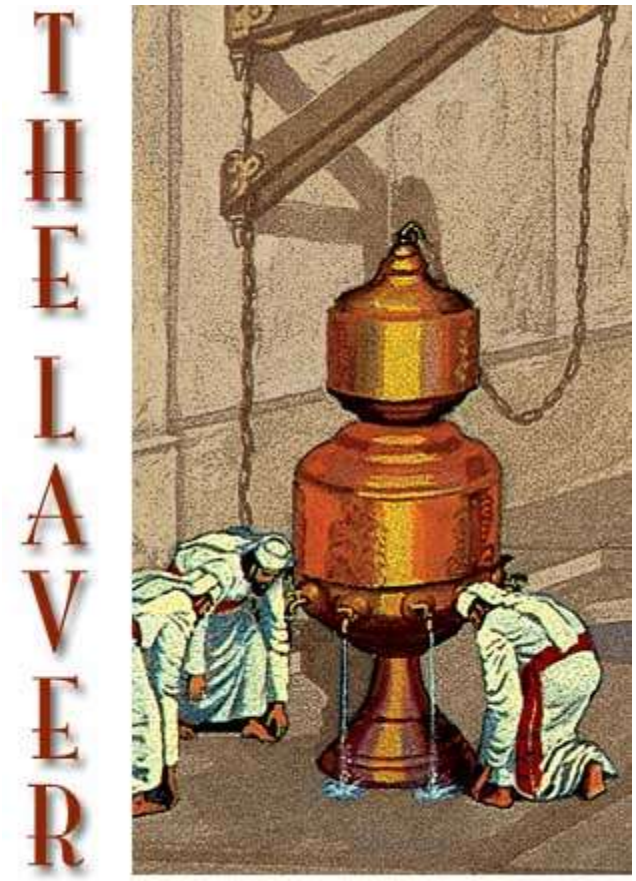
- The Ark of the Covenant was made of acacia wood and covered with gold. The Ark was the first item of furniture constructed after God told Moses to build the Tabernacle. It was the place where God met with and talked with Moses (Exodus 25:10-22).
- The Tabernacle was built to house the Ark of the Covenant. The Ark of the Covenant was intended to be the central focus of the Most Holy Place in the Tabernacle, and 400 years later in the Temple (Ex. 40:1-21).
- The Ark of the Covenant rested in the Most Holy Place behind a thick curtain. This heavy veil in the Temple was torn from top to bottom at the moment of Jesus' death (Exodus 26:31-33; Matthew 27:50, 51).
- God set apart the tribe of Levi to carry the Ark and stand before him, to serve him, and to bless his name. Only the High Priest was allowed to enter the Most Holy Place. He entered once a year on Yom Kippur, the Day of Atonement, to sacrifice and to sprinkle blood on the Mercy Seat to atone for the sins of the people (Deut. 10:8; Lev. 16; Ex. 37:6-9).
- The Mercy Seat was placed on top of the Ark of the Covenant. It included the winged cherubim that faced each other. God dwelled between the cherubim and spoke to the priest (2 Samuel 6:2 and Psalm 99:1).
- There are two lists in Scripture about the contents of the Ark of the Covenant.
  - Hebrews 9:4 says that the Ark contained the stone tablets with the Ten Commandments (the "tables of the covenant"), a golden jar (pot) of manna, Aaron's rod (stick) that budded.
  - Exodus 25:16 and Deuteronomy 10:5 list the stone tablets with the Ten Commandments. Other verses mention that a jar of manna (Exodus 16:32-34) and Aaron's rod (Numbers 17:10) were laid before the testimony and were to be kept for future generations.

Atonement for Sins

	OLD COVENANT (OLD TESTAMENT)		NEW COVENANT (NEW TESTAMENT)	
Type of Sacrifice	Blood of animals	Exodus 12:5 Leviticus 1–7	Blood of Jesus	Hebrews 9:12; 13:12 1 John 1:7
Quality of Sacrifice	Not enough Offered over and over	Leviticus 1–7 Hebrews 9:7-9; 10:4	Enough Offered just once	Hebrews 9:12, 26
Quantity of Sacrifice	Many	Leviticus 1–7 Hebrews 10:1	One	Hebrews 9:25, 26
Effectiveness	For a day, for a year	Exodus 29–30 Hebrews 10:1-4	Forever	Hebrews 7:26, 27 Hebrews 9:12-15
Action or Result	Temporary	Exodus 30:10 Hebrews 9:25	Final	Romans 6:10 Hebrews 9:25-28

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"And you shall make a laver of copper, and its pedestal of copper... " (Ex. 30:18)



The laver, a large vessel which appears like a kettle, is actually the first vessel which the priests have contact with every day, for they must sanctify their hands and feet from its waters before commencing any sacred task in the Holy Temple.

The original laver which was constructed for the desert tabernacle in Moses' time included 2 spigots for releasing the water. In the era of the Second Temple, the High Priest Ben Katin, who fashioned the muchni, also fashioned 12 faucets for the laver, so that the entire shift who participate in the offering of the daily sacrifice may sanctify themselves at once.

The Laver Must Be Constructed of Copper

According to the verse above wherein God commanded Moses to make the laver, it must be constructed of copper. Although many other Temple vessels were constructed of costlier metals such as gold or silver, thus giving greater honor to the will of God - the laver was to be made exclusively from copper. Even later, throughout all the subsequent generations of the Holy Temple, and even when the nation knew times of great prosperity and decorated the entire Second Temple in gold, the laver still remained of copper.

The Midrash (Bamidbar Rabbah 9:14) relates that the original laver was made from the contributions of the righteous women of Israel, who donated their shiny mirrors towards this cause. These mirrors, made of highly polished copper, were melted down and it was from these that the laver was created. This act of sacrifice was precious in the eyes of the Holy One - the fact that the women cared more about fulfilling the word of God than about their own appearance. He declared that the laver must be of copper throughout the ages, to invoke the merit of these righteous women, so the memory of their action will always be before Him.

The Reason for the "Muchni"

There is a specific concern of the laws of Biblical purity with regard to the copper laver, although the same problem can effect certain other vessels as well: anything left overnight in a sacred vessel becomes unfit for use in the morning. If water was left in the laver overnight, the priests would not be able to sanctify themselves with this water. Thus, the laver had to be emptied of its contents at the end of the day. But how could it be refilled quickly with enough water? In addition to this priest who officiates at the removal of the ashes, all 12 priests who will soon be offering the daily morning sacrifice must also wash their hands and feet at the laver!

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Ben Katin, one of the High Priests who served during the era of the Second Temple, devised a system whereby this problem of ritual impurity can be circumvented: the mechanism of the muchni, meaning "machinery," or possibly derived from the word for "prepared." By emptying the laver of its contents from the previous day and then submerging in into a specially-made pool under the court, fresh water was obtained for the new day when the laver was hoisted up by the first priest in the morning - he who goes to remove the altar ashes. It was this sound of the laver being raised up with the muchni that could be heard by the other priests in the court, on the other side of the altar.

[Source: https://www.templeinstitute.org/laver.htm]

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The Lampstand (Menorah)

Exodus 25:31-40 (NASB)

31"Then you shall make a lampstand of pure gold. The lampstand and its base and its shaft are to be made of hammered work; its cups, its bulbs and its flowers shall be of one piece with it.

32"Six branches shall go out from its sides; three branches of the lampstand from its one side and three branches of the lampstand from its other side.

33"Three cups shall be shaped like almond blossoms in the one branch, a bulb and a flower, and three cups shaped like almond blossoms in the other branch, a bulb and a flower--so for six branches going out from the lampstand;

34and in the lampstand four cups shaped like almond blossoms, its bulbs and its flowers.

35"A bulb shall be under the first pair of branches coming out of it, and a bulb under the second pair of branches coming out of it, and a bulb under the third pair of branches coming out of it, for the six branches coming out of the lampstand.

36"Their bulbs and their branches shall be of one piece with it; all of it shall be one piece of hammered work of pure gold.

37"Then you shall make its lamps seven in number; and they shall mount its lamps so as to shed light on the space in front of it.

38"Its snuffers and their trays shall be of pure gold.

39"It shall be made from a talent of pure gold, with all these utensils.

40"See that you make them after the pattern for them, which was shown to you on the mountain.

Details of Construction

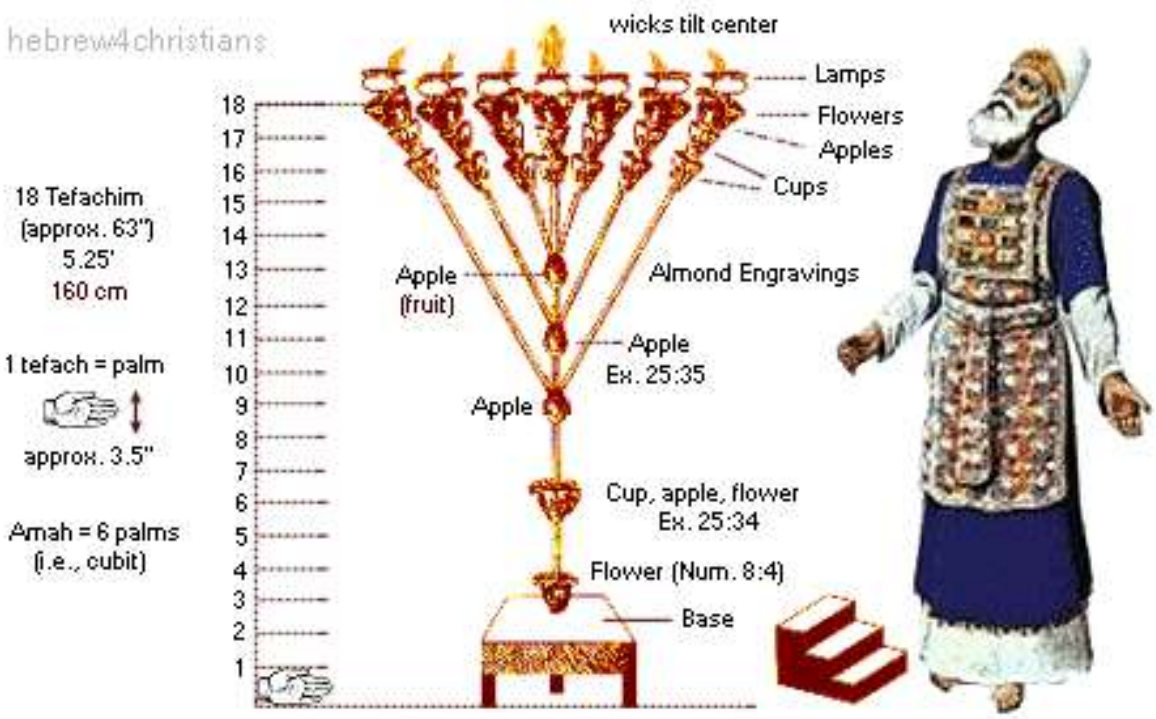
Exodus 25:31-40 gives a general description of the lampstand (Menorah). It was hammered from one piece of solid gold as opposed to several pieces being joined together. It had 7 branches and there were bulbs and flowers design on the branches. According to Jewish traditions, the Menorah was 18 handbreadths (4.5 feet) high. It weighed one talent (100 lbs).

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The Holy Menorah

Further thoughts on Terumah/Tetzaveh by John J. Parsons (www.hebrew4christians.com)

The holy menorah (מְ נ וֹ ר ה) was formed from one piece of pure beaten gold weighing 3,000 shekels of silver (nearly 100 pounds). It was a highly decorative work that had seven branches (with seven lamps), nine flower blooms, eleven fruits, and twenty two cups. According to the Talmud, the menorah measured eighteen tefachim (i.e., "palms") in height (from the base to the start of the lamps), or roughly 5.25 feet. It is called the "lamp of God" (3:3(. (נֵ ר ֹת יְ הֹ וָ ה .maS 1(serutpircS eht רוח



(Note: above image is meant to highlight the different features only, not exact)

The "lamp of God" was to be made by hammering a single piece of solid gold into shape (Exod. 25:36). Note that the word translated "hammered" or "beaten" (מִ ק ְ שָׁ ה) comes from the word for "difficult" in Hebrew (ק ְ שָׁ ה). According to midrash, the method for constructing the menorah was difficult for Moses to comprehend, so the LORD first showed him one in the fire and told him: "This is how you will make it." Moses was unable to do so, however, so the LORD told him to take a block of gold and have Betzalel (the carpenter from Judah) throw it into the fire. After a flash of dazzling light, a glorious menorah came out formed by God Himself.

Details of the Menorah

Although the details have been discussed (and debated) in the Talmud and related Jewish literature, the following are considered to be reliable details regarding the construction and function of the menorah. Refer to the illustration (above) for more information:

1. **Seven lamps** (i.e., nerot: נ ו ר ת). The menorah had seven lamps, one lamp on top of the middle stem and one on top of each of its six branches. Each lamp

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was made of the same gold used to form the rest of the menorah. The lamps were "boat shaped" with pointed ends that faced the center lamp. The center lamp, however, resembled a basin. Each lamp had a cover on it with a hole in the middle for the oil. The wicks were positioned by either bending them toward the center or by clamping them down between the bowl and the cover. The lamps themselves were lit daily, "from evening until morning," from right to left (Exod. 27:21). According to the Talmud (Shabbat 22b), each lamp held about 9 ounces of the purest olive oil, sufficient to burn throughout the night. Wicks were created from worn-out garments of the priests.

2. **Seven branches** (i.e., kanim: קִ י נ ם , from קָ נ ה , a "reed" or "stalk") The middle branch (or "stem") ascended straight up from the center of the base, and the six branches emerged from three "apples" (or fruit) proportionately located on the stem. Two branches extended diagonally from each side of the apple until they reached the exact height of the middle stem. Unlike modern depictions of the menorah, it is thought that the branches were all straight (yashar), not curved. In that sense, the menorah itself resembled a tree, just as the Torah is referred to as a Tree of Life (עֵ ץ־ ח ַ י ִ ם). According to the Talmud, the height of the menorah, from base to the end of the branches, was 18 "handbreadths" (i.e., tefachim: טְ פָ חִ י ם), or roughly 63 inches (160cm). The first three tefachim were the base itself. The other elements (cups, buds, and flowers) were then placed up the tree.

3. **Nine Flowers** (i.e., perachim: פְּ ר ָ חִ י ם) These were ornamental parts intended to beautify the menorah. According to Targum Yonathan, the flowers were similar to roses. The flowers appeared at the top of each branch, just before the lamps (the other two occurred on the main stem, including one at the base of the menorah). According to Tosofot, all the ornaments of the menorah measured one tefach in height (i.e., 3.5" or the width of a handbreadth), except for the combined flower/cup/apple that appeared on the stem at tefach 6.

4. **Eleven fruits** (i.e., kaftorim: כַּ פְּ תֹּ ר ִ וֹ ת ם) These were functional ornamentations that protruded on the stem and formed the start of the pairs of branches for the menorah. The branches would extend outward from the top of the three fruits on the main stem, and also appeared at the top of each branch as well. The Talmud (Menachot 28b) states they were shaped like apples. They are sometimes likened to the "buds" that develop into fruit. All of the apples had almond decorations engraved on them.

5. **Twenty-two cups** (i.e., gevi'im: גְּ בִ ע ִ ים). The "goblets" or "flower cups" were really chalice-like containers used to hold larger quantities of liquid that resembled almond buds (Exod. 25:33; Jer. 35:5). They are likened to "stems" that supply the liquid for the blossoms and fruit. According to Rashi, the cups resembled long and narrow tubes rather than flower cups. There were three cups located at the top of each branch, and an extra cup located lower on the main stem.

6. **One base** (i.e., yarech: יֶ ר ֵ ך) with three legs. The base was either square or rectangular in shape and made of hammered pure gold. A flower that adorned its top (Exod. 25:31; Num. 8:4). The exact dimensions of the base are not stated. The Talmud (Menachot 28b) says that the base had three legs that rose three tefachim high (i.e., approx. 10.5").

7. **Various Utensils** (i.e., kelim: כֵּ לִ י ם). In addition to the menorah itself, "utensils for oil" (שֶׁ מֶ ן ה כְּ לֵ י) were created (Num. 4:9). These included tongs

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(to place/remove the wicks), trays, and spoons to remove ashes from the wicks (Exod. 25:38). In addition, a three-stepped platform was placed in front of the menorah for kindling the wicks and cleaning the lamps. Like all other utensils of the Mishkan, these items were made out of pure gold.

As mentioned above, the lamps of the menorah were lit daily, "from evening until morning," starting from the central lamp (the shamash) and then moving right to left (Exod. 27:21). According to the Talmud (Shabbat 22b), while all the lamps received the same amount of olive oil, the "westernmost" lamp (according to Rashi, the center lamp, due to its orientation) miraculously never ran out of oil, even though it was kindled first in the sequence. In other words, when Aaron would rekindle the lamps every evening, he found the shamash still burning, so he simply refilled it with oil and trimmed its wick. This miracle is also said to have occurred during the Temple period, though it abruptly ended about 40 years before the destruction of the Second Temple (c. 30 AD), after the death of Yeshua the Messiah, the true Servant and Branch of the LORD. As it is attested in the Talmud: "Our Rabbis taught: During the last forty years before the destruction of the Temple the lot ['For the Lord'] did not come up in the right hand; nor did the crimson-colored strap become white; nor did the westernmost light shine" (Yoma 39a).

After the death and resurrection of Yeshua, the parochet of the Temple was rent asunder and the miraculous center light of the menorah began to shine throughout the whole world. "God is light" (1 John 1:5); in His light we do see light (Psalm 36:9). "For God, who said, "Let light shine out of darkness," has shone in our hearts to give the light of the knowledge of the glory of God in the face of Yeshua the Messiah" (2 Cor. 4:6).

The 49 Gates of Torah

According to the Malbim, the Menorah itself is said to reveal the light of the Torah. These are sometimes called the "49 Gates of Torah." The seven branches represent the first seven words (i.e., verse) of Genesis. 1:1; the eleven fruits represent the first eleven words of of Exodus 1:1; the nine flowers represent the nine words of Leviticus 1:1; and the twenty two cups represent the twenty two words of Deuteronomy 1:1. But what about the Book of Numbers? The seventeen words of Numbers 1:1 refer to the seventeen tefachim (handbreadths) of the Menorah's height (excluding the lamps on the top).

The Hidden Light of the World

The light from the menorah is a spiritual light. It was not seen from the outside of the Tabernacle, but only while inside the holy chamber, before the holy place of sacrificial atonement. It enabled service to God to be performed, though it was not a light to be used for profane purposes. Notice that the six lamps faced the central lamp -- a picture of Yeshua, the Light of the World whose arms and legs were "hammered" for our sins.... He is the suffering servant (shamash) who lightens everyone in the world. He is the center, the supporting trunk for the other branches (John 15:5).

The light itself came from the burning of pure olive oil - a symbol of anointing and the Holy Spirit (הַ קָּ דָ שׁ ר וּ חַ). It was kindled by the hand of a man of peace and humility. Likewise, when we are given light to behold the sacrifice of Yeshua for our atonement (כַּ פָּ ֹר ה), we are filled with the divine light (John 8:12; 1 John 1:7, Eph. 5:8). When we come to the cross, we can behold the truth of God's unfailing love that draws us to be united with Him.

[Source: https://hebrew4christians.com/Scripture/Parashah/Summaries/Tetzaveh/Menorah/menorah.html]

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In A.D. 70, the Romans carried the booty of the Jerusalem Temple to Rome. A stone relief of that Menorah can be viewed in the Triumphal Arch of Titus, located just north of the Coliseum in Rome. This is the most accurate depiction we have of the Menorah.

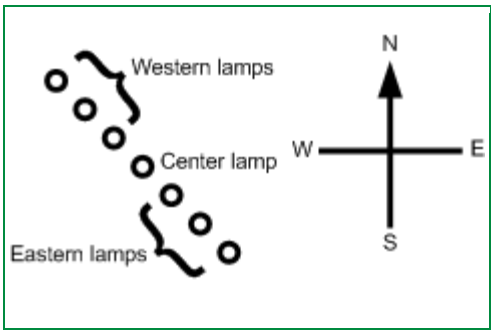


In 1999, the Temple Institute had constructed a Menorah suitable for the next Holy Temple. According to the Institute, it was built to the exact specifications of the Torah. This Menorah however is hollow. It was built with a bronze substructure, which was then immersed in a vat of gold. It is thus plated with almost 95 lbs. of "one piece of gold".

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The Service of the Lampstand

The original Menorah was placed adjacent to the south wall, just across the room from the table of showbread in the Holy Place of Moses' Tabernacle. Jewish tradition says it stood obliquely toward the east and toward the south. Some Rabbinic sources say the three eastern lamps faced northwest toward the center lamp and the three western lamps faced southeast toward the center lamp. The center lamp faced northeast toward the middle of the room. This center lamp was also called the "Western Lamp" because it stood just west of the three eastern lamps. Each lamp held "six eggs" measure of oil which would last half a day.



In the tabernacle in the wilderness, the lamps of the newly constructed menorah were cleaned by the priests in the morning and lit in the evening with the consecrated fire from the altar. Later tradition says that the center lamp burned continuously, both day and night, on the same amount of oil. Rabbis called this "the miracle of the Menorah."

Tradition from the days of the Second Temple says that a priest would service the lamps, except the two most easterly, twice every day, morning and evening. He trimmed and refilled the lamps that were still burning. If he found any lamps extinguished, he removed the wicked and old oil from those which had become extinguished, supplied fresh oil, and re-lighted them from the center lamp. But the center lamp might only be re-lighted by fire from the altar itself. The two eastern lamps were left burning until after the morning service. The center lamp was left burning all day and was refilled in the evening.

[Source: http://www3.telus.net/public/kstam/en/temple/details/lampstand.htm]

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The Holy Temple Menorah Today



The menorah which stands today in Jerusalem's old city Jewish Quarter, overlooking the Temple Mount, is the work of the Temple Institute. It was created exclusively to be used in the new Holy Temple. The menorah was painstakingly crafted after years of extensive research by the Temple Institute's full time staff of researchers. The conclusions upon

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which the construction of the menorah was based took into account archeological evidence and, of course, the halachic (Jewish law) requirements of materials, dimensions, ornamental affects and manner of manufacture as first delineated in the Book of Exodus, and further explicated by Jewish sages throughout the millennia.

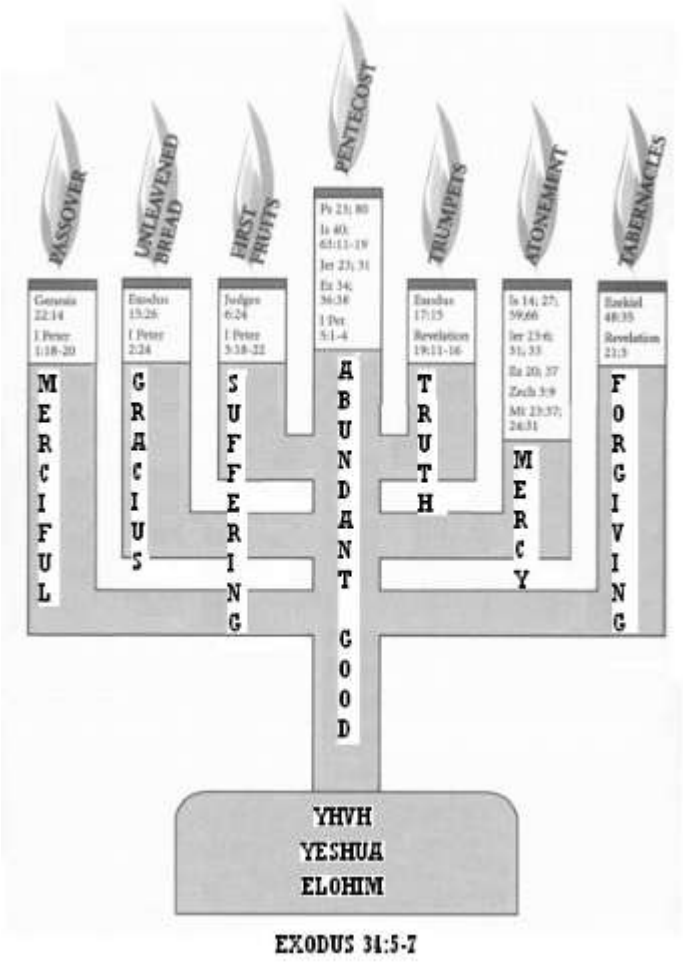
The menorah weighs one-half ton. It contains forty five kilograms of twenty four karat gold. Its estimated value is approximately three million dollars. The construction of the menorah was made possible through the generosity of Vadim Rabinovitch, a leader of the Jewish community of Ukraine.

Since the menorah was moved from its former location in the old city's Roman Cardo to its current location alongside the Yehudah HaLevi steps leading down to the Western Wall Plaza and the Temple Mount, it has become a place where thousands of people stop daily, meet friends, learn about the menorah, marvel at its beauty and envision its ultimate standing place in the Kodesh Sanctuary of the rebuilt Holy Temple.

[Source: http://www.templeinstitute.org/history-holy-temple-menorah-1.htm]

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Meaning Behind the Menorah – Jesus



[Source: Aleph-Tav, www.servantofmessiah.org]

Jesus attended several of these feasts during his life. Upon the lighting of the candle, He once cried out, "I am the light of the world." (John 8:12)

Jesus was born on the date of the Feast of Tabernacle. The Angels reference this festival when they tell the shepherds that this is a time of great joy for all people. John tells us that "Jesus was the Word made flesh" that came to dwell or tabernacle among us. (John 1:14)

The Menorah was God's road map to the Christ. It laid out his birth, death, burial, resurrection, and eventual return. Christmas is the promise that God tabernacled with us on the great Feast Day of celebration. We are not alone. God is with us.

[Source: http://www.theblaze.com/contributions/jesus-is-the-meaning-behind-the-menorah/]

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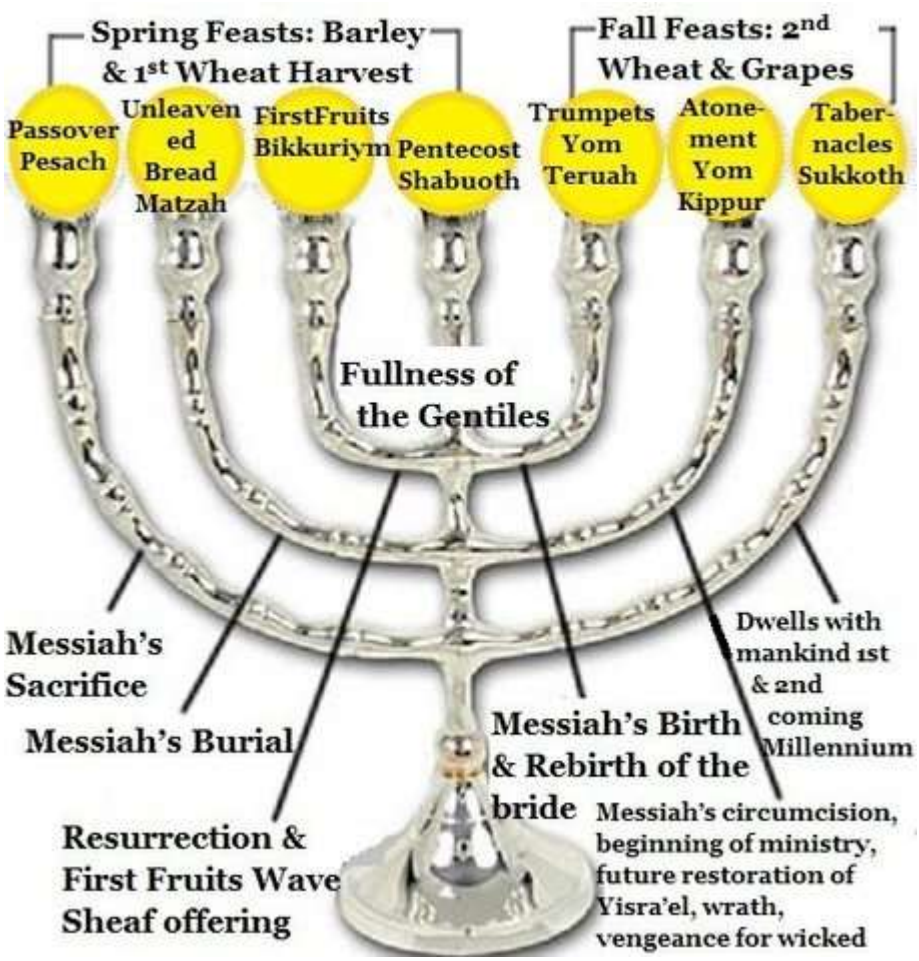
[Source: http://www.pray4zion.org/thelast3fallfeastsofthelord.html]

See also:

http://www.awarenessministry.org/menorahlampstandofgodmoses.htm

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Messianic Judaism Menorah



Soure: unknown

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Services

The High Priest (Exodus 28)



The High Priest in his golden garments.

The High Priest was appointed to Aaron and his sons. He was in charge of the other priests and was allowed to enter the Most Holy Place once a year on the Day of Atonement.

The High Priest had two sets of uniforms:

1.Golden Garments which he wore all year round;

2.White Garments which was worn only on the Day of Atonement.

Ordinary Priest (Exodus 28:39-43)



An ordinary priest.

No priest, neither ordinary priest nor the High Priest himself, was fit to serve in the Temple unless he was wearing the priestly garments. The lay, or ordinary, priests must wear four garments - the tunic, the belt, the turban and the pants. These garments were made from white flax; hence they were referred to as the "garments of white," and they were also worn by the High Priest on the Day of Atonement.

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Old Testament Priests & Priesthood

■ Definition: A priest is one authorized to perform the sacred rites of a religion, especially a mediator between man and God." (Webster)
■ The origin of dedicated priests is uncertain.
■ Melchizedek, King of Salem was a priest of God (Gen. 14:18)
■ Moses' father-in-law, Jethro, was priest of Midian. (Exodus 4:1)
■ There were priests among the Israelites when they came out of Egypt. (Exodus 19:22, 24)
■ There were false priests who served false gods:
- Priest of Midian (Exodus 18:1)
- Priests of On (Genesis 41:45)
- Priests of Dagon (1 Samuel 5:5)
- Priests of the high places (1 Kings 12:32)
- Priests "of them that are no gods." (2 Chronicles 13:9)

■ At Mount Sinai, God designated Aaron and his descendants to serve as priests. (Exodus 28:1, 44; 30:30; 40:13-15; Numbers 3:3)
■ All priests were Levites, but not all Levites were priests.
■ Only those designated could perform priestly duties.
- Not other Levites (Numbers 16:1-3; 1-10; 10:1-3)
- Not even Moses or his descendants (1 Chronicles 23:13)
- Not anyone other than Aaron and his descendants (Numbers 16:40)

■ QUALIFICATIONS FOR PRIESTLY SERVICE:
- Must be a male (Exodus 28:1)
- Must be a descendant of Aaron (Exodus 28:1) with a documented linage.
- Must be between 30 and 50 years old. (Numbers 4:3)
- Must be unblemished (not lame or blond). (Lev. 21:16-23)
- Must have a proper marriage. (Leviticus 21:9, 14)
  - Not married to a harlot.
  - Not married to a divorced woman.
  - Not married to a widow other than a priest's widow. (Ezekiel 44:22)
  - The high priest must marry a virgin of his own people.
- Must have no uncleanliness (leprosy, etc.). (Lev. 22:3-9)



- Must have an untrimmed beard with well trimmed (but unshaved) hair. (Ezekiel 4:20; Leviticus 21:5
- Must be properly dressed. (Exo. 28:1-4; Ezekiel 44:17-19)

■ **DUTIES OF THE PRIEST**
- Teach the people. (Leviticus 10:8-11)
- Serve as judges to resolve controversy. (Deut. 21:5)
- Offer sacrifices. (Exodus 29:38-42)
- Assess impurity. (Leviticus 13-15)
- Burn incense. (Exodus 30:7-8)
- Bless the people. (Numbers 6:22-27)
- Bless God (Deuteronomy 10:8)
- Keep the tabernacle. (Numbers 3:38; 4;16)
- Take care of the altar (Leviticus 6:8-13), the lamps, and the showbread (Leviticus 24:1-9)
- Prepare the holy things for each days journey. (Num. 4:5-15)
- Continue the sacred fire. (Leviticus 6;12-13)
- Blow the trumpets. (Numbers 10:1-10)

■ **THE HIGH PRIESTS**
- Also called the chief priest. (2 Chronicles 19:11)
- God's leader over the priests.
- Aaron served as the first High Priest. (Exodus 40:12-13)
- Aaron's son, Eleazer, replaced him as High Priest when he died. (Numbers 20:26-28)
- The position of high priests continued through the time of Christ (Matthew 26:3 and apparently to the time of the destruction of the temple by the Romans in 70 A.D.

■ **DUTIES OF THE HIGH PRIEST**
- Direct the work of the priests & Levites. (Numbers 3:4)
- Inquire of the Lord. (Judges 20:28)
- Consecration of the priests. (Exodus 29:1-37)
- Maintain the golden candlestand with its fire. (Lev. 24:1-4)
- Burning incense daily (Exodus 30:7-8), and in a special way on the Day of Atonement. (Leviticus 16:2, 12-13)
- Offering sacrifices on the Day of Atonement. (Hebrews 5:1; Leviticus 23:6, 11, 15, 20)

Barnes Bible Charts

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The Golden Garments (Exodus 28)

The Golden Garments



All year round, the High Priest wore eight garments: The ephod, breastplate, robe, tunic, turban, belt, golden head plate, and pants. Over the white tunic, he put on the sky-blue robe, hemmed with decorative pomegranates and bells which rang as he moved around. Then he put on the ephod, which looked like an apron and was fastened by a long belt. There were two shoulder-straps sewn onto the belt. These straps went behind, up and over the priest's shoulders. Two sardonyx stones were attached at the ends of these straps, on the shoulders. He also put on a breastplate, set with twelve precious stones, one stone representing each of the twelve tribes of Israel. His turban differed from those of the ordinary priests, and had in front a golden plate inscribed "Holy to the Lord".

The White Garments (Leviticus 16:4)



The White Garments

Only on the Day of Atonement would the High Priest wear the white garments: tunic, belt, turban and pants. These garments are made from white flax; hence their designation "the white garments." This signifies that the High Priest came before God within the Most Holy Place humbly and simply. He did not come in the outward splendor of gold and rich colors, but in pure white. Furthermore, white is the color of forgiveness,

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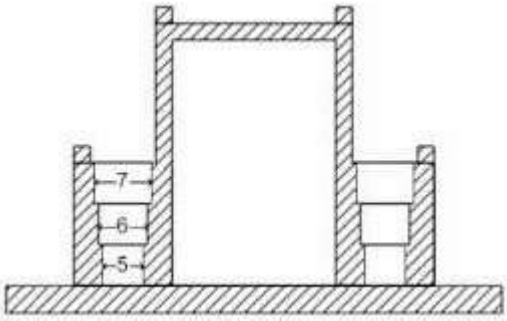
and forgiveness is what the High Priest is seeking for himself and all Israel as he came before the Ark.

After the conclusion of the Day of Atonement, he will never again wear the white garments in which he officiated on this day. They are hidden in the place where he removes them, as indicated by Leviticus 16:23.

The Services of the Priests (1 Chronicles 9:26-34; Ezekiel 42:13-14)



One of the side rooms



Cross-section of the Temple

These Bible passages gives us a glimpse of the services of the priests and Levites in these chambers:

- Some prepared the mixing of the spices and some prepared the showbread every sabbath
- Some were in charge of the utensils of service
- Some were the singers who lived in the chambers and were free from other duties
- Some guarded the treasuries
- Here they would change their priestly garments
- Here they would feast upon the holy sacrifices and portions for the priests

[Source: http://www3.telus.net/public/kstam/en/temple/study/side_room2.htm?study=on#]

See also "The Five Offerings in the Old Testament" in this Appendix.

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Priestly Garments

"And draw near to yourself Aaron your brother, and his sons with him, from among the children of Israel, that he may minister to me in the priest's office; Aaron, Nadav, and Avihu, Elazar, and Itamar, the sons of Aaron. And you shall make sacred garments for Aaron your brother, for honor and for beauty. And you shall speak to all who are wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister to me in the priest's office. And these are the garments which they shall make: a breastplate, and an ephod, and a robe, and a quilted undercoat, a mitre, and a girdle; and they shall make holy garments for Aaron your brother, and his sons, that he may minister to me in the priest's office ..."
(Exodus 28:1-4)

Moses was instructed by G-d that the garments of the priests were to be both dignified and beautiful; as precious as the garments of royalty. Indeed, the Talmud informs us that when the wicked Persian king Ahasuerus made a feast for his advisors and officers and sought to impress them with his greatness (as recorded in the scroll of Esther, which tells the story of Purim) he put off his own royal vestments and donned the uniform of the High Priest... which was more precious than his own. These priestly garments were in his possession since the First Temple had been destroyed by the Babylonians.

Understanding Life in the Holy Temple

It is noteworthy and revealing that one of the finest ways to gain insight into both the details of life in the Holy Temple, and to its inner spirit, is by a study of the priestly garments.

We shall see that these garments are essential in order for the priests to function in their sacred capacity; so much so that in their absence, the offerings made by the priests in the Temple have no validity! Without his uniform, the priest who serves in the Holy Temple is considered like a *"stranger"* serving before the L-rd - like an ordinary non-priest. What, then, is the basis for the garments' powerful significance?

The Garments Possess An Intrinsic Holiness

No priest, neither lay nor the High Priest himself, is fit to serve in the Temple unless he is wearing the sacred garments. As the Talmud states, *"While they are clothed in the priestly garments, they are clothed in the priesthood; but when they are not wearing the garments, the priesthood is not upon them"* (BT Zevachim 17:B). Conducting the service without these garments would render the priests the same as those who are not descendants of Aaron - all of whom are unfit for service in the Temple.

Why does the Bible attach so much significance to the garments? Because their quality is such that they elevate the wearers - Aaron and all his descendants - to the high levels of sanctity required from those who come to serve before G-d in the holy place. These garments themselves possess a certain holiness; powerful enough to sanctify all those who merely come in contact with them, as we read in the prophets: *"... so as not to hallow the people with their garments"* (Ezekiel 44:19).

Actually, the Hebrew expression which we are translating as "sacred" or "holy" garments also means "garments of the Temple;" that is, the garments themselves show that their wearers are standing in the Divine service.

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The Garments Atone for Sins

Another important quality of the priestly garments is that their very presence, worn by the priests during the Temple service, serves to atone for the sins of Israel. It is taught that just as the sacrifices facilitate an atonement for sin, so do the priestly garments *(BT Zevachim 88:B)*.

This is one of the deeper aims of wearing these garments, and something for the priest to ponder while they are upon him. For his everyday actions in the Temple transcend his own personal idiom and take on a more universal theme... he makes atonement and spiritual rectification for all humanity.

Thus we are taught *(ibid.)*:

1. The tunic, which covers most of the priest's body, atones for killing.
2. The pants atone for sexual transgressions.
3. The turban, worn on the head, atone for haughtiness.
4. The belt, wound about the body and worn over the heart, atones for "sins of the heart" - improper thoughts.
5. The breastplate atones for errors in judgment.
6. The ephod atones for idolatry.
7. The robe atones for evil speech.
8. The High Priest's crown atones for arrogance.

"For honor and for beauty"

The rabbis established that G-d's command for the priestly garments to be *"for honor and for beauty"* teach us that they must be new and dignified. If the garments were soiled, stained, or ripped, the priests may not conduct the service while wearing them - and if they did, the service would be invalid.

Another aspect of *"honor and beauty"* means that the uniform must fit each fit perfectly. It was forbidden for the pants, for example, to be too long or too short. The garments were made to order for each priest, tailored to fit his measurements exactly.

This tells us something of the tremendous work force needed to turn out these garments in such quantities that every priest in Israel could be supplied with his own garments. As we shall learn with regard to the incense offering, there were so many priests available for duty in the Holy Temple that no priest ever offered the daily incense service more than once in his lifetime, and it was offered twice daily for many hundreds of years! Yet each had his own garments.

The Garments Were Not Washed

Furthermore, although the priests were extremely neat, just as they were diligent and careful - still, they were working with the sacrifices. Any garment which became soiled to the extent that its stains could not be removed, those garments were not washed. When they became disqualified from use in this manner, they were shredded and used to fulfill another of the Creator's commandments! The tunics were used to make wicks for the menorah, and the belts and pants, wicks for the oil lamps of the Festival of the Water Libation which took place in the Women's Court during the Festival of Sukkot.

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This applies only to the garments of the ordinary priests, of which there were a great many. When the High Priest's uniform became unusable through wear and tear, it was not destroyed, but hidden away so that no other man could ever wear it.

The Three Categories of Priestly Garments

There are three separate categories of priestly garments:

1. The High Priest's uniform, which he wears all year round. These consist of eight garments, called the *"golden garments."*
2. The clothing worn by the High Priest on the Day of Atonement. These are four garments called the *"white garments."*
3. The uniform of the ordinary priests, consisting of four garments.

The Golden Garments

The eight garments worn by the High Priest all year round are as follows:

The ephod, breastplate, robe, tunic, turban, belt, crown, and pants.

These are the garments described in these verses: "And these are the garments which they shall make: a breastplate, an ephod, a robe and a tunic of checkered pattern, a turban and a belt. And they shall make the sacred garments for your brother Aaron and his sons, to serve me." *(Ex. 28:4)*.

"And you shall make a crown of pure gold" (ibid. 36). *"And make for them linen pants."* (ibid. 42).

The White Garments

With regard to the High Priest's service on the Day of Atonement the Bible states: *"He shall put on the holy linen tunic, and he shall have the linen pants upon his flesh, and he shall be girded with a linen belt, and with the linen turban he shall be attired." (Lev. 16:4)*.

The four garments worn by the High Priest on the Day of Atonement are the tunic, pants, the turban and the belt. These garments are made from white flax; hence their designation *"the white garments."* They must be woven, as mentioned above, and each thread used must be six-ply - woven from six individual strands of fabric.

The High Priest had two tunics which he wore on the Day of Atonement. One-he wore in the morning, and the other at the evening.

After the conclusion of the Day of Atonement, he will never again wear the white garments in which he officiated on this day. They are hidden in the place where he removes them, as the verse indicates *"And Aaron shall come into the Tent of Meeting, and he shall take off the linen garments, which he put on when he went into the holy place, and he shall leave them there."* (ibid. v. 23)

The Uniform of the Ordinary Priests

The ordinary priests wear four garments all year round-these are the same as the "white garments" worn by the High Priest on the Day of Atonement: tunic, pants, hat, and belt. Referring to these priests, the verse states "And for Aaron's sons you shall make for them tunics, and you shall make for them belts, and you shall make for them hats... and

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make for them linen pants... " *(Ex. 28:40-42)*. These garment are to be made from flax, and they too must be created from threads consisting of six individual strands.

The Materials

Five Components in the Garments

Five different materials were used to create the priestly garments:

1. gold
2. techelet, sky-blue wool
3. dark-red wool
4. crimson wool
5. twisted linen

The gold was beaten into thin sheets, and then cut into fine threads. The techelet sky-blue color (said by the Talmud to resemble indigo - BT Menachot 42:B) was a dye obtained from an aquatic invertebrate known as chilazon. The exact identification of this animal, and the method used to produce the dye, is the subject of extensive research. While various attempts have been made to conclusively identify the chilazon, most recently it has been classified to the Mediterranean snail known as murex trunculus.

The dark-red color (said by some to more closely resemble purple), argaman in Hebrew, is also derived from a snail; possibly the murex trunculus as well. According to this theory, the difference in color is a product of the amount of time the substance is initially exposed to sunlight.

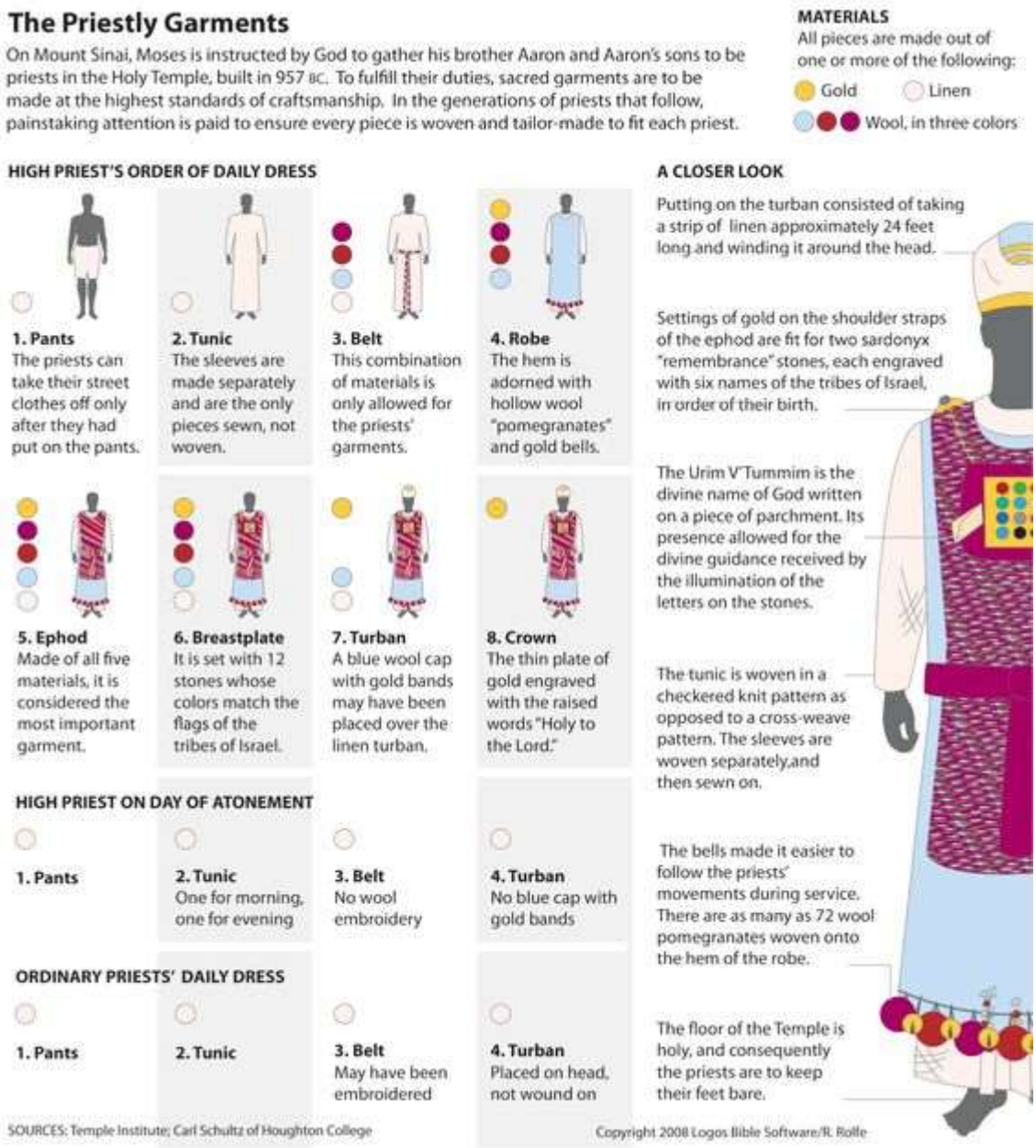
The crimson color is produced from a worm called by the Bible the "crimson worm," tola'at shani in Hebrew, a mountain worm which has been identified as kermes biblicus, the cochineal insect.

The Hebrew word which appears here for "linen" is shesh, which literally means "six." This indicates that each thread used in these garments is required to be a six-ply linen thread.

Some of the garments were composed of all five ingredients; some contained three or four; some contained only one.

More details at: http://www.templeinstitute.org/beged/priestly_garments.htm

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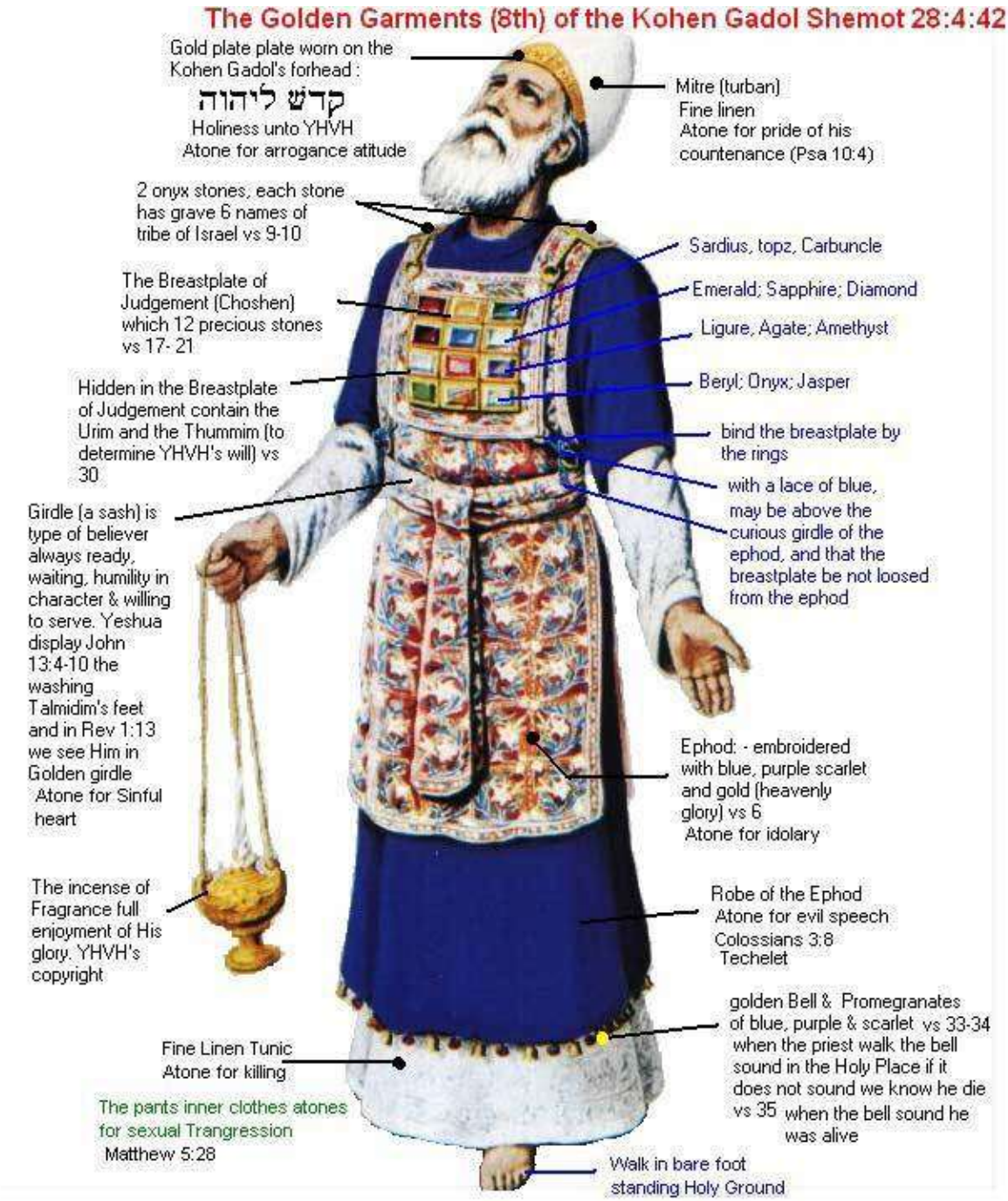
Source: Christian Women Lifestyle xPress Online magazine

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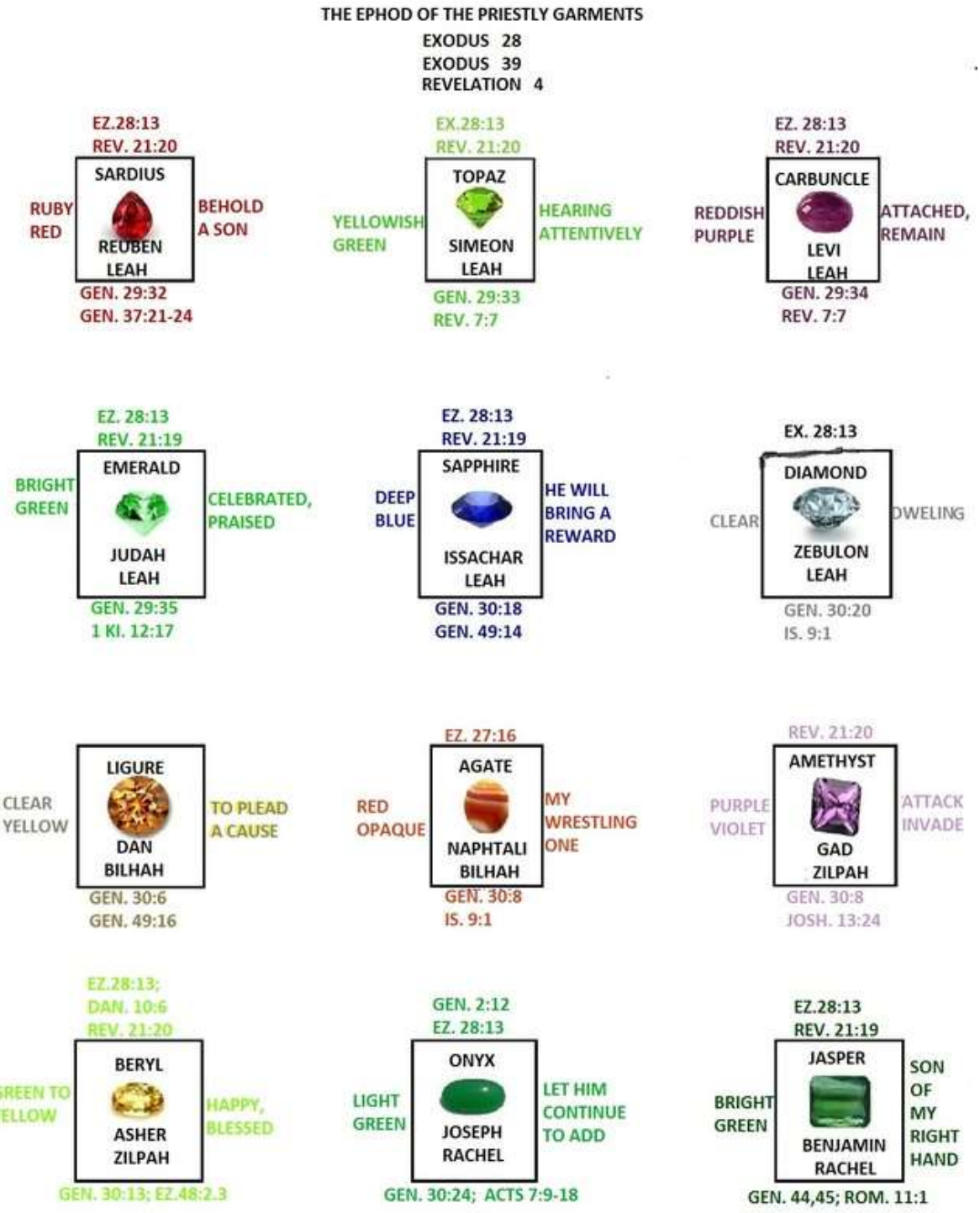
[Source: http://wwwrealdiscoveriesorg-simon.blogspot.com/2015/02/exciting-archaeological-find-high.html]

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[Source: https://workofheartandsoul.wordpress.com/2013/03/21/full-armor-of-god/]

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Here's how to read the chart: On top of the square there will be 1 or 2 verses pertaining to the gem. Inside the square will be the gem's name, tribe, matriarch (though only the tribe name was on the actual gem in the ephod the priest wore.) To the left is the color of the gem. To the right is the meaning of the son's(tribe's) name -- which please pay attention to. They point to Jesus. Underneath each square are references to that family(son).

Co-incidentally, Rev. 4:3 is including all the tribes of Israel because the sardine and jasper stones represent the first and last son of Jacob(the father of the twelve sons/families).

[Source: http://www.thewordwashing.com/the-ephod-of-the-priestly-garments.html]

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Zerubbabel's Temple in Jerusalem

The rebuilding of Jerusalem's temple was done in stages (c. 536-516 B.C.). First, the altar was built, so that sacrifices could again be made (Ezra 3:2-3). The second phase was the laying of the foundation of the temple. This elicited mixed reactions from the people. Some rejoiced that the foundation was laid, while others, especially the elder priests, were sad, presumably because the quality of construction was inferior to that of the previous temple. Due to the opposition of the local population and the lack of motivation among the Jews, it took 20 years to complete the construction of the temple building.

The only information given in the biblical record about the architecture of the temple is the dimensions, which were sixty cubits (90 feet/27 m) high and wide (Ezra 6:3). As there is no mention of the length of the building, these dimensions must refer to the facade of the temple, i.e., the Porch.

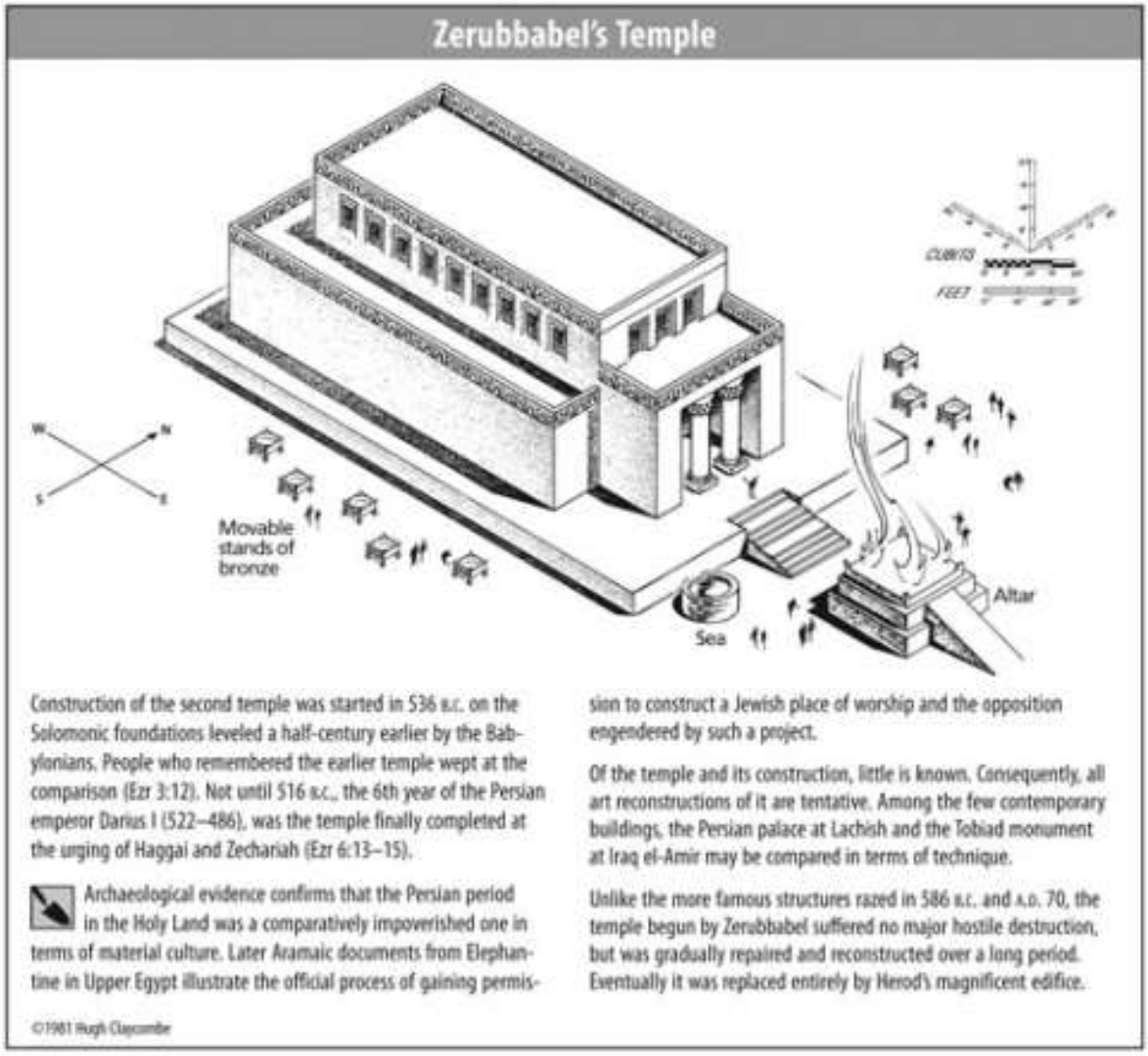
Zerubbabel's Temple

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[Source: NIV '08 Study Bible Notes]

Since some of the original artifacts were, according to the biblical account, lost after the destruction of the First Temple, the Second Temple lacked the following holy articles:

The Ark of the Covenant containing the Tablets of Stone, before which were placed the pot of manna and Aaron's rod

The Urim and Thummim[2][6] (divination objects contained in the Hoshen)

The holy oil

The sacred fire.

In the Second Temple, the Kodesh Hakodashim (Holy of Holies) was separated by curtains rather than a wall as in the First Temple. Still, as in the Tabernacle, the Second Temple included:

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The Menorah (golden lamp) for the Hekhal

The Table of Showbread

The golden altar of incense, with golden censers.

According to the Mishnah (Middot iii. 6), the "Foundation Stone" stood where the Ark used to be, and the High Priest put his censer on it on Yom Kippur.

The Second Temple also included many of the original vessels of gold that had been taken by the Babylonians but restored by Cyrus the Great. According to the Babylonian Talmud (Yoma 22b), however, the Temple lacked the Shekinah, the dwelling or settling divine presence of God, and the Ruach HaKodesh, the Spirit of Holiness, present in the first.

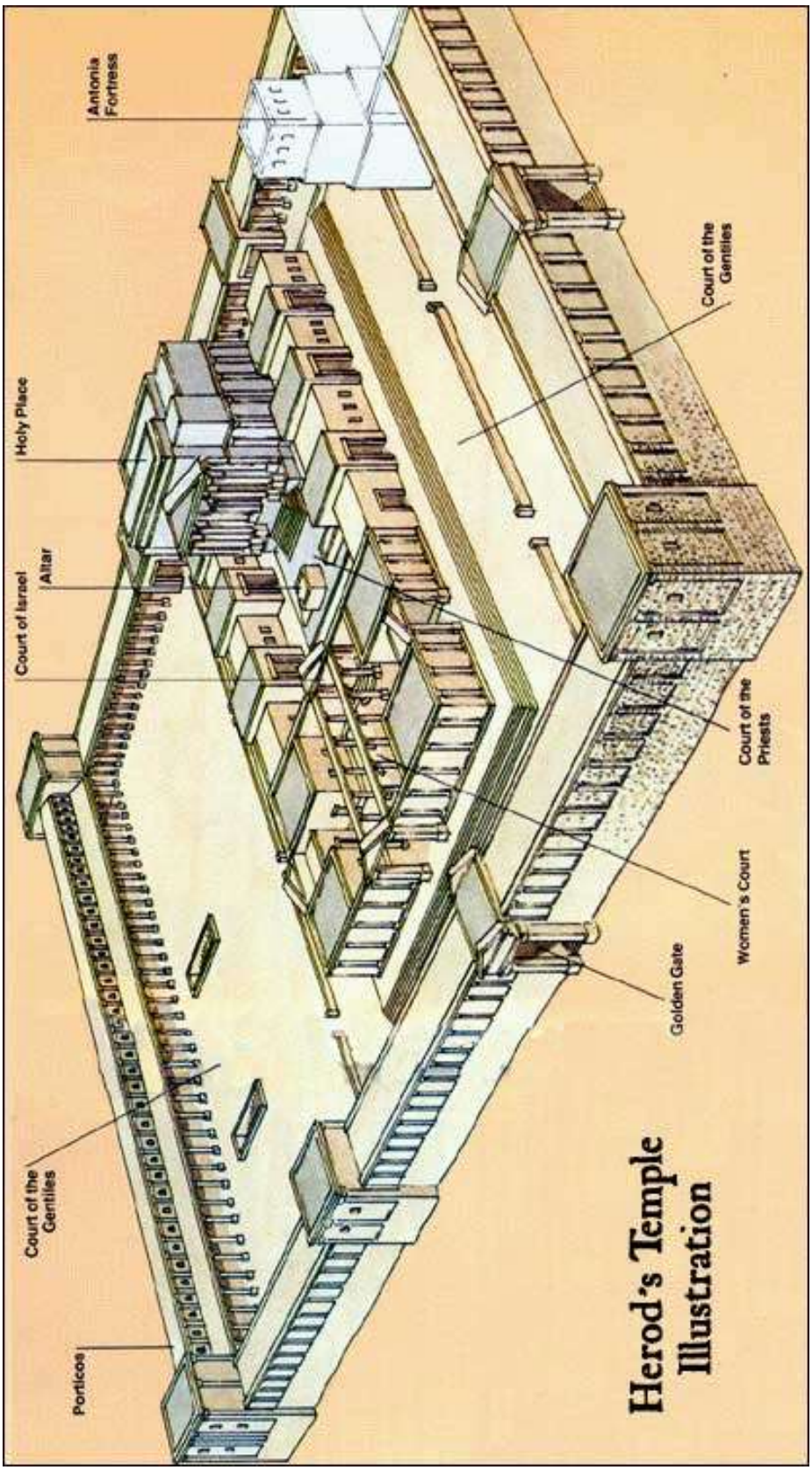
[Source: Wikipedia]

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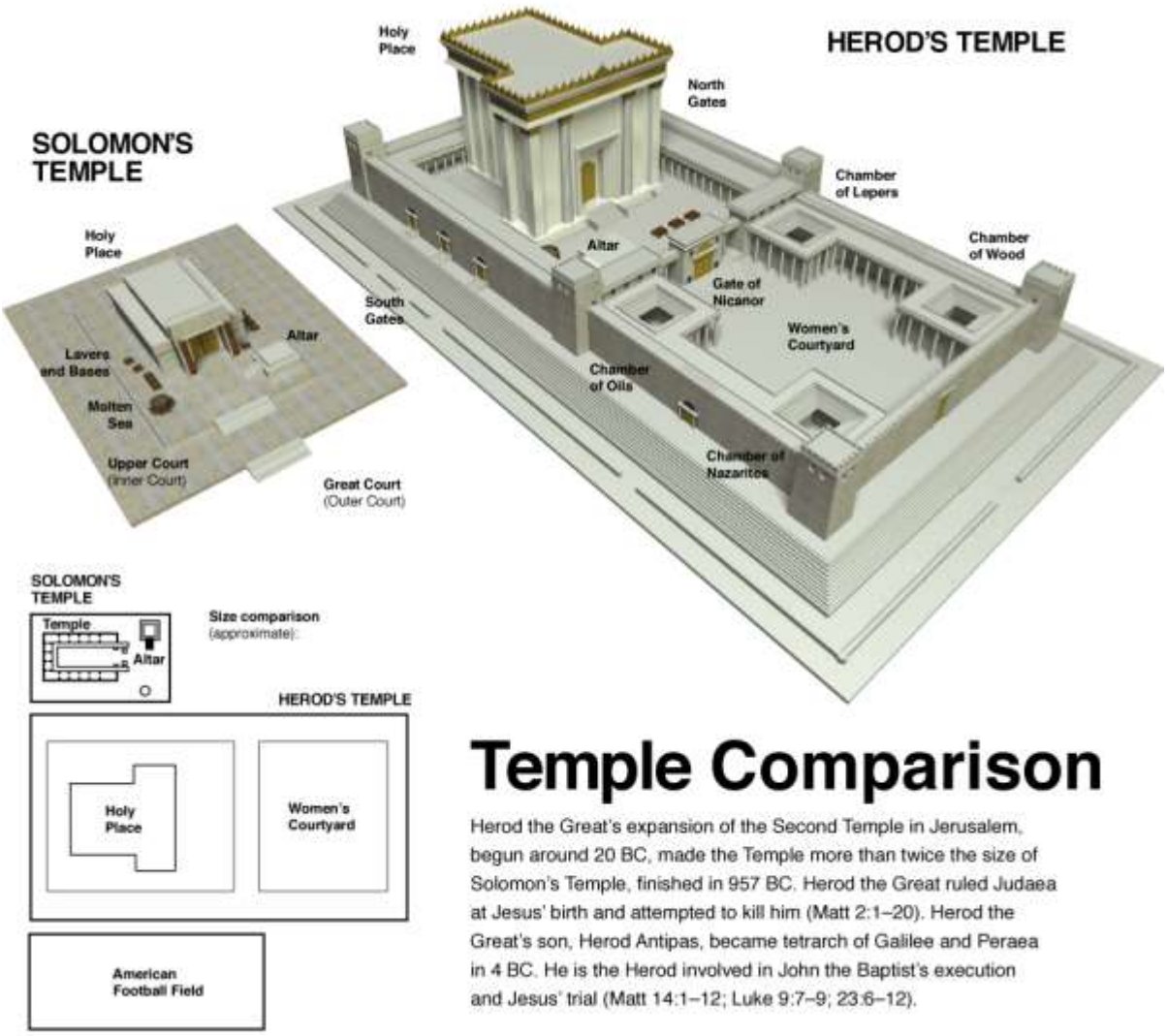
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Herod's Temple

***See also*: Jerusalem and the Temple and Palaces of Herod**



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Temple Comparison

Herod the Great's expansion of the Second Temple in Jerusalem, begun around 20 BC, made the Temple more than twice the size of Solomon's Temple, finished in 957 BC. Herod the Great ruled Judaea at Jesus' birth and attempted to kill him (Matt 2:1–20). Herod the Great's son, Herod Antipas, became tetrarch of Galilee and Peraea in 4 BC. He is the Herod involved in John the Baptist's execution and Jesus' trial (Matt 14:1–12; Luke 9:7–9; 23:6–12).

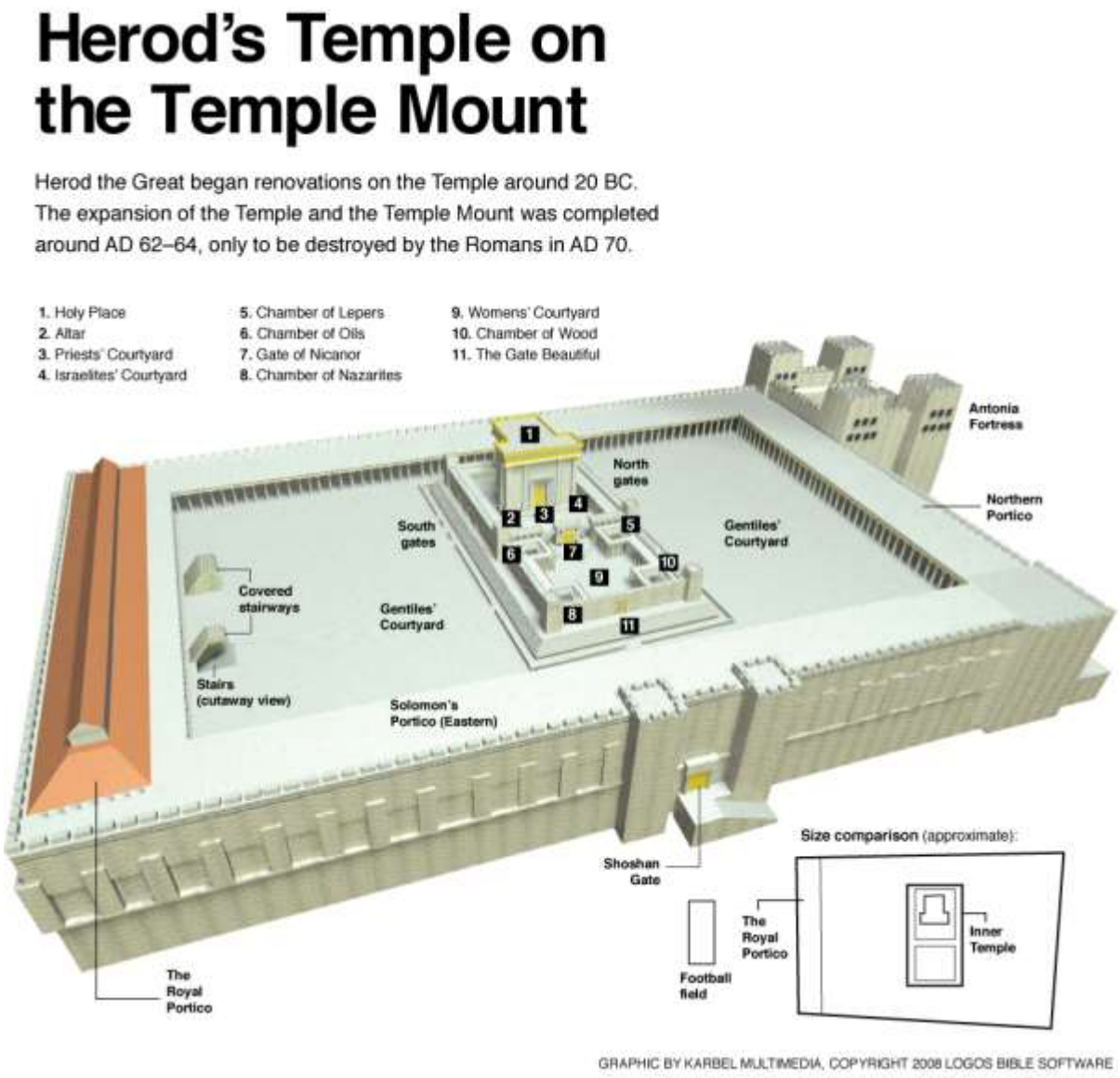
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Herod’s temple

The second temple was greatly expanded and beautified in a 40-year project undertaken by Herod the Great. Jesus taught in Herod's temple and drove tradesmen from it. This temple, one of the wonders of the ancient world, was destroyed by the Romans in A.D. 70.

[Source: The Bible Reader’s Companion]



Herod's Rebuilding of the Temple

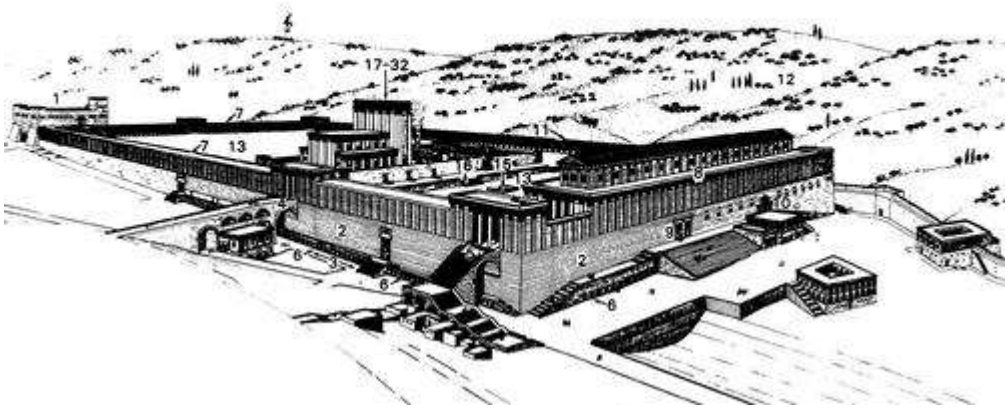
Herod's motivation in rebuilding the temple is commonly assumed to be the glorification of his reign. Through it he also attempted to win the loyalty of his often restless Jewish subjects. And some Jewish writers of the past believed it represents an act of contrition for his sins.

In any case, Herod did rebuild the temple. He doubled the temple area with the construction of great supporting walls and the leveling of the surface inside. The western wall is the longest (1,590 feet) and the

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eastern wall somewhat shorter (1,536 feet). The southern wall is the shortest (912 feet) and the northern wall a little longer than that (1,035 feet). So the trapezoidal area covers the equivalent of twelve soccer fields, including the stands, and was almost a mile in circumference.

The retaining walls of the Temple Mount rose 98 feet above the paved area at the foot of the mount. And in some places the lower courses of these walls, always planted on bedrock, go as far down as 65 feet below the street, making walls at such a point more than 165 feet high. Most of the stones in these walls weighed two to five tons. But in the southwest corner of the Temple Mount are stones that weigh about 50 tons apiece. And in the western wall may be seen stones unequaled in size anywhere in the ancient world, according to Ben-Dov. One of these is 40 feet long, 10 feet high, and 13 feet thick and weighs some 400 tons. *



A reconstruction of the Temple Mount viewed from the southwest.

1. Antonia fortress
2. Retaining wall
3. Street
4. Wilson's Arch, spanning Tyropoeon Valley
5. Robinson's Arch, leading to street below
6. Shops
7. Porticoes/stoas
8. Royal Stoa
9. Exit gate
10. Entrance gate
11. Solomon's Portico (pre-Herodian)
12. Mount of Olives
13. Court of Gentiles
14. Entrance to platform
15. Exit from platform
16. Steps and railing prohibiting Gentiles.

(After Benjamin Mazar)

Ben Dov's enthusiasm must be tempered by discoveries at Baalbek in Lebanon, where larger cut stones appear in the temple complex. At Baalbek the three largest stones measure about 64 feet long, 14 feet high, and 11 feet thick, and each weighs some 1,000 tons.

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Working with large stones avoided the necessity of using cement (which would have required huge quantities of fuel to manufacture), speeded construction, and assured permanence. A chiseled frame around the edge of each stone characterizes Herodian stone masonry, with each course of masonry set an inch or so further in than the one below it, for aesthetic reasons. That way the wall would not appear to lean but to stand up straight.

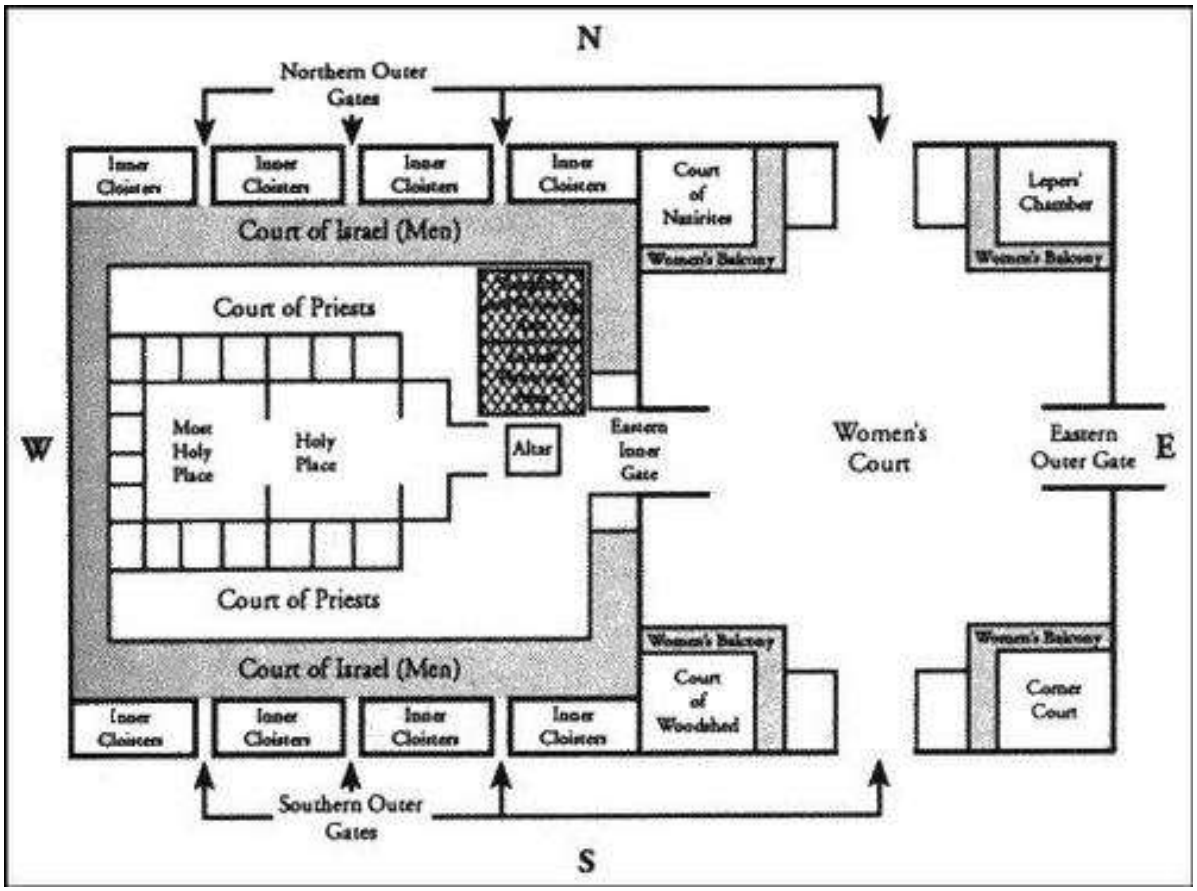
Herod began construction of the temple in his eighteenth year (20–19 B.C.). He respected the sacredness of the site by having most of the stonecutting and shaping done before he brought the blocks to the temple area. In that way he reduced the noise and clamor of hordes of workers in the temple. Moreover, 1,000 priests were trained to work in the religiously sensitive areas of the sanctuary itself.

Herod's men built the temple building in a year and a half, while the courts and porticoes required eight years. Josephus said that construction and repairs continued into the reign of Nero (54–68; *Antiquities* , XX.9.7). Moreover, Jn 2:20 says that it took forty-six years to build the temple. Scholars argue over whether the Greek indicates that it was complete then (when Jesus was about 30) or was still in the process of construction. Probably the latter is true.

Description of the Temple Area

Watchtowers stood at the corners of the temple wall. And the Antonia Fortress abutted against the northwest corner of the enclosure. Much wealth needed to be protected in the form of expensive decoration and utensils. And the temple and state treasuries were kept there, as was true of temples elsewhere in Mediterranean lands (for example, the Parthenon in Athens or the Temple of Saturn in the Forum at Rome).

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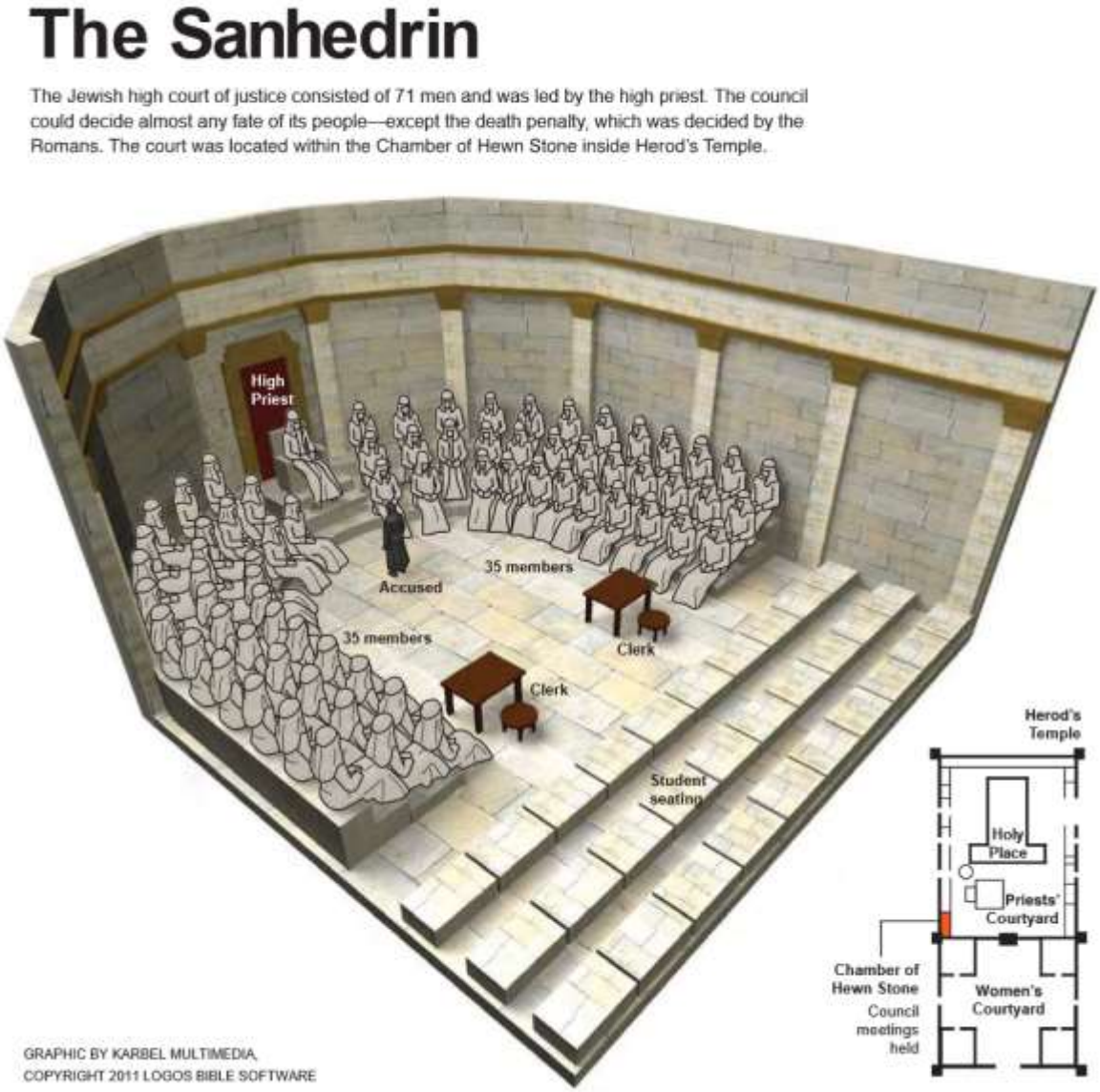
Plan of the interior or Jewish section of Herod's temple

Along the southern side of the temple area broad stairways led through a triple gate at the southeast and a double gate at the southwest. These steps, as excavated, have special significance for modern Bible students. Jesus must have walked there and Paul probably sat there at the feet of the learned rabbi Gamaliel (Ac 22:3), as other students sat at the feet of their rabbis there. Also, the apostles must have preached on these stairways on the Day of Pentecost and subsequently.

Interestingly, some thirty mikvehs or ritual immersion baths (pools and plastered cisterns hewn out of bedrock), where worshipers purified themselves before entering the sanctuary, came to light in the vicinity of these stairs during the excavations. These answer the question of where the large numbers converted on the day of Pentecost might have been baptized. Another stairway at the southwest corner (at what is called Robinson's Arch) descended to the street below. A bridge on the west side (at what is called Wilson's Arch) crossed over the Tyropoeon Valley and gave access to the Upper City.

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Along the southern edge of the Temple Mount extended the Royal Stoa—a Roman basilica with a higher central aisle (nave) and two lower side aisles. Four rows of forty Corinthian columns each supported the roof. At the eastern end of the nave the **Sanhedrin** (the supreme Jewish legislative, religious, and judicial body) met in a semicircular apse. The northern colonnade was open and provided access to the temple court—the Court of the Gentiles.



Business could be conducted in the Stoa and the adjacent court. Pilgrims from abroad could change money into the sacred shekels there so they could pay their temple tax and buy sacrificial animals. When the Gospels talk about Jesus' kicking out of the temple those who did business there, they refer to this structure (Mt 21:12; Mk 11:15-16; Lk 19:45; Jn 2:14-16).

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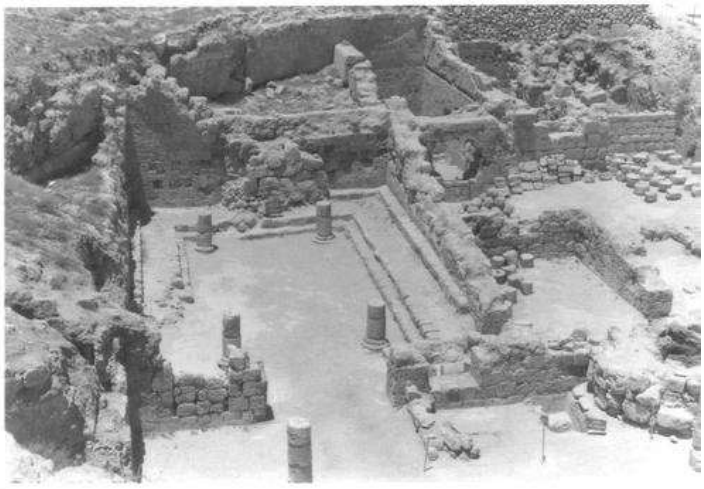


On these steps of the temple, now excavated, learned rabbis taught.
Among them was Gamaliel, under whom Paul studied (Acts 5:33-40; Acts 22:3).

Some scholars believe that Jesus scourged the sons of Annas, including Caiaphas, the reigning high priest, who manned booths there and charged exorbitant rates for the sacrifices and their services. In effect, he broke up the religious mafia that controlled business transactions in the temple and enjoyed a handsome take. Others do not believe that there is enough evidence to make such a claim. They think that the temple licensed men to carry on trade in sacrifices there; the sons of Annas did not control the booths. They also suggest that Jesus opposed the noise and confusion caused by carrying on business in the temple.

At the minimum, entrepreneurs carried sacrificial birds into the temple in cages (see Mt 21:12; Mk 11:15-16; Jn 2:16). If instead of selling larger animals outside they actually stabled them in the temple and offered them for sale there, the activity was quite repulsive. Driving sheep and oxen up the temple steps, bedding them down, feeding them, and cleaning their stalls in the area of the Royal Stoa no doubt was totally out of character with what the temple complex ought to be. It is not clear from Jn 2:14-16 what Jesus saw for sale in the temple on this occasion. Clearly he found doves there, and He may have seen sheep and oxen, but we do know that he drove out sellers of sheep and oxen.

While there may have been no religious mafia involved in the sale of sacrifices, no doubt some crafty individuals took advantage of the opportunity to make an extra shekel. In any event, Jesus overturned the low tables of the moneychangers, behind which they sat on the ground, and the benches of those who sold doves and other animals, and expelled all those engaged in commercial dealings.



The synagogue at the Herodion

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The synagogue at Masada

A tunnel ran under the Royal Stoa and led to the Court of the Gentiles, where anyone could go. This court was separated from the area reserved for Jews by a railing about 4.5 feet high. On this railing warning notices forbade Gentiles further access. Excavators found one of these inscriptions in 1871 and it may now be seen in the Archaeological Museum in Istanbul. Translated from the Greek it reads, "Let no foreigner enter within the screen and enclosure surrounding the sanctuary. Whosoever is taken so doing will be the cause that death overtaketh him." * That this prohibition had real force is clear from Ac 21:28, where a mob scene erupted when a rumor spread that the apostle Paul had taken Trophimus, a Gentile, into the inner precincts. This fracas led to Paul's arrest and ultimately to his trial before Nero's court in Rome.

When Jewish worshipers moved on to the temple itself, they had to walk to the center of the temple area and turn left because the temple proper faced east. They passed the railing with its warning notices, climbed fourteen steps, crossed a terrace fifteen feet deep, and went up another five steps to the inner wall with its ten gates. Inside this wall lay first the Court of the Women. Apparently a gallery enabled women to see over the heads of the men into the Court of the Priests.

Men climbed fifteen more steps and went through a gate into the Court of the Israelites—for Jewish males who were not priests or Levites. There they could watch the priests at work from behind a low stone fence some eighteen inches high. In the court of the priests they saw the altar, the laver where priests washed their hands and feet, and the place where priests butchered animals.

[Source: Nelson's New Illustrated Bible Manners and Customs]

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Herod’s Temple

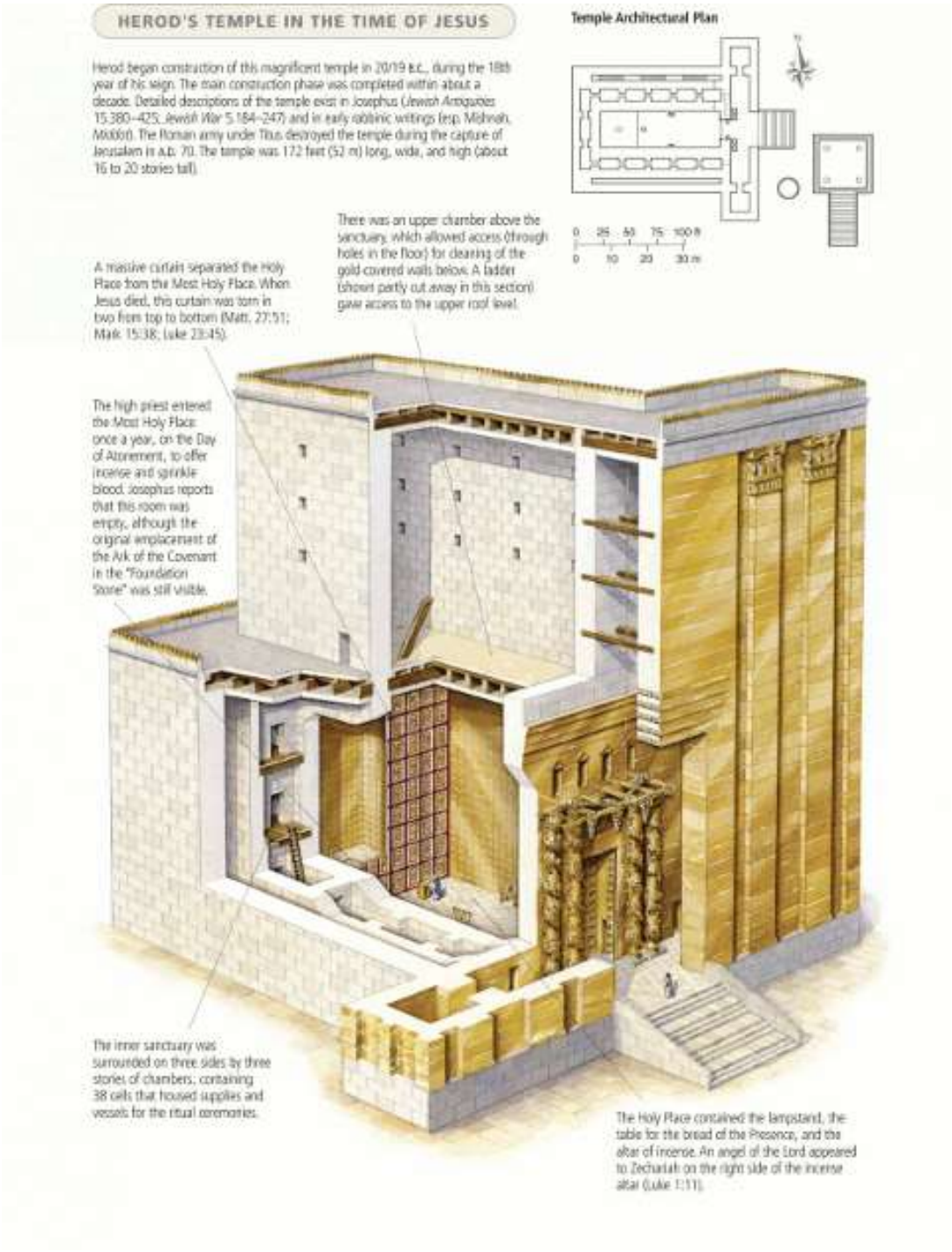


Scale model of Herod's Temple. Gates from front to back: Golden Gate, Nicanor Gate, and the large double gates of temple proper. Semicircular stairs descent from Nicanor Gate into the Court of Women. The gates of the temple were left open so the public could gather in the Court of Women.

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Herod's Temple in the Time of Jesus

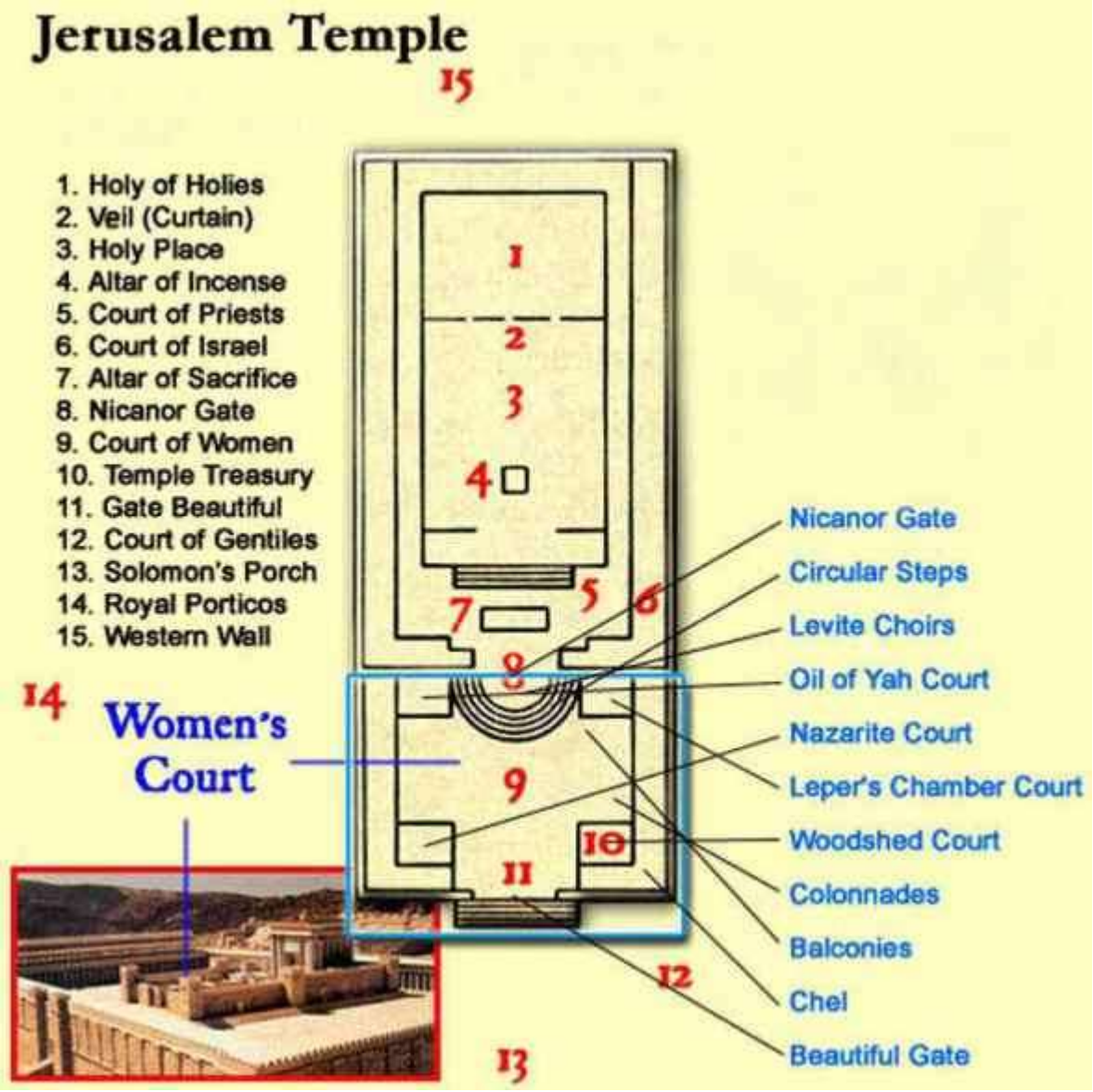
Herod began construction of this magnificent temple in 20/19 B.C., during the 18th year of his reign. The main construction phase was completed within about a decade. Detailed descriptions of the temple exist in Josephus (Jewish *Antiquities* 15.380-425; Jewish War 5.184-247) and in early rabbinic writings (esp. Mishnah, Middot). The Roman army under Titus destroyed the temple during the capture of Jerusalem in A.D. 70. The temple was 172 feet (52 m) long, wide, and high (about 16 to 20 stories tall).



[Source: ESV Study Bible note]

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Jerusalem (Herod's) Temple during Jesus' Time



The stalls of the money-changers were in the outer courtyard of the Temple (12). The colonnaded porticoes around the courtyard (14) probably contained Scripture colleges for young men.

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The Jewish Temple in the First Century A.D.

It is interesting that in the Middle East certain places have remained holy throughout the centuries, even if another religion may have taken possession of them. Today the Moslem Dome of the Rock in Jerusalem is the prominent building where the Jewish temple once stood.

When Jesus came to Jerusalem, the Temple had just been marvelously rebuilt by Herod the Great. The Temple area had been enlarged to a size of about thirty-five acres. Around the Temple area were double colonnades.

The Jewish historian Josephus describes the colonnades:

"All the cloisters were double, and the pillars to them belonging were twenty-five cubits in height, and supported -the cloisters. These pillars were of one entire stone each of them, and that stone was white marble; and the roofs were adorned with cedar, curiously graven. The natural magnificence, and excellent polish, and the harmony of the joints in these cloisters, afforded a prospect that was very remarkable; nor was it on the outside adorned with any work of the painter or engraver. The cloisters -(of the outmost court) were in breadth thirty cubits, while the entire compass of it was by measure six furlongs, including the tower of Antonia; those entire courts that were exposed to the air were laid with stones of all sorts" (Jewish War 5. 5. 2).

The eastern portico was named after King Solomon and the part to the south, which overlooked the Valley of Kidron, was called "Royal." On the east side the high corner was possibly the pinnacle of the temple, mentioned in the story of the temptation of Jesus (Matthew 4:5).

There were *eight gates* leading into the temple.

There were the two *Huldah Gates* or "mole" Gates from the south, which passed underneath the Royal Porch.

To the east was the *Gate of Susa*, still visible as the *Golden Gate* which was walled up by the Byzantines.

In the western wall was the main gate named the *Gate of Coponius* after the first procurator; it was decorated with the golden eagle as a sign that the Temple had been placed under the protection of Rome.

Anyone was allowed to enter the outer area, which was therefore called the Court of the Gentiles. The actual Temple was enclosed by a balustrade, and at the entrances to it were warning notices, one of them is now in a museum in Istanbul. It says that foreigners have freedom of access provided they do not go beyond the balustrade which went all around the central edifice and which no uncircumcised could cross without incurring the death penalty.

Fourteen steps led through the *Beautiful Gate* to the Court of the women where the poor boxes were, into one of which the poor widow cast her two mites (Luke 21:1-4).

Another fifteen steps led up to the famous *Gate of Nicanor*, to which Mary had brought the child at the time of his presentation; this led through the Court of the Men to that of the priests, which had in its center the altar for the burnt offerings and to the left of it a large basin called the Brazen Sea resting upon twelve bulls cast in bronze.

Further steps led up to the actual temple, a comparatively small building. A priceless curtain, embroidered with a map of the known world, concealed from view what lay beyond, and none except the priest on duty was allowed to go farther.

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It contained the golden altar at which incense was offered and next to it the seven-branched candelabrum and the table with the twelve loaves of shewbread, which were replaced by fresh ones every Sabbath. Beyond it, behind another large curtain, lay the Holy of Holies, which none except the high priest was allowed to enter, and he only on the Day of Atonement. A stone designated the place where once the Ark of the Covenant had stood.

Jesus came to the Temple at a very young age and in Solomon's Porch the boy argued with the rabbis, astonishing them with his questions and with his answers. He remained behind when his parents left, and when his worried mother at last found him he said to her enigmatically: "'Did you not know that I must be in my Father's house?"' (Luke 2:49).

It is one of the most original sayings of Jesus, in which he speaks of God for the first time as "avi" (My Father) which was an expression reserved for the Son of God.

Today the Western Wall, the so-called Wailing Wall, is all that remains of the ancient walls of Herod's Temple; one can still see the pilaster and the beginning of Robinson's Arch, which was part of a large viaduct leading to the upper city. Excavations in 1967, led by the well-known archaeologist Benjamin Mazar, revealed the cornerstone. Adjacent to it on the southern side remain traces of the road from which the pilgrims entered the gates.

[Source: http://www.bible-history.com/jewishtemple/JEWISH_TEMPLEThe_Golden_Gate.htm]

The Golden Gate



During the time of the First Temple the Eastern Gate (also called Shushan or HaKohan gate) was the main entrance into the Temple area. It was also the gate that Jesus entered on a humble donkey in His triumphal entry. If one were to stand on the Mount of Olives he could look over this Eastern Gate into the huge area presently north of the Dome of the Rock and see all the gates (at different levels) in a perfect line: the East (Shushan) Gate --Outer Court Gate --Inner Court Gate --Temple Entrance. The Talmud makes an interesting observation:

"All the walls which were there were high, except the wall in the east, so that the priest who burned the heifer, standing on the top of the Mount of Olives, and directing himself to look, saw through the gateway of the sanctuary, at the time when he sprinkled the blood." [Mishnah, Middot 2:4].

The Golden Gate (Eastern Gate) in the eastern wall of Jerusalem gave access to the courtyards of the Temple from the Kidron valley.

Tradition

According to Jewish tradition the Messiah (Mashiach) will enter Jerusalem from the east. The gate has a special holiness; legend has it that the Shechinah (Divine Presence) used to appear through this gate and will appear again, and that in the meantime it must be left untouched.

The Arabs (Moslems) call this gate The Mercy Gate (Bab el Rahmeh) and according to the Koran, the just will pass through this gate on the Day of Judgment.

The Sealed Gate

It is interesting that this gate is the only one of the eight gates in Jerusalem that is sealed. The Arabs believe that since the Jews expect that Messiah would come through this gate (Sha'ar harachamim) they would try to prevent any possibility of His return.

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The East gate was walled up by its Muslim conquerors (the Ottoman Turks) with great stones in 1530 A.D. and a cemetery was planted in front of it thinking that the Jewish Messiah could not set foot in a cemetery and therefore would not be able to come. Many believe this was done to prevent the entrance of the Jewish Messiah through that gate as was foretold by known Old Testament prophecies. However, Ezekiel prophesied the shutting of this gate itself around 600 B.C. -- that it would be shut "because the LORD (Jehovah or Yahweh), the God of Israel, hath entered in by it, therefore it shall be shut."

[Source: http://www.bible-history.com/jewishtemple/JEWISH_TEMPLEThe_Golden_Gate.htm]

Why is the Eastern Gate to the Old City of Jerusalem closed, and what does it have to do with Bible prophecy?

When He came the first time, Jesus rode a donkey from the Mount of Olives down into the Kidron Valley and up to the Eastern Gate where He entered the Temple Mount for His last days of teaching. As He made that ride, the Valley of Kidron was filled with thousands of admirers who had heard about the resurrection of Lazarus. They waved palm branches and chanted, "Hosanna to the Son of David!" Within a few days that same fickle crowd was shouting, "Crucify Him!"

We are told in Revelation 19 that when Jesus returns He will come as a victorious military conqueror, riding through the air on a supernatural white horse. In Isaiah 61 we are told that He will come from the east, and in Zechariah 14 we are told that he will touch ground on the Mount of Olives.

Revelation 19:14 says that all the Redeemed will come with the Lord. Think of it! You and I will be there to witness the Lord's return. Zechariah 14 says He will speak a word that will supernaturally destroy the Anti-Christ and his forces.

Then, I believe we will witness a replay of the Lord's triumphant entry into Jerusalem. With angels hovering above and millions of the Redeemed filling the Kidron Valley, Jesus will ride up to the Eastern Gate on His white horse, and as He approaches the Gate, it will blow open. He will then enter the City of David, and to the triumphant shouts of "Hosanna to the Son of David," He will be crowned the Kings of kings and the Lord of lords.

http://www.raptureready.com/featured/reagan/dr27.html



This picture shows the temple as imagined in 1966 in the Holyland Model of Jerusalem.

Reconstruction of the temple under Herod began with a massive expansion of the Temple Mount. Religious worship and temple rituals continued during the construction process. When the Roman emperor Caligula planned to place his own statue inside the temple, Herod's son Agrippa I was able to intervene and convince him against this. Following the Great Revolt of the Province of Iudaea, the Temple was destroyed by Roman troops under Titus during the Siege of Jerusalem in 70 CE (74 years after Herod died). The most complete ancient account of this event is *The Jewish War* by Flavius Josephus.

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Destruction of the Temple



Siege and Destruction of Jerusalem by the Romans (1850 painting by David Roberts)

In 66 CE the Jewish population rebelled against the Roman Empire. Four years later, in 70 CE, Roman legions under Titus retook and subsequently destroyed much of Jerusalem and the Second Temple. The Arch of Titus, located in Rome and built to commemorate Titus's victory in Judea, depicts a Roman victory procession with soldiers carrying spoils from the Temple, including the Menorah; which were used to fund the construction of the Colosseum. The sects of Judaism that had their base in the Temple dwindled in importance, including the priesthood and the Sadduccees. Although Jews continued to inhabit the destroyed city, Emperor Hadrian established a new city called Aelia Capitolina. At the end of the Bar Kokhba revolt in 135 CE, many of the Jewish communities were massacred and Jews were banned from living inside Jerusalem. A pagan Roman temple was set up on the former site of Herod's Temple.

The destruction date according to the Hebrew calendar was the 9th of Av, also known as Tisha B'Av.

The Temple itself was located on the site of what today is the Dome of the Rock. The gates let out close to Al-Aqsa mosque.

[Source: Wikipedia]

***See also*: Jerusalem - Temple & palaces; scale models, reconstructions**

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Why was the Jewish Temple in Israel not rebuilt [today]?

One of the main reasons the Temple was never rebuilt is that the Temple's function is to give sacrifices to God. The people who are supposed to serve in the Temple are the priests, descendants from Aaron's family. The problem is that a priest must be of proven pedigree to serve in the Temple (see Mishna Midot 5:4). Those currently designated "priests" (Cohanim) are "presumed priests," inasmuch as there is no legally sufficient proof testifying to their descent from ancient priestly families (see Maimonides, Issurei Bi'ah 20:1-2;). Thus they would not be fit to serve in the Temple.

Another important impediment to the rebuilding of the Temple is that on its place are standing two mosques, and politically and morally, Israel cannot destroy them. However there is in Israel a small group of people who would like to rebuild the Temple and to reestablish sacrifices now, but they are really a minority. Generally when people speak about the building of the "Third Temple", they speak about the Messianic Times.

I want to add that I personally feel that it does not seem that sacrifices are a means by which men and women in modern times want to relate to God. With the destruction of the Temple, and the lost of the priest's genealogy, sacrifices were replaced by prayers, the Temple by a multitude of "Minor Temples", our synagogues, and maybe this is the way it was meant to be.

[Source: http://www.schechter.edu/AskTheRabbi.aspx?ID=441]

As far as I know, there are no plans to rebuild the Temple. It is true that there is a very little fringe group, very extreme in their political views who are "preparing" for the building of the third Temple and did build some instruments used for the sacrifices.

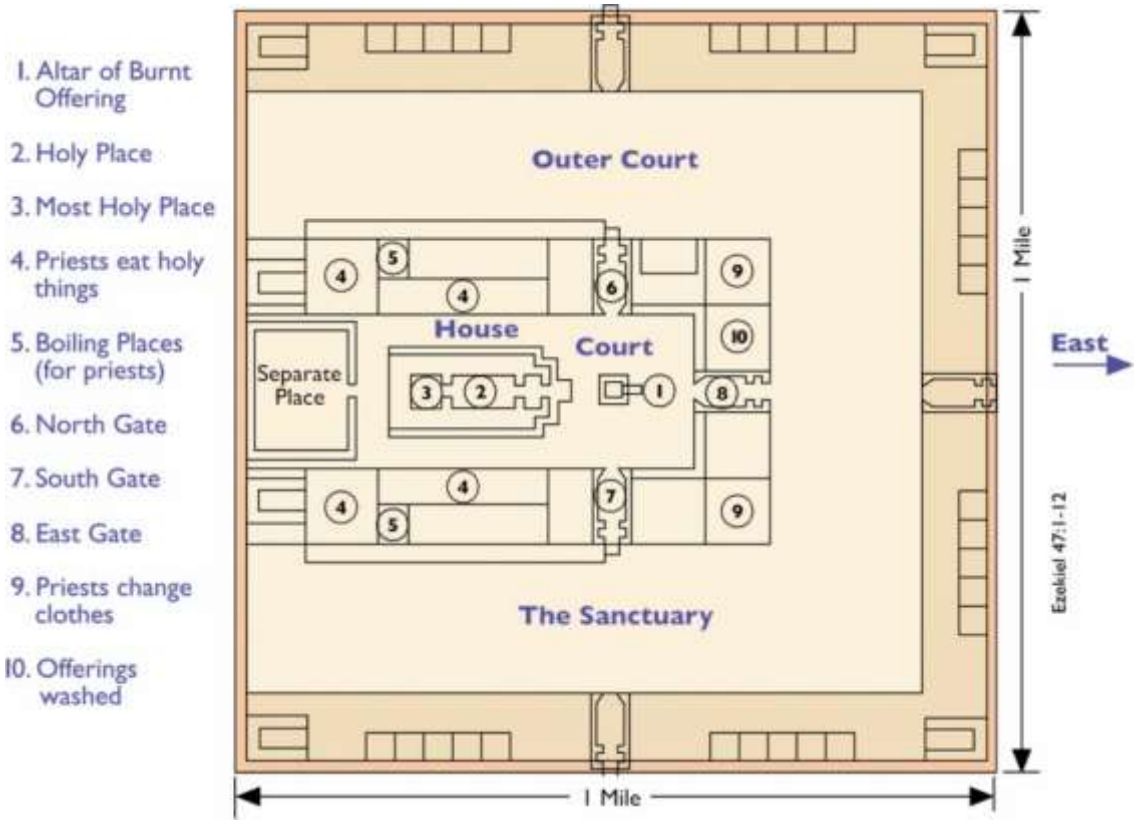
There are major impediments to rebuild the Temple. The first one is that on the very place of the Temple are now standing two mosques, the Dome of the Rock and the Al Aksa mosques. They are important Muslim shrines and nobody would think about destroying them. This would lead to a war with the Muslim world, and Israel has enough political difficulties to make itself accepted in the world.

The second thing is that only priests related genealogically to the Levite tribe could serve in the Temple. Obviously, there were intermarriages with non Levites during the generations since the destruction of the second Temple, and nobody today can ascertain that he is purely a Levite.

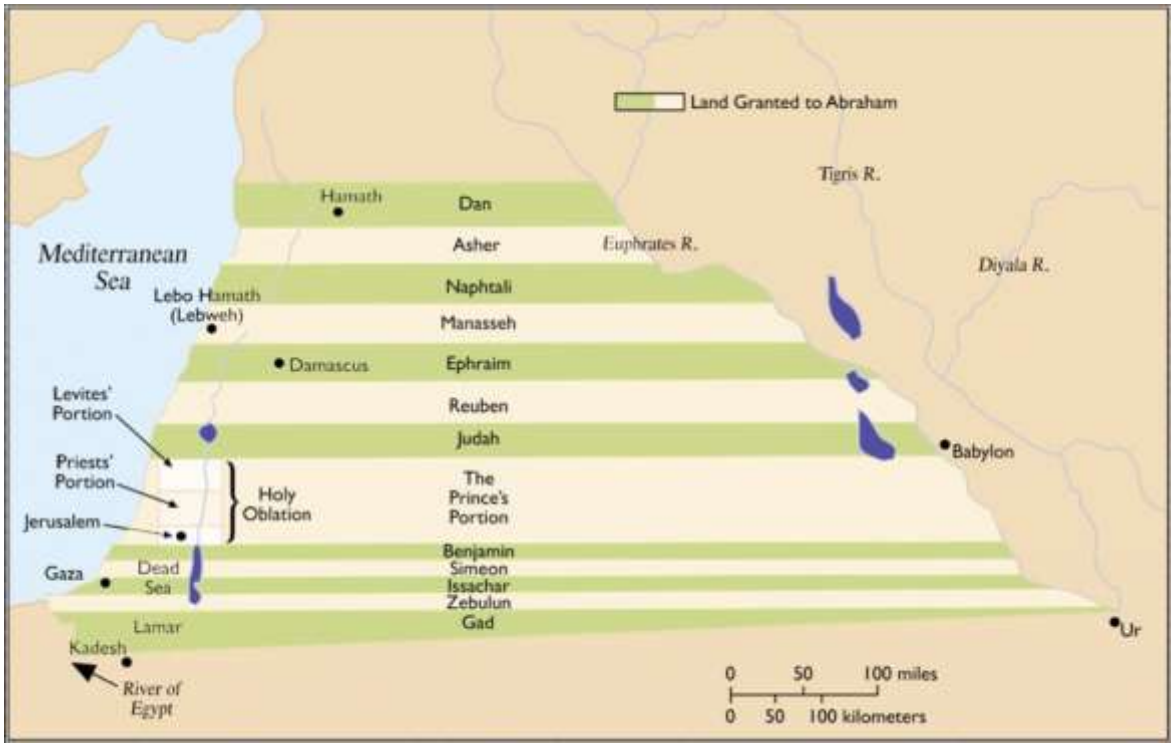
[Source: http://www.schechter.edu/AskTheRabbi.aspx?ID=440]

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The Millenial Temple



Land Granted to Israel During the Millenium



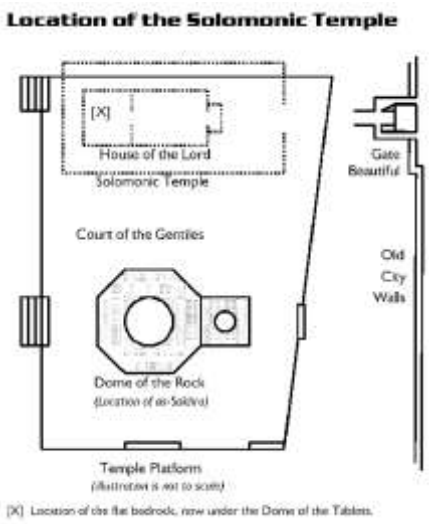
[Source: theWord Bible Software]

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Ezekiel's temple

The Prophet Ezekiel predicts that yet another temple will be constructed in the same place when Messiah comes. Today the Mosque of Omar (Dome of the Rock), the second most holy place in Islam, rests on the Temple Mount.

[Source: The Bible Reader's Companion]



Note: There have also been reports that claim Islam's Dome of the Rock has been discovered to be not directly on the original temple, but about 300 yards away in an area for gentiles:

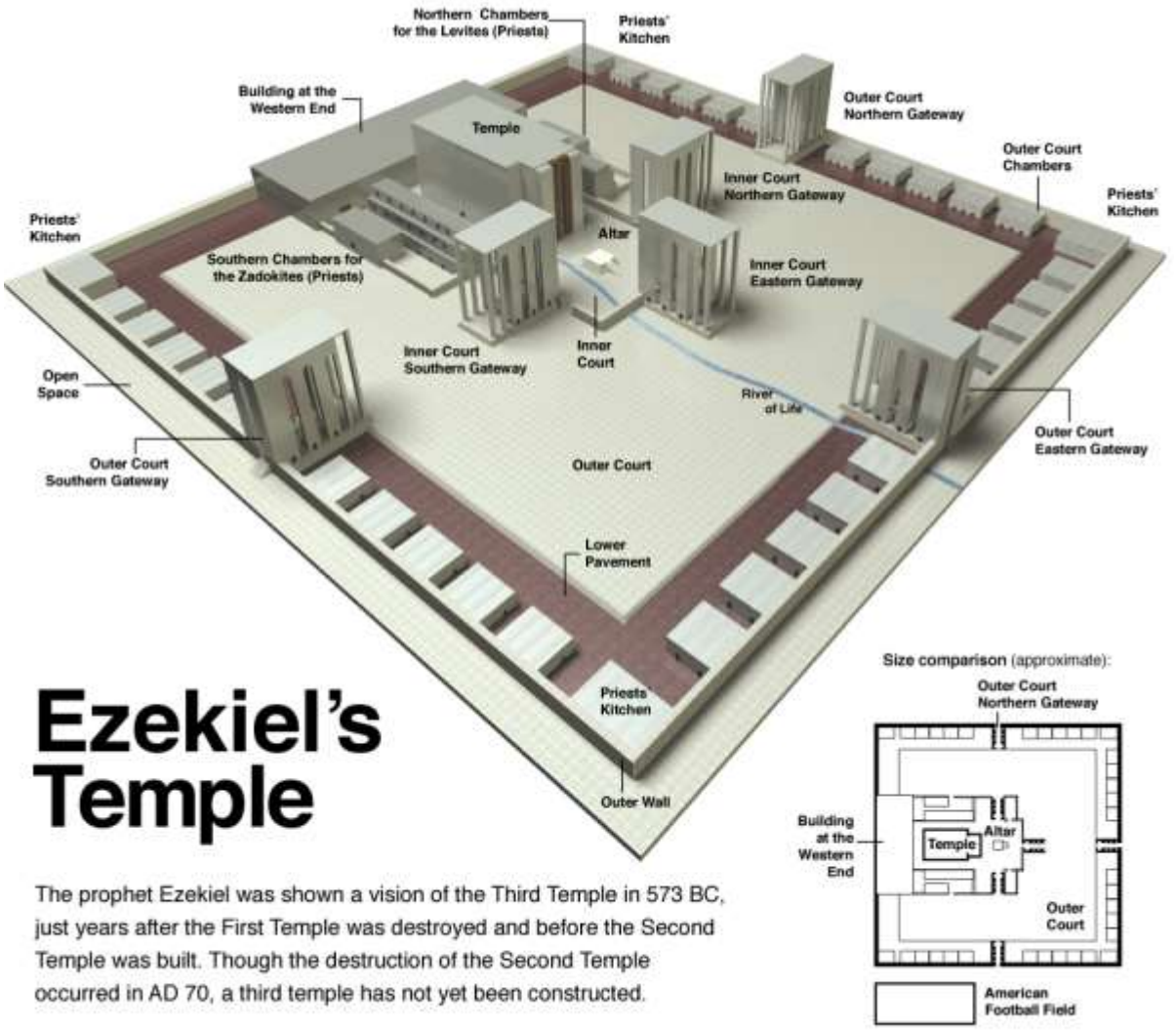
http://www.beholdthebeast.com/the_wrong_rock.htm

http://www.bible.ca/archeology/bible-archeology-jerusalem-temple-mount-dome-of-rock.htm

http://askelm.com/temple/t001211.htm

http://www.contenderministries.org/prophecy/templelocation.php

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Ezekiel's Temple

The prophet Ezekiel was shown a vision of the Third Temple in 573 BC, just years after the First Temple was destroyed and before the Second Temple was built. Though the destruction of the Second Temple occurred in AD 70, a third temple has not yet been constructed.

GRAPHIC BY KARBEL MULTIMEDIA, COPYRIGHT 2008 LOGOS BIBLE SOFTWARE

***Go to Beginning of*: Tabernacle and Temples**

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MAPS

plus Charts and Illustrations

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Regarding Race

Lifespans Before and After the Flood

God's Promise to Abraham Fulfilled **(Exodus, Promised Land, 12 Tribes)**

Abraham Through Joseph and Tribes of Israel **(Graphic)**

General Maps (Ancient (OT/NT) and Current)

Jerusalem - Temple & palaces; scale models, reconstructions

Important Places During Time of Jesus

Travels of Jesus, Appearances

Jerusalem at the Time of Jesus

Maps of New Testament Asia

Map of Books of Bible in the Lands of the Bible

Paul's Journeys

Current Maps**, including of the** Levant

***See also*:** Tabernacle and Temples, Maps/Layouts

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See Also:

Moody's Atlas of the Bible
http://www.cartogis.org/images/winners/moody.pdf [PDF]

Bible Atlas by Access Foundation **[Recommended]**
http://abideinme.net/maps/bible_atlas.pdf [PDF]

Alt. link: http://www.ultimatebiblereferencelibrary.com/001_The_Bible_Atlas.pdf [PDF]

http://searchingthescriptures.net/main_pages/free_bible_land_maps.htm [Maps Online]

http://www.holybooks.com/bible-atlas/ [links to PDF]

Online Bible Atlas
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http://bibleatlas.org/

http://www.searchingthescriptures.net/main_pages/free_bible_land_maps.htm

Atlas Downloads **(as Zip files)**
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2b. Bible Times Maps Dowload click here

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NetBible Maps
https://bible.org/maps

http://classic.net.bible.org/map.php

Bible Maps and Charts
https://www.knowingthebible.net/bible-studies/maps-and-charts

http://www.preceptaustin.org/bible_maps1

http://www.gods-word-first.org/bible-maps.html

http://classic.scriptures.lds.org/en/biblemaps/contents

Bible Maps and Illustrations
http://www.biblesnet.com/maps.html

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Digital Resources for Biblical Mapping (includes links to more maps)

http://www.scrollandscreen.com/biblicalmapping/

GenerationWord.com Resources

Maps of the New Testament (plus a few OT maps and maps from the days of the Macabees)
http://www.generationword.com/maps_NT.html

Maps of the Old Testament (plus Gospels and Acts)
http://www.generationword.com/maps.htm

Diagrams and Charts
http://www.generationword.com/diagrams_and_charts.html

General Timelines / Charts

https://amazingbibletimeline.com/timeline_online/ (Adam-Eve through present)

https://www.bing.com/images/search?q=printable+biblical+history+timeline&qpvt=printable+biblical+history+timeline&qpvt=printable+biblical+history+timeline&qpvt=printable+biblical+history+timeline&FORM=IGRE

http://biblehub.com/timeline/

https://www.pinterest.com/dlackey49/bible-timeline/

http://www.christianityoasis.com/Keyword/BibleTimeline.htm

http://downloads.signaturewebsites.com/pdf/Tyndale/9781414339276.pdf [PDF] [Alternate link]

http://www.bibletimelines.net/article/183/available-timelines-sorted-by-category/theater-of-our-universe-timeline

http://www.bibletimelines.net/article/80/available-timelines-sorted-by-category/the-gospel-timeline

http://www.bibletimelines.net/article/364/print-timelines-posters-postcards-bookmarks-and-business-cards/print-timelines-large-versions

http://www.creation-science-prophecy.com/timeline.htm [PDF]

http://www.biblechronology.org/charts.html

https://www.template.net/business/charts/timeline-chart-template/ [Word, Excel, PDF]

http://creation.com/real-history-the-timeline-of-the-bible [PDF]

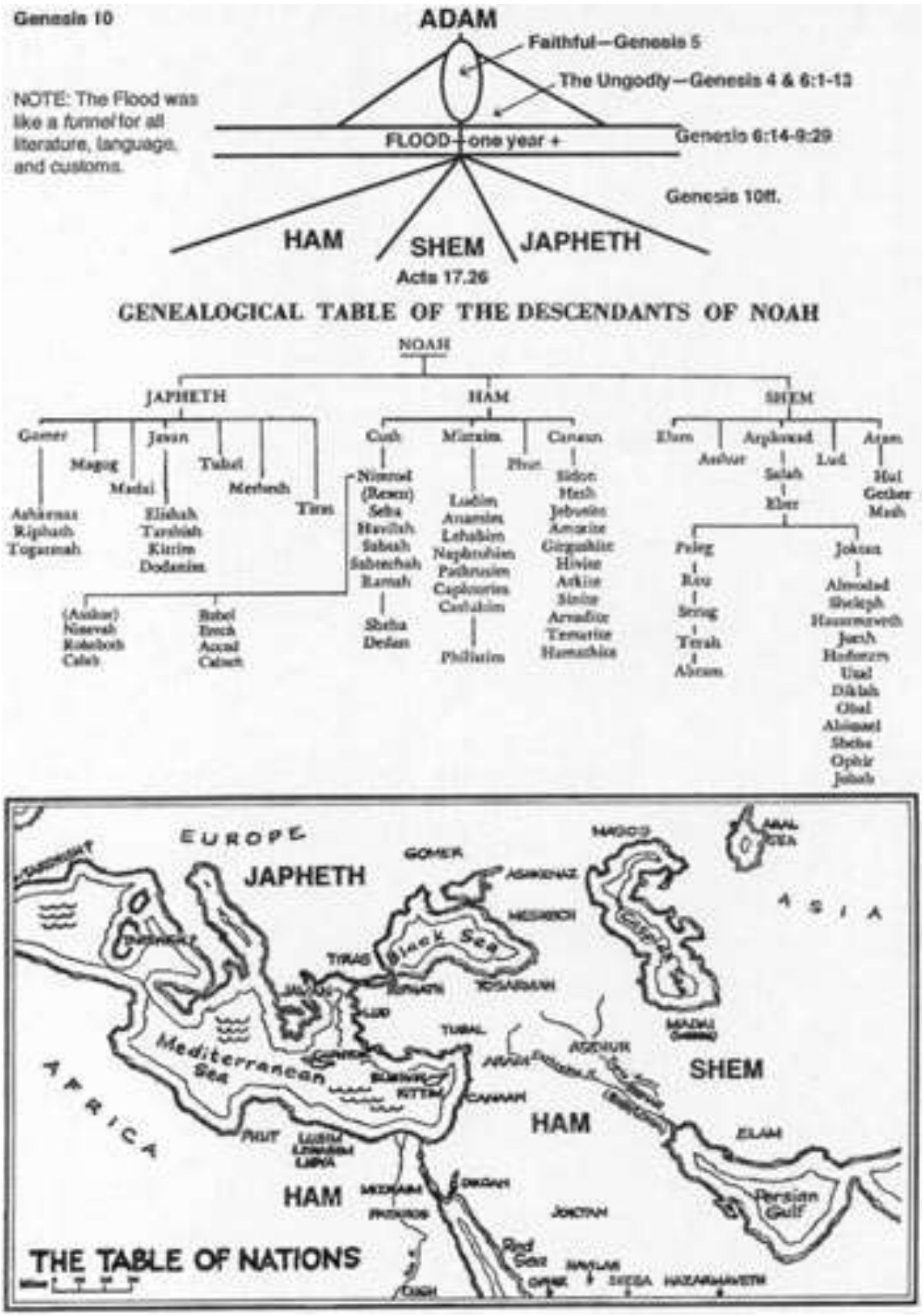
http://www.linearconcepts.com/theology/bible-timelines/bible-history

more later in this appendix…

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Table of Nations Charts

The *Table of Nations* is the list in Genesis 10 of Noah's decendents after the flood (charted below).



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The **Table of Nations** is a list found in Genesis 10 that includes the list of the founders of 70 nations descended from Noah's three sons Shem, Ham, and Japheth. The list includes 26 descendants of Shem, 30 descendants of Ham, and 14 descendants of Japheth.

While some interpret this list of descendants as exhaustive, many understand the list as not intended to include every descendant from Noah. As with other biblical genealogies, this list appears to include representative figures to bring readers from Noah to Abraham.

Where are or were these nations? Some of these nations have been easily identified. Others remain unknown. Shem's descendants are listed as those who would become the Arabian people. Ham would become forefather of the southern people of Northeast Africa. Japheth's descendants would migrate toward what is now known as Europe.

The first century Jewish historian Josephus produced a list that sought to connect the Table of Nations to ethnic groups existing in his time. Many later writers followed his example and based their work upon his to varying degrees. Though imperfect, his research offered insight into what people in the first century understood regarding many of these early people groups.

Some important selected examples from this Table can be noted. For example, Shem was noted as the ancestor of Eber (v. 21), the word from which the word "Hebrew" would originate. Abraham would descend from Shem, becoming the father of the Hebrew people.

Shem's son Elam would become father of the Elamites. Ashur would become the ancestor of the Assyrians. Japheth's descendants included Gomer, Magog, Tubal, and Meshech, all nations mentioned centuries later in Ezekiel 38 as nations that will arise against Israel in a future war.

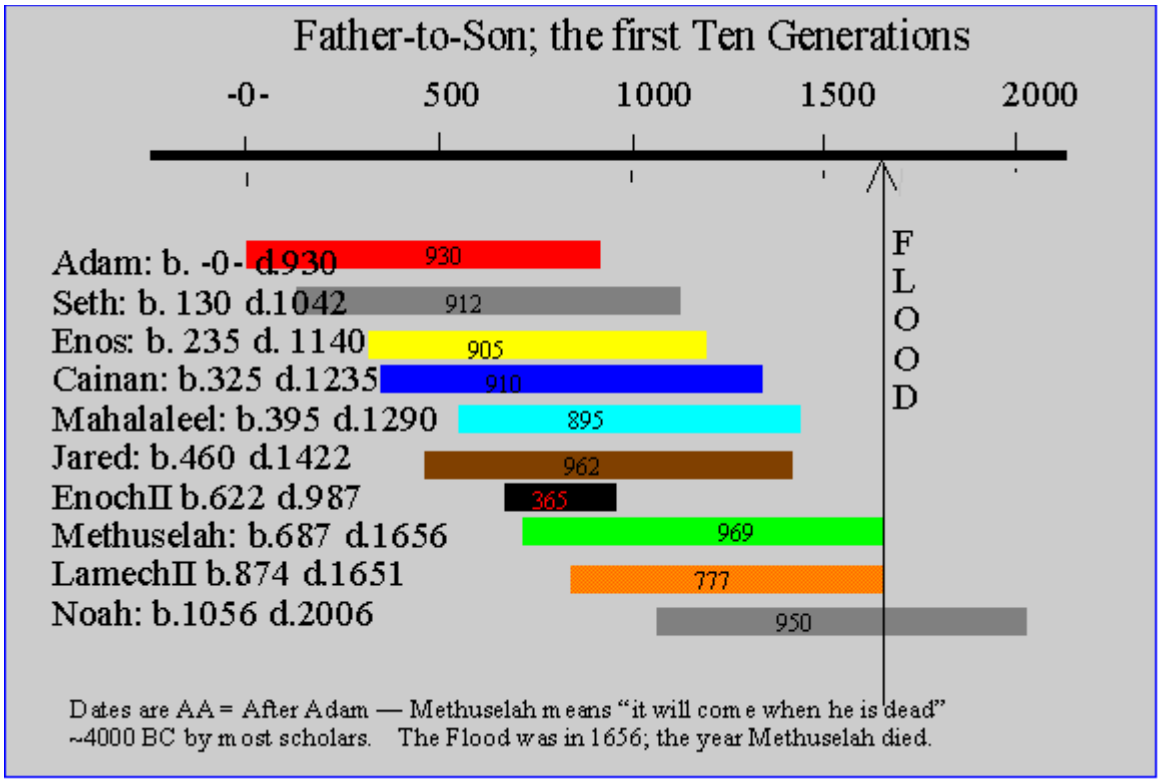
Another interesting note is the mention of Peleg in verse 25: "To Eber were born two sons: the name of the one was Peleg, for in his days the earth was divided, and his brother's name was Joktan." The division of the earth in his time referred to the Tower of Babel and the account found in Genesis 11 in which God created many languages as a judgment upon the people of Babel.

The Table of Nations offers a unique and important resource of information regarding the early history and migration of humans prior to the time of Abraham. Of great importance is the influence God showed over rescuing one family and then repopulating the earth through Noah's family as part of His redemptive, sovereign plan.

[Source: https://www.compellingtruth.org/table-of-nations.html]

Charts continued next page…

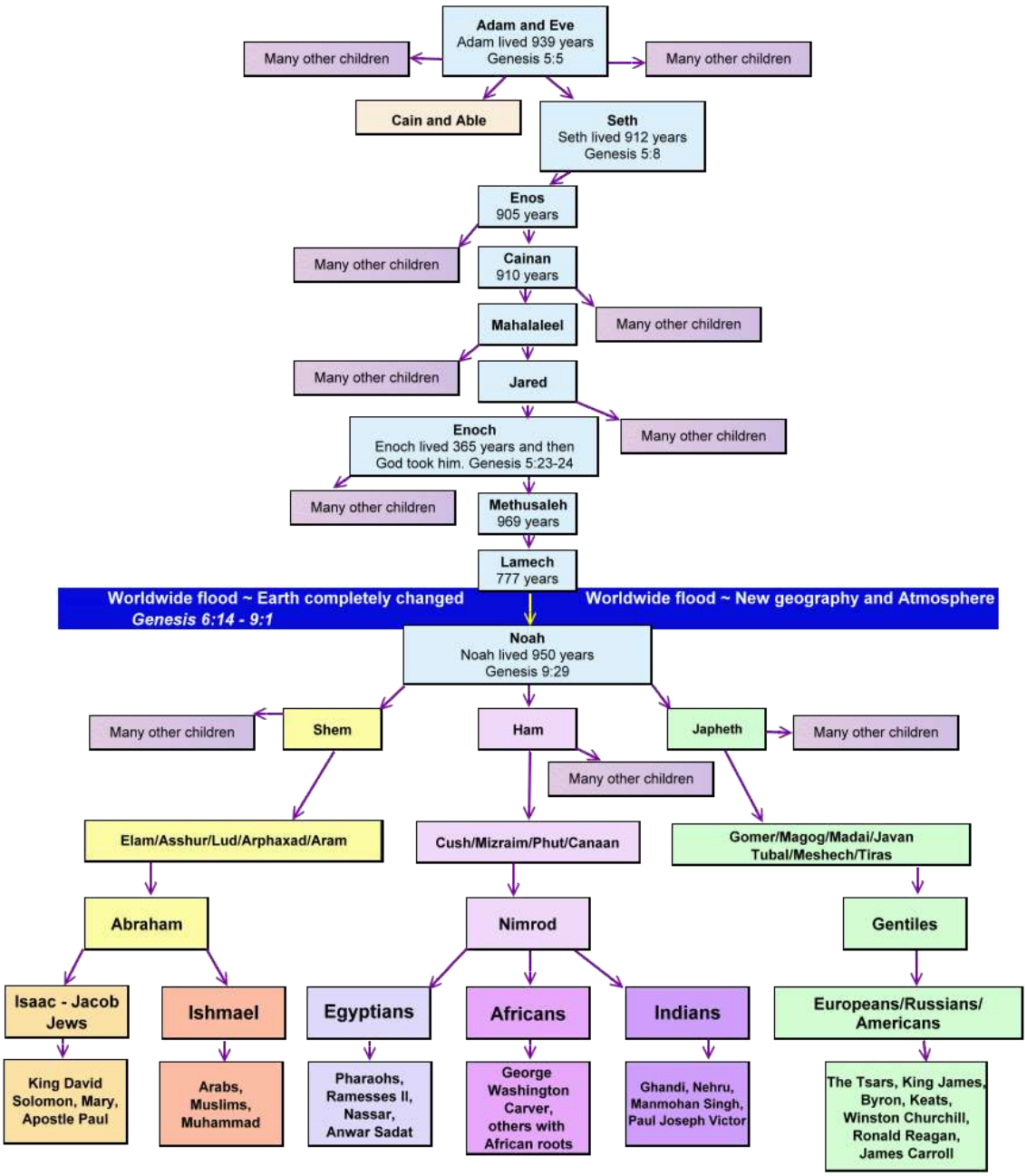
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[Source: NIV '08 Study Bible Notes]

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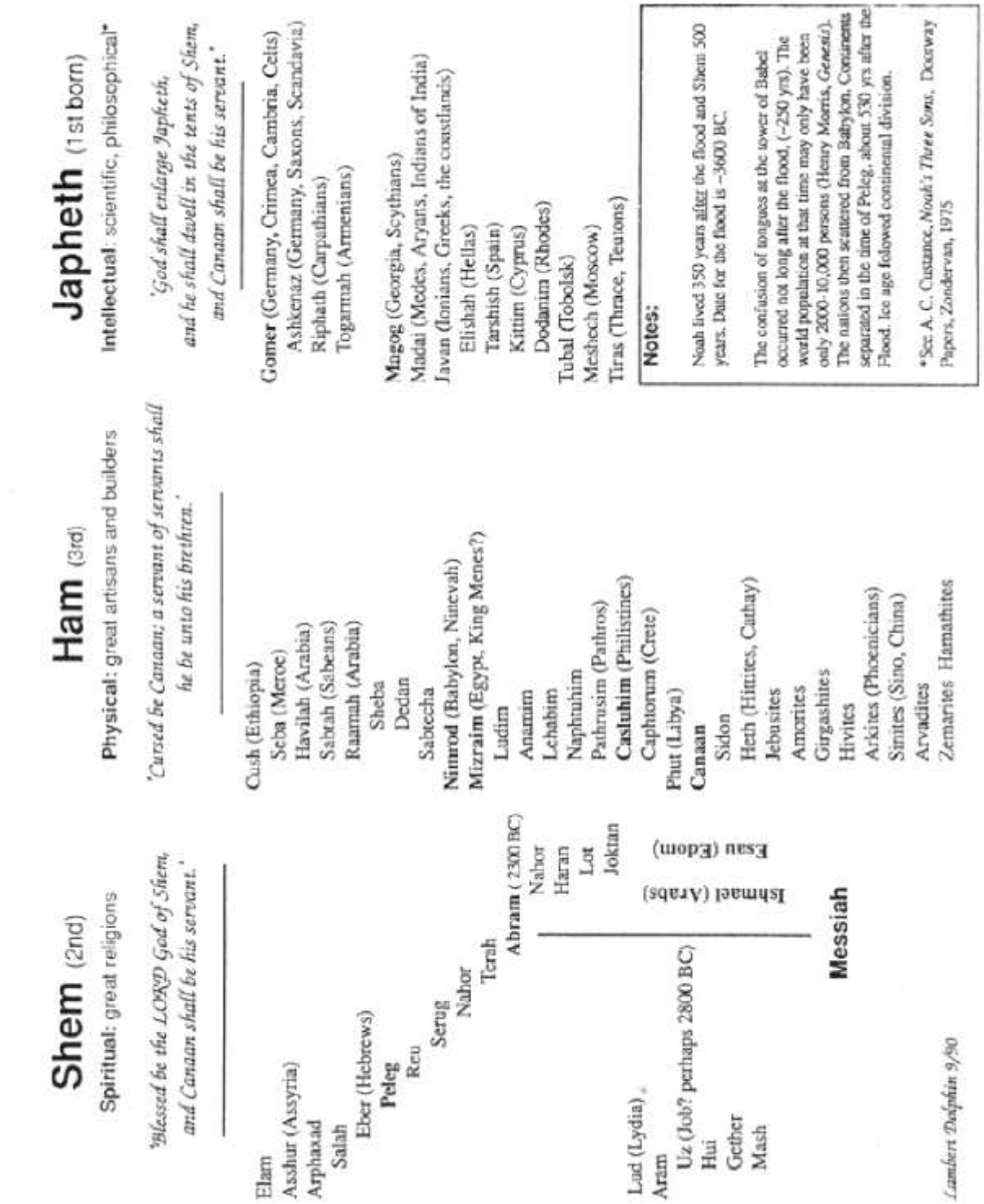


We are all descendants of Adam and Eve and then Noah and his sons. ***Genesis 1-11***. According to the Bible there is no such thing as different "races" of people. We are all part of the human family. We are all physical brothers and sisters. ***Acts 17:26***. The idea of different "races" of people is more evolutionary poppycock and is used by people, white and black skinned, to try to gain an advantage over others. I have known Christians who tried to justify their biases by using the subject of "races." Mostly those who use this erroneous teaching are trying to undermine the authority of the Scriptures. The color of our skin is determined by the amount of potential melanin produced by our skin and that is determined by our genes. However, just being a member of the human family does not guarantee one a place in heaven. In the Garden of Eden (***Genesis 3***) Adam and Eve disobeyed God and lost their position in God's family, and that curse followed all of their descendants. Now, one must be born again to enter the spiritual family of God. ***John 3:3-16***.

Source: http://opbm.org/from-Adam.html

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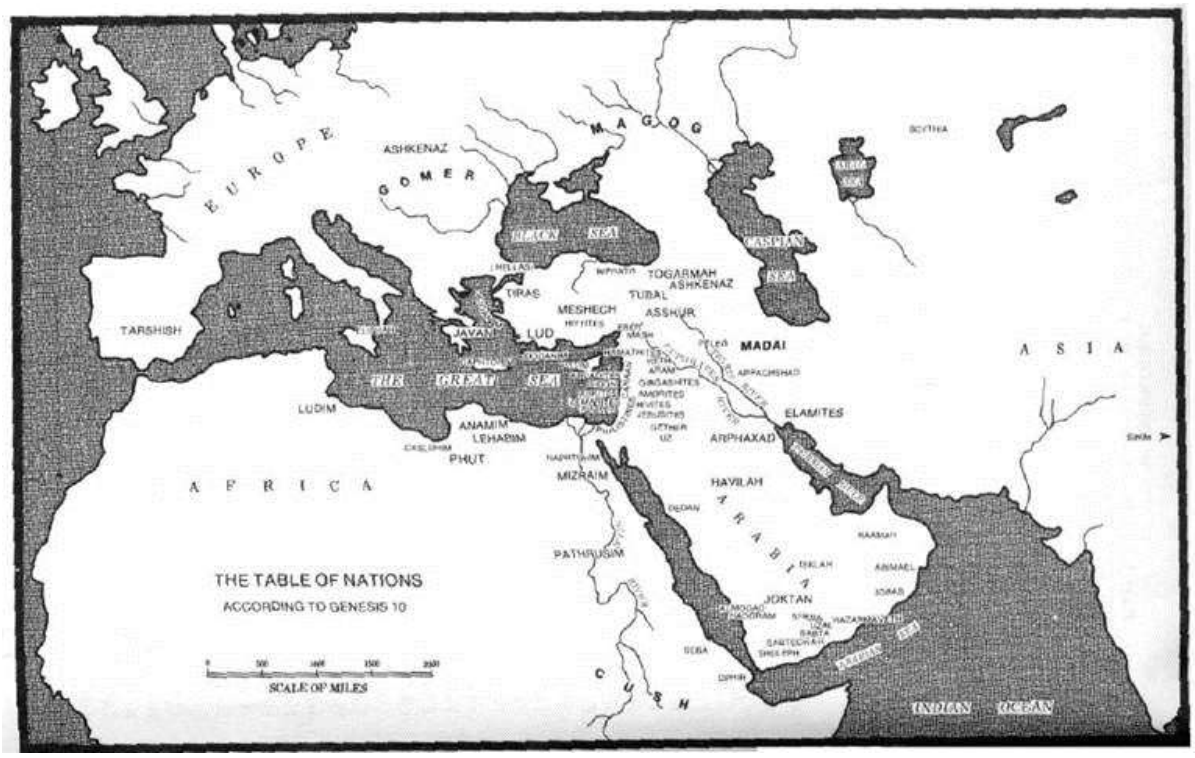
Table of Nations



Sources: http://jimbomkamp.com/Genesis/Gen9p1.htm

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Table of Nations Map – Genesis 10



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Table of Nations – Expository Notes – Jim Bomkamp

http://jimbomkamp.com/Genesis/Gen9p1.htm

1. INTRO:

1.1. In our last study we looked at chapters 7 and 8 of Genesis.

1.1.1. That study dealt with all that those chapters tell us about the flood itself and how that the Lord kept alive on the ark all eight people along with every species of animal on the face of the earth for 377 days.

1.1.2. Our study ended with the Lord revealing to Noah His commitment to mankind that He would never destroy the earth by water again.

1.2. In our study today, we are going to look at chapters 9-10 of Genesis.

1.2.1. We are going to study first of all more about the covenant that the Lord God made with Noah and his descendants, as well as all of the other land creatures on the earth, to never destroy the earth by water again. The Lord will give mankind the token of the rainbow in the sky as a reminder of His promise to never again destroy the earth by flood.

1.2.2. We will look at how the Lord begins to prepare Noah and his descendants for post-flood life by establishing that mankind may now eat meat (anything on the face of the earth-no dietary restrictions) as well as capital punishment

1.2.3. Noah gets drunk and uncovers himself and his son Ham discovers his father's nakedness and does something to his father, then when Ham tells his brothers about this they come and cover up their father's nakedness without looking on him. However, when Noah finds out about what Ham has done he pronounces a curse upon Ham's son Canaan, and a blessing upon his other two sons Japheth and Shem

1.2.4. Finally, in chapter 10 we will study what is called, "The Table Of The Nations." We will see that it is detailed for us how each of the sons of Noah spread out over the face of the earth and form the various nations and people groups that exist to this day.

2. VS 9:1-3 - "[1] And God blessed Noah and his sons and said to them, "Be fruitful and multiply, and fill the earth. [2] "The fear of you and the terror of you will be on every beast of the earth and on every bird of the sky; with everything that creeps on the ground, and all the fish of the sea, into your hand they are given. [3] "Every moving thing that is alive shall be food for you; I give all to you, as *I gave* the green plant. [4] "Only you shall not eat flesh with its life, *that is,* its blood." - The Lord tells Noah and his sons to be fruitful and multiply, then tells him that the every beast on the earth, bird of the sky, everything that creeps on the ground, and every fish of the sea will live in fear and terror of man, and, everything that is alive whether beast or plant shall be able to be eaten, with the exception of blood.

2.1. It is interesting here to note that it was at this time that the Lord states that all of the animals and creatures on the face of the earth will now fear and be in terror of mankind. In a recent National Geographic documentary the program stated that many of the game animals in Africa will unprovoked attack white skinned people much more readily than others and the reason for this is that over many years most of the white skinned people who have come to Africa have come for safaris. It stated that it is now within the very psyche of the animals to fear the white skinned people and thus they are much more prone to unprovoked attacks. Now that mankind is

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given permission to eat meat and men and women now switch from being herbivores to being omnivores, the animals will allow be terrified and dread mankind.

2.2. When the Lord states that everything shall be for food now for mankind this does not mean that it would be a good idea for men and women to eat anything. Rather, this is just to state that there are for now going to be no dietary restrictions and that people are free to eat what the want to eat.

2.3. The only dietary restriction given to mankind here in this post-flood prior to the giving of the Law of Moses is to not eat blood. This is probably a restriction because of the fact that the Lord wants men and women to realize how incredibly unique and special are the blood of their sacrifices which point to the blood of Christ. If people routinely drank and ate blood then their hearts would become dull and hardened to the good news of what the blood of Christ has procured for the cleansing and covering of our sins.

2.4. One of the principles of interpretation of scripture that we have already talked about in our study of this book is the fact that it is believed that the Lord institutes anything for His people prior to the giving of the Law of Moses that it is something which God's people of all times are to keep. In the book of Acts, we read about how that there was a controversy that arose in the Gentile churches because certain Judaisers came into the churches and told the people that in order to get to heaven they would need to keep the Law of Moses plus believe in Christ. They taught that this was the practice of the mother church in Jerusalem. To resolve this crisis Paul and Barnabas in Acts 15 go to the church in Jerusalem to find out if the Gentiles did in fact have to keep the Law of Moses to be saved. James, the pastor of the church in Jerusalem, finally determined after the arguments were given that the Gentiles did not need to keep the Law of Moses. However, he gave them two conditions that they had to meet. They must not eat anything with the blood in it, and they must not commit fornication. Now, we can understand why blood was forbidden for to the church.

3. VS 9:5-7 - "[5] "Surely I will require your lifeblood; from every beast I will require it. And from *every* man, from every man's brother I will require the life of man. [6] "Whoever sheds man's blood, By man his blood shall be shed, For in the image of God He made man. [7] "As for you, be fruitful and multiply; Populate the earth abundantly and multiply in it."" - Capital punishment is established as a basis for government, and the Lord again commands Noah and his sons to be fruitful and multiply and populate the earth

3.1. In our country today, people are constantly arguing about whether or not there should be such a thing as "capital punishment" for crimes of murder which are committed. However, here we see that before the instituting of the Law of Moses that the Lord tells Noah and his descendants that one of the cornerstones of government shall be that of "capital punishment."

3.2. The punishment of death for committing murder is only to be given to those who premeditatedly commit murder. Under the Law of Moses there is a different sentence associated with accidental murder, or what we call "manslaughter."

3.3. The death penalty has been proven to be a deterrent to crime, especially the crime of murder. Actually, in our country today because sentences are not executed today and when a person commits a murder he knows that he will be out on appeals for 10-12 years before he is put to death, the death penalty is not the deterrent that it is in many other countries.

4. VS 9:8-17 - "[8] Then God spoke to Noah and to his sons with him, saying, [9] "Now behold, I Myself do establish My covenant with you, and with your descendants after you; [10] and with every living creature that is with you, the birds, the cattle, and every beast of the earth with you; of all that comes out of the ark, even every beast of the earth. [11] "I establish My covenant

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with you; and all flesh shall never again be cut off by the water of the flood, neither shall there again be a flood to destroy the earth." [12] God said, "This is the sign of the covenant which I am making between Me and you and every living creature that is with you, for all successive generations; [13] I set My bow in the cloud, and it shall be for a sign of a covenant between Me and the earth. [14] "It shall come about, when I bring a cloud over the earth, that the bow will be seen in the cloud, [15] and I will remember My covenant, which is between Me and you and every living creature of all flesh; and never again shall the water become a flood to destroy all flesh. [16] "When the bow is in the cloud, then I will look upon it, to remember the everlasting covenant between God and every living creature of all flesh that is on the earth." [17] And God said to Noah, "This is the sign of the covenant which I have established between Me and all flesh that is on the earth."" - The Lord reiterates to Noah and his sons His commitment to never again destroy the earth by flood, giving them a token of His promise in the rainbow

4.1. This is the very first 'covenant' that the Lord has ever made with mankind. As such we need to look at what this 'covenant' involves.

4.1.1. A 'covenant' is an agreement that is made between two people regarding something that they will do. The Lord states here that He will no longer destroy the earth by flood. This is His commitment to mankind.

4.1.2. There are two types of covenants in the scriptures: "unconditional covenants" and "conditional covenants." This 'covenant' is "unconditional" because the Lord does not require anything of mankind in order for the Lord to keep His part of the 'covenant.'

4.2. Since rainbows typically occur at the end of a rain storm after the clouds have dropped their rain I would speculate that perhaps the rainbow has occurred because of the post flood lessening of the amount of water vapor in the sky and barometric pressure. This is only speculative, but there could be a scientific correlation.

4.3. After having gone through what they went through with the flood I can imagine that Noah and his descendants might have gotten a bit nervous every time that they saw a rain cloud on the horizon, or a thundershower came. In His goodness and grace the Lord provided this token to calm the fears of generations of mankind.

4.4. The Lord even had compassion upon all of the animals that were upon the face of the earth we see here for He promises to remember them in this covenant.

4.5. An interesting point to consider here is the fact that those who adhere to this having been a local instead of a universal flood have a real problem with this covenant. If it was a local flood then the Lord has broken His covenant to mankind because throughout history there have been numerous very substantial floods that have cause great damage and loss of life.

5. VS 9:18-27 - "[18] Now the sons of Noah who came out of the ark were Shem and Ham and Japheth; and Ham was the father of Canaan. [19] These three *were* the sons of Noah, and from these the whole earth was populated. [20] Then Noah began farming and planted a vineyard. [21] He drank of the wine and became drunk, and uncovered himself inside his tent. [22] Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside. [23] But Shem and Japheth took a garment and laid it upon both their shoulders and walked backward and covered the nakedness of their father; and their faces were turned away, so that they did not see their father's nakedness. [24] When Noah awoke from his wine, he knew what his youngest son had done to him. [25] So he said, "Cursed be Canaan; A servant of servants He shall be to his brothers." [26] He also said, "Blessed be the LORD, The God of Shem; And let Canaan be his servant. [27] "May God enlarge Japheth, And let him dwell in the tents of Shem; And let Canaan be his servant."" - Ham discovers his father, Noah, naked after Noah has gotten drunk on wine and uncovers himself, then Ham proceeds to tell his brothers about finding his father in this condition, so Ham and Japheth cover up Noah with a

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blanket without looking at his nakedness, but when Noah finds out what happens he pronounces a prophetic curse on Ham's son Canaan, but a blessing upon Japheth and Shem

5.1. Noah and his family were the only righteous people that were on the earth and thus they were delivered from the flood that destroyed the world and everyone else upon the planet. However, Noah and his sons still had sin natures and sin was not destroyed in the flood. This strange and sad story reveals that mankind had a sin nature after the flood, and that righteous people still commit sinful acts.

5.2. There is an amazing similarity between the fall of Adam recorded in chapter 3 of this book and the fall of Noah recorded here, especially if we consider that Noah was sinning by getting drunken at this time. Adam's sin came in a garden because of a piece of fruit, Noah's sin came when he was a farmer in his vineyard also from fruit: Genesis 3:6 & 9:21. The sin exposed both men's nakedness; Genesis 3:7 & 9:21. After both sins a curse took place: Genesis 3:14/17 & 9:25.

5.3. We see here that Noah became a farmer and that he planted a vineyard. This type of career is perfectly acceptable. However, we see here that Noah drank a bunch of wine and 'became drunk.' We are not told if he was aware at this point in time of the potential to become 'drunk' on wine, nor whether or not Noah realized that he should not become 'drunk.'

5.4. In the scriptures, it is not considered a sin to drink wine. Many scriptures even correlate wine with blessing. In fact, if it were a sin to drink wine Jesus would not have had His first miracle after beginning His public ministry to turn water into wine at the wedding a Cana. What is decried as a sin in scripture is "drunkenness." Many passages of scriptures command mankind to avoid this type of behavior.

5.5. This story though that is described in these verses has been interpreted in many different ways by good commentators. The questions to consider regarding this story are these:

5.5.1. What did Ham do to his father, Noah? Verse 24 tells us that when Noah woke he realized what Ham had 'done to him.'

5.5.2. What was sinful about what Ham did to Noah, and why was Noah enraged by what he did?

5.5.3. Why did Noah pronounce a curse upon Ham's youngest son, Canaan, as a result of this incident instead of pronouncing it upon Ham himself?

5.5.4. How was this curse fulfilled since it does not appear that Canaan's descendants nor the descendants of the rest of the sons of Ham became slaves of others?

5.6. Question #1: What did Ham do to his father?

5.6.1. Many Jewish rabbis have taught and believed that Ham actually castrated his father at this time. However, there is really no support for this view.

5.6.2. Many good commentators have argued that when Ham saw his father unclothed at this time that he performed some sort of homosexual act upon him. When Noah awoke he realized then what had been done to him. Again, this is only speculation.

5.6.3. Some have suggested that Noah's being unclothed like this was actually a reference to his wife and that perhaps either Ham had sex with his mother or

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if his mother were no longer alive with his father's new wife or concubine. There are instances in scripture where this type of sin is referred to as uncovering someone's nakedness (see for instance Lev. 18,20; Deut. 27:20).

5.6.3.1. Some have taken this farther and speculated that Canaan might have been the incestuous offspring that resulted. All of these views are mere speculations.

5.6.4. Perhaps Canaan did this to Noah rather than his father, Ham.

5.7. Question #2: What was sinful about what Ham did to Noah, and why was Noah enraged by what he did?

5.7.1. Ham appears to have come to his brothers and tried to use this finding of his father in this condition to his advantage, for the word that is used for describing how he told his brothers about finding his father in this state indicates that he "rejoiced or gloated" over this discovery. Perhaps Ham was trying to use this incident to usurp his father's authority over his brothers in some way.

5.7.2. Whatever Ham did to Noah had to be significant in order for Noah to pronounce such a curse on his grandson, Canaan.

5.8. Question #3: Why did Noah pronounce a curse upon Ham's youngest son, Canaan, as a result of this incident instead of pronouncing it upon Ham?

5.8.1. Arthur Custance in his book "Noah's Three Sons" explains that the blessing or a curse of a father was visited on his son and the blessing or the curse of a son was visited upon his father. So, if Noah were to curse Ham he'd be cursing himself as he was Ham's father. In cursing Canaan, Ham's son, he was able to curse his son and miss the judgment upon himself. In 1 Kings 11 where God was angry with Solomon He didn't bring judgment upon him for the sake of his father David.

5.8.2. By passing judgment upon Ham's son he was bringing the greatest shame upon him.

5.8.3. Since Canaan was Ham's youngest son by cursing him Noah was stating that the curse extended to all of Ham's sons.

5.9. Question #4: How was this curse carried out since it does not appear that Canaan's descendants nor the descendants of the rest of the sons of Ham became slaves of others?

5.9.1. This is possibly the hardest of the questions for us to answer since by in large we do not see the descendants of Ham, nor his son Canaan, enslaved by the descendants of Japheth or Shem. The Phoenicians, Hittites, and Canaanites were descendants of Canaan and they were some of the greatest of nations for many hundreds of years. In addition some of the African tribes and Mongolian groups, including possibly the American Indians, were also descendants of Canaan. Some of the other descendants of Ham include the Egyptians and Sumerians who also were great empires of antiquity.

5.9.2. Henri Morris has suggested that the word 'servant' here can also be translated 'steward' and that this could suggest the fulfillment. He suggests that they invented many things and were the first to do many things but that

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in the end they territories and inventions were taken over by others and utilized to their advantage. He states that the descendants of Ham were:

5.9.2.1. The original explorers and settlers of practical all parts of the world after the dispersion at Babel.

5.9.2.2. First cultivators of most of the basic food staples.

5.9.2.3. Developed most of the basic structural forms, building tools, and materials.

5.9.2.4. First to develop most of the fabrics used for clothing.

5.9.2.5. First discovered and invented a wide variety of medicines, surgical practices and instruments.

5.9.2.6. Invented most of the concepts of basic practical mathematics, as well as surveying and navigation.

5.9.2.7. The machinery of commerce and trade-money, banks, and postal systems.

5.9.2.8. Developed paper, ink, block printing, movable type, and other things involving writing and communication.

5.10. Though Ham was still one of God's people, his heart was not right with God and thus because of this sin he was cursed. However, Japheth and Shem walked closely with God and were thus blessed by their father, Noah.

6. VS 9:28-29 - "[28] Noah lived three hundred and fifty years after the flood. [29] So all the days of Noah were nine hundred and fifty years, and he died." - Noah lives 350 years after the flood to an age of 950

6.1. In our last study, I mentioned that after the flood that life had changed radically upon the earth. Probably some sort of water canopy in an atmosphere that was able to contain much more water vapor than earth's atmosphere can contain today was destroyed, perhaps the barometric pressure on the earth was lessoned to be perhaps half of what it was before, and perhaps even the tilt of the earth's axis was modified. I mentioned at that time that these new conditions allowed harmful rays from the sun now to more easily penetrate the earth and that now mankind would not be able to live as long. Psalm 90:10 tells us here that the normal post flood longevity of man has been about 70 years, "[10] As for the days of our life, they contain seventy years, Or if due to strength, eighty years, Yet their pride is *but* labor and sorrow; For soon it is gone and we fly away." Maybe the new diet also contributed to a shortened longevity for mankind. However, this verse and a few others present a problem for these new post flood conditions causing this lessening of the average longevity of a person from several hundred years to 70 years. The problem is that Noah lived 350 years after the flood. Later we will see that Shem lives 500 years after the birth of Arphaschad, and others continue to live a long time.

6.2. As I was preparing this study a pastor friend posted an email about something that some believed might have triggered the lessening of longevity for mankind. There are, on the end of our chromosomes, "caps" called "telomeres." They are kind of like a string of beads…every time a cell divides, one of the beads drops off. Once the limit is reached the cell can no longer divide. There is no reason our cells could not

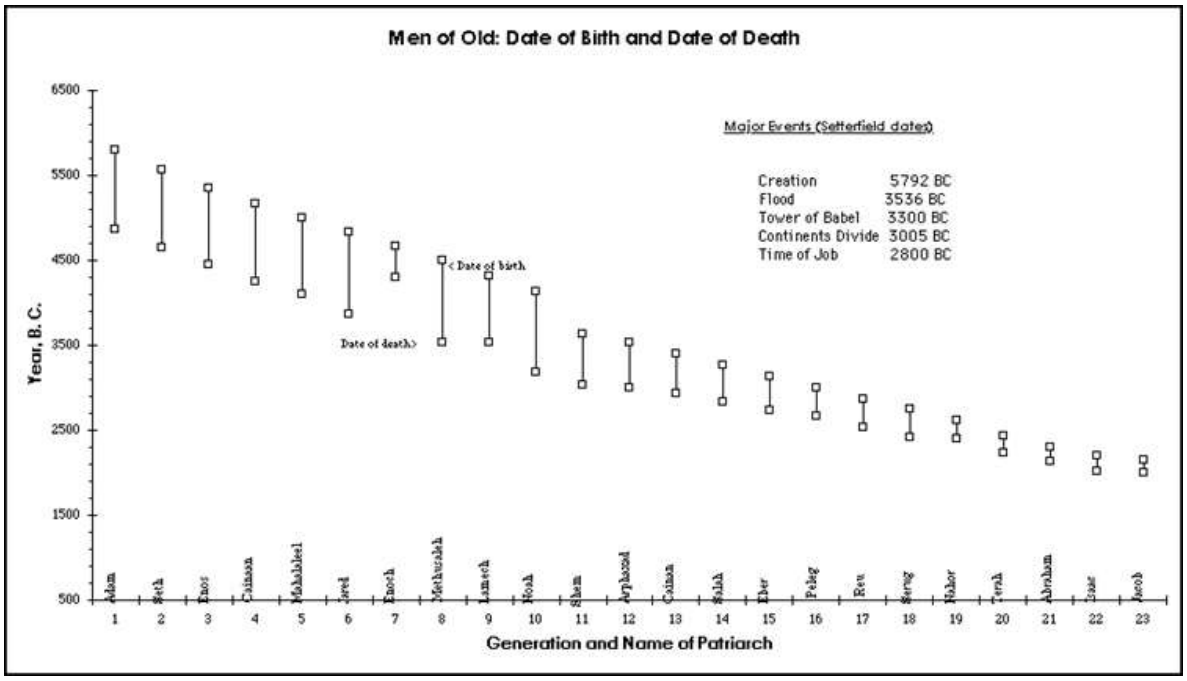
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go on reproducing themselves forever, except for this built in limiting system. Cancer cells, for example, have no age limit, they go on dividing forever. If your organs had the same unlimited potential for cell division (in this case, controlled cell division) you would not have an expiration date. Scientists studying aging are very excited about a new enzyme that replicates telomeres. They've actually modified some human cell lines to live many times past their "age limit." This was accomplished in Petri dishes. Human aging could have a number of variables including possibly longer telomeres were probably the genetic norm for those before the flood. In any case, it appears that some sort of genetic shift in mankind must have begun occurring post flood that brought about the shortening of longevity for mankind.

6.3. When it says here that Japheth would 'dwell in the tents of Shem' this is just a phrase to mean that they and their descendants would have fellowship with each other. The same cannot be said of the descendants of Ham.

7. We come next to the "Table Of Nations" which lists the genealogy of Noah's descendants which tells us where the various people groups and nations throughout history originated. Not only is this a remarkable chapter, it is also a remarkably accurate historical account which is even acclaimed by those not of the faith as Henri Morris writes, "Dr. William F. Albright, universally acknowledged as the world's leading authority on the archaelogy of the Near East, though himself not a believer in the infallibility of Scripture, said concerning this table of nations, "It stands absolutely alone in ancient literature, without a remote parallel, even among the Greeks, where we find the closest approach to a distribution of peoples in genealogical framework…The Table of Nations remains an astonishingly accurate document." This chapter is the key that links the pre-historical world to the modern world, chapters 1-11 of Genesis to chapters 12 and beyond where we are introduced to the great Jewish patriarchs of Abraham, Isaac, Jacob, and Joseph.

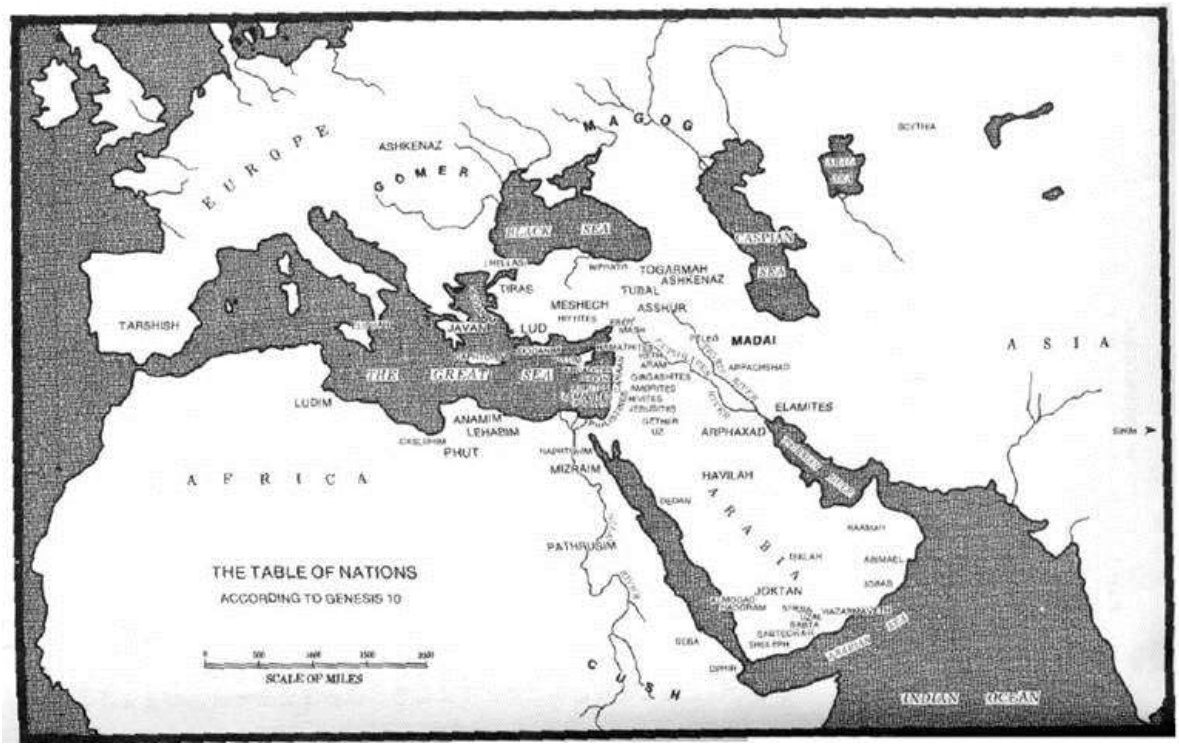
8. This graphic by Barry Setterfield shows the date of birth and date of death for each of those in the lineage of Jesus Christ, from Adam through Jacob:



See also: [Lifespans Before and After the Flood]

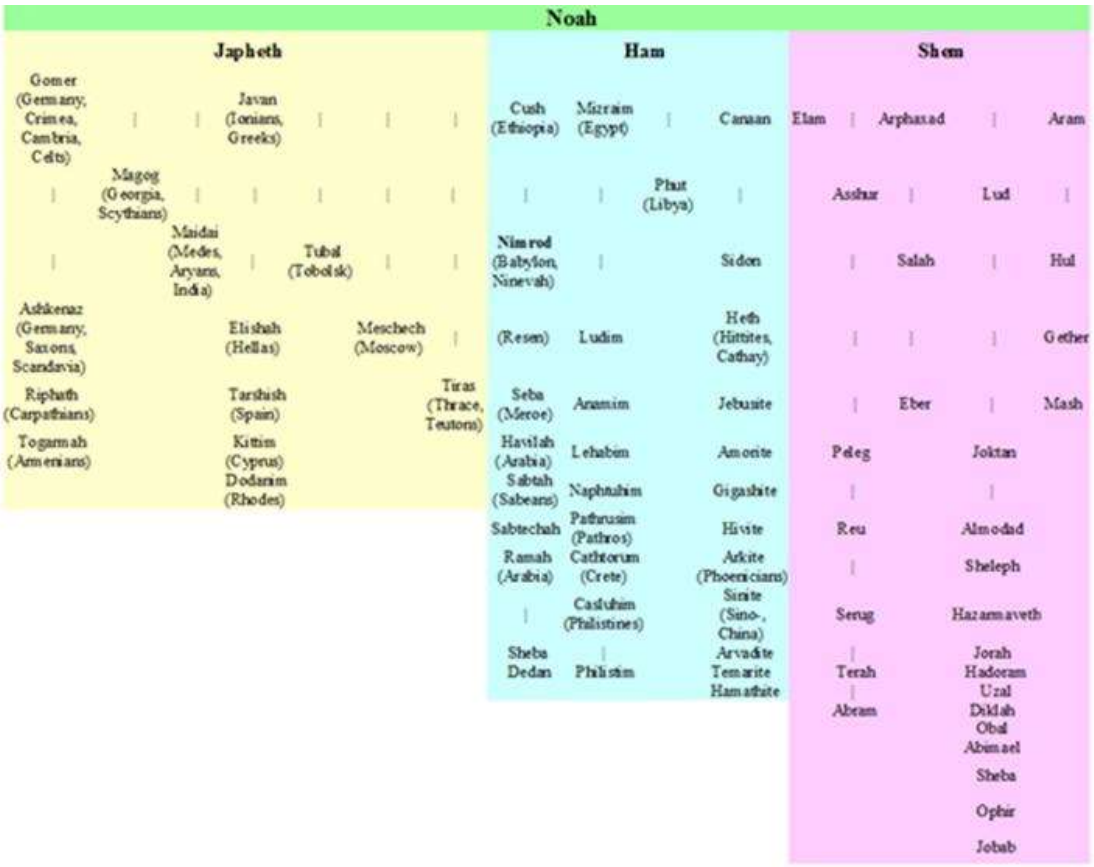
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9. This map from Lambert Dolphin's web page shows where each of these descendants of Shem, Ham and Japheth settled and the nations in which they formed:



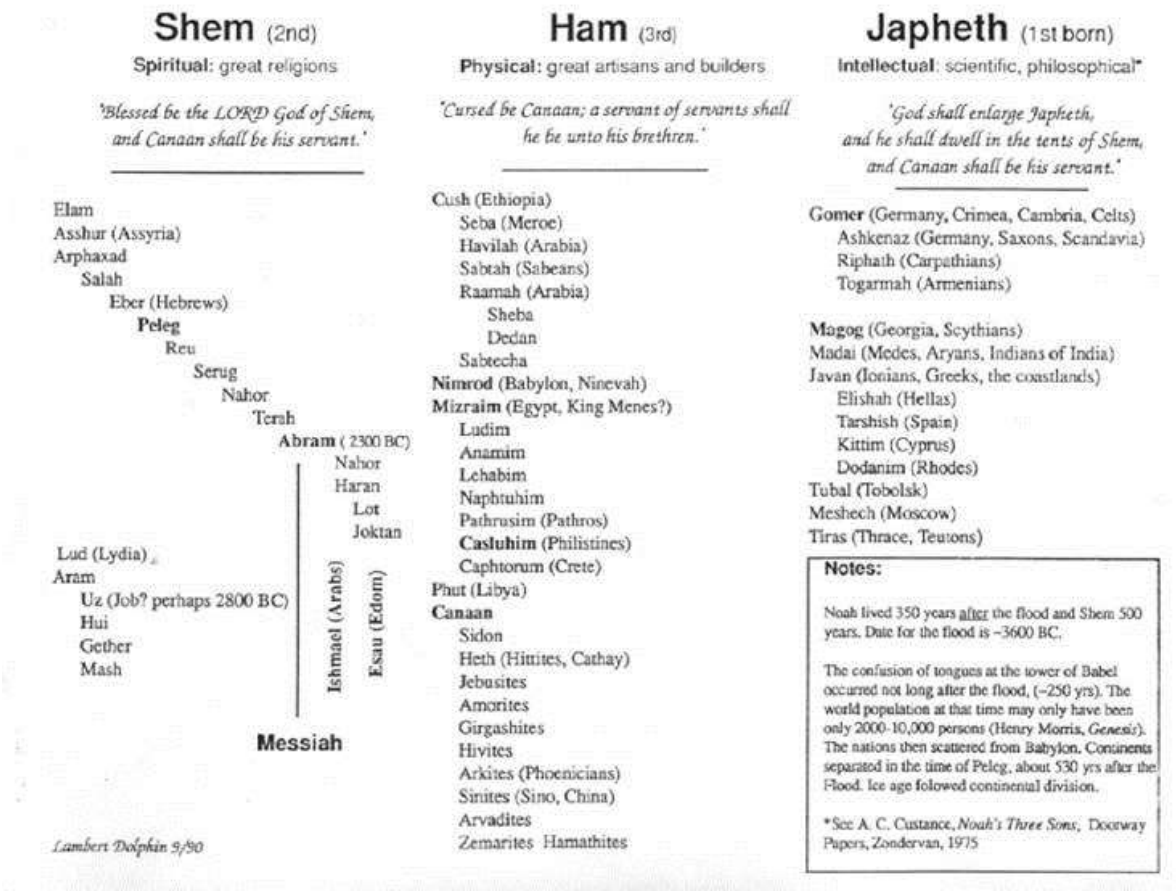
10. These two tables taken from Lambert Dolphin's web page describe the nations from which each of the descendants of Noah's sons were derived:

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Table of Nations – Descendants of Noah



11. The number 70 has significance. There were 70 elders under Moses and 70 disciples of Jesus. We will see here that there were 70 descendants of Noah from which came the nations that are upon the earth. Likewise, in Genesis 46:26-27 we see that there were 70 descendants of Jacob with him who went into Egypt, "[26] All the persons belonging to Jacob, who came to Egypt, his direct descendants, not including the wives of Jacob's sons, *were* sixty-six persons in all, [27] and the sons of Joseph, who were born to him in Egypt were two; all the persons of the house of Jacob, who came to Egypt, *were* seventy." The Jews believed that 70 nations resulted from the separation of the nations by language in Babel.

12. In Deuteronomy 32:8-9 it states that it was the Lord who established each of the nations on the earth, "[8] "When the Most High gave the nations their inheritance, When He separated the sons of man, He set the boundaries of the peoples According to the number of the sons of Israel. [9] "For the LORD'S portion is His people; Jacob is the allotment of His inheritance."

    12.1. Through the way that the Lord tells us in His word the nations were established, He would have men and women realize that it is really He who is in control of all the world and establishing His plans in the earth.

13. In Acts 17:22-31 Paul speaks of the fact that it is the Lord who has formed the boundaries of all the nations, "[22] So Paul stood in the midst of the Areopagus and said, "Men of Athens, I observe that you are very religious in all respects. [23] "For while I was passing through and examining the objects of your worship, I also found an altar with this inscription, 'TO AN UNKNOWN GOD.' Therefore what you worship in ignorance, this I proclaim to you. [24] "The

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God who made the world and all things in it, since He is Lord of heaven and earth, does not dwell in temples made with hands; [25] nor is He served by human hands, as though He needed anything, since He Himself gives to all *people* life and breath and all things; [26] and He made from one *man* every nation of mankind to live on all the face of the earth, having determined *their* appointed times and the boundaries of their habitation, [27] that they would seek God, if perhaps they might grope for Him and find Him, though He is not far from each one of us; [28] for in Him we live and move and exist, as even some of your own poets have said, 'For we also are His children.' [29] "Being then the children of God, we ought not to think that the Divine Nature is like gold or silver or stone, an image formed by the art and thought of man. [30] "Therefore having overlooked the times of ignorance, God is now declaring to men that all *people* everywhere should repent, [31] because He has fixed a day in which He will judge the world in righteousness through a Man whom He has appointed, having furnished proof to all men by raising Him from the dead.""

14. One of the mistakes that the church has made in understanding the various people that came from these people groups is to believe that the these three sons of Noah end up producing what people refer to as the three main races of people, with the Hamites representing the black skinned people, the Japhethites the white skinned Caucasion people, and the Shemites the Oriental people. However, the concept of race is not found in the Bible and it is a myth of modern day thinking. All people on the face of the earth are descended from Noah and the characteristics that typically define races are merely genetic characteristics that can be calculated through the existence of recessive and dominant genes. Henri Morris has written the following about this in his commentary on Genesis, "Note that these three streams of nations are not three "races." Though some have thought of the Semites, Japhethites, and Hamites as three races (say, the dusky, the white, and the black races or the Mongoloid, Caucasian, and Negroid), this is not what the Bible teaches, nor is it what modern anthropology and human genetics teach. There are dusky and black people found among all three groups of nations. The Bible does not use the word "race" nor does it acknowledge such a concept. The modern concept of "race" is based on evolutionary thinking. To the evolutionist, a race is a subspecies in the process of evolving into a new species, and this idea is the basis of modern racism..."

15. VS 10:1-5 - "[1] Now these are *the records of* the generations of Shem, Ham, and Japheth, the sons of Noah; and sons were born to them after the flood. [2] The sons of Japheth *were* Gomer and Magog and Madai and Javan and Tubal and Meshech and Tiras. [3] The sons of Gomer *were* Ashkenaz and Riphath and Togarmah. [4] The sons of Javan *were* Elishah and Tarshish, Kittim and Dodanim. [5] From these the coastlands of the nations were separated into their lands, every one according to his language, according to their families, into their nations." - The sons of Japheth are recorded

15.1. Japheth was the firstborn of Noah's sons.

15.2. The descendants of Japheth split into to groups one of which became the family of European nations and the other the Indian people of India.

15.3. The first son of Japheth is 'Gomer´ and it is from him that German, Crimea, Cambria, the Celts came.

15.3.1. From Gomer's son 'Ashkenaz' came Germany, the Saxons, and Scandavia.

15.3.2. From Gomer's son 'Ripath' came the Carpathians.

15.3.3. From Gomer's son 'Togermah' came the Armenians.

15.4. The second son of Japheth is 'Magog' and it is from him that Georgia and the Scythians came.

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15.4.1. It is important for us to know what people group came from 'Magog' because we see this name as the people group who come from the north and attack Israel in the Ezekiel 8-39 battle. The people of 'Magog' are the people of the nation of Russia, who are descendant from the Scythians.

15.5. The third son of Japheth is 'Madai' and from him came the Medes (modern day Kurds who once were part of Persia), Aryans, and Indians of India.

15.6. The fourth son of Japheth is 'Javan' and from him has come the Ionians, the Greeks, and the coastlands.

15.6.1. From Javan's son 'Elishah' came Hellas.

15.6.2. From Javan's son 'Tarshish' came Spain.

15.6.3. From Javan's son 'Kittim' came Cyprus.

15.6.4. From Javan's son 'Dodanim' came Rhodes.

15.7. The fourth son of Japheth is 'Tobal' and from him came the people of the city of Tobulsk, Russia.

15.8. The fifth son of Japheth is 'Meshek' from whom came the people of the city of Moscow.

15.9. The sixth son of Japeth is 'Tiras' from whom came the people from Thrace and Teutons.

15.10. Notice here that each of these people groups are said to have gone 'every one according to his language, according to their families, into their nations,' and notice that the division was according to 'language.' We will see in chapter 11 that it was the Lord who created all of the various languages, which caused all of these various people groups to separate according to their languages.

15.11. This table of nations description of chapter 10 is a parenthesis that occurs before the next chapter that tells us how all of the various languages came about in the first place, at the Tower of Babel. Chapter 10 is a parenthesis in the book of Genesis then as it explains where the nations came from.

16. VS 10:6-20 - "[6] The sons of Ham *were* Cush and Mizraim and Put and Canaan. [7] The sons of Cush *were* Seba and Havilah and Sabtah and Raamah and Sabteca; and the sons of Raamah *were* Sheba and Dedan. [8] Now Cush became the father of Nimrod; he became a mighty one on the earth. [9] He was a mighty hunter before the LORD; therefore it is said, "Like Nimrod a mighty hunter before the LORD." [10] The beginning of his kingdom was Babel and Erech and Accad and Calneh, in the land of Shinar. [11] From that land he went forth into Assyria, and built Nineveh and Rehoboth-Ir and Calah, [12] and Resen between Nineveh and Calah; that is the great city. [13] Mizraim became the father of Ludim and Anamim and Lehabim and Naphtuhim [14] and Pathrusim and Casluhim (from which came the Philistines) and Caphtorim. [15] Canaan became the father of Sidon, his firstborn, and Heth [16] and the Jebusite and the Amorite and the Girgashite [17] and the Hivite and the Arkite and the Sinite [18] and the Arvadite and the Zemarite and the Hamathite; and afterward the families of the Canaanite were spread abroad. [19] The territory of the Canaanite extended from Sidon as you go toward Gerar, as far as Gaza; as you go toward Sodom and Gomorrah and Admah and Zeboiim, as far as Lasha. [20] These are the sons of Ham, according to their families, according to their languages, by their lands, by their nations." - The sons of Ham are recorded for us

16.1. Ham was the third born of Noah's sons.

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16.2. The first son of Ham was 'Cush' from who came the nation of Ethiopia.

16.2.1.'Nimrod' the son of Cush founded the cities of Babylon, Ninevah, and Resen.

16.2.1.1. Nimrod was a mighty hunter we see here, but also a man who was in rebellion against the Lord and sought to cause the curse put upon his father, Ham, to be a servant to his brothers, by creating mighty nations and defying the God of heaven.

16.2.1.2. In some ways, Nimrod is a type of the anti-Christ just as Babylon is a type of the anti-city of God

16.2.1.3. It has been documented in a few books that all of the false religions upon the face of the earth can be traced by to Babylon and to this man Nimrod. This is well documented in a few very respected books such as "The Two Babylons."

16.2.1.4. Let's look at some of the religion and traditions that have come from Babel or Babylon and infiltrated themselves in Christian traditions today because of the Universal Church or Catholic Church:

16.2.1.4.1. Nimrod made himself to be a god and his mother Simaranus would be worshipped also because he concocted that she was the mother of a god.

16.2.1.4.2. A priesthood was established where the people would come and enter into confession booths and speak with the priest. The priests were actually there to control the city or town. When the people would tell them things they would have the low-down on what was going on with the people, they could control them. This was a cultic and ANTI-GOD movement.

16.2.1.4.3. They would celebrate Nimrods birth on December 25.

16.2.1.4.4. They would cut down trees and nail them inside their homes and decorate them.

16.2.1.4.5. The government implemented the trading of gifts to keep the economy strong in the winter months.

16.2.1.4.6. In the spring they worshipped the rabbit because it was a sign of fertility and they were a very sexual society and they would color eggs because eggs were a sign of new birth and fertility.

16.2.1.4.7. All of this was institutionalized into the Roman Empire and the Empire knew that no army could take them out but only the Christian movement could, so the Romans starting herding up the Christians and killing them in the arenas.

16.2.1.4.8.Then under Constantine they adopted the priesthood and confession booths and Constantine stated that every citizen was now a Christian and would attend confessions.

16.2.1.4.9. The pagan ceremonies were given Christian significance and observed.

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16.2.2. From ‘Seba’ the son of Cush came Meroe.

16.2.3. From ‘Havilah’ the son of Cush came Arabia.

16.2.4. From ‘Sabtah’ the son of Cush came the Sabeans.

16.2.5. From ‘Ramah’ the son of Cush came Arabia also.

16.2.5.1. ‘Sheba’ and ‘Dedan’ were sons of Ramah.

16.2.6. ‘Sabtechah’ is another son of Cush.

16.3. The second son of Ham was ‘Mizraim’ from whom came Egypt.

16.3.1. The sons of Mizraim were:

16.3.1.1. ‘Ludim.’

16.3.1.2. ‘Anamim.’

16.3.1.3. ‘Lehabim.’

16.3.1.4. ‘Naphtuhim.’

16.3.1.5. ‘Pathrusim’ (from whom came Pathros).

16.3.1.6. ‘Casluhim (from which came the Philistines).’

16.3.1.7. ‘Caphtorim (Crete).’

16.4. The third son of Ham was ‘Phut’ from whom came Lybia.

16.5. The fourth son of Ham was ‘Canaan’ from whom came the Phoenicians, Hittites, and the Canaanites.

16.5.1.From ‘Sidon’ the son of Canaan came the people of the city of the same name.

16.5.2. From ‘Heth’ the son of Canaan came the Hittites and Cathay.

16.5.3. From ‘Jebusite’ the son of Canaan came the people who lived in the vicinity of Jerusalem.

16.5.4. From ‘Amorite’ the son of Canaan came the people of the same name who lived in the land of Canaan.

16.5.5. From ‘Gigashite’ the son of Canaan came the people of the same name.

16.5.6. From ‘Hivite’ the son of Canaan came the people of the same name.

16.5.7. From ‘Arkite’ the son of Canaan came the Phoenicians.

16.5.8. From ‘Sinite’ the son of Canaan came the people Sino, or China.

16.5.9. From ‘Arvadite’ the son of Canaan came the people of the same name.

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16.5.10. From 'Temarite' the son of Canaan came the people of the same name.

16.5.11. From 'Hamathite' the son of Canaan came the people of the same name.

17. VS 10:21-31 - "[21] Also to Shem, the father of all the children of Eber, *and* the older brother of Japheth, children were born. [22] The sons of Shem *were* Elam and Asshur and Arpachshad and Lud and Aram. [23] The sons of Aram *were* Uz and Hul and Gether and Mash. [24] Arpachshad became the father of Shelah; and Shelah became the father of Eber. [25] Two sons were born to Eber; the name of the one *was* Peleg, for in his days the earth was divided; and his brother's name *was* Joktan. [26] Joktan became the father of Almodad and Sheleph and Hazarmaveth and Jerah [27] and Hadoram and Uzal and Diklah [28] and Obal and Abimael and Sheba [29] and Ophir and Havilah and Jobab; all these were the sons of Joktan. [30] Now their settlement extended from Mesha as you go toward Sephar, the hill country of the east. [31] These are the sons of Shem, according to their families, according to their languages, by their lands, according to their nations." - The sons of Shem are recorded for us

17.1. Shem was the second born of Noah's sons.

17.2. 'Elam' was the first son of Shem.

17.3. 'Assur' was the second son of Shem.

17.4. The third son of Shem was 'Arphaxad,' and here we begin the lineage of Jesus Christ.

17.4.1. From Arphaxad came 'Salah.'

17.4.1.1. From Salah came 'Eber' (it is from his name that the name "Hebrew" came).

17.4.1.1.1. 'Peleg' begat

17.4.1.1.2. 'Reu' begat

17.4.1.1.3. 'Seleg' begat

17.4.1.1.4. 'Nahor' begat

17.4.1.1.5. 'Terah' begat

17.4.1.1.6. 'Abram' begat

17.4.1.1.7. 'Isaac' begat

17.4.1.1.8. 'Jacob,' 'Esau,' and 'Ishmael.'

17.5. The fourth son of Shem was 'Lud' from whom came the people of Lydia.

17.6. The fifth son of Shem was 'Aram' from whom came the people of the same name.

17.6.1. From 'Uz' the son of Aram perhaps came the people from whom Job came.

17.6.2. 'Hui' was a son of Aram.

17.6.3. 'Gether' was a son of Aram.

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17.6.4. ‘Mash’ was a son of Aram.

18. VS 10:32 - “[32] These are the families of the sons of Noah, according to their genealogies, by their nations; and out of these the nations were separated on the earth after the flood.” - The chapter is summarized as providing for us the families of Noah by their genealogies, explaining from whence the nations of the earth emerged

Regarding Race:

Addition References Regarding Notes on Race (Highlighted Above in Yellow):

The Bible Speaks on Race
http://mail.erlc.com/article/the-bible-speaks-on-race

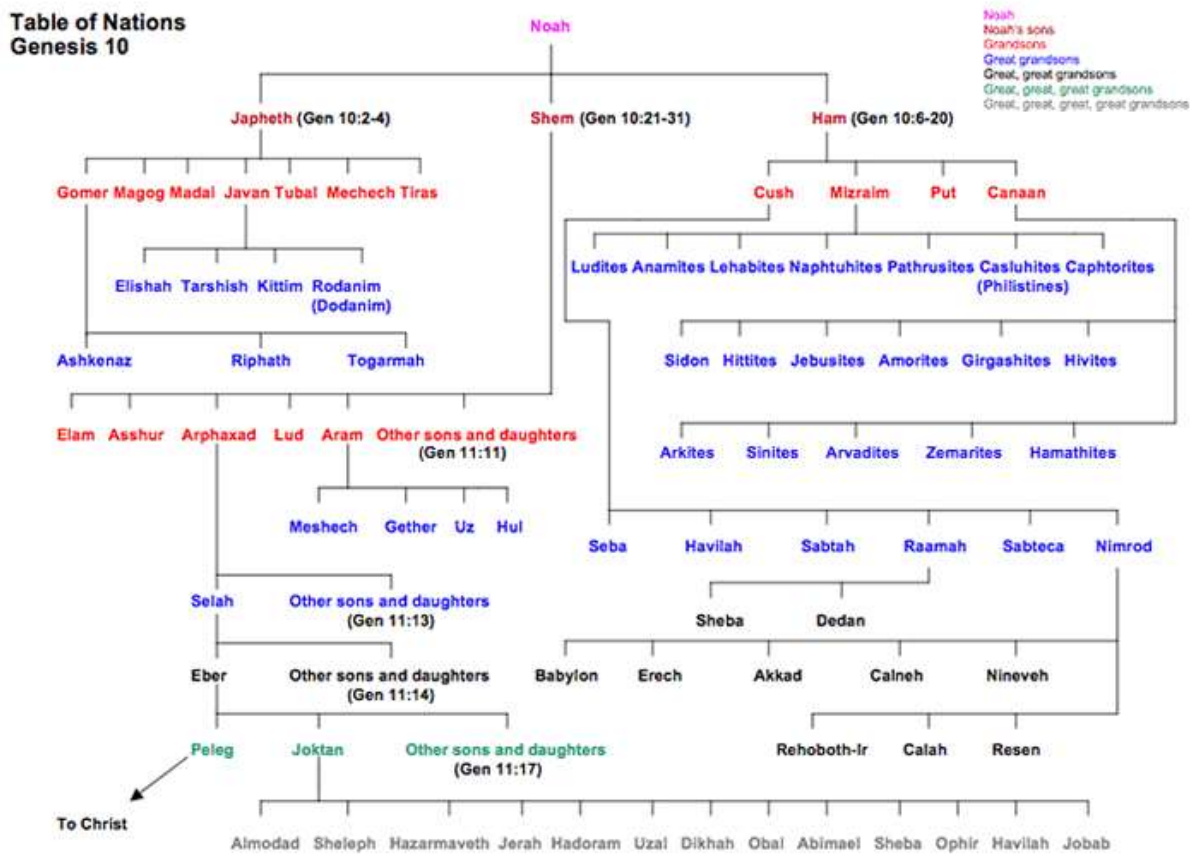
Preaching about race: Keeping the big picture in view
https://erlc.com/resource-library/articles/preaching-about-race-keeping-the-big-picture-in-view

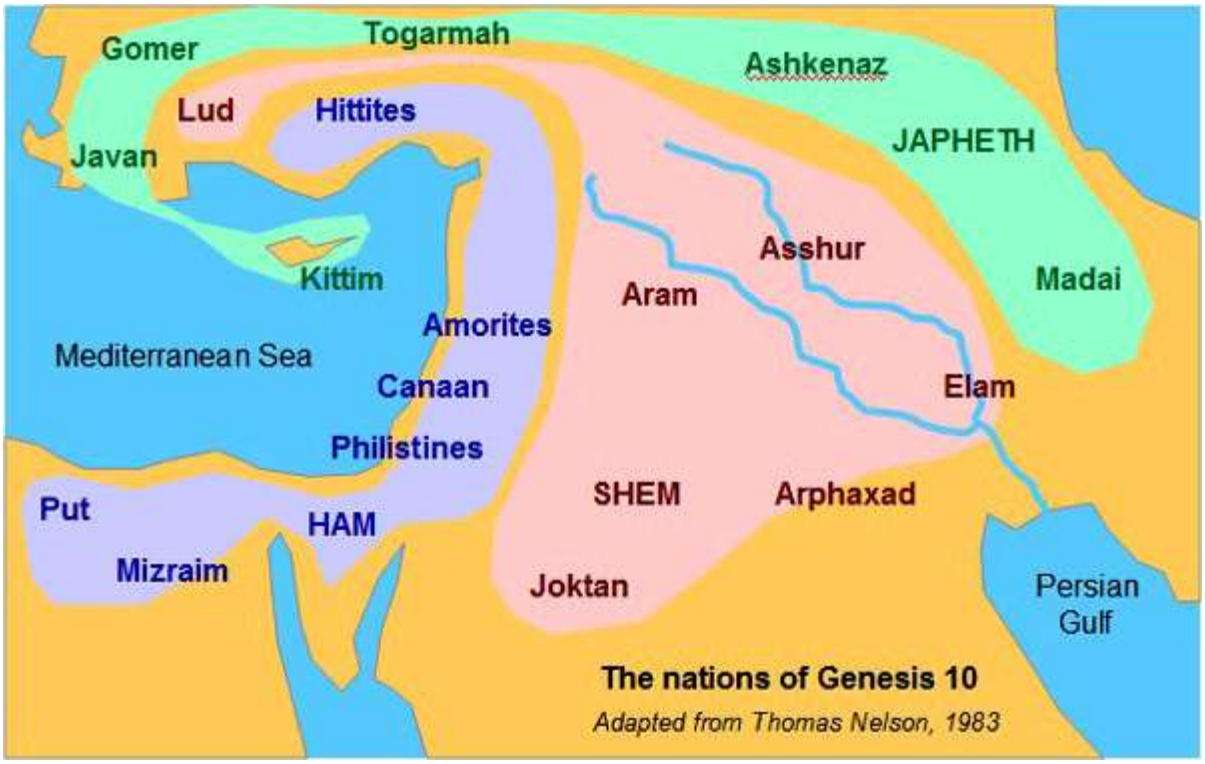
What Does the Bible Say About Race
https://www.exploregod.com/what-does-the-bible-say-about-race

Bible verses containing the word, ‘RACE’
https://www.openbible.info/topics/race

Why are people different colors—black, yellow, brown, etc? [Recommended]
https://bible.org/question/why-are-people-different-colors%E2%80%94black-yellow-brown-etc

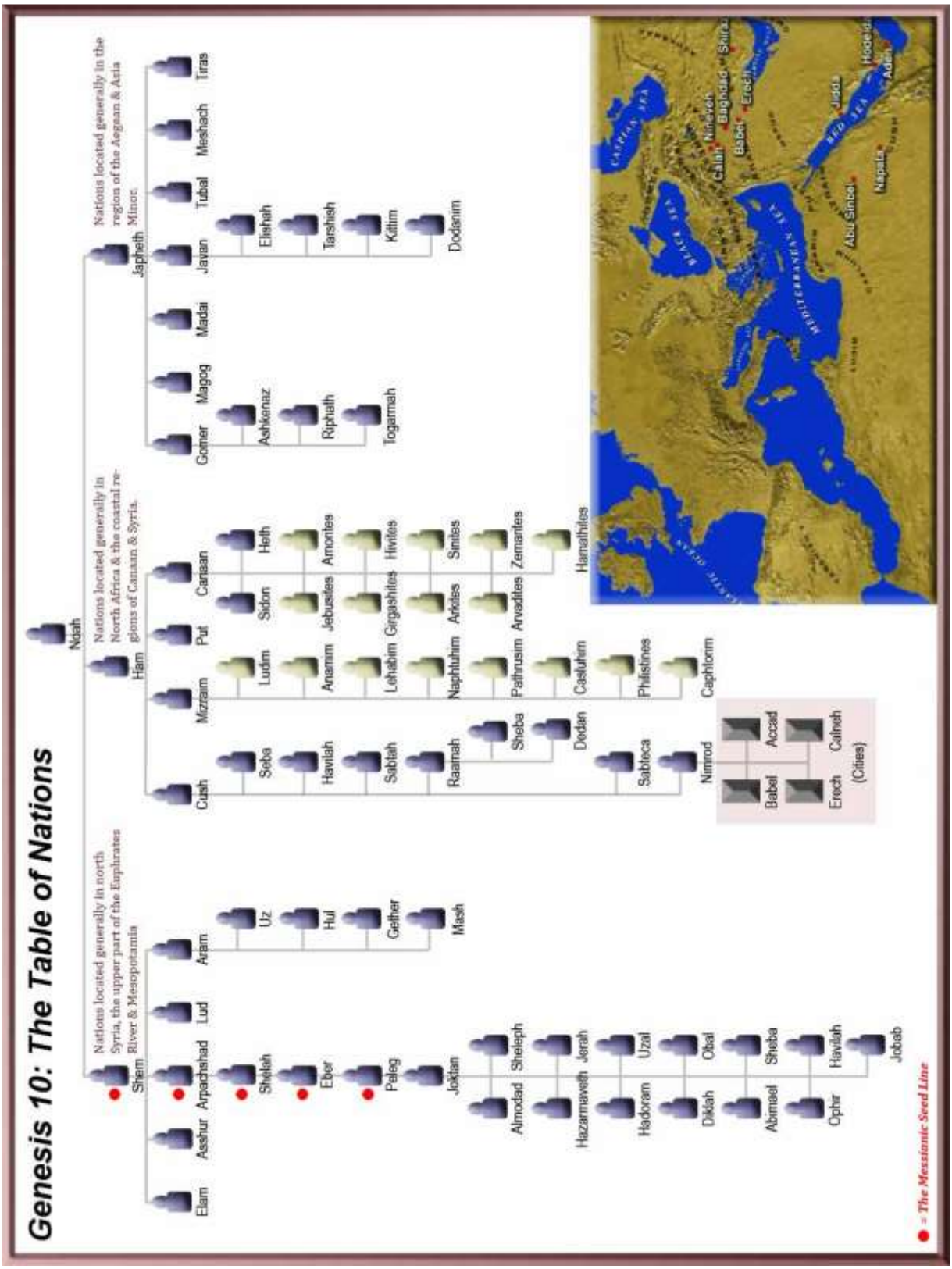
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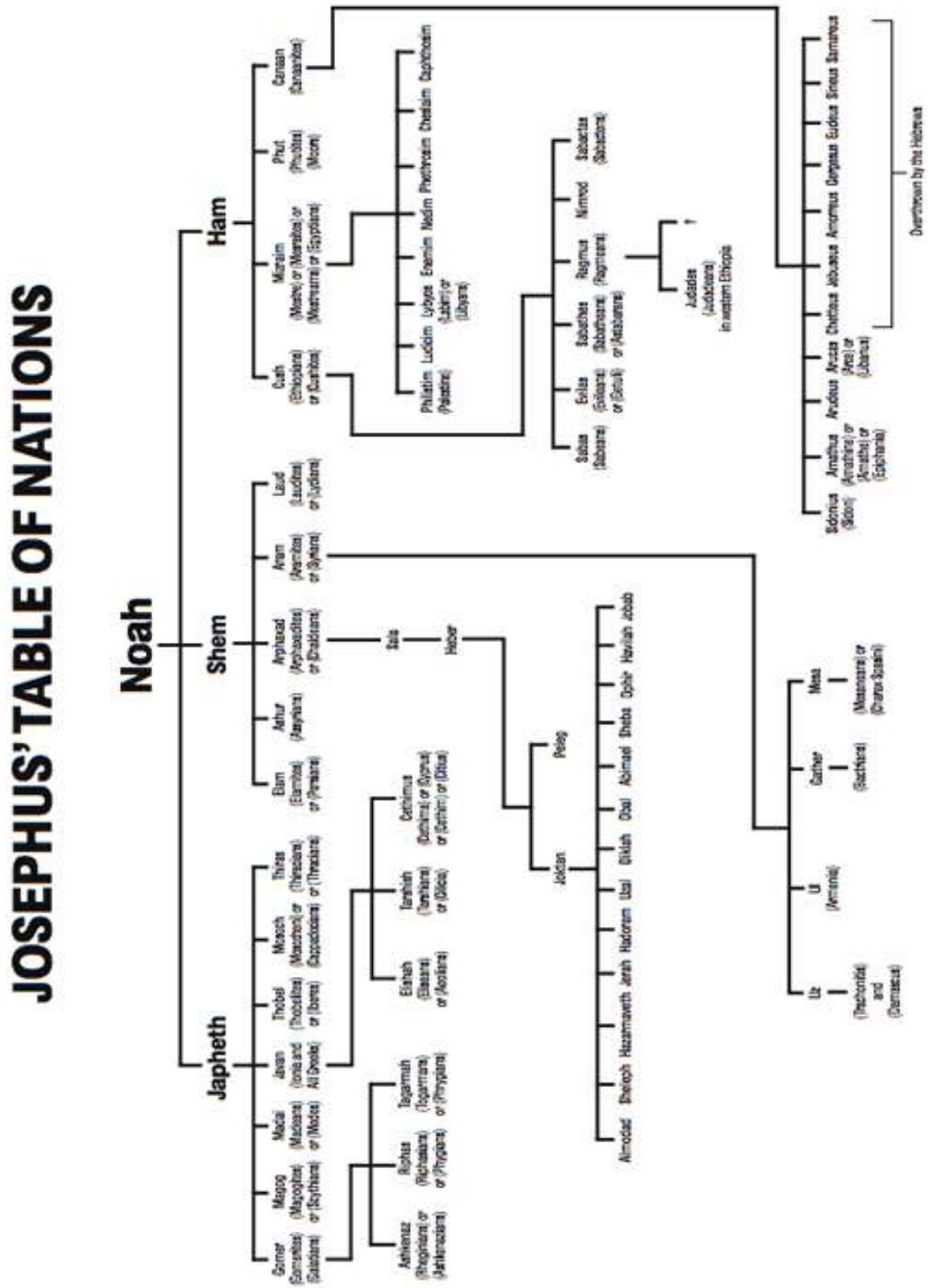


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Genesis 10 Table of Nations



Josephus' Table of Nations



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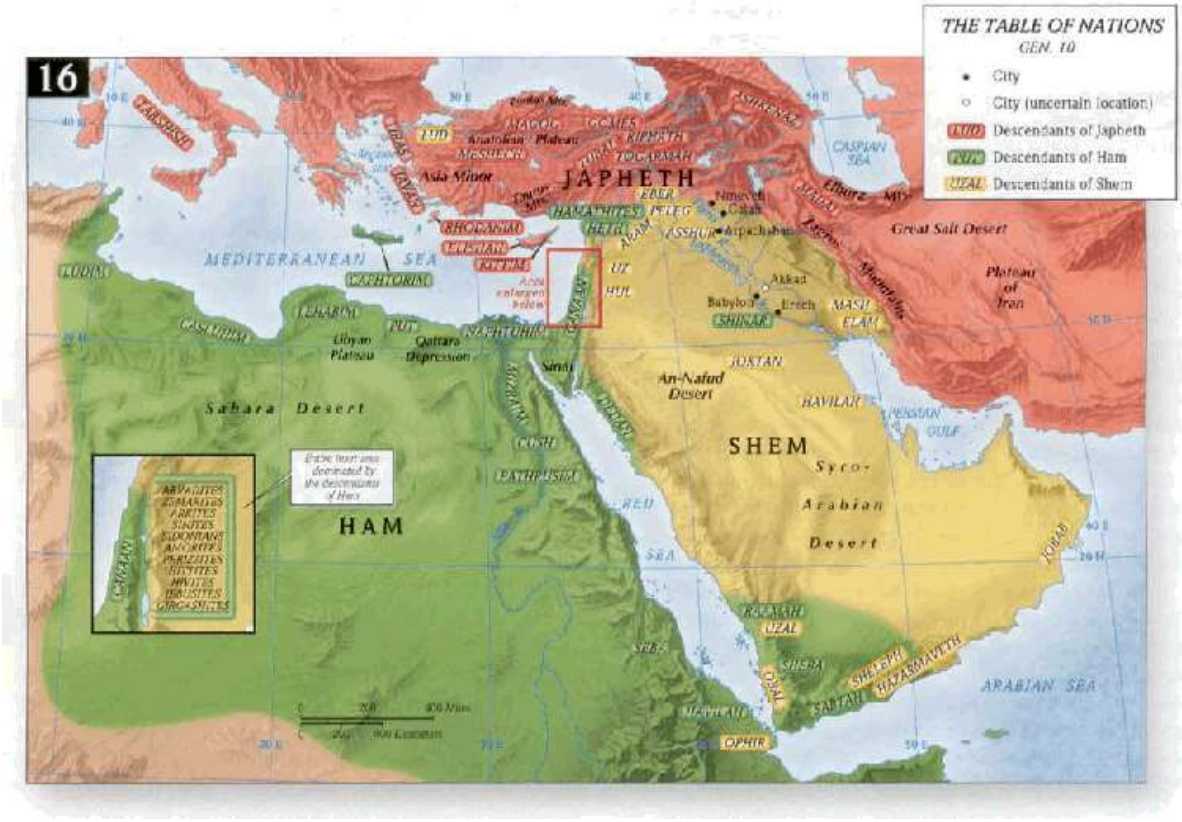
THE TABLE OF NATIONS

Genesis 10 presents a list of nations descended from the three sons of Noah: Japheth, Ham, and Shem. This "Table of Nations" is unique in the ancient world and contains seventy names of ancestral heads of nations and peoples known to Israel. The list proceeds from the less important, for the purposes of the writer, to the most important. The fourteen descendants of Japheth are named first. Japheth's descendants generally are associated with areas north and northwest of Canaan, including mainland Greece, Asia Minor (modern Turkey), certain Mediterranean islands (Crete, Cyprus, and Rhodes), and the mountainous areas from Armenia to the Caspian Sea.

The list next names thirty descendants of Ham. The Hamites generally are located in North Africa (Egypt and the Sudan), along the coast of Somaliland and the west Arabian coasts, and in certain sections of Mesopotamia. Canaan along with many of the people-groups Israel encountered as she entered the promised land (Amorites, Jebusites, Perizzites, Hivites, Girgashites, and others) are listed as Hamites.

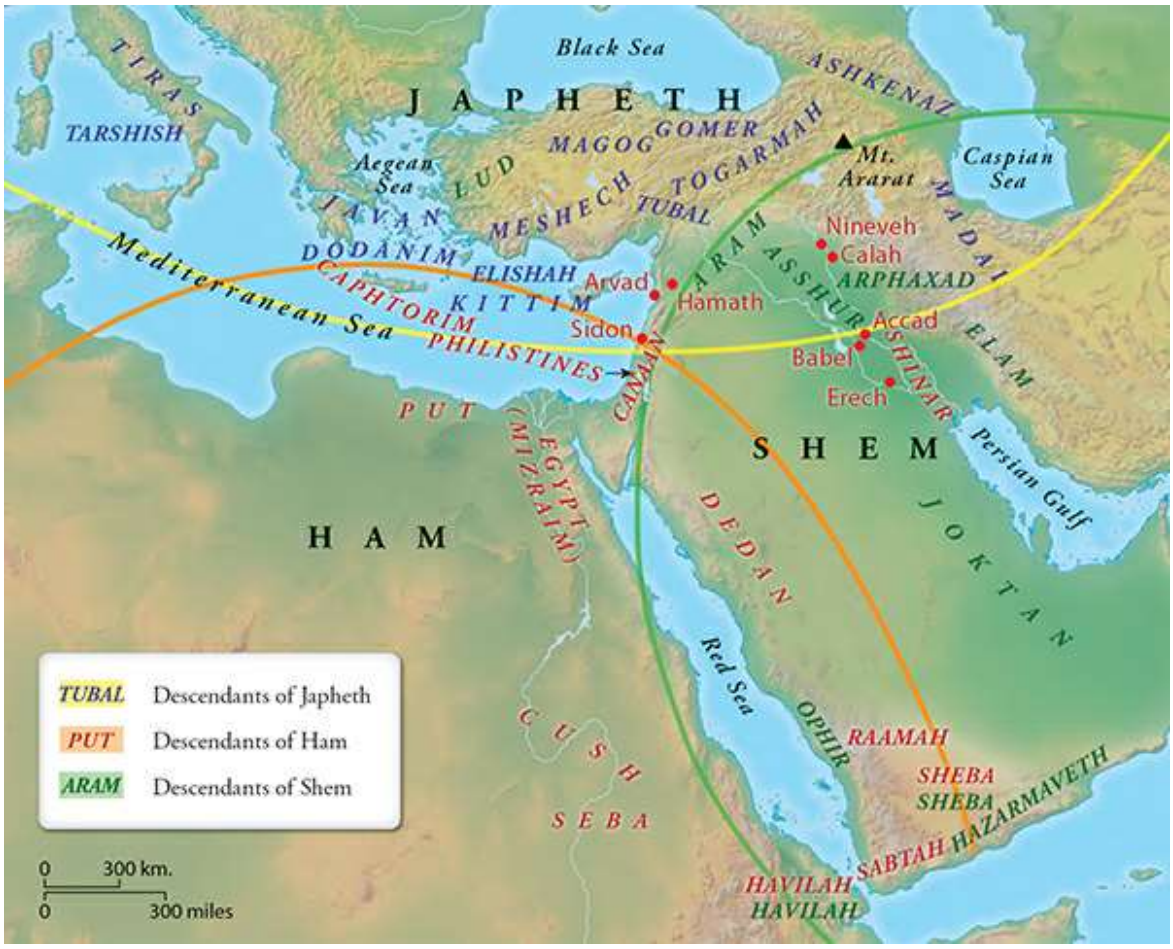
The last and most extensive part of the list contains twenty-six descendants of Shem, the ancestor of Israel. Genesis 11:10–26 connects Shem with Abram (Abraham), who received God's gracious covenant of blessing and hope for the human race (Gen. 12:1–3).

Identification of many of Shem's descendants remains uncertain. Some of the names seem to refer to areas of northwest Mesopotamia (Eber, Peleg, Aram). Elam was at the bend of the Persian Gulf, while Asshur and Arpachshad are in the upper Tigris region. Several names can be located plausibly in Somaliland (Havilah, Ophir). The thirteen sons of Joktan are related to the tribes of the Arabian Peninsula.



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Table of Nations



[Source: NKJV Study Bible]

The Table of Nations and the Origins of the Races [Recommended]

http://soundchristian.com/man/

> Modern genetics shows that when a large, freely interbreeding group is suddenly broken into many smaller groups which from then on breed only among themselves (as the Biblical description of the language dispersion at Babel would imply), different racial characteristics will arise very rapidly. It can be shown that one pair of middle-brown parents could produce all known shades of color, from very white to very black, in *one* generation. The racial characteristics which exist today have not evolved, and generally speaking, are simply different combinations of pre-existing (created) genetic (hereditary) information.
>
> We can safely conclude that all people in the world are descended from the inhabitants of Babel, the first civilization after Noah's flood

Josephus and Genesis Chapter 10

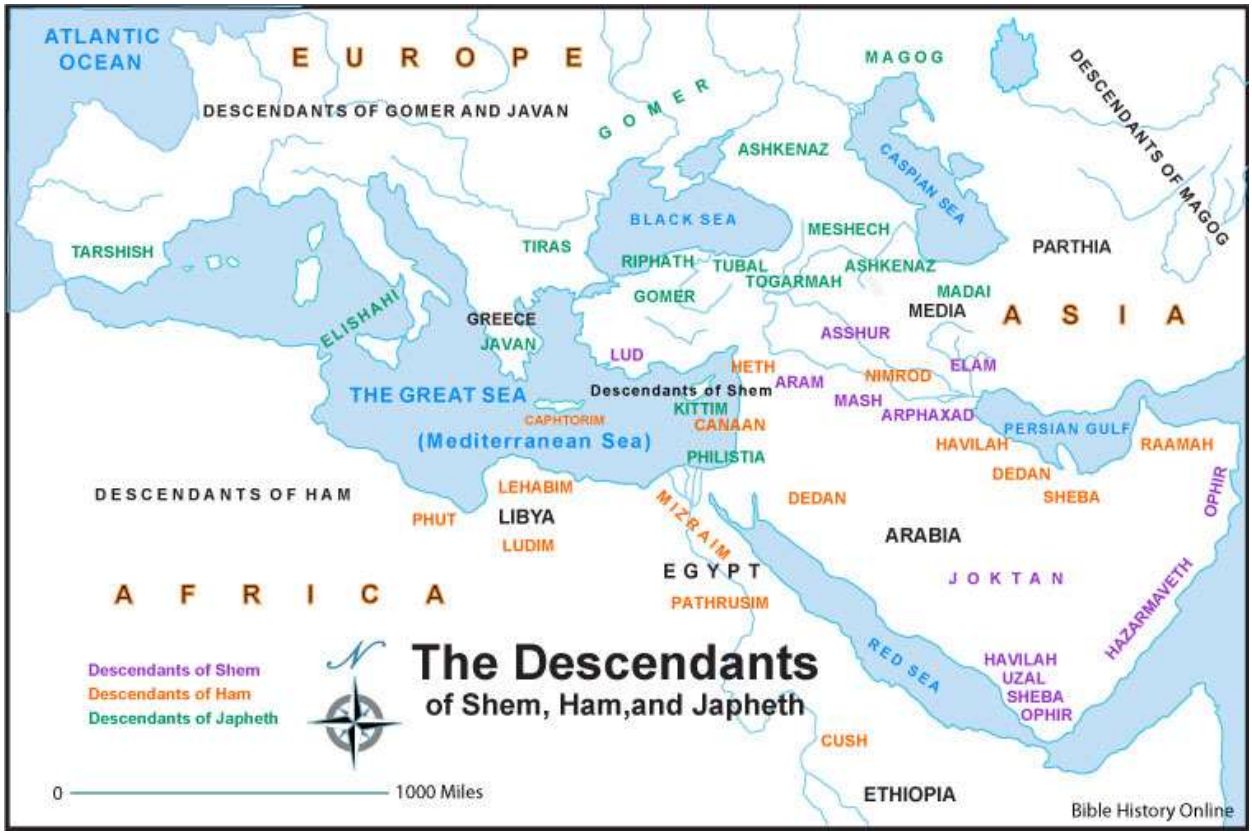
https://answersingenesis.org/genesis/josephus-and-genesis-chapter-ten/

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The Table of Nations in Genesis 10

http://www.bible-history.com/old-testament/table-of-nations-genesis-10.html

According to the Bible the sons of Noah were Shem, Ham, and Japheth... these three sons of Noah represented the three great races of mankind. The map below (see link for corresponding table [list]) shows God's dispersion of the nation's after they migrated from the Tower at Babel.



Wikipedia: Table of Nations

https://en.wikipedia.org/wiki/Generations_of_Noah

Tables of Nations

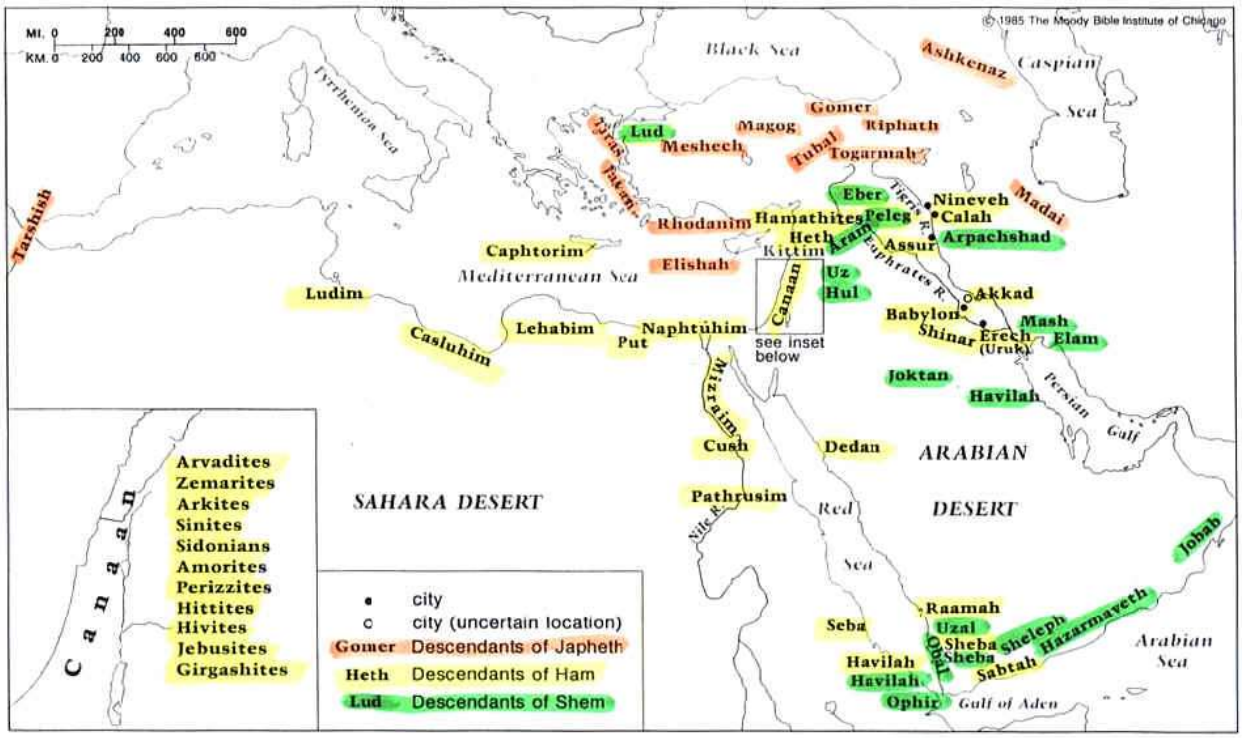
http://www.bible-history.com/maps/2-table-of-nations.html

https://www.bibliotecapleyades.net/sitchin/sitchinbooks03_03a.htm

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Table of Nations – Ham, Shem & Japheth

http://www.freemaninstitute.com/RTGham.htm



Map with slightly different placements of named nations than prior map.

The Settlement Of The World, (The Table Of Nations)

https://bible.org/seriespage/4-settlement-world-table-nations

Excerpt:

Space does not permit an extensive discussion of the table of nations presented in Genesis 10 beyond a general identification of the peoples. Custance (*The Three Sons of Noah*), an anthropologist, posits an interesting theory on the dispersal of man. The eight point summary of his thesis is as follows:

The geographical distribution of fossil remains is such that they are most logically explained by treating them as marginal representatives of a widespread and in part forced dispersion of people from a single multiplying population established at a point more or less central to them all, and sending forth successive waves of migrants, each wave driving the previous one further toward the periphery.

The most degraded specimens are those representatives of this general movement who were driven into the least hospital areas, where they suffered physical degeneration as a consequence of the circumstances in which they were forced to live [such as the Neanderthal man in Europe].

The extraordinary physical variability of fossil remains results from the fact that the movements took place in small, isolated, strongly inbred bands; but the cultural similarities which link together even the most widely dispersed of them indicate a common origin for them all.

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What I have said to be true of fossil man is equally true of living primitive societies as well as those which are now extinct.

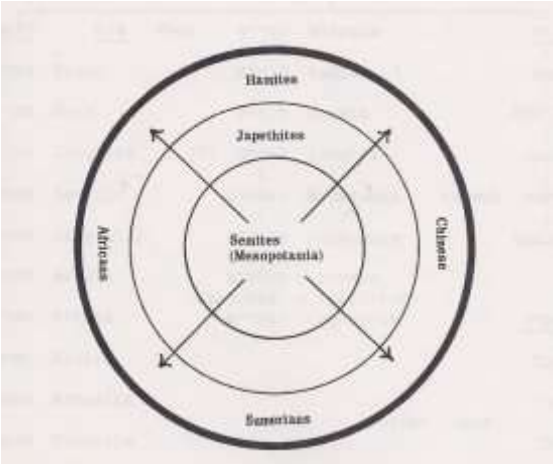
All the initially dispersed populations are of one basic stock: Hamitic, the family of Genesis 10.

The initial Hamitic settlers were subsequently displaced or overwhelmed by Indo-Europeans (i.e., Japethites), who nevertheless inherited, or adopted, and extensively built upon Hamitic technology and so gained an advantage in each geographical area where they spread.

Throughout the great movements of people, both in prehistoric and historic times, there were never any human beings who did not belong within the family of Noah and his descendants.

Finally, this thesis is strengthened by the evidence of history which shows that migration has always tended to follow this pattern, has frequently been accompanied by instances of degeneration both of individuals or whole tribes, usually resulting in the establishment of a general pattern of cultural relationships which parallel those archaeology has revealed.[1]

In Graph form, Custance's theory looks this way:



The Genealogical List

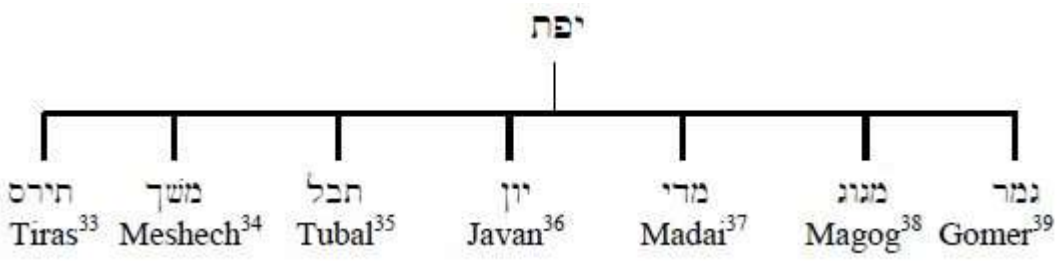
Generally speaking, the Hamites are the most dispersed and diverse people, both ethnically and linguistically. They will be found, according to Genesis, in Asia Minor, Canaan, Egypt (North Africa), South Africa, and Mesopotamia.

Likewise, the Japethites represent the Indo-European peoples, that is, from Europe to India. This classification is usually referring to linguistic similarities rather than ethnic, although the latter is also a consideration. Looking at a relief map of the world, one can see that these people are often mountain people.

Finally, from a biblical point of view, the Semites are the center of God's work. Semitic people come out of the desert. They are Assyrian, Babylonian, old South Arabians, and, of course, the descendants of Abraham. It is no coincidence that the three great monotheistic religions had their origin among Semitic people.

There is ongoing debate about the identification of all the names listed in the genealogies. Some are quite clear, others are not. Below is a list of all the biblical names in Hebrew and English with notes as to the assumptions about their identity.

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(Tiras33[2], Meshech34[3], Tubal35[4], Javan36[5], Madai37[6], Magog38[7], Gomer39[8])

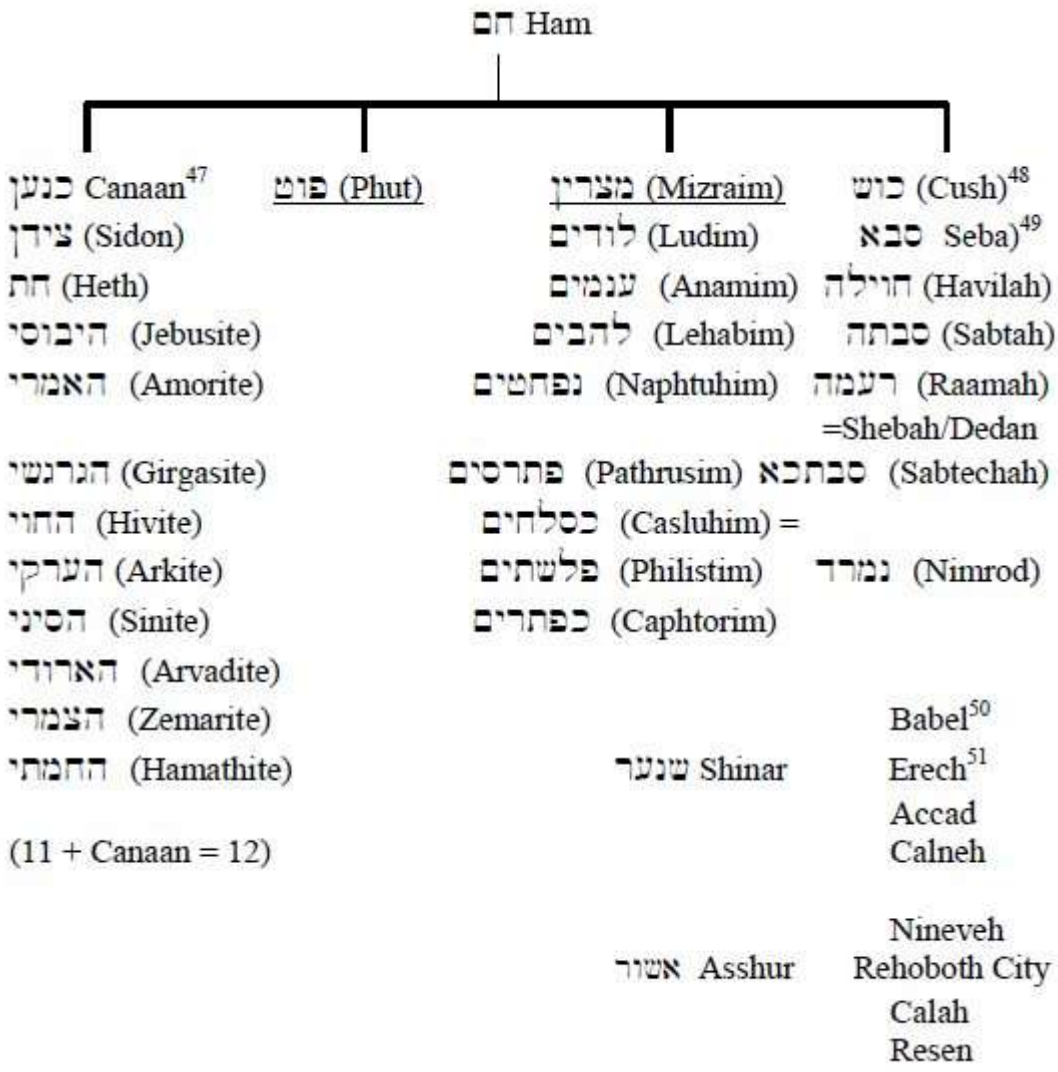
אלישה
Elishah[40]
תרשיש
Tarshish[42] (4)
כתין
Kittim[44]
דודנין
Dodanim[46]

אשכנז
Ashkenaz[41]
ריפת
Riphath[43] (3)
תגרמה
Togarmah[45]

(Elishah40[9], Ashkenaz41[10], Tarshish42[11] (4), Riphath43[12] (3), Kittim44[13], Togarmah45[14], Dodanim46[15])

continued next page…

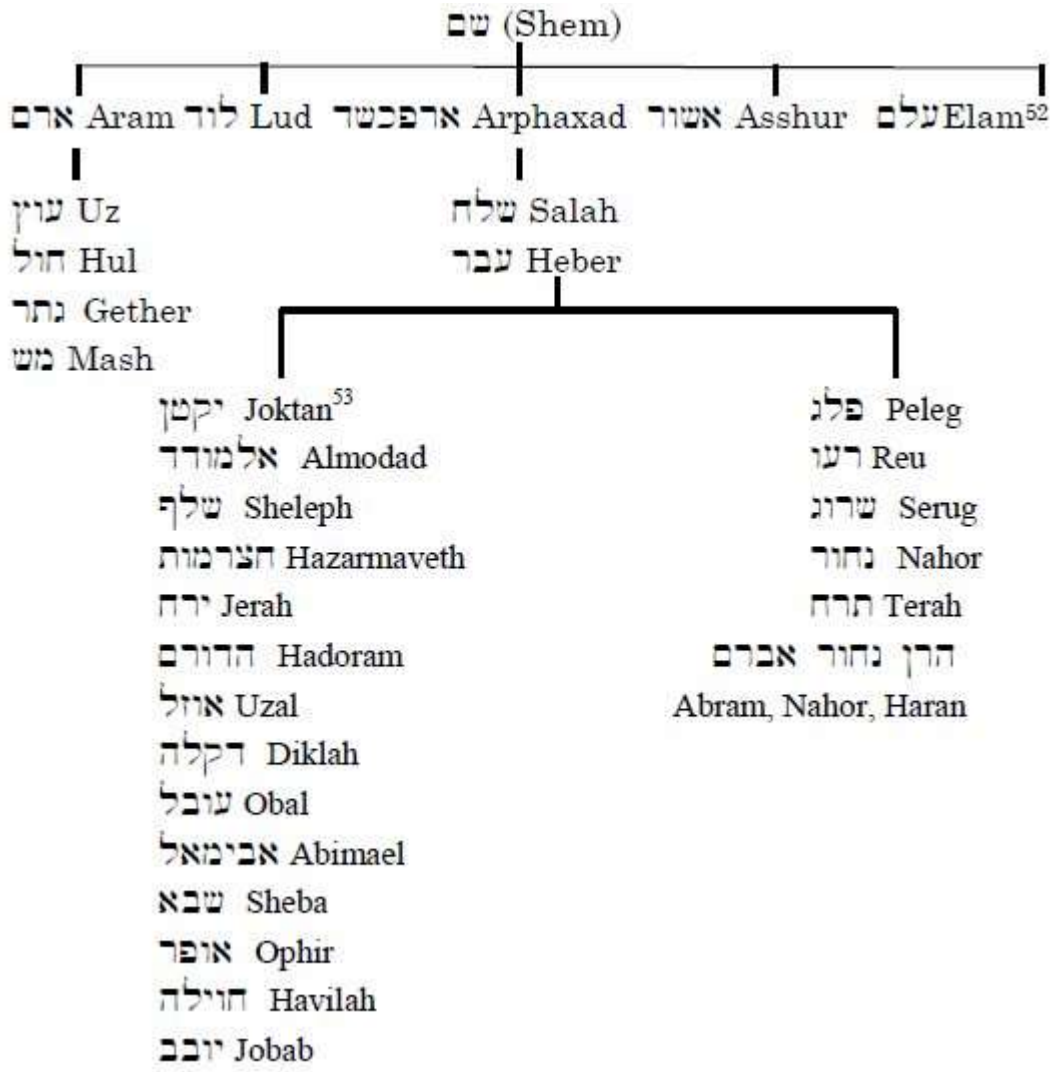
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(Canaan47[16], Cush48[17], Seba49[18], Babel50[19], Erech51[20])

continued next page…

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(Elam52[21], Joktan53[22])

Some General Observations

As with many genealogical lists, this one is selective and oriented toward a certain position--namely, the history of Abraham.[23] Also in characteristic fashion, the most remote person (Japheth) is dispensed with and the family in the center of interest is taken up last and amplified (Shem and in ch. 11 Terah).

There are numerical considerations. Japheth has seven sons but descendants are listed for only Javan (four descendants) and Gomer (three descendants). The sons and grandsons of Cush total seven (Nimrod is dealt with as a separate entity). Mizraim has seven descendants. There are fourteen members of Yaktan's family and ten of Shem's consummating in Abraham (both numbers are favorites in genealogies). There are seven from Heber to Abraham. Canaan and his descendants total twelve which *might* be used to counterbalance the twelve tribes of Israel.

The descendants of Canaan and Mizraim are treated as peoples rather than individuals, but this is not to deny that an individual headed up the group originally.

The Israelites are linked with Heber (Gen. 10:21) apparently associating the names Heber and Hebrew.

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The fact that Cushites (Hamites) are mentioned as the founders of the Mesopotamian cities shows that they must have been pushed out later by Semites (Custance argues that the Sumerians were Hamitic).

The division of the earth into languages probably took place during the time of Peleg (in his days the earth was divided) or four generations after the flood.

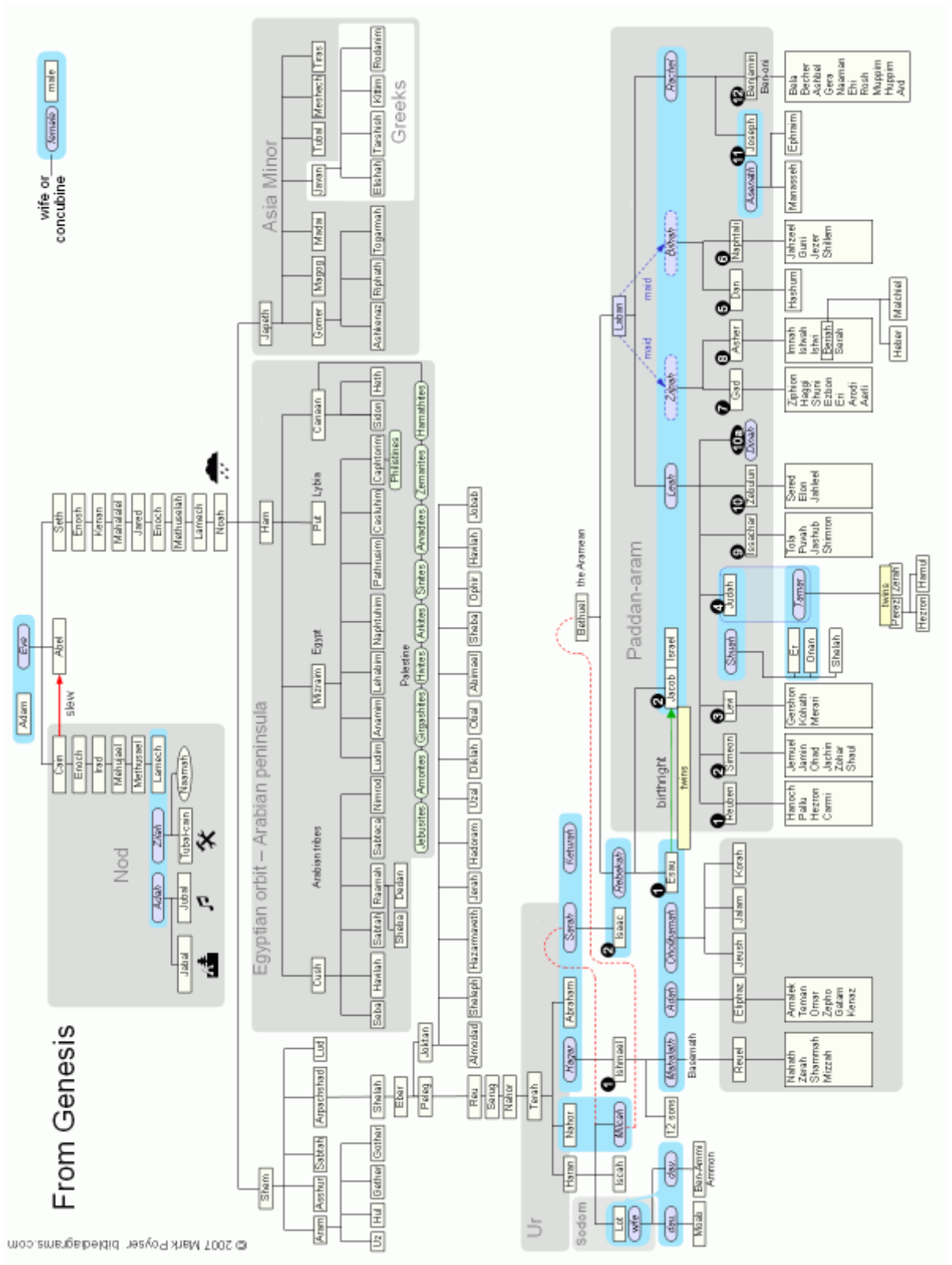
Excursus on Nimrod: This text presents a very tantalizing situation. A descendant of Cush became so famous his name was a household word. His very name means “rebellion” and the LXX is an early witness to an interpretation of “before the Lord” (לִפְנֵי יהוה) as “against the Lord” (ἐναντίον). All the cities mentioned are of great antiquity and are referenced in the earliest writing (cf. the Gilgamesh Epic). There is a problem of whether Asshur went out and built cities or Nimrod (or his descendants) went to Asshur and built. The latter is grammatically feasible (although a little unusual) and since Shinar has four cities, then Asshur would be given four to balance it. This would mean Semitic people in Asshur who were influenced by Nimrod.

The Roots of the Nations (Genesis 10:1-32)
https://bible.org/seriespage/lesson-22-roots-nations-genesis-101-32

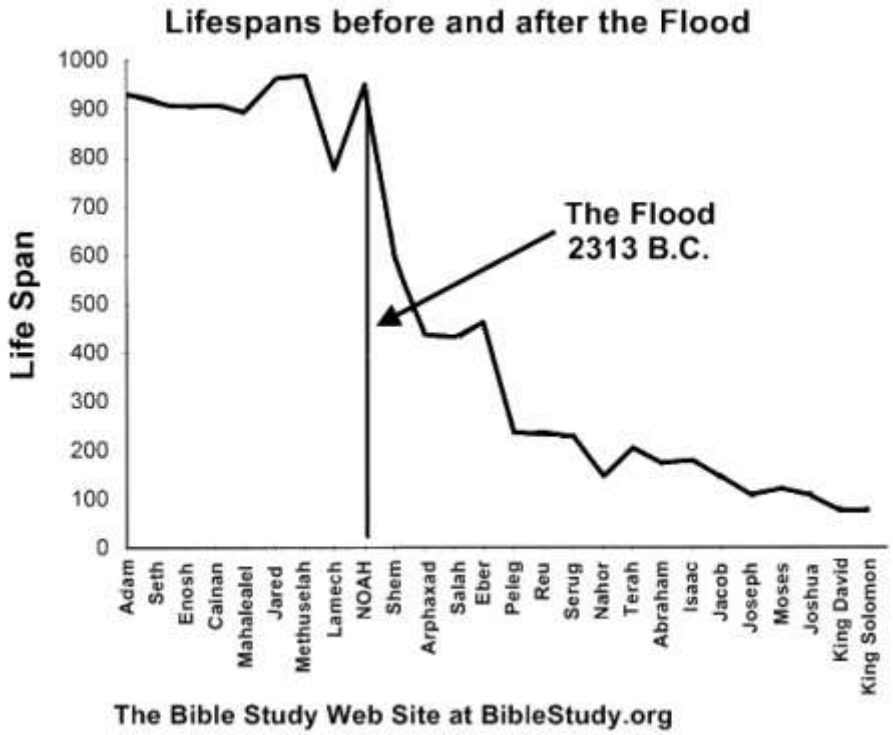
The Confusion of Languages at Babel (Genesis 10:1-11:25)
https://bible.org/seriespage/4-confusion-languages-babel-genesis-101-1125

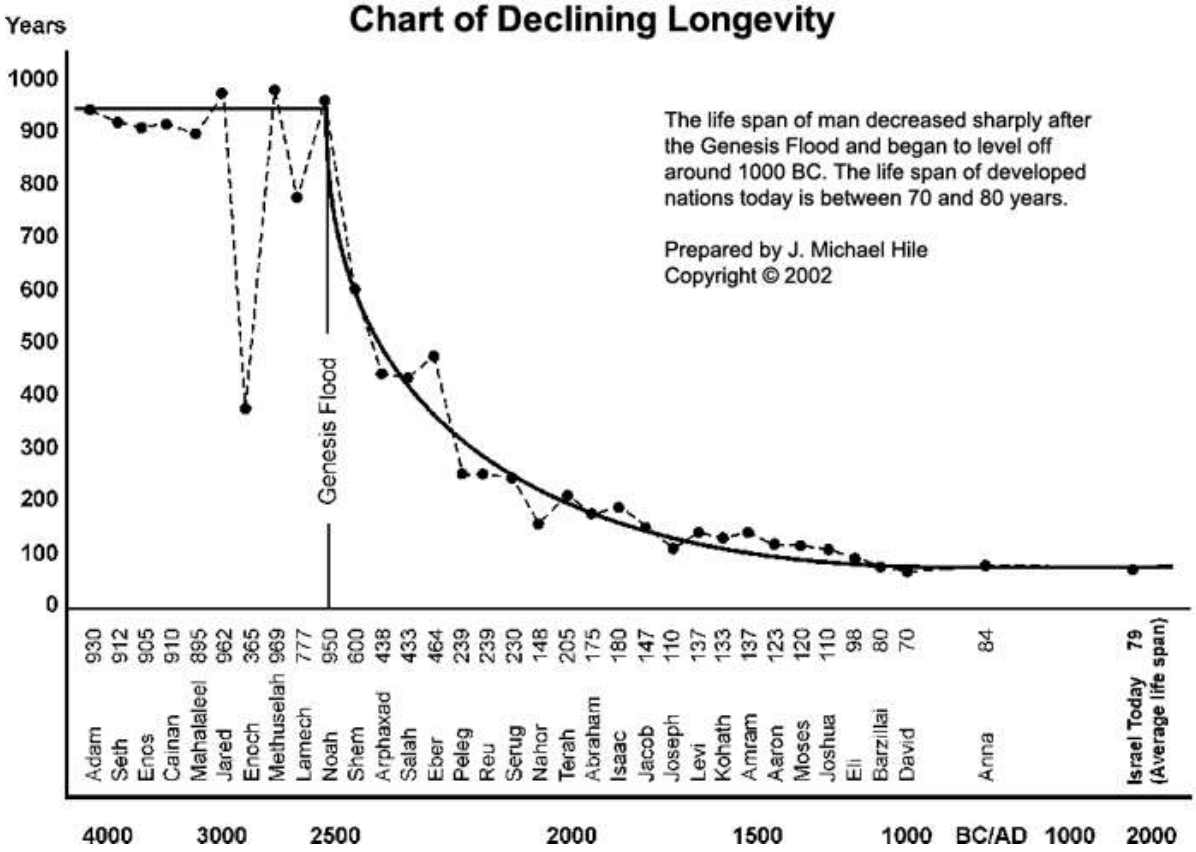
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Descendants of Adam in Genesis

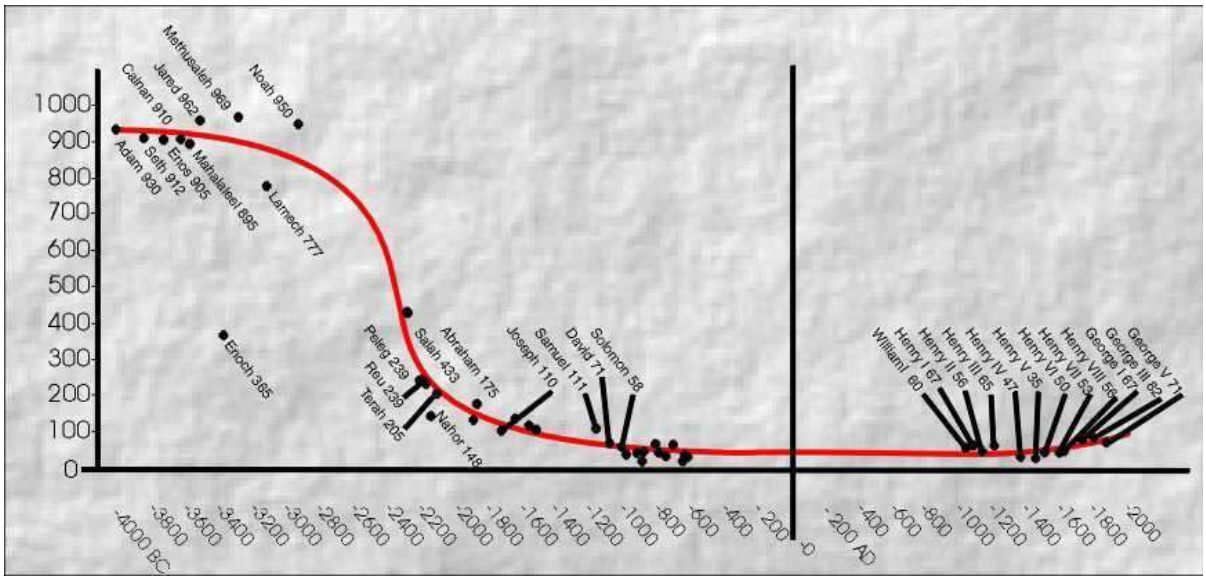

From Genesis
Nod
Egyptian orbit – Arabian peninsula
Asia Minor
Greeks
Paddan-aram
Ur
Sodom
Palestine
birthright
twins
wife or concubine
male
female
slew
Adam
Eve
Abel
Cain
Seth
Enosh
Kenan
Mahalalel
Jared
Enoch
Methuselah
Lamech
Noah
Shem
Ham
Japeth
Egypt
Canaan
Lydia
Put
Mizraim
Cush
Arabian tribes
Philistines
Hittites
Amorites
Girgashites
Jebusites
Arkites
Sinites
Arvadites
Zemarites
Hamathites
Sidon
Heth
Gomer
Magog
Madai
Javan
Tubal
Meshech
Tiras
Ashkenaz
Riphath
Togarmah
Elishah
Tarshish
Kittim
Rodanim
Abraham
Sarah
Hagar
Ishmael
Keturah
Isaac
Rebekah
Esau
Jacob
Israel
Laban
Leah
Rachel
Bilhah
Zilpah
Reuben
Simeon
Levi
Judah
Issachar
Zebulun
Dinah
Dan
Naphtali
Gad
Asher
Joseph
Benjamin
Manasseh
Ephraim
Gershon
Kohath
Merari
Jamuel
Jamin
Ohad
Jachin
Zohar
Shaul
Hanoch
Pallu
Hezron
Carmi
Shuah
Er
Onan
Shelah
Tola
Puvah
Jashub
Shimron
Sered
Elon
Jahleel
Ziphion
Haggi
Shuni
Ezbon
Eri
Arodi
Areli
Imnah
Ishvah
Ishvi
Beriah
Serah
Heber
Malchiel
Jahzeel
Guni
Jezer
Shillem
Hushim
Aher
Rimmon
Tabrimon
Bela
Becher
Ashbel
Gera
Naaman
Ehi
Rosh
Muppim
Huppim
Ard
Reuel
Nahath
Zerah
Shammah
Mizzah
Amalek
Timnah
Omar
Zepho
Gatam
Kenaz
Jeush
Jalam
Korah
Elphaz
Eliphaz
Mahalath
Basemath
Aram
Uz
Hul
Gether
Mash
Arphaxad
Shelah
Eber
Peleg
Joktan
Ophir
Havilah
Jobab
Uzal
Diklah
Obal
Abimael
Sheba
Almodad
Sheleph
Hazarmaveth
Jerah
Hadoram
Reu
Serug
Nahor
Terah
Haran
Milcah
Iscah
Lot
wife
Moab
Ben-Ammi
Ammon
Edom
Seir
Hori
Lotan
Timna
Alvah
Shobal
Zibeon
Anah
Dishon
Ezer
Dishan
Aijah
Anah
Zibeon
Ezer
Dishan
Uz
Aram
Ashur
Sabtah
Raamah
Sabteca
Nimrod
Ludim
Anamim
Lehabim
Naphtuhim
Pathrusim
Casluhim
Caphtorim
Seba
Havilah
Sabtah
Raamah
Dedan
Sheba
Ludim
Mizraim
Pathrusim
Casluhim
Caphtorim
Philistines
Sidon
Heth
Jebusites
Amorites
Girgashites
Hivites
Arkites
Sinites
Arvadites
Zemarites
Hamathites
Ophir
Havilah
Jobab
Sheba
Abimael
Obal
Diklah
Uzal
Hadoram
Jerah
Hazarmaveth
Sheleph
Almodad
Reu
Serug
Nahor
Terah
Haran
Milcah
Iscah
Lot
wife
Moab
Ben-Ammi
Ammon
Ishmael
Abraham
Sarah
Hagar
Keturah
Isaac
Rebekah
Esau
Jacob
Israel
Laban
Leah
Rachel
Bilhah
Zilpah
Reuben
Simeon
Levi
Judah
Issachar
Zebulun
Dinah
Dan
Naphtali
Gad
Asher
Joseph
Benjamin
Manasseh
Ephraim
Gershon
Kohath
Merari
Jamuel
Jamin
Ohad
Jachin
Zohar
Shaul
Hanoch
Pallu
Hezron
Carmi
Shuah
Er
Onan
Shelah
Tola
Puvah
Jashub
Shimron
Sered
Elon
Jahleel
Ziphion
Haggi
Shuni
Ezbon
Eri
Arodi
Areli
Imnah
Ishvah
Ishvi
Beriah
Serah
Heber
Malchiel
Jahzeel
Guni
Jezer
Shillem
Hushim
Aher
Rimmon
Tabrimon
Bela
Becher
Ashbel
Gera
Naaman
Ehi
Rosh
Muppim
Huppim
Ard
Reuel
Nahath
Zerah
Shammah
Mizzah
Amalek
Timnah
Omar
Zepho
Gatam
Kenaz
Jeush
Jalam
Korah
Elphaz
Eliphaz
Mahalath
Basemath
Aram
Uz
Hul
Gether
Mash
Arphaxad
Shelah
Eber
Peleg
Joktan
Ophir
Havilah
Jobab
Uzal
Diklah
Obal
Abimael
Sheba
Almodad
Sheleph
Hazarmaveth
Jerah
Hadoram

Lifespans before and after the Flodd

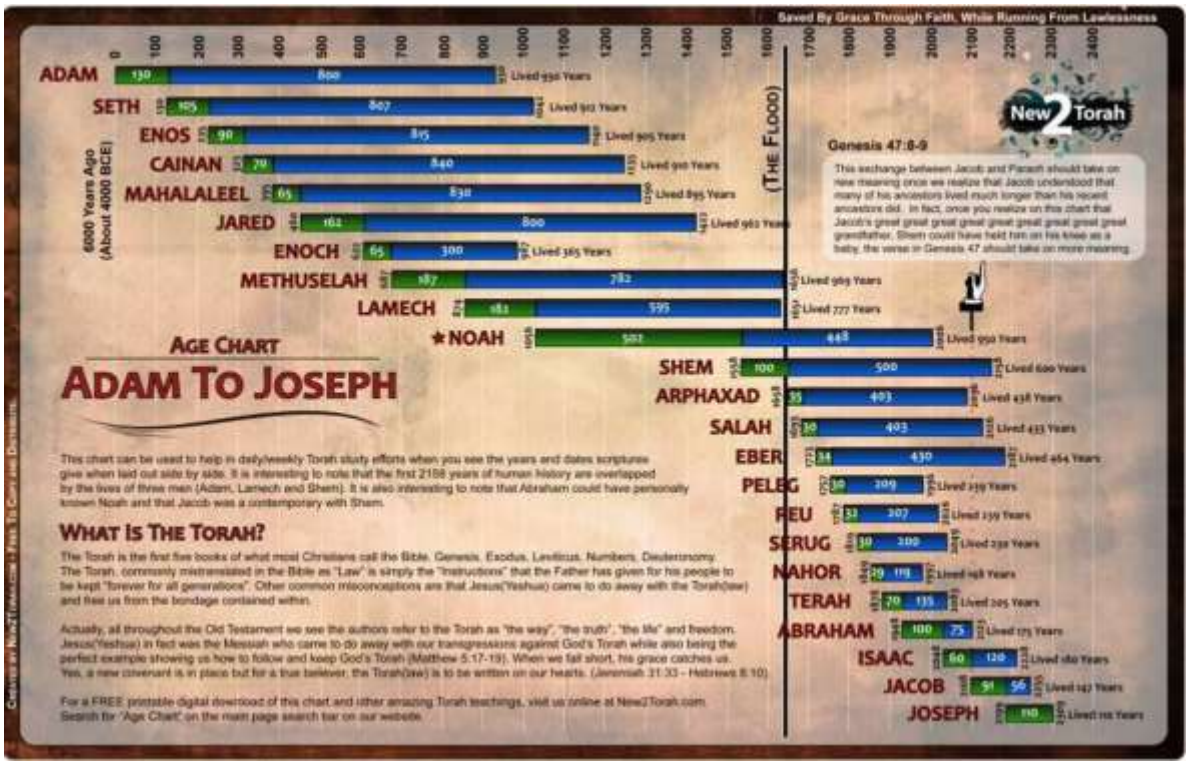




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[Source: http://www.angelfire.com/mi/dinosaurs/patriarch.html]



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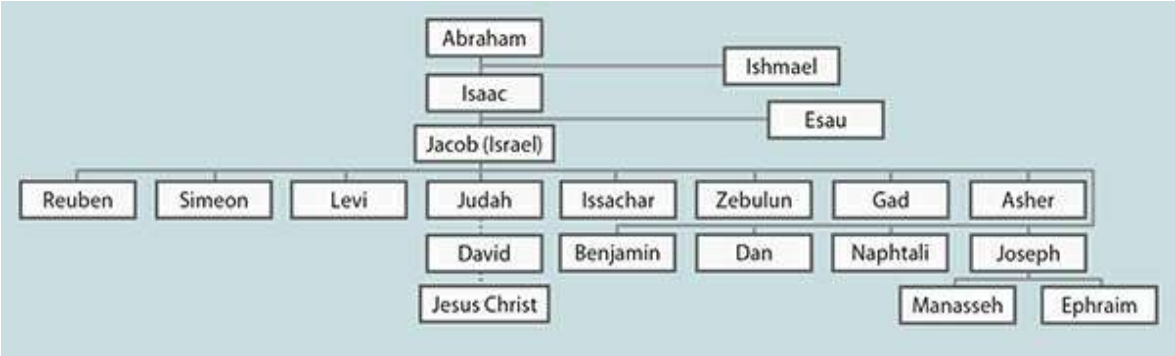
God's Promise to Abram Fulfilled

God promised to make Abram's (Abraham's) descendants into a great nation (Genesis 12:2). God fulfilled this promise in the birth of Isaac and then later Jacob, through whom the twelve tribes of Israel were born (Joseph's sons Ephraim and Manasseh became two of the tribes). Abraham's descendants did indeed become great nations.

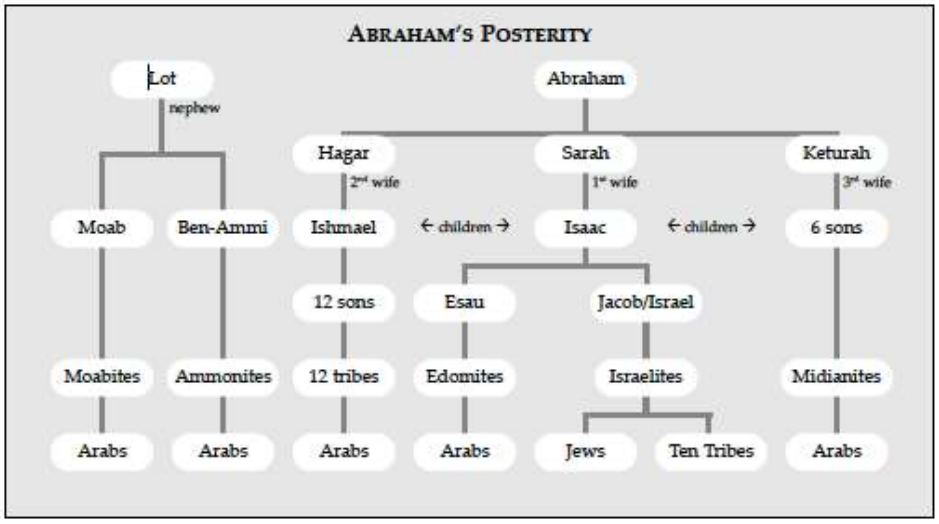
More importantly, however, God promised Abraham that "in you all the families of the earth shall be blessed" (Genesis 12:3).

Through the birth of Christ — direct descendant of Abraham through Isaac, Jacob and Judah — God fulfilled this promise as well.

In this way Abraham's "seed" has indeed blessed all the nations of the earth.



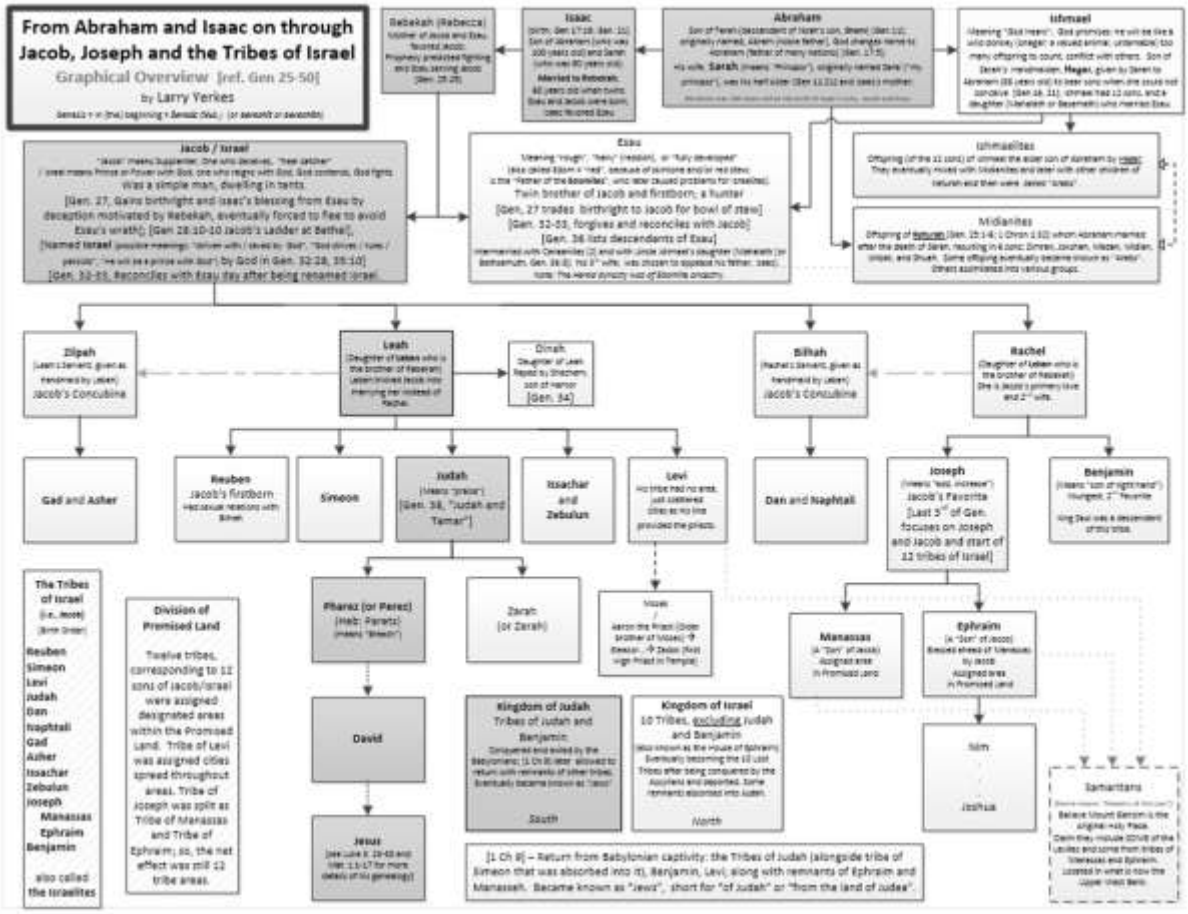
[Source: NKJV Study Bible]



[Source: https://rsc.byu.edu/archived/window-faith-latter-day-saint-perspectives-world-history/scattering-and-gathering-israel] [LDS – Mormon perspective]

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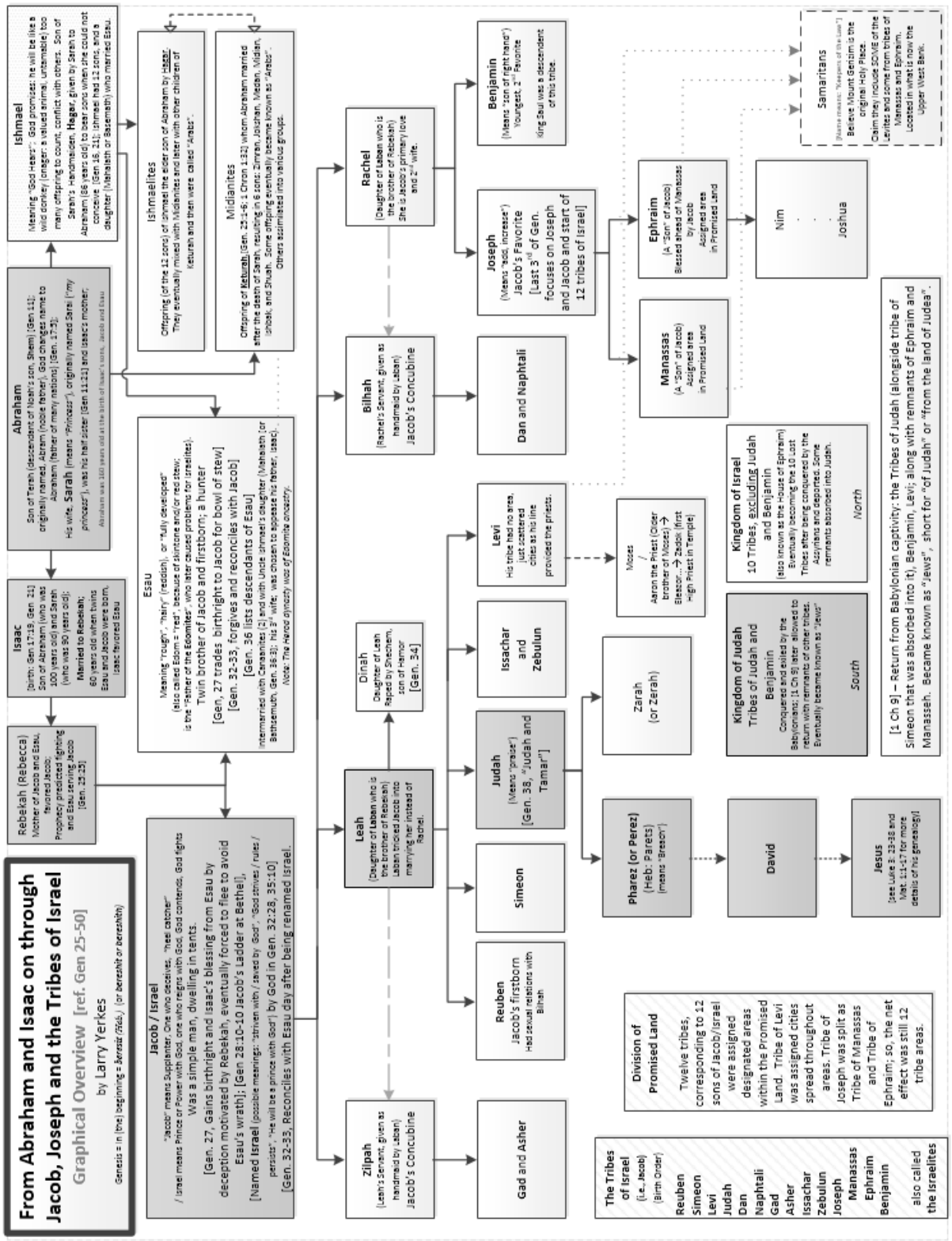
From Abraham and Isaac on through Jacob, Joseph and the Tripbes of Israel; from Judah on through David and to Jesus…



See larger view next page…

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From Abraham -> Isaac -> … -> Jacob -> … -> David ->… -> Jesus



[Source: LY]

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The Exodus

The exodus and conquest narratives form the classic historical and spiritual drama of OT times. Subsequent ages looked back to this period as one of obedient and victorious living under divine guidance. Close examination of the environment and circumstances also reveals the strenuous exertions, human sin, and bloody conflicts of the era.



(1) It was necessary for Moses to take refuge in Midian, where the Egyptian authorities could not reach him. The decades spent in the desert wilderness (Exodus3:1) were an important formative part of his life.

(2) The exact crossing place through the biblical “Sea of Reeds” (Heb. *Yam Suph*) is unknown.

(3) The Israelite tribes fled past the Egyptian system of border posts, through the “Red Sea” and into the wilderness, where they avoided the main military and trade routes leading across northern Sinai. Their route possibly took them past the remote turquoise and copper mining regions northwest of Mount Sinai.

In historical terms, the exodus from Egypt was ignored by Egyptian scribes and recorders. No definitive monuments mention the event itself, but a stele of Merneptah (c. 1209 B.C.) claims that a people called Israel were encountered by Egyptian troops somewhere in northern Canaan.

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Finding precise geographic and chronological details of the period is problematic, but new information has emerged from vast amounts of fragmentary archaeological and inscriptional evidence. Hittite cuneiform documents parallel the ancient covenant formula governing Israel's national contract with God at Mount Sinai.

The Late Bronze Age (c. 1550–1200 B.C.) was a time of major social migrations. Egyptian control over the Semites in the eastern Nile delta was harsh, with a system of brickmaking quotas imposed on the labor force, often the landless, low-class "Apiru." Numerous Canaanite towns were violently destroyed. New populations, including the "Sea Peoples," made their presence felt in Anatolia, Egypt, Canaan, Transjordan, and elsewhere in the eastern Mediterranean.

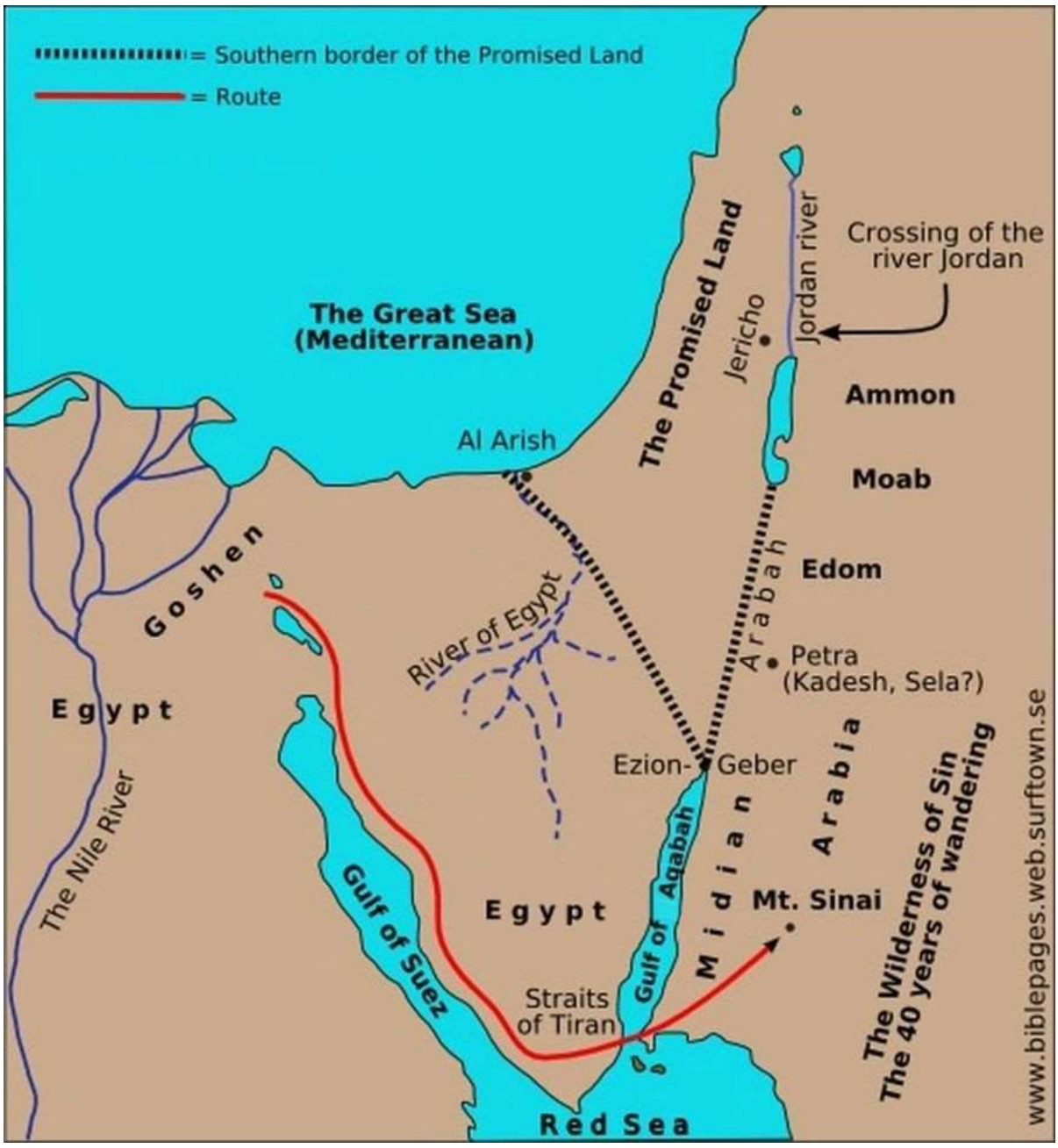
Correspondence from Canaanite town rulers to the Egyptian court in the time of Akhenaten (c. 1350 B.C.) reveals a weak structure of alliances, with an intermittent Egyptian military presence and an ominous fear of people called "Apiru" (= "Hapiru").

[Source: NKJV Study Bible]



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Alternate: Mt. Sinai in Saudi Arabia



http://antipas.net/sinai_map.htm

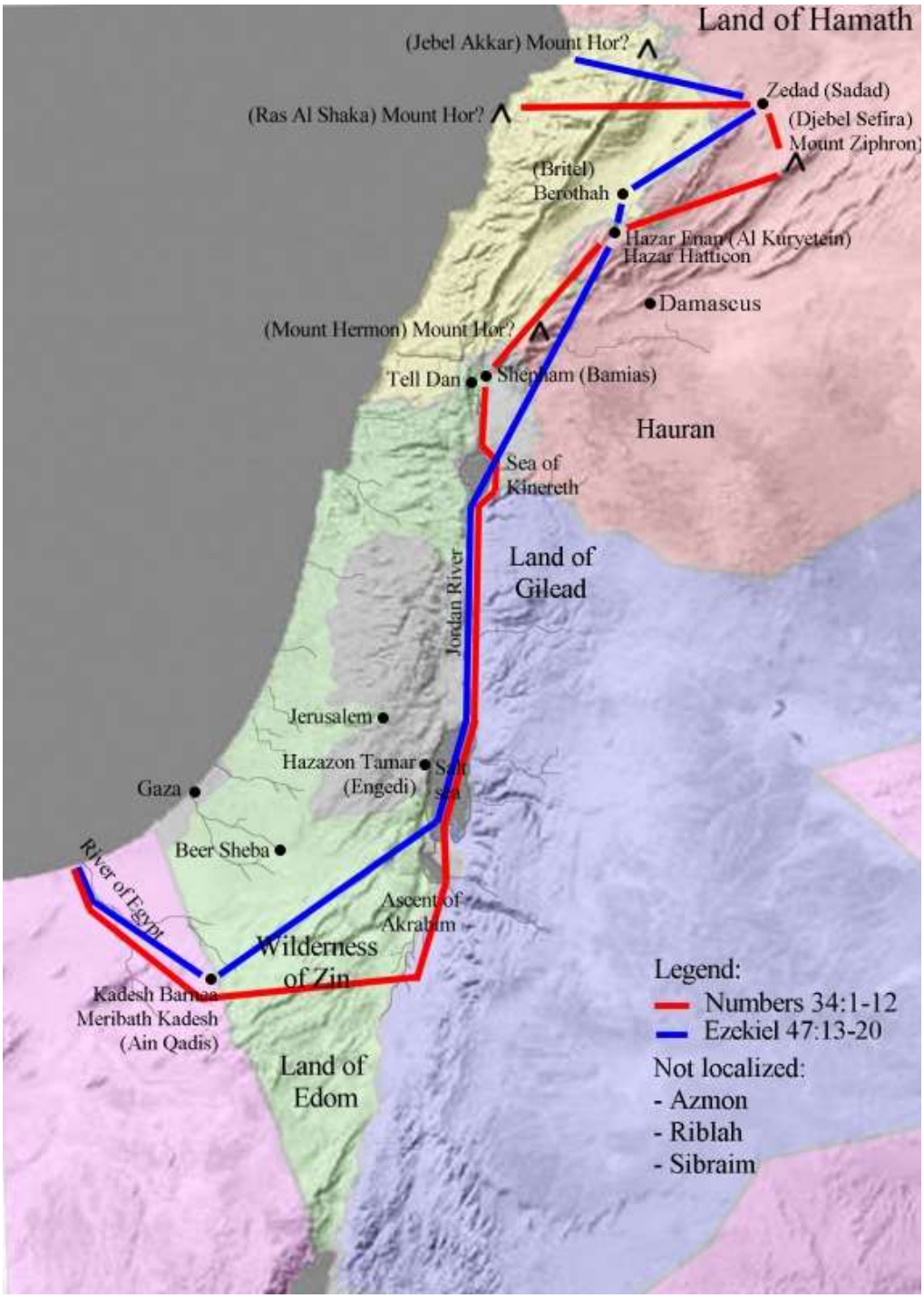
Problems with Mt. Sinai in Saudi Arabia :
http://ldolphin.org/sinai.html

http://www.christiananswers.net/dictionary/midianite.html

http://www.ldolphin.org/franz-sinai.html

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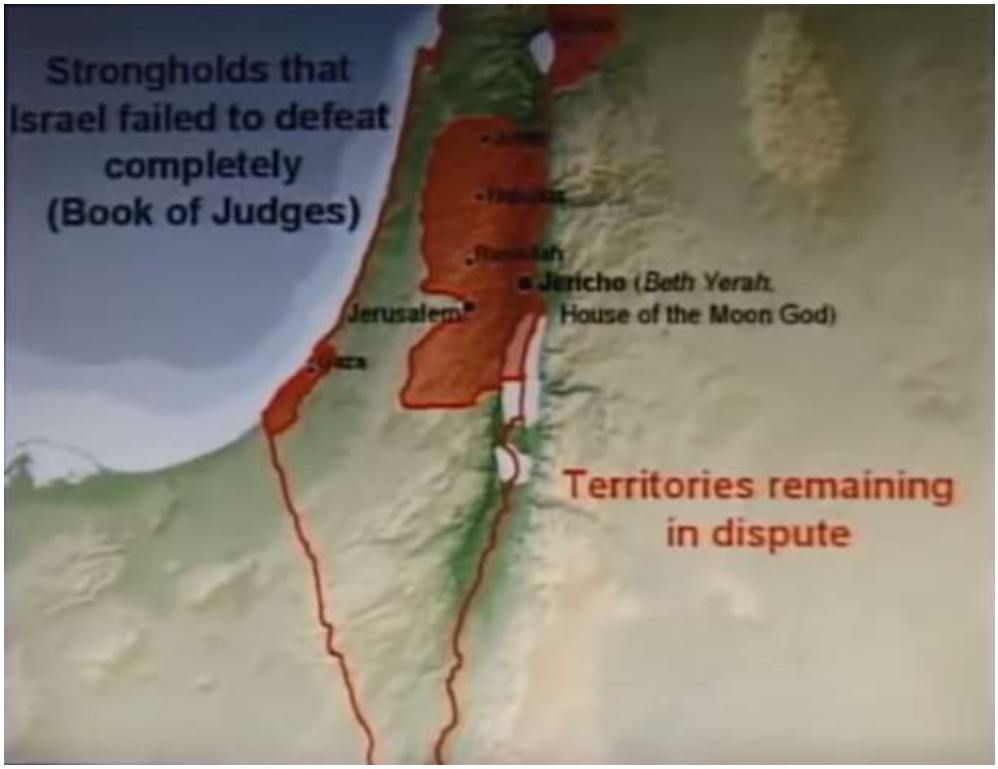
Promised Land:



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Strongholds that the Israelites failed to defeat when taking the Promised Land..

This map highlights something that impacts Israel today: those same strongholds they failed to defeat are in the areas that we know today as the West Bank and Gaza territories, which are in dispute and threaten them to this very day.

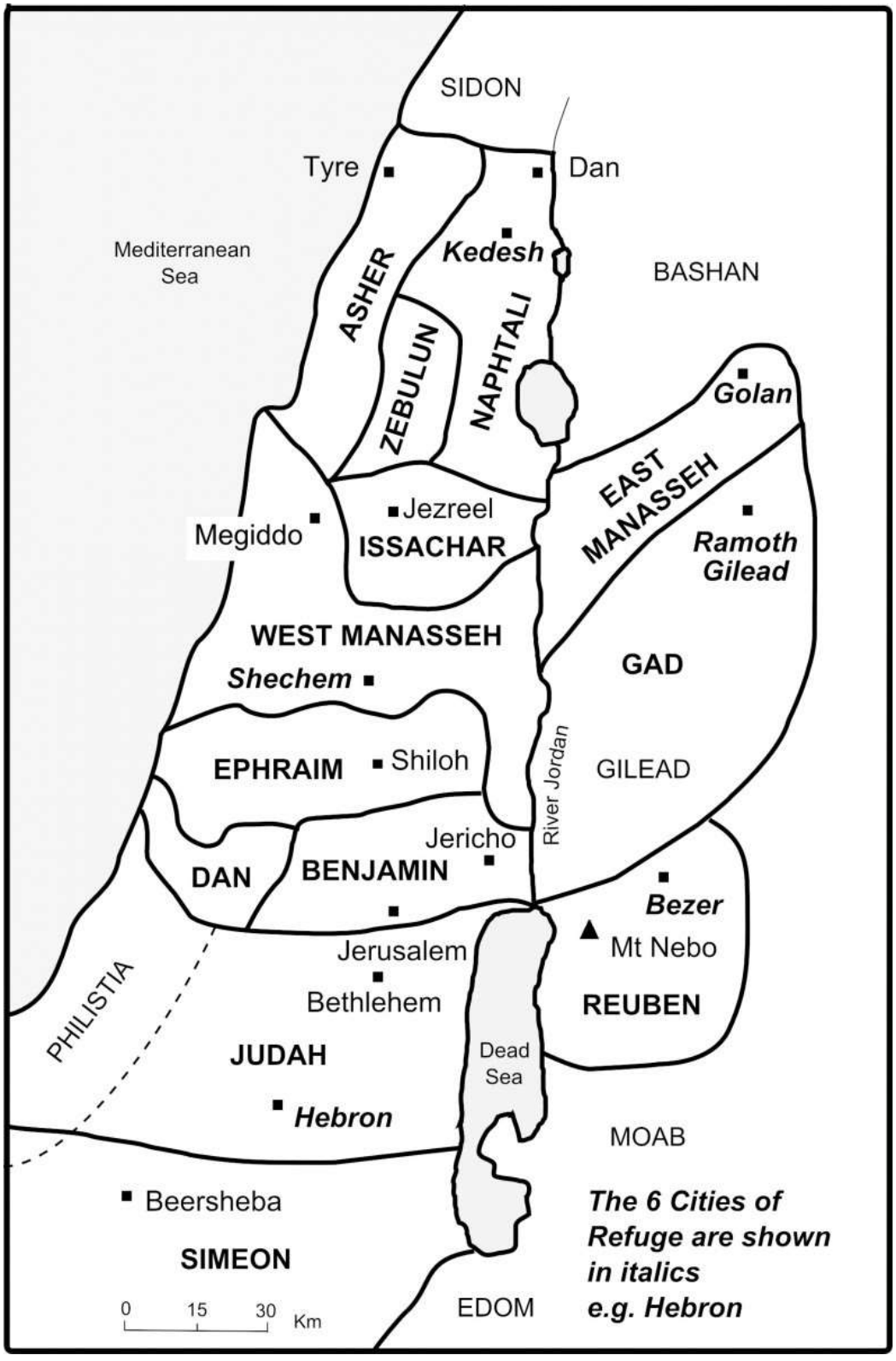


[Source: Chuck Missler (1934-2018), Koinonia House: https://www.khouse.org/ (screen capture from a video)]

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Canaan is divided among the twelve tribes

Josh 13:8 – 17:18 The conquered land of **Canaan** is allocated between the twelve tribes of Israel



Continued next page…

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After the invasion of **Canaan** in c.1406BC, the conquered land was divided between the twelve tribes of **Israel**.

The land *east* of the **Jordan**, in **Gilead** and **Bashan**, captured earlier from King Sihon and King Og (see Numbers 21:23-35) was allocated, as agreed by Moses, to the tribes of **Reuben**, **Gad** and half the tribe of **Manasseh** (see Numbers 32:1-19).

The other nine and a half tribes drew lots to divide the land on the *west* bank of the **River Jordan** (see Joshua 14:2 & 18:1-10). The tribe of Levi was *not* allocated a separate territory as they were given land throughout Canaan wherever they served their fellow Israelites as priests and levites. On the other hand, the descendents of Joseph were divided into two tribes named after his eldest sons **Manasseh** and **Ephraim**. **Ephraim** received the lightly wooded territory in the central hill country near **Shiloh** (later referred to as the **Forest of Ephraim**), while **Manasseh** took over the hilly land to the north in the area around **Mt Gerizim**, **Mt Ebal** and the **Vale of Shechem** (see Joshua 16:1-17:18). In addition, Joshua was personally rewarded with the town of **Timnath Serah** in the hill country of **Ephraim** (see Joshua 19:49-50).

Further north, land around the **Vale of Jezreel** was allocated to the tribe of **Issachar** (see Joshua 19:17-23), while the tribes of **Asher**, **Zebulon** and **Napthali** were granted territory stretching from the coastal foothills near **Tyre** to the inland basin occupied by the **Lake of Kinnereth** (the **Sea of Galilee**) (see Joshua 19:10-16 & 24-39).

On the southern boundary of **Canaan**, the tribe of **Simeon** received the semi-arid foothills of the **Negev Desert** between **Beersheba** and **Kadesh Barnea** (see Joshua 19:1-9), while the tribe of **Judah** gained the hill country between **Beersheba**, **Bethlehem** and **Jerusalem** (see Joshua 15:1-63). In addition, the city of **Hebron** was allocated to Caleb in recognition of his faithfulness to God after spying out the 'promised land' forty years earlier (see Joshua 14:6-15).

The most controversial allocations of territory were made to the tribes of **Benjamin** and **Dan**. **Benjamin** received land bounded on the south by the Jebusite fortress of **Jebus** (**Jerusalem**) (which remained a Canaanite stronghold for the next four hundred years until conquered by King David in 1004 BC) (see Joshua 18:11-28 & 15:63). **Dan** was allocated land on the coastal plain of **Philistia**, but was never able to wrestle this lowland territory from the **Philistines**. As a result, the tribe later conquered land in the far north around the city of **Leshem** (**Laish**), which was renamed **Dan** after it was captured (see Joshua 19:40-48 & Judges 18:1-31).



Israelite Gateway at Tel Dan (Adrianlw)

Josh 18:1-10 The Ark of the Covenant and the Tent of the LORD's presence (see Genesis 26:1) are set up at **Shiloh** between **Bethel** and **Shechem** (see Map **49**). This becomes the principal sanctuary during the time of the **Judges.** Samuel's parents, for example, join the annual pilgrimage to **Shiloh** (see 1 Samuel 4:3).

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Josh 18:11-19:51 The remainder of the land is allocated amongst the tribes of **Israel**.

Josh 20:1-9 Six 'cities of refuge' are set up, to which a man can escape if he kills someone accidentally (see **Map 49**). The man must stand trial before the city's assembly, but must not be handed over to anyone seeking to avenge the blood of a relative if he killed his victim unintentionally.

Josh 21:1-45 Forty-eight cities, with the surrounding pasture lands, are assigned to the levites (see Numbers 35:1-5) including the six 'cities of refuge'. They include **Hebron, Libnah, Debir, Beth Shemesh, Gibeon, Shechem, Gezer, Beth Horon, Golan, Kedesh** in **Galilee,** and **Ramoth** in **Gilead**.



Stone steles at Gezer (הניאוליתי)

The Cities of Refuge

When the 'promised land' of **Canaan** was divided up amongst the twelve tribes of **Israel** after the conquest in c.1406BC, the levites, who served the other tribes by their priestly functions, received no exclusive territory. Instead, they were allocated forty-eight cities and the surrounding grazing lands within the other tribal areas (see Joshua 14:3-4 & 21:1-45).

Six of these cities were also designated as 'cities of refuge' to which a man could escape if he killed another person accidentally (see **Map 49** & Numbers 35:6-15). The six 'cities of refuge' were

To the *west* of the **Jordan**:

Kedesh in Galilee, in the territory of Naphtali
Shechem in the hill country of the tribe of Ephraim
Hebron (Kiriath Arba) in the territory of Judah

To the *east* of the **Jordan**: (see also Deuteronomy 4:43)

Bezer in the territory of the tribe of Reuben
Ramoth in **Gilead**, in the territory of Gad
Golan in **Bashan**, in the territory of Manasseh



Remains at Beth Shemesh (ישי טייכר)

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Josh 22:1-8 Joshua sends the tribes of **Reuben**, **Gad** and **East Manasseh** home to **Gilead** and **Bashan** on the east bank of the **River Jordan** (see **Map 49**).

Josh 22:9 The eastern tribes leave the other tribes at **Shiloh** (see **Map 49**).

Josh 22:10-14 Before crossing the **River Jordan** they build an imposing altar at **Geliloth** (meaning 'circle' of stones). This may be the same site as **Gilgal** (also meaning a 'circle' of stones) (see Joshua 4:20).

The western tribes object that the eastern tribes have set up an alternative altar to the one at **Shiloh** (see Joshua 18:1) and send Phinehas – the son of Eleazar the priest – to investigate.

Josh 22:15-34 Phinehas accepts the eastern tribes' explanation and their reassurance that they will continue to offer their sacrifices to God at the sanctuary at **Shiloh**. The replica altar at **Geliloth** is called "Proof that we believe the LORD is God" (Joshua 22:34).

Josh 23:1-16 Joshua summons the elders of Israel. He reminds them to remain faithful to the LORD their God – or calamity will strike.

Josh 24:1-27 Joshua gathers all the people together at **Shechem** for his final speech.

He sums up the journey so far – from **Mesopotamia** to **Egypt**, and from **Moab** to the conquest of **Canaan** – and urges the people to serve the LORD alone and to throw away their idols and foreign gods. Joshua renews the covenant at **Shechem** and sets up a large stone as a witness.

Josh 24:28-29 Joshua dies in c.1404BC and is buried at **Timnath Serah** in the hill country of **Ephraim** (the town he had been given as a personal reward after the conquest of **Canaan**) (see Joshua 19:49-50).



The hill country of Ephraim

Josh 24:31-32 Joseph's bones, brought from **Egypt**, are buried at **Shechem** in the field that Jacob bought from the sons of Hamor (see Genesis 33:19).

Josh 24:33 Eleazor dies and is buried at **Gibeah** in **Ephraim**.

[Source: https://www.thebiblejourney.org/biblejourney2/27-the-israelites-move-into-canaan/canaan-is-divided-among-the-twelve-tribes/]

The Twelve Tribes of Israel

http://www.israel-a-history-of.com/twelve-tribes-of-israel.html

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Did the tribe of Dan move? (Does Judges 18:1 contradict Joshua 19:48?)

A quick comparison of Judges 18:1 to Joshua 19:40-48 leaves the impression that the two passages are contradictory. However, there is no contradiction as a careful examination of scripture will prove.

Joshua 19:40-48 – Original Territory Given the Danites

Joshua 19:40 tells us that the tribe of Dan was the seventh tribe allowed to choose their territory. The territory is described in Joshua 19:41-47. Verse 48 gives us this report.

This *was* the inheritance of the tribe of the sons of Dan according to their families, these cities with their villages. Joshua 19:48 (NASB)

The territory the tribe of Dan selected was west of Jerusalem and extended to the Mediterranean Sea. It extended north of the territory assigned to Judah and south of the territory given to Ephraim.

Judges 1:34-35 – Tribe of Dan Could Not Occupying Territory

Joshua 1:34-35 reveals that the tribe of Dan was not able to fully occupy their territory due to the Amorites .

Then the Amorites forced the sons of Dan into the hill country, for they did not allow them to come down to the valley, yet the Amorites persisted in living in Mount Heres, in Aijalon and in Shaalbim; but when the power of the house of Joseph grew strong, they became forced labor. Judges 1:34-35 (NASB)

Also, the Philistines fought against the Danites (Judges 13:1; 14:4; 15:11). Judges 13:1 indicates that they were prevented from occupying their territory due to sin and God “gave them into the hands of the Philistines forty years.” Judges 14:4 states that the Philistines “were ruling over Israel,” that is, specially over the tribe of Dan.

The following quotes help us understand what happened to the tribe of Dan.

The plight of the tribe of Dan was first mentioned in [Judges] 1:34-35, where the Amorites prevented the Danites from taking possession of their inheritance. Caught in a squeeze between the Amorites and the Philistines to the west and the territory of Judah to the south, the Danites sought out a new homeland. They clearly felt that the boundary lines had not fallen for them “in pleasant places” (Ps. 16:6). Their desire to move revealed a lack of faith in the Lord who had allowed to them their original territory.[1]

So although land had been allotted to them, it had not fallen to them in the sense of fully becoming theirs, and their hold on the part of it they had managed to occupy became increasingly tenuous over time.[2]

The Danites were quite unable to occupy the territory located to them (Jos. 19:41-46) due to the opposition of the Amorites and pressure from the Philistines. Pressed up into the hill-country, they were confined to a very small area in the region of Zorah and Eshtaol . . .[3]

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Judges 18:1 – Tribe of Dan Moves To New Territory

Since the tribe of Dan could not fully occupy their allotted territory, due to their lack of faith and holiness, the tribe of Dan looked for new territory. Judges 18:1-31 describes their move to the north and the establishment of the city called Dan.

Conclusion:

The tribe of Dan is like some Christians who have been blessed with “every spiritual blessing in the heavenly places in Christ” (Ephesians 1:3). We have blessings in this life and not just in the future. That is also the message of 2 Peter 1:2-3.

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Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord; seeing that His divine power has granted to us everything pertaining to life and godliness, through the true knowledge of Him who called us by His own glory and excellence. 2 Peter 1:2-3 (NASB)

Yet, many Christians struggle and complain, which is a sin (James 5:9). But we do not need to complain and be upset. 2 Peter 1:2-3 says Christians have been given everything related to life and godliness. We need to ask God to give us wisdom to understand how to appropriate our blessings.

[Source: https://www.neverthirsty.org/bible-qa/qa-archives/question/did-tribe-dan-move-does-judges18-1-contradict-joshua19-48/]

The Tribe of Dan



The tribe of Dan originally occupied land under Philistine influence. The Danites were unable to settle in the land, and eventually migrated to the northern city of Dan.

The Northern Kingdom of Israel. The tribe of Dan conquered Laish, renamed it Dan, and eventually built a temple in Dan, which has been unearthed by archaeologists.



A city map of the tribe of Dan. Notice the Philistines occupied cities (names in red) which cut the Danites in half. The tribe of Dan was unable to defeat the Philistines, and eventually migrated north.

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The tribe of Dan faced threats from both Philistines and Canaanites in the north. They were unable to permanently settle their original allotment - thus migrated to the extreme north of Canaan near Mt. Herman.



The tribe of Dan migrated from central to northern Canaan, settling near Mt. Herman. Ancient Laish would be renamed Dan after the Danites took the city.

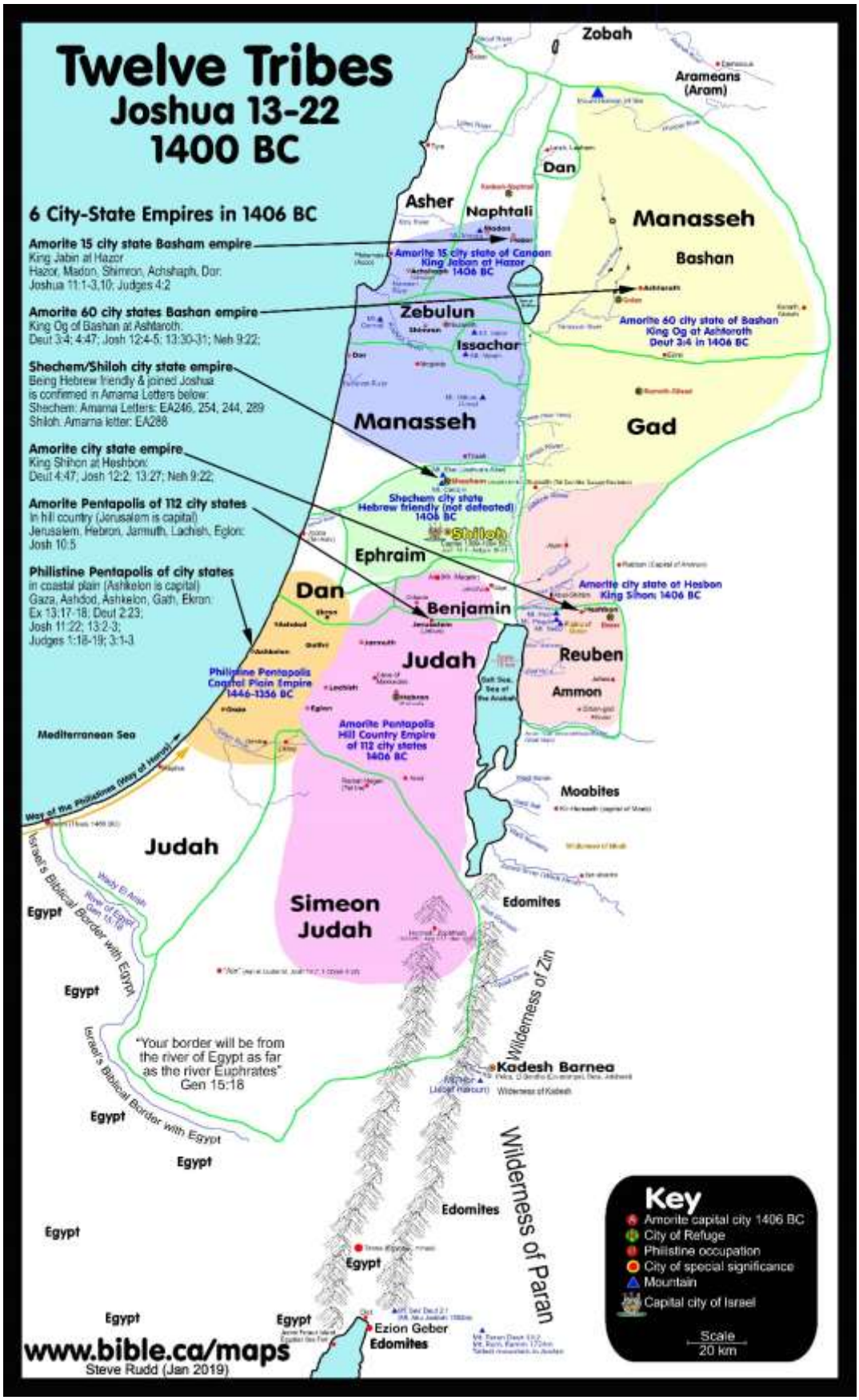
The land has ancient ties to Israel and other cultures. This land, however, was not part of Dan's original allotment.

[Source: http://www.israel-a-history-of.com/tribe-of-dan.html]

What Can We Learn From the Tribe of Dan?
https://www.gotquestions.org/tribe-of-Dan.html

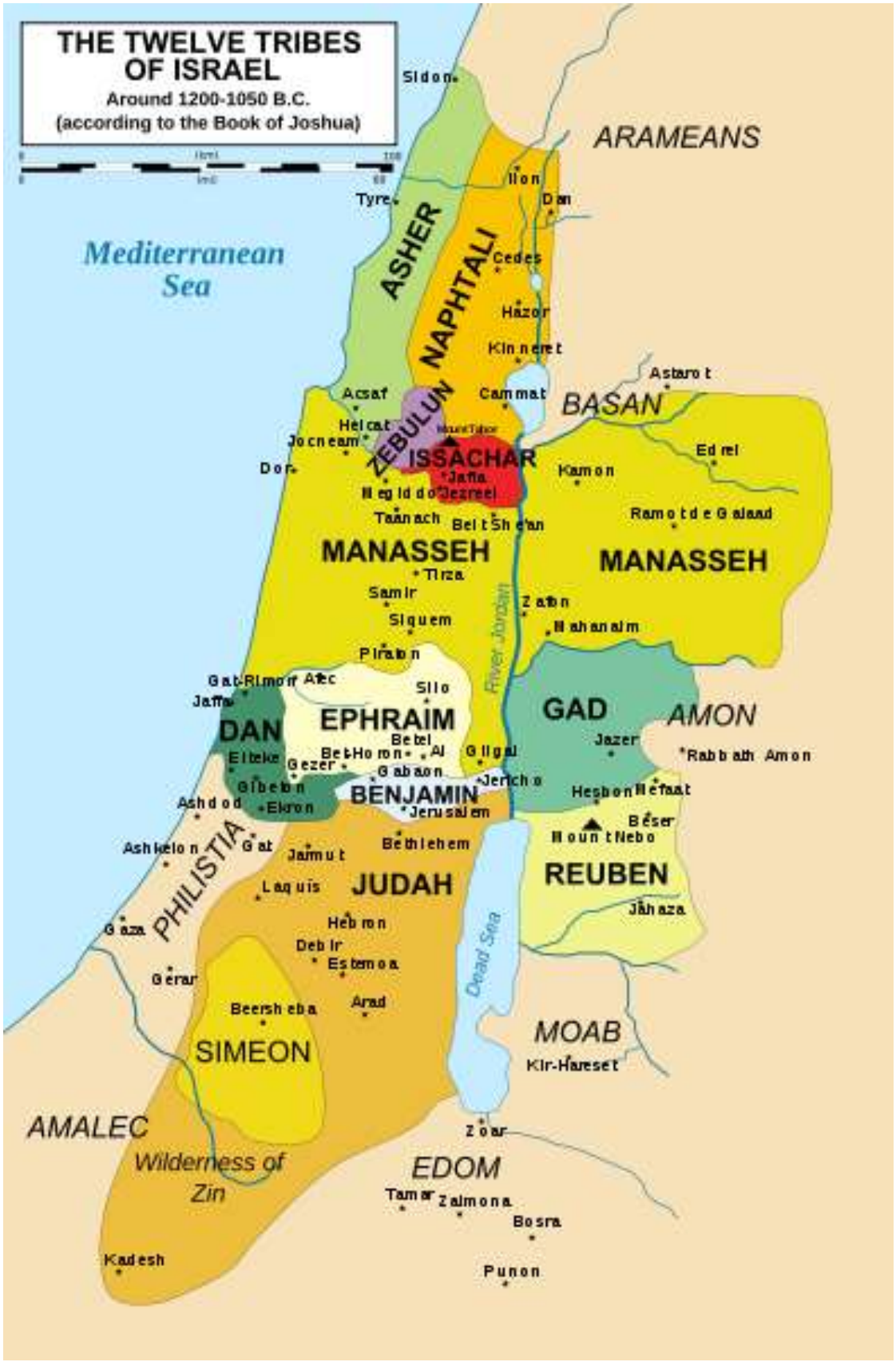
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Areas settled/claimed by the twelve tribes of Israel (dates approximate)

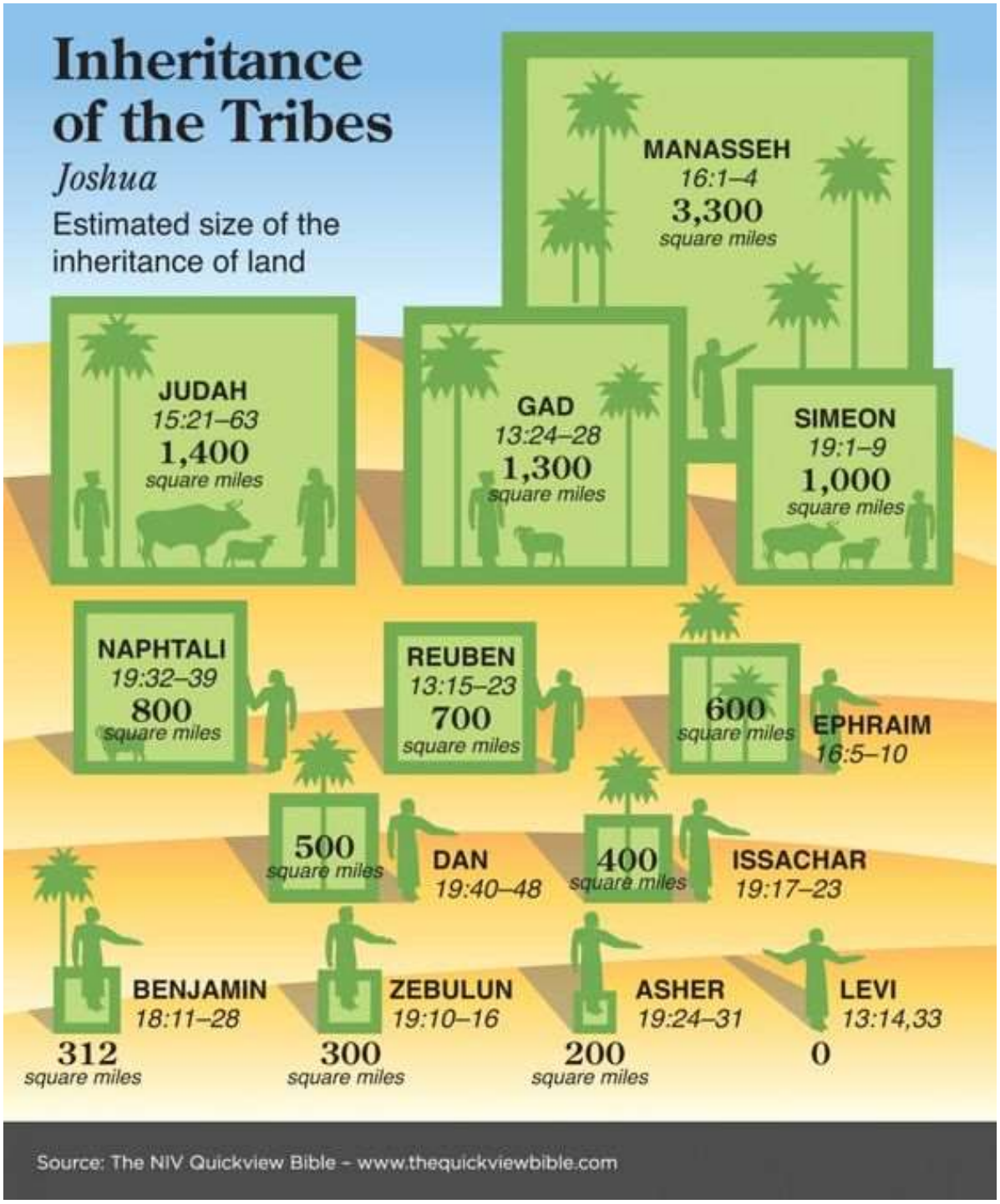


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(note dates approximate)



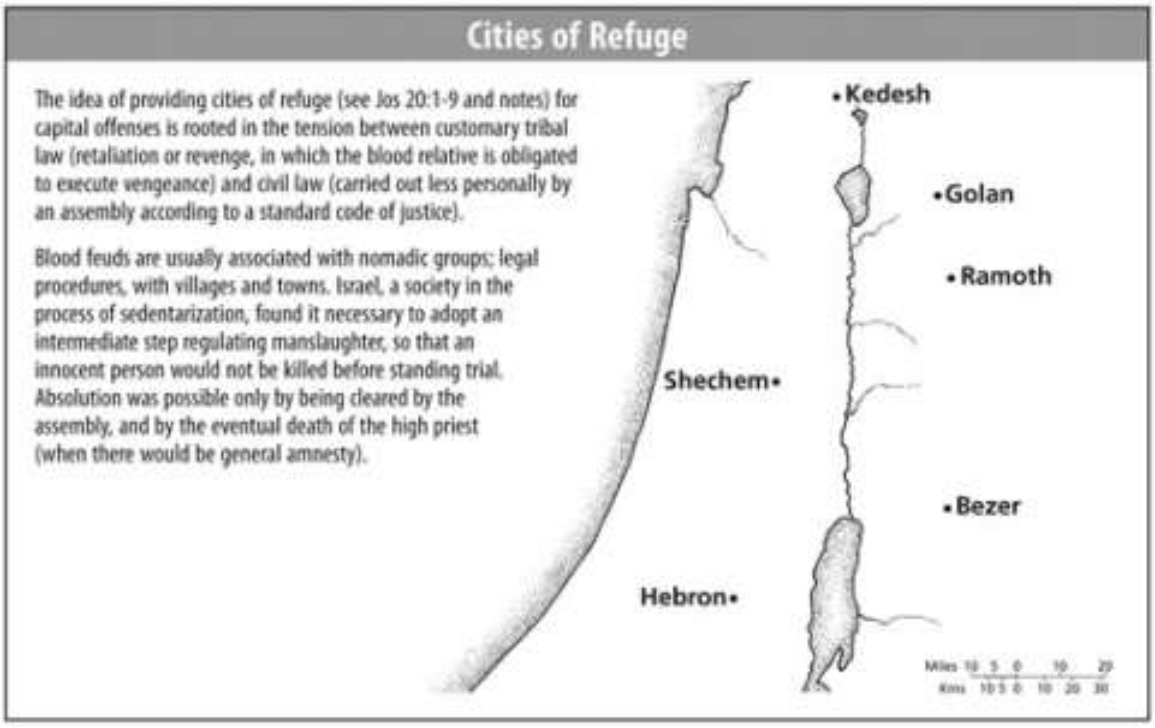
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[Source: ESV Study Bible note]

Cities of Refuge

Refuge Cities West of the Jordan River	Refuge Cities East of the Jordan River
Kedesh (in land of Naphtali)	Golan (in land of Bashan)
Shechem (in land of Manasseh)	Ramoth-Gilead (in land of Manasseh)
Hebron (in land of Judah)	Bezer (in land of Reuben)

God designated six 'cities of refuge' for the children of Israel (Joshua 20:7, Deuteronomy 4:41-43). Three of these were on the west side of the Jordan river and three others were on the east side. They were strategically placed so that anyone in Israel could flee to a city of refuge in a day or less. These Levitical cities were specially chosen as places where those who unintentionally killed a person (involuntary homicide) could flee to and be protected from the possibility of revenge.

Once they arrived in the refuge city those who accidently killed someone were to seek out the leaders in the area and explain to them what happened. The city's leadership was then responsible to give the person a place to live. They were also strictly forbidden from handing the person over to anyone who wanted to exact revenge over the unfortunate death. God then laid out the conditions for the Israelites by which the person who (not in anger) killed another human could leave the city.

> 6 You may stay in the city until you have received a public trial and until the death of the man who is then the High Priest. Then you may go back home to your own town, from which you had run away.' (Joshua 20)

[Source: http://www.biblestudy.org/maps/location-of-old-testament-events-large-map.html]

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Livite Cities – as listed in Joshua 21

LEVITE CITIES - as listed in Joshua 21

Also listed in 1 Chron.6:45-81. Compiled by Asher Munger, 11/1/2013.

STRONG'S	No.	CITY	TRIBE	REFUGE	LEVITE BRANCH
H2275 (H704)	1	**Hebron** (city of Arba, given to Caleb)	Judah	yes	Aaron (Kohath)
H3841	2	Libnah	Judah	no	Aaron (Kohath)
H3492	3	Jattir	Judah	no	Aaron (Kohath)
H851	4	Eshtemoa	Judah	no	Aaron (Kohath)
H2473	5	Holon	Judah	no	Aaron (Kohath)
H1688	6	Debir	Judah	no	Aaron (Kohath)
H5871	7	Ain	Judah	no	Aaron (Kohath)
H3194	8	Juttah	Judah	no	Aaron (Kohath)
H1053	9	Beth-Shemesh	Judah	no	Aaron (Kohath)
H1391	10	Gibeon	Benjamin	no	Aaron (Kohath)
H1387	11	Geba	Benjamin	no	Aaron (Kohath)
H6068	12	Anathoth	Benjamin	no	Aaron (Kohath)
H5960	13	Almon	Benjamin	no	Aaron (Kohath)
H7927	14	**Shechem** (Mt Ephraim)	Ephraim	yes	Kohath
H1507	15	Gezer	Ephraim	no	Kohath
H6911	16	Kibzaim	Ephraim	no	Kohath
H1032	17	Beth-horon	Ephraim	no	Kohath
H514	18	Eltekeh	Dan	no	Kohath
H1405	19	Gibbethon	Dan	no	Kohath
H357	20	Aijalon	Dan	no	Kohath
H1667	21	Gath-rimmon	Dan	no	Kohath
H8590	22	Tanach	W. Manasseh	no	Kohath
H1667	23	Gath-rimmon	W. Manasseh	no	Kohath
H1474	24	**Golan**	E. Manasseh (Bashan)	yes	Gershon
H1203	25	Beesh-terah	E. Manasseh (Bashan)	no	Gershon
H7191	26	Kishon	Issachar	no	Gershon
H1705	27	Dabareh	Issachar	no	Gershon
H3412	28	Jarmuth	Issachar	no	Gershon
H5873	29	En-gannim	Issachar	no	Gershon
H4861	30	Mishal	Asher	no	Gershon
H5658	31	Abdon	Asher	no	Gershon
H2520	32	Helkath	Asher	no	Gershon
H7340	33	Rehob	Asher	no	Gershon
H6943	34	**Kadesh/Kedesh** (in Galilee)	Naphtali	yes	Gershon
H2576	35	Hammoth-Dor	Naphtali	no	Gershon
H7178	36	Kartan	Naphtali	no	Gershon
H3362	37	Jokneam	Zebulon	no	Merari
H7177	38	Kartah	Zebulon	no	Merari
H1829	39	Dimnah	Zebulon	no	Merari
H5096	40	Nahalal	Zebulon	no	Merari
H1221	41	**Bezer**	Reuben	yes	Merari
H3096	42	Jahazah	Reuben	no	Merari
H6932	43	Kedemoth	Reuben	no	Merari
H4158	44	Mephaath	Reuben	no	Merari
H7433	45	**Ramoth** (Gilead)	Gad	yes	Merari
H4266	46	Mahanaim	Gad	no	Merari
H2809	47	Heshbon	Gad	no	Merari
H3270	48	Jazer	Gad	no	Merari

[Sources: https://s-media-cache-ak0.pinimg.com/originals/a9/e3/92/a9e3928c09dc1625f5b9174b91251687.jpg

and https://www.pinterest.com/pin/283304632783150479/]

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Old Testament Events

See also: The Promised Land, Exodus, 12 Tribes

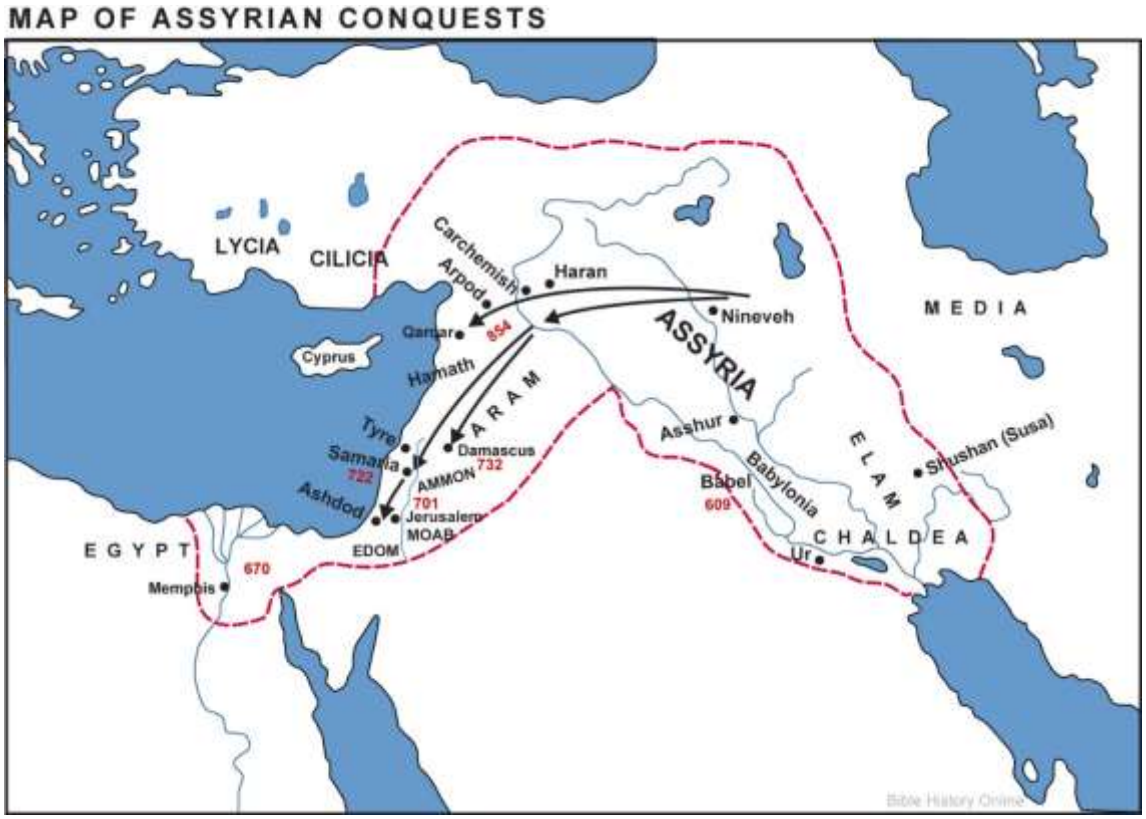


Source: [http://www.biblestudy.org/maps/location-of-old-testament-events-large-map.html]

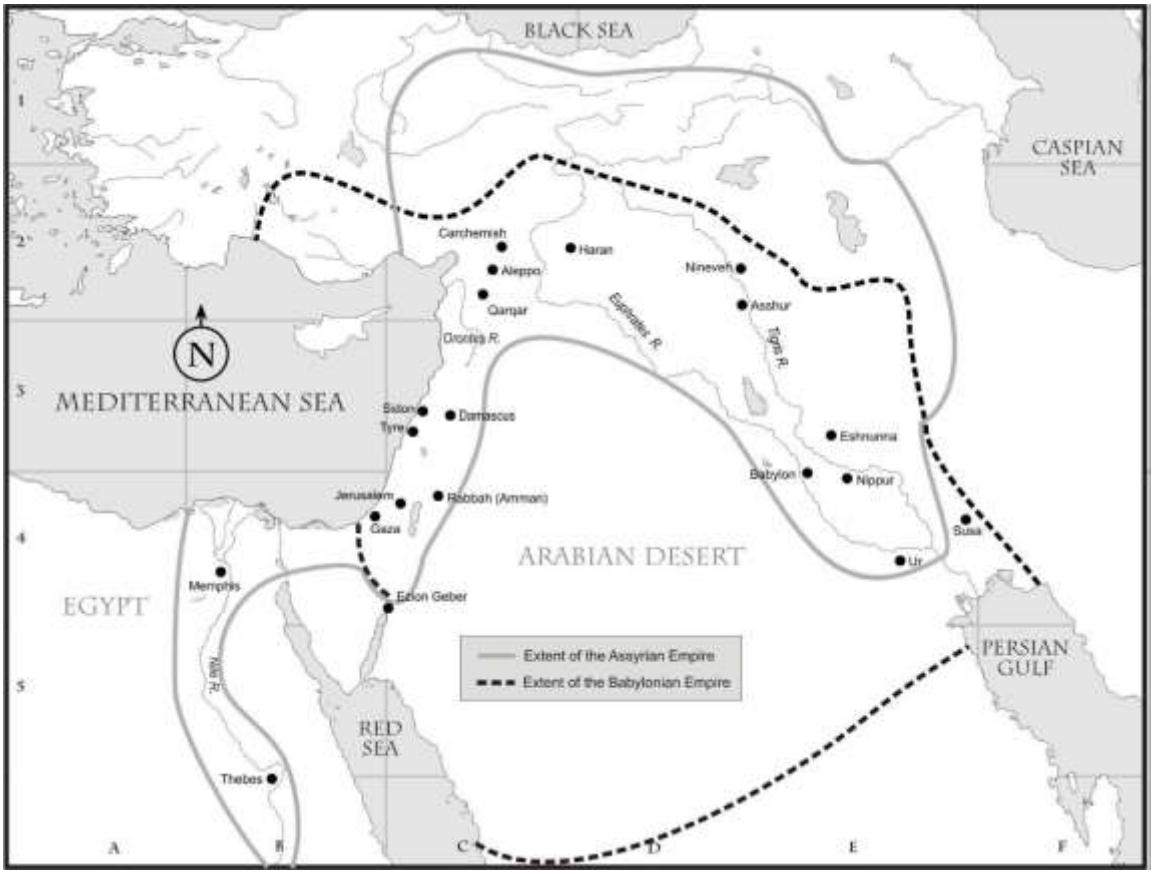
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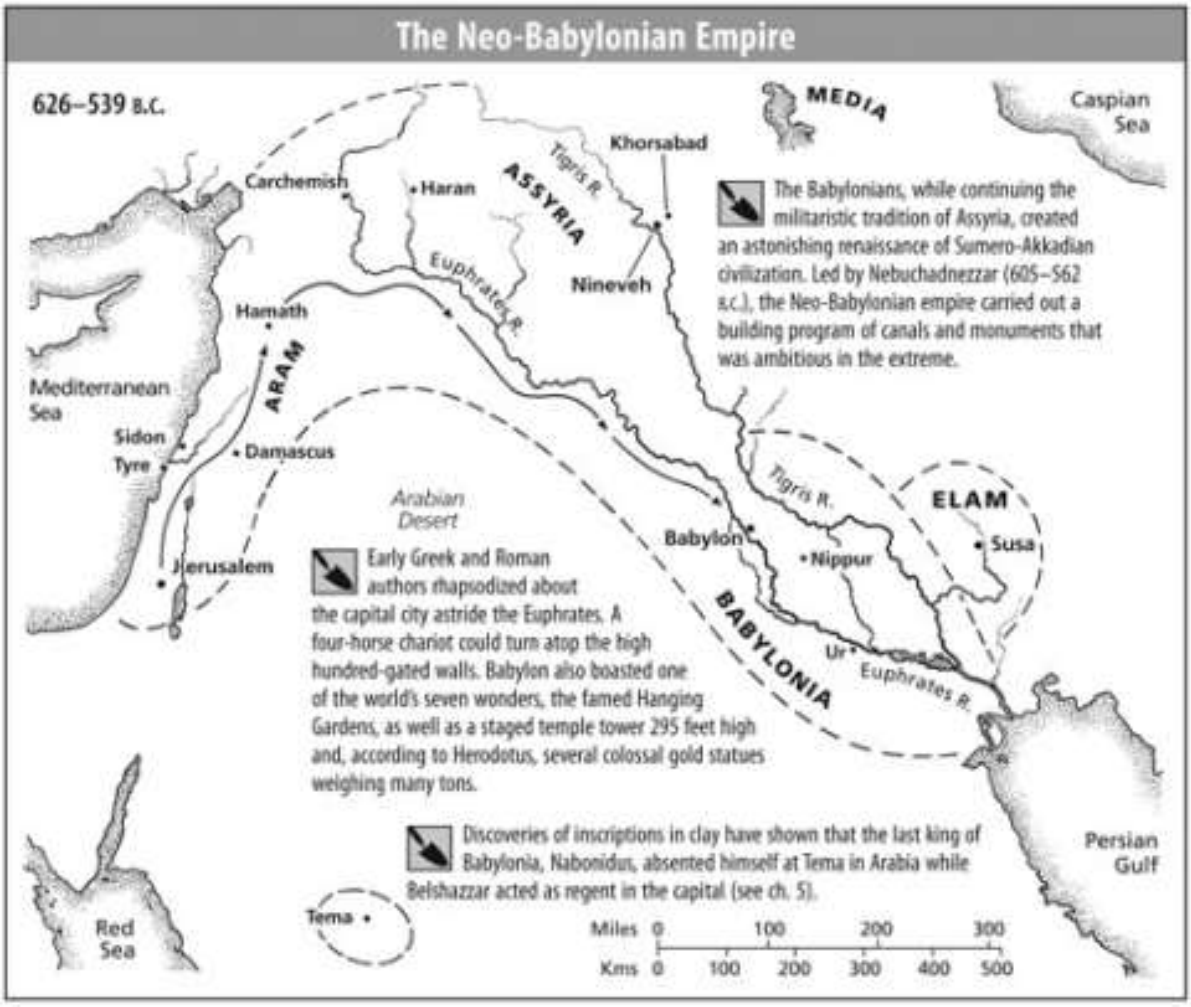
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Babylonian / Assyrian Empires



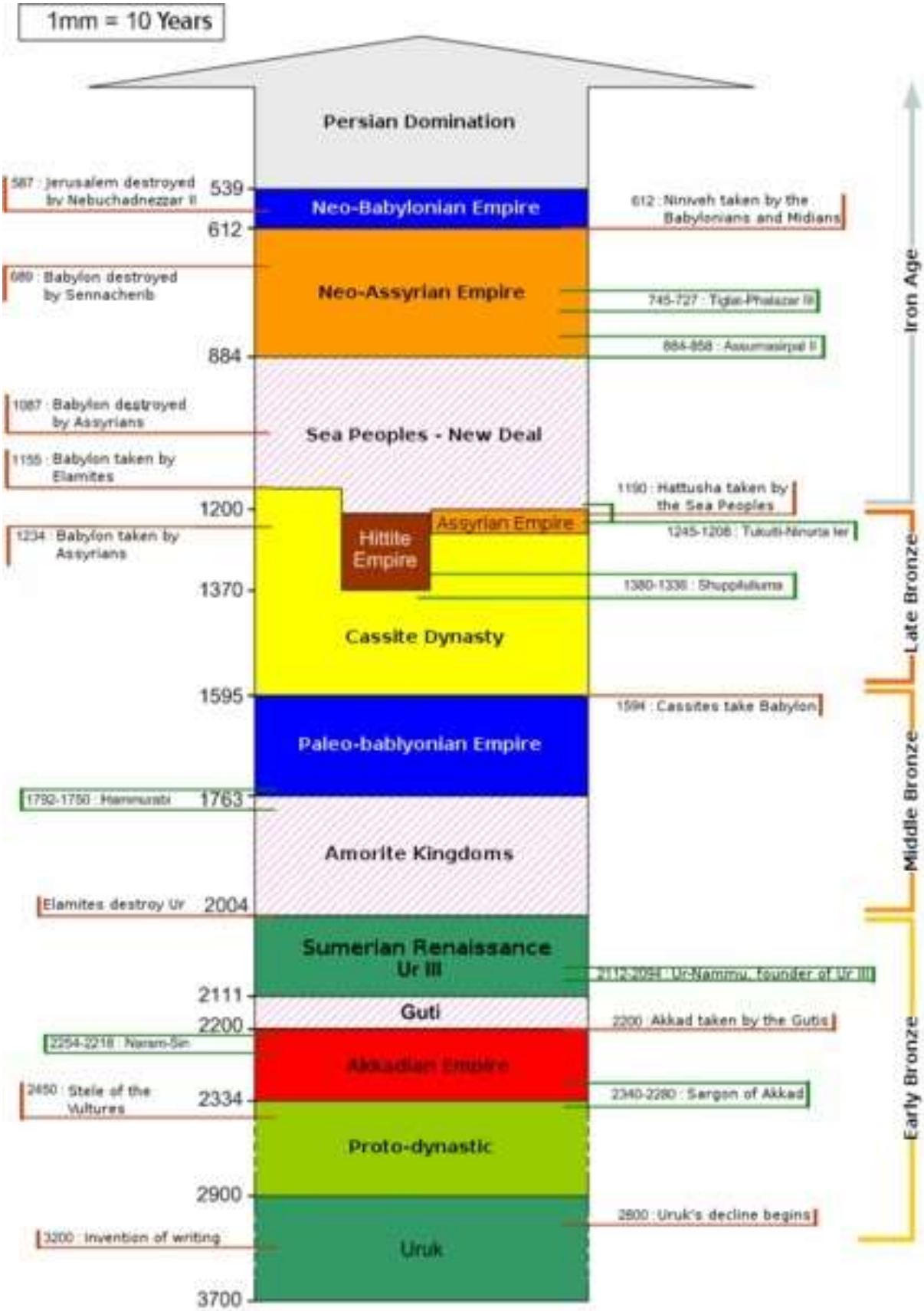
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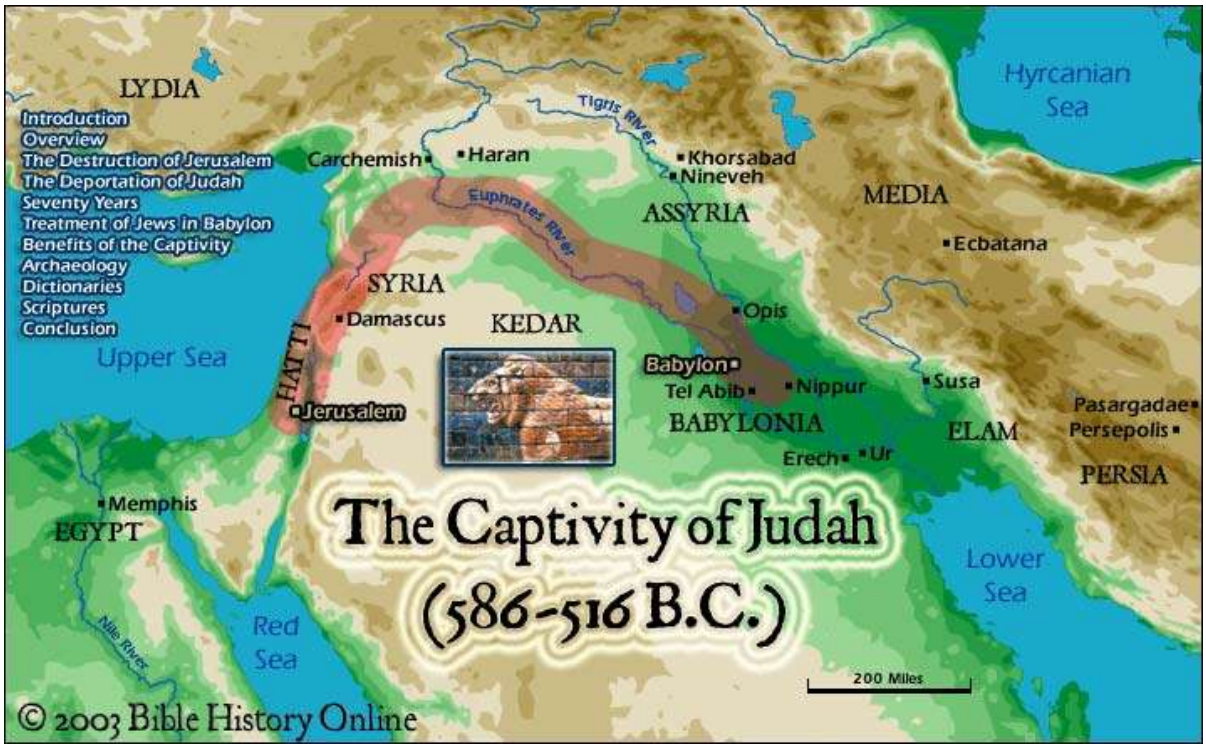
[Source: NIV '08 Study Bible Notes]

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Mesopotamian Chronology



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http://www.bible-history.com/map_babylonian_captivity/map_of_the_deportation_of_judah_treatment_of_the_jews_in_babylon.html

Because of the Babylonian Captivity, Babylonia became the most important center of Jewish life during the Exile. We know a bit about Jewish thought and life because of some Jewish communities in Egypt, but virtually nothing from the Assyrian Captivity in 722 B.C. and of the 10 lost tribes.

The Jewish people survived in Babylon because the Babylonian policy allowed the Jews to settle in towns and villages along the Chebar River, which was an irrigation channel. The Jews were allowed to live together in communities, they were allowed to farm and perform other sorts of labor to earn income. Many Jews eventually became wealthy. This was probably because of the influence of certain Jews who ministered in the palace of Babylon, like Daniel and his friends. It is also likely that the Lord purposed that the Jews would settle down there and get comfortable. Then after the 70 years were complete it would be a test of faith to pick up and return to Jerusalem.

In any case the Jews were treated well, and tablets were found near the Ishtar Gate which indicate that even in captivity Jehoiachin was referred to as the "king of Judah" and he received abundant food supplies from the royal storehouse.

During captivity the Jews were encouraged by the prophet Jeremiah from Jerusalem to take wives, build houses, plant gardens and take wives and take advantage of their situation because they were going to be there for seventy years:

Jeremiah 29:4-11

4 Thus says the LORD of hosts, the God of Israel, to all who were carried away captive, whom I have caused to be carried away from Jerusalem to Babylon:
5 Build houses and dwell in them; plant gardens and eat their fruit.
6 Take wives and beget sons and daughters; and take wives for your sons and give your daughters to husbands, so that they may bear sons and daughters -- that you may be increased there, and not diminished.

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7 And seek the peace of the city where I have caused you to be carried away captive, and pray to the LORD for it; for in its peace you will have peace.
8 For thus says the LORD of hosts, the God of Israel: Do not let your prophets and your diviners who are in your midst deceive you, nor listen to your dreams which you cause to be dreamed.
9 For they prophesy falsely to you in My name; I have not sent them, says the LORD.
10 For thus says the LORD: After seventy years are completed at Babylon, I will visit you and perform My good word toward you, and cause you to return to this place.

The Exile was truly God's punishment to a rebellious people but they were to learn the lesson from His chastisement, and maintain hope for the coming redemption. But many were discouraged, as written in the Psalms:

Ps 137

1 By the rivers of Babylon, There we sat down, yea, we wept When we remembered Zion.
2 We hung our harps Upon the willows in the midst of it.
3 For there those who carried us away captive asked of us a song, And those who plundered us requested mirth, Saying, "Sing us one of the songs of Zion!"
4 How shall we sing the LORD's song In a foreign land?

They were to keep their hope alive and not be assimilated into the Babylonian way of life. To prevent this and to preserve their identity the religious leaders had Scribes copy the Scriptures. They also wrote much literature and taught the people to observe the Sabbath and to circumcise their male children.

In the Book of II Kings we read of the deportation of the Jews from their land to the land of Babylon, and then the Book ends 37 years later with the account of Jehoiachin who was blinded and in captivity in Babylon. After 30 years of imprisonment, Evil-merodach ascended the throne of Babylon and at the beginning of his rule he chose to honor the Judean prisoner Jehoiachin. The Jewish king was given appropriate garments and an income and made a member of the court of Babylon, with other deposed kings. This was no doubt a comforting sign to the Jewish captives who were still in the "land of bondage."

In all actuality it was the Lord who had given favor to Jehoiachin, and it was the Lord that had allowed the promised Seed (Messiah) to pass through the loins of Jehoiachin as Matthew states:

Matt 1:11-16

11 Josiah begot Jeconiah (Jehoiachin) and his brothers about the time they were carried away to Babylon.
12 And after they were brought to Babylon, Jeconiah (Jehoiachin) begot Shealtiel, and Shealtiel begot Zerubbabel.
13 Zerubbabel begot Abiud, Abiud begot Eliakim, and Eliakim begot Azor.
14 Azor begot Zadok, Zadok begot Achim, and Achim begot Eliud.
15 Eliud begot Eleazar, Eleazar begot Matthan, and Matthan begot Jacob.
16 And Jacob begot Joseph the husband of Mary, of whom was born Jesus who is called Christ.

God was faithful to His promises that they would remain in the land of Babylon for seventy years, and the "Son of David" would still come to bring salvation to the world.

Even in bitter captivity there was hope for God's people, the promises were being fulfilled and the Scriptures continued to be written:

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Ps 137:1-6

1 By the rivers of Babylon, There we sat down, yea, we wept When we remembered Zion.
2 We hung our harps Upon the willows in the midst of it.
3 For there those who carried us away captive asked of us a song, And those who plundered us requested mirth, Saying, "Sing us one of the songs of Zion!"
4 How shall we sing the LORD's song In a foreign land?
5 If I forget you, O Jerusalem, Let my right hand forget its skill!
6 If I do not remember you, Let my tongue cling to the roof of my mouth -- If I do not exalt Jerusalem Above my chief joy.

Timeline of the Babylonian Captivity:

612 Babylonians and Medes conquer Assyria

605 Babylonians battle Egyptians at Carchemish

605 Nebuchadnezzar becomes king of Babylon

605 The Babylonians invade Judah

605 First wave of deportation of Jews to Babylon

605 Daniel is taken captive and begins to prophesy

601 Babylonians battle Egypt, both sides suffer losses

601 Judah decides to realign itself with Egypt, Jeremiah warns

597 Jehoachin becomes king of Judah

597 Babylonians capture Jerusalem

597 Second wave of deportation to Babylon from Judah.

597 Ezekiel is taken captive to Babylon

597 Zedekiah becomes king of Judah

593 Ezekiel begins to prophesy

586 The Babylonians destroy Jerusalem and the Temple (9th of Av)

586 Jerusalem’s walls and gates are burned with fire

586 Third wave of Jews deported to Babylon

586 Babylonian Exile (Galut Bavel) begins

586 End of Biblical (First Temple) Period

586 The end of the monarchy in Judah

539 The Fall of Babylon

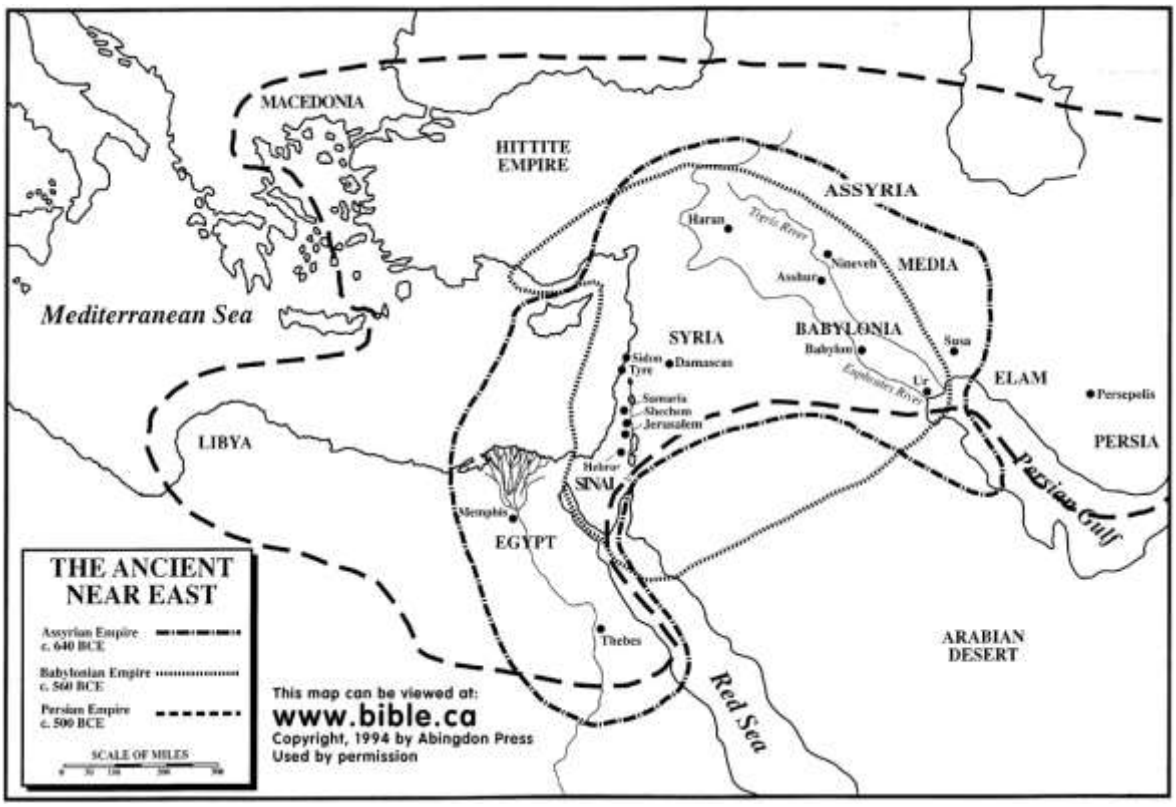
539 Beginning of the Persian Period to 332

539 The Decree of Cyrus II allowing Jews to return

516 The Jews rebuild their Temple (70 years)

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Assyrian -> Babylonian -> Persian Empires



Assyria was founded by colonists from Babylon and for many centuries was subject to, or in conflict with, Babylon. Assyria was a world empire from around 884 B.C. to the fall of Nineveh, its capital, in 612 B.C.

It was the **Babylonian Empire** that broke the power of Assyria, and, in its westward sweep, destroyed Judah and conquered Egypt. The Empire's capital was in Babylon and as a world power it lasted from 612 B.C. to 536 B.C. Cyrus, king of Persia, conquered Babylon in 539 B.C. The Persian Army took the Babylonian empire without a battle during the days of Babylon's King Nabonidas and his first son King Belshazar.

Note: The Modern nation of **Iraq** was the location of **Nebuchadnezzar's Babylon** while the neighboring modern nation of **Iran** was the location of **Cyrus the Great's Media-Persia**.



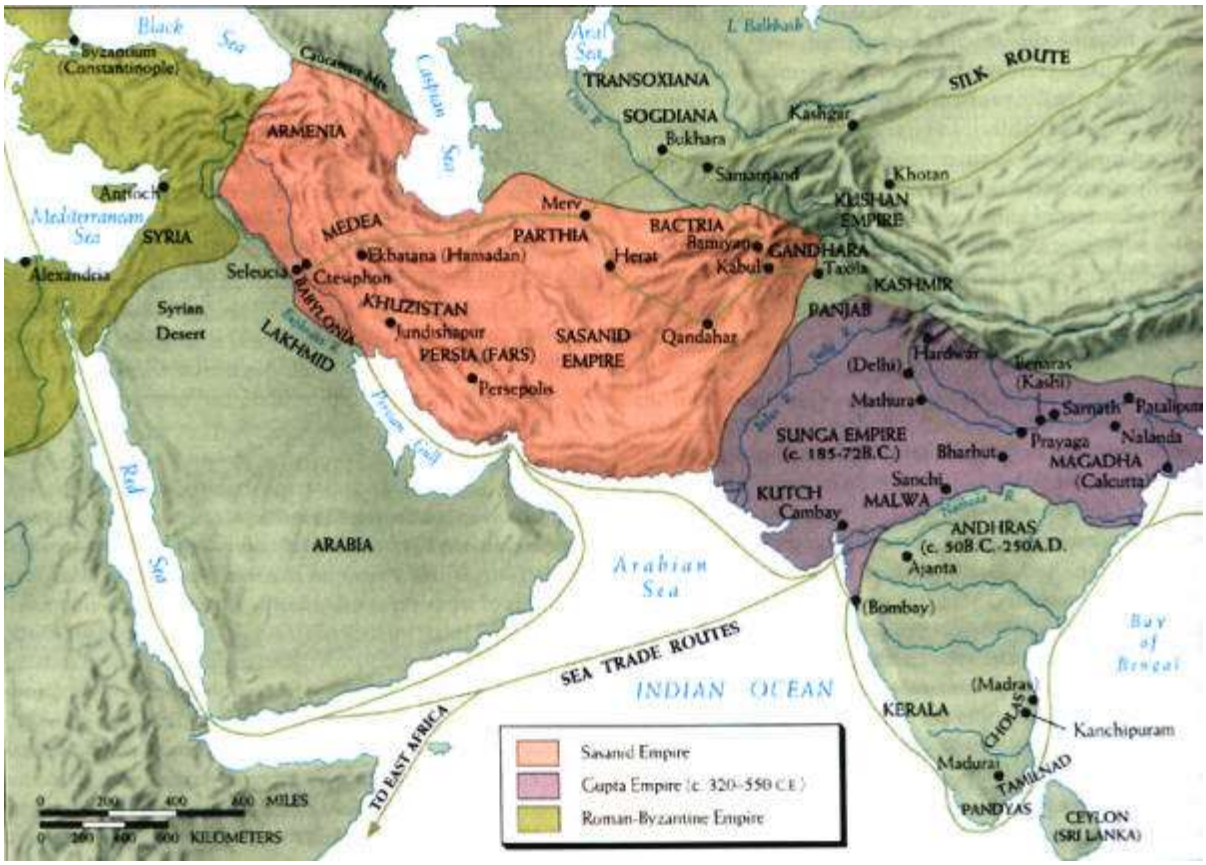
Media and Persia

[Source: https://hope-of-israel.org/separatekingdoms.html]

1st Persian Empire

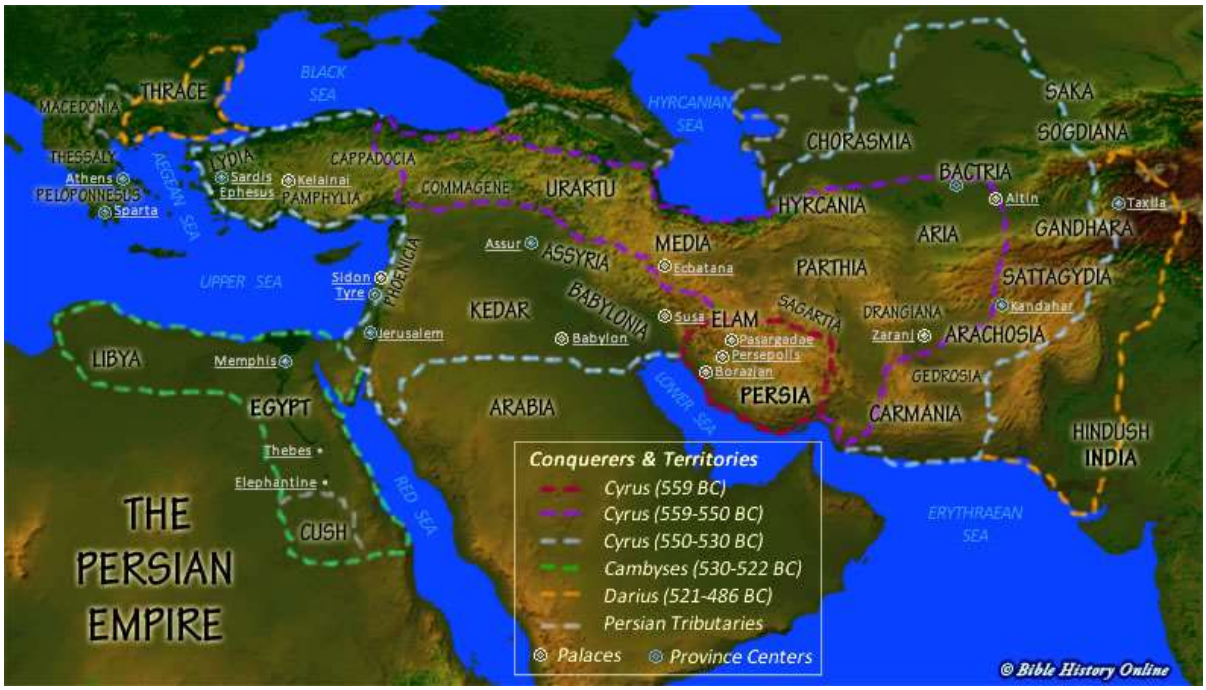


2nd Persian Empire (Sassanid)



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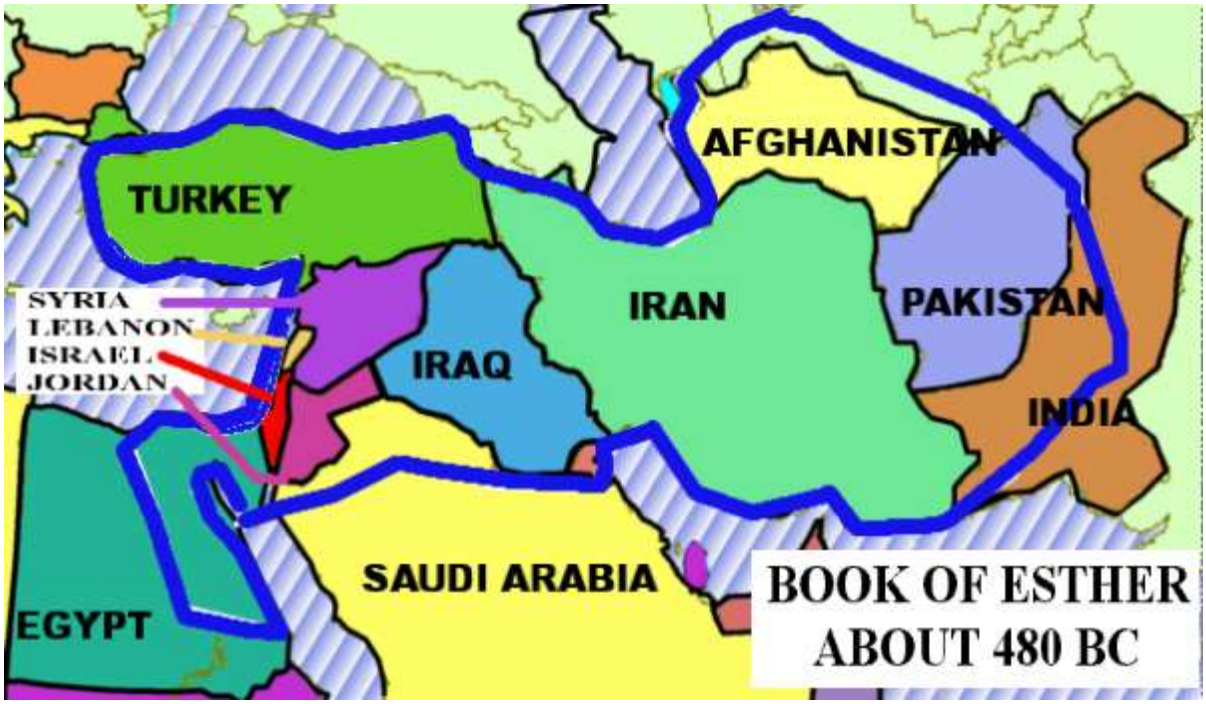
Map of the Persian Empire (550-486 B.C.)



[Source: https://www.bible-history.com/maps/maps/map_persian_empire.html]

http://www.bible-history.com/map_babylonian_captivity/map_of_the_deportation_of_judah_treatment_of_the_jews_in_babylon.html

Persia about 480 BC

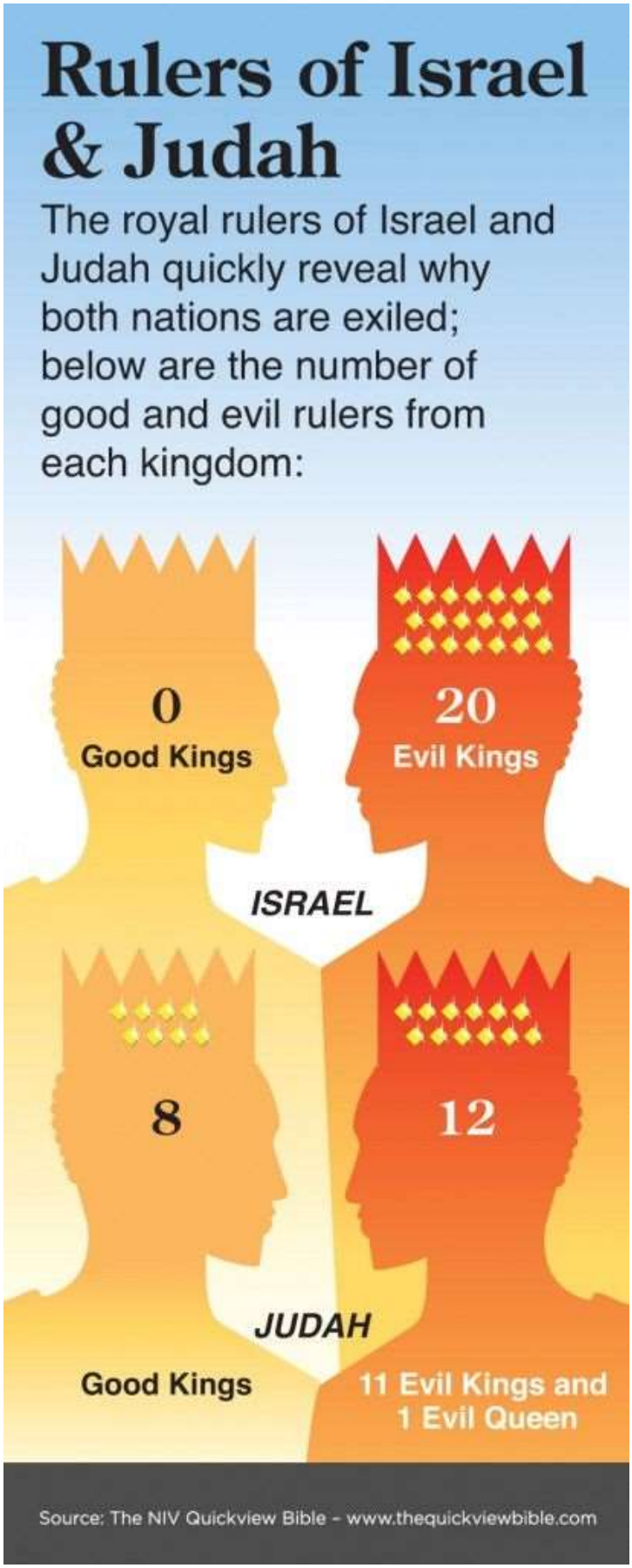


[Source: http://arab-israelites.tripod.com/cush.htm]

Source note: The problem with maps of ancient empires is, the boundaries of the empires all depend on who's map you are looking at. Do people actually create their own maps?... No, they copy the general outlines out of some one's book or chart, who created their maps by the same method.

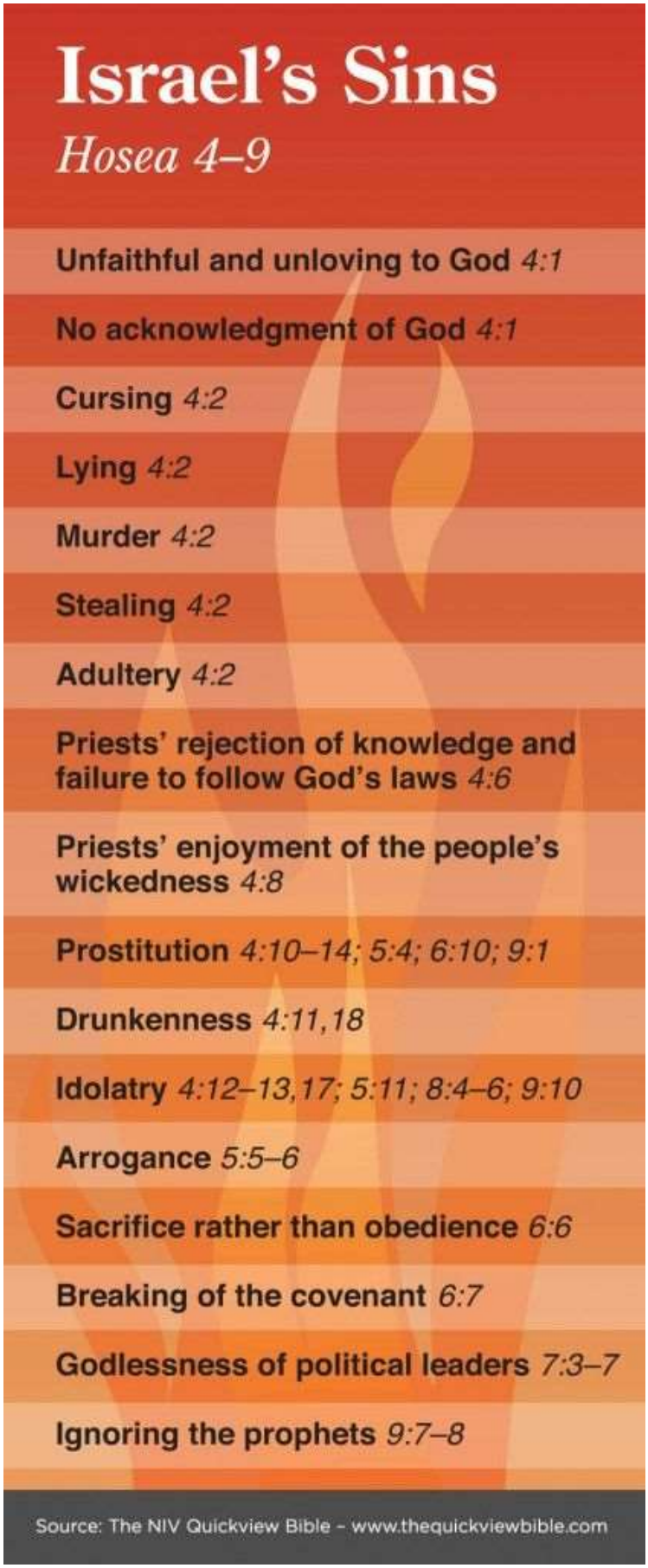
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Rulers of Israel and Judah



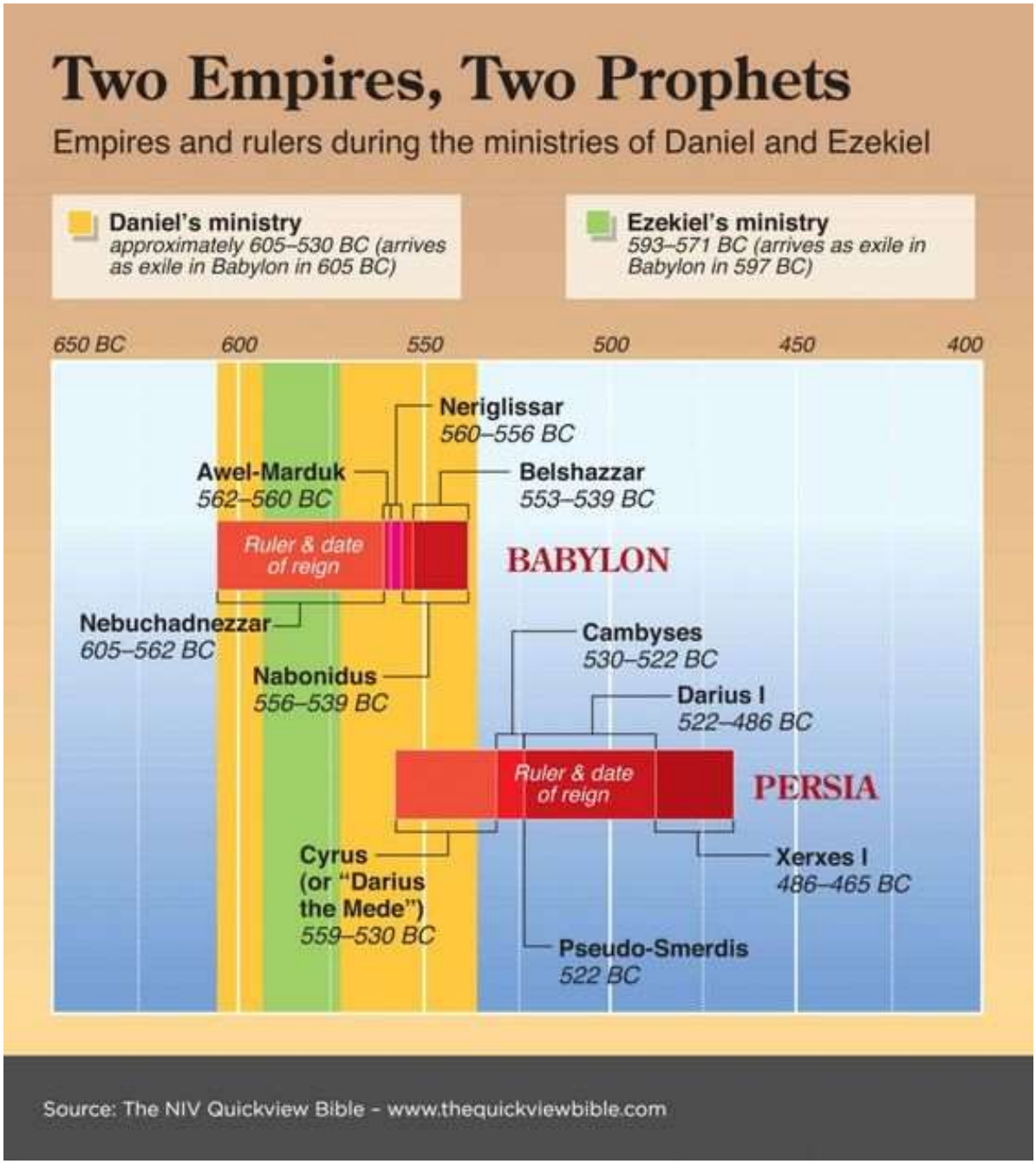
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Israel's Sins



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Two Empires, Two Prophets (Daniel, Ezekiel)

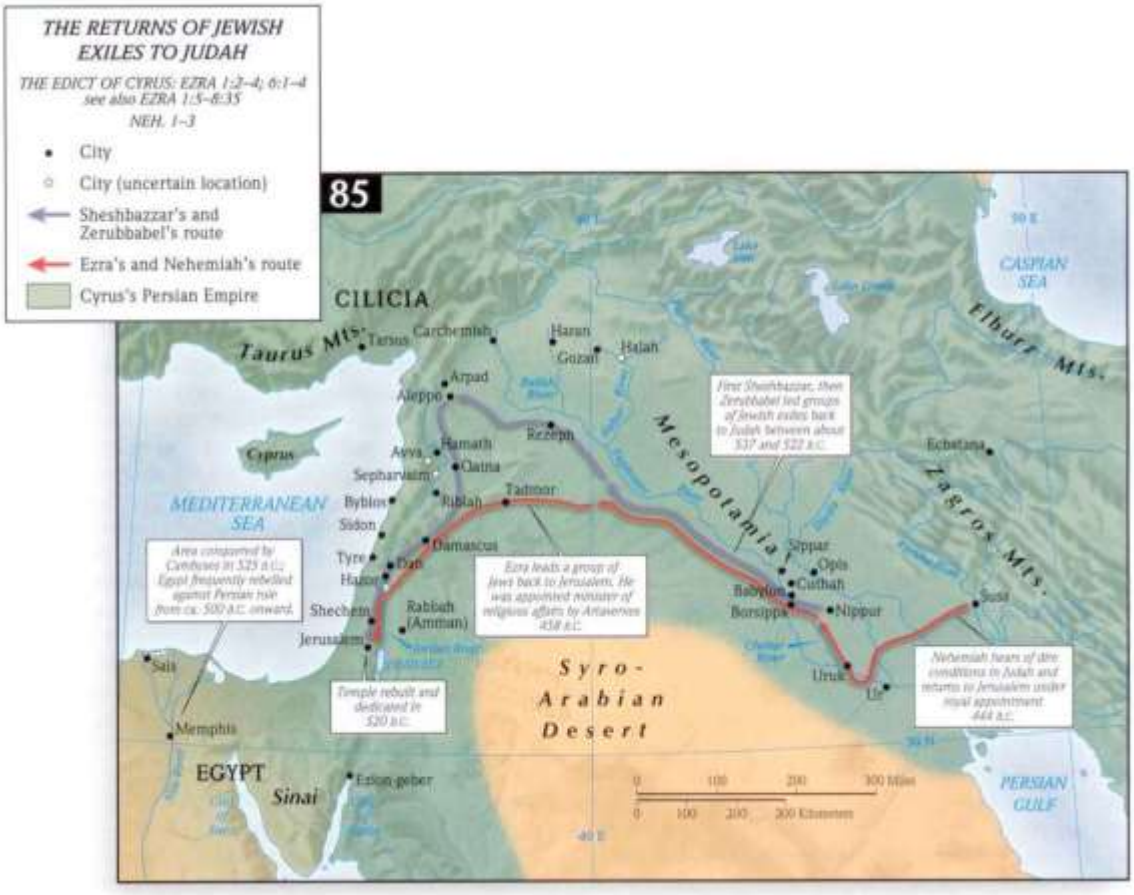


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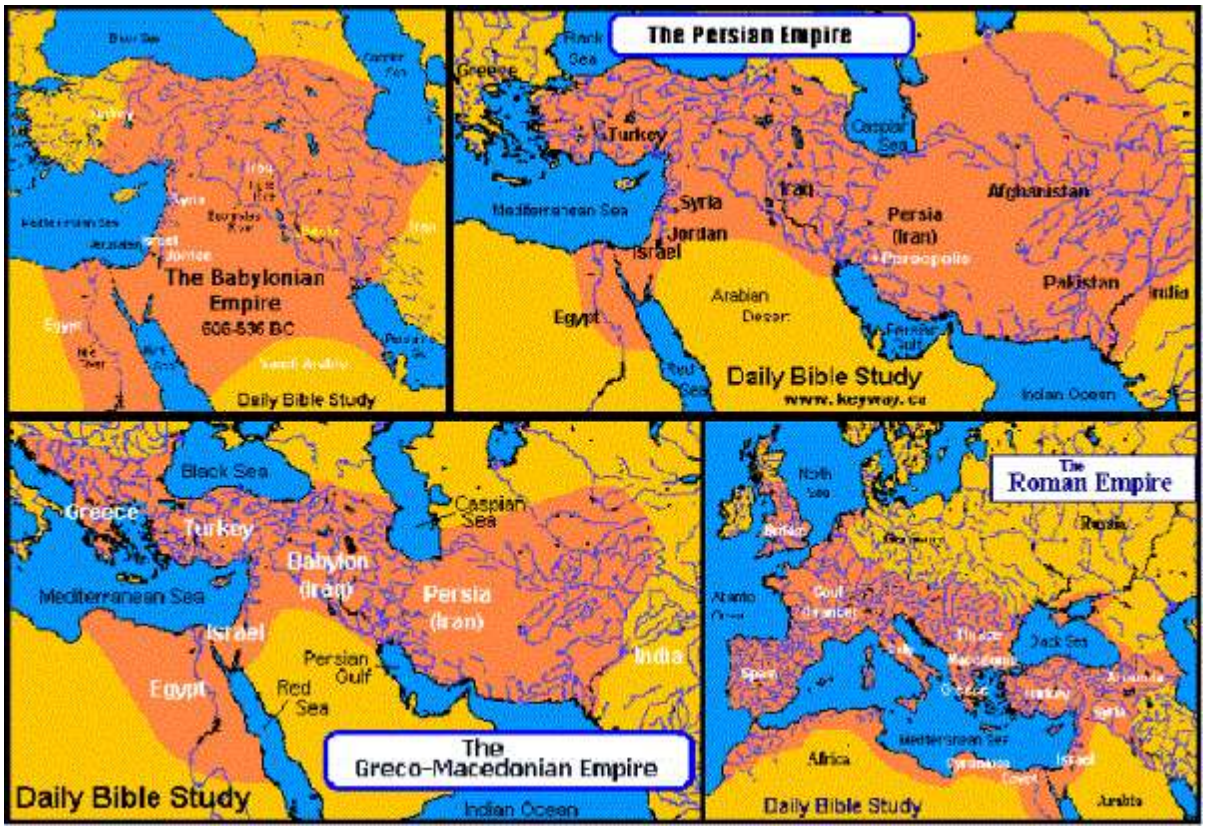


[Source: http://searchingthescriptures.net/main_pages/free_bible_land_maps.htm]

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Roman Empire Timeline and Old Testament Events

Roman Republic

753 - Legend states Rome is started by Romulus.

753 to 715 - Romulus reigns.

715 to 673 - Roman senate created

753 to 509 - Period Ruled by the Seven Kings

617 to 578 - Rome's largest Circus called the Circus Maximus is built.

534 to 509 - Lucius Superbus reigns as the last king

509 - What is known as the Roman Republic starts

396 - The Republic captures and sacks the Etruscan city of Veii after a 10-year siege.

390 - At Allia the army is soundly defeated by the Gauls

326 - Second Samnite War begins.

304 - Second Samnite War ends and the Republic begins to establish many new colonies.

Old Testament Timeline

814 to 723 - Jehohaz, Jehoash, Jeroboam II, Zechariah, Shallum, Menahem, Pekah, Pekahiah and Hoshea reign over Israel

798 to 711 - Prophetic books of Jonah, Amos, Hosea and Micah written.

796 to 598 - Amaziah, Azariah (Uzziah), Jotham, Ahaz, Hezekiah, Manasseh, Amon, Josiah, Jehoahaz (Shallum) and Jehoiakim reign over the Kingdom of Judah

723 - FALL OF SAMARIA. Samaria, the capital of Israel (northern 10 tribes) falls to Assyrian King Shalmaneser V. Israelites are taken captive to Assyria.

711 - Prophetic book of Nahum written.

597- FALL OF JERUSALEM. Jerusalem falls at the hands of King Nebuchadnezzar of Babylon. He captures Judah's King Jehoiachin and takes him as prisoner to Babylon. He sets up Zedekiah as the new King of Judah

586- King Nebuchadnezzar attacks and conquers Jerusalem. The city is left in ruins and the temple is burnt to the ground.

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[Source: http://www.biblestudy.org/maps/palestine-under-the-herods.html]

c. 72 B.C.
Herod the Great is born to Antipater I the Idumaean (which means 'from the land of Edom'), who is the founder of the Herodian dynasty of rule.

63 B.C.
Roman troops, led by Pompey, occupy Palestine in the name of the Roman Republic. The empire conquers Jerusalem and she falls.

49 B.C.
A contention between Pompey and Julius Caesar over the leadership of the Roman state leads to what is known as the Great Roman Civil War.

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48 B.C.
Pompey, who fled to Egypt after his defeat by Caesar in the Battle of Pharsalus, is murdered by an officer of King Ptolemy XIII.

47 B.C.
Julius Caesar appoints Antipater I the Idumaean to be procurator of Judea in recognition of the aid he gave him during Rome's civil war. Antipater is also given the right to collect taxes. He makes his son governor of Galilee.

44 B.C.
Julius Caesar is assassinated on March 15th (commonly known as the Ides of March).

43 B.C.
Antipater I is murdered by poison.

41 B.C.
Mark Antony elevates Herod the Great to the rank of tetrarch of Jerusalem and Galilee.

40 B.C.
Herod is appointed, in Rome, as King of Judea ("King of the Jews") by the Roman Senate.

37 B.C.
Although appointed King of Judea in 40 B.C., it takes another three years before Herod and the army travel to Palestine and conquer Jerusalem. He eventually becomes sole ruler of Judea.

31 B.C.
Aristobulus IV (31 to 7 B.C.), son of Herod and his second wife Mariamne, is born.

27 B.C.
End of the Roman Republic. Augustus Caesar becomes Roman Emperor.

23 B.C.
Herod Archelaus is born.

before 20 B.C.
Herod Antipas is born.

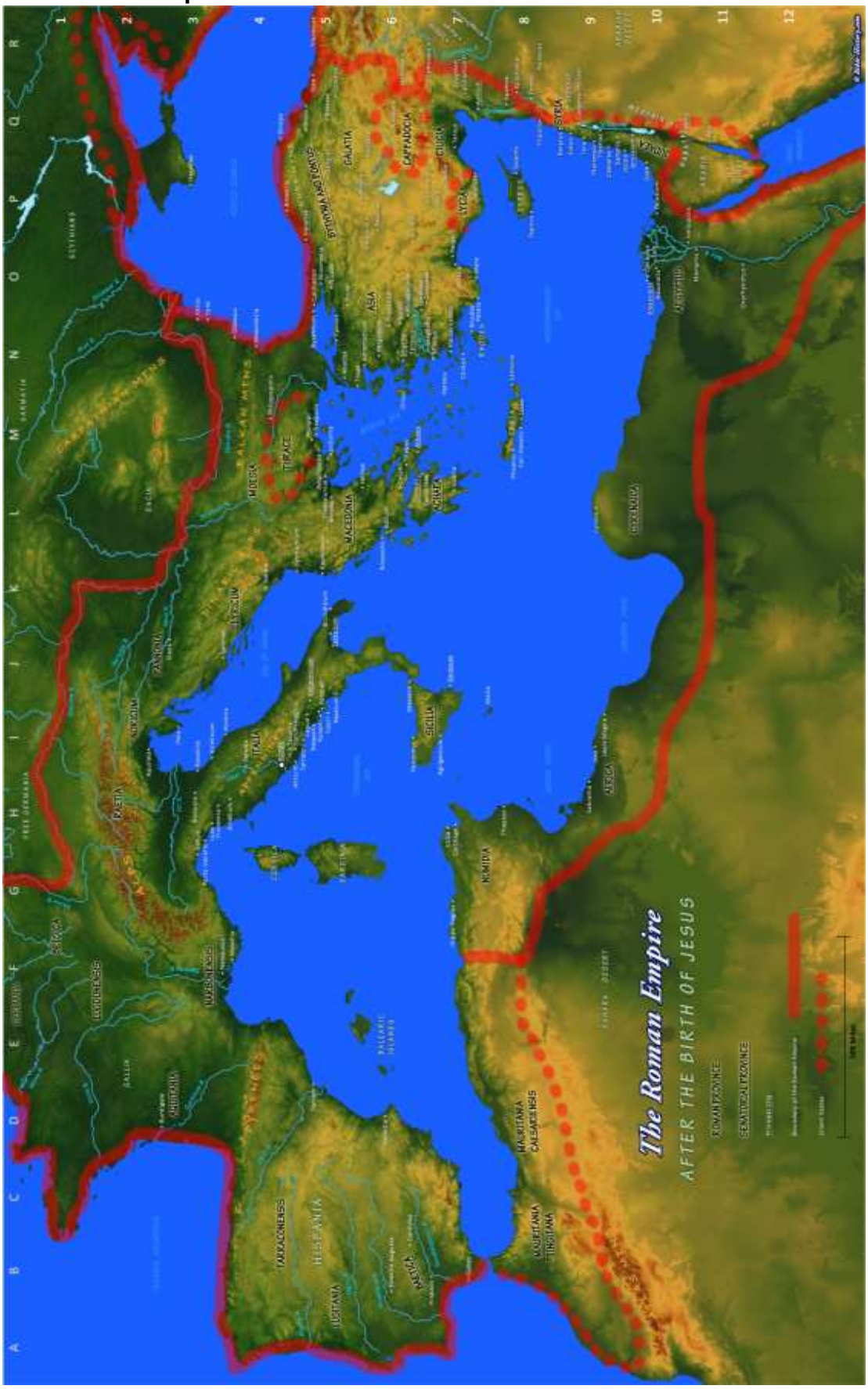
The Roman Empire



See larger view next page…

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The Roman Empire



[Source: http://www.bible-history.com/maps/romanempire/roman-empire-time-of-christ.jpg]

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Jerusalem, David's Holy City - Temple & palaces; scale models, reconstructions

[Source: http://www.bible-architecture.info/Jerusalem.htm]

***See also*: Tabernacle and Temples, Maps/Layouts**

The Temple of Jerusalem was a place of worship, but unlike modern churches it was not designed for communal use. Its inner chamber was a focal point for the deity's presence, and entrance was prohibited to ordinary people.

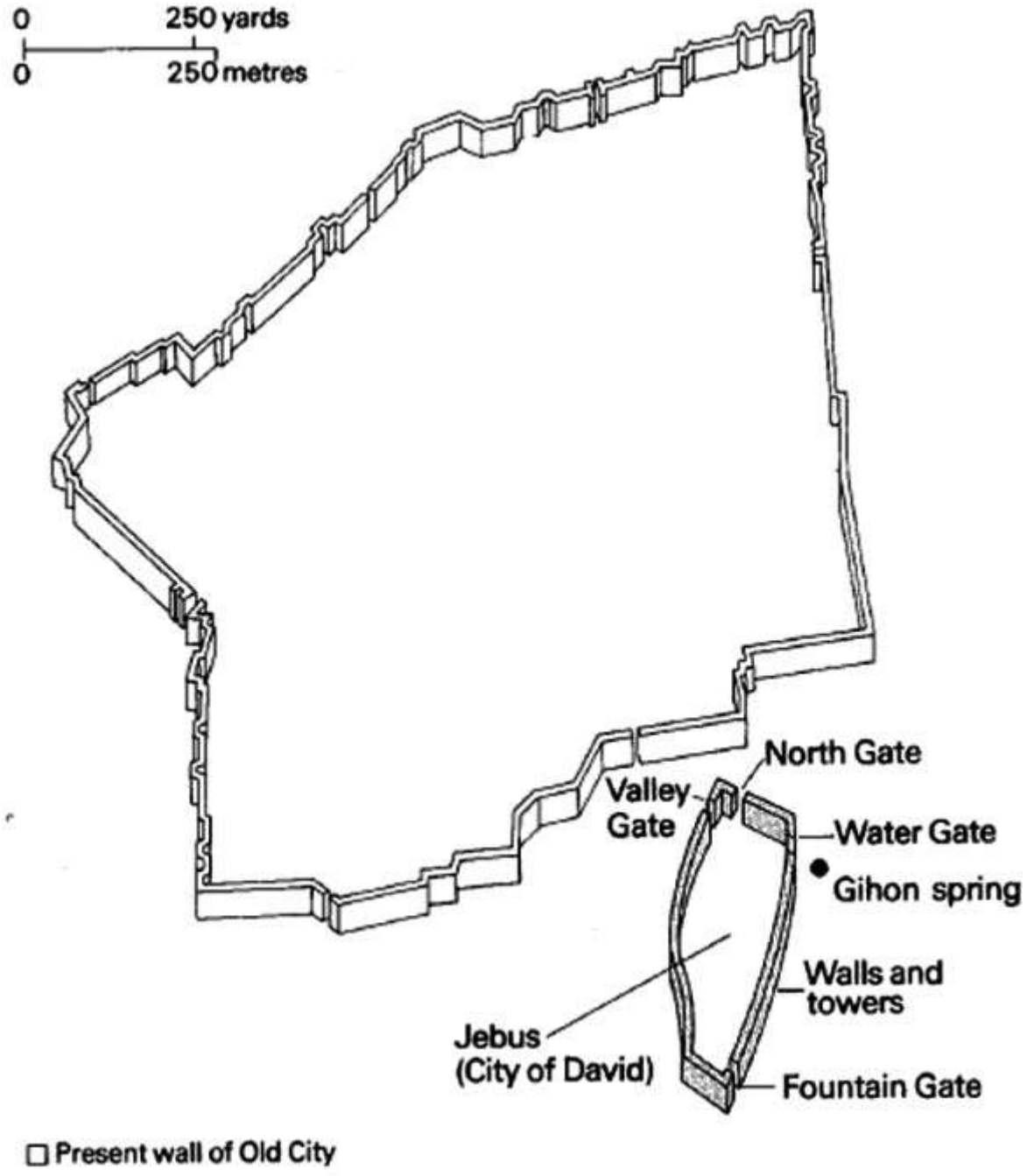
The First Temple was completed in 957BC, the Second Temple in 515BC, and Herod's Temple was completed in 26AD. Solomon completed the First Temple, the exiles returned from Babylon built the Second Temple, and Herod the Great completed a rebuilding of the Temple during the Roman era.

The commanding site



The site of the Temple was probably originally a threshing floor (see an example above), used to process grain after the harvest. The rock floor on which the Temple was built provided a solid foundation for monumental buildings.

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Jebus, the walled area in the lower right of the diagram,
marks the original city of David. It sat on a small spur of land that juts out from the flat rock plateau to its north.

Solomon's Temple: the First Temple

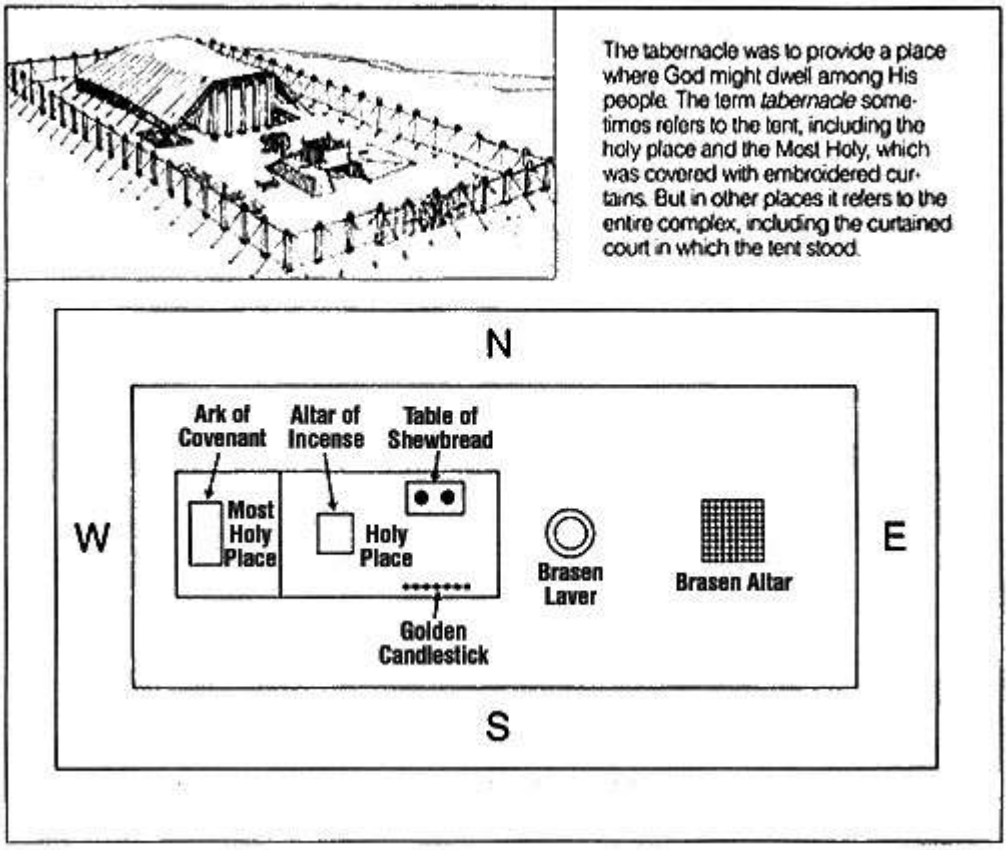
The architecture of the First Temple reflected designs used in surrounding cultures - the inhabitants of Israel/Palestine never developed a style unique to themselves.

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Until the time of Solomon, the Ark of the Covenant was housed in a moveable tent, suitable for a nomadic people

The Plan of the Tabernacle



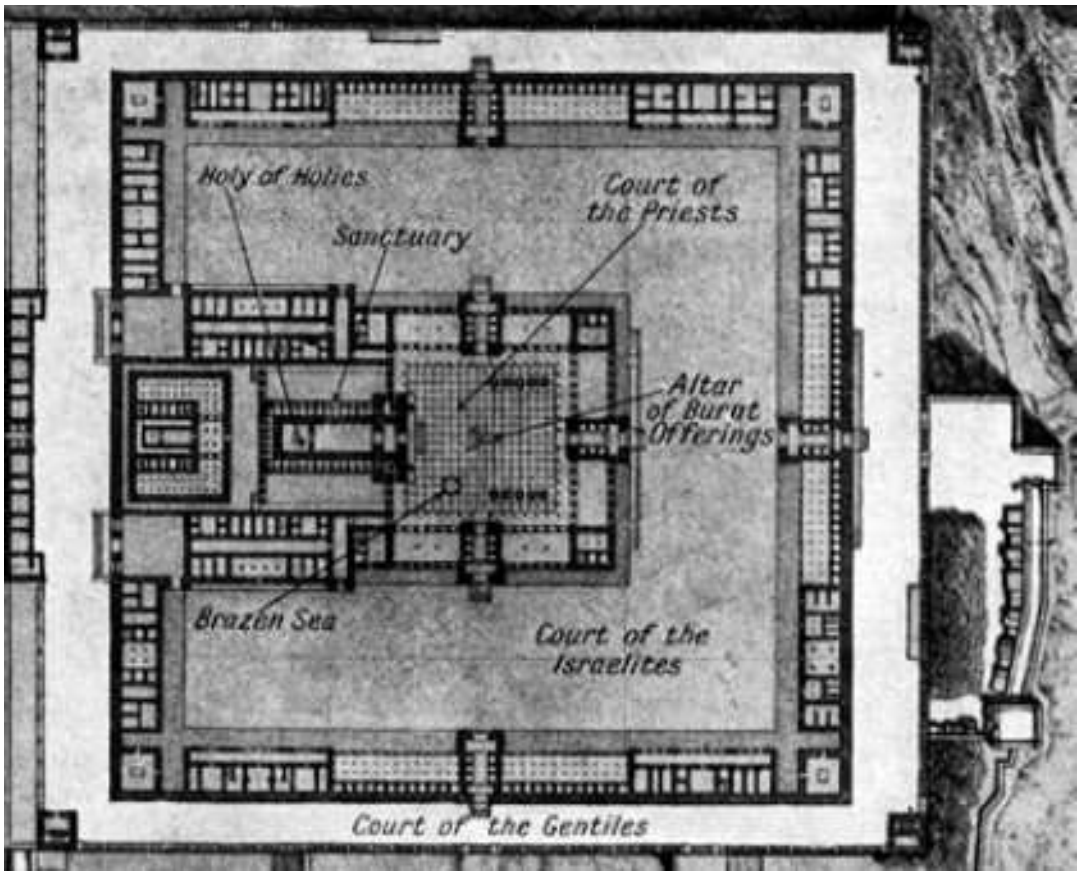
The floor plan of the Temple was based on the layout of the moveable Tabernacle in which the Holy of Holies had been housed, up until David gave it a more permanent home in his new capital, Jerusalem. The Tabernacle was well suited to the needs of a nomadic people, as it could be set up and dismantled quickly. The plan of the Tabernacle was similar to the layout of tribal tents.

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David's son Solomon completed the First Temple in 957BC - see King Solomon for a short version of his life. The building was not large. It had three rooms: a porch, the main room of worship, and the Holy of Holies where the Ark was kept. A storehouse surrounded three sides of the Temple. This Temple was destroyed by Nebuchadnezzar of Babylon in 586BC. The Temple treasures, including the Ark, were lost.



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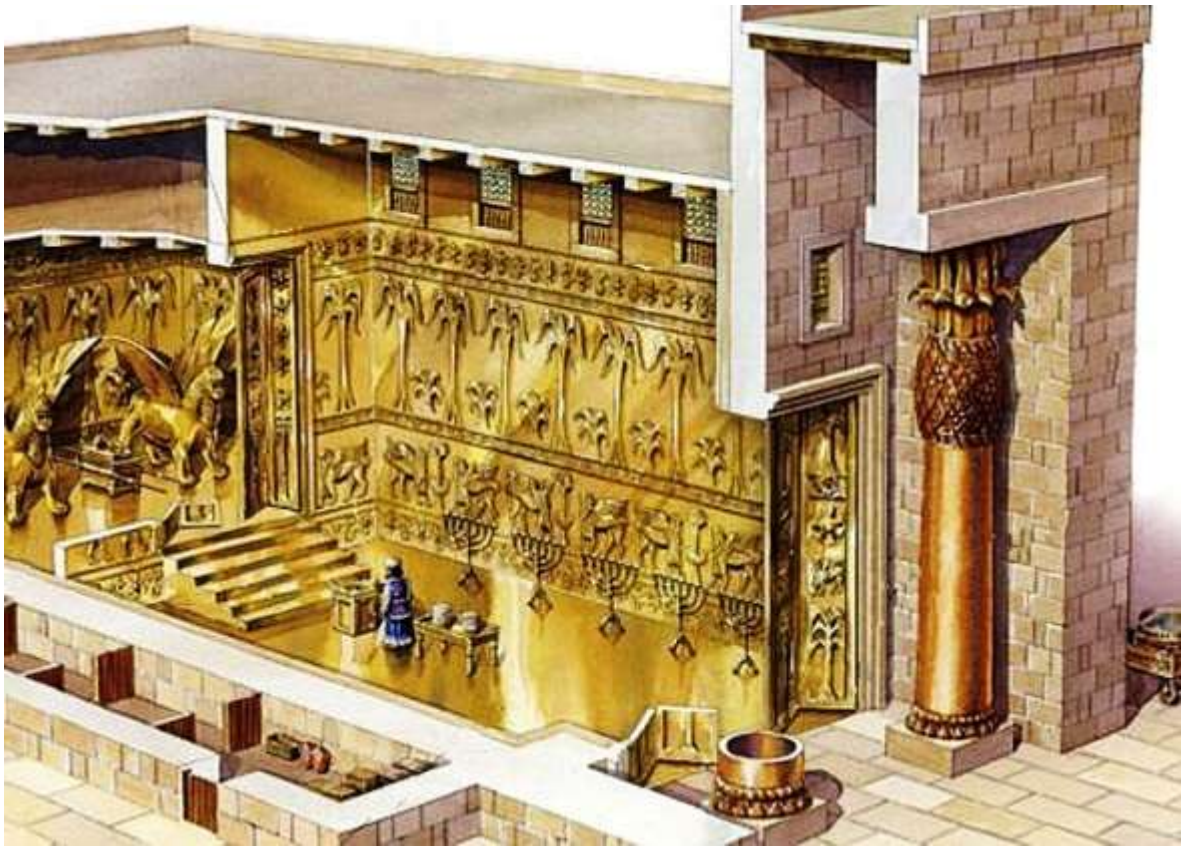
Detailed ground plan of the Temple of Solomon and its precincts



Reconstructions of Solomon's Temple are often over-large. The First Temple was probably of a more modest size, perhaps similar in scale, or smaller, to the Egyptian Temple of Dendur pictured here.

Judging from the description in the Bible, the central building in Solomon's Temple had a floor-plan similar to the one above

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Interior of the Temple with a view of the Holy of Holies - the curtain was normally closed. The walls of the sanctuary were lined with expensive wooden panels, with gold overlay. The real Temple would probably have been more modest in scale.

The Temple of Jerusalem is talked about as if it was a single building, but in fact the term refers to separate buildings built during different eras.

In the early years of the Israelite kingdom, the Ark of the Covenant was periodically moved about among several sanctuaries, for example those at Shechem and Shiloh. But after David moved his court away from Hebron into the fortress/city of Jerusalem, the Ark was moved there as well. By doing this, he joined Israel's major religious object to himself and the monarchy - he was trying to consolidate the loosely governed tribes into accepting him as a king. It also turned the city of Jerusalem into a central symbol of union for the tribes. David chose Mount Moriah, now known as the Temple Mount, as the site for his temple, largely because it was believed to be the place where Abraham had built the altar on which to sacrifice his son Isaac.

The First Temple was built during the reign of David's son Solomon, and completed in about 957BC. It was built primarily as an abode for the Ark and a place of assembly for the people. The building itself was not large - as modern cathedrals are - but the courtyard made up for this, far outdoing the surrounds of a modern church. The courtyard, or series of courtyards, was the place of assembly for the people.

The Temple building faced east. It was oblong and consisted of three rooms of equal width: the porch or vestibule, the main room of religious offering, or Holy Place, and the Holy of Holies in which the Ark rested. A storehouse surrounded the Temple except at its front (east) side.

The First Temple had five altars: one at the entrance of the Holy of Holies, two others within the building, a large bronze one in front of the porch, and a large tiered altar in the courtyard. A huge bronze bowl in the courtyards was used for the priests' ablutions. Within the Holy of Holies, two cherubim of olive wood stood with the Ark. This innermost sanctuary was considered the dwelling place or focus of the Divine Presence and could be entered only by the high priest, and then only on the Day of Atonement (Yom Kippur).

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From Solomon to Hezekiah

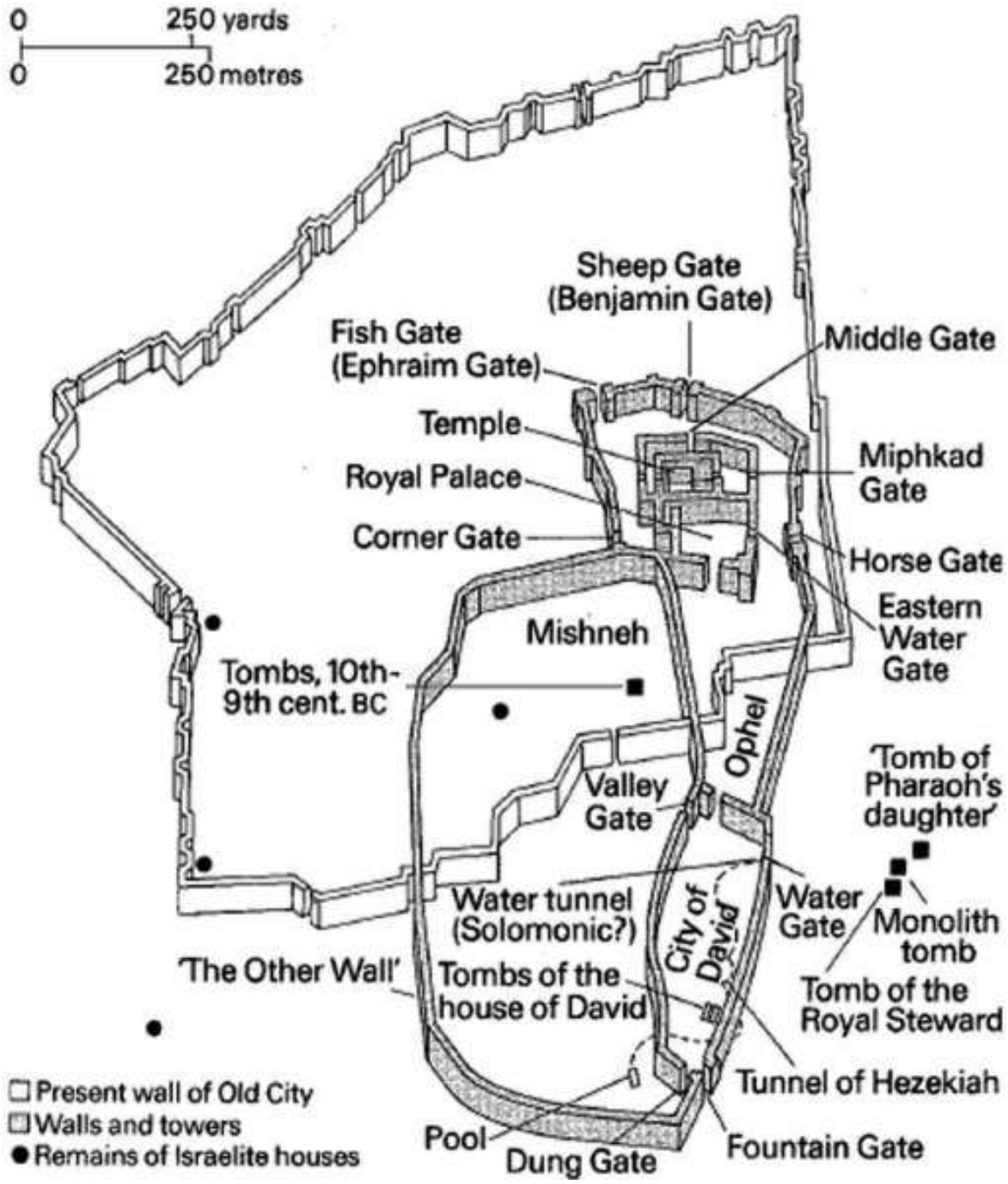
In 604BC and then again in 597BC Jerusalem was attacked and taken by Nebuchadnezzar II of Babylon. The city was sacked, the Temple treasure was stolen, and the Temple itself was totally destroyed. A large section of the Jewish population, including all the educated and wealthy people, were deported to Babylon - Nebuchadnezzar had a policy of population resettlement.

This might have been the end of it, but in 538BC Cyrus II, founder of the Achaemenian dynasty of Persia, issued an order allowing the Jewish population to return to their homeland and rebuild the Temple. This they did, but on a more modest scale than Solomon had been able to do.

The rebuilt Temple, for which there is no exact description, was surrounded by two courtyards with chambers, gates and a public square. It did not have the ritual objects of the First Temple. The Ark had been lost, and money was short, since the whole of Jerusalem had fallen into a state of ruin and had to be rebuilt. To compensate, ritual became even more elaborate than before, and it was conducted by hereditary families of Levites.

During the 4th-3rd centuries BC, the Temple was respected by Judea's foreign rulers. Antiochus IV Epiphanes, however, desecrated it by offering sacrifice to Zeus on the altar in 168BC, sparking the Hasmonean revolt, led by the Maccabees. Judas Maccabaeus cleansed and rededicated the Temple, and this is celebrated in the annual Jewish festival of Hanukka.

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Map of the city as it was in the period from Solomon to Hezekiah

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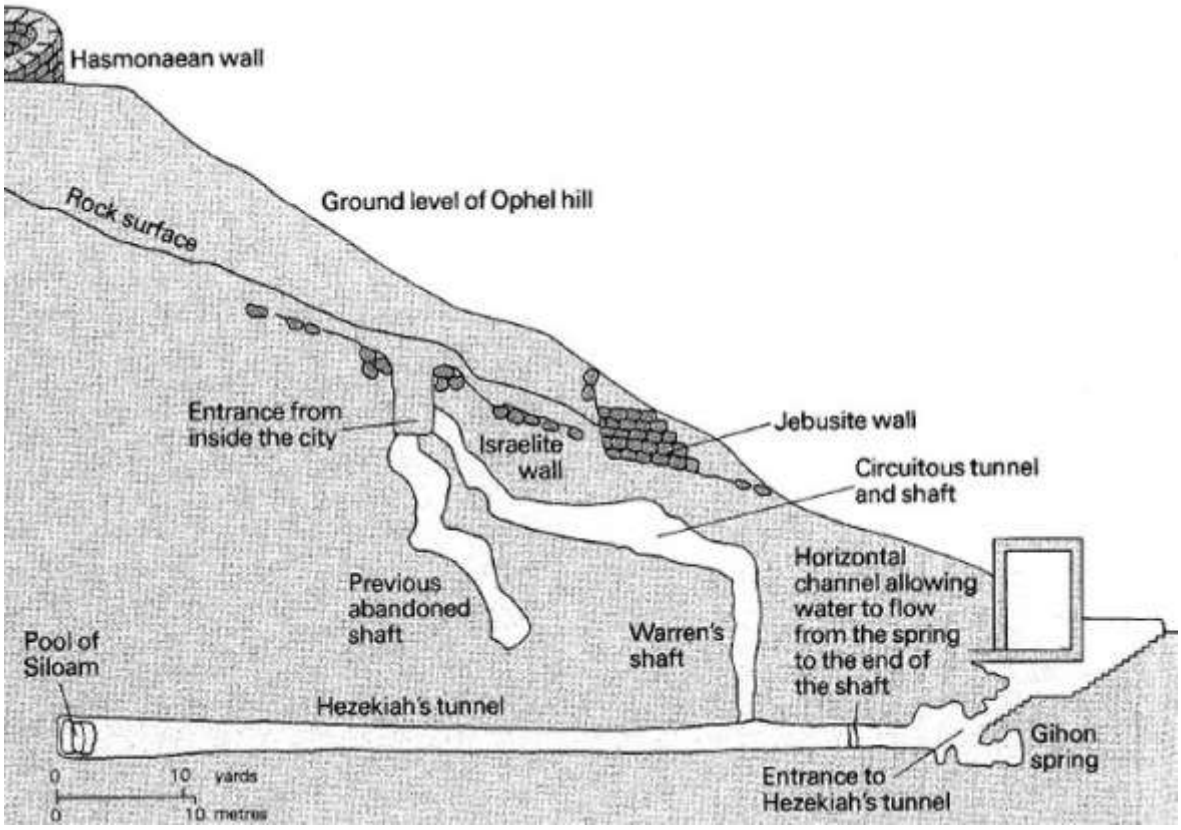


Excavations of the Stepped Stone Structure, circa 10thcentury BC, believed to be part of Jerusalem's walls

Quoted from *'David and Solomon: In Search of the Bible's Sacred Kings'*, Israel Finkelstein and Neil Silberman, p269-70:

'Beginning with the assumption that the biblical narratives were reliable historical sources, the researchers identified these ruins as features mentioned in the Bible. And they used the hypothetical identifications as archaeological "proof" that the biblical descriptions were true.
A prime example is the so-called "Stepped Stone Structure," first uncovered in the 1920's. It is an imposing rampart of fifty-eight courses of limestone boulders, extending for more than fifty feet, like a protective sheath or reinforcement over the upper end of the eastern slope of the City of David. Later excavations by Kenyon and by Shiloh discovered a network of stone terraces beneath it, probably constructed in order to stabilize and expand the narrow flat surface on the spine of the ridge, and perhaps to support a large structure built there. The early excavators suggested that the Stepped Stone Structure was part of the fortification of the Jebusite city that David conquered.....
Yet the pottery retrieved from within the courses of the Stepped Stone Structure included types of the Early Iron Age to the ninth or even early eighth centuries BC. It seems therefore that this monument was constructed at least a century later than the days of David and Solomon. Who used it, when exactly, and for what purpose still remains - archaeologically, at least - a mystery.'

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Above and below: the water system including Hezekiah's tunnel



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The rock tunnel of Hezekiah

When Solomon died, the ten northern tribes broke away from the federation, setting up their own kingdom in the north. Solomon's son Rehoboam was left with sovereignty over only two tribes. But he still had Jerusalem.

In 922BC the Egyptian pharaoh Sheshonk I led a raid into Judah, and sacked the city, stealing the treasure of the Temple (and probably the royal women's jewelry as well). He was followed in the next century by the Philistines and Arabs, and then in 786BC Joash of Israel invaded Judah and tore down part of the wall surrounding Jerusalem.

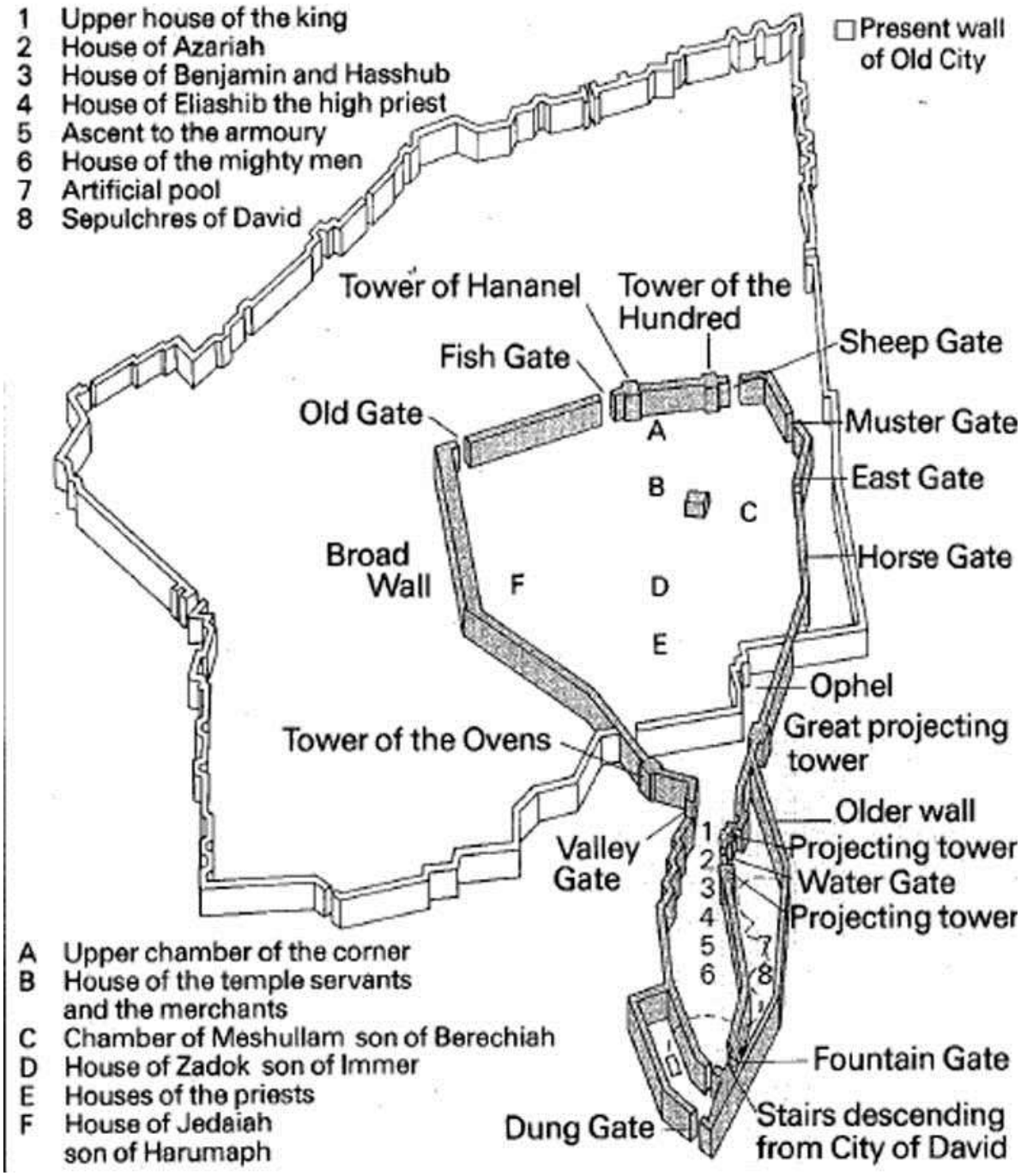
After Hezekiah became king of Judah, he built new fortifications and an underground tunnel (see illustration at left), which brought water from the Gihon Spring to the Pool of Siloam inside the city. This was an extraordinary engineering achievement, done with what are primitive tools by modern standards.

In 1880 an inscription was discovered. It had been cut into the tunnel wall, and describes the meeting of the two groups of stone-cutters who were digging from opposite ends of the tunnel: 'And this was the way in which it was cut through: While [...] (were) still [...] axe(s), each man toward his fellow, and while there were still three cubits to be cut through, [there was heard] the voice of a man calling to his fellows, for there was an overlap in the rock on the right [and on the left]. And when the tunnel was driven through, the quarrymen hewed (the rock), each man toward his fellow, axe against axe; and the water flowed from the spring toward the reservoir for 1200 cubits.'

Despite his best efforts, Hezekiah was no match for the Assyrians, and in 701BC Sennacherib of Assyria 'came down like a wolf on the fold', extracting a heavy tribute from Jerusalem. Eight years later Jerusalem was laid waste and its king deported to Babylon. In 586BC the city and Temple were completely destroyed by Nebuchadnezzar, and the long exile in Babylon began.

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The post-Exilic period

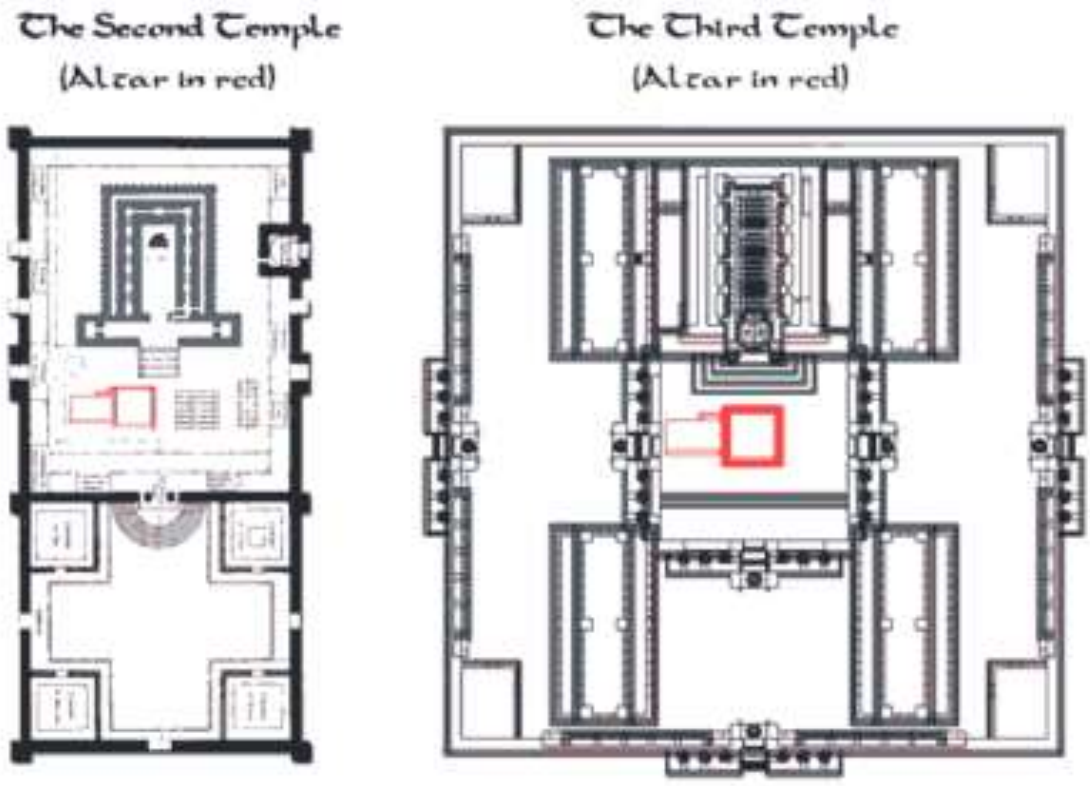


Layout of the city as it would have been in Nehemiah's time - 5th century BC

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'Then Eliashib the high priest and the other priests started to rebuild at the Sheep Gate. They dedicated it and set up its doors, building the wall as far as the Tower of the Hundred, which they dedicated, and the Tower of Hananel.'



Comparison of the modestly rebuilt Post-Exilic Temple (at left) and the later, grander Temple of Herod the Great

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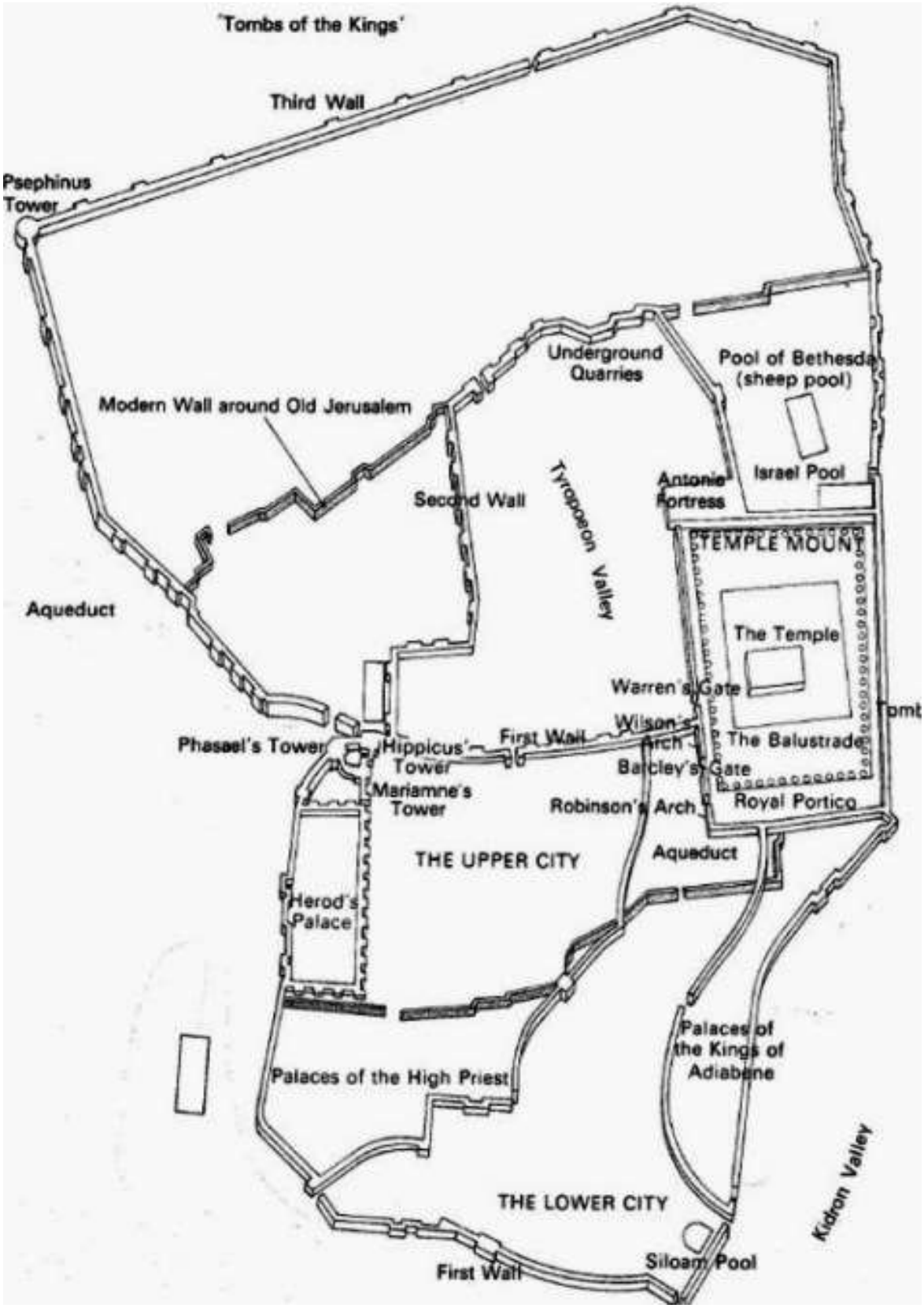
The buildings of Herod the Great

Quoted from '*Jerusalem, One City, Three Faiths'*, Karen Armstrong, p128:

'Herod did not begin the real transformation of Jerusalem until about 23BC, when he had just won a good deal of respect in Palestine by his efficiency in providing food and grain for the people during the famine of 25-24BC. Many Jerusalemites had been ruined and were able to find employment as builders once work had begun in the city. Herod began by building a palace for himself in the Upper City on the Western Hill; it was fortified by three towers, which he named after his brother Phasael, his beloved wife Mariamme the Hasmonean, and his friend Hippicus. ..... The palace itself consisted of two large buildings, one of which was called Caesareum in honor of Octavian, which were joined by enchanting water gardens, where the deep canals and cisterns were lined with bronze statues and fountains. Herod seems to have also redesigned the streets of the Upper City into a gridded system, which made traffic and town planning easier. In addition, the Upper City had a theater and a hippodrome, though we do not know the exact location of these buildings. Every five years, games were held in honor of Augustus, which drew crowds of distinguished athletes to Jerusalem.'

Go to Herod's story for a brief version of the life story of this extraordinary man: one of the ancient world's greatest builders, yet also a paranoid murderer who killed most of his family

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The city of Jerusalem in the Herodian period

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A model of the city in King Herod's time. All available land within the walls would once have been covered by buildings



A model showing the view across Jerusalem towards the Temple of Herod the Great. At left is the Antonia Fortress; in the middle is the palace of the Judean royal family

Herod the Great rebuilt the Second Temple on a grand scale. It took 46 years to build, and was completed in 26AD. It was used not only for worship, but as a repository for the Scriptures and a meeting place for the Sanhedrin, the highest Jewish law court. This Temple was destroyed in 70AD after the Jewish Revolt.

The Temple of Jerusalem: general information

During the Roman conquest, Pompey entered the Holy of Holies but did not damage or steal from the Temple. However, in 54BC Crassus plundered the Temple treasury.

Most people know Herod the Great as the king who ordered the Massacre of the Innocents at roughly the time of Jesus' birth. But as well as this he was one of the greatest builders of the ancient world. Probably acting out of political expediency (the people did not accept him as fully Jewish), he decided to rebuild the Temple on a grand scale.

Construction began in 20BC and lasted for 46 years. The area of the Temple Mount was doubled and surrounded by a high wall with massive gates. The Temple was raised, enlarged, and faced with beautiful white stone. Its courtyards served as a gathering place and its shaded porticoes sheltered merchants and money changers.

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A stone fence and a rampart surrounded the inner consecrated area which was forbidden to Gentiles. The Temple itself began with the Court of Women, each side of which had a gate. The court was named for a balcony running around the courtyard from which women watched the annual celebration of Sukkot.

The western gate of the courtyard, approached by a semicircular staircase, led to the Court of the Israelites, open to all male Jews. Next came the Court of Priests which contained the sacrificial altar and a copper laver or basin for the priests to wash in. The Temple building was wider in front than in the rear. Its eastern facade had two pillars on either side of the gate to the entrance hall. Within the hall, a great door led to the sanctuary, and the western end of which was the Holy of Holies.

The Temple was not only the center of religious ritual. It was also the place where the Holy Scriptures and other important Jewish literature was held. It was the meeting place of the Sanhedrin, the High Court of Jews during the Roman period.

In 66AD rebellion broke out. It was focused on the Temple, and when the rebels were defeated the Romans destroyed almost every part of the Temple, stone by stone. All that remained was a portion of the Western Wall, called nowadays the Wailing Wall. This spot is the focus of Jewish pilgrimage and prayer.



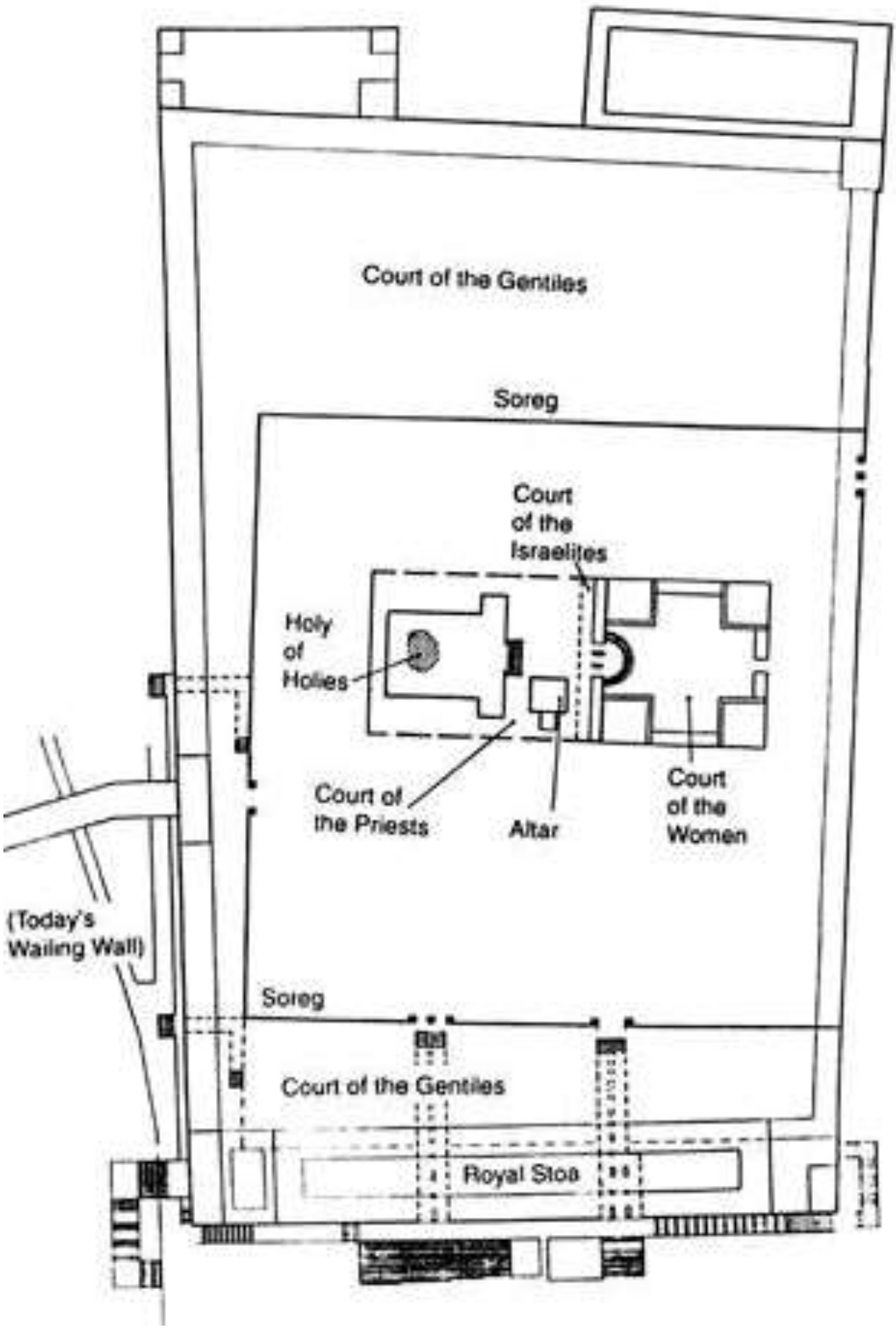
A reconstruction of the Temple built by Herod the Great and the surrounding city of Jerusalem as it was at the time of the Roman occupation

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Reconstruction of the facade was based on the image found on this coin,
which was struck by Bar Kochba, leader of the revolt in 132AD

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Ground plan of the Temple built by Herod the Great

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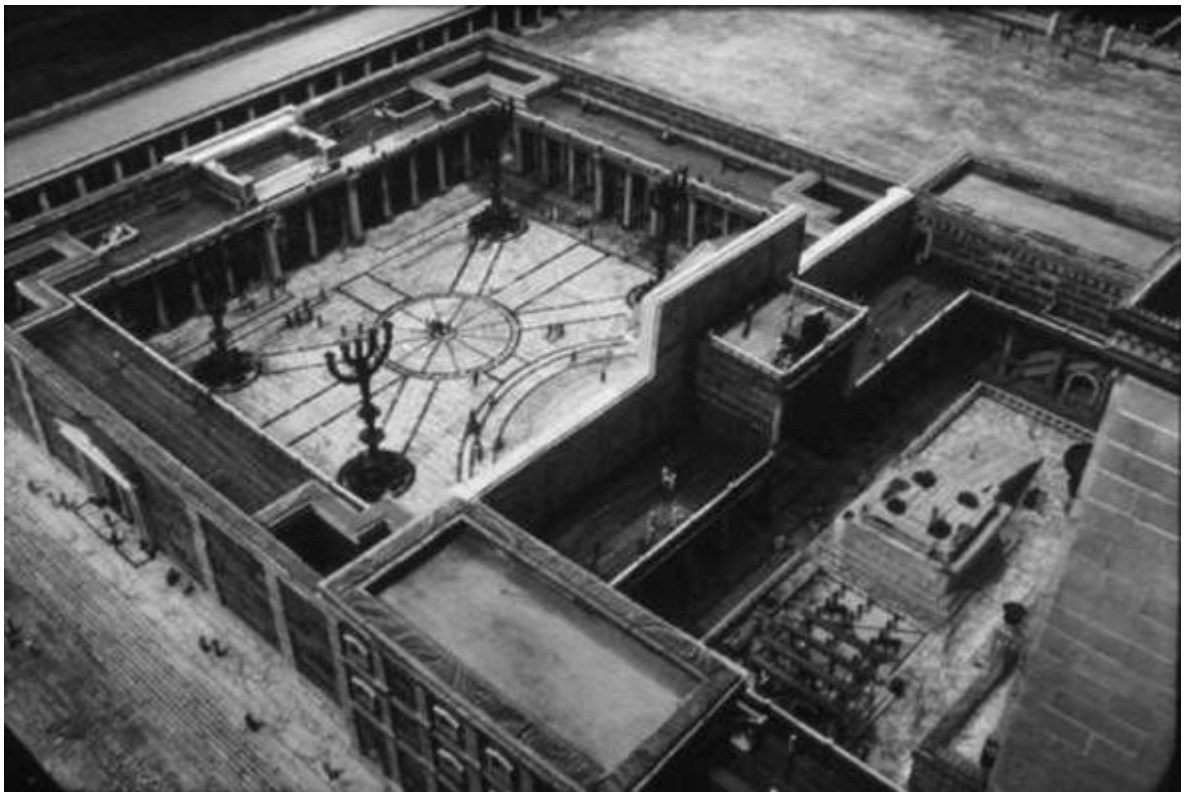


A model of the southern face of the Temple, showing the grand stairway leading to the *stoa* or entrance portico. Model by Professor Avi-Jonah

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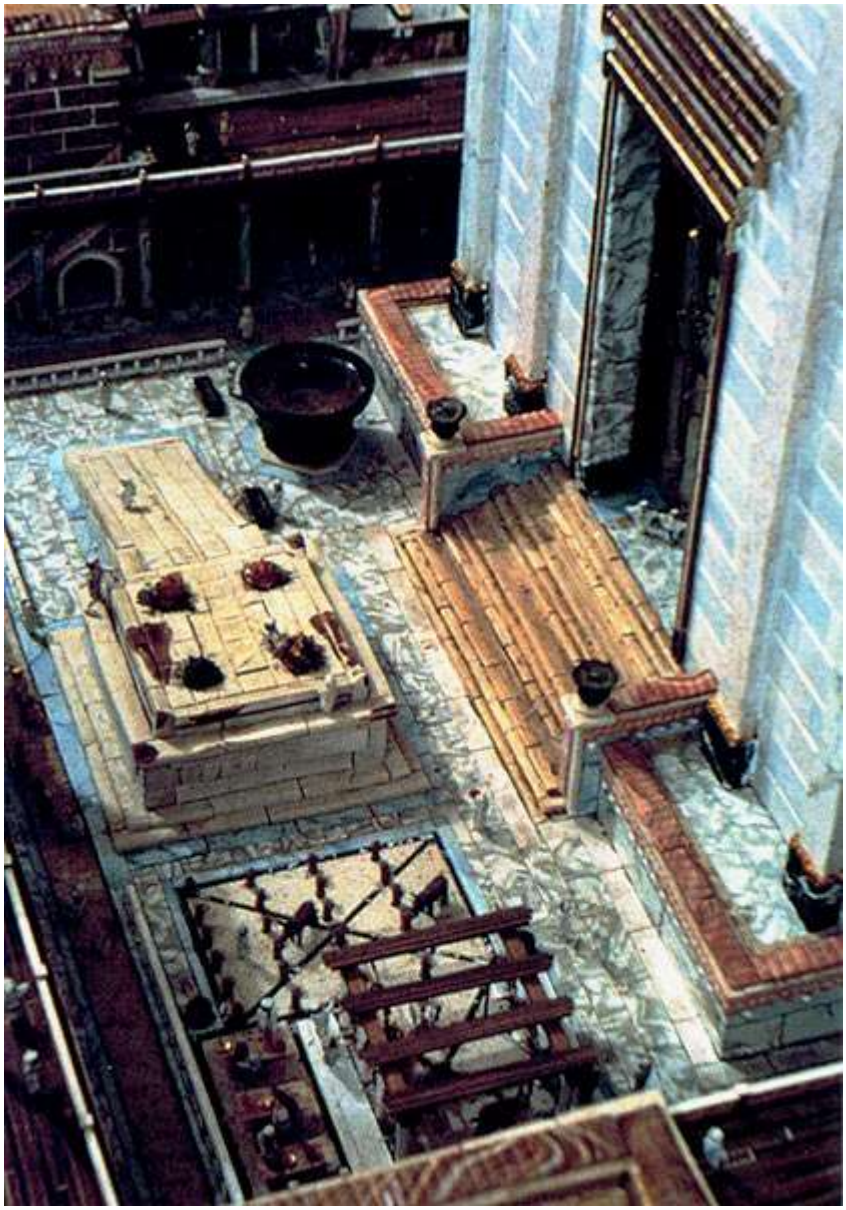
The Temple built by Herod the Great was surrounded by the Court of the Gentiles.
Note the vast stone platform on which the Temple precinct stood.



The Women's Court (with patterned floor) and surrounding Court of the Gentiles.
At right is the Court of the Israelites and the Court of the Priests

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(reconstruction by Alec Gerrard)
It was within one of these courts that Jesus was confronted with the woman taken in adultery - see Adulterous Woman and Jesus for her story.



The Court of the Priests with the sacrificial altar

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The Wailing Wall, all that is left of Herod's magnificent Temple, formed part of the platform on which the Temple stood

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The ancient city of Jerusalem - its story

Jerusalem is one of the oldest continuing cities in the world. There were people living there as early as the 4th millennium BC, but the fortress/city began to be famous after David captured it and made it his capital.

Hebron, to the south, had been his capital, but he had good reasons for moving his court. Jerusalem was in a better geographical position on the border between Judah and the northern tribes, and despite the fact that he himself had taken the citadel, its position atop steep cliffs made it difficult to overrun.

At David's death, the city was still quite small. David had been too busy with court intrigue and hard-fought battles to think about renovations. His son was more ambitious. Solomon used Phoenician craftsmen and enforced labor to carry out the great construction program that resulted in the building of the First Temple and the palace in Jerusalem (1 Kings 7.52, 5.27). Nothing but the best. He imported wood (cedar) from Lebanon, and the Temple was embellished and decorated with the over-the-top style then fashionable. Less was definitely not more.

The royal palace probably stood north of the city. There are no traces of this site now, since Herod demolished everything that was there to extend the astonishing Temple he built. But according to 1 Kings 7:1-12, the royal palace was built from Lebanese cedar, with a vestibule hall of columns, a throne room, residential quarters and a luxurious palace for the women of the harem - Solomon's 'thousand wives'. There would also have been extensive courtyards, onto which the palace rooms opened. The palace was quite independent of the city, with a high wall surrounding it. It was necessary to pass through a guard-house to enter it.

According to 1 Kings 6:2-3, the First Temple was a long-room temple with a vestibule hall and a separate room for the Holy of Holies (see illustration at left). There were two columns in the vestibule hall, and splendid furnishings and fittings. The walls were covered with wooden panels embellished with gold-leaf overlay.

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The houses of the citizens of Jerusalem were far simpler. Of course, this meant that people were crammed together closely, and as time passed the more affluent citizens began to build houses just outside the city walls.

All these buildings are long gone - destroyed in war or demolished to make way for later buildings. The only part left from David and Solomon's reigns may be ramparts from the city wall. Excavations have revealed a stepped stone structure, possibly foundations, dating from the 10th century BC.

Eventually, in 538BC, the people were allowed to return to Jerusalem. The once magnificent city was a sorry sight. Nothing seemed to remain, just a few small buildings and a demoralized peasantry living in huts, where once there had been the Temple, palaces, houses and commercial buildings.

Bit by bit the people, led by Zerubbabel of the house of David, began to rebuild Jerusalem. They were determined to re-establish their sacred city. The Temple was restored by 515BC, and Jerusalem once more became the center of the new state. Its position was strengthened when Nehemiah restored the fortifications surrounding the city.

With the coming of Alexander the Great, Jerusalem entered the world of Western power politics. After Alexander's death, Palestine was taken over by his marshal, Ptolemy I, who had occupied Egypt and made Alexandria his capital. In 198BC Jerusalem was taken over by the dynasty descended from Seleucus I, another of Alexander's marshal.

This was significant in cultural terms, since the new rulers promoted Greek culture and religious ideas, and tried to suppress Jewish practices. In 167BC Antiochus IV desecrated the Temple, and a revolt against the Seleucid rulers broke out. This revolt was led by the Maccabees, who were able to expel the Seleucids. Jerusalem regained its position as the capital of an independent state ruled by the priestly Hasmonean family.

Then came the Romans. They had for some time been expanding into the eastern Mediterranean world, and in 63BC Pompey captured Jerusalem. The way for peaceful co-existence was smoothed by the machinations of the Herod family, and in 40BC Herod, who had distinguished himself as governor of Galilee, was appointed a 'client king' of Judaea by the Roman Senate. He was the friend of Mark Antony, and when Mark Antony was defeated at the Battle of Actium and committed suicide, the wily Herod was able to persuade Octavian, later Augustus, that he should remain as king of Judaea.

Herod was king for the next thirty-six years, and in this period Jerusalem enjoyed its greatest period of greatness. The Temple Mount esplanade was artificially enlarged with supporting walls (including the Western Wall, now called the Wailing Wall), to provide a platform for Herod's greatest achievement, the new Temple, which took more than a generation to build. The new royal palace was strengthened by immense towers that were built into the older walls, and the Temple was defended by a new citadel. Jerusalem also acquired a Hellenistic amphitheatre.

Jerusalem was now the religious center, the goal of obligatory pilgrimages, the capital of the ruler, and the seat of the autonomous court of the Sanhedrin or Jewish Council of Elders.

Nothing lasts forever. In 66AD the Jewish people rebelled against Rome and in 70AD the city was besieged and almost completely destroyed by the Roman forces under Titus. The Temple, Herod's most splendid building, was reduced to ashes.

A Biblical city

A city in biblical times could be anything from 6 hectares (15 acres) - Megiddo, to 10 hectares (25 acres) - Ai, Gezer and Arad. It was protected by a ring of walls, with gates or posterns. The fortification could be a wall or a rampart. Inside the walls there were houses of varying shapes and sizes, but also monumental buildings which covered a substantial part of the area inside the wall. Among these were the temple and the palace, often at the center of the settlement or in a prominent position. All the houses were accessible via streets.

A city had to be situated near a water supply, with wells in the nearby plains or valleys.

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City walls had different methods of construction and size. There are mud brick walls from 2 to 6 meters thick on stone foundations, with projecting semicircular or rectangular towers. In another case, the walls were 8 to 10 meters wide. The gate had towers flanking it on either side.

The earliest type of house was the wide-room house. Its floor was below ground level and the house was entered by two steps. Benches ran along the walls. This basic form was enlarged by the addition of annexes and additional rooms, and a house often had several rooms, in which the entrance from the street was in the shorter wall.

Who	David, Solomon, Rehoboam, Hezekiah, Nehemiah, King Herod, Jesus of Nazareth
What	The great Holy City of the Bible: political capital, religious center, focus of pilgrimage, and seat of administration and law.
Where	Jerusalem lies on the southern spur of a plateau in the Judean Mountains, surrounded by valleys and dry riverbeds.
When	Jerusalem is one of the oldest continuing cities in the world. People have occupied the site for at least six thousand years.

[Source: http://www.bible-architecture.info/Jerusalem.htm]

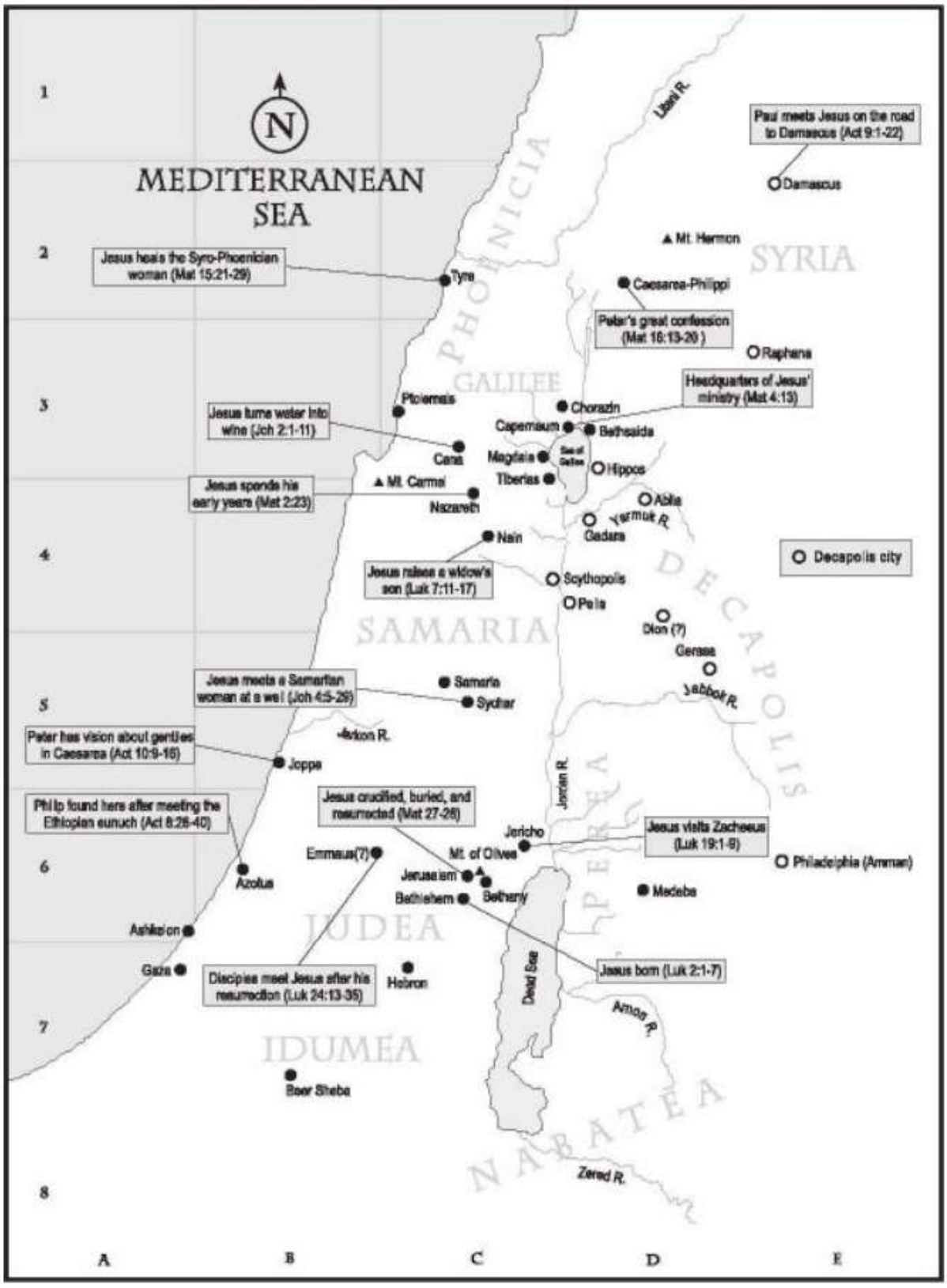
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Important Places During Time of Jesus

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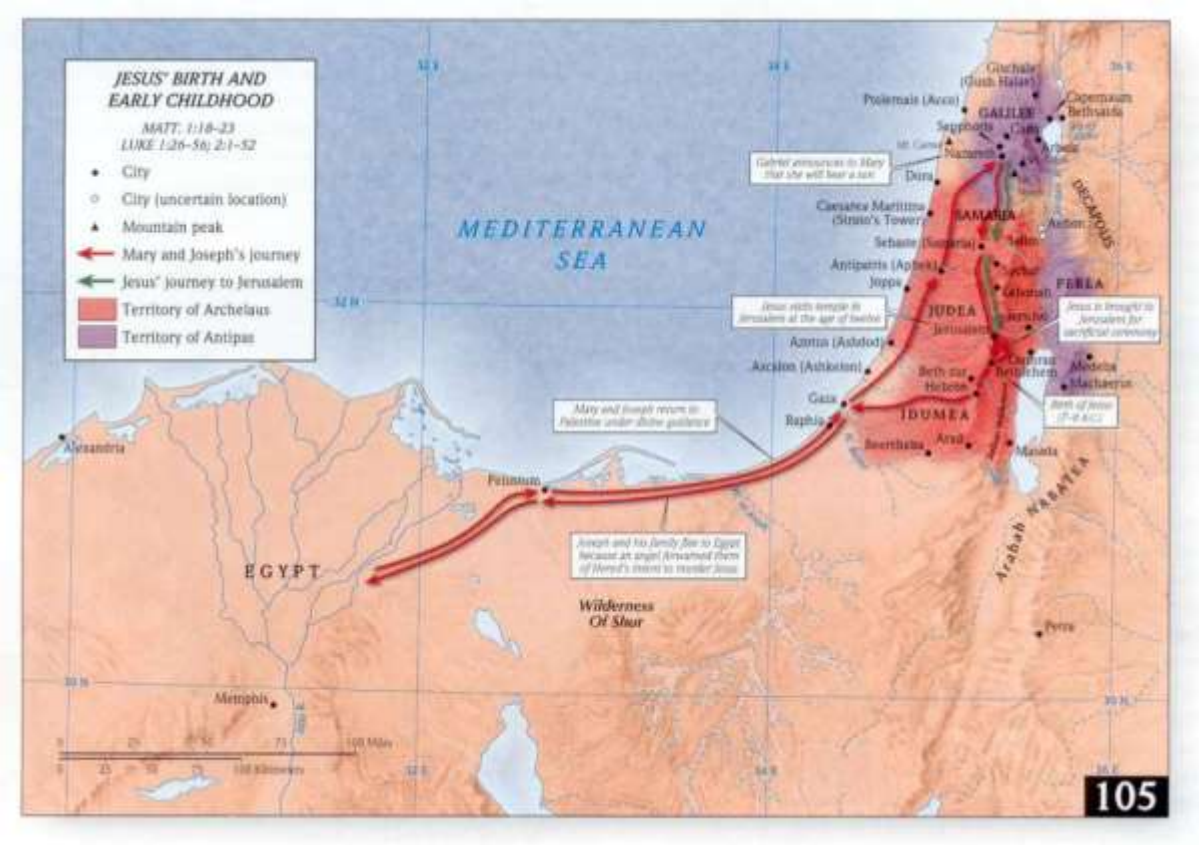
Israel During the Time of Jesus



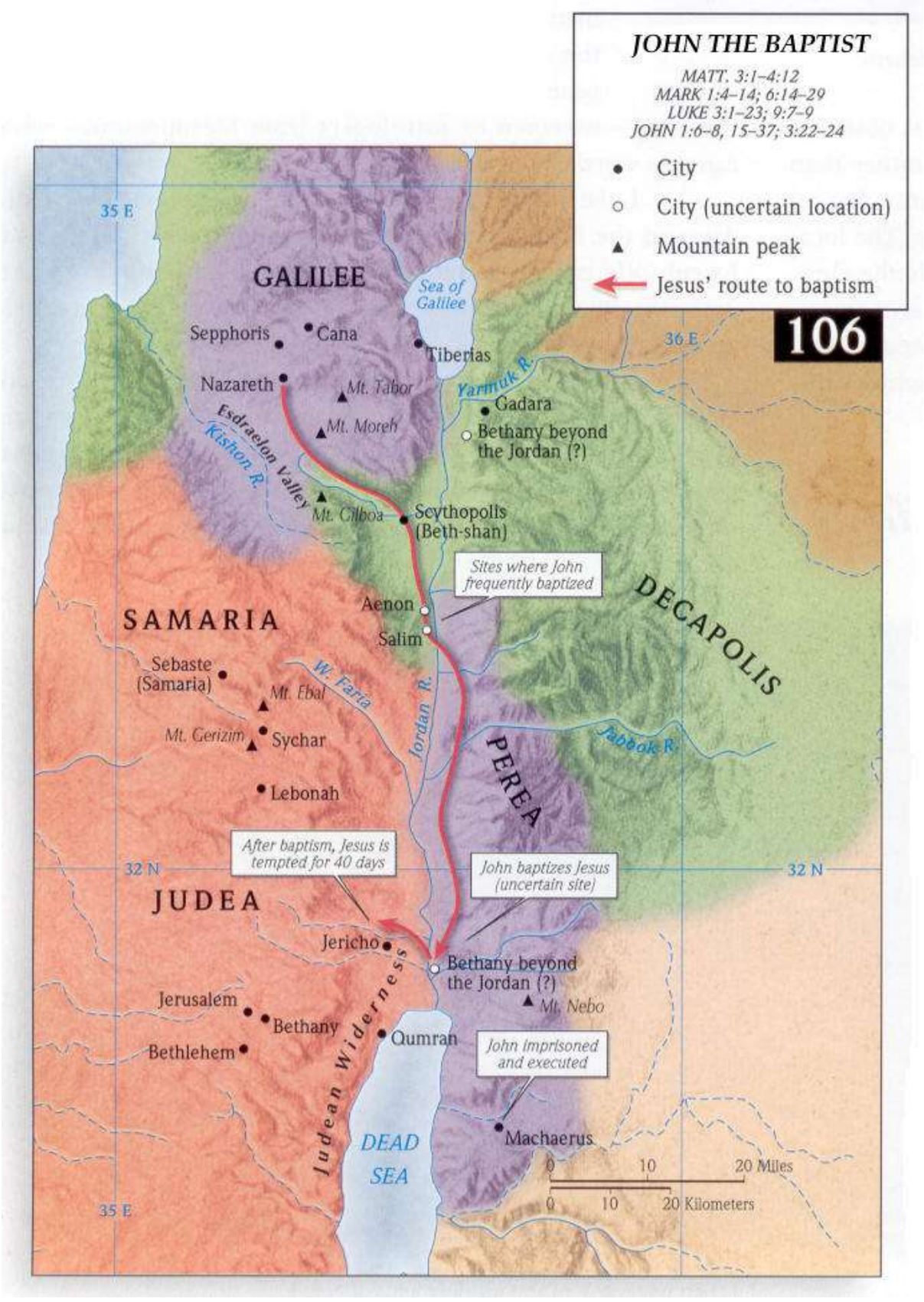
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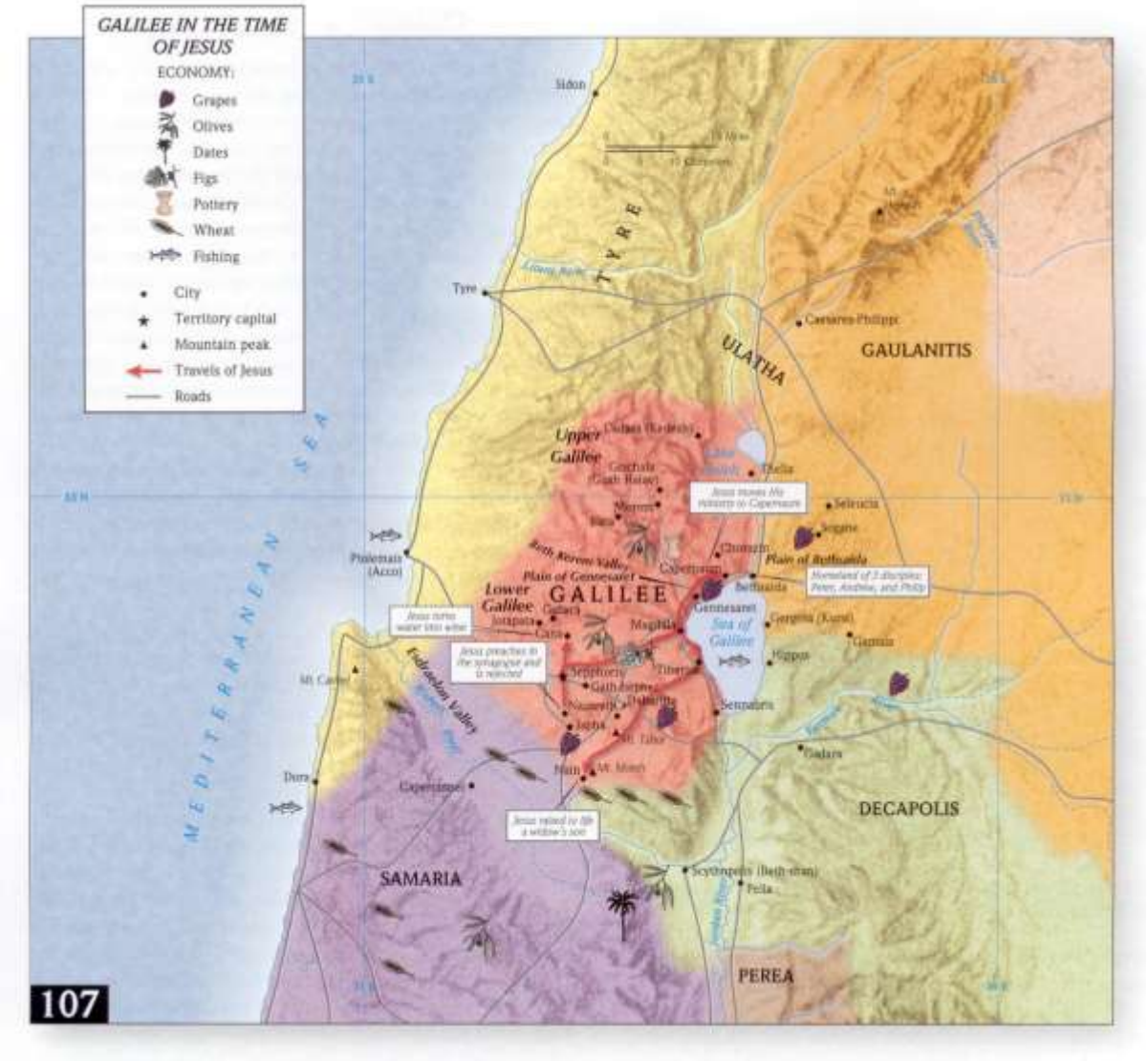
Jesus' Birth and Early Childhood Travels



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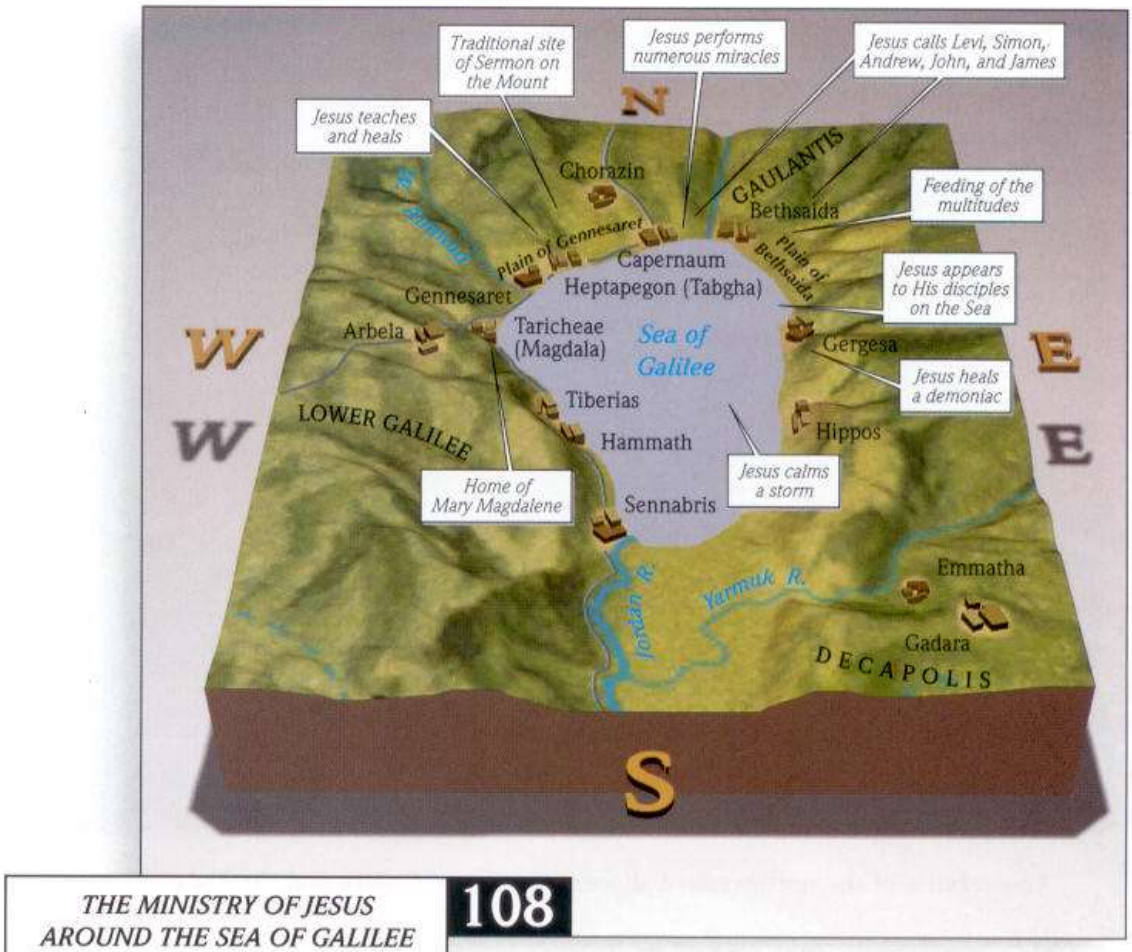
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Jesus' Ministry in Galilee and Journey to Jerusalem

Matthew 4.12–21.1; Mark 1.14–11.1; Luke 4.14–19.27
Jesus spent most of his ministry in Galilee, where he had grown up. He traveled mainly around Lake Galilee, with his home in Capernaum. He may have gone to Jerusalem by way of Perea to avoid going through Samaria.

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THE MINISTRY OF JESUS AROUND THE SEA OF GALILEE

MATT. 5–7; 9:1–9
MARK 1:21–34; 2:1–14; 4:–41; 5:1–20; 6:45–52
LUKE 7:1–10; 9:12–17
JOHN 6:1–25

City

Road

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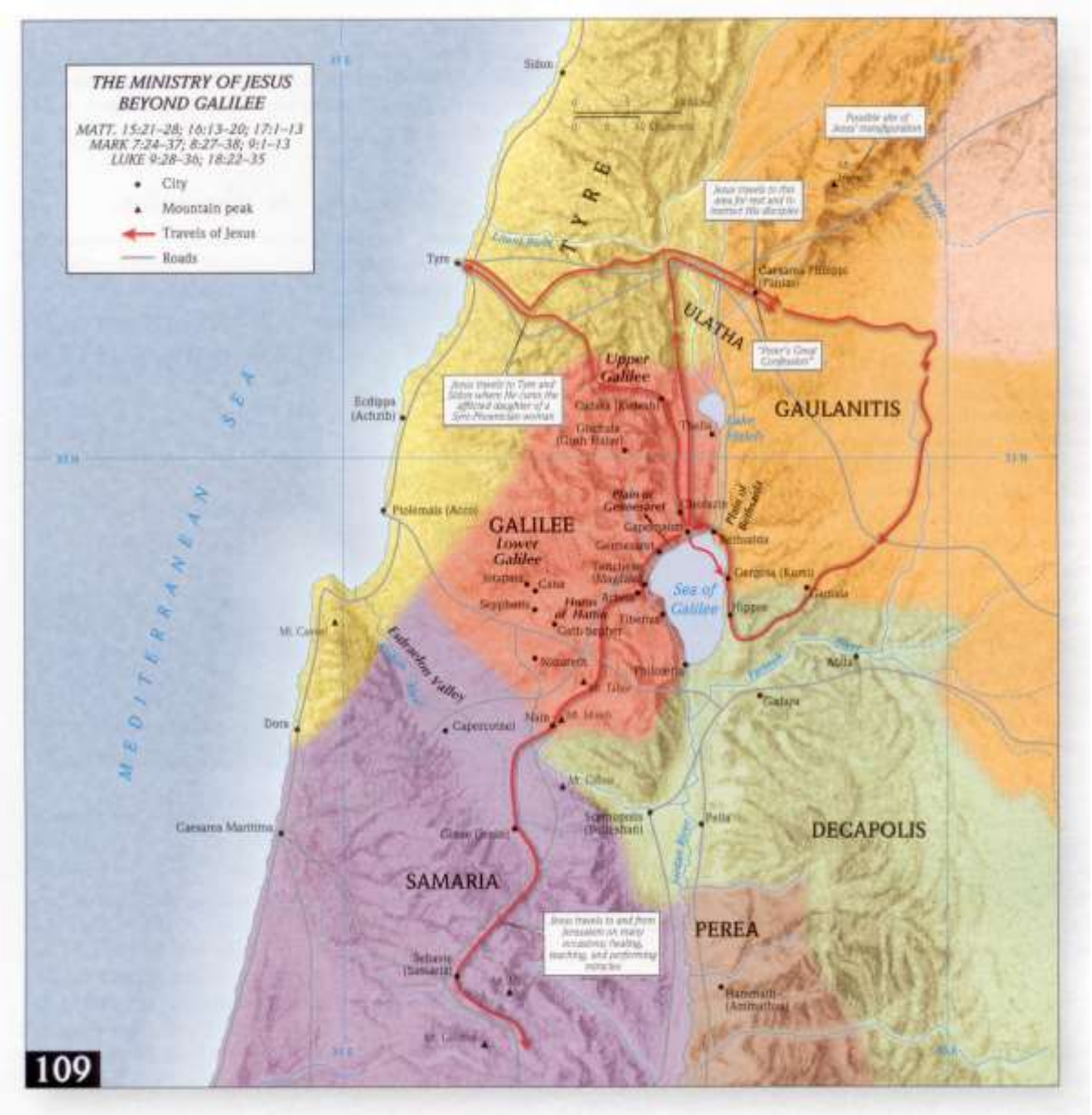


Jesus' Ministry according to John

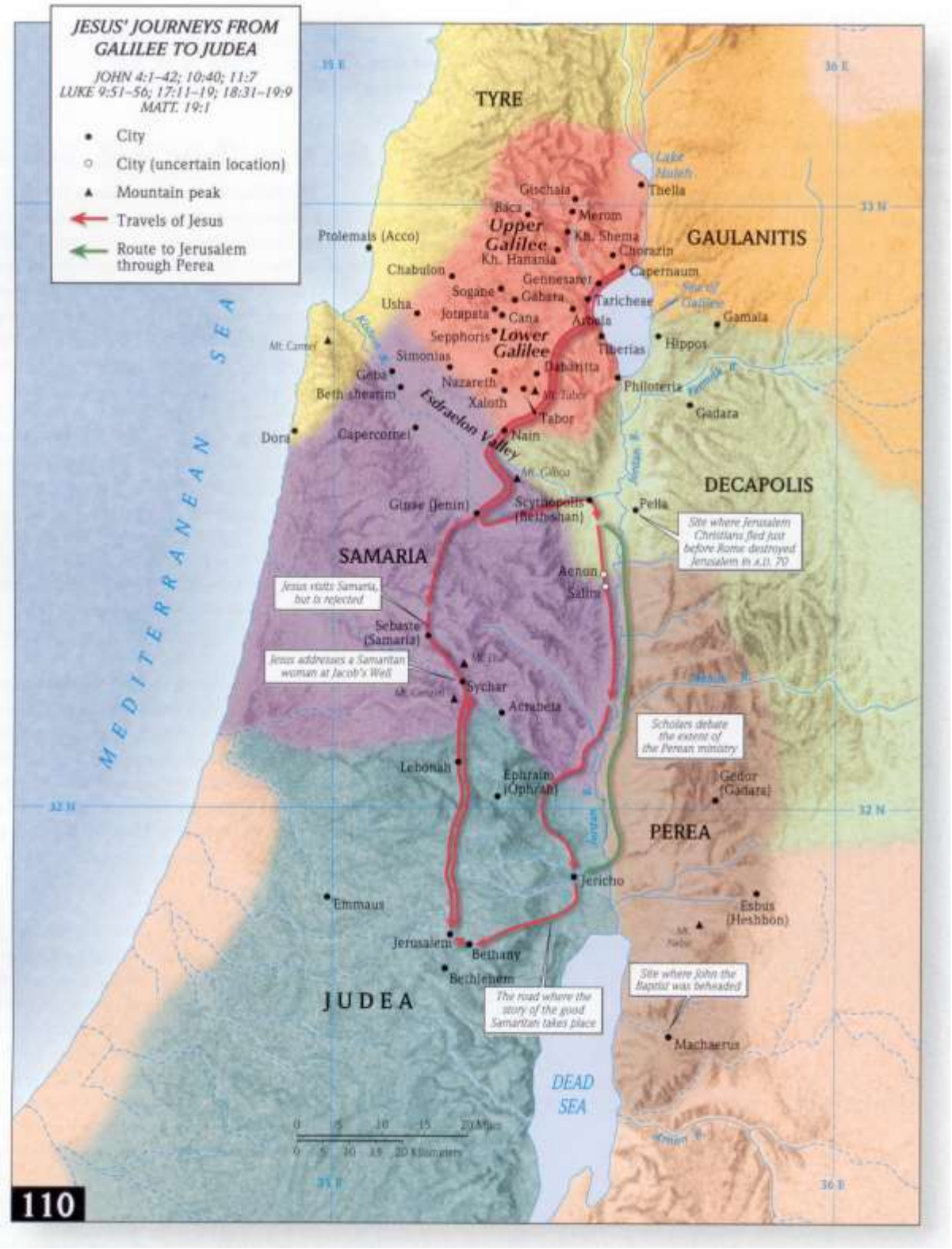
John

The account in the fourth Gospel differs in many ways from that of the first three Gospels. For example, Jesus visited Jerusalem more than once, and different places are named. This evidently represents an independent historical tradition which emphasizes events other than those in the synoptic Gospels.

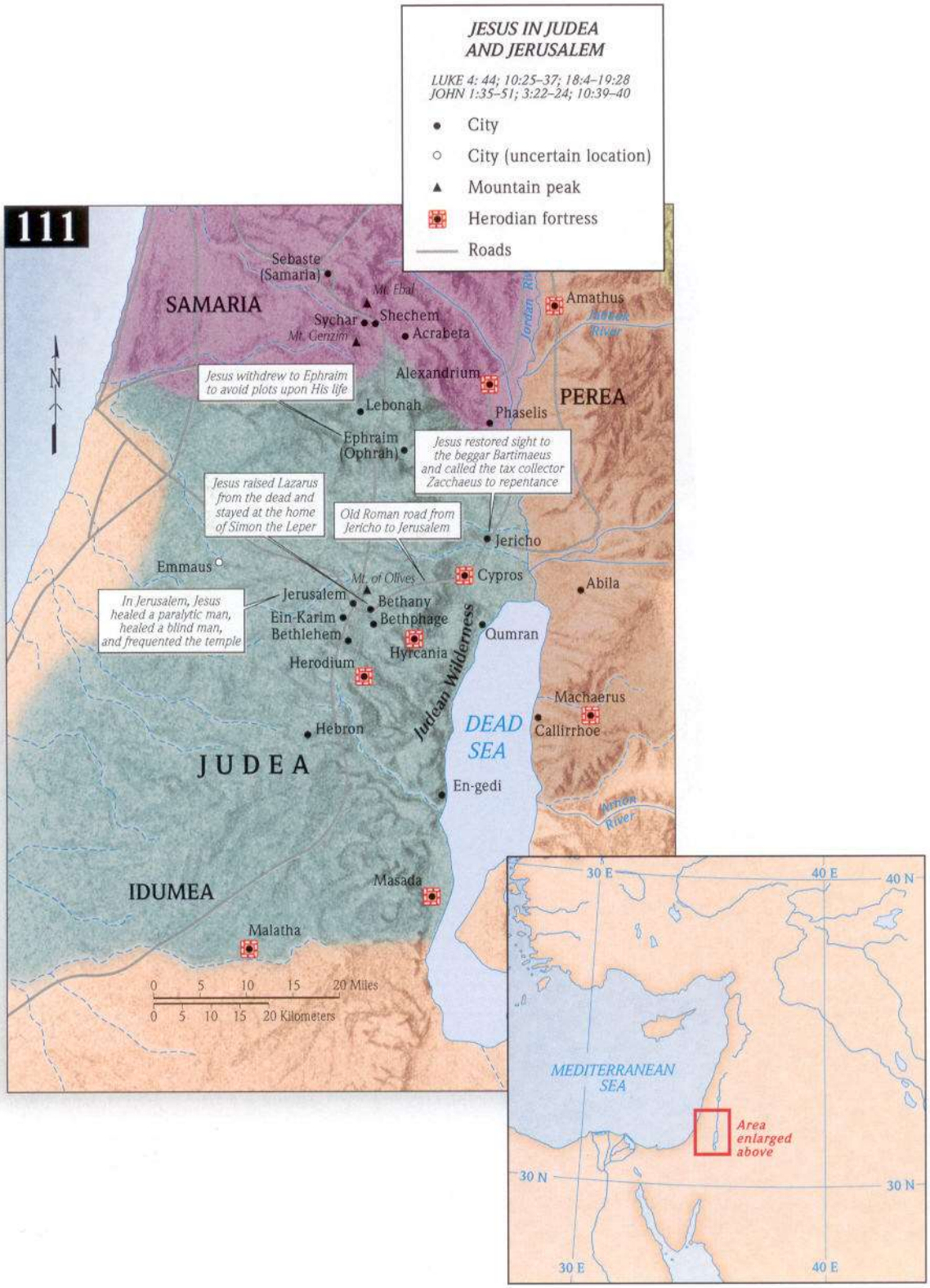
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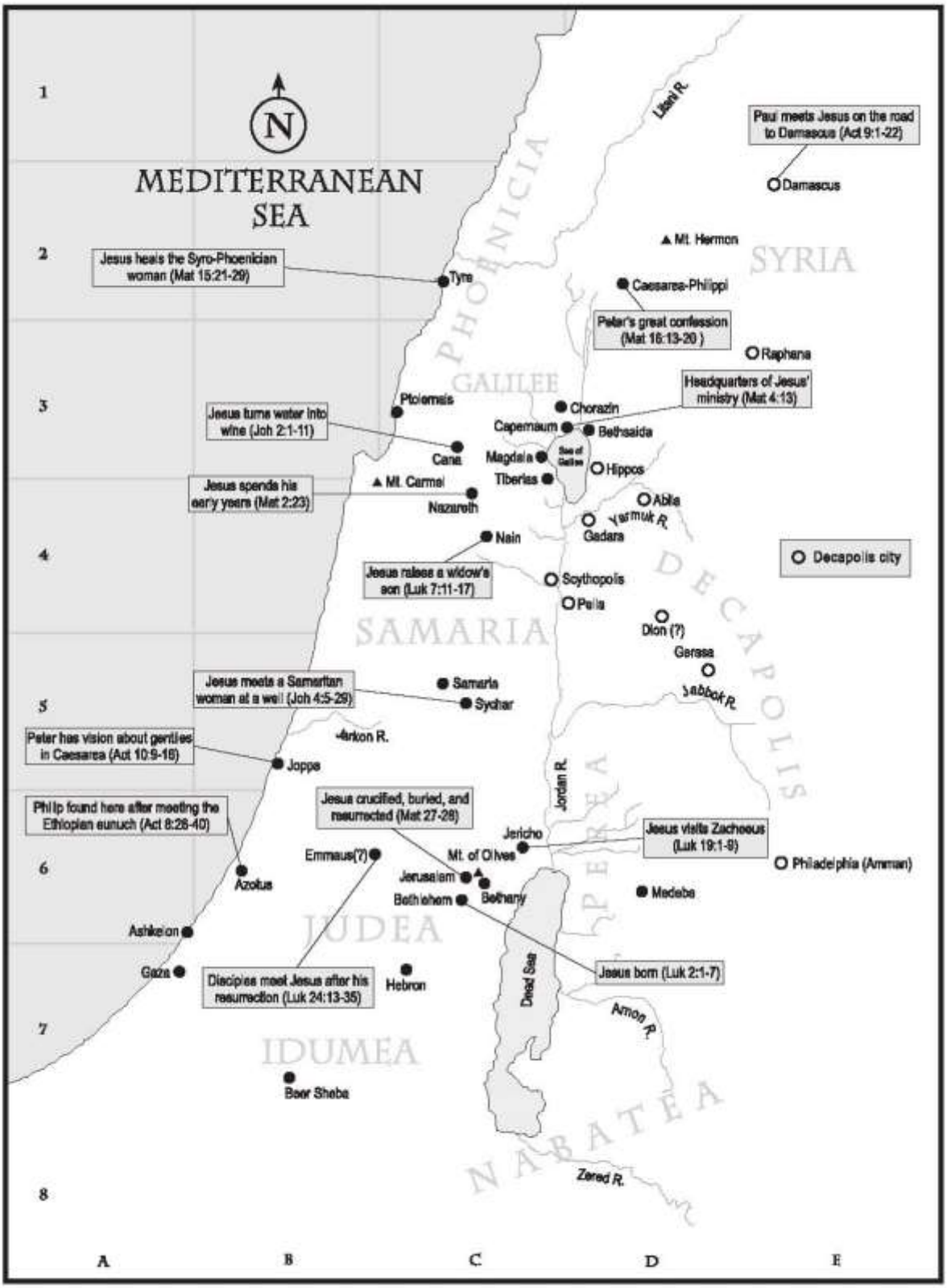
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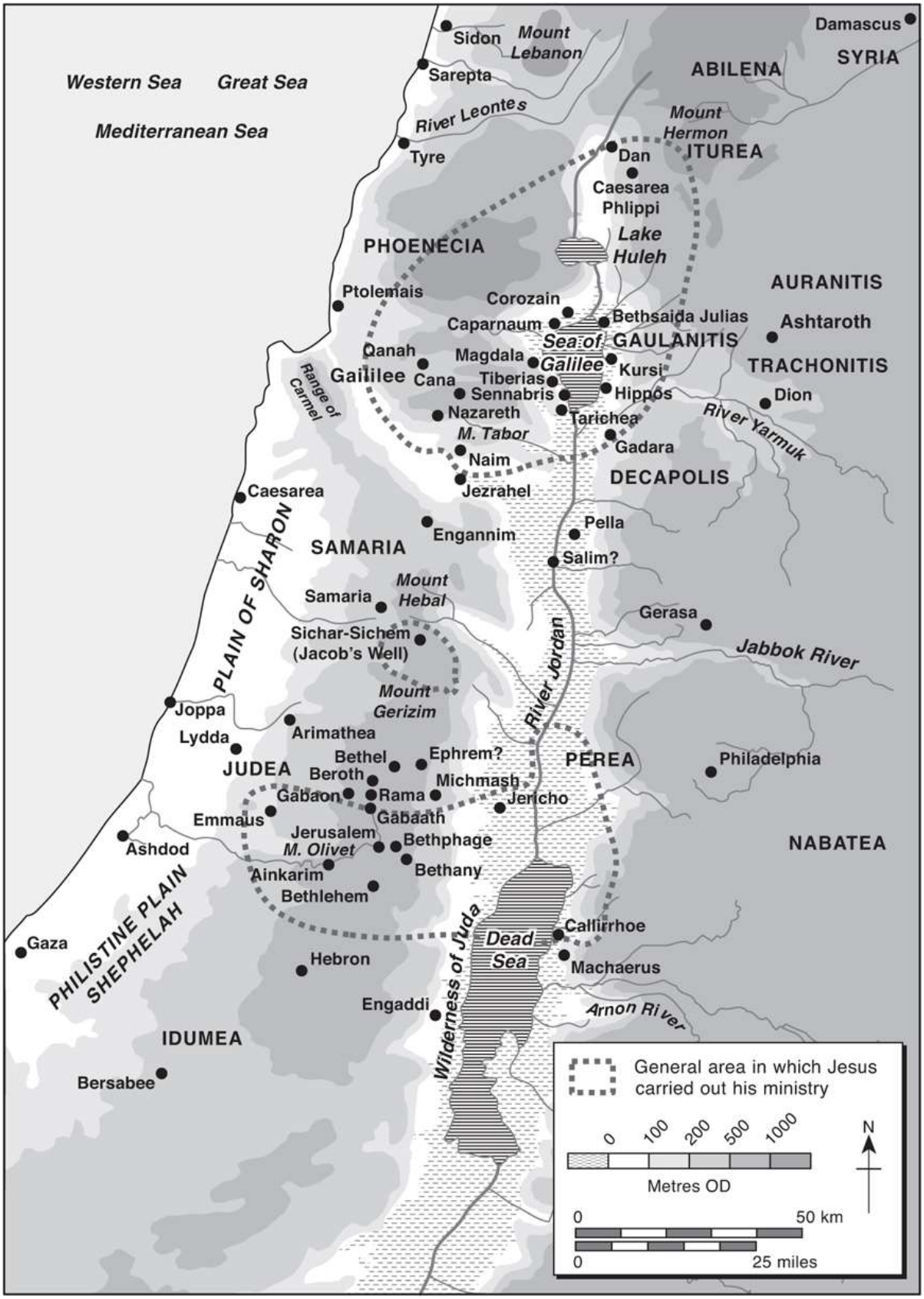
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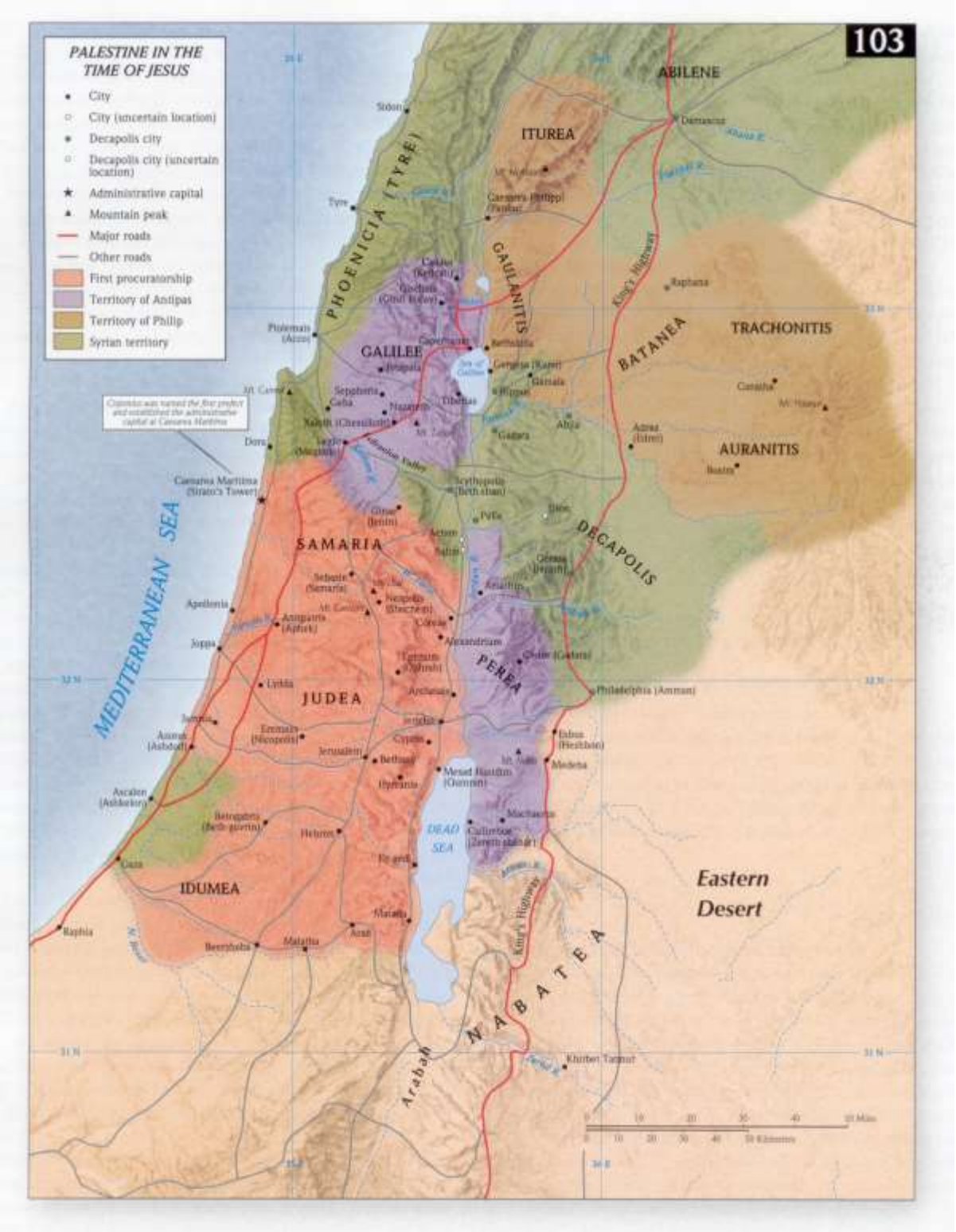
[Source: The Navarre Bible New Testament Commentary]

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103a
PHOENICIA
ABILENE
GAULANITIS
BATANEA
GALILEE
JEZREEL
SHARON
DECAPOLIS
SAMARIA
JUDEA
PEREA
IDUMEA
NABATEANS
ARABIA
Hermon
Carmel
Jordan
Sidon
Zarephath
Tyre
Ptolemais
Caesarea
Apollonia
Joppa
Lydda
Jamnia
Azotus
Ascalon
Gaza
Masada
Machaerus
Gadara
Hippos
Pella
Scythopolis
Gerasa
Philadelphia
Jericho
Jerusalem
Bethany
Qumran
Hebron
Beer-sheba
Nazareth
Tabor
Gischala
Capernaum
Bethsaida
Tarichaea (Magdala)
Tiberias
Gamala
Abila
Capitolias (Raphana)
Samaria
Neapolis
Tyrtha
Gerizim
Antipatris
Aphairema
Thamna
Gophna
Archelais
Emmaus
Betogabris
Bethlehem
Bethlehepha
Herodium
Engaddi
Callirhoe (Gedor)
Livias (Julias)
Esbus
Machaerus
Arabatta
Malatha
Petra
Sela
Obodas
Avdat
Mamshit
Oboda
Nessana
Elusa
Rehovot-in-the-Negev
Shivta
Ruheiba
Kurnub
Mampsis
Arad
Tell Arad
Tell Malhata
Tell Ira
Tell Beersheba
Tell Esdar
Tell Jemmeh
Tell Haror
Tell Sera
Tell Abu Hureira
Tell Gamma
Tell Sheva
Tell Ajjul
Tell el-Farah (South)
Tell el-Hesi
Tell Halif
Tell Eglon
Tell Zafit
Tell Erani
Tell Lachish
Tell Beit Mirsim
Tell Judeideh
Tell Zakariya
Tell Azeqa
Tell es-Safi
Tell es-Sakan
Tell Gezer
Tell Jarmuth
Tell Beit Shemesh
Tell Batash
Tell Aphek
Tell Mor
Tell Qasile
Tell Jerishe
Tell Ashdod
Tell Mevorakh
Tell Dothan
Tell Qiri
Tell Abu Zarad
Tell Abu Qudeis
Tell Abu Shusha
Tell Abu Sarbut
Tell Abu Zeitun
Tell Abu Hawam
Tell Abu K



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Map Showing Route of Jesus' Ministry:



see route numbers key following:

1 Jerusalem

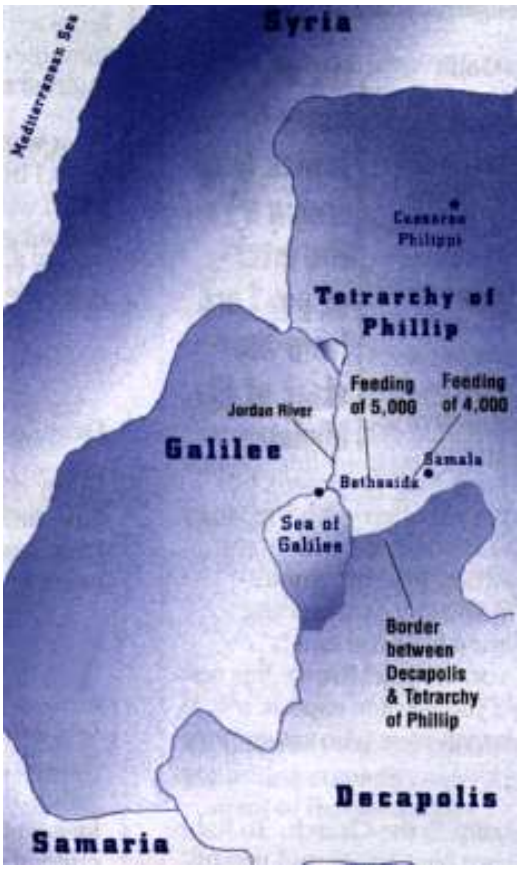
2 Nazareth
3 Bethlehem
4 Jerusalem
5 Egypt
6 Nazareth
7 Jerusalem
8 The Jordan River
9 The Wilderness
10 Cana of Galilee
11 Jerusalem
12 Samaria
13 Galilee
14 Nazareth
15 The Sea of Galilee
16 All Galilee
17 Capernaum
18 Jerusalem
19 Nain
20 Capernaum
21 Sea of Galilee
22 Nazareth
23 Sea of Galilee
24 Tyre and Sidon
25 Bethsaida
26 Caesarea Philippi
27 Capernaum
28 Jerusalem
29 Bethany
30 Jerusalem
31 Beyond the Jordan
32 Bethany
33 Ephraim
34 Judea
35 Jericho
36 Bethany

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Feeding of 5000 and 4000



[Source: http://www.messiah-study.net/Feeding5000.htm]

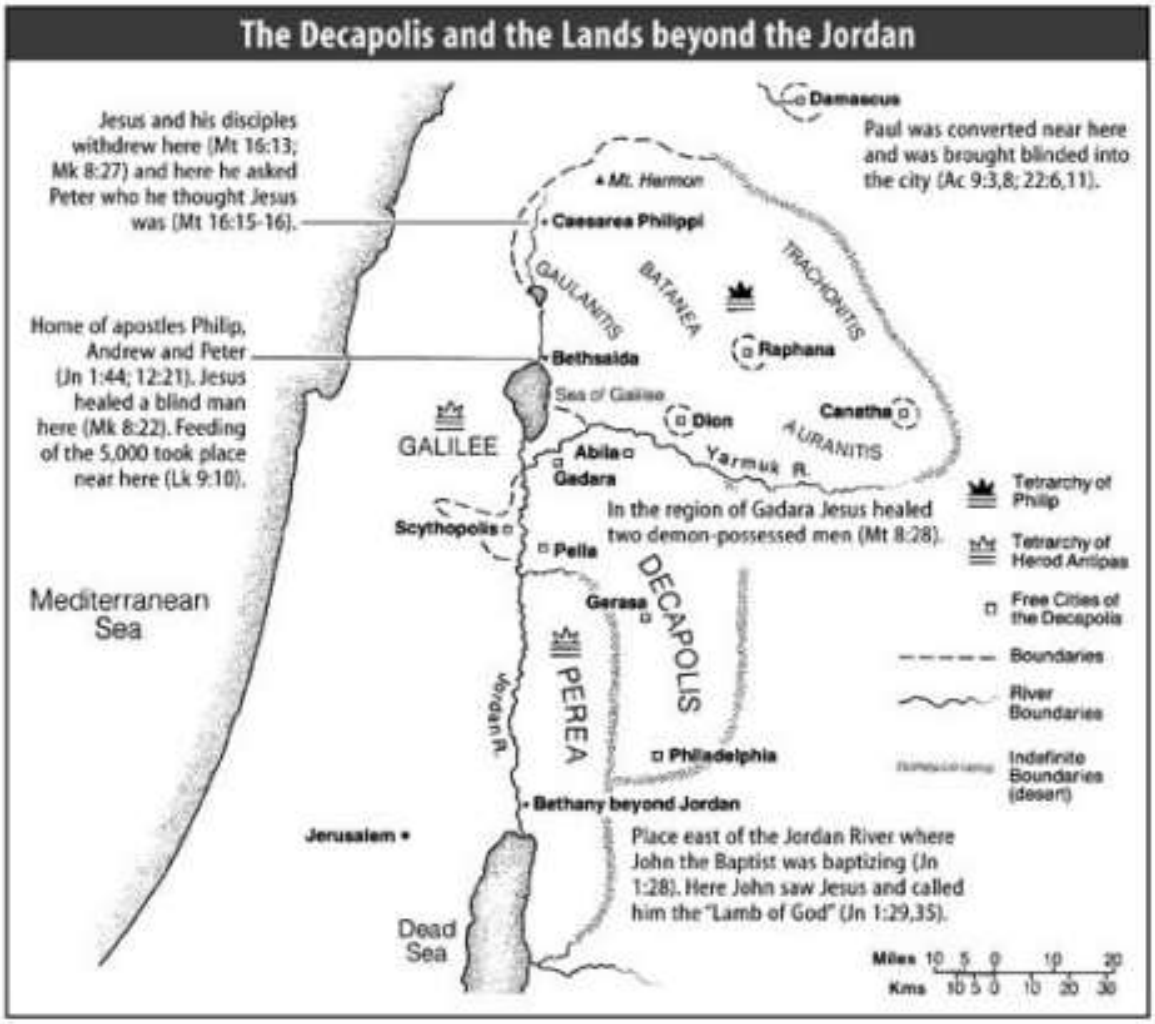


Source: http://www.levitt.com/essays/feeding4000]

see also: http://dqhall59.com/feeding_5000.htm

http://dqhall59.com/feeding_5000.htm

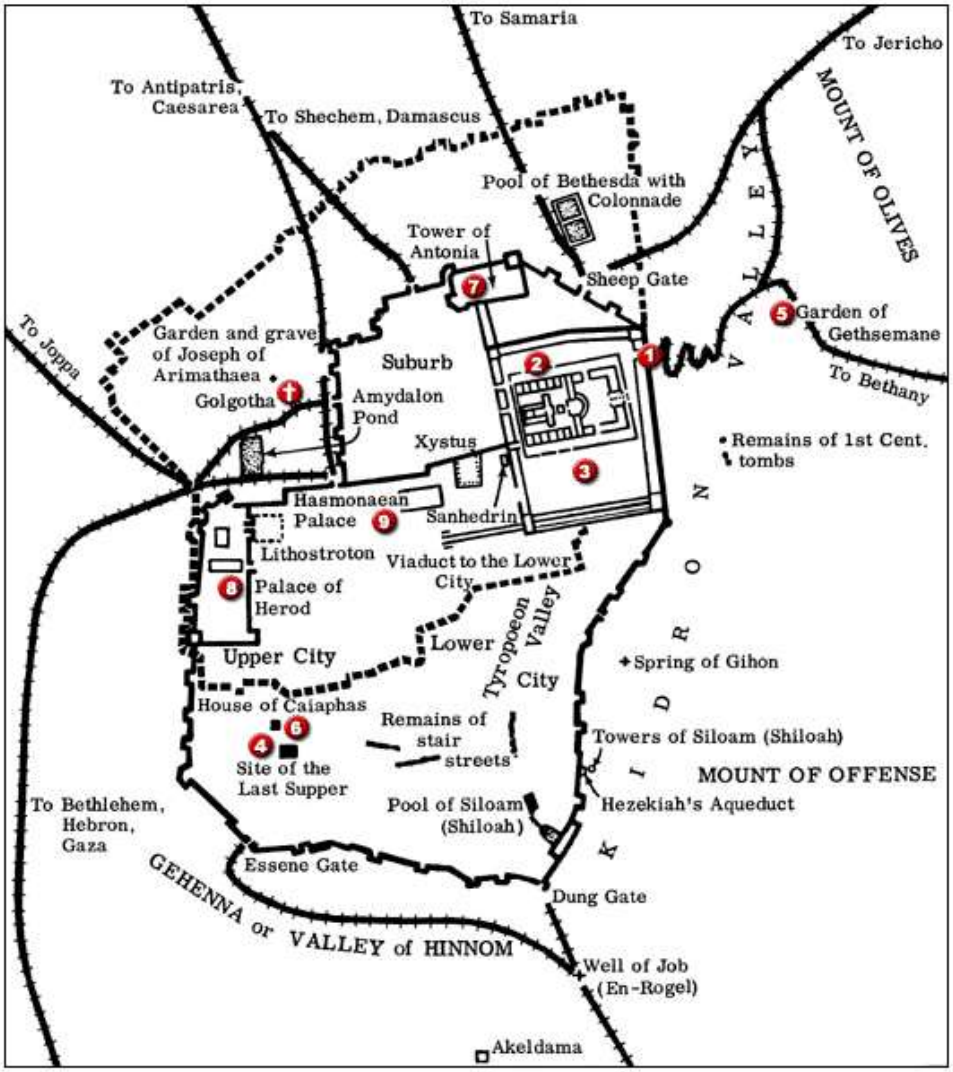
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[Source: NIV '08 Study Bible Notes]

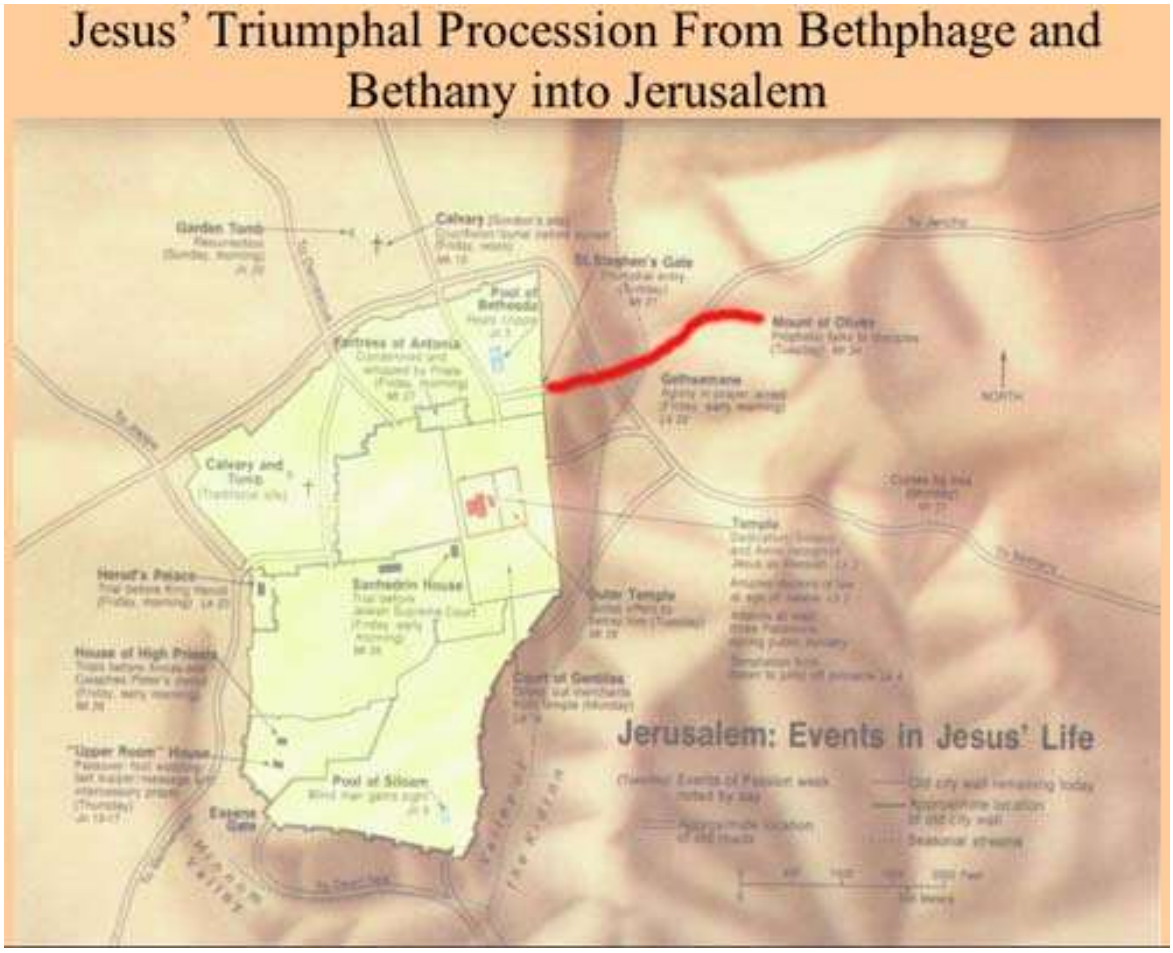
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Map of the Last Passover and Death of Jesus



[1 The Golden Gate]
[2 The Temple]
[3 The Court of the Gentiles]
[4 The Last Supper]
[5 The Garden of Gethsemane]
[6 House of Caiaphas]
[7 Fortress of Antonia]
[8 Herod's Palace]
[9 Hasmonaean Palace]
[† Golgotha]

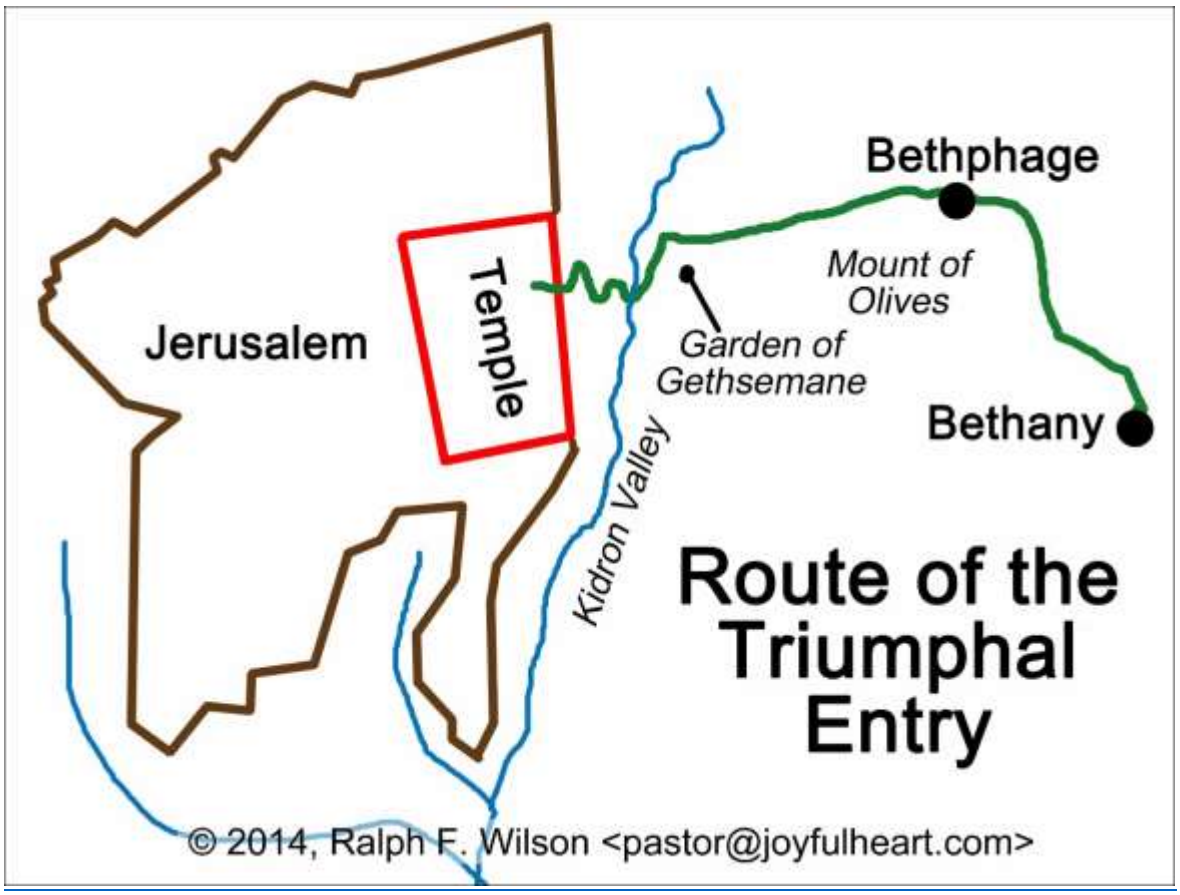
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For more in-depth information about the "Triumphal Entry" of Jesus to Jerusalem and explanations about the corresponding dates/days of weeks see:
http://www.reasonablefaith.org/the-triumphal-entry

An Outline of the Story of Jesus Using MAPS
https://www.ccel.org/bible/phillips/CP051GOSPELMAPS.htm

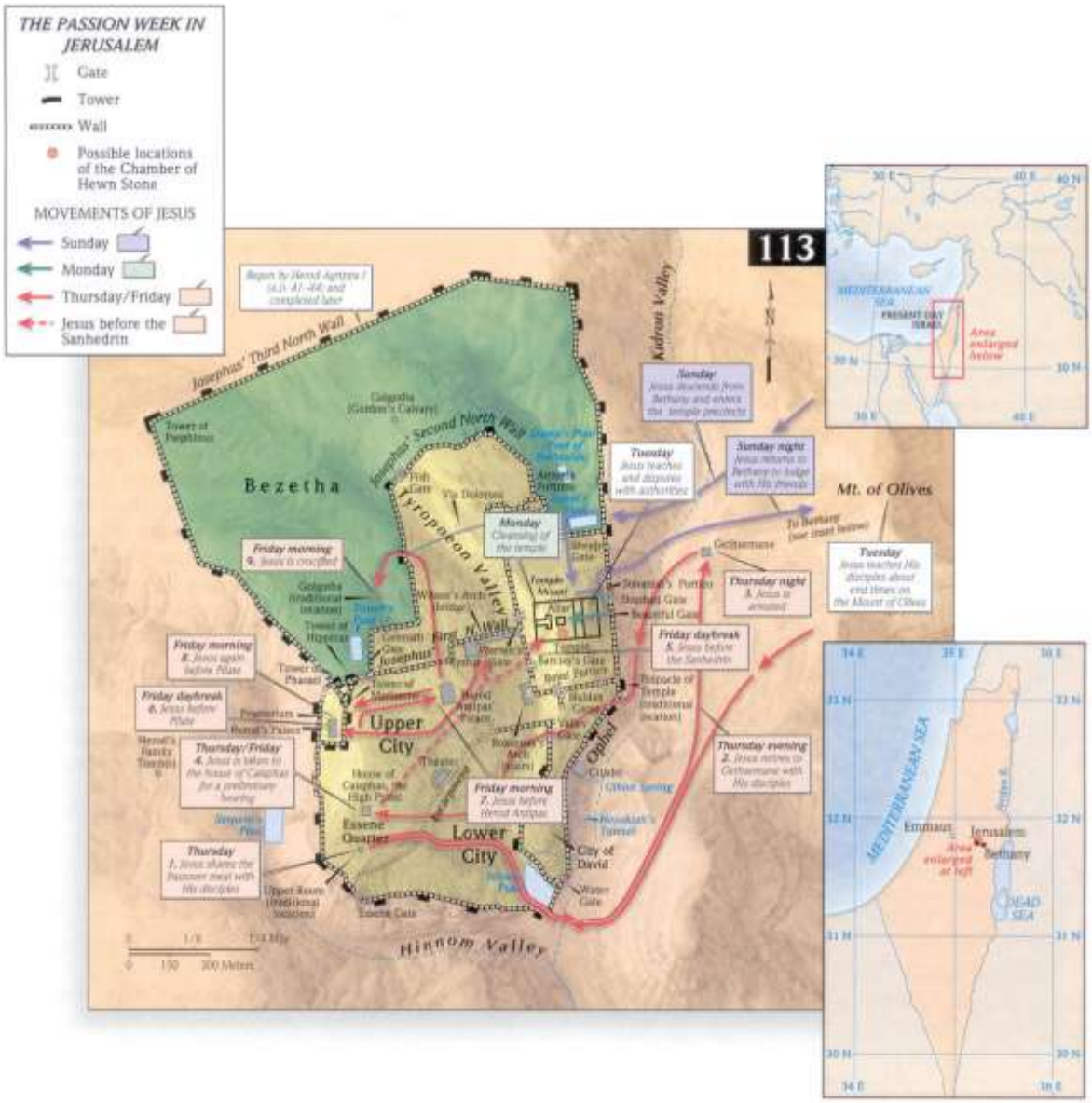
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[Source: http://www.jesuswalk.com/john/21_anointing.htm]

Matthew 21:1-11 [Donkey and Colt]
Mark 11:1-11 (looked around temple because it was late, then went to Bethany)
John 12:12-19 – the crowd was because they heard of the sign Jesus did (raising Lazarus)
Luke 19:28-38

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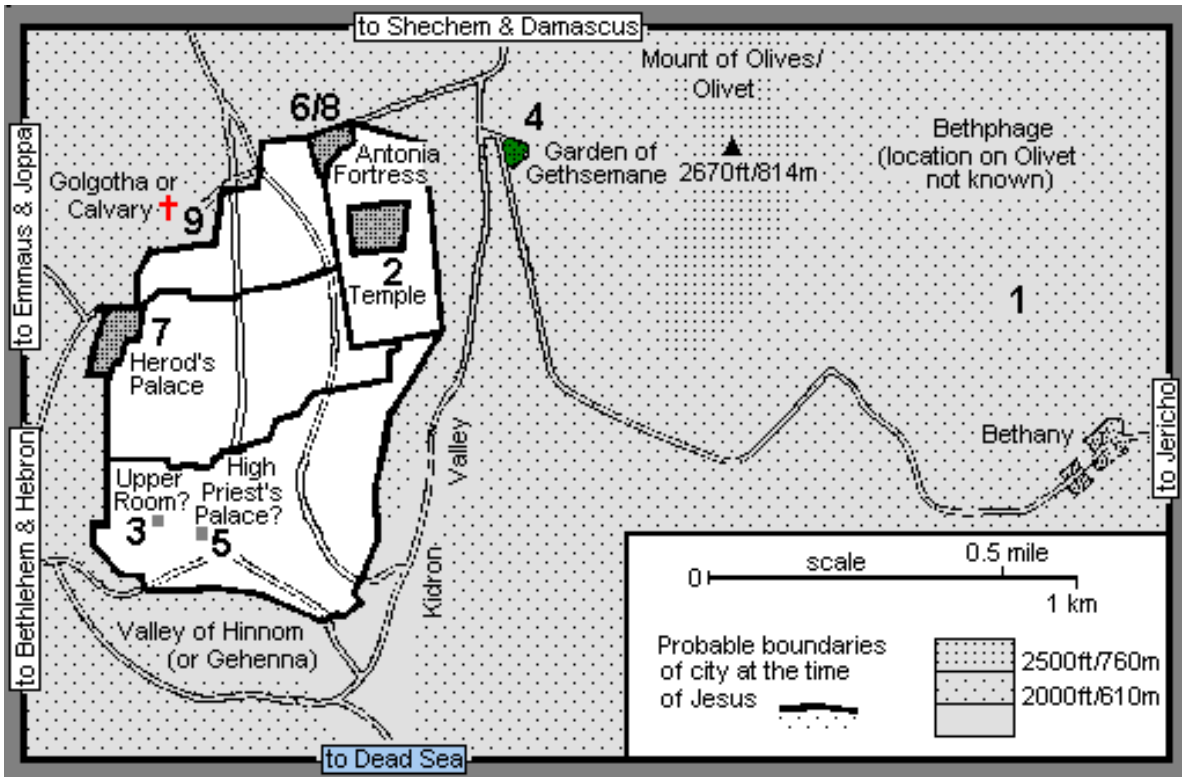


Assumming a Friday Crucifixion

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Towards the end of “Easter” Week…

THE MOVEMENTS OF JESUS AT THIS TIME (Spring c AD30)



Key: 1 - Approximate sequence of events, used in the list following

THE SUNDAY BEFORE EASTER

[1] From the area of the two villages of Bethphage and Bethany, Jesus makes his triumphal entry into Jerusalem (Mt 21:1; Mk 11:1; Lk 19:29; Jn 12:12). Each night he returns to Bethany (Mt 21:17-18; Mk 11:11-12;19; Lk 21:37)

MONDAY TO THURSDAY

[2] Jesus concludes his confrontations with the religious establishment, often in Jerusalem and the Temple area.

The plots to arrest and have him killed progress (Part 21). He describes the end-times and his return (Part 22); is possibly anointed at this time at Bethany (Part 23); and Judas Iscariot decides to betray him (Part 24)

THURSDAY EVENING AND NIGHT

[3] In the "Upper Room" (Mt 26:17; Mk 14:12; Lk 22:7) Jesus holds the Last Supper (Mt 26:20; Mk 14:17; Lk 22:14) and the apostles receive the bread and wine as his body and blood (Mt 26:26; Mk 14:22; Lk 22:19)

[4] After the Last Supper, Jesus and his disciples cross the Kidron (or Cedron) Valley just outside Jerusalem, to the western edge of the Mount of Olives (Mt 26:30; Mk 14:26; Lk 22:39; Jn 18:1). There in the Garden of Gethsemane as he prays, the disciples fall asleep (Mt 26:36; Mk 14:32; Lk 22:40)

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GOOD FRIDAY

[5] Jesus is arrested in the Garden of Gethsemane (Mt 26:47; Mk 14:43; Lk 22:47; Jn 18:3) and taken to the High Priest's Palace (not the Temple) for questioning (Mt 26:57; Mk 14:53; Lk 22:54; Jn 18:13). He then appears before members of the Council or Sanhedrin (Mt 26:59; Mk 14:55; Lk 22:66)

[6] The members of the Sanhedrin escort Jesus to the Judgement Hall or Praetorium (the Roman governor's residence, probably in the Antonia Fortress) for interrogation and sentence by Pontius Pilate (Mt 27:2,11; Mk 15:1; Lk 23:1; Jn 18:28)

[7] Pontius Pilate sends Jesus to Herod's Palace, the Jerusalem residence of the Jewish tetrarch of Galilee and Perea, Herod Antipas, for further questioning (Lk 23:6)

[8] On being taken back to Pontius Pilate (Luke 22:11) in the Antonia Fortress, Jesus is sentenced to death (Mt 27:26; Mk 15:15; Lk 23:24; Jn 19:16). He is also flogged and tortured

[9] - Jesus is taken from the Judgement Hall to Golgotha or Calvary - the Place of the Skull (Mt 27:31; Mk 15:20; Lk 23:26; Jn 19:16) where he is crucified (Mt 27:35; Mk 15:24; Lk 23:33; Jn 19:18)

Place of the Skull - "Golgotha" in Aramaic and Hebrew. "Calvary" = Calvaria, or "skull" in Latin

Source: https://www.ccel.org/bible/phillips/CN190-LAST_WEEK.htm

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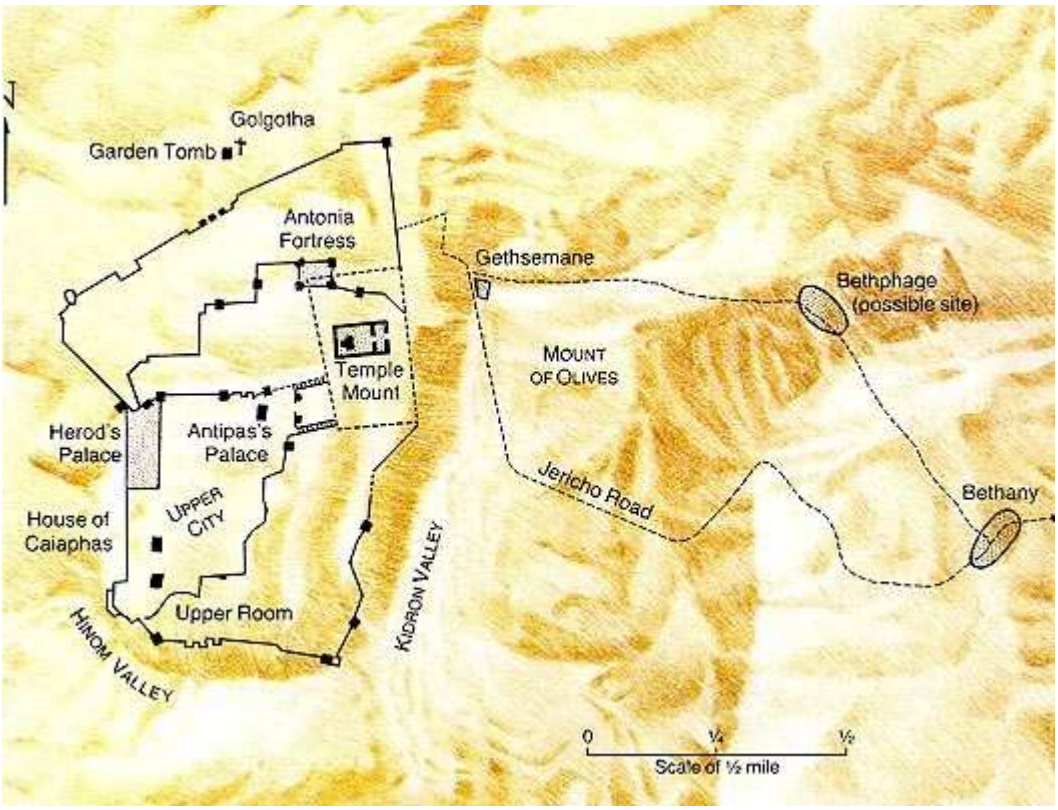
Map 9: **HOLY LAND IN THE TIME OF JESUS**



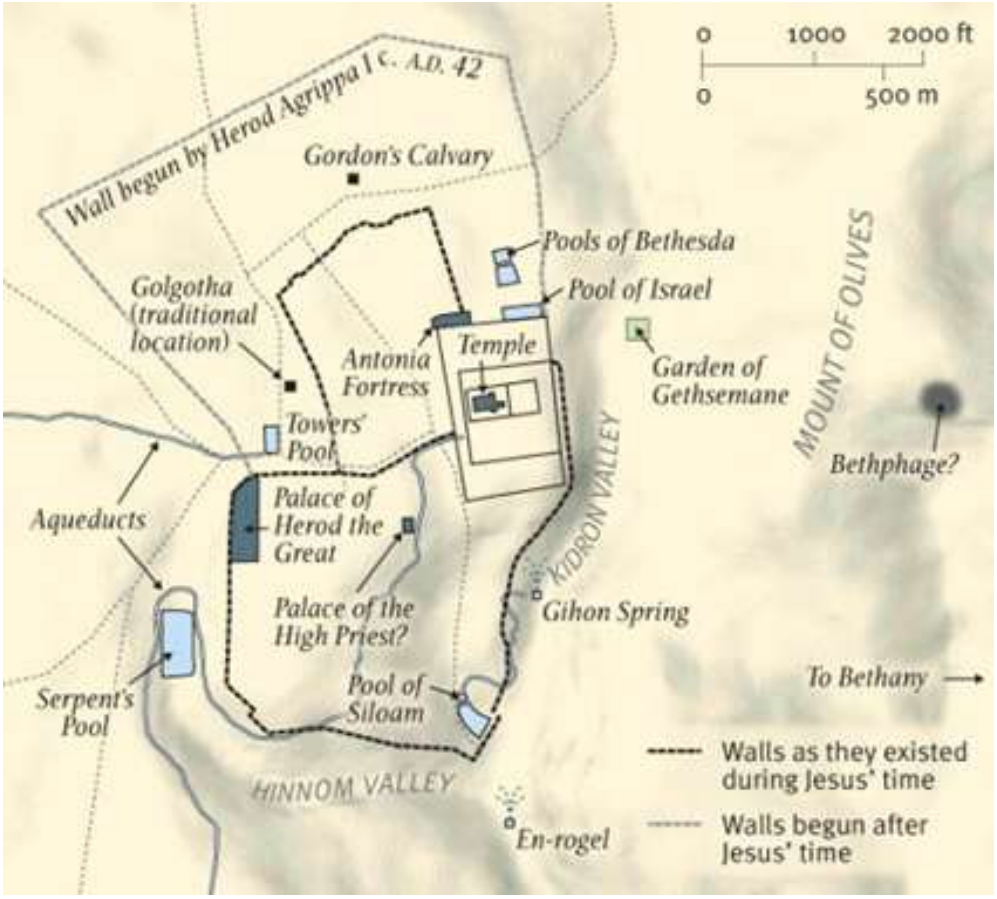
[Source: NIV '08 Study Bible Notes]

Places Associated with Jesus
https://en.wikipedia.org/wiki/New_Testament_places_associated_with_Jesus

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[Source: ESV Study Bible]

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Map 10: **JERUSALEM IN THE TIME OF JESUS**



[Source: NIV '08 Study Bible Notes]

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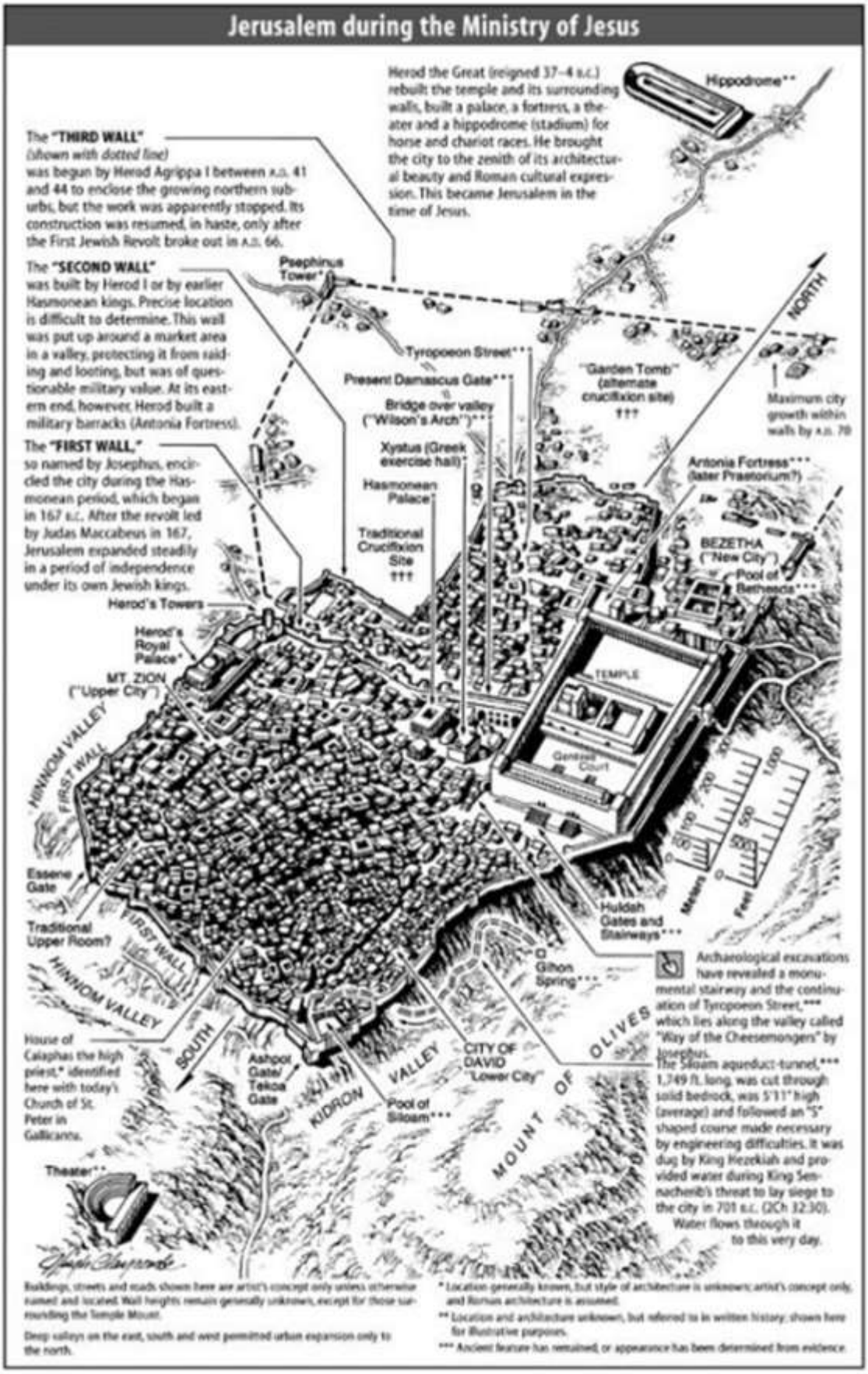
Jerusalem at the Time of Jesus



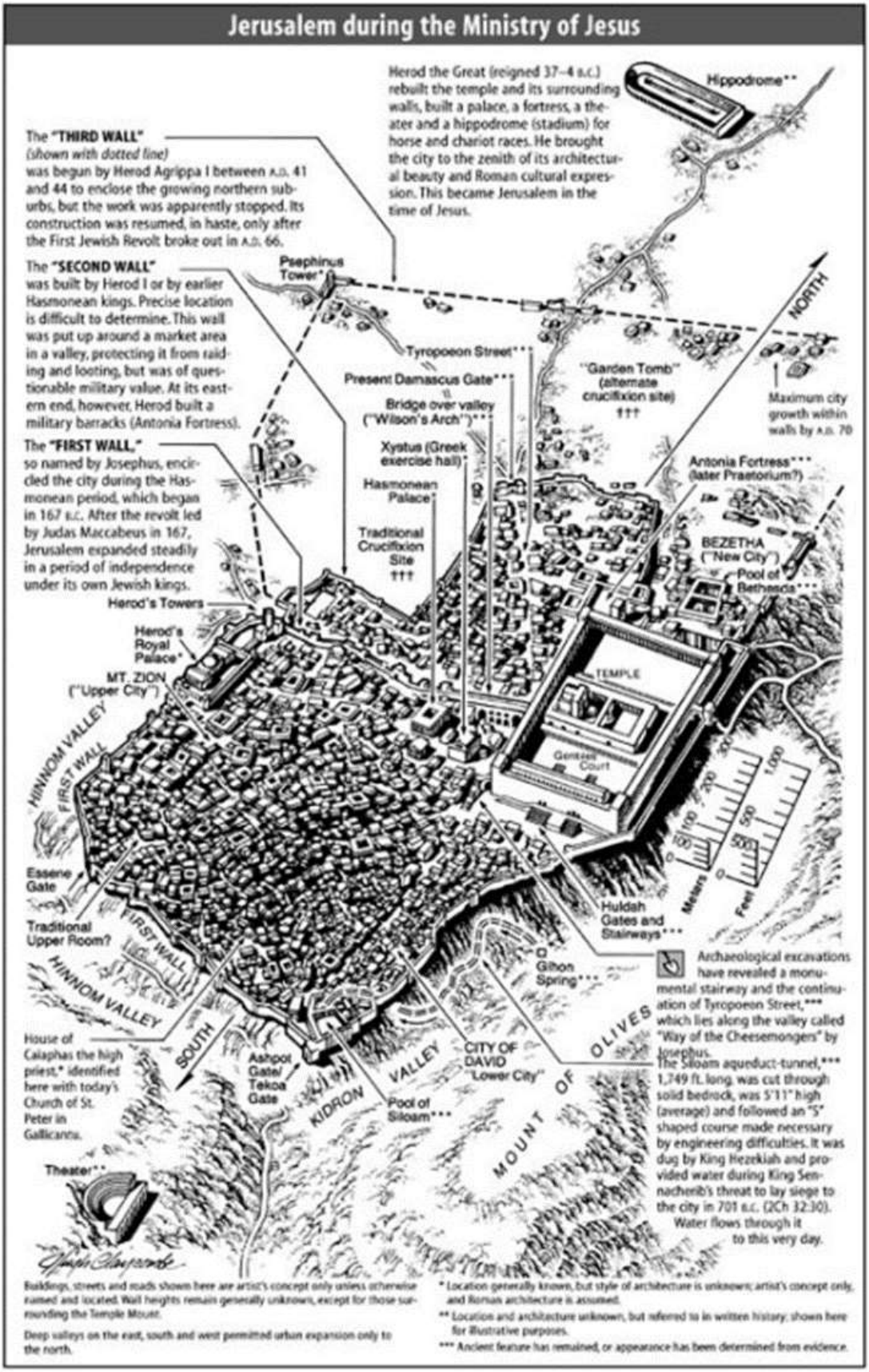
1. The Temple
2. Southern Wall and Royal Stoa
7. The location of the Western Wall (Wailing Wall)
11. The Mount of Olives
13. The Kidron Valley (as it appears today)
15. City of David (Mt. Ophel)
17. The Pool of Siloam
18. The Tyropoean Valley
20. Lower City (Poor section)
23. Upper City (Wealthy section)
24. David's Tomb
27. The Theater
29. The Market Place
29. Herod's Palace
36. Antonia Fortress (NT - Castle)

[Source: http://emp.byui.edu/satterfieldb/Jerusalem/JerusalemPhotoDisplay.htm]

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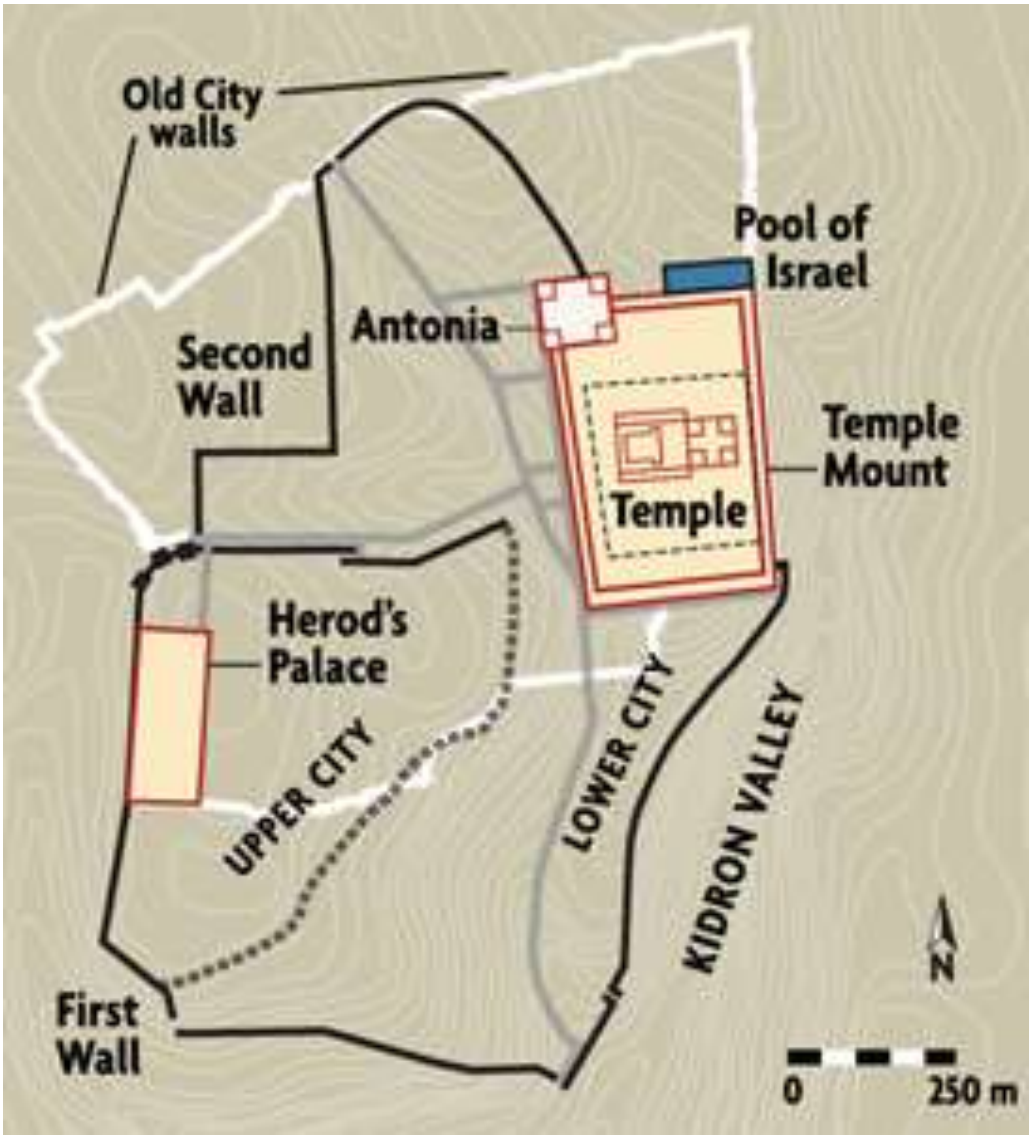


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[Source: NIV Study Bible Notes]

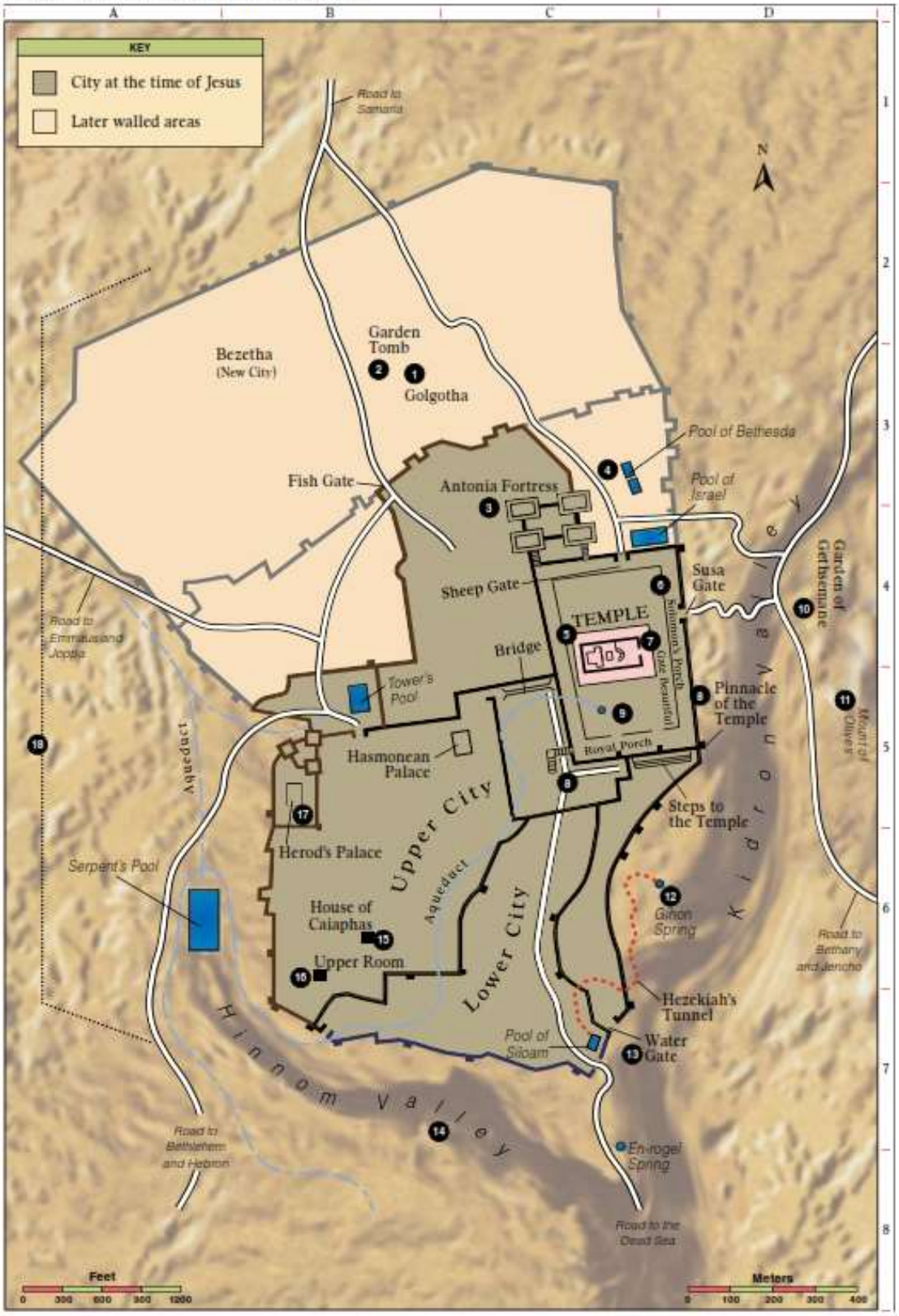
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http://members.bib-arch.org/publication.asp?PubID=BSBA&Volume=35&Issue=1&ArticleID=9

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12. Jerusalem at the Time of Jesus



[Source: https://www.lds.org/scriptures/bible-maps/map-12?lang=eng; note link also contains details to numbered places on map; this is an LDS site]

1. **Golgotha** A possible site for Jesus' crucifixion (Matthew 27:33–37).

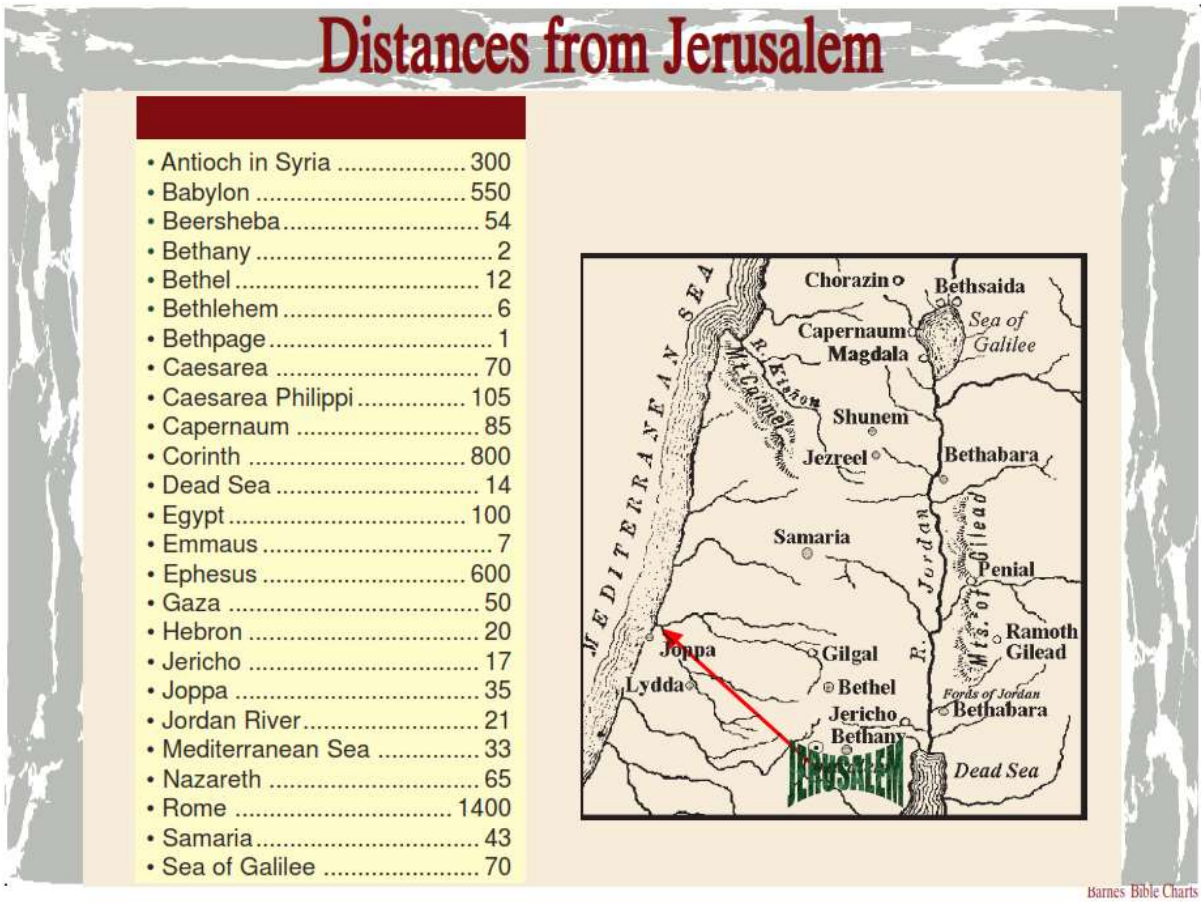
2. **Garden Tomb** A possible site for the tomb in which the body of Jesus was placed (John 19:38–42). The risen Christ appeared to Mary Magdalene in the garden outside His tomb (John 20:1–17).

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3. **Antonia Fortress** Jesus may have been accused, condemned, mocked, and scourged at this site (John 18:28–19:16). Paul was arrested and recounted the story of his conversion (Acts 21:31–22:21).
4. **Pool of Bethesda** Jesus healed an invalid on the Sabbath (John 5:2–9).
5. **Temple** Gabriel promised Zacharias that Elisabeth would bear a son (Luke 1:5–25). The veil of the temple was rent at the death of the Savior (Matthew 27:51).
6. **Solomon's Porch** Jesus proclaimed that He was the Son of God. The Jews attempted to stone Him (John 10:22–39). Peter preached repentance after healing a lame man (Acts 3:11–26).
7. **Gate Beautiful** Peter and John healed a lame man (Acts 3:1–10).
8. **Pinnacle of the Temple** Jesus was tempted by Satan (Matthew 4:5–7). (A likely location for this event.)
9. **Holy Mount** (unspecified locations)
    1. Tradition holds that here Abraham built an altar for the sacrifice of Isaac (Genesis 22:9–14).
    2. Solomon built the temple (1 Kings 6:1–10; 2 Chr. 3:1).
    3. The Babylonians destroyed the temple in about 587 B.C. (2 Kings 25:8–9).
    4. Zerubbabel rebuilt the temple in about 515 B.C. (Ezra 3:8–10; 5:2; 6:14–16).
    5. Herod expanded the temple plaza and rebuilt the temple starting in 17 B.C. Jesus was presented as a baby (Luke 2:22–39).
    6. At age 12, Jesus taught in the temple (Luke 2:41–50).
    7. Jesus cleansed the temple (Matt. 21:12–16; John 2:13–17).
    8. Jesus taught in the temple on several occasions (Matthew 21:23–23:39; John 7:14–8:59).
    9. The Romans under Titus destroyed the temple in A.D. 70.
10. **Garden of Gethsemane** Jesus suffered, was betrayed, and was arrested (Matthew 26:36–46; Luke 22:39–54).
11. **Mount of Olives**
    1. Jesus foretold the destruction of Jerusalem and the temple. He also spoke of the Second Coming (Matthew 24:3–25:46).
    2. From here Jesus ascended into heaven (Acts 1:9–12).
12. **Gihon Spring** Solomon was anointed king (1 Kings. 1:38–39). Hezekiah had a tunnel dug to bring water from the spring into the city (2 Chronicles 32:30).
13. **Water Gate** Ezra read and interpreted the law of Moses to the people (Nehemiah 8:1–8).
14. **Hinnom Valley** The false god Molech was worshipped, which included child sacrifice (2 Kings 23:10; 2 Chronicles 28:3).
15. **House of Caiaphas** Jesus was taken before Caiaphas (Matthew 26:57–68). Peter denied that he knew Jesus (Matthew 26:69–75).
16. **Upper Room** The traditional location where Jesus ate the Passover meal and instituted the sacrament (Matthew 26:20–30). He washed the feet of the Apostles (John 13:4–17) and taught them (John 13:18–17:26).
17. **Herod's Palace** Christ was taken before Herod, possibly at this location (Luke 23:7–11).
18. **Jerusalem** (unspecified locations)
    1. Melchizedek ruled as king of Salem (Genesis 14:18).
    2. King David captured the city from the Jebusites (2 Samuel 5:7; 1 Chronicles 11:4–7).
    3. The city was destroyed by the Babylonians in about 587 B.C. (2 Kings 25:1–11).
    4. The Holy Ghost filled many on the day of Pentecost (Acts 2:1–4).
    5. Peter and John were arrested and brought before the council (Acts 4:1–23).
    6. Ananias and Sapphira lied to the Lord and died (Acts 5:1–10).
    7. Peter and John were arrested, but an angel delivered them from prison (Acts 5:17–20).

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8. The Apostles chose seven men to assist them (Acts 6:1–6).
9. Stephen's testimony to the Jews was rejected, and he was stoned to death (Acts 6:8–7:60).
10. James was martyred (Acts 12:1–2).
11. An angel freed Peter from prison (Acts 12:5–11).
12. The Apostles decided the issue of circumcision (Acts 15:5–29).
13. The Romans under Titus destroyed the city in A.D. 70.



[Source: http://www.biblecharts.org/thenewtestament.html]

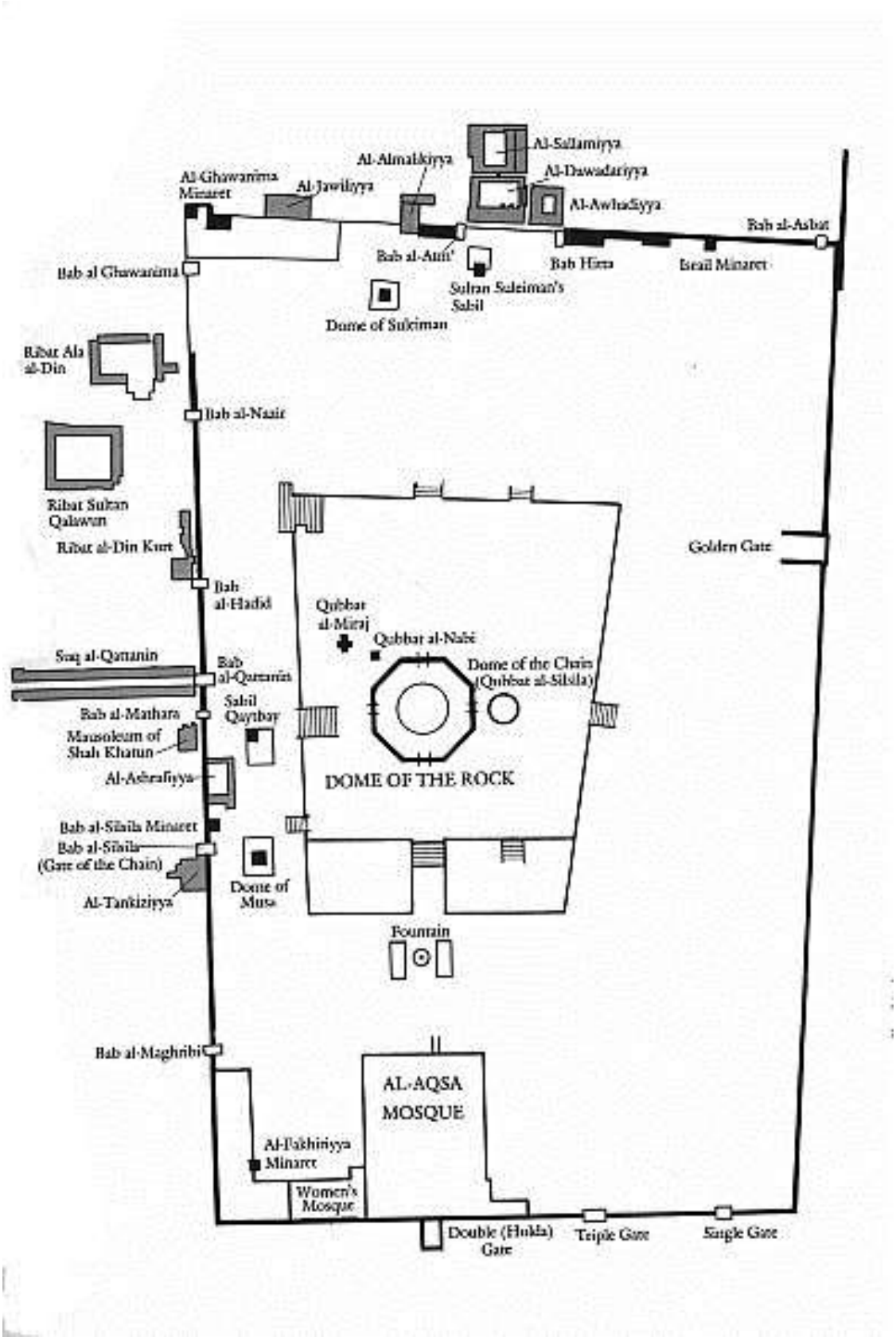
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Jesusalem Today



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Panorama of the Temple Mount, as seen from the Mount of Olives. [Source: Wikipedia]



Mount of Olives today. [Source: Wikipedia]



Sunset aerial view – Mount of Olives. [Source: Wikipedia]

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Jerusalem – Old City – Aerial View from SW



Jaffa Gate and opening in wall

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Jordan River entering Sea of Galilee – Aerial View

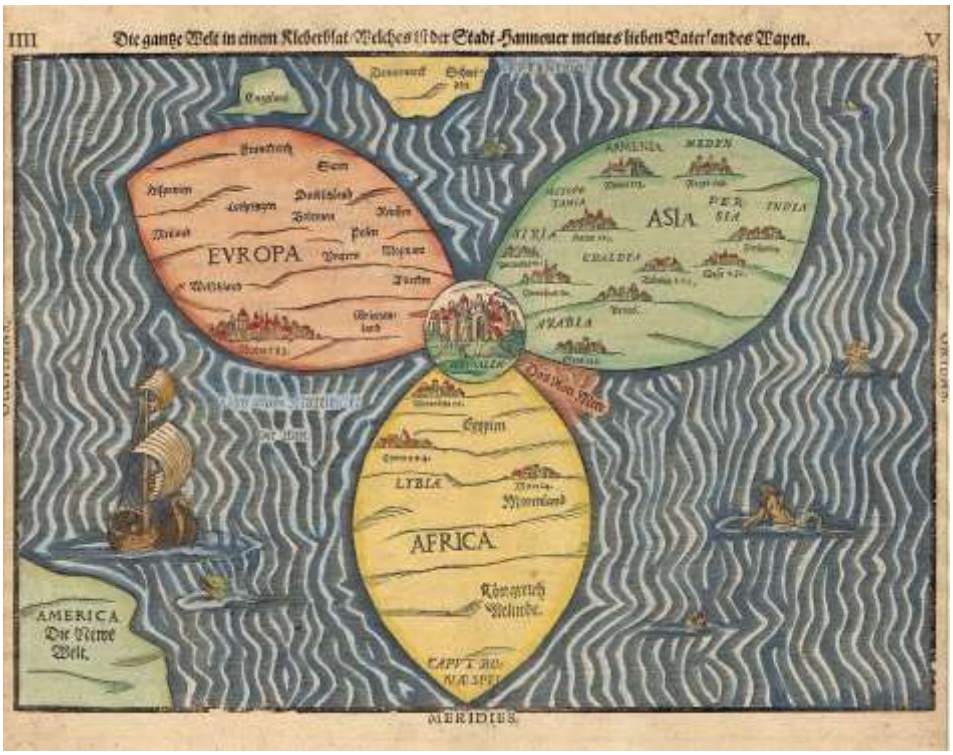


Kidron Valley – Views from Tomb of Zechariah

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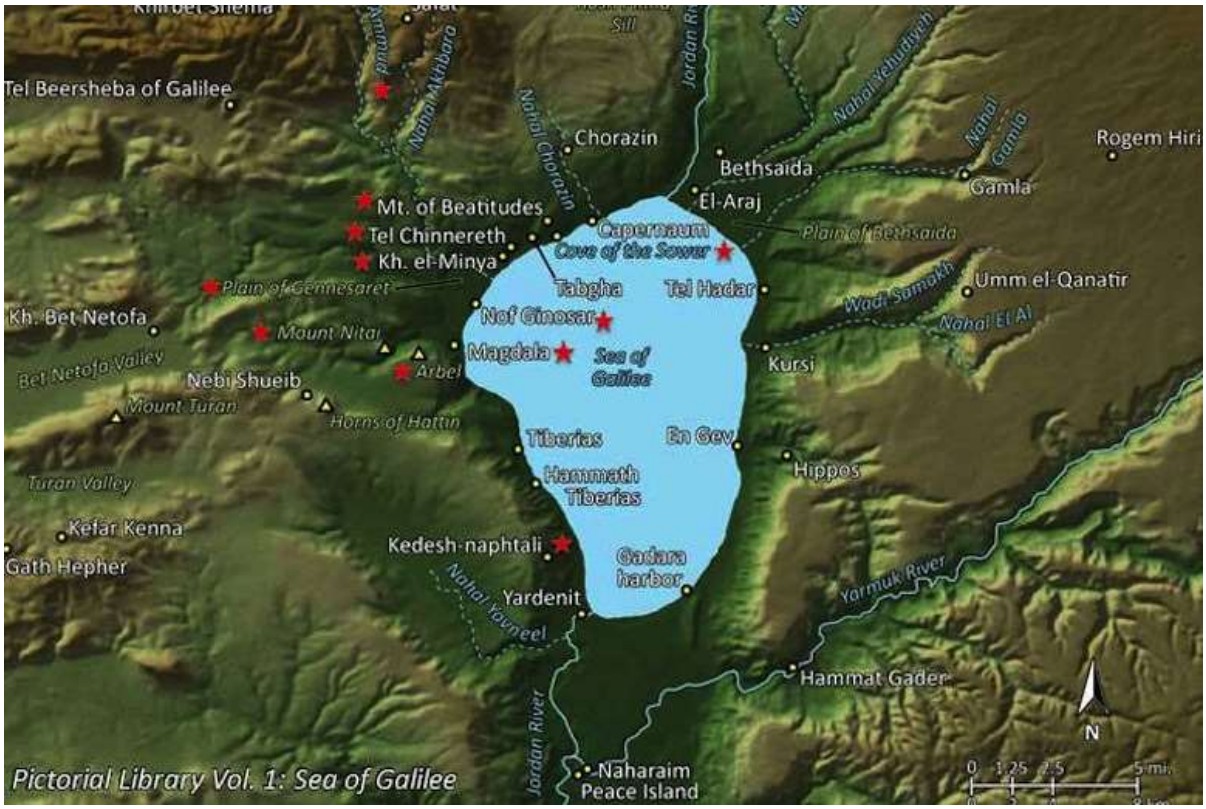


Flevit super illium (He wept over it.) [Source: Wikipedia]

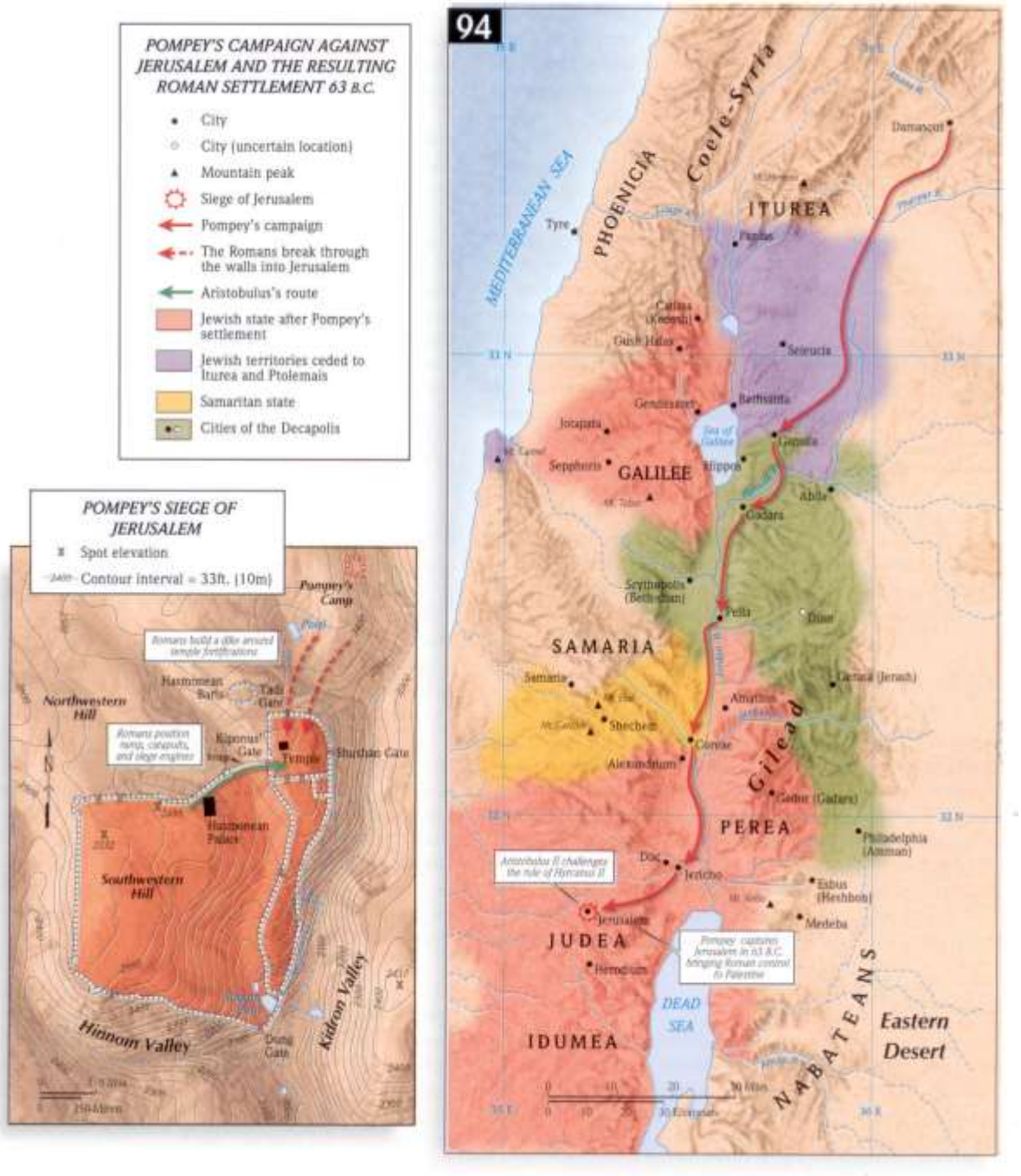


Bunting Clover Leaf Map, 1589 [Source: Wikipedia]

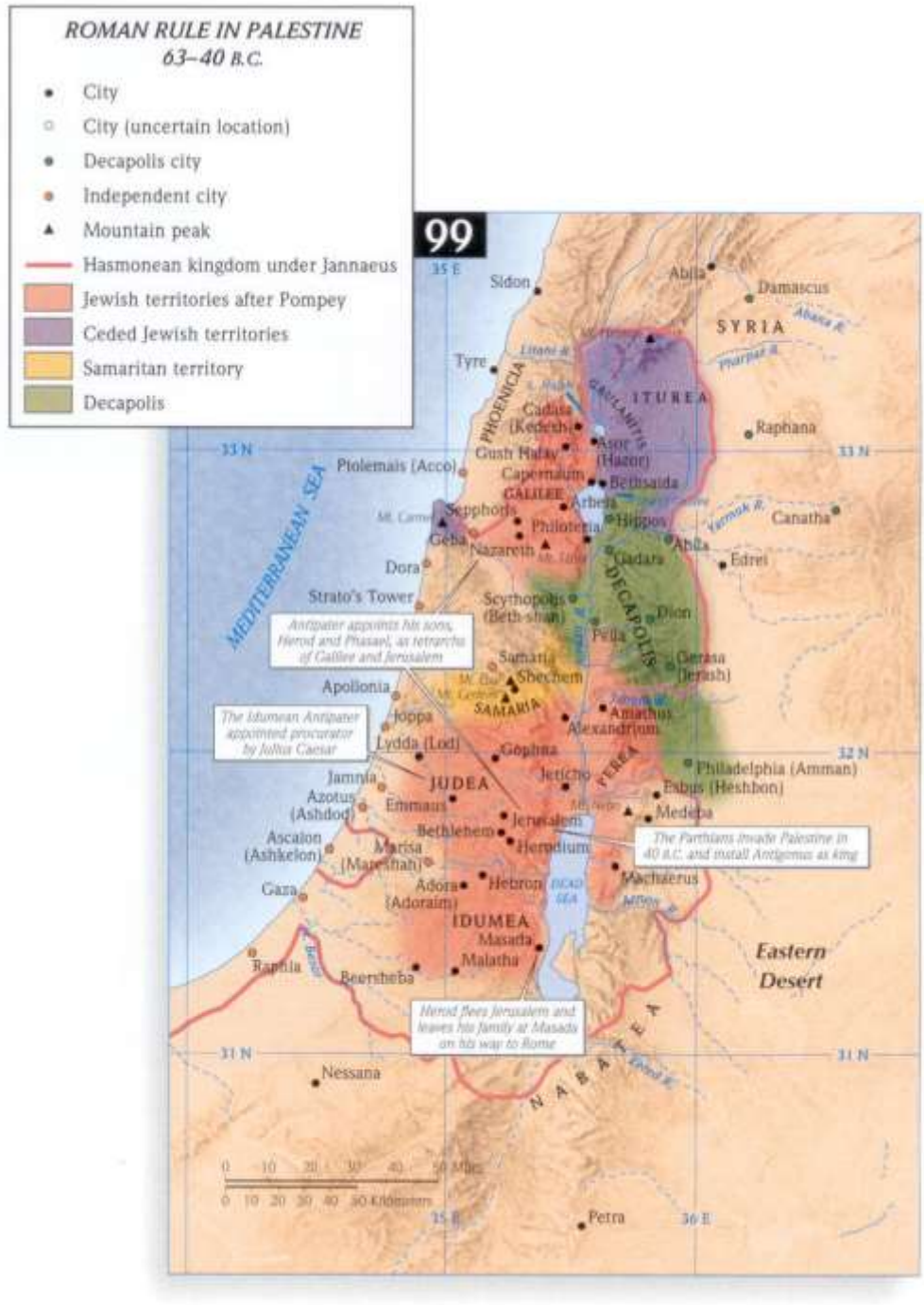
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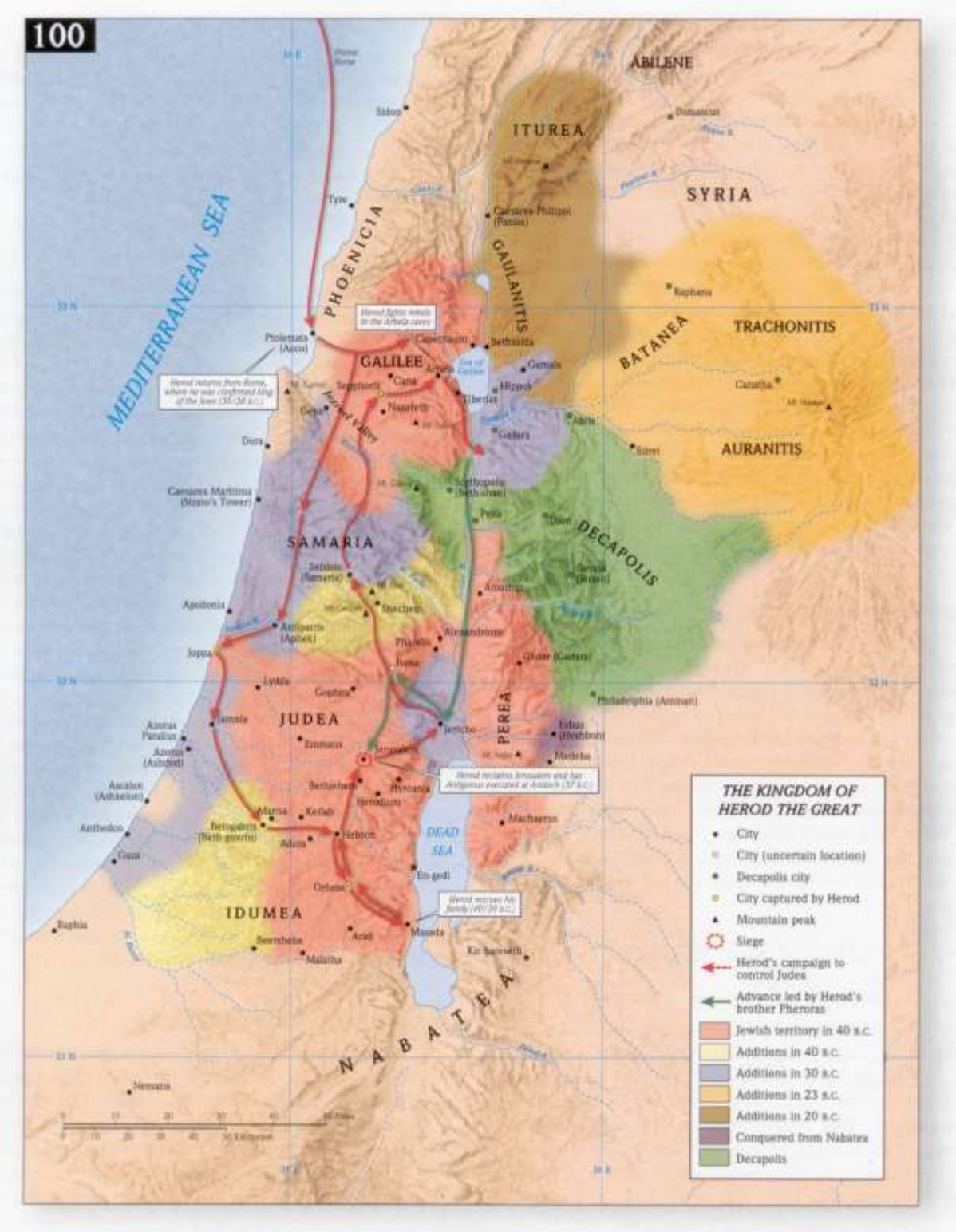
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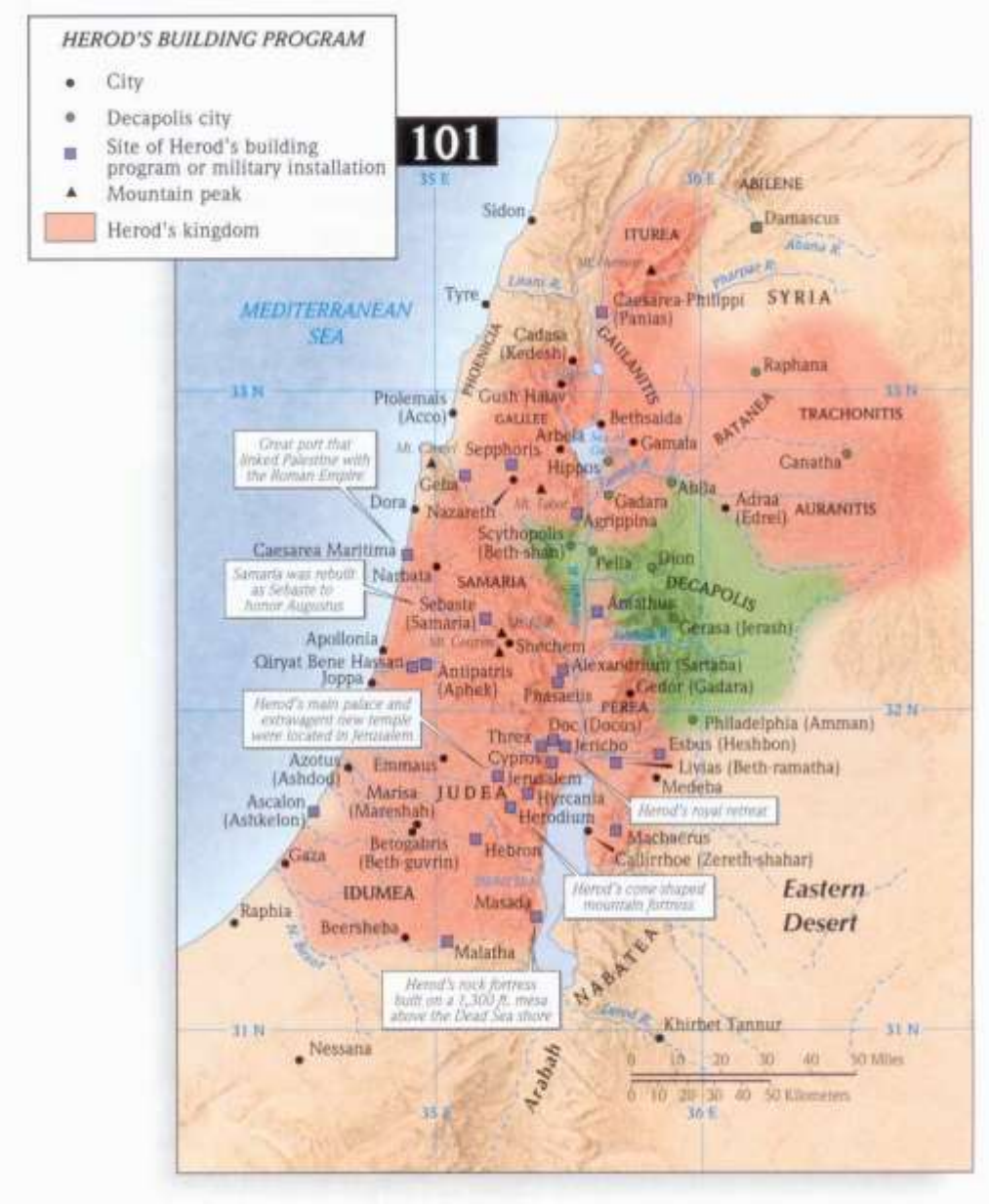
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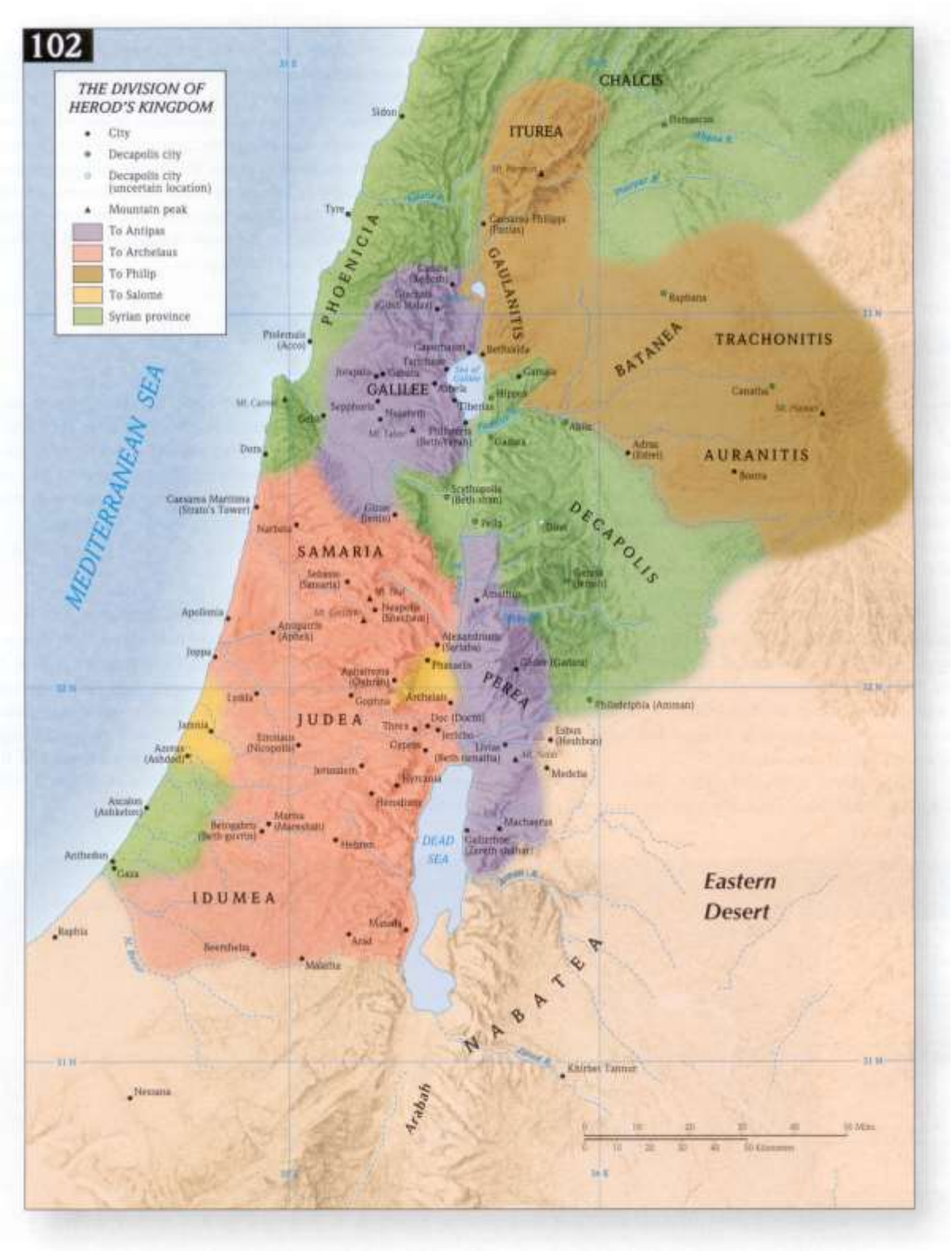
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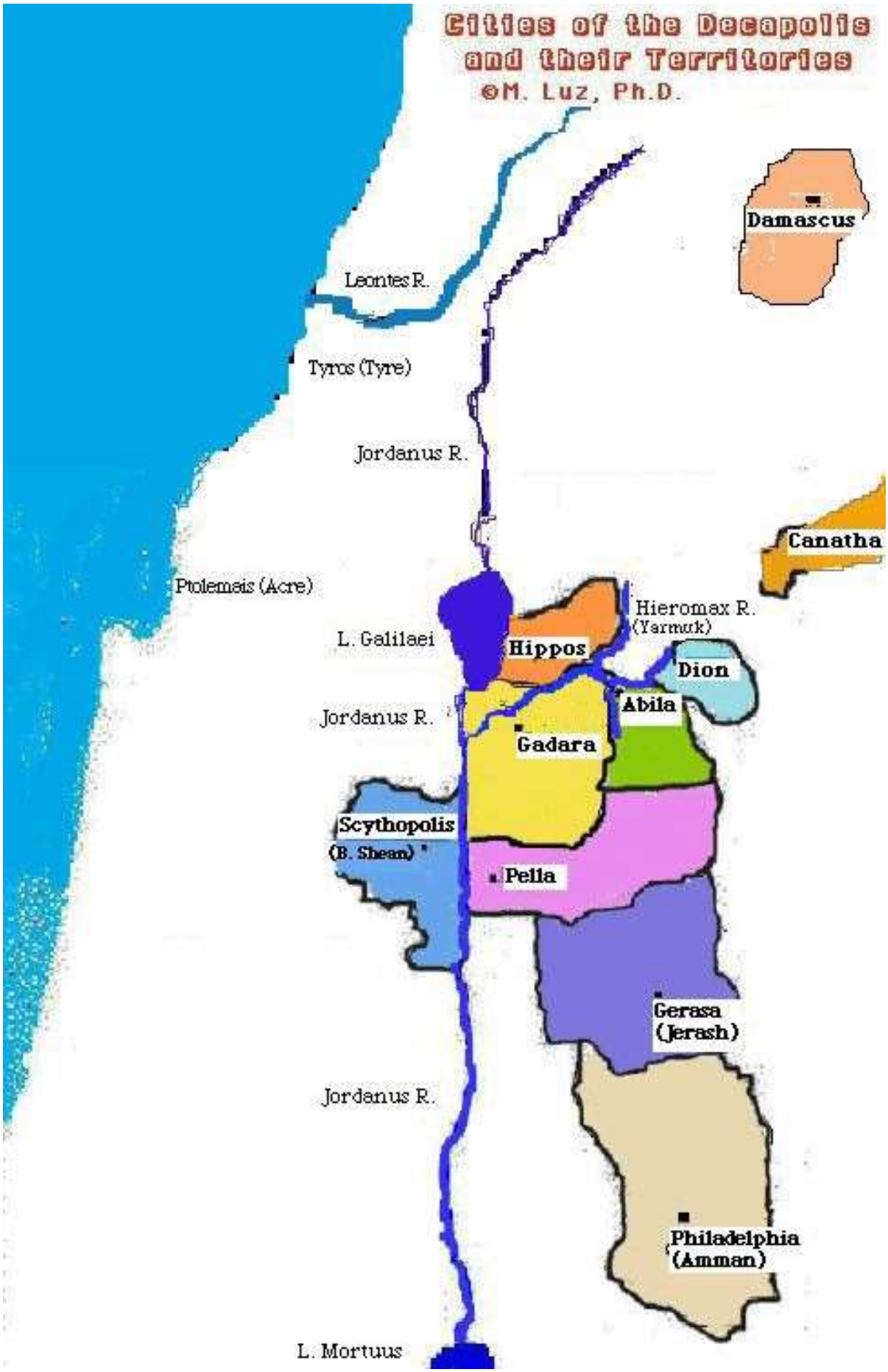
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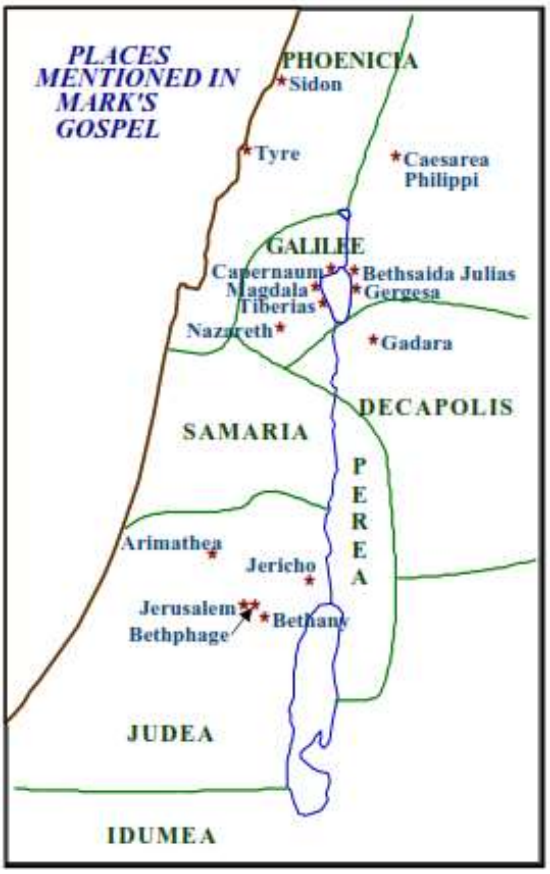
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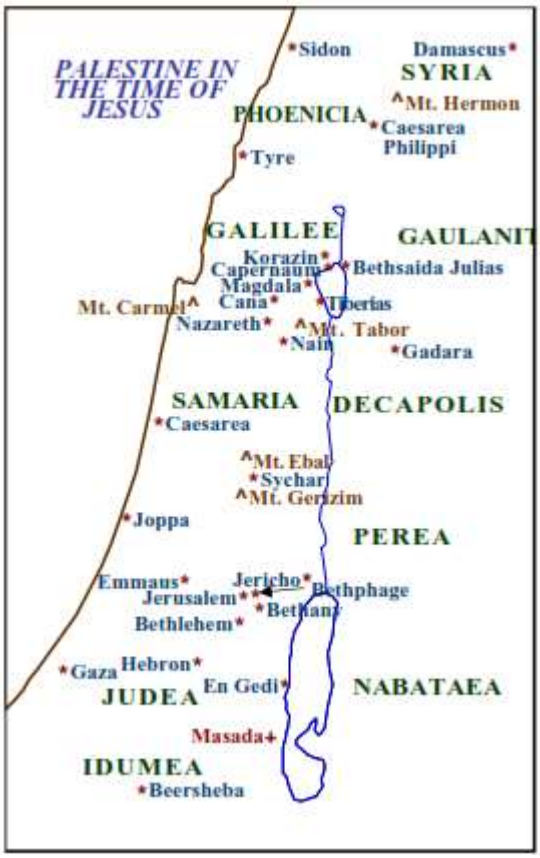


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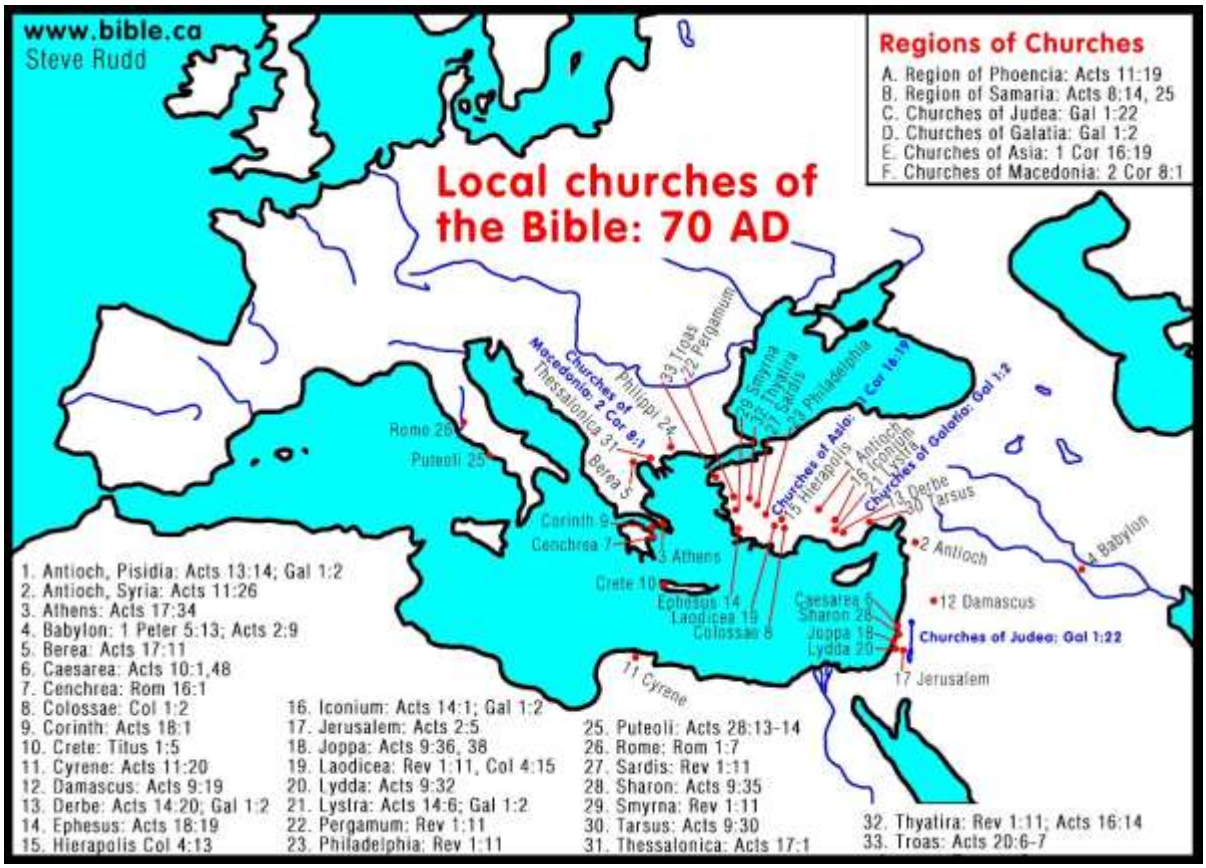
Jesus' Appearances after His Resurrection

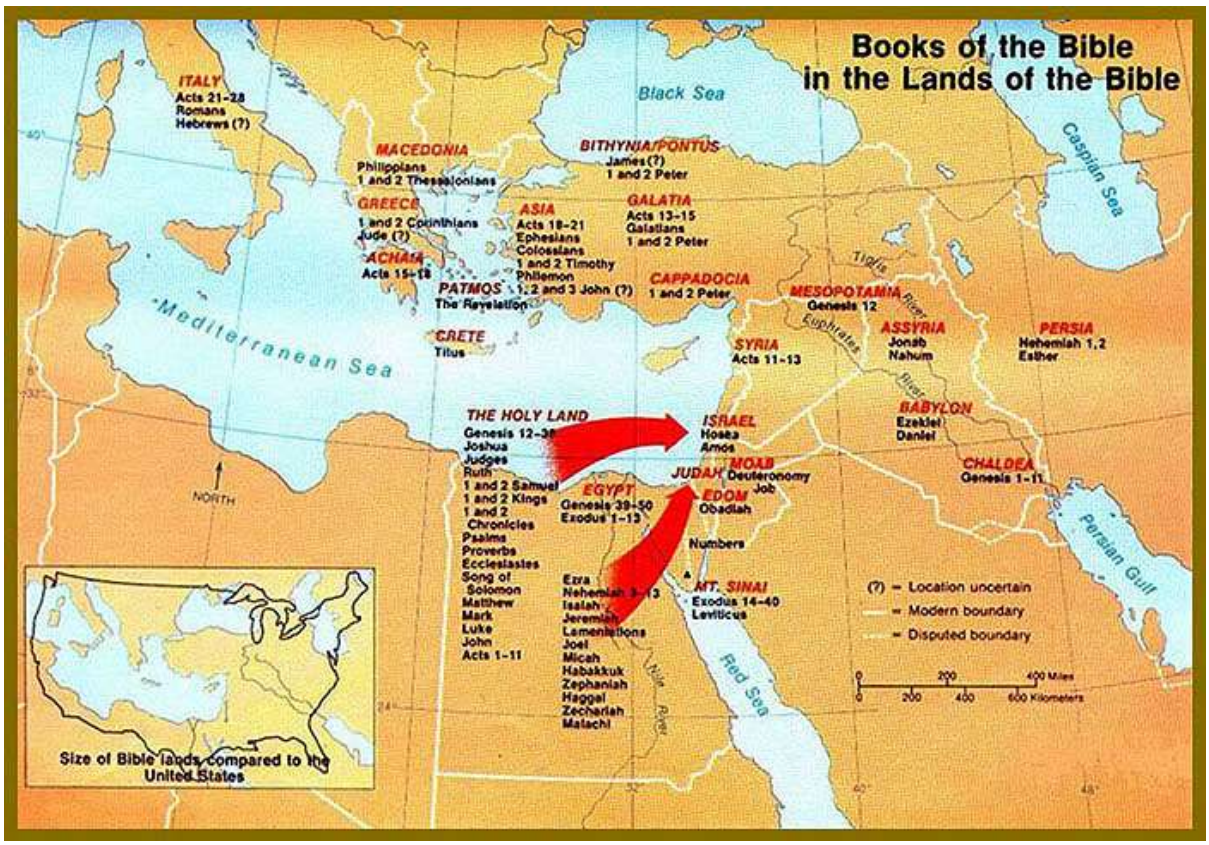
Each of the Gospels and a few other NT books mention various appearances by Jesus after his resurrection, but only Luke notes that Jesus ascended to heaven from the Mount of Olives just outside Jerusalem. Luke also recounts Jesus' discussion with the two disciples on the road to Emmaus (likely modern Qaluniyah, not the Emmaus of the intertestamental period, which lay too far west). Matthew and John note that Jesus also appeared to his disciples in the region of Galilee.



[Source: ESV Study Bible note]

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Lands of the Bible (with references from the OT and NT)



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…Continued from previous page…



Source: New Bible Atlas (IVP, 1985)

(more physical, geological, climate, satellite, bodies and courses of water, etc. available in atlas)

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ISRAEL today



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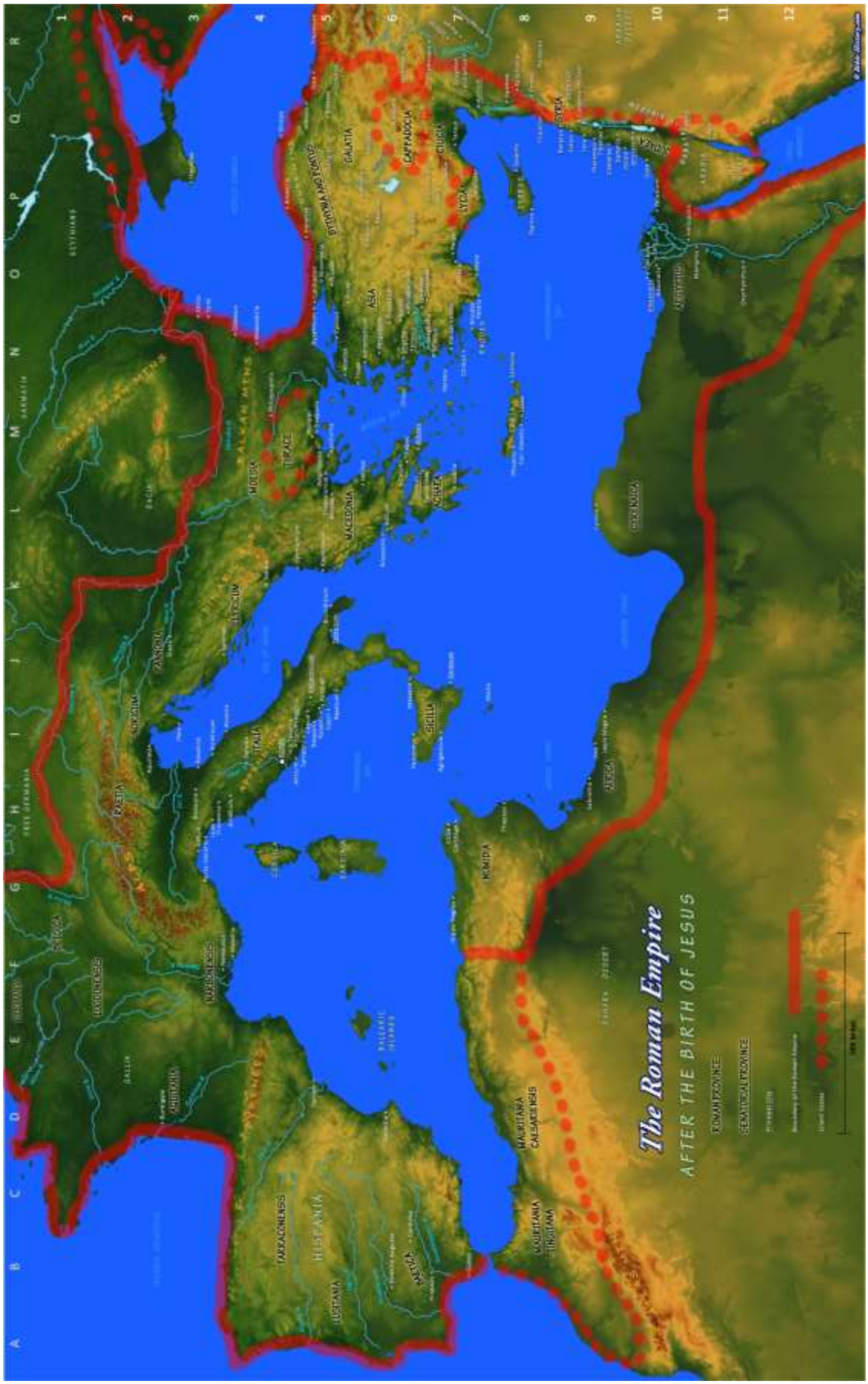
Maps of New Testament Asia





See larger view next page…

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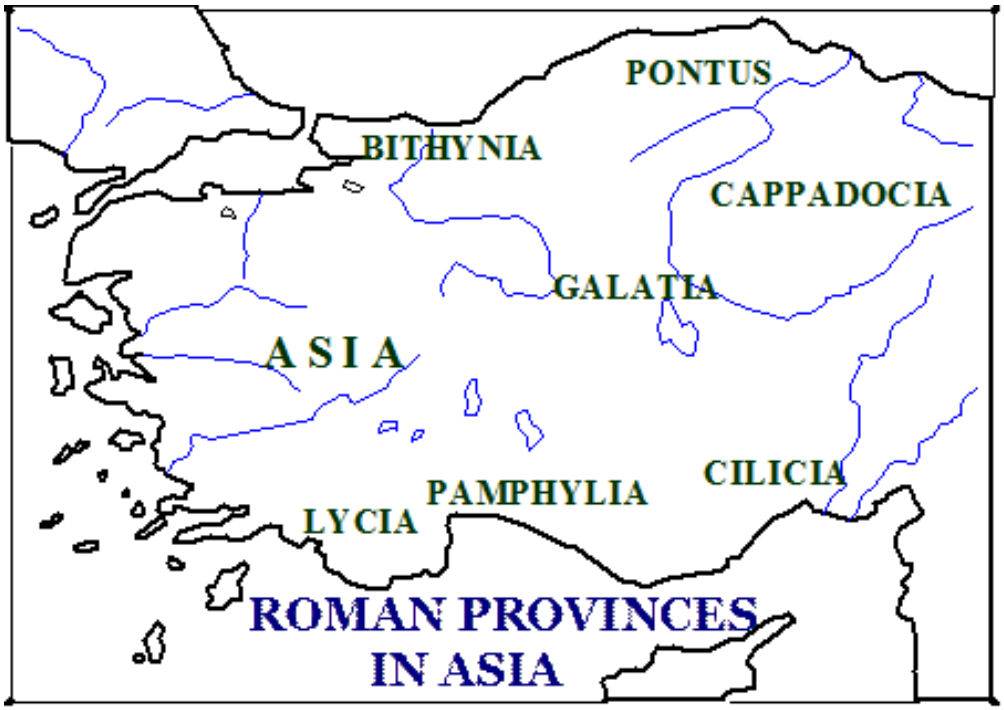


[Source: http://www.bible-history.com/maps/romanempire/roman-empire-time-of-christ.jpg]

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Source: Gene Getz: http://www2.bhpublishinggroup.com/QR/GetzBible/1423/



Source: Dr. Contables' Notes
http://www.soniclight.com/constable/notes/htm/NT/1%20Peter/1Peter.htm

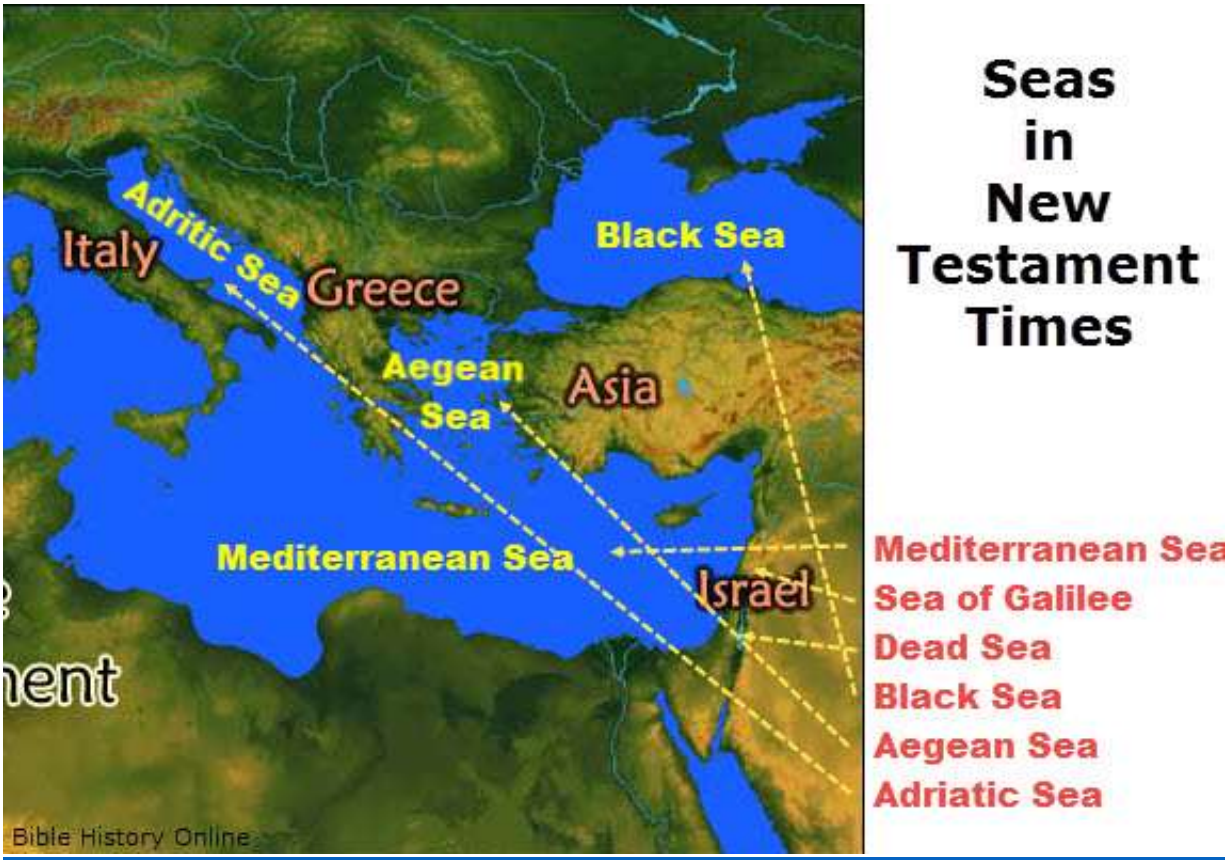
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Peter's Destination

Souce: Halley's Bible Handbook

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The Seas (6 Great Seas)

There were six important seas in the New Testament World, some are mentioned in the Gospels and the Book of Acts.

1. The Mediterranean Sea which bordered the land of Israel on the east as far as Italy on the east.

2. The Sea of Galilee, also called the Sea of Tiberias, mainly associated with the life of Jesus.

3. The Dead Sea, Although it was not mentioned in the New Testament it was in southern Israel.

4. The Black Sea, it was just north of Asia Minor.

5. The Aegean Sea, located between Asia Minor and Greece.

6. The Adriatic Sea, located between Greece and Italy.

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Roman Provinces in Europe (5 Provinces)

1. **Thrace** was the land bordering the southwest corner of the Black Sea.

2. **Macedonia** was the land at the northeast corner of the Aegean Sea, in-between Thrace, Illyricum, and Greece.

3. **Greece or Achaea** was the land southwest of Macedonia, bordering 3 seas.

4. **Illyricum** was the land north of Greece, northwest of Macedonia, and the eastern portion of the Adriatic Sea.

5. **Italy** was the country across the Adriatic Sea from Greece and Illyricum. Rome was the capital of Italy.

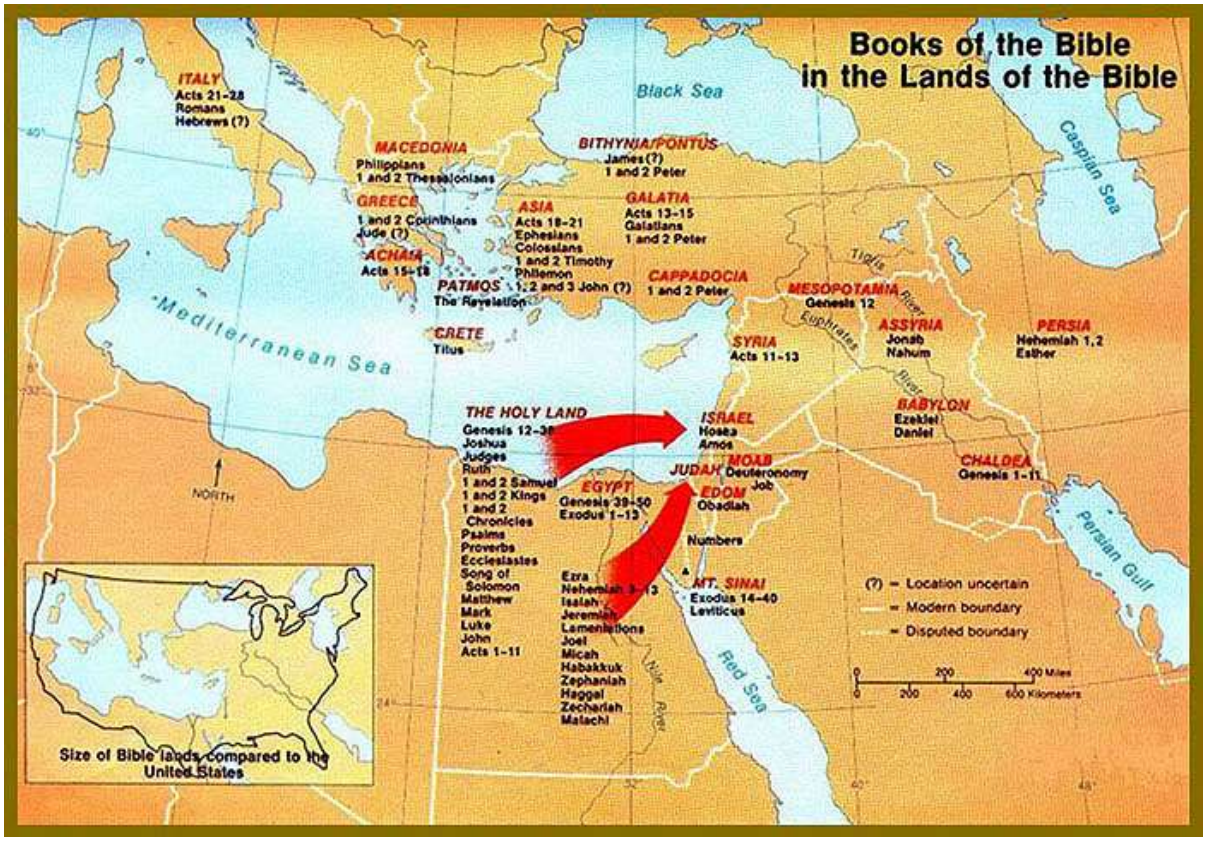
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Precepts for Life Map

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Books of the Bible in the Lands of the Bible



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Paul's Journeys

Acts 9.1-30; 11.25-30; 12.25; 13–14; 15.36–18.22; 18.23–21.17; 27.1–28.16; Galatians 1–2

While traveling to Damascus to persecute Christians there, Paul was himself converted, and in Damascus he was baptized. Then after some time in Arabia he returned to Damascus, visited Jerusalem briefly, and continued actively in evangelism in Cilicia and Syria with Antioch as his base. The church in Antioch sent him together with Barnabas on his first missionary journey. After visiting Jerusalem again he undertook his second and third missionary journeys which took him to Macedonia and Greece with extended periods of activity in Corinth and Ephesus.

During his third and last visit to Jerusalem Paul was arrested and taken first to Caesarea, and then to Rome.

Maps below illustrate the sequence of events narrated in Acts. Paul's own letters would suggest a different reconstruction of the events.



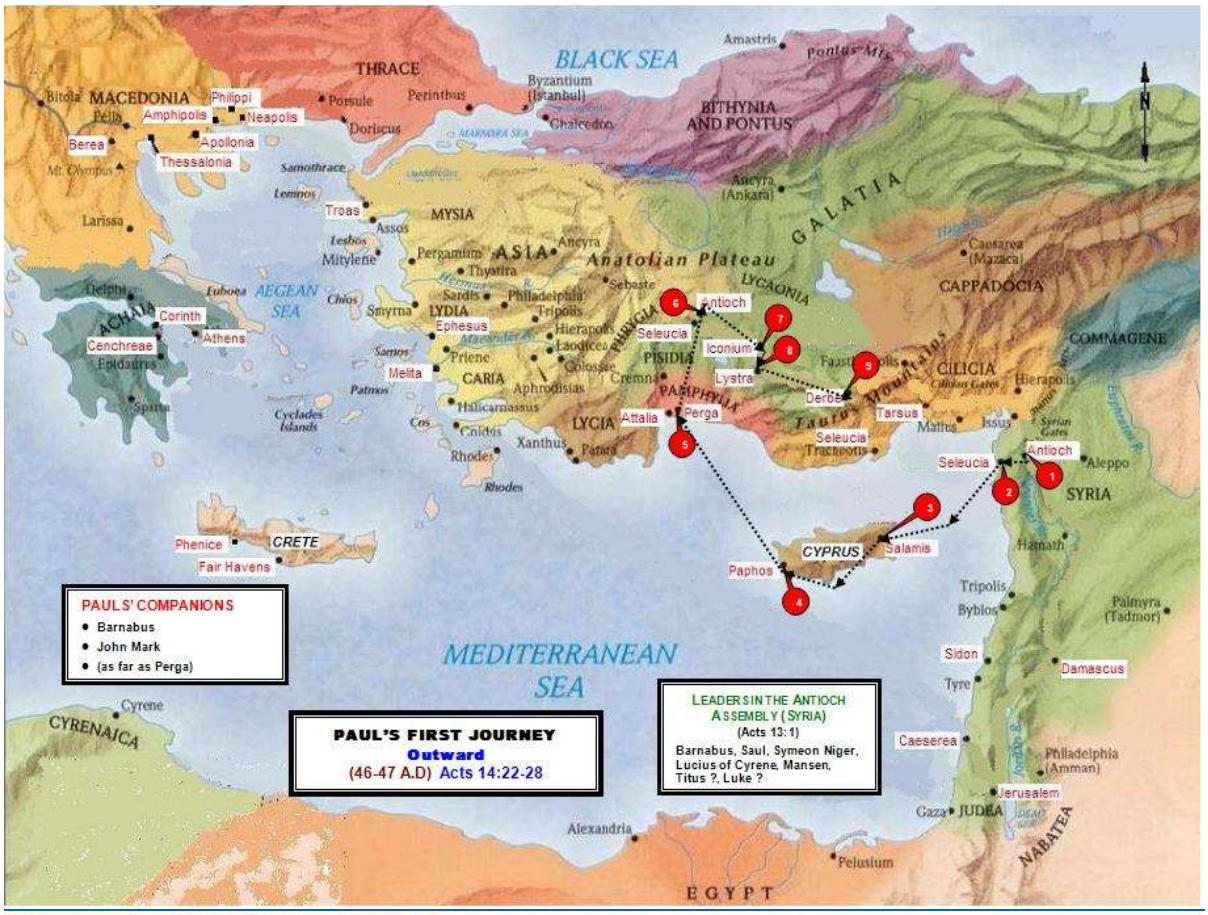


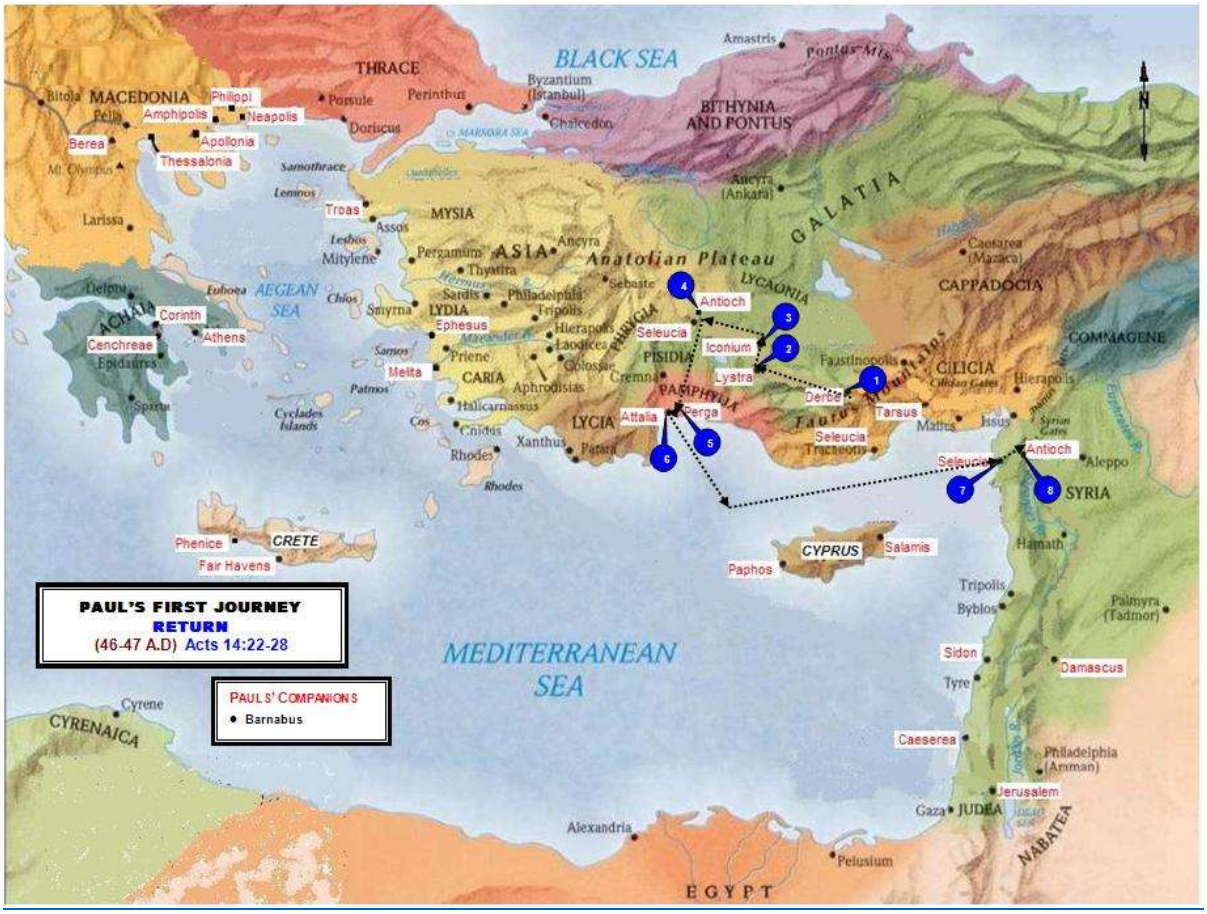


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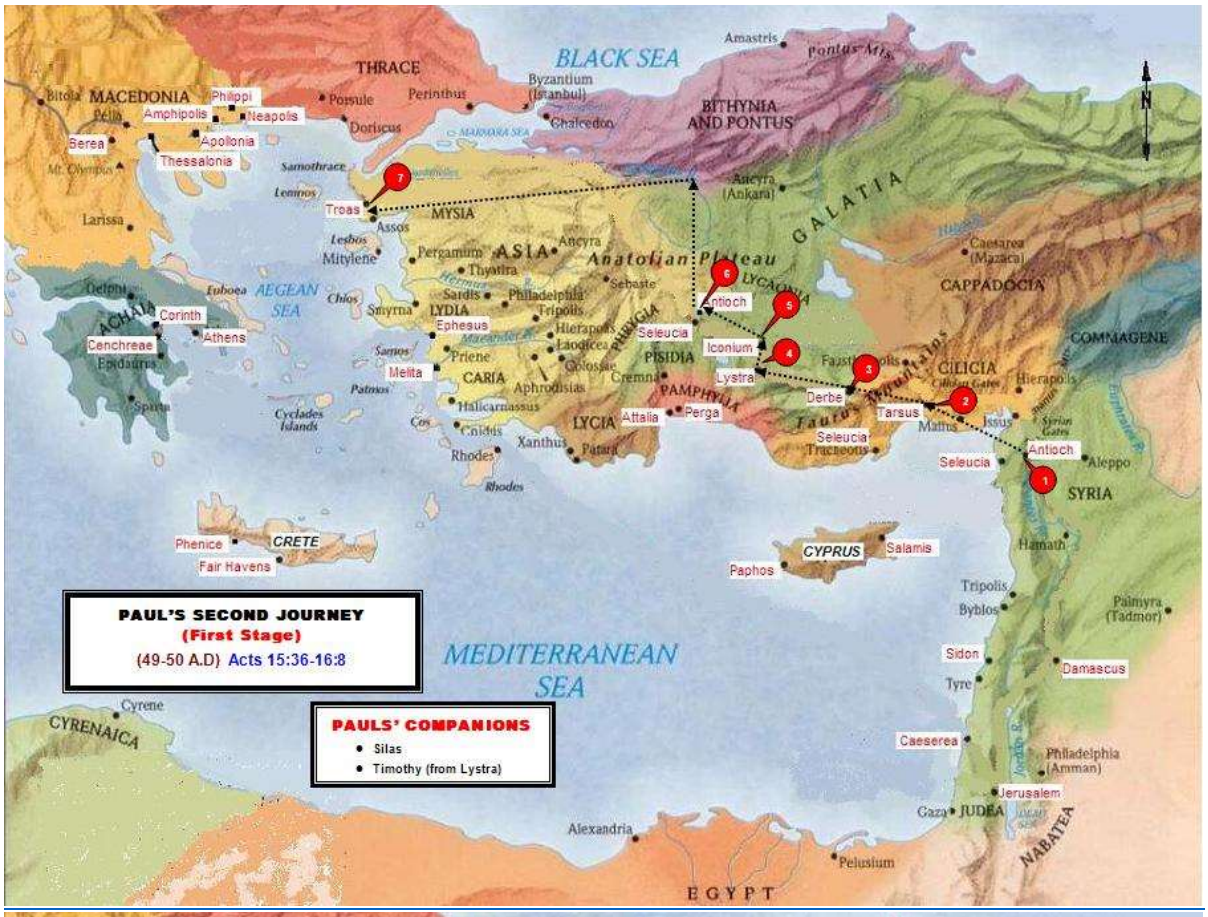


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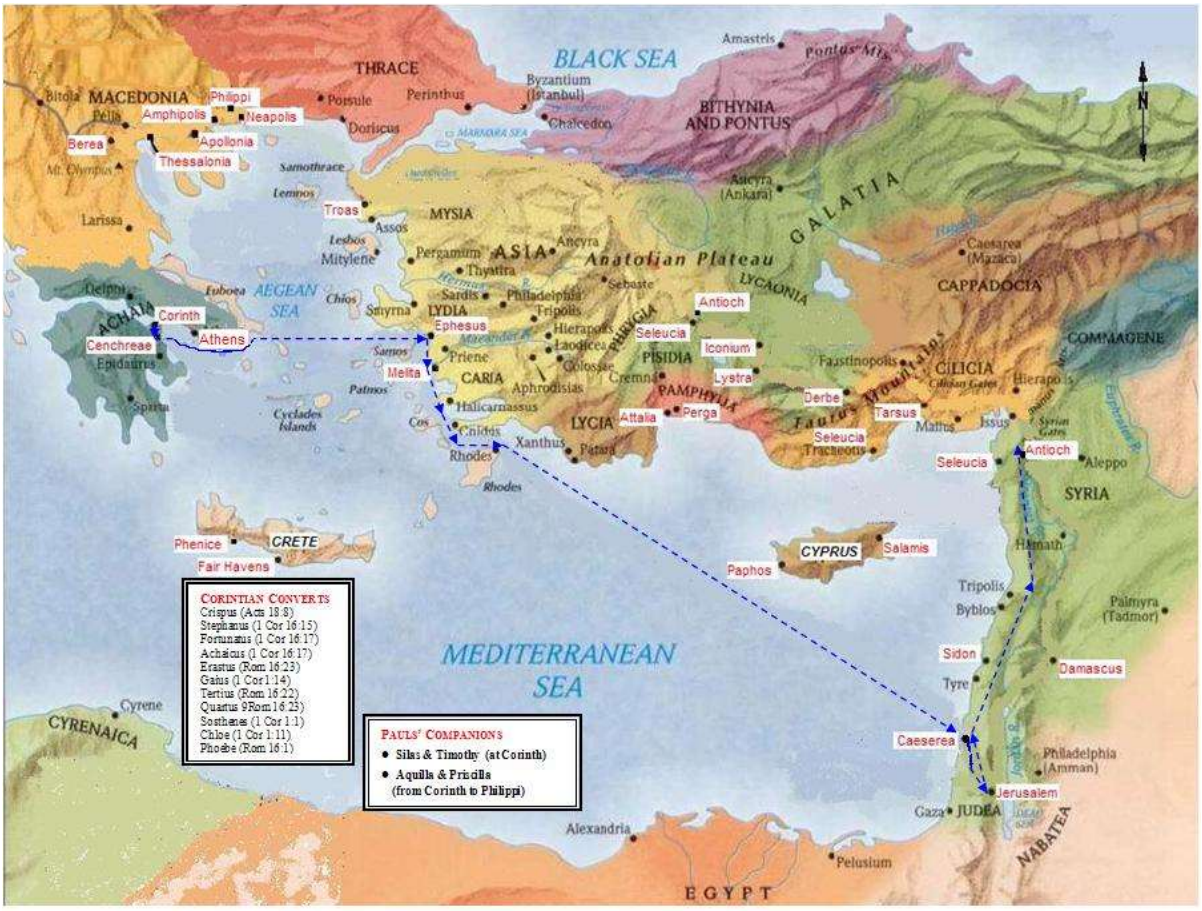
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PAUL'S SECOND MISSIONARY JOURNEY (Second Stage) (51 A.D) Acts 16:8-17:31

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PAUL'S SECOND MISSIONARY JOURNEY (Third Stage) (51-52 A.D) Acts 18:11-18:22

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PAUL'S THIRD MISSIONARY JOURNEY (First Stage) (53-56 A.D) Acts 18:24-19:22



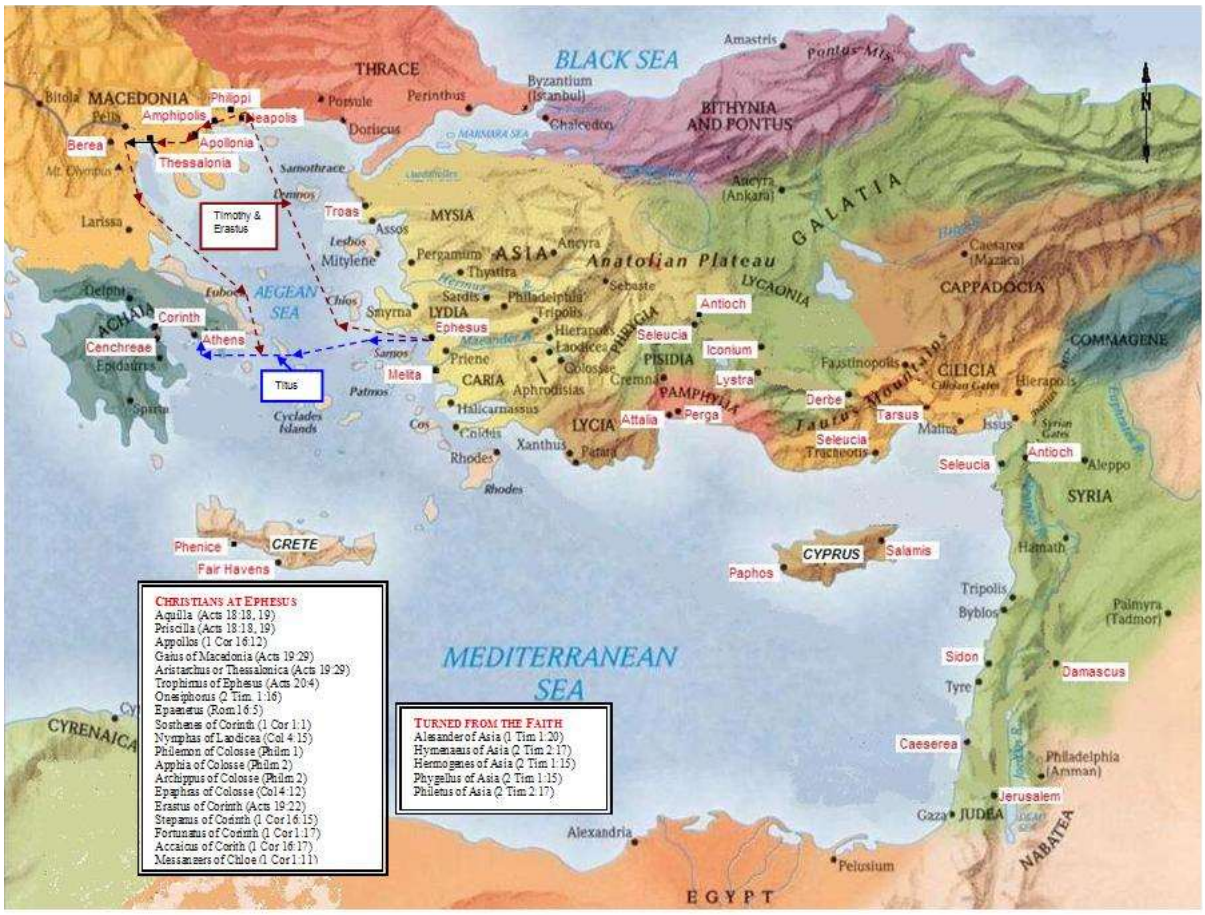
PAUL'S THIRD MISSIONARY JOURNEY (Second Stage) (56 A.D) Acts 18:23-21:17

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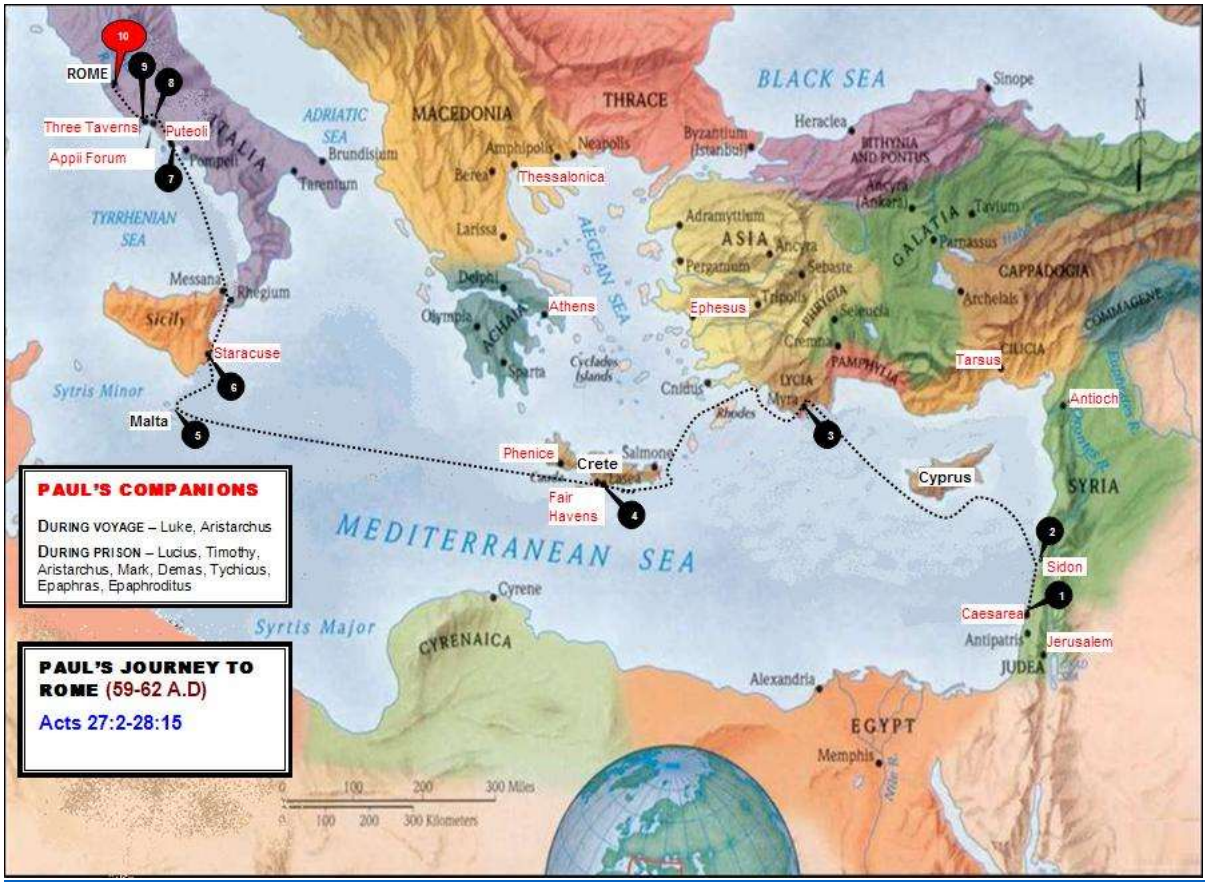


PAUL'S THIRD MISSIONARY JOURNEY (Third Stage) (57 A.D) Acts 18:23-21:17

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THE JOURNEY OF PAUL'S COMPANIONS during his sojourn at EPHESUS (54-56 A.D) Acts 18:23-21:17



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PAUL'S MOVEMENTS AFTER HIS AQUITTAL (62-63 A.D) Rom. 15:24-28; 1 Tim. 1,3,14; Titus 1, 3, 5, 12, 13; Phm. 22

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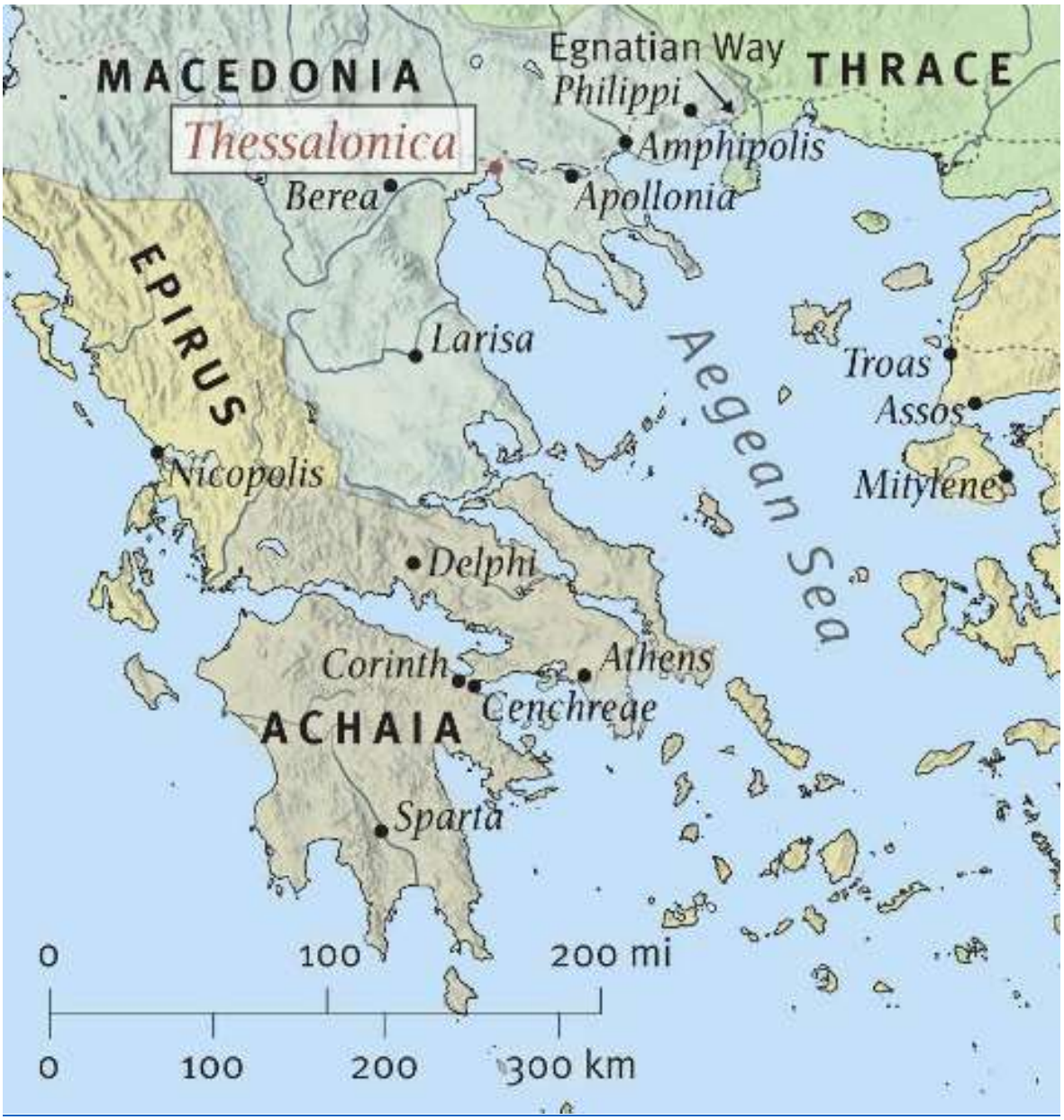


PAUL'S ARREST, SECOND IMPRISIONMENT AND MARTYRDOM (64 A.D)
Col. 4:10; 2 Tim. 1:15-17; 2:9; 4:1, 10, 13-20

[Source: http://www.christianshepherd.org/bible_study_guides/biblical_maps_and_charts/new_testament/]

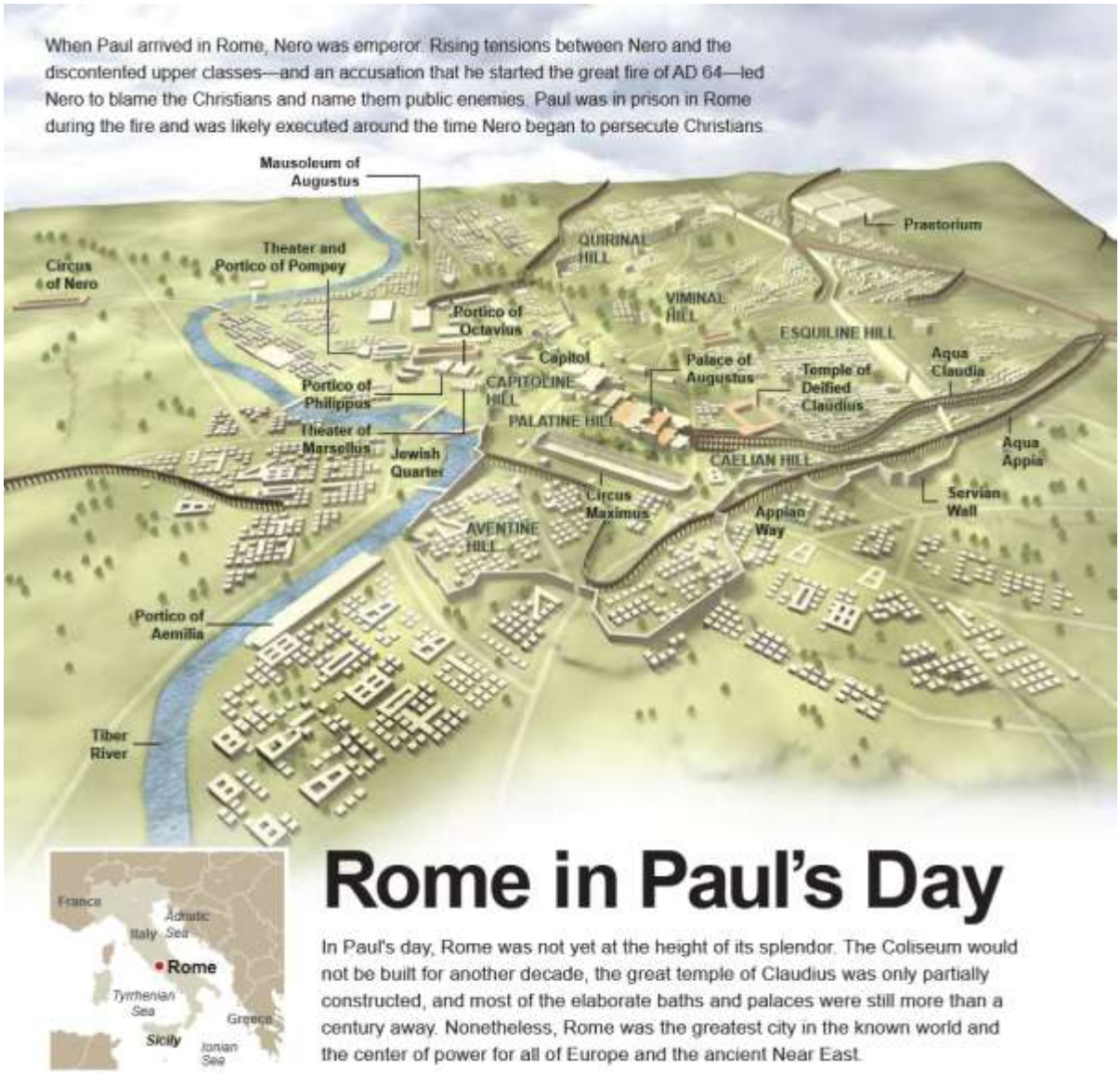


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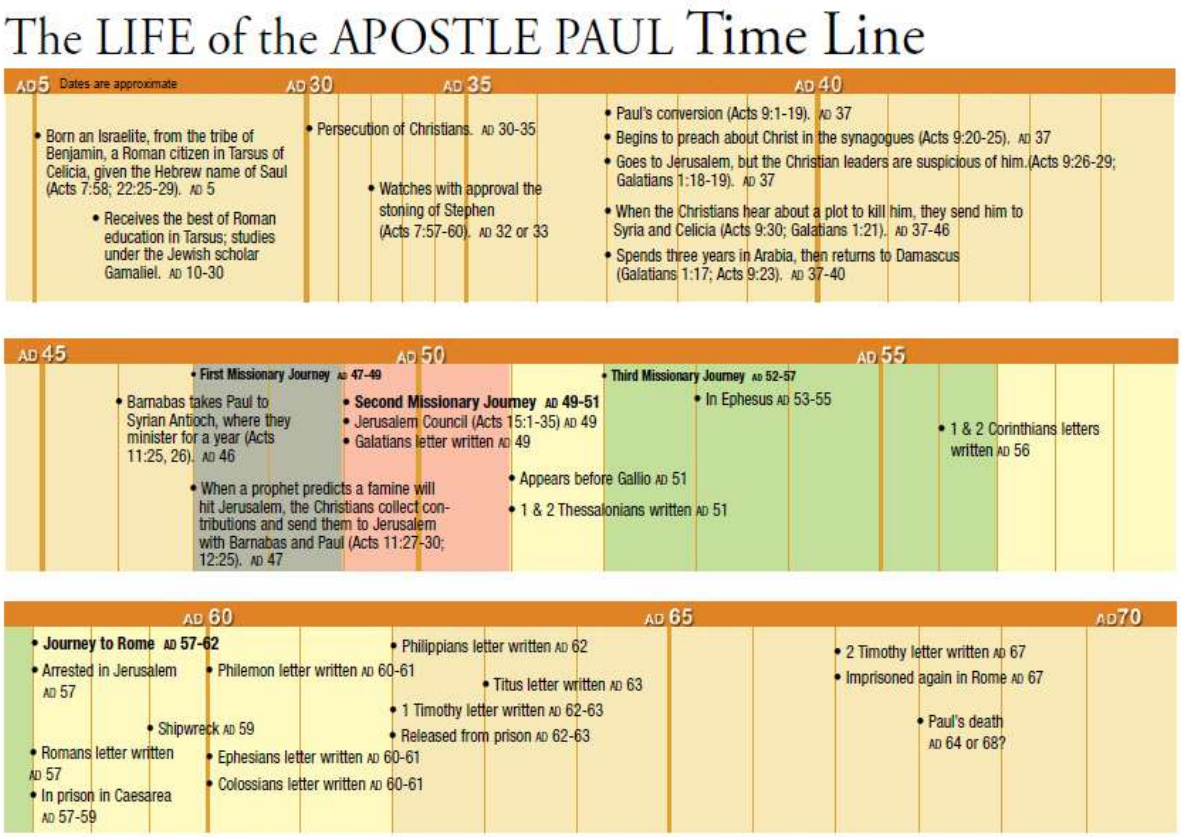




[Source: ESV Study Bible Note]

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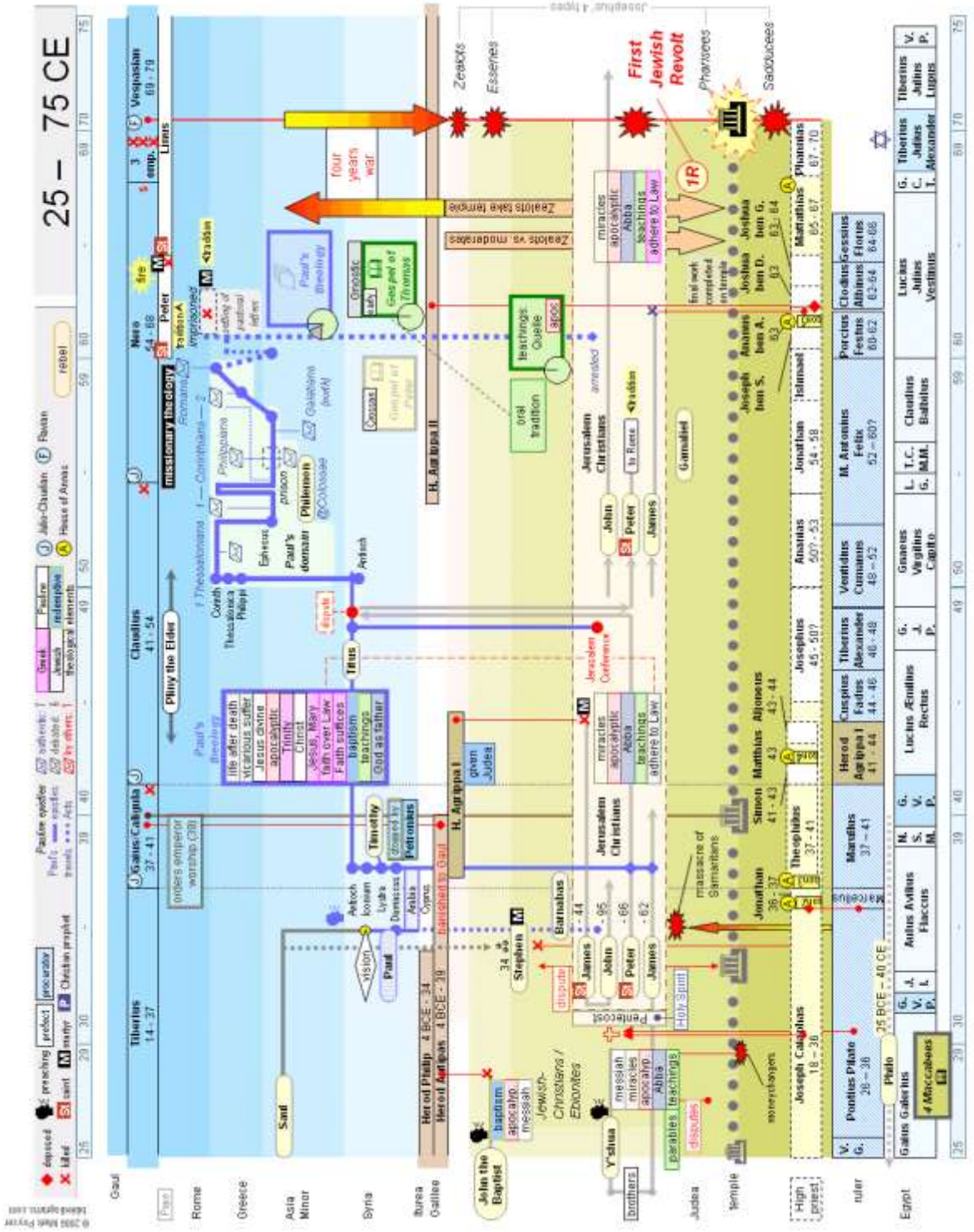




[See also the Paul and His Journeys section in this APPENDIX]

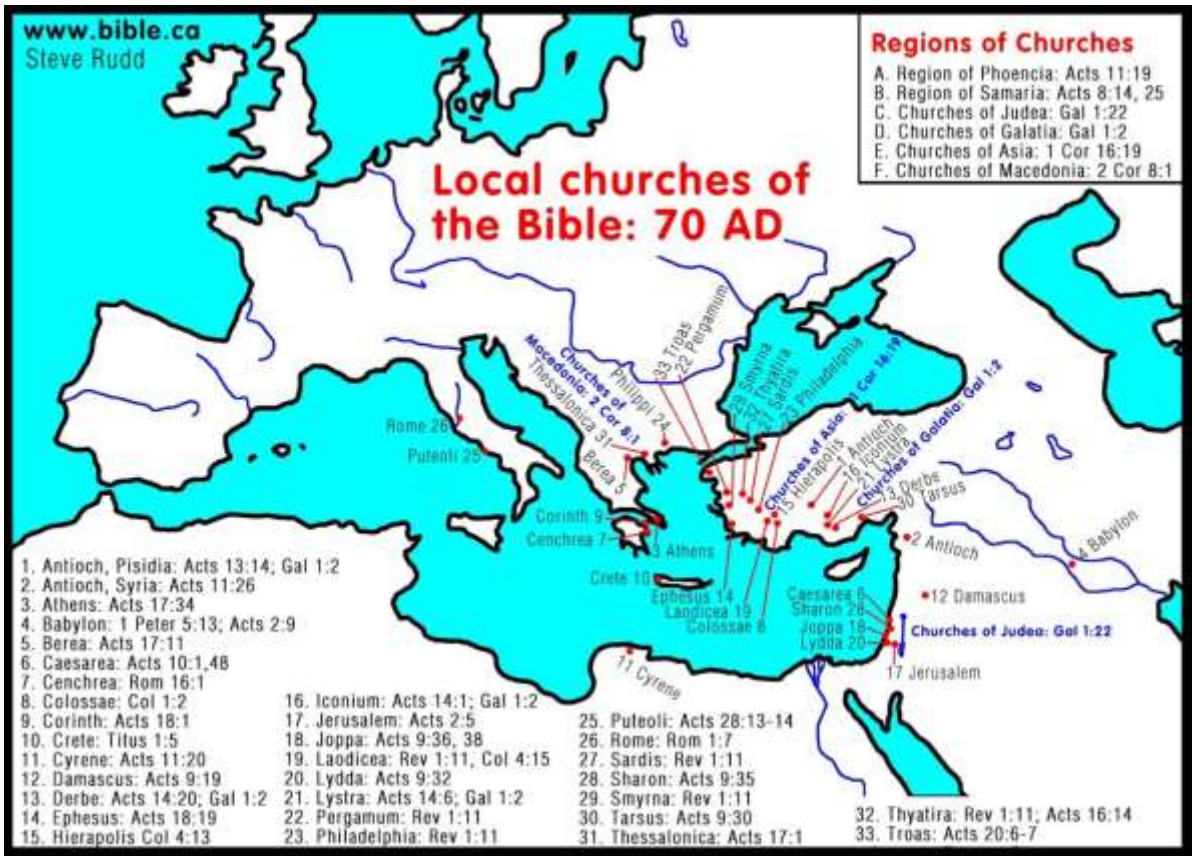
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The critical 50 years

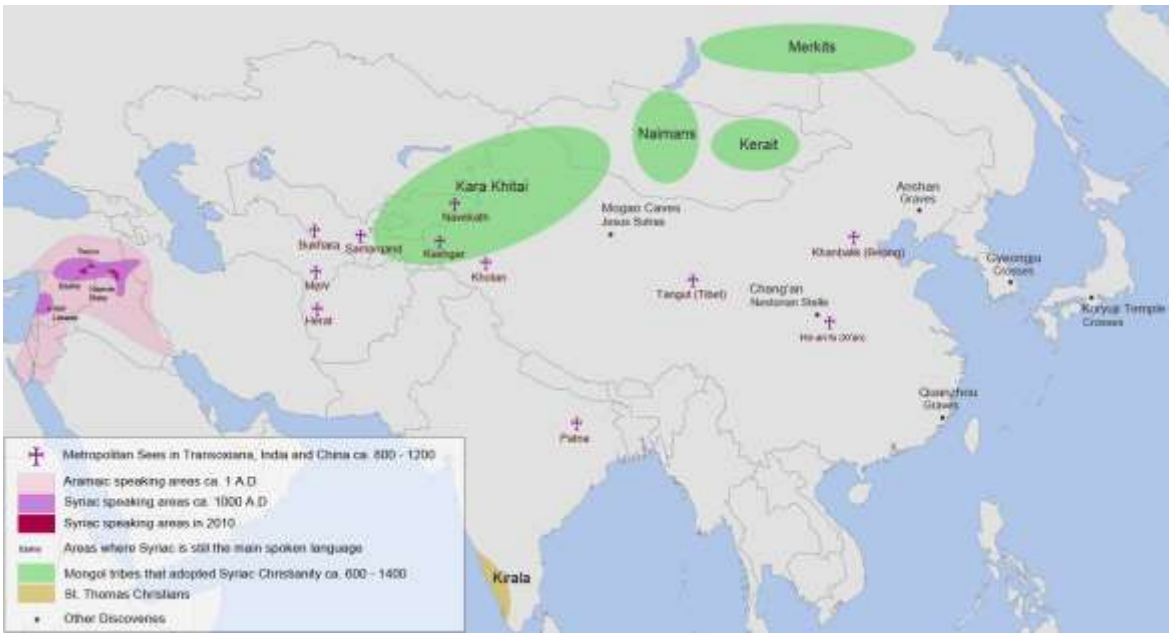


[Source: http://www.bblediagrams.com] (additional NT and Early Church charts and diagrams)

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Syriac Christianity



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Current Maps

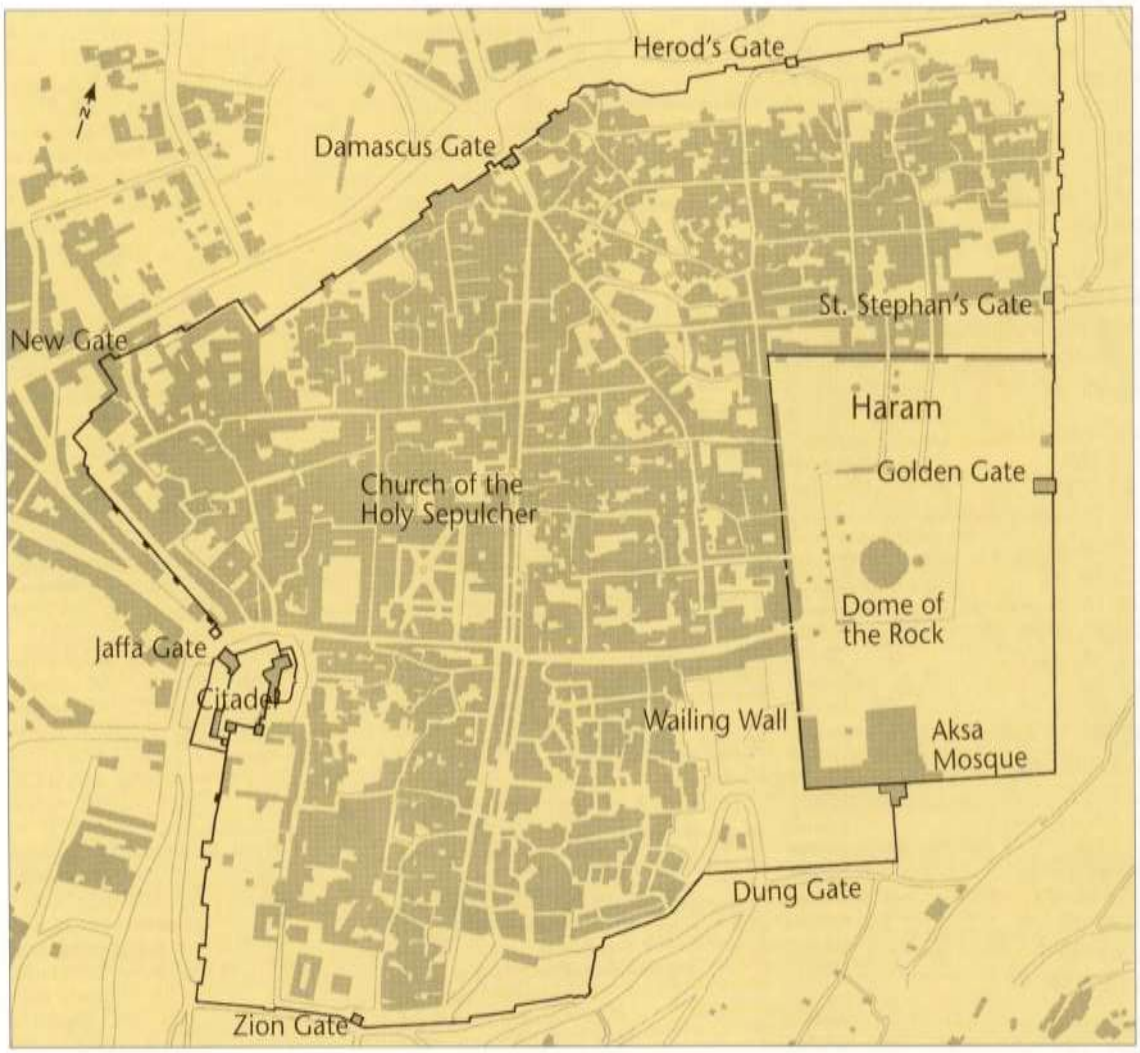


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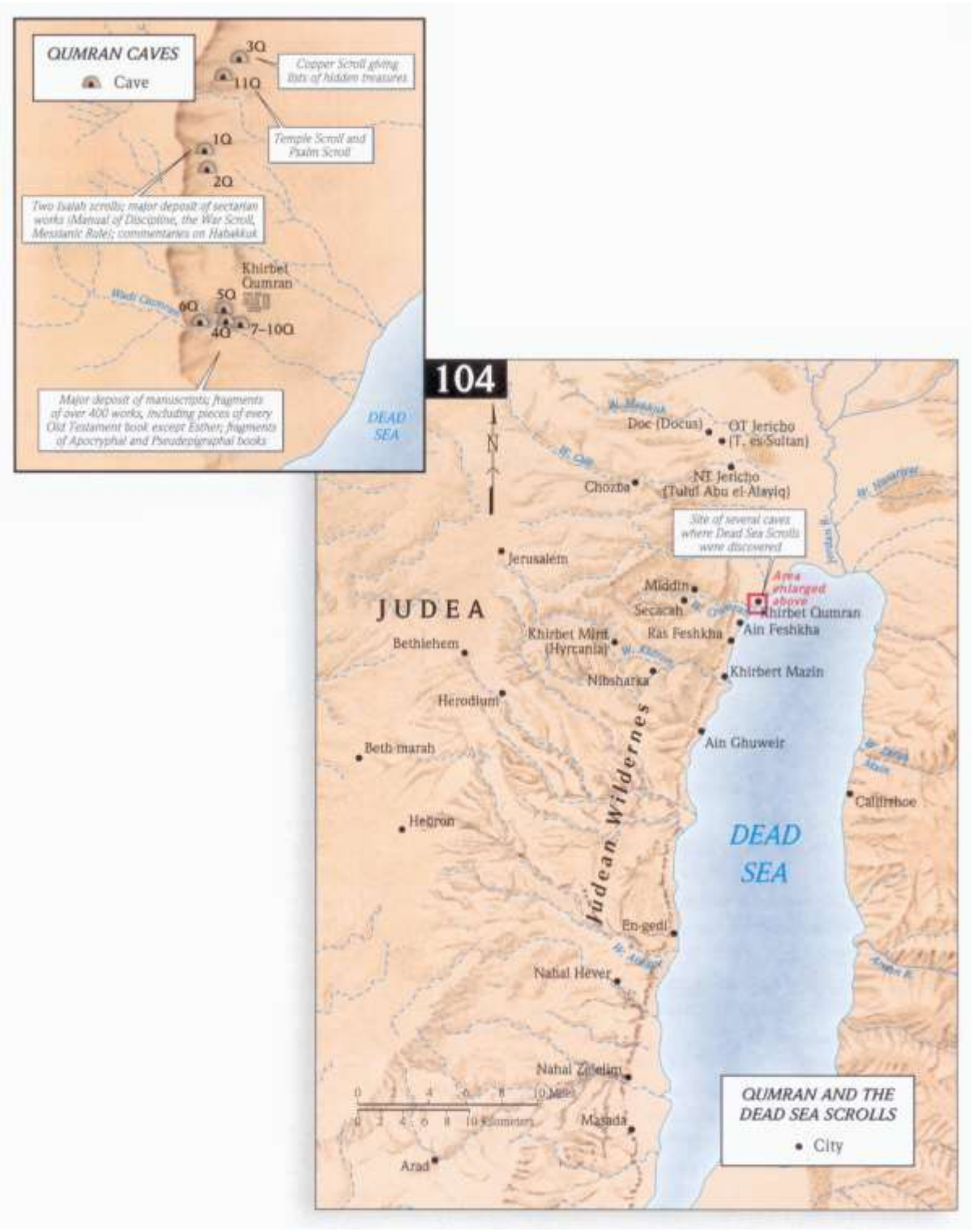


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The Old City of Jerusalem Today

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Map of the Levant



The Levant is a geographic and cultural term referring to the region of the "eastern Mediterranean littoral between Anatolia and Egypt". The Levant includes most of modern Lebanon, Syria, Jordan, Israel, the Palestinian territories, and sometimes parts of Cyprus, Turkey and Iraq, and corresponds roughly to the historic area of Greater Syria; precise definitions have varied. The Levant has been described as the "crossroads of western Asia, the eastern Mediterranean and northeast Africa".

In earlier periods, the *Levant* encompassed all the "Mediterranean lands east of Italy". The term *Levant*, which first appeared in English in 1497, originally meant the East in general. It is borrowed from the French *levant* 'rising', that is, the point where the sun rises. Similar etymologies are found in Ancient Greek Ἀνατολή (*cf.* Anatolia), Germanic *Morgenland* and in the Hungarian *Kelet* which literally means *the place of rising*. Most notably, "Orient" and its Latin source *oriens* meaning "east", is literally "rising", deriving from Latin *orior* "rise".

Today "Levant" is typically used by archaeologists and historians with reference to the prehistory and the ancient and medieval history of the region, as when discussing the Crusades. The term is also occasionally employed to refer to modern or contemporary events, peoples, states or parts of states in the same region, namely Cyprus, Iraq, Israel, the Palestinian territories, Jordan, Lebanon, and Syria (compare with Near East, Middle East, Eastern Mediterranean and Western Asia).



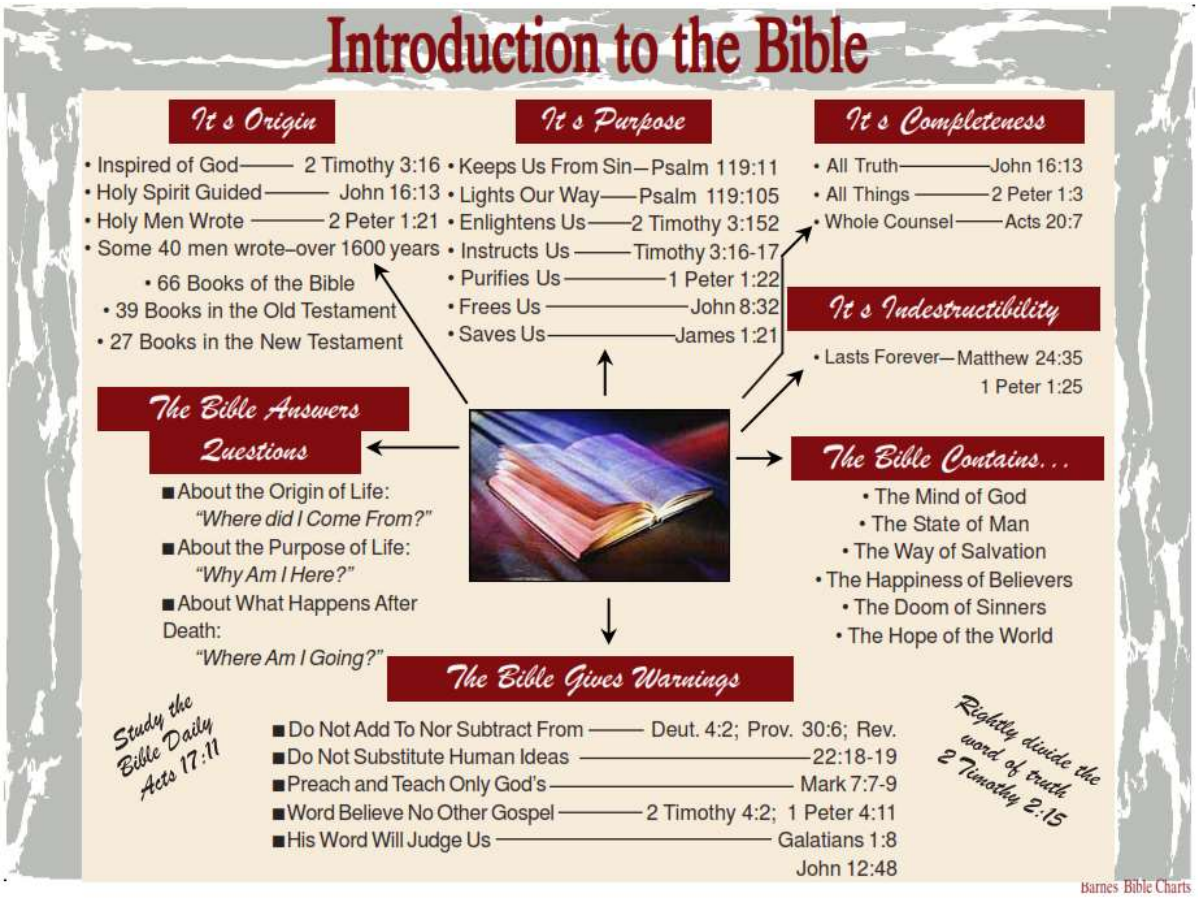
The largest religious and ethnic group in the Levant is Sunni Muslim Arabs, but there are also many other groups. Until the mid-20th century, there were Jews all across the Levant; now most are in Israel. There are many Christian Arabs, belonging to the Antiochian Orthodox (Greek/Eastern Orthodox), Maronite Catholic, belonging to the eastern Catholic, and Oriental Orthodox churches. There are Assyrians, belonging to the Assyrian Church of the East (autonomous) and the Chaldean Catholic Church (Catholic). There are largely Sunni Muslim Kurds. There are Shia Muslims (Alawite, Twelvers, and Ismailis) and Druze. There are Armenians, mostly belonging to the Armenian Apostolic Church. There are a few Arab and Armenian Protestant Christians. There are also Latin Catholics, called Levantines or Franco-Levantines.

[Source: Wikipedia]

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The Holy Bible

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Complete Bible Timeline

(Summary, from Chronological Life Application Study Bible appendix)
https://files.tyndale.com/thpdata/firstChapters/9781414339276.pdf [PDF]

Chronological Life Application Study Bible Devotional

http://chronojourney.com/

Advanced Chronological Bible Study

https://www.freebiblestudy.org/Advanced_Chronological_Bible_Study.pdf [PDF]

Reading the Bible in Chronological Order in One Year (Chart)

http://70030.stablerack.com/images/BibleinChronologicalOrder.pdf [PDF]

The 66 Books of the Bible Study Guide

http://www.christadelphian.or.tz/sites/default/files/66_books.pdf [PDF]

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Sections (Books) of the Holy Bible

The Bible ("Holy Bible") as we know it consists of two main sections – the Old Testament and New Testament

Old Testament

The Old Testament (OT) is an old book made up of several smaller books. It consists of thirty-nine books. According to the Jews the number was twenty-four. They considered the two books of Samuel, Kings, Ezra-Nehemiah, and Chronicles as single books (e.g. not first and second Samuel, but the book of Samuel). The twelve Minor Prophets were also known as the book of the Twelve, reducing them by eleven to a single book. The division of ***Tenach*** (abbreviation of Torah Nebi'im and Chetuvim) is as follows:

(1) The **Torah** (the Law). Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. The Hebrew names for these books are taken from the first word(s) of the book. Genesis for example is 'In (the) beginning', Exodus, 'names', Leviticus 'and he called', Numbers 'in the desert' and Deuteronomy 'words'.

(2) **Nevi'im** (the Prophets). The name of each book in the Nevi'im (Prophets) is based on the name of the main character, the supposed writer of the book, or a description of the contents. The prophets consisted of:

The early prophets: Joshua, Judges, Samuel, Kings.

The later prophets: Isaiah, Jeremiah, Ezekiel, The Twelve (the Minor Prophets).

(3) **Ketuvim** (the Writings). This division is composed of:

the Book of truth: Psalms, Proverbs, and Job;

the Megilloth (Five Scrolls): Song of Songs, Ruth, Lamentations, Ecclesiastes, and Esther;

The Historical books: Daniel, Ezra-Nehemiah, Chronicles.

The number and order of the books in the **Septuagint** (the Jewish Greek version of OT translated from the Hebrew; it began with thr translations of the 1st five books of the OT [i.e., the Torah] around the 3rd century BC) differs from that of the Hebrew Bible. The order in the present editions of our English Bibles and the names of the books are based on the Septuagint, while the number is based on Tenach. As well as the books normally printed in our Bibles (according to Tenach) there are some books in the Septuagint, known as the Deuterocanonical books or Apocrypha.

New Testament

The New Testament (NT) was completed in period of about 50 years. With the spread of Christianity there was also a need to copy the writings of the apostles. In earlier days, individual copyists copied the manuscripts. In later times, it was the practice to dictate the text to a group of scribes. By doing that, a number of manuscripts were prepared at the same time. Just like in the case of the Old Testament, words in these manuscripts sometimes differ from each other. In order to establish the text as closely as possible to the original, scholars apply the discipline of textual criticism to it.

…

The early church did not use the Hebrew and Aramaic Old Testament. They used the **Septuagint**, the Greek translation of the Old Testament. That translation was their bible. The apostle Paul, under the inspiration of the Holy Spirit, quoted from that version, as did other writers of the New Testament.

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Old Testament (OT) in the New Testatment (NT)

Jesus and the OT

An apparently distinctive feature of Jesus' understanding of OT Scripture was that it was fulfilled: not soon to be fulfilled, as at Qumran, but actually fulfilled in his ministry. The casting out of demons was tangible evidence that the kingdom of God had come upon those in his presence (Luke 11:20). This proclamation of the kingdom ('The kingdom of God is at hand!') is drawn from passages in Isaiah (* *e.g.* 40:9; 52:7; 61:1), through the interpretive lens of the Aramaic synagogue: 'The kingdom of your God is revealed!' (* *Targum of Isaiah* 40:9; 52:7). Jesus' proclamation of the fulfilment of Scripture thus established the hermeneutical matrix, in the light of which the NT interprets and utilizes the OT. [Source: New Dictionary of Biblical Theology]

Distinctive emphases in the four Gospels

Although the four Gospels cite and allude to many common Scriptures, their respective uses of the OT are distinctive and clearly serve their respective interests and purposes.

Mark

Mark apparently defines the 'good news' of Jesus Messiah in terms of the fulfilment of Isaiah's oracle of salvation and deliverance: 'See, I am sending my messenger ahead of you, who will prepare your way; the voice of one crying out in the wilderness: Prepare the way of the Lord, make his paths straight' (1:2-3, NRSV; *cf.* Mal 3:1 + LXX Isa 40:3). In other words, the good news of the Christian message is the fulfilment of that for which Israel had for many years longed. Qumran (* *Rule of the Community* 8:12-14; 9:19-20), as well as others (Bar 5:7; *Testament of Moses* 10:1-5), also understood Isa 40:3 as a prophetic text that spoke of restoration. At his baptism the heavenly voice echoed the words of Ps 2:7: 'You are my Son, the Beloved; with you I am well pleased' (1:11, NRSV; *cf.* Ge 22:2; Exodus 4:22-23; Isa 42:1). With this utterance Jesus' identity is made clear. Such recognition will not come forth from a human being until Jesus' death on the cross (* *cf.* Mk 15:39). At the mountain of transfiguration, where Jesus conversed with Moses, the heavenly voice once again spoke, only this time addressing the disciples: 'This is my beloved Son; listen to him' (9:7; *cf.* Ps 2:7; Ge 22:2; Dt 18:15). The injunction to listen is probably an allusion to Dt 18:15 ('The LORD your God will raise up for you a prophet like me [Moses] ... listen to him', NIV). These citations and allusions strongly suggest that Mark understood Jesus as the fulfilment of Jewish messianic expectation. As God's beloved Son and as the prophet who was to come (see 8:28), Jesus was the long-awaited Messiah of Israel.

Matthew

The extensive use of the OT in the Gospel of Matthew is well known. The Matthean evangelist was keenly interested in showing how Jesus fulfilled every aspect of the scriptures. All three components of the Bible, legal, prophetic, and wisdom/praise, have been fulfilled in Jesus. He not only has personally fulfilled the requirements of the law, but also is the law's master interpreter. He not only fulfilled messianic prophecies, but is also Israel's greatest prophet. Finally, he is the incarnation of Wisdom itself, an unparalleled master teacher. The evangelist's practice of finding new meaning in old tradition (whether OT or Christian tradition), which parallels that of Qumran, may very well be reflected in a verse found only in his Gospel: 'Every scribe who has been trained for [or by] the kingdom of heaven is like a householder who brings out of his treasure what is new and what is old' (13:52).

Luke/Acts

The OT functions in the writings of the Lukan evangelist in ways that are clearly distinct from its functions in the other three Gospels. He does not punctuate the tradition with proof texts as do Matthew and John; rather, he punctuates his narrative with speeches that are full of OT words and phrases (esp. the speeches in the birth narratives). Another distinctive feature is Luke's dependence upon the LXX. Indeed, the evangelist deliberately imitates the style of the Greek OT. But this imitation

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does not involve only style; it involves substance too. It is probable that the Lukan evangelist understood the story of Jesus (the Gospel) and the early church (the book of Acts) as the continuation of the biblical story. This is probably part of the meaning of the risen Jesus' statement to his disciples that ‘everything written about me in the law of Moses and the prophets and the psalms must be fulfilled’ (24:41-47; *cf.* 24:26-27).

John

At first glance John's use of the OT appears to be very much the same as Matthew's. Like Matthew, the fourth evangelist formally quotes the OT several times, many times with reference to the ‘fulfilment’ of something. But in other important ways the OT functions in John quite differently. Even in the case of the quotation formulas, John's purpose is very different. Unlike Matthew's, John's formulas appear to make up a pattern, a pattern that accentuates the theological development of the gospel narrative. In the first half of his Gospel, the evangelist introduces Scripture in a variety of ways, though usually using the word ‘written’ (1:23; 2:17; 6:31, 45; 7:38, 42; 8:17; 10:34; 12:14). In the second half he invariably introduces Scripture with ‘in order that it be fulfilled’ (12:38, 39-40; 13:18; 15:25; 19:24, 28, 36, 37). What is the meaning of this pattern? The answer may be deduced from the summary in 12:37 and the citation that follows in verse 38: ‘Though he had done so many signs before them, yet they did not believe in him; it was that the word spoken by Isaiah might be fulfilled’. The ‘signs’ to which reference is made are those of the first half of the Gospel. The scriptural citations in the first half of the Gospel demonstrate that Jesus conducted his ministry in keeping with scriptural expectation (‘as it is written’). For example, Jesus' zeal for the temple is related to Ps 69:9; the feeding of the five thousand is related to Ps 78:24; his appeal to the testimony of two witnesses is related to Dt 17:6 (or 19:15); his claim to be God's Son is related to Ps 82:6; and his riding the donkey is related to Zec 9:9. In some of these instances the evangelist could have introduced the OT citation with reference to fulfilment (compare the citation of Zec 9:9 in Mt 21:4-5), but he did not. It is not until Jesus is rejected, despite his signs, that the Scriptures are said to be ‘fulfilled’. It is in Jesus' rejection and crucifixion that the Scriptures find their ultimate fulfilment. Far from proving that Jesus did not fulfil the Scriptures, and so could not be Israel's Messiah, Jewish unbelief and obduracy specifically fulfilled Isa 53:1 (‘Lord, who believed ...?’) and Isa 6:10 (‘He blinded their eyes ...’). In each action taken against Jesus, including the treachery of Judas, Scripture is fulfilled. It is apparent that the fourth evangelist wishes to show that it is in his passion, Jesus' ‘hour of glorification’ (17:1), that the Scriptures are truly fulfilled.

Paul

Paul cites the OT some one hundred times (slightly more, if the disputed letters are included). More than sixty of these quotations agree with the LXX, though many of these agree with both the LXX and the MT (some forty in all; *e.g.* Ro 2:6; 3:4,13,18; 4:17,18; *etc.*). Several quotations agree with the LXX, but not with the MT (some sixteen in all; *e.g.* Ro 2:24; 3:14; 4:3,7-8; 9:29; *etc.*). A small number agree with the MT and against the LXX (* *e.g.* Ro 1:17; 11:4,35; 12:19; 1Co 3:19; Ga 3:11). A larger number of others disagree with both the LXX and the MT (* *e.g.* Ro 3:10-12,15-17; 9:9,17,25,27-28,33; 10:6-8; *etc.*). Ten others are debatable (* *e.g.* Ro 3:20; 9:20; 11:1-2; 12:16-17; 1Co 2:9; *etc.)*. Paul's allusions to Scripture are as important for his theology as his formal citations, as will be seen in the following example.

One of the most intriguing instances of Paul's use of the OT is seen in the allusion to Dt 30:12-14 (and 9:4a) in Ro 10:6-8. Whereas Moses spoke of God's ‘commandment’ not being too far off (either up in heaven or beyond the sea), so that failure to obey it cannot be excused, Paul speaks of Christ. As unusual as Paul's exegesis appears, it is not entirely novel. The author of Baruch has alluded to this passage from Deuteronomy, and has applied it to Wisdom: ‘Who has gone up into heaven, and taken her, and brought her down from the clouds? Who has gone over the sea, and found her ...?’ (Baruch 3:29-30). As already noted, comparisons between Christ and wisdom were sometimes made. But Baruch's parallel usage leaves some components of Paul's exegesis unclear. Scholars have called attention to the paraphrase of Dt 30:12-13 in the *Fragmentary Targum,* which reads (with italics showing departures from the Hebrew): ‘The Law is not in heaven that one may say: “ *Would that we had one like the prophet Moses who would ascend to heaven and fetch it for us* and make us hear the commandments that we might do them.” Neither is the Law beyond the Great Sea that one may say: “Would *that we had one like the prophet Jonah who would descend into the depths of the Great*

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Sea and bring it up for us and make us hear the commandments that we might do them."' The point of the Hebrew is that the law has been given once and for all. There is no need for a prophet to ascend to heaven or to traverse the sea to obtain it. The Aramaic paraphrase illustrates this point with two biblical characters whose experiences roughly match the language of the passage. Moses, it was believed, had ascended to heaven when he received the law from God. For example, in *Targum Pseudo-Jonathan* Dt 34:5 we are told that Moses 'brought it [the law] from heaven'; and in *Pesiqta Rabbati* 4:2: 'Moses went up to heaven' (see also *Biblical Antiquities* 15:6; 2Es 3:1-8). These traditions are based on Ex 19:3,20, where God summons Moses to meet him on the mountain. The reference to the sea, of course, provides the link to Jonah. In fact, the Targum's 'descend into the depths' draws the OT passage into closer alignment with Jonah's experience, for the prophet did not go across the sea; he went down into it (see the reference to 'abyss' in Jon 2:3; *cf.* v. 6). In the NT, of course, both Moses and Jonah are compared to Christ, at points that are relevant to the traditions just reviewed. Like Moses, Jesus brings a new law from heaven (Mk 9:2-8; Jn 3:13-14; 1:17); like Jonah, Jesus descends into the abyss (Mt 12:39-40; 16:4; Lk 11:29-30). Paul presupposes these Jewish and Christian traditions (* *cf.* Ep 4:8-10), and has combined them in his own way. His point in Ro 10:4-13 is that Christ has accomplished salvation. All that is now required is faith. No one needs to ascend to heaven to bring Christ down, for he has already descended. No one needs to descend into the abyss to raise him up, for he has already been resurrected. Redemption has been accomplished. All that remains is the confession of faith (Ro 10:8-10, citing and interpreting Dt 30:14). By faith in what God has accomplished through Christ, God's righteousness may be obtained.

Hebrews and the General Epistles

The author of Hebrews explicitly cites the OT some thirty-six times, alludes to it another thirty-five times, and summarizes OT passages or stories another eighteen times. The author makes use of the LXX, but it is not clear exactly which version of it is used. Use of the OT in Hebrews is distinctly un-Pauline. Never is Scripture introduced with *gegraptai* ('it is written'). While several studies have looked to Philo or Qumran as the background against which Hebrews might be understood, the exegesis of its author is neither allegory nor *pesher.* He has developed his own style of typological exegesis, in which he compares Christ and the church against OT figures and institutions (figures such as Moses, angels and especially Melchizedek; institutions such as the priesthood and the sin offering). Unlike midrash, *pesher,* or even allegory, typology is primarily interested in biblical *events* and not in the biblical *text.*

Revelation

In the book of Revelation Scripture is never cited. No introductory formula appears (such as 'as it is written'), nor is Scripture (graphē) even mentioned. Yet Revelation is full of echoes and allusions to words and phrases drawn from the Bible. The seer envisages conflict with representative beasts (drawing upon Ezekiel and Daniel), a new Jerusalem, a new temple, and a new covenant (drawing on Ezekiel and Isaiah), and a return to the bliss of Paradise (drawing upon Genesis and the 'tree of life'). This expectation returns the end to the beginning, as earthly and heavenly history comes full circle and human and cosmic redemption is completed.

Continuity Between the Testaments

One of the most important assumptions underlying the NT's use of the OT is that of fulfilment and continuity. NT usage of the OT cannot be reduced to mere proof-texting and apologetic. The purpose, structure and content of OT theology lie behind the major theological themes of the NT. Beliefs in and about the only God and Creator, who establishes a covenant with a chosen people and who promises redemption and salvation, are the beliefs presupposed in NT theology and its exegesis of specific OT passages.

The advent of Jesus not only fulfils prophetic and messianic expectations of the Scriptures of Israel; it also continues the story of Israel. Recognition of this important fact should warn Christians against neglect of the OT and failure to appreciate the inherently Jewish nature of Christianity. This means that Christian biblical theology must take fully into account the theology of the OT and never develop NT theology apart from it. [Source: New Dictionary of Biblical Theology]

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Languages of the Bible

The **Old Testament** was written in **Hebrew** and some parts in **Aramaic**. Almost 99% of the Old Testament was written in the Hebrew language (23,213 verses). The Aramaic section is very small. It consists of a few chapters and verses in Genesis (31:47, two words); Ezra (4:8-6:18; 7:12-26); Jeremiah (10:11); Daniel (2:4-7:28).

The original language of the **New Testament** is **Greek**. Greek was the dominant language during the time when the New Testament was written. The Greek of the New Testament was called the Koinē, common Greek. It was the Greek used by all the Greek-speaking people at that time.

Even though the Greek conquerer, Alexander the Great, did not live long; he made a lasting impact on the world. He gathered an army that consisted of people from many parts of his empire. These people used Greek to communicate with each other. The cities that he conquered also took Greek as their language of communication. These developments led to a significant change in the Greek language. The so-called Classical Greek, in which the great Greek literature was written, became *Koine* Greek, common Greek. It was the *lingua franca,* the common communication language between the people of the Greek empire. The Greek culture and language conquered the world, and the world conquered the Classical Greek language. Greek became the language of the world. This period of the Greek language is known as the *Koine Greek* or *Hellenistic period* (330 BC-AD 330).

…

We do not know exactly when and how, but Palestine also came under Alexander's control. When Alexander died at the age of 32, his four generals divided his empire among themselves. One of these generals, Ptolemy, took control of Egypt and made the new city of Alexandria his capital. More Jews from Palestine were added by him to the Jewish population in Alexandria. The Jewish population of Egypt at this time was sufficient for Alexandria to become an important centre of Hellenistic Judaism. These Jews came under the influence of the Greek culture and language. Godly Jews, however, did not live by the morals of the Greeks. They kept the Law of God. Since most of them could no longer read the Hebrew language, the need for the Old Testament in the Greek language became evident. A translation of the Old Testament Pentateuch was prepared. This translation, which consisted of the Pentateuch, the five books of Moses, is known as the **Septuagint** (the Greek word for seventy) because of a tradition that said that seventy (actually seventy-two) elders translated the work in seventy-two days. It is said, that at a later period elders translated all the books of the Old Testament. The title Septuagint, abbreviated as LXX, was then applied to the whole Bible. The New Testament was heavily influenced by this translation.

More…

(From Introduction to Biblical Languages, by Dr Franklin S Jabini)

[Source: http://www.sats.edu.za/userfiles/Introduction%20to%20biblical%20languages%20March%202011.pdf] PDF

See also:
What Was the Original Language of the Bible?
http://www.bibleodyssey.org/en/tools/bible-basics/what-was-the-original-language-of-the-bible.aspx

The Languages Spoken by Jesus
https://www.tms.edu/m/tmsj20e.pdf [PDF]

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The Septuagint

Septuagint - What is It?
Septuagint (sometimes abbreviated LXX) is the name given to the Greek translation of the Jewish Scriptures. The Septuagint has its origin in Alexandria, Egypt and was translated between 300-200 BC. Widely used among Hellenistic Jews, this Greek translation was produced because many Jews spread throughout the empire were beginning to lose their Hebrew language. The process of translating the Hebrew to Greek also gave many non-jews a glimpse into Judaism. According to an ancient document called the *Letter of Aristeas*, it is believed that 70 to 72 Jewish scholars were commissioned during the reign of Ptolemy Philadelphus to carry out the task of translation. The term “Septuagint” means seventy in Latin, and the text is so named to the credit of these 70 scholars.

Septuagint - Influence on Christianity
The Septuagint was also a source of the Old Testament for early Christians during the first few centuries AD. Many early Christians spoke and read Greek, thus they relied on the Septuagint translation for most of their understanding of the Old Testament. The New Testament writers also relied heavily on the Septuagint, as a majority of Old Testament quotes cited in the New Testament are quoted directly from the Septuagint (others are quoted from the Hebrew texts). Greek church fathers are also known to have quoted from the Septuagint. Even today, the Eastern Orthodox Church relies on the Septuagint for its Old Testament teachings. Some modern Bible translations also use the Septuagint along side Hebrew manuscripts as their source text.

Septuagint - What Does It Contain?
The Septuagint contains the standard 39 books of the Old Testament canon, as well as certain apocryphal books. The term "Apocrypha" was coined by the fifth-century biblical scholar, Jerome, and generally refers to the set of ancient Jewish writings written during the period between the last book in the Jewish scriptures, Malachi, and the arrival of Jesus Christ. The apocryphal books include Judith, Tobit, Baruch, Sirach (or Ecclesiasticus), the Wisdom of Solomon, First and Second Maccabees, the two Books of Esdras, additions to the Book of Esther, additions to the Book of Daniel, and the Prayer of Manasseh.

The Apocryphal books were included in the Septuagint for historical and religious purposes, but are not recognized by Protestant Christians or Orthodox Jews as canonical (inspired by God). Most reformed teachers will point out that the New Testament writers never quoted from the Apocryphal books, and that the Apocrypha was never considered part of the canonical Jewish scripture. However, the Roman Catholic Church and the Orthodox churches include the Apocrypha in their Bible (except for the books of Esdras and the Prayer of Manasseh).

[Source: http://www.allabouttruth.org/Septuagint.htm]

Alternate source: http://www.septuagint.net/

See also:

Septuagint: Introduction [Note: Writer has Catholic training]
http://www.kalvesmaki.com/LXX/index.htm

Notes on the Septuagint (by R. Grant Jones) – includes comparisons of Septuagint, Masoretic, AV, etc. (190 pages) [Layman (Physicist)]
http://www.areopage.net/PDF/LXXNotesFeb06.pdf [PDF]

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Historical importance of the Septuagint [Catholic Perspective]

The importance of the Septuagint Version is shown by the following considerations:

(1) The Septuagint is the most ancient translation of the Old Testament and consequently is invaluable to critics for understanding and correcting the Hebrew text (Massorah), the latter, such as it has come down to us, being the text established by the Massoretes in the sixth century A.D. Many textual corruptions, additions, omissions, or transpositions must have crept into the Hebrew text between the third and second centuries B.C. and the sixth and seventh centuries of our era; the manuscripts therefore which the Seventy had at their disposal, may in places have been better than the Massoretic manuscripts.

(2) The Septuagint Version accepted first by the Alexandrian Jews, and afterwards by all the Greek-speaking countries, helped to spread among the Gentiles the idea and the expectation of the Messias, and to introduce into Greek the theological terminology that made it a most suitable instrument for the propagation of the Gospel of Christ.

(3) The Jews made use of it long before the Christian Era, and in the time of Christ it was recognised as a legitimate text, and was employed in Palestine even by the rabbis. The Apostles and Evangelists utilised it also and borrowed Old Testament citations from it, especially in regard to the prophecies. The Fathers and the other ecclesiastical writers of the early Church drew upon it, either directly, as in the case of the Greek Fathers, or indirectly, like the Latin Fathers and writers and others who employed Latin, Syriac, Ethiopian, Arabic and Gothic versions. It was held in high esteem by all, some even believed it inspired. Consequently, a knowledge of the Septuagint helps to a perfect understanding of these literatures.

(4) At the present time, the Septuagint is the official text in the Greek Church, and the ancient Latin Versions used in the western church were made from it; the earliest translation adopted in the Latin Church, the Vetus Itala, was directly from the Septuagint: the meanings adopted in it, the Greek names and words employed (such as: Genesis, Exodus, Leviticus, Numbers [Arithmoi], Deuteronomy), and finally, the pronunciation given to the Hebrew text, passed very frequently into the Itala, and from it, at times, into the Vulgate, which not rarely gives signs of the influence of the Vetus Itala; this is especially so in the Psalms, the Vulgate translation being merely the Vetus Itala corrected by St. Jerome according to the hexaplar text of the Septuagint.

[Source: http://www.newadvent.org/cathen/13722a.htm - New Advent (Catholic Encyclopedia)]

The Role of the Septuagint in the Transmission of the Scriptures

http://www.biblearchaeology.org/post/2012/02/17/The-Role-of-the-Septuagint-in-the-Transmission-of-the-Scriptures.aspx

See **Development of the Bible Canon (and It's Variations)** in this APPENDIX for more details about the history and development of our modern day contents (books) of the Holy Bible.

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Additional Septuagint (and masoretic) background resources:

http://www.bible-researcher.com/brenton1.html - An Historical Account of the Septuagint Version (by Brenton)

http://www.kalvesmaki.com/LXX/index.htm - Septuagint - Introduction [Writer has Catholic training]
http://www.kalvesmaki.com/LXX/texts.htm - Online Septuagint Finder
http://www.kalvesmaki.com/LXX/NTChart.htm - Table of Old Testament quotes in the New Testament, in English translation (AV/KJV, LXX (Brenton), Masoretic)

http://www.areopage.net/PDF/LXXNotesFeb06.pdf [PDF]
Notes on the Septuagint (by R. Grant Jones) – includes comparisons of Septuagint, Masoretic, AV, etc. (190 pages) [Layman (Physicist)] [Note: referenced above link -- but the url is invalid; this is a valid link as of this writting]

http://joeykelly.net/hacks/ministry/The_Septuagint_A_Critical_Analysis.pdf - The Septuagint - A Critical Analysis [PDF]

https://www.chick.com/reading/books/158/158_09.asp - Chick Publications, which holds the position that the LXX is not a valid version (in fact, say "it's a figment of someones imagination") based on lack of sound historical proof. [NOTE: This site is also "KJV Only"] [Warning: Needs to be vetted, but included here FYI.]

http://www.creationliberty.com/articles/septuagint.php - Is the Greek Septuagint Real? [NOTE: This side is also "KJV Only"] (Verdict: No)

http://www.setterfield.org/Septuagint_History.html - The Alexandrian Septuagint History

http://www.setterfield.org/Septuagint_comments.html - Comments, Questions and Answers regarding the Alexandrian Septuagint History article

http://dream-prophecy.blogspot.com/2013/11/is-masoretic-text-of-bible-most-reliable.html - Is the Masoretic Text of the Bible the Most Reliable? [Warning: This is from a Swedenborg (Christian cult) web site, but included here FYI as it provides some good information on subject in a somewhat objective attempt.]

http://christianity.stackexchange.com/questions/2248/can-we-trust-the-septuagint - Forum discussing the question, "Can We Trust the Septuagint?"

http://www.scionofzion.com/septuagint2.htm - Was the Septuagint the Bible of Christ and the Apostles? This articles says, No.

https://frted.wordpress.com/2009/08/13/in-defense-of-the-septuagint/ - Orthodox defense of the Septuagint.

http://www.ecclesia.org/truth/comparisons.html - Comparisons between the (KJV and NKJV) Bible and the Septuagint.

https://theorthodoxlife.wordpress.com/2012/03/12/masoretic-text-vs-original-hebrew/ - Masoretic Text vs. Original Hebrew and also looks at Septuagint.

https://cruxsolablog.com/2013/08/01/the-importance-of-the-septuagint-even-for-pastors-part-1/ - The Importance of the Septuagint (Even for Pastors…)

https://cruxsolablog.com/2013/08/02/the-importance-of-the-septuagint-the-apocrypha-part-ii/ - The Importance of the Septuagint (The Apocrypha)

https://en.wikipedia.org/wiki/Septuagint - pros/cons of validity of Septuagint

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http://www.2001translation.com/Septuagint.htm - Why the Greek Septuagint?

http://www.biblebelievers.org.au/masorete.htm - The Masoretic Text of the Old Testament

http://www.agapebiblestudy.com/documents/Is%20the%20Catholic%20Old%20Testament%20Accurate.htm - The Septuagint Old Testament Translation versus The Jamnian-Palestinian and Masoretic Old Testament Translations [Catholic Perspective]

http://freedomfromdelusion.blogspot.com/p/septuagint-vs-masoritic.html - The Septuagint vs Masoritic – The Alexandrian Septuagint History.

http://www.catholic.com/quickquestions/in-which-passages-does-jesus-quote-the-septuagint-and-where-does-the-new-testament-al - In which passages does Jesus quote the Septuagint, and where does the New Testament allude to the Septuagint? [Catholic]

http://www.truthnet.org/Bible-Origins/6_The_Apocrypha_The_Septugint/ - The Apocrypha, The Septuagint and the canon

https://blog.logos.com/2007/12/why_use_the_septuagint/ - Why Use the Septuagint?

https://blogs.ancientfaith.com/departinghoreb/ - Departing Horeb – A biblical studies blog exploring the intersection of modern academia and Orthodox theology, for example

https://blogs.ancientfaith.com/departinghoreb/masoretic-hebrew-vs-septuagint-part-1/ - Part One is a 3-part series that looks at the Masoretic Hebrew vs the Septuagint.

https://blogs.ancientfaith.com/departinghoreb/masoretic-hebrew-vs-septuagint-part-ii/ - Part 2 – The Septuagint (LXX)

https://blogs.ancientfaith.com/departinghoreb/mt-vs-lxx-clarification/ - Parts 1 and 2 Clarifications

https://blogs.ancientfaith.com/departinghoreb/masoretic-hebrew-vs-septuagint-part-3-variations-happened/ - Part 3 - Variations and How they Happened

Other unrelated:

https://blogs.ancientfaith.com/departinghoreb/understanding-violence-old-testament-part-prisoners-war-forced-marriage/ - Understanding Violence in the Old Testament -- Prisoners of War and Forced Marriage

See **Development of the Bible Canon (and It's Variations)** in this APPENDIX for more details about the history and development of our modern day contents (books) of the Holy Bible.

***For additional information about the different languages of the Bible, the Septuagint and Masoretic texts and more, see the separate references resource*:**

Christian Scholarship: Biblical – Theological – Philosophical

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The Languages of the Old Testament

The Hebrew Bible Moses Couldn't Read

https://theorthodoxlife.wordpress.com/2012/03/10/the-hebrew-bible-moses-couldnt-read/

Excerpt:

We no longer have original copies of the Old Testament.

Nor do we have copies of the originals.

We now have copies of the Scriptures transliterated into modern Hebrew, edited by scribes, compiled by the Masoretes in the 7th-11th centuries, and embellished with modern vowel points which did not exist in the original language. This is what we now call the "Masoretic Text".

The Orthodox Study Bible is faithful to the Septuagint translation of Scripture, the same translation used by Jesus and the Apostles.

We also have copies of the Old Testament Scriptures which were translated into Greek, over 1000 years *earlier* than the oldest existing Masoretic text. During New Testament times, Jesus and the Apostles quoted from this Greek translation frequently, and with full authority. They treated it as the Word of God, and as a faithful translation. This is what we now call the "Septuagint".

Masoretic Text vs Original Hebrew **[Recommended]**

https://theorthodoxlife.wordpress.com/2012/03/12/masoretic-text-vs-original-hebrew/

Excerpt:

The oldest copies of the Masoretic Text only date back to the 10th century, nearly 1000 years *after* the time of Christ. And these texts differ from the originals in many specific ways. The Masoretic text is named after the Masoretes, who were scribes and Torah scholars who worked in the middle-east between the 7th and 11th centuries. The texts they received, and the edits they provided, ensured that the modern Jewish texts would manifest a notable departure from the original Hebrew Scriptures.

Historical research reveals five significant ways in which the Masoretic Text is different from the original Old Testament:

1. The Masoretes admitted that they **received corrupted texts** to begin with.
2. The Masoretic Text is written with a **radically different alphabet** than the original.
3. The Masoretes **added vowel points** which did not exist in the original.
4. The Masoretic Text **excluded several books** from the Old Testament scriptures.
5. The Masoretic Text includes **changes to prophecy and doctrine**

…Perhaps that is why Jesus and the apostles frequently quoted from the Septuagint, and accorded it full authority as the inspired Word of God.

From Comments Section: There were actually two competing schools of Masoretes, one in Babylon, the other in Tiberius, each with its own set of traditions. For example, Zechariah 14:5 is rendered differently in the Palestinian manuscripts than it is in the Babylonian manuscripts. The latter reading is identical to the reading found in the targums (ie., Targum Jonathan to the Prophets), which suggests a Babylonian influence over Palestinian liturgy during a certain period. The western Masoretic reading of this verse eventually became the official Hebrew version. The LXX contains a reading that differs markedly from all of the above, and all evidence indicates that it is the correct reading – http://zechariahfourteenfive.wordpress.com.

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Four Hebrew Bible (Old Testament) Scripts



[Source: https://www.bible.ca/manuscripts]

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Charts, Timelines and Organizational Diagrams of the Bible

(*See also*: Harmony of the Gospels for additional charts/timelines)

Complete Bible Timeline (chart)
https://www.conazarene.org/hp_wordpress/wp-content/uploads/2015/10/Bible-Timeline.pdf

Bible Timeline - BibleHub
https://biblehub.com/timeline/

Bible History Timeline
https://amazingbibletimeline.com/timeline_online/

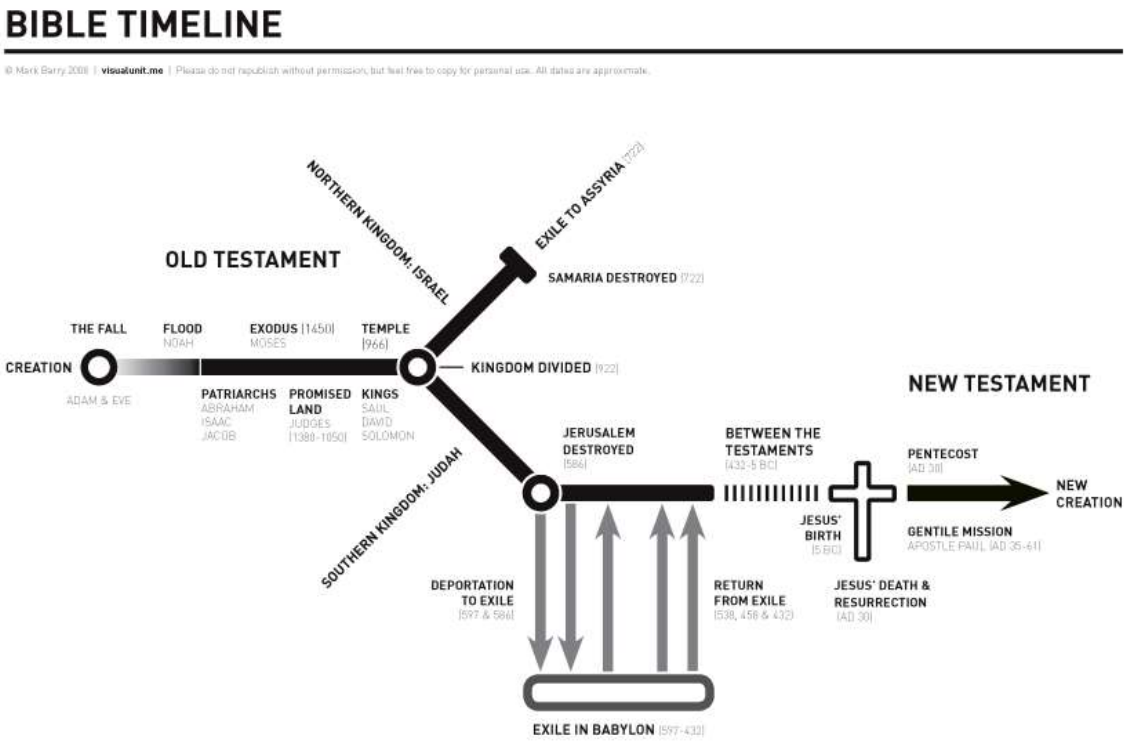
Bible Timeline – Answers in Genesis
https://answersingenesis.org/bible-timeline/

The Bible Timeline
http://timeline.biblehistory.com/home

(See following pages for various charts/timelines)

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Bible Timeline Overview (VisualUnit.me)

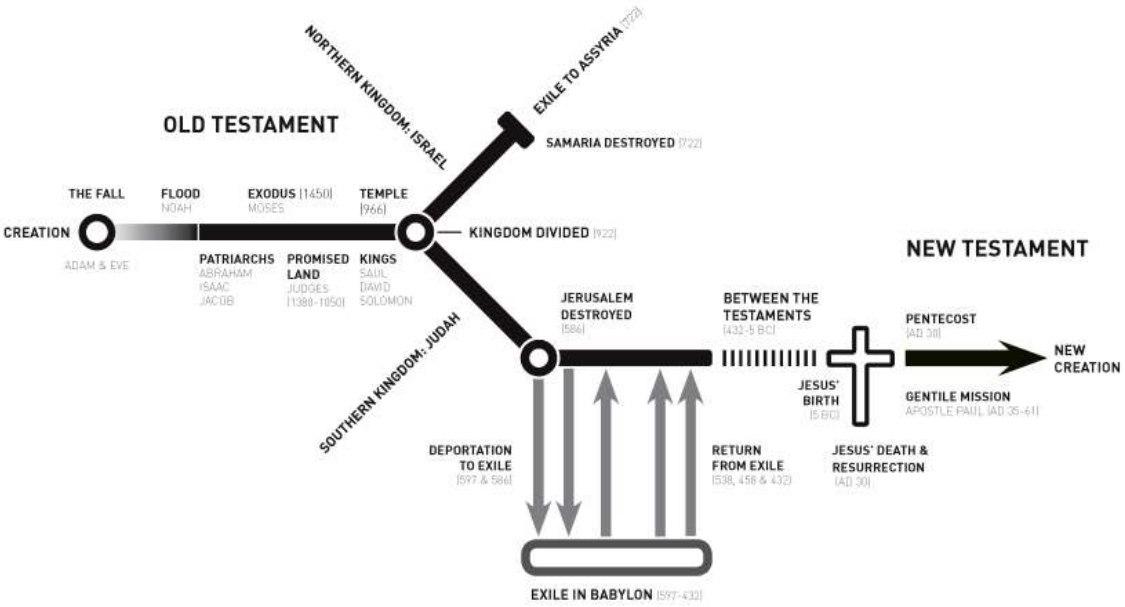


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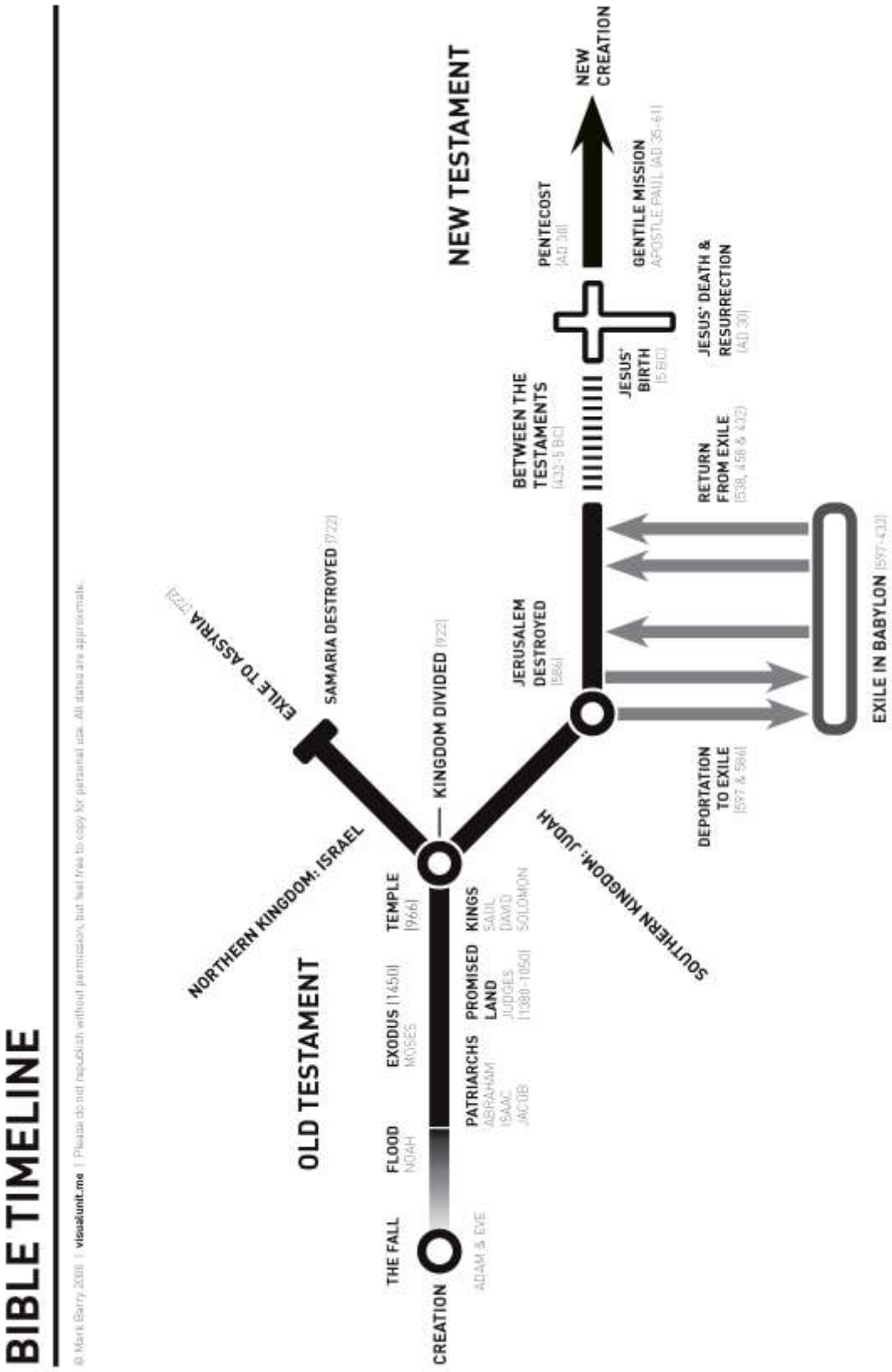
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BIBLE TIMELINE

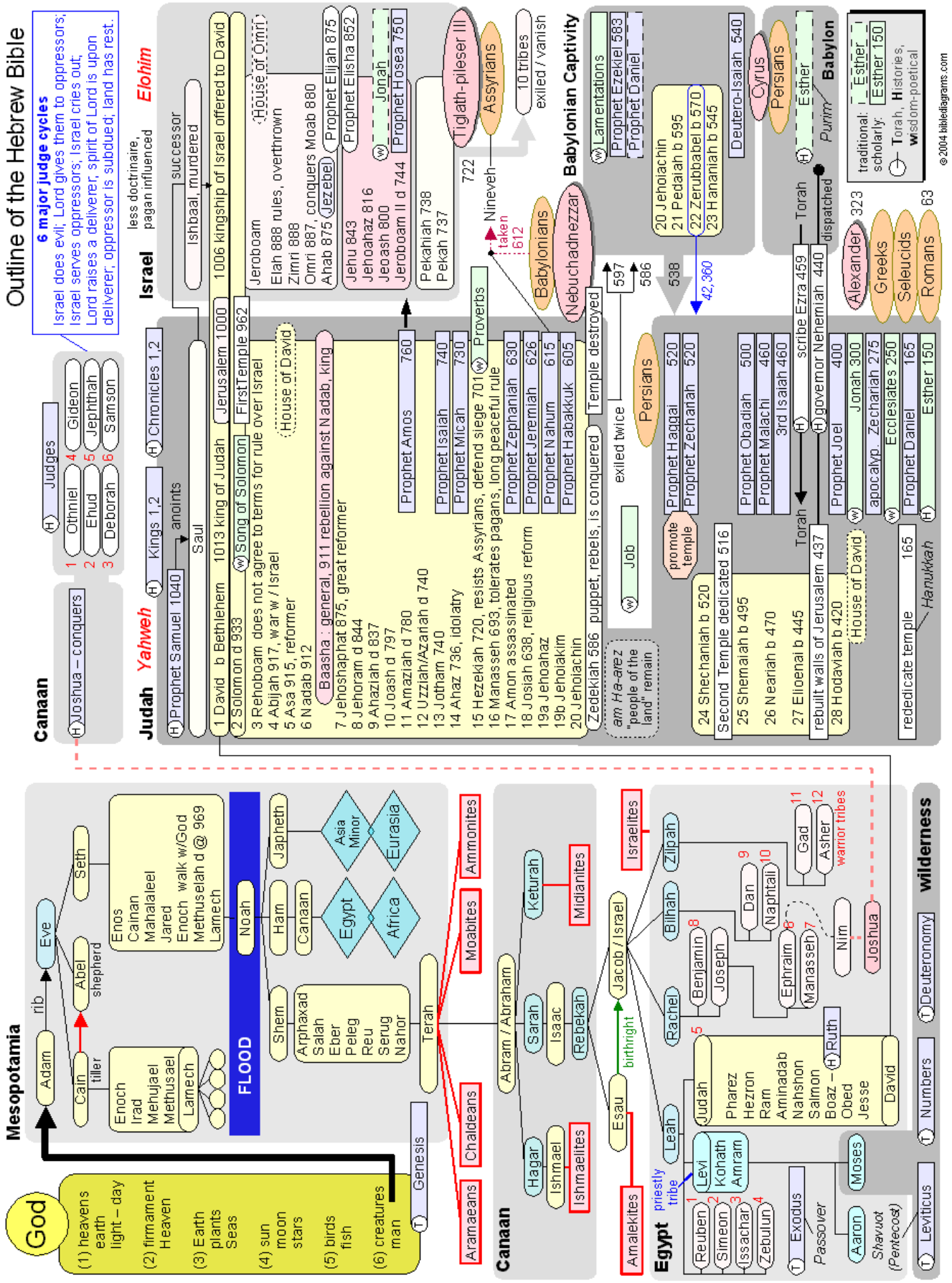
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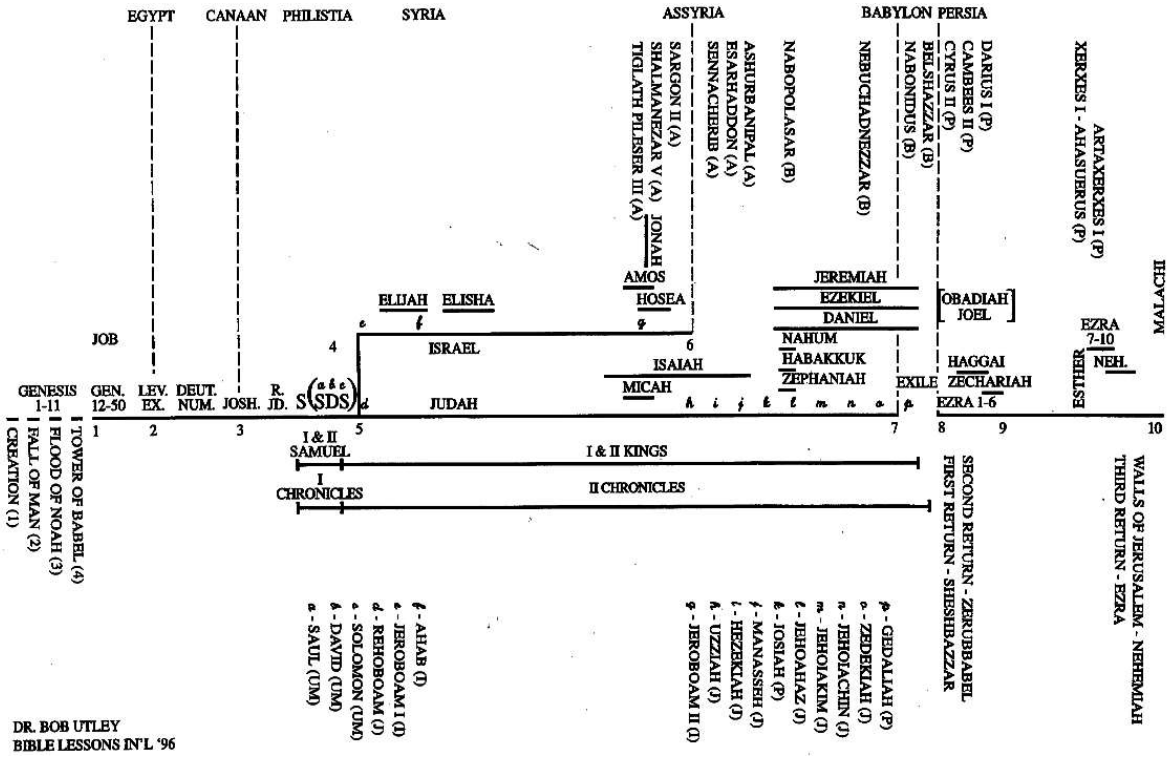
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[Source: http://www.bibliediagrams.com] (Additional OT and NT charts and diagrams)

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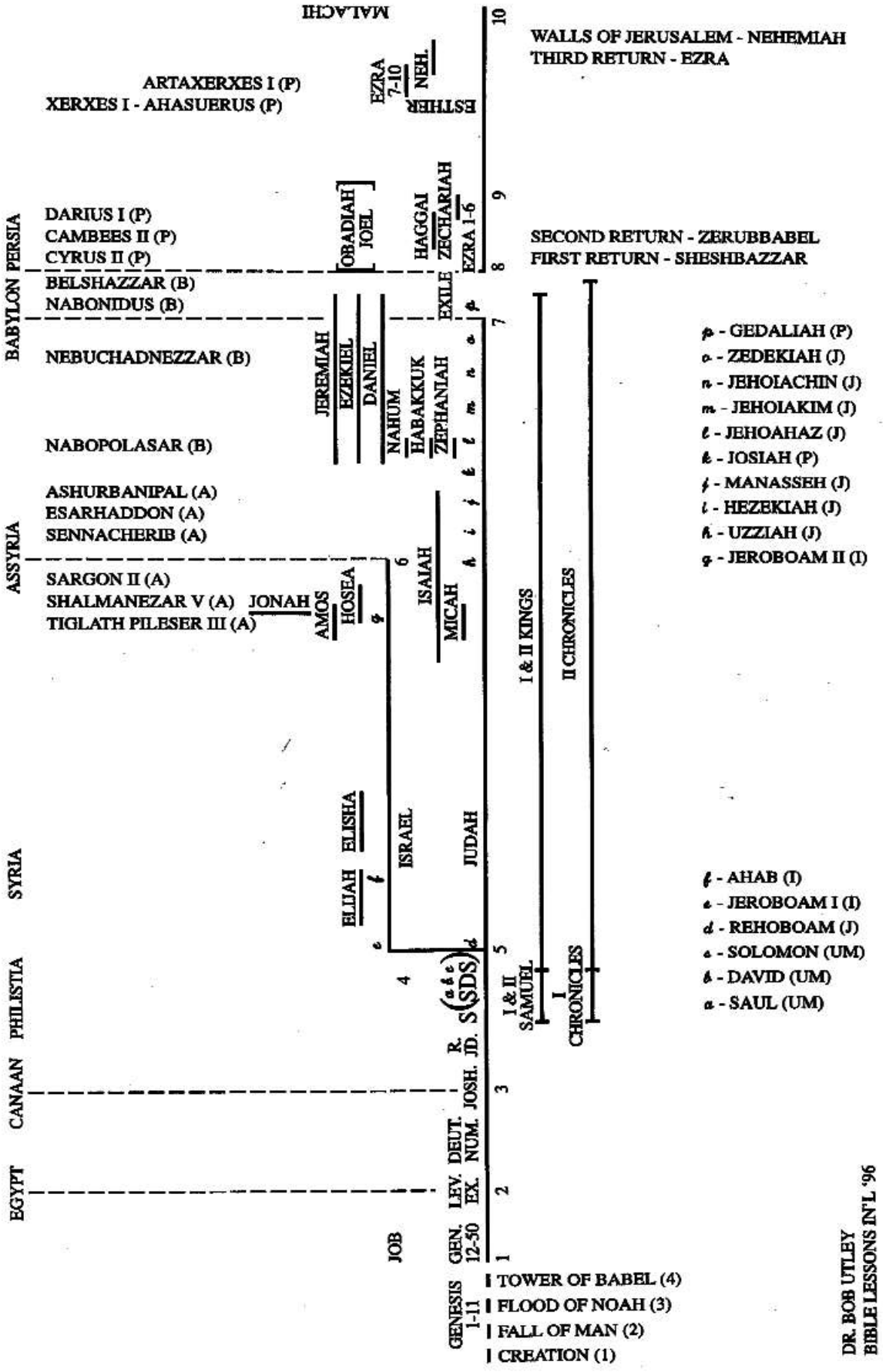
Chart of the Whole Old Testament



[Source: http://www.ibiblio.org/freebiblecommentary/pdf/EN/VOL09OT.pdf] [PDF]

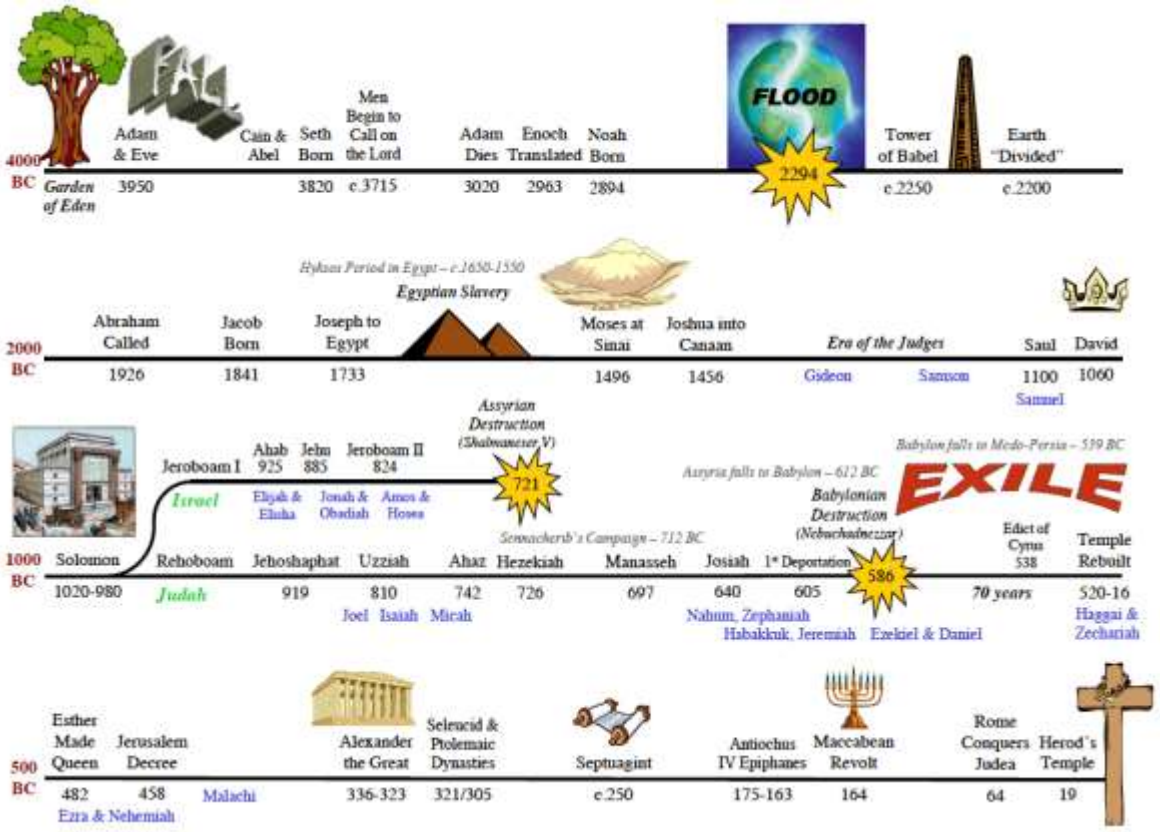
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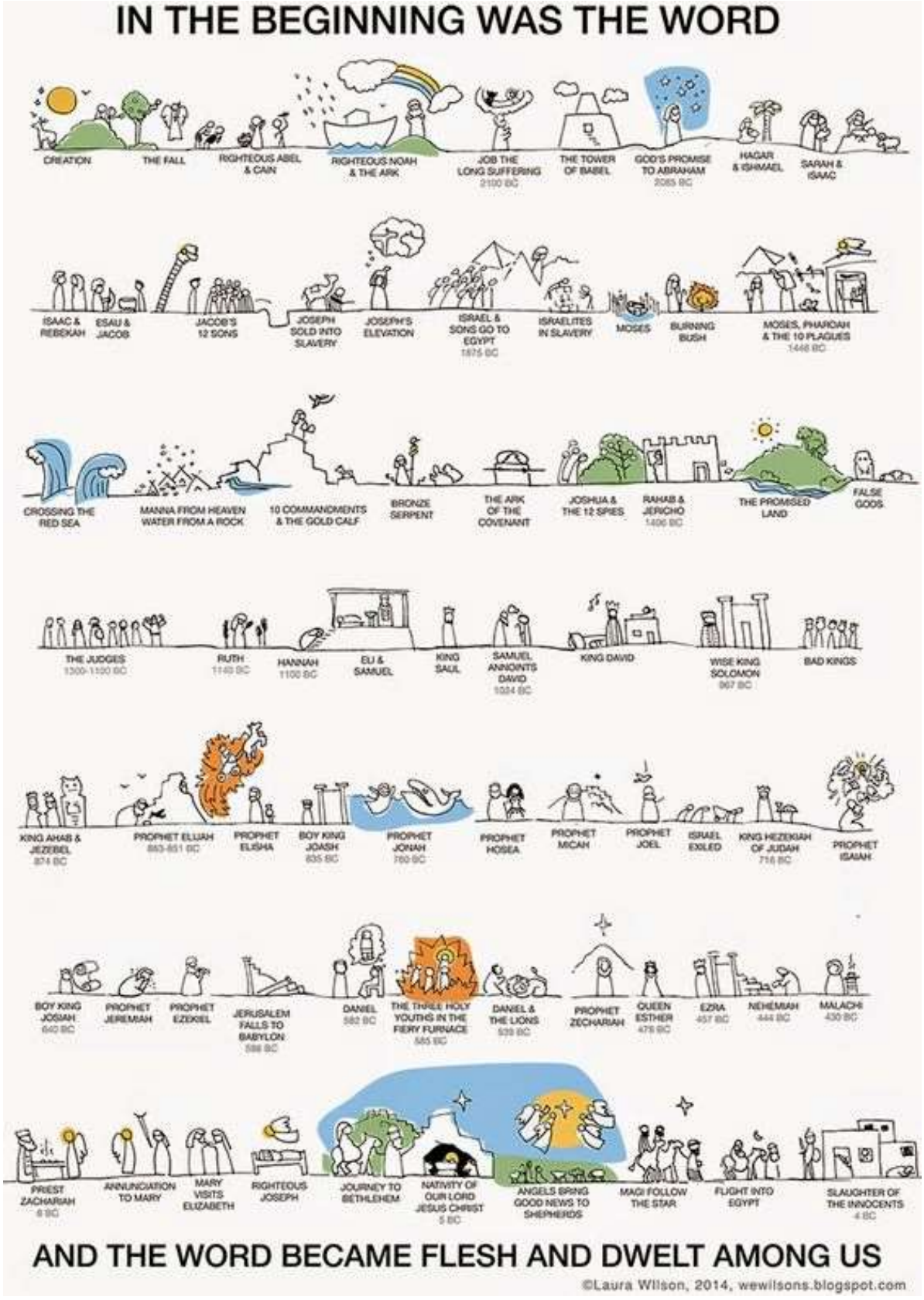
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Old Testament Timeline (with relative dating)



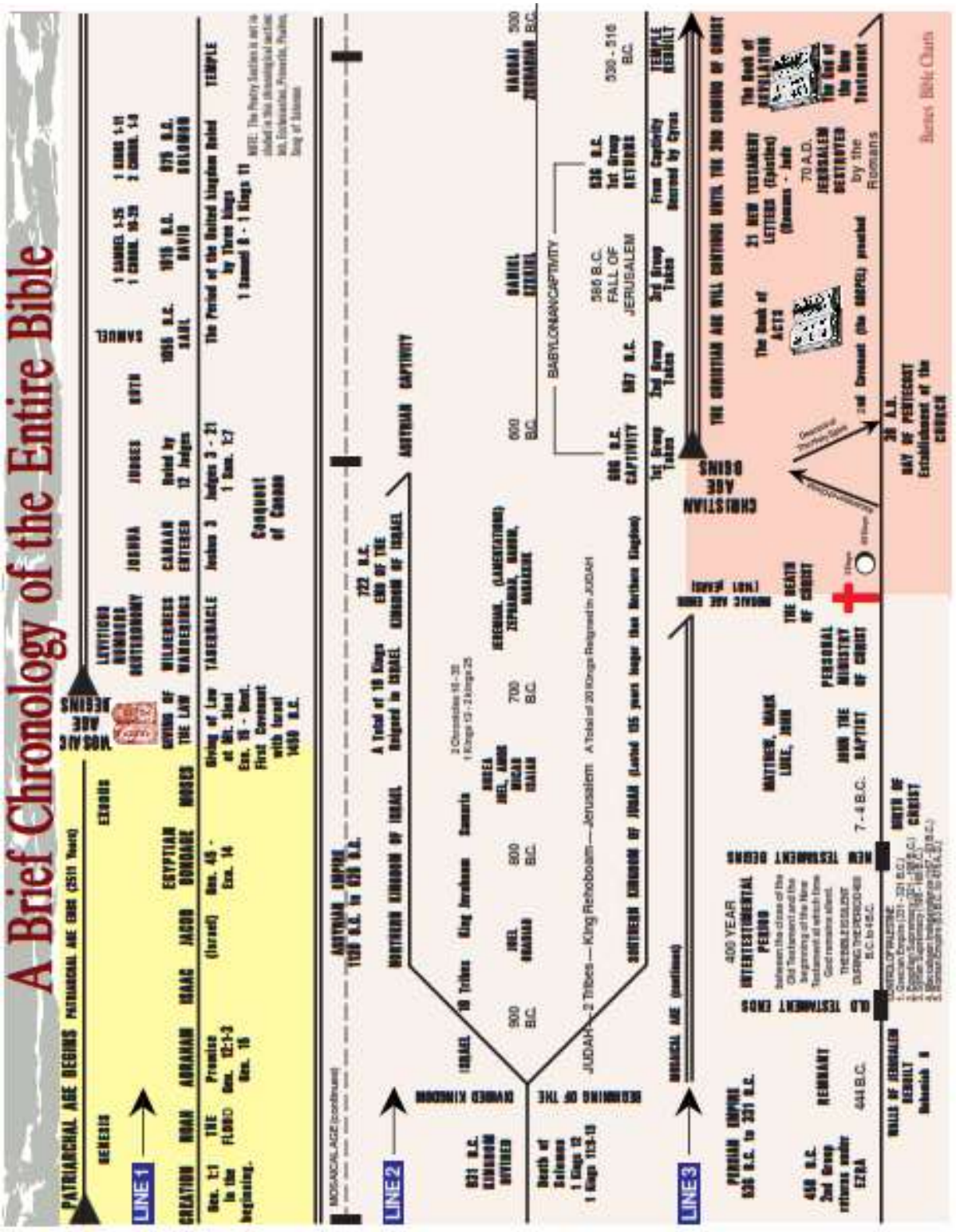
[Source: http://www.sirbradley.com/freebies]

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[Source: http://wewilsons.blogspot.com]

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[Source: http://www.biblecharts.org/thebible/abriefchronologyoftheentirebible.pdf] [PDF]

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A Big Story of the Bible (Timeline Cards)

THE BIG STORY OF THE BIBLE

TIMELINE CARDS

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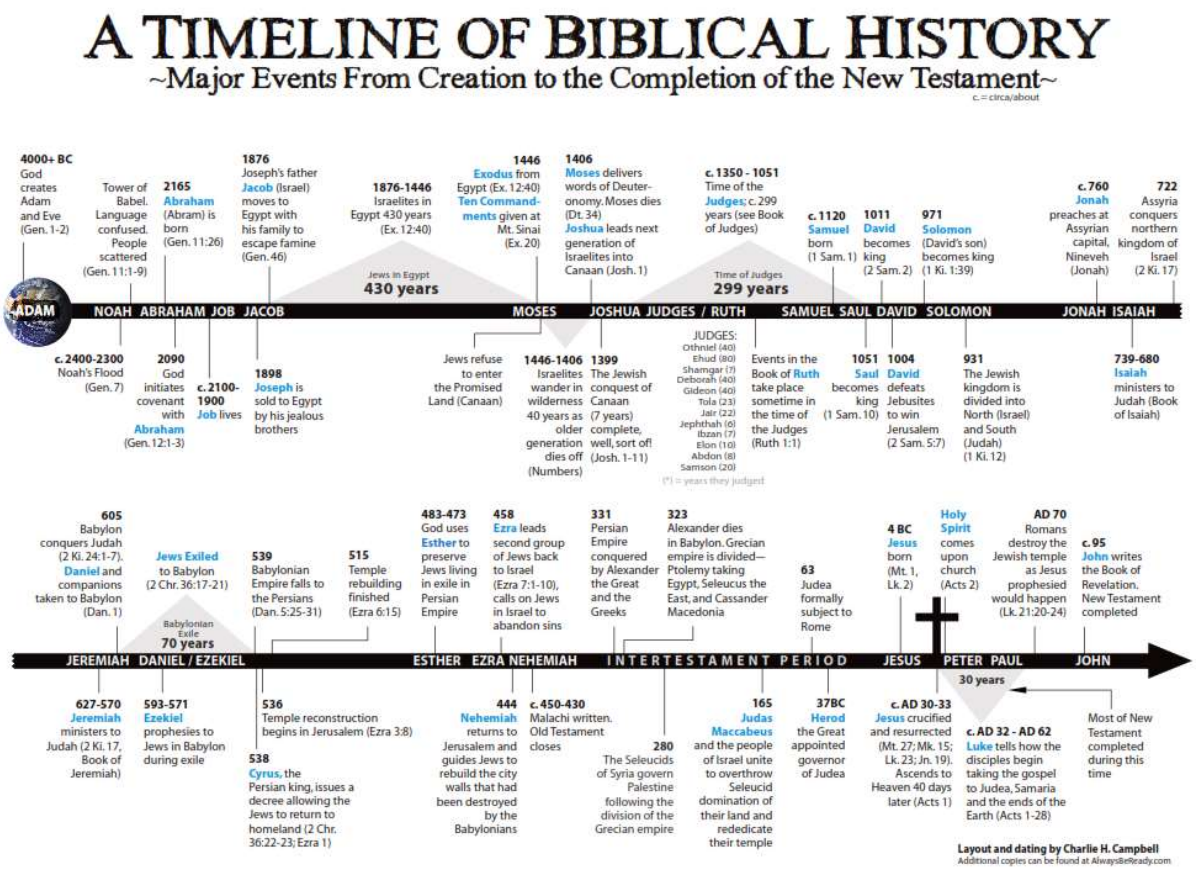


Continued…

…A Big Story of the Bible (Timeline Cards) (continued from previous page)



A Timeline of Biblical History



Source:
http://www.alwaysberready.com/images/stories/alwaysberready/Timeline%20of%20Biblical%20History,%208.5%20x%2011.pdf [PDF]

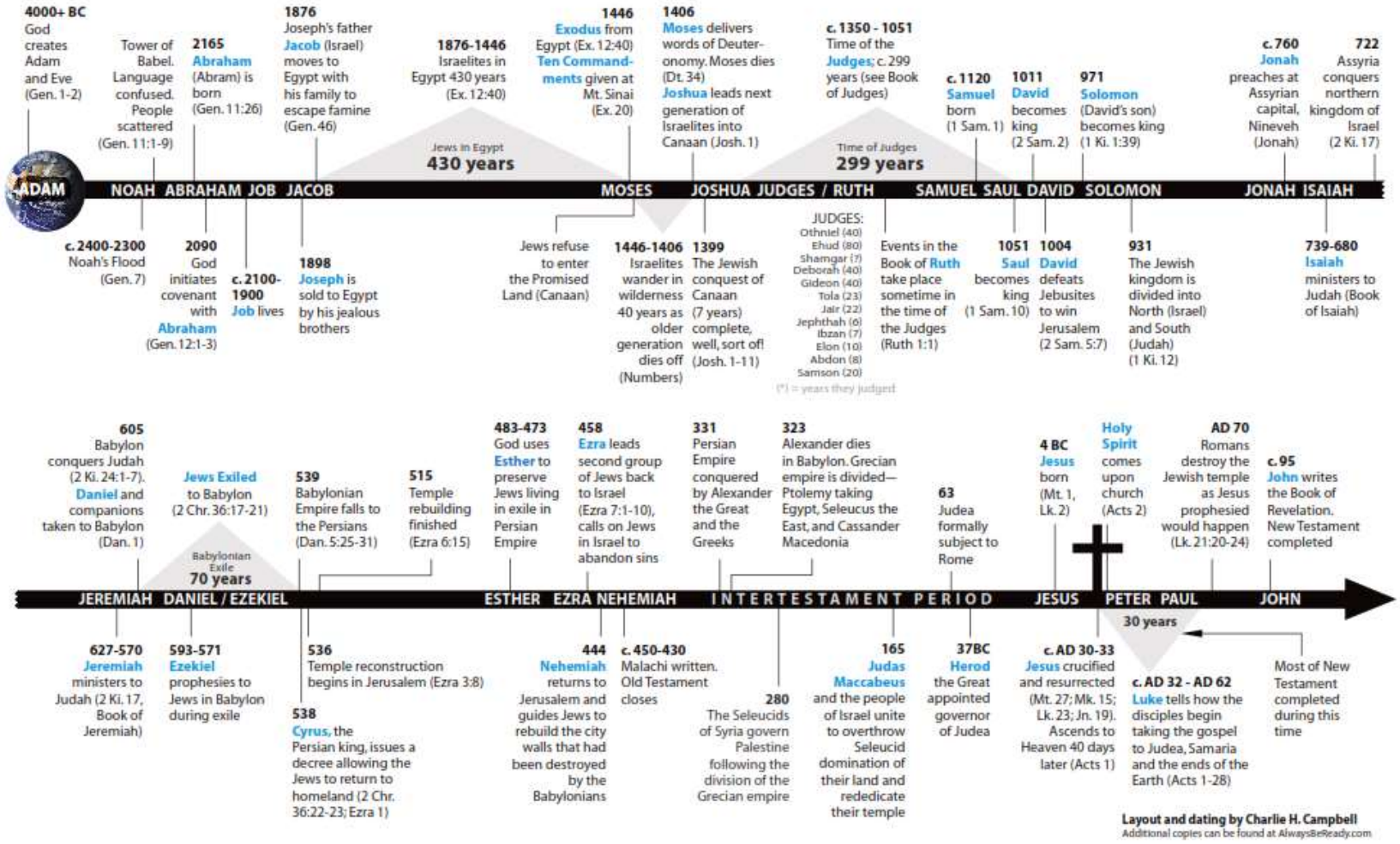
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A TIMELINE OF BIBLICAL HISTORY

~Major Events From Creation to the Completion of the New Testament~

c. = circa/about

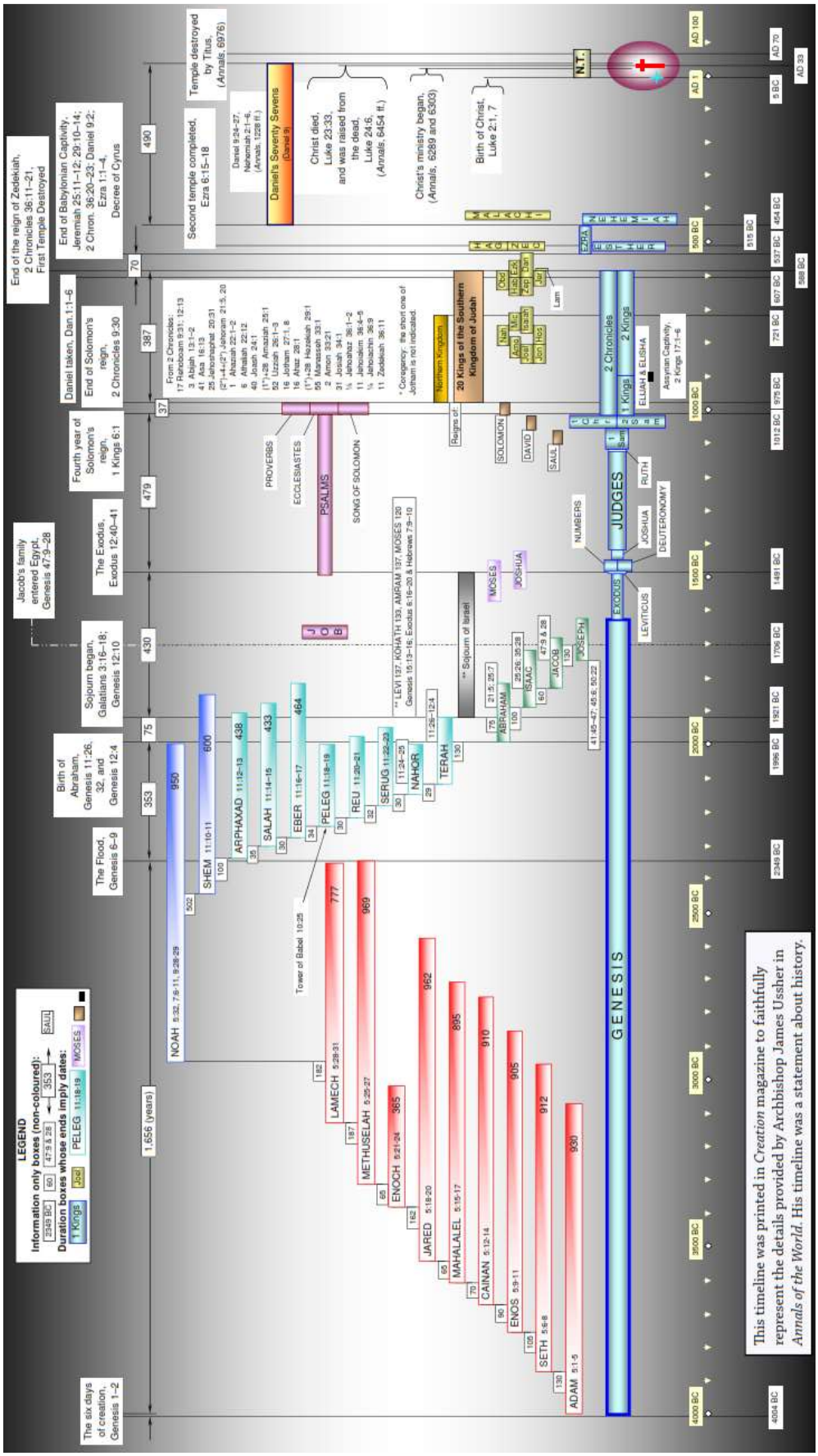


Layout and dating by Charlie H. Campbell
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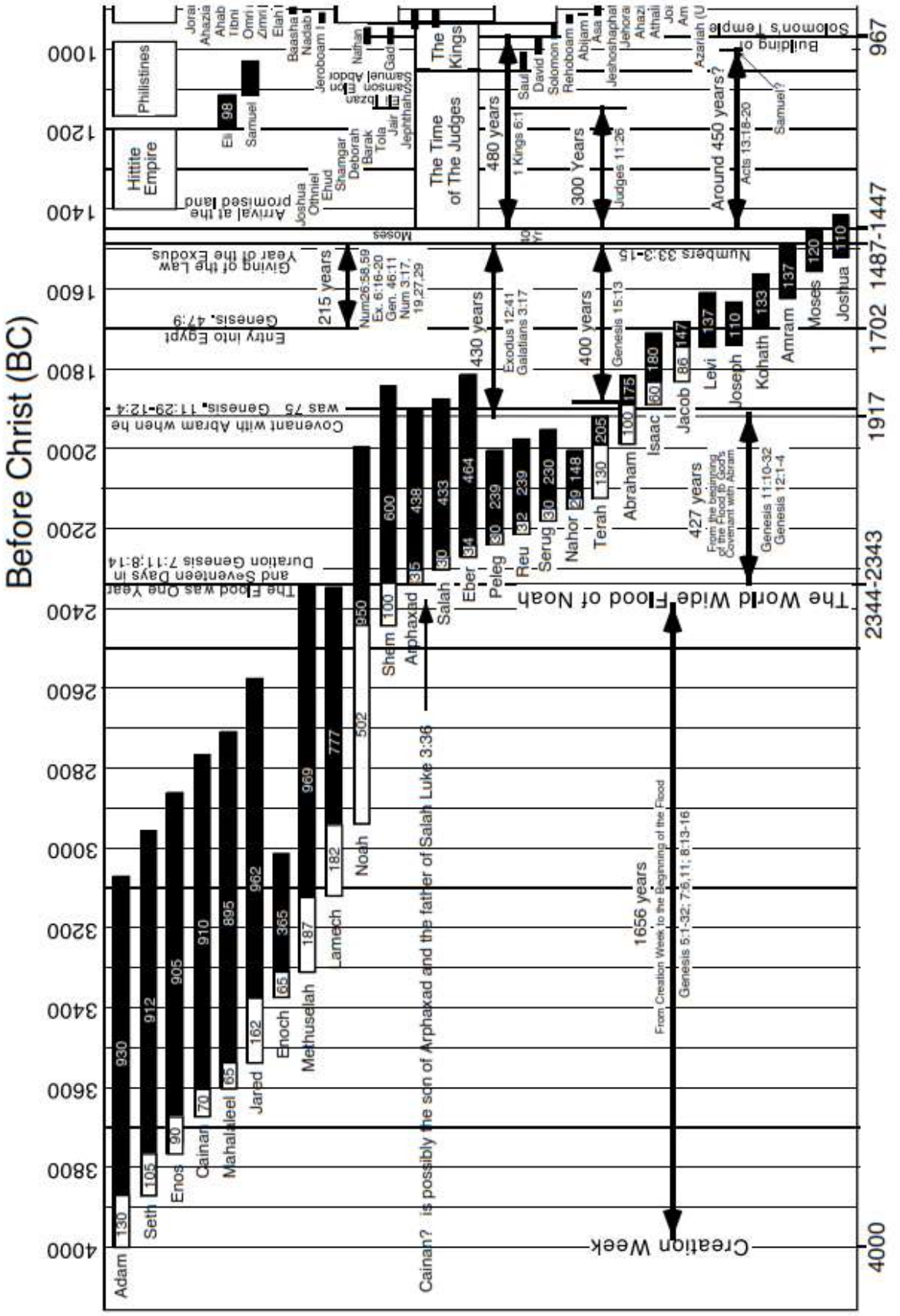
Timeline of the Bible



[Source: http://creation.com/real-history-the-timeline-of-the-bible] [PDF]

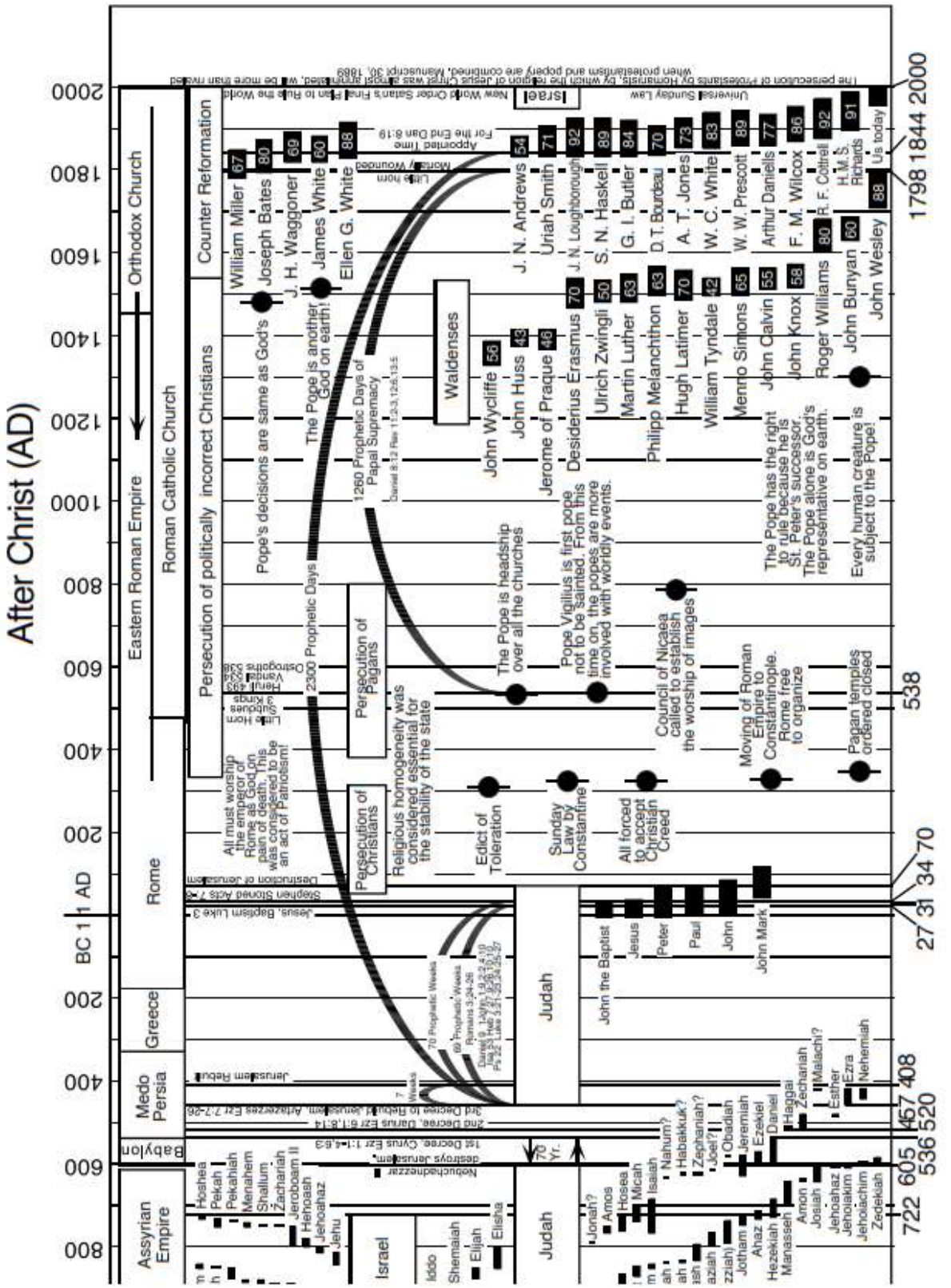
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World History Chart – page 1 of 2



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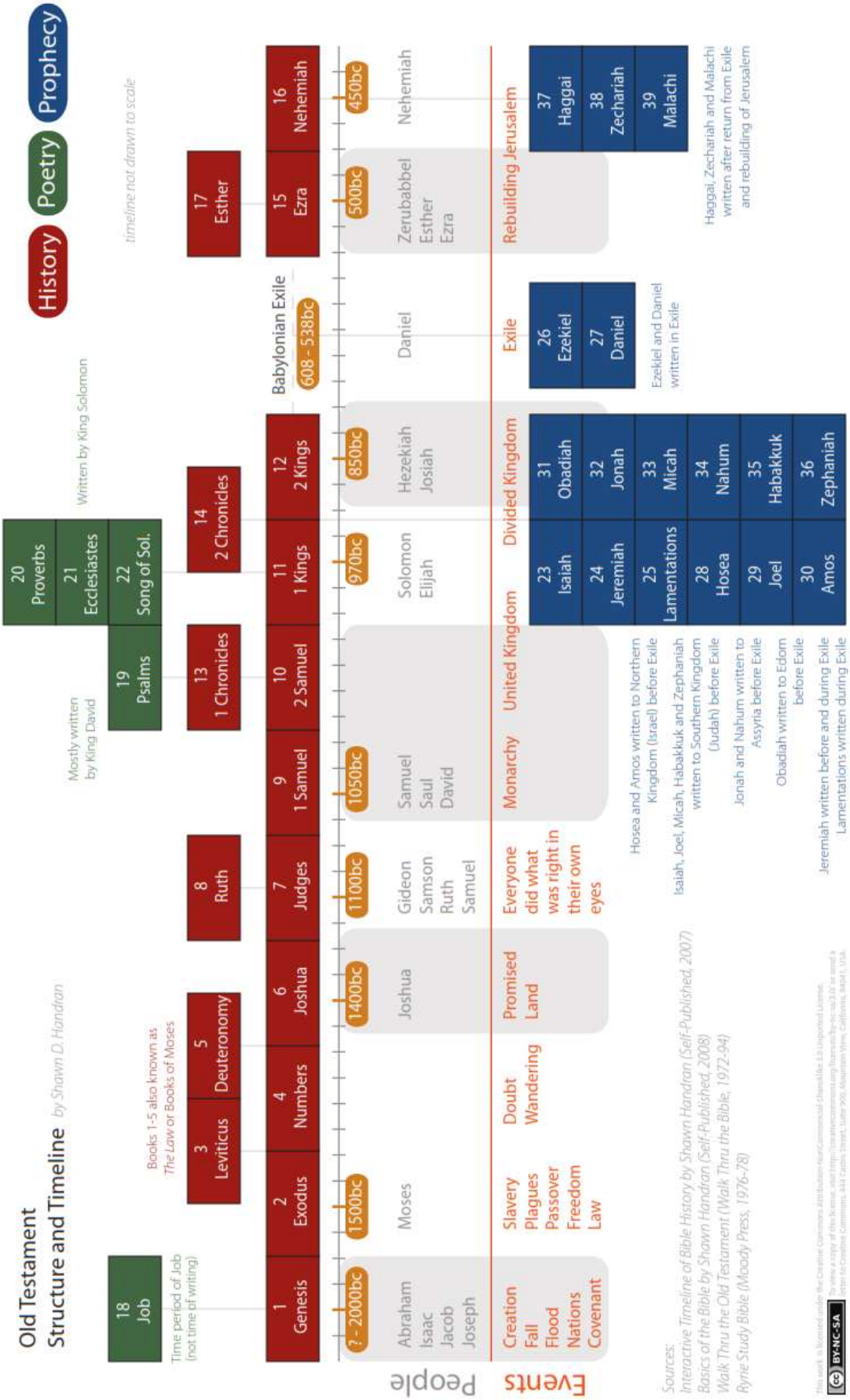
World History Chart – page 2 of 2



[Source: http://www.creation-science-prophecy.com/timeline.htm]

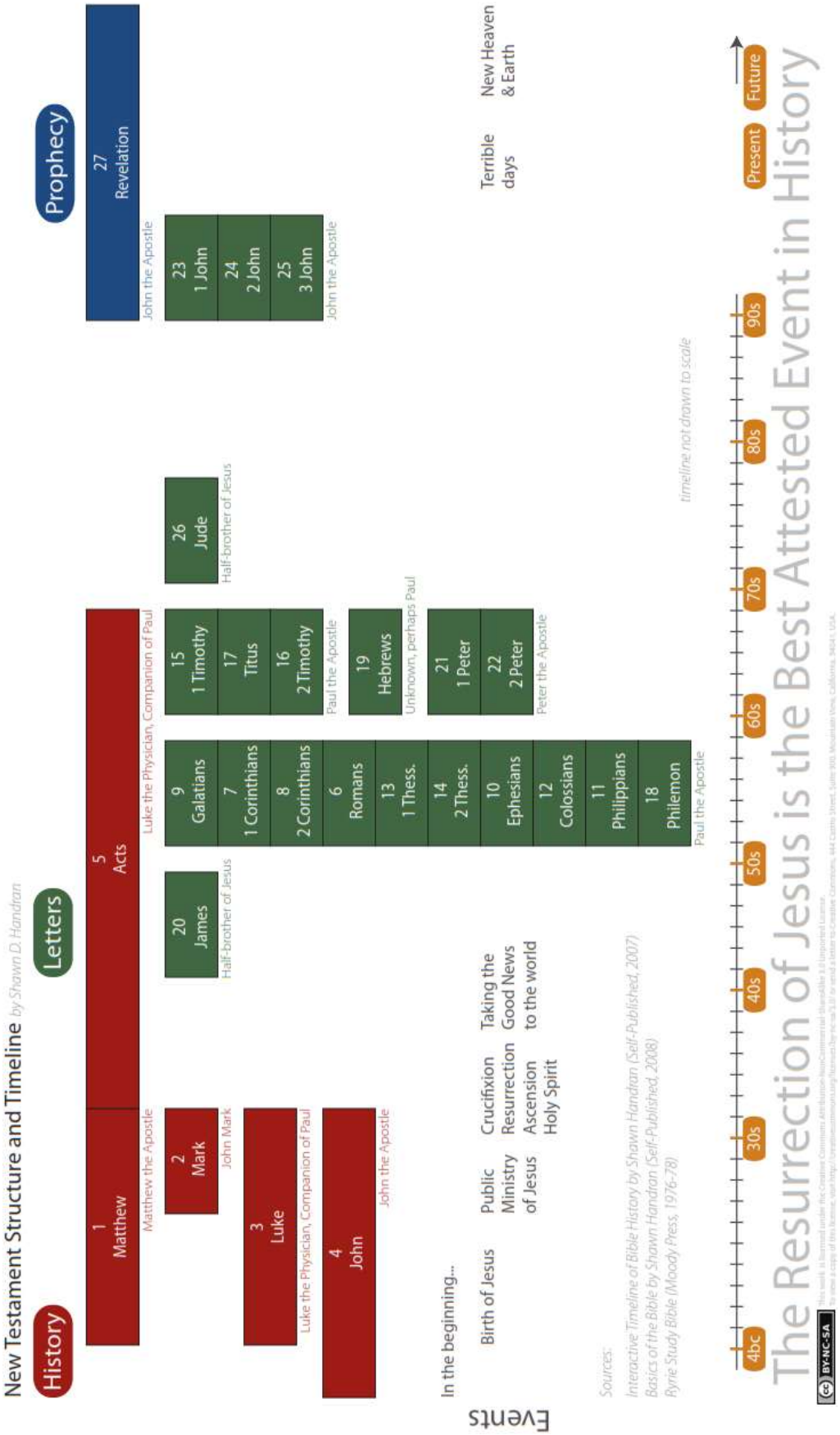
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Bible Structure and Timeline – OT



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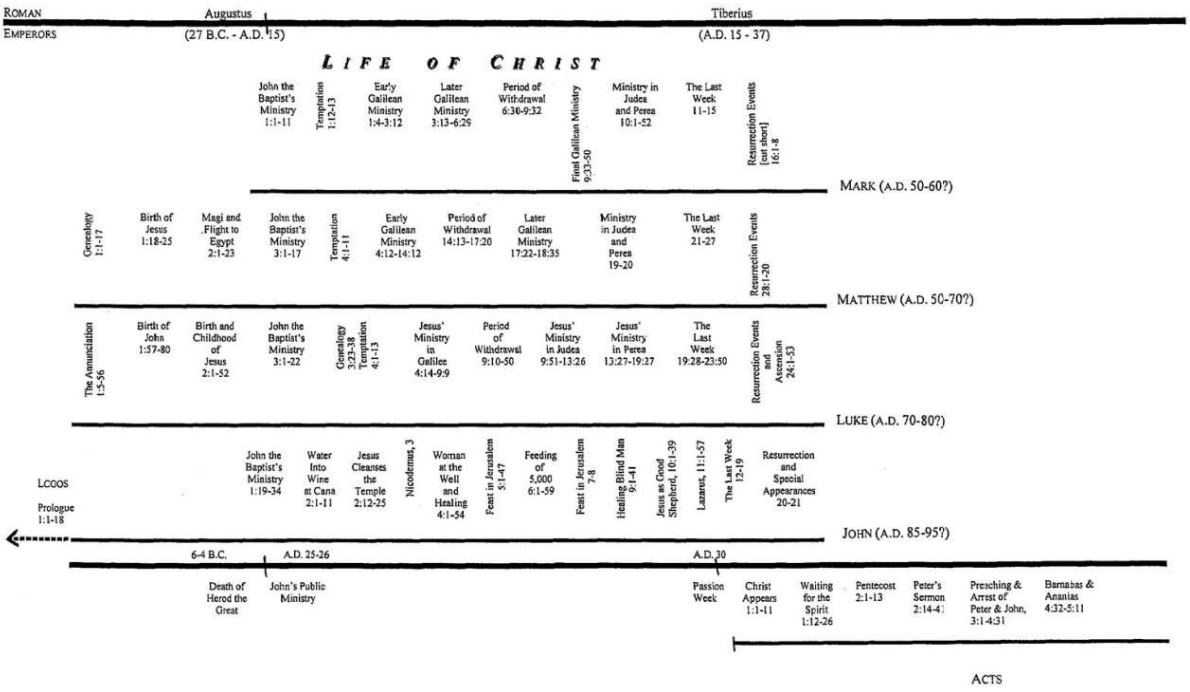
Bible Structure and Timeline – NT



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Timeline of the New Testament



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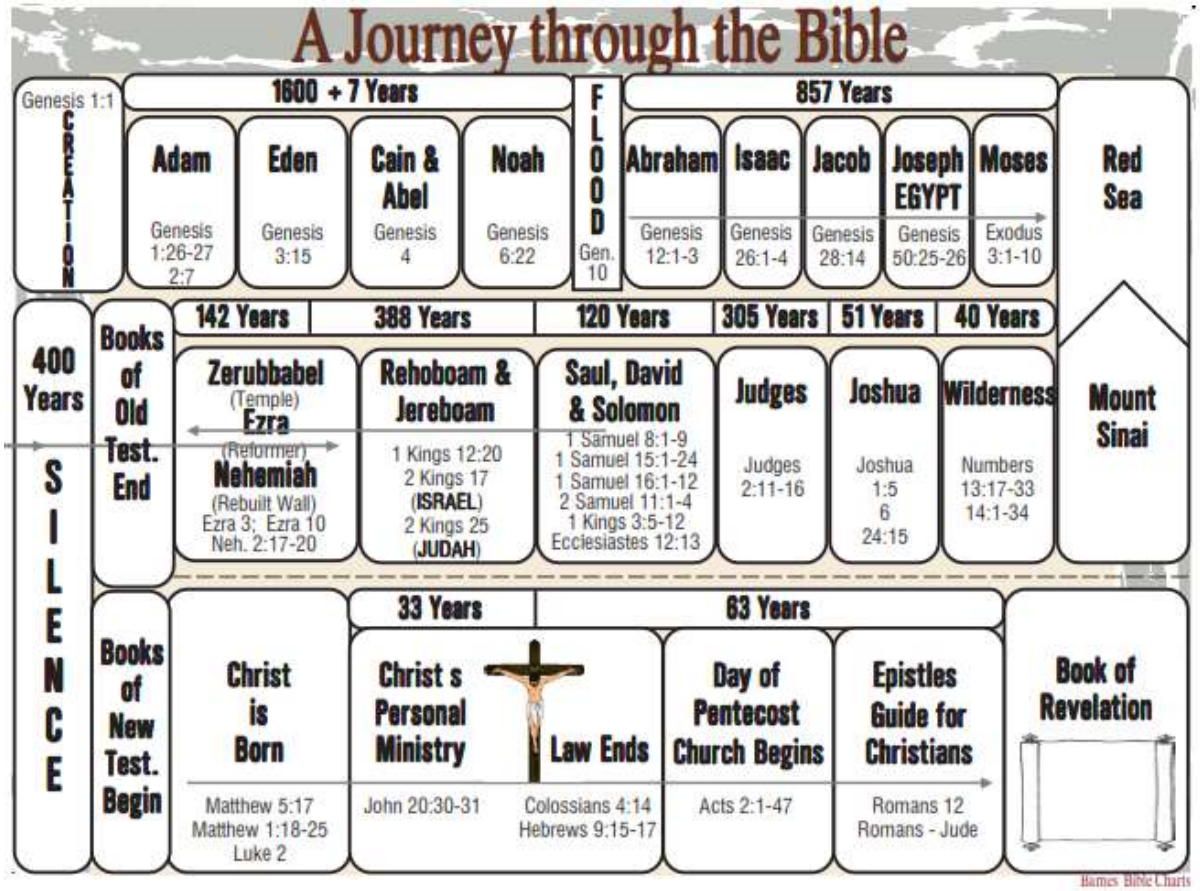
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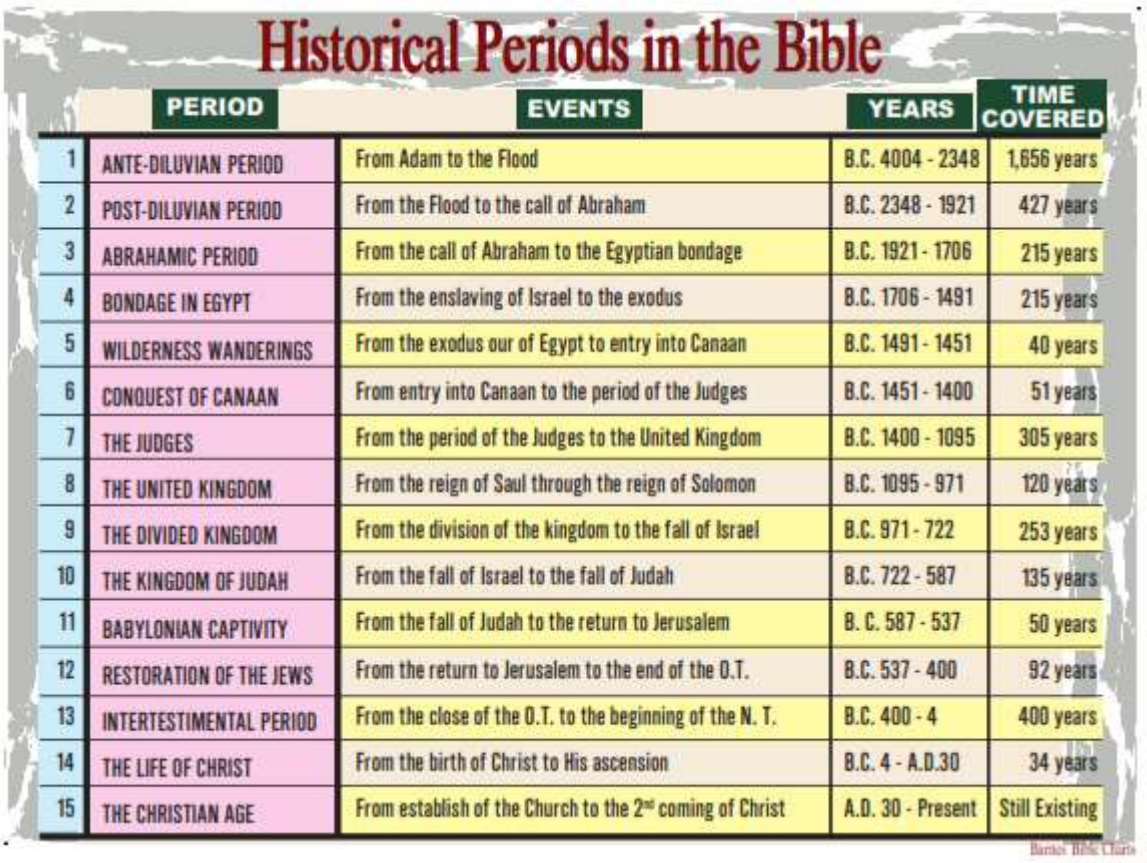
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A Journey through the Bible



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Historical Periods in the Bible



Historical Periods in the Bible

	PERIOD	EVENTS	YEARS	TIME COVERED
1	ANTE-DILUVIAN PERIOD	From Adam to the Flood	B.C. 4004 - 2348	1,656 years
2	POST-DILUVIAN PERIOD	From the Flood to the call of Abraham	B.C. 2348 - 1921	427 years
3	ABRAHAMIC PERIOD	From the call of Abraham to the Egyptian bondage	B.C. 1921 - 1706	215 years
4	BONDAGE IN EGYPT	From the enslaving of Israel to the exodus	B.C. 1706 - 1491	215 years
5	WILDERNESS WANDERINGS	From the exodus our of Egypt to entry into Canaan	B.C. 1491 - 1451	40 years
6	CONQUEST OF CANAAN	From entry into Canaan to the period of the Judges	B.C. 1451 - 1400	51 years
7	THE JUDGES	From the period of the Judges to the United Kingdom	B.C. 1400 - 1095	305 years
8	THE UNITED KINGDOM	From the reign of Saul through the reign of Solomon	B.C. 1095 - 971	120 years
9	THE DIVIDED KINGDOM	From the division of the kingdom to the fall of Israel	B.C. 971 - 722	253 years
10	THE KINGDOM OF JUDAH	From the fall of Israel to the fall of Judah	B.C. 722 - 587	135 years
11	BABYLONIAN CAPTIVITY	From the fall of Judah to the return to Jerusalem	B. C. 587 - 537	50 years
12	RESTORATION OF THE JEWS	From the return to Jerusalem to the end of the O.T.	B.C. 537 - 400	92 years
13	INTERTESTIMENTAL PERIOD	From the close of the O.T. to the beginning of the N. T.	B.C. 400 - 4	400 years
14	THE LIFE OF CHRIST	From the birth of Christ to His ascension	B.C. 4 - A.D.30	34 years
15	THE CHRISTIAN AGE	From establish of the Church to the 2nd coming of Christ	A.D. 30 - Present	Still Existing

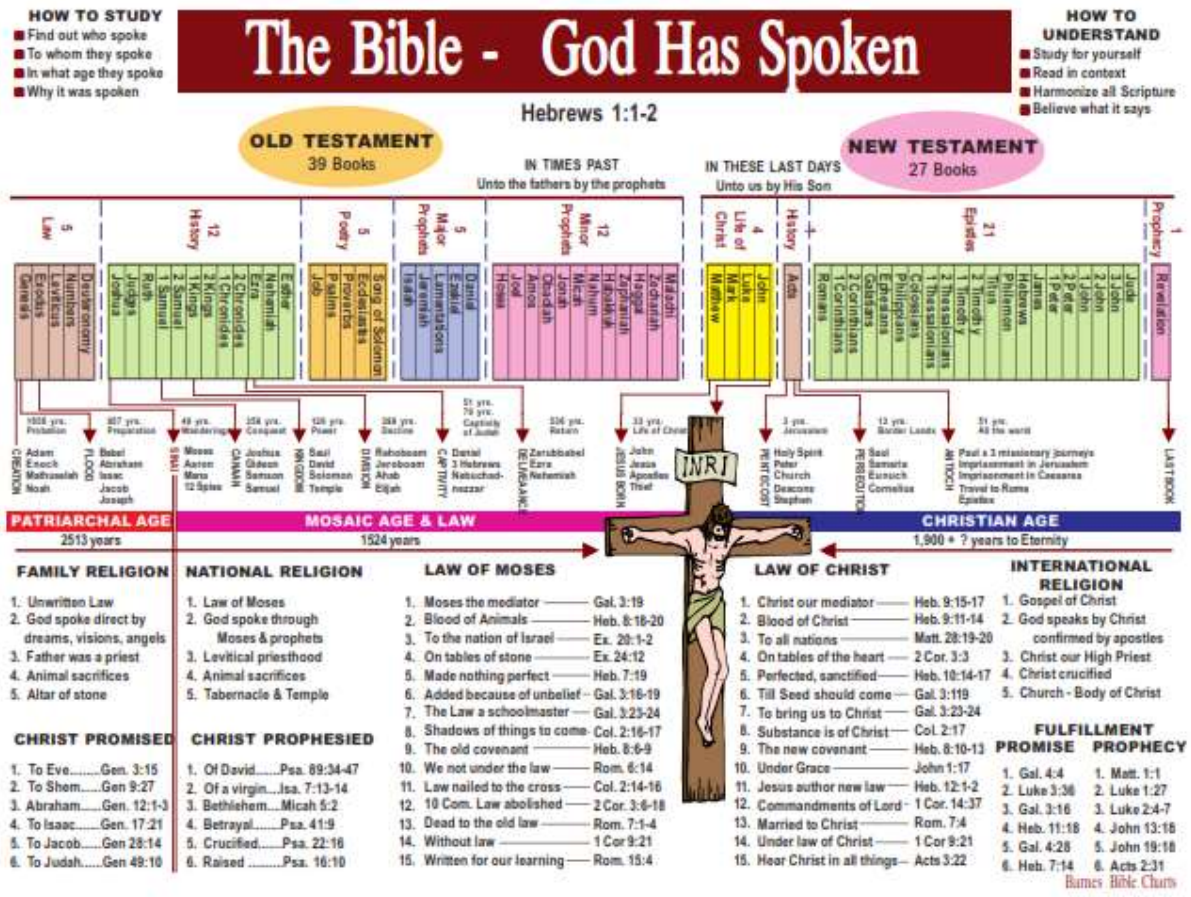
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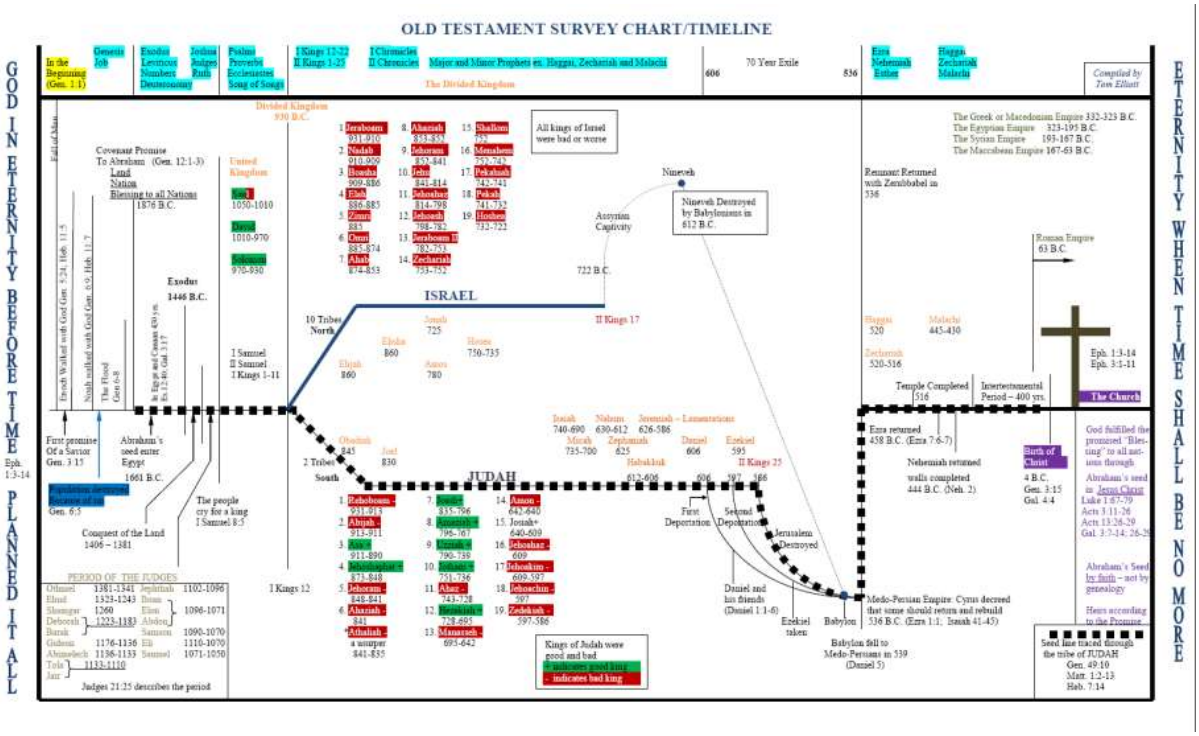
The Years of Recorded Bible History



[Source: http://www.biblecharts.org/thechrist.html]

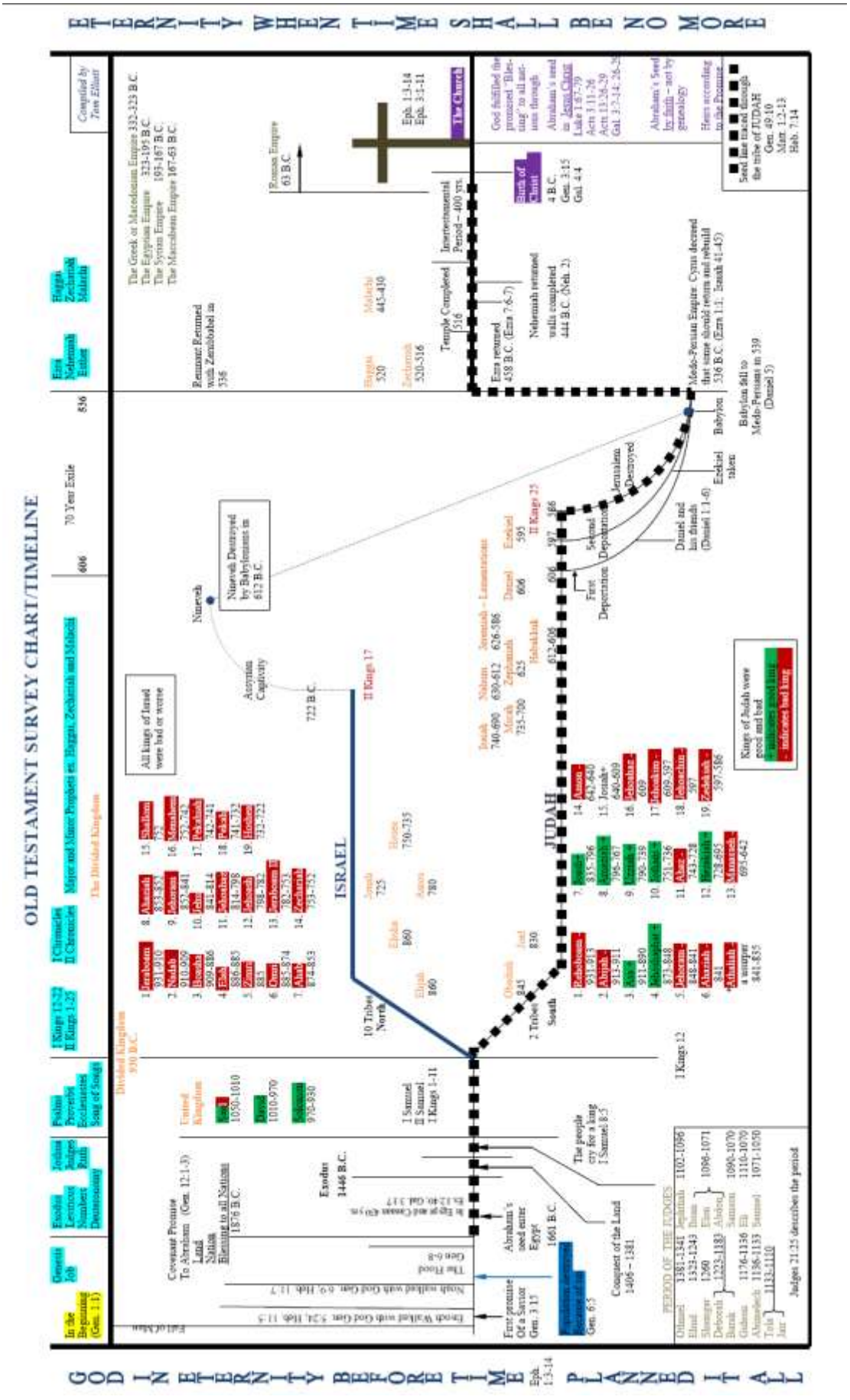
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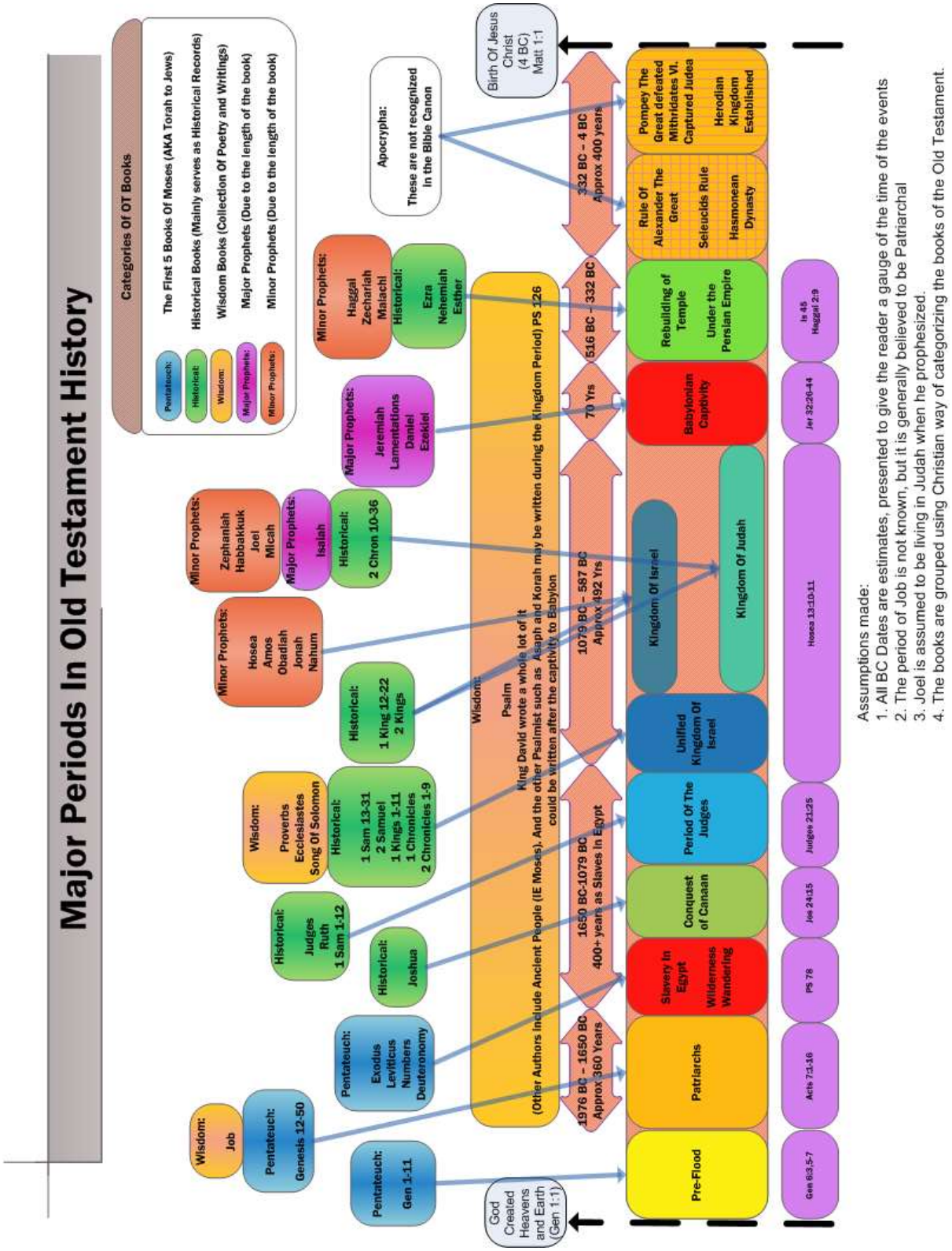
[Source: http://www.biblerays.com/church-history-chart.html] [See next page for larger view]

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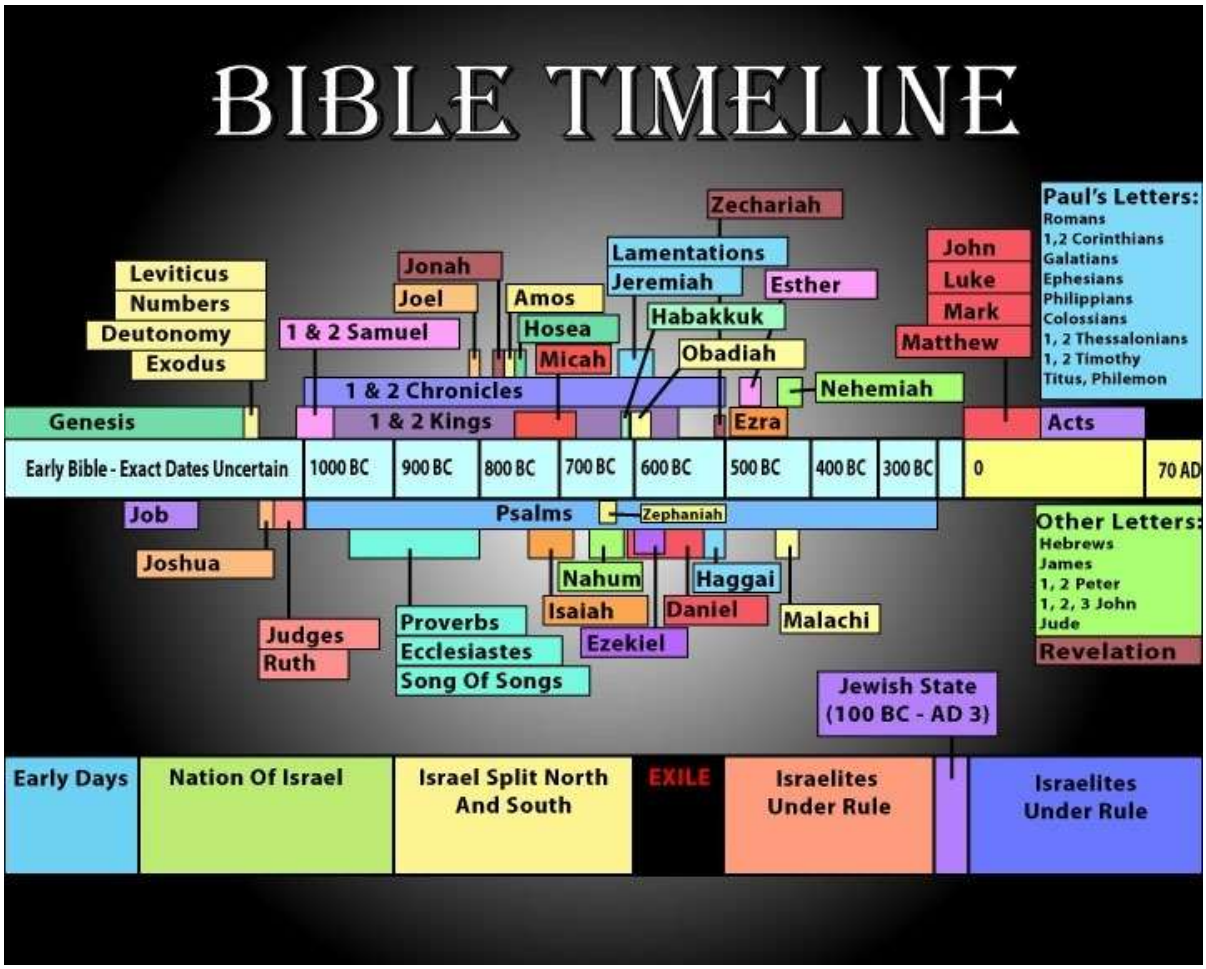
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Major Periods in Old Testament History

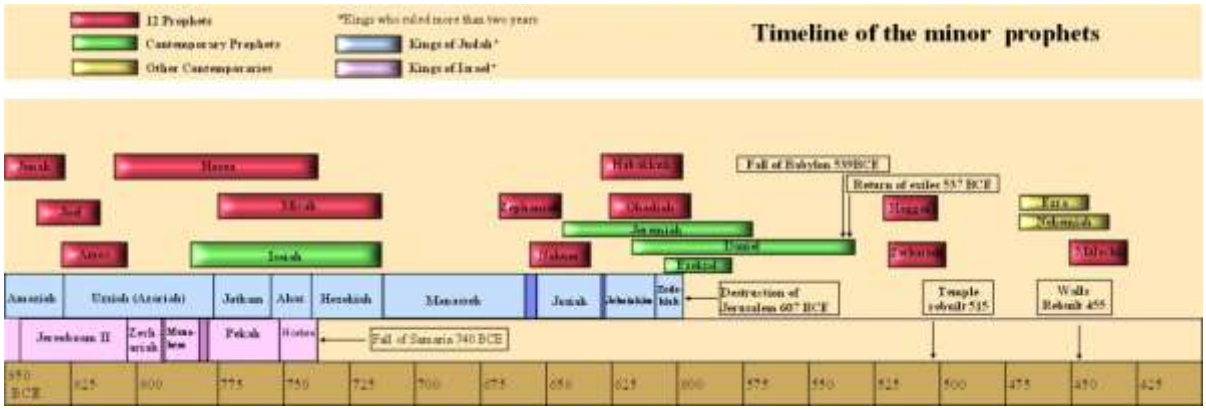


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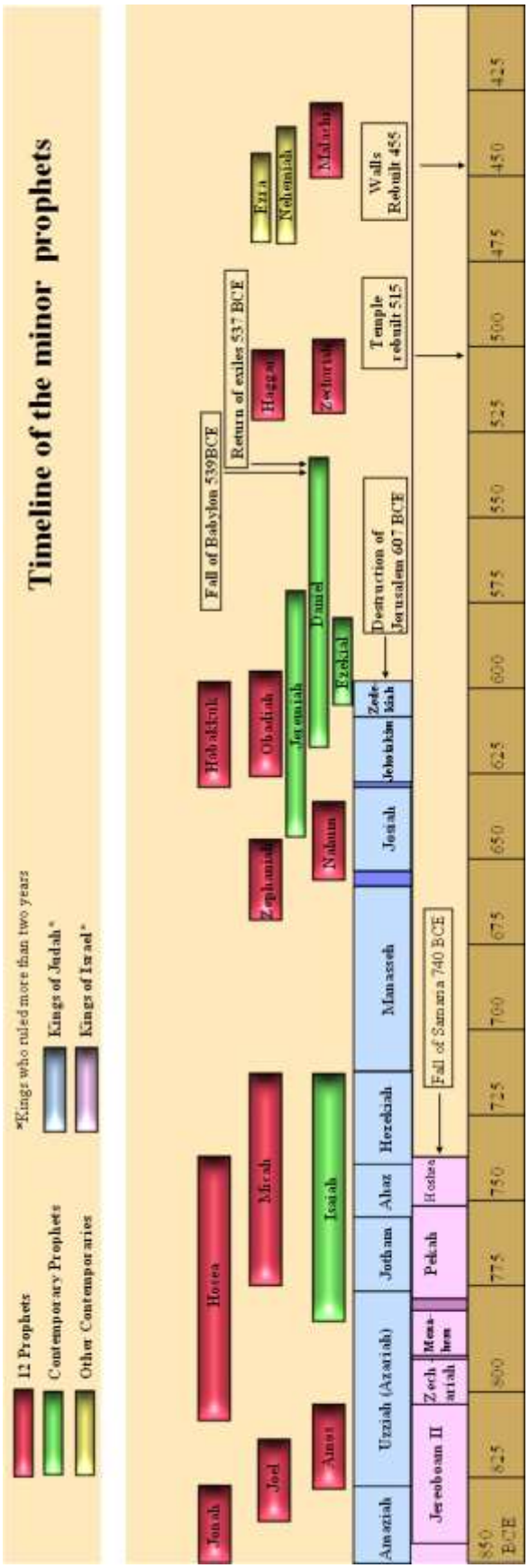
[Source: http://www.rapturewatch.net/timelines.htm]



[Source: http://kenraggio.com/Minor-Prophets-Timeline.jpg]

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Figure 1: Chronology of the Writing Prophets

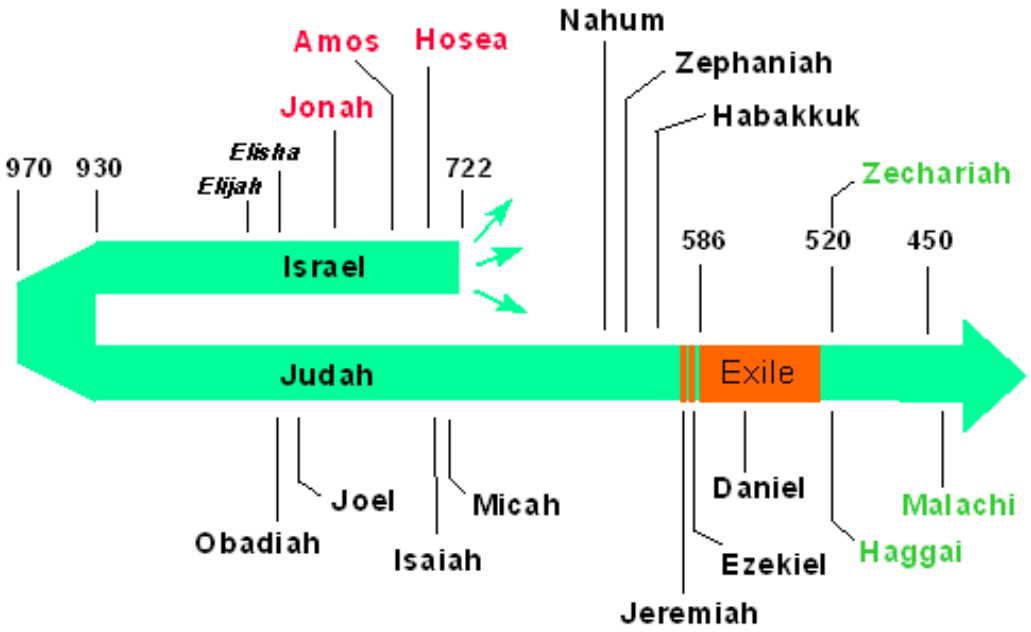
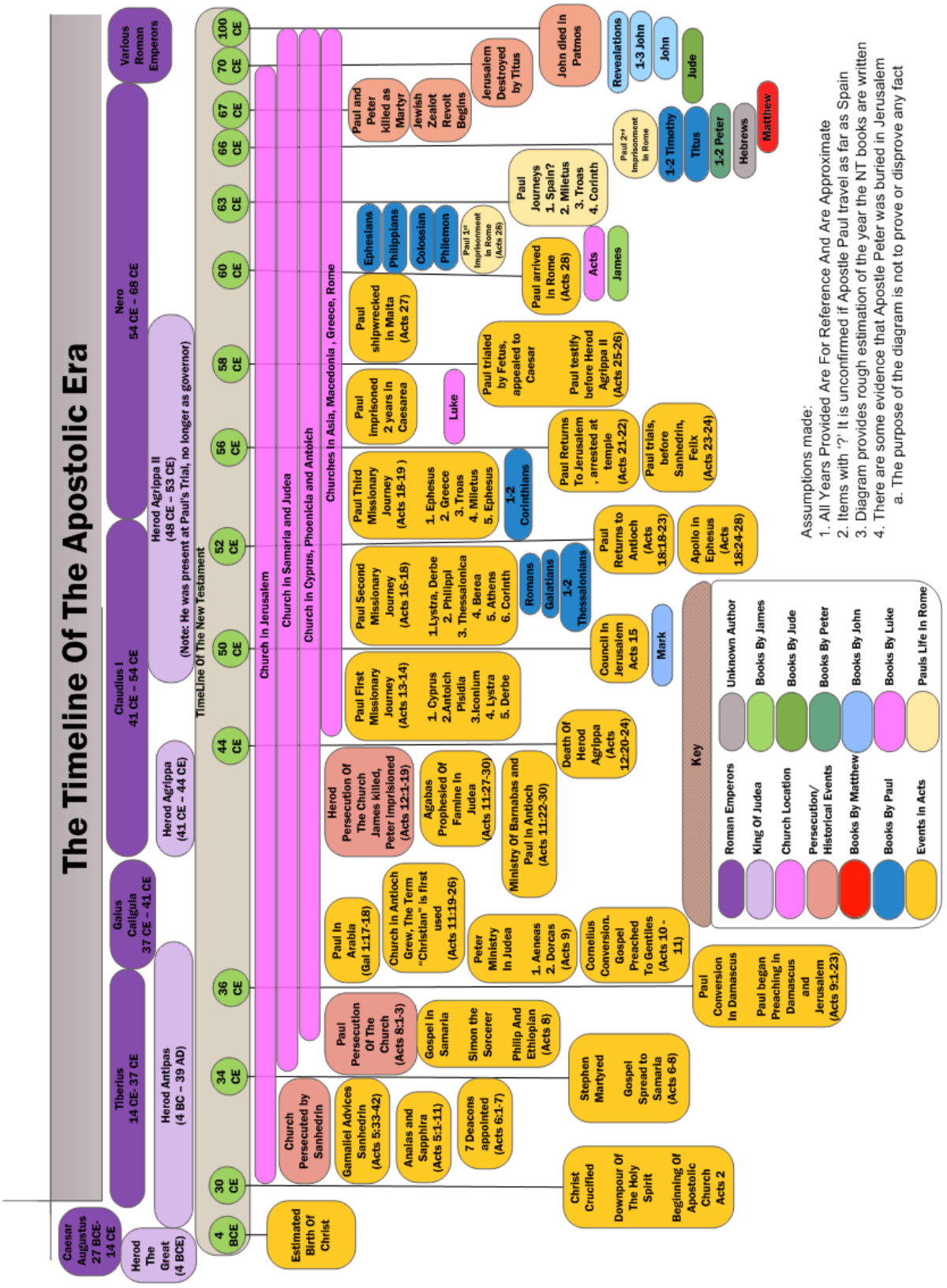


Figure 1: Chronology of the Writing Prophets

[Souce: Unknown]

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Authors of the Bible

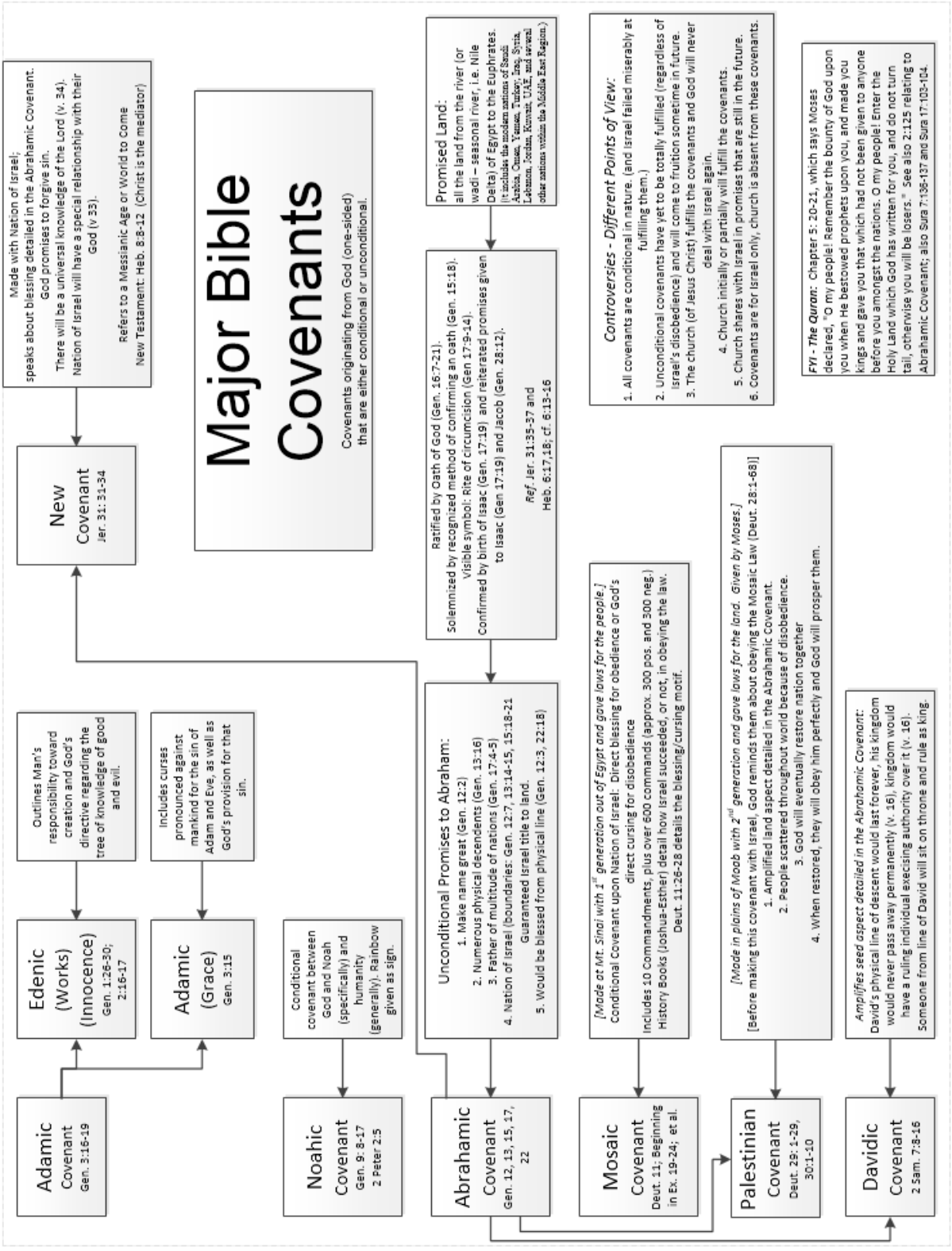
Book	Author
Genesis Exodus Leviticus Numbers Deuteronomy	Moses
Joshua Judges Ruth 1 & 2 Samuel 1 & 2 Kings	Unknown
1 & 2 Chronicles Ezra	Ezra
Nehemiah	Nehemiah
Esther Job	Unknown
Psalms	**Various** David: 73 Asaph: 12 Sons of Korah: 11 Solomon: 2 Moses: 1 Ethan: 1 Heman: 1 (with Korah) Unknown: 50
Proverbs	**Various** Solomon: 29 Agur: 1 Lemuel: 1
Ecclesiastes Song of Solomon	Solomon
Isaiah	Isaiah
Jeremiah Lamentations	Jeremiah
Ezekiel	Ezekiel
Daniel	Daniel
Hosea	Hosea
Joel	Joel
Amos	Amos
Obadiah	Obadiah
Jonah	Jonah
Micah	Micah
Nahum	Nahum
Habakkuk	Habakkuk
Zephaniah	Zephaniah
Haggai	Haggai
Zechariah	Zechariah
Malachi	Malachi
Matthew	Matthew
Mark	John Mark
Luke	Luke
John	John
Acts	Luke
Romans 1 Corinthians 2 Corinthians Galatians Ephesians Philippians Colossians 1 Thessalonians 2 Thessalonians 1 Timothy 2 Timothy Titus Philemon	Paul
Hebrews	Unknown
James	James (brother of Jesus)
1 Peter 2 Peter	Peter
1 John 2 John 3 John	John
Jude	Jude
Revelation	John

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[Source: http://overviewbible.com/authors-who-wrote-bible/]

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Major Bible Covenants



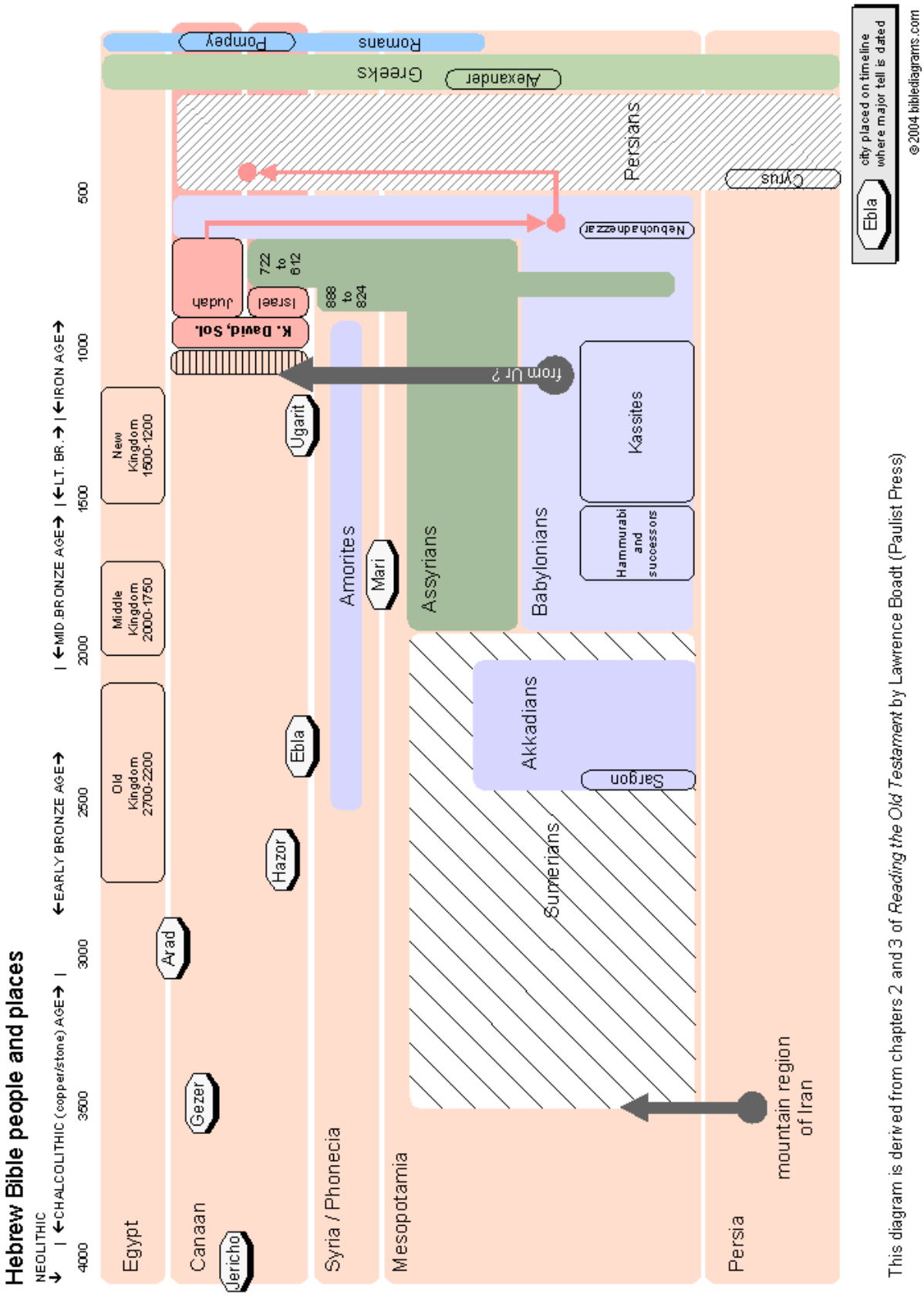
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OLD TESTAMENT OVERVIEW			
Persons	**Periods and Events**	**Contemporary Cultures**	**Old Testament Books Written**
Adam	BEFORE THE PATRIARCHS Creation Flood	Prehistorical Era	
Abraham, Isaac, Jacob, Joseph	PATRIARCHS Abraham enters the land c. 2090 B.C. Joseph Prime Minister c. 1885–1805	Patriarchal Narratives reflect culture of Mesopotamia and Egypt	Job?
	EGYPTIAN SOJOURN c. 1875–1445	Egypt enslaves the Israelites	
Moses	WILDERNESS WANDERING c. 1445–1405		Genesis, Exodus, Leviticus, Numbers, Deuteronomy
Joshua, Deborah, Gideon, Jephthah, Samson	CONQUEST AND JUDGES c. 1405–1050	Palestine occupied, various nations oppress Israel	Joshua, Judges
Samuel, Saul, David, Solomon	UNITED MONARCHY Established 1050	Surrounding nations defeated by Israel	Ruth, Samuel, Psalms, Song of Solomon, Proverbs, Ecclesiastes
DIVIDED MONARCHY 931–722 Divided 931			
SOUTH: Rehoboam	NORTH: Jeroboam I	Aramean Kingdom 931–732	
Jehoshaphat Uzziah	Ahab Jeroboam II		Obadiah, Joel, Jonah, Amos, Hosea, Isaiah, Micah
Hezekiah		Fall of Aram c. 732 Assyrian domination of Palestine 745–650	Nahum, Zephaniah
	Fall of Samaria c. 722		
Josiah	JUDAH ALONE 722–586		Jeremiah, Lamentations, Habakkuk, Kings, Daniel, Ezekiel
	Daniel's Captivity		
	Ezekiel's Captivity		
Jeremiah	Fall of Jerusalem c. 586	Babylonian Supremacy 625–539	Haggai, Zechariah
Zerubbabel Haggai Zechariah	RESTORATION 538–c. 400 Second Temple	Medo-Persian Rule 539–331	
	Ezra's Return c. 458		Chronicles, Ezra, Esther
Malachi	Nehemiah's Return c. 444		Nehemiah, Malachi

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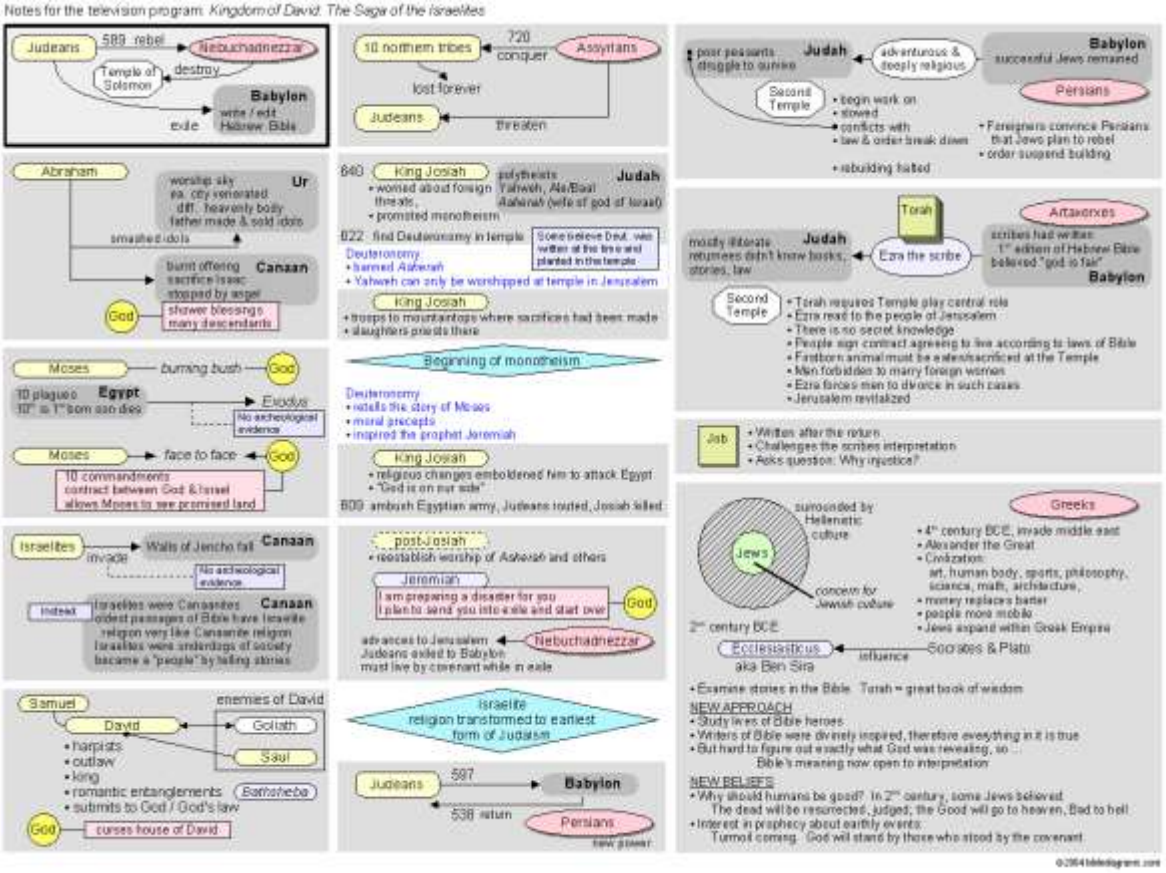
Hebrew Bible People and Places

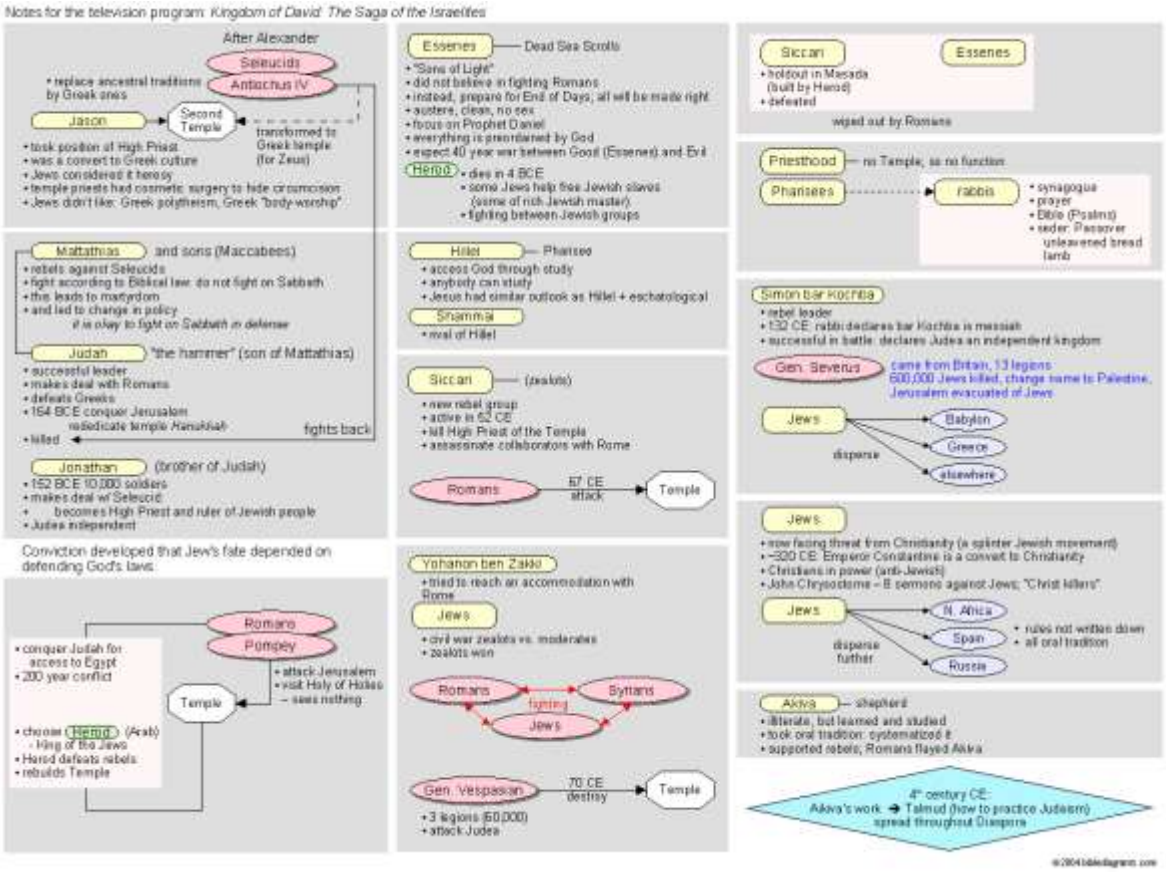


[Source: http://www.bibilediagrams.com]

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Notes for the television program: *Kingdom of David - The Saga of the Israelites:*
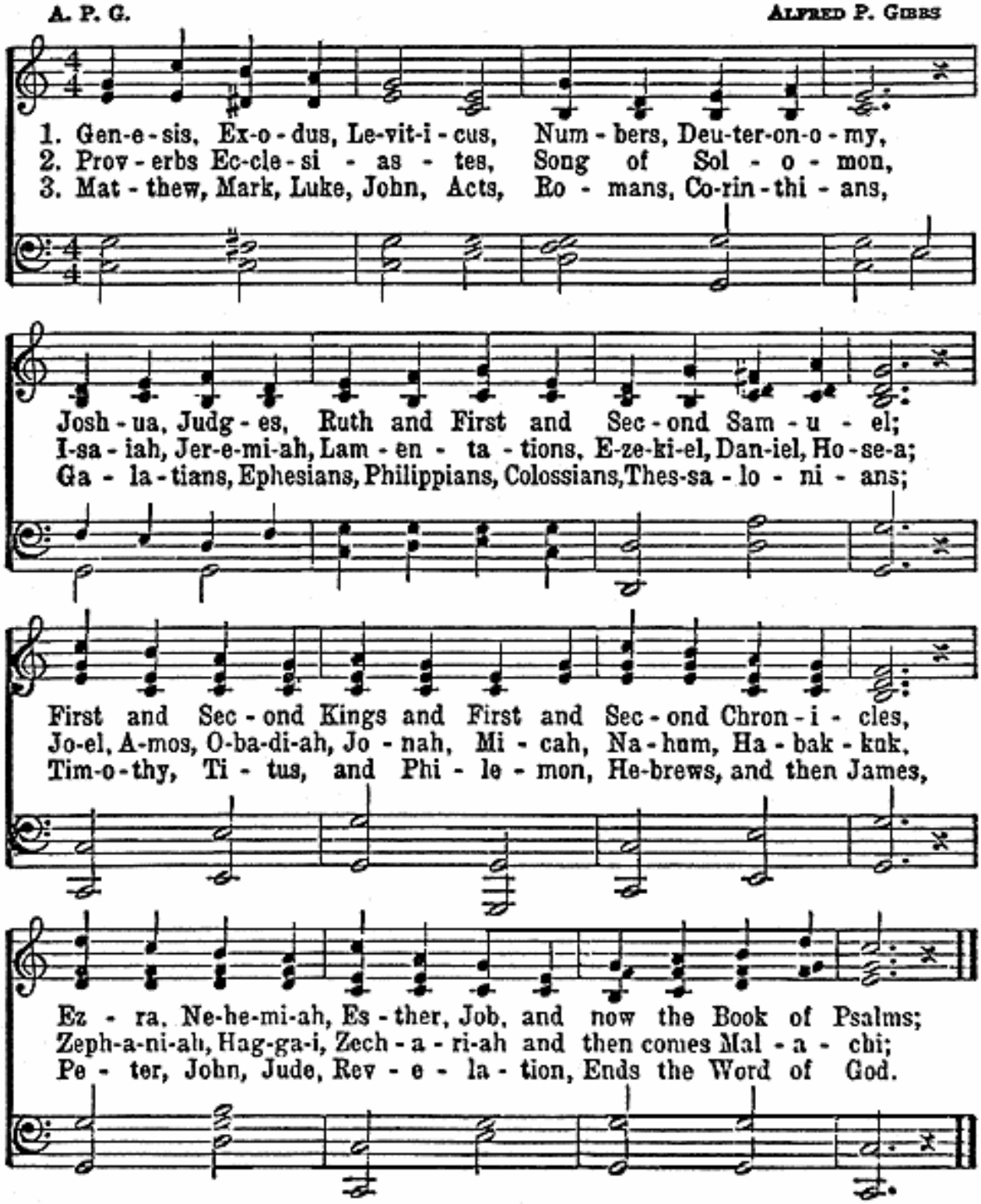




[Source: http://www.bblediagrams.com]

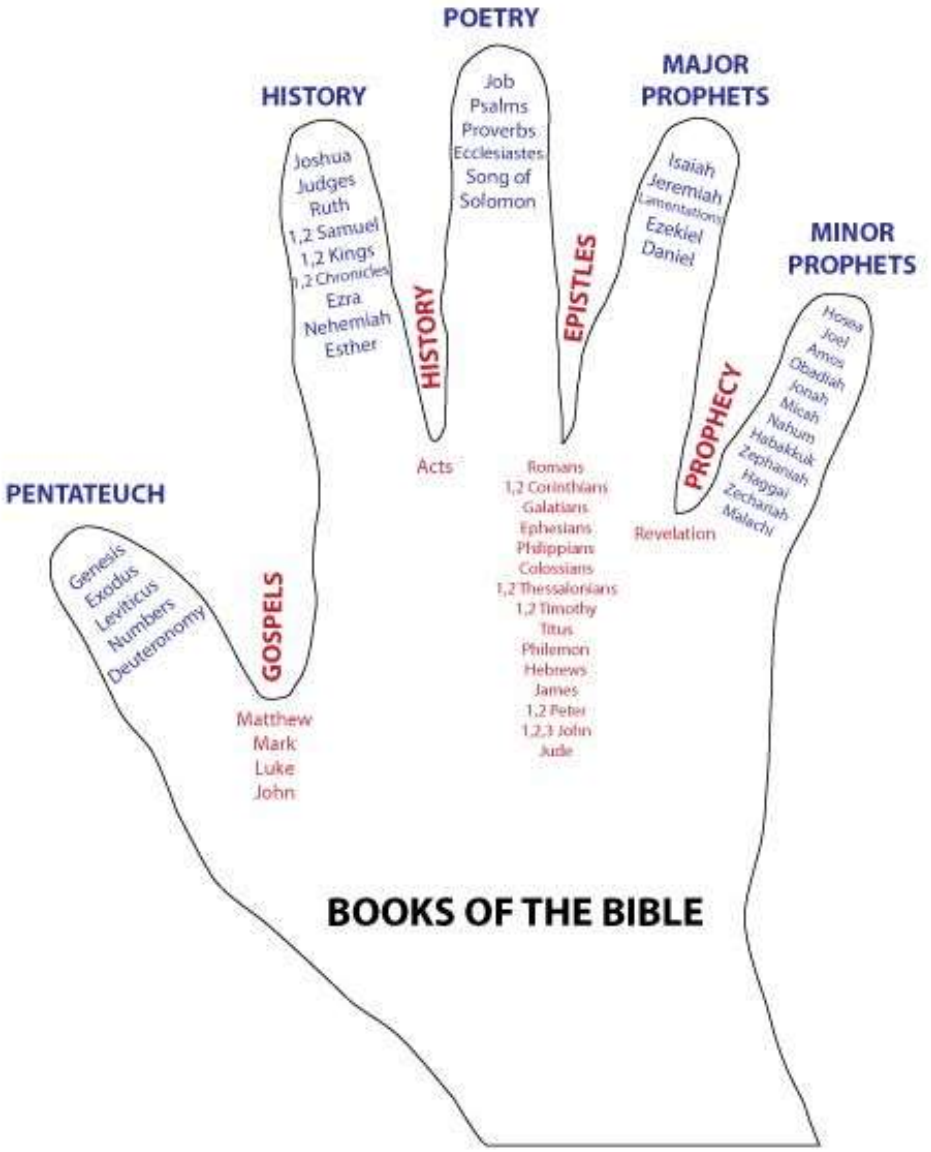
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The Books of the Bible

A. P. G. ALFRED P. GIBBS



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A handy illustration for memorizing the books of the Bible

Source: servantsclass.org

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The Bible in 50 Words:

God Made.
Adam bit.
Noah arked.
Abraham split.
Joseph ruled.
Jacob fooled.
Bush talked.
Moses balked.
Pharoah plagued.
People walked.
Sea divided.
Tablets guided.
Promise landed.
Saul freaked.
David peeked.
Prophets warned.
Jesus born.
God walked.
Love talked.
Anger crucified.
Hope died.
Love rose.
Spirit flamed.
Word spread.
God remained.

Source: prettywhitty.com

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Development of the Bible Canon and It's Variations

The Canon of the New Testament

The foundations for a NT canon lie not, as some would assert, in the needs or the practices of the church in the second, third, and fourth centuries A.D., but in the gracious purpose of a self-revealing God whose word carries his own divine authority. Just as new outpourings of divine word-revelation accompanied and followed each major act of redemption in the ancient history of God's people (the covenant with Adam and Eve, the covenant with Abraham, the redemption from Egypt, the establishment of the monarchy, the exile, and the restoration), so when the promised Messiah came, a new and generous outpouring of divine revelation necessarily ensued (see 2 Timthy 1:8-11; Titus 1:1-3).

The OT Authorization

The prospect of a NT Scripture to stand alongside the OT was anticipated, even authorized, in the OT itself, embedded in the promise of God's ultimate act of redemption through the Messiah, in faithfulness to his covenant (Jeremiah 31:31-33; cf. Hebrews 8:7-13; 10:16-18). Jesus taught his disciples after his resurrection that "the Law of Moses and the Prophets and the Psalms" predicted not only the Messiah's suffering and resurrection but also that "repentance and forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem" (Luke 24:44-48). Prophetic passages such as Isaiah 2:2-3; 49:6; and Psalm 2:8 spoke of a time when the light of God's grace in redemption would be proclaimed to all nations. It naturally follows that this proclamation would eventuate in a new collection of written Scriptures complementing the books of the old covenant—both from the pattern of God's redemptive work in the past (mentioned above) and from the actual writing ministry of some of Jesus' apostles (and their associates) in the accomplishment of their commission.

The Recognition of New Covenant Scriptures

As God's word to mankind, the "God-breathed" Scripture (2 Timothy 3:16) is self-attesting, and thus the Canon may be said to be self-establishing. Yet history records that for centuries there were variations in local church practice and disagreements among churches and early theologians about several books of the NT. Such variations, however, are not unexpected, given that the process of recognition involved more than two dozen books that came into being over a period of perhaps 50 years, circulating unsystematically to churches as they were springing up in widely diffused parts of the Roman Empire.

In its deliberations about the particular books that make up the canon of Scripture, the church did not sovereignly "determine" or "choose" the books it most preferred—whether for catechetical, polemical, liturgical, or edificatory purposes. Rather, the church saw itself as empowered only to receive and recognize what God had provided in books handed down from the apostles and their immediate companions (e.g., Irenaeus, Against Heresies 3.preface; 3.1.1-2). This is why discussions of the so-called "criteria" of canonicity can be misleading. Qualities such as "apostolicity," "antiquity," "orthodoxy," "liturgical use," and "church consensus" are not criteria by which the church autonomously judged which documents it would receive. The first three are qualities the church recognizes in the voice of its Savior, to which voice the church willingly submits itself ("My sheep hear my voice . . . and they follow me," John 10:27).

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The Gospels according to Matthew, Mark, Luke, and John (the earliest Gospels known) gained universal acceptance while arousing very little controversy within the church. If the latest of these, the Gospel of John, was published near the end of the first century (as most scholars think), it is remarkable that its words are echoed around A.D. 110 in the writings of Ignatius of Antioch, who also knew Matthew, and perhaps Luke. At about the same time, Papias of Hierapolis in Asia Minor received traditions about the origins of Matthew's and Mark's Gospels, and quite probably Luke's and John's. In the middle of the second century, Justin Martyr in Rome reported that the Gospels (apparently the four)—which he calls “memoirs of the apostles” —were being read and exposited in Christian services of worship.

In 2 Peter 3:16, a collection of at least some of Paul's letters was already known and regarded as Scripture and therefore enjoyed canonical endorsement. Furthermore, a collection (of unknown extent) of Paul's letters was known to Clement of Rome and to the recipients of his letter in Corinth before the end of the first century, then also to Ignatius of Antioch and Polycarp of Smyrna and their readers in the early second century. The Pastoral Letters (1-2 Timothy and Titus), rejected as Paul's by many modern critics, are attested at least from the time of Polycarp.

By the end of the second century a “core” collection of NT books — 21 of the 27 — was generally recognized: four Gospels, Acts, 13 epistles of Paul, 1 Peter, 1 John, and Revelation. By this time Hebrews (accepted in the East and by Irenaeus and Tertullian in the West, but questioned in Rome due to doubts about authorship), James, 2 Peter, 2 and 3 John, and Jude were only minimally attested in the writings of church leaders. This infrequent citation led to the expression of doubts by later fathers (e.g., Eusebius, Ecclesiastical History 2.23.25). Yet, by some time in the third century, codices (precursors of the modern book form, as opposed to scrolls) containing all seven of the “general epistles” were being produced, and Eusebius reports that all seven were “known to most.”

An unusual case is the book of Revelation, which seems to have been accepted everywhere at first (in the West by Justin, Irenaeus, the Muratorian Fragment, and Tertullian; in the East by Clement of Alexandria and Origen). But due to its exploitation by Montanists and others, it was criticized by Gaius, a Roman writer in the early third century. Several decades later, Dionysius of Alexandria, while not rejecting the book, argued that it could not have been written by the apostle John. These factors led to enduring doubts in the East and to Revelation's absence from later Eastern canon lists, though its reputation in the West did not suffer.

To complicate matters, many documents were produced in the course of the second century which in some way paralleled or imitated NT books. Many of these made some claim to apostolic authority, and some gained considerable popularity in certain quarters. One or more “Gospels” written in Aramaic attracted interest because of a presumed connection to an original Aramaic Matthew. Other “Gospels” were essentially combinations of the four (i.e., The Gospel of Peter and The Egerton Gospel), a practice that culminated in Tatian's Diatessaron, a harmony of the four (c. A.D. 172), which was the first form of the Gospels translated into Syriac.

There was a profusion of “Acts” literature, usually following, in novel-like fashion, the fictional exploits of a single apostle (Paul, John, Andrew, Peter). Letters forged in the name of Paul (To the Laodiceans, To the Alexandrians, 3 Corinthians) sought to attract adherents to an assortment of special causes. Works in various genres written to advance unorthodox interpretations of Christianity often borrowed the names of apostles (Apocryphon of John, Gospel of Thomas). In addition, a few writings, probably never intended to be regarded as Scripture, were honored as such by some Christians partly because of assumed authorship by companions of apostles (1 and 2 Clement, The Letter of Barnabas, The Shepherd of Hermas).

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By the 240s A.D. Origen (residing in Caesarea in Palestine) acknowledged all 27 of the NT books but reported that James, 2 Peter, 2 and 3 John, and Jude were disputed. The situation is virtually the same for Eusebius, writing about 60 years later, who also reports the doubts some had about Hebrews and Revelation. Still, his two categories of “undisputed” and “disputed but known to most” contain only the 27 and no more. He named five other books (The Acts of Paul, The Shepherd of Hermas, The Apocalypse of Peter, The Letter of Barnabas, and The Didache) which were known to many churches but which, he believed, had to be judged as spurious.

In the year A.D. 367 the Alexandrian bishop Athanasius, in his annual Easter letter, gave a list of the NT books which comprised, with no reservations, all 27, while naming several others as useful for catechizing but not as scriptural. Several other fourth-century lists essentially concurred, though with various individual deviations outside of the most basic core (four Gospels, Acts, 13 epistles of Paul, 1 Peter, 1 John). Three African synods—at Hippo Regius in A.D. 393 and at Carthage in 397 and 419 — and the influential African bishop Augustine affirmed the 27-book Canon. It was enshrined in Jerome's Latin translation, the Vulgate, which became the normative Bible for the Western church. In Eastern churches, recognition of Revelation lagged for quite some time. The churches of Syria did not accept Revelation, 2 Peter, 2 and 3 John, or Jude until the fifth (Western Syria) or sixth (Eastern Syria) centuries.

The apostolic word gave birth to the church (Romans 1:15-17; 10:14-15; James 1:18; 1 Peter 1:23-25), and the written form of this word remains as the permanent, documentary expression of God's new covenant. It may be said that only the 27 books of the NT manifest themselves as belonging to that original, foundational, apostolic witness. They have demonstrated themselves to be the Word of God to the universal church throughout the generations. Here are the pastures to which Christ's sheep from many folds continually come to hear their Shepherd's voice and to follow him.

The Apocrypha

Larger editions of the English Bible — from the Great Bible of Tyndale and Coverdale (1539) onward—have often included a separate section between the OT and the NT titled “The Apocrypha,” consisting of additional books and substantial parts of books. The Latin Vulgate Bible translated by Jerome (begun A.D. 382, completed 405) had placed them in the OT itself—some as separate items and some as attached to or included in the biblical books of Esther, Jeremiah, and Daniel. In Roman Catholic translations of the Bible, such as the Douay Version and the Jerusalem Bible, these items are still placed in their pre-Reformation positions. In Protestant translations, however, the Apocrypha is either omitted altogether or grouped in a separate section.

How Jerome's Vulgate Came to Contain the Apocrypha

In distinguishing the Apocrypha from the OT books, the Protestant translators were not doing something completely novel but were carrying out more thoroughly than ever before the principles on which Jerome (A.D. 345-420) had made his great Latin Vulgate translation of the OT. The Vulgate was translated from the original Hebrew. But a translation prior to the Vulgate, the Old Latin translation, had been made from the Greek OT, the Septuagint (or LXX). At some stage, early or late, additional books and parts of books, which were not in the Hebrew Bible, had found their way into the Greek OT, and from there into the Old Latin version. Jerome retained these in his new translation, the Latin Vulgate, but added prefaces at various points to emphasize that they were not true parts of the Bible, and he called them by the name “apocrypha” (Gk. *apokrypha* , “those having been hidden away”). In accordance with his teaching—and with the understanding of the OT canon held by Jesus, the NT authors, and the first-century Jews (see The Canon of the Old Testament)—

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the sixteenth-century Protestant translators did not consider those writings part of the OT but gathered them together in a separate section, to which they gave Jerome's name, “The Apocrypha.”

Jerome's reason for choosing this name is not readily apparent. He probably took a hint from Origen, who a century and a half earlier had stated that the Jews applied this name to the most esteemed of their noncanonical books. Origen and Jerome were two of the most distinguished students of Judaism among the Fathers, so it would be natural for them to use the term in a Jewish sense, though applying it to the noncanonical Jewish books that were most esteemed by Christians. Jews would never destroy respected religious books but, if unfit for use, hid them away and left them to decay naturally. So “hidden” came to mean “highly esteemed, though uncanonical.”

Jerome did not actually confine his name “apocrypha” to Jewish books but used it also of noncanonical Christian books, such as The Shepherd of Hermas, which were likewise popular religious reading among Christians. The modern expression “New Testament Apocrypha,” for late works that imitate NT literature, is similar.

[Source: ESV Study Bible note]

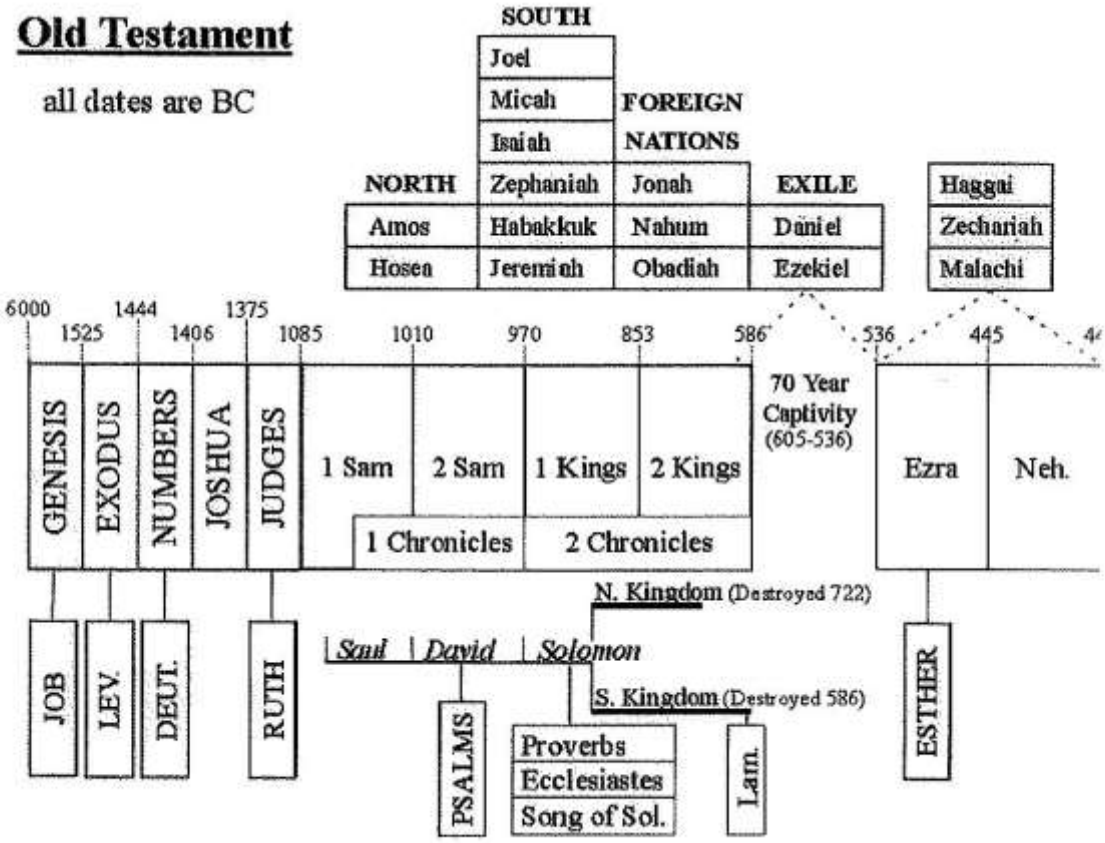
See also: **Languages of the Bible and The Septuagint In this APPENDIX**

Various Charts of Books in the Bible

http://thewellcommunity.org/bible-charts

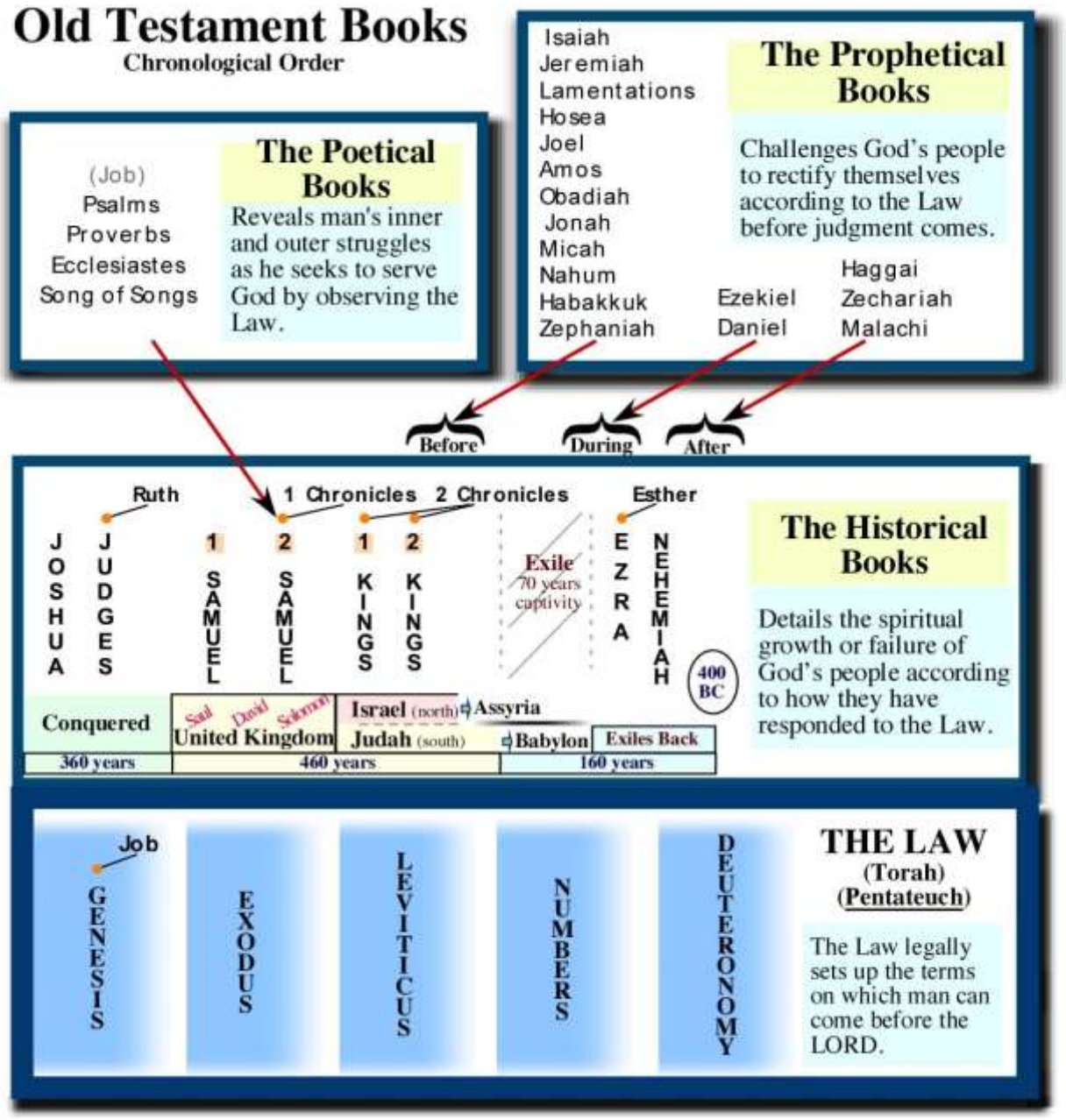
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Timeline of Old Testament Books (dates approximate)



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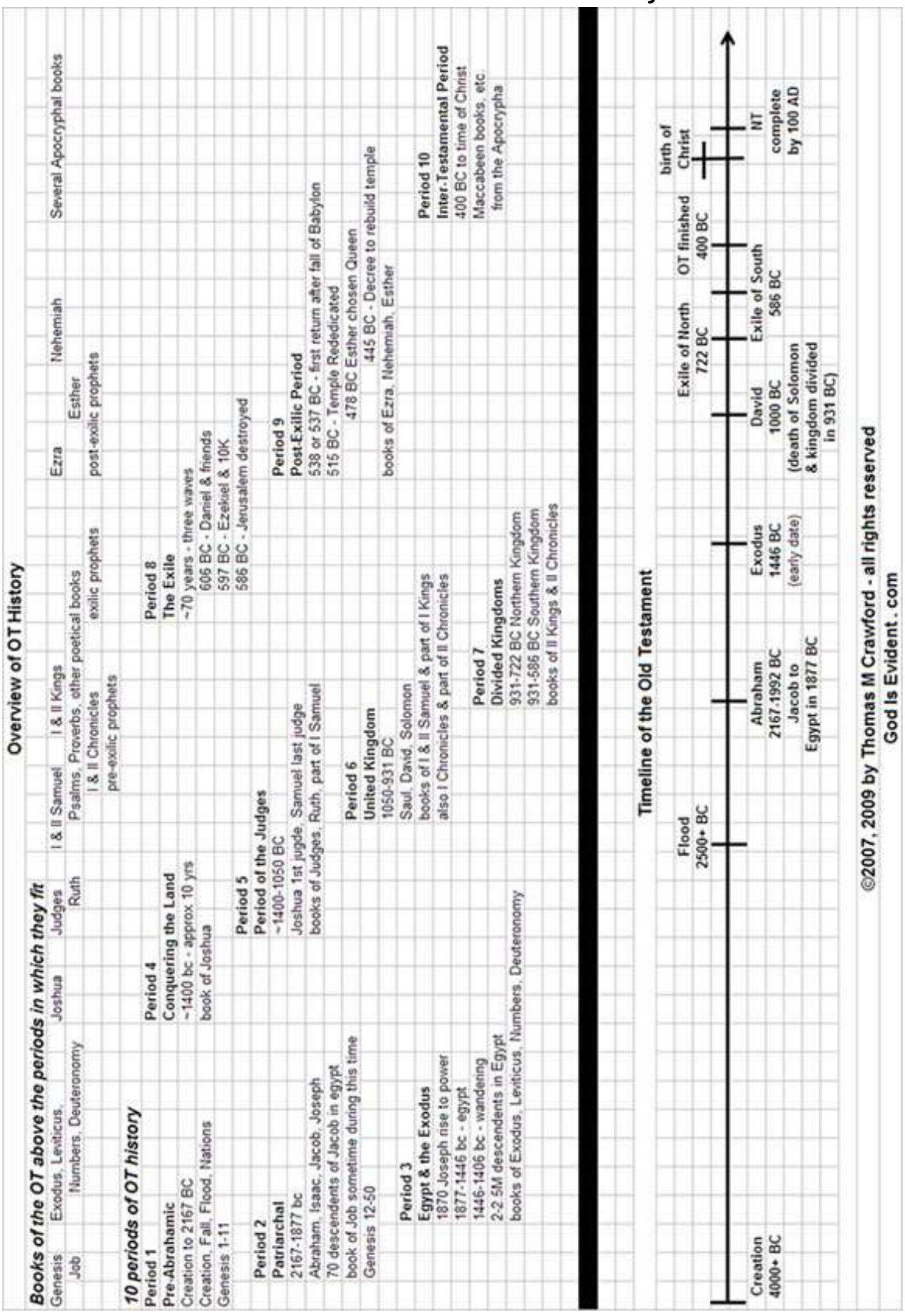
Old Testament Books (Chronological Order)



[Source: http://www.bblediagrams.com] (Additional OT and NT charts and diagrams)

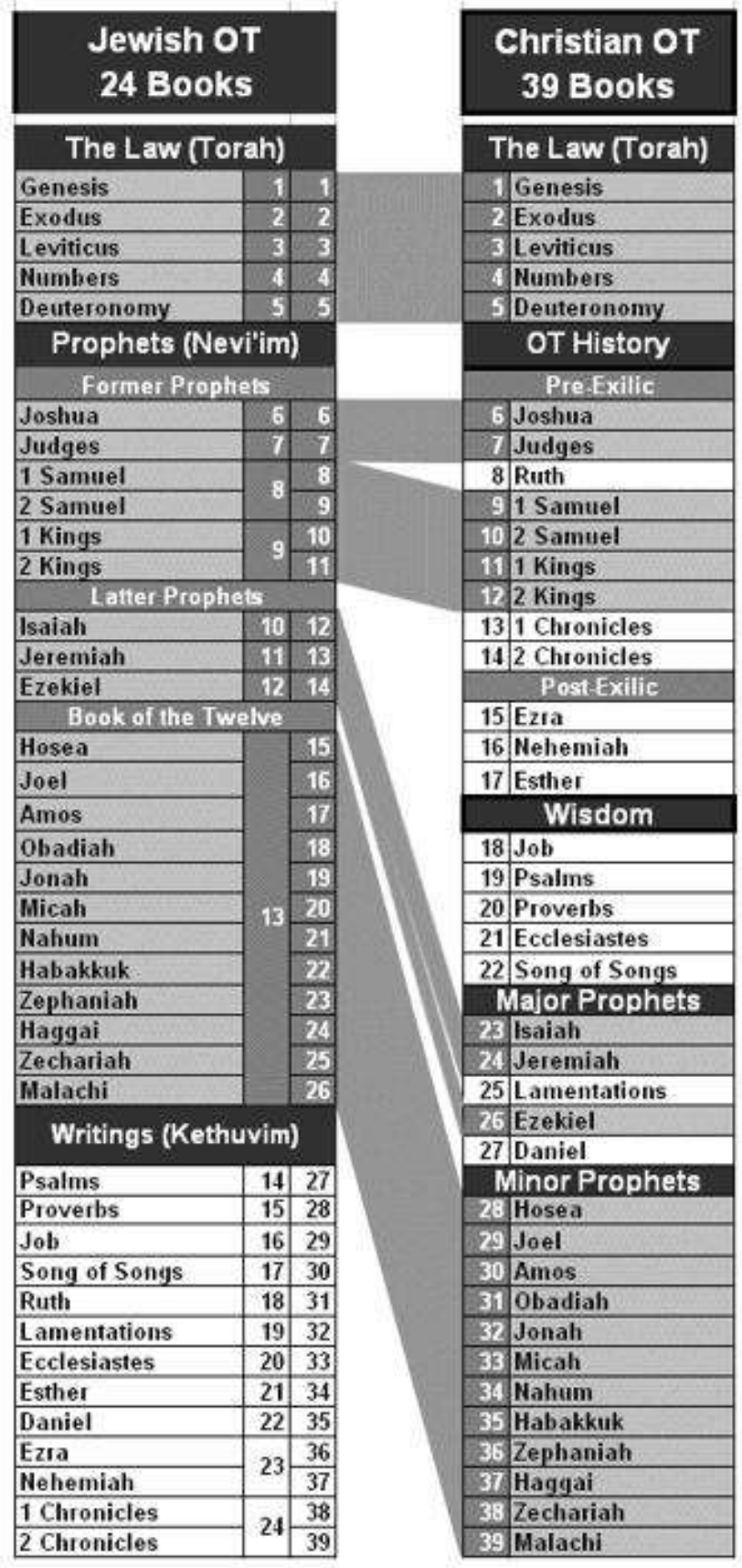
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Overview of Old Testament History



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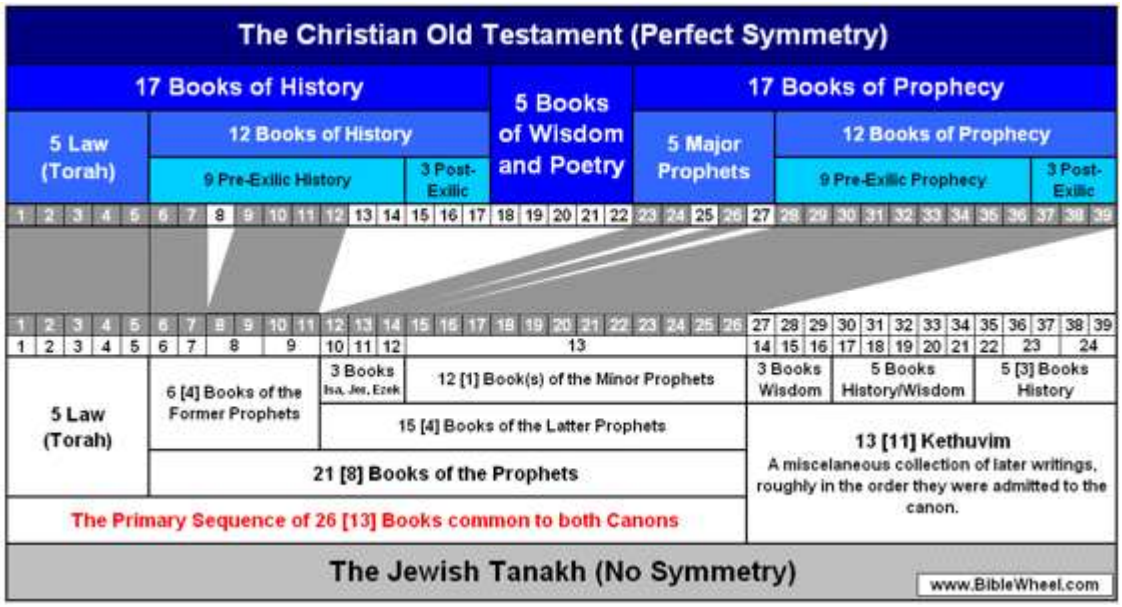
Jewish vs Protestant OT Canon



[Source: http://www.biblewheel.com/Canon/ChristianOT_vs_Tanakh.php]

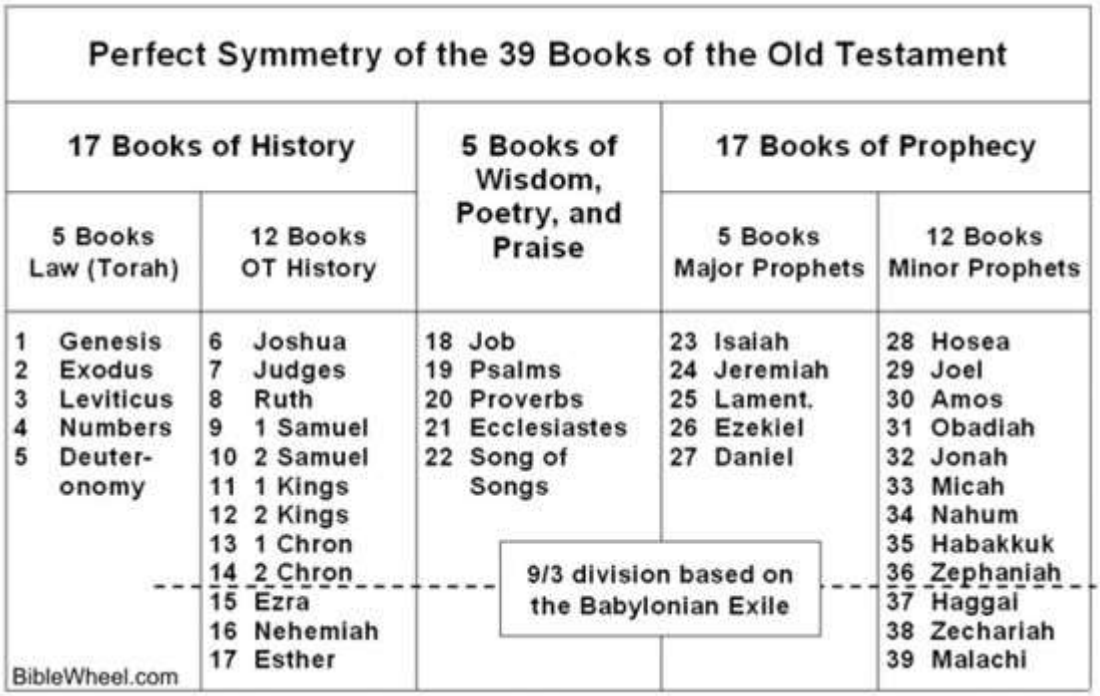
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The question of which canon is correct is settled once and for all by the Perfect Symmetry of the Christian Old Testament, especially when it is compared with the complete lack of symmetry and material disorder - in both chronology and genre - of the Jewish Tanakh:



The Christian OT exhibits a 17-5-17 symmetry, with both groups of 17 Books subdividing into groups of 5 and 12, followed by both groups of 12 subdividing into groups of 9 and 3! This means that the symmetry continues down through THREE LEVELS! Futhermore, it fully integrates with the 27 Books of the New Testament and the meanings of the Twenty-Two Hebrew Letters as established by God in the Alphabetic Verses! We have witnesses lined up from here to eternity! There is no end to the glory of what God has done in His Holy Word! …

[Source: http://www.biblewheel.com/Canon/ChristianOT_vs_Tanakh.php]



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A Comparative Chart of Hebrew - Jewish and Christian Bibles *by Prof. Felix Just, S.J.*

Introduction to Chart ("OT Books of the Bible", below):

Although the "New Testament" contains the same twenty-seven books for almost all Christians, there are some major and important differences between the "Hebrew Bible" (HB) used by Jews and various versions of the "Old Testament" (OT) used by different Christian churches and denominations:

Notes:

- **HB** = Hebrew Bible;
  LXX = Septuagint;
  OT = Old Testament;
- Books in CAPITALS are found in Eastern Orthodox and Roman Catholic Bibles, but not in most Jewish or Protestant Bibles.
- Books in *Italics* are also in the LXX and considered

- *The foundational texts are different*:
  - Jewish Bibles are based on the HB;
  - the OT section in Christian Bibles is arranged according to the order of books in the "Septuagint" (LXX), the ancient Greek version of the Jewish scriptures;
  - however, the translations of individual OT books in Christian Bibles are now usually based on the texts of the HB.
- *The total number of biblical books is different*:
  - Jews count 24, Protestants 39, Catholics 46, Orthodox Christians up to 53;
  - certain books of the HB are subdivided in the LXX; e.g., "The Twelve" minor prophets are considered one book in the HB, while the LXX and Christian Bibles count these as twelve separate books;
  - the LXX contains several additional books not found in the HB; Orthodox and Catholic Christians regard these additional books as part of the OT canon (calling them the "Deuterocanonical Books"), while Jews and most Protestant Christians do not (calling them the "Apocrypha").
- *The arrangement of the categories of books is different*:
  - e.g. the "Latter Prophets" come before the "Writings" in the HB, but all the "Prophets" come after the "Wisdom" literature in the Christian OT.
    the order of the "Prophets" is also different between the LXX and the Catholic and Protestant OT.
- *The titles of some of the books are different*:
  - e.g. "Samuel" of the HB is split up into "1 Kingdoms" and "2 Kingdoms" in the LXX, which are renamed "1 Samuel" and "2 Samuel" in most Christian Bibles.
- *The categorization of some books is different*:
  - e.g. several of the books categorized as "Writings" in the HB are placed among the "Historical Books" or the "Prophets" in LXX and the Christian OT; the displacements of Ruth and Esther, Ezra-Nehemiah and Chronicles (1&2), and Lamentations and Daniel are indicated with highlighted colors in the chart below.

OT Books of the Bible - Comparative Chart:

HEBREW BIBLE (a.k.a. TaNaK or TaNaKh)	**ORTHODOX BIBLES** (based on LXX; editions vary)	**CATHOLIC BIBLE** (w/ Deutero-canonical books)	**PROTESTANT BIBLE** (w/o the Apocrypha)
Torah / Books of Moses 1) Bereshit / Genesis 2) Shemot / Exodus 3) VaYikra / Leviticus 4) BaMidbar / Numbers 5) Devarim / Deuteronomy	**Pentateuch** 1) Genesis 2) Exodus 3) Leviticus 4) Numbers 5) Deuteronomy	**Pentateuch (Law)** 1) Genesis 2) Exodus 3) Leviticus 4) Numbers 5) Deuteronomy	**Law (Pentateuch)** 1) Genesis 2) Exodus 3) Leviticus 4) Numbers 5) Deuteronomy
Nevi'im / Former Prophets 6) Joshua 7) Judges 8) Samuel (1&2) 9) Kings (1&2)	**Historical Books** 6) Joshua 7) Judges 8) Ruth 9) 1 Kingdoms (=1 Sam) 10) 2 Kingdoms (=2 Sam) 11) 3 Kingdoms (=1 Kings) 12) 4 Kingdoms (=2 Kings) 13) 1 Chronicles 14) 2 Chronicles *15) 1 Esdras* 16) 2 Esdras (=Erza + Nehemiah) 17) Esther (longer version)	**Historical Books** 6) Joshua 7) Judges 8) Ruth 9) 1 Samuel 10) 2 Samuel 11) 1 Kings 12) 2 Kings 13) 1 Chronicles 14) 2 Chronicles 15) Ezra 16) Nehemiah 17) TOBIT	**Historical Books** 6) Joshua 7) Judges 8) Ruth 9) 1 Samuel 10) 2 Samuel 11) 1 Kings 12) 2 Kings 13) 1 Chronicles 14) 2 Chronicles 15) Ezra 16) Nehemiah
Nevi'im / Latter Prophets 10) Isaiah 11) Jeremiah 12) Ezekiel 13) The Book of the			

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Twelve: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi	18) JUDITH 19) TOBIT 20) 1 MACCABEES 21) 2 MACCABEES *22) 3 Maccabees* *23) 4 Maccabees*	18) JUDITH 19) Esther (longer version) 20) 1 MACCABEES 21) 2 MACCABEES	17) Esther (shorter version)
Khetuvim / Writings 14) Psalms (150) 15) Proverbs 16) Job 17) Song of Solomon 18) Ruth 19) Lamentations 20) Ecclesiastes 21) Esther 22) Daniel 23) Ezra-Nehemiah 24) Chronicles (1&2)	**Poetic Books** 24) Psalms *(151)* *25) Odes (w/ Prayer of Manasseh)* 26) Proverbs 27) Ecclesiastes 28) Song of Solomon 29) Job 30) WISDOM of Solomon 31) SIRACH, a.k.a. Ecclesiasticus *32) Psalms of Solomon*	**Wisdom Books** 22) Job 23) Psalms (150) 24) Proverbs 25) Ecclesiastes 26) Song of Solomon 27) WISDOM of Solomon 28) SIRACH, a.k.a. Ecclesiasticus	**Wisdom Books** 18) Job 19) Psalms (150) 20) Proverbs 21) Ecclesiastes 22) Song of Solomon
	Prophets 33) Hosea 34) Amos 35) Micah 36) Joel 37) Obadiah 38) Jonah 39) Nahum 40) Habakkuk 41) Zephaniah 42) Haggai 43) Zechariah 44) Malachi 45) Isaiah 46) Jeremiah 47) BARUCH 48) Lamentations 49) LETTER of JEREMIAH 50) Ezekiel 51) Daniel (two chapters longer): 52) SUSANNA 53) BEL and the DRAGON	**Prophets** 29) Isaiah 30) Jeremiah 31) Lamentations 32) BARUCH (w/ LETTER of JER.) 33) Ezekiel 34) Daniel (two chapters longer) 35) Hosea 36) Joel 37) Amos 38) Obadiah 39) Jonah 40) Micah 41) Nahum 42) Habakkuk 43) Zephaniah 44) Haggai 45) Zechariah 46) Malachi	**Prophets** 23) Isaiah 24) Jeremiah 25) Lamentations 26) Ezekiel 27) Daniel (shorter version) 28) Hosea 29) Joel 30) Amos 31) Obadiah 32) Jonah 33) Micah 34) Nahum 35) Habakkuk 36) Zephaniah 37) Haggai 38) Zechariah 39) Malachi

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ORTHODOX OLD TESTAMENT	ROMAN CATHOLIC OLD TESTAMENT	PROTESTANT OLD TESTAMENT
Genesis	Genesis	Genesis
Exodus	Exodus	Exodus
Leviticus	Leviticus	Leviticus
Numbers	Numbers	Numbers
Deuteronomy	Deuteronomy	Deuteronomy
Joshua	Joshua	Joshua
Judges	Judges	Judges
Ruth	Ruth	Ruth
1 Kingdoms (= 1 Samuel)	1 Kings	1 Samuel
2 Kingdoms (= 2 Samuel)	2 Kings	2 Samuel
3 Kingdoms (= 1 Kings)	3 Kings	1 Kings
4 Kingdoms (= 2 Kings)	4 Kings	2 Kings
I Paralipomenon (= I Chronicles)	1 Paralipomenon (or Chronicles)	1 Chronicles
2 Paralipomenon (= 2 Chronicles) [1]	2 Paralipomenon (or Chronicles)	2 Chronicles
1 Esdras		
2 Esdras [2]	1 Esdras	Ezra
Nehemiah	2 Esdras	Nehemiah
Tobit	Tobit	
Judith	Judith	
Esther	Esther	Esther [3]
1 Maccabees	1 Maccabees	
2 Maccabees	2 Maccabees	
3 Maccabees		
Psalms [4]	Psalms	Psalms
Job	Job	Job
Proverbs of Solomon	Proverbs of Solomon	Proverbs of Solomon
Ecclesiastes	Ecclesiastes	Ecclesiastes
Asma (Canticle of Canticles)	Canticle of Canticles	Song of Solomon
Wisdom of Solomon	Wisdom of Solomon	
Wisdom of Sirach	Ecclesiasticus (Sirach)	
Hosea	Hosea	Hosea
Amos	Amos	Amos
Micah	Micah	Micah
Joel	Joel	Joel
Obadiah	Obadiah	Obadiah
Jonah	Jonah	Jonah
Nahum	Nahum	Nahum
Habakkuk	Habakkuk	Habakkuk
Zephaniah	Zephaniah	Zephaniah
Haggai	Haggai	Haggai
Zechariah	Zechariah	Zechariah
Malachi	Malachi	Malachi
Isaiah	Isaiah	Isaiah
Jeremiah	Jeremiah	Jeremiah
Baruch	Baruch (incl. Epistle of Jeremiah)	
Epistle of Jeremiah		
Lamentations	Lamentations	Lamentations
Ezekiel	Ezekiel	Ezekiel
Daniel	Daniel	Daniel [5]
4 Maccabees [6]		

[1] Including the Prayer of Manasseh.
[2] Sometimes 2 Esdras and Nehemiah are combined into one book as 2 Esdras.
[3] Esther here does not include those sections called "Additions to Esther."
[4] The numbering of the Psalms diverges after Psalm 8. The Septuagint also includes one additional Psalm.
[5] Daniel here does not include those sections separately labelled as "The Song of the Three Children," "Daniel and Susannah," or "Daniel, Bel and the Snake (Dragon)."
[6] 4 Maccabees is always in an appendix.

[Source: http://www.stgeorgegreenville.org/OurFaith/Articles/BibleBooksChart.pdf]

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Tradition OT Book	Luther	K.James/ English	Vulgate	Greek	Slavonic/ Russian	Syrian	Coptic	Ethiopian	Armenian
Pentateuch	+	+	+	+	+	+	+	+	+
Joshua	+	+	+	+	+	+	+	+	+
Judges	+	+	+	+	+	+	+	+	+
Ruth	+	+	+	+	+	+	+	+	+
Samuel	+	+	+	+	+	+	+	+	+
Kings	+	+	+	+	+	+	+	+	+
Chronicles	+	+	+	+	+	+	+	+	+
Ezra	+	+	1 Ezra	2 Esdras	1 Esdras	+	+	+	+
Nehemiah	+	+	2 Ezra		+	+	+	+	+
Tobit	apocrypha	apocrypha	d	+	+	+	+	+	+
Judith	apocrypha	apocrypha	d	+	+	+	+	+	+
Esther	+	+	+	+	+	+	+	+	+
Additions to Esther	apocrypha	apocrypha	d	+	+	+	+	+	+
Job	+	+	+	+	+	+	+	+	+
Psalms	+	+	+	+	+	+	+	+	+
Proverbs	+	+	+	+	+	+	+	+	+
Qohelet	+	+	+	+	+	+	+	+	+
Song of Songs	+	+	+	+	+	+	+	+	+
Wisdom of Solomon	apocrypha	apocrypha	d	+	+	+	+	+	+
Sirach	apocrypha	apocrypha	d	+	+	+	+	+	+
Isaiah	+	+	+	+	+	+	+	+	+
Jeremiah	+	+	+	+	+	+	+	+	+
Lamentations	+	+	+	+	+	+	+	+	+
Baruch	apocrypha	apocrypha	d	+	+	+	+	+	+
Letter of Jeremiah	apocrypha	apocrypha	d	+	+	+	+	+	+
Ezekiel	+	+	+	+	+	+	+	+	+
Daniel	+	+	+	+	+	+	+	+	+
Additions to Daniel	apocrypha	apocrypha	d	+	+	+	+	+	+
Twelve Prophets	+	+	+	+	+	+	+	+	+
1 Maccabees	apocrypha	apocrypha	d	+	+	+	+	different book with same name	+
2 Maccabees	apocrypha	apocrypha	d	+	+	+	+	different book with same name	+
3 Maccabees				+	+	+		different book with same name	extra-canonical
4 Maccabees				appendix					
Prayer of Manasseh	apocrypha	apocrypha	appendix	+	+	+		+	
3 Ezra		apocrypha 1 Esdras	appendix	1 Esdras	2 Esdras			+	extra-canonical
4 Ezra		apocrypha 2 Esdras	appendix		3 Esdras		+	+	extra-canonical
Psalm 151			appendix	+	+	+	+	+	
Jubilees								+	
Enoch								+	
4 Baruch								+	
Letter of Baruch (2 Baruch 78.1-86.1) [East Syrian only]						+			

+ indicates that a book is canonical in that tradition;
d indicates the book is deuterocanonical in the Latin Vulgate tradition

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Deuterocanonical ("Second Canon") Books

Books Used by the Catholic Church, But Rejected by Protestants

BOOK	EVENTS DATE	BOOK DATE	COMMENTS
Susanna [Daniel]	c. 605 BCE	c. 90 BCE?	usu. before ch. 1
Prayer of Azariah and Song of the Three [Daniel]	c. 600 BCE	c. 175-164 BCE	usu. between 3:23 and 3:24
Bel and the Dragon [Daniel]	c. 600 BCE	1st cen. BCE	usu. after ch. 12
Esther [additions]	5th cen. BCE	2nd-1st cen. BCE	10 sections
1st Esdras [3 Ezra]	c. 530 BC	5th-1st cen. BCE	portions by the author of Chronicles?
Judith	?? early	c. 300 BCE	orig. in Hebrew
Wisdom of Solomon	--	? - 1st cen. BCE	chs. 1-6 maybe in Hebrew
Sirach		180-132 BCE	by Yeshua ben Eleazar ben Sira
Baruch	c. 600 BCE	c. 180 BCE	later editing?
Letter of Jeremiah	c. 600 BCE	c. 600-1st cen. BCE	usu. found with Jeremiah
1 Maccabees	c. 175-135 BCE	c. 103-64 BCE	history
2 Maccabees	c. 100 BCE	1st cen. BCE	historical commentary

Tobit – Set in 8th century BC. Written around the 2nd century BC. The author and his domicile are unknown. It was originally written in Aramaic, then translated into Greek. It contains non-historical details marking it as fiction. Key elements of story line: Tobit (patriarch of the clan) experiences financial reverses and is blinded, thereby forcing his wife Anna to support the family. Their son, Tobias (Tobiah) is eventually betrothed to Sarah, who has seven husbands die during her wedding night, and Tobias is set to be the eighth. The archangel Raphael, appearing in disguise as Tobit's relative Azarias (which means "God helps" in Hebrew), and the demon Asmodeus are also main characters. The bridal chamber demon-repellant is the heart and liver of a fish. One of the highlights is Sarah's and Tobias' bedtime prayer (Tob 8:4-9), where they are humbled by their non-compliance yet inspired by its ideals. *(Ref: The How-To Book of the Bible, Karl A Schultz / a Roman Catholic perspective)*

Books Approved by Eastern Orthodox Churches

BOOK	EVENTS DATE	BOOK DATE	COMMENTS
Prayer of Manasseh		2nd or 1st cen. BCE	
Jubilees	? early	5th-1st cen. BCE	written in Hebrew; portions found at Qumran
Psalm 151			several versions exist; Hebrew version at Qumran
3 Maccabees	c. 146-117 BCE	c. 30-1 BCE	portions exaggerated
4 Maccabees	1st cen. BCE	before 70 CE	a reason discourse

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Approved by the Russian Orthodox Church

BOOK	EVENTS DATE	BOOK DATE	COMMENTS
2 Esdras	4th cen. BCE	1st cen. BCE or 1st cen. CE	used by Jesus?

Apocrypha Books – some notes…

These fourteen writings first appeared after the Old Testament was translated to Greek about 200-100 BC. This translation, called the Septuagint, was well done for the Pentateuch, not that well done for some of the prophetic books. Jews in Palestine never called it scripture. Greek speaking Jews and Christians outside of Palestine assumed it was scripture, since it was in the Septuagint.

When the early Christian monk Jerome translated the Old Testament from Hebrew into Latin, he had to answer a question: "Should he include these books or not?" Early in his life he thought all the Septuagint was inspired, but later he believed only the Hebrew originals, and not the apocrypha were scripture. Jerome coined a term to describe these books: *Apocrypha* from the Greek word for hidden, to distinguish these from both "true scripture" and other religious writings.

In 90 AD. the Jewish Council at Jamnia excluded from the Old Testament all but the writings Jews and Protestants accept today. Among Christians there was no consensus until Augustine championed the Apocrypha at the Council of Carthage in 397 AD (after Jerome's death). These writings were in Bibles used by Christians for over 1,100 years. Even the King James Bible originally included it.

When both some Catholic theologians and all Protestant reformers excluded the Apocrypha from the Bible, the Catholic Council of Trent in 1546 AD. took action. Besides condemning Luther to hell, the Council officially recognized all the books of the Council of Carthage as being in the Bible -- except for the Prayer of Manasses and 1 and 2 Esdras. (Some Catholic Bibles call Esther and Nehemiah 1,2 Esdras, which changes 1,2 Esdras into 3,4 Esdras.) Thus the Catholic Apocrypha today is three books shorter than the Apocrypha throughout most of history and the Orthodox Church today.

The books of the Apocrypha contain doctrinal, ethical, and historical errors. For instance, Tobit claims to have been alive when Jeroboam revolted (931 B.C.) and when Assyria conquered Israel (722 B.C.), despite the fact that his lifespan was only a total of 158 years (Tobit 1:3-5; 14:11)! Judith mistakenly identifies Nebuchadnezzar as king of the Assyrians (1:1, 7). Tobit has an angel prescribing the use of fish liver to ward off demons (6: 6,7)!

The theological errors are equally significant. Wisdom of Solomon teaches the creation of the world from pre-existent matter (7:17). II Maccabees teaches prayers for the dead (12:38-45/46) [which is used as a basis for support of Purgatory], and Tobit teaches the forgiveness of sins and salvation by the good work of almsgiving (4:11 and 12:9) -- contrary to standard canonical Scripture (such as John 1:3; II Samuel 12:19; Hebrews 9:27; Romans 4:5; Galatians 3:11).

Finally, the books of the Apocrypha abound in doctrinal, ethical, and historical errors. For instance, Tobit claims to have been alive when Jeroboam revolted (931 B.C.) and when Assyria conquered Israel (722 B.C.), despite the fact that his lifespan was only a total of 158 years (Tobit 1:3-5; 14:11)! Judith mistakenly identifies Nebuchadnezzar as king of the Assyrians (1:1, 7). Tobit endorses the superstitious use of fish liver to ward off demons (6: 6,7)!

The theological errors are equally significant. Wisdom of Solomon teaches the creation of the world from pre-existent matter (7:17). II Maccabees teaches prayers

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for the dead (12:45-46), and Tobit teaches salvation by the good work of almsgiving (12:9) -- quite contrary to inspired Scripture (such as John 1:3; II Samuel 12:19; Hebrews 9:27; Romans 4:5; Galatians 3:11).

The Apocrypha consists of a set of books written between approximately 400 B.C. and the time of Christ. The word "apocrypha" (απόκρυφα) means "Hidden." These books consist of 1 and 2 Esdras, Tobit, Judith, the Rest of Esther, the Wisdom of Solomon, Sirach, (also titled Ecclesiasticus), Baruch, The Letter of Jeremiah, Song of the Three Young Men, Susanna, Bel and the Dragon, The Additions to Daniel, The Prayer of Manasseh, and 1 and 2 Maccabees.

The Protestant Church rejects the Apocrypha as being inspired, as do the Jews, but in 1546 the Roman Catholic Church officially declared some of the apocryphal books to belong to the canon of scripture. These are Tobit, Judith, 1 and 2 Maccabees, Wisdom of Solomon, Sirach (also known as Ecclesiasticus), and Baruch. The apocryphal books are written in Greek, not Hebrew (except for Ecclesiasticus, 1 Maccabees, a part of Judith, and Tobit), and contain some useful historical information.

Source: CARM.org

False Teaching in the Aprocrypha

- The command to use magic (Tobit 6:5-7).
- Forgiveness of sins by almsgiving (Tobit 4:11; 12:9).
- Offering of money for the sins of the dead (2 Maccabees 12:43-45).

See also:
http://www.truthnet.org/Bible-Origins/6_The_Apocrypha_The_Septugint/

https://cruxsolablog.com/2013/08/02/the-importance-of-the-septuagint-the-apocrypha-part-ii/ - The Importance of the Septuagint (The Apocrypha)

Abridging the Bible [Opposing view for retaining the Apocrypha]

Excerpts:

One of the first things one notices when one compares a Protestant Bible with a Catholic or Orthodox edition, is how much thinner the Protestant Bible is. This thinness has nothing to do with smaller print or finer paper, but is because seven entire books and significant sections of some other books have been removed from the Old Testament of Protestant Bibles. This seems an amazing thing to be done by people who claim to love and revere the Bible….

But I've Been Told That the "Apocrypha" are Never Quoted in the New Testament.

This is something that Fundamentalist Protestants often claim. Unfortunately for their arguments, it isn't true. See below:

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Heb 11:35, "...**Others were tortured, refusing to accept release, that they might find a better resurrection**." The only place in the O.T. that you will find reference to that is 2 Macc 7:1-29. The first half of Heb 11:35 is found in 1 Kings 17:23 and 2 Kings 4:36.

Heb 11:38, "**They wandered in deserts and mountains...**"
This is found in 1 Macc 2:28-30 and 2 Macc 5:27.

Jn 10:22, "**Now there took place at Jerusalem the feast of the dedication...**" The inauguration of this feast is found in 1Macc 4:36 & 52-59.

Jn 14:23, "**...If anyone love Me, he will keep My word...**" This is in Sir 2:1**5**. *["5" corrected from "8" in original text]*

Rom 9:21, " **is not the potter master of his clay...**" Found in Wis 15:7

1Pet 1:6-7, "**...gold which is tried by fire...**" See Wis 3:5-6

Rom 1:20-23, "**For since the creation of the world..**." Found in Wis 13:1-7

Mt 7:12, Lk 6:31, "**...all that you wish men to do to you, even so do you also to them...**" Extension of Tob 4:15

Lk 25 35-36, "**I was hungry and you gave me food....I needed clothes and you clothed me.**" Based on Tob 4:16.

Rev 21:18, "**And the material of its wall was jasper; but the city itself was pure gold, like pure glass.**" See Tob 13 end.

Mt 13:43, "**Then the just will shine forth...**" Found in Wis 3:7

Mt 27:42, "**...if He is the King of Israel, let Him come down now from the cross...**" See Wis 2:18-20.

Lk 24:4, "**...two men stood by them in dazzling raiment.**" Found in 2 Macc 3:26.

Rom 11:33, "**...How inscrutable are His judgments and how unsearchable are His ways.**" Found in Judith 8:14.

1 Cor 10:20, "...**they sacrifice to demons, not to God...**" Found in Baruch 4:7.

[Source: http://aprofaith.tripod.com/bible.html] **[note: needs some vetting]**

Table of Old Testament quotes in the New Testament, in English translation

http://www.kalvesmaki.com/LXX/NTChart.htm (AV/KJV, LXX, Masoretic)

> **Notes on the Septuagint (by R. Grant Jones) – includes comparisons of Septuagint, Masoretic, AV, etc. (190 pages)** [Layman/Physicist] [Note: referenced above link -- but the url is invalid; this is a valid link as of this writting]
> http://www.areopage.net/PDF/LXXNotesFeb06.pdf [PDF]

See also: **Languages of the Bible and The Septuagint In this APPENDIX**

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Deuterocanonical/Apocrypha Comparison Chart

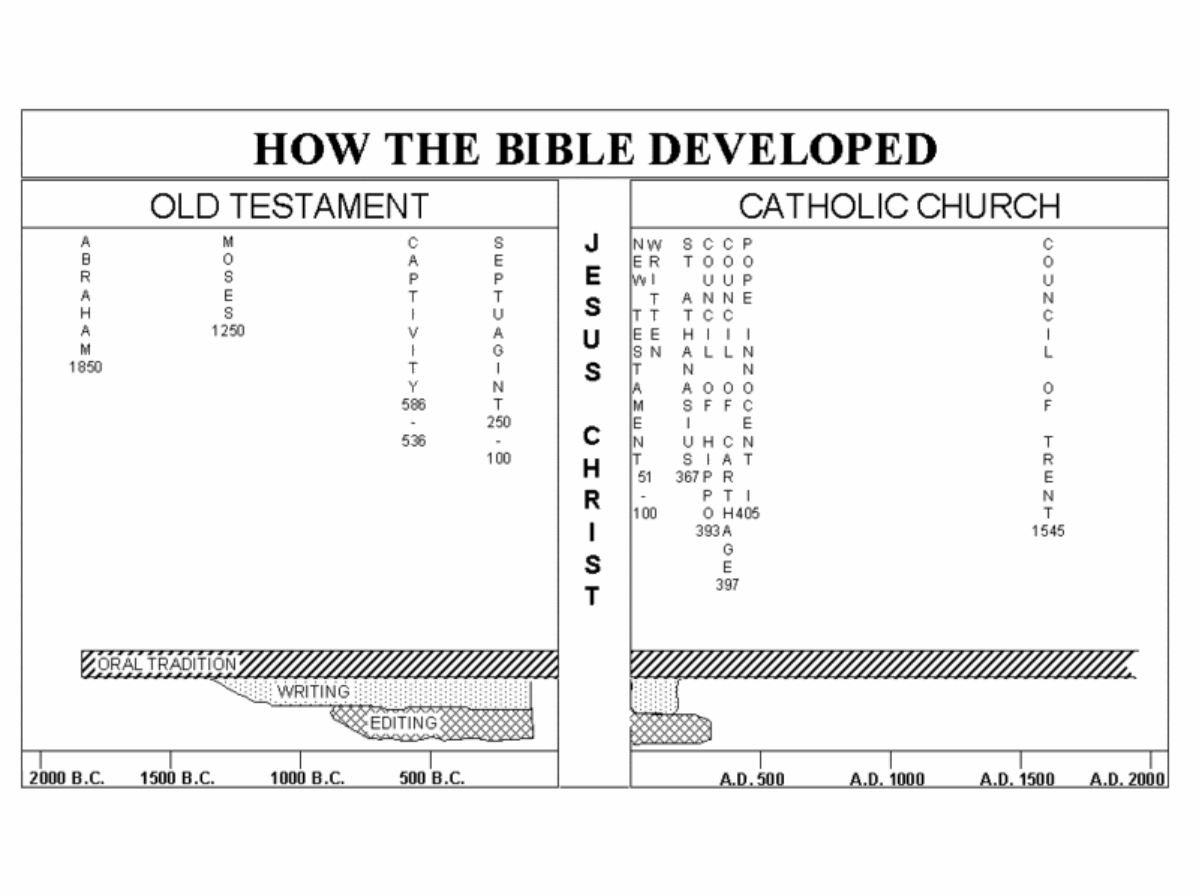
Deuterocanonical/Apocrypha Comparison Chart

Codex Vaticanus (B)	Codex Sinaiticus (א)	Codex Alexandrinus (A)	Greek Orthodox Deuterocanonical	Roman Catholic Deuterocanonical	Protestant Apocrypha
1 (3) Esdras	1 (3) Esdras	1 (3) Esdras	1 (3) Esdras		1 (3) Esdras
					2 (4) Esdras
Tobit	**Tobit**	**Tobit**	**Tobit**	**Tobit**	**Tobit**
Judith	**Judith**	**Judith**	**Judith**	**Judith**	**Judith**
Additions to Esther	**Additions to Esther**	**Additions to Esther**	**Additions to Esther**	**Additions to Esther**	**Additions to Esther**
Wisdom of Solomon	**Wisdom of Solomon**	**Wisdom of Solomon**	**Wisdom of Solomon**	**Wisdom of Solomon**	**Wisdom of Solomon**
Ecclesiasticus	**Ecclesiasticus**	**Ecclesiasticus**	**Ecclesiasticus**	**Ecclesiasticus**	**Ecclesiasticus**
Baruch		Baruch	Baruch	Baruch	Baruch
Epistle of Jeremiah		Epistle of Jeremiah	Epistle of Jeremiah	Epistle of Jeremiah	Epistle of Jeremiah
Prayer of Azariah	[Prayer of Azariah	Prayer of Azariah	Prayer of Azariah	Prayer of Azariah	Prayer of Azariah
Story of Susanna	Story of Susanna	Story of Susanna	Story of Susanna	Story of Susanna	Story of Susanna
Bel and the Dragon	Bel and the Dragon]	Bel and the Dragon	Bel and the Dragon	Bel and the Dragon	Bel and the Dragon
			Prayer of Manasseh		Prayer of Manasseh
	1 Maccabees	1 Maccabees	1 Maccabees	1 Maccabees	1 Maccabees
		2 Maccabees	2 Maccabees	2 Maccabees	2 Maccabees
		3 Maccabees	3 Maccabees		
	4 Maccabees	4 Maccabees	4 Maccabees		
Psalm 151	Psalm 151	Psalm 151	Psalm 151		

[Source: http://keywordteam.net/gallery/204075.html]

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How the Bible Developed (Catholic Perspective)

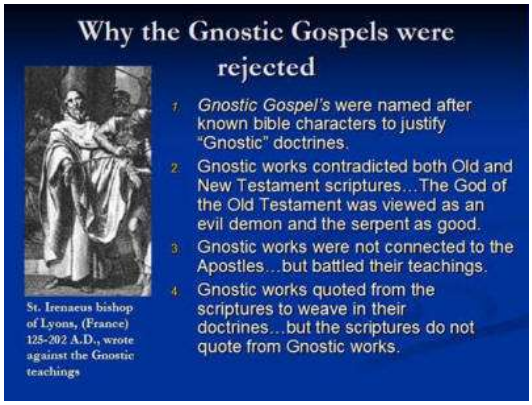


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Development of the NT Over Time

Muratorian List 190s	Origen's List Egypt 250	Eusebius' List Caesarea 300	Athanasius' List Egypt 367 (The first listing of the 27 books of the NT)
Four Gospels Acts Romans I & II Corinthians Galatians Ephesians Philippians Colossians I & II Thessalonians I & II Timothy Titus Philemon I & II John Jude Revelation (of John) Wisdom of Solomon	Four Gospels Acts Romans I & II Corinthians Galatians Ephesians Philippians Colossians I & II Thessalonians I & II Timothy Titus Philemon I Peter I John Revelation (of John)	Four Gospels Acts Romans I & II Corinthians Galatians Ephesians Philippians Colossians I & II Thessalonians I & II Timothy Titus Philemon I Peter I John Revelation (of John)	Four Gospels Acts Romans I & II Corinthians Galatians Ephesians Philippians Colossians I & II Thessalonians I & II Timothy Titus Philemon Hebrews James I & II Peter I & II & III John Jude Revelation (of John)
For private use: Shepherd of Hermas Disputed: Revelation of Peter	Disputed: Hebrews James II Peter II & III John Jude Shepherd of Hermas Barnabas Didache Gospel of Hebrews	Disputed but well-known: James II Peter II & III John Jude To be excluded: Shepherd of Hermas Barnabas Gospel of Hebrews Revelation of Peter Acts of Peter and Paul Didache	

[Source: http://www.christiantimelines.com/canonization_chart.htm]



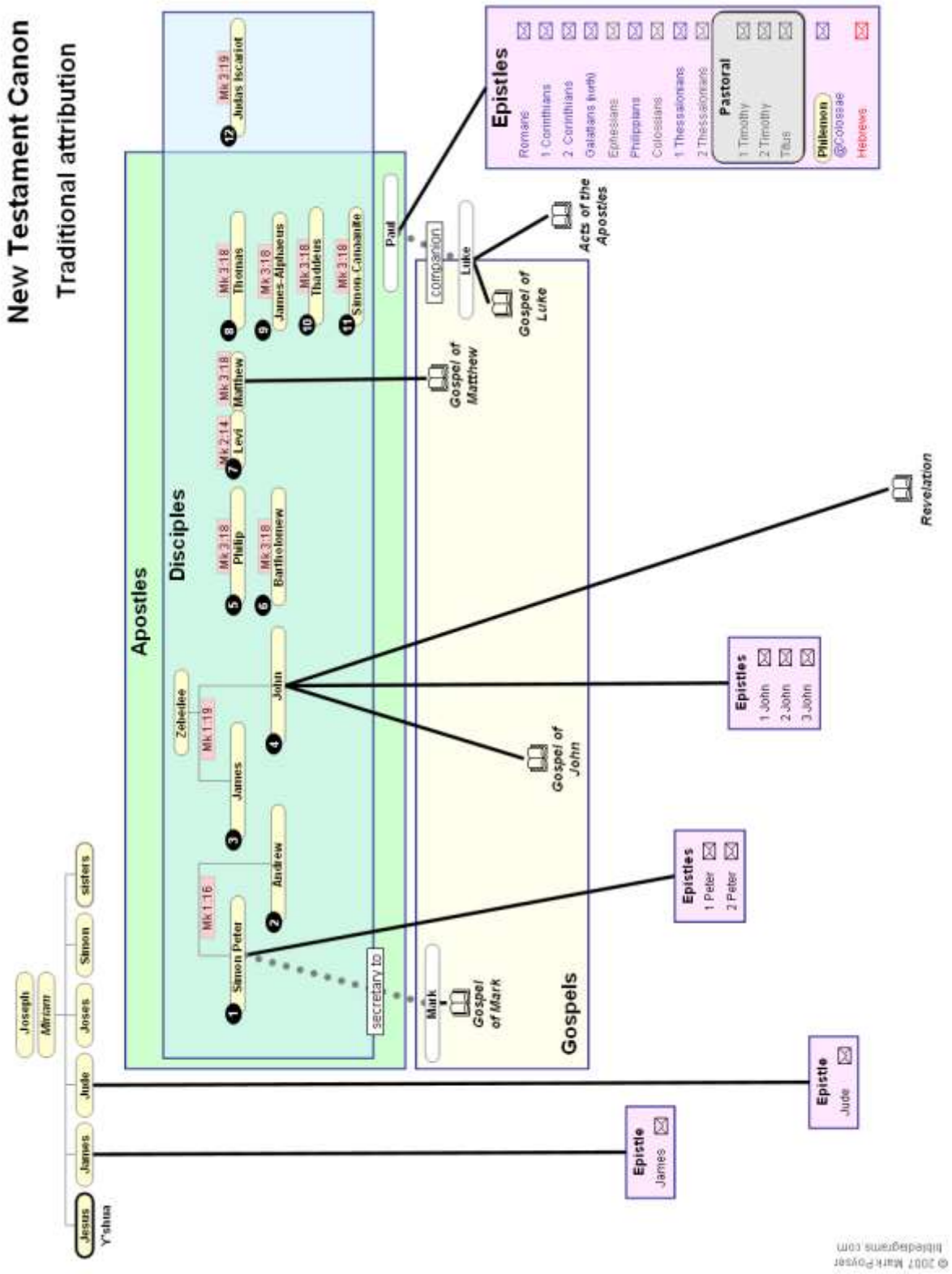
Rejected Gnostic Gospels

- The Gospel of Thomas (second century CE)
- The Gospel of Truth (second century CE)
- The Gospel of Judas (second century CE)
- The Gospel of Peter (second century CE)
- The Gospel of Mary (second century CE)
- The Gospel of Philip (second–third centuries CE)
- The Gospel of the Egyptians (second–third centuries CE)

https://www.exploregod.com/what-are-the-gnostic-gospels

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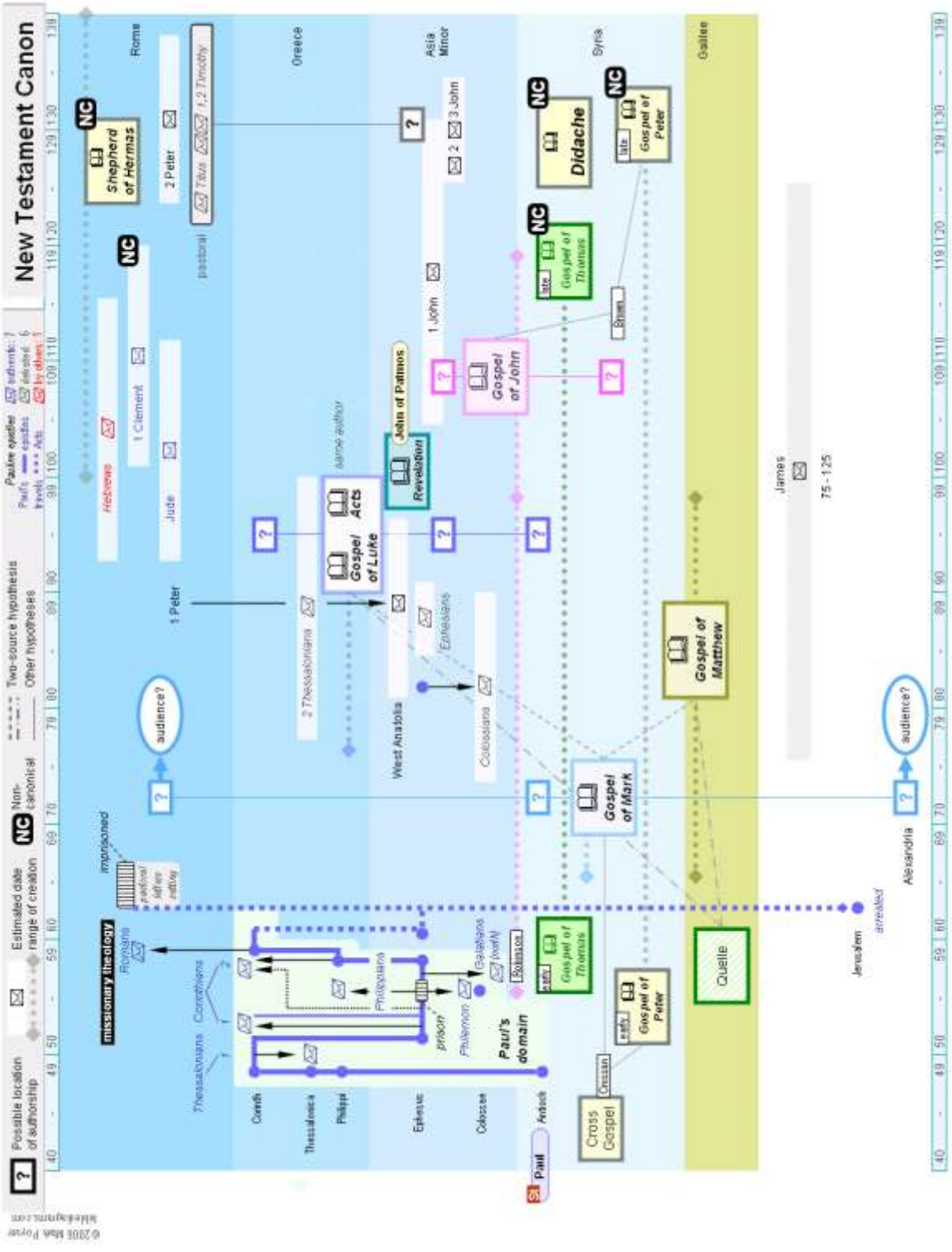
New Testament Canon (Traditional)



[Source: http://www.bblediagrams.com] (Additional OT and NT charts and diagrams)

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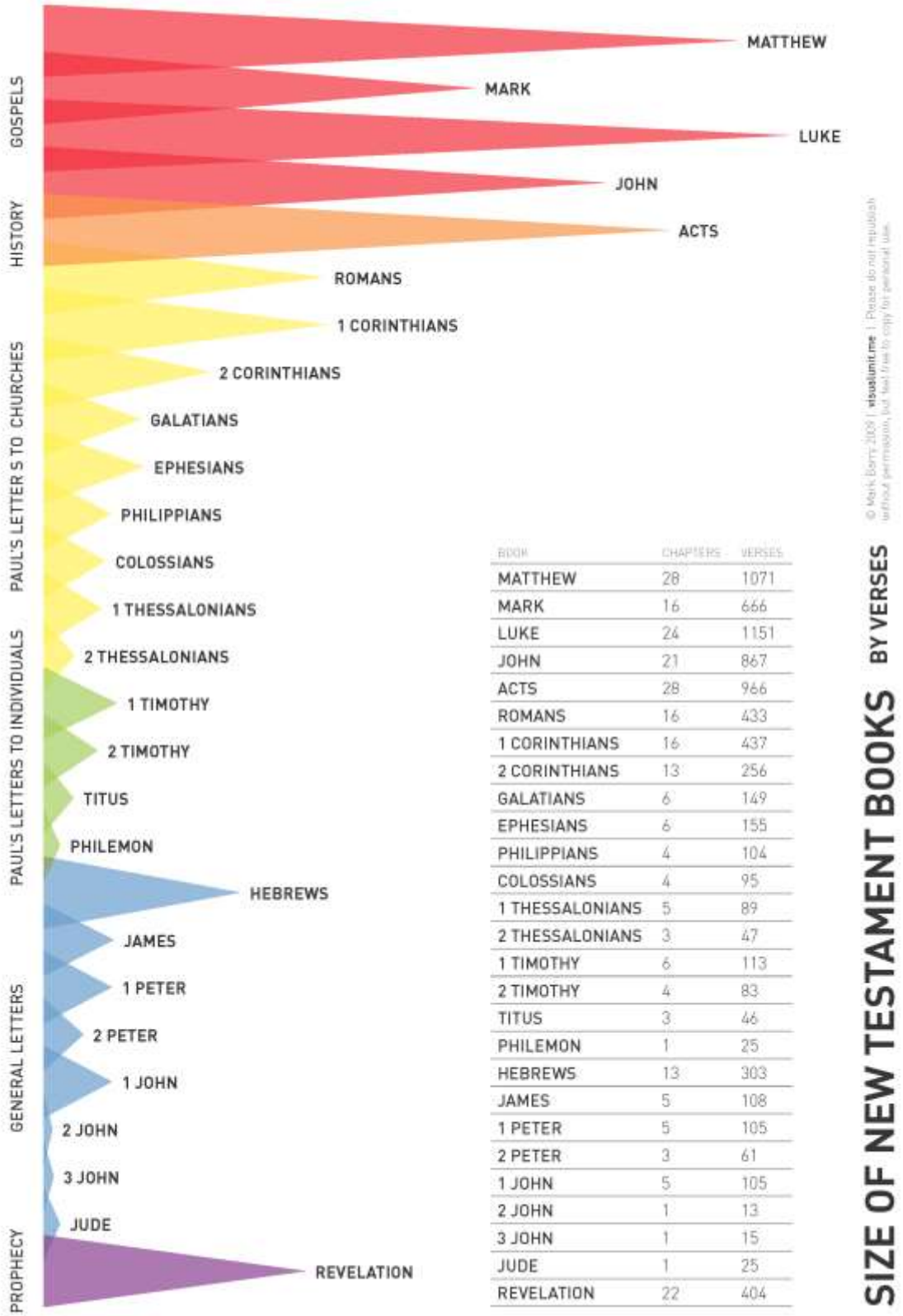
New Testament Canon (Scholarly)



[Source: http://www.bblediagrams.com] (Additional OT and NT charts and diagrams)

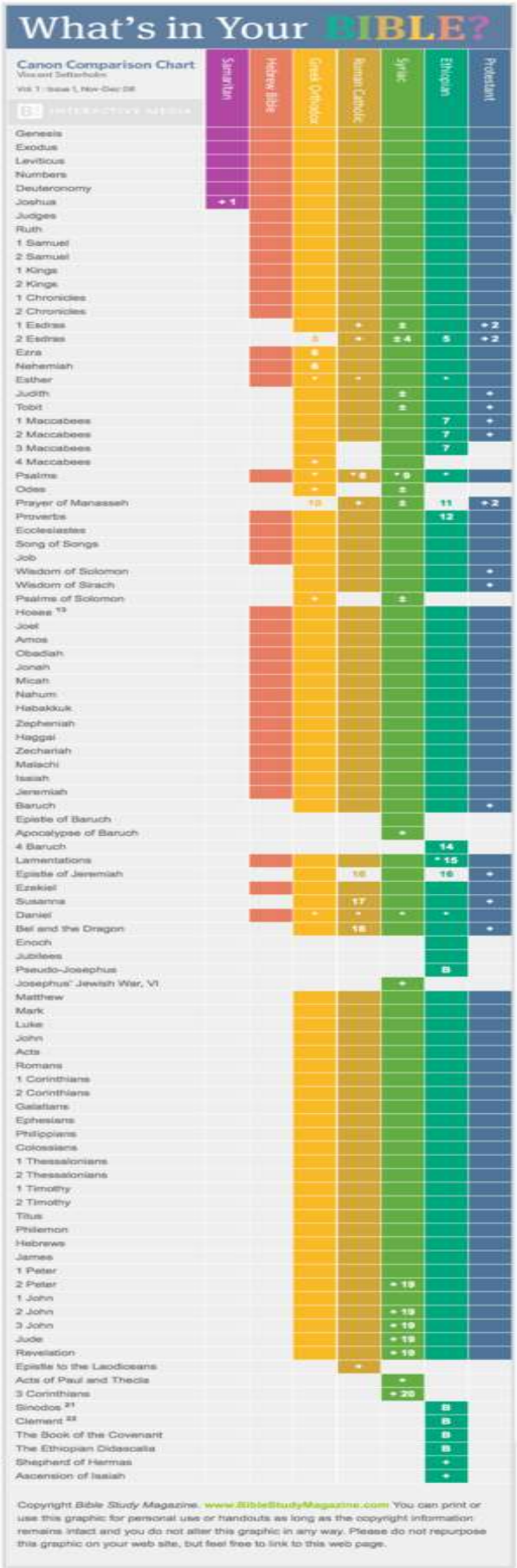
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Size of New Testament Books



BOOK	CHAPTERS	VERSES
MATTHEW	28	1071
MARK	16	666
LUKE	24	1151
JOHN	21	867
ACTS	28	966
ROMANS	16	433
1 CORINTHIANS	16	437
2 CORINTHIANS	13	256
GALATIANS	6	149
EPHESIANS	6	155
PHILIPPIANS	4	104
COLOSSIANS	4	95
1 THESSALONIANS	5	89
2 THESSALONIANS	3	47
1 TIMOTHY	6	113
2 TIMOTHY	4	83
TITUS	3	46
PHILEMON	1	25
HEBREWS	13	303
JAMES	5	108
1 PETER	5	105
2 PETER	3	61
1 JOHN	5	105
2 JOHN	1	13
3 JOHN	1	15
JUDE	1	25
REVELATION	22	404

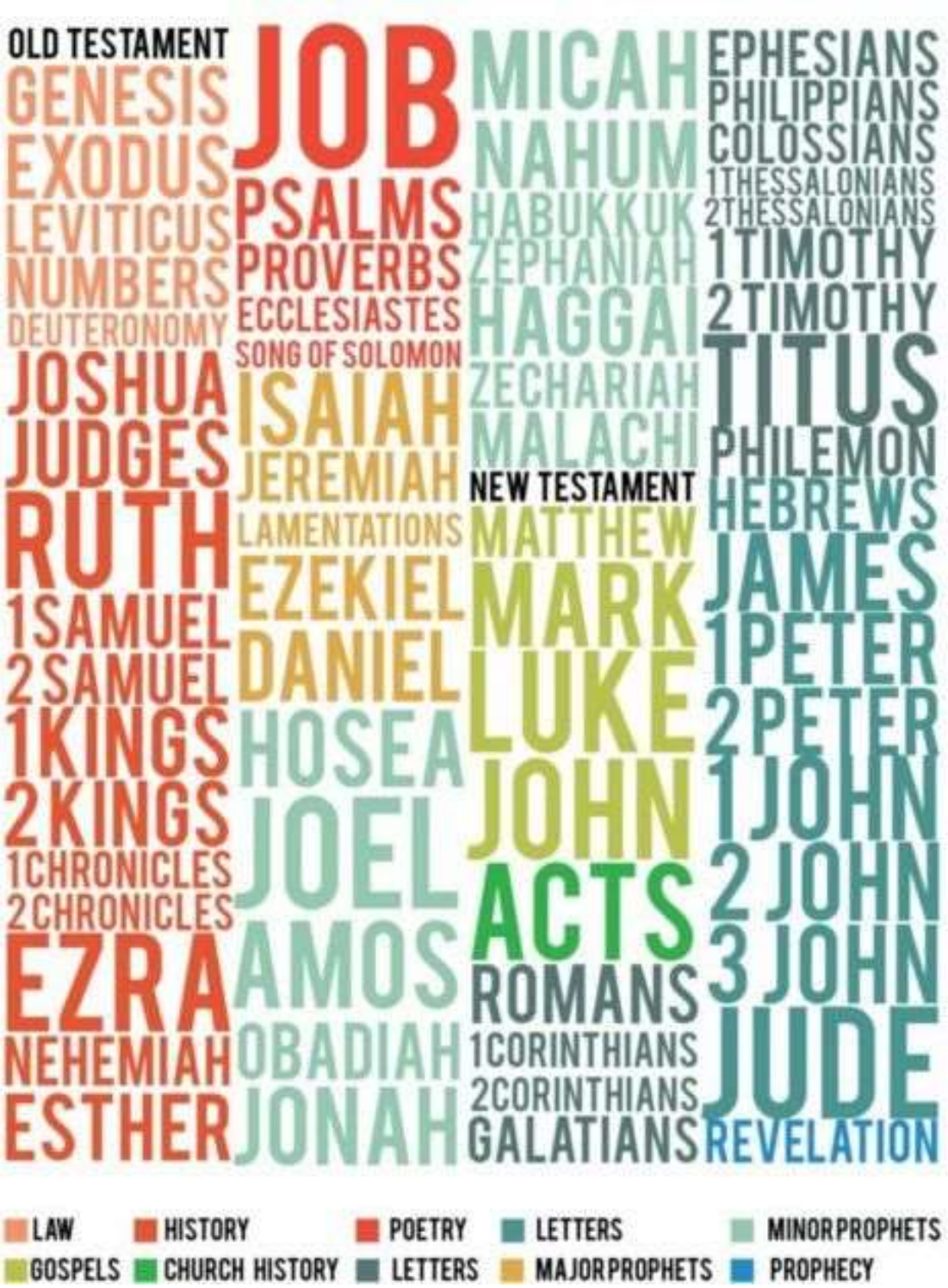
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[Source: http://www.biblestudymagazine.com/extras-1/2014/10/31/whats-in-the-bible] (What's in Your Bible?)

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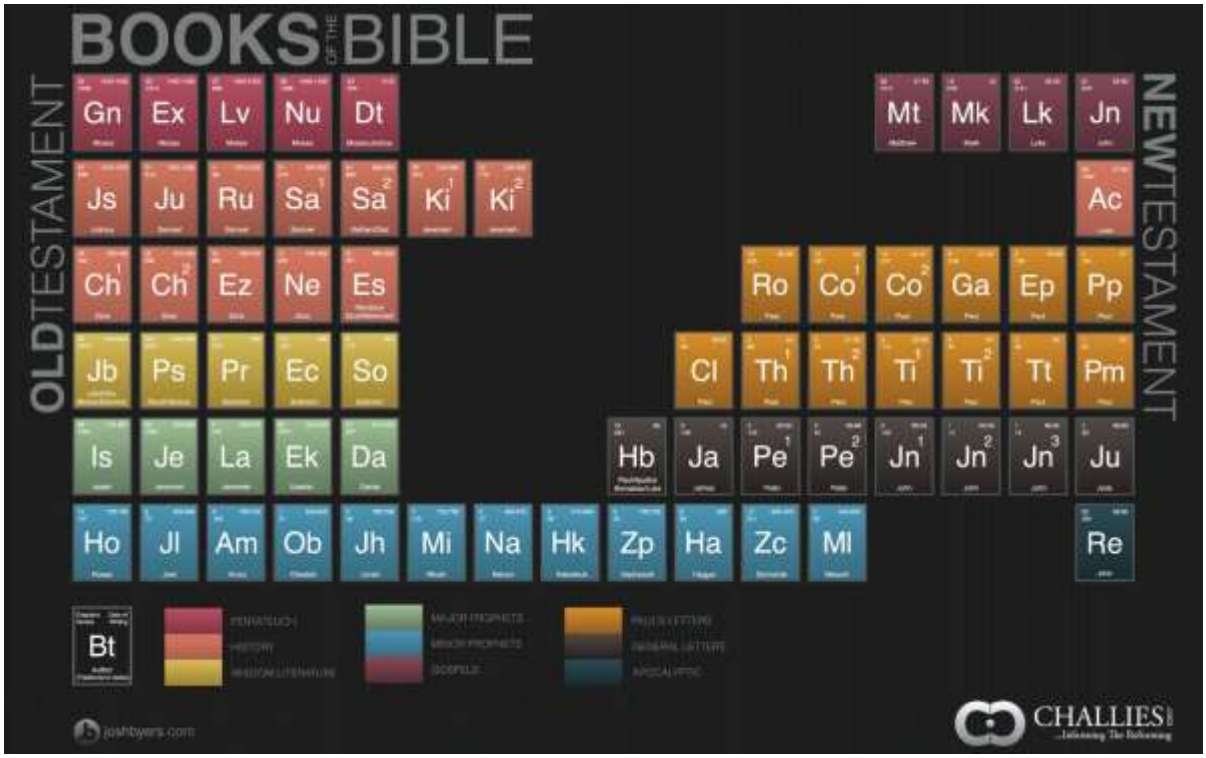
Genre Chart of the Books of the Bible (Protestant)



[Source: https://jsparkblog.com/2012/01/06/new-year-resolution-bible-reading-plans/]

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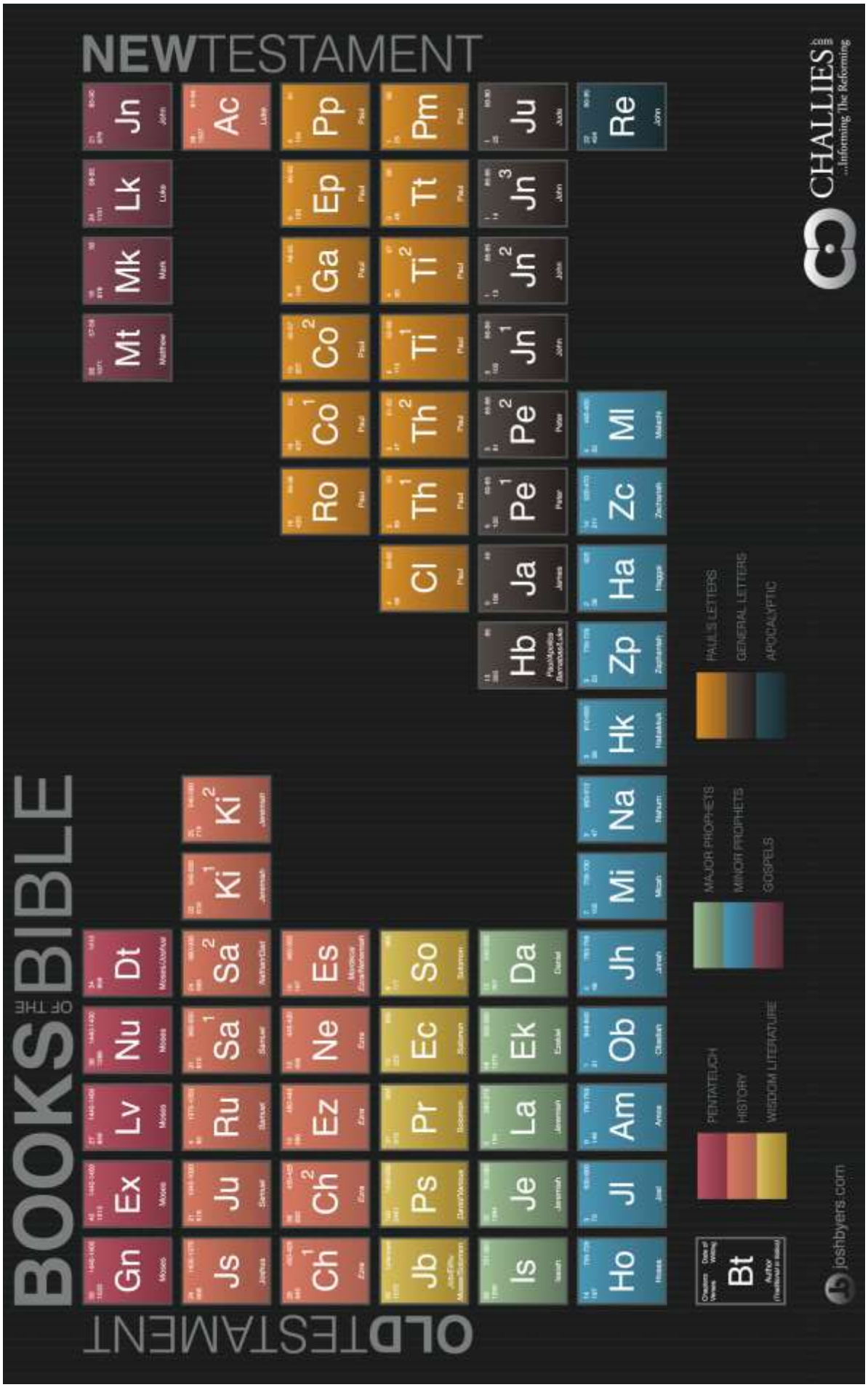
‘Periodic’ Books of the Bible (Protestant)





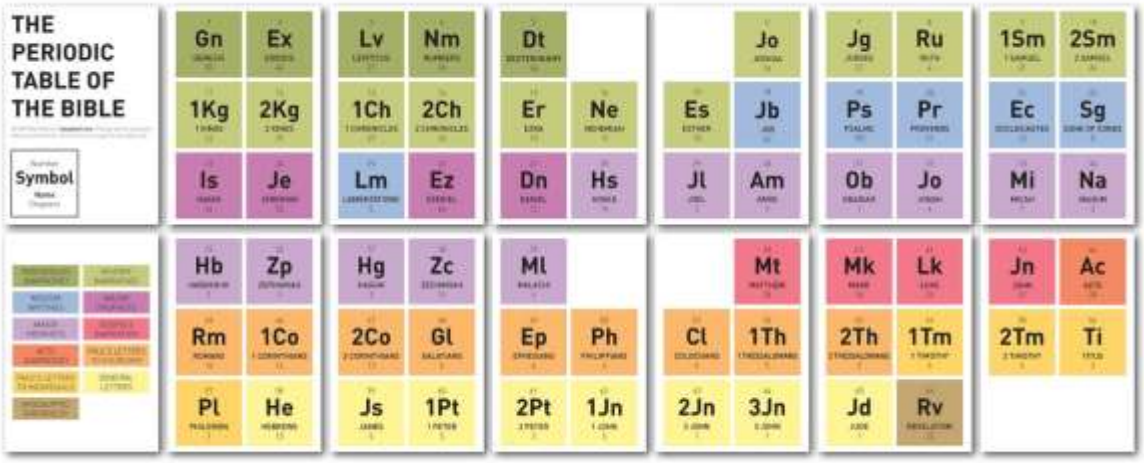
See next page for larger view of table…

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(Another) Periodic Table of the Bible



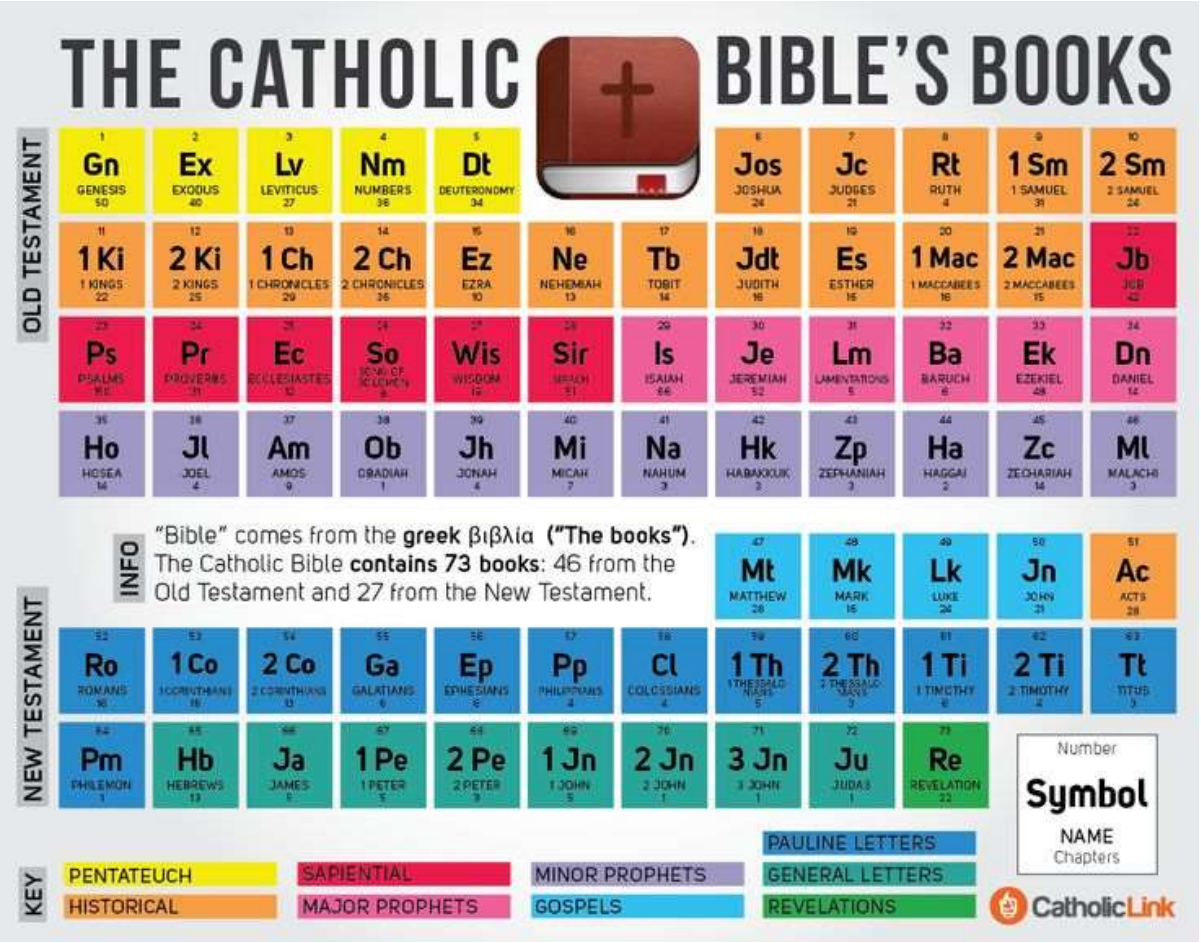


See next page for larger view of table…

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Periodic Table of Catholic Bible Books



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Quotations from the Old Testament in the New Testament

New Testament Book	Old Testament Verse Occurence
The Gospel of Matthew	96
The Gospel of Mark	34
The Gospel of Luke	58
The Gospel of John	40
Acts of the Apostles	57
Romans	74
1 Corinthians	41
2 Corinthians	13
Galatians	16
Ephesians	11
Philippians	3
Colossians	3
1 Thessalonians	2
2 Thessalonians	2
1 Timothy	6

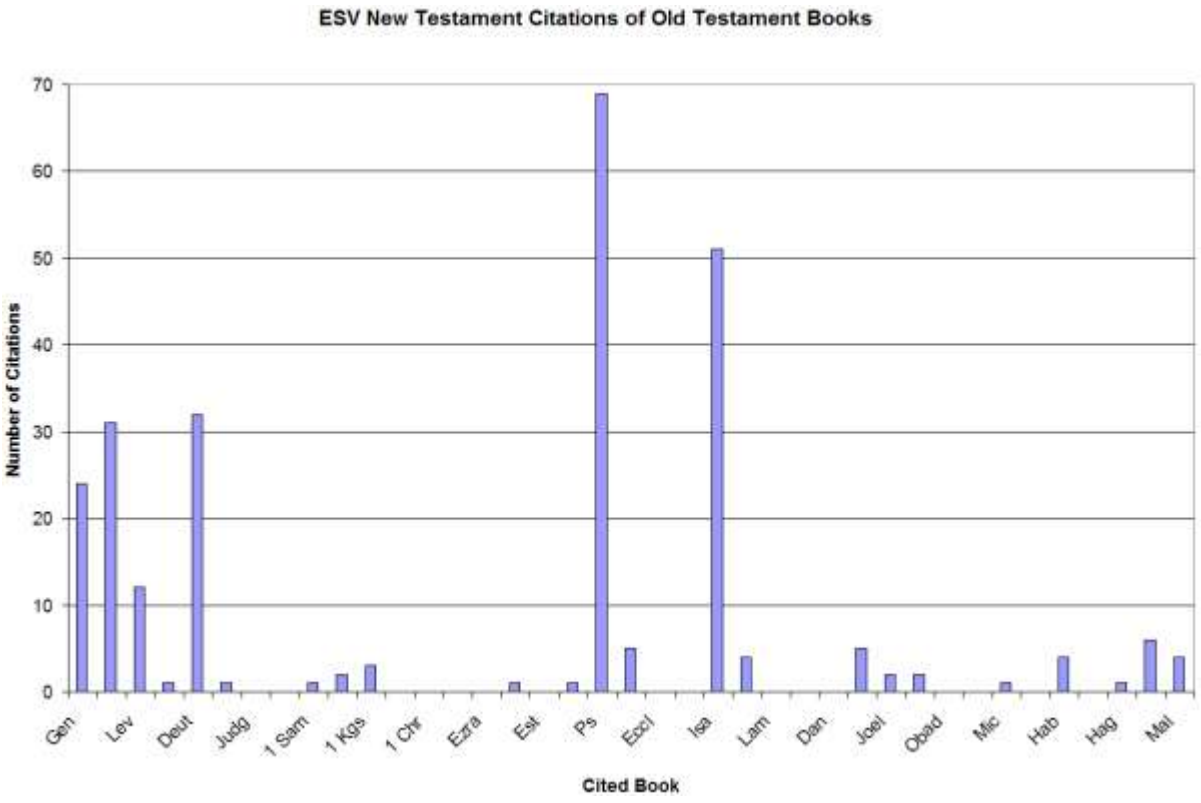
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2 Timothy	2
Hebrews	86
James	16
1 Peter	20
2 Peter	10
1 John	6
Revelation	249
Total	**855 Times ***

*** Note:** The occurrences as given by Johnson total to 845. -Ed.

[Source: https://www.blueletterbible.org/study/pnt/pnt08.cfm]

see also: https://www.blueletterbible.org/study/misc/quotes.cfm



[Source: https://www.crossway.org/blog/2006/03/nt-citations-of-ot/]

New Testament use of the Old Testament

http://www.theopedia.com/new-testament-use-of-the-old-testament

Jesus' References to Old Testament Scriptures

https://jewsforjesus.org/publications/newsletter/september-2008/05

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% of the Old Testament Found in the New Testament

For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope.
Romans 15:4



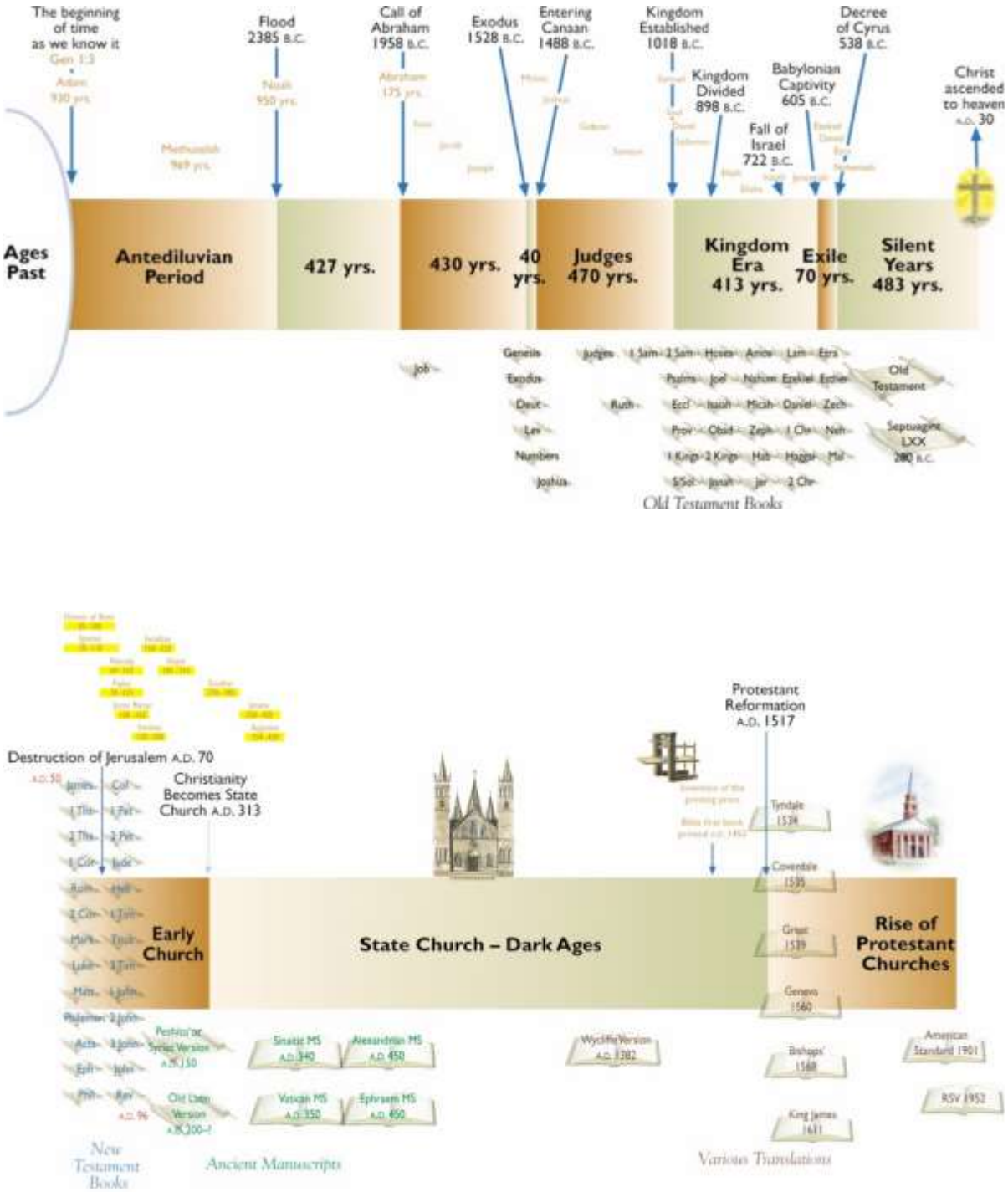
BOOK	% OF O. T. REFERENCES		
Matthew	31%	310 in	1,071 verses
Mark	19%	131 in	678 verses
Luke	28%	328 in	1,151 verses
John	14%	129 in	890 verses
Acts	23%	231 in	1,006 verses
Romans	35%	153 in	433 verses
1 Corinthians	26%	115 in	437 verses
2 Corinthians	22%	57 in	257 verses
Galatians	19%	28 in	149 verses
Ephesians	30%	46 in	155 verses
Philippians	14%	15 in	104 verses
Colossians	10%	9 in	95 verses
1 Thessalonians	18%	16 in	89 verses
2 Thessalonians	34%	16 in	47 verses
1 Timothy	19%	22 in	113 verses
2 Timothy	14%	7 in	83 verses
Titus	15%	12 in	46 verses
Philemon	0%	0 in	25 verses
Hebrews	69%	210 in	303 verses
James	47%	51 in	108 verses
1 Peter	69%	72 in	105 verses
2 Peter	23%	14 in	61 verses
1 John	10%	10 in	105 verses
2 John	8%	10 in	13 verses
3 John	7%	1 in	14 verses
Jude	68%	17 in	25 verses
Revelation	150%	605 in	404 verses
TOTALS		2,606 of	7,967 verses

Barnes Bible Charts

[Source: http://www.biblecharts.org/oldtestament.html]

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How We Got the Bible

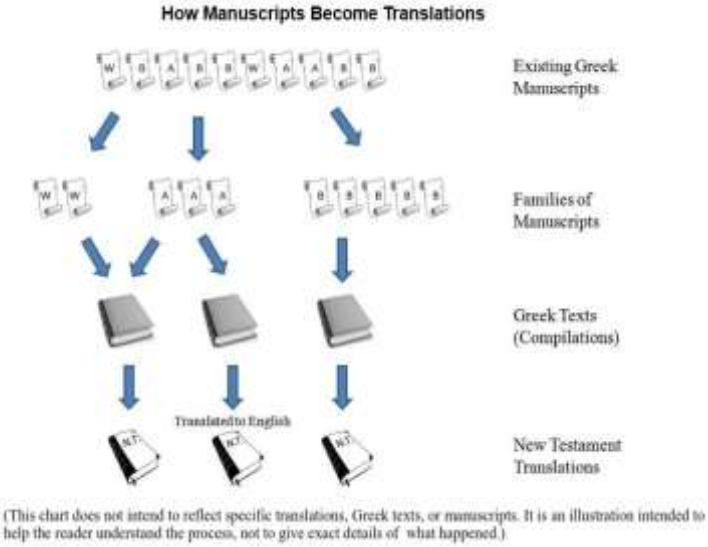


[Source: theWord software]

See also:
Bible.org: How We Got the Bible
https://bible.org/series/how-we-got-bible

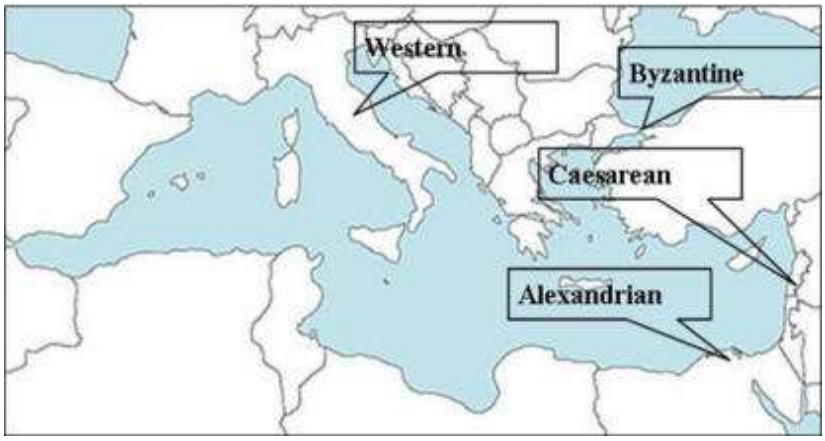
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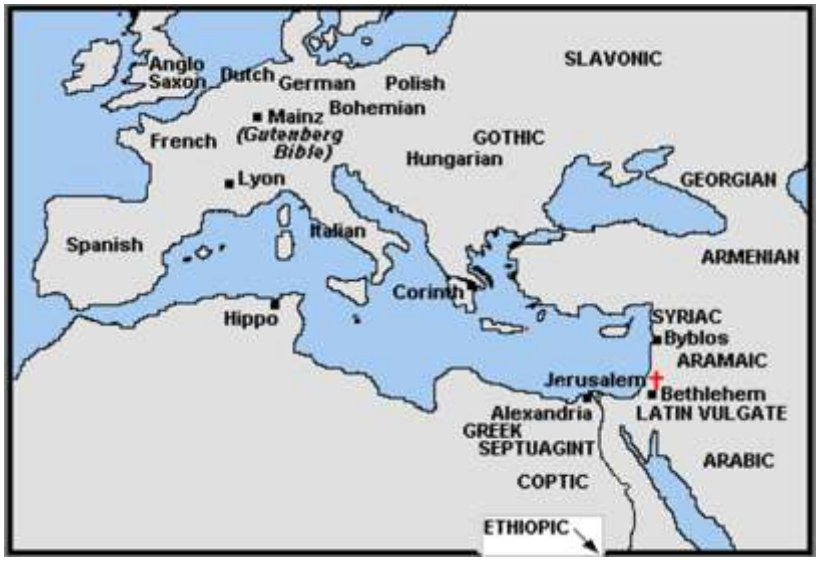
Bible Translations



(This chart does not intend to reflect specific translations, Greek texts, or manuscripts. It is an illustration intended to help the reader understand the process, not to give exact details of what happened.)

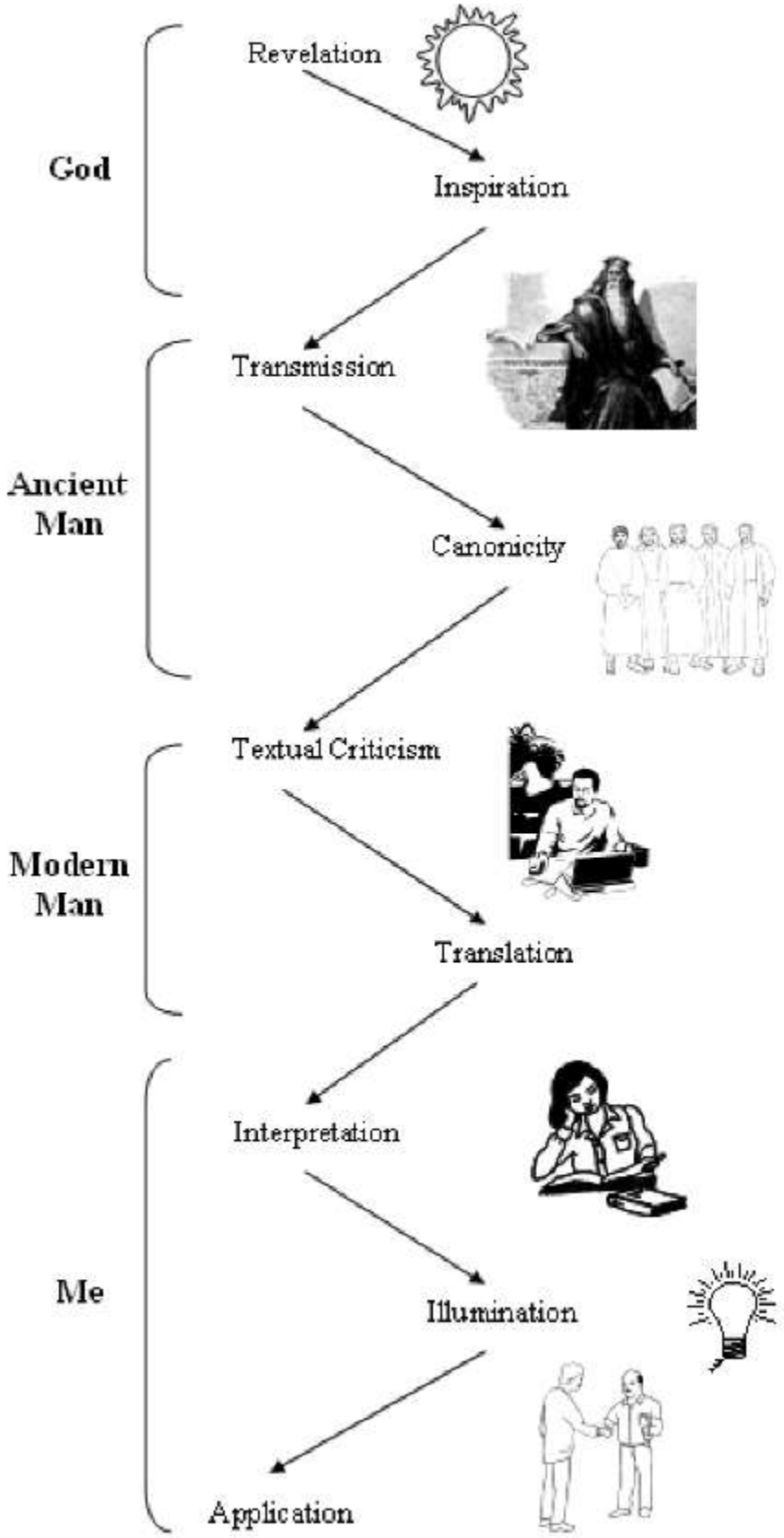
Main Manuscript Areas / Groupings





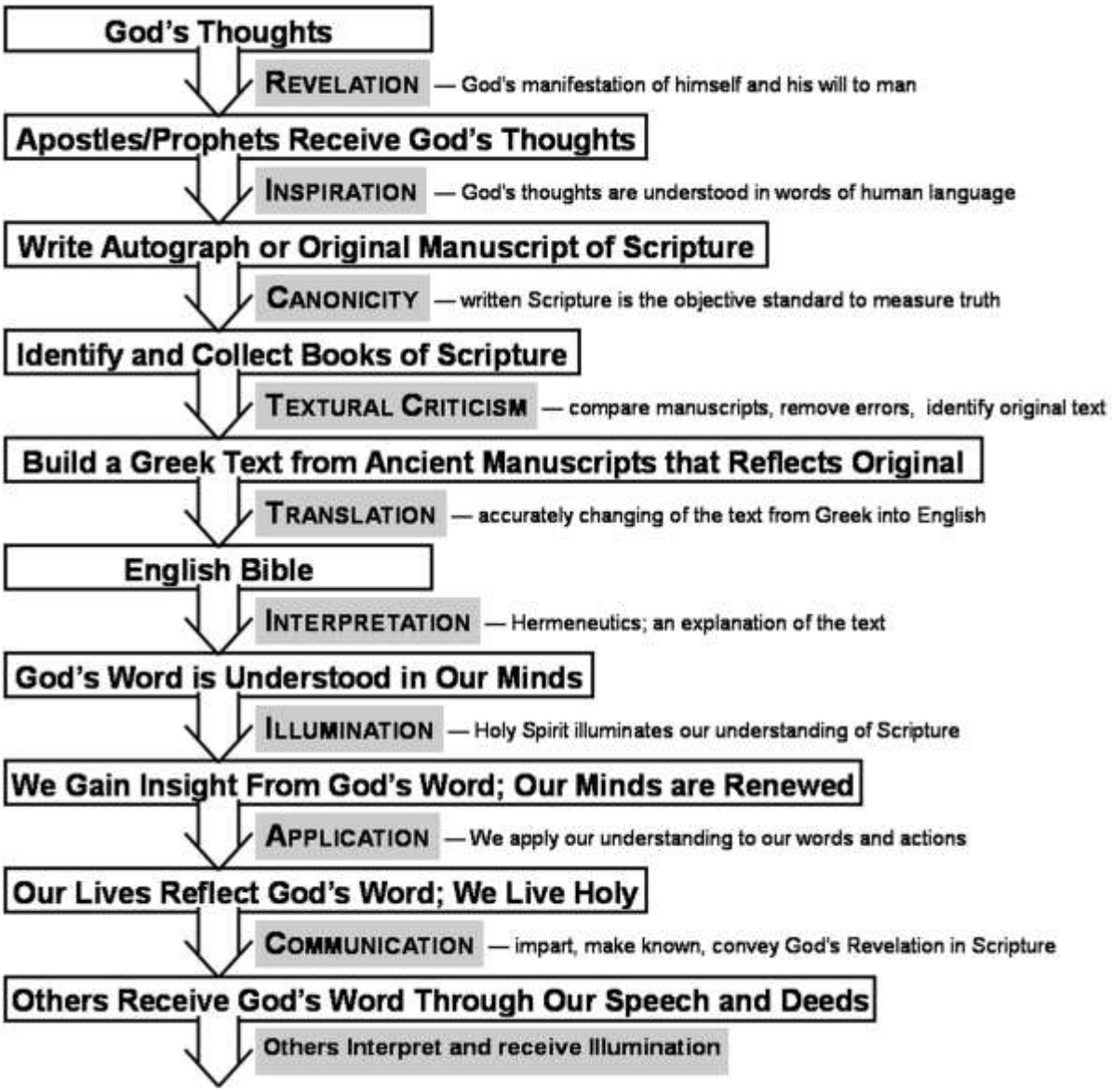
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How the Bible Got From God to Us



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Diagram Chart Comparing Biblical Inspiration and Illumination

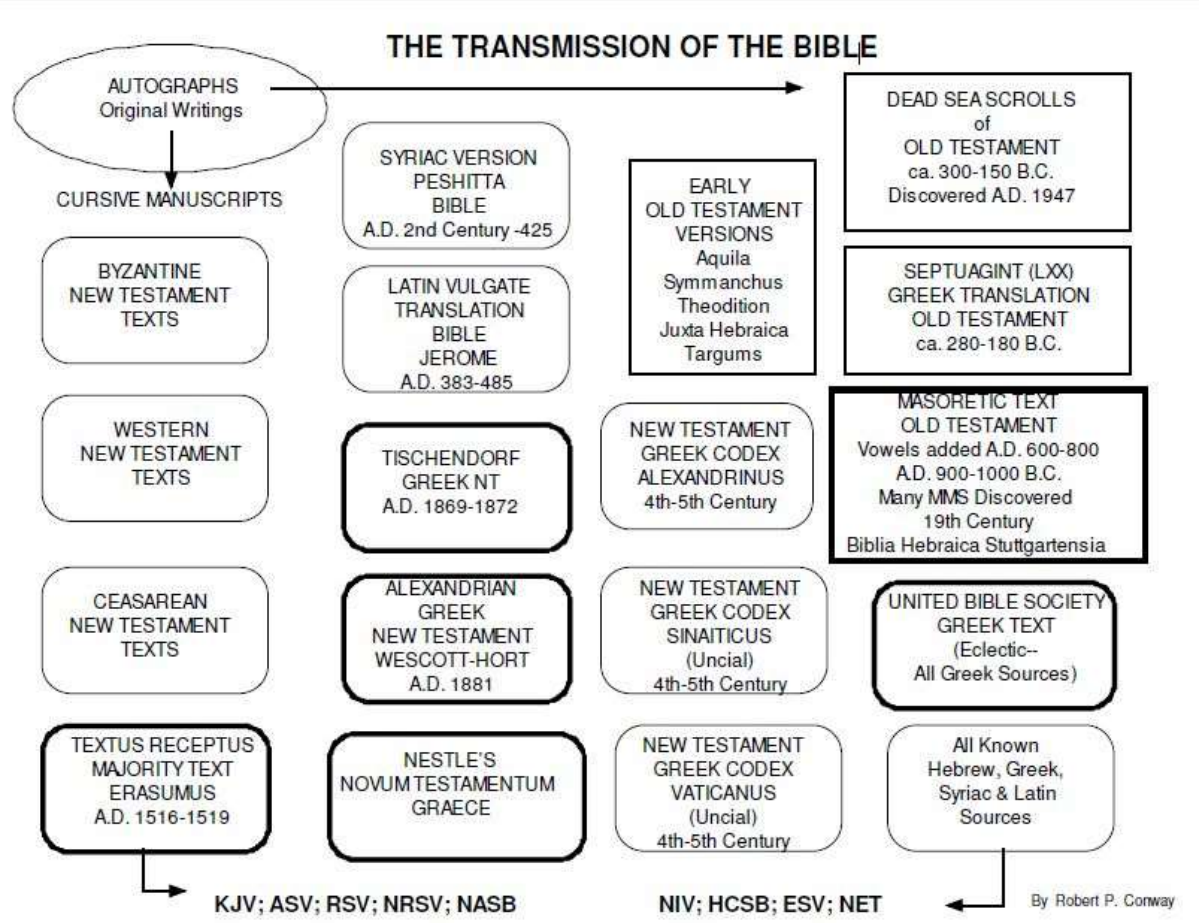


The Bible
http://www.quazoo.com/q/Bible

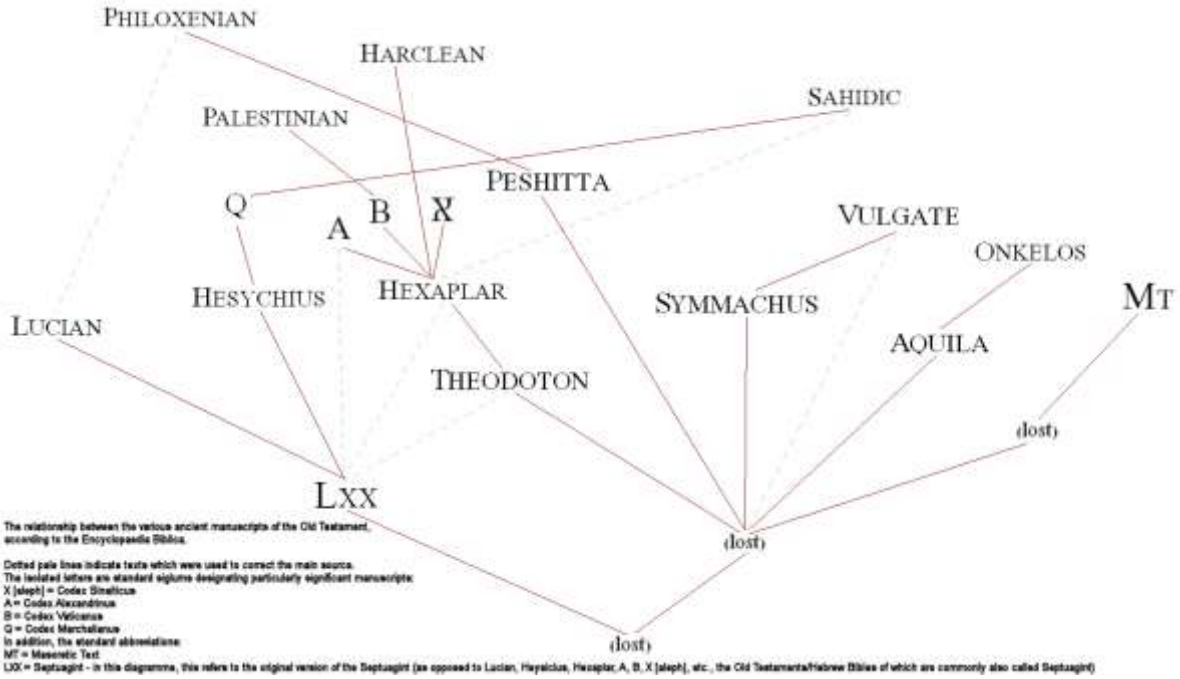
Bible Translations
http://www.quazoo.com/q/Bible_translations

Bible Versions and Translations
http://www.quazoo.com/q/Bible_versions_and_translations

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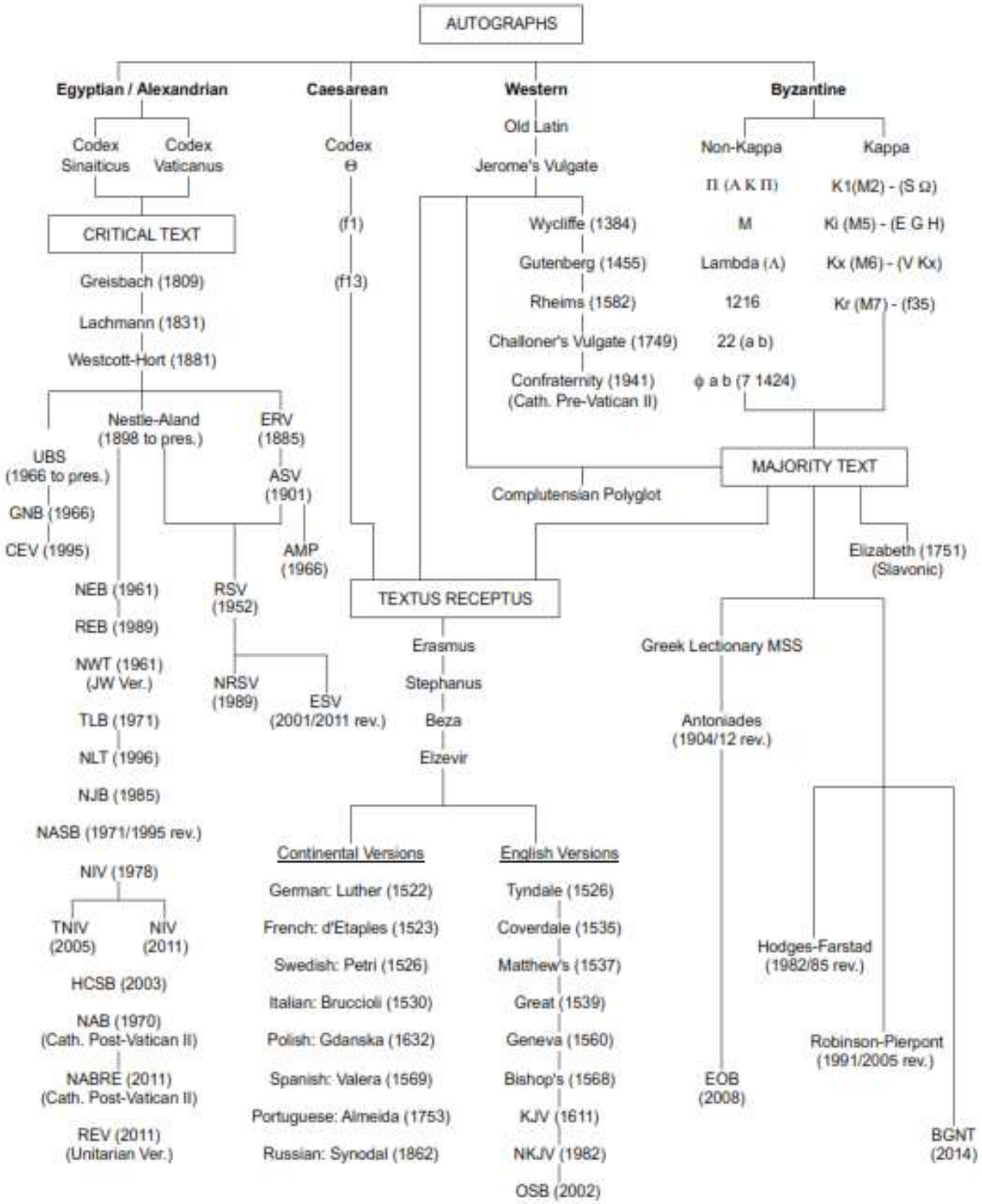


OT Texts:



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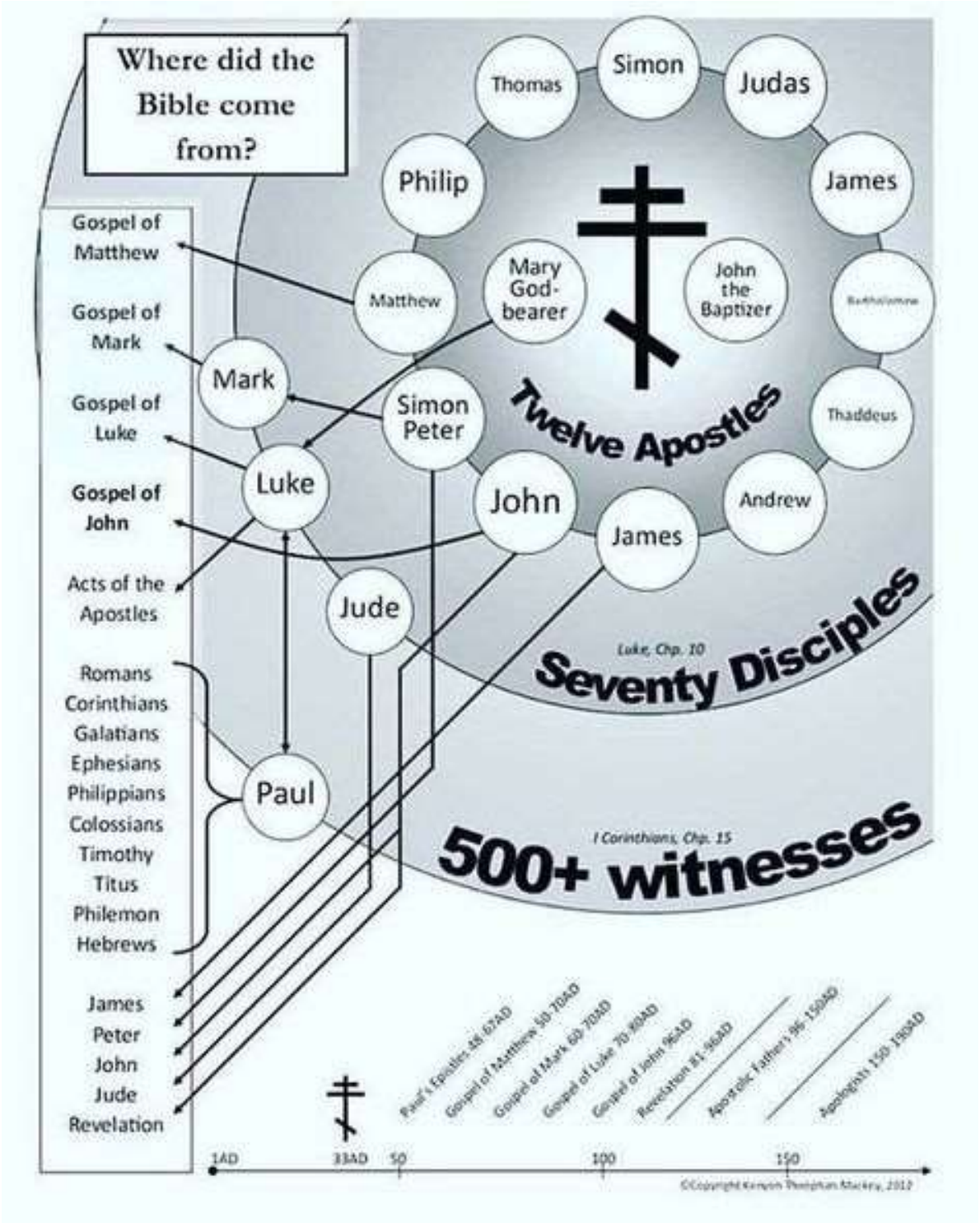
NT TEXT CHART



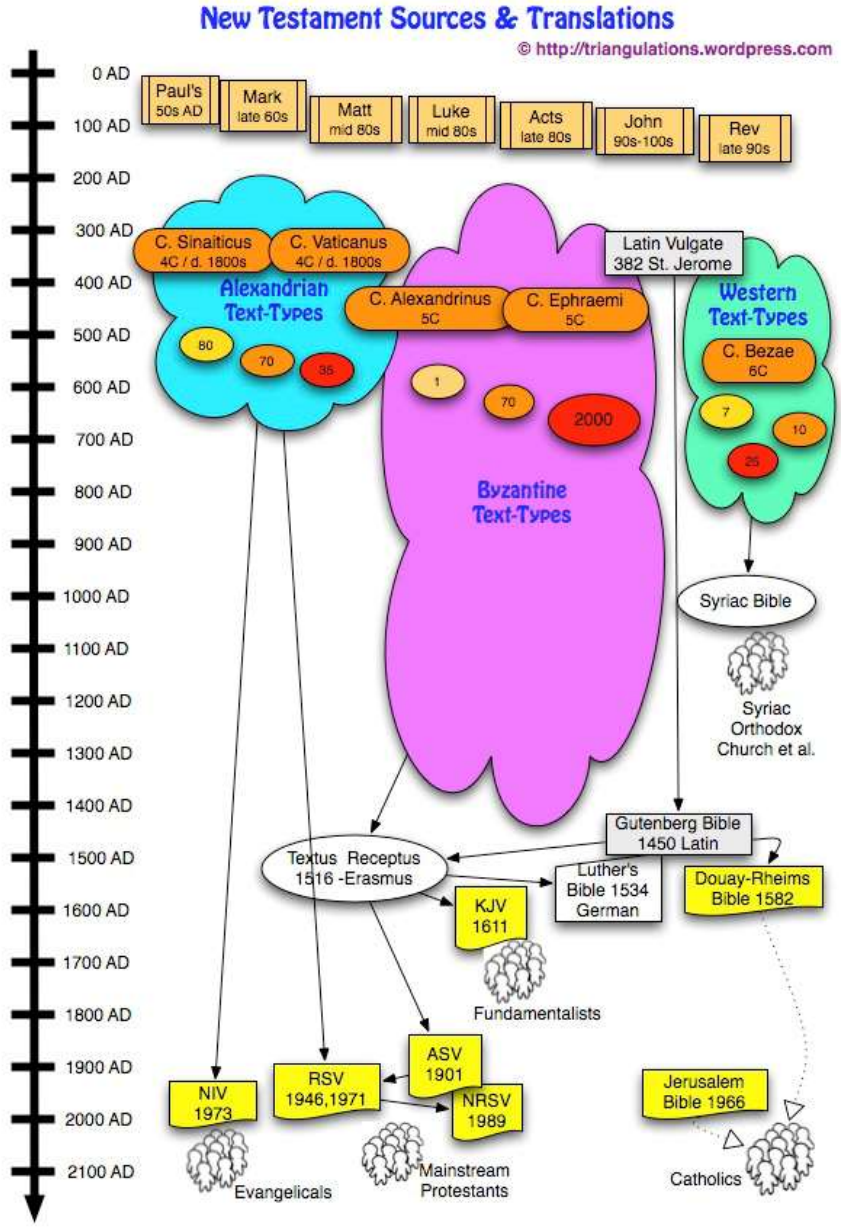
www.cspmt.org

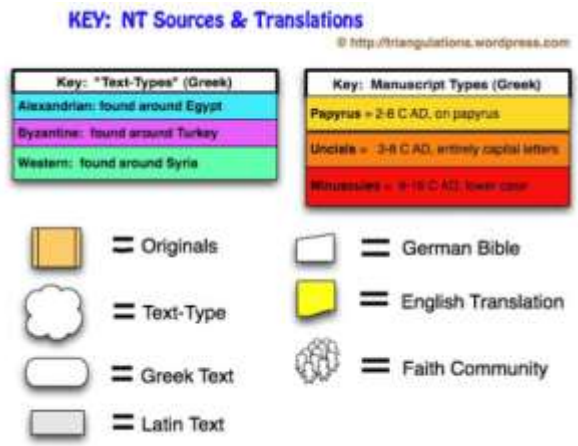
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Where Did the New Testament Bible Come From?

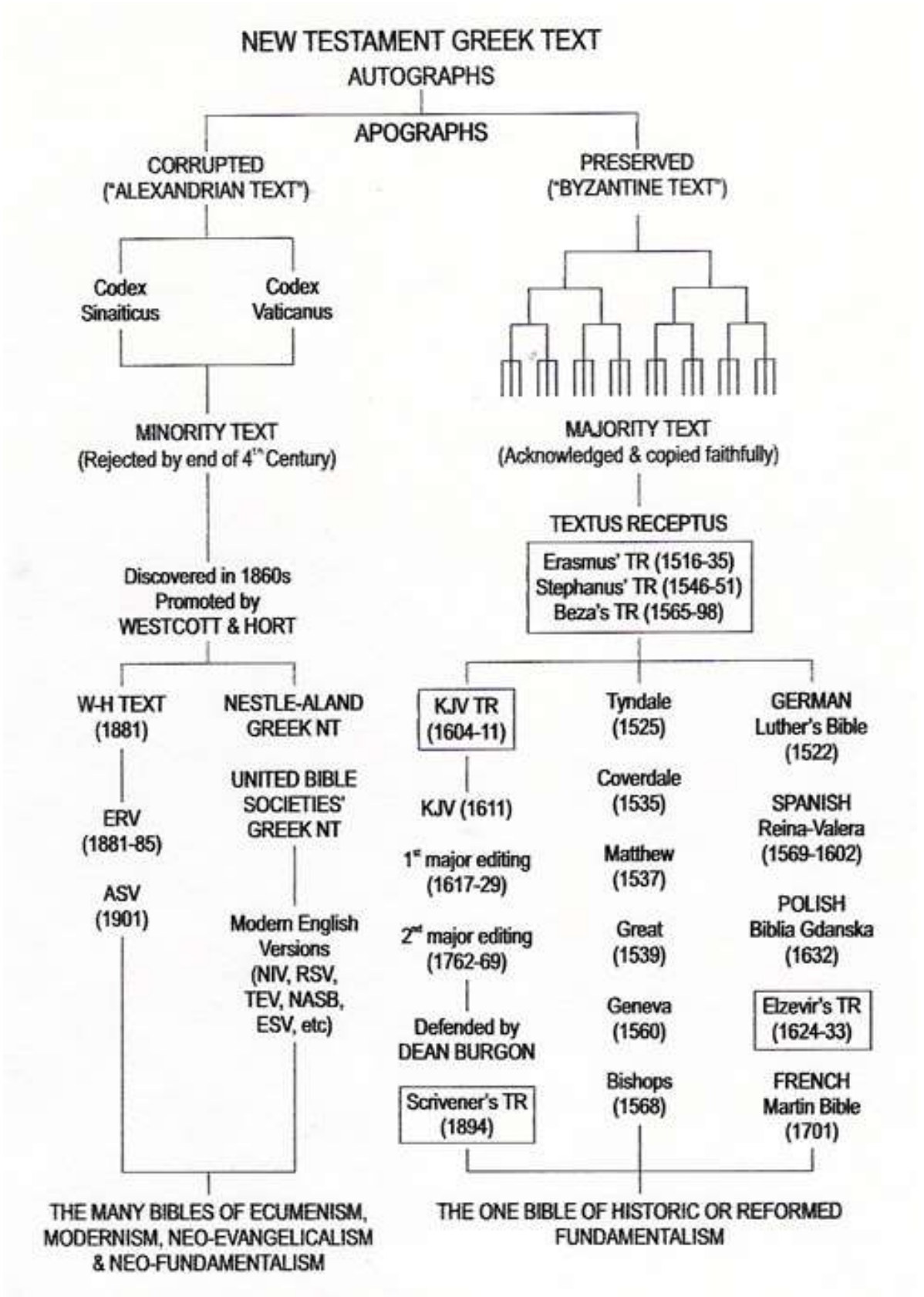


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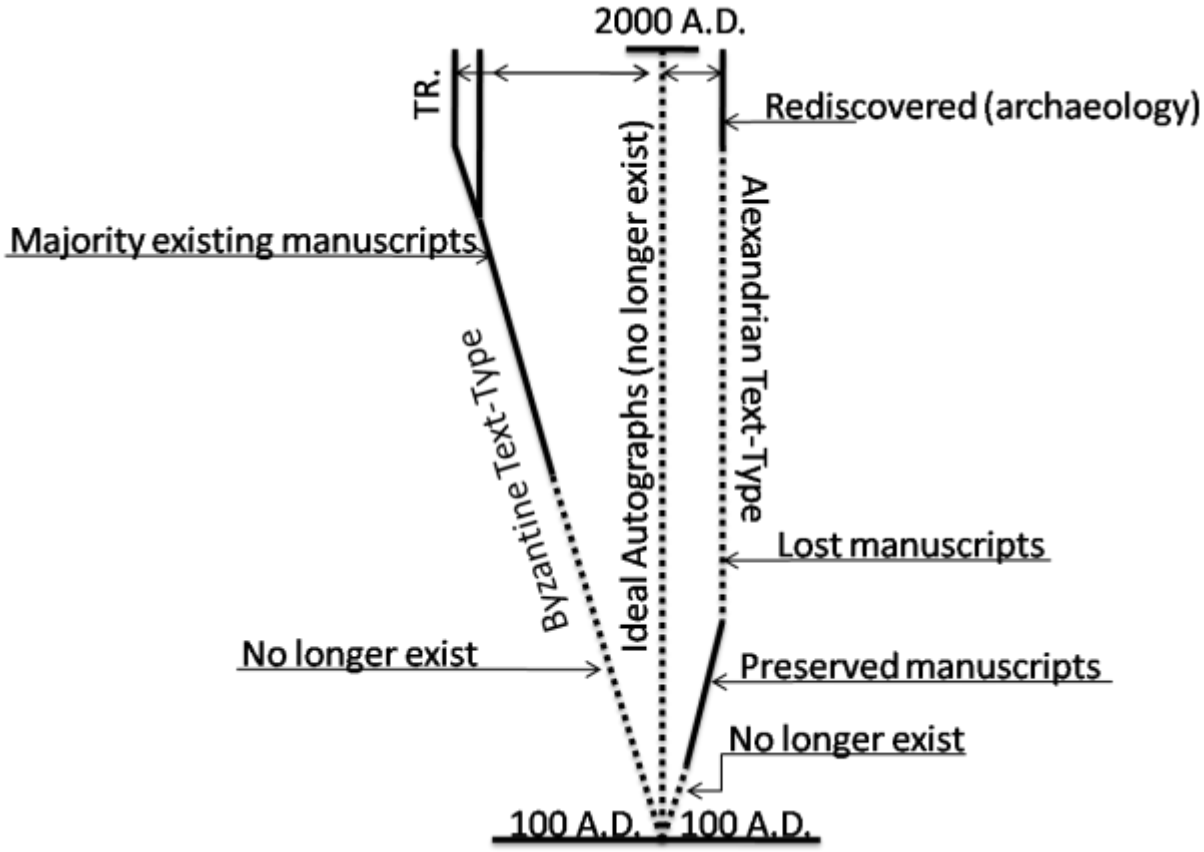
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Obviously, Pro Byzantine

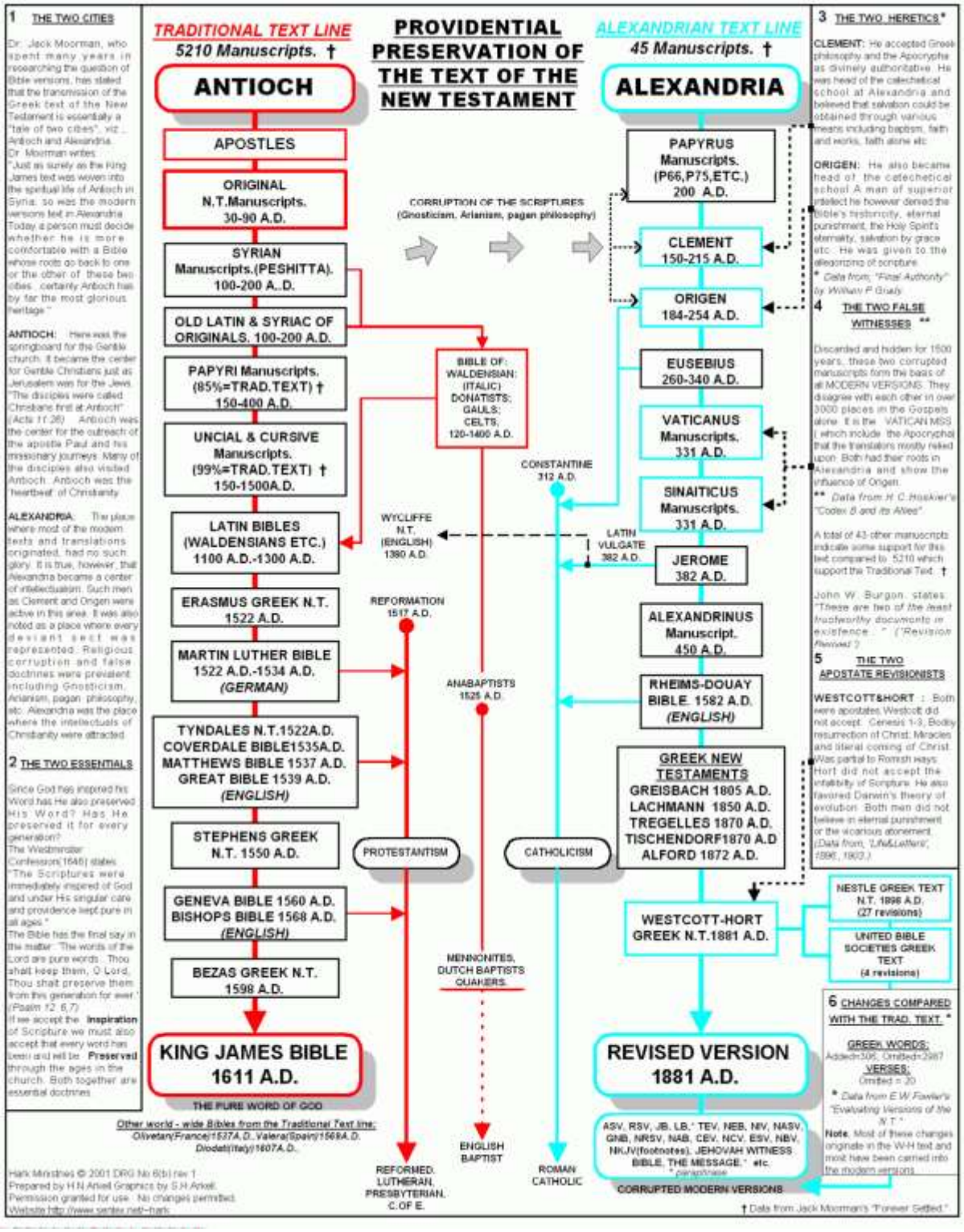
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Greek Manuscript Sources of the New Testament



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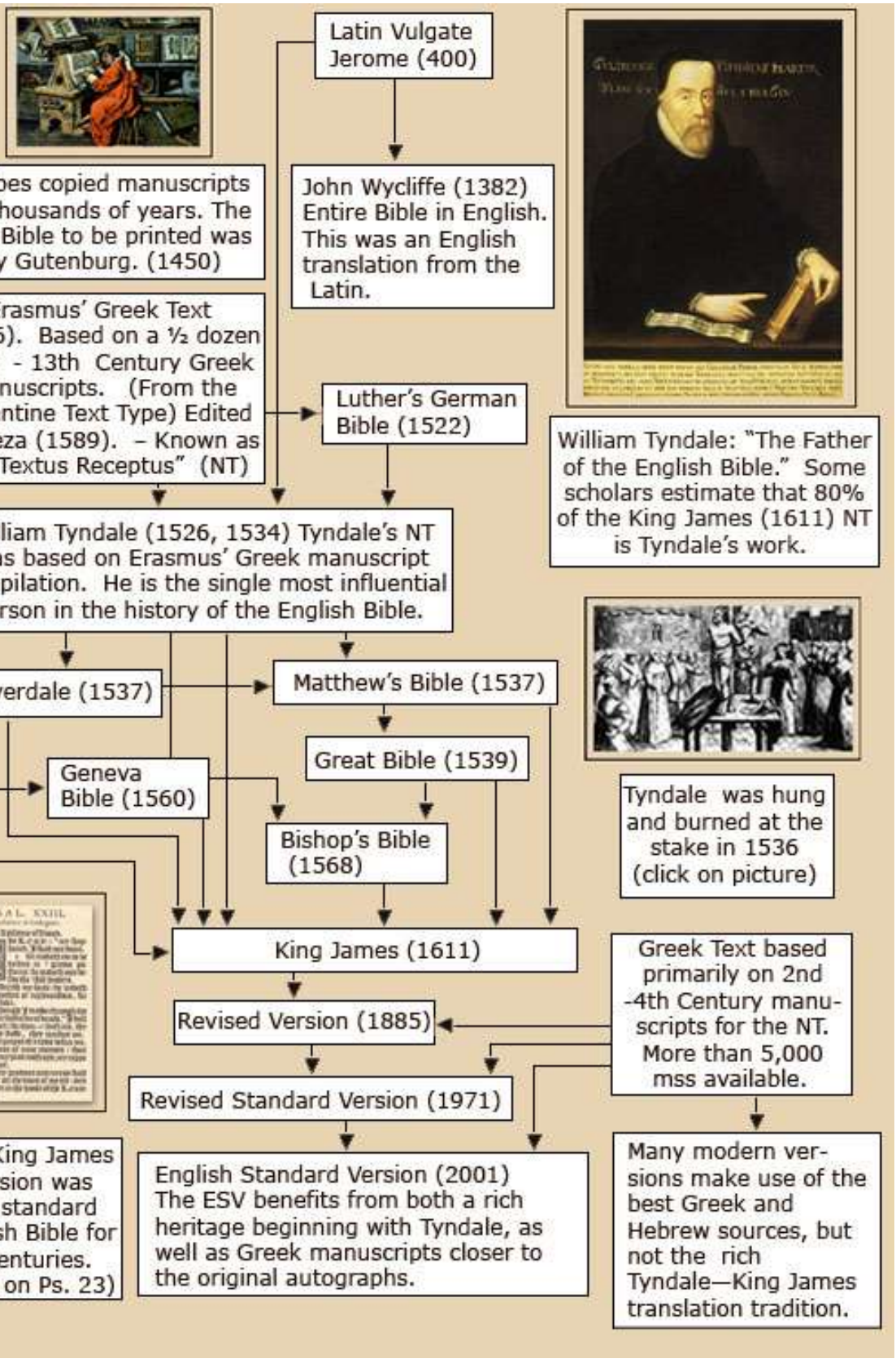
Antioch (Byzantine) vs Alexandria Text Lines (via Greek NT)



Note: Pro Antioch (Byzantine) / KJV-Only

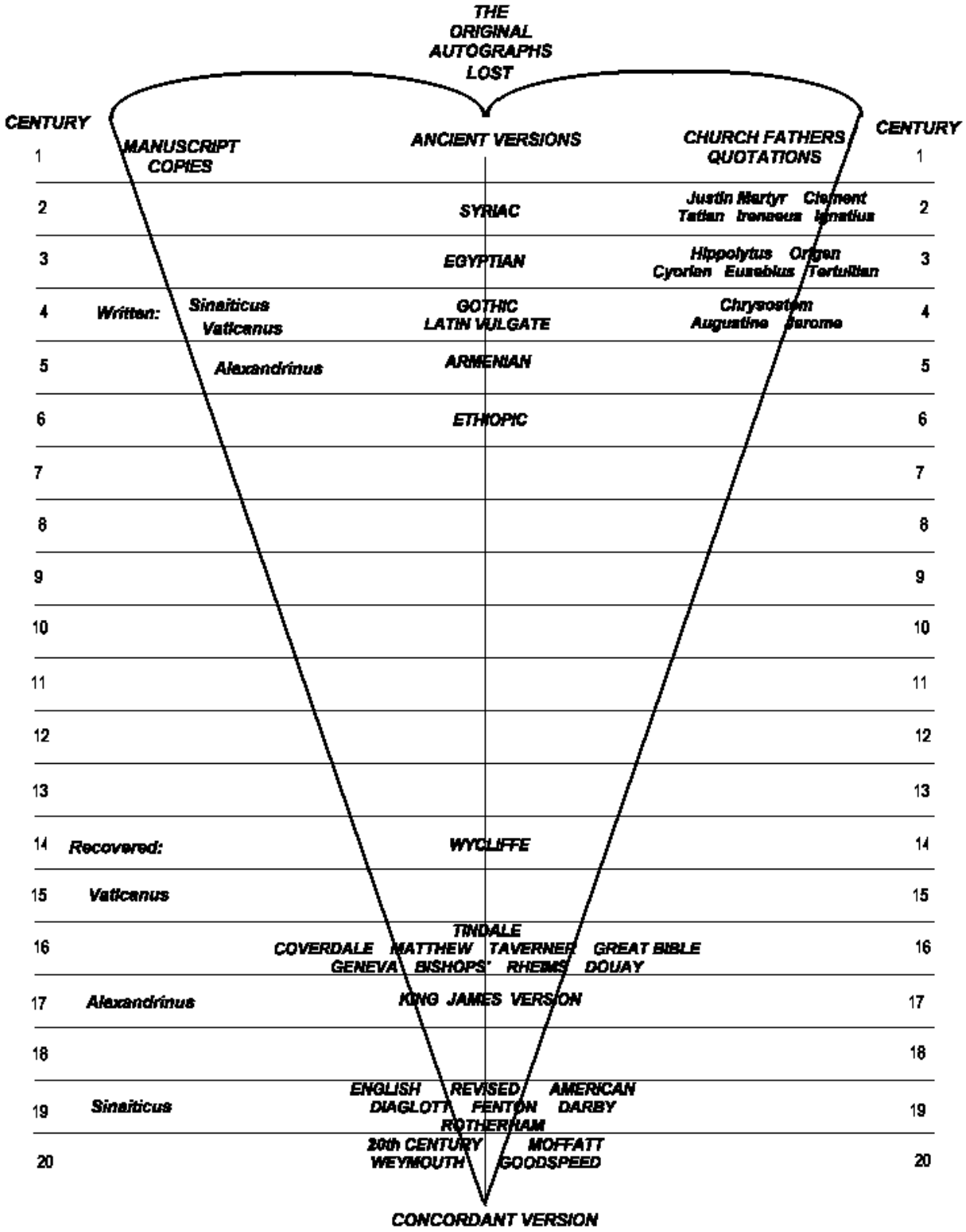
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Development of Modern English Translations (flowchart):



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Another example tracing the chronology of the written word from orginal to the "Concordant version" of the Bible…

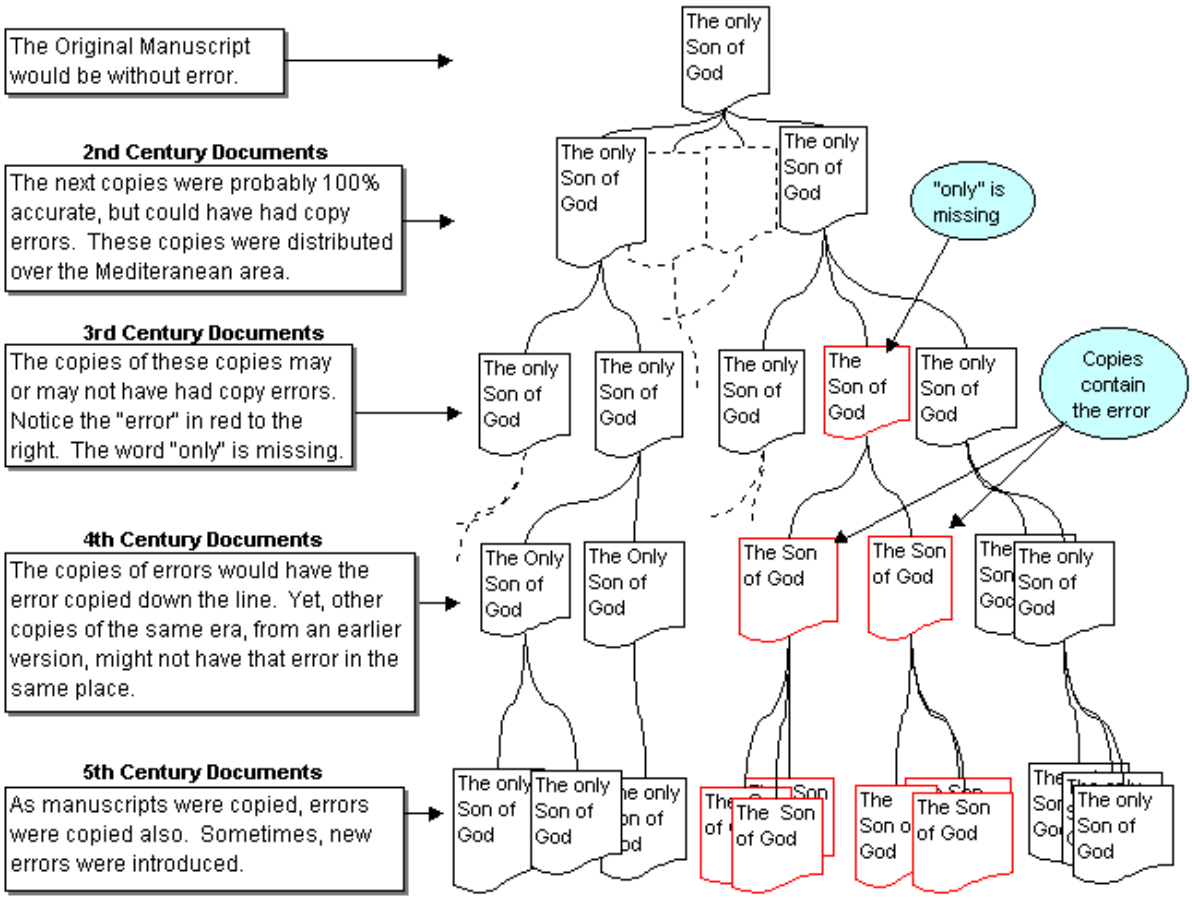


The above diagram graphically illustrates to the reader the way the Sacred Word has been preserved down through the centuries till the present, when we enjoy it in the CONCORDANT VERSION, based on a restored Greek Text, conforming as closely as possible to the Original Autographs.

[Source: http://www.theheraldofgodsgrace.org/images/LOUDY003.gif] [http://concordant.org/version/]

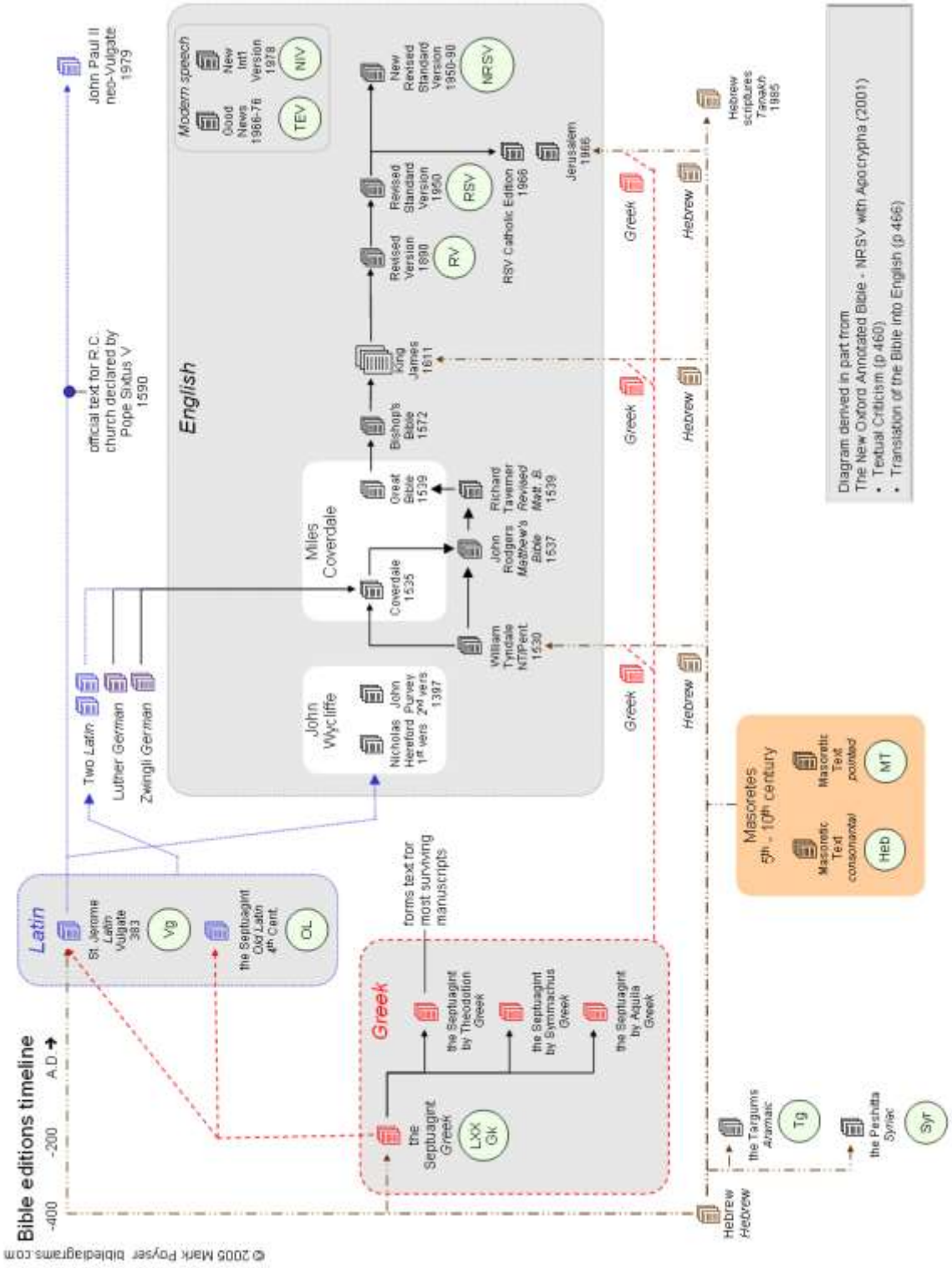
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Illustration of Bible Text Manuscript Tree and Varient Readings



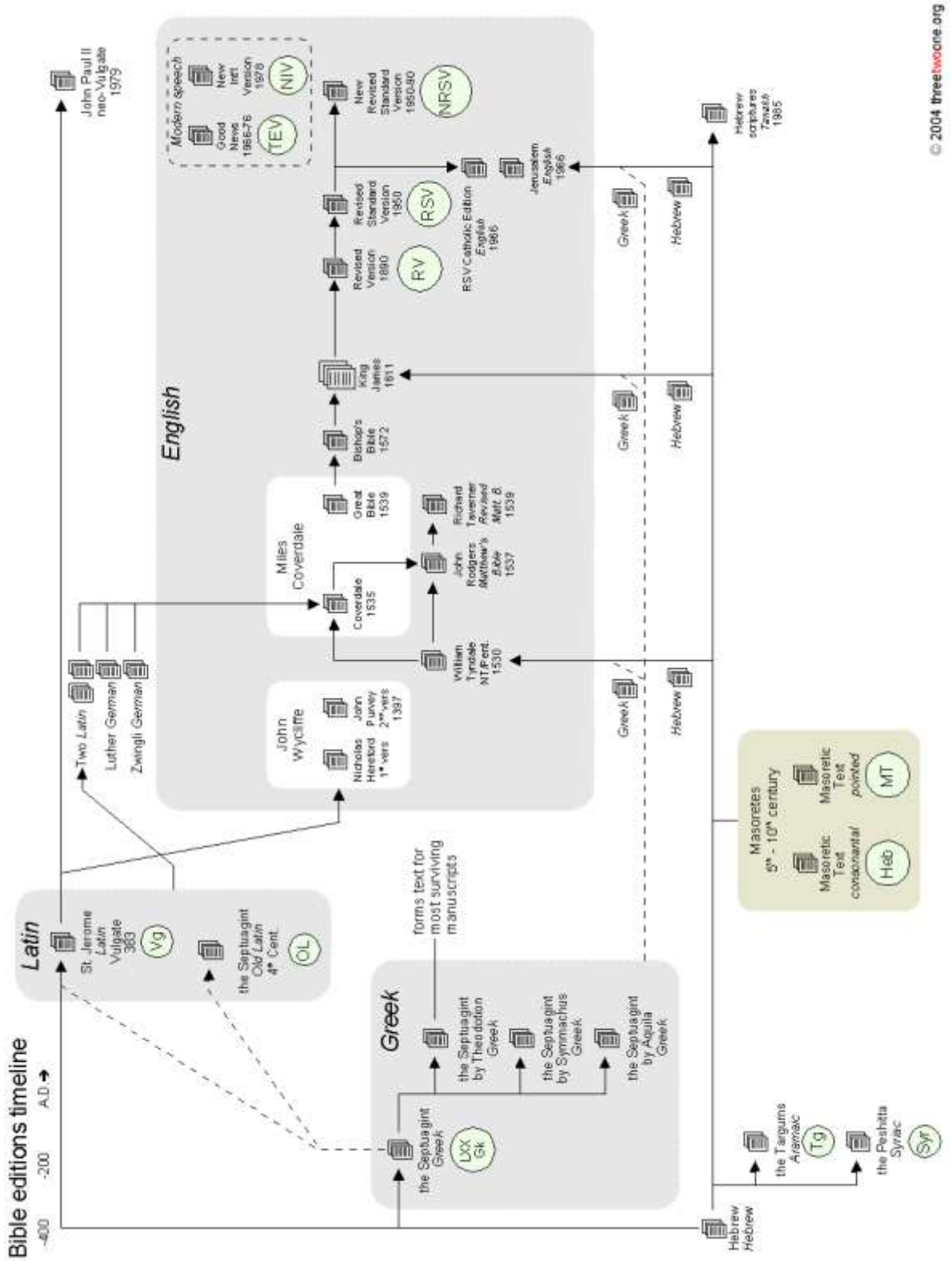
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Christian Bible Translations development

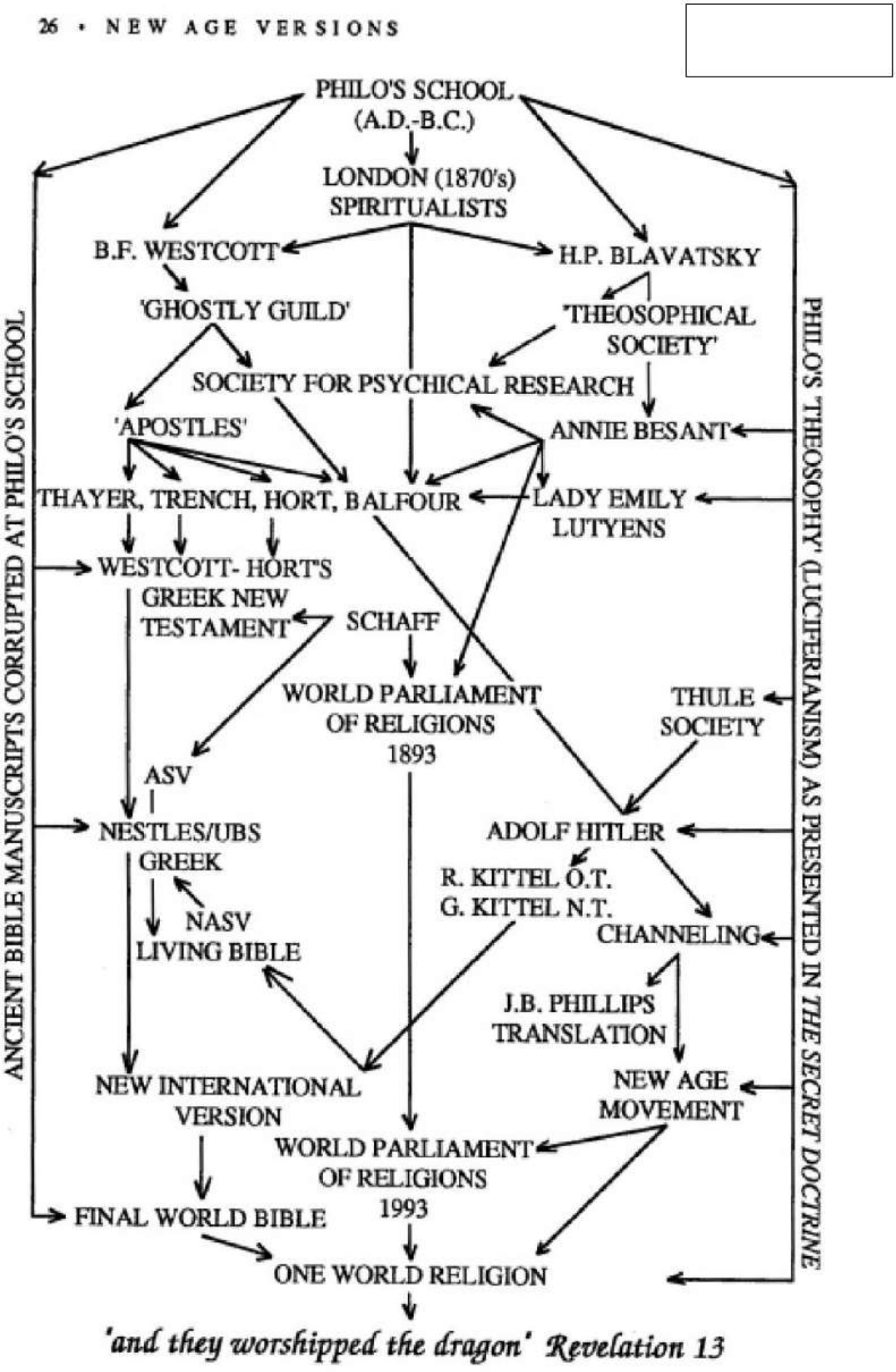


[Source: http://www.bibleDiagrams.com] (Additional OT and NT charts and diagrams)

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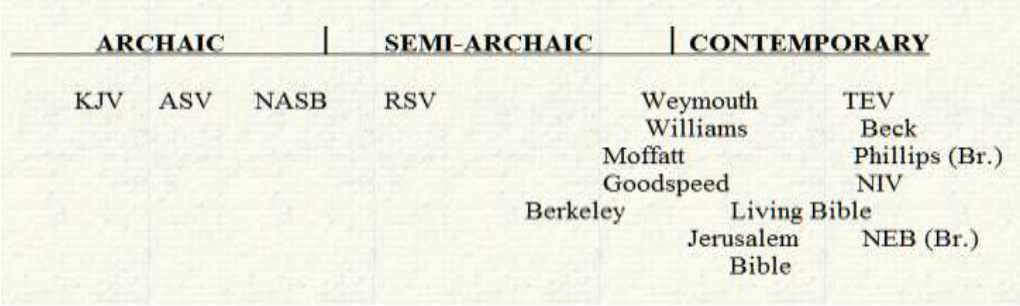
??????????

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LIBERAL	LIBERAL MIXED	MIXED CONSERVATIVE	CONSERVATIVE
Moffatt	RSV	ASV	NASB
Goodspeed	NEB	KJV	NIV
Jerusalem Bible		Weymouth	Living Bible
			Berkeley
			TEV
			Williams
			Montgomery
			Beck
			Phillips (?)

Table B: Theological Orientation of Translators

Relative language periods for various English translations…

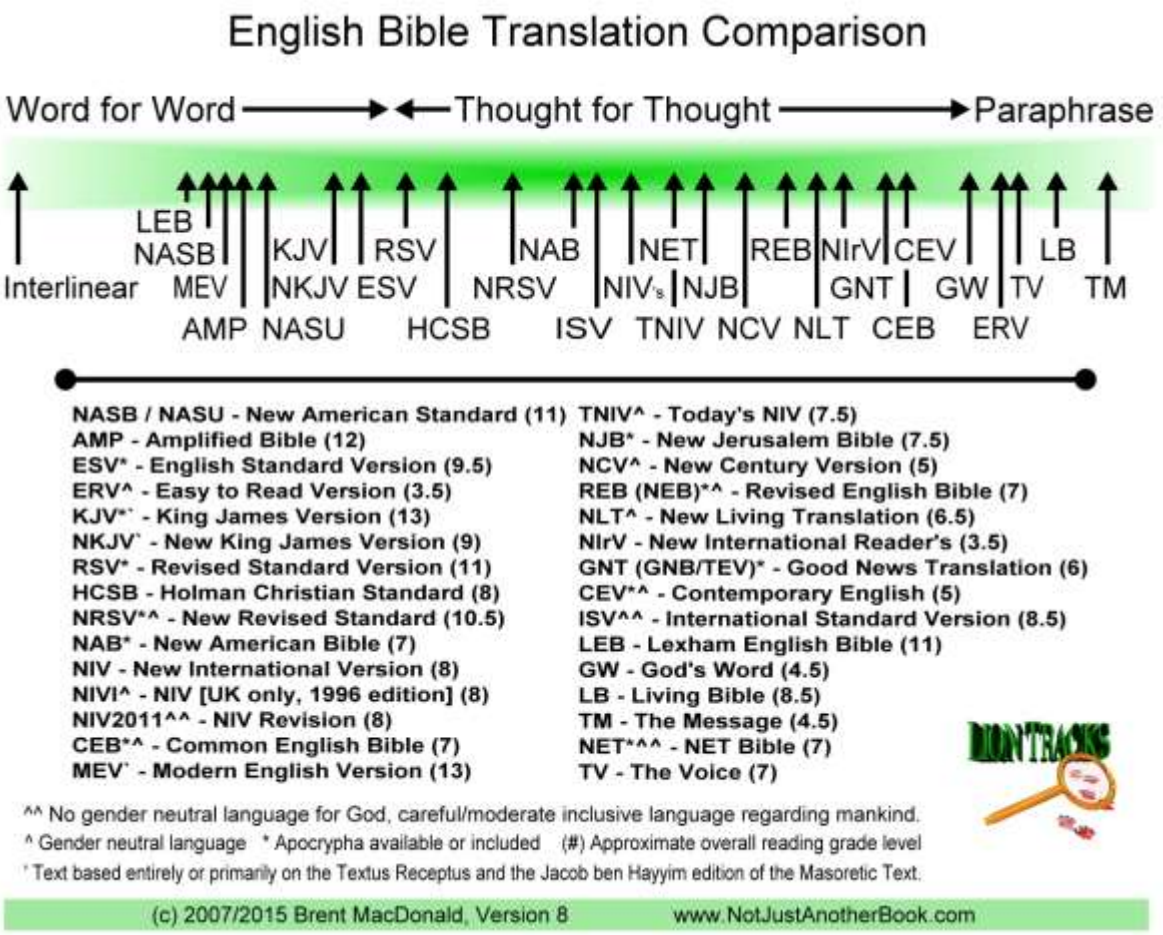


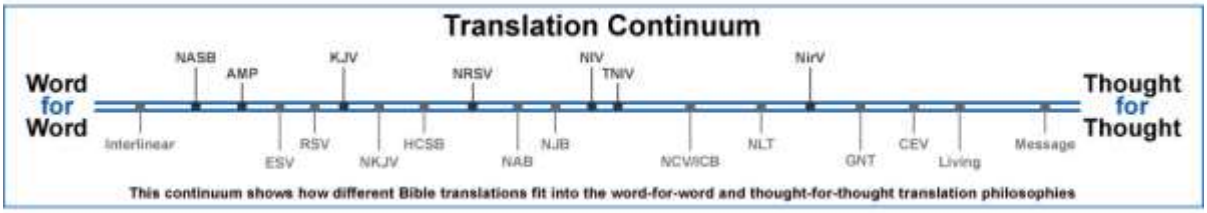
re: **King James Bible Controversy** - Plain Truth Ministries [PDF]
www.ptm.org/uni/resources/PDFs/BibleControversy.pdf

Important Eary Translations of the Bible – Bruce Metzger [PDF]
https://faculty.gordon.edu/hu/bi/ted_hildebrandt/new_testament_greek/text/metzger-earlytranslations01-bs.pdf

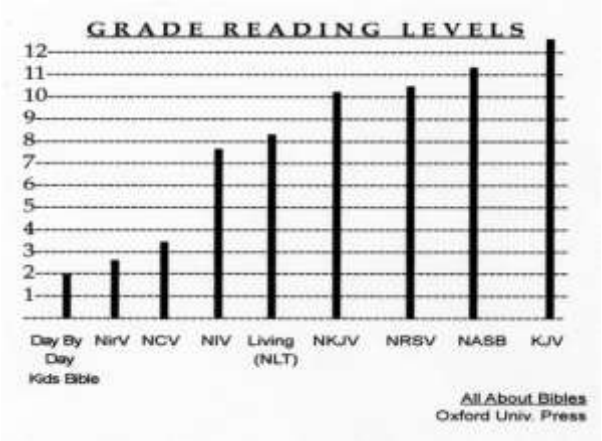
Introduction to Biblical Languages (Hebrew – Aramaic – Greek) [PDF]
http://www.enigstetroos.org/pdf/IntroductionToBiblicalLanguages.pdf

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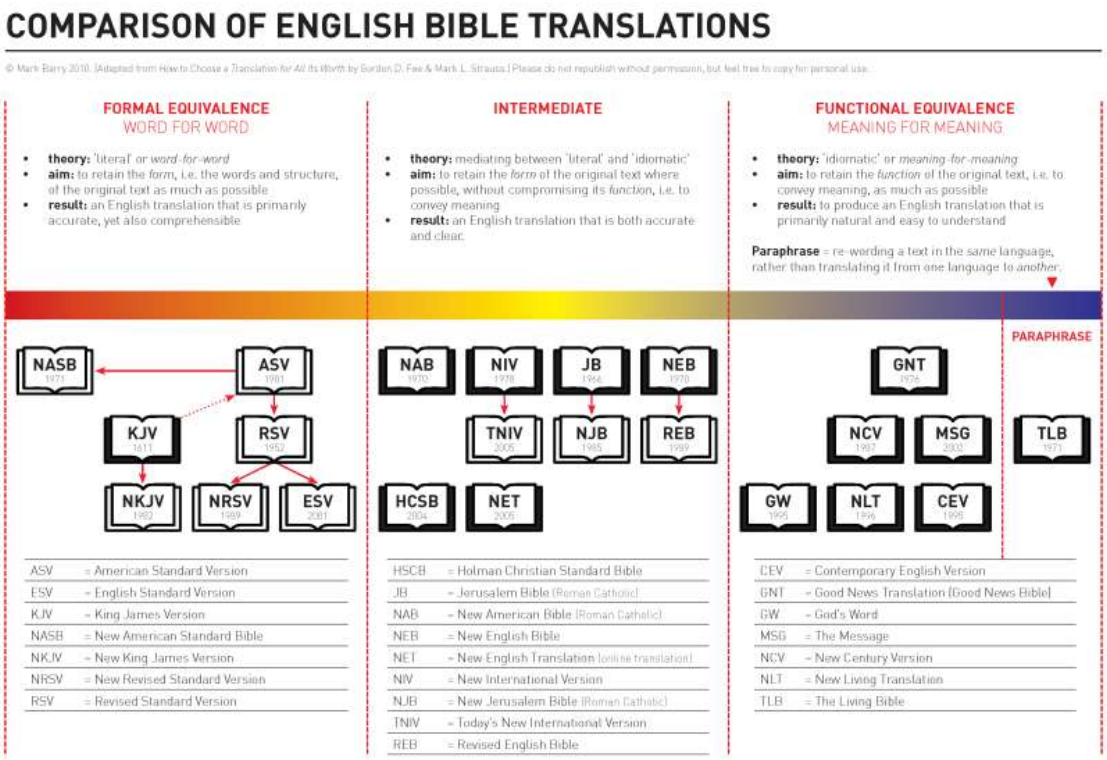
Verbal Equivalence = Formal Equivalence = Word for Word
Dynamic Equivalence = Functional Equivalence = Thought for Thought



e.g., Soy azul / Ich bin blau / Je suis bleu / من آبى / אני כחול / IO sono blu / فأنا الأزرق / Ego sum puteulanus.

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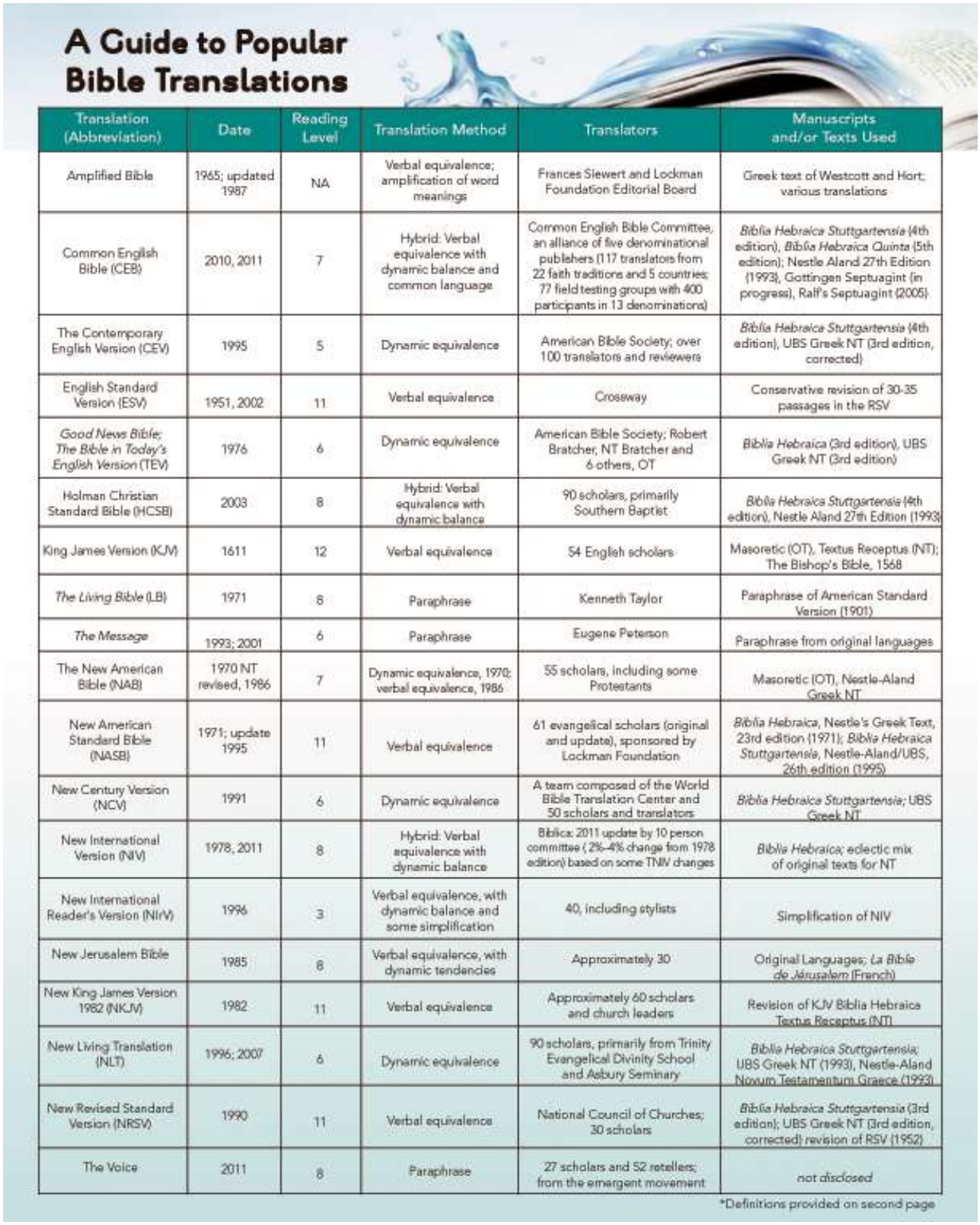
Comparison of English BIble Translations



See larger view on next page…

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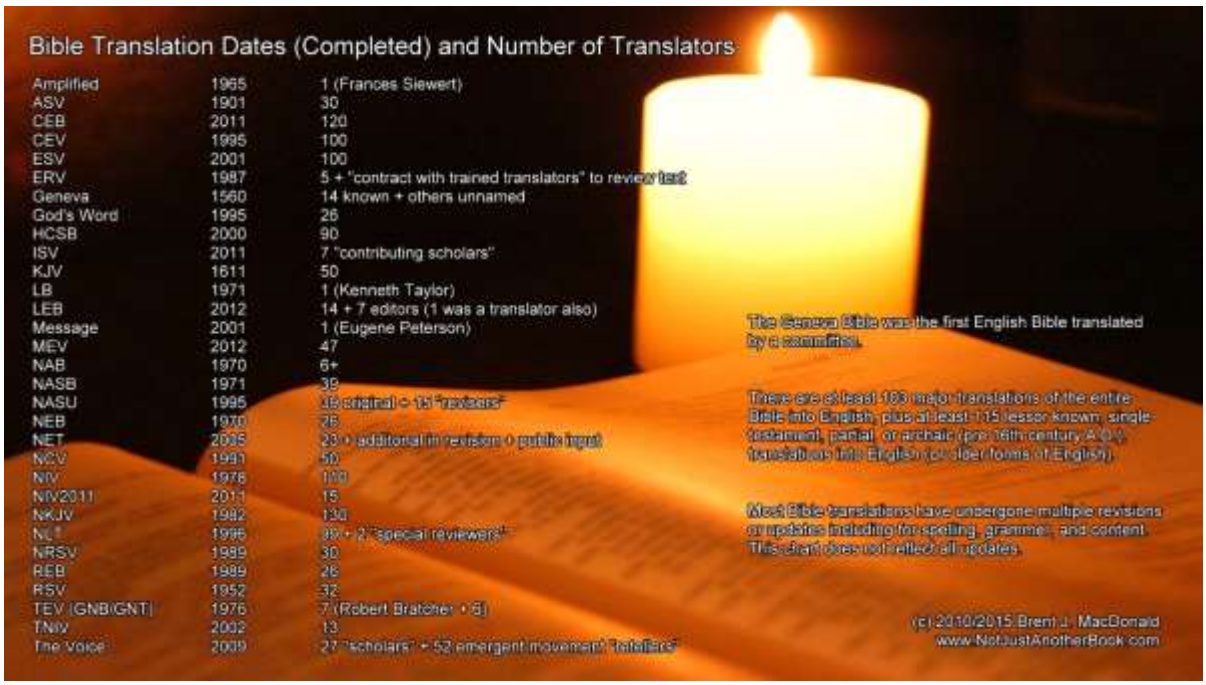
A Guide to Popular Bible Translations

Translation (Abbreviation)	Date	Reading Level	Translation Method	Translators	Manuscripts and/or Texts Used
Amplified Bible	1965; updated 1987	NA	Verbal equivalence; amplification of word meanings	Frances Siewert and Lockman Foundation Editorial Board	Greek text of Westcott and Hort; various translations
Common English Bible (CEB)	2010, 2011	7	Hybrid: Verbal equivalence with dynamic balance and common language	Common English Bible Committee, an alliance of five denominational publishers (117 translators from 22 faith traditions and 5 countries; 77 field testing groups with 400 participants in 13 denominations)	*Biblia Hebraica Stuttgartensia* (4th edition), *Biblia Hebraica Quinta* (5th edition); Nestle Aland 27th Edition (1993), Gottingen Septuagint (in progress), Rahlfs Septuagint (2005)
The Contemporary English Version (CEV)	1995	5	Dynamic equivalence	American Bible Society; over 100 translators and reviewers	*Biblia Hebraica Stuttgartensia* (4th edition), UBS Greek NT (3rd edition, corrected)
English Standard Version (ESV)	1951, 2002	11	Verbal equivalence	Crossway	Conservative revision of 30-35 passages in the RSV
Good News Bible; The Bible in Today's English Version (TEV)	1976	6	Dynamic equivalence	American Bible Society; Robert Bratcher, NT Bratcher and 6 others, OT	*Biblia Hebraica* (3rd edition), UBS Greek NT (3rd edition)
Holman Christian Standard Bible (HCSB)	2003	8	Hybrid: Verbal equivalence with dynamic balance	90 scholars, primarily Southern Baptist	*Biblia Hebraica Stuttgartensia* (4th edition), Nestle Aland 27th Edition (1993)
King James Version (KJV)	1611	12	Verbal equivalence	54 English scholars	Masoretic (OT), Textus Receptus (NT); The Bishop's Bible, 1568
The Living Bible (LB)	1971	8	Paraphrase	Kenneth Taylor	Paraphrase of American Standard Version (1901)
The Message	1993; 2001	6	Paraphrase	Eugene Peterson	Paraphrase from original languages
The New American Bible (NAB)	1970 NT revised, 1986	7	Dynamic equivalence, 1970; verbal equivalence, 1986	55 scholars, including some Protestants	Masoretic (OT), Nestle-Aland Greek NT
New American Standard Bible (NASB)	1971; update 1995	11	Verbal equivalence	61 evangelical scholars (original and update), sponsored by Lockman Foundation	*Biblia Hebraica*, Nestle's Greek Text, 23rd edition (1971); *Biblia Hebraica Stuttgartensia*, Nestle-Aland/UBS, 26th edition (1995)
New Century Version (NCV)	1991	6	Dynamic equivalence	A team composed of the World Bible Translation Center and 50 scholars and translators	*Biblia Hebraica Stuttgartensia*; UBS Greek NT
New International Version (NIV)	1978, 2011	8	Hybrid: Verbal equivalence with dynamic balance	Biblica: 2011 update by 10 person committee (~2%–4% change from 1978 edition) based on some TNIV changes	*Biblia Hebraica*; eclectic mix of original texts for NT
New International Reader's Version (NIrV)	1996	3	Verbal equivalence, with dynamic balance and some simplification	40, including stylists	Simplification of NIV
New Jerusalem Bible	1985	8	Verbal equivalence, with dynamic tendencies	Approximately 30	Original Languages; *La Bible de Jérusalem* (French)
New King James Version 1982 (NKJV)	1982	11	Verbal equivalence	Approximately 60 scholars and church leaders	Revision of KJV Biblia Hebraica Textus Receptus (NT)
New Living Translation (NLT)	1996; 2007	6	Dynamic equivalence	90 scholars, primarily from Trinity Evangelical Divinity School and Asbury Seminary	*Biblia Hebraica Stuttgartensia*; UBS Greek NT (1993), Nestle-Aland Novum Testamentum Graece (1993)
New Revised Standard Version (NRSV)	1990	11	Verbal equivalence	National Council of Churches; 30 scholars	*Biblia Hebraica Stuttgartensia* (3rd edition); UBS Greek NT (3rd edition, corrected) revision of RSV (1952)
The Voice	2011	8	Paraphrase	27 scholars and 52 retellers; from the emergent movement	*not disclosed*

*Definitions provided on second page

Source: American Bible Society

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[Source: http://notjustanotherbook.com/biblecomparison.htm]

Additional references:

qBible – Compare Versions - "*A Website for Biblical Research*".
http://qbible.com/

Bible Versions Timeline
http://bibles.wikidot.com/timeline

Bible Versions
http://bessel.org/bibles.htm

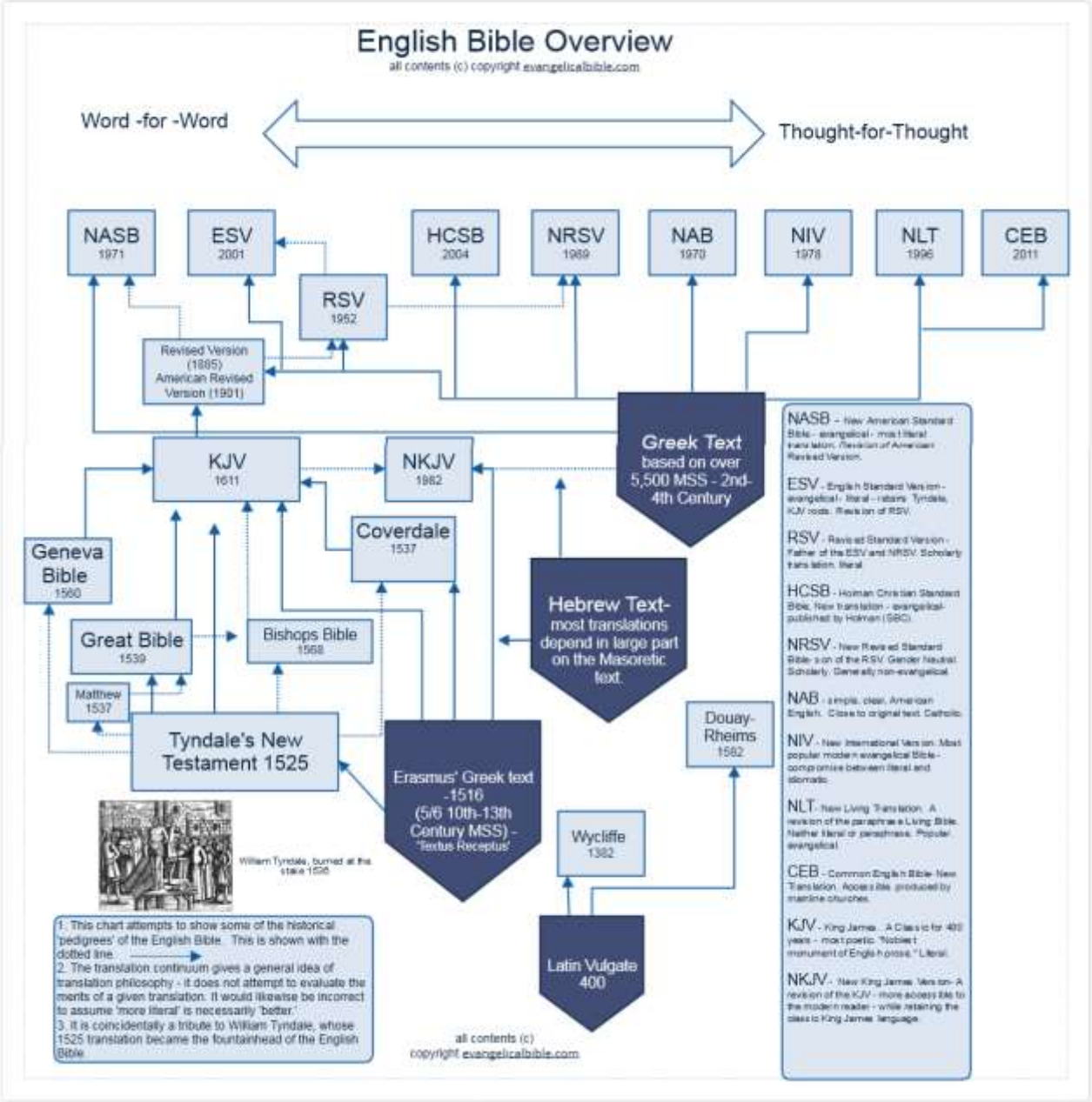
Bible Version Differences
https://www.blueletterbible.org/versions.cfm

Jewish and Christian Bibles – A Comparison Chart
http://catholic-resources.org/Bible/Heb-Xn-Bibles.htm

Translation Comparitons Charts
http://www.apbrown2.net/web/TranslationComparisonChart.htm

Table of OT Quotes in the NT
http://www.kalvesmaki.com/LXX/NTChart.htm

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1. This chart attempts to show some of the historical 'pedigrees' of the English Bible. This is shown with the dotted line.
2. The translation continuum gives a general idea of translation philosophy - it does not attempt to evaluate the merits of a given translation. It would likewise be incorrect to assume 'more literal' is necessarily 'better.'
3. It is coincidentally a tribute to William Tyndale, whose 1525 translation became the fountainhead of the English Bible.

[Source https://www.gliffy.com/go/publish/5242947]

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English language translations of the Bible

5th–11th century	• Wessex Gospels • Hatton gospels • Old English Hexateuch • Old English Bible translations
Middle English	• Wycliffe • Middle English Bible translations
16th–17th century	• Tyndale • Coverdale • Matthew • Great Bible • Taverner • Geneva • Bishops' • Douay–Rheims • King James
18th–19th century	• Challoner • Webster's • Young's Literal • Revised • Living Oracles • Darby • Joseph Smith • Quaker
20th century	• American Standard • Rotherham's Emphasized • Ferrar Fenton • Worrell New Testament • Knox • Basic English • Revised Standard • Anchor • New World • Modern Language Bible • New English Bible • New American Standard • Good News • Jerusalem • New American • Living • New International • New Century • Bethel • New King James • New Jerusalem • Recovery

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	• New Revised Standard • Revised English • Contemporary English • The Message • Clear Word • New Life • 21st Century King James • Third Millennium • New International Reader's • New International Inclusive Language • God's Word • New Living • Complete Jewish Bible • International Standard • Holman Christian Standard
21st century	• World English • English Standard • Today's New International • New English Translation (NET Bible) • New English Translation of the Septuagint • Orthodox Study Bible • The Voice • Common English Bible • WGC Illustrated • Apostolic Bible Polyglot • Open English Bible • Eastern Orthodox Bible • New American Bible Revised Edition • Lexham English Bible

Sourced from World Heritage Encyclopedia™

[Source: http://self.gutenberg.org/articles/orthodox_study_bible]

See also:

Bible History – Flowshart
http://www.gentles.info/BibleHistory/Index_History.html

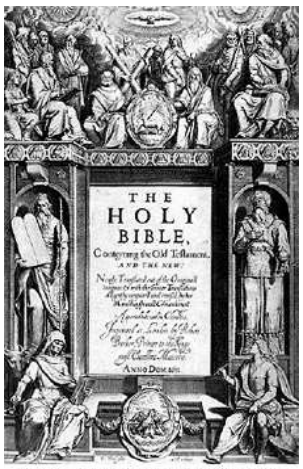
A Book To Die For: A Practical Study Guide On How Our Bible Came To Us
https://bible.org/series/book-die-practical-study-guide-how-our-bible-came-us [downloadable as Word doc]

Inerrancy: https://bible.org/seriespage/part-iii-inerrancy-chapter-four-completely-trustworthy

History of the English Bible (Wallace): https://bible.org/series/history-english-bible

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The King James Version of the Bible



Title page of the first edition of the King James Version in 1611.

The King James Version (KJV), commonly known as the Authorized Version (AV) or King James Bible (KJB), is an English translation of the Christian Bible for the Church of England begun in 1604 and completed in 1611. In 1612, the first King James Version using Roman Type was issued. This quarto version is only second to the 1611 folio KJV.

First printed by the King's Printer Robert Barker, this was the third translation into English to be approved by the English Church authorities. The first was the Great Bible commissioned in the reign of King Henry VIII (1535), and the second was the Bishops' Bible of 1568. In January 1604, James I convened the Hampton Court Conference where a new English version was conceived in response to the perceived problems of the earlier translations as detected by the Puritans, a faction within the Church of England. The translation is considered a towering achievement in English literature, as both beautiful and scholarly.

James gave the translators instructions intended to guarantee that the new version would conform to the ecclesiology and reflect the episcopal structure of the Church of England and its belief in an ordained clergy. The translation was done by 47 scholars, all of whom were members of the Church of England. In common with most other translations of the period, the New Testament was translated from Greek, the Old Testament was translated from Hebrew and Aramaic text, while the Apocrypha was translated from the Greek and Latin. In the Book of Common Prayer (1662), the text of the Authorized Version replaced the text of the Great Bible – for Epistle and Gospel readings (but not for the Psalter which has retained substantially Coverdale's Great Bible version) and as such was authorized by Act of Parliament. By the first half of the 18th century, the Authorized Version had become effectively unchallenged as the English translation used in Anglican and Protestant churches, other than for the Psalms and some short passages in the Book of Common Prayer of the Church of England. Over the course of the 18th century, the Authorized Version supplanted the Latin Vulgate as the standard version of scripture for English-speaking scholars. With the development of stereotype printing at the beginning of the 19th century, this version of the Bible became the most widely printed book in history, almost all such printings presenting the standard text of 1769 extensively re-edited by Benjamin Blayney at Oxford; and nearly always omitting the books of the Apocrypha. Today the unqualified title 'King James Version' commonly identifies this Oxford standard text.

[Source: Wikipedia http://en.wikipedia.org/wiki/King_James_Version]

FYI:

Preface to KJV Bible 1611 Edition: http://www.kjvbibles.com/kjpreface.htm;
Alternate Source with Commentary

King James' Instructions to the Translators: http://www.kjvonly.org/other/kj_instructs.htm;

Margin Notes: Original 1611 KJV Margin Notes

KJV Bibles - Original 1611 Preface — Alternate Source with Commentary
KJ Instructions to Translators #2 — Translators #2 #3

KJV Bible 1611 Marginal Notes — History, Commentary and Critiques

The Correct Meaning of "Church" and "Ecclesia" #2 #3 #4 #5 #6 #7 [PDF]

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The REAL 1611 King James Version - What will you find in it?

Additional Margin Notes Viewpoint

Notes on the King James Translation and the So-Called Textus Receptus

The Debate Over the King James Version

The King James Bible Controversy (PDF)

The Geneva Bible and Its Influence on the King James Bible
http://founders.org/fj86/the-geneva-bible-and-its-influence-on-the-king-james-bible/

Textual Differences Between the KJV and the Geneva Bibles
http://bibleversiondiscussionboard.yuku.com/topic/5708/20-Textual-differences-between-Geneva-Bible-and-KJV

The Bishops' Bible and Its Influence on the King James Bible
https://en.wikipedia.org/wiki/Bishops%27_Bible

What Makes the King James Version Great
http://www.reformation21.org/articles/what-makes-the-king-james-version-great.php

In the Beginning Was the Word (re: 400th anniversary of the KJV and its history)
http://www.vision.org/visionmedia/religion-history-of-king-james-bible/50299.aspx

7 things you may not know about the King James Bible
http://newlife.id.au/church-history/7-things-about-the-king-james-bible/

10 Things You Need to Know About the KJV
10 Things You Need to Know About the KJV

The King James Bible – New World Encyclopedia
http://www.newworldencyclopedia.org/entry/King_James_Bible

Excerpt:

> King James' instructions included requirements that:
>
> 1. The ordinary Bible, read in the church, commonly called the Bishops' Bible, to be followed, and as little altered as the original will permit….
> 2. The old ecclesiastical words to be kept; as the word church, not to be translated congregation, &c.

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3. When any word hath divers significations, that to be kept which has been most commonly used by the most eminent fathers, being agreeable to the propriety of the place, and the analogy of the faith….
4. No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words, which cannot, without some circumlocution, so briefly and fitly be expressed in the text.
5. Such quotations of places to be marginally set down, as shall serve for the fit references of one scripture to another….
6. These translations to be used when they agree better with the text than the Bishops' Bible, viz. Tyndale's, Coverdale's, Matthew Bible, Whitchurch, Geneva.

On the King James Bible Versus Other Translations Controversy

http://www.tentmaker.org/Biblematters/King-James-version.htm

KJ Only -- Shock and Awe **(by a Textus Receptus advocate - this discusses some of the main personalities/problems within the KJO movement -- long article)**

Removing Verses from the Bible **(KJV vs more modern versions)**

The Majority Text and the Original -- Are They Identical? **(includes discussion of their relation to Textus Receptus; also Byzantine vs Alexandrian)**

FAQs on the Textus Receptus and the KJV

Video: Dr. James White (NASB, Reformed) with Steven Anderson (KJV-Only, Anti-Calvinism, Post-Trib) - Full Interview 'NWO Bible Versions' (2.5 hour discussion, Youtube)

Is Your Modern Translation Corrupt? (by James White) [Recommended]

Consipiracy Behind New Bible Translations

Is "Lucifer" the Devil in Isaiah 14:12? - The KJV Argument against Modern Translations

Demystifying the Controversy Over the *Textus Receptus* and the KJV

KJO page, including "Confessions by a KJO Advocate"

Fundamentalism and the King James Version: How a Venerable English Translation Became a Litmus Test for Orthodoxy [PDF]

The Best Cure for KJVOisms: A *Real* 1611 KJV

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KJO Debate Blog Interview: Dr. Maurice Robinson on the superiority of the Byzantine
Textform - Part 1, Part 2, Part 3 [Recommended] [Different site interview]

KJO Debate Blog - Additional discussions regarding TR and KJO [more] [Recommended]

Bible Version and KJO Information
http://www.unboundscriptures.com/

Founders Journal – KJV - 400 Years
http://founders.org/main/wp-content/uploads/fj86.pdf [PDF]

What About the Majority Text?

Textual Choices and Bible Versions

The Center for Study and Preservation of the Majority Text

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Thou, Thee, Thy, Thine and Ye; and the Advantage of King James English

The English words "thou, thee, thy and thine" are translated from an emphatic Greek and Hebrew personal pronoun, stressing the identity of the one being addressed to the exclusion of all others.

A "pronoun" is a word that "stands in for" another noun or noun-phrase. A "personal pronoun" is one which stands for a person. The personal pronouns are classified as first person, second person and third person by their relationship to the one speaking.

1st Person - The speaker **himself**, and any others he may include as part of his group.
2nd Person - Those **to whom** the speaker is speaking.
3rd Person - Those **about whom** the speaker is speaking.

Thus, we have the following table which we can construct in English, once we differentiate between the purpose of the various pronouns:

		Nominative	Objective	Possessive
1st Person	*singular:*	I	Me	My (or Mine)
	plural:	We	Us	Our (or Ours)
2nd Person	*singular:*	Thou	Thee	Thy (or Thine)
	plural:	Ye	You	Your (or yours)
3rd Person	*singular:*	He/She/It	Him/Her/It	His/Hers/Its
	plural:	They	Them	Their (or Theirs)

See the full article for examples of verses expressing the importance of using *thou, thee, thy, thine and ye*:
http://www.ecclesia.org/truth/thou.html

Also: http://alt-usage-english.org/pronoun_paradigms.html

http://av1611.com/kjbp/articles/bacon-theethou.html

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Bible Versions and History

6 Version English Interliner NT Bible [PDF] (Wycliff, Purvey-Wycliff, Tyndale (1534 and 1526 variants), Geneva, JKV)

The Bible Reader's Museum (Links to Bibles on the Internet)

Bible Researcher (Directory of Bibles on the Internet)

History of the English Bible (Wallace)

History of the English Bible

History of the Bible and Flowchart [Flowchart Image (PNG)]

History of Bible Flowchart (KJV-Only, Fundamentalist) (Flowchart has so many issues with it that I can't begin to list them, but provided FYI)

Bible Timelines with World History

English Bible Translation Prior to the KJV (Ohio State Univ.) (includes images of original pages from corresponding translations)

Early English Bibles

Bible NT Manuscripts - List of Doctrinally Significant Variants -- Pro Textus Receptus / Byzantine Textform (Word *.doc file) [Alternate link]

Trinitarian Bible Society - Holds to Authorized Version supremacy that is not divinely inspired (original Masoretic Hebrew/Aramaic and Byzantine Greek Received Texts are divinely inspired [ref.])

History of the New Testament Scriptures - Pro KJV - Textus Receptus, etc. (has some good background information regardless)

15 Myths About Bible Translation

Five More Myths about Bible Translations and the Transmission of the Text

Bible Translations Source Table
http://www.millpark.org/bible/doctrine-critical/Hort_and_Westcott_and_RT_versions.html

Faithful Translations
http://www.millpark.org/bible/doctrine-critical/_FAITHFUL_TRANSLATIONS.html

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Q. What Bible translation or version do you use? What Bible help do you recommend?

A. The Bible version I use most commonly in our publications and on this website is the King James Version (also called the Authorized Version).

Before continuing, I want to point out that I am not "King James only." Among the beliefs held by "King James Version only" supporters are the belief that the King James Version, and only the King James Version, is word-for-word the divinely inspired Word of God, and that no other versions or translations, including the Hebrew and Greek manuscripts are; the belief that there are no textual problems in the King James Version; the belief that all other versions are the work of Satan; that those who use other versions or translations are in danger of hell fire; and the belief that those who disagree with King James Version onlyism are apostate or heretics. This is cultism, pure and simple.

I use the King James Version because it is the most widely owned English-language Bible, it is still unmatched in literary beauty and grace, and it is at least as accurate as other translations.

On the other hand, the King James Version has its problems. William Tyndale, Myles Coverdale, and others risked their lives to translate the Bible into English to produce a Bible in the language of the common people. I don't know too many people now who go around speaking like the King James Version. The King James Version is no longer in the language of the common people. King James onlyists are actually working against the very reason the Bible was published in the English language in the first place!

In fact, the King James Version was never in the language of the common people, who for many years after its publication continued to prefer the Geneva Bible. The King James Version was in the oratory language of the High Church pulpit.

And that brings us to another problem. The King James Version was "fixed." What I mean is that "the King gave the translators instructions designed to guarantee that the new version would conform to the ecclesiology of the Church of England. Certain Greek and Hebrew words were to be translated in a manner that reflected the traditional usage of the church. For example, old ecclesiastical words such as the word 'church' were to be retained and not to be translated as 'congregation'. The new translation would reflect the episcopal structure of the Church of England and traditional beliefs about an ordained clergy" (http://en.wikipedia.org/wiki/Authorized_King_James_Version).

The King James Version's purposeful mistranslation of the Greek *ekklēsia* as "church" has ever since perpetuated a distorted view of Jesus Christ's *ekklēsia*. What Jesus intended as His body of called out people, gathered from all around the earth—the "four winds" (Matthew 24:31), is instead seen as an institution that meets in edifices. Similar problems occur where the English words "bishop," "deacon," "pastor," "office," "ordain," and "rule" appear in the King James Version. In fact, there are many such problems, and, Lord willing, I will write a full article on this subject. Unfortunately, most modern translations of the Bible follow in the King James Version's footsteps and continue to mistranslate many of these words.

There is a long-running controversy over which Greek text-type is most accurate. The King James Version is based on the Textus Receptus, which is compiled from a very few manuscripts that date from the twelfth century or later. The Majority Text is compiled from the largest number of surviving manuscripts, but only few English translations are based on it. Most modern English translations of the Bible are based on the text that is found in the Nestle-Aland Greek New Testament (N) and in the United Bible Society's third edition (U). This text is often referred to as the NU-Text. This text generally represents the Alexandrian or Egyptian type text of a relative few manuscripts found in the late nineteenth and early twentieth centuries. Those who advocate the use of these manuscripts do so because these manuscripts are older than the majority of manuscripts. The Textus Receptus and the Majority Text are more similar to each other than they are to the Alexandrian text-type. Yet, they differ from each other in 1,838 readings! It must also be pointed out that the Textus Receptus, the Alexandrian text-type, and the Byzantine text-type are 85% identical! My personal belief is that,

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although I prefer the Majority Text, far more errors are found in English translations because of poor translation from the Greek into the English than because of which text-form the English is based on.

I have and use many English translations. Those that I use regularly include the *New King James Version* and *Modern King James Version*. Both of these are based on the Textus Receptus. They read fairly well, and may be good choices for those who have trouble with the seventeenth-century language of the King James Version. English readers may also benefit from the *Literal Version of the Holy Bible* translated by Jay P. Green (translated from the Textus Receptus). This version is now called the *KJ3*. Another choice, this time translated from the Majority Text, is the *Analytical-Literal Translation of the New Testament of the Holy Bible* translated by Gary F. Zeolla. Because they are such literal translations, these latter two Bibles do not read well in English, but they can be useful for in-depth Bible study.

Another translation that I think you will find eye-opening is *The New Testament: An Expanded Translation* by Kenneth S. Wuest. It can really give you a feel for what the writers of the New Testament were actually saying in the Greek. It uses as many English words as necessary to bring out the full meaning of each Greek word.

The truth of the matter is that there is no perfect English translation of the Bible and probably never will be. Nevertheless, I believe there is room for great improvement. The real answer is that each Christian must take it upon him- or herself to actually start studying, not just reading, the Bible. This means that they must become at least somewhat familiar with the original languages. Never before in history has this been easier. I cannot recommend highly enough a free Bible study software for your computer called e-Sword. It is incredibly feature rich. When you download the basic program, you will also get the King James Version, the King James Version with Strong's numbers (KJV+), and *Strong's Bible Dictionary*. With just this basic setup, you will be able to click on the English words in the KJV+ and instantly see the words in the original languages in *Strong's*. But you can also add other dictionaries, such as *Brown-Driver-Briggs' Hebrew Definitions* and *Thayer's Greek Definitions*. From the available commentaries, I highly recommend that you also add *Robertson's Word Pictures in the New Testament* and *Vincent's Word Studies*. So far, everything I have mentioned concerning e-Sword, plus much, much more is absolutely free.

So you have no excuse. Stop thinking that you are being spiritually fed because you are sitting in a pew once or twice a week while someone pours his predigested, preconceived notions of what he thinks the Bible says into your head. Let's grow the *ekklēsia* Jesus is building by learning what the Bible really says through feeding directly on His Word!

[Source: http://www.wordofhisgrace.org/BibleVersionQA.htm]

FYI: Preface to KJV 1611 Edition of the Bible:
http://www.kjvbibles.com/kjpreface.htm

The Majority Text and the Original -- Are They Identical? (includes discussion of their relation to Textus Receptus; also Byzantine vs Alexandrian)

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Daniel Wallace: Choosing Bible Translations

https://www.christianity.com/bible/choosing-a-bible-translation-11631126.html

https://www.hopefaithprayer.com/books/Choosing-Translation-Daniel-B-Wallace.pdf [PDF]

Excerpt:

Anyone who has learned a second language knows that a word-for-word translation is impossible much or most of the time. Idioms and colloquialisms in a language need to be paraphrased to make sense in another language.

Even the KJV translators realized this. In a couple of places in the Old Testament, the Hebrew text literally reads, "God's nostrils enlarged." But, the KJV translates this as, "God became angry"—which is what the expression means. In Matthew 1:18 the KJV says that Mary was found to be with child. But the Greek is quite different and quite graphic: "Mary was having it in the belly!" In many places in Paul's letters, the KJV reads, "God forbid!" But the original has neither "God" nor "forbid." Literally, it says, "May it never be!" (as most modern translations render it).

Therefore, when we speak of a translation being faithful to the original, we need to clarify the question: Is it faithfulness to form? Or, faithfulness to meaning? Sometimes faithfulness to one involves lack of fidelity to the other. There are problems with each of the translation philosophies. The KJV, with its attempted fidelity to form, does not make sense in some passages. (In 1611, these instances did not make sense either). Likewise, The NASB often contains wooden, stilted English.

On the other hand, functional equivalence translations sometimes go too far in their interpretation of a particular phrase. The NIV, in Eph 6:6, tells slaves to "Obey (their masters) not only to win their favor." However, the word "only" is not in the Greek, and I suspect that Paul did not mean to imply it either. This reveals one of the problems with dynamic equivalence translations: the translators don't always know whether their interpretation is correct. The addition of one interpretively-driven word can change the entire meaning of a clause or a passage.

Some versions don't interpret—they distort. Some are notorious for omitting references to Christ's blood, or for attempting to deny his deity. In these instances, the translators are neither faithful to the form or the meaning. They have perverted the Word of God.

Yet, functional equivalence translators who are honest with the text often make things very clear. In Phil 2:6, for example, the NIV tells us that Jesus was "in [his] very nature God." But most formal equivalence translations state that he was in the form of God. The problem with these formally correct translations is that they are misleading: the Greek word for "form" here means essence or nature.

A formal equivalence translation lets the reader interpret for himself or herself. However, the reader often does not have the background information or the tools to interpret accurately. The net result is that he or she runs the risk of misunderstanding the text, simply because their translation was not clear enough.

On the other hand, a functional equivalence translation is usually clear and quite understandable. But if the translators missed the point of the original (either intentionally or unintentionally) they may communicate an idea foreign to the biblical text.

What Bible Should I Own? (Dan Wallace)

https://credohouse.org/blog/what-bible-should-i-own-dan-wallace

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Some additional thoughts when choosing a Bible translation version:

I came across the following quote by a person defending the King James as the only God inspired version (KJV Only):

> *"What we DO know from Scripture is that God has promised to preserve His words. He says Heaven and earth shall pass away, but His words shall not pass away. He also says The Scripture cannot be broken. The Bible also tells us that God is a God of truth and He cannot lie. If I find lies in a "bible" version, then I know this is not the true words of God. This would be things like teaching that the children of Israel DECEIVED God as the NASB, NET versions have it in Psalm 78:36. Or that Jesus Christ had "origins" as the NIV, RSV, ESV 2001 edition have it in Micah 5:2. Or that teach that Jesus lied in John 7:8-10 as the NASB, ESV and NIV 2011 teach."*

The above is a small sample of the types of questions/challenges given by someone who believes that only the KJV of the Bible is valid.

You need to determine for yourself which translation(s) is/are best for you.

My preference, since I believe ALL versions have strengths and weaknesses, is to use and compare several versions and their corresponding translator's notes; along with Hebrew and Greek concordances which allow you to see and understand the "original" word in the original language.

–LY

See **Bible Study Recommentions** elsewhere in the Appendix,

Some additional English Bible versions to consider:

HCSB [with Life Applications] – Holman Christian Study Bible
NET (esp. for it's extensive translation notes)
NKJV (esp. for casual reading instead of the KJV)
ESV Study Bible (esp. for the notes)
NASB – New American Standard Bible
NIV Study Bible (for the notes)
YLT – Young's Literal Translation
Hebrew/English and Greek/English Interlinear versions of OT and NT (various)

Of course, all the above with Strong's Hebrew/Greek references.

[I believe that when in doubt, one needs to look at the original Greek / Hebrew words and even compare with the original language -- multiple texts as necessary.

Also, I try to avoid taking verses out of context.]

-LY

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Aramaic Versions of NT (Phesitta)

Eastern vs. Western Peshitta readings

The Eastern & Western texts are very, very close in their readings; indeed, they are practically identical on every page, except for the Western 5 books (2nd Peter, 2nd John, 3rd John, Jude, and Revelation) and pericope adultera in John 7:53-8:11. In the few other places where they differ, there is essentially adoctrinal controversy at stake between the Eastern and Western churches, which is over the doctrine of the Person of Christ: Nestorianism in the East versus Monophysitism in the West. Nestorius taught that Christ had two natures (human and divine) and two "qnomas" (one human and one divine) in one Person. A "qnoma" is essentially translated "self" or "person" in the scriptures. Monophysitism teaches that Christ has only one nature and one qnoma, both divine. It is likely that the Nestorian church essentially modified a few verses to support their doctrines as the correct ones. If we look at the Greek mss., which representa 1st century translation of the NT, we find Eastern and Western type readings and mss, but in the pertinent places where the Peshitta mss. differ most significantly - Acts 20:28 & Hebrews 2:9,16 primarily, the Greek mss. almost universally support the Western readings. The items marked with an (*) are likely Nestorian modifications to the Western mss. There are also many words reflecting a difference in dialect that are not listed here; The name of God is written as ‘Marya’ in the Eastern texts, and ‘Morya’ in theWest, to name one. This is why the Eastern texts are commonly called the ‘Peshitta,’ and the Western scrolls are called the ‘Peshitto’ as well.

Matthew 6:32 - Eastern has ‘the Gentiles of the World.’ Western omits ‘World.’

Matthew 21:4 - Eastern has ‘All this happened.’ Western omits ‘All.’

Mark 14:31 - Eastern has ‘also all the disciples said’ at the end of the verse. Western omits ‘all.’

Luke 22:17-18 - Omitted in both Eastern and Western Peshitta.

John 7:53-8:11 - (pericope adultera) Omitted in Eastern texts, present in Western.

John 16:27 - Eastern has ‘from the father.’ Western has ‘from God.’

Acts 8:37 - Omitted in both Eastern and Western Peshitta.

Acts 15:34 - Omitted in both Eastern and Western Peshitta.

*Acts 20:28 - Eastern has ‘feed the church of the Messiah.’ Western has ‘feed the church of God.’

Romans 8:39 - Eastern has ‘to sever us.’ Western has ‘to sever me.’

2 Thessalonians 3:6 - Eastern has ‘that he received.’ Western has ‘that they received.’

2 Thessalonians 3:18 - Eastern ends with ‘with all of you my brothers; Amen.’ Western omits ‘my brothers.’

2 Timothy 4:22 - Eastern has ‘with us.’ Western has ‘with you.’

*Hebrews 2:9 - Eastern ends with ‘for He, apart from God, tasted death in the place of everyone.’ Western has ‘for God himself, by his grace, tasted death in the place of every person.’

Hebrews 2:16 - Eastern has ‘He did not take [the form] of angels, but he took [the form] of the children of Abraham.’ The Western has ‘For death was not authorized over the Angels, but over the children of Abraham it was authorized.’

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Here are “my” top recommendations (aside from the AENT) for the NT:

1. Aramaic Peshitta New Testament Translation by Janet Magiera

This comes in a Messianic Version also, which transliterates Aramaic names for places and people, and also titles. "Jesus Christ" becomes "Yeshue-Meshikha", "God" becomes "Alaha", "LORD" becomes "Marya". There is also a three volume Aramaic Peshitta New Testament Vertical Interlinear. This set comes with a parallel translations (Aramaic Peshitta New Testament Translation, Murdock New Testament, KJV New Testament), a dictionary number lexicon and a word study concordance. I recommend getting them all. I have all of them but the Parallel Translations volume. This is probably the purest of all the full modern translations of the Peshitta available. This translation is a mixture of Eastern Peshitta and Western Peshitto readings, leaning to the Western. MarYa is translated as "LORD".

2. Aramaic-English Interlinear New Testament by The Way International

A three-volume interlinear by the Way International. It also comes with an Estrangelo Aramaic New Testament, a Concordance, and an English dictionary supplement. There is some very subtle theological bias pertaining to the gift of the Holy Spirit, which the Way translates as "the gift of holy spirit", as in they believe that the gift of the Holy Spirit is actually not the Spirit of God Himself coming to indwell in a believer, but just a person's spirit being made holy. This doesn't show up very much though, and the Way did a great job at keeping their bias out of the translation/interlinear! It's probably my favorite of the published Aramaic-English Interlinear New Testaments. This is also a mixture of Eastern and Western readings, leaning to the Western. MarYa is translated as "lord".

3. The 1st Century Aramaic Bible in Plain English by Rev. David Bauscher

This translation is made to be used with Bauscher's The Aramaic-English Interlinear New Testament. He also has completed translating the Torah, Psalms, Proverbs, and Ecclesiastes from the Peshitta text. He translates the Aramaic MarYa as "THE LORD JEHOVAH" and transliterates most Aramaic names (like Yeshua and Kaypha). His translation is amazing, but it does two verses I can think of where he takes liberty with the text (Matthew 5:3 and 13:42). This translation sticks totally with the 1905 UBS Critical Peshitta New Testament (Western Peshitto).

4. The Syriac New Testament by James Murdock

James Murdock's public domain translation of the Peshitta. His translation is very honest and literal, and will read quite easy to someone familiar with the King James Version. He uses traditional, Anglicized terminology (like "Jesus", "God", and "Cephas"). This is a mix of Eastern and Western readings, but primarily sticks with the Western Peshitto. MarYa is translated as "Lord".

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5. The Syrian Churches: Their Their Early History, Liturgies, and Literature: With a literal translation of the Four Gospels, from the Peschito, or Canon of Holy Scripture in Use Among Oriental Christians from the earliest times and The Apostolical Acts and Epistles, from the Peschito, Or Ancient Syriac: To Which Are Added, the Remaining Epistles, and the Book of Revelation After a Later Syrian Text by John Wesley Etheridge

John Wesley Etheridge's two-volume translation of the Peshitta, also public domain. This is one of the most literal translations of the Peshitta available. It transliterates Aramaic terminology ("Jesus Christ" is "Jeshu Meshicha", "God" is "Aloha"). It's my favorite besides the AENT. He sticks mainly to the Eastern Peshitta, but also has a few Western readings. He translates MarYa as "Lord".

6. The Holy Bible From the Ancient Eastern Text by George M. Lamsa

Dr. George M. Lamsa's translation of the Aramaic Peshitta Bible. This is the only translation of the entire Bible used by the Church of the East. The translation has some theological bias scattered throughout, primarily in the Gospels and Acts pertaining to demonic possession, which is frequently expressed as insanity. Lamsa sticks primarily to the Eastern text, but does use some Western readings. He translates MarYa as "LORD" in the Old Testament and "Lord" in the New Testament.

[**NOTE:** "**my**" was an online blogger who I lost the name of as well as the corresponding link to his article or forum entry]

Regarding the above mentioned "AENT" (Aramaic English New Testament) by Andrew Gabriel Roth):

AENT – Aramaic English New Testament (Peshitta) Netzari.org (TheRefinersFire.org)
Review (opposing) of Andrew Gabriel Roth's *Aramaic English New Testament* , 5th Edition
A (opposing) Review of Andrew Gabriel Roth's Aramaic English New Testament - Nazarene Space

Aramaic Primer (Part 1) Aramaic Primer (Part 2) [Video]

Note: Roth holds view that Aramaic (Peshitta in original version) has supremacy over Greek texts.

(Also, his view of the Trinity is not mainstream Evangelical.)

StudyLight.org - Aramaic Thoughts - The Peshitta (Part 1 of a 12-part Series)
http://www.studylight.org/language-studies/aramaic-thoughts/index.cgi?a=308

The Aramaic New Testament (Stephen Andrew Missick)
https://www.youtube.com/watch?v=MFO-L-pWTk0 [Video]

***See also:* Aramaic of Jesus in this Appendix**

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Some online Aramaic text resources:

http://www.peshitta.org/

http://www.pshitta.org/

http://biblehub.com/aramaic-english/

http://www.v-a.com/bible/

http://aramaica.org/bibliotheca_aramaica/

http://www.hebrewaramaic.org/

http://www.dukhrana.com/peshitta/

http://aramaicnewtestament.org/

http://tyndaletech.blogspot.com/2005/03/you-too-can-read-syriac-bible.html

https://web.archive.org/web/20140209044349/http://www.aramaicpeshitta.com/OTtools/LamsaOT.htm

Other Aramaic related sites:

http://www.aramaicnt.com/

http://www.hebrewnewtestament.com/

http://www.bethmardutho.org/ **(Syriac)**

http://www.beith-morounoye.org/syriac/index1.html **(Syriac)**

http://www.nazarite.net/translation-hrv.html **[HRV Bible translation by Trimm (???) PDF]**

http://www.coyhwh.com/en/bible.php **[HRB version – PDF]**

Was Jesus forsaken on the cross? **(Discussion of an Aramaic translation)**

http://www.bible-researcher.com/syriac-isbe.html

http://www.bible-researcher.com/links14.html#syriac

http://aramaicherald.blogspot.com/2010/07/aramaic-resource-guide.html

http://aramaicnt.com/articles.htm

http://www.tertullian.org/rpearse/RightToLeft_Syriac/resources.htm

http://aent.org

http://cal1.cn.huc.edu/

http://tanakh.info/

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Accuracy of the New Testament Bible

Accuracy of the New Testament Bible

Authors/Works	Recorded	Dates of Mss.	Time Span	Copies Survived
Caesar	100–44 B.C.	A.D. 900	1,000 YRS	10
Livy	59 B.C.–A.D. 17	A.D. 300	400 YRS	27
Plato	427–347 B.C.	A.D. 900	1,200 YRS	7
Tacitus (*Annals*)	A.D. 56–120	A.D. 800	900 YRS	3
Pliny the Younger (*History*)	A.D. 61–113	A.D. 850	750 YRS	7
Thucydides (*History*)	460–400 B.C.	A.D. 100	600 YRS	20
Suetonious (*De Vita Caesarum*)	A.D. 69–140	A.D. 800	900 YRS	200+
Herodotus (*History*)	484–425 B.C.	A.D. 100	600 YRS	75
Sophocles	496–406 B.C.	A.D. 1000	1,400 YRS	193
Catullus	54 B.C.	A.D. 1550	1,600 YRS	3
Euripides	480–406 B.C.	A.D. 1100	1,500 YRS	9
Demosthenes	383–322 B.C.	A.D. 1100	1,300 YRS	200
Aristotle	384–322 B.C.	A.D. 1100	1,400 YRS	40
Aristophanes	450–385 B.C.	A.D. 900	1,200 YRS	10
Homer	900 B.C.	400 B.C.	500 YRS	643
New Testament	A.D. 35–100	A.D. 100–150	5–30 YRS	5,700

**New Testament copies include (1) fragments, (2) some incomplete copies of the NT, (3) the complete NT, which are all in Greek. Another 10,000+ manuscripts exist in Latin plus more than one million quotations from the church fathers.*

Manuscript Evidence for Ancient Writings

Author	Written	Earliest Fragment/copy	Time Span in Years	Number of Manuscripts
Caesar	100 to 44 B.C.	A.D. 900	1,000	10
Plato	427 to 347 B.C.	A.D. 900	1,200	7
Thucydides	460 to 400 B.C.	A.D. 900	1,300	8
Tacitus	A.D. 100	A.D. 1100	1,000	20
Suetonius	A.D. 75 to 160	A.D. 950	800	8
Homer (Iliad)	900 B.C.	400 B.C.	500	643
New Testament	A.D. 40 to 100	A.D. 125	25 to 50	24,000

Information in this chart can be found in various sources. This chart was adapted from: *Christian Apologetics*, by Norman Geisler, 1976, p. 307; and *Evidence That Demands a Verdict*, by Josh McDowell, 1979, pp. 42,43.

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Manuscript evidence for superior New Testament reliability

https://carm.org/manuscript-evidence

There are presently 5,686 Greek manuscripts in existence today for the New Testament. If we were to compare the number of New Testament manuscripts to other ancient writings, we find that the New Testament manuscripts far outweigh the others in quantity.

Author	Date Written	Earliest Copy	Approximate Time Span between original & copy	Number of Copies	Accuracy of Copies
Lucretius	died 55 or 53 B.C.		1100 yrs	2	----
Pliny	61-113 A.D.	850 A.D.	750 yrs	7	----
Plato	427-347 B.C.	900 A.D.	1200 yrs	7	----
Demosthenes	4th Cent. B.C.	1100 A.D.	800 yrs	8	----
Herodotus	480-425 B.C.	900 A.D.	1300 yrs	8	----
Suetonius	75-160 A.D.	950 A.D.	800 yrs	8	----
Thucydides	460-400 B.C.	900 A.D.	1300 yrs	8	----
Euripides	480-406 B.C.	1100 A.D.	1300 yrs	9	----
Aristophanes	450-385 B.C.	900 A.D.	1200	10	----
Caesar	100-44 B.C.	900 A.D.	1000	10	----
Livy	59 BC-AD 17	----	???	20	----
Tacitus	circa 100 A.D.	1100 A.D.	1000 yrs	20	----
Aristotle	384-322 B.C.	1100 A.D.	1400	49	----
Sophocles	496-406 B.C.	1000 A.D.	1400 yrs	193	----
Homer (Iliad)	900 B.C.	400 B.C.	500 yrs	643	95%
New Testament	1st Cent. A.D. (50-100 A.D.	2nd Cent. A.D. (c. 130 A.D. f.)	less than 100 years	5600	99.5%

Chart Showing Accuracy of the Bible New Testament Compared to Other Accepted Documents

As you can see, there are thousands more New Testament Greek manuscripts than any other ancient writing. The internal consistency of the New Testament documents is about 99.5% textually pure. That is an amazing accuracy. In addition, there are over 19,000 copies in the Syriac, Latin, Coptic, and Aramaic languages. The total supporting New Testament manuscript base is over 24,000.

Almost all biblical scholars agree that the New Testament documents were all written before the close of the First Century. If Jesus was crucified in A.D. 30., then that means the entire New Testament was completed within 70 years. This is important because it means there were plenty of people around when the New Testament documents were penned--people who could have contested the writings. In other words, those who wrote the documents knew that if they were inaccurate, plenty of people would have pointed it out. But, we have absolutely no ancient documents contemporary with the First Century that contest the New Testament texts.

Furthermore, another important aspect of this discussion is the fact that we have a fragment of the gospel of John that dates back to around 29 years from the original writing (John Rylands Papyri

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A.D. 125). This is extremely close to the original writing date. This is simply unheard of in any other ancient writing, and it demonstrates that the Gospel of John is a First Century document.

Is the New Testament Text Reliable

https://www.str.org/articles/is-the-new-testament-text-reliable

Facts for Skeptics of the New Testament

http://www.equip.org/article/facts-for-skeptics-of-the-new-testament/

Archaeology and the Historical Reliability of the New Testament

https://www.bethinking.org/is-the-bible-reliable/archaeology-and-the-historical-reliability-of-the-new-testament

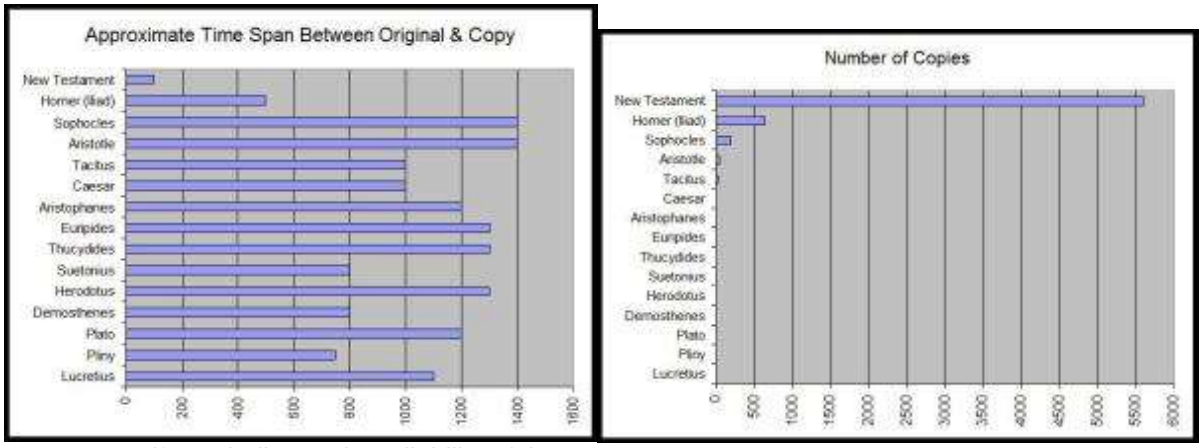
How Accurate is the Bible?

http://www.cslewisinstitute.org/webfm_send/410 [PDF]

Bibliographical Evidence

https://michaeljscott.wordpress.com/jonathan-munro-adventures/the-lost-scrolls-a-jonathan-munro-adventure/biblical-evidences/

Here are a pair of charts illustrating the differences between the age of ancient manuscripts, and the extant number of ancient manuscripts available today:



So you see, if we challenge the reliability of the New Testament manuscripts based on the notion that they've been corrupted over centuries of copying, we must allow all of classical antiquity to fall as well. And the simple fact is, we don't have centuries as it is. We have decades, and we have thousands of manuscripts and fragments of manuscripts from which to compare and choose. Therefore, we can confidently assert that the New Testament we have today is a reliably accurate version of the original text.

I Don't Have Enough Faith to Be an Atheist: Is the New Testament True?

http://www.plumbbobblog.com/?p=7077

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Extra-Biblical Christian Sources

Quotations from early Church Fathers

concerning the New Testament

Writer	Gospels	Acts	Pauline	General	Revelation	Totals
Justin Martyr	268	10	43	6	3	330
Irenaeus	1,038	194	499	23	65	1,819
Clement (Alex)	1,107	44	1,127	207	11	2,406
Origen	9,231	349	7,778	399	165	17,992
Tertullian	3,822	502	2,609	120	205	7,258
Hippolytus	734	42	387	27	188	1,378
Eusebius	3,258	211	1,592	88	27	5,176
Grand Totals	19,368	1,352	14,035	870	664	36,289

Taken from Josh McDowell, *The New Evidence That Demands a Verdict*, p. 43

External Evidence Test

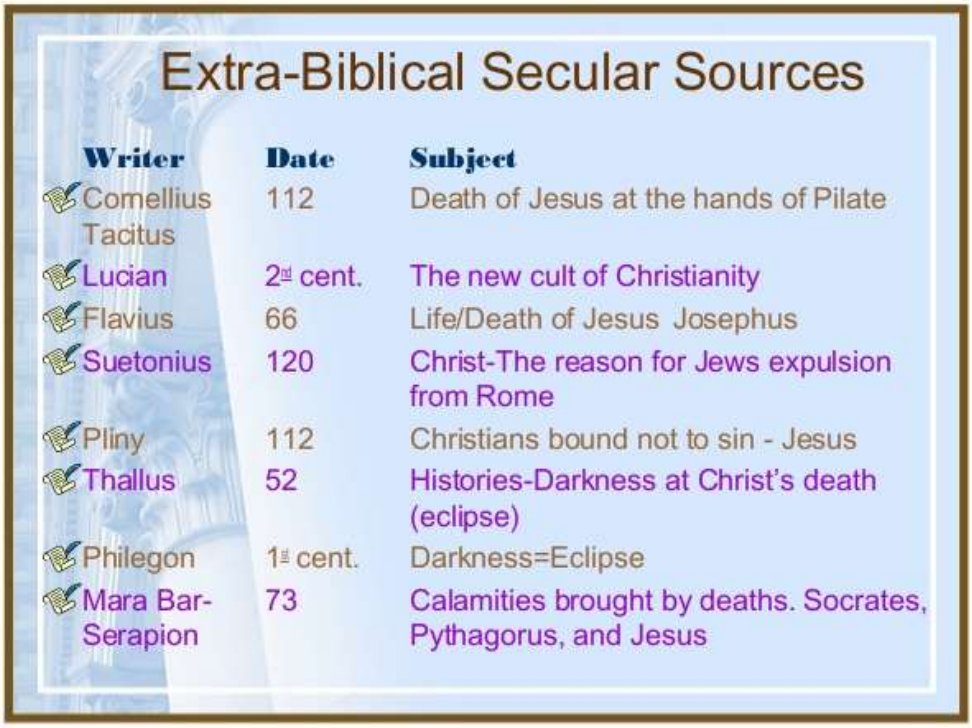
"Indeed so extensive are these citations that if all other sources for our knowledge of the text of the New Testament were destroyed, they would be sufficient alone for the reconstruction of practically the entire New Testament."

Bruce Metzger, *The Text of the New Testament*, p. 86

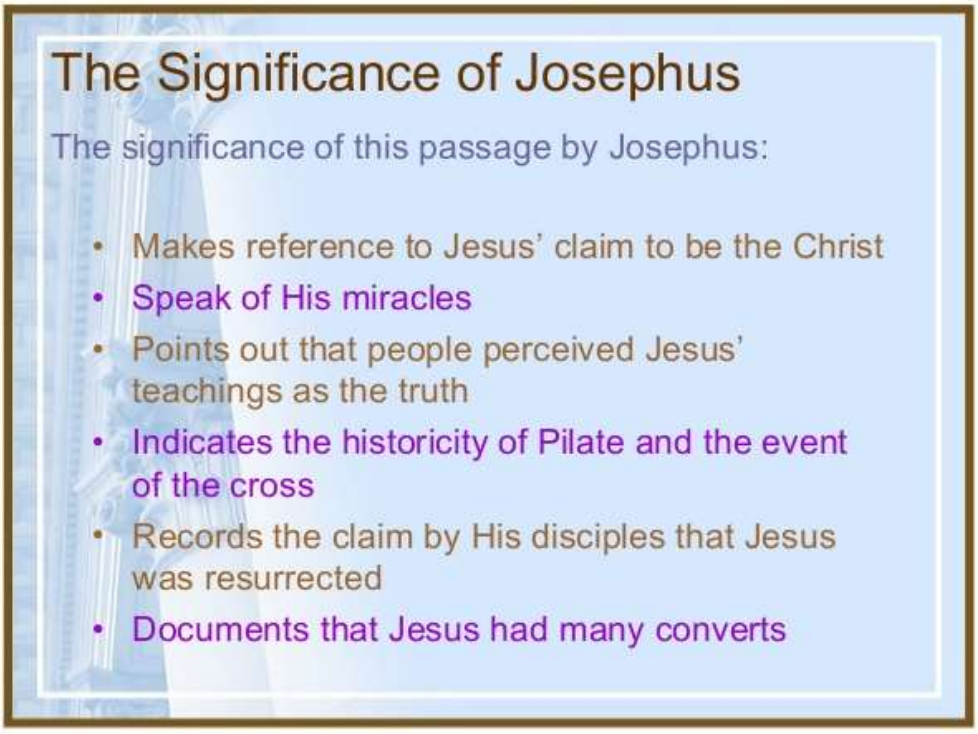


Source: https://www.slideshare.net/oknishan/reliability-of-the-bible

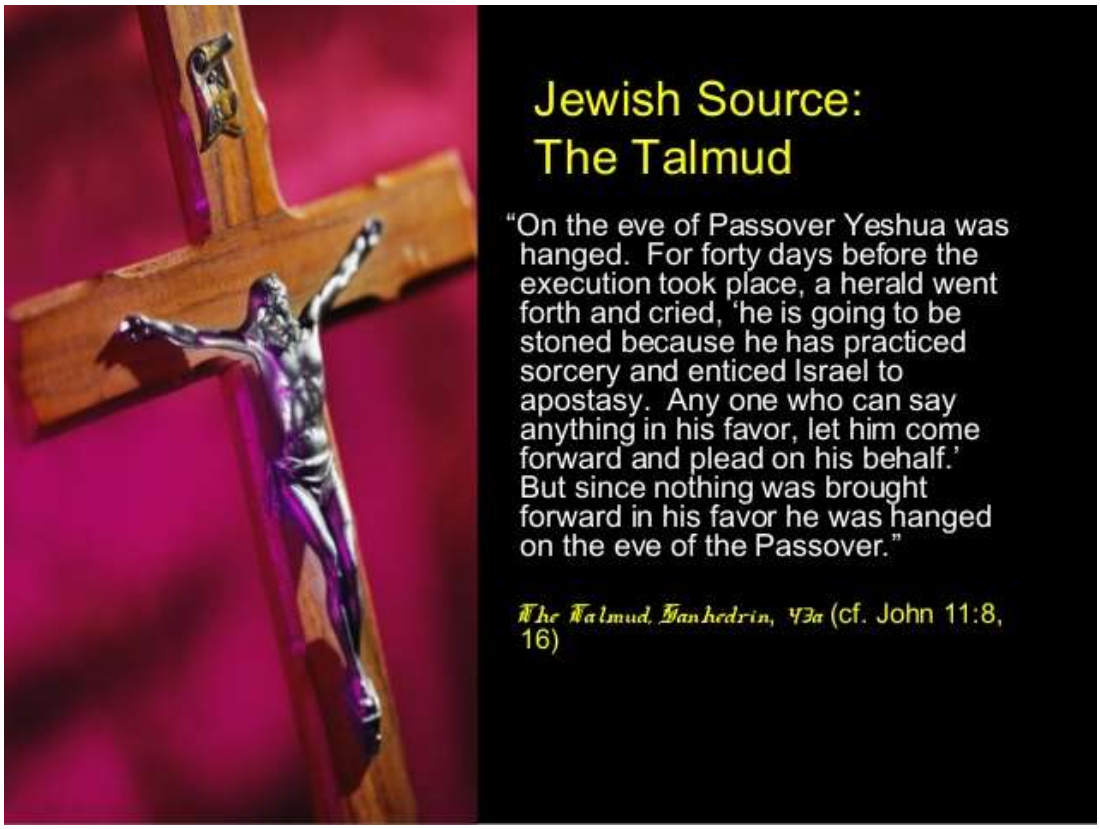
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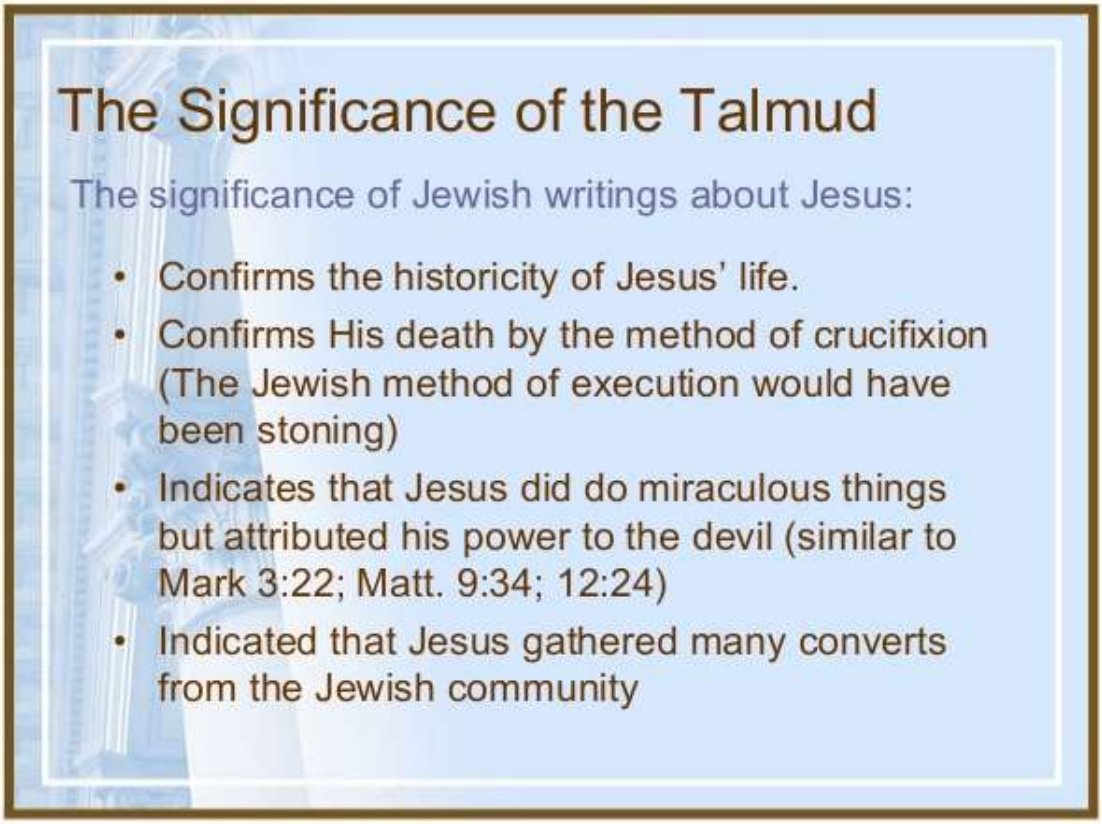


Flavius Josephus…

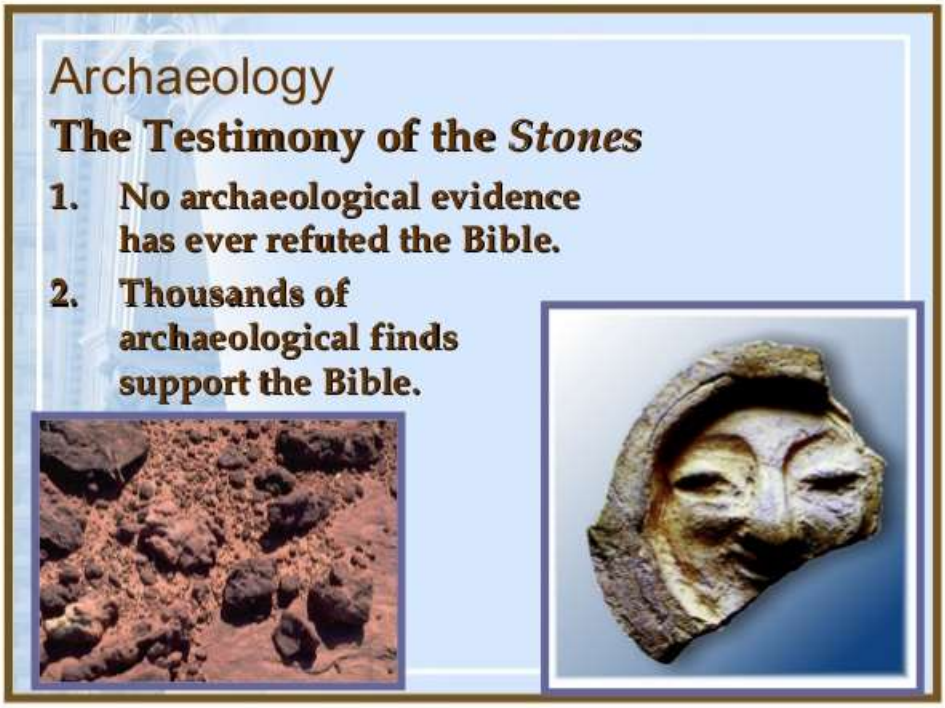


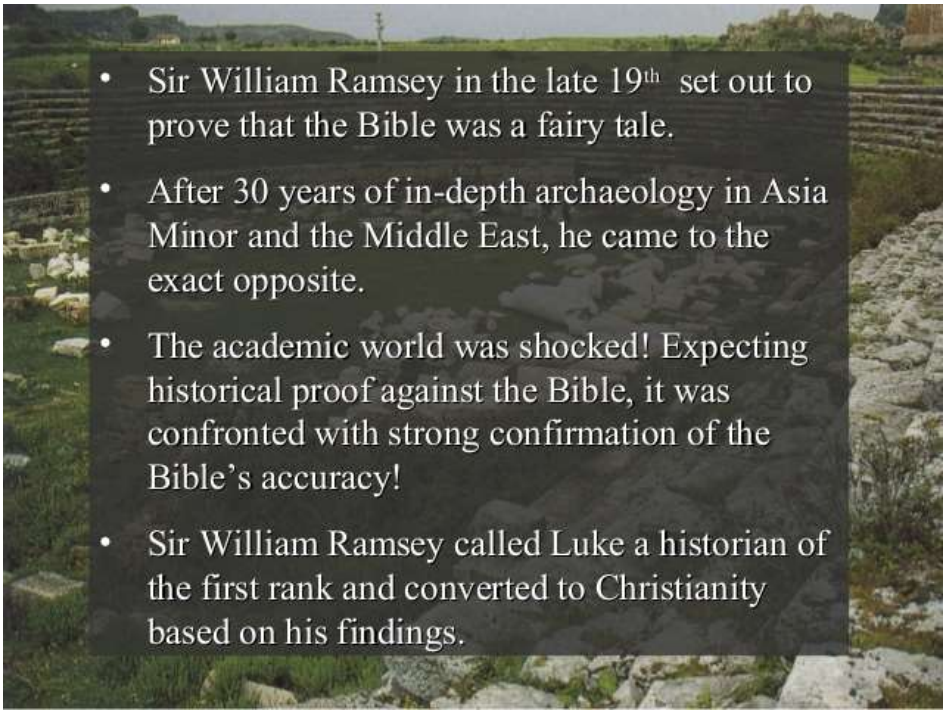
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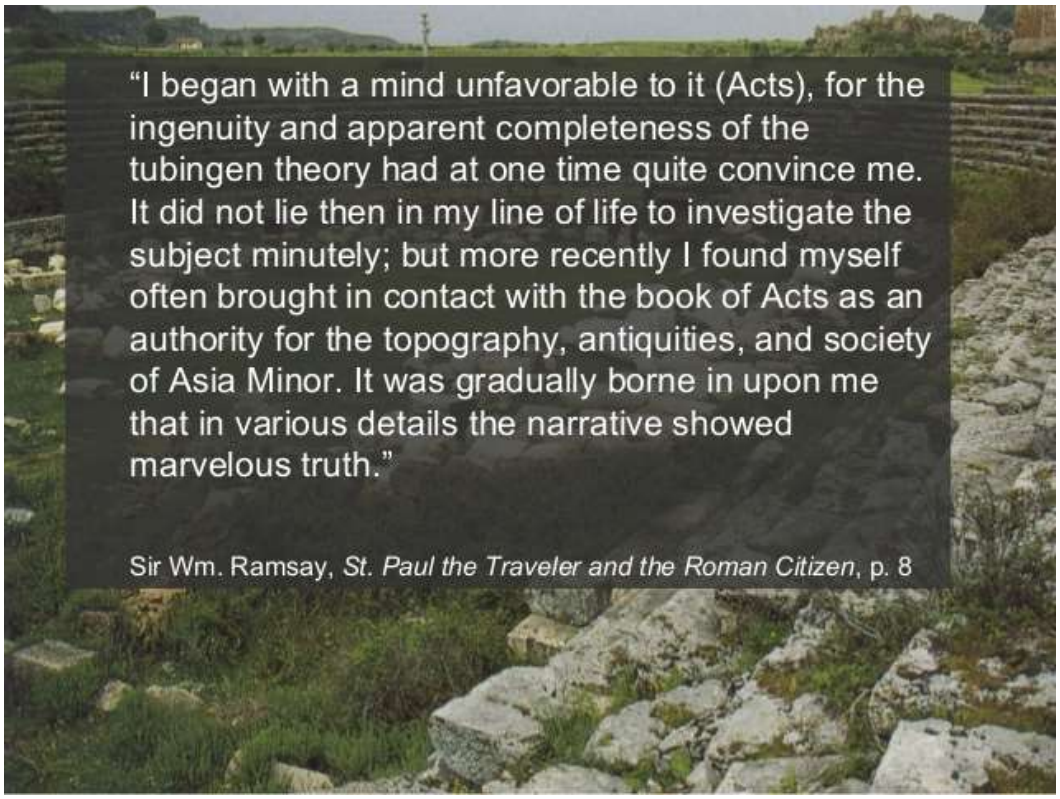


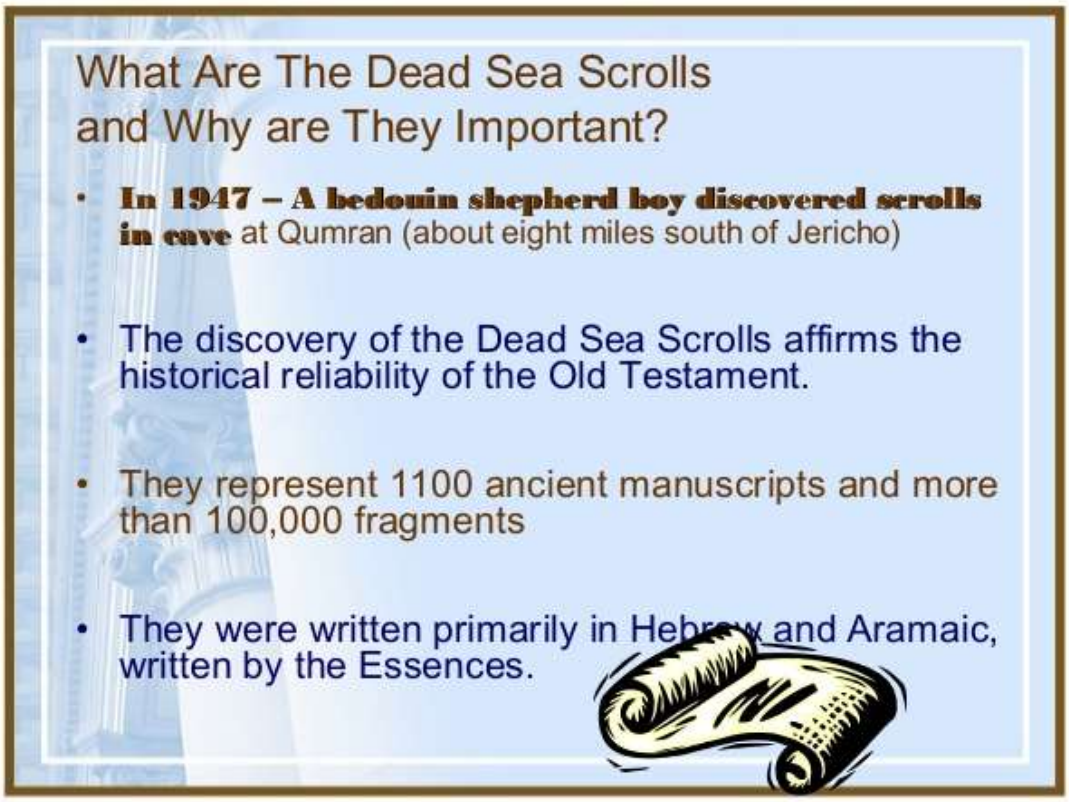
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The Dead Sea Scrolls

- *The Dead Sea Scrolls demonstrated the meticulous care in recording the manuscripts for Jews.*
- *The Dead Sea scrolls attest to textual accuracy*

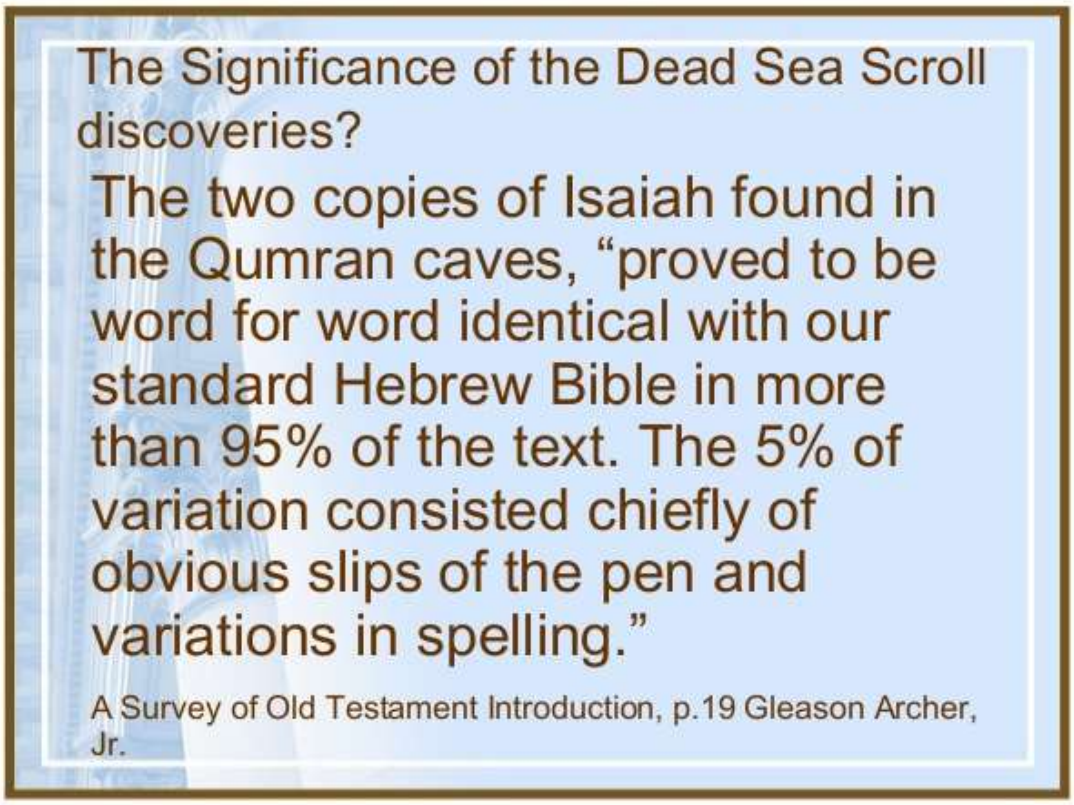


The Significance of the Dead Sea Scroll discoveries?

The earliest manuscripts up until the discovery of the Dead Sea Scrolls was the Cairo codex dated about A.D. 895 containing both the latter and former prophets.

The Dead Sea Scrolls date from the third century B.C. to the first century A.D.

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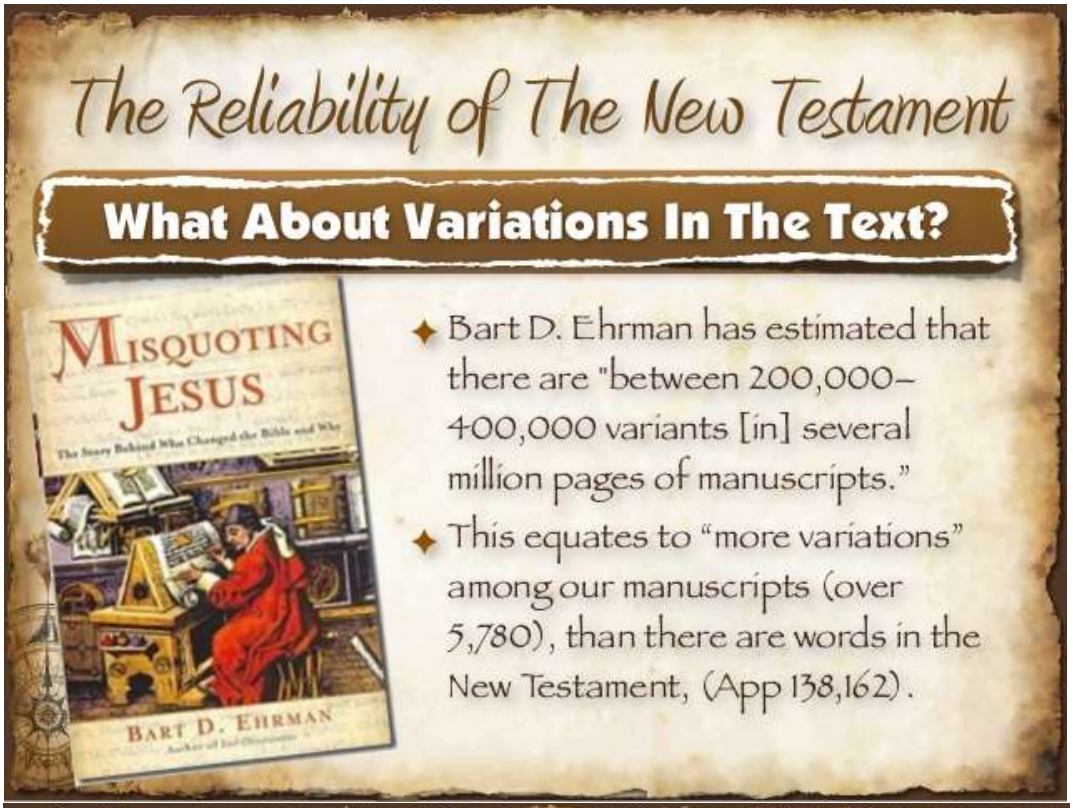
For another example of how Dead Sea Scrolls improve our knowledge/understanding of Bible and the history/culture of the times during which it was written, see:

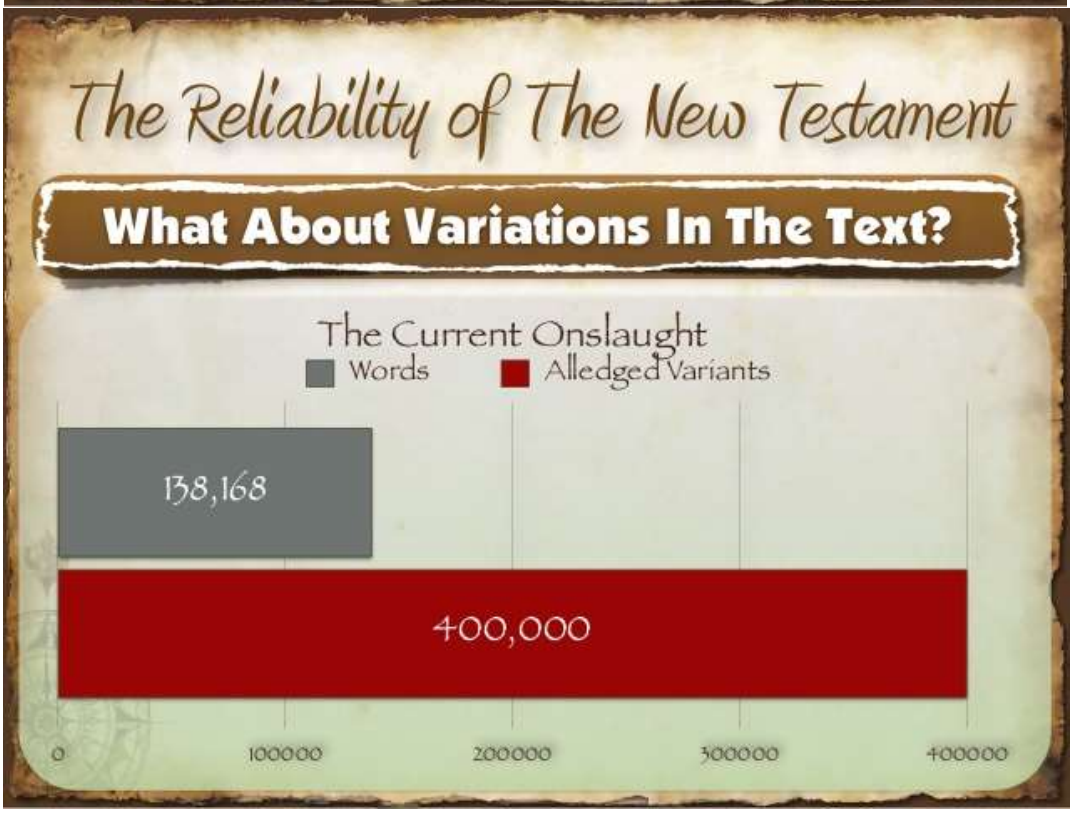
4QMMT

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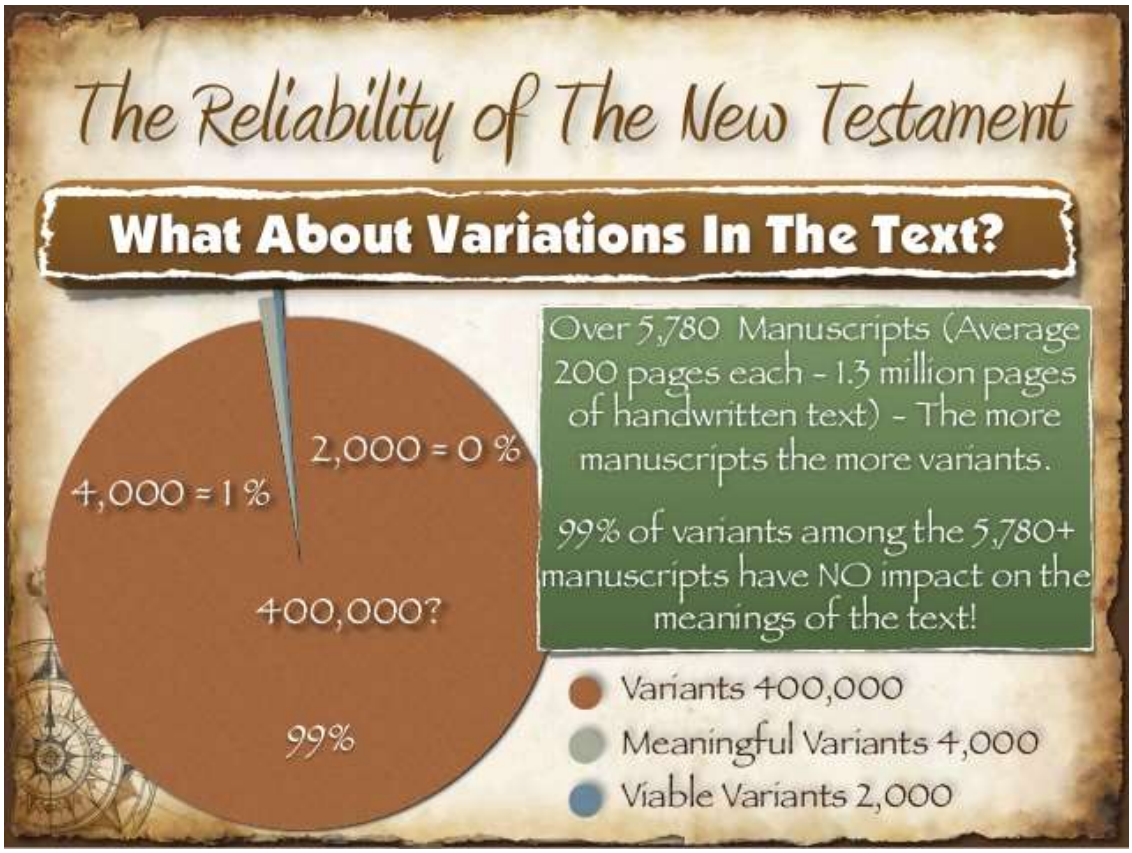
What About Variations in the Text?

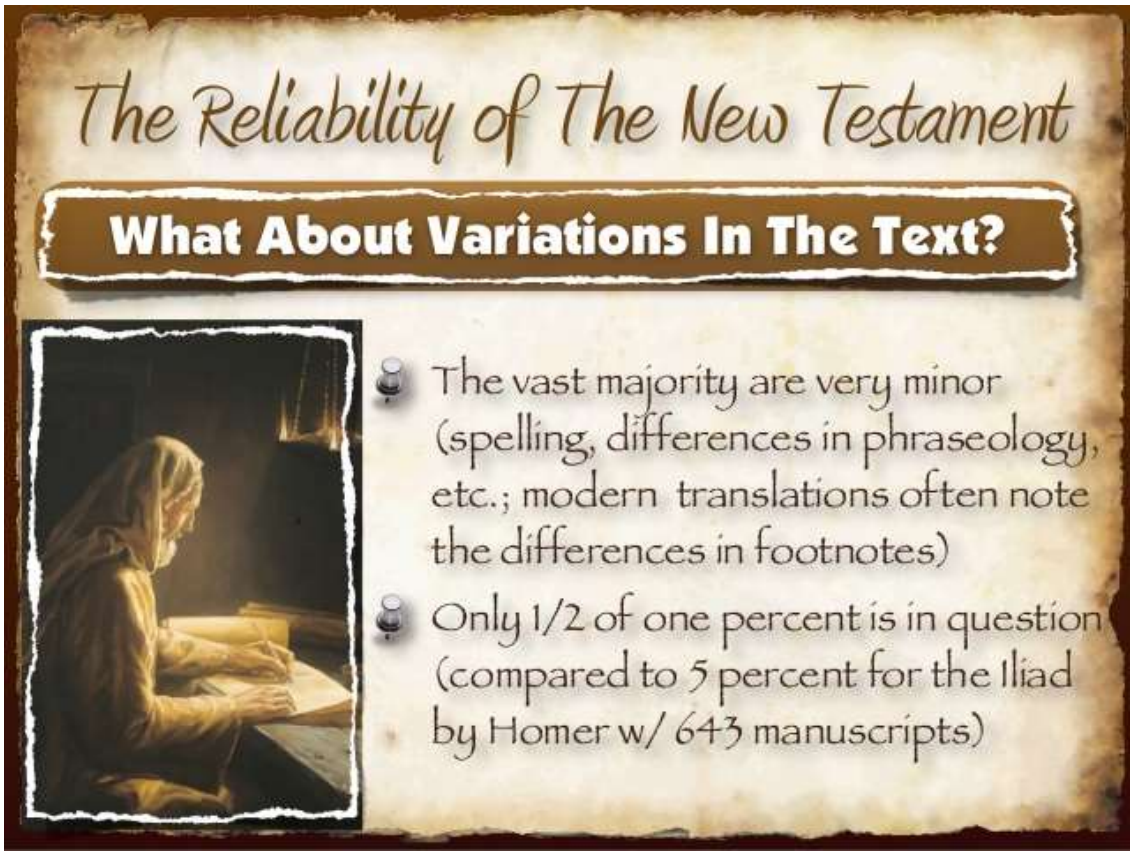
Source: https://www.slideshare.net/DonMcClain/the-reliability-of-the-new-testament-text



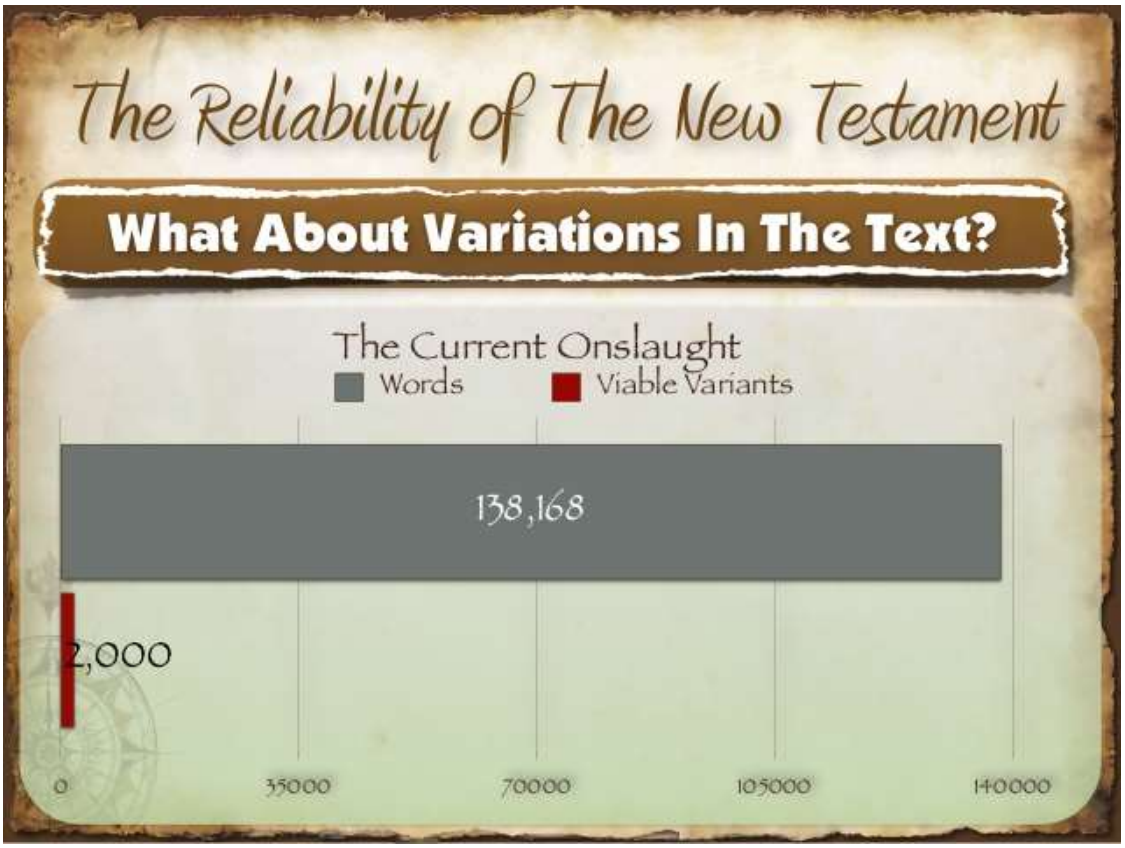


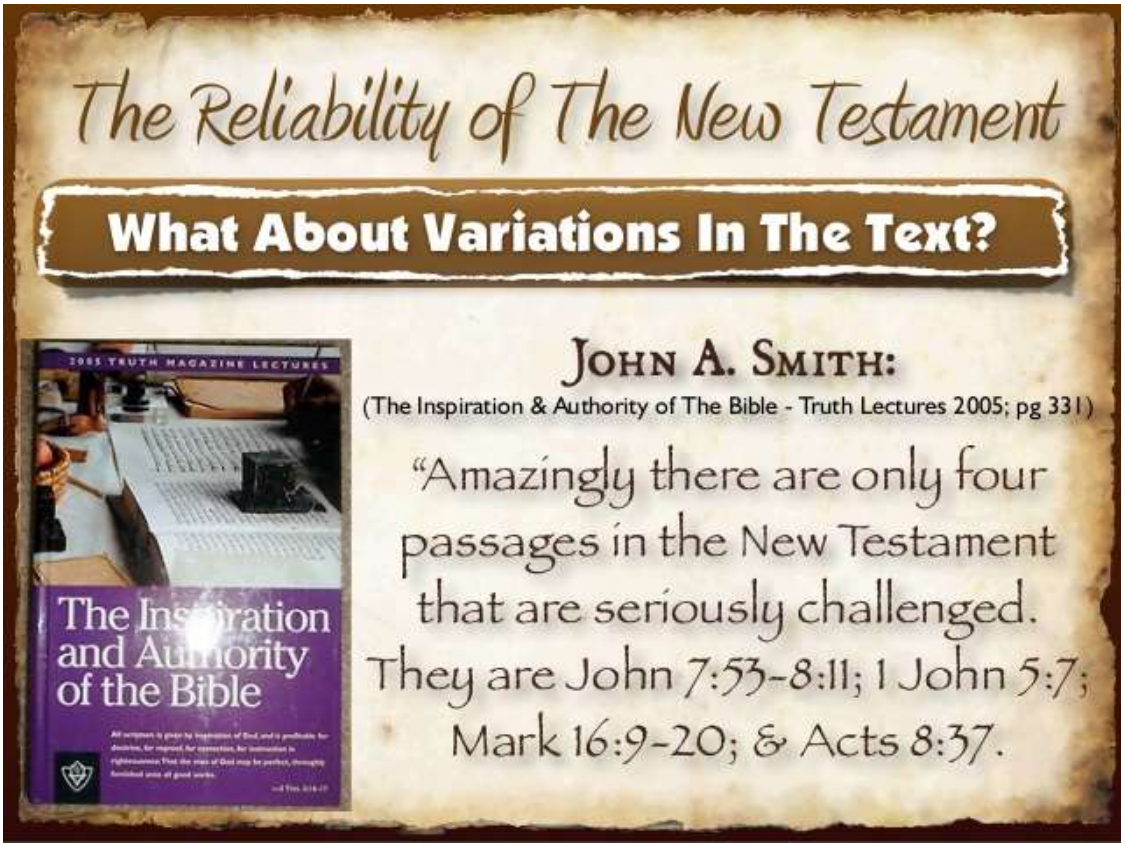
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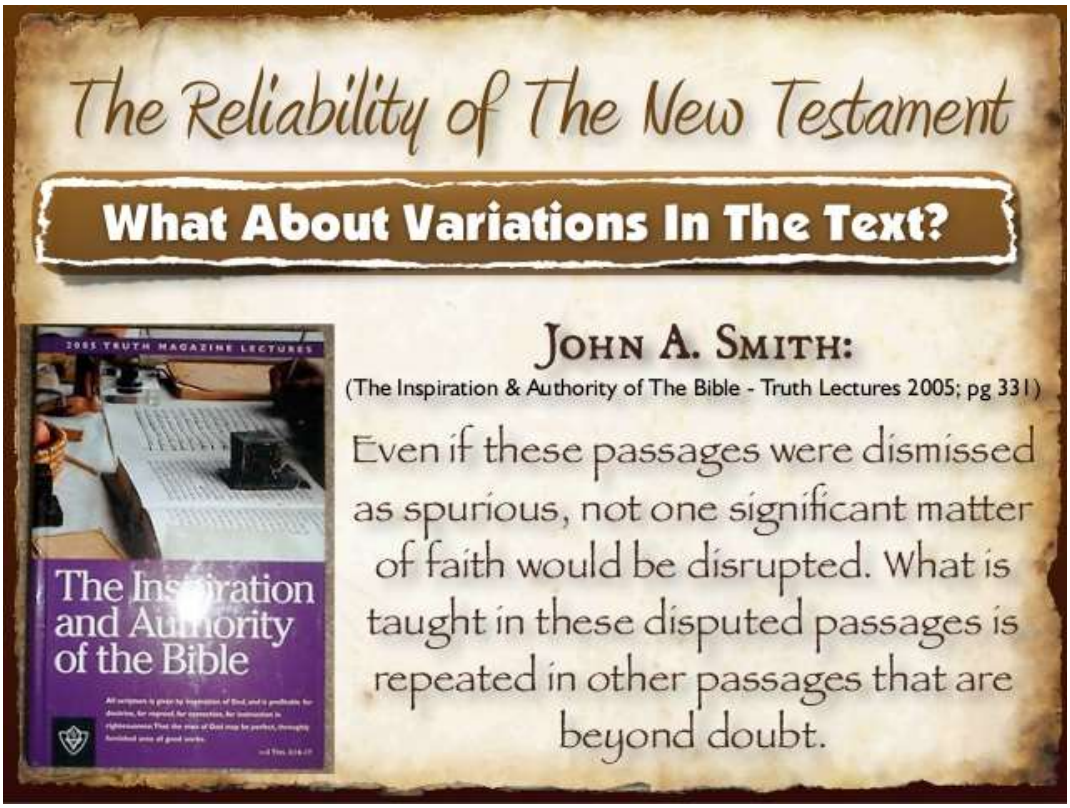


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Source: https://www.slideshare.net/DonMcClain/the-reliability-of-the-new-testament-text

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The Book of Genesis in 11 minutes and 18 seconds! (The Bible Project)
http://jmsmith.org/blog/bible-project-genesis/

https://thebibleproject.com/explore/genesis-1-11/

https://thebibleproject.com/explore/genesis-12-50/

also **Revelation:** https://thebibleproject.com/explore/revelation/

Was the Jesus story based on older pagan mythologies?
http://jmsmith.org/blog/pagan-jesus/

The Gospel Plain and Clear
http://jmsmith.org/downloads/The-Gospel-Plain-and-Clear.pdf

DigitalCommons@Liberty University
http://digitalcommons.liberty.edu/
Source for conservative Christian scholarly papers (pdfs) and links to articles on a wide range of theological topics. (Just enter your search parameters to discover related publications.)

***See also my other separate resources*:**

Christian Scholarship: Biblical – Theological – Philosophical

For information on the writings of Paul and related resources, see:
Reference Notes on Paul and Romans (and Galatians plus Ephesians

***Return to*: Accuracy / Reliability of the New Testament Bible**

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Series: Examining Jesus by the Historical Method

Does Jesus meet the scrutiny of the historical method?

This series of articles discusses how Jesus' historicity meets and exceeds the standards of the historical method as they also show that the NT record about Jesus is extremely trustworthy.

"Examining Jesus by the Historical Method (Part 1: Multiple Sources)." (Dec. 27, 15). https://bellatorchristi.com/2015/12/27/examining-jesus-by-the-historical-method-part-1-multiple-sources/

"Examining Jesus by the Historical Method (Part 2: Enemy Attestation)." (Jan. 4, 2016). https://bellatorchristi.com/2016/01/04/examining-jesus-by-the-historical-method-part-2-enemy-attestation/

"Examining Jesus by the Historical Method (Part 3: Embarrassing Admonitions)." (Jan. 11, 2016). https://bellatorchristi.com/2016/01/11/examining-jesus-by-the-historical-method-part-3-embarrassing-admonitions/

"Examining Jesus by the Historical Method (Part 4: Pre-NT Traditions)." (Jan. 18, 2016). https://bellatorchristi.com/2016/01/18/examining-jesus-by-the-historical-method-part-4-early-testimony-pre-nt-traditions/

"Examining Jesus by the Historical Method (Part 5: Early NT Texts)." (Jan. 25, 2016). https://bellatorchristi.com/2016/01/25/examining-jesus-by-the-historical-method-part-5-early-testimony-early-nt-texts/

"Examining Jesus by the Historical Method (Part 6: The Case for the Gospels)." (Feb. 1, 2016). https://bellatorchristi.com/2016/02/01/examining-jesus-by-the-historical-method-part-6-eyewitness-testimony-the-case-for-the-gospels/

"Examining Jesus by the Historical Method (Part 7: The Gospel Witnesses)." (Feb. 8, 2016). https://bellatorchristi.com/2016/02/08/examining-jesus-by-the-historical-method-part-7-eyewitness-testimony-the-gospel-witnesses/

"Examining Jesus by the Historical Method (Part 8: Two Final Methods and Conclusion)." (Feb. 15, 2016). https://bellatorchristi.com/2016/02/15/examining-jesus-by-the-historical-method-part-8-2-final-methods-and-conclusion/

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Reliability of the Bible

***See also*: Accuracy / Reliability of the New Testament Bible**

Reliability of the Old Testament
http://www.theopedia.com/Historicity_of_the_Old_Testament

Evidence from Archaeology for the reliability of the Bible
http://www.facingthechallenge.org/arch2.php

Why We Can Believe the Bible
http://www.everystudent.com/features/bible.html

Archeology and the Old Testament
http://www.apologeticspress.org/apcontent.aspx?category=13&article=1347

Archeology Confirms the Bible
http://www.biblestudysite.com/arch.htm

How Was The Bible Written and Transmitted?
http://www.bibleodyssey.org/tools/bible-basics/how-was-the-bible-written-and-transmitted.aspx

Bible Versions Differences
https://www.blueletterbible.org/versions.cfm

Why You Can Believe the Bible
http://www.everystudent.com/features/bible.html

Lecture - Dr Peter Williams - New Evidences the Gospels were Based on Eyewitness Accounts
https://www.youtube.com/watch?v=r5Ylt1pBMm8 [Video]

N.T. Wright: How Can the Bible be Authoritative? (1991)
http://ntwrightpage.com/2016/07/12/how-can-the-bible-be-authoritative/

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Center for the Study of New Testament Manuscripts [Facebook] [iTunes]

(Daniel B. Wallace,(LinkedIn) PhD, Executive Director CSNTM), Professor at DTS
Dr. Wallace is a recognized expert on *koine* Greek. (Wikipedia: Daniel B Wallace)
Many of his books on Greek grammar are required standards at colleges and seminaries.

New Testament: Introductions and Outlines (for each book in the NT)
includes discussions of different points of view regarding **authorship and authenticity** for each book of the NT, in addition to the introductions and outlines. (Also downloadable as Microsoft Word documents.)

Video: An Embarrassment of Riches **(Youtube)**
The Myth of Theological Liberalism (blog article, read also the comments)

The Center for Study and Preservation of the Majority Text - resources on the various families of the Majority Text, as well as the study of the Textus Receptus and the Greek lectionary tradition.

Reliability of the Gospels (physical and literary evidence of authenticity
see also: the Appendix of "Complete Sayings of Jesus - NKJV" above

Evidence from Archeology for the Reliability of the Bible #2 #3 #4 #5 #6 (BAS) #7 News

History of the English Bible (Wallace)**:** https://bible.org/series/history-english-bible

Dr. Wallace: Earliest Manuscript of the New Testament Discovered?
https://voice.dts.edu/article/wallace-new-testament-manscript-first-century/

How a Surf Bum Learned to Trust the Bible
https://voice.dts.edu/article/how-a-surf-bum-learned-to-trust-the-bible-wallace-daniel/

How Badly Was the New Testament Corrupted? | Veritas at SDSU (2018)
https://www.youtube.com/watch?v=zZ5cgQUJnrI [Video]

Dan Wallace - Recent Discoveries of NT Manuscripts
https://www.youtube.com/watch?v=SqLSSZ-nRPU [Video]

Did the Early Scribes Corrupt the New Testament? - Dan Wallace, PhD
https://www.youtube.com/watch?v=wiWKifMu6f8 [Video]

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NT Authorship and Authenticity

Wallace: New Testament: Introductions and Outlines (for each book in the NT) includes discussions of different points of view regarding **authorship and authenticity** for each book of the NT, in addition to the introductions and outlines. (Also downloadable as Microsoft Word documents.)

***See also*: Accuracy / Reliability of the New Testament**

Reliability of the Bible continued on next page…

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The Case for the Reliability of the Old Testament



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The Case for the Reliability of the New Testament



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The New Testament Chain of Custody



From J. Warner Wallace's book, Cold-Case Christianity: A Homicide Detective Investigates the Claims of the Gospels

The Importance of the New Testament Chain of Custody (Video)
http://coldcasechristianity.com/2015/the-importance-of-the-new-testament-chain-of-custody/

Testing the Gospels From John to Hippolytus
http://coldcasechristianity.com/2013/testing-the-gospels-from-john-to-hippolytus/

Did the New Testament Change Over Time?
https://www.appreasons.org/new-testament-change-over-time/

I Don't Have Enough Faith to Be an Atheist: Is the New Testament True?
http://www.plumbbobblog.com/?p=7077

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Four Reasons Why the New Testament Gospels Are Reliable



Four Reasons Why the New Testament Gospels Are Reliable

www.ColdCaseChristianity.com

They Were Written Early

A significant case can be built to establish the early dating of the Gospels. There are several missing historical events in Acts, including the destruction of the Temple (c. 70AD), the siege of Jerusalem (c. 68-70AD) and the deaths of Paul (64-67AD), Peter (64-67AD) and James (61AD). The absence of these events is reasonable if the Book of Acts was written no later than 60AD. Paul appears to have quoted Luke's Gospel twice; in 1 Timothy 5:18 (written in 63-64AD) he quoted Luke 10:6-7, and in 1 Corinthians 11:23-26 (written between 53-57AD) he quoted Luke 22:19-20. This means Paul would've had access to Luke's Gospel as early as 53AD. Luke quoted Mark's Gospel more than any other source. But this means the information in Mark's Gospel is even earlier than Luke's, placing Mark in the late 40's or early 50's.

They Are Corroborated

Abundant touch-point corroboration exists to verify the New Testament accounts, even though this evidence is unsurprisingly fractional. From archaeology, to fulfilled prophecy, to the ancient statements of early non-Christian authors, to the internal evidence of language, proper nouns and cultural details, the New Testament Gospels are corroborated better than any other ancient text. Period.

They Haven't Changed Over Time

There is a New Testament "chain of custody" related to the transmission of the Gospels and letters of Paul. The Gospel of John, for example, can be traced from John to his three personal students (Ignatius, Polycarp and Papias) to their personal student (Irenaeus) to his personal student (Hippolytus). These men in the chain of custody wrote their own letters and documents describing what they had been taught by their predecessors. The evidence is clear, the foundational claims related to Jesus have not changed at all from the first record to the last.

They Are Not Biased

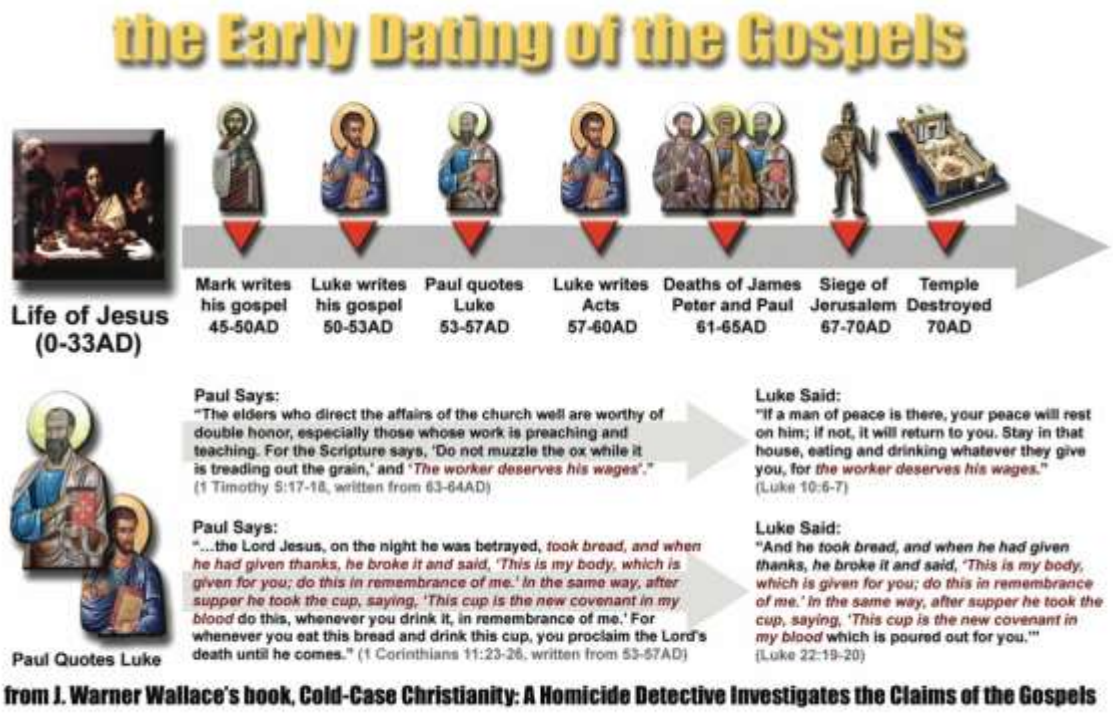
If the authors of the Gospels are lying about their claims, their only lying for one of these three reasons: (1) financial greed, (2) sexual or relational lust, and (3) the pursuit of power. Did they get rich from their claims? No. Did they get a bunch of girlfriends as the result of their claims? No. What about power? Couldn't it be argued that these men became important leaders within their religious community? While this might seem a reasonable motive, apply it to the foremost leader of the early movement: Paul. Paul started off with the authority and respect of his religious community. Why would he leave this if this was his motivation? None of the Gospel authors gained anything from their testimony and instead suffered persecution and death for their claims. The authors lacked motive and bias.



COLD-CASE CHRISTIANITY:
A Homicide Detective Investigates the Claims of the Gospels

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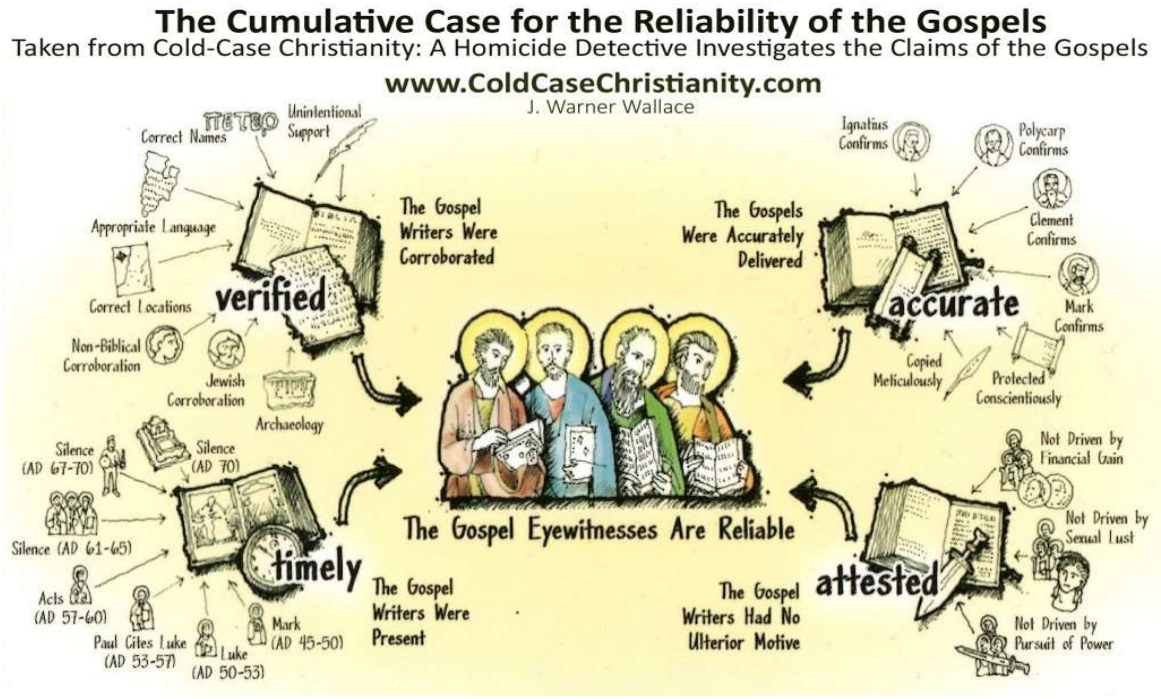
The Early Dating of the Gospels



Is the Bible True? The Cumulative Case for the Reliability of the Gospels - Christian cold-case: a homicide detective looks at the claims of the Gospels. (See following pages)

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The Cumulative Case for the Reliability of the Gospels



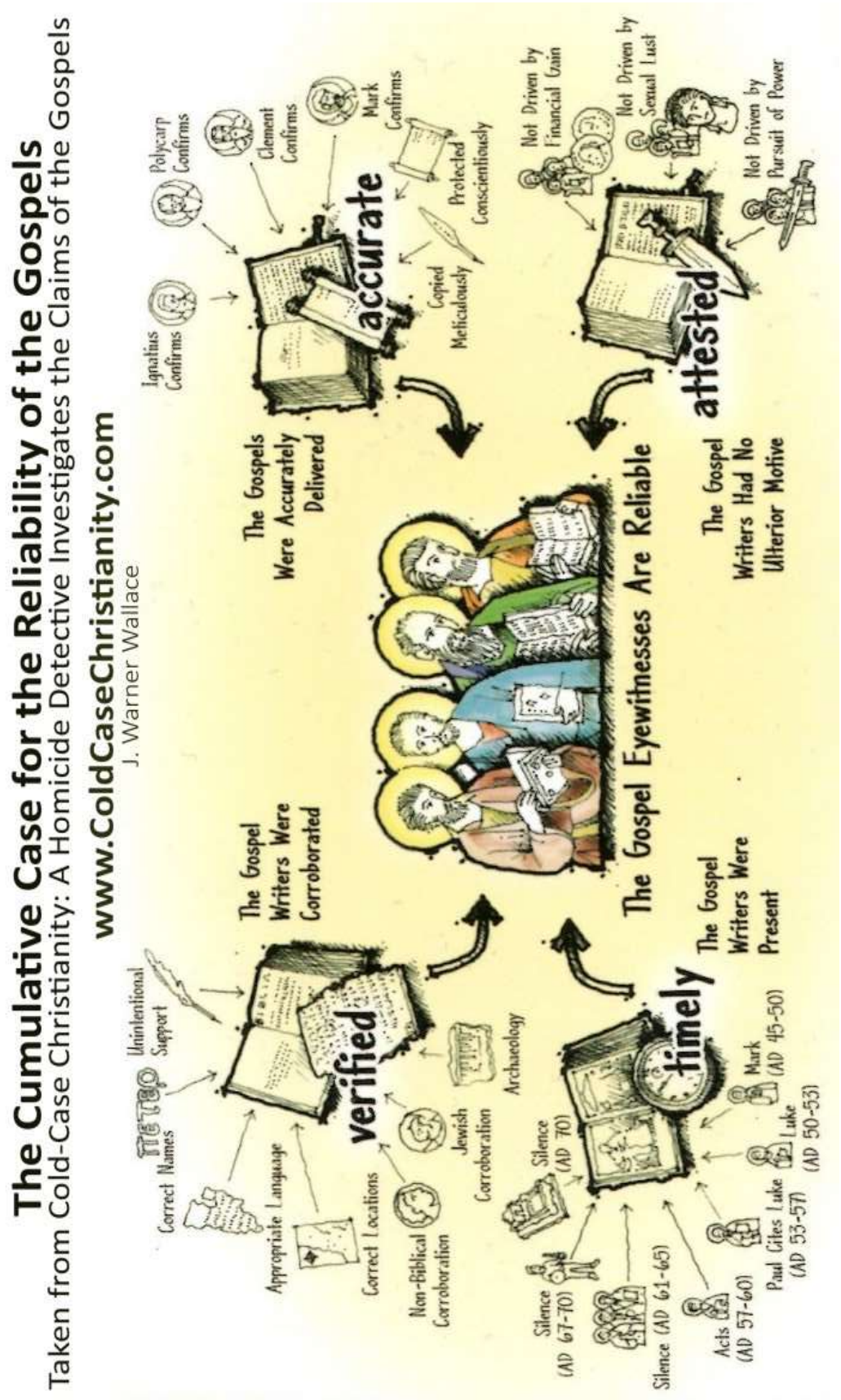
[Source: http://coldcasechristianity.com/2014/is-the-bible-true-the-cumulative-case-for-the-reliability-of-the-gospels-free-bible-insert/]

(Note: Above graphic makes use of abductive reasoning)

Why Does Every Christian Need Abductive Reasoning? (Cold-Case Christianity)
https://www.youtube.com/watch?v=IsnRLOExbe0 [Video]

See enlarged view of next page…

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TRADITIONAL EVIDENCES FOR THE DIVINE INSPIRATION OF THE BIBLE

1. Supernatural unity
2. Historical accuracy
3. Scientific accuracy
4. Fulfilled types and prophecies
5. Philosophical depth
6. Moral grandeur
7. Literary beauty
8. Life-changing power
9. Civilizing influence
10. Testimony of Christ and the biblical authors
11. Trustworthiness of Christ and the biblical authors
    - A. Character
    - B. Sacrifice
    - C. Miraculous attestation
12. Providential preservation
    - A. Abundance of biblical manuscripts
    - B. Quality of biblical manuscripts

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Major Archaeological Finds Relating to the NT

SITE OR ARTIFACT	LOCATION	RELATING SCRIPTURE
	ISRAEL	
Caiaphas ossuary	Jerusalem	Mt 26:3
Herod's temple	Jerusalem	Lk 1:9
Herod's winter palace	Jericho	Mt 2:4
The Herodium (possible site of Herod's tomb)	Near Bethlehem	Mt 2:19
Masada	Near western shore of Dead Sea	Cf. Lk 21:20
Early synagogue	Capernaum	Mk 1:21
Pool of Siloam	Jerusalem	Jn 9:7
Pool of Bethesda	Jerusalem	Jn 5:2
Pilate inscription	Caesarea	Lk 3:1
Inscription: Gentile entrance of temple sanctuary	Jerusalem	Ac 21:27-29
Skeletal remains of crucified man	Jerusalem	Lk 23:33
Peter's house	Capernaum	Mt 8:14
Jacob's well	Nablus	Jn 4:5-6
	ASIA MINOR	
Derbe inscription	Kerti Hüyük	Ac 14:20
Sergius Paulus inscription	Kythraia, Cyprus	Ac 13:6-7
Zeus altar (Satan's throne?)	Pergamum	Rev 2:13
Fourth-century B.C. walls	Assos	Ac 20:13-14
Artemis temple and altar	Ephesus	Ac 19:27-28
Ephesian theater	Ephesus	Ac 19:29
Silversmith shops	Ephesus	Ac 19:24
Artemis statues	Ephesus	Ac 19:35
	GREECE	
Erastus inscription	Corinth	Ro 16:23
Synagogue inscription	Corinth	Ac 18:4
Meat market inscription	Corinth	1Co 10:25
Cult dining rooms (in Asklepius and Demeter temples)	Corinth	1Co 8:10
Court (bema)	Corinth	Ac 18:12
Marketplace (bema)	Philippi	Ac 16:19
Starting gate for races	Isthmia	1Co 9:24,26
Gallio inscription	Delphi	Ac 18:12
Egnatian Way	Neapolis (Kavalla), Philippi, Amphipolis, Apollonia, Thessalonica	Cf. Ac 16:11-12; 17:1
Politarch inscription	Thessalonica	Ac 17:6
	ITALY	
Tomb of Augustus	Rome	Lk 2:1
Mamertine Prison	Rome	2Ti 1:16-17; 2:9; 4:6-8
Appian Way	Puteoli to Rome	Ac 28:13-16
Golden House of Nero	Rome	Cf. Ac 25:10; 1Pe 2:13
Arch of Titus	Rome	Cf. Lk 19:43-44; 21:6,20

[Source: ESV Study Bible note]

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Chart listing some of the major archaeological finds...

ARCHAEOLOGICAL FIND	SIGNIFICANCE
Mari Tablets	Over 20,000 cuneiform tablets, which date back to Abraham's time period, explain many of the patriarchal traditions of Genesis.
Ebla Tablets	Over 20,000 tablets, many containing law similar to the Deuteronomy law code. The previously thought fictitious five cities of the plain in Genesis 14 (Sodom, Gomorrah, Admah, Zeboiim, and Zoar) are identified.
Nuzi Tablets	They detail customs of the 14th and 15th century parallel to the patriarchal accounts such as maids producing children for barren wives.
Black Stele	Proved that writing and written laws existed three centuries before the Mosaic laws.
Temple Walls of Karnak, Egypt	Signifies a 10th century BC reference to Abraham.
Laws of Eshnunna (ca. 1950 BC) Lipit-Ishtar Code (ca. 1860 BC) Laws of Hammurabi (ca. 1700 BC)	Show that the law codes of the Pentateuch were not too sophisticated for that period.
Ras Shamra Tablets	Provide information on Hebrew poetry.
Lachish Letters	Describe Nebuchadnezzar's invasion of Judah and give insight into the time of Jeremiah.
Gedaliah Seal	References Gedaliah is spoken of in 2 Kings 25:22.
Cyrus Cylinder	Authenticates the Biblical description of Cyrus' decree to allow the Jews to rebuild the temple in Jerusalem (see 2 Chronicles 36:23; Ezra 1:2-4).
Moabite Stone	Gives information about Omri, the sixth king of Israel.
Black Obelisk of Shalmaneser III	Illustrates how Jehu, king of Israel, had to submit to the Assyrian king.
Taylor Prism	Contains an Assyrian text which detail Sennacherib's attack on Jerusalem during the time of Hezekiah, king of Israel.

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PAST CHARGES BY CRITICS	ANSWERED BY ARCHAEOLOGY
Moses could not have written Pentateuch because he lived before the invention of writing.	Writing existed many centuries before Moses.
Abraham's home city of Ur does not exist.	Ur was discovered. One of the columns had the inscription "Abram."
The city built of solid rock called "Petra" does not exist.	Petra was discovered.
The story of the fall of Jericho is myth. The city never existed.	The city was found and excavated. It was found that the walls tumbled in the exact manner described by the biblical narrative.
The "Hittites" did not exist.	Hundreds of references to the amazing Hittite civilization have been found. One can even get a doctorate in Hittite studies at the University of Chicago.
Belshazzar was not a real king of Babylon; he is not found in the records.	Tablets of Babylonia describe the reign of this coregent and son of Nabonidus.

[Source: http://www.everystudent.com/features/bible.html]

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Additional References for Biblical Archeology:

Biblical Archeology News
http://www.bible-history.com/archaeology/news/

Christianity Today – Archeology
http://www.christianitytoday.com/ct/search/?query=Archaeology [main list page to archeology articles]

Ancient Sticky Notes Shift Secular Scholars Closer to Evangelicals on Bibles Age:



To-do lists written on pottery shards 2,600 years ago are causing some secular scholars to think the Bible was written years earlier than previously thought…

[Source: http://www.christianitytoday.com/ct/2016/april-web-only/ancient-sticky-notes-shift-secular-scholars-older-bible.html]

Biblical Archaeology's Top Ten Discoveries of 2015
http://www.christianitytoday.com/ct/2015/december-web-only/biblical-archaeologys-top-ten-discoveries-of-2015.html

http://www.biblicalarchaeology.org/daily/news/top-10-biblical-archaeology-discoveries-in-2015/

http://www.ibtimes.co.uk/most-significant-biblical-archaeological-findings-2015-1534072

Biblical Archaeology's Top Ten Discoveries of 2014
http://www.christianitytoday.com/ct/2014/december-web-only/biblical-archaeologys-top-ten-discoveries-of-2014.html

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Biblical Archaeology's Top Ten Discoveries of 2013
http://www.christianitytoday.com/ct/2013/december-web-only/biblical-archaeologys-top-ten-discoveries-of-2013.html

Top Ten Biblical Discoveries in Archaeology
http://www.reclaimingthemind.org/blog/category/archaeology/

Top Ten Archaeological Discoveries of the Twentieth Century Relating to the Biblical World
http://biblicalstudies.info/top10/schoville.htm

8 Jewish Archeological Studies
http://www.nbcnews.com/id/28162671/ns/technology_and_science-science/t/jewish-archaeological-discoveries/

Factual Evidence to Support the Historicity of the Bible
http://www.equip.org/article/biblical-archaeology-factual-evidence-to-support-the-historicity-of-the-bible/

Startling Discoveries (from book Review: The Signature of God)
http://www.grantjeffrey.com/article/article7.htm

Does Archaeology Support the Bible? A Look at the Evidence
http://www.whatchristianswanttoknow.com/does-archaeology-support-the-bible-a-look-at-the-evidence/

Archaeological and External Evidence for the Bible: An Outline
http://www.faithfacts.org/search-for-truth/maps/archaeological-and-external-evidence

Archaeological Finds That Support the Bible
http://www.bibleuniverse.com/articles/bible-universe-blog/id/1584/archaeological-finds-that-support-the-bible

***See also*: Accuracy / Reliability of the New Testament Bible**

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Does the New Testament Misquote the Old Testament?

Sometimes when a New Testament writer quotes the Old Testament, the two passages do not match precisely. Is the New Testament writer misquoting the Old Testament? Or is there another explanation?

Luke records that when Jesus began His ministry, He went to the synagogue in Nazareth on the Sabbath day. When He stood up to read the Scriptures, “The scroll of the prophet Isaiah was given to him” (Luke 4:17). Jesus read the description of a climactic arrival of the anointed one from Isaiah 61:1-2, excluding the last half of verse two. That omission is understandable, but if you look at Luke 4:18-19 and Isaiah 61:1-2 side-by-side, several dissimilarities in what Jesus read are readily apparent.

In the original Old Testament passage, there is no reference to making the blind see. Conversely, Isaiah speaks of “binding up the brokenhearted,” a phrase absent in Luke. Since Luke is clear that Jesus was reading from a scroll, the divergence is not due to Luke (or Jesus) quoting from memory and messing up the passage! What’s going on here?

Most of the time when a divergence occurs between a New Testament quotation and the Old Testament, the answer is the Septuagint, the ancient Greek translation of the Hebrew Bible. It often does not match the Hebrew text from which most Old Testaments were translated. Jesus apparently either read from a Hebrew text that reflected the Septuagint, or Luke fills in the quoted passage with the Septuagint. (And since Luke was not Jewish and spoke Greek, the Septuagint would have been his Bible.)

Jesus (or Luke) gets the “recovery of sight to the blind” line from the Septuagint. The Septuagint also contains a line from the traditional Old Testament that isn’t in Luke’s record!

This example shows that it’s worth our time to check cross references, especially in quotations. Do it yourself by comparing New Testament quotations *both* to translations of the traditional Hebrew text, like the NASB or ESV, *and* an up-to-date English translation of the Septuagint (*New English Translation of the Septuagint*; Oxford, 2008).[1]

We often don’t realize that even biblical writers depended on translations that they considered the Word of God. In the same manner, we can consider our own translations the Word of God.

[Source: http://www.biblestudytools.com/bible-study/topical-studies/does-the-new-testament-misquote-the-old-testament.html]

***See also*: Accuracy / Reliability of the New Testament Bible**

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Ancient Texts Relating to the Old Testament

Major representative examples of ancient Near Eastern, non-Biblical documents that provide parallels to or shed light on various OT passages.

AMARNA LETTERS

Canaanite Akkadian —14th century B.C.

Hundreds of letters, written primarily by Canaanite scribes, illuminate social, political, and religious relationships between Canaan and Egypt during the reigns of Amunhotep III and Akhenaten.

AMENEMOPE'S WISDOM

Egyptian —early 1st millennium B.C.

Thirty chapters of wisdom instruction are similar to Pr 22:17-24:22 and provide the closest external parallels to OT wisdom literature.

ATRAHASIS EPIC

Akkadian —early 2nd millennium B.C.

A cosmological epic depicts creation and early human history, including the flood (cf. Ge 1-9).

BABYLONIAN THEODICY

Akkadian —early 1st millennium B.C.

A sufferer and his friend dialogue with each other (cf. Job).

CYRUS CYLINDER

Akkadian —6th century B.C.

King Cyrus of Persia records the conquest of Babylon (cf. Da 5:30; 6:26) and boasts of his generous policies toward his new subjects and their gods.

DEAD SEA SCROLLS

Hebrew, Aramaic, Greek —3rd century B.C. to 1st century A.D.

Several hundred scrolls and fragments include the oldest copies of OT books and passages.

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EBLA TABLETS

Sumerian, Eblaite —mid-3rd millennium B.C.

Thousands of commercial, legal, literary and epistolary texts describe the cultural vitality and political power of pre-patriarchal civilization in northern Syria.

ELEPHANTINE PAPYRI

Aramaic —late 5th century B.C.

Contracts and letters document life among Jews who fled to southern Egypt after Jerusalem was destroyed in 586 B.C.

ENUMA ELISH

Akkadian —2nd millennium B.C.

Marduk, the Babylonian god of cosmic order, is elevated to the supreme position in the pantheon. The 7 -tablet epic contains an account of creation (cf. Ge 1-2).

GEZER CALENDAR

Hebrew —10th century B.C.

A schoolboy from west-central Israel describes the seasons, crops, and farming activity of the agricultural year.

GILGAMESH EPIC

Akkadian —early 2nd millennium B.C.

Gilgamesh, ruler of Uruk, experiences numerous adventures, including a meeting with Utnapishtim, the only survivor of a great deluge (cf. Ge 6-9).

HAMMURAPI'S CODE

Akkadian —18th century B.C.

Together with similar law codes that preceded and followed it, the Code of Hammurapi exhibits close parallels to numerous passages in the Mosaic legislation of the OT.

HYMN TO THE ATEN

Egyptian —14th century B.C.

The poem praises the beneficence and universality of the sun in language somewhat similar to that used in Ps 104.

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ISHTAR'S DESCENT

Akkadian —1st millennium B.C.

The goddess Ishtar temporarily descends to the netherworld, which is pictured in terms reminiscent of OT descriptions of Sheol.

JEHOIACHIN'S RATION DOCKETS

Akkadian —early 6th century B.C.

Brief texts from the reign of Nebuchadnezzar II refer to rations allotted to Judah's exiled king Jehoiachin and his sons (cf. 2Ki 25:27-30).

KING LISTS

Sumerian —early 2nd millennium B.C.

The reigns of Sumerian kings before the flood are described as lasting for thousands of years, reminding us of the longevity of the pre-flood patriarchs in Ge 5.

LACHISH LETTERS

Hebrew —early 6th century B.C.

Inscriptions on pottery fragments vividly portray the desperate days preceding the Babylonian siege of Jerusalem in 588-586 B.C. (cf. Je 34:7).

LAMENTATION OVER THE DESTRUCTION OF UR

Sumerian —early 2nd millennium B.C.

The poem mourns the destruction of the city of Ur at the hands of the Elamites (cf. the OT book of Lamentations).

LUDLUL BEL NEMEQI

Akkadian —late 2nd millennium B.C.

A suffering Babylonian nobleman describes his distress in terms faintly reminiscent of the experiences of Job.

MARI TABLETS

Akkadian —18th century B.C.

Letters and administrative texts provide detailed information regarding customs, language, and personal names that reflect the culture of the OT patriarchs.

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MERNEPTAH STELE

Egyptian —13th century B.C.

Pharaoh Merneptah figuratively describes his victory over various peoples in western Asia, including "Israel."

MESHA STELE (MOABITE STONE)

Moabite —9th century B.C.

Mesha, king of Moab (see 2Ki 3:4 and note on 1:1), rebels against a successor of Israel's king Omri.

MURASHU TABLETS

Akkadian —5th century B.C.

Commercial documents describe financial transactions engaged in by Murashu and Sons, a Babylonian firm that did business with Jews and other exiles.

MURSILIS'S TREATY WITH DUPPI-TESSUB

Hittite —mid-2nd millennium B.C.

King Mursilis imposes a suzerainty treaty on King Duppi-Tessub. The literary outline of this and other Hittite treaties is strikingly paralleled in OT covenants established by God with his people.

NABONIDUS CHRONICLE

Akkadian —mid-6th century B.C.

The account describes the absence of King Nabonidus from Babylon. His son Belshazzar is therefore the regent in charge of the kingdom (cf. Da 5:29-30).

NEBUCHADNEZZAR CHRONICLE

Akkadian —early 6th century B.C.

A chronicle from the reign of Nebuchadnezzar II includes the Babylonian account of the siege of Jerusalem in 597 B.C. (see 2Ki 24:10-17).

NUZI TABLETS

Akkadian —mid-2nd millennium B.C.

Adoption, birthright-sale, and other legal documents graphically illustrate OT patriarchal customs current centuries earlier.

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PESSIMISTIC DIALOGUE

Akkadian —early 1st millennium B.C.

A master and his servant discuss the pros and cons of various activities (cf. Ec 1-2).

RAS SHAMRA TABLETS

Ugaritic —15th centuries B.C.

Canaanite deities and rulers experience adventures in epics that enrich our understanding of Canaanite mythology and religion and OT poetry.

SARGON LEGEND

Akkadian —1st millennium B.C.

Sargon I (the Great), ruler of Akkad in the last 3rd millennium B.C., claims to have been rescued as an infant from a reed basket found floating in a river (cf. Ex 2).

SARGON'S DISPLAY INSCRIPTION

Akkadian —8th century B.C.

Sargon II takes credit for the conquest of Samaria in 722/721 B.C. and states that he captured and exiled 27,290 Israelites.

SENNACHERIB'S PRISM

Akkadian —early 7th century B.C.

Sennacherib vividly describes his siege of Jerusalem in 701 B.C. making Hezekiah a prisoner in his own royal city (but cf. 2Ki 19:35-37).

SEVEN LEAN YEARS TRADITION

Egyptian —2nd century B.C.

Egypt experiences 7 years of low Niles and famine, which, by a contractual agreement between Pharaoh Djoser (28th century B.C.) and a god, will be followed by prosperity (cf. Ge 41).

SHALMANESER'S BLACK OBELISK

Akkadian —9th century B.C.

Israel's king Jehu (or his servant) presents tribute to Assyria's king Shalmaneser III. Additionally Assyrian and Babylonian texts refer to other kings of Israel and Judah.

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SHISHAK'S GEOGRAPHICAL LIST

Egyptian —10th century B.C.

Pharaoh Shishak lists the cities that he captured or made tributary during his campaign in Judah and Israel (cf. 1Ki 14:25-26).

SILOAM INSCRIPTION

Hebrew —late 8th century B.C.

A Judahite workman describes the construction of an underground conduit to guarantee Jerusalem's water supply during Hezekiah's reign (cf. 2Ki 20:20; 2Ch 32:30).

SINUHE'S STORY

Egyptian —20th-19th centuries B.C.

An Egyptian official of the 12th dynasty goes into voluntary exile in Aram (Syria) and Canaan during the OT patriarchal period.

TALE OF TWO BROTHERS

Egyptian —13th century B.C.

A young man rejects the amorous advances of his older brother's wife (cf. Ge 39).

WENAMUN'S JOURNEY

Egyptian —11th century B.C.

An official of the Temple of Amun at Thebes in Egypt is sent to Byblos in Canaan to buy lumber for the ceremonial barge of his god.

[Source: ESV Study Bible note]

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Bible Trivia and Interesting Facts

* There are 66 books in the Bible, 39 (3 and 3x3) in the Old Testament and 27 (3x3x3) in the New Testament.
* The Bible was written over a 1500 year period!
* There are over 40 authors
* The Bible can be read in about 70 hours
* At an average pace one can read the Bible out loud in seventy hours and forty minutes.
* The longest word in the Bible is Maher-shalal-hash-baz.. It means "quick to plunder, swift to spoil" (see Isaiah 8:1).
* The longest verse in the Bible is Esther 8:9 – 89 words, 425 letters.
* The shortest verse in the Bible is John 11:35: "Jesus wept."
* The shortest Book in the Bible is 2 John (one chapter with 13 verse's – the fewest number of verses of any book).
* III John has the fewest number of words of any book in the Bible.
* Obadiah, with 21 verses consisting of 602 words, is the shortest book in the Old Testament, and the third shortest in the Bible.
* Job is the oldest book written in the Bible - it was written by an unknown Israelite around 1500 BC.
* Malachi, written about 400 BC, is the youngest book in the Old Testament.
* James, written around 45 AD, is the oldest book in the New Testament.
* Revelation, written about 95 AD, is the youngest book in the New Testament.
* The Longest Book is Psalms.
* The 8th, 15th, 21st, 31st Verses of the 107th Psalm are alike.
* Psalm 118 is middle book of Bible.
* Every Verse in the 136th Psalm has the same ending.
* Remember there is only one verse in the entire Bible that's repeated twice: "The fool saith there is no God!" Psalms 14:1 and Psalms 53:1.
* The longest book chapter in the Bible is Psalm 119, the shortest is Psalm 117.
* There are 594 chapters before Psalm 118 and 594 chapters after it.
* If you add up all the chapters in the Bible except chapter 118 in the Book of Psalms, you would get a total of 1188 chapters.
It's a fun fact to know that Psalm 118:8 is the middle verse of the whole Bible. Which reads: "It is better to trust the Lord than to put confidence in men."
* The shortest prayer in the Bible is Peter's: "Lord save me!"
(Matthew 14:30)
* Dogs are mentioned 14 times in the Bible, and lions 55 times, but domestic cats are not mentioned at all.
* The word "grandmother" appears in the KJV Bible only once: 2 Timothy 1:5.
* The word "Lord" appears 1855 times in the Bible.
* The word "God" specifically appears in every book except Esther, only once in Ruth (1:15), and only once indirectly as "flame of the Lord" in Song of Solomon (8:6, depending on translation).
* The word "Christian" appears only three times in the King James Bible: Acts 11:26; 26:28; 1 Peter 4:16.
* The word "eternity" is mentioned only once: Isaiah 57:15.
* The word "trinity" is not mentioned in the Bible.
* Seven suicides are recorded in the Bible.
* Zimri was king of Israel for only one week before he committed suicide by setting the palace on fire around himself (1 Kings 16:15-20)
* There are 7 different Jeremiahs in the Bible: 1 Chronicles 5:24; 12:4, 10, 13; 2 Kings 23:30; Jeremiah 1:1; 35:3.
* Methuselah is the oldest man on record: 969 years old (Genesis 5:27).
* The 19th Chapter of II Kings and the 37th Chapter of Isaiah are practically alike.
* The raven is the first bird mentioned in the Bible. It appears in Genesis 8:7, when it is sent out from the ark by Noah to see if the flood waters have abated. The second bird was a dove, in verse 8.
* Almonds and pistachios are the only nuts mentioned in the Bible.
* Matthew 18:10 indicates that children have personal angels.

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* Old Testament books were scrolls, a strip of animal skin that was rolled up on two sticks. One ancient copy of the book of Isaiah is twenty-four feet long.
* Engaged men were exempted from military service (Deuteronomy 20:7)
* Newlyweds were commanded by God to honeymoon for a solid year (Deuteronomy 24:5).
* Pharisees wore tiny leather boxes on their foreheads and arms. These boxes , called "phylacteries," contained four passages- from the Law of Moses---Exodus 13:1-10,11-16; Deuteronomy 6:4-9, 11:13-21
* In early Old Testament times, whenever two Israelites finalized a real estate transaction, one would take off his sandal and give it to the other to seal the deal (Ruth 4:7).
* Newborn babies were rubbed with salt (Ezekiel 16:4).
* To symbolize his desire for a permanent working relationship , a slave would have his master take an awl and stick it through the slave's ear into the master's doorpost (Exodus 21:6).
* When friends took a stroll together, they walked single file, not side-by-side.
* A guy named Dodo is listed in the Bible (Judges 10:1).
* Jehu was the original reckless driver (2 Kings 9:20).
* Ben-Hur is found in the Bible (1 Kings 4:8).
* In Mark 9:29 when the disciples couldn't cast the evil spirit out of the boy, the disciples asked Jesus, "Why couldn't we drive it out?" Jesus replied "This kind can come out only by prayer and fasting. KJV. However in the NIV, it says "This kind can come out only by prayer." What happened to "fasting?"
* In 1631 an English Bible printer forgot the NOT in one of the Ten Commandments. Here's how his mistake in Exodus 20:14 read: "Thou shalt commit adultery." Because of this colossal goof, the edition became known as The Wicked Bible, and the printer had to pay a large fine.
* The covering for the tabernacle was made out of ram skins and sea cow hides: Exodus 36:19.
* In Old Testament times the Mediterranean Sea was called the Great Sea.
* Nowhere in the Bible does it say there were three wise men - Matthew 2:1 only says: "Magi from the east came to Jerusalem" and later they present three gifts.
* The oldest almost-complete manuscript of the Bible still existing is the Codex Vaticanus, dating from the first half of the 4th century, now held in the Vatican library.
* One shekel was 4 days wages A chariot imported from Egypt cost around 600 shekels of silver (1 Kings 10:29). That would be over $77,000 today.
* The last word in the bible is Amen.

Division of Bible into chapters and the Numbering of Verses within the Chapters…

The person credited with **dividing the Bible into chapters** is Stephen Langton, the Archbishop of Canterbury from 1207-1228. While Langton's isn't the only organizational scheme that was devised, it is his chapter breakdown that has survived. (Langton is perhaps better known for his involvement in the conflict over the creation of the Magna Carta.)

But while chapters are a useful organizational tool, the ability to refer to specific phrases within those chapters would make the system even more usable. Robert Estienne, a French printer, better known by his Latin surname, Stephanus, **created a verse numbering system in the mid-16th century and was the first person to print a Bible with verse numbers in each chapter.**

Did Jesus confirm the use of the Hebrew Bible (TaNaK)?

Jesus Christ alluded to the three-fold division of the Hebrew OT, which division the *LXX* does not follow, when He affirmed, *"These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me"* (Luke 24:44; cf. v. 27; also Acts 26:22). The law (*Torah*), the prophets (*Nebiim*), and the writings (*Kethubim* [of which Psalms was first]) made up the Hebrew OT and is called the Tanak. He elaborated on His use of the Hebrew OT when the Lord identified the Pharisees' persecution of the prophets with their murderous Jewish ancestors, saying, *"From the*

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blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation" (Luke 11:51). He surveyed the whole scope of the Hebrew OT, using the examples of the murder of the righteous Abel from the first book (Genesis 4:8) to the murder of the righteous Zacharias from the last book (II Chronicles 24:20-22). The Lord claimed that the Hebrew text was intact in His day as was the jots and tittles that make up the text of the *Tanak and were not in the LXX*.



Lectio Divina (Devine Reading) is a traditional Catholic practice of scriptural reading (lectio), meditation (meditatio), prayer (oratio) and contemplation (contemplatio) intended to promote communion with God and to increase the knowledge of God's Word. It does not treat Scripture as texts to be studied, but as the Living Word.

Devine Reading:
Read, Meditate, Pray, Contemplate

Scientific Facts in the Bible
http://www.inplainsite.org/html/scientific_facts_in_the_bible.html

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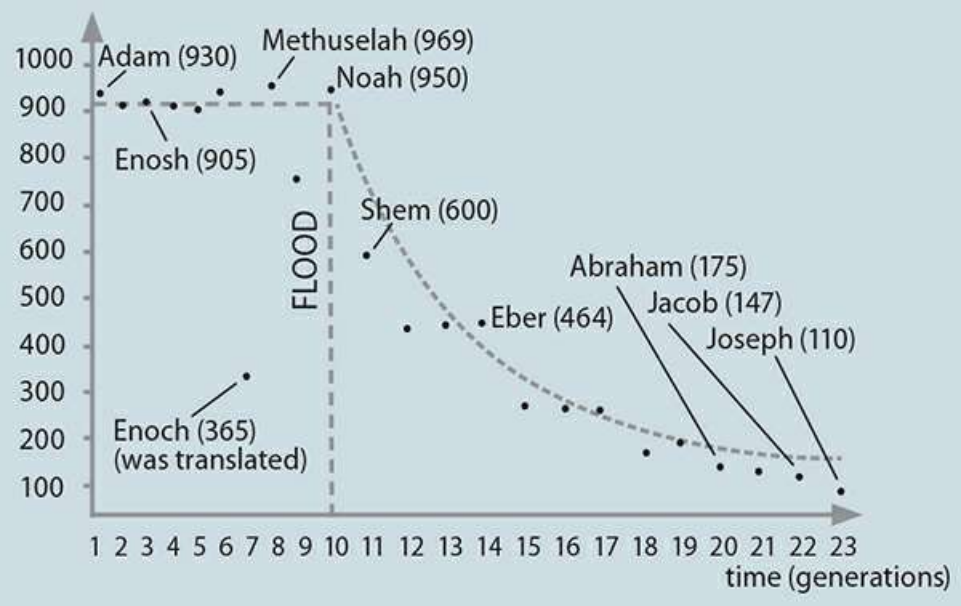
Source Books Mentioned in Scripture

	SOURCE BOOK	REFERENCE
POETIC	Book of the Wars of the Lord	Num. 21:14
	Book of Yashar (the Upright)	Josh. 10:13; 2 Sam. 1:18
ROYAL COURT RECORDS	The Records of the Chronicles of King David	1 Chron. 27:24
	The Book of the Kings of Israel and Judah The Book of the Kings of Judah and Israel	2 Chron. 27:7; 35:27; 36:8 2 Chron. 16:11; 25:26; 28:26; 32:32
	The Book of the Kings of Israel	1 Chron. 9:1; 2 Chron. 20:34
	The Commentary on the Book of Kings	2 Chron. 24:27
	The Words of the Kings of Israel	2 Chron. 33:18
	The Decree of David the King of Israel and the Decree of Solomon his son	2 Chron. 35:4
RECORDS BY PROPHETS	The Words of Samuel the Seer	1 Chron. 29:29
	The Words of Nathan the Prophet	1 Chron. 29:29; 2 Chron. 9:29
	The Words of Gad the Seer	1 Chron. 29:29
	The Prophecy of Ahijah the Shilonite	2 Chron. 9:29
	The Visions of Iddo the Seer	2 Chron. 9:29; 12:15; 13:22
	The Words of Shemaiah the Prophet	2 Chron. 12:15
	The Words of Jehu the son of Hanani	2 Chron. 20:34
	The Deeds of Uzziah by Isaiah the Prophet	2 Chron. 26:22; 32:32
	The Chronicles of Hozai (Seers)	2 Chron. 33:19

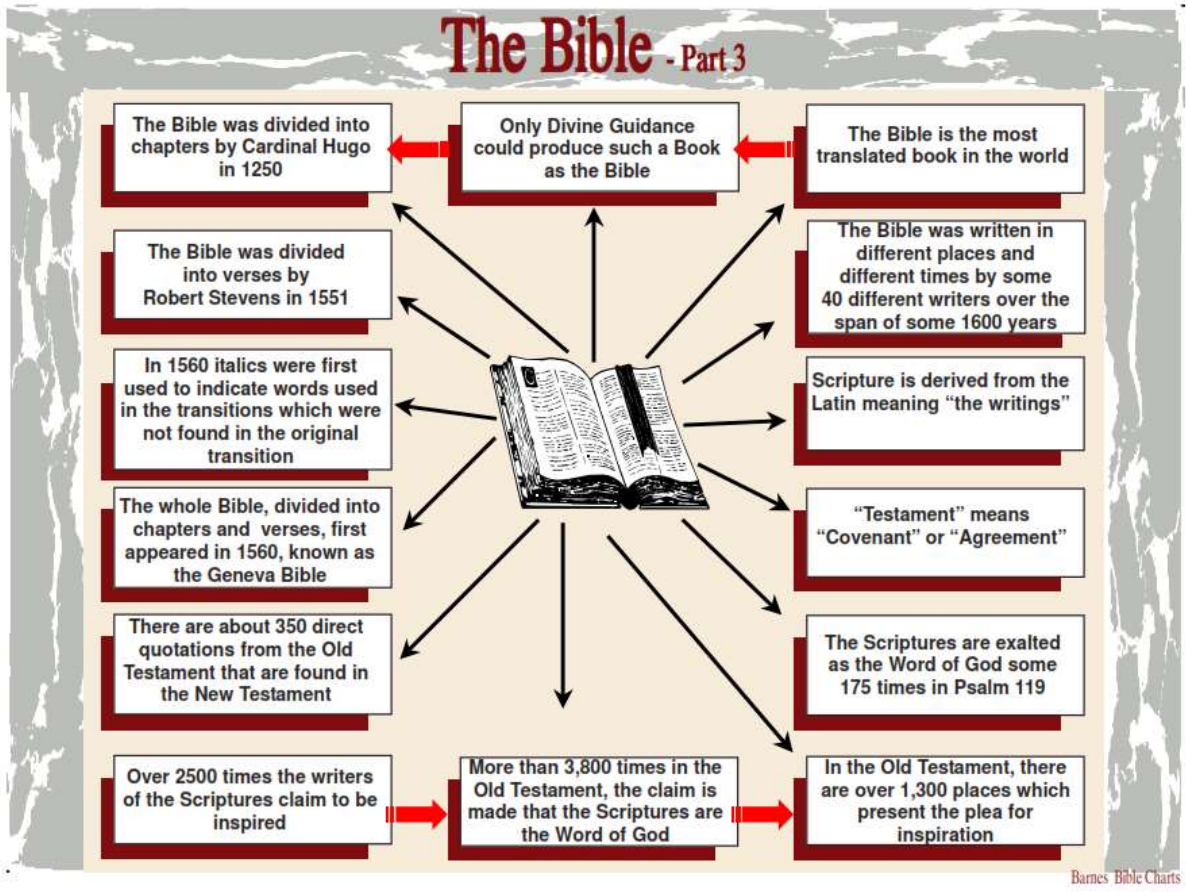
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Ages of the Patriarchs

In the genealogy of Genesis 5, the patriarchs who lived before the Flood had an average life span of about 900 years. This contrasts with the genealogy of Genesis 11:10–26 where the ages of the post-Flood patriarchs dropped rapidly and gradually leveled off.

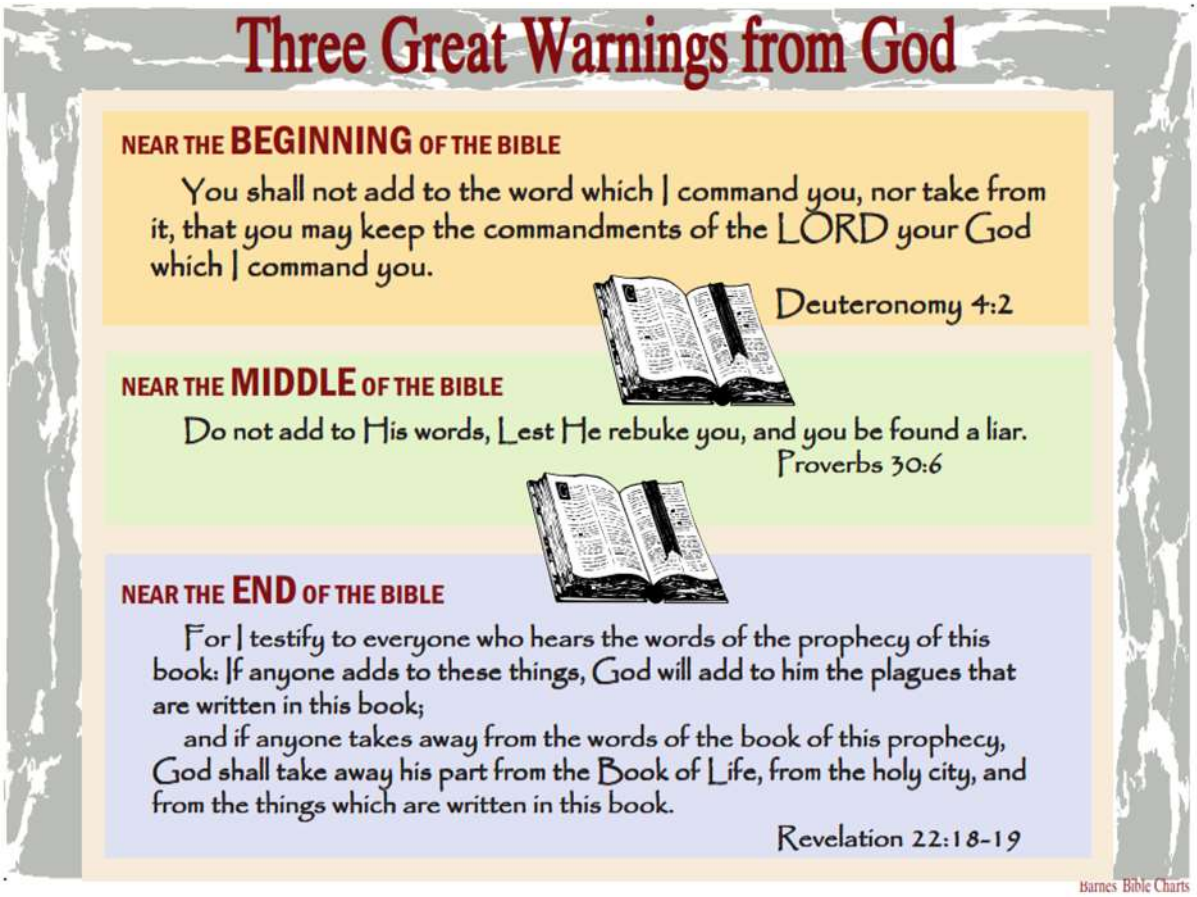


[Source: NKJV Study Bible]



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Three Great Warnings from God in the Bible



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Additional Bible Information

Genesis Chapter 5. Here we have the genealogy from Adam to Noah. On the surface, this seems to be a record of Noah's lineage; however, when you dig a little deeper and examine the names, a profound message is there.

Genesis 5

Hebrew Name	Meaning
Adam	Man
Seth	Appointed
Enosh	Mortal
Kenan	Sorrow;
Mahalalel	The Blessed God
Jared	Shall come down
Enoch	Teaching
Methuselah	His death shall bring
Lamech	The Despairing
Noah	Rest, or comfort.

Man is Appointed Mortal Sorrow; but The Blessed God Shall Come Down Teaching His Death Shall Bring The Despairing Rest!

So what seemed to be a boring lineage actually turns out to be a prophecy of the Gospel laid out in perfect order in the meaning of the names. The book of Genesis was written 1,450 years before Jesus walked the Earth proclaiming this exact same message. For more information click here.

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Numbers 2. Here God tells Moses and Aaron to have Israel camp in four specific groups, under the banners of those groups, around the Tabernacle. On the surface this seems to be a boring census but if we dig a little deeper and examine the groups, we will see a profound image.



In Numbers chapter 24:1-9, the pagan priest Balaam gets an aerial view of what this camp would have looked like and it's an image so profound that he gave a prophecy of Israels coming Messiah.



Here we see God has commanded the people to camp around the Tabernacle, which was where God dwelled, in such a way as to form a cross. And in the midst of the cross or centered on the cross

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we see God. It is a picture of Christ being crucified on a cross thousands of years before he actually did it and hundreds of years before death by crucifixion was invented. For more information click here.

Furthermore, there are more layers to this prophecy. If we examine the banners of the 4 lead tribes, we come to another profound message and picture. Judah, who camped in the east, carried the banner of a Lion. Ephraim, who camped in the west, carried the banner of an Ox. Reuben, who camped in the south, carried a banner of a Man. And Dan, who camped in the north, carried the banner of an Eagle. Revelation Chapter 4 gives us a glimpse into the throne room of God.

6 and before the throne there was as it were a sea of glass, like crystal. And around the throne, on each side of the throne, are four living creatures, full of eyes in front and behind: 7 the first living creature like a lion, the second living creature like an ox, the third living creature with the face of a man, and the fourth living creature like an eagle in flight. 8 And the four living creatures, each of them with six wings, are full of eyes all around and within, and day and night they never cease to say,

"Holy, holy, holy, is the Lord God Almighty, who was and is and is to come!"

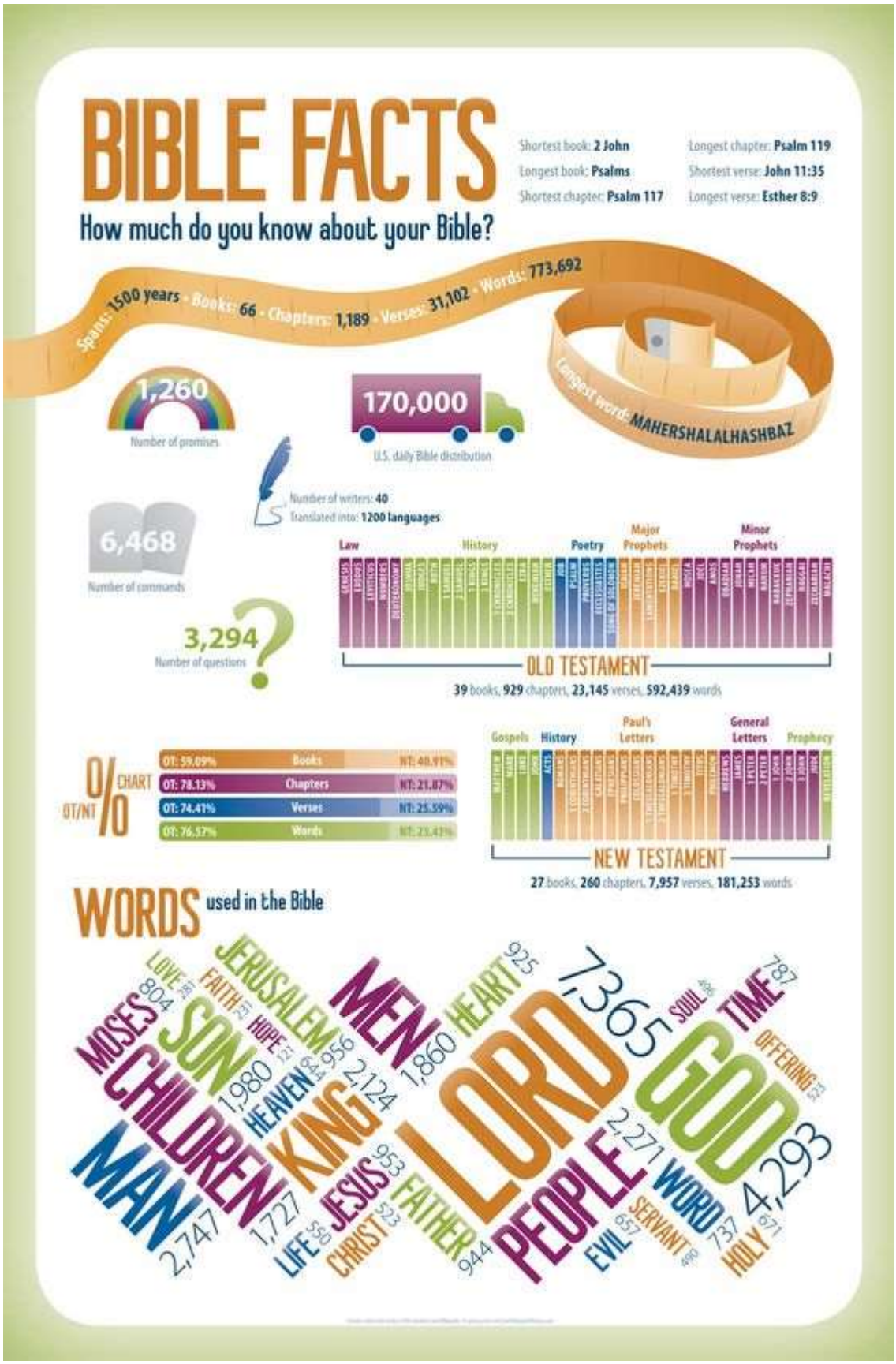
So not only are the camping orders a picture of Christ's work on the cross, but of the throne room of God!

Lets look back at the banners for one more profound nugget. Have you ever wondered why there are four accounts of Jesus' ministry? The answer is found here. Judah's banner is a Lion which represents Royalty. Ephraim's banner is an Ox which represents Servanthood. Reuben's banner is a Man which represents Humanity. Dan's banner is an Eagle which represents Deity. How do these correlate to the gospels? Matthew's gospel focuses on Jesus' Kingship and shows his lineage is from Abraham through David (Matthew 1:1-17). Mark's gospel focuses on Jesus' Servanthood and doesn't show a lineage because the lineage of a servant doesn't matter. Luke's gospel focuses on Jesus' Humanity and shows his lineage from Adam (Luke 3:23-38). And John's gospel focuses on Jesus' Deity and shows his lineage from everlasting. (John 1:1-5).

Tribe	Banner	Represents	Gospel	Focus
Judah	Lion	Royalty	Matthew	Kingship (Mt 1:1-17)
Ephraim	Ox	Servanthood	Mark	Servanthood
Reuben	Man	Humanity	Luke	Humanity (Lk 3:23-38)
Dan	Eagle	Deity	John	Deity (John 1:1-3)

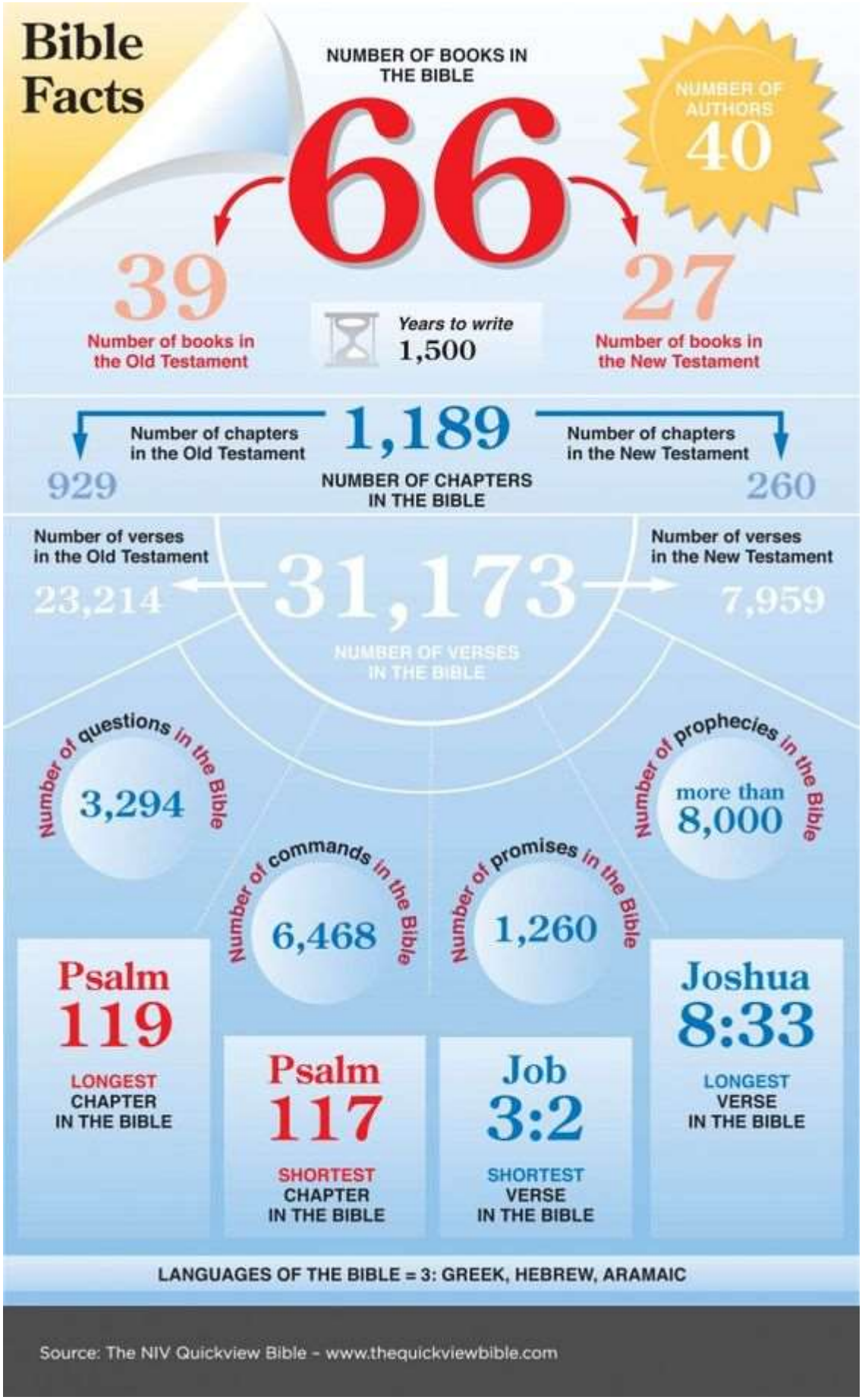
[Source: http://dcimin.org/authenticity-bible/]

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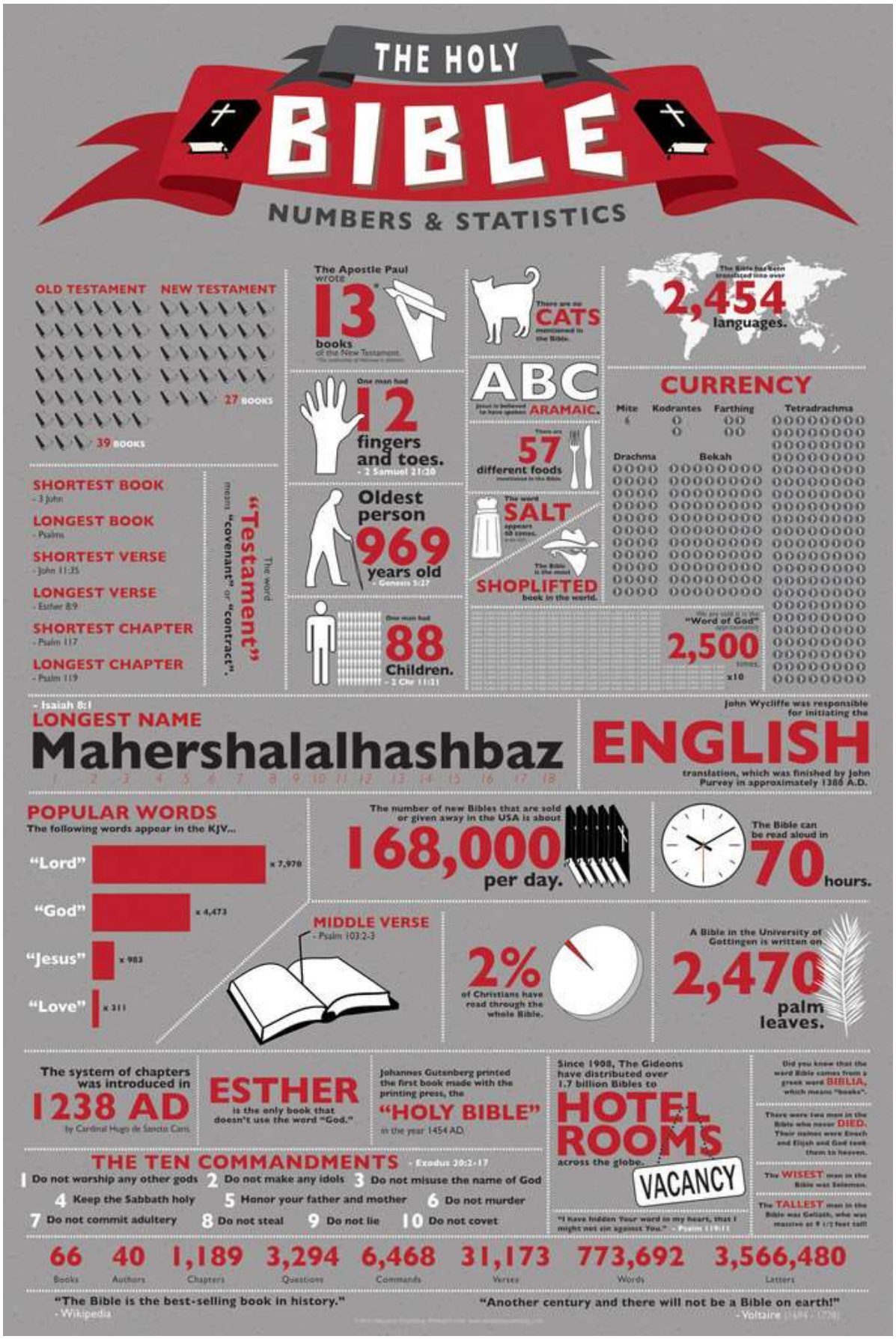


[Source: http://gladtidingspublishing.com/store/product.php?productid=27]

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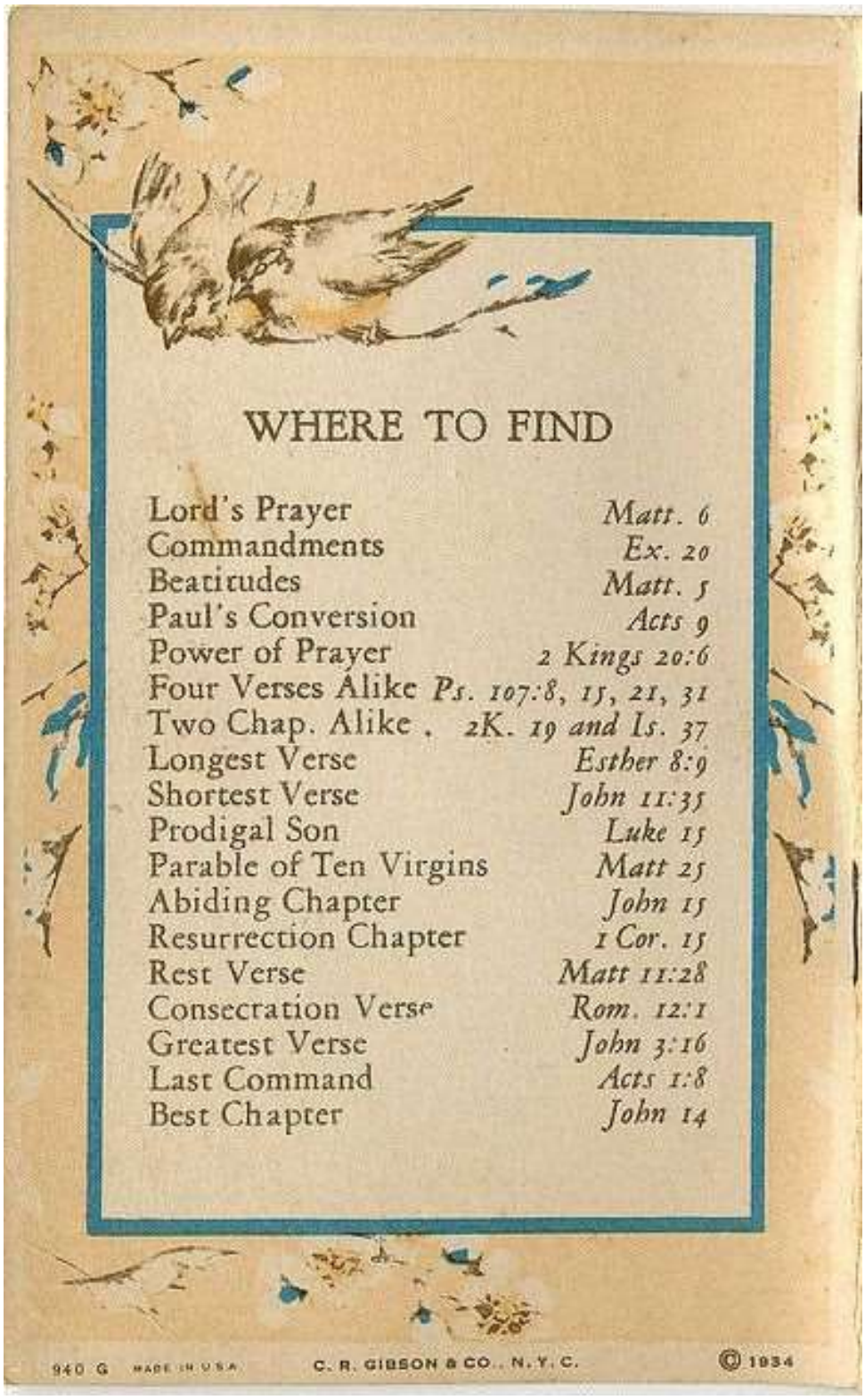


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[Source: http://pastordavesdailytruth.weebly.com/]

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[Source: https://www.flickr.com/photos/takeabreakwithme/3298705636/in/photostream/]

Bible Helps for Little Children, Copyright 1934

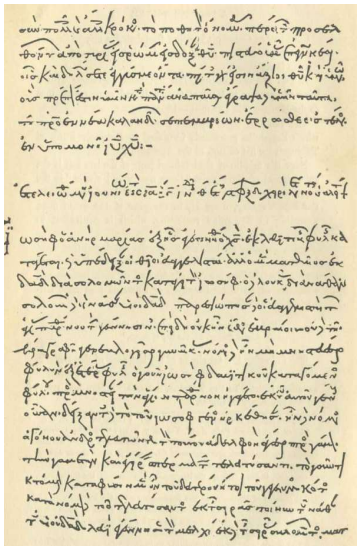
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Didache

The Didache, or Doctrine of the Twelve Apostles, has long been known to exist due to quotes and references found in the writings of church fathers including Pseudo-Barnabas, Clement of Alexandria, Origen, the Apostolic Constitutions, Eusebius and Athanasius.

However, the exact contents of the Didache were unknown until 1873, when manuscripts of the Didache and other early Christian documents were discovered by Philotheos Bryennios, Orthodox metropolitan of Nicomedia, in a monastery at Constantinople. This Didache manuscript dates to 1056 AD, but comparison with earlier quotations of the work have demonstrated the accuracy of the surviving copy.

The Didache is a brief work, shorter than Jesus' Sermon on the Mount. It is unsophisticated in style and practical in intent. It begins with moral instructions, organized in terms of "Two Ways" (the Way of Life and the Way of Death). It goes on to give instructions concerning prayer, fasting, baptism and the Eucharist, as well as guidelines for dealing with itinerant preachers and recognizing false prophets. The Didache concludes with warnings to be vigilant in light of Christ's immanent second coming.



Source: http://www.religionfacts.com/christianity/texts/didache

What is the Didache?
The full title of the Didache (pronounced **Did-*ah*-kay**) is, 'The Teaching of the Lord, by the Twelve Apostles, to the Gentiles'. It includes instructions about Baptism, Eucharist, prayer and fasting, visitors, leadership and the events of the End.

When was it written?
The date is much disputed. Some scholars put it as early as AD 50, others as late as the third century. In reality it is unhelpful to talk about the Didache having *a* date - it seems to have been through a number of stages of development.

Is it important?
The Didache is potentially very important because it provides information about early Christianity that isn't provided anywhere else. It's true value can't be realised, however, until we have a firmer idea about who wrote it, to whom, for what purpose and when.

Why didn't it get into the New Testament?
The Didache was included in some versions of the early Christian canon - but it didn't make the cut in the end. It isn't possible to know the reasons for this exactly, but a few guesses can be made. First, the Didache is a practical document - so its instructions became quickly out of date. Second, it is a very Jewish text - which might have reduced its appeal by the time the canon came to be fixed in the fourth century. Third, most of the useful material is available in more accessible form in Matthew's Gospel.

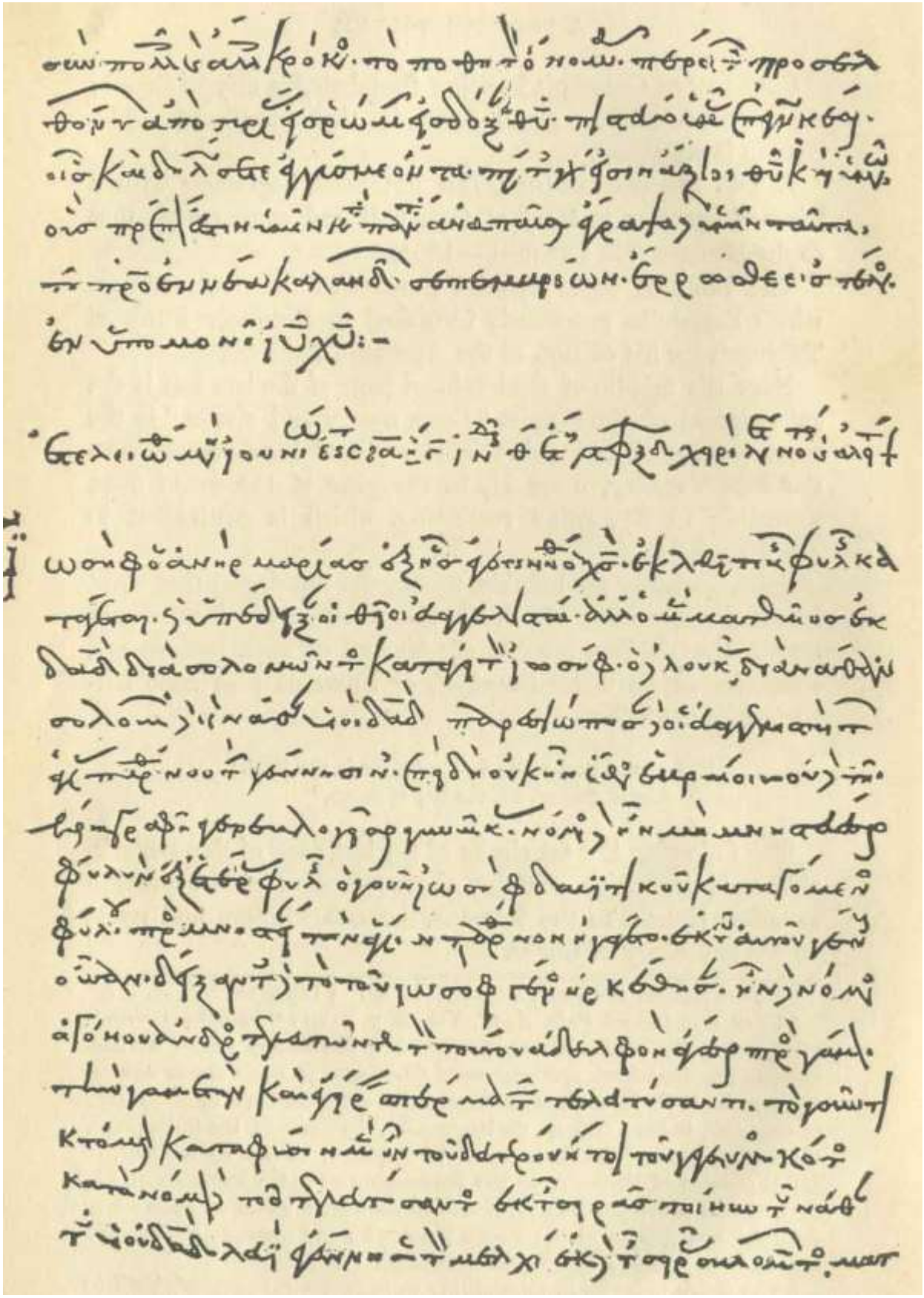
Source: http://www.alangarrow.com/didache-basics.html
http://www.alangarrow.com/didache.html
Note: Anglican theologian has somewhat controversial views re: Matthew was dependent on the Didache, etc. e.g., see also Matthew Conflator Hypothesis and a new view of 'Q'
http://www.alangarrow.com/synoptic-problem.html

How to Pronounce
https://www.youtube.com/watch?v=sfvRx67z2U0 [Video]

The first pronunciation given is from Websters.
The others were given by priests. Bold = accented.

Didache = **did** - a - key' (a = schwa as in ma)
Didache = **did** - a - kay
Didache = did - **ae** - key (ae as in bat)

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Last page of the **Didache**

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Additional Didache References:

http://www.ntcanon.org/Didache.shtml

http://www.earlychristianwritings.com/didache.html (also source of the above image)

http://en.wikipedia.org/wiki/Didache

http://earlychurch.org.uk/article_didache.html

http://www.reformation21.org/miscellaneous/window-on-the-past-the-didache-editorial-director-reformation21.php

http://www.ccel.org/ccel/richardson/fathers.viii.i.i.html

https://christianhistoryinstitute.org/study/module/didache/

Diatessaron

Diatessaron, the four New Testament Gospels compiled as a single narrative by Tatian about ad 150. It was the standard Gospel text in the Syrian Middle East until about ad 400, when it was replaced by the four separated Gospels. Quotations from the *Diatessaron* appear in ancient Syriac literature, but no ancient Syriac manuscript now exists. A 3rd-century Greek papyrus fragment was discovered in 1933 at Doura-Europus, northwest of Baghdad, Iraq. Whether the original writing was done in Greek or Syriac is unknown. There are also manuscripts in Arabian and Persian and translations into European languages made during the Middle Ages.

Tatian's Christology and Its Influence on the Composition of the Diatessaron:
http://www.tyndale.cam.ac.uk/Tyndale/staff/Head/Tatian.htm (background information)

Diatessaron (online)
http://www.earlychristianwritings.com/text/diatessaron.html

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Interesting Facts About Isaiah

MEANING: Isaiah means Yahweh is salvation.
AUTHOR: Isaiah
TIME WRITTEN: Isaiah s long ministry ranged from 740 B.C. to 680 B.C. (40 to 60 years).
POSITION IN THE BIBLE:



23rd Book in the Bible
23rd Book in the Old Testament
1st of 17 books of Prophecy (Isaiah - Malachi)
1st of 5 major prophets (Isaiah-Daniel)
43 Books to follow it.

CHAPTERS: 66
VERSES: 1,292
WORDS: 37,044

ISAIAH

OBSERVATIONS ABOUT ISAIAH:

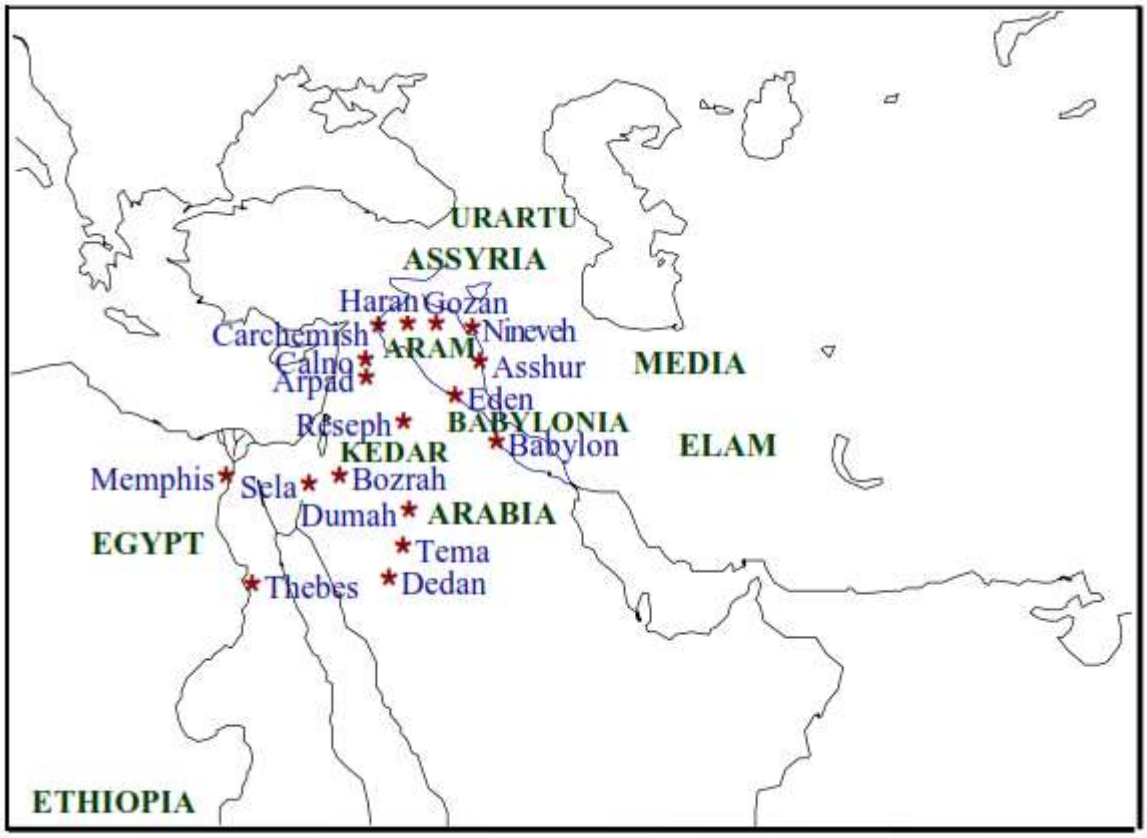
- Isaiah is like a miniature Bible:
  - The first 39 chapters, like the 39 books of the Old Testament, are filled with judgment upon immoral and idolatrous men.
  - The final 27 chapters, like the 27 books of the New Testament, declare a message of hope.
- Isaiah has been called:
  - The Messianic Prophet
  - The Paul of the Old Testament
  - The Shakespeare of the prophets
- The Book of Isaiah has been called The gospel according to Isaiah.
- Talmudic tradition says Isaiah s persecutors sawed him in two during the reign of Manasseh. Hebrews 11:37
- Isaiah s long tenure ranged from 740-680 B.C.
- Kings during Isaiah s ministry.
  - Uzziah (790-739 B.C.)
  - Jotham (739-731 B.C.)
  - Ahaz (731-715 B.C.)
  - Hezekiah (715-686 B.C.)
- Isaiah spent most of his time in Jerusalem.
- Isaiah was a contemporary with:
  - Hosea
  - Micah
- Isaiah was a prophet to the Southern Kingdom of Judah.
- Isaiah ministered in Judah at the same time the Assyrians conquered the Northern Kingdom of Israel.
- 96 years before Babylon became a world power, Isaiah prophesied that they would be involved in judgment of Judah.
- The word salvation appears some 26 times in Isaiah, but only 7 times in all the other prophet combined.
- Isaiah presents a series of oracles against:
  - Babylon
  - Assyria
  - Philistia
  - Moab
  - Damascus (Syria)
  - Ethiopia
  - Egypt
  - Babylon (again)
  - Edom
  - Arabia
  - Jerusalem (Judah)
  - Tyre



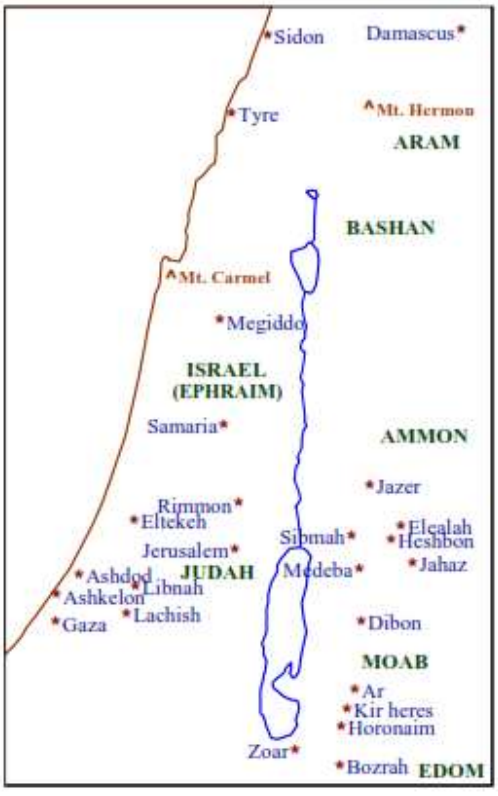
"Come now, and let us reason together," Says the LORD, "Though your sins are like scarlet, They shall be as white as snow; Though they are red like crimson, They shall be as wool. Isaiah 1:8

[Source: BibleCharts.org]

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THE ANCIENT NEAR EAST IN ISAIAH'S TIMES



CANAAN IN ISAIAH'S TIMES



JUDAH AND ISRAEL IN ISAIAH'S TIMES

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IMPORTANT DATES FOR ISAIAH	
Years	**Events**
745	Tiglath-pileser III of Assyria begins his reign
740	Uzziah of Judah dies; Isaiah begins his ministry
735	Ahaz of Judah begins his co-regency with Jotham; Pekah of Israel and Rezin of Aram ally against Assyria
733-32	Tiglath-pileser invades Aram and Israel
732	Damascus falls; Pekah and Rezin die; Jotham dies
727	Tiglath-pileser dies
722	Samaria falls; Shalmaneser V of Assyria dies and Sargon II begins to reign
715	Ahaz dies and Hezekiah begins his reign
711	Sargon attacks Ashdod and returns to Assyria
710	Sargon attacks Babylon
705	Sargon dies
701	Sennacherib of Assyria defeats Egypt at Eltekah and departs from Jerusalem; Merodach-baladan of Babylon sends messengers to visit Hezekiah
697	Manasseh of Judah begins his co-regency
690	Tirhakah of Egypt begins his reign
689	Sennacherib of Assyria defeats Babylon
686	Hezekiah dies
681	Sennacherib of Assyria dies and Esarhaddon begins to reign
671	Esarhaddon imports foreigners into Israel and defeats Egypt
612	Nineveh falls to Babylon
609	Nabopolassar of Babylon defeats Assyria and Assyria falls
605	Nebuchadnezzar of Babylon defeats Egypt at Carchemish; first deportation of Judahites to Babylon
597	Second deportation of Judahites to Babylon
586	Jerusalem falls to Nebuchadnezzar
559	Cyrus II of Persia begins to reign
539	Cyrus overthrows Babylon
538	Cyrus issues his decree allowing Jews to return to Palestine

[Source: Dr. Constable Expository Notes – Isaiah]
http://www.soniclight.com/constable/notes.htm

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SIMILARITIES BETWEEN ISAIAH AND THE WHOLE BIBLE[28]	
Isaiah	**The Bible**
66 chapters	66 books
Two sections: chapters 1—39 and 40—66	Two Testaments: 39 OT books and 27 NT books
Emphasis in chapters 1—39 on God's righteousness, holiness, and justice	Emphasis in the 39 OT books on God's righteousness, holiness, and justice
Emphasis in chapters 40—66 on God's glory, compassion, and grace	Emphasis in the 27 NT books on God's glory, compassion, and grace
Chapters 1—39 emphasize Israel's need for restoration.	The OT emphasizes humanity's need for salvation.
Chapters 40—66 predict God's future provision of salvation in the Servant.	The NT describes God's provision of salvation in the Messiah.
Isaiah begins with a description of Israel's rebellion and ends with predictions of restoration.	The Bible begins with a description of humanity's rebellion and ends with a depiction of salvation in Jesus Christ.
Message: A holy God will gain glory by judging sin and restoring His people.	Message: A holy God will gain glory by judging sin and saving those who call on the name of His Son Jesus.

[Source: Dr. Constable Expository Notes – Isaiah]
http://www.soniclight.com/constable/notes.htm

Isaiah 1—39	Isaiah 40—66
The focus is on Assyria.	The focus is on Babylon.
The primary theme is judgment.	The primary theme is deliverance.
Historical details are present.	Historical details are absent.
Messiah is the "shoot from Jesse."	Messiah is the "Servant of the Lord."
The life of Isaiah is prominent.	The life of Isaiah is absent.[420]

[Source: Dr. Constable Expository Notes – Isaiah]
http://www.soniclight.com/constable/notes.htm

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Isaiah, the mini-Bible

Isaiah began his ministry in 741 B.C. (the year that King Uzziah died) and his ministry lasted for 40 years through the siege of Jerusalem by the Assyrian army in 701 B.C. However, the Assyrian army did not take the city; Jerusalem was delivered. An angel of the Lord struck down the Assyrian army at the gates of Jerusalem without a single arrow being fired. It was Isaiah's preaching that saved the city from destruction.

Isaiah vs Bible
Isaiah's name means "Salvation of God" -- Jesus name means "Salvation"
66 chapters – 66 Books in Bible.

39 chapters (known as the "Book of Judgment") in the first part of Isaiah, like the 39 books of the OT, are filled with judgment upon immoral idolatrous men.
Judah has sinned, the surrounding nations have sinned; the whole earth has sinned. Judgment must come for God cannot allow such blatant sin to go unpunished forever.
Characterized by "condemnation" = Law.

27 chapters (known as the "book of Comfort") at the end of Isaiah, like the 27 books of the NT, declare a message of hope.
The messiah is coming as Savior and a Sovereign to bear a cross and to wear a crown.
Characterized by "consolation" = Grace.

The 27 chapters divide into three groups of 9 (3 groups of 3x3), each group of 9 is separated by the phrase "There is no rest *[or peace]* for the wicked".
The central chapter (53) foretells of Christ crucified.

Text of 40th chapter corresponds to text of 40th book of the Bible (Matthew):
Isa 40:3 vs Matt (40th book) Chp 3 -- "Voice … crying in the wilderness"
Isa 40 v 9 – first occurrence of Hebrew word, "MAVESERET" = 'Bringer of Good Tidings", which the LXX translates as EVANGELIZEMONOS = "Preach the Gospel".

Last Chapter (chapter 66) uses the words "New Heavens and New Earth"; same words found in Revelation (66th book of Bible).

770 Years
Isaiah wrote his eponymous book 770 years before the New Testament Gospel was preached.
Northern Kingdom (Kingdom of Israel) lasted 770 before destroyed by Assyrians.
Southern Kingdom (Kingdom of Judah) was spared as Hezekiah repented, were forgiven, and given a second chance for another 770 years until 70 AD.

40 Years
Isaiah preached his Gospel 40 years prior to siege of Jerusalem (from 741 BC until 701 BC).
Jesus' disciples preached Gospel for 40 years (prior to the siege of Jerusalem in 70 AD (from 30 AD until 70 AD).

"I AM"
There are seven distinct "I AM" sayings in John. **(For list, see Chapter LXXVIII, Extra Note 1)**
There are seven "I AM" sayings in Isaiah 43.

NOTE: Dates based on the Exodus date of 1491 BC.

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Instances in the Bible where God made major changes and transformations after the period of 40

It rained for 40 days and 40 nights when God wanted to cleanse the world and start over.
(Gen 7:12 KJV) And the rain was upon the earth forty days and forty nights.

Noah waited another 40 days after it rained before he opened a window in the Ark.
(Gen 8:6 KJV) And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made:

Embalming required 40 days (although this was an Egyptian custom, the Egyptians recognized the period of 40 for the preparation of going into a new life, what they called the afterlife)
(Gen 50:3 KJV) And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians mourned for him threescore and ten days.

Moses was on the mountain with God for 40 days (TWICE)
(Exo 24:18 KJV) And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights.
(Exo 34:28-29 KJV) And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.
*(Deu 10:10 NIV) Now I had stayed on the mountain forty days and nights, **as I did the first time**, and the LORD listened to me at this time also. It was not his will to destroy you.*

Moses' face shone after the 40 days on the mountain.
(Exo 34:29 KJV) And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him.

It took the spies 40 days to search out the promised land and bring back fruit
(Num 13:25 KJV) And they returned from searching of the land after forty days.

The Israelites spent 40 years in the wilderness, one year for each day they explored the Promised Land.
(Exo 16:35 KJV) And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan.
(Num 14:33-34 NIV) Your children will be shepherds here for forty years, suffering for your unfaithfulness, until the last of your bodies lies in the desert. {34} For forty years--one year for each of the forty days you explored the land-you will suffer for your sins and know what it is like to have me against you.

Goliath came for forty days before being killed by David
(1 Sam 17:16 NLT) For forty days, twice a day, morning and evening, the Philistine giant strutted in front of the Israelite army.

Elijah strengthened by one angelic meal went forty days to Mount Horeb where the Lord passed by and he heard the voice of God
(1 Ki 19:8 KJV) And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.

Jonah warned the City of Nineveh they had 40 days until God would overthrow the city. The people repented in those 40 days and God spared the city.
(Jonah 3:4 and 10 KJV) And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

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And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not.

Jesus fasted for 40 days in the wilderness

(Mat 3:17 KJV) And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.
(Mat 4:1-2 KJV) Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. {2} And when he had fasted forty days and forty nights, he was afterward an hungered.

Jesus was seen in the earth 40 days after His crucifixion

(Acts 1:3 NIV) After his suffering, he showed himself to these men and gave many convincing proofs that he was alive. He appeared to them over a period of forty days and spoke about the kingdom of God.

[Source: http://www.40day.com/40_in_the_bible.html]

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Comparison of Differences in the Four Gospels (charts)

Differences between John and the Synoptic Gospels:
http://www.religioustolerance.org/chr_john.htm
https://thechurchoftruth.wordpress.com/gospels-refute-one-another/ [alternate source]

Chronological Contradictions:
http://www.xenos.org/essays/problem-apparent-chronological-contradictions-synoptics

Synoptics Compared to John's Gospel:
http://www.yuriyandinna.com/how-to-obtain-eternal-life-synoptics-vs-john/

The Four Gospels: Some Comparative Overview Charts
http://catholic-resources.org/Bible/Four_Gospel_Chart.htm (PDF is available)

NET Bible - Synopsis of the Four Gospels
http://bible.org/sites/bible.org/files/ntsynopsis_download_ebook.pdf [PDF]

Conflicts between the Gospel of John and the remaining three (Synoptic) gospels
http://www.religioustolerance.org/chr_john.htm

The Synoptic Problem, by Daniel B. Wallace:
http://bible.org/article/synoptic-problem

Matthew	**Mark**
Date: A.D. 50 Emphasizes His Messiahship Christ Portrayed as King Christ as the Son of David Audience: Jews	Date: A.D. 57 Emphasizes His Miracles Christ Portrayed as Servant Christ as the Son of God/Man Audience: Romans
Luke	**John**
Date: A.D. 60 Emphasizes His Parables Christ Portrayed as Perfect Man Christ as the Son of Man Audience: Greeks	Date: A.D. 85 Emphasizes His Deity Christ Portrayed as God Christ as the Son of God Audience: The World

[Source: http://emmanuel-baptist-church.com/charts-on-the-new-testament]

Christianity Comparison Charts (Denominations and other Religions):
http://www.religionfacts.com/christianity/charts

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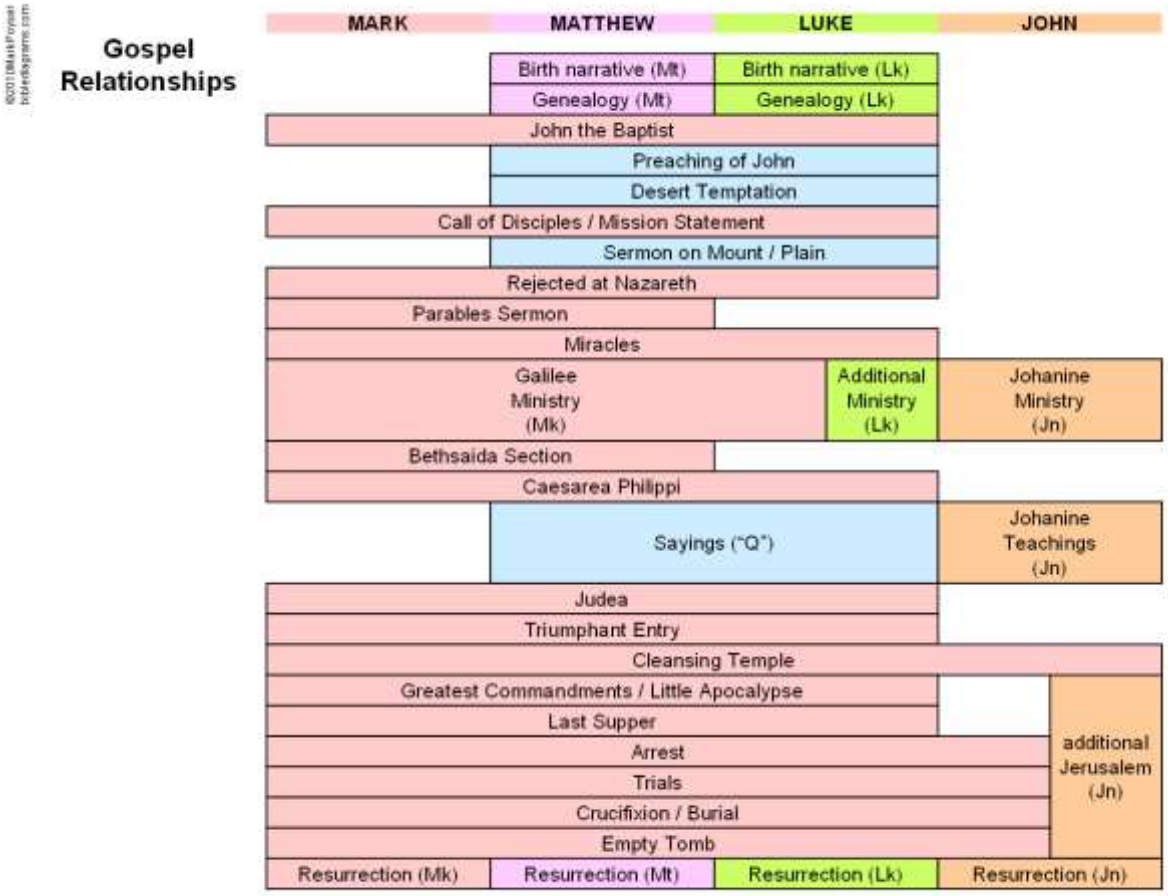
Synoptic Gospels Sequences Compared



[Source: http://www.bblediagrams.com] (Additional OT and NT charts and diagrams)

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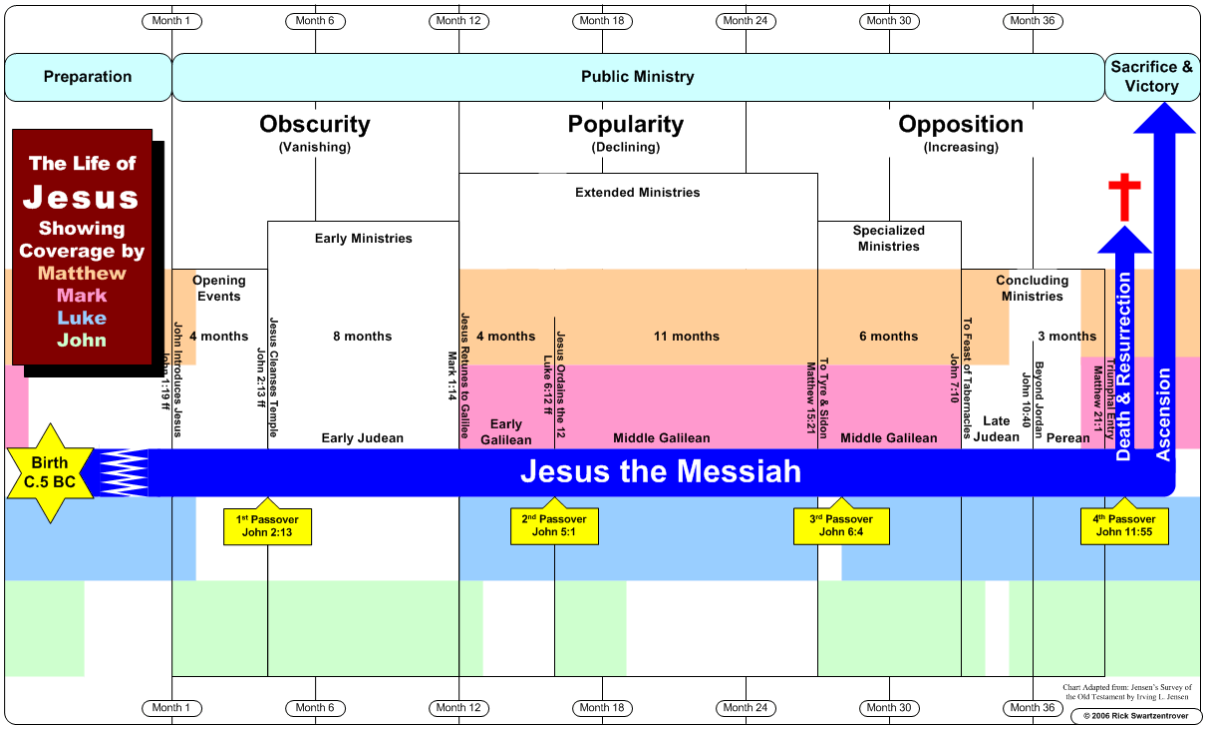
Gospel Relationships



[Source: http://www.bblediagrams.com] (Additional OT and NT charts and diagrams)

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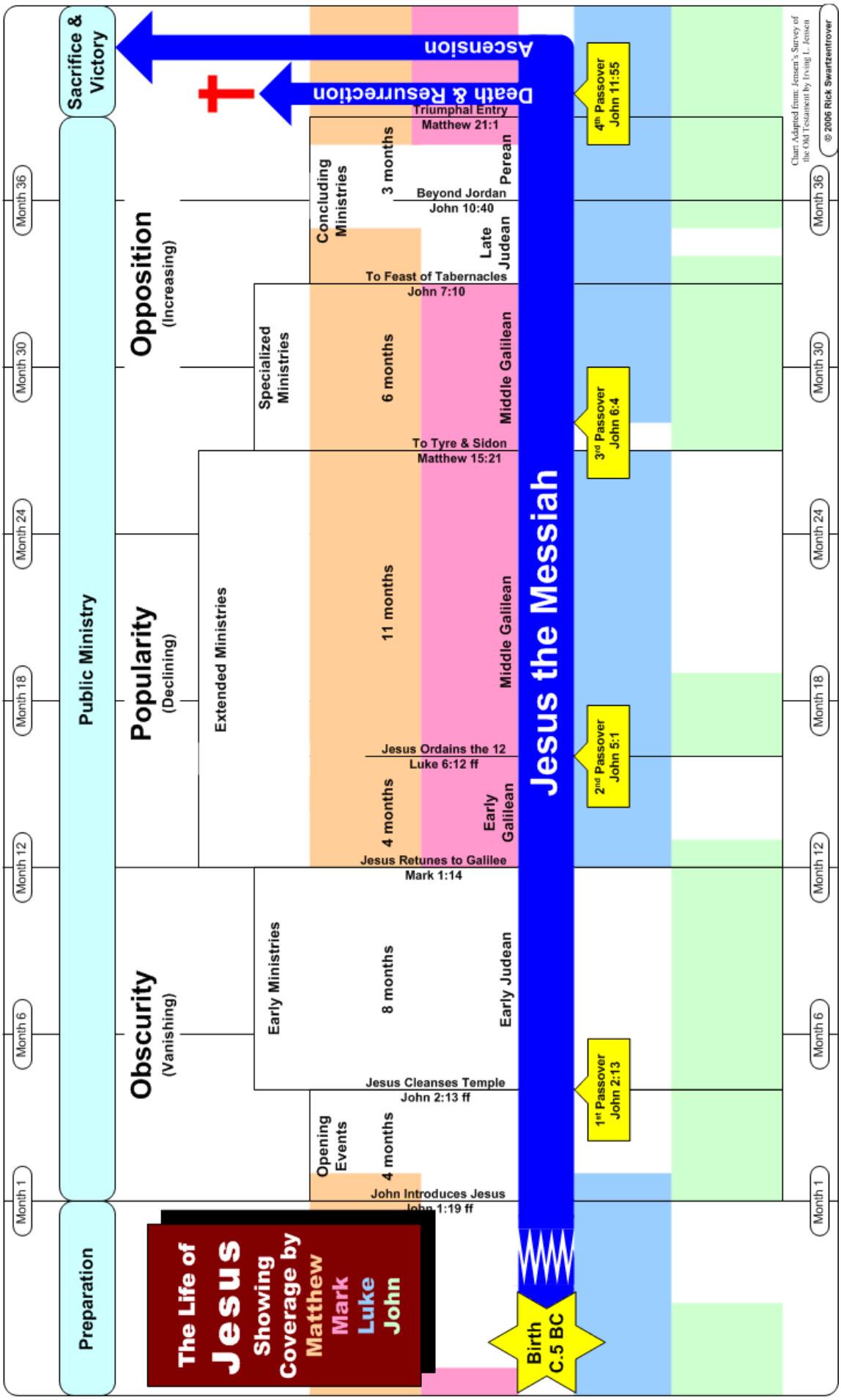
Timelines of the Life of Jesus showing Coverage by All 4 Gospels



[Source: http://www.swartzentrover.com/cotor/Bible/Timelines/TLOJ_All.htm]

See larger view on next page…

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The Four Gospels, Some Comparative Overview Charts

Literary, Stylistic and Thematic Comparisons:

GOSPEL according to...	**MARK**	**MATTHEW**	**LUKE**	**JOHN**
No. of chapters (verses/words)	**16** (678 / 11304)	**28** (1071 / 18345)	**24** (1151 / 19482)	**21** (879 / 15635)
Style of Greek	grammatically poor	Semitic influenced	good, elegant, literary	simple, but highly symbolic
Geographical Focus	Galilean towns; some Gentile territory	Galilee, esp. mountains; Jewish areas	one long journey to goal: Jerusalem	multiple visits back & forth to Jerusalem
Literary Features	quick action ("immediately; and then") loosely connected episodes	five major discourses; well-organized sections of collected pericopes	stories often in pairs (esp. male/female characters); many more parables	"Amen, Amen, I say to you..."; irony; paradox; double-meanings
Literary Introduction	"Beginning of Good News" (1:1)	"Book of Genealogy" (1:1)	"Orderly Account" (1:1-4)	Cosmic Hymn (1:1-18)
Gospel Beginning	John the Baptist's preaching; Jesus' ministry begins (1:2-15)	Jesus as Emmanuel (1:2–2:23); "King of Jews" vs. King Herod	Elizabeth & Mary; parallel birth stories John Baptist & Jesus (1:5–2:52)	John Bapt. points to "Lamb of God"; first disciples come to Jesus (1:19-51)
Inaugural Event	Exorcism in Synagogue of Capernaum (1:21-28)	Sermon on the Mount: Fulfillment of Law (ch. 5–7)	Jubilee reading from Isa 61: Rejection at Nazareth (4:14-30)	Wedding Feast at Cana: first of Jesus' "signs" (2:1-11)
Jesus' Major Opponents	1- Pharisees & Herodians; 2- chief priests, scribes & elders	"scribes & Pharisees"; "hypocrites & blind guides"	unjust authorities (civil & religious); rich & corrupt people	"Jews" (esp. leaders in Jerusalem); Pharisees; High Priest Caiaphas
Jesus' Last Words on the Cross	"My God, my God, why have you forsaken me?" (15:34)	(27:46 – same as in Mark)	"Father, forgive them..." (22:34); "You'll be with me in Paradise" (23:43); "Into your hands I commit my Spirit" (23:46)	"Behold your son; behold you mother" (19:26-27); "I am thirsty" (19:28); "It is finished" (19:30)
Focus of Passion	Ch. 14–15: Jesus' death as tragedy	Ch. 26–27: plots & treachery vs. Jesus	Ch. 22–23: Jesus' innocence	Ch. 18–19: Jesus' exaltation
Last Major Event	Empty Tomb, outside of Jerusalem (16:1-8)	Great Commission, on Mountain in Galilee (28:16-20)	Ascension, from Bethany just East of Jerusalem (24:50-53)	1: disciples & Thomas (20:19-29) 2: [Peter & Beloved Disciple (21:1-23)]
Final Literary Ending	women leave tomb in fear & silence (16:8) [16:9-20 added only later]	Jesus tells disciples, "I am with you always" (28:20)	disciples return to Jerusalem temple with joy praising God (24:53)	1: many more signs (20:30f) 2: [many other books 21:24f]
Christology I: Main Titles for Jesus	Christ/Messiah & Son of God; Suffering Son of Man; Eschatological Judge	Son of David & Son of Abraham; Great Teacher; New Lawgiver (like Moses)	Great Prophet; Lord (of all nations); Savior (esp. of the poor)	Divine Logos/Word made Flesh; Passover Lamb; Son, sent from Father; "I Am..."; "Equal to God"
Christology II: Jesus' Major Actions	miracles; overcoming evil powers; arguing with religious authorities	teaching his disciples; decrying religious hypocrisy	healing sick & impaired people; forgiving sinners & debtors	speaking God's words; doing God's works; revealing God and himself
Discipleship	persevere in faith despite suffering; follow Jesus "on the way" to the cross; be ready for his return	be righteous; forgive always; live the Golden Rule; fulfill God's laws, esp. law of charitable deeds	leave everything to follow Jesus; share with poor; accept everyone, esp. outcasts, women, enemies	see, believe, know, remain in Jesus & God, despite hostility; love one another; be in unity; serve humbly
Pneumatology	Holy Spirit at Baptism; unclean spirits	H.S. at Jesus' birth, baptism, speech	Infancy narrative; prophetic anointing	Spirit of Truth; Paraclete/Advocate
Eschatological Expectations	imminent & sudden, but no one knows when; so "Keep awake!" (13:1-37)	false prophets will arise; many will fall away; Gospel must first be preached to all (24:10-14)	after Jerusalem is destroyed and Gentiles' time is fulfilled; not so soon; pray! (21:20-24, 28, 36)	realized eschatology; all who hear & believe have eternal life already now, and are not judged (5:21-25)
Basis for Final Judgment	whether you persevere in faith despite persecutions (13:13)	what you do for "the least" people; Sheep & Goats parable (25:31-46)	how you use wealth / possessions; parables of Rich & Poor (16:1-31)	whether or not you believe in Jesus (3:16-18; 5:19-24; 12:44-50)
Other Major Themes	Messianic secret; main disciples don't understand, but minor characters do believe	fulfillment of Scripture; divisions within the community; final separation of good vs. bad	fulfillment of God's plan; eschatological reversal; tax collectors & sinners favored	"eternal life" = "life in his name" = "becoming children of God"; Xn unity; mutual indwelling of God/Jesus/us
***Symbol** – Feast – Lectionary*	**Lion** – April 25 – Year B	**Angel/Human** – Sept. 21 – Year A	**Ox** – Oct. 18 – Year C	**Eagle** – Dec. 27 – esp. Lent & Easter

For enlarged version in landscapte orientation, see following page.

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Eschatological Expectations	imminent & sudden, but no one knows when; so "Keep awake!" (13:1-37)	false prophets will arise; many will fall away; Gospel must first be preached to all (24:10-14)	after Jerusalem is destroyed and Gentiles' time is fulfilled; not so soon; pray! (21:20-24, 28, 36)	realized eschatology; all who hear & believe have eternal life already now, and are not judged (5:21-25)
Basis for Final Judgment	whether you persevere in faith despite persecutions (13:13)	what you do for "the least" people; Sheep & Goats parable (25:31-46)	how you use wealth / possessions; parables of Rich & Poor (16:1-31)	whether or not you believe in Jesus (3:16-18; 5:19-24; 12:44-50)
Other Major Themes	Messianic secret; main disciples don't understand, but minor characters do believe	fulfillment of Scripture; divisions within the community; final separation of good vs. bad	fulfillment of God's plan; eschatological reversal; tax collectors & sinners favored	"eternal life" = "life in his name" = "becoming children of God"; Xn unity; mutual indwelling of God/Jesus/us
Symbol *– Feast – Lectionary*	**Lion** – April 25 – Year B	**Angel/Human** – Sept. 21 – Year A	**Ox** – Oct. 18 – Year C	**Eagle** – Dec. 27 – esp. Lent & Easter

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Historical Background Issues:

GOSPEL acc. to...	MARK	MATTHEW	LUKE	JOHN
WHO: traditionally attributed author?	"John Mark of Jerusalem" (Acts 12:12; 15:37; Col 4:10; Phlm 1:24; 1Pet 5:13)	tax collector & apostle (Mark 3:18; Matt 9:9; 10:3; Luke 6:15; Acts 1:13)	physician & companion of Paul (Col 4:14; 2Tim 4:11; Phlm 1:24)	John, son of Zebedee; one of 12 apostles (Mark 1:19; 3:17; cf. John 21:2)
WHO: implied author?	bilingual (Aramaic & Greek) second generation Christian; "young man" of 14:51-52?	bilingual (Aramaic & Greek) early Jewish Christian; trained "scribe" of 13:52?	Gentile Christian convert; educated Greek "historian"; client of Theophilus (1:1-4)?	the "beloved disciple" & his Jewish-Christian followers (John 19:35; 21:20-25)
TO WHOM: implied audience?	mostly Gentile Christians, fairly new in their faith, and facing persecutions	better educated Jews who already believe in Jesus, but argue over the Law	wealthier Gentile Christians in urban settings, in danger of becoming complacent	very mixed: originally Jews; later also Samaritans, Gentiles, etc.
WHERE: written from and/or to?	probably Rome; possibly Decapolis, Syria, Alexandria	possibly Galilee; probably in or near Antioch in Syria	probably Greece; possibly Syria (Pauline missions)	traditionally Ephesus; maybe originally Galilee or Syria
WHEN: approximate date?	very late 60's or early 70's (first written "Gospel")	late 70's or 80's (core text by Matthew?)	mid to late 80's (with "many" earlier sources)	main edition 90's (early edition 50's ?)
WHAT: subtype of "Gospel" genre?	narrated "good news" (1:1) about Jesus and his actions	a book of "heritage" (1:1) & much "teaching" (28:20)	an "orderly account" to attain "secure knowledge" (1:1-4)	"testimony" and "signs" for believing (20:30f; 21:24f)
WHY: community circumstances & author's purpose?	to encourage a community undergoing difficult trials and persecutions	to teach a community that has internal divisions and external enemies	to challenge believers to put their faith into practice more fully	to strengthen the identity of a group ostracized by other Jews for their faith

Structural and Geographical Comparisons:

GOSPEL acc. to...	MARK	MATTHEW	LUKE	JOHN
Introduction:	**1:1**	**1:1 – 2:23**	**1:1 – 2:52**	**1:1-18** (prologue)
Literary Preface	1:1 ("good news")	xxx	1:1-4 ("orderly account")	1:1-18 ("Word of God")
Genealogy	xxx	1:1-17	[3:23-38]	xxx
Infancy Narrative	xxx	1:18 – 2:23	1:5 – 2:52	[1:14]
Preparatory Episodes:	**1:2-13**	**3:1 – 4:11**	**3:1 – 4:13**	**1:1-51**
John Baptist's Preaching	1:2-8	3:1-12	3:1-20	1:19-36
Baptism of Jesus	1:9-11	3:13-17	3:21-22	[1:31-33]
Temptation of Jesus	1:12-13	4:1-11	4:1-13	xxx
Jesus' Early Ministry, mostly to Jews in Galilee:	**1:14 – 8:21**	**4:12 – 16:12**	**4:14 – 9:17**	**[Ch. 2, 4, 6]**
Initial Preaching	1:14-15	4:12-17	4:14-30	xxx
Call of First Disciples	1:16-20	4:18-22	5:1-11	1:35-51
Outside of Galilee	5:1-20; 7:24 – 8:13	8:28-34; 15:21-28	8:26-39; xxx	xxx
On the Way to Jerusalem	**8:22 – 10:52**	**16:13 – 20:34**	**9:18 – 19:27**	[xxx]
Initial Stages	8:22 – 9:50	16:13 – 18:35	9:18-50	[7:1-9]
1st Passion Prediction	8:31-33	16:21-23	9:22	xxx
2nd Passion Prediction	9:30-32	17:22-23	9:43b-45	xxx
To Jerusalem Itself	10:1-52	19:1 – 20:34	**9:51 – 19:27**	[2:13; 5:1; 7:10]
3rd Passion Prediction	10:32-34	20:17-19	18:31-34	xxx
Ministry in Jerusalem	**11:1 – 13:37**	**21:1 – 25:46**	**19:28 – 21:38**	**[Ch. 3, 5, 7–12]**
Teachings & Disputes	11:1 – 12:44	21:1 – 23:39	19:1 – 21:4	most of this
Eschatological Discourse	13:1-37	24:1-36	21:5-36	xxx
Passion Week	**14:1 – 15:47**	**26:1 – 27:66**	**22:1 – 23:56**	**13:1 – 19:42**
Last Supper	14:17-31	26:20-35	22:14-38	13:1 – 17:26
Crucifixion	15:22-41	27:33-56	23:33-49	19:17-37
Resurrection Narrative	**16:1-8**	**28:1-20**	**24:1-53**	**20:1-31**
Empty Tomb Story	16:1-8	28:1-8	24:1-12	20:1-13
Appearance Stories	xxx	28:9-10, 16-20	24:13-53	20:14-31
Additions	[16:9-20 added later]			**21:1-25** [second ending]

[Source: http://catholic-resources.org/Bible/Four_Gospel_Chart.htm]

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Basic Outlines of the Four Gospels

Mark

Introduction: John the Baptist & Jesus (1:1-15, incl. the theme of Jesus' preaching 1:14-15)
Early Ministry: healing & preaching to Jews in Galilee (1:16 – 6:52)
Expanded Ministry: mostly outside of Galilee to non-Jews (6:53 – 8:21)
Central Section: Jesus and his disciples **"On the Way" to Jerusalem (8:22 – 10:52)**
(incl. *three passion predictions* [8:31; 9:31; 10:32-34] framed by two healings of blind men)
Final Ministry: in Jerusalem, incl. Apocalyptic Discourse (11:1 – 13:37)
Passion Narrative: Last Supper, Trials, Crucifixion (14:1 – 15:47)
Conclusion: Report about the Empty Tomb (16:1-8)
[Later endings added to Mark's Gospel: 16:9-20]

Material found *only in Mark*: 1:1 (*Introductory Verse*); 3:19b-21 (*Jesus' Family Comes for Him*); 4:26-29 (*Parable of Seed Growing of Itself*); 7:31-37 (*Deaf Man in Decapolis*); 8:22-26 (*Blind Man of Bethsaida*); 14:51-52 (*Young Man Runs Away after Jesus' Arrest*); [16:14-18 - *Commissioning of the Eleven*]

Matthew

Genealogy & Infancy Narrative: 1–2
Narrative: 3–4
First Discourse: **"Sermon on the Mount": 5–7**
Narrative: 8–9
Second Discourse: **"Missionary Instructions": 10**
Narrative: 11–12
Third Discourse: **"Parables Collection": 13**
Narrative: 14–17
Fourth Discourse: **"Community Instructions": 18**
Narrative: 19–22
Fifth Discourse: **"Sermon on Eschatology": 23–25**
Passion & Resurrection Narrative: 26–28

Material found *only in Matthew*: 1:1; 1:18–2:23; 5:17-20, 21-24, 27-29, 31, 33-38, 43; 6:1-8, 16-19; 7:6, 15-17, 28-29; 9:27-31, 35-38; 10:22-23; 11:1, 28-30; 13:24-30, 36-43, 44-52; 14:28-31; 16:17-19; 17:24-27; 18:15-21, 21-35; 19:10-12; 20:1-16; 21:28-32; nearly all of ch. 23; 25:1-13, 31-46; 27:3-10, 24-25, 52-53, 62-66; 28:11-15, 16-20
Material in other Gospels but significantly *different in Matthew*: 1:2-17; most of ch. 5–7 (esp. 5:3-12; 6:9-15; 7:15-20); most of ch. 10; 12:33-37; 16:13-23; much of ch. 18; 22:1-14; 25:14-30.

Luke

Literary Preface & Infancy Narrative: 1:1 – 2:52
Preparation for Ministry: 3:1 – 4:13
Galilean Ministry: 4:14 – 9:50
Journey to Jerusalem: 9:51 – 19:27
Jerusalem Ministry: 19:28 – 21:38
Passion Narrative: 22:1 – 23:56
Resurrection Appearances & Ascension: 24:1-53

Material found *only in Luke*: 1:1-4; 1:5–2:52; 3:10-14; 4:14-30; 5:1-11; 6:24-26; 7:11-17; 8:1-3; *much of 9:51—18:14*; 19:1-10; 19:39-44; 22:15-17, 31-32, 35-38; 23:2-16, 27-31, 34, 39-43, 46; 24:13-35, 36-49, 50-53
Material in other Gospels but significantly *different in Luke*: 3:1-2, 23-38; 6:20-26; 7:36-50; 9:18-22; 11:1-8; 14:16-24; 19:12-27; 21:34-38; 22:15-38; 24:1-12

John

Prologue: 1:1-18 (Logos Hymn: The Word in the Beginning with God; The Word becomes Flesh)
"The Book of Signs": 1:19 – 12:50 (Wedding at Cana, Dialogue with Nicodemus, Samaritan Woman at the Well, Healing at the Pool of Bethesda, Bread of Life Discourse, Man Born Blind, Raising of Lazarus, etc.)
"The Book of Glory": 13:1 – 20:31 (Washing the Disciples' Feet, Farewell Discourses, Jesus' Prayer, Passion Narrative, Crucifixion Scene, Resurrection Appearances, esp. to Mary Magdalene and Thomas)
Epilogue: 21:1-25 (Another Resurrection Appearance at the Sea of Tiberias/Galilee - *added later*)

[Source: http://catholic-resources.org/Bible/FourGospelOutlines.pdf] [PDF]

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The Synoptic Gospels

A careful comparison of the four Gospels reveals that Matthew, Mark and Luke are noticeably similar, while John is quite different. The first three Gospels agree extensively in language, in the material they include, and in the order in which events and sayings from the life of Christ are narrated. (Chronological order does not appear to have been rigidly followed in any of the Gospels, however.) Because of this agreement, these three books are called the Synoptic Gospels (syn, “together with”; *optic,* “seeing”; thus “seeing together”). For an example of agreement in content see Mt 9:2-8; Mk 2:3-12; Lk 5:18-26. An instance of verbatim agreement is found in Mt 10:22a; Mk 13:13a; Lk 12:17. A mathematical comparison shows that 91 percent of Mark's gospel is contained in Matthew, while 53 percent of Mark is found in Luke. Such agreement raises questions as to the origin of the Synoptic Gospels. Did the authors rely on a common source? Were they interdependent? Questions such as these constitute what is known as the Synoptic Problem. Several suggested solutions have been advanced:

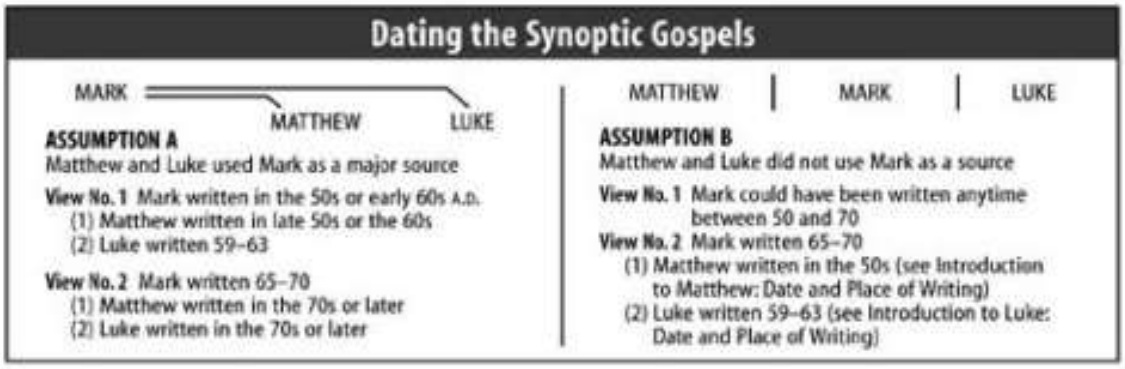
1. *The use of oral tradition.* Some have thought that oral tradition had become so stereotyped that it provided a common source from which all the Synoptic writers drew.
2. *The use of an early Gospel.* Some have postulated that the Synoptic authors all had access to an earlier Gospel, now lost.
3. *The use of written fragments.* Some have assumed that written fragments had been composed concerning various events from the life of Christ and that these were used by the Synoptic authors.
4. *Mutual dependence.* Some have suggested that the Synoptic writers drew from each other with the result that what they wrote was often very similar.
5. *The use of two major sources.* The most widely held view among Biblical scholars is that the Gospel of Mark and a hypothetical document, called *Quelle* (German for “source”) or *Q* , were used by Matthew and Luke as sources for most of the materials included in their Gospels (see diagram [two–source theory] below).

   Lost Sayings of Gospel “Q” (put here for informational purposes only – not a confirmation of the theory): http://www.earlychristianwritings.com/q.html
6. *The priority and use of Matthew.* Another view suggests that the other two Synoptics drew from Matthew as their main source (see diagram [Matthean priority] below).
7. *The priority and use of Luke.* A similar view suggests that the other two Synoptics drew from Luke as their main source.
8. *A combination of the above.* This theory assumes that the authors of the Synoptic Gospels made use of oral tradition, written fragments, mutual dependence on other Synoptic writers or on their Gospels, and the testimony of eyewitnesses.
9. *Complete independence.* Some hold that the Synoptic writers worked independently of each other. According to this view, the similar—sometimes even verbatim—choice and order of words and events are best explained by the infallible guidance of the Holy Spirit on the authors.

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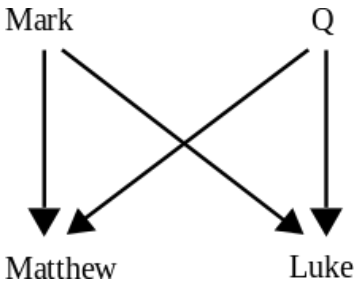
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[Source: ESV Study Bible note]

Source criticism

Source criticism is the search for the original sources which lie behind a given biblical text. It can be traced back to the 17th-century French priest Richard Simon, and its most influential product is Julius Wellhausen's Prolegomena zur Geschichte Israels (1878), whose "insight and clarity of expression have left their mark indelibly on modern biblical studies". An example of source criticism is the study of the Synoptic problem. Critics noticed that the three Synoptic Gospels, Matthew, Mark and Luke, were very similar, indeed, at times identical. The dominant theory to account for the duplication is called the two-source hypothesis. This suggests that Mark was the first gospel to be written, and that it was probably based on a combination of early oral and written material. Matthew and Luke were written at a later time, and relied primarily on two different sources: Mark and a written collection of Jesus's sayings, which has been given the name Q by scholars. This latter document has now been lost, but at least some of its material can be deduced indirectly, namely through the material that is common in Matthew and Luke but absent in Mark. In addition to Mark and Q, the writers of Matthew and Luke made some use of additional sources, which would account for the material that is unique to each of them.



Source criticism:
Diagram of the two-source hypothesis, an explanation for the relationship of the gospels of Matthew, Mark and Luke.

[Source: Wikipedia]

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Example:

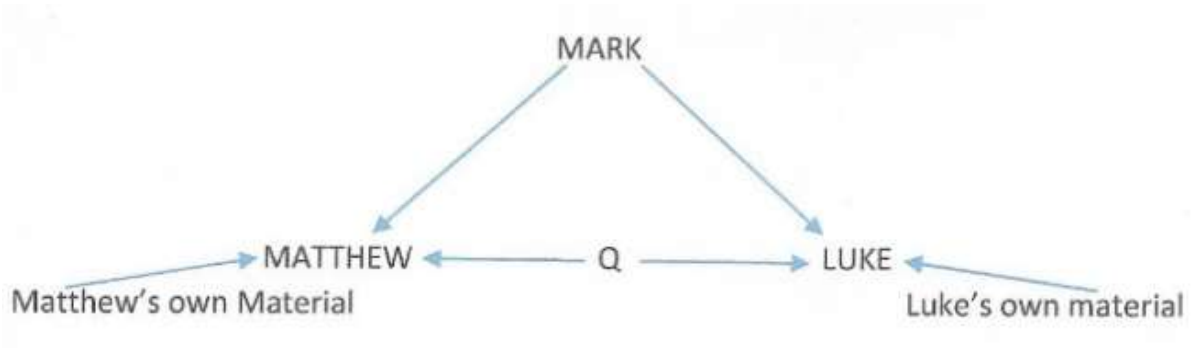
Catholic College Advanced Class Intro. Notes On the Synoptic Gospels (PCJ.edu): http://classes.pcj.edu/pluginfile.php/3459/course/overviewfiles/BI611DE%20The%20Synoptic%20Gospels%20and%20the%20Acts%20of%20the%20Apostles%20Overview.pdf (Course also includes survey of Acts)

…The Gospels of Mark, Matthew and Luke are called the Synoptic Gospels because of their similarities. The Gospel of John is not included in this description because his material does not appear to have been formulated by using Mark as his main source. The term synoptic is derived from a combination of the Greek words *συν* (syn = together) and *οψις* (opsis = seeing)[1] to indicate that the contents of these three Gospels can be viewed side by side.

The module lessons are presented following what most scholars perceive to be the written order. Since Mark is believed to be the first written Gospel, it will be covered first, followed by Matthew and then Luke. It will then be easier to see the Synoptic scenario as we proceed. We can recognize that Matthew and Luke must have had a copy of Mark, which they used as the source for their writings. As we look at Matthew's use of Mark we must also recognize that Matthew incorporated his own material into his Gospel, which he felt was necessary for the audience for whom he was writing. We can also assert that Luke did likewise for the nature and objective of his task. But something must be added to this equation: there are more than 200 similar verses that appear only in Matthew and Luke. This would indicate that there must be an additional source, which we will call Q, from the German word *Quelle*.

The two source view, in this diagram, illustrates the extensive use of Mark by Matthew and Luke. The additional source, Q, was a collection of sayings of Jesus[2].

See Diagram:



[1] (Heil & Verheyden, 2005)
[2] (Dugan, 1999)

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Required Texts

There are two texts listed for this course: the *Collegeville Bible Commentary of the New Testament,* published by the Liturgical Press; and *Gospel Parallels: A Synopsis of the First Three Gospels* by Burton H. Throckmorton Jr., published by Thomas Nelson Publishers. We will also be reading the Second Vatican Council's Dogmatic Constitution on Divine Revelation (*Dei Verbum*), an English translation of which may be accessed from the Vatican website:

http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651118_deiverbum_en.html

If you are able to locate a copy, the instructor will be using Austin Flannery's translation of this document (*Vatican Council II*, Northport: Costello, 1996), but the Vatican translation is fine too.

The chart below is a breakdown of the synoptically connected sections mentioned above…

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Section of Scripture	Mark	Matthew	Luke	Synoptic Description
Beginning Narrative	Mark Chapter 1:1-6	Matthew Chapter 1[a]	Luke Chapter 1:1-4	Mark states that Jesus is the "Son of God", Matthew says that Jesus is the "Christ" Luke says that Jesus is the "Word"
Infancy Narrative	None	Chapter 1 & 2	Chapter 1 & 2	Mark lacks an infancy narrative, beginning instead with John the Baptist's preparation of the people for the one who is to come. Matthew, after the genealogy, gives us the birth of Jesus, the visit of the wise men and the flight to Egypt. Luke, develops a vivid story including three beautiful scripture passages which we recite in the Hours. Notice the writing of the gospels allowed each of the followers to increase and develop the story more thoroughly.
Galilean Ministry	Chapter 1:15-8:21	Chapter 4:12-16:12	Chapter 4:1-9:17	The Galilean Ministry of Jesus is covered quite well by all three gospels in the mentioned sections. With Mark as the main source, we will begin to see the incorporation of "Q" into Matthew and Luke and their own personal material scattered throughout this section.
Journey Narrative	Chapter 8:22-10:52	Chapter 16:13-20:34	Chapter 9:18-19:26	Mark frames Jesus' journey to Jerusalem with two stories of Jesus healing blind men. These stories symbolically highlight his efforts to cure his disciples' spiritual blindness throughout the journey. Matthew expands Mark's journey narrative with additional teaching concerning discipleship. Luke concentrates Jesus' parables in the journey narrative.
Jerusalem Narrative	Chapter 11:1-13:37	Chapter 21:1 25:46	Chapter 19:28 – 22:28	This section of the synoptic gospels is probably the most unified. Many of the passages are word for word, giving reassurance to Mark's account, which is verified by Matthew and Luke.
Passion Narrative	Chapter 14-15:25	Chapter 26:21-26:29	Chapter 22:39 – 23:25	This section also contributes to the synoptic correlation among the three; however, you will notice that Luke adds 27 of his own verses.
Crucifixion Narrative	Chapter 15:26 – 16:8	Chapter 26:30 – 28:10	Chapter 23:26-49 -24:12	From here to the passage describing the empty tomb, the similarities continue in Mark, Matthew and Luke.
Appearance Narrative	None	Chapter 28:11-20	Chapter 24:13-53	Mark Scripture scholars have indicated that a longer ending has been added to Mark. Mk 16:9-20. In this account Mary Magdalene alone sees Jesus. Mark's original ending lacks an appearance, concluding instead with a proclamation of Christ's resurrection and the promise that he will be seen in Galilee. Matthew's account begins with Mary Magdalene and the others seeing two men in dazzling apparel that tell them Jesus has risen. Mathew's account also mentions the guards retelling all that had happened next. Finally, Jesus appears to the disciples, before commissioning them. Luke's recounts the same appearance as Matthew does almost word for word. This is followed by Emmaus. After this story, Jesus appears to the disciples. Then he leads the out for the ascension. However, the real ending for Luke is the Acts of the Apostles. One final note: It seems likely that Matthew and Luke used "Q:" as their source since evidence of Mark's ending was added some time later.

Bibliography:
Campbell, D. The Synoptic Gospels: A Commentary. The Seabury Press, 1969.
Dugan, D. L. A History of the Synoptic Problem. Doubleday, 1999.
Heil , C., & Verheyden, J. The Sayings of Q: Collected Essays. Bibliotheca Ephemeridum theologicarum Lovaniensium, Vol. 18 9, pp. 163-164, 2005.

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Accuracy / Reliability of the New Testament Bible

Accuracy of the New Testament Bible

Authors/Works	Recorded	Dates of Mss.	Time Span	Copies Survived
Caesar	100–44 B.C.	A.D. 900	1,000 YRS	10
Livy	59 B.C.–A.D. 17	A.D. 300	400 YRS	27
Plato	427–347 B.C.	A.D. 900	1,200 YRS	7
Tacitus (*Annals*)	A.D. 56–120	A.D. 800	900 YRS	3
Pliny the Younger (*History*)	A.D. 61–113	A.D. 850	750 YRS	7
Thucydides (*History*)	460–400 B.C.	A.D. 100	600 YRS	20
Suetonious (*De Vita Caesarum*)	A.D. 69–140	A.D. 800	900 YRS	200+
Herodotus (*History*)	484–425 B.C.	A.D. 100	600 YRS	75
Sophocles	496–406 B.C.	A.D. 1000	1,400 YRS	193
Catullus	54 B.C.	A.D. 1550	1,600 YRS	3
Euripides	480–406 B.C.	A.D. 1100	1,500 YRS	9
Demosthenes	383–322 B.C.	A.D. 1100	1,300 YRS	200
Aristotle	384–322 B.C.	A.D. 1100	1,400 YRS	40
Aristophanes	450–385 B.C.	A.D. 900	1,200 YRS	10
Homer	900 B.C.	400 B.C.	500 YRS	643
New Testament	A.D. 35–100	A.D. 100–150	5–30 YRS	5,700

**New Testament copies include (1) fragments, (2) some incomplete copies of the NT, (3) the complete NT, which are all in Greek. Another 10,000+ manuscripts exist in Latin plus more than one million quotations from the church fathers.*

Manuscript Evidence for Ancient Writings

Author	Written	Earliest Fragment/copy	Time Span in Years	Number of Manuscripts
Caesar	100 to 44 B.C.	A.D. 900	1,000	10
Plato	427 to 347 B.C.	A.D. 900	1,200	7
Thucydides	460 to 400 B.C.	A.D. 900	1,300	8
Tacitus	A.D. 100	A.D. 1100	1,000	20
Suetonius	A.D. 75 to 160	A.D. 950	800	8
Homer (Iliad)	900 B.C.	400 B.C.	500	643
New Testament	A.D. 40 to 100	A.D. 125	25 to 50	24,000

Information in this chart can be found in various sources. This chart was adapted from: *Christian Apologetics*, by Norman Geisler, 1976, p. 307; and *Evidence That Demands a Verdict*, by Josh McDowell, 1979, pp. 42,43.

I Don't Have Enough Faith to Be an Atheist: Is the New Testament True?

http://www.plumbbobblog.com/?p=7077

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Manuscript evidence for superior New Testament reliability

https://carm.org/manuscript-evidence

The New Testament is constantly under attack, and its reliability and accuracy are often contested by critics. If the critics want to disregard the New Testament, then they must also disregard other ancient writings by Plato, Aristotle, and Homer. This is because the New Testament documents are better-preserved and more numerous than any other ancient writings. Because they are so numerous, they can be cross checked for accuracy . . . and they are very consistent.

There are presently 5,686 Greek manuscripts in existence today for the New Testament.1 If we were to compare the number of New Testament manuscripts to other ancient writings, we find that the New Testament manuscripts far outweigh the others in quantity.

Author	Date Written	Earliest Copy	Approximate Time Span between original & copy	Number of Copies	Accuracy of Copies
Lucretius	died 55 or 53 B.C.		1100 yrs	2	----
Pliny	A.D. 61-113	A.D. 850	750 yrs	7	----
Plato	427-347 B.C.	A.D. 900	1200 yrs	7	----
Demosthenes	4th Cent. B.C.	A.D. 1100	800 yrs	8	----
Herodotus	480-425 B.C.	A.D. 900	1300 yrs	8	----
Suetonius	A.D. 75-160	A.D. 950	800 yrs	8	----
Thucydides	460-400 B.C.	A.D. 900	1300 yrs	8	----
Euripides	480-406 B.C.	A.D. 1100	1300 yrs	9	----
Aristophanes	450-385 B.C.	A.D. 900	1200	10	----
Caesar	100-44 B.C.	A.D. 900	1000	10	----
Livy	59 BC-AD 17	----	???	20	----
Tacitus	circa A.D. 100	A.D. 1100	1000 yrs	20	----
Aristotle	384-322 B.C.	A.D. 1100	1400	49	----
Sophocles	496-406 B.C.	A.D. 1000	1400 yrs	193	----
Homer (Iliad)	900 B.C.	400 B.C.	500 yrs	643	95%
New Testament	1st Cent. A.D. (A.D. 50-100)	2nd Cent. A.D. (c. A.D. 130 f.)	less than 100 years	5600	99.5%

As you can see, there are thousands more New Testament Greek manuscripts than any other ancient writing. The internal consistency of the New Testament documents is about 99.5% textually pure. That is an amazing accuracy. In addition, there are over 19,000 copies in the Syriac, Latin, Coptic, and Aramaic languages. The total supporting New Testament manuscript base is over 24,000.

Almost all biblical scholars agree that the New Testament documents were all written before the close of the First Century. If Jesus was crucified in A.D. 30., then that means the entire New Testament was completed within 70 years. This is important because it means there were plenty of people around when the New Testament documents were penned--people who could have contested the writings. In other words, those who wrote the documents knew that if they were inaccurate, plenty of people would have pointed it out. But, we have absolutely no ancient documents contemporary with the First Century that contest the New Testament texts.

Furthermore, another important aspect of this discussion is the fact that we have a fragment of the gospel of John that dates back to around 29 years from the original writing (John Rylands Papyri A.D.

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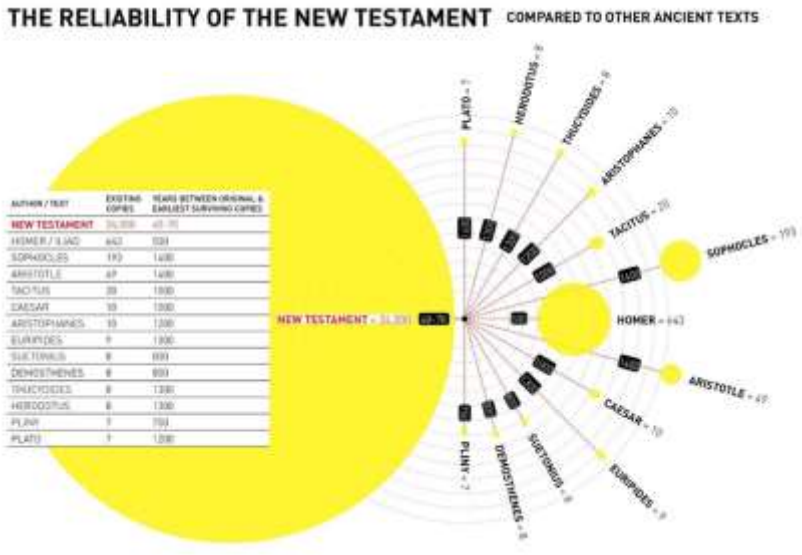
125). This is extremely close to the original writing date. This is simply unheard of in any other ancient writing, and it demonstrates that the Gospel of John is a First Century document.

Below is a chart with some of the oldest extant New Testament manuscripts compared to when they were originally penned. Compare these time spans with the next closest, which is Homer's *Iliad,* where the closest copy from the original is 500 years later. Undoubtedly, that period of time allows for more textual corruption in its transmission. How much less so for the New Testament documents?

Important Manuscript Papyri	Contents	Date Original Written	MSS Date	Approx. Time Span	Location
p^{52} (John Rylands Fragment)3	John 18:31-33, 37-38	circa A.D. 96	circa A.D. 125	29 yrs	John Rylands Library, Manchester, England
P^{46} *(Chester Beatty Papyrus)*	Rom. 5:17-6:3, 5-14; 8:15-25, 27-35; 10:1-11, 22, 24-33, 35; 16:1-23, 25-27; Heb.; 1 & 2 Cor., Eph., Gal., Phil., Col.; 1 Thess. 1:1, 9-10; 2:1-3; 5:5-9, 23-28	50's-70's	circa A.D. 200	Approx. 150 yrs	Chester Beatty Museum, Dublin & Ann Arbor, Michigan, University of Michigan library
P^{66} *(Bodmer Papyrus)*	John 1:1-6:11, 35-14:26; fragment of 14:29-21:9	70's	circa A.D. 200	Approx. 130 yrs	Cologne, Geneva
P^{67}	Matt. 3:9,15; 5:20-22, 25-28		circa A.D. 200	Approx. 130 yrs	Barcelona, Fundacion San Lucas Evangelista, P. Barc.1

If the critics of the Bible dismiss the New Testament as reliable information, then they must also dismiss the reliability of the writings of Plato, Aristotle, Caesar, Homer, and the other authors mentioned in the chart at the beginning of the paper. On the other hand, if the critics acknowledge the historicity and writings of those other individuals, then they must also retain the historicity and writings of the New Testament authors; after all, the evidence for the New Testament's reliability is far greater than the others. The Christian has substantially superior criteria for affirming the New Testament documents than he does for any other ancient writing. It is good evidence on which to base the trust in the reliability of the New Testament.

The Reliability of the New Testament compared to other ancient texts (graph)



Source: https://t.me/JarrinJackson/16154

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Manuscript evidence for superior New Testament reliability

https://carm.org/manuscript-evidence

There are presently 5,686 Greek manuscripts in existence today for the New Testament. If we were to compare the number of New Testament manuscripts to other ancient writings, we find that the New Testament manuscripts far outweigh the others in quantity.

Author	Date Written	Earliest Copy	Approximate Time Span between original & copy	Number of Copies	Accuracy of Copies
Lucretius	died 55 or 53 B.C.		1100 yrs	2	----
Pliny	61-113 A.D.	850 A.D.	750 yrs	7	----
Plato	427-347 B.C.	900 A.D.	1200 yrs	7	----
Demosthenes	4th Cent. B.C.	1100 A.D.	800 yrs	8	----
Herodotus	480-425 B.C.	900 A.D.	1300 yrs	8	----
Suetonius	75-160 A.D.	950 A.D.	800 yrs	8	----
Thucydides	460-400 B.C.	900 A.D.	1300 yrs	8	----
Euripides	480-406 B.C.	1100 A.D.	1300 yrs	9	----
Aristophanes	450-385 B.C.	900 A.D.	1200	10	----
Caesar	100-44 B.C.	900 A.D.	1000	10	----
Livy	59 BC-AD 17	----	???	20	----
Tacitus	circa 100 A.D.	1100 A.D.	1000 yrs	20	----
Aristotle	384-322 B.C.	1100 A.D.	1400	49	----
Sophocles	496-406 B.C.	1000 A.D.	1400 yrs	193	----
Homer (Iliad)	900 B.C.	400 B.C.	500 yrs	643	95%
New Testament	1st Cent. A.D. (50-100 A.D.	2nd Cent. A.D. (c. 130 A.D. f.)	less than 100 years	5600	99.5%

Chart Showing Accuracy of the Bible New Testament Compared to Other Accepted Documents

As you can see, there are thousands more New Testament Greek manuscripts than any other ancient writing. The internal consistency of the New Testament documents is about 99.5% textually pure. That is an amazing accuracy. In addition, there are over 19,000 copies in the Syriac, Latin, Coptic, and Aramaic languages. The total supporting New Testament manuscript base is over 24,000.

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Is the New Testament Text Reliable
https://www.str.org/articles/is-the-new-testament-text-reliable

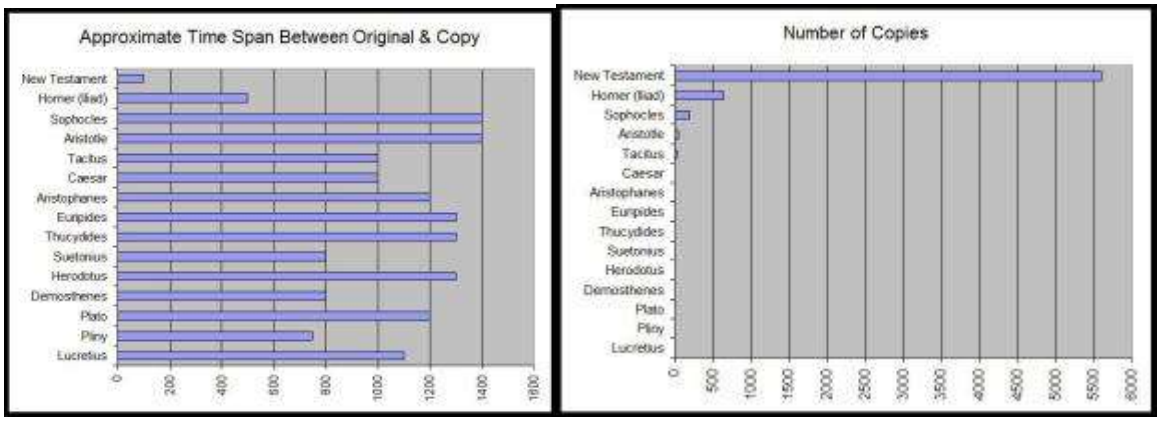
Facts for Skeptics of the New Testament
http://www.equip.org/article/facts-for-skeptics-of-the-new-testament/

Archaeology and the Historical Reliability of the New Testament
https://www.bethinking.org/is-the-bible-reliable/archaeology-and-the-historical-reliability-of-the-new-testament

How Accurate is the Bible?
http://www.cslewisinstitute.org/webfm_send/410 [PDF]

Bibliographical Evidence
https://michaeljscott.wordpress.com/jonathan-munro-adventures/the-lost-scrolls-a-jonathan-munro-adventure/biblical-evidences/

Here are a pair of charts illustrating the differences between the age of ancient manuscripts, and the extant number of ancient manuscripts available today:



So you see, if we challenge the reliability of the New Testament manuscripts based on the notion that they've been corrupted over centuries of copying, we must allow all of classical antiquity to fall as well. And the simple fact is, we don't have centuries as it is. We have decades, and we have thousands of manuscripts and fragments of manuscripts from which to compare and choose. Therefore, we can confidently assert that the New Testament we have today is a reliably accurate version of the original text.

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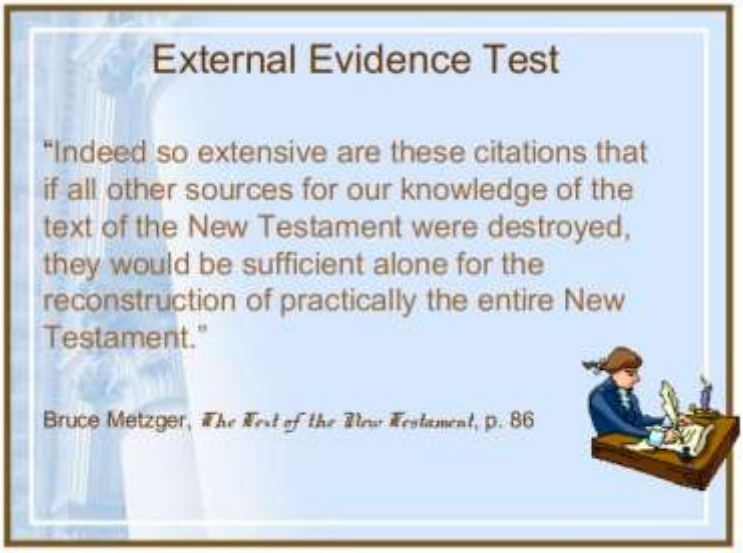


Extra-Biblical Christian Sources

Quotations from early Church Fathers concerning the New Testament

Writer	Gospels	Acts	Pauline	General	Revelation	Totals
Justin Martyr	268	10	43	6	3	330
Irenaeus	1,038	194	499	23	65	1,819
Clement (Alex)	1,107	44	1,127	207	11	2,406
Origen	9,231	349	7,778	399	165	17,992
Tertullian	3,822	502	2,609	120	205	7,258
Hippolytus	734	42	387	27	188	1,378
Eusebius	3,258	211	1,592	88	27	5,176
Grand Totals	19,368	1,352	14,035	870	664	36,289

Taken from Josh McDowell, *The New Evidence That Demands a Verdict*, p. 43



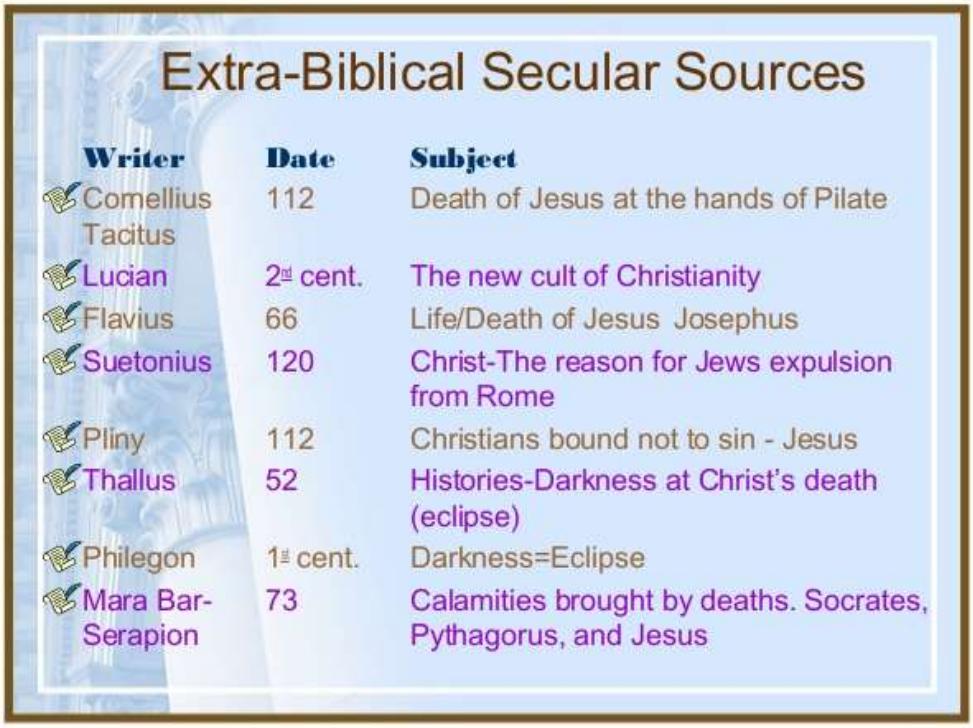
External Evidence Test

"Indeed so extensive are these citations that if all other sources for our knowledge of the text of the New Testament were destroyed, they would be sufficient alone for the reconstruction of practically the entire New Testament."

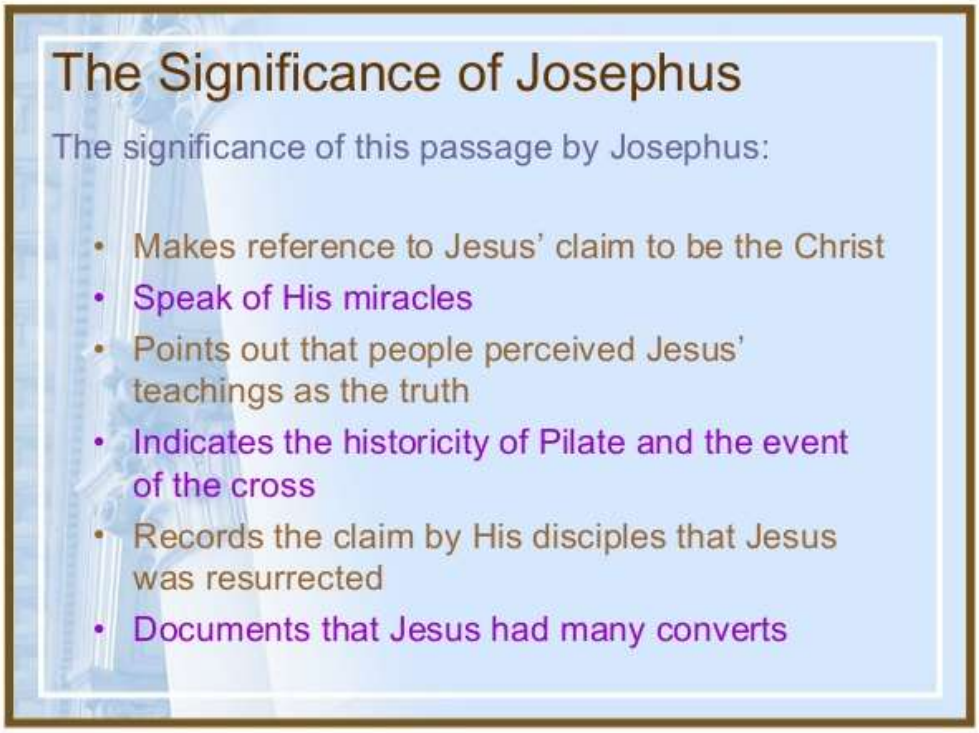
Bruce Metzger, *The Text of the New Testament*, p. 86

Source: https://www.slideshare.net/oknishan/reliability-of-the-bible

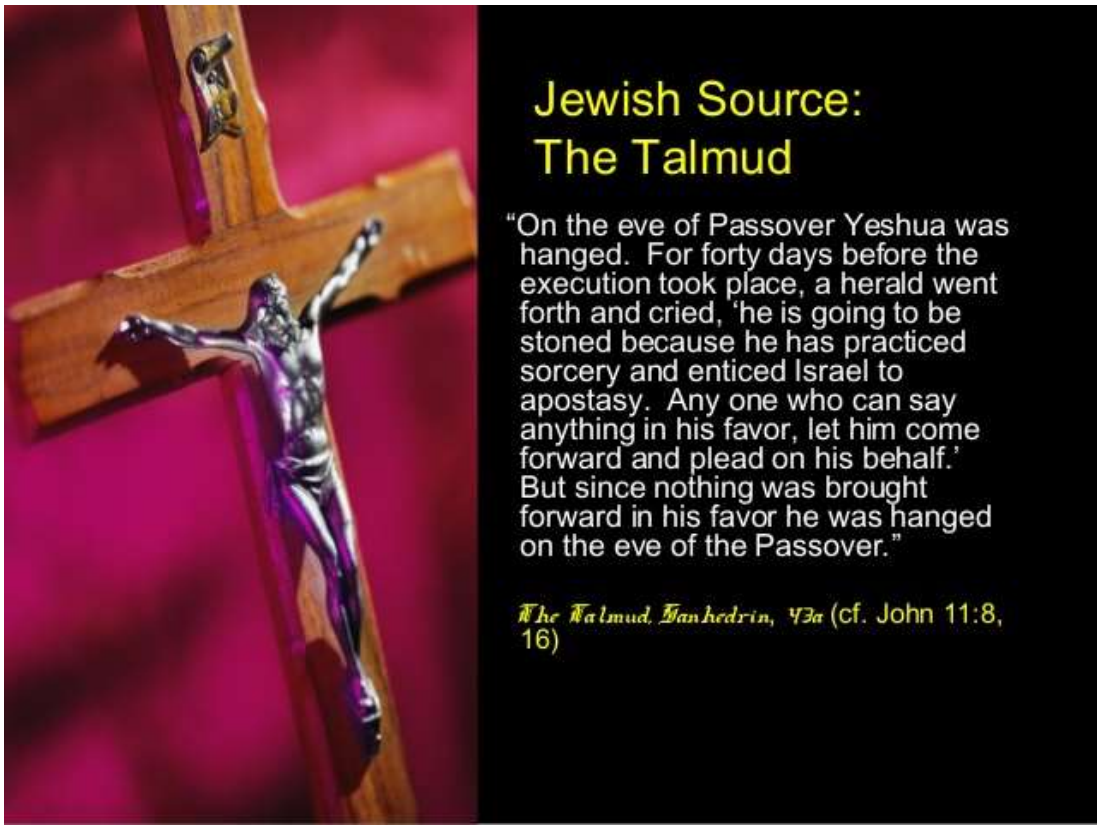
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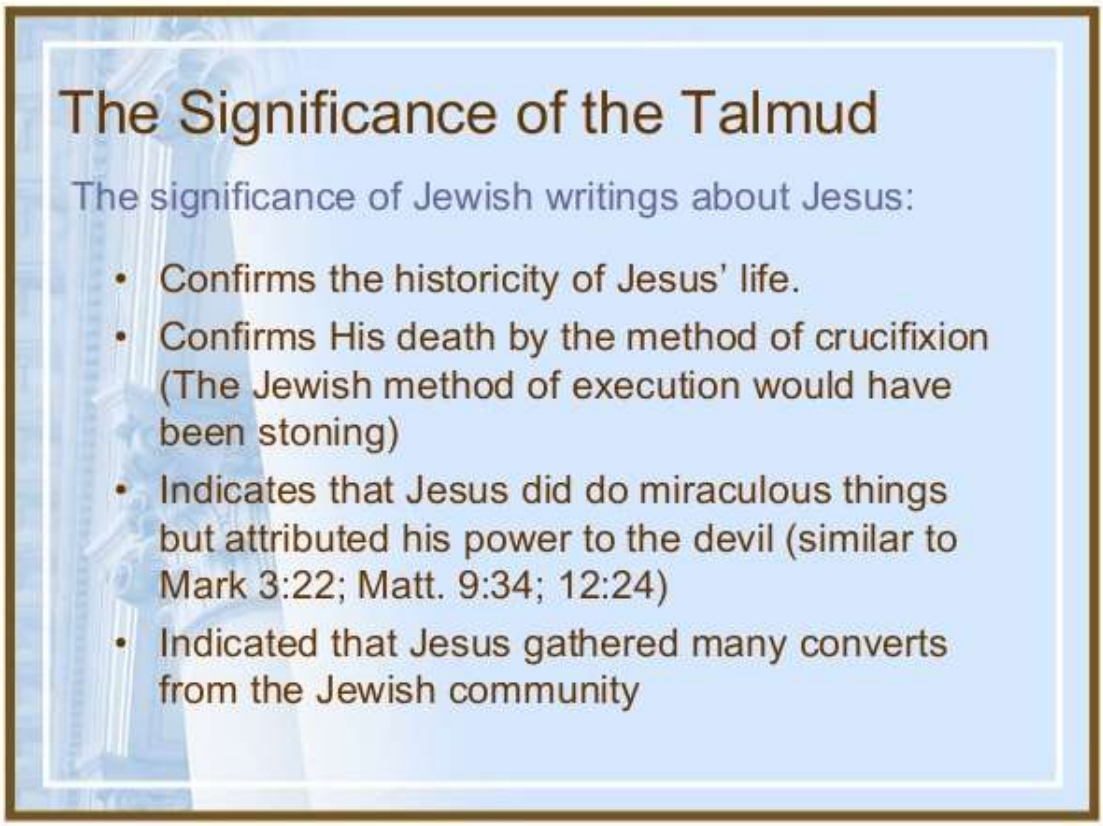


Flavius Josephus…

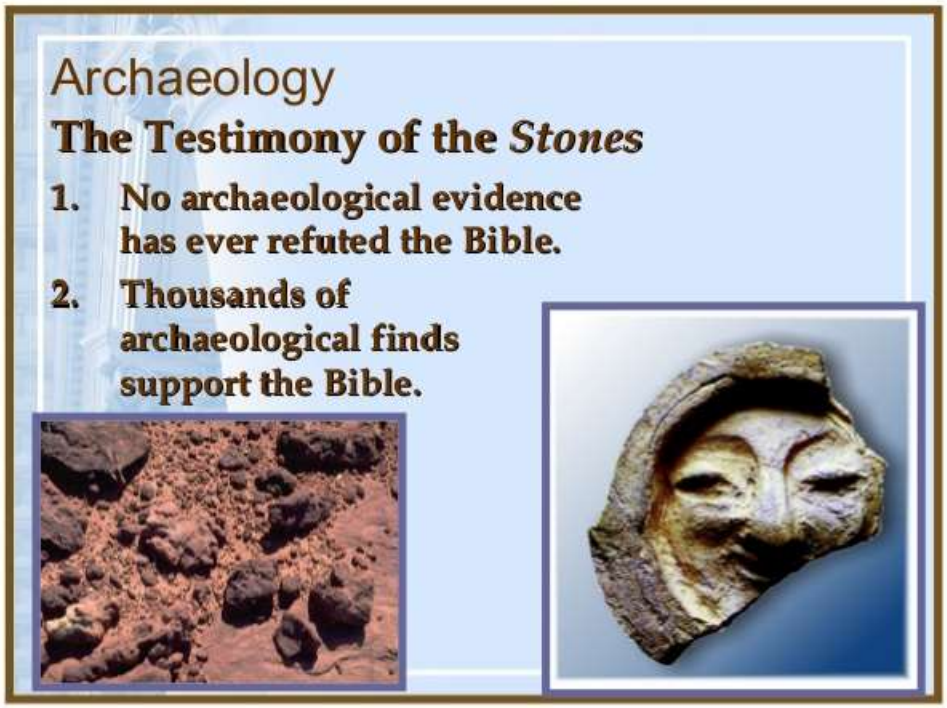


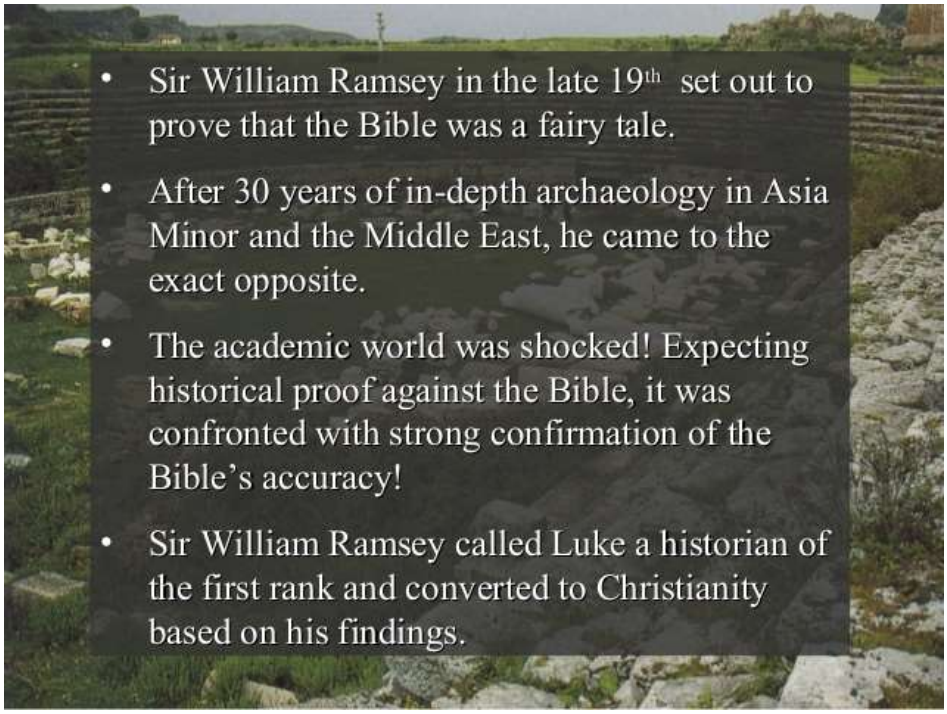
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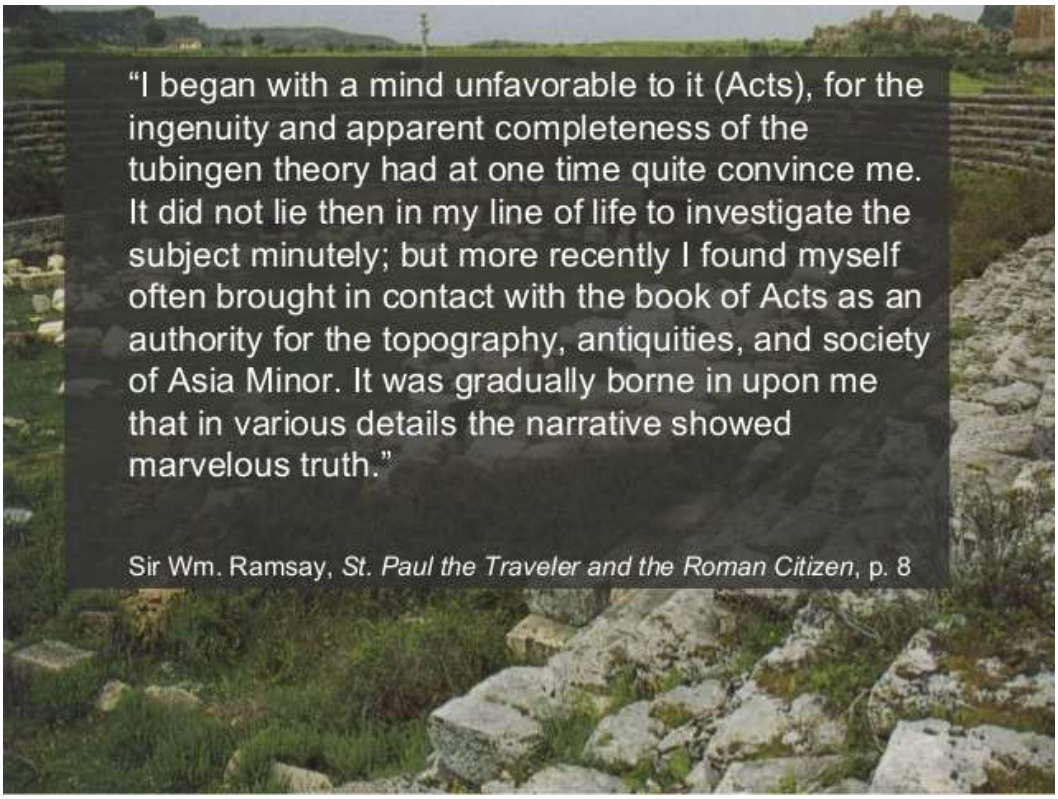


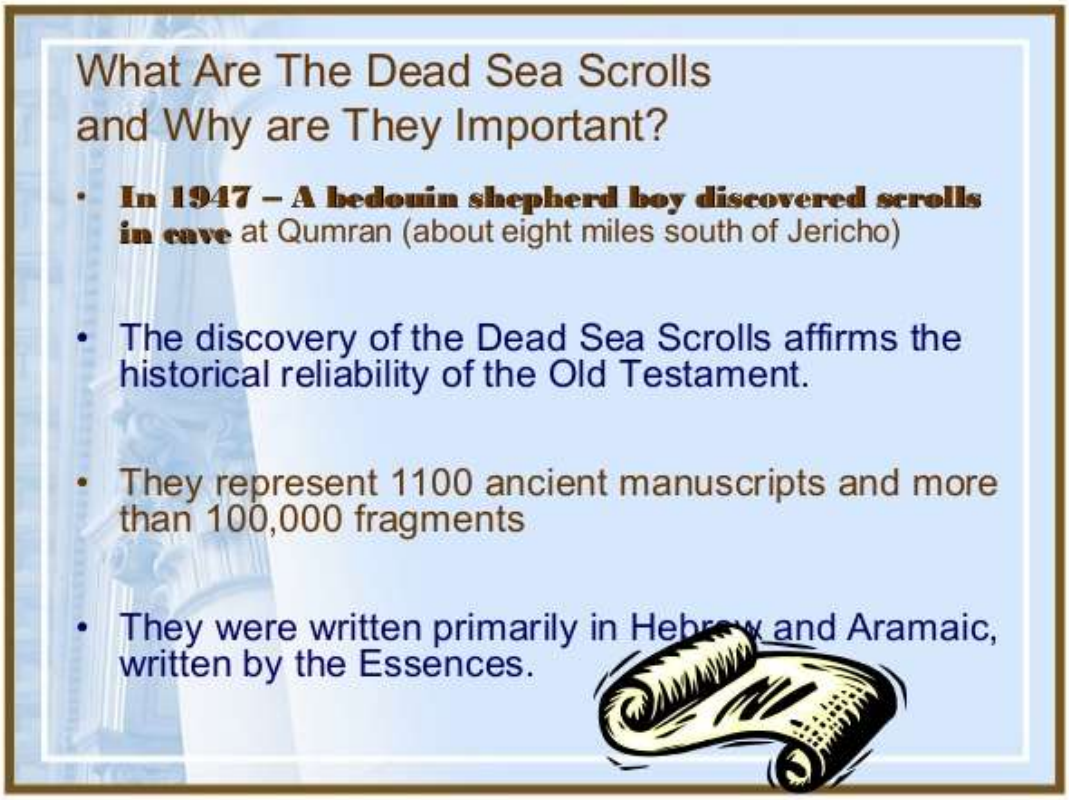
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The Dead Sea Scrolls

- *The Dead Sea Scrolls demonstrated the meticulous care in recording the manuscripts for Jews.*
- *The Dead Sea scrolls attest to textual accuracy*

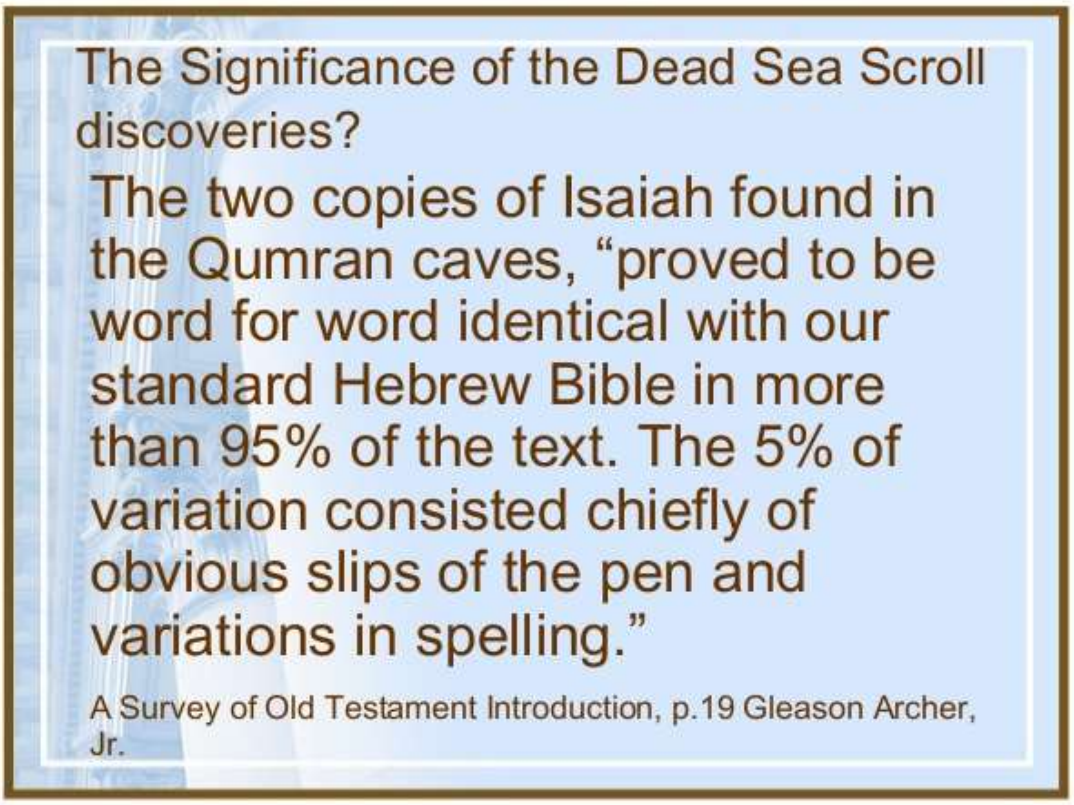


The Significance of the Dead Sea Scroll discoveries?

The earliest manuscripts up until the discovery of the Dead Sea Scrolls was the Cairo codex dated about A.D. 895 containing both the latter and former prophets.

The Dead Sea Scrolls date from the third century B.C. to the first century A.D.

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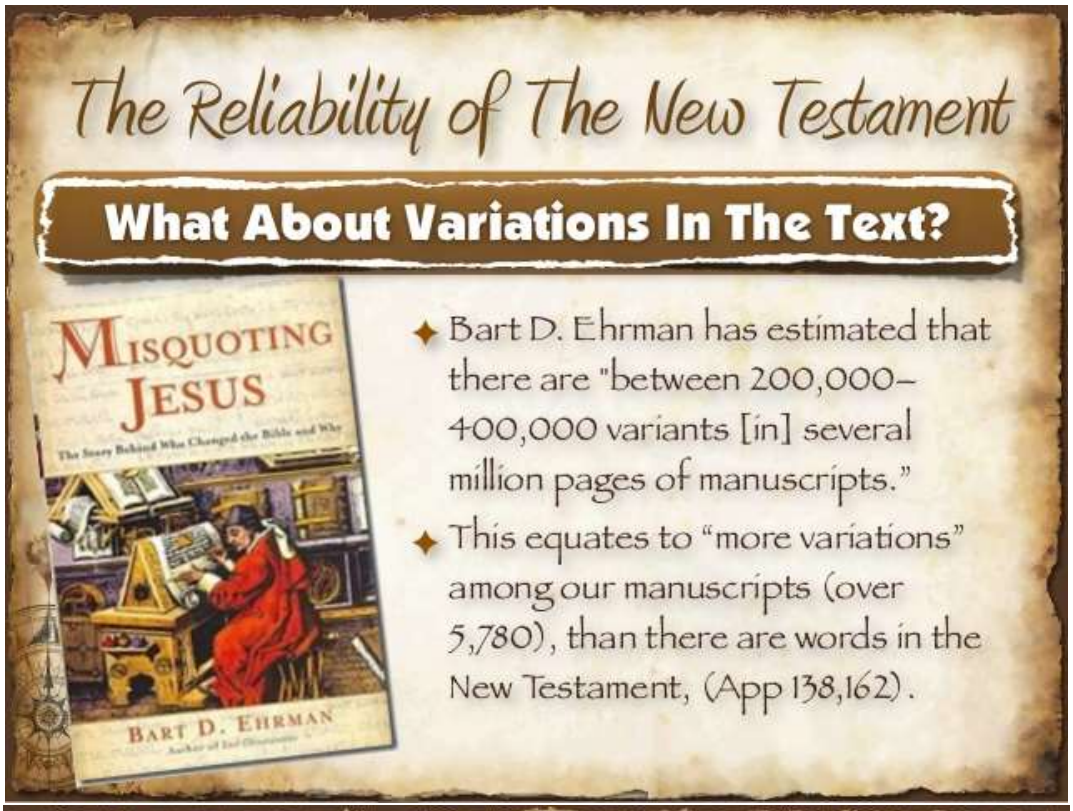
For another example of how Dead Sea Scrolls improve our knowledge/understanding of Bible and the history/culture of the times during which it was written, see:

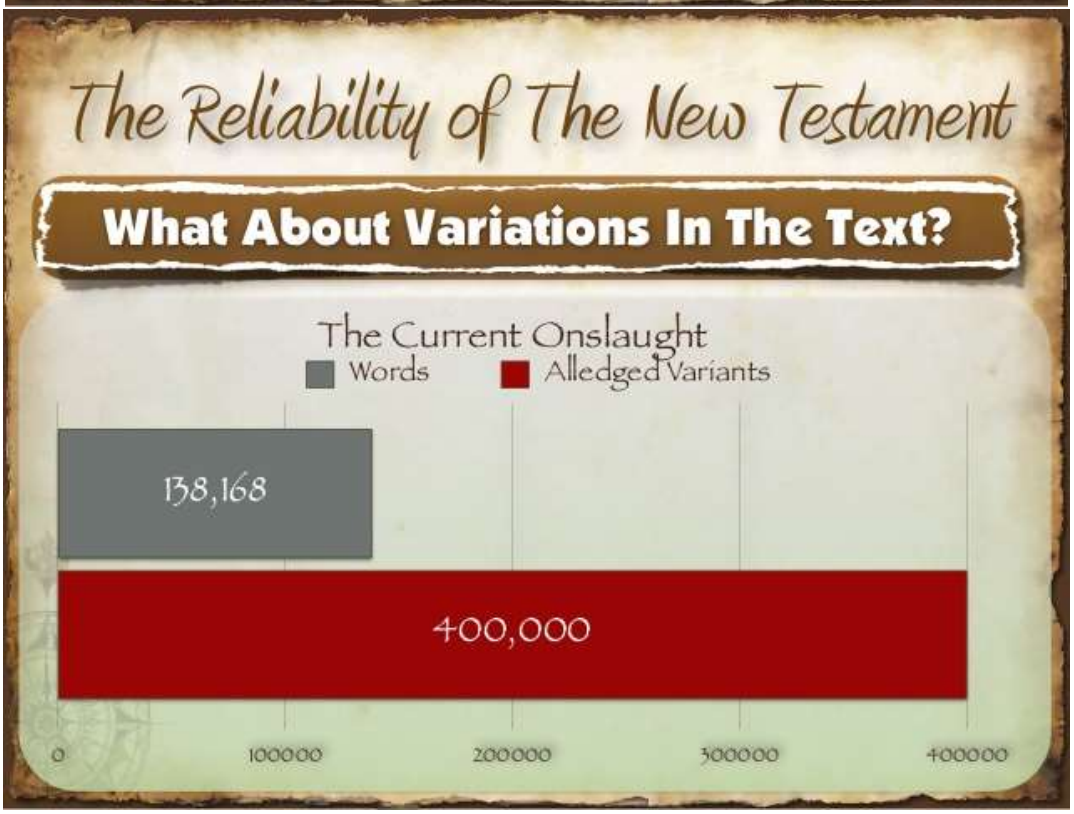
4QMMT

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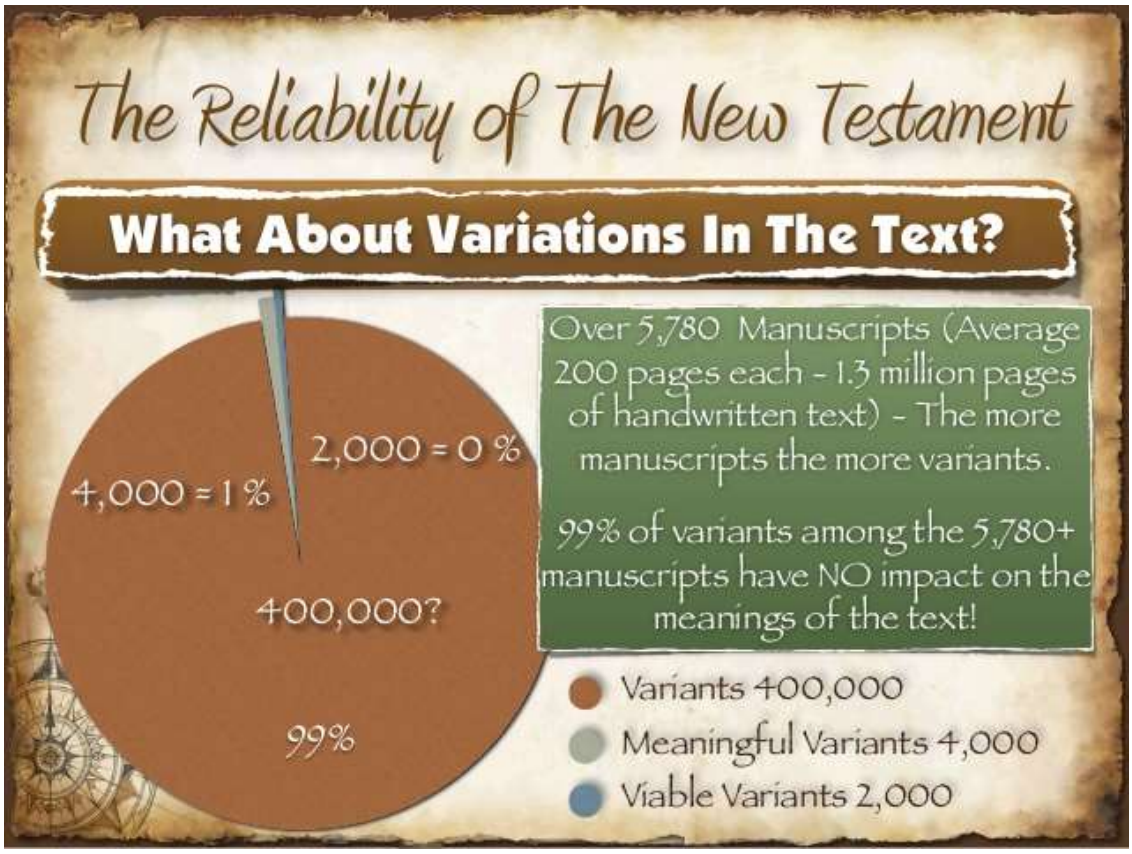
What About Variations in the Text?

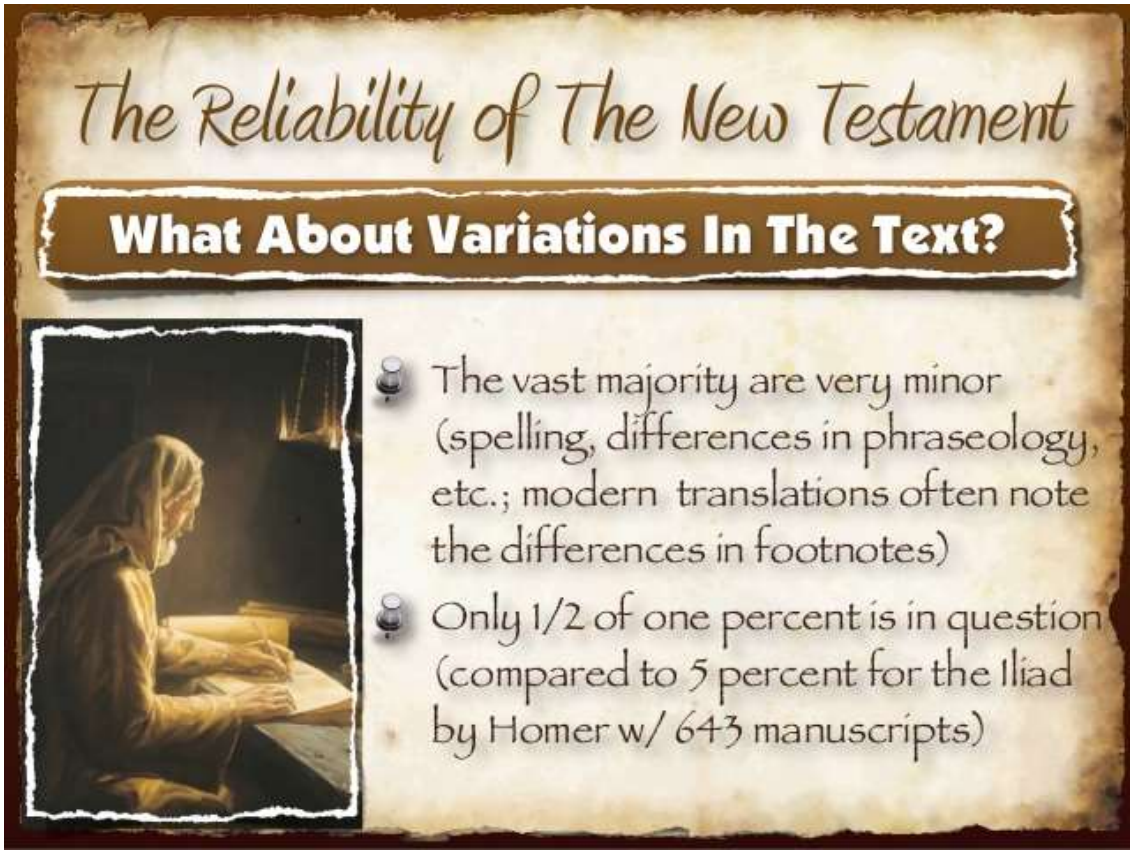
Source: https://www.slideshare.net/DonMcClain/the-reliability-of-the-new-testament-text



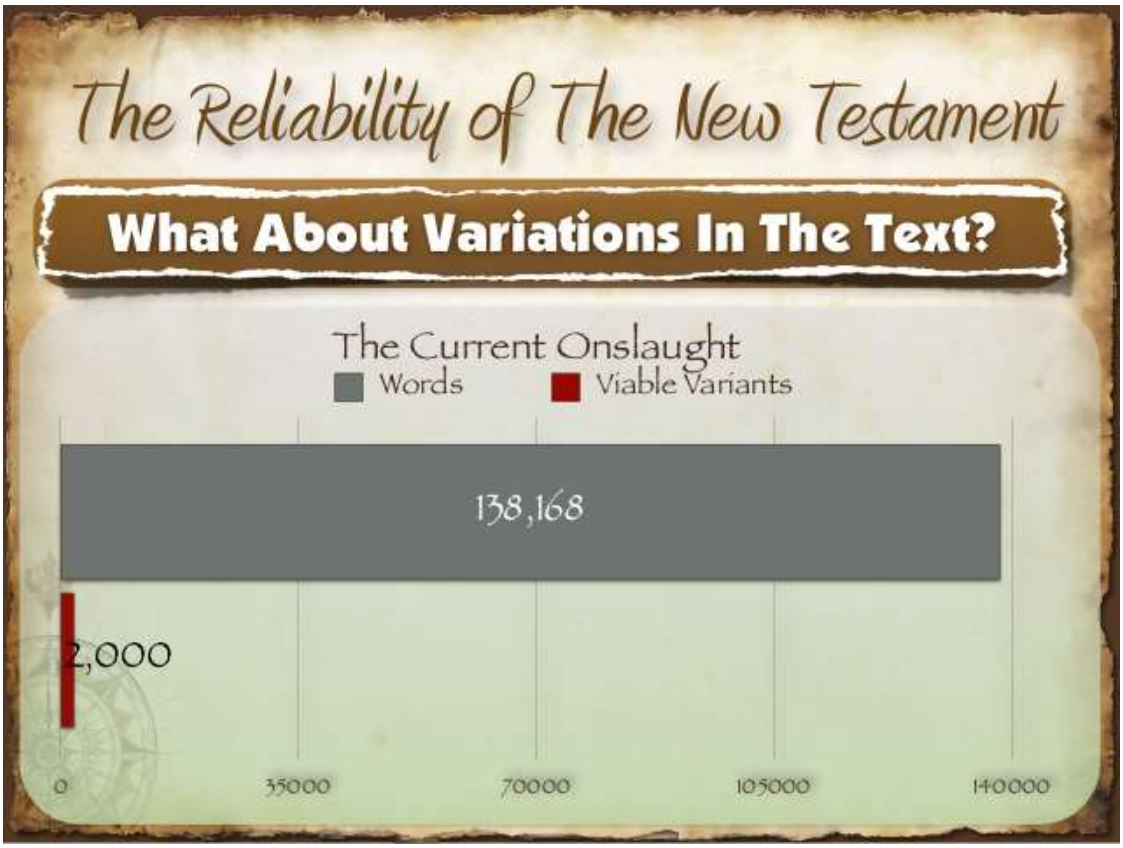


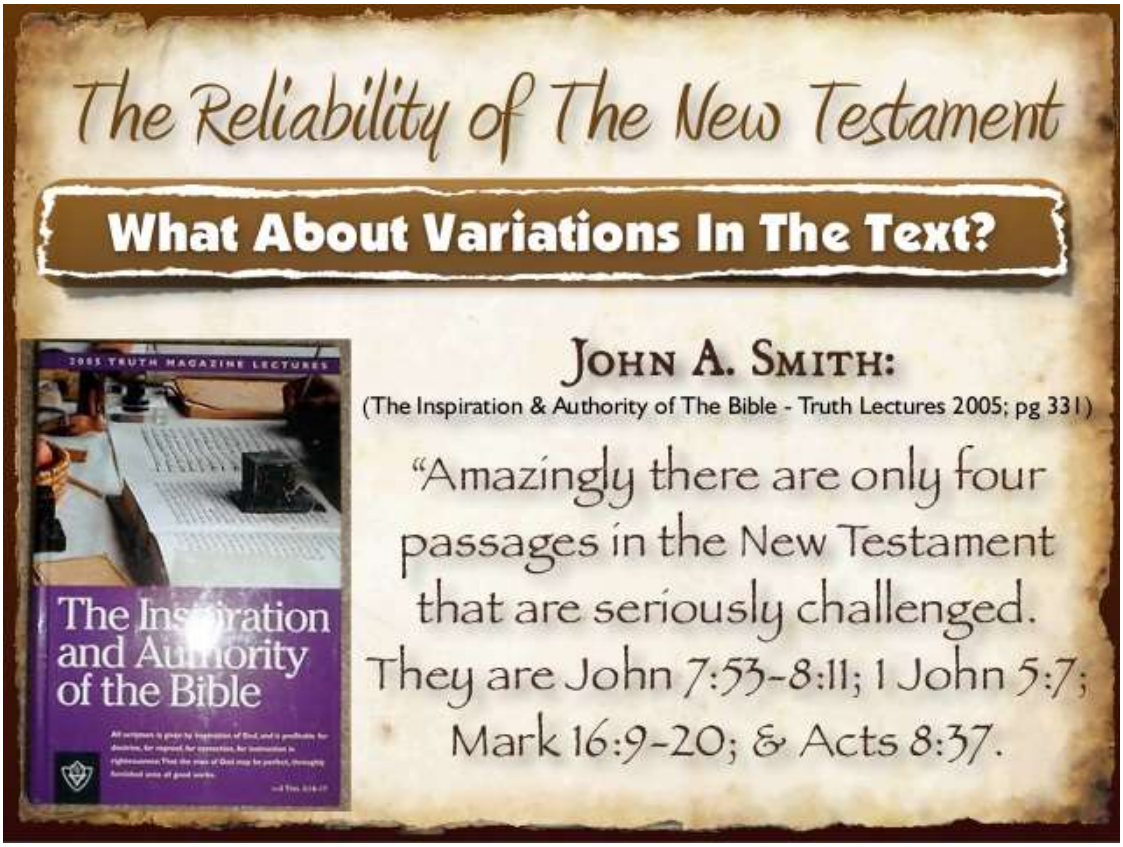
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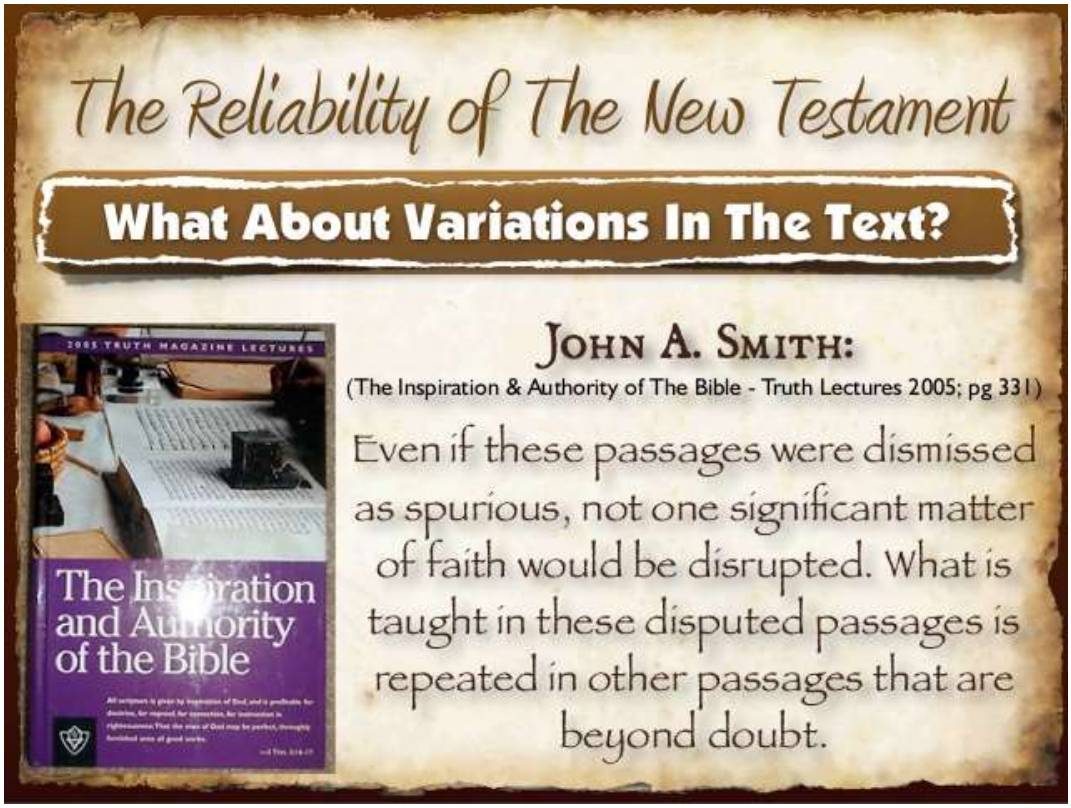


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The Book of Genesis in 11 minutes and 18 seconds! (The Bible Project)
http://jmsmith.org/blog/bible-project-genesis/

https://thebibleproject.com/explore/genesis-1-11/

https://thebibleproject.com/explore/genesis-12-50/

also **Revelation:** https://thebibleproject.com/explore/revelation/

Was the Jesus story based on older pagan mythologies?
http://jmsmith.org/blog/pagan-jesus/

The Gospel Plain and Clear
http://jmsmith.org/downloads/The-Gospel-Plain-and-Clear.pdf

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Bible Bulletin Board –Sermons, articles by great theologians, S.S. lessons:
http://www.biblebb.com/

***See also my other separate resources*:**

Christian Scholarship: Biblical – Theological – Philosophical

For information on the writings of Paul and related resources, see:
Reference Notes on Paul and Romans (and Galatians plus Ephesians)

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Does Jesus meet the scrutiny of the historical method?

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"Examining Jesus by the Historical Method (Part 1: Multiple Sources)." (Dec. 27, 15). https://bellatorchristi.com/2015/12/27/examining-jesus-by-the-historical-method-part-1-multiple-sources/

"Examining Jesus by the Historical Method (Part 2: Enemy Attestation)." (Jan. 4, 2016). https://bellatorchristi.com/2016/01/04/examining-jesus-by-the-historical-method-part-2-enemy-attestation/

"Examining Jesus by the Historical Method (Part 3: Embarrassing Admonitions)." (Jan. 11, 2016). https://bellatorchristi.com/2016/01/11/examining-jesus-by-the-historical-method-part-3-embarrassing-admonitions/

"Examining Jesus by the Historical Method (Part 4: Pre-NT Traditions)." (Jan. 18, 2016). https://bellatorchristi.com/2016/01/18/examining-jesus-by-the-historical-method-part-4-early-testimony-pre-nt-traditions/

"Examining Jesus by the Historical Method (Part 5: Early NT Texts)." (Jan. 25, 2016). https://bellatorchristi.com/2016/01/25/examining-jesus-by-the-historical-method-part-5-early-testimony-early-nt-texts/

"Examining Jesus by the Historical Method (Part 6: The Case for the Gospels)." (Feb. 1, 2016). https://bellatorchristi.com/2016/02/01/examining-jesus-by-the-historical-method-part-6-eyewitness-testimony-the-case-for-the-gospels/

"Examining Jesus by the Historical Method (Part 7: The Gospel Witnesses)." (Feb. 8, 2016). https://bellatorchristi.com/2016/02/08/examining-jesus-by-the-historical-method-part-7-eyewitness-testimony-the-gospel-witnesses/

"Examining Jesus by the Historical Method (Part 8: Two Final Methods and Conclusion)." (Feb. 15, 2016). https://bellatorchristi.com/2016/02/15/examining-jesus-by-the-historical-method-part-8-2-final-methods-and-conclusion/

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Church History

Apostolic Fathers
Church Fathers

Denominations

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First Century Christian Synagogue Liturgy

It seems fairly obvious that Christians, as a sect within first-century Judaism, worshipped essentially as other first-century Jews did. And we are justified in expecting to find in historical Christian worship some vestiges of earlier Jewish liturgy.

But in looking for parallels, it would be a mistake to assume that modern Jewish liturgy is identical – or even very similar – to the way first-century Jews worshipped. A modern Jewish prayerbook is not much help in reconstructing the prayer and worship of first-century Judaism, or in comparing it with later developments in Christian liturgy.

Instead of any modern source, I've turned to the Mishnah, the compilation of accounts of Temple and synagogue practice in areas of of worship, sacrifice, purifications, observations of appointed times, and so on.

First-century Judaism was not a single, monolithic religious establishment; Josephus described three sects, the Sadducees, Pharisees, Essenes (Wars Book 2, Ch 8), while a talmudic reference records that when the Temple was destroyed there were twenty-four kinds of Judaism. (See y. Sanh. 29c.) In any case there was no central authority defining "true Judaism"; in fact there was not even an agreed canon beyond the Torah. So it is important not to single out any one Jewish tradition as normative and treat others as deviations. While Pharisaism may have been an important school of thought in first century Judea and highly influential on later rabbinic Judaism, it was not necessarily the chief influence on the early Christians.

First century Jewish prayer-patterns

The *berakah*, (plural *berakot*) derives its name from the Hebrew verb *barak*, 'to bless', and several variant types of liturgical formulae using its passive participle *baruk* (or in Greek, *eulogetos*) can be found in the Scriptures. As well as very short doxological formulae such as "Blessed is the Lord forever" (Psalm 89:52) there are longer acclamations containing further clauses to express the reason for the blessing, as in Exodus 18:10, "Blessed is the Lord, who has delivered you out of the hands of the Egyptians." Although in the Hebrew Bible these *berakot* are nearly all cast in the third person, there developed in the intertestamental period an increasing preference for the second person instead, as for example in 1 Maccabees 4:30ff, "Blessed art Thou, O Savior of Israel, who didst quell the violence of the mighty…"

On the other hand, the praise of God might be expressed in ways other than the *berakah*. An alternative construction, called the *hodayah*, used the Hebrew verb *hodeh*, in an active and not a passive form, addressing God in the second person. Although *hodeh* is usually translated into English as 'give thanks', its primary meaning is not the expression of gratitude but rather confession or acknowledgement that something is the case – the same word is used for the confession of sin. It was at first translated into Greek by the word *homologeo*, although later *eucharisteo* became established as an alternative. Like *barak*, it could be used in doxologies, as in Psalm 30:12 "O Lord my God, I will give thanks to Thee forever", or with an additional clause to express the reason for the praise, as in Isaiah 12:1 "I will give thanks to Thee O Lord my God, that though Thou wast angry with me, Thine anger turned away and Thou hast comforted me."

These two patterns may be combined; Daniel 2:20-23 begins with a *berakah* and ends with a *hodayah*; 1 Esdras 4:59-60 and 1 Maccabees 1:11-17 are similar examples.

The liturgy of the synagogue in the first century

The Mishnah lists five actions which it says cannot be performed communally without the presence of a quorum of ten adult males: The recitation of the *Shema*, the recitation of the *Tefillah*, the priestly blessing, the reading from the Torah, and the reading from the Prophets. (Megillah 4.3) Scholars believe that these constituted the main elements of the Sabbath synagogue service of the time.

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The *Shema*

In its fully-developed form, the Shema consists of three Pentateuchal passages (Deuteronomy 6:4-9; 11:13-21; Numbers 15:37-41) and takes its name from the opening Hebrew word of the first passage ('Hear'). The Mishnah presupposes that it is to be recited twice each day, in the morning and in the evening, accompanied by *berakot* – in the morning two before it and one after (Ber. 1.1-4). It also claims that the *Shema* had been recited by the priests in the Jerusalem tample, where it had been preceeded by the recitation of a single *berakah* and the Decalogue, and followed by three *berakot* (Tamid 5.1). It appears, then, that the general obligation to recite the *Shema* developed out of an earlier Temple ritual.

There are signs that the twice-daily recitation of the Shema was already widely practiced prior to the destruction of the Temple. There are apparent allusions to it in the Letter of Aristeas 158-60 (probably written in the mid-second century BC) in Philo (*De Spec. Leg.* 4.141), and in Josephus (Antiquities 4.8.13; 1 QS 10.10).

The *Tefillah*

The *Tefillah*, 'prayer' (later known as the *Amidah*, 'standing', indicating the posture to be adopted for it), was also called the *Shemoneh Esreh*, the 'Eighteen [*berakot*]', from the fact that its contents became fixed at eighteen (later nineteen) separate sections, each of which had a short *berakah* appended to its conclusion. By the end of the first century AD, the number and content of the *berakot* were established, and on Sabbaths and festivals a different order of only seven *berakot* was substituted. According the the Mishnah, the *Tefillah* was to be said three times each day – in the morning, the afternoon, and the evening (Berakot. 4.1) – and there are indications that the custom of threefold prayer was well established in earlier Judaism (Ezra 9:5ff; Daniel 9:20; Judith 9:1ff; Luke 1:10). It is mentioned in Psalm 55:17 and Daniel 6:10; and the afternoon time of prayer – the ninth hour – is referred to in the New Testament (Acts 3:1; 10:3,30). The late-first century Didache contains a corresponding instruction to pray the Lord's Prayer three times a day (Didache 8)

The thrice-daily prayer corresponds to the Temple sacrifice twice each day plus the observance of the closing of the Temple gates at evening. (Taanit 4.1) It has been suggested that the *Shemoneh Esreh* originated as the main liturgical practice of the deposed priestly aristocracy after the destruction of the Temple, and that the *Shema* and the *Tefillah* represent the prorotypical liturgies of competing social factions. Later, during the second century, a compromise was reached and the two together formed the core of rabbinic liturgy.

The priestly blessing

According to the Mishnah, the pronouncing of the Aaronic blessing (Numbers 6:24-26) over the people originated in the Temple ritual in connection with the daily sacrifices (Tamid 7.2) So it is possible that it was not transplanted to the synagogue until after 70 AD. Its position in the synagogue service – after the *Shema* and *Tefillah* but before the Scripture readings – is interesting, since one might have expected it to have been placed at the end of the whole liturgy. A possible explanation may be that the *Tefillah* and the blessing were viewed as a single liturgical unit, perhaps because the *Tefillah* came to be thought of as a substitute for the Temple sacrifices and hence the blessing followed it, as it had in the Temple ritual.

The readings from the Torah and the Prophets

The reading of a portion of the Torah on every Sabbath morning and festival was a regular feature of the synagogue from the outset, and may have constituted the fundamental reason for the emergence of that institution. Portions of the Torah also came to be read at the Sabbath afternoon service and on Monday and Thursday mornings. This observance continued after the destruction of the Temple, as may be seen obliquely in Didache 8:1 [late first century] which instructs Christians not to fast on Monday and Thursday as the 'hypocrites', but rather on Wednesday and Friday (this practice that continued into the early twentieth century in Western Christianity, and is still current in the East.) The reading included passages from the Prophets by the time of Christ (Luke 4:16; Acts 13:15) and a

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translation into the vernacular (cf. Nehemiah 8:1-8) and could be concluded with further explanation or teaching.

The Babylonian Talmud prescribed that the entire Pentateuch should be read through in a year, on a consecutive basis interrupted only by special readings on festal days. But the Palestinian practice was less specific. The Mishnah prescribes twenty-one verses of the Torah as the minimum to be read each sabbath, but specifies no maximum, and consequently different synagogues could have reached different places in the Torah on any given occasion.

The Kaddish

At the end of the readings, the worshippers praised God who had just spoken to them, and in an essentially eschatological prayer, they asked Him to hasten His word's fulfillment:

> *Magnified and sanctified be His great Name in the world which He hath created according to His will. May He establish His kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time.*

This prayer, the Kaddish, whose similarities to the Lord's Prayer are obvious, has for centuries concluded the synagogue's reading. A similar prayer would have done so at the time of Jesus.

The Temple and the *Ekklesia*

During the Exile, the synagogue had arisen as a substitute for the Temple. Synagogues did not fade away after the return as perhaps might have been expected; rather they multiplied as a complement to Temple sacrifice.

This introduced into Judaism a factor crucial to the later development of Christianity. A new notion: God is not only in the Temple; God is where the *congregation* is. As Rabbi Hananiah ben Taradyon (c.135AD) said, "If two sit together and the words between them are of Torah, then the Shekhinah is in their midst." While all Jews knew the Lord was uniquely present in the Holy of Holies, and made pilgrimage to Jerusalem for the feasts whenever possible, they also could gather weekly to honor God together with the *qahal* – the congregation – in Greek, the *ekklesia*.

As a result of the new concept that God is present wherever the *ekklesia* gathers, by the time of Christ, at least one group of reformers had come to a new conclusion: Believing the Temple priesthood to be corrupt, the Essenes disdained the sacrifical worship at the Temple and denied the validity of the priesthood, retreating to Qumran to pursue a "purified" Judaism until the judgment day which they expected soon. The parallel to the Protestant Reformation should not be minimized.

This concept also made it possible for the synagogue to replace the Temple after 70AD as the *only* remaining Jewish occasion of corporate worship – a shift the increasingly-Gentile Church had mostly made already.

The Christian synagogue

Josephus and Eusebius record that for the Christianity's first decades it remained a sect of Judaism.

Not surprisingly, the liturgy that spread with the Gospel into the Gentile world was a Jewish synagogue liturgy, augmented by the Christian Eucharist which was becoming separate from the Agape meal. The center of the Jewish synagogue service, as in the Christian synagogue's Liturgy of the Word, is the proclamation of the word of God. In the Jewish Synagogue salvation is hoped for; in the Christian synagogue it is received.

Justin Martyr, around 150AD, describes the outline of Christian worship with which he is familiar.

> *And on the day called Sunday, all who live in cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read, as long as time permits; then, when the reader has ceased, the president verbally instructs, and exhorts to the imitation of these good things.*

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> *Then we all rise together and pray, and when our prayer is ended, bread and wine and water are brought, and the one presiding in like manner offers prayers and thanksgivings, according to his ability, and the people assent, saying Amen; and there is a distribution to each, and a participation of that over which thanks have been given, and to those who are absent a portion is sent by the deacons. And they who are well to do, and willing, give what each thinks fit; and what is collected is deposited with the president, who succors the orphans and widows and those who, through sickness or any other cause, are in want, and those who are in bonds and the strangers sojourning among us, and in a word takes care of all who are in need.*
>
> *But Sunday is the day on which we all hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ our Savior on the same day rose from the dead. For He was crucified on the day before that of Saturn (Saturday); and on the day after that of Saturn, which is the day of the Sun, having appeared to His apostles and disciples, He taught them these things, which we have submitted to you also for your consideration. –First Apology, ch. 67*

Justin's description remains very similar to the Jewish liturgical prototype. The elements of both services can be lined up in parallel:

Synagogue Service	**Liturgy of the Word**
Profession of faith	…
Prayer of eighteen blessings	Prayers of intercession
Readings (Law, prophets)	Readings (Gospel, apostolic writings)
Sermon	Sermon
Priestly blessing	…

This resemblance is even more striking when the Creed, the Church's profession of faith, assumes its position in the Christian liturgy in later years.

The second part of Justin's description of Christian liturgy is the Eucharist.

> *And when the one presiding has given thanks, and all the people have expressed their assent, those whom we call deacons give to each of those present to partake of the bread and wine mixed with water over which the thanksgiving was pronounced, and to those who are absent they carry away a portion. And this food is called among us the Eucharist, of which no one is allowed to partake but the man who believes that the things which we teach are true, and who has been washed with the washing that is for the remission of sins, and unto regeneration, and who is so living as Christ has enjoined.*
>
> *For not as common bread and common drink do we receive these; but in like manner as Jesus Christ our Savior, having been made flesh by the Word of God, had both flesh and blood for our salvation, so likewise have we been taught that the food which is blessed by the prayer of His word, and from which our blood and flesh by transmutation are nourished, is the flesh and blood of that Jesus who was made flesh. For the apostles, in the memoirs composed by them, which are called Gospels, have thus delivered unto us what was enjoined upon them; that Jesus took bread, and when He had given thanks, said, "Do this in remembrance of Me, this is My body;" and that, after the same manner, having taken the cup and given thanks, He said, "This is My blood;" and gave it to them alone. And we afterwards continually remind each other of these things. –First Apology, ch. 65*

The Eucharistic service has no parallel in the synagogue, but is very similar in overall structure to the Passover Seder. It should be noted that while we are familiar with the modern Seder, we have very little information about the Passover meal as it was celebrated at the time of Christ; there are no extant texts of the Passover liturgy dating from that period. However the Mishnah and Tosefta provide some information; there we see again a close correspondence between the Jewish Paschal prayers and the Christian Eucharist:

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Jewish Passover	**Christian Eucharist**
Praise to God for the creation of the people of Israel	Praise to God for the creation of the world
Praise to God for the redemption of Israel through Moses	Praise to God for the redemption of humanity through Christ
Zikkaron: Participating in the events of the historical salvation of Israel by the eating of the Paschal Lamb	*Anamnesis*: Participating in the historical salvation of humanity by the eating of the Body and Blood of Christ
Expectation of the coming of Christ	Expectation of the return of Christ
Psalms of praise	Final doxology

Sabbath and Sunday

The two services – on the Sabbath and on Sunday – were not mutually exclusive for early, Jewish Christians. At the end of the Sabbath comes an observance called *Havdalah*, in which candles are lit on Saturday evening. Liturgical Christianity still retains this traditional service of prayer at the kindling of the evening light, known in English as Vespers.

For liturgical Christians, the day still begins with Vespers, at sundown; so on Saturday evening the resurrection observance begins.

For early Jewish Christians, the weekly celebration of the resurrection of Christ on the first day of the week was the natural sequel and conclusion of the Havdalah on Saturday evening. One illustration of this is Paul's experience at Troas (Acts 20:6ff), when he preached late into the night and then "broke bread", leaving Troas at dawn.

In lLater decades, with the fall of the Jerusalem Temple and the growing estrangement of Christians and Jews, along with the influx of Gentile converts, the Sabbath observance largely faded out of Christian experience. After the events of Acts 15, only the minority of Jewish Christians celebrated both the Sabbath service and the Eucharist (See Eusebius Book 3 ch.27, and Ignatius' letter to the Magnesians 9:1-2) Later generations responded to Judaizers in the Church by forbidding Christians to observe the Sabbath at all, while the Jewish Rabbi Johanan in 250 AD went on record as forbidding Gentiles to observe Israel's Sabbath.

Nevertheless, the Sabbath is not forgotten. It remains a day to rest from spiritual struggle; in the canons of the eastern Church, fasting and kneeling are not permitted on Saturday or on Sunday.

The *Sanctus* and the *Kedusha*

The *Sanctus* can be found in every modern Christian liturgy, and appears to have been part of the very earliest Christian liturgical prayers. Its origin lies in Isaiah 6:3, "Holy, holy, holy Lord of Hosts; heaven and earth are full of Thy glory." This passage is not repeated or quoted anywhere in the Hebrew Bible after Isaiah's time. Yet there are abundant allusions and quotations in the deuterocanonical and pseudepigraphic literature between the Hebrew Bible and the New Testament. A few of them include the Apocalypse of Abraham 17:7; 1 Enoch 39:12 [Ethiopic version]; 2 Enoch 20 [Slavonic version]; Testament of Adam 1:4; Testament of Isaac 8:3. In the Dead Sea Scrolls the *Sanctus* occurs in the Hymns of Thanksgiving and the Angelic Liturgy.

Very early in Christian times, it appears in writings from Rome (1 Clement 34:6,7), Asia Minor (Revelation 4:8, Ignatius to the Ephesians 4:2), Alexandria (Clement of Alexandria, *Stromata* 7:7:12), and in the Martyrdom of St Perpetua. The *Sanctus* must have been part of the early Christian synagogue liturgy. Long before St John's quotation of Isaiah 6:3 in the Revelation, St Luke had paraphrased a Jewish liturgical version of this prayer – the *Kedusha deSidra* – it in his Gospel, as part of the angels' hymn (the *Gloria*).

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Gloria	**Kedusha deSidra**
Glory to God in the highest; and on earth, peace, good will to men.	Holy is He in the highest heavens, the place of His divine abode; holy upon the earth, the work of His might. The whole earth is full of the radiance of His glory,

Clement of Alexandria says of this prayer:

For this reason also we raise the head and lift the hands toward heaven, and stand on tiptoe as we join in the closing outburst of prayer, following the eager flight of the spirit into the intelligible world. And while we thus endeavor to detach the body from the earth by lifting it upwards along with the uttered words, we spurn the fetters of the flesh and constrain the soul… to ascend into the holy place. –Stromata 7:7:40

This gesture – surging up on tiptoe with each repetition of "Holy!" – is still seen today in some Hasidic groups.

[Source: http://silouanthompson.net/2007/09/first-century-christian-synagogue-liturgy/]

From comments section of above article:

Could you provide me with the source for the following statement?

"This introduced into Judaism a factor crucial to the later development of Christianity. A new notion: God is not only in the Temple; God is where the congregation is. As Rabbi Hananiah ben Taradyon (c.135AD) said, "If two sit together and the words between them are of Torah, then the Shekhinah is in their midst." While all Jews knew the Lord was uniquely present in the Holy of Holies, and made pilgrimage to Jerusalem for the feasts whenever possible, they also could gather weekly to honor God together with the qahal – the congregation – in Greek, the ekklesia."

REPLY:
I've seen it around the Internet in various forms.
In *Matthew's Emmanuel: Divine Presence and God's People in the First Gospel*, David Kupp cites this quote from the Mishnah:

> R. Haninah b. Phradyon said: "Two that sit together and do not discuss any portion of the Law, their sitting is considered that of scorners, as it is written [Ps. i. 1]: 'And sitteth not in the seat of scorners'; but two that sit together and are discussing some words of the Law have the Shekhina among them, as it is written [Mal. iii. 16]: 'Then conversed they that feared the Lord one with the other; and the Lord listened and heard it,' etc."
>
> — M. Avot 3.2.

Following Disclaimer is placed at the beginning of the blog article (dated 9/15/2007):
This article isn't really ready for prime-time. It's a set of notes I collected for myself many years ago, as I was studying to satisfy my own curiosity. Some day I'll have to go back and cite sources for everything. But some of these notes don't seem to be online elsewhere, and I'd like to have them available, so I'm leaving this online as a placeholder. — Silouan

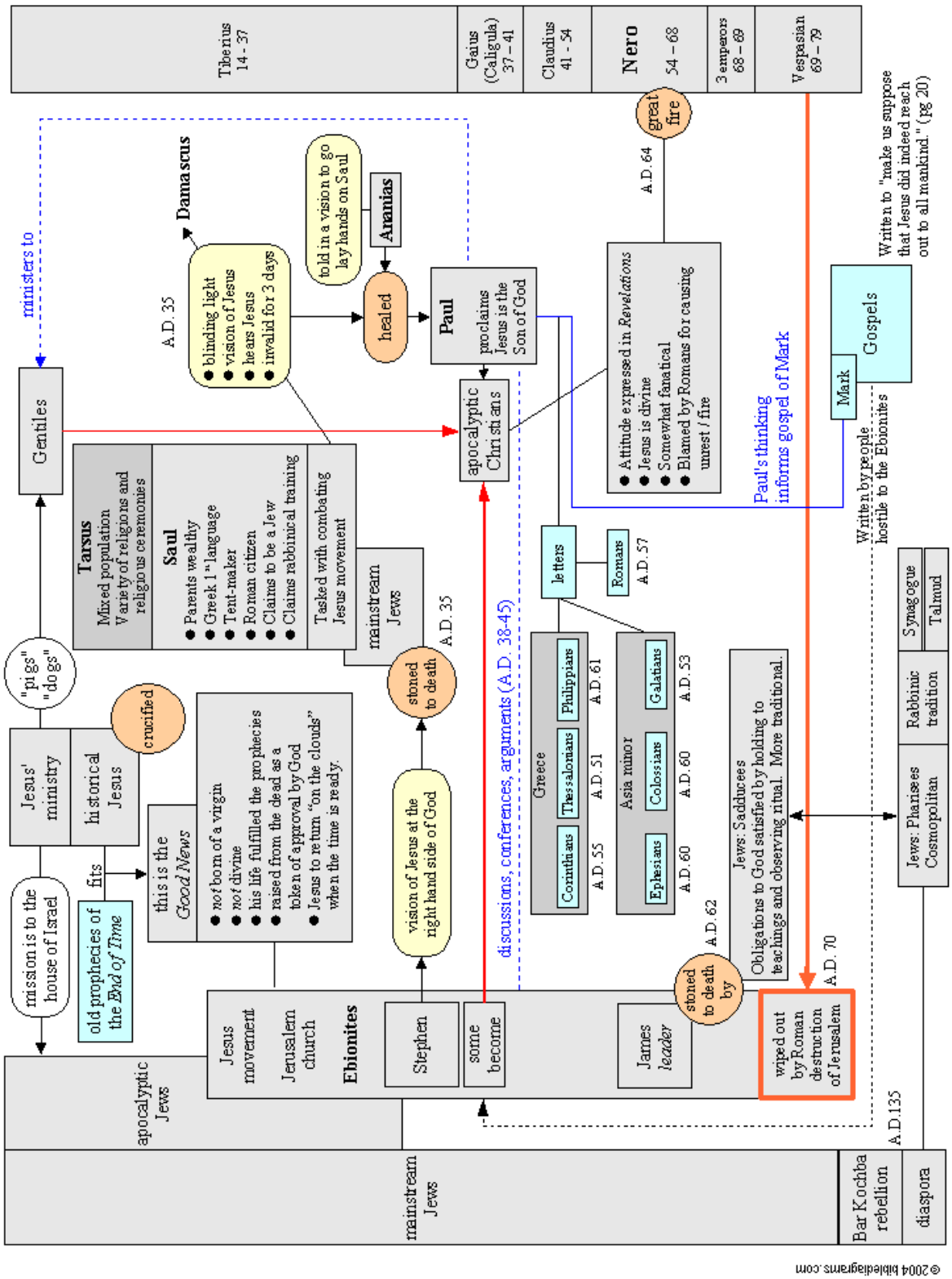
Author is a priest of the Orthodox Church (stationed in the Philipines)

NOTE: Because of author's Catholic upbringing; then eventually moving through Protestantism on to the Orthodox Church, church sacraments, services and ceremonies, such as the Eucharist are more formalized and liturgical.
See: http://www.goarch.org/ourfaith/ourfaith7061 for more about the Orthodox faith.

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Paul and Early Christian development

(From the book by A. N. Wilson, Paul - The Mind of the Apostle)

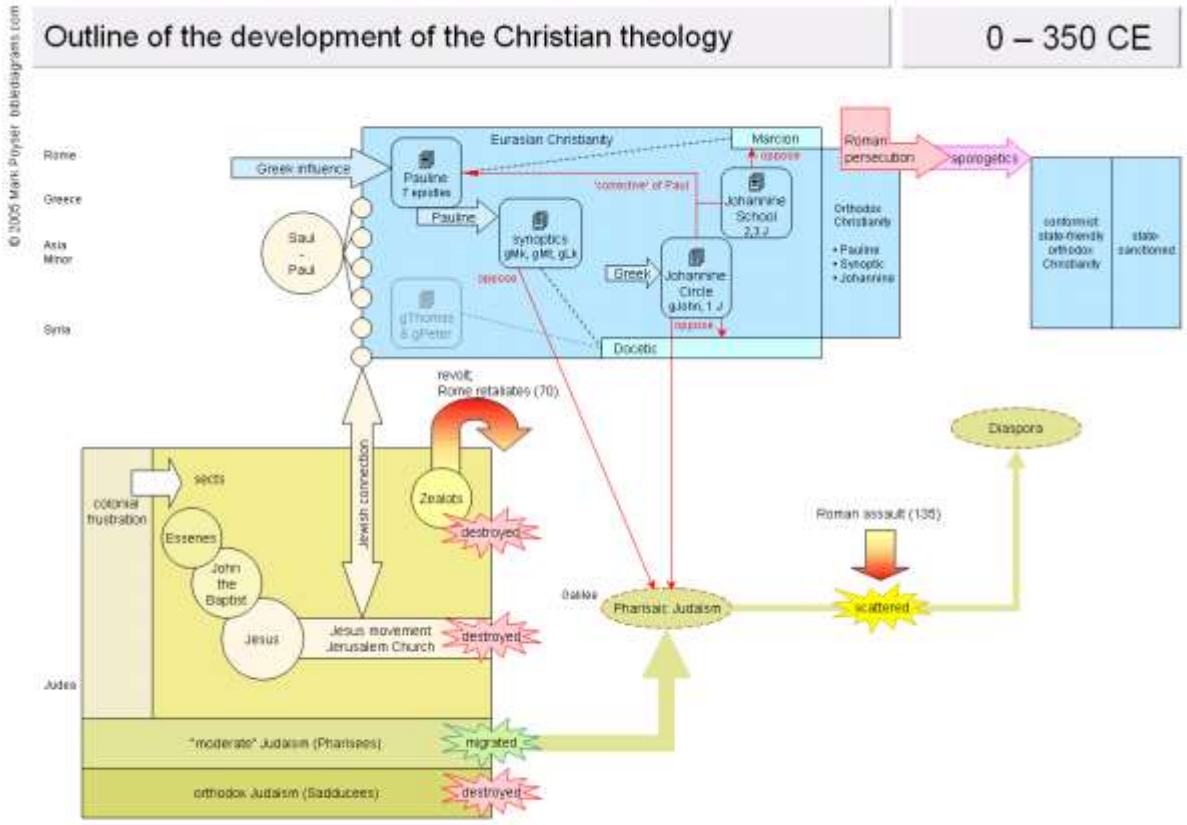


[Source: http://www.bblediagrams.com] (Additional OT and NT charts and diagrams)

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Development of theology

derived in part, from L. Michael White's, *From Jesus to Christianity*



[Source: http://www.biblediagrams.com] (Additional OT and NT charts and diagrams)

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Church History / Timelines

The Story of the Church
http://www.ritchies.net/churchhi.htm

Timeline of Church History (Highlights - Catholic Perspective)
http://christianityinview.com/timeline.html

Church History – Theopedia
http://www.theopedia.com/church-history

Church History (and Timeline)
http://www.christianity.com/church/church-history/

History of Christianity and the Church
http://www.bible.ca/history/

Why is Understanding Church History Important?
https://carm.org/understanding-church-history

Church History, Timeline:
http://www.historytimeline.org/

Two Millennia of Church History
http://www.a-voice.org/library/millhist.htm

A Study of Denominations – Historical Overview
http://www.astudyofdenominations.com/overview/

Who Are Christians?
http://catholic-resources.org/Courses/Christianity-Branches.htm

StudyChurchHistory.com
http://christiantimelines.com/timelines.htm

African-American Church History Timeline
http://christiantimelines.com/aa_church.htm

History of Religion in America
http://www.u-s-history.com/pages/h3787.html

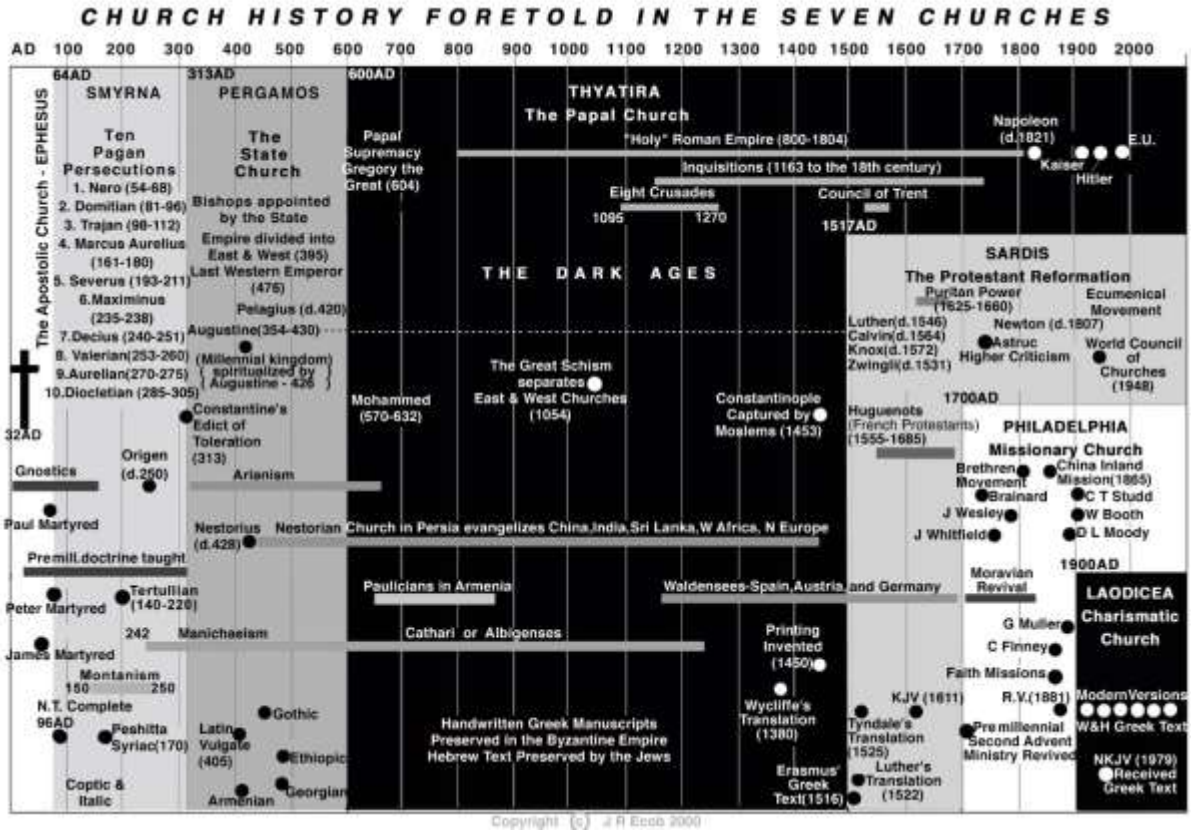
Church History Timelines (list of links)
https://churchhistoryreview.org/church-history-timelines/

Early Church History Timeline **[recommended]**
http://www.christian-history.org/early-church-history-timeline.html

History of Christianity
http://www.quazoo.com/q/History_of_Christianity

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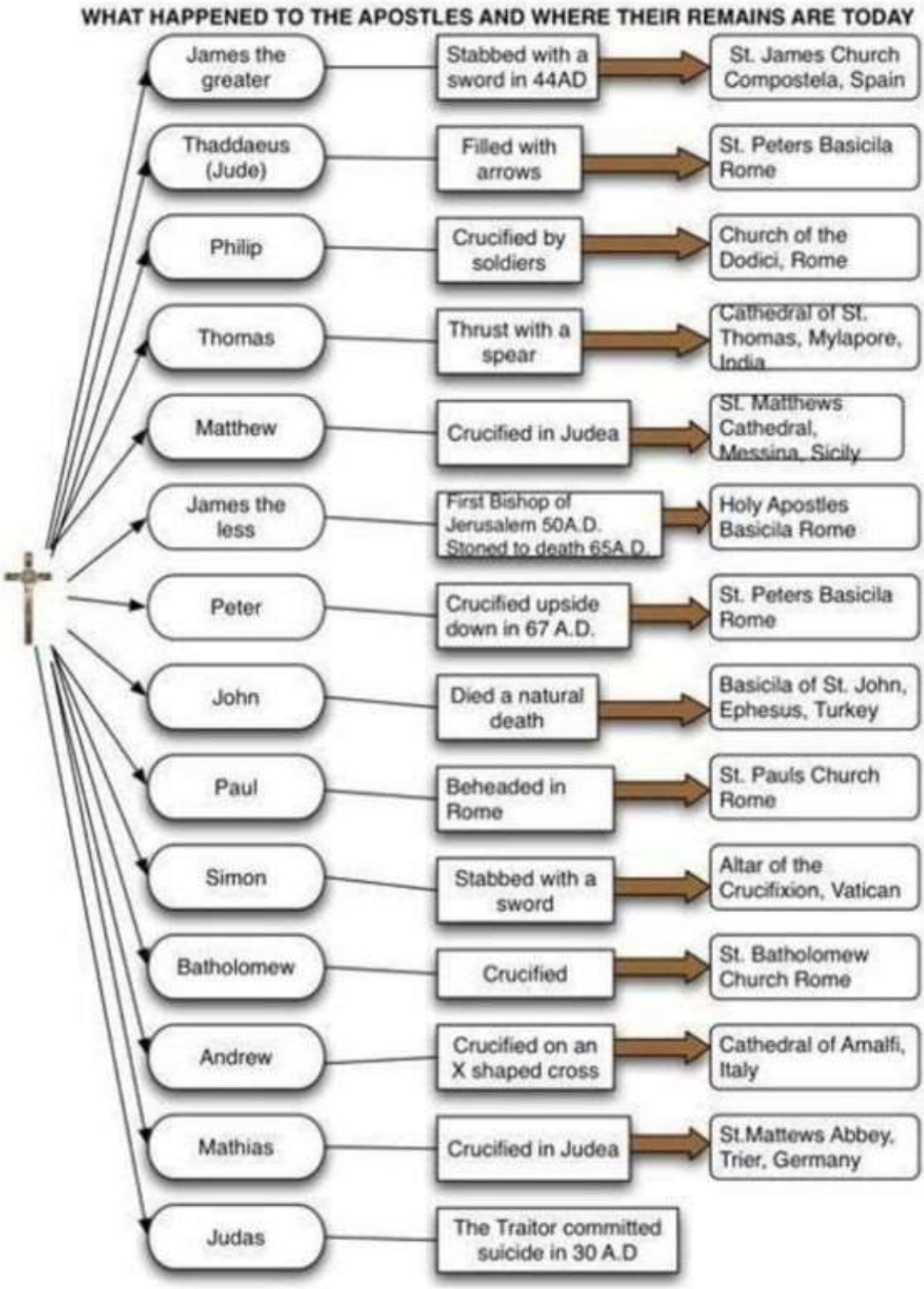
Church History Foretold in the Seven Churches



[Source: http://www.biblerays.com/church-history-chart.html]

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What Happened to the Apostles and Where Their Remains are Today



Source: Patheos.com

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[Source: https://churchpop.com/2016/01/24/how-each-apostle-died-where-you-can-find-their-bones-today-2/]

***See also*: The 12 Disciples or Apostles**

See more "What Happened to the Apostles" continued on next page….

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What happened to 12 disciples of Jesus after his death and resurrection?

Twelve Disciples of Jesus Christ

Squad	Duties	Disciples	Order of Call	Call Reference	Apostle Symbol	Known As
First	Performed as counselors and prayer partners for Jesus Christ.	Peter	3	John 1:42	Hope	Leader 1st Squad; Primary spokesman; Apostle to the Jews; Brother to Andrew. Rock upon which church is founded.
		Andrew	1	John 1:35-41	Introduction	First called; Brought people to Jesus; Fisherman by trade with John. Brother of Peter.
		John	2	Mt 4:21	Love	Youngest (about seventeen) and beloved by Jesus Christ; Traditional author of fourth Gospel; Also wrote Revelation, and John 1, 2, an 3. Fisherman by trade with Andrew; Zebedee family wealthy. Brother of James.
		James	4	Mt 4:21	Witness	Silent Disciple (no record of ever speaking) and first martyr (beheaded by Herod). Zebedee family wealth shared with his brother John.
Second	Looked after people, affairs and crowds in Deacon fashion	Philip	5	John 1:43	Spiritual Growth	Leader 2nd Squad; Analytical Disciple, always fifth.
		Nathaniel (Barthalomew)	6	John 1:43-49	Spiritual Perception	Sincere and royal background.
		Matthew	7	Mt 9:9-13	Hospitality	Tax Collector; Publican; Oldest.Traditional author of first Gospel. Outrageous sinner; Superior business and political negotiations knowledge; Fluent in Greek.
		Thomas	8	Mt 10:2-4	Faith	Twin and doubter
Third	Managed worldly affairs and money	James the Lesser	9	Mt 10:2-4	Second Place	Leader of 3rd Squad; Smaller stature
		Simon the Zealot	10	Mt 10:2-4	God and Country	Revolutionary; wanted to overthrow Rome
		Judas (Thaddeus, Lebbaeus)	11	Mt 10:2-4	Intimate Christianity	Three Names; later changed name to Jude
		Judas Iscariot	12	Mt 10:2-4	Honor	Betrayer

Have you ever wondered what happened to the 12 Apostles after Jesus died on the cross? We all know that the Romans and the powerful Jewish leaders in Jerusalem were all looking for them for being guilty “by involvement” with Jesus.

They were not the kind of group you might have expected Jesus to discharge on his mission to reach the world. There was nothing special or spectacular about them. They were just simple working men. But Jesus formed them into the backbone of the church and gave them the most incredible task possible calling the entire world, including the mightiest empire ever known, to repentance and faith in the risen Christ. You can be sure that any skilled, first-century Roman citizen would have mocked at any prophecy that within three centuries Christianity will be the official faith of the empire. We came to know that the Apostles (except, of course, Judas Iscariot) “… locate a ship and sailed away” to another city, leaving Jerusalem for fear of being arrested. They only returned to Jerusalem– after all the anguish and controversy quieted down– during Pentecost (originally a Jewish festival celebrating grain harvest and commemorating Moses receiving the Ten Commandments). But, according to **Acts 2:1:4**, while the Apostles gathered for the feast:

> **“…Suddenly there was a noise from heaven like the sound of a mighty wind. It filled the house where they were meeting. Then they saw what looked like fiery tongues moving in all directions, and a tongue came and settled on each person there. The Holy Spirit took control of everyone, and they began speaking whatever languages the Spirit let them speak.”**

The martyrdom of some of the Apostles is more certain than others. Historians will have different degrees of certainty concerning the circumstances of their deaths. For instance, unbiased historians will not take issue with the historical credibility of the martyrdom of Peter, Paul, and James the Apostle. Many of the other accounts have decent historic validity as well. Some accounts, however, raise the eyebrow and cause us to remain agnostic.

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However, when boiled down to their least common denominator, it is very feasible to believe that all but one of the Apostles suffered and died a martyr's death, even if we can't be sure of the exact details.

Amidst some vagueness, one thing is clear—the reason given for their death was the same in *all* accounts. They were killed because they stated publicly to have seen Christ die and then to have seen Him alive. They all died because of an dogged, unremitting claim that Christ rose from the dead. That's how they received the Holy Spirit—and soon after, they daringly left their hiding place and started preaching and performing miracles, in the name of Jesus Christ, right in the streets of Jerusalem and in different languages!

Try to imagine the simplest, most quiet and easily panic-stricken man you know (most of the Apostles were fishermen, remember) suddenly speaking out like the smartest Nobel laureate you think highly of or a diplomatic statesman—and you'll get the idea on how miraculous this was.

The effective preaching the Apostle Peter attracted a huge crowd and he preached a sermon to the crowd with great competence that "On that day about three thousand believed his message and were baptised…" (**Acts 2:41**) establishing a solid and unstoppable Christian group in Jerusalem**….**

[Source: http://christianityscience.blogspot.com/2013/04/what-happened-to-12-disciples-of-jesus.html

***See also*: The 12 Disciples or Apostles**

See more "What Happened to the Apostles" continued on next page….

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How the Apostles Died - Part 1

APOSTLE	WHERE DIED	WHEN DIED	MANNER OF DEATH
PETER	Rome Italy (Nero)	54-56 AD	Crucified head down at his own request
ANDREW	Edessa, Greece	? AD	Severly scourged & ties by ropes on an x-shaped cross where he hung 2 days before dying
JAMES	Jerusalem (Herod)	44 AD 1st apostle martyred	Beheaded with sword. Mark 10:39 & Acts 12:1-2
JOHN	Ephesus	98 AD	Thrown in boiling oil but unharmed. Died of natural causes in Ephesus
PHILIP	Hieropolis, Syria	?AD	Crucified
BARTHOLOMEW	India or Armenia	?AD	Beaten, flayed, and crucified head down
THOMAS	Edessa, Greece	?AD	Lanced by Idolatrous priests and burned up in an oven
MATTHEW	Nadabah, Ethiopia	About 60 AD	Axed to death with a halberd
JAMES	Jerusalem	66 AD	Thrown down from the Temple tower & not dead, so clubbed to death with a fullers clud at age 94

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How the Apostles Died - Part 2

APOSTLE	WHERE DIED	WHEN DIED	MANNER OF DEATH
THADDAEUS	Edessa, Greece	72 AD	Crucified
SIMON	Brittainnia, Europe	? AD	Crucified
JUDAS ISCARIOT	Jerusalem	30 AD	Suicide by hanging
MATTHIAS	Jerusalem	? AD	Stoned & beheaded
PAUL	Rome. Italy	66 AD	Beheaded

Rest well, our Brothers . . . Rest Well

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[Source: http://www.biblecharts.org/thenewtestament.html]

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How the 12 Disciples Died Validates Christianity

Most people know that Jesus had a group of disciples traveling with him during his ministry. However, most are unaware of how these followers eventually died. Perhaps we will discover that how the 12 disciples died validates Christianity.

The style and manner of the twelve apostles' deaths really helps us gain insight and perspective. These death accounts provide us a glimpse into the state of the times and the people under Rome. How the 12 disciples died also indicates the powerful and unwavering loyalty they had for Jesus Christ.

These death accounts are accumulated from a wide spectrum of sources. Reports of how the 12 disciples died come from sources like the New Testament, apocryphal texts, as well as various legends and stories. This eclectic range of references provides more credibility for the historical accuracy of these accounts. After all, the more sources you have from differing origins, the more persuasive the evidence is.

Don't believe Jesus Christ was a historical figure? Read about 9 extra-Biblical sources supporting Jesus Christ..

See also: Jesus: Son of Man, Son of God

How the 12 Disciples Died

1) How Apostle Simon Peter died: *Crucified upside down*

Originally called Peter but later renamed, Simon would be eventually appointed by Jesus Christ as the head disciple. Previously a fisherman in Bethsaida, he became a "fisher of men" after being the first apostle chosen by Jesus. Apostle Simon Peter was eventually sentenced to death by Rome under the emperor Nero.

Simon died between 33-34 years after the death of Jesus, around 66 AD. According to the records, *Simon Peter died from upside down crucifixion.* Simon Peter allegedly asked to be crucified upside down so that his death would not detract from Christ's ultimate sacrifice.

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2) How Apostle James the Greater died: *Beheaded*

The Apostle James, also known as James the Greater, was the son Zebedee. He is one of three different James referenced in the New Testament. Additionally, James the Greater is commonly confused with James the brother of Jesus.

James was arrested under the newly appointed governor of Judea, Herod Agrippa. James was turned in by an anonymous accuser and taken to the place of execution.

According to Acts 12:1-19, *James was "killed by the sword" in a beheading around 44 AD or 11 years after the death of Jesus.* His unnamed accuser was beheaded with him as well, after a change of heart lead him to immediately convert to Christianity.

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3) How Apostle John died: *Old age*

John's death account is unique for the fact that he was the only original disciple who didn't die a violent death. Rather, *in around 100 AD he passed away in Patmos from old age*.

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4) How Apostle Simon died: *Crucifixion*

Apostle Simon was also known as Simon the Canaanite or the Zealot. His ministry was mainly in Mauritania on the west coast of Africa. *He later went to England where he was crucified in 74 AD.*

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5) How Apostle Judas Iscariot died: *Suicide by hanging*

Judas Iscariot is the infamous disciple who eventually would betray Jesus Christ. Iscariot would turn Jesus over to the high priests for a mere 30 pieces of silver.

According to Matthew 27:3-6, Judas felt immediate remorse after his act of betrayal. So much so that *he went off alone and hung himself in Aceldama near Jerusalem.*

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6) How Apostle Jude / Judas died: *Crucifixion*

The Apostle Jude, or Thaddaeus, was also known as Judas and commonly referred to as Lebbaeus. Judas ministered in Armenia, Syria and Persia. According to several accounts and stories, *he was crucified in Edessa in 72 AD.*

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7) How Apostle Matthew died: *Stabbed*

Formerly a tax collector, we know that the Apostle Matthew lived a long time after the death of Christ. Matthew was the author of the New Testament book Matthew, which was written at least 20 years after the death of Christ.

Matthew's ministry was primarily to the Persians, Parthians and the Medes. According to legend, *Matthew died in Ethiopia after being stabbed in the back by a soldier of King Hertacus*. Apparently the murder was due to criticisms Matthew had for the King's morals.

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8) How Apostle Thomas died: *Speared*

The Apostle Thomas is often known as "doubting Thomas". His ministry mainly consisted of preaching to the people of Greece and India. *Thomas would eventually die by lancing, or by being speared after angering local religious authorities.*

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9) How Apostle Bartholomew died: *Crucified or beheaded*

The ministry of Bartholomew is said to have been mainly in India. There are actually a couple different death accounts for the Apostle Bartholomew. *One account claims that Bartholomew was crucified, while another describes a brutal death involving him being skinned alive and then beheaded.* Either way, the death of Bartholomew was most certainly violent.

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10) How Apostle Phillip died: *Crucified*

The Apostle Phillip lead his ministry mainly throughout Asia. However later, Phillip made his way to Egypt and continued preaching to city of Phrygia. Phillip would eventually die in the Egyptian city of Heliopolis, where he was scourged and thrown in prison. *He would later die by crucifixion in 54 AD.*

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11) How Apostle Andrew died: *Crucified*

The Apostle Andrew was the brother of Peter, who were both simultaneously recruited by Jesus in Bethsaida. Different traditions claimed that the Andrew preached in Scythia, Greece, Asia Minor and Thrace. According to Dorman Newman, a 15th Century religion historian, Andrew went to western Greece in 69 AD.

Andrew would later suffer a gruesome and heinous death at the hands of Roman proconsul Aegeates. *He was initially scourged, and then later tied to a cross rather than nailed, so he would suffer longer before dying.* Legend has it that Andrew lived for two days after, where he continued to preach the Gospel to an onlooker.

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12) How Apostle James the Less died: *Stoned and clubbed*

The Apostle James was also known as James the Less, and was the son of Alphaeu. James the Less is known as one of the longest lived apostles behind John. When James was the age of 94, *he was beaten and stoned to death by a group of prosecutors, later being dealt the finishing blow by a club to the head.*

Conclusion: How the 12 Disciples Died Validates Christianity

How the 12 disciples died is truly a testament to the validity of Christianity. The manner in which these apostles were put to death, contains significant implications for both captor and captive.

On the side of the captor, they specifically chose gruesome and cruel punishments for these defectors. On one hand, these kings chose the most painful and inhumane methods of death, in order to send a clear and concise message that Christianity would not be tolerated. Additionally, these excruciatingly painful methods were also a means to persuade the disciples to detract from their faith and denounce Jesus Christ.

We also gain significant insight on the side of the disciples as well. If these death accounts are historically accurate, then we must assume theses twelve had fervor and zeal for Christ. So much so that they were put to death; inhumanely and violently. Fervor and zeal for something are typically not based off whimsical or capricious beliefs. These character traits implicate a deep and unwavering faith to the doctrine of Christianity.

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Charles W. Colson, former chief adviser to President Nixon during 1969 and 1973, explains the powerful implications these death accounts had on the resurrection story of Jesus Christ when he stated:

> "I know the resurrection is a fact, and Watergate proved it to me. How? Because 12 men testified they had seen Jesus raised from the dead, then they proclaimed that truth for 40 years, never once denying it. Every one was beaten, tortured, stoned and put in prison. They would not have endured that if it weren't true. Watergate embroiled 12 of the most powerful men in the world-and they couldn't keep a lie for three weeks. You're telling me 12 apostles could keep a lie for 40 years? Absolutely impossible."

[Source: http://truthisfree.org/how-the-12-disciples-died-validates-christianity/]

How Did The 12 Apostles Die? A Bible Study

How did the Apostles die? What does history show and/or the Bible reveal how the 12 Apostles died?

How the Apostles Died

The Bible does not expressly give details about the ways in which the apostles died. We must rely on early church historians and secular historians as well but thankfully both seem to be in agreement and both are reliable. Because of this, we have no reason to disbelieve these accounts as the vast majority of them agree on the method of the apostles' deaths.[1] We must understand that they were first called disciples which are what every believer is called. Jesus later commissioned them and sent them out to proclaim the gospel. The word apostle means "one sent" and so we can see that disciples and apostles are not the same thing. Every apostle was a disciple but not every disciple is an apostle. Today, anyone who has trusted in Christ is a disciple but the days of apostleship is over and ended with the conclusion of the New Testament. The church, *"having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the corner stone"* cannot have other apostles any more than it can have another cornerstone (Ephesians 2:20) because *"no one can lay a foundation other than that which is laid, which is Jesus Christ"* (1 Corintians 3:11). In order for there to be other apostles, we would have to tear down the building again and add to the foundation.

It is believed that most of the apostles died in the middle or late 1st century. We will now examine the historical evidence of how these men died. We begin with perhaps the most well-known of Jesus' apostles, and that would be Peter.

How the Apostle Peter Died

The knowledge of Peter's death is widespread among secular and church historians. He was crucified but he thought himself unworthy of the same type of death that Jesus suffered and so asked to be hung upside down which was done in Rome. Jesus saw this coming when He said, *"Truly, truly, I say to you, when you were young, you used to dress yourself and walk wherever you wanted, but when you are old, you will stretch out your hands, and another will dress you and carry you where you do not want to go."* (This he said to show by what kind of death he was to glorify God.) And after saying this he said to him, *"Follow me."* (John 21:18-19). Any time that Jesus said "truly, truly" or "verily, verily" He was putting great emphasis on a truth and Jesus must have known, with certainty, how Peter [1] would die and that they "will stretch out your hands" and "carry you where you do not want to go" clearly implied crucifixion.

How the Apostle Andrew Died

Once again, most historians agree that Andrew was also crucified but he was crucified on an x-shaped cross in Greece.[1] The fact that he was in Greece may mean that he was participating in the

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Great Commission and taking the gospel to the whole world…at least the known world. This must have meant that he was tilted to one side or the other and was not crucified vertically or horizontally. It is believed that while he hung on that cross and was dying, he called to the crowds and taught them about Jesus Christ and how they might be saved, thus he was sharing the gospel up until the very time of his death on the x-shaped cross…being loyal to the very end.

How the Apostle Matthew Died

Matthew, like most of the apostles late in their lives, became a missionary and was arrested in Ethiopia. It was there that he was staked or impaled to the earth by spears and then beheaded. Not much beyond this is known since Matthew was in such a remote place in Africa and went where few historian or Christians ventured to go.

How the Apostle Bartholomew or Nathaniel Died

Bartholomew is also known as Nathaniel and there is scarce little known about how he died but it appears that since he was martyred in Armenia, he too must have been involved in the Great Commission and taking the good news into that part of the world. Apparently, he became a missionary to Asia Minor. Sadly, most agree that he was basically flayed to death by whip, where he was literally torn to shreds. How agonizing that must have been.

How the Apostle Thomas Died

Again, not very much is known about the method of Thomas' execution but that maybe due to the fact that he was a missionary in India and was establishing a church there when he was stabbed with a spear and died from the wound. There are so few historical facts that are available beyond this account that we cannot add much to this and do so with absolute certainty.

How the Apostle Philip Died

According to most historians, Philip's death was exceedingly cruel.[1] He was impaled by iron hooks in his ankles and hung upside down to die. Precious little else is known about the process but it is enough to know how he died.

How the Apostle James (son of Zebedee) Died

The apostle James is not the same James as Jesus brother so we need to establish that fact. James was far from any reliable historical writers or church historians but it is thought that he was beheaded by King Herod near Palestine and not far from where he was a local missionary to the Jews in Judea.

 [2]

The Apostle Jude was crucified in Persia

How the Apostle Jude Died

The apostle Jude, who wrote the next to the last book in the New Testament by the same name, went all the way to Persia and it was there that he was crucified by the Magi. It is unlikely that the Magi

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mentioned in the New Testament who were searching for the child King, Jesus, and the ones who crucified Jude were one and the same. There were many Magi in Persia and so the chances that it would be the same ones who sought Jesus were the same ones who crucified Jude is highly unlikely. Apparently Jude was in Persia on a missionary trip.

How the Apostle Matthias Died

Matthias was the apostle that was selected to replace Judas who hung himself. Acts 1:20-26 reveals how this was done, and some scholars say it may have fulfilled a prophecy in Psalm 69:25 and Psalm 109:8. Regardless of whether the prophecy was about Matthias, he was apparently stoned and then beheaded late in the 1st century.

How the Apostle John Died

This is the disciple whom Jesus loved and was the only one that died a natural death…that is by old age and not martyred. However he was imprisoned on the island of Patmos where he wrote the Book of Revelation. He was later freed and went to Turkey, perhaps on a mission to establish churches there. This is the apostle that is mentioned in John 21:20-23, *"Then Peter, turning around, saw the disciple whom Jesus loved following, who also had leaned on His breast at the supper, and said, 'Lord, who is the one who betrays You?' Peter, seeing him, said to Jesus, 'But Lord, what about this man?' Jesus said to him, 'If I will that he remain till I come, what is that to you? You follow Me.'* Then this saying went out among the brethren that this disciple would not die. Yet Jesus did not say to him that he would not die, but, "If I will that he remain till I come, what is that to you?"

How the Apostle James the Less Died

This is the most inconspicuous of all the apostles and he is called James the Less to distinguish him from the other apostle named James and the James who was Jesus half-brother. James the Less was martyred in a fashion similar to James, the half-brother of Jesus, who was thrown from the pinnacle of the temple and then beaten to death.

How the Apostle Simon Died

The apostle Simon is not Simon Peter (Andrew's brother) but Simon the Zealot. Once again, very little is known about him inside or outside of the Bible. All that is known about his death is that he was also was crucified.

Judas the Betrayer

It is not fair to call Judas Iscariot [3] an apostle since he was never truly converted or commissioned by Jesus. It may not even be accurate to call him a disciple because he truly did not follow Christ Who said that *"whoever would be my disciple must follow after me"* (Matthew 16:24). Even so, I thought he should be mentioned. The Bible says that he betrayed Jesus and then being consumed with worldly guilt went out to hang himself (Matthew 27:3-8).

How James, the Brother of Jesus Died

I realize that the brother of Jesus, James, was not an apostle but he was one of the early church leaders and the account of his death is horrific. He died early in the church history while the New Testament was still being compiled. He was believed to have been thrown some 100 feet off a wall. This was done to him after he repeatedly refused to deny his faith in Jesus. After the fall, he was somehow still alive and when they discovered this, his enemies circled him and beat him to death with clubs.

The Apostle Paul

I included Paul among the apostles since he was perhaps the greatest apostle and evangelist the world has ever known and most certainly deserves to be included among the apostles. Second Timothy was the last letter ever written by Paul and in it he knew that the time of his death drew near as he wrote to Timothy *"For I am already being poured out like a drink offering, and the time for my*

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departure is near. I have fought the good fight, I have finished the race, I have kept the faith. Now there is in store for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day—and not only to me, but also to all who have longed for his appearing." You can hear the passion and love of Paul in his last words to Timothy.

He wrote from prison, knowing that his execution was near. Probably Christ Himself must have told him and he was preparing Timothy to take over for him. Listen to the heartbreaking last words of Paul as he awaited his execution in 2 Timothy 4:16-18: *"At my first defense, no one came to my support, but everyone deserted me. May it not be held against them. But the Lord stood at my side and gave me strength, so that through me the message might be fully proclaimed and all the Gentiles might hear it. And I was delivered from the lion's mouth. The Lord will rescue me from every evil attack and will bring me safely to his heavenly kingdom. To him be glory for ever and ever. Amen."* How heartbreaking. Paul was abandoned by everyone as his execution neared…all that is except His cherished Lord. Paul was not ashamed how he lived his life as his death neared. Most historians, both secular and church, say that he was beheaded. His last thoughts must have been of His beloved Lord knowing that since He rescued him from eternal death by saving him, He would rescue him after his physical death and would be with the Lord forever.

Conclusion

How will you die…in your sins? I pray not. If you step out of this life without Christ, then you have sealed your own fate and eternally separated yourself from God. Repent today, confess your sins, see your need for a Savior [4] and put your trust in Jesus Christ and you too will be part of that which is being built today by God and which has as its foundation, the saints of God, the apostles and the Chief Cornerstone, Jesus Christ. There is coming a day when no man or woman can be joined together with Christ so why not decide this very hour for when He comes it will be too late.

Take a look at this related article about the Apostles:

Who were the 12 Disciples or Apostles of Jesus Christ? [5]

Resources: New International Version Bible THE HOLY BIBLE, NEW INTERNATIONAL VERSION®, NIV® Copyright © 1973, 1978, 1984, 2011 by Biblica, Inc.™ Used by permission. All rights reserved worldwide. [1] J.H. MacMahon. From Ante-Nicene Fathers, Vol. 5. Edited by Alexander Roberts, James Donaldson, and A. Cleveland Coxe. (Buffalo, NY: Christian Literature Publishing Co., 1886.) Revised and edited for New Advent by Kevin Knight. <http://www.newadvent. org/fathers/0524.htm>. Accessed 8/08/2013.

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[1] Peter: https://www.whatchristianswanttoknow.com/apostle-peter-biography-timeline-life-and-death/

[2] Image: https://www.whatchristianswanttoknow.com/wp-content/uploads/2013/08/How-Did-The-12-Apostles-Die.jpg

[3] Judas Iscariot: https://www.whatchristianswanttoknow.com/judas-iscariot-bible-story-and-profile/

[4] need for a Savior: https://www.whatchristianswanttoknow.com/come-to-jesus/

[5] Who were the 12 Disciples or Apostles of Jesus Christ?: https://www.whatchristianswanttoknow.com/who-were-the-12-disciples-or-apostles-of-jesus-christ/

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What happened to 12 disciples of Jesus after his death and resurrection?

Twelve Disciples of Jesus Christ

Squad	Duties	Disciples	Order of Call	Call Reference	Apostle Symbol	Known As
First	Performed as counselors and prayer partners for Jesus Christ.	Peter	3	John 1:42	Hope	Leader 1st Squad; Primary spokesman; Apostle to the Jews; Brother to Andrew. Rock upon which church is founded.
		Andrew	1	John 1:35-41	Introduction	First called; Brought people to Jesus; Fisherman by trade with John. Brother of Peter.
		John	2	Mt 4:21	Love	Youngest (about seventeen) and beloved by Jesus Christ; Traditional author of fourth Gospel; Also wrote Revelation, and John 1, 2, an 3. Fisherman by trade with Andrew; Zebedee family wealthy. Brother of James.
		James	4	Mt 4:21	Witness	Silent Disciple (no record of ever speaking) and first martyr (beheaded by Herod). Zebedee family wealth shared with his brother John.
Second	Looked after people, affairs and crowds in Deacon fashion	Philip	5	John 1:43	Spiritual Growth	Leader 2nd Squad; Analytical Disciple, always fifth.
		Nathaniel (Barthalomew)	6	John 1:43-49	Spiritual Perception	Sincere and royal background.
		Matthew	7	Mt 9:9-13	Hospitality	Tax Collector; Publican; Oldest.Traditional author of first Gospel. Outrageous sinner; Superior business and political negotiations knowledge; Fluent in Greek.
		Thomas	8	Mt 10:2-4	Faith	Twin and doubter
Third	Managed worldly affairs and money	James the Lesser	9	Mt 10:2-4	Second Place	Leader of 3rd Squad; Smaller stature
		Simon the Zealot	10	Mt 10:2-4	God and Country	Revolutionary; wanted to overthrow Rome
		Judas (Thaddeus, Lebbaeus)	11	Mt 10:2-4	Intimate Christianity	Three Names; later changed name to Jude
		Judas Iscariot	12	Mt 10:2-4	Honor	Betrayer

…

And as Jesus asked of them in **Mark 16:14**:

> **"Go yea into all the world and preach the good news to every creature."**

SO THEY OBEYED.

But where did they go?

What did they do?

And what happened to them?

Personally, what I think is, the dreadful death of the Apostles as recorded below was one of the greatest gifts that God ever gave to the Church. It contributes much to Christian apologetics by answering the "how do you know?" question concerning the resurrection of Christ.

The following is my effort to take the best of all the sources and share the most likely scenario for each Apostle's death. Read through the accounts of their martyrdom. Tell your children and friends. This may sound weird, but in a very real sense, I thank God for bringing about the Apostles' deaths, for in their deaths they sealed their testimony in blood making our faith in the risen Christ built upon a solid foundation.

(1) The Apostle James
James, the Apostle of the Lord, was the second recorded martyr after Christ's death (Stephen was the first). His death is recorded in Acts12:2 where it is told that Herod Agrippa killed him with a sword. Clemens Alexandrinus and Eusebius (Ecclesiastical History II.2) both tell how the executioner witnessed the courage and un-recanting spirit of James and was then convinced of Christ

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resurrection and was executed along with James.

Date of Martyrdom: 44-45 A.D.

(2) The Apostle Peter
Recognized as the head of the original Christian community in Jerusalem (Israel), he left the city when King Herod Agrippa started to persecute all Christians in Jerusalem and ordered the beheading of the Apostle James (the Great) . After escaping from Jerusalem, Peter preached in Judea (originally Palestine) and in Antioch (Syria) where he is historically considered as the first patriarch (bishop) of the Orthodox Church. After staying in Antioch for some time, Peter went to Rome and converted thousands into Christianity. The emperor at the time, Nero, did not like the idea of Romans becoming Christians and used the new members of the group for his amusement (e.g. feeding them to lions or wild dogs, and then burning them at stake in Rome's coliseum—yes, the tourist spot– if they do not renounce their faith). Peter was one of the most prominent victims of this persecution. He was captured and crucified upside-down at his own request, because he said he was not worthy to be crucified the same way as our Lord. St. Peter's body lies below the altar of St. Peter's Basilica at the Vatican City, in Rome.

Date of Martyrdom: ca. 64 A.D.

(3) The Apostle Andrew
Preached in Georgia (Russia), Istanbul (Turkey), Macedonia and finally Greece. There in Patros, Greece, the Governor Aegiatis was angered by the apostle's preaching and the conversion of his own family to Christianity. He ordered Andrew to renounce his faith in front of a tribunal. When Andrew resisted, the governor ordered that Andrew be crucified. He was tied upside down to an X-shaped cross with thick, tight ropes but Andrew kept preaching to spectators. He was able to convince many to accept Christianity just before he died after suffering for three days. Parts of his remains are in Constantinople (Turkey), Scotland (England), but his skull is kept in Patras to this day.

Date of Martyrdom: 70 A.D.

(4) The Apostle Thomas
Called by most Christians as the "Doubting Thomas" for disbelieving the Lord's Resurrection. But after his doubts were erased by touching Jesus' wounds, he became a fearless preacher of the Gospel and builder of churches. He was the only Apostle who witnessed the **Assumpton of Mary** and the one of the first Apostles who preached outside the boundaries of the vast Roman Empire (out of Europe). He preached in Babylon (present day Iraq) and established its first Christian church. Then he went to Persia (Iran) and travelled as far as China and India. He was martyred in Mylapore, India when a local king named Masdai condemned Thomas to death. The Apostle angered the Brahmins (high ranked priests/scholars who served as the king's advisers) . He is believed to be buried around the suburb of Madras, in India.

Date of Martyrdom: 70 A.D.

(5) The Apostle Philip
Preached in Greece, Syria and in Turkey (in the cities of Galatia, Phrygia and Hierapolis). Philip partnered with Bartholomew in his missions. Like all Apostles, Philip became an exceptional speaker. According to sources "Through his miraculous healing and preaching, Philip converted the wife of the Preconsul of the city" of Hierapolis. Of course, this event angered the Preconsul and ordered that both Philip and Bartholomew be tortured and crucified upside down. While on the cross, Philip continued to preach and he was able to convince the crowd and the Preconsul to release Bartholomew, while insisting that he (Philip) remained crucified. Bartholomew was released but Philip died on the cross and was later buried somewhere within the city.

Date of Martyrdom: 54 A.D.

(6) The Apostle Matthew
Matthew, the tax collector, so desperately wanted the Jews to accept Christ. Was the most educated among the Apostles, Christian tradition says he preached in Ethiopia (in Africa), Judea (Israel today), Macedonia, Syria and Parthia (northeast Iran). Bible scholars have different versions on how he died.

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Some say he was either killed with a sword in Parthia or he died a natural death in Ethiopia. Another vewrsion stted that Matthew came to a city (unnamed) and g who asked for forgiveness and became a staunch Christian believer.

Date of Martyrdom: 60-70 A.D.

(7) The Apostle Bartholomew (Nathanael)
Preached the Gospel in Mesopotamia (Iraq), India, Persia (Iran), Turkey and Armenia. He was skinned alive and beheaded at Derbent (Azerbaijan, near Russia) on the Caspian Sea by order of a local king after a majority of the people of Derbent converted to Christianity. Some of Bartholomew's skin and bones are still kept in The Basilica of St. Bartholomew in Rome, a part of his skull is in Frankfurt, Germany and an arm is venerated at the Canterbury Cathedral in England.

Date of Martyrdom: 70 A.D.

(8) The Apostle James the Lesser
Believed to have preached in Damascus (Syria) and acknowledged as the first bishop of the Christians in Jerusalem (Israel). Historians say he was sentenced to be stoned-to-death by the Jews for challenging Jewish Laws and for convincing some of members of the Jewish community to convert to Christianity. James died when during the stoning, one person from the crowd approached him and bashed his head with a fullers club (a piece of wood used for bashing-washing clothes). He was buried on the spot where he died, somewhere in Jerusalem.

Date of Martyrdom: 63 A.D.

(9) The Apostle Simon the Zealot
Before becoming an apostle, Simon was a member of the "Zealots", a political movement rebelling against the Roman occupation of Jerusalem. Identified by some as the second Bishop of Jerusalem after James the Lesser (who was beheaded). He's also believed to have preached in the Middle East, North Africa, Egypt, Mauritania and even Britain. His martyrdom is being debated by scholars and historians who claim Simon might have been crucified by the Romans in Lincolnshire, Britain, crucified in Samaria (Israel) after a failed revolt or sawed-to-death in Suanir, Persia with Jude Thaddeus.

Date of Martyrdom: 74 A.D.

(10) The Apostle Judas Thaddeus
The Patron Saint of Desperate Cases and Lost Causes was a farmer before becoming an Apostle. He was a partner of Simon the Zealot and together they preached and converted non-believers in Judea (Israel), Persia (Iran), Samaria (Israel), Idumaea (near Jordan), Syria, Mesopotamia (Iran) and Libya. It is also widely believed that Jude travelled and preached in Beirut, Lebanon. He also helped Bartholomew in bringing Christianity to Armenia. The cause of his death in unclear because of the existence of two versions: (1) He was crucified in Edessa, Turkey; (2) He was clubbed-to-death and his body was either sawed or axed in pieces after (together with Simon the Zealot). Some sources say he was buried either in Northern Persia or the most accepted version that his remains are buried in a crypt at St. Peter's Basilica in Rome.

Date of Martyrdom: 72 A.D.

(11) The Apostle John
John is the only one of the twelve Apostles to have died a natural death. For most of his labours, John was with Peter in Jerusalem up until the persecution of Herod Agrippa I. During this period, scholars agree that Johh escaped and preached for sometime in Asia Minor (an area around Turkey). Years later, scholars have traced that he went to Rome where it was believed he was persecuted with other Christians and was thrown into a cauldron of boiling oil—he miraculously survived. The Roman emperor at the time, Dominitian, decided after the incident to banish John to the island of Patmos (in Greece). When Dominitian died, John went back to Ephesus (in Turkey) where he spent the rest of his days. He died a very old man, the only Apostle to do so.

Date of Martyrdom: 95 A.D.

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(12) Judas Iscariot - Best known as the apostle who betrayed the Lord by divulging His location, leading to His arrest and persecution. He received 30 pieces of silver from Jewish priests for the information he gave. Prior to this, Judas served as the treasurer of the 12 Apostles; in charge of keeping the group's budget/money. Sources could not agree on how he died. There are three accepted versions:

(1) he committed suicide by hanging himself to a tree
(2) he accidentally fell on a field– head first
(3) he was crushed by a passing chariot
(4) he was stoned-to-death by the other 11 Apostles.

But all four agree that "his bowels gushed out" on all four accounts. Authors and scholars also agree that his guilt was a major part of the cause of his death.

***See also*: "Judas Iscariot"** for more details about his life and death

(13) The Apostle Matthias
Matthias replaced Judas Iscariot as the twelfth Apostle of Christ (Acts1:26) It is believed by most that Matthias was one of the seventy that Christ sent out during his earthly ministry (luke10.1) This qualifies him to be an apostle. Matthias, of which the least is known, is said by Eusebius to have preached in Ethiopia. He was later stoned while hanging upon a cross.

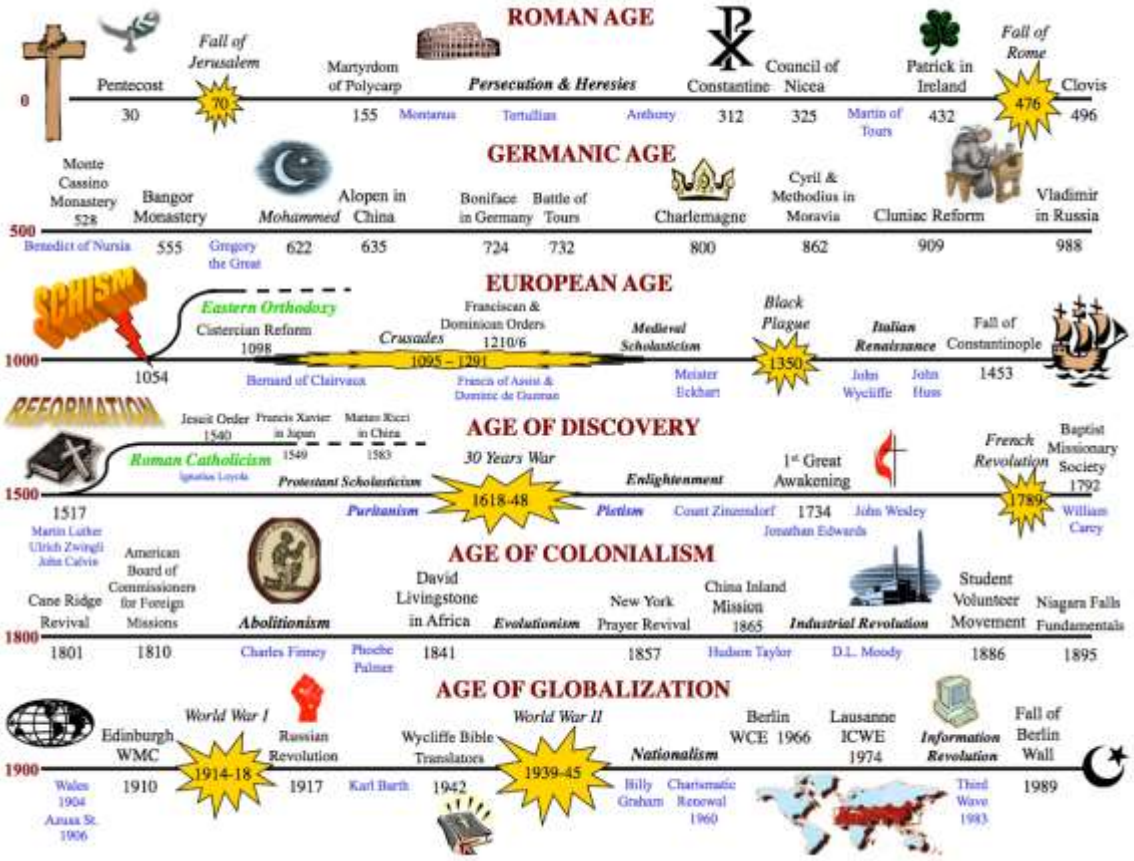
Date of Martyrdom: 70 A.D.

[Source: http://christianityscience.blogspot.com/2013/04/what-happened-to-12-disciples-of-jesus.html]

***See also*: The 12 Disciples (or Apostles) of Jesus Christ**

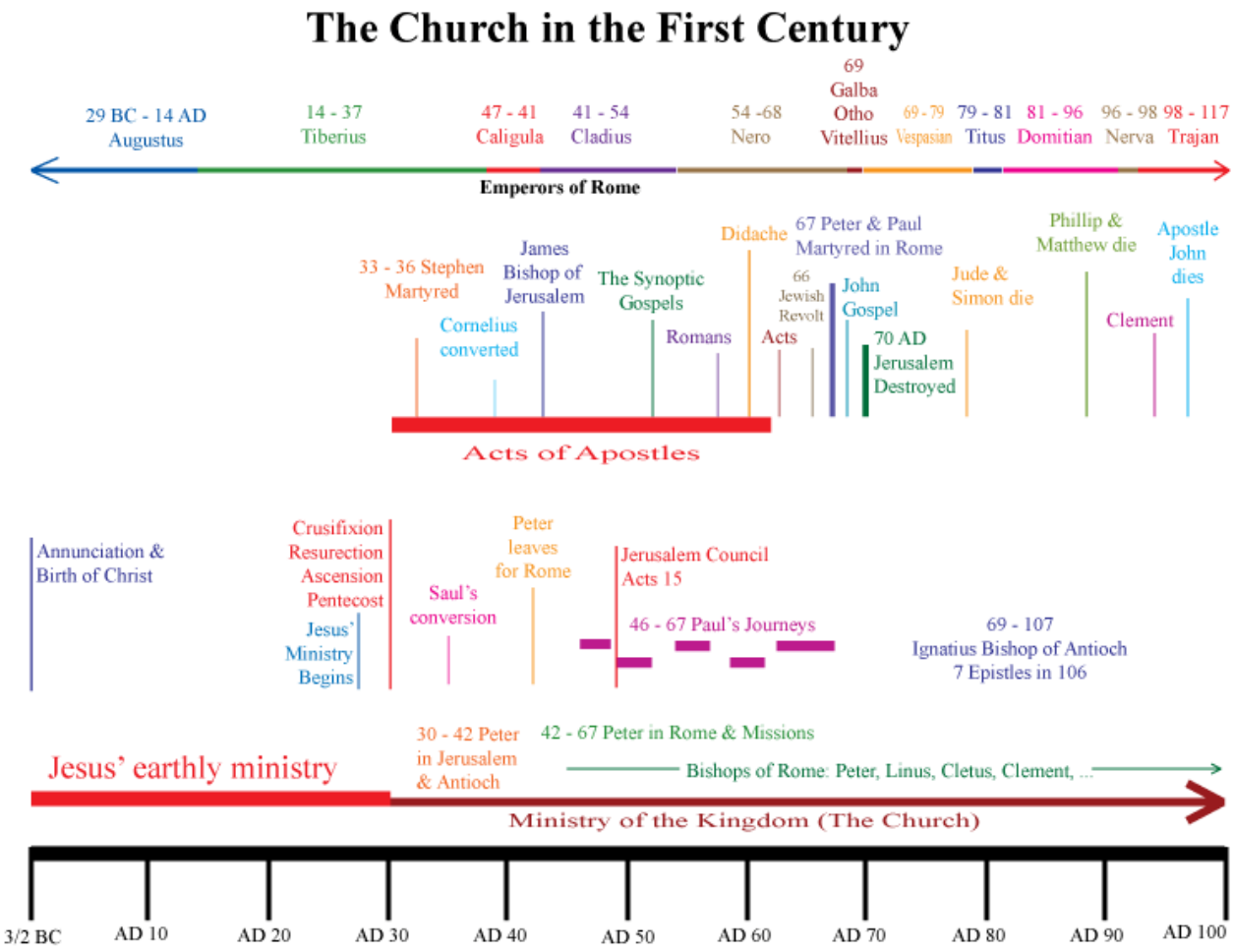
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Church History Timeline



[Source: http://www.sirbradley.com/freebies]

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[Source: http://www.agapebiblestudy.com/charts/First%20Century%20of%20the%20Church%20Timeline.htm]

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Apostolic and Church Fathers – Writings / History

The Apostolic Fathers
http://readthefathers.org/2012/11/25/the-apostolic-fathers/

The Apostolic Fathers, [are] the traditional name for the authors of the oldest extant Christian literature outside the New Testament. This diverse group of writers—several of them anonymous—lived and wrote during or shortly after the time of the apostles themselves, and their writings reflect a concern for church authority after the passing of Christ's first disciples.



Places of origin and destinations of the Apostolic Fathers' writings (Rome excluded)

Wikipedia: Apostolic Fathers
https://en.wikipedia.org/wiki/Apostolic_Fathers

The **Apostolic Fathers** were Christian theologians who lived in the 1st and 2nd centuries AD, who are believed to have personally known some of the Twelve Apostles, or to have been significantly influenced by them. Their writings, though popular in Early Christianity, were ultimately not included in the canon of the New Testament once it reached its final form. Many of the writings derive from the same time period and geographical location as other works of early Christian literature that did come to be part of the New Testament, and some of the writings found among the Apostolic Fathers' seem to have been just as highly regarded as some of the writings that became the New Testament.

Theopedia: Apostolic Fathers
http://www.theopedia.com/apostolic-fathers

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CCEL: Early Church Fathers / Apostolic Fathers
http://www.ccel.org/fathers.html

http://www.ccel.org/ccel/lake/fathers2.html

J.B. Lightfoot: The Apostolic Fathers
http://www.ccel.org/ccel/lightfoot/fathers.titlepage.html?highlight=apostolic,fathers#highlight

http://www.ccel.org/ccel/lightfoot/fathers.i.html

Anti-Nicene Fathers, Vol.1, The Apostolic Fathers with Justin Martyr, Irenaeus
http://www.ccel.org/ccel/schaff/anf01.titlepage.html

Tischendorf: When Were Our Gospels Written? Including Testimony of Apostolic Fathers
http://www.ccel.org/ccel/tischendorf/gospels.i.html

Orthodox Church Fathers – Christian Theology Classics Search Engine
http://orthodoxchurchfathers.com/fathers/anf01/anf0101.htm#P34_365

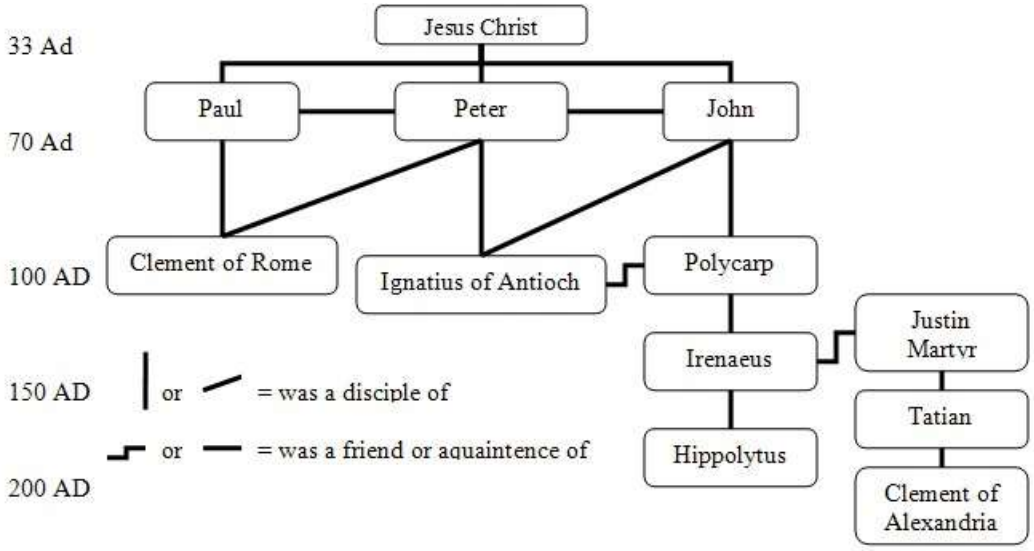
Catholic: Early Church Fathers
http://www.catholicfaithandreason.org/church-fathers.html

Christianity Today: Polycarp
http://www.christianitytoday.com/history/people/martyrs/polycarp.html

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Early Church Fathers Relationships Charts

Here is a diagram showing the relationships between Jesus, His Apostles, Ignatius of Antioch and some of the other Early Church Fathers:



[Source: http://restlesspilgrim.net/blog/tag/polycarp/]

See also:

http://www.biblerays.com/chart-of-church-fathers.html

More about Early Church Fathers and Church History:

http://www.newworldencyclopedia.org/entry/Saint_Polycarp

http://www.earlychristianwritings.com/churchfathers.html

http://www.catholic.com/tracts/apostolic-succession

http://unsettledchristianity.com/eschatological-views-among-the-church-fathers/

http://www.insight.org/resources/articles/church-history/heros.html

http://www.unityinchrist.com/history2/print/EarlyChurchHistoryprt.htm

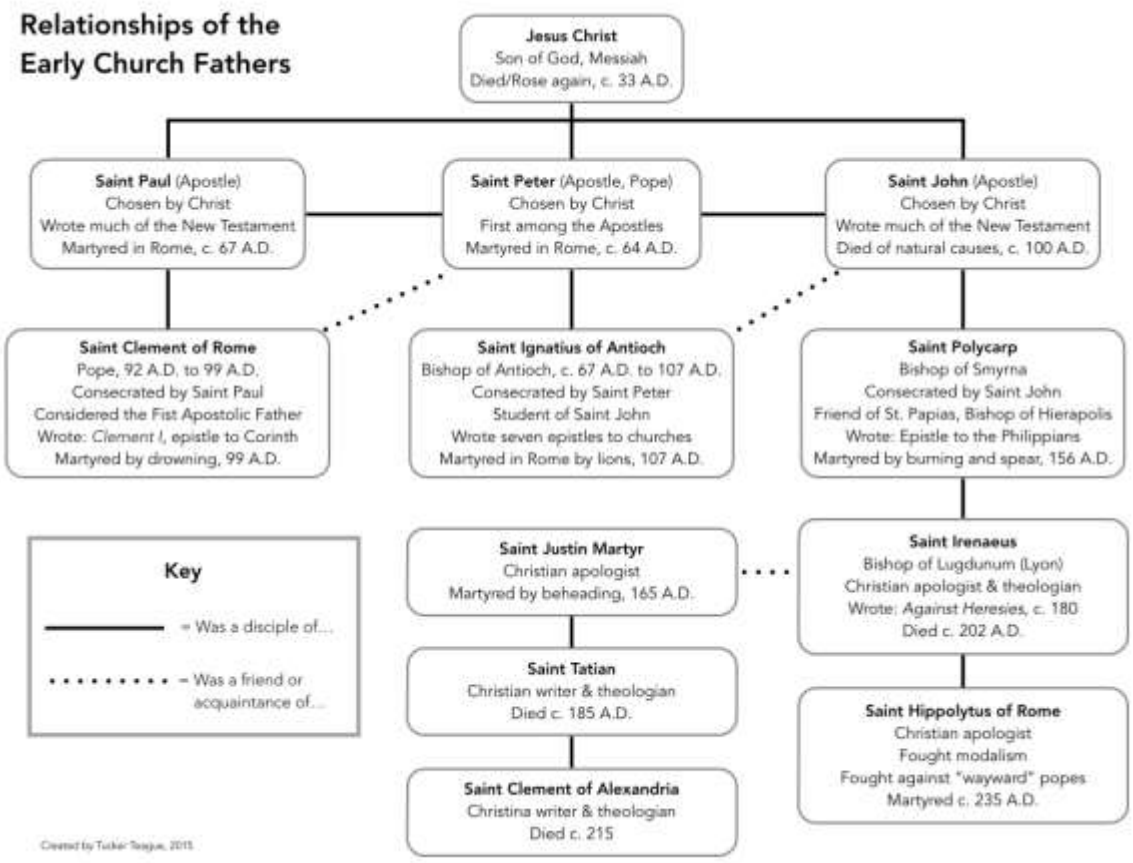
http://restlesspilgrim.net/blog/history/

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Relationships of the Early Church Fathers (Catholic)

https://satellitesaint.com/2015/09/04/relationship-of-the-early-church-fathers/

Excerpt:

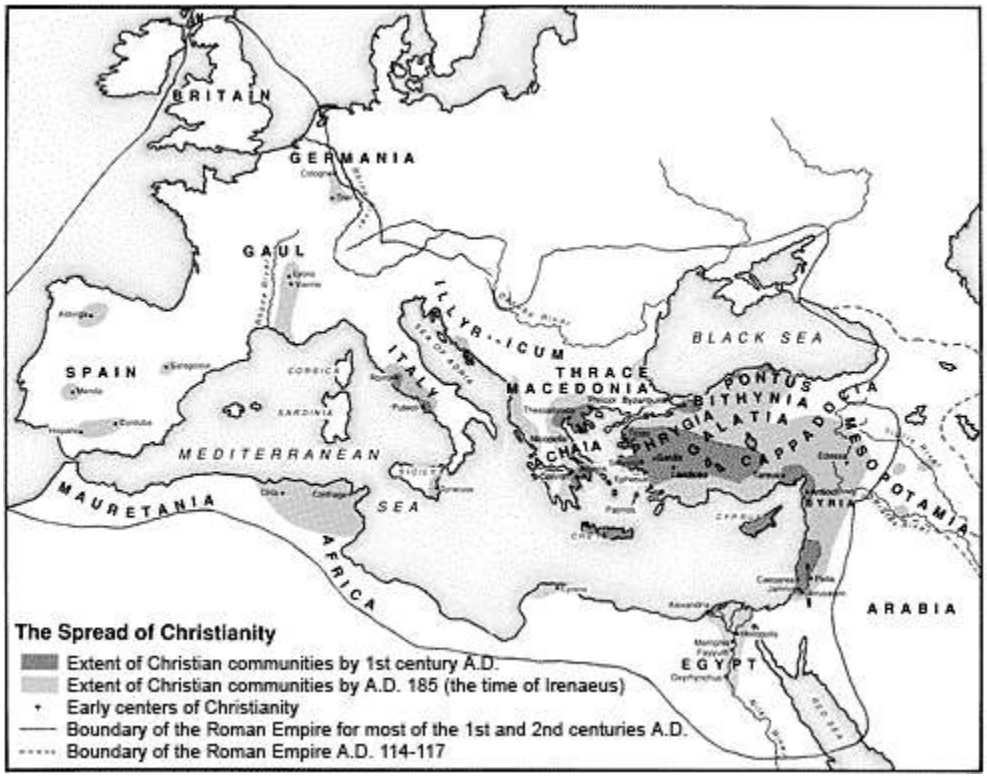


There are some who want to believe that once the last Apostle died the church quickly went off the rails, fell into a kind of darkness, and did not begin to emerge again until the Reformation. This is silly bunk, and those who believe it tend to need it to be true so they can justify their own positions. This diagram points towards a more accurate, and “hermeneutic of continuity” understanding that sees the development of doctrine occurring right from the beginning as the Apostles handed down the Tradition of the Church to the next generation, which then did so for the next…

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Spread of Christianity – Early Church Fathers

By around AD 90 — about sixty years after Christ's resurrection and the birth of the church — Christianity had grown significantly from its humble beginnings in Jerusalem and Judea. Churches planted by the apostles now thrived in cities of Judea, Egypt, Syria, Asia Minor, Macedonia, Greece, and Italy. From the larger cities, the churches continued to expand into smaller towns and then into other more remote regions. A century later, by the end of the second century, the church's geographical reach had doubled (see map).



During this time of great geographical expansion, the leadership of the churches founded by the apostles changed hands from the first generation of believers to the second and third. These earliest church leaders—some of whom knew and learned from the actual apostles themselves—were left not only with the responsibility of teaching their own generation of believers but also preserving and passing down the faith. In fact, they have passed on to us the books of our New Testament, the orthodox doctrine of Jesus Christ, and a pattern of Christian truth that has survived centuries of criticisms and attacks.

Who were these faithful pastors and teachers? The following selective list of early church leaders is provided to help you become more familiar with the faithful fathers entrusted with preserving the Christian faith and Scriptures through some of the toughest decades of church history. I've included a link to some of their writings available online. During the time of the church's infancy, these early leaders stood strong for Christ, Scripture, and the Christian tradition in the face of false messiahs, forged scriptures, and competing heresies.

•Clement of Rome (martyred c. AD 100).

This early pastor of Rome served at a time when the teachings of the apostles Peter and Paul were still ringing in the ears of the early Christians. In fact, some early church historians identify this Clement with the companion of Paul mentioned in Philippians 4:3. After writing a letter to the church in Corinth exhorting them to unity, Clement was martyred under the great persecution of Domitian.

•Ignatius of Antioch (martyred c. AD 110).

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While under arrest and on his way to martyrdom in Rome, Ignatius wrote letters to various churches, including Ephesus, Smyrna, and Rome. He challenged the false teachings of Judaizers and Docetists who denied the true incarnation of Christ. He called for unity within the church in regard to the true doctrine of Christ and the essentials of the gospel.

•Aristides of Athens (died c. AD 140).

One of the earliest Christian apologists or “defenders” of the Christian faith, Aristides wrote an argument defending Christianity as superior to all other philosophies and religions, which he addressed to the pagan Emperor Hadrian around AD 125. His apology was widely read and later used by apologists such as Justin Martyr.

•Polycarp of Smyrna (martyred c. AD 155).

A friend of Ignatius and personal student of the apostle John, Polycarp served most of his life as the pastor of the church at Smyrna. He battled heretics like Marcion and advanced the gospel of Christ greatly, eventually suffering a heroic martyrdom in his eighties. He wrote at least one letter to the church of Philippi encouraging them in the faith and sending on copies of the letters of Ignatius.

•Papias of Hierapolis (died c. AD 155).

A famous Christian who, as a young man, learned under the elderly apostle John and sought out the testimony of the other living disciples of Jesus, Papias also relayed information to later church fathers regarding the writing of the Gospels and other New Testament books. Although no complete writings of Papias have survived, we have several quotations of Papias in the writings of other early Christians.

•Justin Martyr (martyred c. AD 165).

After vainly seeking truth in Greek philosophy, Justin converted to Christianity. He wrote several treatises against paganism, Judaism, and false Christian teachers and ultimately gave his life for his faith while teaching in Rome.

•Melito of Sardis (died c. AD 190).

A famous pastor and apologist of Sardis in Asia Minor, Melito reportedly wrote multiple works expounding on the incarnation and passion of Jesus Christ as well as defending Christianity against the claims of paganism, Judaism, and Christian heresies.

•Athenagoras of Athens (died c. AD 190).

Originally a philosopher of Athens, Athenagoras probably became a Christian after reading the works of the apostles in an attempt to refute them. Athenagoras was among those great apologists of the early church who presented a written plea for toleration of Christians to the Emperors Marcus Aurelius and Commodus around AD 177.

•Theophilus of Antioch (died c. AD 190).

The pastor of Antioch several decades after Ignatius, Theophilus is known for three letters he wrote to an unbeliever defending the basics of the Christian faith against common philosophical and historical objections. Although the doctrine of the Trinity previously existed, Theophilus was the first to use the specific Greek word triad to refer to the Father, Son, and Holy Spirit.

•Irenaeus of Lyons (martyred c. AD 200).

Originally from Asia Minor, Irenaeus was a disciple of Polycarp who served as the pastor for the church in Lyons (modern-day France). There he wrote a massive, five-volume work, Against All Heresies, in which he demonstrated the true Christian faith and refuted the errors of the heretical groups of his day, especially the Gnostics.

In the chaos of competing theories of the early church, criticisms against authentic Scripture, and

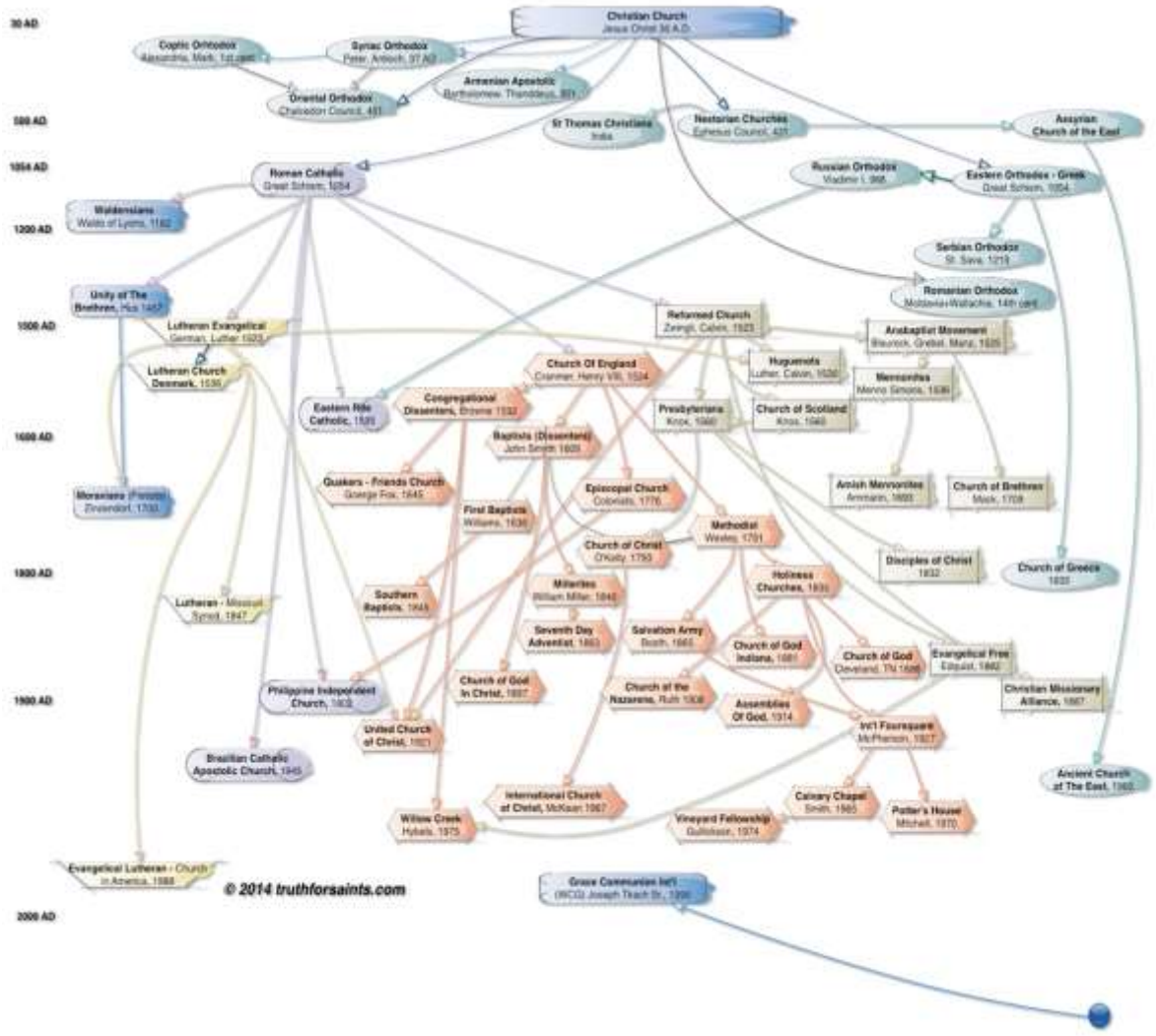
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attacks on the doctrine of Jesus Christ, Christians can rest assured that the essential truths of the faith were entrusted to faithful men who respected the teachings of Christ and the apostles. Not only did they live their lives for this faith, but they were also willing to die for it. They were imperfect in mind and speech, subject to the foibles of all sinful human vessels, and often in need of correction by God's perfect, inerrant Word. Yet because they took a stand for the truth, today we are able to read His written Word, the Bible, and worship His living Word, Jesus Christ, with confidence.

[Source: http://www.insight.org/resources/articles/church-history/heros.html]

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Christian Denominations Tree



**Disciples of Christ is the result of an 1832 merger between two groups of Presbyterian(Stone) and Baptist influence (Campbellites).

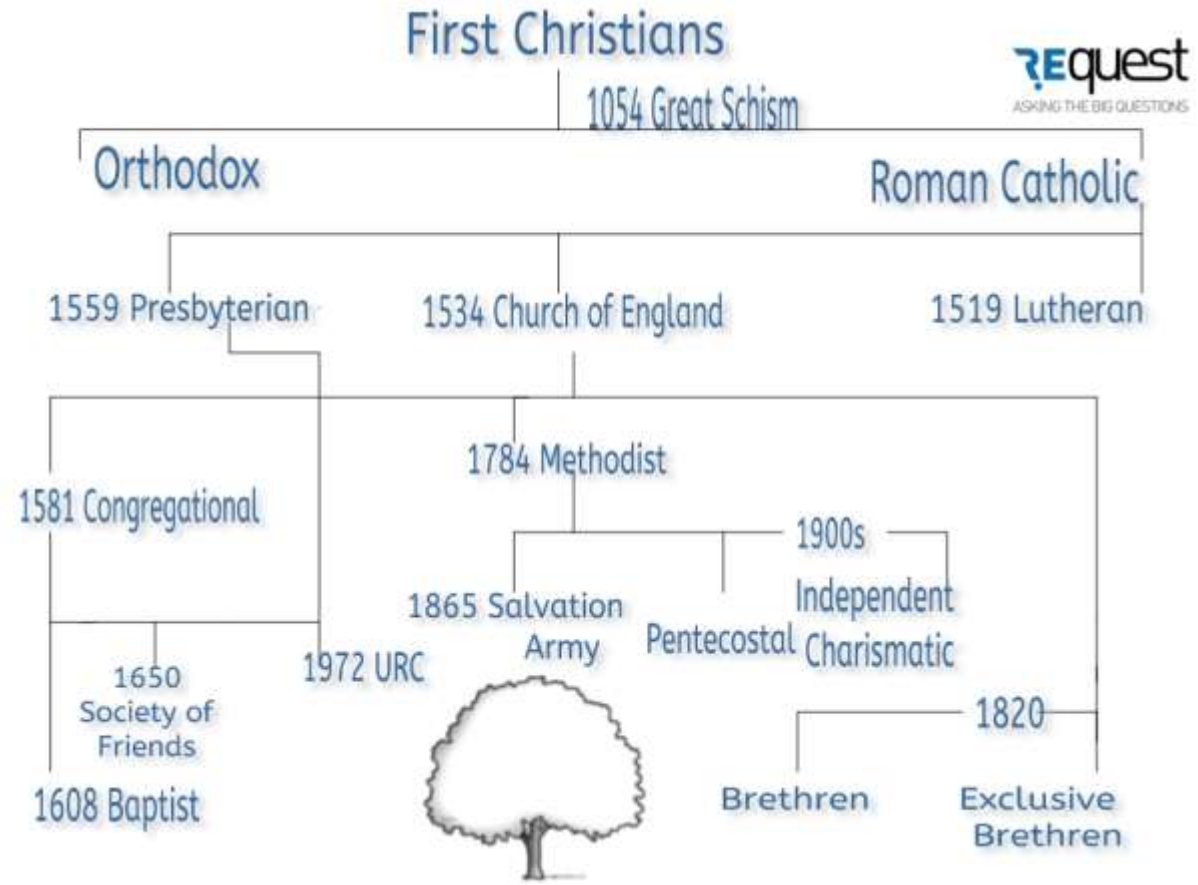
***It is worth noting that missing are the groups: Church of Jesus Christ of the Latter Day Saints and the Jehovah's Witnesses, Oneness Pentecostal, Christian Science, New Apostolic Reformation or NAR - (C. Peter Wagner, Rick Joyner, Bill Johnson, etc), United Pentecostal Church, The Apostolic Church, The Unitarian Church, and a few others. These belief systems veer from the essential, historic Christian proper theological belief (Nature, Person of God, i.e the Trinity, Christological belief such as the person and work of Jesus Christ, Deity of Jesus, etc. these doctrines are what categorise certain groups of being a cult and determine whether a group is to be included within the Biblical, historical Christian faith. See our DENOMINATION OR CULT page for more information.

The excluded groups named are mostly (if not entirely) based on the private interpretations of a charismatic leader or leaders, whereby the gods revealed by these "prophets" and "teachers" are wholly and completely different from the God of Christianity (despite having the same or similar names for their gods). It is for this reason that Christianity on the whole does not consider these groups e.g. LDS church, the Jehovah's Witnesses, or Christian Science to be part of the Biblical and historic orthodoxy of the Christian church.

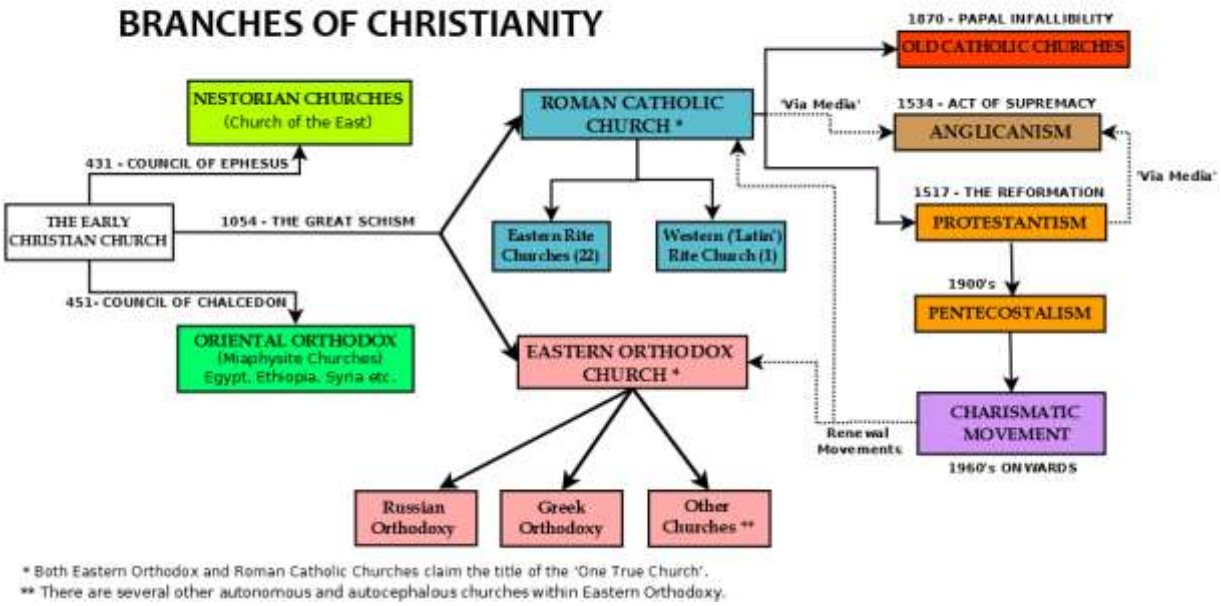
[Source: http://truthforsaints.com/Christian_Denominations/denomination_history/denomination_history.html]

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Denomination Family Tree



[Source: http://request.org.uk/life/church/denominations/]

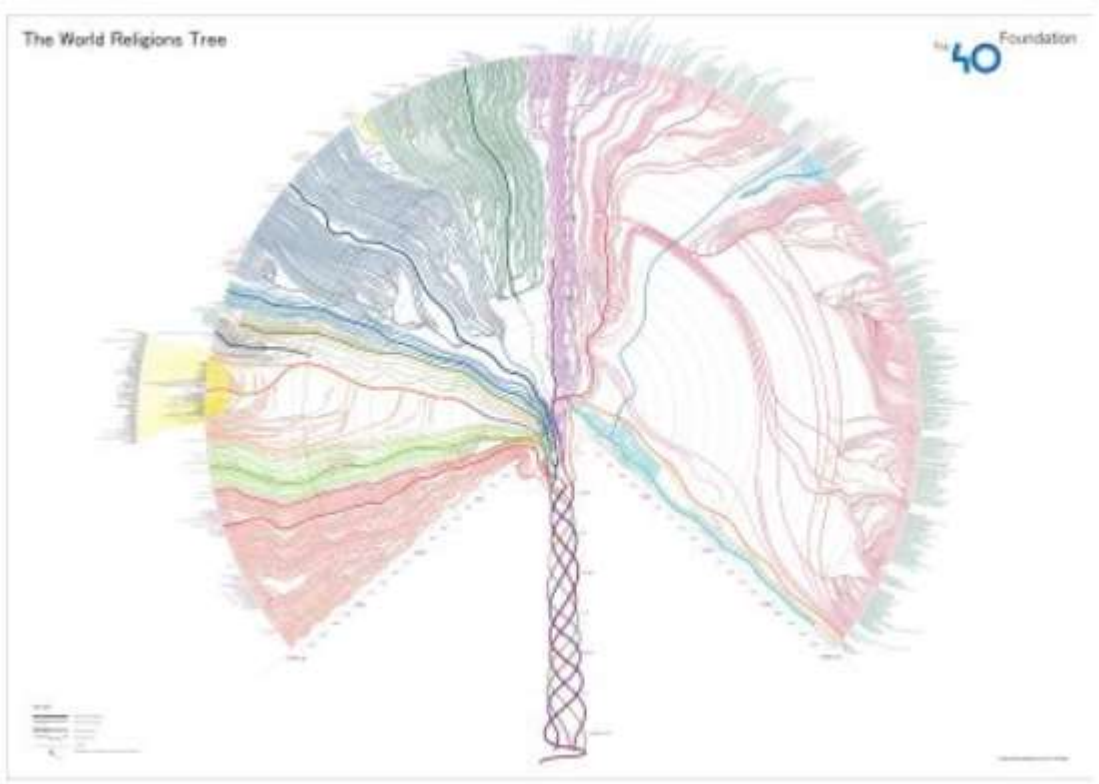


Source: http://forums.waitingtillmarriage.org/topic/1664-what-exactly-are-denonimations/

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World Religion Tree

http://funki.com.ua/ru/portfolio/lab/world-religions-tree/



Church Denomination Chart – Gordon-Conwell Theological Seminary [MS Word Doc]

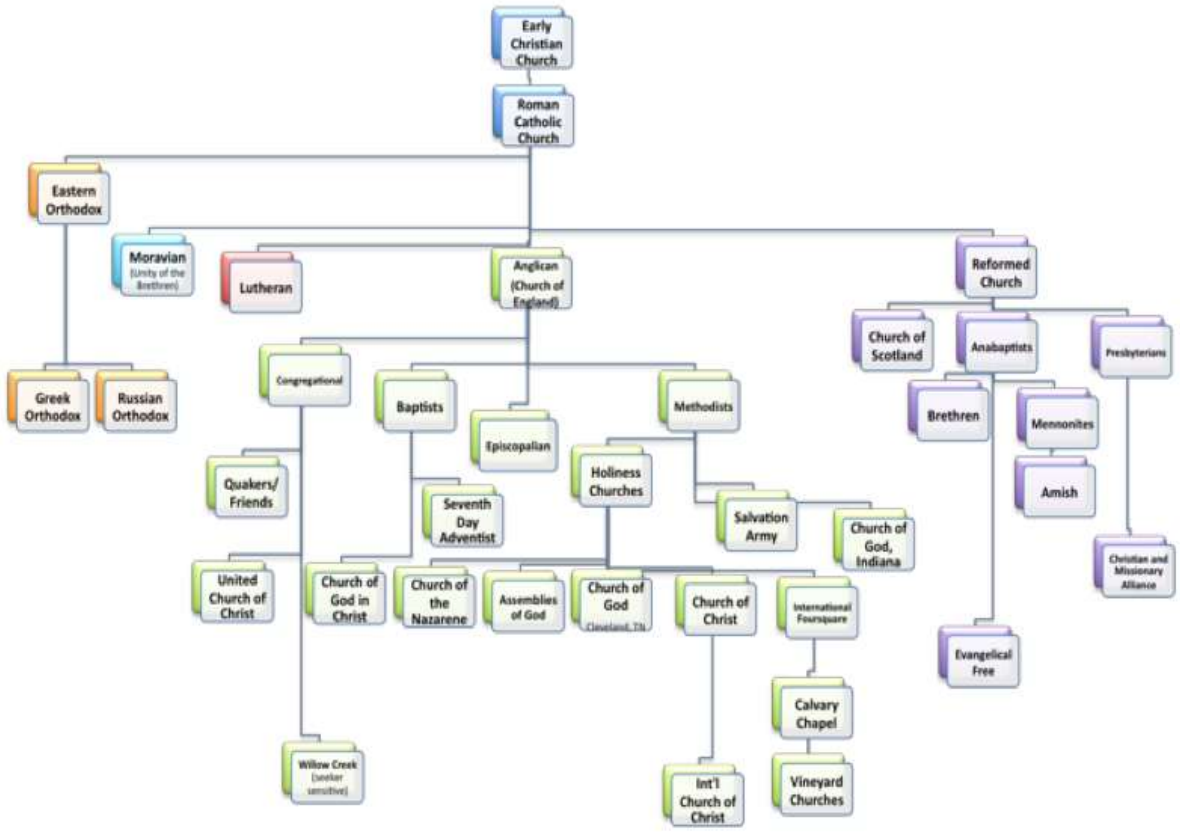
http://www.gordonconwell.edu/mentored-ministry/documents/1DENOMINATIONALCHART2014.doc

http://www.gordonconwell.edu/resources/documents/DENOMINATIONALCHART2015.doc

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The Family Tree of Christian Denominations

https://wesleygospel.com/2011/12/26/the-family-tree-of-christian-denominations/

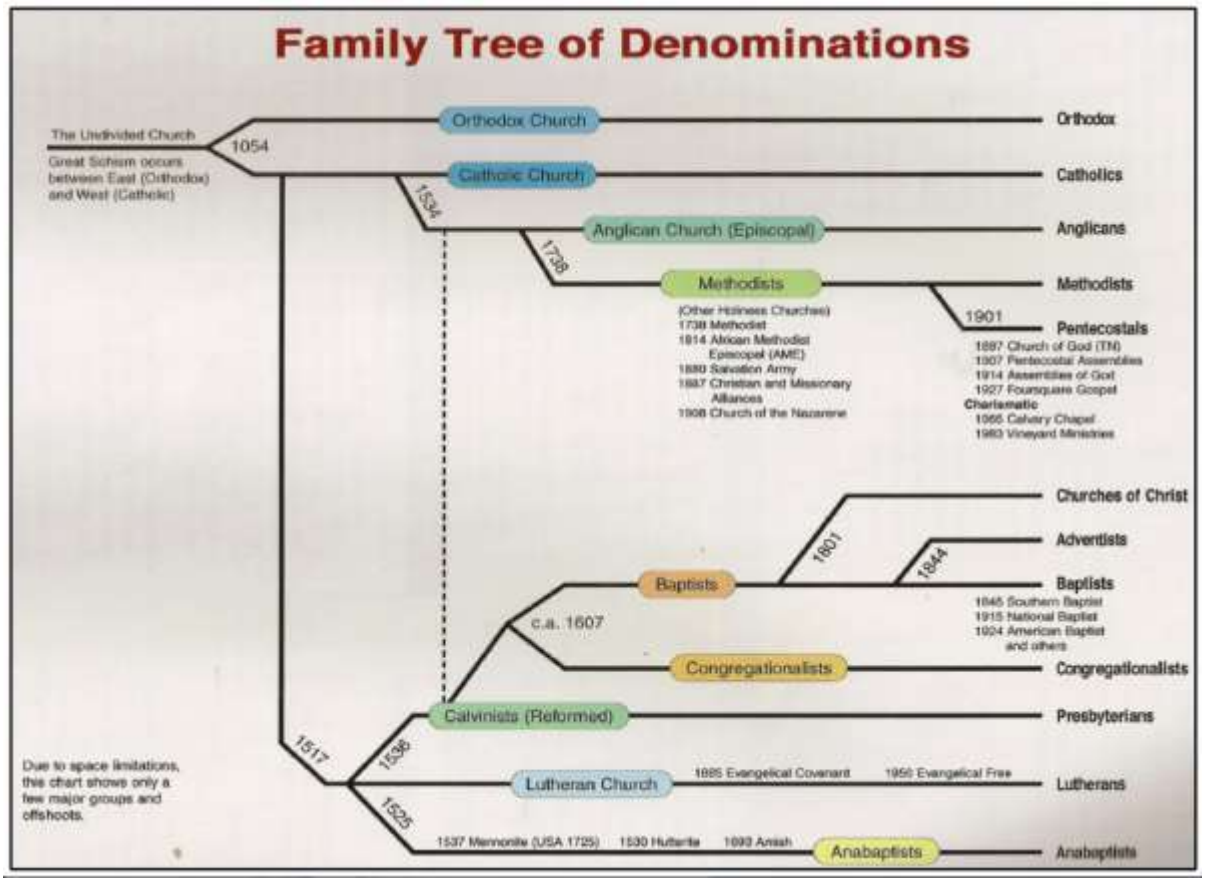


Where do all the Denominations Come From?

http://www.truthforsaints.com/Christian_Denominations/Christian_Denominations.html

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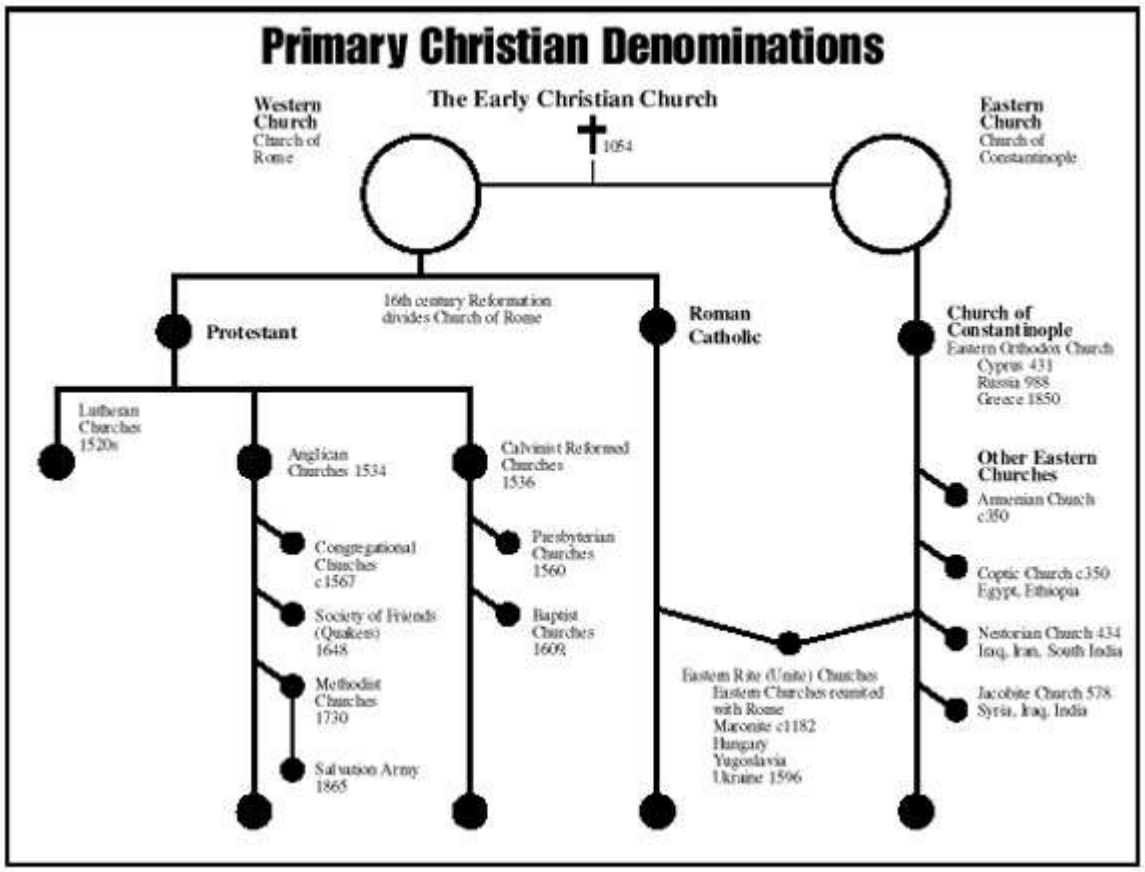
Family Tree of Denominations



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Primary Christian Denominations

http://www.waupun.k12.wi.us/Policy/other/dickhut/religions/20%20Branches%20of%20Christ.html



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Origins of Denominations

Origins of Denominations - Part 1

DENOMINATIONS	PLACE OF ORIGIN	YEAR	FOUNDER
Adventism	Massachusetts	1831	William Miller
American Baptist	Providence, Rhode island	1639	Roger Williams
Apostolic Faith Mission	United States	1900	Group
Assembly of God	Hot Springs, Arkansas	1914	Group
Baptist Church	London, England	1607	John Smyth
Brethren (Dunkards)	Sewarzenau, Germany	1708	Hochmann & Mack
Brethren in Christ	United States	1820	Group
Catholic Apostolic Church	England	1830	Group
Christadelphians	United States	1844	John Thomas, MD
Christian Church	Midway, Kentucky	1859	Group
Christian Science	Boston, Massachusetts	1879	Mary Baker Eddy
Church of England	England	1535	King Henry VIII
Church of God	Monroe County, Tennessee	1886	Group
Church of God	United States	1880	D. S. Warner
Church of God Holiness	Atlanta, Georgia	1914	K. H. Burrus
Church of Living God	Wrightsville, Arkansas	1889	William Christian
Congregational Church	Massachusetts	1684	Group
Cumberland Presbyterian	Dickson County, Tennessee	1810	Group
Dutch Reformed Church	Holland	1560	Group
Evangelical Church	Pennsylvania	1803	Jacob Albright
Evangelical and Reformed	Cleveland, Ohio	1834	Group
Foursquare Gospel	Los Angeles, California	1917	Almee S. McPherson
Freewill Baptist	New Durham, North Carolina	1780	Benjamin Randall
Full Gospel Church	Goldsboro, North Carolina	1935	R. H. Askew
Greek Orthodox Church	Greece	1053	Group

Barnes Bible Charts

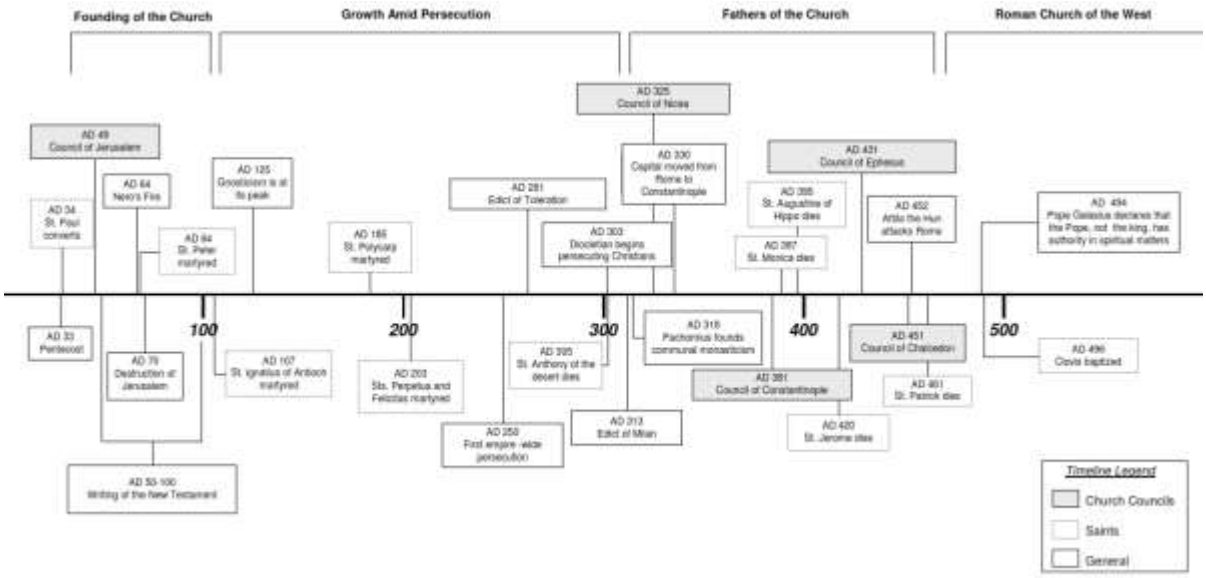
Origins of Denominations - Part 2

DENOMINATIONS	PLACE OF ORIGIN	YEAR	FOUNDER
Holiness Church	Chicago, Illinois	1907	Howard Hoopie
House of David	Michigan	1903	Group
Independent Witness	Van Alstyne, Texas	1900	C. B. Jernigan
Jehovah s Witnesses	Pennsylvania	1874	Charles T. Russell
Lutheran Church	Augsburg, Germany	1530	Martin Luther
Mennonite Church	Zurich, Switzerland	1525	Group
Methodist Church	London, England	1729	John Wesley
Methodist Episcopal	Baltimore, Maryland	1874	Group
Mormon Church	Seneca, New York	1830	Joseph Smith
Mormons Reorganized	Wisconsin	1852	Joseph Smith II
Moravian Church	Kunwald Bohemia	1457	Group
Nazarene Church	Los Angeles, California	1895	P. E. Bresee
New Apostolic Church	Hamburg, Germany	1862	Pruess
Pentecostal Holiness	Anderson, South Carolina	1898	Group
Pilgrim Holiness Church	Cincinnati, Ohio	1897	Group
Plymouth Brethren	Dublin, Ireland	1829	Group
Presbyterian Church	Switzerland	1535	John Calvin
Primitive Baptist	North Carolina	1765	Group
Quakers	England	1650	George Fox
Roman Catholic	Rome, Italy	696	Boniface III (1st Pope)
Salvation Army	London, England	1865	William Booth
Seventh-Day Adventism	Massachusetts	1846	Ellen G. White
Spiritualist Church	United States	1848	Andrew J. Davis
Unitarians	Poland	1500s	Faustus, Socinus, et. al.
Universalist Church	New Jersey	1770	John Murray

Barnes Bible Charts

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Catholic Church History / Timeline



A Timeline of Catholic Church History

http://www.catholicbridge.com/catholic/timeline_of_catholic_church.php

https://en.wikipedia.org/wiki/Timeline_of_the_Catholic_Church

http://www.ourcatholicfaith.org/churchhistory.html

http://www.eaec.org/cults/rc/timeline.htm [list of additions to church dogma]

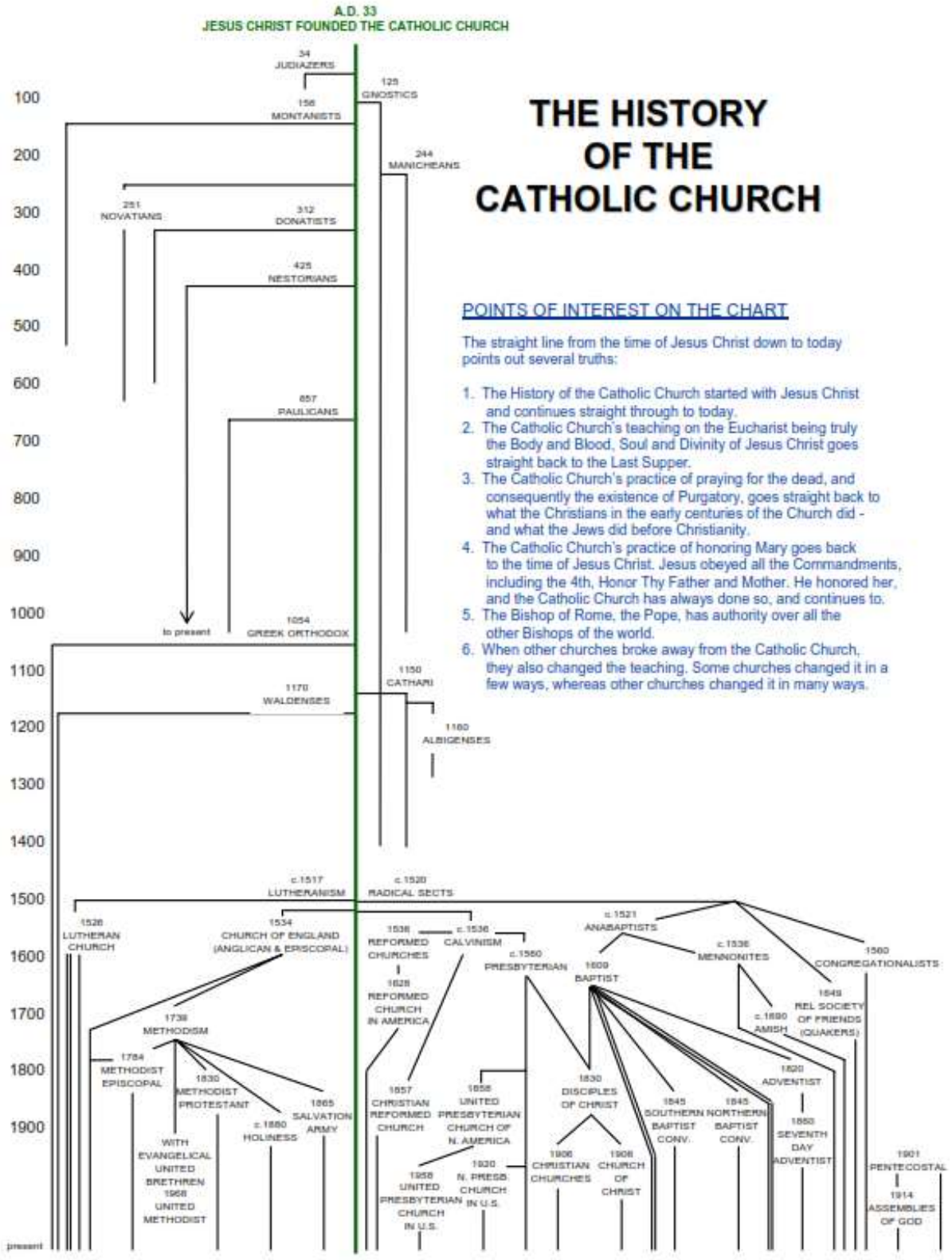
http://www.christian-history.org/roman-catholic-one-true-church.html

Brief History of the Popes

http://faithfirst.com/html/popeJohn/timeline/timeline.html

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The History of the Catholic Church



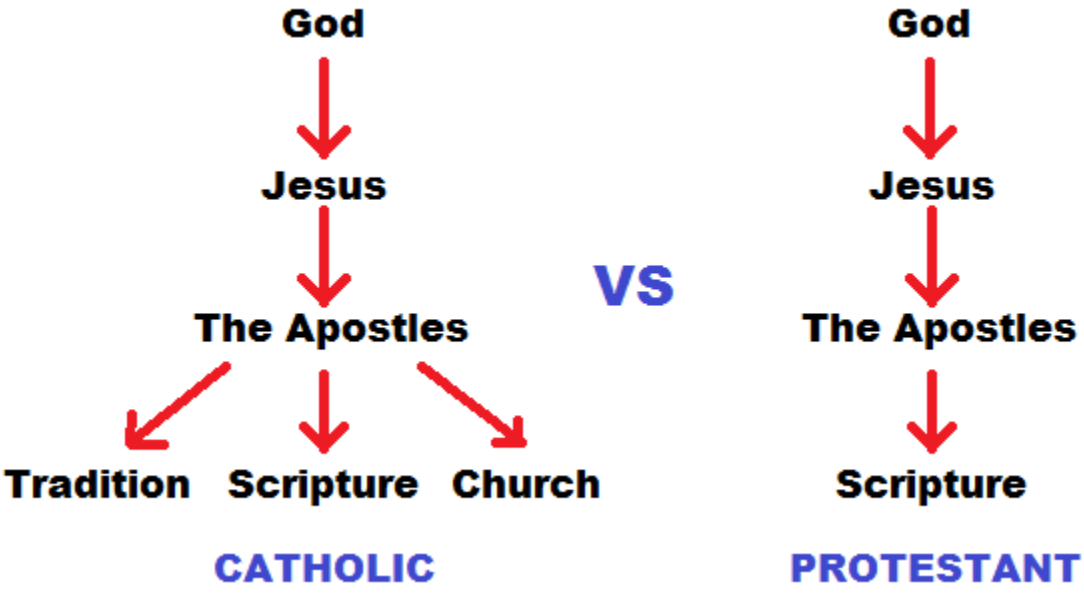
(As per view of Roman Catholic Church) [Note: Points 2-6 are rejected by Protestants]

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Reasons why Protestants reject these practices of the Roman Catholic Church:

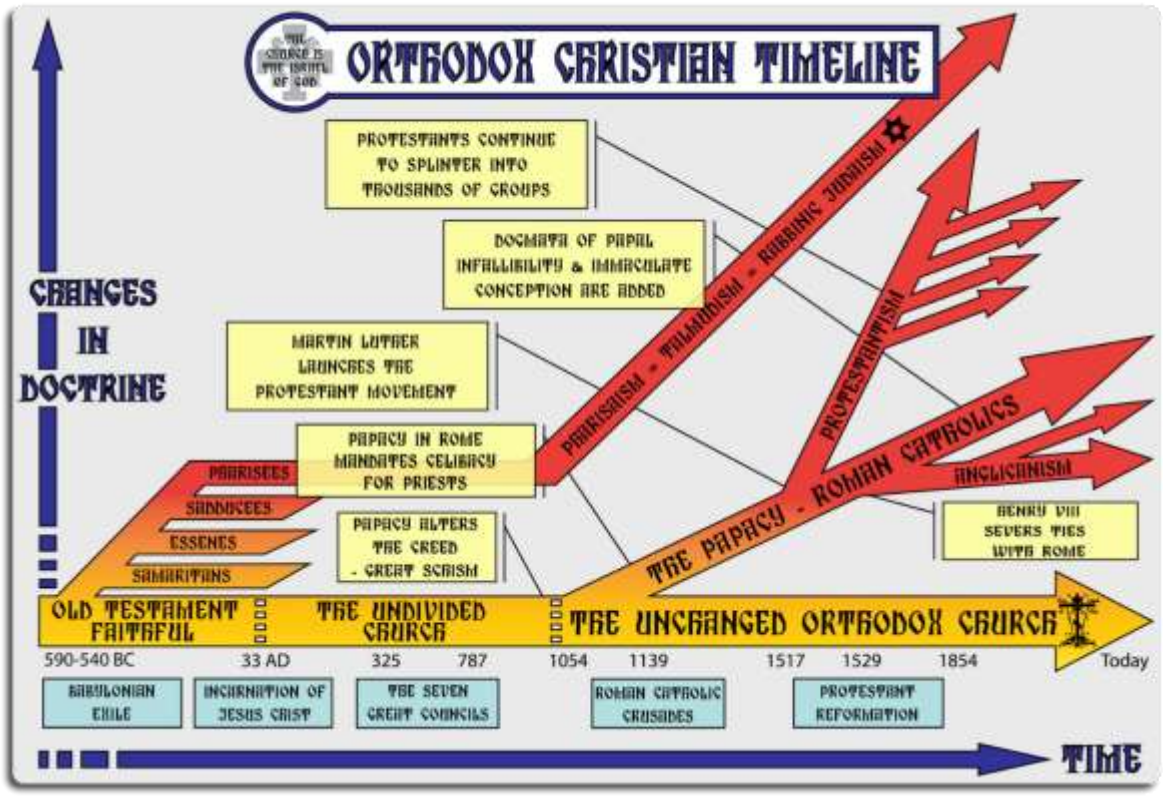
Catholic church	word of God
call the priest father	call no man father Matthew 23:9
they confess their sins to a priest	Jesus is the only one faithful and just to forgive sins 1 John 1:9
prayers to dead saints	God calls this an abomination Deuteronomy 18, 10-11
they have made Mary a co-mediator	Jesus is the only mediator between man and God 1 Timothy 2:5
prayers to Mary	only pray to the father, in Jesus name John 14:13
idol worship	this breaks the 2nd commandment Exodus 20, 4-6

Church Religious Authority: Catholic vs Protestant



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Orthodox Christian Church Timeline



[Source: https://christconquers.wordpress.com/israel-as-the-people-of-god/the-orthodox-christian-church-is/]

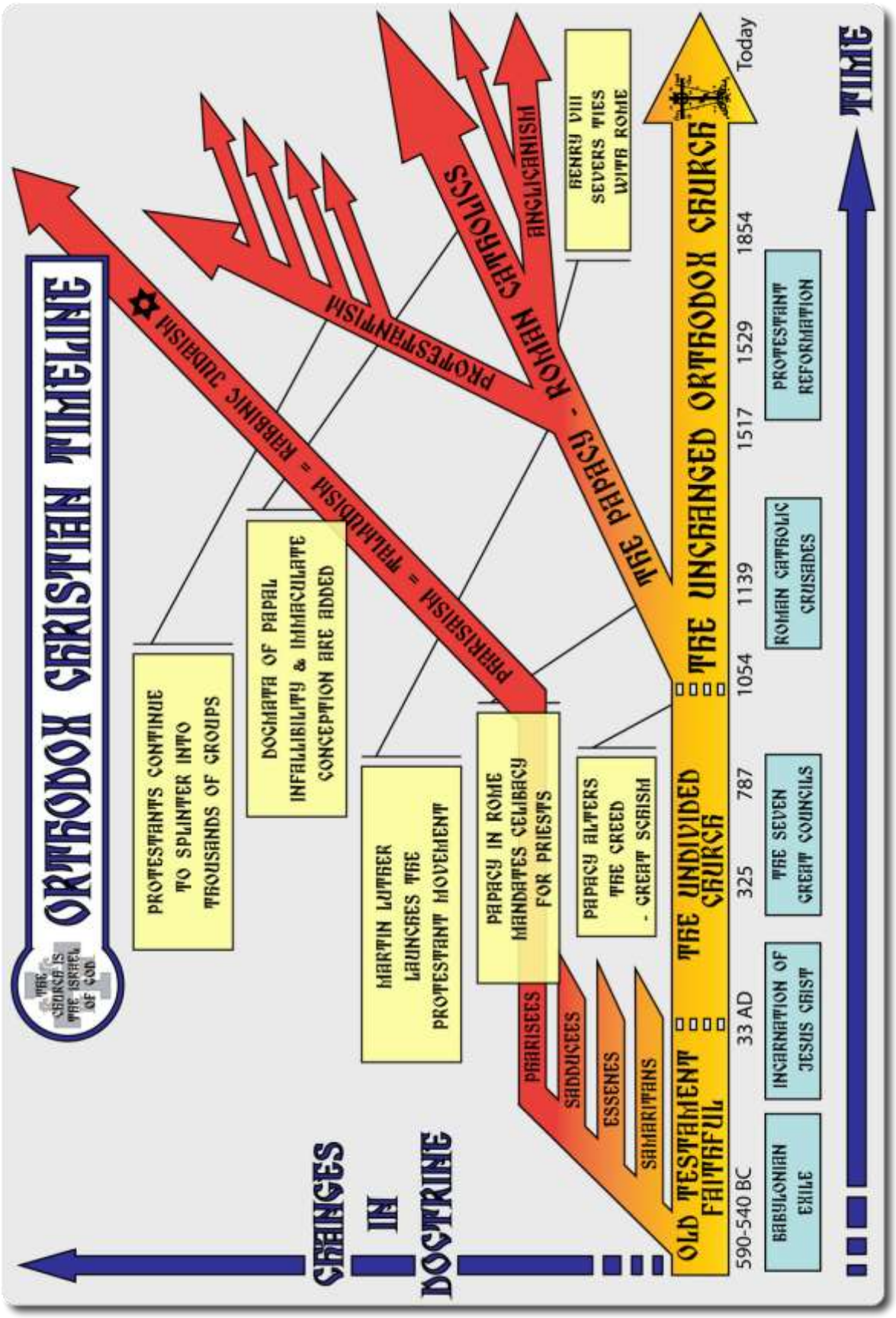
(See larger view of above image on next page)

Orthodox Church Timeline
http://orthodoxfaith.co.uk/timeline

Church of the East Timeline
http://www.oxuscom.com/timeline.htm

Timeline of Orthodoxy in Russia
https://orthodoxwiki.org/Timeline_of_Orthodoxy_in_Russia

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Reformation Timeline



Detailed Chronology/Timeline of the Reformation

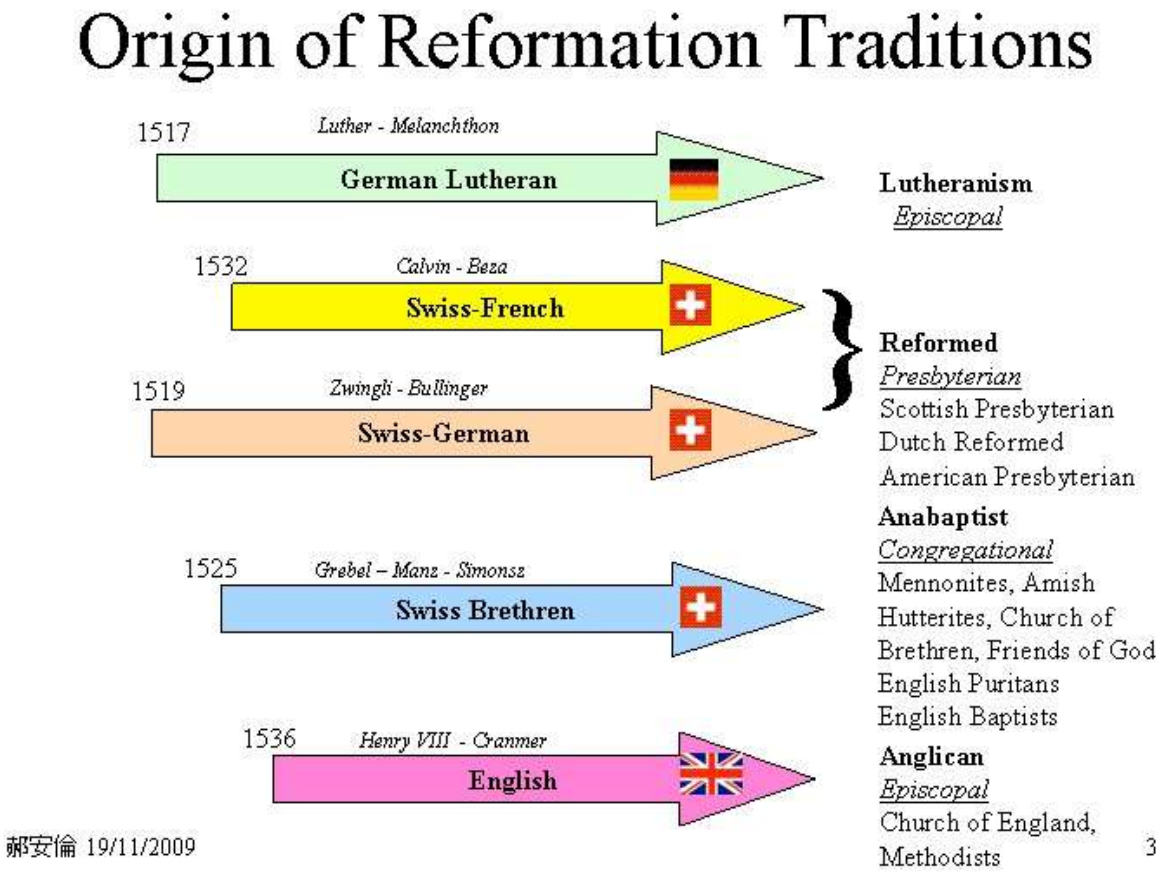
http://christiantimelines.com/reformation.htm

A Reformation Timeline

http://lutheranreformation.org/history/reformation-timeline/

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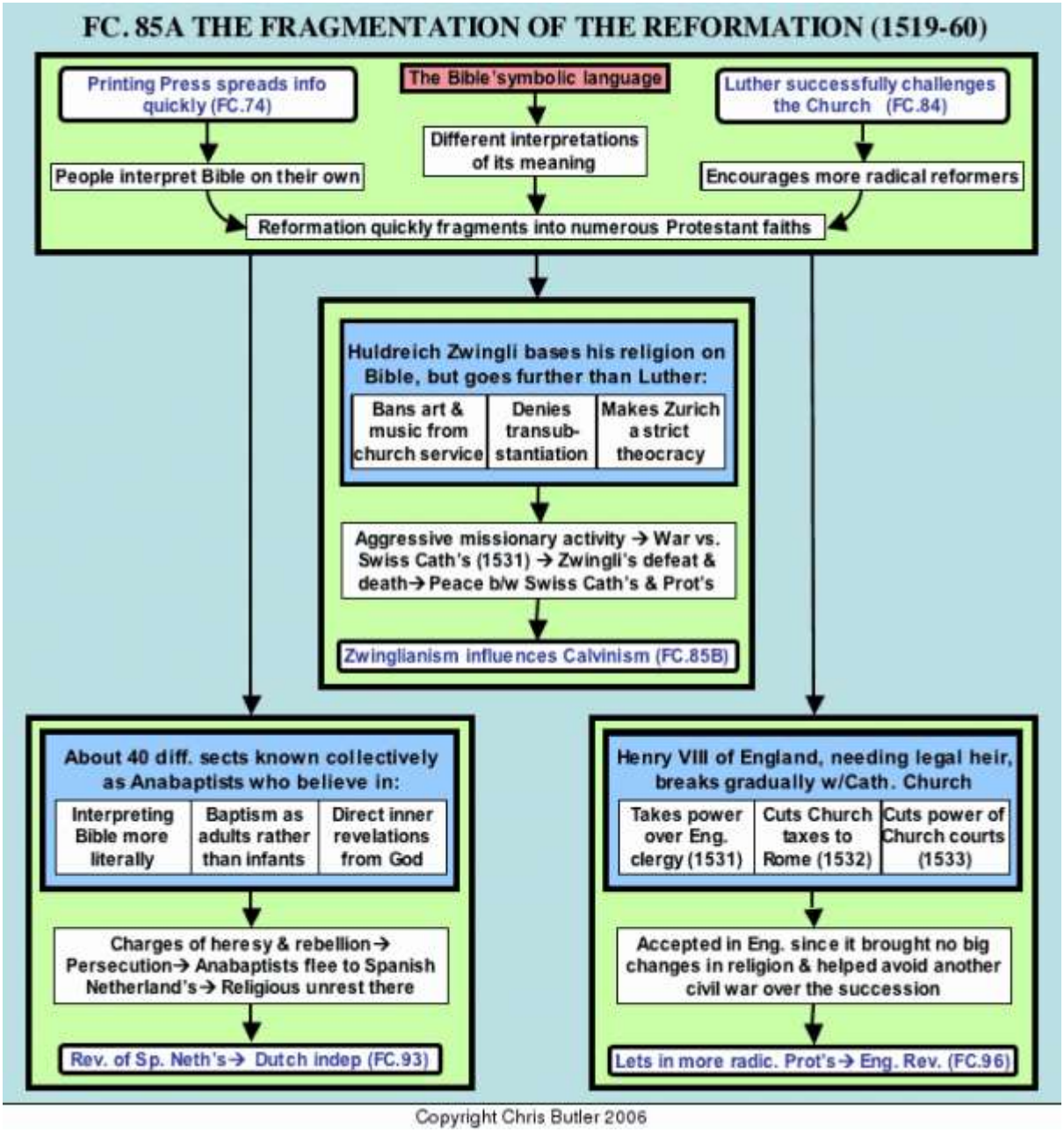
Origin of Reformation Traditions



Source: http://haudenschild-com.blogspot.com/2011/02/calvin-zwinglis-stepchildren_19.html

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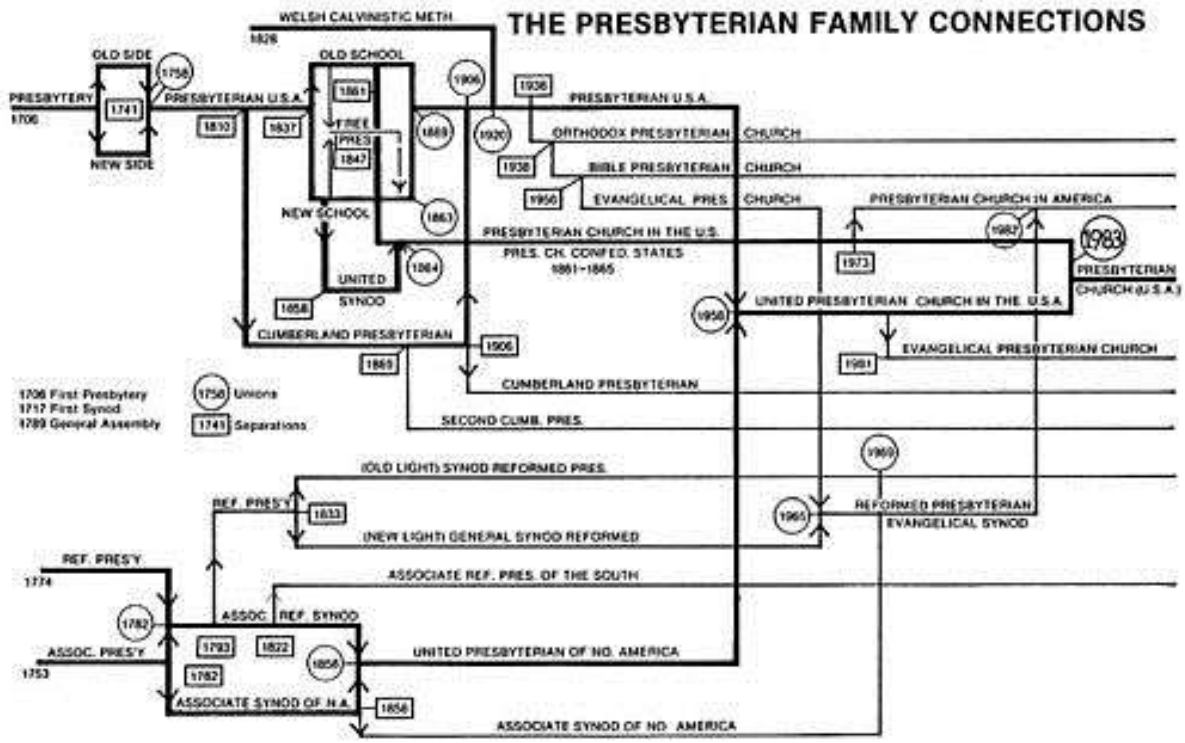
The Fragmentation of the Reformation (1519-60)



Source: http://www.flowofhistory.com/node/592

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List of Prebyterian Denominations in North America



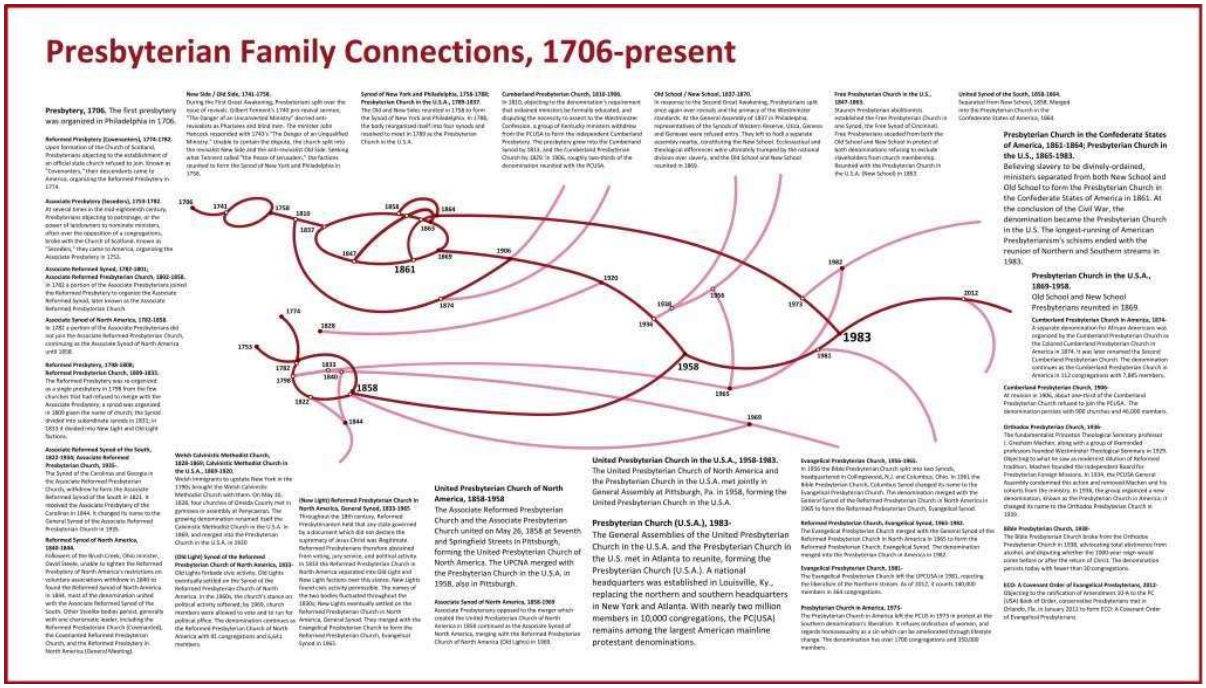
http://history.pcusa.org/history-online/presbyterian-history/family-tree-presbyterian-denominations

See updated version on following pages…

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Family Tree of Presbyterian Denominations

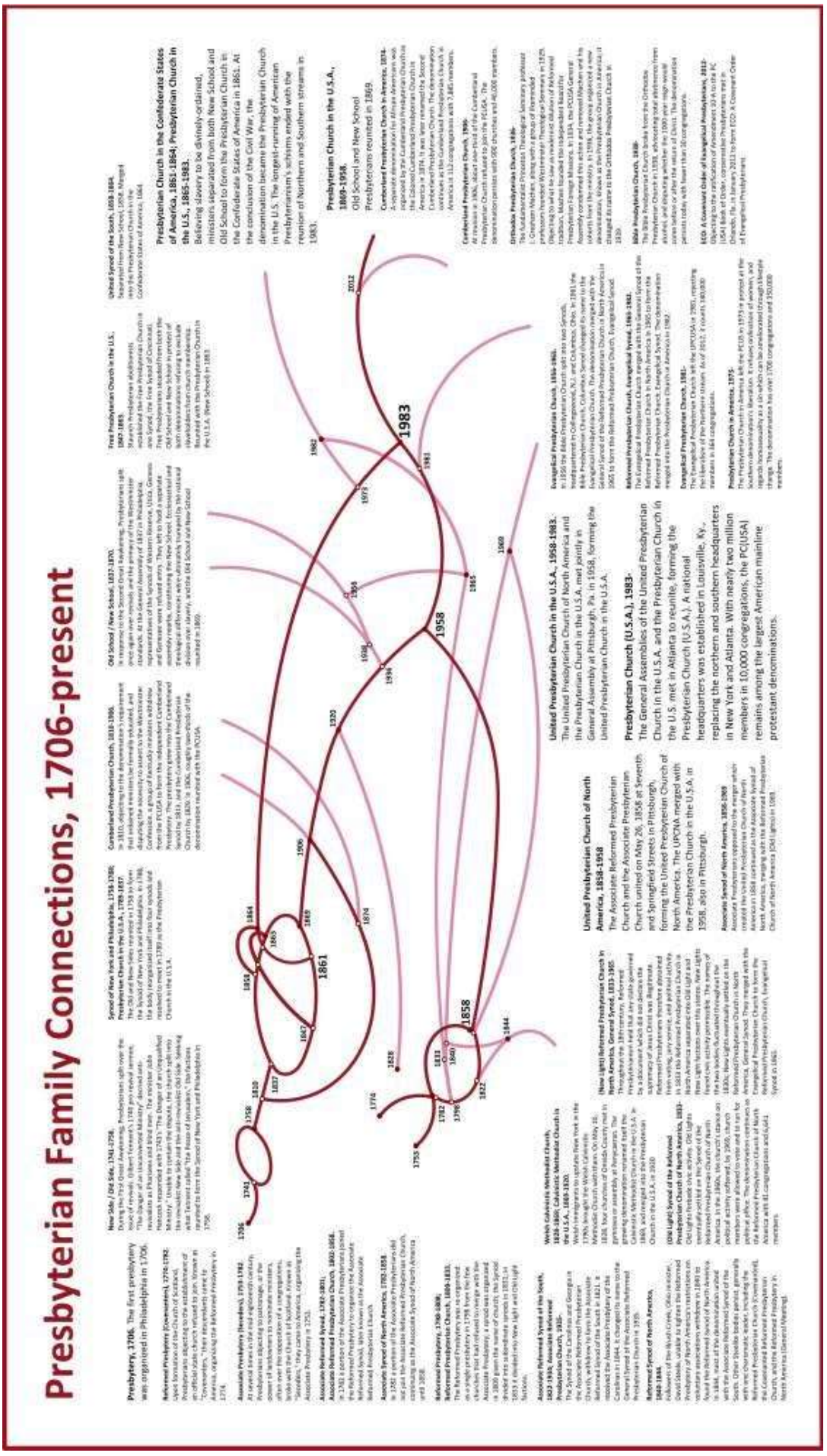
http://history.pcusa.org/history-online/presbyterian-history/family-tree-presbyterian-denominations



(Above downloadable as JPG or PDF)

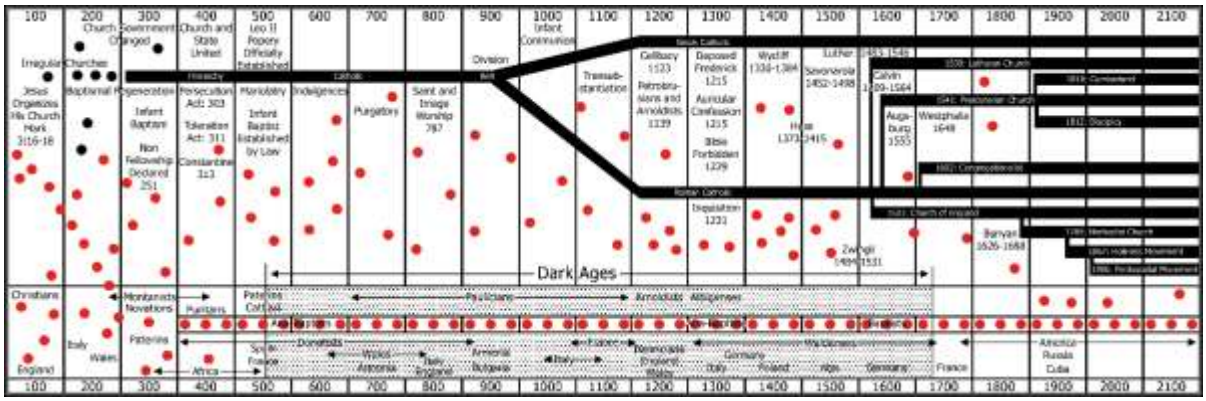
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Baptist Churches Timeline ("Anabaptists"):



From: "The Trail of Blood" by J.M. Carroll

Sources:

http://www.mbcmckinney.com/2015/thetrailofblood.html

http://landmarkmissionarybaptistarizona.com/resources/trail-of-blood.html [online Chart and Text]

http://www.mbcmckinney.com/data/trail_of_blood_timeline.pdf [PDF of chart with explanation of the chart]

http://www.mbcmckinney.com/data/TrailBlood.pdf [PDF of booklet (text only) by Carroll]

http://www.faithmbcchurch.com/the-trail-of-blood-video/ [Video]

Illustrating the History of the Baptist Churches from the time of their founder, the Lord Jesus Christ, until the 20th Century.

1. The purpose of this chart is to show according to History that Baptists have an unbroken line of churches since Christ and have fulfilled His prophecy — "I will build my church and the gates of Hell shall not prevail against it." In the irregular churches is clearly seen the growth of Catholicism and Protestantism. Baptists are not Protestants since they did not come out of the Catholic Church.

2. The numbers at the top and bottom represent 20 centuries. The first vertical line is A.D. 1, and the second, A.D. 100, and so on.

3. The horizontal lines at the bottom have between them the nicknames given to Baptists during the passing years and ages — Novations, Montanists, Paulicians and Waldenses.

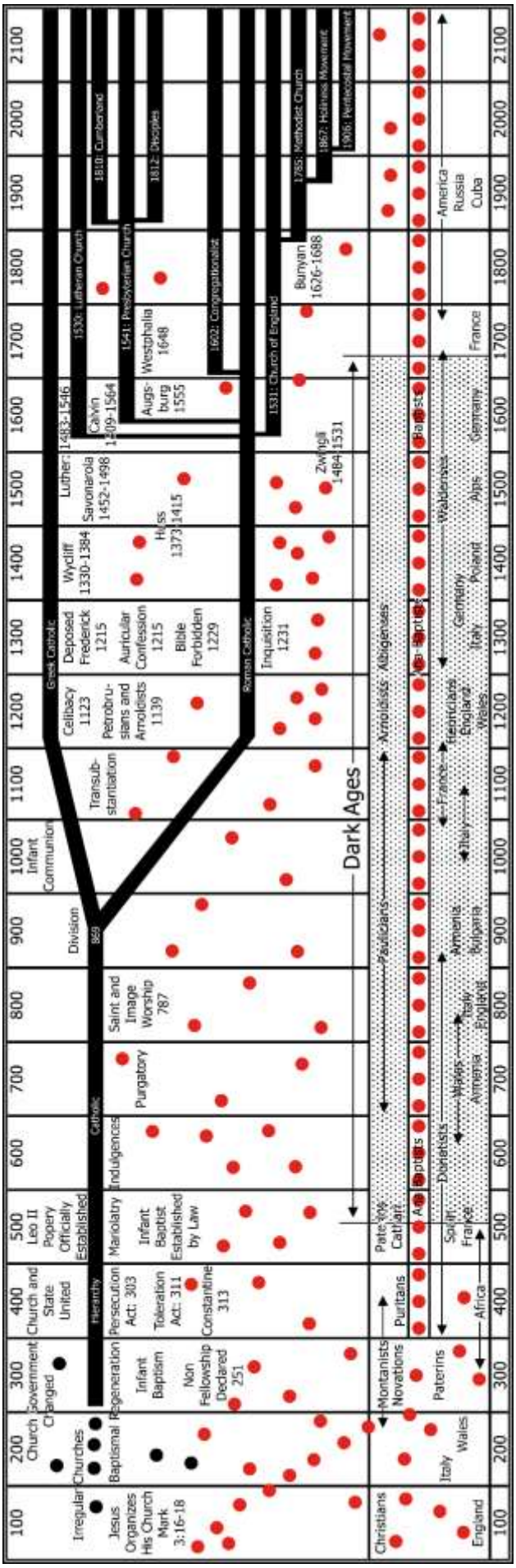
4. The **red circles** represent baptist churches beginning with the first Church at Jerusalem, founded by Christ during His earthly ministry, and out of which came the churches of Judea, Antioch and others. The red indicates they were persecuted. In spite of the bitterest opposition and persecution Baptist Churches are found in every age. The first nickname given them was Christians, the next Ana-Baptists, and so on. You will notice that the dark ages are represented by a dark space. Even during this time you will notice a continual line of churches called Ana-Baptists. They were continually and bitterly persecuted even unto death by the Catholics. Near the first of the 16th Century the Ana was dropped and they were simply called Baptists.

5. The **black circles** represent churches into which error came and are therefore called — irregular churches. The first error was in church Government — Pastors assumed authority not given them by Christ. Pastors of larger churches claimed authority over other and smaller churches. Thus in the 3rd Century the Roman Hierarchy was established. The Emperor Constantine issued a call in 313 inviting all churches to send representatives to form a council. The red churches — that is Baptist Churches — refused the invitation but the irregular churches responded. The Emperor was made the head and thus the group of churches known as irregular churches became the State Church. The Emperor continued to head the churches until Leo II claimed authority as the successor of Peter. Thus is seen how the error in church Government developed into Popery. In the 16th Century the Protestant Churches began to come out of the Roman Catholic Church. They are called Protestants because they protested against the errors of Catholicism.

6. It was in the year 251 that Baptist Churches declared nonfellowship with the irregular churches. They refused to accept Baptism administered in infancy or for Salvation and thus came the oldest nickname — **Ana-Baptists** which means rebaptizers.

See next page for larger view of above chart…

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SIGNS of a "Christian" Cult



They add to the Word of God. It's never the Bible alone as its authority. Publications such as The Book of Mormon, Pearl of Great Price, Science & Health, and AWAKE and Watchtower magazines are given equal and greater importance over Scripture.



They subtract from the Diety of Jesus. They will say he's a prophet, a teacher, the devil's brother, Michael the archangel, the son of God - but never God in the flesh. They may also subtract from the personhood of the Holy Spirit by reducing Him to an impersonal force used by God.



They multiply works to gain salvation. It is never grace alone. You must join them, be baptized, you must go door to door, you must strictly obey commandments, no one is saved by grace through faith in Jesus Christ alone.



They will divide your loyalties. They are an antichrist group. You are deceived into placing your primary loyalty toward the cult and its leaders instead of the Lord Jesus Christ. Also, you are discouraged from associating with non-members, and forbidden to have anything to do with ex-members. Where true Christians are encouraged to maintain contact and closeness with unbelieving family members, these groups do not.

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Denomination Expressions Compared

DIFFERENT SYSTEMS OF THEOLOGY

"I am on Paul, I of Apollos, I of Cephas, and I of Christ"

http://www.apttoteach.org/Theology/Introduction/pdf/103_Different_expressions.pdf [PDF]

Protestant vs Catholic Doctrinal Positions

Area	*Issue*	*Protestant position*	*Catholic Position*
Scripture	Sufficiency	Scripture alone	church tradition plus Scripture
	Apocrypha	rejected	accepted
Man	Original sin	total depravity and guilt inherited from Adam	corruption and predisposition to evil inherited from Adam
	Human will	in bondage to sin	free to do spiritual good
Salvation	Predestination	rooted in God's decrees	rooted in God's foreknowledge
	Atonement	Christ's death a substitutionary penal sacrifice	Christ's death the merit for blessings of salvation – blessings passed on to sinners through sacraments
	Grace of God	common grace given to all; saving grace given to elect	prevenient grace, given at baptism, enabling one to believe; efficacious grace cooperating with the will, enabling one to obey
	Good works	produced by the grace of God, unworthy of merit of any kind	meritorious
Salvation	Regeneration	work of the Holy Spirit in the elect	grace infused at baptism
	Justification	objective, final, judicial act of God	forgiveness of sins received at baptism, may be lost by committing mortal sin, regained by penance
The church	Church and Salvation	distinction between visible and invisible church	outside the (visible) church there is no salvation
	Sacraments	means of grace only as received by faith	convey justifying and sanctifying grace
	Priesthood	all believers priests	mediators between God and man
	Transubstant-iation	rejected	affirmed
After life	Purgatory	denied	affirmed

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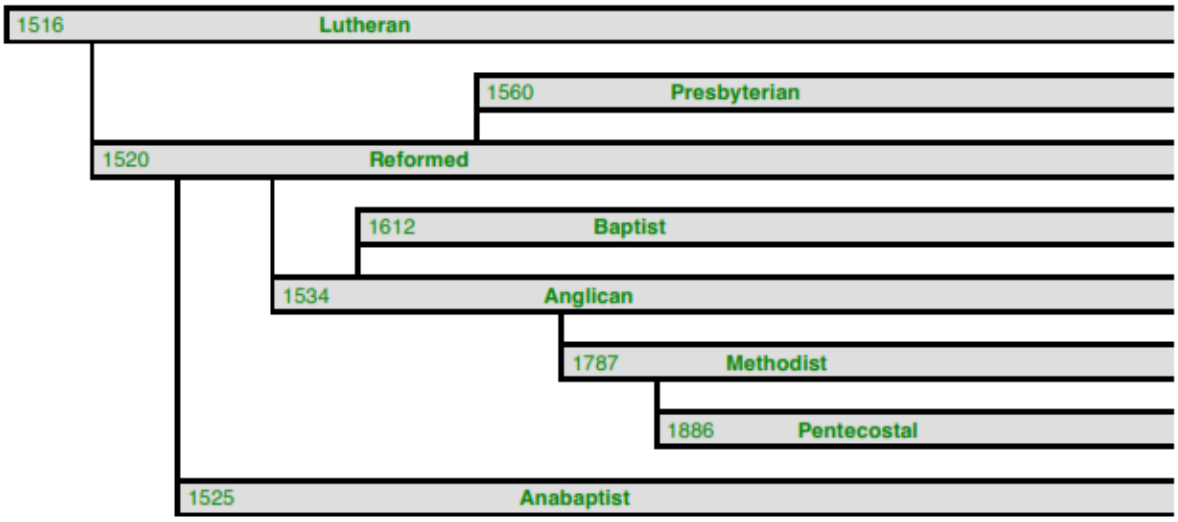
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Lutherans vs Reformed Protestants Differences

Issue	*Lutheran position*	*Reformed position*
Order of decrees	calling, illumination, conversion, regeneration, justification, sanctification, glorification	election, predestination, union with Christ, calling, regeneration, faith, repentance, justification, sanctification, glorification
Grace of God	grace received through baptism or preaching, enabling one to avoid resisting the regeneration grace of God	irresistible
Repentance	leads to faith	flows from faith
Baptism	works regeneration, removing guilt and power of sin	Incorporation into the Covenant of Grace
Lord's supper	Christ present in the sacraments objectively	Sign and seal of the Covenant of Grace to believers; Christ present by faith
Church and state	state church to tutor in the faith the rulers who support Protestantism	holy commonwealth, in which church and state, both Christian, perform their separate functions
Regulative principle	whatever is not forbidden in Scripture is permissible	whatever is not commanded in Scripture is forbidden

This material is modified from Robert C. Walton's Chronological and Background Charts of Church History published by Zondervan



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Those theologies that have a strong emphasis upon

What God has done FOR us.

1. Natural Theology (Deism)

Natural theology is the attempt to attain an understanding of God and his relationship to the universe by means of rational reflection, without appealing to special revelation such as the self-revelation of God in Christ and in Scripture.

2. Lutheran Theology

Lutheran Theology builds around the three fundamental doctrines of *sola scriptura* (Scripture alone), *sola gratia* (grace alone), and *sola fide* (faith alone).

3. Reformed Theology (Presbyterian)

Reformed theology builds around the central theme of the sovereignty of God. The whole of reality falls under the supreme rule of God.

4. Fundamentalist Theology (Many ultra conservative denominations and independent congregations)

(religiousmovements.lib.virginia.edu/nrms/fund.html)

Fundamentalist theology is evangelical theology with an attitude.

5. Evangelical Theology (Most conservative denominations)

Evangelical theology embraces the major tenants of the reformed faith as expressed in the following characteristics:

a. It looks to the Bible as the supreme norm of truth for Christian belief and practice - the biblical message enshrined in its narratives and its interpretations of those narratives.

b. It holds a supernatural world-view that is centered in a transcendent, personal God who interacts with, and intervenes in, creation.

c. It focuses on the forgiving and transforming grace of God through Jesus Christ in the experience called conversion as the center of authentic Christian experience.

d. It believes that the primary task of Christian theology is to serve the church's mission of bringing God's grace to the whole world through proclamation and service.

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Those theologies that have a strong emphasis upon

What God has done IN us.

1. Anabaptist Theology (Baptist)

Anabaptists did not stress systematic theological studies. Rather, doctrine was forged as it applied to life. Anabaptists were characterized by missionary zeal, separation of life, and an emphasis on ecclesiology.

2. Arminian Theology (Methodist)

Arminian theology is concerned to preserve the justice (fairness) of God. How could a just God hold individuals responsible for obedience to commands they are powerless to obey. Arminian Theology emphasizes divine foreknowledge, human responsibility and free will, and universal (common) enabling grace.

3. Wesleyan Theology (Methodist)

Wesleyan theology is essentially Arminian but has a stronger sense of the reality of sin and of dependence on divine grace.

4. Pentecostal Theology (many denominations)

Pentecostal theology is usually Arminian in its leaning with a strong emphasis on a "second blessing" or experience with the Holy Spirit that gives the Christian power to minister in the supernatural and a love for emotional praise and worship.

5. Existential Theology (Elements in many mainline denominations)

Existential theologians claim that we have to "demythologize" Scripture. "To demythologize Scripture is to reject not Scripture or the Christian message, but the world-view of a past epoch." That means to explain everything supernatural as myth. The important part of Christian faith consequently becomes a subjective experience, rather than an objective truth) see Salvation). The Bible, when demythologized, does not talk about God, but about man.

6. Neo-orthodox Theology (Conservative wing of many mainline denominations)

Neo-orthodoxy is more a hermeneutic than it is a complete systematic theology. It reacted against late-nineteenth-century liberalism and strove to retain the essence of Reformation theology while still adapting to contemporary issues. It is a theology of encounter between God and man.

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Those theologies that have a strong emphasis upon

What God has done THROUGH us.

1. Traditional Roman Catholic Theology

Theology is constantly evolving in its understanding of the Christian faith. The Ignatian principle of accommodation and J.H. Newman's principle of development reflect the changing nature of Roman Catholic theology. Catholicism's trait of change is due mainly to the authoritative position given to church teaching.

2. Liberal Theology (Elements in many mainline denominations)

Liberal theologians seek to articulate Christianity in terms of contemporary culture and thinking. They attempt to maintain the essence of Christianity in modern terms and images.

3. Liberation Theology (Politically activistic liberalism in many mainline seminaries)

Theology is not seen as a system of dogmas but rather as a way to initiate social change. This view has been called the "liberation of theology" (H. Segundo). This theology grew out of Vatican II and the liberal theologians' attempts to wrestle with social, political, and economic inequities in the face of a Christianity no longer based on a biblical world view. Much of the setting for liberation theology has been Latin America, and this theology has become an answer to the political oppression of the poor. The proponents often have different views; there is really no "unified" liberation theology. Rather, it is a number of closely related "alternatives" springing from common roots. Rather than a classical theology concerned with such theological matters as the nature of God, man, or the future, liberation theology is concerned with this world and how changes may occur through political action. In Latin America, especially, Roman Catholic theologians have sought to combine Christianity and Marxism.

4. Black Theology (Some African American churches)

Black theology is a form of liberation theology that has its center in the theme of oppression of blacks by whites. It came out of the "need for black people to define the scope and meaning of black existence in a white racist society" (Cone). It emerged in the last two decades in the wave of liberation movements as an expression of black consciousness and seems to speak to the issues that blacks must contend with on a daily basis.

5. Contemporary Feminist Theological Models (Elements in some mainline denominations and seminaries)

1. **Rejectionist** (Post-Christian) Sees the Bible as promoting an oppressive patriarchal structure and rejects it as nonauthoritative. This is sometimes termed "gender feminism."
2. **Loyalist** (Evangelical) Sees no radically oppressive sexism in the biblical record.

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What can we learn from each of these theologies?

1. Roman Catholicism's emphasis on the whole (church) being more than the sum of its parts (individual believers) is a strength.
2. Natural Theology's respect for common sense is its strength.
3. Lutheran's distinction between law and grace is a needed emphasis.
4. Anabaptist's separation of church and state is helpful.
5. Reformed Theology's attention to systematics and objective truth is a strength.
6. Arminian Theology's emphasis on human responsibility is important.
7. Pentecostal Theology's openness to emotional praise and the supernatural manifestation of the Spirit in the present.
8. Weslyan Theology's emphasis on holistic conversion is important.
9. Liberal Theology's openness to all truth is admirable.
10. Existential Theology's emphasis on personal integrity of faith is vital.
11. Neo-orthodox Theology's emphasis on personal subjective encounter with Christ is admirable.
12. Liberation Theology's application of the gospel to social structures is important.
13. Black Theology's attention to the WASP influences on theology is helpful.
14. Feminist Theology's sensitivity to the abusive treatment of women by the church over the years is helpful.
15. Fundamentalist Theology's sensitivity to separation from worldliness and tenacity for the authority of the Bible is its strength.

Additional resources

http://www.docscrewbanks.com/pdf/different-types-of-theology

http://www.docscrewbanks.com/pdf/christian-denominations-chart

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Comparison between Orthodoxy, Protestantism and Roman Catholicism

http://www.padfield.com/acrobat/taylor/denominations.pdf [PDF]

Topic	Orthodox	Protestant	Roman Catholic
Apostolic Succession	This is an important part of Orthodox belief and ensures continuity with the church that Christ founded.	With the exception of the Anglicans and some Lutherans, this idea is rejected. Rather it is important to emphasise continuity of teaching with that of the apostles, rather than a direct line of succession.	As in Orthodoxy, this is of vital importance to the church. There is also some degree of mutual recognition of the validity of Orthodox ordinations.
Bible - Composition of	Accept the 39 Old Testament and 27 New Testament books, but also a collection of books not found in the original Hebrew Bible. These are known as *Deuterocanonicals* i.e. a second canon of scripture.	Protestants reject the deuterocanonicals as not being inspired scripture and term them *Apocrypha* (Greek: 'Hidden Things').	Agrees with Orthodoxy as to the validity of these books.
Clergy - Qualification for	Priests and Bishops must be male, but deaconesses are permitted, though the order is dormant. Priests and deacons may marry before ordination but not after. Bishops, on the other hand, must be celibate.	The majority of Protestants do not require celibacy as a condition of election to the clergy. Many churches practice female ordination, including those within the Anglican communion, where the issue of female episcopacy is currently being discussed.	All clergy are required to be male. Priests and Bishops must also be celibate, with the exception of Eastern Rite Catholics and Anglican married clergy who subsequently convert to Catholicism. These groups are allowed to have married priests.
Eucharist - Significance of	Commonly termed the 'Mystic Supper' or 'Divine Liturgy' - This makes present Christ's sacrifice and therefore forgiveness of sins is obtained through it. It is also an encounter with the Risen Christ.	The Eucharist, like Baptism is only a symbol of grace. The sacrificial nature of the Eucharist is also rejected.	The position is similar to the Orthodox. The Eucharist is also known as the 'Holy sacrifice of the Mass'.
Eucharist - Presence of Christ in	During the Eucharist, the Priest calls down the Holy Spirit (in Greek: *epiklesis*) upon the gifts (the bread and the wine). They then change into the actual body and blood of Christ. The precise way in which this happens is a divine mystery.	The bread and wine, being symbols, do not change substance. There are however, a wide variety of views held within Protestantism on this subject (e.g. some Anglicans accept the Catholic view, whereas Baptists deny it).	As in Orthodoxy, the Priest invokes the Holy Spirit during the Mass. However, the consecration becomes effective through the Priest, who acts in the person of Christ. The gifts change completely into Christ's body and blood and this change is termed 'Transubstantiation' i.e. the outward appearance remains the same, but the substance changes.
Eucharist - Distribution of	The consecrated elements can only be received by members. Orthodox policy is to have communion in both kinds (i.e. both the bread and wine are given to those present).	The elements are usually offered to all Christians who feel able to partake of them. The vast majority of Protestant churches have communion in both kinds.	As with Orthodoxy, only members of the church may receive. In some Catholic Churches, the bread alone is given to the congregation, the Priest receiving the wine. However, it is becoming common for churches to have communion in both kinds.

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Holy Spirit	The third person of the Trinity, proceeding from the Father alone as in the original Nicene Creed. The Father sends the Spirit at the intercession of the Son. The Son is therefore an agent only in the procession of the Spirit.	The Holy Spirit proceeds from both the Father and the Son. The Nicene creed includes the *filioque* (Latin: 'and the son').	Agrees with the Protestant view. Ambrose of Milan (340-397) wrote: 'When the Holy Spirit proceeds from the Father and the Son, He is not separated from the Father, He is not separated from the Son'.
Marriage and Divorce	Marriage is a mystical union between a man and a woman. Divorce is generally only allowed in cases of adultery, though there are exceptions.	Marriage is a contract, but is not unbreakable. Divorce is discouraged, but permitted as evidence of human weakness. Some denominations permit remarriage in church.	Marriage is seen as an unbreakable contract & a type of Christ and the church. Remarriage after divorce is not permitted unless there is some canonical impediment to the marriage. In this situation, an annulment may be granted.
Mary - Assumption and Immaculate conception of	The Assumption is accepted and it is agreed that Mary experienced physical death, but the Immaculate conception is rejected. Orthodox belief is that the guilt of original sin is not transmitted from one generation to the next, thus obviating the need for Mary to be sinless.	Both are denied. The claim that Mary was sinless is rejected - only Christ was sinless.	Both are dogmas of the church. The church has not as yet decided whether Mary actually experienced Physical death. The dogma of the Immaculate Conception states that Mary, was at conception 'preserved immaculate from all stain of original sin' and should not be confused with the virgin birth.
Mary - Position of	Mary is venerated as *Theotokos* (Greek: 'God-bearer'). By this is meant that the son she bore was God in human form. She is first amongst the saints and 'ever-virgin'.	Mary was a holy woman who was chosen to bear the Son of God. Her perpetual virginity and intercession are denied.	The view is similar to the Orthodox church - the title 'Mother of God' being used more commonly than *Theotokos*. This title forms one of the 'Marian Dogmas' of the Church. The others are Mary's perpetual virginity, assumption and immaculate conception.
Pope - Authority of	As the Bishop of Rome, he has a primacy of honour when Orthodox, not of jurisdiction. At present, his primacy is not effective as the papacy needs to be reformed in accordance with Orthodoxy. His authority is thus no greater or lesser than any of his fellow Bishops in the church.	The Pope is the leader of the Catholic church, having no authority to speak for the church as a whole.	The Pope is the 'Vicar of Christ' i.e. the visible head of the church on earth and spiritual successor of St. Peter. He has supreme authority (including that over church councils) within Christendom (The *Power of the keys*).
Pope - Infallibility of	Papal Infallibility is rejected. The Holy Spirit acts to guide the church into truth through (for example) ecumenical councils. This Orthodoxy recognises the first seven ecumenical councils (325-787) as being infallible.	Protestants also reject Papal infallibility. The only source of infallible teaching is that found in the Bible.	The Pope is infallible when, through the Holy Spirit, he defines a doctrine on faith and morals that is to be held by the whole church. This is a dogma and is therefore a required belief within Catholicism.
Purgatory	An intermediate state between earth and heaven is recognised, but cleansing and purification occur in this life, not the next.	Purgatory is rejected - Christ's death on the cross is sufficient to remove the penalty for all our sins.	A state of cleansing and preparation for heaven. Also a state where the punishment due to unremitted venial sins may be expiated.

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Sacraments	There are at least seven Sacraments (known as 'Mysteries' in Orthodoxy): Baptism, Chrismation, Eucharist, Holy Orders, Holy Unction, Marriage (Holy Matrimony) and Penance (Confession). The list is not fixed.	Generally, only two sacraments (also known as *Ordinances*) are recognised: Baptism and the Eucharist (often called 'Holy Communion' or the 'Lord's Supper').	The number of Sacraments is fixed at seven and is the same list as that in Orthodoxy, with the exception of Chrismation, which is generally known as 'Confirmation'.
Sacraments - Effect of	The Mysteries convey grace to those who participate in them worthily.	There is a diverse range of opinions, but many Protestants regard the Sacraments as symbols or reminders of Grace already given.	Agrees with the Orthodox position. The Sacraments are signs that effect that which they signify.
Saints	A special group of holy people, who are venerated. They may act as intercessors between God and Man and may be invoked in prayer.	All Christians are saints, called to imitate Christ. Only Christ may mediate between God and Man.	The position is very similar to Orthodoxy. For sainthood, it is also required that at least two verifiable miracles have occured as a result of the intercession of that person.
Salvation	Salvation is "faith working through love" and should be seen as a life long process. The Ultimate aim of every Orthodox Christian is to obtain *Theosis* or union with God. This is done through living a holy life and seeking to draw closer to God.	Salvation is the free and unmerited gift of God to man. It is obtained by grace through faith in Christ alone. Through Christ's atoning sacrifice, we are rendered acceptable to God and judged righteous (justified) in his sight.	Salvation is by grace, specifically sanctifying grace, which is given initially through Baptismal regeneration and then maintained through the Sacraments, which are 'channels of grace'.
Scripture - Importance of	There is one source of divine revelation: Tradition. Scripture forms the oral part, and the writings of saints, decisions of ecumenical councils etc. are also part of it.	Scripture alone is the only infallible guide and the final authority on matters of Christian faith and practice (One of the foundational principles of Protestantism).	Alongside Sacred Scripture, Sacred Tradition (i.e. teachings handed down from Christ and the apostles to the present) are to be considered sources of divine revelation. Tradition and scripture are interpreted by the *magisterium* or teaching authority of the church.
Worship and Liturgy	The 'Divine Liturgy' is the centre of Orthodox spirituality. Worship is usually in the vernacular, though Greek is also used.	There are a wide variety of worship styles. Examples include the spontaneity of the Pentecostal churches, and the more traditional worship of the Anglican churches in the Catholic tradition.	Worship is centred around the Mass. Following the Vatican II council (1962-5), greater emphasis was placed on worship in the vernacular, though the traditional Latin ('Tridentine') Mass is also used.
Topic	**Orthodox**	**Protestant**	**Roman Catholic**

A Chart of Competing Dogmas…

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A Chart *of* Competing Dogmas

by Shane Rosenthal

Classical Protestant	Catholic	Evangelical	Liberal Protestant	Naturalism
View of God? God is personal (Trinitarian). Immanence and transcendence affirmed (Jer. 23:23). Only faith in Christ gives access to God (Rom 5:1-2)	**View of God?** God is personal (Trinitarian). Transcendence is emphasized such that Christ himself is seen as inaccessible, hence: "To Jesus through Mary"	**View of God?** God is personal (Trinitarian). Strong emphasis on God's immanence, hence a relationship with God as one's best friend is stressed	**View of God?** God is impersonal (often this goes in pantheistic directions). More emphasis is placed on transcendence	**View of God?** God does not exist. Since this world is all there is, nothing transcends. There is only entertainment here and now
How do you know God? God has revealed himself in nature, in history, and the pages of Scripture (General & Special Revelation)	**How do you know God?** Through Scripture & Authoritative Tradition. Medieval mysticism: the sense of the divine / the beatific vision	**How do you know God?** Through my experience and relationship with him. It just works (pragmatism). "I just choose to believe" (fideism)	**How do you know God?** The sense of the divine. Faith as a blind leap. Feeling of absolute dependence. "I know God in community."	**Why don't you believe in God?** Science has settled the question. Faith is an irrational leap. All religion is superstition. Matter is all there is (materialism)
Who is Jesus? Jesus is the Messiah: God in human flesh. He proved his identity by his resurrection from the dead, and will come again	**Who is Jesus?** Similar to the Protestant position. More emphasis placed on his divine transcendence.	**Who is Jesus?** Jesus is God in human flesh. Practical emphasis is on his role as a teacher, helper, therapist, life-coach and friend	**Who was Jesus?** Jesus was an enlightened teacher. He was not divine, but shows us all the way to God	**Who was Jesus?** Jesus, if he existed, was a Gandhi-like teacher who focused on peace, love and sharing our toys. Political messiahs fill a void
Creeds, Dogma, Theology? Facts + meaning = doctrine. Creeds are expressions the church's timeless convictions. We should know what we believe and why we believe it	**Creeds, Dogma, Theology?** Creeds are expressions the church's timeless convictions, but these are equal in authority with Scripture, since the Spirit inspired both	**Creeds, Dogma, Theology?** "I don't want to know *about* god" Knowledge puffs up, we should focus on practical matters. "Deeds not Creeds" / No creed but Christ	**Creeds, Dogma, Theology?** Doctrine divides; service unites. Church creeds are "outdated expressions of the superstition of earlier generations" (*Fosdick*). Social activism preferred	**Creeds, Dogma, Theology?** Dogma / competing religions keep us from our utopian dream. "Imagine there's no heaven, it's easy if you try. No hell below us above us only sky..."
Heaven & Hell? Heaven & Hell really exist, and history is moving in this direction	**Heaven & Hell?** Heaven & Hell really exist, and history is moving in this direction	**Heaven & Hell?** Heaven & Hell really exist, and history is moving in this direction	**Heaven & Hell?** Heaven and Hell as classically understood do not exist. We should strive to make heaven a reality here on earth	**Heaven & Hell?** This world is all there is. Thus, heaven & hell are states of mind. Hence the phrases, "I'm in heaven," or "war is hell"
Essence of Christianity? Christ died and was raised for our justification. Focus is on what God did 2000 years ago, proclaimed through word & sacrament	**Essence of Christianity?** God has made salvation possible through the work of Christ, mediated through the church and a person's cooperation w/grace.	**Essence of Christianity?** Christianity is not a religion but a relationship. Focus is on what God is doing in my life now. "Practical Christian Living," "The Worship experience."	**Essence of Christianity?** Christianity is primarily a vehicle primarily for communal and social transformation. Focus is on what *we are doing for God in the world* right now	**Essence of Christianity?** At its root it's superstition. But functionally it's about community providing a sense of meaning, values, and comfort (like all other religions)

Classical Protestant	Catholic	Evangelical	Liberal Protestant	Naturalism
What is the Bible? A collection of ancient texts (history, poetry, wisdom, etc), all telling one story of God's self revelation unfolding through time. The story of redemptive history	**What is the Bible?** Similar to the Protestant view. Scripture however is of equal weight with tradition	**What is the Bible?** The Bible is primarily viewed as the owner's manual for life, or God's little instruction book. The focus is on practical and therapeutic utility	**What is the Bible?** A collection of morality tales similar to Aesop's Fables. The point isn't redemptive history, but timeless eternal principles	**What is the Bible?** Primarily viewed as a work of fiction and superstition that encourages bigotry & narrow mindedness
How is one Justified? By grace alone through faith alone, rooted in the finished work of Christ alone	**How is one Justified?** By faith working through love	**How is one Justified?** We're justified by the one act of faith; by making a decision to follow Jesus	**How is one Justified?** Justification implies God is an angry authoritarian deity. He, she, it accepts us as we are	**How is one Justified?** No God, no need for justification All guilt is psychological
How Should We Then Live? We live lives of thankfulness and gratitude. We worship God in church (corporately), and in the context of our callings (serving others with our gifts)	**How Should We Then Live?** Good works / indulgences reduce one's time in purgatory. Worship is almost exclusively formal (taking place within the walls of the church)	**How Should We Then Live?** Emphasis on private / individual spirituality. My personal prayer life, devotion, and religious experiences	**How Should We Then Live?** Emphasis on social responsibility Social activism / equality for all, "participating with God in the redemption of the world." Liberation theology	**How Should We Then Live?** Since there are no authorities, life is about personal comfort and pleasure. Socially, the highest good amounts to sharing the world's goods and resources
How do you persuade others? Catechize children. Share the good news with outsiders. Be patient, respectful and winsome. As in Acts, share *what* you believe & *why*. Pray for God's regenerating grace	**How do you persuade others?** Though there are some exceptions, modern Catholics have not emphasized private personal evangelism. Strong emphasis on the catechism of the young. Still, biblical ignorance / moralistic therapeutic deism are significant problems	**How do you persuade others?** Share with others what God has done in your life. Be a friend. Let your life be a testimony to others. Youth are not well instructed in the faith, biblical ignorance / moralistic therapeutic deism are significant problems	**How do you persuade others?** Actions speak louder than words. "Preach the gospel at all times, when necessary, use words." Social gospel / soup kitchen evangelism. The gospel is the soup. Youth often grow up wondering "Why go to church?"	**How do you persuade others?** Through elites in positions in power, who control the conversation in education and media. Today's youth do not have to *study* naturalism or pluralism, it's the default position
What is Faith? Faith is knowledge, assent & trust. It's the empty hand that receives	**What is Faith?** Faith is one of the cardinal virtues	**What is Faith?** Faith is blind, but proved by experience. It's an act of the will	**What is Faith?** Faith is possibility thinking, feeling of dependence, having hope for the future, a blind leap	**What is Faith?** Faith is blind superstition. Faith is opposed to reason
What is the Church? Invisible: The communion of saints throughout history. Visible: the institution in which word and sacrament are rightly preached / administered. Predominantly linked with folk culture	**What is the Church?** The church is a divine institution consisting of a strictly ordered hierarchy (Pope, Cardinals, Bishops, Priests, Deacons, Laypersons, etc.). Linked with high culture	**What is the Church?** Sometimes it means all Christians throughout the world. But mostly it refers to the place Christians go on Sunday for a worship experience, fellowship, and a moral pep-talk. Linked with low / pop culture	**What is the Church?** The church is a social institution on par with the Rotary Club. Importance of tradition and community. Linked with elite / high culture	**What is the Church?** The church is either associated with the building itself or the social institution (which provides a sense of community).

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Church Traditions

Popular Holidays and Celebrations

Sacraments

Customs / Rituals

Catechism

Symbols

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Church Traditions / Customs / Sacraments / Rituals

Popular Christian Holidays and Celebrations

See the following articles / publications:

Occult Holidays or God's Holy Days—Which?

Christmas: The Greatest Story NEVER Told

TheMessianicFeast.com (the truth about The Last Supper / Eucharist; Good Friday; Easter)

Rome's Challenge to The Protestants (re: the Sabbath)

Which Day is the True Christian Sabbath--the True Lord's Day?

See also:

The Two Babylons

When Was Jesus Born? **(In this Appendix)** – including "*How December 25 Became Christmas*" and other information regarding the incidents in the Bible that surround the account of Jesus' birth.

ReligiousFacts: What Is Christmas?

Catholic Encyclopedia: Christmas (origin and history)

History Channel – Christmas

Did the Romans Invent Christmas?

CARM: Origin of Christmas

Additional history and Christian perspectives on the Celebration of Christmas:

Truth Or Tradition **(Passion For Truth Ministries)** [also discusses Easter]
https://www.youtube.com/watch?v=S8sKNOxyd8w [Video]

https://www.youtube.com/watch?v=PNuIz63zBjM [Video] (alternate)

https://www.youtube.com/watch?v=YEeBzIoQVS0 [Video] (alternate)

***See also*: The Virgin Birth of the Jesus**

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Should We Celebrate Christmas? (Pro or Con)

http://www.livescience.com/25779-christmas-traditions-history-paganism.html (no position)

http://www.hope-of-israel.org/cmas1.htm (Con)

http://realtruth.org/articles/169-ttooc.html (Con)

http://www.simpletoremember.com/vitals/Christmas_TheRealStory.htm (Con)

http://www.bibleanswerstand.org/QA_Christmas.htm (Pro/Con)

http://www.scionofzion.com/celebrate_christmas.htm (Pro/Con)

http://www.familyministries.com/secular_customs.htm (Pro/Con) [also Easter, Halloween]

http://www.patheos.com/blogs/christiancrier/2015/11/27/why-do-christians-celebrate-christmas-on-december-25th/ (Pro)

http://www.biblebb.com/files/tonyqa/tc04-168.htm (Pro/Con)

http://www.christianpost.com/news/christmas-should-christians-celebrate-holidays-131471/ (Pro/Con) [also Easter, Halloween]

http://www.eliyah.com/paganexp.html (Con) [also Easter]

http://www.nowtheendbegins.com/christians-celebrating-christmas/ (Pro) [also Easter]

http://www.wordoftruthradio.com/questions/54.html (Pro)

http://www.neverthirsty.org/pp/corner/read1/r00368.html (Pro/Con) [also Easter]

http://www.jesus-is-savior.com/Believer%27s%20Corner/christmas.htm (Pro/Con) [also Halloween, Easter]

http://lifehopeandtruth.com/life/plan-of-salvation/holy-days-vs-holidays/christmas/ (Con)

http://www.godandscience.org/doctrine/celebrate_christmas.html (Pro/Con) [also Easter – Pro]

http://www.desiringgod.org/interviews/should-christians-celebrate-christmas (Pro) [John Piper]

http://www.crosswalk.com/church/pastors-or-leadership/should-christians-celebrate-christmas-and-the-birth-of-jesus-christ-11562388.html (Pro) [Anti-materialism]

https://carm.org/can-christians-celebrate-christmas (Pro)

http://www.eaec.org/bibleanswers/christmas/christians_and_christmas.htm (Con) [Jewish Christian perspective]

http://www.rapidnet.com/~jbeard/bdm/Psychology/xmas/celeb.htm (Con)

https://bible.org/article/should-christians-celebrate-christmas (Pro) [but with proper focus/understanding]

http://www.gotquestions.org/Christian-Christmas.html (Pro)

http://www.equip.org/article/should-christians-celebrate-christmas/ (Pro) [With some caveats, looks at how God also replaced some pagan festivals in OT]

***See also*: The Virgin Birth of the Jesus**

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Church Sacraments

Skip to **Baptism**

The Roman Catholic Church recognizes seven (7) holy sacraments: Baptism, Eucharist (Holy Communion), Confirmation, Reconciliation (Penance), Anointing of the sick (Extremeunction), Marriage, Holy orders. (See also: Wikipedia)

Most Protestant churches recognize just two (2) sacraments: Eucharist (Holy Communion or Lord's Supper) and Baptism, although there are many variations and nuances regarding what are considered sacraments and/or "sacramental acts". We will focus on just the two (Eucharist and Baptism).

Note: The word "Eucharist," often used to refer to the Lord's Supper (or Last Supper), is derived from the Greek term used in Mark 14:23 which means *gave thanks.*

Last Supper (Eucharist) [also called "Holy Communion" / "Lord's Supper"]

"What are some of the historical reasons for why there are denominational Holy Communion (Eucharist) differences today between using leavened and unleavened bread?":

http://oca.org/questions/divineliturgy/leavened-bread-vs.-unleavened

http://www.catholic.com/quickquestions/eastern-rite-catholics-use-leavened-bread-in-holy-communion-but-roman-rite-catholics-

http://www.dummies.com/how-to/content/the-split-that-created-roman-catholics-and-eastern.html

First, some background history… [Skip to end of this history excerpt]

THE JEWISH DISCONNECT AND THE FOURTEENTHERS

This chapter will clarify a major segment of Jewish history that has not been accurately told before—not by Christian sources, by Jewish encyclopedias, or Dimont's Jewish histories. Specifically, it discusses the complete disconnect with all things Jewish that occurred when the early assemblies—with their many Messianic Jewish believers—were taken over by Rome.[1]

To the Jews, these believers in Christ became "Christians" who were therefore no longer acknowledged as truly Jewish. To the Roman Christians, these people were "Judaizers"[2] who continued to keep their Jewish customs while refusing to go along with the new Roman teachings. Therefore neither side has told this story accurately, as both sides rejected these early Messianic believers. We will cover at least some of the story of these early Messianic Jews and the rejection and persecution they suffered, for this sets the stage for the complete disconnect.

❦

Early Messianic Jews were derisively called "Quartodecimans," a Latin term with a heretical sound to it; anyone with that strange name must have been a heretic, or so we have been told. However, once we translate this simple term meaning "Fourteenthers" into English, it becomes evident who Rome thought the heretics were—those Jewish believers who observed the 14th day of Nisan,[3] as their families had done since the time of Moses. Nisan was the Israelite month in which the Passover was to be celebrated each year—on the 14th day.

> NIV Numbers 28:16 "On the fourteenth day of the first month the LORD's Passover is to be held."

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Throughout this discussion, I will use the English translation of “Fourteenthers,” as it more accurately describes who these people were. Just as the Protestants would later be called heretics and be punished by Roman authorities, so it was with the original Messianic Jews.

Before delving deeper into this part of Jewish history, though, it is important to realize that many Jewish people were scattered from Israel to the region between the Black Sea and the Mediterranean, then known as Asia. Paul spent much of his time preaching and teaching among these “Asiatics,” as they were called. Peter also wrote to these Jews of “the dispersion” (*diaspora* in Greek):

> NAB 1 Peter 1:1 Peter, an apostle of Jesus Christ, **to the chosen sojourners of the dispersion** in Pontus, Galatia, Cappadocia, **Asia**, and Bithynia,

Although the Asiatic assemblies were to a large degree Jewish, they also contained many Gentile believers. But from this history, we can see that Jewish concepts and customs were more prevalent among them than the traditions that would develop later in Rome.

In the book of Revelation, the Messiah directed John to write to the seven assemblies that were spread across Asia:

> DBY Revelation 1:4–5 John to the seven assemblies **which*are* in Asia**: Grace to you and peace from *him* who is, and who was, and who is to come; and from the seven Spirits which *are* before his throne; and from Jesus Christ, the faithful witness, the firstborn from the dead, and the prince of the kings of the earth ....

> DBY Revelation 1:11 saying, What thou seest write in a book, and **send to the seven assemblies**: to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.

Jesus understood that these believers in Asia were already facing persecution and difficulties, so he specifically directed John to write words of comfort and teaching to them. It’s worth emphasizing this point, because Rome painted these Asiatics as a fringe group of heretics, and mocked them as “Quartodecimans” for refusing to observe the rituals that had developed in Rome.

Proud Rome had taken over Israel and destroyed the Temple, so it definitely was not going to take instructions on religion from its vanquished foe. As history played out, this was how the complete Jewish disconnect occurred.

The Beginnings of the Dispute

What had begun as a strictly Jewish phenomenon—the understanding that the Messiah had come and redeemed Israel and all believers back to God—was eventually taken over by Rome and turned into something from which Jews were rejected. Rome introduced new religious dogmas, rituals, and decrees that were based on neither the true teachings of the Messiah nor on those of the Jewish apostles.

For example, whereas many of the believing Jews continued to observe the 14th-day Passover in some form, Rome instead held an Easter Sunday celebration. This led to disputes as Asiatics continued to celebrate the 14th day instead of obeying Roman decrees to celebrate Easter. This following quote from McClintock and Strong’s *Cyclopedia* shows the Asiatics’ refusal to convert to the new Roman decrees:

> The Asiatics remained unconverted and unconvinced, and continued to observe the **14th of Nisan** as a day of mixed character, fasting till the ninth hour, and then rejoicing for the achieved work of man’s redemption.[4]

Jewish Messianic believers fasted until the ninth hour (about 3 PM) on this 14th day, and the following scriptures reveal why this time was important to them:

> NAS Matthew 27:46 And about **the ninth hour** Jesus cried out with a loud voice, saying, “Eli, Eli, lama sabachthani?” that is, “My God, My God, why hast Thou forsaken Me?”

> NAS John 19:30 When Jesus therefore had received the sour wine, He said, “**It is finished!**” And He bowed His head, and gave up His spirit.

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The Fourteenthers fasted until the time that Jesus said, “It is finished,” indicating that he had finished the work (that God had called him to) by paying the penalty for sin. Although historically Jews had never fasted during the 14th-day Passover, McClintock and Strong explain that the Messianic Jews *added* this partial-day fast as a tradition to honor the fact that Jesus was on the cross during this time. They ended their fast at the ninth hour, the time that his death fulfilled the Passover:

> The Western and more Catholic rule was to observe the**Friday** preceding the Easter-Sunday **as a rigid fast**, the Church identifying the apostles’ sorrowing with their own, and the fast was not resolved till Easter-morn; while the Asiatic Quartodecimani party regarded the **14th of Nisan**from a doctrinal point of view as the commemoration-day of man’s redemption; and at the hour in which our Lord said “It is finished,” i.e. at three o’clock in the afternoon, the fast was brought to an end (Eusebius Hist. Eccl. 5:23), and the day closed with the collective Agape and celebration of the Lord’s Supper.[5]

❦

This difference of opinion as to keeping the 14th day special first became evident around AD 150 when Polycarp, a prominent Fourteenther and leader in the Asiatic Assembly of Smyrna, was sojourning in Rome and met with the Roman bishop Anicetus.

In his *History of the Christian Church*, 19th-century church historian Philip Schaff discusses the early history of this dispute. This major point of contention would eventually lead to the rejection of all things Jewish, as well as to the introduction of many Roman rituals. Below, Schaff shows that Rome did not observe the 14th day (and instead had an Easter/Astarte Sun-day celebration), but that Polycarp and the Asiatics *did* keep the 14th day special:

> We have a brief, but interesting account of this dispute by Irenaeus, a pupil of Polycarp, which is as follows:
>
> “When the blessed Polycarp sojourned at Rome in the days of Anicetus, and they had some little difference of opinion likewise with regard to other points, they forthwith came to a peaceable understanding on this head [the observance of Easter], having no love for mutual disputes. For neither could Anicetus persuade Polycarp not to observe inasmuch **as he [Polycarp] had always *observed* with John, the disciple of our Lord, and the other apostles**, with whom he had associated; nor did Polycarp persuade Anicetus to *observe* Gr. (*τήρειν*) who said that **he was bound to maintain the custom** of the presbyters (= bishops) before him. These things being so, they communed together; and in the church Anicetus yielded to Polycarp, out of respect no doubt, the celebration of the eucharist,[6] and they separated from each other in peace, all the church being at peace, both those that observed and those that did not observe [the fourteenth of Nisan], maintaining peace.”
>
> This letter proves that the Christians of the days of Polycarp knew how to keep the unity of the Spirit without uniformity of rites and ceremonies. “The very difference in our fasting,” says Irenaeus in the same letter, “establishes the unanimity in our faith.”[7]

So we see that Romans did not keep the 14th day special, which was fine since under the New Covenant they were no longer bound to keep the Sabbaths and the Feasts. However, Rome did begin to disapprove of the Asiatic Fourteenthers who continued to celebrate the 14th-day Passover as a “commemoration-day of man’s redemption,” as previously noted.

In the quote above, Irenaeus also mentioned a difference in the Roman fasting, which at one point lasted a full week as opposed to the Asiatic custom of fasting only until the ninth hour on the fourteenth day, the time in which the Messiah said “it is finished.”

As an aside, *The Jewish Encyclopedia* also shows that Jewish scholars of long ago believed that man’s redemption as brought by the Messiah would take place at the Passover, just as had happened with the original Passover under Moses:

> What Moses, the first redeemer, did is typical of what the Messiah as the last redeemer of Israel will do (Eccl. R. i. 9). The redemption will be in the same month of Nisan and in the same night (Mek., Bo, 14);[8]

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The Fourteenthers Lay Out Their Case to Rome

The dispute grew more intense in the period between AD 190 and 194, when Victor was bishop of Rome. At this time Rome dramatically escalated pressure on the Fourteenthers to drop their 14th-day Passover commemoration and to adopt Easter and other Roman rituals and doctrines instead.

Schaff, in his *History of the Christian Church*, sums it up:

> The Roman bishop Victor, a very different man from his predecessor Anicetus, required the Asiatics, in an imperious tone, to abandon their Quartadecimanian practice.
>
> Against this Polycrates, bishop of Ephesus, solemnly protested in the name of a synod held by him, and **appealed to an imposing array of authorities** for their primitive custom. Eusebius has preserved his letter, which is quite characteristic.[9]

The Roman historian Eusebius (AD 263–339), mentioned above, brings this out in his own *Church History*. Eusebius makes it clear that this whole dispute and anger from Rome arose because Jewish believers continued to celebrate the 14th day rather than fasting and mourning as Rome had prescribed. The Asiatic bishops were led by Polycrates, who wrote the following letter of protest to the Roman bishop Victor, as Eusebius recorded below:

> We **observe the genuine day**; neither adding thereto nor taking there from. For in **Asia** great lights have fallen asleep, which shall rise again in the day of the Lord's appearing, in which he will come with glory from heaven, and will raise up all the saints: **Philip, one of the twelve apostles**, who sleeps in Hierapolis ... moreover, **John, who rested upon the bosom of our Lord**, who was also a priest, and bore the sacerdotal plate, both a **martyr** and teacher; he is buried in Ephesus. Also **Polycarp** of Smyrna, both bishop and**martyr**, and Thraseas, both bishop and **martyr** of Eumenia, who sleeps in Smyrna. Why should I mention Sagaris, bishop and **martyr**, who sleeps in Laodicea; moreover, the blessed Papirius, and Melito, the eunuch [celibate] ... who now rests in Sardis .... **All these observed the fourteenth day** of the Passover according to the gospel, deviating in no respect, but following the rule of faith.
>
> Moreover, I, Polycrates, who am the least of you, according to the tradition of my relatives, some of whom I have followed .... **my relatives always observed the day when the people of the Jews**[10] **threw away the leaven**. I, therefore, brethren, am now sixty-five years in the Lord ... and having studied the whole of the Sacred Scriptures, **am not at all alarmed at those things with which I am threatened, to intimidate me**. For they who are greater than I have said, "we ought to obey God rather than men." ... I could also mention the bishops that were present, whom you requested me to summon, and whom I did call; **whose names would present a great number**, but who seeing my slender body consented to my epistle, well knowing that I did not wear my gray hairs for nought, but that I did at all times regulate my life in the Lord Jesus.[11]

Schaff explains further that "Victor turned a deaf ear to this remonstrance, **branded the Asiatics as heretics**, and threatened to excommunicate them."

Notice above how many of the Fourteenthers mentioned by Polycrates were killed (martyred), and yet Polycrates is not at all alarmed at those things with which "I am threatened, to intimidate me." Clearly Polycrates's Christ-like spirit is in marked contrast to Roman bishop Victor's disagreeable demeanor. What was so horrible that Rome needed to excommunicate these mostly Messianic Jews for simply keeping the 14th day in a way that they felt honored the Lord?

Victor ordered synods to be held and that "**the more Catholic rule** was everywhere pronounced **to be binding**."[12] In spite of this decree, many Asiatic believers did not yield to Roman threats but continued to keep the 14th day in accordance with their long Jewish history and custom.

These escalating Roman threats led Irenaeus, a Fourteenther and disciple of Polycarp, to see the writing on the wall, and he sought to avert a potential bloodbath by appealing for peace. He wrote to his fellow Fourteenthers who were ignoring Rome's decrees and reproved them for risking their lives to keep a day that was no longer required to be kept in the New Covenant:

> The apostles have ordered that we should "judge no one in meat or in drink, or in respect to a feast-day or a new moon or a sabbath day" (Col. 2:16). Whence then these wars? Whence these schisms? We keep the feasts, but in the leaven of malice by tearing the church of God

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> and observing what is outward, in order to reject what is better, faith and charity.[13]That such feasts and fasts are displeasing to the Lord, we have heard from the Prophets.[14]

Messianic Jews had every right to keep the 14th day special, and yet as the danger escalated to the point where more people were losing their lives, Irenaeus appealed for peace and common ground. But other Messianic Jews wanted to draw the line in the sand with Rome and continued to honor this ancient feast and the Messiah's fulfillment of the Passover in the way they felt was proper. They did not want Rome dictating doctrine to them, and justifiably so.

The Fourteenthers Knew the Crucifixion Day Was the Fourteenth

When one studies this history in depth, it becomes evident that the earliest Jewish and Gentile believers understood that Jesus was crucified on the 14th of Nisan and therefore could not have eaten the Jewish Passover at the Last Supper. Greek scholar and commentator Brooke Foss Westcott pointed this out many years ago:

> Now, as far as it appears, early tradition is **nearly unanimous** in fixing the **Crucifixion on the 14th**, and in **distinguishing the Last Supper from the legal Passover**. This distinction is expressly made by Apollinaris, Clement of Alexandria, Hippolytus, Tertullian, Irenaeus, who represent very different sections of the early Church.[15]

Contrary to what almost all commentators believe today, these early Messianic followers knew Jesus *did not* eat a Passover at the Last Supper, but rather was *crucified* on the *14th day* of Nisan and thus fulfilled the Passover.

The Catholic Encyclopedia is honest in admitting that the historical evidence from writers of the first two centuries does not positively support their early point of view—that of Jesus eating the 14th-day Passover at the Last Supper—and that this early history connects the 14th-day Passover to the day of the Crucifixion:

> Again, there is the problem, much debated by modern scholars, whether the Pasch which the early Christians desired to commemorate was primarily the passion or the Resurrection of Christ. Upon this point **our data also do not admit of a very positive answer**. It has been very strongly urged that the writers of the first two centuries who speak of the Pasch have always in view the Pasch *πάσχασταυρώσμιον*, the Crucifixion day, when Jesus Christ himself was offered as a victim, the antitype of the Jewish Paschal lamb.[16]

Westcott also adds:

> ... but Photius expressly notices that two writers who differed widely on other points of the Paschal controversy **agreed on fixing the Passion on the 14th, contrary to the later opinion of the Church**, and therefore reserves the question for examination.[17]

It must be understood that this conviction held by the Fourteenthers—that Jesus was crucified on the 14th day—was "**contrary to the later opinion of the Church**." As the Church in Rome grew stronger and eventually evolved into the Roman Catholic Church, the Catholic tradition of Christ eating the Passover at the Last Supper became fixed as doctrine. Uniformity of doctrine was commanded by Roman religious leaders, and all were to believe that Jesus was crucified on "Good Friday" (the 15th of Nisan) after having eaten the Passover on the 14th. This Roman doctrine of celebrating Easter Sunday became *law* at the Council of Nicaea in AD 325.

So powerful did this Roman Church become that it saw itself as having the authority to excommunicate, punish, and even kill those who did not believe in its doctrines. Not surprisingly, having the backing of the mighty Roman military at its disposal heavily aided the spread of its doctrine.

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One Fourteenther who knew this doctrine to be false was Hippolytus, whom Westcott mentions, and below we see that he also placed the Crucifixion on the 14th day. In his book *Against all Heresies*, Hippolytus wrote the following, correcting another writer who had fallen into error by believing that

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Christ ate the Passover at the Last Supper and was then crucified the day after the Passover, on the 15th day:

> I perceive, then, that the matter is one of **contention**. For he speaks thus: Christ kept the supper, then, on that day, and then suffered; whence it is needful that I, too, should keep it in the same manner as the Lord did. **But he has fallen into error** by not perceiving that at the time when Christ suffered**He did not eat** the passover **of the law**. For **He was the passover** that had been of old proclaimed, and **that was fulfilled on that determinate day**.

Hippolytus continues:

> ... Now that neither in the first nor in the last there was anything false is evident; for he who said of old, "I will not any more eat the passover," probably partook of **supper**before the passover. **But the passover He did not eat**, but He suffered; **for it was not the time for Him to eat**.[18]

Hippolytus agreed with the scriptures that the Passover was not to be two days in a row; this would be contrary to God's law. He states that at the Last Supper, "the Passover he did not eat" for "it was not the time for him to eat." Furthermore, he wrote that Jesus was the Passover "that was fulfilled on that determinate day," which Acts 2:23 bears out as the determinate day **by God's foreknowledge** and the reason that He commanded the 14th-day Passover to Moses:

> NAS Acts 2:23 this *Man*, delivered up by the **predetermined plan** and **foreknowledge of God**, you nailed to a cross by the hands of godless men and put *Him* to death.

Westcott also included Clement of Alexandria as an early church writer who believed the Crucifixion was on the 14th day. Below we see Clement's extremely telling words quoted in the *Paschal Chronicle*:

> Accordingly, **in the years gone by**, Jesus went to eat the passover sacrificed by the Jews, keeping the feast. But when he had preached **He who was the Passover**, the Lamb of God, led as a sheep to the slaughter, presently taught His disciples the mystery of the type **on the thirteenth day, on which also they inquired**, "Where wilt Thou that we prepare for Thee to eat the passover?" It was on this day, then, that both the consecration of the unleavened bread and the preparation for the feast took place. Whence John naturally describes the disciples as already previously prepared to have their feet washed by the Lord. And on the **following day our Saviour suffered, He who was the Passover**, propitiously sacrificed by the Jews.[19]

Clement of Alexandria continues:

> Suitably, therefore, **to the fourteenth day, on which He also suffered**, in the morning, the chief priests and the scribes, who brought Him to Pilate, did not enter the Praetorium, that they might not be defiled, but might freely **eat the passover**in the evening. With this precise determination of the days both the whole Scriptures agree, and **the Gospels harmonize**. The **resurrection also attests it**. He certainly rose on the third day, which fell on the first day of the weeks of harvest, on which the law prescribed that the priest should offer up the sheaf.[20]

Notice that Clement states that the disciples asked their question on the **thirteenth** day, when they are concerned with preparing and making ready a location for the soon-coming 14th-day Passover Feast; since Christ was crucified the following day, we see that the Fourteenthers were correct in understanding that he died on the Passover.

Westcott also mentions Claudius Apollinaris—bishop of Hierapolis—as one of those who understood the 14th-day Crucifixion. Consider what Apollinaris wrote around AD 150 concerning those who "err" by believing that Jesus was crucified on the 15th day:

> **They err**, who affirm that our Lord **ate** the Passover on the 14th of Nisan with his disciples, and that he died on the great day of unleavened bread (i.e. the fifteenth). **They maintain that**

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> **Matthew records the event as they have imagined it**; but **their notion agrees not with the law**; and **thereby the Gospels are made to wear a contradictory appearance**[21]

The Fourteenthers understood Jewish law and knew that Jewish authorities would not allow crucifixions in Israel on this holy 15th-day Sabbath, nor could Jesus have sacrificed a Passover the day before the 14th when he was crucified. Apollinaris pointed out how this "notion" that Jesus ate the Passover and then was crucified on the 15th-day Sabbath "agrees not with the law." Even today commentators argue that the Gospels show "a contradictory appearance," with John portraying Christ as having been crucified as the 14th-day Passover while the Synoptic Gospels (Matthew, Mark, and Luke) portray him actually eating the 14th-day Passover.

Later in this book, the chapter "Three Major Greek Keys That Unlock the Gospels" shows that the Gospels—when interpreted correctly—all harmonize perfectly, which is what we should expect.[22]

Schaff includes an important additional part of this quote from Apollinaris that McClintock and Strong (above) left out:

> ***The Fourteenth is the true Passover of the Lord,*** the great sacrifice, the **Son of God in the place of the lamb** ... who was lifted up upon the horns of the unicorn[23] ... and **who was buried on the day of the Passover**, the stone having been placed upon his tomb.[24]

As seen when the two parts of the quote appear together, Apollinaris plainly wrote that in misinterpreting Matthew, "they err" who believe that Jesus ate the 14th-day Passover at the Last Supper, then suffered on the 15th day; thus he clearly agrees with the Fourteenthers that the 14th was the true day that the Messiah suffered and was buried.

Roman Emperor Constantine Imposes His Will on the Fourteenthers

The Fourteenthers knew that the 14th day was the Crucifixion, which is a major part of why they venerated it. However, as we've seen, Rome did not care for the Jewish details. As Schaff points out below, Roman custom was *not* based on doctrinal facts but was more ritualistic in observance:

> The **Roman custom** represented the principle of **freedom and discretionary change**, and the **independence of the Christian festival system**. Dogmatically stated, the difference would be, that in the **former case the chief stress was laid on the Lord's death**; in the latter, on his resurrection. But the leading interest of the question for the early Church was not the astronomical, nor the dogmatical, but the **ritualistic**. The main object was to secure uniformity of observance, and to assert the originality of the Christian festival cycle, and its independence of Judaism: for both reasons the Roman usage at last triumphed even in the East.[25]

The apostles never said anything about a ritualistic "Christian festival system." They knew that the festivals pointed to a spiritual fulfillment, as we will see throughout this book. What Schaff calls the "Christian festival cycle" was, in reality, a creation of Rome as it began linking pagan celebrations to Christian concepts.

As mentioned earlier, part of the Roman Church's bitterness arose because it had prescribed a weeklong fast for its Easter celebration. Yet the Messianic Fourteenthers fasted for only part of one day—until the ninth hour (about 3 PM) on the 14th day, marking the time Christ the Messiah said, "It is finished."

Then, because of differences between the Jewish and Roman calendars, the more Jewish-leaning assemblies were sometimes rejoicing in the Feast (Deuteronomy 16:14) and the finished work of the Messiah while the Roman Church was still fasting and mourning.

Schaff addressed Rome's bitterness over this:

> This Roman practice created an entire holy week of solemn fasting and commemoration of the Lord's passion, while the Asiatic practice ended the fast on the 14th of Nisan, which may fall sometimes several days before Sunday. **Hence a spectacle shocking to the catholic sense of ritualistic propriety and uniformity** was frequently presented to the world, that one part of Christendom was fasting and mourning over the death of our Saviour, while the other part rejoiced in the glory of the resurrection.[26]

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Jewish believers, of course, were not at all interested in the weeklong Roman fasting and mourning, or in the Easter (Astarte) celebrations. Eventually this Roman fast developed into a 40-day one, which, as Alexander Hyslop shows in his *The Two Babylons*,[27]originated from a different fast of the same length. This fast marked weeping and mourning for the false deity Tammuz, who was the consort of Ishtar, the springtime goddess of fertility. (Ishtar is the same as Ashtoreth, or Astarte in Greek, which evolved into *Easter*in English.) Even some Israelites observed this ritual weeping and mourning for Tammuz (Ezekiel 8:14).

In the Catholic Church, this lengthy fast (a giving up certain foods or activities) later became Lent, which starts a little more than 40 days before Easter on Ash Wednesday. During Lent, some adherents rub ashes on their foreheads in the sign of a cross to show mourning. What had begun as a true moving of God's spirit among Roman believers[28] was eventually taken over; thus, these spring deities were incorporated into what had previously been the Messianic celebration of Passover and the Resurrection (which also occurred during spring) to become Easter.

Jewish scriptures clearly indicated a duty to rejoice at the festivals (Deuteronomy 16:14, 15; Nehemiah 8:9–10), so Messianic Jews would not have been interested in Roman Catholic mourning. When the 15th day arrived, Messianic Jews believed they were fulfilling what God's commands through Moses *pointed to* by rejoicing in the spring Passover Festival as they always had done, only now with the Messianic understanding of the New Covenant. Since many of them had grown up with this Festival and it was deeply connected to their heritage, they wanted to continue celebrating it in some form.

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The fourth-century Roman Emperor Constantine was less interested in doctrine and more set on imposing standardized religious practices over the entire Roman Empire. This meant joining some Christian ideas with various pagan ones. At some point, Jesus, for example, was deliberately given the birthday of December 25, because this was understood by pagans as the day the Sun God was reborn after having died at the winter solstice. Every year on December 21 or 22, at the winter *solstice*—which means "sun standing still" in Latin—the sun completed its circuit and was in the farthest end of its cycle, where it seemed to stand still (die) for three days. Then, as the sun appeared to move again on December 25, it became "reborn."

Many other examples exist of Rome joining pagan beliefs to what had previously been Christianity, such as seen in an ancient tile picture of Christ as *Sol Invictus* ("invincible sun") that was found at St. Peter's Basilica.

But certain items needed resolution at the famous Catholic Council of Nicaea in AD 325, presided over by Emperor Constantine. The first item on the docket was standardizing the Roman doctrine of the Trinity to become the "Nicene Creed," which we will look at briefly in "Setting the Table 2: Words and Concepts Changed."

The second item to resolve at this Council was the Paschal/Easter controversy and the Jewish Messianic Fourteenthers refusing to observe the prescribed Roman Easter Sunday celebration. In his letter to the churches after the Council of Nicaea, Emperor Constantine addressed this point, stating emphatically that Rome's celebration should have "nothing in common with the perjury of the Jews":

> Let your pious sagacity reflect how evil and improper it is, that **days devoted by some to fasting**, should be spent by others in **convivial feasting**; and that after the paschal feast, some are rejoicing in festivals and relaxations, while others give themselves up to the **appointed fasts**. That this impropriety should be rectified, and that all these diversities of commemoration should be resolved into one form, is the will of divine Providence, **as I am convinced you will all perceive**. Therefore, this irregularity must be corrected, in order that we may no more have any thing in common with those parricides and the murderers of our Lord.[29]

You can feel Constantine's almost palpable anger at the Messianic Jews for refusing to observe the Roman "appointed fasts." Under the guise of opposition to Judaism, he connected these Messianic believers (and all Jews) to the leaders in Israel who had pushed for Christ's death, thus lumping them all together as heretics—and worse—for not following Rome. It was decreed that no one was to keep the 14th day special, because this was connected to Jewish history and therefore was to be rejected. He continued:

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> An orderly and excellent form of commemoration is observed in all the churches of the western, of the southern, and of the northern parts of the world, and by some of the eastern; this form being universally commended, **I engaged that you would be ready to adopt it likewise, and thus gladly accept the rule** unanimously adopted in the city of Rome, throughout Italy, in all Africa, in Egypt, the Spains, the Gauls, the Britains, Libya, Greece, in the dioceses of Asia, and of Pontus, and in Cilicia, taking into your consideration not only that the churches of the places above-mentioned are greater in point of number, **but also that it is most pious that all should unanimously agree** in that course which accurate reasoning seems to demand, and which **has no single point in common** with the perjury of the Jews.[30]

The Roman emperor closed his letter to the churches by letting them know that **whatever** Rome decreed **was** the "Divine will," and all had better submit to it:

> Briefly to summarize the whole of the preceding, the judgment of all is, that the holy Paschal feast should be held on one and the same day; for, in so holy a matter, it is not becoming that any difference of custom should exist, and it is better to follow the opinion which has not the least association with error and sin. This being the case, receive with gladness the heavenly gift **and the plainly divine command**; for all that is transacted in the holy councils of the bishops is to be referred to **the Divine will**. Therefore, when you have made known to all our beloved brethren the subject of this epistle, **regard yourselves as bound to accept** what has gone before ....[31]

In the following, Constantine set the tenor for the Roman-controlled Church. It was now "our holy religion" that would have nothing in common with the Jews, who were to be rejected as "parricides" (quoted earlier) and as "our adversaries":

> By rejecting their custom, we establish and hand down to succeeding ages one which is more reasonable, and which has been observed ever since the day of our Lord's sufferings. Let us, then, have nothing in common with the Jews, **who are our adversaries**. For we have received from our Saviour another way. A better and more lawful line of conduct is inculcated **by our holy religion**. Let us with one accord walk therein, my much-honoured brethren, studiously avoiding all contact with that evil way.[32]

A short time after the Council of Nicaea, these Messianic Jewish Fourteenthers were

> "... universally regarded as heretics **and were punished as such**: The Synod of Antioch, 341, excommunicated them."[33]

From then on, all Messianic Jews who kept their customs and disobeyed the Roman practice of weeklong fasting and mourning at Easter were considered to be heretics and Judaizers. Sadly, the truth of this history is still not understood even today, as Fourteenthers (Quartodecimans) are still written off by most commentators as a fringe group of heretics. However, if that were really the case, the Roman emperor presumably would not have felt the need to hold the Council of Nicaea and write letters to all the churches merely to address a minor aberrant group.

McClintock and Strong mention that the Fourteenthers were being taunted by Rome for honoring the 14th day:

> The Asiatics commemorated the Lord's death on the 14th of Nisan, being guided by the day of the Jewish month, as the more general practice followed the day of the week on which Christ died. **They were taunted for the Judaizing practice, though the Church of Rome in its ritual and liturgy had more perhaps in common with the synagogue than the churches of Asia**.[34]

A few years later at the Council of Laodicea (AD 364), the Jewish people were again lumped together as heretics by the Catholic Church, as evidenced by the following Council canons:

> 29. Christians must not judaize by resting on the Sabbath, but**must work** on that day, rather honouring the Lord's Day; and, if they can, resting then as Christians. But if any shall be found to be judaizers, let them be anathema[35] from Christ.[36]

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One of the following canons from the same Council deals with phylacteries, which were small leather boxes containing a few Bible verses. Many Jews wore a phylactery, believing that the words of Moses (i.e., in Deuteronomy 6:8; 11:18; Exodus 13:9, 16) were to be taken literally. Jesus wore tassels on his garments, as did many Jews (Numbers 15:38, 39), and "tassel" is usually translated into English as "hem" or "fringe" (Matthew 9:20; 14:36). So it is possible that Jesus would have also been thrown out of the new Roman Church for his Jewish ways:

> 36. Forbids the clergy dealing in magic, and directs that **all who wear phylacteries** be **cast out of the Church**.
>
> 37. **Forbids fasting with Jews** or heretics.
>
> 38. **Forbids receiving unleavened bread from Jews**.[37]

The Messiah's heart for his people was diametrically opposed to these Council rules—such as throwing out those who wore a phylactery:

> NAS John 6:37 "All that the Father gives Me shall come to Me, and the one who comes to Me **I will certainly not cast out**."

So although the Messiah told the apostles to gather the lost sheep of the house of Israel, Rome decided to do the opposite of what the Messiah wanted. Rome rejected as adversaries all Jews (including those Fourteenthers who believed in the Messiah) who did not follow Roman decrees. Because of this and many other factors, the Messiah became falsely portrayed as someone who had rejected and forsaken the Jews and all things Jewish.

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As an aside, <u>these historical facts are in no way meant to impugn Catholic believers today</u>; I know many honorable Catholic people and my goal is not to create animosity or contention toward them. These facts of history are considered only so we can determine what the Messiah's true intentions were and see how they became confused in Rome. Only by doing this can we see how the various churches came to believe in the doctrines they hold today, and what changes are needed to do God's will.

The Roman Catholic Church has always referred to these Fourteenthers as heretics for continuing their own Jewish heritage and not following Rome's Easter celebrations. Catholics and even other Christian commentators have continued this error, either purposely or accidentally, as seen here in this passage from *The Catholic Encyclopedia*:

> In the early days of Christianity there existed a difference of opinion between the Eastern and Western Churches as to the day on which Easter ought to be kept, the former keeping it on the fourteenth day and the latter on the Sunday following. To secure uniformity of practice, the Council of Nicaea (325) decreed that the Western method of keeping Easter on the Sunday after the fourteenth day of the moon should be adopted throughout the Church, believing no doubt that this mode fitted in better with the historical facts and wishing to give a lasting proof that the Jewish Passover was not, as the**Quartodeciman heretics** believed, an ordinance of Christianity.[38]

The Catholic Encyclopedia's statement that these "Quartodeciman heretics believed" that keeping the 14th day special was an "ordinance of Christianity" is totally false, as is much of the historical disinformation about these believers. The Messianic Jews kept this 14th day special as their *custom* (not by ordinance) because they knew it was the day Jesus finished the work that God had called him to and that it therefore fulfilled the Passover, which was a deep part of their Jewish heritage and which they honored as such. No evidence exists that mainstream Fourteenthers believed everyone should follow this as an ordinance, and they certainly were not celebrating Easter on this 14th day.

Protestant commentators, too, have accepted the Catholic view that these Fourteenthers were heretics or just a fringe group of Judaizers, when in reality they were the main body of the original Messianic Jews. When we read these histories, we must understand that Roman Catholics were

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mainly concerned that all should celebrate Easter on Sunday in a unified manner—they did not like the confusion caused by these Fourteenthers not observing the Easter celebration.

The following quote from Schaff makes this clear:

> The council of Arles in 314 had already decreed, in its first canon, that the Christian Passover be celebrated "**uno die et uno tempore per omnem orbem**,"[39] **and that the bishops of Rome should fix the time**. But as this **order was not universally obeyed**, the fathers of Nicaea proposed to settle the matter, and this was the second main object of the first ecumenical council in 325. The result of the transactions on this point, the particulars of which are not known to us, does not appear in the canons (probably out of consideration for the numerous Quartodecimanians), but is doubtless preserved in the two circular letters of the council itself and the emperor Constantine. The feast of the resurrection was thenceforth **required to be celebrated everywhere** on a Sunday, and **never on the day of the Jewish passover**, but always **after** the fourteenth of Nisan, on the Sunday after the first vernal full moon. The **leading motive** for this regulation was opposition to Judaism, which had dishonored the Passover by the crucifixion of the Lord.[40]

As we see in the quote above, Rome wanted all Jewish influence removed so that the new Roman religion could bring in its own doctrines and rituals unchallenged, and this was done under the guise of opposition to Judaism.

To summarize, the history covered here explains how what began as *a strictly Jewish phenomenon* in Israel—with a Jewish Messiah and Jewish disciples—could become something from which the *Jews were seen to be unwelcome*. This evolution completed the Jewish disconnect and was the devil's plan to exclude Jews from their own promised New Covenant (see Course 10).

This clear history of the Messiah's Crucifixion on the 14th day is crucial for properly understanding the parables he taught the previous night at the Last Supper, and how these figurative teachings were later misunderstood to be a new ritual, as we will soon see.

We have now laid the groundwork for understanding how such a complete Jewish disconnect could occur, and how the powerful Roman Church assumed a very different stance from what the Messiah wanted or taught. As we've already started to see, this sheds light on how doctrines were changed and new rituals were created that were not based on the original foundation of the Jewish Messiah and his Jewish disciples.

[Source: ***The Messianic Feast***, http://themessianicfeast.com/, "The Jewish Disconnect and the Fourteenthers"]

NOTE: Astronomical science shows that a Passover full moon occurred on Thursday, the 14th of Nisan, in the year AD 30. Jesus was approximately 33½ years old at death, having begun his 3½-year ministry at about age 30 (Luke 3:23). Scholars mostly agree that Rome was off by a couple of years in estimating the beginning date of our calendar, so when taking into account the "zero year" (between 1 BC and AD 1), Jesus would have been born around 4 BC. He did not make it to his 34th birthday, which would have been around September or October of 30 AD.
[Source: The Messianic Feast - http://themessianicfeast.com]

[End of Fourteenthers excerpt]

Did Yehshua Eat Leavened Bread or Unleavened Bread on the Night He was Betrayed?
https://sightedmoon.com/wp-content/uploads/2018/02/Did-Yehshua-Eat-Leaven-Bread-or-Unleavened-Bread-on-the-Night-He-was-betrayed.pdf [pdf] (Includes short history at the end of document of Roman Catholic Church use of leavened/unleavened bread and why it changed from leavened to unleavened bread in the Eucharist.)

Return to the beginning of this **The Last Supper (Eucharist)** *section, see more on following pages…*

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Q: The bread broken by Jesus and eaten at the Last Supper (described in the Gospels and 1 Corinthians) was which option?…

1. Unleavened Greek: azumós [Unleavened] Hebrew: maṣṣāh, matstsah (matzah,matzo)
2. Leavened Greek: artós (zume) [Bread] Hebrew: lecḥem, (chamets, chametz)

Note: Unleavened bread mentioned in 1 Corinthians 5:7-8; references to the Last Supper: 11:23-26.

References to Last Supper in Gospels and by Paul: I Corinthians 11: 24-25 (Paul); Matthew 26: 21-29; Mark 14: 18-25; Luke 22: 19-38; John 13: 1-38, 14: 1-4. (See corresponding Chart in LXXVI)

Hint: http://www.hope-of-israel.org/matzonot.html [Recommended]

See also Chapters LXXVI and LXXV (and following chapters) with their corresponding notes for more about the Last Supper and the bread.

See notes in Chapter LXXV for information relating to events leading up to the Last Supper.

For charts showing suggested timelines for Jesus' final week, see:
Jesus' Last/Final Week Timelines

Return to the beginning of this **The Last Supper (Eucharist)** *section*

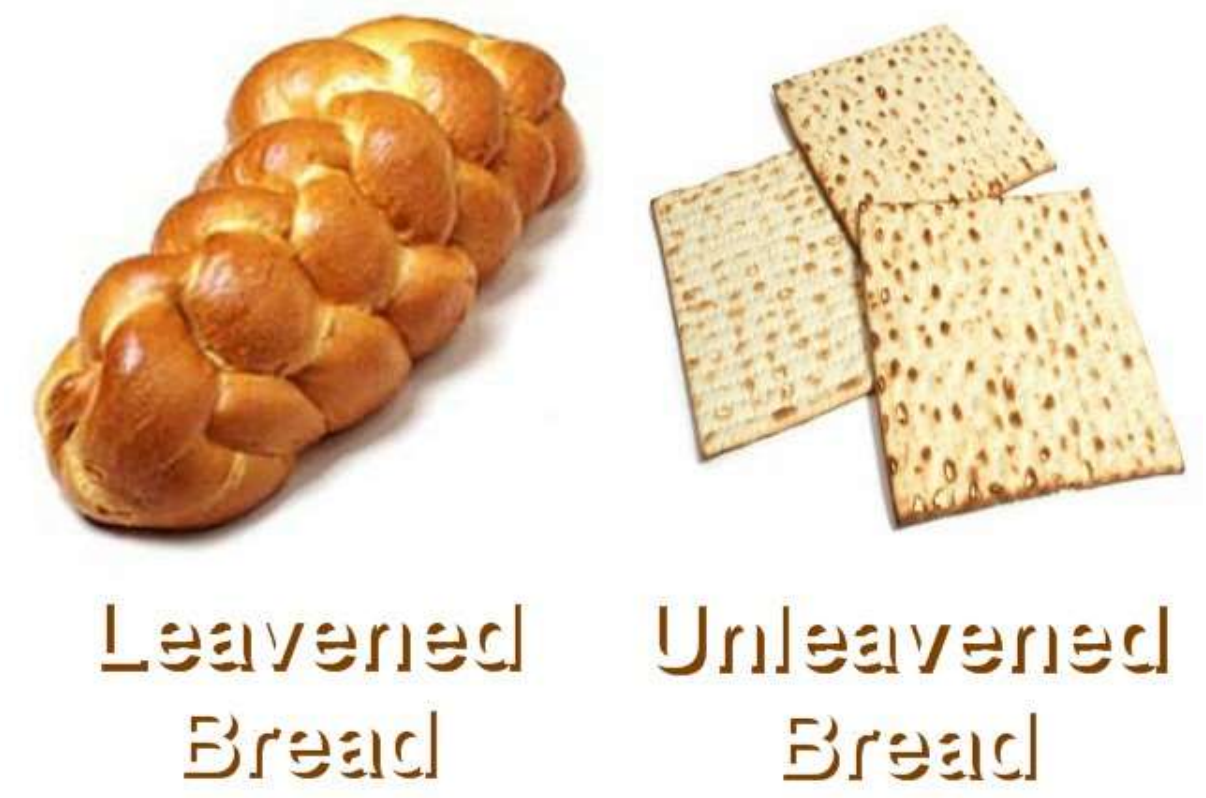
See more Last Supper references on following pages…

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Examples of Leavened vs Unleavened Bread



Note: Above is Leavened Bread



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Unleavened Bread

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Links to more extensive (and thorough) coverage and explanation of the topic the Eusharist, Lord's Supper vs the Passover meal, and leavened vs leavened bread.

The Messianic Feast
http://themessianicfeast.com/sample-chapters/ (downloadable PDFs for each chapter, except for two of them)

For a relatively short/summarized read on why leavened bread:
"The Body of Christ is not a Matzo" (see also comment about "sop")
http://www.hope-of-israel.org/matzonot.html

For a little more thorough (one long web page) explanation of above:
"Have We Been Neglecting the Sacred Fellowship Meal?"
http://www.hope-of-israel.org/fellmeal.htm

For additional information and perspectives regarding when the Last Supper was eatened:
Christ Our Passover
http://www.separationtruth.com/resources/Christ+Our+Passover+new.pdf [PDF]

Additional links regarding Lord's Supper NOT Passover meal and bread is leavened:

http://www.reformation.org/unleavened-bread-error.html
http://www.apologeticspress.org/apcontent.aspx?category=11&article=1196
https://www.worldslastchance.com/yahuwahs-calendar/the-last-supper-passover-or-not.html
http://c950485.r85.cf2.rackcdn.com/The%20Last%20Supper%20-%20Passover%20or%20Not.pdf [pdf version of above]
http://www.triumphpro.com/artos.pdf [pdf, **7 proofs why** Lord's Supper not the Passover meal]
http://www.herealittletherealittle.net/index.cfm?page_name=Last-Supper-Passover-Meal
http://ism.yale.edu/sites/default/files/files/Inculturation%20the%20Bread.pdf (Anglican)
http://www.bibleinterp.com/opeds/2013/coo378022.shtml ("...Overlooking the Obvious?", an interesting, but controversial perspective; not vetted)
http://www.triumphpro.com/passover-and-last-supper-new.pdf [pdf]
http://themessianicfeast.com/wp-content/uploads/2015/01/TMF_50-Reasons.pdf (**50 Reasons** Why Last Supper not the Passover Meal [pdf]) **[Recommended]**
https://sightedmoon.com/wp-content/uploads/2018/02/Did-Yehshua-Eat-Leaven-Bread-or-Unleavened-Bread-on-the-Night-He-was-betrayed.pdf (Did Yehshua Eat Leavened Bread or Unleavened Bread on the Night He was Betrayed? [pdf])

See also notes in **Chapters LXXVI and LXXV**

See notes in Chapter LXXV for information relating to events leading up to the Last Supper.

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For charts showing suggested timelines for Jesus' final week, see:
Jesus' Last/Final Week Timelines

See more Last Supper references on following pages…

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Some example alternative views:

[Editor believes that some of these exhibit circular and/or rationalizing based on historical Catholic filters, but provided so you can make your own determination]

Communion or the Lord's Supper Explained in Its Hebraic Context
https://hoshanarabbah.org/blog/2017/12/17/communion-or-the-lords-supper/

The Last Supper – Was is Leavened or Unleavened Bread?
http://www.onthewing.org/user/BS_Last%20Supper%20-%20Unleavened%20Bread.pdf [PDF]



The Argument

The Greek word for "leaven" is *zume*

The Greek for what we read as "unleavened bread" is *azumos* which is translated more properly as "unleavened" with out the word "bread."

When an author wishes to be specific about the type of "bread" in any incident, he uses azumos. That is, the emphasis is on "unleavened", and not on bread, e.g., I Corinthians 5:8.

The "bread" used at the Last Supper is the more generic Greek *artos* Hebrew *lechem*. In fact, Psalm 41:9 which describes a normal meal is used as a prophecy of this supper.

The conclusion drawn from these scriptures is that the last Supper was just that, a normal meal served with leavened bread.

[Conclusion, takes the position that since *artos* can refer to leaven bread (see other references for refutation of that premis), and that unleavened bread you buy in a store today does not 'break', but 'tear, it must be unleavened bread.] [-Ed.: this rationalization leaves much to be desired logically]

Why do we use unleavened bread for communion
http://xautoman.com/31620-whydoweuseunleavenedbreadforcommunion.html

Are You Sure Leaven Is Symbolic of Sin?
https://www.servantsnews.com/sn1011/Are%20You%20Sure%20that%20Leaven%20Is%20Symbolic%20of%20Sin.htm

"How is it you do not understand that I did not speak to you concerning bread?—but to beware of the leaven of the Pharisees and Sadducees." Then they understood that He did not tell them to beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees (Matt 16:11-12, also Luke 13:20-21).

Christ defines the meaning of leaven.

This writer finds it strange why people will lock into John's definition of sin (1 John 3:4) but completely ignore Christ's definition of leaven). Christ's explanation of leavening in this case is doctrine (Strong's #1322-didache-meaning instruction or teaching-Matt. 16:11-12 (and Luke 13:20-21). I believe a broader definition of leaven would be "something that causes change by its influence" and teaching is just one way.

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Teaching can be based on sincerity and truth (God the Father's leavening) or can be based on deception and untruth (Satan's leavening). Teaching (or doctrine) in and by itself, can be either correct or it can be misguided. As humans, we all have been deceived into accepting a wrong type of leavening which allows Satan to influence us**, but few people realize the Bible also speaks of a good type of leavening (Lev. 7:13, Lev. 23:17, Matt. 13:33, Luke 13:20-21) that influences in a good way.**

…

My Conclusion

In summary, just as there are two ways to mark the death of the Messiah (the first way is the biblical Passover and the second, the traditional Good Friday), there also seems to be two ways to partake of the bread and wine.

A Use unleavened bread, that has never had life in it and is incapable of reproducing itself. This bread has no leaven (represented as doctrine in one place-Matt. 16:11-12 but I believe in a broader sense, can mean influence that causes change) contained in it. This method of traditional Christianity frequently has unleavened bread and most often is supervised by an official representing their particular religious division.

B Use leavened bread, the same as was used by the early called out people for over 600 years, up until it was changed to unleavened bread by the Latin Church.

Each person has their own personal responsibility.

Each reader must personally determine what best typifies Christ for himself (Phil. 2:12): unleavened bread that lacks any influence or doctrine (Christ's definition of leaven) and could never in its existence reproduce; or the leavened bread that has no limitations on its influence. If you answered leavened, the bible does seem to agree. The bread is called "Artos", with its primary meaning as, "a raised loaf" (Strong's 740).

Must We Use Unleavened Bread in the Lord's Supper?
https://biblebased.wordpress.com/2008/03/05/must-we-use-unleavened-bread-in-the-lords-supper/

Leaven itself is not sinful, even in the Old Testament it was used in the worship of the Lord. In Lev. 7:13 and Lev. 23:16-17 worshippers were commanded to bring sacrifices of *leavened* bread to the Temple. In the New Testament, leaven was used as an analogy for the gospel and the spread of the kingdom (Matt. 13:33, Luke 13:21) Although the Apostles were instructed by Christ to avoid the leaven of the Pharisees, Herodians, and Saducess, which was a reference to their doctrine and hypocrisy (Matthew 16:11-12, Mark 8:15, Luke 12:1), nowhere in the NT are believers instructed to avoid **the leaven of bread** or observe the Passover. The ceremonial avoidance of leaven in the Passover was one of the signs and shadows of the Old Testament and a part of the ceremonial law which Jesus fulfilled. It is *bread* and *wine* as ordinary elements that have an abiding value on earth and in heaven.

(See the next page for more discussion on this topic.)

See also: **The Showbread** section of the Appendix for related excerpts.

See also notes in **Chapters LXXVI and LXXV**

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(continued topic discussions from previous page)

As for leaven and leavened bread, it is used two ways in the Gospels.

http://prosphora.org/page27.html

The first is to denote the power of the Kingdom of Heaven.

> Mt 13:33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.
>
> Lk 13:20 And again he said, Whereunto shall I liken the kingdom of God? 21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

The Kingdom spreads like yeast! Think of it: there is no outside change when one repents and becomes a Christian, yet it somehow changes not just individuals but the entire world. We can now look back on history to see how Christianity changed so many people and see the truth here.

The second way that the Gospels use leaven is symbolic of the doctrines of the Pharisees. These doctrines lead to false works and eventually condemnation. The likening to leaven reveals the strength of attraction in the outwards acts of piety by the Pharisees, something St. Paul will struggle against later.

> Mt 16:6 Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees. 7 And they reasoned among themselves, saying, It is because we have taken no bread. 8 Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? 9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? 10 Neither the seven loaves of the four thousand, and how many baskets ye took up? 11 How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? 12 Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.
>
> Mk 8:14 Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf. 15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod. 16 And they reasoned among themselves, saying, It is because we have no bread. 17 And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? 18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? 19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve. 20 And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven. 21 And he said unto them, How is it that ye do not understand?
>
> Lk 12:1 In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

The quote from Matthew 16:6-12 is the most strident in warning people not to take this symbolism of leaven too literally. When speaking of leaven, he is not trying to make a point about bread. If we think back to what leavening could mean, it brings up a whole spectrum of word pictures: the leaven of the Pharisees is old and therefore ‘sourdough,’ it has spread throughout the Jewish community, it is complex, it is ‘puffed up,’ it is a great deal of work, etc.

This symbolism of leaven as the Pharisees' works fits with what St. Paul wrote to the Corinthians:

> 1 Co 5:1 It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. 2 And ye

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> are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. 3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, 4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, 5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. 6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? 7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: 8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. 9 I wrote unto you in an epistle not to company with fornicators: 10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. 11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. 12 For what have I to do to judge them also that are without? do not ye judge them that are within? 13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

Here, St. Paul urges them to put away the leaven that was their old ways. They have become 'puffed up' with ungodly pride, and have even allowed members to carry on as they were before conversion in terrible sins. Like Israel, they are being called to put aside the old 'sour' leaven of Egypt and start over. Notice that St. Paul is speaking in the negative, which is why he is invoking the unleavened image. He is asking them to fast from wickedness and remember the oppression of their sinful past, just as Israel is called to do in the Passover.

St. Paul uses the same leaven image Christ used in his parables against the Pharisees when addressing problems in Galatia:

> Galatians 5:1 Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. 2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. 3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law. 4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. 5 For we through the Spirit wait for the hope of righteousness by faith. 6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love. 7 Ye did run well; who did hinder you that ye should not obey the truth? 8 This persuasion cometh not of him that calleth you. 9 A little leaven leaveneth the whole lump. 10 I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.

It should be obvious that leaven is a powerful image, and its positive or negative connotations are completely dependent on context. Many of the Holy Fathers made good use of leaven in the Scriptures to explain the teachings of the Church.

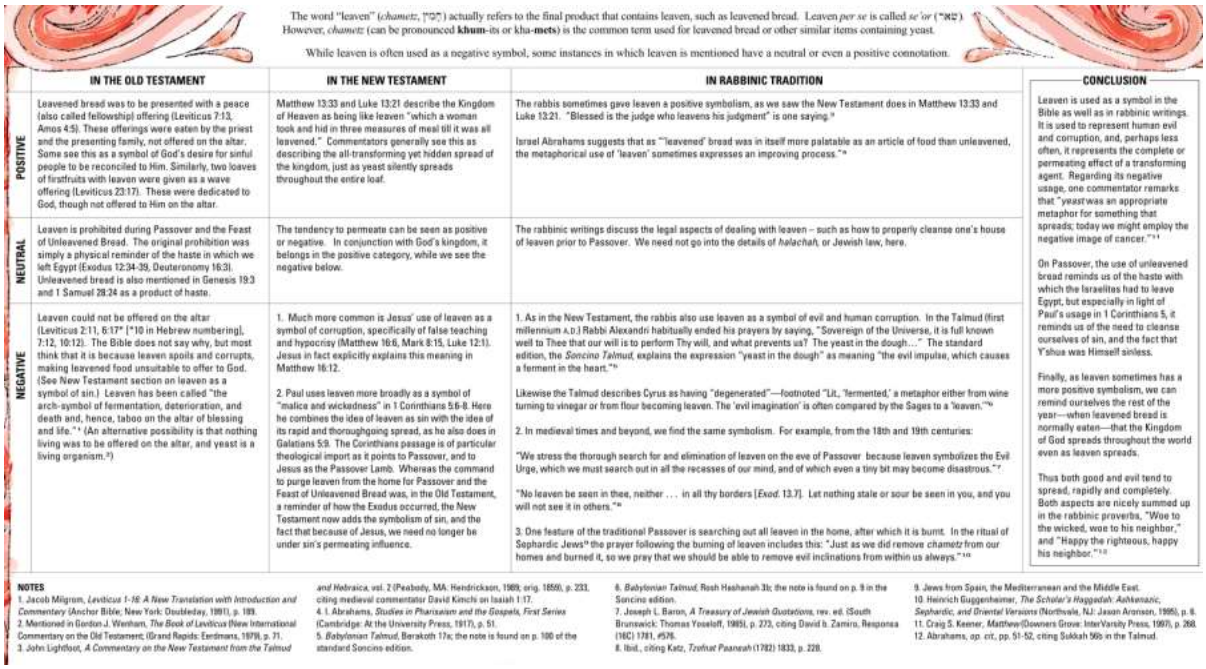
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Lessons from Leaven

https://jewsforjesus.org/publications/newsletter/newsletter-mar-2007/lessons-from-leaven/



The word "leaven" (*chametz*, חָמֵץ) actually refers to the final product that contains leaven, such as leavened bread. Leaven *per se* is called *se'or* (שְׂאֹר). However, *chametz* (can be pronounced **khum**-its or kha-**mets**) is the common term used for leavened bread or other similar items containing yeast.

While leaven is often used as a negative symbol, some instances in which leaven is mentioned have a neutral or even a positive connotation.

	IN THE OLD TESTAMENT	IN THE NEW TESTAMENT	IN RABBINIC TRADITION
POSITIVE	Leavened bread was to be presented with a peace (also called fellowship) offering (Leviticus 7:13, Amos 4:5). These offerings were eaten by the priest and the presenting family, not offered on the altar. Some see this as a symbol of God's desire for sinful people to be reconciled to Him. Similarly, two loaves of firstfruits with leaven were given as a wave offering (Leviticus 23:17). These were dedicated to God, though not offered to Him on the altar.	Matthew 13:33 and Luke 13:21 describe the Kingdom of Heaven as being like leaven "which a woman took and hid in three measures of meal till it was all leavened." Commentators generally see this as describing the all-transforming yet hidden spread of the kingdom, just as yeast silently spreads throughout the entire loaf.	The rabbis sometimes gave leaven a positive symbolism, as we saw the New Testament does in Matthew 13:33 and Luke 13:21. "Blessed is the judge who leavens his judgment" is one saying.[1] Israel Abrahams suggests that as "'leavened' bread was in itself more palatable as an article of food than unleavened, the metaphorical use of 'leaven' sometimes expresses an improving process."[4]
NEUTRAL	Leaven is prohibited during Passover and the Feast of Unleavened Bread. The original prohibition was simply a physical reminder of the haste in which we left Egypt (Exodus 12:34-39, Deuteronomy 16:3). Unleavened bread is also mentioned in Genesis 19:3 and 1 Samuel 28:24 as a product of haste.	The tendency to permeate can be seen as positive or negative. In conjunction with God's kingdom, it belongs in the positive category, while we see the negative below.	The rabbinic writings discuss the legal aspects of dealing with leaven – such as how to properly cleanse one's house of leaven prior to Passover. We need not go into the details of *halachah*, or Jewish law, here.
NEGATIVE	Leaven could not be offered on the altar (Leviticus 2:11, 6:17* [*10 in Hebrew numbering], 7:12, 10:12). The Bible does not say why, but most think that it is because leaven spoils and corrupts, making leavened food unsuitable to offer to God. (See New Testament section on leaven as a symbol of sin.) Leaven has been called "the arch-symbol of fermentation, deterioration, and death and, hence, taboo on the altar of blessing and life."[2] (An alternative possibility is that nothing living was to be offered on the altar, and yeast is a living organism.[3])	1. Much more common is Jesus' use of leaven as a symbol of corruption, specifically of false teaching and hypocrisy (Matthew 16:6, Mark 8:15, Luke 12:1). Jesus in fact explicitly explains this meaning in Matthew 16:12. 2. Paul uses leaven more broadly as a symbol of "malice and wickedness" in 1 Corinthians 5:6-8. Here he combines the idea of leaven as sin with the idea of its rapid and thoroughgoing spread, as he also does in Galatians 5:9. The Corinthians passage is of particular theological import as it points to Passover, and to Jesus as the Passover Lamb. Whereas the command to purge leaven from the home for Passover and the Feast of Unleavened Bread was, in the Old Testament, a reminder of how the Exodus occurred, the New Testament now adds the symbolism of sin, and the fact that because of Jesus, we need no longer be under sin's permeating influence.	1. As in the New Testament, the rabbis also use leaven as a symbol of evil and human corruption. In the Talmud (first millennium A.D.) Rabbi Alexandri habitually ended his prayers by saying, "Sovereign of the Universe, it is full known well to Thee that our will is to perform Thy will, and what prevents us? The yeast in the dough…" The standard edition, the *Soncino Talmud*, explains the expression "yeast in the dough" as meaning "the evil impulse, which causes a ferment in the heart."[6] Likewise the Talmud describes Cyrus as having "degenerated"—footnoted "Lit., 'fermented,' a metaphor either from wine turning to vinegar or from flour becoming leaven. The 'evil imagination' is often compared by the Sages to a 'leaven.'"[6] 2. In medieval times and beyond, we find the same symbolism. For example, from the 18th and 19th centuries: "We stress the thorough search for and elimination of leaven on the eve of Passover because leaven symbolizes the Evil Urge, which we must search out in all the recesses of our mind, and of which even a tiny bit may become disastrous."[7] "No leaven be seen in thee, neither … in all thy borders [*Exod.* 13.7]. Let nothing stale or sour be seen in you, and you will not see it in others."[8] 3. One feature of the traditional Passover is searching out all leaven in the home, after which it is burnt. In the ritual of Sephardic Jews[9] the prayer following the burning of leaven includes this: "Just as we did remove *chametz* from our homes and burned it, so we pray that we should be able to remove evil inclinations from within us always."[10]

CONCLUSION

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NOTES

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8. Ibid., citing Katz, *Tzofnat Paaneah* (1782) 1833, p. 228.
9. Jews from Spain, the Mediterranean and the Middle East.
10. Heinrich Guggenheimer, *The Scholar's Haggadah: Ashkenazic, Sephardic, and Oriental Versions* (Northvale, NJ: Jason Aronson, 1995), p. 8.
11. Craig S. Keener, *Matthew* (Downers Grove: InterVarsity Press, 1997), p. 268.
12. Abrahams, *op. cit.*, pp. 51-52, citing Sukkah 56b in the Talmud.

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Also, See more Last Supper references on pages following this chart…

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8. Ibid., citing Katz, *Tzofnat Paaneah* (1782) 1833, p. 228.
9. Jews from Spain, the Mediterranean and the Middle East.
10. Heinrich Guggenheimer, *The Scholar's Haggadah: Ashkenazic, Sephardic, and Oriental Versions* (Northvale, NJ: Jason Aronson, 1995), p. 8.
11. Craig S. Keener, *Matthew* (Downers Grove: InterVarsity Press, 1997), p. 288.
12. Abrahams, op. cit., pp. 51-52, citing Sukkah 56b in the Talmud.

See more Last Supper references on pages following this chart…

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JACOB, MOSES, AND THE FRUIT OF THE VINE

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We've seen that during the Last Supper, Jesus taught that *he* was the true grapevine. But long before the Messiah's words at this momentous event, the fruit of the vine (or grapevine in the Greek) played an important role in Jewish tradition.

Israel's Historic Connection to the Grapevine

Israel had a longstanding connection to grapes and the grapevine, which is shown below in a historic artifact — the last coin minted in Israel before the final crushing of Bar Kochba, the Jewish leader who fought against the Roman occupation (AD 135):

A cluster of grapes hangs from a vine on the front of the coin (left image), and on the reverse is a lyre surrounded by a Hebrew inscription that reads "for the freedom of Jerusalem."



When those whom Moses sent to "spy out" the Promised Land of Israel later returned, they brought back a large vine with grapes on it (Numbers 13:20–23). Thus grapes and the grapevine became symbolic of the Promised Land:

> NAS Numbers 13:17 When Moses sent them to spy out the land of Canaan, he said to them, "Go up there into the Negev; then go up into the hill country.
>
> NAS Numbers 13:20 "And how is the land, is it fat or lean? Are there trees in it or not? Make an effort then to get some of the fruit of the land." Now the time was the time of the first ripe grapes.
>
> NAS Numbers 13:23 Then they came to the valley of Eshcol and from there cut down a branch with a single cluster of grapes; and they carried it on a pole between two *men*, with some of the pomegranates and the figs.

The spies returned to Moses with this tremendous cluster of grapes, which was so big that it took two men with a pole to carry it. In addition, the scripture says the spies brought back an "evil" or "bad" report of the existence of giant-sized men in the land who were too strong for them (13:32). It was not evil in the sense that it was a false report, only that it put fear and unbelief into the people as to accomplishing what God had called them to. They cried out, saying that it would have been better if they had stayed in Egypt instead of following God and Moses.

Joshua and Caleb were of a different spirit, though; they wanted to go in and take the land that God had promised. Because this report caused the multitudes to be fearful, however, the Israelites had to wander in the wilderness for 40 years until all those who were over 20 at the time—and thus should have known better (Numbers 32:11)—had died. Forty years later, under Joshua, the next generation finally entered the Promised Land.

Jesus and Joshua have identical names in both Hebrew and Greek; however, English translators changed "Joshua" into "Jesus" (as we saw in "Setting the Table 2"). Thus Joshua leading the multitude into the Promised Land points forward to the true Joshua (Yeshua/Jesus) leading us into the spiritual Promised Land.

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Going back earlier to the father of the Israelite nation, we see that Jacob spoke in enigmatic parables about ***grapes*** and the***grapevine*** in a prophecy concerning the Messiah:

> NAS Genesis 49:10 "The scepter shall not depart from Judah, Nor the ruler's staff from between his feet, **Until Shiloh comes**, And to him *shall be* the obedience of the peoples.

> NAS Genesis 49:11 "He ties *his* foal **to the vine**, And his donkey's colt to the choice vine; He washes his garments in wine, And his robes **in the blood of grapes**.[1]

If we view this scripture through our natural or literal senses, we would ask how and why one would ever wash his robes in wine, the "blood" of a "grape," or the blood of a single cluster "of grapes"? And how could such a thing possibly tie into the promised Messiah? No one would wash a garment in the fruit of the vine, for in the natural sense it would become stained.

What would later men of God, such as Moses or David, think of this prophecy? What could Jacob's prophetic words possibly mean?

In the Psalms, David referred to the Messiah coming with parables to bring forth "dark sayings" ***that were from old***. Jacob's prophesy was one such ***dark saying***.

> NAS Psalm 78:2 I will open my mouth in a parable; I will utter**dark sayings of old**,

Or, as Young's Literal Translation has it:

> YLT Psalm 78:2 I open with a simile my mouth, I bring forth**hidden things of old**,

And Jesus fulfills this prophecy from the Psalms:

> NAS Matthew 13:35 so that what was spoken through the prophet might be fulfilled, saying, "I will open My mouth in parables; **I will utter things hidden since the foundation of the world**."

You will not see much written in the Torah commentaries about Jacob's statement of washing his robes in the "***blood*** of grapes," because how could this be explained?

John Gives the Spiritual Fulfillment of Jacob's Washing of Robes in Wine

One of the closest Jewish followers of Christ was John, who when writing the Book of Revelation used this saying of Jacob, yet with a slightly different application. John pictured this same spiritual concept of washing robes in "blood" and making them white, but he showed this being done not in the blood of a grape, but in the Messiah's blood. This is what Jacob's "dark saying" pointed to:

> NAS Revelation 6:11 And **there was given** to each of them a **white robe**; and they were told that they should rest for a little while longer, until *the number of* their fellow servants and their brethren who were to be killed even as they had been, should be completed also.

> NAS Revelation 7:14 And I said to him, "My lord, you know." And he said to me, "These are the ones who come out of the great tribulation, and **they have washed** their robes and **made them white** in the **blood of the Lamb**.

You cannot literally make a robe clean or "white" by washing it in wine or in blood, so of course these statements are intended to be interpreted spiritually.

Those who are familiar with Jewish writings know that God was firm through Moses in requiring the Jews never to ingest any manner of blood. However, what may surprise some is that Moses also spoke of drinking blood in a positive sense. Moses, like Jacob, also spoke of the ***blood*** of the grape:

> NAS Deuteronomy 32:13–15 "He made him ride on the high places of the earth, And he ate the produce of the field; And He made him suck honey from the rock, And oil from the flinty rock, Curds of cows, and milk of the flock, With fat of lambs, And rams, the breed of Bashan, and goats, With the finest of the wheat—And **of the blood of grapes you drank** wine. But Jeshurun grew fat and kicked—You are grown fat, thick, and sleek—Then he forsook God who made him, And scorned the Rock of his salvation.

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Moses was speaking of the blessings that pointed to the Promised Land, of God's provision, and drinking from the ***blood*** of a grape ("grape" is singular in Hebrew, referring to either a single grape or a single bunch of grapes). This "Song of Moses" not only spoke of the Israelites drinking of the fruit of the vine in the Promised Land, but also of their eventual forsaking of the Lord and the exile that occurred.

Whosoever Ingests Any Blood Is to Be Cut Off

But why would Moses speak of *drinking* blood in any form, especially here as a positive experience? Wouldn't this be improper, and at least slightly distasteful, given all of God's commands through Moses to never ingest blood?

> KJV Leviticus 7:27 Whatsoever soul *it be* that eateth any manner of blood, even **that soul shall be cut off** from his people.

> NAS Leviticus 17:10–11 'And any man from the house of Israel, or from the aliens who sojourn among them, **who eats any blood, I will set My face against that person who eats blood, and will cut him off from among his people**. For **the life** of the flesh **is in the blood**, and I have given it to you on the altar **to make atonement** for your souls; **for it is the blood** by reason of the life **that makes atonement**.'

Couldn't Moses have just said that the Israelites drank ***cool, refreshing grape juice***? Why put the word "blood" in there? Do we really want to equate the Promised Land with drinking natural blood of any kind, even if it is the blood of a grape? We know that Moses must have had a good reason for including it, for he was a friend of God with whom God spoke face-to-face.

Torah commentators, as well as New Covenant commentators, often avoid this verse altogether since there's no question that the idea of ingesting blood, even the "blood" of a grape, is disturbing.

Since God had said that the "life" is in the blood (Leviticus 17:11), let's assume for now that Moses was speaking spiritually. He gave an analogy about the "life" of the grape from which they were drinking and "the life" that God would provide in the Promised Land. Moses spoke of drinking blood for the same reason that the Messiah spoke of it—both meant it to be understood in a figurative, spiritual sense.

The Messiah and the Spiritual Lifeblood of the New Covenant

The Old Testament contains some scriptures that may seem bizarre, and this is also true of the New Testament. Often a bizarre scripture is a signpost that the speaker is giving a parable that must be understood spiritually. One of the strangest Bible scriptures happens to be spoken by the Messiah himself, and just as with the figurative statement made by Moses, it relates to taking in the lifeblood of the grape in the Promised Land:

> NAS John 6:53–54 Jesus therefore said to them, "Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have **no life in yourselves**. He who eats My flesh and drinks My blood **has eternal life**, and I will raise him up on the last day."

If ever Jesus spoke a parable that needed to be properly interpreted, this was it. Yet when these Jewish scriptures were brought to Rome, it was decided that they meant a new Communion ritual.

Early Jewish believers knew, however, that Jesus was speaking another parable, as he had done so often before. Every statement a person makes must be taken in context, and much needs to be understood about the context of John chapter 6 that leads up to verses 53 and 54, so let's take a closer look.

First of all, this was a particularly stubborn group that was following the Messiah only for "loaves and the fishes" (verse 26), as Jesus had miraculously fed the hungry multitude the previous day by*breaking bread* and multiplying it out to them. Some people from this previous day were waiting for more free bread, and were subtly tempting Jesus to be like Moses and provide bread continually, as Moses did with the manna in the wilderness (verses 30–31). Jesus responded that it was not the decision of Moses that gave them the provision of the manna, but God's miracle (verse 32). Jesus then compared himself to the manna that came down, showing that he was sent by God as the true spiritual provision to which the manna pointed.

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Secondly, Jesus taught those present not to labor for food that perishes, but to seek the spiritual food that will bring everlasting life in God's presence. However, they resisted and did not really hear him (verse 27). This is partly what led up to the shocking statement that caused even many of his disciples to forsake him (John 6:66). It must be remembered that Jesus spoke the words that his Father gave him to speak (John 7:16, 17; 14:10; Hebrews 1:1, 2), and at this time God did not want a large group of people only interested in free bread to follow the Messiah. So Jesus gave a parable that would separate out those who were only seeking free bread, and that would later be understood spiritually by the disciples as they came fully into the promised New Covenant.

His disciples who remained loyal knew that this was another parable or "dark saying," and never thought this was something that Jesus wanted in any natural or ritualistic sense. They did not obediently walk over to him and begin nibbling on his leg and drinking his blood as it flowed out. It was only in Rome where this parable would be interpreted naturally as a new Communion ritual that they took literally.

The Blood of the Two Covenants Compared

The reason God stated for not ingesting blood was that He had given the blood of the sacrifice to the Israelite people "to make atonement for your souls" (Leviticus 17:11). But remember that John had shown the blood of the lamb to be what washed the believers' robes and made them white. This pictured the atonement and ritual cleansing, as God had commanded the Israelites to wash their garments when they approached His presence (Exodus 19:10, 11).

It was a longstanding Jewish requirement to have one's garments and body washed when approaching God, and also to have the blood of the appropriate sacrifice applied before entering His presence. Only the high priest was permitted to enter where God's direct presence dwelt, in the Holy of Holies, and never without having first applied the sacrificial blood. One would never want to stand before God and be in His presence having refused the provision that He laid out.

In the book of Hebrews, Paul compares the blood of the animal sacrifices under the Old Covenant to how the shed blood of Christ brought us into the New Covenant, whereby we could be cleansed and go into God's direct presence:

> DBY Hebrews 9:6 Now these things being thus ordered, into the first tabernacle the priests enter at all times, accomplishing the services;
>
> DBY Hebrews 9:7 but into the second, the high priest only, once a year, **not without blood**, which he offers for himself and for the errors of the people:
>
> DBY Hebrews 9:8 **the Holy Spirit shewing this**, that the way of the *holy of* holies has not yet been made manifest while as yet the first tabernacle has *its* standing;

In other words, these verses indicate that the way into God's direct presence was blocked while the first Tabernacle under Moses had its *legal standing*. Paul is showing what the Holy Spirit "is signifying" with these laws from the Tabernacle concerning the Holy of Holies, the veils, and only the high priest entering, and never without the blood. Under the New Covenant, those laws and regulations no longer have a legal standing to keep believers out of God's direct presence. This is why the disciples could be filled directly with God's spirit on the day of Pentecost; the veil had been torn in two at the Crucifixion (Matthew 27:51), signifying that the way into His direct presence had now been provided.

Paul continues:

> NAS Hebrews 9:9–10 which *is* a symbol for the present time. Accordingly both gifts and sacrifices are offered which cannot make the worshiper perfect in conscience, since they*relate* only to food and drink and various washings, regulations for the body **imposed until a time of reformation**.

The two Greek words that are translated "reformation" in verse 10 actually mean until the "new order of things" was brought in, referring to the promised New Covenant. Paul continues in Hebrews 9 (in NAS):

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9:11 But when Christ appeared *as* a high priest of the good things to come, *He entered* through the greater and more perfect tabernacle, **not made with hands**, that is to say, not of this creation;

9:12 and not through the blood of goats and calves, **but through His own blood**, He entered the holy place once for all, having obtained **eternal redemption**.

9:13 For if the blood of goats and bulls and the ashes of a heifer sprinkling those who have been defiled, sanctify for the cleansing of the flesh,

9:14 how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?

9:15 And for this reason He is the mediator of a new covenant, in order that since a death has taken place for the redemption of the transgressions that were *committed* under the first covenant, those who have been called may receive the promise of the eternal inheritance.

Paul talks about blood in the Old Covenant:

9:18 Therefore even the first *covenant* **was not inaugurated without blood**.

9:19 For when every commandment had been spoken by Moses to all the people according to the Law, **he took the blood** of the calves and the goats, with water and scarlet wool and hyssop, **and sprinkled both the book itself and all the people**,

9:20 saying, "**This is the blood of the covenant** which God commanded you."

9:21 And in the same way he sprinkled both the tabernacle and all the vessels of the ministry with the blood.

9:22 And according to the Law, *one may* almost *say*, **all things are cleansed with blood**, and **without shedding of blood there is no forgiveness**.

Then he turns to the New Covenant, which Christ's sacrifice ushered in:

9:23 Therefore it was necessary for the **copies of the things** in the heavens to be cleansed with these, but the heavenly things themselves with better sacrifices than these.

9:24 For Christ did not enter a holy place made with hands, a*mere* copy of the true one, but into heaven itself, now to appear in the presence of God for us;

9:25 nor was it that He should offer Himself often, as the high priest enters the holy place year by year with blood not his own.

9:26 Otherwise, He would have needed to suffer often since the foundation of the world; but now once at the consummation of the ages He has been manifested to put away sin by the sacrifice of Himself.

Old Covenant Blood Applied Without; New Covenant Blood Applied Spiritually Within

Under the Old Covenant, God did not want the Israelites to take the "life" (i.e., blood) of the animal sacrifice within them in any form, because He did not want them to *symbolically* take the life of *an animal* within. It is not the life of the animal that God wants *within*us but rather the spiritual life from the Messiah.

Moses, however, did sanctify the people and set them apart unto God by sprinkling sacrificial blood ***on the outside*** of the people:

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> NAS Exodus 24:6 And Moses took half of the blood and put *it*in basins, and the *other* half of the blood he sprinkled on the altar.
>
> NAS Exodus 24:8 So Moses took the blood and sprinkled *it* **on the people**, and said, "Behold the blood of the covenant, which the LORD has made with you in accordance with all these words."

When God then inaugurated the priesthood under Aaron and his sons, he again told Moses to apply the blood externally. Each priest was to apply the blood on his right ear (symbolically showing that he must hear what this means), the thumb of his right hand (showing the work of his hands is set apart to God), and the toes of his right foot (showing a walk that is set apart to God). Thus the blood atonement would always be pictured as the priests were ministering in His presence.

> NAS Exodus 29:20 "And you shall slaughter the ram, and take some of its blood and put *it* on the lobe of Aaron's right ear and on the lobes of his sons' right ears and on the thumbs of their right hands and on the big toes of their right feet, and sprinkle the *rest of the* blood around on the altar.

All of these blood applications *were on the outside of their bodies*; nothing went within. We know that these animal sacrifices pointed further to New Covenant truths, and at the Last Supper, Jesus showed that the fruit of the grapevine in the cup represented his blood *of the New Covenant* (as we saw in Course 10). Again, when his blood was shed, the Jewish disciples eventually came to know that they were now in the promised New Covenant, with the previous covenant no longer having legal standing over them (Jeremiah 31:31, 33). The promised New Covenant was not based on sacrificial animal blood but on the shed blood of the promised Messiah.

After his disciples eventually came to understand the parables and New Covenant truths that Jesus had been speaking to them, they went out teaching based on this understanding:

> YLT Revelation 5:9 and they sing a new song, saying, 'Worthy art thou to take the scroll, and to open the seals of it, because thou wast slain, **and didst redeem us** to God **in thy blood**, out of every tribe, and tongue, and people, and nation,

In the New Covenant the *spiritual* "priests" (referring to the believers, for "he has made **us** to be a kingdom and priests," Revelation 1:6, 5:10, NIV) understood that they were sanctified to God in a blood that was not from an animal sacrifice:

> DBY 1 Peter 1:18–19 knowing that ye have been redeemed, not by corruptible *things, as* silver or gold, from your vain conversation handed down from *your* fathers, but by precious blood, as of a lamb without blemish and without spot, *the blood* of Christ,
>
> KJV Revelation 1:5 And from Jesus Christ, *who is* the faithful witness, *and* the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and **washed us from our sins in his own blood**,

This was the blood of the grape(s) that Jacob spoke of concerning the coming of the Messiah and the washing of the robes, and this was the blood of the grape(s) that Moses spoke of as a blessing from God for the Promised Land.

God's Spirit to Indwell the Believer

As we've seen, the blood of sacrificial animals in the Old Covenant was not enough to make the full atonement, and thus God's spirit did *not dwell within* the Israelites yet.

However, the Messiah, having redeemed them and us by his shed blood, does provide for us all to be filled with God's spirit, thus fulfilling the prophecy of Joel that God would pour out His spirit on all flesh. To enter the New Covenant, we spiritually apply the blood of the true Passover *within*—in our hearts—by accepting the Messiah. We allow his sacrifice and atoning death to enter in and touch our hearts.

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We have no record that Jesus ever told his disciples, “I am the true Passover,” but his Last Supper parables made the connection between his body and blood such that his disciples (who knew the Jewish idiom of applying sacrificial blood) would soon understand that he was the true Passover to which the sacrifices pointed.

These two aspects of the Passover—its body and its blood—were very important under the first covenant, as God required the Israelites to always eat the flesh of the Passover, which was part of the atonement (that also pointed forward). Both aspects were needed to keep the death angel away when God “passed over” and spared the Israelites that first Passover, after blood was applied to the doorposts. The Israelites were never to ingest the blood of any of the animal sacrifices, but they were required *to apply* the blood, such as by pouring it out at the altar of God in the Temple.

On the last night before the Messiah’s sacrifice as the true Passover, he applied the two Passover aspects—its body and its blood—to himself. At the Last Supper, Jesus spoke of *his body*figuratively as pieces of the bread, meaning that we would partake of him as we spiritually fellowship with other believers who are filled with God’s spirit. Then he spoke of *his blood* being “poured out” for many, just as the Passover blood was always poured out at the altar for the Israelites. His parable also showed that his blood was applied *within his disciples*, because after they drank some of the grape juice, he then appears to pour out the remainder (as if figuratively at the altar) to show that it represented his New Covenant blood:

> NAS Mark 14:24 And He said to them, “This is My blood of the covenant, which is poured out[2] for many.

The Greek word Jesus used for his blood being “poured out” is the same word used in the Septuagint for the sacrifices, whose blood was similarly “poured out” at the altar. The Messiah was showing the fulfillment of the inauguration of the first covenant under Moses, when, after the Israelites had left Egypt, half of the blood was “poured out” at the altar and half was sprinkled *on* the people.

In the book of Ezekiel, God spoke of a time when He would place His spirit within the Israelites:

> NAS Ezekiel 36:26–27 “Moreover, **I will give you a new heart** and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh. “**And I will put My Spirit within you** and cause you to walk in My statutes, and you will be careful to observe My ordinances.

For God’s spirit to indwell the believer, and, as God promised in Jeremiah regarding the New Covenant, to “put my law ***in their inward parts***” and write the law “***in their hearts***,” the blood must be applied *within*:

> JPS Jeremiah 31:33 But this is the covenant that I will make with the house of Israel after those days, saith the LORD, I will put My law **in their inward parts**, and **in their heart**will I write it; and I will be their God, and they shall be My people;

The blood at the first Passover was to be applied on the outside doorposts to spare the Israelites from the coming judgment on Egypt:

> When I see the blood I will pass over you. (Exodus 12:13).

In our day, talking about blood may be distasteful to many. However, the Israelites’ religious life *revolved around these sacrifices* and the *blood being applied* for them to walk in God’s forgiveness. They viewed blood very differently than we do today, thoroughly understanding the concept of the life being in it and the atonement it provided. One of the rare times that Moses became angry was when Aaron’s sons had not eaten the flesh of the sin offering (Leviticus 10:16, 17). Moses understood that this partaking of the sacrificial flesh was the second part of what provided the atonement—not just the shed blood.

❦

The parables Jesus spoke in John 6 show the fulfillment of the two Passover aspects— partaking of the lamb (i.e., Christ’s “body”) and applying its blood — yet Christ’s blood was to be applied in a different way. In these parables, *Jesus showed that his blood must go within*, *spiritually*, to make way

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for the soon-coming spiritual life from God, whereby the disciples would be filled with God's spirit and have God Himself dwelling within:

> NAS John 6:53 Jesus therefore said to them, "Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, **you have no life in yourselves**.

Now Jesus was not speaking to dead people here; those listening certainly had *natural* "life" in themselves, so we know that he was speaking of *spiritual* life from God. He spoke this truth in the form of a parable, as he so often did and as the Messiah was prophesied to do. God's dwelling must be sanctified and set apart, and for God to indwell the believer He must see the atoning blood applied. Similarly, the sacrifice of the Messiah must touch the heart, sanctifying the person within.

Right after Jesus spoke those shocking words in John 6:53 and many of his disciples left him, he made it especially clear to his closest remaining disciples that his words were to be *taken spiritually*. However, they still did not understand:

> NAS John 6:63 "It is the Spirit who gives life; the flesh profits nothing; **the words that I have spoken to you are spirit** and **are life**.

Jesus was not a Roman Catholic priest teaching a new ritual; indeed, no Roman Catholics even existed yet. Nor was he teaching Luther's ritual of Consubstantiation or the Protestant "Communion-lite" (i.e., without the actual flesh and blood) that came later.

Jesus was a Jewish man from the line of David, living at a time when Jews were familiar with applying the blood of various sacrifices. His disciples were first-century kosher Jews who were well acquainted with his frequent method of speaking to them in parables, whether they fully understood his meaning each time or not.

It's important for us Protestants (and Catholics as well) to realize that we have been led astray by various Communion rituals, so that we can move past these rituals into the true communion that God desires for us. We must unite together, all Jews and Gentiles who love God and His Messiah, as one body under Christ the head. We must allow him to bring the new truths that he has for his people, his spiritual body of believers. We must allow the Holy Spirit to bring new truths, as in Acts 15. We must not allow egos or positions of authority to hamper any truths that the Messiah wants to bring to his people. Christ seeks to cleanse and prepare his bride, and woe unto the men who stand in the way of the truth that he desires to bring (Ephesians 5:26).

Christ Is the Grapevine—His Shed Blood Is the Spiritual Life Flow to the Branches

The promise of the Father in the New Covenant is that His spirit will indwell the believer. At the Last Supper, just before Jesus was slain as the true Passover that God called "My sacrifice" (Exodus 23:18), he spoke of the fruit of the grapevine. There is actually no mention of "wine"[3] at the Last Supper, but fresh fruit of the vine is spoken of. The grape juice in the cup—the fruit of the vine—linked directly into the parable that he spoke after supper, in which he said that he was the grapevine:

> NAS John 15:1 "I am **the true vine**,[4] and My Father is the vine-dresser."

The *natural* fruit of the vine was the lifeblood flowing through the vine, and in the New Covenant it was the Messiah's "lifeblood" (his sacrificial blood) that would provide the spiritual life flow to the connected branches. The Jews understood the concept of the lifeblood of the grape, for they were familiar with the Song of Moses. They were also familiar with Isaiah's analogy of treading the wine press, where the "lifeblood" of the people is pictured as the juice from the trodden grapes (Isaiah 63:3, 6, NAS). Israel was often pictured as the grapevine.[5] However, many of these idioms were not understood in Rome.

Jesus said "I am the true vine" (John 15:1) on the same evening as his Last Supper parables, after he had shown his disciples that the fruit of the grapevine in his cup represented his blood of the New Covenant being poured out. Then later that night he said that *he* was the true grapevine and his disciples were the branches; if they would abide in him, they would bear much *spiritual* fruit. Of course, when they heard this, they did not literally hold out their arms pretending to be branches in a new ritual, because they knew that the Messiah was not creating new rituals at the Last Supper.

So the overall picture created when the two parables are joined—the bread and the fruit of the grapevine during the Last Supper, and the grapevine right after supper—is of Christ as the grapevine

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and his shed blood providing the spiritual life flow into the vine that spreads to the branches. The spiritual life flow would be the Holy Spirit of God and His *agape* love.

In scripture, the nation and land of Israel are often pictured as a grapevine. And it was a grapevine bearing an enormous clump of grapes that those spies sent by Moses brought back when they first explored this Promised Land. Jesus declared that *he* was *the* true grapevine from which the spiritual essence of the spiritual Promised Land emanated. In effect, he was the grapes and the grapevine branch that the spies under Moses brought back in type, which pointed to the true provision in the spiritual Promised Land, as depicted on the Israelite coin at the beginning of this Course. This was the lifeblood of the grape that Moses spoke of and the blood of the grape mentioned by Jacob (and later John) that would ritually cleanse the believer.

Abide in Him and Stay Connected to the Spiritual Flow

Later the apostles would bear much fruit from their ministry by abiding in this spiritual grapevine and allowing this life flow to spread to one another, as thousands came to the Lord through their ministry. They fulfilled what Moses had spoken concerning the Promised Land and the blood (life flow) of the grape—namely that the spiritual life from God would soon be flowing through and within them:

> NAS John 7:37–39 Now on the last day, the great *day* of the feast, Jesus stood and cried out, saying, “If any man is thirsty, let him come to Me and drink. He who believes in Me, as the Scripture said, ‘From his innermost being shall flow rivers of living water.’ ” **But this He spoke of the Spirit**, whom those who believed in Him were to receive; for the Spirit was not yet *given*, because Jesus was not yet glorified.

This picture of the fruit of the vine at the Last Supper and the grapevine parable afterward taught the necessity of “abiding in him”:

> NAS John 15:4 “**Abide in Me, and I in you**. As the branch cannot bear fruit of itself, unless it abides in the vine, so neither *can* you, unless you **abide in Me**.

We cannot naturally or literally abide in him, but *spiritually* we abide and stay connected to the spiritual flow that comes from God, because of Christ, so we do not dry up and die spiritually.

> NAS John 15:6 “If anyone does not abide in Me, he is thrown away as a branch, and dries up; and they gather them, and cast them into the fire, and they are burned.

> NAS John 15:9 “Just as the Father has loved Me, I have also loved you; abide in My love.

> NAS John 15:10–11 “If you keep My commandments, you will **abide in My love**; just as I have kept My Father’s commandments, and **abide in His love**. These things I have spoken to you, that **My joy may be in you**, and *that* your joy may be made full.

Shortly thereafter on that same night, Jesus spoke similar words again:

> NAS John 17:21 that they may all be one; even as Thou, Father, *art* in Me, and I in Thee, that they also may be in Us; that the world may believe that Thou didst send Me.

> NAS John 17:23 I in them, and Thou in Me, that they may be perfected in unity, that the world may know that Thou didst send Me, and didst love them, even as Thou didst love Me.

The Holy Spirit of God would be poured out after Christ’s sacrifice on the day of Pentecost, which came 50 days later, counting from the Resurrection. A powerful new experience and closeness to God opened up to these Jewish believers, whereby God was no longer distant but was actually *dwelling within them* by His spirit (Acts 2). This life of Christ, symbolized by his shed blood, pictured the spiritual life that is found only in the New Covenant, and now it was flowing spiritually through the believers.

After the Last Supper and shortly after the disciples had taken some of the bread and the fruit of the vine *within them* (thus spiritually applying the two aspects of the Passover—its flesh and blood),

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Jesus said more about *dwelling within them*:

> NAS John 14:16–18 “And I will ask the Father, and He will give you another Helper, that He may be with you forever;*that is* **the Spirit of truth**, whom the world cannot receive, because it does not behold Him or know Him, *but* you know Him because **He abides with you, and will be in you**. I will not leave you as orphans; I will come to you.

> NAS John 14:20 “**In that day you shall know** that I am in My Father, and **you in Me, and I in you**.

Jesus said that the Holy Spirit would be sent *in his name*, meaning that it was *because of him* that God’s spirit would be coming:

> NAS John 14:26 “But the Helper, **the Holy Spirit**, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you.

And this “Helper” (or “comforter” in some translations) and “spirit of truth” is the Holy Spirit of God that would soon indwell them:

> NAS John 14:17 *that is* **the Spirit of truth**, whom the world cannot receive, because it does not behold Him or know Him, *but* you know Him because **He abides with you, and will be in you**.

Our Fellowship Is with the Father, Christ, and One Another

As the branches of the grapevine, our fellowship is with the Father, the Messiah, and one another:

> NAS 1 John 1:3 what we have seen and heard we proclaim to you also, that you also may have fellowship[6] with us; and indeed our fellowship is with the Father, and with His Son Jesus Christ.

The disciples realized that in Christ’s spiritual body, blood flows spiritually to its every member, cleansing and atoning. This blood was never meant to be applied in the natural sense—in a new ritual—for the Jews understood these things spiritually:

> NAS 1 John 1:7 but if we walk in the light as He Himself is in the light, **we have fellowship[7] with one another,** and **the blood** of Jesus His Son **cleanses us** from all sin.

We spiritually commune with God through His spirit that dwells within us, and God has provided that we also commune spiritually with His son. We see this in the new heaven and new earth, where Jesus is pictured as the “lamp” and God is the light that flows through that lamp. Jesus shows forth God’s nature, such as His glory and His love, and God has the same plan for all who love Him:

> NAS Revelation 21:23 And the city has no need of the sun or of the moon to shine upon it, for the **glory of God has illumined it**, and **its lamp** *is* the Lamb.

> NAS 2 Corinthians 4:6–7 For God, who said, “Light shall shine out of darkness,” is the One who has shone in our hearts to give the light of the knowledge of **the glory of God in the face of Christ**. But **we** have this treasure in earthen vessels, that the surpassing greatness of the power may be of God and not from ourselves;

> NAS Hebrews 1:3 And He is the radiance of His glory and **the exact representation of His nature**, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high;

We Inherit the Lifeblood from Christ and Grow into His Likeness

In Israel, humanity was often spoken of as “flesh and blood” (Ephesians 6:12). When Paul came to the Lord, the scripture says that he did not first consult with “flesh and blood” (Galatians 1:16)

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because Paul knew his calling was from God. Of course this did not refer to some bread as literal human flesh and some natural wine in a cup with which he consulted, but rather of humanity. Thus Paul did not feel led to consult with the other disciples right after his conversion, and yet the Lord showed him what the Last Supper meant (1 Corinthians 11:23).

The children of Israel were said to share or partake in the "flesh and blood" of their parents, whose life flow and DNA passed down to them (Hebrews 2:14). This flesh and blood referred to the parents from whom the child was born.

> NAS Hebrews 2:13 And again, "I will put My trust in Him." And again, "**Behold, I and the children whom God has given Me**."
>
> NAS Hebrews 2:14 Since then the children **share in flesh and blood**, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil;
>
> KJV Hebrews 2:14 Forasmuch then as the **children are partakers of flesh and blood**, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

Of course, this Jewish manner of speaking means that children partake in the flesh and blood of their parents by being born of them. As God's children, we inherit the same *spiritual* DNA that Christ had, such that we'll grow into the same image and likeness if we partake of God's spiritual food and spiritual drink, fulfilling His plan:

> NIV Genesis 1:26 Then God said, "Let us make man in our image, in our likeness ..."
>
> NAS Ephesians 4:13 until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, **to the measure of the stature which belongs to the fulness of Christ**.
>
> NAS Ephesians 4:16 from whom **the whole body**, being fitted and held together by that which every joint supplies, according to the proper working of each individual part,**causes the growth of the body** for the building up of itself in love.

Even in our modern idiom, we often speak of those in our own family as our "own flesh and blood."

❦

John P. Lange, in his *Commentary on the Holy Scriptures*, uses a phrase in reference to John 6 that I think is perfect here. He says, "But flesh and blood elsewhere denotes **inherited nature**"[8](boldface mine). So with "Christ our Passover," we partake spiritually of Christ's humanity, "the man, Christ Jesus," as he is called in the scripture. When we read about him and receive his word, we partake of who he was (and is), what he did, and the things that he said. We partake of his life and love that he showed forth. This is the *spiritual* DNA that we inherit. We grow into that same likeness by the spirit:

> NAS 1 Corinthians 15:49 And just as we have borne the image of the earthy, we shall also bear the image of the heavenly.
>
> NAS 1 Corinthians 15:47 The first man is from the earth, earthy; the second man is from heaven.
>
> NAS 1 Corinthians 15:48 As is the earthy, so also are those who are earthy; and as is the heavenly, so also are those who are heavenly.

Just as Eve came out of Adam's side, so did the spiritual bride emerge from Christ's side when his blood was shed (Christ is pictured as the second Adam in 1 Corinthians 15:45–49). Thus we have within us his *spiritual* DNA that is programmed to grow us into his likeness, as long as we receive the nourishment from above.

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God's spirit and His word affect our hearts and transform us into His likeness, as we yield:

> YLT 2 Corinthians 3:18 and we all, with unvailed face, the glory of the Lord beholding in a mirror, **to the same image are being transformed**, from glory to glory, even as **by the Spirit of the Lord**.

> NAS Romans 8:29 For **whom He foreknew**, **He also predestined** *to become* **conformed to the image of His Son**, that He might be the first-born **among many brethren**;

Why is it that so many Jewish believers are coming to know the Messiah in our day? The scripture above says, "whom he did foreknow he predestined to be conformed to the image of his Son." Israel has also been brought back to become a nation, and these things happening at the same time are not by accident. God is doing special work to form all the believers—those who will enter in—into the image and likeness of His son.

Jesus was the first man born who yielded perfectly to God, and who grew into the exact image and likeness of God. He is the firstborn in the Jewish sense; he has the pre-eminent position before God, and in a certain sense he is our elder brother. This scripture says he is the firstborn among *many brethren* whom God will bring into His image and likeness by His spirit, fulfilling Genesis 1:26.

Genesis 1:26 Then God said, "Let us make man in our image, in our likeness ...."

[Source: ***The Messianic Feast***, http://themessianicfeast.com/, "Course 11"]

[End: JACOB, MOSES, AND THE FRUIT OF THE VINE excerpt]

The Eucharist as it Developed from Rome:
http://www.crossroadsinitiative.com/library_article/532/Sunday_Eucharist_in_the_Early_Church_st._Justin_Martyr.html

Justin's writings:
http://www.earlychristianwritings.com/justin.html

Justin Martyr Bio:
http://earlychurch.org.uk/justin.php

See also notes in **Chapters LXXVI and LXXV**

For charts showing suggested timelines for Jesus' final week, see:
Jesus' Last/Final Week Timelines

Return to the beginning of this **The Last Supper (Eucharist)** *section*

See more Last Supper references on following pages…

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Leavened bread at the Last Supper?

Course 1 in the book (The Messianic Feast) proves that Jesus ate regular leavened bread at the Last Supper, it being the evening before the Passover sacrifice.

> A reader wrote in asking: "Having Jewish friends, they go to great lengths to get anything with leaven out of their houses many days before Passover. Would this make sense for Jesus to eat leavened bread on the evening before Passover?"

First of all, thank you for this excellent question. Although it is true that many orthodox Jews today work to clean out leaven many days before the Passover, when interpreting these scriptures we have to ascertain what the customs and idioms at the time of Jesus were. In most aspects the first-century Jews were much more stringent to keep God's laws than Jewish people today. Peter would refuse to associate with those of another nation, and the Jews were going to kill Paul when they thought he had brought an uncircumcised Gentile into the Temple precincts.

However, it is very clear from the history in the Jewish Talmud (written a few hundred years after Jesus) that eating regular leavened bread, even on the morning of the day of the sacrifice (the 14th day) was perfectly legal. According to God's law through the scriptures, all leaven in the land had to be destroyed before noon. The Talmud states:

> GEMARA: We see thus, that at the commencement of the sixth hour, all agree, Chometz* must be burned.
>
> [*that which is leavened]

They then go on to say that this is understood from the fact that leaven was not to be present in Israel when the blood of the Passover was shed (Exodus 34:25). And since the legal allowable time for the Passover sacrifice was between noon and sunset on the 14th day, then the leaven had to be destroyed before noon (noon was called the sixth hour, and the "commencement of the sixth hour" was 11:00 AM).

So the Messiah and the disciples eating regular leavened bread at the Last Supper (the evening before the Passover lamb sacrifice) would have been perfectly appropriate, for as the Talmud states concerning the 14th day "so that in the morning leavened bread may be eaten while in the afternoon it must not."

(See p. 455 in the book for these Talmud quotes.)

[Source: http://themessianicfeast.com/2014/03/19/leavened-bread-at-the-last-supper/]

The One Leavened Bread and the True Communion

So what did the Lord mean in the Last Supper parable with the one leavened bread? In Course 1 of my book *The Messianic Feast: Moving Beyond the Ritual*, it was thoroughly proven that the Lord held, and then broke into pieces, one leavened bread at this meal. Since the Passover lamb would be sacrificed the following day, then leavened bread was perfectly legal as per God's law this previous night. In fact, all of the scriptures use the Greek word for daily leavened bread to refer to what was shared at this supper. But what does this mean?

First and foremost, it means that the **unleavened** bread ritual passed down since Roman times was not what the Lord wanted or what the Jewish disciples taught. Instead, they knew the Messiah was teaching spiritual truth in parables as he so often did. To ascertain what the pieces of the one leavened bread that Jesus broke represent, one only needs to see what the original followers all taught—that WE are the members of the body of Christ (1 Cor. 12:27, etc.). The bread and its pieces

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did not represent Christ's human body as the Romans believed, but us, the members of his spiritual body.

This is what Paul understood and what he received from the Lord concerning what the Last Supper parables really meant:

> NAS 1 Corinthians 11:23 For **I received from the Lord** that which I also delivered to you, that the Lord Jesus in the night in which He was betrayed took bread…

The Greek word for bread that Paul uses above (*arton*) is the one for daily leavened bread. It is also singular and therefore should read "a bread." Below, Paul also refers to this one bread Jesus broke (and gave to the disciples at the Last Supper and told them to partake, and that it was his body). Now, we know that Roman theologians mistakenly believed this was the Passover (where unleavened bread was required by God) and that they also took the words of Jesus literally (and not as a parable), thus creating their unleavened bread Communion ritual. But this is not what the Jewish Paul understood concerning what he said he received from the Lord:

> NAS 1 Corinthians 10:17 Since there is **one bread**, we who are many are one body; for **we all partake of the one bread**.

This is the understanding of what Jesus really meant. This is the true spiritual communion that we are to share—partaking and sharing God's love (and His word) with His spirit in the midst of the members of the spiritual body. This will be part of how Christ is formed in us according to the scriptures. This will fulfill the new commandment for the new covenant as given by Jesus at this Last Supper:

> NAS John 13:34 A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another.

This is a spiritual communion, not a ritual. The ritual was simply a man-made tradition that has voided the word of God by missing what Jesus meant, something Jesus actually warned against:

> NAS Mark 7:9 He was also saying to them, "You nicely set aside the commandment of God in order to keep your tradition.

> NAS Mark 7:13 *thus* invalidating the word of God by your tradition which you have handed down; and you do many things such as that."

The unleavened bread ritual as kept by almost all churches has confused what Jesus really meant in his parable, turning his spiritual teaching on sharing God's word (the bread of life) and His love (the new wine of the spirit) into a ritualistic man-made tradition with unleavened bread (called "the bread of affliction," Deuteronomy 16:3). These are a few of the many truths that are made clear in this book and that shed light on what the fulfillment will be of the long-time Jewish history of a coming Messianic banquet or feast.

[Source: http://themessianicfeast.com/2014/09/12/one-leavened-bread-true-communion/]

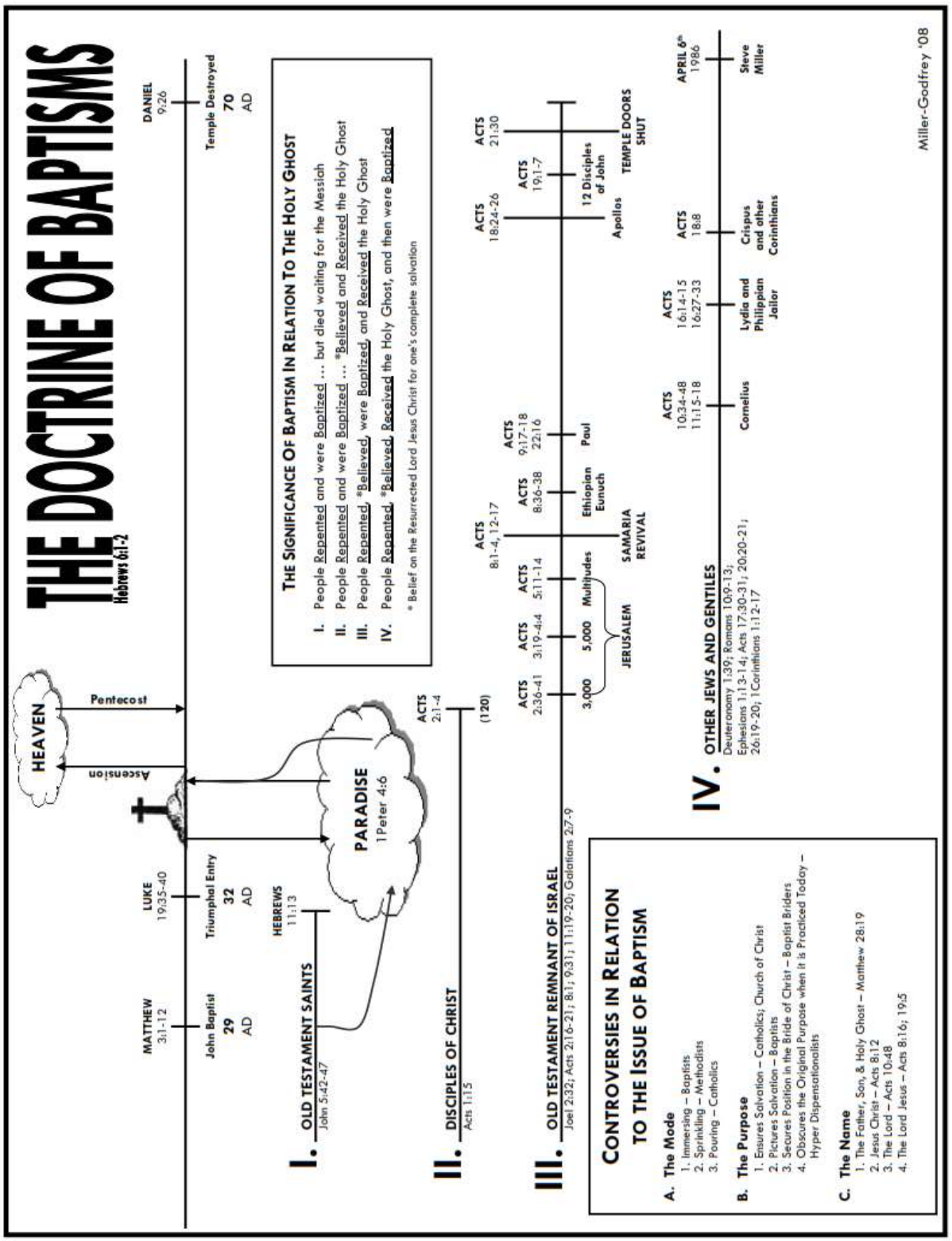
Return to the beginning of this **The Last Supper (Eucharist)** *section*

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Baptism

(Sacraments Continued)

A chart explaining the baptisms found in the Bible:



[Source: http://www.tbclubbock.org/Resources/Charts/baptism20chart[1].pdf]

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Baptism (Wikipedia):
https://en.wikipedia.org/wiki/Baptism

Baptism (CARM):
https://carm.org/baptism

Baptism (Christianity)
http://www.religionfacts.com/baptism/christianity

Believer's Baptism Links
http://www.angelfire.com/ia/Baptizo/links.html

A Closer Look at Baptism
http://www.4truth.net/fourtruthpbdenominations.aspx?pageid=8589952973

Why I Changed My Mind About [Infant] Baptism
http://www.thegospelcoalition.org/article/why-i-changed-my-mind-about-baptism

Why We Baptize Infants – Is It Scriptural? (by Dr. John Murray, Reformed Theologian))
http://www.apuritansmind.com/covenant-theology/why-we-baptize-infants-by-dr-john-murray/

http://www.reformedliterature.com/murray-is-infant-baptism-scriptural.php

Note: John Murray's well-known publication, "Christian Baptism" (originally appearing as two parts in the Westminster Theological Journal [Nov. 1950 and Nov. 1951 issues]), was what convinced me (upon viewing his theology rationalization process) that infant baptism was, theologically, not logically defensible; and that immersion, where feasible, was a better method. -LY

Infant Baptism (Disputing the corresponding Catholic doctrines)
http://www.apologeticspress.org/APContent.aspx?category=11&article=2709&topic=379
[This site believes that water baptism is required in the Salvation/Regeneration process for forgiveness of sins]

The Evangelical Doctrine of Baptism (by John Stott, an Evangelical Anglican)
http://churchsociety.org/docs/churchman/112/Cman_112_1_Stott.pdf [PDF]

Infant Baptism or Believer's Baptism (Fellowship Church article)
http://new.gracefellowship.co.za/wp-content/uploads/2015/10/James_Joel-Infant-Baptism.pdf

Debate Topic: Is water baptism necessary for salvation?
https://carm.org/christianity/baptism/debate-topic-water-baptism-necessary-salvation

Believer's Baptism **(also available as a PDF)**
https://bible.org/article/believers-baptism

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15 Bible Verses About Baptism
http://www.whatchristianswanttoknow.com/15-bible-verses-about-baptism/

Believer's Baptism in the Bible
http://www.biblebelievers.com/DeMichele1.html

Does the Bible Teach Believer's Baptism (Credobaptism)?
http://www.gotquestions.org/believers-baptism.html

Christianity for Dummies: Comparing Beliefs across the Christian Church
http://www.dummies.com/how-to/content/comparing-beliefs-across-the-christian-church0.html

101 Questons for Campbellites (i.e., Church/Disciples of Christ)
http://www.jesus-is-savior.com/False%20Religions/Church%20of%20Christ/101_questions_for_campbellites.htm

Baptism by Comparison (Examining the Biblical Model of Baptism)
http://www.unioncitycc.org/resources/Baptism%20by%20Comparison.pdf [PDF]

Can Baptism Replace Circumcision
http://www.apologeticspress.org/apcontent.aspx?category=11&article=1235

How do Circumcision and Baptism Correspond? (by John Piper)
http://www.desiringgod.org/messages/how-do-circumcision-and-baptism-correspond

Baptism: A Comparison of Luke and Paul
http://www.jacksonsnyder.com/arc/Essays%203/Christian%20Baptism%20-%20Luke%20and%20Paul.htm

A Biblical Examination of Baptism (Baptist)
http://heritagebbc.com/wp-content/uploads/2015/02/abiblicalexambaptismweb.pdf [PDF]

Baptism: A Comparative Study of the Reformed and Pentecostal Model
http://eujournal.org/index.php/esj/article/view/3553 [Downloadable PDF]

Jewish Encyclopedia: Baptism
http://jewishencyclopedia.com/articles/2456-baptism

In what manner did Christian baptism differ from ritual washing as part of Jewish Teshuva (repentance.)? (Discussion Forum)
http://christianity.stackexchange.com/questions/18317/in-what-manner-did-christian-baptism-differ-from-ritual-washing-as-part-of-jewis

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Comparison of Christian Denominations (and cults) re: Baptism

*See note below about consistency of beliefs**

Baptism	
Adventist	It expresses a person's personal faith in Christ, who died for our sins. By immersion only. Baptisms by other churches are accepted on conditions.
Baptist	It is not entirely necessary for salvation. By immersion only. Baptisms of other churches accepted if done by immersion. Infants are not baptized. Candidates must first believe.
Catholic	By pouring, sprinkling or immersion. Baptisms of other churches accepted when performed as Catholic Church prescribes. Necessary for salvation. Infants are baptized.
Christian Scientist	Baptism is not a physically manifested rite or ritual. Do not immerse, sprinkle or do any outward ordinance. Baptism is the spiritual purification of daily life.
Church of Jesus Christ Latter-day Saints	Through the Atonement, Christ the Redeemer and Savior assured redemption, or resurrection, for all. Provides for salvation and exaltation according to our personal worthiness. The baptismal covenantn is the first covenant a person makes with God. Members are baptized at the age of 8, the age at which they begin to take accountability for their sins.
Disciples of Christ	Done by immersion, showing one's obedience. Symbolic of death, burial and resurrection of Christ. Only those old enough to know what they are doing when they confess the name of Christ are baptized.
Eastern Orthodox	By immersion for the remission of sins and entrance into church. Essential to salvation must be performed by one holding proper priesthood authority. Required of all 8 years & older. Infants are not baptized.
Episcopalian	By immersion or pouring. In an emergency any Christian may baptize saying "in the name of the Father, Son & Holy Ghost". Necessary to salvation. Infants are baptized.
Jehovah's Witness	By immersion, in lake or river, no fonts in Kingdom Hall. Symbolizes being dead to old way of life. Baptism does not cleanse from sin. Infants are not baptized.
Lutheran	By sprinkling, pouring or immersion. Baptisms performed by other churches accepted when all Bible conditions are met. Necessary to salvation except in rare instances. Infants are baptized.
Methodist	By sprinkling, pouring, or immersion. Is only an outward sign of one's entrance into the church. Baptisms of other churches accepted. Not necessary to salvation. Infants are baptized.
Presbyterian	By sprinkling, pouring, or immersion which ever method is preferred by the applicant. Baptisms of other churches accepted. Not necessary for salvation. Infants are baptized.
Quaker	Do not believe in outward ritual of baptism. The ongoing spiritual process should not be treated as an event. Inward baptism and communion are most important to spiritual life.
Unitarian	Do not baptize. Members are admitted by the following covenant "In the love of truth and spirit of Jesus we unite for the worship of God and the service of man," or by signing statement of ethical purpose.

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United Church of Christ	Done at time of confirmation and reception into church. Infants presented by parents or sponsor. Usually performed by sprinkling.

*Because specific teachings and beliefs can vary from congregation to congregation, some beliefs above may only be accurate in certain congregations or regions. Only the Catholic Church and the Church of Jesus Christ of Latter-day Saints have teachings (doctrine) that come from one central place and remain the same world-wide.

[Source: http://www.religionresourcesonline.org/different-types-of-religion/compare/baptism.php]

Comparison of Church Doctrines:
http://www.truebiblecode.com/churches.html

Comparative Chart of Christian Beliefs (vs Roman Catholic)
http://www.saintaquinas.com/christian_comparison.html

Baptism: Water and Spirit
http://ichthys.com/mail-Baptism%20-%20Water%20and%20Spirit.html

Baptism of the Holy Spirit
http://www.theopedia.com/baptism-of-the-holy-spirit

Baptism of the Holy Spirit (Assembly of God / Pentecostal view)
http://enrichmentjournal.ag.org/201002/201002_112_bapt_holy_spirt.cfm

How to Receive the Gift of the Holy Spirit (by John Piper)
http://www.desiringgod.org/messages/how-to-receive-the-gift-of-the-holy-spirit

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Baptism Comparison Logic Table (Pentecostal Viewpoint)

The table compares three "baptisms" mentioned in the New Testament: water baptism, the baptism by the Holy Spirit into the body of Christ at salvation, and the baptism with the Holy Spirit.

The purpose of this table is to show that each baptism that is mentioned, is a different and distinct event, because of the differences in the clearly stated specifics in the biblical text.

The items we will compare are:

1. Who is doing the baptizing
2. The element the baptizer is using to perform the baptism
3. The physical evidence of the baptism having been completed

After the presentation of the table, applicable passages of scripture are presented with a summary of observations.

	Salvation	Water Baptism	Holy Spirit Baptism
Baptizer	Holy Spirit 1 Cor 12:13	Pastor/Minister Acts 8:35-38	Jesus Christ John 1:32-34
Element	Body of Christ 1 Cor 12:13	Water (H2O) Acts 8:35-38	Holy Spirit John 1:32-34
Evidence	Changed Life 2 Cor 5:17	Getting Wet Acts 8:35-38	Speaking In Tongues Acts 2:4

Salvation

1 Corinthians 12:13

> "For we were all baptized by one Spirit into one body-whether Jews or Greeks, slave or free-and we were all given the one Spirit to drink."

2 Corinthians 5:17

> "Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come!

Observations:

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At the moment of salvation the new believer is baptized "by" the Holy Spirit "into" the Body of Christ. The "evidence" of salvation is a changed life.

Water Baptism

Acts 8:35-38

"Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him." KJV

Observations:

At water baptism the believer is baptized "by" a pastor, minister, or priest, "in" water. The "evidence" of water baptism is getting wet.

Holy Spirit Baptism

John 1:32-34

"Then John gave this testimony: "I saw the Spirit come down from heaven as a dove and remain on him. I would not have known him, except that the one who sent me to baptize with water told me, `The man on whom you see the Spirit come down and remain is he who will baptize with the Holy Spirit.' I have seen and I testify that this is the Son of God."

Acts 2:3-4

"All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them."

Observations:

At the baptism in the Holy Spirit the believer is baptized "by" Jesus Christ "in" the Holy Spirit. The "evidence" of being baptized in the Holy Spirit, according to Acts 2:4, Acts 10:44-46, and Acts 19:6, is speaking in other tongues as the Spirit gives utterance.

Summary:

When the specifics of the Scriptures are considered, it becomes obvious that the baptism of the Holy Spirit is not the baptism which takes place at a person's salvation. The baptism of the Holy Spirit is as distinct and different an event in a believer's life as salvation and water baptism are. The distinctives of these three occurrences must be understood and clearly delineated and practiced.

[Source: http://www.openbibleministries.com/03hsbapt4.php]

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Examples of Church of Christ / Disciples of Christ (Campbell Movement) web sites and the reasoning behind their corresponding positions that hold to Believer's Baptism being a necessary part of the Salvation process…

Water Baptism and Salvation (Debate Notes by Padfield for Baptism being integral part of the Salvation/Regeneration process)
http://www.padfield.com/acrobat/debates/baptism.pdf [PDF]

Conversions from the Book of Acts (Church of Christ; Chart [also, see below])
http://www.churchesofchrist.net/authors/Marvin_L_Weir/salvation/convpaul.htm
[Church of Christ, Campbell Movement, believe that Baptism is a necessary condition for Salvation]

Baptism: Methods, History, Changes, Thief on the Cross, etc.
http://www.whybaptism.org/
(Site has "tons" of links [possibly the most links on one web page for a single religious subject I have ever encountered] to web pages discussing apposing views -- they usually set up and/or encapsulates discussions within the concept of water baptism being part of the salvation process.)

Following is a chart from the above web site:

Elements of Conversion in the Book of Acts

(see Matt 28:18-19, Mark 16:16, Gal 3:27, Col 2:12)

Text	Teaching	Believing	Confessing	Repenting	Baptizing	Saved
Pentacost Acts 2:14-41	**YES**	*implied*	*implied*	**YES**	**YES**	Remission of Sins vs. 38, 47
Samaria Acts 8:5-12	**YES**	**YES**	*implied*	*implied*	**YES**	
Simon Acts 8:13	*implied*	**YES**	*implied*	*implied*	**YES**	
Eunuch Acts 8:35-39	**YES**	*implied*	**YES**	*implied*	**YES**	Rejoiced vs. 39
Saul-Paul Acts 9:1-18	**YES**	*implied*	*implied*	*implied*	**YES** Acts 22:16	Sins Washed Away 22:16
Cornelius Acts 10:34-48	**YES**	**YES**	*implied*	**YES**	**YES**	
Lydia Acts 16:13-15	**YES**	*implied*	*implied*	*implied*	**YES**	
Jailer Acts 16:25-34	**YES**	**YES**	*implied*	**YES**	**YES**	Rejoiced vs. 34
Corinthians Acts 18:8	**YES**	**YES**	*implied*	*implied*	**YES**	
12 Disciples Acts 19:1-7	**YES**	*implied*	*implied*	*implied*	**YES**	
	PREACHING Romans 10:14	**FAITH** Heb 11:6 John 6:28-29	**CONFESSION** Romans 10:10 Matt 10:32-33	**REPENTANCE** Luke 13:3 Acts 2:38	**BAPTISM** 1 Peter 3:21 Rom 6:3-5	**SALVATION** 2 Tim 2:10 Matt 7:21-23

[Source: http://www.whybaptism.org/]

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CONVERSIONS FROM THE BOOK OF ACTS

The Book of Acts is not only a book of history, but also a book of conversions. If one genuinely wants to know what to do to be saved, he can read the book of Acts and find the Biblical answer. Although this study will focus on the conversion of Saul of Tarsus (Paul), let us first consider eight examples of conversions found in the Book of Acts. The following chart will enable one to clearly see **what** these people did to be saved.

PREACHING	BELIEVED	REPENTED	CONFESSED	BAPTIZED	SAVED
Pentecost Acts 2:14-41		Repented vs. 37-38		Were Baptized vs. 38-41	Remission of Sins vs. 38-47; Saved
Folks of Samaria Acts 8:5-13	Believed v. 12-13 (Simon v. 13)			Were Baptized vs. 12-13	
The Eunuch Acts 8:35-39	Believed vs. 36-37		Confessed v. 37	Was Baptized v. 38	Went on his way Rejoicing – v. 39
Saul → Paul Acts 9:1-20				Was Baptized v. 18	Sins were washed Away; Acts 22:16
Cornelius Acts 10:34-48	Believed v. 43			Was Baptized v. 48	Remission of sins v. 43
Lydia Acts 16:13	Gave Heed v. 14			Was Baptized v. 15	
The Jailer Acts 16:32	Believed v. 31			Was Baptized v. 33	
The Corinthians Acts 18:8	Believed v. 8			Were Baptized v. 8	

The student of God's Word will note that teaching or preaching occurred in each instance of salvation recorded above. It is true that *"belief cometh of hearing, and hearing by the word of Christ"* (Rom. 10:17). The astute student will also note the fact that **baptism** is mentioned in every case of conversion. Man-made denominations insist that baptism is not required for one to be saved, but the Word of God declares that the act of baptism is indeed a perquisite in every case of conversion.

[Source: http://www.churchesofchrist.net/authors/Marvin_L_Weir/salvation/convpaul.htm]

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Roman Catholic

Catholic Doctrine Flow Chart

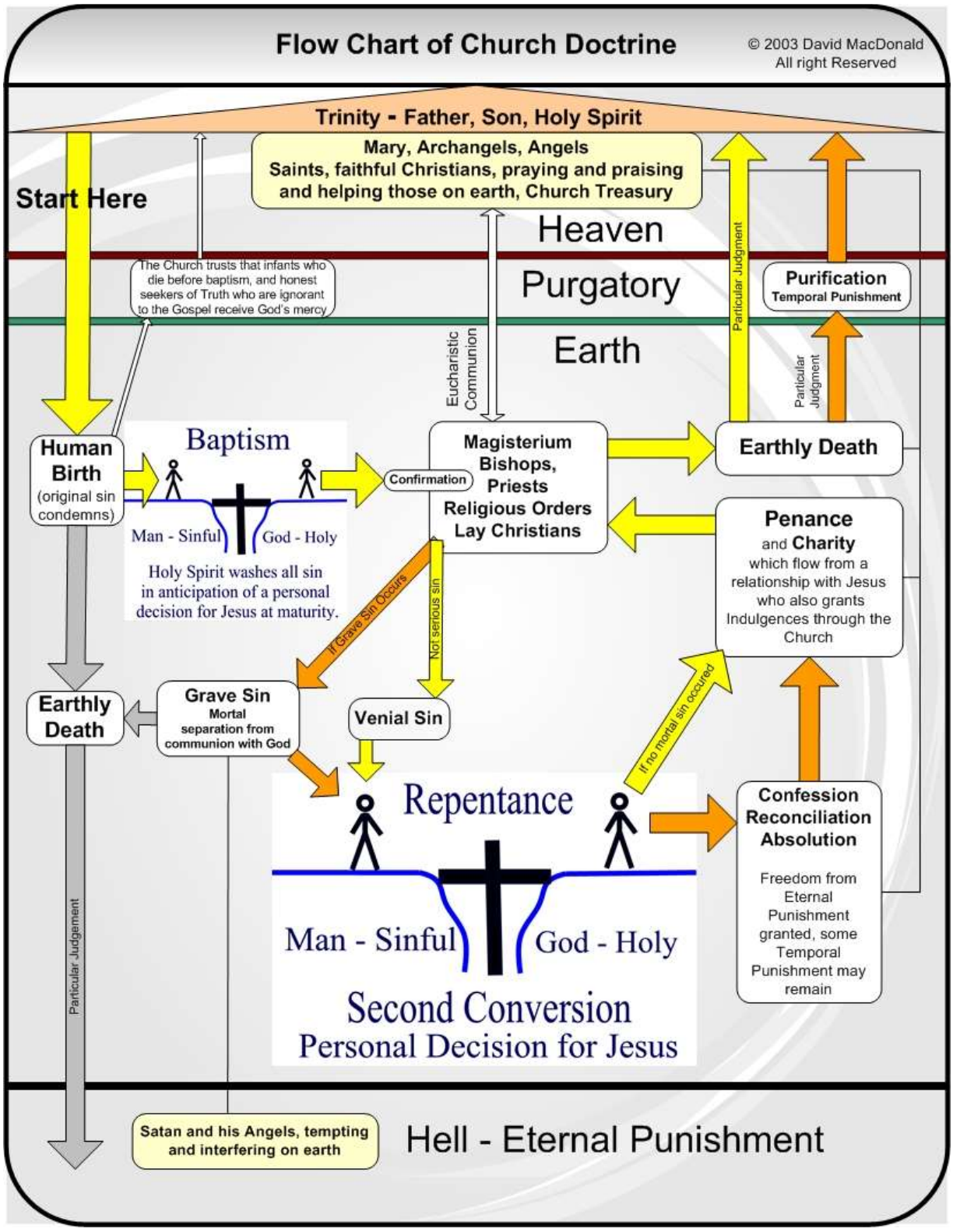
“This flow chart shows how basic Church doctrines fit together. Forgive me, I know it looks like a new board game :-) Anyway, the major difference between Evangelical thought and Catholic Doctrine is that **Catholics believe baptism is the critical moment of salvation.** However, baptism brings with it an expectation that we will truly surrender our lives to Jesus as we mature. Theoretically, that point is at Confirmation, but for many Catholics, it comes much later, usually during a personal crisis where we **really** have a "conversion of heart" and surrender to Jesus (Catechism 1428,1430), similar to what an Evangelical would call being "Born Again". Catholics feel we "must endure to the end" (2 Tim 2:12) rather than the "once saved, always saved" theory. But Catholics believe God never forgets the indelible seal that is imparted at baptism and is always calling and waiting for us to turn to Him. I've used the classic "Evangelical Bridge Diagram" to emphasize similarities. This diagram may seem complicated but Catholics don't think God is afraid of complexity. (i.e., look at a dragonfly)” [Note: Sections of the online Flow Chart are clickable to allow access to supporting information.]

[See flow chart on following page]

“Here's how John Pacheco at www.Catholic-legate.org explains it. I think this is a good accompaniment to the diagram”
Empty Cup: Soul before baptism, lack of sanctifying grace
Water: Sanctifying Grace
Act of pouring water into cup: Infusion of sanctifying grace through the act of baptizing
Commission of Venial Sin: Water in cup becomes dirty
Commission of Mortal Sin: Water is poured out of cup
Act of True Repentance via Sacrament of Reconciliation: Pure Water is poured back into cup
Purgatory: Water is poured through filter and cleansed
Purpose in life: Let Jesus' sanctifying Grace be the water in the cup: no water in cup; no salvation.

[Source: http://catholicbridge.com/catholic/catholic_doctrine_flow_chart.php]

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[Note: Sections of the online Flow Chart are clickable to allow access to supporting information.]

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A Comparative Chart of Christian Beliefs (vs Catholic Church)

Catholic Beliefs	Eastern Orthodox	Lutherans	Baptists	Anglicans	Methodists	Presbyterians	Evangelicals
Trinity	✓	✓	✓	✓	✓	✓	✓
Belief in Christ's redemptive death	✓	✓	✓	✓	✓	✓	✓
Jesus is both God and man	✓	✓	✓	✓	✓	✓	✓
Salvation by Grace (Catholic definition)	✓	✓	✗	?	✗	✗	✗
All men have the possiblity of salvation (against Calvin's predestination doctrine)	✓	✓	✓	✓	✓	✗	✓
Belief in Sacrifice of the Mass	✓	✗	✗	✓	✗	✗	✗
Denomination has a valid ordination of Priests (as judged by the Catholic Church)	✓	✗	✗	✗	✗	✗	✗
Denomination has a valid consecration of the Eucharist and belief in the Real Presence	✓	✗	✗	✗	✗	✗	✗
Fidelity to the Pope as teacher of the Faith	✗	✗	✗	✗	✗	✗	✗
Fidelity to the Pope as Apostolic Primate	✓	✗	✗	✗	✗	✗	✗
Belief in the ability of the individual Christian to lose salvation	✓	✓	✗	✓	✗	✗	✗
Belief in distinction of sin (mortal and venial)	✓	?	✗	✓	✗	✗	✗
Belief in equality of Holy Scripture and Holy Tradition (Deposit of Faith)	✓	✗	✗	?	✗	✗	✗
Adherence and recognition of all the Church's Ecumenical Councils	✗	✗	✗	✗	✗	✗	✗
Bible canon contains 73 books including all seven books in the Septuagint canon.	?	✗	✗	?	✗	✗	✗
Baptism is normatively necessary for salvation.	✓	✓	✗	✓	✗	✗	✗
Belief in all seven sacraments of the Church.	✓	✗	✗	✓	✗	✗	✗

This table represents a general, sweeping overview of non-Catholic Christian beliefs and their comparison to the Catholic Church. Protestantism, by definition, accepts private judgement of Scripture over Church authority (this happens to a lesser extent in Anglicanism and Lutheranism). Therefore, it is difficult to pigeon-hole Protestant beliefs because of the resultant diversity of beliefs within denominations. Nevertheless, the above table is a useful tool because it represents the majority opinion of that denomination…

The symbology of the table is fairly straightforward. **Checkmarks** indicate agreement with the Catholic position and an "**X**" indicates a dissenting opinion. **Question** marks indicate that the matter is either unresolved in that particular denomination, or that the doctrine in question cannot be sufficiently answered with a straight yes or no answer. For instance, in the case of the Eastern Orthodox churchs they generally agree with the Catholic definition of the Biblical canon, but sometimes add additional books (such as Esdras III).

One last note on the various denominations. Eastern Orthodoxy should not be considered either a unified church or a Protestant deriviative. It has seperate origins which resulted from the Great Schism of the eleventh century. Greek Orthodoxy, encompasses a handful of different local church communities that are very nationalistic (such as the Greek and Russian Orthodox Church) and somewhat independent from each other. It is worth noting that variances in beliefs (such as the biblical canon) *do* occur within the Orthodox schism. In the same vein, Protestantism is not a unified Church (although some claim it is the unified church of "Christianity") because the various doctrines of each denomination conflict and are often mutually exclusive. Only the Catholic Church has a unity

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of concensus on doctrinal matters because of its centralized authority in the Papacy and worldwide College of Bishops.

Sources:

Methodists: Statement of Beliefs of the United Methodist Church

Their beliefs are extracted from *The Book of Discipline of The United Methodist Church* and is based on John Wesley's theology.

Presbyterians: Statement of Beliefs of the First Presbyterian Church in Waco

Their beliefs are primarily extracted from the 210th General Assembly of the Presbyterian Church (USA) and are based on John Calvin's theology.

Baptists: Southern Baptist Statement of Beliefs

It should be noted that by nature, Baptists are highly fractious and diverse in theological doctrines. They hold ultimate interpretation of Scripture at the individual level, and therefore it is difficult to assess a broad, generalized view of their beliefs. Southern Baptist are the largest convention of Baptists in the United States.

Lutherans: Lutheran Church-Missouri Synod Statement of Beliefs

The Lutheran system of beliefs is based primarily on the *The Book of Concord: The Confessions of the Evangelical Lutheran Church* written in the 16th century, and the Augsburg confession.

Anglicans (Church of England)/Episcopalians: Beliefs of the Anglican Diocese of Melbourne, Australia,

Anglican beliefs are chiefly summarized in Cranmer's book of Common Prayer and the 39 Articles, written shortly after the King Henry VIII's break from the Catholic Church. The Lambeth conference of the American Episcopalians at the beginning of the 20th century also forms the basis of modern Anglican beliefs (such as the new moral acceptance of contraceptive use) in the USA. High Church Anglicanism, is the Protestant denomination that bears the most similarity to the Catholic Church.

Evangelicals: Evangelicalism is more a movement than a denomination. It sprang from the Methodist revivals of the 19th century. Therefore, it is highly fractious in the matter of general Church authority. Nevertheless, their doctrines can be somewhat garnered from the spirit of the movement. You can view a typical evangelical confession of faith here.

Eastern Orthodoxy: Beliefs of the Orthodox Christian Church in America

Orthodox beliefs are primarily based on adherence to the first seven ecumenical councils of the Catholic Church. Their primary objection to the authority of the remaining ecumenical councils is rooted in a rejection of Papal primacy of authority and a theological disagreement on how to determine if a council is ecumenical or not (Catholics believe that a Papal endorsement of doctrine from a general Church council makes it ecumenical).

[Source: http://www.saintaquinas.com/christian_comparison.html]

Comparison of Church Doctrines:

http://www.truebiblecode.com/churches.html

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The Seven Sacraments of the Catholic Church
http://catholic-resources.org/ChurchDocs/Sacraments.htm

Baptism and Confirmation – Roman Catholic (by Knights of Columbus)
http://www.kofc.org/un/en/resources/cis/cis113.pdf [PDF]

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Justification:

The Catholic-Protestant Argument over Justification

Article ID: DC170-5 | By: Norman Geisler and Ralph MacKenzie, with Elliot Miller

The following is an excerpt from article DC170-5 from the Christian Research Journal. The full article can be viewed by following the links below the excerpt.

Justification- A Summary.

The Protestant Reformers recovered the biblical view of forensic justification, that a person is legally declared righteous by God on the basis of faith alone. In so doing, their principle of “salvation by faith alone” gave a more biblical specificity to the common Augustinian view of “salvation by grace alone” held by Catholics and Protestants alike. For although Rome has always held the essential belief in salvation by grace, its view of justification – made dogma by the Council of Trent – obscures the pure grace of God, if not at times negating it in practice.

Roman Catholics and evangelicals share a common core of beliefs about salvation. Both camps are greatly indebted to the same church father (Augustine) for their views on this subject. Despite this common heritage, however, the question of how a person is justified before God has always been a fundamental dividing point between Roman Catholics and Protestants. Recently, the Catholic doctrine of justification has become a divisive issue even among evangelicals, as they seek to determine how far they should go in cooperative relations with Catholics.In this conclusion to our series on Roman Catholicism, we will examine both the commonalities and differences between Catholic and Protestant soteriology (beliefs about salvation). We will give special attention to the Protestant Reformation doctrine of forensic (legal) justification, and we will provide a Protestant critique of the official Roman Catholic response to that doctrine, as embodied in the decrees of the sixteenth-century Council of Trent.

Justification- JUSTIFICATION IN CHURCH HISTORY

The earliest serious threat to Christian faith was Gnosticism. This was not a clearly defined movement but was made up of various subgroups drawn from Hellenistic as well as Oriental sources. One of the central beliefs of Gnosticism was that salvation is the escape from the physical body (which is evil) achieved by special knowledge (*gnosis*; hence, Gnosticism). The understanding of the body as evil led some gnostics to stress control of the body and its desires (asceticism). Others were libertines, leaving the body to its own devices and passions.The early orthodox theologians and

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apologists devoted much of their effort to combating Gnosticism. In response to the libertines, the early father Tertullian (A.D. 160-225) focused on the importance of works and righteousness. In so doing he went so far as to say that "the man who performs good works can be said to make God his debtor."[2] This unfortunate affirmation set the stage for centuries to come.The "works-righteousness" concept, which seemed to be so ingenious in combating Gnosticism, was popular for the first 350 years of the church's history. However, a controversy that would produce a more precise definition of the theological elements involved was needed. This dispute came on the scene with the system of Pelagius, and the Christian thinker to confront it was Augustine of Hippo.[3]

Augustine

Augustine (A.D. 354-430) was an intellectual giant. No one has exercised a greater influence over the development of Western Christian thought than the Bishop of Hippo. In dealing with Augustine's doctrine of justification, it is important to note that his thinking on this vital issue underwent significant development. Early on Augustine stressed the role of the human will in matters of salvation, a view he would later modify in his disputations with the British monk, Pelagius.Pelagius's theological system taught the total freedom of the human will and denied the doctrine of original sin. After reflecting on Pauline insights, the later Augustine came to the following conclusions: First, the eternal decree of God's predestination determines man's election. Second, God's offer of grace (salvation) is itself a gift (John 6:44a). Third, the human will is completely unable to initiate or attain salvation. This concept squares quite well with the later Reformed doctrine of total depravity. Fourth, the justified sinner does not merely receive the *status* of sonship, but *becomes* one. Fifth, God may regenerate a person without causing that one to finally persevere.[4] This is basic Calvinism without the perseverance of *all* the saints.It would be incorrect to say that Augustine held to the concept of forensic justification. Nonetheless, he did maintain that *salvation is by God's grace*. That is, no good works precede or merit initial justification (regeneration).Augustine has been regarded as both the last of the church fathers and the first medieval theologian. He marks the end of one era and the beginning of another.

Justification- The Early Medieval Period

The medieval period (the "Middle Ages") is commonly dated from Augustine (or slightly later) to the 1500s. This period saw the balance of power in the church shift from the East (where Christianity began) to the West or Latin wing of the church.Pelagianism was officially condemned by the church at the Council of Ephesus (A.D. 431) and again at the Second Council of Orange (A.D. 529), which declared that "if anyone says that the grace of God can be bestowed by human invocation, but that the grace itself does not bring it to pass that it be invoked by us, he contradicts Isias the Prophet….[cf. Isa. 65:l]"[5] However, this heresy, along with its more moderate relative semi-Pelagianism (also condemned at the Council of Orange),[6] keeps recurring in church history. It seems that man's inclination is toward Pelagianism rather than Augustine's Pauline emphasis on the grace of God.Leo "the Great," who was the bishop of Rome from A.D. 440-461, is designated by many non-Catholic historians as the first "pope" in the modern sense. During his era many Roman Catholic dogmas (which may have existed in germ form earlier) solidified: the supreme authority of the Roman

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bishop in the church, sacramentalism, sacerdotalism (belief in a priesthood), and the change of emphasis in the Eucharistic Feast from celebration to sacrifice, to name a few. These doctrines influenced medieval soteriology in several ways. **Justification and the Sacraments**. During the medieval period baptism and penance were linked with justification. God's righteousness was *begun* (infused) in baptism and *continued* (perfected) through penance.Although this understanding of the nature and purpose of baptism can be found from the earliest of times, the same is not true of the concept of penance. The idea of confession to a priest for the remission of sin existed in the second century but did not become a widespread practice until the early medieval period.The view that developed was that baptism addresses the problem of *original* sin; confession cleanses the effect of *actual* sin. Some theologians of this era took pains to stress that the sacraments were the *means* God used to mediate grace to man. However, this theological nicety was often lost on the laity who became entangled in a works-righteousness system. **The Concept of Merit**. Closely related to the sacraments in general is the concept of merit. The term was first used by Tertullian and then fully developed by the Schoolmen in the medieval period. As Alister McGrath points out, "It can be shown that a distinction came to be drawn between the concepts of *merit* and *congruity*; while man cannot be said to merit justification by any of his actions, his preparation for justification could be said to make his subsequent justification 'congruous' or 'appropriate.'"[7] Unfortunately, as with the sacraments, this distinction did not always filter down to the common folk.

Anselm of Canterbury

Anselm of Canterbury (A.D. 1033-1109) was arguably the most penetrating theological thinker between Augustine and Thomas Aquinas. One of Anselm's great theological treatises was *Cur Deus Homo?* ("Why the God-man?").[8] In it he addressed the relationship between the Incarnation and the Atonement and redirected thinking on the nature and purpose of the Atonement that had been in place since the apostolic era.A popular doctrine in the early church was the so-called *ransom theory*. This understood the Atonement as a deliverance of humanity from the clutches of Satan. Anselm's contribution to the doctrine of the Atonement is called the *satisfaction* theory. It understands the Atonement as compensation to the Father rather than Satan. While forensic justification is not *explicit* in Anselm's theology, the Reformers later built upon his insights and developed the judicial aspect of salvation that they called justification.

Thomas Aquinas

One figure dominated the late medieval period: Thomas Aquinas (A.D. 1225?-1274). Aquinas considered himself Augustinian in his theology, although he preferred to express his philosophical views in Aristotelian terms rather than the Platonic language of Augustine.Like Augustine, Aquinas believed that regeneration occurs at baptism, and that not all the regenerate will persevere (i.e., not all are of the elect). Contrary to a widespread misunderstanding among Protestants, Aquinas believed that because human beings are fallen, humankind is unable to initiate or attain salvation except by the grace of God.[9] Indeed, even faith is a gift of God.[10]Like Augustine and Anselm, Aquinas did not distinguish forensic (declarative) justification and progressive sanctification as did the Reformers. Many contemporary Roman Catholic scholars, however, believe that forensic justification

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is included in the thinking of these men, at least implicitly.The Augustinianism of Anselm and Aquinas dominated medieval church soteriology (existing in tension with the works orientation of the sacramental system). In light of this it is clear that some basic theological tenets of the coming Reformation are not at irreconcilable odds with the historic church, but are a continuation of it.

Martin Luther

Born in A.D. 1483 in Eisleben, Germany, of middle class parents, Martin Luther entered the Augustinian monastery at Erfurt in 1505. The themes of salvation and damnation – which were central to the culture of the day – concerned him greatly. Luther became aware of the presence of sin in his life and the ineffectiveness of penance and the other sacraments provided by the church to bring relief to this situation.In 1511 Luther was transferred from Erfurt to Wittenberg. He lived in the Augustinian cloister and was fortunate to have as his spiritual confessor a godly man – who was also the vicar-general of the monastery – Johannes von Staupitz (1469-1524). Staupitz, aware of the intense spiritual struggles that enveloped his young charge, directed Luther to study Scripture. Luther was graduated Doctor of Theology on October 19, 1512 and commenced teaching theology and biblical studies at Wittenberg on August 16, 1513. It was in the context of his assignment at the university that Luther developed his initial ideas concerning justification by faith.The decisive role in the formulation of Luther's theology was played by the apostle Paul and Augustinianism. It was shortly after his exegesis of Romans 1:16-17 that Luther concluded that justification is a gift of God, appropriated by faith: "Night and day I pondered until I saw the connection between the justice of God and the statement that 'the just shall live by faith.' Then I grasped that the justice of God is that righteousness by which through grace and sheer mercy God justifies us through faith. Thereupon I felt myself to be reborn and to have gone through open doors into paradise."[11]The beginning of Martin Luther's break with Rome has often been identified with his posting of the *Ninety-five Theses* on the church door at Wittenberg on the eve of All Saints, October 31, 1517. These theses dealt with the penitential system and papal authority, but primarily with the sale of indulgences. With the public display of the *Ninety-five Theses* the die was cast, the Reformation began, and Christendom changed forever.Indicating how deeply his evangelical (Augustinian) principles influenced his theses, Luther was later to write: "And this is the confidence that Christians have and our real joy of conscience, that by faith our sins become no longer ours but Christ's upon whom God placed the sins of all of us. He took upon himself our sins….All the righteousness of Christ becomes ours….He spreads his cloak and covers us…."[12]Before Martin Luther initiated the Protestant Reformation, extrinsic justification, in which a sinner is *declared* righteous legally, was, at best, a subterranean stream in Christian soteriology. With Luther the situation changed dramatically. However, as Peter Toon notes, "Luther does not employ forensic terms to explain this imputation or alien righteousness. This development will come later, from others."[13] Philipp Melanchthon, Luther's great systematic theologian, did use legal terminology to describe justification.

John Calvin

Without a doubt, the most important Reformed theology to come out of the Protestant Reformation was that of John Calvin. He was born in Noyon, France on July 10, 1509. Young Calvin studied in

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Paris, where he was familiar with the writings and theology of Luther. He drew his deepest inspiration, however, from Augustine. Calvin believed that he was doing nothing more than reproducing “that holy man’s own plain and uncompromising teachings.”[14]Calvin’s theological system begins, as did Augustine’s and Aquinas’s before him, with man’s present condition – one of complete moral corruption. For “even though we grant that God’s image was not totally annihilated and destroyed in man, yet was it so corrupted that whatever remains is a horrible deformity.”[15]Calvin held that “predestination we call the eternal decree of God, which he has determined in himself, what he would have to become of every individual of mankind.”[16] Furthermore, “while the elect receive the grace of adoption by faith, their election does not depend on faith, but is prior in time and order.”[17]For Calvin, justification “consists in remission of sins and the imputation of Christ’s righteousness.”[18] Departing at this point from the medieval tradition, Calvin does not see justification as involving an *infusion* of grace: “Man is not made righteous in justification, but is accepted as righteous, not on account of his own righteousness, but on account of the righteousness of Christ located outside of man.”[19]What place, then, does good works have in the life of the believer? “To the charge that justification thus understood obviates the need for good works, Calvin’s firm reply is, like Luther’s, that although in no respect can good works become the ground of our holiness, a living faith is never devoid of such works. Thus justification necessarily has its consequence in sanctification.”[20]

Justification- Common Soteriological Roots

A soteriological survey of both the leading Roman Catholic theologians and Protestant Reformers reveals a number of commonalities. First, both believe salvation is effected through historic, divine intervention. Against Gnosticism, Catholics and Protestants jointly affirm that man is not saved by wisdom, but by God’s action in history in the person of Jesus Christ.Second, both evangelicals and Catholics believe salvation is moral and spiritual. Salvation is related to a deliverance from sin and its consequences.Third, salvation is eschatological for both Catholics and evangelicals. The future perspective is crucial. All that is now known about salvation is preliminary and a foretaste of the fullness, which awaits the completing of the kingdom at the *Parousia* (physical “presence” or second coming) of the Lord.Fourth, the grace of God is absolutely necessary for salvation. And, initial justification is based on grace alone, apart from all works. Thus, Colin Brown can speak of “the Augustinian orthodoxy of Geneva [Calvin’s home base] and Rome.”[21] For both groups, salvation comes as a gift of God to undeserving humanity.It is against the backdrop of this common heritage that the important soteriological differences between Catholics and evangelicals must be viewed. As Harold O. J. Brown put it, “We must not oversimplify and create an artificial and forced consensus between great Christians of the past and present. Yet if one thing stands out when one studies the writings and lives of such men, it is that they knew and served the same Lord, and that they shared one faith and one hope.”[22]

Justification- THE CATHOLIC RESPONSE TO THE REFORMATION

The Council of Trent, which began its deliberations on June 22, 1546, was the Catholic response to the Reformers. A proper understanding of the Catholic view of justification is not possible apart from

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an understanding of the decrees of Trent.The Council considered the following questions concerning justification: (1) Is justification only extrinsic (judicial) in nature or is there also an intrinsic (sanctifying) work involved? (2) What is the relationship between faith and good works? (3) Does the human will have an active roll in justification? (4) How are justification and sacraments such as the Eucharist, baptism, and penance related? (5) Can the believer know with certainty that he or she is justified? (6) Can humans incline themselves toward justification, and if so, is this inclination to be understood as meritorious?[23]On January 9, 1547, the Council participants agreed on a final formula for justification: First, although several Council members recognized an extrinsic element in justification (thereby approaching the Reformers on this point), the consensus view was that "the opinion that a sinner may be justified *solely* as a matter of reputation or imputation…is rejected." And so, "justification is thus defined in terms of a man becoming, and not *merely* being reputed as, righteous…" (emphases added).[24]Second, in that Trent understands justification in two senses (the second corresponding to the Reformed doctrine of sanctification), good works are required in the second sense as a condition for ultimate justification. Therefore, it is possible and necessary (in this second sense) to keep the law of God.Third, Trent, taking into account original sin, states that sin has affected the human race. Therefore man cannot effect his own salvation, Free will, while not destroyed, is weakened by the Fall. For "if anyone shall say that man's free will moved and aroused by God does not cooperate by assenting to God who looses and calls…let him be anathema."[25] (It is important to note that "anathema" is a decree of excommunication, not automatic damnation.) So, as one Catholic author put it, "The sinner indeed cooperates with this grace, at least in the sense of not sinfully rejecting it."[26] Of course, most Protestants agree with this. Many Protestants, Calvinists in particular, add quickly (as would Catholic Thomists) that it is God by His grace who brings about this cooperation. But He does this without destroying man's free choice.Fourth, the subject of the sacraments was addressed at Session VII (March 3, 1547). In order to understand these pronouncements, one must remember that Trent understood justification in two ways – the "first" and "second" phases which Catholic scholars refer to as *initial* and *progressive* justification respectively. Baptism is operative in the "first" or "initial" justification, since grace to overcome original sin is "mediated" to us through baptism. Both the Eucharist and penance pertain to the "second" or "progressive" sense of justification, and such justification (i.e., righteousness) is said to be "increased" by participation in these sacraments. There is finally a third or "ultimate" stage of justification by which, providing one had not committed a mortal sin, he or she is allowed into heaven.Fifth, due to the Reformers' stress on the assurance of salvation, Trent was forced to deal with the subject. McGrath claims that they issued "an explicit condemnation of the Lutheran doctrine of assurance as an assertion contrary to proper Christian humility."[27] However, this explicit condemnation deals with "infallible certainty," which many Catholic scholars point out is not necessary, if indeed it is possible. In fact, "in many ways Roman [Catholic] dogmatics have pointed out that Rome's rejection of personal assurance of salvation does not mean the proclamation of a religion of uninterrupted anxiety."[28] For the Roman Catholic "there is an intermediate position between the assurance of faith and doubt. This position is that of moral certainty which excludes any anxiety and despair."[29] Thus, Christians can be said to have relative, not absolute (i.e., infallible), certainty of salvation.Sixth, Trent states that our initial justification must be seen as a "gift." Thus, it comes as a surprise to many Protestants that Roman Catholics believe that "if anyone shall say that man can be justified before God by his own works which are done…without divine

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grace through Christ Jesus: let him be anathema."[30] Further, "none of those things which precede justification, whether faith or works, merits the grace of justification. For if it is by grace, it is no more by works; otherwise, as the apostle says, grace is no more grace."[31]In this connection it is only fair to point out that when Catholic scholars cite James 2:24 – that "we are justified by works" – they do not mean this initial justification at baptism which comes only by grace. Rather, they are referring to progressive justification (growth in righteousness) which Protestants call sanctification. On the other hand, Trent does assert that works are necessary for salvation in the progressive and eventual senses. For Trent made it dogma that "by his good works the justified man really acquires a claim to supernatural reward from God."[32] And it is precisely here that Catholics and evangelicals disagree.

Justification- A PROTESTANT CRITIQUE OF TRENT

With all due recognition of the common Augustinian core of salvation by grace, there are some important differences between the Roman Catholic and evangelical Protestant views of justification. Unfortunately, the well-intentioned but unsuccessful recent statement, "Evangelicals and Catholics Together," lacked precision in these very areas, speaking of a common belief that "we are justified by grace through faith."[33] What it failed to note, however, is what the Reformation was fought over, namely, that Scripture teaches, and Protestants affirm, that we are saved by grace through faith *alone* (*sola fide*). Since this was the heart cry of the Reformation, many evangelicals refuse to sign the statement, believing it would betray the Reformation.

Justification- The Biblical Basis for Forensic Justification

In order to appreciate the significant contribution of the Reformers it is necessary to examine the biblical background of the term justification. As we will see, there are solid biblical grounds for the Protestant doctrine of forensic justification.The background for the doctrine of forensic justification (as with other New Testament doctrines as well) is found in the Old Testament. Concerning the Hebrew word *hitsdiq,* usually rendered "justify," more often than not it is "used in a forensic or legal sense, as meaning, not 'to make just or righteous,' but 'to declare judicially that one is in harmony with the law.'"[34] George Eldon Ladd notes that "he is righteous who is judged to be in the right (Ex. 23:7; Deut. 25:1); i.e., who in judgment through acquittal thus stands in a right relationship with God."[35]Turning to the New Testament, the Greek verb translated "to justify" is *dikaioó*. This word is used by Paul in a forensic or legal sense; the sinner is declared to be righteous (cf. Rom. 3-4). As Anthony Hoekema observes, "The opposite of condemnation, however, is not 'making righteous' but 'declaring righteous.'" Therefore, by *dikaioó*, Paul means the "legal imputation of the righteousness of Christ to the believing sinner."[36]When a person is justified, God pronounces that one acquitted – in advance of the final judgment. Therefore, "the resulting righteousness is not ethical perfection; it is 'sinlessness' in the sense that God no longer counts a man's sin against him (II Cor. 5:19)."[37] Thus we find in the New Testament that "justification is the declarative act of God by which, *on the basis of the sufficiency of Christ's atoning death,* he pronounces believers to have fulfilled all of the requirements of the law which pertain to them" (emphasis in original).[38]

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Justification- The Incompatibility of Grace and Merit

Much criticism of the Catholic view of justification revolves around the concept of merit that was elevated by Trent to the status of infallible dogma. While Catholics wish to remind us that the whole doctrine of merit should be viewed in the context of grace,[39] they overlook the fact that Scripture teaches that grace and meritorious works are mutually exclusive (e.g., Rom. 11:6).The New Testament clearly speaks against obtaining salvation (whether justification *or* sanctification) as a "reward" (i.e., wage) for work done. For the Scriptures insist that gifts cannot be worked for; only wages can (Rom. 4:4-5). Grace means unmerited favor, and reward based on works is merited. Hence, grace and works are no more coherent than is an unmerited merit!

Justification- Eternal Life Is a Gift That Cannot Be Merited

The Council of Trent declared clearly that to "those who work well 'unto the end' [Matt. 10:22], and who trust in God, life eternal is to be proposed, both as a grace mercifully promised to the sons of God through Christ Jesus, 'and as a recompense' which is…to be faithfully given to their good works and merit."[40] By contrast, the Bible declares clearly and emphatically that "the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord" (Rom. 6:23).Further, in direct opposition to the Catholic position, the Bible guarantees eternal life is a present possession of those who believe. Jesus said: "Amen, amen, I say to you, whoever hears my words and believes in the one who sent me *has* [present tense] eternal life and *will not come into condemnation*, but *is* [right now] passed from death to life." This same truth is repeated over and over in Scripture (e.g., John 3:36; 1 John 5:13). But according to the Roman Catholic view, one must await a final justification at death to know whether he or she has eternal life and will not see God's condemnation.In the entire Gospel of John only one condition is laid down for obtaining eternal life – *belief* (John 3:16, 36; 5:24; 20:31, etc.). If salvation were not by faith alone, then the whole message of John would be deceptive, stating that there is only one condition for salvation when there are two: faith plus works. Indeed, John states explicitly that the only "work" necessary for salvation is to believe (John 6:29). There is simply nothing else to do for our salvation. Jesus did it all (John 19:31).It is true that all who are saved by God's grace through faith (Eph. 2:8-9) will be rewarded for their works for Christ (1 Cor. 3:11ff.; 2 Cor. 5:10). These rewards for service, however, have nothing to do with *whether* we will be in heaven, but only have to do with *what status* we will have there. As Jesus said, some of the saved will reign over ten cities and others over five (Luke 19:17, 19). But all believers will be in His kingdom.

Justification- Christians Work from Salvation, Not for It

Put in traditional terms, Catholicism fails to recognize the important difference between working *for* salvation and working *from* salvation. We do not work in order to receive salvation; rather, we work because we have already received it. God works salvation *in* us by justification and we work it *out* in sanctification (Phil. 2:12-13). But neither justification nor sanctification can be merited by works; they are given by grace.Despite the fact that the Catholic understanding of salvation does not logically *eliminate* forensic justification, nevertheless, it does *obscure* it. For when one fails to make a clear distinction between forensic justification and practical sanctification, then the good works Catholics

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believe are needed for sanctification tend to obscure the fact that works are not needed for justification.Of course, good works are necessary in the Christian life. But Protestants have solved the problem in a much more biblical and balanced way. They insist that while we are *saved by faith alone*, nevertheless, *the faith that saves us is not alone*. It inevitably produces good works. That is, we are saved *by faith* but *for works*. Works are not a *condition* of justification but they are a *consequence* of it. Thus, someone who is truly saved will manifest good works. If there are no good works present, then there is no reason to believe that true saving faith is present either.As James said, “Faith without works is dead.” Such faith cannot save. “Can [mere intellectual] faith save him?” Only the kind of faith that produces good works can save. So, we are not saved (i.e., do not receive eternal life) by works, but we are saved by the kind of faith that produces good works.

Justification- Preserving the Pure Doctrine of Grace

We conclude by noting that Protestants, following the clear biblical distinction between forensic justification and practical sanctification, make the way of salvation much clearer and preserve the doctrine of grace (which Catholics also claim) in a much purer form. For once believers know they have right standing before God (=are justified) by faith alone apart from works, then their minds are not cluttered with works they must perform in order to know all their sins are forgiven (past, present, and future) and they are on their way to heaven.While Catholicism acknowledges that there is an initial act of justification (which some even admit includes a forensic act), nevertheless, it also maintains that one must work to faithfully avoid mortal sin in order to achieve final justification before God. Thus, works are ultimately necessary for salvation. But this is contrary to the biblical teaching that salvation is by grace alone through faith alone, based on Christ alone. And, despite Catholic protest to the contrary, this is not conducive to the assurance of salvation by which we “know…[we] have eternal life” (1 John 5:13), and by which we are connected to God by His inseparable love (Rom. 8:1, 36-39).

Notes

[1]This material is taken from a forthcoming book by Norman L. Geisler and Ralph E. MacKenzie, *Roman Catholics and Evangelicals: Agreements and Differences* (Baker, 1995), as extensively edited by Elliot Miller.[2]Tertullian, *De paenitentia* 2; 1.323.44-6.[3]An excellent historical analysis of this period can be found in Alister E. McGrath, *Iustitia Dei: A History of the Christian Doctrine of Justification*, vol. l (Cambridge: Cambridge Press, 1986), 1-23. [4]Augustine, *City of God* 10.8.[5]Henry Denzinger, *The Sources of Catholic Dogma*, trans. Roy J. Deferrari from the 30th edition of Henry *Denzinger’s Enchiridion Symbolorum* (St. Louis: B. Herder Book Co., 1957), “Grace” Can. 3.176., p. 76.[6]Semi-Pelagianism held that man cooperated with God by ordinarily taking the first steps toward salvation. [7]McGrath, 110. [8]Or “Why God Became Man?” *The Library of Christian Classics*, vol. X, ed. and trans. Eugene R. Fairweather (Philadelphia: Westminster Press, 1951).[9]*See*, e.g., Thomas Aquinas, *Summa Theologiae*, 2a2ae. 2, 4, in *The Basic Writings of Thomas Aquinas*, ed. Anton C. Pegis (New York: Random House, 1944), 1079.[10]Aquinas, 2a2ae. 2, 6, ad 1.[11]Cited by R. H. Bainton, *Here I Stand: A Life of Martin Luther* (Nashville: Abington, 1978), 65. [12]Martin Luther, *Explanations of the Ninety-five Theses*, published August 1518.[13]Peter Toon, *Justification and Sanctification*

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(Westchester, IL: Crossway Books, 1983), 58. [14]Bernard M. G. Reardon, *Religious Thought in the Reformation* (London: Longman, 1981), 190.[15]John Calvin, *Institutes*, III, I xv, 4.[16]*Ibid*., 2, i.[17]J. K. S. Reid, trans., *Calvin: Theological Treatises*, vol. 22, *The Library of Christian Classics* (Philadelphia: Westminster Press, 1954), article 5.[18]Calvin, 2I, xi, 2.[19]Alister McGrath, *Iustitia Dei: A History of the Christian Doctrine of Justification*, vol. 2 (Cambridge: Cambridge Press, 1986), 36.[20]Reardon, 196.[21]Colin Brown, *Christianity and Western Thought*, vol. 1 (Downers Grove, IL: InterVarsity Press, 1990), 165.[22]Harold O. J. Brown, *The Protest of a Troubled Protestant* (New Rochelle: Arlington House, 1969), 107.[23]McGrath, 69.[24]*Ibid*., 72. The words "solely" and "merely" in these quotes indicate that Trent did not reject forensic justification as such. [25]Denzinger, 814, 258. [26]H. George Anderson, *Justification by Faith* (Minneapolis: Augsburg Press, 1985), 34.[27]McGrath, vol. 2, 78.[28]Gerrit C. Berkouwer, *The Conflict with Rome* (Philadelphia: The Presbyterian and Reformed Publishing Co., 1958), 114.[29]Bernhard Bartmann, *Lehrbuch der Dogmatik*, II, 109. Quoted in *Ibid*., 115.[30]"Trent," *see* Denzinger, 811, p. 258. [31]*Ibid*., ch. 8, 801, 252.[32]Ludwig Ott, *Fundamentals of Catholic Dogma* (Rockford, IL: Tan Books and Publishers, 1960), 264.[33]"Evangelicals and Catholics Together: The Christian Mission in the Third Millennium," final draft (29 March 1994). [34]Anthony A. Hoekema, *Saved by Grace* (Grand Rapids: Eerdmans, 1989), 154.[35]George Eldon Ladd, *A Theology of the New Testament* (Grand Rapids: Eerdmans, 1974), 440.[36]Hoekema, 154.[37]Ladd, 446. [38]Millard J. Erickson, *Christian Theology* (Grand Rapids: Baker Book House, 1986), 956. [39]*See* Avery Dulles, S. J., in Anderson, 274.[40]Denzinger, 809, p. 257.

[Source: http://www.equip.org/article/justification-the-catholic-protestant-argument-over-justification/]

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Liturgical Periods of Roman Catholic Church

(also followed in part by some of the mainline Protestant denominations)

Liturgical Period Season / Occasion / Event	Liturgical Color	Meaning
Season of Christmas	White	light, innocence, purity, joy, triumph or glory
Season of Easter		
Feasts of the Lord, other than of His passion		
Feasts of Mary, the angels, and saints who were not martyrs		
All Saints (1 November)		
Feasts of the Apostles		
Nuptial Masses		
Masses for the dead (Requiem Masses) when the deceased is a baptized child who died before the age of reason		
White is the color of Popes' non-liturgical dress. White can be replaced by Silver.		
Feasts of the Lord's passion, Blood, and Cross	Red	the Passion of Christ, blood, fire, God's Love or martydom
Feasts of the martyrs		
Palm Sunday		
Pentecost		
Red is the color of Cardinals' non-liturgical dress		
Time After Epiphany	Green	the Holy Ghost, life eternal or hope
Time After Pentecost		
Season of Advent	Violet or Purple	penance, humility or melancholy
Season of Septuagesima		
Season of Lent		
Rogation Days		
Ember Days (except for Pentecost Ember Days)		
Vigils except for Ascension and Pentecost		
Good Friday		
Violet, literally "amaranth red," is the color of Bishops', Archbishops', and Patriarchs' non-liturgical dress		
All Souls Day	Black	mourning or sorrow
Masses for the dead (Requiem Masses), except for baptized children who've died before the age of reason		
Gaudete Sunday (Third Sunday of Advent)	Rose or Pink	joy
Laetare Sunday (Fourth Sunday of Lent)		
Gold can replace white, red, or green (but not violet or black)	Gold	

[Source: http://resource4christians.blogspot.com]

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Liturgical Calendar for United Methodist Church

Day or Season	Date(s)	Theme(s)	Meaning of Color(s)	Color(s)
Advent	From four Sundays before Christmas Day to Christmas Eve	Waiting; expectation; hope; longing; joy	Purple (or sometimes blue) for solemnity and royalty; pink for joy on third Sunday	
Christmas	Twelve days from December 25 to Jan 5	Birth of Jesus; Word Incarnate; Celebration; Joy; Light; Salvation	White and gold for celebration, light, purity	
Epiphany	January 6	The "epiphany" (manifestation) of Jesus as the Son of God; the visit of the Magi; joy. Sometimes the baptism of Jesus is celebrated here.	White and gold for joy and celebration	
Ordinary Time	January 7 to the day before Ash Wednesday	"Ordinary Time" describes the Christian year when there is no unusual focus	Green for life and growth	
Ash Wednesday	The Wednesday seven weeks before Easter	Penitence; mere humanness; sin; our need for a savior; mortality	Black or gray for sinfulness and death; purple for penitence and solemnity	
Lent	The 40 weekdays before Easter, not counting Sundays, includes Holy Week	Penitence; solemness; spiritual focus; self-denial; preparation for Easter.	Purple for penitence and solemnity	
Holy Week	The week before Easter (including Palm Sunday, Maundy Thursday, and Good Friday)	Preparation for Easter; remembering the last week of Jesus's life; the death of Jesus	Red for passion and the blood of Christ	
Palm Sunday	The Sunday of Holy Week	Jesus's triumphal entry into Jerusalem; Jesus as king	Red for Holy Week; sometimes gold or white or purple (for royalty)	
Maundy Thursday	The Thursday before Easter	Remembering the "new commandment" to love one another (*mandatum novum* in Latin, from which we get "Maundy")	Red for passion and Christ's sacrifice	
Good Friday	The Friday before Easter	Remembering the death of Jesus; sorrow; confession; anticipation	Black for death, sorrow	
Easter	The Sunday after the first full moon after Vernal Equinox (more or less)	The resurrection; eternal life; victory; joy; light; life	Gold and white	
Eastertide	Seven weeks after Easter (including Ascension Sunday)	Continued joyful celebration of the resurrection and its implications	Red (for the church); gold and white for Easter	
Pentecost	The seventh Sunday after Easter	The outpouring of the Holy Spirit; the birth of the church; God's power.	Red (for power)	
Ordinary Time	From Pentecost to the day before Advent	Growth in Christ; can include special celebrations such as Trinity Sunday, Christ the King Sunday, Reformation Sunday, All Saints Day, etc.	Green (for life and growth)	
Trinity Sunday	The Sunday after Pentecost	Recognizing the presence and power and majesty of the Triune God	White or gold	
Christ the King	The last Sunday before Advent	Honoring Christ as the King of the present and the future	White or gold	

[Source: http://pastorrobert-nikos.blogspot.com]

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United Methodist Church Liturgical Calendar with Example Dates

(Note: some of the dates change each year)

Colors	Season	Dates
Dark Blue	Advent	Nov 28-Dec 11
Pink*	3rd Week of Advent	Dec 12-Dec 19
Dark Blue	Advent	Dec 19-Dec 23
Dark Blue	Christmas Eve	Dec 24
White / Gold	Christmas	Dec 25-Jan 5
White / Gold	Epiphany	Jan 6
Green	After Epiphany	Jan 7-Mar 5
White / Gold	Transfiguration	Mar 6-8
Purple	Ash Wednesday	Mar 9
Purple	Ash Wed/Lent	Mar 9-Apr 23
Purple	Maundy Thursday	Apr 21
Purple / Black	Good Friday	Apr 22
Black	Holy Saturday	Apr 23
White / Gold	Easter	Apr 24-30
White / Gold	Eastertide	May 1-Jun 1
White / Gold	Ascension Day	Jun 2
White / Gold	Eastertide	Jun 3-Jun 11
Red	Pentecost Sunday	Jun 12-Jun 18
White / Gold	Trinity Sunday	Jun 19-June 25
Green	Ordinary Time	June 26-Oct 31
Red**	All Saints Day or Sunday	Nov 1 or the next Sunday
Green	Ordinary Time	Nov 2-19
White / Gold	Christ the King	Nov 20-26

[Source: http://fumcclinton.org]

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Liturgical Calendar for the Episcopal (Angelican) Church

DAY OR SEASON	TIME	COLORS	MEANINGS AND THEMES
Advent Season	4 Sundays before Christmas.		Preparing for Christmas. Waiting. The royalty of Christ. Our joyful welcome of the Child
Christmas Season	12 days beginning with Christmas.		Birth of Jesus Christ
Epiphany Day	January 6th		Visit of the Three Kings. Christ made known to the world.
Epiphany Season	"Ordinary" Time Between Epiphany Day and Ash Wednesday		Ministry of Jesus Christ. Ongoing growth.
Lenten Season	40 days before Easter.		Preparation for Easter. Penitence. Morality.
Holy Week	Week before Easter.		The days and events leading to the Crucifixion of Jesus Christ.
Easter Season	50 days beginning with Easter Day.		Resurrection of Jesus Christ. Celebration of new and eternal life.
Pentecost Day			Coming of the Holy Spirit. Fire and descending flames. Beginning a new life in the world.
Season after Pentecost	"Ordinary" Time Between Pentecost and Advent.		Ministry of Church. Ongoing growth of believers in the world.

[Source: http://www.stgeorgesparish.org/why_the_Episcopal_church.html]

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Stations of the Cross (Way of the Cross) [Roman Catholic]

Stations of the Cross (or Way of the Cross; in Latin, Via Crucis) refers to a series of images depicting Jesus Christ on the day of his crucifixion and also to the prayers Christians say when contemplating those images. Often a series of 14 images will be arranged in numbered order around a church nave or along a path, and the faithful travel from image to image, in order, stopping at each "station" to say the selected prayers and reflections. This will be done individually or in groups. Occasionally the faithful might say the Stations of the Cross without there being any image, such as when the Pope leads the Stations of the Cross around the Colosseum in Rome on Good Friday. This practice is common in Roman Catholic, as well as in a number of Anglican, Lutheran and Methodist churches.



The style and form of the stations can vary widely and often reflect the artistic sensibility and spirituality of the time, place and culture of their creation. The stations can consist of small plaques with reliefs or paintings, or of simple crosses with a numeral in the centre.

The Stations of the Cross are also called the **Via Dolorosa** or Way of Sorrows, or simply, The Way. In Jerusalem, the **Via Dolorosa** is believed to be the actual path that Jesus walked, and the stations there, the actual places the events occurred.



The tradition of moving around the Stations to commemorate the Passion of Christ began with St. Francis of Assisi and extended throughout the Roman Catholic Church in the medieval period. It is most commonly done during Lent, especially on Good Friday, but it also done on other days as well, especially Wednesdays and Fridays.

The object of the Stations is to help the faithful to make a spiritual pilgrimage of prayer, through meditating upon the chief scenes of Christ's sufferings and death. It has become one of the most popular devotions for many Christians, especially among Catholics, Anglicans, and Lutherans, and "is often performed in a spirit of reparation for the sufferings and insults that Jesus endured during His Passion."

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Traditional form

The early set of seven scenes was usually numbers 2, 3, 4, 6, 7, 11, and 14 from the list below. The standard set from the 17th to 20th centuries has consisted of 14 pictures or sculptures depicting the following scenes:



1. Jesus is condemned to death
2. Jesus carries his cross
3. Jesus falls the first time
4. Jesus meets his mother
5. Simon of Cyrene helps Jesus carry the cross
6. Veronica wipes the face of Jesus
7. Jesus falls the second time
8. Jesus meets the women of Jerusalem
9. Jesus falls the third time
10. Jesus is stripped of his garments
11. Crucifixion: Jesus is nailed to the cross
12. Jesus dies on the cross
13. Jesus is taken down from the cross (Deposition or Lamentation)
14. Jesus is laid in the tomb.

Although not traditionally part of the Stations, the Resurrection of Jesus is sometimes included as a fifteenth station.

Scriptural Way of the Cross

Out of the fourteen traditional Stations of the Cross, only eight have clear scriptural foundation. Stations 3, 4, 6, 7, and 9 are not specifically attested to in the gospels (in particular, no evidence exists of station 6 ever being known before medieval times) and Station 13 (representing Jesus's body being taken down off the cross and laid in the arms of His mother Mary) seems to embellish the gospels' record, which states that Joseph of Arimathea took Jesus down from the cross and buried him.

To provide a version of this devotion more closely aligned with the biblical accounts, Pope John Paul II introduced a new form of devotion, called the Scriptural Way of the Cross on Good Friday 1991. He celebrated that form many times but not exclusively at the Colosseum in Rome. In 2007, Pope Benedict XVI approved this set of stations for meditation and public celebration: They follow this sequence:

1. Jesus in the Garden of Gethsemane,
2. Jesus is betrayed by Judas and arrested,

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3. Jesus is condemned by the Sanhedrin,
4. Jesus is denied by Peter,
5. Jesus is judged by Pilate,
6. Jesus is scourged and crowned with thorns,
7. Jesus takes up his cross,
8. Jesus is helped by Simon to carry his cross,
9. Jesus meets the women of Jerusalem,
10. Jesus is crucified,
11. Jesus promises his kingdom to the repentant thief,
12. Jesus entrusts Mary and John to each other,
13. Jesus dies on the cross,
14. Jesus is laid in the tomb

Related Devotions:

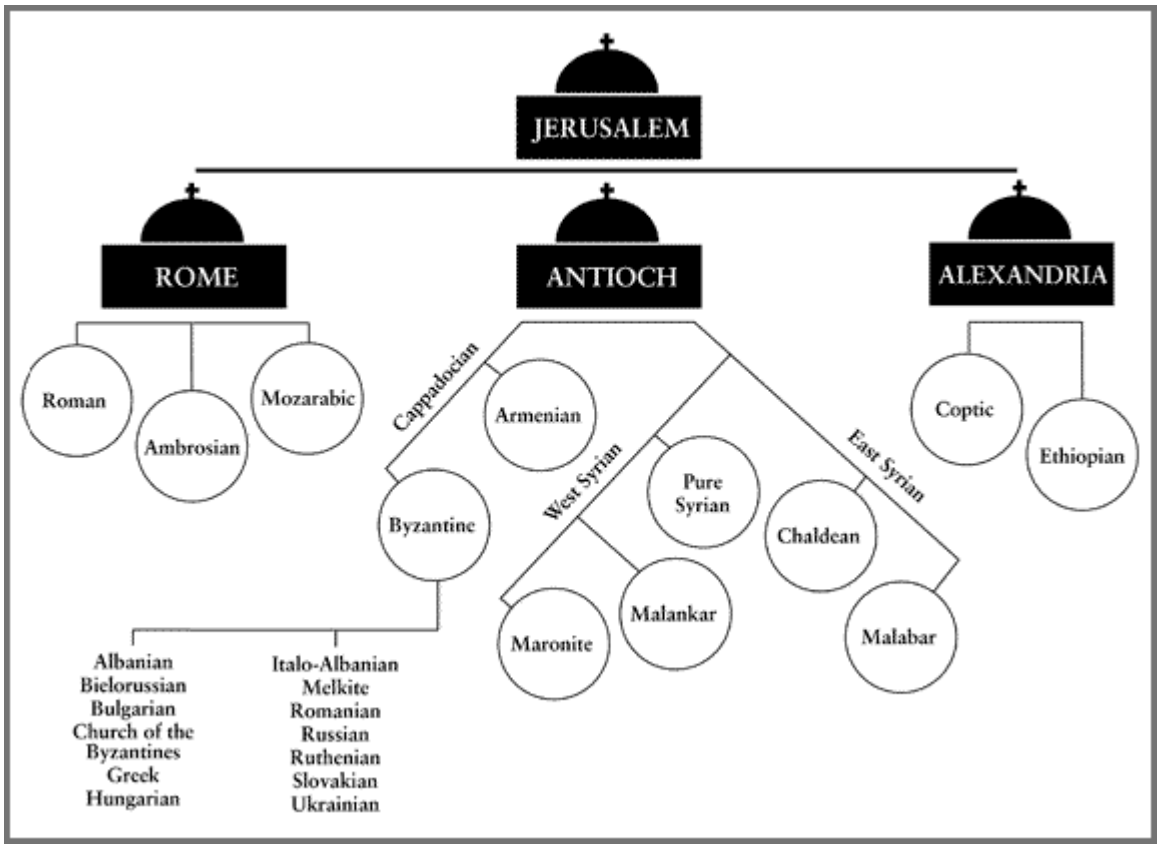
http://www.usccb.org/prayer-and-worship/prayers-and-devotions/stations-of-the-cross/scriptural-stations-of-the-cross.cfm

[Source: Wikipedia]

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Catholic Family Rites Chart

http://nativityukr.org/who_we_are/rites_chart.html



This chart shows the various Catholic liturgical families (rites) and their ancestry. Jerusalem, the place of the founding of the Catholic Church, came first in time. Then three major branches eventually formed within the Church: Roman, Antiochian and Alexandrian. The Ukrainian Catholic Church is part of the Antiochian branch, specifically coming under the Byzantine rite. The *Catechism*, quoting from *Sacrosanctum Concilium*, the Second Vatican Council's Constitution on Divine Liturgy, states:

"The liturgical traditions or rites presently in use in the Church are the Latin . . . and the Byzantine, Alexandrian or Coptic, Syriac, Armenian, Maronite and Chaldean rites. In 'faithful obedience to tradition, the sacred Council declares that Holy Mother Church holds all lawfully recognized rites to be of equal right and dignity, and that she wishes to preserve them in the future and to foster them in every way.'" (CCC 1203).

Wikipedia: Rite

https://en.wikipedia.org/wiki/Rite

Within many Protestant Christian denominations, the word rite is used for important ceremonies that are not considered sacraments or ordinances. The 39 Articles of the Anglican Communion and the Articles of Religion of the Methodist Church state "there are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism and the Supper of the Lord". As such, in the Anglican and Methodist traditions, the following are considered rites: "confirmation, reconciliation (confessions of sins), matrimony, holy orders and anointing of the sick". Similarly the "rites of the Moravian Church are Confirmation, Marriage, and Ordination". In the Lutheran tradition, Holy Baptism, Holy Eucharist, and Confession & Absolution are considered Lutheran sacraments, while Confirmation, Anointing of the Sick, Holy Matrimony, and Holy Orders are rites.

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Within the Catholic Church, "rite" often refers to what is also called a sacrament but should refer to the ceremonies associated with the sacraments, e.g. the Rite of Christian Initiation of Adults. In Roman Catholicism, for example, the sacrament of Anointing of the Sick is one of the three that are sometimes referred to as "the last rites", because they are administered to someone who was dying. The other two are Penance and Eucharist (administered as Viaticum in the case of a dying person). Since the Second Vatican Council, Anointing of the Sick is administered to those who are seriously ill but not necessarily in immediate danger of death. The term "rite" became widely used after the Second Vatican Council. While "rite" is often used synonymously with "sacrament," it is technically incorrect to say that one received a "rite" because the sacrament is what is received. The ritual consists of the prayers and actions that the minister of the sacrament performs when administering a sacrament. Therefore, it is incorrect to say that one has received "the last rites" as that person has really received "the last sacraments" by a minister following a ritual that has performed the "sacramental rite."

Within both Catholicism and Protestantism, the term "rite" also refers to a body of liturgical tradition usually emanating from a specific center. Examples include the Roman Rite, the Byzantine Rite, and the Sarum Rite. Such rites may include various sub-rites. For example, the Byzantine Rite has Greek, Russian, and other ethnically-based variants. For a full list of Christian liturgical rites, see *Christian liturgy*.

In addition, the same term was and still is, though less frequently than before, applied to an autonomous particular Church within the Catholic Church associated with a particular liturgical tradition. Of these, the largest is the Latin Rite or Western Church. There are also several Eastern Catholic Churches or Rites. For a full list of Catholic liturgical rites, see *List of Catholic rites and churches*.

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Catechism

A catechism (pronunciation: /ˈkætəˌkizəm/; from Greek: κατηχέω, "to teach orally"), is a summary or exposition of doctrine and serves as a learning [teaching] introduction to the Sacraments traditionally used in catechesis, or Christian religious teaching of children and adult converts.

Catechisms are doctrinal manuals - often in the form of questions followed by answers to be memorized - a format that has been used in non-religious or secular contexts as well. The term catechumen refers to the designated recipient of the catechetical work or instruction. In the Catholic Church, catechumens are those who are preparing to receive the Sacrament of Baptism.

[Source: https://en.wikipedia.org/wiki/Catechism]

Example from Westminster Shorter Catechism (first 10 questions and answers):

Q. 1. *What is the chief end of man?*
A. Man's chief end is to glorify God, and to enjoy him forever.

Q. 2. *What rule hath God given to direct us how we may glorify and enjoy him?*
A. The Word of God, which is contained in the Scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy him.

Q. 3. *What do the Scriptures principally teach?*
A. The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man.

Q. 4. *What is God?*
A. God is a spirit, infinite, eternal, and unchangeable, in his being, wisdom, power, holiness, justice, goodness and truth.

Q. 5. *Are there more Gods than one?*
A. There is but one only, the living and true God.

Q. 6. *How many persons are there in the godhead?*
A. There are three persons in the Godhead; the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory.

Q. 7. *What are the decrees of God?*
A. The decrees of God are his eternal purpose, according to the counsel of his will, whereby, for his own glory, he hath foreordained whatsoever comes to pass.

Q. 8. *How doth God execute his decrees?*
A. God executeth his decrees in the works of creation and providence.

Q. 9. *What is the work of creation?*
A. The work of creation is God's making all things of nothing, by the word of his power, in the space of six days, and all very good.

Q. 10. *How did God create man?*
A. God created man male and female, after his own image, in knowledge, righteousness and holiness, with dominion over the creatures.

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Catechisms and Related Resources Online

Catholic: http://ccc.usccb.org/flipbooks/catechism/

http://www.kofc.org/un/en/catechism/

http://www.christusrex.org/www1/CDHN/ccc.html (basic html)

http://www.catholicity.com/catechism/ (simplified)

Anglican: http://anglicansonline.org/basics/catechism.html

http://www.anglicanchurch.net/?/main/catechism (downloadable)

Lutheran: http://bookofconcord.org/smallcatechism.php (Small)

http://bookofconcord.org/lc-1-intro.php (Large)

Reformed:

http://www.opc.org/new_horizons/NH05/HeidelbergWestminster.html

http://www.the-highway.com/larger-catechism_Dixhoorn.html

https://en.wikipedia.org/wiki/Westminster_Shorter_Catechism

Heidelberg

http://www.reformed.org.ua/1/30/godfrey

http://www.wts.edu/resources/creeds/heidelberg.html

http://reformed.org/documents/heidelberg.html

http://www.heidelberg-catechism.com/en/

https://www.crcna.org/welcome/beliefs/confessions/heidelberg-catechism

http://www.heidelberg-catechism.com/pdf/lords-days/Heidelberg-Catechism.pdf [PDF]

http://www.esvbible.org/resources/creeds-and-catechisms/article-the-heidelberg-catechism-1563/

https://www.rca.org/heidelberg

http://www.rcus.org/heidelberg-heritage/

Westminster

Larger: https://prts.edu/wp-content/uploads/2013/09/Larger_Catechism.pdf [PDF]

http://www.reformed.org/documents/wlc_w_proofs/

http://epc.org/file/main-menu/resources/download-epc-doc/WCF-LC-ModernEnglish2011wChapters.**pdf**

https://www.opc.org/lc.html

http://www.puritans.net/curriculum/Larger%20Catechism%20I.pdf [Workbook p1]

Shorter: http://www.ligonier.org/learn/articles/westminster-shorter-catechism/

http://www.shortercatechism.com/

https://www.pcusa.org/resource/daily-westminster-shorter-catechism-samuel-robinso/

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https://www.monergism.com/westminster-shorter-catechism-ebook (downloadable)

http://www.westminsterconfession.org/confessional-standards/the-westminster-shorter-catechism.php

http://matt2819.com/wsc/ (downloadable and audio versions)

http://www.freepres.org/wcfshort.htm (basic html)

http://www.rpchanover.org/shcat.htm (basic html)

http://www.epc.org/file/main-menu/beliefs/catechisms/short/0e417539_westminster-shorter-catechism.pdf

http://sovgraceto.org/wp-content/uploads/2012/02/Catechism-for-Young-Children.**pdf**

http://www.esvbible.org/resources/creeds-and-catechisms/article-the-westminster-shorter-catechism/

https://dangitbill.wordpress.com/2008/12/12/wsc-flash-cards/ (flash cards)

http://graceandtruthcommunity.org/wp-content/uploads/2009/08/The+Shorter+Catechism+_+Baptist+Version.pdf (Baptist version / PDF)

Baptist: http://www.reformedreader.org/ccc/bcat.htm

http://baptiststudiesonline.com/wp-content/uploads/2007/02/keachs-catechism-of-1677.**pdf**

http://www.ahavabaptist.com/catechism/catechism.htm

http://fsbclompoc.com/doctrinal-statement

Baptist (John Piper): http://www.desiringgod.org/articles/a-baptist-catechism (downloadable)

http://www.reformedreader.org/ccc/baptistcatechism.htm (basic html)

http://www.desiringgod.org/articles/the-baptist-catechism-with-commentary-from-john-piper

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Controversy: Is the Catholic Catechism's view on the Muslim god wrong?

https://carm.org/catholic-catechisms-view-muslim-god-wrong

http://biblelight.net/newcat.htm

http://www.catholic.com/blog/tim-staples/do-muslims-worship-the-same-god-catholics-do

Catholic Catechism FAQ's
http://www.usccb.org/beliefs-and-teachings/what-we-believe/catechism/catechism-of-the-catholic-church/frequently-asked-questions-about-the-catechism-of-the-catholic-church.cfm

What are some of the ways in which the Bible and the Roman Catholic Church differ? (from a Protestant Biblical perspective)
http://www.christiananswers.net/q-sum/sum-r005a.html

Discussions including Criticisms of the Westminster Systems of Doctrine
http://biblehub.com/library/various/creeds_of_christendom_with_a_history_and_critical_notes/_97_criticism_of_the.htm

http://www.outsidethecamp.org/wcfprobs.htm

https://www.thegospelcoalition.org/article/five-reasons-you-need-the-westminster-shorter-catechism

http://spindleworks.com/library/wcf/ward.htm

http://digitalcollections.dordt.edu/cgi/viewcontent.cgi?article=1037&context=faculty_work [PDF]

http://www.worldvieweverlasting.com/tag/heidelberg-catechism/

General/Miscellaneous

http://www.wow.com/wiki/History_of_Calvinism (History of Calvinism)

http://apostles-creed.org/documents-creeds-catechisms-confessions/

http://lincolnvineyard.org/VineyardLibrary/Church%20History/An%20Introduction%20to%20The%20Heidelberg%20Catechism.pdf [PDF]

http://www.refo500.nl/en/pages/10/Heidelberg%20Catechism%20in%20Various%20Languages.html

https://www.youtube.com/playlist?list=PL16A3DFD0570F9D39

http://fsbclompoc.com/doctrinal-statement

http://foundationrt.org/bw/wp-content/uploads/2016/03/George_Baptist_Westminster.pdf [PDF]

http://www.prca.org/Catechisms/HC%20Memory%20Work%20LD%201-26.doc [Doc]

http://simonetta-carr.blogspot.com/2011/11/practical-tips-for-teaching-catechism.html

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Christian Symbols

Ancient Christian Symbols and Their Hidden Meanings

https://churchpop.com/2015/08/14/8-ancient-christian-symbols-and-their-hidden-meanings/

1) Staurogram / Tau-Rho



via bricecjones.com

The Staurogram, or Tau-Rho, is a Greek *tau* (T) combined with a Greek *rho* (P), and was used in the early church as an abbreviation for the Greek word for cross.

The letters also sometimes had a deeper meaning. The *tau* could symbolize the cross on its own. The *rho* had the numerical value of 100, which itself could either be a reference to the Greek word for help (which also had the numerical value of 100), or as a reference to Abraham (himself taken as a symbol of the Messiah) because Abraham procreated Isaac when he was 100 years old.

2) Peacock



Lawrence OP, Flickr

The Ancient Greeks believed that the flesh of peacocks didn't decompose after death, and so peacocks became a symbol of immortality. Early Christians adopted the symbol to represent their belief in eternal life in heaven with God, and was often depicted with the Tree of Life.

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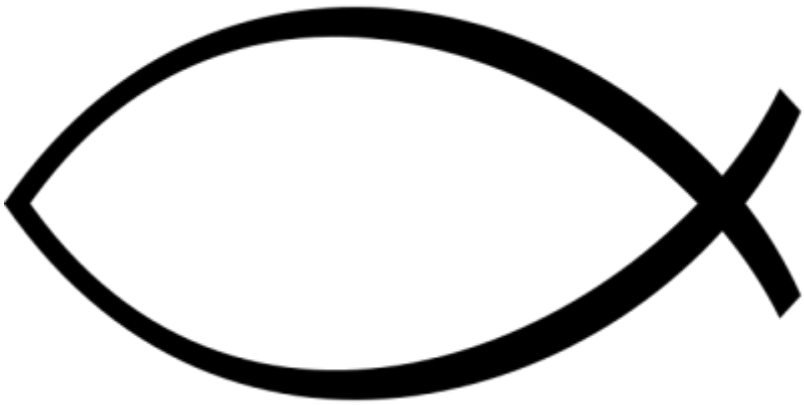
3) Pelican



Andreas Praefcke, Wikipedia

Medieval Europeans believed that pelicans were particularly attentive to their young, even to the point of wounding itself and letting its young drink its blood when no food was available. As a result, the pelican became a symbol of Christ's passion, poring out his blood for the forgiveness of sins, as well as the Eucharist.

4) Ichthys



Wikipedia

Ichthys is the Greek word for fish, and it was one of the most important early Christian symbols. Not only did fish feature in several miracles of Jesus in the Gospels, but the ichthys was taken as an acrostic for the Greek phrase "Iēsous Christos Theou Hyios Sōtēr," which means "Jesus Christ, Son of God, Savior."

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5) Alpha and Omega



Jonathunder, Wikipedia

In the book of Revelation, Jesus says of himself, “I am Alpha and Omega, the First and the Last, the Beginning and the End.” (Rev 22.13) Alpha is the first letter of the Greek alphabet, and Omega is the last one. Putting the two together, they represent the eternity of Christ as the Son of God.

6) Chi-Rho

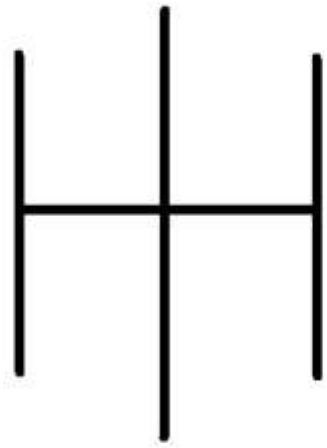


Udimu, Wikipedia

The Chi-Rho is a combination of the Greek letter *chi* (X) and *rho* (P), which are the first two letters of the Greek word for “Christ,” and so when put together represent “Jesus.”

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7) IH Monogram



A ntv, Wikipedia

The IH Monogram consists of the Greek letters *iota* (I) and *eta* (H), which are the first two letters of the word “Jesus” in Greek, and as such was a common shorthand for “Jesus.”

8) IX Monogram



Uploadalt, Wikipedia

The IX Monogram consists of the Greek letters *iota* (I) and *chi* (X). *Iota* is the first letter of the Greek word for “Jesus,” and *chi* is the first letter of the Greek word for “Christ.” Put together, they function as a shorthand for “Jesus Christ.”

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9) Anchor



Public Domain, Wikipedia

In the ancient world, anchors symbolized safety. The author of the Hebrews adapted this symbol for the hope Christians have in Christ: “We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner place behind the curtain, where Jesus has gone as a forerunner on our behalf, having become a high priest forever after the order of Melchizedek.” (Heb 6.19-20)

Christian symbols and their Meaning

http://ancient-symbols.com/christian_symbols.html

http://www.planetgast.net/symbols/crosses/crosses.html

https://owlcation.com/humanities/catholic-symbols

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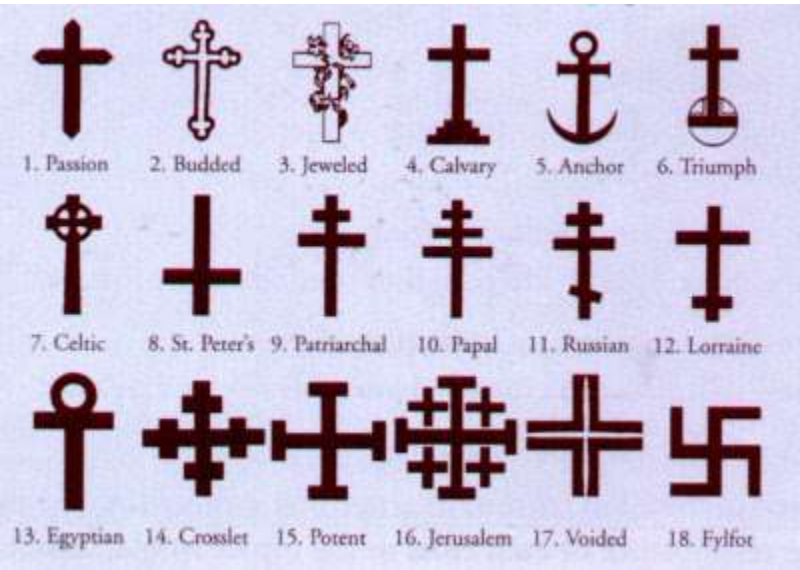
Christian Cross Variants
https://en.wikipedia.org/wiki/Christian_cross_variants

http://orthochristian.com/97480.html

http://www.planetgast.net/symbols/crosses/crosses.html

Early Christian Symbols in the Catacombs
http://www.jesuswalk.com/christian-symbols/early-christian-symbols.htm

Archæology of the Cross and Crucifix (Catholic)
http://www.newadvent.org/cathen/04517a.htm

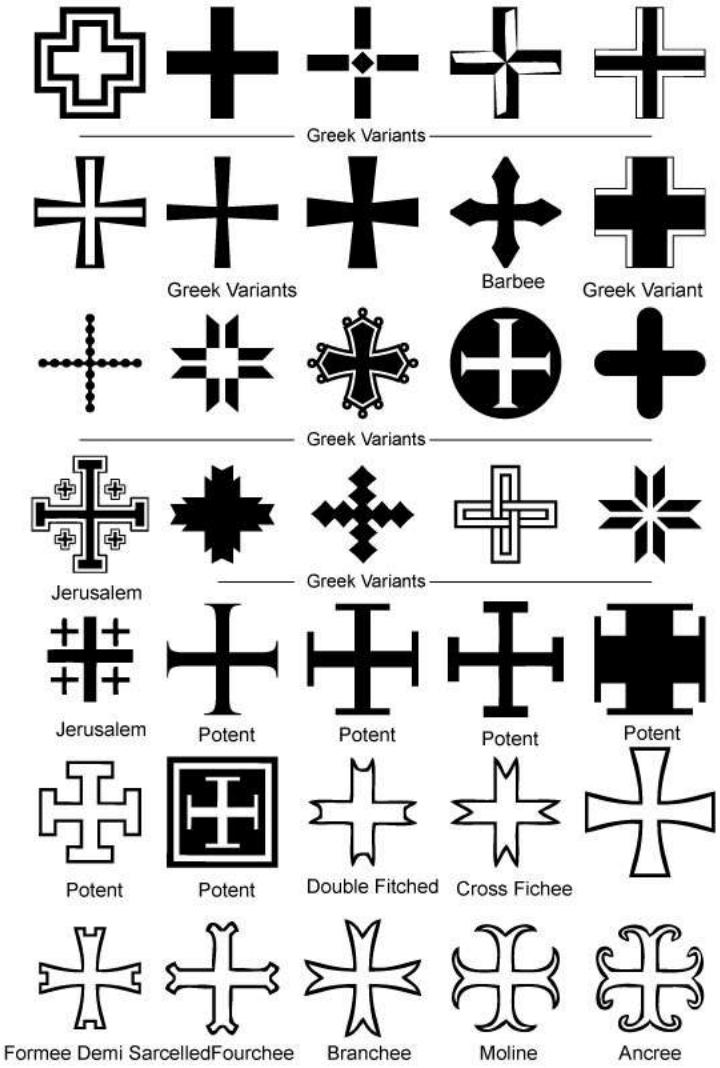


Fylfot
https://en.wikipedia.org/wiki/Fylfot

A Swastika in a Catholic Church
https://deshika.wordpress.com/2009/09/03/a-swastika-in-a-catholic-church/

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Greek Crosses



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Sign of the Cross

Wikipedia

https://en.wikipedia.org/wiki/Sign_of_the_cross

The sign of the cross (Latin: *signum crucis*), or blessing oneself or crossing oneself, is a ritual blessing made by members of some branches of Christianity. This blessing is made by the tracing of an upright cross or + across the body with the right hand, often accompanied by spoken or mental recitation of the trinitarian formula: "In the name of the Father, and the Son, and the Holy Spirit/Holy Ghost. Amen."[1]



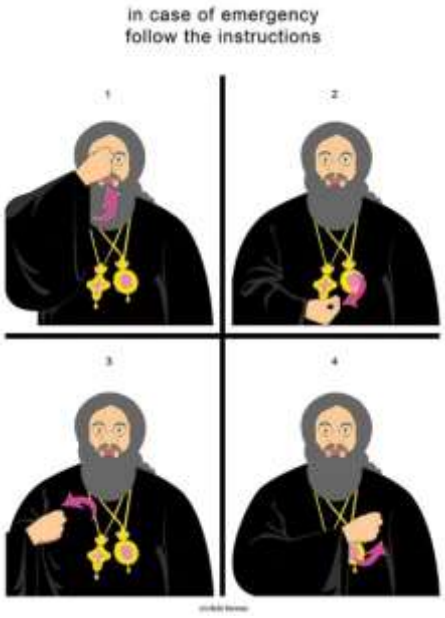
Position of the fingers while making the sign of the cross in the Byzantine fashion

The movement is the tracing of the shape of a cross in the air or on one's own body, echoing the traditional shape of the cross of the Christian crucifixion narrative. There are two principal forms: one—three fingers, right to left—is exclusively used in the Eastern Orthodox Church, Church of the East and the Eastern Catholic Churches in the Byzantine, Assyrian and Chaldean traditions; the other—left to right to middle, other than three fingers—is the one used in the Latin (Catholic) Church, Anglicanism, Methodism, Presbyterianism, Lutheranism and Oriental Orthodoxy. The ritual is rare within other Christian traditions.

Many individuals use the expression "cross my heart and hope to die" as an oath, making the sign of the cross, in order to show "truthfulness and sincerity", sworn before God, in both personal and legal situations.

How to Cross Yourself (Eastern and Western Traditions)

https://www.wikihow.com/Cross-Yourself



Orthodox – How to Make the Sign of the Cross

https://www.youtube.com/watch?v=jAM2IC6Ialg [Video]

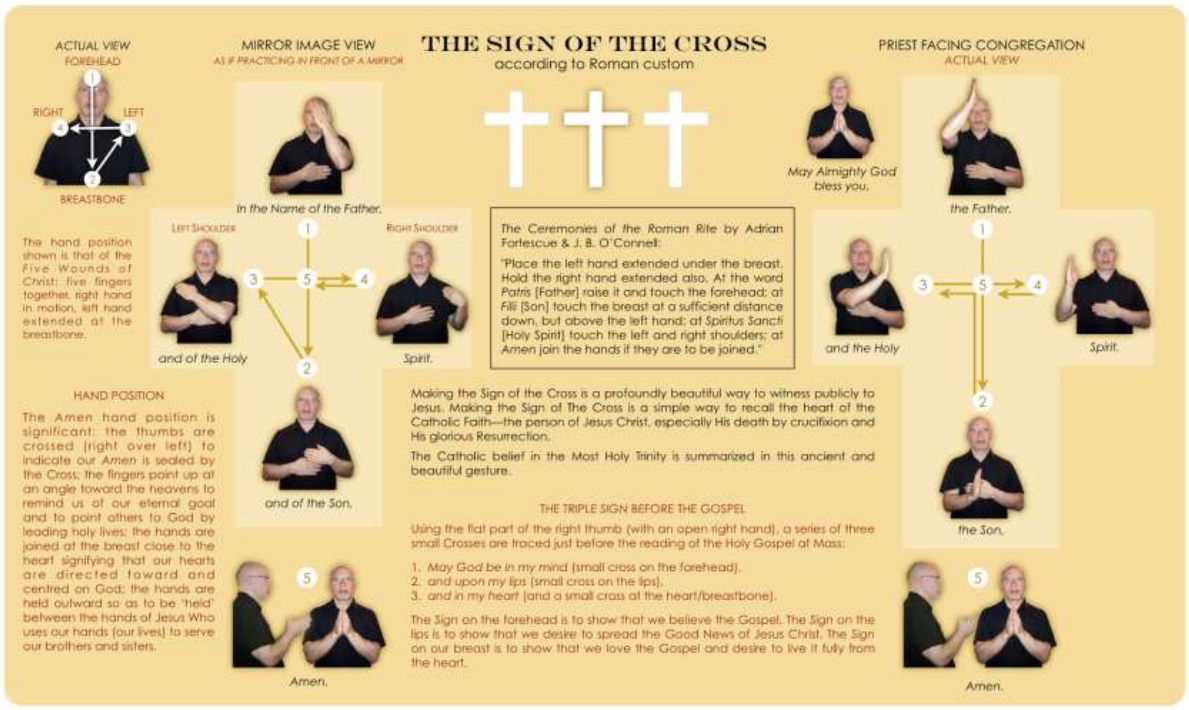
https://www.youtube.com/watch?v=Ab6EpXDa6GQ [Video]

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Catholic – How to Make the Sign of the Cross

https://www.youtube.com/watch?v=zkrAISiL8CM [Video] (Done like a military drill)

https://www.youtube.com/watch?v=autaIzGDcy8 [Video] (In One Minute)



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Commandments

In the Bible

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The Ten Commandments (Decalogue) [Source: Wikipedia]

Different religious traditions divide the seventeen verses of Exodus 20:1–17 and their parallels at Deuteronomy 5:4–21 into ten "commandments" or "sayings" in different ways, shown in the table below. Some suggest that the number ten is a choice to aid memorization rather than a matter of theology.

Traditions:

- **S**: Septuagint, generally followed by Orthodox Christians.
- **P**: Philo, same as the Septuagint, but with the prohibitions on killing and adultery reversed.
- **T**: Jewish Talmud, makes the "prologue" the first "saying" or "matter" and combines the prohibition on worshiping deities other than Yahweh with the prohibition on idolatry.
- **A**: Augustine follows the Talmud in combining verses 3–6, but omits the prologue as a commandment and divides the prohibition on coveting in two and following the word order of Deuteronomy 5:21 rather than Exodus 20:17.
- **C**: *Catechism of the Catholic Church*, largely follows Augustine.
- **L**: Lutherans follow Luther's Large Catechism, which follows Augustine but omits the prohibition of images and uses the word order of Exodus 20:17 rather than Deuteronomy 5:21 for the ninth and tenth commandments.
- **R**: Reformed Christians follow John Calvin's *Institutes of the Christian Religion*, which follows the Septuagint.

The Ten Commandments

S	P	T	A	C	L	R	Main article	Exodus 20:1-17	Deuteronomy 5:4-21
—	—	1	—	1	—	(1)	I am the Lord thy God	2	6
1	1	2	1	1	1	1	Thou shalt have no other gods before me	3	7
2	2	2	1	1	—	2	Thou shalt not make unto thee any graven image	4–6	8–10
3	3	3	2	2	2	3	Thou shalt not take the name of the Lord thy God in vain	7	11
4	4	4	3	3	3	4	Remember the sabbath day, to keep it holy	8–11	12–15
5	5	5	4	4	4	5	Honour thy father and thy mother	12	16
6	7	6	5	5	5	6	Thou shalt not murder	13	17
7	6	7	6	6	6	7	Thou shalt not commit adultery	14	18
8	8	8	7	7	7	8	Thou shalt not steal	15	19
9	9	9	8	8	8	9	Thou shalt not bear false witness against thy neighbour	16	20
10	10	10	10	10	9	10	Thou shalt not covet (neighbor's house)	17a	21b
10	10	10	9	9	10	10	Thou shalt not covet (neighbor's wife)	17b	21a
10	10	10	10	10	10	10	Thou shalt not covet (neighbor's servants, animals, or anything else)	17c	21c

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The Ten Commandments (Decalogue)

Origin and structure

The Ten Commandments were, according to the scriptures, divinely inscribed on tablets of stone during Israel's escape from captivity in Egypt, for Moses to present to the people of Israel *(Ex 20:2-17, Deut 5:6-21)* as the basis of their covenant with God. Hence the Ten Commandments are of profound significance to both Judaism and Christianity.

The Ten Commandments are set within a broader law code that was adopted by Israel and shares many of its characteristics (though not its contents) with other nation's law codes from around the time at which the Bible sets the Exodus. The Ten Commandments themselves are broadly divisible into an initial group (1-4), that concern people's relationship with God, and a later group (5-10), that concern relationships between people.

Variations in numbering

In referring to the commandments, this site follows the Anglican and Reformed Church numbering, which is close to that used within the Orthodox Church *(Mastrantonis 1996, n.p.)*. The catechism of the Roman Catholic church subsumes Deut 5:8-10 within the meaning of Deut 5:7, effectively merging two elements that others see as distinct commandments. The Smaller Catechism of the Lutheran Church *(Luther 2015, n.p.)* follows the Catholic practice. Even within Judaism, which would assert that all the 613 mitzvot (=commands) carry equal weight (just as Jesus does in Matt 5:19-20), the Aseret ha-Dibrot (those Christians which think of as the ten commandments, but with slightly differing divisions) are given prominence, being listed as the first ten of the 613 *(Rich 2011, n.p.)*. Whilst the order for the Aseret ha-Dibrot, as understood by later Judism, differed from the Anglican/Reformed division, the first-century Jewish historian Josephus reports a sub-division which agrees with theirs (Antiquities 3.91). The following table summarises these differences.

Anglican Church, Reformed Church	Summary of passage	Judaism (Talmudic)	Orthodox Church	R.C., Luth.
Preface	I am the Lord your God	1	1	1
1	You shall have no other Gods	2		
2	Not to make for yourself any idol or image		2	
3	Take the name of God in vain	3	3	2
4	Keep the Sabbath day holy	4	4	3
5	Honour your parents	5	5	4
6	Don't murder	6	6	5
7	Don't commit adultery	7	7	6
8	Don't steal	8	8	7
9	Don't give false testimony	9	9	8
10	Don't covet your neighbours wife	10	10	9
	Don't covet anything else your neighbour has			10

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Summary

Following the preface ‘I am the Lord your God’, the Ten Commandments unfold as a series of statements, each outlining behaviour God expected from his covenant partners. As they are not presented as a numbered list, several traditions have arisen concerning the scope and numbering of each. This site follows the Anglican and Reformed Church tradition, which numbers them as follows:

1. You shall have no other Gods;
2. Not to make for yourself any idol;
3. Take the name of God in vain;
4. Keep the Sabbath holy;
5. Honour your parents;
6. Don’t murder;
7. Don’t commit adultery;
8. Don’t steal;
9. Don’t be a false witness;
10. Don’t covet your neighbours wife or possessions.

Those from Judaism and the Orthodox Church will notice slight differences with the boundaries of 1 and 2. Catholics and Lutherans will notice numbers are generally one lower, 10 becoming 9 and 10.

[Source: http://www.sermononthemount.org.uk/Background/TenCommandments.html]

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THE TEN COMMANDMENTS			
	JUDAISM	**St. AUGUSTINE** **Catholics and Lutherans**	**ORIGEN** **Orthodox and Other Protestants**
1	I am the Lord thy God who have brought thee out of the house of bondage.	I am the Lord thy God and thou shalt not have any strange gods before me.	I am the Lord thy God and thou shalt not have other gods besides me.
2	Thou shalt have no other gods besides me.	Thou shalt not take the name of the Lord thy God in vain.	Thou shalt not make for thyself any graven image.
3	Thou shalt not take the name of the Lord thy God in vain.	Remember to keep holy the Lord's Day.	Thou shalt not take the name of the Lord thy God in vain.
4	Remember the Sabbath Day to keep it holy.	Honor thy Father and Mother.	Remember the Lord's Day to keep it holy.
5	Honor thy Father and Mother.	Thou shalt not kill.	Honor thy Father and Mother.
6	Thou shalt not murder.	Thou shalt not commit adultery.	Thou shalt not kill.
7	Thou shalt not commit adultery.	Thou shalt not steal.	Thou shalt not commit adultery.
8	Thou shalt not steal.	Thou shalt not bear false witness against thy neighbor.	Thou shalt not steal.
9	Thou shalt not bear false witness against thy neighbor.	Thou shalt not covet thy neighbor's wife.	Thou shalt not bear false witness against thy neighbor.
10	Thou shalt not covet.	Thou shalt not covet thy neighbor's goods.	Thou shalt not covet.

http://biblescripture.net/Commandments.html

While there is considerable variation, Roman Catholics and Lutherans follow the order given by Augustine (the second column), whereas Eastern Catholics, Orthodox, and other Protestants follow the order given by Origen.

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The Ten Commandments & Christ - Part 1

THE TEN COMMANDMENTS		JESUS SAID . . .
Exodus 20:3 Do not worshi any other gods besides me	1	Matthew 4:10 You must worship the Lord your God; serve only Him
Exodus 20:4 Do not make idols of any kind	2	Luke 16:13 No man can serve two masters
Exodus 20:7 Do not misuse the name of God	3	Matthew 5:32 But I say, don;t make any vows! If you say, By heaven! It is a sacred vow because heaven is God s throne
Exodus 20:8 Remember to observe the Sabbath day by keeping it holy	4	Mark 2:27, 28 The Sabbath was made to benefit people and not people to benefit the Sabbath. And I, the Son of Man, am master even of the Sabbath
Exodus 20:12 Honor your father and mother	5	Matthew 10:37 If you love your father and mother more than you love me, you are not worthy of being mine

Barnes Bible Charts

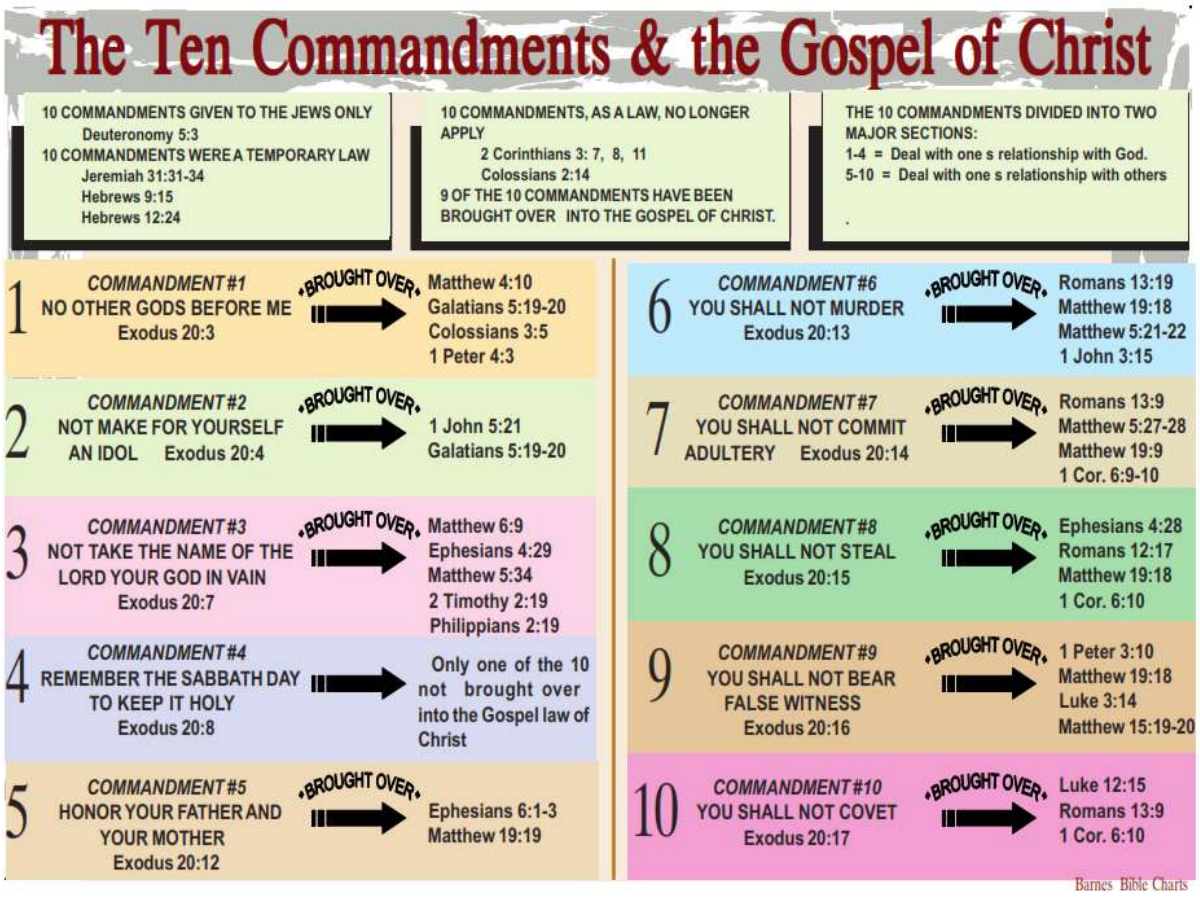
The Ten Commandments & Christ - Part 2

THE TEN COMMANDMENTS		JESUS SAID . . .
Exodus 20:13 Do not murder	6	Matthew 5:22 If you are angry with someone, you are subject to judgment
Exodus 20:14 Do not commit adultery	7	Matthew 5:28 Anyone who even looks at a woman with lust in his eye has already committed adultery with her in his heart
Exodus 20:15 Do not steal	8	Matthew 5:40 If you are ordered to court and your shirt is taken from you, give your coast, too
Exodus 20:16 Do not testify falsely against your neighbor	9	Matthew 12:36 You must give an account on judgment day of every idle word you speak
Exodus 20:17 Do not covet	10	Luke 12:15 Don t be greedy for what you don t have

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The Ten Commandments and the Gospel of Christ



[Source: http://www.biblecharts.org/thenewtestament.html]

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The Ten Commndments of God are Reaffirmed in the New Testament

THE LAW OF GOD IN THE NEW TESTAMENT	THE LAW OF GOD IN THE OLD TESTAMENT
1. "Thou shalt worship the Lord thy God, and him only shalt thou serve." Matthew 4:10.	1. "Thou shalt have no other gods before me." Exodus 20:3.
2. "Little children, keep yourselves from idols." 1 John 5:21. "Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device." Acts 17:29.	2. "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments." Exodus 20:4-6.
3. "That the name of God and his doctrine be not blasphemed." 1 Timothy 6:1.	3. "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." Exodus 20:7.
4. "For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works." "There remaineth therefore a rest ["keeping of a sabbath," margin] to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his." Hebrews 4:4, 9, 10.	4. "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it." Exodus 20:8-11.
5. "Honour thy father and thy mother." Matthew 19:19.	5. "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." Exodus 20:12.
6. "Thou shalt not kill." Romans 13:9.	6. "Thou shalt not kill." Exodus 20:13.
7. "Thou shalt not commit adultery." Matthew 19:18.	7. "Thou shalt not commit adultery." Exodus 20:14.
8. "Thou shalt not steal." Romans 13:9.	8. "Thou shalt not steal." Exodus 20:15.
9. "Thou shalt not bear false witness." Romans 13:9.	9. "Thou shalt not bear false winess against thy neighbour." Exodus 20:16.
10. "Thou shalt not covet." Romans 7:7.	10. "Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's." Exodus 20:17.

[Source: http://bibletruth4today.com/Bible_Truth_4_Today/Bible_Study_06.html]

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The Law is God's Character in Human Language

Notice on the chart below that God and His law have the same characteristics. Do you see what this means? The Ten Commandment law is God's character in written form--written so we can comprehend it. It is no more possible to change God's law than to pull God out of heaven and change Him. Jesus came to show us what the law (which is the pattern for holy living) looked like when made up in human form. God's character can never change. Neither can His law, for it is His character in human language.

		GOD IS	THE LAW IS
1.	Good	Luke 18:19	1 Timothy 1:8
2.	Holy	Isaiah 5:16	Romans 7:12
3.	Perfect	Matthew 5:48	Psalms 19:7
4.	Pure	1 John 3:2,3	Psalms 19:8
5.	Just	Deuteronomy 32:4	Romans 7:12
6.	True	John 3:33	Psalms 19:9
7.	Spiritual	1 Corinthians 10:4	Romans 7:14
8.	Righteousness	Jeremiah 23:6	Psalms 119:172
9.	Faithful	1 Corinthians 1:9	Psalms 119:86
10.	Love	1 John 4:8	Romans 13:10
11.	Unchangeable	James 1:17	Matthew 5:18
12.	Eternal	Genesis 21:33	Psalms 111:7,

Did Jesus abolish God's law while He was here on earth?

"Think not that I am come to destroy the law. ... I am not come to destroy, but to fulfill. ... Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." (Matthew 5:17, 18.)

Answer: No, indeed! Jesus specifically asserted that He did not come to destroy the law, but to fulfill (or keep) it. Instead of doing away with the law, Jesus magnified it (Isaiah 42:21) as the perfect guide for right living. For example, Jesus pointed out that "thou shalt not kill" condemns anger "without a cause" (Matthew 5:21, 22) and hatred (1 John 3:15), and that lust is adultery (Matthew 5:27, 28). He says, "If ye love me, keep my commandments." John 14:15.

[Source: http://bibletruth4today.com/Bible_Truth_4_Today/Bible_Study_06.html]

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The Shema

Jesus stated the original Ten could be boiled down to two: Love God with all your heart and love your neighbor as yourself (Mark 12:28-31).

This is essentially the Jewish confession of faith, known as **The Shema**:
i.e., "Hear, O Israel; The LORD our God, the LORD is one!" (Deuteronomy 6:4 NKJV).
The Shema originally contained only Deuteronomy 6:4, but it was later expanded to include verses Deuteronomy 5-9, with their requirement of total devotion to God. They also attached Deuteronomy 11:13-21, with the emphasis on blessing for its fulfillment and curse for its neglect.

When Jesus was asked to identify the greatest commandment, he answered with the Shema and combined it with Leviticus 19:18, "You shall love your neighbor as yourself" (Mark 12:28-34; Matthew 22:34-40):

Jesus answered him, "The first of all the commandments *is:*
'Hear, O Israel, the LORD our God, the LORD is one.' And you shall love the LORD your God with all your heart, with all your soul, with all your mind, and with all your strength.'
This *is* the first commandment. And the second, like *it, is* this:
'You shall love your neighbor as yourself.'
There is no other commandment greater than these."



[Source: http://www.biblecharts.org/thenewtestament.html]

See also **First Century Christian Synagogue Liturgy / Shema in this Appendix**

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Old Testament Commandments (Mitzvot)

Besides the basic/general Ten Commandments and the even more basic Shema, there are 613 specific Old Testament Commandments or **Mitzvot** (singular: Mitsvah).

The 248 Positive Commandments:

GOD (YHWH)

P 1 Ex. 20:2 To believe in God

P 2 De. 6:4 To acknowledge the Unity of God

P 3 De. 6:5 To love God

P 4 De. 6:13 To fear God

P 5 Ex.23:25; To serve God

P 6 De.10:20 To cleave to God

P 7 De.10:20 On taking an oath by God's Name

P 8 De. 28:9 On walking in God's ways

P 9 Le.22:32 On Sanctifying God's Name

TORAH

P 10 De. 6:7 On reciting the Sh'ma each morning and evening

P 11 De. 6:7 On studying and teaching Torah

P 12 De. 6:8 On binding Tefillin on the head

P 13 De. 6:8 On binding Tefillin on the hand

P 14 Nu.15:38 On making Tzitzit with thread of blue, garments corners

P 15 De. 6:9 On affixing a Mezuzah to doorposts and gates

P 16 De.31:12 On Assembling each 7th year to hear the Torah read

P 17 De.17:18 On that a king must write a copy of Torah for himself

P 18 De.31:19 On that everyone should have a Torah scroll

P 19 De. 8:10 On praising God after eating, Grace after meals

TEMPLE AND THE PRIESTS

P 20 Ex. 25:8 On building a Sanctuary/(Tabernacle/Temple) for God

P 21 Le.19:30 On respecting the Sanctuary

P 22 Nu. 18:4 On guarding the Sanctuary

P 23 Nu.18:23 On Levitical services in the Tabernacle

P 24 Ex.30:19 On Cohanim washing hands & feet before entering Temple

P 25 Ex.27:21 On kindling the Menorah by the Cohanim

P 26 Nu. 6:23 On the Cohanim blessing Israel

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P 27 Ex.25:30 On the Showbread before the Ark *See also*: **The Showbread** .

P 28 Ex. 30:7 On Burning the Incense on the Golden Altar twice daily

P 29 Le. 6:6 On the perpetual fire on the Altar

P 30 Le. 6:3 On removing the ashes from the Altar

P 31 Nu. 5:2 On removing unclean persons from the camp

P 32 Le. 21:8 On honoring the Cohanim

P 33 Ex. 28:2 On the garments of the Cohanim

P 34 Nu. 7:9 On Cohanim bearing the Ark on their shoulders

P 35 Ex.30:31 On the holy anointing oil

P 36 De.18:6-8 On the Cohanim ministering in rotation/watches

P 37 Le.21:2-3 On the Cohanim being defiled for dead relatives

P 38 Le.21:13 On that Cohen haGadol may only marry a virgin

SACRIFICES

P 39 Nu.28:3 On the twice Daily Burnt, tamid, offerings

P 40 Le.6:13 On Cohen haGadol's twice daily meal offering

P 41 Nu.28:9 On the Shabbat additional, musaf, offering

P 42 Nu.28:11 On the New Moon, Rosh Chodesh, additional offering

P 43 Le.23:36 On the Pesach additional offering

P 44 Le.23:10 On the second day of Pesach meal offering of the Omer

P 45 Nu.28:26 - 27 On the Shavuot additional, musaf, offering

P 46 Le.23:17 On the Two Loaves of bread Wave offering on Shavuot

P 47 Nu.29:1-2 On the Rosh HaShannah additional offering

P 48 Nu.29:7-8 On the Yom Kippur additional offering

P 49 Le.16 On the service of Yom Kippur, Avodah

P 50 Nu.29:13 On the Sukkot, musaf, offerings

P 51 Nu.29:36 On the Shemini Atzeret additional offering

P 52 Ex.23:14 On the three annual Festival pilgrimages to the Temple

P 53 Ex.34:23; On appearing before YHVH during the Festivals

P 54 De.16:14 On rejoicing on the Festivals

P 55 Ex.12:6 On the 14th of Nisan slaughtering the Pesach lamb

P 56 Ex.12:8 On eating the roasted Pesach lamb night of Nisan 15

P 57 Nu.9:11 On slaughtering the Pesach Sheini, Iyyar 14, offering

P 58 Nu.9:11; On eating the Pesach Sheini lamb with Matzah and Maror

P 59 Nu.10:9 - 10 Trumpets for Feast sacrifices brought & for tribulation

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P 60 Le.22:27 On minimum age of cattle to be offered

P 61 Le.22:21 On offering only unblemished sacrifices

P 62 Le.2:13 On bringing salt with every offering

P 63 Le.1:2 On the Burnt-Offering

P 64 Le.6:18 On the Sin-Offering

P 65 Le.7:1 On the Guilt-Offering

P 66 Le.3:1 On the Peace-Offering

P 67 Le.2:1; On the Meal-Offering

P 68 Le.4:13 On offerings for a Court (Sanhedrin) that has erred

P 69 Le.4:27 Fixed Sin-Offering, by one unknowingly breaking a karet

P 70 Le.5:17 - 18 Suspensive Guilt-Offering if doubt of breaking a karet

P 71 Le.5:15; Unconditional Guilt-Offering, for stealing, etc.

P 72 Le.5:1-11 Offering higher or lower value, according to ones means

P 73 Nu.5:6-7 To confess one's sins before G-d and repent from them

P 74 Le.15:13 - 15 On offering brought by a zav (man with a discharge)

P 75 Le.15:28 - 29 Offering brought by a zavah (woman with a discharge)

P 76 Le.12:6 On offering brought by a woman after childbirth

P 77 Le.14:10 On offering brought by a leper after being cleansed

P 78 Le.27:32 On the Tithe of one's cattle

P 79 Ex.13:2 Sacrificing the First-born of clean (permitted) cattle

P 80 Ex.22:28; On Redeeming the First-born of man, Pidyon ha-ben

P 81 Ex.34:20 On Redeeming the firstling of an ass, if not...

P 82 Ex.13:13 ...breaking the neck of the firstling of an ass

P 83 De.12:5-6 On bringing due offerings to Jerusalem without delay

P 84 De.12:14 All offerings must be brought only to the Sanctuary

P 85 De.12:36 On offerings due from outside Israel to the Sanctuary

P 86 De.12:15 On Redeeming blemished sanctified animal offerings

P 87 Le.27:33 On the holiness of substituted animal offerings

P 88 Le.6:9 On Cohanim eating the remainder of the Meal Offerings

P 89 Ex.29:33 On Cohanim eating the meat of Sin and Guilt Offerings

P 90 Le.7:19 Burn Consecrated Offerings that've become tameh/unclean

P 91 Le.7:17 Burn remnant of Consecrated Offerings not eaten in time

VOWS

P 92 Nu.6:5 The Nazir letting his hair grow during his separation

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P 93 Nu.6:18 Nazir completing vow shaves his head & brings sacrifice

P 94 De.23:24 On that a man must honor his oral vows and oaths

P 95 Nu.30:3 On that a judge can annul vows, only according to Torah

RITUAL PURITY

P 96 Le.11:8, 24 Defilement by touching certain animal carcasses, &...

P 97 Le.11:29 - 31 ...by touching carcasses of eight creeping creatures

P 98 Le.11:34 Defilement of food & drink, if contacting unclean thing

P 99 Le.15:19 On Tumah of a menstruant woman

P100 Le.12:2 On Tumah of a woman after childbirth

P101 Le.13:3 On Tumah of a leper

P102 Le.13:51 On garments contaminated by leprosy

P103 Le.14:44 On a leprous house

P104 Le.15:2 On Tumah of a zav (man with a running issue)

P105 Le.15:6 On Tumah of semen

P106 Le.15:19 Tumah of a zavah (woman suffering from a running issue)

P107 Nu.19:14 On Tumah of a human corpse

P108 Nu.19:13, 21 Law of the purification water of sprinkling, mei niddah

P109 Le.15:16 On immersing in a mikveh to become ritually clean

P110 Le.14:2 On the specified procedure of cleansing from leprosy

P111 Le.14:9 On that a leper must shave his head

P112 Le.13:45 On that the leper must be made easily distinguishable

P113 Nu.19:2-9 On Ashes of the Red Heifer, used in ritual purification

DONATIONS TO THE TEMPLE

P114 Le.27:2-8 On the valuation for a person himself to the Temple

P115 Le.27:11 - 12 On the valuation for an unclean beast to the Temple

P116 Le.27:14 On the valuation of a house as a donation to the Temple

P117 Le.27:16, 22-23 On the valuation of a field as a donation to the Temple

P118 Le.5:16 If benefit from Temple property, restitution plus 1/5th

P119 Le.19:24 On the fruits of the trees fourth year's growth

P120 Le.19:9 On leaving the corners (Peah) of fields for the poor

P121 Le.19:9 On leaving gleanings of the field for the poor

P122 De.24:19 On leaving the forgotten sheaf for the poor

P123 Le.19:19 On leaving the misformed grape clusters for the poor

P124 Le.19:10 On leaving grape gleanings for the poor

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P125 Ex.23:19 On separating & bringing First-fruits to the Sanctuary

P126 De.18:4 To separate the great Heave-offering (terumah)

P127 Le.27:30; To set aside the first tithe to the Levites

P128 De.14:22 To set aside the second tithe, eaten only in Jerusalem

P129 Nu.18:26 On Levites' giving tenth of their tithe to the Cohanim

P130 De.14:28 To set aside the poor-man's tithe in 3rd and 6th year

P131 De.26:13 A declaration made when separating the various tithes

P132 De.26:5 A declaration made bringing First-fruits to the Temple

P133 Nu.15:20 On the first portion of the Challah given to the Cohen

THE SABBATICAL YEAR

P134 Ex.23:11 On ownerless produce of the Sabbatical year (shemittah)

P135 Ex.34:21 On resting the land on the Sabbatical year

P136 Le.25:10 On sanctifying the Jubilee (50th) year

P137 Le.25:9 Blow Shofar on Yom Kippur in the Jubilee & slaves freed

P138 Le.25:24 Reversion of the land to ancestral owners in Jubilee yr

P139 Le.25:24 On the redemption of a house within a year of the sale

P140 Le.25:8 Counting and announcing the years till the Jubilee year

P141 De.15:3 All debts are annulled in the Sabbatical year, but...

P142 De.15:3 ...one may exact a debt owed by a foreigner

CONCERNING ANIMALS FOR CONSUMPTION

P143 De.18:3 The Cohen's due in the slaughter of every clean animal

P144 De.18:4 On the first of the fleece to be given to the Cohen

P145 Le.27:21, 28 (Cherem vow) one devoted thing to God, other to Cohanim

P146 Le.12:21 Slaughtering animals, according to Torah, before eating

P147 Le.17:13 Covering with earth the blood of slain fowl and beast

P148 De.22:7 On setting free the parent bird when taking the nest

P149 Le.11:2 Searching for prescribed signs in beasts, for eating

P150 De.14:11 Searching for the prescribed signs in birds, for eating

P151 Le.11:21 Searching for prescribed signs in locusts, for eating

P152 Le.11:9 Searching for the prescribed signs in fish, for eating

FESTIVALS

P153 Ex.12:2; Sanhedrin to sanctify New Moon, & reckon yrs & seasons

P154 Ex.23:12 On resting on the Shabbat

P155 Ex.20:8 On declaring Shabbat holy at its onset and termination

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P156 Ex.12:15 On removal of chametz, leaven(ed), on (Nisan 14) Pesach

P157 Ex.13:8 Tell of Exodus from Egypt 1st night Pesach, (Nisan 15)

P158 Ex.12:18 On eating Matzah the first night of Pesach, (Nisan 15)

P159 Ex.12:16 On resting on the first day of Pesach

P160 Ex.12:16 On resting on the seventh day of Pesach

P161 Le.23:35 Count the Omer 49 days from day of first sheaf Nisan 16

P162 Le.23 On resting on Shavuot

P163 Le.23:24 On resting on Rosh HaShannah

P164 Le.16:29 On fasting on Yom Kippur

P165 Le.16:29, 31 On resting on Yom Kippur

P166 Le.23:35 On resting on the first day of Sukkot

P167 Le.23:36 On resting on (the 8th day) Shemini Atzeret

P168 Le.23:42 On dwelling in a Sukkah (booth) for seven days

P169 Le.23:40 On taking a Lulav (the four species) on Sukkot

P170 Nu.29:1 On hearing the sound of the Shofar on Rosh HaShannah

COMMUNITY

P171 Ex.30:12 - 13 On every male giving half a shekel annually to Temple

P172 De.18:15 On heeding the Prophets

P173 De.17:15 On appointing a king

P174 De.17:11 On obeying the Great Court (Sanhedrin)

P175 Ex.23:2 On in case of division, abiding by a majority decision

P176 De.16:18 Appointing Judges & Officers of the Court in every town

P177 Le.19:15 Treating litigants equally/impartially before the law

P178 Le.5:1 Anyone aware of evidence must come to court to testify

P179 De.13:15 The testimony of witnesses shall be examined thoroughly

P180 De.19:19 On condemning witnesses who testify falsely

P180 De.19:19 False witnesses punished, as they intended upon accused

P181 De.21:4 On Eglah Arufah, on the heifer when murderer unknown

P182 De.19:3 On establishing Six Cities of Refuge

P183 Nu.35:2 Give cities to Levites - who've no ancestral land share

P184 De.22:8 Build fence on roof, remove potential hazards from home

IDOLATRY

P185 De.12:2; On destroying all idolatry and its appurtenances

P186 De.13:17 The law about a city that has become apostate/perverted

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P187 De.20:17 On the law about destroying the seven Canaanite nations

P188 De.25:19 On the extinction of the seed of Amalek

P189 De.25:17 On remembering the nefarious deeds of Amalek to Israel

WAR

P190 De.20:11 - 12 Regulations for wars other than ones commanded in Torah

P191 De.20:2 Cohen for special duties in war; also men unfit return

P192 De.23:14 - 15 Prepare place beyond the camp, so to keep sanitary &...

P193 De.23:15 ...so include a digging tool among war implements

SOCIAL

P194 Le.5:23 On a robber to restore the stolen article to its owner

P195 De.15:8; On to give charity to the poor

P196 De.15:14 On giving gifts to a Hebrew bondman upon his freedom

P197 Ex.22:24 On lending money to the poor without interest

P198 De.23:21 On lending money to the foreigner with interest

P199 De.24:13; On restoring a pledge to its owner if he needs it

P200 De.24:15 On paying the worker his wages on time

P201 De.23:25 - 26 Employee is allowed to eat the produce he's working in

P202 Ex.23:5 On helping unload when necessary a tired animal

P203 De.22:4 On assisting a man loading his beast with its burden

P204 De.22:1; On that lost property must be returned to its owner

P205 Le.19:17 On being required to reprove the sinner

P206 Le.19:18 On love your neighbor as yourself

P207 De.10:19 On being commanded to love the convert/proselyte

P208 Le.19:36 On the law of accurate weights and measures

FAMILY

P209 Le.19:32 On honoring the old (and wise)

P210 Ex.20:12 On honoring parents

P211 Le.19:3 On fearing parents

P212 Ge.1:28 On to be fruitful and multiply

P213 De.24:1 On the law of marriage

P214 De.24:5 On bridegroom devotes himself to his wife for one year

P215 Ge.17:10; On circumcising one's son

P216 De.25:5 If a man dies childless his brother marry widow, or...

P217 De.25:9 ...release her/the-widow (Chalitzah)

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P218 De.22:29 A violator must marry the virgin/maiden he has violated

P219 De.22:18 - 19 The defamer of his bride is flogged & may never divorce

P220 Ex.22:15 - 23 On the seducer must be punished according to the law

P221 De.21:11 Captive women treated according to special regulations

P222 De.24:1 The law of divorce, only be means of written document

P223 Nu.5:15 - 27 Suspected adulteress has to submit to the required test

JUDICIAL

P224 De.25:2 On whipping transgressors of certain commandments

P225 Nu.35:25 On exile to city of refuge for unintentional homicide

P226 Ex.21:20 On beheading transgressors of certain commandments

P227 Ex.21:16 On strangling transgressors of certain commandments

P228 Le.20:14 On burning transgressors of certain commandments

P229 De.22:24 On stoning transgressors of certain commandments

P230 De.21:22 Hang after execution, violators of certain commandments

P231 De.21:23 On burial on the same day of execution

SLAVES

P232 Ex.21:2 On the special laws for treating the Hebrew bondman

P233 Ex.21:8 Hebrew bondmaid married to her master or his son, or...

P234 Ex.21:8 ...allow the redemption to the Hebrew bondmaid

P235 Le.25:46 On the laws for treating an alien bondman

CIVIL SUITS

P236 Ex.21:18 On the penalty for a person inflicting injury

P237 Ex.21:28 On the law of injuries caused by an animal

P238 Ex.21:33 - 34 On the law of injuries caused by an pit

P239 Ex.21:37 - 22:3 On the law of punishment of thieves

P240 Ex.22:4 On the law of a judgement for damage caused by a beast

P241 Ex.22:5 On the law of a judgement for damage caused by a fire

P242 Ex.22:6 - 8 On the law of an unpaid guardian

P243 Ex.22:9 - 12 On the law of a paid guardian

P244 Ex.22:13 On the law of a borrower

P245 Le.25:14 On the law of buying and selling

P246 Ex.22:8 On the law of litigants

P247 De.25:12 Save life of one pursued, even if need - kill oppressor

P248 Nu.27:8 On the law of inheritance

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The 365 Negative Commandments:

IDOLATRY AND RELATED PRACTICES

N 1 Ex.20:3 Not believing in any other god except the One God.

N 2 Ex.20:4 Not to make images for the purpose of worship

N 3 Le.19:4 Not to make an idol (even for others) to worship

N 4 Ex.20:20 Not to make figures of human beings

N 5 Ex.20:5 Not to bow down to an idol

N 6 Ex.20:5 Not to worship idols

N 7 Le.18:21 Not to hand over any children to Moloch

N 8 Le.19:31 Not to practice sorcery of the ov, necromancy

N 9 Le.19:31 Not to practice sorcery of yidde'oni, familiar spirts

N 10 Le.19:4 Not to study idolatrous practices

N 11 De.16:22 Not to erect a pillar which people assemble to honor

N 12 Le.20:1 No figured stones (dias) to lay prostrate on

N 13 De.16:21 Not to plant trees in the Sanctuary/Temple

N 14 Ex.23:13 Swear not by an idol nor instigate an idolater to do so

N 15 Ex.23:13 Not to divert any non-Jew to idolatry

N 16 De.13:12 Not to try to persuade a Jew to worship idols

N 17 De.13:9 Not to love someone who seeks to mislead you to idols

N 18 De.13:9 Not to relax one's aversion to the misleader to idols

N 19 De.13:9 Not to save the life of a misleader to idols

N 20 De.13:9 Not to plead for (defend) the misleader to idols

N 21 De.13:9 Not to oppress evidence unfavorable to the misleader

N 22 De.7:25 No benefit from ornaments which have adorned an idol

N 23 De.13:17 Rebuild not a city destroyed as punishment for idolatry

N 24 De.13:18 Not deriving benefit from property of an apostate city

N 25 De.7:26 Do not use anything connected with idols or idolatry

N 26 De.18:20 Not prophesying in the name of idols

N 27 De.18:20 Not prophesying falsely in the Name of God

N 28 De.13:3-4 Listen not to one who prophesies in the name of idols

N 29 De.18:22 Not fearing or refraining from killing a false prophet

N 30 Le.20:23 Imitate not the ways nor practice customs of idolaters

N 31 Le.19:26; Not practicing divination

N 32 De.18:10 Not practicing soothsaying

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N 33 De.18:10 - 11 Not practicing enchanting

N 34 De.18:10 - 11 Not practicing sorcery

N 35 De.18:10 - 11 Not practicing the art of the charmer

N 36 De.18:10 - 11 Not consulting a necromancer who uses the ov

N 37 De.18:10 - 11 Not consulting a sorcerer who uses the ydo'a

N 38 De.18:10 - 11 Not to seek information from the dead, necromancy

N 39 De.22:5 Women not to wear men's clothes or adornments

N 40 De.22:5 Men not wearing women's clothes or adornments

N 41 Le.19:28 Not tattoo yourself, as is the manner of the idolaters

N 42 De.22:11 Not wearing a mixture of wool and linen, Shatnes

N 43 Le.19:27 Not shaving the temples/sides of your head

N 44 Le.19:27 Not shaving your beard

N 45 De.16:1; Not making cuttings in your flesh over your dead

PROHIBITIONS RESULTING FROM HISTORICAL EVENTS

N 46 De.17:16 Not returning to Egypt to dwell there permanently

N 47 Nu.15:39 Not to follow one's heart or eyes, straying to impurity

N 48 Ex.23:32; Not to make a pact with the Seven Canaanite Nations

N 49 De.20:16 Not to spare the life of the Seven Canaanite Nations

N 50 De.7:2 Not to show mercy to idolaters

N 51 Ex.23:33 No one serving false gods to settle in Eretz-Israel

N 52 De.7:3 Not to intermarry with one serving false gods

N 53 De.23:4 Not to intermarry at all with a male from Ammon or Moav

N 54 De.23:8 Exclude not marrying a descendant Esau if a proselyte

N 55 De.23:8 Not to exclude marrying an Egyptian who is a proselyte

N 56 De.23:7 Not permitted to make peace with Ammon and Moav nations

N 57 De.20:19 Not destroying fruit trees, even in time of war

N 58 De.7:21 Not fearing the enemy in time of war

N 59 De.25:19 Not forgetting the evil which Amalek did to us

BLASPHEMY

N 60 Le.24:16; Not blaspheming the Holy Name of God

N 61 Le.19:12 Not violating an oath by the Holy Name, shevuas bittui

N 62 Ex.20:7 Not taking the Holy Name in vain, shevuas shav

N 63 Le.22:32 Not profaning the Holy Name of God

N 64 De.6:16 Not testing/trying His (YHVH God) promises & warnings

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N 65 De.12:4 Do not destroy houses of worship or holy books

N 66 De.21:23 Leave not body of executed criminal hanging overnight

TEMPLE

N 67 Nu.18:5 Be not lax in guarding the Sanctuary/(Temple)

N 68 Le.16:2 Cohen haGadol enter Sanctuary only at prescribed times

N 69 Le.21:23 Cohen with blemish enter not Temple, from Altar inwards

N 70 Le.21:17 Cohen with a blemish not to minister in the Sanctuary

N 71 Le.21:18 Cohen with temporary blemish minister not in Sanctuary

N 72 Nu.18:3 Levites & Cohanim not to interchange in their functions

N 73 Le.10:9 -11 Drunk persons may not enter Sanctuary or teach Torah

N 74 Nu.18:4 A Zar (non-Cohen) not to minister in Sanctuary

N 75 Le.22:2 Tameh (unclean) Cohen not to minister in Sanctuary

N 76 Le.21:6 Cohen who is tevul yom, not to minister in Sanctuary

N 77 Nu.5:3 Tameh (unclean) person not to enter any part of Temple

N 78 De.23:11 Tameh person enter not camp of Levites (Temple mount)

N 79 Ex.20:25 Build not an Altar of stones which were touched by iron

N 80 Ex.20:26 Not to have an ascent to the Altar by steps

N 81 Le.6:6 Not to extinguish the Altar fire

N 82 Ex.30:9 Offer nothing, but specified incense, on Golden Altar

N 83 Ex.30:32 Not to make any oil the same as the Oil of Anointment

N 84 Ex.30:32 Anoint none with special oil except Cohen Gadol & King

N 85 Ex.30:37 Not to make incense same as burnt on Altar in Sanctuary

N 86 Ex.25:15 Not to remove the staves from their rings in the Ark

N 87 Ex.28:28 Not to remove the Breastplate from the Ephod

N 88 Ex.28:32 Make not any incision in Cohen haGadol's upper garment

SACRIFICES

N 89 De.12:13 Offer not sacrifices outside Sanctuary/(Temple) Court

N 90 Le.17:3 - 4 Slaughter not consecrated animals outside Temple Court

N 91 Le.22:20 Dedicate not a blemished animal to be offered on Altar

N 92 Le.22:22 Not to slaughter a blemished animal as a korban

N 93 Le.22:24 Not to dash the blood of a blemished beast on the Altar

N 94 Le.22:22 Not to burn the inner parts of blemished beast on Altar

N 95 De.17:1 Not to sacrifice a beast with a temporary blemish

N 96 Le.22:25 Not to offer a blemished sacrifice of a gentile

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N 97 Le.22:21 Not to cause a consecrated offering to become blemished

N 98 Le.2:11 Not to offer leaven or honey upon the Altar

N 99 Le.2:13 Not to offer a sacrifice without salt

N100 De.23:19 Offer not on Altar: "hire of harlot" or "price of dog"

N101 Le.22:28 Not to slaughter an animal & its young on the same day

N102 Le.5:11 Not to put olive oil on the sin meal-offering

N103 Le.5:11 Not to put frankincense on the sin meal-offering

N104 Nu.5:15 Not to put olive oil on the jealousy offering, sotah

N105 Nu.5:15 Not to put frankincense on the jealousy offering, sotah

N106 Le.27:10 Not to substitute sacrifices

N107 Le.27:26 Not to change sacrifices from one category to the other

N108 Nu.18:17 Redeem not the firstborn of permitted (clean) animals

N109 Le.27:33 Not to sell the tithe of the herd of cattle

N110 Le.27:28 Not to sell a devoted (by the Cherem vow) field

N111 Le.27:28 Not to redeem a devoted (by the Cherem vow) field

N112 Le.5:8 Not to split head of bird slaughtered for Sin-offering

N113 De.15:19 Not to do any work with a dedicated beast

N114 De.15:19 Not to shear a dedicated beast

N115 Ex.34:25 Slaughter not Pesach/Passover lamb if chametz is about

N116 Ex.23:10 Leave not sacrificial portions of Pesach lamb overnight

N117 Ex.12:10 Allow not meat of Pesach lamb to remain till morning

N118 De.16:4 No meat of Nisan 14 Festive Offering remain till day 3

N119 Nu.9:13 No meat of 2nd Pesach lamb Offering remain till morning

N120 Le.22:30 No meat of Thanksgiving Offering to remain till morning

N121 Ex.12:46 Not to break any bones of Pesach lamb offering

N122 Nu.9:12 Not to break any bones of 2nd Pesach lamb offering

N123 Ex.12:46 Not to remove Pesach offering from where it is eaten

N124 Le.6:10 Not to bake the residue of a meal offering with leaven

N125 Ex.12:9 Not to eat the Pesach offering boiled or raw

N126 Ex.12:45 Not to allow an alien resident to eat Pesach offering

N127 Ex.12:48 An uncircumcised person may not eat the Pesach offering

N128 Ex.12:43 Not to allow an apostate to eat the Pesach offering

N129 Le.12:4 Tameh (ritually unclean) person may not eat holy things

N130 Le.7:19 Eat not meat of consecrated things that've become tameh

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N131 Le.19:6-8 Not to eat sacrificial meat beyond the allotted time

N132 Le.7:18 Eat not sacrificial meat slaughtered in wrong intention

N133 Le.22:10 A zar/non-Cohen may not eat terumah / (heave offering)

N134 Le.22:10 A Cohen's sojourner or hired worker may not eat terumah

N135 Le.22:10 An uncircumcised person may not eat terumah

N136 Le.22:4 Tameh (ritually unclean) Cohen may not eat terumah

N137 Le.22:12 Bat-Cohen if married to non-Cohen not to eat holy food

N138 Le.6:16 Not to eat the Meal-offering of a Cohen

N139 Le.6:23 Eat not Sin-offering meat sacrificed within Sanctuary

N140 De.14:3 Not to eat consecrated animals that've become blemished

N141 De.12:17 Eat not unredeemed 2nd corn tithe outside Yerushalayim

N142 De.12:17 Consume not unredeemed 2nd wine tithe outside Jerusalem

N143 De.12:17 Consume not unredeemed 2nd oil tithe outside Jerusalem

N144 De.12:17 Eat not an unblemished firstling outside Yerushalayim

N145 De.12:17 Eat not sin or guilt offerings outside Sanctuary court

N146 De.12:17 Not to eat the meat of the burnt offering at all

N147 De.12:17 Eat not lesser sacrifices before blood dashed on Altar

N148 De.12:17 A zar/non-Cohen is not to eat the most holy offerings

N149 Ex.29:33 A Cohen not to eat First Fruits outside Temple courts

N150 De.26:14 Eat not unredeemed 2nd tithe while in state of impurity

N151 De.26:14 Not eating the 2nd tithe while in mourning

N152 De.26:14 On 2nd tithe redemption money (only for food and drink)

N153 Le.22:15 Not eating untithed produce, tevel

N154 Ex.22:28 Not changing the order of separating the various tithes

N155 De.23:22 Delay not payment of offerings, freewill or obligatory

N156 Ex.23:15 Go not to Temple on pilgrim festivals without offering

N157 Nu.30:3 Not to break your word, even if without an oath

PRIESTS

N158 Le.21:7 A Cohen may not marry a harlot, zonah

N159 Le.21:7 A Cohen marry not a woman profaned from the Priesthood

N160 Le.21:7 A Cohen may not marry a divorcee

N161 Le.21:14 Cohen haGadol may not marry a widow

N162 Le.21:15 Cohen haGadol may not take a widow as a concubine

N163 Le.10:6 Cohen with disheveled hair may not enter the Sanctuary

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N164 Le.10:6 Cohen wearing rent garments may not enter Sanctuary

N165 le.10:7 Cohanim leave not Temple courtyard during the service

N166 Le.21:1 Common Cohen must not be defiled for dead, except some

N167 Le.21:11 Cohen haGadol may not be under one roof with dead body

N168 Le.21:11 Cohen haGadol must not be defiled for any dead person

N169 De.18:1 Levites have not part in the division of Israel's land

N170 De.18:1 Levites share not in the spoils of war

N171 De.14:1 Not to tear out hair for the dead

DIETARY LAWS

N172 De.14:7 Not to eat any unclean animal

N173 Le.11:11 Not to eat any unclean fish

N174 Le.11:13 Not to eat any unclean fowl

N175 De.14:19 Not to eat any creeping winged insect

N176 Le.11:41 Not to eat anything which creeps on the earth

N177 Le.11:44 Not to eat creeping thing that breeds in decayed matter

N178 Le.11:42 Not to eat living creatures that breed in seeds / fruit

N179 Le.11:43 Not to eat any detestable creature

N180 De.14:21 Not to eat any animal which died naturally, a nevelah

N181 Ex.22:30 Not to eat an animal which is torn or mauled, a treifah

N182 De.12:23 Not to eat any limb taken from a living animal

N183 Ge.32:33 Not to eat the sinew of the thigh-vein, gid ha-nasheh

N184 Le.7:24 Not to eat blood

N185 Le.7:23 Not to eat certain types of fat of clean animal, chelev

N186 Ex.23:19 Not to boil young male goat (meat) in its mother's milk

N187 Ex.34:26 Not to eat young male goat cooked in its mother's milk

N188 Ex.21:28 Not to eat the flesh of a condemned & to be stoned ox

N189 Le.23:14 Eat not bread made from grain of new crop, before Omer

N190 Le.23:14 Eat not roasted grain of new crop, before Omer offering

N191 Le.23:14 Eat not green ears of new crop, before Omer (Nisan 16)

N192 Le.19:23 Not to eat orlah

N193 De.22:9 Eat not growth of mixed vineyard planting,kilai hakerem

N194 De.32:38 Not to use wine libations for idols, yayin nesach

N195 Le.19:26; No eating or drinking to excess, gluttony & drunkenness

N196 Le.23:29 Not to eat anything on Yom Kippur / Day of Atonement

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N197 Ex.13:3 Not to eat chametz, leaven(ed), on Pesach

N198 Ex.13:7 Not to eat an admixture of chametz/leaven(ed) on Pesach

N199 De.16:3 Not to eat chametz, leaven(ed), after noon of 14 Nisan

N200 Ex.13:7 No chametz may be seen in our homes during Pesach

N201 Ex.12:19 Not to possess chametz, leaven(ed), during Pesach

NAZIRITES

N202 Nu.6:3 A Nazir may not drink wine or any beverage from grapes

N203 Nu.6:3 A Nazir may not eat fresh grapes

N204 Nu.6:3 A Nazir may not eat dried grapes

N205 Nu.6:4 A Nazir may not eat grape seeds/kernels

N206 Nu.6:4 A Nazir may not eat grape peels/husks

N207 Nu.6:7 Nazir may not rend himself tameh (unclean) for the dead

N208 Le.21:11 Nazir must not become tameh entering house with corpse

N209 Nu.6:5 A Nazir must not shave his hair

AGRICULTURE

N210 Le.23:22 Reap not a whole field without leaving corners for poor

N211 Le.19:9 Not to gather ears of grain that fell during harvesting

N212 Le.19:10 Not to gather the misformed clusters of grapes

N213 Le.19:10 Not to gather single fallen grapes during the vintage

N214 De.24:19 Not to return for a forgotten sheaf

N215 Le.19:19 Not to sow diverse kinds of seed in one field, kalayim

N216 De.22:9 Not to sow grain or vegetables in a vineyard

N217 Le.19:19 Not to crossbreed animals of different species

N218 De.22:10 Work not with two different kinds of animals together

N219 De.25:4 Muzzle not animal working field to prevent from eating

N220 Le.25:4 Not to cultivate the soil in the 7th year, shemittah

N221 Le.25:4 Not to prune the trees in the 7th year

N222 Le.25:5 Reap not self-grown plant in 7th year as ordinary year

N223 Le.25:5 Gather not self-grown fruit in 7th yr. as ordinary year

N224 Le.25:11 Not to till the earth or prune trees in Jubilee year

N225 Le.25:11 Reap not aftergrowths of Jubilee year as ordinary year

N226 Le.25:11 Not to gather fruit in Jubilee year as in ordinary year

N227 Le.25:23 Sell not one's Eretz Yisrael land holdings permanently

N228 Le.25:33 Not to sell/change the open lands of the Levites

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N229 De.12:19 Not to leave the Levites without support

LOANS, BUSINESS, AND THE TREATMENT OF SLAVES

N230 De.15:2 Not to demand payment of debts after (7th) Shmitah year

N231 De.15:9 Not to refuse loan to poor because Shmitah year is near

N232 De.15:7 Not to deny charity to the poor

N233 De.15:13 Not sending a Hebrew bondman away empty-handed

N234 Ex.22:24 Not demanding payment from a debtor known unable to pay

N235 Le.25:37 Not lending to another Jew at interest

N236 De.23:20 Not borrowing from another Jew at interest

N237 Ex.22:24 Not participating in an agreement involving interest

N238 Le.19:13 Oppress not an employee by delaying paying his wages

N239 De.24:10 Not taking a pledge from a debtor by force

N240 De.24:12 Not keeping a poor man's pledge when he needs it

N241 De.24:17 Not taking any pledge from a widow

N242 De.24:6 Not taking ones's business (or food) utensils in pledge

N243 Ex.20:13 Not abducting an Israelite

N244 Le.19:11 Not stealing

N245 Le.19:13 Not robbing

N246 De.19:14 Not fraudulently altering land boundaries / landmarker

N247 Le.19:13 Not usurping our debts / do not defraud

N248 Le.19:11 Not repudiating debts, denying receipt of loan/deposit

N249 Le.19:11 Not to swear falsely regarding another man's property

N250 Le.25:14 Not wronging/deceiving one another in business

N251 Le.25:17 Not wronging/misleading one another even verbally

N252 Ex.22:20 Not harming the stranger among you verbally

N253 Ex.22:20 Not injuring the stranger among you in business/trade

N254 De.23:16 Not handing over a slave who's fled to Israel

N255 De.23:17 Take no advantage of a slave who's fled to Israel

N256 Ex.22:21 Not afflicting the orphans and widows

N257 Le.25:39 Not employing a Hebrew bondman in degrading tasks

N258 Le.25:42 Not selling a Hebrew bondman

N259 Le.25:43 Not treating a Hebrew bondman cruelly

N260 Le.25:53 Not allowing a heathen to mistreat a Hebrew bondman

N261 Ex.21:8 Not selling a Hebrew maidservant. & if you marry her...

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N262 Ex.21:10 ...withhold not: food, raiment, or conjugal rights

N263 De.21:14 Not selling a captive woman

N264 De.21:14 Not treating a captive woman as a slave

N265 Ex.20:17 Not coveting another man's possessions/property, etc.

N266 De.5:18 Covet not one's possessions, even the desire forbidden

N267 De.23:26 A worker is not to cut down standing grain during work

N268 De.23:24 A hired laborer not to take more fruit than he can eat

N269 De.22:3 Not ignoring lost property to be returned to its owner

N270 Ex.23:5 Refuse not to help man or animal collapsing with burden

N271 Le.19:35 Not cheating/defrauding with measurements & weights

N272 De.25:13 Not to possess false/inaccurate weights and measures

JUSTICE

N273 Le.19:15 A Judge is not to commit unrighteousness

N274 Ex.23:8 A Judge is not to accept bribes/gifts from litigants

N275 Le.19:15 A Judge is not to favor (be partial to) a litigant

N276 De.1:17 Judge not avoid justice being in fear of wicked person

N277 Lev 19:15 A Judge not to decide in favor of poor man, out of pity

N278 Ex.23:6 A Judge is not to discriminate against the wicked

N279 De.19:13 Judge not to pity one who killed or caused loss of limb

N280 De.24:17 A Judge not perverting justice due strangers or orphans

N281 Ex.23:1 Judge not to hear one litigant in absence of the other

N282 Ex.23:2 Court may not convict by majority of 1 in capital case

N283 Ex.23:2 Judge accept not colleague's opinion, unless sure right

N284 De.1:17 Not appointing an unlearned judge ignorant of the Torah

N285 Ex.20:16 Not bearing false witness

N286 Ex.23:1 A Judge is not to receive a wicked man's testimony

N287 De.24:16 A Judge receive not testimony from litigant's relatives

N288 De.19:15 Not convicting on the testimony of a single witness

N289 Ex.20:13 Not murdering a human being

N290 Ex.23:7 No conviction based on circumstantial evidence alone

N291 Nu.35:30 A witness must not sit as a Judge in capital cases

N292 Nu.35:12 Not killing a murderer without trial and conviction

N293 De.25:12 Not to pity or spare the life of a pursuer

N294 De.22:26 Not punishing a person for a sin committed under duress

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N295 Nu.35:31 Not accepting ransom from an unwitting murderer

N296 Nu.35:32 Not accepting a ransom from a wilful murderer

N297 Le.19:16 Hesitate not to save life of another person in danger

N298 De.22:8 Not leaving obstacles on public or private domain

N299 Le.19:14 Not misleading another by giving wrong advice

N300 De.25:2-3 Inflict not more than assigned number lashes to guilty

N301 Le.19:16 Not to tell tales

N302 Le.19:17 Not to bear hatred in your heart toward your brethren

N303 Le.19:17 Not to put one another to shame

N304 Le.19:18 Not to take vengeance on another

N305 Le.19:18 Not to bear a grudge

N306 De.22:6 Not to take entire bird's nest, mother and her young

N307 Le.13:33 Not to shave a leprous scall

N308 De.24:8 Not to cut or cauterize (remove) other signs of leprosy

N309 De.21:4 Plow not a valley where slain body found, eglah arufah

N310 Ex.22:17 Not permitting a witch/sorcerer to live

N311 De.24:5 Take not bridegroom from home in first year of marriage

N312 De.17:11 Not to differ from or disobey the Cohanim and the Judge

N313 De.13:1 Not to add to the Mitzvot/commandments of Torah

N314 De.13:1 Not to detract from the Mitzvot/commandments of Torah

N315 Ex.22:27 Not to curse a judge

N316 Ex.22:27 Not to curse a ruler

N317 Le.19:14 Not to curse any Jew

N318 Ex.21:17 Not cursing parents

N319 Ex.21:15 Not to strike parents

N320 Ex.20:10 Not to work on Shabbat

N321 Ex.16:29 Not to walk beyond permitted limits, eruv, on Shabbat

N322 Ex.35:3 Not to inflict punishment on the Shabbat

N323 Ex.12:16 Not to work on the first day of Pesach

N324 Ex.12:16 Not to work on the seventh day of Pesach

N325 Le.23:21 Not to work on Shavuot

N326 Le.23:25 Not to work on Rosh HaShannah

N327 Le.23:35 Not to work on the first day of Sukkot

N328 Le.23:36 Work not 8th-day/Shemini-Atzeret, (after Hoshana Rabba)

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N329 Le.23:28 Not to work on Yom Kippur / the Day of Atonement

INCEST AND OTHER FORBIDDEN RELATIONSHIPS

N330 Le.18:7 No relations with one's mother

N331 Le.18:8 No relations with one's father's wife

N332 Le.18:9 No relations with one's sister

N333 Le.18:11 No relations with step-sister

N334 Le.18:10 No relations with one's son's daughter

N335 Le.18:10 No relations with one's daughter's daughter

N336 Le.18:10 No relations with one's daughter

N337 Le.18:17 No relations with a woman and her daughter

N338 Le.18:17 No relations with a woman and her son's daughter

N339 Le.18:17 No relations with a woman & her daughter's daughter

N340 Le.18:12 No relations with one's father's sister

N341 Le.18:13 No relations with one's mother's sister

N342 Le.18:14 No relations with wife of father's brother

N343 Le.18:15 No relations with one's son's wife

N344 Le.18:16 No relations with brother's wife

N345 Le.18:18 No relations with sister of wife, during wife's life

N346 Le.18:19 No relations with a menstruant

N347 Le.18:20 No relations with another man's wife

N348 Le.18:23 Men may not lie with beasts

N349 Le.18:23 Women may not lie with beasts

N350 Le.18:22 A man may not lie carnally with another man

N351 Le.18:7 A man may not lie carnally with his father

N352 Le.18:14 A man may not lie carnally with his father's brother

N353 Le.18:6 Not to be intimate with a kinswoman

N354 De.23:3 A mamzer may not have relations with a Jewess

N355 De.23:18 No relations (harlotry) with a woman outside marriage

N356 De.24:4 Remarry not your divorced wife after she has remarried

N357 De.25:5 Childless widow marry none except late husbands brother

N358 De.22:29 Divorce not wife, that he has to marry after raping her

N359 De.22:19 Divorce not wife, after falsely slandering her

N360 De.23:2 Man unable of procreation (eunuch) not to marry Jewess

N361 Le.22:24 Not to castrate a man or beast

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THE MONARCHY

N362 De.17:15 Not appointing a king who is not of the seed of Israel

N363 De.17:16 A king not to accumulate an excess number of horses

N364 De.17:17 A king not taking many wives

N365 De.17:17 A king not amassing great personal wealth

[Source: http://www.thesimpletruth.net/booklet//613ot.html]

The 613 mitzvot have been divided also into three general categories: **mishpatim; edot;** and **chukim**. **Mishpatim ("laws")** include commandments that are deemed to be self-evident, such as not to murder and not to steal. **Edot ("testimonies")** commemorate important events in Jewish history. For example, the Shabbat is said to testify to the story that Hashem created the world in six days and rested on the seventh day and declared it holy. **Chukim ("decrees")** are commandments with no known rationale, and are perceived as pure manifestations of the Divine will.

Many of the mitzvot cannot be observed now, following the destruction of the Second Temple, although they still retain religious significance. According to one standard reckoning, there are 77 positive and 194 negative commandments that can be observed today, of which there are 26 commands that apply only within the Land of Israel. Furthermore, there are some time-related commandments from which women are exempt (examples include shofar, sukkah, lulav, tzitzit and tefillin). Some depend on the special status of a person in Judaism (such as kohanim), while others apply only to men or only to women.

Rabbinic support for the number of commandments being 613 is not without dissent and, even as the number gained acceptance, difficulties arose in elucidating the list. Some rabbis declared that this count was not an authentic tradition, or that it was not logically possible to come up with a systematic count. No early work of Jewish law or Biblical commentary depended on the 613 system, and no early systems of Jewish principles of faith made acceptance of this Aggadah (non-legal Talmudic statement) normative. The classical Biblical commentator and grammarian Rabbi Abraham ibn Ezra denied that this was an authentic rabbinic tradition. Ibn Ezra writes "Some sages enumerate 613 mitzvot in many diverse ways [...] but in truth there is no end to the number of mitzvot [...] and if we were to count only the root principles [...] the number of mitzvot would not reach 613" (Yesod Mora, Chapter 2).

Nahmanides held that this particular counting was a matter of rabbinic controversy, and that rabbinic opinion on this is not unanimous. Nonetheless, he concedes that "this total has proliferated throughout the aggadic literature... we ought to say that it was a tradition from Moses at Mount Sinai", (Nahmanides, Commentary to Maimonides' Sefer Hamitzvot", Root Principle 1).

Rabbi Simeon ben Zemah Duran likewise rejected the dogma of the 613 as being the sum of the Law, saying that "perhaps the agreement that the number of mitzvot is 613... is just Rabbi Simlai's opinion, following his own explication of the mitzvot. And we need not rely on his explication when we come to determine [and affect] the Law, but rather on the Talmudic discussions" (Zohar Harakia, Lviv, 1858, p. 99).

Even when rabbis attempted to compile a list of the 613 commandments, they were faced with a number of difficulties:

> Which statements were to be included amongst the 613 commandments? Every one of God's commands to any individual or to the entire people of Israel?

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> Would an order from God be counted as a commandment, for the purposes of such a list, if it could only be complied with in one place and time? Else, would such an order only count as a commandment if it could be followed at all times? (The latter is the view of Maimonides.)
>
> Does counting a single commandment depend on whether it falls within one verse, even though it may contain multiple prohibitions, or should each prohibition count as a single commandment?

Ultimately, though, the concept of 613 commandments has become accepted as normative amongst practicing Jews and today it is still common practice to refer to the total system of commandments within the Torah as the "613 commandments", even among those who do not literally accept this count as accurate.

However, the 613 mitzvot do not constitute a formal code of present-day halakha. (See Halakha: Codes of Jewish law.) The most widely recognized code is the Shulkhan Arukh, written by Rabbi Yosef Karo (Safed, Israel, 1550). For Sephardic Jewry, this is generally the accepted code. Ashkenazim, however, customarily follow the glosses appended to the Shulchan Arukh by Rabbi Moses Isserles. The Kitzur Shulkhan Arukh of Rabbi Shlomo Ganzfried (Hungary 1804 -1886) is also popular among Ashkenazic Jews. Although it is often criticized, it contains an overview of the rules of Ashkenazi Jewish life according to the minhagim followed by Hungarian Jewry. This is why it is not accepted by all Ashkenazic rabbinic authorities. However, Maimonides did write his Mishneh Torah while keeping in mind all of the 613 mitzvot.

[Source: Wikipedia]

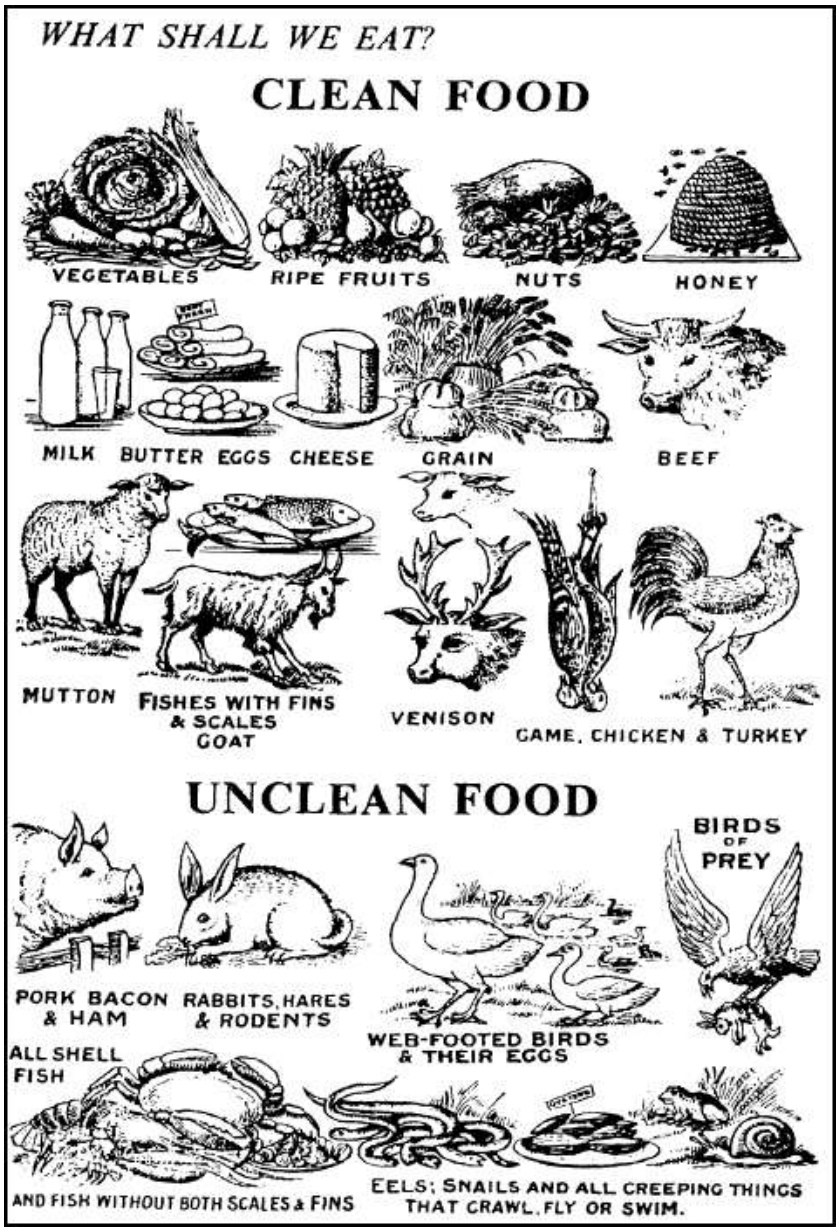
See also:

But, didn't Jesus abolish the Law and those 613 original commandments?"
http://www.therefinersfire.org/original_commandments.htm

The Mosaic Law: Its Function and Purpose in the New Testament
https://bible.org/article/mosaic-law-its-function-and-purpose-new-testament

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Charts of OT Clean / Unclean Food, Animals/Birds/Fish



[Source: http://giftedfaithful.org]



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[Source: http://glasshousetheology.com/infographic-tithing-in-the-old-testament/]

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New Testament Commandments

There are 1,050 commands in the New Testament for Christians to obey. Due to repetitions we can classify them under about 800 headings. For those who think that God abolished His law with the writings of Paul, read on. They cover every phase of man's life in his relationship to God and his fellowmen, now and hereafter.

Seven "Abstains"—Abstain From:

1. Idols (Acts 15:20).
2. Fornication (Acts 15:20,29; 1 Thes. 4:2-3)
3. Strangled meats (Acts 15:20)
4. Eating blood (Acts 15:20)
5. Meats offered to idols (Acts 15:29)
6. All appearance of evil (1 Thes. 5:22)
7. Fleshly lusts (1 Peter 2:11)

Seven things to avoid:

1. Troublemakers (Romans 16:17)
2. Profane and vain babblings (1 Timothy 6:20)
3. False science (1 Timothy 6:20)
4. Unlearned questions (2 Timothy 2:23)
5. Foolish questions (Titus 3:9)
6. Genealogies (Titus 3:9)
7. Arguments about the law (Titus 3:9)

Three "Asks":

1. Ask and ye shall receive (Matthew 7:7)
2. Ask no return of goods (Luke 6:30)
3. Ask life for backsliders (1 John 5:16)

Two things to awake to:

1. Awake to righteousness (1 Cor. 15:34)
2. Awake to life (Ephes. 5:14)

Seventy-four "Be's":

1. Be exceeding glad (Matthew 5:12)
2. Be reconciled to a brother (Matthew 5:24)
3. Be perfect (Matthew 5:48; 2 Cor. 13:11)
4. Be wise as serpents (Matthew 10:16)
5. Be harmless as doves (Matthew 10:16)
6. Be ready for Christ's coming (Matthew 24:44; Luke 12:40)
7. Be content with your wages (Luke 3:14)
8. Be merciful as God (Luke 6:36)
9. Be like faithful servants (Luke 12:36)
10. Be thankful (Col. 3:15)
11. Be at peace among selves (1 Thes. 5:13)
12. Be patient toward all people (1 Thes. 5:14; 2 Tim. 2:24)

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13. Be no partaker of sin (1 Tim. 5:22)
14. Be sober and hope (1 Peter 1:13)
15. Be sober and pray (1 Peter 4:7)
16. Be sober, grave, temperate, sound in faith, charity, and patience (aged men, Titus 2:2)
17. Be sober, love husbands and children (young women, Titus 2:4)
18. Be sober minded (young men, Titus 2:6)
19. Be in behavior as becoming to saints (aged women, Titus 2:3)
20. Be discreet, chaste, keepers at home, good, obedient (young women, Titus 2:5)
21. Be ready to give an answer of the hope that is in you (1 Peter 3:15)
22. Be of good cheer (John 16:33)
23. Be baptized (Acts 2:38)
24. Be converted (Acts 3:19)
25. Be transformed (Romans 12:2)
26. Be kind of brotherly love one to another (Romans 12:10; Ephes. 4:32)
27. Be fervent in spirit (Romans 12:11)
28. Be patient in tribulation (Romans 12:12)
29. Be given to hospitality (Romans 12:13)
30. Be afraid, if lawless (Romans 13:4)
31. Be no idolater (1 Cor. 10:7)
32. Be followers of Paul as he followed Christ (1 Cor. 11:1; Phil. 3:17)
33. Be followers of God (Ephes. 5:1)
34. Be followers of the faithful and patient (Hebrews 6:12)
35. Be children in malice (1 Cor. 14:20)
36. Be men in understanding (1 Cor. 14:20)
37. Be stedfast (1 Cor. 15:58)
38. Be unmoveable (1 Cor. 15:58)
39. Be always abounding in God's work (1 Cor. 15:58)
40. Be strong in the Lord (1 Cor. 16:13; Ephes. 6:10; 2 Tim. 2:1)
41. Be of good comfort (2 Cor. 13:11)
42. Be of one mind (Romans 12:16; 2 Cor. 13:11; Phil. 2:2; 1 Peter 3:8)
43. Be separate from the unclean (2 Cor. 6:17)
44. Be renewed in spirit (Ephes. 4:23)
45. Be angry and sin not (Ephes. 4:26)
46. Be tenderhearted one to another (Ephes. 4:32)
47. Be filled with the Spirit (Ephes. 5:18)
48. Be likeminded (Phil. 2:2)
49. Be one of accord (Phil. 2:2)
50. Be anxious for nothing (Phil. 4:6)
51. Be an example to believers in word, conversation, charity, spirit, faith, and purity (1 Tim. 4:12)
52. Be a partaker of Christian sufferings (2 Tim. 1:8; cp. 1 Peter 4:1)
53. Be gentle to all people (2 Tim. 2:24)
54. Be apt to teach (2 Tim. 2:24)
55. Be instant in season, out of season (2 Tim. 4:2)
56. Be careful to maintain good works (Titus 3:8,14; cp. Matthew 5:16)
57. Be content with what you have (Hebrews 13:5)
58. Be doers of the Word (James 1:22)
59. Be afflicted and mourn (James 4:9)
60. Be patient till Christ comes (James 5:7-8)
61. Be holy in conversation (behavior) (1 Peter 1:15-16)
62. Be pitiful (1 Peter 3:8)
63. Be courteous (1 Peter 3:8)
64. Be examples of the flock of God, not lord over it (1 Peter 5:3)
65. Be subject one to another (1 Peter 5:5)
66. Be clothed with humility (1 Peter 5:5)
67. Be sober (1 Peter 5:8)
68. Be vigilant (1 Peter 5:8)

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69. Be mindful of prophecies and commandments (2 Peter 3:2)
70. Be diligent to be found in peace (2 Peter 3:14)
71. Be diligent to be without spot, and blameless (2 Peter 3:14)
72. Be faithful to death (Rev. 2:10)
73. Be watchful, strengthen self (Rev. 3:2)
74. Be zealous and repent (Rev. 3:19)

Thirty "Be Not's":

1. Be not like the hypocrites in prayer (Matthew 6:5)
2. Be not like the heathen in prayer (Matthew 6:8)
3. Be not as hypocrites in fasting (Matthew 6:16)
4. Be not called "Rabbi" (Matthew 23:8)
5. Be not called "Master" (Matthew 23:9)
6. Be not afraid of man (Luke 12:4)
7. Be not of doubtful mind (Luke 12:29)
8. Be not many teachers (James 3:1)
9. Be not afraid of terror (1 Peter 3:14)
10. Be not troubled (1 Peter 3:14)
11. Be not ignorant of time with God (2 Peter 3:8; cp. Isaiah 57:15)
12. Be not deceived: 10 classes not to inherit the kingdom (1 Cor. 6:9-10)
13. Be not conformed to world (Romans 12:2)
14. Be not slothful in business (Romans 12:11)
15. Be not conceited (Romans 12:16)
16. Be not overcome of evil (Romans 12:21)
17. Be not mere servants of men (1 Cor. 7:23)
18. Be not children in understanding (1 Cor. 14:20)
19. Be not deceived by evil companions (1 Cor. 15:33)
20. Be not unequally yoked together with unbelievers (2 Cor. 6:14-15)
21. Be not entangled again with keeping the law (Galatians 5:1)
22. Be not deceived: man will reap what he sows (Galatians 6:7-8)
23. Be not partakers with sinners (Ephes. 5:7)
24. Be not unwise about God's will (Ephes. 5:17)
25. Be not drunk with wine (Ephes. 5:18)
26. Be not weary in well doing (2 Thes. 3:13)
27. Be not ashamed of God (2 Tim. 1:8)
28. Be not slothful (Hebrews 6:12)
29. Be not forgetful of strangers (Hebrews 13:2)
30. Be not carried about with different strange doctrines (Hebrews 13:9)

Four things to believe:

1. The gospel (Mark 1:15)
2. God's existence (Hebrews 11:6)
3. On Jesus Christ (1 John 3:23)
4. God rewards diligent seeking (Hebrews 11:6).

One thing not to believe:

1. Believe not every spirit (1 John 4:1).

Fourteen "Beware's":

1. Beware of false prophets (Matthew 7:15)
2. Beware of people (Matthew 10:17)
3. Beware of leaven (doctrine) of Pharisees (Matthew 16:6-12)

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4. Beware of leaven (doctrine) of Herod (Mark 8:15)
5. Beware of hypocrisy (Luke 12:1)
6. Beware of covetousness (Luke 12:15)
7. Beware of scribes (Mark 12:38; Luke 20:46)
8. Beware of lest you despise God and perish (Acts 13:40-41)
9. Beware of dogs (false teachers, Phil. 3:2; Isaiah 56:10)
10. Beware of evil workers (Phil. 3:2)
11. Beware of the concision (Jews, Phil. 3:2)
12. Beware of being spoiled through philosophy (Col. 2:8)
13. Beware of being spoiled through vain deceit (Col. 2:8)
14. Beware of backsliding (2 Peter 3:17)

Two classes to bless:

1. Those who curse you (Matthew 5:44; Luke 6:28)
2. Persecutors (Romans 12:14)

Three things to cast out or away:

1. The beam out of own eyes (Matthew 7:5; Luke 6:42)
2. Devils (Matthew 10:8)
3. All your cares upon God (1 Peter 5:7)

One thing not to cast away:

1. Your confidence in God (Hebrews 10:35)

Five things to charge:

1. Men to be blameless (1 Tim. 5:7)
2. The rich to be humble (1 Tim. 6:17)
3. The rich to trust in God (1 Tim. 6:17)
4. The rich to do good works (1 Tim. 6:18)
5. The rich to lay hold on eternal life (1 Tim. 6:19)

Two classes to comfort:

1. One another—fellow Christians (1 Thes. 4:18; 1 Thes. 5:11)
2. The feeble-minded (1 Thes. 5:14)

Five things to consider:

1. The ravens (Luke 12:24)
2. The lilies (Luke 12:27-28)
3. Truth (2 Tim. 2:7)
4. That you are capable of falling (Galatians 6:1)
5. Christ (Hebrews 3:1; Hebrews 12:3)

Three things to continue in:

1. Love (John 15:9)
2. Prayer (Romans 12:12; Col. 4:2)
3. Truth (2 Tim. 3:14)

Two things to covet:

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1. The best gifts (1 Cor. 12:31)
2. To prophesy (1 Cor. 14:39); cp. things not to covet (Exodus 20:17; Deut. 5:21)

Ten "Do's":

1. Do good to them that hate you (Matthew 5:44; Luke 6:27)
2. Do to others what you expect of them (Matthew 7:12; Luke 6:31)
3. Do violence to no man (Luke 3:14)
4. Do good (Luke 6:35; Romans 13:3)
5. Do this (put God first) and live (Luke 10:28)
6. Do all to God's glory (1 Cor. 10:31; Col. 3:17,23)
7. Do all things without murmuring and disputing (Phil. 2:14)
8. Do those things which were seen and heard in me (Paul, Phil. 4:9)
9. Do your own business (1 Thes. 4:11)
10. Do the work of an evangelist (2 Tim. 4:5)

Ten "Do Not's":

1. Do not alms before people (Matthew 6:1)
2. Do not sound trumpet before you when giving alms (Matthew 6:2)
3. Do not do works of Pharisees (Matthew 23:3-33)
4. Do not love in word only (1 John 3:18)
5. Do not give heed to fables (1 Tim. 1:4)
6. Do not give heed to genealogies (1 Tim. 1:4)
7. Do not err (James 1:16)
8. Do not commit adultery (James 2:11)
9. Do not kill (James 2:11)
10. Do not fashion self according to former lusts (1 Peter 1:14)

Two things to endure:

1. Hardness (2 Tim. 2:3)
2. Sufferings (2 Tim. 4:5)

Whom to fear:

1. God (Matthew 10:28; Luke 12:5; 1 Peter 2:17; Rev. 14:7)

Three things not to fear:

1. Man (Matthew 10:28; Luke 12:5)
2. Persecutors (Matthew 10:26)
3. No lack of provision (Matthew 10:31; Mark 6:8-9; Luke 12:7)

Five things to feed:

1. Enemies (Romans 12:20)
2. Lambs (John 21:15)
3. Sheep (John 21:16,17)
4. Flock of God (1 Peter 5:2)
5. The church (Acts 20:28)

Four things to flee from:

1. Fornication (1 Cor. 6:18)

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2. Idolatry (1 Cor. 10:14)
3. Hurtful lusts (1 Tim. 6:9-11)
4. Youthful lusts (2 Tim. 2:22)

Ten things to follow:

1. Christ (Matthew 4:19; Matthew 8:22; Matthew 16:24; Mark 8:34; Mark 10:21; Luke 9:23; John 21:19)
2. Love (1 Cor. 14:1; 1 Tim. 6:11; 2 Tim. 2:22)
3. Good (1 Thes. 5:15; 3 John 1:11)
4. Righteousness (1 Tim. 6:11; 2 Tim. 2:22)
5. Godliness (1 Tim. 6:11)
6. Faith (1 Tim. 6:11; 2 Tim. 2:22)
7. Patience (1 Tim. 6:11)
8. Meekness (1 Tim. 6:11)
9. Peace (2 Tim. 2:22; Hebrews 12:14)
10. Holiness (Hebrews 12:14)

Seven things about giving:

1. Commanded: give (Luke 6:38)
2. Whom to give to:

(1) Him that asks (Matthew 5:42; Luke 6:30)
(2) Needy saints (Romans 12:13)
(3) God (Col. 3:17; Rev. 14:7)

3. Whom not to give to:

(1) Give not holy things to rebels (Matthew 7:6)
(2) Give no place to Satan (Ephes. 4:27)

4. What to give:

(1) Holy things (Matthew 7:6; Matthew 10:8)
(2) Give thanks (Ephes. 5:20; Phil. 4:6; Col. 3:17; 1 Thes. 5:18)
(3) Give time to reading, exhortation, doctrine (1 Tim. 4:13)
(4) Give self wholly (1 Tim. 4:15)
(5) Give glory to God (Rev. 14:7)

5. What not to give:

(1) Give no offense (1 Cor. 10:32)
(2) Give no heed of fables and commandments of human beings (Titus 1:14)

6. How to give:

(1) Freely (Matthew 10:8; 2 Cor. 9:6)
(2) Good measure (Luke 6:38)
(3) As God has prospered (1 Cor. 16:2)
(4) Willingly (2 Cor. 8:12)
(5) With purpose (2 Cor. 9:7)
(6) Cheerfully (2 Cor. 9:7)

7. Blessings promised for giving:

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(1) Returns on the basis of giving (Luke 6:38; 2 Cor. 9:6)
(2) Reward (Matthew 10:42)
(3) All grace abounding (2 Cor. 9:8)
(4) All sufficiency (2 Cor. 9:8)
(5) Eternal righteousness (2 Cor. 9:9)
(6) Increased fruits (2 Cor. 9:10)
(7) Enrichment in all things (2 Cor. 9:11)

Five "Go's":

1. Go two miles (Matthew 5:41)
2. Go teach (Matthew 28:19-20)
3. Go preach (Mark 16:15)
4. Go not from house to house (Luke 10:7)
5. Go and do likewise (Luke 10:37)

Seven "Have's":

1. Have faith (Mark 11:22; Romans 14:22-23)
2. Have no fellowship with darkness (Ephes. 5:11)
3. Have no respect of persons (1 Tim. 5:21; James 2:1-10)
4. Have honest conversation (1 Peter 2:12)
5. Have compassion (1 Peter 3:8; Jude 1:22)
6. Have a good conscience (1 Peter 3:16)
7. Have fervent love (1 Peter 4:8)

Fourteen "Hold's":

1. Hold forth Word of life (Phil. 2:16)
2. Hold fast to the good (1 Thes. 5:21)
3. Hold Christian traditions (1 Tim. 1:19; 1 Tim. 3:9)
4. Hold faith (1 Tim. 1:19)
5. Hold a good conscience (1 Tim. 1:19)
6. Hold fast sound doctrine (2 Tim. 1:13)
7. Hold fast till Christ comes (Rev. 2:25)
8. Hold fast what you have (Rev. 3:11)
9. Hold your crown (Rev. 3:11)
10. Hold reputation of ministers (Phil. 2:29)
11. Hold eternal life (1 Tim. 6:12,19)
12. Hold hope (Hebrews 6:18)
13. Hold confidence (Hebrews 3:6,14)
14. Hold what is heard and received (Rev. 3:3)

Six classes to honor:

1. Fathers (Luke 18:20; Ephes. 6:2)
2. Mothers (Matthew 19:19; Mark 10:19)
3. Others (Romans 12:10)
4. Widows indeed (1 Tim. 5:3)
5. All people (1 Peter 2:17)
6. Kings—rulers (1 Peter 2:17)

Seven things to keep:

1. Keep commandments (Matthew 19:17; John 14:15)
2. Keep no company with the 6 classes of professed Christians of (1 Cor. 5:11)

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3. Keep yourself pure (1 Tim. 5:22)
4. Keep the gospel commandments until Christ comes (1 Tim. 6:14)
5. Keep the good entrusted you (2 Tim. 1:14)
6. Keep yourself from idols (1 John 5:21)
7. Keep yourself in God's love (Jude 1:21)

Six things to lay aside:

1. Wickedness (James 1:21)
2. All malice (1 Peter 2:1)
3. All guile (1 Peter 2:1)
4. All hypocrisies (1 Peter 2:1)
5. All envies (1 Peter 2:1)
6. All evil speakings (1 Peter 2:1)

One Hundred "Let's":

1. Let your light shine (Matthew 5:16; Luke 12:35).
2. Let your conversation be yea, nay (Matthew 5:37; James 5:12).
3. Let your enemy have your cloak (Matthew 5:40; Luke 6:29).
4. Let blind leaders alone (Matthew 15:14).
5. Let everyone deny themselves (Matthew 16:24; Mark 8:34; Luke 9:23).
6. Let him take up cross (Matthew 16:24; Mark 8:34; Mark 10:21; Luke 9:23).
7. Let him hear (Mark 4:23; Luke 14:35).
8. Let him share with the needy (Luke 3:11).
9. Let your loins be girded (Luke 12:35).
10. Let everyone take your purse and script (Luke 22:36).
11. Let him sell his garment, buy sword (Luke 22:36).
12. Let your love be genuine (Romans 12:9).
13. Let everyone obey the civil laws (Romans 13:1).
14. Let everyone choose his own sabbath day (Romans 14:5-7; Col. 2:14-17).
15. Let everyone take heed how he builds upon Christ (1 Cor. 3:10).
16. Let no man deceive himself (1 Cor. 3:18).
17. Let every man have his own wife (1 Cor. 7:2).
18. Let every woman her own husband (1 Cor. 7:2).
19. Let spouses satisfy each other in sexual relations (1 Cor. 7:4-5).
20. Let them who cannot restrain marry (1 Cor. 7:9).
21. Let husbands and wifes remain unmarried if they separate or, be reconciled (1 Cor. 7:11).
22. Let the unbelieving ones depart who refuse to remain (1 Cor. 7:15).
23. Let every man abide in his calling (1 Cor. 7:17-24).
24. Let no one seek to erase circumcision (1 Cor. 7:18).
25. Let no one be circumcised (as a religious rite, 1 Cor. 7:18).
26. Let a father give his daughter in marriage if she desires it (1 Cor. 7:36-38).
27. Let him who thinks he stands take heed lest he fall (1 Cor. 10:12).
28. Let no man seek wealth selfishly (1 Cor. 10:24).
29. Let the woman cut her hair if her head is uncovered (1 Cor. 11:6).
30. Let the woman wear a covering if cutting and shaving the hair be a shame (1 Cor. 11:6).
31. Let everyone examine self when taking the Lord's Supper (1 Cor. 11:28).
32. Let the hungry eat at home, not at the Lord's Supper (1 Cor. 11:34).
33. Let the speaker in tongues pray for the interpretation (1 Cor. 14:13).
34. Let all things be done to edifying (1 Cor. 14:26).
35. Let no more than 3 messages in tongues be given in one service (1 Cor. 14:27).
36. Let one interpret (1 Cor. 14:27).
37. Let the mind of Christ be in you (Phil. 2:5).
38. Let your moderation be known (Phil. 4:5).
39. Let your requests be known to God (Phil. 4:6).

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40. Let no one judge you with regard to meats, drinks, holy days, new moons, and sabbath days (Col. 2:14-17; Romans 14:5-7).
41. Let no one rob you of your reward by some vain religion (Col. 2:18).
42. Let peace rule the heart (Col. 3:15).
43. Let the Word dwell in you (Col. 3:16).
44. Let speech be with grace (Col. 4:6).
45. Let no one deceive you about the day of Christ being at hand (2 Thes. 2:3).
46. Let no man despise youth (1 Tim. 4:12).
47. Let the speaker in tongues keep silent in church speaking to himself and God if no interpreter present
(1 Cor. 14:28).
48. Let the prophets speak two or three messages and let others judge (1 Cor. 14:29).
49. Let times be shared in revelation (1 Cor. 14:30).
50. Let women learn quietly in church or at home (1 Cor. 14:34-35; 1 Tim. 2:11).
51. Let everyone acknowledge regulation of spiritual gifts to be commandments of God (1 Cor. 14:37).
52. Let rebels to truth remain ignorant (1 Cor. 14:38).
53. Let all things be done in decent order (1 Cor. 16:2).
54. Let everyone give as God prospers (1 Cor. 16:2).
55. Let all things be done in love (1 Cor. 16:14).
56. Let everyone give cheerfully (2 Cor. 9:7).
57. Let rebels to truth be accursed (1 Cor. 16:22; Galatians 1:8-9).
58. Let everyone prove their own work (Galatians 6:4).
59. Let those taught support the teacher (Galatians 6:6).
60. Let the thief steal no more (Ephes. 4:28).
61. Let the thief labor instead of stealing to have to give to others (Ephes. 4:28).
62. Let no corrupt conversation come from your mouth (Ephes. 4:29).
63. Let bitterness, wrath, anger, clamor, evil speaking, and malice be put away (Ephes. 4:31).
64. Let no man deceive you with vain words (Ephes. 5:6).
65. Let the wives be subject to their husbands (Ephes. 5:22,24; Col. 3:18; 1 Peter 3:1-6).
66. Let the husbands love their wives (Ephes. 5:25,28,33; Col. 3:19; 1 Peter 3:7).
67. Let the wives reverence their husbands (Ephes. 5:33).
68. Let your conversation (behavior) be becoming of the gospel (Phil. 1:27).
69. Let nothing be done through strife or vain glory (Phil. 2:3).
70. Let each esteem other better than himself (Phil. 2:3).
71. Let worthy elders be doubly honored (paid) (1 Tim. 5:17).
72. Let servants honor masters (1 Tim. 6:1).
73. Let masters respect servants (1 Tim. 6:2).
74. Let every Christian depart from iniquity (2 Tim. 2:19).
75. Let no man despise you (Titus 2:15).
76. Let brotherly love continue (Hebrews 13:1).
77. Let conversation be without covetousness (Hebrews 13:5).
78. Let patience work perfectly (James 1:4).
79. Let one who lacks, ask for wisdom (James 1:5).
80. Let him ask in faith (James 1:6).
81. Let the exalted rejoice (James 1:9).
82. Let the humble rejoice (James 1:10).
83. Let no man lay temptation to God (James 1:13).
84. Let everyone be swift to hear, slow to speak, slow to wrath (James 1:19).
85. Let the wise demonstrate wisdom and knowledge (James 3:13).
86. Let the light-hearted sinners become remorseful (James 4:9).
87. Let the afflicted pray (James 5:13).
88. Let the merry sing psalms (James 5:13).
89. Let the sick call elders (James 5:14).
90. Let elders pray for sick, anointing with oil (James 5:14-15; cp. Mark 6:13).
91. Let adorning be more inward than outward (1 Peter 3:3-4; 1 Tim. 2:9-10).

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92. Let everyone refrain tongue from evil, and lips from guile (1 Peter 3:10).
93. Let everyone shun evil, do good, seek peace and pursue it (1 Peter 3:11).
94. Let ministers speak for God (1 Peter 4:11).
95. Let no one suffer as a murderer, thief, evil doer, or busybody (1 Peter 4:15).
96. Let no one be ashamed to suffer as a Christian, but be thankful (1 Peter 4:16).
97. Let Christian sufferers commit their souls to God (1 Peter 4:19).
98. Let eternal life abide in you (1 John 2:24-25).
99. Let no man deceive you about being righteous (1 John 3:7).
100. Let him that hath an ear, hear (Rev. 2:7,11,17,29; Rev. 3:6,13,22).

Twelve "Let Not's":

1. Let not your left hand know what the right hand does (Matthew 6:3).
2. Let not man sever those who are married (Matthew 19:6).
3. Let not good be evil spoken of (Romans 14:16).
4. Let not sin reign in the body (Romans 6:12).
5. Let not him that eateth despise him that does not (Romans 14:3).
6. Let not him that eateth not judge him that does (Romans 14:3).
7. Let not the wife depart from her husband (1 Cor. 7:10).
8. Let not the husband put away his wife (1 Cor. 7:11).
9. Let not the Christian put away the unsaved companion who wishes to remain (1 Cor. 7:12,13).10. Let
not the sun go down on wrath (Ephes. 4:26).
11. Let not fornication, uncleanness, covetousness, filthiness, foolish talking, and jesting be mentioned
among you as becometh saints (Ephes. 5:3-4).
12. Let not unworthy widows be supported by the church (1 Tim. 5:9-16).

Forty-two "Let us's":

1. Let us walk honestly (Romans 13:12).
2. Let us cast off works of darkness (Romans 13:12).
3. Let us put on armor of light (Romans 13:12).
4. Let us follow things of peace (Romans 14:9).
5. Let us follow things that edify (Romans 14:19).
6. Let us please neighbor for good (Romans 15:2-3).
7. Let us be sincere (1 Cor. 5:8).
8. Let us not commit fornication (1 Cor. 10:2-3).
9. Let us not tempt Christ (1 Cor. 10:9).
10. Let us not murmur (1 Cor. 10:10).
11. Let us cleanse ourselves from the filthiness of body and spirit (2 Cor. 7:1).
12. Let us perfect holiness (2 Cor. 7:1).
13. Let us walk in the Spirit (Galatians 5:25).
14. Let us not desire vain glory (Galatians 5:26).
15. Let us not provoke one another (Galatians 5:26).
16. Let us not envy one another (Galatians 5:26).
17. Let us not be weary in well doing (Galatians 6:9).
18. Let us do good to all people (Galatians 6:10).
19. Let us do good especially to fellow Christians (Galatians 6:10).
20. Let us who are mature press forward toward the mark (Phil. 3:14-15).
21. Let us walk by the same rule (Phil. 3:16).
22. Let us mind the same thing (Phil. 3:16).
23. Let us not sleep spiritually (1 Thes. 5:6).
24. Let us watch and be sober (1 Thes. 5:6,8).
25. Let us be content with food and raiment (1 Tim. 6:8).
26. Let us fear losing the soul (Hebrews 4:1-2).

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27. Let us labor to be saved (Hebrews 4:11).
28. Let us hold fast our profession (Hebrews 10:23).
29. Let us come boldly to the throne of grace (Hebrews 4:16; Hebrews 10:19-23).
30. Let us go on to perfection (Hebrews 6:1).
31. Let us draw near to God (Hebrews 10:22).
32. Let us provoke to love and good works (Hebrews 10:24).
33. Let us not forsake assembling together in worship (Hebrews 10:25).
34. Let us exhort one another (Hebrews 10:25).
35. Let us lay aside every weight (Hebrews 12:1).
36. Let us lay aside besetting sin (Hebrews 12:1).
37. Let us run race with patience (Hebrews 12:1).
38. Let us look to Jesus (Hebrews 12:2).
39. Let us have grace to serve God (Hebrews 12:28).
40. Let us bear Christ's reproach (Hebrews 13:13).
41. Let us offer our sacrifice of praise to God continually (Hebrews 13:15).
42. Let us love one another (1 John 4:7,11).

Eight "Let Us Not's":

1. Let us not walk in rioting (Romans 13:13).
2. Let us not walk in drunkenness (Romans 13:13).
3. Let us not walk in chambering (Romans 13:13).
4. Let us not walk in wantonness (Romans 13:13).
5. Let us not walk in strife (Romans 13:13).
6. Let us not walk in envying (Romans 13:13).
7. Let us not judge one another in doubtful things (Romans 14:13).
8. Let us not cause others to stumble (Romans 14:13).

Three ways to live:

1. Live peacefully (Romans 12:18; 2 Cor. 13:11).
2. Live free from anxiety and undue care (1 Cor. 7:28-35).
3. Live no longer in lusts of sin (1 Peter 4:2).

Four commands to "Love":

1. Love your enemies (Matthew 5:44; Luke 6:27,35).
2. Love your fellow Christians (John 13:34; John 15:12,17; Galatians 5:14; 1 Peter 2:17; 1 John 3:23; 2
John 1:5).
3. Love the brotherhood (1 Peter 2:17).
4. Love your brother (1 John 4:21).

Two things not to love:

1. The world (1 John 2:15)
2. Things in the world (1 John 2:15)

Three ways to love:

1. Fervently (1 Peter 2:22)
2. With a pure heart (1 Peter 2:22)
3. As brethren (1 Peter 3:8)

One Person to pray to:

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1. Pray to thy Father (Matthew 6:6; Matthew 9; John 16:23-26)

Three things to pray for:

1. Your persecutors (Matthew 5:44; Luke 6:28)
2. For laborers (Matthew 9:38; Luke 10:2)
3. For one another (James 5:16)

Two ways not to pray:

1. Use not vain repetitions like the heathen (Matthew 6:7).
2. Do not pray as hypocrites (Matthew 6:5).

Three ways to pray:

1. After this manner pray (Matthew 6:9-13)
2. Ask, seek, knock (Matthew 7:7-11)
3. Pray in the Spirit (Jude 1:20)

Four things to prove:

1. Prove yourself (2 Cor. 13:5).
2. Prove what is acceptable to God (Ephes. 5:10).
3. Prove all things (1 Thes. 5:21).
4. Prove accusations against elders (1 Tim. 5:19).

Eight "Put Away's":

1. Put away wicked people from the congregation (1 Cor. 5:13).
2. Put away lying (Ephes. 4:25).
3. Put away all bitterness (Ephes. 4:31).
4. Put away wrath (Ephes. 4:31).
5. Put away anger (Ephes. 4:31).
6. Put away clamor (Ephes. 4:31).
7. Put away evil speaking (Ephes. 4:31).
8. Put away all malice (Ephes. 4:31).

Six "Put Off's":

1. Put off the old man (Ephes. 4:22; Col. 3:9).
2. Put off anger (Col. 3:8).
3. Put off wrath (Col. 3:8).
4. Put off malice (Col. 3:8).
5. Put off blasphemy (Col. 3:8).
6. Put off filthy conversation (Col. 3:8).

Twelve "Put On's":

1. Put on Christ (Romans 13:14).
2. Put on the armor of light (Romans 13:12).
3. Put on the new man (Ephes. 4:24; Col. 3:10).
4. Put on the whole armor of God (Ephes. 6:11,13).
5. Put on the bowels of mercy (Col. 3:12).
6. Put on kindness (Col. 3:12).
7. Put on humility (Col. 3:12).
8. Put on meekness (Col. 3:12).

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9. Put on longsuffering (Col. 3:13).
10. Put on love (Col. 3:14).
11. Put on the breastplate of faith and love (1 Thes. 5:8).
12. Put on the hope of salvation (1 Thes. 5:8).

One class not to rebuke:

1. Elders (1 Tim. 5:1)

Three things to rebuke:

1. Certain sinners (1 Tim. 5:20)
2. Rebels (Titus 1:13)
3. Works of darkness (Ephes. 5:11)

Two ways to rebuke:

1. With all authority (Titus 2:15)
2. With all longsuffering (2 Tim. 4:2)

Two commands to rejoice:

1. Rejoice (Matthew 5:12; Romans 15:10)
2. Rejoice evermore (1 Thes. 5:16).

Four things to rejoice in:

1. Hope (Romans 12:12)
2. Blessings of others (Romans 12:15)
3. The Lord (Phil. 3:1; Phil. 4:4)
4. Suffering for Christ (1 Peter 4:13)

Five things to remember:

1. What you are saved from (Ephes. 2:11-12)
2. Those who suffer (Hebrews 13:3)
3. Those who lead you (Hebrews 13:7)
4. Truth (Jude 1:17-18; Rev. 3:3)
5. Backsliding, and repent (Rev. 2:5)

Four things to seek:

1. God's kingdom first (Matthew 6:33; Luke 12:31)
2. God in prayer (Matthew 7:7)
3. To edify the church (1 Cor. 14:12)
4. Things above (Col. 3:1)

One command to stand fast:

1. Stand fast, and hold Christian traditions (2 Thes. 2:15)

Three things to stand fast with:

1. Loins girt about with truth
2. Breastplate of righteousness
3. Feet shod with the preparation of the gospel of peace (Ephes. 6:14-15)

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Five things to stand in:

1. Faith (1 Cor. 16:13)
2. Liberty (Galatians 5:1)
3. One spirit (Phil. 1:27)
4. One mind (Phil. 1:27)
5. The Lord (Phil. 4:1)

Eight things to think on:

1. Things about your true self (Romans 12:3; 1 Cor. 3:18)
2. Things true
3. Things honest
4. Things just
5. Things pure
6. Things lovely
7. Things of good report
8. Things of virtue (Phil. 4:8)

One way to think:

1. Think soberly (Romans 12:3)

Five commands to "submit":

1. Submit one to another (Ephes. 5:21).
2. Submit to God (James 4:7).
3. Submit to every ordinance of man (1 Peter 2:13-14; Romans 13:1-8).
4. Younger ones are to submit to their elders (1 Peter 5:5).
5. Wives must submit to their husbands ((Ephes. 5:22; Col. 3:18; 1 Peter 3:1-6).

Twelve "Take's":

1. Take no anxious thought for necessities of life (Matthew 6:25,31; Luke 12:22-30)
2. Take no anxious thought of tomorrow (Matthew 6:34)
3. Take no anxious thought of defense (Matthew 10:19; Mark 13:9-11; Luke 12:11-12; Luke 21:14)
4. Take my yoke upon you (Matthew 11:29)
5. Take advantage of freedom (1 Cor. 7:21)
6. Take the Lord's Supper in remembrance of Christ (1 Cor. 11:24-26)
7. Take the shield of faith (Ephes. 6:16)
8. Take the helmet of salvation (Ephes. 6:17)
9. Take the sword of the Spirit (Ephes. 6:17)
10. Take oversight of the flock willingly (1 Peter 5:2)
11. Take oversight of the flock without thought of personal gain (1 Peter 5:2)
12. Take a humble seat (Luke 14:8)

Eighteen "Take Heed's":

1. Take heed that you do not alms to be seen by people (Matthew 6:1).
2. Take heed not to despise little ones (Matthew 18:10).
3. Take heed not to be deceived (Matthew 24:4; Mark 13:5; Luke 21:8).
4. Take heed what you hear (Mark 4:24).
5. Take heed how you hear (Luke 8:18).
6. Take heed to walk in the light (Luke 11:35).
7. Take heed to rebuke and forgive (Luke 17:3).

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8. Take heed not to get drunk (Luke 21:34).
9. Take heed not to surfeit (Luke 21:34).
10. Take heed not to be overcome with cares (Luke 21:34).
11. Take heed to yourselves (Matthew 13:9; Luke 17:3; Luke 21:34; Acts 20:28).
12. Take heed to the flock of God (Acts 20:28).
13. Take heed lest you misuse your liberty (1 Cor. 8:9; Rev. 13).
14. Take heed lest you fall (1 Cor. 10:12; Romans 11:21).
15. Take heed to your ministry (Col. 4:17).
16. Take heed that you destroy not one another (Galatians 5:15).
17. Take heed to yourself and your doctrine (1 Tim. 4:16).
18. Take heed not to backslide (Hebrews 3:12).

Four "Thou Shalt's":

1. Thou shalt worship God only (Matthew 4:10; Luke 4:8).
2. Thou shalt serve God only (Matthew 4:10; Luke 4:8).
3. Thou shalt love neighbors as yourself (Matthew 5:43; Matthew 19:19; Matthew 22:39; Mark 12:31; Luke 10:27; Romans 13:9; Galatians 5:14).
4. Thou shalt love God wholeheartedly (Matthew 22:37; Mark 12:30; Luke 10:27).

Eight "Thou Shalt Not's":

1. Thou shalt not tempt the Lord (Matthew 4:7; Luke 4:12).
2. Thou shalt not kill (Matthew 5:21; Matthew 19:18; Mark 10:19; Luke 18:20;Romans 13:9).
3. Thou shalt not commit adultery (Matthew 5:27-28; Matthew 19:18; Luke 18:20; Romans 13:9).
4. Thou shalt not pray to be seen by people (Matthew 6:5).
5. Thou shalt not steal (Matthew 19:18; Mark 10:19; Luke 18:20; Romans 13:9).
6. Thou shalt not bear false witness (Matthew 19:18; Mark 10:19; Luke 18:20; Romans 13:9).
7. Thou shalt not covet (Romans 13:9).
8. Thou shalt not muzzle the ox treading corn (1 Cor. 9:9; 1 Tim. 5:18).

Two ways not to walk:

1. As Sinners (Ephes. 4:17)
2. As fools (Ephes. 5:15)

Seven things to walk in:

1. The Spirit (Galatians 5:16)
2. Love (Ephes. 5:2)
3. The light (Ephes. 5:8-9; 1 John 1:7)
4. Watchfulness (Ephes. 6:18)
5. Christ (Col. 2:6-7; 2 Cor. 5:17)
6. Wisdom (Col. 4:5)
7. Honesty (1 Thes. 4:12)

200 Miscellaneous Commands:

1. Abhor what is evil (Romans 12:9).
2. A bishop must be (see characteristics of, 1 Tim. 3:2-7; Titus 1:6-9).
3. Abide in Christ (John 15:4).
4. Abide with worthy ones (Matthew 10:11-13; Mark 6:10; Luke 9:4; Luke 10:5-8).
5. Accuse none falsely (Luke 3:14).
6. Add to Christian graces (2 Peter 1:5-7).
7. Admit your own unprofitableness (Luke 17:10).
8. Admonish one another (Col. 3:16).

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9. Admonish the unruly (2 Thes. 3:15).
10. Agree with your adversary (Matthew 5:25).
11. Allow no liberty to ensnare you to commit sin (1 Cor. 10:25-30).
12. Allow no lust of evil in the your body (1 Thes. 4:5).
13. Allow no cursing and blessing from the same mouth (James 3:10).
14. Anoint your head and wash face when fasting (Matthew 6:17).
15. Arm your self with a mind to suffer for Christ (1 Peter 4:1).
16. Avenge not yourself (Romans 12:19).
17. Awake from death to light (Ephes. 5:14).
18. Bear one another's burdens (Galatians 6:2).
19. Behave like men (1 Cor. 16:13).
20. Bid no false teacher "Godspeed" (2 John 1:10-11).
21. Bring proof of your repentance (Matthew 3:8; Luke 3:8).
22. Bring your children up in the Lord (Ephes. 6:4).
23. Build up your faith (Jude 1:20).
24. Call the poor to your feast (Luke 14:13).
25. Children, obey your parents (Ephes. 6:1; Col. 3:20).
26. Cleanse the lepers (Matthew 10:8).
27. Cleanse your hands you sinners (James 4:8).
28. Cleave to good (Romans 12:9).
29. Collect just dues only (Luke 3:13).
30. Come out from among them (2 Cor. 6:17).
31. Command and teach these things (1 Tim. 4:11; 1 Tim. 6:2).
32. Commit the truth to faithful teachers (2 Tim. 2:2).
33. Confess your faults one to another (James 5:16).
34. Count it joy when you are tempted (James 1:2).
35. Cut off offending members (Matthew 5:29-30; Matthew 18:8,9).
36. Deacons must be (see 1 Tim. 3:8-12).
37. Defraud not (Mark 10:19).
38. Desire spiritual gifts (1 Cor. 14:1).
39. Desire the milk of the Word (1 Peter 2:2).
40. Despise not prophesyings (1 Thes. 5:20).
41. Destroy none with non-essentials (Romans 14:15; 1 Cor. 8:13).
42. Draw near to God (James 4:8).
43. Eat your own bread in quietness (2 Thes. 3:12).
44. Earnestly contend for faith (Jude 1:3).
45. Edify yourselves with singing (Ephes. 5:19).
46. Edify one another (1 Thes. 5:11).
47. Enter the straight (narrow) gate (Matthew 7:13; Luke 13:24).
48. Examine yourself as to faith (2 Cor. 13:5).
49. Exercise in godliness (1 Tim. 4:7-8).
50. Exhort servants to obey (Titus 2:9-10).
51. Exhort one another daily (Hebrews 3:13).
52. Fear not (Luke 12:32)!
53. Fight the good fight of faith (1 Tim. 6:12).
54. Follow peace and holiness (Hebrews 12:14).
55. Forbear one another (Col. 3:13).
56. Forbid not children (Matthew 19:14; Mark 10:14; Luke 18:16).
57. Forbid not tongues (1 Cor. 14:39).
58. Forget not to share (Hebrews 13:16).
59. Forgive 490 times (Matthew 18:22).
60. Forgive (Matthew 11:25-26; Luke 6:37; Ephes. 4:32; Col. 3:13).
61. Fret not in servitude (2 Cor. 7:21).
62. Gird up loins of mind (1 Peter 1:13).
63. Give place to wrath (Romans 12:19).
64. Give your enemy a drink of water (Romans 12:20).

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65. Give no occasion to the adversary (1 Tim. 5:14).
66. Glorify God in your body and spirit (2 Cor. 6:20; cp. Romans 12:1-2).
67. Grieve not the Holy Spirit (Ephes. 4:30).
68. Grow in grace and knowledge (2 Peter 3:18).
69. Grudge not against another (James 5:9).
70. Harden not your hearts (Hebrews 3:8-15).
71. Hate flesh-spotted garments (Jude 1:23).
72. Have no respect of persons (partiality, prejudice) (1 Tim. 5:21).
73. Have the same love (Phil. 2:2).
74. Have no fellowship with works of darkness (Ephes. 5:11).
75. Heal the sick (Matthew 10:8; Luke 10:9).
76. Help propagate truth (3 John 1:8).
77. Humble yourselves (James 4:10; 1 Peter 5:6).
78. Husbands, love your wives (Ephes. 5:25,28; Col. 3:19; 1 Peter 3:7).
79. Husbands, be not bitter against your wives (Col. 3:19).
80. Instruct rebels in meekness (2 Tim. 2:25).
81. Intreat others according to 1 Tim. 5:1-2.
82. Judge not (Matthew 7:1; Luke 6:37).
83. Have faith before God for things not condemned in Scripture (Romans 14:22-23).
84. Know how to control your body (1 Thes. 4:4).
85. Lay not up your treasures on earth (Matthew 6:19).
86. Lay up your treasures in heaven (Matthew 6:20; Luke 12:33-34).
87. Lay hold on eternal life (1 Tim. 6:12).
88. Leave your parents and cleave to your wife (Matthew 19:5; Mark 10:7; Ephes. 5:31).
89. Lend, hoping for nothing back (Luke 6:35).
90. Lie not (Col. 3:9).
91. Lift up hands that hang down (Hebrews 12:12).
92. Look not everyone on your own things only (Phil. 2:4).
93. Look diligently not to fail of grace (Hebrews 12:15).
94. Look diligently lest any root of bitterness defile (Hebrews 12:15).
95. Look diligently lest any be a fornicator (Hebrews 12:16-17).
96. Look to yourselves not to lose reward (2 John 1:8).
97. Look for mercy unto eternal life (Jude 1:21).
98. Lust not after evil things (1 Cor. 10:6).
99. Make a tree good or corrupt (Matthew 12:33).
100. Make no provision for lusts (Romans 13:14).
101. Make full proof of ministry (2 Tim. 4:5).
102. Make straight paths (Hebrews 12:13).
103. Mark troublemakers (Romans 16:17; Phil. 3:17).
104. Mark the unruly (2 Thes. 3:14).
105. Marvel not if you are hated by the world (1 John 3:13).
106. Masters, be good to servants (Ephes. 5:9; Col. 4:1).
107. Meditate upon things of (1 Tim. 4:15).
108. Mind not the high things (Romans 12:16).
109. Minister as good stewards (1 Peter 4:10).
110. Mortify offending physical members (Col. 3:5; Romans 8:12-13).
111. Neither be of doubtful mind (Luke 12:29).
112. No man is to defraud his brother (1 Thes. 4:6).
113. Neglect not spiritual gifts (1 Tim. 4:14; cp. 2 Tim. 1:6).
114. Obey your leaders (Hebrews 13:17).
115. Offer the other cheek (Matthew 5:39; Luke 6:29).
116. Ordain no one in a hurry (1 Tim. 5:22).
117. Owe nothing but love (Romans 13:8).
118. Overcome evil with good (Romans 12:21).
119. Pass the time in fear (1 Peter 1:17).
120. Pay your taxes (Romans 13:6).

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121. Pay just dues (Romans 13:7).
122. Praise the Lord (Romans 15:11).
123. Preach (Matthew 10:7,27; Mark 16:15; 2 Tim. 4:2).
124. Present your body to God (Romans 12:1).
125. Provide things honestly (Romans 12:17).
126. Provoke not your children to wrath (Ephes. 6:4; Col. 3:21).
127. Purge out the old leaven (evil influence) (1 Cor. 5:7).
128. Purify your hearts of doubt (James 4:8).
129. Put others in remembrance of the essentials (2 Tim. 2:14).
130. Quench not the Spirit (1 Thes. 5:19).
131. Raise the dead (Matthew 10:8).
132. Receive (accept) weak brethren (Romans 14:1).
133. Receive one another (Romans 15:7).
134. Receive the Word with meekness (James 1:21).
135. Reckon yourself as dead to sin (Romans 6:11).
136. Reckon yourself as alive to God (Romans 6:11).
137. Recognize the truth (1 Cor. 10:15).
138. Redeem the time (Ephes. 5:16; Col. 4:5).
139. Reject heretics (Titus 3:10).
140. Refuse to support young widows from church funds (1 Tim. 5:11).
141. Remind people of the seven things of Titus 3:1-2.
142. Render no evil for evil (1 Peter 3:9; Romans 12:17).
143. Repent (Matthew 3:2; Matthew 4:17; Mark 1:15; Acts 2:38; Acts 3:19; Rev. 2:16; Rev. 3:19).
144. Resist not evil (Matthew 5:38-39).
145. Resist the devil (James 4:7; 1 Peter 5:9).
146. Restore backslider in meekness, considering your own life (Galatians 6:1).
147. Run to obtain (1 Cor. 9:24).
148. Salute none by the way (Luke 10:4).
149. Salute your leaders (Hebrews 13:24).
150. Sanctify God in your heart (1 Peter 3:15).
151. Save some with fear (Jude 1:23).
152. Search the Scriptures (John 5:39).
153. Seek not eats and drinks (Luke 12:29).
154. Sell to help the needy (Luke 12:33).
155. Serve the Lord (Romans 12:1).
156. Servants, obey masters (Ephes. 6:5-8; Col. 3:22-25; 1 Peter 2:18).
157. Set the least to judge (1 Cor. 6:4).
158. Set your affections above (Col. 3:2).
159. Shake off the dust of your feet (Matthew 10:14; Mark 6:11; Luke 9:5; Luke 10:10-11).
160. Show charity to other ministers (Luke 9:49-50).
161. Show yourself as a pattern (Titus 2:7).
162. Show fourthings of (Titus 2:7-8).
163. Sin not (1 Cor. 15:34).
164. Sing with grace in heart (Col. 3:16).
165. Shun vain babblings (2 Tim. 2:16).
166. Speak and do things in view of the judgment day (James 2:12).
167. Speak truth (Ephes. 4:25).
168. Speak sound doctrine (Titus 2:1).
169. Speak no evil of your brethren (James 4:11).
170. Stablish your hearts (James 5:8).
171. Strengthen your feeble knees (Hebrews 12:12).
172. Strive together for the gospel faith (Phil. 1:27).
173. Study to be quiet (1 Thes. 4:11).
174. Study (be diligent) to show yourself approved (2 Tim. 2:15).
175. Support the weak (1 Thes. 5:14).
176. See that no one renders evil for evil (1 Thes. 5:15).

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177. Swear not (James 5:12; Matthew 5:33-36).
178. Tarry one for another (1 Cor. 11:33).
179. Tarry for power (Luke 24:49; Acts 1:4-8).
180. Teach one another (Col. 3:16).
181. Teach no other doctrine that the truth (1 Tim. 1:3).
182. Tell your brother his fault alone first (Matthew 18:15-17).
183. Trust God for your needs as you work (Matthew 10:9; Luke 9:3; Luke 10:4).
184. Understand the will of God (Ephes. 5:17).
185. Use not your liberty as an occasion to sin (Galatians 5:13; 1 Peter 1:16).
186. Use hospitality without grudging (1 Peter 4:9).
187. Warn the unruly (1 Thes. 5:14).
188. Watch and pray (Matthew 24:42; Matthew 25:13; Mark 13:33,35; Mark 14:38; Luke 21:36; Ephesians 6:18; Col. 4:2).
189. Watch in all things (2 Tim. 4:5; 1 Cor. 16:13).
190. Weep with others (Romans 12:15).
191. Withdraw from disorderly brethren (2 Thes. 3:6,14).
192. Withdraw from evil people (1 Tim. 6:3-6).
193. Wives of deacons must be (1 Tim. 3:11).
194. Wives, submit to your husbands (Ephes. 5:22; Col. 3:18; 1 Peter 3:1-6).
195. Work with your own hands (1 Thes. 4:11).
196. Work, or do not eat (2 Thes. 3:10-11).
197. Work out own salvation (Phil. 2:12).
198. Yield not your members to sin (Romans 6:13).
199. Yield yourself to God (Romans 6:13).
200. Yield your members to righteousness (Romans 6:13).

Two eternal rights of the redeemed:

1. Right to the tree of life
2. Right to enter the New Jerusalem

[Source: http://www.thesimpletruth.net/booklet//1050nt.html]

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Bible Doctrines

The Work of the Trinity

Though the word “Trinity” does not appear in the Bible, by presenting the Father, Son, and Spirit all doing what no one else ever does, the Gospel of John gives us the raw material on which this doctrine is based. Observing what God says and does helps us to know him, and observing which actions are done by which members of the Godhead helps us to see which roles they play.

Action	Father	Son	Spirit
Give life	5:21 , 26 ; (6:33); 17:3	5:21 , 25-26 , 40 ; 6:33 ; 17:3	3:6 , 8 ; 6:63
Proclaim future	1:33	13:19 , 26 , 36-38 ; 14:3 , 29 ; 16:1-4 , 16-28 , 32 ; 20:18	16:13
Indwell believers	14:23	14:20 , 23 ; (15:4-7); 17:23 , 26	14:17
Teach	6:45 ; 7:16 , 17 ; 8:28	7:14 ; (8:2); 8:20 ; 13:13-14	14:26
Testify to Jesus	5:32 , 37 ; 6:27 ; 8:18	8:12-14 , 18	15:26
Glorify Jesus	5:22-23 ; 8:50 , 54 ; 13:31-32 ; 17:1 , 22	(1:14); 2:11 ; 13:31-32 ; 17:5 , 24	16:14

Actions Common to Father and Son

Action	Father	Son
Glorify the Father	4:23 ; 12:28 ; 13:31-32	(2:16); (9:3-4); 11:40 ; 12:28 ; 13:31-32 ; 14:13 ; 17:1 , 4-5
Give the Spirit	3:34 ; 14:16	(4:10-14); (7:37-39); 20:22
Send the Spirit	14:26	15:26 ; 16:7

Actions Common to Son and Spirit

Action	Son	Spirit
Be given by the Father	3:16	(4:10-14); 14:16
Be sent by the Father	3:17 ; 4:34 ; 5:23-24 , 36 ; 6:29 , 57 ; 7:28-29 , 33 ; 8:16 , 26 , 29 , 42 ; 9:4 ; 10:36 ; 11:42 ; 12:44-45 ; 13:20 ; 15:21 ; 17:3 , 8 , 18 , 23 , 25 ; 20:21	14:26 ; 15:26

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Speak not from himself	(5:19); 5:30 ; (6:38); 7:16 ; 12:49-50	16:13
Speak only what he hears	3:32 ; (3:34); (5:30); 8:26 , 40 ; 12:50 ; 15:15	16:13
Convict	3:19-20 ; 4:16 , 18 ; (5:27); (8:7); 8:34 , 40 ; 11:40 ; 12:7-8 ; 13:8	16:7-11
Be received	1:12 (cf. 1:10-11)	7:39 (cf. 14:17)
Disclose what belongs to God	1:18	16:13-14

[Source: ESV Bible Study note]

God's Sovereignty in Salvation as Seen in Acts

God ordained the cross	God calls, adds, and appoints many to eternal life	God gives faith and repentance; God cleanses and opens hearts
• 2:23 “Jesus, delivered up according to the definite plan and foreknowledge of God” • 3:18 “what God foretold by the mouth of all the prophets, that his Christ would suffer, he thus fulfilled” • 4:27-28 “there were gathered together . . . Herod and Pontius Pilate, along with the Gentiles and the people of Israel, to do whatever your hand . . . had predestined to take place”	• 2:39 “the promise is to . . . everyone whom the Lord our God calls to himself” • 2:41 “there were added that day about three thousand souls” • 2:47 “the Lord added to their number day by day those who were being saved” • 5:14 “believers were added to the Lord, multitudes of both men and women” • 11:24 “a great many people were added to the Lord” • 13:48 “as many as were appointed to eternal life believed”	• 3:16 “the faith that is through Jesus” • 5:31 “God exalted him . . . to give repentance to Israel” • 11:18 “to the Gentiles also God has granted repentance that leads to life” • 15:8-9 “God . . . having cleansed their hearts by faith” • 16:14 “The Lord opened her heart to pay attention to what was said by Paul” • 18:27 “those who through grace had believed”

[Source: ESV Bible Study note]

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Theology

Bible Doctrines

And

Apologetics

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Theology

According to Webster's Dictionary, "Theology (from Greek "Theo"=God, and "ology"=study of), is the study of faith, practice and experience; especially the study of God and God's relation to the world."

More specifically, we are interested in Christian Theology, which is the study of God and God's relation to the world as presented in the Christian Bible; which includes the Old and New Testaments.

Theology - Basic

Christian theology at its core is about the basic and essential truths of the gospel: the cross and the blood.

To avoid "stinkin' thinkin'", you need to have a correct understand of theology.

> **NOTE**: For an excellent, practical introduction to theology and important basic terms of Christian Biblical Theology, we high recommend the FAC Sermons by Marty Berglund (video and audio) that can be access via the web site: http://myfac.org http://myfac.org/podcasts (specifically his series on "The Cross" / 2016).

Those Christians who think "theology" is either completely irrelevant, or not for them, are wrong, because even their most basic beliefs ... that there is one God who created the world, comes from theology.

No one can evangelize without theology, because the gospel is theology. The heart of Christianity is that we are all sinful, but Jesus, who was not just a great and wise man, but God in human flesh who, by His death, paid the penalty of our sin, thus saving us from God's wrath, and giving us eternal life, is nothing but 100% theology.

[Source: http://www.inplainsite.org/html/theology_and_doctrine_i.html]

Doctrine

The word doctrine seems to have become associated with suffocating laws that are designed to severely limit, if not completely take way all people's freedom. Some people who shy away from the word apparently do so because, to them, it smacks of control and domination. Sadly, this is far from the truth. The word "doctrine" comes from from the Latin *doctrina*, which simply means instruction or teaching.

TheFreeDictionary: "creed or body of teachings of a religious, political, or philosophical group presented for acceptance or belief" [2]

Princeton.edu: a belief (or system of beliefs) accepted as authoritative by some group or school) [3]

In short, doctrine is that which is believed and taught. The doctrine of the church is simply the creed, or body of teachings, the church holds to be true and, therefore, teaches.

Christian doctrine, or the teachings of the Scriptures, answers the fundamental questions of life -- who God is, who we are, why we are here, and what happens to us (if anything) after we die. The conclusions you reach in regard to these questions and others about God, the church, sin, etc is your doctrine (what you believe, and would tell others), which comes from whatever theology, you have been exposed to.

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While "theology" and "doctrine" are inter-related, Christian theology can, and often does, refer to evidence not specifically found in the Scriptures and therefore, cannot be treated as inerrant and infallible. For example, the reasons are put forward in support of the existence of God appeal to both philosophical and logical truths, not explicitly set forth in the Bible. Also any argument for the commonly accepted canon of Scripture involves both logic and historical evidence, neither of which specifically comes from the Bible.

On the other hand, Biblical doctrine is confined to only what is taught in the Bible.

[Source: http://www.inplainsite.org/html/theology_and_doctrine_i.html]

There are some foundational theological terms (and basic doctrine) that everyone should know and understand:

Basic Dictionary of Theological Terms:

http://www.gotquestions.org/theological-definitions.html

http://reformed-theology.org/html/dictiona.htm

http://otgateway.com/articles/termsforincomingseminarians.pdf [PDF]

http://www.fultonrpc.org/definitions.html

https://carm.org/dictionary-theology-0

Regeneration, Justification and Sanctification

https://bible.org/article/regeneration-justification-and-sanctification

See also: **Justification and Other Catholic-Protestant Debates**

Five Basic Doctrines:

http://www.deceptioninthechurch.com/5doctrines.html

Excerpt:

> 1. The Trinity: God is one "What" and three "Whos" with each "Who" possessing all the attributes of Deity and personality.
>
> 2. The Person of Jesus Christ: Jesus is 100% God and 100% man for all eternity.
>
> 3. The Second Coming: Jesus Christ is coming bodily to earth to rule and judge.
>
> 4. Salvation: It is by grace alone through faith alone in Christ alone.
>
> 5. The Scripture: It is entirely inerrant and sufficient for all Christian life.
>
> The major religions of the world all deny all of these major doctrines. The cults deny one or more, usually more than one and especially the dual nature of Christ. The wolves who pretend to be Christians today involved in the Third Wave, New Wave, New Age counterfeit revival pretend to believe these doctrines but don't let them fool you. By what they teach they also deny one or more of these doctrines, and in fact I have more than one article that proves that many of them deny them ALL by what they teach. These are the most slick and

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dangerous pretenders of all. I will show by the end of this study which ones they go against, and that it is not just one of the five but ALL FIVE. I have already proven that the men mentioned later are false teachers by quotes, recording transcripts and video and by comparing them with Scripture just like the Bereans compared with Scripture everything Paul was teaching them

The Importance of Studying Doctrine

"I don't need theology. Just give me Jesus!" "No creed but Christ." "Deeds, not creeds."

These are common sentiments, but are they biblical?

When people repeat sayings like "Christianity is a life, not a doctrine," they are either buying into a cultural distaste for claims to absolute truth or pushing back on what they see as a dry, academic approach to the Bible.

Such statements reveal a misunderstanding of what doctrine is. Doctrine is simply a set of accepted beliefs held by a particular group. Biblical doctrine defines the parameters of Christian teaching on a given topic, such as God, sin, salvation, etc.

To study doctrine is to learn essential theological truths for the purpose of embracing them in our lives…

[Source: http://reasonabletheology.org/the-importance-of-doctrine/]

Theology and Biblical Studies - What's the Difference?

http://thesurprisinggodblog.gci.org/2014/01/theology-and-biblical-studies-whats.html

In most seminaries and Bible schools, theology and biblical studies are in separate categories. Yet most lay Christians assume they are the same. In this article we will explain why there is a difference, problems that can arise because of the difference, and how biblical studies and theology can both be better if they work together.

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What is the difference between Biblical Theology and Systematic Theology?

Biblical theology and systematic theology are two different manners of arranging the teaching of the scriptures.

Biblical theology seeks to understand the progressive unfolding of God's special revelation throughout history, whereas systematic theology seeks to present the entire scriptural teaching on certain specific truths, or doctrines, one at a time. Biblical theology is thus historical and chronological in its design; and in fact, a close synonym for biblical theology, at least in its wide-angle task of accounting for all of special revelation, is the term “redemptive history”. Biblical theology is not always pursued in so broad a fashion, however; sometimes, certain themes are approached in a biblical theological manner; for instance, a biblical theology of holy space in worship would seek to understand how that specific motif unfolded in redemptive history, from the beginning of revelation until the end. Another narrower application of biblical theology would be the study of the unfolding of revelation during a specific time period (for example, post-exilic biblical theology); or the study of the development of themes in a particular author (for example, Johannine biblical theology); but ultimately, even these narrower applications are truly biblical-theological in nature only as they seek to advance an understanding of the progression of redemptive history as a whole.

Systematic theology, on the other hand, is laid out, not chronologically, nor with a consideration of the progressive development of doctrines, but thematically, taking into account from the outset the complete form which revelation as a whole has finally assumed. Systematic theology attempts to answer the question, “what is the full extent of the truth that we may know about the doctrine of sin, or salvation, or the Holy Spirit, etc.?”. Hence, systematic theologies progress from the doctrine of the Godhead, or theology proper, to christology, pneumatology, angelology, soteriology, and so on, treating each theme exhaustively.

[Source: https://www.monergism.com/thethreshold/articles/onsite/qna/systembiblical.html]

Question: "What is biblical theology?"

Answer: *Biblical* theology is the study of the doctrines of the Bible, arranged according to their chronology and historical background. In contrast to systematic theology, which categorizes doctrine according to specific topics, biblical theology shows the unfolding of God’s revelation as it progressed through history. Biblical theology may seek to isolate and express the theological teachings of a specific portion of Scripture, such as the theology of the Pentateuch (first five books of the Old Testament) or the theology contained within John’s writings, etc. Or it may focus on a particular period of time, such as the theology of the unified kingdom years. Another branch of biblical theology may study a particular motif or theme in the Bible: a study of “the remnant,” for example, might search out how that motif is introduced and developed throughout Scripture.

Many credit J. P. Gabler, a German biblical scholar, with beginning the field of biblical theology. As he was being inaugurated to a professorship in 1787, Gabler called for a sharp distinction between dogmatic (systematic or doctrinal) theology and biblical theology. For Gabler, biblical theology must be strictly a historical study of what was believed and taught in the various periods of biblical history, independent of modern denominational, doctrinal, philosophical, or cultural considerations. In general, the principles that Gabler espoused were correct, and he influenced the development of biblical theology for many years to come.

However, it should be noted that there is no such thing as a study of the Bible with complete objectivity. Every interpreter brings certain presuppositions to the task. These biases have considerable influence upon the process of interpreting the Scriptures. As a result, the field of biblical

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theology is checkered with every imaginable opinion and variation of what the Bible teaches. Biblical theology is utterly dependent upon the hermeneutics of the theologian. The methods employed in interpreting Scripture are crucially important to biblical theology. One's biblical theology can be no better than the methods he uses to interpret Scripture.

Here is a basic difference between systematic and biblical theology: systematic theology asks, "What does the Bible as a whole say about angels?" and then examines every passage that concerns angelic beings, draws conclusions, and organizes all the information into a body of truth called "angelology." The final product is, from Genesis to Revelation, the totality of God's revealed truth on the subject.

Biblical theology asks, "How did our understanding of angels develop throughout biblical history?" and then starts with the Pentateuch's teaching about angels and traces God's progressive revelation of these beings throughout Scripture. Along the way, the biblical theologian draws conclusions about how people's thinking about angels may have changed as more and more truth was revealed. The conclusion of such a study is, of course, an understanding of what the Bible has to say about angels, but it also places that knowledge in the context of the "bigger picture" of God's whole revelation. Biblical theology helps us see the Bible as a unified whole, rather than as a collection of unrelated doctrinal points.

[Source: http://www.gotquestions.org/biblical-theology.html]

Additional Resources:

The Christian and Knowledge: Theology and Doctrine. Part I
http://www.inplainsite.org/html/theology_and_doctrine_i.html

Dogma, Doctrine, and Theology: What Are They? [Catholic]
http://jimmyakin.com/dogma-doctrine-and-theology-what-are-they

Christian Doctrine and Theology
https://carm.org/christian-doctrine

Doctrine (Definition)
http://www.biblestudytools.com/dictionary/doctrine/

Christian Theolog (Wikipedia)
https://en.wikipedia.org/wiki/Christian_theology

Basic Christian Doctrine (Faith Bible Church)
http://www.faithbibleonline.net/basic-christian-doctrine/

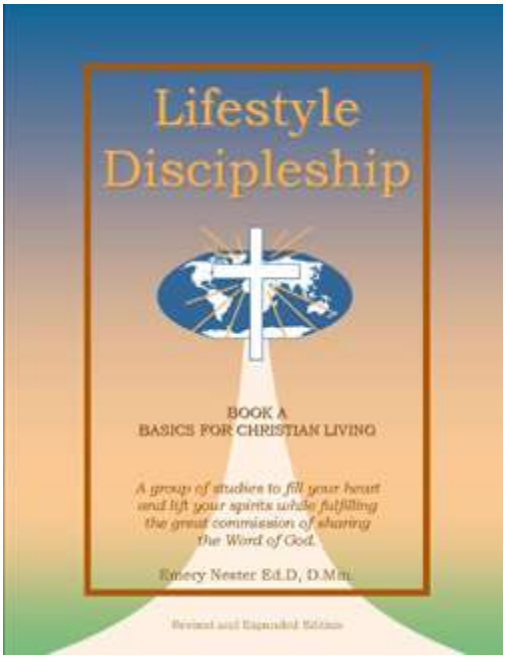
Systematic Theology (Theopedia)
http://www.theopedia.com/systematic-theology

What is the difference between 'Biblical' and 'Systematic' theology? (Forum)
http://christianity.stackexchange.com/questions/4000/what-is-the-difference-between-biblical-and-systematic-theology

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Self-Study Course (free/online/downloadable)

Bible.org – Lifetyle Discipleship



Lifestyle Discipleship is the theme of this group of studies.

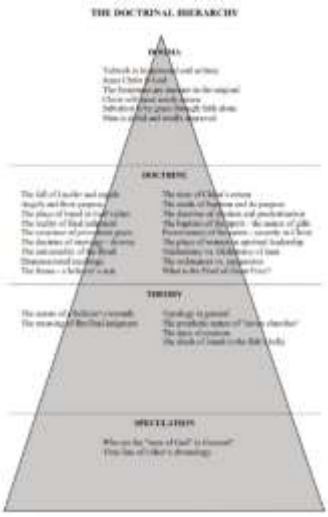
This is *Book A: Basics for Christian Living*, which is the 1st book in the four-book series.

It is the author's goal that you might catch the vision of an old principle taught in Scripture (Discipleship), and utilized in the early church, that you might integrate it into your life for ministry until the day you go to be with the Lord. We hope that with these helps you will be able to use the materials with maximum effectiveness. They have been prepared sacrificially and with great care over approximately thirty years. They certainly are not perfect, but we feel with adequate commitment on the part of disciple and discipler, you will find that they meet your particular need for growth in your development.

The central teaching device as far as the materials are concerned are the worksheets. These have been put together in a way that becomes self-instructional and you can learn from them on your own. Absolutely correct answers to every question, or filling in blanks with exact wording is not crucial. Because of this, there is no answer manual. The discipler and disciple can adequately work out the responses that will be appropriate. The sessions as outlined in the module of material, if followed weekly as assigned, will take a person about a eighteen months to finish. It is unlikely, however, that it will proceed with no interruptions.

**You can download the entire books in PDF and work through each corresponding session…

Book A in this series may be found here. Basics for Christian Living
Book B in this series may be found here. Tools for Christian Growth
Book C in this series may be found here. Beginning Your Ministry
Book D in this series may be found here. Building Your Foundation



For Example:
Book D, Session 49:
Introduction to Doctrine, Theological Hierarchy
https://bible.org/seriespage/49-introduction-doctrine-theological-hierarchy

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More study resources:

Bible Instruction

http://www.gospelway.com/instruct/index.php

Doctrine Matters – John Piper [Book, Downloadable]

http://www.desiringgod.org/books/doctrine-matters

Doctrine Matters is the theological summary of one preacher's lifetime of investment in a local church. Completing three decades of pastoral ministry at Bethlehem Baptist, John Piper gave a final sermon series on the doctrinal emphases from his years of preaching. These ten emphases, delivered as ten sermons in 2012 and now edited into this volume, embody the legacy Piper hopes to leave.

But don't think that these messages are the memoirs of a retired pastor. You don't store these truths away to collect dust. The vision of God in these pages doesn't take a pat on the head—it turns the world upside down.

These doctrines are, as Piper says, "wildly untamable, explosively uncontainable, and electrically future-creating." They make a difference. When you read these truths and immerse yourself in this biblical vision of our great God, you will want to act. You will want to build something. You will want to start things. You will be compelled to dream big and risk bigger for the glory of Jesus Christ. And we pray for nothing less.

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[Source: LY]

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Some Doctrine Comparisons of Three Major Christian Belief Systems

Topic	Lutheranism	Calvinism	Arminianism
Human will	Total Depravity without free will until spiritual regeneration	Total Depravity without free will permanently due to the nature of divine sovereignty	Total depravity, with prevenient grace, does not preclude free will
Election	Unconditional election to salvation only	Unconditional election to salvation with those outside the elect foreordained to damnation (*double-predestination*)	Conditional election on the basis of foreseen faith or unbelief
Justification	Justification of all people made available at Christ's death	Justification is limited to those predestined to salvation, completed at Christ's death	Justification made possible for all through Christ's death, but only completed upon placing faith in Jesus (*hypothetical universalism*)
Conversion	Monergistic, through the means of grace, resistible	Monergistic, through the inner calling of the Holy Spirit, irresistible	Synergistic, resistible due to the common, sufficient grace of free will
Preservation and apostasy	Falling away is possible, but reflection on one's faith provides assurance of preservation	Perseverance of the saints: the eternally elect in Christ will necessarily persevere in faith and subsequent holiness until the end	Preservation is conditional upon continued faith in Christ; reflection on one's faith provides assurance

[See following page for enlarged version in landscape mode]

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Topic	Lutheranism	Calvinism	Arminianism
Human will	Total Depravity without free will until spiritual regeneration	Total Depravity without free will permanently due to the nature of divine sovereignty	Total depravity, with prevenient grace, does not preclude free will
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Justification	Justification of all people made available at Christ's death	Justification is limited to those predestined to salvation, completed at Christ's death	Justification made possible for all through Christ's death, but only completed upon placing faith in Jesus (*hypothetical universalism*)
Conversion	Monergistic, through the means of grace, resistible	Monergistic, through the inner calling of the Holy Spirit, irresistible	Synergistic, resistible due to the common, sufficient grace of free will
Preservation and apostasy	Falling away is possible, but reflection on one's faith provides assurance of preservation	Perseverance of the saints: the eternally elect in Christ will necessarily persevere in faith and subsequent holiness until the end	Preservation is conditional upon continued faith in Christ; reflection on one's faith provides assurance

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The Character of God

“Without faith it is impossible to please [God]” (Heb 11:6)—but it is also impossible to have *faith in God* without knowing the *character of God* . Faith is belief in God's promises, which in turn are grounded in his character.

Ways in Which God Reveals Himself

God has revealed himself primarily in four overlapping ways: (1) actions; (2) names; (3) images; and (4) attributes, as seen in the Chart . God reveals himself through actions, names, and images because they carry vivid, experiential, creative, and situational power. However, it is God's attributes that are the fundamental descriptions of who he is.

Means of Revelation	Examples
actions	creating, judging, redeeming
names	• “ LORD ” (Hb. *YHWH* , or *Yahweh*) • “God Almighty” (Hb. *el Shadday*) • “Master, Lord” (Hb. *‘Adon*)
images	Father, Rock, Husband, Shepherd
attributes	holiness, goodness, love, grace, wrath

Actions of God

God shows who he is in what he does. In creating the world, God shows his power, wisdom, beauty, goodness, and prodigious creativity. After the creation of humanity God talks to, walks with, and seeks out humans, even when they lapse into rebellion against him, showing that he is relational, personal, engaged, and caring. God demonstrates his holiness, wrath, and justice when he curses human rebellion in the garden and judges the unrighteous through the flood in Noah's day. He shows his grace and mercy in establishing a covenant with Noah and Abraham. In sending his Son to live and die for humanity, he shows amazing love and compassion. Whenever God acts, we see his character displayed.

Names of God

God offers his name as a personal introduction and as a window into his character. This is why David says, “Those who know your name put their trust in you” (Ps 9:10). To know his name is to know he is trustworthy. God's act of naming himself is a profoundly gracious act of accommodation and engagement.

Among the many names for God in the Bible, there is none more important than *Yahweh* (translated “LORD”), a name that was revealed to Moses at the burning bush (Ex 3:15). Linguistically related to the verb “I am,” *Yahweh* is packed with theological import. It most likely communicates God's self-existence, independence,

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self-sufficiency, eternality, and unchanging character. These transcendent qualities are powerfully complemented when God also tells Moses to refer to him as “the God of your fathers” (Exodus 3:15). God is both majestic and intimate, the great, eternal “I am,” the God who knows his children by name and keeps his covenant promises. Christian worship, discipleship, and preaching must maintain both healthy fear of the Lord *and* freedom and confidence in his presence.

Another striking and revealing name for God is “Jealous” (Heb. *'El qana')*. God tells Moses that he is so jealous for his glory expressed in the faithfulness of his people that “Jealous” is an appropriate name for himself. The reason God gives for his commandment against idolatry is grounded in his character as a jealous God: “For you shall worship no other god, for the LORD, whose name is Jealous, is a jealous God” (Ex 34:14). God deserves and demands absolute, exclusive loyalty and hates spiritual adultery. In his jealous love he refuses to allow his people to be supremely devoted to anything but himself. Because he is absolutely worthy of worship, allowing his people to love anything more than him would compromise his justice and love.

Images of God

Images of God are analogies from daily life that serve to illustrate his attributes. Among many other images, God is: Father, King, Consuming Fire, Judge, Husband, Shepherd, Potter, Farmer, Refiner, Landowner, Lion, Bear, Light, Water, Tower, and Lamb! These amazingly diverse descriptions from a multitude of human experiences offer pictures of God that reach minds and hearts in ways that abstract definitions do not. Images, like attributes and names, must be considered in relation to one another. If certain images are emphasized at the expense of others, God's character will be misunderstood. The varied images in the Bible are all complementary to each other, and each is vital for understanding God. For example, God as the Rock points out his strength, stability, and justice, while God as Husband gives insight into his loving, faithful, committed heart for his covenant people.

The image of God as a Rock is used in both OT and NT. Deuteronomy 32 especially highlights God as Rock in light of Israel's unfaithfulness: “You were unmindful of *the Rock* that bore you, and you forgot the God who gave you birth” (Deut 32:18 ; cf. Deut 32:4 , 13 , 15 , 30 , 31 , 37). Paul uses this image as a title of strength and applies it to Christ in 1 Corinthians 10:4: “and all drank the same spiritual drink. For they drank from the spiritual Rock that followed them, and the Rock was Christ.” Although the Rock (Hb. *tsur)* of Deuteronomy 32 is *Yahweh,* Paul applies the same title to Jesus. The Rock that followed and provided for the Israelites in the wilderness in the old covenant was the Christ who provides for the Corinthian believers in the new covenant. The Rock in the wilderness shares the same attributes as the Rock of the table, cup, and bread.

The strength and stability of the rock imagery is beautifully complemented by the tender, compassionate image of God as the Husband of his people. “For your Maker is your husband, the LORD of hosts is his name; and the Holy One of Israel is your Redeemer, the God of the whole earth he is called” (Isa 54:5 ; cf. Jer 2:2 ; Hosea 1-3). God's relational involvement with his people is so intimate and personal that he is jealous when his people are unfaithful. God speaks with the jealous voice of a

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husband who has been betrayed by an adulterous wife: “Surely, as a treacherous wife leaves her husband, so have you been treacherous to me, O house of Israel, declares the LORD” (Jer 3:20). The idea of God as a rock could lead to impersonal, static, cold conceptions, were it not for the intensely loving, engaged husband imagery. The marriage metaphor could reduce God to being weak, vulnerable, and pathetic if not for images like a rock (and a king, warrior, fire, etc.). Images of God bring his attributes from being mere abstractions into vivid clarity because they are based on our experiences of life.

Attributes of God

The attributes of God are the normative descriptions that images, names, and actions illuminate from different perspectives. His attributes are his essential characteristics that make him who he is. God's attributes are typically classified as either incommunicable or communicable. Incommunicable attributes are not shared by humans as are communicable attributes. The attributes can be organized using the classifications shown in Incommunicable Attributes and Communicable Attributes.

Incommunicable Attributes

Independence (self-existence, self-sufficiency, aseity)
Unchangeableness (immutability)
Eternity
Omnipresence
Unity (simplicity)

Communicable Attributes

Attributes Describing God's Being
Spirituality
Indivisibility

Mental Attributes
Knowledge (omniscience)
Wisdom
Truthfulness (faithfulness)

Moral Attributes
Goodness
Love
Mercy (grace, patience)
Holiness
Peace (or order)
Righteousness or Justice
Jealousy
Wrath

Attributes of Purpose
Will
Freedom
Omnipotence (sovereignty)

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Summary Attributes
Perfection
Blessedness
Beauty
Glory

The Unity of God

This list of classified attributes of God can be helpful in developing an organized perspective on God's character. However, his character cannot be reduced to a quantifiable list of properties. Maintaining the unity of God's attributes is essential in the study of his character. His unity means that although we experience certain attributes more clearly at certain times, nevertheless, his attributes are not divided into parts and must always be understood interdependently. His attributes are not petals on a flower to be plucked off and viewed in isolation from the rest. The unity of God requires finite creatures to pursue a holistic understanding of him. When God expresses judgment and wrath, he does not cease to be merciful, patient, or kind in that moment. He never expresses certain attributes at the expense of others. Fallen humans tend to emphasize attributes that affirm our personal inclinations, experience, and contemporary sensibilities. Considering God's attributes independently of each other leads to unbalanced idolatrous conceptions of God. A biblically integrated understanding of God involves, along with a list of attributes, the work of the Spirit, the whole counsel of God's Word accurately interpreted, the input of church history, and the input of believers from diverse cultures.

Examples of Application to Life

The two Charts labeled “Practical Implications ” offer a brief survey of some of God's attributes. Each section of the Charts provides a basic definition of an attribute (based on Wayne Grudem's Systematic Theology), a key passage of supporting Scripture, and one basic implication for daily life.

Practical Implications of the Incommunicable Attributes of God

Attribute	Scripture	Implication
Independence: God does not need us or the rest of creation for anything, yet we and the rest of creation can glorify him and bring him joy.	“The God who made the world and everything in it, being Lord of heaven and earth, does not live in temples made by man, nor is he served by human hands, as though he needed anything, since he himself gives to all mankind life and breath and everything” (Acts 17:24-25 ; cf. Ex 3:14 ; Job 41:11 ; Ps 50:9-12 ; 90:2).	God never experiences need, so serving God should never be motivated by the thought that he needs us. He is the provider in everything.
Immutability: God is unchanging in his being, perfections, purposes, and	“For I the LORD do not change; therefore you, O children of Jacob, are not consumed” (Mal	God can always be trusted because he always keeps his word,

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promises, although as he acts in response to different situations he feels emotions.	3:6; for “being,” cf. Ps 102:25-27; Mal 3:6; James 1:17; for “purposes,” cf. Ps 33:11; Isa 46:9-11; for “promises,” cf. Num 23:19; Rom 11:29).	and is never capricious or moody.
Eternity: God has no beginning or end and is in no way bound by time, although he sees events and acts in his world in time, which is in fact one dimension of the created order.	“Before the mountains were brought forth, or ever you had formed the earth and the world, from everlasting to everlasting you are God” (Ps 90:2 ; cf. Ex 3:14 ; Job 36:26 ; Ps 90:4 ; Isa 46:9-10 ; John 8:58 ; 1 Tim 6:16 ; 2 Pet 3:8 ; Jude 24-25 ; Rev 1:8 ; 4:8).	Those who trust the God of eternity can know peace, rest, and comfort in the busyness of life and in spite of impending death, for God keeps them in safety and joy forever.
Omnipresence: God does not have spatial dimensions and is present everywhere with his whole being, though he acts differently in different situations.	“Am I a God at hand, declares the LORD, and not a God far away? Can a man hide himself in secret places so that I cannot see him? declares the LORD . Do I not fill heaven and earth?” (Jer 23:23-24; cf. 1 Kings 8:27; Ps 139:7-10; Isa 66:1-2; Acts 7:48-50).	God can be sought anywhere regardless of place. Believers should never feel lonely, and the wicked should never feel safe.

Practical Implications of the Communicable Attributes of God

Attribute	Scripture	Implication
Holiness: God is absolutely and uniquely excellent above all creation (majesty) and without sin (purity).	“And the four living creatures, each of them with six wings, are full of eyes all around and within, and day and night they never cease to say, ‘Holy, holy, holy, is the Lord God Almighty, who was and is and is to come!’” (Rev 4:8; for “majestic holiness,” cf. Ex 15:11; 1 Chron 16:27-29; Isa 57:15; for “moral holiness,” cf. Isa 5:16; 6:1-8; Acts 3:14; Heb 7:26).	God should be feared and obeyed, and his people should earnestly pursue moral purity.
Omnipotence: God is able to do all his holy will.	“Remember the former things of old; for I am God, and there is no other; I am God, and there is none like me, declaring the end from the beginning and from ancient times things not yet done, saying, ‘My counsel shall	God's ultimate will is never frustrated by evil, so there is peace and confidence in the face of suffering for those who trust God.

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	stand, and I will accomplish all my purpose'" (Isa 46:9-10 ; cf. Ex 6:3 ; Job 37:23 ; 40:2 ; 42:1-6 ; Ps 24:6 ; 33:10-11 ; 91:1 ; Dan 4:34-35 ; Matt 28:18).	
Sovereignty: God has absolute rule over creation as King and total control and determination over all that happens.	"His dominion is an everlasting dominion, and his kingdom endures from generation to generation; all the inhabitants of the earth are accounted as nothing, and he does according to his will among the host of heaven and among the inhabitants of the earth; and none can stay his hand or say to him, 'What have you done?'" (Dan 4:34-35 ; cf. 1 Chron 29:11-13 ; Ps 22:28 ; 24:1 ; 47:7-9 ; 103:19 ; Prov 16:19 , 21 , 33 ; Dan 4:25 ; 7:1-28 ; 12:1-13 ; Matt 6:13 ; 10:29 ; Acts 17:26 ; Eph 1:11 ; 1 Tim 6:15 ; James 1:13-15).	Mankind should obey and submit to God as humble subjects of his kingdom.
Omniscience: God fully knows himself and all things actual and possible—past, present, and future.	"Whenever our heart condemns us, God is greater than our heart, and he knows everything" (1 John 3:20 ; cf. Job 28:24 ; 37:16 ; Ps 139:1-3 ; 147:5 ; Isa 55:8-9 ; Matt 10:29-30 ; Rom 11:33-34 ; 1 Cor 2:10-11 ; Heb 4:13).	All God's thoughts and actions are perfectly informed by perfect knowledge, so he is perfectly trustworthy.
Wisdom: God always knows and chooses the best goals and the best means to those goals. Wisdom is a moral as well as an intellectual quality.	"Blessed be the name of God forever and ever, to whom belong wisdom and might" (Dan 2:20 ; cf. Job 9:4 ; 12:13 ; Ps 104:24 ; Rom 11:33 ; 16:27 ; 1 Cor 1:21-29 ; Eph 3:10-11).	God's wisdom is not always clear to us, but it is great, deep, valuable, and should be highly desired and sought, and we should not doubt its reality even in circumstances that upset us.
Love: God freely and eternally gives of himself. The ultimate historical demonstration of God's love is seen in the cross of Christ.	"Anyone who does not love does not know God, because God is love. In this the love of God was made manifest among us, that God sent his only Son into the world, so that we might live through him. In this is love, not that we have loved God but that he loved us	God is eager to extravagantly give of himself to meet the needs of lost sinners, so they should flee to him with confidence (cf. Rom 8:32).

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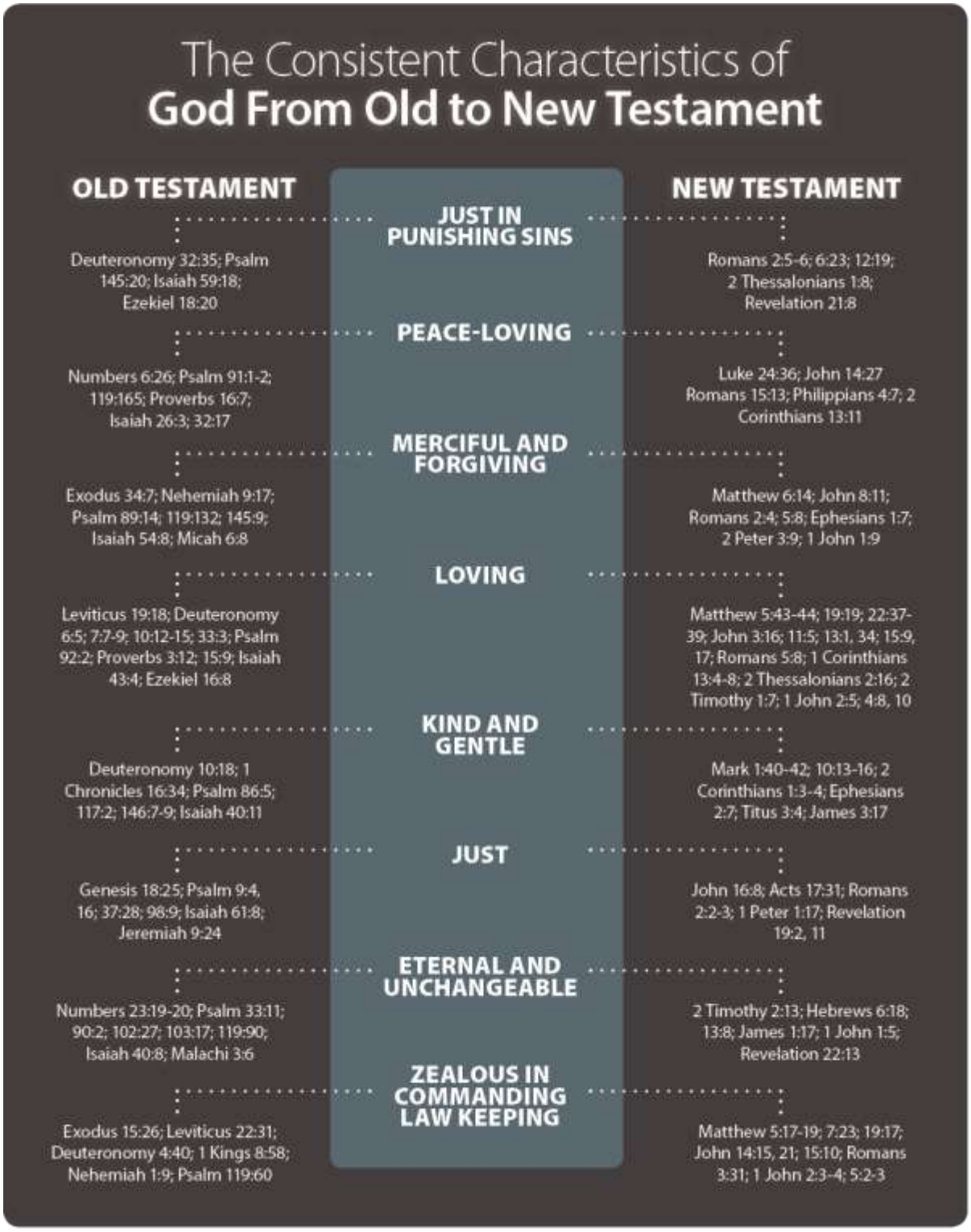
	and sent his Son to be the propitiation for our sins" (1 John 4:8-10; cf. John 3:16 ; 15:13; 17:24; Rom 5:8; 8:31-39; Gal 2:20; 1 John 3:16; 4:16).	
Wrath: God intensely hates and responds with anger to all sin and rebellion. God hates every threat to what he loves.	"Then the kings of the earth and the great ones and the generals and the rich and the powerful, and everyone, slave and free, hid themselves in the caves and among the rocks of the mountains, calling to the mountains and rocks, 'Fall on us and hide us from the face of him who is seated on the throne, and from the wrath of the Lamb'" (Rev 6:15-16; cf. Ex 34:7; Rom 1:18; 2:4 ; 2 Cor 5:10; 2 Thess 1:5; 2 Pet 3:9).	God should be greatly feared. Unbelievers should fear his judgment and turn to Christ for salvation. Believers should fear God's fatherly discipline. The God who loves us is also the holy God who hates sin (1 Pet 1:17).

God's Attributes Are Seen Most Clearly in Christ

Jesus Christ is the most definitive revelation of all of these attributes. To see God's character we look ultimately to God incarnate: "For God, who said, 'Let light shine out of darkness,' has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor 4:6). In the cross of Christ all God's major attributes are displayed in condensed lucidity. His wrath, grace, justice, mercy, sovereignty, goodness, love, holiness, compassion, wisdom, and power meet there for the world to see. When discussions of God's attributes become esoteric and sterile, it is the face and cross of Christ that restores radical clarity, reality, and compelling beauty.

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The Consistent Characteristics of God from OT to NT



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The Case for the Existence of God

www.ColdCaseChristianity.com www.str.org

(1) The Temporal Nature of the Cosmos (Cosmological)

(a) The Universe began to exist
(b) Anything that begins to exist must have a cause
(c) Therefore, the Universe must have a cause
(d) This cause must be eternal (uncaused), non-spatial, immaterial, atemporal, and personal (having the ability to willfully cause the beginning of the universe)
(e) The cause fits the description we typically assign to God

(2) The Appearance of Design (Teleological)

(a) Human artifacts (like watches) are products of intelligent design
(b) Many aspects and elements of our universe resemble human artifacts
(c) Like effects typically have like causes
(d) Therefore, it is highly probable the appearance of design in the Universe is simply the reflection of an intelligent designer
(d) Given the complexity and expansive nature of the Universe, this designer must be incredibly intelligent and powerful (God)

(3) The Existence of Objective Moral Truth (Axiological)

(a) There is an objective (transcendent) moral law
(b) Every law has a law giver
(c) Therefore, there is an objective (transcendent) moral law giver
(d) The best explanation for this objective (transcendent) law giver is God

(4) The Existence of Absolute Laws of Logic (Transcendent)

(a) The laws of logic exist
    i. The laws of logic are conceptual laws
    ii. The laws of logic are transcendent
    iii. The laws of logic pre-existed humans
(b) All conceptual laws reflect the mind of a law giver
(c) The best and most reasonable explanation for the kind of mind necessary for the existence of the transcendent, objective, conceptual laws of logic is a transcendent, objective, eternal Being (God)

(5) The Unique Nature of Our World and Universe (Anthropic)

(a) Our universe appears uniquely designed so:
    i. Life can exist
    ii. This same life can examine the universe
(b) This unique design cannot be the result of random chance or unguided probabilities
(c) There is, therefore, a God who designed the universe to support human life and reveal His existence as creator of the Cosmos



COLD-CASE CHRISTIANITY:
A Homicide Detective Investigates the Claims of the Gospels

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Historic Heresies Related to God the Father

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Marcionism (2nd Century)
Marcionites believed the God of the Old Testament was a God of Wrath and judgment who could not be reconciled with the God of mercy described in the New Testament. They rejected all the Gospels but the Gospel of Luke.

Leader(s) in the Heresy:
Marcion of Sinope at Rome (110 – 160AD)
Corrector(s) of the Heresy:
Tertullian wrote a five-book treatise against the heresy called, "Adversus Marcionem"

Monarchianism (2nd and 3rd Century)
Monarchianism taught either (1) the Father was God and the Jesus was only a man (Dynamic), or (2) the Father, the Son, and the Spirit were different "modes" of the same God (Modal).

Leader(s) in the Heresy:
Theodotians (190 AD) and Paul of Samosata (260AD) taught Dynamic Monarchianism, and Praxeas (200AD) taught Modal Monarchianism
Corrector(s) of the Heresy:
Tertullian wrote against this heresy in his tract, "Adversus Praxean" (213AD)

Sabellianism (3rd Century)
This heresy, a form of modalistic Monarchianism, taught the Father, Son and Holy Spirit were different modes of one God (in relationship to man), rather than three distinct persons (in objective reality). Jesus Christ and God the Father were two aspects or offices of one person.

Leader(s) in the Heresy:
Sabellius, a Roman priest and theologian (215AD?)
Corrector(s) of the Heresy:
Tertullian and Demetrius (Patriarch of Alexandria) wrote against the heresy

Manichaeism (3rd Century)
This heresy merged a number of world religious systems. Much like Gnosticism, it claimed the "gnosis" (hidden, esoteric knowledge) could be discovered intellectually or when revealed by messengers like Buddha, Jesus and Mani (the founder of the heresy). Jesus was not God in this system, but just another source of gnosis.

Leader(s) in the Heresy:
Mani, of Babylon (210 – 276AD)
Corrector(s) of the Heresy:
Roman Emperor Theodosius I declared it to be heretical and Augustine of Hippo (who was once himself a Manichaean), wrote against it.

Socinianism (16th and 17th Century)
This heresy denied the Triune nature of God. It claimed God was one and the Holy Spirit was simply God's power. It denied the pre-existence of Jesus, His incarnation and Deity (it taught Jesus was just a man who was later deified as a "lower" god). Socinites did not believe Jesus saved us on the cross, but rather provided us an example of self-sacrifice.

Leader(s) in the Heresy:
Laelius Socinus (died 1562AD) and Faustus Socinus (died 1604AD)
Corrector(s) of the Heresy:
A form of Psilanthropism (a heresy advocating Jesus was merely a man), heresies similar to Socinianism were condemned in the First Council of Nicaea in 325AD



COLD-CASE CHRISTIANITY:
A Homicide Detective Investigates the Claims of the Gospels

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Sin – What is it?

A Theology of Sin – What is Sin? (Note: This is coming from a Weslyan perspective)
http://www.eternalsecurity.us/what_is_sin.htm

Excerpt:

Sin, as one doctrine of the Christian system, is the common denominator of the other doctrines.

Richard S. Taylor makes this point at the outset of his classic work, *A Right Conception of Sin.* [1] His argument is that any doctrine that relates to sin, is effected by our understanding and definition of sin. Most errors in theology can usually find their roots in a defective definition of sin. This I have found to be profoundly true. We have two key players in theology, and one main problem: We have *God*; we have *man*; and we have the problem of *sin*. All systematic theology comes down to this reduction.

We find in theology that God is holy, and that this holiness prevents God from being able to have the relationship with man that He desires. Man, on the other hand, is separated from God because of sin. Man can do nothing in the way of reconciling or mending the relationship, so God must be the One to find a way to bring us both together. God's holiness is spurned on by His love to make a way. Grace is God's answer through the atonement of Christ on our behalf. This is where most theologians agree. All orthodox theologians will accept these points. So why do we end up so far apart in explaining how this wonderful grace comes our way? Why are we so divided? The answer lays primarily in our definition of sin.

If our definition of sin causes Christians to view things so differently, does this not imply that the problem resides in a faulty view of what sin really is? Instead of tackling the problem of *how* God saves us through the atonement to determine our definition of sin, wouldn't it be far better to seek a definition of sin before we attempt to determine *how* the atonement works? Theologians put way too much emphasis on their theological support for their definition of sin. Sin tends to get defined by how we make the atonement work instead of what the Scriptures say that sin is. Circular reasoning makes for great arguments, but those that can differentiate between the facts, and the theories used to support those facts, will find themselves closer to common ground.

What Then Is The

"Biblical"

Definition of Sin?

While it would be desirable to come outright with a definition to work from, I believe it will be of better use to the reader to see that any definition that is arrived at must be based upon an inductive study of Scripture concerning sin.

Much of the difficulty in defining sin is that there is no universal consensus as to what the nature of sin really is. Any definition given will no doubt be scrutinized and summarily rejected by some for this very reason. Even though an attempt will be made to arrive at a usable definition, I fear that many will either outright reject the definition because it does not meet their theological presuppositions, or that a singular definition does not do justice to the whole realm of what sin is. We cannot easily gloss by this most important doctrinal theme and just rely upon our theological pillows for comfort. To have right belief we must have right understanding of fundamental truths.

Sin is generally admitted to be twofold:

1. "In sin did my mother conceive me." Ps. 51:5.

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2. "He that commiteth sin is of the devil." 1 Jn. 3:8.

The first indicating a *nature* or *state* we are born with. Some call it *original sin, inherited depravity, total depravity, fallen nature, etc.* It is thought to be the result of a state in which we all inherit from Adam through birth.

The second type of sin is what we would call *actual sin.* These are sins committed as an act. It is described as *unbelief, rebellion, self-will, unrighteousness, idolatry.*

Both types can be described as *unclean, impure, unholy.*

When one reads of a statement of sin in the Bible, we are confronted with the question as to whether the passage speaks of sin as a *state,* sin as an *act,* or *both.*

Original sin, depravity, or corrupt nature, is displayed as the state in which all unregenerate people are in before salvation. Some suppose that this means that we are all guilty of the sin of Adam, some see it as something that is acquired through an act of the will after infancy, and others believe that it is an inherited nature in which each of us is born, but does not imply personal guilt for what Adam did. Depravity would not be our fault, it would be our misfortune. This misfortune makes us unfit for heaven, requiring the atonement for cleansing, but not forgiveness. The later of the views is what I see as being brought forth in the Scriptures. This will be covered in greater detail under the heading of The Depravity of Man.

Sin as an act is of more importance to us here and now. It is something that is in the realm of our responsibility, and as such, should be examined to see what, if anything can be done about it.

Two examples of sin as a verb, an act, are presented to see the elements constitute a "sin."

"Sin is the transgression of the law." 1 Jn. 3:4

In this, we see an essential element... transgression of the law.

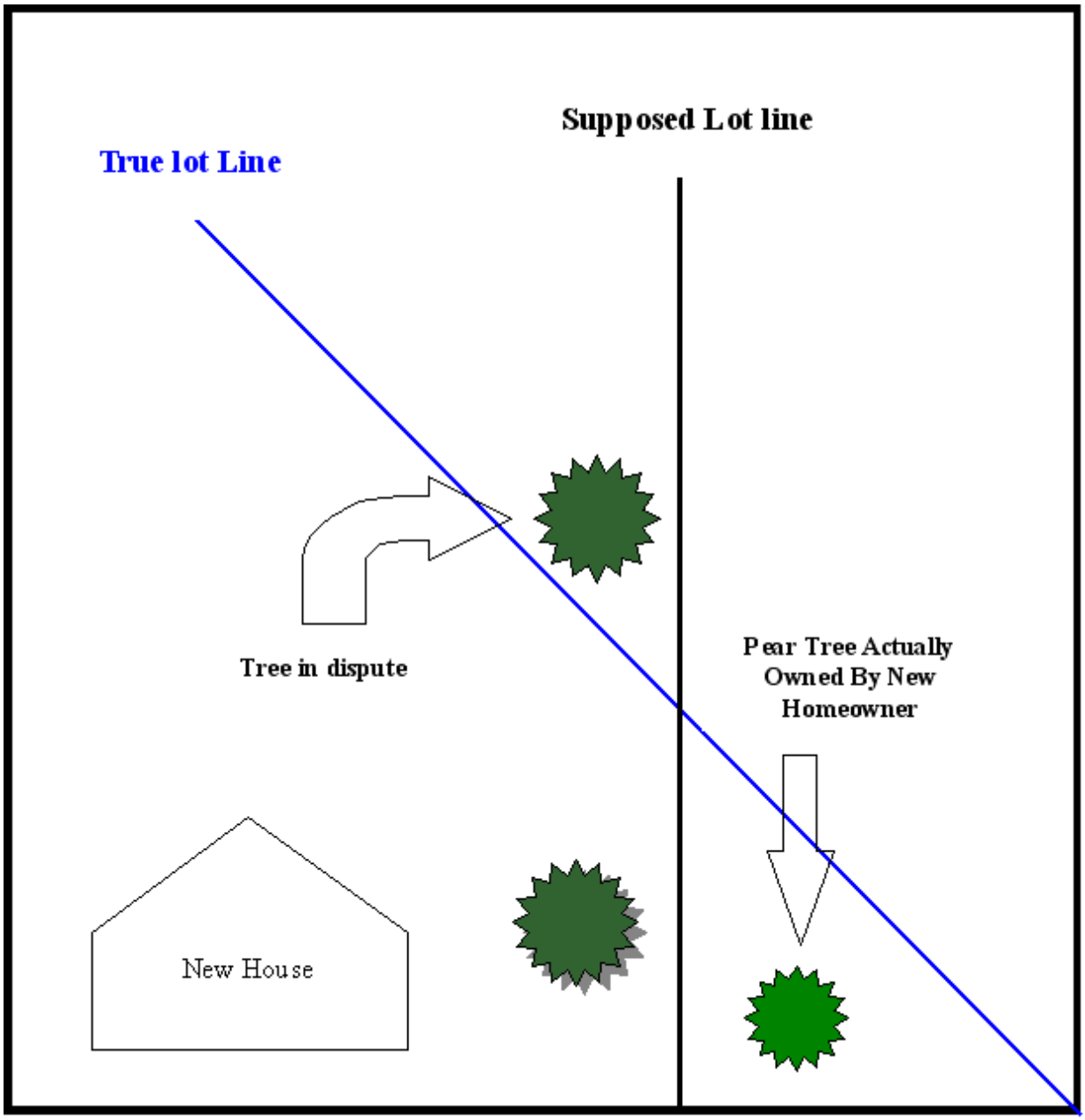
Secondly we see, "To him, therefore, that knoweth to do good, and doeth it not, to him it is sin." James 4:17

In this we see the second element... knowledge of what is wrong, and willfulness to do wrong.

Sin, as an act, is defined by Wesley as "A willful transgression of a known law." This holds to the elements in question. The idea that we gain by this is that sin, as an act of rebellion, requires that one understands that they are doing wrong.

Leslie D. Wilcox gives an example of this in volume 3 of his *Profiles in Wesleyan Theology*.[2] He gives us an example of a man who buys a house and property. According to his understanding, the property line goes straight back from his house. On what he believes to be his land is a fruit tree, so he picks and takes the fruit. The neighbor sees this, and comes out of his house furious and screaming, accusing his new neighbor of being a thief for stealing his fruit! Unbeknownst to the new neighbor, the property line goes at an angle, and the fruit tree is clearly in the neighbors yard.

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The question is, did he sin? According to Wesley's definition he did not (in the sense of an act of rebellion), for it did not carry the essential elements. First, he did not ***know*** he was doing wrong. Secondly, he did not ***willfully*** violate his neighbor, but yet, to all rights and appearances, the new neighbor broke the law and stole what was rightfully his neighbors. Now, once he was informed of the fact that he violated the law, then he owed his neighbor restitution for his loss.

Now, what if the new neighbor was taking pears from the tree that was on his property, but he *thought* they were on his neighbors property? Did he sin by taking fruit that was his property? Yes! Sin is a matter of the heart and intent, not necessarily the result of what occurred. If he *thought* that he was stealing his neighbors pears, he was committing a sin in his own heart, a *willful* transgression of a *known* law of God. This illustration helps us to rightfully differentiate between a mistake, an act of ignorance, and a willful act of sin.

This gives us insight into many passages of Scripture such as in 1 Corinthians where a man was involved with incest. Paul, a Jew who knew the Law, was in a pagan land where they knew little or nothing of the Law. Paul constantly remarks with exasperation, "Did you not know?" This is how they could be carnal, yet obedient up to the light that they had about right and wrong. Once informed of the sinfulness of this act, Paul suggests that Church discipline be enacted as to "turn such a one over

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to Satan." Luke records in Acts 17:30, that, "the times of this ignorance God winked at; but now commandeth all men every where to repent." God views mistakes and "sins" of ignorance differently than willful "high-handed" sins, which is to be seen throughout Scripture. "Sin" as an act is something that the Bible asserts is unavoidable. To remain true to the Scriptures, we must differentiate between intentional sin, and "sins" of ignorance. God reveals that He makes the differentiation, so we must do so also. There is a sin which leads to death (willful sin), and that which does not, (sins of ignorance) 1 John 5:16. This is evident by the context which states, "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself..." 1 John 5:18. There is no subtle endorsement for a doctrine that Christians 'sin in word, thought, and deed everyday,' in this passage or anywhere else in Scripture.

We also have examples of the Old Testament saints who did things that would be sinful in our understanding of Christian ethics. We need you understand that many of then lived before the Law. Many of them had limited light. We can see now what they did was wrong, but we cannot say in all cases that they *knew*, and were *willfully* disobeying God. If it is not stated in Scripture, we have no right to interject willfulness where God has not.

Many already have a bias as to what sin is, and will paint the picture much broader. This idea that God judges according to a man's light and knowledge does not fit in with their current definition of sin. For those of you who feel that way, consider the following: "Jesus said unto them, if ye were blind, ye should have no sin: but now you say, We see; therefore your sin remaineth." John 9:41. "if I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin." John 15:22. "And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes." Luke 12:47-48. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." James 4;17.

I am sure that the last verse quoted has come into question as to whether that is the meaning of the passage. Most erroneously read sins of omission into the passage. The reference is not speaking of sins of omission, but sins of sinning against known light. Commentator, J.P. Lange says of this passage, "The reference is not to sins of *omission,* but to sinning against the light and knowledge, to *doing evil* the knowledge of good not withstanding... the persons, whom James addressed *knew* well enough that they ought to do good, but separated their knowledge from their practice and *did evil. (Lange's Commentary,)*[3] James, pages 121-122. This observation caught me off-guard. I had been trained to read sins of omission into the passage: but Lange is right, the context speaks only of sins that they were *doing,* and not sins of leaving things undone.

It is great that we have a definition to work with, but what makes this definition any better than any other? This is a valid question in which we can derive an answer.

TESTING OF A DEFINITION

To narrow the definition of sin as a act to "a willful transgression of a known law of God," seems to not go far enough for many people. Many choose a definition of, "to deviate in any manner from an absolute standard of perfect behavior." This makes anything less than the perfection of God to be sinful. This definition, although the most commonly used one, makes the Bible out to be a book of absurdities. First, such a definition accuses Adam and Eve of sin in the garden before the fall. Any tripping over a stone, or spilling a drink would deviate from a absolute perfection. Secondly, it generally includes omissions, which condemns our Lord Himself for not healing everybody, for not visiting *every* prisoner, and for not caring personally for *every* widow. By such an absolute standard, nobody can do anything right. Doing *nothing* becomes sin. God does not command us to be God, but godly to the extent that we can in our humanity.

W.T. Purkiser in his book, *Conflicting Concepts of Holiness*,[4] suggests that we test our definition of sin by taking the verses of the Bible that speak of sin as an act, and inserting our definition in place of the term "sin." If our definition makes sense in place of the word, it is likely a good definition. If it makes the passage to be nonsense, or contradicts the passage, then it is an impossible definition.

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Let's put some of the 41 references of sin as a verb to the test. As a reminder, I will state the two alternative definitions again.

Sin is:

Wesley's definition: A willful transgression of a known law of God. (Ethical definition).

Legal definition: To deviate in any manner from an absolute standard of perfect behavior.

Romans 2:12, "For as many as have *sinned* without law shall also perish without law; and as many as have *sinned* in the law shall be judged by the law."

Wesley's definition: "For as many as have *willfully transgressed a known law of God* without law shall also perish without law; and as many as have *willfully transgressed a known law of God* in the law shall be judged by the law."

Legal definition: "For as many as have *deviated in any manner from an absolute standard of perfect behavior* without law shall also perish without law; and as many as have *deviated in any manner from an absolute standard of perfect behavior* in the law shall be judged by the law."

So far, both definitions work, but it makes little sense to why God would inform us of the legal sense, for we could never do anything about such a failure.

Romans 3:23, "For all have *sinned,* and come short of the glory of God."

Wesley's definition: "For all have *willfully transgressed a known law of God,* and come short of the glory of God."

Legal definition: "For all have *deviated in any manner from an absolute standard of perfect behavior* and come short of the glory of God."

Both seem to work here too.

1 Jn.1:10, "If we say that we have not *sinned,* we make him a liar, and his word is not in us."

Wesley's definition: "If we say that we have not *willfully transgressed a known law of God,* we make him a liar, and his word is not in us."

Legal definition: "If we say that we have not *deviated in any manner from an absolute standard of perfect behavior,* we make him a liar, and his word is not in us."

Both work again, but the legal definition appears to border on the lines of being awkward.

Matthew 18:15, "Moreover if thy brother shall *trespass* against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother."

Wesley's definition: "Moreover if thy brother shall *willfully transgress a known law of God,* against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother."

Legal definition: "Moreover if thy brother shall *deviated in any manner from an absolute standard of perfect behavior,* against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother."

The legal definition does not work well here. It is clearly not the intent of the passage.

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John 5:14, "Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: *sin* no more, lest a worse thing come upon you."

Wesley's definition: "Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: *willfully transgress a known law of God* no more, lest a worse thing come upon you."

Legal definition: "Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: *deviate in any manner from an absolute standard of perfect behavior* no more, lest a worse thing come upon you."

The legal definition does not make any sense here either. The fact that in your humanity your next breath is not as perfect as God's, renders you a sinner. How can one who is not God, be commanded by God to be as perfect as God? The ethical definition works without a flaw.

John 8:11, "She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and *sin* no more."

Wesley's definition: "She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and *willfully transgress a known law of God* no more."

Legal definition: "She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and *deviate in any manner from an absolute standard of perfect behavior* no more."

Once again, an impossible command if we use the legal definition.

Romans 6:15, "What then? shall we *sin,* because we are not under the law, but under grace? God forbid."

Wesley's definition: "What then? shall we *willfully transgress a known law of God* because we are not under the law, but under grace? God forbid."

Legal definition: "What then? shall we *deviate in any manner from an absolute standard of perfect behavior* because we are not under the law, but under grace? God forbid."

This is clearly speaking of avoidable sins with the exclamation of "God forbid!" The legal definition makes the passage an absurdity.

1 Corinthians 7:28, "But if thou marry, thou hast not *sinned;* and if a virgin marry, she hath not *sinned*..."

Wesley's definition: "But if thou marry, thou hast not *willfully transgressed a known law of God;* and if a virgin marry, she hath not *willfully transgressed a known law of God...*"

Legal definition: "But if thou marry, thou hast not *deviated in any manner from an absolute standard of perfect behavior,* and if a virgin marry, she hath not *deviated in any manner from an absolute standard of perfect behavior...*"

The legal definition is once again nonsense. It is an impossible definition of the verb "sin."

1 Corinthians 15:34, "Awake to righteousness, and *sin* not; for some have not the knowledge of God: I speak this to your shame."

Wesley's definition: "Awake to righteousness, and (do not) *willfully transgress a known law of God*; for some have not the knowledge of God: I speak this to your shame."

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Legal definition: "Awake to righteousness, and (do not) *deviate in any manner from an absolute standard of perfect behavior*; for some have not the knowledge of God: I speak this to your shame."

Shame because they do not exhibit absolute perfection? Such a remark would be laughed off by any audience! The legal definition fails miserably.

One last one.

1 Timothy 5:20, "Them that *sin* rebuke before all, that others also may fear."

Wesley's definition: "Them that *willfully transgress a known law of God* rebuke before all, that others also may fear."

Legal definition: "Them that *deviate in any manner from an absolute standard of perfect behavior* rebuke before all, that others also may fear."

I don't know about you, but if we take the legal definition as the Biblical definition in this case, then many would have fear; fear of having anything to do with Christianity!

My friends, more can be stated, but even one example proves the legal definition to be an impossibility. Any definition of a word that only works *some* of the time, and fails to work *most* of the time, and cannot pass the test of literal and practical application, ***cannot be the right definition!*** But people will still cling to their old understanding of what an act of sin is in defiance of the facts. The old definition works for them, it feeds their theology.

What Sin Is Not

Once again, we come full circle to answer our original question. We can gather some clarification of what sin *is* by observing what it is *not.* "We hold positively that sin is not only an accident or misfortune, it is not a mere stepping stone in man's moral development, but that it is a condemnable fault. The sinner is blameworthy in the sight of God. Sin has its seat in the will and is an evil thing in the world. When a man opposes his will to the perfect will of God, he is not merely unfortunate, but he is a culpable wrong-doer. He who voluntarily opposes God's will is blameworthy in the sight of God and is liable to punishment."[5] Sin is not merely being human, but is an avoidable thing in which we are held accountable for. Everywhere in Scripture we are exhorted to "sin not." But so many define sin in a way that makes these commands to be utter nonsense! Sin is sin, and reaps the same result. If the standard of what is sin is "anything that deviates from the actual perfection of God," then all we can do ***is to sin!*** But God is clear, we are ***not to*** sin; we do not ***have to*** sin! (Ezek. 3:21; 1 John 2:1). So many in their definition of sin unwittingly create an attitude that murder is as bad as forgetting a promise! To this strange idea of sin, Dr. Phineas F. Bresee remarked that **"A failure to distinguish between sin and infirmity, puts an undue emphasis upon sin, and has a tendency to discourage earnest seekers from pressing on to full deliverance from the carnal mind. Calling that sin which is not sin, opens the door to actual sinning"**.[6] This took a while for it to sink in when I first read it, but I soon realized that it was quite true. If sin is deadly, as we know it is, and ***everything*** that falls short of God's perfection is a sin, it is ridiculous to even attempt to try avoid sin, for the very imperfection of your next heartbeat, or your next breath, is not as perfect as what God's would be, and is therefore "sinning." "But to make everything sin is, in effect, to make ***nothing*** sin".[7] To make that which is amoral, i.e., forgetfulness, mistakes, unintentional offenses resulting from ignorance, to be "sin," is truly to make **"nothing"** sin. If we make no differentiation whatsoever, we leave door wide open for allowing all sorts of sin.

Richard S. Taylor states, "Choice of evil, or sin in act, always produces the combination of the three facts, and such a combination always brings forth death.'[8] The "three facts" that Taylor refers to are: "the result of sin? It involves (1) separation from God, (2) depravity of the moral and spiritual nature, and (3) just punishment."[9] Sin is a choice; an avoidable choice. "Sin is a clenched fist and a blow in the face of God,"[10] Otherwise, sin would be merely a misfortune, something in which we are held accountable for when we had no power to choose otherwise. It is clearly an injustice to damn someone for something that they cannot avoid doing. No ability; no responsibility. "If we view

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the problem scripturally, sin is inexcusable. If it is unavoidable, however, it is excusable. Therefore to say sin is inexcusable is to declare sin to be avoidable."[11] An erroneous doctrine of sin that makes "nothing" to be sin fails miserably, especially in light of the terrible consequences of sin. A wrong idea of what sin really is could easily sink the most devout Christian into despair. The only options left for those that desire to be consistent is to either defy Scripture and allow for sin altogether, or to believe the Scriptures and ensure that their doctrinal understanding of sin is in alignment with the Scriptural possibility of not sinning.

Many are not satisfied with the definition of sin as I have presented. For fear that I may be claiming that "sins of ignorance are not really sins," they will not find that assertion here. Those who do not differentiate between an "act" of sin, and a "mistake" will argue that even ***sins of ignorance*** are stated to be in need of atonement in the Scriptures. They will find no disagreement with me that sins of ignorance are truly sins and are in need of atonement! But I will assert that the Scriptures clearly treat "sins of ignorance" differently than "willful **acts**" of sin. "Certain New Testament passages have a bearing on this matter. One of them is Heb.10:26. "For if we sin deliberately" (RSV); "For if we go on sinning willfully" (NASB); "For if we sin willfully" (KJV); and "If we deliberately keep on sinning" (NIV). This passage implies that we can sin without it being willful and deliberate."[12] But also note that in this passage "unwillful" and "sins of ignorance" are treated completely different from ***willful*** and ***deliberate*** sinning, especially in its end result! "[E]ven unintentional sins need to be atoned for--or cleansed moment by moment--by Christ. Leviticus 4-5 teaches that such sins need to be atoned for. When a person "sins unintentionally...he is guilty" (4:27), and "When he is made aware of the sin...he must bring...his offering for the sin he committed" (v.28). Likewise in the New Testament, such sins need to be cleansed away. In 1 John 1:7 we read, "But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus, his Son, purifies us from all sin." Here, as the believer is "walk[ing] in the light," some things are called "sin." They are so serious that the blood of Jesus Christ needs to cleanse them away. It is to be noted, though, that the word for "purifies" in in the present tense in the Greek. This means that such a believer is cleansed right as the sin occurs..."[13] Note the contrast between 1 John 1:7 and Hebrews 10:26. Deliberate and willful sin is treated with the utmost severity. Sins of ignorance, while still sins that need cleansing, are immediately met with grace. Also note that one can be pure in motive, thereby "walking in the light" yet commit a multitude of unknown and unwillful sins without violating his or her conscience. A "deliberate" sin however, involves rebellion against a known law of God, and is incompatible with "walking in the light." There is no automatic cleansing for those who sin with a "high hand."

Conclusion

We started the examination of sin by attempting to emphasize the importance of finding a Biblical definition. Sin touches nearly every critical facet of theology and must be carefully examined to avoid tainting our theological doctrines. If we assume that it is something that it is not, then we build a tower of theological presumption upon it. Sin is central to the doctrine of salvation and the atonement. This is certainly an area where we cannot afford to be in error; the fate of our eternal souls could hang in the balance!

We have also observed that the most popular concept of sin today is the legal model. It paints the brush broadly, yet leads us to inevitable failure. The nature of sin is not that we fail to succeed in being equal to God, it is the failure to ascend to the capacity that we are ***able*** as human beings. Our limited knowledge can lead us to failures, but these failures are not *rebellion* if the are done so in ignorance. God knows the heart and intent of every person. No one is punished with eternal damnation the sin of Adam, but we all suffer the misfortune of an inherited depravity. This nature we are born with is met with grace to respond, which makes each individual personally accountable.

We also tested the popular idea of sin, and the Wesleyan definition of sin within the context of different passages. The Wesleyan model fits every single passage that uses sin as a verb. Only a small percentage of passages worked with the legal model.

Sin is a choice; an avoidable choice through the grace of God. If it is avoidable, then we are accountable. Sin as an *act* of the will is to be separated from *sins of ignorance,* or *mistakes*. With the exception of including "ignorance" as a sin that *always* carries the same damaging effect as

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willful sin, the following definition seems to follow along with the points of this article, and those that have preceded it in this series.

"Sin is to be defined primarily in relation to God. It is disobedience, unbelief, ignorance, [the idea that "ignorance" is the same as "disobedience or unbelief" I strenuously deny!] **and the passive assertion of usurped autonomy, and the wicked deviation from, or violation of, God's righteousness will and law. The breach of a right relationship with God carries with it the disruption of a right relationship with others and the disintegration of the self. But this is a derivative, for it is because of sin against God that there is sin against others and oneself (Ps.51:4)."**[14] I can accept many of the finer points of this definition as it relates to the practical aspect of what sin is and does. While it is important to understand what sin *is,* we must keep in focus that sinning always has some bearing upon our relationship with God and others. Hopefully by realizing this, we will be motivated by love to avoid the damaging effects of sin; but if we cannot be motivated by love, this knowledge should give us a healthy fear of the reality of what our sin does, not only to us, but God and others!

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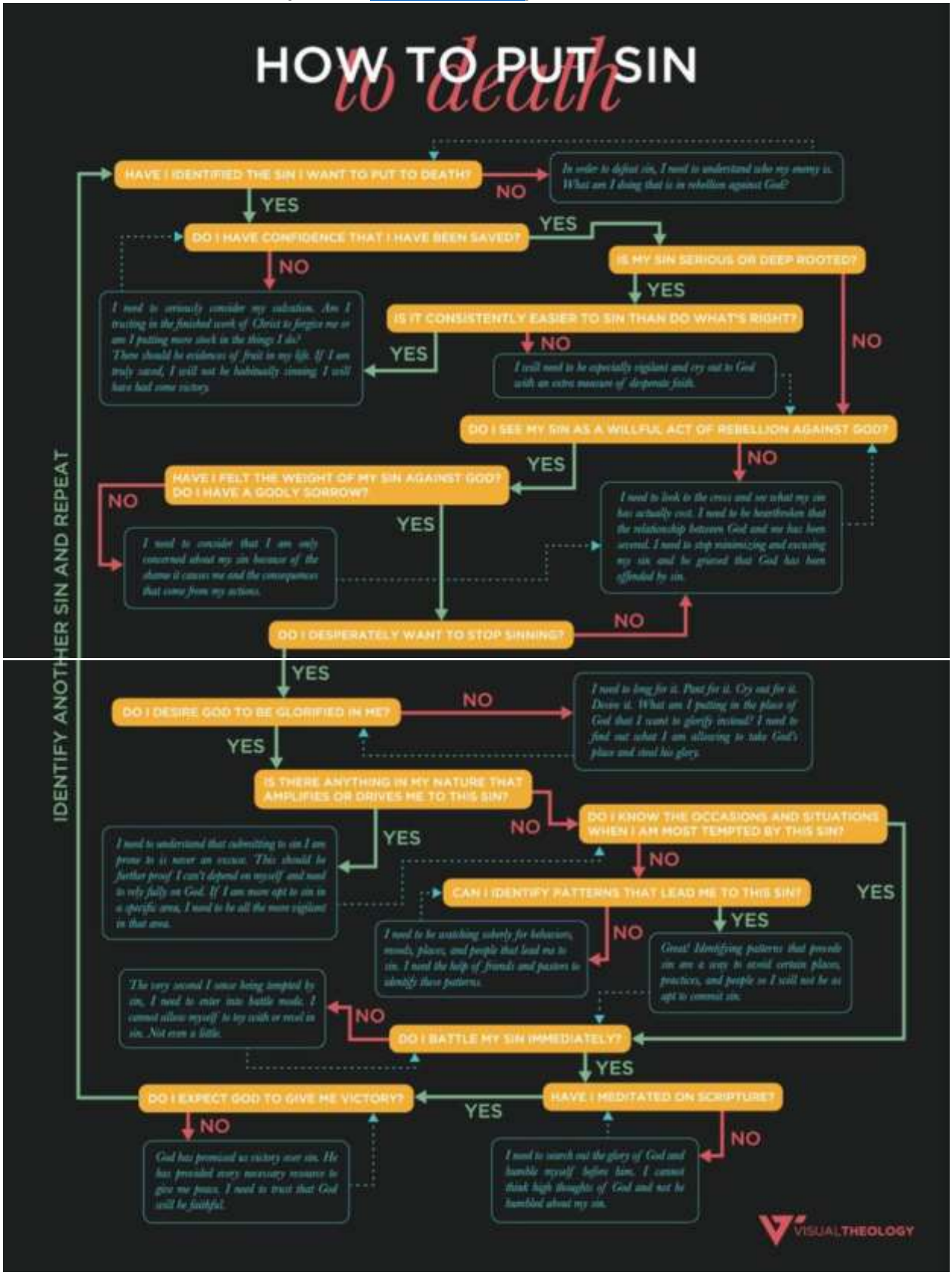
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The Person of Christ

Four statements must be understood and affirmed in order to attain a complete biblical picture of the person of Jesus Christ:

1. Jesus Christ is fully and completely *divine* .
2. Jesus Christ is fully and completely *human* .
3. The divine and human natures of Christ are *distinct* .
4. The divine and human natures of Christ are completely *united* in one person.

The Deity of Christ

Many passages of Scripture demonstrate that Jesus is fully and completely God:

> In the beginning was the Word, and the Word was with God, and *the Word was God* . . . . And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth (John 1:1, 14).
>
> No one has ever seen God; the only God, who is at the Father's side, he has made him known (John 1:18).
>
> Thomas answered him, “My Lord and my God!” (John 20:28).
>
> To them belong the patriarchs, and from their race, according to the flesh, is the *Christ who is God over all,* blessed forever. Amen (Rom 9:5).
>
> Have this mind among yourselves, which is yours in Christ Jesus, who, though he was *in the form of God* , did not count *equality with God* a thing to be grasped, but made himself nothing, taking the form of a servant, being born in the likeness of men (Phil 2:5-7).
>
> . . . waiting for our blessed hope, the appearing of the glory of *our great God* and Savior Jesus Christ (Titus 2:13).
>
> He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power (Heb 1:3).
>
> But of the Son he says, “Your throne, O God, is forever and ever.” . . . And, “You, Lord, laid the foundation of the earth in the beginning, and the heavens are the work of your hands” (Heb 1:8, 10).
>
> Simeon Peter, a servant and apostle of Jesus Christ, To those who have obtained a faith of equal standing with ours by the righteousness of *our God and Savior Jesus Christ* (2 Pet 1:1).

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Jesus' Understanding of His Own Deity

Even though the passages cited above clearly teach the deity of Christ, this truth is often challenged. Some say that Jesus never claimed to be God and that these verses were written by his disciples who deified him because of the impact he had on their lives. Jesus, it is claimed, only saw himself as a great moral teacher on a par with other religious leaders. However, Jesus' understanding of his own deity in the Gospels does not support this perspective. He clearly saw himself as God. This can be seen primarily in six ways.

1. Jesus taught with *divine authority.* At the end of the Sermon on the Mount, “the crowds were astonished at his teaching, for he was *teaching them as one who had authority,* and not as their scribes” (Matt 7:28-29). The teachers of the law in Jesus' day had no authority of their own. Their authority came from their use of earlier authorities. Even Moses and the other OT prophets and authors did not speak in their own authority, but would say, “This is what the Lord says.” Jesus, on the other hand, interprets the law by saying, “You have heard that it was said. . . . But *I say to you”* (see Matt 5:22 , 28 , 32 , 34 , 39 , 44). This divine authority is shown with staggering clarity when he speaks of himself as the Lord who will judge the whole earth and will say to the wicked, “I never knew you; depart from me, you workers of lawlessness” (Matt 7:23). No wonder the crowd was amazed at the authority with which Jesus spoke. Jesus recognized that his words carried divine weight. He acknowledged the permanent authority of the law (Matt 5:18) and put his words on an equal plane with it: “For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from *the Law* until all is accomplished” (Matt 5:18); “Heaven and earth will pass away, but *my words* will not pass away” (Matt 24:35).

2. Jesus had a *unique relationship with God the Father.* When he was a young boy, Jesus sat with the religious leaders in the temple, amazing people with the answers he gave. When his distraught parents finally found their “lost” adolescent, he replied by saying, “Why were you looking for me? Did you not know that I must be in *my Father's* house?” (Luke 2:49). Jesus' reference to God as “my Father” is a radical statement of a unique, intimate relationship with God, of which he was already fully conscious. Such a reference by an individual was unprecedented in Jewish literature. Jesus took this unique personal address to another level by referring to God the Father using the affectionate Aramaic expression *'Abba'* .

3. Jesus' favorite self-designation was the title *Son of Man.* The phrase “a son of man” could mean merely “a human being.” But Jesus refers to himself as *the* Son of Man (implying the unique, well-known Son of Man), which indicates that he sees himself as the Messianic Son of Man in Daniel 7 who is to rule over the whole world for all eternity:

> I saw in the night visions, and behold, with the clouds of heaven there came *one like a son of man,* and he came to the Ancient of Days and was presented before him. And to him was given *dominion and glory* and a kingdom, that *all peoples, nations, and languages should serve him;* his dominion is an *everlasting dominion,* which shall not pass away, and his kingdom one that shall not be destroyed (Dan 7:13-14).

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Jesus establishes his divine authority as the glorious Messianic Son of Man by declaring that he has the power to forgive sin and is lord of the Sabbath: "'But that you may know that the *Son of Man* has authority on earth *to forgive sins* '—he said to the paralytic—'I say to you, rise, pick up your bed, and go home'" (Mark 2:10-11); "And he said to them, 'The Sabbath was made for man, not man for the Sabbath. So *the Son of Man* is *lord even of the Sabbath* '" (Mark 2:27-28).

4. Jesus' teaching emphasized *his own identity.* Jesus came teaching the kingdom of God, and in it he was the King. His teaching dealt with many topics but was centrally about himself. His question to his disciples, "But who do you say that I am?" (Matt 16:15), is the ultimate question of his ministry.

5. Jesus *received worship.* Perhaps the most radical demonstration of Jesus' belief that he was God is the fact that when he was worshiped, as he sometimes was, he accepted that worship (Matt 14:33 ; 28:9 , 17 ; John 9:38 ; 20:28). If Jesus did not believe he was God, he should have vehemently rejected being worshiped, as Paul and Barnabas did in Lystra (Acts 14:14-15). That a monotheistic Jew like Jesus accepted worship from other monotheistic Jews shows that Jesus realized that he possessed a divine identity.

6. Jesus *equated himself with the Father,* and as a result the Jewish leaders accused him of blasphemy:

> But Jesus answered them, "My Father is working until now, and I am working." This was why the Jews were seeking all the more to kill him, because not only was he breaking the Sabbath, but he was even calling God his own Father, making himself equal with God (John 5:17-18).
>
> Jesus said to them, "Truly, truly, I say to you, before Abraham was, *I am"* [a clear allusion to the sacred divine name of Yahweh; cf. Ex 3:14]. So they picked up stones to throw at him (John 8:58-59).
>
> "I and the Father are one." The Jews picked up stones again to stone him. . . . The Jews answered him, "It is not for a good work that we are going to stone you but for blasphemy, because you, being a man, *make yourself God"* (John 10:30-33).
>
> Again the high priest asked him, "Are you the Christ, the Son of the Blessed?" And Jesus said, "I am, and you will see the *Son of Man* seated at the right hand of Power, and coming with the clouds of heaven" [a reference to Daniel 7 ; see point 3]. And the high priest tore his garments and said, "What further witnesses do we need? You have heard his *blasphemy.* What is your decision?" And they all condemned him as deserving death (Mark 14:61-64).

Implications of Christ's Deity

Because Jesus is God, the following things are true:

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1. God can be known definitively and personally in Christ: “No one has ever seen God; the only God, who is at the Father's side, he has made him known” (John 1:18); “Whoever has seen me has seen the Father” (John 14:9).

2. Redemption is possible and has been accomplished in Christ: “For there is one God, and there is one mediator between God and men, the man Christ Jesus” (1 Tim 2:5).

3. In Christ risen, ascended, and enthroned we have a sympathetic high priest who has omnipotent power to meet our needs: “For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need” (Heb 4:15).

4. Worship of and obedience to Christ is appropriate and necessary.

Historical Misunderstandings of Christ's Deity

The earliest and most radical denial of the deity of Christ is called *Ebionism* or *Adoptionism,* which was taught by a small Jewish-Christian sect in the first century. They believed that the power of God came on a man named Jesus to enable him to fulfill the Messianic role, but that Christ was not God. A later and more influential Christological heresy was *Arianism* (early 4th century), which denied the eternal, fully divine nature of Christ. Arius (c. 256-336) believed Jesus was the “first and greatest of created beings.” Arius's denial of Jesus' full deity was rejected at the Council of Nicea in 325. At this council, Athanasius showed that according to Scripture Jesus is fully God, being of the *same essence* as the Father.

The Humanity of Christ

From the moment of Mary's virginal conception of Jesus, his divine nature became permanently united to his human nature in one and the same person, the now incarnate Son of God. The biblical evidence for Jesus' humanity is strong, showing that he had a human body, and a human mind, and experienced human temptation.

Jesus had a *human birth* and a *human genealogy* : “But when the fullness of time had come, God sent forth his Son, born of woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons” (Gal 4:4-5).

Jesus had a *human body* that experienced growth (Luke 2:40 , 52) as well as physical susceptibilities like hunger (Matt 4:2), thirst (John 19:28), tiredness (John 4:6), and death (Luke 23:46).

As an old man, the apostle John was still in awe of the fact that he had been able to experience God the Son in the flesh. Like an excited child, he keeps repeating himself as he describes the incarnation:

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> That which was from the beginning, which we have *heard* , which we have *seen with our eyes* , which we *looked upon* and have *touched with our hands* , concerning the word of life—the life was *made manifest* , and we have *seen it* , and testify to it and proclaim to you the eternal life, which was with the Father and was made manifest to us—that which *we have seen* and *heard* we proclaim also to you, so that you too may have fellowship with us; and indeed our fellowship is with the Father and with his Son Jesus Christ (1 John 1:1-3).

John has known about the incarnation for over 50 years when he writes this letter, yet he still writes with wide-eyed wonder as he reflects on walking the shores of Galilee, fishing, eating, and laughing with, and having his feet washed by, a carpenter who was God in flesh!

Jesus continues to have a physical body in his resurrected state, and he went to great lengths to make sure his disciples realized this: “See my hands and my feet, that it is I myself. Touch me, and see. For a spirit does not have flesh and bones as you see that I have” (Luke 24:39 ; cf. Luke 24:42-43 ; John 20:17 , 25-27). After his resurrection, Jesus returned to the Father by ascending in his divinely reanimated body before his disciples' wondering eyes, thus affirming his ongoing full physical humanity (Luke 24:50-51 ; Acts 1:9-11). The ascension has been included in every important creed of the church because it teaches the enduring complete humanity of Jesus as the only mediator between God and man.

Jesus had a *human mind* that, according to the will of the Father, had limitations in knowledge: “But concerning that day or that hour, no one knows, not even the angels in heaven, nor the Son, but only the Father” (Mark 13:32). His human mind grew and increased in wisdom (Luke 2:52), and he even “learned obedience” (Heb 5:8-9). To say Jesus “learned obedience” does not mean he moved from disobedience to obedience, but that he grew in his capacity to obey as he endured suffering.

Jesus experienced *human temptation* : “For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin” (Heb 4:15 ; cf. Luke 4:1-2). While Jesus experienced every kind of human temptation, he never succumbed to sin (John 8:29 , 46 ; 15:10 ; 2 Cor 5:21 ; Heb 7:26 ; 1 Pet 2:22 ; 1 John 3:5).

Jesus practiced spiritual disciplines. He regularly prayed with passion (Mark 14:36 ; Luke 10:21 ; Heb 5:7), worshiped at services in the synagogue (Luke 4:16), read and memorized Scripture (Matt 4:4-10), practiced the discipline of solitude (Mark 1:35 ; 6:46), observed the Sabbath (Luke 4:16), obeyed OT ceremonial laws (John 8:29 , 46 ; 15:10 ; 2 Cor 5:21 ; Heb 4:15), and received the fullness of the Spirit (Luke 3:22 ; 4:1). These religious activities were done earnestly (Heb 5:7) and habitually (Luke 4:16) as the means of a truly human spiritual growth process.

Given Jesus' divine nature, the normality of most of his earthly life is staggering. It seems that Jesus spent the first 30 years of his life in relative obscurity, doing manual labor, taking care of his family, and being faithful to whatever his Father called him to do. In his public ministry Jesus performed miraculous signs and

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delivered authoritative teaching that could only come from God, and this was shockingly offensive for the people of his hometown, who saw Jesus' simplicity and humility as incompatible with messianic wisdom and power:

> Coming to his hometown he taught them in their synagogue, so that they were astonished, and said, “Where did this man get this wisdom and these mighty works? Is not this the carpenter's son? Is not his mother called Mary? And are not his brothers James and Joseph and Simon and Judas? And are not all his sisters with us? Where then did this man get all these things?” And they took offense at him. But Jesus said to them, “A prophet is not without honor except in his hometown and in his own household” (Matt 13:54-57).

Jesus did not cease to be fully human after the resurrection. He will be a man forever as he represents redeemed humanity for all of eternity (Acts 1:11 ; 9:5 ; 1 Cor 9:1 ; 15:8 ; 1 Tim 2:5 ; Heb 7:25 ; Rev 1:13).

Implications of the Humanity of Christ

Humans have obviously been sinful ever since the fall. Therefore, it is easy to assume that being sinful is an essential, necessary part of being a “human being.” But this is not true. Jesus was human and yet did not sin. The fact that he became man *reveals the nature of true humanity.* His humanity gives a glimpse of what our humanity would be, were it not tainted with sin. He shows that the problem with humanity is not that we are humans, but rather that we are *fallen.* Jesus' human nature shows the potential of humanity as God intended. This display of sinless humanity reaffirms God's declaration that creation in all its original dimensions (material and spiritual), including humanity, is by divine definition *very* good (Gen 1:31).

Jesus' humanity enables *his representative obedience* for us. “Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous” (Rom 5:18-19). Because Jesus is truly human, his perfect life of obedience and overcoming all temptations—culminating in his perfect substitutionary death—can take the place of human rebellion and failure.

Because of Jesus' humanity, he can truly be a *substitutionary sacrifice* for mankind. “Therefore he had to be made like his brothers in every respect, so that he might become a merciful and faithful high priest in the service of God, to make propitiation for the sins of the people” (Heb 2:17). A man died on the cross when Jesus died, and his death truly atones for the sin of human beings, whose nature he shared.

Jesus' humanity makes him the only *effective mediator* between God and man: “For there is one God, and there is one mediator between God and men, the man Christ Jesus” (1 Tim 2:5). Jesus' divine and human natures enable him to stand in the gap between fallen humans and a holy God.

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Jesus' humanity enabled him to become a *sympathetic high priest* who experientially understands the difficult plight of humanity in a fallen world: “For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need” (Heb 4:15-16 ; cf. Heb 2:18).

Jesus' humanity means he is a *true example* and pattern for human character and conduct. “For to this you have been called, because Christ also suffered for you, leaving you an example, so that you might follow in his steps” (1 Pet 2:21 ; cf. 1 John 2:6).

Historical Misunderstandings of the Humanity of Christ

A second-century heresy called *Docetism* denied the true humanity of Christ. Docetism (from the Gk. verb *dokeō,* “to seem, to appear to be”) was based on the presuppositions of Gnosticism, which held to a radical dichotomy between the physical and spiritual realms, and a very negative view of the physical order as worthless. These beliefs led to denying any real physical substance to Jesus' humanity. Docetic Christology taught that Jesus' physical humanity was just an illusion; one of their statements was that “when Jesus walked on the beach, he left no footprints.” Docetism has devastating effects on the correct view of Christ, salvation, revelation, and creation. In this view, Christ does not represent humanity in his atoning work, nor does he show us God in human form. It also erodes a biblically positive view of creation which leads to either a negative or an indifferent perspective on life in the body. The NT refutes the seeds of what later became Gnosticism, with its Docetic view of Christ. John strongly condemns any view that denies Christ's full, physical humanity: “By this you know the Spirit of God: every spirit that confesses that *Jesus Christ has come in the flesh* is from God, and every spirit that does not confess Jesus is not from God. This is the spirit of the antichrist, which you heard was coming and now is in the world already” (1 John 4:2).

Apollinarianism was another early heresy that denied Christ's full humanity. Apollinarius (4th century A.D.) believed humans had bodies, animal souls, and rational spirits. He thought the divine *logos* in Christ took the place of the rational spirit of a human. This view was successfully opposed in the fourth century by Gregory of Nazianzen and Athanasius, and rejected at the Council of Constantinople in A.D. 381. The council showed that if Jesus is only, as it were, two-thirds human, full redemption of fully human people is lost. Gregory's famous quotation was “that which He has not assumed He has not healed; but that which is united to His Godhead is also saved.” Jesus had to assume every element in a human nature in order to fully redeem humanity.

These two heresies teach believers to appreciate the importance of the humanity of Christ as well as provide a lesson on theological method. Both of these views bring presuppositions about humanity to the Bible and conform biblical teaching to them, rather than allowing Scripture to dictate everything, including the presuppositions. Evangelical theological method must always allow the teaching of Scripture to shape theological conclusions rather than transform its teaching on the basis of alien

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assumptions. Countless theological errors have occurred by imposing human ideas on the Bible.

The Distinction and Unity of Christ's Two Natures

Along with Jesus' full deity and humanity, the third and fourth necessary affirmations of biblical Christology are that in the incarnation, the divine and human natures remain *distinct,* and the natures are completely *united* in one person. The best evidence of these two realities are passages of Scripture where Jesus' divine glory and human humility are brought together:

> For to us a *child is born* , to us a *son is given* ; and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, *Mighty God* , Everlasting Father, Prince of Peace (Isa 9:6).
>
> “For unto you is *born* this day in the city of David a Savior, who is Christ the *Lord”* (Luke 2:11).
>
> And the Word became *flesh* and dwelt among us, and we have seen his *glory,* glory as of the only Son from the Father, full of grace and truth (John 1:14).
>
> . . . concerning his Son, who was *descended from David according to the flesh* and was declared to be the *Son of God* in power *according to the Spirit of holiness* by his resurrection from the dead, Jesus Christ our Lord (Rom 1:3-4).
>
> None of the rulers of this age understood this, for if they had, they would not have *crucified* the *Lord of glory* (1 Cor 2:8).
>
> But when the fullness of time had come, *God sent forth his Son* , *born of woman* , born under the law, to redeem those who were under the law, so that we might receive adoption as sons (Gal 4:4-5).

These verses present the profound mystery of the eternal, infinite Son of God stepping into time and space and taking on a human nature. There is no greater thought that could ever be pondered than this.

Implications of the Two Natures of Christ

The belief that Jesus is one person with both divine and human natures has great significance for the possibility of fallen people entering into a relationship with God. Christ must *be* both God and man if he is to mediate *between* God and man, make atonement for sin, and be a sympathetic high priest:

> For in him *all the fullness of God* was pleased to dwell, and through him *to reconcile* to himself all things, whether on earth or in heaven, *making peace by the blood of his cross* (Col 1:19-20).

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> For there is one God, and there is *one mediator between God and men,* the man Christ Jesus (1 Tim 2:5).
>
> Therefore he *had to be made like his brothers in every respect* , so that he might become a merciful and faithful high priest in the service of God, to *make propitiation* for the sins of the people (Heb 2:17).

In his seminal work *Why God Became Man*, Anselm of Canterbury (c. A.D. 1033-1109) summarized the importance of the two natures of Christ for his atoning work by saying, “It is necessary that the self-same Person who is to make this satisfaction [for humanity's sins] be perfect God and perfect man, since He *cannot* make it unless He be really God, and He *ought not* to make it unless He be really man” (Book II, ch. 7).

Historical Misunderstandings of the Unity of Christ's Natures

There are six historical heresies related to the person of Christ listed in the Chart. The first four heresies are explained above. *Nestorianism* emphasized the distinction between the natures of Christ so much that Christ was made to appear as two persons in one body. *Eutychianism* stressed the unity of the natures to the point where any distinction between them was lost, and Christ was thought to be some new entity, with only one nature, greater than mere man while being fully God in a novel way.

Heresies Concerning the Person of Christ

Ebionism	denies the deity of Christ
Arianism	denies the fullness of the deity of Christ
Docetism	denies the humanity of Christ
Apollinarianism	denies the fullness of the humanity of Christ
Nestorianism	denies the unity of the natures in one person
Eutychianism	denies the distinction of the natures

In A.D. 451, leaders of the church assembled at Chalcedon (outside of ancient Constantinople) and wrote a creed affirming both Jesus' full humanity and his full deity, with his two natures united in one person. Hereby all six Christological heresies were rejected. This creed, formulated at Chalcedon, became the church's foundational statement on Christ. The Chalcedonian Creed reads as follows:

> We, then, following the holy Fathers, all with one consent, teach men to confess one and the same Son, our Lord Jesus Christ, the same perfect in Godhead and also perfect in manhood; truly God and truly man, of a reasonable soul and body; consubstantial with the Father according to the Godhead, and consubstantial with us according to the Manhood; in all things like unto us, without sin; begotten before all ages of the Father according to the Godhead, and in these latter days, for us and for our salvation, born of the Virgin Mary, the Mother of God, according to the Manhood; one and the same Christ, Son, Lord, Only-

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> begotten, *to be acknowledged in two natures, inconfusedly, unchangeably, indivisibly, inseparably; the distinction of natures being by no means taken away by the union, but rather the property of each nature being preserved, and concurring in one Person and one Subsistence* , not parted or divided into two persons, but one and the same Son, and only begotten, God the Word, the Lord Jesus Christ, as the prophets from the beginning have declared concerning him, and the Lord Jesus Christ himself has taught us, and the Creed of the holy Fathers has handed down to us (emphasis added).

Implications of Chalcedonian Christology

The Chalcedonian Creed teaches the church how to talk about the two natures of Christ without falling into error. In particular, Chalcedon teaches the church to affirm that:

> 1. One nature of Christ is sometimes seen doing things in which his other nature does not share.
>
> 2. Anything that either nature does, the person of Christ does. He, God incarnate, is the active agent every time.
>
> 3. The incarnation is a matter of Christ's *gaining* human attributes, not of his *giving up* divine attributes. He gave up the glory of divine life (2 Cor 8:9; Phil 2:6), but not the possession of divine powers.
>
> 4. We must look first to the Gospel accounts of Jesus Christ's ministry in order to see the incarnation actualized, rather than follow fanciful speculations shaped by erroneous human assumptions.
>
> 5. The initiative for the incarnation came from God, not from man.

While this creed does not solve all questions about the mystery of the incarnation, it has been accepted by Roman Catholic, Orthodox, and Protestant churches throughout history, and it has never needed any major alteration because it effectively articulates the biblical tension of Christ's two natures, completely united in one person.

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Jesus: Son of God, Son of Man



This sounds like some kind of contradiction at first glance, but in fact there is no contradiction. An examination of Scripture reveals that the phrase “Son of Man” carries broad significance.

First of all, even if the phrase “Son of Man” is a reference to Jesus' humanity, it is not a denial of His deity. By becoming a man, Jesus did not cease being God. The incarnation of Christ did not involve the subtraction of deity, but the addition of humanity. Jesus clearly claimed to be God on many occasions (Matthew 16:16,17; John 8:58; 10:30). But in addition to being divine, He was also human (see Philippians 2:6-8). He had two natures (divine and human) conjoined in one person.

Further, Scripture indicates that Jesus was not denying His deity by referring to Himself as the Son of Man. In fact, it is highly revealing that the term “Son of Man” is used in Scripture in contexts of Christ's deity. For example, the Bible says that only God can forgive sins (Isaiah 43:25; Mark 2:7). But as the “Son of Man,” Jesus had the power to forgive sins (Mark 2:10). Likewise, Christ will return to Earth as the “Son of Man” in clouds of glory to reign on Earth (Matthew 26:63-64). In this passage, Jesus is citing Daniel 7:13 where the Messiah is described as the "Ancient of Days," a phrase used to indicate His deity (cf. Daniel 7:9).

Further, when Jesus was asked by the high priest whether He was the “Son of God” (Matthew 26:63), He responded affirmatively, declaring that He was the “Son of Man” who would come in power and great glory (verse 64). This indicated that Jesus Himself used the phrase “Son of Man” to indicate His deity as the Son of God.

Finally, the phrase “Son of Man” also emphasizes who Jesus is in relation to His incarnation and His work of salvation. In the Old Testament (Leviticus 25:25-26, 48-49; Ruth 2:20), the next of kin (one related by blood) always functioned as the “kinsman-redeemer” of a family member who needed redemption from jail. Jesus became related to us “by blood” (that is, He became a man) so He could function as our Kinsman-Redeemer and rescue us from sin.

Author: Dr. Ron Rhodes of Reasoning from the Scriptures Ministries.

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Jesus: Son of God, Son of man.

During Jesus' earthly ministry He sometime demonstrated the qualities of full humanity and sometime the qualities of full diety. For example:

As a man Jesus . . .	As God Jesus . . .
Became weary.	Invited the weary to find rest in Him.
Became hungry.	Presented Himself as the bread of life.
Became thirsty.	Claimed to be the water of life.
Suffered great agony.	Was impervious to suffering and healed the afflictions of others.
Grew in favor with God and man.	Is the same yesterday, today, and forever.
Experienced temptation.	Could not experience temptation.
Said He didn't know some things.	Is omniscient.
Was present in only one place at a time.	Is omnipresent.
Operated in the power of the Holy Spirit.	Operated in His own power and authority.
Said the Father was greater than He.	Claimed that He and the Father are equal.
Prayed.	Received and answered the prayers of others.
Wept at the tomb of the dead.	Raised the dead.
Asked who people said He was.	Knew what people were thinking.
Asked why God had forsaken Him.	Claimed that God was always with Him.
Died.	Is eternal and gives eternal life to those who trust Him.
Was God's ideal man.	Is man's ideal God.

These are some of the paradoxes involved in the dual divine-human natures of Christ following His incarnation. It's because of these paradoxes that we sometimes have difficulty understanding the accounts of Jesus' words and works in the Gospels. He was like no other person, not because He was not fully human but because He was also fully God.

[Source: Dr. Constable Expository Notes – Matthew]
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Bible Question: When Jesus refers to Himself as the Son of Man, what does that mean? Why does He say Son of Man and Son of God?

Bible Answer: Both of these expressions describe who Jesus was. Jesus was a man and He was God. He was God in human flesh. The Jehovah's Witnesses, who do not accept that Jesus was God, gain their greatest number of converts from among Protestants. They use verses like,

> For there is one God, and one mediator also between God and men, the man Christ Jesus . . . (NASB) 1 Timothy 2:5

Many Protestants do not understand that Jesus was both God and man. Sometimes scripture has Jesus in view as a man and at other times as God. Here is a passage that has Jesus in view as both God and man.

> . . . the gospel of God, which He promised beforehand through His prophets in the holy Scriptures, concerning His Son, who was born of a descendant of David according to the flesh, who was declared the Son of God with power by the resurrection from the dead, according to the Spirit of holiness, Jesus Christ our Lord, (NASB) Romans 1:1-4

The passage simply says that Jesus had a human birth and He was the Son of God.

Son of Man. The term Son of Man means Jesus was a human. This term was common in the Old Testament for a human. "Son of man" occurs 93 times in the book of Ezekiel and 106 times in the entire Old Testament. It means a person was a human. Here are some examples.

> God is not a man, that He should lie, nor a son of man, that He should repent; Has He said, and will He not do it? Or has He spoken, and will He not make it good? (NASB) Numbers 23:19

> Then He said to me, “Son of man, stand on your feet that I may speak with you!” And as He spoke to me the Spirit entered me and set me on my feet; and I heard Him speaking to me. Then He said to me, “Son of man, I am sending you to the sons of Israel . . . (NASB) Ezekiel 2:1-3

But when we come to the New Testament, the term has an additional meaning. It still means a person who is human, but it is now used as a title for Jesus. Jesus was the ultimate human. He was God in human flesh.

> But in order that you may know that the Son of Man has authority on earth to forgive sins” -- then He said to the paralytic--“Rise, take up your bed, and go home.” (NASB) Matt. 9:6

> For the Son of Man is Lord of the Sabbath. (NASB) Matt. 12:8

> . . . for just as JONAH WAS THREE DAYS AND THREE NIGHTS IN THE BELLY OF THE SEA MONSTER, so shall the Son of Man be three days and three nights in the heart of the earth. (NASB) Matt. 12:40

[Source: http://www.neverthirsty.org/pp/corner/read/r00289.html]

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Why Is Jesus Called “Son of Man”?

April 4, 2008 (by John Piper, Topic: The Person of Christ, Series: APJ Radio)

The following is an edited transcript of the audio.

Let me give a common understanding and then a more sophisticated historical understanding.

The common understanding is that "Son of God" implies his deity — which it does — and that "Son of Man" implies his humanity, which it does too.

He was a son of man, that is, a human being. And he is the Son of God, in that he has always existed as the Eternally Begotten One who comes forth from the Father forever. He always has, and he always will. He is the Second Person of the Trinity with all of the divine nature fully in him.

He is born of a virgin. He had a human father but he didn't have sex with this virgin until Jesus was conceived. He was conceived of the Holy Spirit in the virgin Mary. Thus he is human—fully human. The Bible wants to emphasize that he is fully human.

So that's the common understanding: he is both divine and he is human—two natures, one person.

The more sophisticated and important historical insight is that the term "Son of Man" doesn't merely align him with humanity. It is probably taken from Daniel 7. And if you read that chapter you'll see that the Son of Man is a very exalted figure: not just a human figure but an exalted figure. It was Jesus' favorite self-designation.

If you do a study of the term "Son of Man" in the Gospels you'll see that he didn't refer to himself most often as Son of God but as Son of Man. He said things like, in Mark 10:45, "The Son of Man came not to be served but to serve and to give his life as a ransom for many." So he calls himself Son of Man very often.

I think the reason he did so is because, on the face of it, Son of Man is an ordinary phrase for "human being." He was born of a man. And there's no offense there: who isn't a son of man? But those with ears to hear could hear Daniel 7, in which he was claiming a very exalted role in the history of redemption. And he meant to do it.

Jesus was very subtle in that he was always opening his identity to those with eyes to see, but he wasn't opening it so blatantly that everybody would come and make him king. He had to steer a very narrow course in disclosing his identity, not just openly saying, "I'm the Messiah, I'm the King of the World. Come and acknowledge me as King." He didn't talk like that.

He was quiet. He was subtle. And he would make claims that were explicit in certain settings and implicit in others. And only when the time was right—mainly when he was on trial for his life, and they said, "Are you the Christ, the Son of the living God?"—did he say, "I am, and you will see the Son of Man coming with great power and glory." So he confessed his open deity right at the point where he knew he would be crucified for it.

So I hope that helps. "Son of Man" has the double meaning of human being and, according to Daniel 7, exalted heavenly one. And Jesus means to communicate both of those.

[Source: http://www.desiringgod.org/interviews/why-is-jesus-called-son-of-man]

Why Did Jesus Call Himself the Son of Man?

Jesus' favorite designation, in referring to Himself, was the "Son of Man." The Gospels record some seventy-eight times that Jesus used this title for Himself. For example, when He asked His disciples the question about His identity, He said,

> Who do men say that I, the Son of Man, am? (Matthew 16:13).

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Though the Bible does not define its exact meaning, the title "Son of Man" probably refers to the fact that Jesus was perfect humanity. He, as God, came down and lived among us as the perfect human being. By doing this, He fulfilled the Law of Moses and did what no other human being was able to do. By using this title, He is identifying with the people He had come to save.

It Is Connected With His Earthly Life

The title is connected with the earthly life of Jesus.

> But so that you may know that the Son of Man has authority on earth to forgive sins - he said to the paralytic (Mark 2:10).

Jesus said

> So the Son of Man is Lord even of the Sabbath (Mark 2:28).

Jesus also said.

> And Jesus said to him, "Foxes have holes and birds of the air have nests, but the Son of Man has nowhere to lay his head (Matthew 8:20)

Jesus gave the reason for His coming to earth.

> For the Son of Man has come to seek and to save that which was lost (Luke 19:10).

It Is Connected With His Sufferings

"Son of Man" is also connected with the sufferings of Jesus on behalf of humanity.

> And he began to teach them that the Son of Man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and after three days rise again (Mark 8:31).

This Speaks Of His Exaltation And Rule

The title "Son of Man" also has to do with his exaltation and rule over humanity.

> When the Son of Man comes in his glory, and all the holy angels with him, then he will sit on the throne of his glory (Matthew 25:31).

Jesus said.

> The Son of Man indeed goes just as it is written of him, but woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had not been born (Matthew 26:24).

It Is A Messianic Designation

The title "Son of Man" was a designation for the Messiah. The Book of Daniel predicted that the Son of Man would inherit God's everlasting kingdom.

> And behold, one like the Son of Man, coming with the clouds of heaven! He came to the Ancient of Days, and they brought him near before him. Then to him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom the one which shall not be destroyed (Daniel 7:13,14).

Jesus Employed The Designation At His Trial

When Jesus was on trial and was asked if He were the Messiah, He referred to this prediction:

> It is as you said. Nevertheless, I say to you, hereafter you will see the Son of Man sitting on the right hand of the power, and coming on the clouds of heaven (Matthew 26:64).

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This statement infuriated the religious rulers. They accused Him of blasphemy for claiming equal authority with God. It was clear to them that Jesus referred to Daniel's prophecy and hence was claiming to be the Messiah.

The Title Emphasizes That He Was Human

It seems by using the title "Son of Man" Jesus wanted to convey the truth that He was entirely human.

Summary

The Son of Man is a title that was used exclusively by Jesus - His disciples never addressed Him as such. Jesus used it to emphasize His humanity. The title goes back to the Book of Daniel where the Son of Man would inherit the everlasting kingdom of God. It is a designation of the Messiah. At His trial Jesus acknowledged that He indeed was the Son of Man - the one who would bring in God's everlasting kingdom. When the religious leaders heard this they accused Him of blasphemy - making Himself equal with God. The purpose of the title seems to be Jesus' own emphasis on His humanity.

[Source: http://www.blueletterbible.org/faq/don_stewart/don_stewart_793.cfm]

"Jesus - The Son Of Man?"

Although Jesus claimed to be the divine Son of God, His favorite self-designation by far was ‘Son of Man’. How do we know that Jesus actually referred to Himself as the Son of Man and what does it mean?

> *"In my vision, there before me was one like a Son of Man, coming with the clouds of heaven."*
> Daniel 7:13

When we ask how we know that ‘Son of Man’ was a title Jesus claimed for Himself (rather than a legendary title later ascribed to Him by the Gospel writers), we ask this for the benefit of the sceptic. The sceptic is one who does not accept the Bible by faith. He is the one who wants ‘just the facts.’ It is for this person that we ask the questions, ‘Can we know whether Jesus actually referred to himself as the Son of Man?’ And ‘What does it mean?’ So we begin.

Many skeptical scholars believe that Jesus referred to Himself as the Son of Man, because it is unlikely to have been an invention of the early Church. For example, in the Gospels, ‘Son of Man’ is Jesus’ favorite self-designation. Yet in the epistles, it is never used of Jesus. In fact, the term appears in the New Testament only 4 times outside of the Gospels and never in extra-biblical Christian writings during the first 120 years following Jesus. The point is: How likely is it that the Church originated the title Son of Man as Jesus’ favorite self-description, when the Church itself did not refer to him in this manner?

So what did Jesus mean when He called Himself the Son of Man? Some surmise that the term places an emphasis on Jesus’ humanity compared to ‘Son of God’ which places an emphasis on His divinity. But this fails to take into account the significant historical context in which Jesus uses the term and how He understood it. How Jesus understood the term ‘Son of Man’ is important, since He used it of Himself more than any other term.

To find the answer, let us go back to the Old Testament and look at what the prophet Daniel said.

> *In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence. He*

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> *was given authority, glory and sovereign power; all peoples, nations and men of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed.* (Daniel 7:13-14)

Daniel speaks of the 'son of man, coming with the clouds of heaven. . . . He was given authority, glory and sovereign power . . .'

With this in mind, consider these statements of Jesus in the New Testament Gospels:

> *For as the Father has life in himself, so he has granted the Son to have life in himself. And he has given him authority to judge because he is the Son of Man.* (John 5:27)
>
> *At that time the sign of the Son of Man will appear in the sky, and all the nations of the earth will mourn. They will see the Son of Man coming on the clouds of the sky, with power and great glory.* (Matthew 24:30)
>
> *So be on your guard; I have told you everything ahead of time. But in those days, following that distress, 'the sun will be darkened, and the moon will not give its light; the stars will fall from the sky, and the heavenly bodies will be shaken.' At that time men will see the Son of Man coming in clouds with great power and glory. And he will send his angels and gather his elect from the four winds, from the ends of the earth to the ends of the heavens.* (Mark 13:24-27)
>
> *At that time they will see the Son of Man coming in a cloud with power and great glory.* (Luke 21:27)

- It seems obvious from these scriptures that when Jesus spoke of Himself as being the Son of Man, He had Daniel 7 in mind.
- In addition, some first century Jews identified the Son of Man as also the Christ or Messiah.
- Jesus had just spoken of His death by crucifixion as being 'lifted up.' The crowd responded, 'We have heard from the Law that the Christ will remain forever, so how can you say, 'The Son of Man must be lifted up?' Who is this 'Son of Man?''
- Jesus also believed the Son of Man, the Son of God, and the Messiah (Christ) were the same person. Not only did He claim to be all three separately, but in an interesting passage He responds in the affirmative to the Jewish leadership's linking both Son of God and Christ, then adds Son of Man:

  The high priest said to him, 'I charge you under oath by the living God: Tell us if you are the Christ, the Son of God.' 'Yes, it is as you say,' Jesus replied. 'But I say to all of you: In the future you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven.' Then the high priest tore his clothes and said, 'He has spoken blasphemy! Why do we need any more witnesses? Look, now you have heard the blasphemy. What do you think?' 'He is worthy of death,' they answered. (Matthew 26:63-66)

Finally, Jesus understood the Son of Man to exist prior to His human birth:

> *No one has ever gone into heaven except the one who came from heaven—the Son of Man.* (John 3:13)
>
> *What if you see the Son of Man ascend to where he was before!* (John 6:62)

In summary, Jesus' favorite term to refer to Himself was 'Son of Man.' He understood the designation to refer to the divine Son of Man of Daniel 7 who would rule with glory and power. Moreover, He understood the Son of Man also to be the pre-existent Son of God and Messiah. Who did Jesus think He was? Clearly He thought He was the divine Son of Man.

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Question: "What does it mean that Jesus is the Son of Man?"

Answer: Jesus is referred to as the “Son of Man” 88 times in the New Testament. A first meaning of the phrase “Son of Man” is as a reference to the prophecy of Daniel 7:13-14, “In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence. He was given authority, glory and sovereign power; all peoples, nations and men of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed.” The description “Son of Man” was a Messianic title. Jesus is the One who was given dominion and glory and a kingdom. When Jesus used this phrase, He was assigning the Son of Man prophecy to Himself. The Jews of that era would have been intimately familiar with the phrase and to whom it referred. Jesus was proclaiming Himself as the Messiah.

A second meaning of the phrase “Son of Man” is that Jesus was truly a human being. God called the prophet Ezekiel “son of man” 93 times. God was simply calling Ezekiel a human being. A son of a man is a man. Jesus was fully God (John 1:1), but He was also a human being (John 1:14). First John 4:2 tells us, “This is how you can recognize the Spirit of God: Every spirit that acknowledges that Jesus Christ has come in the flesh is from God.” Yes, Jesus was the Son of God—He was in His essence God. Yes, Jesus was also the Son of Man—He was in His essence a human being. In summary, the phrase “Son of Man” indicates that Jesus is the Messiah and that He is truly a human being.

[Source: http://www.gotquestions.org/Jesus-Son-of-Man.html]

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Jesus - Son of Man

Why does Jesus refer to Himself as Son of Man when virtually no one else does?

When we read the Gospels, we see that Jesus always refers to himself as the Son of Man. It's a very strange expression, "the Son of Man," but he uses that expression all the time when he speaks about himself. *No one else* in the entire four Gospels ever calls him by that title. They call him "Rabbi"; they call him "Lord"; they call him "Master." Some even say, "You are the Son of God." Thomas even says, "My Lord and my God," but *no one* calls him "Son of Man."

But he always calls *himself* "Son of Man." In fact, there's only one place in the entire four Gospels where that term "Son of Man" is used where it is not Jesus using it for himself, but even in that place, it's used because Jesus has used it, because Jesus has said it, and the person answers back, and I think we should hear that very one and only place. It's truly an exception, where you find it, the only place in the Scripture where it is used.

It's in John 12, where Jesus is saying, "Now the judgment of the world, now the prince of this world (or the ruler of this world), will be cast out"—he means the devil—"and I, when I am lifted up from the earth"—he means crucified and taken up into the heavens. It's interesting in St. John: the lifting up as to do with lifting up on the Cross, and lifting up in the heavens with God; it's a double meaning. "I will draw all people to myself." And then it says, "He said this to show by what death he was to die," meaning that he was going to be crucified.

The crowd answered him, "We have heard from the Law that the Christ remains forever. How can you say that the *Son of Man* must be lifted up? Who is this Son of Man?" And then Jesus said to them, "The light is with you for a little longer; walk while you have the light." So it's the only time you have somebody saying to him, "*You* called yourself the Son of Man" and "You say that the Son of Man must be lifted up. Who is this Son of Man?" And they say it because he said it.

We should know… And I got this statistic from this author, whom I really love: Martin Hengel, his name is. He is a very elderly man now, a German scholar, of course, Tübingen. And I honestly believe, I'd like to make a big, big—whatever the word would be—commercial pitch here for the writings of Martin Hengel. I think Martin Hengel is the best critical scholar of the Holy Scripture *ever*, practically. Certainly in our… I would say ever. Because he… Well, I won't say why. He just *is*. But he's got wonderful books. He's an expert on Palestinian Judaism and Diaspora Judaism and Hellenism at the time of Jesus. And then, of course, he's an expert on the New Testament.

Well, he tells us in a book of essays on New Testament Christology, where he speaks about [this] title, "Son of Man." He says that it's used 81 times in the four Gospels. 14 times in Mark, 25 in Luke, 30 in Matthew, 12 in John, for a total of 81 times. And it's not used by anyone else but him, and he only uses it for himself.

Since that expression, "Son of Man," is an Old Testamental expression, it's an Aramaic expression or Hebrew expression—in fact, Martin Hengel says that probably in Greek the expression "Son of Man" is completely meaningless to people. They wouldn't know what you're talking about. It just doesn't seem to have any explanation. It doesn't have an obvious meaning, like the term "king" or "judge" or "lord" or "God." "Son of Man": what can that mean?

So Martin Hengel called it a "veiled codeword," a kind of Aramaic insider word for Jews. And maybe that explains why it's found 30 times in Matthew, because Matthew's considered to be the Aramaic Gospel, the one originally written for the Jewish Christians, and also, Matthew is not only the Torah Gospel, the one identifying Jesus as the New Moses and connecting [him] to the Law, but also Matthew is considered to be the source of the very sayings of Jesus, that the collection of the sayings of Jesus himself is somehow connected with the Matthew tradition and that you find them first of all through Matthew or in a separate collection that then comes through in Mark and Luke and so on. This is a scholarly problem or a challenge that it's very hard to explain.

But one thing is not hard, at least to describe—I don't know how to explain it; we'll try to explain it here in a minute in some way, primitive, pathetic way—still, the fact of the matter is, the term "*ho*

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huios tou anthropou," the son of the man or "*ho huios anthropou*" or simply "*huios anthropou*," son of man, son of human being, and "*anthropos*" there means "human being," son of human being. And "*huios*" means "son"' it means a male child, a son: "*huios*."

So it's in Matthew and it's used by Jesus, and this leads people, certainly Professor Hengel, to conclude that it must have been something that Jesus did himself. It's not something that could be put upon him. Like, you could put on him the title "Christ"; you could put on him the title "Lord"; you could put on him the title "God"; but *why* would you put on him the title "Son of Man"? Certainly if you're from the Greek-speaking world, it really wouldn't make too much sense, such an expression.

And then, the point is also made that outside the Gospels, except when the expression "Son of Man" is used in a psalm, and that psalm is being quoted, like, for example, in Hebrews you have a psalm being quoted that has the expression "Son of Man" in it. And then you have Daniel quoted, and we're going to see that Daniel is a very important text, where the Ancient of Days is on the throne, and where one "like unto a Son of Man" is presented to him, and he receives all dominion, power, glory, majesty, and so on from God.

When the New Testament refers to the *Old* Testament places where the expression "Son of Man" is used, and particularly where it's used where the New Testament author wants to show that, in fact, it has to be applied to Jesus, and that's probably why Jesus was using that very word himself, then, of course, you can see why that term, "Son of Man," would be used. But, in St. Paul, for example, Jesus is never presented as the Messiah and the Lord because he is the Son of Man.

And, in fact, "Son of Man" does not become a kind of, how can you say, homiletical or kerygmatic or even doxological term. By using those fancy words following the scholars, what I simply mean to say is: Jesus, by the Christians, is not preached as "the Son of Man" to anybody too much, in fact, if at all. In the New Testament, it's not at all. He's preached as God's Son, Son of God. He's preached as Lord. He's preached as Christ. He's preached as Savior. But he's not preached as Son of Man. And yet, that's the title that he uses for himself.

What seems to be the case… Oh, also, yes, we should say that in Orthodox liturgy, in ancient Church liturgy, there are almost no prayers addressed to Jesus as Son of Man. It's not one of the doxological terms. When we're worshiping, you say, "O Lord, O Master, O Son of God, only-begotten Son, O Logos of God," but he's not really ever prayed to as "Son of Man."

We're thinking [about] or trying to understand [the reason for this]; that's what we're doing, but I think that to me it seems pretty clear what the reason is. The reason is that Jesus speaks about himself as the Son of Man. And he has a very particular reason for doing that, which we'll get to. But what he wants from those who hear him is to confess him as the Son of God. What he wants from those who hear him is to confess him as the Lord, *Kyrios*. What he wants from those who hear him, very particularly, is to confess him as *the Christ*: "Who do you say that *I am*?"

It's interesting: Peter doesn't say, "You are the Son of Man." He says, "You are the Christ, the Son of the living God." And Jesus says, "Right. Flesh and blood has not revealed this to you, but my Father who is in heaven." So it seems that in the four Gospels, particularly, Jesus presents himself as the Son of Man, but he *expects* those who see him for who and what he really *is* to confess him as the Christ, the Son of God, and the Lord.

What we will see immediately is that this expression, "Son of Man," *is* in the Old Testament Scriptures, but it's also found outside the Old Testament Scriptures. Hengel tells us that there's a writing called the *Similitudes of Enoch*, an apocryphal book which was probably written between 40 BC, 40 years before Christ, or up to maybe 70 [years] after Christ, but here you have the expression "Son of Man" being used, but it is in that particular writing virtually a synonym with "Son of God" and with "Wisdom of God," the personification of *sophia*, and it has other meanings in that *Similitudes of Enoch*.

However, [it is] Martin Hengel who points that out, says there's no evidence whatsoever that Jesus ever knew anything about the book called the *Similitudes of Enoch*, but what makes it so intriguing is that maybe the *Similitudes of Enoch* expresses a kind of a tradition, one of those apocryphal, hidden,

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secondary traditions among the people, that *does* have some connection, certainly has connection with the Old Testament, with the Prophets and the Law of Moses and so on; after all, it's Enoch that is mentioned. But it's just interesting to mention that, to know that you find that there.

We're not interested in that. What we have to be interested in is that this expression, "Son of Man," is an Aramaic expression that's used in various ways in the Old Testament. And it can be used simply as an expression meaning "a man, a human being," in that sense; simply "a son of man." Meaning to say, "Here is this man." But it seems that already in the Old Testament, the expression "like a son of man" or "the son of man" is an expression that wants to say, "*This* is *the man*." When *that man* comes, that one who has that title, that man that is referred to, then you know that he is *the man* that we're looking for, the *one* that we are looking for.

So when Jesus is referring to himself as "Son of Man," it can be understood — and I think in fact it must be — what he's saying is, "I'm the man that you're all looking for. *I am* the Son of Man. I am *that man*. I am *the one*. I am the human being. There isn't any other." Especially when you have the definite article: *the* Son of Man as a title, which you have all over the place. Practically the whole time it's "*the* Son of Man": "when the Son of Man is lifted up," "that you may know that I am the Son of Man, do you believe that I am he" and all these kinds of expressions that you have in the holy Scripture.

It seems, though, however, that there is a very particular text in the Prophets that seems to be the main reason why that title is so significant, and it's the Book of Daniel. And it's in the Book of Daniel, in the seventh chapter, and this *is* quoted in Hebrews, and it is quoted in the Book of Revelation, and if it's not quoted directly, it's quoted indirectly when you have the *most-quoted* expression of the Old Covenant of Scriptures being quoted in the New, and that would be the first line of Psalm 110: "The Lord said to *my Lord*, 'Sit at my right hand until I put all the enemies under your feed.' " The "Lord" to whom the Lord says, "Sit at my right hand," *is* described, at least in Daniel, as one who is *like a son of man*; he is a man.

And here, I will just read to you the Daniel text that seems to be the text that we have to be interested in the most. Daniel writes (Daniel 7:13): "I beheld in the night vision, and behold, one coming with the clouds of heaven…" That's important: "with the clouds of heaven." We're going to see that that's *really* important. "...coming with the clouds of heaven as…" and then it says in the translation I have in English: "...the son of man."

However, in the original Greek there is no definite article: "*hos huios anthropou erchomenos*": "coming as son of man" or "coming *as* son of man." Not necessarily even "*a* son of man," but "coming as *being* son of man, being man."

Then it says, "He came up to the Ancient of Days," and this "Ancient of Days" is a title for God. In Isaiah, he's the one who sits upon the throne, to whom the angels are singing, "Holy, holy, holy!" In Daniel, certainly, the Ancient of Days, and Orthodox, in the ancient Church, even have frescoes of this. Sometimes people think we shouldn't have them, but it shows the Ancient of Days sitting on a throne kind of like an old man. And it describes even how he looks and how he is vested, sitting on this judgment seat, and that same figure appears in the Apocalypse. The one who sits upon the throne, in the Apocalypse, is certainly the one who sits on the throne in Isaiah, and he's certainly the one who's sitting on the throne as the Ancient of Days in Daniel. And even it's depicted how he looks, and in ancient Christian frescoes, in monasteries, they would even paint this in this way, as an old man.

But then they would show this one coming to him, brought to him, presented to him, brought *near* him, as it says, who is "*hos huios anthropou*," *as* son of man. So this "Son of Man" figure is presented to *him*. And then in the frescoes, this Son of Man figure is painted like Jesus. He looks just like Jesus. It is Jesus, as a matter of fact.

And then it says, "And to him was given the dominion and the honor and the kingdom; and all the nations and all the tribes and all the languages shall serve him, and his dominion is an everlasting dominion which shall never pass away, and his kingdom will *not be destroyed*." So it says, "To him belongs *hē archē*." "*Archē*" means the beginning of everything, and the Revelation Book will say he's

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the *archē to telos*. The Son of Man is the *archē to telos*, the alpha and the omega, the beginning and the end, which God himself is.

And "is given to him *kai [hē] timē*." "*Timē*" means "honor." "*Hē vasilia*" means "the kingdom." And "*pantes hoi laoi*": all the peoples, all the nations; and all these peoples and all these nations and all the tongues, and all the languages and all the tribes are going to serve *him*. "And his dominion is going to be an everlasting dominion which will not pass away, and his kingdom shall never be destroyed."

It seems pretty clear that that's why Jesus uses that expression for himself, because he *is* that Son of Man, and he wants people to recognize him as that Son of Man. He wants people to recognize him as the one who is presented to God himself, who is his Father, the Ancient of Days, the one from everlasting, and that he receives, together with the Father, all the glories and honors that belong to the Father.

And it's interesting that in the Book of Revelation, those honors that are given to him, together with him who sits upon the throne, with God the Father, are even multiplied more than in the Book of Daniel. There's even more that is said that is given to him than in the Book of Daniel. It says, when he's sitting on the throne and all the angels are singing, "Holy, holy!" and everyone comes to him who is sitting on the throne with the Father, and sitting on the throne with him means being at his right hand: in power. We spoke about the power of God that he *is*.

And then when it says that they are singing to him, and they fall down before him, what they say that they offer to him is glory, honor, power, blessing, thanksgiving, and worship. All of these things are offered to him who sits upon the throne together with God. They're offered to God and, in the language of the Book of Revelation, they are also offered to *the Lamb*: "and they give glory, honor, and thanksgiving to him who sits upon the throne and lives forever and ever and to the Lamb." And in the Book of Revelation, this "Lamb" is the one who was dead and is alive again, and he is identified in the very first chapter of the Book of Revelation *as* the Son of Man by reference to Daniel.

It's just in the Book of Revelation itself that he is coming on the clouds and they shall all see him, the one who was pierced, and he gets glory [and] dominion forever and ever with God, his Father, and he is the one who comes and he is the alpha and the omega. He is the faithful witness—we'll talk about that, all these titles that you find in the Book of Revelation. But it also calls him the Son of Man. It's the thirteenth verse (Revelation 1:13): "And in the midst of the seven candlesticks one like unto *the Son of Man—ho huion anthropou*, as a son of man; it's similar to son of man—clothed with a garment down to his foot, girt about his breast with a golden girdle," and his head and hair described like the Ancient of Days, but it's the Son of Man. And he is the first and the last, the one who was dead and is alive again; he is the Amen of God.

You have this identification with the Daniel Son of Man in the confession about Jesus in the New Testament. And it seems very clear that that is why Jesus himself uses that expression. He is *that man* that is talked about. He is *that one* that is talked about. He is the one who appears.

I would just like to magnify this point, or to kind of stress it a little bit further, about this Son of Man, by two other texts of the Old Testament that are very familiar to Orthodox Christians, that Orthodox Christians would really know. They probably know, and if they don't know, they should know these particular texts.

One of them is also from Daniel, and it's the story of Shadrach, Meschach, and Abednego, whose [Hebrew] names are Azariah and—oh, heavens—[Mishael] and I forgot the third [Hebrew] name, but I'll get it. But anyway, they're the three youths in the Babylonian furnace. And these three young boys absolutely refused to worship the golden idol that Nebuchadnezzar has built, the idol that Nebuchadnezzar has set up. And they refuse to do it. And then, of course Nebuchadnezzar says, "Well, if you will not worship this idol as god, whom I have set up, then I will throw you into the fiery furnace and you will be burned."

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And, of course, the three young men absolutely refuse to bow down when the music is played to the idols, and they *are* thrown into the fire, and they dance in the flames. They dance in the flames, and they are not burned. And they praise God and bless God from the midst of the flames.

Here is what I would like to read to you now. It says this (Daniel 3:21-23):

> Then those men were bound with their coats and caps and hose and were cast into the midst of the burning fiery furnace, for as much as the king's word prevailed. And the furnace was made exceedingly hot. Then these three men, Shadrach, Meschach, and Abednego, fell, bound, into the midst of the burning fire, and they walked in the midst of the flames, singing praise to God and blessing the Lord.

And then it says (Daniel 3:24-25):

> And Nebuchadnezzar heard them singing praises, and he wondered. And he rose up in haste and said to his nobles, "Did we not cast three men, bound, into the midst of the fire?" And they said to the king, "Yes, O King." And the king said, "But I see *four* men, loose, walking in the midst of the fire, and there has no harm happened to them, and the appearance of the fourth is like…

And then it says in Greek:

> A Son of God. *Tetartou homoia huio theou*: the fourth one is like the Son of God.

Then Nebuchadnezzar drew near the door of the burning fiery furnace and said, "Shadrach, Meschach, and Abednego, you servants of the most high God, proceed forth and come hither." So Shadrach, Meschach, and Abednego came forth out of the midst of the fire. And there were assembled the satraps and the captains and the heads of [provinces] and the princes, and they saw the men and perceived that the fire had not power against their bodies, and their [hair] was not burnt and their clothes were not scorched, nor was the smell of fire upon them. And then Nebuchadnezzar answered and said, "Blessed be the God of Shadrach, Meschach, and Abednego."

Now, in the Christian tradition, certainly in the ancient Christian tradition, that fourth person is Christ. And if you look at Christian frescoes and icons, you'll see that it is. I have one on the wall in my room and I'm looking at it right now. It was painted for me by Heather MacKean, a wonderful iconographer who is now painting a beautiful church in the state of Washington, and it shows the three boys dancing in the furnace. And it shows the statue, the golden idol that Nebuchadnezzar built. And it shows the Chaldeans getting burned by the fires. And then it shows, in the flame, this angel of the great counsel. It's Jesus. It's the one whom God sends. And, of course, that prefigures the descent of Jesus the Christ into Hades, into Sheol, into the realm of the dead, into the fiery furnace to raise up all those who were dead and to come to us.

But what we have to see, even though it says, "the one looks similar to a son of God," it says there are four *andres* in the fire, four *men*. So he clearly appears as a man. It's a fourth figure of a fourth *man* that is said in Daniel that is in that fire. That is very important for us, because that figure in Daniel—and Daniel is definitely a very important prophecy for the Christian faith, about the kingdoms with no end and so on, and the fiery furnace story, and the refusal to worship idols, and then how Daniel becomes the king and so on—but that's a text that certainly can be understood of why Jesus would call himself "the Man, the one," that figure.

An interesting thing in our time about "Son of Man" is that, because of so-called political correctness and because of not wanting to use male terms, like for God and so on—I think all the listeners of Ancient Faith Radio would be definitely familiar with that tendency—we know that often, when it says "Son of Man" in the Biblical text, some of the new translations of the Bible don't write "Son of Man." Well, thanks be to God: the New Revised Standard Version doesn't dare to change the expression "Son of Man" in the New Testament.

If you tried to translate "Son of Man" which is used 81 times in the four Gospels, 30 times in Matthew alone, if you wanted to use a different word, I don't know what you would say. Would Jesus say to the people, "Unless you believe that I'm *the man*, unless you believe that I'm *the one*, you will die in your

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sins"? Well, it's possible, but then the connection is not made to the expression "Son of Man" in the Hebrew Scriptures, which is a *purely* Hebrew, Aramaic understanding of that figure who is a divine figure, who is a savior, who is an extraordinary man, who is the one who gets all dominion, honor, glory, worship together with him who sits upon the throne, who is enthroned with him who sits upon the throne. You would never get that if you didn't have the expression "Son of Man" being used.

However, the New Revised Standard Version of the Bible doesn't use "Son of Man" in the Old Testament. It doesn't use it. It just says, "The One." And here I want to give an example of how, well, I would say, how terrible that is. Because it doesn't allow the reader of the Holy Scripture to understand that that expression "Son of Man" is being used, so that when they hear "Son of Man" coming from the lips of Jesus, they would make the connection and be able to understand what was going on. Certainly, it's mysterious; certainly, it's not clear; certainly, to Greek-speaking people it's a difficulty that they would really have to enter into the Aramaic, Hebrew, Biblical mind to understand. And Jesus himself is the Jew, and he's the Messiah of Israel, and we've got to make that effort. The Savior of the world comes by way of Abraham, Isaac, Jacob, Moses, and so on. That's our faith. But it would be really wonderful if the expression "Son of Man" were left in the Old Testament, too.

I want to give an example that could be very familiar and should be familiar to Orthodox Christians. In the Orthodox Church, when a bishop serves the Holy Eucharist, when the Trisagion Hymn is sung, the Thrice-Holy Hymn, which is the "Holy, holy, holy!" of Isaiah, at the Liturgy of the Word, it's sung in this way: "Holy God, holy Mighty, holy Immortal, have mercy on us. Holy God, holy Mighty, holy Immortal, have mercy on us." Then it's sung the third time: "Holy God, holy Mighty, holy Immortal, have mercy on us." Then the deacon or the priest even shouts, "Power! *Dynamis*!" We spoke about Christ as the Power of God already. And then they sing it even louder.

Then the bishop comes with his two candlesticks, or his candlestick and his cross, actually, showing about the salvation of the people, and he faces the people in the middle of the singing of the "Holy, holy, holy"—the "Holy God, holy Mighty, holy Immortal"—he faces the people. Anyone who's ever been to a Divine Liturgy, Holy Eucharist served by a bishop can't miss this, it's so central. He looks at the people and he says a line from Psalm 79 (80) — 80 in the Hebrew counting, English counting. He says, "Lord, Lord, look down from heaven and behold and visit this vine, this vineyard, which your own right hand has planted and establish it." And he blesses the people and they sing, "Holy God."

And in some traditions, he even says that three times. He'll say, "Lord, Lord, look down from heaven and behold and visit this vine, this vineyard, which your own right hand has planted and establish it." They sing, "Holy Mighty." And he does it again, and they say, "Holy Immortal." And this is a line from the psalm. Now, this psalm begins with the words,

> Attend, O Pastor of Israel (Shepherd of Israel), who guides Joseph like a flock, who sits upon the cherubim, manifest thyself. Before Ephraim and Benjamin and Manassas, stir up thy power and *come to deliver us*. Turn us, O God. Cause your face to shine upon us, that *we may be saved*.

Lord God of hosts, how long art thou angry with the prayer of thy servants? Thou wilt feed us with breads of tears and we're drinking tears to full measure. Turn to us, O Lord God of Hosts. Cause your face to shine upon us, and we shall be saved.

So the bishop comes out and he says to that same Lord God, "Lord God of hosts, turn, we pray to thee, look on us from heaven and behold and visit this vine and restore that which thy right hand has planted." Now, what we should know—and I'm absolutely certain that most Orthodox Christians *do not know this*—I hope they know that that line comes from this psalm, but what does the psalm say in its entirety? How does the psalm *continue*? And that's important for our understanding of "Son of Man."

This is how the psalm continues:

> O Lord, Lord, God of hosts, turn, we pray to you, look down on us from heaven and behold and visit this vine which your own right hand has planted and establish it, restore it.

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And then it continues: “And look upon *the Son of Man*.”

> Look upon the *Son of Man* whom thou didst strengthen for thyself.

So the very same sentence says, “And look on the Son of Man whom thou didst strengthen *for thyself*.”

> For the vine is burnt with fire, dug up, it shall perish at the rebuke of thy presence, but let thy hand be upon *the man of thy right hand—ep’ andra dexias sou*—and upon *the* Son of Man—*kai epi huion anthrōpou*—whom you did strengthen for yourself.
>
> So we will not depart from you. You will give us life. We will call on your name. Turn to us, O Lord of hosts, and make your face shine upon us, and we shall be saved.

So what the psalm says, when praying to God three times [is]:

> Turn, O Lord God of hosts, we pray to you, look upon the vine and look upon *the* Son of Man whom thou didst strengthen for thyself whom thou hast given power—*ekrataiōsas seaftō*—who has made powerful for yourself.
>
> Let your hand be upon *this man* of *your* right hand and upon this Son of Man whom you have made powerful for yourself. And *so* we will not depart from you, you will give us life. We will call upon your name. Turn to us, Lord God of hosts, make your face shine upon us; we shall be saved.

The vine is saved by the Son of Man that the Lord has made powerful for himself and has put on his right hand. That’s very important. And do you know that in the New Revised Standard Version translation of the Bible, they don’t even say “Son of Man” in that text? In my opinion, it’s just terrible, just really awful. You know what they say? “Look upon the *one* whom you have strengthened.” Well, it’s okay, because Jesus is that one. Sometimes they just say, “Look upon the man whom you have strengthened.” They don’t say “Son of Man.”

But those who don’t want to say that he is a male, just say, “Look at the one.” But there’s a problem even with that, because the word that’s used in the psalm is “*huios*”—which means a male child, not a female child—”*anthropou*.” *And* it says “*andres*”: “the man,” and that word means a male human being. It doesn’t mean just a human being.

“*Anthropos*” means just a human being, but “*huios [anthropou]*” is a son of a human being. And “*andros*” means a *man*, a physically *male* man, just like the first psalm of the Bible when it says, “Blessed is the *man* who walks not in the counsel of the ungodly.” We sing it every Saturday night at the first psalm of our vespers and vigil service in the Orthodox Church. It doesn’t even say “*anthropos*”; it says “man, *andros*.” It says “*muzh*” in Slavonic; that’s a *male* human being. And we interpret it as meaning Jesus Christ.

So these sentences in the Psalms refer to Jesus Christ as the Son of Man, as the male human being that God has strengthened and seated at his right hand so that, through him, the whole world could be saved. *That’s* the Christian teaching, and that’s what is contained in that expression “Son of Man.”

Now just one thing that we already mentioned when we were speaking about divine power which we must, absolutely, repeat. And that is this: in the four Gospels, when Jesus is undergoing his Passion, and he’s being interrogated in front of the high priests, and then again in front of Pilate, when he’s being interrogated by the high priest who is a Jew… Pilate may have had some trouble with the expression “Son of Man.” In fact, probably a Roman citizen wouldn’t have known at all what the heck “Son of Man” would *mean*. You know, “filios hominis” or something in Latin. He wouldn’t have known what the heck it means.

But Jesus is being questioned by the high priest, by Ananais, by Caiaphas, and this is, again, the high priest, says to Jesus in Mark’s Gospel. He says, “Are you the Christ, the Son of the Blessed?” Jesus said, “I am”—and that is, of course, a powerful expression because “I am” is that divine name, the [Tetragrammaton] that was given to Moses. Then he said, “You will see the *Son of Man*”—and

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here it definitely has a definite article: *the* Son of Man, *the* Man, *the One* if you use [the] New Revised Standard Version [translation]—*the Man*, seated at the right hand of *power* and coming with the clouds of heaven."

Now do you remember in Daniel, how it spoke about "the one like unto a son of man *coming on the clouds*"? The clouds are mentioned there. No Jew, knowing Scripture, could hear that sentence without thinking of Daniel: "the son of man coming on the clouds in power," in God's power, in the power of the Ancient of Days, in the power of him who sits upon the throne, to whom is sung, "Holy, holy, holy. Holy God, holy Mighty, holy Immortal, have mercy on us."

So Jesus said, "You will see the *Son of Man*"—he uses that expression again—"seated at the right hand of power and coming with the clouds of heaven." And it says in Mark, "The high priest tore his garments and said, 'Why do we need anything more? He blasphemes. He's got to be crucified.' "

Now that very same happening is recorded in St. Matthew's Gospel in this way:

> The high priest says, "Have you no answer to make?" Jesus is silent. The high priest says to him, "I adjure you by the living God, tell us if you are the Christ, *the Son of God*."

Now, notice, he uses the expression "the Christ, *the Son of God*," because that's what they wanted to pin on Jesus.

> Jesus answered, "You have said so, but I tell you, hereafter you will see *the Son of Man*..."

Again, definite article: "the Son of Man."

> "...seated at the right hand of power, coming on the clouds of heaven."

So there you've got it again: seated at the right hand, the right hand of the throne of God. We mentioned already how this has to evoke also Psalm 110:1: "The Lord said to my Lord, the *Kyrios*, 'Sit at my right hand in power.' " To be at the right hand is to be in power. Now it's the *Son of Man* who is seated at the right hand of power, coming on the clouds of heaven. And again in Matthew, the high priest tears his robe and said, "He has uttered blasphemy. Why do we still need anything more? Let him be crucified."

Now you have exactly the same thing in the Gospel according to St. Luke. We just heard Mark; we just heard Matthew. Now what do we find in Luke? This is how it's written in Luke (Luke 22:66-71):

> When the day came, the assembly of the elders and the people gathered together, both chief priests and scribes.

Now these people knew the Bible, right? They knew the Prophets. They knew Daniel. They knew the Psalms. They *knew* the expression "Son of Man." They had heard it many times. They knew that it could be a general term, like Ezekiel uses it: "O son of man, prophesy!" but then there is this special Son of Man, *the* Man. You know, like you'd say about a certain person. When I was a child, Stan Musial, the baseball player, was called "Stan the Man." They'll say, "He's the man!" Well, that's what a Jew would know, hearing that expression, reading the Bible: the Man. God's man, so to speak. The man who does it all. The man who sits on the throne with God. So here we have it:

> The chief priests and scribes led him away to their counsel and they said, "If you are the Christ, tell us." But he said to them, "If I tell you, you will not believe, and if I ask you, you will not answer."

And how many times do we hear Jesus saying, "What do *you* think? *You* look at me; *you* saw me. You see what I've done. What do you think? Why are you asking me? Why are you asking me, the Son of Man. You tell *me* who the Son of Man is." And of course, he wants them to say, "You are the Son of God. You are the Lord. You are the Christ."

So he says, "But from now on"—that means "after this Passion, after this crucifixion which will result in the Resurrection."

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"From now on the Son of Man shall be *seated* at the right hand of the power of God."

"The Lord said to my Lord, 'Sit at my right hand.' " And in Matthew, Mark, and Luke, that is the text that gets Jesus arrested. When he asks the scribes and the elders and the high priests, "Why does David call him "Lord" if he's David's son? For it is written"—and David wrote, inspired by the Holy Spirit: "The Lord says to my Lord, 'Sit at my right hand.' "

So here in Luke's Gospel, Jesus says, "But from now on, after this, the Son of Man shall be seated at the right hand of the power of God." And they all said, "Are *you* the Son of God, then?" Notice it! It's fantastic! Jesus says, "You will see the *Son of Man*, seated at the right hand of the power of God," and *their* response is, "Are you the Son of God, then?" Because for them, the Son of Man *was* the Son of God. The Son of God was the Son of Man. The Son of Man was the Man who *is* the Son of God, and therefore the anointed, the Christ; therefore the chosen; therefore the righteous; therefore the holy one; therefore the Lord; and therefore, God himself in human flesh, if you go all the way with it.

So they all said, "Are you the Son of God, then?" And he said to them, "*You* say that I am." And they said, "What further testimony do we need? We have heard it ourselves from his *very own lips*."

So there you have it. Jesus calls himself the Son of [Man] and the scribes and the elders and the high priests, *knowing* the Scripture, they know *exactly* what he means. They know *exactly* what it means.

The Greeks later, like you and me, and the Gentiles, we had to learn what it meant. We had to learn what it meant, but a Jew did not have to learn what it meant. He knew that that expression, "the Son of Man," was tantamount to the Messiah. It even is tantamount to being God's Son. It's tantamount to be the one who sits on the throne, and who receives all honor, glory, dominion, majesty, blessing, power, and thanksgiving—*evcharistia, evlogia, timē, proskēnesis*—all these words are given to him, and, certainly, to God, and to this Son of Man.

So the expression "Son of Man" is what Jesus calls himself. And it's the only thing that he calls himself. But once he is confessed… Let's put it this way: Once *the* Son of Man—the man, the one whom *God* has chosen, raised up, sent, who is his own Son *begotten* of God before all ages, who already in Daniel is presented with the Ancient of Days to sit upon the throne—once that Son of Man comes, then *he* is to be given all glory, honor, and worship as the Christ, the Lord, the Savior, the Man at the Father's right hand, the one who sits enthroned with him, God's very own Son, and God himself in human flesh.

All of this is what's contained in the expression "*ho huios tou anthropou, huios anthropou*, Son of Man." "*Bar ěnoš*" in Hebrew; I think that's how you would say it. (I don't think I said it right.) But anyway, it's an Aramaic, Hebrew expression that the Jews knew very well, what it meant. And Jesus keeps calling himself that in order that *we* would confess him for who he truly *is*: our Lord, our Savior, our Christ, God's Son, God's Logos, God's Wisdom, God's Power, God's Icon, and, indeed, God from God, God himself in human flesh. This is Jesus of Nazareth, who called himself always and without exception "Son of Man."

[Source: http://www.ancientfaith.com/podcasts/namesofjesus/jesus_-_son_of_man]

The Aramaic Phrase Bar 'ěnoš "Son of Man" (Dan 7:13-14) Revisited
http://www.goarch.org/ourfaith/bar-enosh

Son of Man (Jewish Encyclopedia)
http://www.jewishencyclopedia.com/articles/13913-son-of-man

Jesus is the Unique Son of God (Answering Islam)
http://www.answering-islam.org/Silas/sonofgod.htm

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Jesus: God the Son or Son of God? (Does the Bible Teach the Trinity?)
http://www.christadelphia.org/pamphlet/jesus.htm [Note: site does not believe in the "Trinity", as generally understood by most Christians]

What Does it Mean to Say Jesus is the "Son of God"?
http://www.apologeticspress.org/apcontent.aspx?category=10&article=272

Questions:

Why did people call Jesus as Son of David and Son of Man when he was neither born to any man or to anyone in the Davidic line? Were they fooling or flattering him, or is it true? If it is true can you give concrete answers?

Who is the Son of David? Jesus Christ or the Lord God? (Luke 20:41-42)

Who gets the throne of David? Jesus or the Lord God and how (Luke 1:32)?

Answers:

In the Bible, "son" doesn't just refer to an immediate descendant. A grandson, great-grandson, etc. can all be called a "son." Jesus was a descendant of David physically through his mother. That lineage is traced in Luke 3:23-31. Jesus' right to the throne of David is traced through Joseph. Luke traces Jesus lineage all the way back to Adam to prove that through his mother, Jesus was physically a son of man.

Joseph was not physically Jesus' father, but because Joseph and Mary were married prior to Jesus' birth, Jesus is counted as Joseph's son. We still use similar laws here in the United States. Joseph's lineage is traced in Matthew 1. Joseph was also of the lineage of King David, but more importantly, Joseph was in line for the throne of David.

Understanding this is important because in the Old Testament, there was a prophecy that none of King Jeconiah descendants would rule (Jeremiah 22:24-30). This created an apparent impossibility. If the kingship is passed father to son, but none of King Jeconiah's descendants would rule, then how could the Messiah, the son of David, rule? The answer is that Jesus inherited the throne through Joseph without being a physical son of Joseph, and at the same time was still a son of David through his mother.

Jesus was unique in history. He was the inheritor of the legal rule of Israel without physically being a descendant of the last king in the lineage of David -- Jeconiah.

Jesus' question in Luke 20:41-44 brings out a difficulty that the leading Jews had concerning the nature of the Messiah.

> "*And He said to them, "How can they say that the Christ is the Son of David? Now David himself said in the Book of Psalms: 'The LORD said to my Lord, "Sit at My right hand, Till I make Your enemies Your footstool."' Therefore David calls Him 'Lord'; how is He then his Son?'*"" (Luke 20:41-44).

Since the leading Jews refused to believe that Jesus was the Messiah, Jesus asked them whose son was the Christ (Matthew 22:41-42). They answered that he would be the son of David. Mark 12:35 points out that this is as the scribes had been teaching the people. Jesus then asks them how David, in Psalm 110:1, could call the Messiah his Lord when the Messiah was his descendant. The word "Lord" is reserved for a person who is over the person, yet a descendant would normally be seen as

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under the ancestor. In asking, Jesus rules out a mistake on David's part by emphasizing that David spoke these words by the inspiration of the Spirit of God.

The answer to Jesus' question is clear if one accepts that the Messiah was superior to David because of his divine nature. Yet, those Jesus was addressing would not accept that God could be born in human form, thus they could not determine an answer to Jesus' question. In other words, their expectation concerning the Messiah was less than what the Scriptures indicted.

The question makes it appear that God cannot be a descendant of David. Yet, that is exactly what happened. "*Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross. Therefore God also has highly exalted Him and given Him the name which is above every name, that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father*" (Philippians 2:6-11). This is why one of Jesus' name is Immanuel, which means "God with us" (Matthew 1:23).

As Philippians 2:6-11 points out, Jesus received the throne from His Father after his death. Such was prophesied by Daniel: "*I was watching in the night visions, And behold, one like the Son of Man, coming with the clouds of heaven! He came to the Ancient of Days, and they brought Him near before Him. Then to Him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion, which shall not pass away, and His kingdom the one which shall not be destroyed*" (Daniel 7:13-14). Gabriel told Mary the same thing: "*He will be great, and will be called the Son of the Highest; and the Lord God will give Him the throne of His father David*" (Luke 1:32).

> "*In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made. ... And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth*" (John 1:1-3, 14).

[Source: http://lavistachurchofchrist.org/LVanswers/2010/06-27.html]

If Jesus is called the Son of God, do you think that makes Him God?

Muslims often misunderstand the term, "Son of God," to mean that God literally had sexual relations with Mary to produce Jesus. That is not what the term means, nor is it what the Bible teaches. And it is not what Christianity teaches. The term, "Son of God," refers not to procreation but to a special relationship that Jesus has with God the Father.

The phrase, "Son of God," occurs 43 times in the New American Standard Bible, and it refers to Jesus. The term is specifically designated as a title in Romans 1:4, "who was declared the Son of God with power by the resurrection from the dead, according to the Spirit of holiness, Jesus Christ our Lord." Notice that it says that Jesus was declared the Son of God. This shows that it is a title and does not mean that He was begotten through sexual relations between God and Mary--which is a blasphemous thing to claim.

Also, Jesus calls Himself the Son in Mark 13:32, "But of that day or hour no one knows, not even the angels in heaven, nor the Son, but the Father alone."1 And at Jesus' baptism, God speaks from Heaven and says, "Thou art My beloved Son, in Thee I am well-pleased." (Mark. 1:11). Clearly, Jesus is said that to be the Son of God by the Scriptures by the Father and by Himself.

Here are a few verses worth noting:

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- John 1:49-50, "Nathanael answered Him, "Rabbi, You are the Son of God; You are the King of Israel." [50]Jesus answered and said to him, "Because I said to you that I saw you under the fig tree, do you believe? You shall see greater things than these."
    - Nathaniel calls Jesus the son of God, and Jesus does not correct him. Jesus affirms Nathaniel's belief.
- John 10:36-37, "do you say of Him, whom the Father sanctified and sent into the world, "You are blaspheming," because I said, 'I am the Son of God?' [37] "If I do not do the works of My Father, do not believe Me."
    - Jesus is affirming that He is the Son of God.
- John 11:4, "But when Jesus heard it, He said, "This sickness is not unto death, but for the glory of God, that the Son of God may be glorified by it."
    - Jesus calls himself the Son of God.
- John 19:7, "The Jews answered him, "We have a law, and by that law He ought to die because He made Himself out to be the Son of God."
    - The Jews understood that to claim to be the Son of God was to claimed to be equal with God.
- John 20:31, "but these have been written that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name."
    - The apostle John wrote the Gospel so that we might know and believe that Jesus is the Son of God.

Son of God and Son of Man

Some say that the term, *Son of God,* does not mean that Jesus is God. We must ask then, does the term, *Son of Man,* mean that Jesus is not a man? Likewise, if the term, *son of man,* means that Jesus is a man, does it not imply that the term, *Son of God,* means that Jesus is God?

John 5:18, "Calling God His own Father"

> "For this cause therefore the Jews were seeking all the more to kill Him, because He not only was breaking the Sabbath, but also was calling God His own Father, making Himself equal with God."

Jesus is the Son of God, and He calls God His own Father. So, the problem is in understanding what the phrase Son of God means. Apparently, in the Biblical culture, it means to be equal with God as John the Apostle stated.

For more information on this verse, see John 5:18, " . . . making Himself equal to God."

[Source: https://carm.org/religious-movements/islam/if-jesus-called-son-god-do-you-think-makes-him-god]

Jesus' Two Natures: God and Man

Jesus is the most important person who has ever lived since He is the Savior, God in human flesh. He is not half God and half man. He is fully divine and fully man. In other words, Jesus has two distinct natures: divine and human. Jesus is the Word who was God and was with God and was made flesh (John 1:1, 14). This means that in the single person of Jesus He has both a human and divine nature, God and man. The divine nature was not changed when the Word became flesh (John

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1:1, 14). Instead, the Word was joined with humanity (Col. 2:9). Jesus' divine nature was not altered. Also, Jesus is not merely a man who "had God within Him," nor is He a man who "manifested the God principle." He is God in flesh, second person of the Trinity. "The Son is the radiance of God's glory and the exact representation of his being, sustaining all things by his powerful word," (Heb. 1:3). Jesus' two natures are not "mixed together" (Eutychianism), nor are they combined into a new God-man nature (Monophysitism). They are separate yet act as a unit in the one person of Jesus. This is called the Hypostatic Union.

The following chart should help you see the two natures of Jesus "in action":

GOD	**MAN**
He is worshipped (Matt. 2:2, 11, 14:33)	He worshipped the Father (John 17)
He was called God (John 20:28, Heb. 1:8)	He was called man (Mark 15:39, John 19:5)
He was called Son of God (Mark 1:1)	He was called Son of Man (John 9:35-37)
He is prayed to (Acts 7:59)	He prayed to the Father (John 17)
He is sinless (1 Pet. 2:22, Heb. 4:15)	He was tempted (Matt. 4:1)
He knows all things (John 21:17)	He grew in wisdom (Luke 2:52)
He gives eternal life (John 10:28)	He died (Rom. 5:8)
All the fullness of deity dwells in Him (Col. 2:9)	He has a body of flesh and bones (Luke 24:39)

The Communicatio Idiomatum

A doctrine that is related to the Hypostatic Union is the *communicatio idiomatum* (Latin for "communication of properties"). This is the teaching that the attributes of both the divine and human natures are ascribed to the one person of Jesus. This means that the man Jesus could lay claim to the glory He had with the Father before the world was made (John 17:5), claim that He descended from Heaven (John 3:13), and also claim omnipresence (Matt. 28:20). All of these are divine qualities that are laid claim to by Jesus, therefore, the attributes of the divine properties were claimed by the person of Jesus.

One of the most common errors that non-Christian cults make is not understanding the two natures of Christ. For example, the Jehovah's Witnesses focus on Jesus' humanity and ignore His divinity. They repeatedly quote verses dealing with Jesus as a man and try to set them against Scripture showing that Jesus is also divine. On the other hand, the Christian Scientists do the reverse. They focus on the Scriptures showing Jesus' divinity to the extent of denying His true humanity.

For a proper understanding of Jesus and, therefore, all other doctrines that relate to Him, His two natures must be properly understood and defined. Jesus is one person with two natures. This is why He would grow in wisdom and stature (Luke 2:52) and yet know all things (John 21:17). He is the Divine Word that became flesh (John 1:1, 14).

The Bible is about Jesus (John 5:39). The prophets prophesied about Him (Acts 10:43). The Father bore witness of Him (John 5:37, 8:18). The Holy Spirit bore witness of Him (John 15:26). The works Jesus did bore witness of Him (John 5:36, 10:25). The multitudes bore witness of Him (John 12:17). And, Jesus bore witness of Himself (John 14:6, 18:6).

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Other verses to consider when examining His deity are John 10:30-33, 20:28, Col. 2:9, Phil. 2:5-8, Heb. 1:6-8, and 2 Pet. 1:1.

1 Tim. 2:5 says, "For there is one God, and one mediator also between God and men, the man Christ Jesus." Right now, there is a man in Heaven on the throne of God. He is our advocate with the Father (1 John 2:1). He is our Savior (Titus 2:13). He is our Lord (Rom. 10:9-10). He is Jesus.

[Source: https://carm.org/jesus-two-natures]

"Now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was . . . thou lovedst me before the foundation of the world" (John 17:5,24)

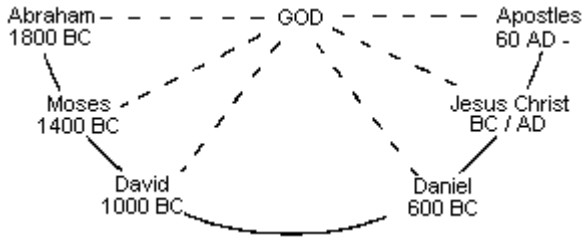
Here our difficulty is to understand how Jesus could have been honored and loved by the Father before he actually existed as an independent person. The problem really arises from our limited view of time.

To us the passage of time is like a line. Separate events are distinct points on that line. So if we were to indicate the relative places in time of Abraham, Moses, David, Daniel, Christ and the apostles, we should get something like this:

. . Abraham . . . . Moses . . . . David . . . . Daniel . . . . Christ . . . . Apostles . .
1800 BC 1400 BC 1000 BC 600 BC BC / AD 50 AD etc.

An order of appearance inevitably arises. We cannot think of their place in history in any other way. But this is because of our finite minds. We have no consciousness of the distant past; and none at all of the future.

But the mind of God is not subject to these limitations. His mind is infinite in power. He is just as capable of being conscious of past situations, or of future ones, as He is of the present. So we cannot represent the Divine experience of time by a line. It must be more like the following diagram.



Now we know that Moses did not exist before Abraham, and that David lived about four centuries before Daniel. But in our diagram God is the center of the arc; He is the *same distance from them all*. Our "distance" represents God's infinite consciousness. He was just as "conscious" of the sort of person they would each be, long before they were born. He could visualise them, and speak prophetically of them. So the Father knew what sort of person the Son would be before he was actually born and began to exist as a separate person. He could plan what He would eventually accomplish through him. He could "glorify" and "love" in advance His own Son, "the only-begotten of the Father".

[Source: http://www.christadelphia.org/pamphlet/jesus.htm] [Note: from site that does not believe in the "Trinity", as most know it]

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Some Bible Verses that say "Jesus is God"



Some people claim to believe that Jesus was a "good prophet", but they deny that Jesus is God. If that is you, I would like to encourage you to consider some of these Bible verses:

Matthew 1:23 - "Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel," which is translated, "God with us."

Isaiah 9:6 - For unto us a Child is born, Unto us a Son is given; And the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace.

Isaiah 43:10,11 - "You are My witnesses," says the Lord, "And My servant whom I have chosen, That you may know and believe Me, and understand that I am He. Before Me there was no God formed, Nor shall there be after Me. I, even I, am the Lord, and besides Me there is no Savior."
Revelation 1:17-18; Revelation 2:8 - (Jesus is the First and the Last)

Isaiah 44:6 - (God is the Redeemer)
2 Peter 1:1 (Jesus is the Redeemer) - "To those who have obtained like precious faith with us by the righteousness of our God and Savior Jesus Christ"

Isaiah 44:24 - (God created the world by His self alone)
John 1:3; Colossians 1:16 - (Jesus made all things)

John 1:1 - In the beginning was the Word, and the Word was with God, and the Word was God... 1:14 - And the Word became flesh and dwelt among us,

John 5:17,18 - "My Father has been working until now, and I have been working." Therefore the Jews sought to kill Him, because He not only broke the Sabbath, but also said that God was His Father, making Himself equal with God.

John 5:23 - that all should honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father who sent Him.

John 8:24 - "Therefore I said to you that you will die in your sins; for if you do not believe that I AM [He], you will die in your sins."

John 8:58 - Then Jesus said to them, "Most assuredly, I say to you, before Abraham was, I AM."

John 10:30-33 - Jesus answered them, "I and My Father are one." Then the Jews took up stones again to stone Him. Jesus answered them, "Many good works I have shown you from My Father. For which of those works do you stone Me?" The Jews answered Him, saying, "For a good work we do not stone You, but for blasphemy, and because You, being a Man, make Yourself God."

John 14:6-7 - Jesus said to him, "I AM the way, the truth, and the Life. No one comes to the Father except through Me."

John 14:9-11 - Jesus said to him, "Have I been with you so long and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, 'Show us the Father'?"

John 20:28 - And Thomas answered and said to Him, "My Lord and my God!"

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Acts 4:12 - “Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved.”

Acts 20:28 - (God purchased us with His own blood)
Revelation 1:5-6; Revelation 5:8-9 - (Jesus' blood purchased us)

Philippians 2:5-7 - Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bond-servant, and coming in the likeness of men.

Colossians 2:9 - For in Him dwells all the fullness of the Godhead bodily

1 Timothy 3:16 - And without controversy great is the mystery of godliness: God was manifested in the flesh, Justified in the Spirit, Seen by angels, Preached among the Gentiles, Believed on in the world, Received up in glory.

Titus 2:13 - looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ

Hebrews 1:8-9 - But to the Son He says: “Your throne, O God, is forever and ever; A scepter of righteousness is the scepter of Your kingdom. You have loved righteousness and hated lawlessness; Therefore God, Your God, has anointed You with the oil of gladness more than Your companions.”

2 John 1:7 - For many deceivers have gone out into the world who do not confess Jesus Christ as coming in the flesh. This is a deceiver and an antichrist.

Revelation 1:8 - “I am the Alpha and the Omega, the Beginning and the End,” says the Lord, “who is and who was and who is to come, the Almighty.”

Revelation 22:13 - “I AM the Alpha and the Omega, the Beginning and the End, the First and the Last.”... 22:16 - “I, Jesus, have sent My angel to testify to you these things in the churches.”

1 Timothy 6:14-16 - “our Lord Jesus Christ's appearing, which He will manifest in His own time, He who is the blessed and only Potentate, the King of kings and Lord of lords, who alone has immortality, dwelling in unapproachable light, whom no man has seen or can see, to whom be honor and everlasting power. Amen.”

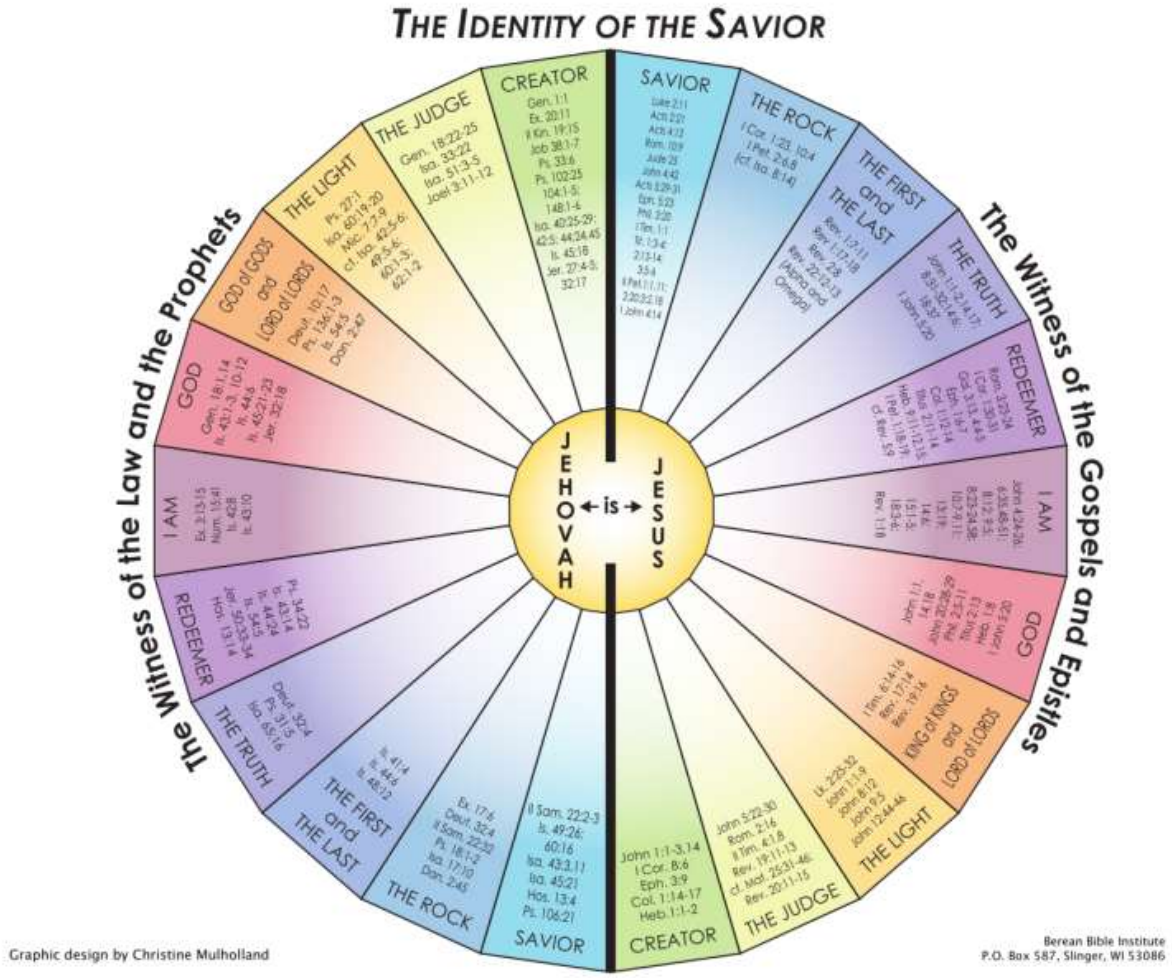
Hebrews 2:17-18 - “Therefore, in all things He had to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people. For in that He Himself has suffered, being tempted, He is able to aid those who are tempted.”
Hebrews 4:15-16 - “For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.”
1 Peter 2:24 - “who Himself bore our sins in His own body on the tree, that we having died to sins, might live for righteousness - by whose stripes you were healed.”

He went from sovereignty to shame and from deity to death? Why!? For you.
John 15:13 - “Greater love has no one than this, than to lay down one's life for his friends.”
Romans 5:8 - “But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.”

[Source: http://bugman123.com/Bible/JesusIsGod.html]

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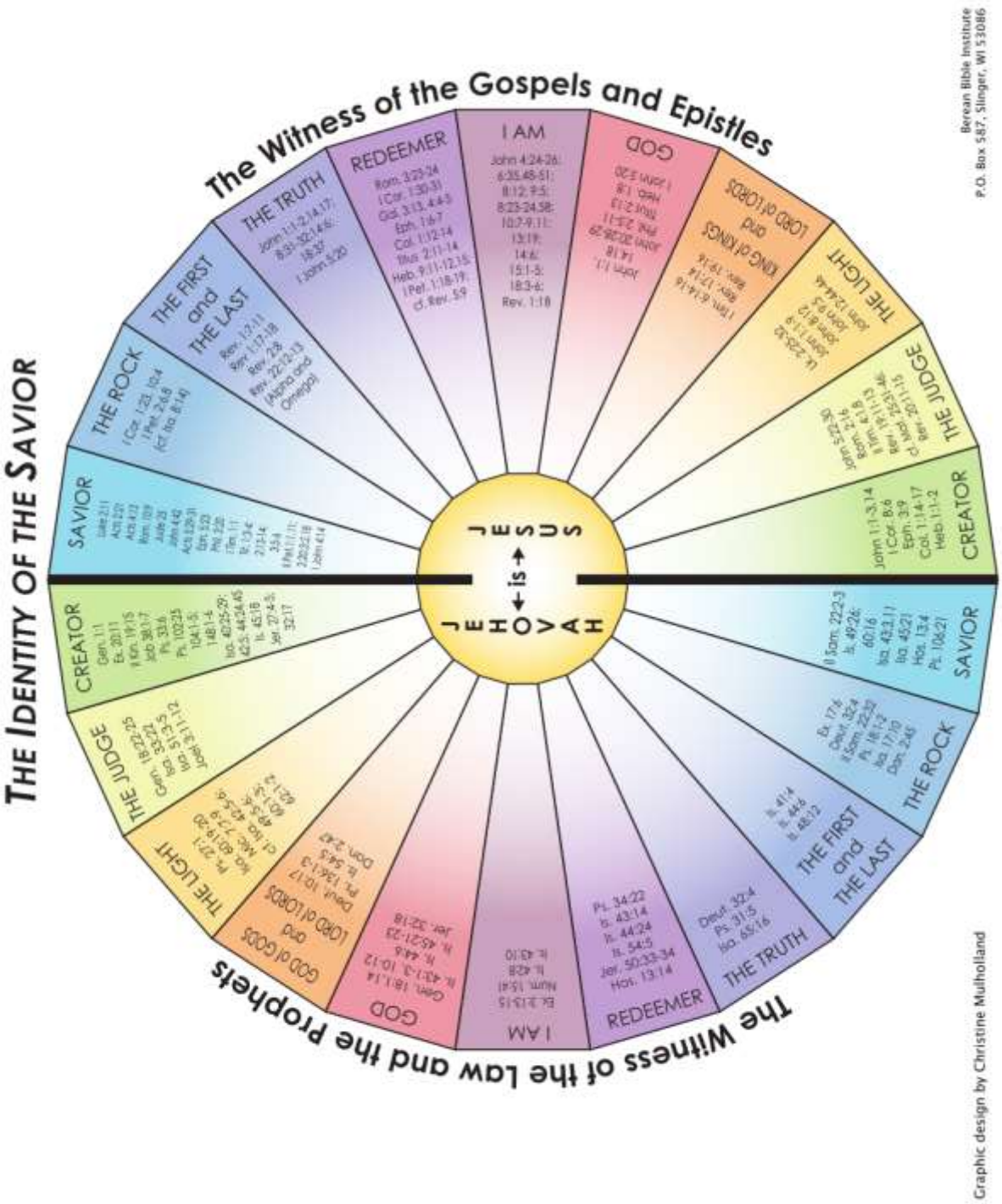
The Identity of the Savior



Source: https://kettlemorainebiblechurch.weebly.com/charts.html

See larger view on next page…

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The Case for Jesus of Nazareth



The Case for Jesus of Nazareth

www.ColdCaseChristianity.com www.str.org

Non-Christian Historians Agree that Jesus Lived

(1) The Historical Record of Thallus (52AD)
(2) The Historical Record of Pliny the Younger (61-113AD)
(3) The Historical Record of Suetonius (69-140AD)
(4) The Historical Record of Tacitus (56-120AD)
(5) The Historical Record of Mara Bar-Serapion (70AD)
(6) The Historical Record of Phlegon (80-140AD)
(7) The Historical Record of Lucian of Samosata: (115-200 A.D.)
(8) The Historical Record of Celsus (175AD)

Jewish Historians Agree that Jesus Lived

(1) The Historical Record of Josephus (37-101AD)
(2) The Historical Record of the Jewish Talmud (400-700AD)
(3) The Historical Record of The Toledot Yeshu (1000AD)

Jesus Claimed to Be God

(1) He Prefaced His Statements As Though He Was God (Matthew 5:18)
(2) He Identified Himself With God's Own Name, "I Am" (John 8:49-58)
(3) He Talked As Though He Was Equal With God (John 14:6-9)
(4) He Said That He and God Were One (John 10:25-29)

Jesus Demonstrated that He Had the Nature of God

(1) He Demonstrated Omniscience (John 4:16-30), Omnipresence (Matthew 28:20), and Omnipotence (John 11:38-44, Mark 6:48)

Jesus Was Worshiped As God by Those Who Knew Him

(1) The wise men worshiped him at his birth (Matthew 2:10-12)
(2) The leper worshiped Him at his healing (Matthew 8:2)
(3) The synagogue ruler worshiped Him (Matthew 9:18-19)
(4) The disciples worshiped him in the boat (Matthew 14:32-33)
(5) The mother of James and John worshipped Him (Matthew 20:20-21)
(6) The blind man worshiped Him at his healing (John 9:35-38)
(7) The women worshiped Him at the empty tomb (Matthew 28:8-10)

Jesus Fulfilled Old Testament Messianic Prophecies

(1) The Messiah Will Appear After the Jews Return to Israel (Jeremiah 23:3-6)
(2) The Messiah Would Be Born in Bethlehem (Micah 5:2)
(3) The Messiah Would Be Preceded By a Messenger (Isaiah 40:3)
(4) The Messiah Would Enter Jerusalem While Riding on a Donkey (Zech 9:9)
(5) The Messiah Would Suffer and Be Rejected (Isaiah 53:3)
(6) The Messiah Would Be Betrayed for 30 Pieces of Silver(Zech 11:12-13)
(7) The Messiah Would Be Silent Before His Accusers (Isaiah 53:7)
(8) The Messiah Would Be Wounded, Whipped and Crucified (Isaiah 53:5)



COLD-CASE CHRISTIANITY:
A Homicide Detective Investigates the Claims of the Gospels

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How to Respond to Claims Jesus is a “Copycat Savior”



How to Respond to Claims Jesus Is a “Copycat Savior”

www.ColdCaseChristianity.com

1. Expose the False Claims:
The gods of mythology were not born of a virgin as Jesus was born to Mary, they did not live a life that was similar to Jesus in detail, they did not hold the titles attributed to Jesus, and they were not resurrected in a manner remotely similar to the resurrection of Christ. Primitive mythologies simply fail to resemble the Biblical account of Jesus when they are examined closely. Expose the false claims of those who say Jesus was copied from prior mythologies.

2. Expose the Errant Strategy:
Critics typically "cherry pick" from the mythological attributes of a variety of pagan gods and exaggerate the alleged similarities to construct a profile vaguely similar to Jesus. They search for singular similarities to the Christ of the Bible and then assemble these similarities from a variety of gods spanning the centuries and originating in geographically diverse regions (as if the 1st Century creators of the Jesus story would have access to these mythologies in the first place. There is no single prior mythology significantly similar to Jesus. Expose the selective strategy of those who say Jesus was copied from prior mythologies.

3. Expose the Common Cultural Expectations:
The primitive cultures who were interested in God's nature reasoned He would have the ability to perform miracles, teach humans and form disciples. These are universal expectations failing to invalidate the historicity of Jesus. As Paul recognized on Mars Hill (Acts 17:22-31), men thought deeply about the nature of God prior to His arrival as Jesus. Sometimes they imagined the details correctly, sometimes they didn't. Expose the common cultural expectations of ancient people groups to those who say Jesus was copied from prior mythologies.

4. Expose the Unlikely Approach Being Offered:
It is unreasonable to believe Christian conspirators would create a story designed to convince Jewish believers Jesus was God by inserting pagan mythological elements into the narrative. Judaism is a uniquely monotheistic religion, and the God of Judaism provides strict prohibitions against the worship of pagan gods. It is unreasonable to think the New Testament authors would utilize pagan mythology in an attempt to influence adherents of Judaism. Expose the unlikely nature of this claim by those who say Jesus was copied from prior mythologies.

5. Expose the Reliable Nature of the Gospel Eyewitness Accounts:
There are sufficient reasons to believe the history of Jesus is reliable, even if there are marginal similarities between Jesus and pagan mythologies. The evidence for the early dating of the Gospels, the corroboration of their claims (both internally and externally), the reliable transmission of their content, and the lack of bias on the part of their authors provides sufficient reason to believe they accurately describe the life, death and resurrection of Jesus. Expose the reliable nature of the Gospels to those who say Jesus was copied from prior mythologies.



COLD-CASE CHRISTIANITY:
A Homicide Detective Investigates the Claims of the Gospels

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MESSIAH OR CHRIST? YESHUA OR JESUS?

http://empirenet.com/~messiah7/spl_ChristOrMessiah.htm

Many people in the Hebrew roots movement passionately reject the use of names such as "Christ" and "Jesus" and any word or practice that sounds to them as though it has a Greek rather than Hebrew origin. To them, anyone who uses any form of "Greek" name or practice must surely be wrapped up in worship of the sun god rather than of Yahweh and the Messiah of whom the Torah and prophets speak.

They offer a large variety of evidence to "prove" this, such as:

- Greeks, not followers of the Messiah, called him Christ(os) (Michael Rood, Jeremia Gordon)

- Greeks called all their gods christos, so Christ must not be used as a title for the Messiah (Michael Rood, Jeremia Gordon)

- Greeks, not Hebrews, first substituted the word "Lord" for "Yahweh"

- Zeus (a Greek god) was added to the name Yeshua to make the name "Jesus (Iesous in Greek); therefore following Jesus is the same as following the sun-god

- Greek name endings with sus, seus, and sous (which are phonetic pronunciations for Zeus) were attached by the Greeks to names and geographical areas as means to give honor to their supreme deity, Zeus." (J. C. J. Melford, page 126)

- it is gross error to transliterate Yeshua as Iesous (Jesus), in part because the "J" sound of Jesus does not match the "Y" sound of the Hebrew Yeshua

- "IHS" (a symbol used for Jesus in many churches) comes from the sun god, or is an acrostic with pagan or occultic meaning

- Dutch theologian named Desiderius Erasmus(1466-1536) in the year 1516 introduced the word "Lord" for Yahweh

- The "Name of blasphemy" *christ' (Romans 5:6 KJV)* ; was first introduced by the devil and "false apostle Paul" in his evil letter to The Romans

- all, or nearly all, of the New Testament was written in Hebrew or Aramaic, not Greek, so the authors could not have used the names Jesus or Christ

- the Vatican must be hiding original Hebrew or Aramaic texts of the New Testament which are older than any Greek texts

- Greek language and belief that practicing the Mosaic law is not mandatory or even beneficial to spiritual growth is a corruption

Some readers readily accept these kinds of claims uncritically, even though the claims often contradict each other. Who was at fault for introducing sun god worship into the church? Erasmus? The Roman Catholic church? Constantine? The council of Nicea? The false apostle Paul? Unidentified Greeks?

All these assertions have one thing in common- they do not identify actual evidence to back them up. For instance, they do not provide actual quotations from, and titles of, ancient sources such as historians of the first century. Radical claims such as these call for weighty, verifiable sources and evidence to back them up. But none is provided.

Here are verifiable facts that address these claims:

EXAMINING CLAIMS ABOUT THE ORIGIN OF "CHRIST" AND "LORD"

1. Hebrews, not Greeks, came up with the name Iesous and used it in place of "Yeshua" . About 150 years BC devout Hebrew men translated the Old Testament into Greek. This isn't just speculation,

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You can check this out for yourself. The Greek translation was called the Septuagint (abbreviated as "LXX" because LXX is the Roman number for 70, which reflected the Hebrew belief that 70 men translated it). The simplest way to verify this is to visit www.unboundbible.org You can have it print out Joshua 1:1 (or any other verse that mentions Joshua) with the English next to the OT Greek. It is obvious the Hebrews chose "Iesous" for "Joshua/Yeshua." That was Greek spelling that to them sounded most like the Hebrew "Yeshua," The Greek alphabet does not have either a "Y" or a "J," nor does it have a "sh" sound, so they could not have spelled it either "Yeshua" or "Jesus." You can also find "Septuagint" in Webster's dictionary (maybe not a pocket size, but the desk size will have it) because it is so important in understanding the Law and Prophets as well as the New Testament. The Hebrew world chose to use the word "Christ," not the Greeks This translation was widely in use among Hebrews in the first century, so many Jews called the Messiah "Christ." Both Hebrew and Gentile followers of Y'shua drew their faith vocabulary and thought from the bilingual Hebrew world, not from the Gentile Greek world.

2. The "ous" ending on "Jesus/Iesous" was not put there by sun god worshipers or by Greeks. The Hebrews first did it in the LXX, as noted above. They had to do this because of how the Greek language works. English is a word order language in which nouns and names are always spelled the same, and you understand what they mean by where they fall in the sentence. It makes a big difference whether you say "Jeff went to the store" or "The store went to Jeff."

Greek is not that way. Greek doesn't care what order the words are in. Instead, Greek changes how the names are spelled to help you understand what they mean. This is called "declining" words and giving the nouns "case." You can find definitions of these words in Webster, too. For instance, if the name "Jeff" was used in ancient (and modern) Greek, it would be spelled different ways depending on their use. A sentence would say "Jeffous (the subject of the sentence) sent Jeffov (the object of the sentence) to get the book of Jeffou ("Possessive"- Jeff's book)." You'll notice that "Jeff" always has an ending added to it. It has to have an ending, or the readers wouldn't understand the sentence, because word order means nothing.

The same thing happened with the name Yeshua/Joshua. Hebrews took the root of the name, "Yes" transliterated it to Greek letters "Ies" and added the case endings so that the name was spelled "Iesous," "Iesou" or "Iesov" depending on its use in the sentence. This wasn't an option. Greek speakers did this with every name and nouns, whether it was Simon, house, cow, table- whatever. The "ous" (or other word endings) weren't added because they indicated Greek gods. They were a natural part of talking Greek.

English does not decline nouns, except for the pronoun "he." We say, "He (nominative) drove him (accusative) to the store in his (genitive) car." It wouldn't make sense to us to instead say "He drove he to the store in he car," because you have to decline the word for it to make any sense. In the same way, Greek had to decline nouns in order for them to make any sense.

Adding "s" to the end of Christ (or Messiah) was necessary when the words were used by Greek speakers. Nouns in Greek (and some other languages, but not English) must be "declinable." That means that the last couple letters of the noun change with how they are used in the sentence. When "Christ" or "Messiah" is used as the subject, it is spelled with an "s" at the end (e.g.: *Messias*). When the noun is used as a genitive (as in "followers of Messiah") it is spelled with a "u" at the end (e.g.: *Christou*). English shortens it to the root, "Christ," because English doesn't decline nouns. Regardless of exactly how different languages spell it- as Messias, Messiah, Mashiyach, Christ, Christos, Y'shua, Yeshua, Jesus," etc, it is the same name or title. (Rood himself has used a variety of spellings of names for Messiah and YHWH, some not matching the spellings Gordon uses.)

3. "Zeus" was not added to "Yeshua" to make "Iesous." In fact, "Zeus" is spelled with a Z, and there is no Z in Iesous. The article by J. C. J. Melford, page 126 ... is just plain silly: "It is known that the Greek name endings with sus, seus, and sous (which are phonetic pronunciations for Zeus) were attached by the Greeks to names and geographical areas as means to give honour to their supreme deity, Zeus." The "s" ending was applied to dogs, roaches, houses, dog piles, rotten meat- literally all masculine nouns. Giving honor has absolutely nothing to do with this. Plus, names were actually spelled with "u" and "n" endings, too, depending on the case (as noted above). It is just grammar, not

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Zeus. But check this out for yourself by looking at any Greek grammar. What Melford says is just totally ignorant of the Greek language.

4, The Greeks never used the word "Christ" for their gods, or in any sacred context, or as any kind of title of honor at all. The verb form of the word meant "to rub lightly, spread." It was used for spreading oil after a bath, poison on arrows (both of these are found in Homer), whitewash, paint or cosmetics. *The Dictionary of New Testament Theology* Vol. 2 (from which this information is taken) adds, "It is anything but an expression of honor. Where it refers to people, it even tends towards the disrespectful" (pp. 334-335). For example, the compound word *neochristos* meant "newly whitewashed" (see Diodorus Siculus). The Greeks certainly did not choose to use the word for the Hebrew Messiah- nor did the Christians.

On the surface, it may seem odd to some people that such a "secular" word as *christos* would be used for anointing Messiah, which people see as a very spiritual use. But the noun Messiah, also has a verb form, *messah.* Some of the Prophets use the verb in everyday ways- to rub (*messah*) a shield with oil (Isaiah 21:5), to paint (*messah*) a house (Jeremiah 22:14), and apply oil (*messah*) to a body (Amos 6:6). You can verify that the verb massah is used in these verses by checking a Hebrew text or *Strong's* concordance. This shows that the verb form of Messiah is sometimes used in the same nonreligious ways that the verb form of *christos* was used by the Greeks. This made *christos* a good match for translators to use, since they were looking for a Greek root that had both verb and noun forms which were used in much the same ways as the Hebrew words. *Messah* was used more often to describe anointing kings, prophets and priests, but it was clearly used in both secular and religious ways.

5. The Hebrews, not Greek or Christians, chose to use the word "Christ(os)" and "Messiah" interchangeably. The Hebrews themselves translated the Old Testament into Greek in about 150 B.C. in what is called the Septuagint They say that the High Priest himself chose 72 elders from Judea who were experienced in the law, beliefs and customs of the Torah and were able to translate from Hebrew to Greek. This means they were fluent in both languages, and used both Messiah and Christos, Throughout the LXX, "Christ" is used for the Anointed One, such as in Psalm 2:2. You can check this for yourself by looking it up in the Septuagint online at www.unboundbible.org or in a paper copy at a library.

The Apostle John himself used both words when he wrote, "(Andrew said,) we have found the Messiah, that is the Christ" (John 1:42), and "The woman said, 'I know that Messiah, called Christ, is coming" (John 4:24). John considered "Christ" and "Messiah" to be synonymous, and used Christ when speaking to Greek speakers, and Messiah when speaking to Hebrew speakers. (This article follows the Gospel's practice of using Messiah and Christ interchangeably, too.)

6. Hebrews roots proponents including Rood also condemn using the word "Lord" for YHWH (often spelled Yahweh). But the Hebrews, not Christians, introduced "Lord" (Greek- *kurios*) in the LXX just as it did "Christ." The LXX uses "Lord" (Greek- *kurios*) for YHWH and "God" for Elohim (eg: Genesis 3:14, Exodus 3:14)..

7. The only ancient author to suggest that any part of the NT was authored in Aramaic or Hebrew is Papias, and he said only that Matthew was, not the rest of the NT. Some writers claim that many ancient authors claimed the NT was written in Aramaic, but that is entirely false. I challenge you to find the name, book title, and chapter of even one ancient author or church leader (other than Papias) that said so. They absolutely do not exist.

8. Many Hebrews of the first century B.C. who strictly observed the Torah spoke and wrote in Greek, not Hebrew. One example of this is the book of II Maccabees. Although this book is included in the Apocrypha found in Catholic Bibles, those books were written by Hebrews for Hebrews. II Maccabees records historical events which took place in Israel from 175 to 160 B.C. It is a condensation of a five volume history written by Jason of Cyrene, a strict observer of Torah written for other strict observers. It records how God's people faced torture and martyrdom rather than break the law of Moses. Yet, the book was authored in Greek, not Hebrew, and continued to be passed down to Hebrews in

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Greek. They considered it perfectly acceptable to strict observers of Torah to use the Greek language. The Greek Septuagint version of the Law and Prophets was used by Hebrews like these.

9. It is entirely imagination to speculate that the Vatican is hiding ancient Hebrew copies of the Gospels. No matter how logical it may seem to you, this is strictly fantasy until anyone produces a valid copy of such a thing. The fact is that we now have extremely early portions of the Gospels written in Greek, but absolutely none in Hebrew. The earliest portion is a copy of several verses of the Gospel of Matthew that dates to 60-62 A.D., which is within a few years of when Matthew authored his Gospel. Besides the physical evidence of the type of material and ink that was used, documents found with it pin down this very early date.

10. The book of Acts and the epistles were all written in Greek. Almost all the conversations in the book of Acts had to have taken place in Greek, not Hebrew. Think about it.

Luke, the author of Acts, was a Greek and he addressed it to another Greek, Theophilus (both names are Greek). Saul (Paul) and Luke accordingly used the Greek form Christos," because the vast majority of their hearers would have understood that, but would not have understood "Messiah," because they did not know Hebrew.

Acts 6 mentions the large body of Greek-speaking Hebrews in Jerusalem, the heart of Hebrew country (6:1). Phillip preached to the Samaritans, (who hated Hebrews, their language, religion and temple) and surely used Greek or Aramaic (Acts 8). The Gentile centurion Cornelius, some of his soldiers, and his whole household could not have understood Hebrew, yet understood Peter preaching- no doubt in Greek (Acts 10).

Paul, Barnabas and others taught the many Greeks who came to faith at Antioch (Acts 11,13). Paul persuaded the Roman proconsul on Cyprus, Sergius Paulus to believe (Acts 13:6-12). Many Gentiles at Iconium believed Paul, but he barely persuaded the crowds in Lystra (who spoke Lycaonian) not to sacrifice to them as gods (Acts 14). Acts never mentions a synagogue in most of the cities Paul visited. Paul could not have communicated in Hebrew to his own coworkers such as Timothy and Titus, who were raised as Greeks. In fact, most of Paul's coworkers had Greek names- Titus, Timothy, Apollos and Dionysius (names of Greek gods), Eutychus, the seven (Acts 6:6), the teachers at Antioch (Acts 13) and the long list of saints in Romans 16. Some names were Hebrew, such as Barnabas, which indicates that Luke wasn't trying to expunge everything Hebrew and replace everything with Greek- he was just factually reporting the prevalence of both Hebrew and especially Greek in the early church.

Paul spoke with the judges and jailer at Philippi, a Roman colony, though they surely did not know Hebrew. Paul's message to the Areopagus in Athens (Acts 17), and his defense when on trial before the Roman proconsul Gallio (Acts 18) were in Greek. The idolmakers in Ephesus (Acts 19) surely didn't riot in Hebrew. Paul spoke Greek to the Roman commander and centurion who arrested him in the temple (Acts 21:37, 22:25), as did Paul's nephew (23:19-21). Paul didn't need a translator. Paul made his own defense when on trial before Governors Felix (Acts 24) and Festus (Acts 25-26). Paul surely spoke Greek to the captain and everyone on the ship on his voyage to Rome (Acts 27) and to the superstitious islanders on Malta (Acts 28). Since Paul spoke Greek to them, he always had to use "Iesous Christos" with the Greek endings on the name in order to be understood.

11. An Aramaic NT did not have to exist in order for the Greek NT to transliterate "Yeshua" into "Iesous." As I mentioned above, Paul and others spoke to many groups of people in Greek, using the "declined" word forms in order to be understood. Luke was quoting him.

12. The New Testament sometimes uses a variety of spellings for names. The Greek form "Iesous" is used for Jesus in the NT, and is used for Joshua in the OT (you can check this in the Septuagint, as I mentioned above.) So every translator who sees "Iesous" in Hebrews has to guess by the context whether it refers to Jesus or Joshua, as in Hebrews 4. It's a fluke that people commonly translate the Iesous as either Joshua or Jesus. But it is not uncommon to have different spellings for the same name. For instance, Jude, Judah and Judas are all exactly the same name, and are spelled the same in Greek.. You can check this yourself by calling up Mat 1:2, 26:47 and Jude 1 in Greek at http://www.unboundbible.org . Matthew and Matthias are the same Greek name.

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Why is the same Greek sometimes transliterated in different ways? It wouldn't have to be. But it saves some explaining- you don't have to tell every child, "no, Judas the betrayer didn't write a book of the Bible." Sometimes translators chop off the Greek "s" ending (like in Jude, Herod, etc) and other times leave it on (as in Judas, Jesus).

13. When people translate the Greek New Testament into English (and other languages), why don't the translators convert Greek forms of names like Iesous into Hebrew forms such as Yeshua? There are a few reasons for this. First, the Greek does not read Yeshua, it reads Iesous. Is it sound translation to write in sounds that don't actually exist in the Greek original? Second, in conversations recorded in the second half of the book of Acts, such as Paul's conversations in Ephesus, Philippi, etc, the speakers certainly used the Greek forms of the names (as noted above). To replace words that apostles actually said with Hebrew forms that they did not use is a stretch that translators think would be inappropriate or misleading.

14. The abbreviation "IHS" does not come from the sun god, and is not an acrostic with pagan or occultic meaning. "IHS" are the first 3 letters of "Yeshua" when it is transliterated into Greek. The Hebrews, not Greek, chose this spelling (see the Septuagint, Joshua 1). The abbreviation stops at the first three letters because they are the root of the word. The endings vary- Iesous, Iesov, Iesou, etc.-- depending on the word's place in the sentence, as mentioned above. Some ancient Christian writings abbreviate names by using the first and last letters of Iesous- IS- in place of the whole name (IHS may also be the first two, and the last, letters of Iesous). They also abbreviated Theos (God) to "THS" (which is just two letters in Greek).

This is similar to the English practice of using the first initials of our first, middle and last names, such as "JFK." Just as Americans know that "JFK" refers to Pres. John F. Kennedy, so followers of Iesous knew (and in many cases still know) that IHS refers to Yeshua (Jesus Christ).

We find the practice of abbreviating names in the Old Testament. The OT uses both YH and YHWH. The short version is most common in names like Jo-shua (Ya-shua; not Yahweh-shua/ Jehoweh-shua. It also appears in its simplest form in Psalm 68:4 "extol him by His name Yah." Elohim, another title for God, is also used in its shortened form, El, in the Law and the Prophets. People don't wonder what conspiratorial or occult meaning there is in the abbreviation YH or El, we know it is the name of the Lord, whether full length or shortened. Using IHS or XP follows the Hebrew (not Greek, Masonic or Roman Catholic) practice of using the shortened YH.
Abbreviating names and titles was well known in the Christian and Roman world as well, especially on coins in which space was very limited. Abbreviations of Christ's name, such as XP, is also very ancient. Some examples are in the Roman Catacombs, where believers gathered long before any semblance of Roman Catholicism or Masonry. When you scratch messages and tributes on stone walls, it's a lot easier to abbreviate names than to spell them out in full. There are many examples of both coins and Christian graffiti from the ancient world. (See pictures below.)

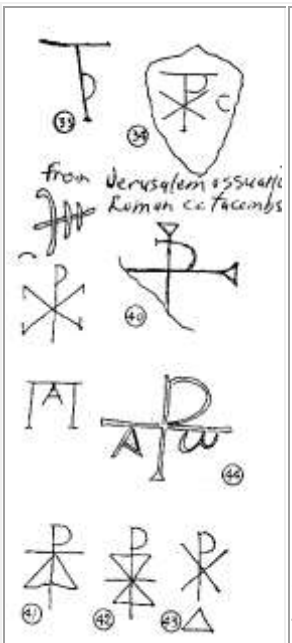
Some names have short and long forms, just as we do in English- Tom, Ths. and Thomas. We don't look for any mystical or occultic meaning if someone signs his name Tom or Ths. instead of Thomas. One example of a NT name in short and long form is Silvanus.. when he wrote the short form Silas, he wasn't trying to get across a deep or occultist meaning, he was just abbreviating it. The same is true of IHS and IHSOUS..

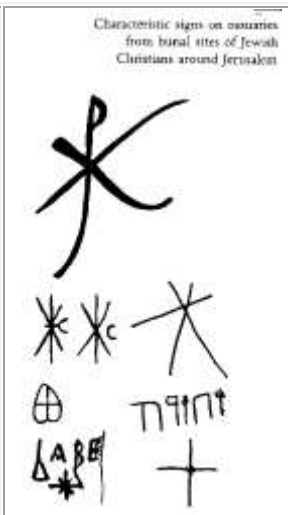
When we see abbreviations like "L (heart) G" carved in a pen knife on a tree, we don't wonder what occult or conspiratorial; meaning there may be in the abbreviation, we just know that it's a lot easier for two lovers to carve 2 letters in bark than 10 or 20. When we sign things with our initials or with our first name only, such as in letters or email, people don't wonder what pagan meaning there may be in the abbreviation of our names, we just know that those who read it know who we are. When the church uses abbreviations like IHS and XP, believers don't wonder, "who's IHS or XP" (unless they're really uninformed), they know who the initials refer to.

(Note: Before the ninth century, all Greek literary works were written in "uncial" script, which looks like capital letters, and are used as capital letters in Greek texts printed nowadays. After the ninth century, most manuscripts were written in "minuscule" script, which looks like small case letters, and

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are used as small case letters in today's Greek texts. But actually, neither uncial nor minuscule script had large and small case- all the letters were the same "case" and they normally did not put spaces between words. This fact means that the modern day speculation that "IHS" is an acrostic because it is all "capital" letters is false-- they are uncial letters. Nether Greek script had small case and capital letters. Even if you don't know Greek, you can verify this by looking at a reproduction of an ancient uncial manuscript-- all the letters look like "capital" letters. And if you look at a minuscule manuscript, all the letters look like small case.)





Examples of the first two letters of "Christ" (X,P) and the Hebrew Tetragrameton (YHWH) inscribed on first century ossuaries in Jerusalem



examples of names abbreviated on first century coins

15. In most European languages a J has a Y sound, so "Jesus" sounds like "Yeshua." The "J" is pronounced like a Y in German, Norwegian, Swedish, Spanish, Slavic, etc. When "Jesus" was first spelled with a J (which was at least as early as Luther's German Bible, 1520) probably every language in Europe that used a "J" pronounced it like a "Y." The hard "J" sound in English (as in "judge") is a fluke, not the norm. English is derived from European languages, and America is populated primarily by immigrants from Europe. After moving to America and beginning to learn English, it made sense to them to continue to spell "Jesus" as it had been for many centuries, rather than make up a foreign spelling with a Y that was unfamiliar to them, and which would lead to confusion. Many Bibles continued to be printed in Europe and used in both Europe and the Americas, just as today.

German, as one example, could not have used a "Y" because the German alphabet did not have a "Y." (At the end of the 20th century German began to use a Y, but only in a handful of foreign names and loan words such as Yates and yacht.) German, like Greek, declines nouns, so the spelling of "Jesus" changes with how it is used in a sentence- Jesus Christus (nominative), Jesu Christi (genitive), etc. If you know classical music and chorales (such as Bach), you may have recognized this already in songs such as "Jesu (pronounced "ya-su"), Joy of Man's Desiring.".

16. Why does "Yeshua" use a "sh" and Jesus an "s?" Hebrew has one consonant for both S and SH. It looks vaguely like our "W." But when you place a dot above the left arm, it's pronounced as an S, but if the dot is above the right arm it's pronounced as an SH. But ancient Hebrew manuscripts didn't use the dots at all, so some pronunciations were up to tradition. Greek, on the other hand, doesn't have an "SH" sound at all, so there is no way to spell Jesus with sh in the middle using Greek letters.

17. If the main goal is to avoid all association with the morning of the first day of the week, due to the sun god, then why was Yeshua so foolish as to arise at sunrise on the first day of the week (a Sunday)? The Gospels clearly say that the resurrection was "at dawn" (Matthew 28:10), "just after sunrise" (Mark 16:2; the word *helios*, or "sun," is used). If resurrection had taken place at the end of

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the Sabbath just after sundown, nonJews would have argued that He did not rise on the first day of the week, as He had said. By rising at sunrise, Christ made clear to Jews and Gentiles that he had risen on the third day as He had prophesied.

Early in the book of Revelation they sing the song of the redemption, the song of the Lamb. It honors the death and resurrection of the Messiah. Would it be worthy to honor the resurrection and redemption by worshiping on the day of the week on which that took place, just as the completion of creation was honored by worshiping on the day that took place?

The Law required special worship on Sundays- including the festival of Firstfruits and Feast of Weeks (Leviticus 23:9-21). (The image of the "eighth day" as a special day -- eg: Leviticus 23:36, 39-- is also a model for the honor given to the first/eighth day of the week by the Resurrection of Christ/Messiah.) The Apostle notes that the Messiah (Christ) rose on the first day of the week, the day of Firstfruits, to fulfill the intent of that observance (1 Corinthians 15:20-23). If the main goal is to avoid all association with the sun god, then why did Yahweh require these special worships on the first day of the week, then cause the Messiah to rise from the dead at Sunrise on the first day of the week?

18 The Roman Catholic Church and Emperor Constantine cannot be blamed to falsely causing Christians to worship on the first day of the week or used Greek terms such as Christ because these practices were typical in the Christian church hundreds of years before they existed. It is universally accepted that the RC church began in 1090 when Pope Gregory I became the single authority in the church, and began to require worship in Latin. Before this, there was no single authority, decisions were made in councils of church leaders, and most of them spoke and worshiped in Greek or other languages besides Latin. Yet, Roman historian Pliny wrote of how followers of the Messiah worshiped at dawn on the first day of the week in around 100 AD. This was 900 years before the start of the Catholic church... so how could the Catholic Church have forced this on Messiah's followers, since the RC did not exist until 900 years later?

19. Use of Greek language and concepts is a *fulfillment*, not a corruption, of the Messianic promise. Shortly after the Messiah commanded his followers to make disciples of all nations, the Lord himself miraculously set the pattern of how this should be done. On the Feast of Weeks (Pentecost), the disciples spoke of the Messiah to people who lived around the whole Mediterranean and middle eastern world. They were amazed that "each of us hears them in his own native language... we hear them declaring the wonders of God in our own tongues" (Acts 2:8, 11). Since they were visiting the Jerusalem temple to worship, they presumably knew at least some Hebrew. Nonetheless, the Lord miraculously caused them to hear the Gospel in their own languages, not in Hebrew.

Greek was used by the church because it was used around the world, in much the same way that English is used around the world today. The apostles wrote the Gospels and epistles in Greek because they knew people around the world could read them without needing it translated first. This tradition of putting God's Word into the languages of the people continues today, as parts of the New Testament have been translated into around 2,100 languages. God's desire was to bring the Gospel of forgiveness in the Messiah to all cultures, not to transform all culture into Hebrew culture.

WHY SO MANY MYTHS ABOUT "HEBREW ROOTS?"

Many of the false assertions found in Hebrew roots literature would not be promoted or believed if people had even the barest knowledge of Greek, ancient history, Hebrew use of the Septuagint, and modern languages. The problem is that people who are not knowledgeable about these things hear myths about "Christ" and other topics, get excited about these "new" and "little known" tidbits, and repeat them as fact without checking them out. Even worse, some continue to try to defend the myths after learning the facts we note above.

Many of them readily latch on to whatever radical theory they see, while making no serious effort to verify that "traditional" Christian teachings are, in fact, factual and true. Some people don't even make an effort to find the reason for the "traditional" view, because they don't *want* to find it. When I attended a Rood Awakening seminar, I was amazed at the attitude of most of the participants. When very radical and fantastic claims were made, most were thrilled about the new ideas, when they

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should have stepped back and judged them very carefully. (Just as with consumer advertising, the more fantastic the claim is, the less likely it is to be true.)

Many Hebrew roots followers also make the mistake of assuming that whatever they know about 21 st century English must apply to Greek of 2,000 years ago. Specularion about hidden, occultic meanings behind IHS, about "Christ" being a title of Greek gods, and about the "s" at the end of the name "Jesus" fall into this category. They think that because English does not decline nouns, then Greek must not either (in fact, they know so little about language, this does not even occur to them).

There is so much speculation floating around on the Internet, people accepting as gospel truth whatever "makes sense" to them, without having or even seeking basic facts of Greek and the ancient world. What makes this worse is the misguided attitude some people have that everyone who went to seminary or Bible college to learn about Greek, the Biblical world, the LXX and theology is by nature ignorant and false. They end up "learning" from people who speculate on the Internet based on what they've "heard" and what feeds their biases instead of on reputable works of scholarship. These aren't arguments about interpretation, they are plain, basic facts of Greek, the LXX, and the ancient world.
Unfounded speculation gets even worse with conspiracy theories. People speculate that the Vatican is doing everything from hiding a 1st century Hebrew manuscript of the Gospels to promoting paganism by using the initials IHS. Where is the evidence? There is none. One might as well say that the Vatican is hiding the original Gospel of John written in he first century because it has a line in it saying that Hillary Clinton or Saddam Hussein is the Messiah. But if they feel it must be true that the Vatican is hiding it, they believe it. Even worse, to some people the fact that no one has ever seen such a thing is proof that it *must* exist. (By the way, I'm not Roman Catholic or Masonic.)

In the end, it is not an important issue whether people pronounce his name Y'shua Messiah or Jesus Christ, because He answers to either whether spoken in faith. As Scripture says, "without faith it is impossible to please God," not "without learning how to pronounce names in Hebrew and obeying the Mosaic Law it is impossible to please God."

Dr. John Juedes, Messiah Lutheran Church, Highland CA, 2006

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The Holy Spirit

The Holy Spirit is a fully and completely divine person who possesses all of the divine attributes. God the Spirit applies the work of God the Son. The Spirit's distinct role is to accomplish the unified will of the Father and the Son and to be in personal relationship with both of them.

The Personality of the Holy Spirit

The Holy Spirit is a distinct personal being with definite characteristics. He is not merely an impersonal force or an emanation of the power of God. (See the article on the Trinity and the discussion of modalism.)

The baptismal formula of Matthew 28:19-20 , “baptizing them in [or into] the name [singular; not, names] of the Father and of the Son and of the Holy Spirit,” puts the Spirit on an equal plane with the Father and the Son in his deity and personhood (cf. also Matt 3:13-17 ; Rom 8:9 ; 1 Cor 12:4-6 ; 2 Cor 13:14 ; Eph 4:4-6 ; 1 Pet 1:2 ; Rev 1:4-5).

The personal nature of the Holy Spirit is evident in his title “Comforter” or “Helper” (Gk. *Paraklētos)* found in John 12:26 ; 14:16 , 26 ; 15:26 ; 16:7 . Jesus says he will send the Comforter, who will take his place as his disciples' helper: “Nevertheless, I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Helper will not come to you. But if I go, I will send him to you” (John 16:7). An impersonal force could never provide as good a comfort as Jesus. The Holy Spirit must be personal in order to fulfill this most personal ministry.

Scripture speaks of several activities of the Spirit (see Chart) that can only be performed if he is a personal agent. All of these activities of the Holy Spirit are profoundly personal and interrelate with the Father and Son in a way that could only be through the Spirit's distinct personal nature.

Personal Actions of the Holy Spirit

The Spirit comforts	John 12:26 ; 14:16 , 26 ; 15:26 ; 16:7
The Spirit teaches	John 14:26 ; 1 Cor 2:13
The Spirit speaks	Acts 8:29 ; 13:2
The Spirit makes decisions	Acts 15:28
The Spirit grieves over sin	Eph 4:30
The Spirit overrules human actions	Acts 16:6-7
The Spirit searches the deep things of God and knows the thoughts of God	1 Cor 2:10-11
The Spirit determines the distribution of spiritual gifts	1 Cor 12:11
The Spirit interprets and brings human prayer before the throne of the Father	Rom 8:26-27
The Spirit assures believers of their adoption	Rom 8:16

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The Spirit bears witness to and glorifies Christ	John 15:26 ; 16:14

The Deity of the Holy Spirit

The Holy Spirit possesses all the divine attributes, as shown in the Chart. When the Holy Spirit works, it is God who is working. Jesus taught that regeneration is the work of God: “Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God” (John 3:5). The divine agent that brings this rebirth is the Spirit: “The wind blows where it wishes, and you hear its sound, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit” (John 3:8). God's speaking through the prophets is accomplished through the work of the Spirit. As Paul says in Acts 28:25-26, “The Holy Spirit was right in saying to your fathers through Isaiah the prophet: ‘Go to this people, and say, you will indeed hear but never understand, and you will indeed see but never perceive.’” This is a quotation from Isaiah 6:9-10, which is an address from Yahweh to Isaiah. Here in Acts 28:25-26 , Paul attributes the words to the Holy Spirit.

Divine Attributes of the Holy Spirit

The Holy Spirit is eternal	Heb 9:14
The Holy Spirit is omnipresent	Ps 139:7-10
The Holy Spirit is omniscient	1 Cor 2:10-11
The Holy Spirit is omnipotent	Luke 1:35-37
The Holy Spirit is holy	Rom 1:4

Furthermore, the Bible equates a believer's relationship to the Spirit and his relationship with God. To lie to the Spirit is to lie to God: “But Peter said, ‘Ananias, why has Satan filled your heart to *lie to the Holy Spirit* and to keep back for yourself part of the proceeds of the land? While it remained unsold, did it not remain your own? And after it was sold, was it not at your disposal? Why is it that you have contrived this deed in your heart? *You have not lied to men but to God* ’” (Acts 5:3-4). The Holy Spirit is the one who guarantees God's redeeming work in the lives of believers, and he is the one directly grieved by their sin: “Do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption” (Eph 4:30).

The Work of the Holy Spirit

The Father, Son, and Holy Spirit are equal in nature but distinct in role and relationship. The distinct roles typically have the Father willing, the Son accomplishing, and the Spirit applying the work of the Son. The Spirit is clearly at work in the key events throughout the history of salvation, including the creation, Christ's incarnation, Christ's resurrection, human regeneration, the inspiration and illumination of Scripture, and the believer's sanctification.

The Spirit's Role in the Ministry of Jesus

The Spirit's role in the human life of the incarnate Christ is often underappreciated. The Spirit brings about the incarnation (Luke 1:35), anoints Jesus for his public

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ministry at his baptism (Matt 3:16 ; Mark 1:10 ; Luke 3:21-22), fills Jesus (Luke 4:1), leads and empowers Jesus throughout his earthly life (Luke 4:14 , 18), and raises Jesus from the dead (Rom 8:11). The atoning work of Christ is also a Trinitarian accomplishment, with the Spirit playing a prominent role, as seen in Hebrews 9:14 : “how much more will the blood of Christ, who *through the eternal Spirit* offered himself without blemish to God, purify our conscience from dead works to serve the living God.”

The Spirit's Work in God's People

The reality of God's presence is brought to God's people by God's Spirit. His work is central in the promises of new covenant realities. “And it shall come to pass afterward, that I will pour out my Spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions” (Joel 2:28); “And I will not hide my face anymore from them, when I pour out my Spirit upon the house of Israel, declares the Lord GOD ” (Ezek 39:29). These promises are inaugurated at Pentecost when the Spirit's power is poured out on all nations.

The Spirit is the primary person of the Trinity at work in applying the finished work of Christ in the lives of God's people. The acts of the Holy Spirit—rather than the acts of the apostles — are the focal point of the book of Acts. He is the one who enables the apostles to accomplish all their kingdom-advancing work. The power of the Spirit is the catalyst of spiritual transformation. Prayer, church attendance, moral living, coming from a Christian family, and knowing all the right religious words are not a sufficient basis for assurance of one's salvation. But one clear guarantee that someone has passed from death into life is the Spirit's work transforming that person's manner of living. He marks the life and character of believers in a definitive way, as seen in Ephesians 1:13 : “In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit” (cf. 2 Cor 1:21-22).

In the book of Acts, the Spirit's work was often immediately manifested in miraculous gifts such as speaking in tongues and prophesying. While the Spirit may still choose to work in these ways, it is the fruit of the Spirit that is the normative and necessary evidence of God's work in someone's life: “But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law” (Gal 5:22-23). After the inward renewal that makes someone who has trusted Christ a new creation, the Spirit also brings spiritual understanding, convicts of sin, reveals the truth of the Word, brings assurance of salvation, empowers for holy living, teaches, and comforts.

Although the Holy Spirit's work is evident in the life of someone who is truly born again, even believers can operate “in the flesh” (i.e., by their own self and natural ability apart from God), rather than by Spirit-empowered transformation. God is pleased when his people walk in the Spirit and thus show evidence of his work. God-honoring, unified Christian community is possible only when believers walk in the Spirit. This is why Christians are reminded to “walk in a manner worthy of the calling to which you have been called, with all humility and gentleness, with patience,

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bearing with one another in love, eager to maintain *the unity of the Spirit* in the bond of peace” (Eph 4:1-3).

The Holy Spirit Glorifies Christ

The Holy Spirit's work can easily be neglected. Perhaps the reason for this is that one of his primary roles is to glorify Christ by testifying to his kingdom and his saving work, past, present, and future: “When the Spirit of truth comes, he will guide you into all the truth, for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. *He will glorify me,* for he will take what is mine and declare it to you” (John 16:13-14). Because the Holy Spirit's purpose is to glorify Christ, he is honored when this objective is accomplished. The Spirit's deepest longing is that the Son be honored. Jesus is the focus of the Spirit's ministry, and believers honor the Spirit by depending on his help in order to honor Christ. The Holy Spirit works to advance the work of Christ to the glory of the Father, and he empowers and anoints the people of God to do the same.

As seen in the Chart, the Holy Spirit glorifies Christ in four fundamental ways. The Spirit continually points to the beauty and wonder of the Son so that people will be drawn to him, become like him, and point others to him as well: “And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit” (2 Cor 3:18).

How the Holy Spirit Glorifies Christ

The Spirit illumines the Bible (the centrality of Christ)	Luke 24:27 , 44-48
The Spirit empowers gospel preaching (proclamation of Christ)	Acts 1:8
The Spirit brings regeneration (new life in Christ)	John 3:5-8
The Spirit sanctifies the believer (transformation into the image of Christ)	Rom 8:29 ; 1 John 3:2

Humans become like what they adore. The Spirit works to foster adoration of Christ so that people will become like him. Thus, sanctification flows from adoration, and both are accomplished by the Spirit in the believer's life.

Implications of the Spirit's Work

The ultimate goal of all of life is to know and love God, make him known, and thereby glorify him. This goal is accomplished primarily through the work of the Holy Spirit. Reading the Bible, going to church, Christian fellowship, spiritual disciplines, service, and worship are merely playing at religion if all of these activities are not empowered, guided, and filled by the Spirit. If he is not present, even these good things are fleshly, empty, and repugnant to God: “For if you live according to the flesh you will die, but if by the Spirit you put to death the deeds of the body, you will live” (Rom 8:13). A life pleasing to God involves daily dependence on the precious Holy Spirit. He is to be known, sought, and loved. His awakening and empowering have always been the essential ingredients of true and lasting works of God in the

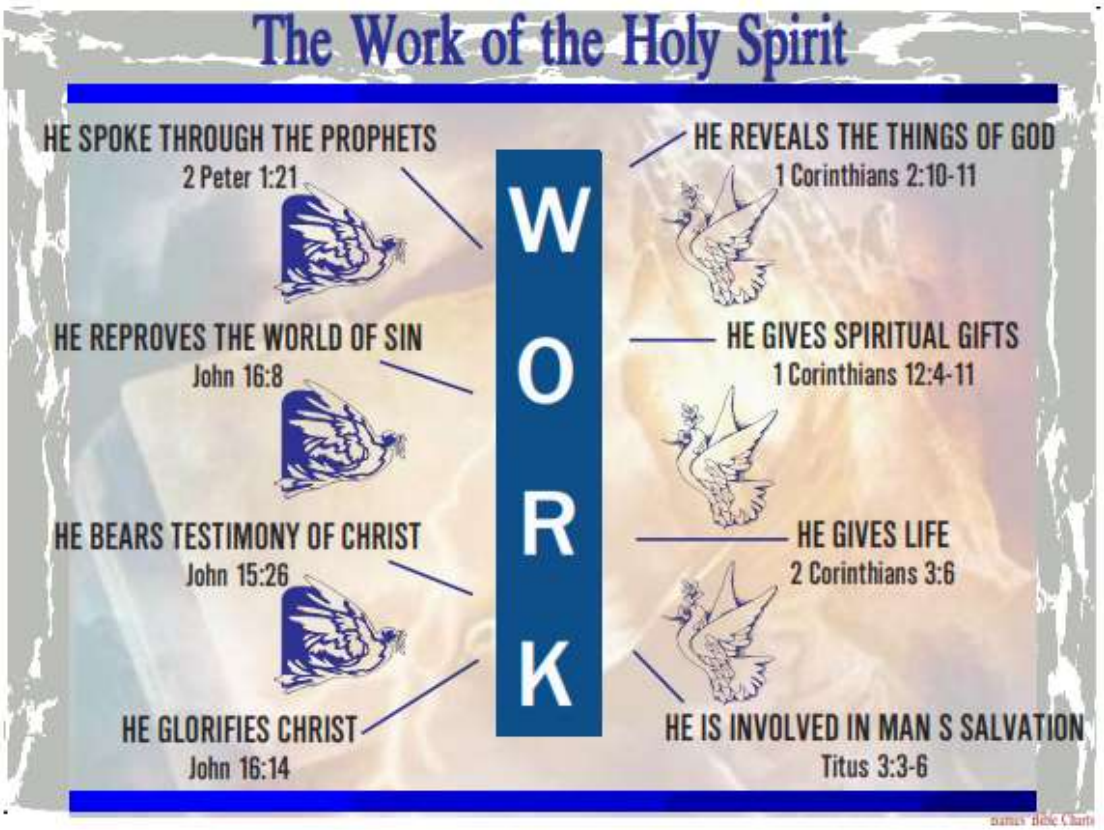
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lives of his people. His work in the transformed lives of believers is the key to a Christian life that experiences God's blessing and becomes an effective witness to a cynical, skeptical world. Because of the Spirit's presence, true Christians are no longer slaves to sin: “You, however, are not in the flesh but in the Spirit, if in fact the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him” (Rom 8:9).

It is often too quickly assumed that Jesus' holiness and power in ministry were because of his divine nature rather than the work of the Holy Spirit in his human life. As a result, believers may discount Jesus as their true example. In his holy living and powerful ministry, Jesus often drew on the same resources as are available to all believers, especially the leading and empowering of the Holy Spirit.

The three persons of the Trinity have now been fully revealed in redemptive history, and the Holy Spirit is bringing their work to a magnificent consummation. Many believers expect a world revival in the last days that will include all peoples. Even if such a revival does not come in the generation that is now alive, God's people should be giving glimpses of that coming revival in the character of their lives even today. Such glimpses contribute to fulfilling the Great Commission. Jesus sent his followers even as the Father sent him (John 20:21), and living under and in that authority they are able to say with Jesus, “The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim liberty to the captives” (Luke 4:18). When the Spirit works, the gospel will be boldly proclaimed and God's kingdom will advance.

The Work of the Holy Spirit:



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The Works of the Holy Spirit Manifest His Personality:



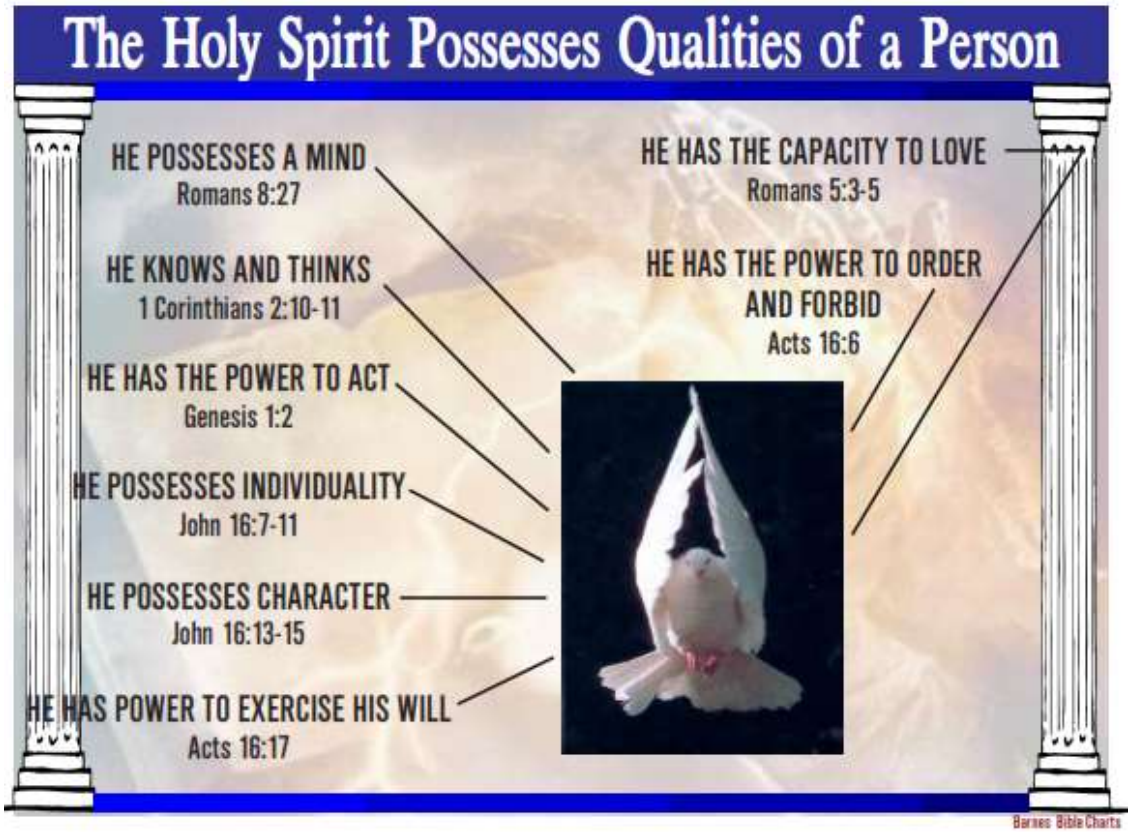
The Slights and Injuries Sufered Declare His Personality:



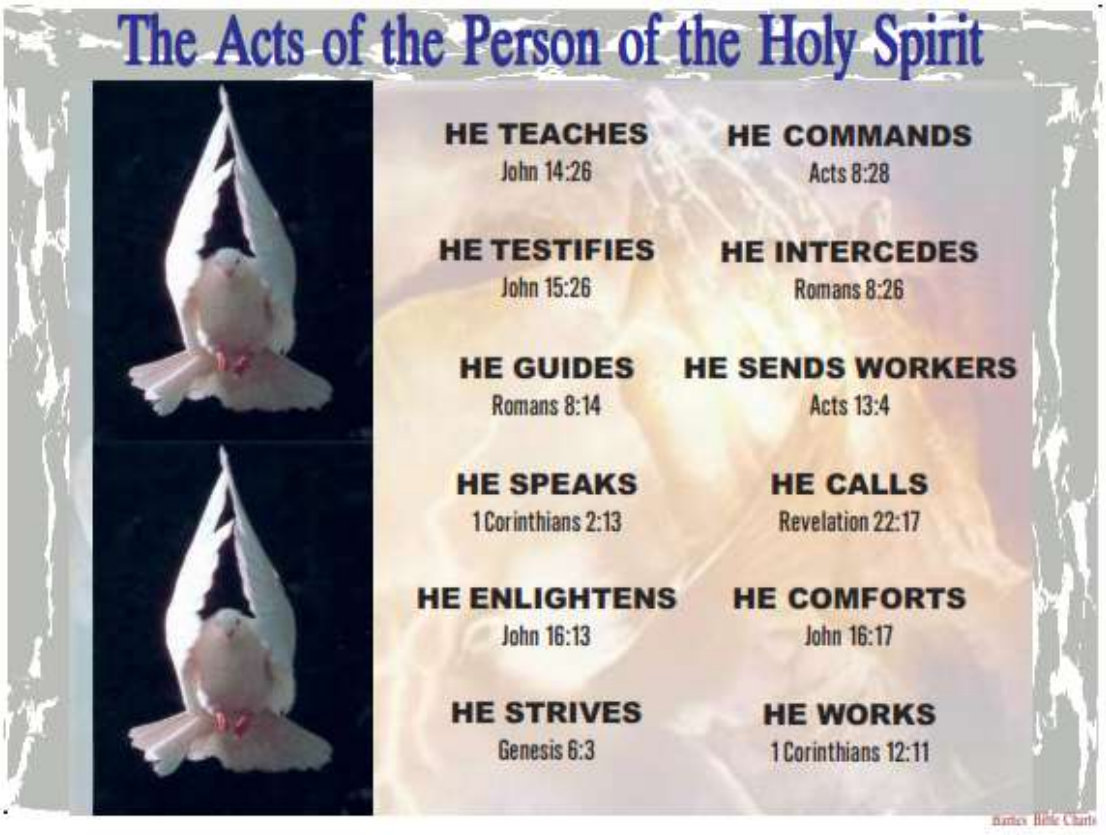
[Source: http://www.biblecharts.org/holyspirit.html]

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The Holy Spirit Possesses Qualities of a Person:



The Acts of the Person of the Holy Spirit:



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What the Holy Spirit is NOT:

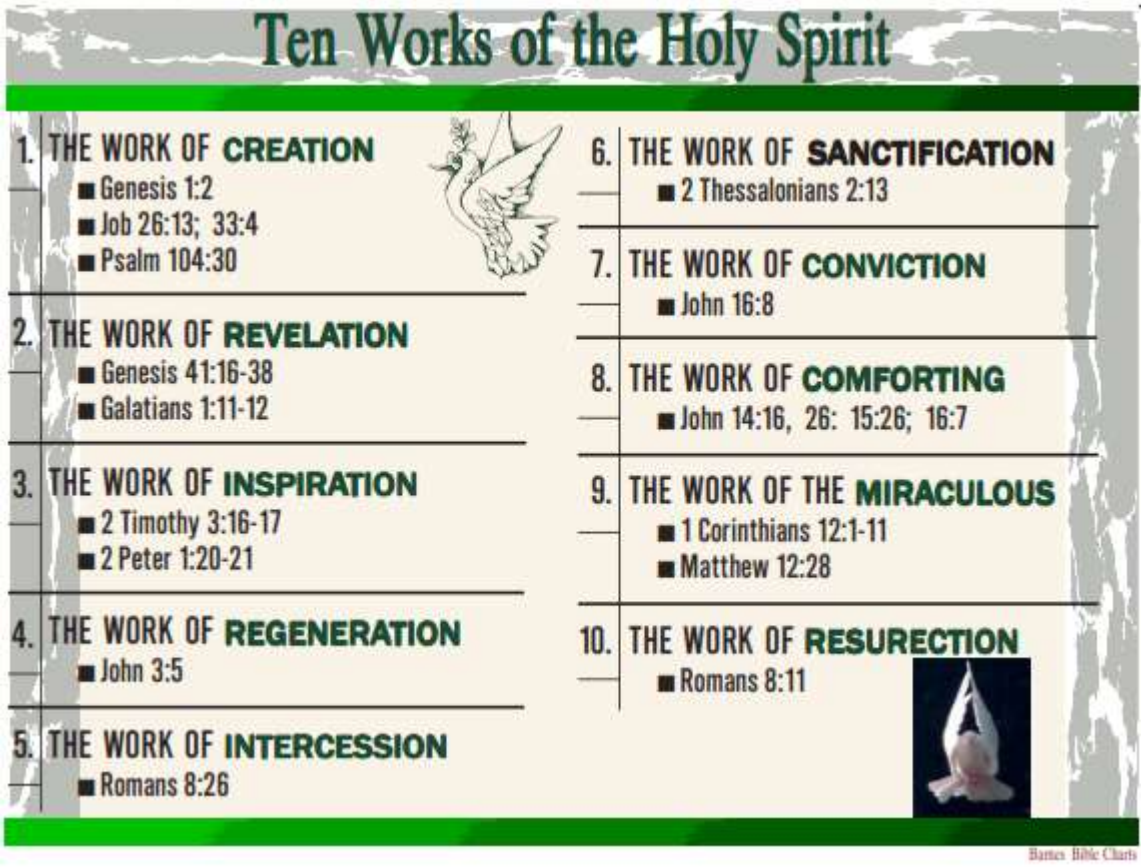


What the Holy Spirit IS:

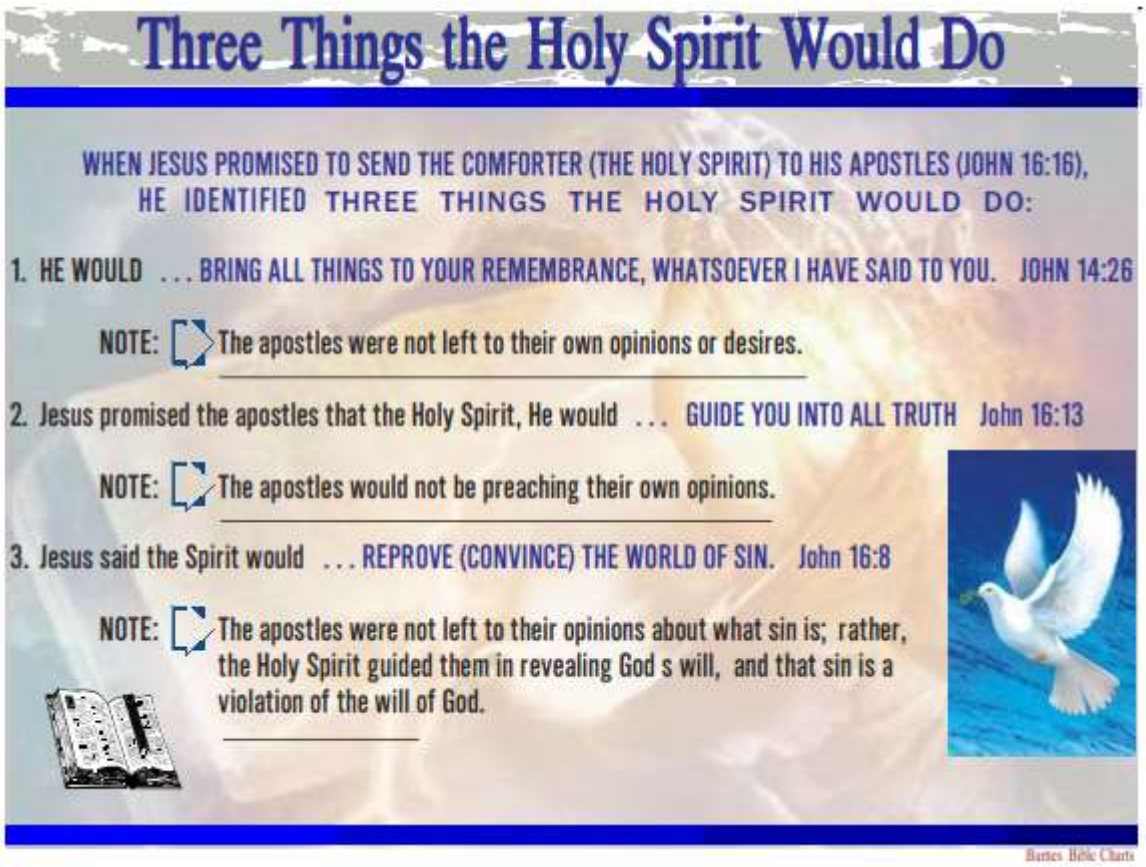


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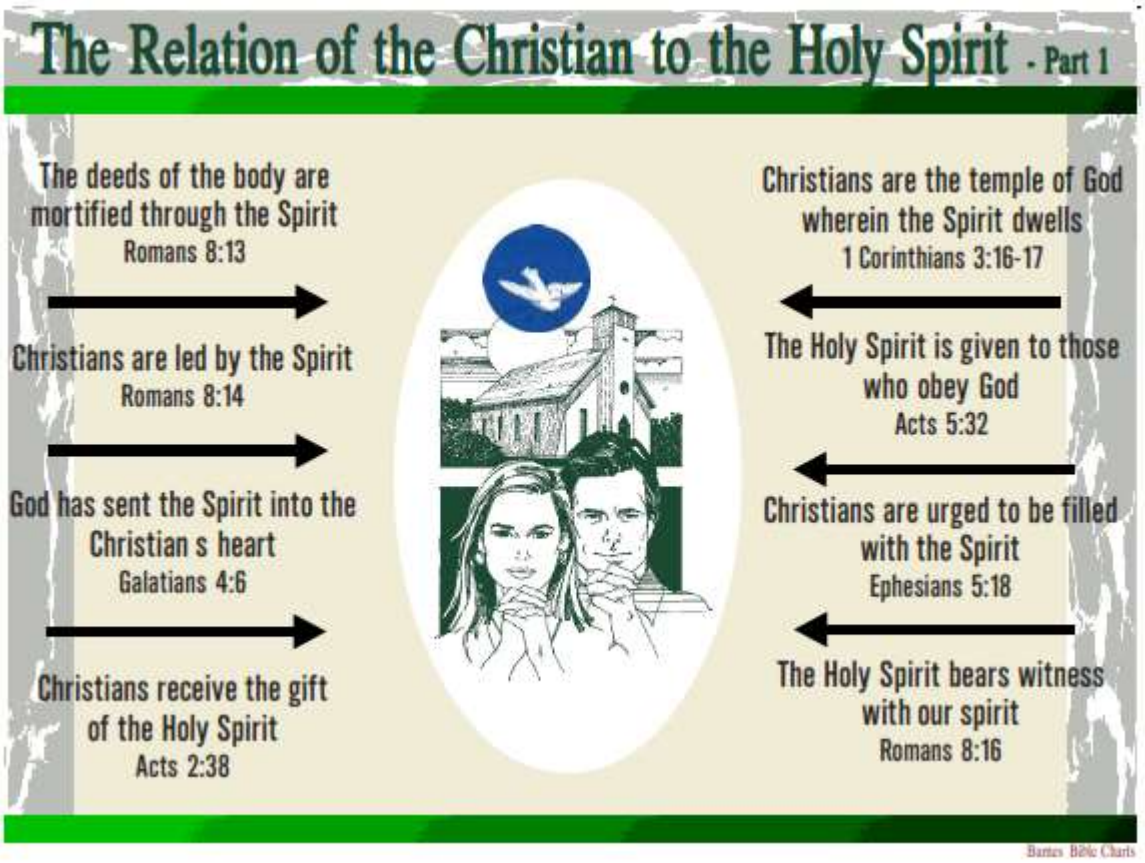


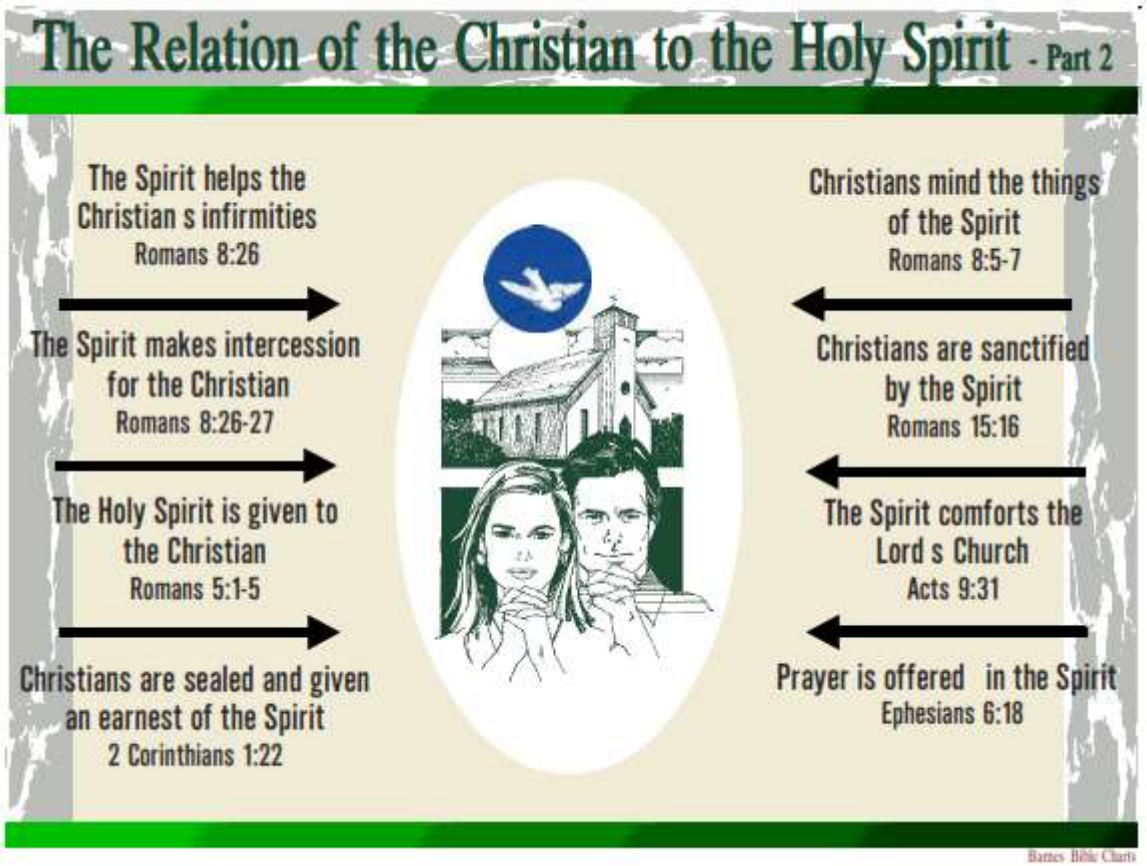
Three Things Jesus Promised the Holy Spirit Would Do:



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The Relation of the Christian to the Holy Spirit:

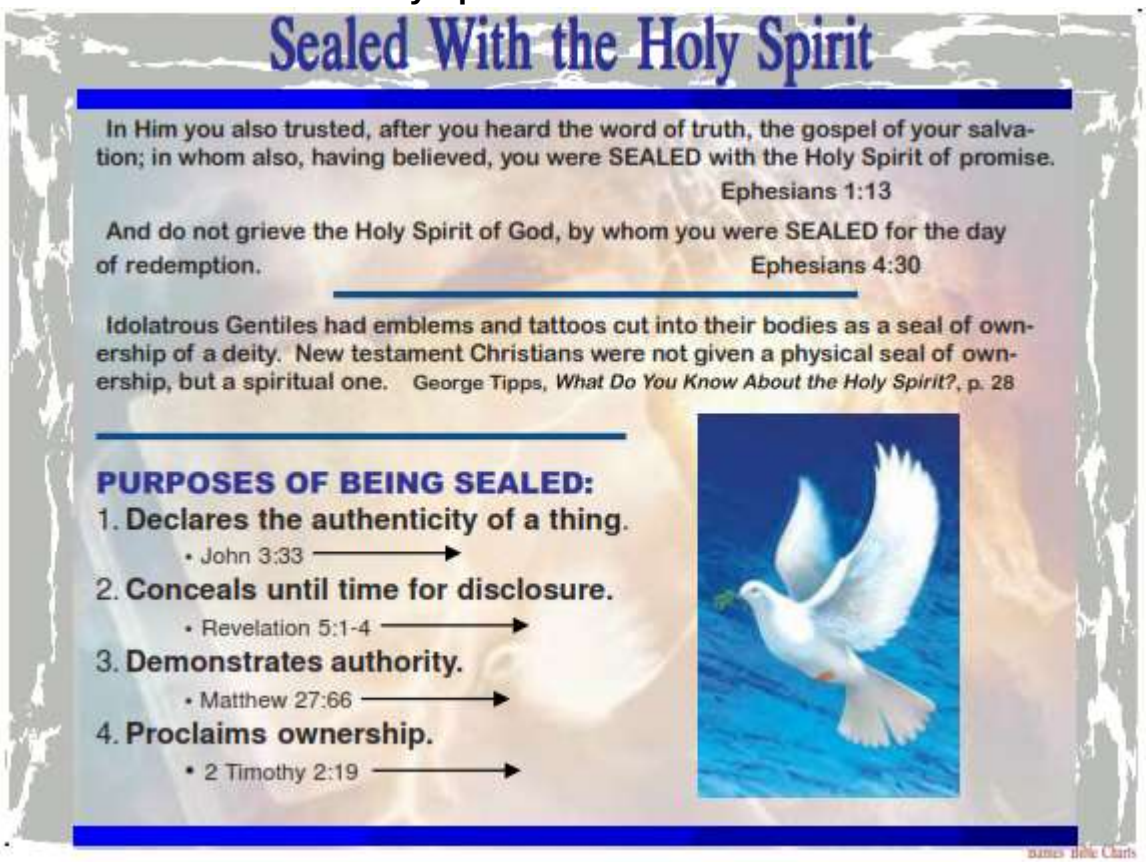




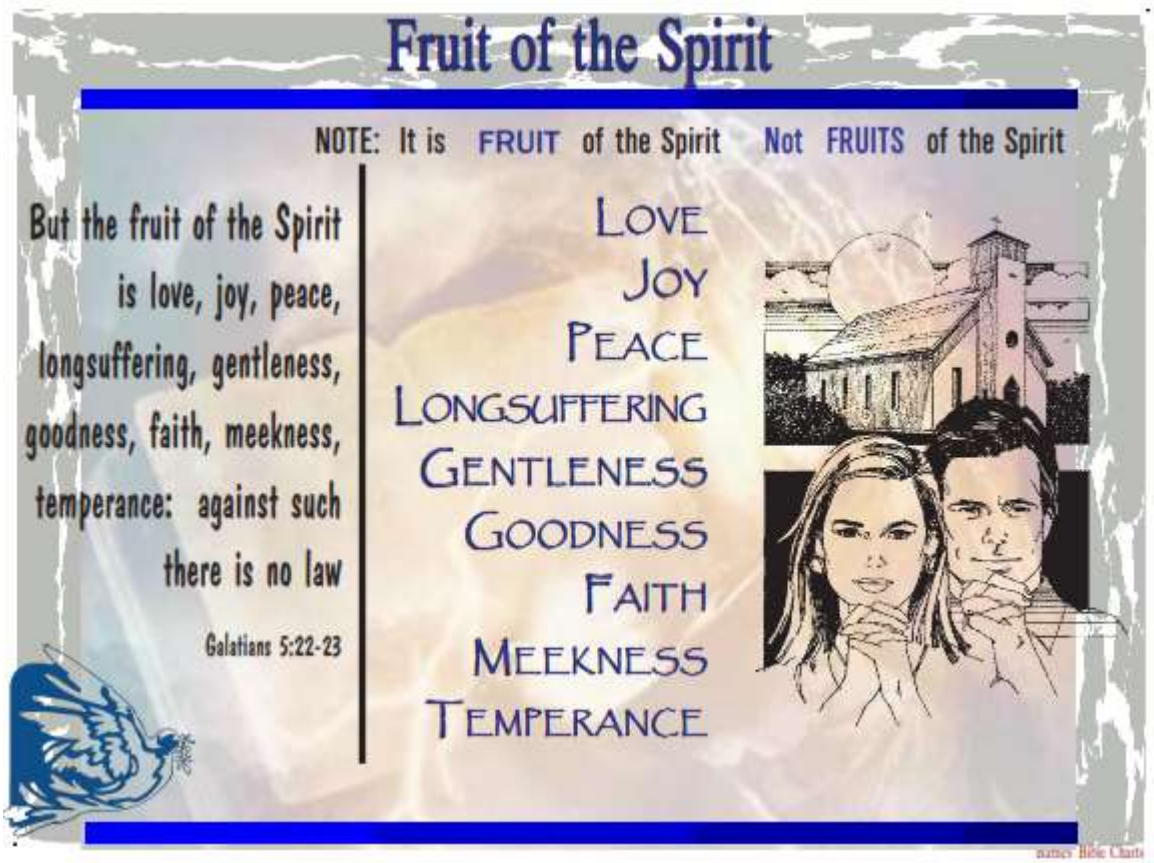
[Source: http://www.biblecharts.org/holyspirit.html]

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We are Sealed With the Holy Spirit:



The Fruit of the Spirit



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Sins Against the Holy Spirit





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[Source: http://www.biblecharts.org/holyspirit.html]

Matthew 12:31-32 -- blasphemy against the Spirit will not be forgiven. The sin is attributing to Satan what is accomplished by the power of God, and doing this through the flagrant, willful, and persistent rejection of God and his commands. This sin is committed today only by unbelievers who deliberately and unchangeably reject the ministry of the Holy Spirit in calling them to salvation.

[Source: ESV Study Bible note]

Luke: 12:10 - And everyone who speaks a word against the Son of Man will be forgiven, but the person who blasphemes against the Holy Spirit will not be forgiven. [NET Bible]

Jesus closes this occasion of teaching his disciples (v. 1) with one of the most enigmatic, debated, and misunderstood sayings of his ministry. Key to understanding this passage is the distinction Jesus makes between, on one hand, the extreme case of blasphemy against “the Holy Spirit” and, on the other hand, the lesser case of speaking in an dishonorable way against “the Son of Man.” One who asks to be forgiven for disrespectful words hastily spoken against Jesus (the Son of Man) will be forgiven. (Note, e.g., Peter's rejection of Jesus [see 22:54-62] and his subsequent restoration [John 21:15-19].) But blasphemy against the Holy Spirit—that is, the persistent and unrepentant resistance against the work of the Holy Spirit and his message concerning Jesus (cf. Acts 7:51)—this, Jesus says, will not be forgiven. The person who persists in hardening his heart against God, against the work of the Holy Spirit, and against the provision of Christ as Savior, is outside the reach of God's provision for forgiveness and salvation. Christians often worry that they have committed this sin, but such a concern is itself evidence of an openness to the work of the Spirit (see also notes on Matt 12:31-32 and Mark 3:29).

[Source: ESV Study Bible note]

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Whoever speaks against the Holy Spirit will not be forgiven. This passage has troubled many people, who have wondered whether or not they have committed this sin. Three things must be kept in mind: (1) the nature of the sin is to ascribe what is the obvious work of the Holy Spirit (e.g., releasing people from Satan's power) to Satan himself;
(2) it is not simply a momentary doubt or sinful attitude, but is indeed a settled condition which opposes the Spirit's work, as typified by the religious leaders who opposed Jesus; and
(3) a person who is concerned about it has probably never committed this sin, for those who commit it here (i.e., the religious leaders) are not in the least concerned about Jesus' warning.

[Source: NET Bible Note]

Matthew 12:31. Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men —The word "blasphemy" properly signifies "detraction," or "slander." In the New Testament it is applied, as it is here, to vituperation directed against God as well as against men; and in this sense it is to be understood as an aggravated form of sin. Well, says our Lord, all sin—whether in its ordinary or its more aggravated forms—shall find forgiveness with God. Accordingly, in Mark (Mark 3:28) the language is still stronger: "All sin shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme." There is no sin whatever, it seems, of which it may be said, "That is not a pardonable sin." This glorious assurance is not to be limited by what follows; but, on the contrary, what follows is to be explained by this.

but the blasphemy against the Holy Ghost shall not be forgiven unto men.

Matthew 12:32. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come —In Mark the language is awfully strong, "hath never forgiveness, but is in danger of eternal damnation" (Mark 3:20)—or rather, according to what appears to be the preferable though very unusual reading, "in danger of eternal guilt"—a guilt which he will underlie for ever. Mark has the important addition (Mark 3:30), "Because they said, He hath an unclean spirit." What, then, is this sin against the Holy Ghost—the unpardonable sin? One thing is clear: Its unpardonableness cannot arise from anything in the nature of sin itself; for that would be a naked contradiction to the emphatic declaration of Mt 12:31, that all manner of sin is pardonable. And what is this but the fundamental truth of the Gospel? (See Acts 13:38,39; Romans 3:22,24; 1John 1:7, &c.). Then, again when it is said (Mt 12:32), that to speak against or blaspheme the Son of man is pardonable, but the blasphemy against the Holy Ghost is not pardonable, it is not to be conceived that this arises from any greater sanctity in the one blessed Person than the other. These remarks so narrow the question that the true sense of our Lord's words seem to disclose themselves at once. It is a contrast between slandering "the Son of man" *in His veiled condition and unfinished work* —which might be done "ignorantly, in unbelief" (1Timothy 1:13), and slandering the same blessed Person after the blaze of glory which *the Holy Ghost* was soon to throw around His claims, and in the full knowledge of all that. This would be to slander Him with eyes open, or to do it "presumptuously." To blaspheme Christ in the former condition—when even the apostles stumbled at many things—left them still open to conviction on fuller light: but to blaspheme Him in the latter condition would be to hate the light the clearer it became, and resolutely to shut it out; which, of course, precludes salvation. The Pharisees had not as yet done this; but in charging Jesus with being in league with hell they were displaying beforehand a malignant determination to shut their eyes to all evidence, and so, *bordering upon,* and *in spirit* committing, the unpardonable sin.

[Source: Jamieson, Faucett and Brown Commentary]

Matthew 12:31. *blasphemy against the Spirit.* Technically, according to the scribes, blasphemy involved direct and explicit abuse of the divine name. Jesus here teaches that it also may be the reviling of God by attributing the Spirit's work to Satan. The special circumstances involved in this blasphemy cannot be duplicated today; therefore, this sin cannot now be committed. Jesus exhorted the Pharisees to turn and be justified. [Source: Ryrie Study Bible]

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Mt 12:30. Ancient Jewish teachers stated their points as starkly as possible; this statement and the one in Mk 9:40 both mean "A person is either on one side or the other." Other contrast sayings similar to this one circulated in antiquity.

Mt 12:31-32. Many Jewish teachers taught that one's sufferings in this life could make up for sins; but certain grave sins would be carried over into the world to come. (Some teachers declared similarly that King Manasseh's repentance allowed him to be forgiven in this world but not in the world to come.) "High-handed" sins—deliberate rebellion against God—could not be atoned for under Old Testament law. Blasphemy was punishable by death (Levitcus 24:10-23).

Jesus thus regards blasphemy against the Spirit—permanently rejecting his identity (Matthew 12:18) even when attested by the Spirit's works (Matthew 12:28)—as the worst of sins. (On the meaning of blasphemy in general, see comment on Matthew 9:3-8.)

[Source: IVP Bible Background Commentary, 2nd Ed.]

Mt 12:28 The Pharisees were being confronted with and were rejecting the ***Kingdom of God*** itself (see Lk 17:20-21; 1Jn 3:8). Jesus' miracles brought the power of the Kingdom into the present reality; its ultimate consummation awaits Christ's second coming.

Mt 12:29 This parable forced the Pharisees to answer a simple question: Can anyone cast out demons without first binding Satan's powers and thus opposing him (see Isa 49:24-26; 53:12)? • ***tie him up:*** Jesus overcame Satan first at the Temptation (4:1-11), then throughout his ministry (see Lk 10:17-20), and ultimately on the Cross (see Col 2:14-15).

Mt 12:31 In the face of the Pharisees' accusations of Satanic influence, Jesus had just argued that he, the Messiah, cast out demons through the power of the Holy Spirit. In this context, ***blasphemy against the Holy Spirit*** can only mean attributing the ministry and exorcisms of Jesus to Satan's power.

Mt 12:32 One may stumble over Jesus' mysterious revelation of himself as ***Son of Man*** and be ***forgiven,*** but one cannot be forgiven for attributing the work of the Spirit to Satan. The present-day analogy is the outright rejection of the conviction of the ***Holy Spirit*** concerning Christ—that is, ultimate rejection of the Good News by an unbeliever (cp. Heb 6:4-6; 1Jn 5:16-21).

[Source NLT Study Bible notes]

Matthew 12:24-37 - The Unpardonable Sin

(Told also in Mark 3:22-30; Luke 11:14-26; 12:8-10.) Note that the Pharisees, as heartily as they hated Jesus, did not deny His miracles, which were too numerous and too well known to deny. Although the miracles were all miracles of help and healing, the Pharisees attributed them to satanic origin. They had a simple choice — either they accepted the miracles as from God, in which case they had to accept Jesus, or the miracles had to be done in the power of Satan, since they were clearly superhuman in origin. Ironically, it was their own accusations rather than Jesus' miracles that were Satan-inspired. Their choice put them almost beyond redemption.

In Luke 12:10 the unpardonable sin is connected with the denial of Christ. Jesus seems to make a distinction between sin against Himself and sin against the Holy Spirit (v. 32). The unpardonable sin is often understood to mean that rejecting Christ, while He was on earth and His work was as yet unfinished, and when even His disciples did not understand Him, was forgivable. But after His work was completed and the Holy Spirit had come, then the deliberate, final rejection of the Holy Spirit's offer of Christ would constitute the eternal sin for which there is no forgiveness ever. Similar sin is spoken of in Hebrews 6:6; 10:26; and 1Jn 5:16. Yet it is not always the vocal opponents of Christ who commit the unforgivable sin. Paul was as vocal and active against Christ as anyone, yet Jesus called

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him personally to be His apostle (see on Ac 9). The deliberate, final rejection of the Holy Spirit's offer of Christ is more likely to result in a total indifference rather than a vocal opposition to Christ.

Careless words (v. 36) are here mentioned in connection with the unpardonable sin. Our words show our character (v. 34). Our every word, as well as every secret act, is being recorded as evidence for the Day of Judgment.

[Source: Halley's Bible Handbook]

Matthew 12:22-37 Jesus accused of collusion with Satan
(see also Mark 3:22-30; Luke 11:14-23; 12:10; 6:43-45).

Now the opposition becomes more 'theological'. Recognizing Jesus' supernatural power, his opponents attributed it not to God but to Satan. Jesus' response was first to show how inconsistent the charge was, and then to underline its seriousness, as *blasphemy against the Spirit* . This leads on to some comments on how significant, and how damning, *words* can be.

The encounter arose out of an exorcism similar to that in 9:32-34, where Matthew has already recorded the same charge that Jesus was drawing on demonic power. The obvious power of Jesus led more neutral onlookers to the suggestion that he was the *Son of David,* the Messiah working by the power of God. Since *the Pharisees* had already decided against that explanation (12:14), they had to find another which equally explained his more than human authority, and they found it in his alleged collusion with Satan.

Jesus' first reply (25-26) merely pointed out what a silly idea this was: Satan would not attack his own troops! Secondly (27), he reminded them that he was not the only person who was exorcizing; were they all in league with Satan? Thirdly, and more positively (28-29), he showed that, on the contrary, his attack on spiritual evil was a mark of the inbreaking of *the kingdom of God* and the defeat of Satan, the *strong man* . It is thus a sign not of demonic power but of *the Spirit of God* at work. There was, therefore, a radical division between those who recognized God at work, and therefore were *with me* (30), and those who by attributing God's work to his arch-enemy proved themselves to be *against me* . By this *blasphemy against the Spirit* they were deliberately lining up on the opposing side and putting themselves outside the scope of forgiveness.

It is important to read the terrible vs 31-32 in their context. Insensitive application of these words to situations which bear no resemblance to the Pharisees' deliberate perversion of the truth has caused distress to many vulnerable people. Jesus was speaking not of a temporary lapse but of a settled decision to oppose the work of God.

Vs 32-37 go on to warn us, however, in a series of striking pictures, against shrugging off 'mere words'. Our words reveal what we are really like, and thus even a *careless word* may be a proper basis for judgment.

[Source: New Bible Commentary]

Why is blasphemy against the Holy Spirit the unpardonable sin?

Referring to Matthew 12:31 Jesus says, "And so I tell you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven." Consider the background of this verse. In chapter 11 certain Jewish cities rejected Jesus. Also, John the Baptist raised serious doubts about Jesus because his expectations were not fulfilled. Matthew 12:31,32 refers to the most serious rejection of Jesus-the rejection of the Pharisees.

One of the rejection episodes is in the Beelzebub story (Matthew 12:22-37). It begins when Jesus heals a blind mute. The frightening thing for the Jewish leaders is that the people are so enthused by the miracle that they begin to wonder out loud if Jesus might not be "the Son of David"-that is, the Messiah (vs. 23).

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The frustrated Pharisees cannot deny the reality of the miracle, but they can deny that it came from God. Their solution is that Jesus is in league with the "prince of demons" (vs. 24).

Jesus immediately takes the offensive by telling them that if He were curing people through the power of demons, then Satan's kingdom would be divided against itself and would be in ruins (vss. 25-28). Jesus argues that actually, he is the devil's greatest enemy. He likens Himself to a thief who ties a strong man up so he can raid his house (vs. 29). In other words, Jesus the Christ (God with us) has invaded the territory of "the prince of this world" (John 12:31; 14:30; 16:11) to rescue God's children.

The climax of the confrontation in the Beelzebub story comes in Matthew 12:30-32. In this passage Jesus not only warns His hearers that there is no neutrality in the great struggle between good and evil, but He goes on to say that anyone who credits the work of God to the devil has committed the unpardonable sin (vs. 31).

How do you commit blasphemy agains the Holy Spirit?

While it is technically true that people can speak against the Son and still be forgiven, they cannot do so and be forgiven if they are under the conviction of the Holy Spirit that Jesus is the Messiah. To do so would be to reject the prompting of the Holy Spirit in their heart and mind. The result is a hardened conscience (1 Timothy 4:2); Titus 1:15) that can no longer respond to the Spirit's work of leading people to repent of and confess their sin (John 16:8). Such rejecters are beyond the reach of God's Spirit, for they have tuned out the only channel through which God can reach them. When that is done, they are beyond hope. They have committed the unforgivable sin.

What is blasphemy?

Many sensitive Christians worry that they have committed the unpardonable sin by blaspheming the Holy Spirit. The very fact that they are concerned is an indication that they are still listening for the Spirit and desire to respond to Him. Frederick Bruner is right on target when he writes, "the spirit of the sin against the Spirit is an unworried adamancy. It is impenitence, the unwillingness to repent… It is not careless acts, it is a hardened state" (Bruner, 1:462).

Jesus goes on to claim that the true state of people can be told by the words that come out of their mouths (Matthew 12:33-37). Such a truth does not bode well for the Pharisees, whose mouths have recently set forth the view that Jesus' actions were inspired by the devil rather than God. If they continue in that line, Matthew 12:22-37 implies, they will eventually commit the unpardonable sin.

[Source: http://www.bibleinfo.com/en/questions/why-blasphemy-against-holy-spirit-unpardonable-sin]

Can a Believer Commit the Unforgivable Sin?

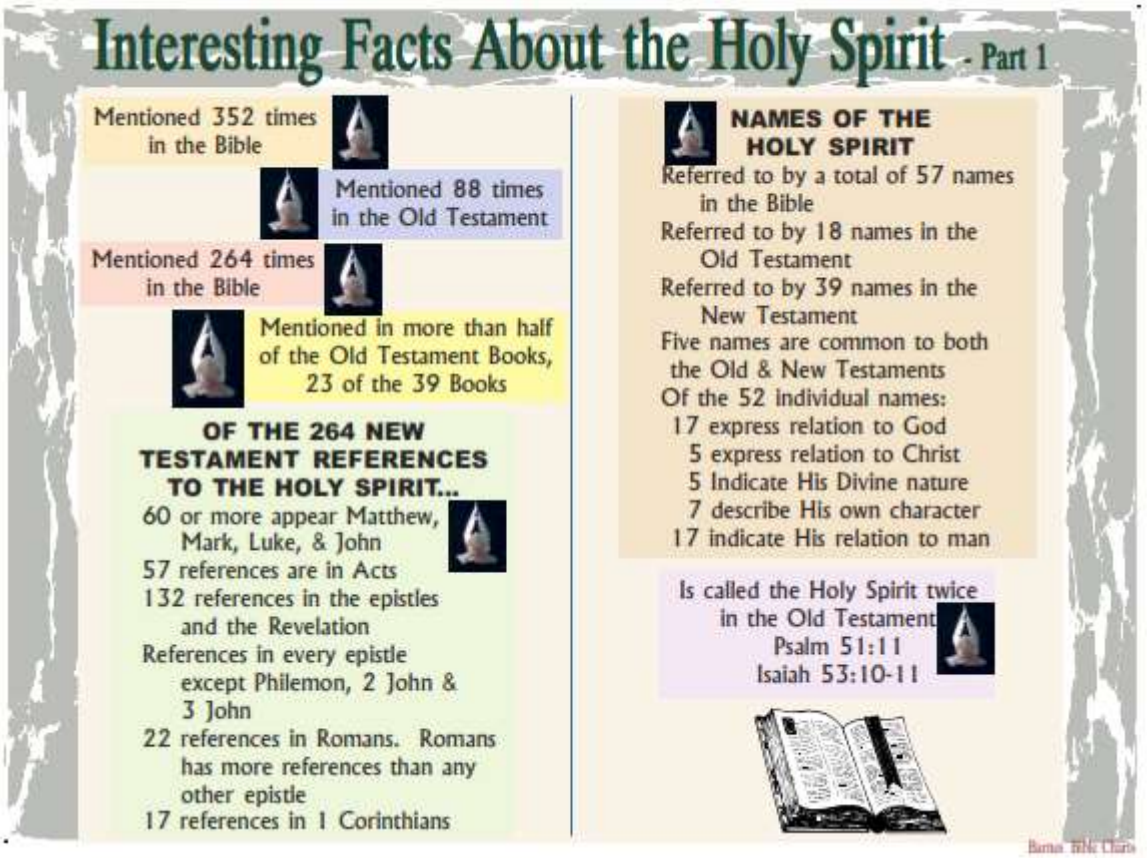
No. A believer cannot commit the unforgivable sin. How can someone who has been born again (John 3:7), made a new creation (2 Cor. 5:17), and received eternal life (John 10:27-28) actually commit the unforgivable sin? He cannot. Jesus Himself said that we have eternal life, not conditional life: "My sheep hear My voice, and I know them, and they follow Me; and I give eternal life to them, and they shall never perish; and no one shall snatch them out of My hand" (John 10:27-28). Besides, it says in 2 Cor. 5:17 that the Christian is a new creation in Christ. We are different, no longer slaves to the old nature (Rom. 6:14). We are regenerated by the Holy Spirit.

There is no Biblical support for a believer committing this sin. It just hasn't happened. Also, if you are worried that you may have committed the sin and can't be forgiven, then don't be concerned. If you are worrying about it, then you haven't committed it. If you are worried about it, that is a sign you have not committed it. If you had, you wouldn't be concerned.

[Source: https://carm.org/what-blasphemy-holy-spirit-can-christian-commit-it]

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Interesting Facts About the Holy Spirit

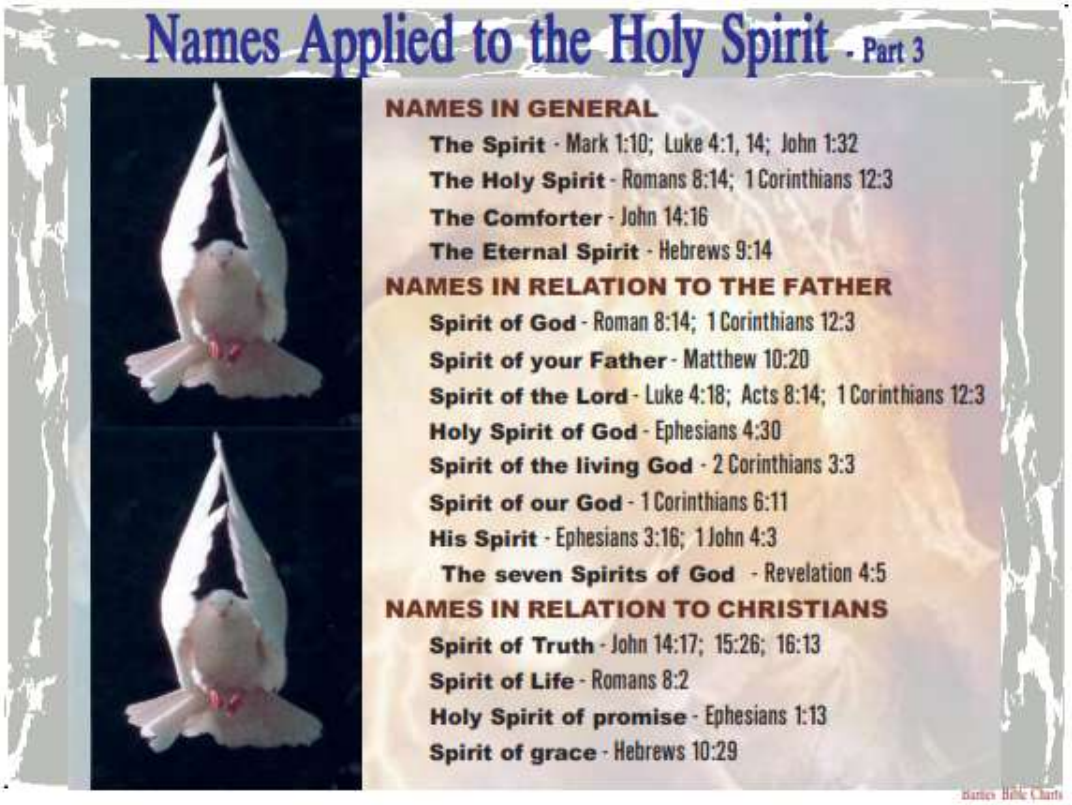


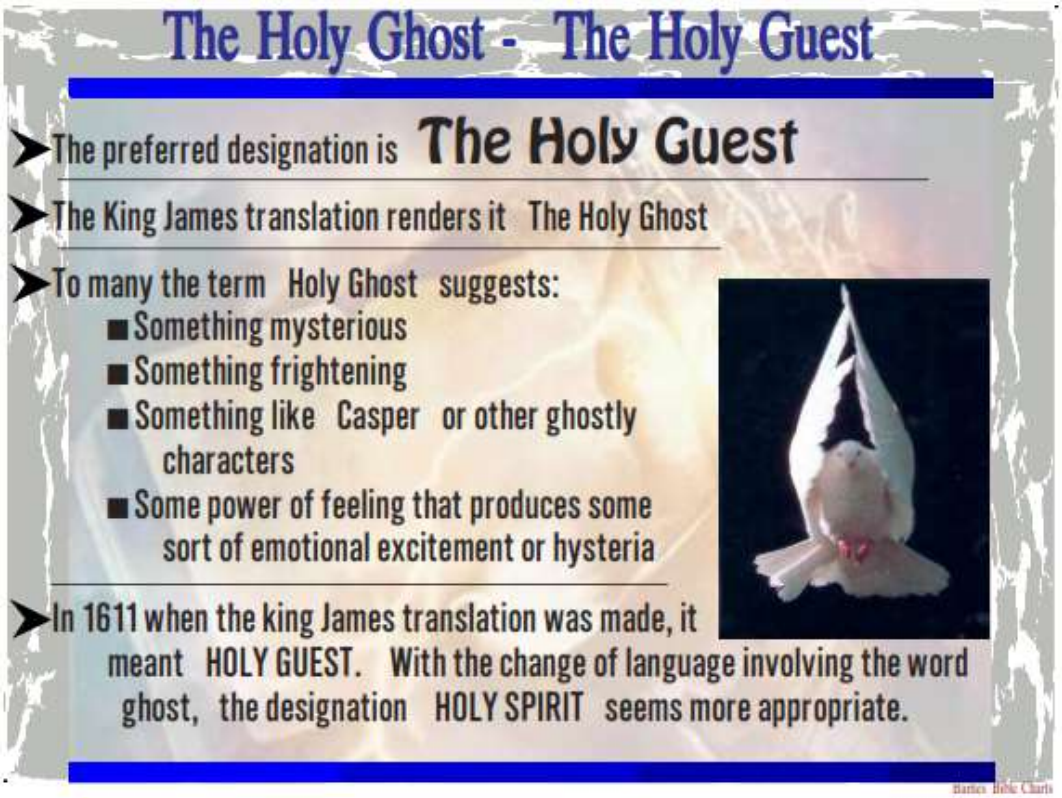


[Source: http://www.biblecharts.org/holyspirit.html]

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Some of the Names Applied to the Holy Spirit:





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Question: "What is the difference between the Holy Spirit and Holy Ghost?"

Answer: Of the modern English translations of the Bible, it is only the King James Version of the Bible which uses the term “Holy Ghost.” It occurs 90 times in the KJV. The term “Holy Spirit” occurs 7 times in the KJV. There is no clear reason as to why the KJV translators used Ghost in most places and then Spirit in a few. The exact same Greek and Hebrew words are translated "ghost" and "spirit" in the KJV in different occurrences of the words. By "ghost," the KJV translators did not intend to communicate the idea of "the spirit of a deceased person." In 1611, when the KJV was originally translated, the word "ghost" primarily referred to "an immaterial being."

With recent Scripture translations, "Spirit" has replaced "Ghost" in most instances. Some of this came about because words don't always hold their meanings. In the days of Shakespeare or King James, ghost meant the living essence of a person. Looking back, we see that "breath" or "soul" were often used as synonyms of "ghost." During these times, spirit normally meant the essence of a departed person or a demonic or paranormal apparition. As language evolved, people started saying "ghost" when speaking of the vision of a dead person while "spirit" became the standard term for life or living essence, often also for "soul." With slight exceptions, "ghost" and "spirit" changed places over some 300 years.

The real issue is that both "Holy Ghost" and "Holy Spirit" refer to the Third Person of the Trinity, coequal and consubstantial with the Father and the Son (Matthew 28:19; Acts 5:3,4; 28:25,26; 1 Corinthians 12:4-6). He is the gift of the Father to His people on earth to initiate and complete the building of the body of Christ (1 Corinthians 12:13). He is also the agency by which the world is convicted of sin, the Lord Jesus is glorified, and believers are transformed into His image (John 16:7-9; Acts 1:5, 2:4; Romans 8:29; 2 Corinthians 3:18; Ephesians 2:22). Whichever term we use, we remember that this Holy Ghost is God's active breath, blowing where He wishes, creating faith through water and Word.

Read more: http://www.gotquestions.org/Holy-Spirit-host.html#ixzz3ft5zOwZr

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BE FILLED WITH THE SPIRIT

Ephesians 5:18.
What is the meaning and the conditions of being filled with the Holy Spirit?
The filling of the Holy Spirit is the source of all vital spiritual experience in life.
Every day can be a day of victory through the power of the Holy Spirit.
When you received Christ as Saviour, the Holy Spirit came to live in you.
The Holy Spirit makes it possible for every Christian to live a fulfilled, joyful life.

FACTS ABOUT THE HOLY SPIRIT.
The Holy Spirit is God. II Corinthians 3:17. "The Lord is that Spirit."
The Holy Spirit is a person. Revelation 2:7. "Hear what the Spirit saith." John 16:8.
The Holy Spirit gives us power to live the Christian life. Galatians 5:22,23.
The Holy Spirit gives us power to witness for Christ. Acts 1:8.
The Holy Spirit is more powerful than any other Spirit. I John 4:1-4.
The Holy Spirit is called "the Comforter." John 16:7.
The Holy Spirit authored the Bible. II Peter 1:21.
The Holy Spirit holds back and limits Satan's full power. II Thessalonians 2:7-14.
The Holy Spirit convicts people of sin, of righteousness, and of judgment. John 16:8-11.
The Holy Spirit builds local churches.
The Holy Spirit led, anointed, empowered and raised Jesus Christ. Romans 8:11.

The Holy Spirit has five ministries in believers' lives:
1. He regenerates us. John 3:5, "Except a man be born of water and of the Spirit,..".
2. He baptizes us. I Corinthians 12:13. "By one Spirit are we all baptized into one body."
3. He indwells us. I Corinthians 3:16. "Know ye not that….the Spirit of God dwelleth in you."
4. He seals us. II Corinthians 1:22. "sealed us, and given us the earnest of the Spirit in our hearts."
5. He fills us. Ephesians 5:18. "be filled with the Spirit."

The Holy Spirit does these things in our lives:
1. Prays for us. Romans 8:26. "the Spirit itself maketh intercession for us with groanings which cannot be"
2. Guides us. Romans 8:14. "For as many as are led by the Spirit of God, they are the sons of God."
3. Teaches us. I John 2:27. "the same anointing teacheth you of all things…"
4. Empowers us for soul winning. Acts 1:8. "Ye shall receive power after that the Holy Ghost is come.."
5. Imparts the love of Christ to us & through us. Romans 5:5 "love of God is shed abroad in our hearts"
6. Gives us liberty. II Corinthians 3:17. "where the Spirit of the Lord is there is liberty."
7. Conforms us to the image of Christ. II Corinthians 3:18. "changed into the same image by the Spirit"
8. Strengthens our new nature. Ephesians 3:16. "strengthened with might by his Spirit in the inner man."
9. Reveals Bible truths to us. I Corinthians 2:10. "God hath revealed them unto us by his Spirit."
10. Assures us of salvation and service. Romans 8:16. "The Spirit itself beareth witness with our spirit.."
11. Fills our mouth with appropriate things. Mark 13:11. "it is not ye that speak, but the Holy Ghost."
12. The Holy Spirit gives gifts to individual believers:

Seven temporary gifts that ceased by 96 AD:
1. Apostles. 2. Prophets 3. Miracles. 4. Healing 5. Tongues. 6. Knowledge. 7. Interpretation of tongues. ***[NOTE: <u>This is a controversial statement. Many disagree.</u> -LY]***

Eleven permanent gifts:
1. Wisdom. 2. Discerning of Spirits. 3. Giving 4. Exhortation. 5. Ministering. 6. Mercy.

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7. Administration. 8. Faith. 9. Teaching. 10. Evangelism. 11. Pastor/Teacher.

13. The Holy Spirit gives us the fruit of:
1. Souls being saved: “Gather fruit unto life eternal”. John 4:35,36.
2. Christlikeness: “The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.” Galatians 5:22,23.

I. THREE TYPES OF PEOPLE.

1. UNSAVED person without Christ:
a) Jesus is outside his life.
b) Self is on the throne.
c) This person is under the judgment of God.

2. SPIRIT-FILLED Christian:
a) Jesus lives within this person.
b) Christ is on the throne, and Christ controls this person’s life.
c) This Christian now lives to serve Christ.

3. SELF-CENTRED Christian - Carnal (I Corinthians 3:1-3):
a) Jesus Christ is still his Saviour and is in his life.
b) Self is on the throne, controlling his life.
c) The Holy Spirit does not have full control of his life.

The self-centred Christian cares more about pleasing himself, than about pleasing God.
He is like a baby who wants his own way.

Symptoms of the self-centred Christian are:

Often he:
- does not fully trust God. - has sinful thoughts.
- disobeys God’s Word. - has little interest in the Bible.
- has a poor prayer life. - does not help others come to Christ.

He may:
- feel guilty. - be discouraged.
- be jealous. - judge others harshly.
- worry. - be angry.

Question: Which kind of person are you like?

II. FILLING OF THE HOLY SPIRIT contrasted with spiritual maturity.
Christians are encouraged to “grow in grace and in the knowledge of our Lord Jesus Christ”.
II Peter 3:18 This is gradual growth over time to spiritual maturity.
However, any Christian may be filled with the Holy Spirit by meeting the conditions.
A newborn believer may be filled with the Holy Spirit, but immature.
A mature believer may lack the fullness of the Holy Spirit.
Only Christians YIELDED TO GOD are filled with the Holy Spirit.
Here the Holy Spirit works in people in entire freedom from hindrance.
Filling of the Holy Spirit means that the Holy Spirit has more of us.
It does not mean that “we have more of the Holy Spirit”, because we get all of the Holy Spirit at salvation.
Old Testament filling of the Holy Spirit was temporary for a special purpose.
New Testament filling of the Holy Spirit is the universal experience of all yielded believers.

III. THE COMMAND TO BE FILLED WITH THE SPIRIT.
“Be not drunk with wine, wherein is excess; but be filled with the Spirit”. Ephesians 5:18.

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"Be filled" is 'plerousthe' in the Greek language. It's tense indicates a continuous command to keep being filled with the Holy Spirit.
a) Filling of the Holy Spirit is a moment by moment relationship, that may be hindered by sin.
b) Baptism of the Holy Spirit, in I Corinthians 12:13, is in the 'aorist' tense, meaning an action which takes place once and for all.
Regeneration, indwelling, sealing, and baptism of the Holy Spirit are accomplished once and for all at the time of salvation.

Filling ("PLEROO") of the Holy Spirit is like:
1. Water filling a glass.
2 Wind filling a sail and therefore carrying a ship along. To be filled with the Holy Spirit is to be moved along in our Christian life by God Himself, as writers of the Bible were "moved along by the Holy Spirit".
3. Salt permeating meat to flavour and preserve it. God wants the Holy Spirit to permeate our lives so that all we say, think and do reflects God's presence.
4. Total control. For example, a person filled with sorrow (John 16:6) is no longer under his control, but is totally under the control of sorrow. The same is true for one who is filled with fear (Luke 6:11), filled with faith (Acts 6:5) or Satan (Acts 5:3). He is no longer under his own control, but is under the total control of that which dominates him.
Being filled with the Holy Spirit detaches us from the desires, standards, aims and fears of the world. Being filled with the Holy Spirit makes all else that is NOT God's will of secondary importance.

IV. HOW TO BE FILLED WITH THE HOLY SPIRIT.
If you want God's Spirit to direct your life and give you power to live:

1. You must WANT the Holy Spirit to fill you.
"Blessed are they which do hunger and thirst after righteousness." Matthew 5:6.

2. CONFESS YOUR SINS.
Agree with God that you have sinned. Thank God for forgiving you because of Christ's death for you. Turn away from your sins and choose to obey God. I John 1:9.

3. GIVE THE THRONE of your LIFE to JESUS CHRIST.
"Yield yourselves to God." Romans 6:13.
To live the Spirit filled life, you must be willing to let Jesus Christ control everything you do, e.g. your money, free time, work and relationships with family and friends.

4. We are filled with the Holy Spirit by FAITH as we ASK FOR IT IN PRAYER.
Tell God now: "Lord Jesus, I have been controlling my life.
I agree with you that this is sin.
Please take control of my life, as I yield to you.
I want to obey you. Thank you for forgiving me.
I now trust you to fill me with your Holy Spirit.
Thank you for filling me as you promised."

5. STAY FILLED. Every time you take control of your life through sin, disobeying God in thought, word or action, breathe spiritually:
EXHALE- Confess your sin (I John 1:9). Thank God for forgiveness. Turn from the sin.
INHALE- Ask Jesus Christ to again take the throne of your life (Yield- Romans 6:13). Trust the Holy Spirit to fill you again. Remember the command of Ephesians 5:18,& the promise of I John 5:14,15
Note: Breathe spiritually every time the Holy Spirit shows you sin and you will have a joyful and victorious life that honours God. Let the Holy Spirit keep controlling your life.

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6. FILL OURSELVES WITH GOD'S WORD.
"Let the Word of Christ dwell in you richly." Colossians 3:16.
God's thoughts then become our thoughts. Ephesians 5:18,19.

7. QUENCH NOT the SPIRIT. I Thessalonians 5:19.
Don't suppress, stifle, resist or oppose the Holy Spirit's will.
Don't say "No" to the Holy Spirit.
When the Holy Spirit leads us to do something, don't pour water on (i.e. quench) the Holy Spirit. Be yielded to the will of God as the rule of our life. Quench means refusal to follow the evident leading of the Holy Spirit.
Yieldedness to the Holy Spirit includes:
a) Submission to the plain teaching of the Word of God.
b) Obedience to the guidance of the Holy Spirit, e.g. soul-winning, Bible reading, prayer.
c) Acceptance by faith of the acts of God, e.g. suffering. Luke 22:42.

8. GRIEVE NOT the SPIRIT. Ephesians 4:30.
The presence of sin in any form grieves the Holy Spirit and involves:
Quenching the Holy Spirit -refusing to follow the Holy Spirit's leading; resisting the Holy Spirit's will
Loss of fellowship with God.
Loss of fruit of the Spirit.
Spiritual darkness then descends on the person.
The Christian is given time for self-judgment and confession of sin. If we neglect this opportunity and persist in sin, God intervenes and chastens the Christian by trials.

9. WALK IN THE SPIRIT, and ye shall not fulfill the lusts of the flesh. Galatians 5:16.
This means to walk daily by the power and presence of the Holy Spirit, who dwells within and involves:
1. Reckon ourselves dead to the sin nature.
Christ's death not only atones for the guilt of sin, but Christ's death also has power to deliver us from the bondage of sin. HOW?
- As we know our old man died with Christ (Romans 6:6).
- As we reckon ourselves dead to sin's habit pattern left from the old man, and reckon ourselves alive to Christ (Romans 6:11).
- As we yield ourselves to God, as those that are alive from the dead (living in resurrection power), and yield our members as instruments of righteousness unto God (Romans 6:13).
2. Love each other as Christ loves us. John 13:34.
3. Every thought must be brought to the obedience of Christ. II Corinthians 10:5.
4. We must be longsuffering towards all. I Thessalonians 5:14.
5. Always follow that which is good. I Thessalonians 5:14,15.
6. Comfort and edify each other. I Thessalonians 5:11.
7. Know them (appreciate and respect Pastors) who work to the point of weariness... and be esteeming them most highly with a divine and self-sacrifical love because of their work. I Thessalonians 5:12,13.
8. Be at peace among yourselves. 5:13.
9. Warn them that are unruly (i.e. soldiers who desert). 5:14.
10. Don't render evil for evil to any man, but always follow good. 5:15.
11. Rejoice evermore. 5:16.
12. Pray without ceasing. 5:17.
13. In everything give thanks. 5:18.
14. Quench not the Spirit, i.e. stop stifling and suppressing the Spirit. 5:19.
15. Despise not prophesyings, i.e. don't get restless during preaching. 5:20.
16. Prove (test) all things. 5:21.
17. Hold fast that which is good. 5:21.

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18. Abstain from all appearance of evil. 5:22.
19. Pray for us, and each other. 5:25.
20. Greet all the brethren. 5:26.

V. RESULTS OF BEING FILLED WITH THE HOLY SPIRIT.
As you continue growing in Jesus Christ, God will continue to change your life.
As you let the Holy Spirit lead and control your life every day:
1. Your life will show the fruit of the Spirit more and more. Galatians 5:22,23.
2. Your prayers will be more effective. James 5:16.
3. Your understanding of the Bible will increase. II Timothy 3:16,17.
The teaching of the Holy Spirit warns us against error.
4. You will have greater power to witness. Acts 1:8.
5. You will have God's power to defeat temptation and sin, and to live a life of victory. I Cor. 10:13.
6. You will be guided to apply Bible truths to life's problems. You'll have less self-inflicted trouble.
7. You will worship God in praise and thanksgiving, which is the fruit of a life lived in fellowship with God.

CONCLUSION:
A Christian can only live a Spirit-filled life by faith.
Are you filled with the Holy Spirit?

[Source: http://www.barberville.net/sermon69.htm]

Discovering Your Spiritual Gifts

Spiritual Gifts Analysis (online)

Spiritual Gifts Questionaire

Assessment Tools (PDFs)

Spiritual Gift Assessment (PDF)

Also available (fees may be involved)
http://blueprintforlife.com/

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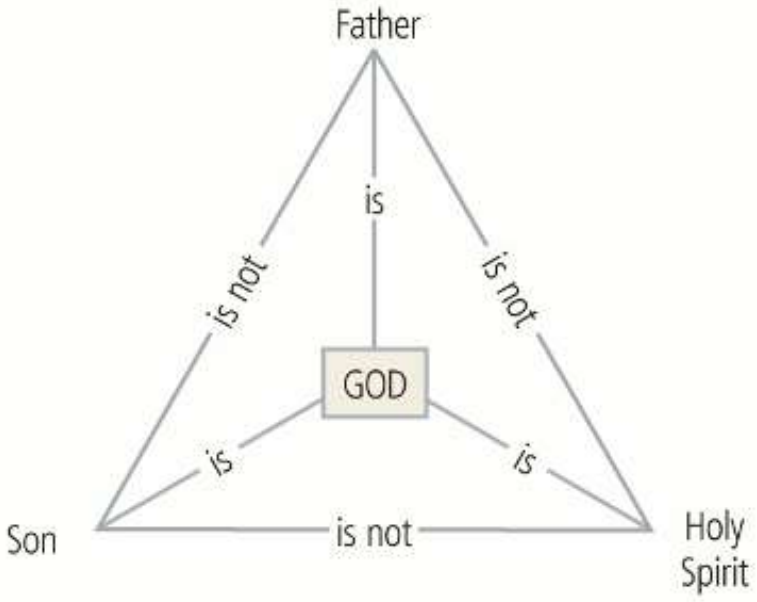
The Trinity

The biblical teaching on the Trinity embodies four essential affirmations:

1. 1.There is one and only one true and living God.
2. 2.This one God eternally exists in three persons—God the Father, God the Son, and God the Holy Spirit.
3. 3.These three persons are completely equal in attributes, each with the same divine nature.
4. While each person is *fully* and *completely* God, the persons are not identical.

The differences among Father, Son, and Holy Spirit are found in the way they relate to one another and the role each plays in accomplishing their unified purpose.

The unity of nature and distinction of persons of the Trinity is helpfully illustrated in the diagram doctrine-02.



God Is One God: Monotheism

There is nothing more fundamental to biblical theology than monotheism (the biblical belief that there is one and only one God): “Hear, O Israel: the LORD our God, the LORD is one” (Deut 6:4). This verse, known as the Shema in Hebrew (from the opening verb of the verse, meaning “hear” or “listen”), is one of the most familiar and foundational verses in the OT. God rejects polytheism (belief in many gods) and demands exclusive devotion: “I am the LORD, and there is no other, besides me there is no God” (Isaiah 45:5; cf. Deut 4:35, 39; 1 Kings 8:60; Isa 40:18; 46:9). The NT affirms the deity of the Father, Son, and Holy Spirit, as we shall see, but does not waver from OT monotheism (John 17:3; 1 Cor 8:4-6; 1 Tim 2:5; James 2:19). Jesus quotes the Shema in a debate with the Jewish leaders (Mark 12:29), and Paul continues to teach that there is one God while recognizing Jesus as the divine-human Mediator between God and man (1 Tim 2:5).

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Implications of Monotheism

Because there is only one God, idolatry of any kind is evil, foolish, wrong, and harmful. Worship of other “gods” robs the true God of the devotion and glory he alone deserves. Idolatry can take many forms. Idols are not only man-made objects but are *anything* allowed to compete with God for ultimate loyalty. According to Jesus, money can become an idol: “You cannot serve God and money” (Matt 6:24). Greed, lust, and impurity can also become indicators of idolatry (Eph 5:5; Col 3:5). Idolatry is foolish, deceptive, and dangerous—and may even involve demonic activity (1 Cor 10:19-20).

Because there is only one God, he alone should be the ultimate object of the believer's affections. He alone deserves absolute allegiance and obedience. The Great Commandment that follows the Shema is the obvious implication of monotheism: “You shall love the LORD your God with all your heart and with all your soul and with all your might” (Deut 6:5). The one true God deserves all we are and have. He deserves wholehearted love because nothing compares with him.

God Is Three Persons: The Tri-unity of God

As the nature of God is progressively revealed in Scripture, the one God is seen to exist eternally in three persons. These three persons share the same divine nature yet are different in role and relationship. The basic principle at the heart of God's triune being is *unity* and *distinction,* both coexisting without either being compromised. Anything that is necessarily true of God is true of Father, Son, and Spirit. They are equal in essence yet distinct in function.

The doctrine of the Trinity is most fully realized in the NT where the divine Father, Son, and Spirit are seen accomplishing redemption. But while the NT gives the clearest picture of the Trinity, there are hints within the OT of what is yet to come. In the beginning of the Bible, the Spirit of God is “hovering over the face of the waters” at creation (Gen 1:2) and is elsewhere described as a personal being, possessing the attributes of God and yet distinct from Yahweh (Isa 48:16; 61:1; 63:10). Some interpreters think that the plurality within God is seen in the Hebrew word for God, *‘Elohim,* which is plural in form (though others disagree that this is significant; the word is used with singular verbs and all agree that it has a singular meaning in the OT). In addition, the use of plural pronouns when God refers to himself hints at a plurality of persons: “Then God said, ‘Let *us* make man in *our* image'” (Gen 1:27; cf. Gen 3:22; 11:7; Isa 6:8). The plurality of God also seems to be indicated when the Angel of the Lord appears in the OT as one who represents Yahweh, while yet at times this angel seems to be no different in attributes or actions from God himself (cf. Gen 16:7 , 10-11 , 13 ; 18:1-33 ; Ex 3:1-4:31 ; 32:20-22 ; Num 22:35 , 38 ; Judg 2:1-2 ; 6:11-18). There are also passages in the OT that call two persons God or Lord: “Your throne, O God, is forever and ever. The scepter of your kingdom is a scepter of uprightness; you have loved righteousness and hated wickedness. Therefore God, your God, has anointed you with the oil of gladness above your companions” (Ps 45:6-7). David says, “The LORD says to my Lord: ‘Sit at my right hand, until I make your enemies your footstool'” (Ps 110:1). The God who is set above his companions (Ps 45:6) and the Lord of Psalm 110:1 are recognized as Christ in the NT (Heb 1:8, 13). Christ himself applies Psalm 110:1 to himself (Matt

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22:41-46). Other passages give divine status to a messianic figure distinct from Yahweh (Proverbs 8:22-31; 30:4; Dan 7:13-14).

The OT glimpses of God's plurality blossom into the full picture of the Trinity in the NT, where the deity and distinct personalities of Father, Son, and Spirit function together in perfect unity and equality (on the deity of Christ and the Holy Spirit, see The Person of Christ). Perhaps the clearest picture of this distinction and unity is Jesus' baptism, where the Son is anointed for his public ministry by the Spirit, descending as a dove, with the Father declaring from heaven, “This is my beloved Son, with whom I am well pleased” (Matt 3:13-17). All three persons of the Trinity are present, and each one is doing something different.

The NT authors employ a Trinitarian cadence as they write about the work of God. Prayers of blessing and descriptions of gifts within the body of Christ are Trinitarian in nature: “The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all” (2 Cor 13:14); “Now there are varieties of gifts, but the same Spirit; and there are varieties of service, but the same Lord; and there are varieties of activities, but it is the same God who empowers them all in everyone” (1 Cor 12:4-6). The persons of the Trinity are also linked in the baptismal formula of Matthew 28:19-20, “baptizing them in [or into] the name of the Father and of the Son and of the Holy Spirit.” There are many other passages that reveal the Trinitarian, or at least the plural, nature of God (e.g., John 14:16 , 26 ; 16:13-15 ; 20:21-22 ; Rom 8:9 ; 15:16 , 30 ; 2 Cor 1:21-22 ; Gal 4:4-6 ; Eph 2:18 ; 4:4-6 ; 1 Pet 1:1-2 ; 1 John 4:2 , 13-14 ; Jude 20-21).

Differences in roles also appear consistently in biblical testimonies concerning the relationships between the Father, Son, and Holy Spirit. The uniform pattern of Scripture is that the Father plans, directs, and sends; the Son is sent by the Father and is subject to the Father's authority and obedient to the Father's will; and both Father and Son direct and send the Spirit, who carries out the will of both. Yet this is somehow consistent with equality in being and in attributes. The Father created through the Son (John 1:3 ; 1 Cor 8:6 ; Col 1:16 ; Heb 1:2), and the Father planned redemption and sent the Son into the world (John 3:16 ; Rom 8:29 ; Gal 4:4 ; Eph 1:3-5). The Son obeyed the Father and accomplished redemption for us (John 4:34 ; 5:19 ; 6:38 ; Heb 10:5-7 ; cf. Matt 26:64 ; Acts 2:33 ; 1 Cor 15:28 ; Heb 1:3). The Father did not come to die for our sins, nor did the Holy Spirit, but that was the role of the Son. The Father and Son both send the Holy Spirit in a new way after Pentecost (John 14:26; 15:26; 16:7). These relationships existed eternally (Rom 8:29; Eph 1:4; Rev 13:8), and they provide the basis for simultaneous equality and differences in various human relationships.

Within God there is both unity and diversity: unity without uniformity, and diversity without division. The early church saw this Trinitarian balance clearly. For example, the Athanasian Creed (c. A.D. 500) says:

> We worship one God in the Trinity and the Trinity in unity; we distinguish among the persons, but we do not divide the substance. . . . The entire three persons are co-eternal and co-equal with one another, so that. . . we worship complete unity in Trinity and Trinity in Unity.

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This unity and diversity is at the heart of the great mystery of the Trinity. Unity without uniformity is baffling to finite minds, but the world shows different types of reflections of this principle of oneness and distinction at every turn. What is the source of the transcendent beauty in a symphony, the human body, marriage, ecosystems, the church, the human race, a delicious meal, or a perfectly executed fast break in basketball? Is it not, in large part, due to the distinct parts coming together to form a unified whole, leading to a unified result? Unity and distinction—the principle at the heart of the Trinity—can be seen in much of what makes life so rich and beautiful. Woven into the fabric of the world are multiple reflections of the One who made it with unity and distinction as the parallel qualities of its existence.

Historical Misunderstandings of the Trinity

One of the most fundamental ways to misunderstand the Trinity is *tritheism,* which overemphasizes the distinction between the persons of the Trinity and ends up with three gods. This view neglects the oneness of the natures of Father, Son, and Holy Spirit. At the other end of the spectrum is the heresy of *modalism* (also known as Sabellianism, named after its earliest proponent, Sabellius, 3rd century), which loses the distinctions between the persons and claims that God is only one person. In this view, the appearance of the three persons is merely three *modes* of existence of the one God. For instance, God reveals himself as Father when he is creating and giving the law, as Son in redemption, and as Spirit in the church age. A contemporary version of modalism is found in the teaching of Oneness Pentecostalism. Both tritheism and modalism fail to maintain the biblical balance between the one reality of God and his eternal existence in three persons. A third error is to deny the full deity of the Son and of the Holy Spirit, and to say that they were at some time created. This is the heresy of *Arianism* (after a teacher named Arius, c. A.D. 256-336), and it is held today by Jehovah's Witnesses.

Practical Implications of the Trinity

What are some of the practical implications of the doctrine of the Trinity?

1. The doctrine of the Trinity makes definitive revelation of God possible as he is known in Christ: “No one has ever seen God; the only God, who is at the Father's side, he has made him known” (John 1:18). No man can see God and live (Exodus 33:20; 1 Tim 6:16), but God the Son provided an actual manifestation of God in the flesh.

2. The Trinity makes the atonement possible. Redemption of sinful man is accomplished through the distinct and unified activity of each person of the Godhead: “how much more will the blood of *Christ* , who through the eternal *Spirit* offered himself without blemish to *God* , purify our conscience from dead works to serve the living God” (Heb 9:14).

3. Because God is triune, he has eternally been personal and relational in his own being, in full independence from his creation. God has never had any unmet needs, “nor is he served by human hands, as though he needed anything, since he himself gives to all mankind life and breath and everything” (Acts 17:25). Personhood becomes real only within realized relationships, and the reality of relationship can

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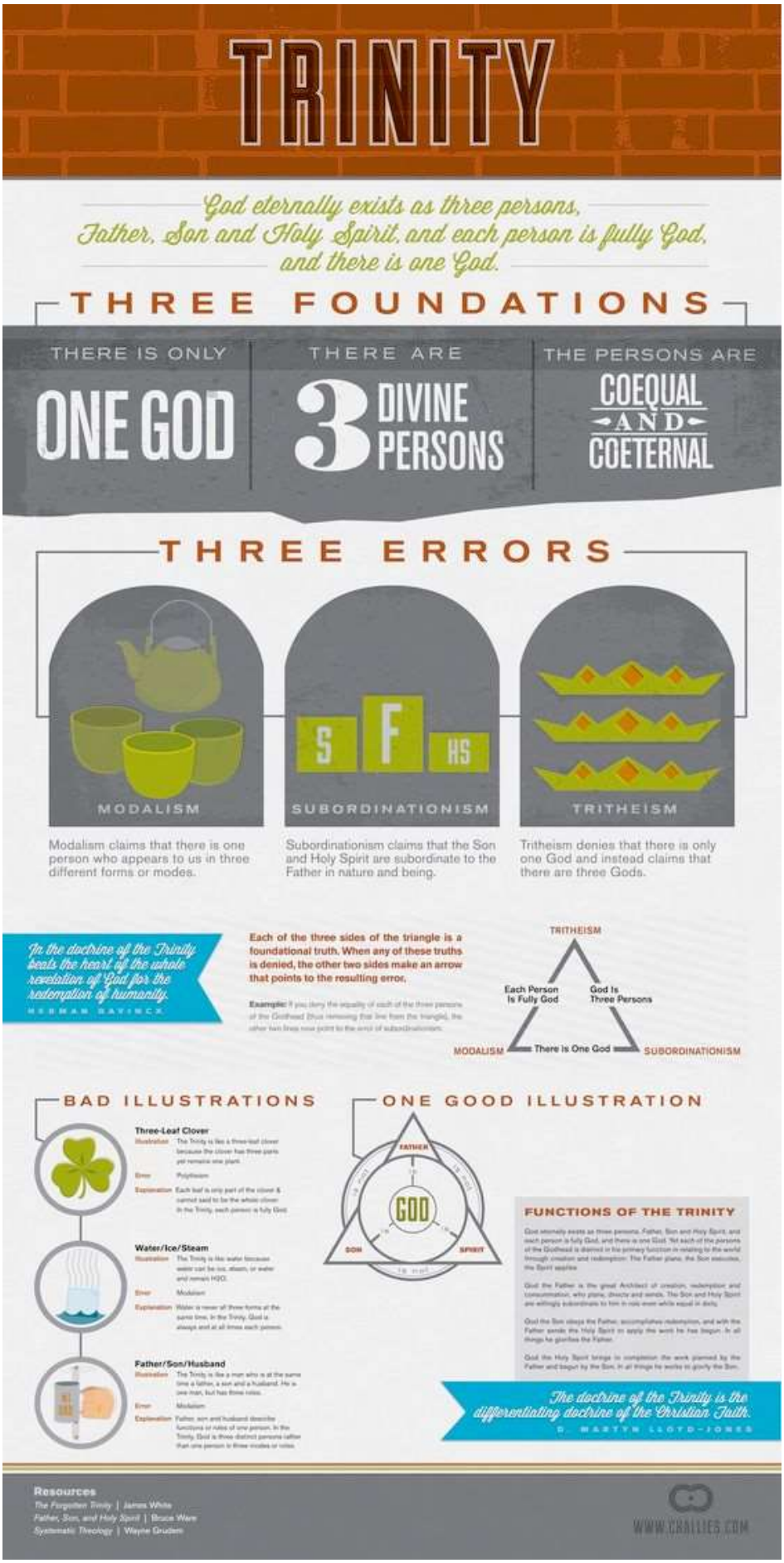
only exist where one has something or someone that is not oneself to relate to; if, then, God had not been plural in himself he could not have been a personal, relational God till he had begun creating, and thus would have been dependent on creation for his own personhood, which is a notion as nonsensical as it is unscriptural. Between the persons of the Trinity, there has always existed total relational harmony and expression; God is, from this standpoint, a perfect society in himself. Apart from the plurality in the Trinity, either God's eternal independence of the created order or his eternally relational personal existence would have to be denied.

4. The Trinity provides the ultimate model for relationships within the body of Christ and marriage (1 Cor 11:3; 12:4-6; Eph 4:4-7).

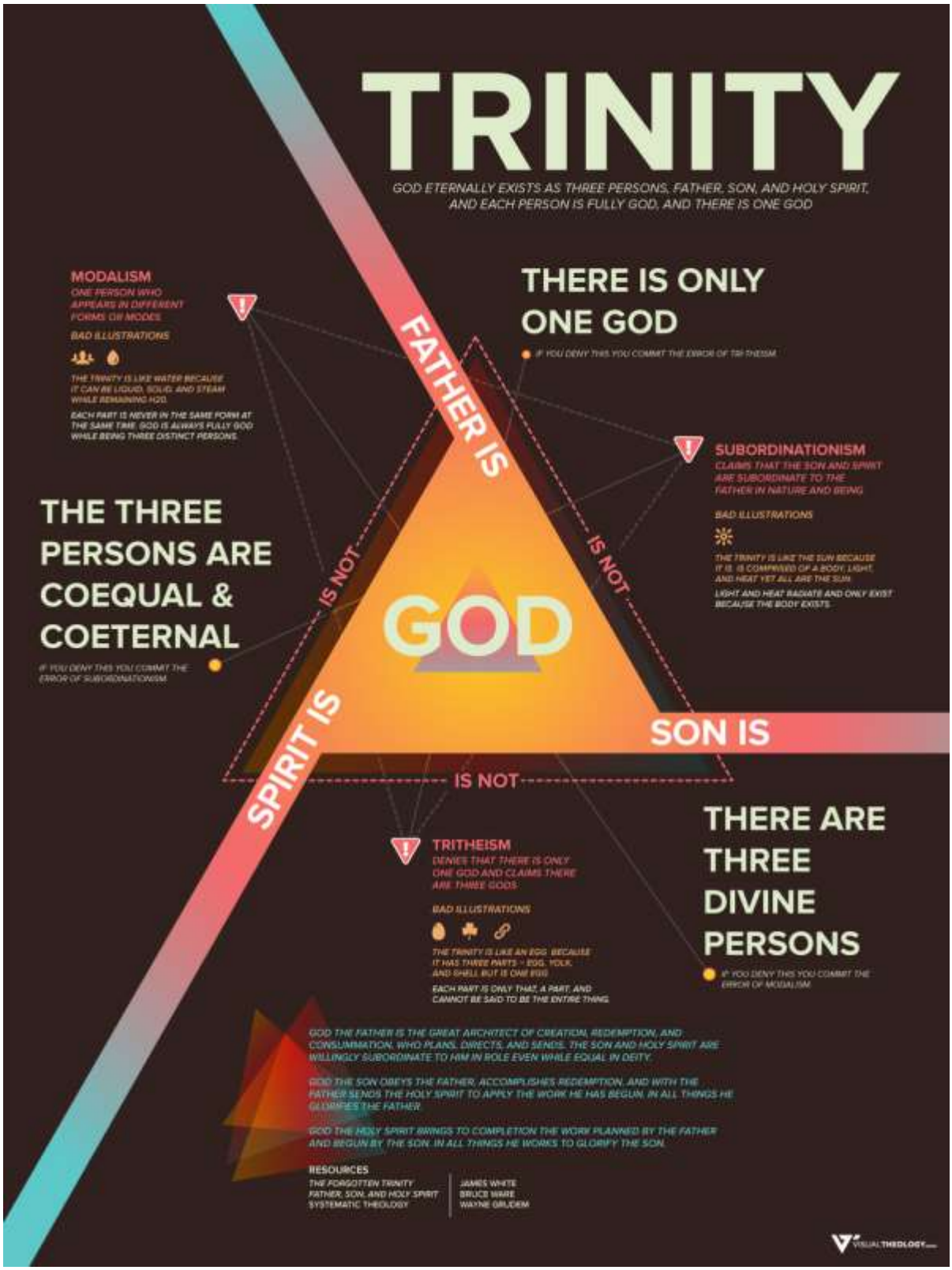
The doctrine of the Trinity is well beyond human ability to ever fully comprehend. However, it is central to understanding the nature of God and the central events in the history of salvation, in which God is seen acting as, in effect, a tripersonal team. Biblical Christianity stands or falls with the doctrine of the Trinity.

	FATHER	SON	HOLY SPIRIT
Called God	Phil 1:2	Joh 1:1,14; Col 2:9	Act 5:3-4
Creator	Isa 64:8, 44:24	Joh 1:3; Col 1:15-17	Gen 1:2; Job 33:4, 26:13
Resurrects	1Th 1:10	Joh 2:19, 10:17	Rom 8:11
Omnipresent	1Ki 8:27	Mat 28:20	Psa 139:7-10
Omniscient	1Jo 3:20	Joh 16:30	1Co 2:10-11
Sanctifies	1Th 5:23	Heb 2:11	1Pe 1:2
Life giver	Gen 2:7	Joh 1:3, 5:21	2Co 3:6, 8
Fellowship	1Jo 1:3	1Co 1:9	2Co 13:14
Eternal	Psa 90:2	Mic 5:1-2	Rom 8:11
Speaks	Mat 3:17	Luk 5:20, 7:48	Act 8:29, 11:12, 13:2
Love	Joh 3:16	Eph 5: 25	Rom 15:30
Searches the heart	Jer 17:10	Rev 2:23	1Co 2:10
Scripture	Isa 55:11	Rom 10:17; Col 3:16	2Pe 1:21; Heb 3:7

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The Doctrine of the Trinity

One of the early controversies in the church was that of the nature of God and the Trinity. In brief, in the 4th century, Arius, an elder in Alexandria began teaching that Jesus Christ was a created being, and that before being created by God the Father, Jesus did not exist. (This belief is now called Arianism). The archdeacon of Alexandria, Athanasius, opposed Arius, and in the synod of 321 Arius was deposed. In 325 Emperor Constantine convened the first ecumenical council at **Nicea** and the matter was considered. One faction or the other predominated over the following years, and Athanasius himself was banished as many as five times when Arianism prevailed.

Eventually the church formulated and adopted the **Athanasian creed,** which declared Father, Son and Holy Spirit to be equal and co-eternal, affirming the doctrine of the trinity.

But what does the Bible say of the Father, the Son, and the Holy Spirit?

The Deity of God the Father

John 6:27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

1 Cor 8:6 But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.

Gal 1:1 Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)

Gal 1:3 Grace be to you and peace from God the Father, and from our Lord Jesus Christ,

Eph 6:23 Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

Phil 2:11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

1 Th 1:1 Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.

2 Tim 1:2 To Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.

Titus 1:4 To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.

1 Pet 1:2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

2 Pet 1:17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

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2 John 1:3 Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

Jude 1:1 Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:

Luke 3:21 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,
Luke 3:22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

The Deity of Jesus Christ, the Son of God.

Mat 18:10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

Mat 26:39 And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.

Mat 26:42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

Mat 26:63 [NIV] But Jesus remained silent. The high priest said to him, "I charge you under oath by the living God: Tell us if you are the Christ, the Son of God."
Mat 26:64 "Yes, it is as you say," Jesus replied. "But I say to all of you: In the future you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven."

John 8:17 It is also written in your law, that the testimony of two men is true.
John 8:18 I am one that bear witness of myself, and the Father that sent me beareth witness of me.
John 8:19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

John 9:35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?
John 9:36 He answered and said, Who is he, Lord, that I might believe on him?
John 9:37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.
John 9:38 And he said, Lord, I believe. And he worshipped him.

John 10:30 I and my Father are one.
John 10:31 Then the Jews took up stones again to stone him.
John 10:32 Jesus answered them, Many good works have I showed you from my Father; for which of those works do ye stone me?
John 10:33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

John 13:13 Ye call me Master and Lord: and ye say well; for so I am.

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> Rev 1:8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

> Eph 3:9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

> Col 1:12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:
> Col 1:13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:
> Col 1:14 In whom we have redemption through his blood, even the forgiveness of sins:
> Col 1:15 Who is the image of the invisible God, the firstborn of every creature:
> Col 1:16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

> > Col 2:8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.
> > Col 2:9 For in him dwelleth all the fulness of the Godhead bodily.

> > John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.
> > John 1:2 The same was in the beginning with God.
> > John 1:3 All things were made by him; and without him was not any thing made that was made.
> > John 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

The Word is identified as God and creator here in John, and the Word was made flesh, God incarnate. In conjunction with Ephesians 3:9 and Colossians 1:12-16, this is clearly speaking of Jesus Christ as God and Creator.

The Deity of the Holy Spirit.

> Acts 5:3 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?
> Acts 5:4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

Here in verse 3, Peter says Ananias has lied to the Holy Ghost, and in the next verse Peter says Ananias has lied to God. Clearly then according to Peter, the Holy Spirit is indeed deity, a part of the Godhead. This is also apparent from the following verse in the book of Matthew-

> Mat 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

According to Matthew, baptism is to be in the name of all three persons of the Godhead.

Also, according to Scripture, the Holy Spirit -

- Participated in creation - Gen 1:2

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- Is a Comforter - John 14:26
- Is eternal - Heb 9:14
- Speaks - 1 Tim 4:1; Rev 14:13
- Teaches - John 14:26
- Reveals the future - Luke 2:26
- Bears Witness - Rom 8:16
- Guides to the truth - John 16:13
- Gives life (quickens) - Rom 8:11; 1Pet 3:18
- Reproves - John 16:8
- Makes Intercession - Rom 8:26
- Indwells the believer - 1 Cor 6:19
- Distributes gifts - 1 Cor 12:11
- Seals the believer - Eph 1:13, 4:30
- Invites the Sinner - Rev 22:17
- Can be Blasphemed - Mat 12:31-32
- Conceived Jesus in Mary - Mat 1:20

A Trinity, but only one God

Mal 2:10 Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?

Mark 12:32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

Rom 3:30 Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.

1 Cor 8:6 But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.

Eph 4:6 One God and Father of all, who is above all, and through all, and in you all.

1 Tim 2:5 For there is one God, and one mediator between God and men, the man Christ Jesus;

James 2:19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

One God, Yet Triune

All three entities of the Trinity were present at the baptism of Jesus-

Mat 3:13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.
Mat 3:14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?
Mat 3:15 And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.
Mat 3:16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:
Mat 3:17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

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So the Bible teaches that the Father, the Son Jesus Christ, and the Holy Spirit are all deity, each distinct, yet each part of the Godhead, but there is only one God. While difficult for humanity to comprehend, the Trinity is indeed the truth, not because of the creeds of men, but because it is taught by the Bible.

[Source: http://biblelight.net/trinity.htm]

The Historic Case for the Trinity

https://www.bethinking.org/god/the-historic-case-for-the-trinity

Excerpt:

An oft-repeated objection to the Trinity is that the Scriptures provide no theological basis upon which one can build a case for the Trinity. Further, those unfamiliar with Christian origins and the historic development of Christian doctrines propose that the initial followers of Christ were not Trinitarian, even in some nascent form. Therefore, prior to interacting with the Muslim perception of the Trinity and the challenges involved with presenting the Trinity to Muslims, it would beneficial to define an orthodox doctrine of the triune Godhead.

This goal will be accomplished by first examining scriptural evidence for the Trinity; that is, the designation that the Father is God, the Son is God, and the Holy Spirit is God. Second, this is accomplished through a survey covering major developments in Trinitarian thought during the first four centuries of church history. The resulting orthodox definition of the Trinity will synthesize the contributions of revelation and history…

Does the Doctrine of the Trinity Make Sense?

https://pioneertheology.wordpress.com/2007/03/26/does-the-doctrine-of-the-trinity-make-sense/

Excerpt:

> *If this would opening you and written have syntax it great grammar is understanding then you proper wouldn't with sentence difficulty?*

No, I have not become incapable of grammatical writing; I do still know how to write an English sentence. But those words that lead off this essay will eventually help me "make sense" of the doctrine of the Trinity.

For many years as a Christian—even after several years of theological education—I regarded the doctrine of the Trinity as something that the Bible taught and the church confessed, but I didn't understand. It made no sense to me and made no impact on my faith. I suspect that many Christians are like that—accepting the doctrine, confessing it, and having no idea how it might have an impact on their lives of faith.

That is how I was; but today I know and teach the doctrine of the Trinity as "an eminently practical doctrine." (Catherine Mowry LaCugna) This change in my understanding came as I learned to approach doctrine as I described it in my previous article: as the means by which the church teaches us the Biblical vision and the practices of discipleship. Then the doctrine of the Trinity began to make sense…

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The Work of Christ

The doctrine of the work of Christ is traditionally organized by the *offices* he fulfilled and the *stages* of his work.

The Offices of Christ

Christ perfectly fulfilled the OT offices of *prophet, priest,* and *king.* These offices or roles in the OT reveal aspects of God's word, presence, and power. The anointing and empowering of the Holy Spirit and favor of God was essential if these offices were to truly represent God. OT prophets, priests, and kings foreshadowed the Messiah who would one day ultimately and definitively be manifest as God's Son and Word, bringing access to God's presence and inaugurating the kingdom of God.

The Prophetic Work of Christ

A true prophet of God proclaims God's word to people. God promised Moses that he would raise up a messianic prophet who would authoritatively speak for him: “I will raise up for them a prophet like you from among their brothers. And I will put my words in his mouth, and he shall speak to them all that I command him. And whoever will not listen to my words that he shall speak in my name, I myself will require it of him” (Deut 18:18-19). Those in Jesus' day expected the Messiah to fulfill the prophetic role the OT foretold. As the author of Hebrews tells us, Jesus' prophetic ministry brought all that previous prophets of God had proclaimed to a definitive culmination: “Long ago, at many times and in many ways, God spoke to our fathers by the prophets, but *in these last days* he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world” (Heb 1:1-2). Jesus equated his own words with the authoritative words of the Hebrew Scriptures, showing that he knew his words were the very words of God. He recognized the unchanging authority of the Mosaic law (Matt 5:18) and gave his teaching the same weight: “Heaven and earth will pass away, but *my words* will not pass away” (Matt 24:35). Because Jesus' words are the very words of God, they are divinely authoritative, eternal, and unchangeable.

Jesus' prophetic authority is vastly superior to that of any other prophet because he speaks God's words *as* God. The divine authority of his words is based on his identity as God incarnate. He proclaimed God's truth as the One who is the Truth (John 14:6). His word is the ultimate Word.

Implications of the Prophetic Office of Christ

Since Jesus Christ is the true and perfect prophet, he is the ultimate source of truth about God, ourselves, the meaning of life, the future, right and wrong, salvation, and heaven and hell. The voice of Jesus in the Word of God should be eagerly sought and obeyed without reservation or delay. Even though Jesus perfectly fulfills the office of prophet, God's plan is for the church to represent him with its own ongoing prophetic voice, proclaiming truth into the world. Paul certainly saw his own ministry as speaking for God: “Therefore, we are ambassadors for Christ, God making his

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appeal through us. We implore you on behalf of Christ, be reconciled to God” (2 Cor 5:20).

The Priestly Work of Christ

While a prophet speaks God's words to the people, a priest represents the people before God and represents God before the people. He is a man who stands in the presence of God as a mediator (Heb 5:1). The priestly work of Christ involves both *atonement* and *intercession.*

The Atonement of Christ

The atonement is central to God's work in the history of salvation (1 Cor 15:4). Atonement is the making of enemies into friends by averting the punishment that their sin would otherwise incur. Sinners in rebellion against God need a representative to offer sacrifice on their behalf if they are to be reconciled to God. Jesus' righteous life and atoning death on behalf of sinners is the only way for fallen man to be restored into right relationship with a holy God.

Even with the extensive requirements for the priesthood in the OT, there was nevertheless a realization that these human priests were unable to make lasting atonement (Ps 110:1 , 4 ; cf. Heb 10:1-4). Jesus alone was able to make an offering sufficient for the eternal forgiveness of sins. Because Jesus was without sin, he was uniquely able to offer sacrifice without needing atonement for himself. In offering himself as the perfect, spotless Lamb of God, he could actually pay for sins in a way that OT sacrifices could not. Jesus' atoning offering was thus eternal, complete, and once-for-all. No other sacrifice will ever be needed to pay the price for human sin.

The Necessity of the Atonement

Jesus died because of human sin, but also in accordance with God's plan. The reality of human sin is vividly seen in the envy of the Jewish leaders (Matt 27:18), Judas's greed (Matt 26:14-16), and Pilate's cowardice (Matt 27:26). However, Jesus gave his life of his own initiative and courageous love: “I am the good shepherd. The good shepherd lays down his life for the sheep. . . . For this reason the Father loves me, because I lay down my life that I may take it up again. No one takes it from me, but I lay it down of my own accord. I have authority to lay it down, and I have authority to take it up again. This charge I have received from my Father” (John 10:11 , 17-18 ; cf. Gal 2:20).

The Father's divine initiative also led to Jesus' atoning work: “He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things?” (Rom 8:32 ; cf. Isa 53:6 , 10 ; John 3:16). As in all events of human history, God's sovereign determination works in a way compatible with human decisions and actions. Even human sin is woven into God's divine purposes, as is seen in verses that say Jesus was “delivered up according to the definite plan and foreknowledge of God” (Acts 2:23), and that “Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel” were gathered together to do “whatever [God's] hand and [God's] plan had predestined to take place” (Acts 4:27-28).

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Christ came to save sinners in order to accomplish God's will. Christ died in accordance with God's sovereign, free, gracious choice—not because he was in any way compelled to offer salvation to mankind because of something inherent in us. God did not save fallen angels (2 Pet 2:4), and he would have been entirely justified in condemning all of fallen humanity to hell; only by reason of his amazing mercy and grace can anyone be saved.

Atonement in the Bible is explained with numerous metaphors and images. The Chart shows the varied images the Bible uses to describe the achievement that is at the heart of the gospel.

Biblical Descriptions of the Atonement

Type of Language	Biblical Words	Human Need	The Result
Language of OT sacrifices	Blood, lamb, sacrifice	We are guilty	We are forgiven
Language of personal relationships	Reconciliation	We are alienated from God	We are brought back into intimate fellowship with God
Language of righteous anger at wrongdoing	Propitiation	We are under God's holy wrath	God's wrath is satisfied/quenched
Language of the marketplace	Redemption, ransom	We are enslaved	We are set free
Language of the law court	Justification	We are condemned	We are pardoned and counted as righteous
Language of the battlefield	Victory, deliverance, rescue	We are facing dreadful enemies	We are delivered and are triumphant in Christ

Throughout church history, various aspects of the atonement have garnered particular attention. For instance, at different times theologians have stressed the *ransom* imagery, the selfless *example* of Christ, and the *victory* of Christ over evil. These aspects of the atonement, rightly understood, contain true and important insights, but the crux of the atonement is Christ taking the place of sinners and enduring the wrath of God as their substitute sacrifice. This is evident in passages like 2 Corinthians 5:21 (“For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God”) and Isaiah 53:4-5 (“Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. But he was wounded for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his stripes we are healed”; cf. Rom 3:25; Heb 2:17; 1 John 2:2; 4:10). The fundamental problem of human sin has been solved in Christ's dying for sinners who deserved eternal judgment. Any attempt to diminish the importance of the penal substitution of Christ for us (i.e., the truth that Christ died to pay the *penalty* for our sins) will diminish God's holiness and wrath, as well as the heinous depth of human sin.

Christ's physical suffering on the cross was outweighed by the emotional, psychological, and spiritual anguish of bearing the sin of mankind and having the wrath of the Father poured out on him. The abandonment and bearing of God's wrath that Jesus experienced on the cross is beyond our comprehension. On account of this merciful, substitutionary sacrifice he will be worshiped for all eternity

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by those who are his (Rev 5:11-12). While Jesus' death for sinners was the basis of his atoning work, his life of perfect righteousness in their place was also necessary to win their forgiveness. He not only *died* for rebels, he also *lived* for them (Rom 5:19 ; Phil 3:9).

The Intercession of Christ

Jesus' priestly work on the cross atoned for sin once for all. Grounded in that atoning work, his priestly work of intercession continues now and forevermore on behalf of his people: “Who is to condemn? Christ Jesus is the one who died—more than that, who was raised—who is at the right hand of God, *who indeed is interceding for us* ” (Rom 8:34); Christ “is able to save to the uttermost those who draw near to God through him, *since he always lives to make intercession for them* ” (Heb 7:25). Jesus is alive and always at work representing and bringing requests for believers before the throne of God, intervening in heaven for them. He is the God-man who mediates and represents fallen people based on his fully sufficient work on the cross, and his intervention never fails. Jesus, the sinner's divine lawyer, never loses a case: “My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous” (1 John 2:1).

As the people who constitute the church are intended to have a prophetic voice as Christ's ambassadors, God also intends to use the church in a priestly role to usher people into his presence. Because of Christ's work, all of God's people are viewed as priests with priestly access into his presence and with the privilege of representing people before God (1 Pet 2:9 ; Rev 5:9-10). Prayer, preaching, gospel proclamation, and taking initiative in personal, spiritual ministry are all ways in which God's people can encourage others to seek and know God and can thereby fulfill their call to represent Christ as a kingdom of priests.

The Kingly Work of Christ

Christ is not only the ultimate prophet and priest, he is also the divine king. Unlike the kings of Israel who were intended to foreshadow the Messiah, Jesus' reign as messianic King is in no way limited. He rules over all creation and for all time (Luke 1:31-33 ; Col 1:17). This rule most directly touches believers at present, but one day all peoples will bow to his royal authority (Phil 2:9-10). In addition to his comprehensive rule, Christ the King also defends, protects, and shepherds his people and will one day judge all the world's inhabitants—past, present, and future.

God's people represent their King when they work to see kingdom realities spread in the world. When they seek social justice—fighting to relieve the plight of the poor, disenfranchised, or unborn—they are working to spread the values of their King. When they work hard and live as good citizens, they are salt and light in a dark world, ultimately serving the interest of their King. One day, when Christ makes all things new, those who are in him will reign with their King: “The saying is trustworthy, for: If we have died with him, we will also live with him; if we endure, we will also reign with him” (2 Tim 2:11-12a ; cf. Rev 5:9-10).

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[Source: ESV Study Bible note]

English	Hebrew	Meaning
law	*torah*	instruction
testimonies	*‘edot*	what God solemnly testifies to be his will
precepts	*piqqudim*	what God has appointed to be done
statutes	*khuqqim; khuqqot*	what the divine Lawgiver has laid down
commandments	*mitswot*	what God has commanded
rules	*mishpatim*	what the divine Judge has ruled to be right
word	*'imrah; dabar*	what God has spoken

[Source: ESV Study Bible note]

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1 Corinthians 3:10-15 This passage refers to the **judgment seat of Christ** (cf. 2Co 5:10). The works discussed here have nothing to do with earning or losing salvation. The rewards (or loss of them) pertain only to Christians.

The Judgments			
Judgment	**Nature**	**Occasion**	**Result**
Of Jesus Christ— Jn 12:31	Bearing the believer's sins— 2Co 5:21; Heb 9:26-28; 1Pe 2:24; 3:18	Christ lifted up on the cross, world judged, Satan defeated— Jn 12:31	Death of Christ, justification and security of the believer— Jn 5:24; Ro 5:9; 8:1; 2Co 5:21; Ga 3:13
Of the believer by himself— 2Co 11:31-32; 2Sa 7:14-15	The believer's condemnation of himself for permitting his own sinful ways and habits— 2Sa 12:13-14	Self-judgment of the believer as a son to avoid chastisement by his heavenly Father— Heb 12:7	If neglected, the Father's chastening follows, but never condemnation— 1Co 11:32; 5:5
Of the believer's works— 2Co 5:10	Quality of the believer's life as a servant— 1Co 3:11-15; Mt 12:36 (in no sense for sins, Heb 10:17)	At the coming of the Lord— 1Co 4:1-5; 9:24-27; Ro 14:10; Ga 6:7; Col 3:24-25; 2Ti 4:8	Reward for faithful service, loss of reward— 1Co 3:8; 14-15; Rev 22:12
Of the Gentile survivors of the Tribulation— Mt 25:31-46; Joe 3:1-3	Point of testing is the treatment of Christ's brother's, i.e., the Jewish people during the Tribulation	At Christ's return in glory to set up His millennial kingdom	Entrance into or exclusion from the millennial kingdom
Jewish survivors of the Tribulation— Eze 20:33-44	Subjects will be living Israelites regathered at the end of the Tribulation	At Christ's return in glory to set up His millennial kingdom	Entrance or non-entrance into the land for kingdom blessing— Ps 50:1-7; Mal 3:2-5; 4:1-2
Of the fallen angels— Jude 6; 2Pe 2:4; 1Co 6:3	Subjects will be the angels who rebelled with Satan— Rev 12:3-4	Evidently after the Millennium, at the end of history	Satan and the evil angels relegated to the lake of fire, Gehenna, eternal hell— Rev 20:10
Of the unsaved— Rev 20:11-15	Only the wicked dead. Perhaps Satan and fallen angels are finally judged also at this time	Basis of judgment is according to works to determine degree of punishment of the lost	Second death, or lake of fire—not annihilation— Rev 19:20; 20:10 14-15

[Source: Ryrie Study Bible note]

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Psalms

Term	Explanation	Example
Image	A word or phrase that names a concrete action or thing; by extension, a character, setting, or event in a story is an image—a concrete embodiment of human experience or an idea.	the way (or path); the congregation (or assembly); nature (or harvest) (Psalm 1)
Metaphor	An implied comparison that does not use the formula *like* or *as:* "The LORD is my shepherd" (Ps 23:1).	"The Lord is my shepherd" (Ps 23:1).
Simile	A figure of speech in which a writer compares two things using the formula *like* or *as.*	"He is like a tree planted by streams of water" (Ps 1:3).
Personification	A figure of speech in which human attributes are given to something nonhuman, such as animals, objects, or abstract qualities.	Light and truth are personified as guides in Psalm 43:3.
Hyperbole	A figure of speech in which a writer consciously exaggerates for the sake of effect; usually that effect is emotional, and thus, loosely put, hyperbole usually expresses emotional truth rather than literal truth.	"My tears have been my food day and night" (Ps 42:3).
Apostrophe	A figure of speech in which the writer addresses someone absent as though present and capable of responding. By slight extension, an apostrophe might be an address to something nonhuman as though it were human and capable of responding, even if the speaker is in the presence of the object.	The poet in Psalm 148:3 might well be looking up at the sun, moon, or stars as he commands them to praise God.

[Source: ESV Study Bible note]

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Kingdom of God (and Kingdom of Heaven)

Summary of the Kingdom of God
https://www.learnreligions.com/what-is-the-kingdom-of-god-701988

So, the simplest way to understand the Kingdom of God is the realm where Jesus Christ reigns as King and God's authority is supreme. This Kingdom exists here and now (in part) in the lives and hearts of the redeemed, as well as in perfection and fullness in the future.

What is the Kingdom of God? Why did Jesus talk about it so much?
https://www.youtube.com/watch?v=CIcptDF-fc4 [Video]

What is the kingdom of God?
https://www.gotquestions.org/kingdom-of-God.html

Question: "What is the kingdom of God?"

Answer: The kingdom of God is referenced often in the gospels (e.g., Mark 1:15; 10:15; 15:43; Luke 17:20) and other places in the New Testament (e.g., Acts 28:31; Romans 14:17; 1 Corinthians 15:50). The kingdom of God is synonymous with the kingdom of heaven. The concept of the kingdom of God takes on various shades of meaning in different passages of Scripture.



Broadly speaking, the kingdom of God is the rule of an eternal, sovereign God over all the universe. Several passages of Scripture show that God is the undeniable Monarch of all creation: "The LORD has established his throne in heaven, and his kingdom rules over all" (Psalm 103:19). And, as King Nebuchadnezzar declared, "His kingdom is an eternal kingdom" (Daniel 4:3). Every authority that exists has been established by God (Romans 13:1). So, in one sense, the kingdom of God

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incorporates everything that is.

More narrowly, the kingdom of God is a spiritual rule over the hearts and lives of those who willingly submit to God's authority. Those who defy God's authority and refuse to submit to Him are not part of the kingdom of God; in contrast, those who acknowledge the lordship of Christ and gladly surrender to God's rule in their hearts are part of the kingdom of God. In this sense, the kingdom of God is spiritual—Jesus said His kingdom was not of this world (John 18:36), and He preached that repentance is necessary to be a part of the kingdom of God (Matthew 4:17). That the kingdom of God can be equated with the sphere of salvation is evident in John 3:5–7, where Jesus says the kingdom of God must be entered into by being born again. See also 1 Corinthians 6:9.

There is another sense in which the kingdom of God is used in Scripture: the literal rule of Christ on the earth during the millennium. Daniel said that "the God of heaven will set up a kingdom that will never be destroyed" (Daniel 2:44; cf. 7:13–14), and many of the other prophets predicted the same thing (e.g., Obadiah 1:21; Habakkuk 2:14; Micah 4:2; Zechariah 14:9). Some theologians refer to the future, open manifestation of the kingdom of God as the "kingdom of glory" and the present, hidden manifestation of the kingdom of God as the "kingdom of grace." But both manifestations are connected; Christ has set up His spiritual reign in the church on earth, and He will one day set up His physical reign in Jerusalem.

The kingdom of God has several aspects. The Lord is the Sovereign of the universe, and so in that sense His kingdom is universal (1 Timothy 6:15). At the same time, the kingdom of God involves repentance and the new birth, as God rules in the hearts of His children in this world in preparation for the next. The work begun on earth will find its consummation in heaven (see Philippians 1:6).

What is the Kingdom of God? by John Piper

https://www.desiringgod.org/interviews/what-is-the-kingdom-of-god

Excerpt:

Rule and Reign

I think the most important thing I could say about the kingdom of God that would help people make sense out of all the uses is that the basic meaning of the word *kingdom* in the Bible is God's *reign* — R-E-I-G-N — not *realm* or *people*. The kingdom creates a realm, the kingdom creates a people, but the kingdom of God is not synonymous with its realm or its people.

"God decided the kingdom of God would be most gloriously revealed in a crucified and risen king."

For example, consider Psalms 103:19: "The Lord has established his throne in the heavens, and his kingdom rules over all." You can hear the basic meaning of the word *kingdom* as *rule*. It doesn't mean that his kingdom rules over his realm; it means that God's reign or rule governs all things.

He sits as king on his throne of the universe, and his kingly rule — his kingdom and his reign — governs all things. The basic meaning of the word *kingdom* in the Bible is God's kingly rule — his reign, his action, his lordship, his sovereign governance.

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Baker's Evangelical Dictionary of Biblical Theology - Kingdom of God

https://www.biblestudytools.com/dictionary/kingdom-of-god/

Excerpt:

The heart of Jesus' teachings centers around the theme of the kingdom of God. This expression is found in sixty-one separate sayings in the Synoptic Gospels. Counting parallels to these passages, the expression occurs over eighty-five times. It also occurs twice in John (3:3, 5). It is found in such key places as the preaching of John the Baptist, "Repent, for the kingdom of heaven is near" (Matt 3:2); Jesus' earliest announcement, "The time has come… The kingdom of God is near. Repent and believe the good news!" (Mark 1:15 ; cf. Matt 4:17 ; Luke 4:42-43);the prayer Jesus taught his disciples, "your kingdom come" (Matt 6:10); in the Beatitudes, "for theirs is the kingdom of heaven" (Matthew 5:3 Matthew 5:10); at the Last Supper, "I will not drink again of the fruit of the vine until that day when I drink it anew in the kingdom of God" (Mark 14:25); and in many of Jesus' parables (Matthew 13:24 Matthew 13:44 Matthew 13:45 Matthew 13:47 ; Mark 4:26 Mark 4:30 ; Luke19:11).

It was once popular in certain circles to argue that the expressions "kingdom of God" and "kingdom of heaven" referred to two different realities. It is now clear, however, that they are synonyms. This is evident for several reasons. For one, the two expressions are used in the same sayings of Jesus, but where Matthew uses "kingdom of heaven, " Mark or Luke or both use "kingdom of God. "Second, Matthew himself uses these two expressions interchangeably in 19:23-24, "itis hard for a rich man to enter the kingdom of heaven … for a rich man to enter the kingdom of God." Finally, we know that "heaven" was frequently used as a circumlocution for "God" by devout Jews. Due to respect for the third commandment ("You shall not misuse the name of the Lord your God" [Exod 20:7]), pious Jews used various circumlocutions for the sacred name of God (YHWH) in order to avoid the danger of breaking this commandment. One such circumlocution was the term "heaven." This is seen in the expression "kingdom of heaven" but also in such passages as Luke 15:18, 21 ("Father, I have sinned against heaven and against you") and Mark 11:30.

What Is the Kingdom of God?

https://lifehopeandtruth.com/prophecy/kingdom-of-god/what-is-the-kingdom-of-god/

Excerpt:

What is the Kingdom of God? It is the central theme of Jesus’ teaching and the foundational message of the Church founded by Him through His disciples. As Mark explains in his Gospel account, “Now after John was put in prison, Jesus came to Galilee, preaching the gospel of the kingdom of God, and saying, ‘The time is fulfilled, and the kingdom of God is at hand. Repent, and believe in the gospel.’”

The gospel of the Kingdom of God

Matthew and Luke likewise record that Jesus’ message was the “gospel” or “glad tidings” of the Kingdom (Matthew 4:23; Luke 8:1). Even though Matthew referred to it as “the kingdom of heaven” (Matthew 4:17; Matthew 5:3, 10, 19-20) and Paul once called it “the kingdom of Christ and God” (Ephesians 5:5), the predominant name in Scripture is “the kingdom of God.”

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Jesus consistently taught this same message of hope—"gospel" means *good news*—of the Kingdom throughout His ministry. His parables—stories with spiritual lessons—often dealt with this Kingdom, which God the Father and His Son had prepared prior to the existence of man at "the foundation of the world'" (Matthew 25:34). In the Kingdom parables, Jesus explained what we must do to enter the Kingdom and what conditions will be like in it. Many of the Old Testament prophets had written of this Kingdom while under the inspiration of the Holy Spirit (2 Peter 1:20-21).

After training His 12 disciples, Jesus sent them out "to preach the kingdom of God and to heal the sick" (Luke 9:2). After His crucifixion and resurrection, Jesus appeared before His disciples and continued "speaking of the things pertaining to the kingdom of God" (Acts 1:3).

Later, Paul likewise described his ministry as preaching "the kingdom of God" (Acts 14:22; Acts 19:8; Acts 20:25; Acts 28:31; 1 Corinthians 6:9-10; 1 Corinthians 15:24) and referred to his fellow ministers as "workers for the kingdom of God" (Colossians 4:11).

A literal or a figurative kingdom?

What is the real meaning of the Kingdom of God? Is it a literal or a figurative kingdom? While it is generally understood that the message Jesus preached was that of the Kingdom of God, the question as to whether this Kingdom is literal or figurative is more complicated. Since Jesus came preaching that the Kingdom was "at hand" (Mark 1:15), some think it is literally here on earth via the Church or figuratively in our hearts. Others, recognizing that "flesh and blood cannot inherit the kingdom of God" (1 Corinthians 15:50), say it is not yet here.

"And in the days of these kings the God of heaven will set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people; it shall break in pieces and consume all these kingdoms, and it shall stand forever" (Daniel 2:44). The Kingdom of God will thus replace the governments of this earth. Acknowledging the difficulty in understanding this part of His message, Jesus termed it a "mystery." Speaking to His disciples, Jesus said, "To you it has been given to know the mystery of the kingdom of God; but to those who are outside, all things come in parables, so that 'Seeing they may see and not perceive, and hearing they may hear and not understand; lest they should turn, and their sins be forgiven them'" (Mark 4:11-12).

So what did the disciples understand? What did Jesus and the prophets foretell? A careful study of the Scriptures provides clarity about the real meaning of the Kingdom of God.

- The Kingdom of God is a literal kingdom. God gave King Nebuchadnezzar a dream of an image of a man with a head of gold, its chest and arms of silver, its belly and thighs of bronze, its legs of iron and its feet partly of iron and partly of clay. God revealed the meaning of the dream through Daniel, showing that there would be four world-ruling empires (Daniel 2:31-43). History has shown these to be the Babylonian, Medo-Persian, Greco-Macedonian and Roman empires.
  Concluding this explanation, Daniel wrote: "And in the days of these kings the God of heaven will set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people; it shall break in pieces and consume all these kingdoms, and it shall stand forever" (verse 44). The Kingdom of God will thus replace the governments of this earth.
- The Kingdom of God will be established on earth when Jesus returns. The time that the Kingdom is established will be after Christ's return to earth. Revelation 11:15 states: "Then the seventh angel sounded: And there were loud voices in heaven, saying, 'The kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever!'" Jesus told His disciples that when the Kingdom was established, they would "sit on twelve thrones, judging the twelve tribes of Israel" (Matthew 19:28, also compare Luke 22:30).
- We prepare for the Kingdom by living according to the rules of the Kingdom now. Explaining how one might enter the Kingdom of God, Jesus told Nicodemus that one must be "born

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again" (John 3:1-8). This process begins with baptism, which signifies the death of the former sinful man and the beginning of a new life dedicated to Christ (Romans 6:1-5). It culminates in a change from mortal flesh and blood to immortal spirit at Christ's return (1 Corinthians 15:50-53; 1 Thessalonians 4:16-17). Once we embark on this process, we are symbolically "conveyed" into the Kingdom (Colossians 1:13) and our "citizenship" is now described as being in heaven (Philippians 3:20). At the completion of the process of being born again, we will be changed into immortal beings and become kings and priests serving in God's Kingdom on earth (Revelation 1:6; Revelation 5:10).

"The Kingdom of God Is Within You"—What Did Christ Mean?

https://lifehopeandtruth.com/prophecy/kingdom-of-god/the-kingdom-of-god-is-within-you/

Excerpt:

In this passage [Luke 17:21], *entos* (the Greek word that is translated "within") can also be translated "in the midst of" (Vine's Complete Expository Dictionary of Old and New Testament Words). The New American Standard Bible, the New International Version, the Modern King James Version and Green's Literal Translation translate this phrase "in your midst." In this sense, Jesus, the King of the coming Kingdom of God, was standing in the midst of the Pharisees. These translations are clearly better, for the Kingdom of God was not in the hearts of these Pharisees.

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The Kingdom of God

http://doctrine.org/the-kingdom-of-god

Excerpt:

Introduction

What the kingdom of God is, where it is located, and what is its future is greatly misunderstood by most in Christendom. The majority of Christians have been taught that the kingdom of God is in heaven, or in one's heart, or the Church is the kingdom, or it is social justice, or it is a conversion experience. The goal of this study is to reveal the nature of the kingdom of God.

…

Concept of the Kingdom of God

The kingdom of God is a foundational theological doctrine in the Bible with two senses: general and particular. The general sense may be defined as God's rule over all creation, especially over creatures who are loyal or have responded to Him. The particular sense of the kingdom of God is God's rule over His covenant people, Israel. This rule will began after Israel responds to Him and He establishes His earthly kingdom (Zechariah 12.10; Matthew 23.39; Romans 11.26). The context of a passage will determine the sense.

Matthew's phrase "kingdom of heaven" is unique to him and is a technical phrase. It is used only in reference to God's rule over national Israel in which the Messiah will rule as Israel's King. It never is used to mean God's universal rule over His creation.

Senses of God's Kingship	God's Kingship Defined
Kingship Over All Creation	The Kingdom of God is a description of God's rule over all creation, specifically over those who have given Him their trust and allegiance (cf. Psalm 45.6, 47.7; Revelation 19.16).
Kingship Over Israel	The Kingdom of God and the Kingdom of Heaven describe God's rule over Israel. God's covenants define this rule, i.e., Abrahamic, Mosaic, Sabbatic, Palestinian, Davidic, and New covenants.[1] As David's "greater Son," the Lord Jesus Christ will rule as King over national Israel and the earth (Deuteronomy 28.12-13; Isaiah 9.6-7; Zechariah 14.9; Luke 1.31-33).

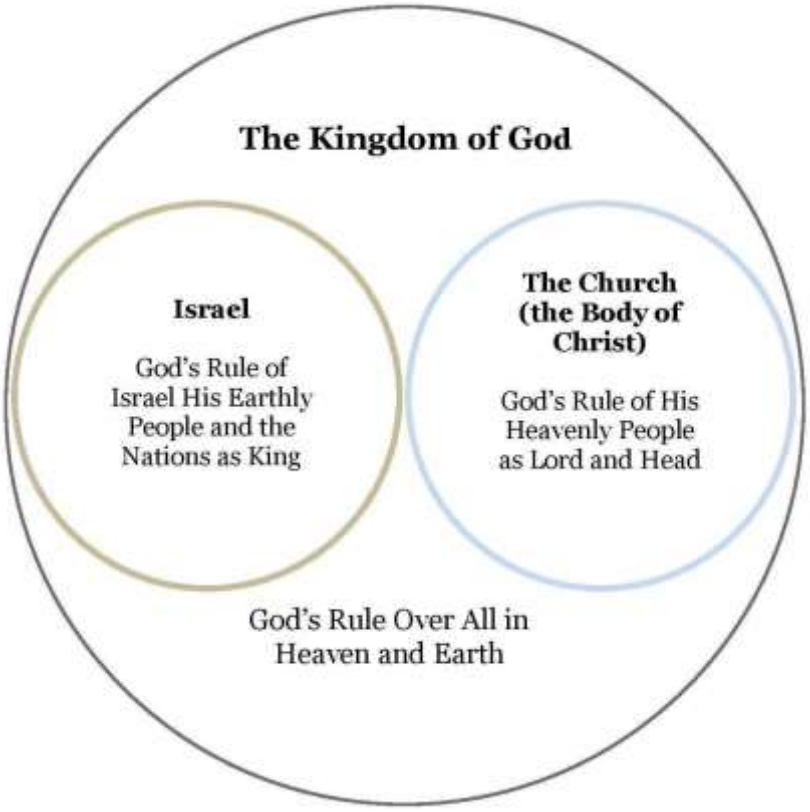
The Church (the Body of Christ)

The Bible declares the Church is the Body of Christ (Ephesians 1.22-23; Colossians 1.18, 24). The Church is not a kingdom. The Bible never states the Lord Jesus Christ is the King of the Church. His title over the Church is Lord or Head, not King. A king has subjects. Members of the Body of Christ are children of God, heirs and joint-heirs with Christ (Romans 8.16-17), not subjects. A joint-heir is one with equal legal access to everything belonging to the primary owner.

The below chart and diagram illustrate the components of God's rule:

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The Kingdom of God: God's Rule Over All in Heaven and in Earth	
Israel	The Church (the Body of Christ)
God's Rule of Israel His Earthly People and the Nations as King	God's Rule of His Heavenly People as Lord and Head



Clarifications: What the Kingdom is Not

As we consider what the Kingdom of God is, we should also consider what it is not. Thus:

1. The Kingdom is not the Church. As noted, the Church (the Body of Christ) is a not a kingdom. It is the Body of Christ. The believer's role as part of the Body of Christ is to look to Him as Lord and Head, not as King. Believers in Paul's gospel (1 Corinthians 15.1-4) have heavenly citizenship (Ephesians 1.3, 2.6; Philippians 3.20) and are children and joint-heirs of Christ (Romans 8.16-17). While the Church is not a kingdom *per se*, it resides within the overall realm of the Kingdom of God as its heavenly component.
2. The Kingdom is not a personal conversion experience. The Kingdom of God is a realm and a location, not an experience.
3. The Kingdom is not the gospel. The gospel is the means by which we have a relationship with God and the means by which we enter the Kingdom of God. The clearest definition of the gospel is found in 1 Corinthians 15.1-4. To have one's sins forgiven and receive eternal life one must place his trust in the fact of Christ's work on his behalf: that Christ died for him

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and rose from the grave. Salvation is wholly apart from works (Romans 4.1-5). Salvation is faith + 0.

4. The Kingdom is not social justice. Social justice will reach its zenith in the Messianic Kingdom when Jesus the Messiah-King reigns from Jerusalem over the world (Zechariah 14.9) and will continue in the new heavens and new earth (Revelation 21). At the present time, Satan reigns as "the god of this world" and rules the world's governments (2 Corinthians 4.4). His rule will continue until he is defeated at the end of the Tribulation and finally, at the end of the Millennial Kingdom (Revelation 19.11-21, 20.2-3, 7-10). Little social justice is possible under Satan's dominion. The Lord Jesus Christ is presently seated at the right hand of the Father's throne awaiting His throne and kingdom (Psalm 110.1). After His return at the battle of Armageddon He will occupy the throne of David in Jerusalem and establish His earthly kingdom. This kingdom will be the prelude to His kingdom in eternity after God creates a new heaven and new earth.

A Problem Passage: Luke 17.20-21

The most misunderstood passage about the kingdom of God is Luke 17.20-21. Theologians and preachers have so abused this passage that restoring it to its Biblical sense is nearly an impossible task.

Throughout the pulpits and classrooms preachers and professors teach that the kingdom of God is not a visible kingdom but a spiritual one that resides in the hearts of men. Such an interpretation is remarkable since it is contrary to every other declaration on the kingdom in the Scriptures and directly contradicts what Jesus taught elsewhere about the kingdom of God. In other words, if this interpretation is correct, it contradicts the entire testimony of Scripture.

Examining the Text (Luke 17.20-21) [Including full text of v 20]

> [20] Now having been questioned by the Pharisees as to when the kingdom of God was coming, He answered them and said, "The kingdom of God is not coming with signs to be observed; [21] nor will they say, 'Look, here it is!' or, 'There it is!' For behold, the kingdom of God is in your midst."

An examination of Jesus' response requires that we keep one fact firmly in mind: He responded to people according to their attitude towards Him. Most of the professional theologians of Jesus' day approached Him with with a single purpose: to find a way to discredit or condemn Him. Jesus' response to those individuals was guarded, cryptic, and sometimes angry. Most of the theologians who approached Him had no interest in truth. As a result, Jesus did not trust them (John 2.23-25). It is interesting to note that religious professionals were the only group who moved Him to anger.

John the Baptist, Jesus, and the Twelve preached repentance because the kingdom of God was near (Matthew 3.1, 4.17, 10.7). Such a message was unpopular to the ruling religious establishment for they enjoyed their position and rule. The Pharisees asked Him, "when the kingdom of God was coming" (πότε ἔρχεται ἡ βασιλεία τοῦ θεοῦ). The word "questioned" used by Luke is the verb ἐπερωτάω which means "interrogate," "demand an answer." Such language indicated this encounter, as usual, was unfriendly. The Pharisees came with an agenda and their questions were designed to entrap and condemn Him. As such, Jesus responded to them according to their attitude.

The Pharisees knew Jesus (and John the Baptist before Him) preached that the kingdom of God was near (Matthew 3.1-2, 4.17). They most likely knew Jesus had declared John the Baptist could have fulfilled the prophetic role of Elijah if the nation would have believed him (Matthew 17.1-9, 11.7-19). So what kind of answer did Jesus give the Pharisees? In Luke 17.20-21 we read Jesus' response:

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> [20] The kingdom of God is not coming with signs to be observed; [21] nor will they say, 'Look, here it is!' or, 'There it is!' For behold, the kingdom of God is in your midst."

The text reads as follows:

> [20] Οὐκ ἔρχεται ἡ βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως,
> The kingdom of God is not coming with attentive watching,
>
> [21] οὐδὲ ἐροῦσιν, Ἰδοὺ ὧδε: ἤ, Ἐκεῖ: ἰδοὺ γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστιν.
> Neither will they say, "Behold, here!, or there! For behold the kingdom of God is in your midst.

The phrase "with observation" is μετὰ παρατηρήσεως. The noun παρατήρησις is used only here in the New Testament and means to see something with the eyes. If we just had this verse and no other the idea that the kingdom of God is a spiritual kingdom would have merit. But that is not the case. Hundreds of verses in the Scriptures attest that the kingdom of God as it relates to Israel will be a visible, earthly kingdom (Matthew 6.10). We must conclude, therefore, that Jesus' reply meant something other than that the kingdom of God was spiritual (non-physical).

The Meaning of the Text

Jesus had preached the nearness of the kingdom of God for almost three years. This kingdom had been revealed by the prophets. In it, Israel will be preeminent among the nations (Deuteronomy 28.1, 13; cf. Romans 15.8). The Messiah will reign from Jerusalem as David's greater Son (Luke 1.32) and will be characterized by universal peace and righteousness (Isaiah 2.4, 11.1-9). The Old Testament contains hundreds of verses about the nature of this kingdom on earth.

By this time, Jesus had performed thousands of miracles or signs of which the gospels record but a small portion (John 21.25). When John the Baptist doubted (because he was imprisoned) that Jesus was the promised Messiah and wondered about the nearness of the coming of the kingdom, Jesus reassured John of the authenticating signs he had seen. These signs verified He was the Messiah (Luke 7.19-22). What did Jesus mean by His reply to the Pharisees that the kingdom *did not come* with signs or observation? Before answering this, let us finish the remainder of the verse.

Jesus' response to the Pharisees that "the kingdom of God is within you" did *not* mean the kingdom was in their hearts.[2] They hated Him and wanted to kill Him. The *last* place the kingdom existed was in *their* hearts. Jesus' reply to them was *sarcastic* and *cryptic*. He knew their hearts. He knew they did not want the truth. He responded to them according to their attitude. The meaning of Jesus' statement, "with observation," (παρατήρησις is a *hapax legomenon*) is helped by the cognate verb παρατηρέω which means "watch closely," "watch assiduously" (Mark 3.2; Luke 6.7, 14.1; Acts 9.24; Galatians 4.10). Thus, Jesus' sarcastic and cryptic reply had the following sense:

> *"You don't get it. And you'll never get it since you don't want to get it. You've come trying to entrap Me. You won't believe Who I am even though I have performed thousands of miracles which validate I am the Messiah. You do not want the truth. Therefore, I tell you–to see the kingdom doesn't require signs that require παρατηρήσεως, i.e., eye strain (attentive watching). The "sign" of the kingdom is here. The King stands before you!"*

A Verification Passage

Lest anyone doubt this interpretation, let us examine an earlier passage to confirm it. Luke wrote:

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> [14] And He was casting out a demon, and it was mute; when the demon had gone out, the mute man spoke; and the crowds were amazed. [15] But some of them said, “He casts out demons by Beelzebul, the ruler of the demons.” [16] Others, to test *Him*, were demanding of Him a sign from heaven. [17] But He knew their thoughts and said to them, “Any kingdom divided against itself is laid waste; and a house *divided* against itself falls. [18] If Satan also is divided against himself, how will his kingdom stand? For you say that I cast out demons by Beelzebul. [19] And if I by Beelzebul cast out demons, by whom do your sons cast them out? So they will be your judges. [20] But if I cast out demons by the finger of God, then the kingdom of God has come upon you (Luke 11.14-20).

Jesus declared the *sign* of casting out of demons revealed the kingdom of God had “come upon” φθάνω them. Was His casting out demons visible? It was. If the coming of the kingdom was not “with observation,” how could Jesus declare it had come with observation? The answer is, He couldn’t and didn’t. Therefore, His words in Luke 17 meant something different than what most are taught.

…

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What does it mean to seek the kingdom of God?

http://dawningrealm.org/kingdom/

Excerpt:

In Matthew, Mark, and Luke, the "kingdom of God" is usually God's active rule over his creation, especially in saving his people from their sins and the consequences of those sins. (Matthew often uses "kingdom of heaven" instead of "kingdom of God," but the two terms are synonymous (Matt 13:31a = Mark 4:30 = Luke 13:18), so "kingdom of heaven" does not refer to heaven as a place, but to God's reign as King, reflecting the Jewish avoidance of direct reference to God.) The kingdom of God is not only God's rule over his obedient subjects, but includes his victory over their spiritual enemies through Jesus, beginning in the present age (Matt 12:28; Luke 1:68-75; 11:20). The kingdom of God has been concisely defined as God's "acting in his sovereign power to deliver man from the destructive powers that enthrall him" (Beasley-Murray, 1989). The central thesis of Ladd (1974) is that the prophets' hope of the kingdom of God was inaugurated in the person of Jesus in this present age, before its consummation begins the age to come. God asserted His rule in history by defeating Satan and death through the work of Jesus, even though God will not complete his display of authority until Jesus returns in judgment, when he will start the new world order.

Kingdom of God in Matthew, Mark, and Luke ('seek first' the salvation of God's reign)		Definition of 'kingdom'	
		Literal →	Figurative
		God's rule (incl. Satan's defeat)	Enjoyment of God's rule (seek eternal life)
Timing of the kingdom	Already ↓	Jesus healed people & cast out demons; He died & rose from the dead. →	True Christians have forgiveness & the presence of the Holy Spirit & holiness from God. ↓
	Not yet	Jesus will return to judge men & angels. →	True Christians will see God & live forever on the new earth in resurrected bodies.

However, Ladd (1974, ch. 8, pp. 205-217) pointed out that the kingdom of God does not always literally mean the dynamic reign of God, but that it sometimes refers to the gift of life and salvation achieved by that reign. Jesus' disciples are to seek the kingdom as the most valuable of possessions and the Father gives the kingdom to them (Matt 6:33; 13:44-46; Luke 12:31-32). Those who receive the kingdom in the present age will enter the kingdom in the age to come (Mark 10:15; Luke 18:16-17). Those who are poor in spirit, who are persecuted for righteousness' sake, have the kingdom (Matt 5:3, 10). When the Son of Man comes (Matt 25:31), the righteous will inherit the kingdom (v. 34); *kingdom* here is the same as *eternal life* (v. 46). Inheriting eternal life, inheriting the kingdom, and receiving eternal life are equivalent (Mark 10:17, 23-24, 30) and are associated with being saved (v. 26). This salvation involves saving one's true life, as opposed to saving one's life in this age (Matt 10:39; Mark 8:35; Luke 17:33), and culminates in bodily resurrection (Luke 20:34-36) and restored communion with God in the age to come (Matt 5:8; 25:21, 23; Mark 14:25; Luke 14:16-24). Although the kingdom concept is primarily oriented to the future, Jesus also brought salvation and fellowship with God to the present age (Luke 19:10-11; Mark 2:15-19), though to a lesser, incomplete degree. Such salvation included other gifts enjoyed in this life, such as physical healing (Mark 5:34; 10:52), temporary resurrection (Matt 11:4-5), deliverance from demonic possession (Luke 8:36), forgiveness of sins (Mark 1:4; 2:10; Luke 7:48), and righteousness (Matt 6:33).

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That the kingdom of God to be sought (Matt 6:33; Luke 12:31) is this gift of salvation brought by the rule of God, rather than the rule of God itself, will also be seen below. To seek the kingdom of God is to actively receive the eternal life that Jesus brought. Seeking salvation does not end at the time of conversion, but continues throughout the life of each disciple of Jesus. What this entails will become clear from looking at the kingdom-seeking passages in the context of Luke and its sequel (Acts) and in the context of Matthew. Matthew's version is treated second since it is complicated by the exhortation to seek God's righteousness as well as his kingdom.

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What is the difference between the Kingdom of God and the Kingdom of Heaven?

https://www.gotquestions.org/kingdom-heaven-God.html

Answer: While some believe that the Kingdom of God and Kingdom of Heaven are referring to different things, it is clear that both phrases are referring to the same thing. The phrase “kingdom of God” occurs 68 times in 10 different New Testament books, while “kingdom of heaven” occurs only 32 times, and only in the Gospel of Matthew. Based on Matthew’s exclusive use of the phrase and the Jewish nature of his Gospel, some interpreters have concluded that Matthew was writing concerning the millennial kingdom while the other New Testament authors were referring to the universal kingdom. However, a closer study of the use of the phrase reveals that this interpretation is in error.

For example, speaking to the rich young ruler, Christ uses “kingdom of heaven” and “kingdom of God” interchangeably. “Then Jesus said to his disciples, ‘I tell you the truth, it is hard for a rich man to enter the kingdom of heaven’” (Matthew 19:23). In the very next verse, Christ proclaims, “Again I tell you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God” (verse 24). Jesus makes no distinction between the two terms but seems to consider them synonymous.

Mark and Luke used “kingdom of God” where Matthew used “kingdom of heaven” frequently in parallel accounts of the same parable Compare Matthew 11:11-12 with Luke 7:28; Matthew 13:11with Mark 4:11 and Luke 8:10; Matthew 13:24 with Mark 4:26; Matthew 13:31 with Mark 4:30 and Luke 13:18; Matthew 13:33 with Luke 13:20; Matthew 18:3 with Mark 10:14 and Luke 18:16; and Matthew 22:2 with Luke 13:29. In each instance, Matthew used the phrase “kingdom of heaven” while Mark and/or Luke used “kingdom of God.” Clearly, the two phrases refer to the same thing.

The Kingdom of Heaven vs the Kingdom of God

http://studiesinthebook.com/series/rightly_dividing/two_kingdoms.pdf [PDF]

Matthew 16:28	Mark 9:1	Luke 9:27
Verily I say unto you, There be some standing here, which shall not taste of death, **till they see the Son of man coming in his kingdom.**	And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, **till they have seen the kingdom of God come with power.**	But I tell you of a truth, there be some standing here, which shall not taste of death, **till they see the kingdom of God.**

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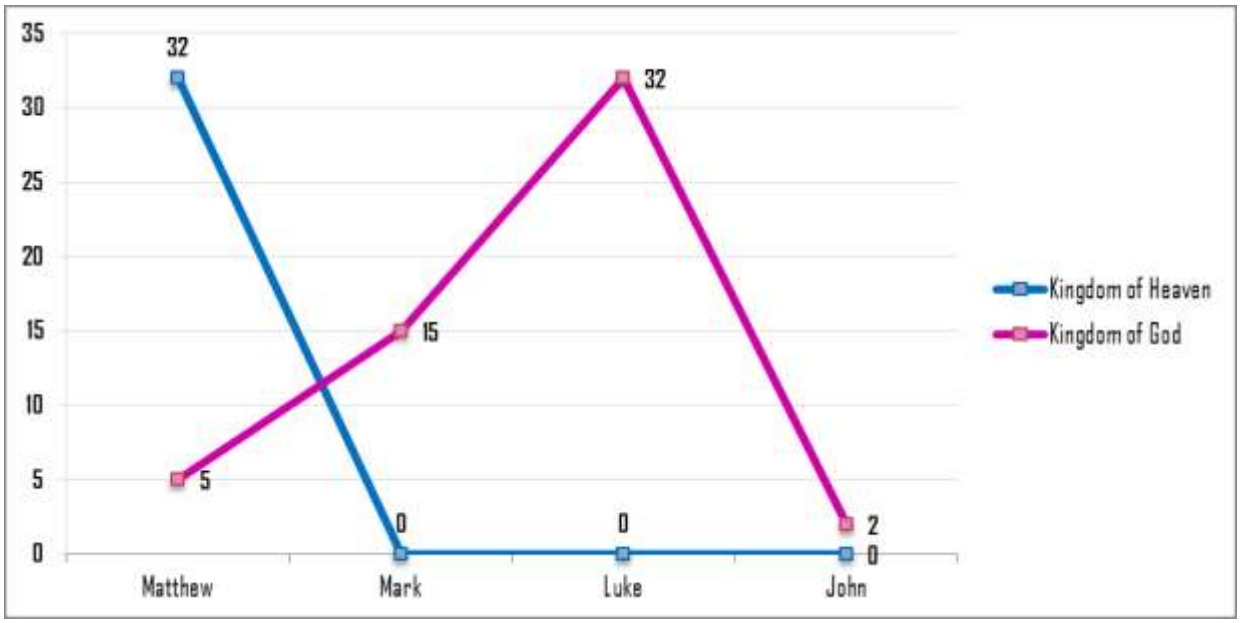
What is the difference in the Kingdom of Heaven and the Kingdom of God?

(Forum)

https://hermeneutics.stackexchange.com/questions/4251/what-is-the-difference-in-the-kingdom-of-heaven-and-the-kingdom-of-god

Excerpt:

The phrases “the kingdom of God” (ἡ βασιλεία τοῦ θεοῦ) and “the kingdom of Heaven” (ἡ βασιλεία τῶν οὐρανῶν) occur eighty-six (86) times in the Textus Receptus (1550) Greek manuscript of the gospels.



The phrase “kingdom of Heaven” occurs thirty-two (32) times and only in the Gospel of Matthew. The phrase “kingdom of God” occurs thirty-two (32) times in the Gospel of Luke, the most of any book in the Bible.

An examination of Synoptic parallels will demonstrate that the two phrases refer to the same idea.

Some say the "Kingdom of Heaven" refers to the a physical/political kingdom on earth while the "Kingdom of God" is the spiritual, coming reign of Christ.

Arguments against the two being the same often come down to hair splitting and misinterpretation of verses. For example, the site listed above relies on a single verse in an attempt to say they are different. In Luke 17:21, Jesus says "the kingdom of God is within you" (KJV). They then argue that since Matthew 11:12 says the Kingdom of Heaven suffers violence and is taken by force that the two cannot be the same (who can take the kingdom from within you?). The site only addresses where the terms are used interchangeably to blow them off by saying "they will be the same in the future."

However, it can be seen that Kingdom of Heaven and the Kingdom of God refer to the same thing. "Kingdom of Heaven" is found 31 times, only in the Gospel of Matthew. "Kingdom of God" is found 62 times in ten books of the New Testament (Matthew, Mark, Luke, John, Acts, Romans, 1 Corinthians, Galatians, Colossians, and 2 Thessalonians).

When the parallel accounts in the synoptic gospels are compared, whenever Matthew uses Kingdom of Heaven, the other will use Kingdom of God. Given the Jewish nature of Matthew's Gospel (Matthew never explains Jewish customs and traces the genealogy of Christ to Abraham where Luke, written for a gentile audience, continues back to Adam) and the Jewish habit of circumlocution

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in references to God*, "Kingdom of Heaven" would be preferable for the author and his intended audience.

Kingdom of heaven is found only in Matthew and it is normally said that Matthew used that phrase because he was writing to a Jewish audience. Two reasons are given why the nature of the audience is significant.

One is linguistic as George Eldon Ladd says:

> The difference between the two phrases is to be explained on linguistic grounds. The Kingdom of Heaven is the Semitic form and the Kingdom of God is the Greek form of the same phrase. Our Lord taught in Aramaic, a language very similar to Hebrew, whereas our New Testament is written in Greek. Jesus, teaching Jews, probably spoke of “the Kingdom of the Heavens”[1] which would be the natural Jewish form of expression. We have extensive evidence from Jewish rabbinic literature that this phrase was in common use. To the Greek ear, these words would be meaningless; and when the phrase was translated in our Greek Gospels for Greek readers, it was uniformly rendered “the Kingdom of God.” In the Gospel of Matthew, which was probably written to Jewish believers, the original phrase "the Kingdom of the Heavens" was usually retained. The terminology in Matthew 19:23-24 makes it quite clear that the two phrases are interchangeable and that no difference of meaning is to be sought between them. [2]

Matthew 19:23-24 cited by Ladd states:

> *And Jesus said to his disciples, “Truly, I say to you, only with difficulty will a rich person enter the kingdom of heaven. Again I tell you, it is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God.”* [3]

While this passage indicates the two kingdoms are interchangeable, it is obvious either Matthew or Jesus chose to make a distinction and recorded them differently. In fact, the passage is purposeful to make the point there is something of significance which is different between the two.

A second reason offered is that Matthew substituted Heaven for God to avoid offending the Jewish people who do not use “God” or His Name. A thorough analysis of this reason is found in this answer: [“Heaven” as a Circumlocution or Substitute for “God”] This approach fails to explain why Matthew still uses “God” (frequently) and in some cases where “Heaven” should be used:

…

Other passages mark differences between the two Kingdoms:

For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven. (5:20)
But seek first the kingdom of God and his righteousness, and all these things will be added to you. (6:33)

Righteousness:
Kingdom of heaven - righteousness of the scribes and Pharisees.
Kingdom of God - the righteousness of God.

The consequence of righteousness:
Kingdom of heaven - enter the kingdom.
Kingdom of God - all things will be added to you.

Required response to each Kingdom:
Kingdom of heaven - have righteousness that exceeds that of the scribes and Pharisees.
Kingdom of God - Seek first...

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In the fourth Gospel Jesus teaches:

Jesus answered, "Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. (3:5)

The Gospel delineates two means of **entrance** into a kingdom:

Matthew: Kingdom of heaven - righteousness that exceeds that of the scribes and Pharisees.
John: Kingdom of God - be born of water and the Spirit.

A good picture to understand the difference is that the Kingdom of God encompasses all creation, while the Kingdom of the Heavens encompasses less. That is, the Kingdom of the Heavens is a smaller kingdom within the Kingdom of God. As Genesis 1 states, man has some measure of authority over the earth and life on the earth (part of the Kingdom of God). The unchanging nature of God accounts for the similarities and man's rebellious nature with what God has given man dominion explains the differences.

Simply, the earth (at present) is outside the Kingdom of the Heavens but remains a part of the Kingdom of God. One day there will be a new heaven and a new earth on which the Father's will will be done. Essentially the Kingdom of the Heavens will cease to exist it that it will no longer be distinguishable from the Kingdom of God.

Are the Kingdom of God and Kingdom of Heaven the same? [Recommended]

https://www.neverthirsty.org/bible-qa/qa-archives/question/are-the-kingdom-of-god-and-kingdom-of-heaven-the-same/

Excerpt:

The solution to the question, is there a difference between the kingdom of Heaven and the kingdom of God is not that one expression has some unique meaning. Instead, the two kingdoms are identical and only those who believe in Jesus Christ will spend eternity with God. The kingdom of Heaven obviously emphasizes the future life of Christians in heaven and the kingdom of God emphasizes that God the Father owns the kingdom. Some believe that Matthew used the expression kingdom of Heaven due to Jewish sensitives about using the word *God.* That might be, but it is speculative and it should be noted that Matthew uses the expression kingdom of God four times. That reveals he used the phrase anyway.

God's kingdom already exists now, will physically exist on the earth for 1,000 years at some time in the future [if you are a millennialist], and will continue forever in the new heaven and new earth. It is eternal. There is no difference between the expressions kingdom of God and the kingdom of Heaven. The phrase **Kingdom of Christ** is used to refer to the same kingdom. Since the 1,000-year kingdom is initially given to Jesus, it can also be called the **kingdom of Christ** (Eph. 5:5). The kingdom belongs to both the Father and to Jesus Christ. Jesus told the Pharisees that the kingdom even existed in their presence because He, as the king of the kingdom, was present among them (Luke 17:20-21). May the desire of our hearts be to share Jesus with others so that they may enter into the kingdom of God too!

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Kingdom of God vs Kingdom of Heaven

https://www.biblicalhub.com/kingdom-of-god-vs-kingdom-of-heaven

Excerpt:

After evaluating all the statements about the kingdom of God, one would have to conclude that the kingdom of God is both spiritual and physical. And the kingdom of heaven and kingdom of God is a physical place, which are the same. A different way of looking at this issue is to define the kingdom of God as everywhere, while the kingdom of heaven is in heaven, therefore the kingdom of God includes the kingdom of heaven. (LOL) They are the same.

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The Two Adams

Adam is a "figure" or TYPE of Him that was to come, namely Jesus Christ (Rom. 5:14). Adam is a type of Christ. In 1 Corinthians 15:45 Jesus Christ is called "Adam" ("the last Adam") and Christ is also called "the second man" in contrast to the first man, Adam (1 Cor. 15:47). As we compare these two men there are both similarities and differences:

ADAM	**JESUS CHRIST**
The first man Adam (1 Cor.15:45)	The last Adam (1 Cor.15:45)
"Was made a living soul" (1 Cor.15:45) (Adam was given life-Gen. 2:7).	"Was made a quickening spirit" (1 Cor.15:45) (Christ gives life-John 5:21,25; 6:33 etc.).
"Natural" (1 Cor.15:46)	"Spiritual" (1 Cor.15:46)
ORIGIN—"of the earth" (1 Cor.15:47)	ORIGIN—"from heaven" (1 Cor.15:47)
Men reflect Adam (Cor.15:49 and see Gen. 5:3).	Saved men can and shall reflect Christ (1 Cor.15:49 and see Col. 3:10; Eph.4:24; Rom.8:29; 2 Cor.3:18; 1 John 3:2; etc.).
"Dead in Adam" (1 Cor.15:22)	"Alive in Christ" (1 Cor.15:22)
Adam is the Head of the Old Creation.	Jesus Christ is the Head of the New Creation (2 Cor.5:17; Eph.2:10).
Adam was a representative man (Romans 5), and he acted on behalf of the whole human race.	Christ was a representative man (Romans 5), and He acted on behalf of the whole human race.
Adam performed one act which had tremendous consequences.	Christ performed one act which had even greater consequences.
Adam's act was a sinful act (Rom.5:12, 15,16,17,18).	Christ's act was a righteous act (Rom.5:18—"the righteous act"—see NASB).

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Adam's act was an act of disobedience, in eating the forbidden fruit (Rom.5:19; and see Genesis 2:17; 3:6).	Christ's act was an act of obedience, in dying on the cross (Romans 5:19 and see Phil.2:8).
Here is what Adam's one act produced: DEATH (Rom.5:12,14,15) JUDGMENT (Rom.5:16,18) CONDEMNATION (Rom.5:16,18)	Here is what Christ's one act produced: LIFE (Rom.5:17,18,21) THE FREE GIFT (Rom.5:15,16,17,18) GRACE (Rom.5:15,17,20,21) JUSTIFICATION (Rom.5:16,18,19) RIGHTEOUSNESS (Rom.5:17,19,21) REIGNING (Rom.5:17; compare verse.21)

The doctrine of the two Adams is unfolded in the latter part of Romans chapter 5.

[Source: http://www.middletownbiblechurch.org/romans/2adams.htm]

See also:
The Two Adams [PDF]
http://www.letgodbetrue.com/pdf/two-adams.pdf

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Jesus and Moses – Divine Similarities

Taking a look at the lives of the Bible's two main characters is one of the easiest ways to see how divinely inspired God's Word really is. Few would argue against Moses being the most important character of the Old Testament. Nobody would argue against Jesus being the main character of the New Testament. The similarities of these two characters who are separated by over a thousand years is quite remarkable. God tried to speak directly to the people of Israel on Mount Sinai and it did not go very well. The people begged Moses to not allow God to speak to them again. They asked to have someone speak to them for God, in other words, a mediator between them and God. Well, in Deuteronomy, Moses gives a very important prophecy in response to their pleas. He predicts that God will raise up another prophet who will be LIKE HIM! This prophet would speak the words of God for the people so they would not have to speak directly to God. Here is what Moses says:

"The LORD your God will raise up for you a prophet like me from among you, from your brethren–him you shall heed-just as you desired of the LORD your God at Horeb on the day of the assembly, when you said, 'Let me not hear again the voice of the LORD my God, or see this great fire any more, lest I die. 'And the LORD said to me, 'They have rightly said all that they have spoken. I will raise up for them a prophet like you from among their brethren; and I will put my words in his mouth, and he shall speak to them all that I command him. And whoever will not give heed to my words which he shall speak in my name, I myself will require it of him." (Deuteronomy, 18:15-19)

Jesus was clearly the mediator who Moses was talking about. He was the one man who could speak God's words directly to the people. Why? Because he was God! He was God with a human nature who could speak God's words to them. Let's take a look at just how similar the lives of Jesus and Moses were to each other. After reading this lengthy comparison see if you can come up with a way that all of this happened by accident.

Moses – The first mediator	Jesus – The final mediator
Moses was born as a Hebrew	Jesus was born as a Hebrew
Moses was chosen by God to be a leader	Jesus was chosen by God to be a leader
Moses was born while his people were suffering under a cruel leader. (Pharaoh)	Jesus was born while his people were suffering under a cruel leader. (Herod)
Moses hid in Egypt as a child.	Jesus hid in Egypt as a child.
The leader of the land that Moses was born into tried to kill all of the babies when he was born.	The leader of the land that Jesus was born into tried to kill all of the babies when He was born.
Moses turned water into blood.	Jesus turned water into wine.
Moses died on a hill.	Jesus died on a hill.
Moses fasted 40 days and faced a spiritual crisis on a mountain	Jesus fasted 40 days and faced a spiritual crisis on a mountain.
Moses told people about the need for a Passover lamb.	Jesus became the Passover lamb.
Moses founded a new religion	Jesus founded a new religion
Moses communicated directly with God	Jesus communicated directly with God
Moses performed miracles	Jesus performed miracles

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Moses revised an existing religion	Jesus revised an existing religion
Moses was a law giver – gave the ten commandments	Jesus was a law giver – gave the great commandment.
Moses was hated by the ruling party (Egyptians)	Jesus was hated by the ruling party (Pharisees)
Moses had brothers and sisters who misunderstood him.	Jesus had brothers and sisters who misunderstood him.
Moses chose 12 leaders to follow.	Jesus chose 12 leaders to follow.
Moses gave his people a new identity as a people.	Jesus gave his people a new identity as a people.
Moses had followers who strayed from his teachings.	Jesus had followers who strayed from his teachings.
Moses is arguably the lead figure of the Old Testament.	Jesus is the lead figure of the New Testament.
Moses taught his followers how to pray.	Jesus taught his followers how to pray.
Moses chose people to carry on when he was leaving.	Jesus chose people to carry on when he was leaving.
Moses led his people to the promised land.	Jesus leads his people to the promised land.
Moses sent 12 spies to Canaan so he could bring people to the promised land.	Jesus sent 12 disciples to the world so he could bring people to the promised land.
Moses appointed 70 rulers over Israel	Jesus appointed 70 disciples to the nations.
The people picked up stones to stone Moses but they did not succeed.	The people picked up stones to stone Jesus, but they did not succeed.
Moses controlled the waters of the Red Sea	Jesus controlled the Sea of Galilee
Moses brought living water out of the Rock	Jesus brings living water to all of his believers.
The face of Moses shown with glory on Mount Sinai.	The face of Jesus shown with glory on the mount of Transfiguration.
Moses lifted the brazen serpent up in the wilderness to heal people	Jesus was lifted up on the cross to heal us from our own sins.
Moses was a shepherd	Jesus was the good shepherd
Moses subdued an attacking army by raising his arms high on the top of a hill. (with two other people)	Jesus subdued sin and death with arms raised high on a hill. (with two other people)
Moses said another prophet would come (Jesus)	Jesus said another would come (Holy Spirit)
Those who did not follow Moses died in the wilderness because of their lack of faith.	Those who refused to follow Jesus died in the siege of Jerusalem in 70 AD. Jesus had warned them it was coming, and history shows that the Christians left right before the siege started because of the remembrance of the words of

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	Jesus. Those who did not believe Jesus stayed and were either killed or sold to slavery.
Moses fed thousands supernaturally with bread.	Jesus fed thousands supernaturally with bread.
Moses took a gentile bride	Jesus took a gentile bride (the church)
Moses led the Israelites in a victory song after the victory in Egypt.	This song will be repeated at the end as a victory song for Jesus. (see Rev. 15:2-3)
There is a long period of silence in the story of Moses from the time he was a child until adulthood.	There is a long period of silence in the story of Jesus from the time he was a child until adulthood.
Moses showed compassion to a woman getting water at a well.	Jesus showed compassion to a woman getting water at a well.
Moses' mission was to redeem Israel from slavery to Egypt	Jesus' mission was to redeem mankind from slavery to sin.
Moses was loved and supported by his sister Miriam (which is Miryam in Hebrew)	Jesus was loved and supported in his ministry by His mother Mary (which is also Miryam in Hebrew)
Moses gave God's law on a mountain.	Jesus gave the new law from the Mount of the Beatitudes. (sermon on the mount.)
Moses offered his life for the salvation of his people after the sin of the golden calf.	Jesus offered His life for the salvation of the world.
Moses rejected a lavish, ruling lifestyle in the house of the Pharaoh. Instead, he chose a humble life.	Jesus rejected the offers of Satan to be the ruler of this world and instead chose a humble life
Moses washed Aaron and his sons with water.	Jesus washed the feet of his disciples.
Moses – The first mediator	**Jesus – The final mediator**

Wow! Those two characters were strikingly similar. Now, you might think you could argue one or two of those points, or you might say that a couple of them are too general in nature to prove anything, but nobody can tell me that those lists are not extremely similar to each other. They are similar to the point that they show the two stories had to have been divinely correlated. There is no way that this could be an accident!

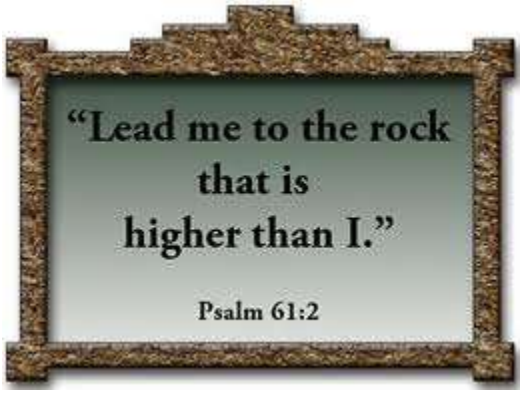
The only thing that you could say to explain the similarities is that the New Testament authors wrote the story of Jesus to make it look like he was the person who Moses alluded to. In other words, this is all one big conspiracy! However, for that to be true you would have to believe that the authors of the New Testament were dishonest men, and from all appearances they seem like they were not. Also, you would have to believe that all of these dishonest men were somehow able to construct a story together, from different places, with the same similarities, without contradicting each other. Also, you would have to say that their audiences, who at the latest, were just a generation or two removed from Jesus, had already forgotten the real facts of his life. These facts seemed to have been carefully recorded.

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The Rock from Exodus and Numbers compared to Christ



Numbers chapter 20 describes a scene where God punishes Moses for striking a rock to get water. Because of this event, Moses is unable to enter the promised land. So why was God so upset when Moses struck the rock to get water? Well, there were the obvious reasons like he was disobeying God and acting arrogantly. This is the way that an Old Testament audience would have interpreted it, but now that we have the Bible as a whole we can see that there was more to it than that. Let's get some help from Paul. Paul says, "I want you to know, brethren, that our fathers were all under the cloud, and all passed through the sea, and all were baptized into Moses in the cloud and in the sea, and all ate the same supernatural food and all drank the same supernatural drink. For they drank from the supernatural Rock which followed them, and the Rock was Christ." – 1 Cor. 10:1-4 -



Here, Paul refers to Christ as the Rock which provided the water to the Israelites. Many times in the New Testament, the authors refer to Christ as a rock. Even in the Old Testament, God is referred to as a mountain and the Messiah as a rock which would come from that mountain. So if we agree with Paul, that means Christ was the Rock which Moses struck the first time to get water. When he struck the Rock (Christ), water was provided that gave them Salvation. Everywhere they went this Rock was with them, providing everlasting, living water to them. Moses was told to never again strike the Rock (Christ), that striking it once was enough, and from that point on all he had to do was command it to give water. Can you see the symbolism at work here? This is a foreshadowing of Christ's life. Christ had to be struck one time on the cross. Because of this, salvation is available to all. Because he was struck, all we have to do is ask and salvation is given to us, but he was never to be struck again. Salvation was provided and now Christ is in his glory. Therefore, it was all right for Moses to strike the Rock once to give the Israelites the living water of the Salvation of Christ, but after striking it once, he was to only ask that the water (salvation) be given and it would freely be given, as Christ freely gives Salvation. He was never to strike it again because it would be striking Christ two times.

This chart might help explain it

Moses Story	Jesus Story
The Rock is there which could provide Salvation (water)	Jesus is there who could provide Salvation
The Rock is struck	Jesus is killed on the cross.
The Rock provides the Salvation, water flows out saving the people.	Jesus provides Salvation, people are saved through His death.
Now, all the people have to do is ask and water (Salvation) is freely given to them through the Rock.	Now, all the people have to do is ask, and eternal life (Salvation) is freely given to them through the Rock (Jesus)
Moses, instead of asking again, to get the free gift of grace (water), strikes the Rock a second time.	Jesus is not to be struck a second time. The free gift of Salvation is already available.

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I hope that makes more sense with the (above) chart.

This might not be as remarkable as the comparison between Moses and Jesus, but it is still very interesting. It shows the divine nature of the story of the Bible. God knew what he was doing the entire time. Many things in the Old Testament were done to foreshadow the New Testament.

[Source: http://www.confidentfaith.net/moses-and-jesus-devine-similarities]

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Jesus and Daniel: Divine Similarities

Chapter six of Daniel foreshadows the death and resurrection of Jesus Christ. The two stories parallel each other in a remarkable way. In fact, the more you look at it, the more amazing the parallels become. There is no way that this is a coincidence. This is just another way to show how divinely inspired the Bible really is. If the Bible is not divinely inspired, then how did the author of Daniel, 600 years earlier, tell a story that would parallel the well-documented story of Jesus? Let's take a look at all of the similarities between these two stories, then let's look at one remarkable difference.

Story of Daniel (around 537 BC)	**Story of Jesus (around 33 AD)**
The administrators and satraps conspired against Daniel.	The Pharisees and Jewish leaders conspired against Jesus.
They follow Daniel around, investigate him, and try to find something to charge him with.	They follow Jesus around and try to find something to charge him with. They ask him trick questions such as, "Should we pay taxes?" or "Should we stone this woman?"
Daniel is found blameless. They can find nothing to bring against him.	Jesus is found blameless. They can find nothing to bring against him.
Daniel's enemies come up with a plan to arrest him.	Jesus' enemies come up with a plan to arrest him.
Daniel's enemies have to spy on him to catch him.	Jesus' enemies have to use a spy to catch him.
When the plan is put into motion Daniel goes into a time of prayer even though he knows that if he does he will be arrested.	When the plan is put into motion Jesus goes into a time of prayer even though he knows that if he stays he will be arrested.
Daniel prays three times a day.	Jesus prays three times in the garden.
Daniel is arrested after his time a prayer.	Jesus is arrested after his time of prayer.
After being arrested, Daniel is immediately taken to judgment.	After being arrested, Jesus is immediately taken to judgment.
Daniel is found guilty of transgressing the law of the Medes and Persians.	Jesus is found guilty of transgressing the law of the Jews.
Darius is deeply stressed that Daniel must be sentenced to the lion's den, even though Darius is the one who sentences him.	Pontius Pilate is deeply stressed that Jesus has to be sentenced to the cross, even though Pilate is the one who sentences him.
Darius is unable to sleep.	The wife of Pontius Pilate is troubled in her sleep.
Darius pours over the law to try to find some way to save Daniel before the sentence has to be carried out.	Pontius tries to find a way to save Jesus. He tries flogging him as a punishment, and then offers to release him, but the crowd chooses Barabbas.
The satraps have Darius cornered.	The Pharisees have Pilate cornered.

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Daniel is placed into a den.	Jesus is placed into a tomb.
A giant rock is placed in front of the den.	A giant rock is placed in front of the tomb.
The king's seal is placed over the rock so if anyone breaks the seal they will be killed.	A Roman seal is placed over the rock so if anyone breaks the seal they will be killed.
While Daniel is in the den Darius cannot sleep.	While Jesus is in the tomb his followers are lost and distraught.
All possibility of escape is cut off. Daniel is presumed dead.	All possibility of escape is cut off. Jesus is presumed dead.
A heavenly being appears in the lion's den.	A heavenly being appears at the tomb.
At first light, Darius rushes to the lion's den.	At first light, the women rush to the tomb.
Darius is given the good news that Daniel is alive.	The women are given the good news that Jesus is alive.
Daniel lives to prosper in the Medo-Persian kingdom.	Jesus lives to prosper in God's kingdom.
Darius proclaims to the world that God's kingdom will never be destroyed.	The followers of Jesus proclaim God's kingdom to the world.
Story of Daniel (around 537 BC)	**Story of Jesus (around 33 AD)**

This is another example of the divine inspiration of the Bible. You cannot convince me that all of this is an accident, a coincidence, or that I'm simply reading too much into these stories. In the same way that Jesus is foreshadowed by Moses, (see this post) Jesus is also foreshadowed by Daniel. However, there is one huge difference between these two stories.

It's Just Not Fair

Jesus dies and Daniel is saved. Almost everything else between these two stories match, but Jesus dies and Daniel is saved. It's just not fair! We see examples that seem unfair throughout the Bible. Peter and James are both arrested, James is beheaded, and the next day Peter is supposed to be beheaded, but an angel rescues him from jail. What? Why did the angel not show up the day before and save both of them? It's just not fair! The disciple John gets to become an old man and write Revelation, but Stephen is stoned as a young man. It's just not fair! Why are things so unfair? Jesus has to die on the cross, but Daniel is saved from the Lion's den? It's just not fair.

The fact that we think this is not fair shows us how little faith we really have. Because if we have complete faith that when a believer dies, they are going to heaven, and that they will one day be resurrected, to spend eternity with God, wouldn't we look at it the other way around? Think about it. . .if you have faith. . . It is the other way around. People who experience a miracle and survive are stuck in this world, they will probably die an ordinary death, and they will spend eternity in heaven, as people who experienced a miracle during their lives. On the other hand, when someone dies as a martyr, and is paraded through heaven, he or she will be known throughout all of eternity as someone who glorified God with his or her death. Daniel will be known as a hero of the Bible, and a man of great faith, but the death that Jesus died will echo throughout eternity. He will always be known for it. John wrote Revelation and eventually died and he will be known throughout eternity as a faithful man, but Stephen died as a martyr, as a young man, and when he died he was paraded through the streets of heaven. He will always be known as someone who glorified God with his death. You see, we could look at it the other way around. When we say it's just not fair, maybe we are right, but we

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have it backwards. It's not fair that as we pass into eternity, some of us get to give such glory to God with our deaths, and others of us don't. We have it backwards.

I have some breaking news for you. . .we are all going to die. . . and then there will be eternity. We can't even comprehend how long eternity really is. I mean, after a million years of eternity the fairness of our death really doesn't matter does it? All that matters is that when we died, we died to the glory of God. That's all that matters. Now, that doesn't mean that we should all go out and try to find a way to be martyred for God, but we should be mindful that we are glorifying God in our daily lives so when that day comes, whether sooner or later, we will also glorify him at the time of our deaths. In other words, we should live like we have something worth dying for. So the question is, do you have something worth dying for? Martin Luther says, "If you have nothing worth dying for, then you have nothing worth living for." Martin Luther King says, "A man who has not found something worth dying for is not fit to live." Daniel and Jesus both had something to die for and they both had identical stories until the very end, but they didn't get to choose the way that they died. That was up to God. All they could do, was make sure that however they were going to die, whether as a teenager, whether as a 33 years old on a cross, or whether as an 86-year-old in a lion's den, however it was going to happen, they were going to die for the glory of God. It didn't matter if it was fair. It only mattered that it was for the glory of God. Their lives were for the glory of God. . . and their deaths were for the glory of God. . . . And there was nothing unfair about it.

[Source: http://www.confidentfaith.net/daniel-and-jesus-divine-similarities]

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Jesus vs. Paul

Introduction

Controversy has arisen regarding Jesus versus Paul as scholars debate the different emphases and messages of Jesus and Paul.[1] For example, Jesus preached the kingdom of heaven. Paul did not. Paul preached justification by faith alone. Jesus did not. What are we to make of this? Can the two be reconciled? The answer depends on what is meant by reconciliation.

Let us be clear from the outset. The messages of Jesus and Paul were *fundamentally different*. Reconciliation of their messages cannot be done by harmonization. This is a fact we must accept. No one is helped by attempts to lessen the differences by declaring that the gospel is a salvation story for both Jesus and Paul. The differences remain. No benefit comes from theological gibberish that the gospel is the kingdom and the kingdom is the gospel. No light comes from attempts to show that Paul "betrayed" Jesus or "perverted" His message. These offerings of strange fire move us further from the text and sound theology. Instead, we must seek a biblical understanding of the texts to effect a reconciliation.

Good News, Bad News

The good news is that this matter is receiving attention. For almost 2,000 years, Paul has been forced into the gospels and the gospels have been forced into Paul – and this continues. Some theologians have recognized problems in this but most fail to provide sound, biblical solutions to resolve the differences between Jesus and Paul. The bad news is that most theological professionals misunderstand *why* we find differences between Jesus and Paul. Because of this, they lack a sound foundation to reconcile the differences. Here's a clue: let the reader consider why God kept Paul separated from the Twelve after his conversion and why Paul's contact with the Twelve was extremely limited (cf. Galatians 1.1, 11-12, 15-19). The purpose of this brief study is to answer the question about how Jesus and Paul can be reconciled (what that means) and end the confusion.

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The Messages of Jesus and Paul

The below chart identifies the chief differences in the ministries and message of Jesus and Paul. Each will be analyzed (see source link).

Differences of the Ministries of Jesus and Paul	
Jesus:	**Paul:**
1. Preached the gospel of the kingdom	1. Preached the gospel of the grace of God
2. Defined the “kingdom of heaven” as Israel’s prophetic earthly kingdom	2. Defined the “kingdom of heaven” as the heavenly position of the body of Christ
3. Presented Himself as Messiah and King of the Jews (Israel)	3. Presented Jesus as the risen Lord, Head of the body of Christ
4. Preached repentance, baptism, and faith as necessary for salvation	4. Preached faith alone as necessary for salvation
5. Had Jews only for His audience (2 exceptions)	5. Had Gentiles as his primary audience
6. Operated under the Mosaic Law	6. Operated under grace

…

Conclusion

To reconcile Jesus and Paul we must be faithful to the text and recognize that major differences exist between their ministries. The Scriptures do not contradict one another for God is not the author of confusion (1 Corinthians 14.33). We simply need to recognize that God had a program for Israel which He revealed to the prophets and a new program for the Church, the body of Christ, that He revealed to Paul.

Jesus and the Twelve ministered to Jews under the Mosaic Law and preached the gospel of the kingdom to fulfill the Old Testament prophesies of Israel’s earthly kingdom with the Messiah as King (Romans 15.8). Paul ministered to Gentiles (Romans 11.13) under grace, apart from the Law, and disclosed secrets the ascended and glorified Lord had revealed to him. Paul taught that believers of his gospel, the gospel of the grace of God (Acts 20.24; 1 Corinthians 15.1-4; Romans 2.16, 16.25), were members of the body of Christ with Christ as its Head, not its King. Finally, in addition to the differences noted above, were other “secrets” the risen Lord revealed unto Paul alone. These are the subject of the article Paul’s “Mystery.” What can we conclude with regard to reconciling Jesus and Paul?

Saul of Tarsus did not become Paul the Apostle by human efforts (Romans 1.1-6; Galatians 1.1, 15-24). He became the apostle of the grace of God by the sovereign will of the glorified Christ. Just as God established His plan with Israel beginning with Abraham, He began a new plan with Paul. God created Israel beginning with Abraham. God created the Church, the body of Christ, beginning with Paul. The risen Lord revealed His plan through Paul just as He revealed His plan through Abraham

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and later, Moses. The two are different but complementary and not contradictory, for God cannot contradict God.

The Lord Jesus Christ is Lord of heaven and earth, Israel and Church. God is sovereign over both His earthly people, Israel, and over His heavenly people, the Church, the body of Christ. We both have one Master. Each has its own glory and purpose before God. The glory of God is in heterogeneity and in homogeneity. Both Israel and the Church are citizens of the kingdom of God as Paul expressed it–the rule of God over all creation. We share different blessings and serve under different contexts but have the same Lord. Paul taught this reality in his great example of the olive tree7 in Romans 11. Summing up his revelation, he concluded by exclaiming:

> *Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and unfathomable His ways! For WHO HAS KNOWN THE MIND OF THE LORD, OR WHO BECAME HIS COUNSELOR? Or WHO HAS FIRST GIVEN TO HIM THAT IT MIGHT BE PAID BACK TO HIM AGAIN? For from Him and through Him and to Him are all things. To Him be the glory forever. Amen (Romans 11.33-36).*

1- The title, "Jesus vs. Paul" is not to be taken in a challenging sense as if Paul can compare with Jesus. The title was selected because this is the way the controversy about their teachings has been framed at the present time. Thus, the term "Jesus" serves as a vehicle to represent the Old Testament program God initiated with Abraham and the Abrahamic Covenant. When Jesus arrived on the scene, the program of offering the kingdom to Israel revived under the calling and ministry of John the Baptist. The King was present. Israel could have its long-promised kingdom on earth if it repented. This program was entirely different from the program of the Church, body of Christ, which Paul received from the ascended, heavenly Lord.

2- Some bristle at the idea there is more than one gospel. We have one gospel today: 1 Corinthians 15.1-4, the gospel of the grace of God (Acts 20.24). However, the Scriptures are clear that for a period of time two gospels were in effect: from Paul's return from Arabia after his salvation until Acts 15.11. During this period, the Twelve proclaimed the gospel of the kingdom and Paul proclaimed the gospel of the grace of God. According to Acts 15.1, 5 the gospel of the kingdom required works for salvation. Paul's gospel, the gospel of the grace of God, was sola fide, faith alone. The gospel of the kingdom focused upon Christ's identity, who He was. Paul's gospel focused upon Christ's work: He died for our sins and rose again. After Acts 15.11, only one gospel remained, Paul's gospel. This explains Paul's words of Galatians 1.6-9.

2- The phrase "kingdom of heaven" is unique to Matthew. The phrase is a genitive of source and means that the source of this kingdom is from heaven. It is not a genitive of location meaning it is located in heaven. The kingdom of heaven is future and will be located on earth. Jesus told His disciples to pray for its establishment on the earth (Matthew 6.10). The chief beneficiaries will be Jews (Deuteronomy 28.1, 13) for God will fulfill His covenantal promises to them. Gentiles will be blessed in this kingdom through Israel (Isaiah 42.6, 49.6, 60.3; Zechariah 8.23) and Israel will be the premier nation among the nations (Deuteronomy 28.1, 13), a nation of priests (Exodus 19.5-6). The Church, the body of Christ, will be joint-heirs with Christ (Romans 8.16-17). God has not revealed what this entails or what our role will be during His Millennial reign.

[Source: http://doctrine.org/jesus-vs-paul/]

Comments:

1 Corinthians 15.1-4 is the most complete and clear definition of Paul's gospel.
Romans 10.9 is a restating of it in an abbreviated form.
The point is that we are saved solely by the work of Christ on the cross and the proof that His work accomplished the payment of sins was His resurrection. Salvation by faith alone is simply believing what God has declared. It is trust in a person – God Himself.

See above source link for additional comments.

If We Only Had Paul, What Would We Know of Jesus?
http://www.barriewilson.com/pdf/If-We-Only-Had-Paul.pdf [PDF] [Note- Not yet vetted]

Jesus vs. Paul – Centering on Christ – Who he is and what he has done (Interview):
http://www.thegospelcoalition.org/blogs/trevinwax/2010/12/14/jesus-vs-paul-an-interview-with-scot-mcknight-about-the-gospel/
http://stanguthrie.com/wp-content/uploads/2010/03/CT242-JesusvsPaul.pdf [PDF]

Who Founded Christianity – Jesus or St. Paul? (Debating with Muslims)
http://www.debate.org.uk/debate-topics/theological/jes-paul/

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Did Jesus and Paul teach the same thing?

By Matt Slick

Some critics of Christianity try to set Paul against Jesus. They will often claim that what Paul taught is not what Jesus said and that present-day Christianity is derived not from Jesus but from Paul's teaching. This is an erroneous claim that does not fit the facts. It is easy to take various Scriptures out of context and try to set one person against another--as many critics of Christianity have done. Nevertheless, we can confidently expect that Jesus and Paul taught the same thing. Granted, Paul focused more on theological issues than Jesus did, but nothing Paul said is contrary to Christ.

Luke wrote both the Gospel of Luke and the Book of Acts. In Acts 9 Luke records the events surrounding Paul's conversion. We see that Jesus Himself called Paul and sent him to be an apostle. If Paul and Jesus are not in agreement, then why would Jesus call Paul to be His apostle? Jesus is God in flesh and would therefore know all things. Jesus would certainly have known what Paul would teach which, it seems, is one of the reasons Jesus called him.

In addition, we can quickly see by examining what Jesus said we find parallels in what Paul said. Following is a brief alphabetical list comparing the words of Christ with the words of Paul. We can clearly see that they were indeed in agreement and that the critics who would set Paul against Christ don't know what they're talking about.

1. Alive in Christ
    1. Jesus
        1. "For just as the Father raises the dead and gives them life, even so the Son also gives life to whom He wishes," (John 5:21).
    2. Paul
        1. "For as in Adam all die, so also in Christ all shall be made alive," (1 Cor. 15:22).
2. Anxiety
    1. Jesus
        1. "For this reason I say to you, do not be anxious for your life, *as to* what you shall eat, or what you shall drink; nor for your body, *as to* what you shall put on. Is not life more than food, and the body than clothing?" (Matt. 6:25).
    2. Paul
        1. "Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God," (Phil. 4:6).
3. Atonement
    1. Jesus
        1. "I am the good shepherd; the good shepherd lays down His life for the sheep," (John 10:11)
    2. Paul
        1. "and walk in love, just as Christ also loved you, and gave Himself up for us, an offering and a sacrifice to God as a fragrant aroma," (Eph. 5:2).

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4. Deity of Jesus
    1. Jesus
        1. "Truly, truly, I say to you, before Abraham was born, I am," (John 8:58). Compare with Exodus 3:14, "And God said to Moses, "I AM WHO I AM"; and He said, "Thus you shall say to the sons of Israel, "I AM has sent me to you."
    2. Paul
        1. "For in Him all the fullness of Deity dwells in bodily form," (Col. 2:9). See also, Phil. 2:5-8.
5. Forgiveness
    1. Jesus
        1. "For if you forgive men for their transgressions, your heavenly Father will also forgive you," (Matt. 6:14).
    2. Paul
        1. "And be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you," (Eph. 4:32).
6. Jesus is the only way
    1. Jesus
        1. "Jesus said to him, "I am the Way, and the Truth, and the Life; no one comes to the Father, but through Me," (John 14:6).
    2. Paul
        1. "For there is one God, *and* one mediator also between God and men, *the* man Christ Jesus," (1 Tim. 2:5).
7. Justification by faith
    1. Jesus
        1. "Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life," (John 5:24). See also John 3:16-18; Luke 18:9-13.
    2. Paul
        1. "Therefore having been justified by faith, we have peace with God through our Lord Jesus Christ," (Rom. 5:1).
8. Law, the
    1. Jesus
        1. "Do not think that I came to abolish the Law or the Prophets; I did not come to abolish, but to fulfill," (Matt. 5:17).
    2. Paul
        1. "Do we then nullify the Law through faith? May it never be! On the contrary, we establish the Law," (Rom. 3:31).

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2. "What I am saying is this: the Law, which came four hundred and thirty years later, does not invalidate a covenant previously ratified by God, so as to nullify the promise," (Gal. 3:17).

9. Law, living the
    1. Jesus
        1. "You shall not commit murder; You shall not commit adultery; You shall not steal; You shall not bear false witness; [19] Honor your father and mother; and You shall love your neighbor as yourself," (Matt. 19:18-19).
    2. Paul
        1. "Owe nothing to anyone except to love one another; for he who loves his neighbor has fulfilled *the* law. [9] For this, "You shall not commit adultery, You shall not murder, You shall not steal, You shall not covet," and if there is any other commandment, it is summed up in this saying, "You shall love your neighbor as yourself." [10] Love does no wrong to a neighbor; love therefore is the fulfillment of *the* law," (Rom. 13:8-10)
10. Predestination
    1. Jesus
        1. "Not all men *can* accept this statement, but *only* those to whom it has been given," (Matt. 19:11).
        2. "All that the Father gives Me shall come to Me, and the one who comes to Me I will certainly not cast out," (John 6:37).
        3. "No one can come to Me, unless the Father who sent Me draws him; and I will raise him up on the last day," (John 6:44).
        4. "For this reason I have said to you, that no one can come to Me, unless it has been granted him from the Father," (John 6:65).
    2. Paul
        1. "He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will . . . [11] also we have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will," (Eph. 1:5, 11).
11. Resurrection
    1. Jesus
        1. "The Son of Man is going to be delivered into the hands of men; [23] and they will kill Him, and He will be raised on the third day," (Matt. 17:22-23).
    2. Paul
        1. "For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures, 4 and that He was buried, and that He was raised on the third day according to the Scriptures," (1 Cor. 15:3-4).

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12. Rewards and Punishment
    1. Jesus
        1. "For the Son of Man is going to come in the glory of His Father with His angels; and will then recompense every man according to his deeds," (Matt. 16:27).
    2. Paul
        1. "who will render to every man according to his deeds," (Rom. 2:6).
13. Sinfulness of man
    1. Jesus
        1. "For out of the heart come evil thoughts, murders, adulteries, fornications, thefts, false witness, slanders. 20 "These are the things which defile the man; but to eat with unwashed hands does not defile the man," (Matt. 15:19-20).
    2. Paul
        1. "There is none who understands, There is none who seeks for God; 12 All have turned aside, together they have become useless; There is none who does good, There is not even one," (Rom. 3:11-12).
14. Tradition
    1. Jesus
        1. "And why do you yourselves transgress the commandment of God for the sake of your tradition?" (Matt. 15:3).
    2. Paul
        1. "See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Christ," (Col. 2:8).
15. Works Righteousness denied
    1. Jesus
        1. "Many will say to Me on that day, 'Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?' [23] "And then I will declare to them, "I never knew you; depart from Me, you who practice lawlessness," (Matt. 7:22-23).
    2. Paul
        1. "Now that no one is justified by the Law before God is evident; for, "The righteous man shall live by faith," (Gal. 3:11).

As you can see, this brief list demonstrates that Jesus and Paul both taught the same thing.

[Source: http://carm.org/questions/other-questions/did-jesus-and-paul-teach-same-thing]

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Paul's "Mystery"

> *Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery [secret] which has been kept secret for long ages past, but now is manifested, and by the Scriptures of the prophets, according to the commandment of the eternal God, has been made known to all the nations, leading to obedience of faith; to the only wise God, through Jesus Christ, be the glory forever. Amen (Romans 16.25).*

Introduction

God laid the groundwork for the creation of the Jewish race with His call of Abram. After Jacob and his sons moved to Egypt they multiplied and Israel became a nation with a government under Moses based upon the Mosaic Law. All God's dealings with mankind were mediated through Israel from Abraham to Paul. Based upon the Abrahamic Covenant, God's blessings to Gentiles were to come through Israel. And all blessings to Israel were to come through the Messiah. How could God bless Gentiles when the channel of blessing, Israel, had rejected their source of blessing? The Old Testament had no answer to this question. No provision to bless Gentiles apart from Israel had been revealed.

When God saved and commissioned Paul He began new program and relationship in which He could bless Gentiles in spite of the nation's rejection of their Messiah. In short, God instituted a salvific revolution. With Paul's commission, God created the Church, the body of Christ, and brought in a new age, the Church age. The Church would not operate under Law as Israel had but under grace (Romans 6.14). Thus, Paul stands at the headwaters of this new program. As such, Paul is the founder of Christianity. He is THE man for the Church as Abraham and Moses were THE men (racial and national heads) of Israel. Only when one understands this truth can one begin to understand Christian theology.

While the Twelve were commissioned and taught by the Lord for three years during His *earthly* ministry, the ascended, *heavenly* Lord commissioned and taught Paul for three years (most of which was probably spent in the Arabian desert, Galatians 1:17-18). The Twelve were commissioned within the borders of Israel. Paul was commissioned beyond the borders of Israel. After the ascended Lord commissioned Paul He revealed doctrines to Paul He had never revealed to the Twelve.

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Differences Between "Jesus and the Twelve" and Paul	
The Twelve	**Paul**
Proclaimed repentance and water baptism (Acts 2.38)	Proclaimed "believe" alone (Romans 4.5-6; 1 Corinthians 15.1-4)
Proclaimed the gospel of the kingdom (Matthew 4.17; Acts 3.19)	Proclaimed the gospel of the grace of God (Acts 20.24)
Saved and commissioned within Israel's borders (Matthew 16.13, 16-17)	Saved and commissioned outside Israel's borders (Acts 9.3)
Were taught in Christ's earthly ministry	Was taught in Christ's heavenly ministry (Galatians 1.1, 11-12)
Ministered to Jews only (Matthew 10.5; Galatians 2.7-9)	Ministered primarily to Gentiles (Romans 11.13; Galatians 2.7-9)

The most logical thing for Saul him to have done following his conversion would have been to return to Jerusalem and consult with the Twelve. Imagine what a meeting that would have been! Saul, the great persecutor of the Way (Acts 22.4), had become a believer–and in such a dramatic manner–by the direct confrontation of the Lord in glory. It didn't happen (Galatians 1.16-17). God had other plans for Paul. He insulated him from the Twelve. Instead, like He had done with Moses, God sent him to Arabia–into the desert–most likely to Sinai. Why?

The Rise of Paul

Peter is the primary personage for the first dozen chapters of Acts. Luke recorded Paul's salvation in chapter 9. Peter reappears in chapter 15 at the Jerusalem Council and assisted Paul in his argument (Acts 15.7-11) over the issue of whether Gentiles had to be circumcised and keep the Law of Moses to be saved (Acts 15.1, 5). Worth note is that Peter was not running the Council–James was. This James was not James the Apostle, one of the Twelve (Acts 12.2) for he had been executed by Herod Antipas (Acts 12.1-2). This James (a.k.a. James the Just) was Jesus' half-brother. By the time of the Jerusalem Council (51 A.D.), Peter's authority and the authority of the Twelve had declined to the degree that a second-order apostle was running things. James was an apostle in a secondary sense for he did not meet the qualifications for apostleship as did the Twelve (cf. John 7.5 cf. Galatians 1.19; 1 Corinthians 15.7, Acts 1.21-22). After Luke's account of the Jerusalem Council, the Twelve drop out of view and the remainder of Acts is all about Paul. Why?

God had revealed Gentiles would be blessed by the Jews (cf. Isaiah 42.1, 6; 49.6; 60.3; Zechariah 8.23; Luke 2.32). These promises were based on the assumption that the Jews would accept their Messiah since no blessing could come apart from Him. How then, could Gentiles be blessed if Israel refused their Messiah? Quite literally, no other plan was on the books. But God in His sovereignty always has a plan, even though he may keep it secret (Deuteronomy 29.29). God knew Israel would reject Him and had made provision for it.

The Lord commissioned Paul as the apostle to the Gentiles (Acts 9.15-16; Romans 11.13; Ephesians 3.1; 1 Timothy 2.7). No Biblical record exists that Peter and the Eleven ever ministered to Gentiles. The Twelve made an agreement with Paul to confine their ministry to Jews while Paul would go to Gentiles (Galatians 2.7-9). Even though Paul was the apostle to the Gentiles, he first witnessed to Jews that Jesus was the Messiah. In Acts we have the record that Paul first approached Jews and

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then turned to Gentiles when the Jews rejected Jesus as the Messiah (Acts 13.46; 18.5-6; 28.24-28 cf. Romans 1.16-17; Acts 9.15).

Paul's argument with the Twelve demonstrated that a change of evangelistic program had occurred. Jesus had commanded his disciples to go to all nations, i.e., Gentiles (Matthew 28.19). This never happened. When it became clear Israel would not repent (the crisis point being the stoning of Stephen in Acts 7), God commissioned Paul to witness to Gentiles. During the thirty years Paul faithfully ministered for the Lord, the Lord revealed to him secrets (μυστήριον) He had not revealed in His own earthly ministry nor at any time to the Twelve.

The Mystery (μυστήριον)

The word translated "mystery" is the Greek word μυστήριον. This is one of the most unfortunate translations in the Bible. All it has done is confuse. The word μυστήριον does not mean "mystery" as we usually think of the term as in "strange," "enigma," "weird," etc. It means a "secret"–something that was kept hidden, something previously unrevealed. Paul used the term to describe the body of doctrine the risen, ascended, glorified Lord revealed to him. God alone can keep a secret and He had kept these revelations hidden until He chose to disclose them. Paul called these doctrines "secrets" for was what they were. What were these secrets that Peter and the other apostles knew nothing about?

1. The Secret of the Gospel of the Grace of God

Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery [secret] which has been kept secret for long ages past,but now is manifested, and by the Scriptures of the prophets, according to the commandment of the eternal God, has been made known to all the nations, leading to obedience of faith; (Romans 16.25-26)

Paul preached the "gospel of the grace of God" (Acts 20.24). Time and again Paul proclaimed that the gospel he preached was his gospel (Romans 2.16; 16.25; 2 Timothy 2.8; Galatians 2.2, 7; Galatians 1.11-12). Did the Twelve not preach this gospel? The Scriptures reveal they did not–until they had learned it from Paul (cf. Acts 15.1, 5, 6-11). Paul declared his gospel was, "kept secret for long ages past, but now is manifested." Paul wrote that by revelation he went to Jerusalem to communicate the gospel that he preached (Galatians 2.2). It was a "secret" until the ascended Lord revealed it to Paul. What was the gospel John the Baptist, Jesus, and the Twelve proclaimed? They preached the "gospel of the kingdom" (Matthew 4.23; 9.35; Mark 1.14-15). Its message was that God's earthly kingdom which the prophets had proclaimed was at hand. It required repentance and baptism. Even after the death, resurrection, and ascension of Christ, Peter continued to preach the gospel of the kingdom (Acts 2.38; 3.19-21), not the gospel of the grace of God (Acts 20.24) that Paul preached.

What was the content of the gospel during the ministry of Jesus and afterwards? Salvation was based upon believing that Jesus was Israel's Messiah, the Son of God (Matthew 16.16; John 11.27; [Acts 8.37]). No mention was made of believing in Jesus' death and resurrection even after His resurrection. Peter didn't tell the Jews whom he addressed on the day of Pentecost to believe Jesus died for them and arose from the dead. He told them to repent and be baptized (Acts 2.38). Immediately after Paul was saved he too preached this message: that Jesus was the Son of God (Acts 9.20). Paul did not began to preach his gospel (that Christ died for us and rose from the dead) until after he returned from Arabia. Why not? Because God had not yet revealed it. Not until after Paul returned from his three years in Arabia did he preach this gospel. During this time the ascended Lord revealed to Paul the meaning of His death and resurrection (Galatians 1.16-19, 2.1-2).2

Paul's gospel of the grace of God was the message of the death, burial, and resurrection of Christ. Paul wrote the Corinthians,

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> Now I make known to you, brethren, the gospel which I preached to you, which also you received, in which also you stand, by which also you are saved, if you hold fast the word which I preached to you, unless you believed in vain. For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures,and that He was buried, and that He was raised on the third day according to the Scriptures, (1 Corinthians 15.1-4)

Do you see the difference in Paul's gospel? Where is repentance? Where is baptism? They are not there. Salvation according to the gospel of the kingdom was to repent and be baptized, believing Jesus was the Messiah, the Son of God (Matthew 16.16-17; John 11.25-27; Acts 2.38). Salvation according to the gospel of the grace of God (Acts 20.24), Paul's gospel, is to believe Christ died for us, was buried, and arose from the dead (1 Corinthians 15.1-4). According to Paul's gospel only one thing is necessary: faith in the death, burial, and resurrection for your sins. Do you believe it? If so, you are saved. This is God's promise.

Peter's gospel to the Jews was that they had murdered their Messiah and needed to repent and be baptized (Acts 2.36-38, 41). Did Peter or the Twelve preach Christ crucified for salvation? No. The cross for Peter was something to be repented of, not a message of hope and salvation (Acts 2.22-24; 2.36-39; 3.13-20).

Not until the Jerusalem Council (51 A.D.) did this change. After much argument, Peter, who had remained quiet during the debate (what a character change!) made a remarkable statement:

After there had been much debate, Peter stood up and said to them, "Brethren, you know that in the early days God made a choice among you, that by my mouth the Gentiles would hear the word of the gospel and believe." And God, who knows the heart, testified to them giving them the Holy Spirit, just as He also did to us; and He made no distinction between us and them, cleansing their hearts by faith. "Now therefore why do you put God to the test by placing upon the neck of the disciples a yoke which neither our fathers nor we have been able to bear? "But we believe that we are saved through the grace of the Lord Jesus, in the same way as they also are." All the people kept silent, and they were listening to Barnabas and Paul as they were relating what signs and wonders God had done through them among the Gentiles. (Acts 15.8-12)

At the critical moment, God the Holy Spirit moved Peter to recall the time he had visited the house of Cornelius, the Roman centurion, a Gentile, many years before (Acts 10.1-48). Peter, who had been listening to the arguments, rose to Paul's defense in the quarrel over whether Gentiles had to be circumcised and keep the Law of Moses to be saved. Had it not been for Peter, Paul's evangelism would have become much more difficult. What was most remarkable was Peter's statement: "But we believe that we are saved through the grace of the Lord Jesus, in the same way as they also are." What a switch! Jews saved like Gentiles, not Gentiles like Jews? Amazing! What was the result? The Jews who had argued against Paul became silent and listened to Paul and Barnabas.

2. The Secret of the Blinding of Israel

Paul wrote in Romans 11.25-27,

> For I do not want you, brethren, to be uninformed of this mystery [secret]–so that you will not be wise in your own estimation–that a partial hardening has happened to Israel until the fullness of the Gentiles has come in; and so all Israel will be saved; just as it is written,"THE DELIVERER WILL COME FROM ZION, HE WILL REMOVE UNGODLINESS FROM JACOB." "THIS IS MY COVENANT WITH THEM, WHEN I TAKE AWAY THEIR SINS."

God laid the groundwork for His creation of a new race of people, the Jews, with His call of Abraham. Through the line of Abraham, Isaac, and Jacob, God began to reveal Himself. From that point until the time when the ascended Lord commissioned Paul, God dealt with mankind through the nation of Israel. To the Jews belonged the adoption, glory, and covenants, etc. (Romans 9.4; Ephesians 2.12; Acts 3.25). God revealed His prophetic plan through the Jewish prophets. This plan is summarized in Psalm 2:

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Psalm 2	**Comment**
[1] Why are the nations in an uproar and the peoples devising a vain thing? [2] The kings of the earth take their stand and the rulers take counsel together against the LORD and against His Anointed, saying, [3] "Let us tear their fetters apart and cast away their cords from us!"	The 1st Advent–Rejection of the Messiah by Gentiles (nations) and Jews (the peoples). Also prophetic of the attitude of mankind before the 2nd Advent.
[4] He who sits in the heavens laughs, the Lord scoffs at them. [5] Then He will speak to them in His anger and terrify them in His fury, saying, [9] 'You shall break them with a rod of iron, You shall shatter them like earthenware.'"	The judgment of God, i.e., the tribulation or the time of Jacob's Trouble (Matthew 24.1-51; Jeremiah 30.7).
[6] "But as for Me, I have installed My King upon Zion, My holy mountain." [8] 'Ask of Me, and I will surely give the nations as Your inheritance, and the very ends of the earth as Your possession.	Establishment of the Messianic Kingdom of God (the OT has hundreds of verses describing this kingdom).
[7] "I will surely tell of the decree of the LORD: He said to Me, 'You are My Son, Today I have begotten You.	The resurrection of Christ (cf. Acts 13.33) is when He was "begotten."
[10] Now therefore, O kings, show discernment; Take warning, O judges of the earth. [11]Worship the LORD with reverence and rejoice with trembling. [12] Do homage to the Son, that He not become angry, and you perish in the way, for His wrath may soon be kindled. How blessed are all who take refuge in Him!	A warning of tribulation to the world (Jew and Gentile) and blessings for those who trust in the Lord.

Notice the psalm makes no mention of the temporary blinding of Israel and God's creation of the Church, the body of Christ, during this blindness. These truths are found nowhere in the Old Testament. Why? Paul declared that these things were a secret of God. A partial hardening–not total and not forever–would last until the fullness of the Gentiles (Romans 11.25) occurred, i.e., until the body of Christ was complete. After that, all Israel, i.e., the entire nation, every single Jew alive on earth who recognized Jesus as the Messiah, would be saved (Matthew 23.37-39; Isaiah 66.8; Zechariah 12.10, 13.6; Acts 2.36, 38). Peter understood the need for the whole nation to repent. In his sermon on Pentecost, he demanded every Jew repent (Acts 2.38). This was declared by the prophets (Isaiah 66.7-9, 25.9; Zechariah 12.10, 13.6) and thus, known. Paul quoted Isaiah 59.20. What was unknown was when and how. Paul revealed that following Israel's rejection of their Messiah that the nation's salvation would not occur "until the fullness of the Gentiles is come in."

At the end of the Tribulation, at the end of the day of the Lord, all Jews will believe Jesus is the Messiah, the Son of God. They will go into the promised kingdom (Acts 1.6; Romans 11.16 cf. Isaiah 66.8). Unlike the generation of Jesus' day who failed to repent and experience the kingdom, the Tribulation generation will respond and believe Jesus is Messiah (Matthew 23.39). God is sovereign and has promised through his prophets that Israel would enjoy the kingdom (Romans 9.29 cf. Deuteronomy 28.1-14). God will keep His word.

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3. The Secret of the Rapture or Resurrection of the Body of Christ

The “rapture” is the resurrection of the Church, the body of Christ. In this divine event members of the body of Christ will receive their resurrection bodies. When the body of Christ has been made complete God will take His body unto Himself. Paul called this occurrence the “fullness of the Gentiles” (Romans 11.25) since the body of Christ is composed primarily of Gentiles. The word Paul used for the Rapture was ἁρπάζω which means “to seize” or “to snatch away.” Our English word “rapture” comes from the Latin “rapiemur” which is the word the Latin Vulgate used to translate ἁρπάζω. Paul revealed the secret of the Rapture in 1 Corinthians 15.51-53:

Behold, I tell you a mystery [secret]; we will not all sleep, but we will all be changed, in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we will be changed. For this perishable must put on the imperishable, and this mortal must put on immortality.

Paul elaborated on this event when he wrote the Thessalonians about the order of the resurrection for the body of Christ:

Brothers, we do not want you to be ignorant about those who fall asleep, or to grieve like the rest of men, who have no hope. We believe that Jesus died and rose again and so we believe that God will bring with Jesus those who have fallen asleep in him. According to the Lord’s own word, we tell you that we who are still alive, who are left till the coming of the Lord, will certainly not precede those who have fallen asleep. For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first. After that, we who are still alive and are left will be caught up (ἁρπάζω) together with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever. Therefore encourage each other with these words (1 Thessalonians 4.13-18).

In the passage above, Paul reiterated his gospel–Christ died for our sins and rose again. Having this belief gives the believer confidence to know he will be with the Lord. Paul then gave the resurrection sequence for the body of Christ: those who have died will be raised first. Those who are alive will be raised second, i.e., given a resurrection body. In other words, the latter group, those who are alive, will not experience physical death. Both groups will meet the Lord in the air. This whole transformation will take place “in a moment, in the twinkling of an eye.” The words for “moment” and “twinkling” are ἄτομος and ῥιπή. The thought here is that this will occur instantaneously.

This return of the Lord is an entirely different event from His return to save Israel and the nations at the end of the Tribulation. In the first return, the Lord will meet the body of Christ in the clouds (a heavenly return for a heavenly people, Ephesians 1.3). In the second return, the Lord will return to earth, (an earthly return for an earthly people, Zechariah 14.4). The Rapture is the “blessed hope” (Titus 2.13) of the body of Christ and was Paul’s personal hope (Philippians 3.11, ἐξανάστασιν τὴν ἐκνεκρῶν).

Paul had to correct false teaching constantly. Someone, posing as Paul, wrote the Thessalonians that the Day of the Lord had occurred. They denied the Rapture–what Paul had taught them when he was with them–that believers would be delivered from the Day of the Lord. Paul addressed this error with the following words in 2 Thessalonians 2.1-5:

Now we request you, brethren, with regard to the coming of our Lord Jesus Christ and our gathering together to Him, that you not be quickly shaken from your composure or be disturbed either by a spirit or a message or a letter as if from us, to the effect that the day of the Lord has come. Let no one in any way deceive you, for it will not come unless the apostasy comes first, and the man of lawlessness is revealed, the son of destruction, who opposes and exalts himself above every so-called god or object of worship, so that he takes his seat in the temple of God, displaying himself as being God. Do you not remember that while I was still with you, I was telling you these things?

No one wrote about the Rapture except Paul because no one knew anything of it–it was a secret the glorified Lord revealed to Paul alone. Jesus never mentioned it in his earthly ministry and the Twelve

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never mentioned it in their writings. All non-Pauline writings of Christ's return speak of His return to earth at the end of the Tribulation.

In Jewish theology, before the first advent of Christ, the Jews knew of only one advent. They understood a few passages spoke of a suffering Messiah and most spoke of a ruling Messiah. They could never put these ideas together nor understand there would be one Messiah but two advents (1 Peter 1.10-11). In the same way, the Second Advent will have two parts. The first part will be Christ's return in the air for his body, the Church (the Rapture). The second part of Christ's return will be his return to earth for a repentant Israel (Matthew 23.39; Zechariah 12.10) and the Gentiles who remain alive (Matthew 24.22). The two advents are diagrammed in the chart below:

ADVENTS	First Advent (Rejection and Suffering)–Revealed in Old Testament	
	Second Advent (Mercy and Judgment)	
	Phase 1: Unrevealed until Paul God's mercy to the Church (the Body of Christ) to save it (by the Rapture) from the wrath to come	Phase 2: Revealed in Old Testament God's judgment upon a Christ rejecting world and the return of Christ as King to save a repentant Israel

Throughout the Old Testament the prophets had warned of a day called the "day of the Lord." The "day of the Lord" was a time in which God would pour His wrath upon the nations. It was day in which God would release His wrath against the world for its evil–especially for a world that wil reject the true God to worship the Antichrist. References to the day include the following: Isaiah 2.12-21; 13.9-13; 26.20-21; 34.1-2, 8; Ezekiel 30.1-8; Joel 1.13-16; 2.1-3, 11; 2.23-32; 3.12-18; Amos 5.18-20; Obadiah 1.15-17; Zephaniah 1.7-18; 2.1-3; Zechariah 12.2-10; 14.1-20; Malachi 4.1-3. It will be a day of "wrath," "darkness," "gloom," and "wailing." Jesus described the day in Matthew 24.1-51 and John in the book of Revelation. Included, of course, in this day is Israel's deliverance, which Paul foretold in Romans 11.26 when "all Israel," i.e., the entire nation will be saved.

Paul taught a different day, a day unrevealed by the prophets, by Jesus, or by the Twelve. This day Paul called the "day of Christ" or the "day of the Lord Jesus." It stands in contrast to the "day of the Lord." Paul wrote of the "day of Christ" in 1 Corinthians 1.8; 5.5; 2 Corinthians 1.14; Philippians 1.6, 10; 2.16. The "day of Christ" is a day of deliverance, not a day of judgment. The "day of Christ" is the return of Christ for his body, the Church, or the Rapture. Associated with this day of deliverance is judgment of the believers works. Paul wrote the Corinthians about this in 1 Corinthians 3.13-15. See the author's study on the Day of Christ.

4. The Secret of the One Body

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Paul alone taught the Body of Christ. How did Paul learn about it? The ascended Lord revealed the truth that the Church (1 Corinthians 12.12-27; Ephesians 1.22-23; Colossians 1.18, 24) was His body and that its nature was that Jew and Gentile were equal in Christ (Galatians 3.26-29). The Lord did not reveal this truth to Peter or the Twelve. Search the Scriptures–you will find no word about the body of Christ from anyone but Paul. Paul wrote the Ephesians:

> "For this reason I, Paul, the prisoner of Christ Jesus for the sake of you Gentiles–if indeed you have heard of the stewardship of God's grace which was given to me for you; that by revelation there was made known to me the mystery [secret], as I wrote before in brief. By referring to this, when you read you can understand my insight into the mystery [secret] of Christ, which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets in the Spirit; to be specific, that the Gentiles are fellow heirs and fellow members of the body, and fellow partakers of the promise in Christ Jesus through the gospel, of which I was made a minister, according to the gift of God's grace which was given to me according to the working of His power. To me, the very least of all saints, this grace was given, to preach to the Gentiles the unfathomable riches of Christ, and to bring to light what is the administration of the mystery [secret] which for ages has been hidden in God who created all things;" (Ephesians 3.1-9).

Notice the points Paul made:

1.Paul was the prisoner of Christ for the sake of Gentiles.

2.By revelation he received the secret (μυστήριον).

As the passage above states, this secret was not known to other generations. But the secret became revealed to his holy apostles and prophets. Who were these? Certainly not the Twelve for they never mentioned the body of Christ. Peter and the Twelve learned about the body of Christ from Paul after the Lord revealed this secret to him. What was this secret?

The secret was that Gentiles who believed Paul's gospel were fellow heirs and members of the body of Christ with Jews who believed Paul's gospel. Before Paul, beginning with Abraham, Israel held priority in God's program. The prophets had revealed that Gentiles would be blessed through Israel. But nothing indicated equality. That Gentiles were now equal with Jews was a revolutionary shift in God's plan. Consider. Jesus, in his earthly ministry commanded His disciples not to go to Gentiles. Matthew recorded:

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> "These twelve Jesus sent out after instructing them: "Do not go in the way of the Gentiles, and do not enter any city of the Samaritans; but rather go to the lost sheep of the house of Israel. "And as you go, preach, saying, 'The kingdom of heaven is at hand.'" (Matthew 10.5-6)

Could words be more plain? Don't go to Gentiles! Jesus made two exceptions to His rule in His earthly ministry: a Canaanite woman (Matthew 15.22-28) and a Roman centurion (Matthew 8.5-10). He responded to them because of their exceptional faith. See the author's study Two Remarkable Healings.

All this was new. We know about it from Paul alone. It is helpful to recognize what is not in the Scriptures as well as what is in them. Pay particular attention to the verses below that Paul wrote (quoted above in Ephesians 3.1-9):

1. "of which I (not Peter, not the Twelve) was made a minister."

2. "according to the gift of God's grace which was given to me (not Peter, not the Twelve) according to the working of His power."

3. "To me, (not Peter, not the Twelve) the very least of all saints, this grace was given,"

4. "to preach to the Gentiles the unfathomable riches of Christ, and to bring to light what is the administration of the mystery [secret] which for ages has been hidden (Peter and the Twelve knew nothing of it) in God who created all things." It was Paul's ministry that revealed this secret which God had kept hidden.

Paul wrote similar words to the Colossians,

> "Now I rejoice in my sufferings for your sake, and in my flesh I do my share on behalf of His body, which is the church, in filling up what is lacking in Christ's afflictions. Of this church I was made a minister according to the stewardship from God bestowed on me for your benefit, so that I might fully carry out the preaching of the word of God, that is, the mystery [secret] which has been hidden from the past ages and generations, but has now been manifested to His saints, to whom God willed to make known what is the riches of the glory of this mystery [secret] among the Gentiles, which is Christ in you, the hope of glory" (Colossians 1.24-27).

We see the same points again:

1. The Church is the body of Christ.

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2. Paul (not Peter, not the Twelve) was made a minister of this new body, the Church.

3. God bestowed this stewardship upon Paul (not Peter, not the Twelve).

4. The revelation of the Church as the body of Christ was previously hidden (the Twelve knew nothing of it).

5. This secret includes Christ being in the believer which is the hope of glory.

Paul wrote the Corinthians regarding his ministry,

> "According to the grace of God which was given to me, like a wise master builder I laid a foundation, and another is building on it. But each man must be careful how he builds on it. For no man can lay a foundation other than the one which is laid, which is Jesus Christ" (1 Corinthians 3.10-11).

God gave the gospel of the grace of God (Acts 20.24), as opposed to the gospel of the kingdom, to Paul. Like a wise master builder Paul built the Church on the foundation who is Christ. The above passage teaches that Paul, not Peter or the Twelve, was the architect of the Church. The Lord gave Peter charge over the Jewish church in His earthly ministry. This was the church that existed on the day of Pentecost. Gentiles did not participate in this church. Paul reminded his Gentile believers in Ephesus that prior to the revelation of the secret of the body of Christ they were excluded from Israel and all the benefits Israel enjoyed:

> Therefore remember that formerly you, the Gentiles in the flesh, who are called "Uncircumcision" by the so-called "Circumcision," which is performed in the flesh by human hands–remember that you were at that time separate from Christ, excluded from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world. But now in Christ Jesus you who formerly were far off have been brought near by the blood of Christ. For He Himself is our peace, who made both groups into one and broke down the barrier of the dividing wall, by abolishing in His flesh the enmity, which is the Law of commandments contained in ordinances, so that in Himself He might make the two into one new man, thus establishing peace, and might reconcile them both in one body to God through the cross, by it having put to death the enmity. AND HE CAME AND PREACHED PEACE TO YOU WHO WERE FAR AWAY, AND PEACE TO THOSE WHO WERE NEAR; for through Him we both have our access in one Spirit to the Father. So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of God's household, having been built on the foundation of the apostles and prophets, Christ Jesus Himself being

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> the corner stone, in whom the whole building, being fitted together, is growing into a holy temple in the Lord, in whom you also are being built together into a dwelling of God in the Spirit (Ephesians 2.11-22).

Paul illustrated the body of Christ with the human body. Thus,

> For even as the body is one and yet has many members, and all the members of the body, though they are many, are one body, so also is Christ (1 Corinthians 12.12).

Becoming a member of the body of Christ, the Church, is through the baptism of the Holy Spirit. This is not a sensory experience. It occurs when one believes the gospel (1 Corinthians 15.1-4).

> “For even as the body is one and yet has many members, and all the members of the body, though they are many, are one body, so also is Christ. For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit” (1 Corinthians 12.12-13).

Paul wrote that each part of the body is vital:

> For the body is not one member, but many. If the foot says, “Because I am not a hand, I am not a part of the body,” it is not for this reason any the less a part of the body. And if the ear says, “Because I am not an eye, I am not a part of the body,” it is not for this reason any the less a part of the body. If the whole body were an eye, where would the hearing be? If the whole were hearing, where would the sense of smell be? But now God has placed the members, each one of them, in the body, just as He desired. If they were all one member, where would the body be? But now there are many members, but one body. And the eye cannot say to the hand, “I have no need of you”; or again the head to the feet, “I have no need of you.” On the contrary, it is much truer that the members of the body which seem to be weaker are necessary; and those members of the body which we deem less honorable, on these we bestow more abundant honor, and our less presentable members become much more presentable, whereas our more presentable members have no need of it. But God has so composed the body, giving more abundant honor to that member which lacked, so that there may be no division in the body, but that the members may have the same care for one another. And if one member suffers, all the members suffer with it; if one member is honored, all the members rejoice with it (1 Corinthians 12.14-16).

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Paul's conclusion was, "Now you are Christ's body, and individually members of it" (1 Corinthians 12.17). As the human body is a whole and each part is important, so too the body of Christ. Every believer is important and has a vital function in the body of Christ.

Another illustration Paul used about the body of Christ was marriage. Paul wrote in Ephesians 5.22-33:

> 22 Wives, be subject to your own husbands, as to the Lord. 23 For the husband is the head of the wife, as Christ also is the head of the church, He Himself being the Savior of the body. 24 But as the church is subject to Christ, so also the wives ought to be to their husbands in everything. 25 Husbands, love your wives, just as Christ also loved the church and gave Himself up for her, 26 so that He might sanctify her, having cleansed her by the washing of water with the word, 27 that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless. 28 So husbands ought also to love their own wives as their own bodies. He who loves his own wife loves himself; 29 for no one ever hated his own flesh, but nourishes and cherishes it, just as Christ also does the church, 30 because we are members of His body. 31 FOR THIS REASON A MAN SHALL LEAVE HIS FATHER AND MOTHER AND SHALL BE JOINED TO HIS WIFE, AND THE TWO SHALL BECOME ONE FLESH. 32 This mystery [secret] is great; but I am speaking with reference to Christ and the church. 33 Nevertheless, each individual among you also is to love his own wife even as himself, and the wife must see to it that she respects her husband.

The Christian husband is head of the wife in the same manner as Christ is Head of the Church, the body of Christ. Husbands are to 1) love their wives as Christ loved the Church (v. 25) and 2) love their wives as their own bodies (v. 28, 33). Paul declared that this relationship of Christ to the Church and husbands to wives was a secret (μυστήριον) in verse 32. No one knew it or taught this before Paul.

We learn from Paul alone that Christ is the Head of the Body, the Church (Ephesians 1.22; 4.15; 5.23; Colossians 1.18; 2.19). In the age of grace Christ is nowhere called the "king" of the Church. That is His title for Israel. A king has subjects. But we have Christ as our Head, not our King. We are integral to Him. We are joint-heirs with Him (Romans 8.17). A joint-heir is a different kind of relationship than a subject to a king. A joint-heir is one who shares everything belonging to the heir. This is grace! We know this from Paul alone for it, again, was a secret Paul received from the risen Lord.

5. The Secret of Heavenly Citizenship

From Paul alone we learn that the believer in the body of Christ has a heavenly position and heavenly citizenship. Peter and the Twelve looked forward to an earthly position, not a heavenly one. The Jew

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knew nothing of heavenly blessing. He looked forward to the kingdom on earth. This is why Jesus had instructed his disciples to pray, “Your kingdom come. Your will be done, on earth as it is in heaven” (Matthew 6.10). Consider Peter’s question to the Lord and his answer in Matthew 19.27-28:

> Then Peter said to Him, “Behold, we have left everything and followed You; what then will there be for us?” And Jesus said to them, “Truly I say to you, that you who have followed Me, in the regeneration when the Son of Man will sit on His glorious throne, you also shall sit upon twelve thrones, judging the twelve tribes of Israel.

Where will Jesus sit on His glorious throne? In Jerusalem. This made perfect sense to Peter. Indeed, if Jesus had answered in any other way Peter would have found the reply at odds with the teachings of the prophets. Only by Jesus’ ruling in Jerusalem can God fulfill the Davidic Covenant, his promise to David. The psalmist wrote in Psalm 2 of the conversation between God the Father and God the Son:

> ‘Ask of Me, and I will surely give the nations as Your inheritance, and the very ends of the earth as Your possession.

Zechariah declared:

> And the LORD will be king over all the earth; in that day the LORD will be the only one, and His name the only one. All the land will be changed into a plain from Geba to Rimmon south of Jerusalem; but Jerusalem will rise and remain on its site from Benjamin’s Gate as far as the place of the First Gate to the Corner Gate, and from the Tower of Hananel to the king’s wine presses. People will live in it, and there will no longer be a curse, for Jerusalem will dwell in security (Zechariah 14.9-11 cf. Zechariah 8.2-3; Daniel 7.14, 27).

When the disciples asked the Lord how they should pray, he answered them:

> “Pray, then, in this way: ‘Our Father who is in heaven, Hallowed be Your name. ‘Your kingdom come Your will be done, On earth as it is in heaven. ‘Give us this day our daily bread. ‘And forgive us our debts, as we also have forgiven our debtors. ‘And do not lead us into temptation, but deliver us from evil (Matthew 6.9-13).

Is anything heavenly here? Jesus told his disciples to pray for God’s kingdom to come on earth and for His will to be done on earth. Jesus knew His Old Testament. He knew He would reign as David’s greater Son (Luke 1.32).

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But the Church, the body of Christ, has different promises than Israel. God's promises to the Church are heavenly3 not earthly. Thus, Paul wrote the Ephesians:

> "Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ," (Ephesians 1.3)

and in Ephesians 2.4-6:

> "But God, being rich in mercy, because of His great love with which He loved us, even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved), and raised us up with Him, and seated us with Him in the heavenly places in Christ Jesus,"

Unlike promises God made to Israel of an earthly kingdom and citizenship, members of the body of Christ, the Church, have heavenly citizenship. Paul wrote the Philippians:

> "For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ; who will transform the body of our humble state into conformity with the body of His glory, by the exertion of the power that He has even to subject all things to Himself" (Philippians 3.20-21).

Speaking of our resurrection body, which is located in heaven, Paul wrote the Corinthians in 2 Corinthians 5.1-3:

> For we know that if the earthly tent which is our house is torn down, we have a building from God, a house not made with hands, eternal in the heavens. For indeed in this house we groan, longing to be clothed with our dwelling from heaven, inasmuch as we, having put it on, will not be found naked.

6. The Secret of His Will

The secret of his will is God's plan to gather together in one all things in Christ. Only Paul revealed this truth. Paul wrote the Ephesians in Ephesians 1.9-10:

> "Having made known unto us the mystery [secret] of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:"

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A parallel passage of this truth is from Paul's letter to the Colossians:

> For it was the Father's good pleasure for all the fullness to dwell in Him, and through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him, I say, whether things on earth or things in heaven (Col. 1.19-20).

7. The Secret of the Grace of God

Paul revealed that grace, not Law, is the realm in which the believer in Christ operates. Paul began every letter with a grace salutation to remind believers of his gospel of this new relationship. No word more clearly identifies Paul's ministry that the word "grace. " It is the Greek χάρις and means "favor." As a divine gift it is giving us what we do not merit or deserve. When someone receives God's grace by believing the gospel (1 Corinthians 15.1-4), God begins His transformative work to enable us to love God and seek after His righteousness. The ultimate goal is that we are transformed, conformed to the image of Christ (Romans 8.29; Philippians 1.6). Paul was the epitome of God's grace. Before his conversion, Paul exercised all his power to destroy those who were believing in Jesus of Nazareth as the Messiah. Yet God did not destroy him; He saved him. From that moment Paul became the world's foremost follower of His Savior (1 Timothy 1.15).

The word χάρις appears 156 times in 147 verses in the New Testament. Paul's usage accounts for 103 verses (70%). They are the following:

Romans 1.5, 7, 3.24, 4.4, 16, 5.2, 15, 17, 20, 21, 6.1, 14, 15, 17, 7.25, 11.5, 6, 12.3, 12.6, 15.15, 16.20, 24; 1 Corinthians 1.3, 4, 3.10, 10.30, 15.10, 15.57, 16.3, 16.23; 2 Corinthians 1.2, 12, 15, 2.14, 4.15, 6.1, 8.1, 4, 6, 7, 9, 16, 19, 9.8, 14, 15, 12.9, 13.14; Galatians 1.3, 6, 15; 2.9, 21; 5.4, 6.18; Ephesians 1.2, 6, 7, 2.5, 7, 8, 3.2, 7, 8, 4.7, 29, 6.24; Philippians 1.2, 7, 4.23; Colossians 1.2, 6, 3.16, 4.6, 18; 1 Thessalonians 1.1, 5.28; 2 Thessalonians 1.2, 12, 2.16, 3.18; 1 Timothy 1.2, 12, 1.14, 6.21; 2 Timothy 1.2, 3, 9, 2.1, 4.22; Titus 1.4, 2.11, 3.7, 15; Philemon 1.3, 25; Hebrews 2.9, 4.16, 10.29, 12.15, 28, 13.9, 25.

Paul (not Peter, not the Twelve) revealed that Christians are not under the Law of Moses but are under grace (Romans 6.14; 7.2-6; 8.2-4). He revealed that man is justified by faith alone apart from works (Romans 3.28). He revealed Christ is the end or goal (τέλος) of the Mosaic Law (Romans 10.4). No other writer of Scripture revealed these things. They are all part of the "secret" the ascended Lord revealed to the great apostle.

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8. The Secret of Identification with Christ

All who believe the gospel (1 Corinthians 15.1-4) have been identified with Christ.

> Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death? Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life. For if we have become united with Him in the likeness of His death, certainly we shall also be in the likeness of His resurrection, knowing this, that our old self was crucified with Him, in order that our body of sin might be done away with, so that we would no longer be slaves to sin; for he who has died is freed from sin. Now if we have died with Christ, we believe that we shall also live with Him, knowing that Christ, having been raised from the dead, is never to die again; death no longer is master over Him (Romans 6.3-9).

When a person believes Paul's gospel he is baptized into the body of Christ (1 Corinthians 12.13). Paul spoke of this baptism as being "buried" with Christ. This is a metaphor for God viewing us having died with Christ and being identified in his death.4 As we have been united to Christ in his death we have also been united with him in his resurrection. As Christ will never die again, we will never die. In terms of living the Christian life, this has immediate practical benefit. Paul wrote the Romans,

> For the death that He died, He died to sin once for all; but the life that He lives, He lives to God. Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus. Therefore do not let sin reign in your mortal body so that you obey its lusts, and do not go on presenting the members of your body to sin as instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God. For sin shall not be master over you, for you are not under law but under grace (Romans 6.10-14 cf. 8.1-39).

Since Christ died to sin and we are united to Him Paul wrote we are to consider ourselves dead to sin and alive to God. In this way we can defeat our Adamic nature's inclination to sin.

Writing to the Galatians, Paul expressed identification with Christ like this:

> "I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me. (Galatians 2.20)

Paul wrote the Colossians about this identification and spoke of the "secret of God" (Colossians 2.2):

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> “and in Him you have been made complete, and He is the head over all rule and authority; and in Him you were also circumcised with a circumcision made without hands, in the removal of the body of the flesh by the circumcision of Christ; having been buried with Him in baptism, in which you were also raised up with Him through faith in the working of God, who raised Him from the dead. When you were dead in your transgressions and the uncircumcision of your flesh, He made you alive together with Him, having forgiven us all our transgressions, having canceled out the certificate of debt consisting of decrees against us, which was hostile to us; and He has taken it out of the way, having nailed it to the cross (Colossians 2.10-14).

9. The Secret of Lawlessness

Paul revealed the “secret of lawlessness” to the Thessalonians:

> “Let no one in any way deceive you, for it will not come unless the apostasy comes first, and the man of lawlessness is revealed, the son of destruction, who opposes and exalts himself above every so-called god or object of worship, so that he takes his seat in the temple of God, displaying himself as being God. Do you not remember that while I was still with you, I was telling you these things? And you know what restrains him now, so that in his time he will be revealed. For the mystery [secret] of lawlessness is already at work; only he who now restrains will do so until he is taken out of the way. Then that lawless one will be revealed whom the Lord will slay with the breath of His mouth and bring to an end by the appearance of His coming; that is, the one whose coming is in accord with the activity of Satan, with all power and signs and false wonders, and with all the deception of wickedness for those who perish, because they did not receive the love of the truth so as to be saved. For this reason God will send upon them a deluding influence so that they will believe what is false, in order that they all may be judged who did not believe the truth, but took pleasure in wickedness” (2 Thessalonians 2.6-12).

Paul wrote the secret of iniquity (KJV) or lawlessness (ἀνομία) was already at work. Paul used the term ἀνομία in a generic sense for all that is opposed to God and godliness. The personification of this “secret” is the “lawless one”, (ἄνομος) the one who will be empowered by Satan, the Antichrist. John wrote about this individual in Revelation as did Daniel yet much is unknown about how he will come to power and operate. Therefore, a secret. What Paul revealed was what restrains (κατέχω) or holds back this individual. Paul wrote that this monstrous personage cannot appear “until the one who is now restraining is taken out of the way.” This is most likely the Holy Spirit, specifically, the Holy Spirit who indwells believers in the Body of Christ–since this is the content of the passage. One of Paul’s purposes for writing the Thessalonians was to correct a claim from a purported letter from him that they were experiencing the Day of the Lord since they were being persecuted. Paul wrote to assure them this

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was not the case. He declared that before that can occur the body of Christ must be removed. When that occurs God's retraining power will be removed and Satan will be free to bring his man to power.

Conclusion

The risen, ascended, glorified Lord revealed a vast amount of new information to Paul. Paul referred to these revelations as "secrets" for God had revealed none of these things to the prophets. Jesus had not revealed these truths in His earthly ministry or to the Twelve. From Paul alone do we learn the truths of Christianity: about Christ's work of our salvation, our sanctification, our rescue from a Christ-rejecting world, and our destiny. Holding to Pauline truths has always been a hard-fought battle. Satan knows when these truths are known and taught the Church is strong and therefore constantly fights against them. At the end of his life Paul wrote Timothy, "You are aware of the fact that all who are in Asia turned away from me, among whom are Phygelus and Hermogenes" (2 Timothy 1.15). This was a tragic statement. Paul had expended tremendous effort and had experienced great suffering in Asia. Such a statement provides insight into why theology took the direction it took and what is wrong with the theology of Christendom. While many Church Fathers were fairly orthodox many also held unscriptural views. Tragically, little has changed. Most churches spend the greatest portion of their time in the gospels or the Old Testament, rather than in Paul's epistles. When Paul is taught it is mixed up with the other Scriptures and vice-versa. The result is confusion and contradiction. Nothing is wrong with the gospels. Nothing is wrong with the Old Testament. But we find nothing of the Church there. Only through studying Paul and his writings do we learn about God's work, purpose, and destiny for the body of Christ, the Church.

1 The Sanhedrin was set off by Stephen's vision of seeing Jesus standing at the right hand of God (Acts 7.55-58). Numerous passages speak of Jesus seated at the right hand of God (Matthew 22.44; Mark 6.19, 12.36; Luke 20.42, 22.29; Acts 2.34; Hebrews 1.13, 10.12, 12.1; Psalms 110.1) but in this passage alone Jesus is revealed as standing. Why would this statement by Stephen convulse the Council? They knew their Bibles. The Psalmist had revealed that God's standing was a sign He was ready leave heaven and judge (Psalms 68.1, 3.7, 10.12, 74.22, 82.8).

2 In Galatians 2.2, the NASB has translated ἀνατίθημι as "submitted." This is a poor translation for it connotes Paul submitted his gospel to the council for their review and approval. A better translation of ἀνατίθημι is "set forth", "presented," "declared", or "communicated." Paul received his gospel directly from the glorified Lord (Galatians 1.12, 1.7-9). The last thing he would do was "submit" it for men's approval.

3 While the Church's promises are heavenly, some earthly application seems to be associated with them. Paul wrote the Romans (Romans 8.17) that members of the body of Christ are joint-heirs (συγκληρονόμος) with Christ.

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A joint heir shares in an inheritance. The Lord will inherit the nations (Psalms 2) and rule over them. It would seem, therefore, that members of the body of Christ may have some responsibilities in this realm.

4 Romans 6 has no water. The baptism Paul taught in which the believer is identified with Christ in his death (burial) is dry. Those who associate this baptism with water do so without Scriptural support. See the author's study on Baptism.

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[Source: http://doctrine.org/pauls-mystery/]

See above link for additional comments that may be of interest to some.

Additional Comparisons of Paul and Jesus:

Paul and Jesus
http://www.biblestudytools.com/classics/machen-the-origin-pauls-religion/paul-and-jesus.html

The Origens of Pauls Religion:
http://www.biblestudytools.com/classics/machen-the-origin-of-pauls-religion/

Comparing Paul and Jesus (forum discussion also downloadable document):
http://evangelicaluniversalist.com/forum/viewtopic.php?f=58&t=747
http://evangelicaluniversalist.com/forum/download/file.php?id=116&sid=4d4b1c6235e21ad2970f4b27d122e4b4

Pauline Theology: Jesus and Paul
http://paulinetheology.blogspot.com/2007/07/jesus-and-paul.html

Jesus and Paul – F.F. Bruce:
http://biblicalstudies.org.uk/pdf/jesus-and-paul_bruce.pdf [PDF]

Did St. Paul Get Jesus Right?:
http://www.theologynetwork.org/christian-beliefs/justification/did-st-paul-get-jesus-right.htm

Jesus and Paul – Gresham Machen – 1912:
http://answers.org/bible/jesus_and_paul.html

133 Similarities between the Lord Jesus Christ and the Apostle Paul

Compiled by Anthony Wales [Source: http://answering-islam.org/Wales/jesus_paul.htm]

Introduction

Muslims believe that Jesus was an Islamic prophet and have developed a number of arguments in an attempt to support this belief. One broad argument is that the apostle Paul is the real founder of Christianity. Under this broad argument falls the claim that the Bible shows the teaching of St Paul to be quite different to the teaching of Jesus. This article intends to respond to this claim by listing 100 similarities between the Lord Jesus Christ and St Paul.

[Note from LY: While this was primarily created in answer to claims made by Muslims against Paul, those claims have been made by others and this list is useful to anyone that may be confused by those claims and to provide a counter to them.]

The similarities listed are taken from the Biblical accounts of Jesus and Paul.

The Gospels are the main source for Jesus' life, words and actions. There are also some words and action of Jesus in the Acts of the Apostles and the book of Revelation. The life, words and actions of Paul are found in the Acts of the Apostles and his letters (Romans through to Philemon).

The similarities presented include similarities in words, actions, life, and person.

All quotations are from an English translation of the Bible known as the *New Revised Standard Version*.

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1. Jesus is the Messiah or Christ

JESUS: He said to them, "But who do you say that I am?" Simon Peter answered, "You are the Messiah, the Son of the living God". And Jesus answered him, "Blessed are you, Simon son of Jonah! For flesh and blood has not revealed this to you, but my Father in heaven". (Matthew 16:15-17)

PAUL: Paul was occupied with proclaiming the word, testifying to the Jews that the Messiah was Jesus. (Acts 18:5)

2. Jesus is the Son of God

JESUS: All of them asked, "Are you, then, the Son of God?" He said to them, "You say that I am". Then they said, "What further testimony do we need? We have heard it ourselves from his own lips!" (Luke 22:70-71)

PAUL: Immediately he began to proclaim Jesus in the synagogues, saying, "He is the Son of God". (Acts 9:20)

3. Jesus is Lord

JESUS: You call me Teacher and Lord - and you are right, for that is what I am. (John 13:13)

PAUL: There is... one Lord, Jesus Christ. (1 Corinthians 8:6)

4. Jesus is God

JESUS: Thomas answered him, "My Lord and my God!" Jesus said to him, "Have you believed because you have seen me? Blessed are those who have not seen and yet have come to believe". (John 20:28-29)

PAUL: From them, according to the flesh, comes the Messiah, who is over all, God blessed forever. (Romans 9:5)

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5. Jesus is Human

JESUS: Jesus said to them, "If you were Abraham's children, you would be doing what Abraham did, but now you are trying to kill me, a man who has told you the truth that I heard from God". (John 8:39-40)

PAUL: There is also one mediator between God and humankind, Christ Jesus, himself human. (1 Timothy 2:5)

6. Jesus was born of a woman

JESUS: The angel said to her, "Do not be afraid, Mary, for you have found favour with God. And now, you will conceive in your womb and bear a son, and you will name him Jesus. He will be great, and will be called the Son of the Most High (Luke 1:30-32)

PAUL: When the fullness of time had come, God sent his Son, born of a woman. (Galatians 4:4)

7. God sent Jesus

JESUS: I cam from God and now I am here. I did not come on my own, but he sent me. (John 8:42)

PAUL: For God has done what the law, weakened by the flesh, could not do: by sending his own Son. (Romans 8:3)

8. Jesus is the way to the Father

JESUS: I am the way, and the truth, and the life. No one comes to the Father except through me. (John 14:6)

PAUL: Through him both of us have access in one Spirit to the Father. (Ephesians 2:18)

9. Jesus is Light

JESUS: Jesus spoke to them, saying, "I am the light of the world". (John 8:12)

PAUL: What fellowship is there between light and darkness? What agreement does Christ have with Beliar? (2 Corinthians 6:14-15)

10. Jesus is life

JESUS: I am the way, and the truth, and the life. (John 14:6)

PAUL: When Christ who is your life is revealed. (Colossians 3:4)

11. Jesus is the beginning

JESUS: I am the Alpha and the Omega, the first and the last, the beginning and the end. (Revelation 22:13)

PAUL: He is the beginning. (Colossians 1:18)

12. Jesus is first

JESUS: I am the first and the last, and the living one. I was dead, and see, I am alive for ever and ever. (Revelation 1:17-18)

PAUL: He is the beginning, the firstborn from the dead, so that he might come to have first place in everything. (Colossians 1:18)

13. Jesus is a descendent of David

JESUS: The angel said to her, "Do not be afraid, Mary, for you have found favour with God. And now, you will conceive in your womb and bear a son, and you will name him Jesus. He will be great, and will be called the Son of the Most High, and the Lord God will give to him the throne of his ancestor David. (Luke 1:30-32)

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PAUL: Remember Jesus Christ, raised from the dead, a descendant of David. (2 Timothy 2:8)

14. Jesus is the Bridegroom

JESUS: Now John's disciples and the Pharisees were fasting; and people came and said to him, "Why do John's disciples and the disciples of the Pharisees fast, but your disciples do not fast?" Jesus said to them, "The wedding-guests cannot fast while the bridegroom is with them, can they? As long as they have the bridegroom with them, they cannot fast". (Mark 2:18-19)

PAUL: I promised you in marriage to one husband, to present you as a chaste virgin to Christ. (2 Corinthians 11:2)

15. Jesus is King

JESUS: Jesus answered, "My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here". Pilate asked him, "So you are a king?" Jesus answered, "You say that I am a king". (John 18:36-37)

PAUL: No fornicator or impure person, or one who is greedy (that is, an idolater), has any inheritance in the kingdom of Christ. (Ephesians 5:5)

16. Jesus descended from heaven

JESUS: No one has ascended into heaven except the one who descended from heaven, the Son of Man. (John 3:13)

PAUL: When it says, "He ascended", what does it mean but that he had also descended into the lower parts of the earth? (Ephesians 4:9)

17. Jesus is Saviour

JESUS: God did not send the Son into the world to condemn the world, but in order that the world might be saved through him. (John 3:17)

PAUL: The saying is sure and worthy of full acceptance, that Christ Jesus came into the world to save sinners. (1 Timothy 1:15)

18. Jesus is the truth

JESUS: I am the way, and the truth, and the life. (John 14:6)

PAUL: Surely you have heard about him and were taught in him, as truth is in Jesus. (Ephesians 4:21)

19. Jesus was poor

JESUS: Jesus said to him, "Foxes have holes, and birds of the air have nests; but the Son of Man has nowhere to lay his head". (Matthew 8:20)

PAUL: You know the generous act of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that by his poverty you might become rich. (2 Corinthians 8:9)

20. The glory of God shines in the face of Jesus

JESUS: Six days later, Jesus took with him Peter and James and his brother John and led them up a high mountain, by themselves. And he was transfigured before them, and his face shone like the sun, and his clothes became dazzling white. (Matthew 17:1-2)

PAUL: It is the God who said, "Let light shine out of darkness", who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. (2 Corinthians 4:6)

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21. Jesus instituted the Lord's Supper

JESUS: While they were eating, he took a loaf of bread, and after blessing it he broke it, gave it to them, and said, "Take; this is my body". Then he took a cup, and after giving thanks he gave it to them, and all of them drank from it. He said to them, "This is my blood of the covenant, which is poured out for many". (Mark 14:22-24)

PAUL: I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, and when he had given thanks, he broke it and said, "This is my body that is for you. Do this in remembrance of me." In the same way he took the cup also, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me". (1 Corinthians 11:23-25)

22. Jesus was betrayed

JESUS: Jesus said, "Truly I tell you, one of you will betray me; one who is eating with me... The Son of Man goes as it is written of him, but woe to that one by whom the Son of Man is betrayed!" (Mark 14:18, 21)

PAUL: I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed. (1 Corinthians 11:23)

23. Jesus testified before Pontius Pilate

JESUS: Then Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the Jews?" Jesus answered, "Do you ask this on your own, or did others tell you about me?" Pilate replied, "I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?" Jesus answered, "My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here". Pilate asked him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice". (John 18:33-37)

PAUL: In the presence of God, who gives life to all things, and of Christ Jesus, who in his testimony before Pontius Pilate made the good confession. (1 Timothy 6:13)

24. Jesus suffered

JESUS: Jesus began to show his disciples that he must go to Jerusalem and undergo great suffering. (Matthew 16:21)

PAUL: Just as the sufferings of Christ are abundant for us. (2 Corinthians 1:5)

25. Jesus died

JESUS: Then Jesus cried out and breathed his last. (Mark 15:37)

PAUL: We believe that Jesus died. (1 Thessalonians 4:14)

26. Jesus was buried

JESUS: Joseph brought a linen cloth, and taking down the body, wrapped it in the linen cloth, and laid it in a tomb that had been hewn out of the rock. He then rolled a stone against the door of the tomb. (Mark 15:46)

PAUL: We have been buried with him by baptism. (Romans 6:4)

27. Jesus rose from the dead on the third day

JESUS: Jesus answered them, "Destroy this temple, and in three days I will raise it up"... He was speaking of the temple of his body. After he was raised from the dead, his disciples remembered that he had said this. (John 2:19, 22)

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PAUL: Christ did for our sins in accordance with the scriptures, and that he was buried, and that he was raised on the third day. (1 Corinthians 15:3-4)

28. Jesus ascended

JESUS: While he was blessing them, he withdrew from them and was carried up into heaven. (Luke 24:51)

PAUL: He who descended is the same one who ascended far above all the heavens. (Ephesians 4:10)

29. Jesus is seated at the right hand of the Father

JESUS: The high priest asked him, "Are you the Messiah, the Son of the Blessed One?" Jesus said, "I am; and 'you will see the Son of Man seated at the right hand of the Power'". (Mark 14:61-62)

PAUL: God put this power to work in Christ when he raised him from the dead and seated him at his right hand. (Ephesians 1:20)

30. Jesus will come again

JESUS: Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see "the Son of Man coming on the clouds of heaven" with power and great glory. (Matthew 24:30)

PAUL: The Lord himself, with a cry of command, with the archangel's call and with the sound of God's trumpet, will descend from heaven, and the dead in Christ will rise first. (1 Thessalonians 4:16)

31. Jesus died for the sheep

JESUS: I lay down my life for the sheep. (John 10:15)

PAUL: Keep watch over yourselves and over all the flock, of which the Holy Spirit has made you overseers, to shepherd the church of God that he obtained with the blood of his own Son. (Acts 20:28)

32. Jesus died for love of us

JESUS: This is my commandment, that you love one another as I have loved you. No one has greater love than this, to lay down one's life for one's friends. (John 15:12-13)

PAUL: The life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me. (Galatians 2:20)

33. Jesus' death demonstrates God's love

JESUS: God so loved the world that he gave his only Son. (John 3:16)

PAUL: God proves his love for us in that while we still were sinners Christ died for us. (Romans 5:8)

34. Jesus gave himself as a ransom

JESUS: The Son of Man came not to be served but to serve, and to give his life a ransom for many. (Matthew 20:28)

PAUL: There is also one mediator between God and humankind, Christ Jesus, himself human, who gave himself a ransom for all. (1 Timothy 2:5-6)

35. Those who crucified Jesus were ignorant and acted in ignorance

JESUS: Jesus said, "Father, forgive them; for they do not know what they are doing". (Luke 23:34)

PAUL: We speak God's wisdom, secret and hidden, which God decreed before the ages for our

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glory. None of the rulers of this age understood this; for if they had, they would not have crucified the Lord of glory. (1 Corinthians 2:7-8)

36. Jesus' suffering, death and resurrection in accordance with the Scriptures

JESUS: Then he said to them, "These are my words that I spoke to you while I was still with you - that everything written about me in the law of Moses, the prophets, and the psalms must be fulfilled". Then he opened their minds to understand the scriptures, and he said to them, "Thus it is written, that the Messiah is to suffer and to rise from the dead on the third day". (Luke 24:44-46)

PAUL: Christ did for our sins in accordance with the scriptures, and that he was buried, and that he was raised on the third day in accordance with the scriptures. (1 Corinthians 15:3-4)

37. Jesus appeared to Simon Peter (also known as Cephas) and the other apostles after his resurrection

JESUS: That same hour they got up and returned to Jerusalem; and they found the eleven and their companions gathered together. They were saying, "The Lord has risen indeed, and he has appeared to Simon!" Then they told what had happened on the road, and how he had been made known to them in the breaking of the bread. While they were talking about this, Jesus himself stood among them and said to them, "Peace be with you". (Luke 24:33-36)

PAUL: He was raised on the third day in accordance with the scriptures, and that he appeared to Cephas, then to the twelve. (1 Corinthians 15:4-5)

38. The day of the Lord will be like a thief in the night

JESUS: Keep awake therefore, for you do not know on what day your Lord is coming. But understand this: if the owner of the house had known in what part of the night the thief was coming, he would have stayed awake and would not have let his house be broken into. Therefore you also must be ready, for the Son of Man is coming at an unexpected hour. (Matthew 24:42-44)

PAUL: You yourselves know very well that the day of the Lord will come like a thief in the night... But you, beloved, are not in the darkness, for that day to surprise you like a thief. (1 Thessalonians 5:2, 4)

39. Believers must remain awake and not let drunkenness distract them from the coming of Jesus

JESUS: Keep awake therefore, for you do not know on what day your Lord is coming... Therefore you also must be ready, for the Son of Man is coming at an unexpected hour... But if that wicked slave says to himself, "My master is delayed", and he begins to beat his fellow-slaves, and eats and drinks with drunkards, the master of that slave will come on a day when he does not expect him and at an hour that he does not know. (Matthew 24:42, 44, 48-50)

PAUL: But you, beloved, are not in the darkness, for that day to surprise you like a thief... Let us not fall asleep as others do, but let us keep awake and be sober. (1 Thessalonians 5:4, 6)

40. Labour pains mentioned when talking about the day of the Lord

JESUS: Nation will rise against nation, and kingdom against kingdom, and there will be famines and earthquakes in various places: all this is but the beginning of the birth pangs. (Matthew 24:7-8)

PAUL: You yourselves know very well that the day of the Lord will come like a thief in the night. When they say, "There is peace and security", then sudden destruction will come upon them, as labour pains come upon a pregnant woman, and there will be no escape! (1 Thessalonians 5:2-3)

41. Jesus will come with the angels

JESUS: When the Son of Man comes in his glory, and all the angels with him. (Matthew 25:31)

PAUL: When the Lord Jesus is revealed from heaven with his mighty angels in flaming fire, inflicting

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vengeance on those who do not know God and on those who do not obey the gospel of our Lord Jesus. (2 Thessalonians 1:7-8)

42. A trumpet will sound when the Lord comes again

JESUS: They will see "the Son of Man coming on the clouds of heaven" with power and great glory. And he will sent out his angels with a loud trumpet call. (Matthew 24:30-31)

PAUL: The Lord himself, with a cry of command, with the archangel's call and with the sound of God's trumpet, will descend from heaven. (1 Thessalonians 4:16)

43. Deny Jesus and he will deny us

JESUS: Whoever denies me before others, I also will deny before my Father in heaven. (Matthew 10:33)

PAUL: If we deny him, he will also deny us. (2 Timothy 2:12)

44. Eternal life comes through believing in Jesus

JESUS: Jesus said to her, "I am the resurrection and the life. Those who believe in me, even though they die, will live, and everyone who lives and believes in me will never die". (John 11:25-26)

PAUL: I received mercy, so that in me, as the foremost, Jesus Christ might display the utmost patience, making me an example to those who would come to believe in him for eternal life. (1 Timothy 1:16)

45. Jesus lives in believers

JESUS: I made your name known to them, and I will make it known, so that the love with which you have loved me may be in them, and I in them. (John 17:26)

PAUL: It is no longer I who live, but it is Christ who lives in me. (Galatians 2:20)

46. The angels belong to Jesus

JESUS: The Son of Man will send his angels. (Matthew 13:41)

PAUL: When the Lord Jesus is revealed from heaven with his mighty angels. (2 Thessalonians 1:7)

47. Jesus is judge

JESUS: The Father judges no one but has given all judgement to the Son. (John 5:22)

PAUL: He has fixed a day on which he will have the world judged in righteousness by a man whom he has appointed, and of this he has given assurance to all by raising him from the dead. (Acts 17:31)

48. Jesus gathers all people together

JESUS: "I have other sheep that do not belong to this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd"... "I, when I am lifted up from the earth, will draw all people to myself." He said this to indicate the kind of death he was to die. (John 10:36, 12:32-33)

PAUL: In Christ Jesus you who once were far off have been brought near by the blood of Christ. For he is our peace; in his flesh he has made both groups into one and has broken down the dividing wall, that is, the hostility between us. He has abolished the law with its commandments and ordinances, so that he might create in himself one new humanity in place of the two, thus making peace, and might reconcile both groups to God in one body through the cross. (Ephesians 2:13-16)

49. Jesus will always be with believers in the world

JESUS: Remember, I am with you always, to the end of the age. (Matthew 28:20)

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PAUL: Who will separate us from the love of Christ? Will hardship, or distress, or persecution, or famine, or nakedness, or peril, or sword? (Romans 8:35)

50. Heaven consists in being with Jesus always

JESUS: In my Father's house there are many dwelling-places. If it were not so, would I have told you that I go to prepare a place for you? And if I go and prepare a place for you, I will come again and will take you to myself, so that where I am, there you may be also. (John 14:2-3)

PAUL: The Lord himself, with a cry of command, with the archangel's call and with the sound of God's trumpet, will descend from heaven, and the dead in Christ will rise first. Then we who are alive, who are left, will be caught up in the clouds together with them to meet the Lord in the air; and so we will be with the Lord for ever. (1 Thessalonians 4:16-17)

51. Jesus is the cornerstone

JESUS: "Finally he sent his son to them, saying, 'They will respect my son.' But when the tenants saw the son, they said to themselves, 'This is the heir; come, let us kill him and get his inheritance.' So they seized him, threw him out of the vineyard, and killed him. Now when the owner of the vineyard comes, what will he do to those tenants?" They said to them, "He will put those wretches to a miserable death, and lease the vineyard to other tenants who will give him the produce at the harvest time." Jesus said to them, "Have you never read in the scriptures: 'The stone that the builders rejected has become the cornerstone; this was the Lord's doing, and it is amazing in our eyes'?" (Matthew 21:37-42)

PAUL: You are no longer strangers and aliens, but you are citizens with the saints and also members of the household of God, built upon the foundation of the apostles and prophets, with Christ Jesus himself as the cornerstone. (Ephesians 2:19-20)

52. Believers must share in the cross of Jesus

JESUS: If any want to become my followers, let them deny themselves and take up their cross and follow me. (Matthew 16:24)

PAUL: May I never boast of anything except the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world. (Galatians 6:14)

53. Give up life for Jesus and we will gain life

JESUS: Those who lose their life for my sake will find it. (Matthew 16:25)

PAUL: If we have died with him, we will also live with him. (2 Timothy 2:11)

54. There is only one God

JESUS: Hear, O Israel: the Lord our God, the Lord is one. (Mark 12:29)

PAUL: God is one. (Romans 3:30)

55. God is all-powerful

JESUS: For mortals it is impossible, but not for God; for God all things are possible. (Mark 10:27)

PAUL: So that, with the eyes of your heart enlightened, you may know... what is the immeasurable greatness of his power. (Ephesians 1:18, 19)

56. God is Father

JESUS: It is my Father who glorifies me, he of whom you say, "He is our God". (John 8:54)

PAUL: Blessed be the God and Father of our Lord Jesus Christ. (Ephesians 1:3)

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57. The Holy Spirit

JESUS: When he had said this, he breathed on them and said to them, "Receive the Holy Spirit". (John 20:22)

PAUL: May the God of hope fill you with all joy and peace in believing, so that you may abound in hope by the power of the Holy Spirit. (Romans 15:13)

58. The Holy Spirit was promised

JESUS: While staying with them, he ordered them not to leave Jerusalem, but to wait there for the promise of the Father. "This", he said, "is what you have heard from me; for John baptised with water, but you will be baptised with the Holy Spirit not many days from now". (Acts 1:4-5)

PAUL: In him you also, when you had heard the word of truth, the gospel of your salvation, and had believed in him, were marked with the seal of the promised Holy Spirit. (Ephesians 1:13)

59. The Father sends the Holy Spirit

JESUS: The Advocate, the Holy Spirit, whom the Father will send in my name. (John 14:26)

PAUL: God has sent the Spirit of his Son into our hearts, crying, "Abba! Father!" (Galatians 4:6)

60. The Holy Spirit lives in believers

JESUS: The Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, because he abides with you, and he will be in you. (John 14:17)

PAUL: Do you not know that your body is a temple of the Holy Spirit within you, which you have from God, and that you are not your own? (1 Corinthians 6:19)

61. The Holy Spirit helps us understand the message of God

JESUS: I still have many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all truth; for he will not speak on his own, but will speak whatever he hears, and he will declare to you the things that are to come. (John 16:12-13)

PAUL: These things God has revealed to us through the Spirit... We have received not the spirit of the world, but the Spirit that is from God, so that we may understand the gifts bestowed on us by God. (1 Corinthians 2:10, 12)

62. The Holy Spirit testifies to Jesus

JESUS: When the Advocate comes, whom I will send to you from the Father, the Spirit of truth who comes from the Father, he will testify on my behalf... He will glorify me, because he will take what is mine and declare it to you. (John 15:26, 16:14)

PAUL: I want you to understand that no one speaking by the Spirit of God ever says, "Let Jesus be cursed!" and no one can say "Jesus is Lord" except by the Holy Spirit. (1 Corinthians 12:3)

63. The Holy Spirit advocates for us

JESUS: I will ask the Father, and he will give you another Advocate, to be with you for ever. This is the Spirit of truth. (John 14:16-17)

PAUL: The Spirit helps us in our weakness; for we do not know how to pray as we ought, but that very Spirit intercedes with sighs too deep for words. And God, who searches the heart, knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God. (Romans 8:26-27)

64. The Holy Spirit spoke through the prophets

JESUS: David himself, by the Holy Spirit, declared. (Mark 12:36)

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PAUL: The Holy Spirit was right in saying to your ancestors through the prophet Isaiah. (Acts 28:25)

65. Forgive others as God has forgiven us

JESUS: His lord summoned him and said to him, "You wicked slave! I forgave you all that debt because you pleaded with me. Should you not have had mercy on your fellow-slave, as I had mercy on you?" And in anger his lord handed him over to be tortured until he should pay his entire debt. So my heavenly Father will also do to every one of you, if you do not forgive your brother or sister from you heart. (Matthew 18:32-35)

PAUL: If anyone has a complaint against another, forgive each other; just as the Lord has forgiven you, so you also must forgive. (Colossians 3:13)

66. Importance of loving God

JESUS: "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind." This is the greatest and first commandment. (Matthew 22:37-38)

PAUL: We know that all things work together for good for those who love God. (Romans 8:28)

67. God has chosen the people of no importance according to mere human standards

JESUS: At that time Jesus said, "I thank you, Father, Lord of heaven and earth, because you have hidden these things from the wise and the intelligent and have revealed them to infants". (Matthew 11:25)

PAUL: God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong; God chose what is low and despised in the world, things that are not, to reduce to nothing things that are, so that no one might boast in the presence of God. (1 Corinthians 1:27-29)

68. "Love your neighbour as yourself" summarises the law

JESUS: A second is like it: "You shall love your neighbour as yourself." On these two commandments hang all the law and the prophets. (Matthew 22:39-40)

PAUL: The commandments, "You shall not commit adultery; You shall not murder; You shall not steal; You shall not covet"; and any other commandment, are summed up in this word, "Love your neighbour as yourself". (Romans 13:9)

69. Wipe dust off feet when leaving people who refuse the message

JESUS: Whenever you enter a town and they do not welcome you, go out into its streets and say, "Even the dust of your town that clings to our feet, we wipe off in protest against you". (Luke 10:10-11)

PAUL: The Jews incited the devout women of high standing and the leading men of the city, and stirred up persecution against Paul and Barnabas, and drove them out of their region. So they shook the dust off their feet in protest against them. (Acts 13:50-51)

70. The labourer deserves to be paid

JESUS: The labourer deserves to be paid. (Luke 10:7)

PAUL: The labourer deserves to be paid. (1 Timothy 5:18)

71. Eat what is set before you

JESUS: Whenever you enter a town and its people welcome you, eat what is set before you. (Luke 10:8)

PAUL: If an unbeliever invites you to a meal and you are disposed to go, eat whatever is set before you without raising any question on the ground of conscience. (1 Corinthians 10:27)

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72. Leaders are shepherds and believers are the flock

JESUS: When they had finished breakfast, Jesus said to Simon Peter, "Simon son of John, do you love me more than these?" He said to him, "Yes, Lord; you know that I love you". Jesus said to him, "Feed my lambs... Tend my sheep... Feed my sheep". (John 21:15, 16, 17)

PAUL: Keep watch over yourselves and over all the flock, of which the Holy Spirit has made you overseers, to shepherd the church of God that he obtained with the blood of his own Son. (Acts 20:28)

73. Believers will handle snakes without harm

JESUS: They will pick up snakes in their hands, and if they drink any deadly thing, it will not hurt them. (Mark 16:18)

PAUL: Paul had gathered a bundle of brushwood and was putting it on the fire, when a viper, driven out by the heat, fastened itself on his hand. When the natives saw the creature hanging from his hand, they said to one another, "This man must be a murderer; though he has escaped from the sea, justice has not allowed him to live". He, however, shook off the creature into the fire and suffered no harm". (Acts 28:3-5)

74. Lay hands on the sick and they will recover

JESUS: They will lay their hands on the sick, and they will recover. (Mark 16:18)

PAUL: It so happened that the father of Publius lay sick in bed with fever and dysentery. Paul visited him and cured him by praying and putting his hands on him. (Acts 28:8)

75. Cast out demons

JESUS: These signs will accompany those who believe: by using my name they will cast out demons. (Mark 16:17)

PAUL: God did extraordinary miracles through Paul, so that when the handkerchiefs or aprons that had touched his skin were brought to the sick, their diseases left them, and the evil spirits came out of them. Then some itinerant Jewish exorcists tried to use the name of the Lord Jesus over those who had evil spirits, saying, "I adjure you by the Jesus whom Paul proclaims". Seven sons of a Jewish high priest named Sceva were doing this. But the evil spirit said to them in reply, "Jesus I know, and Paul I know; but who are you?" (Acts 19:11-15)

76. Not Yes and No, but Yes or No

JESUS: Let you word be "Yes, Yes" or "No, No". (Matthew 5:37)

PAUL: Do I make my plans according to ordinary human standards, ready to say "Yes, yes" and "No, no" at the same time? As surely as God is faithful, our word to you has not been "Yes and No". For the Son of God, Jesus Christ, whom we proclaimed among you, Silvanus and Timothy and I, was not "Yes and No"; but in him it is always "Yes". For in him every one of God's promises is a "Yes". (2 Corinthians 1:17-20)

77. Divorce and remarriage is adultery

JESUS: Whoever divorces his wife and marries another commits adultery against her; and if she divorces her husband and marries another, she commits adultery. (Mark 10:11-12)

PAUL: A married woman is bound by the law to her husband as long as he lives; but if her husband dies, she is discharged from the law concerning her husband. Accordingly, she will be called an adulteress is she lives with another man while her husband is alive. But if her husband dies, she is free from that law, and if she marries another man, she is not an adulteress. (Romans 7:2-3)

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78. Celibacy/virginity for the Lord

JESUS: His disciples said to him, "If such is the case of a man with his wife, it is better not to marry". But he said to them, "Not everyone can accept this teaching, but only those to whom it is given. For there are eunuchs who have been so from birth, and there are eunuchs who have been made eunuchs by others, and there are eunuchs who have made themselves eunuchs for the sake of the kingdom of heaven. Let anyone accept this who can". (Matthew 19:10-12)

PAUL: The unmarried man is anxious about the affairs of the Lord, how to please the Lord; but the married man is anxious about the affairs of the world, how to please his wife, and his interests are divided. And the unmarried woman and the virgin are anxious about the affairs of the Lord, so that they may be holy in body and spirit; but the married woman is anxious about the affairs of the world, how to please her husband. I say this for your own benefit, not to put any restraint upon you, but to promote good order and unhindered devotion to the Lord. (1 Corinthians 7:32-35)

79. Death and rebirth of what is sown

JESUS: Very truly, I tell you, unless a grain of wheat falls into the earth and dies, it remains just a single grain; but if it dies, it bears much fruit. (John 12:24)

PAUL: What you sow does not come to life unless it dies. (1 Corinthians 15:36)

80. Serious problems are associated with riches

JESUS: Jesus said to him, "If you wish to be perfect, go, sell your possessions, and give the money to the poor, and you will have treasure in heaven; then come, follow me". When the young man heard this word, he went away grieving, for he had many possessions. Then Jesus said to his disciples, "Truly I tell you, it will be hard for a rich person to enter the kingdom of heaven. Again I tell you, it is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God." (Matthew 19:21-24)

PAUL: Those who want to be rich fall into temptation and are trapped by many senseless and harmful desires that plunge people into ruin and destruction. For the love of money is a root of all kinds of evil, and in their eagerness to be rich some have wandered away from the faith and pierced themselves with many pains. (1 Timothy 6:9-10)

81. Baptism

JESUS: Go therefore and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit. (Matthew 28:19)

PAUL: The jailer called for lights, and rushing in, he fell down trembling before Paul and Silas. Then he brought them outside and said, "Sirs, what must I do to be saved?" They answered, "Believe on the Lord Jesus, and you will be saved, you and your household". They spoke the word of the Lord to him and to all who were in his house. At the same hour of the night he took them and washed their wounds; then he and his entire family were baptised without delay. (Acts 16:29-33)

82. The devil

JESUS: You are from your father the devil, and you choose to do your father's desires. He was a murderer from the beginning and does not stand in the truth, because there is no truth in him. (John 8:44)

PAUL: Put on the whole armour of God, so that you may be able to stand against the wiles of the devil. (Ephesians 6:11)

83. Glorification of believers

JESUS: The glory that you have given me I have given them. (John 17:22)

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PAUL: If children, then heirs, heirs of God and joint heirs with Christ - if, in fact, we suffer with him so that we may also be glorified with him. (Romans 8:17)

84. The importance of preaching the good news

JESUS: Go into all the world and proclaim the good news to the whole creation. (Mark 16:15)

PAUL: "Everyone who calls on the name of the Lord shall be saved." But how are they to call on one in whom they have not believed? And how are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim him? And how are they to proclaim unless sent? As it is written, "How beautiful are the feet of those who bring good news!" (Romans 10:13-15)

85. Speaking in tongues

JESUS: These signs will accompany those who believe: by using my name they will cast out demons; they will speak in new tongues. (Mark 16:17)

PAUL: To each is given the manifestation of the Spirit for the common good. To one is given through the Spirit the utterance of wisdom... to another various kinds of tongues. (1 Corinthians 12:7-8, 10)

86. Preach to Jews first

JESUS: Repentance and forgiveness of sins is to be proclaimed in his name to all nations, beginning from Jerusalem. (Luke 24:47)

PAUL: When the Jews saw the crowds, they were filled with jealousy; and blaspheming, they contradicted what was spoken by Paul. Then both Paul and Barnabas spoke out boldly, saying, "It was necessary that the word of God should be spoken first to you. Since you reject it and judge yourselves to be unworthy of eternal life, we are now turning to the Gentiles". (Acts 13:45-46)

87. Raising the dead

JESUS: While he was saying these things to them, suddenly a leader of the synagogue came in and knelt before him, saying, "My daughter has just died; but come and lay your hand on her, and she will live." And Jesus got up and followed him with his disciples... When Jesus came to the leader's house and saw the flute-players and the crowd making a commotion, he said, "Go away; for the girl is not dead but sleeping." And they laughed at him. But when the crowd had been put outside, he went in and took her by the hand, and the girl got up. And the report of this spread throughout that district. (Matthew 9:18-19, 23-26)

PAUL: On the first day of the week, when we met to break bread, Paul was holding a discussion with them; since he intended to leave the next day, he continued speaking until midnight. There were many lamps in the room upstairs where we were meeting. A young man named Eutychus, who was sitting in the window, began to sink off into a deep sleep while Paul talked still longer. Overcome by sleep, he fell to the ground three floors below and was picked up dead. But Paul went down, and bending over him took him in his arms, and said, "Do not be alarmed, for his life is in him." Then Paul went upstairs, and after he had broken bread and eaten, he continued to converse with them until dawn; then he left. Meanwhile they had taken the boy away alive and were not a little comforted. (Acts 20:7-12)

88. The results of good and evil living

JESUS: The hour is coming when all who are in their graves will hear his voice and will come out - those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation. (John 5:28-29)

PAUL: He will repay according to each one's deeds: to those who by patiently doing good seek for glory and honour and immortality he will give eternal life; while for those who are self-seeking and who obey not the truth but wickedness, there will be wrath and fury. (Romans 2:6-8)

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89. Do good to those who persecute you

JESUS: Love your enemies and pray for those who persecute you, so that you may be children of your Father in heaven. (Matthew 5:44-45)

PAUL: Bless those who persecute you; bless and do not curse them. (Romans 12:14)

90. Jesus and Paul were both Jews

JESUS: A Samaritan woman came to draw water, and Jesus said to her, "Give me a drink". (His disciples had gone to the city to buy food.) The Samaritan woman said to him, "How is it that you, a Jew, ask a drink of me, a woman of Samaria?" (John 4:7-9)

PAUL: If anyone else has reason to be confident in the flesh, I have more: circumcised on the eighth day, a member of the people of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews. (Philippians 3:4-5)

91. Jesus and Paul were both circumcised on the eighth day

JESUS: After eight days had passed, it was time to circumcise the child; and he was called Jesus. (Luke 2:21)

PAUL: If anyone else has reason to be confident in the flesh, I have more: circumcised on the eighth day. (Philippians 3:4-5)

92. Jesus and Paul both prayed three times about suffering

JESUS: Going a little farther, he threw himself on the ground and prayed, "My Father, if it is possible, let this cup pass from me; yet not what I want but what you want"... He went away for the second time and prayed, "My Father, if this cannot pass unless I drink it, your will be done"... He went away and prayed for the third time, saying the same words. (Matthew 26:39, 42, 44)

PAUL: To keep me from being too elated, a thorn was given to me in the flesh, a messenger of Satan to torment me, to keep me from being too elated. Three times I appealed to the Lord about this, that it would leave me, but he said to me, "My grace is sufficient for you, for power is made perfect in weakness". (2 Corinthians 12:7-9)

93. Jesus and Paul were both determined to go to Jerusalem (as part of their mission)

JESUS: When the days drew near for him to be taken up, he set his face to go to Jerusalem. And he sent messengers ahead of him. On their way they entered a village of the Samaritans to make ready for him; but they did not receive him, because his face was set towards Jerusalem. (Luke 9:51-53)

PAUL: Now, as a captive to the Spirit, I am on my way to Jerusalem, not knowing what will happen to me there, except that the Holy Spirit testifies to me in every city that imprisonment and persecutions are waiting for me. But I do not count my life of any value to myself, if only I may finish my course and the ministry that I received from the Lord Jesus, to testify to the good news of God's grace. (Acts 20:22-24)

94. Jesus and Paul both knew traveling to Jerusalem would lead to suffering and death

JESUS: They were on the road, going up to Jerusalem, and Jesus was walking ahead of them; they were amazed, and those who followed were afraid. He took the twelve aside again and began to tell them what was to happen to him, saying, "See, we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and the scribes, and they will condemn him to death; then they will hand him over to the Gentiles; they will mock him, spit upon him, and flog him, and kill him; and after three days he will rise again". (Mark 10:32-34)

PAUL: Now, as a captive to the Spirit, I am on my way to Jerusalem, not knowing what will happen to me there, except that the Holy Spirit testifies to me in every city that imprisonment and persecutions are waiting for me. But I do not count my life of any value to myself, if only I may finish my course and

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the ministry that I received from the Lord Jesus, to testify to the good news of God's grace. (Acts 20:22-24)

95. Jesus and Paul were both brought before the Jewish council

JESUS: When day came, the assembly of the elders of the people, both chief priests and scribes, gathered together, and they brought him to their council. (Luke 22:66)

PAUL: Since he wanted to find out what Paul was being accused of by the Jews, the next day he released him and ordered the chief priests and the entire council to meet. He brought Paul down and had him stand before them. (Acts 22:30)

96. Jesus and Paul were both (wrongly) struck because of their words before the Jewish authorities

JESUS: Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered, "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said to them; they know what I said". When he had said this, one of the police standing nearby struck Jesus on the face, saying, "Is that how you answer the high priest?" Jesus answered, "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?" (John 18:19-23)

PAUL: While Paul was looking intently at the council he said, "Brothers, up to this day I have lived my life with a clear conscience before God". Then the high priest Ananias ordered those standing near him to strike him on the mouth. At this Paul said to him, "God will strike you, you whitewashed wall! Are you sitting there to judge me according to the law, and yet in violation of the law you order me to be struck?" (Acts 23:1-3)

97. Jesus and Paul were both brought before Roman governors

JESUS: When morning came, all the chief priests and the elders of the people conferred together against Jesus in order to bring about his death. They bound him, led him away, and handed him over to Pilate the governor. (Matthew 27:1-2)

PAUL: When they came to Caesarea and delivered the letter to the governor, they presented Paul also before him. On reading the letter, he asked what province he belonged to, and when he learned that he was from Cilicia, he said, "I will give you a hearing when your accusers arrive." Then he ordered that he be kept under guard in Herod's headquarters. Five days later the high priest Ananias came down with some elders and an attorney, a certain Tertullus, and they reported their case against Paul to the governor. When Paul had been summoned, Tertullus began to accuse him. (Acts 23:33-24:2)

98. Jesus and Paul quoted the same prophecy of Isaiah about unbelieving Jews

JESUS: With them indeed is fulfilled the prophecy of Isaiah that says: "You will indeed listen, but never understand, and you will indeed look, but never perceive. For this people's heart has grown dull, and their ears are hard of hearing, and they have shut their eyes; so that they might not look with their eyes, and listen with their ears, and understand with their hearts and turn - and I would heal them." (Matthew 13:14-15)

PAUL: Some were convinced by what he had said, while others refused to believe. So they disagreed with each other; and as they were leaving, Paul made one further statement: "The Holy Spirit was right in saying to your ancestors through the prophet Isaiah, 'Go to this people, and say, You will indeed listen, but never understand, and you will indeed look, but never perceive. For this people's heart has grown dull, and their ears are hard of hearing, and they have shut their eyes; so that they might not look with their eyes, and listen with their ears, and understand with their hearts and turn - and I would heal them'." (Acts 28:25-27)

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99. Paul suffered for Jesus

JESUS: I myself will show him how much he must suffer for the sake of my name. (Acts 9:16)

PAUL: Are they ministers of Christ? I am talking like a madman - I am a better one: with far greater labours, far more imprisonments, with countless floggings, and often near death. Five times I have received from the Jews the forty lashes minus one. Three times I was beaten with rods. Once I received a stoning. Three times I was shipwrecked; for a night and a day I was adrift at sea; on frequent journeys, in danger from rivers, danger from bandits, danger from my own people, danger from Gentiles, danger in the city, danger in the wilderness, danger at sea, danger from false brothers and sisters; in toil and hardship, through many a sleepless night, hungry and thirsty, often without food, cold and naked. And, besides other things, I am under daily pressure because of my anxiety for all the churches. (2 Corinthians 11:23-28)

100. Paul to proclaim Jesus before Jews, Gentiles, and Kings

JESUS: The Lord said to him, "Go, for he is an instrument whom I have chosen to bring my name before Gentiles and kings and before the people of Israel." (Acts 9:15)

PAUL: The whole assembly kept silence, and listened to Barnabas and Paul as they told of all the signs and wonders God had done through them among the Gentiles... Paul stood on the steps and motioned to the people for silence; and when there was a great hush, he addressed them in the Hebrew language, saying: "Brothers and fathers, listen to the defence that I now make before you... While I was on my way and approaching Damascus, about noon a great light from heaven suddenly shone about me. I fell to the ground and heard a voice saying to me, 'Saul, Saul, why are you persecuting me?' I answered, 'Who are you, Lord?' The he said to me, 'I am Jesus of Nazareth'"... Paul stretched out his hand and began to defend himself: "I consider myself fortunate that it is before you, King Agrippa, I am to make my defence today... I stand here, testifying to both small and great, saying nothing but what the prophets and Moses said would take place: that the Messiah must suffer, and that, by being the first to rise from the dead, he would proclaim light both to our people and to the Gentiles." (Acts 15:12, 21:40-22:1, 6-8, 26:1-2, 22-23)

101. Jesus observed the Jewish Law

JESUS: Do not think that I have come to abolish the law or the prophets; I have come not to abolish but to fulfill. (Matthew 5:17)

PAUL: God sent his Son, born of a woman, born under the law. (Galatians 4:4)

102. Genesis 2:24 quoted when talking about marriage

JESUS: Some Pharisees came to him, and to test him they asked, "Is it lawful for a man to divorce his wife for any cause?" He answered, "Have you not read that the one who made them at the beginning ‘made them male and female’, and said, ‘For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh’?" (Matthew 19:3-5)

PAUL: In the same way, husbands should love their wives as they do their own bodies. He who loves his wife loves himself. For no one ever hates his own body, but he nourishes and tenderly cares for it, just as Christ does for the church, because we are members of his body. "For this reason a man will leave his father and mother and be joined to his wife, and the two will become one flesh." This is a great mystery, and I am applying it to Christ and the church. Each of you, however, should love his wife as himself, and a wife should respect her husband. (Ephesians 5:28-33)

103. Focus on heaven, not on earthly things

JESUS: Do not store up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal; but store up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. For where your treasure is, there your heart will be also. (Matthew 6:19-21)

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PAUL: Seek the things that are above, where Christ is, seated at the right hand of God. Set your minds on things that are above, not on things that are on earth. (Colossians 3:1-2)

104. Jesus' blood saves

JESUS: This is my blood of the covenant, which is poured out for many for the forgiveness of sins. (Matthew 26:28)

PAUL: God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of his cross. (Colossians 1:20)

105. New covenant in Jesus

JESUS: This cup that is poured out for you is the new covenant in my blood. (Luke 22:20)

PAUL: He took the cup also, after supper, saying, "This cup is the new covenant in my blood." (1 Corinthians 11:25)

106. Jesus was obedient to the Father

JESUS: I have come down from heaven, not to do my own will, but the will of him who sent me. (John 6:38)

PAUL: He humbled himself and became obedient to the point of death. (Philippians 2:8)

107. Believers are light

JESUS: You are the light of the world. (Matthew 5:14)

PAUL: Once you were darkness, but now in the Lord you are light. Live as children of light. (Ephesians 5:8)

108. Testimony of two or three witnesses

JESUS: If you are not listened to, take one or two others along with you, so that every word may be confirmed by the evidence of two or three witnesses. (Matthew 18:16)

PAUL: Never accept any accusation against an elder except on the evidence of two or three witnesses. (1 Timothy 5:19)

109. Kingdom of God

JESUS: The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news. (Mark 1:15)

PAUL: The kingdom of God depends not on talk but on power. (1 Corinthians 4:20)

110. Death called "sleep"

JESUS: He told them, "Our friend Lazarus has fallen asleep, but I am going there to awaken him." The disciples said to him, "Lord, if he has fallen asleep, he will be all right." Jesus, however, had been speaking about his death, but they thought that he was referring merely to sleep. Then Jesus told them plainly, "Lazarus is dead." (John 11:11-14)

PAUL: He appeared to more than five hundred brothers and sisters at one time, most of whom are still alive, though some have fallen asleep. (1 Corinthians 15:6)

111. Works called "fruit"

JESUS: Beware of false prophets, who comes to you in sheep's clothing but inwardly are ravenous wolves. You will know them by their fruits. Are grapes gathered from thorns, or figs from thistles? In the same way, every good tree bears good fruit, but the bad tree bears bad fruit. (Matthew 7:15-17)

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PAUL: You have died to the law through the body of Christ, so that you may belong to another, to him who has been raised from the dead in order that we may bear fruit for God. While we were living in the flesh, our sinful passions, aroused by the law, were at work in our members to bear fruit for death. (Romans 7:4-5)

112. God is Creator

JESUS: From the beginning of creation, "God made them male and female." (Mark 10:6)

PAUL: What can be known about God is plain to them, because God has shown it to them. Ever since the creation of the world his eternal power and divine nature, invisible though they are, have been understood and seen through the things he has made. (Romans 1:19-20)

113. Evil comes from the heart

JESUS: What comes out of the mouth proceeds from the heart, and this is what defiles. For out of the heart come evil intentions, murder, adultery, fornication, theft, false witness, slander. (Matthew 15:18-19)

PAUL: God gave them up in the lusts of their hearts to impurity. (Romans 1:24)

114. Whoever listens to the apostles listens to Jesus and God (the Father)

JESUS: Whoever listens to you listens to me, and whoever rejects you rejects me, and whoever rejects me rejects the one who sent me. (Luke 10:16)

PAUL: Be imitators of me, as I am of Christ... I received from the Lord what I also handed on to you... We also constantly give thanks to God for this, that when you received the word of God that you heard from us, you accepted it not as a human word but as what it really is, God’s word. (1 Corinthians 11:1, 23 and 1 Thessalonians 2:13)

115. The Law is completed with the coming of the Gospel

JESUS: The law and the prophets were in effect until John came; since then the good news of the kingdom of God is proclaimed, and everyone tries to enter it by force. (Luke 16:16)

PAUL: Before faith came, we were imprisoned and guarded under the law until faith would be revealed. Therefore the law was our disciplinarian until Christ came, so that we might be justified by faith. But now that faith has come, we are no longer subject to a disciplinarian, for in Christ Jesus you are all children of God through faith. (Galatians 3:23-26)

116. The Scriptures point to Jesus

JESUS: You search the scriptures because you think that in them you have eternal life; and it is they that testify on my behalf. Yet you refuse to come to me to have life... If you believed Moses, you would believe me, for he wrote about me. But if you do not believe what he wrote, how will you believe what I say? (John 5:39-40, 46-47)

PAUL: From morning until evening he explained the matter to them, and testifying to the kingdom of God and trying to convince them about Jesus both from the law of Moses and from the prophets. (Acts 28:23)

117. The Church

JESUS: I tell you, you are Peter, and on this rock I will build by Church, and the gates of Hades will not prevail against it. (Matthew 16:18)

PAUL: If I am delayed, you may know how one ought to behave in the household of God, which is the church of the living God, the pillar and bulwark of the truth. (1 Timothy 3:15)

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118. The Church is built on the apostles

JESUS: I tell you, you are Peter, and on this rock I will build my church, and the gates of Hades will not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven... Truly I tell you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven... Go therefore and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. (Matthew 16:18-19, 18:18, 28:19-20)

PAUL: You are citizens with the saints and also members of the household of God, built upon the foundation of the apostles and prophets, with Christ Jesus himself as the cornerstone. (Ephesians 2:19-20)

119. Christians should be one

JESUS: Holy Father, protect them in your name that you have given me, so that they may be one, as we are one... I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, that they may all be one... The glory that you have given me I have given them, so that they may be one, as we are one, I in them and you in me, that they may become completely one. (John 17:11, 20, 22-23)

PAUL: I appeal to you, brothers and sisters, by the name of our Lord Jesus Christ, that all of you should be in agreement and that there should be no division among you, but that you should be united in the same mind and the same purpose. (1 Corinthians 1:10)

120. The existence of angels

JESUS: Very truly, I tell you, you will see heaven opened and the angels of God ascending and descending upon the Son of Man. (John 1:51)

PAUL: In the presence of God and of Christ Jesus and of the elect angels, I warn you to keep these instructions without prejudice. (1 Timothy 5:21)

121. False messengers described as wolves

JESUS: Beware of false prophets, who come to you in sheep’s clothing but inwardly are ravenous wolves. (Matthew 7:15)

PAUL: I know that after I have gone, savage wolves will come in among you, not sparing the flock. Some even from your own group will come distorting the truth in order to entice the disciples to follow them. (Acts 20:29-30)

122. The existence of demons

JESUS: If it is by the Spirit of God that I cast out demons, then the kingdom of God has come to you. (Matthew 12:28)

PAUL: I imply that what pagans sacrifice, they sacrifice to demons and not to God. I do not want you to be partners with demons. (1 Corinthians 10:20)

123. The enemy will produce great signs and omens to lead people astray

JESUS: False messiahs and false prophets will appear and produce great signs and omens, to lead astray, if possible, even the elect. (Matthew 24:24)

PAUL: The coming of the lawless one is apparent in the working of Satan, who uses all power, signs, lying wonders, and every kind of wicked deception for those who are perishing, because they refused to love the truth and so be saved. (2 Thessalonians 2:9-10)

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124. Those who endure will be saved

JESUS: By your endurance you will gain your souls. (Luke 21:19)

PAUL: If we endure, we will also reign with him. (2 Timothy 2:12)

125. Leave everything and follow Jesus

JESUS: If you wish to be perfect, go, sell your possessions, and give the money to the poor, and you will have treasure in heaven; then come, follow me... Everyone who has left houses or brothers or sisters or father or mother or children or fields, for my name's sake, will receive a hundredfold, and will inherit eternal life. (Matthew 19:21, 29)

PAUL: Whatever gains I had, these I have come to regard as loss because of Christ. More than that, I regard everything as loss because of the surpassing value of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things, and I regard them as rubbish, in order that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but one that comes through faith in Christ, the righteousness from God based on faith. I want to know Christ and the power of his resurrection and the sharing of his sufferings by becoming like him in his death, if somehow I may attain the resurrection from the dead. (Philippians 3:7-11)

126. The resurrection of the dead comes through Jesus Christ

JESUS: I am the resurrection and the life. Those who believe in me, even though they die, will live, and everyone who lives and believes in me will never die. (John 11:25-26)

PAUL: In fact Christ has been raised from the dead, the first fruits of those who have died. For since death came through a human being, the resurrection of the dead has also come through a human being; for as all die in Adam, so all will be made alive in Christ. But each in his own order: Christ the first fruits, then at his coming those who belong to Christ. (1 Corinthians 15:20-23)

127. Jesus Christ has power to do all

JESUS: Whatever the Father does, the Son does likewise. The Father loves the Son and shows him all that he himself is doing; and he will show him greater works than these, so that you will be astonished. Indeed, just as the Father raises the dead and gives them life, so also the Son gives life to whomsoever he wishes. (John 5:19-21)

PAUL: Our citizenship is in heaven, and it is from there that we are expecting a Saviour, the Lord Jesus Christ. He will transform the body of our humiliation so that it may be conformed to the body of his glory, by the power that also enables him to make all things subject to himself. (Philippians 3:20-21)

128. Judging others

JESUS: Do not judge, so that you may not be judged. For with the judgement you make you will be judged, and the measure you give will be the measure you get. Why do you see the speck in your neighbour's eye, but do not notice the log in your own eye? (Matthew 7:1-3)

PAUL: You have no excuse, whoever you are, when you judge others; for in passing judgment on another you condemn yourself, because you, the judge, are doing the very same things... Do you imagine, whoever you are, that when you judge those who do such things and yet do them yourself, you will escape the judgment of God? (Romans 2:1, 3)

129. Nothing can separate believers from Jesus Christ

JESUS: My sheep hear my voice. I know them, and they follow me. I give them eternal life, and they will never perish. No one will snatch them out of my hand. (John 10:27-28)

PAUL: Who will separate us from the love of Christ? Will hardship, or distress, or persecution, or famine, or nakedness, or peril, or sword? …I am convinced that neither death, nor life, nor angels,

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nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord. (Romans 8:35, 38-39)

130. The devil tempts people

JESUS: Jesus was led up by the Spirit into the wilderness to be tempted by the devil. Jesus said to him, "Again it is written, 'Do not put the Lord your God to the test'." (Matthew 4:1, 7)

PAUL: Devote yourselves to prayer, and then come together again, so that Satan may not tempt you because of your lack of self-control. (1 Corinthians 7:5)

131. Jesus proclaims peace

JESUS: "Peace I leave with you; my peace I give to you." Jesus came and stood among them and said, "Peace be with you." After he said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. Jesus said to them again, "Peace be with you." (John 14:27, 20:19-21)

PAUL: He came and proclaimed peace to you who were far off and peace to those who were near. (Ephesians 2:17)

132. Believers are reborn, are a new creation with a new life

JESUS: Jesus answered him, "Very truly, I tell you, no one can see the kingdom of God without being born from above." Nicodemus said to him, "How can anyone be born after having grown old? Can one enter a second time into the mother's womb and be born?" Jesus answered, "Very truly, I tell you, no one can enter the kingdom of God without being born of water and Spirit. What is born of the flesh is flesh, and what is born of the Spirit is spirit." (John 3:3-6)

PAUL: If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you... If anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new! (Romans 8:11 and 2 Corinthians 5:17)

133. Angels saw Jesus Christ's life on earth

JESUS: Then the devil left him, and suddenly angels came and waited on him... Then an angel from heaven appeared to him and gave him strength... He said to him, "Very truly, I tell you, you will see heaven opened and the angels of God ascending and descending upon the Son of Man." (Matthew 4:11, Luke 22:43, and John 1:51)

PAUL: He was revealed in flesh, vindicated in spirit, seen by angels. (1 Timothy 3:16)

These above presented well over one hundred similarities do, however, not exhaust this topic. There are many more.

Observing so many similarities in the teachings of Jesus and Paul should not be surprising since it is Jesus who commissioned Paul as his Apostle:

But the Lord [Jesus] said to Ananias, "Go! This man [Paul] is my chosen instrument to carry my name before the Gentiles and their kings and before the people of Israel. (Acts 9:15)

"Then he said: 'The God of our fathers has chosen you to know his will and to see the Righteous One and to hear words from his mouth. You will be his witness to all men of what you have seen and heard." (Acts 22:14-15)

See also: What About Paul? http://answering-islam.org/Paul/index.html

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Can Paul & Jesus' Teaching on how to be assured of Eternal Life be Harmonized?

Question: Is Salvation by *grace* through faith, or does it require an obedient life of *doing* righteousness**?**

PAUL: *Believing* in Jesus' (death & resurrection) provides assurance by faith of our justification, and of eternal life as a free gift.

"A person is *not* justified by the works of the law, but by faith in Jesus… This righteousness is given through faith in Jesus Christ to all who believe… the righteous will live by faith." (Gal. 2:16; Rom. 3:22; 1:17)

"It is by grace you have been saved, through faith, and this not from yourselves, it is the gift of God" (Eph. 2:8).

"I count everything a loss… that I may be found in him, not having a righteousness of my own derived from the Law, but that which is thru faith in Christ—the righteousness that comes from God on the basis of faith." (Phil. 3:8-11; cf. 1:11)

JESUS: *Obey* God's law (of love), follow Christ's teaching, renounce everything, and carry your own cross, or else you can*not* be his follower *or* enter eternal life.

"What must I do to inherit eternal life? 'What is written in God's law… do *this* and you will live" "Whoever does not *carry* their cross and follow me can*not* be my disciple." (Luke 10:25-28; 14:27,33)

"To enter *eternal life*, keep God's commandments… I do *not* abolish God's law… Unless ***your*** righteousness surpasses the teachers of the law, you will not enter the kingdom… Every tree that does not bear good fruit will be cut down… Only those who ***do*** the will of my Father will enter the kingdom of heaven… You must deny yourself & take up *your* cross daily… God will reward all according to what they have *done*." (Mt. 19:16f; 5:17-20; 7:19,21; 16:24,27)

ALTERNATIVE VIEWS: How Jesus and Paul's Teachings on Salvation are Related

Do they essentially differ, *or* only in emphasis and vocabulary? *Can* they be combined?

1. *Dispensational Theology*: Jesus taught the way of Old Testament Law for Jews (*not* Christians).

But for Christians, *Paul*'s Good News *replaced* Jesus' approach with salvation by faith alone.

2. *Luther & Reformation*: Jesus' focus on God's law was only to help us welcome Paul's way of grace.

Jesus insisted on obedience, more righteousness, & cross-bearing, so we'd realize we *can't* do those.

Then we'd see**:** Our *only* hope is to reject Jesus' literal requirements, & accept Paul's belief in grace.

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3. *Different Goals*: Paul explains *salvation* (we escape hell by just believing)! Jesus is only explaining growth in *discipleship* which requires dying to self, but this option is unessential for salvation.

Solutions 1, 2 *or* 3 diminish Jesus' approach in favor of Paul's language. And the Bible itself does *not* appear to spell out the basic inferences that they assert. But pproaches 1-3 are the most popular ones. For they find that endorsing Paul's Gospel requires recognizing that Jesus' teaching *conflicts* with that.

They interpret Paul to mean that Jesus enabled God to be 'just,' by bearing our sin's punishment in our place. He purchases a 'righteousness' which allows canceling the consequences our own sins deserve, *if* we just affirm by faith that Jesus' atonement credits such an 'imputed' righteousness to our account. Thus, while obedience and a righteous life remain desirable, *believing* the cross provided such "grace," is alone sufficient to secure the destiny that truly matters**:** heaven, instead of hell's endless punishment!

But, Dallas Willard's keen observation that "Jesus is the smartest person who ever lived" can leave one hesitant to think Paul's insight into God's way supercedes that of Jesus. Thus we ask in a closer look**:** Can we reconcile and affirm *both* Paul and Jesus' message? *Is* there a way to see them as compatible**?**

4. *BASIC AGREEMENT*: Some Examples that Paul & Jesus affirm the *Same* Essentials!

A. God's saving kingdom and eternal life are unearned *gifts* of 'grace' that rest on God's mercy.

Jesus also affirms the "Good News" that "your Father is pleased to ***give*** you His kingdom," which we "*receive* like a child" receives a gift (Lk. 8:1; 12:32; 18:17; 6:20).

His God is "*merciful*" to the "wicked." He "*forgives* sins," bringing "salvation through forgiveness, *because* of God's tender mercy" (6:35f; 1:77f, 5:20f; 23:34; 11:13).

"I will *draw* all persons to my self" (Jn. 12:32; Cf 21:11; 6:29,40; 7:38f; 12:44-46; 14:12).

B. *Faith* (in God's provision) is central and crucial to experiencing what God intends for our lives.

Jesus too says, "Have faith in God... Repent & *believe* in the Good News…According to your faith, let it be done to you" (Mk. 1:15; 11:22; Mt. 9:29).

"Your sins are forgiven… Your *faith* has saved you." The devil keeps us from "believing & being saved… I've prayed that your faith may not fail" (Lk. 7:48-50; 8:12; 22:32).

"Whoever hears my word & believes Him who sent me has eternal life… God's 'work' is to believe" (Jn. 5:24)

C. *Sin*'s power and deception makes us unable to please God, or to fulfill the purpose of God's law (*unless* by faith we receive the enabling gift of His Spirit).

"Everyone is a slave to sin." We are all by nature "slaves to sin" (cf. Jn. 8:34 & Rom. 6:16f; 3:9f; 7:5,17-20; 8:5-8). Satan "blinds the minds of unbelievers" (2 Cor. 4:4; 2 Thes. 2:10f).

"Though seeing, they do *not* see" (Mt. 13:13).

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D. Still, *repentance* and conquering the way of sin and self *is* essential to participate in salvation.

Paul agrees: "Repentance leads to salvation" (2 Cor. 7:10; cf. Rom 2:4; Lk. 5:32; 13:5; 24:47; Acts 3:19; 5:31; 11:18!).

"You're slaves to what you *obey*, whether sin which leads to death, *or* obedience that leads to righteousness." So "freed from *sin* as slaves of God, the benefit you reap is holiness, and the result is eternal life" (Rom. 6:16,22; 8:13)!

E. So, pursuing the way of sin *jeopardizes* our salvation, despite any profession of faith we may make.

Paul agreed: "Wrong doers (even the "greedy") will *not* inherit the kingdom of God" (1 Cor. 6:9; Cf. Matt. 7:21-23).

He warns, "I make my body a slave *so that*.. I myself will not be disqualified" (1 Cor. 9:27; 15:3; Rom. 11:22; 1 Tim., 4:7f; 2 Tim. 4:7f; Heb. 10:26-31; 3:18f).

F. So, *obedience* to God's law, fulfilling its' central purpose in our lives, *is* essential to our salvation.

Paul agreed: "Keeping God's commands is what *counts*…we uphold the law… It is those who obey the law who will be declared righteous." For God sent His Son "in order that the righteous *requirements* of the law might be fully met *in* us who do not *live* according to the sinful nature" (1 Cor. 7:19; Rom. 3:31; 2:13,26; 8:4; Cf. Mt. 19:16f).

G. Paul *&* Jesus do see the outward *letter* or "works" of Mosaic Law are *not* required, can't justify us, nor produce real righteousness. Nor can this simply result from our own efforts (Eph. 2:8f; Rom. 10:3).

"*No* one is justified in God's sight by the *works* of the law" (Rom. 3:20; 2:25f; 14:14; Gal. 2:16; 4:10; 5:1f; Col 2:16). "Jesus declared all foods clean… On the sabbath.. my Father *works* & I too am *working*" (Mk. 7:19; 3:4; Jn. 5:17f).

H. For like Jesus, Paul sees that the obedience that God's law requires is defined by a life of *love*.

"Love is the fulfillment of the law… For the entire law is fulfilled in keeping this one command: 'Love your neighbor as yourself'" (Rom. 13:9f; Gal. 5:14).

"All the Law and Prophets *hang* on this" (Matt. 22:40).

Love is the *law* we are under, and the "*work* produced by faith" (1 Cor. 9:20f; Gal. 6:2; 5:6; 1 Thes. 1:3; 2 Thes. 1:11).

I. Thus, pursuing a godly life can not be optional, and a simply imputed righteousness will not do. Indeed, for everyone, the standard for salvation on Judgment Day will be the *works* we have done.

Jesus *and* Paul say: "People reap what they sow… Everyone will receive what is due them for the things *done*, whether good or bad… God will repay everyone according to what they have *done*… To those who persist in *doing* good… He'll give eternal life" (Gal. 6:7f; 2 Cor. 5:10; Rom. 2:6f; Cf. Jesus**:** Mt. 25:34-46; Mk. 9:43-49; Lk 6:38)!

TWO OBJECTIONS to accepting that Paul and Jesus Agree on what is necessary for Salvation

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1. Our Need for *Assurance* that we'll be saved**:** Knowing our salvation is certain requires that it *only* depends upon a profession of faith. If we accepted Jesus' claim that an obedient life is also necessary, we could remain anxious that our life & righteous works might be found insufficient on Judgment Day.

Response: *No* tradition guarantees immunity from God's judgments in this world or the next. The Reformers saw that unfruitful disobedience could mean that we were *never* really saved or chosen. And Arminians knew that a wicked life can signify that we have *lost* our salvation, since it depends on *our* choices to remain in Christ.

2. Grace Alone: If anything's required beyond believing, then salvation can't be a gift resting on grace.

Response: The problem is that Jesus *and* Paul repeatedly require not simply believing that Jesus died for us, but repentance, holiness, obedience and perseverance! Yet, salvation can rest on God's grace, *if* it does not depend ultimately on *our* ability and performance. For it is *God* whose gracious character and love will faithfully pursue us (with mercy *and* judgment) until God brings us to the obedience required to be saved.

AN ATTEMPT TO RECONCLE PAUL *AND* JESUS' APPROACH

1. What salvation does *not* mean is clear. Like Jesus, Paul "knew (what was in) all people**:**" a blind and sinful egotistic nature (Jn. 2:24; see 'C' above). Thus, the solution can *not* be "works" that "depend on human will or effort," nor "a righteousness of my own." Rather, salvation comes as a "provision of grace" that is a "gift" of God's mercy" (Rom. 11:6, 30-32; 9:16; 10:3; 5:17; Phil. 3:9).

Trying to justify ourselves & be righteous by our own efforts to keep Judaism's literal laws means that we nullify God's grace as we reject his provisions that enable us to be righteous as we respond in faith (Gal. 2:21-3:6,14; 5:4,18,22). For in Romans 9:30-10:13, the righteousness God's law seeks is "attained" (30f) by those who "call on God" (i.e. "by faith:" 12), not by our own efforts at legalistic 'works' (4,32).

Yet, for Paul too, we remain under God's law, which means following the "law of Christ" that consists of love (1 Cor. 9:20f; Gal. 6:2; cf. F & H above). Thus, such a "righteousness" requires repentance and a life opposed to sin. So it can *not* mean that those who remain disobedient rebels can be simply acquitted by being credited with an 'imputed' righteousness. (Rom. 6:13-19; 1 Thes. 4:8; 2 Cor. 7:10; Acts 11:18; cf. D & E).

2. Paul's "righteousness that comes *by* faith" may thus mean a reality in harmony with Jesus**:** Faith *enables* the "obedience which leads to righteousness," wherein we "come to obey from our heart his pattern of teaching" (Rom. 4:13; 6:16-18; 1:17; 3:21f; cf. 14:23)! Then, the "obedience *of* faith" Paul sought (1:5; 16:26) can be a righteousness resulting from a trust in God that enables us to receive *God's* ability to love and obey. For Paul sees that a new life flows "out of" faith, just as love is produced *by* faith (Gal. 5:6; 3:7f; cf. 1 Thes. 1:3; 2 Thes. 1:11). Such faith assures our justification, because trusting & receiving what God offers is the way that we'll be enabled to lead the righteous life by which all will be judged.

As with Abraham, trusting our self into God's hand *is* itself the obedience that God wants most. And Paul sees that now God's promises of forgiveness, the Spirit's help, and the gift of a righteous life all come through a faith in God that trusts in what was demonstrated in Jesus our Lord (Rom. 3:22,26; 5:8; 4: 3,24; 10:9,17; Gal. 3:22). So rejecting Jesus and faith about him would amount to rejecting God & God's way

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(cf. Lk 10:16). Since God has acted in Jesus to demonstrate his promises, we are to live 'out of' a faith in Him, which follows his teaching, and trusts in God's forgiving mercy when we fall short (Eph. 1:7). Our obedience, as well as our forgiveness, is seen as a result of God's grace. So, such a salvation is a divine gift that rests on grace and faith, not on our human achievement (see #4 below).

3. Paul's teaching does *not* assume that **Jesus' Death** assures salvation, when we affirm belief in it (e.g. in a prayer; cf. D-I).

For Paul, the cross is *not* a singular *transaction* that cancels sin's penalty, removes the consequences of our sin, *or* secures a 'justice' that lets sinners be treated *as if* they were righteous. And the apostles never declare that it changes God's disposition, or reconciles *God to* us.

The cross's aim is the change needed on *our* end**:** Jesus "died *that* we will no longer *live* for our selves," but "might *become* the righteousness of God" (2 Cor. 5:18,15,21). "He gave himself for us… to *purify* a people eager for good works" (Tit. 2:14; Cf. Mt. 4:1; Jn. 1:29). The function of the cross is that we will "now *live* for God by faith in the Son of God who loved me and gave himself for me" (Gal. 2:19,20).

For God sent his Son as a 'sin-offering' "*in order that* the righteous requirements of the law might be fully met ***in*** *us* who *live* not according to the sinful nature" (Rom. 8:3-5; 5:18f). "Christ suffered to leave you an example *in order that* you should follow in his steps… He bore our sins *so that* we might die to sins and *live* for righteousness" (1 Pet. 2:21,24). Jesus lays down his life so that "his death might break the power of the devil… help those who are tempted… (and thus) make people holy" (Heb. 2:14,18,11).

Jesus' death does powerfully "*demonstrate* the love" of God's eternally forgiving nature (Rom. 5:6-10; 1 Cor. 13:4-8; Lk. 6:35f; 15:1-32; 23:24). Yet the cross in *itself* can only leave us "in our sins" (1 Cor. 15:17)! For God's 'justice' promised in Jesus is not fulfilled in a punishment, but in *restoring* what sin takes away.

For Paul sees that the cross is *part* of God's plan, which must be combined with the whole Bible story, especially Jesus' life and his victorious resurrection over death which brings the Spirit. *This* brings an ongoing source of grace that rescues us, and by the end will completely defeat the power of sin & evil. Since God's plan is "through Him to *reconcile* all things… by making peace through his blood" (Col. 1:20), eventually "in Christ, *all* will be made alive," and then God *will* be "all ***in*** *all*" (1 Cor. 15: 22,28).

4. Righteousness is a work of God's Spirit. Paul emphasizes that Jesus' being raised from death to new life means that His *Spirit* can now write God's 'law' "on our hearts," and so fulfill His "New Covenant" (Jer. 31:33f). *This* enables "those being made holy" (Heb. 10:14-16) to *do* the righteousness God sought, freed from the law's 'letter,' but fulfilling its' spirit (2 Cor. 3:3-6,9,17,18; Gal. 5:13,18: 3:21f). For Paul sees that God made provision in Jesus for the gift of the Spirit who guides us, producing His fruit, and by faith in Him a *life* (gradually) "transformed into His image." Thus, the law's "righteous requirements *will* be met *in* us" (Rom. 8:2-27; 2:29; 7:6; 5:5; 15:13; 1 Cor. 2:12,15; 2 Thes. 2:13; cf. Lk. 22:20).

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"By *faith* we receive this promise of the Spirit" (Gal. 3:14; 5:5f), and *God* does a "good work in you that *He* will carry on to completion" (Phil. 1:6; cf. 2:12,13; Rom. 12:1f). Yet, at the same time, in obedient faith ***we*** must "work out our salvation." *We* must "walk by the Spirit," and "keep in step with the Spirit." So, "those who sow to please the Spirit, from the Spirit will reap eternal life" (Gal. 5:16-26; 6:8). For "*if* by the Spirit you put to death the misdeeds of the body, you will live" (Rom. 8:13b). But it is *Him* who enables us to be "slaves to righteousness," so that (under grace!) sin is "no longer our master" (Rom. 6:13-22), and at the end we can be (*not* perfect, but) "blameless" before God (Phil. 1:10f; 3:12; 1 Thes. 3:13; 5:23).

5. Conclusion: Grace enables '**works**.' It's true! Assurance of being in God's love must rest finally on the grace found in God's character, not *our* performance. Yet, the promises of grace through faith can *not* be separated from Jesus *and* Paul's requirement of a righteous life. For we have seen that the way the Spirit, the cross, and faith all function unites Scripture's insistence on *both* grace & obedient works.

For Scripture does imply that *we* must come to the place of willingly living out God's ways. Yet option 4 can harmonize this with grace, *if* salvation's required righteousness rests upon what *God* is committed to graciously providing. Besides overcoming evil through undeserved forgiveness, His love and grace can mean God administers fitting 'wrath' (painful judgments, even 'hell:' Mk. 9:49), when our rebellious nature requires that to restore us to the righteous repentance His love intends. So, when by the end, we are graciously brought into His required righteousness, we will testify that it was *not* a "righteousness of my *own*," but produced by the grace of both God's forgiveness *and* severity. Therefore in faith, our assurance can be that *God* will complete this work, and so we *can* be confident that we *will* be justified!

[Source: http://evangelicaluniversalist.com/forum/viewtopic.php?f=58&t=747]

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Peter's relationship to Paul

Peter makes a reference to having difficulty reading Paul's letters (2 Pet. 3:15-16), so we know that Peter had copies of Paul's material. Paul wrote his letter to the Romans in the winter of AD 56-57, and Peter is in Rome immediately after this time. In 1 Peter 2, Peter seems to be interacting with Romans 9-10. In fact, he quotes the same string of OT verses that Paul does. This is such a "coincidence" that it leads us to think that Peter was reading from Paul's work. It would be like seeing the "coincidence" of seeing two term papers with the same citations and typos in it: you would conclude that one was copying from the other.

- Romans 9:33 and 1 Peter 2:6 both quote Isaiah 28:16 ("Behold, I lay in Zion a stone of stumbling and a rock of offense").
- Romans 10:11 and 1 Peter 2:6 both quote Isaiah 28:16 ("Whoever believes in Him will not be disappointed").
- Romans 9:25 and 1 Peter 2:10 quotes Hosea 1:10 ("I will call those who were not My people, 'My people'").

[Source: http://www.evidenceunseen.com/bible-difficulties-2/nt-difficulties/1-2-timothy-titus-philemon-hebrews-james-1-2-peter/introduction-to-1-2-peter/]

Peter called Paul his beloved brother and regarded his epistles as Scripture:

2Pe 3:15 And count the patience of our Lord as salvation, just as our beloved brother Paul also wrote to you according to the wisdom given him,

2Pe 3:16 as he does in all his letters when he speaks in them of these matters. There are some things in them that are hard to understand, which the ignorant and unstable twist to their own destruction, as they do the other Scriptures.

Peter and Paul: Confrontation at Antioch (Catholic)
http://vatican2voice.org/4basics/paulpeter.htm

The Ministries of Peter and Paul (Differences)
http://www.agbsf.com/The-Ministries-of-Peter-and-Paul/

Relationship of Peter with Paul
https://www.youtube.com/watch?v=UJktmkd0hm0 [Video]

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Paul vs. James

Faith vs. Works

Paul: **Faith** is complete trust in, and obedience to, Jesus Christ.

Works (of the Law) are outward acts of ritual and adherence to a code to attain merit.

James: **Faith** is belief in Jesus Christ, the resurrection, and salvation.

Works (of faith) are spontaneous acts of love that spring from the fruits of the Spirit.

Paul & James on Faith & Works

by Felix Just, S.J., Ph.D.

Many readers of the New Testament misinterpret both Paul and James, thus concluding that their statements about faith and works contradict each other. That is simply not true! There are differences in emphasis, but no contradictions in teaching, if one understands both properly.

Paul and James agree that both "faith" and "works" are essential parts of Christian life, although they have different roles. Paul and James also agree that salvation ultimately comes from God and from Jesus Christ, not from us or anything that we do.

However, since Paul and James wrote to different audiences in different situations about different problems, their letters have different presuppositions and different emphases. To combat the opinion of some people that circumcision and other "works of the law" were necessary for Gentile converts to early Christianity, **Paul** stresses that the foundation of our salvation is the death of Jesus, not the laws of Moses. To combat the opinion of other people that professing faith in God is enough for salvation, **James** stresses that Christians must put their faith into concrete action.

What Paul and James actually wrote:

- **Galatians 2:16** - "Yet we know that a person is justified not by the works of the law but through faith in/of Jesus Christ. And we have come to believe in Christ Jesus, so that we might be justified by faith in/of Christ, and not by doing the works of the law, because no one will be justified by the works of the law." (*see all of Gal 2:15—3:14*)
- **Romans 3:28** - "For we hold that a person is justified by faith apart from works prescribed by the law." (*see all of Rom 3:21—4:25*)
- **James 2:24, 26** - "You see that a person is justified by works and not by faith alone... For just as the body without the spirit is dead, so faith without works is also dead." (*see all of James 2:14-26*)

The common but *incorrect* interpretation, leading to an *apparent* contradiction between Paul and James:

- **Paul *supposedly* said:** Justification comes *not* by our good works, but by *our* faith in Jesus alone.

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- **James *supposedly* said:** Justification comes *by* our good works, not by our faith in God.

Errors with these interpretations:

1. **Paul** is *not* talking about "good works" in the sense of "charitable acts"; rather, he says "works of the Law" (Gal 2:16; 3:2-12; Rom 3:28), which refers to the Jewish/Mosaic laws on circumcision, sacrifices, dietary restrictions, etc.
   When **James** says "works," he means acts of charity = care for widows, orphans & the poor, love for neighbors, etc. (James 1:27; 2:8; 2:15-16)

2. **Paul** is *not opposed* to "good works" or "charitable actions"; he sees them as necessary *consequences* (although not the foundation) of authentic Christian living (see Gal 5–6; Rom 12–15).
   Conversely, **James** is *not opposed* to faith; he presupposes it, and then stresses that authentic faith must be put into action (James 2:14-26).

3. **Paul** is *not* talking primarily about *our* "faith *in* Jesus," but rather the "faith ***of*** Jesus" in God (i.e., Jesus' own trusting in God; see Gal 2:16, 20; Rom 3:22, 26); based on this foundation, *our* faith in God/Jesus is a necessary (but secondary) response.
   In contrast, **James** *does* mean people's faith, primarily believing in God (2:23) but also believing in Jesus (2:1).

4. **Paul** does *not* presuppose the same definition of "faith" as James does; for Paul, "faith" means "trusting" God, or "entrusting oneself" to God's plans (Rom 4:3-22).
   For **James**, "faith" is more of an intellectual assent to theological truths, e.g., "believing *that* God is one" (2:19; even demons can "believe" in God's existence)**.**

5. **Paul** did *not* write the word "alone" in Rom 3:28; Martin Luther was the one who added the word "*allein*" in his German Bible translation.
   James does *not* write "by works alone" but stresses "not by faith alone"; he maintains that *both* have to go together.

The Example of Abraham,

Interestingly, to argue their points, both James and Paul appealed to the example of Abraham in Gen 15:6, but in a different way.

- **Genesis 15:6** - "And he believed the LORD; and the LORD reckoned it to him as righteousness."

- **Galatians 3:6-9** - "Just as Abraham 'believed God, and it was reckoned to him as righteousness,' 7 so, you see, **those who believe are the descendants of Abraham**. 8 And the scripture, foreseeing that God would justify the Gentiles by faith, declared the gospel beforehand to Abraham, saying, 'All the Gentiles shall be blessed in you.' 9 For this reason, those who believe are blessed with Abraham who believed."

- **Romans 4:1-3, 10-12** - "What then are we to say was gained by Abraham, our ancestor according to the flesh? 2 For if Abraham was justified by works, he has something to boast about, but not before God. 3 For what does the scripture say? 'Abraham believed God, and it was reckoned to him as righteousness.' ... 10 **How then was it reckoned to him? Was it before or after he had been circumcised? It was not after, but before he was circumcised.** 11 He received the sign of circumcision as a seal of the righteousness that he had by faith while he was still uncircumcised. The purpose was to make him the ancestor of all who believe without being circumcised and who thus have righteousness reckoned to them, 12 and likewise the ancestor of the circumcised who are not only circumcised but who also follow the example of the faith that our ancestor Abraham had before he was circumcised." (*see all of Rom 4:1-25*)

- **James 2:21-23** - "**Was not our ancestor Abraham justified by works when he offered his son Isaac on the altar?** (cf. Gen 22:9-18) 22 **You see that faith was active along with his**

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works, and faith was brought to completion by the works. 23 Thus the scripture was fulfilled that says, 'Abraham believed God, and it was reckoned to him as righteousness,' and he was called the friend of God.

- In other words, **Paul** argues that Abraham was justified (in Gen 15) *before* he was circumcised (in Gen 17),
  while **James** argues that Abraham's faith/trust in God was completed and evidenced by his willingness to sacrifice his son Isaac (in Gen 22).

Summary:

Rather than contradicting or disagreeing with each other, it seems that James (probably written after Paul's letters) intended to correct some misinterpretations of Paul's teachings that seem to have arisen in some circles of early Christianity.

.	***Paul***	***James***
Definitions *of Key Terms**:***	"faith" = trusting acceptance of God's will (cf. Rom 4:3-5) "works of the law" = regulations of the Jewish Torah (cf. Rom 3:28-31)	"faith" = intellectual assent to theological truths (2:19) "works" = good deeds; putting religion into action (1:22-27)
Foundation *of Justification,* ***Reason*** *for Salvation:*	*Jesus' actions:* the "faith ***of*** Jesus" in God (cf. Rom 3:22, 26) (i.e., *Jesus'* trust, that led to his death on the cross) *not our actions:* not fulfilling the "works of the Law" (cf. Rom 3:28)	*adoption:* God *gave us birth* by the word of truth (1:18) *and election:* God *chose the poor* to be heirs of the kingdom (2:5)
Consequences *for People,* ***Results*** *of Being Saved:*	1) We need to have faith/trust ***in*** Jesus (Rom 1–11) *and* 2) We need to live ethically, doing good not evil (Rom 12–15)	1) Our faith in Jesus, *and* 2) our works of charity; *both* are necessary together (2:14-26)
Example *of Abraham:*	Abraham was justified by faith (in Gen 15) already *before* he was circumcised (in Gen 17)	Abraham's trust in God (declared in Gen 15) was shown and *completed* by his willingness to sacrifice Isaac (in Gen 22)

[Source: http://catholic-resources.org/Bible/Paul-James.htm]

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MY POSITION (and position of several articles from which I am referencing): *There is no such contradiction between the two author's viewpoints – we will look at the common doctrine that is the product of these positions and defines the relationship between faith and works. Contradiction results from an* incomplete or erroneous exegesis of the applications of the words faith and works as used by the two writers.

However, how you implement, or "work" out, the instruction/message of James can be controversial, even heretical.

Danger: Getting out of balance…

all grace with no fruit,
vs.
all works and no grace (true love) as their source

I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing" **(John 15:5, NIV.)**

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast" **(Ephesians 2:8-9, KJV.)**

…work out your own salvation with fear and trembling **(Philippians 2:12.)**

"Ye see then how that by works a man is justified…" **(James 2:24a, KJV.)**

Matthew 5:18-30 "…not one iota…" "Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but whoever does and teaches *them,* he shall be called great in the kingdom of heaven.

The noun 'faith" appears only twice in the King James Version of the Old Testament (Deut. 32:20; Hab. 2:4,) 'emuwn' and 'emuwnah' However, these two Hebrew words appears 54 times in OT, being translated as "faithful" 3 times, "faithfulness" 18 times, "faithfully" 5 times, "set office" 5 times, "verily" once, "truly" once, and "stability" once. The primary context of the use of these words convey the idea of believing in and trusting in God with honor, loyalty, and integrity, as well as God's integrity when dealing with mankind.

The New Testament book of Hebrews, chapter 11 makes several references to the faith of Old Testament figures, and a search of the Old Testament nouns that describe their faith include 'aman, batah, and hasah and several others. Similar word studies on the application of these words open up a magnitude of additional uses. Consequently, this broad use of the term makes it difficult to compare the Old Testament and New Testament uses of that word, faith. Some scholars see both a collective faith and an individual faith in the Old Testament that is united in Abraham. Still others argue that the Old Testament contains no doctrine of faith, but rather provides examples of faith.

The Old Testament, by and of itself, uses all of these forms to describe a righteousness that is imparted by God upon those who (using the above described Hebrew noun forms) have faith in, who trust in, who believe in God and who seek to follow His will, His word, and His way. It is a faith that is confessed, professed, and visibly demonstrated by the attitudes and actions of these patriarchs. We find no application of a patriarch who is described has having faith or trust in God who did not demonstrate it through some attitude or action that is **motivated by that faith and trust**.
These are **works of faith** to be contrasted with works of the Law.

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James (Greek: “Jacobus”) [which is interesting… Jacob referring to the 12 tribes]

James, NOT the son of Zebudee, nor of Alphaeus; also called James the Just.

Jude’s epistle states that he was the brother of James.

According to a passage found in existing manuscripts of Josephus' *Antiquities of the Jews,* (xx.9) "the brother of Jesus, who was called Christ, whose name was James" met his death after the death of the procurator Porcius Festus but before Lucceius Albinus had assumed office (*Antiquities* 20,9) — which has been dated to 62.

Although neither Jude nor James describes himself as a brother of the Lord, others did not hesitate to speak of them in this way (see Matthew 13:55; Jn 7:3-10; Acts 1:14; 1Corinthians 9:5; Galations 1:19).

James 2:(19-)21(-26): Apart from its context, this verse might seem to contradict the Biblical teaching that people are saved by faith and not by good deeds (see Romans 3:28 and note; Galations 2:15-16 and note on 2:16). But James means only that righteous action is evidence of genuine faith — not that it saves, for the verse (Ge 15:6; see note there) that he cites (v. 23) to substantiate his point says, "Abram believed the LORD, and he credited it [i.e., faith, not works] to him as righteousness." Furthermore, Abraham's act of faith recorded in Ge 15:6 occurred before he offered up Isaac, which was only a proof of the genuineness of his faith. As Paul wrote, "The only thing that counts is faith expressing itself through love" (Galations 5:6; see note there). Faith that saves produces good deeds.

Paul (in Romans):
3:28 *by faith.* When Luther translated this passage, he added the word "alone," which, though not in the Greek, accurately reflects the meaning (see note on Jas 2:14-26).

3:30 *only one God.* By appealing to the first article of Jewish faith ("the LORD is one," Deuteronomy 6:4; see note there), Paul argues that there is only one way of salvation for both Jew ("circumcised") and Gentile ("uncircumcised"), namely, faith in Christ.

3:31 Paul anticipated being charged with antinomianism (against law): If justification comes by faith alone, then is not the law rejected? He gives a more complete answer in chs. 6- 7 and reasserts the validity of the law in 13:8-10.

4:1 *Abraham, our forefather.* The great patriarch of the Jewish nation, the true example of a justified person (see James 2:21-23 and notes). The Jews of Jesus' time used Abraham as an example of justification by works, but Paul holds him up as a shining example of righteousness by faith (see Galations 3:7-9 and notes).

Paul (in 1 Thessalonians 4:1-12):
[1] Finally then, brothers and sisters, we ask you and urge you in the Lord Jesus, that as you received instruction from us about how *you must live and please God (as you are in fact living) that you do so more and more. [2] For you know what commands we gave you through the Lord Jesus*…

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A Chart Comparing and Contrasting the Teaching of Paul and James

Paul and James did not contradict each other; but rather they complemented each other. What both men wrote was inspired by God (2 Tim. 3:16) and true. Paul's focus was on the unsaved man and how he might get right with God. James' focus was on the saved person and how he might show his faith and demonstrate the reality of his faith.

Paul's Teaching	James' Teaching
You cannot be saved by works (Ephesians 2:8-9)	You cannot show that you are saved without works (James 2:14,18)
How can a person be saved? By faith alone (Rom. 3:28)	How can a person show that he is saved? How can he "show his faith"? Only by works (James 2:18)
Faith without works saves (Romans 3:28) This is a living faith (saving faith)	Faith without works does not save (James 2:14) This is a dead faith (James 2:17,20,26)
Faith alone saves	The faith that saves is not alone
A person is not saved by works ("works" are rejected by Paul as **the means of salvation**: it is wrong to say that a person must do good works in order to be saved) These are meritorious works, that is, works done to try to merit or earn salvation	A saved person will perform good works ("works" are understood by James to be the result of salvation: a person does good works because he is saved) These are faith works, that is, works that spring from a faith that is real and living.
Paul agreed with James He taught that good works must accompany saving faith (Eph. 2:10; Tit. 3:8; Gal. 5:6; Phil. 2:11-12).	James agreed with Paul He taught that a person inherits the kingdom only by faith (James 2:5) and that Abraham was justified by faith (2:23)
Paul used the example of Abraham when he first believed in God (Rom. 4:3 and compare Genesis 15:6).	James used the example of Abraham when his faith was tested by God, about 40 years later (James 2:21 and compare Genesis 22)
The error Paul corrected: Salvation is by the works of the law (the error of legalism)	The error that James corrected: Works are unnecessary after a person is saved (the error of antinomianism)
Paul wrote about how a guilty sinner may be justified before God.	James wrote about how a believer can show that his faith is genuine (justification or vindication before men)
At the Jerusalem Council in Acts 15 the key issue was that salvation is by grace through faith and not by the works of the law. See the error in Acts 15:1 and Peter's conclusion in Acts 15:9,11. James, who took a lead role in this discussion never voiced any disagreement with Peter or Paul over this crucial matter.	
Paul's perspective: He was viewing the guilty sinner who needed to be right with God. (The sinner is in view)	James' perspective: He was viewing the believer (or professing believer) who needed to demonstrate that his faith was real. (The believer is in view)

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The Example of Abraham

Both Paul and James turned to the life of Abraham to illustrate justification. Paul writes, “For if Abraham was justified by works, he has something to boast about, but not before God. For what does the scripture say? Abraham believed God, and it was reckoned to him as righteousness” (Rom 4:2-3). James seems to contradict Paul when he writes, “Was not our father Abraham justified by works when he offered his son Isaac on the altar?” (James 2:21) A careful analysis will help shed light on this apparent disagreement.

Paul makes it clear that it was faith alone that justified Abraham. He was referring to Genesis 15:6, where Abraham put his trust in the divine promise that he would be the father of many nations. It was his assurance that God’s character guaranteed the completion of this promise for which God justified him. Thus, Abraham was not justified by works of the law, but by faith when he believed God.

The event James is alluding to occurred in Genesis 22, when Abraham obediently offered Isaac as a sacrifice according to God’s command, until at the last moment God forbade him. It is notable that James also recites Genesis 15:6, thus inferring that Abraham *was* justified by faith earlier in is life, in agreement with Paul’s teaching. Likewise, verse 24 states, “You see that a person is justified by works and not by faith alone.” In addition, James teaches that Abraham was justified by works “*when* he offered his son Isaac on the altar.” Therefore, James is suggesting that Abraham was first justified by faith years before he was justified by works. Yet, the question remains: “If Abraham was completely justified by faith, why must he also have been justified by works?”

The answer to this can be found by identifying the difference between what James and Paul mean by justification. The emphasis in James is that faith is not living unless it is outwardly shown and demonstrated. “Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and **I will shew thee my faith by my works**” (James 2:18). This is because, as Paul states, faith is a personal belief that takes place in the mind and heart, and thus cannot be seen in and of itself. Thus, while God knows whether or not one has faith, there is no way for another person to recognize it exists unless there are works in his life that directly point to it. Consequently, while Paul is dealing with the necessity of faith before God, James is concerned with an outward demonstration of such faith before men through works. Therefore, unlike Paul, who teaches justification before God, James portrays justification before men. However, their views on justification are complementary. Paul stresses acceptance before God entirely by grace through faith, whereas James presents the continual evidence before men of the initial transaction.

Abraham’s life was chosen as an example because it wonderfully illustrates what kind of faith-evidencing works James had in mind. Works in James are the outworking of faith; apart from a living faith, they would be dead works. Abraham’s work of faith was seen not only in his obedience to God’s command, but especially in the fact that he believed that God would raise up his son (see Gen. 22:5; Heb. 11:19). God had promised Abraham that Isaac would have children (see Genesis 17:19; 21:12), and he believed that God would keep this promise even though God had commanded him to kill Isaac (Gen. 22:2). How can a dead Isaac have children? Abraham knew that the only solution to this impossible dilemma was that God would have to raise his son from the dead. Abraham’s momentous faith in God’s ability to fulfill His Word despite such difficulty, which faith is evident from Genesis 22:5 (“***we*** will come back to you”), is commended by the writer of Hebrews (Heb 11:19). Abraham’s faith manifested itself in his willingness to obey God when all reason would repudiate his actions.

The final example of justification by works given by James was that of Rahab, who belonged to Jericho just before Israel was about to attack it. Her good works involved sheltering Hebrew spies and ensuring them a safe passage. Like Abraham, she demonstrated faith by her belief in the supremacy of the God of Israel and His providential plan for his people, in spite of apparently insurmountable odds (conquering a great walled city!).

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Reasons why Paul and James did not contradict each other:

1. **Each man had a very different perspective**. Paul was declaring how a guilty, lost sinner could get right with God. James was writing about how a saved person could SHOW that his faith was real.

2. **Both writers used Abraham to illustrate their doctrine but they did not choose the same incident of his life.** Paul used a time early in Abraham's life, before he had given birth to any children, and the Genesis account declares that this was when Abraham was justified by faith. He believed God and because of this God put righteousness to his account (Gen. 15:6). James, while not disputing the fact that Abraham was justified by faith (see James 2:23), nevertheless chose an incident in Abraham's life which took place many years later, when he offered up Isaac. According to James, this is when Abraham showed his faith by his works (the Genesis account indicates that this is when Abraham's faith was "tested"—Genesis 22:1).

3. **Both writers mention "works."** Paul teaches that works are unnecessary but James teaches that works are essential. This apparent contradiction is solved when we realize that Paul was speaking of those good works that an unsaved person tries to do in order to win God's favor or work his way to heaven. James on the other hand was referring to those good works that a saved person performs which gives evidence of a real, living, saving faith.

4. **James does not teach that good works are necessary in order to gain salvation and Paul never teaches that good works are unnecessary after a person is saved.** On the contrary, Paul agreed with James that for the person justified by faith, good works are essential (Phil. 2:12-13; Titus 3:5-8; Eph. 2:8-10). Likewise, James agreed with Paul that the only condition for inheriting the kingdom was faith and faith alone (see James 2:5 and also Acts 15 where at the Jerusalem Council James never expressed disagreement over Paul's teaching that salvation was by faith and not by the works of the law).

5. **The Jerusalem Council of Acts 15 very clearly shows that James was not in disagreement with Peter or Paul** in their teaching that salvation was by grace through faith and not by works. In Acts 15:1 we see that certain men were teaching that a person could not be saved unless he kept the deeds of the law (in this case, circumcision). Peter, in his speech, made it very clear that people are saved in only one way: by faith through grace [see v.7—"hear the word of the gospel and believe"; verse 9—"purifying their hearts by faith"; verse 11—"through the grace of the Lord Jesus Christ we shall be saved."] Soon thereafter James gave his speech, and if he had been in disagreement with Peter and Paul, this would have been the time to say so. He could have said, "Men, I must respectfully but very strongly disagree with your teaching that salvation is by simple faith in Christ alone. I agree with these men who are teaching that justification is by the works of the law, and not by faith alone. It's not enough to simply believe on Christ. We also must try to keep the law of Moses and in this way try to earn our way to heaven." But James never said any such thing. He was in complete harmony with the teaching of Peter and Paul.

6. **Both men speak of justification but there is a slight difference of emphasis or meaning**. Paul is speaking of a lost sinner being justified or declared righteous before a holy God based on the work of Christ on the cross. James is speaking of a saved person being justified or vindicated by works. In other words, the works prove that his faith was real and not just a dead faith. Paul's message: In order to be saved, you must be justified by faith. James' message: If you have really been justified by faith, then prove it! Show me your faith by your works! Paul was writing about something that an unsaved person needed to do; James was writing about what a saved person needed to do. So it is with the example of Abraham. Abraham at the beginning needed to be justified by faith. Abraham later on in his life needed to have his faith tested and

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vindicated. He showed that his faith was real. His faith was so real and vibrant that he believed that if he were to kill his only son, God would raise him back to life (see Hebrews 11:17-19 and see Genesis 22:5–"**we** will come again to you").

7. **CONCLUSION:** We are justified by faith alone (Paul's teaching). The faith that justifies us is not alone; it must be accompanied by good works (James' teaching). Faith alone saves but the faith that saves is not alone! We should also note that James agreed with Paul that faith alone saves (James 2:23; 2:5 and Acts 15) and Paul agreed with James that the faith that saves is not alone (Eph. 2:10; Tit. 3:8; Phil. 2:12-13). Thus the conflict between Paul and James is only apparent; it is not real.

[Source: http://www.middletownbiblechurch.org/doctrine/JamesPau.htm]

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Wikipedia on James:

There is no mention of James in the Gospel of John and the early portions of the Acts of the Apostles. The Synoptics mention his name, but no further information. However, the later chapters of the Acts of the Apostles provide evidence that James was an important figure in the Christian community of Jerusalem.

Paul further describes James as being one of the persons to whom the risen Christ showed himself (1 Corinthians 15:3–8); later in 1 Corinthians, Paul mentions James in a way that suggests James had been married (9:5); and in Galatians, Paul lists James with Cephas (better known as Peter) and John as the three "pillars" of the Church (2:9) who will minister to the "circumcised" (in general Jews and Jewish Proselytes) in Jerusalem, while Paul and his fellows will minister to the "uncircumcised" (in general Gentiles) (2:12). These terms (circumcised/uncircumcised) are generally interpreted to mean Jews and Greeks, who were predominant; however, this is an oversimplification, as 1st-century Judaea Province also had some Jews who no longer circumcised and some Greeks and others such as Egyptians, Ethiopians, and Arabs who did.

He seems to have taken the place of James the son of Zebedee, after his martyrdom, around 44AD. [17] When Peter, having miraculously escaped from prison, must flee Jerusalem due to Herod Agrippa's persecution, he asks that James be informed (Acts 12:17).

When the Christians of Antioch were concerned over whether Gentile Christians need be circumcised to be saved, they sent Paul and Barnabas to confer with the Jerusalem church. James was the local head of the oldest church and the leader of the most conservative portion of Jewish Christianity. [17] He played a prominent role in the formulation of the council's decision. James was the last named figure to speak, after Peter, Paul and Barnabas; he delivered what he called his "decision" (Acts 15:19 NRSV) — the original sense is closer to "opinion".[39] He supported them all in being against the requirement (Peter had cited his earlier revelation from God regarding Gentiles) and suggested prohibitions about eating blood as well as meat sacrificed to idols and fornication. This became the ruling of the Council, agreed upon by all the apostles and elders and sent to the other churches by letter.

When Paul arrives in Jerusalem to deliver the money he raised for the faithful there, it is to James that he speaks, and it is James who insists that Paul ritually cleanse himself at Herod's Temple to prove his faith and deny rumors of teaching rebellion against the Torah (Acts 21:18ff) (a charge of antinomianism).

After the departure of Peter from Jerusalem, James presided over the mother church of Christendom until his death. [17] In the late 2nd century, Clement of Alexandria recorded the following: "For they say that Peter and James and John, after the ascension of our savior, as if also preferred by our Lord, strove not after honor, but chose James the Just as bishop of Jerusalem".[40][41] (See the Early Church Fathers and Jerome.) Because of this, Reza Aslan refers to James as the first Bishop of Bishops. [42] Jerome wrote that after the Passion the Apostles selected James as Bishop of Jerusalem. In describing James' ascetic lifestyle, De Viris Illustribus quotes Hegesippus' account of James from the fifth book of Hegesippus' lost Commentaries:

After the apostles, James the brother of the Lord surnamed the Just was made head of the Church at Jerusalem. Many indeed are called James. This one was holy from his mother's womb. He drank neither wine nor strong drink, ate no flesh, never shaved or anointed himself with ointment or bathed. He alone had the privilege of entering the Holy of Holies, since indeed he did not use woolen vestments but linen and went alone into the temple and prayed in behalf of the people, insomuch that his knees were reputed to have acquired the hardness of camels' knees.[43]

Since it was unlawful for anyone but the High Priest of the Temple to enter the Holy of Holies, and then only once a year on Yom Kippur, Jerome's quotation from Hegesippus indicates that James was considered a High Priest. The Pseudo-Clementine Recognitions suggest this.[44]

Jerome quotes the non-canonical Gospel of the Hebrews: "'Now the Lord, after he had given his grave clothes to the servant of the priest, appeared to James, for James had sworn that he would not

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eat bread from that hour in which he had drunk the Lord's cup until he should see him risen from the dead.' And a little further on the Lord says, 'bring a table and bread.' And immediately it is added, 'He took bread and blessed and broke and gave it to James the Just and said to him, "My brother, eat your bread, for the Son of Man is risen from the dead."' And so he ruled the church of Jerusalem thirty years, that is, until the seventh year of Nero."[40] (See Jerome and the Early Church Fathers.)

The non-canonical Gospel of Thomas confirms that James was an important leader, stating, "The disciples said to Jesus: We know that you will depart from us; who is it who will lead us?" Jesus said to them, "Wherever you have come from, go to James the Just, for whom heaven and earth came to be."

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Jesus vs James

Sermon on the Mount and Parallels in James

There are more close parallels between the Sermon on the Mount and James than with any other NT writing.

Letter of St. James	Jesus' Sermon on the Mount from the Gospel of Matthew	Context
1:2	5:12	Rejoice in persecution for the sake of the Kingdom
1:4	5:16; 5:48	Good works glorify God and complete and perfect us
1:5	7:7	Asking God for what is good
1:2, 12-15	6:13	Asking God for what is good
1:17	7:11	All that is good comes from God
1:19-20	5:22	God's justice is never served by anger
1:22-23	7:24-27	Listen to the words of God and put them into practice
1:25-27	7:21-23	One must be a doer of the word
2:5	5:3	The "poor in spirit" (those who deny self-sufficiency and admit they need God) are heirs to the kingdom of heaven
2:10	5:19	Believers must keep all of the commandments; to break one is to break all
2:11	5:21-22, 27	The commandment against murder and adultery
2:13	5:7; 6:14-15	The merciful will be shown mercy; the unmerciful will be shown no mercy
2:14-26	6:1-3; 7:21-23	Give freely to those in need; faith without action is dead and worthless faith
3:12	7:16-20	The fruit a tree produces represents what kind of tree it is as the works a person produces represents the faith of that person
3:18	5:9	Blessing of peacemakers
4:2-3	7:7-8	God grants the prayers that are petitions of good intent
4:4	6:24	One cannot serve both God and the world
4:8	5:8	To please God one must have a pure heart
4:9	5:4	Those who mourn
4:11-12	7:1-5	Warning against being judgmental
4:13-14	6:34	Tomorrow is uncertain; it is in God's hands

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5:1-6	6:19-21	Curse of the selfish rich
5:9	5:22; 7:1	God is the judge
5:10	5:10-12	Blessing for those who endure persecution
5:10	5:12	The prophets: our example of suffering and perseverance
5:12	5:33-37	Avoid making an oath (vow) unless you can faithfully keep it - do not swear by heaven or by earth. You will be judged on the fulfillment of your oaths.

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Other passages in James that parallel sayings of Jesus include 1:6 (cf. Matt. 21:21); 1:9 and 4:10 (cf. Matt. 23:12); 1:12 (cf. Matt. 10:22); 1:21 (cf. Mark 4:14); 4:9 (cf. Luke 6:21, 25); 4:17 (cf. Luke 12:47); 5:1–6 (cf. Luke 6:24); 5:9 (cf. Matt. 24:33); 5:17 (cf. Luke 4:25).

It is true that other epistles quote from and allude to the teachings of Jesus, but none echo the preaching voice of Jesus as comprehensively as does the epistle of James. Douglas Moo notes that James "weaves Jesus' teaching into the very fabric of his own instruction." [7] Luke Timothy Johnson comments that James naturally uses "his brother's language as his own." [8] When one reads the epistle of James one uniquely hears the preaching voice of Jesus in a unique way.
(ref: Reformation21.org – Hearing the voice of Jesus in the Epistle of James)

“Royal Law” (James 2:8) vs Matt. 22:37-40

See also corresponding (to above) Charts in Chapter XIV and Chapter XVI

Continued next page…

James, **the "works" book of the NT Bible**, has been controversial through the ages…

Some feel that James presents a doctrine of justification based upon works; a position that contradicts Paul's doctrine of justification based upon faith. "This apparent contradiction to the teaching of the apostle Paul has caused much consternation among some theologians.

For example, Martin Luther referred to the book [of James] as 'an epistle of straw' when compared with Paul's writings."

Luther estimated that James taught "nothing about faith, only law", and that although it was a good book, it was not profitable for salvation since its failure to preach the death and resurrection of Jesus was a breach of apostolic duty (3). As long as justification by faith was taken to be the heart of the New Testament message, the different, but equally Christian, voice of James was reluctantly tolerated — simply because it was in the New Testament — but it was usually passed over with embarrassment.

Could be due in part to belief in the…

Perpetual virginity of Mary (ever virgin) – doctrine that became widely accepted by church fathers in the 4th century and is part of church doctrine: Roman and Anglo Catholic, Eastern and Oriental Orthodox; Reformers: Martin Luther, John Calvin, Uhlrich Zwingli; Protoevangelium of James (different James from Bible, written circa 120 A.D.)

The Oriental Orthodox Churches and the rest of the Church split over differences in Christology. The First Council of Nicaea (325) declared that Jesus Christ is God, that is to say, "consubstantial" with the Father; and the First Council of Ephesus (431) that Jesus, though divine as well as human, is only one being, or person (hypostasis). Twenty years after Ephesus, the Council of Chalcedon declared that Jesus is one person in two complete natures, one human and one divine. Those who opposed Chalcedon likened its doctrine to the Nestorian heresy, condemned at Ephesus, that Christ was two distinct beings, one divine (the Logos) and one human (Jesus).

The schism between the Oriental Orthodox and the rest of Christendom occurred in the 5th century. The separation resulted in part from the refusal of Pope Dioscorus, Patriarch of Alexandria and the other 13 Egyptian Bishops, to accept the Christological dogmas promulgated by the Council of Chalcedon, which held that Jesus is in two natures: one divine and one human. They would accept only "of or from two natures" but not "in two natures".

References to Jesus's brothers and sisters: Referring to Matt. 1:25, 13:55-56, 12:46; Mark 3:31-34, 6:3; Luke 8:19-21; John 2:12; Acts 1:14 (notice always listed right after mentioning Mary, his mother). Other references: Gal. 1:19
[Note: use of "cousins" – Col. 4:10; use of distant relatives – Luke 1:36]

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The Old Testament also teaches a righteousness based upon works of the Law that God passed down to man:

Ezekial 18:5-9

However,

Deuteronomy 28:58-59 (One MUST follow ALL of the law in its entirety.)

The requirement to follow the Law is complete: i.e., Leviticus 5:17; Daniel 9:11

> This caveat is so complete, that "If a person sins and does what is forbidden in any of the Lord's commands, even though he does not know it, he is guilty and will be held responsible" (Leviticus 5:17, NIV.) Consequently, it is impossible without God's grace for any man to attain righteousness under the law. Our sin nature constantly gets in our way, and as a result all people, without exception, come short of true righteousness based upon the law alone. "Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him" (Daniel 9:11, KJV.)

The Law by itself can not save, nor have any redeeming value: Ecclesiastes 1:14; Ecclesiastes 12:14; Isaiah 57:12; Isaiah 64: 6

> God has "seen all the things that are done under the sun; all of them are meaningless, a chasing after the wind" (Ecclesiastes 1:14) and God will "bring every deed into judgment, including every hidden thing, whether it is good or evil," (Ecclesiastes 12:14, NIV) exposing the righteousness and works of man that will serve as no benefit to him (Isaiah 57:12.) "All of us have become like one who is unclean, and all our righteous acts are like filthy rags; we all shrivel up like a leaf, and like the wind our sins sweep us away" (Isaiah 64:6, NIV.)

The only remedy provided for those who lived in Old Testament times was the forgiveness that God gives when the sinner responds to God in repentance through faith and trust in Him.

> "And if I say to the wicked man, 'You will surely die,' but he then turns away from his sin and does what is just and right -- if he gives back what he took in pledge for a loan, returns what he has stolen, follows the decrees that give life, and does no evil, he will surely live; he will not die. None of the sins he has committed will be remembered against him. He has done what is just and right; he will surely live. Yet your countrymen say, 'The way of the Lord is not just.' But it is their way that is not just. If a righteous man turns from his righteousness and does evil, he will die for it. And if a wicked man turns away from his wickedness and does what is just and right, he will live by doing so" (Ezekial 33:14-19 NIV.)

During the intertestamental period, the preoccupation with works-based righteousness developed into the fundamental religious doctrine of the Jewish community. It was into this setting that John the Baptist preached about repentance, and Jesus came to restore people to faith.

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Jesus (Matthew 7:21-29)

I Never Knew You

[21] “Not everyone who says to Me, ‘Lord, Lord,’ shall enter the kingdom of heaven, but he who does the will of My Father in heaven. [22] “Many will say to Me in that day, ‘Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?’ [23] “And then I will declare to them, ‘I never knew you; depart from Me, you who practice lawlessness!’

Build on the Rock

[24] “Therefore whoever hears these sayings of Mine, and does them, I will liken him to a wise man who built his house on the rock: [25] “and the rain descended, the floods came, and the winds blew and beat on that house; and it did not fall, for it was founded on the rock. [26] “But everyone who hears these sayings of Mine, and does not do them, will be like a foolish man who built his house on the sand: [27] “and the rain descended, the floods came, and the winds blew and beat on that house; and it fell. And great was its fall.” [28] And so it was, when Jesus had ended these sayings, that the people were astonished at His teaching, [29] for He taught them as one having authority, and not as the scribes.

Note: Jesus stated unequivocally that the mere profession of accepting him is not enough, but that such a profession MUST BE backed up by deeds. Jesus teaches a salvation of universal compassionate love expressed in ACTION. It is the centerpiece of everything he taught. And Jesus himself consistently expressed love and closeness to sinners, lepers, tax collectors and other outcasts, while saving his rare words of harshness and anger for the Pharisees and Saducees -- the pompous, self-righteous administrators of the established religious orthodoxy.

Ref: Davis D. Danizier,
http://www.wordwiz72.com/paul.html,
alt: http://danizier.wordpress.com/2011/04/22/paul-vs-jesus-and-james/

[NOTE: This person has some severe interpretations and ideas that appears to contract basic Christian doctrine.]

Continued next page…

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James, Commentary on the Book of

Purpose

"The design of the Epistle is on the one hand to encourage those to whom it is addressed to bear their trials patiently, and on the other hand to warn them against certain errors of doctrine and practice."

"The purpose of this potent letter is to exhort the early believers to Christian maturity and holiness of life. This letter deals more with the practice of the Christian faith than with its precepts. James told his readers how to achieve spiritual maturity through a confident stand, compassionate service, careful speech, contrite submission, and concerned sharing. He dealt with every area of a Christian's life: what he is, what he does, what he says, what he feels, and what he has."

"The chief aim of the Epistle is to strengthen the faith and loyalty of the Jewish Christians in the face of persecution from rich and overbearing Jews who were defrauding and oppressing them."

Message

The Book of James teaches us that faith in God should result in behavior that is in harmony with God's will. The theme of the book is "living by faith" or "spiritual maturity." James is like a series of five sermons reworked for publication (cf. Hebrews and Jude).

James' concern was Christian behavior (ethics) as expressive of Christian belief (doctrine). James hardly mentioned most of the fundamental Christian doctrines in this book. His preeminent concern was the practice of Christianity, the manifestation of salvation in shoe leather.

The teaching of this epistle has its roots in Jesus' teaching in the Sermon on the Mount. That was, of course, His great ethical discourse. James made no fewer than 18 references or allusions to Matthew 5—7 in his epistle. James is an exposition of the main ideas in that sermon. Jesus presented three great revelations in the Sermon on the Mount that James expounded in this book.

First, Jesus spoke of the behavior of believers. In Matthew 5:20, Jesus said: "Unless your righteousness surpasses that of the scribes and Pharisees, you shall not enter the kingdom of heaven." Jesus was speaking of how righteous behavior manifests itself. James commented on five behaviors in which his readers needed to demonstrate their righteousness. By the way, when James and Jesus spoke of "righteousness," they usually meant right conduct. This is the more common Old Testament use of the word. Paul, on the other hand, usually used "righteousness" when referring to one's right condition, namely: the believer's standing in Christ.

Second, Jesus clarified the believer's goal. In Matthew 5:48, Jesus said: "You are to be perfect, as your heavenly Father is perfect." This maturity into the image of Christ is God's goal for every Christian (cf. Eph. 4:13). In dealing with each of the five behaviors he selected, James clarified the goal the believer should bear in mind, and to which he or she should press.

Third, Jesus illuminated the method by which the believer can reach maturity (perfection) in the way he or she behaves. In Matthew 6:1, Jesus said: "Beware of practicing your righteousness before men to be noticed by them." Jesus taught that believers should live to obtain God's approval rather than the approval of their fellow men. James explained what that means in each case for the five behaviors that he dealt with in this epistle. He showed how to live for God's approval rather than for man's approval.

These three great revelations by Jesus in the Sermon on the Mount contribute the hidden framework on which James hung his challenges to his readers. All of these challenges deal with spiritual immaturity. The Sermon on the Mount is like the framework of a house. James covered the framework with his exposition, and what he said is connected to what Jesus said.
…

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Introduction

James described himself simply as "a bond-servant (Gr. *doulos*) of God and of the Lord Jesus Christ." Only he and Jude, another half-brother of the Lord, described themselves simply as "bond-servants" in their epistles. This probably indicates that they were so well known in the early church that they did not need to describe themselves in more detail.

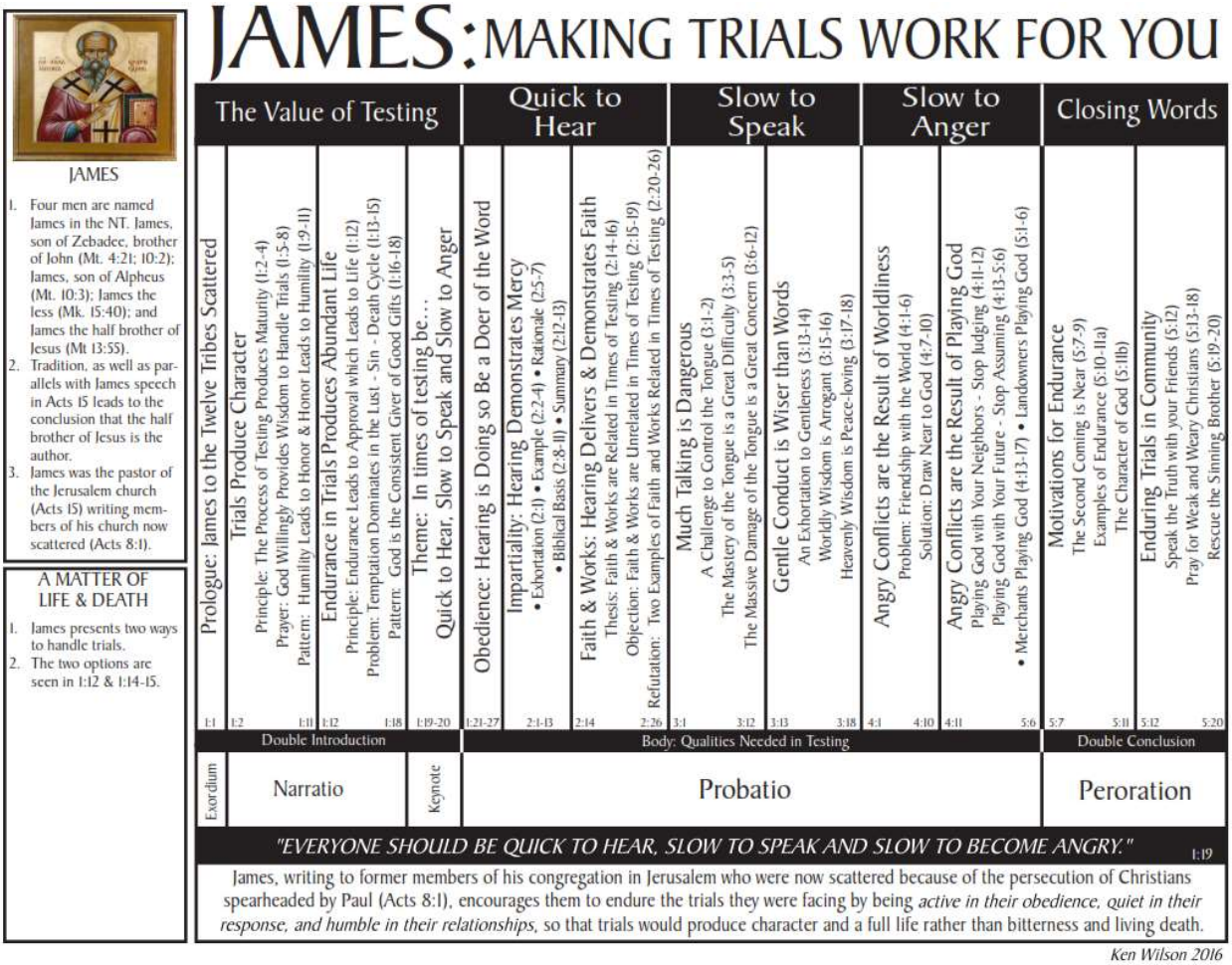
James did not refer to himself as "Jesus' brother" or as "the church's leader." He evidently purposed not to know Jesus "after the flesh" (2 Cor. 5:16), but only as his "Lord and God." Being a *bond-servant of God* was his most important relationship (cf. Rom. 1:1; Phil. 1:1; Titus 1:1; 2 Pet. 1:1; Jude 1; Rev. 1:1). He placed Jesus on an equal level with God, by saying he was the bond-servant of *both* God *and* the Lord Jesus Christ.

The term "bond-servant" did not carry the degrading connotation in the first century that it does today. In the Septuagint, *doulos* described Israel's great leaders who occupied positions of privilege and honor (e.g., Moses [Deut. 34:5; et al.]; David [2 Sam. 7:5; et al]; and the prophets [Jer. 7:25; 44:4; Amos 3:7]). By using this word, James was proudly asserting that he belonged to God and to Jesus Christ—body and soul.

…

Ref: Notes on James, 2015 Edition, Dr. Thomas L. Constable

A Summary Chart of the Book of James



See next page for larger view…

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JAMES: MAKING TRIALS WORK FOR YOU

JAMES

1. Four men are named James in the NT. James, son of Zebadee, brother of John (Mt. 4:21; 10:2); James, son of Alpheus (Mt. 10:3); James the less (Mk. 15:40); and James the half brother of Jesus (Mt 13:55).
2. Tradition, as well as parallels with James speech in Acts 15 leads to the conclusion that the half brother of Jesus is the author.
3. James was the pastor of the Jerusalem church (Acts 15) writing members of his church now scattered (Acts 8:1).

A MATTER OF LIFE & DEATH

1. James presents two ways to handle trials.
2. The two options are seen in 1:12 & 1:14-15.

		1:1	Prologue: James to the Twelve Tribes Scattered	
Exordium	Double Introduction	1:2 – 1:11	Trials Produce Character Principle: The Process of Testing Produces Maturity (1:2-4) Prayer: God Willingly Provides Wisdom to Handle Trials (1:5-8) Pattern: Humility Leads to Honor & Honor Leads to Humility (1:9-11)	The Value of Testing
Narratio		1:12 – 1:18	Endurance in Trials Produces Abundant Life Principle: Endurance Leads to Approval which Leads to Life (1:12) Problem: Temptation Dominates in the Lust - Sin - Death Cycle (1:13-15) Pattern: God is the Consistent Giver of Good Gifts (1:16-18)	
Keynote		1:19-20	Theme: In times of testing be… Quick to Hear, Slow to Speak and Slow to Anger	
Probatio	Body: Qualities Needed in Testing	1:21-27	Obedience: Hearing is Doing so Be a Doer of the Word	Quick to Hear
		2:1-13	Impartiality: Hearing Demonstrates Mercy • Exhortation (2:1) • Example (2:2-4) • Rationale (2:5-7) • Biblical Basis (2:8-11) • Summary (2:12-13)	
		2:14 – 2:26	Faith & Works: Hearing Delivers & Demonstrates Faith Thesis: Faith & Works are Related in Times of Testing (2:14-16) Objection: Faith & Works are Unrelated in Times of Testing (2:15-19) Refutation: Two Examples of Faith and Works Related in Times of Testing (2:20-26)	
		3:1 – 3:12	Much Talking is Dangerous A Challenge to Control the Tongue (3:1-2) The Mastery of the Tongue is a Great Difficulty (3:3-5) The Massive Damage of the Tongue is a Great Concern (3:6-12)	Slow to Speak
		3:13 – 3:18	Gentle Conduct is Wiser than Words An Exhortation to Gentleness (3:13-14) Worldly Wisdom is Arrogant (3:15-16) Heavenly Wisdom is Peace-loving (3:17-18)	
		4:1 – 4:10	Angry Conflicts are the Result of Worldliness Problem: Friendship with the World (4:1-6) Solution: Draw Near to God (4:7-10)	Slow to Anger
		4:11 – 5:6	Angry Conflicts are the Result of Playing God Playing God with Your Neighbors - Stop Judging (4:11-12) Playing God with Your Future - Stop Assuming (4:13-5:6) • Merchants Playing God (4:13-17) • Landowners Playing God (5:1-6)	
Peroration	Double Conclusion	5:7 – 5:11	Motivations for Endurance The Second Coming is Near (5:7-9) Examples of Endurance (5:10-11a) The Character of God (5:11b)	Closing Words
		5:12 – 5:20	Enduring Trials in Community Speak the Truth with your Friends (5:12) Pray for Weak and Weary Christians (5:13-18) Rescue the Sinning Brother (5:19-20)	

"EVERYONE SHOULD BE QUICK TO HEAR, SLOW TO SPEAK AND SLOW TO BECOME ANGRY." 1:19

James, writing to former members of his congregation in Jerusalem who were now scattered because of the persecution of Christians spearheaded by Paul (Acts 8:1), encourages them to endure the trials they were facing by being *active in their obedience, quiet in their response, and humble in their relationships*, so that trials would produce character and a full life rather than bitterness and living death.

Ken Wilson 2016

[Source: http://www.fellowshipconway.org/james-chart-in-pdf/]

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Five Solas

The **Five Solas** are five Latin phrases (or slogans) that emerged from the Protestant Reformation intended to summarize the Reformers' basic theological principles in contrast to certain teachings of the Roman Catholic Church of the day. "Sola" is Latin meaning "alone" or "only" and the corresponding phrases are:

- *Sola Fide*, by faith alone.
- *Sola Scriptura*, by Scripture alone.
- *Solus Christus*, through Christ alone.
- *Sola Gratia*, by grace alone.
- *Soli Deo Gloria*, glory to God alone.



These phrases may be found individually expressed in the various writings of the 16th century Reformers, either explicitly or implicitly, but they are not found presented as a list *per se*. It is most likely the list of Solas came about later.

Summary teachings

The following summary of the Five Solas is adapted from the modern restatement in The Cambridge Declaration of the Alliance of Confessing Evangelicals (1996):

Faith alone (*Sola Fide*)

Justification is by grace alone through faith alone because of Christ alone. In justification Christ's righteousness is imputed to us as the only possible satisfaction of God's perfect justice. Our justification does not rest on any merit to be found in us, nor upon the grounds of an infusion of Christ's righteousness in us, nor that an institution claiming to be a church that denies or condemns sola fide can be recognized as a legitimate church.

Scripture alone (*Sola Scriptura*)

The inerrant Scripture (the Bible) is the sole source of written divine revelation, which alone can bind the conscience. The Bible alone teaches all that is necessary for our salvation from sin and is the standard by which all Christian behavior must be measured. It is denied that any creed, council or individual may bind a Christian's conscience, that the Holy Spirit speaks independently of or contrary to what is set forth in the Bible, or that personal spiritual experience can ever be a vehicle of revelation.

Christ alone (*Solus Christus*)

Our salvation is accomplished by the mediatorial work of the historical Christ alone. His sinless life and substitutionary atonement alone are sufficient for our justification and reconciliation to the Father. It is denied that the gospel is preached if Christ's substitutionary work is not declared and faith in Christ and his work is not solicited.

Grace alone (*Sola Gratia*)

In salvation we are rescued from God's wrath by his grace alone. It is the supernatural work of the Holy Spirit that brings us to Christ by releasing us from our bondage to sin and raising us from spiritual death to spiritual life. It is denied that salvation is in any sense a human work. Human

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methods, techniques or strategies by themselves cannot accomplish this transformation. Faith is not produced by our unregenerated human nature.

Glory to God alone (*Soli Deo Gloria*)

It is affirmed that because salvation is of God and has been accomplished by God, it is for God's glory and that we must glorify him always. We must live our entire lives before the face of God, under the authority of God and for his glory alone. It is denied that we can properly glorify God if our worship is confused with entertainment, if we neglect either Law or Gospel in our preaching, or if self-improvement, self-esteem or self- fulfillment are allowed to become alternatives to the gospel.

Notes

1. ↑ See discussion by Dr. R. Scott Clark here, September 11, 2008.

Resources

- Terry L. Johnson, *Case for Traditional Protestantism: The Solas of the Reformation* (Banner of Truth, 2004).
- R. C. Sproul, *Faith Alone: The Evangelical Doctrine of Justification* (Baker Books, 1999).

See also

- The Cambridge Declaration of the Alliance of Confessing Evangelicals

[Source: http://www.theopedia.com/Five_Solas]

http://thecripplegate.com/5-questions-and-the-5-solas/

Catholic perspective: http://www.catholicbible101.com/thefivesolas.htm

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Statements of Faith

Examples of various Christian organizations' statements of faith (what they believe and follow):

Statement of Faith

Based on the teaching of the Bible, we believe:

- There is one God, who is eternal and infinitely perfect, and who exists in three persons: the Father, the Son, and the Holy Spirit. This idea of one God existing as three persons is expressed in the Bible and described by the church as the Trinity.(Deuteronomy 6:4; Matthew 28:19; 2 Corinthians 13:14)
- Jesus Christ is God, the Son. Like the Father and the Holy Spirit, Jesus is fully God, but He is also fully man. He existed eternally as God with the Father and the Spirit and became a man when He was conceived by the Holy Spirit and born of the Virgin Mary. He died upon the cross as a substitute for sinners. He was the just and righteous One who died on behalf of those who are unjust and unrighteous. Because of His sacrifice, everyone who believes in Him is justified and considered righteous in the sight of God. He also physically rose from the dead after three days in a tomb. Today He lives in Heaven at the right hand of God the Father where he represents believers like an advocate and intercedes on their behalf. One day, He will come again to earth to establish His government of righteousness and peace. (John 1:1-18; Philippians 2:1-11; Luke 1:36-38; 1 peter 3:18; Hebrews 2:9; Romans 5:9; Acts 2:23-24; Hebrews 8:1; Matthew 26:64; 1 John 2:1-2; Romans 8:34)
- The Holy Spirit is the third person of the Trinity. Like the Father and the Son, the Holy Spirit is fully God. He is sent from the Father and the Son to live within the souls of Believers in order to guide, teach, and empower them as they follow Jesus in this world. He also acts to convince the world of its guilt regarding sin, and of the righteousness of Jesus Himself, and of the judgment of Satan, the prince of this world. John 14:15-18; John 16:13; Acts 1:9; John 16:7-11)
- The Old and New Testaments were verbally inspired by God and without error as originally given. The word, inspired, actually means "God breathed" or "spoken." Their words are really the words of God. Together they are a complete revelation of God's will for the salvation of men. They also are the only rule that Christians have for what they are to believe and how they are to live. (II Peter 1:20-21; II Timothy 3:16-17)
- Mankind was originally created in the likeness of God and enjoyed a conscious, loving relationship with Him. But through the sin of Adam, mankind has fallen away from God, and experienced both physical and spiritual death. Since that time all people have been born with a sinful nature, and are willfully separated from a relationship with God. Returning to God is possible but only through the work that Jesus Christ performed on the cross. His death on the cross reconciles people with God because it atones for their sins. In other words, it saves them from the consequences of living apart from God. So now God calls all people to repent – to leave their sin behind and return to Him by trusting in the work that Jesus did for them. Those who do trust Jesus will enjoy a blissful eternity with God in Heaven. Everyone who rejects Jesus receives an everlasting conscious torment that Scripture calls Hell. (Genesis 1:27; Romans 3:23; I Corinthians 15:20-23; II Corinthians 5:19; Acts 17:30-31; Revelation 21:8; Revelation 21:1-4)
- Salvation has been provided through Jesus Christ for all men. Everyone who repents of their sin and trusts that Jesus died for them on the cross and that God accepts Jesus' death on their behalf receives salvation as a gift from God. Like being "born again," they receive a new

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nature from the Holy Spirit, and become children of God. (John 3:16; Ephesians 2:8-9; John 3:3; 2 Corinthians 5:17; Titus 3:4-7)

- God's will for each Believer is that they grow to full maturity in their relationship with Him. This growth process is called sanctification and ultimately results in our being conformed to the image of Jesus. Practically, it means dedicating ourselves to God's will, separating ourselves from the sin that displeases Him, and receiving power from the Holy Spirit to live lives that please Him and serve Him effectively. Sanctification includes a climactic experience called a crisis of faith and progressive experiences of spiritual growth that occur after a person trusts in Jesus. (I Thessalonians 5:23; Acts 1:8; Romans 6:1-14; Romans 12:1-2)
- Jesus' atoning work on the cross also provides for healing of the mortal body. Prayer for the sick is a privilege for Believers today. Instructions for how the church elders are to pray for the healing of sicknesses are given in the New Testament book of James, chapter 5. These instructions are practiced by the elders of our church. (Matthew 8:16-17; James 5:13-16)
- The Church consists of all those who trust their lives to the Lord Jesus Christ. The Church functions like a physical body with Christ as the head and believers as the various members. Each member has abilities or gifts from the Holy Spirit that help them function effectively within the church. The Church is commissioned by God to go throughout the entire world as a witness, preaching the gospel to all nations.
- The local church is a body of believers in Christ who come together to worship God, to edify one another through the Word of God, to pray together, to enjoy each others' fellowship, to proclaim the gospel, to Baptize Believers and to partake in the Lord's Supper together. (Ephesians 1:22-23; Matthew 28:19-20; Acts 2:42-47)
- Everyone shall experience a bodily resurrection. Those who are righteous in God's eyes will be raised to eternal life in fellowship with God. Those who are unrighteous will experience eternal judgment and separation from God. (I Corinthians 15:20-23; John 5:28-29; Daniel 12:2)
- Jesus Christ is coming to earth again. His second coming can occur at any time and will occur in a way that is personal and visible. When He comes, He will establish His government on earth. For believers Jesus' second coming inspires hope and motivates them to holy living and faithful service to God. (Hebrews 10:37; Luke 21:27; Titus 2:11-14; I Thessalonians 4:13-18; II Peter 3:11-14)

[Source: http://myfac.org/pages/page.asp?page_id=225365]

Tenets of Faith and Doctrine

THE BIBLE – The Bible is the inerrant Word of God which was a revelation from God through the inspiration of the Holy Spirit to various men who recorded it.

THE ONE TRUE GOD – There is only one God and His name is YHWH. The Son of God is one with the Father and proceeded out from YHWH and His Hebrew name is Y'shua. The Holy Spirit is the Spirit of YHWH. YHWH, Y'shua, and the Holy Spirit are everlasting and eternal and they are one.

SALVATION – Man's only hope of redemption is through the shed blood of Jesus Christ. Jesus died on the cross to provide salvation, divine healing, deliverance, and redemption. True repentance from sin is necessary for salvation and a heart belief that Jesus died for our sins and on the third day rose from the dead. He is seated at the right hand of the Father and will return a second time to set up His earthly reign.

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WATER BAPTISM – Water baptism should occur very soon after receiving Jesus as Lord and Savior as an outward sign declaring your new life in Christ.

COMMUNION – Celebrating communion commemorates what Jesus has done for us and obeys His command to remember His death and resurrection until His return.

THE GREAT COMMISSION – The great commission to take the full gospel to the ends of the earth is the responsibility of the entire body of believers.

HEAVEN AND HELL – Heaven and Hell are real places. All those who have their names written in the Lamb's book of life by receiving salvation through Jesus, will have heaven as their eternal destination. Everyone who has refused Jesus forgiveness will spend an eternity in hell in the Lake of Fire.

[Source: http://drpatricia.com/about/]

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Answers to Anti-Jesus Missionairies

We are seeing a pattern beginning where believers in Yeshua (Jesus) are being deceived by Jewish missionaries like Tovia Singer. They are rejecting their belief that Yeshua is the Messiah, the Redeemer of Israel who will soon return to earth, gather His people and establish His kingdom.

In an attempt to discredit the Christian Scriptures (New Testament), these missionaries use deceptive methods, half truths and fail to apply the same standards of scrutiny to the Tanak (Old Testament) as they do to the Christian Scriptures. This makes them guilty of violating Deuteronomy 25:14-16. The rabbis are using unequal weights and measures.

This web site will be an ongoing work dedicated against the forces of evil who are attempting to destroy the people of God. Some of the people who have rejected Yeshua and are in the process of, or already have converted to Judaism, were close friends of the sponsor of this site. This work is dedicated to their memory.

Yeshua said He was the manna that came down from heaven in John 6:33. People who were once believers have now turned their back and committed the same sin that Israel did. They no longer want the manna that God provided. They have gone whoring after the fowl meat that rabbinical Judaism offers, so they throw Yeshua away and follow the lies of the rabbis.

What they have forgotten is that when Israel rejected the manna in Numbers 11:13 & 33, the wrath of God was aroused against the people and He struck them with a very great plague. This time they will be punished seven times more for their sin and they will suffer the plagues of Revelation 16.

Why Should We Fight This Battle?

Why should we fight this battle? Because people who we love have been deceived by the Jewish missionaries. Main-stream Christian scholars can not counter the attacks by the Jews because they are guilty of many of the sins and counteractions that are used to discredit Yeshua. The Jews are right when they say Christianity is pagan and is a lawless religion. What they don't realize is that the real Christians, the followers of Yeshua the Nazarene observe the law of Moses and reject the pagan trappings of the world. It is only someone who fits this latter description that can counter the lies of the rabbis against our savior. That is why we are forced to fight this battle.

Most people believe that rabbinical Judaism of today is the ancient religion of the Old Testament. It is not, Moses would not recognize it. Modern Judaism is the religion of the talmud, not the religion of the Bible. The talmud is a commentary of the rabbis on how to interpret the mishna. The mishna is called the written oral law. Jews claim that it was passed down from generation to generation from Moses. This is not accurate, the oral law that was recorded in the mishna beginning in 200AD contradicts the Bible. It was this tradition of men that Yeshua and Paul condemned in the New Testament.

There is no reason that we should even have to debate who the messiah is. It is a fact that there has never been anyone other than Yeshua who could be the redeemer. Yeshua alone has fulfilled the prophecies about the messiah. For a partial list click here.

Below are a few of the tricks that the rabbis use to deceive believers of Yeshua. Click on each of their statements and you will go to the page containing the answer.

Matthew 1:22 says Jesus was to be called Immanuel to fulfil a prophecy. In verse 25 it says he was named Jesus. Nowhere in the the New Testament is he called Immanuel. How is this a fulfilled prophecy if he was not named Immanuel?

Matthew 2:15 says Jesus returned from Egypt fulfilling the prophecy, "Out of Egypt I called My Son." This is taken from Hosea 11:5 and is past tense, it already happened when it was written. How is it a prophecy? This chapter in Hosea had absolutely nothing to do with a prophecy about a future messiah.

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Matthew 27:9 says, "Then was fulfilled what was spoken by Jeremiah the prophet, saying, `And they took the thirty pieces of silver, the value of Him who was priced, whom they of the children of Israel priced"'. This "prophecy" is not found in Jeremiah or anywhere else in the Bible.

Matthew 2:23 says Jesus dwelt in a city called Nazareth fulfilling a prophecy that he was to be called a Nazarene. This prophecy is not found anywhere in the Bible.

John 17:12 says only the son of perdition was lost so that the Scripture might be fulfilled. What Scripture is being fulfilled here? There is not any reference to this prophecy anywhere in the Bible.

John 19:36 says none of Jesus' bones were broken fulfilling prophecy. This is not a prophecy about the Messiah, it is a commandment about the Passover lamb.

[Source: http://www.thesimpletruth.net/yeshua/enter.html]

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Proofs that Jesus is the Messiah

INTRODUCTION

We are all dedicated to emulating the life of Jesus but have you ever asked yourself, "But what if Jesus was not the Messiah?"

Most Jews admit that Jesus was a real person and that he walked the streets and roads of Galilee, Judea and Jerusalem. But most Jews have a major hang-up with the idea that Jesus was the Messiah. The rabbis do not want to admit Jesus is the Messiah (Mat 28:11-15) and unfortunately most Jews do not even try to prove Jesus' messiah-ship by scripture. But on the other hand, neither do Christians. Most Jewish scripture-reading sessions, in fact, skip the very scriptures that would prove Jesus to be the Messiah.

The purpose of this work is to prove, by comparing Old and New Testament scriptures, particularly Old Testament prophesies, that Jesus is, in fact, the Messiah.

The approach is to give the requirement for messiah-ship, then give Old Testament scripture which describes that requirement, then give New Testament scripture proving that Jesus fulfilled that requirement.

THE PROOFS

1. The Messiah must be the "Seed" of the woman that would "bruise" the serpent's "head".

Gen 3:15 And I will put enmity Between you [the snake and Satan] and the woman, And between your seed and her Seed; He shall bruise your head, And you shall bruise His heel."

Gal 4:4-5 But when the fullness of the time had come, God sent forth His Son, **born of a woman**, born under the law, :5 to redeem those who were under the law, that we might receive the adoption as sons.

1 John 3:8 He who sins is of the devil, for the devil has sinned from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil [destroy or bruise Satan's head].

2. The Messiah must be the "seed of Abraham".

Gen 12:3 I will bless those who bless you [speaking to Abram], And I will curse him who curses you; And in you all the families of the earth shall be blessed."

Mat 1:1 The book of the genealogy of Jesus Christ, the Son of David, the Son of Abraham:

Acts 3:25 "You are sons of the prophets, and of the covenant which God made with our fathers, saying to Abraham, 'And in your seed all the families of the earth shall be blessed.'

Gal 3:16 Now to Abraham and his Seed were the promises made. He does not say, "And to seeds," as of many, but as of one, "And to your Seed," who is Christ.

3. The Messiah must be the "seed of Isaac".

Gen 17:19 Then God said: "No, Sarah your wife shall bear you a son, and you shall call his name Isaac; I will establish My covenant with him for an everlasting covenant, and with his descendants after him.

Gen 21:12 But God said to Abraham, "Do not let it be displeasing in your sight because of the lad or because of your bondwoman. Whatever Sarah has said to you, listen to her voice; for in Isaac your seed shall be called.

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Luke 3:34 the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor,

Heb 11:17-19 By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his only begotten son, :18 of whom it was said, "In Isaac your seed shall be called," :19 concluding that God was able to raise him up, even from the dead, from which he also received him in a figurative sense.

4. The Messiah must be the "seed of Jacob" and the "star out of Jacob" who will "have dominion".

Gen 28:14 "Also your descendants shall be as the dust of the earth; you shall spread abroad to the west and the east, to the north and the south; and in you and in your seed all the families of the earth shall be blessed.

Num 24:17 "I see Him, but not now; I behold Him, but not near; A Star shall come out of Jacob; A Scepter shall rise out of Israel, And batter the brow of Moab, And destroy all the sons of tumult.

Num 24:19 Out of Jacob One shall have dominion, And destroy the remains of the city."

Mat 1:2 Abraham begot Isaac, Isaac begot Jacob, and Jacob begot Judah and his brothers.

Luke 3:34 the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor,

Rev 22:16 "I, Jesus, have sent My angel to testify to you these things in the churches. I am the Root and the Offspring of David, the Bright and Morning Star."

5. The Messiah must be a descendant of Judah.

Gen 49:10 The scepter shall not depart from Judah, Nor a lawgiver from between his feet, Until Shiloh comes; And to Him shall be the obedience of the people.

Mat 1:2-3 Abraham begot Isaac, Isaac begot Jacob, and Jacob begot Judah and his brothers. :3 Judah begot Perez and Zerah by Tamar, Perez begot Hezron, and Hezron begot Ram.

Luke 3:33 the son of Amminadab, the son of Ram, the son of Hezron, the son of Perez, the son of Judah,

Heb 7:14 For it is evident that our Lord arose from Judah, of which tribe Moses spoke nothing concerning priesthood.

6. The Messiah must be a descendant of David and heir to his throne.

2 Sam 7:12-13 "When your days are fulfilled and you rest with your fathers, I will set up your seed after you, who will come from your body, and I will establish his kingdom. :13 "He shall build a house for My name, and I will establish the throne of his kingdom forever.

Isa 9:6-7 For unto us a Child is born, Unto us a Son is given; And the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. :7 Of the increase of His government and peace There will be no end, Upon the throne of David and over His kingdom, To order it and establish it with judgment and justice From that time forward, even forever. The zeal of the LORD of hosts will perform this.

Jer 23:5 "Behold, the days are coming," says the LORD, "That I will raise to David a Branch of righteousness; A King shall reign and prosper, And execute judgment and righteousness in the earth.

Mat 1:1 The book of the genealogy of Jesus Christ, the Son of David, the Son of Abraham:

Mat 1:6 and Jesse begot David the king. David the king begot Solomon by her who had been the wife of Uriah.

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Rom 1:4 and declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead.

7. The Messiah must have eternal existence.

Micah 5:1-2 Now gather yourself in troops, O daughter of troops; He has laid siege against us; They will strike the judge of Israel with a rod on the cheek. :2 "But you, Bethlehem Ephrathah, Though you are little among the thousands of Judah, Yet out of you shall come forth to Me The One to be Ruler in Israel, **Whose goings forth are from of old, From everlasting**."

John 8:58 Jesus said to them, "Most assuredly, I say to you, before Abraham was, I AM."

Col 1:15-19 He is the image of the invisible God, the firstborn over all creation. :16 For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. :17 And He is before all things, and in Him all things consist. :18 And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence. :19 For it pleased the Father that in Him all the fullness should dwell,

Eph 1:3-14 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, :4 just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love, :5 having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will, :6 to the praise of the glory of His grace, by which He has made us accepted in the Beloved. :7 In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace :8 which He made to abound toward us in all wisdom and prudence, :9 having made known to us the mystery of His will, according to His good pleasure which He purposed in Himself, :10 that in the dispensation of the fullness of the times He might gather together in one all things in Christ, both which are in heaven and which are on earth; in Him. :11 In Him also we have obtained an inheritance, being predestined according to the purpose of Him who works all things according to the counsel of His will, :12 that we who first trusted in Christ should be to the praise of His glory. :13 In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise, :14 who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory.

Rev 5:11 Then I looked, and I heard the voice of many angels around the throne, the living creatures, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands,

8. The Messiah must be the Son of God.

Psa 2:7 "I will declare the decree: The LORD has said to Me, 'You are My Son, Today I have begotten You.

Prov 30:4 Who has ascended into heaven, or descended? Who has gathered the wind in His fists? Who has bound the waters in a garment? Who has established all the ends of the earth? What is His name, and what is His Son's name, If you know?

Wow! How could a non-Christian Jew miss that?

Mat 3:17 And suddenly a voice came from heaven, saying, "This is My beloved Son, in whom I am well pleased."

Luke 1:32 "He will be great, and will be called the Son of the Highest; and the Lord God will give Him the throne of His father David.

9. The Messiah must have God's own name, YHVH (Adonai) applied to him.

Isa 9:6-7 For unto us a Child is born, Unto us a Son is given; And the government will be upon His shoulder. And His name will be called **Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace**. :7 Of the increase of His government and peace There will be no end, Upon the

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throne of David and over His kingdom, To order it and establish it with judgment and justice From that time forward, even forever. The zeal of the LORD of hosts will perform this.

Jer 23:5-6 "Behold, the days are coming," says the LORD, "That I will raise to David a Branch of righteousness; A King shall reign and prosper, And execute judgment and righteousness in the earth. :6 In His days **Judah will be saved**, And **Israel will dwell safely**; Now this is His name by which He will be called: THE LORD OUR RIGHTEOUSNESS.

Phil 2:9-11 Therefore God also has highly exalted Him and given Him the name which is above every name, :10 that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, :11 and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

10. Events in the Messiah's life must occur at specific times.

Dan 9:24-26 "Seventy weeks are determined For your people and for your holy city, To finish the transgression, To make an end of sins, To make reconciliation for iniquity, To bring in everlasting righteousness, To seal up vision and prophecy, And to anoint the Most Holy. :25 "Know therefore and understand, That from the going forth of the command To restore and build Jerusalem Until Messiah the Prince, There shall be seven weeks and sixty-two weeks; The street shall be built again, and the wall, Even in troublesome times. :26 "And after the sixty-two weeks Messiah shall be cut off, but not for Himself; And the people of the prince who is to come Shall destroy the city and the sanctuary. The end of it shall be with a flood, And till the end of the war desolations are determined.

Mat 2:16 Then Herod, when he saw that he was deceived by the wise men, was exceedingly angry; and he sent forth and put to death all the male children who were in Bethlehem and in all its districts, from two years old and under, according to the time which he had determined from the wise men.

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

Luke 3:1 Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, Herod being tetrarch of Galilee, his brother Philip tetrarch of Iturea and the region of Trachonitis, and Lysanias tetrarch of Abilene,

Luke 3:23 Now Jesus Himself began His ministry at about thirty years of age, being (as was supposed) the son of Joseph, the son of Heli,

11. The Messiah must be born in Bethlehem, in Judah.

Micah 5:1-2 Now gather yourself in troops, O daughter of troops; He has laid siege against us; They will strike the judge of Israel with a rod on the cheek. :2 "But you, **Bethlehem** Ephrathah, Though you are little among the thousands of Judah, Yet out of you shall come forth to Me The One to be Ruler in Israel, Whose goings forth are from of old, From everlasting."

Mat 2:1 Now after Jesus was born in **Bethlehem** of Judea in the days of Herod the king, behold, wise men from the East came to Jerusalem,

Luke 2:4-7 Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to the city of David, which is called **Bethlehem**, because he was of the house and lineage of David, :5 to be registered with Mary, his betrothed wife, who was with child. :6 So it was, that while they were there, the days were completed for her to be delivered. :7 And she brought forth her firstborn Son, and wrapped Him in swaddling cloths, and laid Him in a manger, because there was no room for them in the inn.

12. The Messiah must be born of a virgin.

Isa 7:14 "Therefore the Lord Himself will give you a sign: Behold, **the virgin shall conceive** and bear a Son, and shall call His name Immanuel.

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Mat 1:18-21 Now the birth of Jesus Christ was as follows: After His mother Mary was betrothed to Joseph, before they came together, she was found with child of the Holy Spirit. :19 Then Joseph her husband, being a just man, and not wanting to make her a public example, was minded to put her away secretly. :20 But while he thought about these things, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not be afraid to take to you Mary your wife, for that which is conceived in her is of the Holy Spirit. :21 "And she will bring forth a Son, and you shall call His name JESUS, for He will save His people from their sins."

Luke 1:26-35 Now in the sixth month the angel Gabriel was sent by God to a city of Galilee named Nazareth, :27 to a virgin betrothed to a man whose name was Joseph, of the house of David. The virgin's name was Mary. :28 And having come in, the angel said to her, "Rejoice, highly favored one, the Lord is with you; blessed are you among women!" :29 But when she saw him, she was troubled at his saying, and considered what manner of greeting this was. :30 Then the angel said to her, "Do not be afraid, Mary, for you have found favor with God. :31 "And behold, you will conceive in your womb and bring forth a Son, and shall call His name JESUS. :32 "He will be great, and will be called the Son of the Highest; and the Lord God will give Him the throne of His father David. :33 "And He will reign over the house of Jacob forever, and of His kingdom there will be no end." :34 Then Mary said to the angel, "How can this be, since I do not know a man?" :35 And the angel answered and said to her, "The Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born **will be called the Son of God**.

13. The Messiah must be adored by great persons.

Psa 72:10-11 The kings of Tarshish and of the isles Will bring presents; The kings of Sheba and Seba Will offer gifts. :11 Yes, all kings shall fall down before Him; All nations shall serve Him.

Mat 2:1-11 Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the East came to Jerusalem, :2 saying, "Where is He who has been born King of the Jews? For we have seen His star in the East and have come to worship Him." :3 When Herod the king heard this, he was troubled, and all Jerusalem with him. :4 And when he had gathered all the chief priests and scribes of the people together, he inquired of them where the Christ was to be born. :5 So they said to him, "In Bethlehem of Judea, for thus it is written by the prophet: :6 'But you, Bethlehem, in the land of Judah, Are not the least among the rulers of Judah; For out of you shall come a Ruler Who will shepherd My people Israel.' " :7 Then Herod, when he had secretly called the wise men, determined from them what time the star appeared. :8 And he sent them to Bethlehem and said, "Go and search carefully for the young Child, and when you have found Him, bring back word to me, that I may come and worship Him also." :9 When they heard the king, they departed; and behold, the star which they had seen in the East went before them, till it came and stood over where the young Child was. :10 When they saw the star, they rejoiced with exceedingly great joy. :11 And **when they had come into the house**, they saw the young Child with Mary His mother, and fell down and worshiped Him. And when they had opened their treasures, they presented gifts to Him: gold, frankincense, and myrrh.

14. The Messiah must be preceded by one who would announce him.

Isa 40:3-5 The voice of one crying in the wilderness: "Prepare the way of the LORD; Make straight in the desert A highway for our God. :4 Every valley shall be exalted And every mountain and hill brought low; The crooked places shall be made straight And the rough places smooth; :5 The glory of the LORD shall be revealed, And all flesh shall see it together; For the mouth of the LORD has spoken."

Mal 3:1 "Behold, I send My messenger, And he will prepare the way before Me. And the Lord, whom you seek, Will suddenly come to His temple, Even the Messenger of the covenant, In whom you delight. Behold, He is coming," Says the LORD of hosts.

Mat 3:1-3 In those days John the Baptist came preaching in the wilderness of Judea, :2 and saying, "Repent, for the kingdom of heaven is at hand!" :3 For this is he who was spoken of by the prophet Isaiah, saying: "The voice of one crying in the wilderness: 'Prepare the way of the LORD; Make His paths straight.' "

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Luke 1:17 "He will also go before Him in the spirit and power of Elijah, 'to turn the hearts of the fathers to the children,' and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord."

Luke 3:2-6 while Annas and Caiaphas were high priests, the word of God came to John the son of Zacharias in the wilderness. :3 And he went into all the region around the Jordan, preaching a baptism of repentance for the remission of sins, :4 as it is written in the book of the words of Isaiah the prophet, saying: "The voice of one crying in the wilderness: 'Prepare the way of the LORD; Make His paths straight. :5 Every valley shall be filled And every mountain and hill brought low; The crooked places shall be made straight And the rough ways smooth; :6 And all flesh shall see the salvation of God.' "

15. The Messiah must be anointed with the Spirit of God.

Psa 45:7 You love righteousness and hate wickedness; Therefore God, Your God, has anointed You With the oil of gladness more than Your companions.

Isa 11:2 The Spirit of the LORD shall rest upon Him, The Spirit of wisdom and understanding, The Spirit of counsel and might, The Spirit of knowledge and of the fear of the LORD.

Isa 61:1 "The Spirit of the Lord GOD is upon Me, Because the LORD has anointed Me To preach good tidings to the poor; He has sent Me to heal the brokenhearted, To proclaim liberty to the captives, And the opening of the prison to those who are bound;

Mat 3:16 When He had been baptized, Jesus came up immediately from the water; and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and alighting upon Him.

John 3:34 "For He whom God has sent speaks the words of God, for God does not give the Spirit by measure.

Acts 10:38 "how God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about doing good and healing all who were oppressed by the devil, for God was with Him.

16. The Messiah must be a prophet like Moses.

Deu 18:15 "The LORD your God will raise up for you a Prophet like me from your midst, from your brethren. Him you shall hear,

Deu 18:18 'I will raise up for them a Prophet like you from among their brethren, and will put My words in His mouth, and He shall speak to them all that I command Him.

Acts 3:20-22 "and that He may send Jesus Christ, who was preached to you before, :21 "whom heaven must receive until the times of restoration of all things, which God has spoken by the mouth of all His holy prophets since the world began. :22 "For Moses truly said to the fathers, 'The LORD your God will raise up for you a Prophet like me from your brethren. Him you shall hear in all things, whatever He says to you.

17. The Messiah must have a ministry of binding up the brokenhearted, proclaiming liberty to the captives and announcing the acceptable year of the Lord.

Isa 61:1-2 "The Spirit of the Lord GOD is upon Me, Because the LORD has anointed Me To preach good tidings to the poor; He has sent Me to heal the brokenhearted, To proclaim liberty to the captives, And the opening of the prison to those who are bound; :2 To proclaim the acceptable year of the LORD, And the day of vengeance of our God; To comfort all who mourn,

Luke 4:18-21 "The Spirit of the LORD is upon Me, Because He has anointed Me To preach the gospel to the poor; He has sent Me to heal the brokenhearted, To proclaim liberty to the captives And recovery of sight to the blind, To set at liberty those who are oppressed; :19 To proclaim the acceptable year of the LORD." :20 And he closed the book, and he gave it again to the minister, and

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sat down. And the eyes of all them that were in the synagogue were fastened on him. :21 And he began to say unto them, This day is this scripture fulfilled in your ears.

18. The Messiah must have a ministry of healing.

Isa 35:5-6 Then the eyes of the blind shall be opened, And the ears of the deaf shall be unstopped. :6 Then the lame shall leap like a deer, And the tongue of the dumb sing. For waters shall burst forth in the wilderness, And streams in the desert.

Isa 42:18 "Hear, you deaf; And look, you blind, that you may see.

Mat 11:4-5 (KJV) Jesus answered and said unto them, Go and show John again those things which ye do hear and see: :5 "The blind see and the lame walk; the lepers are cleansed and the deaf hear; the dead are raised up and the poor have the gospel preached to them.

19. The Messiah must have a ministry in the Galilee.

Isa 9:1-2 Nevertheless the gloom will not be upon her who is distressed, As when at first He lightly esteemed The land of Zebulun and the land of Naphtali, And afterward more heavily oppressed her, By the way of the sea, beyond the Jordan, In Galilee of the Gentiles. :2 The people who walked in darkness Have seen a great light; Those who dwelt in the land of the shadow of death, Upon them a light has shined.

So here we have Christ in the Roman-dominated and oppressed Galilee.

Mat 4:12-16 Now when Jesus heard that John had been put in prison, He departed to Galilee. :13 And leaving Nazareth, He came and dwelt in Capernaum, which is by the sea, in the regions of Zebulun and Naphtali, :14 that it might be fulfilled which was spoken by Isaiah the prophet, saying: :15 "The land of Zebulun and the land of Naphtali, By the way of the sea, beyond the Jordan, Galilee of the Gentiles: :16 The people who sat in darkness have seen a great light, And upon those who sat in the region and shadow of death Light has dawned."

20. The Messiah must be tender and compassionate.

Isa 40:11 He will feed His flock like a shepherd; He will gather the lambs with His arm, And carry them in His bosom, And gently lead those who are with young.

Isa 42:3 A bruised reed He will not break, And smoking flax He will not quench; He will bring forth justice for truth.

Mat 12:15 But when Jesus knew it, He withdrew from there. And great multitudes followed Him, and He healed them all.

verse 20 A bruised reed He will not break, And smoking flax He will not quench, Till He sends forth justice to victory;

Heb 4:15 For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin.

21. The Messiah must be meek and unostentatious. (Ostentatious means being a show-off.)

Isa 42:2 He will not cry out, nor raise His voice, Nor cause His voice to be heard in the street.

Mat 12:15-19 But when Jesus knew it, He withdrew from there. And great multitudes followed Him, and He healed them all. :16 Yet He warned them not to make Him known, :17 that it might be fulfilled which was spoken by Isaiah the prophet, saying: :18 "Behold! My Servant whom I have chosen, My Beloved in whom My soul is well pleased! I will put My Spirit upon Him, And He will declare justice to the Gentiles. :19 He will not quarrel nor cry out, Nor will anyone hear His voice in the streets.

Those who preach in the streets today should read this.

22. The Messiah must be sinless and without guile.

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Isa 53:9 And they made His grave with the wicked; But with the rich at His death, Because He had done no violence, Nor was any deceit in His mouth.

1 Pet 2:22 "Who committed no sin, Nor was deceit found in His mouth";

23. The Messiah must bear the reproaches due others. What are "reproaches"? A reproach is a blame put on others.

Psa 69:9 Because zeal for Your house has eaten me up, And the reproaches of those who reproach You have fallen on me.

Isa 53:12 Therefore I will divide Him a portion with the great, And He shall divide the spoil with the strong, Because He poured out His soul unto death, And He was numbered with the transgressors, And He bore the sin of many, And made intercession for the transgressors.

Rom 15:3 For even Christ did not please Himself; but as it is written, "The reproaches of those who reproached You fell on Me."

Have you ever been made a reproach for others? If you have, you know it is not fun.

24. The Messiah must be a priest.

Psa 110:4 The LORD has sworn And will not relent, "You are a priest forever According to the order of Melchizedek [Mal-kee-tseh'-dek]."

Heb 5:5-6 So also Christ did not glorify Himself to become High Priest, but it was He who said to Him: "You are My Son, Today I have begotten You." :6 As He also says in another place: "You are a priest forever According to the order of Melchizedek";

Heb 6:20 where the forerunner has entered for us, even Jesus, having become High Priest forever according to the order of Melchizedek.

Heb 7:15-17 And it is yet far more evident if, in the likeness of Melchizedek, there arises another priest :16 who has come, not according to the law of a fleshly commandment, but according to the power of an endless life. :17 For He testifies: "You are a priest forever According to the order of Melchizedek."

25. The Messiah must enter publicly into Jerusalem on a donkey.

Zec 9:9 "Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! Behold, your King is coming to you; He is just and having salvation, Lowly and riding on a donkey, A colt, the foal of a donkey.

Mat 21:1-11 Now when they drew near Jerusalem, and came to Bethphage, at the Mount of Olives, then Jesus sent two disciples, :2 saying to them, "Go into the village opposite you, and immediately you will find a donkey tied, and a colt with her. Loose them and bring them to Me. :3 "And if anyone says anything to you, you shall say, 'The Lord has need of them,' and immediately he will send them." :4 All this was done that it might be fulfilled which was spoken by the prophet, saying: :5 "Tell the daughter of Zion, 'Behold, your King is coming to you, Lowly, and sitting on a donkey, A colt, the foal of a donkey.' " :6 So the disciples went and did as Jesus commanded them. :7 They brought the donkey and the colt, laid their clothes on them, and set Him on them. :8 And a very great multitude spread their clothes on the road; others cut down branches from the trees and spread them on the road. :9 Then the multitudes who went before and those who followed cried out, saying: "Hosanna to the Son of David! 'Blessed is He who comes in the name of the LORD!' Hosanna in the highest!" :10 And when He had come into Jerusalem, all the city was moved, saying, "Who is this?" :11 So the multitudes said, "This is Jesus, the prophet from Nazareth of Galilee."

Mark 11:1-11 Now when they drew near Jerusalem, to Bethphage and Bethany, at the Mount of Olives, He sent two of His disciples; :2 and He said to them, "Go into the village opposite you; and as soon as you have entered it you will find a colt tied, on which no one has sat. Loose it and bring it. :3 "And if anyone says to you, 'Why are you doing this?' say, 'The Lord has need of it,' and immediately

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he will send it here." :4 So they went their way, and found the colt tied by the door outside on the street, and they loosed it. :5 But some of those who stood there said to them, "What are you doing, loosing the colt?" :6 And they spoke to them just as Jesus had commanded. So they let them go. :7 Then they brought the colt to Jesus and threw their clothes on it, and He sat on it. :8 And many spread their clothes on the road, and others cut down leafy branches from the trees and spread them on the road. :9 Then those who went before and those who followed cried out, saying: "Hosanna! 'Blessed is He who comes in the name of the LORD!' :10 Blessed is the kingdom of our father David That comes in the name of the Lord! Hosanna in the highest!" :11 And Jesus went into Jerusalem and into the temple. So when He had looked around at all things, as the hour was already late, He went out to Bethany with the twelve.

26. The Messiah must enter the Temple with authority.

Hag 2:7-9 'and I will shake all nations, and they shall come to the Desire of All Nations, and I will fill this temple with glory,' says the LORD of hosts. :8 'The silver is Mine, and the gold is Mine,' says the LORD of hosts. :9 'The glory of this latter temple shall be greater than the former,' says the LORD of hosts. 'And **in this place I will give peace**,' says the LORD of hosts."

Mal 3:1 "Behold, I send My messenger, And he will prepare the way before Me. And **the Lord**, whom you seek, **Will suddenly come to His temple**, Even the Messenger of the covenant, In whom you delight. Behold, He is coming," Says the LORD of hosts.

His temple must exist when He comes.

Mat 21:12-24 Then Jesus went into the temple of God and drove out all those who bought and sold in the temple, and overturned the tables of the money changers and the seats of those who sold doves. :13 And He said to them, "It is written, '**My house** shall be called a house of prayer,' but you have made it a 'den of thieves.' " :14 Then the blind and the lame came to Him in the temple, and He healed them. :15 But when the chief priests and scribes saw the wonderful things that He did, and the children crying out in the temple and saying, "Hosanna to the Son of David!" they were indignant :16 and said to Him, "Do You hear what these are saying?" And Jesus said to them, "Yes. Have you never read, 'Out of the mouth of babes and nursing infants You have perfected praise'?" :17 Then He left them and went out of the city to Bethany, and He lodged there. :18 Now in the morning, as He returned to the city, He was hungry. :19 And seeing a fig tree by the road, He came to it and found nothing on it but leaves, and said to it, "Let no fruit grow on you ever again." Immediately the fig tree withered away. :20 And when the disciples saw it, they marveled, saying, "How did the fig tree wither away so soon?" :21 So Jesus answered and said to them, "Assuredly, I say to you, if you have faith and do not doubt, you will not only do what was done to the fig tree, but also if you say to this mountain, 'Be removed and be cast into the sea,' it will be done. :22 "And whatever things you ask in prayer, believing, you will receive." :23 Now when He came into the temple, the chief priests and the elders of the people confronted Him as He was teaching, and said, "**By what authority are You doing these things**? And **who gave You this authority**?" :24 But Jesus answered and said to them, "I also will ask you one thing, which if you tell Me, I likewise will tell you by what authority I do these things:

Luke 2:45-50 So when they did not find Him, they returned to Jerusalem, seeking Him. :46 Now so it was that after three days they found Him in the temple, sitting in the midst of the teachers, both listening to them and asking them questions. :47 And all who heard Him were astonished at His understanding and answers. :48 So when they saw Him, they were amazed; and His mother said to Him, "Son, why have You done this to us? Look, Your father and I have sought You anxiously." :49 And He said to them, "Why did you seek Me? Did you not know that I must be about My Father's business?" :50 But they did not understand the statement which He spoke to them.

John 2:13-22 Now the Passover of the Jews was at hand, and Jesus went up to Jerusalem. :14 And He found in the temple those who sold oxen and sheep and doves, and the moneychangers doing business. :15 When He had made a whip of cords, He drove them all out of the temple, with the sheep and the oxen, and poured out the changers' money and overturned the tables. :16 And He said to those who sold doves, "Take these things away! Do not make My Father's **house a house of**

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merchandise!" [Let me refer you back to Psalm 69:9 which we red as part of point #23.] :17 Then His disciples remembered that it was written, "Zeal for Your house has eaten Me up." :18 So the Jews answered and said to Him, "What sign do You show to us, since You do these things?" :19 Jesus answered and said to them, "Destroy this temple, and in three days I will raise it up." :20 Then the Jews said, "It has taken forty-six years to build this temple, and will You raise it up in three days?" :21 But He was speaking of the temple of His body. :22 Therefore, when He had risen from the dead, His disciples remembered that He had said this to them; and they believed the Scripture and the word which Jesus had said.

The following verses also refer to a spiritual temple (metaphorical):

1 Cor 3:16-17 Do you not know that you are the temple of God and that the Spirit of God dwells in you? :17 If anyone defiles the temple of God, God will destroy him. For the temple of God is holy, which temple you are.

2 Cor 6:16 And what agreement has the temple of God with idols? For you are the temple of the living God. As God has said: "I will dwell in them And walk among them. I will be their God, And they shall be My people."

Eph 2:19-22 Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, :20 having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone, :21 in whom the whole building, being joined together, grows into a holy temple in the Lord, :22 in whom you also are being built together for a dwelling place of God in the Spirit.

27. The Messiah must be hated without cause.

Psa 69:4 **Those who hate me without a cause** Are more than the hairs of my head; They are mighty who would destroy me, Being my enemies wrongfully; Though I have stolen nothing, I still must restore it.

Isa 49:7 Thus says the LORD, The Redeemer of Israel, their Holy One, To Him **whom man despises**, To Him **whom the nation abhors**, To the Servant of rulers: "Kings shall see and arise, Princes also shall worship, Because of the LORD who is faithful, The Holy One of Israel; And He has chosen You."

John 7:48 "Have any of the rulers or the Pharisees believed in Him?

John 15:24-25 "If I had not done among them the works which no one else did, they would have no sin; but now they have seen and also **hated both Me and My Father**. :25 "But this happened that the word might be fulfilled which is written in their law, '**They hated Me without a cause**.'

28. The Messiah must be undesired and rejected by his own people.

Psa 69:8 I have become a stranger to my brothers, And an alien to my mother's children;

Isa 53:2 For He shall grow up before Him as a tender plant, And as a root out of dry ground. He has no form or comeliness; And when we see Him, There is no beauty that we should desire Him.

Mark 6:3 "Is this not the carpenter, the Son of Mary [Miryam'], and brother of James [Ya`akov], Joses [Yosi], Judas [Y'hudah], and Simon [Shim`on]? And are not His sisters here with us?" And they were offended at Him.

Luke 9:58 And Jesus said to him, "Foxes have holes and birds of the air have nests, but the Son of Man has nowhere to lay His head."

John 1:11 He came to His own, and His own did not receive Him.

John 7:3-5 His brothers therefore said to Him, "Depart from here and go into Judea, that Your disciples also may see the works that You are doing. :4 "For no one does anything in secret while he

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himself seeks to be known openly. If You do these things, show Yourself to the world." :5 For **even His brothers did not believe in Him**.

29. The Messiah must be rejected by the Jewish leadership.

Psa 118:22 The stone which the builders rejected Has become the chief cornerstone.

Mat 21:42 Jesus said to them, "Have you never read in the Scriptures: 'The stone which the builders rejected Has become the chief cornerstone. This was the Lord's doing, And it is marvelous in our eyes'?

John 7:48 "Have any of the rulers or the Pharisees believed in Him?

The Pharisees still control the Orthodox Jewish religion.

30. The Messiah must be plotted against by Jews and Gentiles together.

Psa 2:1-2 Why do the nations rage, And the people plot a vain thing? :2 The kings of the earth set themselves, And the rulers take counsel together, Against the LORD and against His Anointed, ...

Acts 4:27-28 (NIV) Indeed Herod and Pontius Pilate met together with the Gentiles and the people of Israel in this city to conspire against your holy servant Jesus, whom you anointed. :28 They did what your power and will had decided beforehand should happen.

Yes, the rulers of this world do the will of God, whether they know it or not.

31. The Messiah must be betrayed by a friend.

Psa 41:9 Even my own familiar friend in whom I trusted, Who ate my bread, Has lifted up his heel against me.

Mat 26:21-25 Now as they were eating, He said, "Assuredly, I say to you, one of you will betray Me." :22 And they were exceedingly sorrowful, and each of them began to say to Him, "Lord, is it I?" :23 He answered and said, "He who dipped his hand with Me in the dish will betray Me. :24 "The Son of Man indeed goes just as it is written of Him, but woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had not been born." :25 Then Judas, who was betraying Him, answered and said, "Rabbi, is it I?" He said to him, "You have said it."

Mat 26:47 And while He was still speaking, behold, Judas, one of the twelve, with a great multitude with swords and clubs, came from the chief priests and elders of the people.

verse 50 But Jesus said to him, "Friend, why have you come?" Then they came and laid hands on Jesus and took Him.

John 13:18-21 "I do not speak concerning all of you. I know whom I have chosen; but that the Scripture may be fulfilled, 'He who eats bread with Me has lifted up his heel against Me.' :19 "Now I tell you before it comes, that when it does come to pass, you may believe that I am He. :20 "Most assuredly, I say to you, he who receives whomever I send receives Me; and he who receives Me receives Him who sent Me." :21 When Jesus had said these things, He was troubled in spirit, and testified and said, "Most assuredly, I say to you, one of you will betray Me."

Acts 1:16-18 "Men and brethren, this Scripture had to be fulfilled, which the Holy Spirit spoke before by the mouth of David concerning Judas, who became a guide to those who arrested Jesus; :17 "for he was numbered with us and obtained a part in this ministry." :18 (Now this man purchased a field with the wages of iniquity; and falling headlong, he burst open in the middle and all his entrails gushed out.

32. The Messiah must be sold for thirty pieces of silver.

Zec 11:12 Then I said to them, "If it is agreeable to you, give me my wages; and if not, refrain." So they weighed out for my wages thirty pieces of silver.

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Mat 26:15 and said, "What are you willing to give me if I deliver Him to you?" And they counted out to him thirty pieces of silver.

33. The Messiah must have his price given for a potters field.

Zec 11:13 And the LORD said to me, "Throw it to the potter"; that princely price they set on me. So I took the thirty pieces of silver and threw them into the house of the LORD for the potter.

Mat 27:3-8 (NIV) When Judas, who had betrayed him, saw that Jesus was condemned, he was seized with remorse and returned the thirty silver coins to the chief priests and the elders. :4 "I have sinned," he said, "for I have betrayed innocent blood." "What is that to us?" they replied. "That's your responsibility." :5 So Judas threw the money into the temple and left. Then he went away and hanged himself. :6 The chief priests picked up the coins and said, "It is against the law to put this into the treasury, since it is blood money." :7 So they decided to use the money to buy the potter's field as a burial place for foreigners. :8 That is why it has been called the Field of Blood to this day.

Wasn't that righteous of them! Sounds like our politicians today.

34. The Messiah must be forsaken by his disciples.

Zec 13:7 "Awake, O sword, against My Shepherd, Against the Man who is My Companion," Says the LORD of hosts. "Strike the Shepherd, And the sheep will be scattered; Then I will turn My hand against the little ones.

Mat 26:31 Then Jesus said to them, "All of you will be made to stumble because of Me this night, for it is written: 'I will strike the Shepherd, And the sheep of the flock will be scattered.'

verse 56 "But all this was done that the Scriptures of the prophets might be fulfilled." Then all the disciples forsook Him and fled.

35. The Messiah must be struck on the cheek.

Micah 5:1 Now gather yourself in troops, O daughter of troops; He has laid siege against us; They will strike the judge of Israel with a rod on the cheek.

Mat 27:30 Then they spat on Him, and took the reed and struck Him on the head.

36. The Messiah must be spat on.

Isa 50:6 I gave My back to those who struck Me, And My cheeks to those who plucked out the beard; I did not hide My face from shame and spitting.

We just read the verse in Mat 27:30 but here's another:

Mat 26:67 Then they spat in His face and beat Him; and others struck Him with the palms of their hands,

37. The Messiah must be mocked.

Psa 22:7-8 All those who see Me ridicule Me; They shoot out the lip, they shake the head, saying, :8 "He trusted in the LORD, let Him rescue Him; Let Him deliver Him, since He delights in Him!"

Mat 27:31 And when they had mocked Him, they took the robe off Him, put His own clothes on Him, and led Him away to be crucified.

Mat 27:39-44 And those who passed by blasphemed Him, wagging their heads :40 and saying, "You who destroy the temple and build it in three days, save Yourself! If You are the Son of God, come down from the cross." :41 Likewise the chief priests also, mocking with the scribes and elders, said, :42 "He saved others; Himself He cannot save. If He is the King of Israel, let Him now come down from the cross, and we will believe Him. :43 "He trusted in God; let Him deliver Him now if He will have Him; for He said, 'I am the Son of God.' " :44 Even the robbers who were crucified with Him reviled Him with the same thing.

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38. The Messiah must be beaten. [We just read these verses so I'll just list them for you again.]

Isa 50:6 I gave My back to those who struck Me, And My cheeks to those who plucked out the beard; I did not hide My face from shame and spitting.

Mat 26:67 Then they spat in His face and beat Him; and others struck Him with the palms of their hands,

Mat 27:26 Then he released Barabbas to them; and when he had scourged Jesus, he delivered Him to be crucified.

Mat 27:30 Then they spat on Him, and took the reed and struck Him on the head.

39. The Messiah must be executed by crucifixion, by having his hands and feet pierced.

Psa 22:16 For dogs have surrounded Me; The congregation of the wicked has enclosed Me. They pierced My hands and My feet;

Zec 12:10 "And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for his only son, and grieve for Him as one grieves for a firstborn.

Mat 27:35 Then they crucified Him, and divided His garments, casting lots, that it might be fulfilled which was spoken by the prophet: "They divided My garments among them, And for My clothing they cast lots."

Luke 24:39 "Behold My hands and My feet, that it is I Myself. Handle Me and see, for a spirit does not have flesh and bones as you see I have."

Rev 1:7 Behold, He is coming with clouds, and every eye will see Him, even they who pierced Him. And all the tribes of the earth will mourn because of Him. Even so, Amen.

40. The Messiah must be thirsty during his execution.

Psa 22:15 My strength is dried up like a potsherd [a piece of pottery], And My tongue clings to My jaws; You have brought Me to the dust of death.

John 19:28 After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said, "I thirst!"

41. The Messiah must be given vinegar to quench that thirst.

Psa 69:21 They also gave me gall [a poisonous plant] for my food, And for my thirst they gave me vinegar to drink.

Mat 27:34 they gave Him sour wine mingled with gall to drink. But when He had tasted it, He would not drink.

42. The Messiah must be executed without having a bone broken.

Exo 12:46 "In one house it shall be eaten; you shall not carry any of the flesh outside the house, nor shall you break one of its bones.

Psa 34:20 He guards all his bones; Not one of them is broken.

John 19:33-36 But when they came to Jesus and saw that He was already dead, they did not break His legs. :34 But one of the soldiers pierced His side with a spear, and immediately blood and water came out. :35 And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you may believe. :36 For these things were done that the Scripture should be fulfilled, "Not one of His bones shall be broken."

43. The Messiah must be considered a transgressor.

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Isa 53:12 Therefore I will divide Him a portion with the great, And He shall divide the spoil with the strong, Because He poured out His soul unto death, And He was numbered with the transgressors, And He bore the sin of many, And made intercession for the transgressors.

Mat 27:38 Then two robbers were crucified with Him, one on the right and another on the left.

44. The Messiah must be the one whose death would atone for the sins of mankind.

Isa 53:5-7 But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed. :6 All we like sheep have gone astray; We have turned, every one, to his own way; And the LORD has laid on Him the iniquity of us all. :7 He was oppressed and He was afflicted, Yet He opened not His mouth; He was led as a lamb to the slaughter, And as a sheep before its shearers is silent, So He opened not His mouth.

Isa 53:12 Therefore I will divide Him a portion with the great, And He shall divide the spoil with the strong, Because He poured out His soul unto death, And He was numbered with the transgressors, And He bore the sin of many, And made intercession for the transgressors.

Mark 10:45 "For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many."

John 1:29 The next day John saw Jesus coming toward him, and said, "Behold! The Lamb of God who takes away the sin of the world!

John 3:16 "For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.

Acts 8:30-35 So Philip ran to him, and heard him reading the prophet Isaiah, and said, "Do you understand what you are reading?" :31 And he said, "How can I, unless someone guides me?" And he asked Philip to come up and sit with him. :32 The place in the Scripture which he read was this: "He was led as a sheep to the slaughter; And as a lamb before its shearer is silent, So He opened not His mouth. :33 In His humiliation His justice was taken away, And who will declare His generation? For His life is taken from the earth." :34 So the eunuch answered Philip and said, "I ask you, of whom does the prophet say this, of himself or of some other man?" :35 Then Philip opened his mouth, and beginning at this Scripture, preached Jesus to him.

45. The Messiah must be buried with the rich when dead.

Isa 53:9 And they made His grave with the wicked; But with the rich at His death, Because He had done no violence, Nor was any deceit in His mouth.

Mat 27:57-60 Now when evening had come, there came a rich man from Arimathea [Ar-ee-math'-ia], named Joseph, who himself had also become a disciple of Jesus. :58 This man went to Pilate and asked for the body of Jesus. Then Pilate commanded the body to be given to him. :59 When Joseph had taken the body, he wrapped it in a clean linen cloth, :60 and laid it in his new tomb which he had hewn out of the rock; and he rolled a large stone against the door of the tomb, and departed.

46. The Messiah must be raised from the dead.

Psa 2:7 "I will declare the decree: The LORD has said to Me, 'You are My Son, Today I have begotten You.

Psa 16:10 For You will not leave my soul in Sheol, Nor will You allow Your Holy One to see corruption.

Isa 53:9-10 And they made His grave with the wicked; But with the rich at His death, Because He had done no violence, Nor was any deceit in His mouth. :10 Yet it pleased the LORD to bruise Him; He has put Him to grief. When You make His soul an offering for sin, He shall see His seed, He shall prolong His days, And the pleasure of the LORD shall prosper in His hand.

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Mat 28 Now after the Sabbath, as the first day of the week began to dawn, Mary Magdalene and the other Mary came to see the tomb. :2 And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat on it. :3 His countenance was like lightning, and his clothing as white as snow. :4 And the guards shook for fear of him, and became like dead men. :5 But the angel answered and said to the women, "Do not be afraid, for I know that you seek Jesus who was crucified. :6 "He is not here; **for He is risen**, as He said. Come, see the place where the Lord lay. :7 "And go quickly and tell His disciples that He is risen from the dead, and indeed He is going before you into Galilee; there you will see Him. Behold, I have told you." :8 So they went out quickly from the tomb with fear and great joy, and ran to bring His disciples word. :9 And as they went to tell His disciples, behold, Jesus met them, saying, "Rejoice!" So they came and held Him by the feet and worshiped Him. :10 Then Jesus said to them, "Do not be afraid. Go and tell My brethren to go to Galilee, and there they will see Me." :11 Now while they were going, behold, some of the guard came into the city and reported to the chief priests all the things that had happened. :12 When they had assembled with the elders and consulted together, they gave a large sum of money to the soldiers, :13 saying, "Tell them, 'His disciples came at night and stole Him away while we slept.' :14 "And if this comes to the governor's ears, we will appease him and make you secure." :15 So they took the money and did as they were instructed; and this saying is commonly reported among the Jews until this day. :16 Then the eleven disciples went away into Galilee, to the mountain which Jesus had appointed for them. :17 When they saw Him, they worshiped Him; but some doubted. :18 And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth. :19 "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, :20 "teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." Amen.

Acts 2:23-36 "Him, being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, have crucified, and put to death; :24 "whom God raised up, having loosed the pains of death, because it was not possible that He should be held by it. :25 "For David says concerning Him: 'I foresaw the LORD always before my face, For He is at my right hand, that I may not be shaken. :26 Therefore my heart rejoiced, and my tongue was glad; Moreover my flesh also will rest in hope. :27 For You will not leave my soul in Hades, Nor will You allow Your Holy One to see corruption. :28 You have made known to me the ways of life; You will make me full of joy in Your presence.' :29 "Men and brethren, let me speak freely to you of the patriarch David, that he is both dead and buried, and his tomb is with us to this day. :30 "Therefore, being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his body, according to the flesh, He would raise up the Christ to sit on his throne, :31 "he, foreseeing this, spoke concerning the resurrection of the Christ, that His soul was not left in Hades, nor did His flesh see corruption. :32 "This Jesus God has raised up, of which we are all witnesses. :33 "Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear. :34 "For David did not ascend into the heavens, but he says himself: 'The LORD said to my Lord, "Sit at My right hand, :35 Till I make Your enemies Your footstool." ' :36 "Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ."

Acts 13:33-37 "God has fulfilled this for us their children, in that He has raised up Jesus. As it is also written in the second Psalm: 'You are My Son, Today I have begotten You.' :34 "And that He raised Him from the dead, no more to return to corruption, He has spoken thus: 'I will give you the sure mercies of David.' :35 "Therefore He also says in another Psalm: 'You will not allow Your Holy One to see corruption.' :36 "For David, after he had served his own generation by the will of God, fell asleep, was buried with his fathers, and saw corruption [rotted]; :37 "but He whom God raised up saw no corruption [didn't rot].

1 Cor 15:4-6 and that He was buried, and that He rose again the third day according to the Scriptures, :5 and that He was seen by Cephas [Peter], then by the twelve. :6 After that He was seen by over five hundred brethren at once, of whom the greater part remain to the present, but some have fallen asleep.

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47. The Messiah must ascend to the right hand of God.

Psa 16:11 You will show me the path of life; In Your presence is fullness of joy; At Your right hand are pleasures forevermore.

Psa 68:18 You have ascended on high, You have led captivity captive; You have received gifts among men, Even from the rebellious, That the LORD God might dwell there.

Psa 110:1 The LORD said to my Lord, "Sit at My right hand, Till I make Your enemies Your footstool."

Luke 24:51 Now it came to pass, while He blessed them, that He was parted from them and carried up into heaven.

Acts 1:9-11 Now when He had spoken these things, while they watched, He was taken up, and a cloud received Him out of their sight. :10 And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel, :11 who also said, "Men of Galilee, why do you stand gazing up into heaven? This same Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven."

Acts 7:55 But he [Stephen], being full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God,

Heb 1:3 who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high,

48. The Messiah must exercise his priestly office in heaven.

Zec 6:1 Then I turned and raised my eyes and looked, and behold, four chariots were coming from between two mountains, and the mountains were mountains of bronze.

Rom 8:34 Who is he who condemns? It is Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us.

Heb 7:25-28 Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them. :26 For such a High Priest was fitting for us, who is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens; :27 who does not need daily, as those high priests, to offer up sacrifices, first for His own sins and then for the people's, for this He did once for all when He offered up Himself. :28 For the law appoints as high priests men who have weakness, but the word of the oath, which came after the law, appoints the Son who has been perfected forever.

Heb 8:1-2 Now this is the main point of the things we are saying: We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens, :2 a Minister of the sanctuary and of the true tabernacle which the Lord erected, and not man.

49. The Messiah must be the cornerstone of God's church.

Psa 118:22-23 The stone which the builders rejected Has become the chief cornerstone. :23 This was the Lord's doing; It is marvelous in our eyes.

Isa 28:16 Therefore thus says the Lord GOD: "Behold, I lay in Zion a stone for a foundation, A tried stone, a precious cornerstone, a sure foundation; Whoever believes will not act hastily.

Mat 21:42 Jesus said to them, "Have you never read in the Scriptures: 'The stone which the builders rejected Has become the chief cornerstone. This was the Lord's doing, And it is marvelous in our eyes'?

Eph 2:20 having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone,

And now as it applies to us:

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1 Pet 2:5-7 you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. :6 Therefore it is also contained in the Scripture, "Behold, I lay in Zion A chief cornerstone, elect, precious, And he who believes on Him will by no means be put to shame." :7 Therefore, to you who believe, He is precious; but to those who are disobedient, "The stone which the builders rejected Has become the chief cornerstone,"

50. The Messiah must be sought after by Gentiles as well as Jews.

Isa 11:10 "And in that day there shall be a Root of Jesse, Who shall stand as a banner to the people; For the Gentiles shall seek Him, And His resting place shall be glorious."

Isa 42:1 "Behold! My Servant whom I uphold, My Elect One in whom My soul delights! I have put My Spirit upon Him; He will bring forth justice to the Gentiles.

Acts 10:45 And those of the circumcision who believed were astonished, as many as came with Peter, because the gift of the Holy Spirit had been poured out on the Gentiles also.

51. The Messiah must be accepted by the Gentiles.

We just read these first two:

Isa 11:10 "And in that day there shall be a Root of Jesse, Who shall stand as a banner to the people; For the Gentiles shall seek Him, And His resting place shall be glorious."

Isa 42:1-4 "Behold! My Servant whom I uphold, My Elect One in whom My soul delights! I have put My Spirit upon Him; He will bring forth justice to the Gentiles. :2 He will not cry out, nor raise His voice, Nor cause His voice to be heard in the street. :3 A bruised reed He will not break, And smoking flax He will not quench; He will bring forth justice for truth. :4 He will not fail nor be discouraged, Till He has established justice in the earth; And the coastlands shall wait for His law."

Coastlands are places where ancient mariners would seek rest; hence foreign lands and their peoples. The KJV calls them isles, which may be accurate in the case of Greek isles.

Isa 49:1-12 "Listen, O coastlands, to Me, And take heed, you peoples from afar! The LORD has called Me from the womb; From the matrix of My mother He has made mention of My name. :2 And He has made My mouth like a sharp sword; In the shadow of His hand He has hidden Me, And made Me a polished shaft; In His quiver He has hidden Me." :3 "And He said to me, 'You are My servant, O Israel, In whom I will be glorified.' :4 Then I said, 'I have labored in vain, I have spent my strength for nothing and in vain; Yet surely my just reward is with the LORD, And my work with my God.' " :5 "And now the LORD says, Who formed Me from the womb to be His Servant, To bring Jacob back to Him, So that Israel is gathered to Him (For I shall be glorious in the eyes of the LORD, And My God shall be My strength), :6 Indeed He says, 'It is too small a thing that You should be My Servant To raise up the tribes of Jacob, And to restore the preserved ones of Israel; **I will also give You as a light to the Gentiles, That You should be My salvation to the ends of the earth.'** " :7 Thus says the LORD, The Redeemer of Israel, their Holy One, To Him whom man despises, To Him whom the nation abhors, To the Servant of rulers: "Kings shall see and arise, Princes also shall worship, Because of the LORD who is faithful, The Holy One of Israel; And He has chosen You." :8 Thus says the LORD: "In an acceptable time I have heard You, And in the day of salvation I have helped You; I will preserve You and give You As a covenant to the people, To restore the earth, To cause them to inherit the desolate heritages; :9 That You may say to the prisoners, 'Go forth,' To those who are in darkness, 'Show yourselves.' "They shall feed along the roads, And their pastures shall be on all desolate heights. :10 They shall neither hunger nor thirst, Neither heat nor sun shall strike them; For He who has mercy on them will lead them, Even by the springs of water He will guide them. :11 I will make each of My mountains a road, And My highways shall be elevated. :12 Surely these shall come from afar; Look! Those from the north and the west, And these from the land of Sinim."

Mat 12:21 And in His name Gentiles will trust."

Rom 15:10 And again he says: "Rejoice, O Gentiles, with His people!"

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We have reviewed 51 prophetic proofs that Jesus Christ is the Messiah. There are others that have not been covered: Proofs such as the fruits of the Holy Spirit, answered prayer, the fulfillment of prophesies given by Christ. Ask yourself this question: Does God work out events on this earth? These 51 prophetic proofs should enable you to give a resounding "Yes" to that question. Please study these points. I think you will find them edifying each time you do.

[Source: http://www.thesimpletruth.net/yeshua/proof.html]

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Angels and Demons

http://www.christiananswers.net/q-acb/acb-t005.html

http://www.gotquestions.org/angels-Bible.html

http://www.compellingtruth.org/angels-Bible.html

https://bible.org/article/angelology-doctrine-angels

http://www.bible.ca/su-angels.htm

http://www.whatchristianswanttoknow.com/what-do-angels-look-like-a-biblical-analysis/

http://www.clarifyingchristianity.com/faq_a.shtml

https://carm.org/names-of-angels-in-bible

http://www.theology.edu/theology/angel.htm

http://paradoxbrown.com/genesis6sonsofgodfallenangels.htm/

http://www.trinitycollege.edu/assets/files/ECBragg/AngelologyR.pdf [PDF]

Are Demons Fallen Angels?

General view: http://www.gotquestions.org/fallen-angels.html

Opposing view: http://drmsh.com/2015/10/30/article-on-the-blaze-com-about-supernatural-the-unseen-realm-and-demons-come-from/

http://drmsh.com/the-naked-bible/nephilim/

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Predestination – Foreknowledge – Predetermination

In a review of BibleWorks on Amazon:

In Romans 8:29 a very popular teaching among many scholars claims that the Greek term Paul uses in this verse has a Hebrew flavor in meaning. This is then used to establish doctrine. The verse says: ESV Romans 8:29 For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers.

The claim is made that the term '**foreknew**' (proegknow) really means to forelove and that it doesn't mean foreknow in the simple sense because the Jewish Greek use modifies it. They claim that Jewish Greek use imports the Hebrew term for love into the Greek compound verb...and that the Hebrew term 'to know' can mean 'to love' and so the Greek word 'to fore know' really means here to 'fore love'. Part of the complaint is that it cannot mean simply foreknow or that would lead to Arminianism or Universalism. So, passing comments occur in a number of Reformed commentaries on Romans or on the topic of Predistination by reformed scholars when dealing with this verse. How would anyone who is not very well versed in Jewish Greek literature know? It sounds likely. It must be true right?

With BW 8.0 you can just look it up and read the sources in about 30 to 60 minutes. Simply configure tabs in the search window to access all the different resources for Jewish background studies that exist in Greek literature. For example, the LXX, the Pseudepigrapha, the Apocrypha, Philo, Josephus and then the post NT Apostolic Fathers all can be searched in morphological databases (this allows you to search a dictionary entry and find any form instantly. You can configure it to display the English next to the Greek so that if you are not good at Greek, you can check the English as well. The bottom line: in this case I was studying on Romans 8:29 there was not one instance of Jewish Greek literature that contained the claim by popular scholars. In fact, after reading all the sources for myself, I concluded that there may be a failure on the part of these scholars to check their facts. This stunned me. Some of my favorite scholars were clearly wrong on this word.

It also gave me the feeling that as a pastor doing regular sermon research I now have a real tool that allows me to confirm or reject claims in scholarly commentaries and pray through the data for myself. So with BW 8.0, it has now become financially and technically feasible for a regular preacher to double check confident claims by any scholar when it comes to the background of Greek terms in the era from 300 BC through to 200 AD. The flexibility of BibleWorks 8.0 to set up custom tabs (one for each time period of Greek literature for example) gives you the power to study the Greek NT on one tab, click another tab and study the same term or a different term in the Pseudepigrapha and then another tab for the LXX or Apostolic Fathers. It's like working with tabs on a browser in Windows. Once you set it up, you can really go as deep as you like. I'm telling you it is wonderful!

Another example: While studying the term for virtue in 2 Peter 1:5 I found a reference in the Apocrypha to the story about the seven brothers who were martyred during Antiochus Epiphanes IV reign of hellenization. If you are unfamiliar with this story, it is part of the Jewish background that feeds into the concept of excellence or moral excellence that Peter is talking about in 2 Peter 1. BUT it is also probably part of the background of the story where Jesus is challenged by the question about a woman who is widowed, married to six other brothers (seven in all)...and then dies with no children. The attempt to trap Jesus was heightened by that allusion. Things like this come alive. You can find these links for yourself with BibleWorks 8.0 AND you can find other passages that refer to these links. The first use in Jewish Greek literature of the term Peter uses for moral excellence in 2 Peter 1:5 appears in the account setting up the story about the seven brothers in order to inspire them to stand true to the death when the law of Moses was challenged by the Greeks. All of this and the Jewish commentary on it all is right there for your beck and call, enriching your study of the term that Peter gives by drawing out the sense that the term may include a moral fiber that stands firm to

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the very death of a believer (wasn't that Peter's problem in Gethsemane?).

http://www.amazon.com/BibleWorks-BW700-1-10/product-reviews/B000EGHMKG

for more context…

http://www.icstc.com/bg/will/fore.html

http://www.monergism.com/thethreshold/articles/onsite/foreknew.html

http://helpmewithbiblestudy.org/1God/OmniscienceWhatDoesForeknowMean.aspx

http://www.reformationtheology.com/2006/11/the_question_of_gods_foreknowl.php

Even if the Arminian does not accept that 'foreknow' means 'forelove', he must at least agree that the idea of predestination by foreknowledge is, at best, superfluous. Why would God predestine something to happen if He already *knows* it will happen? Such an act would have no effect on the outcome of the future.
http://www.reformationtheology.com/2006/05/two_views_on_foreknowledge_by.php

Analogies

One analogy that makes the idea clearer puts God on a hilltop above a stream of all the events in time. God's vision encompasses the whole stream at once, but He himself is not part of it (cf. Nash 75).

http://dwickingson.yolasite.com/excerpt-phil-rel.php

By analogy, knowing what will happen does not mean that we are preventing or causing that thing to happen. The sun will rise tomorrow. I am not causing it to rise nor am I preventing it from rising by knowing that it will happen. Likewise, if I put a bowl of ice-cream and a bowl of cauliflower in front of my child, I know for a fact which one is chosen--the ice cream. My knowing it ahead of time does not restrict my child from making a free choice when the time comes. My child is free to make a choice and knowing the choice has no effect upon her when she makes it.

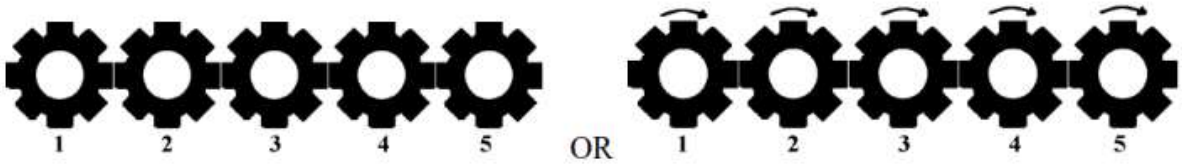
https://carm.org/if-god-knows-our-free-will-choices-do-we-still-have-free-will

What Edwards has in mind may be illustrated by conceiving of the earth as if it were a giant billiards table. Any single human volition or deed is akin to a cue ball hitting fifteen colored balls and scattering them across the table. In turn, each of the fifteen then becomes another cue ball which strikes yet another fifteen, which in turn become cue balls hitting yet another fifteen, and so on, *ad infinitum*. This is not to suggest that the universe is an impersonal and mechanistic collision of cause and effect. Rather the point is that for every thought or emotion or resolution or act or word or choice there is set in motion a multitude of diverse effects, each of which has the potential to become a cause of yet innumerable other diverse effects, *ad infinitum*. [Regarding EDF]

http://www.samstorms.com/all-articles/post/edwards-on-foreknowledge---part-i

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(Romans 8:29-30) If these exegetical problems did not pose enough problem for the view of predestination by foreknowledge, there is also a logical reason why this view is an unacceptable interpretation of Paul's doctrine. This is where the gear illustration will be most helpful. As has been said earlier, the five-fold chain of events that takes place is an exclusive, causal chain that allows for no variance of persons from one step to the next. The common analogy is that of a tunnel, but for clarity and specificity, a gear analogy will be used here. If Paul's five-fold chain of events could be visualized, there are two possible options at this point:



In these diagrams, the numbered gears represent the five steps listed in the scriptural argument: (1) foreknowledge, (2) predestination, (3) calling, (4) justification, and (5) glorification. The first gear turns all the other gears in turn. No one gear can turn without all the others turning.

Notice that one set of gears turns while the other set is stationary. The purpose of the predestination by foreknowledge view is to explain the reason behind God's decision to turn one set of gears and not the other. The view says that God predestines because he knows that the person will respond positively to the call, thereby being justified. If this is to be translated into the language of the gear analogy, it would say that the reason the gear turner turns the first gear is because he foresaw that the fourth gear would turn. So in this view, the gear turner looks ahead to the fourth gear, and depending on what he foresees that gear doing, he may or may not decide to turn the first gear.

The problem with this view should be evident. If the gear turner foresees the turning of gear number four, then he would certainly know that the only way for gear number four to turn is for gear number one to be turned by himself. Another way of saying this is that the cause of gear number four's turning is gear number three's turning. Gear number three only turns because of gear number two. Gear number two turns because of gear number one. And the basis of the system is that gear number one turns because gear number four does. The process begins again, and then again with a never-ending circle. The problem here is that there is no real causal starting point. The view ends up saying that the gear turner turned the first gear because he knew that he himself would turn the first gear.

Applied to the five-fold chain of events listed in Rom 8:29-30, this logic shows again the absurdity of the predestination by foreknowledge view. The view says that God foreknows that someone will be justified, so he is predestined. But God also knows that justification is only caused by calling. And calling is only caused by predestination. And that predestination is only caused by his foreknowing. This view makes justification both the cause and the effect of God's foreknowledge, thereby reducing it to circular reasoning.

Both exegetical and logical arguments have shown that the predestination by foreknowledge view is not supported by the text of Rom 8:29-30. In fact, the view is rendered impossible by Paul's language and argument through the passage. First, the word "foreknowledge" does not refer to events, but people. Second, the idea that God's eternal prescience is all that the idea of foreknowledge conveys renders the Apostle's idea meaningless in verse 29. Third, the view holds no water when held up to even a mild amount of logical criticism.

The predestination by foreknowledge view is a necessary view in the Arminian system, which seeks to argue against an unconditional election. The system tries to make God's election conditional by basing it on man's choice. Scripture will have none of that, as the text in view has shown. The foreknowledge in the passage must be "the act of cognition or recognition, the fixing, so to speak, the

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mind upon, which involves the idea of selection." the eternal mind of God, not merely a passive knowledge of all things future, but an active knowledge by his setting his mind on certain members of his creation.

http://www3.dbu.edu/Naugle/pdf/pew_papers/2003_brent_hobbs.pdf

[Arminian] Concerning election and predestination, we might use the analogy of a great ship on its way to heaven. The ship (the church) is chosen by God to be his very own vessel. Christ is the Captain and Pilot of this ship. All who desire to be a part of this elect ship and its Captain can do so through a living faith in Christ, by which they come on board the ship. As long as they are on the ship, in company with the ship's Captain, they are among the elect. If they choose to abandon the ship and Captain, they cease to be part of the elect. Election is always only in union with the Captain and his ship. Predestination tells us about the ship's destination and what God has prepared for those remaining on it. God invites everyone to come aboard the elect ship through faith in Jesus Christ.

http://evangelicalarminians.org/a-concise-summary-of-the-corporate-view-of-election-and-predestination/

Freewill and Predestination

http://www.peterkreeft.com/topics-more/freewill-predestination.htm

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Calvinism vs. Arminianism vs. Open Theism vs. Molinism

Do you consider yourself a Calvinist, Hyper-Calvinist, Moderate Calvinist, Arminian, Open Theist, Molinist, or something different?

Short Summary of Belief Systems:

Calvinism--God ordained every future event before creation. God selected only certain individuals for salvation, based on nothing good or bad within the person. God changes the pre-selected people's hearts to love God. God's saving grace is irresistible. Jesus only died for the ones who had been pre-selected for salvation.

Hyper-Calvinism--In addition to the above, God also actively causes people to sin or go to Hell.

Moderate Calvinism/Arminianism--God sees the future. He knows who will respond to the Gospel and be saved. God enlightens sinners first, thus granting them the same freedom of choice that Adam had in the beginning. People can either accept or reject Jesus. Jesus died for all people, but it only applies to those who respond in faith.

Open Theism--It is impossible for God to know the future free will choices of humans in advance. God knows everything which can be known. But this simply cannot be known in advance. So this is why God tests people, to see how they will respond. When God prophesies, He is not looking to see the future, He is stepping in to actively cause those events to take place.

Selective Open Theism--God can choose to see any detail of the future that He desires. He has that ability. However, just as God chooses not to always use His full destructive power, God selectively chooses which things He wants to know about the future and which He does not.

Molinism--God knows every possibility of every circumstance and every different choice a human might make. God chooses to allow only one of these potential choices to occur. Or He knows which one is more likely to occur. God maneuvers people's circumstances to cause people to make certain choices.

http://www.reddit.com/r/Christianity/comments/2xcx2b/calvinism_vs_open_theism_vs_molinism_vs/

[Reformed view of Grace] You're dead at the bottom of the sea, lungs full of water. God jumps in, pulls you up, and makes you alive again — and he does so because of his great love. We are entirely at the mercy of God's grace to rescue us.

http://www.faithstreet.com/onfaith/2014/10/23/10-things-i-wish-everyone-knew-about-reformed-theology/34667

Molinism vs. Calvinism:

For example, the Westminster Confession (Sect. III) declares that

God from all eternity did by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass; yet so as thereby neither is God the author of sin; nor is violence offered to the will of creatures, nor is the liberty or contingency of second causes taken away, but rather established.

Now this is *precisely* what the Molinist believes! The Confession affirms God's preordination of everything that comes to pass as well as the liberty and contingency of the creaturely will, so that God is not the author of sin. It is a tragedy that in rejecting middle knowledge Reformed divines have cut themselves off from the most perspicuous explanation of the coherence of this wonderful confession…

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…So why do so many intelligent and faithful Christian leaders buy into Calvinism? I think that the sort of Calvinism represented by the statement quoted above from the Westminster Confession is a fair summary of Scripture's teaching and therefore should be believed. It's only when one goes beyond it to try to resolve the mystery by embracing determinism and compatibilism that one gets into trouble. So insofar as these Christian leaders are content to remain with the mystery, I think theirs is a reasonable position. The vast majority of them have probably little understanding of Molinism and so are just insufficiently informed to make a decision.

http://www.reasonablefaith.org/molinism-vs-calvinism

http://thoughtstheological.com/calvinism-molinism-arminianism-and-open-theism-monergismsynergism-at-the-macro-and-micro-levels/

Middle Knowledge
http://www.reasonablefaith.org/middle-knowledge

Middle knowledge is a form of knowledge first attributed to God by the sixteenth century Jesuit theologian Luis de Molina (pictured to the left). It is best characterized as God's prevolitional knowledge of all true counterfactuals of creaturely freedom. This knowledge is seen by its proponents as the key to understanding the compatibility of divine providence and creaturely (libertarian) freedom (see Free Will).

Middle knowledge is so named because it comes between natural and free knowledge in God's deliberations regarding the creative process. According to the theory, middle knowledge is like natural knowledge in that it is prevolitional, or prior to God's choice to create. This, of course, also means that the content of middle knowledge is true independent of God's will and therefore, He has no control over it. Yet, it is not the same as natural knowledge because, like free knowledge, its content is contingent. The doctrine of middle knowledge proposes that God has knowledge of metaphysically necessary states of affairs via natural knowledge, of what He intends to do via free knowledge, and in addition, of what free creatures would do if they were instantiated (via middle knowledge). Thus, the content of middle knowledge is made up of truths which refer to what *would be the case* if various states of affairs were to obtain.

http://www.iep.utm.edu/middlekn/

Molinism, named after 16th Century Jesuit theologian Luis de Molina, is a religious doctrine which attempts to reconcile the providence of God with human free will. William Lane Craig and Alvin Plantinga are some of its best known advocates today, though other important Molinists include Alfred Freddoso and Thomas Flint. In basic terms, Molinists hold that in addition to knowing everything that does or will happen, God also knows what His creatures would freely choose if placed in any circumstance.

https://en.wikipedia.org/wiki/Molinism

Middle Knowledge is that knowledge of God dealing with what individuals will do in a given set of circumstances. God has an infinite set of potential circumstances that could exist and knows all actual choices that would be made by individuals in each set.

https://carm.org/dictionary-middle-knowledge

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Calvinism vs Arminianism – Comparison Chart

The following material from *Romans: An Interpretative Outline* (pp.144-147). by David N. Steele and Curtis C. Thomas, contrasts the Five Points of Arminianism with the Five Points of Calvinism in the clearest and most concise form that we have seen anywhere. It is also found in their smaller book, *The Five Points of Calvinism* (pp. 16-19). Both books are published by The Presbyterian and Reformed Publishing Co., Philadelphia.(1963). Messrs. Steele and Thomas have served for several years as co-pastors of a Southern Baptist church, in Little Rock, Arkansas.

- Living for God's Glory: An Introduction to Calvinism by Joel Beeke ★★★★★
- Five Points of Calvinism: Defined, Defended, and Documented ★★★★★
- The Five Dilemmas of Calvinism by Craig R. Brown
- Calvinism: Pure and Mixed by W.G.T. Shedd
- History and Character of Calvinism by John T. McNeill

THE "FIVE POINTS" OF ARMINIANISM	THE "FIVE POINTS" OF CALVINISM
Free Will or Human Ability Although human nature was seriously affected by the fall, man has not been left in a state of total spiritual helplessness. God graciously enables every sinner to repent and believe, but He does not interfere with man's freedom. Each sinner possesses a free will, and his eternal destiny depends on how he uses it. Man's freedom consists of his ability to choose good over evil in spiritual matters; his will is not enslaved to his sinful nature. The sinner has the power to either cooperate with God's Spirit and be regenerated or resist God's grace and perish. The lost sinner needs the Spirit's assistance, but he does not have to be regenerated by the Spirit before he can believe, for faith is man's act and precedes the new birth. Faith is the sinner's gift to God; it is man's contribution to salvation.	**Total Inability or Total Depravity** Because of the fall, man is unable of himself to savingly believe the gospel. The sinner is dead, blind, and deaf to the things of God; his heart is deceitful and desperately corrupt. His will is not free, it is in bondage to his evil nature, therefore, he will not — indeed he cannot — choose good over evil in the spiritual realm. Consequently, it takes much more than the Spirit's assistance to bring a sinner to Christ — it takes regeneration by which the Spirit makes the sinner alive and gives him a new nature. Faith is not something man contributes to salvation but is itself a part of God's gift of salvation— it is God's gift to the sinner, not the sinner's gift to God.
Conditional Election God's choice of certain individuals unto salvation before the foundation of the world was based upon His foreseeing that they would respond to His call. He selected only those whom He knew would of themselves freely	**Unconditional Election** God's choice of certain individuals unto salvation before fore the foundation of the world rested solely in His own sovereign will. His choice of particular sinners was not based on any foreseen response or obedience on their

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believe the gospel. Election therefore was determined by or conditioned upon what man would do. The faith which God foresaw and upon which He based His choice was not given to the sinner by God (it was not created by the regenerating power of the Holy Spirit) but resulted solely from man's will. It was left entirely up to man as to who would believe and therefore as to who would be elected unto salvation. God chose those whom He knew would, of their own free will, choose Christ. Thus the sinner's choice of Christ, not God's choice of the sinner, is the ultimate cause of salvation.

Universal Redemption or General Atonement

Christ's redeeming work made it possible for everyone to be saved but did not actually secure the salvation of anyone. Although Christ died for all men and for every man, only those who believe on Him are saved. His death enabled God to pardon sinners on the condition that they believe, but it did not actually put away anyone's sins. Christ's redemption becomes effective only if man chooses to accept it.

The Holy Spirit Can Be Effectually Resisted

The Spirit calls inwardly all those who are called outwardly by the gospel invitation; He does all that He can to bring every sinner to salvation. But inasmuch as man is free, he can successfully resist the Spirit's call. The Spirit cannot regenerate the sinner until he believes; faith (which is man's contribution) precedes and makes possible the new birth. Thus, man's free will limits the Spirit in the application of Christ's saving work. The Holy Spirit can only draw to Christ those who allow Him to have His way with them. Until the sinner responds, the Spirit cannot give life. God's grace, therefore, is not invincible; it can be, and often is, resisted and thwarted by man.

part, such as faith, repentance, etc. On the contrary, God gives faith and repentance to each individual whom He selected. These acts are the result, not the cause God's choice. Election therefore was not determined by or conditioned upon any virtuous quality or act foreseen in man. Those whom God sovereignly elected He brings through the power of the Spirit to a willing acceptance of Christ. Thus God's choice of the sinner, not the sinner's choice of Christ, is the ultimate cause of salvation.

Particular Redemption or Limited Atonement

Christ's redeeming work was intended to save the elect only and actually secured salvation for them. His death was a substitutionary endurance of the penalty of sin in the place of certain specified sinners. In addition to putting away the sins of His people, Christ's redemption secured everything necessary for their salvation, including faith which unites them to Him. The gift of faith is infallibly applied by the Spirit to all for whom Christ died, therefore guaranteeing their salvation

The Efficacious Call of the Spirit or Irresistible Grace

In addition to the outward general call to salvation which is made to everyone who hears the gospel, the Holy Spirit extends to the elect a special inward call that inevitably brings them to salvation. The eternal call (which is made to all without distinction) can be, and often is, rejected; whereas the internal call (which is made only to the elect) cannot be rejected; it always results in conversion. By mean, of this special call the Spirit irresistibly draws sinners to Christ. He is not limited in His work of applying salvation by man's will, nor is He dependent upon man's cooperation for success. The Spirit graciously causes the elect sinner to cooperate, to believe, to repent, to

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	come freely and willingly to Christ. God', grace. therefore, is invincible; it never fails to result in the salvation of those to whom it is extended.
Falling From Grace Those who believe and are truly saved can lose their salvation by failing to keep up their faith. etc. All Arminian, have not been agreed on this point; some have held that believers are eternally secure in Christ — that once a sinner is regenerated. he can never be lost.	**Perseverance of the Saints** All who are chosen by God, redeemed by Christ, and given faith by the Spirit are eternally saved. They are kept in faith by the power of Almighty God and thus persevere to the end.
According to Arminianism: Salvation is accomplished through the combined efforts of *God* (who takes the initiative) and *man*(who must respond)—man's response being the determining factor. God has provided salvation for everyone, but His provision becomes effective only for those who, of their own free will, "choose" to cooperate with Him and accept His offer of grace. At the crucial point, man's will plays a decisive role; thus man, not God, determines who will be the recipients of the gift of salvation.**REJECTED** by the Synod of DortThis was the system of thought contained in the "Remonstrance" (though the "five points" were not originally arranged in this order). It was submitted by the Arminians to the Church of Holland in 1610 for adoption but was rejected by the Synod of Dort in 1619 on the ground that it was unscriptural.	**According to Calvinism:**Salvation is accomplished by the almighty power of the Triune God. The Father chose a people, the Son died for them, the Holy Spirit makes Christ's death effective by bringing the elect to faith and repentance, thereby causing them to willingly obey the gospel. The entire process (election, redemption, regeneration) is the work of God and is by grace alone. Thus *God,* not man, determines who will be the recipients of the gift of salvation.**REAFFIRMED** by the Synod of DortThis system of theology was reaffirmed by the Synod of Dort in 1619 as the doctrine of salvation contained in the Holy Scriptures. The system was at that time formulated into "five points" (in answer to the five points submitted by the Arminians) and has ever since been known as "the five points of Calvinism."

[Source: http://www.graceonlinelibrary.org/reformed-theology/arminianism/calvinism-vs-arminianism-comparison-chart/]

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Calvinism vs. Arminianism: What Does the Bible Teach?

Excerpt:

> Just as some of the Corinthian believers got distracted from the main issue by saying they were of Paul or Apollos rather than focusing on being of Christ, so too can we today if we get caught up by trying to solve the paradox of God's sovereignty and the free choice of man. The Bible clearly teaches that man has the ability and responsibility to choose, and it also just as clearly teaches that God is sovereign over all that happens, including our choices.
>
> The question arises: "How can we freely choose something that God has predestined and foreordained?" In other words, if something is predestined, don't we have to choose it, thereby limiting our free choice? But the Bible does speak of both predestination and free choice. In our finite, fallen minds, we cannot comprehend how these two concepts can co-exist, yet neither can we fully comprehend the Trinity or eternity, for example. What is important is that we accept both the free will of man and the sovereignty of God because the Bible teaches both. To try to weasel out of this paradox using reason alone will fail us and lead us to the unbiblical conclusion that God forces the will of man to choose hell for himself. There is nothing about God's character to say that He would force somebody to go to hell without their own wicked will sending them there. God created men surely knowing what they would choose, but He does not make them choose what He knows. His omniscience does not eliminate their free will. Therefore, somehow, God's sovereignty, foreknowledge, and omniscience co-exist with our human responsibility…
>
> …In doing this study, I arrived at some conclusions about the whole debate between Calvinists and Arminians. First, the debate will never end because neither side is right. Second, there is an alternative viewpoint which I have laid out. Third, we cause division and destruction when we let man-made doctrinal systems dictate our interpretation of the Bible. Both systems are convoluted enough to really distort our ability to understand Scripture, if we adhere to their basic assumptions. Fourth, I believe Calvinism puts too much emphasis on God's sovereignty while Arminianism puts too much emphasis on the ability and work of man. One camp would tend to gloat in its election while the other would fear that another sin would send them to hell with no chance at redemption. One might try to manipulate a conversion while another would be reluctant to even persuade the sinner. One might be preoccupied with fate and another with shaping their own destiny irrespective of seeking God's will. The reality is that either extreme creates dangers for practical Christian living.
>
> We are not victims of blind fate; neither are we able to do anything unless God wills it. We must acknowledge God's sovereignty and omniscience and the free will of man. We must accept the tensions that such a position creates. May God make us those who rest in His providence and who are adamant about doing all that we can by His strength and grace to make a difference in this world.

[Source: http://www.relevantbibleteaching.com/site/cpage.asp?cpage_id=140010258&sec_id=140001239]

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Sovereignty of God vs Free Will

How does God's sovereignty work together with free will?

Answer: It is impossible for us to fully understand the dynamics of a holy God molding and shaping the will of man. Scripture is clear that God knows the future (Matthew 6:8; Psalm 139:1-4) and has total sovereign control over all things (Colossians 1:16-17; Daniel 4:35). The Bible also says that we must choose God or be eternally separated from Him. We are held responsible for our actions (Romans 3:19; 6:23; 9:19-21). How these facts work together is impossible for a finite mind to comprehend (Romans 11:33-36).

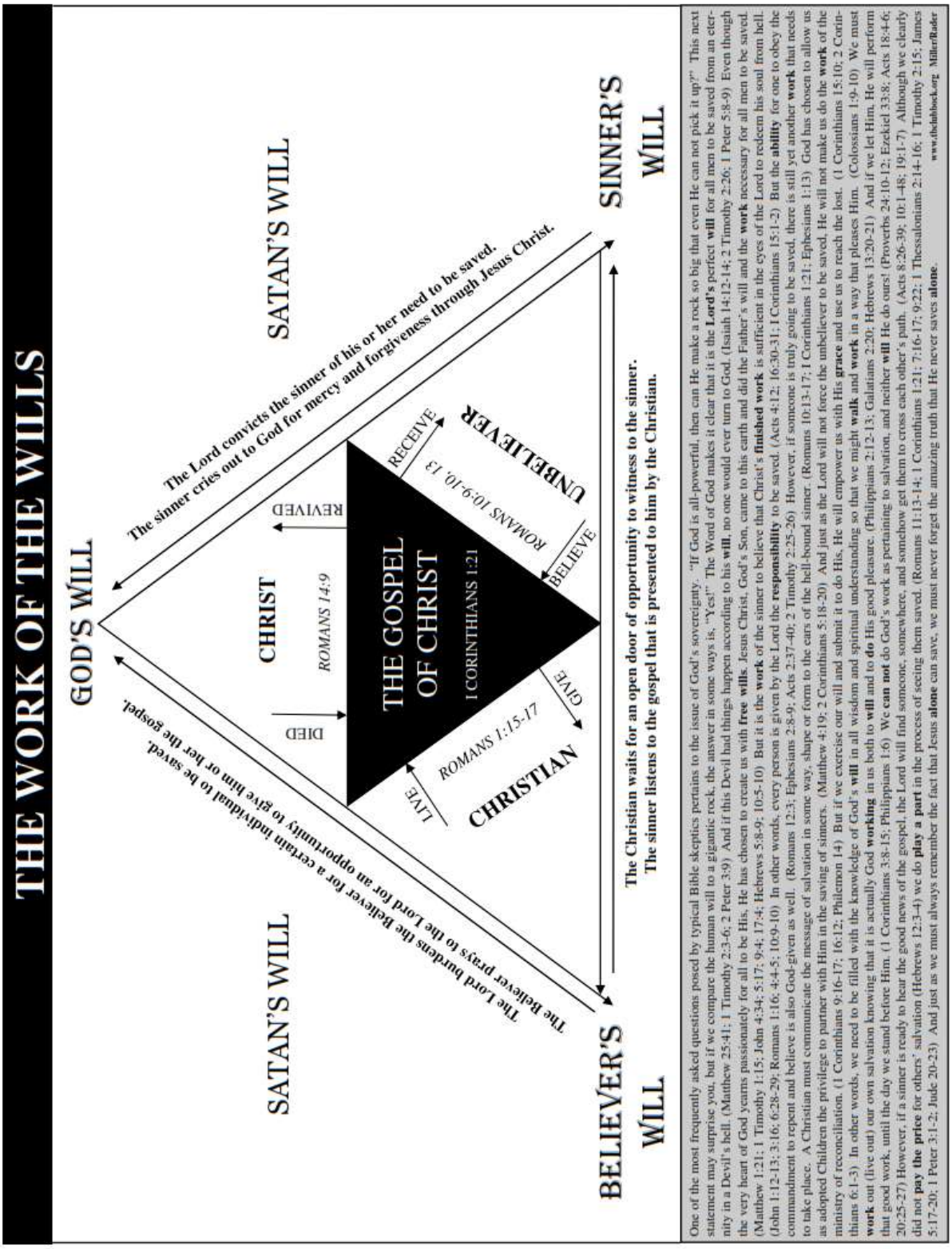
People can take one of two extremes in regard to this question. Some emphasize the sovereignty of God to the point that human beings are little more than robots simply doing what they have been sovereignly programmed to do. Others emphasize free will to the point of God not having complete control and/or knowledge of all things. Neither of these positions is biblical. The truth is that God does not violate our wills by choosing us and redeeming us. Rather, He changes our hearts so that our wills choose Him. “We love Him because He first loved us” (1 John 4:19), and “You did not choose me, but I chose you” (John 15:16).

What are we to do then? First, we are to trust in the Lord, knowing that He is in control (Proverbs 3:5-6). God’s sovereignty is supposed to be a comfort to us, not an issue to be concerned about or debate over. Second, we are to live our lives making wise decisions in accordance with God’s Word (2 Timothy 3:16-17; James 1:5). There will be no excuses before God for why we chose to disobey Him. We will have no one to blame but ourselves for our sin. Last but not least, we are to worship the Lord, praising Him that He is so wonderful, infinite, powerful, full of grace and mercy—and sovereign.

[Source: http://www.gotquestions.org/free-will-sovereign.html]

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The Work of the Wills - Chart



[Source: http://www.tbclubbock.org/Resources/Charts/The_Work_of_the_Wills.pdf]

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SOVEREIGNTY OF GOD VS FREE WILL OF MAN

INTRODUCTION

The best place to start here is with definitions.

SOVEREIGN – Possessing supreme dominion and power above all. God's absolute right to do all things according to His own good pleasure.

FREE WILL – Having both the ability and the will to make a free choice. Specifically in this context, the question is "does man have BOTH the ability and will to freely choose salvation from God?"

QUESTIONS – On a scale of 1 to 10, how much sovereignty does God have? If God *is* fully sovereign and ordains everything, can man truly have a free will? If God *is not* fully sovereign, can He truly know future things or make promises that cannot be broken? Respectfully, I'm not interested in the 1,001 opinions that are out there – I'm specifically concerned about what the Bible teaches on the subject.

To that end, this document lists verses that both implicitly and explicitly teach of God's sovereignty and man's free will on the question of salvation. It also lists a few verses that seem to negate God's sovereignty and negate man's free will. The verses are not exhaustive, but demonstrate Biblical thinking and consistency on these issues. If we bother to separate the explicit and implicit verses on this subject, we'll see a very consistent Biblical pattern emerge.

Continue with Chart on next page…

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CHART

	Implicit Positive	Explicit Positive		Implicit Negative	Explicit Negative
God's Sovereignty	Verses that imply God is sovereign Gen 18:14 Ex 4:11 Eccl 7:13-14 Jer 32:27 Lam 3:37-38 Amos 3:6 Rom 9:19	Verses that explicitly state God is sovereign Ex 4:11 Deut 32:39 2 Chr 20:6 Ps 103:19 Ps 115:3 Ps 135:6 Isa 45:5-7 Isa 46:10 Dan 4:35 Luke 1:37 Acts 4:27-28 Acts 17:26 Rev 17:17		Verses that imply God is not sovereign Gen 6:6 Ex 32:14 1 Sam 15:11 2 Sam 24:16 Jonah 3:10	Verses that explicitly state God is not sovereign **(No verses!)**
Man's Free Will	Verses that imply Man has free will Deut 30:19 Josh 24:15 John 3:16 John 5:40 Acts 2:21 Acts 3:19 Acts 16:31 Rev 22:17	Verses that explicitly state Man has free will **(No verses!)**		Verses that imply Man does not have free will Ex 10:1-2 Ex 12:36 Ex 14:17 Deut 2:30 Deut 29:4 Josh 24:19 2 Chr 25:20 Ps 105:25 Isa 44:28 Isa 63:17	Verses that explicitly state Man does not have free will Prov 21:1 Isa 6:10 Eze 36:26-27 Mark 4:11-12 John 6:44 John 6:65 John 8:43 John 10:26 John 12:39-40 Rom 6:17 Rom 8:7-8 Rom 9:18 Rom 11:8 Rev 17:17

Here are the verses listed in the above table…

Verses that *imply* God is Sovereign

Gen 18:14 Is anything too hard for the Lord? At the appointed time I will return to you, about this time next year, and Sarah shall have a son."

Ex 4:11 Then the Lord said to him, "Who has made man's mouth? Who makes him mute, or deaf, or seeing, or blind? Is it not I, the Lord?

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Eccl 7:13-14 Consider the work of God: who can make straight what He has made crooked? In the day of prosperity be joyful, and in the day of adversity consider: God has made the one as well as the other, so that man may not find out anything that will be after him.

Jer 32:27 “Behold, I am the Lord, the God of all flesh. Is anything too hard for me?

Lam 3:37-38 Who has spoken and it came to pass, unless the Lord has commanded it? Is it not from the mouth of the Most High that good and bad come?

Amos 3:6 Is a trumpet blown in a city, and the people are not afraid? Does disaster come to a city, unless the Lord has done it?

Rom 9:19 You will say to me then, “Why does He still find fault? For who can resist His will?”

Verses that *explicitly state* God is Sovereign

Exod 4:11 Then the Lord said to him, “Who has made man’s mouth? Who makes him mute, or deaf, or seeing, or blind? Is it not I, the Lord?

Deut 32:39 See now that I, even I, am He, and there is no god beside me; I kill and I make alive; I wound and I heal; and there is none that can deliver out of my hand.

2 Chr 20:6 and said, “O Lord, God of our fathers, are you not God in heaven? You rule over all the kingdoms of the nations. In your hand are power and might, so that none is able to withstand You.

Ps 103:19 The Lord has established His throne in the heavens, and His kingdom rules over all.

Ps 115:3 Our God is in the heavens; He does all that He pleases.

Ps 135:6 Whatever the Lord pleases, He does, in heaven and on earth, in the seas and all deeps.

Isa 45:5-7 I am the Lord, and there is no other, besides Me there is no God; I equip you, though you do not know me, that people may know, from the rising of the sun and from the west, that there is none besides Me; I am the Lord, and there is no other. I form light and create darkness, I make well-being and create calamity, I am the Lord, who does all these things.

Isa 46:10 Declaring the end from the beginning and from ancient times things not yet done, saying, ‘My counsel shall stand, and I will accomplish all My purpose,’

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Dan 4:35 All the inhabitants of the earth are accounted as nothing, and He does according to His will among the host of heaven and among the inhabitants of the earth; and none can stay His hand or say to Him, “What have you done?”

Luke 1:37 For nothing will be impossible with God.

Acts 4:27-28 For truly in this city there were gathered together against Your holy servant Jesus, whom You anointed, both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel, to do whatever Your hand and Your plan had predestined to take place.

Acts 17:26 And He made from one man every nation of mankind to live on all the face of the earth, having determined allotted periods and the boundaries of their dwelling place

Rev 17:17 For God has put it into their hearts to carry out His purpose by being of one mind and handing over their royal power to the beast, until the words of God are fulfilled.

Verses that *imply* God is not Sovereign

Gen 6:6 And the Lord was sorry that He had made man on the earth, and it grieved Him to His heart.

Exod 32:14 And the Lord relented from the disaster that He had spoken of bringing on His people.

1 Sam 15:11 “I regret that I have made Saul king, for he has turned back from following Me and has not performed My commandments.” And Samuel was angry, and he cried to the Lord all night.

2 Sam 24:16 And when the angel stretched out his hand toward Jerusalem to destroy it, the Lord relented from the calamity and said to the angel who was working destruction among the people, “It is enough; now stay your hand.” And the angel of the Lord was by the threshing floor of Araunah the Jebusite.

Jonah 3:10 When God saw what they did, how they turned from their evil way, God relented of the disaster that He had said He would do to them, and He did not do it.

Verses that *explicitly state* God is not Sovereign

(no verses found)

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Verses that *imply* Man has Free Will

Deut 30:19 I call heaven and earth to witness against you today, that I have set before you life and death, blessing and curse. Therefore choose life, that you and your offspring may live.

Josh 24:15 And if it is evil in your eyes to serve the Lord, choose this day whom you will serve, whether the gods your fathers served in the region beyond the River, or the gods of the Amorites in whose land you dwell. But as for me and my house, we will serve the Lord.

John 3:16 For God so loved the world, that He gave His only Son, that whoever believes in Him should not perish but have eternal life.

John 5:40 Yet you refuse to come to me that you may have life.

Acts 2:21 And it shall come to pass that everyone who calls upon the name of the Lord shall be saved.

Acts 3:19 Repent therefore, and turn again, that your sins may be blotted out.

Acts 16:31 And they said, “Believe in the Lord Jesus, and you will be saved, you and your household.”

Rev 22:17 The Spirit and the Bride say, “Come.” And let the one who hears say, “Come.” And let the one who is thirsty come; let the one who desires take the water of life without price.

Verses that *explicitly state* Man has Free Will

(no verses found – except maybe Gen 2:16, but that was before the fall.)

Verses that *imply* Man does not have Free Will

Exod 10:1-2 Then the Lord said to Moses, “Go in to Pharaoh, for I have hardened his heart and the heart of his servants, that I may show these signs of mine among them, and that you may tell in the hearing of your son and of your grandson how I have dealt harshly with the Egyptians and what signs I have done among them, that you may know that I am the Lord.”

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Exod 12:36 And the Lord had given the people favor in the sight of the Egyptians, so that they let them have what they asked. Thus they plundered the Egyptians.

Exod 14:17 And I will harden the hearts of the Egyptians so that they shall go in after them, and I will get glory over Pharaoh and all his host, his chariots, and his horsemen.

Deut 2:30 But Sihon the king of Heshbon would not let us pass by him, for the Lord your God hardened his spirit and made his heart obstinate, that He might give him into your hand, as He is this day.

Deut 29:4 But to this day the Lord has not given you a heart to understand or eyes to see or ears to hear.

Josh 24:19 But Joshua said to the people, “You are not able to serve the Lord, for He is a holy God. He is a jealous God; He will not forgive your transgressions or your sins. (Note – this is 5 verses after “Choose this day whom you will serve…”)

2 Chr 25:20 But Amaziah would not listen, for it was of God, in order that He might give them into the hand of their enemies, because they had sought the gods of Edom.

Ps 105:25 He turned their hearts to hate His people, to deal craftily with His servants.

Isa 44:28 Who says of Cyrus, ‘He is My shepherd, and he shall fulfill all My purpose’; saying of Jerusalem, ‘She shall be built,’ and of the temple, ‘Your foundation shall be laid.’”

Isa 63:17 O Lord, why do you make us wander from your ways and harden our heart, so that we fear you not? Return for the sake of your servants, the tribes of your heritage.

Verses that *explicitly state* Man does not have Free Will

Prov 21:1 The king’s heart is a stream of water in the hand of the Lord; He turns it wherever He will.

Isa 6:10 Make the heart of this people dull, and their ears heavy, and blind their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and turn and be healed. (Note – this is the 3rd most frequently quoted passage in the NT)

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Ezek 36:26-27 And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in My statutes and be careful to obey My rules.

Mark 4:11-12 And He said to them, “To you has been given the secret of the kingdom of God, but for those outside everything is in parables, so that “they may indeed see but not perceive, and may indeed hear but not understand, lest they should turn and be forgiven.”

John 6:44 No one can come to me unless the Father who sent me draws him. And I will raise him up on the last day.

John 6:65 And He said, “This is why I told you that no one can come to Me unless it is granted him by the Father.”

John 8:43 Why do you not understand what I say? It is because you cannot bear to hear my word.

John 10:26 But you do not believe because you are not part of my flock.

John 12:39-40 Therefore they could not believe. For again Isaiah said, “He has blinded their eyes and hardened their heart, lest they see with their eyes, and understand with their heart, and turn, and I would heal them.”

Rom 6:17 But thanks be to God, that you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed,

Rom 8:7-8 For the mind that is set on the flesh is hostile to God, for it does not submit to God’s law; indeed, it cannot. Those who are in the flesh cannot please God.

Rom 9:18 So then He has mercy on whomever He wills, and He hardens whomever He wills.

Rom 11:8 As it is written, “God gave them a spirit of stupor, eyes that would not see and ears that would not hear, down to this very day.”

Rev 17:17 For God has put it into their hearts to carry out His purpose by being of one mind and handing over their royal power to the beast, until the words of God are fulfilled.

Continue with Analysis on next page …

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ANALYSIS

On the question of God's Sovereignty vs Man's Free Will, I think it's critical to differentiate between verses that imply something and verses that explicitly teach something. I think it's beneficial to break down our research into 8 distinct categories to see what the Bible teaches us on the issue as a whole:

A. Verses that imply God is sovereign
B. Verses that explicitly teach God is sovereign
C. Verses that imply God is NOT sovereign
D. Verses that explicitly teach God is NOT sovereign
E. Verses that imply Man has free will
F. Verses that explicitly teach Man has free will
G. Verses that imply Man has NO free will
H. Verses that explicitly teach Man has NO free will

If we grant full weight to the verses that imply a conclusion and assume them to be of equal standing as the verses that explicitly teach a conclusion, we'll run into contradictions and illogical paradoxes. Instead, we need our thoughts to be first shaped by explicit verses, and then use the implicit verses to flesh out "the rest of the story".

Here's why the distinction between explicit and implicit verses is so critical:

– There are a few verses (only a few) that say that God 'repents', 'is sorry', 'changes His mind', etc, and therefore imply that God is not sovereign (Gen 6:6; Exod 32:14; 1 Sam 15:11; 2 Sam 24:16; Jonah 3:10). These are the verses that fall into Category C. Christians (except people like Gregory Boyd) reject these verses as instructive on the nature and character of God for two reasons: 1. There are no verses that explicitly teach God is not sovereign (Category D), 2. Because if God is not fully sovereign, then He can't know the future, and can't make promises (because He can't control the future). In short, He is a small God, no bigger than the gods of the Egyptians, Canaanites, Babylonians, etc.

– There are a number of verses (quite a lot) that explicitly teach, in no uncertain terms, that God is sovereign and that there is no one or no thing that is superior or even comparable. Category B, if you will. (this is only a short list: Exod 4:11; Deut 32:39; 2 Chr 20:6; Ps 103:19; Ps 115:3; Ps 135:6; Isa 45:5-7; Isa 46:10; Dan 4:35; Luke 1:37; Acts 4:27-28; Acts 17:26; Rev 17:17). With

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these verses in hand, the faithful Bible interpreter must therefore conclude that the few previous verses that imply God is not sovereign must give way to the plentiful verses that explicitly teach that God is sovereign and is therefore in complete control of the universe He created. Usually, we write off the former verses as 'anthropomorphic' and move on. If the former verses were explicit in teaching that God is not sovereign, then we'd have a real pickle on our hands. Thankfully, they only imply.

– There are a number of verses that say Man needs to choose God, and therefore many of us conclude that man is freely capable of doing so. It is my position that all of these verses in the Bible, without exception, only imply that man is free to choose, and do not explicitly teach, in no uncertain terms, that man is freely able to choose God. Every verse I can find corroborates that premise. If this is a deliberate recurring theme of the Biblical authors, then it begs the question: does man truly have free will to choose or reject God of his own volition?

– Lastly, there are a number of verses that explicitly teach, in no uncertain terms, that man, left to his own devices is incapable of choosing God or doing anything that pleases God, and furthermore, any time he does something that pleases God, it is God working in him to do those things (this is a short list: Prov 21:1; Isa 6:10; Ezek 36:26-27; Mark 4:11-12; John 6:44; John 6:65; John 8:43; John 10:26; John 12:39-40; Rom 6:17; Rom 8:7-8; Rom 9:18; Rom 11:8; Rev 17:17).

As with the question of God's sovereignty, explicit verses against man's free will cannot be brushed aside. Whatever our conclusion on the issue, these explicit verses must be prioritized over implicit verses in order for us to have a Biblical understanding of the topic at hand. To this end, the chart I gave out helps show the consistency of Biblical teaching on God's sovereignty vs man's free will.

I think the best way to harmonize these verses is to conclude that God saves whomsoever He wills regardless of their action/choice (Rom 9:11, 18), and He "borns them again" [sic] before they can have the sense to believe in Christ. This is, in a nutshell, Jesus' answer to Nicodemus's question about how a man can be born again. This idea is also taught by Moses (Deut 30:6), Ezekiel 11:19-20; Ezekiel 36:26-27, Jeremiah 32:39 and more. This is why Jesus said "What!? You're a teacher of the Jews yet you don't understand how the Holy Spirit works?" We would do well to take note.

To make matters worse, this idea of God's sovereignty in DELIBERATELY limiting/rejecting man's choice is shown not only in Pharaoh, but in many other places as well: Deut 2:30, Deut 29:4, Josh 11:19, Isa 6:9-10 (the 3rd most frequently quoted passage in the NT!), Isa 29:9-10, Isa 63:17, Isa 29, Rom 11:7-10, 2 Cor 3:15, 2 Thess 2:10-12 (and there are plenty more). If we cling to the idea of man's free will, we're stuck in a pickle trying to explain why God continually deliberately hardens, blinds and deafens people (and their children/grandchildren! Isa 6:10). If we try to explain it by saying

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that they did it first so He's giving them more of what they asked for (which is what I used to say), then we're stuck explaining how He could then say that He wills that no human should perish. Interpreted as such, this one verse stating that God wills that no one should perish stands in stark opposition to the myriad of verses that say and demonstrate otherwise. (Clearly, it needs to be re-interpreted and understood in a way that is consistent with the rest of the Bible.) And what do we do about the children and grandchildren of those who have been deafened/blinded/hardened to God's Word? Is 6 says that Isaiah's message was to last till the Redeemer comes and stands alone. Best case scenario, that's 750 years (or longer, if you take v 13 to be a future event). But either way you slice it, that's an awful lot of hard hearts – hearts unable to "see/hear/believe God's Word lest they repent and I should heal them". Hearts that, in the final analysis, really don't have much of a choice.

On the flip-side, if we simplified the question into two lists (one about God's sovereignty vs one about man's free will), we'll look at verses that talk about God 'repenting', 'being sorry', 'changing His mind' and conclude that these verses teach us about the nature and character of God. We then become candidates for believing grave errors and heresies, much like Gregory Boyd, who teaches "Open Theism" – that God does not know all things of the future and that the future is subject to change w/o God's knowledge. This is patently ludicrous on the face of it, even without looking at the verses that explicitly negate this nonsense: how can God make promises based on His immutable character if He can't control the future? How can He claim that events are predestined if the future is subject to change beyond His control? (Imagine if God promised a plague in 3 days, but Pharaoh repented on the 2nd day. What then? Or imagine if a free-will Pilate had chosen to place his faith in the Truth of Christ, repented and snuck Jesus out of the praetorium so He wouldn't be handed over to the Jews to be crucified? Would Jesus then have to wait 7 years and then try again to be crucified? And if we say "if Judas/Pilate/Annas didn't do it, someone else would have", then we're only playing a mental shell game and dodging the real question of God's sovereignty.) The problems with Open Theism are myriad, and I'm saddened that so many people willingly follow the likes of Gregory Boyd. Thankfully, people of his ilk are not as popular as they were 10 years ago.

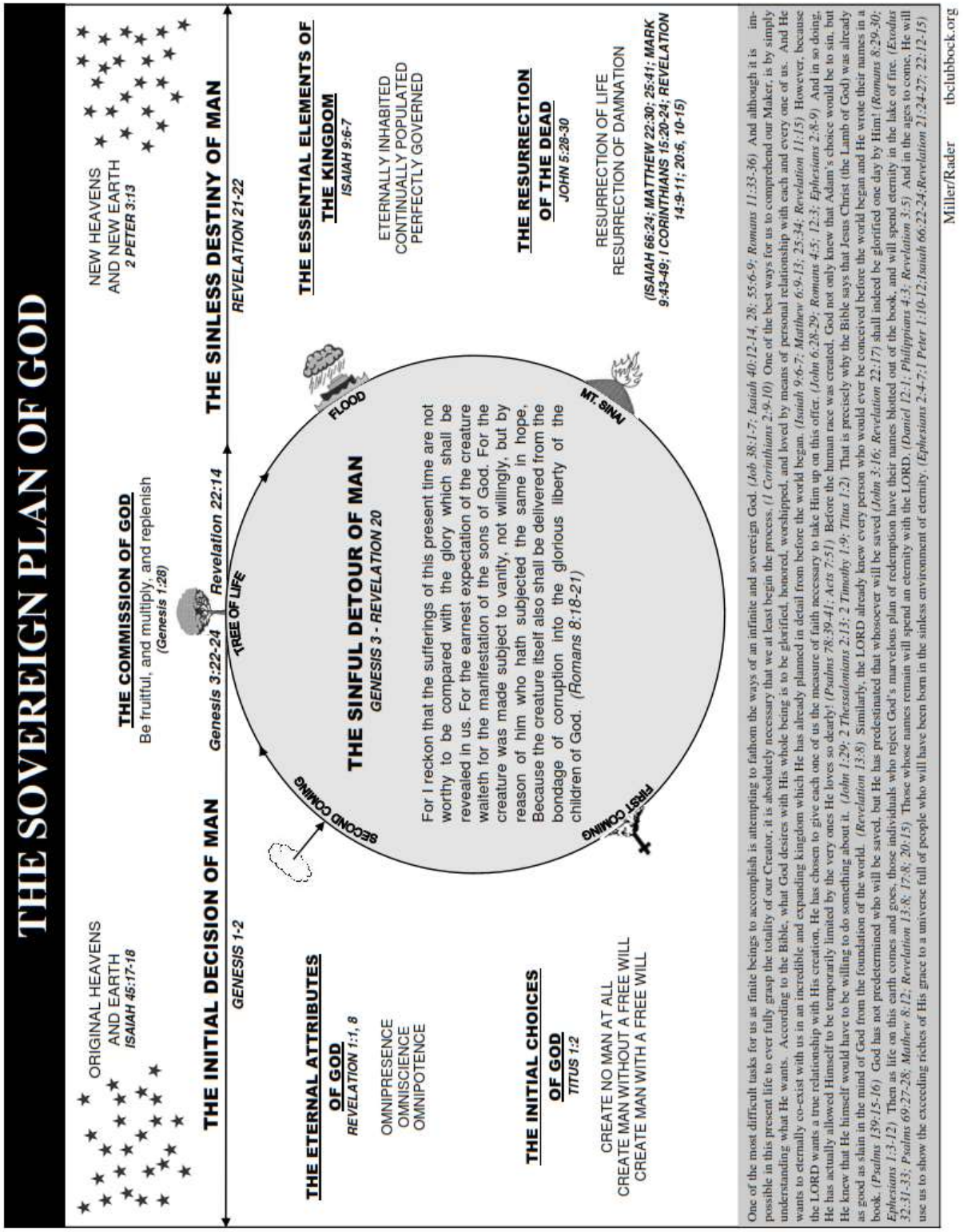
So.. back to the question at hand: if we can find verses that, like the verses on God's sovereignty, explicitly teach, in no uncertain terms that man has free will on the question of salvation, I'm very interested. But so far, I can't find them. Until then, I'm convinced that, like Martin Luther taught, man's "free will" is in bondage: until the Holy Spirit rips us from death and plunges us into life, we remain slaves to our lusts, inescapably bound to sin (Rom 8:1-9; Heb 2:14-16).

But our pride convinces us we truly have free will.

[Source: http://www.linearconcepts.com/theology/sovereignty]

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The Sovereign Plan of God - an interesting perspective of history which takes into consideration both the will of God and the will of man.



[Source: http://www.tbclubbock.org/Resources/Charts/The_Soverign_Plan_of_God.pdf]

Divine Sovereignty vs. Human Responsibility (also downloadable as a Word doc file)
https://bible.org/article/divine-sovereignty-vs-human-responsibility

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[Doctrinal] Essentials and Non-Essentials: How to Choose Your Battles Carefully

We talk a lot about this: essentials and non-essentials. In fact, at the Credo House of Theology (our headquarters), right when you walk in the front door you will see written on the wall in Latin the words *in necessariis unitas, in dubiis libertas, in omnibus caritas.* Translated into English, this means, "In essentials, unity; in non-essentials, liberty; in all things, charity." This phrase (often wrongly attributed to Augustine) comes from an otherwise obscure German Lutheran theologian of the early seventeenth century named Rupertus Meldenius. It has served as a place holder for a sort of Evangelical Credo (statement of faith). It expresses the idea of orthodoxy and grace. It reminds us that there are essential Christian beliefs *and* there are non-essentials.

I remember hearing a pastor once say concerning doctrine, "You are either one-hundred percent right or one-hundred percent wrong. There is no in-between and there are no gray areas. God is not confused or unsure. Why should we be?" While this might be true concerning God, for us things are different. For now, we see in a mirror dimly (1 Cor. 13:12).

As well, Paul spoke about those things that are "of *first* importance [*protois*]" (emphasis mine). Christ spoke about straining out a gnat while swallowing a camel (Matt. 23:24) and the "weightier things of the law" (Matt. 23:23).

This is one of the things that (should) distinguish us as Evangelicals. We are those who unite around those things that we believe are the weightiest, the things that are the *most* important, the essentials, while we (should) give liberty in the non-essentials. I often tell people that there are some things that I believe that I would die for; there are some things that I believe that I would lose an arm for; there are some things that I believe that I would lose a finger for; and then there are some things that I believe that I would not even get a manicure for.

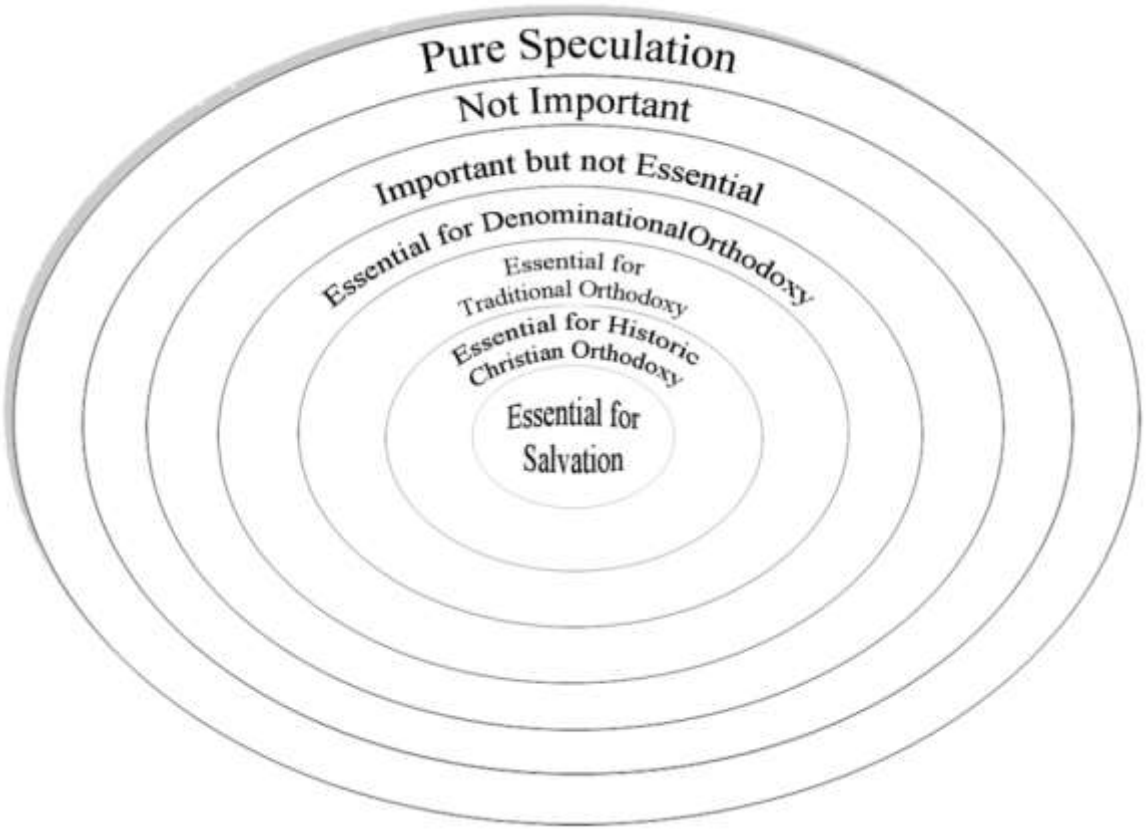
Like in all areas of life, we need to learn to choose our battles carefully. But in order to do this, we must first come to know the difference between essentials and non-essentials.

But (as the criticism goes) it is not that easy to distinguish between essentials and non-essentials. I have written on this before. More importantly for now, many Evangelicals have simply never been exposed to this and therefore practice their theology in a much more legalistic way, believing every conviction that they have to be representative of a hill upon which they should die.

Here I want to elaborate upon and expand the discussion a little bit. While we need to distinguish between essentials and non-essentials, we also need to recognize that there are different *types* of essentials. Along with this goes my belief that there are different ways to "break fellowship" based on our beliefs. In other words, not all essentials are equal. Some are essential to the very foundation of Christianity, but some are only essential to a particular denomination or expression. This will require different *types* of breaks in fellowship.

Let me start with a chart, then I will briefly break it down:

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Essential for salvation: These are the most essential doctrines of all essentials. This includes what every Christian should always be willing to die for. In essence, if someone does not believe the doctrines that are “essential for salvation,” they are not saved.

What I include:

- Belief in God (there is no such thing as an atheistic Christian)
  All issues pertaining to the person and work of Christ:
- Belief in Christ’s deity and humanity (1 John 4:2-3; Rom. 10:9)
- Belief that you are a sinner in need of God’s mercy (1 John 1:10)
- Belief that Christ died on the cross and rose bodily from the grave (1 Cor 15:3-4)
- Belief that faith in Christ is necessary (John 3:16)

As with all of them, I am sure that there are some ancillary matters that could be included, but this gives you the key doctrines.

Essential for historic Christian orthodoxy: These include beliefs “essential for salvation” but are broader in that they express what has been believed by the *historic* Christian church for the last two thousand years, no matter what tradition. This is expressed by the Vincentian Canon, “that which has been believed everywhere, always and by all.” (The exception of fringe movements does not count). Not only must the church have belief in it, but it must also explicitly have confessed its centrality (e.g., belief that Matthew wrote the book of Matthew does not, I believe, qualify here).

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Some of what I include:

- The doctrine of the Trinity as expressed at Nicea
- The doctrine of the Hypostatic Union (Christ is fully man and fully God) as expressed at Chalcedon
- The belief in the *future* second coming of Christ
- A belief in the inspiration and authority of Scripture
- A belief in eternal punishment for the wicked
- A belief in God's timeless existence
- Christ is the only way to salvation

Essential for traditional orthodoxy: Again, these will necessarily include all of those from the two previous categories, but add some distinctives of their own. Essentials here will include all of those that are foundational to one of the three main Christian traditions: Protestantism, Eastern Orthodoxy, and Roman Catholicism. These are beliefs that distinguish one tradition from the next, but are not absolutely essential from the broader Christian worldview expressed above.

Some Protestant distinctives would include:

- General belief in the major pronouncements of the first seven ecumenical councils (325-787 AD)
- Belief in the necessity for a *personal* relationship with Jesus Christ
- Belief that justification is through faith alone on the basis of Christ alone
- Belief that Scripture alone has ultimate authority on all matters of faith and practice
- The canon of Scripture made up of 66 books (excluding the Deuterocanonical books)

Some Roman Catholic distinctives that would include:

- Belief in transubstantiation (the bread and wine turn into the actual body and blood of Christ)
- Belief that justification is through faith and works
- Belief that both Scripture and unwritten tradition have ultimate authority as they are interpreted by the Magisterium
- Belief in the authority of twenty-one ecumenical councils
- Belief that the Pope is the infallible vicar of Christ
- Belief in the Marian dogmas
- Belief that the canon includes the Deuterocanonical books

Some Eastern Orthodox distinctives that would include:

- Belief in the infallibility of the first seven ecumenical councils (325-787 AD)
- Belief that the liturgy of the Church is part of the Gospel
- Rejection of substitutionary atonement and the imputation of Adam's sin
- Salvation by grace through faith as God works these out through our unification with Him (Theosis)

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- Traditional inclusion of the Deuterocanonical book (although there is some debate about this)

Essential for denominational orthodoxy: This will be similar to the above, but one step down in importance, dealing as it does with the particular and peculiar denominational expressions by the various Protestant traditions.

Some examples:

- Credo-baptism, i.e., Baptism is only for believers (Baptists)
- Infant baptism (Presbyterians, Methodists, Anglicans)
- Unconditional election (Reformed and Presbyterians)
- Arminian theology (Methodists, Nazarenes)
- Belief in the continuation of the Charismatic gifts (Pentecostals, Church of God)

Important but not essential: These are those beliefs that do not describe any particular tradition necessarily. They are important, but not *that* important.

Some examples:

- Beliefs about particulars in the creation debate
- Belief whether the books of Jonah and Job are historical accounts
- Beliefs about the inerrancy of Scripture
- Beliefs about the authorship of 2 Peter
- Belief about particular end-time schemes (i.e. premillennial, amillennial, post-millennial)
- The order of books in the canon
- Which translation of the Bible to use from the pulpit
- Which Gospel was written first
- How often one should celebrate the Lord’s supper
- Whether or not Christ taught in Greek or Aramaic

Not Important: These are beliefs that people have concerning Christian doctrine that are not important for any expression and do not affect Christian devotion or spirituality.

Some examples

- The date of Christ’s birth (Christmas)
- What kind of music to play at church
- Whether to use real wine or grape juice at communion
- Whether to hold Saturday night services
- Whether or not John the Baptist was an Essene

Pure speculation: That is just what these are—speculation. We just don’t know one way or another, nor does it matter.

Some examples

- Did Adam have a belly-button

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- Belief in the eternal destiny of pets (except I *know* my dog Rocky is going to heaven)
- What was God doing “before” creation
- Will there be meat to eat in heaven (we can all hope)
- Will there be sex in heaven (we can all hope *more*)

In conclusion to this rather long post, my purpose has been to stimulate a deeper level of thought about the difference between essentials and non-essentials. I know that there are a lot of unanswered questions that might have been stimulated, such as, *“Can someone be saved without believing in the exclusivity of Christ or the doctrine of the Trinity, as expressed at Nicea?”* Or, *“What about homosexuality and the ordaining of women?”* I will leave some of these for the discussion to follow. I hope that, *at the very least*, some of my Calvinist and Baptist friends will see that some of the things that are held most dear in their traditions, *while important*, are not really defining factors in historic Christianity.

I am not an ecumenicist, but I don’t think that we should have ill-will or break fellowship with people unnecessarily. I hope that thinking through these things will make both our unity and diversity more meaningful and less reactionary.

(If this has peaked your interest, I would encourage you to read my post on four tests for determining whether a doctrine is essential.)

[Source: http://www.reclaimingthemind.org/blog/2009/12/essentials-and-non-essentials-how-to-choose-you-battles-carefully-chart-included/]

What are the essentials to Christianity? Four Criteria

I have updated this post as a part of my ongoing presentation on issues regarding the life of Evangelicalism, especially with regard to its doctrine. If you are familiar with my thoughts on the issue, you will notice that I have one added criteria (#2).

“In Essentials, unity. In non-essentials, liberty. In all things, charity.” These are the words of obscure reformer Rupertus Meldenius (often wrongly attributed to others). They form somewhat of an Evangelical credo. Evangelicals have traditionally believed that there are certain doctrines that form the core of the Christian faith. They are called “cardinal doctrines.” They are what we might call the *sine qua non*—the “without which, not”—of the Christian faith. In other words, there are certain doctrines that when denied, by definition, evidence a person does not have the basic core beliefs that must be present to some degree in the truly regenerate.

Included in this credo is the belief that there are certain doctrines that are “non-essential” or “non-cardinal.” These are those that, while important to varying degrees, are not damnable in the proper sense. About these doctrines there can be legitimate disagreement within Christianity. We are to have liberty with regard to such doctrines. This means that we are not to properly or formally divide over them. We are to have grace.

This all sounds really nice. I have heard this touted from the Evangelical mountain-tops for quite some time. The difficulty always comes when we begin to discuss one key question: What are the essentials? Who decides? The Pope? Your local church pastor? The SBC? My private interpretation of the Scripture? Alas, with such a question, the divisions start all over.

In essentials, unity. Sounds nice, but impractical. Right?

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I don't think we have to be so pessimistic about this. I actually think that there are certain criteria that most thoughtful people can agree constitutes the foundation of our faith—the essentials. I have them narrowed to four in no certain order. It is important to note that I am persuaded that all four must be present for a doctrine to be considered essential.

1. Historicity: Does the doctrine have universal historical representation?

This first criteria is one of historical agreement. This is a form of "consensual faith" (*consensus fidelium*). This criteria of universal consensus follows the canon of Saint Vincent of Lérins (died c. 445): *quod ubique, quod semper, quod ab omnibus,* "that which was believed everywhere, always, by everyone." In other words, an essential cannot be something new like the doctrine of the Rapture. Neither can it be something that has lacked historic unity by Christians across time like the perpetual virginity of Mary. As well, it cannot have limited geographic representation, like certain Eastern liturgy. The question here is, Have all Christians of all time everywhere believed it?

2. Explicitly Historical: Does the history of the church confess their centrality?

This is like the first but differs in an important way. Here we are saying that if the history of the church has not confessed this as a central issue, then it is not. For example, the history of the church may confess that the Christian worldview includes a firm confession of a belief in the historicity of the Flood narrative, but it has never been a part of the central teachings to the degree that a denial of such is a damnable offense. When combined with the first criteria, the exception cannot define the rule. The point here is that we take seriously God's work in the history of the Church through the Holy Spirit. If the church has universally believed that a certain doctrine is both true and central to the Christian faith, that doctrine deserves serious consideration as being among the essentials.

3. Biblical Clarity (Perspicuity): Is the doctrine represented *clearly* in Scripture?

One of the principles that the Reformers sought to communicate is that of the perspicuity (clarity) of Scripture. The Reformers did not believe that all of the Scripture was clear (a misunderstanding of the doctrine of perspicuity), but that *all that is essential for salvation* is clear. In short, if something in Scripture is obscure, then it is not essential. Augustine even held to such a principle stating that one must not build doctrines on obscure passages (*On Christian Doctrine*). For example, one should not build essential doctrine on what the "keys to the kingdom of heaven" (Matt 16:19) are or what it means to be "baptized for the dead" (1 Cor. 15:29). Unfortunately, both the Catholics and the Mormons have done just that. If a passage is obscure, no essential doctrine can be derived from it.

4. Explicitly Biblical: Does any passage of Scripture explicitly teach that a certain doctrine is essential?

The Scriptures speak about a great many things, but they are often explicit regarding that which is of essential importance. For example, Paul says to the Corinthians, "For I delivered to you as of *first importance* what I also received: that Christ died for our sins in accordance with the Scriptures, that he was buried, that he was raised on the third day in accordance with the Scriptures" (1 Cor. 15:3-4; emphasis mine). The "of first importance" tells us that Christ's death and resurrection "for our sins," from Paul's perspective, are essential components of Christianity. Without such, according to Paul, there is no Christianity (1 Cor. 15:12ff). As well, the Gospel of John speaks about the importance of faith. "Whoever believes in him is not condemned, but whoever does not believe stands condemned already because he has not believed in the name of God's one and only Son" (John 3:18).

Again, these four criteria, I propose, must *all* be present. I *think* I am committed to this. If one or more is lacking concerning a particular doctrine, I believe that it is not possible for one to legitimately argue for its *core* necessity. As well, all four feed off each other and are somewhat self-regulating. In other words, if someone doubts whether something is clear in Scripture, all he or she has to do is look to history. If something is not clear in the Scripture, we will not find that it passes the test of historicity. This is why it is of vital importance that Christians not only be good exegetes, but also good historians…

[Source: http://www.reclaimingthemind.org/blog/2009/08/what-are-the-essentials-to-christianity-four-criteria/]

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Dealing with Contradictions / Difficulties in the Bible

Recommended Procedures for Dealing with Bible Difficulties

8 Misconceptions About the Bible

Dealing Fairly With Bible Contradictions

Ecclessia.org - Defending the Faith (Answering Contradictions and FAQs)

Bible Contradictions and Other Difficulties (including neutral / pro / contra perspectives and resources links)

101 Cleared Up Contradictions (according to Muslims)

Bible Query - Answering FAQs about the Bible

Cleared Up Bible Contradictions (FAQs; Bereans)

Tekton: Education and Apologetics (see the "Browse Articles" box)

Errancy.com (Does the Bible contain contradictions or errors? Biblical errancy examined.)

Interactive Chart of Bible Contradictions (by your "*Friendly Atheist*") [also has link to Bible Cross References Chart]

Josh Mcdowell Ministry (A Cru Ministry) / The Josh McDowell Institute

Ravi Zacahrias International Ministries **[Recommended]** (See also on YouTube.com)

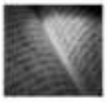
Short Answers to Hard Questions (apttoteach.org) [PDF]

Alpha and Omega Ministries (James White: apologetics)

Article: Understanding Violence in the Old Testament -- Prisoners of War and Forced Marriage
https://blogs.ancientfaith.com/departinghoreb/understanding-violence-old-testament-part-prisoners-war-forced-marriage/

"Theater" of Our Universe Timeline
http://www.bibletimelines.net/article/183/available-timelines-sorted-by-category/theater-of-our-universe-timeline
("The Trial", "What is the purpose of life?", "Why is there so much suffering?", "The Verdict as Spoken")

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Rules to Evaluate Bible Contradictions and Difficulties

www.ColdCaseChristianity.com

Rule #1: Maintain A Fair Attitude
Before you jump up and call it a liar, take a second to examine what it says fairly.

Rule #2: Examine the Statement in Its Context
Never read a single Bible verse; always read the entire chapter and all the other accounts related to the narrative.

Rule #3: Recognize the Perspective of Each Eyewitness
All witness testimony is colored by the personal interests, biases, aspirations, concerns and idiosyncrasies of the eyewitnesses.

Rule #4: Consider the Capacity and Viewpoint of the Witness
The Bible was written from the perspective of common humans standing on the surface of the planet.

Rule #5: Let the Witness Clarify Their Own Statement
Allow the Bible to explain itself by reading the additional passages referenced in the margins

Rule #6: Differentiate Between Complimentary and Conflicting Accounts
When comparing two eyewitness accounts, I am more concerned about unresolvable contradictions than complimentary details.

Rule #7: Don't Confuse "Imprecision" with "Error"
The Bible was written at a time when the culture commonly used general figures or descriptions to discuss more specific issues. As a matter of cultural device, specific numbers are often rounded off.

Rule #8: Identify the Common Details of Parallel Accounts
Common details are often the most important to the account, and I expect there to be variation in the ancillary information.

Rule #9: Remember A Description is Different Than An Approval
Just because a Biblical author writes about something, this does not mean God condones it or supports it.

Rule #10: Assess the Opportunity for Collusion
The Gospel authors (and the early Church) certainly had the opportunity to eliminate alleged contradictions, but they refused to do so. As a result, we can have even more confidence in the reliability of these accounts.

Rule #11: Don't Fret Copyist Variants
None of these variations change the theology or content of the Bible. The vast majority of these variations are single letter or number variations, and the copyists were extremely honest in the way they transmitted these errors down through the ages.

Rule #12: Don't Treat Every Old Testament Citation as an Old Testament Quote
There are often times when New Testament writers cite a passage from the Old Testament to show a prophecy is being fulfilled. The New Testament authors often paraphrase Old Testament passages without intending them to be verbatim quotes.

Rule #13: Remember Who's Boss
Read the Scriptures carefully and remember God alone is God. He knows the end from the beginning, and He is the source of all morality. He gets to make decisions over life and death, even when we don't understand all the details.



COLD-CASE CHRISTIANITY:
A Homicide Detective Investigates the Claims of the Gospels

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12 Steps that Show Christianity is True

Here's a Twelve Step argument for the Truth of Christianity.

(This is adapted from an Apologetics workbook by Norman Geisler and Frank Turek.)

1. **Truth about reality is knowable.**
2. **The opposite of true is false.**
3. **It is true that a theistic God exits.**
4. **If God exists, then miracles are possible.**
5. **Miracles can be used to confirm a message from God (i.e., as an act of God to confirm a word from God).**
6. **The New Testament is historically reliable.**
7. **The New Testament says Jesus claimed to be God.**
8. **Jesus' claim to be God was miraculously confirmed by"**
    1. **His fulfillment of many prophecies about Himself;**
    2. **His sinless and miraculous life;**
    3. **His prediction and accomplishment of His resurrection from the dead.**
9. **Therefore, Jesus is God.**
10. **Whatever Jesus (who is God) teaches is true.**
11. **Jesus taught that the Bible is the Word of God.**
12. **Therefore, it is true that the Bible is the Word of God (and anything opposed to it is false).**

Source: https://www.worthychristianforums.com/topic/202895-12-steps-that-show-christianity-is-true/?page=4

Video: Twelve Points that Show Christianity is True | Norman Geisler, PhD (Overview)

https://www.tubeid.co/download-video/meTM7e2OtrKXhZc/twelve-points-that-show-christianity-is-true-norman-geisler-phd.html

Direct YouTube: https://www.youtube.com/watch?v=Etfts9tf6DE [Video]

Shorter Overview: https://www.youtube.com/watch?v=oZhYX762Kag [Video]

Why do you think Christianity is true?

John Piper: https://www.youtube.com/watch?v=TLi6UkYG8H0 [Video]

Ravi Zacharias: https://www.youtube.com/watch?v=nWY-6xBA0Pk [Video]

N.T. Wright: https://www.youtube.com/watch?v=aoB10G3nm8o [Video]
https://www.youtube.com/watch?v=ICHovRHJAYY [Video] (What is the Gospel?)
https://www.youtube.com/watch?v=3zXnBHddbtg [Video] (Why Does Jesus' Resurrection Matter?)

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Eschatology (End Times Theology / Doctrine)

Eschatology, the doctrine of the end times, could take another couple thousand pages and still not cover everything that is written and discussed from a wide variation of points of view and beliefs. While **all** the end times doctrine can not **all** be correct, some have gained more traction and acceptance than others. Although a particular end times doctrine may be false, most of them are **not** a "damnable" doctrine, which is a doctrine that will cause a soul to be lost! Therefore, we are only devoting this one section to the topic and providing links to additional online information for you to pursue as interested.

What is Millennialism?
https://www.gotquestions.org/millenarianism.html

Answer: Millenarianism, generally speaking, is belief in a future positive transformation of society. Christian millenarianism, also known as millennialism, is the belief that there will be a 1,000-year period in the future in which Christ will literally rule on earth. The word *millenarianism* comes from the Latin word for "1,000"—*millennium*. Millennialism is also sometimes called ***chiliasm***, which is from the Greek word for "1,000." Those who hold this belief are called millennialists or millenarians *(not to be confused with Millennials, who are the generation of people born between the years 1980 and 2000)*.

The millennium (from the Latin mille, "thousand," and annus, "year"). It is taken literally by some as 1,000 actual years, while others interpret it metaphorically as a long but undetermined period of time. There are **three basic approaches** to the subject of the millennium:

(1) **Amillennialism**: The millennium describes the present reign of Christ in heaven over his realm (Mt 28:18–20), along with the souls of deceased believers, and in the hearts and lives of living believers on earth (see also note on 1Co 15:25). The present form of God's kingdom will be followed by Christ's return, the general resurrection, the final judgment and Christ's continuing reign over the perfect kingdom on the new earth in the eternal state.

(2) **Premillennialism**: The present form of God's kingdom is moving toward a grand climax when Christ will return, the first resurrection will occur and his kingdom will find expression in a literal, visible reign of peace and righteousness on the earth in space-time history. After the final resurrection, the last judgment and the renewal of the heavens and the earth, this future, temporal kingdom will merge into the eternal kingdom, and the Lord will reign forever on the new earth.

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(3) **Postmillennialism**: The world will eventually be Christianized through the preaching of the gospel, resulting in a long period of peace and prosperity called the millennium. This future period will close with Christ's second coming, the resurrection of the dead, the final judgment and the eternal state.

Source: NIV Study Bible Notes

Eschatology (Study Guide) (Singapore Bible College)
http://biblestudydownloads.org/files/eng/cn/Eschatology%20%28High%20Res%2047%20MB%29-388_eng_cn_8965_v1.0.0.pdf [PDF]

http://biblestudydownloads.org/files/eng/cn/Eschatology_eng_cn_5065_v1.0.0.doc (MS Word doc)

Five Views of the Millennium (Power Point)
[dispensational premillennialism, historic premillennialism, postmillennialism, and amillennialism and preterist]
http://markmoore.org/resources/powerpoints/mvss.ppt

Four Views of the Millennium
[dispensational premillennialism, historic premillennialism, postmillennialism, and amillennialism (including partial-preterist)]
http://www.blueletterbible.org/faq/mill.cfm

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Pre-Millenialism and The Rapture

The Rise of Premillennialism and Dispensationalism

In the emergence of fundamentalism, premillennialism played a significant role in uniting otherwise often very divergent people. The church has always believed in the return of Jesus (the Second Coming); the problems lie in the specifics. Rev 20:2 says that Satan will be bound for 1000 years. Most churches through the ages have held to an amillennial view – there will be no literal 1000-year period; rather, Satan has been bound and God will work through the church to bring about the kingdom of peace on earth.

Premillennialism, by contrast, is the belief that Jesus will return and institute a literal reign on earth of 1000 years. Most premillennialists believe that this kingdom will be preceded by a general apostasy, wars, famine, earthquakes, the appearance of the Antichrist, and a period of tribulation. Although Christ will rule during the millennium, there will at the end be a battle, the Battle of Armageddon, between Christ and His saints and those who have rebelled against Him.

From the mid-1870s on, evangelicals organized Bible conferences to study the Bible and especially prophecy. These prophetic conferences, as well as the writings of the speakers at these conferences, were premillennial in outlook; they were eminently successful and helped make premillennialism a core belief. At the 1898 Niagara (N.Y.) Conference, a statement of faith was adopted that was essentially identical to the five points adopted by the Presbyterian Assembly (see The Mainline Churches above, "Mainline Churches"), except that the last point (the reality of miracles) was replaced by the millennial return of Christ.

But further refinements were adopted by some in the form of dispensationalism. This is a theological system that divides time into seven periods or dispensations, which are stages in God's progressive revelation. The key point in dispensationalism is that in the church age God's plan for the Jews is different from His plan for the church. Thus the Jews will go through the Great Tribulation and will turn to Christ during that period, while the church is taken away (raptured) before the Tribulation. In the end, of course, both Jews and Gentiles will stand before God together.

This dispensational system was developed by John Darby, an Englishman who was a leader of the Plymouth Brethren. Darby's views on the pretribulational rapture split the Plymouth Brethren but migrated to America in the 1870s and spread via Bible and prophetic conferences. Dispensationalism became entrenched after C. I. Scofield published the Scofield Reference Bible in 1909. This Bible shows in detail how the dispensationalist system works. It had wide appeal and still sells well today. In 1924, Dallas Theological Seminary was founded with the specific goal to train men in dispensational theology.

(More details later in this Appendix)

Source: Halley's Bible Handbook

Theories About The Rapture (PDF)
http://www.biblefortoday.org/pdf/rapture.pdf

The "Origen" of the Concept of a Pre-Tribulation Rapture
http://christinprophecy.org/articles/the-origin-of-the-concept-of-a-pre-tribulation-rapture/

PRE-MID-POST-A WHAT?
http://www.apocalypsesoon.org/trib.html

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Rapture: Post-Tribulation - Pre-Wrath
http://crossbearer-brian.tripod.com/id59.htm

The timing of the rapture in relation to the tribulation is one of the most controversial issues in the church today. The three primary views are **pre-tribulational** (the rapture occurs before the tribulation), **mid-tribulational** (the rapture occurs at or near the mid-point of the tribulation), and **post-tribulational** (the rapture occurs at the end of the tribulation). A fourth view, commonly known as **pre-wrath**, is a slight modification of the mid-tribulational position. [These are all Pre-Millennial.]

[Source: http://www.gotquestions.org/rapture-tribulation.html]

[Related: http://www.gotquestions.org/pre-wrath-rapture.html - re: Pre-Wrath]

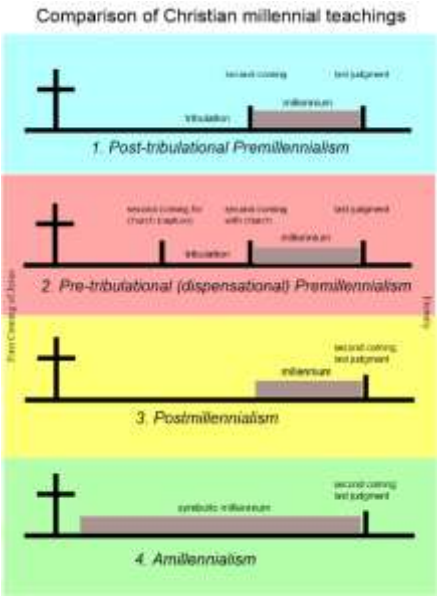
***For more details see*: The Rapture Variations of Pre-Millenialism later in the Appendix.**

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What Determines Your Millennial Position?



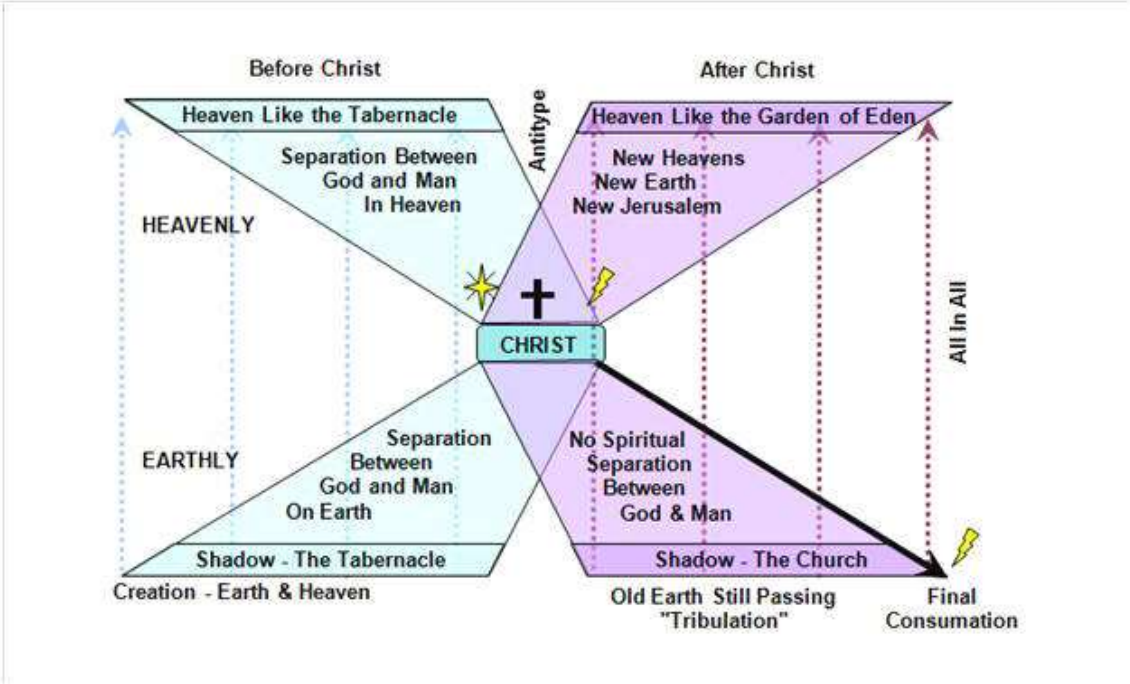
[Source: http://markmoore.org/resources/powerpoints/mvss.ppt] (Powerpoint)



[Source: Wikipedia]

[Notes: Full Preterism, which focuses on the destruction of Jerusalem in 70 AD, assumes a symbolic Millenium and that all prophecy has been fulfilled in one way or another. **Partial Preterism** is usually a subset of Amillennialism (sometimes Post-millenialsm) and associated with covenant theology, "Those who hold to partial preterism believe that the prophecies in Daniel, Matthew 24, and Revelation (with the exception of the last two or three chapters) have already been fulfilled and were fulfilled no later than the first century AD. According to partial preterism, there is no rapture, and passages describing the tribulation and the Antichrist are actually referring to the destruction of Jerusalem in AD 70 and the Roman emperor Titus. Partial preterists do believe in the return of Christ to earth and a future resurrection and judgment, but they do not teach a millennial kingdom or that Israel as a nation has a place in God's future plan. The "last days" relates to the old Jewish covenant not the earth itself.**]** [Source: http://www.gotquestions.org/partial-preterism.html]

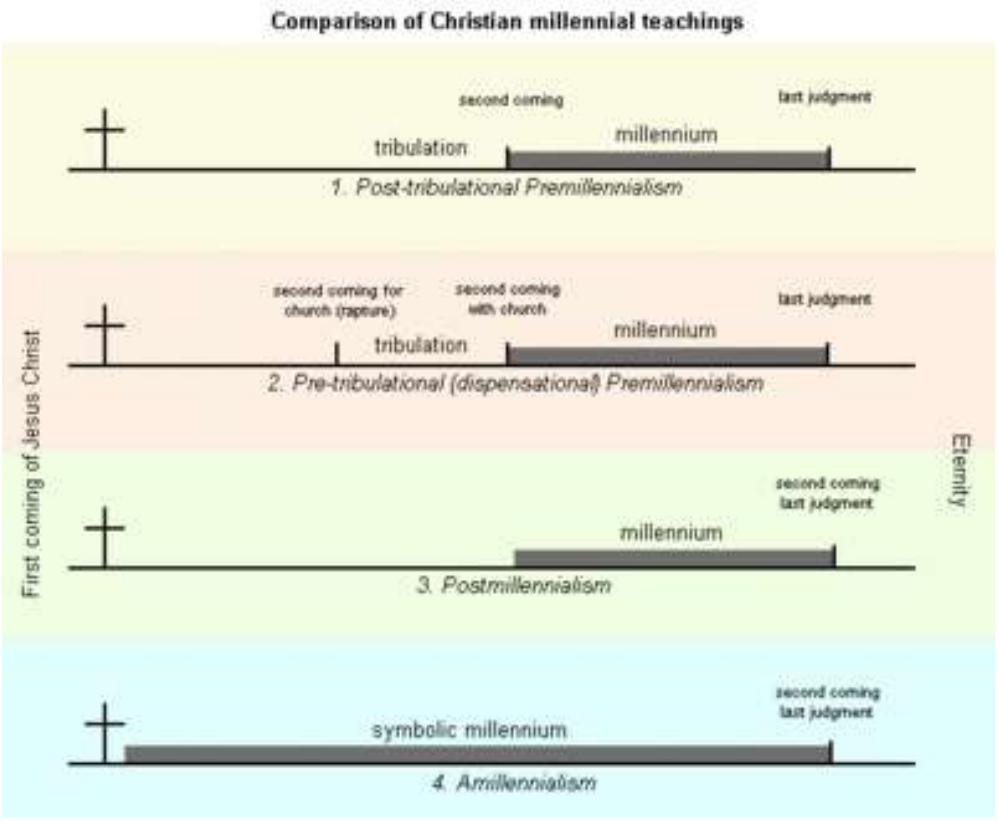
Idealistic Preterism:



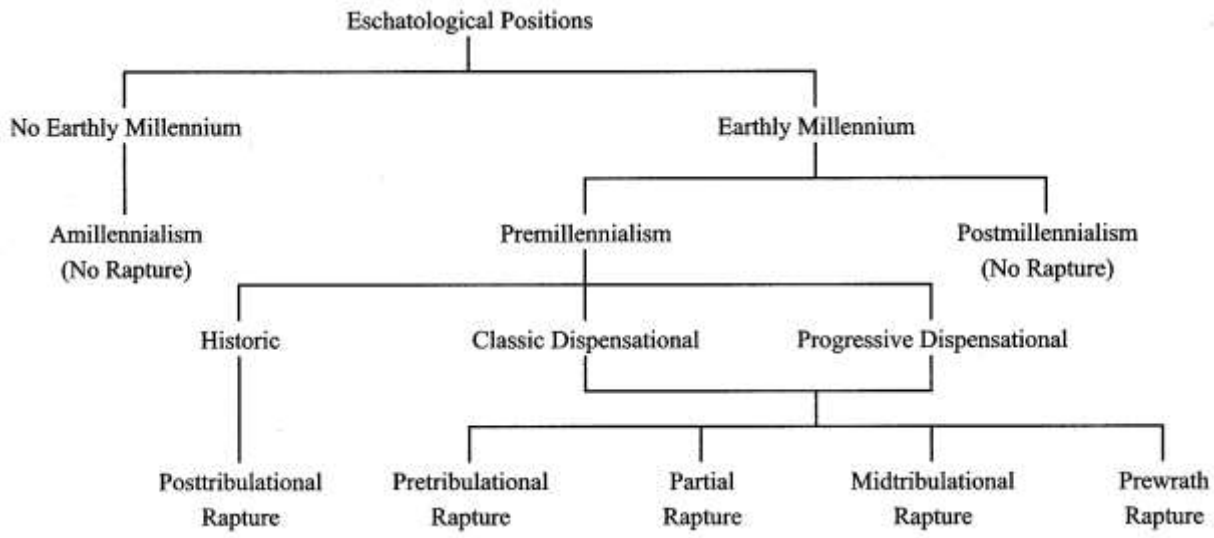
[Source: http://www.preteristarchive.com/Idealism/]

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Comparisons of Eschatological (Last Days) Views

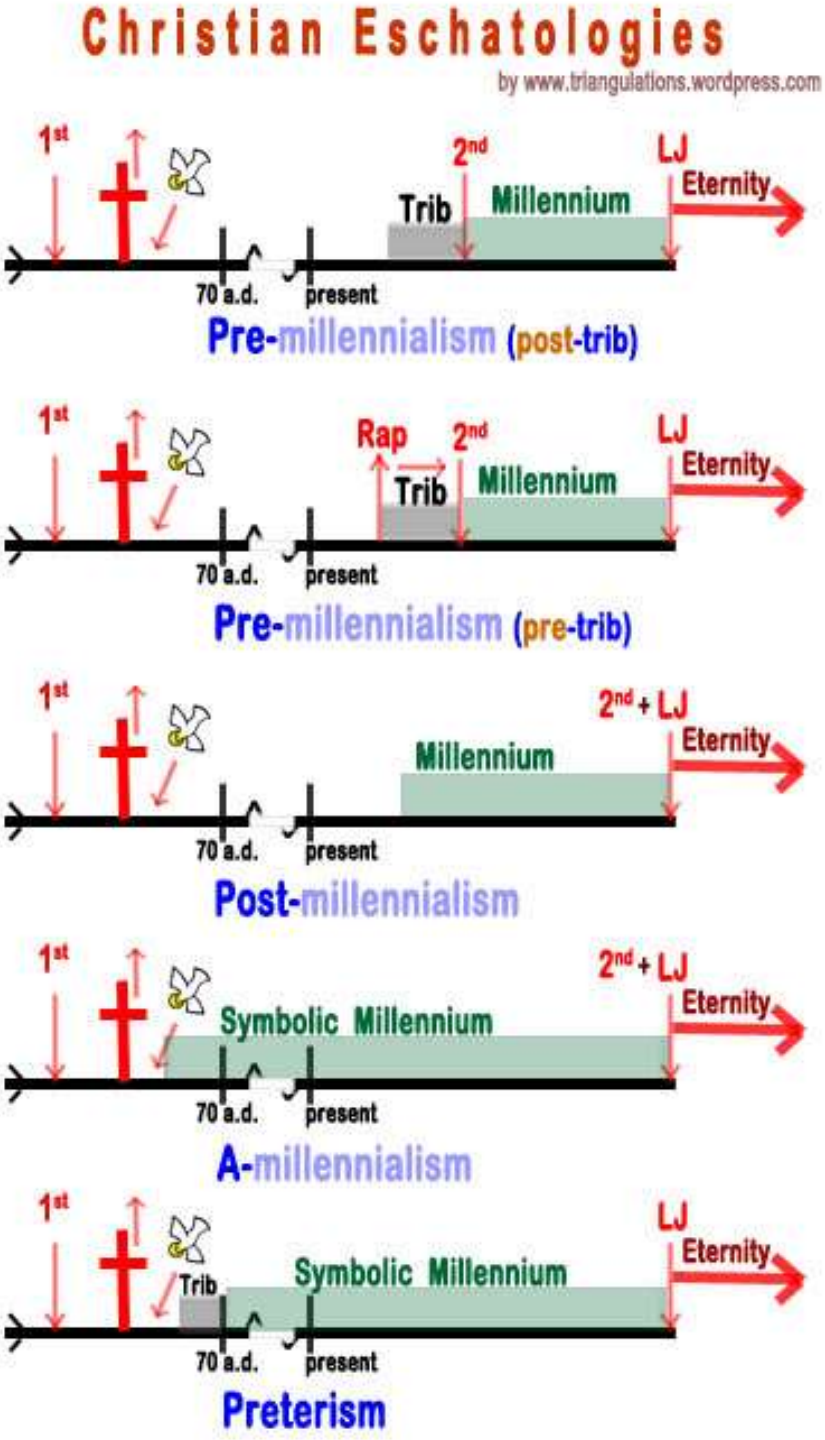


[Source: Wikipedia]



[Source: http://www.writeopinions.com/christian-eschatological-views]

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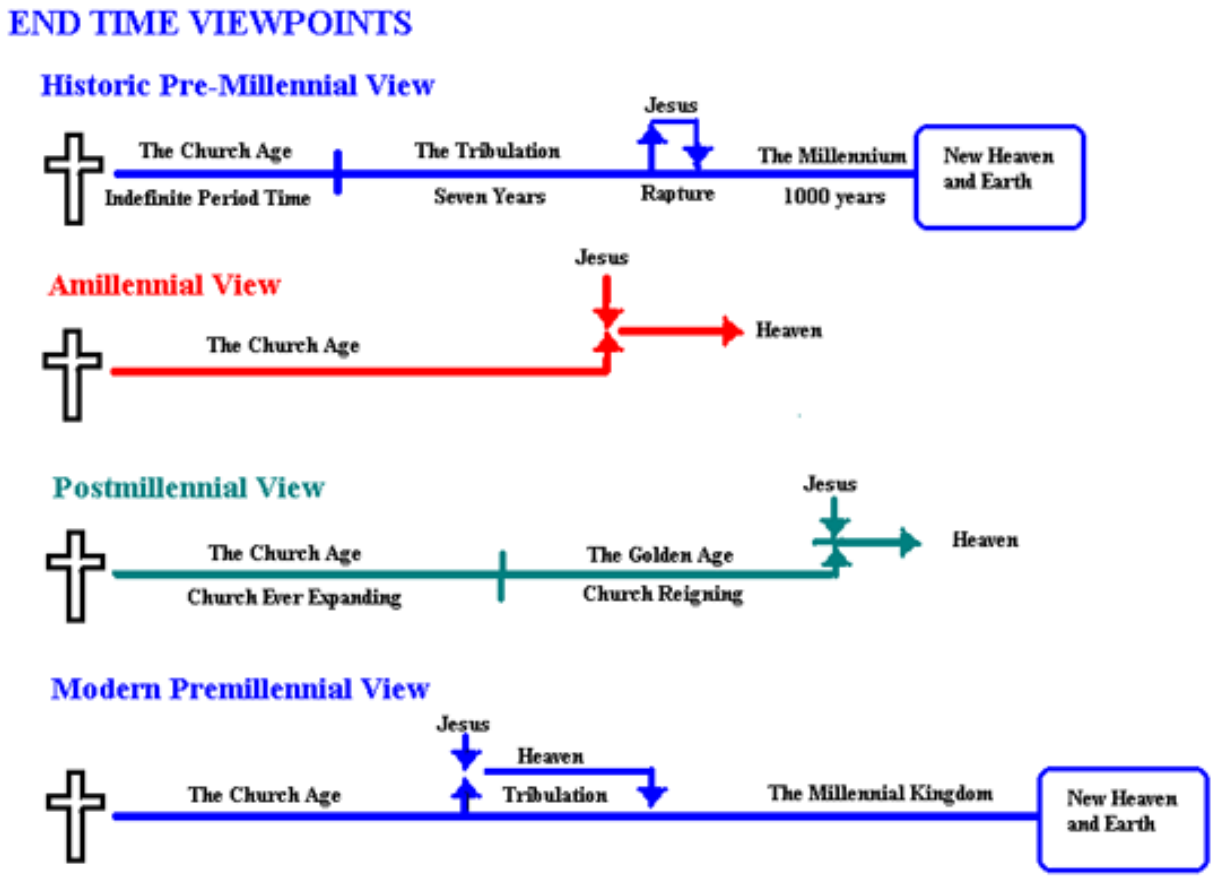
[Source: http://www.writeopinions.com/christian-eschatological-views]

Note: FYI Preterism: http://www.theopedia.com/preterism

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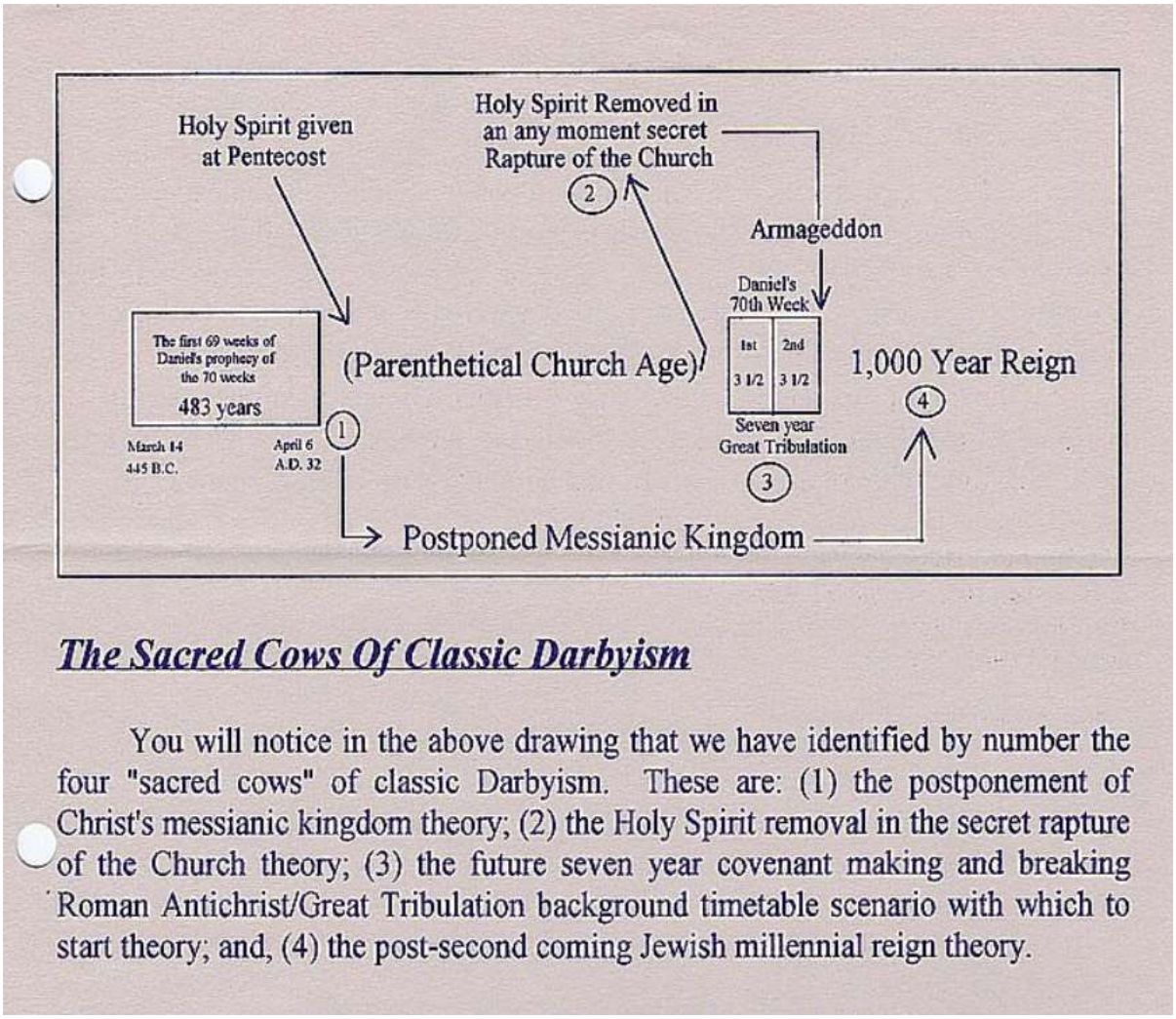
What are the differences between the different millennialisms? [Forum]

Excerpt:



Source: https://christianity.stackexchange.com/questions/3131/what-are-the-differences-between-the-different-millenialisms

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Picture outline of the belief system of modern Scofield/Darby; otherwise known as Dispensational Premillennialism

[Source: http://www.facebook.com/WesleyanEndTimeBibleProphecy; http://www.rapturerevival.org/Main%20pages/diagrams.html]

End Time Viewpoints - Why are there so many? How do they differ? Does it matter?

…Basically, there are four major end time viewpoints. Or, to put it another way, there are four different interpretations about what the Bible says concerning end time events.

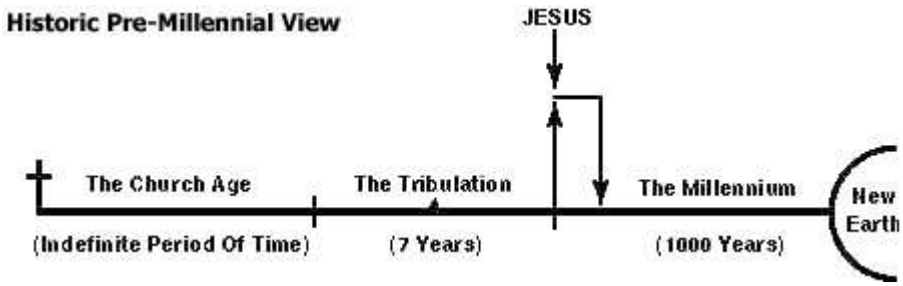
Historic Premillennialism

The oldest viewpoint is called historic premillennialism. It is termed “historic” for two reasons: to differentiate it from modern premillennialism and to indicate that it was the historic position of the early Church.

It is called “premillennial” because it envisions a return of Jesus to earth before (pre) the beginning of the Millennium. The word, millennium, is a combination of two Latin words mille annum which simply means one thousand years.

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A diagram of this viewpoint is presented below. It divides the future of the world into four periods: 1) the current Church Age; 2) a seven year period called the Tribulation; 3) a reign of Christ on earth lasting one thousand years (the Millennium); and 4) the Eternal State when the redeemed will dwell forever with God on a new earth.



This view is based on a literal interpretation of what the Bible says will happen in the end times. One of its distinctive features is that it places the Rapture of the Church at the end of the Tribulation.

According to this view, the Church will remain on earth during the Tribulation. At the end of that period, Jesus will appear in the heavens and the Church will be caught up to meet Him in the sky. The saints will be instantly glorified, and then they will immediately return to the earth to reign with Jesus for a thousand years.

The Church Fathers

This is the only view of end time events that existed during the first 300 years of the Church. With one exception, all the Church Fathers who expressed themselves on the topic of prophecy were premillennial until A.D. 400. Justin Martyr, who was born in A.D. 100, went so far in his writings on the subject as to suggest that anyone with a different viewpoint was heretical.

Those today who disagree with this view respond to the near unanimity of the early Church Fathers by saying they were simply wrong in their interpretation of the prophetic Scriptures.

It certainly should be noted that these early church leaders were not prophetic scholars. They wrote very little on prophecy, and what they wrote was sketchy. Their main concern was not prophecy, but the deity of Jesus, the oneness of God, the practical problems of church organization, and survival amidst persecution.

Yet their concept of end time events should not be dismissed out of hand as crude and primitive, for anyone who has studied the prophetic Scriptures will have to admit that the Church Fathers' viewpoint presents a plain sense summary of the Bible's teachings about the end times.

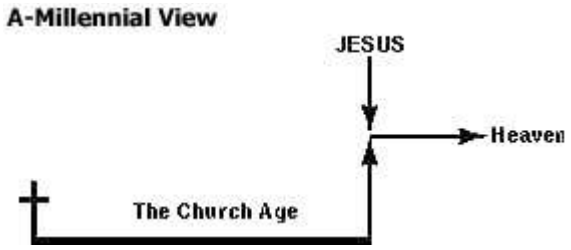
The one exception to the consensus opinion among the early Church Fathers was Origen (185-254 A.D.). Origen's approach to all of Scripture was to spiritualize it. He therefore denied the literal meaning of prophecy. He looked upon its language as highly symbolic and expressive of deep spiritual truths rather than of future historical events.

Although Origen could not accept the premillennial viewpoint, he did not develop an alternative. That task fell to the Church Father named St. Augustine (358-434 A.D.) who ultimately had the greatest impact on the development of church doctrine. He conceived an alternative viewpoint at the end of the fourth century.

Amillennialism

The concept formulated by Augustine is illustrated below. It is called amillennialism. This strange name derives from the fact that in the Greek language a word is negated by putting the letter "a" in front of it. Thus, amillennial literally means "no thousand years."

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The term is misleading, however, because most amillennialists do believe in a millennium, but not a literal, earthly one. They argue that the Millennium is the current spiritual reign of Christ over the Church and that it will continue until He returns for His saints. They thus interpret the thousand years as a symbolic period of time.

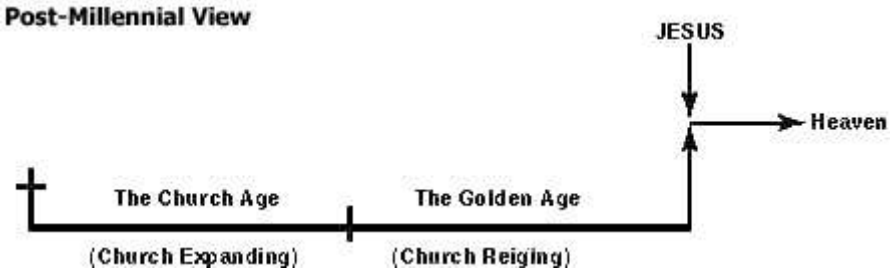
One appealing aspect of the amillennial view is its simplicity. The Church Age comes to a screaming halt as a result of the Rapture of the Church. There is no Tribulation, no literal earthly Millennium, and no eternity on a new earth. Augustine spiritualized everything, arguing that the kingdom is the Church, the Millennium is the current Church Age, and the new earth is symbolic language for Heaven.

Augustine's view of end time events was adopted by the Council of Ephesus in 431 A.D. and has remained Catholic dogma to this day. It is also the current majority viewpoint among mainline Protestant denominations. In other words, the amillennial viewpoint is the one that is held today by the vast majority of all those who profess to be Christians.

Postmillennialism

The third view of end time events, called post-millennialism, did not develop until the mid-seventeenth century, long after the Reformation. The Reformation had little impact on prophetic views because the Reformation leaders had their attention riveted on the questions of Biblical authority and justification by faith.

The postmillennial view was a product of the rationalistic revolution in thinking. It was developed in the mid-1600's by a Unitarian minister named Daniel Whitby. It was immediately dubbed "postmillennialism" because it envisioned a return of Jesus after (post) a literal thousand year reign of the Church over all the earth. This view is illustrated below.



Postmillennialism spread quickly within the Protestant world, probably for two reasons. First, it gave Protestants an opportunity to differ from the Catholic position. More importantly, it was a theological expression of the prevailing rationalistic philosophy of the age, a philosophy that boldly proclaimed the ability of mankind to build the kingdom of heaven on earth.

The postmillennial view holds that the Church Age will gradually evolve into a "golden age" when the Church will rule over all the world. This will be accomplished through the Christianization of the nations.

To its credit, it can be said that this viewpoint served as a mighty stimulus to missionary efforts during the eighteenth and nineteenth centuries. Missionaries were seized with the vision of speeding up the return of the Lord by preaching the gospel to all the world.

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A Sudden Death

By 1900 nearly all segments of Protestant Christianity had adopted the postmillennial viewpoint. But the view was to be quickly dropped.

Postmillennialism died almost overnight with the outbreak of the First World War. The reason, of course, is that this great war undermined one of the fundamental assumptions of the postmillennial viewpoint the assumption of the inevitability of progress. This had always been a fatal flaw in the postmillennial concept, due mainly to its birth in rationalistic humanism. Its visions of the perfectibility of man and the redemption of society were destroyed by the atrocities of the war.

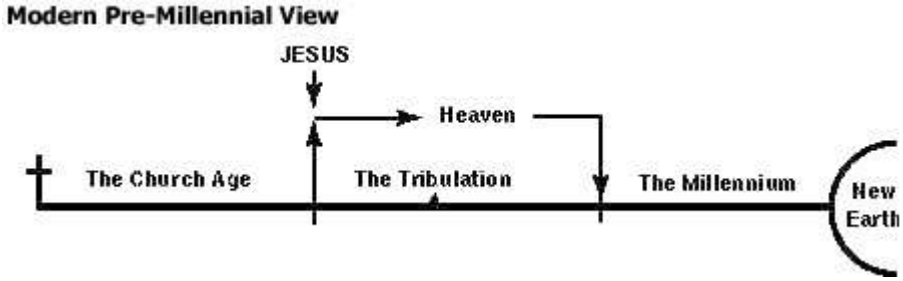
Another fatal flaw of the postmillennial viewpoint was its lack of a consistent Biblical base. To expound the view, it was necessary to literalize some prophecies (those concerning the Millennium) while at the same time spiritualizing other prophecies (the personal presence of the Lord during the Millennium). Also, it was necessary to ignore or explain away the many prophecies in the Bible that clearly state that society is going to get worse rather than better as the time approaches for the Lord's return (Matthew 24:4-24 and 2 Timothy 3:1-5).

The sudden death of postmillennialism left a prophetic vacuum among Protestant groups. Since the postmillennial view was based to a large extent upon a spiritualizing approach to Scripture, most Protestant groups returned to the spiritualized amillennial viewpoint they had abandoned in the 1700's.

However, a new choice of prophetic viewpoint presented itself on the American scene about this same time, and some of the more fundamentalist Protestant groups opted for it. This view was technically called "dispensational premillennialism" because it originated with a group who had been nicknamed "Dispensationalists." I call it the modern premillennial viewpoint.

Modern Premillennialism

The modern premillennial viewpoint crystallized in the early 1800's among a group in England known as the Plymouth Brethren. The view is illustrated below.



As can be readily seen, this viewpoint revives the historic premillennial view except for its concept of the Rapture of the Church. The Plymouth Brethren envisioned two future comings of Jesus, one for His Church and one with His Church. Their concept of the Rapture has since come to be known as the "pre-Tribulation Rapture."

This viewpoint has been attacked as being "too new to be true." But its advocates are quick to point out that the Bible teaches the principle of "progressive illumination" regarding prophecy (Daniel 12:4 and Jeremiah 30:24). What they mean by this is that the Bible itself indicates that end time prophecy will be better understood as the time nears for its fulfillment.

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Comparisons

Looking back over these four views of the end times, we can see some significant differences. But let's not overlook the similarities.

1. **All agree that Jesus is coming back for His saints.**
2. **All agree that the redeemed will spend eternity in the presence of God.**

These two points of agreement are far more important than the many points of disagreement.

Still, the areas of disagreement are significant. Two of the views (the amillennial and postmillennial) deny that Jesus will ever manifest His glory before the nations in a world wide reign of peace, justice and righteousness. The postmillennial view also denies the soon coming of the Lord, for according to this view, the Lord cannot return until His Church has ruled over the world for a thousand years.

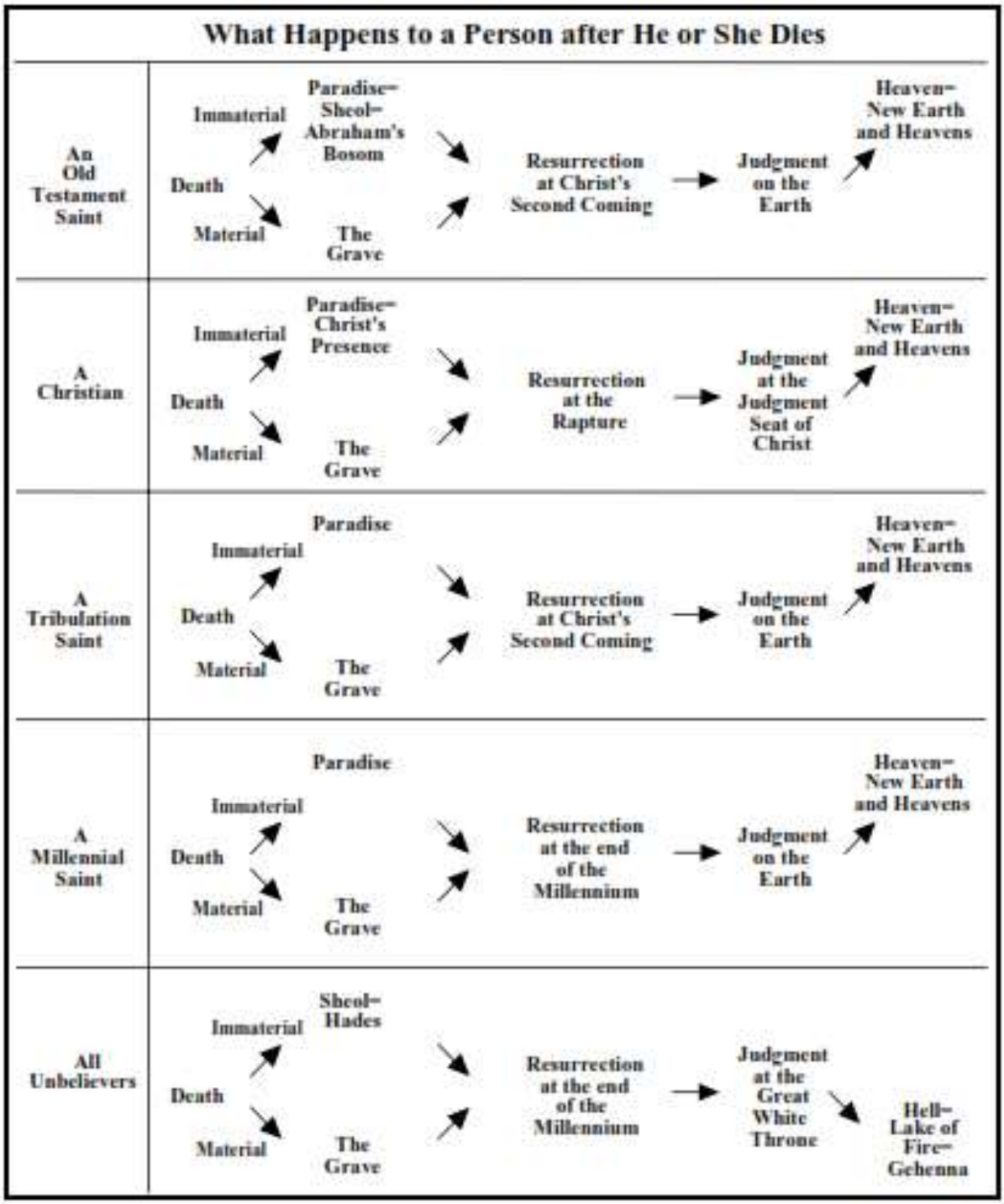
The key to the differences is the approach to Scripture. If you tend to spiritualize Scripture, you will end up with an amillennial or postmillennial viewpoint. If you tend to accept Scripture for its plain sense meaning, you will have a premillennial viewpoint.

[Source: http://christinprophecy.org/articles/end-time-viewpoints/]

The Theological Context of Premillennialism (Walvoord)

[Source: http://www.walvoord.com/article/150]

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[Source: Dr. Constable Expository Notes – Revelation]
http://www.soniclight.com/constable/notes.htm

Note: Above assumes a dispensational, pre-tribulation (and therefore pre-millennial) perspective.

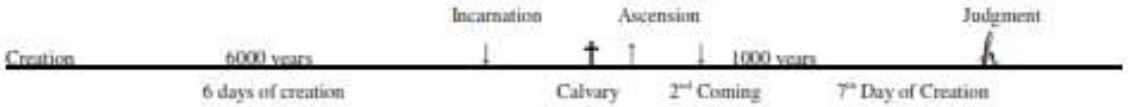
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VIEWS OF THE SECOND COMING

INTRODUCTION

A. This subject has caused great arguments.
B. The how is not certain, the when is not certain, but the event is sure!
C. Where did you get what you believe?
D. What is the purpose of the Second Coming?
E. Does the Bible teach a systematic eschatology?
F. Why is our day so interested in the Second Coming?
G. All theories concerning the physical return of Jesus are conservative views.

EARLY CHURCH PREMILLENNIAL (Historical Premillennial)

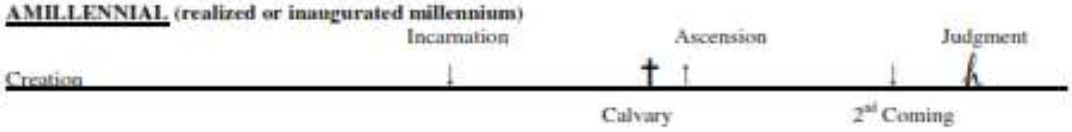


Presuppositions
1. History of the Earth is analogous to 7 days of Creation (Epistle of Barnabas, Irenaeus, Methodius)
2. Each day represents 1000 years (II Pet. 3:8; Ps. 90:4)

Advocates
1. Papias Irenaeus, Justin Martyr, Tertullian Hipplytus, Methodius
2. George Ladd (Historical Premillennial)

Strengths
1. Certain events must occur before Parousia
   a. Gospel to all nations (Matt. 24:14)
   b. Conversion of Israel (Rom. 11:25ff)
   c. Great Apostasy (Matt.24:10; II Thess. 2:3)
   d. Great Tribulation (Matt. 24:21)
   e. Revealing of Man of Sin - Antichrist (II Thess. 2:3)
2. A visible, universal Rapture and Coming

AMILLENNIAL (realized or inaugurated millennium)

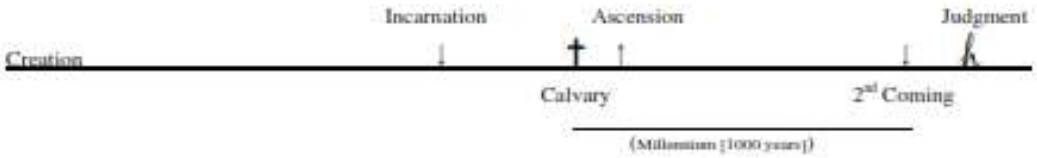


Presuppositions
1. The Church is Spiritual Israel (Gal. 3:9,29; 6:16; Rom. 2:5,9, 28-29; Rev. 1:6; I Pet. 3:6)
2. One Covenant (Old and New, Rom. 4 - Abraham is Paul's example for justification by faith)
3. Christ's Kingdom is not temporal (John 18:36)
4. One Second Coming
   One Resurrection
   One Judgment
   The Eternal Kingdom

Advocates
1. Some Early Church Fathers
2. Augustine
3. Zwingli
4. Calvin (Presbyterianism)
5. Ray Summers (Baptist)
6. Jay Adams (Reformed)
7. Most Churches of Christ

Strengths
1. Victory won at Calvary, not Millennium
2. Satan bound now
3. Unity of God's plan of redemption

POSTMILLENNIAL (millennium now)



Presuppositions
1. Man's efforts will bring in the Kingdom (II Pet. 3:12; Matt. 6:10)
2. Things are getting better and better

Advocates
1. Jonathan Edwards
2. A. H. Strong
3. W. T. Conner
4. Most 19th Century Scholars

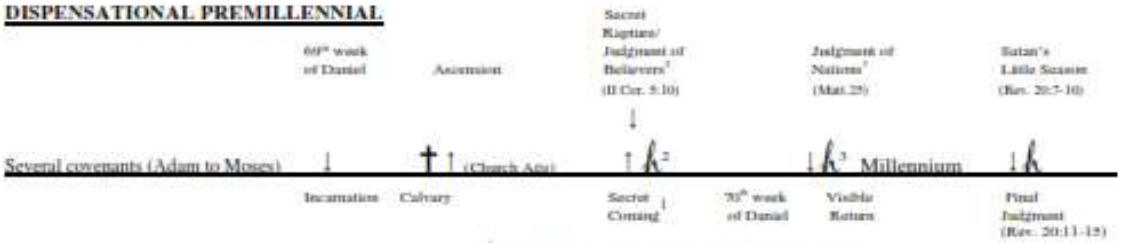
Strengths
1. Takes Second Coming Seriously
2. Man has a part in God's plan
3. Optimistic about contemporary culture

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DISPENSATIONAL PREMILLENNIAL



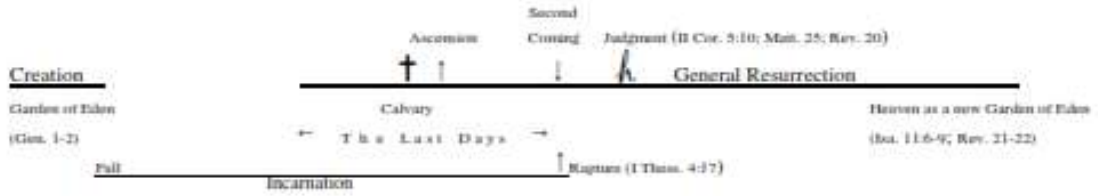
[1] There are 3 views of this Secret Coming:
1) Pre-tribulationist
2) Mid-tribulationist
3) Post-tribulationist
[2] Judgment of Believers (II Cor. 5:10)
[3] Judgment of Nations (Matt. 25)

Presuppositions
1. The Bible is divided into seven distinct dispensations
2. Literal fulfillment of every OT prophecy to Israel
3. Church and Israel totally separate. The Church is God's Plan B when the Jews rejected Jesus as the Messiah
4. The Church will be secretly raptured, before the Tribulation. The book of Revelation, after chapter 5, is Jewish.
5. NT interpreted in light of OT prophecy

Advocates
1. John Darby (Plymouth Brethren)
2. Clarence Larkin
3. D. L. Moody
4. C. I. Scofield (Reference Bible)
5. Dallas Seminary (Pentecost, Ryrie, Walvoord)
6. W. A. Criswell (Southern Baptist)
7. Hal Lindsey
8. Tim LaHaye
9. Bible Churches (Dallas Seminary)

Strengths
1. Takes Bible prophecy seriously (especially Daniel)
2. Any-moment return (Matt. 24:40-42)

BOB'S TENTATIVE OPINION (Historical Premillennial/Post-Tribulationist/Nonmillennial)



Presuppositions
1. One Plan (Gen. 3:15)
2. Unity of the people of God (Rom. 2:28-29;4; Gal. 3:29; 6:16)
3. Apocalyptic nature of Daniel, Ezekiel, and Revelation (literary genre)
4. OT saw one coming (Two Ages), one visible coming
5. One visible coming (Matt. 24:27)
   One Rapture (I Thess. 4:13-16)
   One Resurrection
   One Judgment (Matt. 25; Rev. 20)
   The Eternal Kingdom

Dialectical Tensions:
1. between Old Covenant prophetic models and New Covenant apostolic models
2. between the Bible's monotheism (one God for all) and the election of Israel
3. between the conditional aspect of biblical covenants and promises ("if...then") and the unconditional faithfulness of God to fallen mankind's redemption
4. between Near Eastern literary genres and modern western literary models
5. between the Kingdom of God as present, yet future
6. between belief in the imminent return of Christ and the belief that some events must happen first

Conclusion
1. John Calvin said of the book of Revelation, "Only God knows what this means."
2. There is no approved or majority opinion on the Second Coming.
3. Every generation of believers forces the Bible into its own historical and cultural settings.
4. There is no systematic eschatology in the NT, but truth is revealed for us to "be ready" and "be active."
5. Only conservatives fight over this issue.
6. It is every generation of believers' hope, encouragement, and motivation to expect the Second Coming in their lifetime (Mark 13:33-37).

[Source: http://www.ibiblio.org/freebiblecommentary/pdf/EN/second_coming_theories.pdf] [Dr. Bob Utley]

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A Comparison and Contrast Between:
Our Present World, the Millennium and the Eternal State

A Refutation of the Teaching that Denies the Literal 1000 Year Reign of Christ*

Introduction: In these days there is much confusion concerning the subject of the millennium. Many teach that the millennium is taking place today and that the church is fulfilling the kingdom promises that God made to Israel (Replacement Theology). These people generally teach that at the second coming of Christ there will be one general resurrection and one general judgment followed immediately by the eternal state. The following chart illustrates that if the Bible is interpreted literally (in its plain and normal sense), three distinct ages must be recognized which are quite different from each other. The kingdom age is not the same as our present age; the kingdom age is also quite different from the eternal state. Thus three distinct ages must be distinguished. God means what He says and says what He means. May we approach the prophetic Scriptures with much reverence and humbly take God at His Word.

TOPIC	THIS PRESENT AGE (Our Present World)	THE AGE TO COME (The Millennium)	THE ETERNAL AGES (The Eternal State)
Duration	Unrevealed (Matthew 24:36)	A Thousand Years (Revelation 20:2-7)	Forever and ever (Rev. 22:5)
Preceding Event	Inaugurated by the death, resurrection and ascension of Christ and the coming of the Holy Spirit (Acts 2)	Preceded by the great tribulation and the second coming of Christ (Matthew 24:21, 29-31)	Preceded by the Great White Throne Judgment (Revelation 20:11-15)
Termination Point	Terminated by the second coming of Christ (Matthew 24:3)	Terminated by the release of Satan from the abyss or bottomless pit (Rev. 20:7)	No termination point (Revelation 22:5)
The Resurrection	The resurrection is future (John 5:28—"the hour is coming")	Preceded by the first resurrection (Revelation 20:4-6)	Preceded by the second resurrection (Revelation 20:5, 13-15)
Death	Men are under the curse of physical death (Heb. 9:27). Death is the norm.	Men enjoy unusual longevity but there is occasional death (Isaiah 65:20,22). Death is the exception.	"There shall be no more death" (Revelation 21:4)
Animals	Animals are under the curse and bondage resulting from the fall of man (Rom. 8:20-21).	Animals are delivered from the curse and bondage which resulted from man's sin, and no	No mention of animals

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	Many animals are fierce, dangerous and carnivorous.	animals are fierce and carnivorous (Hosea 2:18; Ezek. 34:25; Isaiah 11:6-8)	
The Sea **(Ocean)**	The sea is in existence	The sea is in existence (Rev. 20:13; Ps. 72:8; Ezek. 47:8,15,17)	"There was no more sea" (Rev. 21:1)
Sun and rain	We enjoy both (Matthew 5:45)	In Christ's kingdom of peace both will exist (Isaiah 30:26; Zech. 14:17)	There will be no sun and no rain (Rev. 21:23)

TOPIC	THIS PRESENT AGE (Our Present World)	THE AGE TO COME (The Millennium)	THE ETERNAL AGES (The Eternal State)
Sickness	There is abundant sickness and disease (Matthew 24:7)	No sickness (Isaiah 33:24) unless divinely inflicted (Zech. 14:18; Isaiah 65:20)	No more sickness or pain (Revelation 21:4)
Evangelism	Evangelism needful and necessary (Mark 16:15; Matthew 28:18-20; etc.)	Evangelism not necessary (see Jer. 31:34) but people will still need to choose for or against the God whom they know	Evangelism not necessary. Eternal destinies will be settled and fixed (Revelation 22:11)
Saved and Unsaved	Saved and unsaved will be mixed (Matthew 13:30)	At the beginning of the millennium all will be saved (Matt. 25:34; 13:41,49) but at the end there will be a great host of unsaved (Rev. 20:7-9)	Only the saved will be in the eternal city. The unsaved will be forever excluded (Rev. 21:8; 22:15).
Kind of Body	All inhabitants are in natural bodies because the resurrection is yet future	The resurrected saints will be in glorified bodies; the survivors of the tribulation and their offspring will be in natural bodies	All saved inhabitants will be in glorified bodies, bodies not subject to pain or death (Revelation 21:4)

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1 Corinthians chapter 15	We are awaiting His coming (1 Cor. 15:23)	Christ reigns but there are still enemies and still death (1 Cor. 15:24-25)	No more enemies...the kingdom is delivered unto God (1 Cor. 15:26-28)
The Devil	Active, on the loose and walking about seeking whom he may devour (1 Pet. 5:8)	Chained and bound in the abyss (temporary prison) (Revelation 20:1-7)	In the lake of fire (permanent prison) (Revelation 20:10)
Religion	Many false religions—in and outside of "Christendom"	False religion is not tolerated by the King. True worship is strictly enforced (Zech. 14:16-19)	True worship only and forever (Revelation 22:3)
War and Peace	There will be wars to the end of the age (Matt. 24:6-7) until the "Prince of Peace" comes	There will be no war (Hosea 2:18; Micah 4:3-4; Isaiah 2:4) but the thousand years will end with a final rebellion (Rev. 20:7,9)	There will be no war and no more rebellion "for the former things are passed away" (Rev. 21:4)
Sacrifice	No animal sacrifices for the church. The Lord's Table is observed in remembrance of Him (1 Cor. 11:23-34).	Animal sacrifices will be offered in connection with millennial temple worship (Ezek. 43:27; 45:15,17; etc.).	No sacrificial system. Continual worship of the Lamb that was slain!
Temple	The church is God's temple today (1 Cor. 3:16-17) and there will be a tribulation temple at the end of the age (2 Thess. 2:4; Matthew 24:15)	A glorious millennial temple far surpassing that of Solomon's (Haggai 2:6-9; Ezek. 40-48)	No temple, just a glorious and great God (Revelation 21:22)
The Lord Jesus Christ	**Our exalted Lord!** (Philippians 2:9-11)	**The great millennial King!** (Isaiah 33:22)	**The Lamb of eternity!** (Revelation 21-22)

*****This article by George Zeller first appeared in *The Voice (IFCA)*, July/August 1987. It has since been revised.

[Source: http://www.middletownbiblechurch.org/proph/millenim.htm]

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Comparison Of Four Eschatological Positions By Nate Wilson

NOTE: The distinctions are often not as clear-cut between positions as this chart may make it appear. There really is a whole spectrum, especially if you take into account the fact that there are different camps within each millennial position. For instance, within the Dispensational camp, there are major differences, and the Progressive camp of Dispensationalists may be closer to the Historic PreMil. position on this chart than to the Dispensational PreMil. as represented on this chart.

Sources: Lectures from Dr. Dwight F. Zeller, Sangre de Cristo Seminary and the book *The Meaning of the Millennium: Four Views,* edited by Robert G. Clouse (IVP 1977)

	Dispensational Premillennialism	Historic / Covenant Pre-millennialism	Amillennialism	Post-millennialism
Overview	"A golden age of civilization...as described in the Bible...a millennial kingdom will be ushered in by a divine, supernatural and catastrophic manifestation from heaven at the Second coming of Christ....when the conditions of life have reached the depths of great tribulation." H.A. Hoyt	"After the Second coming of Christ, he will reign for a thousand years over the earth before the final consummation of God's redemptive purpose in the new heavens and the new earth of the age to come." G.E. Ladd	"...amillennialists do not believe in a literal thousand-year reign which will follow the return of Christ... the millennium of Revelation 20 is not exclusively future, but is now in the process of realization." A.A. Hoekema	"..the kingdom of God is now being extended in the world through the preaching of the gospel and the saving work of the Holy Spirit in the hearts of individuals... the world eventually is to be Christianized and the return of Christ is to occur at the close of a long period of righteousness and peace, commonly called the millenium." L. Boettner
Key Bible Verse(s)	Dispensationalism provides a Comprehensive view of the whole Bible	Rev. 20:1-6--two resurrections	No particular emphasis	Matt. 28:18ff--the whole earth must be discipled Matt. 16:18--church must be triumphant over gates of hell
Herme-neutics	• Whole Bible is divided into 7 dispensations/time periods in which God acts in different ways	□ "Natural reading" of Revelation □ Context determines whether literal or figurative □ Interpret the Old Testament by the New Testament (Hos.	□ Progressive Parrallellism in Revelation (Earth's history repeated 7 times) OR Pretoristic: interpret in terms of meaning to 1st century church--reassurance of	• Revelation either mostly figurative or mostly fulfilled in 70ad (Mt. 24:34) • Context determines whether

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	toward man. • Interpretation must be literal whenever possible • Interpret the New Testament by the Old Testament.	1:9/Rom 9:25-26, Jer.31:33ff/Heb. 8) □ Millennium must be Christ-Centered	Christ's victory over Roman persecutors. □ Context determines whether literal or figurative □ Interpret the Old Testament by the New Testament.	literal or figurative • Interpret the Old Testament by the New Testament.
History	Dispensationalism Espoused by Darby and the Brethren movement beginning in mid-1800's. Continues in Bible School movement and Annotated Bibles (Scoffield, Revised Scoffield, and Ryrie). Three schools: Classical, Moderate, and Progressive. For a history of Premillennialism, see Historic Premil. History section.	Early church chialists (incl. Iraenus and Justin Martyr) believed in a literal earthly Premillennial reign, but generally abandoned by 400ad. Picked up by Anabaptists in 16th century Reformation	Figurative thousand years embraced by E. Orthodox church (under Origen's influence), later Espoused by Augustine and embraced by Western church by 400ad. Held by Roman Catholic church as well as by Reformers, and written into the Augsburg and Westminster Confessions..	Tychonius (350ad) was early proponent; existed side-by-side with a-mil positions in Roman and Reformation streams because differences are relatively small. Popular among non-dispensational evangelicals in the 19th century before the world wars. Three schools: Traditional, Liberal (Social Gospel) and Theonomic
Mil-lennium	• Literal • Spoken of throughout the Bible (Isa11: 6-9, Isa. 65: 20-25, Amos 9:15, etc.) • Has to do with Christ's physical reign on earth before the end. (Obad. 12ff, Is. 2:3, 24:23, 33:17, 52:10, Dan.2:31, Rev. 22:1ff)	□ May be literal or figurative □ Mentioned in Rev. 20 & I Cor 15:23-26 □ Has to do with Christ's reign on earth before the end.	• Figurative. • Only mentioned in Rev. 20 • Has to do with the age of the church between Christ's First and Second coming, in which Christ rules from heaven. • We are in the millennial last days (Acts 2:16, 1 Cor. 10:11, I John 2:18)	□ May be literal or figurative □ Only mentioned in Rev. 20 □ Has to do with a gradual appearance (Lk.17:20), of a "golden age" of earth's history in which the nations are discipled in God's ways, until the earth is filled with the knowledge of the glory of the Lord (Hab. 2:14) and ends with Christ's Second coming.

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Rev. 19-20	• Necessarily chronological, • Enthroned saints are on earth • two physical resurrections	• Chronological • enthroned saints are on earth "angel came down to earth" (20:1) • 2 physical resurrections • Describes the destruction of the beast, the false prophet, and the devil.	• Not necessarily Chronological. Parallelists say break b/w 19 and 20, Pretorists say just a figurative description of Christ being triumphant over enemies. Purpose is to comfort persecuted believers. • Saints reign in heaven (In heaven in Rev.6, and thrones are usually in heaven.) • "And I saw" indicates a new vision.--20:1-3 is earthly parallel to the heavenly scene in 20:4-6 going on at same time • resurrections spiritual ("souls")	□ Not Chronological □ Ch. 19 speaks not of II coming, but of the church between the two advents of Christ □ Saints reign in heaven □ Rev. 20 speaks of Christ's coming and of Church age □ resurrections are spiritual
New Heavens & New Earth	Realized in the earthly millennium with a curse partly lifted. (Is. 65:17) Jewish temple rebuilt along with sacrificial system (Ez.40-48) After millennium is merged with eternal kingdom (I Cor. 15:24ff, Rev. 21:1ff, 22:1ff)	Realized after millennial earthly reign is over and end has come	Set up at Christ's second coming, immediately after the resurrection and the judgement (Is. 65:17, 66:22, Rev. 21:1)	

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Resurrection	Approx. 4 Resurrections: 1. Rapture: Christ will make an incomplete appearance and take the Christians to heaven (I Thes. 4:16), sparing them from approximately seven years of severe tribulation on the earth. (Rev. 6-19). These saints are a "Spiritual Aristocracy/ Nobility" who will reign with Christ. Rev. 20:4ff) 2. The second resurrection is of tribulation-era saints and O.T. saints at the beginning of the millennium (Rev. 20:4, Is.26:19ff, Dan. 12:1ff) 3. company of saints after the millennium (I Cor. 15:23ff) 4. finally of the wicked (Rev. 20:11ff)	2 Resurrections as per Rev. 20, first of saints before the millennium, then of everyone else after the millennium	1 resurrection of all the dead, as per Jn. 5:28ff & Acts 24:15. "Resurrections" in Rev. 20 are spiritual. The "First resurrection" is the passing of the soul into God's presence, the "second death" is eternal damnation (Rev. 20:14)
Judgement	3 judgements:	One judgement at the end	

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	• first of the raptured believers (I Cor. 3:13ff) • Second of the nations at the beginning of the millennium (Joel 3:2, Matt. 19:28) • Lastly of the wicked at the end of the millennium (Rev. 20:15)	Rev. 22:12, Mt. 16:27, 25:31ff, Jude 14ff, II Thes. 1:7ff		
O.T. Prophecy	Speaks of a coming triumphant reign of Christ on earth (IChron. 17:1ff, II Sam. 7:14). Isa11: 6-9, Isa. 65: 20-25, and Amos 9:15 refer to an earthly Jewish millennial kingdom. O.T. Prophecies proclaim God's various blessings upon the Jews "forever" (Gen. 17:8, Ex. 40:15, II Sam. 7:13ff)	O.T. Prophecy doesn't necessarily predict the millennium. N.T. often interprets O.T. prophecies in a way not suggested by O.T. context (Hos. 1:9/Rom 9:25-26, Jer.31:33ff/Heb. 8). Jesus' 1st coming was unexpected by O.T., but his second will be in the anticipated power. (Mt. 12:28)	Prophecies like Isa. 11 and 65, and Amos 9:15 refer to the new heavens and new earth. References to Israel and Jerusalem are often taken figuratively	Messianic Jewish kingdom predictions were conditional upon obedience and thus abrogated by Israel's disobedience (Deut. 28, Jer. 18:9ff, Mt. 21:43, Heb. 8:7ff, 1 Thes. 2:16), to be realized through the church or in the new earth. Prophecies such as Zech. 9:10, Isa. 66, and Hab. 2:14 are speaking of the work of the church in the millennium.
Israel and the Church	Israel is only the physical nation. Rejection of Christ brought a temporary suspension of the Kingdom during which the church is in place (Mt. 13:11). Will be converted during the tribulation and will become preeminent over Gentile	Israel is sometimes the physical nation (Rom. 11:26) and sometimes the church (Rom 9:25-26, 4:11-16, 2:28-29, Gal. 3:7&29, Phil. 3:3) Physical Israel remains the people of God and will be evangelized.	O.T. Israel is the nation N.T. Israel is the Church (Rom 2-4 and Gal 3) The nation of Israel no longer has any spiritual significance.	

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	believers in the millennial kingdom. (Is. 49:15ff, 60:1ff)			
Binding of Satan (Rev. 20:2-3)	Satan is rampant now and the world is getting worse and worse. He will be bound when Jesus comes for the millennium.	Satan bound to some extent by Jesus' work on the cross, but not fully until Christ's coming. Satan will be unbound after the millennial reign, after which comes the judgement and the end.	Occurred at the Cross. (Col. 2:14) Knowledge of God was mostly within Israel until this time. After the Cross, satan is no longer able to deceive the nations, hence the Gospel can spread to the ends of the earth. (Mt. 12:29, John 12:31ff, Luke 10:17ff)	
Kingdom	Physical Main theme of the Bible (Gen. 1:26, Ex. 19:5ff, 7:1, Deut. 18: 15ff, II Sam. 7:12ff, I Chron. 28:5ff, Is. 9:6ff, Dan. 2:44, 7:13ff, Lk. 1:32ff, Rev. 11:15) Two kingdoms--God's universal kingdom (Ps. 103:19) and the "mediatorial" or dispensational manner of God's rule with men (Dan. 2:44). The millennial kingdom is all future (Hos. 3:4-5, I Cor. 15:24ff, Rev. 22:3)	Christ has already been made Lord (Heb. 1:3, 2:7ff, 10:12ff, Rev. 3:21, Phil. 2:5ff, Acts 2:36), and reigns in heaven, but it will be visibly realized in the future millennial reign (II Thes. 1:7, Tit. 2:13).	Spiritual (Jn. 18:36) Came with Jesus' ministry on earth (Mt. 12:28, Luke 17:20ff) Both present (Mk. 9:1, Rom. 14:17, I Cor. 4:19, Col 1:13) and future (I Cor 6:9, Gal 5:21, Eph. 5:5, IITim. 4:18)	
2nd Coming	First a "rapture" appearance (I Thes. 4:13ff), then a full appearance 7 years later to establish an earthly millennial kingdom Rev. 19:7ff)	One appearance to establish an earthly millennial reign	One appearance to judge the earth and establish the new heavens and new earth. (I Cor 15:23-26, Matt. 25:31-46)	
Reccommended Reading	Scofield Reference Bibles Ryrie Study Bibles	*Commentary on the Revelation* (Ladd)	*More than Conquerors* (Hendriksen)	*The Message from Patmos* (Clark)

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	The End Times (Hoyt)		*The Bible & the Future* (Hoekema)	*The Millennium* (Boettner) *Institutes* (Rushdoony)
Dangers	• Not as literal as claim to be • Can only be seen if you put on "dispensational glasses" • Bible doesn't define tribulation as 7 years • Not Christological • Ethnically Jewish, inc. sacrifices (Heb. 8:13) • Unrealized kingdom (Mt. 12:28)	□ Earthly reign of heavenly saints □ De-emphasizes power of Christ's victory over satan at the cross	• Over-spiritualize O.T. • "Brother-Bashing" • Breaking continuity of Revelation with recapitulations	□ Over-spiritualize O.T. □ Lack fervency in world mission
Problems	All positions agree that: 1) The Bible is the word of God, fully inspired and authoritative and 2) There was a first advent and there will be a personal, visible, glorious, and objective 2nd advent.		• 2 physical resurrections in Rev. 20	□ evil isn't abating □ Doesn't deal with Rev. 20
AGREE-MENT	All positions agree that: 1) The Bible is the word of God, fully inspired and authoritative and 2) There was a first advent and there will be a personal, visible, glorious, and objective 2nd advent.			

[Source: http://www.natewilsonfamily.net/eschtlgy.htm]

More comparisons of millennial views…

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Four Views of the End Times

	Dispensational Premillennialism	Historical Premillennialism	Amillennialism	Postmillennialism
Will Jesus return physically?	Yes	Yes	Yes	Yes
When will Jesus return?	After a 7-year tribulation; before the millennium.	After tribulation; before the millennium.	Anytime; a detailed time frame is not important.	After the millennium.
Do the rapture and second coming of Christ occur at the same time?	No, they are events separated by either 7 years (pre-tribulation rapture) or $3^1/_2$ years (mid-tribulation rapture).	Yes	Yes	Yes
Will there be a great tribulation?	Yes	Yes	The tribulation occurs any time Christians are persecuted or wars and disasters occur.	Tribulation is either the first-century Jewish-Roman War or the ongoing conflict between good and evil prior to millennium.
Will Christians suffer during the tribulation?	Christians are either raptured before the tribulation (pre-tribulation rapture) or $3^1/_2$ years into the tribulation (mid-tribulation rapture).	Yes, Christians will go through the tribulation and endure suffering and persecution for the cause of Christ.	Yes, Christians will suffer and endure persecution until Jesus returns; persecution will increase in the end.	Yes, Christians are called to share the gospel, and tribulation will occur when that gospel is opposed.
Will there be a literal 1,000-year millennium?	Yes, after the 7-year tribulation, Christ will return and reign for 1,000 years.	Yes, after the tribulation, Christ will return and reign for 1,000 years.	No, the millennium refers to the reign of Christ in the hearts of his believers.	No, the millennium refers to a period of peace when the gospel reaches all people.
Who is saved?	Christians only	Christians only	Christians only	Christians only
Is the modern state of Israel relevant to the prophecies in Revelation?	Yes	No	No	No
When was this view most held?	Became popular about 1860. Has increased in popularity.	The earliest view of the end times, emerging at the end of the first century.	Popularized in AD 400. Continues to be accepted today.	May have been popular as early as AD 300. Less popular today.

http://greatlakeschurch.com/sites/default/files/Four%20Views%20of%20End%20Times.png

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The Millennium: Four Major Views

https://www.gci.org/bible/rev/3views

	dispensational premillennialism	"historic" premillennialism	postmillennialism	amillennialism
Old Testament prophecies	tendency toward literal interpretation	more figurative meanings allowed; perfection mixed with imperfection	mostly figurative, based on NT uses such as Acts 2:16-21; 15:15-18	mostly figurative, based on NT use of OT prophecies
Israel and the church	distinct; the millennial kingdom will be dominated by Jews	prophecies may apply both to the church now and to Israel later	possibly a small role for Israel as a special nation	most "Israel" prophecies apply to the church, the new Israel
return of Christ	seven years before the millennium for the rapture, then just before the millennium begins	just before the millennium begins	after the millennium	after the millennium
Rev. 20:1-3	Satan will be bound after Christ returns	Satan will be bound after Christ returns	Satan will be or has been bound 1,000 years or a long time before Christ's return	Satan was bound at Christ's first coming, is now unable to stop the gospel
Rev. 20:4-6	saints will be immortal, reigning with Christ over mortals on earth	saints will be immortal, reigning with Christ over mortals on earth	the gospel will achieve such success that the 1,000-year golden age will develop from the church age	the saints "live again" in the church age by being born again; another view is that they reign in heaven
resurrection(s) and judgment(s)	two or three	two	one	one
advocates	C. Scofield, D. Moody, J. Walvoord, Hal Lindsey, D. Pentecost	Justin Martyr, Irenaeus, G.E. Ladd, W. Grudem, M. Erickson	some liberals, A.H. Strong, G. Bahnsen, some Calvinists	Augustine, Luther, Calvin, L. Berkhof, most mainline churches
key scriptures	OT prophecies; 1 Thess. 4; Rom. 11:26	Rev. 2:26-27; Rev. 20:1-10	Matt. 28:18-20; Matt. 13:31-33	Matt. 12:28f; John 5:28f; 2 Pet. 3:10

***See also:* http://www.reformedreader.org/mchart.htm for a more detailed chart.**

"The central issue within each position is (should be) Christ, His Exaltation and His Sovereignty. Any position weak or even lacking in these areas will also find themselves faulty (at least in some areas) in their eschatological conclusions."

Millennium Comparison Chart

http://www.seeking4truth.com/millennium_comparison_chart.htm

Comparison Of Four Eschatological Positions (Chart)

http://natewilsonfamily.net/eschtlgy.htm

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Millennial Views				
VIEW	***Premillennial***	***Amillennial***	***Postmillennial***	***Historical Premillennial***
The Millennium	A literal 1,000 year period	A figurative number	A figurative number	A literal 1,000 year period.
Christ's Reign	Reigns literally in a kingdom on Earth after his Second Coming	Reigns spiritually on a heavenly throne or reigns spiritually in the hearts of believers	Reigns spiritually in the hearts of believers, as the gospel transforms the nations of the Earth	Reigns literally in a kingdom on Earth after his Second Coming
Israel	Christ reigns in Israel over a regathered Israel	The Church replaces the promises given to national Israel	The Church replaces the promises given to national Israel	The Church replaces the promises given to national Israel
View of Human History	Believes human history will get progressively *worse*, as the gospel reaches all nations	Believes human history will get progressively *worse*, as the gospel reaches all nations	Believes that human history will get progressively *better*. The nations will eventually be transformed by Christ's reign over society	Believes human history will get progressively *worse*, as the gospel reaches all nations

As you can see, there are radically different perspectives regarding the millennium. How can Christians disagree so much on this topic?

(We hold to a premillennial perspective, but hopefully, we can articulate the other perspectives accurately. Here [above] *is a brief overview of each position)*

http://www.evidenceunseen.com/theology/eschatology/millennial-views/

…let's consider each view:

1. The Premillennial View: Christ Initiates His 1,000 Year Reign

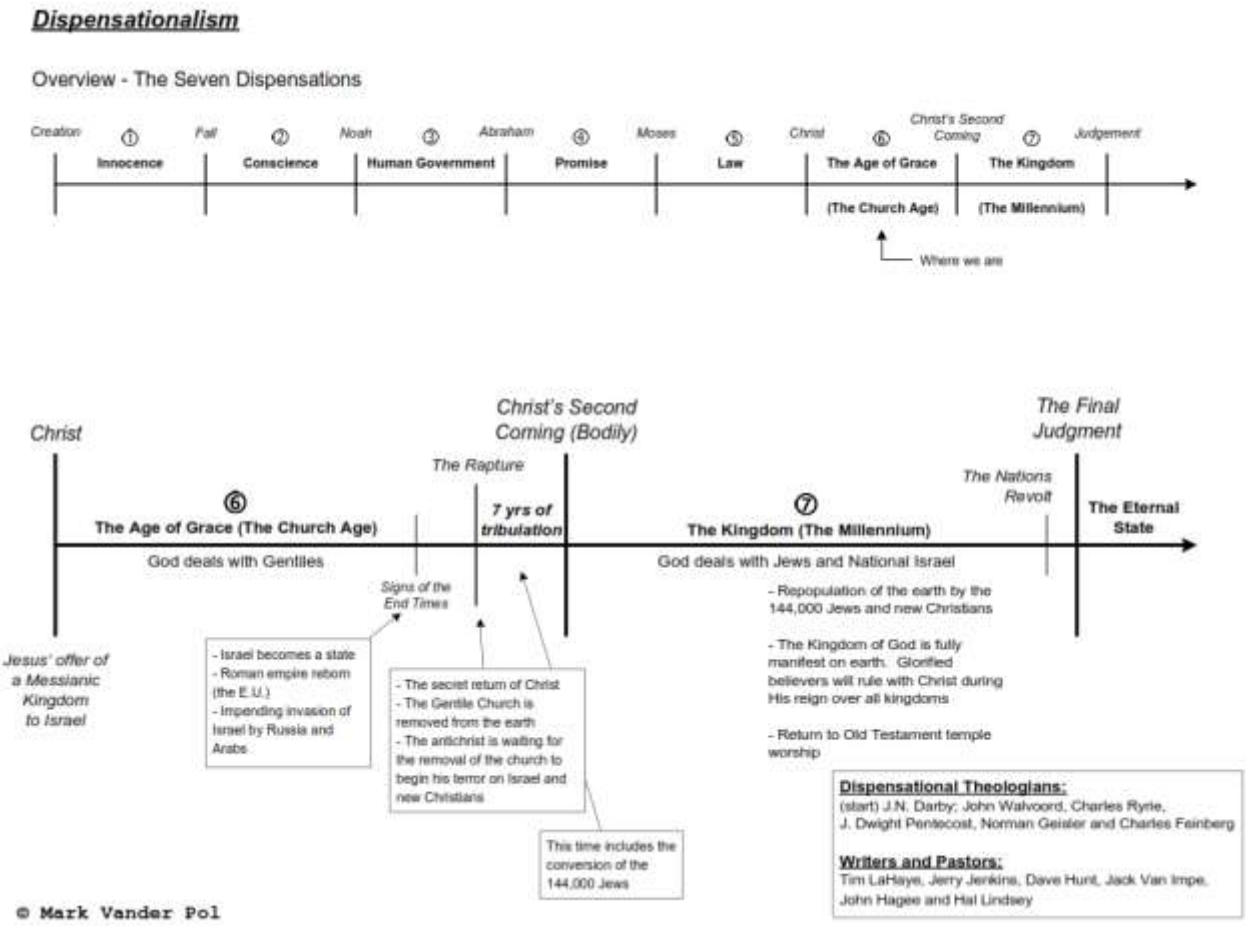
2. The Amillennial View: The 1,000 Years is Symbolic

3. The Postmillennial View: We Initiate the 1,000 Year Reign

4. The Historical Premillennial View: Israel is Not in the Millennium

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Millennial Views (graphics)

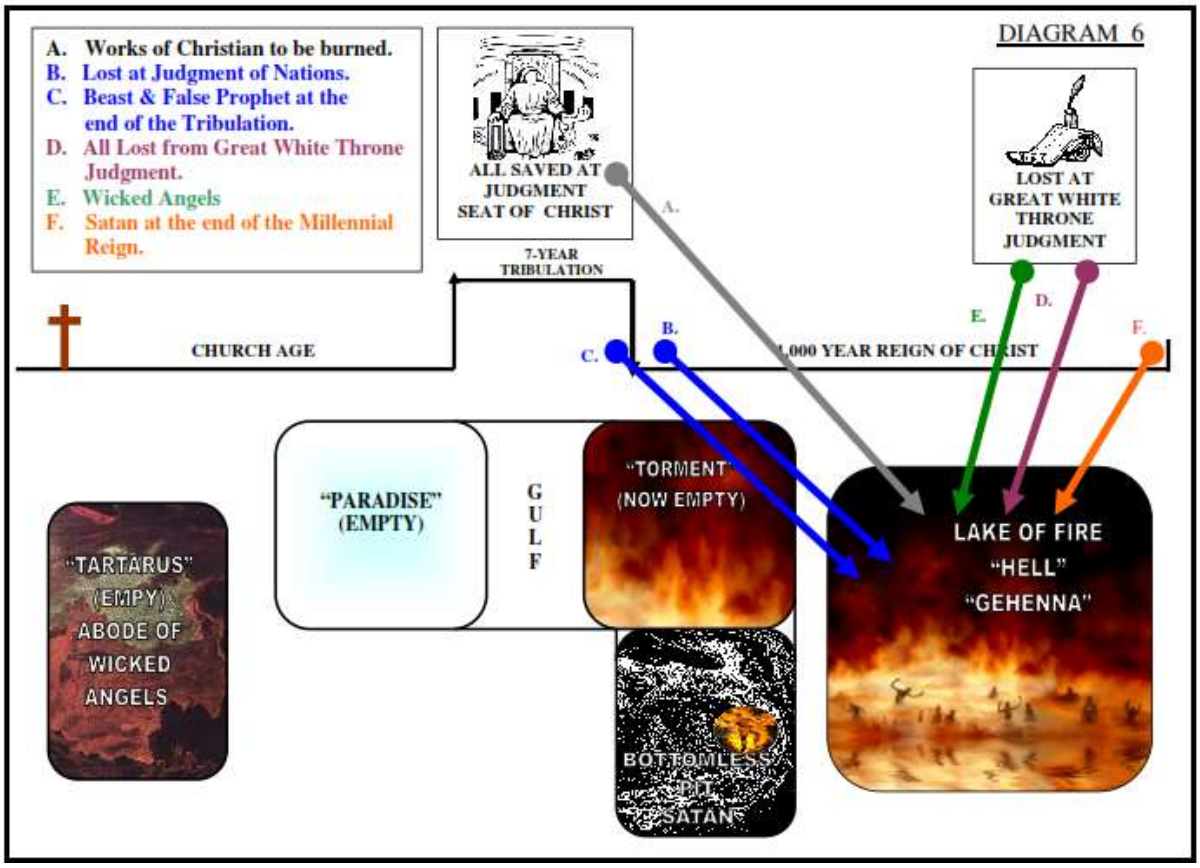


http://kimriddlebarger.squarespace.com/eschatology-charts/millennial_views.pdf [PDF]

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Here's another Dispensational Premillennial/Pre-Tribulation View

Pre-Tribulation perspective:

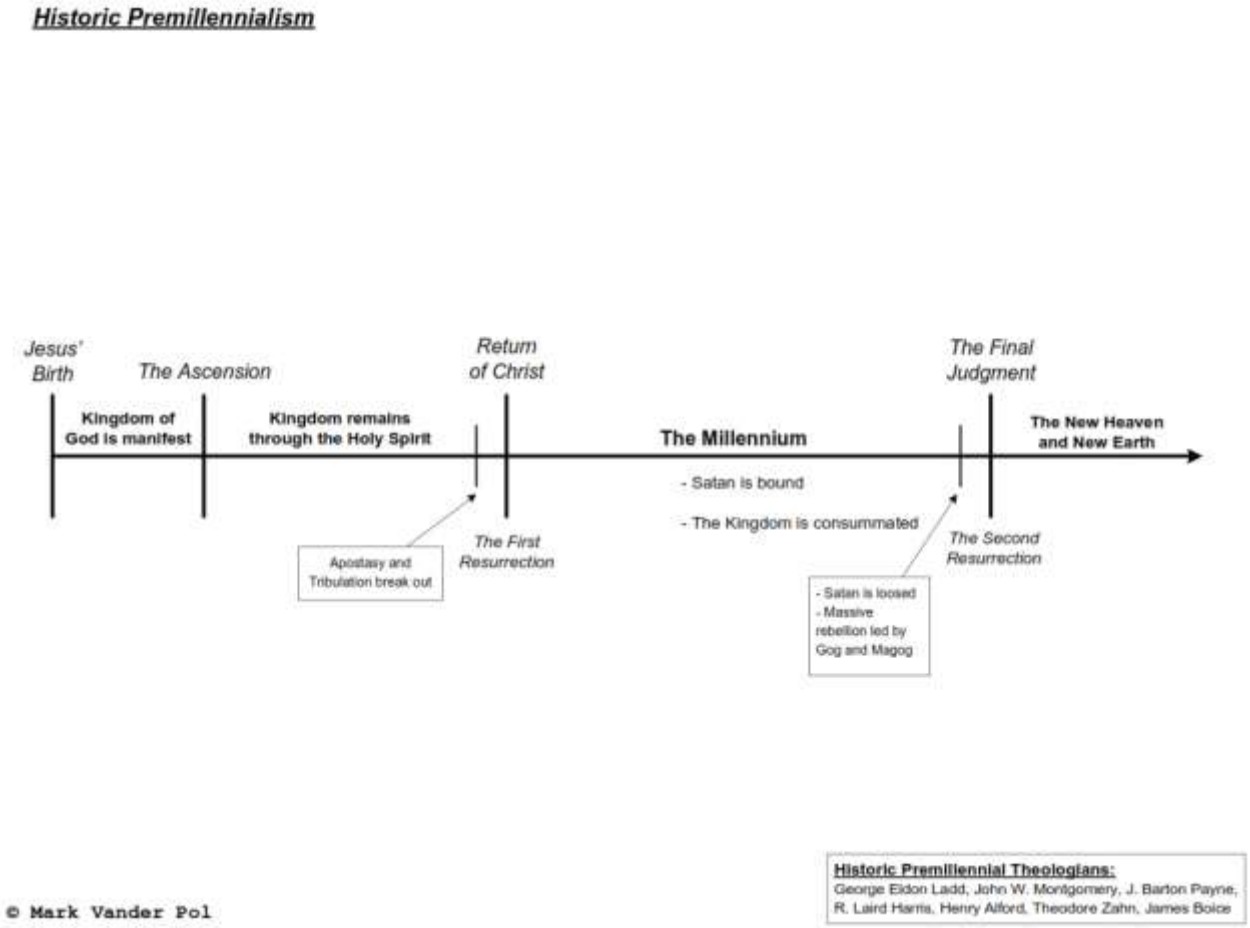


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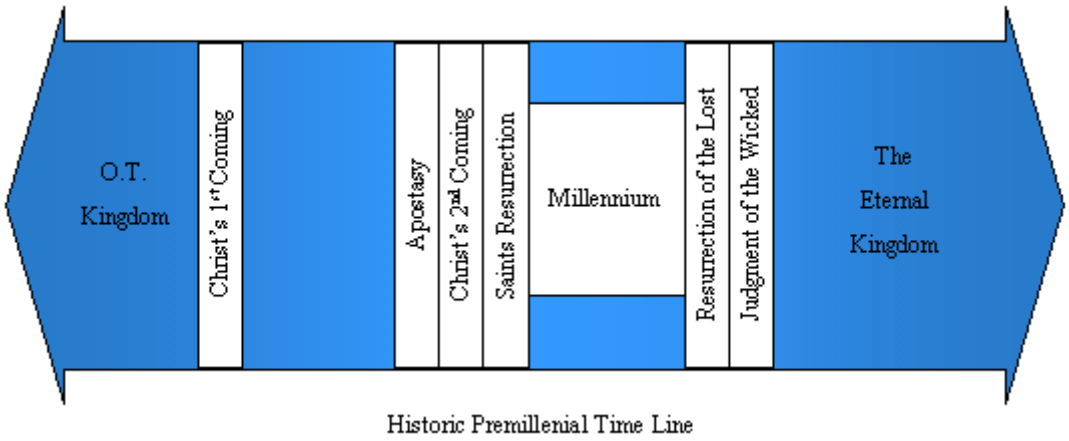
Four Views of End-Times Prophecy

(Pro Premillennial-Pretribulation)
http://www.matthewmcgee.org/rapture.html

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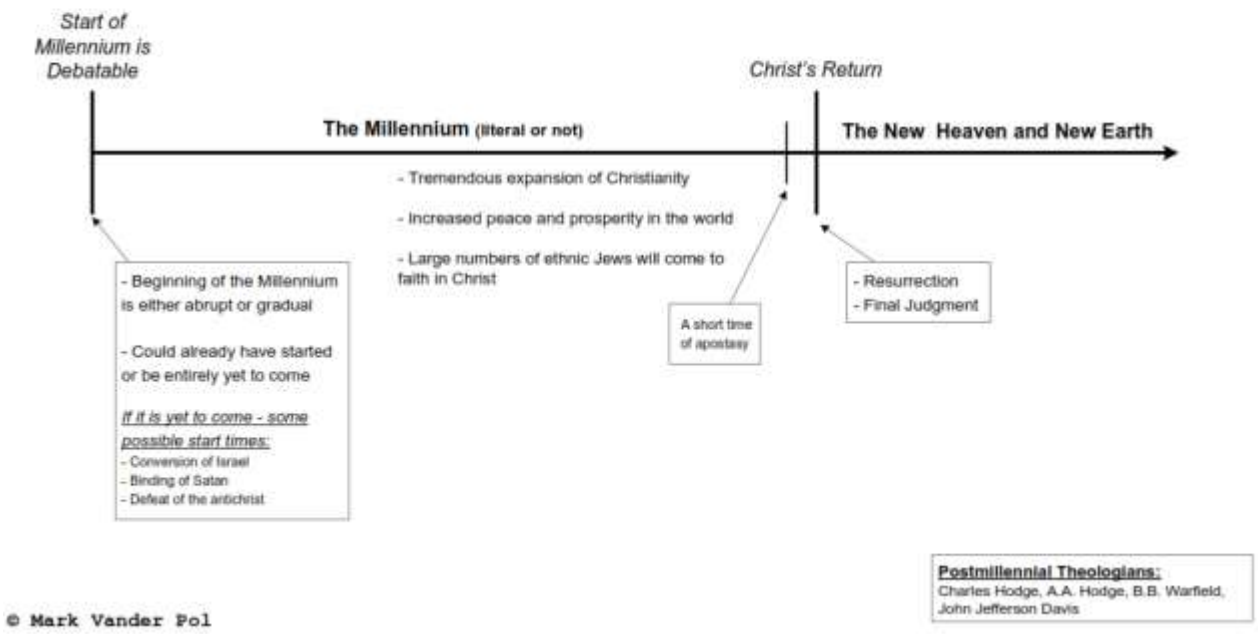
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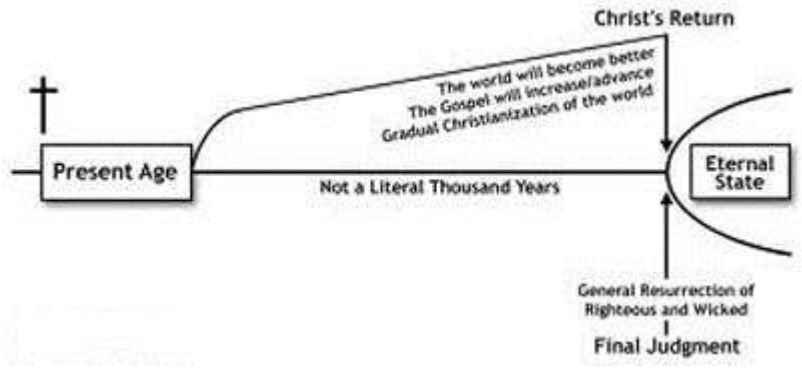
Historic Premillenial Time Line

http://www.logosapologia.org/why-eschatology-matters-part-iv-premillennialism/

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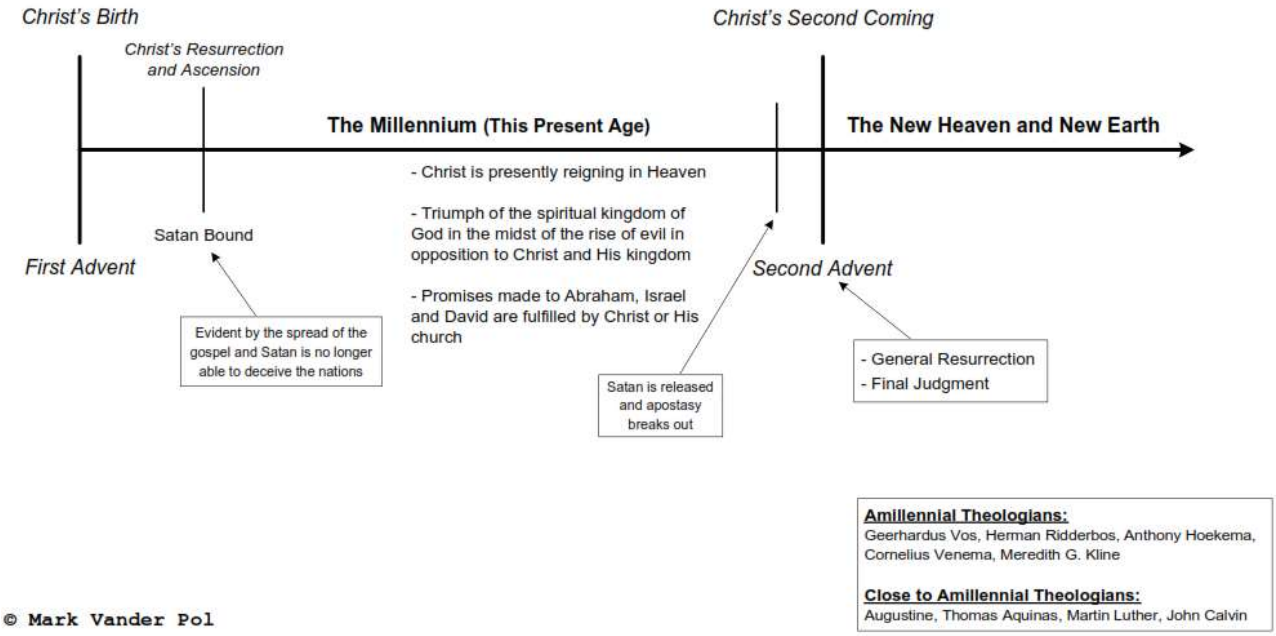
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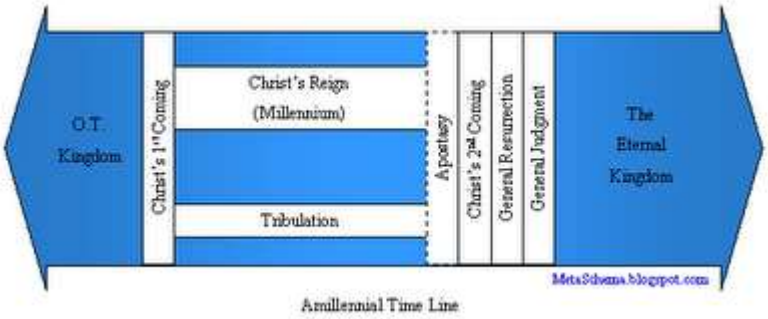
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Amillennialism



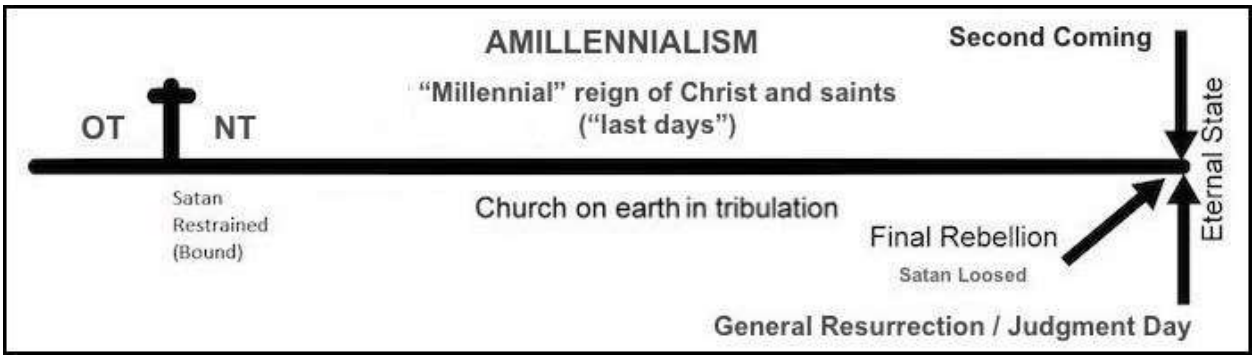
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http://www.logosapologia.org/amillennialism/

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Amillennialism, continued…



http://www.twoagespilgrims.com/doctrine/dispensational-premillennialism-and-amillennialism-compared/

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Summarized from "Dispensationalism" by Dr. Ligon Duncan

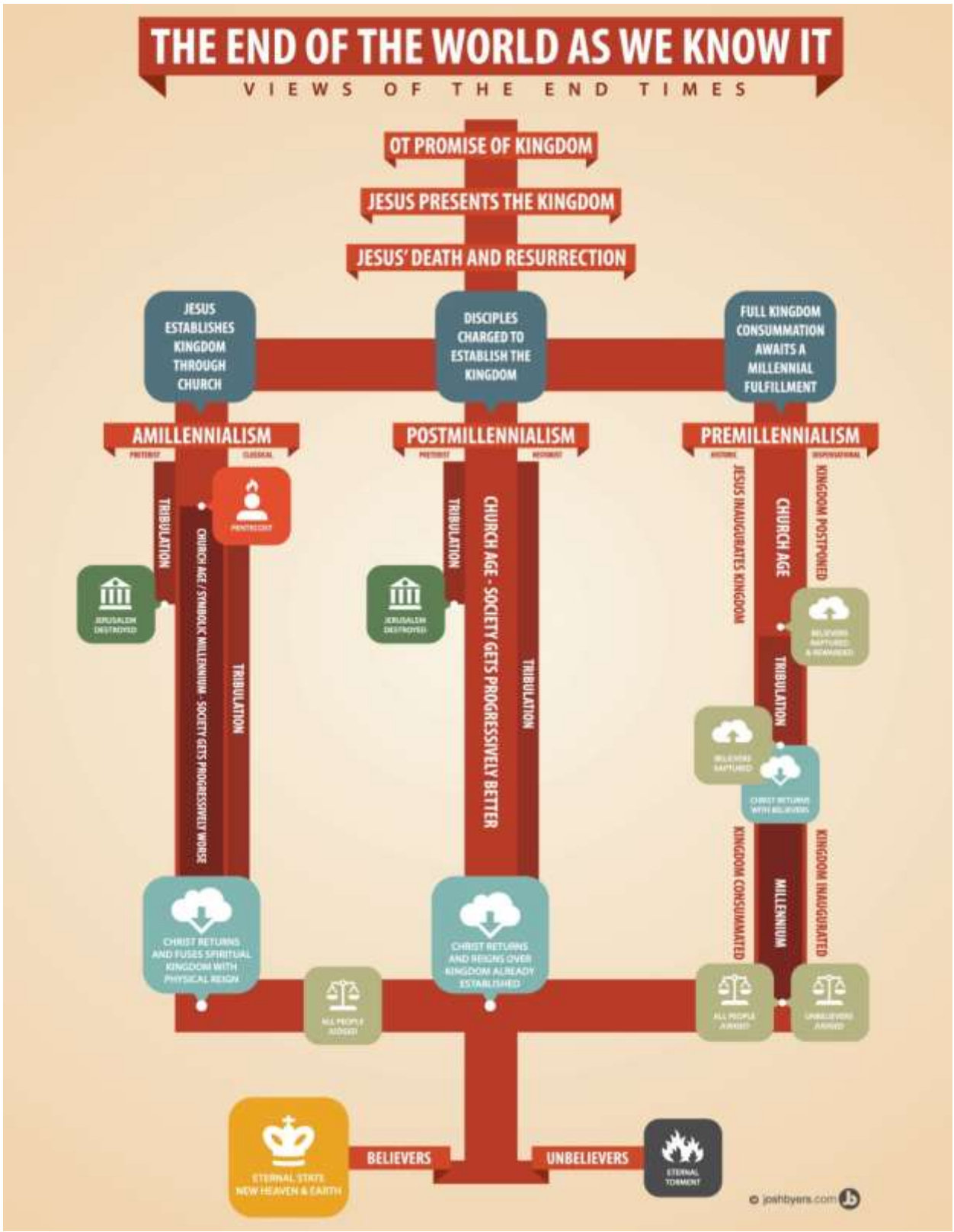
Dispensational Premillennialism	Amillennialism
May be Arminian or modified Calvinist. Almost never 5-point Calvinist.	Always Calvinist. Usually 5 point.
Stresses 'literal' interpretation of the Bible.	Accepts both literal and figurative interpretation of the Bible.
Usually does not accept the idea of the 'Analogy of Faith.'	Almost always accepts the idea of the 'Analogy of Faith.'
'Israel' always means only the literal, physical descendants of Jacob.	'Israel' may mean either literal, physical descendants of Jacob or the figurative, spiritual Israel, depending on context.
Israel of God' in Gal. 6:16 means physical Israel alone.	'Israel of God' in Gal. 6:16 means spiritual Israel, parallel to Gal. 3:29, Rom. 2:28-29, 9:6, Phil. 3:3.
God has 2 peoples with 2 separate destinies: Israel (earthly) and the Church (heavenly).	God has always had only 1 people, the Church gradually developed.
The Church was born at Pentecost.	The Church began in the OT (Acts 7:38) and reached fulfillment in the NT
The Church was not prophesied as such in the OT but was a hidden mystery until the NT	There are many OT prophecies of the NT Church.
All OT prophecies for' Israel, are for literal Israel, not the Church.	Some OT prophecies are for literal Israel, others are for spiritual Israel.
God's main purpose in history is literal Israel.	God's main purpose in history is Christ and secondarily the Church.
The Church is a parenthesis in God's program for the ages.	The Church is the culmination of God's saving purpose for the ages.
The main heir to Abraham's covenant was Isaac and literal Israel.	The main heir to Abraham's covenant was Christ and spiritual Israel.
No eternal Covenant of Redemption within the Trinity.	The eternal Covenant of Redemption was within the Trinity to effect election.
No Covenant of Grace concerning Adam.	God made a conditional Covenant of Works with Adam as representative for all his posterity.
No Covenant of Works with Adam in the Garden of Eden.	God made a Covenant of Grace with Christ and His people, including Adam
Israel was rash to accept the Covenant at Mt. Sinai.	Israel was right to accept the Covenant at Mt. Sinai.
The 'New Covenant' of Jer. 31:31-34 is only for literal Israel and is not the New Covenant of Lk. 22:20.	The 'New Covenant' of Jer. 31 is the same as in Lk. 22; both are for spiritual Israel according to Heb. 8.
God's program in history is mainly through separate dispensations.	God's program in history is mainly through related covenants.
Some have said that OT sinners were saved by works.	No man has ever been saved by works, but only by grace.
Most teach that men in the OT were saved by faith in a revelation peculiar to their Dispensation, but this did not include faith in the Messiah as their sin-bearer.	All men who have ever been saved have been saved by faith in Christ as their sin-bearer, which has been progressively revealed in every age.
The OT sacrifices were not recognized as the Gospel or types of the Messiah as sin-bearer, but only seen as such in retrospect.	OT believers believed in the Gospel of Messiah as sin-bearer mainly by the sacrifices as types and prophecies.

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The Holy Spirit indwells only believers in the Dispensation of Grace, not OT and not after the Rapture.	The Holy Spirit has indwelt believers in all ages, especially in the present NT era, and will not be withdrawn.
Jesus made an offer of the literal Kingdom to Israel; since Israel rejected it, it is postponed.	Jesus made only an offer of the spiritual Kingdom, which was rejected by literal Israel but has gradually been accepted by spiritual Israel.
OT believers were not 'in Christ,' nor part of the Body or Bride of Christ.	Believers in all ages are all 'in Christ' and part of the Body and Bride of Christ.
The Law has been abolished.	The Law has 3 uses: to restrain sin in society, to lead to Christ, and to instruct Christians in godliness. The ceremonial laws have been abolished; the civil laws have been abolished except for their general equity; the moral laws continue.
OT laws are no longer in effect unless repeated in the NT	OT laws are still in effect unless abrogated in the NT
The Millennium is the Kingdom of God. Dispensationalists are always Premillennial and usually Pre-Tribulational.	The Church is the Kingdom of God. Covenanters are usually Amillennial , sometimes Premillennial or Postmillennial, rarely Pre-Tribulational.
The OT animal sacrifices will be restored in the Millennium.	The OT sacrifices were fulfilled and forever abolished in Christ.
The Millennium will fulfill the Covenant to Abraham. Israel has a future.	Christ fulfilled the Covenant to Abraham. Some Covenanters believe in a future for literal Israel, most don't.
David will sit on the Millennial throne in Jerusalem.	Christ alone sits on the throne. Saints rule under Him.

http://www.twoagespilgrims.com/doctrine/dispensational-premillennialism-and-amillennialism-compared/

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End Times Infographic Dissects Christian Views on Tribulation, Rapture In Christianity, the end times is punctuated by the tribulation, the rapture and the second coming of Jesus Christ, and is often discussed along the lines of premillennialism, postmillennialism and amillennialism. The Book of Revelation, the final book of the Bible, is usually cited in these discussions, although other New Testament books and prophetic books of the Old Testament are referenced as well. Christians

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believe the Bible teaches that Jesus Christ will return at some future point to reign on Earth and judge the world — although the purported timeline of events are hotly debated."
Source: http://preteristarchive.com/ARTchive/josh-byers-end-times-infographic.jpg

Preterism

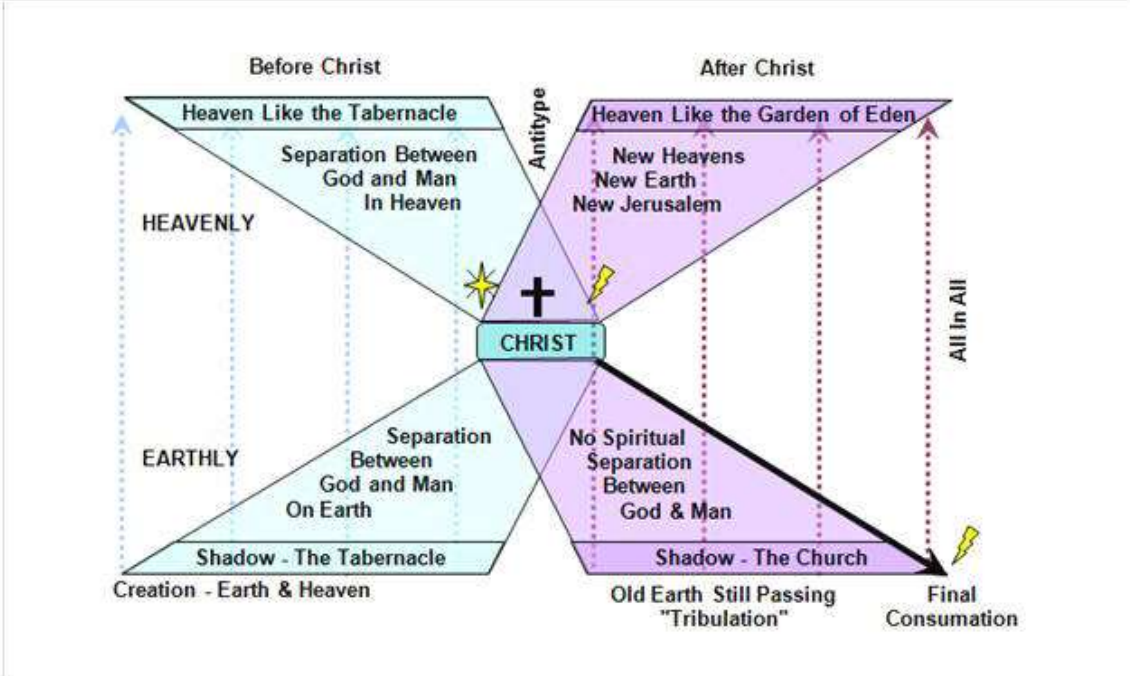
http://www.pfrs.org/preterism/index.html

Theopedia: Preterism: http://www.theopedia.com/preterism

Full Preterism, which focuses on the destruction of Jerusalem in 70 AD, assumes a symbolic Millenium and that all prophecy has been fulfilled in one way or another.

Partial Preterism is usually a subset of Amillennialism (sometimes Post-millenialsm) and associated with covenant theology, “Those who hold to partial preterism believe that the prophecies in Daniel, Matthew 24, and Revelation (with the exception of the last two or three chapters) have already been fulfilled and were fulfilled no later than the first century AD. According to partial preterism, there is no rapture, and passages describing the tribulation and the Antichrist are actually referring to the destruction of Jerusalem in AD 70 and the Roman emperor Titus. Partial preterists do believe in the return of Christ to earth and a future resurrection and judgment, but they do not teach a millennial kingdom or that Israel as a nation has a place in God’s future plan. The “last days” relates to the old Jewish covenant not the earth itself.
[Source: http://www.gotquestions.org/partial-preterism.html]

Idealistic Preterism:

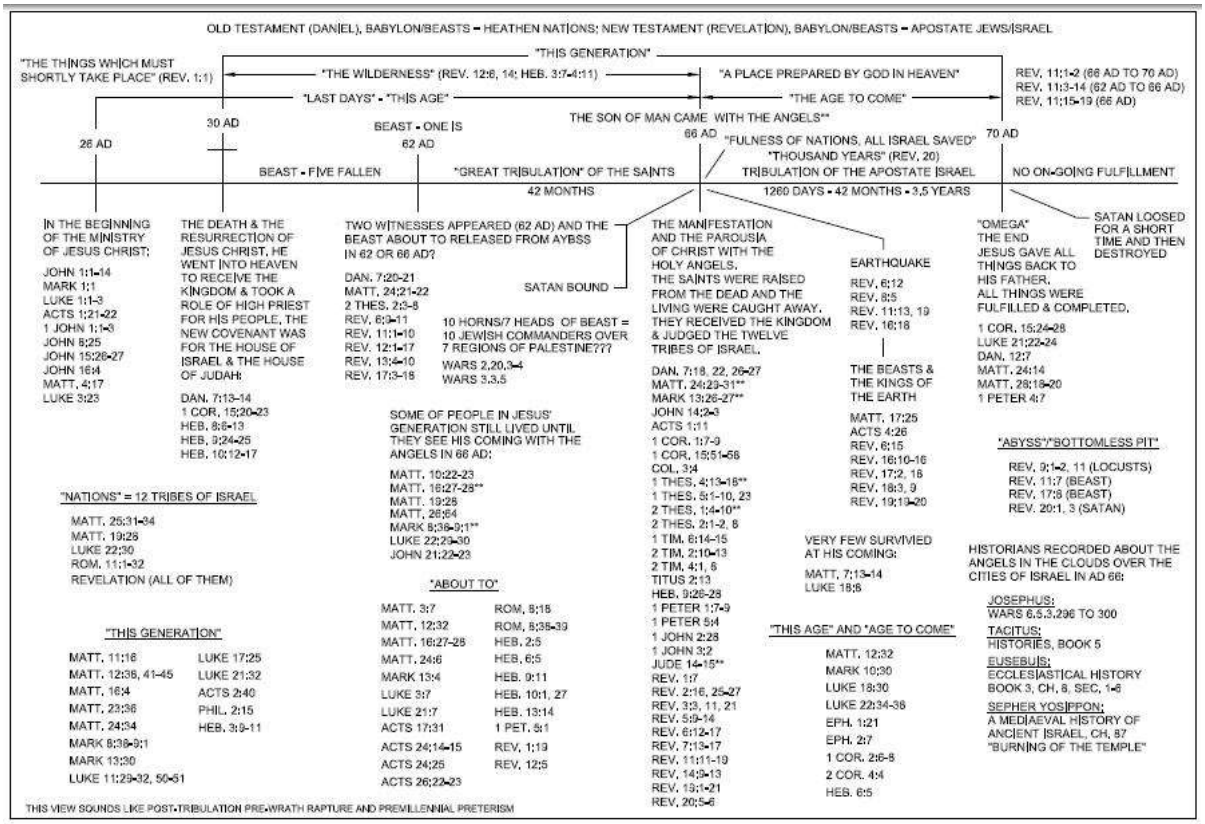


[Source: http://www.preteristarchive.com/Idealism/]

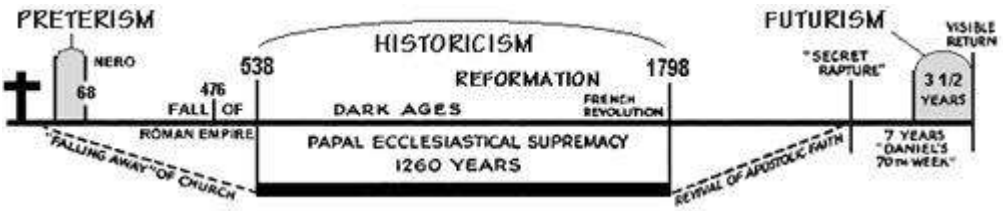
Preterist Perspective

Chart of Ages:

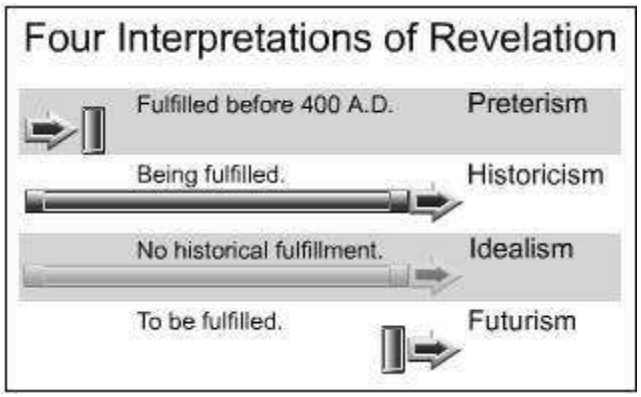
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Discussing the "Two Age Model" "Do no preterists wish to offer their views? The two age model contradicts preterism. Preterism depends in part on interpreting some passages about a present age as referring to the age of the Old Covenant, which was to be ended with the destruction of Jerusalem." (represented in the Idealism of Waldron)



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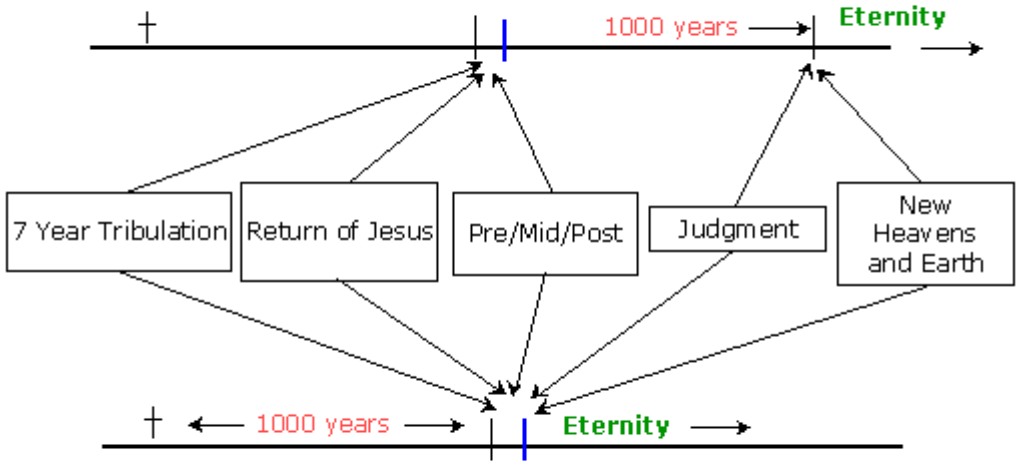
[Source: http://preteristarchive.com/ARTchive/Charts/]

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Premillennialism vs Amillenialism

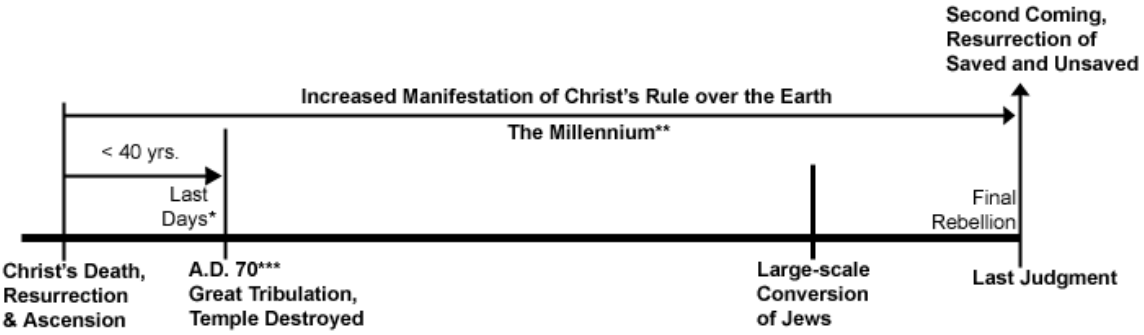
https://carm.org/amillennialism-and-premillennialism

Premillenialism



Amillenialism

Postmillennialism



* Some Postmillennialists teach that the Last Days are the entire period from the first to the second coming, since that is the last age of the earth prior to eternity.

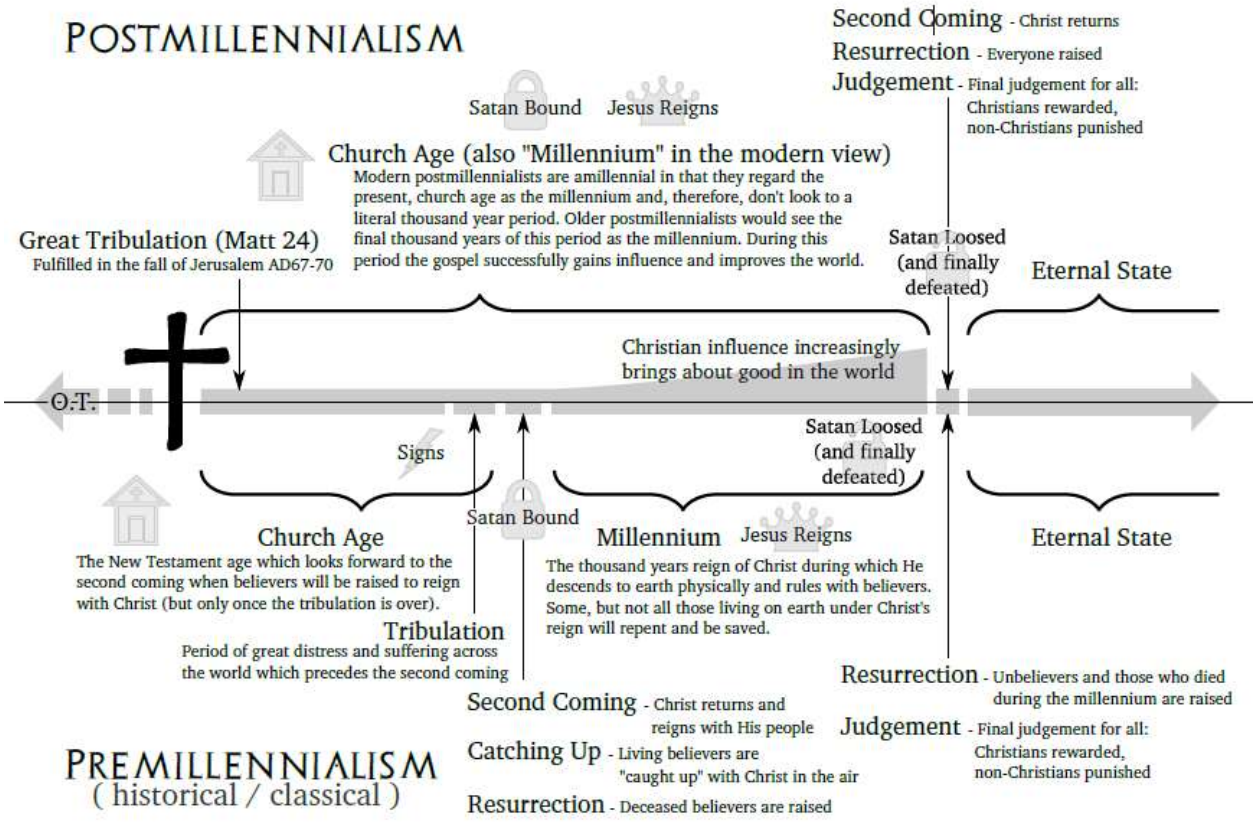
** Some Postmillenialists have taught that church history will end in a literal 1000 year period of great blessing before the Final Judgment.

*** The view that the Great Tribulation has already occured is called the "preterist" view. Some Postmillennialists believe that the Tribulation covers the entire church history, called the "church historicist" view.

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Postmillennialism vs Premillennialism

http://www.rekindle.co.za/content/postmillennialism-vs-premillennialism/



If you're wondering about amillennialism compared with postmillennialism or premillennialism, it may help you to know that Amillennialism is fairly similar to the postmillennial view but does not share the upward curve (where Christian influence brings about good in the world), postmillennialists are sometimes called optimistic amillennialists for this reason.

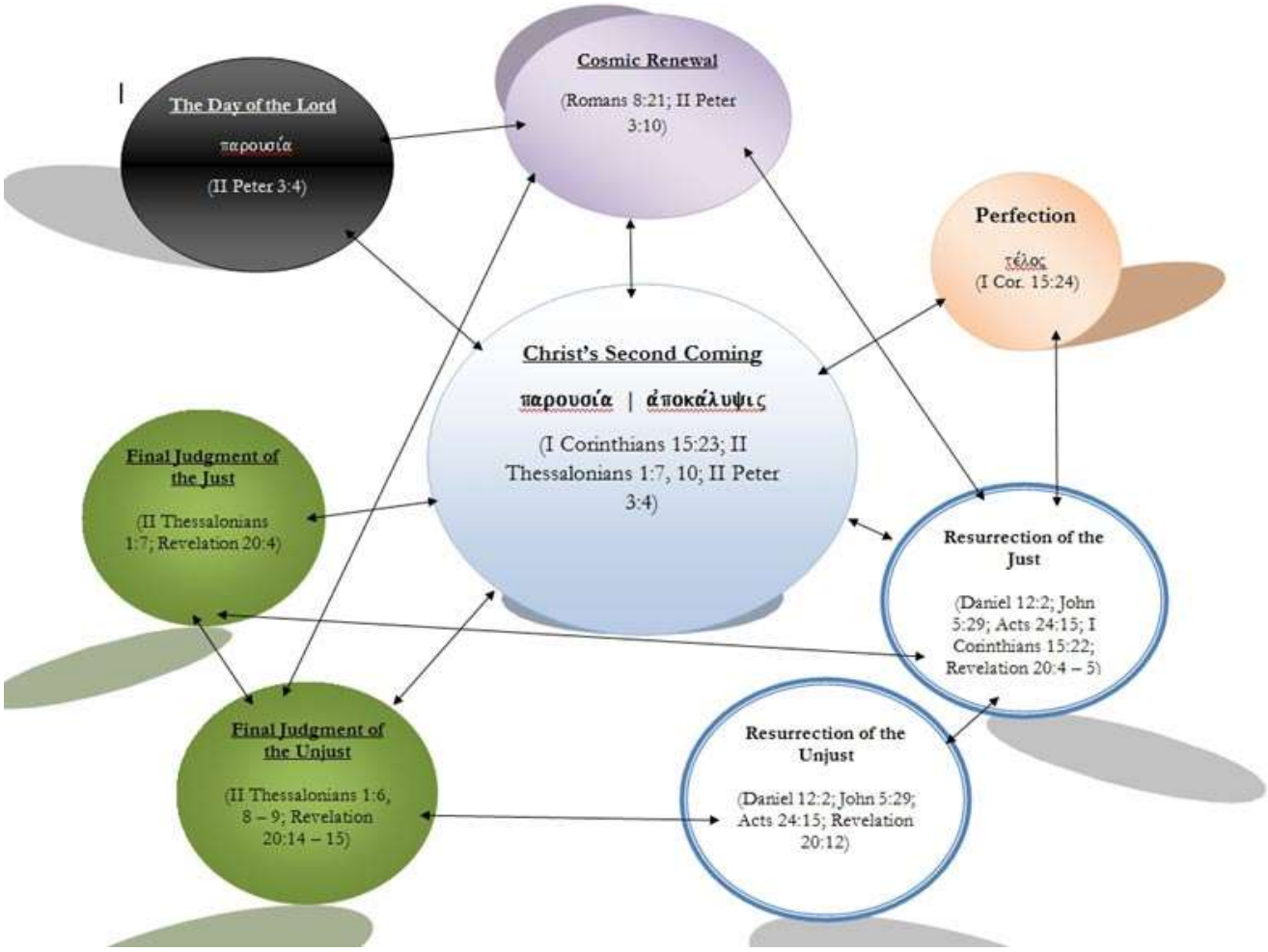
Postmillennialism (after the millennium) is an eschatological position within Christian theology that interprets Revelation 20 as a period in which through the preaching of the Word of God that the entire world will eventually be converted to Christianity, and this will usher in the kingdom of Christ. This is when Christ will return. It is postmillennial in that after the 1,000-year reign of Christ that the world will be converted and the final work of God will be completed. Some Postmillennialists believe the 1,000 years is literal, and others believe it is figurative.
https://carm.org/dictionary-postmillennialism

What is Postmillennialism?

http://digitalcommons.liberty.edu/cgi/viewcontent.cgi?article=1041&context=pretrib_arch [PDF]

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An Amillennial Eschatology Chart!



http://www.reformationtheology.com/Parousia_Concurrent.jpg

http://hereiblog.com/files/amillennialchart.pdf [PDF]

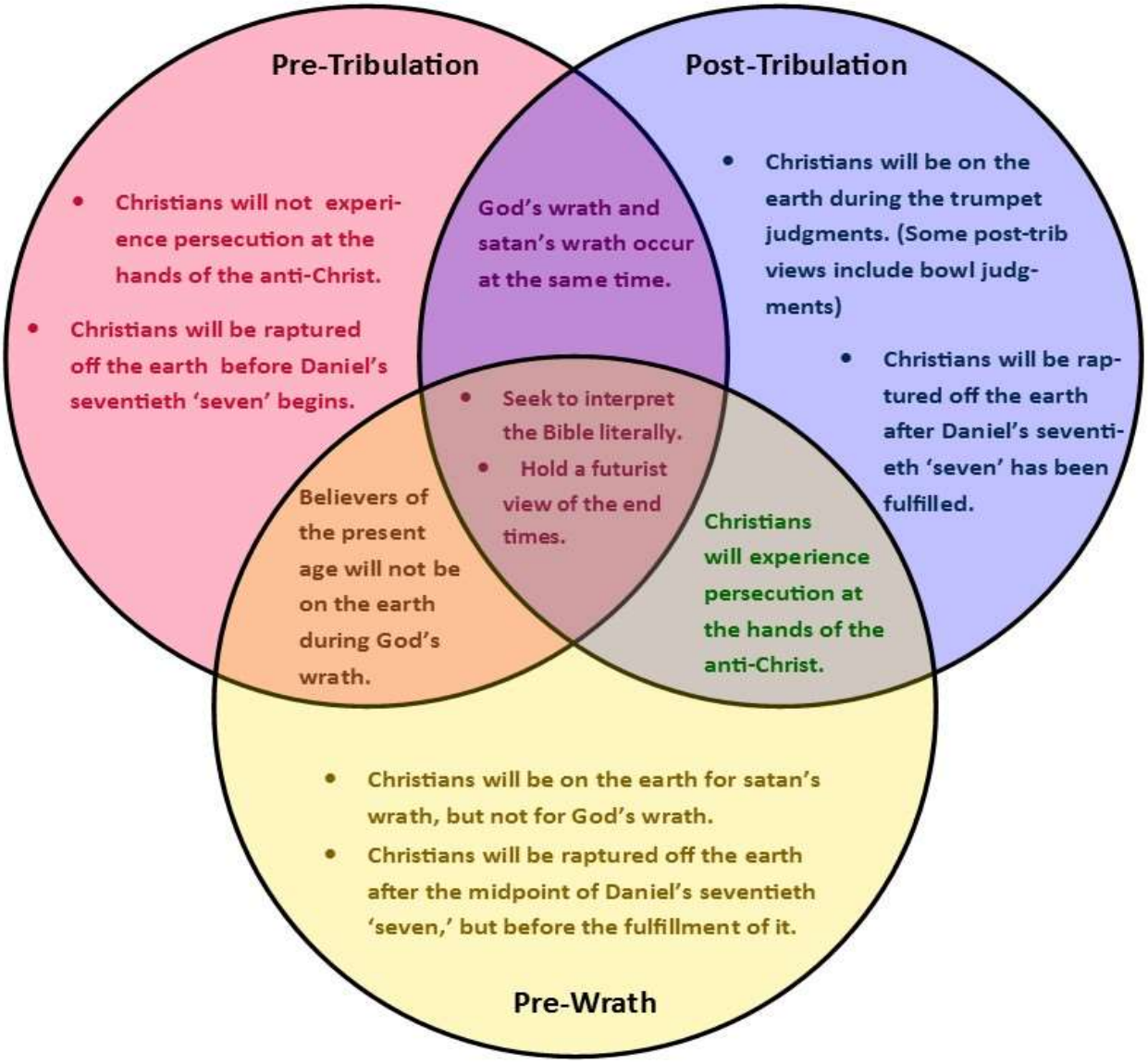
http://www.reformationtheology.com/2008/12/an_amillennial_eschatology_cha.php

…it shows, in picture form, (above) that all these events are concurrent or take place simultaneously. The return of Jesus ushers in the resurrection of the just and unjust, the final judgement, the new heavens and the new earth etc...

Alternate source:
http://jollyblogger.typepad.com/jollyblogger/2008/12/an-amillennial-eschatology-chart.html

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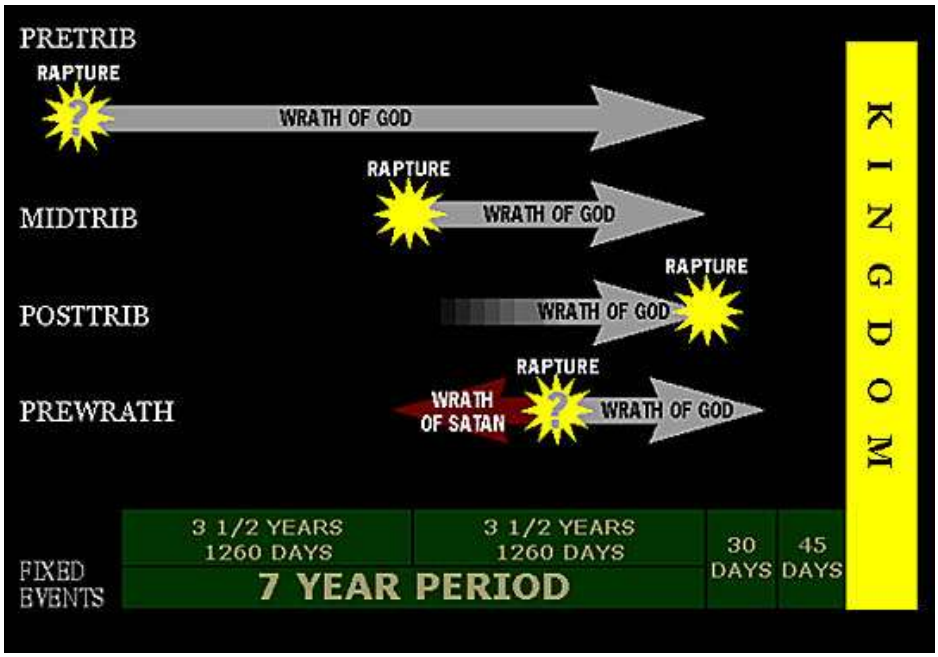
Premillennialism's Tribulation Beliefs



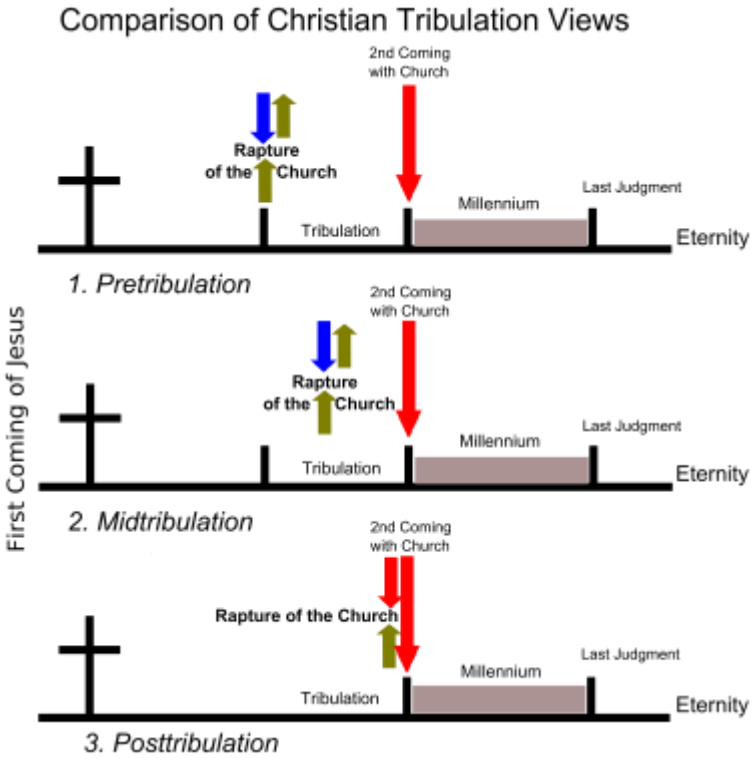
[Source: https://prewrathresources.files.wordpress.com/2016/06/venn-diagram-comparison-of-3-literal-biblical-interpretation-end-time-views.jpg]

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Main End Times Rapture (Pre-Millennial) Theories **("Trib" = Tribulation)**



[Source: http://www.apocalypsesoon.org/trib.html]



[Source: http://www.patheos.com/blogs/lovejoyfeminism/2012/02/the-end-times-part-i-the-millenium-tribulation-and-rapture.html]

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The Pre-Wrath Rapture

Is there any validity to this concept?

The Question of Timing

Among those who believe in a Rapture of the Church, there is disagreement as to the timing of the event. Until recent years, there were three concepts of the Rapture's timing:

1) **The Pre-Trib View** — This is the idea that the Rapture will take place before the Tribulation begins.

2) **The Mid-Trib View** — This viewpoint places the Rapture in the middle of the Tribulation.

3) **The Post-Trib View** — According to this view, the Rapture and the Second Coming are all one event that takes place at the end of the Tribulation.

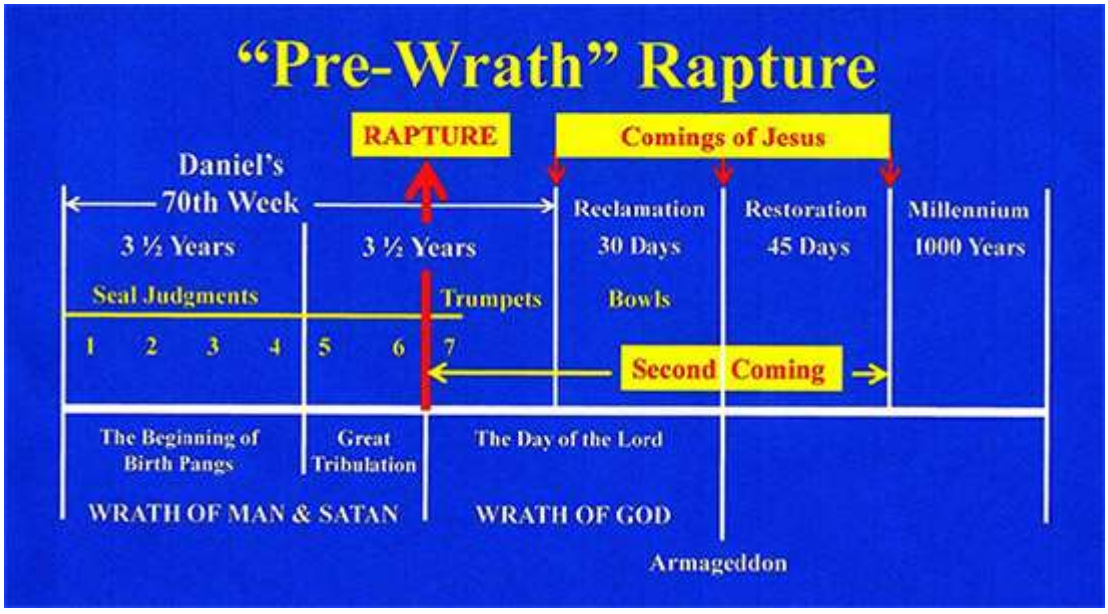
The "Pre-Wrath" View

In 1990 Marvin Rosenthal presented a fourth viewpoint in his book, *The Pre-Wrath Rapture of the Church*. Rosenthal was not the originator of this new viewpoint. Rather, he was the one who popularized it with his book…

The Meaning of the "Pre-Wrath" View

The "Pre-Wrath" view of the Rapture argues that the first three-fourths of the Tribulation is the wrath of Man and the wrath of Satan, and not the wrath of God. Therefore, the proponents of this view argue that the Church will suffer through the first three-quarters of the Tribulation since the Church is promised protection only from the wrath of God.

Those who espouse this viewpoint of the Rapture's timing believe that the Seal Judgments are the wrath of Man and Satan and that they continue throughout the first half of the Tribulation and into the second half, right up to the three-quarters point, or shortly thereafter. They place the Trumpet Judgments in the last quarter of the Tribulation and the Bowl Judgments in the first 30 days following the end of Daniel's 70th Week of Years.



For more History of the Origin and Development of this Concept as well as a Critique:

[Source: http://www.lamblion.com/articles/articles_rapture10.php]

[See also: http://www.lamblion.us/2014/12/the-pre-wrath-rapture-objections-to.html]

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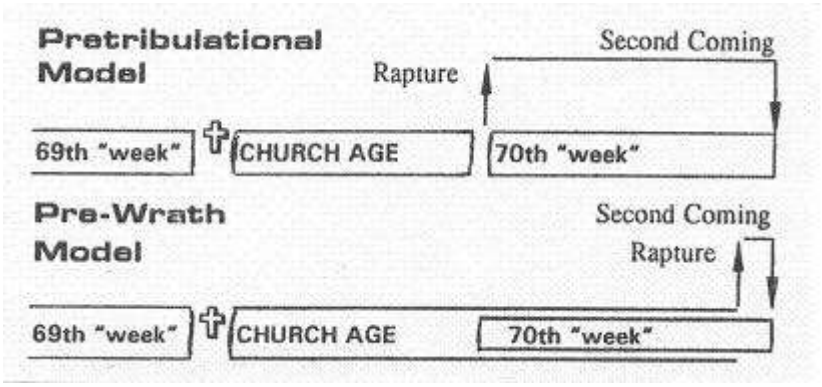
SUMMARY OF THIS VIEW

The Pre-Wrath view is **not a pre-tribulational view** because it insists that the Church will be present on earth during most of the seven years of Daniel's 70th week (all except for the last phase which this view calls the Day of the Lord).

The Pre-Wrath view is **not a mid-tribulational view** because it insists that the Rapture will occur after the midpoint of the final seven years, somewhere around the middle of the last 3½ years.

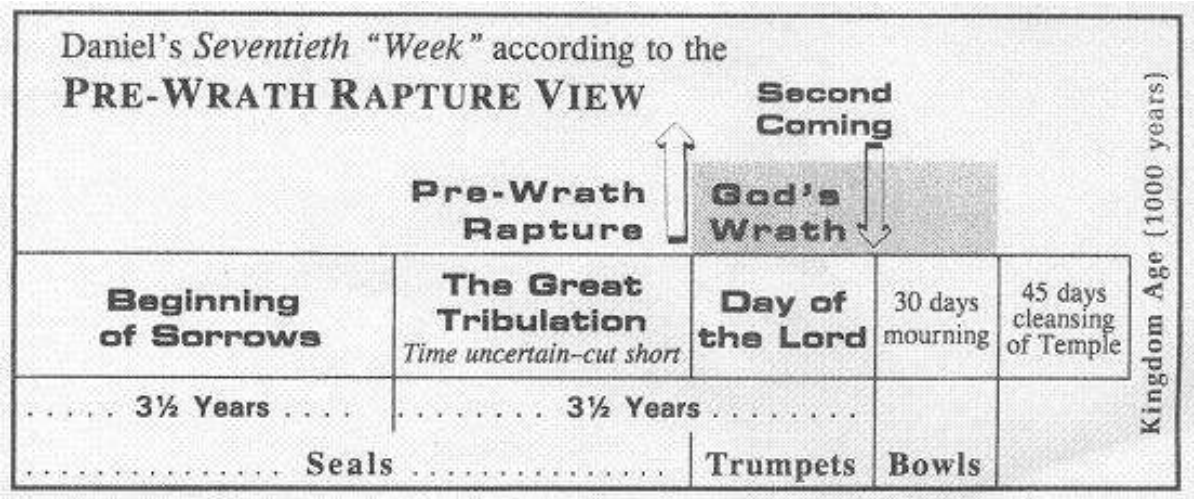
The Pre-Wrath view is **a post-tribulational view** in the sense that it teaches that the Rapture will occur after the Great Tribulation. However, this view redefines the Great Tribulation period in a way that is unusual. Instead of saying that the Great Tribulation ends at the same time Daniel's 70th week ends (at the end of this 7-year period), this view says that the Great Tribulation ends just prior to the Day of the Lord which they say takes place a significant time prior to the end of Daniel's 70th week. Thus this view is post-tribulational but **not** post-"Daniel's 70th week." This view teaches that the Rapture will take place toward the end of Daniel's 70th week but not at the end.

The Pre-Wrath view is a **pre-wrath, pre-"Day of the Lord" view** because it teaches that the Rapture will take place immediately prior to the Day of the Lord which is the time when God pours out His wrath upon the earth.



In summary, this view **rejects the pre-tribulational view** because it says that the Rapture will not take place prior to Daniel's 70th week; it **rejects the mid-tribulational view** because it says that the Rapture will take place a significant but unknown period of time after the middle of Daniel's 70th week; and this view **rejects the post-tribulational view** because it places the Rapture not at the end of Daniel's 70th week, but at a significant period of time before the end.

The following is a chart of the pre-wrath position:



For more details and a critique…
[Source: http://www.middletownbiblechurch.org/proph/prewrath.htm]

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Why Pre-Tribulation is Doctrinally Correct
[Source: http://the-end-time.blogspot.com/2009/11/why-pre-tribulation-rapture-is.html]

Comparing Pre- and Post- Tribulation Points of View (Favors Post-Tribulation)
[Source: http://www.watchmanspost.com/scoming/twopoints.html]

The Rapture–Amillennialism, Post-millennialism, or Pre-millennialism?
[Source: http://truthsaves.org/articles/the-rapture-amillennialism-post-millennialism-or-pre-millennialism/] [Pre-Tribulation]

The Rapture Debate (Pro vs Post)
[Source: http://www.evangelicaloutreach.org/rapture-debate.htm]

An Overview of Pretribulational Arguments
[Source: http://www.pre-trib.org/articles/view/an-overview-of-pretribulational-arguments] [also Downloadable as PDF]

Topical Bible Study: Rapture (Chuck Missler)
[Source: http://www.khouse.org/topical_bible_study/rapture/]

JIT (Just-in-time) Rapture (???)
[Source: https://www.youtube.com/watch?v=ZG0V0gaoWJQ] [Video]

The Biblical Case for Mid-Tribulation
[Source: http://www.nobts.edu/faculty/itor/lemkesw/personal/midtribulationism.html]

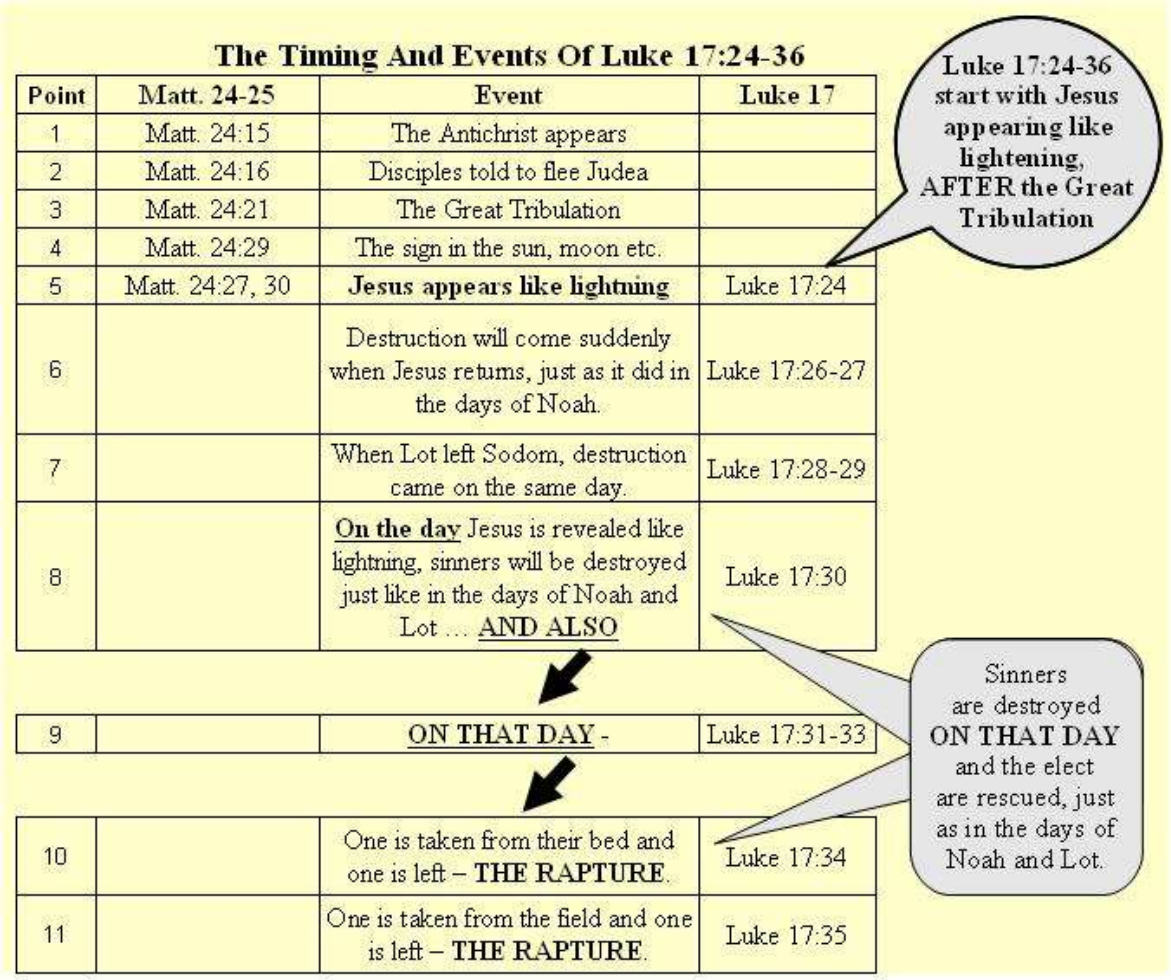
Prophecy Signs – 20 Key Prophecy Signs Indicating the End Times Have Begun (Note: believes Church will go through the Tribulation)
[Source: http://prophecysigns.com/20-key-prophecy-signs-chart/]

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Will Christians go through the Great Tribulation?

[Source: http://www.christianissues.biz/endtimeprophecy.html] [Also Downloadable as a PDF]

The following are charts from the above article…



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#	Event	1 Thess. 4-5	Matt. 24-25
1	Jesus returns	1 Thess. 4:16	Matt. 24:30
2	From heaven	1 Thess. 4:16	Matt. 24:30
3	With a commanding presence	1 Thess. 4:16	Matt. 24:30
4	Angels present	1 Thess. 4:16, 3:13	Matt. 24:31
5	Trumpet sound	1 Thess. 4:16	Matt. 24:31
6	Believers gathered	1 Thess. 4:17	Matt. 24:31, 40-41
7	Believers meet the Lord	1 Thess. 4:17	Matt. 25:1, 6
8	In the clouds	1 Thess. 4:17	Matt. 24:30
9	The time is unknown	1 Thess. 5:1-2	Matt. 24:36
10	Will come as a thief	1 Thess. 5:2,4	Matt. 24:43
11	Will come at night	1 Thess. 5:2	Matt. 24:43
12	Unbelievers unaware of judgment	1 Thess. 5:3	Matt. 24:37-39
13	Birth pains	1 Thess. 5:3	Matt. 24:8
14	Believers not deceived	1 Thess. 5:6	Matt. 24:4-5, 25
15	Believers are to watch	1 Thess. 5:6	Matt. 24:42, 25
16	Warning against drunkenness	1 Thess. 5:7	Matt. 24:49

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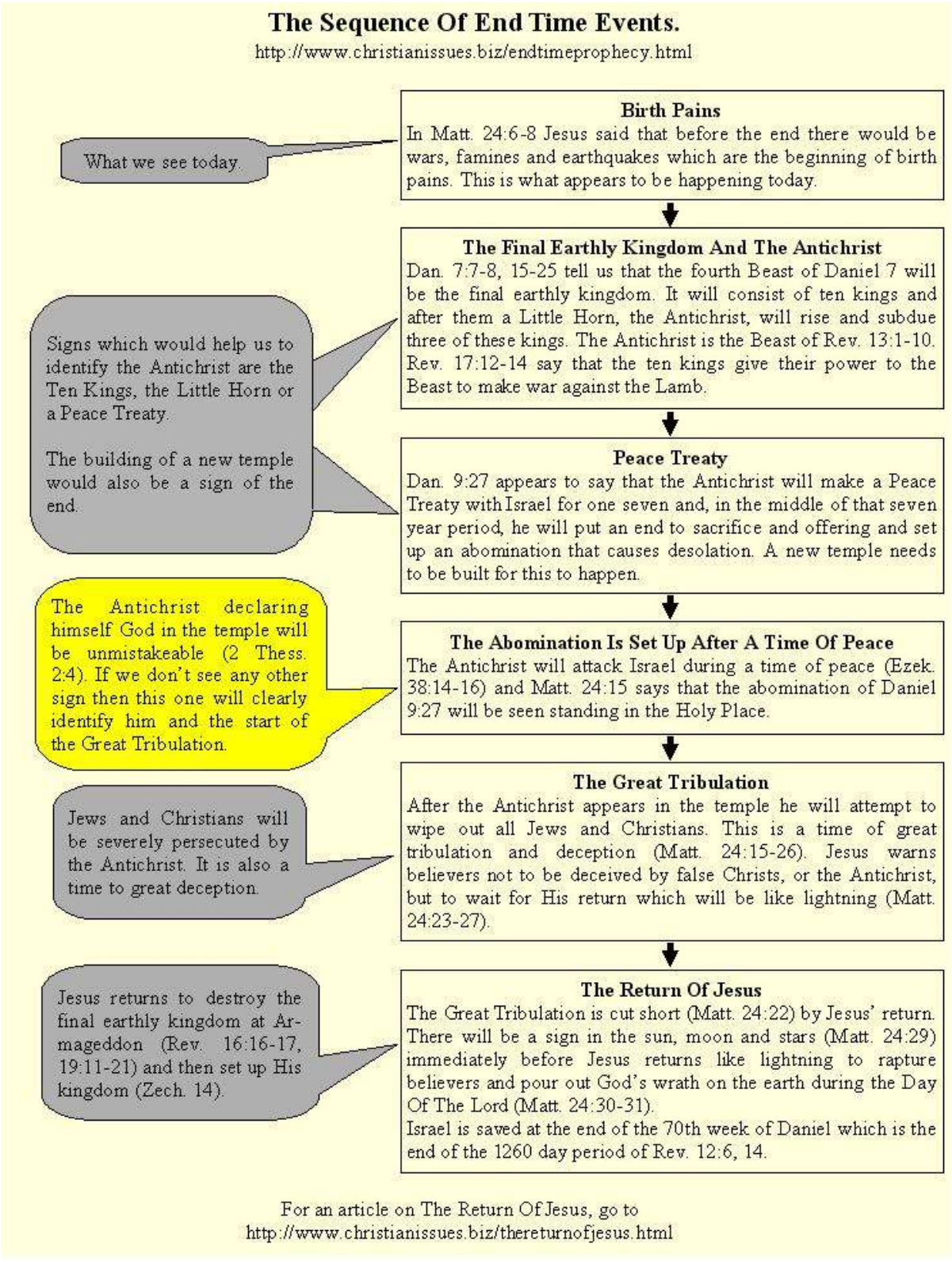
End Times Gospel Chart

Comparing Matt. 24 with Luke 21 & Luke 17:22-37

#	Event	Matt 24	Luke 21	Luke 17
1	Deception	4-5	8	Luke 17 only speaks about the day Jesus returns like lightning
2	Wars, famines and earthquakes	6-8	9-11	
3	Persecution	9-13	12-19	
4	Jerusalem destroyed in 70AD. Israel trampled on until the times of the Gentiles is fulfilled	Jerusalem's destruction not mentioned	20-24	
5	Gospel to be preached before the end.	14	The times of the Gentiles	
6	Abomination of desolation	15		
7	The Great Tribulation	16-22		
8	False Christs	23-27		
9	The sign in the sun, moon and stars.	29	25-26	
10	**Jesus to return like lightning.**	**27, 30**	**27**	**23-24**
11	The Rapture; one taken and the other left.	31 & 40-41		30-36
12	Like the days of Noah and Lot.	37-41		26-30
13	Be watchful	42-44	28-36	
14	Carcass and vulture	28		37

Jesus' return is common to all three passages.

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Comparing 1 Thessalonians 4-5 with Matthew 24-25

Event	1 Thess. 4-5	Matt. 24-25
Christ Himself returns	1 Thess. 4:16	24:30
From heaven	1 Thess. 4:16	24:30
With a commanding presence	1 Thess. 4:16	24:30
Angels present	1 Th. 4:16, 3:13	24:31
Trumpet sound	1 Thess. 4:16	24:31
Believers supernaturally gathered to Christ	1 Thess. 4:17	24:31, 40-41
Believers meet the Lord	1 Thess. 4:17	25:1, 6
In the clouds	1 Thess. 4:17	24:30
The time is unknown	1 Thess. 5:1-2	24:36
Will come as a thief	1 Thess. 5:2,4	24:43
Will come at night	1 Thess. 5:2	24:43
Unbelievers are unaware of impending judgment	1 Thess. 5:3	24:37-39
Judgment comes as travail upon an expectant mother	1 Thess. 5:3	24:8 [cf. RSV]
Believers not deceived	1 Thess. 5:6	24:4-5,25
Believers are to watch	1 Thess. 5:6	24:42,25
Warning against drunkenness	1 Thess 5:7	24:49

Comparing Matthew 24 with Revelation 6-8

Matt. 24 - The Olivet Discourse		The Revelation of Christ	
24:4	**WARNING** To God's elect	22:19	**WARNING**
24:5	**FALSE CHRISTS**	6:1-2	**THE FIRST SEAL**
24:6	**WARS**	6:3-4	**THE SECOND SEAL**
24:7	**FAMINES**	6:5-6	**THE THIRD SEAL**
24:9,21	**THE GREAT TRIBULATION**	6:7-8	**THE FOURTH SEAL**
24:9,22	Death	6:9-11	**THE FIFTH SEAL**
24:10,24	Apostasy		
24:29	**SIGN OF THE END OF THE AGE** Sun, moon & stars.	6:12-17	**THE SIXTH SEAL**
24:30,27	**SIGN OF CHRIST'S COMING**		
24:30	**THE COMING OF CHRIST**		
24:13,31	**THE DELIVERANCE OF CHRIST'S ELECT** Rapture	7:9-14	**THE GREAT MULTITUDE** Out of the Great Tribulation
24:14,30, 37-39	**THE WRATH OF GOD** The End of the Age or The Day of the Lord	8:1-7	**THE SEVENTH SEAL**

Who is the Restrainer?

See next page.

God's wrath in the Day Of The Lord – see last page

NOTE: "parousia" is singular in 1 Th. 4:15 and Matt. 24:27.

The striking parallels between 1 Thess. 4-5, Matt. 24-25 and Rev. 6-8 make it abundantly clear that they are all describing the same event. There is no secret Rapture but a single return of the Lord. On the day of His return, Jesus cuts short the Great Tribulation by gathering the elect to Himself in the clouds and then the Day Of The Lord begins when God pours out His wrath on those remaining on the earth.

Taken from Sola Scriptura (http://www.scriptorium.org/products/newsletters.html) and The Rapture Question Answered, Plain & Simple, by Robert Van Kampen.
Mick Alexander Email: leeandmick@gmail.com
Downloaded from: http://www.christianissues.biz/endtimeprophecy.html

Who is the Restrainer of 2 Thess. 2:7?

1	2	3	4
In Matt. 24:15 the Anthchrist is revealed	In Dan 12:1 Michael, Israel's Protector, arises	In Rev. 12:7-9 Michael defeats Satan and hurls him to the earth	In 2 Thess. 2:7-8 the Restrainer is taken out of the way and the Antichrist is revealed
AFTER WHICH ↓	**AFTER WHICH** ↓	**AFTER WHICH** ↓	**AFTER WHICH** ↓
there will be a time of unequalled distress. Matt. 24:21	there will be a time of distress as never before. Dan. 12:1	Satan is on the earth and furious. He empowers the Antichrist to pursue Israel and the church. Rev. 12:12-17 and Rev. 13:1-2	there will be a time of great evil and strong deception causing many to perish. 2 Thess. 2:9-12

5 NOW → Clearly the above two verses refer to the same time period of unequalled distress on the earth. **AND** → This is the same period of distress when Satan is hurled to the earth and gives his power to the Antichrist who persecutes the church and Israel. **AND** → This is also the same period of distress when the Restrainer is removed allowing the Antichrist to appear with great lawlessness and deception.

6 SO These four passages are clearly talking about events related to the same end time period of distress and persecution. The logical conclusion is that Michael is the Restrainer of 2 Thess. 2:7. He is going to arise from protecting Israel (2) and will war with Satan in heaven and cast him to the earth (3). Satan will then empower the Antichrist (3) for the final 3 ½ years when there will be great tribulation and deception for the nation of Israel and the church (4 & 1).

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The Day Of The Lord is the period of God's wrath that will occur after Jesus returns.
The following shows this period of wrath occurring in Matthew 24, Rev. 6-8 and 1 Thess. 4-5.

The sun and moon darkened	Matt. 24:29, Rev. 6:12-13
Jesus returns – the Rapture	Matt. 24:31, Rev. 7:9-14 and 1 Thess. 4:16-17.
God's wrath during the Day Of the Lord	**Matt. 24:30, Rev. 6:15-17 (Rev. 8) and 1 Thess. 5:1-2**

Because the Day of The Lord is common to all three passages, then it is obvious that all three passages are talking about the same thing, namely the return of Jesus to Rapture the church and then pour out God's wrath during the Day Of The Lord.

END: Excerpts from "Will Christians go through the Great Tribulation?"

Prophecy Signs – 20 Key Prophecy Signs Indicating the End Times Have Begun

(Note: believes Church will go through the Tribulation)
[Source: http://prophecysigns.com/20-key-prophecy-signs-chart/]

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The Rapture, including N.T. Wright's View of the Rapture

N.T. Wright: Farewell to the Rapture (2001)
http://itsinthetext.blogspot.com/2013/03/farewell-to-rapture-nt-wright_4.html

Original text: http://ntwrightpage.com/2016/07/12/farewell-to-the-rapture/

> *Little did Paul know how his colorful metaphors for Jesus' second coming would be misunderstood two millennia later.*

Corresponding videos:

N .T. Wright on the Rapture Passage (2016)
https://www.youtube.com/watch?v=TJyVLm-tuCg [Video]

ABC News: N.T. Wright on Heaven & Rapture Theology (2012)
https://www.youtube.com/watch?v=I9ln9Jq5Y-E [Video]

https://www.youtube.com/watch?v=1u4CzArtW3E [Video]

N. T. Wright on the FALSE Doctrine of the Rapture to Heaven
https://www.youtube.com/watch?v=M-GZt5Mrbq8 [Video]

Left Behind Rapture Debunked - N. T. Wright
https://www.youtube.com/watch?v=-OIVJaIcTwQ [Video]

Where Did Rapture Theology Come From? Ben Witherington III (2014)
https://www.youtube.com/watch?v=d_cVXdr8mVs [Video]

The Rapture in Matthew 24 & 1 Thessalonians 4: Seven Minute Seminary (2014)
https://www.youtube.com/watch?v=cg8lRGqtMHc [Video] **Ben Witherington III**

Quote: *"A text without a context is just a pretext for whatever you want it to say"*

Rejecting the 'Left Behind' Rapture Theology | William Lane Craig (2015)
https://www.youtube.com/watch?v=DLuUV6yUMSk [Audio] [FYI (not related): Kalam Cosmological Argument]

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What About the Rapture in 1 Thess 4?
Problem Texts for Holistic Eschatology, Part 2
https://jrichardmiddleton.wordpress.com/2014/10/14/what-about-the-rapture-problem-texts-for-holistic-eschatology-part-2/

Excerpt:

...

Paul's Application of *apantēsis* to the Return of Christ

It was customary for people to vie for pride of place in meeting the coming dignitary, hence Paul's assurance in 1 Thessalonians 4:15-16 that Christians who had already died would not be inconvenienced at this great event; rather they would rise first (and thus be the first to meet the coming King).

Since cemeteries were located outside city walls in the first century, often lining the main road leading to the city, Paul's readers could vividly imagine the scenario of the dead in Christ being raised as the King passed by, before those in the city went out to meet him as he approached the city gates. This also makes sense of Paul's statement that "God will bring with him [Christ] those who have died" (1Thess 4:14); this suggests that those raised from the graves, who have met the returning Lord, will then enter the city with him.

The most important point in the above scenario is that those who went out to meet the dignitary *returned* with him, escorting him in grand procession into their city. In this case, this clearly means an escort *to earth*.

Beyond the background custom of an imperial visit (represented by *parousia* and *apantēsis*) and the clear biblical teaching of the redemption of creation, there are further reasons to doubt that 1 Thessalonians means to teach the rapture, as classically understood.

1 Thessalonians 4:13-18 Describes a Public Event

First, the rapture is supposed to be a secret event, yet the coming of Christ in 1 Thessalonians 4 is announced with great fanfare, "with a cry of command, with the archangel's call and with the sound of God's trumpet" (1 Thess 4:16). This is similar to the sound of the trumpet in 1 Corinthians 15:51-52, which describes the suddenness of Christ's coming, accompanied by the transformation of living believers and the resurrection of those who have died.

"Listen, I will tell you a mystery! We will not all die, but we will all be changed, in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we will be changed." (1 Cor 15:51-52)

1 Thessalonians 4:13-18 Is About the Resurrection and the Final State

Furthermore, in its most popular form, the rapture is meant to remove living believers from earth so that the Tribulation can begin (all dead believers are already in heaven). But in 1 Thessalonians 4 Paul speaks of both dead and living believers rising to meet Christ. The text is thus not about removal of believers from earth at all. Like 1 Corinthians 15, 1 Thessalonians 4 addresses the resurrection of the dead and transformation of the living that will accompany Christ's decisive coming as Lord to judge the world and make all things new.

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A Farewell to the Rapture in Matthew 24? Problem Texts for Holistic Eschatology, Part 3

https://jrichardmiddleton.wordpress.com/2014/10/17/a-farewell-to-the-rapture-problem-texts-for-holistic-eschatology-part-3/

Excerpt:

…Indeed, it turns out that many dispensationalists agree that Matthew 24 // Luke 17 doesn't teach the rapture. And some even doubt that it is taught anywhere in the Bible.

But I'm getting ahead of myself.

The Understanding of Matthew 24:37-41 in Popular Eschatology

In Matthew 24 (as part of the so-called Olivet discourse) Jesus explains what will happen when the Son of Man returns. According to Matthew 24:40-41: "Then two will be in the field; *one will be taken* and one will be left. Two women will be grinding meal together; *one will be taken* and one will be left."

Luke 17:34-35 is similar: "I tell you, on that night there will be two in one bed; *one will be taken* and the other left. There will be two women grinding meal together; *one will be taken* and the other left."

The common assumption of much Christian eschatology is that the one "taken" in Matthew 24 // Luke 17 is the believer, going to heaven to be with the Lord. And this is identified with the "rapture" of 1 Thessalonians 4:17.

The Importance of Reading Texts Carefully

The problem is that we do not typically read the Bible very carefully. So let us pay close attention to the comparison Jesus makes in Matthew 24.

Jesus begins by describing what life was like in the time of Noah, when people did not expect the flood. His point in verse 39 is that the people of Noah's time "knew nothing until the flood came *and swept them all away*, so too will be the coming of the Son of Man."

Note who is taken away, according to Jesus. The phrase "swept them all away" clearly describes judgment on the wicked; it was Noah and his family who were "left behind" (if we might put it so); they remained on the earth after the flood.

Thus, when Jesus introduces the eschatological equivalent to the days of Noah (in vv. 40-41), it is evident from the analogy he draws between the two events that the ones *taken* are the unrighteous; they are taken to judgment.

The two Greek verbs Jesus uses in Matthew 24:39-41 (*airō* for the time of Noah and *paralambanō* for the coming of the Son of Man), are translated as "swept away" and "taken" in the NRSV. They are rendered as "taken away" and "taken" in the KJV, and also in the NIV. The similarity of these verbs in the KJV and NIV should have made Jesus' point even more obvious for those reading these translations.

The fact that so many have misread who is taken and who is left, despite such clear verbal clues (not to mention Jesus' analogy between the flood and the eschaton), is a powerful example of how our assumptions about what a text says can predetermine what we see in the text.

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Luke 17 Clarifies Where They Are "Taken"

If we doubt this interpretation of Matthew 24, we need only turn to Luke's version of this text, for he follows the narrative of one taken and one left (in 17:34-35) with a question from the disciples in verse 37. The ask, "Where, Lord?" That is, where are they taken?

Jesus replies, "Where the corpse is, there the vultures will gather." This is clearly a reference to judgment; the image is certainly not of "heaven."

The image Jesus alludes to is the valley of Ben-Hinnom (*gai ben-hinnom* or Gehenna), southwest of Jerusalem, which had become the city dump in the Second Temple period, used for incinerating garbage, dead animals, and executed criminals. In the Old Testament the valley of Ben-Hinnom is associated with idolatry and child sacrifice (by burning) to Baal or Molech.

We should not be surprised that those taken *from the earth* are being judged. After all, the same Jesus who taught about the last days in Matthew 24 proclaimed in the Beatitudes: "Blessed are the meek, for they will *inherit the earth*" (Matt 5:5).

Most Dispensationalists No Longer Think Matthew 24 Teaches the Rapture

Although Matthew 24:37-41 is often used to support the rapture in popular eschatology, it is significant that these words of Jesus are not typically appealed to by dispensationalist theologians and Bible scholars (even though the rapture is a distinctively dispensationalist doctrine).

Even Hal Lindsay's bestseller, *The Late, Great Planet Earth*, which resolutely emphasizes the rapture, never appeals to this text about being "taken" in Matthew 24 or Luke 17.

These verses are also notably absent from the discussion in both the first and second editions of *Three Views of the Rapture* (1984; reprint. 1996; and 2010) published by Zondervan in their Counterpoints series; indeed, when the introduction to the second edition (2010) lists texts that either explicitly or implicitly teach the rapture, Matthew 24:36-42 is not on the list.

Although early dispensationalists such as John Nelson Darby and William E. Blackstone cited this text in arguing for the rapture, as early as 1925 dispensationalists had begun to back off using it as part of their argument. And by the mid-twentieth century the majority of dispensationalists had come to the conclusion that Matthew 24:36ff. did not address the rapture at all, conceding instead that it referred to events after the tribulation.

Thus dispensationalist John F. Walvoord critiques those who use this text to support the rapture, emphatically noting: "Those taken away were taken away in judgment" (Walvoord, *The Blessed Hope and the Tribulation: A Historical and Biblical Study of Posttribulationalism* [Grand Rapids: Zondervan, 1976], 89).

Why Do Evangelicals Think Matthew 24 is a Rapture Text?

For the popularity of the contemporary rapture interpretation of Matthew 24 // Luke 17 we need to turn to Larry Norman's famous 1969 song, "I Wish We'd All Been Ready," which was released on what is usually regarded as the first Christian rock album (*On this Rock*, Capitol Records, 1969). After evoking the Great Tribulation in verse 1, the second verse of the song is a poetic restatement of Luke 17:34 and Matthew 24:40:

> A man and wife asleep in bed,/ She hears a noise and turns her head he's gone;/ I wish we'd all been ready.
>
> Two men walking up a hill,/ One disappears and one's left standing still;/ I wish we'd all been ready.

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The song clearly understands the person who is “gone” (or who “disappears”) as having been taken to heaven. Perhaps it is significant that according to Norman, the song “talked about something I had never heard preached from a pulpit as I grew up” (Larry Norman comment from 1969).

Because of Larry Norman, many of us have since heard this preached from the pulpit—and beyond the pulpit. Indeed, the chorus (“There’s no time to change your mind,/ The Son has come and you’ve been left behind”) arguably generated the title of the *Left Behind* series of books and movies.

Rapture Agnosticism and the New Creation among Some Dispensationalists

Beyond even John Walvoord’s assertion that Matthew 24 // Luke 17 does not teach the rapture, it is significant that some dispensationalists no longer affirm the rapture as a doctrine at all. One such is R. Todd Mangum, who has impeccable dispensationalist credentials (a doctorate from Dallas Theological Seminary and recipient of the John F. Walvoord Award for outstanding work in eschatology).

Yet Magnum admits that “little good has come of dispensationalists’ emphasis on a pre-tribulational rapture up to now; there is promise for even less good to come of such emphasis in the future.” He even suggests that dispensationalists adopt a posture of “rapture agnosticism,” both because of the doctrine’s *negative ethical effects* (it detracts from legitimate Christian concern for the earth) and because *it is not clearly taught in Scripture* (Mangum, “High Hopes for 21st-Century Dispensationalism: A Response to ‘Hope and Dispensationalism: An Historical Overview and Assessment’ by Gary L. Nebeker” [paper presented to the Dispensational Study Group of the Evangelical Theological Society, Nashville, Tennessee, November 2000]).

Magnum proposes instead an “inaugurated kingdom ethic”(the kingdom of God has already begun on earth, to be consummated at Christ’s return), which is more in line with the teaching of Jesus and the New Testament

New Testament scholar Darrell Bock also emphasizes the ‘this-worldly’ nature of the kingdom. In an extended study, Bock examines the biblical basis for the inaugurated kingdom of God in the midst of history, while also affirming the kingdom’s culmination not in heaven, but in “the cosmos as a whole” (Bock, “The Kingdom of God in New Testament Theology,” in *Looking into the Future: Evangelical Studies in Eschatology*, ed. David W. Baker [Evangelical Theological Society Studies; Baker Academic, 2001], 48).

Both Magnum and Bock fit the category of what dispensationalist theologian Craig Blaising calls “progressive dispensationalism,” a term that does not refer to “progressive” in opposition to “conservative,” but rather to an understanding of how the dispensations unfold. According to Blaising, there are three stages in the development of dispensationalism—which he names classical, revised, and progressive (Blaising, “The Extent and Varieties of Dispensationalism,” in Craig A. Blaising and Darrell L. Bock, *Progressive Dispensationalism* [Wheaton, Ill: Bridgepoint, 1993], 9-56).

As a representative of progressive dispensationalism, Blaising himself has articulated a clear distinction between what he calls a “spiritual vision model” of eschatological escape to heaven and the biblical “new creation model,” which “expects the earth and the cosmic order to be renewed and made everlasting through the same creating power that grants immortal and resurrection life to the saints” (Blaising, “Premellennialism,” in *Three Views of the Millennium and Beyond*, ed. Darrell L. Bock [Counterpoints: Exploring Theology; Grand Rapids: Zondervan, 1999], 163).

A Farewell to the Rapture?

What’s the world coming to when dispensationalists are agnostic about the rapture? Or when they affirm the renewal of the cosmos as the goal of eschatology?

This is an important and historic shift. But more important for our purposes is that neither Matthew 24 nor 1 Thessalonians 4 teaches the future escape of believers from the earth to heaven.

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And if the two most cited proof-texts for the rapture don't support this idea, we have no good reason to think that it is any part of *biblical* eschatology.

N.T. Wright on the (Non) Rapture

http://www.patheos.com/blogs/unsystematictheology/2016/06/n-t-wright-on-the-non-rapture/

In a discussion of Matthew 24:26-28, which is commonly taken by premillennial pretributionalist dispensationalists (there's an eschatological mouthful) to be one of the key "rapture" texts, N.T. Wright articulates a very counter-position to the rapture notion, which is actually a quite recent development in interpretation:

> While they [Jesus' disciples] were waiting for the moment to arrive, however, there would be many voices urging that Israel's vindication was to be found in this or that new movement. They would long to see one of the days of the 'son of man' but would not see it, and would be an open pry to invitations to look at this or that conspiracy or uprising as the way towards vindication. But when it happened there would be no mistaking it: it would be like lightning flashing from east to west, and on that day…they should not stop to pack and get ready, but simply run.
>
> At that time there would be division between families and colleagues: one would be taken, another left. It should be noted that 'taken' in this context means being taken *in judgment.* There is no hint, here, of a 'rapture,' a sudden 'supernatural' event which would remove individuals from *terra firma.* Such an idea would look as odd, in these synoptic passages, as a Cadillac in a camel-train. It is a mater, rather, of secret police coming in the night, or of enemies sweeping through a city and seizing all they can. If the disciples were to escape, if they were to be 'left,' it would be by the skin of their teeth.
>
> From *Jesus and the Victory of God,* p. 366.

The Biblical Worldview

"Providing Scriptural Teaching And Commentary From the Biblical Worldview and the Posttrib Position"

http://www.thebiblicalworldview.org/

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Rapture proponents:

Thomas Ice / Pre-Trib Research Center)

Pre-Trib Archives: The Rapture; What is pre-, post-, a- millennialism; and more

The Rapture - John MacArthur (2012)
https://www.youtube.com/watch?v=EYEeb2ysy6U [Video]

Bible hammer lock on The RAPTURE! (2013)
Chuck Missler & John MacArthur & Scottie Clarke
https://www.youtube.com/watch?v=6pxAS1ZunuY&spfreload=5 [Video]

Q&A January 14th 2015 - Chuck Missler & Hal Lindsey - An Interview (2015)
https://www.youtube.com/watch?v=bjmjYR1pHh0 [Video]

The Last Days by Tim Lahaye (2013)
https://www.youtube.com/watch?v=656M97E6Svo [Video]

Larry King Live: Left Behind (Tim Lahaye and Jerry Jenkins)
https://www.youtube.com/watch?v=3lK87nQxKHA [Video]

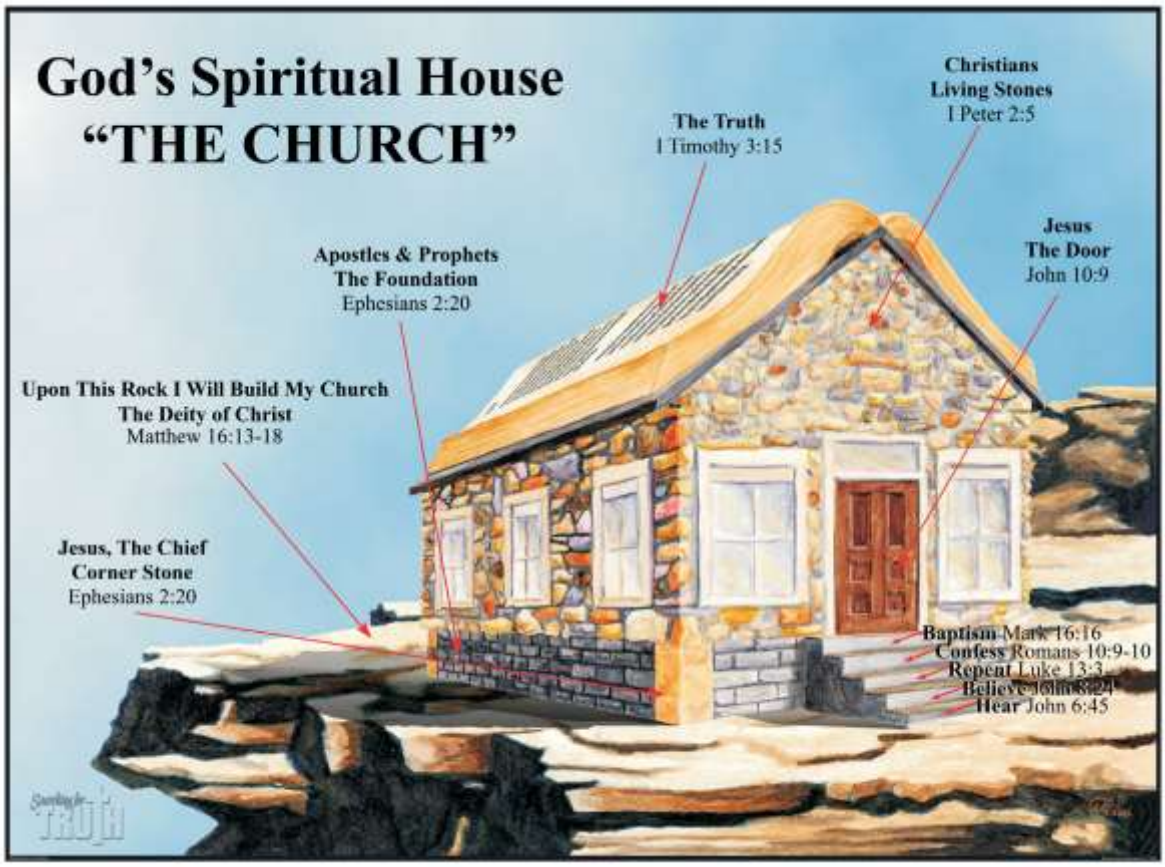
See also: **Premillennial, Amillennial, Postmillennial (Eschatology)** (includes info. on the rapture)

Complete PREVIEW of the RAPTURES!
Pre-Trib / Mid-Trib / Post-Trib / Pre-Wrath Explained
https://www.youtube.com/watch?v=5KqQuTP3yqs [Videos]

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The Church (Assembly, Congregation)

Upon Salvation, you become a member of God's Church



[Source: http://www.wvbs.org/index.php/posters/free-teaching-charts.html]

The Bible encourages Christians to meet together (Hebrews 10:24-25):

And let us take thought of how to spur one another on to love and good works, not abandoning our own meetings, as some are in the habit of doing, but encouraging each other, and even more so because you see the day drawing near. **[Net]**

And let us be concerned about one another in order to promote love and good works, not staying away from our worship meetings, as some habitually do, but encouraging each other, and all the more as you see the day drawing near. **[HCSB]**

And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*: and so much the more, as ye see the day approaching. **[KJV]**

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Why Go To Church?

Why Go to Church?

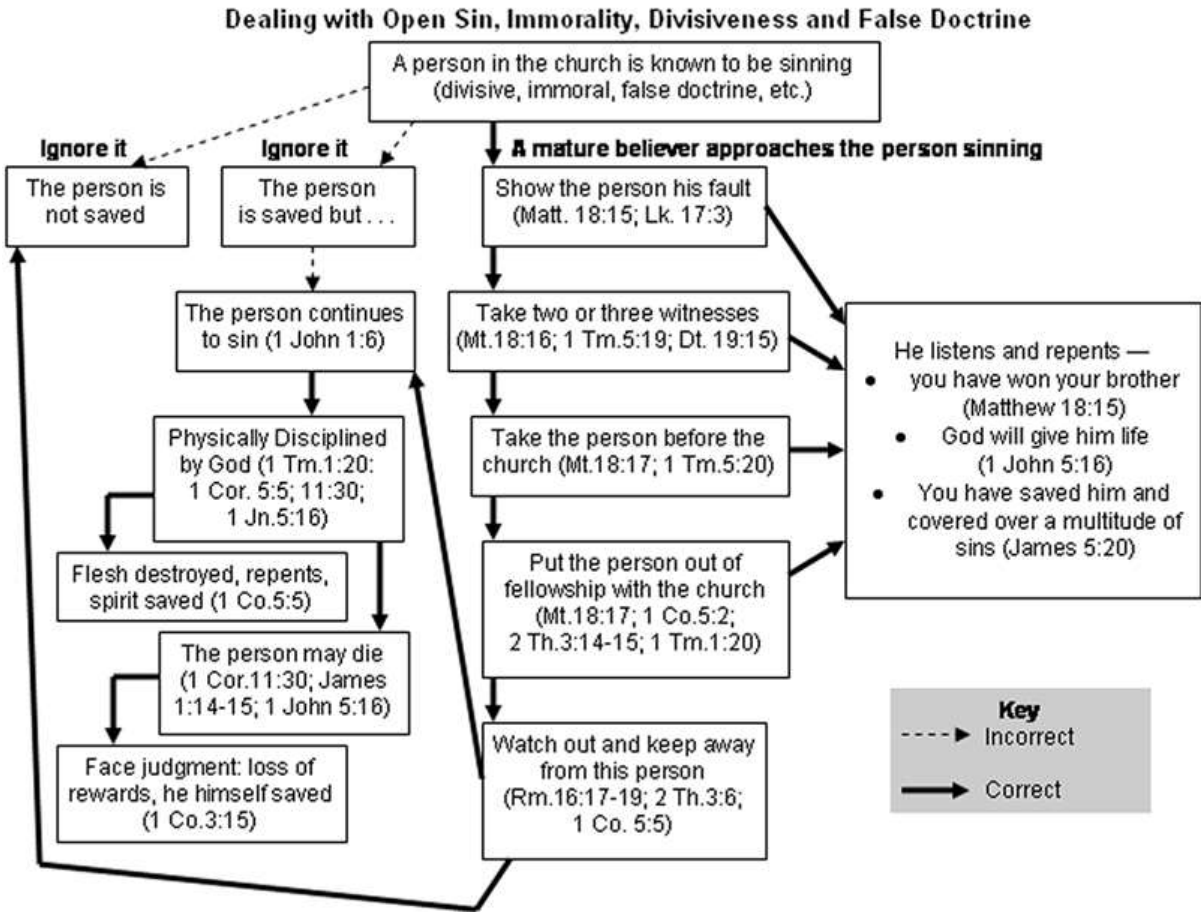
In this era of celebrated individuality, many people believe that organized religion—church—is an outdated concept that doesn't work for today's individual. However, participating in corporate worship is considerably valuable for a Christian's spiritual growth. Jesus Christ established his church as a community of his followers who gather to celebrate God, encourage one another and spread the Good News. It is important to understand what the church is in order to understand the benefits of being a part of it.

The Church Is . . .	Benefits
THE BRIDE OF CHRIST *John 17:20–26; Eph. 5:25–27; Rev. 19:7; 21:9*	■ We, the collective followers of Jesus Christ (his bride), are the object of his affection and glory ■ Christ's relationship with his church is permanent ■ The world can know God's love through the unity of believers and their commitment to Christ
THE BODY OF CHRIST *Rom. 12:3–8; 1 Cor. 12:12–31; Eph. 4:11–16*	■ The church brings God's people together; Christ is the spiritual "head" that connects and directs us ■ Serving others within a church community allows us to use our God-given gifts ■ When we serve each other, we embody the message of God's love, just as Jesus embodied God himself ■ God provides unity for his people to ensure that we are never alone, even in times of need
A PLACE FOR GROWTH *Rom. 1:12; Eph. 4:29; Col. 3:13; 1 Thess. 5:11; 2 Thess. 1:3*	■ The church is a community of people who are accepted and forgiven ■ We as believers rely on each other to increase in our faith and commitment to Christ ■ We build each other up through love and service ■ By working together, we work toward the benefit of each other

Source: The NIV Quickview Bible - www.thequickviewbible.com

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How to Deal With Personal Issues in the Church



[Source: http://www.generationword.com/audio_series/basic_doctrine.html]

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The Church - Part 1

The CHURCH is people, not a building or a place.

PROMISED
Daniel 2:44
Isaiah 2:2-3
Matthew 16:18, 28
Mark 9:1

ESTABLISHED IN JERUSALEM (A.D. 30)
Luke 24:47
Acts 1:4
Acts 2

NUMBER OF CHURCHES ONE
Matthew 16:18 Church
Ephesians 4:4 One Body
Colossians 1:18, 18
Ephesians 1:22-23
Colossians 3:15

MEMBERSHIP CHRISTIANS
Acts 11:26
Acts 2:47
Ephesians 5:23, 30
1 Corinthians 12:23



Upon this rock I will build my church
Matthew 16:18

ORGANIZATION
- **CHRIST IS HEAD**
  Ephesians 1:22-23
- **ELDERS**
  Acts 14:23
  1 Timothy 3:1-17
  Titus 1:5-9
  1 Peter 5:1-4
- **DEACONS**
  Acts 6:1-6
  1 Timothy 3:8-13
- **OTHERS**
  EVANGELISTS
  TEACHERS
  MEMBERS
  Ephesians 4:11
  2 Timothy 4:5

The churches of Christ Salute you
Romans 16:16

Barnes Bible Charts

The Church - Part 2

The CHURCH is people, not a building or a place.

WORSHIP
- **PRAYER**
  Ephesians 1:22-23
  Acts 12:15
  1 Thessalonians 5:17
  1 Timothy 2:1
  Romans 8:26
- **SINGING**
  Ephesians 5:19
  Colossians 3;16
  1 Corinthians 1:21
- **PREACHING - TEACHING**
  Acts 20:7
  Galatians 1:6-8
  1 Corinthians 1:21
- **LORD S SUPPER**
  (Every Lord s Day)
  Acts 20:7
  Luke 22:19-20
  1 Corinthians 11:24-25
- **GIVING**
  1 Corinthians 16:1-2



Upon this rock I will build my church
Matthew 16:18

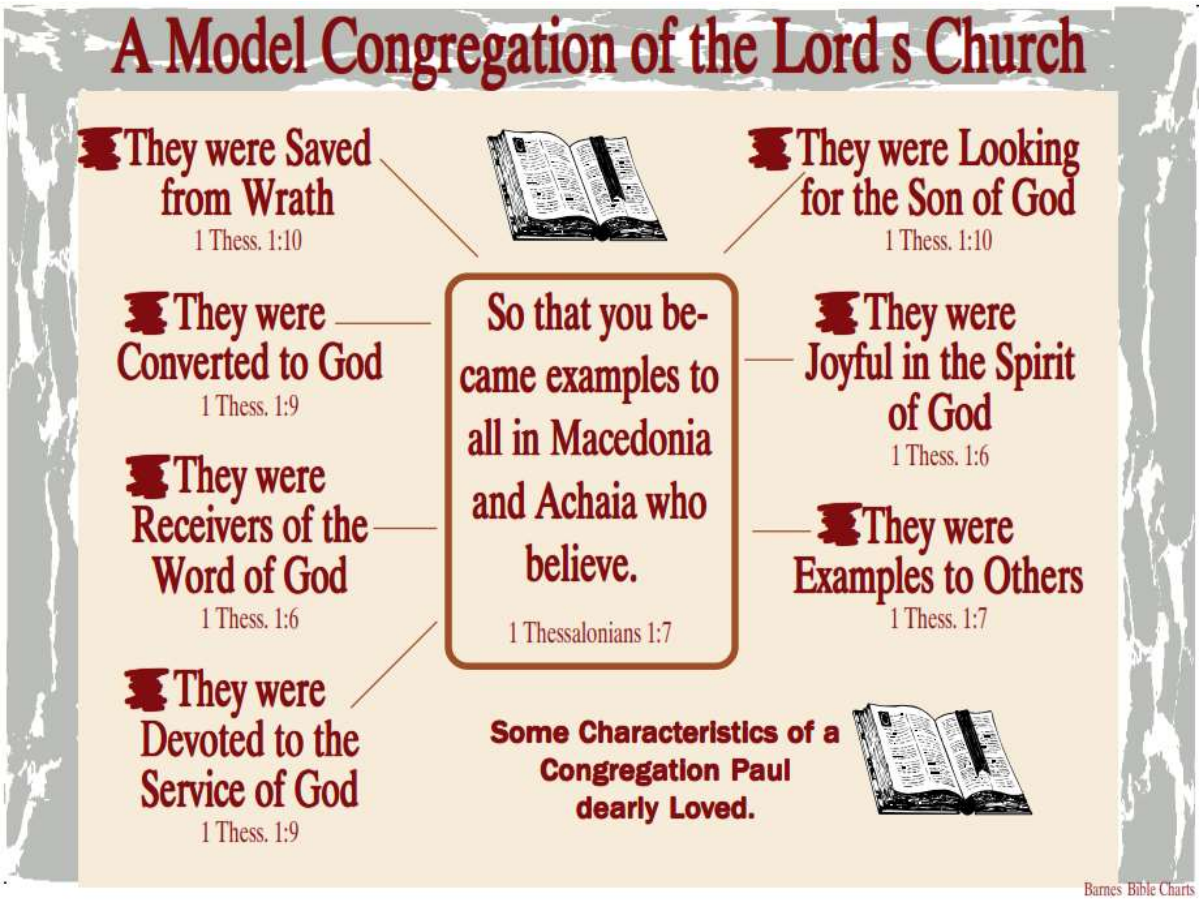
WORK OF THE CHURCH
- **EVANGELISM**
  Matthew 28:19-20
  Mark 16:15-16
  Ephesians 3:10-11
- **BENEVOLENCE**
  Galatians 6;10
  James 1:27
- **EDIFICATION**
  Ephesians 4;12, 16, 29
  1 Thessalonians 5;11
  1 Corinthians 1:21

The churches of Christ Salute you
Romans 16:16

Barnes Bible Charts

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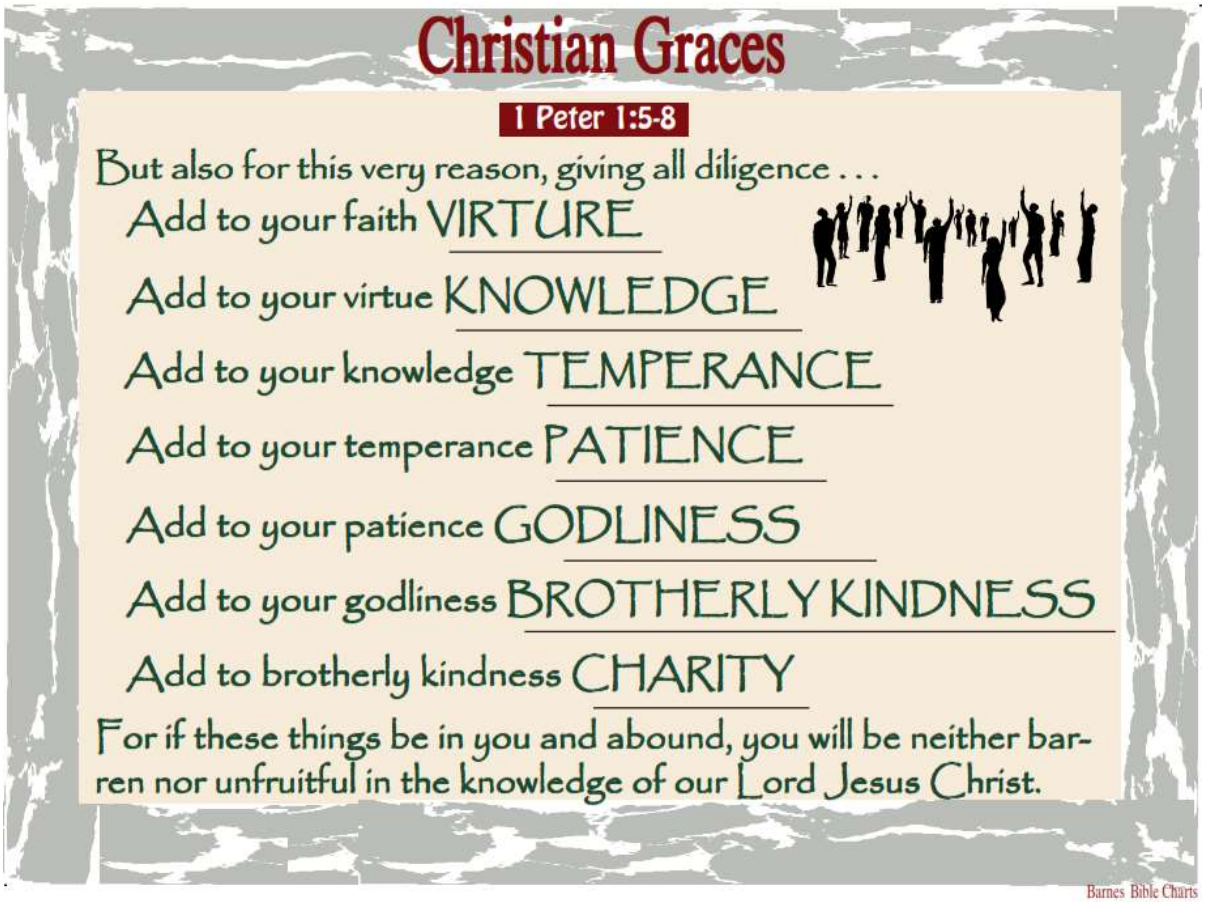
A Model Congregation of the Lord's Church



[Source: http://www.biblecharts.org/thenewtestament.html]

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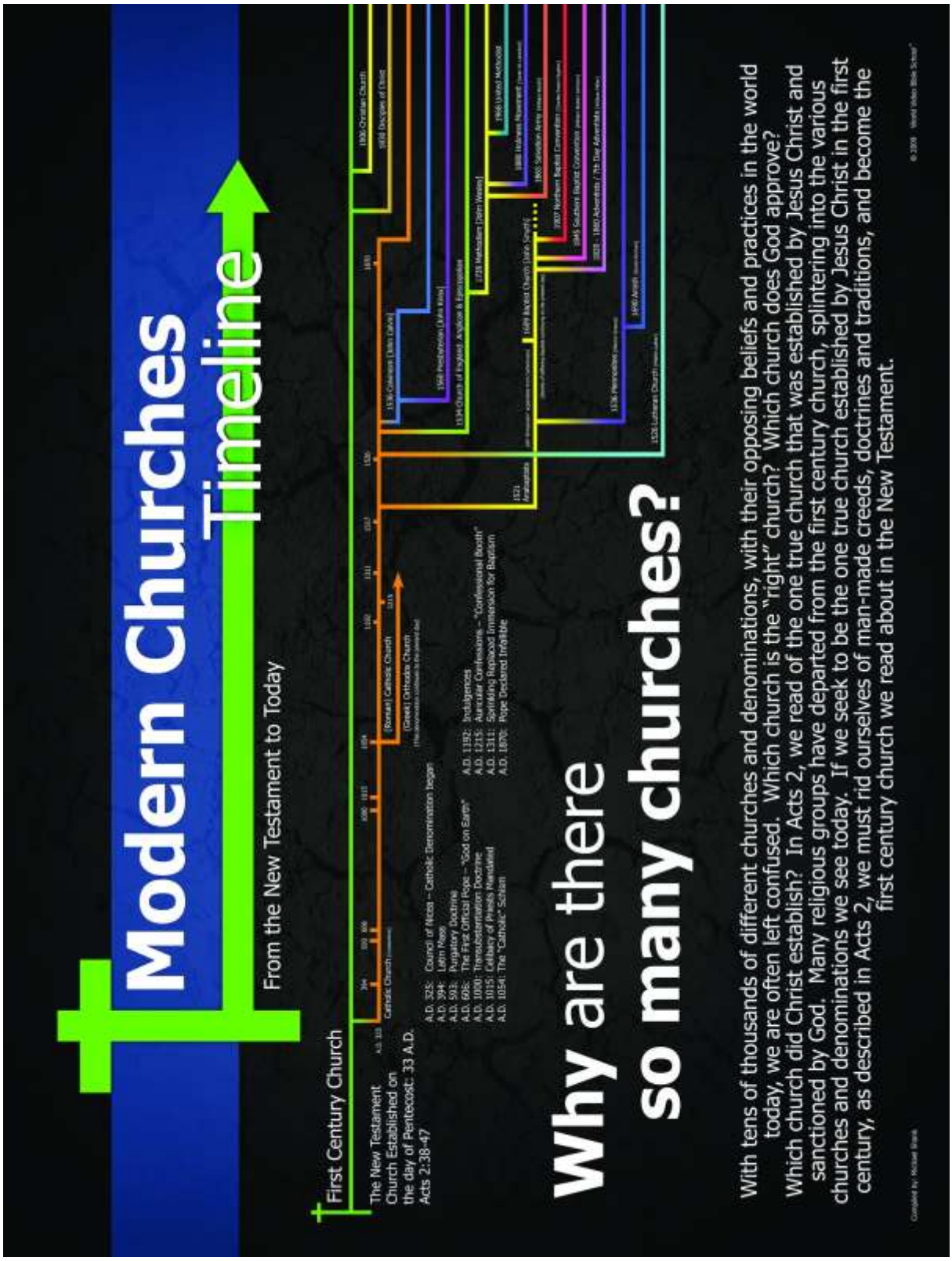
Christian Graces



[Source: http://www.biblecharts.org/thenewtestament.html]

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Modern Churches Timeline



[Source: http://www.wvbs.org/index.php/posters/free-teaching-charts.html]

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The Gospel
The Good News
Becoming Born Again

What is the Gospel?

The Plan of Salvation

(Survey of Various Presentations)

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What is the Gospel? (Various presentations)



Scot McKnight: What is the Gospel? [Recommended] (2017)

https://www.youtube.com/watch?v=-HdyhUQ3Krs [Video]

Ref: Paul: 1 Cor. 15: 1-11; 2 Tim. 2:8; Peter: Acts 2, 10

Gospel: Tells the story of Jesus:

Jesus lived, died at the hands of sinners unjustly, God overturned his death and raised him from the dead, he ascended and he is coming back to rule. Jesus is the King, Jesus is the Lord.

Everyone that believes in him receives forgiveness for their sins through his name.

[***See also***: **What is the "Gospel"? (Summary)**]

What is the Gospel? NT Wright (2013)

https://www.youtube.com/watch?v=ICHovRHJAYY

Ref: Rom. 1:3-4; 1 Cor. 15:1-11

[2] This gospel he promised beforehand through his prophets in the holy scriptures,
[3] concerning his Son who was a descendant of David with reference to the flesh,
[4] who was appointed the Son-of-God-in-power according to the Holy Spirit by the resurrection from the dead, Jesus Christ our Lord.
[5] Through him we have received grace and our apostleship to bring about the obedience of faith among all the Gentiles on behalf of his name.

re: Paul's charge from God: *Acts 9:15 "…this man is my chosen instrument to carry my name before Gentiles and kings and the people of Israel."*

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DA Carson - How do you Explain the Gospel in Five Minutes
https://www.youtube.com/watch?v=0RImYisUYxM [Video]

Dr. Ravi Zacharias: What is the Gospel?
https://www.youtube.com/watch?v=enXBnnFbDpM [Video]

What Is the Gospel? [Recommended]
https://www.youtube.com/watch?v=0maL4cQ8zuU [Video]

Just what is the GOSPEL? [Recommended]
https://www.youtube.com/watch?v=i6ZX7ui0Dfo [Video]

Romans 8:9-13

[9] because if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. [10] For with the heart one believes and thus has righteousness and with the mouth one confesses and thus has salvation. [11] For the scripture says, "Everyone **who believes in him will not be put to shame.**" [12] For there is no distinction between the Jew and the Greek, for the same Lord is Lord of all, who richly blesses all who call on him. [13] For **everyone who calls on the name of the Lord will be saved.**

It Will Cost You Everything
https://www.youtube.com/watch?v=5JQOBMi4QS8 [Video]

Paul Washer, The Gospel. The most terrifying truth of Scripture
[Recommended]
https://www.youtube.com/watch?v=TXOWyjB7d24 [Video]

Paul Washer | Confronted with a question
https://www.youtube.com/watch?v=ydGprxNHyjk [Video]

Full Version:
https://www.youtube.com/watch?v=g9rUe-Wcjvk [Video]

What is the Gospel? - Paul Washer
https://www.youtube.com/watch?v=9mMQ12nmDow [Video]

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Question: "What is the gospel of Jesus Christ?"

https://www.gotquestions.org/gospel-of-Jesus-Christ.html

Answer:

The word *gospel* means “good news,” so the gospel of Christ is the good news of His coming to provide forgiveness of sins for all who will believe (Colossians 1:14; Romans 10:9). Since the first man’s sin, mankind has been under the condemnation of God (Romans 5:12). Because everyone breaks God’s perfect law by committing sin (Romans 3:23), everyone is guilty (Romans 5:18). The punishment for the crime of sin is physical death (Romans 6:23) and then an eternity spent in a place of punishment (Revelation 20:15; Matthew 25:46). This eternal separation from God is also called the “second death” (Revelation 20:14–15).

The bad news that all are guilty of sin and condemned by God is countered by the gospel, the good news of Jesus Christ. God, because of His love for the world, has made a way for man to be forgiven of their sins (John 3:16). He sent His Son, Jesus Christ, to take the sins of mankind on Himself through death on a cross (1 Peter 2:24). In placing our sin on Christ, God ensured that all who will believe in the name of Jesus will be forgiven (Acts 10:43). Jesus’ resurrection guarantees the justification of all who believe (Romans 4:25).

The Bible specifies the content of the gospel message: “Now, brothers and sisters, I want to remind you of the gospel I preached to you, which you received and on which you have taken your stand. By this gospel you are saved, if you hold firmly to the word I preached to you. Otherwise, you have believed in vain. For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day according to the Scriptures, and that he appeared to Cephas, and then to the Twelve. After that, he appeared to more than five hundred of the brothers and sisters at the same time” (1 Corinthians 15:1–6). In this passage, Paul emphasizes the primacy of the gospel—it is of “first importance.” The gospel message contains two historical facts, both supported by Scripture: Christ’s death and His resurrection. Both those facts are bolstered by other proofs: Christ’s death is proved by His burial, and His resurrection is proved by the eyewitnesses.

The gospel of Jesus Christ is the good news that God provided the way for man to be freed from the penalty of sin (John 14:6; Romans 6:23). But not all people will be saved from hell; only those who place their faith in Jesus will go to heaven when they die (Acts 4:12).

The gospel of Jesus Christ is the best news anyone will ever hear, and what a person does with this news will determine where he or she spends eternity. God is calling you to choose life. Call on the name of the Lord and be saved (Romans 10:13).

NOTE: For issues and details related to Heaven and life after death, as well as covering related topics and including different perspectives (including N.T. Wright) - see my separate “Reference Notes on Heaven” (based in part on the book, *Heaven*, by Randy Alcorn).

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N.T. Wright: What is the gospel, and why is it the "good news"? (2009)
https://www.youtube.com/watch?v=cWoezpvlEz4 [Video] (Clip from Paul Ankerberg Show appearance)

Gospel of N.T. Wright / What Paul Preached – from an Interview (email exchange) (2017)
http://uncommonlegacy.com/gospel-ntw-interview/

Excerpt:

What is the Gospel?

The message that the crucified and risen Jesus is the world's true Lord, having overcome all other 'powers' through bearing human sin and its consequences. The early church presented this as a story about things that had actually happened, rooted in the story of Israel's scriptures, things that had changed the world (**1 Cor 15.3-11**)".

1 Corinthians 15: [1] Now I want to make clear for you, brothers and sisters, the gospel that I preached to you, that you received and on which you stand, [2] and by which you are being saved, if you hold firmly to the message I preached to you – unless you believed in vain. [3] For I passed on to you as of first importance what I also received – **that Christ died for our sins according to the scriptures, [4] and that he was buried, and that he was raised on the third day according to the scriptures, [5] and that he appeared to Cephas, then to the twelve. [6] Then he appeared to more than five hundred of the brothers and sisters at one time, most of whom are still alive, though some have fallen asleep. [7] Then he appeared to James, then to all the apostles.** [8] Last of all, as though to one born at the wrong time, he appeared to me also. [9] For I am the least of the apostles, unworthy to be called an apostle, because I persecuted the church of God. [10] But by the grace of God I am what I am, and his grace to me has not been in vain. In fact, I worked harder than all of them – yet not I, but the grace of God with me. [11] Whether then it was I or they, this is the way we preach and this is the way you believed. [NET Bible]

[***See also***: **What is the "Gospel"? (Summary)**]

***See also my other separate references resource*:**

The Gospel, Salvation and Evangelism

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Basic Gospel Message:

Everyone is saved who believes in Jesus Christ: that He…

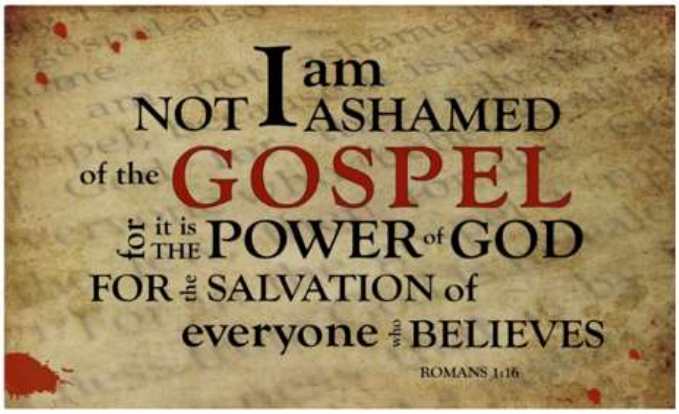
	Died on a cross / for the Forgiveness of our Sins [as foretold by OT Prophets in Scripture],
	He was Buried / then was Raised up on the 3rd day (Resurrection) [as per OT Prophets].
	Witnesses after Jesus arose: Apostles ate and drank with Him; over 500 men/women saw.
	Why Preach? – commanded by Jesus; of first/highest importance; and to warn you that
	Jesus was appointed [Lord] by God to reign over everything and to judge the living and the dead

NOTE: The order of this information does NOT matter. NO gospel presentation is complete without emphasizing Jesus' resurrection and that Jesus was appointed ruler (Lord) and judge over all.

Exact wording is not required as long as the essence of the Gospel is clear and complete.

The above summary of the Gospel of Jesus Christ is based on Paul's and Peter's (via Luke's Book of Acts) explicit statements of the Gospel (see: 1 Cor. 15:1-11, 20-28; Acts 10:34-38, 39-45 re: Peter's presentation of the Gospel to the Gentile Roman Centurion Cornelius). Other similar statements of the Gospel are found in Rom. 1:1-5; Acts 17:16-34 (Paul's speech at Mars Hill, Athens) and to a lesser extent, 2 Tim. 2:8-10.

["Christ" = from *Christos*, the Greek word for the Hebrew "Messiah" = "Anointed One of God"; i.e., Jesus the Messiah]



Legend:

	Saved / Believes in Jesus:
	Died/**Sins**/Scriptures
	Buried/Resurrection
	Witnesses
	Why Preach
	Appointed by God / Lord

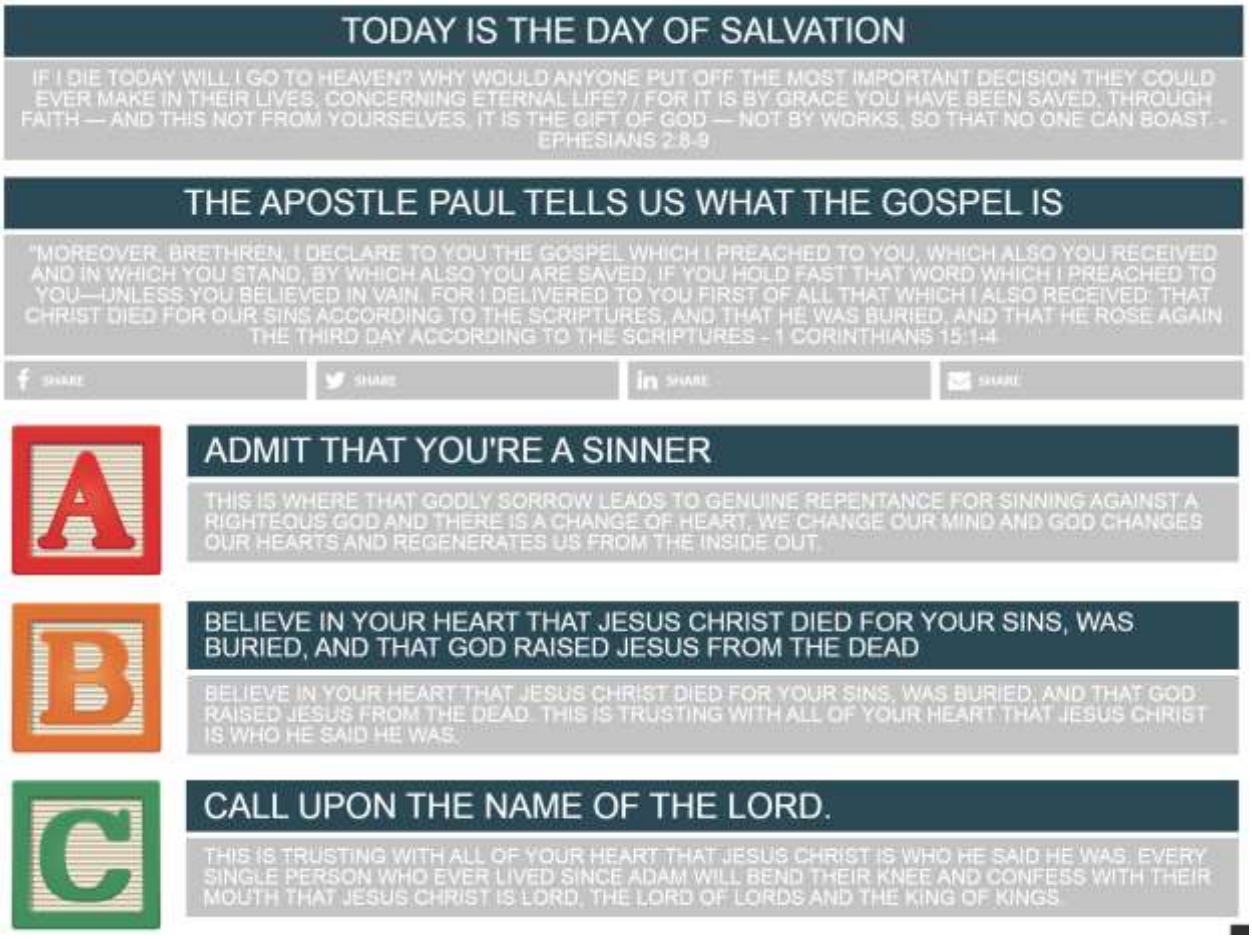
Submit your comments, suggestions, questions to: gospel@timoninc.com

***For details see my other separate references resource*:**

The Gospel, Salvation and Evangelism

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The ABC's of Salvation





Source: https://calvarychapelkaneohe.com/abc-of-salvation/

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The Plan of Salvation Seen in the Bible

The chiastic literary structure is seen in many Bible books and passages.
Below is a pattern representing the whole Bible.
The Bible is God's invitation through Christ to accept His plan for our redemption.

Earth without form - the abyss (Gen. 1:1) *Notice that the first pair items matches the last pair.*
Creation (Gen. 1, 2)
The fall from God's image (Gen. 3)
Death begins, a Redeemer is promised (Gen. 3:15)
Call to Abraham - a people chosen (Gen. 12)
God's people in slavery; escape to the wilderness (Ex.)
Restoration of knowledge about God's plan — His law (Ex.)
Christ introduced in the sanctuary system (Lev.)
God's people in captivity for unfaithfulness (Ezek., Dan. and others)
Christ revealed in human flesh (Gospels)
Heaven's greatest gift — redemption through the cross!
Christ revealed through the Holy Spirit (Acts)
Medieval persecution; church in the wilderness (Rev. 12, 13)
Restoration of lost truth — the Reformation (Rev. 12)
Christ seen in the heavenly sanctuary — Judgment message (Rev. 14)
God's people threatened; forbidden to buy or sell; endurance (Rev. 13; 14:12)
Call of the mighty angel; Elijah, Appeal to God's people to come out (Rev. 18)
Resurrection of the righteous to immortal life (1 Thess. 4)
Restoration; incorruptible bodies; like Christ's glorious body (1 Cor. 15)
Earth desolate for 1000 years; Satan in the abyss (Rev. 20)
Creation of new heavens and new earth (Rev. 21)

[Source: http://www.bibleexplained.com/bible-chi.html]

The Bridge Illustration – Simple to Do On A Napkin

http://www.extendgrace.org/PDF/spiritual%20conversation%20tools.pdf

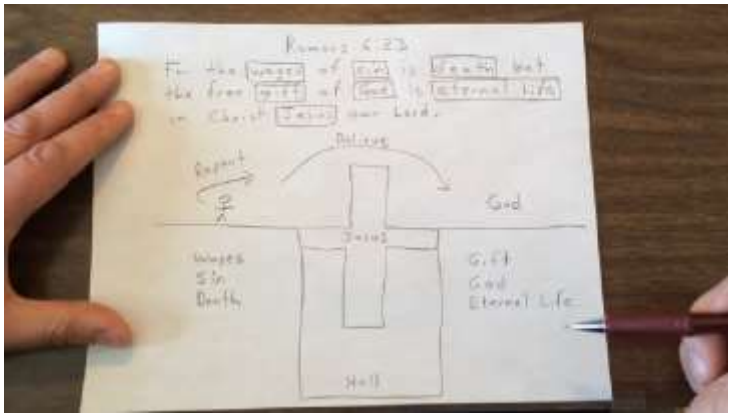
The Bridge to Life – Navigators

https://www.navigators.org/Tools/Evangelism%20Resources/Tools/The%20Bridge%20to%20Life

http://www.ibcberlin.org/blog/wp-content/uploads/bridge.pdf [PDF]

One Verse Gospel Presentation With Bridge Diagram Based On Romans 6:23

https://www.youtube.com/watch?v=LAzjWByhBdQ [Video]



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How to Know God Personally

What does it take to begin a relationship with God? Devote yourself to unselfish religious deeds? Become a better person so that God will accept you?

You may be surprised that none of those things will work. But God has made it very clear in the Bible how we can know Him.

The following principles will explain how you can personally begin a relationship with God, right now, through Jesus Christ...

Principle 1:

God loves you and offers a wonderful plan for your life.

God's Love
"God so loved the world that He gave His one and only Son, that whoever believes in Him shall not perish, but have eternal life." [1]

God's Plan
[Christ speaking] "I came that they might have life, and might have it abundantly" [that it might be full and meaningful]. [2]

Why is it that most people are not experiencing the abundant life? Because...

Principle 2:

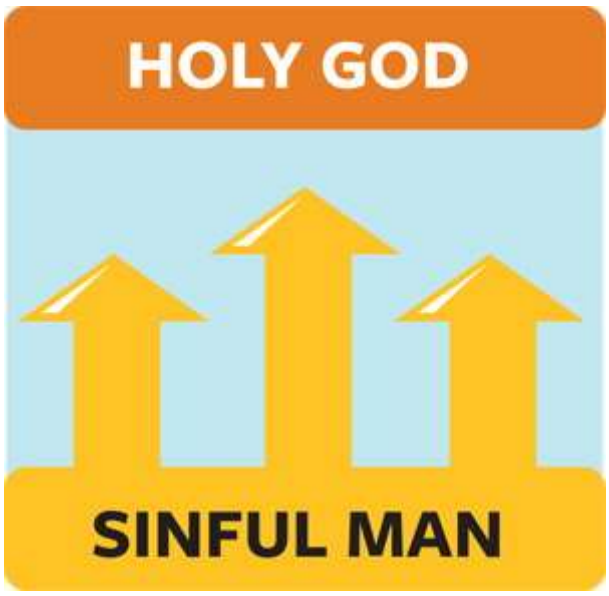
All of us sin and our sin has separated us from God.

We Are Sinful
"All have sinned and fall short of the glory of God." [3]

We were created to have fellowship with God; but, because of our stubborn self-will, we chose to go our own independent way, and fellowship with God was broken. This self-will, characterized by an attitude of active rebellion or passive indifference, is evidence of what the Bible calls sin.

We Are Separated
"The wages of sin is death" [spiritual separation from God]. [4]

This diagram illustrates that God is holy and people are sinful. A great gulf separates us. The arrows illustrate that we are continually trying to reach God and the abundant life through our own efforts, such as a good life, philosophy, or religion -- but we inevitably fail.



The third law explains the only way to bridge this gulf...

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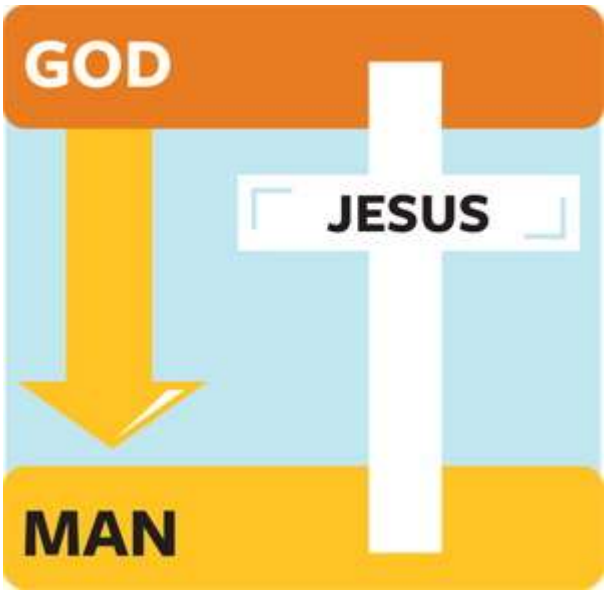
Principle 3:

Jesus Christ is God's only provision for our sin. Through Him we can know and experience God's love and plan for our life.

He Died in Our Place
"God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us." [5]

He Rose From the Dead
"Christ died for our sins...He was buried...He was raised on the third day, according to the Scriptures...He appeared to Peter, then to the twelve. After that He appeared to more than five hundred..." [6]

He Is the Only Way to God
"Jesus said to him, 'I am the way, and the truth, and the life; no one comes to the Father, but through Me.'" [7]



This diagram illustrates that God has bridged the gulf which separates us from Him by sending His Son, Jesus Christ, to die on the cross in our place to pay the penalty for our sins.

It is not enough just to know these three principles...

Principle 4:

We must individually receive Jesus Christ as Savior and Lord; then we can know and experience God's love and plan for our lives.

We Must Receive Christ
"As many as received Him, to them He gave the right to become children of God, even to those who believe in His name." [8]

We Receive Christ Through Faith
"By grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, that no one should boast." [9]

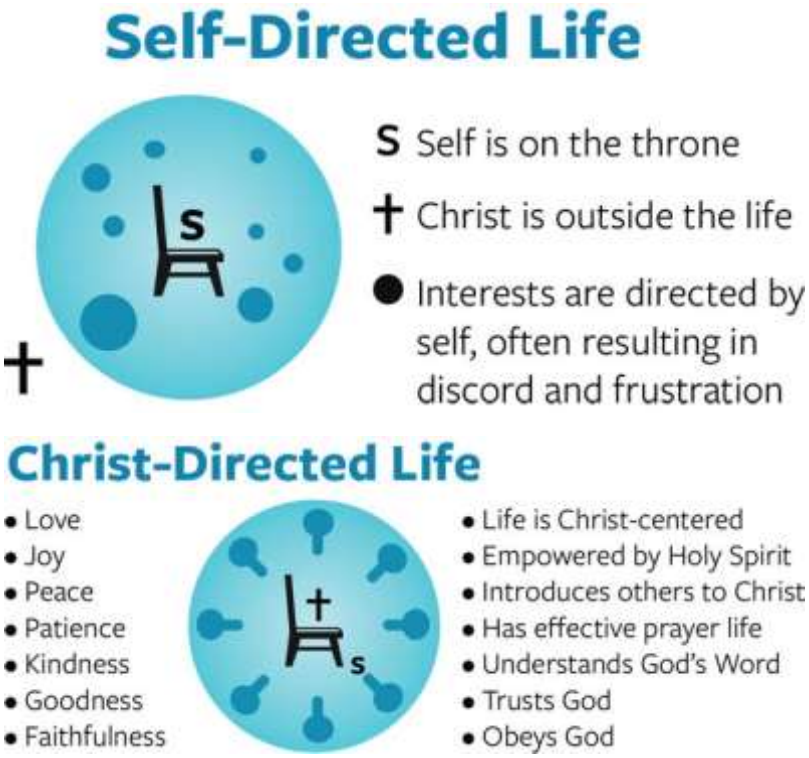
When We Receive Christ, We Experience a New Birth

We Receive Christ by Personal Invitation
[Christ speaking] "Behold, I stand at the door and knock; if any one hears My voice and opens the door, I will come in to him." [10]

Receiving Christ involves turning to God from self (repentance) and trusting Christ to come into our lives to forgive our sins and to make us what He wants us to be. Just to agree intellectually that Jesus Christ is the Son of God and that He died on the cross for your sins is not enough. Nor is it enough to have an emotional experience. You receive Jesus Christ by faith, as an act of the will.

These two circles represent two kinds of lives:

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Which circle best describes your life?

Which circle would you like to have represent your life?

The following explains how you can receive Christ:

You can receive Christ right now by faith through prayer

Prayer is talking to God. God knows your heart and is not so concerned with your words as He is with the attitude of your heart. The following is a suggested prayer:

"Lord Jesus, I need You. Thank You for dying on the cross for my sins. I open the door of my life and receive You as my Savior and Lord. Thank You for forgiving my sins and giving me eternal life. Take control of the throne of my life. Make me the kind of person You want me to be."

If this prayer expresses the desire of your heart, then you can pray this prayer right now and Christ will come into your life, as He promised.

Does this prayer express the desire of your heart?

Yes, I just asked Jesus into my life

I may want to ask Jesus into my life,
but I have a question I would like answered first

---

(1) John 3:16 (NIV); (2) John 10:10; (3) Romans 3:23; (4) Romans 6:23; (5) Romans 5:8; (6) 1 Corinthians 15:3-6; (7) John 14:6; (8) John 1:12; (9) Ephesians 2:8,9; (10) Revelation 3:20

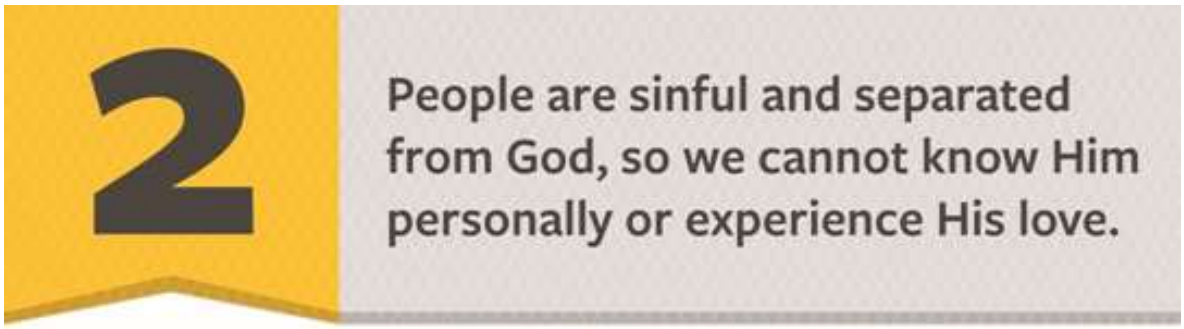
Adapted from *Have You Heard of the Four Spiritual Laws* and *Would You Like to Know God Personally,* by Dr. Bill Bright, co-founder of Campus Crusade for Christ. © Campus Crusade for Christ. All rights reserved.

Download the "*Would You Like to Know God Personally?*" booklet to share with someone else.

The Four Spiritual Laws (Original Version)



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People Are Sinful

"All have sinned and fall short of the glory of God" (*Romans 3:23*)

People were created to have fellowship with God; but, because of our stubborn self-will, we chose to go our own independent way and fellowship with God was broken. This self-will, characterized by an attitude of active rebellion or passive indifference, is an evidence of what the Bible calls sin.

People Are Separated

"For the wages of sin is death".
[spiritual separation from God] (Romans 6:23)

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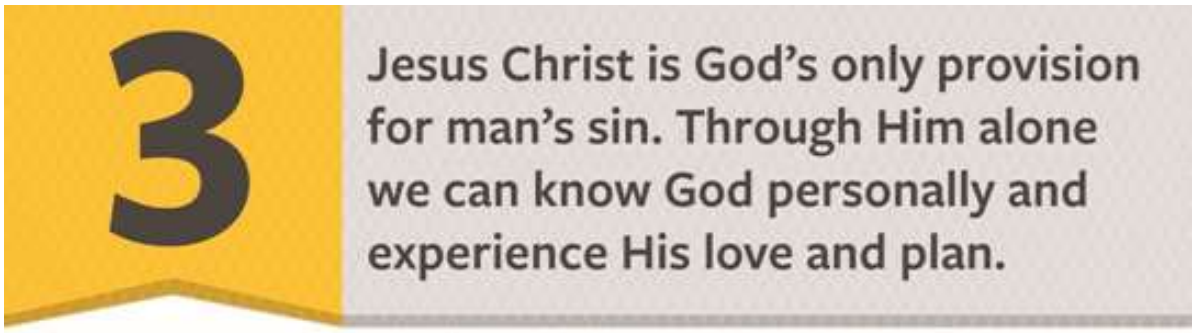
Our Condition



This diagram illustrates that God is holy and people are sinful. A great chasm separates the two. The arrows illustrate that we are continually trying to reach God and establish a personal relationship with Him through our own efforts, such as a good life, philosophy, or religion, but we inevitably fail.

The third principle explains the only way to bridge this gulf...

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He Died In Our Place

"But God demonstrates His own love for us in this: While we were still sinners, Christ died for us." (Romans 5:8)

He Rose From The Dead

"Christ died for our sins... He was buried... He was raised on the third day according to the Scriptures... He appeared to Peter, then to the twelve. After that He appeared to more than five hundred..." (1 Corinthians 15:3-6)

He Is the Only Way to God

"Jesus said to him, 'I am the way, and the truth, and the life; no one comes to the Father, but through me'." (John 14:6)

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God's Response



This diagram illustrates that God has bridged the chasm that separates us from Him by sending His Son, Jesus Christ, to die on the cross in our place to pay the penalty for our sins.

The fourth principle explains it's not enough to just know these truths...

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4

We must individually receive Jesus Christ as Savior and Lord; then we can know God personally and experience His love and plan.

We Must Receive Christ

"Yet to all who received Him, to those who believed in His name, He gave the right to become children of God." (John 1:12)

We Receive Christ Through Faith

"For it is by grace you have been saved, through faith–and this not from yourselves, it is the gift of God–not by works, so that no one can boast." (Ephesians 2:8-9)

When We Receive Christ, We Experience a New Birth

(Read John 3:1-8)

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Our Response

We Receive Christ by Personal Invitation

[Christ speaking] "Here I am! I stand at the door and knock. If anyone hears My voice and opens the door, I will come in and eat with him, and he with Me." (Revelation 3:20)

Receiving Christ involves turning to God from self (repentance) and trusting Christ to come into our lives to forgive us of our sins and to make us what He wants us to be. Just to agree intellectually that Jesus Christ is the Son of God and that He died on the cross for our sins in not enough. Nor is it enough to have an emotional experience. We receive Jesus Christ by faith, as an act of the will.

These two circles represent two kinds of lives.

A life entrusted to Christ. Christ is central and on the throne, and self yields to Christ.





A life without Jesus Christ. Self is central and on the throne and Jesus Christ (†) is on the outside.

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Prayer is talking with God

You Can Receive Christ Right Now by Faith Through Prayer

God knows your heart and is not as concerned with your words as He is with the attitude of your heart. The following is a suggested prayer:

> *Lord Jesus, I want to know You personally. Thank You for dying on the cross for my sins. I open the door of my life and receive You as my Savior and Lord. Thank You for forgiving me of my sins and giving me eternal life. Make me the kind of person You want me to be.*

Does This Prayer Express the Desire of Your Heart?

If it does, pray this prayer right now, and Christ will come into your life, as He promised.

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Did You Receive Christ Into Your Life?

According to His promise as recorded in Revelation 3:20, where is Christ right now in relation to you? Christ said that He would come into your life and be your Savior and friend so you can know Him personally. Would He mislead you? On what authority do you know that God has answered your prayer? (The trustworthiness of God Himself and His Word.)

The Bible Promises Eternal Life to All Who Receive Christ

"And this is the testimony: God has given us eternal life, and this life is in His Son. He who has the Son has life; he who does not have the Son of God does not have life. I write these things to you who believe in the name of the Son of God so that you may know that you have eternal life." (1 John 5:11-13)

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Prayer is talking with God

Thank God often that Christ is in your life and that He will never leave you (Hebrews 13:5). You can know on the basis of His promise that Christ lives in you and that you have eternal life from the very moment you invite Him in.

Do Not Depend on Feelings

The promise of God's Word, the Bible–not our feelings–is our authority. The Christian lives by faith (trust) in the character of God Himself and His Word. This train diagram illustrates the relationship among fact (God and His Word), faith (our trust in God and His Word), and feeling (the result of our faith and obedience) (John 14:21).

The train will run with or without the caboose. However, it would be useless to attempt to pull the train by the caboose. In the same way, we as Christians do not depend on feelings or emotions, but we place our faith (trust) in the character of God and the promises of His Word.

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Fact - Faith - Feeling



Now That You Have Entered Into a Personal Relationship With Christ

The moment you received Christ by faith, as an act of your will, many things happened, including the following:

- Christ came into your life *(Revelation 3:20 and Colossians 1:27)*
- Your sins were forgiven *(Colossians 1:14)*
- You became a child of God *(John 1:12)*
- You received eternal life *(John 5:24)*
- You began the great adventure for which God created you *(John 10:10; 2 Corinthians 5:17 and 1 Thessalonians 5:18)*

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Can you think of anything more wonderful that could happen to you than entering into a personal relationship with Jesus Christ? Would you like to thank God in prayer right now for what He has done for you? By thanking God, you demonstrate your faith.

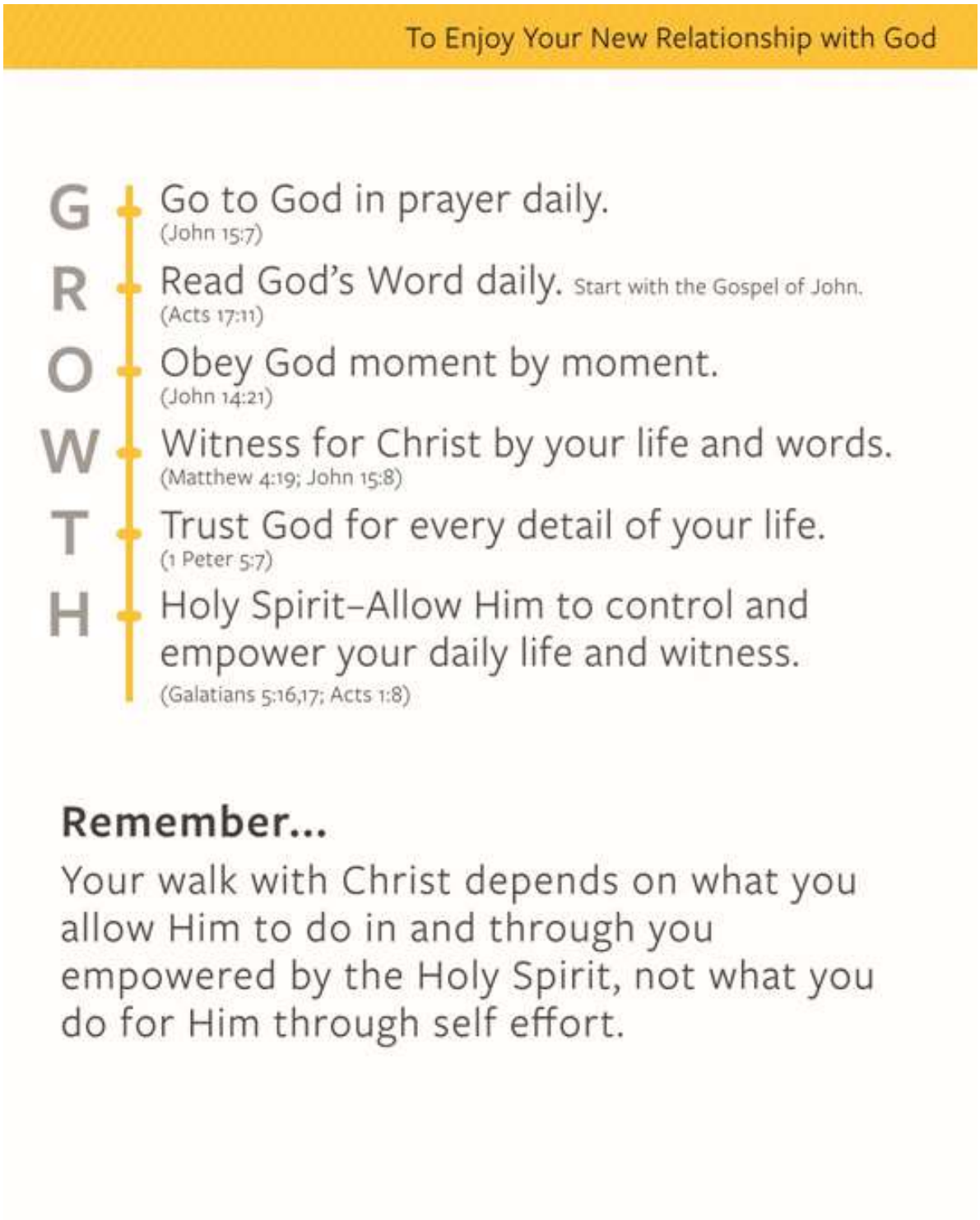


To enjoy your new relationship with God...

Suggestions For Christian Growth

Spiritual growth results from trusting Jesus Christ. "...The righteous will live by faith" (Galatians 3:11). A life of faith will enable you to trust God increasingly with every detail of your life, and to practice the following:

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For more information about a relationship with God and growing in your spiritual life, consider visiting:

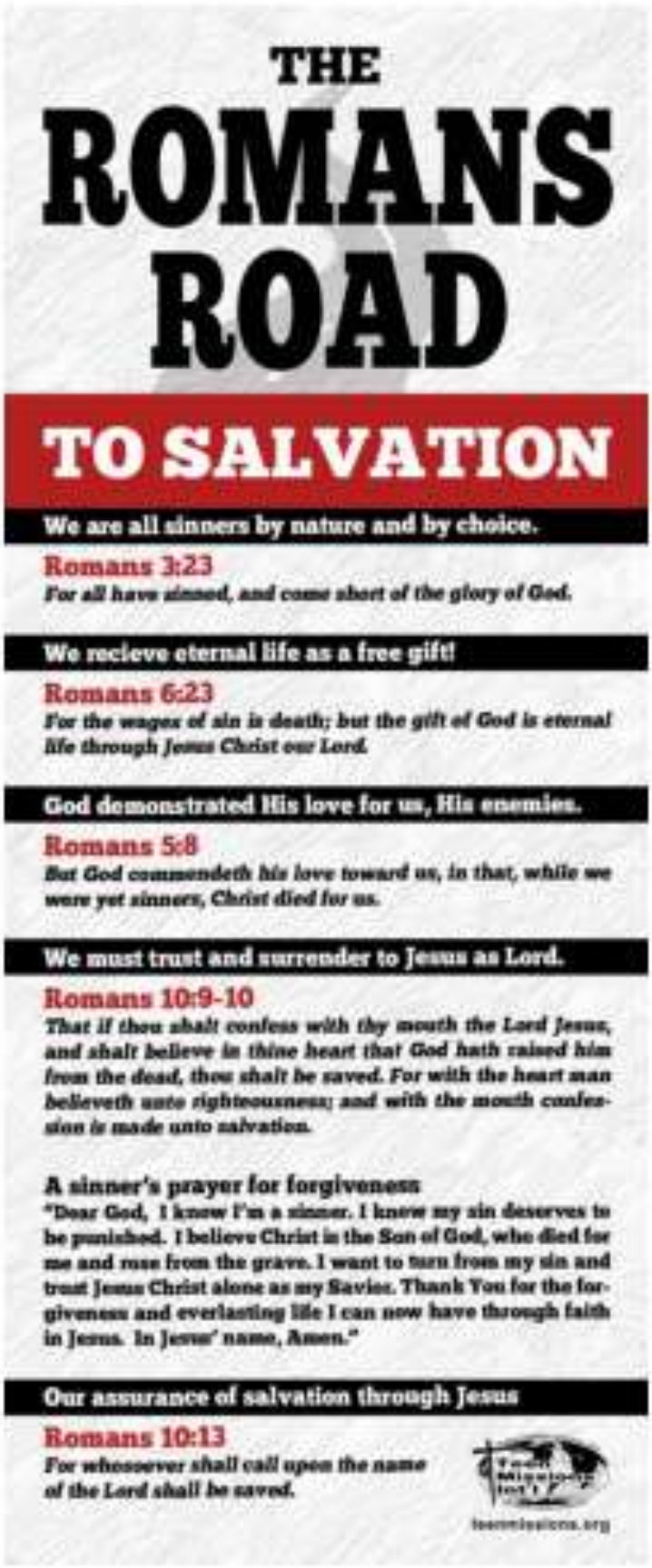
www.Cru.org
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The Romans Road to Salvation (bookmark)



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The Romans Road



Put your hand over your heart… that small heartbeat is all that stands between you and eternity in heaven or hell! Think about it. If you died tonight, do you know for CERTAIN where you would be spending eternity?

Steps down the Roman Road to Salvation… Read on!

I consider myself a 'good person'… won't that be enough?

Romans 3:23 NKJV – for all have sinned and fall short of the glory of God.

Romans 3:10 NKJV – As it is written: "There is none righteous, no, not one;

Romans 5:12 NKJV – Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned–

The creator of the universe is HOLY. God is light, and in him is no darkness at all. 1Jn 1:5 (KJV) He has set laws in place for his creation to obey. What are these laws? They begin with the **10 Commandments**. While you might consider yourself 'good' compared to most people, how do you measure up against God's law? Have you ever told the smallest lie? Then you are a liar. "For whoever keeps the whole law and yet stumbles at just one point is guilty of breaking all of it." James 2:10 (NIV) Disobedience to God is sin.

Is sin really THAT big of a deal? If it is… what HOPE is there?

Romans 6:23 NKJV – For the wages of sin [is] death, but the gift of God [is] eternal life in Christ Jesus our Lord.

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Disobedience to an infinite eternal God deserves an infinite eternal consequence. God shows us His character and his laws in his creation, the world around us. He has also written his laws in our hearts… on our conscience. He has also given us his WORD the Bible. No good judge would let the guilty go free, the criminal go unpunished. Neither can a holy righteous God allow sinful man to go unpunished… but God LOVES man whom he has made in his image and He has provided a way of escape by sending his only son to die in our place.

After what I've done to grieve God… HOW could He willingly die in my place?

Romans 5:8 NKJV – But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.

For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. Jn 3:16-NKJV While he died on the cross, he was mocked, spit upon, and cursed. Yet Jesus cried out, "Father forgive them for they know not what they do…" (Lk 23:34-KJV) With such love, Jesus died in your place… knowing every evil act, word, and thought you would commit. What powerful love! He loves you unconditionally even to the point of death when you are at your worst!

HOW can I be saved?

Romans 10:9-10 NKJV – that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation

You can never be saved by trying to be a good person, nor can you be saved through any amount of 'good works'. Ephesians 2:8,9 says "For by grace have you been saved by faith. And that, not of yourselves. It is the gift of God, not of works. Lest any man should boast. (KJV) You and I can be saved only by confessing our sins and placing our faith in God's son, Jesus Christ who died and paid for our sins on the cross. We must also surrender our life to His lordship… placing him in charge of every area of our life because we now belong to him.

Did God HEAR me? Did He accept me?

Romans 10:13 NKJV – For "whoever calls on the name of the LORD shall be saved."

God promises that "to all who received him, to those who believed in his name, he gave the right to become children of God" (Jn 1:12 NIV) Yes, God does hear and accept ALL who come to put their faith in Him. There is no need to fear death any longer because Jesus BROKE the power of death on the cross with his own blood. The price has been paid in full and it is God's promise to receive all who come to him by placing their faith in Jesus Christ as their Lord and Savior.

What do I do now?

Romans 10:17 NKJV – So then faith [comes] by hearing, and hearing by the word of God.

Your journey as a child of the King of Kings has just begun! You must begin by spending time daily in prayer and in God's Word, the Bible. You must also find fellowship with other believers in a Church that teaches and preaches the Bible. You should also now confess Jesus, your savior before men. Share about your new faith in Christ with your family, coworkers and others whom God has placed on your daily path.

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The Romans Road

By David J. Stewart



"The Roman's Road" is popular method of presenting the Gospel using only Scriptures from the Biblical Book of Romans. It is certainly an effective soulwinning tool which every believer should be well familiarized with.

Before I say another word let me WARN YOU that the Roman's Road is a false plan of salvation if you leave out the Gospel, which according to 1st Corinthians 15:1-4 is the DEATH, BURIAL and RESURRECTION of Jesus Christ. I realized recently that many versions of the Roman's Road tract does not even mention the resurrection of Jesus Christ.

The Romans Road should include **Romans 10:9-10, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."**

Certainly, a lost sinner can be led to the Lord through many other Books of the Bible, but the Book of Romans is rich in doctrine and a masterpiece of divine literature. Thank God for the wonderful Book of Romans!

I was saved at the age of 13 in Chicago. I remember my first soulwinning experience while going door-to-door soulwinning with other members of our church youth group. An adult women answered the door and after a brief introduction, I asked her, "Do you know for sure if you died this moment that you would go to Heaven?" She replied, "No." I asked her if I could share the Gospel with her and she agreed. I was stumped and didn't know what to say. I froze. So I read to her the Gospel tract in my hand, which was called "The Roman's Road." I couldn't explain anything more to her other than what I was reading.

I remember feeling frustrated and ill-prepared. I recall telling her that she could call my pastor if she had further questions and I pointed out the church's phone number on back of the Gospel tract. I went away sad because I had the opportunity to win someone to Christ but didn't understand it enough myself to explain it. I went home that afternoon and memorized *The Roman's Road* and was determined to be prepared the next time I went out soulwinning.

Although I was saved at the early age of 13, I didn't receive the blessed assurance of my salvation until I was 20-years old. I lived in constant fear, and cried myself to sleep many nights, wondering if perhaps I didn't have enough faith or maybe I had missed something. I was so afraid of going to Hellfire. Looking back, I now realize that it was my woeful ignorance of the Scriptures and God's plan of salvation that caused me so much emotional fear, worrying and doubt. I was saved, but didn't understand it, and so my mind was filled with many doubts and fears.

As a result of my painful ordeal, I wrote a book called, ***SALVATION***, so I could share with others the wonderful truths which God gave to me to settle the assurance of my salvation. I have never doubted

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my salvation since. I now fully realize that I am saved, not by my own self-righteousness; but by ***HIS RIGHTEOUSNESS***. It's not a prayer that saves us, but our faith in the Lord Jesus Christ. Salvation is of the Lord. I was focusing on an experience, the words I spoke when I prayed, the degree of my faith, et cetera. I was really worried. Thankfully, those days are forever gone and I know beyond any shadow of a doubt that my name is written in Heaven in the Lamb's Book of Life.

Here is ***The Romans' Road*** . . .

1. **All Have Sinned.** Romans 3:10 states, "*As it is written, There is none righteous, no, not one.*" And again in Romans 3:23 we are told, "*For all have sinned, and come short of the glory of God.*" Romans 5:12 tells us, "*Wherefore, as by one man* [Adam] *sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.*" When Adam sinned, he brought the curse of sin upon all mankind. This is why everyone is born with a nature to sin, it has been passed down since Adam.

2. **There is a Penalty for Sin.** Romans 6:23 says, "*For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."* Death is the penalty for sin, Physical Death and a *Second Death*. Most people confuse spiritual death with the *Second Death*. We are born spiritually-dead. Adam and Eve died spiritually the moment they sinned, and all of their descendants since have been born spiritually-dead. This is why a person must be born-again spiritually. God's Holy Spirit is that spiritual life. The Bible also speaks of a *Second Death*, which means being cast into the Lake of Fire forever as punishment for our sins. Just as a person is paid wages for work performed on the job, so does God payback sinners in the Lake of Fire.

3. **Jesus Died, Was Buried, And Rose Three Days Later.** Christ died for our sins! Romans 5:8, "*But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.*" What a precious Scripture! God in His love decided to give mankind a chance to escape the wrath of God's judgment. Jesus came and laid down His life for us, knowing just how sinful the human race is. God expressed His love for humanity, paying men's sin debt, knowing that we are so undeserving.

4. **Call Upon the Lord Jesus to Be Saved.** Romans 10:13 promises, "*For whosoever shall call upon the name of the Lord shall be saved.*" The word "call" means "to appeal unto." Lost sinners who come to Jesus for forgiveness of sins, believing that He is the Christ, the Son of God, will be saved. How much faith do you need to be saved? Just enough faith to obey Romans 10:13 and trust upon the Lord Jesus for salvation. Romans 10:9-10, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

Jesus DIED, was BURIED and RESURRECTED. This is the Gospel according to 1st Corinthians 15:1-4. If you receive the Gospel as payment for your sins, then you are saved immediately, irrevocably and eternally.

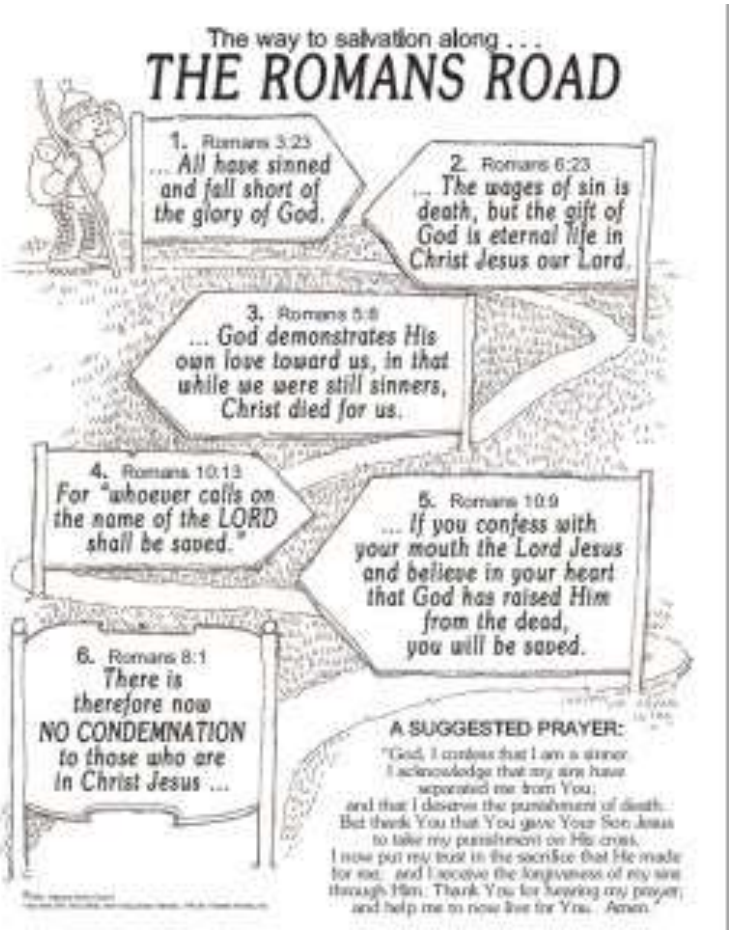
Salvation is the simplest thing in the world, but men can make it so complicated. Some people say that faith in Christ is insufficient to save a lost sinner. They claim that a person must depart from their sinful lifestyle and commit their life to live for God. That is a very complicated requirement for a person who's been living in sin their entire life. Old habits are not easily broken.

The truth is that salvation is a free gift that God offers to humanity. Salvation is receiving; not giving. Notice once again the words of Romans 6:23, "*For the wages of sin is death; but* ***the gift of God*** *is eternal life through Jesus Christ our Lord.*" All God requires of us to receive the free gift of eternal life is that we come by way of His only begotten Son, Jesus Christ. Amen!

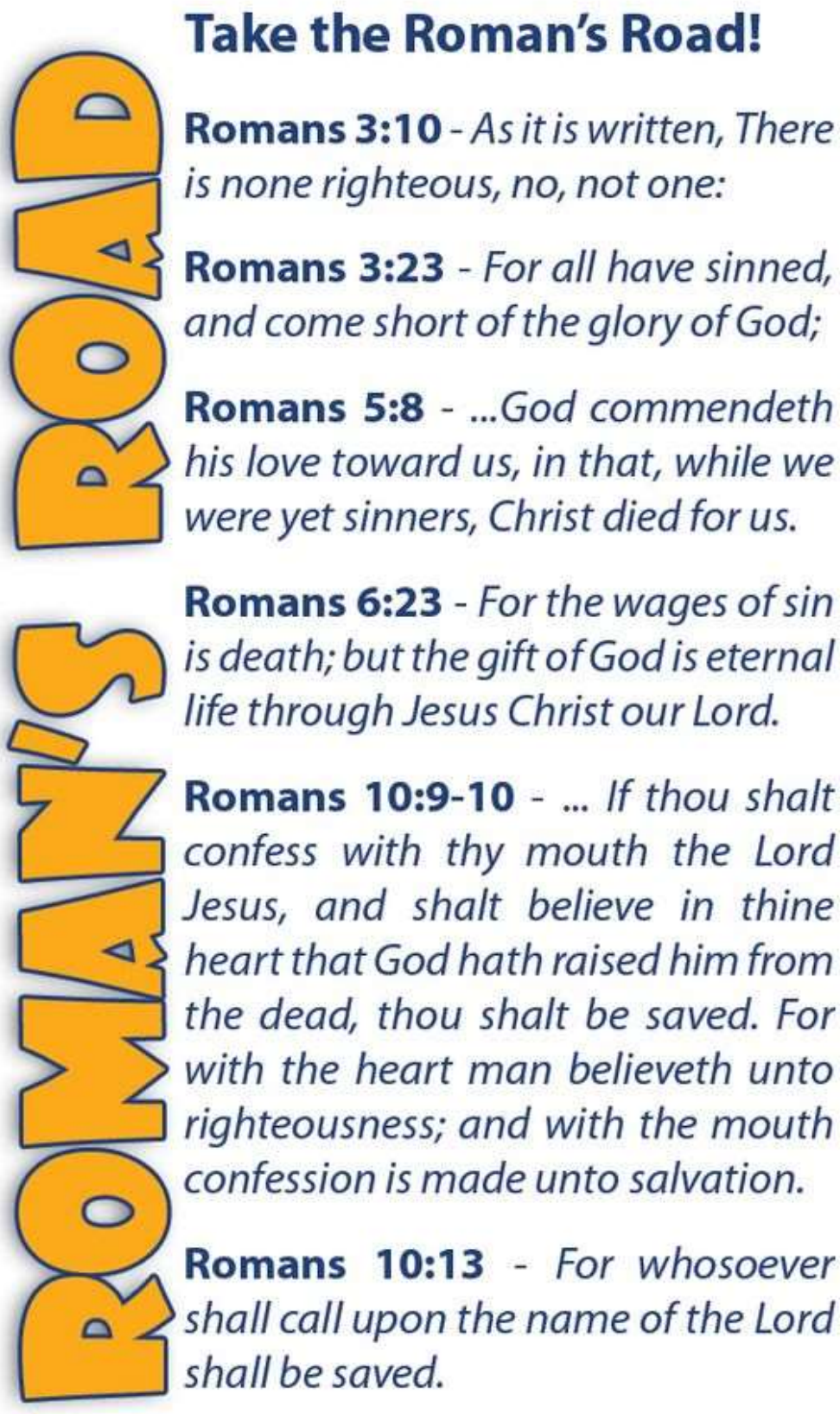
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The Romans Road is a simple presentation of the Scriptures, which soulwinners can use to lead lost sinners to the redeeming Savior. I encourage every believer reading this article to become a soulwinner. If you're already a soulwinner, please keep up the good work! If you've never been saved, then now is the time to believe upon the name of Jesus, the Christ, that your sins will be blotted out forever and you can know that your name is written in Heaven.

[Source: http://www.jesus-is-savior.com/Basics/romans_road.htm]



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How to Know Jesus

In four brief steps, you can come to an understanding of how to find eternal life.



During Billy Graham's landmark 1954 London Crusade, his team developed a simple system to bring people to faith known as "Steps to Peace with God." Since that time, and in various printed and electronic forms, this succinct and clear presentation of how to have a personal relationship with Jesus Christ and experience peace with God has been translated into dozens of languages and shared with millions of people.

"Steps to Peace with God" is natural overflow of the Gospel message Billy Graham has given around the world. It clearly conveys God's love, forgiveness, and plan for each person's life.

STEP 1: GOD'S PURPOSE: PEACE AND LIFE

God loves you and wants you to experience peace and life—abundant and eternal.
The Bible says ...

> *"We have peace with God through our Lord Jesus Christ."*
> —Romans 5:1

> *"For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life."*
> —John 3:16

> *"I have come that they may have life, and that they may have it more abundantly."*
> —John 10:10

Why don't most people have this peace and abundant life that God planned for us to have?

STEP 2: THE PROBLEM: OUR SEPARATION

God created us in His own image to have an abundant life. He did not make us as robots to automatically love and obey Him. God gave us a will and a freedom of choice. We chose to disobey God and go our own willful way. We still make this choice today. This results in separation from God.

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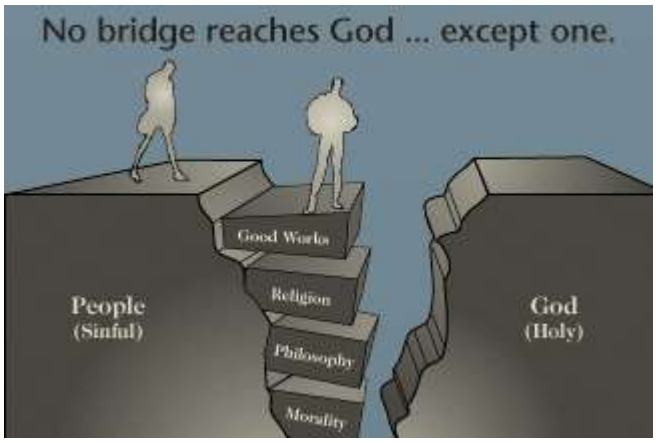


The Bible says ...

> *"For all have sinned and fall short of the glory of God."*
> —Romans 3:23

> *"For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord."*
> —Romans 6:23

People have tried in many ways to bridge this gap between themselves and God ...



The Bible says ...

> *"There is a way that seems right to a man, but in the end it leads to death."*
> —Proverbs 14:12

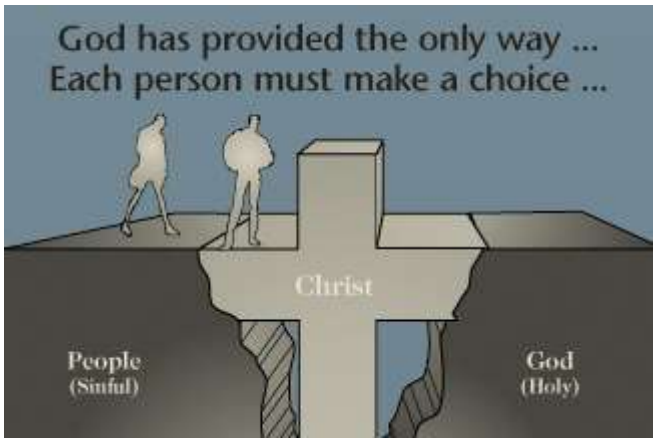
> *"But your iniquities have separated you from your God; your sins have hidden his face from you, so that he will not hear."*
> —Isaiah 59:2

No bridge reaches God ... except one.

STEP 3: GOD'S BRIDGE: THE CROSS

Jesus Christ died on the cross and rose from the grave. He paid the penalty for our sin and bridged the gap between God and people. [continued next page]

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The Bible says ...

"For there is one God and one mediator between God and men, the man Jesus Christ."
—1 Timothy 2:5

"For Christ died for sins once for all, the righteous for the unrighteous, to bring you to God."
—1 Peter 3:18

"But God demonstrates his own love for us in this: While we were still sinners, Christ died for us."
—Romans 5:8

God has provided the only way. Each person must make a choice.

STEP 4: OUR RESPONSE: RECEIVE CHRIST

We must trust Jesus Christ as Lord and Savior and receive Him by personal invitation.



The Bible says ...

> *"Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with him, and he with me."*
> —Revelation 3:20
>
> *"Yet to all who received him, to those who believed in his name, he gave the right to become children of God."*
> —John 1:12

"That if you confess with your mouth, 'Jesus is Lord,' and believe in your heart that God raised him from the dead, you will be saved."
—Romans 10:9

Where are you? Will you receive Jesus Christ right now?

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Here is how you can receive Christ:

- **Admit your need (I am a sinner).**
- **Be willing to turn from your sins (repent).**
- **Believe that Jesus Christ died for you on the cross and rose from the grave.**
- **Through prayer, invite Jesus Christ to come in and control your life through the Holy Spirit. (Receive Him as Lord and Savior.)**

PRAYER

How to Pray:

> Dear Lord Jesus, I know that I am a sinner, and I ask for Your forgiveness. I believe You died for my sins and rose from the dead. I turn from my sins and invite You to come into my heart and life. I want to trust and follow You as my Lord and Savior. In Your Name.
> Amen.

God's Assurance: His Word
If you prayed this prayer, the Bible says ...

> *"Everyone who calls on the name of the Lord will be saved. "*
> —Romans 10:13

Did you sincerely ask Jesus Christ to come into your life? Where is He right now? What has He given you?

> *"For it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God—not by works, so that no one can boast."*
> —Ephesians 2:8–9

Receiving Christ, we are born into God's family through the supernatural work of the Holy Spirit who indwells every believer. This is called regeneration, or the "new birth."

This is just the beginning of a wonderful new life in Christ. To deepen this relationship you should:

- Read your Bible everyday to know Christ better.
- Talk to God in prayer every day.
- Tell others about Christ.
- Worship, fellowship, and serve with other Christians in a church where Christ is preached.
- As Christ's representative in a needy world, demonstrate your new life by your love and concern for others.

If you are making this commitment to Christ today, please let us know.
We would like to send you Bible study materials to help you grow in your faith.

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God's Plan of Salvation

> **1 John 5:11-12** And this is the testimony: God has given us eternal life, and this life is in his Son. The one who has the Son has this eternal life; the one who does not have the Son of God does not have this eternal life.

This passage tells us that God has given us eternal life and this life is in His Son, Jesus Christ. In other words, the way to possess eternal life is to possess God's Son. The question is, how can a person have the Son of God?

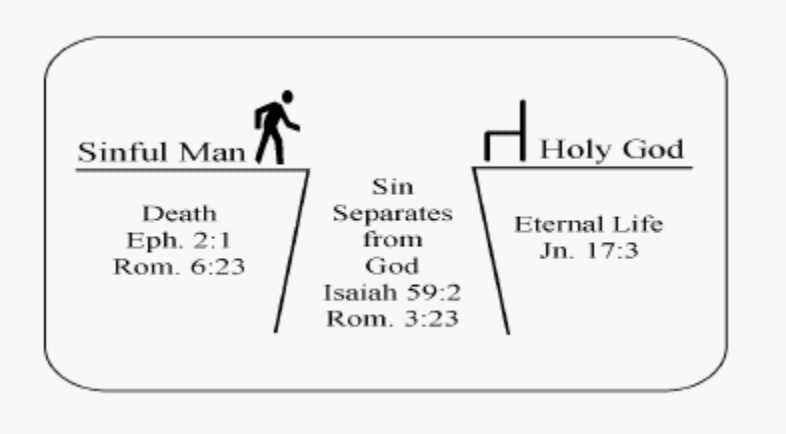
Man's Problem

Separation From God

> **Isaiah 59:2** But your sinful acts have alienated you from your God; your sins have caused him to reject you and not listen to your prayers.
>
> **Romans 5:8** But God demonstrates his own love for us, in that while we were still sinners, Christ died for us.

According to Romans 5:8, God demonstrated His love for us through the death of His Son. Why did Christ have to die for us? Because Scripture declares all men to be sinful. To "sin" means to miss the mark. The Bible declares "all have sinned and fall short of the glory (the perfect holiness) of God" (Rom. 3:23). In other words, our sin separates us from God who is perfect holiness (righteousness and justice) and God must therefore judge sinful man.

Habakkuk 1:13a You are too just to tolerate evil; you are unable to condone wrongdoing.



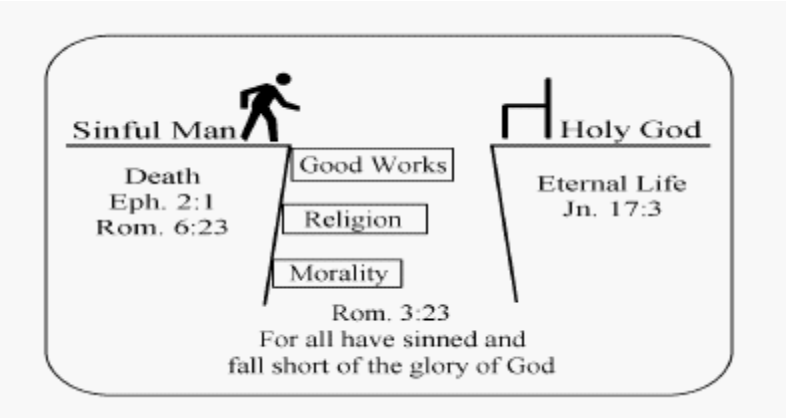
The Futility of Our Works

Scripture also teaches that no amount of human goodness, human works, human morality, or religious activity can gain acceptance with God or get anyone into heaven. The moral man, the religious man, and the immoral and non-religious are all in the same boat. They all fall short of God's perfect righteousness. After discussing the immoral man, the moral man, and the religious man in Romans 1:18-3:8, the Apostle Paul declares that both Jews and Greeks are under sin, that "there is no one righteous, not even one" (Rom. 3:9-10). Added to this are the declarations of the following verses of Scripture:

> **Ephesians 2:8-9** For by grace you are saved through faith, and this is not of yourselves, it is the gift of God; 9 it is not of works, so that no one can boast.
>
> **Titus 3:5-7** he saved us, not by works of righteousness that we have done but on the basis of his mercy, through the washing of the new birth and the renewing of the Holy Spirit, 6 whom he poured out on us in full measure through Jesus Christ our Savior. 7 And so, since we have been justified by his grace, we become heirs with the confident expectation of eternal life.

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Romans 4:1-5 What then shall we say that Abraham, our ancestor according to the flesh, has discovered regarding this matter? 2 For if Abraham was declared righteous by the works of the law, he has something to boast about (but not before God). 3 For what does the scripture say? “Abraham believed God, and it was credited to him as righteousness.” 4 Now to the one who works, his pay is not credited due to grace but due to obligation. 5 But to the one who does not work, but believes in the one who declares the ungodly righteous, his faith is credited as righteousness.



No amount of human goodness is as good as God. God is perfect righteousness. Because of this, Habakkuk 1:13 tells us God cannot have fellowship with anyone who does not have perfect righteousness. In order to be accepted by God, we must be as good as God is. Before God, we all stand naked, helpless, and hopeless in ourselves. No amount of good living will get us to heaven or give us eternal life. What then is the solution?

God’s Solution

God is not only perfect holiness (whose holy character we can never attain to on our own or by our works of righteousness) but He is also perfect love and full of grace and mercy. Because of His love and grace, He has not left us without hope and a solution.

Romans 5:8 But God demonstrates his own love for us, in that while we were still sinners, Christ died for us.

This is the good news of the Bible, the message of the gospel. It’s the message of the gift of God’s own Son who became man (the God-man), lived a sinless life, died on the cross for our sin, and was raised from the grave proving both the fact He is God’s Son and the value of His death for us as our substitute.

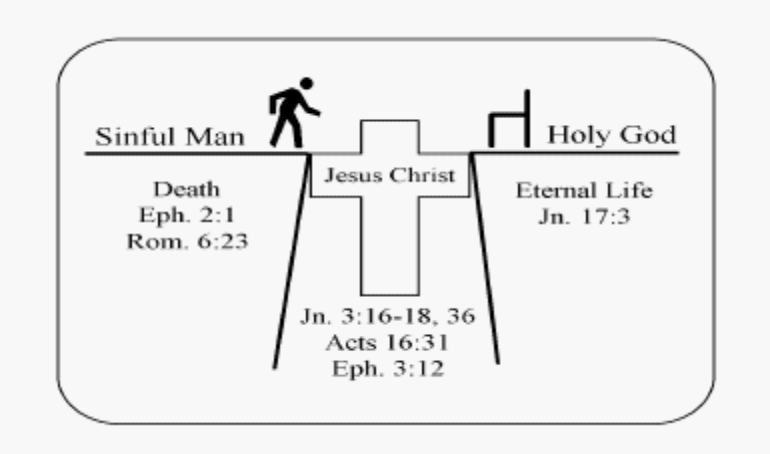
Romans 1:4 who was appointed the Son-of-God-in-power according to the Holy Spirit by the resurrection from the dead, Jesus Christ our Lord.

Romans 4:25 He was given over because of our transgressions and was raised for the sake of our justification.

2 Corinthians 5:21 God made the one who knew no sin to be sin for us, so that in him we would become the right-eousness of God.

1 Peter 3:18 Because Christ also suffered once for sins, the just for the unjust, to bring you to God, by being put to death in the flesh but by being made alive in the spirit.

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How Do We Receive God's Son?

Because of what Jesus Christ accomplished for us on the cross, the Bible states "He that has the Son has life." We can receive the Son, Jesus Christ, as our Savior by personal faith, by trusting in the person of Christ and His death for our sins.

> **John 1:12** But to all who have received him--those who believe in his name--he has given the right to become God's children
>
> **John 3:16-18** For this is the way God loved the world: he gave his one and only Son that everyone who believes in him should not perish but have eternal life. 17 For God did not send his Son into the world to condemn the world, but that the world should be saved through him. 18 The one who believes in Him is not condemned. The one who does not believe has been condemned already, because he has not believed in the name of the one and only Son of God.

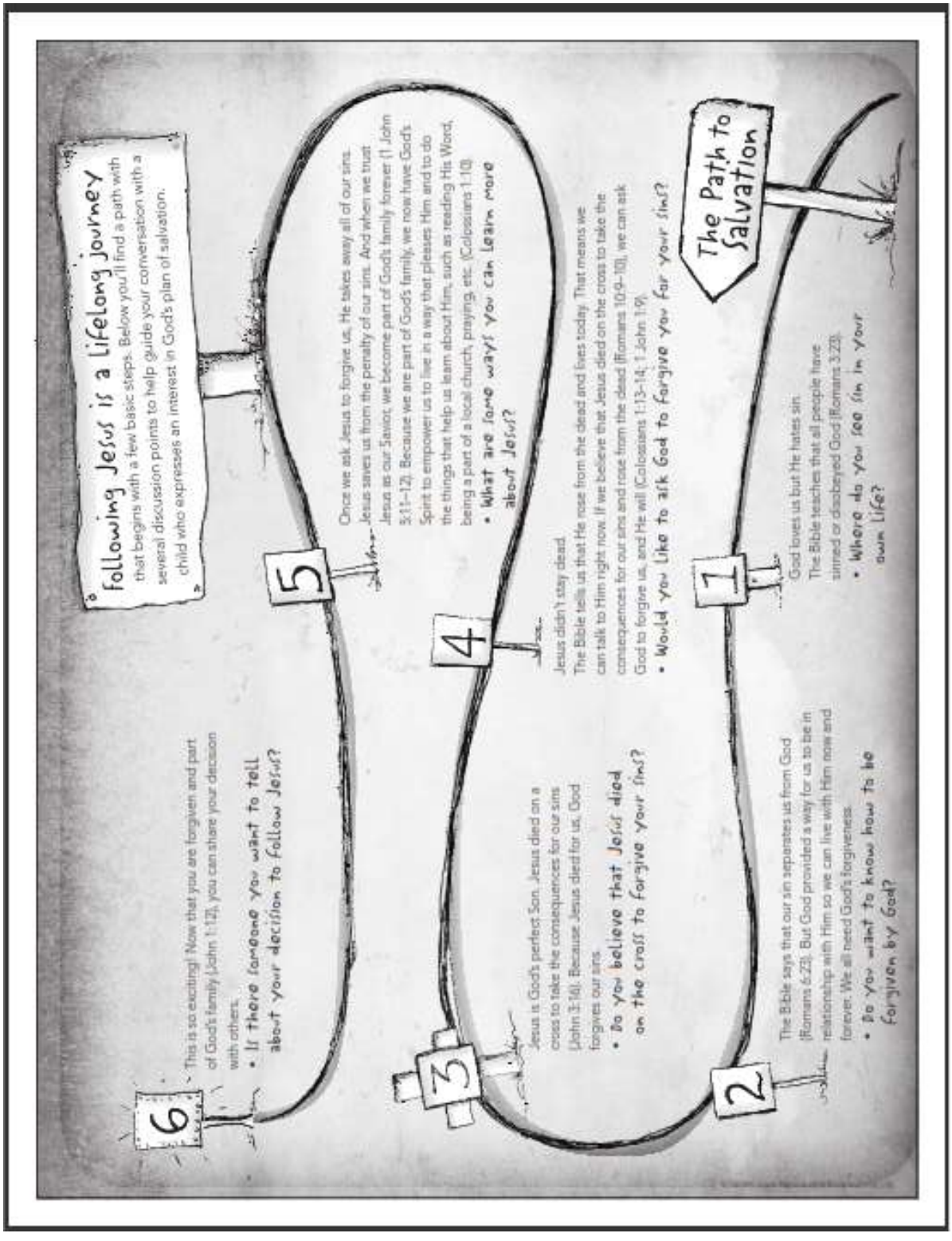
This means we must each come to God the same way: (1) as a sinner who recognizes his sinfulness, (2) realizes no human works can result in salvation, and (3) relies totally on Christ alone by faith alone for our salvation.

If you would like to receive and trust Christ as your personal Savior, you may want to express your faith in Christ by a simple prayer acknowledging your sinfulness, accepting His forgiveness and putting your faith in Christ for your salvation.

If you have just trusted in Christ, you need to learn about your new life and how to walk with the Lord. May we suggest you start by studying through the *ABCs for Christian Growth* available online at **www.bible.org**. This series will take you step-by-step through some basic truths of God's Word and will help you build a solid foundation for your faith in Christ.

[Source: https://bible.org/article/gods-plan-salvation]

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[Source: http://www.the-harvest.org/media/71932/TS_2-10_Gods_Salvation_Plan.pdf] [PDF]

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Biblical Repentance & Biblical Salvation
http://www.153bigfish.org/Repentance---Salvation.html

Biblical Repentance & Biblical Salvation

If you are willing to turn away from your sins (repent) and to ask Jesus into your heart both as Lord (the one who you obey) and Savior (the one who paid the price for your sin), *then pray the sample prayer below.* Jesus is not just fire insurance so you don't go to hell, nor is he way to a happy life. But he is the way into heaven and the only way to God the Father and the only way to have the life you were meant to have. He wants to be Lord of your life today, tomorrow, and for Eternity.



The Bible says we have a problem: SIN!

(breaking any of the 10 commandments)

All have sinned and fall short of the glory of God. Romans 3:23

Not a single person on earth is always good and never sins. Ecclesiastes 7:20



All of us have broken 10 commandments but God has a solution: JESUS!!

God so loved the world that He gave His one and only Son, that whoever believes in Him (Jesus) shall not perish, but have eternal life. John 3:16



Jesus' invitation to you.

Come to Me, all who are weary and heavy-laden, and I will give you rest. Matthew 11:28



You've been invited, but you must receive Jesus into your heart.

As many as received Him, to them He gave the right to become children of God, even to those who believe in His name John 1:12



And you must receive Jesus into your heart by faith.

By grace you have been saved through faith; and that not of yourselves, it is the gift of God... Ephesians 2:8-9



Dear Lord Jesus, I believe you are God's only son, and that you died on the cross for my sins. I admit I am a sinner and I repent of my sins. With your help I will live my life for you. I open the door of my life, and receive You into my heart as my Savior and Lord. Thank You for forgiving my sins, dying on the cross for me, and giving me a new life now and for Eternity. Amen

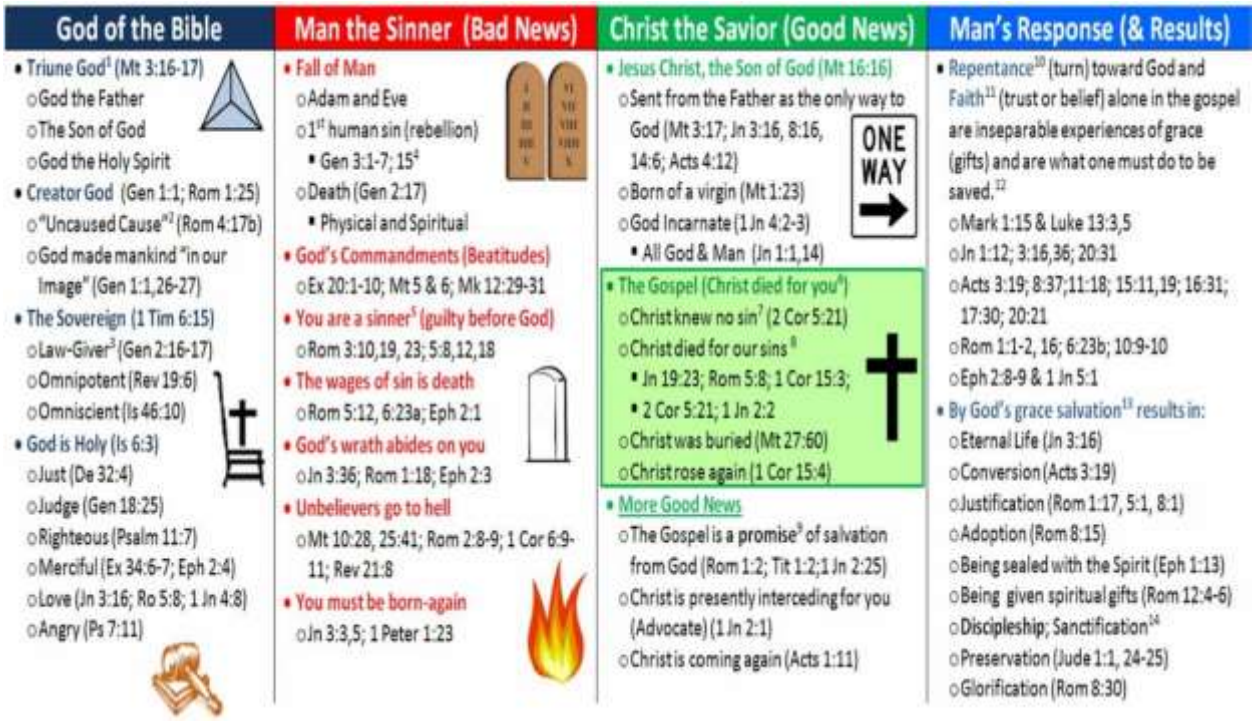
Therefore, if anyone is in Christ, he is a new creature; the old things passed away; behold, new things have come. 2 Corinthians 5:17

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God's Plan of Salvation – Berean Baptist Church

http://www.bbcfnc.org/goodnews.php

Excerpt:



Notes:

1. GOD'S PLAN OF SALVATION BEGAN IN ETERNITY PAST (EPH 1:4; REV 13:8) AND ULTIMATELY WILL END WITH THE CREATION OF A NEW HEAVEN/ NEW EARTH (2 PET 3:7-13; REV 21:1-4).
2. THE TRIUNE GOD OF THE BIBLE IS THE SELF-EXISTENT, "I AM THAT I AM" ETERNAL GOD WHO IS THE ULTIMATE CAUSE BEHIND ALL THAT EXISTS (EX 3:14; JN 1:3; ROM 4:17B; COL 1:16-17).
3. AS THE SOVEREIGN OF THE UNIVERSE, GOD HAS THE RIGHT TO GIVE HIS CREATURES ANY COMMANDMENT OR LAW HE SEES FIT; THE FIRST WAS GIVEN TO ADAM AND EVE.
4. GIVEN TO EVE, THIS IS THE EARLIEST RECORD OF GOD PROMISING A COMING SAVIOR; THE SEED OF A WOMAN WOULD ULTIMATELY BE JESUS BORN OF A VIRGIN, IN BETHLEHEM (IS 7:14; MIC 5:2; MT 2:1).
5. A FAILURE TO ACKNOWLEDGE ONE'S GUILT BEFORE GOD DURING A GOSPEL PRESENTATION MAY BE AN INDICATION THAT THE SPIRIT OF GOD IS NOT WORKING IN THE HEART OF A POTENTIAL CONVERT (JN 16:8).
6. AS OUR (ALL BELIEVERS) REPRESENTATIVE, JESUS—THE LAMB OF GOD—PAID OUR PENALTY AND SUFFERED DEATH IN OUR PLACE TO REMOVE THE WRATH OF GOD, THEREBY RANSOMING, REDEEMING, AND RECONCILING HUMANITY TO GOD; THIS IS THE DOCTRINE OF PENAL (VICARIOUS) SUBSTITUTIONARY ATONEMENT (MK 10:45; JN 1:29; ROM 4:25, 5:19; 2 COR 5:18-19; TIT 2:14; HEB 9:26; 1 JN 4:10).
7. CHRIST DIED FOR "OUR" SINS NOT HIS OWN SINS; CHRIST'S LIFE WAS PERFECT; HE KEPT THE LAW PERFECTLY BECAUSE NO MAN OR WOMAN COULD KEEP THE LAW. (2 COR 5:21; HEB 4:15)
8. ON THE CROSS, CHRIST SHED HIS PRECIOUS BLOOD AND GAVE HIS LIFE TO SATISFY THE WRATH OF GOD, REMIT SINS, AND PURCHASE THE CHURCH (ACTS 20:28; HEB 9:22; 1 PET 1:19; 1 JN 2:2).
9. THE GOSPEL IS A PROMISE FROM GOD OF FORGIVENESS OF SINS AND ETERNAL LIFE TO ANYONE WHO REPENTS AND BELIEVES THE GOSPEL; ONE DOES NOT HAVE TO ASK FOR THIS GIFT (EPH 2:8-9). IT HAS ALREADY BEEN PROMISED TO ALL WHO WILL BELIEVE ON HIS NAME (JN 1:12, 3:16; ROM 10:9; EPH 1:7, 2:8; TIT 1:2).
10. ALL SINNERS ARE RESPONSIBLE TO REPENT OF ANY AND ALL SIN THAT IS KEEPING THEM FROM TURNING TO GOD (REPENTANCE) AND PLACING AUTHENTIC FAITH IN THE PERSON AND WORK OF JESUS CHRIST (THE GOSPEL); IN THESSALONICA, THE BELIEVERS TURNED FROM IDOLS TO SERVE THE ONE TRUE AND LIVING GOD (1 THESS 1:9). IN JERUSALEM, THE JEWS NEEDED TO REPENT OF THEIR FAILURE TO RECOGNIZE JESUS AS THE MESSIAH (ACTS 2:38). SUBSEQUENTLY THE CHRISTIAN LIFE WILL BE CHARACTERIZED BY REPENTANCE FROM SIN (ACTS 3:9, ROM 2:4, 1 JNHN 3:19; REV 3:19).
11. FAITH IN CHRIST IS SYNONYMOUS WITH AUTHENTIC BELIEF, DEPENDENCE, TRUST IN, AND RELIANCE UPON HIM. IT IS MUCH MORE THAN INTELLECTUAL ASSENT; IT INCLUDES FOLLOWSHIP (JN 2:23-24; JAM 2:19).
12. THIS IS THE ANSWER TO THE "WHAT MUST I DO TO BE SAVED?" QUESTION, AND IT CAN NEVER BE UNDERSTOOD TO BE MORE THAN ONE EXPECTATION OR STEP (ACTS 16:30-31).
13. SALVATION IS PAST, PRESENT, AND FUTURE IN ITS TENSES; BELIEVERS HAVE BEEN SAVED FROM THE PENALTY OF SIN, ARE BEING SAVED FROM THE POWER OF SIN, AND WILL BE SAVED FROM THE PRESENCE OF SIN IN THE NEW HEAVEN AND NEW EARTH. AFTER ONE IS SAVED, WATER BAPTISM IS OFTEN THE FIRST PUBLIC PROFESSION OF FAITH IN CHRIST (MT 28:20; ACTS 2:38-41, 8:12, 36-38, 16:31-33).
14. THE CONCEPT OF BEING SAVED WITHOUT BEING A FOLLOWER OF THE LORD JESUS IS FOREIGN TO THE NT (MT 16:24, 28:19-20; LK 14:27; JN 10:27; 2 COR 5:17). SANCTIFICATION IS BOTH INSTANTANTEOUS (1 COR 6:11) AND PROGRESSIVE RESULTING IN BEING CONFORMED TO THE IMAGE OF CHRIST (RO 8:29) BY GOD'S GRACE AND IN THE POWER OF THE HOLY SPIRIT (JN 17:19; 1 THESS 4:3; TIT 2:11-12; 1 PET 1:15; 1 JN 2:3).

BY: SEAN HARRIS 5/21/12 www.bereanbaptistchurch.org

Link to PDF of above Chart and Notes: http://www.bbcfnc.org/goodnews.php [PDF]

Web page has downloadable PDFs for what it means to be born-again and about baptism.

Links also has videos discussing What is the Gospel, the Plan of Salvation, How to Present/Share

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Prayer of Salvation (Example prayer to God):

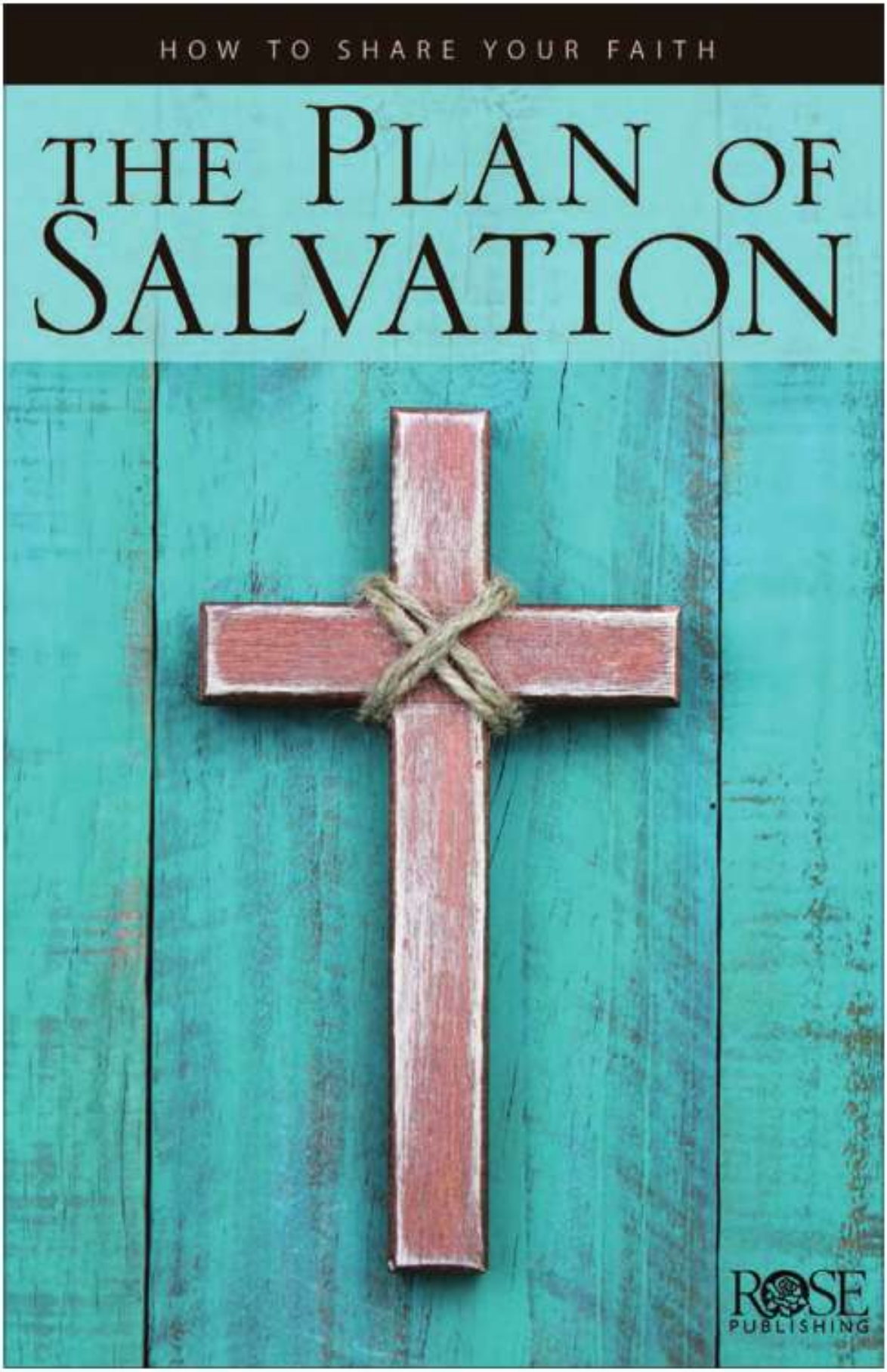
"Father,
I know that I have broken your laws and my sins have separated me from you. I am truly sorry, and now I want to turn away from my past sinful life toward you. Please forgive me, and help me avoid sinning again. I believe that your son, Jesus Christ died for my sins, was resurrected from the dead, is alive, and hears my prayer. I invite Jesus to become the Lord of my life, to rule and reign in my heart from this day forward. Please send your Holy Spirit to help me obey You, and to do Your will for the rest of my life.
In Jesus' name I pray, Amen."

Prayer of Salvation - I've Prayed It; Now What?
If you've prayed this prayer of salvation with true conviction and heart, you are now a follower of Jesus. This is a fact, whether or not you feel any different. Religious systems may have led you to believe that you should feel something - a warm glow, a tingle, or some other mystical experience. The fact is, you may, or you may not. If you have prayed the prayer of salvation and meant it, you are now a follower of Jesus. The Bible tells us that your eternal salvation is secure! "*that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved*" (Romans 10:9).

[Source: http://www.allaboutgod.com/prayer-of-salvation.htm]

You Are Complete in Jesus Christ? (Christian Biblical Church of God)
[Advocates OT observances, including keeping the Sabbath (Saturday) and Festivals]

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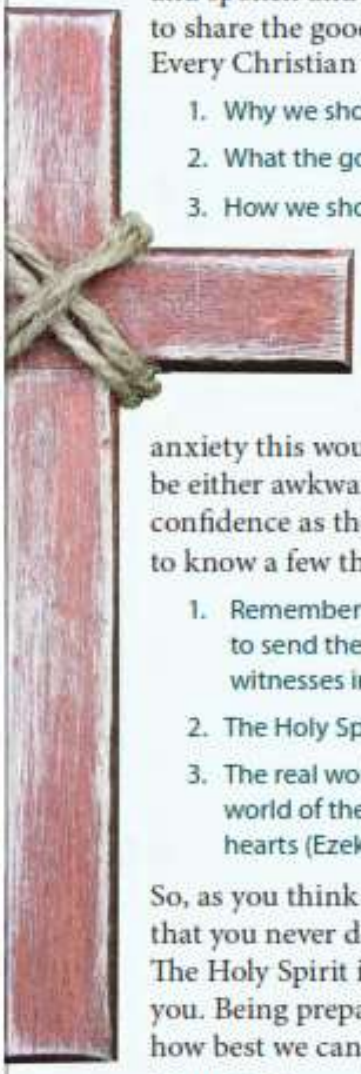


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THE PLAN OF SALVATION

Jesus called his disciples to spread the good news throughout the world. Ever since then, Christ's followers have lived the good news and spoken and written about it. Today, the need and responsibility to share the good news is not any less serious, urgent, and present. Every Christian should know:

1. Why we should share the good news
2. What the good news is
3. How we should go about sharing the good news



Knocking on a stranger's door to share the gospel is not for everyone. Some people are simply too terrified with that idea, others do not feel that their lives are worthy of being Christ's ambassadors, and others cannot deal with the anxiety this would cause. Sharing the good news does not have to be either awkward or cause a high level of anxiety. To give believers confidence as they share the good news, it's helpful for all believers to know a few things:

1. Remember that the Holy Spirit is in charge. Jesus promised to send the Holy Spirit to all believers so that we may be his witnesses in the world (Acts 1:7–8).
2. The Holy Spirit will give you the right words (Luke 12:11–12).
3. The real work belongs to the Holy Spirit, who convicts the world of the need of a savior (John 16:8), changes people's hearts (Ezek. 36:27), and transforms people (John 3:5–6).

So, as you think about the call to share the good news, remember that you never do it alone and the timing is not yours, but God's. The Holy Spirit is with you to remind you, empower you, and guide you. Being prepared with the content of what we should say and how best we can say it is, however, always a good idea.

Many believers feel that they cannot share the gospel effectively unless their own lives are perfect. How would you reply to this issue? Do we have to wait until our lives are perfect to represent Christ?

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Title: The Plan of Salvation Pamphlet Product Code: 4070X ISBN-13: 9781628622591

WHY WE SHARE THE GOOD NEWS: CALLED TO MAKE DISCIPLES

We share the gospel because we are moved by the conviction that God called us to do just that: make disciples.

1. Sharing the good news is an intimate part of what being followers of Christ means (Matt. 28:19–20).
2. Despite any nervousness or anxiety we might feel, the evangelistic experience is full of blessings.
3. The world is in need of the good news we have available.

Jesus has called us to become lifelong learners. Think about a child. When a child is born, she doesn't know how to speak, feed herself, get dressed—nothing. All she knows is that she feels hungry, cold, and tired and wants to have her basic needs met. She begins to learn by observing and copying. This begins lifelong learning by imitation. That's a disciple! See? We already know how to be a disciple: We all are disciples: we started out by being followers, copiers of the behaviors we saw growing up. But in terms of sharing the good news, we need to learn to be a more specific kind of disciple: a disciple of Jesus.

BEING DISCIPLES OF JESUS

Being disciples of Jesus means:

1. We are imitators of Jesus (Eph. 5:1; 1 Thess. 1:6).
2. We learn to see people and the world as Jesus would —with love and compassion (2 Cor. 5:16).
3. We recognize that Jesus is King of our lives and the world (Phil. 2:9–11) and belong to him alone (1 Cor. 6:19–20; Rom. 14:8).
4. We seek to live out the fruit of the Spirit in our lives: "love, joy, peace, forbearance [patience], kindness, goodness, faithfulness, gentleness, and self-control (Gal. 5:22–23).
5. We become God's instruments, spokespeople, and envoys to:
   - Testify of his goodness and love;
   - To warn of the dangers of a life away from God and of impending judgment;
   - And to do justice, act with love, and show mercy in a world that is desperate for justice, love, and mercy.

How are you being a disciple of Jesus in your life?

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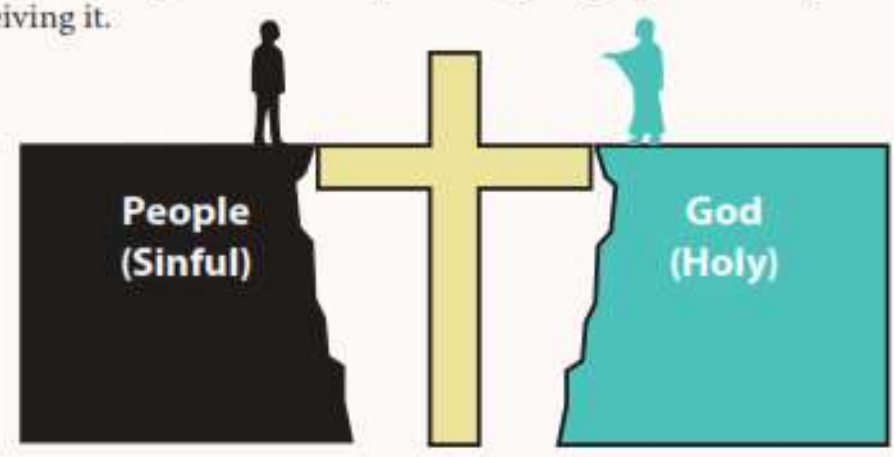
WHAT'S THE GOOD NEWS? THE BASICS OF EVANGELISM

Some people accept the good news after hearing the stories of the conversion experiences of believers. Others find God's transforming love through friendships or by listening to or reading about other people's lives. Others discover it alone while reading Scripture or after going through an unexpected experience. Although the Holy Spirit draws people and opens their eyes in many different ways, the basics of the message are the same:

1. God loves people.
2. People are bound to sin and cannot get free on their own.
3. God sent Jesus to free us from sin and death.
4. Because of God's grace—not our works—we can be assured of our salvation.
5. Becoming disciples of Jesus begins with repentance of sin and a request for forgiveness.
6. As disciples of Jesus, we grow and mature in a deeper relationship with God throughout our lives.

John 15:8: "This is to my Father's glory, that you bear much fruit, showing yourselves to be my disciples."

These are some helpful tools that organize the basic message and are intended to help both the one presenting the gospel and the person receiving it.



This drawing illustrates how Jesus' work on the cross allows sinful people to begin a relationship with God and be rescued from eternal death.

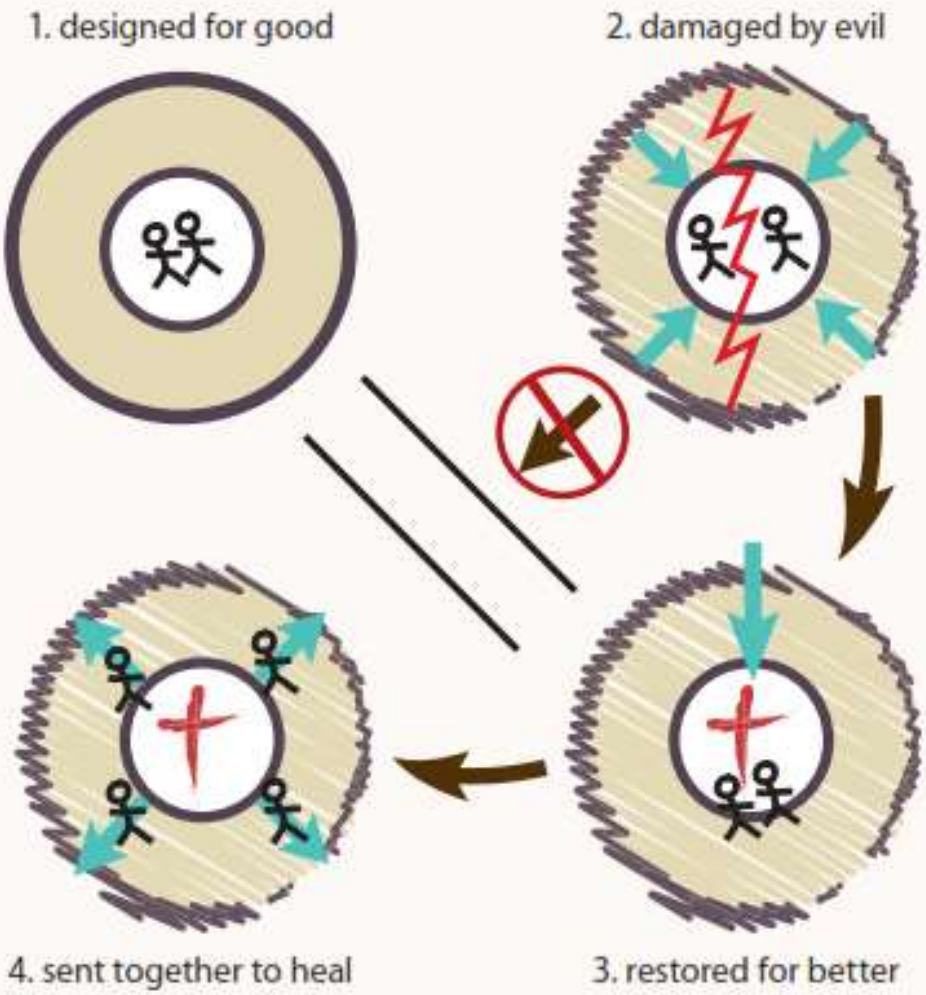
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THE FOUR CIRCLES illustration, by James Choung, shows God's original intention for his creation. (1) God made humans to be and do good. However, (2) sin affected our ability to do good. We became self-centered and enslaved to sin. Our sin breaks our relationship with God, nature, and one another.

(3) Thankfully, Jesus came to restore humanity. His death on the cross liberated us from the slavery of sin and death.

(4) Being free from sin, believers can become ambassadors of God. God is sending believers to heal relationships by preaching the good news of Jesus to a lost humanity.

Humans cannot move from circle 2 to 4 because sin has opened a gap that separates God from humans. Only through Christ is it possible to reach God.



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THE GOOD NEWS: A LOVING GOD

If we want to share our faith with others, we are best served if we know the details of what we want to share.

GOD LOVES US

Our story began with love and the Garden of Eden. God created all things out of love. The Garden of Eden was a place filled with goodness. Humanity was meant to enjoy God's company in this wonderful place!

OUR REBELLION

But things went wrong. Instead of enjoying and being satisfied with being made in God's image, we wanted to be like God. Rather than enjoying the freedom of love in relationship with God and each other, we became enslaved to evil, sin, rebellion, and death. We turned our backs to God and became enemies of God (Rom. 5:10). In short, the problem was and is rebellion—or sin. We became slaves to sin, evil, and death.

Romans 3:23: "For all have sinned and fall short of the glory of God."

LOVE VS. REBELLION

God's Love	Human Rebellion
• God is love (1 John 4:8). • God's love endures forever (Ps. 100:5). • God cares for his creation (Ps. 145:9, 15–16). • God loves the world (John 3:16–18). • God loved humanity and sent Jesus to bring salvation (Rom. 3:22–24; 5:5–8; Eph. 2:1–10; 1 John 4:9–10). • God loves the church (Eph. 5:25). • God's love allows humans to love (1 John 4:7–12). • God's love is so great that he is ready to forgive the rebellious (Jer. 33:8).	• People do evil (Judg. 2:11). • People are disobedient (Rom. 5:19). • People transgress (Eph. 2:1). • People sin (Lev. 26:40). • People are lawless (Titus 2:14; 1 John 3:4). • People trespass (Rom. 5:15–17). • People are ungodly (2 Tim. 2:18). • People suffer death (Rom. 6:23).

Can you write about a time when you experienced God's love?

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DIVINE HELP

We all sense that something has gone wrong with the world. This is not the way it was supposed to be! So we look for solutions, and we attempt to solve our basic problem: we try good behavior, social and personal reforms and changes, the guidance of gurus or wise people. But we are unable to find a permanent solution of our own. God has solved our problem. **Romans 6:23: "For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord."**

And we realize that to be freed from the bondage that enslaves us, we need help from someone greater than us. We must come to realize that our efforts are futile. Only God can make us free and give us life. **Titus 3:5: "He saved us, not because of righteous things we had done, but because of his mercy."**

GOD'S SURPRISING SOLUTION

God's solution begins with Jesus becoming human. We can be sure that Jesus experienced the whole range of human life: he suffered, he cried, he rejoiced, he laughed, he was tempted, he became angry, he was disappointed. **Hebrews 2:14–18: "Since the children have flesh and blood, he too shared in their humanity. . . . Because he himself suffered when he was tempted, he is able to help those who are being tempted."**

A common reason for not accepting God—or his existence—is the mistaken belief that God remains indifferent to human suffering. However, when we consider that God became fully human, then this reason is no longer valid. God cares. In fact, God cares so much that "he gave his one and only Son, that whoever believes in him shall not perish but have eternal life" (John 3:16).

The way Jesus solved humanity's main issue can be seen in at least three different but complementary ways:

1. He lived a life worthy of imitation: he taught us what being a human means, and how to live in the way God wants us to live.
2. He defeated the powers of evil and death: he made us free to serve and love!
3. He substituted himself for us: he died and rose again, and through his death and resurrection, God forgave us completely.

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THE GOOD NEWS: WHAT JESUS DID, IS DOING, AND WILL DO

The good news that Jesus and the apostles proclaimed is that in and through Christ, God has:

1. Established his kingship,
2. Defeated the powers of evil,
3. Forgiven and justified people from their sins, and
4. Begun the ultimate goal of restoring the entire creation.

THE KING HAS ARRIVED!

God is the righteous King. In the human experience, kingship, the right to rule, is a forceful imposition: the strongest rule. Many Jews at the time of Jesus seemed to have expected the Messiah to be the sort of king who would use force and violence to get rid of the Romans and all the other enemies of the Jews. But the kingdom of God is unlike any kingdom on earth. In and through Jesus' life and death, God showed that the kingdom of God was not gained through the use of the sword or any other type of violence. It came through the humble obedience and loving sacrifice of his Son, Jesus.

Jesus showed that the kingdom of God is the manifestation of God's power to free his people from sin and death and to defeat the forces of evil.

In short—and this is part of the good news we should proclaim—the Lord reigns! The kingdom of God is near, and God is the righteous and loving King. Also part of the good news, there is nothing we have to do to deserve this gift. It is God's amazing grace that saves us. We are saved by grace alone. And that is wonderful news!

As you look at your own life, where do you see evidence of God starting his restoration work in your heart and mind?



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VICTORIOUS OVER EVIL

The Gospels describe the beginning of Jesus' public ministry with his time in the wilderness. There, Satan tempted him, but Jesus came out victorious over Satan and evil. Then, Jesus proclaimed, "The time has come.... The kingdom of God has come near. Repent and believe the good news!" (Mark 1:15).

Jesus' victory in the wilderness was the first glimpse of what was to come. On the cross, Jesus obtained a decisive victory over evil. Did you hear that? Evil has been defeated! The resurrection confirmed Jesus' triumph over the powers of evil and death. The resurrection also restated the fact that God's kingdom has arrived. And, finally, the resurrection confirmed the beginning of a new reality, new possibilities: a new birth for people and for the entire creation and reconciliation with God.

Evil is thrashing, kicking in complete rage, knowing that its final days are coming, trying to destroy and ruin all it can before its final day arrives.

In short—and this too is part of the good news we should proclaim—evil and death are defeated.

Sometimes, when watching the news, for example, it is easy to believe that evil is winning. But as mere humans, we cannot see the future. How should we pray for people and situations that seem to be mired in evil? What person or situation can you bring to God in prayer today?

EVIL

Let's make something clear, evil is a parasite: it doesn't have life on its own; it draws its life and strength from goodness. But, like all parasites, once it gets in and attaches to its host, it can deplete all vitality from it. Evil effectively "rules" over its host. When humanity rebelled against God in the Garden of Eden, they opened the door to evil, to the parasite Evil, and it attached itself firmly to the goodness of creation. It has grown strong and arrogant by sucking out the life of all that is good and desirable in God's good creation. And it goes so far as to claim to be the true owner and ruler of the world! However, God is the true King of all. God is the only one worthy of ruling. Evil is an impostor whose temporary insane rule is waning.

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NEW POSSIBILITIES: FORGIVENESS AND RECONCILIATION

Evil, the parasite, corrupts and distorts: that which was meant to be good becomes distorted or corrupted and used for ill. And evil affected humanity, starting in the Garden. Sin corrupted and distorted the creation that God declared good.



God created us to relate to him, to each other, and to the rest of the good creation he made. Sin, however, spoiled those relationships. Instead of loving and worshiping God, we became God's enemies, and we love to create our own idols to worship. Instead of relating to each other in love and understanding, we would rather dominate and subjugate others, becoming enemies of each other. Instead of loving God's good creation, we abuse it and destroy it.

Sin distorts and corrupts humanity's efforts to be good or do God's will. Sin enslaves humans, making them think, feel, act, and speak in distorted ways. What seems good to us is, in fact, a distortion of what real good is. God grieves that what he intended for good, we turn into evil; what he intended for beauty and pleasure, we turn into ugliness and suffering. And God, as the rightful King of creation, will judge evil and evildoers.

Fortunately, Jesus' death on the cross—his defeat of the power of sin—accomplished several important things:

1. Freed people from the slavery of sin.
2. Removed the weight of sin by satisfying God's requirements of the law.
3. Reconciled people with God.
4. Saved people from condemnation in the final judgment when Jesus returns.

Tell your story of becoming a follower of Jesus, why you felt it was important, what it means to you today. Do it verbally, in writing, or as an art project. Share it with at least one person.

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MAKING ALL THINGS NEW

One of the things that makes the good news so very good is the knowledge that God is committed to make all things new: "Then I saw 'a new heaven and a new earth'" (Rev. 21:1).

When we think about the good news, if we arrive at the cross and stop there, the good news is incomplete. Jesus rose from the dead. That's a huge part of the good news! And what's so good about that is that he is just the beginning of what God wants to do.

Jesus' resurrection began a new era, an era of transformation. God is transforming and renewing people and, through them, his creation. Although his new creation will not be fully realized until Jesus returns at the end of times, the work of Jesus' followers offers powerful glimpses of what that future, glorious, transformed new creation will be like.

And this transformation begins with people. Those who hear the good news and accept and confess Jesus as Lord and Savior experience a transformation, a new birth. This new birth is an anticipation of the final resurrection, a taste of the renewal to come for all of creation. Believers are born again (John 3:5–8).

Is just accepting Jesus really all that is needed? Well, yes and no. Yes, we must accept God's free offer of salvation and restoration. But no, it is not that simple. While accepting Jesus' invitation to be reborn, to be renewed, is a major step, it is only the first step—it is just the beginning. Jesus also invites us into a new relationship: a renewed friendship with God, with those around us—our neighbors. It is here that we become disciples of Jesus. And being a disciple of Jesus is a lifelong project!

What's good to know is that we don't have to work on our project on our own:

"His divine power has given us everything we need for life and godliness through our knowledge of him who called us by his own glory and goodness" (2 Pet. 1:3).

"He who began a good work in you will carry it on to completion until the day of Christ Jesus" (Phil. 1:6).



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PRESENTING THE GOOD NEWS

Presenting the good news is a calling, and every Christian is called to do it. It is also a spiritual discipline. That means it is not something we just know how to do. We must learn how to do it. It might not be easy. It might be intimidating. For some, it might even be terrifying. And for everyone, it is demanding.

However, sharing the good news essentially is a simple thing. And it begins not at a stranger's door or on a bus or out in a park. It begins in your room at home, in your Sunday school classroom, in your small group. It begins with silence before God, not with words to people. Yes, it's true! It begins with:

1. Bible study—The more we know God, about God, and God's plans for humanity, the better we can share what God has done for us.
2. Prayer—The closer we are to God, the more of life we can share with others. An abundant prayer life will overflow our hearts and minds.

Although evangelism can be practiced anywhere and at any time, here we'll focus on personal evangelism, or personal witnessing. In personal witnessing, we must remember that we are just the messengers. It is the most important message anyone could ever encounter, but we need to remember to let the message be and stay at the center of our words and actions. And let the God who created the universe be the one in charge of transforming and recreating people. In presenting the gospel, we assume some responsibilities and God takes the others. It is a partnership that God invites us to be a part of.



APPLICATION

Make a list of people to keep in prayer. Ask the Lord to open their eyes at the right time.

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ROMANS ROAD TO SALVATION

As you prepare to be a witness, there are several things you should keep in mind:

1. Remember that you are bringing good news!
2. Love people and accept them where they are. If your words don't arise from love, then the good news will get muddled with controversies and arguments. God's love heals and transforms.
3. Be mindful of the movement of the Holy Spirit. God is active in and engaged with the world. Be sensitive to the Spirit's promptings and opening of doors to demonstrate God's love to the world.
4. Remember the good news:

We need help!

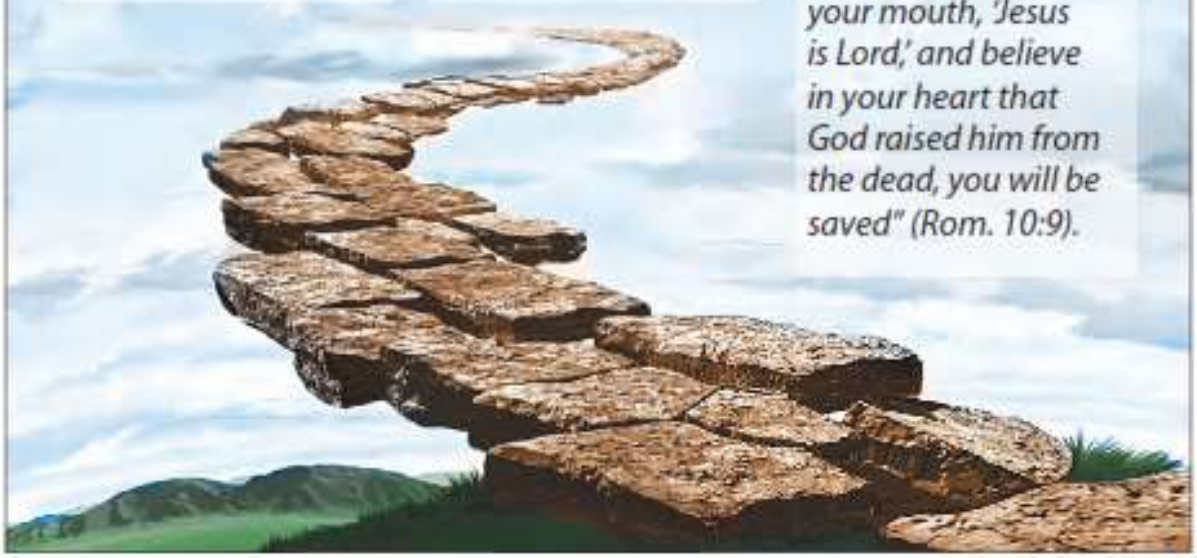
- *"For all have sinned and fall short of the glory of God" (Rom. 3:23).*
- *"For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord" (Rom. 6:23).*

God provided a solution. And he did it out of love:

- *"God demonstrates his own love for us in this: While we were still sinners, Christ died for us" (Rom. 5:8).*

God extends an invitation to accept his solution for our problem. It is an invitation to allow ourselves to be transformed and be part of a new life, a life in the kingdom of God. And it all begins with a confession:

- *"If you declare with your mouth, 'Jesus is Lord,' and believe in your heart that God raised him from the dead, you will be saved" (Rom. 10:9).*



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Becoming Instruments of God and God's Promises

Areas to Grow as Instruments of God	Promises of the Holy Spirit
Living and speaking in a way that shows God's power and goodness in our own lives when we have been in need.	Will empower us to be effective witnesses of the good news in word and action (Luke 12:11–12; Acts 1:7–8)
Praying	Will bring our prayers before God (Rom. 8:26–27)
Studying the Bible	Will reveal God to us and remind us of Jesus' teachings (1 Cor. 2:10–12; Eph. 3:3–5; John 16:12–13)
Living a life of obedience	Will empower us for a faithful life (Rom. 8:3–6; 15:13)
Being witnesses of God's love and grace	Will enable us to confess in our hearts that Jesus is Lord (1 Cor. 12:3) and enable us to keep God's laws (Ezek. 36:27)
Living in a way that reflects God's love, mercy, holiness, and power	Will make us free, leading us to salvation (2 Cor. 3:17), will transform us into the image of Christ (2 Cor. 3:18), and will mark us as God's children (2 Cor. 1:21–22)

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Rose Publishing has more than 100 Bible reference pamphlets.

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Author: Benjamin Galan, MTS, ThM, Professor of Old Testament Hebrew and Literature.

RELIGION/Biblical Studies/General

ISBN-13: 978-162862-259-1

Stock #4070X The Plan of Salvation pamphlet
Retailers: Package of 5 pamphlets = Stock #4071X (ISBN-13: 978-162862-262-1)

The Gospel Preached by Paul and Peter (summarized):

Everyone is saved who believes in Jesus Christ: that He…

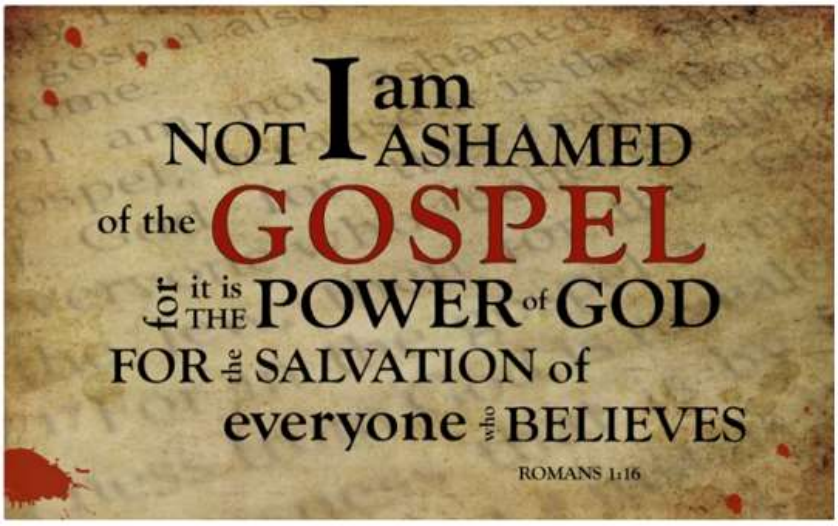
	Died on a cross / for the Forgiveness of our Sins [as foretold by OT Prophets in Scripture],
	He was Buried / then was Raised up on the 3rd day (Resurrection) [as per OT Prophets].
	Witnesses after Jesus arose: Apostles ate and drank with Him; over 500 men/women saw.
	Why Preach? – commanded by Jesus; of first/highest importance; and to warn you that
	Jesus was appointed by God to reign over everything and to judge the living and the dead.

NOTE: The order of this information does NOT matter. NO gospel presentation is complete without emphasizing Jesus' resurrection and that Jesus was appointed ruler (Lord) and judge over all.

Exact wording is not required as long as the essence of the Gospel is clear and complete.

The above summary of the Gospel of Jesus Christ is based on Paul's and Peter's (via Luke's Book of Acts) explicit statements of the Gospel (see: 1 Cor. 15:1-11, 20-28; Acts 10:34-38, 39-45 re: Peter's presentation of the Gospel to the Gentile Roman Centurion Cornelius). Other similar statements of the Gospel are found in Rom. 1:1-5; Acts 17:16-34 (Paul's speech at Mars Hill, Athens) and to a lesser extent, 2 Tim. 2:8-10.

["Christ" = from *Christos*, the Greek word for the Hebrew "Messiah" = "Anointed One of God"; i.e., Jesus the Messiah]



Legend:

	Saved / Believes in Jesus:
	Died/**Sins**/Scriptures
	Buried/Resurrection
	Witnesses
	Why Preach
	Appointed by God

Notes:

Order does not matter.
No gospel presentation is complete without emphasizing the resurrection of Jesus and that Jesus was appointed ruler (Lord) and judge over all.

Exact wording is not required as long as the essence of the gospel is clear and complete.

Submit your comments, suggestions, questions to: gospel@timoninc.com

For more details related to the above chart regarding what is the Gospel that Paul and Peter preached…

***See my other separate related reference resources*:**

The Gospel, Salvation and Evangelism

For information on the writings of Paul and the New Perspectives on Paul, including Romans and related topics, plus various N.T. Wright (and other scholars) related resources, see "Reference Notes on Paul and Romans (and Galatians plus Ephesians)"

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Evangelism

Evangelism Explosion

Website: http://evangelismexplosion.org

Steps to Life: http://evangelismexplosion.org/resources/steps-to-life/

Answers to Tough Questions:

How do you respond when someone asks about your faith in God, in Christ, your belief in Heaven and Hell, in the Bible? Do you become defensive, do you fight, go into combat mode, become intimidated? None of these extremes are necessary nor are they appropriate.

When presented with an opportunity to witness to the truth you can provide a reasonable answer for what you believe. “And do not fear their intimidation, and do not be troubled, but sanctify Christ as Lord in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence (1 Peter 3:14-15). Also Paul says to Timothy: “Be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth” (2 Timothy 2:15).

Here is a list of the questions with access to a few sample answers.
http://evangelismexplosion.org/resources/answers-to-tough-questions/

Online (and Downloadable) Tracts

Our Gospel tracts are offered here for your convenience. Feel free to print them out and use them as you share the Gospel with family, friends, and other acquaintances. The information in our foreign Gospel tracts is exactly the same, page-by-page, as our English tract. By simply using your English tract, you guide them as they use their foreign tract. You can also take a look at our web presentation of the Gospel called Steps to Life.

We encourage you to share these tracts with others. (Each tract page has a “Share” link. You may also want to link to one or more of our Gospel tracts from your website.)

http://evangelismexplosion.org/resources/online-tracts/

See also the various Plan of Salvation presentations (previous pages) for links of encouragement regarding how to share the God’s Good News with others.

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Outreach vs. Evangelism: How to Tell the Difference

http://www.outreachmagazine.com/features/4923-outreach-vs-evangelism-how-to-tell-the-difference.html

Excerpt:

evangel (-v n j l) n.

1. The Christian gospel.

2. An evangelist.

[Middle English evaungel, from Late Latin vangelium, from Greek euangelion, good news, from euangelos, bringing good news : eu-, eu- + angelos, messenger.]

The root of the word evangelism, evangel, is derived from the Greek word *euangelion* which is translated good news. From that same word, we derive the word gospel. We find also that many words we use in English are in reality synonymous evangel(ism), gospel and good news all speak of the same thing and find their root in the same word. They speak of the act of spreading the gospel and to the content of the message that is given. This is an important point to note they refer both to the method and the message.

The word *euangelion* is found in many places throughout the New Testament. The term is often used to express collectively the gospel doctrines; and “preaching the gospel” is often used to include not only the proclaiming of the good tidings, but the teaching men how to avail themselves of the offer of salvation, the declaring of all the truths, precepts, promises, and threatenings of Christianity. It is termed “the gospel of the grace of God” (Acts 20:24), “the gospel of the kingdom” (Matt. 4:23), “the gospel of Christ” (Rom. 1:16), “the gospel of peace (Eph. 6:15), “the glorious gospel,” “the everlasting gospel,” “the gospel of salvation” (Eph. 1:13). (*Easton Illustrated Dictionary*)

In the Elwell Evangelical Dictionary we read specifically about Pauls application of the term which he used over 60 times and is found in every one of his letters except for Titus. Paul’s ministry was distinctively that of the propagation of the gospel. Unto this gospel he was set apart (Rom. 1:1) and made a minister according to the grace of God (Eph. 3:7). His special sphere of action was the Gentile world (Rom. 16:16; Gal. 2:7).

Since Paul accepted the gospel as a sacred trust (Gal. 2:7), it was necessary that in the discharge of this obligation he speak so as to please God rather than man (I Tim. 2:4). The divine commission had created a sense of urgency that made him cry out, “Woe to me if I do not preach the gospel” (I Cor. 9:16). For the sake of the gospel Paul was willing to become all things to all men (I Cor. 9:22-23). No sacrifice was too great. Eternal issues were at stake. Those whose minds were blinded and did not obey the gospel were perishing and would ultimately reap the vengeance of divine wrath (II Cor. 4:3; IIThess. 1:9). On the other hand, to those who believed, the gospel had effectively become the power of God unto salvation (Rom. 1:16).

Outreach

Unlike *evangel*, the term outreach is not found in the Bible, though the idea certainly is. Outreach implies action more than message. Perhaps it is best defined as a business term: an act of reaching out, bringing an organization’s services or products out into the community. When a church engages in outreach, it is reaching out to the community in order to meet needs or to let people know of its existence. The Salvation Army is an excellent example. When tragedy strikes, especially in the case of natural disasters, the Salvation Army is often on the scene, providing food, clothing and other necessities. My local church has some excellent and exciting outreach programs.

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Unintended Consequences of the Jesus Movement: The Big Decision
http://www.patheos.com/blogs/pilgrimsroadtrip/2016/07/unintended-consequences-of-the-jesus-movement-the-big-decision/?ref_widget=related&ref_blog=pilgrimsroadtrip&ref_post=5-yiddish-words-for-christians-video&repeat=w3tc

What is Salvation (In 2 Minutes)
https://www.streetgraceministries.com/2012/09/06/what-is-salvation-in-2-minutes-paul-washer/

Canon J. John

Evangelist Canon J. John Shares the Gospel (2016)
https://www.youtube.com/watch?v=fABMxA5Kg-k [Video]

What is an Evangelist? (Canon J. John) (2015)
https://www.youtube.com/watch?v=WibKBDJsMBE [Video]

What Happened at God's Funeral (Canon J. John) (2015)
https://www.youtube.com/watch?v=8cETa0HpK_Q [Video]

A Man with A Dog (Canon J. John) (2011)
https://www.youtube.com/watch?v=TNYGww5MJPo [Video]

C3 Presence 2014 – Bible, Breath, Blood and Bride (Canon J. John)
https://www.youtube.com/watch?v=BBHdLdHEB0M [Video]

FYI: To see J. John interact with other Christian notables on his interview program…

Facing the Canon with Tom Wright (2014) [Recommended]
https://www.youtube.com/watch?v=8sCoF4uNLWQ [Video]
Wright answers difficult questions submitted to him by John Canon, including women leadership in the church, resurrection, Israel today and returning to the land and the centrality of Jesus for gentiles and Jews, Isaiah 53, prayer, why to bad things happen to good people?, sacraments, why does not Bible address more everyday issues, marriage, sharing the Gospel.

ALSO: check out his interview of Nick Gumble founder of Alpha International **[Recommended]**

For reference resources regarding N.T. Wright (and other scholars and theologians) related to Paul and Romans, see "Reference Notes on Paul and Romans" (and Galatians plus Ephesians).

For additional details about Repentance, Faith and their relation to Salvation *see the separate references resource*:

The Gospel, Salvation and Evangelism

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Regarding Salvation…

THE CONDITION FOR SALVATION

A. **The Condition.** Salvation is conditioned solely on faith * in Jesus Christ. Nearly 200 times faith, or belief, is stated as the single condition in the NT (Jn 1:12; Ac 16:31). That faith must be placed in Christ as one's substitute for and Savior from sin. It is not easy to believe someone whom you have never seen about the most important matter of eternal destiny, but this and only this is the way to be saved.
B. **The False Additions to Faith.** Through the ages other requirements in addition to faith have been wrongly added. Some of these are:
    1. **Surrender** to the lordship of Christ. Christ must be Lord in the sense of Jehovah in order to be a qualified Savior (Ro 10:9), but Christ's personal lordship over the individual's life is not a condition for salvation. It should be a consequence of salvation and is a condition for dedication in full discipleship.
    2. **Baptism.** Baptism is the visible testimony to one's salvation, but not a condition for it. Ac 2:38 is best translated, “Repent and be baptized on the basis of the remission of sins.” Ac 22:16 teaches that baptism followed the arising, just as forgiveness followed the calling on the name of the Lord. The two parts of the verse should be kept distinct. Mk 16:16 is probably not a genuine part of Mark's gospel.
    3. **Repentance.*** This is a valid condition for salvation when understood as a synonym for faith. It is a false addition to faith when understood as a prerequisite, requiring the cleansing of the life in order to be saved.
    4. **Confession.** Confession is a normal result of being saved, though it may also accompany the initial act of believing. Nowhere is public confession required. In this connection, prayer may be helpful in clinching a decision, but it is not in itself a requirement for salvation.

Source: Ryrie Study Bible Notes

For additional details about Repentance, Faith and their relation to Salvation *see the separate references resource*:

The Gospel, Salvation and Evangelism

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The Difference between Religion and Christianity
http://www.middletownbiblechurch.org/helpseek/religion.htm

The Relationship between Good Works and Salvation
http://www.middletownbiblechurch.org/salvatio/workssal.htm

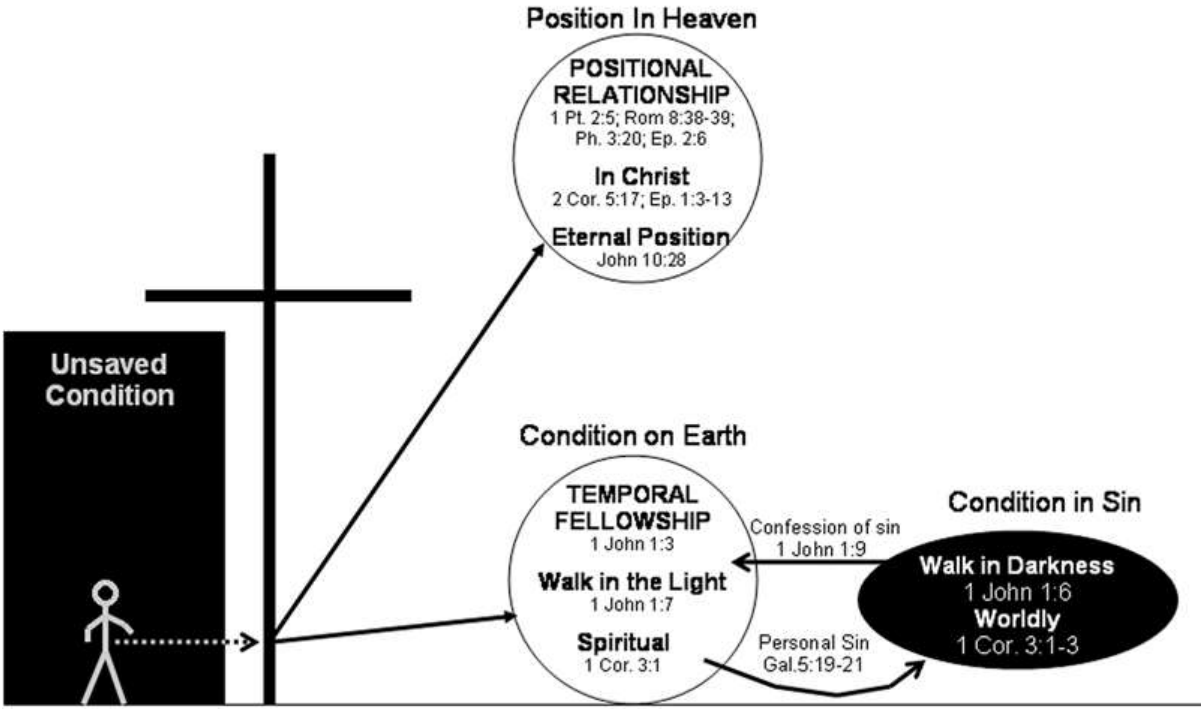
Two Aspects of Forgiveness (that is needed for Salvation vs Fellowship)
http://www.middletownbiblechurch.org/christia/twoaspet.htm

Salvation vs Discipleship
http://www.middletownbiblechurch.org/doctrine/sal-dis.htm

Salvation vs Rewards
http://www.middletownbiblechurch.org/salvatio/rewards.htm

Living by Faith -- Are You Claiming These Facts by Faith?
http://www.middletownbiblechurch.org/christia/livfaith.htm

God's Sovereignty and Man's Responsibility
http://www.middletownbiblechurch.org/reformed/sovereig.htm



[Source: http://www.generationword.com/audio_series/basic_doctrine.html]

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Who I am in Christ

I am Accepted...

Jn. 1:12	I am God's child.
Jn. 15:15	I am Christ's friend.
Rom. 5:1	I have been justified.
1 Cor. 6:17	I am united with the Lord (one spirit).
1 Cor. 6:19-20	I am bought with a price; I belong to God.
1 Cor. 12:27	I am a member of Christ's Body.
Eph. 1:1	I am a saint.
Eph. 1:5	I have been adopted as God's child.
Eph. 2:18	I have access to God thru the Holy Spirit.
Col. 1:14	I have been redeemed and forgiven.
Col. 2:10	I am complete in Christ.

I am Secure...

Rom. 8:1-2	I am free forever from condemnation.
Rom. 8:28	I am assured all works together for good.
Rom. 8:31-34	I am free from any charge against me.
Rom. 8:35-39	I cannot be separated from the love of God.
2 Cor. 1:21-22	I am established, anointed, sealed by God.
Col. 3:3	I am hidden with Christ in God.
Phil. 1:6	I am confident that the good work God has begun in me will be perfected.
Phil. 3:20	I am a citizen of heaven.
2 Tim. 1:7	I have not been given a spirit of fear, but of power, love and a sound mind.
Heb. 4:16	I can find grace and mercy in time of need.
1 Jn. 5:18	I am born of God; the evil one cannot touch me.

I am Significant...

Matt. 5:13-14	I am the salt and light of the earth.
Jn. 15:1,5	I am a branch of the true vine, a channel of His life.
Jn. 15:16	I have been chosen and appointed to bear fruit.
Acts 1:8	I am a personal witness of Christ's.
1 Cor. 3:16	I am God's temple.
2 Cor. 5:17-21	I am a minister of reconciliation for God.
2 Cor. 6:1	I am God's co-worker (1 Cor. 3:9).
Eph. 2:6	I am seated with Christ in the heavenly realm.
Eph. 2:10	I am God's workmanship.
Eph. 3:12	I may approach God with freedom and confidence.
Phil. 4:13	I can do all things thru Christ who strengthens me.

My Identity

"Understanding your identity in Christ is absolutely essential for your success at living a victorious Christian life!"

Dr. Neil T. Anderson, *Who I Am in Christ*
(Gospel Light, 1993)

Satan's Lie	God's Truth
You are a sinner because you sin.	Your are a saint (one declared righteous by God) who sins.
Your identity comes from what you have done.	Your identity comes from what God has done for you.
Your identity comes from what people say about you.	Your identity comes from what God says about you.
Your behavior tells you what to believe about yourself.	Your belief about yourself determines your behavior.

Dr. Timothy Warner, Resolving Spiritual Conflicts and Cross-Cultural Ministry
(Freedom in Christ Ministries, 1993)

Bookmark Front:
Dr. Neil T. Anderson, *Victory Over the Darkness*
(Gospel Light, 1990)

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9051 Executive Park Drive • Suite 503
Knoxville, TN 37923
865.342.4000 | info@ficm.org

www.ficm.org
www.freedominchrist.com

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Salvation in the Old Testament vs New Testament

What was the Old Testament way of salvation?
http://www.gotquestions.org/Old-Testament-salvation.html

Excerpt:

Many Christians are a little confused about how Old Testament believers were saved. The first problem we have is that in Old Testament times they didn't know about Jesus' death on the cross. Yet Acts 4:12, says of Jesus, *"Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved."* How could people living in Old Testament times be saved if they didn't know the name of Jesus? The second problem is the place of animal sacrifices. Did those sacrifices take away sin? Were people saved by sacrificing sheep, bulls, and goats? …

Old Testament Salvation
https://bible.org/article/old-testament-salvation

How Were People Saved Before Jesus Came in the Flesh?
https://answersingenesis.org/gospel/salvation/how-were-people-saved-before-jesus-came-in-the-flesh/

How Were People Saved Before Christ?
http://coldcasechristianity.com/2013/how-were-old-testament-saints-saved/

Salvation in OT Times
http://chosenpeople.com/main/jewish-roots/252-salvation-in-old-testament-times

How Were Jews Saved in the Old Testament?
https://www.monergism.com/thethreshold/articles/onsite/otsaints.html

Excerpt:

Between the fall of Adam and the death and resurrection of Jesus Christ, how were people's sins atoned for? Was there true salvation as we know it in NT times? Also, if the Law doesn't save, how did it 'work' for OT believers? Were they trusting in Messiah and didn't know it? I'm confused by all this. Any clarification you might have would be great…

The Old Testament Doctrine of Salvation
https://www.monergism.com/thethreshold/articles/onsite/OldTestSal.html

Are there Old Testament Scriptures that mention salvation for the Gentiles?
http://christianity.stackexchange.com/questions/11288/are-there-old-testament-scriptures-that-mention-salvation-for-the-gentiles [Discussion Forum]

"Salvation in the Old Testament" (in Tradition and Testament)
http://www.ntslibrary.com/Salvation%20in%20the%20Old%20Testament.pdf [PDF]

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How Old Testament Saints Were Saved
http://loveintruth.com/amf-docs/otsaints.htm

Salvation in the OT
http://storage.cloversites.com/gracefellowship3/documents/Salvation%20in%20the%20OT.pdf [PDF]

Salvation
http://www.biblestudytools.com/dictionary/salvation/

The Experience of Salvation in the OT and NT
http://biblicalstudies.org.uk/pdf/vox/vol05/salvation_grogan.pdf [PDF]

What Does the Bible Say about Salvation?
http://www.christianbiblereference.org/faq_salvation.htm

Old Testament Salvation - Could Old Testament Saints Keep the Law?
http://preservedwords.com/ot-salvation-pv.htm
[NOTE: Extreme dispensationalist view, included FYI]

Does Dispensationalism Teach Two Ways of Salvation?
http://www.spiritandtruth.org/teaching/documents/articles/4/4.htm?x=x

61 Bible Verses About Salvation
http://dailyverses.net/salvation

Answers from the Bible: On the Way to Salvation
http://www.justforcatholics.org/answers_bible.htm

Excerpt:

Do you hunger for a personal relationship with God? Do you long for spiritual cleansing, liberty and peace? The following short articles explore the teaching of the Bible on the way of salvation. Please read them. Earnestly seek God in prayer to open your heart to the message of the gospel. He promises to reveal himself to honest seekers. ‘You will find him if you seek him with all your heart and with all your soul’ (Deuteronomy 4:29).

[Note: Answers questions addressed to Catholics]

For additional details about Repentance, Faith and their relation to Salvation *see the separate references resource*:

The Gospel, Salvation and Evangelism

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Is There a Different Way of Salvation for Jews? (re: Dual-Covenant Theology)
http://www.teachingtheword.org/apps/articles/?articleid=59466&view=post&blogid=5435

Excerpt:

Although this view has recently been touted by leading figures who are popular among conservative Evangelicals, it is completely contrary to Scripture.

Two Wrong Kinds of Covenant Theology

Today, two false brands of covenant theology are leading some conservative Evangelicals to teach false ways of salvation that the Holy Spirit condemns in Galatians chapter one. The false doctrine of dual-covenant theology teaches that Jews are saved by their observance of the Old Testament law, while Gentiles are saved by faith in Jesus Christ. Another aberrant teaching called One Law Theology, embraced by Messianic Jews and tolerated by growing numbers of Evangelicals, teaches that Gentiles in effect must become Jews in order to be saved…

How We're Saved by Faith in Jesus Christ
http://www.biblesprout.com/articles/salvation/

Is Jesus the Only Way of Salvation?
https://www.gci.org/disc/18-onlyway

Excerpt:

People sometimes object to the Christian belief that salvation is given only through Jesus Christ. In our pluralistic society, tolerance is expected, even demanded, and the concept of freedom of religion (which permits all religions) is sometimes misinterpreted to mean that all religions are somehow equally true.

All paths lead to the same God, some say, as if they have traveled all of them and have returned from the destination. They are not tolerant of the "narrow-minded" people who believe in only one way, and they object to evangelism, for example, as an insulting attempt to change the beliefs of other people. Yet they themselves want to change the beliefs of those who believe in only one way…

How Were People Saved Before Jesus Came?
https://faithalone.org/journal/2003i/bryant.pdf [PDF]

Salvation According to the Old Testament: By Faith in Christ or by Faith and Works Apart from Christ? (Responding to One Muslim's Claims)
http://www.answering-islam.org/Responses/Menj/salvation_bible.htm

Can You Lose Your Salvation?
http://www.discoverrevelation.com/Salvation.htm

NOTE: Also contains contains definitions for many theological words/concepts.

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How did people get saved in the Old Testament?

People in the Old Testament were saved by faith just like people today. Three passages to examine in the Old Testament regarding justification by faith are Ezekiel 18:26-28; Isaiah 1:18; and Isaiah 55:7.

The Old Testament system of sacrifices was never intended to be salvific (cf. Hebrews 10:4 and context). What is was intended to show was the seriousness of sin.

An important point that Paul makes regarding Abraham is in Romans 4:10:

> "How then was it credited? While he was circumcised, or uncircumcised? Not while circumcised, but while uncircumcised."

Paul is showing that Abraham was justified by his faith after which God sealed it with a covenant sign (circumcision) which is equivalent to a Christian's baptism (cf. Col. 2:12-13). Therefore, people in the Old Testament were saved by faith just like people today.

[Source: https://carm.org/how-did-people-get-saved-old-testamentsalvation-old-testament

How Were Gentiles Saved in the Old Testament?

Ephesians 3:12,13 states... "*That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in Christ Jesus ye who sometimes were **far off** are made nigh by the blood of Christ*." No matter how alienated or "far off" a person (or nation) may be, "*the grace of God that bringeth salvation hath appeared to all men*" (Titus 2:11).

Gentiles in the Old Testament were saved by placing their faith in Jesus Christ, i.e., the coming Messiah. Anybody who sought the Lord sincerely, following what light he or she had, God was obligated to get the truth of the Gospel to them. Man's duty is to obey the Truth of God's Word; God's duty is to get His Truth to those who desire it. No one ever went to Hell who didn't choose to go there. If a person chooses to reject Jesus Christ as their sin offering, i.e., their Savior, then they will die in their sins and go to Hellfire.

Although the death of Christ did break down the wall of partition between Jews and Gentiles (as far as ceremonial law is concerned), Acts 10:43 plainly teaches that people in the Old Testament were all saved the same way... "*To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins*."

In the Old Testament book of Ruth, we learn that Ruth the Moabitess, and a Gentile, became a Christian. Rahab, Nebuchadnezzar, and Naaman (all Gentiles) also appear to have been saved in the Old Testament. [*See* more Ruth references/resources in this Appdendix]

There has always been just ONE plan of salvation... "*For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast*." Salvation has always been, and will always be, by grace through faith in the blood sacrifice of the Lord Jesus Christ (1st Peter 1:18,19). Romans 4:5 proclaims... "*But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness*." We read that Abraham was saved just this way in Genesis 15:6... "***And he believed in the LORD; and he counted it to him for righteousness***." The only way to be saved is to come to Jesus Christ as a guilty sinner, and to depend on Him to forgive one's sins. Again, Acts 10:43 plainly teaches that people in the Old Testament were all saved the same way...

"To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins."

[Source: http://www.jesus-is-savior.com/Believer%27s%20Corner/Doctrines/ot_salvation.htm]

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How Were People Saved Before Christ? (2013)

coldcasechristianity.com/2013/how-were-old-testament-saints-saved/



The “exclusivity” of Christianity is a stumbling block for many skeptics. How can Jesus be the only way to heaven? A claim such as this seems arrogant and intolerant in the pluralistic world in which we live. How can Christians believe millions of devout people from other religious traditions will be condemned just because they don’t know Jesus? Several years ago I received an email from a podcast listener who told me he believed all “good” people would eventually be “saved” just like the Old Testament saints. After all, the Bible acknowledges the salvation of devout Old Testament believers even though they lived and died long before Jesus walked on earth. If Old Testament saints can go to heaven without knowing or trusting Jesus, why can’t people today get to heaven by simply obeying the Ten Commandments?

If only that were the case. Unfortunately, the Old Testament saints were just as incapable of following the Ten Commandments as we are today. God provided them with the Law and recognized they would constantly break it. For this reason, He also provided them with an elaborate sacrificial system (to remind them of their shortcomings and the penalty for their continuing sin) and the promise of a Savior. Like us, the Old Testament saints were not saved by their adherence to the Law. They were saved by the grace of God through their faith in the Savior, even though this Savior was only a promise at the time.

They Knew About Grace

These early believers listened closely to the words of God as they were revealed by the prophets and the Scripture. As a result, they understood the nature of grace. David, for example, wrote about God’s forgiveness and grace (Psalm 32:1-5) and Paul later told us that David understood that “God reckons righteousness apart from works” (Romans 4:6-8). All the Old Testament heroes of faith recognized their good works could not save them (read Hebrews 11:13). Even Isaiah knew his “goodness” wasn’t “good enough” (Isaiah 64:6) and that animal sacrifices weren’t going to ultimately please a Holy and perfect God (Psalm 40:6).

They Knew a Messiah was Coming

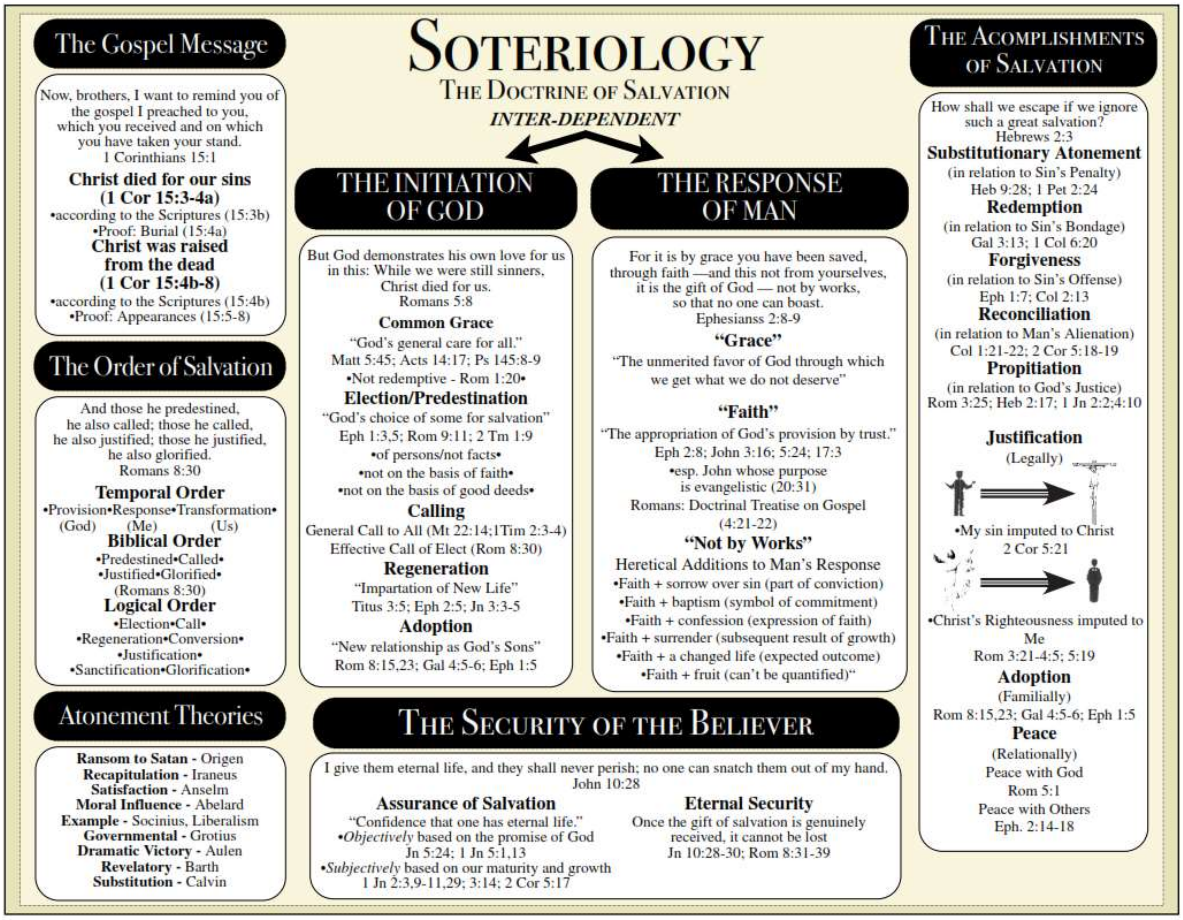
With the limited knowledge of God given to them at the time, the Old Testament saints understood God would have to do something dramatic to save them. They placed their faith in the coming Savior who was described from the earliest of times. God told Adam and Eve one of their descendants would eventually defeat Satan (Genesis 3:15), and Abraham understood God would provide a sacrifice for sin, just as God provided the substitutionary sacrifice to replace Isaac (Genesis 22:8, Romans 4:3 John 8:56). Job had a similar expectation and hope for a Redeemer (Job 19:25-26), and Moses also expected and believed in the coming Messiah and the reward of Salvation (Hebrews 11:26, John 5:46). Many other Old Testament prophets and wise men spoke about the coming Savior. Enoch, for example, even talked about the second coming of the Messiah (Jude 14)! Old Testament prophets clearly described where the Messiah would be born (Micah 5:2), how He would be betrayed (Zechariah 11:12), how He would die (Isaiah 53:5), and how He would be resurrected (Psalm 16:10, Isaiah 26:19).

Old Testament saints understood their *imperfect works* would not unite them to a *perfect God*. They looked forward to the work of a flawless Messiah who would be “pierced through for our transgressions”, “crushed for our iniquities” and chastened “for our well-being” so that “by His scourging we are healed” (Isaiah 53:5). Those who understood and accepted the truth about grace and the coming Messiah were saved on the basis of their faith. The Savior has now appeared and His name is Jesus. We have today what the Old Testament saints only anticipated. Jesus is, as He always was, the Messiah and the only way to the Father.

J. Warner Wallace **is a** Cold-Case Detective**, a** Christian Case Maker**, and the author of** Cold-Case Christianity

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Some perspectives on the Doctrine of Salvation (Soteriology)



http://www.fellowshipconway.org/wp-content/uploads/2016/05/Soteriology-Chart.pdf

(http://www.fellowshipconway.org/category/charts/)

See following page for expanded view….

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Forgiveness

C. FitzSimons Allison's Kitten Story
http://www.mbird.com/2010/04/c-fitzsimons-allisons-kitten-story/

Excerpt:

From 1962's *Fear Love and Worship:*



"One reason for the joy in heaven over a sinner's repentance is the unique power which comes with forgiveness. The repentant sinner, having been forgiven and having been taken back like the Prodigal Son, learns a lesson of love that the righteous do not know. On his return the Prodigal knows the power of the father's love much better than he did before he left. This curious and alarming spiritual fact, that a forgiven sinner has experienced a measure of God's love he did not know before he sinned, has upset many people…From the very beginning this fact led some to ask St. Paul, 'Then should we sin that grace may abound?' Of course not, but the alarming quality of this part of the Gospel has led the principle of forgiveness to be denied and the consequent power lost… Christ's burden is light and his yoke is easy only when we ourselves are carried by his forgiveness.

"A sergeant told a grim joke to his trainees during the Second World War, which shows the real flaw in the Pharisaic understanding of Christianity. a man stopped on a dirt road to help get another man's car our of the ditch. The latter was beginning to harness two small furry kittens to the bumper of this huge car when he was asked, 'Mister, you aren't going to try to get those kittens to pull that car out of the ditch, are you?' His reply was, 'Why not? I've got a whip.' The lash of the Law is used in similar spiritual situations. Without the principle of forgiveness our conscience acquires a quality of cruelty that makes the Gospel of Christ anything but the Good News.



"It is perfectly incredible how the unmistakably clear and simple fact of God's forgiveness of sinners has been so frequently denied throughout the history of Christianity. There is a story of a clergyman who had an argument with a vestryman about whether a woman of bad reputation should be made welcome in the church. Finally the minister said, 'Well, didn't the Lord forgive the woman taken in adultery?' 'Yes,' replied the old gentleman, 'but I don't think any more of him for having done it.' …the resistance is always so great that every age needs to discover anew the experience and power of God's free forgiveness which is continually available to all. We can generally assume, regardless of our tradition, that we have not been adequately 'let in on' this part of the Good News."

Walking in Forgiveness
http://www.focusonthefamily.com/lifechallenges/relationship-challenges/learning-to-forgive-others/walking-in-forgiveness

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What Is Forgiveness?

https://www.jw.org/en/bible-teachings/questions/what-is-forgiveness/

The Bible's answer

Forgiveness is the act of pardoning an offender. In the Bible, the Greek word translated "forgiveness" literally means "to let go," as when a person does not demand payment for a debt. Jesus used this comparison when he taught his followers to pray: "Forgive us our sins, for we ourselves also forgive everyone who is in debt to us." (Luke 11:4) Likewise, in his parable of the unmerciful slave, Jesus equated forgiveness with canceling a debt.—Matthew 18:23-35.

We forgive others when we let go of resentment and give up any claim to be compensated for the hurt or loss we have suffered. The Bible teaches that unselfish love is the basis for true forgiveness, since love "does not keep account of the injury."—1 Corinthians 13:4, 5.

What forgiveness does not mean

- **Condoning the offense.** The Bible actually condemns those who claim that bad actions are harmless or acceptable.—Isaiah 5:20.
- **Pretending that the offense never happened**. God forgave King David of serious sins, but he did not shield David from the consequences of his actions. God even had David's sins recorded so that they are remembered today.—2 Samuel 12:9-13.
- **Allowing others to take advantage of you**. Suppose, for example, that you loan money to someone, but he wastes it and then cannot repay you as he had promised. He is very sorry and apologizes to you. You could choose to forgive him by not harboring resentment, not rehashing the matter with him continually, and perhaps even canceling the debt altogether. However, you might also choose not to loan him any more money.—Psalm 37:21; Proverbs 14:15; 22:3; Galatians 6:7.
- **Pardoning with no valid basis.** God does not forgive people who are guilty of willful, malicious sin and who refuse to acknowledge their mistakes, change their ways, and

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apologize to those whom they have hurt. (Proverbs 28:13; Acts 26:20; Hebrews 10:26) Such unrepentant ones become God's enemies, and he does not require us to forgive those whom he has not forgiven.—Psalm 139:21, 22.

What if you are the victim of cruel mistreatment by someone who refuses to apologize or even admit to what he has done? The Bible advises: "Let go of anger and abandon rage." (Psalm 37:8) While not excusing the error, you can refuse to be consumed with anger. Trust that God will bring the person to account. (Hebrews 10:30, 31) You can also take comfort in knowing that God will bring a time when we will no longer feel the deep pain or hurt that may burden us now.—Isaiah 65:17; Revelation 21:4.

- "Forgiving" every perceived slight. Sometimes, rather than pardoning a so-called offender, we may need to admit that we had no valid cause for being offended in the first place. The Bible says: "Do not be quick to take offense, for the taking of offense is the mark of a fool."—Ecclesiastes 7:9, footnote.

How to forgive someone

1. **Remember what forgiveness involves. You** are not condoning the wrong or acting as if it never happened—you are simply letting it go.
2. **Recognize the benefits of forgiving**. Letting go of anger and resentment can help you to keep calm, improve your health, and increase your happiness. (Proverbs 14:30; Matthew 5:9) Even more important, forgiving others is a key to receiving God's forgiveness for your own sins.—Matthew 6:14, 15.
3. **Be empathetic.** All of us are imperfect. (James 3:2) Just as we appreciate being forgiven, we should likewise forgive the mistakes of others.—Matthew 7:12.
4. **Be reasonable**. When we have a minor cause for complaint, we can apply the Bible's counsel: "Continue putting up with one another."—Colossians 3:13.
5. **Act quickly.** Work to forgive as soon as you can rather than letting your anger fester.—Ephesians 4:26, 27.

Note: Above excerpt is from a Jehovah's Witness website…while not condoning their foundational theology, we think this is a good article, nevertheless.

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Forgive One Another

STUDY / DISCUSSION GUIDE

MAIN TEXT: Ephesians 4:32

SUMMARY: We will look into forgiving one another. In the Christian life, we get, give, and live forgiveness.

OTHER THOUGHTS

Read Luke 7:36-50 and meditate on God's forgiveness provided for you and His love for you.

GETTING STARTED

Watch the video and answer the following question below:

Video: Fellowship Alliance Chapel 10/05-06/2019 Services [select time] (Skip music, start at sermon)

Question: Is forgiveness a choice regardless of feeling, or a feeling that leads to a choice? Explain.

DISCUSSING THE WORD

Read Ephesians 4:32. According to this passage, how are we to forgive others?

What is so significant about the phrase "as God in Christ forgave you."? Read Matthew 18:21-35. How does this story make it's point?

What are we giving up when we forgive others? How does this remind you of what Jesus did for you? How does forgiveness become an easier choice to make when you remember this?

What makes forgiveness so essential in relationships?

RESPONDING TO GOD

Why is Paul's instruction important for the church body?

Write on a piece of paper a person that you need to forgive (or someone that you know that needs to experience God's forgiveness). You don't need to share this with anyone. Then take time to pray silently for a minute to God for this person.

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Prayer

How to Pray

http://christianity.stackexchange.com/questions/2157/to-whom-should-we-pray-to-the-father-or-the-son-jesus-or-the-holy-spirit

http://www.bible.ca/ntx-praying-to-jesus.htm

http://www.biblefood.com/prayer.html

Prayer of Salvation (Example prayer to God):

"Father,
I know that I have broken your laws and my sins have separated me from you. I am truly sorry, and now I want to turn away from my past sinful life toward you. Please forgive me, and help me avoid sinning again. I believe that your son, Jesus Christ died for my sins, was resurrected from the dead, is alive, and hears my prayer. I invite Jesus to become the Lord of my life, to rule and reign in my heart from this day forward. Please send your Holy Spirit to help me obey You, and to do Your will for the rest of my life.
In Jesus' name I pray, Amen."

Prayer of Salvation - I've Prayed It; Now What?
If you've prayed this prayer of salvation with true conviction and heart, you are now a follower of Jesus. This is a fact, whether or not you feel any different. Religious systems may have led you to believe that you should feel something - a warm glow, a tingle, or some other mystical experience. The fact is, you may, or you may not. If you have prayed the prayer of salvation and meant it, you are now a follower of Jesus. The Bible tells us that your eternal salvation is secure! "*that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved*" (Romans 10:9).

[Source: http://www.allaboutgod.com/prayer-of-salvation.htm]

http://www.salvationprayer.info/prayer.html

The Jesus Prayer (a Prayer of the Heart)

The Jesus Prayer is very simple:

"Lord Jesus Christ Son of God, have mercy on me a sinner,"

http://www.orthodoxprayer.org/Jesus%20Prayer.html
http://www.goarch.org/ourfaith/ourfaith7104
http://en.wikipedia.org/wiki/Jesus_Prayer
http://www.copticheritage.org/orthodoxy/tradition_of_the_jesus_prayer

http://gravitycenter.com/practice/breath-prayer/

http://www.peterkreeft.com/topics-more/jesus-prayer.htm

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A.C.T.S.

Consider this acronym for prayer "A.C.T.S.": Adoration, Confession, Thanksgiving and Supplication.

So, ACTS means: Talk to him, telling him how much you love him; confess your sins; thank him for what he has done for you that you could never repay, and pray for supplying the needs of others.

The Lord's Prayer

http://www.jesuschristsavior.net/Prayer.html

Examples of Prayer by Jesus – Learning from the Prayer Life of Jesus

Why did Jesus pray?

One way we can learn to pray is by looking at the prayer life of Jesus. Although the Gospels don't provide a detailed biography of Christ, they do offer captivating glimpses into His prayer life. First, however, it will be helpful to answer the question, "Why did Jesus pray?" This is sometimes puzzling for Christians. After all, if Jesus is God, why did Christ need to pray?

Theologically speaking, there are at least three reasons that Jesus prayed. First, Jesus prayed as an example to his followers. This is an example we continue to learn from, as this article demonstrates. Second, the Incarnation consists of both divine and human natures. From His human nature, it was perfectly natural for a Jewish believer such as Christ to pray. Third, the nature of the Trinity allows for communication between its members. As God the Son, Jesus could pray to God the Father.

Jesus and Prayer

Jesus prayed for others. In Matthew 19:13, we read, "Then little children were brought to Jesus for him to place his hands on them and pray for them." Despite the fact that "the disciples rebuked those who brought them," Jesus said the children should not be hindered "for the kingdom of heaven belongs to such as these" (v. 14). In John 17:9 we read, "I [Jesus] pray for them. I am not praying for the world, but for those you have given Me, for they are Yours." This underscores the need for intercessory prayer.

*Jesus prayed with others.*Luke 9:28 reads, "[Jesus] took Peter, John and James with Him and went up onto a mountain to pray." Jesus prayed alone, as we'll read below, but He also knew the value of praying with others. Acts 1:14 underscores the importance of Christians praying with one another: "They all joined together constantly in prayer …"

*Jesus prayed alone.*Luke 5:16 reads, "But Jesus often withdrew to lonely places and prayed." As much as Jesus understood the value of praying with and for others, He also understood the need to pray alone. Psalm 46:10 reads, "Be still, and know that I am God." Sometimes it's important for us to "be still" before God, but the only way to do this, especially in our hectic culture, is to do so alone with God.

Jesus prayed in nature. Psalm 19:1 reads, "The heavens declare the glory of God; the skies proclaim the work of his hands." What better place to commune with our Creator than among the wonders of nature? Luke 6:12 says, "One of those days Jesus went out to a mountainside to pray ..." He could have gone to a home, a synagogue or if He were near Jerusalem he could have gone to the temple to pray. But there were times when Jesus made the decision to pray where He was, which often happened to be in nature. We are surrounded by so much that is "man made" that sometimes it's difficult for us to remember that this is not our world, but God's world (Genesis 1:1, Psalm 24:1) full of wonders for us to enjoy.

Jesus could pray as a sprinter or a marathon runner. The Lord's Prayer is full of wisdom, but it is short enough to be easily memorized and serve as an example of a sprint rather than a marathon prayer. But Jesus also knew how to dedicate long periods of time to prayer. As we read in Luke 6:12,

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Jesus "spent the night praying to God." We, too, need to be able to offer short prayers, as well dedicate long periods of our lives to prayer.

*Jesus prayed regularly.*This insight is gleaned from a passage cited earlier, Luke 5:16: "Jesus often withdrew to lonely places and prayed." The word "often" is not hidden, but makes it obvious that Jesus prayed regularly. Throughout the Gospels whenever we read of Jesus and prayer, it comes up regularly and naturally. It was simply a part of His worldview, integrated into every aspect of Christ's life. Can we say the same about prayer in our life?

*The prayers of Jesus were heartfelt.*Jesus did not pray in a cold, distant manner, but in heartfelt supplication, demonstrating empathy and a genuine love for God. This is demonstrated clearly in John 17, where Jesus prays for Himself, His immediate disciples, as well as for all believers.

*Jesus prayed based on His knowledge of God and His truths.*The prayers of Jesus were based on God's revealed truths and, as such, were in line with a solid biblical worldview. In John 4:24 Jesus said, "God is spirit, and His worshipers must worship in spirit and in truth." He also said, "the truth will set you free" (John 8:32), underscoring the importance of truth in the life of Jesus and, in turn, our lives. Proper prayer requires us to have a truthful understanding of God and what He has revealed to us through His Word.

Jesus taught persistence in prayer. "Then Jesus told his disciples a parable to show them that they should always pray and not give up" (Luke 18:1). The parable Jesus shared is not meant to depict a pestering disciple who finally bugs God enough that He chooses to respond, but about persistence in prayer and waiting on God and His timing.

Jesus knew that not all his prayers would be answered as expected. This is a difficult prayer lesson to learn, but the fact of the matter is that not all our prayers are answered in ways we expect. Even Jesus knew this hard lesson as he cried out to God the Father from Gethsemane (Matthew 26:36-44). Three times Jesus prayed for God to allow an easier path, but Jesus knew, "Yet not as I will, but as You will" (26:39). Unanswered prayer is such a challenge to the Christian life that we'll address the matter in more detail in another article in this series.

As You Will

When Jesus prayed in Gethsemane, "Yet not as I will, but as You will," He offered a tremendous but seemingly simple insight into prayer: God is in charge. As we learn from the prayer life of Jesus – and there is much to learn – we need to keep this overarching principle in mind. A disciple asked Jesus, "Lord, teach us to pray," (Luke 11:1) and in response was taught the Lord's Prayer. But by studying the prayer life of Jesus, we can learn not only the important truths of the Lord's Prayer, but so much more.

Robert Velarde is author of Conversations with C.S. Lewis *(InterVarsity Press),* The Heart of Narnia *(NavPress), and primary author of* The Power of Family Prayer *(National Day of Prayer Task Force). He studied philosophy of religion and apologetics at Denver Seminary and is pursuing graduate studies in philosophy at Southern Evangelical Seminary.*

[1] Unless otherwise noted all Scripture quotations are from the New International Version of the Bible.

[Source: http://www.focusonthefamily.com/faith/faith-in-life/prayer/learning-from-the-prayer-life-of-jesus]

http://www.prayers-of-jesus.info/

http://www.religioustolerance.org/prayer.htm

10 Verses about the Power of Prayer:

http://www.whatchristianswanttoknow.com/10-awesome-bible-verses-about-the-power-of-prayer/

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Praying in Public, Especially at Civic Events (must we end with the words, “In Jesus Name”?)

Point of View: http://www.patheos.com/blogs/markdroberts/series/praying-in-the-name-of-jesus/

Most conservative Christians tend to downplay Jesus' instruction (Matthew 6:5-6) about the importance of going off by oneself and pray alone and in secret. After all, if public prayer is not permitted, then just about every Christian service is seriously in error, with the possible exception of some by the Society of Friends (Quakers). Conservatives interpret Matthew 6:5 as not condemning public prayer. Rather, it criticizes only that prayer in public that is motivated by a desire to show off. Prayer "*may be offered in any circumstances, however open, if not promoted by the spirit of ostentation...*" [1]

[Source: http://www.religioustolerance.org/prayer.htm]

High Priestly Prayer

The high priestly prayer is a prayer spoken by Jesus Christ about himself, his disciples, and his later followers, as recorded in John 17. This prayer is the special prayer of the Lord, and may be regarded as the sole example furnished by the evangelists of our Lord's method of prayer. The thanksgiving in Matthew 11:25 is the only other instance of any extent in the report of the prayers of Jesus, but even that is brief compared to what is here furnished. The fullness of this prayer clearly shows that it was uttered in the hearing of the disciples.

Their relation to it is remarkable. Auditors, they yet could not share in it. At the same time, it was a profound revelation to them both of the relation of the Master to God, and the character of the work which He had come to perform, and the part which they were to take in it. John gives us no hint as to the place in which it was spoken; John 14:31 indicates a departure from the upper room. But apparently the prayer was offered where the discourses of John 15 and 16 were delivered.

[Source: http://www.religionfacts.com/library/isbe/high-priestly-prayer]

Q: #204. How many times did Jesus pray in the Bible?

A: The Bible records Jesus praying 25 different times during his earthly ministry.

[Source: https://lifecoach4god.life/tag/how-many-times-did-jesus-pray-in-the-bible/]

A: The Bible tells us in (1 Th 5:17) to "pray without ceasing."
While I don't believe this literally means to *never* stop praying, I would say that Jesus probably came closer to never stopping than any person who has ever lived on this planet. He was continually in a prayer mode.

He is shown to pray:
alone (Mt 14:23)(Mk 1:35)(Lk 9:18)(Lk 22:39-41),
in public (Jn 11:41-42)(Jn 12:27-30),
before meals (Mt 26:26)(Mk 8:6)(Lk 24:30)(Jn 6:11),
before important decisions (Lk 6:12-13),
before healing (Mk 7:34-35),
after healing (Lk 5:16),
to do the Father's will (Mt 26:36-44), among other things.

He also taught on the importance of prayer (Mt 21:22)(Mk 11:24-26)(Mt 7:7-11)(Lk 11:9-13)(Jn 14:13-14)(Jn 15:7,16)(Jn 16:23-24)(Mt 5:44)(Lk 6:27-28)(Mt 6:5-15: including the Lord's Prayer)(Lk 11:2-4)(Mt 18:19-20).

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If you take all of the places (in the Bible) that show Jesus praying, you will have a PERFECT outline of how to pray (check out Jn 17).

Below are all of the verses I could find in the Gospels that show Jesus praying.

(Lk 3:21-22) At His Baptism.

(Mk 1:35-36) In the morning before heading to Galilee.

(Lk 5:15) After healing people.

(Lk 6:12-13) Praying all night before choosing His 12 disciples.

(Mt 11:25-26) While speaking to the Jewish leaders.

(Jn 6:11) Giving thanks to the Father before feeding 5000.
(Also see: Mt 14:19, Mk 6:41, Lk 9:16)

(Mt 14:22) Before walking on water.
(Also see: Mk 6:46, Jn 6:15)

(Mk 7:31-37) While healing a deaf and mute man.

(Mt 15:36) Giving thanks to the Father before feeding 4000.
(Also see: Mk 8:6-7)

(Lk 9:18) Before Peter called Jesus "the Christ."

(Lk 9:28-29) At the Transfiguration.

(Lk 10:21) At the return of the seventy.

(Lk 11:1) Before teaching His disciples the Lord's Prayer.

(Jn 11:41-42) Before raising Lazarus from the dead.

(Mt 19:13-15) Laying hands on and praying for little children.
(Also see: Mk 10:13-16, Lk 18:15-17)

(Jn 12:27-28) Asking the Father to glorify His name.

(Mt 26:26) At the Lord's Supper.
(Also see: Mk 14:22-23, Lk 22:19)

(Lk 22:31-32) Prayed for Peter's faith when Satan asked to "sift" him.

(Jn 17:1-26) Prayed for Himself, His disciples, and all believers just before heading to Gethsemane.

(Mt 26:36-46) In Gethsemane before His betrayal. (He prayed 3 separate prayers.)
(Also see: Lk 22:39-46, Mk 14:32-42)

(Lk 23:34) Right after being nailed to the cross, Jesus prayed, "Father forgive them; for they know not what they do."

(Mt 27:46) While dying on the cross, Jesus cried out, "My God, My God, why hast thou forsaken me?"
(Also see: Mk 15:34)

(Lk 23:46) In His dying breath, Jesus prayed, "Father, into thy hands I commend my spirit.

(Lk 24:30) Prayed a blessing on the bread before He ate with others after His resurrection.

(Lk 24:50-53) He blessed the disciples before His Ascension.

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There are also verses outside of the Gospels that show us that even though Jesus is now in Heaven, He is still making intercession on our behalf (Rom 8:34)(Heb 7:25)(Heb 9:24)(1 Jn 2:1).

[Source: http://jesusalive.cc/ques204.htm]

More Facts About Prayer in the Bible…

1. There are 650 prayers listed in the Bible. (Here is the entire list and where they can be found.)

2. There are approximately 450 recorded answers to prayer in the Bible.

3. The first time prayer is mentioned in the Bible is Genesis 4:26 (earlier dialogues where initiated directly by God, e.g., Genesis 3:8-13, Genesis 4:9).

4. The Bible records Jesus praying 25 different times during his earthly ministry.

5. In the Bible, Paul mentions prayer (prayers, prayer reports, prayer requests, exhortations to pray), 41 times.

6. Although prayer can (and should) be done from any bodily position, the Bible lists five specific postures: Sitting (2 Sam 7:18), standing (Mark 11:25), kneeling (Chronicles 6:13;Daniel 6:10; Luke 22:41; Acts 7:60, 9:40, 20:36, 21:5; Ephesians 3:14), with one's face to the ground (Matthew 26:39; Mark 14:35), and with hands lifted up (1 Timothy 2:8).

7. In Jesus model for how his disciples should pray (Luke 11:1-4), he provides five areas of focus: That God's name be honored – the focus on his everlasting glory ("Father, hallowed be your name"); that God's kingdom come – the focus on his eternal will ("your kingdom come"); that God's provision is given – the focus on our present ("Give us each day our daily bread."); that God's forgiveness is granted – the focus on our past (Forgive us our sins, for we also forgive everyone who sins against us.); that God's deliverance will be provided – the focus on our future.

8. The Bible lists at least nine main types of prayer: prayer of faith (James 5:15), prayer of agreement (also known as corporate prayer) (Acts 2:42), prayer of request (also known as petition or supplication) (Philippians 4:6), prayer of thanksgiving (Psalm 95:2-3), prayer of worship (Acts 13:2-3), prayer of consecration (also known as dedication) (Matthew 26:39), prayer of intercession (1 Timothy 2:1), prayer of imprecation (Psalms 69), and praying in the Spirit (1 Corinthians 14:14-15).

9. The word "Amen" (which means "let it be, "so be it," "verily," "truly") makes its first appearance in the Bible in Numbers 5:22. In that passage God commands it to be said by a person who is yielding to his examination.

[Source: thegospelcoalition.org/ May 5, 2014]

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Prayer

http://www.generationword.com/diagrams_and_charts.html

Prayer

Human Influence & Responsibility

- "You do not have, because you do not ask God." -James 4:2
- "For no matter how many promises God has made, they are 'Yes' in Christ. And so through him the 'Amen' is spoken by us to the glory of God." - 2 Corinthians 1:20
- "Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. For everyone who asks receives; he who seeks finds; and to him who knocks, the door will be opened." Matthew 7:7-8

Believer/Priest in Christ before God

- "I will do whatever you ask in my name, so that the Son may bring glory to the Father. You may ask me for anything in my name, and I will do it." John 14:13-14
- "Since we have confidence to enter the Most Holy Place by the blood of Jesus, . . . let us draw near to God." Heb. 9:19 (also 1 Pt.2:5, 9; Rev. 1:6)

Types of Prayer (Ep.6:18)

1. Confession-1 Jn.1:9; Daniel 9:5
2. Adoration/Praise-Ps.34:11; 103:1
3. Thanksgiving-Col.4:2; Phil.4:6
4. Petitions/Supplications/Requests-James 1:5-8; Ps.142:1; Heb.5:7
5. Intercession for Others- James 5:16; Acts 8:24; 2 Timothy 2:1

How To Pray

1. Persistence-Luke 11:5-9; 18:1; Ephesians 6:18
2. Boldness/Confidence - Heb. 4:16
3. Reverence-Is. 66:2;Ps.111:9; 89:7
4. Alert - Col.4:2; Luke 21:26
5. Forgiving - Mt.6:12-15; 18:21-35; Ephesians 4:32.

Steps to Prayer

1. Confession - Psalm 66:18
2. Thanksgiving - Ephesians 5:20
3. Intercession - Ephesians 6:18
4. Petition for Needs - Eph. 6;18

Hindrances to Prayer

1. Lack of Faith - Matt. 21:22; Mark 11:24; Phil.4:6 (anxious)
2. Wrong Motive - James 4:2-3
3. Sin - Psalm 66:18
4. Hard Heart to others - Prov. 21:13
5. Strife in home - 1 Peter 3:7
6. Pride - Job 35:12-13
7. Carnal/No Spirit - Eph. 6:18
8. Disobedience/Rebellion- Eph.6:18
9. Against God's General Will - 1 Jn. 5:14-15 (Must know God's Word)
10. Against God's Specific Will - 2 Cor.12:8-9 (Trust Unknown Plan)

Breakdown of the Lord's Prayer

Our Father - close, personal , familiar relationship with God

in heaven - his abode and seat of sovereign rule is highest possible

hallowed be your name - familiarity and sonship does not diminish our awe, fear and respect of our God

your kingdom come - God's ultimate will is the coming of his Son's rulership and kingdom. You desire the fulfillment of this.

your will be done - You desire, first, that God's will be done

on earth as it is in heaven - You desire God's will, not the will of man, nor your will, be done on earth in fullness and completion.

Give us today our daily bread - you also have your own will and desires that agree with God's but go beyond his general plan and will

Forgive us our debts, as we also have forgiven out debtors.-Forgive

Lead us not into temptation - Pray for your battle with sin & temptation

deliver us from the evil one - reject the counter kingdom of darkness; ask for deliverance from situations

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www.generationword.com

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Additional Christian / Bible Study Resources

Bookmarks / Favorites

Aramaic Related – Peshitta

Archeology – Biblical – Ancient

Bible Accuracy

Bible Cultures – Tribes – Edomites

Bible Online

Downloadable MP3s

Interlinear Bibles, Septuagint Bibles (online and PDFs)

Bible Study Topics

Apologetics – Answering the Tough Questions

Specific Topics Related to God's command to kill in the OT

Bible Study Recommendations (for Personal Edification /Growth)

Computer Bible Software / Apps

New Testament Greek Study Web Sites

Septuagint (LXX) Web Sites

Interlinear Bibles

Bible Study Guides / Tools

Online / Virtual Libraries and Resources

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Bookmarks / Favorites

Aramaic related - Peshitta

1500 year-old ‘ Syriac ‘ Bible found in Ankara, Turkey

2012 February The Living Torah

A Compendious Syriac Dictionary Free Download & Streaming Internet Archive

AENT – Aramaic English New Testament (Peshitta) Netzari.org TheRefinersFire.org
Review (opposing) of Andrew Gabriel Roth’s *Aramaic English New Testament* , 5th Edition
A Review (opposing) of Andrew Gabriel Roth’s AENT - Nazarene Space
Aramaic Primer (Part 1) Aramaic Primer (Part 2) [Video]
Note: Roth holds view that Aramaic Peshitta (in original version) has supremacy over Greek texts.

abnsat - Aramaic Broadcasting Network

aent.org Aramaic English New Testament The official Messianic Peshitta Study Bible

Ancient Aramaic Audio Files

Ancient Aramaic Bible translation project notes

Ancient Aramaic Bible Translation Project.

ANTIOCH AND SYRIAC CHRISTIANITY - Aramaic Democratic ...

Apostle Paul a Righteous Jew who loved Torah not a Hellenist or a Pagan or a Christian he was a Netzari Yehudi

Aramaic Bible Translation

Aramaic Bible, Disciples New Testament, Genesis, Exodus, Jonah, Daniel, Isaiah, Jeremiah, Zechariah, Malachi.

Aramaic Democratic Organization

Aramaic Designs About the Aramaic Language

Aramaic Designs Welcome! - Aramaic Translations, Aramaic Tattoos

Aramaic Herald An Aramaic Resource Guide

Aramaic New Testament - Cuil

Aramaic New Testament - Wikipedia, the free encyclopedia

aramaic old testament - Google Search

Aramaic Peshitta Bible Repository -- THIS LINK IS TO A DRUID BLOG

Aramaic Peshitta Primacy Proof Online

Aramaic Primacy — Was the New Testament first Written in Aramaic

Aramaic Primacy, Hebrew Primacy & Dump the Greek

Aramaic Pshitta Tanakh in English פשיטתא

Aramaic Publications by the Way

Aramaic Thoughts with Benjamin Shaw on StudyLight.org

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Aramaic

AramaicNT.com

Assyrian Church News

Baruch ben Daniel, showing mercy and lovingkindness without the big user fees!

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Beth Mardutho Home ܒܝܬ ܡܕܘܬܐThe Syriac Institute

Beth Mardutho The Syriac Institute

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Difficult Verses Explained By the Peshitta Romans 57 Bible GeeksBible Geeks

Does the Aramaic Bible, or the Peshitta, call the God of the Bible Allah

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History of the Peshitta

Home

HRV Scriptures

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http--www.midyatcity.com-articles-syriac_aramaic.pdf

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My God, my God, why have you forsaken me The Aramaic New Testament

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Peshitta.org • Search

Peshitta.org • View topic - How does the AENT 4th edition compare to the others

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Please Help Me find OT-NT to read - Peshitta.org

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Published scoops - Nazarene Judaism Nazarene.net

Shalom al Yisrael - Resources

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Web Directory Ancient Versions of the Bible

Welcome to Dukhrana Biblical Research

Who are the Assyrians

Why did Yeshua cry out, My God, my God, why have you forsaken me

Archeology - Biblical - Ancient

A New Reconstruction of Paul’s Prison The BAS Library

A1 Finds Noah's Ark, Ark of Covenant and other discoveries!

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Biblical Decapolis in Jordan

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Likely site of Jesus' trial opens to public - The Portland Press Herald - Maine Sunday Telegram

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Oops! Jesus' Last Steps Are in the Wrong Place - The Daily Beast

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Site of Jesus's trial may have been found in Jerusalem – archeologists The Muslim Times

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Archaeology Confirms The Biblical Account

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Famous Bible Translation Mistakes Throughout History Parchment and Pen

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Physical and Literary Evidence That the Gospels Are Authentic

Rejection of Pascal's Wager Mathematical Errors in the Bible

The Letter Kills -- Literal Interpretation of the Bible

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The Verdict A Reply to Josh McDowell

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Why you shouldn't care what Daniel Wallace thinks about the King James Bible

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Edomites

Esau-Edom, and the Trail of the Serpent - II

Ishmael, Edom, and Israel and the 9-11 Attack Upon America - Mission to Israel

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The Bible in MP3 Audio Format

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Bible Exposition from David A Bayliss

Bible History Online - International Standard Bible Encyclopedia

Bible History Online Images and Resources for Biblical History

Bible Study Tools Online - Verses, Commentaries, Concordances, Verses, Parallel Versions

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Free E-Books - Nazarene Media

FREE Illustrated Bible

Free MP3 Audio Bible Downloads

Free NET Bible and Thousands of Bible Studies Bible.org - Worlds Largest Bible Study Site

Greek New Testament Editions

Hebrew - English Bible - Mechon-Mamre 1917 JPS

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Holy Bible Search Engine Free Online Holy Bible Tools & Website Study Aids

Home academic-bible.com

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Online Greek Interlinear Bible

Online Parallel Bible Weaving God's Word into the Web

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Skeptic's Annotated Bible - Quran - Book of Mormon [WARNING]

StudyLight.org - Your Gateway to Advanced Bible Study Tools for FREE

Summa Scriptura For many believers an undiscovered treasure trove of blessing!

Tanakh Hebrew Bible + Samaritan Septuagint Peshitta Targum Vulgate

The Bible Reader's Museum

The Companion Bible Condensed Online Study Bible

The Complete Companion Bible

The Hebrew Names Version of the World English Bible

The New Bible.com

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Interlinear Bibles, Septuagint Bibles (Online and PDFs)

NLT Interlinear

Bible Hub

Mounce Reverse Interlinear NT

Scripture 4 All - TR - Greek

Scripture 4 All - Hebrew

QBible - Hebrew-Greek-Aramaic

StudyLight Interlinear Search

Westcott-Hort Greek [PDF]

Kata Biblon including Septuagint

Greek Septuagint (Parallel English)

English Septuagint (Parallel KJV)

Apostolic Polyglot Bible [PDF]

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NT Aramaic (Peshitta) and Greek

Peshitta (NT) Aramaic-Greek

StudyBible.info

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7 Step-by-Step Bible Study Methods
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Interpretation of the Bible
http://www.theopedia.com/Interpretation_of_the_Bible

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The Four Gospels: Some Comparative Overview Charts
http://catholic-resources.org/Bible/Four_Gospel_Chart.htm (PDF is available)

NET Bible - Synopsis of the Four Gospels
http://bible.org/sites/bible.org/files/ntsynopsis_download_ebook.pdf [PDF]

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http://www.religioustolerance.org/chr_john.htm

The Synoptic Problem, by Daniel B. Wallace:
http://bible.org/article/synoptic-problem

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http://www.bereanbibleinstitute.org/

https://www.bereanbiblesociety.org/

http://praisehimnow.com/

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Apologetics – Answering the Tough Questions:

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http://www.neverthirsty.org/pp/archive-of-bible-questions/index.html

http://hermeneutics.stackexchange.com/questions/

http://www.answering-islam.org/ (Directled at Muslims, but has some good general apologetics info.)

http://bibleresearchtools.com/textual-criticism/

75 Bible Questions – Your Instructors Pray You Won't Ask
http://www.garynorth.com/75_BIBLE_QUESTIONS.pdf [PDF]

Why You Can Believe the Bible
http://www.everystudent.com/features/bible.html

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Specific Topics related to God's command to kill in the OT:

How Could God Command Killing the Canaanites?
http://enrichmentjournal.ag.org/201004/201004_138_Canannites.cfm

Killing the Canaanites: A Response to the New Atheism's "Divine Genocide" Claims
http://www.equip.org/article/killing-the-canaanites/

The Canaanites: Genocide Or Judgment?
https://bible.org/article/canaanites-genocide-or-judgment

Canaanite Culture and Religion
http://history-world.org/canaanite_culture_and_religion.htm

Canaanites – Bible Encyclopedia
http://www.christiananswers.net/dictionary/canaanites.html

Cana, Canaanites – Catholic Encyclopdia
http://www.newadvent.org/cathen/03569b.htm

God's Just Destruction of the Canaanites
http://www.apologeticspress.org/APContent.aspx?category=12&article=1630

God and the Canaanites: A Biblical Perspective (includes discussion about *herem*)
https://www.probe.org/god-and-the-canaanites/

The Abominations of the Canaanites (David Padfield) [PDF]
http://www.padfield.com/acrobat/history/canaanite-abominations.pdf

How Many People Did God Kill?
http://godlessgeeks.com/LINKS/godkills.htm

What Made It Okay for God to Kill Women and Children In the Old Testament? [John Piper] Text+Video
]http://www.desiringgod.org/interviews/what-made-it-ok-for-god-to-kill-women-and-children-in-the-old-testament

Why Did God Tell the Jews It Is Okay to Kill the Canaanites?
http://www.denisonforum.org/faith-questions/21-bible/51-why-did-god-tell-the-jews-to-kill-the-canaanites

The Conquest of Canaan

"When you have crossed the Jordan into the land of Canaan, then you shall drive out all the inhabitants of the land from before you, destroy all their engraved stones, destroy all their molded images, and demolish all their high places; you shall dispossess the inhabitants of the land and dwell in it, for I have given you the land to possess." (Nu 33:51-53 NKJV)

God commanded the Israelites not only to march into Canaan and dispossess the existing inhabitants, but to kill them all (Dt 7:1-5). In fact, God warned the Israelites that if they did not drive out the inhabitants, "I will do to you as I thought to do to them" (Nu 33:56). His wise plan: "I will not

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drive them out from before you in one year, lest the land become desolate. Little by little I will drive them out from before you, until you have increased, and you inherit the land" (Ex 23:29-30 NKJV).

Rationale for God's Action

Critical scholars and well-meaning contemporary commentators frequently condemn God for these orders and the Hebrews for carrying them out. In a day when we read of the horrors of ethnic cleansing in Rwanda, Bosnia, and elsewhere, what can we say to defend such a course of action? God Himself said that if the Israelites did not remove these people and their idolatry from the land, they would become infected and suffer a like fate (Dt 7:4). Moreover, a study of Canaanite religion reveals that base sex worship prevailed among them and religious prostitution thrived. Presumably in time society would become so depraved and sexually transmitted diseases so widespread that the Canaanites would almost self-destruct.

Furthermore, in the counsels of divine justice, there seems to be a quota of iniquity that God permits before He punishes a people either in a minor way or by obliteration. And it seems that God will deal with a nation when it has reached such a place. This is not pure speculation. In Ge 15 God was having a conversation with Abraham that concerned His promise to give Palestine to Abraham's descendants in perpetuity. In the process, He said that the promise did not mean that the Hebrews would always inhabit the land. In fact, they would be out of the land and held in bondage in a strange land (Egypt) for four hundred years (v. 13).

Finally, at the end of that time, the Hebrews would return to Palestine, "for the sin of the Amorites has not yet reached its full measure" (v. 15:16 NIV). After the four hundred years of bondage in Egypt, the Hebrews left in the Exodus and entered Canaan. Then, God commanded them to exterminate the Amorites (Dt 20:17). Evidently by that time the sin of the Amorites had reached "full measure."

God will clearly judge the sin of the nations when they are "ripe for punishment" (Ge 15:16 REVISED ENGLISH BIBLE). We may wonder out loud whether Sodom and Gomorrah had reached their quota of iniquity when destroyed by divine judgment (Ge 19), or whether Pompeii and the other cities at the foot of Mount Vesuvius had reached that point in A.D. 79. When we learn from the excavations about the degree to which Pompeii was given over to sexual preoccupation, we may conclude that life in the city was very base. We may also wonder about the iniquity quotas of modern cities and countries.

Source: Nelson's New Illustrated Bible Manners and Customs

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Harmony of the Four Gospels (The Fourfold Gospel)

The Fourfold Gospel by J. W. McGarvey and Philip Y. Pendleton, was published in book form in 1914 by Standard Publishing, Cincinnati; it was first issued quarterly in 1905 as Standard Bible Commentary. The expanded electronic version has been transcribed from a copy of the 1914 edition. The electronic text was released into the public domain in 1993 as note files for the Online Bible. This version corrected typographical mistakes of the original and updated the reference system. The editor has continued the editorial process in this edition.

The Fourfold Gospel is an incomparable tool for the study of the life of Christ. The texts of the four Gospels have been woven together. The reader is alerted to the change from one Gospel narrative to another by parenthetical (a) (b) (c) or (d), representing Matthew, Mark, Luke and John respectively. The editor has updated to some extent the grammar and spellings of the original work. Superfluous comments or outdated notes have been eliminated. Occasionally the editor has inserted his own comment on a verse and so indicated by the parenthetical insertion of (JES). The Scripture version is a modernized American Standard Version, i.e., the old English has been modernized. The reader should be aware that no two scholars are in total agreement as to the chronological order of certain incidents in the life of Christ. The lengthy discourses of Jesus have been eliminated from this student version because class assignments will require students to research these discourses on their own.

http://bibleprofessor.com/files/FourGospels.pdf [PDF]

The Complete Sayings of Jesus – Arthur Hinds

This is the original KJV version of the publication you are now reading. Published in 1927, it is in the public domain. **Copies of the original KJV version can be freely read online or downloaded:**

http://www.sacred-texts.com/bib/csj/ [Online]

http://www.thecarafcentre.org.uk/pdf/complete-sayings-jesus.pdf
(This electronic formatting of the original appears to [arguably] indicate a copyright, however it does provide unlimited 'permission' to freely download and distribute.) [This version provides PDF bookmarks to facilitate jumping around in the book.] [NOTE: THIS PDF VERSION IS MISSING CHAPTER LVIII]

http://www.christsbondservants.org/Church_Alive/wys-Ch%20The%20Complete%20Sayings%20of%20Jesus.ArthurHinds.pdf
(This PDF is formatted differently than the above PDF version. It also is complete, including chapter LVIII; plus, all the words spoken by Jesus are in red.)

You may also be interested in the "Book of Jesus"
www.bookofjesus.com/BookofJesus.pdf [PDF]
("The Book of Jesus", written as a play in script form – labeling the speakers and narrators)

Also, websites focusing on the words of Jesus:

http://thepathtolight.com/What_Jesus_Taught.html

http://www.thewords.com/thewords/table.htm (http://thewords.com)

http://www.preteristarchive.com/Books/pdf/1850_brown_discourses-sayings_1.pdf
(John Brown, 1850, Discourses and Sayings of Our Lord Jesus Christ)

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Bible Study Recommendations (for Personal Edification / Growth)

Some Suggested Sets of Bibles:

KJV – King James Version (ideally with a Concordance, or separate Strong's Concordance)
NKJV – New King James Version
YLT – Young's Literal Translation
NASB – New American Standard Bible (ideally with Concordance, or Strong's Concordance)
ESV Study Bible (mainly for the Notes)
NIV Study Bible (mainly for the Notes)
New Living Translation Study Bible (again, for the Notes)
HCSB - Holman Christian Standard Study Bible w/ Life Essentials (by Gene A. Getz) which also has QR Code links to an extensive set of application videos by Getz for passages throughout the Bible.
Net Bible with Translator Notes (make sure you get the FULL set of notes, which are extensive, not the shorter version that comes with the free version)
WEB – World English BIble The World English Bible is based on the American Standard Version of the Holy Bible first published in 1901, the Biblia Hebraica Stutgartensa Old Testament (Masoretic Text), and the Greek (Byzantine) Majority Text New Testament. Several versions are available. (The OT uses Yahweh instead of LORD.) [Web] [Web2]

Recommendation: Especially if you obtain any of the above publications in their interactive digital versions, attempt to get them with cross-references to Strong's Hebrew/Greek concordance.

When exploring a passage in the Bible for personal study and edification, I find myself constantly comparing between the KJV (with Strong's), the HCSB (with Strong's) and the Net Bible (with Notes); then accessing notes of the various versions where clarification is necessary. If you want to stay with the Masoretic and Byzantine texts (as the KJV), then the WEB is recommended.

If you have access to the Internet, there are some excellent online Bible and Bible Study Tools resources available, for example:

BibleGateway.com
BibleHub.com
BibleStudyTools.com
BlueLetterBible.org
StudyLight.org
eBible.org/study/
afaithfulversion.org

The above lists are for the persons who desire studying God's word for personal application.

For the advanced student of the Bible, the best Bible study resources will allow you to study directly from the various Greek and Hebrew (and Aramaic) source texts, utilizing corresponding lexicons, interlinear referencing and historical and non-canonical religious texts (e.g., Josephus, Talmud, early church fathers, etc.) and a variety of commentaries.

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Computer Bible Software for your Computer PC, Laptop, Tablet or Mobile Devices:

General Purpose Bible Reading and Study
Laridian.com
OliveTree.com

Note: the above software allow you to buy a publication once for any specific digital device they support, and then install (under your same name and license) on any other supported device for free.

e-Sword.net – Lots of free Bibles and Study Tools available via http://www.biblesupport.com/
The Sword Project - www.crosswire.org/sword/ (GNU public license software)

Bible Reading, Study and Research
BibleWorks.com
Logos.com
AccordanceBible.com

Logos and Accordance are available for Mac or Windows desktop and also have apps for iOS, iPhone and Android (Logos). Once you own, you can run either Mac or Windows.
Bibleworks (for Mac) can run in Wine or Virtualized (Virtualbox, VMware, etc.) on Windows.

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New Testament Greek Study Web Sites

Greek New Testament - No Greek fonts needed to read the Greek NT (NA26)on this site. Select the text by chapter. This site also has a nice search tool.

Biblon 2000 - This is a very nice site that allows you to click on words to see textual variants.

The Unbound Bible - You may choose from many languages and texts including the Greek NA 26, Textus Recptus (1550), and the majority text (Westcot-Hort). It uses the symbol font or Unicode to display the Greek text. Also check out their Greek Greek Parser and Lexicon.

Perseus New Testament - This site displays the Westcot-Hort Greek NT and will parse the Greek words as you click on them. There are many different display options in order to see the Greek text. Click on "Configure display" in the upper left corner to adjust the language and font.

GreekBible.com - (NA26)- You have your choice of displaying GNT passages in Symbol font, images, Athena font, Unicode (Palatino Linotype), or all caps. Includes one-click parsing and definitions.

The Bible Tool - This is a very nice online tool. You can customize the background and display morphology (parsing) and commentary information. To display the Greek texts, 1) click on "Bible Texts" (left sidebar). 2) scroll down to select your Greek text (e.g., Byzantine Majority Text, Septuagint, Textus Receptus, Tishendorf's, Unaccented Modern Greek, Westcott-Hort w/NA27 variants). 3) Enter your passage in the "by verse or passage" box.

The Greek New Testament - The Westcot-Hort GNT with NA26/27 variants. It uses the symbol font present on most computers.

Westcot-Hort Greek New Testament - The Christian Classics Ethereal Library with the Westcot-Hort GNT, (Unicode font)

Olive Tree Greek New Testament - The site has many different online Greek texts, but you must have one of the many Greek fonts downloaded on your machine. Links for downloads are available.

Crosswalk.com - Type in the desired passage in the search box and see both the Greek and English translation of the text. Click on any Greek word and automatically see definitions and concordance information. (You must download their Greek font.)

Interlinear Septuagint Greek and English - This great site provides free PDF's of interlinear texts of each book of the New Testament and Septuagint (Greek Old Testament).

Patriarchal Text (1904) of the Greek Orthodox Church - This text is great because it can be pasted into a Word document with all the accents, breathings, etc.

NT Greek Reading Notes - This site has the entire Greek New Testament in Word form using the Galaxy font. You can download the font from the site. It also looks like it has some PDF files, which don't require the font, but I was only directed to login to a Yahoo account.

HTML Bible - This site has the New Testament in parallel Greek and English versions for each verse. For other online Bibles see the home page HTMLBible.com.

SBL Greek New Testament with critical apparatus - This is the first critical Greek New Testament that has an open copyright for anyone to use.

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Septuagint (Greek Old Testament, LXX) Web Sites

http://ecmarsh.com/lxx-kjv/ - Parallel comparison of Septuagint vs Masoretic texts.

http://septuagint-interlinear-greek-bible.com/ - Interlinear texts of Greek NT and OT (Septuagint).

http://ecmarsh.com/lxx/index.htm - Download whole Bible or select a book to read, search, and play each chapter separately.

https://www.academic-bible.com/en/online-bibles/septuagint-lxx/read-the-bible-text/ - Tests of LXX as well as well as other OT and NT versions.

http://www.kalvesmaki.com/LXX/texts.htm - Septuagint Finder - directory of online resources for the study of the Septuagint and old Greek translations of Hebrew scriptures.

https://archive.org/details/septuagintversio1879bren - Brenton's LXX with the footnotes denoting where the ancient Alexandrian text is different from the given text.

http://unbound.biola.edu/ - The Unbound Bible – Multiple versions/translation

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Interlinear Bibles (Online and PDFs)

NLT Interlinear
Bible Hub
Mounce Reverse Interlinear NT
Scripture 4 All - TR - Greek [software versions for Windows Desktop – Basic (free) and Pro]
Scripture 4 All - Hebrew [software versions for Windows Desktop – Basic (free) and Pro]
QBible - Hebrew-Greek-Aramaic
StudyLight Interlinear Search
Westcott-Hort Greek [PDF]
Kata Biblon including Septuagint
Greek Septuagint (Parallel English)
English Septuagint (Parallel KJV)
Apostolic Polyglot Bible [PDF]
Apostolic Polyglot Interlinear
NT Aramaic (Peshitta) and Greek
Peshitta (NT) Aramaic-Greek
The Unbound Bible - http://unbound.biola.edu/

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Bible Study Guides / Tools

7 Step-by-Step Bible Study Methods
https://www.olivetree.com/blog/7-step-bible-study-methods/

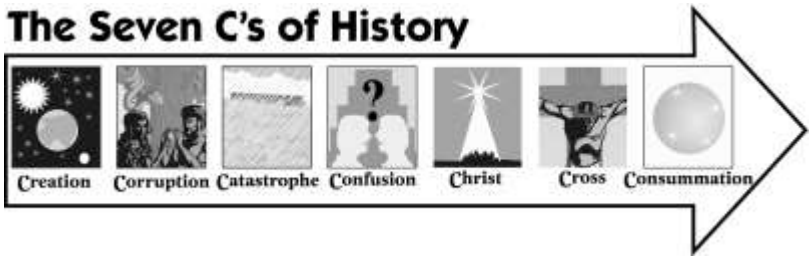
The Heart of Wisdom Curriculum – Reading Schedule
http://heartofwisdom.com/Acrobat/Bible1.pdf
(Using Narrated Bible, includes General Bible Timeline)

Skip Andrew's Chronological Reading Schedule [PDF]
(Chronological study of the Bible in a year)
http://www.micoc.org/study/cbrs_jan.php [online]

How to Study the Bible (Grace to You)
http://www.gty.org/resources/positions/P16/How-to-Study-Your-Bible

The Companion Bible (Condensed) -- The Bullinger Bible
http://www.companionbiblecondensed.com/
(Downloadable PDFs of each book in the Bible, plus Introduction)

Dr. Constable's Expository Study Notes on the Bible
http://www.soniclight.com/constable/notes.htm
[Dallas Theological Seminary Professor's full expository notes on every book of the bible, updated annually. Downloadable as PDFs]



https://answersingenesis.org/bible-history/

A Brief Bible History: A Survey of the Old and New Testaments
http://www.ntslibrary.com/PDF%20Books/Brief%20Bible%20History%20-%20Machen.pdf

Links to Edersheim (pdf) *The Life and Times of Jesus the Messiah*:
http://www.holybooks.com/wp-content/uploads/The-Life-and-Times-of-Jesus-the-Messiah.pdf (complete)
Part 1: http://wesley.nnu.edu/wesleyctr/books/1001-1100/HDM1024.PDF (The Life and Times of Jesus the Messiah)
Part 2: http://wesley.nnu.edu/wesleyctr/books/1001-1100/HDM1025.PDF (The Life and Times of Jesus the Messiah)
The Temple and It's Services: http://wesley.nnu.edu/wesleyctr/books/1001-1100/HDM1026.PDF
Sketches of Jewish Social Life: http://wesley.nnu.edu/wesleyctr/books/1001-1100/HDM1027.PDF
Bible History of the Old Testament: http://hopefaithprayer.com/books/BibleHistoryOldTestament-Edersheim.pdf

(Edershiem is an in-depth study. Albert Edersheim (b. 1825 – d. 1889) wrote around the mid to latter 1800's, but his information is still being referenced today. Since Edersheim was a converted Jew, he draws on extensive research (including sacred Jewish documents, such as the Talmud) and personal understanding of the Jewish background in order to help us more fully understand Jesus' Life and the Times in which he lived.)
[I may not always fully agree with some of his theological conclusions, but its good information nevertheless.]

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Online / Virtual Libraries and Resources

Online Christian Library
http://ntslibrary.com/

Christian Classics Ethereal Library
http://www.ccel.org/

The Bible Hub
http://biblehub.com/library/

Internet Christian Library
http://www.iclnet.org/

Westminster TS Web Scholarly Research Links
http://www.wts.edu/library/freeonline.html

Fuller – Online Books and Articles
http://library.fuller.edu/library/research_help/online_books_journals.asp

Internet Archive (e-Books and Texts)
http://archive.org/details/texts

General Christian (and more) Resources
Bible History
TruthNet Christian Resources (http://truthnet.org/)
Internet Sacred Text Archive (Christian and more)
Internet Archive (religion and more -- "a non-profit library of millions of free books, movies, software, music, and more")
Digital Book Index (large collection of links to sacred and secular books)
Catholic Resources (large library of sacred information, including non-Catholic)
Monergism (library of Reformed articles, media content)
Reformed Books Online
The NTS Library (online Christian library of virtual theological resources - Northwestern Theological Seminary)
National Library of Israel Judaica Electronic Resources

Catholic specific and some General Reference publications
http://www.ecatholic2000.com/index.php

For example,
Shurer - A History Of The Jewish People In The Time Of Jesus Christ (Two Divisions In Five Volumes):
http://www.ecatholic2000.com/history6/untitled-02.shtml Division 1 Volume 1
http://www.ecatholic2000.com/history6/untitled-03.shtml Division 1 Volume 2
http://www.ecatholic2000.com/history6/untitled-04.shtml Division 2 Volume 1
http://www.ecatholic2000.com/history6/untitled-05.shtml Division 2 Volume 2
http://www.ecatholic2000.com/history6/untitled-06.shtml Division 2 Volume 3
http://www.ecatholic2000.com/history6/untitled-08.shtml Contents

See also:
http://juchre.org/schurer/schurer.htm (Table of Contents with links to online/downloadable volumes on google)

Archive.org [PDF, ePUB and more]

Christianity in Talmud and Midrash, R. Travers Herford
http://archive.org/details/christianityinta00herfuoft] (Herford was a Unitarian scholar of Judaism)

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see also: http://unitariancommunications.blogspot.com/2010/12/r-travers-herford.html

The religion and worship of the synagogue - an introduction to the study of Judaism from the New Testament period, W. O. E. Oesterley
http://archive.org/details/cu31924029155816
http://archive.org/details/religionworshipo00oest
http://archive.org/details/worshipofsynagog00oestuoft

ccel.org [PDF and text formats]**:**
Apocrypha and Pseudepigrapha of the Old Testament in English, R.H.Charles
http://www.ccel.org/ccel/charles/otpseudepig.html [PDF or plaintext]

The Works of Flavius Josephus (including The Wars of the Jews, Antiquities of the Jews):
http://www.ncbible.info/MoodRes/History/WorksofFlaviusJosephus.pdf see also: http://www.josephus.org/

Christian Scholarship - Biblical / Theological / Philosophical [PDF] - includes excerpts and **resource links** to various views/perpsectives toward Christian biblical and theological scholarship, biblical anaylsis and criticism methodologies/developments, church history and denominations, systematic theology, innerrancy, interpretation, newer theological trends, heresies, archeology, theology and philosophy scholars that have impacted Christianity and current society, philosophical beliefs/reasoning/concepts, logic, argument fallacies, futures thinking, classical education concepts and methods, the impacts of Greek philosopy on Paul and the Bible, and more. [Compiled by –LY]

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Quick References

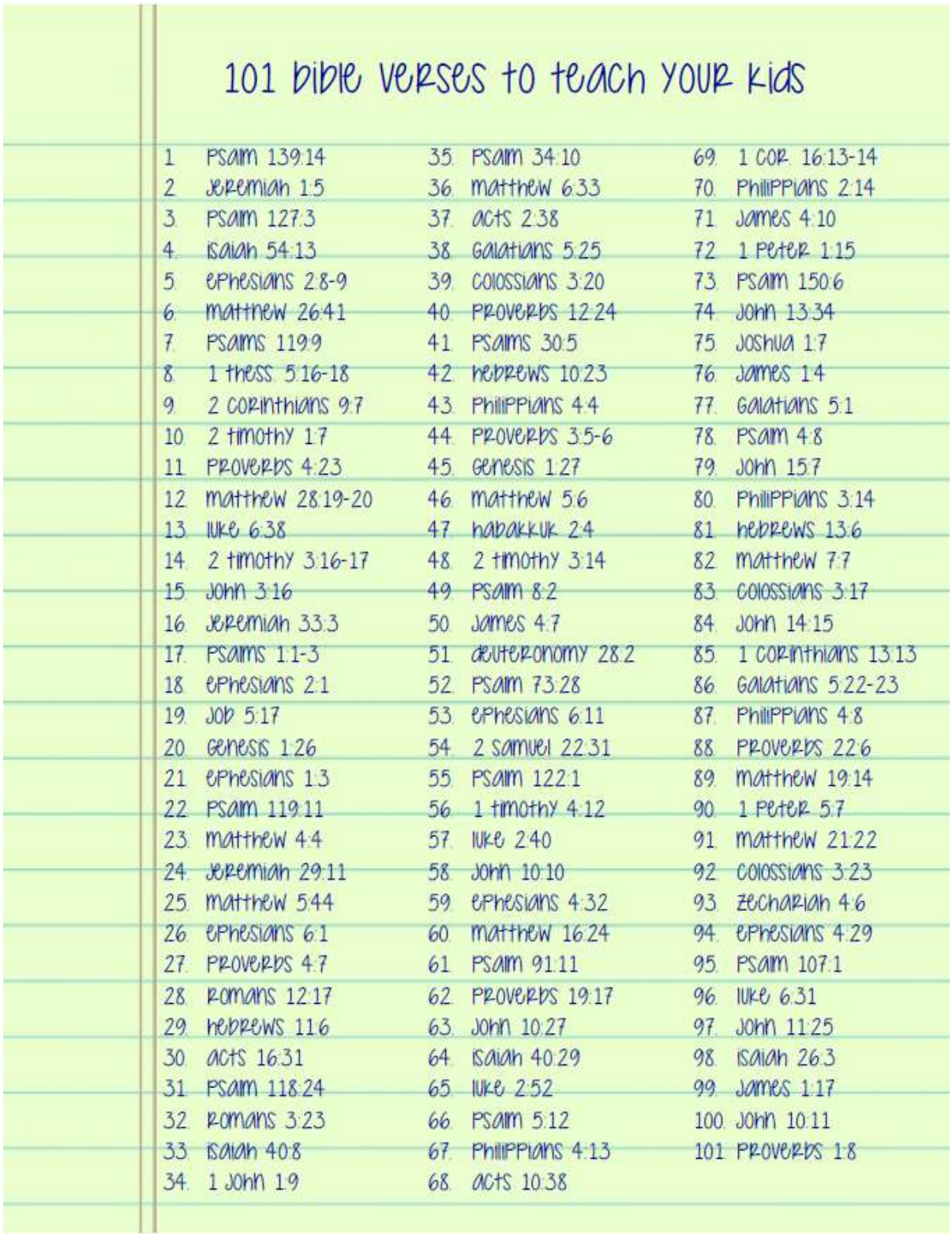
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50 Most Important Scriptures to Memorize

Colossians 2:10 | 2 Corinthians 9:8 | 2 Peter 1:3
Ephesians 3:20 | 2 Corinthians 3:4-5
Hebrews 2:1-3a | 2 Corinthians 2:14
Philippians 2:13 | Isaiah 41:10
Deuteronomy 30:11-14 | Numbers 13:30
Joshua 1:3 | Zechariah 4:10 | 2 Chronicles 16:9a
1 Corinthians 10:13 | Proverbs 24:16
Romans 8:6 | 2 Corinthians 12:9 | Proverbs 3:5-6
Philippians 4:8 | Colossians 3:1-3 | Ezekiel 36:26
2 Corinthians 5:17 | 2 Timothy 1:7 | Ephesians 6:10
1 John 4:18 | Romans 5:8 | Ephesians 3:17-19
Isaiah 26:3 | Joshua 17:17-18 | Joshua 17:17-18
Philippians 4:13 | Deuteronomy 2:24
Ephesians 1:18-19 | Titus 2:11-12 | Romans 8:1
Lamentations 3:22-23 | Psalm 90:14
2 Corinthians 10:4-5 | 2 Corinthians 6:2
Ephesians 1:3 | Ephesians 2:12-13
Colossians 1:21-22 | Psalm 1:1-3 | Psalm 19:7-8
Psalm 19:9-11 | 2 Corinthians 4:7
Jeremiah 29:11 | Galatians 2:20 | Romans 12:1-2

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101 bible verses to teach your kids

1.	Psalm 139:14	35.	Psalm 34:10	69.	1 Cor. 16:13-14
2.	Jeremiah 1:5	36.	Matthew 6:33	70.	Philippians 2:14
3.	Psalm 127:3	37.	Acts 2:38	71.	James 4:10
4.	Isaiah 54:13	38.	Galatians 5:25	72.	1 Peter 1:15
5.	Ephesians 2:8-9	39.	Colossians 3:20	73.	Psalm 150:6
6.	Matthew 26:41	40.	Proverbs 12:24	74.	John 13:34
7.	Psalms 119:9	41.	Psalms 30:5	75.	Joshua 1:7
8.	1 Thess. 5:16-18	42.	Hebrews 10:23	76.	James 1:4
9.	2 Corinthians 9:7	43.	Philippians 4:4	77.	Galatians 5:1
10.	2 Timothy 1:7	44.	Proverbs 3:5-6	78.	Psalm 4:8
11.	Proverbs 4:23	45.	Genesis 1:27	79.	John 15:7
12.	Matthew 28:19-20	46.	Matthew 5:6	80.	Philippians 3:14
13.	Luke 6:38	47.	Habakkuk 2:4	81.	Hebrews 13:6
14.	2 Timothy 3:16-17	48.	2 Timothy 3:14	82.	Matthew 7:7
15.	John 3:16	49.	Psalm 8:2	83.	Colossians 3:17
16.	Jeremiah 33:3	50.	James 4:7	84.	John 14:15
17.	Psalms 1:1-3	51.	Deuteronomy 28:2	85.	1 Corinthians 13:13
18.	Ephesians 2:1	52.	Psalm 73:28	86.	Galatians 5:22-23
19.	Job 5:17	53.	Ephesians 6:11	87.	Philippians 4:8
20.	Genesis 1:26	54.	2 Samuel 22:31	88.	Proverbs 22:6
21.	Ephesians 1:3	55.	Psalm 122:1	89.	Matthew 19:14
22.	Psalm 119:11	56.	1 Timothy 4:12	90.	1 Peter 5:7
23.	Matthew 4:4	57.	Luke 2:40	91.	Matthew 21:22
24.	Jeremiah 29:11	58.	John 10:10	92.	Colossians 3:23
25.	Matthew 5:44	59.	Ephesians 4:32	93.	Zechariah 4:6
26.	Ephesians 6:1	60.	Matthew 16:24	94.	Ephesians 4:29
27.	Proverbs 4:7	61.	Psalm 91:11	95.	Psalm 107:1
28.	Romans 12:17	62.	Proverbs 19:17	96.	Luke 6:31
29.	Hebrews 11:6	63.	John 10:27	97.	John 11:25
30.	Acts 16:31	64.	Isaiah 40:29	98.	Isaiah 26:3
31.	Psalm 118:24	65.	Luke 2:52	99.	James 1:17
32.	Romans 3:23	66.	Psalm 5:12	100.	John 10:11
33.	Isaiah 40:8	67.	Philippians 4:13	101.	Proverbs 1:8
34.	1 John 1:9	68.	Acts 10:38		
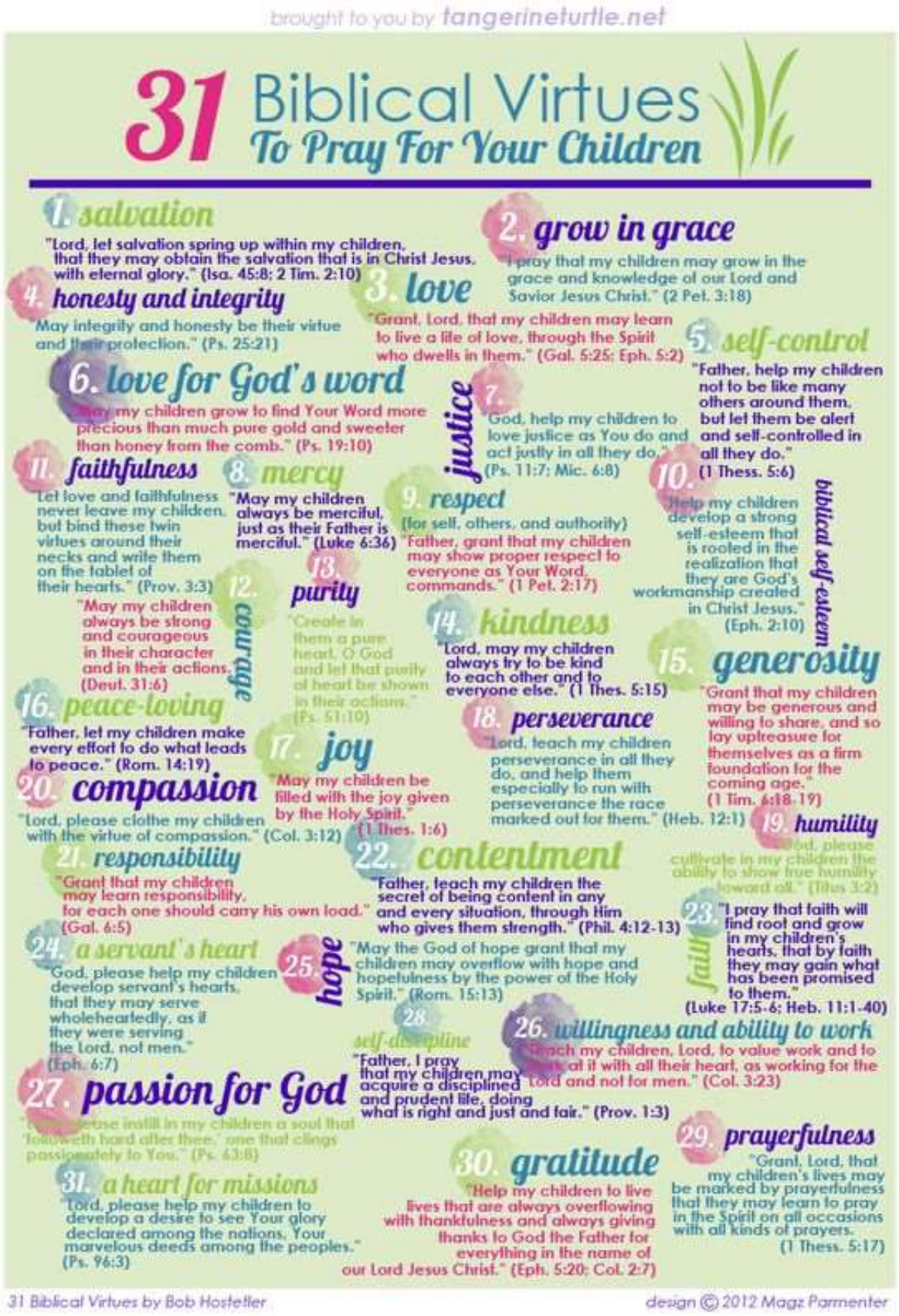
[Source: http://themamazone.com/101-bible-verses-teach-children/]

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[Source: http://keepingitpersonal.com/2012/02/pray-for-kids/]

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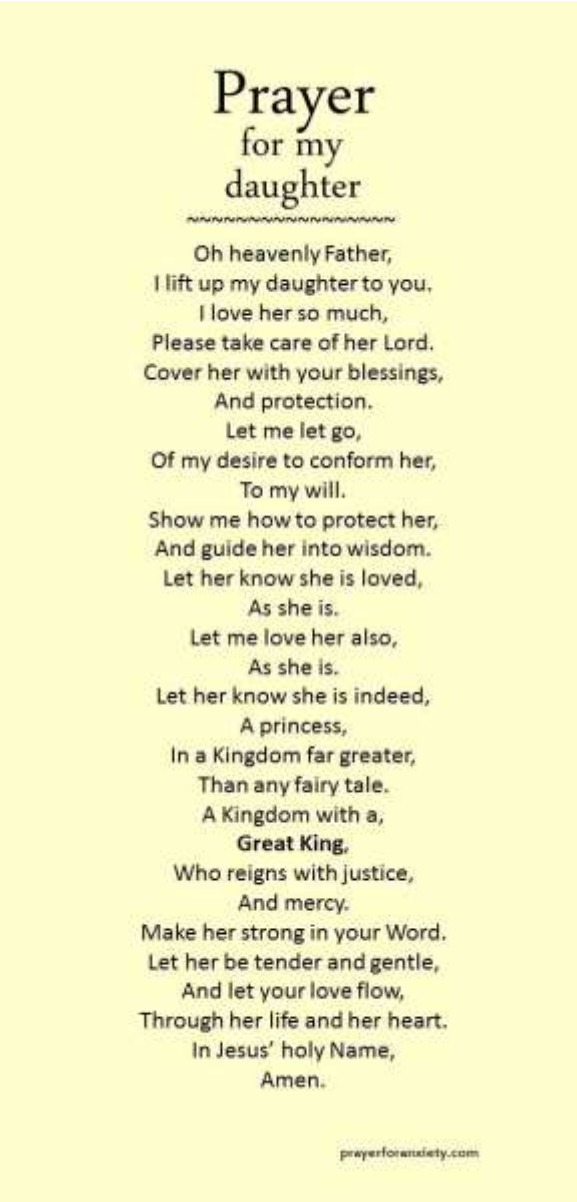


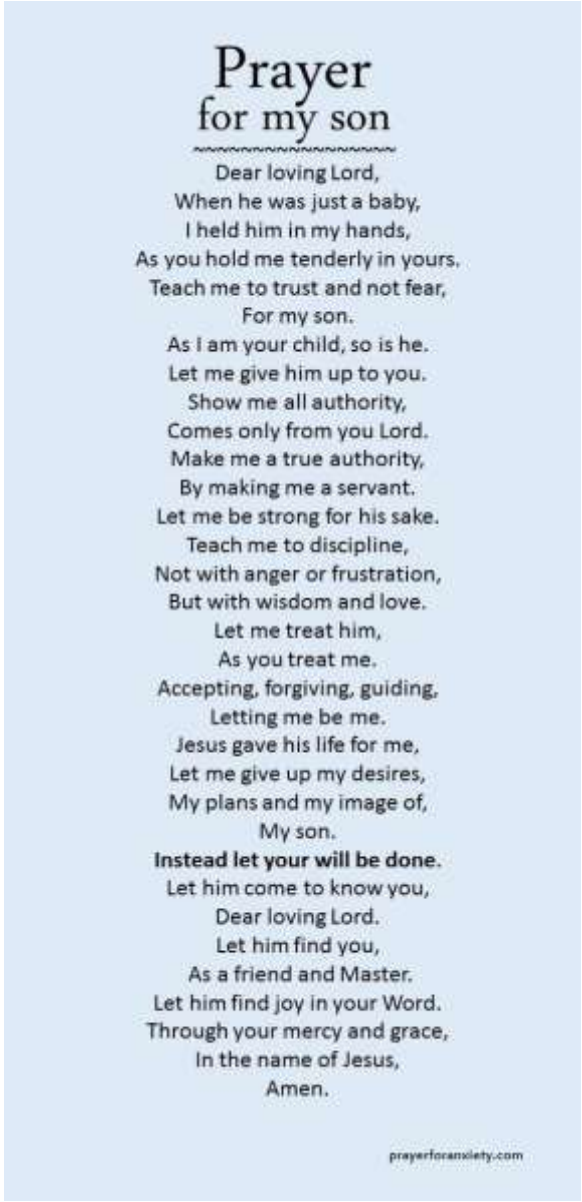
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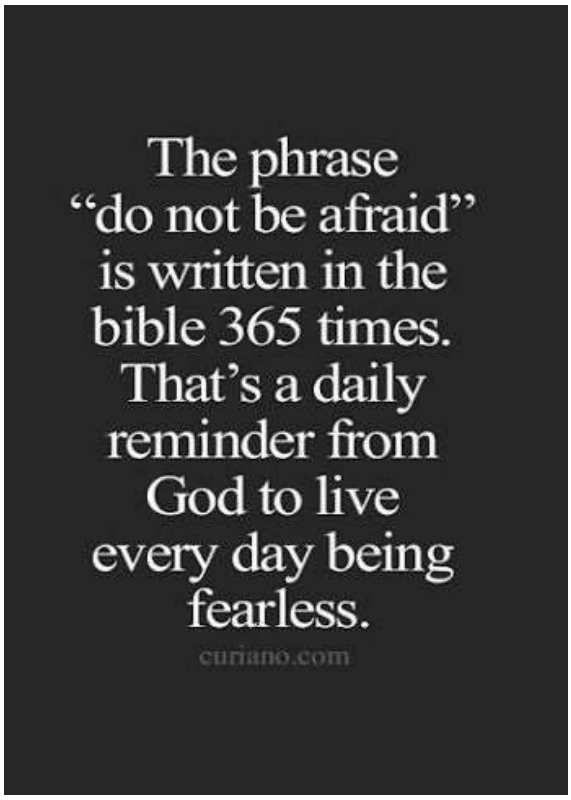
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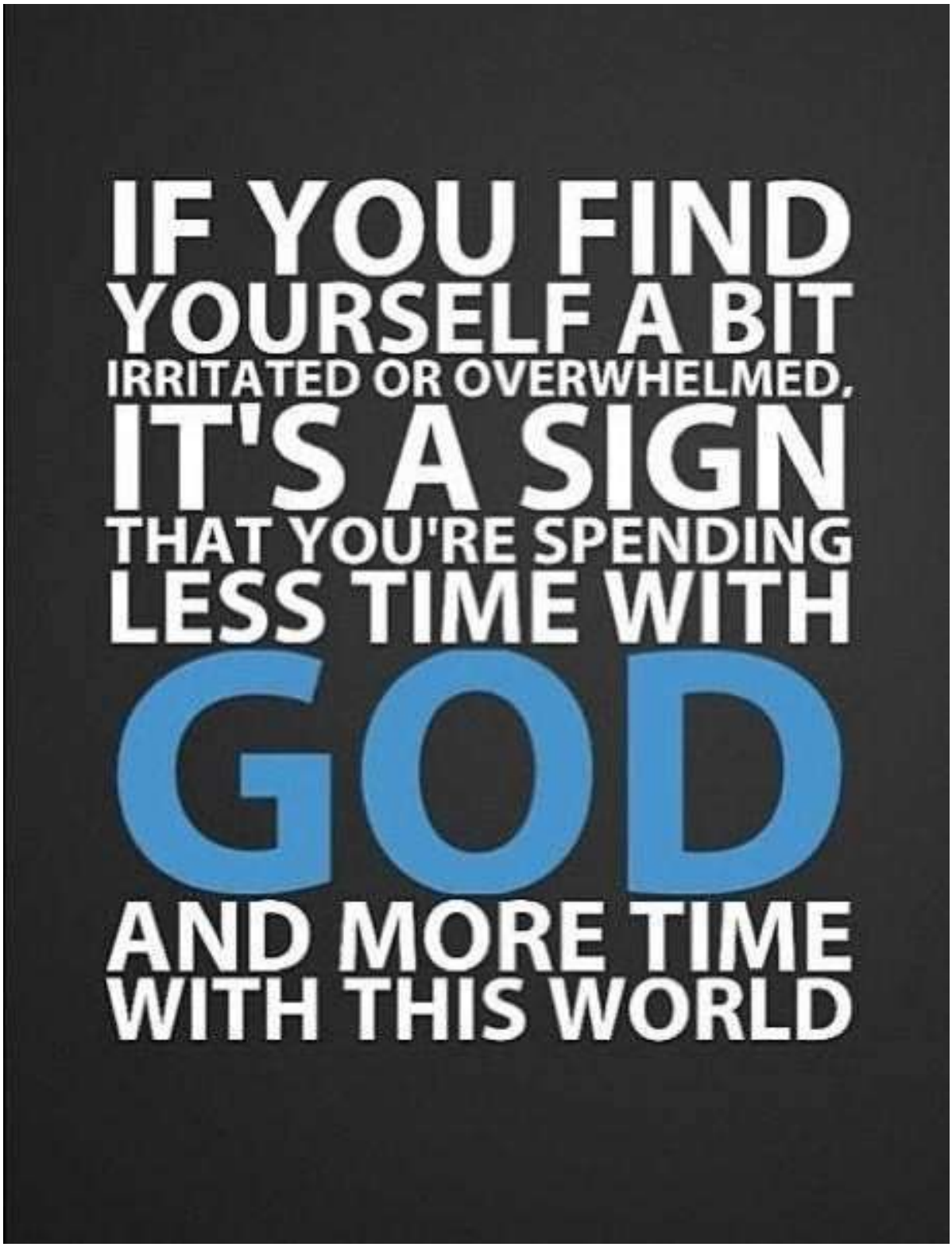
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The Phrase, “Do Not Be Afraid”, is written in the Bible 365 times.





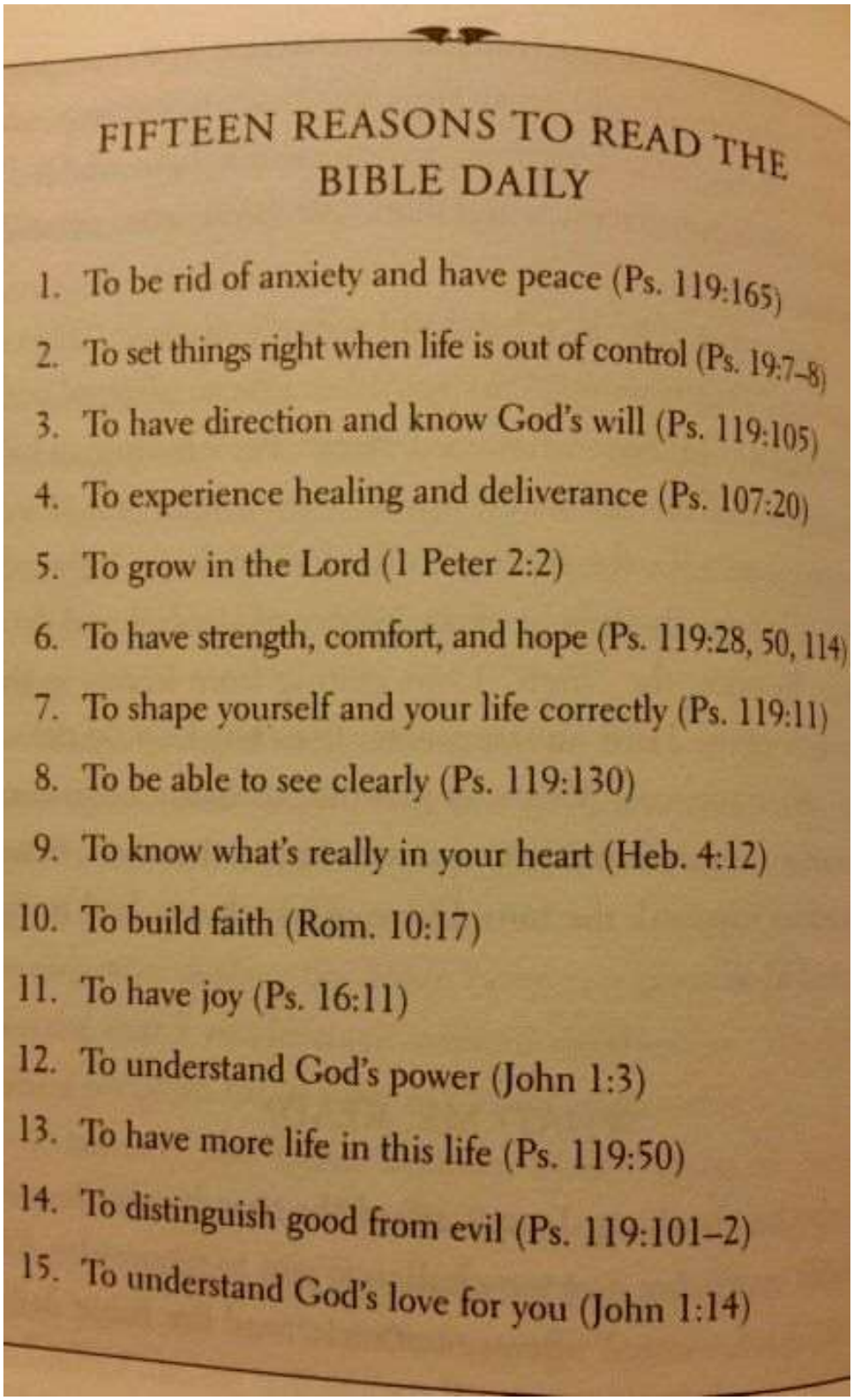
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Fifteen Reasons to Read the Bible Daily



FIFTEEN REASONS TO READ THE BIBLE DAILY

1. To be rid of anxiety and have peace (Ps. 119:165)
2. To set things right when life is out of control (Ps. 19:7–8)
3. To have direction and know God's will (Ps. 119:105)
4. To experience healing and deliverance (Ps. 107:20)
5. To grow in the Lord (1 Peter 2:2)
6. To have strength, comfort, and hope (Ps. 119:28, 50, 114)
7. To shape yourself and your life correctly (Ps. 119:11)
8. To be able to see clearly (Ps. 119:130)
9. To know what's really in your heart (Heb. 4:12)
10. To build faith (Rom. 10:17)
11. To have joy (Ps. 16:11)
12. To understand God's power (John 1:3)
13. To have more life in this life (Ps. 119:50)
14. To distinguish good from evil (Ps. 119:101–2)
15. To understand God's love for you (John 1:14)

[Source: http://jesuslivingwater.tumblr.com/post/108143531395]

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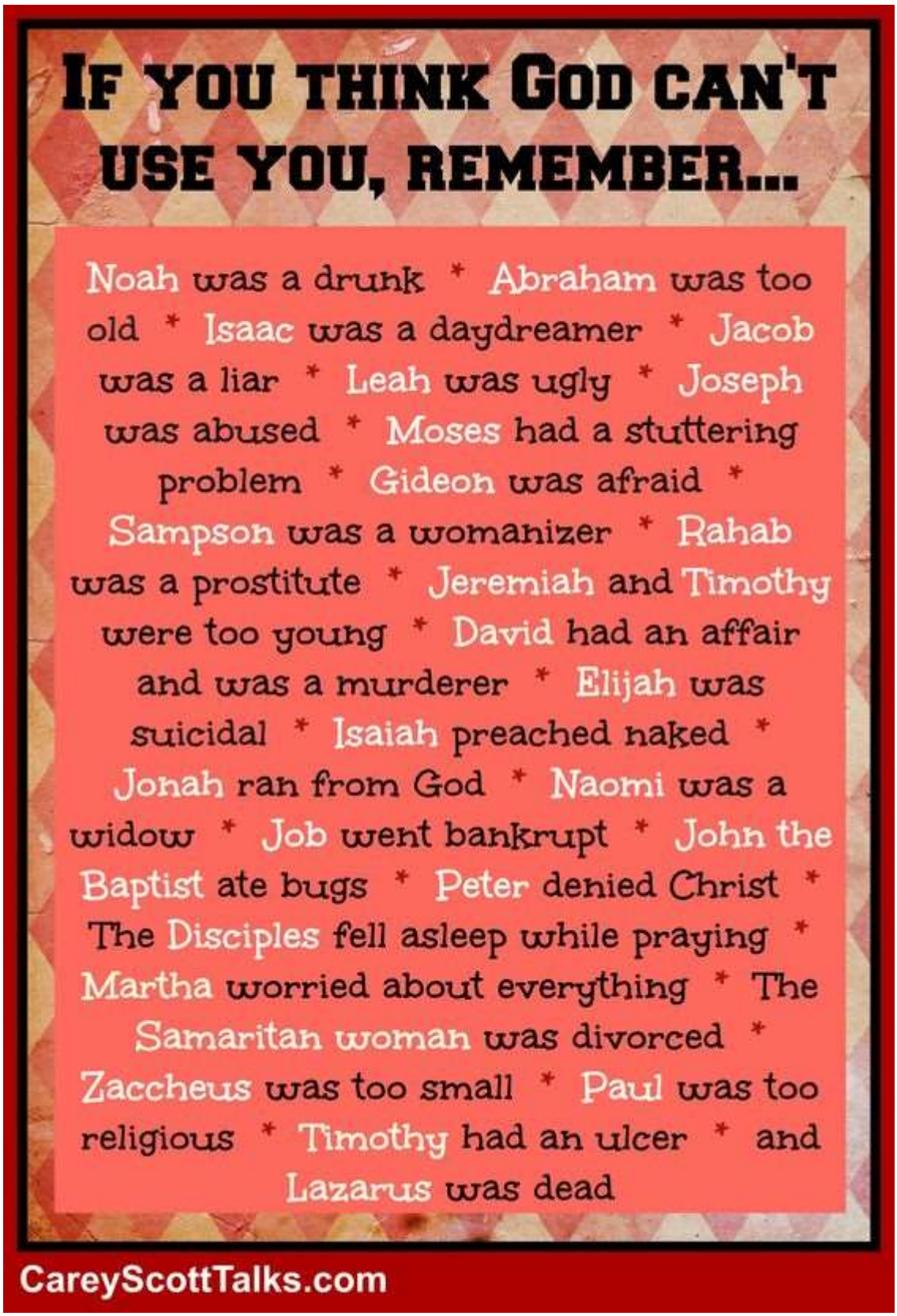
[Source: http://unbrokenbygrace.tumblr.com] **"Eight Tests for Decision Making"**

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If You Think God Can't Use You, Remember…



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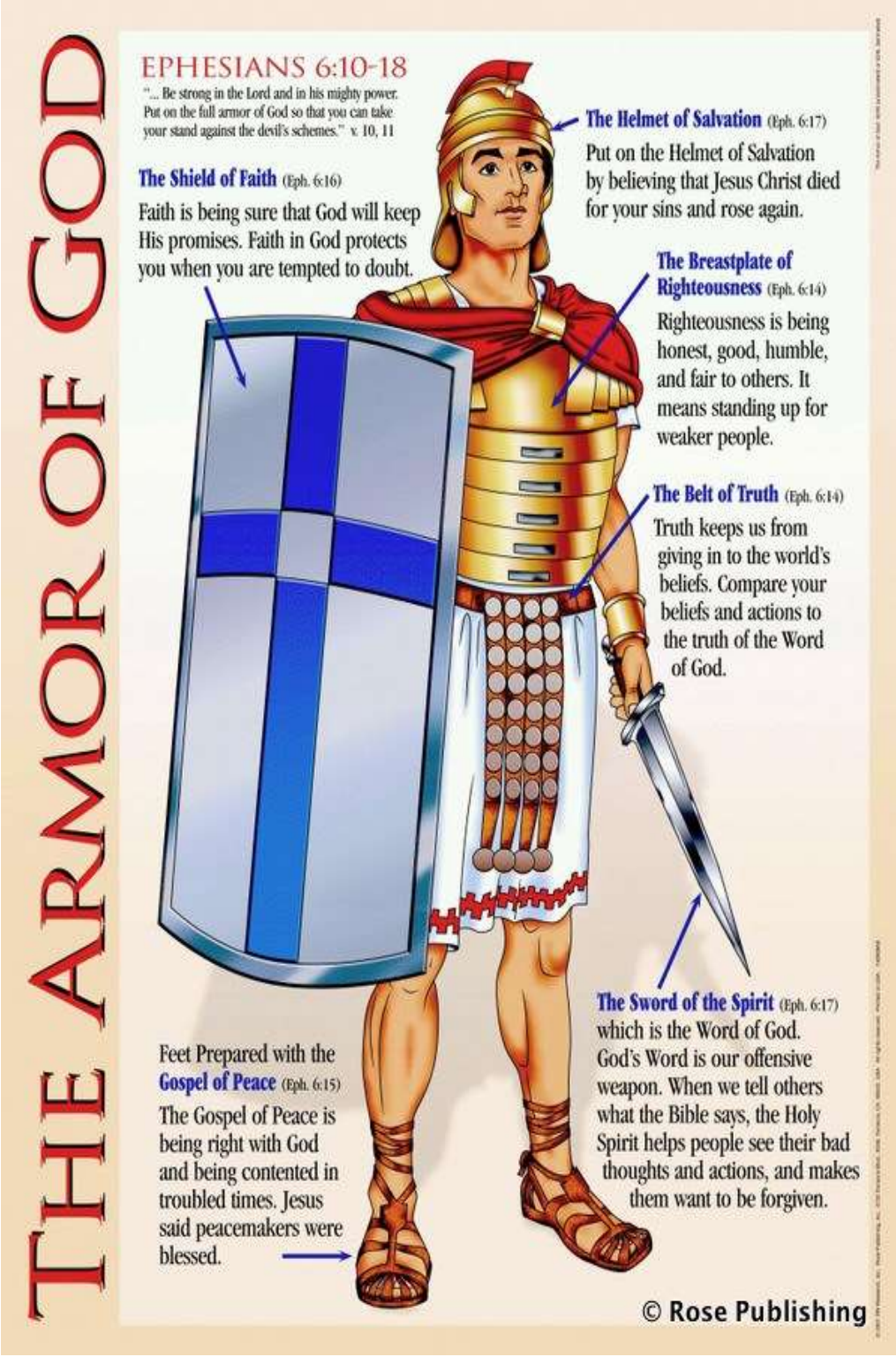
Proof that God Can Work Through Anyone



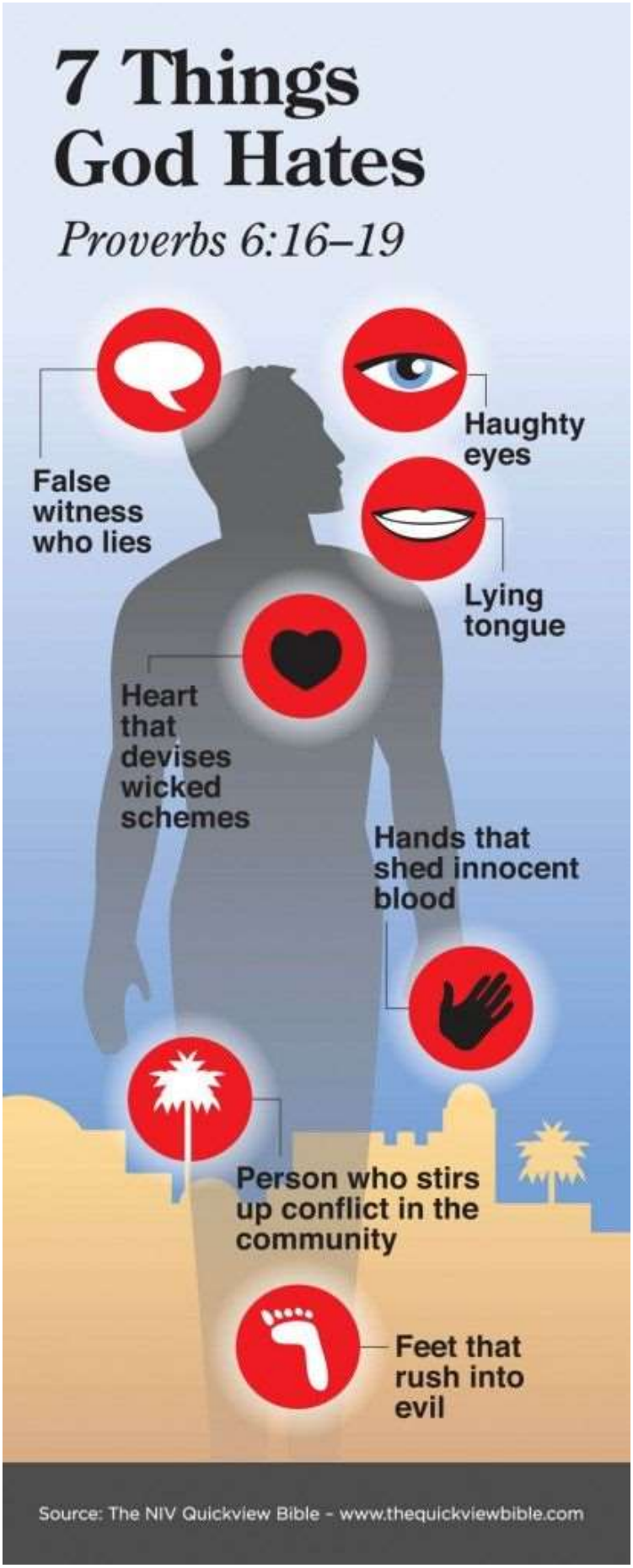
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The Armor of God



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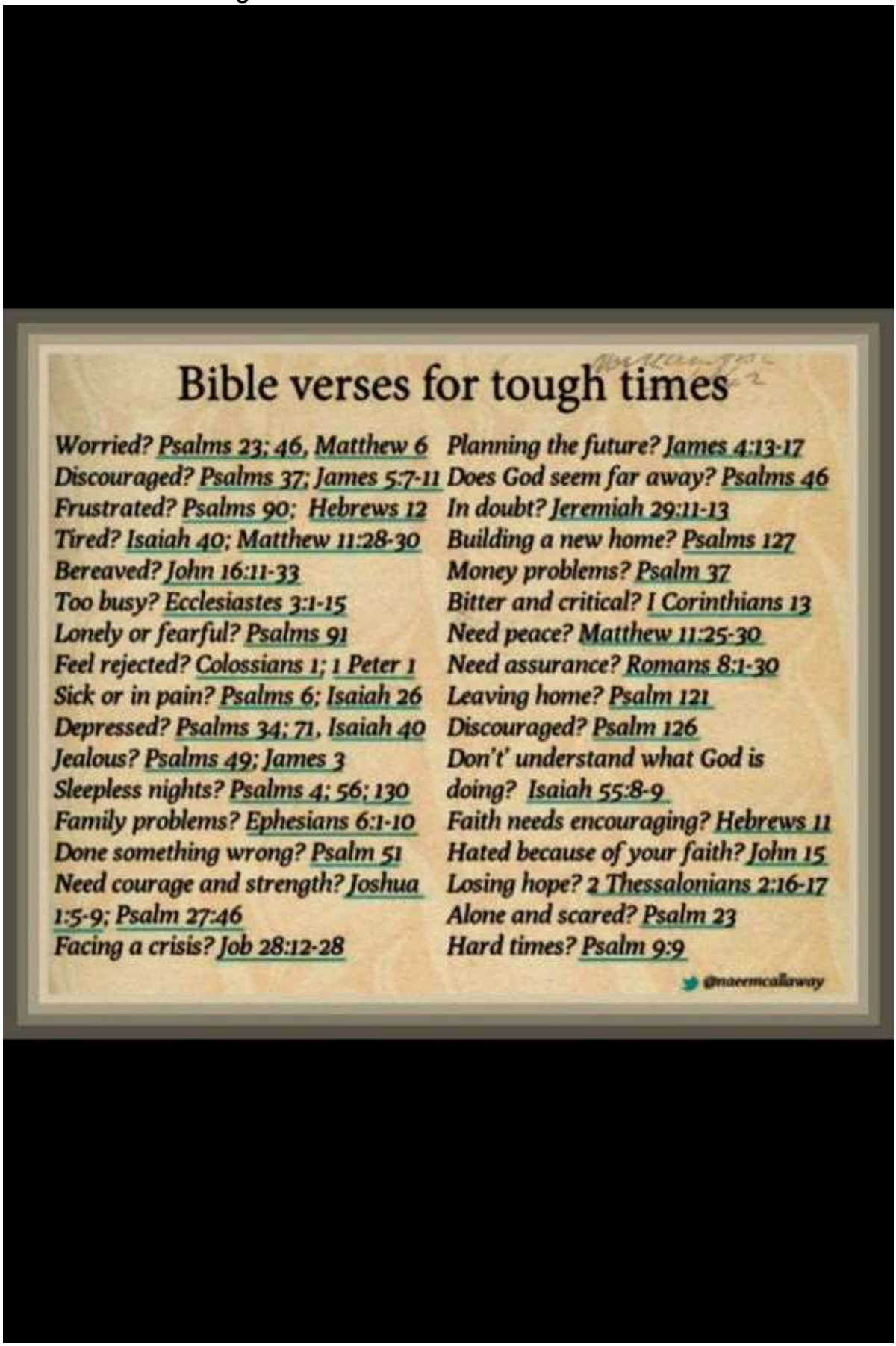
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[Source: http://indulgy.com/post/dP1Nj6XOf2/scripture-that-encourages-my-heart-definitel]

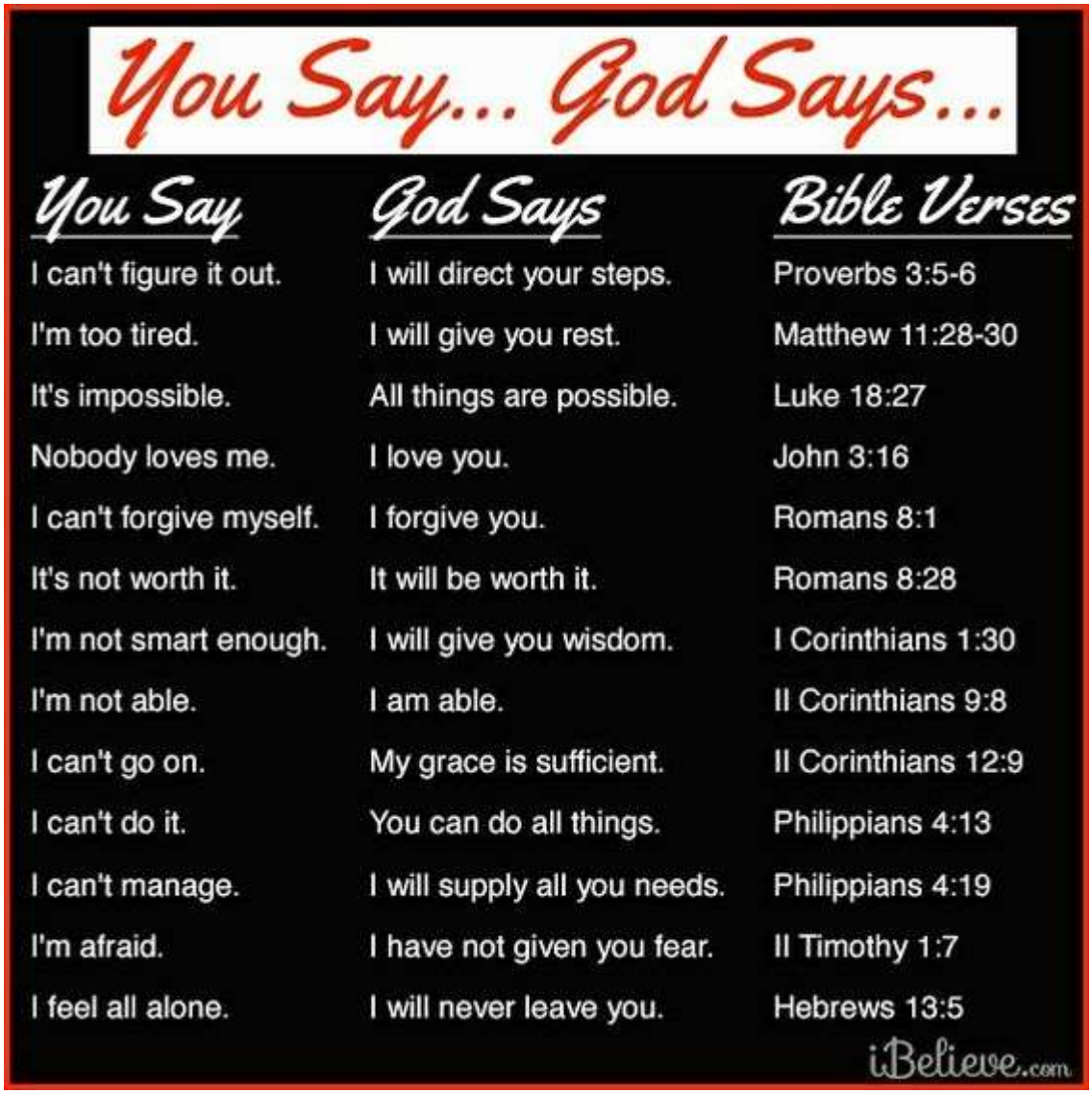
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Bible Verses for Tough Times



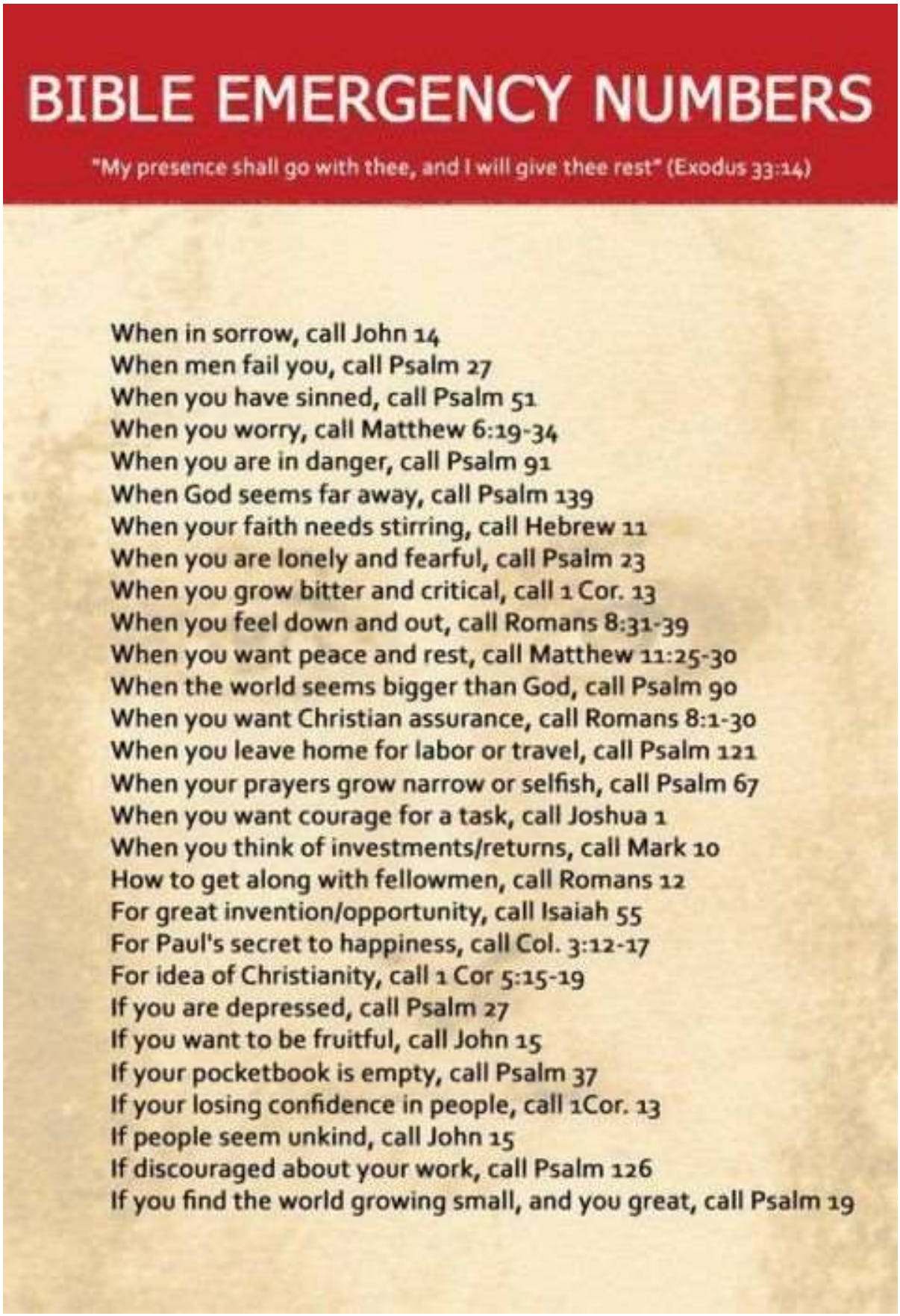
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You Say… God Says…



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Bible Emergency Numbers



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My Identity in Jesus



MY IDENTITY IN JESUS

BELOVED
"I have loved you with an everlasting love; I have drawn you with unfailing kindness." - Jeremiah 31:3

A CHILD OF GOD
"See what great love the Father has lavished on us, that we should be called children of God! And that is what we are!" - 1 John 3:1

DELIGHTED IN
"The Lord your God is with you, the Mighty Warrior who saves. He will take great delight in you; in his love he will no longer rebuke you, but will rejoice over you with singing." - Zephaniah 3:17

FORGIVEN
"He himself bore our sins in his body on the cross, so that we might die to sins and live for righteousness; by his wounds you have been healed." - 1 Peter 2:24

WASHED CLEAN
"Though your sins are like scarlet, they shall be as white as snow; though they are red as crimson, they shall be like wool." - Isaiah 1:18

FREE
"It is for freedom that Christ has set us free. Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery." - Galatians 5:1

A TEMPLE OF THE HOLY SPIRIT
"Do you not know that your bodies are temples of the Holy Spirit, who is in you, whom you have received from God?" - 1 Corinthians 6:19

ADOPTED INTO GOD'S FAMILY
"The Spirit you received brought about your adoption to sonship. And by him we cry, 'Abba, Father.'" - Romans 8:15

CO-HEIR WITH CHRIST
"Now if we are children, then we are heirs — heirs of God and co-heirs with Christ." - Romans 8:17

RIGHTEOUS
"For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him." - 2 Corinthians 5:21

NEW
"Therefore, if anyone is in Christ, he is a new creation: The old has gone, the new has come!" - 2 Corinthians 5:17

A SAINT
"You were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God." - 1 Corinthians 6:11

SET APART
"You are a chosen race, a royal priesthood, a holy nation, a people for his own possession." - 1 Peter 2:9

AN AMBASSADOR OF CHRIST
"We are therefore Christ's ambassadors, as though God were making his appeal through us." - 2 Corinthians 5:20

A CO-LABORER
"For we are co-workers in God's service; you are God's field, God's building." - 1 Corinthians 3:9

A SWEET AROMA
"For we are to God the pleasing aroma of Christ among those who are being saved and those who are perishing." - 2 Corinthians 2:15

NEVER ALONE
"The Lord himself goes before you and will be with you; he will never leave you nor forsake you." - Deuteronomy 31:8

A MASTERPIECE
"For we are God's masterpiece. He has created us anew in Christ Jesus, so we can do the good things he planned for us long ago." - Ephesians 2:10

WONDERFULLY MADE
"I am fearfully and wonderfully made." - Psalm 139:14

BOLD
"Since we have such a hope, we are very bold." - 2 Corinthians 3:12

HAVING GUARANTEED VICTORY
"You have given me your shield of victory. Your right hand sustains me; you stoop down to make me great." - Psalm 18:35

HOLDING A SECURED FUTURE
"'For I know the plans I have for you,' declares the Lord, 'plans to prosper you and not to harm you, plans to give you hope and a future.'" - Jeremiah 29:11

WHOLE IN CHRIST
"In Christ you have been brought to fullness." - Colossians 2:10

COMPILED BY BEN MALCOLMSON
ASSISTANT TO THE HEAD COACH
SEATTLE SEAHAWKS

A Storyline RESOURCE

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My New Identity In Christ



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Who I am in Christ – My Identity

Who I am in Christ

I am Accepted...

Jn. 1:12	I am God's child.
Jn. 15:15	I am Christ's friend.
Rom. 5:1	I have been justified.
1 Cor. 6:17	I am united with the Lord (one spirit).
1 Cor. 6:19-20	I am bought with a price; I belong to God.
1 Cor. 12:27	I am a member of Christ's Body.
Eph. 1:1	I am a saint.
Eph. 1:5	I have been adopted as God's child.
Eph. 2:18	I have access to God thru the Holy Spirit.
Col. 1:14	I have been redeemed and forgiven.
Col. 2:10	I am complete in Christ.

I am Secure...

Rom. 8:1-2	I am free forever from condemnation.
Rom. 8:28	I am assured all works together for good.
Rom. 8:31-34	I am free from any charge against me.
Rom. 8:35-39	I cannot be separated from the love of God.
2 Cor. 1:21-22	I am established, anointed, sealed by God.
Col. 3:3	I am hidden with Christ in God.
Phil. 1:6	I am confident that the good work God has begun in me will be perfected.
Phil. 3:20	I am a citizen of heaven.
2 Tim. 1:7	I have not been given a spirit of fear, but of power, love and a sound mind.
Heb. 4:16	I can find grace and mercy in time of need.
1 Jn. 5:18	I am born of God; the evil one cannot touch me.

I am Significant...

Matt. 5:13-14	I am the salt and light of the earth.
Jn. 15:1,5	I am a branch of the true vine, a channel of His life.
Jn. 15:16	I have been chosen and appointed to bear fruit.
Acts 1:8	I am a personal witness of Christ's.
1 Cor. 3:16	I am God's temple.
2 Cor. 5:17-21	I am a minister of reconciliation for God.
2 Cor. 6:1	I am God's co-worker (1 Cor. 3:9).
Eph. 2:6	I am seated with Christ in the heavenly realm.
Eph. 2:10	I am God's workmanship.
Eph. 3:12	I may approach God with freedom and confidence.
Phil. 4:13	I can do all things thru Christ who strengthens me.

My Identity

"Understanding your identity in Christ is absolutely essential for your success at living a victorious Christian life!"

Dr. Neil T. Anderson, *Who I Am in Christ*
(Gospel Light, 1993)

Satan's Lie	God's Truth
You are a sinner because you sin.	Your are a saint (one declared righteous by God) who sins.
Your identity comes from what you have done.	Your identity comes from what God has done for you.
Your identity comes from what people say about you.	Your identity comes from what God says about you.
Your behavior tells you what to believe about yourself.	Your belief about yourself determines your behavior.

Dr. Timothy Warner, Resolving Spiritual Conflicts and Cross-Cultural Ministry
(Freedom in Christ Ministries, 1993)

Bookmark Front:
Dr. Neil T. Anderson, *Victory Over the Darkness*
(Gospel Light, 1990)

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What is the Gospel?...

The "Gospel" is the "Good News" that…

Everyone is saved who believes in Jesus Christ: that He…

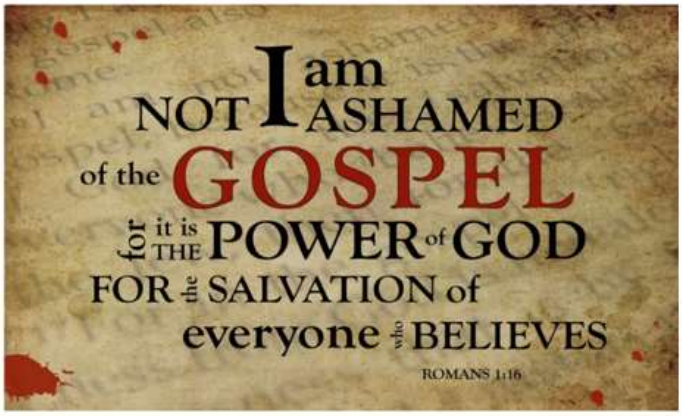
	Died on a cross / for the Forgiveness of our Sins [as foretold by OT Prophets in Scripture],
	He was Buried / then was Raised up on the 3rd day (Resurrection) [as per OT Prophets].
	Witnesses after Jesus arose: Apostles ate and drank with Him; over 500 men/women saw.
	Why Preach? – commanded by Jesus; of first/highest importance; and to warn you that
	Jesus was appointed [Lord] by God to reign over everything and to judge the living and the dead

NOTE: The order of this information does NOT matter. NO gospel presentation is complete without emphasizing Jesus' resurrection and that Jesus was appointed ruler (Lord) and judge over all.

Exact wording is not required as long as the essence of the Gospel is clear and complete.

The above summary of the Gospel of Jesus Christ is based on Paul's and Peter's (via Luke's Book of Acts) explicit statements of the Gospel (see: 1 Cor. 15:1-11, 20-28; Acts 10:34-38, 39-45 re: Peter's presentation of the Gospel to the Gentile Roman Centurion Cornelius). Other similar statements of the Gospel are found in Rom. 1:1-5; Acts 17:16-34 (Paul's speech at Mars Hill, Athens) and to a lesser extent, 2 Tim. 2:8-10.

["Christ" = from *Christos*, the Greek word for the Hebrew "Messiah" = "Anointed One of God"; i.e., Jesus the Messiah]



Legend:

	Saved / Believes in Jesus:
	Died/**Sins**/Scriptures
	Buried/Resurrection
	Witnesses
	Why Preach
	Appointed by God / Lord

Submit your comments, suggestions, questions to: gospel@timoninc.com

Note: The "Gospels" are books (by four writers) in the Bible that are accounts (reportings) of Jesus' life, messages/teachings (including his "Gospel" or "Good News" of salvation), his death and resurrection. There are four of them in the beginning of the New Testament.

***See more*: What is the Gospel (continued)**

***For details on how the above summary chart was derived see my other separate references resource*:**

The Gospel, Salvation and Evangelism

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Major Charts Index

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***See also my other separate reference resources*:**

Christian Scholarship: Biblical – Theological – Philosophical

The Gospel, Salvation and Evangelism

Mere Christianity – C.S. Lewis

For information on the writings of Paul and the New Perspectives on Paul, including Romans and related topics, plus various N.T. Wright (and other scholars) related resources, see "Reference Notes on Paul and Romans (and Galatians plus Ephesians)"

NOTE: For issues and details related to Heaven and life after death, as well as covering related topics and including different perspectives (including N.T. Wright) - see my separate "Reference Notes on Heaven" (based in part on the book, *Heaven*, by Randy Alcorn)

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