

Life of Christ

Life

History

Teachings

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Life of Christ

Explore the [life](#), [history](#), and [teachings](#) links to learn more about Jesus Christ.

Life of Christ Course

Daily readings, eyewitnesses, and fun facts are in each lesson. This 13-week series is great for a 1 quarter bible class on the life of Christ.

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Summary of the Life of Jesus

A quick glance at Christ's [birth](#), [friends](#), [teachings](#), [miracles](#), and [death](#).

Jesus Charts

Handy study guides on the life of Christ.

- [Miracles of Christ](#) in chronological order.
- [Parables of Christ](#) in alphabetical order.
- [Sermons of Jesus](#) sorted by book.
- [Gospel Harmony](#) The life of Jesus in chronological order.
- [Crucifixion prophecies](#) from Isaiah 53 and Psalm 22.

Sermon on the Mount

Easy to read Christian principles.

- [Introduction](#) - Where was Jesus?
- [Beatitudes](#) - Words of comfort.
- [New Laws](#) - Summary of Christian beliefs.
- [The Lord's Prayer](#) - How to pray.
- [Money](#) - Jesus discusses wealth.
- [Warnings](#) - Wise and foolish builders.

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History

Teachings

Life of Christ

This section presents events in the Life of Christ.

New!

[The Passion of The Christ](#) - Recommended reading before seeing the movie.

Features

[Life Summary](#) - Snapshots in the life of Christ

[13-Week Course](#) - Study the complete life of Christ in 13 weeks. Perfect for Bible teachers. Print these lessons today.

[Birth of Jesus](#) - The original Christmas story.

[Exploring the Gospels](#) - Matthew, Mark, Luke and John present the life of Christ. Discover the unique purpose of each gospel.

[Genealogy of Jesus](#) - An in-depth analysis of the family tree of Jesus.

[Harmony of the Gospels](#) - The life of Christ in approximate chronological order. An easy way to compare the gospels.

[John the Baptist](#) - The life of John the Baptist. Meet his disciples. Learn about the baptism of Jesus.

[Miracles of Jesus](#) - A list of the miracles of Jesus. Print this guide and keep it in your Bible.

[Temptation of Christ](#) - Jesus fasts for 40 days in the wilderness, and is then tempted by Satan 3 times.

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The Passion of The Christ

Mel Gibson's *The Passion of The Christ* opened this week. Here is a link to the [official site](#).

Recommended Reading

This is a short list of passages that are worth reading before seeing the film. The gospel readings take you from Jesus' prayer in the garden to His death and burial.

- **Mark 14:32 to 15:41** - This is the shortest, and perhaps most brutal account of the trials of Jesus.
- **Luke 22:39 to 23:56**
- **John 18:1 to 19:42**
- **Matthew 26:36 to 27:66**

These prophecies are also recommended. This site also has a [list of fulfilled prophecies](#).

- **Isaiah 53:1-12** - An amazing list of predictions made over 700 years before the crucifixion.
- **Psalms 22:1-21** - This psalm begins with Jesus' quote, "My God, My God, why have you forsaken me?"

Public Response

There has been a huge public response to the movie. On Wednesday a believer in Plano Texas [rented all 20 screens](#) of a theater to show The Passion of Christ. Many people are talking about this movie.

With all of the current public awareness, this is a great opportunity to discuss Jesus with people you come into contact with.

Are the gospels anti-Semitic?

People have accused this movie of being anti-Semitic. The real question should be, "Are the gospels anti-Semitic?" The short answer to this is "No." The long answer will be posted soon.

Birth of Jesus

About 2000 years ago God sent an angel to Israel, to a virgin named Mary. She was engaged to Joseph, a carpenter. The angel told Mary that by God's power, she would conceive and bear a son.

When Joseph learned that she was pregnant, an angel instructed him to marry her. Joseph took her to Bethlehem to register for a census. While there, Mary gave birth to Jesus. She laid him in a manger because there was no room at the inn. Shepherds visited Jesus in Bethlehem.

Later, wise men brought gifts to Jesus. They told Herod the Great, a wicked king, that Jesus would rule Israel. So Herod sent soldiers to kill the children in Bethlehem. Warned by an angel, Joseph took his family to Egypt. After Herod died, they returned to Israel and raised Jesus in a town called Nazareth.

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Life of Christ Course

This is a 13-week course on the life of Christ. Study the life of Christ in chronological order.

Contents

Each lesson includes the following:

- **Daily readings** - Five short daily readings from the gospels.
- **Eyewitness** - A brief description of a key eyewitness. Family, friends, and even enemies are included.
- **Did you know?** - Fun archaeology and history facts from the lesson.

Lesson Index

The lessons are formatted to be more attractive when printed.

[#1 - Origin, Genealogy & Birth of Jesus](#)

[#2 - John the Baptist prepares the way](#)

[#3 - Sermon on the Mount](#)

[#4 - Miracles and Seaside Parables](#)

[#5 - John dies. Jesus walks on water.](#)

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[#9 - Lazarus is Raised. Triumphal Entry.](#)

[#10 - Final week in Jerusalem](#)

[#11 - The Upper Room](#)

[#12 - Arrest and Trials of Jesus](#)

[#13 - Crucifixion and Resurrection](#)

Additional resources

These lessons tie in nicely with our [Harmony of the Gospels](#).

Lesson numbers are included with the [Adobe Acrobat](#) version of the gospel harmony.

Feel free to supplement the lessons with articles from this site. When teaching this course, I used articles from [LifeofChrist.com](#) and other resources.

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[Angels Visit](#)

[Birth of Jesus](#)

[Temple Rites](#)

[Wise Men Visit](#)

[Childhood](#)

Angels visit Joseph and Mary

Angels announced Christ's birth to Mary, Zacharias, and Joseph.

Gabriel and Mary

The angel Gabriel visited Mary in Nazareth. She was engaged to Joseph. Gabriel told Mary she would give birth to the Son of God.

Mary was a virgin. Gabriel told her God's power would make the conception possible. Gabriel said "Nothing will be impossible with God." He then told Mary her elderly relative, Elizabeth, was six months pregnant.

John the Baptist's parents

Before visiting Mary, Gabriel appeared to a priest named Zacharias. He and his wife, Elizabeth, were very old. Gabriel told Zacharias they would have a son named John. And that John would prepare the way of the Lord.

Mary visited Elizabeth in her 6th month. When Mary arrived, Elizabeth's baby leaped in her womb for joy. This confirmed Gabriel's prophecy that John would have the Holy Spirit while yet unborn.

Joseph's vision

Joseph considered calling off the marriage. He learned about the pregnancy after Mary had conceived. But, an angel appeared to Joseph in a dream, and told him to marry her. The miraculous conception was caused by the Holy Spirit.

Joseph took Mary as his wife. He kept her a virgin until Jesus was born.

Insights

- With God, all things are possible.
- The unborn have a spirit.

Read

Matthew 1:18-25 and Luke 1:5-2:45.

Exploring the Gospels

Matthew, Mark, Luke, and John are collectively known as the gospels.

Gospel

The word "gospel" comes from an Old English word that meant "good tale" or "good news."

Today the word "gospel" is used to describe the 4 New Testament books that present the life of Christ.

In a general sense, gospel is also used to describe the life and teachings of Jesus Christ. Indeed, the story of Jesus is good news!

The 4 Gospels

[Matthew](#) is the gospel of the kingdom. It was directed to Jews to show that Jesus was the promised Messiah, the "King of the Jews."

[Mark](#) is the gospel of miracles. Mark's fast-paced account was written to a Roman audience. Mark portrayed Jesus as God's suffering servant.

[Luke](#) is the historical gospel. Luke emphasized the humanity of Jesus, and portrayed Christ as the "Son of Man."

[John](#) is the gospel of belief. John was written to the world to show that Jesus was the "Son of God."

A [printer friendly](#) version of this article is provided for those who prefer to study off-line.

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Gospel of Matthew

Matthew presents Jesus as the promised Messiah, the King of the Jews. Matthew contains five great collections of Jesus' teachings.

Keys

- Key Verse: Matthew 27:37
- Key Words: Kingdom, Fulfill
- Key Dates: Written between 37-68 A.D.
- Time Period: From 5-4 B.C to 30 A.D. (early) or 33 A.D. (late).

Author

Matthew was a Jew, hired by Rome to collect taxes in Capernaum. He was also known as Levi. Jesus called him to be an apostle.

Matthew was probably wealthy. He hosted a great feast for Jesus. See Luke 5:27-32 and Matthew 9:9-13.

Audience

Matthew was written to Jews who were familiar with Old Testament prophecy. Jewish customs were not explained in this gospel. Matthew often mentioned the Law of Moses.

King of the Jews

Matthew was written to convince Jews that Jesus was the promised Messiah. The book opens with a [genealogy](#) to prove that Jesus was an heir to King David.

Matthew's birth narrative contains five prophecies that were fulfilled.

Arranged for Memorization

When Matthew was written, people often memorized scripture. Matthew arranged his material so that it was easy to remember.

Groups of threes and of sevens are often used in Matthew. For example, there were 3 gifts, 3 temptations, 7 parables, and 7 woes. See chapters 2, 4, 13, and 23.

Handbook of Teachings

Matthew is a handbook on the teachings of Jesus. It contains five collections of teachings concerning the Kingdom of Heaven.

The Kingdom's law, mission, mysteries, greatness, and future can be respectively found in chapters 5-7, 10, 13, 18, and 24-25.

Did You Know?

Jesus predicted the destruction of Jerusalem nearly 40 years before the Romans attacked the city. He advised followers to leave Jerusalem when they saw signs that it would be destroyed. See Matthew 24:15-22 and Luke 21:20-24.

The Romans destroyed Jerusalem in AD 70, following a 3-year

campaign. While Jerusalem was under siege, a Roman general named Cestius Gallus unexpectedly "recalled his soldiers"¹ in 68 A.D., enabling those familiar with Christ's prophecy to flee Jerusalem.²

¹ Josephus, Flavius. *Wars of the Jews* 2.19.7 (circa 75-80 A.D.).

² Eusebius. *Church History* 3.5 (circa 315 A.D.).

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Gospel of Mark

Mark is a fast-paced gospel that portrays Jesus as the powerful, suffering servant of God.

Mark shows that Jesus taught with authority, as affirmed by the miracles He performed. Jesus' life of service was completed when He sacrificed Himself on the cross.

Keys

- Key Verse: Mark 10:45
- Key Words: Immediately, Authority
- Key Dates: Written between 40-65 A.D.
- Time Period: From 28-30 A.D. (early) or 30-33 A.D. (late).

Author

Mark traveled with his cousin Barnabus and with Paul. Peter and Paul favorably mentioned him. He was known as Mark (Latin) and John (Hebrew).

Audience

The book of Mark was probably written for Romans. Mark often explained Jewish words, customs, and places. He used Roman time rather than Hebrew time. And he translated some words into Latin.

Fast-Paced Gospel

Mark is a compact, action-oriented gospel. Mark omits the birth and genealogy of Jesus, and moves straight into His baptism and ministry.

The teaching passages in Mark seem condensed when compared to other gospels

The Visual Gospel

Mark has a modern, factual reporting style. He writes in the present tense, and often uses the word "immediately."

Mark is a visual gospel, full of colorful descriptions. For example, when Jesus fed the 5000, the people sat on "green grass" (Mark 6:39).

Gospel of Emotion

Along with visual details, Mark recorded emotions and gestures.

For example, Jesus was "moved with compassion" and "touched" a leper (Mark 1:41). The rich young ruler "ran" and "knelt" before Jesus who "loved" him (Mark 10:17-22).

Did You Know?

Early Christian scholars believed that Peter influenced Mark's account. In scripture, Peter referred to Mark as "my son" (1st Peter 5:13).

According to Papias, "Mark, who became Peter's interpreter, wrote accurately, though not in order, all that he remembered of the things said or done by the Lord."³

And Irenaeus wrote, "Mark, the disciple and interpreter of Peter, himself also handed down to us in writing the things preached by Peter."⁴

³ Papias. *Exegesis of the Lord's Oracles via Eusebius, Ecclesiastical History* 3.39.15 (circa 140 A.D.).

⁴ Irenaeus. *Adversus Haereses* 3.1.1 (circa 180-199 A.D.).

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Gospel of Luke

Luke presents Jesus to the Gentiles as the savior of all mankind. Luke contains numerous references to the activity of the Holy Spirit. Women are given special attention in Luke.

Keys

- Key Verse: Luke 19:10
- Key Words: Son of Man
- Key Dates: Written between 59-61 A.D.
- Time Period: From 6-5 B.C to 30 A.D. (early) or 33 A.D. (late).

Author

Luke was a Greek doctor. He was the friend of the Apostle Paul, who referred to Luke as the "beloved physician" (Colossians 4:14).

As befits a doctor, medical details are often introduced in this gospel (Luke 4:38, 5:12, 6:6, 9:39-42, 18:25, 22:44).

Audience

Luke wrote the third gospel and the book of Acts. Both books were addressed to a nobleman whose name meant "one who loves God."

Jewish customs and locations in Palestine are often explained in Luke.

Educated Historian

Luke was an educated physician, and an inspired historian.

Luke is often considered to have the best literary writing style of all New Testament authors. His account was compiled from eyewitnesses to the ministry of Jesus (see Luke 1:2).

Chronological Gospel

Luke's careful narrative was written "in consecutive order" so that his reader would know the "exact truth" about the life and teachings of Jesus (Luke 1:1-4, Acts 1:1-2).

Chronology was important to Luke. Events in Luke were often accompanied by datable references to historic figures (Luke 1:5, 2:1-2, 3:1-2).

Women in Luke

Luke paid special attention to women. The birth narrative was written from Mary's perspective.

Women contributed monetarily to Christ's ministry (Luke 8:1-3). Women observed the crucifixion (Luke 23:49). Jesus first appeared to women when he was resurrected (Luke 24:1-10).

Gospel of Prayer

Luke revealed the prayer life of Jesus.

Jesus prayed at His baptism (Luke 3:21). He often prayed in secret (Luke 5:16, 6:12, 9:18, 9:28-29). He gave thanks before eating (Luke 9:16, 22:17-19).

Significant prayers in Luke include the "Lord's Prayer" and the prayer in the Garden of Gethsemane (Luke 11:1-4, 22:39-46).

Two parables found only in Luke highlight the importance of persistent prayer (Luke 11:5-13, 18:1-8).

Did You Know?

Luke was probably a Greek. He was the only non-Jewish New Testament writer.

Luke is the only gospel with a sequel – the book of Acts. Luke wrote the longest gospel account. Luke's writings account for more than 25% of the New Testament.

Luke has 18 parables that are found in no other gospel. For example, the Good Samaritan, the Lost Sheep, and the Prodigal Son are only found in the book of Luke (See Luke 10:25-37, 15:4-7, 15:11-32).

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Gospel of John

John is the gospel of belief, and was written to show the world that Jesus was the Christ, the "Son of God." Jesus was sent by the Father to give eternal life to believers.

Keys

- Key Verse: John 3: 16
- Key Words: Believe, Life, World, Father, Son
- Key Dates: Written between 80-98 A.D.
- Time Period: From 27-30 A.D. (early) or 29-33 A.D. (late).

Author

James and John were the sons of Zebedee and Salome. They were fishermen who were business partners with Peter and Andrew (Luke 5: 10).

John was one of the three who were selected to be with Jesus at the raising of Jairus' daughter, the transfiguration, and in the Garden of Gethsemane.

In addition to the fourth gospel, John also wrote 1st, 2nd, and 3rd John, as well as the Revelation.

Audience

This gospel was directed toward a Gentile, Christian audience. John frequently explained Jewish customs and often described places in Palestine.

John's Purpose

John's purpose for writing this gospel was expressly stated in John 20:31, *"these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name."*

The Different Gospel

The gospel of John is very different from the gospels of Matthew, Mark, and Luke (the *synoptics*). Events recorded in the synoptic gospels were set principally in Galilee. By contrast, most of John's gospel was set in Judea.

While the teachings of Jesus in the synoptics came primarily in the form of sermons and parables; John presented His teachings within the context of conversations that Jesus had with others.

Seven "I am" Claims

Jesus made seven great "I am" claims in John. These are reminiscent of God's "I am" statement in Exodus 3: 14. See John 6:35, 8:12, 10:9, 10:11, 11:25, 14:6, and 15:1.

"Signs" in John

Miracles in John are referred to as "signs." The signs are given to confirm the deity of Jesus. The seven principal signs from this gospel are in John 2: 1-11, 4:46-51, 5: 1-9, 6: 1-14, 6: 16-21, 9: 1-7, and 11: 1-46.

Deity of Jesus

John emphasized the eternal nature and deity of Christ. This gospel reveals a great deal about the relationship between the Father, Son, and Holy Spirit. Some of the deepest truths about God can be found in within the four chapters of the upper room discourse (John 14, 15, 16, and 17).

Did You Know?

The public ministry of Jesus lasted for approximately 3 ½ years. We know this because John recorded 3 Passovers during Christ's ministry (John 2: 13, 6:4, and 11:55).⁵

The mothers of John and Jesus may have been sisters (John 19:25).

Some of the most memorable events in the life of Jesus are presented only in John. For example, only John recorded the wedding feast at Cana, the woman at the well, and the raising of Lazarus (John 2: 1-11, 4: 1-42, 11: 1-12: 11).

⁵ Hoehner, Harold W. *Chronological Aspects of the Life of Christ*, Grand Rapids, MI: Zondervan, 1977.

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Gospels at a Glance

This chart shows some of the unique characteristics and key differences between the gospels of Matthew, Mark, Luke, and John.

| Writing | Matthew | Mark | Luke | John |
|--------------|--|---|---|--|
| Audience | Jews | Romans | Greeks | Gentile Christians |
| Author | Tax collector and apostle. Also known as "Levi." | Missionary with Barnabus and Paul. Called a son by Peter. | Greek doctor who travelled with Paul. Wrote Acts as sequel. | Fisherman, apostle, and elder. Wrote 5 NT books. Died at an old age. |
| Date Written | 37-68 A.D. Probably written after Mark. | 40-65 A.D. Probably the 1st gospel written. | 59-61 A.D. Probably written after Mark and Matthew. (Luke 1:1-3) | 80-98 A.D. The last gospel written. |

| Content | Matthew | Mark | Luke | John |
|--------------------|---|-------------------------|-------------------------|-----------------------------------|
| Depiction of Jesus | King of the Jews | Powerful Servant of God | Perfect Savior of Man | Son of God |
| Key Words | Kingdom, Fulfill | Immediately, Authority | Son of Man | Believe, Life, World, Father, Son |
| Key Verse | Matthew 27:37 | Mark 10:45 | Luke 19:10 | John 3:16 |
| Characteristics | Evidence to prove Jesus was the promised Messiah. | Fast paced and visual. | Careful and historical. | The gospel of belief. |

| Fast Facts | Matthew | Mark | Luke | John |
|------------------------|---------|------|------|------|
| Miracles | 29 | 23 | 23 | 10 |
| Parables | 31 | 13 | 37 | 3 |
| Sermons | 10 | 5 | 13 | 8 |
| Times the OT is Quoted | 45 | 23 | 23 | 14 |

| | | | | |
|-------|--|--|--|---|
| Notes | Handbook of teachings about the Kingdom. | All but 4 chapters present at least 1 miracle. | Has more parables than any other gospel. | Teachings are presented as conversations. |
|-------|--|--|--|---|

| Size | Matthew | Mark | Luke | John |
|------------|---------------------|---------------------|--|----------------------|
| Chapters | 28 | 16 | 24 | 21 |
| Verses | 1,071 | 678 | 1,151 | 879 |
| Words | Over 23,000 | Almost 15,000 | Over 25,000 | Over 18,000 |
| Size Notes | 3rd largest NT book | 5th largest NT book | 1st largest NT book. Acts is 2nd with over 24,000 words. | 4th largest NT book. |

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Genealogy of Jesus Christ

Matthew 1: 1-17 and Luke 3: 23-38 give the genealogy of Jesus. Matthew recorded Joseph's lineage, while Luke gave the family tree of Mary.

[Interpretation](#) - Obtain a first century perspective on genealogies. Learn why the Israelites kept careful family records.

[Matthew's account](#) - A Jewish perspective on the ancestors of Joseph.

[Recorded women](#) - Meet some of the remarkable women in Christ's family tree.

[Luke's account](#) - A Greek perspective on the ancestors of Mary.

[About Joseph](#) - The unique treatment of Christ's father in the genealogies.

[Jehoiakim's curse](#) - Learn about this obscure prophecy which may have influenced the virgin birth of Jesus.

[Objections](#) - A summary of alleged discrepancies in the genealogical records.

[Closing remarks](#) - Admission of limitations, and links to other resources.

[Print me](#) - A printer friendly version of this complete article. For those who prefer to study off-line.

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Interpretation principals

To better understand the genealogy of Jesus, it is important to know some of the notions Jews had regarding ancestral records. This section discusses property rights, prophecies, and Jewish use of the word *son*.

Property rights

Jews carefully maintained accurate genealogical records. They did so primarily because property rights in Israel were linked to family heritage.

When the Jews settled in Israel, the tribes were given portions of the land as an inheritance. Families within each tribe were given parcels of that land. The land could be farmed, developed, or sold. Every 50 years a dispossessed family could lay claim to the parcel of land which their ancestors had received when it was originally distributed.

Individuals who could not trace their family had no inheritance in the nation of Israel. They were treated as dispossessed foreigners. This factor alone contributed strongly to the Jewish preoccupation with genealogies.

Prophecies

Prophecies also contributed to Jewish interest in genealogies. God had promised several people that the messiah would be one of their descendants. To prove this descent, it was important to maintain accurate genealogical records. The table below shows the promises and their fulfillment.

| Person | Promise | Fulfillment |
|---------|----------------------------|------------------------------|
| Adam | Genesis 3:15 | Luke 3:38 |
| Abraham | Genesis 22:18 | Matthew 1:1-2 Luke 3:34 |
| Judah | Genesis 49:10 Micah 5:2 | Matthew 1:2-3 Luke 3:33 |
| Jesse | Isaiah 11:1, 10 | Matthew 1:5-6 Luke 3:33 |
| David | 2nd Samuel 7:12-13 | Matthew 1:1 & 6 Luke 3:31 |

Use of the word "Son"

The Jews did not use the word *son* in a limited sense, as we do today.

Matthew 1:1 states Jesus was the "son of David, the son of Abraham." This appears to indicate that David was the father of Jesus, and Abraham was his grandfather. A Jew would have understood that Matthew did not mean there was only one generation between these men; but that Jesus was a descendant

of David, who was a descendant of Abraham. This fact is born out in the verses that follow (Matthew 1:2-17).

In the Jewish mind, **the word *son* could be applied to one who was not a literal, first generation son**, as is commonly understood today. It could mean a descendant; which could be a grandson, great grandson, or son of a more distant generation.

The custom of skipping generations can be called "genealogical abridgement."

Genealogical abridgement

Genealogical abridgement occurs not only in Matthew 1:1, but also in the Old Testament. Compare Ezra 7:3 with 1st Chronicles 6:7-10, and you can see how Ezra deliberately skipped six generations from Meriaoth to Azariah (son of Johanan).

Son could also be used to describe kinship without sonship. Although Zerubbabel was the nephew of Shealtiel (1st Chronicles 3:17-19), he was called the "son of Shealtiel" (Ezra 3:2, Nehemiah 12:1, Haggai 1:12).

Jair is another example of this principle. He was a distant son-in-law of Manasseh (1st Chronicles 2:21-23 and 7:14-15); yet, he was called the "son of Manasseh" (Numbers 32:41, Deuteronomy 3:14, 1st Kings 4:13).

The point to remember is that the word *son* can be applied to several types of relationships.

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Matthew's genealogy of Jesus

Matthew wrote to the Jews to present Jesus as King of the Jews. The account is in Matthew 1: 1-17.

It begins by showing Jesus was a legal heir to the throne of David, by virtue of his lineage. This fact is immediately set forth in verse one, which states Jesus was the "son of David, the son of Abraham." His kinship to David the King of Israel is mentioned before that of Abraham, the father of Israel.

Matthew's genealogy traces the ancestors of Joseph, the legal father of Jesus.

Structure of Genealogy

Matthew's structure descends from father to son, beginning with Abraham. Additionally, he divides the genealogy into three groups of fourteen generations, separated by important historic points (Matthew 1:17).

Three Divisions

The three divisions of Matthew's genealogy are:

1. Abraham to the reign of King David (Matthew 1:2-6).
2. David's kingdom to the Babylonian captivity (Matthew 1:6-11).
3. Release from Babylonian captivity to Christ (Matthew 1:12-16).

Names in Matthew's Account

The names in each division appear below.

| Abraham to David | David to Captivity | Release to Christ |
|------------------|--------------------|-------------------|
| Abraham | David | Jeconiah |
| Isaac | Solomon | Shealtiel |
| Jacob | Abijah | Zerubbabel |
| Judah | Asa | Abiud |
| Perez | Jehoshaphat | Eliakim |
| Hezron | Joram | Azor |
| Ram | Uzziah | Zadok |
| Amminadab | Jotham | Achim |
| Nashon | Ahaz | Eliud |
| Salmon | Hezekiah | Eleazar |
| Boaz | Manasseh | Matthan |
| Obed | Amon | Jacob |
| Jesse | Josiah | Joseph |
| David | Jeconiah | Jesus Christ |

An Abridged Genealogy

Matthew abridged the genealogy by omitting some names that appear in earlier records. Some speculate that the abridged arrangement was intended to aid in memorization. Genealogical abridgement has biblical precedent, as was disussed earlier.

Repeated Names

It is important to note that Matthew did not say there was a total of 42 generations (i.e. 14 multiplied by 3). He respectively indicated that there were 14 generations from Abraham to David, 14 from David to the Babylonian Captivity, and 14 from the release to Christ.

The names of David and Jeconiah are repeated in the genealogy. David's name was repeated because he was alive when the first division ended, and when the second division began.

Jeconiah's name may have been repeated because of a transcription error. Jeconiah's father was Jehoiakim. The names had similar spellings. Given the fact that some ancient manuscripts contain both names, it is not unreasonable to admit that a transcriber may have overlooked the different spellings, and repeated Jeconiah's name.

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Women in Christ's Genealogy

Matthew included five women in his genealogy of Christ. This is notable since it was not customary for Jews to include women in their records.

Even more remarkable is the fact that Matthew included some women who had disreputable histories. The five women included were: Tamar, Rahab, Ruth, Bathsheba, and Mary.

Tamar: Genesis 38:6-30

Tamar was the daughter-in-law of Judah. She was a childless widow, who was given to her brother-in-law after her husband's death. By this marriage, her offspring would continue the name and inheritance of the deceased. Such a union was later called a Levirate marriage (Deut 25:5-6).

Unfortunately, Tamar's brother-in-law refused to have proper intercourse with her. God killed him for this. Afterwards, Judah would not give Tamar to any of his other sons. So Tamar disguised herself as a harlot and seduced Judah. Through him, she became the mother of Perez.

Rahab: Joshua 2:1-24

Rahab was a harlot who lived in Jericho. She hid the spies of Joshua. Because of this, the Israelites spared her life when they conquered Jericho. She later became the wife of Salmon, and the mother of Boaz. Rahab's faith was later commended (Heb 11:30-31).

Ruth: Ruth 1:1-4:22

Ruth was a foreigner from the land of Moab. She was the widow of a Jew. Her mother-in-law, Naomi, also lived in Moab. Naomi journeyed to Israel after her family died. Ruth's devotion was extraordinary. She left her own country to follow Naomi. While in Israel, Ruth was married to Boaz, one of Naomi's relatives. Ruth later became the mother of Obed, the grandfather of David the King.

Bathsheba: 2 Samuel 11:1-27

Bathsheba was the wife of Uriah the Hittite, who was a soldier in the army of King David. She and David had an adulterous affair.

When David discovered Bathsheba was pregnant, he tried to cover it up by summoning Uriah home from war, hoping that Uriah would have intercourse with his wife. Uriah came home to Jerusalem, but refused to lay with Bathsheba as long as the armies of Israel were at war.

So, David sent Uriah back into battle, with orders that Uriah should be withdrawn from when the fighting became fierce. After Uriah was slain in this manner, David took Bathsheba as his own

wife. God punished them for this by killing their first child.
Bathsheba later became the mother of Solomon.

Mary: Matthew 1:18-25, Luke 1:26-56

Mary was the mother of Jesus and the wife of Joseph. She was a virgin when Jesus was conceived by the Holy Spirit.

Joseph was betrothed to Mary when he discovered she was pregnant. He intended to put her away secretly because this was shameful. However, an angel told Joseph what had happened. So Joseph took Mary as his wife, and kept her as a virgin until she gave birth to Jesus.

During her pregnancy, Mary spent time with her relative Elizabeth, who was the mother of John the Baptist (Luke 1:39-56). Mary was not a perpetual virgin, as she later became the mother of other sons and daughters (Matthew 13:55-56).

Mary was a widow at the time of Jesus' death. While on the cross, Jesus committed her to the care of John, his apostle (John 19:25-27).

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Luke's Genealogy of Jesus

This record is in Luke 3:23-38. Luke was a physician. He carefully investigated the life of Christ, and wrote the books of Luke and Acts (Colossians 4:14, Luke 1:1-4, Acts 1:1).

Luke's Audience

The original readers of Luke's works were Greek Christians. While Matthew wrote to the Jews, Luke wrote to the Greeks.

Matthew's genealogy emphasized Jesus' claim to the throne of David. Since Luke's readers were less concerned about the fulfillment of Jewish prophecy, his genealogy focused on Jesus' descent from God. It placed no emphasis on Jesus being the descendant of King David.

Reason for Differences

Differences between the genealogies of Matthew and Luke may be attributed to the fact that Matthew traced the ancestry of Joseph, while Luke traced the that of Mary.

Unique Placement of the Genealogy

The placement of Luke's genealogy is after the baptism of Christ. When Jesus was baptized, God said "This is my beloved son." Immediately following this event, as if to prove God's declaration, Luke inserted the genealogy.

Encouragement to Greek Christians

The genealogy culminated by showing Jesus was the "son of Adam, the son of God" (Luke 3:28). This emphasized the humanity of Jesus, and the equality of all christians, regardless of ethnic backgrounds.

Christians of Jewish descent originally considered Greek Christians as inferior to themselves (Acts 15:1-31, Galatians 2:11-16). Luke's genealogy underscored the fact that Jesus was the son of God. Since all men are made in the image of God (Genesis 1:26-27), this may have been a source of encouragement to the Greek Christians.

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Joseph in Christ's genealogy

Matthew and Luke showed that Joseph was a legal parent, but not a genetic parent to Jesus. Jesus was miraculously conceived in Mary, through the Holy Spirit. By virtue of being Mary's husband, Joseph was considered the father of Jesus. Since Jesus was born into Joseph's family, he was a legal heir. Through Joseph, Jesus obtained a rightful claim to the throne of David.

Although Jesus was a legal descendant to Joseph, he was not a physical descendant. Luke's genealogy directly addressed this issue by stating Jesus was "supposedly the son of Joseph" (Luke 3:23). Clearly, people had assumed that Joseph was the biological father of Jesus, when in fact he was not (Matthew 13:55).

Who was Joseph's Father?

At first glance, Matthew and Luke appear to be in disagreement as to who Joseph's father was. Matthew states he was the son of Jacob, while Luke states he was the son of Heli. Fortunately, an unlikely source has aided scholars in unraveling this mystery.

The Jerusalem Talmud indicates that Mary was the daughter of Heli (Haggigah, Book 77, 4). Joseph was the son-in-law of Heli. Luke could rightfully call Joseph the "son of Heli" because this was in compliance with use of the word "son" at that time. Moreover, designating a son-in-law as a son had scriptural precedent. Refer to [Son in Jewish Genealogies](#) for more on this topic.

Thus, Joseph was the son of Jacob, and the son-in-law of Heli.

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The Curse of Jehoiakim

An unusual curse in Jeremiah 36: 1-32 gives new insight into the virgin birth of Jesus.

The Curse

Jehoiakim was a king of Israel. He angered God by burning a scroll that Jeremiah the prophet wrote. God cursed Jehoiakim by indicating that none of his children would sit on the throne of David (Jeremiah 36:29-31). And although Jehoiakim had children, scripture shows that none of them ever reigned as King David had.

The Problem

Joseph, the father of Jesus, was one of Jehoiakim's descendants (through Jeconiah). Joseph's offspring could not claim David's throne because of the curse. Jesus laid claim to the throne of David (Luke 1:32, Acts 2:30, Hebrews 12:2). If Jesus had been born of Joseph, the curse would have been contradicted.

Also, God had promised David that one of his physical descendants would reign on the throne of his kingdom forever (2 Samuel 7:12-13). As explained above, Joseph was excluded from being the genetic father of the future king of Israel.

It was impossible to fulfill the requirements of both curse and promise by natural means. One man had to be both heir to and offspring of David, without being the genetic descendant of Jehoiakim. This problem required a divine solution.

The Solution

God created a solution through the miracle of the virgin birth. Although Joseph was one of Jehoiakim's offspring (through Solomon), Mary was not. She was a descendant of Nathan, one of David's other sons (Luke 3:31). God's promise to David was fulfilled because Mary was the biological parent of Jesus.

The virgin birth also addressed the curse God had pronounced upon Jehoiakim. Kingship was an inherited right. By Joseph, Jesus inherited a legal claim to the throne of David. However, he was exempt from the curse of Jehoiakim because Joseph was not his genetic father.

So the miracle of the virgin birth accomplished God's will in two ways. First, it granted Jesus a legal claim to the throne of David. And second, it maintained the integrity of the curse God had pronounced upon Jehoiakim. Indeed, Jesus was not one of Jehoiakim's offspring.

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Alleged Discrepancies

A discussion of the genealogies would be incomplete without considering some of the apparent discrepancies between the records. Some of the most common objections are raised here.

Those which are addressed in greater detail in the preceding information, are briefly recapped.

1. If Matthew indicated there were 42 generations from Abraham to Jesus, why do only 40 names appear in his genealogy?

This is a common objection, which a cursory look at Matthew 1:17 would seem to justify.

However, careful examination shows that Matthew broke the genealogy down into three historic divisions, each of which contained fourteen generations. Two of the names are repeated. David's was repeated because he was alive when the first division ended, and the second division began.

It is widely held that Jeconiah's name was repeated because of a mistranslation. Jeconiah's father's name was Jehoiakim. The names had similar spellings. Apparently the oversight of transcribers caused the name to be repeated. This scenario has added credibility because some ancient manuscripts actually do contain both names.

2. Matthew's genealogy is inconsistent with Old Testament records, that show Matthew skipped generations.

Matthew's genealogy was deliberately abridged. This may have been to aid in memorization of the tables. Old Testament writers also abridged their genealogical records, so Matthew had scriptural precedent to do so (compare Ezra 7:3 with 1 Chronicles 6:7-10).

3. Comparison shows that Matthew and Luke did not record the same names in their genealogies. Since they are not in harmony with each other, one or both of them must be erroneous.

Matthew and Luke traced two family histories. Matthew recorded the ancestors of Joseph, the legal father of Jesus. Luke recorded the ancestors of Mary, the biological mother of Jesus. The divergence of names is natural, given the fact that both authors presented two different family trees.

4. Luke stated that Joseph was the son of Heli, while Matthew stated he was the son of Jacob.

The Jerusalem Talmud shows that Joseph was the son-in-law of Heli. Joseph's father was Jacob. It was customary to refer to a son-in-law as a son in the first century. So Luke's statement was culturally correct.



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Closing Remarks

"Instruct certain men not to teach strange doctrines, nor to pay attention to myths and endless genealogies, which give rise to mere speculation, rather than furthering the administration of God..."

~ Paul's advice to Timothy (1 Timothy 1:3-4)

Paul's Advice

Paul gave Timothy sound advice. The differences in the genealogies raise many questions. Admittedly, much of the documentation that would enable us to draw absolute conclusions is not available.

Instead of dwelling on the many speculations regarding the genealogies, this article has focused on presenting the most probable truths.

Response of 1st Century Jews

Many first century Jews were literate, vocal opponents of Christianity. Unlike modern scholars, they had access to the original genealogical records. Had the genealogies been inaccurate, it would have been easy for a first century Jew to prove that they were.

Although the Jews were both predisposed to and capable of refuting the genealogies, they did not. One might conclude that their silence is testimony to the accuracy of the gospel writers.

Other Issues

Brevity and clarity have been key considerations in this work. The material presented here has been limited to that which this author deems most relevant and credible.

It would be remiss to disregard other issues related to the genealogies. The following issues have not been presented, but may be of interest.

- Roman burning of the genealogical records.
- The many Levirate marriage possibilities.
- Theories that both genealogies are through Joseph.
- The debate over Shealtiel and Zerubbabel.

Links

Much has been written regarding the genealogy of Jesus. Some additional sites which further explore this topic are indicated below.

[The Genealogies of the Bible: A Neglected Subject](#)
[The Genealogies in Matthew and Luke](#)

[Problems in the Genealogies of Jesus](#)
[Quartz Hill School of Theology](#)

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History

Teachings

Harmony of the Gospels

This chart organizes events from the life of Christ in approximate chronological order. When an event appears in more than one gospel, the parallel accounts are grouped together.

Understand that this is a general guide. Since many passages omit clear time references, some of the sequencing is speculative.

This gospel harmony is also available in [Adobe Acrobat \(.pdf\)](#) format.

Dynamic Sorting

You can sort this chart by book and by event title by clicking on a table header. For example, selecting John will display all the events from that book in the order which the author presents them.

| Event | Matthew | Mark | Luke | John |
|---|---------|---------|-----------|---------|
| Pre-existence of Christ | | | | 1:1-18 |
| Genealogy of Jesus through Joseph | 1:1-17 | | | |
| Genealogy of Jesus through Mary | | | 3:23-38 | |
| Gabriel announces John's birth | | | 1:1-25 | |
| Gabriel visits Mary | | | 1:26-38 | |
| Mary visits Elizabeth, John's mother | | | 1:39-56 | |
| Birth of John the Baptist | | | 1:57-80 | |
| Angel visits Joseph in a dream | 1:18-25 | | | |
| Birth of Jesus in Bethlehem | | | 2:1-7 | |
| Shepherds visit Jesus | | | 2:8-20 | |
| Circumcision of Jesus | | | 2:21 | |
| Jesus presented in the Temple | | | 2:22-38 | |
| Wise men bring gifts | 2:1-12 | | | |
| Joseph's family escapes to Egypt | 2:13-15 | | | |
| Herod's wrath on Bethem's children | 2:16-18 | | | |
| Joseph's family settles in Nazareth | 2:19-23 | | 2:39 | |
| Childhood of Jesus | | | 2:40-52 | |
| Ministry of John the Baptist | 3:1-12 | 1:1-8 | 3:1-20 | |
| John baptizes Jesus | 3:13-17 | 1:9-11 | 3:21-23 | |
| Temptation of Jesus | 4:1-11 | 1:12-13 | 4:1-13 | |
| John's testimony about Christ | | | | 1:19-28 |
| John recounts Christ's baptism | | | | 1:29-34 |
| The 1st disciples | | | | 1:35-51 |
| The 1st miracle - turning water to wine | | | | 2:1-12 |
| The 1st temple cleansing | | | | 2:13-25 |
| Nicodemus meets Jesus at night | | | | 3:1-21 |
| Disciples baptize many in Judea | | | | 3:22-24 |
| Disciples ask John about Jesus | | | | 3:25-36 |
| Herod imprisons John the Baptist | 4:12 | 1:14 | (3:19-20) | |
| Jesus withdraws from Judea | | | | 4:1-3 |
| Samaritan woman at Jacob's well | | | | 4:4-26 |
| Disciples question Jesus | | | | 4:27-38 |
| Samaritans come to Jesus | | | | 4:39-42 |
| Jesus continues toward Galilee | | | 4:14-15 | 4:43 |
| The 1st rejection in Nazareth | | | 4:16-30 | |
| Arrival in Cana of Galilee | | | | 4:43-45 |
| The 2nd miracle - Official's son healed | | | | 4:46-54 |
| Jesus settles in Capernaum | 4:13-17 | 1:14-15 | 4:31-32 | |
| Fishermen called to be disciples | 4:18-22 | 1:16-20 | | |
| Demoniac in Capernaum Synagogue | | 1:21-28 | 4:33-37 | |
| Peter's mother-in-law healed | 8:14-17 | 1:29-31 | 4:38-39 | |
| Many healed at sunset | | 1:32-34 | 4:40-41 | |
| Disciples seek Jesus | | 1:35-38 | 4:42-43 | |
| Jesus preaches in the Synagogues | 4:23-25 | 1:39 | 4:44 | |
| Jesus preaches in Simon's boat | | | 5:1-3 | |
| Miraculous catch of fish | | | 5:4-11 | |

Gospel Harmony: A chronological chart of the Life of Jesus Christ.

| | | | | |
|--|-----------|----------|---------|----------|
| Jesus heals a leper | 8:2-4 | 1:40-45 | 5:12-16 | |
| Jesus cures a paralytic | 9:2-8 | 2:1-12 | 5:17-26 | |
| Matthew (Levi) called to be a disciple | 9:9 | 2:13-14 | 5:27-28 | |
| Parables at Levi's reception | 9:10-17 | 2:15-22 | 5:29-39 | |
| Jesus in Jerusalem at the 2nd Passover | | | | 5:1 |
| Man healed at pools of Bethesda | | | | 5:2-15 |
| Jesus challenged for healing on Sabbath | | | | 5:16-47 |
| Disciples pick grain on the Sabbath | 12:1-8 | 2:23-28 | 6:1-5 | |
| Man's hand healed on the Sabbath | 12:9-14 | 3:1-6 | 6:6-11 | |
| Jesus withdraws to the sea | 12:14-21 | 3:7 | | |
| Many follow Jesus to be healed | 4:23-25 | 3:7-12 | | |
| Jesus prays on a mountain | | | 6:12 | |
| Jesus selects 12 disciples | | 3:13-19 | 6:13-16 | |
| Jesus descends and heals the multitude | | | 6:17-19 | |
| Jesus ascends to address the multitude | 5:1 | | | |
| Sermon on the Mount | 5:1-8:1 | | 6:20-49 | |
| Jesus heals a Centurion's servant | 8:5-13 | | 7:1-10 | |
| Widow of Nain's son is raised | | | 7:11-17 | |
| John sends 2 disciples to question Jesus | 11:2-6 | | 7:18-23 | |
| Jesus commends John the Baptist | 11:7-19 | | 7:24-35 | |
| Jesus rebukes 3 cities | 11:20-30 | | | |
| Jesus dines with Simon the Pharisee | | | 7:36-50 | |
| Generous women | | | 8:1-3 | |
| Jesus heals a demon-possessed man | 12:22-23 | 3:20-22 | | |
| Pharisees rebuked | 12:24-37 | 3:22-30 | | |
| The sign of Jonah | 12:38-45 | | | |
| Family seeks Jesus | 12:46-50 | 3:31-35 | 8:19-21 | |
| Parables by the Sea | 13:1-35 | 4:1-34 | 8:4-18 | |
| Parables explained and told in private | 13:36-53 | | | |
| Orders to cross the Sea of Galilee | 8:18 | 4:35 | 8:22 | |
| Jesus calms a stormy sea | 8:23-27 | 4:36-41 | 8:23-25 | |
| Legion cast out of violent man | 8:28-34 | 5:1-20 | 8:26-39 | |
| Jesus sails to Capernaum | 9:1 | 5:21 | 8:40 | |
| Jairus asks Jesus to heal his daughter | 9:18-19 | 5:22-23 | 8:41-42 | |
| Ill woman is healed by touching Jesus | 9:20-22 | 5:24-34 | 8:42-48 | |
| Daughter's death is reported to Jairus | | 5:35-36 | 8:49-50 | |
| Jesus raises Jairus' daughter to life | 9:23-26 | 5:37-43 | 8:51-56 | |
| Jesus heals two blind men | 9:27-31 | | | |
| Jesus heals a mute demoniac | 9:32-34 | | | |
| The 2nd rejection in Nazareth | 13:54-58 | 6:1-6 | | |
| 12 sent out to preach | 9:35-11:1 | 6:7-13 | 9:1-6 | |
| Death of John the Baptist | 14:1-12 | | | |
| Herod fears John the Baptist has risen | | 6:14-29 | 9:7-9 | |
| 12 return and they withdraw | 14:13 | 6:30-32 | 9:10 | 6:1 |
| Jesus teaches and heals the multitude | 14:14 | 6:33-34 | 9:11 | 6:2 |
| Jesus feeds 5,000 | 14:15-21 | 6:35-44 | 9:12-17 | 6:3-14 |
| Jesus prays alone | 14:22-23 | 6:45-47 | | 6:15 |
| Jesus walks on water | 14:24-27 | 6:48-52 | | 6:16-21 |
| Peter walks on water, then sinks | 14:28-33 | | | |
| Healings in Gennesaret | 14:34-36 | 6:53-56 | | |
| Bread of Life discourse | | | | 6:22-7:1 |
| Traditions of men rebuked | 15:1-11 | 7:1-16 | | |
| Parable explained in private | 15:12-20 | 7:17-23 | | |
| Gentile woman's faith | 15:21-28 | 7:24-30 | | |
| Jesus heals a deaf man | | 7:31-37 | | |
| Many healed on a mountain | 15:29-31 | | | |
| Jesus feeds 4,000 | 15:32-39 | 8:1-10 | | |
| Pharisees seek a sign | 16:1-4 | 8:11-13 | | |
| Leaven of the Pharisees | 16:5-12 | 8:13-21 | | |
| Blind man cured in Bethsaida | | 8:22-26 | | |
| Peter confesses that Jesus is the Christ | 16:13-20 | 8:27-30 | | |
| Jesus rebukes Peter | 16:21-28 | 8:31-9:1 | 9:18-27 | |
| The Transfiguration | 17:1-8 | 9:2-8 | 9:28-36 | |
| Elijah discussed while descending | 17:9-13 | 9:9-13 | | |

Gospel Harmony: A chronological chart of the Life of Jesus Christ.

| | | | | |
|---|----------|---------|----------|-----------|
| Demon is cast out of boy | 17:14-18 | 9:14-27 | 9:37-43 | |
| Disciples ask about the miracle | 17:19-21 | 9:28-29 | | |
| Jesus discusses his death | 17:22-23 | 9:30-32 | 9:44-45 | |
| Jesus pays Temple tax with a miracle | 17:24-27 | | | |
| Disciples argue about who is the greatest | 18:1-6 | 9:33-37 | 9:46-48 | |
| John's zeal without understanding | | 9:38-42 | 9:49-50 | |
| Warnings about stumbling blocks | 18:7-11 | 9:43-50 | | |
| Parable about the lost sheep | 18:12-14 | | | |
| Instructions on church discipline | 18:15-20 | | | |
| Peter's question about forgiveness | 18:21-35 | | | |
| Feast of Booths at hand | | | | 7:2 |
| Brothers advise Jesus to go to Judea | | | | 7:3-8 |
| Jesus stays in Galilee | | | | 7:9 |
| Jesus sets his face to go to Jerusalem | | | 9:51 | 7:10 |
| Messengers sent to Samaria to prepare way | | | 9:52-53 | |
| James and John rebuked for attitude | | | 9:54-56 | |
| Unfit followers | 8:19-22 | | 9:57-62 | |
| People afraid to speak publicly of Jesus | | | | 7:11-13 |
| Jesus in the temple mid-feast | | | | 7:14-15 |
| Jesus says some seek to kill him | | | | 7:16-19 |
| Defense for healing on Sabbath | | | | 7:20-24 |
| Jesus cries out in the temple | | | | 7:25-30 |
| Multitudes amazed at Signs | | | | 7:31 |
| Pharisees seek to sieze Jesus | | | | 7:32-36 |
| Last day of Feast | | | | 7:37 |
| Rivers of living water | | | | 7:37-39 |
| Division among the people | | | | 7:40-44 |
| Pharisees question officers | | | | 7:45-47 |
| Judgement of Nicodemus | | | | 7:48-53 |
| Jesus goes to the Mount of Olives | | | | 8:1 |
| Teaches at temple in the morning | | | | 8:2 |
| Adulterous woman brought to Jesus | | | | 8:3-11 |
| Light of the world | | | | 8:12-20 |
| Sent by the Father | | | | 8:21-30 |
| Temple debate about father Abraham | | | | 8:31-59 |
| Jesus leaves the temple | | | | 8:59 |
| Jesus heals a man born blind | | | | 9:1-7 |
| Neighbors question the former blind man | | | | 9:8-12 |
| Pharisees question man's parents | | | | 9:13-34 |
| Jesus finds the man | | | | 9:35-39 |
| Pharisees ask if they are blind | | | | 9:40-10:6 |
| Jesus explains he is the Good Shepherd | | | | 10:7-18 |
| Division among the Jews | | | | 10:19-21 |
| Seventy sent out | | | 10:1-16 | |
| Seventy return | | | 10:17-20 | |
| Jesus rejoices | | | 10:21-22 | |
| Jesus privately blesses the 12 | | | 10:23-24 | |
| Lawyer tests Jesus | | | 10:25-28 | |
| Parable of the Good Samaritan | | | 10:29-37 | |
| Martha prepares whild Mary listens | | | 10:38-42 | |
| Jesus teaches the disciples how to pray | | | 11:1-13 | |
| Blasphemy and teachings on demons | | | 11:14-26 | |
| A woman blesses Mary | | | 11:27-28 | |
| Sign of Jonah | | | 11:29-32 | |
| The lamp of the body | | | 11:33-36 | |
| Lunch with a Pharisee | | | 11:37 | |
| Jesus does not wash his hands | | | 11:38 | |
| Jesus pronounces woes on the Pharisees | | | 11:39-44 | |
| Jesus pronounces woes on the Lawyers | | | 11:45-52 | |
| Jesus leaves, and they plot against him. | | | 11:53-54 | |
| Jesus teaches a great crowd | | | 12:1-12 | |
| Jesus warns against greed | | | 12:13-15 | |
| Parables about being ready | | | 12:16-40 | |
| Peter's question | | | 12:41 | |

Gospel Harmony: A chronological chart of the Life of Jesus Christ.

| | | | | |
|---|----------|----------|----------|----------|
| More parables | | | 12:42-59 | |
| Fate of Galileans reported to Jesus | | | 13:1-5 | |
| Parable of the fig tree | | | 13:6-9 | |
| Woman healed on the Sabbath | | | 13:10-13 | |
| Synagogue official opposes Jesus | | | 13:14-17 | |
| Parables of mustard seed and leaven | | | 13:18-21 | |
| Feast of Dedication in the temple | | | | 10:22-23 |
| Jews confront Christ | | | | 10:24-39 |
| Jesus goes to Aenon near Salim | | | | 10:40-42 |
| Jesus travels toward Jerusalem | | | 13:22 | |
| How many will be saved? | | | 13:23-30 | |
| Pharisees warn Jesus about Herod | | | 13:31-35 | |
| In a Pharisee's house on the Sabbath | | | 14:1 | |
| Man with dropsy healed | | | 14:2-6 | |
| Parable of the guests | | | 14:7-11 | |
| Parable to the host of the feast | | | 14:12-14 | |
| Parable of the dinner | | | 14:15-24 | |
| Great multitudes travel with Jesus | | | 14:25 | |
| The cost of discipleship | | | 14:25-35 | |
| Eats with tax collectors and sinners | | | 15:1-2 | |
| Lost sheep, coin, and son | | | 15:3-32 | |
| Parable of the unrighteous steward | | | 16:1-13 | |
| Pharisees scoff. Teaching on divorce. | | | 16:14-18 | |
| The rich man and Lazarus | | | 16:19-31 | |
| Jesus instructs disciples | | | 17:1-10 | |
| Lazarus of Bethany reported sick | | | | 11:1-6 |
| Jesus delays for 2 days | | | | 11:6 |
| Jesus prepares 12 to go to Judea | | | | 11:7-16 |
| Arrives near Bethany, 2 days later | | | | 11:17-18 |
| Martha meets Jesus | | | | 11:19-29 |
| Mary comes to Jesus | | | | 11:30-37 |
| Jesus comes to the tomb | | | | 11:38 |
| Jesus raises Lazarus from the dead | | | | 11:39-44 |
| Unbelievers report to Pharisees | | | | 11:45-46 |
| Conspiracy to kill Jesus | | | | 11:47-53 |
| Jesus goes to Ephraim | | | | 11:54 |
| Ten lepers are cleansed | | | 17:11-14 | |
| Samaritan returns to thank Jesus | | | 17:15-19 | |
| Pharisees ask about the Kingdom | | | 17:20-21 | |
| Jesus warns disciples about the future | | | 17:22-37 | |
| Parable of the unjust judge | | | 18:1-8 | |
| Parable of the Pharisee and tax collector | | | 18:9-14 | |
| Jesus goes to Judea by the Jordan | 19:1 | 10:1 | | |
| Multitudes follow Jesus | 19:2 | | | |
| Pharisees question Jesus about divorce | 19:3-9 | 10:2-9 | | |
| Disciples question Jesus about divorce | 19:10-12 | 10:10-12 | | |
| Jesus blesses little children | 19:13-15 | 10:13-16 | 18:15-17 | |
| Rich young ruler | 19:16-26 | 10:17-27 | 18:18-27 | |
| Disciples reward | 19:27-30 | 10:28-31 | 18:28-30 | |
| First shall be last discourse | 20:1-16 | | | |
| Jesus predicts death on road to Jerusalem | 20:17-19 | 10:32-34 | 18:31-34 | |
| Request for James and John | 20:20-24 | 10:35-41 | | |
| Relationship of disciples to each other | 20:25-28 | 10:42-45 | | |
| Blind men healed near Jericho | 20:29-34 | 10:46-52 | 18:35-43 | |
| Zaccheus is converted near Jericho | | | 19:1-10 | |
| Jesus is near Jerusalem | | | 19:11 | |
| Blind men healed near Jericho | | | 19:12-27 | |
| Journey toward Jerusalem for Passover | | | | 11:54 |
| Jesus discussed by Jews and Priests | | | | 11:55-57 |
| Jesus in Bethany | | | | 12:1 |
| Mary anoints Jesus in Simon's house | | | | 12:2-8 |
| Mary's deed recounted | 26:6-13 | 14:3-9 | | |
| Crowds come to see Jesus and Lazarus | | | | 12:9 |
| Chief priests conspire to kill Lazarus | | | | 12:10-11 |

Gospel Harmony: A chronological chart of the Life of Jesus Christ.

| | | | | |
|---|----------|----------|----------|----------------|
| Jesus ascends toward Jerusalem | 21:1 | 11:1 | 19:28 | |
| Two disciples get a colt | 21:1-7 | 11:1-7 | 19:29-35 | |
| Triumphal entry into Jerusalem | 21:8-11 | 11:7-10 | 19:35-38 | 12:12-18 |
| Pharisees reaction | | | 19:39-40 | 12:19 |
| Jesus weeps for Jerusalem | | | 19:41-44 | |
| Jesus enters Jerusalem then goes to Bethany | | 11:11 | | |
| Jesus curses a fig tree | | 11:12-14 | | |
| The 2nd temple cleansing | 21:12-13 | 11:15-17 | 19:45-46 | |
| Jesus heals many in the temple | 21:14 | | | |
| Jewish leaders seek to destroy Jesus | 21:15-16 | 11:18 | 19:47-48 | |
| Jesus leaves Jerusalem | 21:17 | 11:19 | | |
| The withered fig tree (next morning) | 21:18-22 | 11:20-26 | | |
| Authority challenged in the Temple | 21:23-27 | 11:27-33 | 20:1-8 | |
| Parable of the two sons | 21:28-32 | | | |
| Parable of the vine growers | 21:33-46 | 12:1-12 | 20:9-18 | |
| Parable of the wedding feast | 22:1-14 | | | |
| Jews question on paying taxes | 22:15-22 | 12:13-17 | 20:19-26 | |
| Sadducees question the resurrection | 22:23-33 | 12:18-27 | 20:27-40 | |
| Scribes and Pharisees question Jesus | 22:34-40 | 12:28-34 | | |
| Jesus questions them about baptism | 22:41-46 | 12:35-37 | 20:41-44 | |
| Warnings about Scribes and Pharisees | 23:1-39 | 12:38-40 | 20:45-47 | |
| The widow's mite | | 12:41-44 | 21:1-4 | |
| Disciples admire the temple | 24:1-2 | 13:1-2 | 21:5-6 | |
| 4 fishermen question Jesus | 24:3 | 13:3-4 | 21:7 | |
| Jesus warns disciples of persecution | 24:4-14 | 13:5-13 | 21:8-19 | |
| Jesus predicts the fall of Jerusalem | 24:15-28 | 13:14-23 | 21:20-24 | |
| Jesus teaches about the 2nd coming | 24:29-31 | 13:24-27 | 21:25-28 | |
| Parable of the fig tree | 24:32-33 | 13:28-29 | 21:29-31 | |
| Warnings to be alert | 24:34-51 | 13:30-37 | 21:32-36 | |
| Parable of the 10 virgins | 25:1-13 | | | |
| Parable of the talents | 25:14-30 | | | |
| Warnings about the Judgment | 25:31-46 | | | |
| Jesus predicts day of crucifixion | 26:1-2 | | | |
| People come early to hear Jesus teach | | | 21:37-38 | |
| Greeks seek Jesus | | | | 12:20-22 |
| Final public appeals to unbelievers | | | | 12:23-50 |
| Plot to kill Jesus | 26:3-5 | 14:1-2 | 22:1-2 | |
| Judas bargains to betray Jesus | 26:14-16 | 14:10-11 | 22:3-6 | |
| Peter & John sent to prepare for Passover | 26:17-19 | 14:12-16 | 22:7-13 | |
| Fellowship in the upper room | 26:20 | 14:17 | 22:14 | |
| Jesus washes the disciples' feet | | | | 13:1-20 |
| The Lord's Supper | 26:26-29 | 14:22-25 | 22:14-20 | I Cor 11:23-29 |
| Jesus predicts his betrayal | 26:21-25 | 14:18-21 | 22:21-23 | 13:21-26 |
| Judas leaves | | | | 13:27-30 |
| A new commandment | | | | 13:31-35 |
| Dispute about the greatest disciple | | | 22:24-30 | |
| Jesus predicts the disciples' denial | 26:31-32 | 14:27-28 | | |
| Jesus tells Simon he prayed for him | | | 22:31-32 | |
| Jesus predicts Peter's denials | 26:33-35 | 14:29-31 | 22:33-34 | 13:36-38 |
| Jesus warns the disciples to be prepared | | | 22:35-38 | |
| Jesus comforts the disciples | | | | 14:1-4 |
| Jesus responds to Thomas | | | | 14:5-7 |
| Jesus responds to Philip | | | | 14:8-21 |
| Jesus responds to Judas not Iscariot | | | | 14:22-31 |
| They sing a hymn and leave | 26:30 | 14:26 | | 14:31 |
| The farewell discourse | | | | 15:1-16:33 |
| Jesus prays for his disciples | | | | 17:1-26 |
| The fellowship enters Gethsemane | 26:36 | 14:32 | 22:39-40 | 18:1 |
| Jesus prays in the Garden of Gethsemane | 26:36-46 | 14:32-42 | 22:40-46 | |
| Mob comes to arrest Jesus | 26:47 | 14:43 | | 18:2-3 |
| Judas betrays Jesus with a kiss | 26:48-50 | 14:44-45 | 22:47-48 | |
| Jesus answers the mob with authority | | | | 18:4-9 |
| Peter severs the ear of Malchus | 26:50-54 | 14:46-47 | 22:49-50 | 18:10-11 |
| Jesus heals the high priest's servant | | | 22:51 | |

Gospel Harmony: A chronological chart of the Life of Jesus Christ.

| | | | | |
|--|----------|----------|--------------|----------|
| Jesus is arrested. The disciples flee. | 26:55-56 | 14:48-52 | 22:52-54 | 18:12 |
| Jesus lead to high priest's house | 26:57 | 14:53 | 22:54 | 18:13-14 |
| Peter follows at a distance | 26:58 | 14:54 | 22:54 | 18:15-16 |
| Peter's 1st denial - doorkeeping girl | 26:69-70 | 14:66-68 | 22:55-57 | 18:17-18 |
| Annas questions Jesus | | | | 18:19-24 |
| Peter's 2nd denial - by the fire | 26:71-72 | 14:69-70 | 22:58 | 18:25 |
| Peter's 3rd denial - relative of Malchus | 26:73-75 | 14:70-72 | 22:59-62 | 18:26-27 |
| Guards beat Jesus | | | 22:63-65 | |
| False witnesses testify | 26:59-61 | 14:55-59 | | |
| Caiaphas condemns Jesus | 26:62-66 | 14:60-64 | 22:66-71 | |
| Sanhedrin beats Jesus | 26:67-68 | 14:65 | | |
| Jesus lead from Caiaphas to Praetorium | | | | 18:28 |
| Remorse of Judas | 27:1-10 | | Acts 1:16-20 | |
| Jesus before Pilate | 27:1-14 | | 23:1-7 | 18:29-38 |
| Jesus before Herod | | | 23:8-10 | |
| Herod's soldiers mock Jesus | | 15:1-5 | 23:11-12 | |
| Pilate releases Barabbas | 27:15-26 | 15:6-15 | 23:13-25 | 18:38-40 |
| Pilate's soldiers crown and mock Jesus | 27:27-30 | 15:16-20 | | 19:1-3 |
| Pilate tries to release Jesus | | | | 19:4-7 |
| Pilate questions Jesus again | | | | 19:8-11 |
| Pilate tries to release Jesus again | | | | 19:12 |
| Pilate sentences Jesus | | | | 19:13-15 |
| Pilate delivers Jesus to be crucified | | | | 19:16 |
| Jesus carries the cross | | | | 19:17 |
| Simon of Cyrene bears the cross | 27:31-32 | 15:20-21 | 23:26 | |
| Jesus speaks to weeping women | | | 23:27-32 | |
| Jesus is brought to Golgotha | 27:33 | 15:22 | 23:32-33 | 19:17 |
| Soldiers offer Jesus sour wine mix | 27:34 | 15:23 | | |
| He is crucified on the 3rd hour | | 15:25 | | |
| 2 robbers are crucified with Jesus | 27:38 | 15:27-28 | 23:33 | 19:18 |
| Inscription written by Pilate | 27:37 | 15:26 | 23:38 | 19:19-22 |
| "Forgive them..." | | | 23:34 | |
| Soldiers divide the garments of Jesus | 27:35-36 | 15:24 | 23:34 | 19:23-24 |
| "Behold your mother." | | | | 19:25-27 |
| Multitudes mock Jesus | 27:39-43 | 15:29-32 | 23:35-37 | |
| Robbers mock Jesus | 27:44 | 15:32 | 23:39 | |
| One robber rebukes the other | | | 23:40-41 | |
| "...you will be with me in Paradise." | | | 23:43 | |
| Darkness from 6th to 9th hour | 27:45 | 15:33 | 23:44-45 | |
| "Eloi, Eloi, Lamma, Sabachthani" | 27:46 | 15:34 | | |
| "I thirst." | | | | 19:28 |
| Jesus is offered sour wine on a reed. | 27:47-49 | 15:35-36 | | 19:29-30 |
| "It is finished." | | | | 19:30 |
| Jesus cries out | 27:50 | 15:37 | 23:46 | |
| "Into Thy hands I commit my spirit." | | | 23:46 | |
| Jesus bows his head and dies | 27:50 | 15:37 | 23:46 | 19:30 |
| Temple veil torn from top to bottom | 27:51 | 15:38 | 23:45 | |
| Earthquake | 27:51 | | | |
| Saints rise, after Christ's resurrection | 27:52-53 | | | |
| Centurion glorifies God | 27:54 | 15:39 | 23:47 | |
| Multitude leaves grieving | | | 23:48 | |
| Women watch from a distance | 27:55-56 | 15:40-41 | 23:49 | |
| Request that legs be broken | | | | 19:31-32 |
| Soldier pierces Jesus' side | | | | 19:33-34 |
| Fulfilment of prophecy | | | | 19:35-37 |
| Joseph requests body from Pilate | 27:57-58 | 15:42-43 | 23:50-52 | 19:38 |
| Centurion reports that Jesus is dead | | 15:44-45 | | |
| Joseph takes the body | | 15:45 | | 19:38 |
| Nicodemus and Joseph prepare the body | | | | 19:39-40 |
| Body placed in new garden tomb | 27:59-60 | 15:46 | 23:53 | 19:41-42 |
| Two Mary's watch the burial | 27:61 | 15:47 | 23:54-55 | |
| Roman soldiers guard the tomb | 27:62-66 | | | |
| Two Mary's prepare spices and then rest | | | 23:56 | |
| Angel rolls stone | 28:2-4 | | | |

Gospel Harmony: A chronological chart of the Life of Jesus Christ.

| | | | | |
|---|--------------|----------|-------------|----------|
| Women bring spices to tomb at dawn | 28:1 | 16:1-4 | 24:1-3 | 20:1 |
| Angels appear to women | 28:5-7 | 16:5-7 | 24:4-8 | |
| Women run to tell disciples | 28:8 | 16:8 | 24:9-11 | 20:2 |
| Peter and John inspect the empty tomb | | | 24:12 | 20:3-9 |
| Peter and John go home | | | 24:12 | 20:10 |
| Mary Magdalene stands weeping | | | | 20:11 |
| Mary sees two angels | | | | 20:12-13 |
| Jesus appears to Mary Magdalene | | 16:9 | | 20:14-17 |
| Jesus appears to other women | 28:9-10 | | | |
| Women report to the disciples | | 16:10-11 | | 20:18 |
| Guards report to the priests | 28:11-15 | | | |
| Jesus meets 2 on road to Emmaus | | 16:12-13 | 24:13-32 | |
| Jesus appears to Simon Peter | 1st Cor 15:5 | | 24:34 | |
| Two report to disciples in Jerusalem | | | 24:33-35 | |
| Jesus appears to disciples without Thomas | | | 24:36-46 | 20:19-24 |
| Disciples report to Thomas | | | | 20:25 |
| Jesus appears to disciples and Thomas | | 16:14 | | 20:26-29 |
| Jesus appears to seven by the sea | | | | 21:1-14 |
| Jesus questions Peter 3 times | | | | 21:15-23 |
| Jesus appears to 500 brethren | 1st Cor 15:6 | | | |
| Jesus appears to Simon Peter | 1st Cor 15:7 | | | |
| Jesus commissions the apostles | 28:16-20 | 16:15-18 | 24:44-49 | |
| Jesus is received into Heaven | | 16:19-20 | 24:50-53 | |
| John's first testimony | | | | 20:30-31 |
| John's second testimony | | | | 21:24-25 |
| Luke summarizes the 40 day appearances | | | Acts 1:4-11 | |

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Harmony of the Gospels

| Event | Matthew | Mark | Luke | John |
|---|---------|---------|-----------|---------|
| Lesson 1 | | | | |
| Pre-existence of Christ | | | | 1:1-18 |
| Genealogy of Jesus through Joseph | 1:1-17 | | | |
| Genealogy of Jesus through Mary | | | 3:23-38 | |
| Gabriel announces John's birth | | | 1:1-25 | |
| Gabriel visits Mary | | | 1:26-38 | |
| Mary visits Elizabeth, John's mother | | | 1:39-56 | |
| Birth of John the Baptist | | | 1:57-80 | |
| Angel visits Joseph in a dream | 1:18-25 | | | |
| Birth of Jesus in Bethlehem | | | 2:1-7 | |
| Shepherds visit Jesus | | | 2:8-20 | |
| Circumcision of Jesus | | | 2:21 | |
| Jesus presented in the Temple | | | 2:22-38 | |
| Wise men bring gifts | 2:1-12 | | | |
| Joseph's family escapes to Egypt | 2:13-15 | | | |
| Herod's wrath on Bethlehem's children | 2:16-18 | | | |
| Joseph's family settles in Nazareth | 2:19-23 | | 2:39 | |
| Childhood of Jesus | | | 2:40-52 | |
| Lesson 2 | | | | |
| Ministry of John the Baptist | 3:1-12 | 1:1-8 | 3:1-20 | |
| John baptizes Jesus | 3:13-17 | 1:9-11 | 3:21-23 | |
| Temptation of Jesus | 4:1-11 | 1:12-13 | 4:1-13 | |
| John's testimony about Christ | | | | 1:19-28 |
| John recounts Christ's baptism | | | | 1:29-34 |
| The 1st disciples | | | | 1:35-51 |
| The 1st miracle - turning water to wine | | | | 2:1-12 |
| The 1st temple cleansing | | | | 2:13-25 |
| Nicodemus meets Jesus at night | | | | 3:1-21 |
| Disciples baptize many in Judea | | | | 3:22-24 |
| Disciples ask John about Jesus | | | | 3:25-36 |
| Herod imprisons John the Baptist | 4:12 | 1:14 | (3:19-20) | |
| Jesus withdraws from Judea | | | | 4:1-3 |
| Samaritan woman at Jacob's well | | | | 4:4-26 |
| Disciples question Jesus | | | | 4:27-38 |
| Samaritans come to Jesus | | | | 4:39-42 |
| Jesus continues toward Galilee | | | 4:14-15 | 4:43 |
| The 1st rejection in Nazareth | | | 4:16-30 | |
| Arrival in Cana of Galilee | | | | 4:43-45 |
| The 2nd miracle - Official's son healed | | | | 4:46-54 |
| Jesus settles in Capernaum | 4:13-17 | 1:14-15 | 4:31-32 | |
| Fishermen called to be disciples | 4:18-22 | 1:16-20 | | |
| Demoniac in Capernaum Synagogue | | 1:21-28 | 4:33-37 | |
| Peter's mother-in-law healed | 8:14-17 | 1:29-31 | 4:38-39 | |
| Many healed at sunset | | 1:32-34 | 4:40-41 | |
| Disciples seek Jesus | | 1:35-38 | 4:42-43 | |
| Jesus preaches in the Synagogues | 4:23-25 | 1:39 | 4:44 | |

Harmony of the Gospels

| Event | Matthew | Mark | Luke | John |
|--|-----------|---------|---------|---------|
| Lesson 3 | | | | |
| Jesus preaches in Simon's boat | | | 5:1-3 | |
| Miraculous catch of fish | | | 5:4-11 | |
| Jesus heals a leper | 8:2-4 | 1:40-45 | 5:12-16 | |
| Jesus cures a paralytic | 9:2-8 | 2:1-12 | 5:17-26 | |
| Matthew (Levi) called to be a disciple | 9:9 | 2:13-14 | 5:27-28 | |
| Parables at Levi's reception | 9:10-17 | 2:15-22 | 5:29-39 | |
| Jesus in Jerusalem at the 2nd Passover | | | | 5:1 |
| Man healed at pools of Bethesda | | | | 5:2-15 |
| Jesus challenged for healing on Sabbath | | | | 5:16-47 |
| Disciples pick grain on the Sabbath | 12:1-8 | 2:23-28 | 6:1-5 | |
| Man's hand healed on the Sabbath | 12:9-14 | 3:1-6 | 6:6-11 | |
| Jesus withdraws to the sea | 12:14-21 | 3:7 | | |
| Many follow Jesus to be healed | 4:23-25 | 3:7-12 | | |
| Jesus prays on a mountain | | | 6:12 | |
| Jesus selects 12 disciples | | 3:13-19 | 6:13-16 | |
| Jesus descends and heals the multitude | | | 6:17-19 | |
| Jesus ascends to address the multitude | 5:1 | | | |
| Sermon on the Mount | 5:1-8:1 | | 6:20-49 | |
| Lesson 4 | | | | |
| Jesus heals a Centurion's servant | 8:5-13 | | 7:1-10 | |
| Widow of Nain's son is raised | | | 7:11-17 | |
| John sends 2 disciples to question Jesus | 11:2-6 | | 7:18-23 | |
| Jesus commends John the Baptist | 11:7-19 | | 7:24-35 | |
| Jesus rebukes 3 cities | 11:20-30 | | | |
| Jesus dines with Simon the Pharisee | | | 7:36-50 | |
| Generous women | | | 8:1-3 | |
| Jesus heals a demon-possessed man | 12:22-23 | 3:20-22 | | |
| Pharisees rebuked | 12:24-37 | 3:22-30 | | |
| The sign of Jonah | 12:38-45 | | | |
| Family seeks Jesus | 12:46-50 | 3:31-35 | 8:19-21 | |
| Parables by the Sea | 13:1-35 | 4:1-34 | 8:4-18 | |
| Parables explained and told in private | 13:36-53 | | | |
| Orders to cross the Sea of Galilee | 8:18 | 4:35 | 8:22 | |
| Jesus calms a stormy sea | 8:23-27 | 4:36-41 | 8:23-25 | |
| Legion cast out of violent man | 8:28-34 | 5:1-20 | 8:26-39 | |
| Jesus sails to Capernaum | 9:1 | 5:21 | 8:40 | |
| Jairus asks Jesus to heal his daughter | 9:18-19 | 5:22-23 | 8:41-42 | |
| Ill woman is healed by touching Jesus | 9:20-22 | 5:24-34 | 8:42-48 | |
| Daughter's death is reported to Jairus | | 5:35-36 | 8:49-50 | |
| Jesus raises Jairus' daughter to life | 9:23-26 | 5:37-43 | 8:51-56 | |
| Lesson 5 | | | | |
| Jesus heals two blind men | 9:27-31 | | | |
| Jesus heals a mute demoniac | 9:32-34 | | | |
| The 2nd rejection in Nazareth | 13:54-58 | 6:1-6 | | |
| 12 sent out to preach | 9:35-11:1 | 6:7-13 | 9:1-6 | |
| Death of John the Baptist | 14:1-12 | | | |
| Herod fears John the Baptist has risen | | 6:14-29 | 9:7-9 | |
| 12 return and they withdraw | 14:13 | 6:30-32 | 9:10 | 6:1 |
| Jesus teaches and heals the multitude | 14:14 | 6:33-34 | 9:11 | 6:2 |

Harmony of the Gospels

| Event | Matthew | Mark | Luke | John |
|---|----------|----------|---------|----------|
| Jesus feeds 5,000 | 14:15-21 | 6:35-44 | 9:12-17 | 6:3-14 |
| Jesus prays alone | 14:22-23 | 6:45-47 | | 6:15 |
| Jesus walks on water | 14:24-27 | 6:48-52 | | 6:16-21 |
| Peter walks on water, then sinks | 14:28-33 | | | |
| Healings in Gennesaret | 14:34-36 | 6:53-56 | | |
| Bread of Life discourse | | | | 6:22-7:1 |
| Traditions of men rebuked | 15:1-11 | 7:1-16 | | |
| Parable explained in private | 15:12-20 | 7:17-23 | | |
| Gentile woman's faith | 15:21-28 | 7:24-30 | | |
| Jesus heals a deaf man | | 7:31-37 | | |
| Lesson 6 | | | | |
| Many healed on a mountain | 15:29-31 | | | |
| Jesus feeds 4,000 | 15:32-39 | 8:1-10 | | |
| Pharisees seek a sign | 16:1-4 | 8:11-13 | | |
| Leaven of the Pharisees | 16:5-12 | 8:13-21 | | |
| Blind man cured in Bethsaida | | 8:22-26 | | |
| Peter confesses that Jesus is the Christ | 16:13-20 | 8:27-30 | | |
| Jesus rebukes Peter | 16:21-28 | 8:31-9:1 | 9:18-27 | |
| The Transfiguration | 17:1-8 | 9:2-8 | 9:28-36 | |
| Elijah discussed while descending | 17:9-13 | 9:9-13 | | |
| Demon is cast out of boy | 17:14-18 | 9:14-27 | 9:37-43 | |
| Disciples ask about the miracle | 17:19-21 | 9:28-29 | | |
| Jesus discusses his death | 17:22-23 | 9:30-32 | 9:44-45 | |
| Jesus pays Temple tax with a miracle | 17:24-27 | | | |
| Disciples argue about who is the greatest | 18:1-6 | 9:33-37 | 9:46-48 | |
| John's zeal without understanding | | 9:38-42 | 9:49-50 | |
| Warnings about stumbling blocks | 18:7-11 | 9:43-50 | | |
| Parable about the lost sheep | 18:12-14 | | | |
| Instructions on church discipline | 18:15-20 | | | |
| Peter's question about forgiveness | 18:21-35 | | | |
| Feast of Booths at hand | | | | 7:2 |
| Brothers advise Jesus to go to Judea | | | | 7:3-8 |
| Jesus stays in Galilee | | | | 7:9 |
| Jesus sets his face to go to Jerusalem | | | 9:51 | 7:10 |
| Messengers sent to Samaria to prepare way | | | 9:52-53 | |
| James and John rebuked for attitude | | | 9:54-56 | |
| Unfit followers | 8:19-22 | | 9:57-62 | |
| People afraid to speak publicly of Jesus | | | | 7:11-13 |
| Jesus in the temple mid-feast | | | | 7:14-15 |
| Jesus says some seek to kill him | | | | 7:16-19 |
| Defense for healing on Sabbath | | | | 7:20-24 |
| Jesus cries out in the temple | | | | 7:25-30 |
| Multitudes amazed at Signs | | | | 7:31 |
| Pharisees seek to sieze Jesus | | | | 7:32-36 |
| Last day of Feast | | | | 7:37 |
| Rivers of living water | | | | 7:37-39 |
| Division among the people | | | | 7:40-44 |
| Pharisees question officers | | | | 7:45-47 |
| Judgement of Nicodemus | | | | 7:48-53 |

Harmony of the Gospels

| Event | Matthew | Mark | Luke | John |
|--|---------|------|----------|-----------|
| Lesson 7 | | | | |
| Jesus goes to the Mount of Olives | | | | 8:1 |
| Teaches at temple in the morning | | | | 8:2 |
| Adulterous woman brought to Jesus | | | | 8:3-11 |
| Light of the world - Taught in temple treasury | | | | 8:12-20 |
| Sent by the Father | | | | 8:21-30 |
| Temple debate about father Abraham | | | | 8:31-59 |
| Jesus leaves the temple | | | | 8:59 |
| Jesus heals a man born blind | | | | 9:1-7 |
| Neighbors question the former blind man | | | | 9:8-12 |
| Pharisees question the man and his parents | | | | 9:13-34 |
| Jesus finds the man | | | | 9:35-39 |
| Pharisees ask if they are blind | | | | 9:40-10:6 |
| Jesus explains he is the Good Shepherd | | | | 10:7-18 |
| Division among the Jews | | | | 10:19-21 |
| Seventy sent out | | | 10:1-16 | |
| Seventy return | | | 10:17-20 | |
| Jesus rejoices | | | 10:21-22 | |
| Jesus privately blesses the 12 | | | 10:23-24 | |
| Lawyer tests Jesus | | | 10:25-28 | |
| Parable of the Good Samaritan | | | 10:29-37 | |
| Martha prepares while Mary listens | | | 10:38-42 | |
| Jesus teaches the disciples how to pray | | | 11:1-13 | |
| Blasphemy and teachings on demons | | | 11:14-26 | |
| A woman blesses Mary | | | 11:27-28 | |
| Sign of Jonah | | | 11:29-32 | |
| The lamp of the body | | | 11:33-36 | |
| Lunch with a Pharisee | | | 11:37 | |
| Jesus does not wash his hands | | | 11:38 | |
| Jesus pronounces woes on the Pharisees | | | 11:39-44 | |
| Jesus pronounces woes on the Lawyers | | | 11:45-52 | |
| Jesus leaves, and they plot against him. | | | 11:53-54 | |
| Lesson 8 | | | | |
| Jesus teaches a great crowd | | | 12:1-12 | |
| Jesus warns against greed | | | 12:13-15 | |
| Parables about being ready | | | 12:16-40 | |
| Peter's question | | | 12:41 | |
| More parables | | | 12:42-59 | |
| Fate of Galileans reported to Jesus | | | 13:1-5 | |
| Parable of the fig tree | | | 13:6-9 | |
| Woman healed on the Sabbath | | | 13:10-13 | |
| Synagogue official opposes Jesus | | | 13:14-17 | |
| Parables of mustard seed and leaven | | | 13:18-21 | |
| Feast of Dedication in the temple | | | | 10:22-23 |
| Jews confront Christ | | | | 10:24-39 |
| Jesus goes to Aenon near Salim | | | | 10:40-42 |
| Jesus travels toward Jerusalem | | | 13:22 | |
| How many will be saved? | | | 13:23-30 | |
| Pharisees warn Jesus about Herod | | | 13:31-35 | |
| In a Pharisee's house on the Sabbath | | | 14:1 | |
| Man with dropsy healed | | | 14:2-6 | |

Harmony of the Gospels

| Event | Matthew | Mark | Luke | John |
|---|----------|----------|----------|----------|
| Parable of the guests | | | 14:7-11 | |
| Parable to the host of the feast | | | 14:12-14 | |
| Parable of the dinner | | | 14:15-24 | |
| Great multitudes travel with Jesus | | | 14:25 | |
| The cost of discipleship | | | 14:25-35 | |
| Eats with tax collectors and sinners | | | 15:1-2 | |
| Lost sheep, coin, and son | | | 15:3-32 | |
| Parable of the unrighteous steward | | | 16:1-13 | |
| Pharisees scoff. Teaching on divorce. | | | 16:14-18 | |
| The rich man and Lazarus | | | 16:19-31 | |
| Jesus instructs disciples | | | 17:1-10 | |
| Lesson 9 | | | | |
| Lazarus of Bethany reported sick | | | | 11:1-6 |
| Jesus delays for 2 days | | | | 11:6 |
| Jesus prepares 12 to go to Judea | | | | 11:7-16 |
| Arrives near Bethany, 2 days later | | | | 11:17-18 |
| Martha meets Jesus | | | | 11:19-29 |
| Mary comes to Jesus | | | | 11:30-37 |
| Jesus comes to the tomb | | | | 11:38 |
| Jesus raises Lazarus from the dead | | | | 11:39-44 |
| Unbelievers report to Pharisees | | | | 11:45-46 |
| Conspiracy to kill Jesus | | | | 11:47-53 |
| Jesus goes to Ephraim | | | | 11:54 |
| Ten lepers are cleansed | | | 17:11-14 | |
| Samaritan returns to thank Jesus | | | 17:15-19 | |
| Pharisees ask about the Kingdom | | | 17:20-21 | |
| Jesus warns disciples about the future | | | 17:22-37 | |
| Parable of the unjust judge | | | 18:1-8 | |
| Parable of the Pharisee and tax collector | | | 18:9-14 | |
| Jesus goes to Judea by the Jordan | 19:1 | 10:1 | | |
| Multitudes follow Jesus | 19:2 | | | |
| Pharisees question Jesus about divorce | 19:3-9 | 10:2-9 | | |
| Disciples question Jesus about divorce | 19:10-12 | 10:10-12 | | |
| Jesus blesses little children | 19:13-15 | 10:13-16 | 18:15-17 | |
| Rich young ruler | 19:16-26 | 10:17-27 | 18:18-27 | |
| Disciples reward | 19:27-30 | 10:28-31 | 18:28-30 | |
| First shall be last discourse | 20:1-16 | | | |
| Jesus predicts death on road to Jerusalem | 20:17-19 | 10:32-34 | 18:31-34 | |
| Request for James and John | 20:20-24 | 10:35-41 | | |
| Relationship of disciples to each other | 20:25-28 | 10:42-45 | | |
| Blind men healed near Jericho | 20:29-34 | 10:46-52 | 18:35-43 | |
| Zaccheus is converted near Jericho | | | 19:1-10 | |
| Jesus is near Jerusalem | | | 19:11 | |
| Blind men healed near Jericho | | | 19:12-27 | |
| Journey toward Jerusalem for Passover | | | | 11:54 |
| Jesus discussed by Jews and Priests | | | | 11:55-57 |
| Jesus in Bethany | | | | 12:1 |
| Mary anoints Jesus in Simon's house | | | | 12:2-8 |
| Mary's deed recounted | 26:6-13 | 14:3-9 | | |
| Crowds come to see Jesus and Lazarus | | | | 12:9 |
| Chief priests conspire to kill Lazarus | | | | 12:10-11 |

Harmony of the Gospels

| Event | Matthew | Mark | Luke | John |
|---|----------|----------|----------|----------------|
| Jesus ascends toward Jerusalem | 21:1 | 11:1 | 19:28 | |
| Two disciples get a colt | 21:1-7 | 11:1-7 | 19:29-35 | |
| Triumphal entry into Jerusalem | 21:8-11 | 11:7-10 | 19:35-38 | 12:12-18 |
| Pharisees reaction | | | 19:39-40 | 12:19 |
| Jesus weeps for Jerusalem | | | 19:41-44 | |
| Lesson 10 | | | | |
| Jesus enters Jerusalem then goes to Bethany | | 11:11 | | |
| Jesus curses a fig tree | | 11:12-14 | | |
| The 2nd temple cleansing | 21:12-13 | 11:15-17 | 19:45-46 | |
| Jesus heals many in the temple | 21:14 | | | |
| Jewish leaders seek to destroy Jesus | 21:15-16 | 11:18 | 19:47-48 | |
| Jesus leaves Jerusalem | 21:17 | 11:19 | | |
| The withered fig tree (next morning) | 21:18-22 | 11:20-26 | | |
| Authority challenged in the Temple | 21:23-27 | 11:27-33 | 20:1-8 | |
| Parable of the two sons | 21:28-32 | | | |
| Parable of the vine growers | 21:33-46 | 12:1-12 | 20:9-18 | |
| Parable of the wedding feast | 22:1-14 | | | |
| Jews question on paying taxes | 22:15-22 | 12:13-17 | 20:19-26 | |
| Sadducees question the resurrection | 22:23-33 | 12:18-27 | 20:27-40 | |
| Scribes and Pharisees question Jesus | 22:34-40 | 12:28-34 | | |
| Jesus questions them about baptism | 22:41-46 | 12:35-37 | 20:41-44 | |
| Warnings about Scribes and Pharisees | 23:1-39 | 12:38-40 | 20:45-47 | |
| The widow's mite | | 12:41-44 | 21:1-4 | |
| Disciples admire the temple | 24:1-2 | 13:1-2 | 21:5-6 | |
| 4 fishermen question Jesus | 24:3 | 13:3-4 | 21:7 | |
| Jesus warns disciples of persecution | 24:4-14 | 13:5-13 | 21:8-19 | |
| Jesus predicts the fall of Jerusalem | 24:15-28 | 13:14-23 | 21:20-24 | |
| Jesus teaches about the 2nd coming | 24:29-31 | 13:24-27 | 21:25-28 | |
| Parable of the fig tree | 24:32-33 | 13:28-29 | 21:29-31 | |
| Warnings to be alert | 24:34-51 | 13:30-37 | 21:32-36 | |
| Parable of the 10 virgins | 25:1-13 | | | |
| Parable of the talents | 25:14-30 | | | |
| Warnings about the Judgment | 25:31-46 | | | |
| Jesus predicts day of crucifixion | 26:1-2 | | | |
| Lesson 11 | | | | |
| People come early to hear Jesus teach | | | 21:37-38 | |
| Greeks seek Jesus | | | | 12:20-22 |
| Final public appeals to unbelievers | | | | 12:23-50 |
| Plot to kill Jesus | 26:3-5 | 14:1-2 | 22:1-2 | |
| Judas bargains to betray Jesus | 26:14-16 | 14:10-11 | 22:3-6 | |
| Peter & John sent to prepare for Passover | 26:17-19 | 14:12-16 | 22:7-13 | |
| Fellowship in the upper room | 26:20 | 14:17 | 22:14 | |
| Jesus washes the disciples' feet | | | | 13:1-20 |
| The Lord's Supper | 26:26-29 | 14:22-25 | 22:14-20 | I Cor 11:23-29 |
| Jesus predicts his betrayal | 26:21-25 | 14:18-21 | 22:21-23 | 13:21-26 |
| Judas leaves | | | | 13:27-30 |
| A new commandment | | | | 13:31-35 |
| Dispute about the greatest disciple | | | 22:24-30 | |
| Jesus predicts the disciples' denial | 26:31-32 | 14:27-28 | | |
| Jesus tells Simon he prayed for him | | | 22:31-32 | |

Harmony of the Gospels

| Event | Matthew | Mark | Luke | John |
|--|----------|----------|--------------|------------|
| Jesus predicts Peter's denials | 26:33-35 | 14:29-31 | 22:33-34 | 13:36-38 |
| Jesus warns the disciples to be prepared | | | 22:35-38 | |
| Jesus comforts the disciples | | | | 14:1-4 |
| Jesus responds to Thomas | | | | 14:5-7 |
| Jesus responds to Philip | | | | 14:8-21 |
| Jesus responds to Judas not Iscariot | | | | 14:22-31 |
| They sing a hymn and leave | 26:30 | 14:26 | | 14:31 |
| The farewell discourse | | | | 15:1-16:33 |
| Jesus prays for his disciples | | | | 17:1-26 |
| Lesson 12 | | | | |
| The fellowship enters Gethsemane | 26:36 | 14:32 | 22:39-40 | 18:1 |
| Jesus prays in the Garden of Gethsemane | 26:36-46 | 14:32-42 | 22:40-46 | |
| Mob comes to arrest Jesus | 26:47 | 14:43 | | 18:2-3 |
| Judas betrays Jesus with a kiss | 26:48-50 | 14:44-45 | 22:47-48 | |
| Jesus answers the mob with authority | | | | 18:4-9 |
| Peter severs the ear of Malchus | 26:50-54 | 14:46-47 | 22:49-50 | 18:10-11 |
| Jesus heals the high priest's servant | | | 22:51 | |
| Jesus is arrested. The disciples flee. | 26:55-56 | 14:48-52 | 22:52-54 | 18:12 |
| Jesus lead to high priest's house | 26:57 | 14:53 | 22:54 | 18:13-14 |
| Peter follows at a distance | 26:58 | 14:54 | 22:54 | 18:15-16 |
| Peter's 1st denial - doorkeeping girl | 26:69-70 | 14:66-68 | 22:55-57 | 18:17-18 |
| Annas questions Jesus | | | | 18:19-24 |
| Peter's 2nd denial - by the fire | 26:71-72 | 14:69-70 | 22:58 | 18:25 |
| Peter's 3rd denial - relative of Malchus | 26:73-75 | 14:70-72 | 22:59-62 | 18:26-27 |
| Guards beat Jesus | | | 22:63-65 | |
| False witnesses testify | 26:59-61 | 14:55-59 | | |
| Caiaphas condemns Jesus | 26:62-66 | 14:60-64 | 22:66-71 | |
| Sanhedrin beats Jesus | 26:67-68 | 14:65 | | |
| Jesus lead from Caiaphas to Praetorium | | | | 18:28 |
| Remorse of Judas | 27:1-10 | | Acts 1:16-20 | |
| Jesus before Pilate | 27:1-14 | | 23:1-7 | 18:29-38 |
| Jesus before Herod | | | 23:8-10 | |
| Herod's soldiers mock Jesus | | 15:1-5 | 23:11-12 | |
| Pilate releases Barabbas | 27:15-26 | 15:6-15 | 23:13-25 | 18:38-40 |
| Pilate's soldiers crown and mock Jesus | 27:27-30 | 15:16-20 | | 19:1-3 |
| Pilate tries to release Jesus | | | | 19:4-7 |
| Pilate questions Jesus again | | | | 19:8-11 |
| Pilate tries to release Jesus again | | | | 19:12 |
| Pilate sentences Jesus | | | | 19:13-15 |
| Pilate delivers Jesus to be crucified | | | | 19:16 |
| Jesus carries the cross | | | | 19:17 |
| Lesson 13 | | | | |
| Simon of Cyrene bears the cross | 27:31-32 | 15:20-21 | 23:26 | |
| Jesus speaks to weeping women | | | 23:27-32 | |
| Jesus is brought to Golgotha | 27:33 | 15:22 | 23:32-33 | 19:17 |
| Soldiers offer Jesus sour wine mix | 27:34 | 15:23 | | |
| He is crucified on the 3rd hour | | 15:25 | | |
| 2 robbers are crucified with Jesus | 27:38 | 15:27-28 | 23:33 | 19:18 |
| Inscription written by Pilate | 27:37 | 15:26 | 23:38 | 19:19-22 |
| "Forgive them..." | | | 23:34 | |

Harmony of the Gospels

| Event | Matthew | Mark | Luke | John |
|---|--------------|----------|----------|----------|
| Soldiers divide the garments of Jesus | 27:35-36 | 15:24 | 23:34 | 19:23-24 |
| "Behold your mother." | | | | 19:25-27 |
| Multitudes mock Jesus | 27:39-43 | 15:29-32 | 23:35-37 | |
| Robbers mock Jesus | 27:44 | 15:32 | 23:39 | |
| One robber rebukes the other | | | 23:40-41 | |
| "...you will be with me in Paradise." | | | 23:43 | |
| Darkness from 6th to 9th hour | 27:45 | 15:33 | 23:44-45 | |
| "Eloi, Eloi, Lamma, Sabachthani" | 27:46 | 15:34 | | |
| "I thirst." | | | | 19:28 |
| Jesus is offered sour wine on a reed. | 27:47-49 | 15:35-36 | | 19:29-30 |
| "It is finished." | | | | 19:30 |
| Jesus cries out | 27:50 | 15:37 | 23:46 | |
| "Into Thy hands I commit my spirit." | | | 23:46 | |
| Jesus bows his head and dies | 27:50 | 15:37 | 23:46 | 19:30 |
| Temple veil torn from top to bottom | 27:51 | 15:38 | 23:45 | |
| Earthquake | 27:51 | | | |
| Saints rise, after Christ's resurrection | 27:52-53 | | | |
| Centurion glorifies God | 27:54 | 15:39 | 23:47 | |
| Multitude leaves grieving | | | 23:48 | |
| Women watch from a distance | 27:55-56 | 15:40 | 23:49 | |
| Request that legs be broken | | | | 19:31-32 |
| Soldier pierces Jesus' side | | | | 19:33-34 |
| Fulfilment of prophecy | | | | 19:35-37 |
| Joseph requests body from Pilate | 27:57-58 | 15:42-43 | 23:50-52 | 19:38 |
| Centurion reports that Jesus is dead | | 15:44-45 | | |
| Joseph takes the body | | 15:45 | | 19:38 |
| Nicodemus and Joseph prepare the body | | | | 19:39-40 |
| Body placed in new garden tomb | 27:59-60 | 15:46 | 23:53 | 19:41-42 |
| Two Mary's watch the burial | 27:61 | 15:47 | 23:54-55 | |
| Roman soldiers guard the tomb | 27:62-66 | | | |
| Two Mary's prepare spices and then rest | | | 23:56 | |
| Angel rolls stone | 28:2-4 | | | |
| Women bring spices to tomb at dawn | 28:1 | 16:1-4 | 24:1-3 | 20:1 |
| Angels appear to women | 28:5-7 | 16:5-7 | 24:4-8 | |
| Women run to tell disciples | 28:8 | 16:8 | 24:9-11 | 20:2 |
| Peter and John inspect the empty tomb | | | 24:12 | 20:3-9 |
| Peter and John go home | | | 24:12 | 20:10 |
| Mary Magdalene stands weeping | | | | 20:11 |
| Mary sees two angels | | | | 20:12-13 |
| Jesus appears to Mary Magdalene | | 16:9 | | 20:14-17 |
| Jesus appears to the other women | 28:9-10 | | | |
| Women report to the disciples | | 16:10-11 | | 20:18 |
| Guards report to the priests | 28:11-15 | | | |
| Jesus meets 2 on road to Emmaus | | 16:12-13 | 24:13-32 | |
| Jesus appears to Simon Peter | 1st Cor 15:5 | | 24:34 | |
| Two report to disciples in Jerusalem | | | 24:33-35 | |
| Jesus appears to disciples without Thomas | | | 24:36-43 | 20:19-24 |
| Disciples report to Thomas | | | | 20:25 |
| Jesus appears to disciples and Thomas | | 16:14 | | 20:26-29 |
| Jesus appears to seven by the sea | | | | 21:1-14 |
| Jesus questions Peter 3 times | | | | 21:15-23 |

Harmony of the Gospels

| Event | Matthew | Mark | Luke | John |
|--|--------------|----------|-------------|----------|
| Jesus appears to 500 bretheren | 1st Cor 15:6 | | | |
| Jesus appears to James | 1st Cor 15:7 | | | |
| Jesus commissions the apostles | 28:16-20 | 16:15-18 | 24:44-49 | |
| Jesus is received into Heaven | | 16:19-20 | 24:50-53 | |
| John's first testimony | | | | 20:30-31 |
| John's second testimony | | | | 21:24-25 |
| Luke summarizes the 40 day appearances | | | Acts 1:4-11 | |

Lesson numbers correspond with a free 13-week course found at www.LifeofChrist.com.

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Life

Birth of John

[Magnificat](#)

[Ministry of John](#)

[Baptism of Jesus](#)

[Disciples of John](#)

[Death of John](#)

Birth of John the Baptist

The coming of John the Baptist was prophesied by Isaiah 700 years before his birth. Isaiah wrote:

*The voice of one crying in the wilderness:
Prepare the way of the Lord;
make his paths straight.*

The Angel Gabriel

Gabriel appeared to John's father, Zacharias, in the temple. Now Zacharias and his wife Elizabeth were very old, and had no children. Gabriel told Zacharias that they would have a son named John, and that he would be filled with the Holy Spirit while in his mother's womb.

Zacharias questioned Gabriel, saying "How shall I know this?" As a sign, Gabriel told Zacharias that he would be unable to speak until his son was born. When Zecharias left the temple, he was mute, and all who knew him realized he had seen a vision.

Mary visits Elizabeth

Elizabeth and Mary were relatives. In Elizabeth's sixth month of pregnancy Mary visited her.

Upon hearing Mary's voice, the baby in Elizabeth's womb leaped with joy. Elizabeth blessed Mary, who then delivered the Song of Mary, which is also known as the Magnificat. Mary stayed with Elizabeth for about 3 months.

John is named

When John was born, his relatives wanted to call him Zacharias, after his father. They came to his father, who wrote as follows, "His name is John." Immediately Zacharias was able to speak. He blessed the Lord, and prophesied concerning John, saying:

*You will be called
the prophet of the Most High.*

John the Baptist grows up

John grew and became strong in spirit. He lived in the deserts until his ministry began.

Insights

- The unborn have a spirit.
- John the Baptist was related to Jesus. He was 6 or fewer months older than Christ.

Study

- **Luke 1:1 - 2:80**
- **Isaiah 40:3**

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History

Teachings

Miracles of Jesus Christ

All the recorded miracles of Jesus are listed here in approximate chronological order, with scripture references. The miracles are grouped according to "healing" miracles, and "other" miracles.

Healing Miracles of Jesus Christ

| Recipient | Matthew | Mark | Luke | John |
|--------------------|----------|----------|----------|----------|
| Official's son | | | | 4:46-54 |
| Possessed man | | 1:21-27 | 4:33-37 | |
| Peter's in-law | 8:14-15 | 1:29-31 | 4:38-39 | |
| Many at sunset | 8:16-17 | 1:32-39 | 4:40-41 | |
| Lepser | 8:1-4 | 1:40-45 | 5:12-15 | |
| Paralytic | 9:1-8 | 2:1-12 | 5:18-26 | |
| Man at Bethesda | | | | 5:1-17 |
| Withered hand | 12:9-13 | 3:1-6 | 6:6-11 | |
| Crowd in Galilee | 4:23-25 | | | |
| Centurion's son | 8:5-13 | | 7:1-10 | |
| Widow's son | | | 7:11-17 | |
| 2 demoniacs | 8:28-34 | 5:1-20 | 8:26-39 | |
| Jairus daughter-1 | 9:18-19 | 5:22-24 | 8:41-42 | |
| Unclean woman | 9:20-22 | 5:24-34 | 8:49-56 | |
| Jairus daughter-2 | 9:23-26 | 5:35-43 | 8:49-56 | |
| 2 blind men | 9:27-31 | | | |
| Dumb man | 9:32-34 | | | |
| Touching clothes | 14:34-36 | 6:53-56 | | |
| Crowd in Galilee | 9:35 | | | |
| Few in Nazareth | | 6:1-6 | | |
| Gentile's daughter | 15:21-28 | 7:24-30 | | |
| Deaf man | | 7:31-37 | | |
| Multitude | 15:29-31 | | | |
| Epileptic boy | 17:14-21 | 9:14-29 | 9:37-42 | |
| Blind man | | | | 9:1-41 |
| Blind/dumb man | 12:22-24 | | 11:14-15 | |
| Man of Bethsaida | | 8:22-26 | | |
| Stooped woman | | | 13:10-17 | |
| Man with Dropsy | | | 14:1-16 | |
| Lazarus raised | | | | 11:1-45 |
| Ten Lepers | | | 17:11-19 | |
| Crowds in Judea | 19:1-2 | | | |
| Bartimaeus | 20:29-34 | 10:46-52 | 18:35-43 | |
| Many in Jerusalem | 21:14 | | | |
| Ear of Malchus | | | 22:47-53 | 18:10-11 |
| Resurrection | 28:1-10 | 16:1-20 | 24:1-53 | 20:1-31 |

Other Miracles of Jesus Christ

| Event | Matthew | Mark | Luke | John |
|-------------------|----------|----------|---------|---------|
| Water to wine | | | | 2:1-11 |
| 1st catch of fish | | | 5:1-11 | |
| Calms a sea | 8:23-27 | 4:35-41 | 8:22-25 | |
| Feeds 5000 | 14:13-21 | 6:32-44 | 9:10-17 | 6:1-13 |
| Walks on water | 14:22-33 | 6:45-51 | | 6:15-21 |
| Feeds 4000 | 15:32-39 | 8:1-10 | | |
| Money in fish | 17:24-27 | | | |
| Tree withered | 21:18-22 | 11:12-24 | | |
| 2nd catch of fish | | | | 21:1-14 |

Life

Wilderness

[1st Temptation](#)[2nd Temptation](#)[Practical Lessons](#)[3rd Temptation](#)[Was Jesus Tempted?](#)

And immediately the Spirit impelled Him to go out into the wilderness. And He was in the wilderness forty days being tempted by Satan; and He was with the wild beasts, and the angels were ministering to Him." - Mark 1:12-13

The Temptation of Christ

So begins and ends Mark's account of the wilderness temptations. Mark's concise summary helps establish the setting for the temptation of Jesus.

Background

The wilderness temptation is the first recorded event that follows the [baptism of Jesus](#). It's important to review Christ's baptism to better understand the nature of Satan's attacks.

Baptism of Jesus

When Jesus was baptized God declared, *"This is my beloved Son in whom I am well pleased"* (Matthew 3:17, Mark 1:11). Satan challenged this declaration in the first two temptations.

The wilderness

Following the baptism, Mark indicated that the Spirit "immediately" led Jesus into the wilderness.

The word "wilderness" refers to deserted areas in the unpopulated wilds of Palestine. It is often translated as "desert." Mark indicates Jesus was "with the wild beasts," presumably isolated from the distractions of humanity (Mark 1:13).

Jesus fasts 40 days

According to Luke, Jesus "ate nothing" for 40 days prior to the temptation (Luke 4:2). Moses and Elijah endured similar fasts before receiving divine revelations from God (Exodus 34:28, 1st Kings 19:8).

Life

[Birth of John](#)

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Baptism of Jesus

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[Death of John](#)

Baptism of Jesus

Jesus was baptized by John the Baptist in the Jordan river near Bethany. Jesus was about 30 years old when he was baptized.

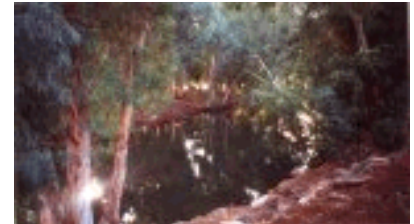


Photo graciously provided by Kim Frazor.

John the Baptist

John was reluctant to baptize Jesus, for he said "I have need to be baptized by you." John knew that Jesus was the son of God. Jesus had no need to be forgiven of sins because he was sinless.

Knowing John's reluctance, Jesus told him, "It is proper for us to do this to fulfill all righteousness." So John obeyed Jesus and baptized him in the Jordan River.



Jordan River

God's response

When Jesus came up out of the water, the Holy Spirit descended as a dove, and the voice of God spoke from Heaven, saying

*"This is my beloved son,
in whom I am well pleased."*

Jesus begins his ministry

Following his baptism, Jesus was lead by the Holy Spirit into the wilderness to be tempted by the devil. Jesus began his ministry after these events.

Nature of God

The baptism of Jesus confirms the doctrine of the trinity. Besides

John the Baptist, there are 3 individuals presented in the baptism:

- God the Father in Heaven
- Jesus the son of God, and
- the Holy Spirit descending from Heaven.

The godhead consists of 3 beings: the Father, the Son, and the Holy Spirit.

Jesus is not the Father

God's words show that Jesus was not an incarnation of the Father. If Jesus had been, then it would have been more accurate for God to say "This is an incarnation of myself. I am pleased with myself."

The Holy Spirit is not an "It"

The Holy Spirit is presented as an individual, who leads Jesus into the wilderness after he is baptized. John the Baptist called the Holy Spirit by the masculine pronoun "He," which also shows that the Spirit is not an "It," but an individual. ~ John 1:32

Study

- Matthew 3:13-17
- Mark 1:9-11
- Luke 3:21-22
- John 1:29-34

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Life of Christ

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Teachings

History of Christ

History shows that Jesus was a real person. The life of Christ can be placed in a historical context.

This section is presented to affirm the historical Jesus, and to stimulate further personal study on the history of Christ.

Features

[Crucifixion](#) - Read a medical account of the death of Christ, written by a doctor. Examine the controversial Shroud of Turin. See the dramatic ShockWave animation of the crucifixion.

[Historians](#) - Links to Roman history websites, and to the works of first century historians, like Josephus, Philo, and Eusebius

[Maps](#) - Maps of the Roman Empire, Israel, and Galilee. See where Jesus traveled, and where John baptized him.

[Rulers](#) - Links to sites on Augustus Caesar, Herod, Pilate, and other rulers who influenced the life of Christ.

[Timeline](#) - A timeline for the life of Christ. Learn when he was born, when his ministry began, and when he died.

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History

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Teachings

Crucifixion

The practice of crucifixion was adopted by the Romans during the reign of Alexander the Great.

These sites present medical and historical information about the crucifixion. A link to the dramatic shockwave animation of the crucifixion is also below.

[On the Physical Death of Jesus Christ](#) - A medical examination of the crucifixion, written by a doctor. The gospels, first century historians, the shroud of Turin, eye-witness accounts, and archaeological evidence from the remains of crucified victims are referenced in this article.

[A Physician Testifies about the Crucifixion](#) - Another medical perspective on the crucifixion.

[Crucifixion in Antiquity](#) - An historic examination of crucifixion by Joe Zias, the Curator of Archaeology/Anthropology for the Israel Antiquities Authority from 1972 to 1997.

[The Shroud of Turin](#) - The controversial Shroud of Turin is a linen cloth bearing the image of a crucified man. Some believe it was the burial cloth of Jesus. Form your own conclusions by using this site's interactive photos to examine the Shroud.

[Animated Crucifixion](#) - A ShockWave animation of the crucifixion. Although this presentation does not include the 2 robbers who were crucified beside Christ, it is very dramatic.

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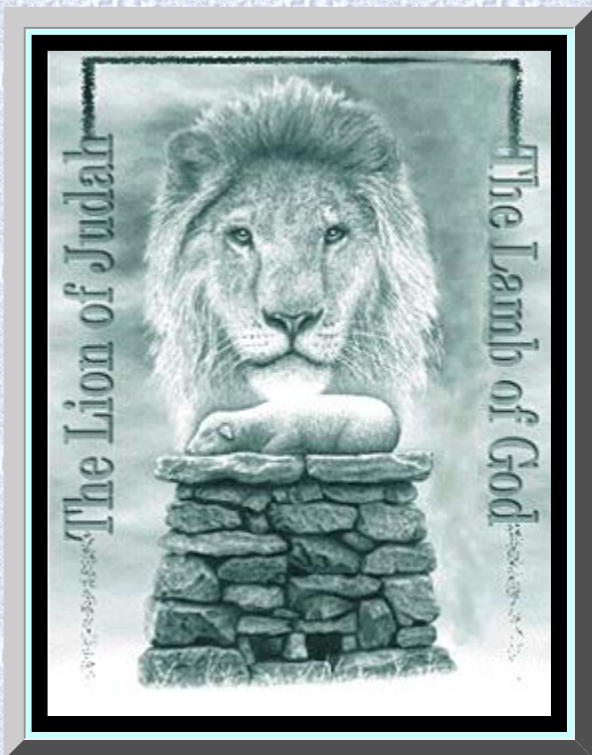


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Sept 11th Tribute Page



THE-CRUCIFIXION.ORG

Presents a

Study On The Physical DEATH OF JESUS CHRIST

An Article From The JAMA By
**William D. Edwards, MD; Wesley J. Gabel, MDiv;
Floyd E. Hosmer, MS, AMI**

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INTRODUCTION

Jesus of Nazareth underwent Jewish and Roman trials was flogged and was sentenced to death by crucifixion. The scourging produced deep stripelike lacerations and appreciable blood loss and it probably set the stage for hypovolemic shock as evidenced by the fact that Jesus was too weakened to carry the crossbar (patibulum) to Golgotha. At the site of crucifixion his wrists were nailed to the patibulum and after the patibulum was lifted onto the upright post (stipes) his feet were nailed to the stipes. The major pathophysiologic effect of crucifixion was an interference with normal respirations. Accordingly death resulted primarily from hypovolemic shock and exhaustion asphyxia. Jesus death was ensured by the thrust of a soldier s spear into his side. Modern medical interpretation of the historical evidence indicates that Jesus was dead when taken down from the cross.

(JAMA 1986;255:1455-1463)

THE LIFE and teachings of Jesus of Nazareth have formed the basis for a major world religion (Christianity), have appreciably influenced the course of human history, and, by virtue of a compassionate attitude toward the sick, also have contributed to the development of modern medicine. The eminence of Jesus as a historical figure and the suffering and controversy

associated with his death have stimulated us to investigate, in an interdisciplinary manner, the circumstances surrounding his crucifixion. Accordingly, it is our intent to present not a theological treatise but rather a medically and historically accurate account of the physical death of the one called Jesus Christ.

[Go To Section 2, GETHSEMANE](#)

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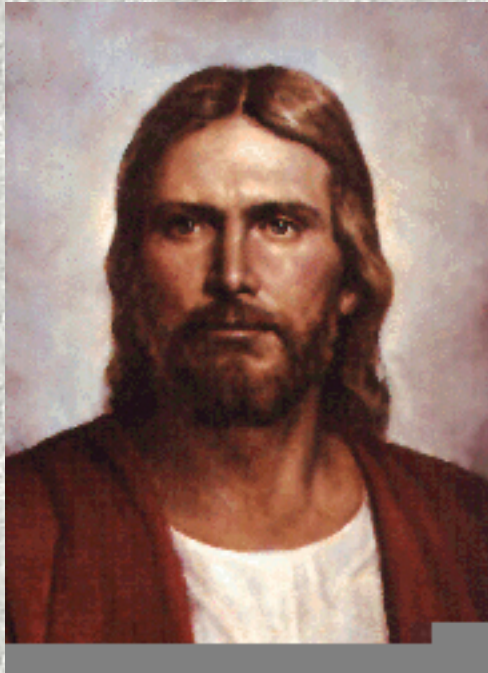
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Pilate ordered Jesus brutally beaten, probably believing that such punishment would satisfy the ugly mob, but it demanded more and Jesus was delivered up to be crucified.



A Physician Testifies About the Crucifixion

by Dr. C. Truman Davis

About a decade ago, reading Jim Bishop's *The Day Christ Died*, I realized that I had for years taken the Crucifixion more or less for granted -- that I had grown callous to its horror by a too easy familiarity with the grim details and a too distant friendship with our Lord. It finally occurred to me that, though a physician, I didn't even know the actual immediate cause of death. The Gospel writers don't help us much on this point, because crucifixion and scourging were so common during their lifetime that they apparently considered a detailed description unnecessary. So we have only the concise words of the Evangelists: "Pilate, having scourged Jesus, delivered Him to them to be crucified -- and they crucified Him."

I have no competence to discuss the infinite psychic and spiritual suffering of the Incarnate God atoning for the sins of fallen man. But it seemed to me that as a physician I might pursue the physiological and anatomical aspects of our Lord's passionate some detail. What did the body of Jesus of Nazareth actually

endure during those hours of torture?

This led me first to a study of the practice of crucifixion itself; that is, torture and execution by fixation to a cross. I am indebted to many who have studied this subject in the past, and especially to a contemporary colleague, Dr. Pierre Barbet, a French surgeon who has done exhaustive historical and experimental research and has written extensively on the subject.

Apparently, the first known practice of crucifixion was by the Persians. Alexander and his generals brought it back to the Mediterranean world -- to Egypt and to Carthage. The Romans apparently learned the practice from the Carthaginians and (as with almost everything the Romans did) rapidly developed a very high degree of efficiency and skill at it. A number of Roman authors (Livy, Cicer, Tacitus) comment on crucifixion, and several innovations, modifications, and variations are described in the ancient literature.

For instance, the upright portion of the cross (or stipes) could have the cross-arm (or patibulum) attached two or three feet below its top in what we commonly think of as the Latin cross. The most common form used in our Lord's day, however, was the Tau cross, shaped like our T. In this cross the patibulum was placed in a notch at the top of the stipes. There is archeological evidence that it was on this type of cross that Jesus was crucified.

Without any historical or biblical proof, Medieval and Renaissance painters have given us our picture of Christ carrying the entire cross. But the upright post, or stipes, was generally fixed permanently in the ground at the site of execution and the condemned man was forced to carry the patibulum, weighing about 110 pounds, from the prison to the place of execution.

Many of the painters and most of the sculptors of crucifixion, also show the nails through the palms. Historical Roman accounts and experimental work have established that the nails were driven between the small bones of the wrists (*radial and ulna*) and not through the palms. Nails driven through the palms will strip out between the fingers when made to support the weight of the human body. The misconception may have come about through a misunderstanding of Jesus' words to Thomas, "Observe my hands." Anatomists, both modern and ancient, have always considered the wrist as part of the hand.

A titulus, or small sign, stating the victim's crime was usually placed on a staff, carried at the front of the procession from the prison, and later nailed to the cross so that it extended above the head. This sign with its staff nailed to the top of the cross would have given it somewhat the characteristic form of the Latin cross.

But, of course, the physical passion of the Christ began in Gethsemane. Of the many aspects of this initial suffering, the one of greatest physiological interest is the bloody sweat. It is interesting that St. Luke, the physician, is the only one to mention this. He says, "And being in Agony, He prayed the longer. And His sweat became as drops of blood, trickling down upon the ground."

Every ruse (trick) imaginable has been used by modern scholars to explain away this description, apparently under the mistaken impression that this just doesn't happen. A great deal of effort could have been saved had the doubters consulted the medical literature. Though very rare, the phenomenon of Hematidrosis, or bloody sweat, is well documented. Under great emotional stress of the kind our Lord suffered, tiny capillaries in the sweat glands can break, thus mixing blood with sweat. This process might well have produced marked weakness and possible shock.

After the arrest in the middle of the night, Jesus was next brought before the Sanhedrin and Caiphus, the High Priest; it is here that the first physical trauma was inflicted. A soldier struck Jesus across the face for remaining silent when questioned by Caiphus. The palace guards then blind-folded Him and mockingly taunted Him to identify them as they each passed by, spat upon Him, and struck Him in the face.

In the early morning, battered and bruised, dehydrated, and exhausted from a sleepless night, Jesus is taken across the Praetorium of the Fortress Antonia, the seat of government of the Procurator of Judea, Pontius Pilate. You are, of course, familiar with Pilate's action in attempting to pass responsibility to Herod Antipas, the Tetrarch of Judea. Jesus apparently suffered no physical mistreatment at the hands of Herod and was returned to Pilate. It was in response to the cries of the mob, that Pilate ordered Bar-Abbas released and condemned Jesus to scourging and crucifixion.

There is much disagreement among authorities about the unusual scourging as a prelude to crucifixion. Most Roman writers from this period do not associate the two. Many scholars believe that Pilate originally ordered Jesus scourged as his full punishment and that the death sentence by crucifixion came only in response to the taunt by the mob that the Procurator was not properly defending Caesar against this pretender who allegedly claimed to be the King of the Jews.

Preparations for the scourging were carried out when the Prisoner was stripped of His clothing and His hands tied to a post above His head. It is doubtful the Romans would have made any attempt to follow the Jewish law in this matter, but the Jews had an ancient law prohibiting more than forty lashes.

The Roman legionnaire steps forward with the flagrum (or flagellum) in his hand. This is a short whip consisting of several heavy, leather thongs with two small balls of lead attached near the ends of each. The heavy whip is brought down with full force again and again across Jesus' shoulders, back, and legs. At first the thongs cut through the skin only. Then, as the blows continue, they cut deeper into the subcutaneous tissues, producing first an oozing of blood from the capillaries and veins of the skin, and finally spurting arterial bleeding from vessels in the underlying muscles.

The small balls of lead first produce large, deep bruises which are broken open by subsequent blows. Finally the skin of the back is hanging in long ribbons and the entire area is an unrecognizable mass of torn, bleeding tissue. When it is determined by the centurion in charge that the prisoner is near death, the beating is finally stopped.

The half-fainting Jesus is then untied and allowed to slump to the stone pavement, wet with His own blood. The Roman soldiers see a great joke in this provincial Jew claiming to be king. They throw a robe across His shoulders and place a stick in His hand for a scepter. They still need a crown to make their travesty complete. Flexible branches covered with long thorns (commonly used in bundles for firewood) are plaited into the shape of a crown and this is pressed into His scalp. Again there is copious bleeding, the scalp being one of the most vascular areas of the body.

After mocking Him and striking Him across the face, the soldiers take the stick from His hand and strike Him across the head, driving the thorns deeper into His scalp. Finally, they tire of their sadistic sport and the robe is torn from His back. Already having adhered to the clots of blood and serum in the wounds, its removal causes excruciating pain just as in the careless removal of a surgical bandage, and almost as though He were again being whipped the wounds once more begin to bleed.

In deference to Jewish custom, the Romans return His garments. The heavy patibulum of the cross is tied across His shoulders, and the procession of the condemned Christ, two thieves, and the execution detail of Roman soldiers headed by a centurion begins its slow journey along the Via Dolorosa. In spite of His efforts to walk erect, the weight of the heavy wooden beam, together with the shock produced by copious blood loss, is too much. He stumbles and falls. The rough wood of the beam gouges into the lacerated skin and muscles of the shoulders. He tries to rise, but human muscles have been pushed beyond their endurance.

The centurion, anxious to get on with the crucifixion, selects a stalwart North African onlooker, Simon of Cyrene, to carry the cross. Jesus follows, still bleeding and sweating the cold, clammy sweat of shock, until the 650 yard journey from the fortress Antonia to Golgotha is finally completed.

Jesus is offered wine mixed with myrrh, a mild analgesic mixture. He refuses to drink. Simon is ordered to place the patibulum on the ground and Jesus quickly thrown backward with His shoulders against the wood. The legionnaire feels for the depression at the front of the wrist. He drives a heavy, square, wrought-iron nail through the wrist and deep into the wood. Quickly, he moves to the other side and repeats the action being careful not to pull the arms to tightly, but to allow some flexion and movement. The patibulum is then lifted in place at the top of the stipes and the titulus reading "Jesus of Nazareth, King of the Jews" is nailed in place.

The left foot is now pressed backward against the right foot, and with both feet extended, toes down, a nail is driven through the arch of each, leaving the knees moderately flexed. The Victim is now crucified. As He slowly sags down with more weight on the nails in the wrists excruciating pain shoots along the fingers and up the arms to explode in the brain -- the nails in the wrists are putting pressure on the median nerves. As He pushes Himself upward to avoid this stretching torment, He places His full weight on the nail through His feet. Again there is the searing agony of the nail tearing through the nerves between the metatarsal bones of the feet.

At this point, as the arms fatigue, great waves of cramps sweep over the muscles, knotting them in deep,

relentless, throbbing pain. With these cramps comes the inability to push Himself upward. Hanging by his arms, the pectoral muscles are paralyzed and the intercostal muscles are unable to act. Air can be drawn into the lungs, but cannot be exhaled. Jesus fights to raise Himself in order to get even one short breath. Finally, carbon dioxide builds up in the lungs and in the blood stream and the cramps partially subside. Spasmodically, he is able to push Himself upward to exhale and bring in the life-giving oxygen. It was undoubtedly during these periods that He uttered the seven short sentences recorded:

The first, looking down at the Roman soldiers throwing dice for His seamless garment, "Father, forgive them for they know not what they do."

The second, to the penitent thief, "Today thou shalt be with me in Paradise."

The third, looking down at the terrified, grief-stricken adolescent John -- the beloved Apostle -- he said, "Behold thy mother." Then, looking to His mother Mary, "Woman behold thy son."

The fourth cry is from the beginning of the 22nd Psalm, "My God, my God, why has thou forsaken me?"

Hours of limitless pain, cycles of twisting, joint-rending cramps, intermittent partial asphyxiation, searing pain where tissue is torn from His lacerated back as He moves up and down against the rough timber. Then another agony begins...A terrible crushing pain deep in the chest as the pericardium slowly fills with serum and begins to compress the heart.

One remembers again the 22nd Psalm, the 14th verse: "I am poured out like water, and all my bones are out of joint; my heart is like wax; it is melted in the midst of my bowels."

It is now almost over. The loss of tissue fluids has reached a critical level; the compressed heart is struggling to pump heavy, thick, sluggish blood into the tissue; the tortured lungs are making a frantic effort to gasp in small gulps of air. The markedly dehydrated tissues send their flood of stimuli to the brain.

Jesus gasps His fifth cry, "I thirst."

One remembers another verse from the prophetic 22nd Psalm: "My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou has brought me into the dust of death."

A sponge soaked in posca, the cheap, sour wine which is the staple drink of the Roman legionaries, is lifted to His lips. He apparently doesn't take any of the liquid. The body of Jesus is now in extremes, and He can feel the chill of death creeping through His tissues. This realization brings out His sixth words, possibly little more than a tortured whisper, "It is finished."

His mission of atonement has completed. Finally He can allow his body to die.

With one last surge of strength, he once again presses His torn feet against the nail, straightens His legs, takes a deeper breath, and utters His seventh and last cry, "Father! Into thy hands I commit my spirit."

The rest you know. In order that the Sabbath not be profaned, the Jews asked that the condemned men be dispatched and removed from the crosses. The common method of ending a crucifixion was by crurifracture, the breaking of the bones of the legs. This prevented the victim from pushing himself upward; thus the tension could not be relieved from the muscles of the chest and rapid suffocation occurred. The legs of the two thieves were broken, but when the soldiers came to Jesus they saw that this was unnecessary.

Apparently to make doubly sure of death, the legionnaire drove his lance through the fifth interspace between the ribs, upward through the pericardium and into the heart. The 34th verse of the 19th chapter of the Gospel according to St. John reports: "And immediately there came out blood and water." That is, there was an escape of water fluid from the sac surrounding the heart, giving postmortem evidence that Our Lord died not the usual crucifixion death by suffocation, but of heart failure (a broken heart) due to shock and constriction of the heart by fluid in the pericardium.

Thus we have had our glimpse -- including the medical evidence -- of that epitome of evil which man has exhibited toward Man and toward God. It has been a terrible sight, and more than enough to leave us despondent and depressed. How grateful we can be that we have the great sequel in the infinite mercy of God toward man -- at once the miracle of the atonement (at one ment) and the expectation of the triumphant Easter morning.

Dr. C. Truman Davis is a nationally respected Ophthalmologist, vice president of the American Association of Ophthalmology, and an active figure in the Christian schools movement. He is founder and president of the excellent Trinity Christian School in Mesa Arizona, and a trustee of Grove City College.

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Crucifixion in Antiquity

The Evidence

by **JOE ZIAS**

Undoubtedly, one of the cruelest and most humiliating forms of punishment in the ancient world was, according to ancient sources, crucifixion. The Jewish historian Josephus best described it following the siege of Jerusalem by the Romans in AD 66-70 as "the most wretched of deaths."¹ Whereas in Seneca's Epistle 101 to Lucilius, he argues that suicide is preferable to the cruel fate of being put on the cross.

¹ Josephus,
Jewish War 7.203.

This form of state terror was widespread across the Roman Empire which included Europe, North Africa and Western Asia. It originated several centuries before the Common Era and continued into the fourth century AD when the practice was discontinued by Constantine, the emperor of Rome. While its origins are obscured in antiquity, it is clear that this form of capital punishment lasted for around 800 years and tens if not hundreds of thousands of individuals were subject to this cruel and humiliating death. Mass executions in which hundreds and thousands died – such as the well known crucifixion of 6,000 followers of Spartacus as part, of a victory celebration along the Appian Way in 71 BCE – appear in the literature.²

²*Bella Civilia* 1.120.

³ Plutarch (AD 46-120)
Mor.554A/B.

⁴ Curtius Rufus, *Hist. Alex.*
4.4.17.

While many people believe that crucifixion was reserved for criminals only as a result of Plutarch's passage that "each criminal condemned to death bears his cross on his back,"³ the literature clearly shows that this class of individuals were not the only ones subjected to this ultimate fate. Alexander the Great had 2,000 survivors from the siege of Tyre crucified on the shores of the Mediterranean.⁴ In addition, during the times of Caligula – AD 37-41 – Jews were tortured and crucified in the amphitheater to entertain the inhabitants of Alexandria. Women are seldom if ever mentioned specifically in the ancient sources aside from two passages in the Mishna, one in *Tractate Mourning 2.11* which suggests that women may have been sacrificed as well. The second reference is found in *Sanhedrin 6.5* in which Simeon B. Shetah had 70 or 80 sorceresses hung in the city of Ashkelon. However, as crucifixion was widely employed with slaves, one can assume that, in the ancient world its use was thus not limited by gender but mainly by class.

Crucifixion amongst the Jews was rare and except for a few instances, the subject was stoned to death first and then hung on a tree in accordance with the Biblical passage in Deuteronomy 21:22-23:

"When someone is convicted of a crime punishable by death and executed, and you hang him on a tree, his corpse must not remain all night upon the tree; you shall bury him that same day, for anyone hung on a tree is under God's curse."

There was one notable exception to this passage in which the victims were first killed via crucifixion rather than being hung on a tree after death. This was the case with the high priest, Alexander Janneus in which 800 Pharisees were crucified in Jerusalem in 267 BC before their wives and children. While on the cross, according to Josephus⁵ the women and children were then slaughtered. Despite this plethora of literary evidence for crucifixion over the centuries in the ancient world, the direct anthropological evidence amounts to but one case from Jerusalem discovered in 1968.

⁵ Josephus, *Antiquities* 12.256.

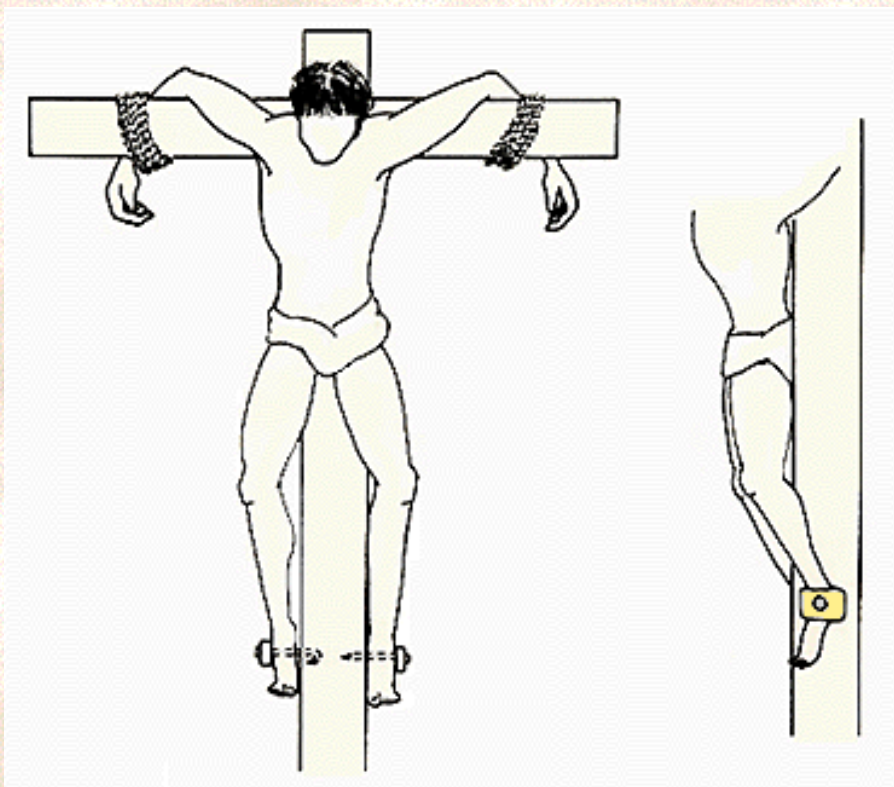
⁶ V. Tzaferis, "Jewish Tombs at and Near Giv'at ha-Mivtar," *Israel Exploration Journal* 20:31, 1971.

THE CRUCIFIED MAN FROM GIV'AT HA-MIVTAR

In 1968 building contractors working in a suburb north of Jerusalem accidentally uncovered a Jewish tomb dated to the first century after the death of Christ.⁶ Lying in a Jewish ossuary bearing the Hebrew inscription 'Jehohanan the son of HGQWL' were the skeletal remains of a man in his twenties, who had been crucified. The evidence for this was based on the right



calcaneum (heel bone) of the individual, pierced by an iron nail 11.5 cms. in length. The nail penetrated the lateral surface of the bone emerging on the middle of the surface in which the tip of the nail had become bent. The bending of the tip of the nail upon itself suggests that after the nail penetrated the tree or the upright it may have struck a knot in the wood thereby making it difficult to remove from the heel when the victim was taken from the cross.



Remains of olive wood found between the head of the nail and the heel bone suggest that prior to penetrating the heel bone the nail was driven through a wooden plaque so as to increase the head of the nail thus making it difficult for the victim to free his legs from the upright. Due to the taphanomic process which occurred over a period of 2,000 years the skeleton was in a poor state of preservation. Being friable and fragmentary, with many postmortem breaks, the right heel bone was not amenable for proper anthropological

investigation.

⁷ J. Zias and E. Sekeles, 1985, "The Crucified Man from Giv'at ha-Mivtar: A Reappraisal", *Israel Exploration Journal* 35:22-27.

Despite the assertion by Haas in his 1970 article that both legs were affixed by one nail, a subsequent reexamination by Zias and Seketes in 1985,⁷ found that many of the conclusions upon which his attempted reconstruction were made, were flawed. For instance, the nail which he reported to be 17-18 centimeters in length was actually only 11.5cm thus making it anatomically impossible to affix two feet with one nail. Furthermore, there was no evidence of traumatic injury to the forearms, therefore it would appear that the individual was bound and nailed to the cross as shown in the figure above.

This near total absence of any direct anthropological evidence for crucifixion in antiquity bears the question of why, aside from the case described above, is the record silent. There are two possibilities which may account for this silence, one is that most victims may have been tied to the cross. In Christian art, the Good and the Bad thieves are depicted as being tied to the cross despite the fact that the Gospels do not go into detail as to how they were affixed to the cross. Scholars have in fact argued that crucifixion was a bloodless form of death because the victims were *tied* to the cross.⁸ Maxtin Mengel, however who wrote what is perhaps the definitive scholarly report of the subject of Crucifixion in antiquity, takes along with Hewitt (1932) an opposing view. He argues that nailing the victim by both hands and feet was the rule and tying the victim to the cross was the exception. During the first revolt of the Jews against the Romans in AD 66-73, Josephus mentions that in the fall of Jerusalem (AD 70), "the soldiers out of rage and hatred amused themselves by *nailing* their prisoners in different postures."⁹ In spite of these differences of opinion, I would take a differing view and suggest that the number of individuals being crucified may in fact determine the manner in which the execution took form. If, as in the case with the account of 6,000 prisoners of war being crucified along the Via Appia between the cities of Rome and Cappua, as part of a victory celebration it would seem plausible that the most quick and efficient manner was employed. That would be to simply tie the victim to the tree or cross with his hands suspended directly over his head. Death thus would occur within minutes or perhaps an hour if the victims feet were not nailed or tied down. While this would explain the lack of any direct evidence on the human skeleton when tied to the cross, it would not explain the lack of evidence when the victim was nailed. This latter issue is best explained by the fact that nails of a victim crucified were among some of the most powerful medical amulets in antiquity and thus removed from the victim following their death. This is attested to by the Mishraic passage¹⁰ which states that both Jews and Amorites (colloquium for non-Jews) may carry a flail

⁸ E. Brandetiburger 1969, "Kreuz," *Theological Dictionary of the New Testament II, I*, 1969, 826f and J. Jeremias 1966, *The Eucharistic Words of Jesus*, London and New York, p. 223 – quoted in *Crucifixion* Martin Hengel, pg 31, Fortress Press, Philadelphia.

⁹ Josephus, *Jewish War* 5.11 & 451.

¹⁰ Shabbath 6.10

or whip from a crucifixion as a means of healing. For the Jews, this was even, according to some Rabbis, permitted on Shabbath when Jews were normally forbidden to carry object. As this Mishnaic passage mentions both Jews and non-Jews carrying these objects, one can infer the power of these amulets.

PHYSIOLOGICAL RESPONSE TO CRUCIFIXION

The complicated and much debated issue regarding how the individual expired on the cross has generated widespread debate over the years. While many researchers have believed that death occurred as the result of a ruptured heart¹¹ due to the story in John 19:34 of the water and blood flowing out of the wound, pathologists such as Zugibe,¹² have ruled this out as medically untenable. Other scholars¹³ have regarded asphyxiation as being the cause of death, however the latest research findings have shown the issue to be more complicated, depending upon the manner in which the victim was affixed to the cross. A series of experiments carried out by an American medical examiner and pathologist on college students who volunteered to be tied to crosses, showed that if the students were suspended from crosses with their arms outstretched in the traditional manner depicted in Christian art, they experienced no problems breathing.¹⁴ Thus the often quoted theory that death on the cross is the result of asphyxiation is no longer tenable if the arms are outstretched. According to the physiological response of the students, which was closely monitored by Zugibe, death in this manner is the result of the victim going into hypovolemic shock.¹⁵ Death in this manner can be in, a manner of hours, or days depending on the manner in which the victim is affixed to the cross. If the victim is crucified with a small seat, a *sedile*, affixed to the upright for minimum support in the region of the buttocks, death can be prolonged for hours and days. In fact, Josephus reports that three friends of his were being crucified in Thecoa by the

¹¹ Stroud 1874; J.R. Whitaker 1935 *The Physical Cause of the Death of Our Lord*, Address to the St. Luke's Guild, London England; U. Wedessow 1978 *Considerazioni ipotetiche sulla causa fisica della morte dell'illio mo della sindone*.

¹² Zugibe, 1984

¹³ LeBec 1925, Hynek 1936, Barbet 1937, Modder 1949

¹⁴ F.T. Zugibe, 1984 "Death by Crucifixion, *Canadian Society of Forensic Science* 17(1):1-13.6.

¹⁵ A condition characterized by low blood pressure and reduced blood flow to the cells and tissues which leads to irreversible cell and organ injury and eventually death.

¹⁶ Josephus, *Life of 75.420-421*

Romans who, upon intervention by Josephus to Titus were removed from the crosses and with medical care one survived.¹⁶

¹⁷ P. Barbet 1953 *Les Cinq Plaies du Christ* 2nd ed. Paris: Procure du Carmel de l' Action de Graces.

If, however, the victims are tied with their hands extended over their heads and left hanging, death can occur within an hour or, in minutes if the victims legs are nailed so that he cannot use his arms to elevate the body to exhale. For exhaling to occur in a normal manner two sets of muscles are needed, the diaphragm and the intercostalis muscles between the ribs. With the victims being suspended by their arms directly over their heads, these sets of muscles cannot function properly which results in the victims inability to exhale and results in asphyxiation. Eyewitness accounts by prisoners of war in Dacchu during WWII reported that victims suspended from beams by their wrist, which were tied, expired within ten minutes if their feet were weighted or tied down and within one hour if their feet were unweighted and the victim was able to raise and lower himself to permit respiration. Death in this manner, which is one form of crucifixion, was the result of suffocation.¹⁷

As a deterrent in the ancient world, many of its victims were crucified where the criminal event took place as was the case with thieves or along the cities busiest thoroughfares. The situation can perhaps best be summed up by Quintilian who wrote that, "whenever we crucify the guilty, the most, crowded roads are chosen, where most people can see and be moved by this fear. For penalties relate not so much to retribution as to their exemplary effect."¹⁸

18 Quintilian (AD 35-95)
Decl 274

Movie: [The Passion of the Christ](#): Joe Zias on the [The Mel Gibson Controversy](#)

As one of the main objectives of this cruel method of execution was its deterrent value, Roman authorities also devised various means whereby the victim could remain on the cross for days in public before eventually expiring. Thus the manner in which the victims were crucified was not fixed by law but appears dependent on the number of individuals involved, the sadistic ingenuity of those carrying out the execution and the time needed for this spectacle to have its maximum deterrent effect.

Giving the victim a proper burial following death on the cross, during the Roman period was rare and in most cases simply not permitted in order to continue the humiliation. Thus the victim was in many cases simply thrown on the garbage dump of the city or left on the cross as food for wild beasts and birds of prey.

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[Joe Zias](#) was the Curator of Archaeology/Anthropology for the Israel Antiquities Authority from 1972 to 1997. He is now retired. He is available for public lectures throughout the world. You may contact him directly or through the CenturyOne Foundation.

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THE SHROUD OF TURIN

Welcome To Our Website

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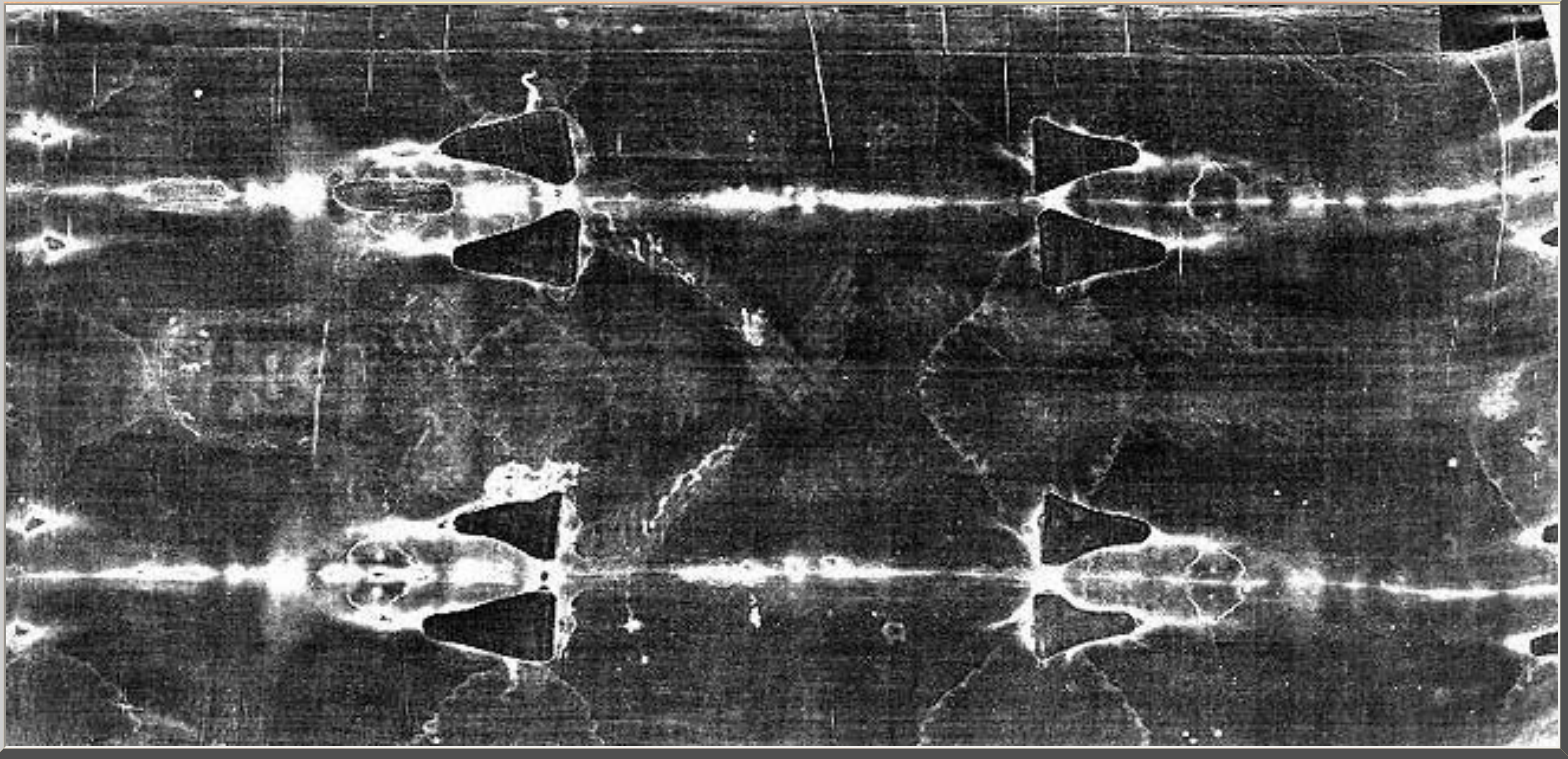
The Shroud of Turin is a centuries old linen cloth that bears the image of a crucified man. A man that millions believe to be Jesus of Nazareth. Is it really the cloth that wrapped his crucified body, or is it simply a medieval forgery, a hoax perpetrated by some clever artist? Modern science has completed hundreds of thousands of hours of detailed study and intense research on the Shroud. It is, in fact, the single most studied artifact in human history, and we know more about it today than we ever have before. And yet, the controversy still rages. This web site will keep you abreast of current research, provide you with accurate data from the previous research and let you interact with the researchers themselves. We believe that if you have access to the facts, you can make up your own mind about the Shroud. Make sure you visit the page where you can **Examine the Shroud of Turin** for yourself. We hope you enjoy your visit.

Barrie Schwartz
Editor and Publisher

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Timeline

6-4 BC • Birth of Jesus Christ

5-4 BC • Escape to Egypt. Slaughter of children.

4 BC • Herod the Great dies (spring).

7-8 AD • Jesus visits Jerusalem as a child.

12 AD • Augustus makes Tiberius co-regent.

14 AD • Tiberius becomes Caesar (August 19th).

25 AD • Pilate & Caiaphas appointed to office.

29 AD • Ministry of John the Baptist begins.

29 AD • Christ's ministry begins.

31 AD • Tiberius executes Sejanus (Oct 18th).

33 AD • Jesus dies (Friday, April 3rd, 3:00pm).

36 AD • Pilate dethroned. Caiaphas deposed.

37 AD • Tiberius Caesar dies.

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Teachings of Jesus Christ

The teachings of Jesus have been more influential than any other aspect of the life of Christ. Jesus taught with sermons and parables.

Sermons

[Sermon list](#) - A chart of the sermons and conversations of Jesus, with scripture references.

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[John the Baptist](#) - Learn what Jesus said about the forerunner to his ministry.

Parables

[Parables](#) - A list of all the parables Jesus taught. The parables are more than just interesting stories. They contain practical lessons for life.

[Parable of the Rich Man and Lazarus](#) - Jesus gives us a glimpse of life after death, while teaching the necessity of proper stewardship.

[Seaside Parables](#) - Jesus often taught with these short stories. Discover [why](#) Jesus used parables. Gain insight into the parable of [the sower](#), the [mustard seed](#), the [pearl of great price](#) and more.

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Sermons of Jesus Christ

This is a complete list of the sermons of Jesus Christ. The sermons are arranged by book.

Matthew

| Sermon/Discourse | Matthew | Related Teachings |
|------------------------|-------------|-------------------|
| Sermon on the mount | 5:1 - 7:29 | Luke 6:17-49 |
| The 12 commissioned | 10:1-42 | Mark 6:6-13 |
| About John the Baptist | 11:2-30 | Luke 7:18-35 |
| A house divided | 12:22-50 | Mark 3:20-30 |
| Parables by the sea | 13:1-53 | Luke 8:4-21 |
| Kingdom greatness | 18:1-35 | Mark 9:33-50 |
| Authority of Christ | 21:23-22:14 | Luke 20:1-19 |
| Woes to leaders | 23:1-39 | Mark 12:38-40 |
| The end of time | 24:1-26:2 | Mark 13:1-37 |
| Upper room discourse | 26:26-35 | John 13:1-17:26 |

Mark

| Sermon/Discourse | Mark | Related Teachings |
|---------------------|---------|-------------------|
| Parables by the sea | 4:1-34 | Matthew 13:1-53 |
| Traditions of men | 7:1-23 | Matthew 15:1-20 |
| Warnings | 9:30-50 | Matthew 18:1-35 |
| Concerning divorce | 10:1-12 | Matthew 19:1-12 |
| Return of Christ | 13:1-37 | Luke 21:5-36 |

Luke

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| Sermon on the plain | 6:17 - 7:1 | Matthew 5:1 - 7:29 |
| About John the Baptist | 7:18-35 | Matthew 11:2-30 |
| Parables by the sea | 8:4-21 | Matthew 13:1-53 |
| Seventy sent | 10:1-24 | Matthew 10:1-42 |
| How to pray | 11:1-13 | Matthew 6:5-15 |
| A house divided | 11:14-36 | Mark 3:2-31 |
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| Discipleship | 14:25-35 | Matthew 10:34-42 |
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| The second coming | 17:20-37 | Matthew 24:32-51 |
| Parables on prayer | 18:1-14 | Luke 11:1-13 |
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John

| Sermon/Discourse | John | Related Teachings |
|-----------------------|------------|-------------------|
| Meets Nicodemus | 3:1-21 | Romans 6:1-14 |
| Woman at the well | 4:5-38 | Colossians 3:16 |
| His equality with God | 5:17-47 | Matthew 28:18-20 |
| Bread of Heaven | 6:26-58 | John 8:12-59 |
| Light of the world | 8:12-59 | John 6:26-58 |
| The good shepherd | 9:35-10:21 | Luke 15:1-10 |
| Son of God | 10:22-39 | Matthew 25:31-46 |
| Upper room discourse | 13:1-17:26 | Matthew 26:26-35 |

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Sermon on the Mount

This is the greatest sermon Jesus ever preached. The Lord's prayer, the beatitudes, and the golden rule are in this sermon.

Where was Jesus?

Jesus delivered this sermon on a mountain near Capernaum. Tradition ascribes the site to an extinct volcano named Karne Hittim.

Jesus sat while delivering the Sermon on the Mount. Sitting connotated authority, so rabbi's often sat while teaching.

Divisions

The Sermon on the Mount is in the 5th, 6th, and 7th chapters of Matthew. You can read the entire sermon here. It's divided into 5 sections listed below:

[Beatitudes](#) - Teachings that begin with "blessed." These were meant to comfort suffering believers.

[New laws](#) - Contrasts the old law of Moses with the new law of Christ. A brief summary of Christian doctrine.

[Lord's prayer](#) - Instructions on prayer. Jesus also teaches the proper motives for fasting and offering gifts.

[Money](#) - Christian attitudes concerning the use of money. Reasons to avoid worry.

[Warnings](#) - Dangers of false teachers and hypocrisy. Jesus also presents the parable of the wise and foolish builders.

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What are the Beatitudes?

This section begins with the setting for the sermon on the mount, followed by the beatitudes.

The word "beatitude" is derived from the Latin "beatus," which means blessed or happy. This designation is appropriate because each teaching begins with the word "blessed."

Setting

When Jesus saw the crowds, He went up on the mountain; and after He sat down, His disciples came to Him. He opened His mouth and began to teach them, saying...

Beatitudes

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are those who mourn, for they shall be comforted.

Blessed are the gentle, for they shall inherit the earth.

Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.

Blessed are the merciful, for they shall receive mercy.

Blessed are the pure in heart, for they shall see God.

Blessed are the peacemakers, for they shall be called sons of God.

Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven.

Blessed are you when people insult you and persecute you, and falsely say all kinds of evil against you because of Me.

Rejoice and be glad, for your reward in heaven is great; for in the same way they persecuted the prophets who were before you.

Light of the world

You are the salt of the earth; but if the salt has become tasteless, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled under foot by men.

You are the light of the world. A city set on a hill cannot be hidden; nor does anyone light a lamp and put it under a basket, but on the lampstand, and it gives light to all who are in the house.

Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven.



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New law and old law

Do not think that I came to abolish the Law or the Prophets; I did not come to abolish but to fulfill. For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass from the Law until all is accomplished.

Whoever then annuls one of the least of these commandments, and teaches others to do the same, shall be called least in the kingdom of heaven; but whoever keeps and teaches them, he shall be called great in the kingdom of heaven.

For I say to you that unless your righteousness surpasses that of the scribes and Pharisees, you will not enter the kingdom of heaven.

Murder

You have heard that the ancients were told, "You shall not commit murder" and "Whoever commits murder shall be liable to the court."

But I say to you that everyone who is angry with his brother shall be guilty before the court; and whoever says to his brother, "You good-for-nothing," shall be guilty before the supreme court; and whoever says, "You fool," shall be guilty enough to go into the fiery hell.

Reconcile your differences

Therefore if you are presenting your offering at the altar, and there remember that your brother has something against you, leave your offering there before the altar and go; first be reconciled to your brother, and then come and present your offering.

Make friends quickly with your opponent at law while you are with him on the way, so that your opponent may not hand you over to the judge, and the judge to the officer, and you be thrown into prison. Truly I say to you, you will not come out of there until you have paid up the last cent.

Adultery

You have heard that it was said, "You shall not commit adultery." But I say to you that everyone who looks at a woman with lust for her has already committed adultery with her in his heart.

If your right eye makes you stumble, tear it out and throw it from you; for it is better for you to lose one of the parts of your body, than for your whole body to be thrown into hell. If your right hand makes you stumble, cut it off and throw it from you; for it is better for you to lose one of the parts of your body, than for your whole body to go into hell.

Divorce

It was said, "Whoever sends his wife away, let him give her a certificate of divorce."

But I say to you that everyone who divorces his wife, except for the reason of unchastity, makes her commit adultery; and whoever marries a divorced woman commits adultery.

Making false vows

Again, you have heard that the ancients were told, "You shall not make false vows, but shall fulfill your vows to the Lord."

But I say to you, make no oath at all, either by heaven, for it is the throne of God, or by the earth, for it is the footstool of His feet, or by Jerusalem, for it is the city of the great king. Nor shall you make an oath by your head, for you cannot make one hair white or black.

But let your statement be, "Yes, yes" or "No, no." Anything beyond these is of evil.

Go the extra mile

You have heard that it was said, "An eye for an eye, and a tooth for a tooth."

But I say to you, do not resist an evil person; but whoever slaps you on your right cheek, turn the other to him also.

If anyone wants to sue you and take your shirt, let him have your coat also. Whoever forces you to go one mile, go with him two.

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

Love your neighbor

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

But I say to you, love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven; for He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous.

For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? If you greet only your brothers, what more are you doing than others? Do not even the Gentiles do the same?

Therefore you are to be perfect, as your heavenly Father is perfect.

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The Lords Prayer

This section of the Sermon on the Mount contains the Lord's prayer, and instructions on giving and fasting.

Giving

Beware of practicing your righteousness before men to be noticed by them; otherwise you have no reward with your Father who is in heaven.

So when you give to the poor, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, so that they may be honored by men. Truly I say to you, they have their reward in full.

But when you give to the poor, do not let your left hand know what your right hand is doing, so that your giving will be in secret; and your Father who sees what is done in secret will reward you.

Pray in secret

When you pray, you are not to be like the hypocrites; for they love to stand and pray in the synagogues and on the street corners so that they may be seen by men. Truly I say to you, they have their reward in full.

But you, when you pray, go into your inner room, close your door and pray to your Father who is in secret, and your Father who sees what is done in secret will reward you.

And when you are praying, do not use meaningless repetition as the Gentiles do, for they suppose that they will be heard for their many words. So do not be like them; for your Father knows what you need before you ask Him.

The Lord's Prayer

Pray, then, in this way:

*Our Father who art in heaven,
Hallowed be Your name.
Your kingdom come.
Your will be done,
On earth as it is in heaven.
Give us this day our daily bread.
And forgive us our debts,
as we also have forgiven our debtors.
And do not lead us into temptation,
but deliver us from evil.
For Yours is the kingdom
and the power
and the glory forever.
Amen.*

For if you forgive others for their transgressions, your heavenly

Father will also forgive you. But if you do not forgive others, then your Father will not forgive your transgressions.

Fasting

Whenever you fast, do not put on a gloomy face as the hypocrites do, for they neglect their appearance so that they will be noticed by men when they are fasting. Truly I say to you, they have their reward in full.

But you, when you fast, anoint your head and wash your face so that your fasting will not be noticed by men, but by your Father who is in secret; and your Father who sees what is done in secret will reward you.

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Money

Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal.

But store up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal; for where your treasure is, there your heart will be also.

The eye is the lamp of the body; so then if your eye is clear, your whole body will be full of light. But if your eye is bad, your whole body will be full of darkness. If then the light that is in you is darkness, how great is the darkness!

No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to one and despise the other. You cannot serve God and wealth.

Don't worry about food

For this reason I say to you, do not be worried about your life, as to what you will eat or what you will drink; nor for your body, as to what you will put on. Is not life more than food, and the body more than clothing?

Look at the birds of the air, that they do not sow, nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not worth much more than they?

And who of you by being worried can add a single hour to his life?

Don't worry about clothing

And why are you worried about clothing? Observe how the lilies of the field grow; they do not toil nor do they spin, yet I say to you that not even Solomon in all his glory clothed himself like one of these.

But if God so clothes the grass of the field, which is alive today and tomorrow is thrown into the furnace, will He not much more clothe you? You of little faith!

Don't worry about tomorrow

Do not worry then, saying, "What will we eat?" or "What will we drink?" or "What will we wear for clothing?" For the Gentiles eagerly seek all these things; for your heavenly Father knows that you need all these things.

But seek first His kingdom and His righteousness, and all these things will be added to you.

So do not worry about tomorrow; for tomorrow will care for itself. Each day has enough trouble of its own.

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Warnings

Warnings

Several warnings, the golden rule, and the parable of the wise and foolish builders are presented in this final section of the Sermon on the Mount.

Judging others

Do not judge so that you will not be judged. For in the way you judge, you will be judged; and by your standard of measure, it will be measured to you.

Why do you look at the speck that is in your brother's eye, but do not notice the log that is in your own eye? Or how can you say to your brother, "Let me take the speck out of your eye," and behold, the log is in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye.

Do not give what is holy to dogs, and do not throw your pearls before swine, or they will trample them under their feet, and turn and tear you to pieces.

Ask, seek, and knock

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

Or what man is there among you who, when his son asks for a loaf, will give him a stone? Or if he asks for a fish, he will not give him a snake, will he?

If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give what is good to those who ask Him!

The Golden Rule

In everything, therefore, treat people the same way you want them to treat you, for this is the Law and the Prophets.

Wide and narrow gates

Enter through the narrow gate; for the gate is wide and the way is broad that leads to destruction, and there are many who enter through it. For the gate is small and the way is narrow that leads to life, and there are few who find it.

Wolves in sheep's clothing

Beware of the false prophets, who come to you in sheep's clothing, but inwardly are ravenous wolves. You will know them by their fruits. Grapes are not gathered from thorn bushes nor figs from thistles, are they?

So every good tree bears good fruit, but the bad tree bears bad fruit. A good tree cannot produce bad fruit, nor can a bad tree

produce good fruit.

Every tree that does not bear good fruit is cut down and thrown into the fire. So then, you will know them by their fruits.

Be obedient

Not everyone who says to Me, "Lord, Lord," will enter the kingdom of heaven, but he who does the will of My Father who is in heaven will enter.

Many will say to Me on that day, "Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?" And then I will declare to them, "I never knew you. Depart from Me, you who practice lawlessness."

Wise and foolish builders

Therefore everyone who hears these words of Mine and acts on them, may be compared to a wise man who built his house on the rock. And the rain fell, and the floods came, and the winds blew and slammed against that house; and yet it did not fall, for it had been founded on the rock.

Everyone who hears these words of Mine and does not act on them, will be like a foolish man who built his house on the sand. The rain fell, and the floods came, and the winds blew and slammed against that house; and it fell - and great was its fall.

Response from the crowds

When Jesus had finished these words, the crowds were amazed at His teaching; for He was teaching them as one having authority, and not as their scribes.

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Jesus commends John the Baptist

When John the Baptist was imprisoned, he sent disciples to ask the Lord if he was the Messiah. The following discourse is Christ's response to John's question. It is taken from from Matthew 11:2-30.

John's question

When John heard in prison what Christ was doing, he sent his disciples to ask him, "Are you the one who was to come, or should we expect someone else?"

The Lord's message to John

Jesus replied, "Go back and report to John what you hear and see: The blind receive sight, the lame walk, those who have leprosy are cured, the deaf hear, the dead are raised, and the good news is preached to the poor. Blessed is the man who does not fall away on account of me."

Insight

This passage reveals that John's faith may have waived while he was imprisoned. Like other Jews, John may have expected Jesus to be a conquering messiah who would overthrow Rome.

Furthermore, he may have expected to be released from prison. John was familiar with Isaiah, who prophesied that the Lord was sent to "...proclaim liberty to captives, and freedom to prisoners."

Christ assured John's disciples that he was the expected one, by referring to the healing miracles prophesied by Isaiah.

Study

- Matthew 11:2-30
- Luke 7:18-35
- Isaiah 61:1
- Malachi 3:1
- Isaiah 29:18 and 35:5-6

Parables of Jesus Christ

This is a complete list of the parables of Jesus Christ. A parable is an earthly story with a spiritual truth. This list of parables is alphabetically arranged.

| Parable | Matthew | Mark | Luke | John |
|----------------------------|----------|----------|----------|---------|
| Alert servants | | 13:33-37 | | |
| Barren fig tree | | | 13:6-9 | |
| Bread of life | | | | 6:31-38 |
| Budding fig tree | 24:32-35 | 13:28-32 | 21:29-33 | |
| Children in market | 11:16-19 | | 7:31-35 | |
| Christian light | 5:14-16 | 4:21-23 | 8:16-18 | |
| Dinner guests | | | 14:15-24 | |
| Divided kingdom | 12:24-30 | 3:22-27 | 11:14-23 | |
| Feast invitations | | | 14:12-14 | |
| Friend at midnight | | | 11:5-13 | |
| Good Samaritan | | | 10:25-37 | |
| Good shepherd | | | | 10:1-18 |
| Great physician | 9:10-13 | 2:15-17 | 5:29-32 | |
| Grooms attendants | 9:14-15 | 2:18-20 | 5:33-35 | |
| Growing seed | | 4:26-29 | | |
| Hidden treasure | 13:44 | | | |
| Householder | 13:52 | | | |
| Humbled guest | | | 14:7-11 | |
| King's war plans | | | 14:31-33 | |
| Laborers in vineyard | 20:1-16 | | | |
| Landowner | 21:33-46 | 12:1-12 | 20:9-18 | |
| Leaven | 13:33 | | 13:20-21 | |
| Lost coin | | | 15:8-10 | |
| Lost sheep | | | 15:4-7 | |
| Marriage feast | 22:1-14 | | | |
| Mustard seed | 13:31-32 | 4:30-32 | 13:18-19 | |
| Net of fish | 13:47-50 | | | |
| New cloth | 9:16 | 2:21 | 5:36 | |
| New wine | 9:17 | 2:22 | 5:37-39 | |
| Pearl of great price | 13:45-46 | | | |
| Pharisee and tax collector | | | 18:9-14 | |
| Prodigal son | | | 15:11-32 | |
| Rich man & Lazarus | | | 16:19-31 | |
| Rich fool | | | 12:16-21 | |
| Salt without taste | 5:13 | 9:50 | 14:34-35 | |
| Servant's duty | | | 17:7-10 | |
| Sheep and goats | 25:31-46 | | | |
| Sign of Jonah | 12:38-42 | | 11:29-32 | |
| Tares in field (part 1) | 13:24-30 | | | |
| Tares in field (part 2) | 13:36-43 | | | |
| Ten Minas | | | 19:11-27 | |
| Ten talents | 25:14-30 | | | |
| Ten virgins | 25:1-13 | | | |
| The Sower (part 1) | 13:3-9 | 4:3-20 | 8:4-15 | |
| The Sower (part 2) | 13:18-23 | | | |
| Two debtors | | | 7:41-43 | |
| Two sons | 21:28-32 | | | |
| Unclean spirit | 12:43-45 | | 11:24-26 | |
| Unjust judge | | | 18:1-8 | |
| Unjust steward | | | 16:1-13 | |
| Unmerciful servant | 18:21-35 | | | |
| Unprepared builder | | | 14:28-30 | |
| Vine and branches | | | | 15:1-17 |
| Watching servants | | | 12:35-40 | |
| Wise builder | 7:24-27 | | 6:47-49 | |
| Wise servant | 24:45-51 | | | |
| Wise steward | | | 12:42-48 | |

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The Rich Man and Lazarus

The parable of the Rich Man and Lazarus illustrates the necessity of proper stewardship.

It also gives a glimpse into the nature of life after death. This parable is found in Luke 16: 19-31.

Outline

[Setting](#) - When did Jesus teach this parable? Find out, and meet his intended audience.

[Parable](#) - Read the parable of the Rich Man and Lazarus.

[Characters](#) - Meet the Rich Man, Lazarus, and other characters from this parable.

[Warning](#) - The primary message of this parable.

[Fact or Fable?](#) - Are the places mentioned in this parable real, or did Jesus fabricate them to make a point?

[Paradise & Torment](#) - Places where the departed await the Judgment Day.

[FAQ](#) - Answers to frequently asked questions related to this parable.

[Bibliography](#) - References for further research.

Study

Additional teachings of Jesus on the afterlife can be found in the passages below. Future articles from this series will explore these scriptures.

- Matthew 25: 31-46
- Mark 9: 42-48

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Now the Pharisees who were lovers of money were listening to all these things, and they were scoffing at Him." ~ Luke 16: 14

Setting

Jesus spoke this parable while on His last journey from Galilee to Jerusalem. At that time great crowds were following Jesus (Luke 14:25, 15:21).

Audience

Identifying who Jesus directed His messages toward can help us better understand His teachings.

Luke 15:1 through 17:10 contains several blocks of Jesus' teachings. Each section is directed toward a specific audience:

| Teaching | Audience |
|---------------|-----------------------|
| Luke 15:1-32 | Pharisees and Scribes |
| Luke 16:1-13 | Disciples of Jesus |
| Luke 16:14-31 | Pharisees |
| Luke 17:1-4 | Disciples of Jesus |
| Luke 17:5-10 | The 12 Apostles |

Pharisees

The parable of the Rich Man and Lazarus was intended to warn the Pharisees. The Pharisees were religious leaders who wielded great influence over the Jews.

Serving God and Money?

Jesus taught His disciples about the proper stewardship of money in the first half of Luke 16. He concluded these teachings by saying "*You cannot serve God and Mammon*" (Luke 16:13).

Now Mammon was a "*name given to an idol worshipped as the god of riches.*" ¹ Listeners understood that Jesus meant a person could not serve both God and money.

Lovers of Money

The Pharisees found this saying repulsive. The words translated as "scoffing" or "sneering" literally meant "to turn one's nose up at" as if in revulsion. ² Luke explained their reaction by writing that the Pharisees were "lovers of money". (Luke 16:14)

Hearing their reaction, Jesus responded by first indentifying some of their shortcomings (Luke 16:15ff). He then presented the parable of the Rich Man and Lazarus.

Study

- Matthew 6:24

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Parable of the Rich Man and Lazarus

This is the parable of the Rich Man and Lazarus, spoken by Jesus in Luke 16: 19-31. The translation is from the New American Standard Bible.

Jesus compares their lives

Now there was a rich man, and he habitually dressed in purple and fine linen, joyously living in splendor every day.

And a poor man named Lazarus was laid at his gate, covered with sores, and longing to be fed with the crumbs which were falling from the rich man's table; besides, even the dogs were coming and licking his sores.

Lazarus and the rich man die

Now the poor man died and was carried away by the angels to Abraham's bosom; and the rich man also died and was buried.

Rich man's 1st plea

In Hades he lifted up his eyes, being in torment, and saw Abraham far away and Lazarus in his bosom.

And he cried out and said, "Father Abraham, have mercy on me, and send Lazarus so that he may dip the tip of his finger in water and cool off my tongue, for I am in agony in this flame."

The Gulf

But Abraham said, "Child, remember that during your life you received your good things, and likewise Lazarus bad things; but now he is being comforted here, and you are in agony.

And besides all this, between us and you there is a great chasm fixed, so that those who wish to come over from here to you will not be able, and that none may cross over from there to us."

Rich man's 2nd plea

And he said, "Then I beg you, father, that you send him to my father's house for I have five brothers in order that he may warn them, so that they will not also come to this place of torment."

But Abraham said, "They have Moses and the Prophets; let them hear them."

Rich man's 3rd plea

But he said, "No, father Abraham, but if someone goes to them from the dead, they will repent!"

But he said to him, "If they do not listen to Moses and the Prophets, they will not be persuaded even if someone rises from the dead."

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The Rich Man

Now there was a rich man, and he habitually dressed in purple and fine linen, joyously living in splendor every day. ~ Luke 16:19

The rich man is often referred to as "Dives" (pronounced die-veez). This is a Latin word which means "rich man." ³ Since the Lord did not give the rich man a proper name, he will remain nameless in this article.

The Rich Man Wore Purple

To illustrate how wealthy this man was, Jesus said he "*dressed in purple and fine linen.*" Purple clothing was associated with royalty because the dye to make it was very expensive. Purple dye was extracted from a rare shell-fish, *bolinus branderis*, also known as the purple dye murex. This animal was found along the coast of Tyre. Each could yield a small drop of purple dye.



The linen of Christ's time came from Egypt. McGarvey and Pendleton wrote that this linen, "*was produced from flax which grew on the banks of the Nile. It was dazzlingly white, and worth twice its weight in gold.*" ⁴

The rich man dressed in the most expensive clothing available during his time. Every day he lived a life of extreme luxury.

Lazarus

And a poor man named Lazarus was laid at his gate, covered with sores, and longing to be fed with the crumbs which were falling from the rich man's table; besides, even the dogs were coming and licking his sores. ~ Luke 16:20

In all the parables of Jesus, Lazarus is the only character who is given a proper name. This name is derived from the Greek "Lazaros," and the Hebrew "Eleazar." Translated, it means "God has helped." ⁵ Some claim that Jesus may have prophetically used this name in anticipation of the subsequent resurrection of Lazarus, recorded in John 11:1-53. ⁶

Lazarus' poverty is presented in stark contrast to the rich man's wealth. Some translations use the word "beggar" to describe Lazarus. This word simply meant "poor." In light of his being laid at the rich man's gate, it's natural to assume that Lazarus was a beggar.

That Lazarus "was laid" at the rich man's gate seems to indicate that Lazarus was unable to walk. Like Job, Lazarus suffered physically from having sores on his body. The only medical relief he received was from the dogs who licked his sores. First century

Jews considered dogs as lothesome, unclean animals.

Lazarus laid at the rich man's gate, longing to be fed by the mere crumbs that fell from the rich man's table.

Abraham

Abraham appears to Lazarus and the rich man after their deaths. Abraham was the father of the Israelite nation. The Jews believed that God's faithful would join Abraham and the patriarchs when they died (Matthew 8:11). [7](#)

Lazarus was carried to "*Abraham's bosom*." This phrase refers to the custom of reclining at meals, which was popular in that culture. While reclining, a man would rest his head on the bosom of a friend. John the apostle rested on Christ's bosom at Passover (John 13:23). This signified very close friendship, and would have been recognized as an honor for Lazarus to be considered the friend of Abraham. Lazarus was "*being comforted*" in Abraham's presence.

Evidently the rich man was a Jew, because 3 times he referred to Abraham as "*father*" (Luke 16:24, 27, 30). Abraham acknowledged this by referring to the rich man as "*child*" (Luke 16:25).

Angels

Now the poor man died and was carried away by the angels to Abraham's bosom; and the rich man also died and was buried. ~ Luke 16:22

Angels carried Lazarus to the bosom of Abraham. This is a brief but significant role. This is reminiscent of the parables of [The Tares](#) and of [The Net](#), where angels sort the righteous from the wicked.

The finality Luke places on the rich man's death is interesting. After painting the beautiful picture of Lazarus being carried away by angels, Luke writes that "*the rich man also died and was buried.*" He does not continue with "and was carried away by angels."

From a literary standpoint, this omission carries the implication that the rich man was left in a cold, dark grave, alone and forgotten.

Scholars are quick to point out that being buried was an honor in those times. Funerals were splendid occasions, where final tributes were given to the departed. A rich man's funeral would have been a costly affair. No mention of Lazarus being buried is made. He could not afford food, let alone a funeral.

The rich man lived in luxury every day, and was honored by the living even at his death. Lazarus spent a life of poverty and suffering; yet he was afforded the honor of being carried by angels after he died.

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Christ's Warning

The chief message of this parable is presented here, lest it be overshadowed by the material that follows.

Is it a sin to be rich?

Paul warned of greed when he wrote "*the love of money is a root of all kinds of evil*" (1st Timothy 6: 10).

However, there is no scriptural evidence that money itself is evil. If it were a sin to be rich, men like Abraham, Job, David, and Joseph of Arimathea would have been lost.

What sin did the rich man commit?

The horrible fate that the rich man suffered begs the question, "What sin was he guilty of?" Jesus did not indicate that the rich man became wealthy by cheating others. He did not directly accuse this man of murder, adultery, or any other sin he had committed.

Sin of neglect

The rich man was not punished for a specific sin that he committed. Rather, he was punished for a sin of omission.

Remember how Lazarus was laid at the gate of the rich man's house? Despite his wealth, the rich man ignored the needs of a poor man that he could see whenever he entered or left his own home.

Judgment Day

The Lord's rebuke on Judgment Day brings home the gravity of the sin of neglect:

Then He will also say to those on His left, " Depart from Me, accursed ones, into the eternal fire which has been prepared for the devil and his angels; for I was hungry, and you gave Me nothing to eat; I was thirsty, and you gave Me nothing to drink; I was a stranger, and you did not invite Me in; naked, and you did not clothe Me; sick, and in prison, and you did not visit Me."
(Matthew 25: 41-43)

How many will be lost, not for what they did, but for what they failed to do?

Importance of Stewardship

Both Lazarus and the rich man had stewardships. Lazarus' was the stewardship of suffering, which he endured until his life ended.

The rich man was given the stewardship of wealth. But by neglecting his fellow man, he became unfaithful with much. Lack of generosity and concern for one in need destroyed the rich man.

Study

- [James 2: 14-17](#)
- [Matthew 25: 31-46](#)

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Fact or Fable?

"The parables of Jesus never introduce fictitious conditions, nor do they anywhere violate the order and course of nature. It is hardly possible that he could have made this an exception to his rule, especially since it is in a field where all the wisdom of the world is insufficient to make the slightest correction." ⁸

Spiritual domains

In an effort to discount the implications of the parable of the Rich Man and Lazarus, some assert that Jesus fabricated the environs mentioned merely to explain a moral point.

This position reveals a lack of understanding of the nature of parables, and challenges the credibility of Christ.

What is a parable?

Parables have been defined as "earthly stories with heavenly meanings." They are short illustrations that convey spiritual lessons.

Jesus often taught with parables. When asked why He used this method of teaching, Jesus said, "I speak to them in parables because seeing they do not see, and hearing they do not hear, nor do they understand." (Matthew 13:13)

Parables enabled Jesus to convey His lessons to disciples while concealing the truth from unbelievers. This was important because religious leaders in Palestine were hostile toward Jesus. On two occasions prior to the crucifixion the Jews tried to kill Jesus for speaking plainly. (Luke 4:16-30 and John 8:12-59)

Familiar settings

The contexts of parables were familiar to Christ's listeners. Some familiar settings included:

- Farmers planting seeds
- Fishermen casting nets
- Shepherds tending sheep

Other settings of travel, commerce, labor, housekeeping, and construction were also used in parables. None of these settings were unusual or difficult for listeners to imagine.

Jesus drew parallels between characters in parables and particular individuals. Parallels were made between farmers and evangelists, fishermen and angels, shepherds and Christ, or fathers and God.

Parables are not fables

It's important to distinguish between parables and fables. Parables were based on realistic situations that could conceivably occur. Fables were not subject to this restriction.

Fables could contain talking animals, walking plants, or other fantastic elements that defied the natural world. **Jesus did not fabricate wild situations to convey moral lessons.** Jesus spoke in parables, not in fables.

Why is this important?

Understanding that parables have their basis in reality significantly impacts our interpretation of the parable of the Rich Man and Lazarus.

Suppose for a moment that Jesus made a habit of teaching with imaginary fables, and not with realistic parables. If this were the case it would be easy to dismiss Luke 16:22-31 as inventive fiction. The environs of torment, the gulf, and paradise (a.k.a. Abraham's bosom) would be relegated to elements used in the parable to prove a point, but nothing more.

Since we know that every one of Christ's other recorded parables were based on reality, it's difficult to take the places mentioned in this passage so lightly.

Christ's credibility

Claims that Jesus fabricated torment, the gulf, and paradise are an affront to His credibility.

If Jesus was the truth, it would have been incongruous for Him to lie about the nature of the afterlife - especially when one considers that mankind possesses no scientific method of investigating and verifying Christ's statements concerning life after death (1 Peter 2:21-22, John 14:6, John 8:31-32).

Real places

The parable of the Rich Man and Lazarus depicts torment, the gulf, and paradise. The remainder of this article is written with the understanding that Jesus truthfully and accurately portrayed real places that the dead will inhabit.

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Paradise and Torment

Jesus talked about two important spiritual domains in the parable of the Rich Man and Lazarus.

He first mentioned "Abraham's Bosom" which most scholars equate with the "Paradise" found in other passages. ⁹ The second place Jesus discussed is a place of suffering called "Torment."

Paradise

And He said to him, "Truly I say to you, today you shall be with Me in Paradise." ~ Luke 23:42

These were Jesus' words to the penitent thief on the cross. The word "paradise" was derived from a Persian word which meant "walled garden." ¹⁰

In near eastern climates gardens were often attached to king's palaces and mansions of the rich. Dignitaries occasionally offered favored subjects a chance to walk in the garden with them.

First century Jews believed that righteous souls went to such a place to await the resurrection. ¹¹ Jesus' words to the thief on the cross confirmed this belief.

Angels carried Lazarus to Paradise after he died. There he was comforted in the presence of Abraham (Luke 16:22, 25).

Most authorities believe that Paradise is not the same place as Heaven. Passages like Luke 32:42, John 20:17, and verses concerning the Judgment support this view; although this has been a source of contention for some scholars. ¹²

Regarding this point, it's interesting to note that the presence of God is not mentioned in this parable. God is in Heaven, and His presence is typically mentioned when Heaven is presented in scripture (Matthew 7:11 or Mark 11:25-26 for example). This further supports the idea that Heaven and Paradise are distinctly different places.

Torment

And he cried out and said, "Father Abraham have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool off my tongue; for I am in agony in this flame." ~ Luke 16:24

Jesus used the element of fire to portray the rich man's misery in Torment. Fire was often used to depict spiritual punishment (Matthew 13:40-42, Matthew 25:41, Mark 9:43-48, Luke 3:17, and others).

Being tormented in flames, the rich man begged Abraham to send Lazarus to cool his tongue with water. The apparent smallness of this request reveals something about the extreme agony he was experiencing.

That Satan is not mentioned in this parable is notable. In Matthew 25:41 Jesus said, *"Then He will also say to those on His left, 'Depart from Me, accursed ones, into the eternal fire which has been prepared for the devil and his angels.'"*

Note that sentencing to Hell occurs on the final day of Judgment. Furthermore, Hell is depicted as a place that has been *"prepared for the devil and his angels."* If the Rich Man were indeed in Hell, then it would be natural to conclude that the devil would have been there with him.

The Gulf

"And besides all this, between us and you there is a great chasm fixed," ~ Luke 16:26

First century Jews taught that only a "handbreadth" separated the wicked from the righteous in the afterlife. ¹³ Contrary to this belief, Jesus taught that a "great chasm" or "gulf" separated the Rich Man and Lazarus. Moreover, this gulf was "fixed" which means that it was permanent and immovable.

The Gulf represents a permanent separation between the saved and the lost. Neither the righteous nor the unrighteous can bridge the gap to cross over to the other side. Death irreversibly seals a person's eternal destiny.

Second Chances?

"... it is appointed for men to die once and after this comes judgment." (Hebrews 9:27)

Along with Luke 16:26, this passage indicates that lost souls are not granted a second chance once they die. This passage brings up 2 interesting points.

First, scripture never mentions reincarnation. No person in the Bible claimed to live a "past life" as another individual. As the Hebrew writer stated, *"It is appointed for men to die once."*

Second, scripture never states that the "not-so-bad" dead will be punished for a time, and then let into Heaven. If that were the case Jesus wouldn't have taught that the gulf was *"fixed"* (Luke 16:26).

The Rich Man had a change of heart after he died. Twice he begged Abraham to send someone from the dead to save his 5 brothers from his own fate. If the Rich Man's remorse did not save him from eternal punishment, then it's unreasonable to assume that the final state of any lost soul can be changed, regardless of how penitent that soul may be after death.

Intermediate States

The idea that departed souls go to Paradise or Torment to await judgment is not new. This concept harmonizes well with other New Testament passages.

As mentioned previously some contend with this position and state that Paradise represents Heaven, while Torment represents

Hell. It is not within the scope of this document to fully examine these claims. The interested reader would do well to study the passages listed below in greater depth.

Study

- Matthew 7:21-23
- Matthew 11:20-24
- Matthew 18:7-11
- Matthew 25:31-46
- Mark 9:38-50
- Luke 16:19-31
- John 14:1-4
- 1st Corinthians 15:50-58

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Frequently Asked Questions

This page offers concise answers to some frequently asked questions concerning the parable of the Rich Man and Lazarus and the nature of life after death.

As with all other comments from this site, this section is presented with the understanding that no interpretation is a substitute for the pure word of God. Every question on this page contains room for further study.

Do the dead remember their lives?

According to several passages they do. The most notable are Luke 16: 19-31 and Matthew 7:22-23

In Luke, Abraham said to the Rich Man, *"Child, remember that during your life you received your good things, and likewise Lazarus bad things."* To this the Rich Man said, *"Then I beg you, Father, that you send him to my father's house - for I have 5 brothers - that he may warn them, lest they also come to this place of torment."*

The Rich Man was not without compassion toward his own family. He remembered Lazarus, his brothers, and his own life.

In Matthew's record of the Sermon on the Mount Jesus said, *"Many will say to Me on that day, 'Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?' Then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness.'"*

Those who plead with the Lord on the day of Judgment will remember their lives.

Will I recognize my friends and family in the afterlife?

Yes. The Rich Man recognized Lazarus, and remembered who his family was.

Are there marriages in Heaven?

Jesus addressed this question with the Sadducees in Matthew 22:23-33. The Sadducees were religious leaders who did not believe there was a resurrection.

They presented Jesus with a scenario where seven brothers shared one wife. Each brother was married to her, then died. Their question was, *"In the resurrection therefore, whose wife of the seven shall she be? For they all had her?"* (Matthew 22:28).

Jesus responded by saying that, *"In the resurrection they neither marry, nor are given in marriage, but are like angels in heaven"* (Matthew 22:30).

Will the dead receive a second chance?

Not according to Hebrews 9:27, which states *"it is appointed for*

men to die once and after this comes judgment."

Will my pet go to Heaven?

Scripture is silent concerning this matter.

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Footnotes

1. Barnes, Albert - p. 71. Refer to Barnes' comments on Matthew 6:25.
2. Boles, H. Leo - p. 315.
3. Coffman, Burton - p. 324.
4. McGarvey & Pendleton - p. 511.
5. Hendriksen, William - p. 783.
6. Coffman, James Burton - p. 325.
7. Boles, H. Leo - p. 320.

8. McGarvey & Pendleton - p. 514.

9. McGarvey & Pendleton - p. 512-513; Barnes, Albert - p. 115; Coffman, James Burton - p. 327 & 452; Boles, H. Leo - p. 320; Hendriksen, William - p. 784.

10. Barclay, William - p. 287.

11. Barnes, Albert - p. 158; Boles H. Leo - p. 453.

12. Hendriksen, William - p. 784-785; Barnes, Albert p. 115-117.

13. McGarvey & Pendleton - p. 514-515.

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Seaside Parables

Jesus often taught with parables. Early in his ministry, Jesus spoke these parables to a crowd beside the Sea of Galilee.

What is a parable?

A parable is a short story or illustration drawn from the physical world to explain spiritual matters.

The Greek word for *parable* literally means "to place beside." Parables illuminate spiritual truths by placing them in an earthly context.

Parables are not fables

The parables of Jesus are based on events that can occur in the natural world. Fables often employ talking animals or other whimsical elements that violate natural laws.

Purpose of parables

It was prophesied that Jesus would teach with parables. He used parables to both reveal and to conceal the truth.

Receptive believers understood that the parables had spiritual application, and could therefore unlock their secret truths. Unbelievers did not share this insight, and consequently misunderstood the parables.

The opponents of Jesus had difficulty refuting the few parables they understood. Matthew 15:10-20 records a parable that the Pharisees understood but could not refute.

Study

The following text is taken from Matthew 13:1-53. Mark 4:1-34 and Luke 8:4-18 contain parallel accounts.

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Reason for parables

And the disciples came and said to Him, "Why do You speak to them in parables?"

He answered and said to them, "Because it has been given to you to know the mysteries of the kingdom of heaven, but to them it has not been given.

For whoever has, to him more will be given, and he will have abundance; but whoever does not have, even what he has will be taken away from him.

Prophecy fulfilled

Therefore I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand. And in them the prophecy of Isaiah is fulfilled, which says:

*Hearing you will hear and shall not understand,
And seeing you will see and not perceive;
For the hearts of this people have grown dull.
Their ears are hard of hearing,
And their eyes they have closed,
Lest they should see with their eyes and hear with their ears,
Lest they should understand with their hearts and turn,
So that I should heal them.*

Disciples are blessed

But blessed are your eyes for they see, and your ears for they hear; for assuredly, I say to you that many prophets and righteous men desired to see what you see, and did not see it, and to hear what you hear, and did not hear it."

Insight

Mark points out that the disciples questioned Jesus after He was alone with them. They did not interrupt His sermon. Nevertheless, they asked the master why He taught with parables.

Jesus gave 3 reasons for teaching with parables.

- It was prophesied by Isaiah.
- The hardened would not understand them.
- The disciples would understand them.

The disciples were blessed because they witnessed Christ, the Hope of Israel. And because Jesus promised to reveal the mysteries of the kingdom to them.

Study

- Matthew 13: 10-17
- Mark 4: 10-13
- Isaiah 6: 9-10



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The Sower

Jesus began this sermon with the instructive parable of The Sower. Jesus revealed the secret of interpretation as He later explained this parable to the disciples.

Setting

On the same day Jesus went out of the house and sat by the sea. And great multitudes were gathered together to Him, so that He got into a boat and sat; and the whole multitude stood on the shore.

Then He spoke many things to them in parables, saying:

Parable of the Sower

"Behold, a sower went out to sow. And as he sowed, some seed fell by the wayside; and the birds came and devoured them.

Some fell on stony places, where they did not have much earth; and they immediately sprang up because they had no depth of earth. But when the sun was up they were scorched, and because they had no root they withered away.

And some fell among thorns, and the thorns sprang up and choked them.

But others fell on good ground and yielded a crop: some a hundredfold, some sixty, some thirty. He who has ears to hear, let him hear!"

Insight

Jesus used familiar events that listeners could readily visualize and remember. His message was intended for the common man. In this parable, Jesus presented a farmer planting seed.

This parable would sound like a simple, pointless story to someone who heard it for the first time. In fact, the disciples prompted Jesus to explain it to them.

The interpretation is given later. For now, note that this parable has more than one point. The seed fell in 4 places; so expect to see 4 key points.

Study

- Matthew 13: 1-9
- Mark 4: 1-20
- Luke 8: 4-15

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Parable of the Mustard Seed

Another parable He put forth to them, saying:

"The kingdom of heaven is like a mustard seed, which a man took and sowed in his field, Which indeed is the least of all the seeds; but when it is grown it is greater than the herbs and becomes a tree, so that the birds of the air come and nest in its branches."

Parable of the Leaven

Another parable He spoke to them:

"The kingdom of heaven is like leaven, which a woman took and hid in three measures of meal till it was all leavened."

Prophecy fulfilled

All these things Jesus spoke to the multitude in parables; and without a parable He did not speak to them, that it might be fulfilled which was spoken by the prophet, saying: "I will open My mouth in parables; I will utter things kept secret from the foundation of the world."

Then Jesus sent the multitude away and went into the house.

Insight

These are often called the "kingdom parables" because each begins with the phrase "The kingdom of Heaven is like."

The parable of the mustard seed shows how the Kingdom of God will have a small beginning, and will grow to become the largest plant in the garden. Jesus predicted the rapid spread of Christianity.

The smallness of mustard seed is later related to faith in Matthew 17:20.

The parable of the leaven shows how Christianity affects the hearts of men. Jesus used the word "hid" to describe how the woman added the leaven. When the word of Christ is hidden in the heart of a believer, it becomes life-changing. God's word changes lives.

Study

- Matthew 13:31-35
- Mark 4:30-32
- Psalm 78:2

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Parables told in Private

Jesus was alone with the disciples in a home. He continued to teach them about the kingdom of heaven by telling them the following parables.

Parable of the Hidden Treasure

"Again, the kingdom of heaven is like treasure hidden in a field, which a man found and hid; and for joy over it he goes and sells all that he has and buys that field.

Pearl of Great Price

Again, the kingdom of heaven is like a merchant seeking beautiful pearls, who, when he had found one pearl of great price, went and sold all that he had and bought it.

Parable of the Net

Again, the kingdom of heaven is like a dragnet that was cast into the sea and gathered some of every kind, which, when it was full, they drew to shore; and they sat down and gathered the good into vessels, but threw the bad away.

So it will be at the end of the age. The angels will come forth, separate the wicked from among the just, And cast them into the furnace of fire. There will be wailing and gnashing of teeth.

Parable of the Householder

Jesus said to them, "Have you understood all these things?" They said to Him, "Yes, Lord."

Then He said to them, "Therefore every scribe instructed concerning the kingdom of heaven is like a householder who brings out of his treasure things new and old."

Now it came to pass, when Jesus had finished these parables, that He departed from there.

Insight

The **hidden treasure** and **pearl of great price** parables are very similar. One subtle difference is that the man who found the pearl was "seeking," while the man who found the hidden treasure was not. Despite this difference, the men in both parables gave everything they had.

The **parable of the net** is similar to the [parable of the tares](#) recorded earlier. In both parables, the angels separate the wicked and cast them into hell.

The householder explained

Although some do not consider the householder a parable, it still requires explanation.

A **householder** was one who governed a family by providing

clothing, food, and other items from their storehouse.

A **Scribe's job** was to copy the Jewish Law by hand. Imagine how much you would know about a subject if you wrote the words every day for many years.

Now consider a Scribe who became a Christian. Insights into the Old Law would compliment his understanding of the New Law.

Apollos was like the Scribe mentioned. He knew the Law, and "vigorously refuted the Jews publicly, **showing from the scriptures** that Jesus is the Christ." (Acts 18:24, 28)

Study

- Matthew 13:44-53

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Week #1 of 13

Origin, Genealogy, and Birth of Jesus

Life of
Christ

Monday – The pre-existence of Jesus.

- John 1:1-18
- Colossians 1:15-17
- Genesis 1:1, 26.

Tuesday – The genealogy of Jesus.

- Matthew 1:1-17
- Luke 3:23-38

Wednesday – Gabriel visits Zacharias and Mary.

- Luke 1:1-80

Thursday – Joseph's story. Jesus is born in Bethlehem.

- Matthew 1:18-25
- Luke 2:1-38

Friday – Escape to Egypt. The childhood of Jesus.

- Matthew 2:1-23
- Luke 2:39-52

Eyewitness: Mary

Mary was the mother of Jesus and the wife of Joseph. She was a virgin when Jesus was conceived by the Holy Spirit.

During her pregnancy, Mary spent time with her relative Elizabeth, who was the mother of John the Baptist (Luke 1:39-56).

Joseph was betrothed to Mary when he discovered she was pregnant. He intended to put her away secretly.

However, an angel told Joseph what had happened. So Joseph took Mary as his wife, and kept her as a virgin until she gave birth.

Mary was not a perpetual virgin, as she later became the mother of other sons and daughters (Matthew 13:55-56).

Mary was a widow at the time of Jesus' death. While on the cross, Jesus committed her to the care of John, his apostle (John 19:25-27).

Did you know?

Frankincense is a tree resin that hardens quickly, and is aromatic when burned.

Myrrh is a tree resin used in perfumes and anointing oils. Myrrh mixed with wine was used as a painkiller. See Mark 15:23 and John 19:39.

Week #2 of 13

John prepares the way for Jesus

Life of
Christ

Monday – The ministry of John the Baptist. Satan tempts Jesus.

- Luke 3:1-23
- Luke 4:1-13

Tuesday – John's testimony. Three important firsts.

- John 1:19-34
- John 1:35-2:25

Wednesday – Nicodemus meets Jesus. John's disciples ask about Jesus.

- John 3:1-21
- John 3:22-36

Thursday – Jesus converts Samaritans after John's imprisonment.

- John 4:1-54

Friday – Jesus calls 4 fishermen, and heals many in Capernaum.

- Mark 1:14-39

Eyewitness: John the Baptist

John the Baptist was born a few months before Jesus. They were related through their mothers. John had the Holy Spirit while yet unborn (Luke 1:15, 41).

Isaiah prophesied John's coming 700 years before his birth. John the Baptist was sent to prepare the hearts of the Jews to receive Jesus (Isaiah 40:3).

John preached and baptized near the Jordan River. His audience included tax collectors, soldiers, religious leaders, and even governing officials.

Like Jesus, John had disciples. Andrew was first a disciple of John (John 1:35-40).

Herod Antipas, the governor of Galilee, imprisoned John for speaking against his adulterous marriage. Herod's wife was instrumental in the death of John the Baptist (Matthew 14:1-12).

Did you know?

Capernaum was a fishing village on the northwest shore of the Sea of Galilee. Jesus moved there after he was rejected in Nazareth. Jesus performed many miracles and taught in the synagogue at Capernaum. Jesus may have stayed at Peter's house there.

Baptism was originally performed on Gentiles who converted to Judaism.

Week #3 of 13

Sabbath healer. Sermon on the Mount.

Life of
Christ

Monday – Jesus performs 3 miracles and visits Matthew.

- Luke 5:1-39

Tuesday – Jesus is persecuted for healing a man at the pool of Bethesda.

- John 5:1-47

Wednesday – Sabbath controversies.

- Mark 2:23-28
- Mark 3:1-12

Thursday – Jesus selects 12 disciples. Luke records the Sermon on the Mount.

- Luke 6:12-19
- Luke 6:20-49

Friday – Matthew records the Sermon on the Mount.

- Matthew 5:1 to 8:1

Eyewitness: Matthew

Matthew was a tax collector whose name meant, "gift of God." He was also called Levi, and may have been from that tribe.

Matthew collected taxes on a road near Capernaum. Tax collectors bid for the right to assess levies in Palestine. To generate income, they collected more money than was owed to Rome. Jewish tax collectors were considered traitors by the Israelites.

Matthew may have been wealthy. He hosted a large feast for tax collectors, scribes, and Pharisees in his own home.

Matthew and James were brothers. See Mark 2:14 and Matthew 10:3.

This eyewitness wrote the gospel of Matthew. John and Matthew were the only apostles to write gospel accounts of the life of Christ.

Did you know?

New wine would cause an old wineskin to burst because of the fermentation process. Wineskins were made from animal hide. A new skin could stretch to accommodate the gasses produced during fermentation. An old hardened skin would burst under the pressure. See Luke 5:37-38.

Salt was plentiful in Palestine. It was used to season food, preserve meats, and pickle vegetables. It was also used in sacrifices and in remedies for toothaches. Since salt prevents plants from growing, it was often put on roads. See Matthew 5:13.

Week #4 of 13

Miracles and Seaside Parables

**Life of
Christ**

Monday – Jesus heals a servant and a son. John's disciples question Jesus.

- Luke 7:1-17
- Matthew 11:2-30

Tuesday – Jesus dines with Simon and rebukes the Pharisees.

- Luke 7:36-8:3
- Matthew 12:22-50

Wednesday – Parables by the Sea.

- Matthew 13:1-53

Thursday – Jesus calms the sea. A legion of demons is cast out.

- Mark 4:35-5:21

Friday – Jesus heals the daughter of Jairus. A woman is made well by her faith.

- Mark 5:21-43

Pharisees and Sadducees

The Pharisees were the largest sect of Jews. They strictly adhered to written laws and oral traditions.

Jesus rebuked the Pharisees for their extreme legalism and observance of traditions. Many Pharisees loved money and the praises of men more than they loved God (Luke 16:14).

Simon was a Pharisee who invited Jesus to eat with him (Luke 7:36-50). Nicodemus was a disciple of Jesus. He helped Joseph of Arimathea prepare Jesus' body (John 19:39-40). The apostle Paul was also a Pharisee.

The Sadducees were fewer in number than the Pharisees. But they held great political power because of their alliance with the Herods.

The Sadducees emphasized the Torah over the Prophets. Unlike the Pharisees, Sadducees did not believe in angels, spirits, or immortality. The Sadducees questioned Jesus about the resurrection (Matthew 22:23-33).

Paul capitalized on this difference between the Pharisees and Sadducees while in Jerusalem (Acts 23:1-10).

Did you know?

Parables are earthly stories that illustrate spiritual truths. The Greek word *parabollo*, literally means "to place beside." Jesus frequently taught with parables. In addition to being memorable, parables concealed the truth from unbelievers. Jesus explained the parables privately to his disciples. See Matthew 13:10-17, 34-35.

Week #5 of 13

John dies. Jesus walks on water.

**Life of
Christ**

Monday – 12 sent out to preach to the Jews

- Matthew 9:27-34
- Mark 6:1-13
- Matthew 9:35-11:1

Tuesday – Death of John the Baptist.

- Matthew 14:1-12
- Mark 6:14-29

Wednesday – Jesus feeds 5000 and walks on the water.

- John 6:1-21
- Matthew 14:22-36

Thursday – Bread of Life discourse.

- John 6:22-7:1

Friday – Traditions of men rebuked. A Gentile woman's faith.

- Mark 7:1-37

Simon Peter

Peter is the most famous apostle. He and his brother Andrew were fishermen. They worked with James and John. Jesus gave him the name Peter.

Peter was married, and had a home in Capernaum. (Matthew 8:14-17)

He was included with James and John in witnessing several important events in Christ's life. These three were with Jesus when he raised a little girl, when he was transfigured, and when he prayed in the Garden of Gethsemane.

Peter was bold, and at times impulsive. He had great faith. Peter was the first disciple to confess that Jesus as Christ. He briefly walked on water. He drew a sword when Jesus was arrested, and later followed to watch the trials.

After the resurrection Peter preached the first gospel sermons to the Jews and to the Gentiles. (Acts 2 and Acts 10)

He wrote the books of 1st-2nd Peter. He may have influenced Mark's gospel, as they were close. (1st Peter 5:13)

Did you know?

Aramaic is a language that was spoken in Old and New Testament times. It may have originated in Persia. Jews used Aramaic after the exile. Jesus and his disciples spoke in Aramaic. The phrase *Talitha qumi* meant "maiden arise," *Ephphatha* meant "be opened," and *Eli, Eli, Lama Sabachthani* meant "My God, my God, why have you forsaken me."

Week #6 of 13

The Transfiguration

Life of
Christ

Monday – Jesus feeds 4,000. Peter's confession.

- Matthew 15:29-37
- Mark 8:1-9:1

Tuesday – The Transfiguration. Jesus pays the temple tax.

- Matthew 17:1-27

Wednesday – Warnings and instructions to the disciples.

- Mark 9:33-50
- Matthew 18:7-35

Thursday – Journey through Samaria to the Feast of Booths.

- John 7:2-10
- Luke 9:51-62

Friday – Jesus reveals himself at the Feast of Booths in Jerusalem.

- John 7:11-53

James and John

James and John were brothers who fished with Peter and Andrew. Along with Peter, James and John witnessed the transfiguration.

Jesus called the brothers "Sons of Thunder," which fit their temperaments (Mark 3:17). When the Samaritans rejected Jesus, James and John asked that fire be called down to consume the Samaritans (Luke 9:51-56).

James and John were ambitious, and wanted to sit at the right and left hand of Jesus (Mark 10:35-41).

Herod Agrippa executed James the elder brother. He was the first apostolic martyr (Acts 12:1-2).

John knew the high priest who tried Jesus. John's request allowed Peter to witness the trial (John 18:15-16). John and Peter were also together at the tomb (John 20:1-10).

Jesus entrusted John to care for Mary after his death. Tradition holds that John outlived the other apostles.

John wrote the gospel of John, the epistles of 1st-3rd John, and Revelation.

Did you know?

The **Feast of Booths** commemorated the wilderness wandering. It was a harvest thanksgiving, celebrated in October. Jews dwelt in tents during the feast (Leviticus 23:40-42).

The promise made to Peter because of his confession in Matthew 16:13-20 was also made to all the disciples in Matthew 18:18-19.

Week #7 of 13

Growing opposition. Good Samaritan.

Monday – Jesus forgives an adulterous woman.

• John 8:1-59

Tuesday – Jews react to Jesus healing a blind man on the Sabbath.

• John 9:1-10:21

Wednesday – Seventy sent to preach. Parable of the Good Samaritan.

• Luke 10:1-42

Thursday – Instructions on how to pray.

• Luke 11:1-36

Friday – Jesus rebukes the Pharisees while eating with them.

• Luke 11:37-54

Mary and Martha

Mary and Martha were the sisters of Lazarus, who Jesus raised from the dead.

They lived in Bethany, which was 2 miles east of Jerusalem. Jesus and his disciples often stayed with this family on their journeys.

Martha invited Jesus and the 12 to her home. While she made preparations, her sister Mary sat at the feet of Jesus, listening. Martha asked for help, and Jesus told her not to worry. (Luke 10:38-42)

When Lazarus died, Martha came to meet Jesus. She understood the resurrection, and that Jesus was the Christ. (John 11:18-27)

Jesus loved Mary and Martha very much. Jesus wept when He saw Mary and the Jews weeping over the death of Lazarus. (John 11:32-36)

On the Saturday preceding the crucifixion, Mary anointed Jesus with expensive perfume and wiped his feet with her hair. This occurred in Bethany, at the house of Simon the leper. Jesus told his disciples that Mary would be remembered for this good deed. (John 12:2-8, Matthew 26:6-13)

Did you know?

Samaritans descended from Jews who intermarried with the Assyrians and Babylonians that conquered Israel. Jews despised the Samaritans. Jesus spoke with a Samaritan woman, and was thanked by a cured Samaritan leper. (John 4:7-42, Luke 17:11-19)

The Good Samaritan used **oil** as a soothing agent, and **wine** as a disinfectant.

Week #8 of 13

Warnings and Parables

Life of
Christ

Monday – Warnings to fear God.

- Luke 12:1-59

Tuesday – Jesus warns men to repent.

- Luke 13:1-35
- John 10:22-42

Wednesday – Parables at supper.

- Luke 14:1-35

Thursday – The lost sheep, lost coin, and lost sons.

- Luke 15:1-32

Friday – Parables of the Unjust Steward and the Rich Man and Lazarus.

- Luke 16:1 – 17:10

Mary Magdalene

Mary Magdalene was mentioned in all four gospels. She was probably from Magdala, a city on the western shore of the Sea of Galilee.

Jesus cast seven demons out of Mary Magdalene. She traveled with Jesus and the 12 disciples as He preached in Galilee. It is likely that she gave of her means to support Christ's ministry. (Luke 8:1-3)

Some believe Mary Magdalene was the sinful woman who anointed Jesus' feet with her hair in Luke 7:36-50. She is often confused with Mary the sister of Lazarus, who anointed Jesus' head before his death. (John 12:1-7)

Mary was present at the crucifixion, where she and other women watched from a distance. (Mark 15:40)

Mary saw where Nicodemus and Joseph of Arimathea laid Jesus' body. Early on Sunday morning, she and two other women brought spices to the tomb to anoint Jesus' body. They found the tomb empty. (Mark 15:42 – 16:8)

When Jesus was raised, He first appeared to Mary Magdalene. She saw and touched Jesus before he ascended to the Father. (Mark 16:9, John 20:11-18)

Mary ran to tell the disciples that Jesus appeared to her. They disbelieved until they also saw him. (Mark 16:9-11)

Did you know?

The **Feast of Dedication** was observed in December. Also known as the Feast of Lights, this holiday commemorated the restoration of the Temple by the Maccabees in 164 BC. The Hebrew word *hannukah* means *dedication*, and is observed by Jews today. Jesus taught in the temple during the Feast of Dedication. (John 10:22-29)

Week #9 of 13

Lazarus Raised. Triumphant Entry.

Life of
Christ

Monday – Jesus raises Lazarus.

- John 11:1-54

Tuesday – Ten lepers healed. Parables on prayer.

- Luke 17:11-18:14

Wednesday – The rich young ruler.

- Matthew 19:1-20:34

Thursday – Zaccheus repents. Parable of 10 minas.

- Luke 19:1-27

Friday – Mary anoints Jesus. Triumphant entry into Jerusalem.

- John 11:54-12:11
- Luke 19:28-44

Lazarus

Lazarus and his sisters, Mary and Martha, were very dear to Jesus. They lived near Jerusalem in a village called Bethany. Jesus taught in the home of Lazarus (Luke 10:38-42).

The resurrection of Lazarus is the most touching miracle recorded in the gospels. Lazarus became very sick. So his sisters sent messengers to Jesus saying, "Lord, behold, he whom you love is sick." By the time Jesus received this news, it's likely that Lazarus was already dead.

When Jesus came to Bethany, he found that Lazarus had been dead for 4 days. Martha met Jesus outside the village and sent for her sister. Mary came with a crowd of mourners. Jesus wept when he saw their grief (John 11:17-37).

Jesus was brought to the tomb. A stone covered the mouth of the cave where Lazarus lay. Jesus ordered them to remove the stone. After praying, he shouted, "Lazarus, come forth!" Lazarus came out in his burial wrappings.

Both believers and unbelievers saw Jesus raise Lazarus from the dead. The friends of Lazarus, and many other witnesses, believed in Jesus after seeing this miracle. Enemies of Jesus quickly reported this event to the Pharisees.

Jesus stayed in Bethany during the last week of his life. Crowds came to Bethany to see both Jesus and the resurrected Lazarus. The chief priests in Jerusalem conspired to kill Lazarus "because on account of him, many of the Jews were going away and were believing in Jesus" (John 12:9-11).

Did you know?

Spikenard was aromatic oil extracted from a plant. It was imported from India and was quite valuable. Mary anointed Jesus with spikenard. Judas said the perfume that anointed Jesus was worth over 300 denarii. One denarius was a day's wage, so this was a considerable gift (John 12:2-8).

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Week #10 of 13

Christ's final week in Jerusalem

Life of
Christ

Monday – Jesus cleanses the Temple.

- Mark 11:11-26
- Matthew 21:23-46

Tuesday – Jesus is questioned by the Jews.

- Matthew 22:1-46

Wednesday – Warnings about Scribes and Pharisees.

- Matthew 23:1-39

Thursday – Jesus prophesies the fall of Jerusalem.

- Matthew 24:1-51

Friday – Parables of 10 Virgins and the Talents. Crucifixion prophesied.

- Matthew 25:1 – 26:2

Philip

Philip was one of the first apostles. He brought Nathaniel to Jesus. Philip was from the seaside village of Bethsaida, the hometown of Peter and Andrew. Like Andrew, Philip may have been a disciple of John the Baptist (John 1:35-51).

Jesus tested Philip before feeding the 5000. A multitude had followed Jesus to a deserted place. Looking at the great crowd, Jesus asked Philip, "Where shall we buy bread that these may eat?" Philip indicated that 200 days wages would not feed such a crowd. Jesus then fed the 5000 by breaking 5 barley loaves and 2 fish (John 6:1-14).

In the upper room, Philip said to Jesus, "Lord, show us the Father and it is sufficient for us." Jesus answered, "Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father, so how can you say, 'Show us the Father?'" (John 14:8-9).

Some believe that Philip the apostle was also the evangelist mentioned in Acts. This Philip preached in Samaria, and performed great miracles of Healing. He converted Simon the Sorcerer. Philip also baptized the Ethiopian Eunuch (Acts 8:5-40).

Did you know?

Jerusalem fell to the Romans in 70 AD. Jesus predicted Jerusalem's fall approximately 40 years before it occurred. Of Jerusalem, Jesus said, "Assuredly I say to you, not one stone shall be left here upon another, that shall not be thrown down." When the Roman siege ended, Titus ordered that the city be leveled, fulfilling Christ's prophecy (Matthew 24:1-2).

Week #11 of 13

The Upper Room

Life of
Christ

Monday – Jews and Greeks seek Jesus.

- Luke 21:37-38
- John 12:20-50

Tuesday – Judas bargains to betray Jesus.

- Luke 22:1-14

Wednesday – The Lord's Supper.

- John 13:1-35
- 1st Corinthians 11:23-29

Thursday – Jesus comforts the disciples.

- Luke 22:24-38
- John 14:1-31

Friday – The farewell discourse.

- John 15:1 – 17:26

Judas Iscariot

Jesus knew that Judas would betray him before his death. (John 6:70-71) King David prophesied that a friend would betray Christ. (Acts 1:16, Psalm 41:9)

Judas was a thief. He stole from the money-box of the disciples. He also disapproved of Mary anointing Jesus with expensive perfume. (John 12:1-8) He betrayed Jesus for 30 pieces of silver.

Judas was with Jesus in the upper room. In fact, Jesus washed his feet, and later identified him as the betrayer.

While Jesus was in the garden, Judas brought a mob to arrest him. He betrayed Jesus with a kiss, and the other disciples fled. (Matthew 26:36-56, John 18:1-14)

When Judas saw that Jesus was condemned, he brought the money back and hanged himself. The money was used to purchase the field of blood. (Matthew 27:3-10, Acts 1:18-19)

After the resurrection, the apostles replaced Judas with Matthias. Peter re-told the fate of Judas in Acts 1:15-26.

Did you know?

Passover commemorated the exodus from Egypt. The Hebrew word *pesah* means "to protect." God passed over the first born of Israel but killed the first born of Egypt. On the night Jesus was betrayed, he and the disciples were observing passover.

30 pieces of silver was the valuation of a Hebrew slave (Exodus 21:32).

Week #12 of 13

Arrest and Trials of Jesus

Life of
Christ

Monday – Jesus is Arrested

- Luke 22:1-54

Tuesday – Peter denies Jesus

- Luke 22:54-65
- Mark 14:55-65

Wednesday – Judas hangs himself

- Matthew 27:1-10
- Acts 1:16-20

Thursday – Trial before Herod. Pilate releases Barabbas.

- Luke 23:1-25

Friday – Jesus appears before Pilate.

- John 19:1-17

Pontius Pilate

Pontius Pilate was a Roman Prefect who governed Judea from AD 26-36. He married the granddaughter of Augustus.

Herod, the Tetrarch of Galilee, hated Pilate, who had mingled Galilean blood with sacrifices. After Pilate sent Jesus to be tried by Herod, they became friends. See Luke 13:1 and 23:6-12.

Sejanus, who controlled the Roman government after Tiberius retired to Capri in AD 26, appointed Pilate. Sejanus wanted to exterminate the Jews.

To gain the favor of Sejanus, Pilate offended the Jews by ordering troops to carry shields into Jerusalem bearing the emperor's image.

He later seized temple funds to construct an aqueduct in Jerusalem. He also issued coins bearing a staff that symbolized emperor worship.

In October of AD 31, Tiberius executed Sejanus for treason. Then in AD 32 he ordered Pilate to stop minting the offensive coins.

Pilate did not want to crucify Jesus, and repeatedly tried to release him. But, because the Jews threatened to report him to Tiberius, Pilate sentenced Jesus.

Pilate wrote the inscription that was put on the cross. He gave Joseph of Arimathea permission to bury Jesus

Did you know?

Annas was the father-in-law of **Caiaphas**. Although Annas was officially deposed as high-priest in AD 15, his judgment greatly influenced Caiaphas and the Sanhedrin.

Peter's 3rd denial was to a relative of Malchus, the servant he struck. (John 18:26)

Week #13 of 13

Crucifixion and Resurrection

**Life of
Christ**

Monday – The Crucifixion.

- Matthew 27:31-32
- Mark 15:20-40

Tuesday – Jesus speaks during the Crucifixion.

- Luke 23:26-49
- John 19:17-30

Wednesday – Jesus is buried and is raised.

- John 19:31-42
- Matthew 27:59-28:8

Thursday – The empty tomb.

- John 20:1-20:18

Friday – Jesus appears to many.

- Luke 24:13-53
- John 20:19-21:25
- Acts 1:4-11
- 1st Corinthians 15:6-8

Thomas

Thomas was an apostle who was probably a twin. His name *Didymus* meant "the twin."

John first mentioned Thomas when he commented on a trip to Judea. Jesus left Judea to avoid hostile Jews. Shortly after leaving He needed to return to raise Lazarus. When Thomas heard Jesus intended to return, he said, "Let us go also, that we may die with Him." (John 11:16)

During the upper room discourse, Thomas said "Lord we do not know where you are going, how do we know the way?" (John 14:5-6)

Thomas is famous for doubting the disciples when they told him they saw Christ. On resurrection Sunday, Jesus appeared to His disciples in the evening. Thomas was not present, and said he would not believe unless he too saw Jesus. Being true to his word, Thomas believed when Jesus later appeared to him and the disciples. (John 20:24-29)

A collection of the sayings of Jesus called *The Gospel of Thomas* has been ascribed to this apostle. But it's unlikely that Thomas, or any other apostle, was inspired to write this book.

Did you know?

Crucifixion typically caused death by preventing passive exhalation. To exhale, a victim would raise his body by pushing up. Breaking the legs hastened death by preventing this.

Birth of Jesus

About 2000 years ago God sent an angel to Israel, to a virgin named Mary. She was engaged to Joseph, a carpenter. The angel told Mary that by God's power, she would conceive and bear a son.

When Joseph learned that she was pregnant, an angel instructed him to marry her. Joseph took her to Bethlehem to register for a census. While there, Mary gave birth to Jesus. She laid him in a manger because there was no room at the inn. Shepherds visited Jesus in Bethlehem.

Later, wise men brought gifts to Jesus. They told Herod the Great, a wicked king, that Jesus would rule Israel. So Herod sent soldiers to kill the children in Bethlehem. Warned by an angel, Joseph took his family to Egypt. After Herod died, they returned to Israel and raised Jesus in a town called Nazareth.

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Friends of Jesus

Jesus had many friends, including John the Baptist and the 12 disciples.

John the Baptist

John lived in the wilderness near the Jordan River. Many people came to hear John preach about repentance and the coming of Christ. John baptized people in the river for the forgiveness of sins.

Although Jesus never sinned, he was baptized by John. When Jesus came up from the water, the Holy Spirit descended, and God spoke from heaven, saying "This is my beloved son."

John the Baptist rebuked Herod Antipas for his evil deeds, and for marrying his brother's wife. Herod imprisoned John for this, and later had him executed.

12 Disciples

The disciples were men Jesus selected as companions. They had different backgrounds. Jesus chose fishermen, a tax collector, a twin, and others. They travelled with Jesus as he preached. After Jesus died, they taught others about him.

The apostles names were: Peter, Andrew, James the son of Zebedee, John, Philip, Bartholomew, Matthew, Thomas, James the son of Alpheus, Thaddeus, Simon, and Judas Iscariot.

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Teachings of Jesus

Jesus taught people how to live godly lives. As he traveled around Israel, Jesus taught with sermons and parables.

Sermon on the Mount

Jesus delivered his most famous sermon on a mountain. In it, Jesus taught his listeners to:

- Love your enemies.
- Do not judge others.
- Trust God.
- Don't be anxious about tomorrow.
- Do unto others as you would have them do unto you (The "golden rule").

Parables

Jesus often taught with parables. A parable is a short story with a spiritual meaning.

Jesus told a parable about two builders. One was wise, and built his house upon a rock. The other was foolish, and built his house on sand. When a storm came, the wise man's house stood, but the foolish man's house fell. Whoever obeys Jesus is like the wise man. Whoever disobeys his words is like the foolish man.

Jesus taught with many parables. Some were easy to understand, and some were difficult. Matthew chapter 13 has several parables of Jesus.

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Miracles of Jesus

Jesus did many miracles to show others that he was God's son. God gave Jesus power over nature, power over disease, and even power over death!

Power Over Nature

Jesus and his disciples were crossing the Sea of Galilee in a small boat one evening. While Jesus was sleeping, a fierce storm came, and began to sink the boat. The disciples woke him.

Jesus arose and rebuked the storm saying, "Peace be still." It became calm, and Jesus said to them "Where is your faith?"

The disciples were afraid, saying "Who is this, that even the wind and sea obey him?" (Mark 4:35-41)

Power over Disease

One day a crowd was following Jesus on a road near Jericho. Hearing the crowd, a blind beggar asked what was happening. They told him Jesus was passing by. The blind man cried out "Jesus, have mercy on me!"

Jesus stopped, and asked what he wanted. "Lord, I want to regain my sight," he replied. Jesus said, "Receive your sight; your faith has made you well." Immediately the man could see, and the crowd began glorifying God. (Mark 10:46-52)

Power over Death

Jesus had a friend named Lazarus, who lived in Bethany with his sisters, Mary and Martha. When Jesus learned that Lazarus died, he came to Bethany.

Now Lazarus had been dead for 4 days, and a boulder covered the cave where his body was. Jesus asked them to remove the stone. He then shouted "Lazarus, come forth!" And Lazarus came out, restored to life!

After seeing this, many witnesses believed that Jesus was the son of God. (John 11:1-45)

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Death & Resurrection

Trials of Jesus

Jewish leaders wanted to kill Jesus. They accused him of blasphemy, and had Jesus arrested.

A Roman governor named Pilate tried Jesus. He wanted to release Jesus. But when the Jews threatened to riot, Pilate condemned Jesus to death on a cross.

Death

Jesus was sentenced to death by crucifixion. He was beaten by Roman soldiers, scourged, stripped, and nailed to a cross. He was crucified between two robbers, and died.

Burial

His body was placed in the new tomb of a rich man named Joseph of Arimathea. Jesus had promised the disciples he would come back after he died. His enemies knew this. So, to prevent anyone from stealing the body, they had soldiers guard the tomb of Jesus.

Resurrection

On the third day after Jesus died, an angel descended, and the soldiers fled. The disciples came and found an empty tomb. Jesus had risen from the dead!

He later appeared to many believers, commanding them to teach and baptize others.

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Sermons of Jesus Christ

This is a complete list of the sermons of Jesus Christ. The sermons are arranged by book.

Matthew

| Sermon/Discourse | Matthew | Related Teachings |
|------------------------|-------------|-------------------|
| Sermon on the mount | 5:1 - 7:29 | Luke 6:17-49 |
| The 12 commissioned | 10:1-42 | Mark 6:6-13 |
| About John the Baptist | 11:2-30 | Luke 7:18-35 |
| A house divided | 12:22-50 | Mark 3:20-30 |
| Parables by the sea | 13:1-53 | Luke 8:4-21 |
| Kingdom greatness | 18:1-35 | Mark 9:33-50 |
| Authority of Christ | 21:23-22:14 | Luke 20:1-19 |
| Woes to leaders | 23:1-39 | Mark 12:38-40 |
| The end of time | 24:1-26:2 | Mark 13:1-37 |
| Upper room discourse | 26:26-35 | John 13:1-17:26 |

Mark

| Sermon/Discourse | Mark | Related Teachings |
|---------------------|---------|-------------------|
| Parables by the sea | 4:1-34 | Matthew 13:1-53 |
| Traditions of men | 7:1-23 | Matthew 15:1-20 |
| Warnings | 9:30-50 | Matthew 18:1-35 |
| Concerning divorce | 10:1-12 | Matthew 19:1-12 |
| Return of Christ | 13:1-37 | Luke 21:5-36 |

Luke

| Sermon/Discourse | Luke | Related Teachings |
|------------------------|------------|--------------------|
| Sermon on the plain | 6:17 - 7:1 | Matthew 5:1 - 7:29 |
| About John the Baptist | 7:18-35 | Matthew 11:2-30 |
| Parables by the sea | 8:4-21 | Matthew 13:1-53 |
| Seventy sent | 10:1-24 | Matthew 10:1-42 |
| How to pray | 11:1-13 | Matthew 6:5-15 |
| A house divided | 11:14-36 | Mark 3:2-31 |
| Pharisees rebuked | 11:37-54 | Mark 7:1-23 |
| God cares | 12:1-13:9 | Matthew 10:5-33 |
| Discipleship | 14:25-35 | Matthew 10:34-42 |
| The lost parables | 15:1-16:31 | John 9:35 - 10:21 |
| The second coming | 17:20-37 | Matthew 24:32-51 |
| Parables on prayer | 18:1-14 | Luke 11:1-13 |
| The end of time | 21:5-36 | Matthew 24:1-26:2 |

John

| Sermon/Discourse | John | Related Teachings |
|-----------------------|------------|-------------------|
| Meets Nicodemus | 3:1-21 | Romans 6:1-14 |
| Woman at the well | 4:5-38 | Colossians 3:16 |
| His equality with God | 5:17-47 | Matthew 28:18-20 |
| Bread of Heaven | 6:26-58 | John 8:12-59 |
| Light of the world | 8:12-59 | John 6:26-58 |
| The good shepherd | 9:35-10:21 | Luke 15:1-10 |
| Son of God | 10:22-39 | Matthew 25:31-46 |
| Upper room discourse | 13:1-17:26 | Matthew 26:26-35 |

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History

Teachings

Messianic Prophecies

This is a chart of the messianic prophecies from Isaiah 53 and Psalm 22. The promise, prophecy, and fulfillment for each prophecy are shown on this chart.

Isaiah was written 700-750 years prior to the birth of Christ. Psalms was written about 1020 years prior to Jesus' birth. Since Jesus lived about 30-33 years, the prophecies concerning his death were between 800 and 1050 years old when they were fulfilled.

Messianic Prophecies from Isaiah 53

| Promise | Prophecy | Fulfillment |
|--------------------------------|--------------|---|
| Who has believed our report? | Isaiah 53:1 | John 12:37-38, Romans 10:16 |
| Despised and rejected | Isaiah 53:3 | Mark 9:12, Luke 17:25, John 1:10-11, 1 Peter 2:4 |
| He has borne our infirmities | Isaiah 53:4 | Matthew 8:16-17 |
| Considered smitten by God | Isaiah 53:4 | Galatians 3:13, Matthew 27:38-44, Luke 23:35 |
| Wounded for our transgressions | Isaiah 53:5 | Romans 4:25 |
| We are healed by his stripes | Isaiah 53:5 | 1 Peter 2:24 |
| Jesus was flogged | Isaiah 53:5 | Mark 15:15, Luke 22:63-65, John 19:1 |
| Silent before His accusers | Isaiah 53:7 | Matthew 26:62-63, 27:12-14, Mark 14:60-61, 15:3-15, John 19:9, Acts 8:32-35 |
| Christ died for our sins | Isaiah 53:8 | 1 Corinthians 15:3 |
| Died with the wicked | Isaiah 53:9 | Matthew 27:38, Mark 15:27-28, Luke 23:32-33 |
| Buried with the rich | Isaiah 53:9 | Matthew 27:57-60, Mark 15:43-46, Luke 23:50-53, John 19:38-42 |
| Lived a sinless life | Isaiah 53:9 | 1 Peter 2:22 |
| Jesus was an offering for sin | Isaiah 53:10 | 1 Corinthians 15:3, Hebrews 10:12-14 |
| He would justify many | Isaiah 53:11 | Acts 13:38-39, Romans 5:17-19 |
| He will be great | Isaiah 53:12 | Matthew 28:18, Luke 24:27 |
| Numbered with transgressors | Isaiah 53:12 | Matthew 27:38, Mark 15:27-28, Luke 23:32-33 |
| Made intercession for sinners | Isaiah 53:12 | Luke 23:34, 39-43, Romans 8:34 |

Messianic Prophecies from Psalm 22

| Promise | Prophecy | Fulfillment |
|----------------------------|-----------------|--|
| The forsaken Christ | Psalm 22:1 | Matthew 27:46, Mark 15:34 |
| Verbally abused by men | Psalm 22:6-7 | Matthew 26:67-68, 27:27-31 |
| Trust in God ridiculed | Psalm 22:8 | Matthew 27:39-44, Mark 15:29-32, Luke 23:35, 39 |
| Surrounded by enemies | Psalm 22:12 | Matthew 27:27-31, Mark 15:16-20 |
| Physically weakened | Psalm 22:14-15 | Matthew 27:32, Mark 15:21, Luke 23:26 |
| Thirsty | Psalm 22:15 | John 19:28 |
| Surrounded by enemies | Psalm 22:16 | Matthew 27:39-44 |
| Hands and feet pierced | Psalm 22:16 | John 20:20, 25 |
| Bones not broken | Psalm 22:17 | John 19:31-36 |
| Stared at by the people | Psalm 22:17 | Matthew 27:55-56, Luke 23:35, 48-49, John 19:20 |
| Lots cast for His clothing | Psalm 22:18 | Matthew 27:35, Mark 15:24, Luke 23:34, John 19:23-24 |
| God heard His prayers | Psalm 22:21, 24 | Hebrews 5:7-8 |