

genesis history

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creator, maker, cosmos

gospels 1

September 24

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Mark 1:1; John 1:1-18
Luke 1:1-80; Matt 1:1-17
Luke 3:23-38

[\[Video Overviews\]](#)

[In the New Testament, the original text is in Greek, rather than Hebrew. Quotations from the Old Testament indicates that **YHWH** (“the LORD”) in Hebrew writings is **Kurios** (kurios, “Lord”) in Greek, and “God” (**Elohim**) is **Theos** (yeov). [Map of NT times.](#)]

[\[Jesus’ Lifetime\]](#)

Mark 1:1 [Audio: S. G. [Mk 1:1-11](#)]
The Beginning of the Good News

1:1 ¶ **The beginning** of the gospel of **Jesus Christ, the Son of God.**

[Jesus: Hebrew *Jeshua* or *Joshua*:
“**YHWH** is salvation”;

Christ: “anointed”, **Messiah**;
John: “**YHWH** is a gracious giver”]

1:1 ¶ **John 1:1-18** [Audio: [Intro, 1:1-9](#)]
The Pre-Existent Word

In [the] beginning [\[Ge 1:1\]](#)

was
the **Word**, and
the **Word** was with **God**, and
the **Word** was **God**.²
He

was
in [the] beginning with **God**.

³
The Maker of All Things
All things were made [\[Ge 1:31\]](#)

through **Him**, and
without **Him**
nothing was made
that was made.

⁴
In Him Was Life, the Light of Men
In Him [\[Cp. 3:19\]](#)

was life, and
the life was
the **Light** of men. ⁵ ¶ And
the **Light** shines in [\[Ge 1:3\]](#)
the **darkness**, and
the **darkness**
did not comprehend it.

⁶
[Copied below to start John’s ministry]
(There was a man sent from **God**, whose
name was John. ⁷ This man came for
a witness, to bear witness of the **Light**,
that all through him might believe. ⁸

He was not that **Light**, but was sent to
bear witness of that **Light**.)
⁹ [\[Audio: Steve Gregg 1:10-18\]](#)

That was the true **Light** that gives **light**
to every man coming into the world. ¹⁰
He was [through **His** prophets?] in
the world, and the world
was made through **Him**, and
the world

did not know **Him**. ¹¹
He came to [\[v impersonal in Greek\]](#)

His own [place], and
His own [people (personal)]

did not receive **Him**. ¹² But
as many as

did receive [received] **Him**,
to them [\[Cp. 3:16-21, 36\]](#)

He gave the right to become
children of God,

to those [the remnant?]
who believe in **His name**: ¹³
who were born, [He who was born?]

not of blood,
nor of the will of the flesh,
nor of the will of man,
but of **God**.

¹⁴
The Glorious Word Became Flesh
And **the Word**

became flesh and [v as in the OT]
dwelt [tabernacled] among us,
And we beheld
His glory, [\[cf. Ex 33:22\]](#)
the glory as of [\[cf. 3:16-18\]](#)
the only begotten of the Father,
full of grace and truth. [\[cf. Ex34:6\]](#)

¹⁵
(John bore witness of **Him** and cried out,
saying, [\[cf. Jn 1:29-31\]](#)

“This was **He** of whom I said,
‘**He who comes after me is preferred
before me, for He was before me.**’”)

¹⁶
And of **His fullness** we have **all** received,
and **grace** for **grace**.² ¹⁷

For the law was given
through Moses,
but **grace** and **truth** came
through **Jesus Christ**. ¹⁸

No one has seen **God** at any time.
The unique [only begotten] Son,
who is in the bosom of the Father,
He has declared **Him**.

[\[Jn 1:19-51 is found on September 26\]](#)
[\[Audio: Steve Gregg Intro, 1:1-25\]](#)

Luke 1:1-80
Dedication of Luke’s Gospel Account

1:1 ¶ Inasmuch as many have taken in
hand to **set in order** a narrative of those
things **that** have been fulfilled among
us, ² just as those who **from [the] be-
ginning** were **eyewitnesses** and minis-
ters of the word delivered them to us, ³

¹ A father’s one and only son: in his father’s
image, a “chip off the old block”.

² NIV: From the fullness of his grace we
have all received one [NLT: gracious]
blessing after another: grace upon grace.

it seemed good to me also, having had
complete [perfect] understanding of all
things **from the very first**, to write to you
an orderly account [but not necessarily
fully chronological], most excellent
[hence, likely a Roman official]
Theophilus [“**God** lover”], ⁴ that you
may know **the certainty** of those things
in which you were instructed.

Prediction of John the Baptist’s Birth
6 BC (3999 AB)

⁵ ¶ There was **in the days of Herod**
[“heroic”], the king of Judea [under
Roman rule], a certain [Aaronic] priest
named **Zacharias** [“**YHWH**-remembered”],
of the division of Abijah [“**YHWH** is my
father”]. His wife was of the daughters
of Aaron [“light-bringer”], and her
name was **Elizabeth** [“oath of **God**”].

⁶ And they were both **righteous** before
God, walking in all the commandments
and ordinances of the **Lord** [i.e., **YHWH**]
blameless. ⁷ But they had no child,
because Elizabeth was barren, and they
were **both well advanced in years**. ⁸

So it was, that **while** he was **serving as**
priest before **God** in the order of his
division, ⁹ according to the custom of
the priesthood, his lot fell to burn
incense **when** he went into **the temple**
of the Lord [**YHWH**]. ¹⁰ And the whole
multitude of the people was praying
outside at **the hour of incense**. ¹¹ **Then**
an angel of the Lord [**YHWH**] appeared
to him, standing on the right side of the
altar of incense. ¹² And **when** Zacharias
saw **him**, he was troubled, and fear fell
upon him. ¹³ But **the angel** said to him,

“**Do not be afraid, Zacharias, for your
prayer is heard; and your wife Eliza-**

beth will bear you a son, and you shall call his name John. 14 And you will have joy and gladness, and many will rejoice at his birth. 15 For he will be great³ in the sight of the Lord [YHWH], and shall drink neither wine nor strong drink⁴. He will also be filled with the Holy Spirit, even from his mother's womb. 16 And he will turn many of the children of Israel to the Lord [YHWH] their God. 17 He will also go before Him [the Lord their God, in Jesus] in the spirit and power of Elijah [“YHWH is my God”]; Mt 11:14, Oct 2-3], to

‘turn
the hearts of the fathers
to the children’,

Malichi 4:5-6 [end of the Old Test.]

Behold,
I will send you Elijah the prophet
[AD26-30] before the coming of
the great and awesome [dreadful]
day of YHWH. 6

And he will turn
the hearts of the fathers
to the children, And
the hearts of the children
to their fathers,

Lest I come and strike [Israel:]
the land [earth] with a curse.”

and the disobedient to the wisdom of the righteous [just], to make ready a people prepared for the Lord.” 18

And Zacharias said to the angel,

“How shall I know this?

For I am an old man, and my wife is well advanced in years.” 19

³ John the Baptist (JtB) was “great”, not just acceptable.

⁴ Samuel, Samson, and JtB, were Nazirites from their mother's womb: Nu 6:1-21.

And the angel answered and said to him, “I am Gabriel [“God's warrior/man”; Da 8:16, 9:21], who stands in the presence of God, and was sent to speak to you and bring you these glad tidings [good news]. 20 But behold, you will be mute and not able to speak⁵ until the day these things take place, because you did not believe my words that will be fulfilled in their own time.” 21

And the people waited for Zacharias, and marveled that he lingered so long in the temple. 22 But when he came out, he could not speak to them; and they perceived that he had seen a vision in the temple, for he beckoned to them and remained speechless. 23 And so it was, as soon as the days of his service were completed [one week: ref?], that he departed to his own house. 24

Now after those days his wife Elizabeth conceived; and she hid herself five [5] months, saying, 25

“Thus the Lord has dealt with me, in the days when He looked on me, to take away my reproach among people.”

[Audio: Steve Gregg 1:26-80]

Jesus' Conception Predicted 5 BC

Matthew 1:18a ¶ Now the birth of Jesus Christ was as follows:

26 ¶ Now in the sixth [6th] month the angel Gabriel was sent by God to a city

⁵ Like a visual aid (prophets in general), his muteness was emblematic of God being silent from Malachi to JtB, >400 years. Then Zacharias prophesied, indicating that prophecy was restored: God was speaking again. Perhaps this was not a punishment, but an aid to Zacharias' faith: “you don't believe? I'll give you a sign.”

of Galilee [“circuit”] named Nazareth [“the guarded one”: cf. Mt 2:23], 27 to a virgin betrothed to a man whose name was Joseph [“let him add”],

Matthew 1:18b After His mother Mary was betrothed to Joseph, before they came together,

of the house of David [“beloved”]. The virgin's name was Mary [Hebrew Miriam: “their rebellion”]. 28 And having come in, the angel said to her, “Rejoice, highly favored one.

The Lord [YHWH] is with you. Blessed are you among women!” 29

But when she saw him, she was troubled at his saying, and considered what manner of greeting this was. 30 Then the angel said to her,

“Do not be afraid, Mary, for you have found favor with God. 31 And behold, you will conceive in your womb and bring forth a Son [Mt 18:23-Is 7:14], and shall call His name Jesus. 32 He will be great, and will be called

the Son of the Highest [idiom: God]; and the Lord [YHWH] God will give Him the throne of His father David [so Mary had to have been a descendant of David]. 33 And He will

reign over the house of Jacob forever, and of His kingdom there will be no end [Ex 19:5; Is 9:7; Da 2:44; 4:3,32,34; 6:26; 7:14,18,27].” 34

Then Mary said to the angel,

“How can this be, since I do not know a man?” 35

And the angel answered and said to her, “The Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One

who is to be born will be called the Son of God. 36

Now indeed, Elizabeth your relative has also conceived a son in her old age; and this is now the sixth [6th] month for her who was called barren. 37 For with God nothing will be impossible.” 38

Then Mary said, [↓ YHWH] “Behold the maidservant of the Lord! Let it be to me according to your word.” And the angel departed from her.

Matthew 1:18c she was found with child of the Holy Spirit.

Mary Visits Elizabeth 5 BC

39 ¶ Now Mary arose in those days and went into the hill country with haste, to a city of Judah⁶, 40 and entered the house of Zacharias and greeted Elizabeth. 41 And it happened, when Elizabeth heard the greeting of Mary, that the babe leaped in her womb; and Elizabeth was filled with the Holy Spirit. 42 Then she spoke out with a loud voice and said,

“Blessed are you among women, and Blessed is the fruit of your womb! 43 But why is this granted to me, that the mother of my Lord should come to me? 44 For indeed, as soon as the voice of

⁶ Luke here uses “Judah”, the OT-Hebrew name, not “Judea”, the NT-Greek name. The old covenant corresponds to Elizabeth as an old, barren woman; the new covenant corresponds to Mary as young and virginal. Their sons: JtB was the closing voice of the old covenant; Jesus was the new voice of the new covenant. In Gal 4:24-26, Paul uses two women to represent the two covenants (Sarah and Hagar).

your greeting sounded in my ears, the babe leaped in my womb for joy. 45 Blessed is she who believed, for there will be a fulfillment of those things that were told her from the Lord.” 46 [↓ ^ YHWH]

And Mary said: [“the magnificat”:] “My soul magnifies the Lord, 47 And My spirit has rejoiced in God my Savior. 48

For He has regarded the lowly state of His maidservant; For behold, henceforth all generations will call me blessed. 49

For He who is mighty has done great things for me, And holy is His name. 50 And His mercy is on those who fear Him From generation to generation. 51

He has shown strength with His arm; He has scattered the proud in the imagination of their hearts. 52

He has put down the mighty from their thrones, And exalted the lowly. 53

He has filled the hungry with good things, And the rich He has sent away empty. 54

He has helped His servant Israel, In remembrance of His mercy, 55

As He spoke to our fathers, To Abraham and to his seed forever.” 56 [Cf. 1 Sa 2 (Hannah’s statement)]

And Mary remained with her about three [3] months [presumably nearly to the birth of John: v57; Elizabeth’s last trimester, Mary’s first?], and returned to her house.

The Birth of John the Baptist 5 BC 57 ¶ Now Elizabeth’s full time came for her to be delivered, and she brought forth a son. 58 When her neighbors and relatives heard how the Lord [YHWH] had shown great mercy to her, they rejoiced with her. 59 So it was, on the eighth [8th] day, that they came to circumcise the child; and they would have called him by the name of his father, Zacharias. 60

His mother answered and said, “No; he shall be called John.” 61

But they said to her, “There is no one among your relatives who is called by this name.” 62

So they made signs to his father — what he would have him called. 63

And he asked for a writing tablet, and wrote, saying, “His name is John.”

So they all marveled. 64 Immediately his mouth was opened and his tongue loosed, and he spoke, praising God. 65

Then fear came on all who dwelt around them; and all these sayings were discussed throughout all the hill country of Judea. 66

And all those who heard them kept them in their hearts, saying, “What kind of child will this be?”

And the hand of the Lord was with him. [↑ YHWH]

67 ¶ Now his father Zacharias was filled with the Holy Spirit, and prophesied, saying: 68

“Blessed is the Lord [YHWH] God of Israel, For He has visited and redeemed His people, 69

And has raised up [Messiah:] a horn of salvation for us In the house of His servant David, 70

As He spoke by the mouth of His holy prophets, Who have been since the world began, 71

That we should be saved from our enemies And from the hand of all who hate us, 72

To perform the mercy promised to our fathers And To remember His holy covenant, 73

The oath that He swore to our father Abraham: 74 [Ge 15:13-14; Acts 7:6-7]

To grant us that we, Being delivered from the hand of our enemies, Might serve Him without fear, 75

In holiness and righteousness before Him all the days of our life. 76

And you, child, will be called the prophet of the Highest; For you will go before the face of the Lord [YHWH] to prepare His ways, 77

To give knowledge of salvation to His people By the remission of their sins, 78

Through the tender mercy of our God, With which the Dayspring [Daybreak: Is 61, Mal 4 – new age of the Messiah] from on high has visited us; 79

To give light to those who sit in darkness and the shadow of death [Cf. Is 9:1-2], To guide our feet into the way of peace.” 80 [v80 also copied below:]

So the child grew and became strong in spirit, and was in the deserts till the day of his manifestation to Israel.

Jesus Comes into the World 5 BC [Audio: Mt Intro 1, 2, 3] (4000 AB)

Matthew 1:18-25a [Audio: 1:18-25] **Joseph Learns Mary is With Child** [v18 also appears above]

18 ¶ Now the birth of Jesus Christ was as follows: After His mother Mary was betrothed to Joseph, before they came together, she was found with child of the Holy Spirit [probably about 3 months: Lu 1:56].

19 Then Joseph her husband, being a righteous [just] man, and not wanting to make her a public example, was minded to put her away secretly. 20

But while he thought about these things, behold, an angel of the Lord appeared to him in a dream, saying, “Joseph, son [descendant] of David, do not be afraid to take to you Mary your wife, for that which is conceived in her is of the Holy Spirit. 21

And she will bring forth a Son, and you shall call His name Jesus [Hebrew Jeshua or Joshua: “YHWH is salvation”], for He will save His people from their sins.” 22

So all this was done that it might be fulfilled that was spoken by the Lord through the prophet, saying [Is 7:14]: 23

“Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel”, (which [“Immanuel”] is translated, “God with us.”). 24

Then Joseph, being aroused from sleep, did as the angel of the Lord [YHWH] commanded him and took to him his wife, 25a and did not know her till she had brought forth her firstborn Son. [v25b] [Audio: S. Gregg Mt 1:1-17]

Matthew 1:1-17

The Genealogy of Jesus Christ

Through His Step Father Joseph

[Mt is reporting the events regarding Joseph (see above); Luke, Mary.]

19 The book of the genealogy of Jesus Christ,

the Son [descendant] of David, the Son [descendant] of Abraham: 2 [From Abraham back to God is given in Lu 3:34b-38; leading numbers below count the members of three groups:]

Group 1: Abraham to David

1. Abraham begot Isaac,
2. Isaac begot Jacob, and
3. Jacob begot Judah and his brothers.³
4. Judah begot Perez and Zerah by Tamar,
5. Perez begot Hezron, and
6. Hezron begot Ram. 4
7. Ram begot Amminadab,
8. Amminadab begot Nahshon, and
9. Nahshon begot Salmon. 5
10. Salmon begot Boaz by Rahab,
11. Boaz begot Obed by Ruth,
12. Obed begot Jesse, 6 and
13. Jesse begot
14. David the king.

[Matthew counts David twice: first as a patriarch, then as the first of a list of kings: see v.17]

Group 2: David to Josiah

1. David the king begot Solomon by her who had been the wife of Uriah. 7
2. Solomon begot Rehoboam,
3. Rehoboam begot Abijah, and
4. Abijah begot Asa. 8
5. Asa begot Jehoshaphat,
6. Jehoshaphat begot Joram, and

[Mt. omits Ahaziah (Jehoahaz) as illegitimate descendant of Omri, who was not of the royal line: 2Ki 8:26, 14:13 || 2Ch ...; he also omits Athaliah, the usurper queen, and J(eho)ash and Amaziah; cf. Kings of Judah.]

7. Joram begot Uzziah. 9
8. Uzziah begot Jotham,
9. Jotham begot Ahaz, and
10. Ahaz begot Hezekiah. 10
11. Hezekiah begot Manasseh,
12. Manasseh begot Amon, and
13. Amon begot Josiah. 11
14. Josiah begot [adopted his grandson] Jeconiah and his [Jeconiah's] brothers [but really his father and uncles] about the time [just before] they were carried away to Babylon.

12 And after they were brought to Babylon:

Group 3: Jeconiah to Jesus

1. Jeconiah begot Shealtiel, and
2. Shealtiel begot Zerubbabel. 13
3. Zerubbabel begot Abiud,
4. Abiud begot Eliakim, and
5. Eliakim begot Azor. 14
6. Azor begot Zadok,
7. Zadok begot Achim, and
8. Achim begot Eliud. 15
9. Eliud begot Eleazar,
10. Eleazar begot Matthan, and
11. Matthan begot Jacob. 16 And
12. Jacob begot Joseph
13. the husband of Mary, of whom [Mary] was born
14. Jesus who is called Christ. 17 [Jesus was not born of, but adopted by, Joseph the husband of Mary.]

Three Groups, 41 Generations

So all the generations from [Group 1] Abraham to David are fourteen [14] generations, from [Group 2] David until the captivity in Babylon are fourteen [14] generations, and from [Group 3] the captivity in Babylon until the Christ are fourteen [14] generations.

[But David is counted twice, so only 41 generations total, with 3 omitted.] [Audio: Steve Gregg Lu 3]

Luke 3:23-38

The Genealogy of Jesus Christ

Through His Mother Mary

[Luke reports what happened to Mary (see above); Mt.: Joseph.]

23 Now Jesus Himself began His ministry at about thirty [~30] years of age, being

(as was supposed the son of Joseph), [but that supposition was incorrect; it was Jesus through Mary who was "of Heli", Jesus' nearest male ancestor, his maternal grandfather: "the son" below is assumed by the translators, as indicated by italics]

2Sa 7:12-14a || 1Ch 17:11-13a

[God speaking to David, via Nathan, to be fulfilled in Solomon & Jesus] When your days are fulfilled and you rest _____ with your fathers, _____ I will set up your seed after you, who will come from your body, and I will establish his kingdom. 13 He shall build _____ a house for My name, and I will establish the throne of his kingdom forever. 14 I will be his Father, and he shall be My son. [Quoted in 2Co 6:18; He 1:5]

the [grand] son of Heli, 24 the son of Matthat, the son of Levi, the son of Melchi, the son of Janna, the son of Joseph, 25 the son of Mattathiah, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai, 26 the son of Maath, the son of Mattathiah, the son of Semei, the son of Joseph, the son of Judah, 27 the son of Joannas, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri, 28 the son of Melchi, the son of Addi, the son of Cosam, the son of Elmodam, the son of Er, 29 the son of Jose, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, 30 the son of Simeon, the son of Judah, the son of Joseph, the son of Jonan, the son of Eliakim, 31 the son of Melea, the son of Menan, the son of Mattathah, the son of Nathan, [Mary to Nathan: 41 generations]

September 25

Luke 2:1-20
Matt 2:1-18
Luke 2:21 || Matt 1:25b
Matt 2:19-22a
Luke 2:22-38
Luke 2:39 || Matt 2:22b-23
Luke 2:40-52
Luke 1-80
John 1:6-8
Luke 3:1-2
Mt 3:1-12 || Mk 1:4-8 || Lu 3:3-18

[Historical context:]

| AD | Roman Caesars |
|-----|---|
| -49 | 0 th Julius: assassinated March 15, 44 BC 1 st "king" by Jewish count |
| -44 | No Caesar in charge until: |
| -27 | 1 st Augustus: natural death (AD14) 1 st emperor by Roman count |
| 12 | 2 nd Tiberias: ... |

[Audio: Steve Gregg [Lu 2](#)]

Luke 2:1-20
The Birth of Jesus **4 BC (4001 AB)**
 2:1 ¶ And it came to pass in those days that a decree went out from Caesar ["severed"] Augustus ["venerable"] that all the world should be registered. 2 This census first took place while Quirinius ["warrior"] was governing Syria. 3 So all went to be registered, everyone to his own city. 4 Joseph also went up from Galilee ["circuit"], out of the city of Nazareth ["the guarded one"], into Judea, to the city of David, which is called Bethlehem ["house of bread"], because he was of the house and lineage of David, 5 to be registered with Mary, his betrothed

[The next column parallels part of this column to show agreement of the sub-lists:]

the son of David, 32
 the son of Jesse,
 the son of Obed,
 the son of Boaz,
 the son of Salmon,
 the son of Nahshon, 33
 the son of Amminadab,
 the son of Ram,
 the son of Hezron,
 the son of Perez,
 the son of Judah, 34
 the son of Jacob,
 the son of Isaac, [Ge 21:3, 25:19]
 the son of Abraham, [Ge 11:26]

OT References

[Ru 4:22]
 [Ru 4:22]
 [Ru 4:13,21]
 [Ru 4:21]
 [Ru 4:20]
 [Ru 4:20]
 [Ru 4:19]
 [Ru 4:19]
 [Ge 46:12]
 [Ge 38:29]
 [Ge 29:35]
 [Ge 25:26]
 [Ge 21:3, 25:19]
 [Ge 11:26]

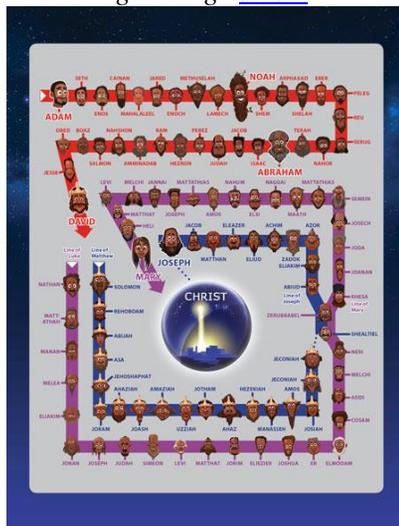
[Matthew's Group 1 is here reversed to match Luke's ordering, so read bottom up for Matthew's order:]

David the king begot Solomon ... 7
 Jesse begot David the king.
 Obed begot Jesse, 6 and
 Boaz begot Obed by Ruth,
 Salmon begot Boaz by Rahab,
 Nahshon begot Salmon. 5
 Amminadab begot Nahshon, and
 Ram begot Amminadab,
 Hezron begot Ram. 4
 Perez begot Hezron, and
 Judah begot Perez ... by Tamar,
 Jacob begot Judah and his brothers. 3
 Isaac begot Jacob, and
 Abraham begot Isaac,
 [end of reversal of order]

[Perhaps Arphaxad adopted his grandson Shelah, so this Cainan is left out of Genesis (or another scenario), but it is unclear where Luke would have gotten such information.]



Larger image below.



the son of Terah, [Ge 11:24]
 the son of Nahor, 35 [Ge 11:22]
 the son of Serug, [Ge 11:20]
 the son of Reu, [Ge 11:18]
 the son of Peleg, [Ge 11:16]
 the son of Eber, [Ge 11:14]
 the son of Shelah, 36 [Ge 11:12]
 the son of Cainan, [not in Ge 11]
 the son of Arphaxad, [Ge 11:10]
 the son of Shem, [Ge 5:32]
 the son of Noah, [Ge 5:28-29]
 the son of Lamech, 37 [Ge 5:25]
 the son of Methuselah, [Ge 5:21]
 the son of Enoch, [Ge 5:18]
 the son of Jared, [Ge 5:15]
 the son of Mahalalel, [Ge 5:12]
 the son of Cainan, 38 [Ge 5:9]
 the son of Enos, [Ge 5:6]
 the son of Seth, [Ge 5:3]
 the son of Adam, [Ge 1:26-27, 5:1]
 the son of God. [Ge 1:1]

wife, who was with child. 6 So it was, that while they were there, the days were completed for her to be delivered. 7 And she brought forth her firstborn Son, and wrapped Him in swaddling cloths, and laid Him in a manger, because there was no room for them in the inn [YLT: guest chamber; cf. Mt 14:14 || Lu 22:11 re the upper room].

Praise by Angels and Shepherds

8 ¶ Now there were in the same country shepherds living out in the fields, keeping watch over their flock by night. 9 And behold, an angel of the Lord [YHWH] stood before them, and the glory of the Lord [YHWH] shone around them, and they were greatly afraid. 10 Then the angel said to them, "Do not be afraid, for behold, I bring you good tidings of great joy that will be to all [the] people". 11 For there is born to you this day in the city of David a Savior, who is Christ [Messiah] the Lord [YHWH]. 12 And this will be the sign to you: You will find a Babe wrapped in swaddling cloths, lying in a manger." 13 And suddenly there was with the angel a multitude of the heavenly host praising God and saying: 14 "Glory to God in the highest, And on land [earth] peace, goodwill toward men!" 15

7 Greek: all the people, hence indicating Israel, but the angels generalize later to "men" in general (v14). (N)KJ omits "the" but see RSV, YLT, ESV, BBE, Phillips, etc.
 8 Later manuscripts: "toward men of goodwill" or "toward men with whom God is pleased".
[Highlighting legend & Latest Notes](#)

So it was, when the angels had gone away from them into heaven, that the shepherds said to one another, "Let us now go to Bethlehem and see this thing that has come to pass, which the Lord [YHWH] has made known to us." 16

And they came with haste and found Mary and Joseph, and the Babe lying in a manger. 17 Now when they had seen Him, they made widely known the saying that was told them concerning this Child [Infant]. 18 And all those who heard it marveled at those things that were told them by the shepherds. 19 But Mary kept all these things and pondered them in her heart. 20 Then the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told them.

[Audio: Steve Gregg [Mt 2:1-3](#)]

Matthew 2:1-18

Wise Men Seek to Worship Him 4 BC

2:1 ¶ Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men [probably exilic Jews who did not return] from the East [possibly Persia, where Daniel had been] came to Jerusalem, 2 saying, "Where is He who is [has [just] been] born King of the Jews? For we have seen His star in the East and have come to worship Him." 3

When Herod the king heard this, he was troubled, and all Jerusalem with him. 4

[Audio: Steve Gregg [Mt 2:4-15](#)] And when he had gathered all the chief priests and scribes of the people together, he inquired of them where the Christ was to be born. 5 So they said to him, "In Bethlehem of Judea, for thus it is written by [Micah] the prophet⁹: 6

But you, Bethlehem, in the land of Judah, are not the least among the rulers of Judah; For out of you shall come a Ruler Who will shepherd My people Israel." 7

Micah 5:2

But you, Bethlehem Ephrathah, Though you are little among the thousands of Judah, Yet out of you shall come forth to Me The One to be Ruler in Israel, Whose goings forth are From of old, [↙ lit. day eternal] From everlasting.

Then Herod, when he had secretly called the wise men, determined from them what time the star appeared. 8 And he sent them to Bethlehem and said, "Go and search carefully for the young Child [literally, the Infant], and when you have found Him, bring back word to me, that I may come and worship Him also."

[Cf. [Mt 19:13](#) // [Mk 10:13](#) // [Lu 18:15](#) where Jesus blessed the infants/little children. Thus, Jesus was an infant here.]

⁹ Not quoted from the LXX or Hebrew, so Matthew's own paraphrase?

9 ¶ When they heard the king, they departed; and behold, the star that they had seen in the East went before them, till it came and stood over where the young Child [the Infant] was. 10 When they saw the star, they rejoiced with exceedingly great joy. 11 And when they had come into the house, they saw the young Child [the Infant] with Mary His mother, and fell down and worshiped Him. And when they had opened their treasures, they presented gifts to Him: gold, frankincense, and myrrh. 12

Then, being divinely warned in a dream that they should not return to Herod, they departed for their own country [likely Persia] another way.

Joseph Told to Escape to Egypt 4 BC

13 ¶ Now when they had departed, behold, an angel of the Lord [YHWH] appeared to Joseph in a dream, saying, "Arise, take the young Child [the Infant] and His mother, flee to Egypt, and stay there until I bring you word; for Herod will seek the young Child [the Infant] to destroy Him." 14

When he arose, he took the young Child [the Infant] and His mother by night and departed for Egypt, 15 and was there until the death of Herod [in less than 40 days], that it might be fulfilled that was spoken by the Lord [YHWH] through [Hosea] the prophet, saying, "Out of Egypt I called My Son."

[Hosea 11:1](#) When Israel was a child, I loved him, and Out of Egypt I called My son.

[Audio: Steve Gregg [Mt 2:16-23](#)]

Herod Slays Male Children 4 BC

16 ¶ Then Herod, when he saw that he was deceived by the wise men, was exceedingly angry; and he sent forth and put to death all the male children who were in Bethlehem and in all its districts, from two [2] years old and under, according to the time that he had determined from the wise men. 17 Then was fulfilled what was spoken by Jeremiah the prophet, saying: 18

"A voice was heard in Ramah, Lamentation, _____ weeping, and great mourning, Rachel weeping for her children, Refusing to be comforted,

Because they are no more."

[Jeremiah 31:15](#) Thus says YHWH:

"A voice was heard in Ramah, Lamentation and bitter weeping, Rachel weeping for her children, Refusing to be comforted for her children, Because they are no more."

Luke 2:21 [Audio: S. Gregg [Lu 2](#)]

Jesus is Circumcised and Named

21 ¶ And when eight [8] days were completed for the circumcision of the Child¹⁰ [Infant], His name was called Jesus, the name given by the angel before He was conceived in the womb.

[Matthew 1:25b](#) And he [Joseph] called His name Jesus.

¹⁰ Possibly referenced by Paul in [Col 2:11](#) "In Him you were also circumcised with the circumcision made without hands, by putting off the body of the sins of the flesh, by the circumcision of Christ,"

Matthew 2:19-22a

Return from Egypt

4 BC

19 ¶ But when Herod was dead, behold, an angel of the Lord [YHWH] appeared in a dream to Joseph in Egypt, 20 saying, “Arise, take the young Child [Infant] and His mother, and go to the land of Israel, for those who sought the young Child’s [Infant’s] life are dead.” 21

Then he arose, took the young Child [Infant] and His mother, and came into the land of Israel. 22a But when he heard that Archelaus [“prince of the people”] was reigning over Judea instead of his father Herod, he was afraid to go there. [But did anyway:]

[Audio: Steve Gregg [Lu 2](#)]

Luke 2:22-39

Jesus is Presented at the Temple

22 Now when the days of her purification according to the law of Moses

Leviticus 12:2b-4

“If a woman has conceived, and borne a male child, then she shall be unclean seven [7] days; as in the days of her customary impurity she shall be unclean. 3 And on the eighth [8th] day the flesh of his foreskin shall be circumcised. 4 She shall then continue in the blood of her purification [another] thirty-three [33] days [for a total of 40 days]. She shall not touch any hallowed thing, nor come into the sanctuary until the days of her purification are fulfilled.

were completed, they brought Him to

Jerusalem to present Him to the Lord [YHWH] 23 (as it is written in the law of the Lord [YHWH],

“Every male who opens the womb shall be called holy to YHWH”), 24

Exodus 13:2 Consecrate to Me all the firstborn, whatever opens the womb among the children of Israel, both of man and beast; it is Mine.

and to offer a sacrifice according to what is said in the law of the Lord [YHWH],

“A pair of turtledoves or two young pigeons.” [indicating that they were poor (the gifts of the wise men were “to Him”, [Mt 2:11](#), not to them: a trust)]

Leviticus 12:8 And if she is not able to bring a lamb, then she may bring two turtledoves or two young pigeons — one as a burnt offering and the other as a sin offering. So the priest shall make atonement for her, and she will be clean.

25 ¶ And behold, there was a man in Jerusalem whose name was Simeon [“harkening”], and this man was just and devout, waiting for the Consolation of Israel¹¹, and the Holy Spirit was upon him. 26 And it had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord [YHWH]’s Christ. 27 So he came by the Spirit into the temple. And when the parents brought in the Child [Infant, here 40 days old] Jesus, to do for Him

¹¹ A name for the Messiah, perhaps inspired by [Is 12:1](#): “And in that day you will say: ‘O YHWH, I will praise You; Though You were angry with me, Your anger is turned away, and You comfort [console] me.’”

according to the custom of the law, 28 he took Him up in his arms and blessed God and said [in poetry]: 29

“Lord, now You are letting Your servant depart in peace,

According to Your word; 30

For my eyes have seen Your salvation 31

Which You have prepared before the face of all peoples, 32 A light to bring revelation to the Gentiles, And The glory of Your people Israel.” 33

And Joseph and His mother marveled at those things that were spoken of Him. 34 Then Simeon blessed them, and said to Mary His mother,

“Behold, this Child [Infant] is destined for the fall and resurrection [rising¹²] of many in Israel, and for a sign that will be spoken against 35 (yes, a sword will pierce through your own soul also), that the thoughts of many hearts may be revealed.” 36

Now there was one, Anna [“grace”], a prophetess, the daughter of Phanuel [“the face of God”], of the tribe of Asher [“blessed”]. She was of a great age, and had lived with a husband seven [7] years from her virginity; 37 and this woman was a widow of about eighty-four [~84] years [hence, likely > 104 years old: indeed, great age¹³], who

¹² Greek: *anastasis*, translated 39 of 41 other times (in AV) as “resurrection”.

¹³ However, many take this language to mean she was 84, but in that case the “great age” statement is redundant.

did not depart from the temple¹⁴, but served God with fastings and prayers night and day. 38 And, coming in that instant, she gave thanks to the Lord [YHWH], and spoke of Him to all those who looked for redemption in Jerusalem.

Return to Nazareth

39 So when they had performed all things according to the law of the Lord [YHWH], they returned to Galilee, to their own city, Nazareth [i.e., when Jesus was just 40+ days old].

[Same event as described next?]

Matthew 2:22b-23

Return to Nazareth

22b And being warned by God in a dream, he [Joseph] departed [turned aside] into the region of Galilee. 23 And he came and dwelt in a city called Nazareth [“the guarded one”], that it might be fulfilled that was spoken by the prophets [cf. [Is 11:1](#), [60:21](#) “branch”], “He shall be called a Nazarene.”

[Sounds like it came from Hebrew: run netser, “branch”]

[Audio: Steve Gregg [Lu 2](#)]

Luke 2:40-52

Jesus as a Child

40 And the Child [Infant] grew and became strong in spirit¹⁵, filled with wisdom; and the grace [Greek: *charis*] of God was upon Him. [Cp. [2:52](#)]

¹⁴ Not literally, but she was “there every time the doors were open”.

¹⁵ The older Alexandrian texts do not contain “in spirit”, but [Lu 1:80](#) had “in spirit” re JtB even in those manuscripts.

Jesus at Age Twelve **Passover AD 9**

(4013 AB)

Jesus in Jerusalem at Age 12 **AD 9**

41 ¶ His parents went to Jerusalem every year at the Feast of the Passover. 42 And when He was twelve [12] years old, they went up to Jerusalem according to the custom of the feast. 43 When they had finished the days, as they returned, the Boy Jesus lingered behind in Jerusalem. And Joseph and His mother did not know it; 44 but supposing Him to have been in the company, they went a day's journey, and sought Him among their relatives and acquaintances. 45 So when they did not find Him, they returned to Jerusalem [requiring another day], seeking Him. 46 Now so it was that after three [3] days [so a day's searching] they found Him in the temple,

sitting in the midst of the teachers, both listening to them and asking them questions. 47

And all who heard Him were astonished at His understanding and answers [note that He was giving them the answers to his own questions]. 48

So when they saw Him, they were amazed; and His mother said to Him, "Son, why have You done this to us? Look, Your father and I have sought You anxiously." 49

And He said to them, "Why did you seek Me? Did you not know that I must be about My Father's business [or, in My Father's house: NIV, NLT, (N)RSV, NAS]?" 50 [As this was Jesus' transition year from boy to man (the first year He was required to attend the Passover), it is possible that this had only just dawned on Him, too.]

But they did not understand the statement that He spoke to them.

Jesus as a Young Man

51 Then He went down with them and came to Nazareth, and was subject to them, but His mother kept all these things in her heart [cp. 2:19]. 52 And Jesus increased in wisdom and stature, and in favor [Gr. charis] with God and men. [Cf. 2:40 and 1Sa 2:26]

The Ministry of John the Baptist **AD 26**

(4030 AB)

[repeated]

Luke 1:80

John as a Young Man

80 So the child [John the Baptist] grew and became strong in spirit [cp. 2:40], and was in the deserts till the day of his manifestation to Israel.

John 1:6-8

[repeated]

John the Baptist Begins His Ministry

6 There was a man sent from God, whose name was John. 7 This man came for a witness, to bear witness of the Light, that all through him might believe. 8 He was not that Light, but was sent to bear witness of that Light.

[Audio: Steve Gregg Lu 3]

Luke 3:1-2

John the Baptist's Message **AD 26**

3:1 ¶ Now in the fifteenth [15th] year of the reign of Tiberius¹⁶ Caesar [Tib-15 = AD 26],

| AD | Roman Caesars |
|-----|---|
| 49 | 0 th Julius: assassinated March 15, 44 BC 1 st "king" by Jewish count |
| -44 | No Caesar in charge until: |
| -27 | 1 st Augustus: natural death (AD14) 1 st emperor by Roman count |
| 12 | 2 nd Tiberias: co-rex with sick August over provinces; so his 15 th (provincial) year was AD 26, when John then Jesus began to minister |
| 14 | 2 nd Tiberias: sole; natural death |

¹⁶ Tiberius ["from the Tiber (as god-river)"] Claudius Nero was stepson of Augustus and co-rex with him starting in AD 12, then sole rex in AD 14; he died in AD 37.

Pontius Pilate

["of the sea" "armed with a spear"] being [AD 26-36] governor of Judea,

Herod being tetrarch of Galilee, [Antipas, son of Herod the Great, AD ?-39 who was half Jewish, half Edomite]

his brother Philip ["lover of horses"] being [AD 4-34] tetrarch of Iturea ["past the limits"/"he will arrange"] and the region of Trachonitis ["a rugged region"], and

Lysanias ["that drives away sorrow"] [being(AD ??-??)] tetrarch of Abilene ["grassy meadow"], 2 while

Annas ["humble"] [actual high priest, oldest, starting in AD 6, but not liked by the Romans, so they deposed him in AD 15] and Caiaphas ["as comely"] [son-in-law of Annas; regarded as high priest by the Romans: AD 15] were high priests, [both were descendants of Aaron, by Jewish law]

the word of God came to John ["YHWH is a gracious giver"] the son of Zacharias ["YHWH-remembered"] in the wilderness.

[The next two pages contain parallel accounts from Matthew, Mark, & Luke]

[Audio: Steve Gregg [Mt 3:1-6](#)]

Matthew 3:1-12 ||

3:1 ¶ **In those days**

John the Baptist came
preaching
in the wilderness of Judea, 2

and saying, [[the gospel:](#)]
“Repent,
for the Kingdom of Heaven is at hand!”

3 For this is he who was spoken of by
the prophet Isaiah, saying:

“The voice of one crying
in the wilderness:
‘Prepare the way of YHWH;
Make His paths straight.’” 4

And John himself was clothed in
camel’s hair, ___ with a leather belt
around his waist; and his food was
locusts and wild honey. 5 Then
5b all _____ Judea, [[reordered](#)]
5a _____ Jerusalem, [[to match](#)]
and all the region around the Jordan
went out to him 6 and were ___
baptized by him in the Jordan ____,
confessing their sins.

[Audio: Steve Gregg [Mk 1:1-11](#)]

Mark 1:2-8 ||

[v4 advanced to match Matt., Luke] 4

John came baptizing [[immersing](#)]
↘ in the wilderness and
↗ preaching
a baptism [[an immersion](#)] of
repentance for the remission of sins.

2 As it is written in the prophets:
“Behold, I send My messenger
before Your face, [[Gr. angelos](#)]
who will prepare Your way
before You.” 3 [[You: the Messiah](#)]

“The voice of one crying
in the wilderness:
‘Prepare the way of YHWH;
Make His paths straight.’”

[v6 advanced to match Matthew] 6
Now John _____ was clothed with
camel’s hair and with a leather belt
around his waist, and he ate _____
locusts and wild honey. 5 Then
all the land of Judea,
and those from Jerusalem,
went out to him and were all
baptized by him in the Jordan River,
confessing their sins.

[Audio: Steve Gregg [Lu 3](#)] Notes:

Luke 3:3-18

3 And he went
into all the region around the Jordan,
preaching
a baptism [[an immersion](#)] of
repentance for the remission of sins,

4 as it is written in the book of the
words of Isaiah the prophet, saying:

“The voice of one crying
in the wilderness:
‘Prepare the way of YHWH;
Make His paths straight.’ 5

Every valley shall be filled and
Every mountain and hill brought low;
The crooked places
shall be made straight and
The rough ways smooth; 6

and All flesh shall see
the salvation of God.”

Cp. [Lu 3:2end](#), [Jo 1:28](#)
Thus, “the wilderness” is “of Judea”
and “all the region around the Jordan”
← [immersing, dipping, dunking](#)
← saved by repentance, signified by
baptism

[Da 2:44](#); [4:3,32,34](#); [6:26](#); [7:14,18,27](#)
Malichi 3:1 [[Heb. malak](#)]

“Behold, I send My messenger,
And he will prepare the way before Me.
And the Lord [[Adonai](#)], whom you seek,
Will suddenly come to His temple,
Even the Messenger of the covenant,
In whom you delight. Behold,
He is coming”, Says YHWH of hosts.
[Isaiah 40:3-5](#) [[Cf. Jn 1:23 below](#)]
The voice of one crying

in the wilderness:
“Prepare the way of YHWH;
Make _____ straight in the desert
A highway for our God. 4 [[raised](#)]
Every valley shall be exalted and
Every mountain and hill brought low;
The crooked places
shall be made straight and
The rough places smooth; 5
The glory of YHWH shall be revealed,
and All flesh shall see it together;
For the mouth of YHWH has spoken.”
[John 1:23](#) He [[John the Baptist](#)] said,
“I am ‘The voice of one crying
in the wilderness:
“Make straight the way of YHWH,”
as the prophet Isaiah said.”

[Audio: Steve Gregg [Mt 3:7-12](#)]

Matthew 3

7 ¶ But **when** he saw many of the Pharisees and Sadducees coming to his baptism,

he said to them,

“Brood of vipers! Who warned you to flee from **the wrath to come**? 8 Therefore bear **fruits worthy of repentance**, 9 and do not think to say to yourselves, ‘We have Abraham as *our* father.’

For I say to you that **God** is able to raise up children to Abraham from these stones. 10 And **even now** the ax is laid to the root of the trees. Therefore every tree

that does not bear **good fruit** is cut down and thrown into **the fire**.

Mark 1

← only one word different →

Luke 3

7 **Then** he said to the multitudes that came out to be baptized by him,

“Brood of vipers! Who warned you to flee from **the wrath to come**? 8 Therefore bear **fruits worthy of repentance**, and do not begin to say to yourselves, ‘We have Abraham as *our* father.’

For I say to you that **God** is able to raise up children to Abraham from these stones. 9 And **even now** the ax is laid to the root of the trees. Therefore every tree

that does not bear **good fruit** is cut down and thrown into **the fire**.” 10

So the people asked him, saying, “What shall we do then?” 11

He answered and said to them,

“He who has **two tunics**, let him give to him who has none; and he who has **food**, let him do likewise.” 12

Then tax collectors also came to be baptized, and said to him,

“Teacher, what shall we do?” 13

And he said to them,

“Collect no more than what is appointed for you.” 14

Likewise the soldiers asked him, saying, “And what shall we do?”

So he said to them,

“Do not intimidate anyone or accuse falsely, and be **content** with your wages.”

15 ¶ **Now** as the people were in expectation, and all reasoned in their hearts about John, whether he was **the Christ** or not,

Notes:

← John said it primarily to them

← “you” particular people
← “to come” on “**this generation**”; the “wrath”: [Mal 4:1](#), [De 28](#)
↯ worthy fruit: [Ac 26:20](#): Paul: “repent, turn to God, and do works befitting repentance”

← Not the distant future, but right then
← Imminent destruction, poised to strike (did so in **AD 70**)

← cf. [Mt7:19](#), [Oct 2](#)

← Fire for the chaff/unbelievers: v9,17

← The people, not the leaders, respond appropriately

← Unusually well off, at that time: better-off give to not-so-well-off = love your neighbor as yourself: [Lev 19:18](#)

← Get another job? No.

← Perhaps Jews of the Temple guard
← Get out of the military? No.

← Don't shake down, extort. (Peace at that time, so these were police.)
Summary: steward your possessions.

Matthew 3

11 I indeed baptize you with water unto repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize [some of] you with the Holy Spirit and [others of you with] fire: 12 His winnowing fan is in His hand, and He will thoroughly clean out His threshing floor, and gather His wheat into the barn; but He will burn up the chaff with unquenchable fire.”

Mark 1 [reordered to match Mt, Lu]

7a And he preached, saying _____, “8a I indeed baptized you with water _____, but 7b There comes One after me who is mightier than I, whose sandal strap I am not worthy to stoop down and loose. 8b He will baptize you with the Holy Spirit.”

← the lake of fire: [Re 20:15, 21:8](#) →

Luke 3

16 John answered, saying to all, “I indeed baptize you with water _____ One mightier than I is coming, whose sandal strap I am not worthy to loose. He will baptize [some of] you with the Holy Spirit and [others of you with] fire: 17 His winnowing fan is in His hand, and He will thoroughly clean out His threshing floor, and gather the wheat into His barn; but the chaff He will burn _____ with unquenchable fire.” 18 And with many other exhortations he preached to the people.

Notes:

Cp. [Jo 1:26a](#)
 Cp. [Mt 1:5](#) Jesus left out fire for disciples
 Cp. [Jo 1:26b-27a](#)
 Cp. [Jo 1:27b](#)
 v16 implies: baptize = immerse
 ← H.S. for the wheat/believers: v17
 ← fire for the chaff/unbelievers: v9,17
 ⚡ H.S. = God’s own self, character
 ← threshing floor = land/earth
 ← barn for the wheat/believers
 ↑ new land/earth, heavens
 ← fire for the chaff/unbelievers
 [[Je 4:3](#), [7:20](#), [17:27](#) God’s judgment is unquenchable, also [Eze 20:47-48](#), etc.]

September 26

Mt 3:13-17 || Mk 1:9-11 || Lu 3:21-22
 Mt 4:1-11 || Mk 1:12-13 || Lu 4:1-13
 Jo 1:19-2:12

[Audio: Steve Gregg [Mt 3:13-17](#)]

Matthew 3:13-17 ||
 John Baptizes Jesus

13 ¶ Then Jesus came from Galilee to John at the Jordan to be baptized by him. 14 And John tried to prevent Him, saying, “I need to be baptized by You, and are You coming to me?” 15 But Jesus answered and said to him, “Permit it to be so now, for thus it is fitting for us to fulfill all righteousness.” Then he allowed Him. 16

[Audio: Steve Gregg [Mk 1:1-11](#)]

Mark 1:9-11 ||
 John Baptizes Jesus

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

[Audio: Steve Gregg [Lu 3](#)]

Luke 3:21-22
 John Baptizes Jesus AD27
 21a ¶ When all the people were baptized, it came to pass _____ that Jesus also was baptized;

Matthew 3

When He had been baptized, Jesus came up immediately from the water; and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and alighting upon Him. 17

And suddenly a voice came from heaven, saying, "This is My beloved Son, in whom I am well pleased."

[Audio: [Mt 4:1-11 preview](#); [4:1-17](#)]

Matthew 4:1-11 ||

Jesus is Tempted by Satan

4:1 ¶ Then Jesus

was led up by the Spirit into the wilderness

to be tempted by the devil. 2

And when He had fasted forty [40] days and forty [40] nights, afterward He was hungry. 3 Now when the tempter came to Him, he said, "If You are the Son of God, command that these stones become bread." 4 But He answered and said, "It is written, 'Man shall not live by bread alone, but by every word that proceeds from the mouth of God.'"

Mark 1

10 And immediately, coming up from the water, He saw the heavens parting and the Spirit descending like a dove upon Him. 11

Then a voice came from heaven, saying, "You are My beloved Son, in whom I am well pleased."

[Audio: Steve Gregg [Mk 1:12-20](#)]

Mark 1:12-13 ||

Jesus is Tempted by Satan

12 Immediately

the Spirit drove Him into the wilderness. 13a And He was there in the wilderness forty [40] days, tempted by Satan, and was with the wild beasts;

Deuteronomy 8:3

So He [said Moses] humbled you, allowed you to hunger, and fed you with manna, which you did not know nor did your fathers know, that He might make you know that man shall not live by bread alone; but man lives by every word that proceeds from the mouth of YHWH.

Luke 3

21b and while He prayed, the heaven was opened. 22 And the Holy Spirit descended in bodily form like a dove upon Him,

And a voice came from heaven that said, "You are My beloved Son; in You I am well pleased."

[Audio: Steve Gregg [Lu 4:1-30](#)]

Luke 4:1-13

Jesus is Tempted by Satan

4:1 ¶ Then Jesus, being filled with the Holy Spirit, returned from the Jordan and was led by the Spirit into the wilderness 2b

for forty [40] days, 2a being tempted by the devil. [↵ 40] 2c

And in those days He ate nothing, and

afterward, when they had ended, He was hungry. 3 And the devil said to Him, "If You are the Son of God, command this stone to become bread." 4 But Jesus answered him, saying, "It is written, 'Man shall not live by bread alone, but by every word of God.'" [vv5-8 delayed to match Mt]

Notes:

Mk 1:10b,10c swapped to match Cp. [Jn 1:26a](#) \ Matt & Luke

Cp. [Jn 1:32](#)
Cp. [Ac 1:5](#)

Mt: others heard; Mk,Lu: ...Jesus heard
Cf. [2Pe 1:17b](#); [Ps 2:7](#); [Is 42:1](#); [Mal 3:1](#)
Cf. [Mt 17:5](#) || [Mk 9:7](#) || [Lu 9:35](#); [Jn 5:37](#)

← Only Jesus was there, so He was the Eyewitness of this pericope.
Cp. [Ac 1:8](#)

← the devil = Satan

← when = in those days; fasted = ate nothing

← the devil = the tempter (= Satan)

← appeal to the lust of the flesh

Matthew 4

5 **Then** **the devil** took **Him** up into the **holy** city, set **Him** on the pinnacle of the temple, 6 and said to **Him**,

“If **You** are **the Son of God**, throw **Yourself** down _____.

For it is written:

‘_____ **He** shall give **His** angels charge over you

_____’, and,

‘In *their* hands they shall bear you up, Lest you dash your foot against a stone.’” 7

Jesus _____ said to him,

“It is written again,

‘You shall not tempt **YHWH** your **God**.’”

8 **Again**, **the devil** took **Him** up on an exceedingly high mountain, and showed **Him** all the kingdoms of the world **and their glory** _____. 9 And **he** _____ said to **Him**,

“All **these things** I will give **You**

_____ if **You** will fall down and worship me.” 10

Then **Jesus** _____ said to **him**,

“**Away with you, Satan!**

For it is written,

‘You shall

worship **YHWH** your **God**, and **Him** only you shall serve.’”

11 **Then** _____ **the devil** left **Him**,

and behold, _____ angels came and ministered to **Him**.

Mark 1

Psalm 91:11-12

For **He** shall give **His** angels charge over you, to keep you in all your ways. 12

In *their* hands they shall bear you up, Lest you dash your foot against a stone.

Deuteronomy 6:16

You shall not tempt **YHWH** your **God** as you tempted **Him** in Massah [“temptation”; also, ‘Meribah’].

Deuteronomy 6:13

You shall fear _____ **YHWH** your **God** and serve **Him**, and shall take oaths in **His** name.

13b and _____ the angels _____ ministered to **Him**.

Luke 4

9 **Then** **he** brought **Him** _____ to **Jerusalem** _____, set **Him** on the pinnacle of the temple, and said to **Him**,

“If **You** are **the Son of God**, throw **Yourself** down from here. 10

For it is written:

‘_____ **He** shall give **His** angels charge over you,

to keep you _____’, 11 and,

‘In *their* hands they shall bear you up, Lest you dash your foot against a stone.’” 12

And **Jesus** answered and said to him,

“It has been said,

‘You shall not tempt **YHWH** your **God**.’”

5 **Then** **the devil**, taking **Him** up on a _____ high mountain, showed **Him** all the kingdoms of the world in **a moment of time**. 6 And **the devil** said to **Him**,

“All **this** authority I will give **You**, **and their glory**; for *this* has been delivered to me, and I give it to whom-ever I wish. 7 Therefore, if **You** will worship before me, **all will be Yours**.” 8

And **Jesus** answered and said to **him**,

“**Get behind Me, Satan!**

For it is written,

‘You shall

worship **YHWH** your **God**, and **Him** only you shall serve.’”

13 **Now when** **the devil** had ended every temptation, he departed from **Him** **until an opportune time**.

Notes:

← the holy city = Jerusalem

← Satan left out a critical part

← Lu 4:5-8 moved from above
Illustrates that the gospel writers were not bound to chronological order.

← authority over all these things
← delivered by Adam: [Ge 3:6f](#)

← “I am done with you, Satan!”

← worship = fear

[Not parallel for several pages:]

John 1:19-51 [Audio: S.G. [1:19-51](#)]
John's Testimony

19 ¶ Now this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him,

“Who are you?”²⁰
He confessed, and did not deny, but confessed,

“I am not the Christ.”²¹
And they asked him, [cf. [Lu 1:17](#)]
“What then? Are you Elijah?”

He said,
“I am not.” [Cf. [Mt 11:8-15](#) ([1Co 2:14](#)), [Mt 17:10](#)]
“Are you the Prophet?”

De 18:15 YHWH your God will raise up for you a Prophet like me [Moses] from your midst, from your brethren. Him you shall hear,

De 18:18 ‘I will raise up for them a Prophet like you from among their brethren, and will put My words in His mouth, and He shall speak to them all that I command Him.

And he answered,
“No.”²²
Then they said to him,

“Who are you, that we may give an answer to those who sent us? What do you say about yourself?”²³
He said, [Cf. [Is 40:3](#), [Mk 1:3a](#)]

“I am
‘The voice of one crying
in the wilderness:
“Make straight the way of YHWH,”
as the prophet Isaiah said.”

Isa 40:3 The voice of one crying in the wilderness:
“Prepare the way of YHWH;
Make straight in the desert
A highway for our God.

24 Now those who were sent were from the Pharisees.²⁵ And they asked him, saying,

“Why then do you baptize if you are not the Christ, nor Elijah, nor the Prophet?”

²⁶ [They distinguish the three.]
John answered them, saying,

“I baptize with water, but there stands One among you whom you do not know.

²⁷ It is He who, coming after me, is preferred before me, whose sandal strap I am not worthy to loose.”²⁸

These things were done in Bethabara [“house of the ford”; fords of Abarah, the ancient ford of the Jordan on the road to Gilead (likely)] beyond the Jordan, where John was baptizing.

“Behold The Lamb of God!”

²⁹ ¶ The next day John saw Jesus coming toward him, and said,

“Behold! The Lamb of God who takes away the sin of the world!³⁰

This is He of whom I said,
“After me comes a Man who is preferred before me, for He was before me.”³¹

I did not know Him; but that He should be revealed to Israel, therefore

I came baptizing with water.”³²
And John bore witness, saying,

“I saw the Spirit descending from heaven like a dove [Cp. [Mt 3:16](#)], and He remained upon Him.³³

I did not know Him, but He who sent me to baptize with water said to me,

“Upon whom you see the Spirit descending, and remaining on Him, this is He who baptizes with the Holy Spirit.”³⁴

And I have seen and testified that this is the Son of God.”

³⁵ Again, the next day, John stood with two [2] of his disciples.³⁶ And looking at Jesus as He walked, he said,

“Behold the Lamb of God!”

Two Days: Five Disciples – John(?), Andrew, Simon Peter...

³⁷ ¶ The two disciples [Andrew (v40) & John(?)] heard him speak, and they followed Jesus.³⁸ Then Jesus turned, and seeing them following, said to them,

“What do you seek?”

They said to Him,
“Rabbi,” (which is to say, when translated, Teacher),

“where are You staying?”³⁹
He said to them,

“Come and see.”

They came and saw where He was staying, and remained with Him that day (now it was about the tenth hour [10am if Roman time/4pm if Jewish time; tells us how long they spent together]).⁴⁰

One of the two who heard John speak, and followed Him, was Andrew [“manly”], Simon Peter’s brother [“a stone”].

⁴¹ He first found his own brother Simon, and said to him, [↘ Hebrew, ↘ Greek]

“We have found the Messiah” (which is translated, the Christ).⁴²

And he brought him to Jesus. Now when Jesus looked at him, He said,

“You are Simon the son of Jonah [“dove”]. You shall be called Cephas” [← Greek vs. [†] Aramaic] (which is translated, A Stone).

... Philip, then Nathanael
⁴³ ¶ The following day Jesus wanted to go to Galilee, and He found Philip [“lover of horses”] and said to him,

“Follow Me.”⁴⁴
Now Philip was from Bethsaida [“house of fish”], the city of Andrew and Peter.

⁴⁵ Philip found Nathanael [“God’s gift”; cf. [Mk 3:18b](#)] and said to him,

“We have found Him of whom Moses in the law, and also the prophets, wrote — Jesus of Nazareth, the [adopted] son of Joseph.”⁴⁶

De 18:15, 18 again, and many other quotes could be added.

And Nathanael said to him,
“Can anything good come out of Nazareth?”

Philip said to him,
“Come and see.”⁴⁷

Jesus saw Nathanael coming toward Him, and said to him,
“Behold, an Israelite indeed, in whom is no deceit!”⁴⁸ [Cf. [Re 14:1-5](#)]

Nathanael said to Him,
“How do You know me?”

Jesus answered and said to him,
“Before Philip called you, when you were under the fig tree, I saw you.”⁴⁹

Nathanael answered and said to Him,
“Rabbi,

You are the Son of God!
You are the King of Israel!”⁵⁰
Jesus answered and said to him,

“Because I said to you, ‘I saw you under the fig tree’, do you believe? You will see greater things than these.”⁵¹

And He said to him,
“Most assuredly, I say to you, hereafter you shall see heaven open, and the angels of God ascending and descending upon the Son of Man.”

[Not that he would see this vision, as Jacob had, but that he would recognize that Jesus is that ladder, the access path (the Way) between God and mankind.]

Ge 28:12 Then he [Jacob] dreamed, and behold, a ladder was set up on the land [earth], and its top reached to heaven; and there the angels of God were ascending and descending on it [the Son of God].

[Audio: Steve Gregg [2:1-12](#)]

John 2:1-12

Jesus' First Sign: Wedding at Cana

2:1 ¶ On the third day there was a wedding in Cana of Galilee, and [Mary] the mother of Jesus was there. 2 Now both Jesus and His disciples were invited to the wedding. 3 And when they ran out of wine, the mother of Jesus said to Him, “They have no wine.” 4 Jesus said to her,

“Woman, what does your concern have to do with Me? [cf. [Jn 7:2-6](#)] My hour has not yet come.” 5

His mother said to the servants,
“Whatever He says to you, do it.” 6

Now there were set there six [6] waterpots of stone, according to the manner of purification of the Jews, containing twenty or thirty [20 or 30] gallons apiece.

7 Jesus said to them,
“Fill the waterpots with water.”

And they filled them up to the brim. 8

And He said to them,
“Draw some out now, and take it to the master of the feast.”

And they took it. 9 When the master of the feast had tasted the water that was made wine, and did not know where it came from (but the servants who had drawn the water knew), the master of the feast called the bridegroom. 10 And he said to him,

“Every man at the beginning sets out the good wine, and when the guests have well drunk, then the inferior. You have kept the good wine until now!” 11 This beginning of signs Jesus did in Cana of Galilee, and manifested His glory; and His disciples believed in Him.

Visit to Capernaum

12 ¶ After this He went down to Capernaum.

He, His mother, His brothers, and His [five] disciples; and they did not stay there many days.

September 27

Jo 2:13-3:36

Mt 14:3-5 || Mk 6:17-20 || Lu 3:19-20

Jo 4:1-42

Year of Introduction

First Year of Public Ministry: AD 27

From the 1st to the 2nd Passover

[Audio: S. G. [2:13-25](#)] (4031 AB)

John 2:13-25

AD27/04/07

First Passover: First Temple Cleansing

13 Now the Passover of the Jews was at hand [springtime], and Jesus went up to Jerusalem. 14 And He found in the temple those who sold oxen and sheep and doves, and the moneychangers doing business. 15 When He had made a whip of cords, He drove them all out of the temple, with the sheep and the oxen, and poured out the changers' money and overturned the tables. 16 And He said to those who sold doves,

“Take these things away!
Do not make My Father's house a house of merchandise!” 17

Then His disciples remembered that it was written,

“Zeal for Your house has eaten Me up.” 18

Ps 69:9 Because zeal for Your house has eaten me up, And the reproaches of those who reproach You have fallen on me.

So the Jews answered and said to Him,

“What sign do You show to us, since You do these things?” 19

Jesus answered and said to them,

“Destroy this temple [My body], and in three [3] days I will raise it up.” 20

Then the Jews said,
“It has taken forty-six [46] years to build this temple [building; from 20 BC through AD 26, by Herod], and will You raise it up in three [3] days?” 21

[temple wrongly taken literally]

But He was speaking of the temple of His body. 22

(Therefore, when He had risen from the dead, His disciples remembered that He had said this to them; and they believed the Scripture and the word [v19] that Jesus had said.)

23 ¶ Now when He was in Jerusalem at the Passover, during the feast, many believed in His name when they saw the signs that He did [apparently other unrecorded signs; Nicodemus was one of those who believed (next story)]. 24 But Jesus did not commit Himself to them, because He knew all men, 25 and had no need that anyone should testify of man, for He knew what was in man.

[Audio: Steve Gregg [3:1-12](#)]

John 3:1-36

Nicodemus Inquires of Jesus

3:1 ¶ There was a man of the Pharisees named Nicodemus, a ruler of the Jews. 2 This man came to Jesus by night and said to Him,

“Rabbi, we [a minority of rulers] know that You are a teacher come from God; for no one can do these signs that You do unless God is with him.” 3

Jesus answered and said to him,

“Most assuredly, I say to you, unless one is born again, he cannot see the Kingdom of God [Da 2:44; 4:3,32,34; 6:26; 7:14,18,27].” 4

Nicodemus said to Him,

“How can a man be born when he is old? Can he enter a second time into his mother’s womb and be born?” 5

[wrongly taken literally]

Jesus answered,

“**Most assuredly**, I say to you, unless one is born of water [W] and the Spirit [S], he cannot enter the Kingdom of God. 6 That which is born of the flesh [W] is flesh, and that which is born of the Spirit [S] is spirit. 7

Do not marvel that I said to you,

‘**You must be born again.**’ 8

The wind [S] blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit [S].” 9

[cf. Eze 18:31, 36:26; Tit 3:5-7; or:] [W: water that “breaks” before birth; S: spiritual birth; same Greek word for wind and spirit: πνευμα pneuma, just as in Hebrew: רוּחַ ruwach]

Nicodemus answered and said to Him, “How can these things be?” 10

Jesus answered and said to him,

“Are you the [leading] teacher of Israel, and do not know these things? 11

Most assuredly, I say to you,

we speak what we know

[we, John the B. & I: Jn 1:19-35]

and testify what we have seen,

and you do not receive our witness. 12

If I have told you earthly things [e.g. v] and you do not believe, [creation]

how will you believe

if I tell you heavenly things?” 13

[Audio: Steve Gregg 3:13-36]

No one has ascended to heaven but

He who came down from heaven,

that is, the Son of Man”

(who is [now back] in heaven). 14

[The latter clause was probably by the narrator, not Jesus, because at that time Jesus was not yet in heaven.]

“And as Moses lifted up the serpent [on a pole: Nu 21:8-9] in the wilderness, even so must the Son of Man be lifted up, 15 that whoever believes in Him should not perish but have Eternal life *[not a wasted life, but an abundance of the kind of life intended by the Eternal One, the Creator: lots of “life of the age” of the Messiah].*” 16

Notes:

v15 Based on the Alexandrian text, could be rendered, “whoever believes should have Eternal Life in Him”.

v16,18 The “in” is actually Greek “eis”, not “en”, which should be translated “into”, thus, rearranging, we get, “whoever believes into Him ... should have Eternal Life”. That is, by believing we come into Him, we become branches in the vine.

v16-17: If these were Jesus’ words (as the NKJ and other versions indicate), he would likely have said “the Father” rather than “God”; likewise, in v18: “Son of Man” (as in v15 & elsewhere) rather than “Son of God”.

The Narrator’s Insight

For God so loved the world that He gave His unique [only begotten] [incarnated: 1:14] Son, that whoever believes into [in] Him should not perish [be lost] but have Eternal [everlasting] [same word as in v15] life. 17 For God did not send His Son into the world to condemn the world, but that the world through

Him might be saved [from wasting their lives]. 18 He who believes into [in] Him is not condemned; but he who does not believe is condemned already, because he has not believed into [in] the name of the unique [only begotten] [incarnated: 1:14] Son of God. 19

And this is the condemnation: that the Light has come into the world, and men loved darkness rather than Light [cf. 1:4-5, 9-13], because their deeds were evil. 20 For everyone practicing evil hates the Light and does not come to the Light, lest his deeds should be exposed. 21 But he who does the truth comes to the Light, that his deeds may be clearly seen, that they have been done in God.

[Out of Jerusalem to the land:]

Both Jesus and John Baptize

22 ¶ After these things Jesus and His disciples came into the land of Judea [Judah], and there He remained with them and baptized. 23

(Now John also was baptizing in Aenon [“springs”] near Salim [“peace”], because there was much water there. And they came and were baptized. 24 For John had not yet been thrown into prison.)

John the Baptist’s Last Witness

25 Then there arose a dispute between some of John’s disciples and the Jews about purification. 26 And they came to John and [on a related subject] said to him,

“Rabbi, He who was with you beyond the Jordan, to whom you have testified — behold, He is baptizing, and all are coming to Him!” 27

John answered and said,

“A man can receive nothing unless it has been given to him from heaven.

28 You yourselves bear me witness, that I said,

‘I am not the Christ’, but,

‘I have been sent before Him.’ 29

He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him [“best man”], rejoices greatly because of the bridegroom’s voice. Therefore this joy of mine is fulfilled. 30 He must increase, but I must decrease.” 31

Another Insight of the Narrator

He who comes from above is above all;

he who is of the earth is earthly

and speaks of the earth.

He who comes from heaven is above all.

32 And what He has seen and heard, that He testifies; and no one receives His testimony. 33 He who has received His testimony has certified that God is true. 34 For He whom God has sent speaks the words of God, for God does not give the Spirit by measure [NAS, NIV, NLT, MSG: gives the Spirit without limit/measure; “unto Him” added by AV in italics]. 35

The Father loves the Son, and has given all things into His hand; 36 he who believes into [in] the Son has Eternal [everlasting] life; and [^ same word as in v15] he who does not believe the Son shall not see life [never experience true life, here and now], but the wrath of God abides on him.

[John 4:1-42 follows the next parallel]

Matthew 14:3-5 ||

[copy advanced to match Luke]

3 For Herod _____ had _____ laid hold of John and bound him, and put *him* in prison for the sake of Herodias, his brother Philip’s wife. 4 Because John had said to him , “It is not lawful for you to have her.” 5

And although he wanted to put him to death, he feared the multitude, because they counted him as a prophet.

[Audio: Steve Gregg [Mk 6:1-29](#)]

Mark 6:17-20 ||

[copy advanced to match Luke]

17 For Herod himself had sent and laid hold of John, and bound him _____ in prison for the sake of Herodias, his brother Philip’s wife; for he had married her. 18 For John had said to Herod, “It is not lawful for you to have your brother’s wife.” 19 Therefore Herodias held it against him and wanted to kill him, but she could not; 20

for Herod feared John, knowing that he *was* a just and holy man, and he protected him. And when he heard him, he did many things, and heard him gladly.

[Audio: Steve Gregg [Lu 3](#)]

Luke 3:19-20

John the Baptist Imprisoned by Herod

19 But Herod the tetrarch, being rebuked by him concerning Herodias, his brother Philip’s wife, and for all the evils that Herod had done, 20 also added this, above all: that he

shut John up in prison.

← Herod Antipas, son of H. the Great

← Not the one in [Lu 3:1](#), but another local brother also named Philip

[Audio: Steve Gregg [4:1-26](#)]

John 4:1-42

On to Galilee Via Samaria

[John’s 1st ref. to Jesus as “the Lord” → (but see [Lu 2:11](#) “born...a Savior... Christ the Lord”, so first as an adult).]

4:1 ¶ Therefore, when the Lord knew that the Pharisees had heard that Jesus made and baptized more disciples than John [Cf. [3:22-24](#)] 2 (though Jesus Himself did not baptize, but His disciples [did]), 3 He left Judea and departed again [to go] to Galilee [via Samaria].

A Woman of Samaria at Jacob’s Well

4 ¶ But He needed to go through Samaria [“guardianship”] [for a divine appointment]. 5 So He came to a city of Samaria **that** is called Sychar [“drunken”], [Highlighting legend & Latest Notes](#)

near the plot of ground that Jacob gave to his son Joseph [Jos 24:32].⁶ Now Jacob's well was there. Jesus therefore, being wearied from His journey, sat thus by the well. It was about the sixth hour [~noon if Jewish time; ~6 AM/PM if by Roman; noon most likely].⁷ A woman of Samaria came to draw water. Jesus said to her, "Give Me a drink."⁸ For His disciples had gone away into the city to buy food [so only she & He are eyewitnesses to this story].⁹ Then the woman of Samaria said to Him, "How is it that You, being a Jew, ask a drink from me, a Samaritan woman?" For Jews have no dealings with Samaritans.¹⁰ Jesus answered and said to her, "If you knew the gift of God, and who it is who says to you, 'Give Me a drink', [cf. Is 12:3] you would have asked Him, and He would have given you living water."¹¹ ["living waters": John 7:38; Jer 2:13, 17:13; Zec 14:8] The woman said to Him, "Sir, You have nothing to draw with, and the well is deep. Where then do You get that living water?¹² Are You greater than our father Jacob, who gave us the well, and drank from it himself, as well as his sons and his livestock?"¹³ Jesus answered and said to her, "Whoever drinks of this water will thirst again,¹⁴ but whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into Eternal [everlasting] [same word as in 3:15] life."¹⁵ The woman said to Him,

"Sir, give me this water, that I may not thirst, nor come here to draw."¹⁶ [she is still taking "water" literally] Jesus said to her, "Go, call your husband, and come here."¹⁷ The woman answered and said, "I have no husband."¹⁸ Jesus said to her, "You have well said, 'I have no husband',¹⁸ for you have had five [5] husbands, and the one whom you now have is not your husband; in that you spoke truly."¹⁹ [See worship in truth below.] The woman said to Him, "Sir, I perceive that You are a prophet.²⁰ Our fathers worshiped on this mountain, and you Jews say that in Jerusalem is the place where one ought to worship [= offer sacrifices]."²¹ Jesus said to her, [↑ to her] "Woman, believe Me, the hour is coming [> AD 70] when you will neither on this mountain, nor in Jerusalem, worship the Father.²² You worship what you do not know; we [Jews] know what we worship, for salvation is of the Jews.²³ But the hour is coming, and now is, when the true worshipers will worship the Father in spirit [heart, inwardly, not outwardly] and truth [in reality, not hypothetically]; for the Father is seeking such to worship Him.²⁴ God is Spirit, and those who worship Him must worship in spirit and truth."²⁵ The woman said to Him, [↑ Jos 24:14] "I know that Messiah is coming" (who is called Christ). "When He comes, He will tell us all things."²⁶

Jesus said to her, "I who speak to you am He."²⁷ [Audio: Steve Gregg 4:27-42] And at this point His disciples came, and they marveled that He talked with a woman; yet no one said [to her], "What do you seek?" or [to Him], "Why are You talking with her?"²⁸ The woman then left her waterpot, went her way into the city, and said to the men,²⁹ "Come, see a Man who told me all things that I ever did. Could this be the Christ?"³⁰ Then they went out of the city and came to Him.³¹ In the meantime His disciples urged Him, saying, "Rabbi, eat."³² But He said to them, "I have food to eat of which you do not know."³³ Therefore the disciples said to one another, "Has anyone brought Him anything to eat?"³⁴ Jesus said to them, "My food is [not literal, but:] to do the will of Him who sent Me, and to finish His work [cf. John 19:30]."³⁵ Do you not say, 'There are still four [4] months and then comes the harvest'?' Behold, I say to you, lift up your eyes and look at the fields, for they are already white for harvest!³⁶ And he who reaps [His disciples: v38] receives wages, and gathers fruit for Eternal life, that both [↓ OT prophets: v38] he who sows and he who reaps [His disciples: v38]

may rejoice together.³⁷ For in this the saying is true: 'One sows and another reaps.'³⁸ I sent you to reap that for which you have not labored; others have labored, and [↑ Jesus, JtB, the prophets] you have entered into their labors."³⁹ And many of the Samaritans of that city [Samaria = Sychar: v5] believed into [in] Him because of the word of the woman who testified, "He told me all that I ever did."⁴⁰ So when the Samaritans had come to Him, they urged Him to stay with them; and He stayed there two [2] days.⁴¹ And many more believed because of His own word.⁴² Then they said to the woman, "Now we believe, not because of what you said, for we ourselves have heard Him and we know that this is indeed the Christ, the Savior of the world." [Save not just Israel, but the world; only other use: 1Jn 4:14]

September 28

Mt 4:12 || Mk 1:14-15
|| Lu 4:14-15 || Jo 4:43-45
Jo 4:46-54
Lu 4:16-30
Mt 4:13-17
Lu 5:1-2
Mt 4:18 || Mk 1:16
Lu 5:3-11
Mt 4:19-22 || Mk 1:17-20
Mk 1:21-28 || Lu 4:31-37
Mt 8:14-17 || Mk 1:29-34 || Lu 4:38-41
Mt 4:23-25 || Mk 1:35-39 || Lu 4:42-44
Mt 8:1-4 || Mk 1:40-45 || Lu 5:12-16
[Highlighting legend & Latest Notes](#)

Jesus' Galilean Ministry Begins AD 27

[Audio: Mt 4:1-17] (4031 AB)

[Four columns parallel:]

Matthew 4:12 ||

12 ¶ Now

when Jesus heard that

John had been put in prison,

He departed _____ [and went on] to Galilee.

[Audio: Steve Gregg Mk 1:12-20]

Mark 1:14-15 ||

14 ¶ Now

after

John was put in prison,

Jesus came

to Galilee,

preaching the gospel of

the Kingdom of God. 15

and saying [in summary, the gospel:],

“The time is fulfilled, and the Kingdom of God is at hand. Repent, and believe in the gospel.”

[Da 2:44; 4:3,32,34; 6:26; 7:14,18,27]

[Audio: Steve Gregg Lu 4:1-30]

Luke 4:14-15 ||

14 ¶ Then

Jesus returned

in the power of the Spirit to Galilee,

and news of Him went out through all the surrounding region. 15

[temple cleansing, signs: Jn 2:13-25]

[the prior Passover: Jn 2:13 →]

And He taught in their synagogues, being glorified by all.

[Audio: Steve Gregg 4:43-5:23]

John 4:43-45

43 ¶ Now after the two [2] days

[^ in Sychar: v40]

He departed from there and went [on] to Galilee. 44 For Jesus Himself testified that a prophet has no honor in his own country [thus explaining why He did not return to Nazareth]. 45 So when He came to Galilee,

[← Now! Jesus' first coming.]

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

John 4:46-54

2nd Sign: Healing a Nobleman's Son

46 So Jesus came again to Cana of Galilee where He had made the water wine. And there was a certain nobleman whose son was sick at Capernaum. 47 When he heard that Jesus had come out of Judea into Galilee, he went to Him and implored Him to come down and heal his son, for he was at the point of death. 48 Then Jesus said to him,

“Unless you all see signs and wonders, you will by no means believe.” 49

[NKJ: “all”=“people” (plural you) →]

John 4

The nobleman said to Him,
“Sir, come down before my child dies!” 50

Jesus said to him,

“Go your way; your son lives.”

So the man believed the word that Jesus spoke to him, and he went his way. 51

And as he was now going down, his servants met him and told him, saying, “Your son lives!” 52

Then he inquired of them the hour when he got better. And they said to him, “Yesterday at the seventh hour [1pm if Jewish time, 7am if Roman time] the fever left him.” 53

So the father knew that it was at the same hour in which Jesus said to him,

“Your son lives.”

And he himself believed, and his whole household [believed]. 54 This again is the second sign Jesus did when He had come out of Judea into Galilee.

[John 5 is at the end of September 29.]

[Audio: Steve Gregg Lu 4:1-30]

Luke 4:16-30

First Rejection at Nazareth

16 So He came to Nazareth, where He had been brought up. And as His custom was, He went into the synagogue on the Sabbath day, and stood up to read. 17 And He was handed the book of the prophet Isaiah. And when He had opened the book, He found the place where it was written: 18

[The Jubilee was from Day of Atonement (DoA) AD 27 to DoA AD 28. ↑ DoA: 10th day of Jewish 7th month.]

[This quote is from:]

“The Spirit of _____ YHWH

is upon Me, because

He has anointed Me

to preach the gospel to the poor;

He has sent Me

to heal the brokenhearted,
to proclaim

liberty to the captives and
recovery of sight to the blind,
to set at liberty

those who are oppressed; 19

to proclaim [on the Day of Atonement]

the acceptable year [AD 27-28]

of YHWH.” 20 [↓ Jos 14:15b]

[This was the final Year of Jubilee.]

Leviticus 25:8b-12

8 ¶ ... forty-nine [49] years. 9 Then

you shall cause the trumpet of the Jubilee to sound on the tenth day of the seventh month [EachYear/07/10];

on the Day of Atonement you shall make the trumpet to sound throughout all your land. 10 And you shall consecrate the fiftieth [50th] year, and

proclaim liberty throughout all the land to all its inhabitants. It shall be a Jubilee for you; and each of you

shall return to his possession, and each of you shall return to his family. 11 That fiftieth [50th] year [from that

Day of Atonement to the next] shall be a Jubilee to you; in it you shall neither sow nor reap what grows of its own accord [so two years in a row],

nor gather the grapes of your untended vine. 12 For it is the Jubilee; it shall be holy to you; you shall eat

its produce from the field. ...

Isaiah 61:1-3

Good News for the Oppressed 61:1 ¶

“The Spirit of the Lord YHWH

[Adonai YHWH]

is upon Me, because

YHWH has anointed Me

to preach good tidings to the poor;

He has sent Me

to heal the brokenhearted,
to proclaim

liberty to the captives, and
[← ~LXX version]

the opening of the prison to
those who are bound; 2

to proclaim [on AD27/07/10]

the acceptable year

of YHWH, and

the day of vengeance [AD70]

of our God;

to comfort all

who mourn, 3

to console those

who mourn in Zion,

to give them

beauty

for ashes,

the oil of joy

for mourning,

the garment of praise

for the spirit of heaviness;

that they may be called

trees of righteousness,

the planting of YHWH,

That He may be glorified.”

Then He closed the book, and gave it back to the attendant and sat down. And the eyes of all who were in the synagogue were fixed on Him. 21 And He began to say to them,

“Today [AD27/07/10] this Scripture is fulfilled in your hearing.” 22

So all bore witness to Him, and marveled at the gracious words [literally, words of grace] that proceeded out of His mouth. And they said,

“Is this not Joseph’s son?” 23

He said to them,

“You will surely say this proverb to Me, ‘Physician, heal yourself! Whatever we have heard done in Capernaum, do also here in Your country.’” 24

[The only previous work in Capernaum He did remotely from Galilee.]

Then He said,

“Assuredly, I say to you: no prophet is accepted in his own country. 25 But

I tell you truly, many widows were in Israel in the days of Elijah [“YHWH is my God”], when the heaven was

shut up three years and six months [3 yrs 6 mos], and there was a great famine throughout all the land; 26 but

to none of them was Elijah sent except to Zarephath [“smelting”], in the region of Sidon [“hunting”], to a woman who

was a widow [1Ki 17:8-16]. 27 And many lepers were in Israel in the time of Elisha the prophet, and none of them

was cleansed except Naaman [“pleasantness”] the Syrian [2Ki 5].” 28

So all those in the synagogue, when they heard these things, were filled with wrath, 29 and rose up and thrust Him out of the city; and they led Him to the brow of the hill on which their city was

built, that they might throw Him down over the cliff. 30 Then passing through the midst of them, He went His way.

[Luke 4:31 two pages ahead]

[Audio: Steve Gregg [Mt 4:1-17](#)]

Matthew 4:13-18 ||

Jesus Lives at Capernaum

13 And leaving Nazareth, He came and dwelt in Capernaum, which is by the sea [of Galilee], in the regions of Zebulun and Naphtali, 14 that it might be fulfilled that was spoken by Isaiah the prophet, saying: 15 “The land of Zebulun and The land of Naphtali,

By the way of the sea,
Beyond the Jordan,
_ Galilee of the Gentiles: 16
The people who sat in darkness
Have seen a great light,
And upon those who
sat in the region and
shadow of death
Light has dawned.” 17

From that time Jesus began to preach and to say, [in summary, the gospel] “Repent, for the Kingdom of Heaven is at hand.” [Now!]

[Audio: Steve Gregg [Mt 4:18-25](#)]

Two More Disciples: Fishers of Men

[Parallel to:]

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

[Fourth column next →]

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Mark 1:16 ||

Jesus Lives at Capernaum

[The quote to the left is from:]

Isaiah 9

Hope in the Messiah

9:1 ¶ Nevertheless the gloom will not be upon her who is distressed, As when at first He lightly esteemed The land of Zebulun and The land of Naphtali, And afterward more heavily oppressed her, By the way of the sea, Beyond the Jordan, In Galilee of the Gentiles. 2 The people who walked in darkness Have seen a great light; _____ Those who dwelt in the land of the shadow of death, Upon them a Light has shined.

[Da 2:44; 4:3,32,34; 6:26; 7:14,18,27]

[Audio: Steve Gregg [Mk 1:12-20](#)]

Two More Disciples: Fishers of Men

[Gentile terminology: lake, not sea →]

16 And as He walked by the Sea of Galilee, He saw _____ Simon _____ and Andrew his brother casting a net into the sea; for they were fishermen.

[Fourth column next →]

Luke 5:1-2

[Luke has this in a different order:]

[Audio: Steve Gregg [Lu 4:31-5:11](#)]

Two More Disciples: Fishers of Men

5:1 ¶ So it was, as the multitude pressed about Him to hear the word of God, that He stood by the Lake of Gennesaret¹⁷ [“a harp”], 2 and saw two [2] boats standing by the lake; but the fishermen had gone from them and were washing their nets.

¹⁷ Also called the sea of Galilee or the sea of Tiberias: 12 by 7 miles (20 by 11 km) and 700 feet (210 m) below the Mediterranean Sea.

[Prior column continued:]

Luke 5:3-11a

3 Then He got into one of the boats, which was Simon’s, and asked him to put out a little from the land. And He sat down and taught the multitudes from the boat. 4 When He had stopped speaking, He said to Simon, “Launch out into the deep and let down your nets for a catch.” 5 But Simon answered and said to Him, “Master, we have toiled all night and caught nothing; nevertheless at Your word I will let down the net.” 6 And when they had done this, they caught a great number of fish, and their net was breaking. 7 So they signaled to their partners in the other boat to come and help them. And they came and filled both the boats, so that they began to sink. 8 When Simon Peter saw it, he fell down at Jesus’ knees, saying, “Depart from me, for I am a sinful man, O Lord!” 9 For he and all who were with him were astonished at the catch of fish that they had taken; 10 and so also were James and John, the sons of Zebedee, who were partners with Simon. And Jesus said to Simon, “Do not be afraid. [↵ singular] From now on you will catch men.” 11a So when they had brought their boats to land,

[Highlighting](#) [legend](#) & [Latest Notes](#)

Last modified: 1/1/2019 4:31 PM

22

Matthew 4:19-22 ||

19 **Then He** said to them,
“**Follow Me**, and I will make you [pl.]
_____ fishers of men.” 20
They **immediately** left *their* nets and
followed Him. 21 **Going on**
from **there**, **He** saw
two other brothers, James *the son of*
Zebedee, and John his brother,
in the boat **with Zebedee their**
father, mending their nets.
He called them, 22a and
immediately they left
22c their father and 22b the boat,
and **followed Him**.

Mark 1:17-20 || **Luke 5:11bs**

17 **Then Jesus** said to them,
“**Follow Me**, and I will make you [pl.]
become fishers of men.” 18
They **immediately** left *their* nets and
followed Him. 19 **When He** had gone
a little farther from **there**, **He** saw
James *the son of*
Zebedee, and John his brother, **who**
also were in the boat
mending their nets. 20 **And**
immediately He called them, and
they left
their father **Zebedee in** the boat
with the hired servants,
and **went after Him**.

11b they forsook all _____ and
followed Him.

Notes:

← Apparently Luke compressed this part of the story.

[Audio: Steve Gregg [Mk 1:21-39](#)]

Mark 1:21-28 ||

Demonic in a Synagogue
21 **Then** they went **into**
Capernaum, _____, and
immediately **on the Sabbath**
He entered the synagogue and taught.
22 And they were astonished at **His**
teaching, for **He** taught them as one
having authority,
and not as the scribes [taught].

[Audio: Steve Gregg [Lu 4:31-5:11](#)]

Luke 4:31-37

Demonic in a Synagogue
31 ¶ **Then He** went **down to**
Capernaum, a city of Galilee, and
was teaching them on the Sabbaths.
32 And they were astonished at **His**
teaching, for **His word** was with
authority.

← Luke’s addition was for a Greek audience not familiar with Israel

23 ¶ **Now** there was a man in their syn-
agogue **with** _____ an unclean
spirit . And he cried out,
24 saying,
“Let us alone! What have we to do with
You, Jesus of Nazareth? Did You come
to destroy us? I know who **You** are —
the Holy One of God!” 25
But **Jesus** rebuked him, saying,
“**Be quiet, and come out of him!**” 26
And **when** the **unclean spirit** had **con-**
vulsed him and **cried out with a loud**
voice, **he** came out of him.

33 **Now** in the_ synagogue there was a
man who had a spirit of an unclean
demon. And he cried out **with a loud**
voice, 34 saying,
“Let us alone! What have we to do with
You, Jesus of Nazareth? Did You come
to destroy us? I know who **You** are —
the Holy One of God!” 35
But **Jesus** rebuked him, saying,
“**Be quiet, and come out of him!**”
And **when** the **demon** had **thrown**
him **in their midst**,
it came out of him **and did not**

← an unclean spirit =
a spirit of an unclean demon
(AV: devil; Gr. daemon, not diabolos)

← demon = unclean spirit

Matthew

[Audio: Steve Gregg [Mt 8:14-17](#)]

[Moved forward to match Mk, Lu:]

Matthew 8:14-17 ||

Peter's Wife's Mother Healed

14 ¶ **Now when Jesus** had come into

Peter's house,

He saw his wife's mother lying sick with a fever. 15

So **He** touched her hand, and the fever left her. And she arose and served them.

Many More Healed and Delivered

16a **When evening had come**, they brought to **Him**

many who were demon-possessed.

And

16c **[He]** healed all who were sick, and

16b **He** cast out the spirits with a word, 17 that it might be fulfilled **that** was spoken by Isaiah the prophet, saying:

Mark 1

27 **Then** they were all amazed, so that they questioned among themselves, saying, "**What is this? What new teaching**¹⁸ is this? For with authority He commands even the unclean spirits, and they obey Him." 28 And **immediately** His fame spread throughout all the region around Galilee.

Mark 1:29-39 ||

Peter's Wife's Mother Healed

29 ¶ **Now as soon as** they had come out of the synagogue, they entered the house of Simon and Andrew, with James and John. 30

But Simon's wife's mother lay sick with a fever, and they told **Him** about her at once. 31

So **He** came and took her by the hand and lifted her up, and **immediately** the fever left her. And she served them.

Many More Healed and Delivered

32 **At evening**, when the sun had set, they brought to **Him** all who were sick and

those who were demon-possessed. 33

And the whole city was gathered together at the door. 34

Then He healed many who were sick with various diseases, and **[He]** cast out many demons;

¹⁸ NKJ: doctrine

Luke 4

hurt him. 36 **Then** they were all amazed and spoke among themselves, saying, "**What a word** this is! For with authority and power **He** commands the unclean spirits, and they come out." 37 And **the report about Him** went out into every place in the surrounding region.

Luke 4:38-44

Peter's Wife's Mother Healed

38 **Now He** arose from the synagogue and entered Simon's house.

But Simon's wife's mother was sick with a high fever, and they made request of **Him** concerning her. 39 So **He** stood over her and rebuked the fever, and it left her. And **immediately** she arose and served them.

Many More Healed and Delivered

40 **When the sun was setting**, all those who had any that were sick with various diseases

brought them to **Him**.

And

He laid His hands on every one of them and healed them. 41

Notes:

← In [Bethsaida](#): [Jn 1:44](#)

← Lu: Greek technical medical term

← Only place where Jesus rebukes a disease: possibly a demon behind it?

← evening = sun setting, or had set, ending the Sabbath ([Lu 4:31](#)), so OK to heal in their minds

← He does not always heal everyone, but here He did. Every day He passed the cripple at the gate, whom Peter and John later healed ([Acts 3](#)).

Matthew 8

“He Himself took our infirmities
And bore our sicknesses.”

Isaiah 53:4-5 [see context: Israel depicted as a sick man, sick with sin]
Surely He has borne our sicknesses [griefs] and carried our pains [sorrows]; Yet we esteemed Him stricken, Smitten by God, and afflicted. 5 But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed.

[The kind of “sicknesses and pains” that Isaiah was referring to was “transgressions and iniquities”.]

Matthew 4:23-25

23 ¶ And Jesus went about all Galilee, teaching in their synagogues, preaching the gospel of the Kingdom, and healing all kinds of sickness and all kinds of disease among the people. 24 Then His fame went throughout all Syria; and they brought to Him all sick people who were afflicted with various diseases and torments, and those who were demon-possessed, epileptics, and paralytics; and He healed them. 25 Great multitudes followed Him — from Galilee, and from Decapolis, Jerusalem, Judea, and beyond the Jordan.

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Mark 1

and He did not allow the demons to speak, because they knew Him.

Jesus' First Withdrawal to Prayer;

Result: His First Tour of Galilee

35 Now in the morning, having risen a long while before daylight, He went out and departed to a solitary place; and there He prayed. 36 And Simon and those who were with him searched for Him. 37 When they found Him,

they said to Him,

“Everyone is looking for You.” 38

But He said to them,

“Let us go into the next towns, that I may preach there also, because for this purpose I have come forth.” 39

And He was preaching in their synagogues throughout all Galilee,

and casting out demons.

Luke 4

And demons also came out of many, crying out and saying, “You are the Christ, the Son of God!” And He, rebuking them, did not allow them to speak, for they knew that He was the Christ.

Jesus' First Withdrawal to Prayer;

Result: His First Tour of Galilee

42 Now when it was day, He departed and went into a deserted place. And the crowd sought Him and came to Him, and tried to keep Him from leaving them; 43

but He said to them,

“I must preach the Kingdom of God to the other cities also, because for this purpose I have been sent.” 44

And He was preaching in the synagogues of Galilee.

[Luke 5:1-11 three pages above]

Notes:

← He did not want their endorsement. They would want to promote a fake.
← know him = know He is Christ

[Da 2:44; 4:3,32,34; 6:26; 7:14,18,27]
← Matthew 4:23-25

← [Da 2:44; 4:3,32,34; 6:26; 7:14,18,27]

[Audio: S. Gregg [Mt 8:1-4](#)]
Matthew 8:2-4 ||
Jesus Heals a Leper
2 And

behold, a leper
came and
worshiped Him,
saying,
“Lord, if You are willing,
You can make me clean.” 3
Then Jesus
put out His hand and touched
him, saying,
“I am willing. Be cleansed.”
Immediately his leprosy
was cleansed. 4

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

[Audio: Steve Gregg [Mk 1:40-2:12](#)]
Mark 1:40-45 ||
Jesus Heals a Leper
40 ¶ Now

_____ a leper
came to Him, imploring Him,
kneeling down to Him and
saying to Him,
“_____ If You are willing,
You can make me clean.” 41
Then Jesus, moved with compassion,
stretched out His hand and touched
him, and said to him,
“I am willing. Be cleansed.” 42
As soon as He had spoken,
immediately the leprosy left him, and
he was cleansed. 43 And He strictly
warned him and sent him away
at once, 44 and [He] said to him,
“See that you say nothing to anyone;
but go your way,
show yourself to the priest, and
offer _____
for your cleansing those things
that Moses commanded,
as a testimony to them.” 45

However,
he went out and began to proclaim it
freely, and to spread the matter,

so that Jesus could no longer openly
enter the city, but
was outside in deserted places;
and they came to Him from
every direction.

[Audio: Steve Gregg [Lu 5:12-39](#)] Notes:
Luke 5:12-16
Jesus Heals a Leper
12a ¶ And it happened when
He was in a certain city, that
behold, a man who was full of leprosy
saw Jesus; 12c and implored Him,
12b and he fell on his face,
saying,
“Lord, if You are willing,
You can make me clean.” 13
Then He
put out His hand and touched
him, saying,
“I am willing. Be cleansed.”

Immediately the leprosy left him. 14a

And He charged him
to tell no one,
“But go _____ and
show yourself to the priest, and
make an offering
for your cleansing, 14c
just as Moses commanded, 14b
as a testimony to them.” 15

However,

the report went around concerning
Him all the more; and great multitudes
came together to hear, and to be
healed by Him of their infirmities. 16

So

He Himself often
withdrew into the wilderness and
prayed.

← a leper = a man full of leprosy
(end condition)
← worship = kneel down, fall on face

← Hence, Jesus was “unclean”, but in
fact, cleanness flowed the other way!
Likewise, Christians can associate
with unbelievers, but our righteous-
ness should transfer to them.

← a testimony to the priests

← he messed up Jesus’s program by
disobedience

← the consequence
← “often” = regularly (implied by the
tense of the verb “withdrew”)

September 29

Mt 9:1-17 || Mk 2:1-22 || Lu 5:17-39
John 5:1-47

[Audio: S. Gregg [Mt 9:1-8](#)]

Matthew 9:1-17 ||

Jesus Heals a Paralytic on a Mat

9:1 ¶ So **He** got into a boat, crossed over, and came to His own city. 2

[Capernaum [^]: [Mt 4:13](#)]

Then behold, they brought to **Him** a paralytic

When **Jesus** saw their **faith**, **He** said to the paralytic,

“**Son**, be of good cheer; your sins are **forgiven** you.” 3

And **at once** some of the scribes said **within themselves**,

“**This Man** blasphemes!” 4

Mark 2:1-22 ||

Jesus Heals a Paralytic on a Mat

2:1 ¶ And **again** **He** entered Capernaum **after some days**, and it was heard that **He** was in the house. 2 **Immediately** many gathered together, so that there was no longer room to receive *them*, not even near the door. And **He** preached **the word** to them. 3

Then _____ they came to **Him**, bringing a paralytic who was carried by four *men*. 4

And **when** they could not come near **Him** because of the crowd,

they uncovered the roof **where** **He** was. So **when** they had broken through, they let _____ down the _____ bed on which the paralytic was lying. 5

When **Jesus** saw their **faith**, **He** said to the paralytic,

“**Son**, your sins are **forgiven** you.” 6

And **some of** the scribes were sitting there and reasoning in their hearts,

“**Why does** **this Man** speak **blasphemies like this**? Who can forgive sins but **God alone**?” 8

Luke 5:17-39

Jesus Heals a Paralytic on a Mat

17 ¶ **Now** it happened on **a certain day**, as **He** was teaching, that there were Pharisees and teachers of the law sitting by, who had come out of every town of Galilee, Judea, and Jerusalem. And **the power of the Lord** [*YHWH*] was *present* to heal them. 18

Then behold, men brought on a bed a man who was paralyzed,

whom they sought to bring in and lay before **Him**. 19 And **when** they could not find how they might bring him in, because of the crowd, they went up on the housetop and

let him down with his bed

through the tiling into the midst before **Jesus**. 20

When **He** _____ saw their **faith**, **He** said to him,

“**Man**, your sins are **forgiven** you.” 21

And _____ the scribes and the Pharisees **began** to reason, saying,

“**Who is this** [*Man*] who speaks blasphemies? Who can forgive sins but **God alone**?” 22

Notes:

← *Not always present? Healing not always the point.*

← *paralytic = a man paralyzed*

← *Not necessarily linked to his sickness.*

← *That is correct!*

Matthew 9

But **Jesus**, knowing their thoughts,
 _____ said _____,
 “Why do you think evil
 in your hearts? 5
 For which is easier, to say,
 ‘Your sins are **forgiven** you’,
 or to say,
 ‘Arise _____ and walk’? 6
 But that you may know that
the Son of Man has power on land
[earth] to forgive sins...”
 — **then He** said to the paralytic,
 “_____ Arise, take up your bed,
 and go to your house.” 7
 And _____ he arose
 and departed to his _____ house. 8
 Now **when** the multitudes saw *it*,
 they marveled
 and _____ **glorified God**,
 who had given such **power** to men.

[Audio: S. Gregg [Mt 9:9-13](#)]

Jesus Calls Matthew to Follow Him

9 ¶ **As Jesus** passed on from there, **He**
 saw a man named Matthew sitting
 at the tax office. And **He** said to him,
 “**Follow Me.**”
 So he _____ arose and followed
Him. 10

Mark 2

But **immediately, when**
Jesus perceived in **His spirit** that they
 reasoned thus within themselves,
He _____ said to them,
 “Why do you reason about these things
 in your hearts? 9
 Which is easier, to say to the paralytic,
 ‘Your sins are **forgiven** you’,
 or to say,
 ‘Arise, take up your bed and walk’? 10
 But that you may know that
the Son of Man has power on land
[earth] to forgive sins...”
 — **He** said to the paralytic, 11
 “I say to you, arise, take up your bed,
 and go to your house.” 12
Immediately he arose,
 took up the bed,
 and went out
in the presence of them all,
 so that
 all were amazed
 and _____ **glorified God**,

saying,

“We never saw *anything* like this!”

[Audio: S. Gregg [Mk 2:13-28](#)]

Jesus Calls Matthew to Follow Him

13 ¶ **Then He** went out **again** by the sea
 [of Galilee]; and all the multitude came
 to **Him**, and **He** taught them.
 14 **As He** passed by _____, **He**
 saw Levi the son of Alphaeus sitting
 at the tax office. And **He** said to him,
 “**Follow Me.**”
 So he _____ arose and followed
Him. 15

Luke 5

But _____ **when**
Jesus perceived their thoughts,
 He answered and said to them,
 “Why are you reasoning
 in your hearts? 23
 Which is easier, to say,
 ‘Your sins are **forgiven** you’,
 or to say,
 ‘_____ Rise up _____ and walk’? 24
 But that you may know that
the Son of Man has power on land
[earth] to forgive sins...”
 — **He** said to the man
 who was paralyzed,
 “I say to you, arise, take up your bed,
 and go to your house.” 25
Immediately he rose up before them,
 took up what he had been lying on,
 and departed to his own house,
glorifying God. 26
 And
 they were all amazed,
 and they glorified God

and were filled with fear, saying,

“We have seen strange things **today!**”

Jesus Calls Matthew to Follow Him

27 ¶ **After** these things **He** went out and
 saw a tax collector named Levi, sitting
 at the tax office. And **He** said to him,
 “**Follow Me.**” 28
 So he left all, rose up, and followed
Him. 29 **Then** Levi gave **Him** a great
 feast in his own house.

Notes:

← to say with credibility
 ← not an observable result

← observable result

← First in Luke of 26 “**Son of Man**”
 in Scripture (**Him** specifically, but
 perhaps also us in **His image**)

— \
 ← observed!
 — /

← they too, along with the paralytic
 ← meaning to Jesus?

in Capernaum

← Matthew: “gift of **YHWH**”; Levi:
 “joined”; Alphaeus: “changing”

Matthew 9

Now it happened, as Jesus sat at the table in the house, that behold, many tax collectors and sinners came and sat down with Him and His disciples. 11

And when the Pharisees saw it, they said to His disciples, "Why does your Teacher eat with tax collectors and sinners?" 12 When Jesus heard that, He said to them, "Those who are well have no need of a physician, but those who are sick. 13 But go and learn what *this* means: 'I desire mercy and not sacrifice.' For I did not come to call the righteous, but sinners, to repentance."

[Audio: S. Gregg [Mt 9:14-15](#)]

What About Fasting, Jesus?

14 ¶ Then the disciples of John

came to Him, saying, "Why do we

and the Pharisees fast often, but Your disciples do not fast?" 15

And Jesus said to them, "Can the friends of the bridegroom mourn as long as the bridegroom is with them?"

But the days will come when the bridegroom will be taken away from them, and then they will fast.

Mark 2

Now it happened, as He was dining in Levi's house, that many tax collectors and sinners also sat together with Jesus and His disciples; for there were many, and they followed Him. 16 And when the scribes and Pharisees saw Him eating with the tax collectors and sinners,

they said to His disciples, "How is it that He eats and drinks with tax collectors and sinners?" 17 When Jesus heard it, He said to them, "Those who are well have no need of a physician, but those who are sick.

→ I did not come to call the righteous, but sinners, to repentance."

What About Fasting, Jesus?

18 ¶ The disciples of John and of the Pharisees were fasting.

Then they came and said to Him, "Why do the disciples of John

and of the Pharisees fast, but Your disciples do not fast?" 19

And Jesus said to them, "Can the friends of the bridegroom fast while the bridegroom is with them? As long as they have the bridegroom with them they cannot fast. 20

But the days will come when the bridegroom will be taken away from them, and then they will fast in those days. 21

Luke 5

And there were a great number of tax collectors and others who sat down with them. 30

And their scribes and the Pharisees

complained against His disciples, saying, "Why do you eat and drink with tax collectors and sinners?" 31

Jesus answered and said to them, "Those who are well have no need of a physician, but those who are sick. 32 [cf. [Mt 12:7](#); [Mi 6:8](#)]

← I have not come to call the righteous, but sinners, to repentance." 33

What About Fasting, Jesus?

Then they said to Him, "Why do the disciples of John fast often and make prayers, and likewise those of the Pharisees, but Yours eat and drink _____?" 34

And He said to them, "Can you make the friends of the bridegroom fast while the bridegroom is with them? 35

But the days will come when the bridegroom will be taken away from them; then they will fast in those days." 36

Then He spoke a parable to them:

Notes:

Hosea 6:4-6

O Ephraim, what shall I do to you?
O Judah, what shall I do to you?
For your faithfulness is like a morning cloud, And like the early dew it goes away. 5
Therefore I have hewn them by the prophets, I have slain them by the words of My mouth;
And your judgments are like light that goes forth. 6 For I desire mercy and not sacrifice, And the knowledge of God more than burnt offerings.

← fasting ~ = mourning

← After His ascension: no record of the disciples fasting between the crucifixion and the ascension.

[Highlighting legend & Latest Notes](#)

[Audio: S. Gregg [Mt 9:16-17](#)]

Matthew 9

Parable of the Garments, Wineskins

16 No one puts a piece of unshrunk cloth on an old garment; for the patch _____ pulls away from the garment, and the tear is made worse. 17

Nor do they put new wine into old wineskins, or else the wineskins break, the wine is spilled, and the wineskins are ruined. But they put new wine into new wineskins, and both are preserved.”

Mark 2

Parable of the Garments, Wineskins

No one sews a piece of unshrunk cloth on an old garment; or else the new piece pulls away from the old _____, and the tear is made worse. 22

And no one puts new wine into old wineskins; or else the new wine bursts the wineskins, the wine is spilled, and the wineskins are ruined. But new wine must be put into new wineskins.”

Luke 5

Parable of the Garments, Wineskins

“No one puts a piece from a new garment on an old one; otherwise the new makes a tear,

and also the piece that was taken out of the new does not match the old. 37 And no one puts new wine into old wineskins; or else the new wine will burst the wineskins and be ruined. 38 But new wine must be put into new wineskins, and both are preserved. 39 And no one, having drunk old wine, immediately desires new; for he says, ‘The old is better.’” ↗

Notes on the above parallels:

New wine will ferment and produce gases, needing flexibility and expansion — new wineskins; old wineskins are inflexible and will break under expansion. The parable: The old and new covenants cannot be mixed. The new, Spirit-filled, covenant will not fit into the old, rigid hearts. The new covenant needs renewed, converted hearts: flexible and ready for the expansion of the Spirit.

Lu 5:39 (unique to Lu) Some like the old way and refuse to move into the new, better way.

Notes on John 5:

v2: [Eze 34:1,11ff](#) **YHWH** the Shepherd, searching out the weak sheep. The shepherd is the sheep gate (door) because he sleeps across the opening to protect the sheep from predators.

v2: The “**is**” seems to indicate that the author was writing **before AD 70**, because the **Sheep Gate** was destroyed then. (And there is evidence that Revelation was written before the Gospel of John (e.g., Jesus was revealed to John to be “**the Word**” in Revelation: also used (only) in John’s Gospel), so it too was likely written **before AD 70**, predicting that event.)

v3b-4: “**waiting ... disease he had**” → not in the Alexandrian Text, the oldest manuscripts.

v47: Genesis is a book of Moses. It tells us of **earthly things** ([Jn 3:12](#)). Should we not believe it too?

[Continued here:]

(4032 AB)

Year of Popularity

Second Year of Public Ministry: AD 28
From the 2nd to the 3rd Passover

[Audio: S. Gregg [Jn 4:43-5:23](#)]

John 5:1-47

2nd Passover: Feast of the Jews AD28
5:1 ¶ After this there was a feast of the Jews [presumed to be the Passover and Feast of Unleavened Bread: [Le 23](#)], and Jesus went up to Jerusalem.

Healing at Bethesda Pool

2 Now there is in Jerusalem by the Sheep Gate a pool, which is called in Hebrew, Bethesda [“house of mercy” or “flowing water”], having five porches. 3 In these lay a great multitude of sick people, blind, lame, paralyzed, waiting for the moving of the water. 4 For an angel went down at a certain time into the pool and stirred up the water; then whoever stepped in first, after the stirring of the water, was made well of whatever disease he had. 5 Now a certain man was there who had an infirmity thirty-eight [38] years. 6 When Jesus saw him lying there, and knew that he already had been in that condition a long time, He said to him, “Do you want to be made well?” 7 The sick man answered Him, “Sir, I have no man to put me into the pool when the water is stirred up; but while I am coming, another steps down before me.” 8

Jesus said to him,

“Rise, take up your bed and walk.” 9

And immediately the man was made well, took up his bed, and walked. And

[Highlighting legend & Latest Notes](#)

that day was the Sabbath. 10 The Jews therefore said to him who was cured, "It is the Sabbath; it is not lawful for you to carry your bed." 11

He answered them, "He who made me well said to me, 'Take up your bed and walk.'" 12

Then they asked him, "Who is the Man who said to you, 'Take up your bed and walk'?" 13

But the one who was healed did not know who it was, for Jesus had withdrawn, a multitude being in that place. 14

Afterward Jesus found him in the temple, and said to him, "See, you have been made well.

Sin no more, [whatever was the cause] lest a worse thing come upon you." 15

The man departed and told the Jews that it was Jesus who had made him well. 16 For this reason the Jews persecuted Jesus, and sought to kill Him: because He had done these things on the Sabbath. [Ex 31:14-17]

[Audio: Steve Gregg 5:17-47]

17¶ But Jesus answered them, "My Father has been working until now, and I have been working." 18

Therefore the Jews [the Jewish leaders] sought all the more to kill Him, because He not only broke the Sabbath, but also said that God was His Father, making Himself equal with God. 19

Then Jesus answered and said to them, "Most assuredly, I say to you, [First, He states a general case:] the son can do nothing of himself, but what he sees the father do; for whatever he [the father] does, the son also does in like manner. 20

For the father loves the son, and shows him all things that he himself does; and [Now He makes it personal:]

He [the Father] will show Him [Me] greater works than these, that you may marvel. 21 [cf. He 6:2]

For as the Father raises the dead and gives life to them, even so the Son gives life to whom He will. 22

For the Father judges no one, but has committed all judgment to the Son, 23

that all should honor the Son just as they honor the Father. He who does not honor the Son

does not honor the Father who sent Him. 24

Most assuredly, I say to you, he who [now]

hears My word and believes in Him who sent Me has Eternal [everlasting] life, and [↑ same word as in 3:15]

[already has Eternal life, now] shall not come into judgment, but has passed from death into life. 25

1st Resurrection: Born Again [Re 20:5-6]

Most assuredly, I say to you, the hour is coming, and now is [v24], when the dead [not "all"] will hear

the voice of the Son of God; and those who hear will live. [The spiritually dead (not "in the graves", as below) hear, and are born again: the first resurrection] 26

For as the Father has life in Himself, so He has granted the Son to have life in Himself, 27

and has given Him [cf. He 4:15] authority to execute judgment also, because He is the Son of Man. 28

2nd Death: Judgment [Re 20:6]

Do not marvel at this; for the hour is coming [not "and now is", hence, later: physical resurrection from "the graves", both good and evil:]

in which all who are in the graves will hear His voice 29 and come forth [the last day: Jn 6]

— those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation. 30

[↑ Jn 12:48 in the last day]

Ac 24:15 "a resurrection of the dead, both of the just and the unjust"

I can of Myself do nothing: as I hear, I judge, and My judgment is righteous,

because I do not seek My own will but the will of the Father who sent Me. 31¶

If I [alone] bear witness of Myself, My witness is not true. 32 There is Another who bears witness of Me, and I know that the witness that He [the Father: vv37-38] witnesses of Me is true. 33

You have sent to John, and he has borne witness to the truth. 34 Yet I do not receive testimony [only] from man, but I say these things that you may be saved. 35 He [John] was the burning and shining lamp, and you were willing for a time to rejoice in his light. 36

But I have a greater witness than John's; for the works that the Father has given Me to finish — the very works that I do — bear witness of Me, that the Father

has sent Me. 37 And the Father Himself, who sent Me, has testified of Me. [cf. Mt 3:17 || Mk 1:11 || Lu 3:22]

You have neither heard His voice at any time, nor seen His form. 38 But you do not have His word abiding in you, because whom He sent, Him you do not believe. 39

You search the Scriptures, for in them you think you have Eternal life; and these are they that testify of Me. 40

But you are not willing to come to Me that you may have [Eternal] life. 41

I do not receive honor [only] from men. 42 But I know you, that you do not have the love of God in you. 43 I have come in My Father's name, and you do not receive Me; if another [any other] comes in his own name, him you will receive [e.g., Barsabas later]. 44

How can you believe, who receive honor from one another, and do not seek the honor that comes from the only God? 45

Do not think that I shall accuse you to the Father; there is one who accuses you — Moses, in whom you trust. 46 For if you believed Moses, you would believe Me; for he wrote about Me [e.g., De 18:15]. 47

But if you do not believe his writings, how will you believe My words?" [John 6 is found in Gospels 2, Oct. 8.]

[John 6 is found in Gospels 2, Oct. 8.]

September 30

Mt 12:1-21 || Mk 2:23-3:12 ||

Lu 6:1-11,17-19

Mt 10:1-4 || Mk 3:13-19a || Lu 6:12-16

Highlighting legend & Latest Notes

[Audio: S. Gregg [Mt 12:1-8](#)]

Matthew 12:1-21 ||
Disciples Pluck Grain on Sabbath

12:1 ¶ **At that time** Jesus went through the grainfields **on the Sabbath**. And **His disciples were hungry, and began to pluck heads of grain and to eat.** 2

And **when** the Pharisees saw it, they said to **Him**, “Look, **Your disciples are doing what is not lawful to do on the Sabbath!**” 3 But **He** said to them,

“Have you **not** _____ read _____ what David did **when** he was hungry, he and those **who were** with him: 4 how he **entered the house of God**

_____ and ate the showbread

which was **not lawful for him** to eat, nor for those who were with him, **but only for the priests?** 5

Or have you not read in **the law** that **on the Sabbath** the priests in the temple profane **the Sabbath**, and are **blameless?** 6 Yet I say to you that in this place **there is One greater than the temple.** 7 But if you had known what *this* means,

‘I desire mercy and not sacrifice’, you would not have condemned the **guiltless.** 8 For

the Son of Man is _____ Lord even of the Sabbath.”

[Audio: S. Gregg [Mk 2:13-28](#)]

Mark 2:23-3:12 ||
Another Controversy

23 **Now** it happened that **He** went through the grainfields **on the Sabbath**; and as they went **His disciples began to pluck the heads of grain.** 24

And _____ the Pharisees said to **Him**, “Look, **why do they do _____ what is not lawful _____ on the Sabbath?**” 25 But **He** said to them,

“Have you **never** _____ read _____ what David did **when** he was **in need and hungry**, he and those _____ with him: 26a how he **went into the house of God in the days** of Abiathar the high priest, _____ and ate the showbread, 26d and also gave **some** to those

_____ who were with him, 26b which is **not lawful _____** to eat,

26c **except for the priests?**” 27

[← Ref?]
[← Making offerings]
[← Treat it like any other day, as if not holy]
[← They are doing My work]

→ [Mercy: moral law, is greater than Sacrifice: ceremonial law]

And **He** said to them, “**The Sabbath was made for man, and not man for the Sabbath.** 28 Therefore **the Son of Man is also Lord of the Sabbath.”**

[Audio: Steve Gregg [Lu 6:1-19](#)]

Luke 6:1-11, 17-19
Disciples Pluck Grain on Sabbath

6:1 ¶ **Now** it happened **on the second Sabbath after the first** that **He** went through the grainfields.

And **His disciples plucked _____ the heads of grain and ate them**, rubbing them in their hands. 2 And **some of the Pharisees** said to **them**,

“**Why are you doing _____ what is not lawful to do on the Sabbath?**” 3 But **Jesus** answering them said,

“Have you **not even** read **this**, what David did **when** he was hungry, he and those **who were** with him: 4a how he **went into the house of God**,

took and ate the showbread, and also gave **some** to those _____ with him,

which is **not lawful for any** 4c to eat 4b **but the priests?**” 5

[cf. [Mt 9:13](#); [Mi 6:8](#)]

And **He** said to them, “**The Son of Man is also Lord of the Sabbath.”**

Notes:

↙ Or second first/prime Sabbath. A prime Sabbath is in each of the feasts of Passover, Pentecost/Weeks/Harvest, & Tabernacles, so this would be in the feast of Harvest.

← [De 23:25](#) allows such plucking, so not stealing

← Insult
← [1 Samuel 21:1-9](#), April 16: when David imperiled Abiathar’s father, Ahimelech; afterward Abiathar became High Priest.

Hosea 6:4-6
O Ephraim, what shall I do to you?
O Judah, what shall I do to you?
For your **faithfulness** is like a **morning cloud**, And like the **early dew** it goes away. 5
Therefore I have hewn them by the prophets, I have slain them by the words of **My mouth**;
And your judgments are like **light** that goes forth. 6 For **I desire mercy and not sacrifice**, And the knowledge of **God** more than burnt offerings.

← Given only to Israel, not all men

← **Lord** of all, on all days, in this new order; **Master (Adonai)**, not **YHWH**

[Audio: S. G. [Mt 12:\(1-8\), 9-14](#)]

Matthew 12

Jesus Heals a Withered Hand

9 Now when He had departed from there, He went into their synagogue. 10 And behold, there was a man who had a withered hand. And they asked Him, saying, "Is it lawful to heal on the Sabbath?"

— that they might accuse Him. 11

Then He said to them,

"What man is there among you who has one sheep, and if it falls into a pit on the Sabbath, will not lay hold of it and lift it out? 12 Of how much more value then is a man than a sheep? Therefore it is lawful to do good on the Sabbath." 13

Then He said to the man, "Stretch out your hand." And he stretched it out, and it was restored as whole as the other.

14 ¶ Then the Pharisees went out and plotted against Him, how they might destroy Him.

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[Audio: S. Gregg [Mk 3:1-19](#)]

Mark 3

Jesus Heals a Withered Hand

3:1 ¶ And He entered the_ synagogue again, and a man was there who had a withered hand. 2

So they watched Him closely, whether He would heal him on the Sabbath, so that they might accuse Him. 3

And He said to the man who had the withered hand, "Step forward." 4

Then He said to them,

"Is it lawful on the Sabbath to do good or to do evil, to save life or to kill ___?" But they kept silent.

5 And when He had looked around at them ___ with anger, being grieved by the hardness of their hearts,

___ He said to the man, "Stretch out your hand." And he stretched it out, and his hand was restored as whole as the other.

6 Then the Pharisees went out and immediately plotted with the Herodians against Him, how they might destroy Him.

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Luke 6

Jesus Heals a Withered Hand

6 Now it happened on another Sabbath, also, that He entered the_ synagogue and taught. And a man was there whose right hand was withered. 7

So the scribes and Pharisees watched Him closely, whether He would heal ___ on the Sabbath, _ that they might find an accusation against Him. 8

But He knew their thoughts, and ___ said to the man who had the withered hand, "Arise and stand here." 9

And he arose and stood. 9 Then Jesus said to them, "I will ask you one thing: Is it lawful on the Sabbath to do good or to do evil, to save life or to destroy?"

10 And when He had looked around at them all,

___ He said to the man, "Stretch out your hand." And he did so ____, and his hand was restored as whole as the other.

11 But they were filled with rage, and discussed with one another what they might do to Jesus.

Notes:

← Deliberately, to make the point

← Cf. [Lu 20:3](#)

← He gives them only two choices, so they would not answer

← He answers His own question, indicating all days are for doing good

← Impossible! But God...

[Highlighting](#) [legend & Latest Notes](#)

[Audio: S. Gregg [Mt 12:15-21](#)]

Matthew 12

Many Healed at the Sea of Galilee

15 But when Jesus knew it, He withdrew from there.

And a great multitude followed Him,

and He healed them all.

Mark 3

Many Healed at the Sea of Galilee

7 But Jesus withdrew with His disciples to the sea.

And a great multitude from Galilee followed Him, and from Judea and Jerusalem and Idumea and beyond the Jordan; and those from Tyre and Sidon, a great multitude, when they heard how many things He was doing, came to Him. 9

So He told His disciples that a small boat should be kept ready for Him because of the multitude, lest they should crush Him. 10 For He healed many, so that as many as had afflictions pressed about Him to touch Him.

11 And the unclean spirits, whenever they saw Him, fell down before Him and cried out, saying, "You are the Son of God." 12 But He sternly warned them [the unclean spirits] that they should not make Him known.

Luke 6

Many Healed at the Sea of Galilee

[vv12-16 follow v19, next page:]

17 And He came down with them and stood on a level place with a crowd of His disciples and a great multitude of people from all Judea and Jerusalem, and from the seacoast of Tyre and Sidon, who

came to hear Him and be healed of their diseases, 18 as well as those who were tormented with unclean spirits. And they were healed. 19 And

the whole multitude sought to touch Him, for power went out from Him and healed them all.

Notes:

← Separate "Sermon on a Plain"?

← Idumea: the name of a region between southern Palestine and the Arabian Petraea inhabited by the Edomites (Esau's descendants).

Matthew 12

16 Yet **He** warned them [*those just healed and the multitudes with them*] not to make **Him** known, 17 that it might be fulfilled **that** was spoken by Isaiah the prophet, saying: 18

“Behold!

My Servant whom I **have chosen**,

My Beloved in whom

My soul is well pleased!

I **will put My Spirit** upon **Him**, and

He will declare justice

to the Gentiles. 19

He will not quarrel nor cry out,

Nor **will anyone hear His voice**

in the streets. 20

A bruised reed **He will not break**, and

Smoking flax **He will not quench**,

Till He sends forth justice

to **victory**; 21

And **in His name** Gentiles

will trust.”

[Audio: S. Gregg [Mt 10:1-4](#)]

Matthew 10:1-4 ||

Jesus Chooses

The Twelve Apostles

[Isaiah 42:1-4](#)

“Behold!

My Servant whom I **uphold**,

My Elect One in whom

My soul delights!

I have put **My Spirit** upon **Him**;

He will bring forth justice

to the Gentiles. 2

He will not cry out,

nor raise **His voice**,

Nor **cause** His voice

to be heard in the street. 3

A bruised reed **He will not break**, and

Smoking flax **He will not quench**;

He will bring forth justice for **truth**. 4

He will not fail nor be discouraged,

Till He has established justice

in the lands [earth];

And **the coastlands**

shall wait for His law.”

[Audio: Steve Gregg [Lu 6:1-19](#)]

Luke 6:12-16

Jesus Prays Alone, Then Chooses

The Twelve Apostles

12 ¶ **Now** it came to pass **in those days**

that He went out to the mountain to

pray, and **continued all night** in prayer

to **God**. 13 And **when it was day**, **He**

called **His disciples** to **Himself**; and

from them He chose twelve [12]

← Unknown number of disciples

← “sent out”: apostles

Mark 3:13-19a ||

Jesus Prays Alone, Then Chooses

The Twelve Apostles

13 ¶ **And He** went up on the mountain

and

called to **Him** those **He Himself** wanted.

And they came to **Him**. 14

Then He appointed twelve [12],

that they might be with **Him** and

that **He might send them out** to preach,

Matthew 10

10:1 ¶ And when He had called His twelve [12] disciples to Him, He gave them power

over unclean spirits, to cast them out, and to heal all kinds of sickness and all kinds of disease.

2 Now the names of the twelve [12] apostles are these: first,

Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; 3

Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Lebbeaus, whose surname was Thaddaeus; 4 [↓ “zealous”]

Simon the Canaanite, and Judas Iscariot, who also betrayed Him.

Mark 3

15a and

to have _____ power 15c

to cast out demons and 15b

to heal _____ sicknesses: 16

Simon, to whom He gave the name Peter; 18a Andrew _____, 17 James the son of Zebedee and John the brother of James, to whom [them] He gave the name Boanerges, that is, “Sons of Thunder”; 18b

Philip, Bartholomew [= Nathaniel, likely], ↘ Matthew, [↑ cf. Jn 1:44ff]

↗ Thomas, James the son of Alphaeus,

Thaddaeus, [↓ “zealous”]

Simon the Canaanite; 19a and Judas Iscariot, who also betrayed Him.

Luke 6

whom He also named ‘apostles’: 14 [Blue: see Acts below]

Simon, whom He also named Peter, and Andrew his brother; James and

John;

Philip and Bartholomew; 15a Matthew and Thomas; James the son of Alphaeus, and 16a Judas

the son¹⁹ of James, and 15b

Simon called the Zealot; 16b

Judas Iscariot who also became a traitor.

Notes:

← Mt 10:1 repeated on Oct. 6 with more Mt 9 and Mt 10

← unclean spirits =

← demons

↘ apostles: “sent ones” ↙ apostles: leaders of the movement

Names: \ the New Israel ↑

origin meaning

Hebrew: “a rock or stone”

Greek: “a rock or stone”

Greek: “manly”

Hebrew (Jacob): “supplanter”

Hebrew (Zebedee): “my gift”

Hebrew: “YHWH is a gracious giver”

(James, John: first cousins of Jesus)

Aramaic: “sons of thunder”

Greek: “lover of horses”

Aramaic: “son of Tolmai”

Greek: “gift of YHWH”

Aramaic: “a twin”

Hebrew (Jacob): “supplanter”

Hebrew (Alphaeus): “changing”

(Judah): “he shall be praised”

? (Th.): “large hearted, courageous”

? (Le.): “a man of heart”

Greek: “rock”, “burning w/zeal”

Hebrew (Isc.): “men of Kerioth”

Acts 1:13b-14 lists the eleven as:

Peter, James, John, and Andrew;

[same three [3] groups as above]

Philip and Thomas; Bartholomew [= Nathaniel?] and Matthew; [↑ cf. Jn 1:44ff]

[↑ same names, different order]

James the son of Alphaeus and Simon the Zealot; and Judas the son of James. [Mattias for Judas Is.: Ac 1:26]

¹⁹ AV: brother

October 1

Mt 5:1-12 || ----- || Lu 6:20-26

Mt 5:13-39a

Mt 5:39b-48 || ----- || Lu 6:29-36

Mt 6:1-8

Mt 6:9-13 || ----- || Lu 11:2-4

Mt 6:14-34

Mt 7:1-5 || ----- || Lu 6:37-42

Matthew 5:1-12 ||

The Sermon on the Mount

5:1 ¶ And seeing the multitudes, He went up on a mountain, and when He was seated His disciples came to Him. 2 Then He

opened His mouth and taught them, saying:

3 ¶ **“Blessed are the poor in spirit,** For theirs is the Kingdom of Heaven. 4

Blessed are those who mourn, For they shall be comforted. 5

Blessed are the meek, For they shall inherit the land [earth]. 6

Blessed are those who hunger and thirst for righteousness,

For they shall be filled. 7

Blessed are the merciful, For they shall obtain mercy. 8

Blessed are the pure in heart, For they shall see God. 9

Blessed are the peacemakers, [Is 61:7] For they shall be called sons of God. 10

Blessed are those who are persecuted for righteousness’ sake,

For theirs is the Kingdom of Heaven. 11 [Matthew switches to “you”, like Luke]

Blessed are you when they revile and persecute you, and say all kinds of evil against you falsely

for My sake. 12

Rejoice _____ and **Be exceedingly glad,**

For _____ great is your reward in heaven,

for so _____ they persecuted the prophets who were before you.

[← Audio: Steve Gregg [Intro to SoM](#), [Mt 5:3](#); [Mt 5:4](#), [Mt 5:5](#), [Mt 5:6](#), [Mt 5:7](#), [Mt 5:8](#), [Mt 5:9](#), [Mt 5:10](#), [Mt 5:11-13](#)]

_____ [Da 2:44; 4:3,32,34; 6:26; 7:14,18,27]

_____ [re sin; 2Co 1:3-5; 1Th 4:13; 2Co 7:10]

[← [Ps 37:11a, 9b, 22a, 29](#); [Ps 25:13](#)]

_____ [Da 2:44; 4:3,32,34; 6:26; 7:14,18,27]

Mt 5:3 // Lu 6:20b:
Parallel usage: “**KoH**” = “**KoG**”;
same: “**Kingdom of Heaven/God**”;
Also, [Mt 11:11](#) // [Lu 7:28](#);
[Mt 13:11](#)//[Mk 4:11](#)//[8:10a](#)
?Also, 13:30 24:34 21:32

Luke 6:20-26

The Sermon on the Mount (or Plain)
(v17: “a level place”)

[Audio: S. Gregg [Lu 6:20-49](#)]

20 ¶ Then He lifted up His eyes toward His disciples, and _____ said:

“Blessed are you poor _____, For yours is the Kingdom of God. 21b

Blessed are you who weep now, For you shall laugh _____. 21a

[← [Ge 28:4](#), [Ex 23:30](#); [De 3:20, 28, 16:20](#); [Is 60:21](#)]

Blessed are you who hunger now, For you shall be filled. 22a

Blessed are you when men _____ 22d
revile you, and

22b hate _____ you, and when they

22c exclude you, and

22e cast out your name as evil,

22f for the Son of Man’s sake. 23

Rejoice in that day and **Leap for joy!**

For indeed your reward is great in heaven,

for in like manner their fathers did to the prophets.

[Some think these were two separate sermons. Others think Matt. added related material from other times.]

Luke 6 continued (24-26)
Blessings // The Opposite Woes

24 But _____ [cf. [Ja 2:6](#)]

Woe to you who are rich, For you have received your consolation. 25b

Woe to you who laugh now, For you shall mourn and weep. 25a

Woe to you who are full, For you shall hunger. 26

Woe to you when all men speak well of you,

for so did their fathers to the false prophets. [Evil of God’s prophets, well of these]

[This page is not parallel:]

Matthew 5:13-39a

The Sermon on the Mount—cont'd
Believers Are Salt

13 ¶ You are the salt of the land [earth]; but if the salt loses its flavor, how shall it [the land/people] be seasoned? It [the salt] is then good for nothing but to be thrown out and trampled underfoot by men.

[Audio: Steve Gregg Mt 5:14-16]

Believers Are (Reflected) Light

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

[Audio: S.G. Mt 5:17-20, more, more]

Fulfillment of the Law and Prophets

17 ¶ Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill. 18

For assuredly, I say to you,

till heaven and earth pass away,

one jot or one tittle will

by no means pass from the law

till all is fulfilled. 19 [Done: AD 30]

Whoever therefore breaks one of the least of these commandments [below], and teaches men so, shall be called least in the Kingdom of Heaven; but whoever does and teaches them, he shall be called great in the Kingdom of Heaven.
20 For I say to you, that unless your righteousness exceeds the righteousness of the scribes and Pharisees, you will by no means enter the Kingdom of Heaven. [Da 2:44; 4:3,32,34; 6:26; 7:14,18,27]

[Audio: Steve Gregg Mt 5:21-26]

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Six Times: “You Have Heard It Said”

(1) Anger Without Cause (Justice)

21 ¶ You have heard that it was said to those of old,

‘You shall not murder, and whoever murders will be in danger of the judgment.’ 22

But I say to you that whoever is angry with his brother without a cause shall be in danger of the judgment.

And whoever says to his brother,

‘Raca!’

shall be in danger of the council.

But whoever says,

‘You fool!’

shall be in danger of Gehenna²⁰ [hell] fire. 23

Therefore if you bring your gift to the altar, and there remember that your brother has something against you,

24 leave your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift. 25

Agree with your adversary quickly, while you are on the way with him, lest your adversary deliver you to the judge, the judge hand you over to the officer, and you be thrown into prison. 26

Assuredly, I say to you, you will by no means get out of there till you have paid the last penny.

²⁰ Greek *geenna* *geenna* *gheh'-en-nah* of Hebrew origin *Mnh-ayq*, refers to the Valley of Hinnom, the city dump (south of Jerusalem) where on-going fire burned discarded trash, filth, and dead animals. When the Babylonians sacked Jerusalem in 586 BC, they threw the dead bodies of Jews into Gehenna. The Romans would do likewise in AD 70. A fit symbol of the future of the wicked Jews. See Is 30:33; Je 7:31-33, 19:2-6; 2Ki 21:6 || 2Ch 33:6; 2Ki 23:10.

[Audio: Steve Gregg Mt 5:27-30]

(2) Sin is Serious (Justice)

27 ¶ You have heard that it was said to those of old,

‘You shall not commit adultery.’ 28

But I say to you that whoever looks at a woman to lust for her [i.e., with that purpose in mind] has already committed adultery with her in his heart. 29

[The general principle, metaphorically stated (twice), is:]

If your right eye causes you to sin, pluck it out and cast it from you;

for it is more profitable for you that one of your members perish,

than for your whole body to be cast into Gehenna [hell]. 30

And if your right hand causes you to sin, cut it off and cast it from you;

for it is more profitable for you that one of your members perish,

than for your whole body to be cast into Gehenna [hell]. 31

[Audio: Mt 5:21-30 review 1, 2]

[Audio: Steve Gregg Mt 5:31-32]

(3) Divorce Means Adultery (except...)
(Faithfulness)

Furthermore it has been said,

‘Whoever divorces his wife, let him give her a certificate of divorce.’ 32 [De 24:1-4]

But I say to you that whoever divorces his wife for any reason except sexual immorality causes her to commit adultery; and whoever marries a woman who is [so] divorced commits adultery.

[Audio: Steve Gregg Mt 5:33-37]

(4) Speak Truthfully (Faithfulness)

33 ¶ Again you have heard that it was said to those of old,

‘You shall not swear falsely, but shall perform your oaths to YHWH.’ 34

But I say to you, do not swear at all: neither by heaven [the starry heavens], for it is God’s throne; 35 nor by the land [earth] [that we stand on], for it is His footstool; nor by Jerusalem, for it is the city of the great King [Da 2:44; 4:3,32,34; 6:26; 7:14,18,27]. 36 Nor shall you swear by your head, because you cannot make one hair white or black. 37 But let your ‘Yes’ be ‘Yes’, and your ‘No’, ‘No’. For whatever is more than these is from the evil one.

[Audio: Steve Gregg Mt 5:38-42]

(5) Do Not Resist an Evil Person
(Mercy)

38 ¶ You have heard that it was said,

‘An eye for an eye and a tooth for a tooth.’ 39a

But I tell you not to resist an evil person.

[Back to parallel for Mt & Lu only:]

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38

Matthew 5:39b-48 ||

39b But whoever slaps you on your right cheek, turn the other to him also. 40 If anyone wants to sue you and take away your tunic, let him have your cloak also. 41 And whoever compels you to go one mile, go with him two. 42 Give to him who asks you, and from him who wants to borrow from you do not turn away.

[Audio: Steve Gregg [Mt 5:43-48](#)]

(6) Love Your Enemies (Mercy)

43 ¶ **You have heard that it was said,**
'You shall love your neighbor
and hate your enemy.' 44

But I say to you _____:

Love your enemies,
Bless those who curse you,
Do good to those who hate you, **and**
Pray for those who spitefully use you
and persecute you, 45 that you may
be **sons of your Father in heaven;** ←
for **He** makes **His sun** rise
on the evil and
on **the good,** and ←
sends rain
on **the just** and
on the unjust. 46

For if you love those who love you,
what **reward** have you? **Do not** even
the tax collectors do the same? 47
And if you **greet your brethren only,**
what **do you do more than**
others? **Do not** even **the tax collectors**
do so _____?

Luke 6:27-36 [Audio: [Lu 6:20-49](#)] *Notes:*

[v27-28 delayed to match Matthew]

29 To him who strikes you on the one cheek, offer the other _____ also.
And from him who takes away your cloak, do not withhold your tunic either.

[Right cheek: backhand by a right hander.]

30 Give to everyone who asks of you,
and from him who takes away your goods do not ask them back.

(6) Love Your Enemies

27a ¶

But I say to you **who hear:** 27b

Love your enemies, 28a
Bless those who curse you, **and** 27c
Do good to those who hate you, 28b
Pray for those who spitefully use you.

← like your Heavenly Father, in that He loves and therefore blesses both the good people and the evil people, those who are just and those not.
← a chiasm: three levels

31 And just as you want men to do to you, you also do to them likewise. 32 But if you love those who love you, what credit is that to you? For even sinners love those who love them. 33 And if you do good to those who do good to you, what credit is that to you? For even sinners do the same. 34

And if you lend to those from whom you hope to receive back, what credit is that to you? For even sinners lend to sinners to receive as much back. 35 **But Love** your enemies,
Do good, and

Matthew 5

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

[Not in parallel, except the box:]

[Audio: S. Gregg [Mt 6:1-18 preview](#)]

Matthew 6:1-8 [Aud: S.G. [Mt 6:1-4](#)]

Do Good Deeds in Secret

6:1 ¶ Take heed that you do not do your charitable deeds before men, to be seen by them. Otherwise you have no reward from your Father in heaven. 2 Therefore, when you do a charitable deed, do not sound a trumpet before you as the hypocrites do in the synagogues and in the streets, that they may have glory from men.

Assuredly, I say to you, they have their reward. 3 But when you do a charitable deed, do not let your left hand know what your right hand is doing, 4 that your charitable deed may be in secret; and your Father, who sees in secret, will Himself reward you openly.

[Audio: S. Gregg [Mt 6:5-8](#)]

Pray in Secret

5 ¶ And when you pray, you shall not be like the hypocrites. For they love to pray standing in the synagogues and on the corners of the streets, that they may be seen by men.

Assuredly, I say to you, they have their reward. 6 But you, when you pray, go into your room, and when you have shut your door, pray to your Father who is in the secret place; and your Father, who sees in secret, will [Himself] reward you openly.

[complete, thorough, unrestricted]

Pray not in Vain Repetitions

7 And when you pray, do not use vain repetitions as the heathen do. For they think that they will be heard for their many words. 8 Therefore do not be like them.

For your Father knows the things you have need of before you ask Him.”

[Audio: S. Gregg [Mt 6:9-13](#) ↗]

Matthew 6:9-13 ||

Instead, Pray Along This Outline

9 ¶ In this manner, therefore, pray:

Our Father in heaven,
Hallowed be Your name.
Your kingdom come [here, now].
Your will be done [here, now]

[physical realm]

on land [earth] as it is in heaven. 11

[spiritual realm]

Give us this day our daily bread. 12

And forgive us our debts,

As we forgive

our debtors. 13

And do not lead us into temptation,

But deliver us from the evil one.

For Yours is

the kingdom and

the power and

the glory

forever. Amen.

Luke 6

Lend, hoping for nothing in return; and your reward will be great, and you will be sons of the Most High. For He is kind to the unthankful and evil.

36 Therefore be merciful, just as your Father also is merciful.

Notes:

← Again, like God, in His image

← Perfect: mature and complete, perfectly trained [[Lu 6:38](#)] in mercy.

Matthew 6:14-34

Forgive

14 For if you forgive men their trespasses, your heavenly Father will also forgive you. 15 But if you do not forgive men their trespasses, neither will your Father forgive your trespasses. [See the parable of the unforgiving servant: [Mt 18:23-35](#), [Oct 13](#)]

[Audio: S. Gregg [Mt 6:16-18](#)]

Fast in Secret

16 ¶ Moreover, when you fast, do not be like the hypocrites, with a sad countenance. For they disfigure their faces that they may appear to men to be fasting. Assuredly, I say to you, they have their reward. 17 But you, when you fast, anoint your head and wash your face, 18 so that you do not appear to men to be fasting, but [fast only] to your Father who is in the secret place; and your Father, who sees in secret, will [Himself] reward you openly.

[← Part 1, 2, 3, 4, 5, 6 (thru v15)]

Luke 11:2-4

[from [Oct 14](#)]

Instead, Pray Along This Outline

So He said to them,

“When you pray, say:

Our Father in heaven,

Hallowed be Your name.

Your kingdom come [here, now].

Your will be done [here, now]

[temporal realm]

on land [earth] as it is

in heaven. 3

[spiritual realm]

Give us day by day our daily bread. 4

And forgive us our sins,

For we also forgive

everyone who is indebted to us.

And do not lead us into temptation,

But deliver us from the evil one.”

[...do not only...but also...]

[These 2 columns not parallel]
Matthew 6 [Audio: S. G. [Mt 6:19-21](#)]
[Audio: S. Gregg [Mt 6:19-21 more](#)]
Lay Up Treasures in the Spiritual

Realm, Not in the Temporal Realm
19 ¶ Do not lay up for yourselves treasures on **land** [earth], where moth and rust **destroy** and where thieves break in and steal; 20 but lay up for yourselves treasures in **heaven**, where neither moth nor rust **destroys** and where thieves do not break in and steal.

21 [Audio: S. Gregg [Mt 6:21-24](#)]
For where your treasure is, there your heart will be also. [Heart condition is indicated by what it treasures.]

22
The Mind's Eye Receives Either Light or Darkness

The **lamp** of the body is the eye.
If therefore your eye is **good**, your whole body will be full of **light**. 23
But if your eye is **bad**, your whole body will be full of **darkness**.
If therefore the **light** that is in you is **darkness**, how great is that **darkness**!

24
You Must Serve One or the Other
No one can serve two masters;

for either he will **hate** the one and **love** the other, or else he will **be loyal** to the one and **despise** the other.

[In particular,]
You cannot serve **God** and **mammon**.
[Audio: S. Gregg [Mt 6:25-34](#)] ↗

So Don't Worry About Earthly Things
25 ¶ **Therefore I say to you**, do not **worry** about your **life**, what you will eat or what you will drink; **nor** about your body, what you will put on.

Is not **life** more than food and the body more than clothing? 26
Look at the birds of the air, for they neither sow nor reap nor gather into barns; yet **your heavenly Father feeds them**. Are you not of more value than they? 27 Which of you by **worrying** can add one cubit to his stature? 28
So why do you worry about clothing?

Consider the **lilies** of the field, how they grow: they neither toil nor spin; 29 and **yet I say to you** that even Solomon in all his glory was not arrayed like one of these. 30 **Now if God** so clothes the **grass of the field**, which **today** is, and **tomorrow** is thrown into the oven, **will He not much more clothe you**, O you of **little faith**? 31 Therefore **do not worry**, saying,

‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ 32

For after all these things the Gentiles seek. **For your heavenly Father knows that you need all these things**. 33 But seek **first the Kingdom of God** and **His righteousness**, and all these things shall be added to you. 34 Therefore **do not worry** about **tomorrow**, for **tomorrow** will worry about its own things. Sufficient for **the day** is its own trouble.

[But these 2 columns are parallel:]
Matthew 7:1-5 ||
Judge/Condemn Not: Forgive/Give
7:1 ¶ Judge **not**, [cf. [Jo 7:24](#)]
that you **be** not judged; 2
for with what judgment you **judge**, you will be **judged**;

and with the ___ measure ___ you use, it will be measured back to you. 3

And why do you look at the speck in your brother's eye, but do not **consider** the plank in your own eye? 4
Or how can you say to your brother, ‘___ Let me remove the speck from ___ your eye’; and look, a plank ___ is in your own eye? 5
Hypocrite! **First** remove the plank from your own eye, and **then** you will see clearly to remove the speck from ___ your brother's eye.”

[↯ Audio: S. Gregg [Mt 7:1-5](#)]
Luke 6:37-42 [Audio: [Lu 6:20-49](#)]
Judge/Condemn Not: Forgive/Give
37 ¶ Judge **not** and you **shall** not **be judged**.

Condemn not, and you shall not be condemned.
Forgive, and you will be **forgiven**. 38
Give, [Lu 14:12] and it will be **given** to you: good [i.e., full] measure, pressed down, shaken together, and running over will be put into your bosom; For with the **same** measure **that** you use, it will be measured back to you.” 39

And **He** spoke a parable to them: “Can the blind lead the blind? Will they not both **fall** into the ditch?” 40
A disciple is not above his teacher, but everyone who is **perfectly trained** will be like his teacher. 41

And why do you look at the speck in your brother's eye, but do not **perceive** the plank in your own eye? 42
Or how can you say to your brother, ‘**Brother, let me remove the speck that is in your eye**’, **when you yourself do not see the plank that is in your own eye**?
Hypocrite! **First** remove the plank from your own eye, and **then** you will see clearly to remove the speck **that is in your brother's eye**.”

October 2

Mt 7:6-14

Mt 7:15-28 || ----- || Lu 6:43-7:1a

Mt 8:1-13 || ----- || Lu 7:1b-17

Mt 11:2-19 || ----- || Lu 7:18-35

[Audio: Steve Gregg [Mt 7:6](#) ↗]

[Audio: Steve Gregg [Mt 7:7-12](#) →]

[Audio: Steve Gregg [Mt 7:13-14](#) →]

Matthew 7:6-14

Discern Receptiveness

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

7 ¶

Ask, Expecting to Receive

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. 9
Or what man is there among you who,
if **his son** asks for bread,

will give him a stone? 10 Or

if he asks for a fish,

will he give him a serpent? 11

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 good things to
those who **ask Him!**

12 ¶

Therefore,
whatever you want men to do to you,
do also to them,
for this is **the Law and the Prophets**. 13

Enter by the **narrow** gate; for
wide *is* the gate and
broad *is* the way
that leads to **destruction**, and
there are **many** who go in by it. 14

Because

narrow *is* the gate and
difficult *is* the way
that leads to **life**, and
there are **few** who find it.

[This column parallels the next:]

Matthew 7:15-8:1,5-13 ||

Discern False Prophets by Fruits

15 ¶ [Audio: S. Gregg [Mt 7:15-20](#)]
Beware of false prophets, who come to
you in **sheep's clothing**, but inwardly
they are ravenous wolves. 16 You will
know them by their **fruits**.

___ Do men gather

grapes from **thornbushes** or ↘

figs from **thistles**? 17 ↗

Even so, every **good** tree bears **good**
fruit, but a bad tree bears bad fruit. 18

___ A **good** tree **can** not bear bad fruit,
nor **can** a bad tree bear **good** fruit. 19

Every tree that does not bear **good** fruit
is cut down and thrown into **the fire**. 20

[Cf. [Mt 15:17-20](#), Oct 9 end →]

Therefore
by their **fruits** you will know them.
[the false prophets ^]

[Audio: S. Gregg [Mt 7:21-23](#)]

21 ¶ Not everyone who says to **Me**,
'Lord, Lord', [Master, not YHWH]
shall enter **the Kingdom of Heaven**,
but he who **does the will of My Father**
in heaven. 22

Many will say to **Me** **in that day**,
'Lord, Lord, have we not
prophesied **in Your name**,
cast out demons **in Your name**, and
done many wonders **in Your name**?' 23

And **then** I will declare to them,
'**I never knew you; depart from Me,**
you who practice lawlessness!'

[v44 before v43 to match Mt:]

Luke 6:43-7:17

Discern False Prophets by Fruits

[Audio: S. Gregg [Lu 6:20-49](#)]

44 [vv43-45 also || [Mt 12:33-35](#) below]

For every tree is known by its own fruit.

For **men** do **not** gather

figs from **thorns**, nor do they gather

grapes from a **bramble bush**. 43

For a **good** tree **does not** bear bad fruit,
nor **does** a bad tree bear **good** fruit. 45

[← cf. [Mt 3:10](#) || [Lu 3:9](#), Sep 25 end]

A **good** man out of the **good** treasure
of his heart brings forth **good**; and
An **evil** man out of the **evil** treasure
of his heart brings forth evil.

For **out of the abundance of the heart**
his mouth speaks [cf. [Pr 23:6-7](#)]. 46

But why do you call **Me**,
'Lord, Lord', [Master, not YHWH]
and do **not** **do the things that I say**?

[[Da 2:44](#); [4:3,32,34](#); [6:26](#); [7:14,18,27](#)]

[This column parallels the next:]

Matthew 7 [Audio: S. G. [Mt 7:24-29](#)]

24 Therefore whoever hears these sayings of Mine, and does them,

I will liken him to a wise man who built his house on the rock: 25 and the rain descended, the floods came, and the winds blew and beat on that house; and it did not fall, for it was founded on the rock. 26 But everyone who hears these sayings of Mine, and does not do them, will be like a foolish man who built his house on the sand: 27 and the rain descended, the floods came, and the winds blew and beat on that house; and it fell. And great was its fall.” 28

And so it was, when Jesus had ended these sayings, that the people were astonished at His teaching. 29 for He taught them as one having authority, and not as the scribes. [Audio: S. Gregg [Mt 8:1-4](#)]

Matthew 8

Jesus Heals a Centurion's Servant

8:1 ¶ When He had come down from the mountain, great multitudes followed Him. [yy2-4: Sept 28 end]

5 ¶ Now when Jesus had entered Capernaum, a centurion

came to Him, pleading with Him, 6 saying,

Luke 6

47 Whoever comes to Me, and hears My sayings and does them, I will show you whom he is like: 48 he is like a man building a house, who dug deep and laid the foundation on the rock. And when the flood arose, the stream beat vehemently against that house, and could not shake it, for it was founded on the rock. 49 But he who heard and did nothing is like a man who built a house on the soil [earth] without a foundation, against which the stream beat vehemently; and immediately it fell. And the ruin of that house was great.”

Luke 7 [Audio: Steve Gregg [Lu 7](#)]

7:1 ¶ Now when He concluded all His sayings in the hearing of the people,

Jesus Heals a Centurion's Servant

[Audio: S. G. [Mt 8:5-13](#)] [then] He entered Capernaum. 2 And a certain centurion's servant, who was dear to him, was sick and ready to die. 3 So when he heard about Jesus, he sent elders of the Jews to Him, pleading with Him to come and heal his servant. 4

[This column parallels the next:]

Matthew 8

“Lord, my servant is lying at home paralyzed, dreadfully tormented.” 7

And Jesus said to him, “I will come and heal him.” 8

The centurion answered and said,

“Lord, I am not worthy that You should come under my roof.

But only speak a word, and my servant will be healed. 9 For I also am a man placed under authority, having soldiers under me. And I say to this one, ‘Go’, and he goes; and to another, ‘Come’, and he comes; and to my servant, ‘Do this’, and he does it.” 10

When Jesus heard it, He marveled,

[Jesus was not a Calvinist—otherwise he would not be surprised.] and said to those who followed, “Assuredly, I say to you, I have not found such great faith, not even in Israel! 11 And I say to you that many will come from east and west, and sit down with Abraham, Isaac, and Jacob in the Kingdom of Heaven. 12

Luke 7

And when they came to Jesus, they begged Him earnestly, saying that the one for whom He should do this was deserving, 5 “for he loves our nation, and has built us a synagogue.” 6

Then Jesus went with them. And when He was already not far from the house, the centurion sent friends to Him, saying to Him, “Lord, do not trouble Yourself, for I am not worthy that You should enter under my roof. 7 Therefore I did not even think myself worthy to come to You. But say the word, and my servant will be healed. 8 For I also am a man placed under authority, having soldiers under me. And I say to one, ‘Go’, and he goes; and to another, ‘Come’, and he comes; and to my servant, ‘Do this’, and he does it.” 9

When Jesus heard these things, He marveled at him, and turned around and said to the crowd that followed Him, “I say to you, I have not found such great faith, not even in Israel!” 10

[Cf. [Lu 13:28](#), [Oct 16 mid](#)] [[Da 2:44](#); [4:3,32,34](#); [6:26](#); [7:14,18,27](#)]

[This column parallels the next:]

Matthew 8

But the sons of the kingdom [of Israel] will be cast out into outer darkness. There will be weeping and gnashing of teeth.” 13

Then Jesus said to the centurion, “Go your way; and as you have believed, so let it be done for you.” And his servant was healed that same hour.

[Luke’s 1st ref. to Jesus as “the Lord” → since [Lu 2:11](#) “born...a Savior...Christ the Lord”, so first as an adult.]
[Would make a Jew unclean. → Done deliberately.]

[No prayer, just a command.]

Isaiah 61:1a
“The Spirit of the Lord Y^{HWH} [Adonai Y^{HWH}] is upon Me, because Y^{HWH} has anointed Me to preach good tidings to the poor; ...

Luke 7

[← the ones intended to be part of the Kingdom of Heaven, the Jews] [← Cf. W&G 1 2 3 4 5 6 7 8 9]

And those who were sent, returning to the house, found the servant well who had been sick.

Jesus Raises a Widow’s Son in Nain

11 ¶ Now it happened, the day after, that He went into a city called Nain; and many of His disciples went with Him, and a large crowd. 12 And when He came near the gate of the city, behold, a dead man was being carried out, the only son of his mother; and she was a widow. And a large crowd from the city was with her. 13 When the Lord saw her, He had compassion on her and said to her,

“Do not weep.” 14

Then He came and touched the open coffin, and those who carried him stood still. And He said,

“Young man, I say to you, arise.” 15

So he who was dead sat up and began to speak. And He presented him to his mother. 16 Then fear came upon all, and they glorified God, saying,

“A great prophet has risen up among us”; and,

“God has visited His people.” 17

And this report about Him went throughout all Judea and all the surrounding region.

[This column parallels the next:]

Matthew 11:2-19 ||

Jesus’ Message to John the Baptist
[Audio: S. Gregg [Mt 11:1-6](#)]

2 And when John had heard in prison about the works of Christ,

he sent two of his disciples 3

and said to Him,

“Are You the Coming One, or do we look for another?” 4

Jesus answered and said to them,

“Go and tell John the things that you hear and see ____: 5

The blind see and

The lame walk;

The lepers are cleansed and

The deaf hear;

The dead are raised up and

The poor have

the gospel preached to them.’ 6

And blessed is he who is not offended [stumbled] because of Me.”

Is 35:4-6a... (+ the poor: Is 61:1...)

Say to those who are fearful-hearted,

“Be strong, do not fear! Behold,

Your God will come with vengeance,

With the recompense of God;

He will come and save you. 5 ↗

Luke 7:18-35

Jesus’ Message to John the Baptist

18 Then the disciples of John reported to him concerning all these things.

19 ¶ And ____ John,

calling two of his disciples to him,

__ sent them to Jesus,

saying,

“Are You the Coming One,

or do we look for another?” 20

When the men had come to Him,

they said,

“John the Baptist has sent us to You,

saying,

‘Are You the Coming One,

or do we look for another?’” 21

And that very hour He cured many of infirmities, afflictions, and evil spirits; and to many blind He gave sight. 22

Jesus answered and said to them,

“Go and tell John the things ____ you have seen and heard, that:

The blind see,

The lame walk,

The lepers are cleansed, ____

The deaf hear,

The dead are raised __, __

The poor have

the gospel preached to them.’ 23

And blessed is he who is not offended [stumbled] because of Me.” 24

Then the eyes of the blind

shall be opened,

And the ears of the deaf

shall be unstopped. 6a

Then the lame

shall leap like a deer,

And the tongue of the dumb

[shall] sing. ...”

[This column parallels the next:]

Matthew 11 [Audio: S. G. Mt 11:7-10]

7 ¶ **As** they departed, **Jesus** began to say to the multitudes concerning John:

“What did you go out into the wilderness to see? A reed shaken by the wind? 8 But what did you go out to see? A man clothed in soft garments? Indeed, those who wear soft clothing

are in kings’ houses. 9 But what did you go out to see? A prophet? Yes, I say to you, and more than a prophet. 10 For this is he of whom it is written:

‘Behold, I send My messenger before Your face, Who will prepare Your way before You.’ 11

[Audio: S. Gregg Mt 11:11]

Assuredly, I say to you, among those born of women there has not risen one greater than John the Baptist; but he who is least in the Kingdom of Heaven [KoH] is greater than he. 12

[NKJ: vv29-30 attributed to Luke as narrator rather than to Jesus: →] [It is unusual for Luke to insert such commentary, and it makes sense this way.]

And from the days of John the Baptist until now the Kingdom of Heaven suffers violence, and the violent take it by force. 13 For all the prophets and the law prophesied until John. 14 And if you are willing to receive it, he is Elijah who is to come. 15

[Lu 1:17: “in the spirit and power” so spiritually, not a reincarnation]

He who has ears to hear, let him hear!”

Luke 7 [↓ angelos]

When the messengers of John had departed, **He** began to speak to the multitudes concerning John:

“What did you go out into the wilderness to see? A reed shaken by the wind? 25 But what did you go out to see? A man clothed in soft garments? Indeed those who are gorgeously appareled and live in luxury

are in kings’ courts. 26 But what did you go out to see? A prophet? Yes, I say to you, and more than a prophet. 27 This is he of whom it is written: 21

‘Behold, I send My messenger before Your face, Who will prepare Your way before You.’ 28

[Cf. Mal 3:1 below right]

For _____ I say to you, among those born of women there is not a greater prophet than John the Baptist; but he who is least in the Kingdom of God [KoG] is greater than he.

29 And when all the people heard him, even the tax collectors justified [acquitted] God, having been baptized with the baptism of John. 30 But the Pharisees and lawyers rejected the will of God for themselves, not having been baptized by him.” 31

[← Audio: S. Gregg Mt 11:12, 12-15; Da 2:44; 4:3,32,34; 6:26; 7:14,18,27; is forced, and the forceful seize it...]

[← Malachi 4:5-6, page 3 above]

21 Malachi 3:1 — third-column box.

[This column parallels the next:]

[Audio: S. Gregg Mt 11:16-19]

16 ¶ “But to what shall I liken _____ this generation?”

It is like children sitting in the marketplaces and calling to their companions, 17 and saying: ‘We played the flute for you, And you did not dance; We mourned to you, And you did not lament.’ 18

For John _____ came neither eating _____ nor drinking _____, and they say,

‘He has a demon.’ 19

The Son of Man came eating and drinking, and they say,

‘Look, a glutton and a winebibber, a friend of tax collectors and sinners!’

But wisdom is justified by all her children.” 20

← Parallel usage: “KoH” = “KoG”; same: “the Kingdom of Heaven/God”

Malachi 3:1ff

The Coming Day of Judgment

“Behold, I send My messenger, and He will prepare the way before Me.

[John the Baptist: Lu 1:17; Mk 1:2]

And the Lord, whom you seek, Will suddenly come to His temple,

Even the Messenger of the covenant, In whom you delight.

Behold, He is coming.”

Says YHWH of hosts. 2 ...

[Q: Does the quote from Mal 3:1 suggest the Messiah would be YHWH?]

Luke 7

And the Lord said, “_____ To what then shall I liken the men of this generation, and what are they like? 32

They are like children sitting in the marketplace and calling to one another _____, saying:

‘We played the flute for you, And you did not dance; We mourned to you, And you did not weep.’ 33

For John the Baptist came neither eating bread nor drinking wine, and you say,

‘He has a demon.’ 34

The Son of Man has come eating and drinking, and you say,

‘Look, a glutton and a winebibber, a friend of tax collectors and sinners!’ 35

But wisdom is justified by all her children.”

Notes: ↑ TG₁ = first “this generation”; obviously Jesus’ own generation: they rejected both JtB and Jesus. (For TG_{LAST}, see Mt 24:34 || Mk 13:30 || Lu 21:32 on Oct 27.)

October 3

- Mt 11:20-30
- Lu 7:36-8:3
- Mk 3:19b-21
- Mt 12:22-37 || Mk 3:22-30 || Lu 11:14-23
- Mt 12:38-42 || ----- || Lu 11:29-32
- Mt 12:43-45 || ----- || Lu 11:24-26
- Lu 11:27-28, 33-36

[No parallel columns except the box:]

Matthew 11:20-30 ||

Woe to Chorazin, Bethsaida,
Capernaum

Then He began to rebuke the cities in which most of His mighty works had been done, because they did not repent:

21
“Woe to you, Chorazin!

Woe to you, Bethsaida!

For if the mighty works that were done in you had been done in Tyre and Sidon, they would have repented long ago _____ in sackcloth and ashes. 22 But I say to you, it will be more tolerable for Tyre and Sidon in the day of judgment than for you. 23

And you, Capernaum,

who are exalted to heaven, will be brought down to Hades [“unseen”; the place (state) of departed souls: grave, pit; OT: Sheol]! For if the mighty works that were done in you had been done in Sodom, it would have remained until this day. 24 [this generation]

But I say to you that it will be more tolerable for the land of Sodom in the day of judgment than for you.” 25

At that time Jesus answered and said,

“I thank You, Father, Lord of heaven and land [earth], that You have hidden these things from the wise and prudent and have revealed them to babes. 26 Even so, Father, for so it seemed good in Your sight. 27 All things have been delivered to Me by My Father, and no one knows the Son except the Father. Nor does anyone know the Father except the Son, and the one to whom the Son wills to reveal Him. 28 Come to Me, all you who labor and are heavy 7

Luke 10:13-15 [from Oct 14]

Woe to Chorazin, Bethsaida,
Capernaum

[← Audio: S. Gregg Mt 11:20-24]

Woe to you, Chorazin!

Woe to you, Bethsaida!

For if the mighty works that were done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. 14 But _____ it will be more tolerable for Tyre and Sidon at the _____ judgment than for you. 15

And you, Capernaum,

who are exalted to heaven, will be brought down to Hades [“unseen”; the place (state) of departed souls: grave, pit; OT: Sheol].

[↵ Audio: S. G. Mt 11:25-27, 28-30]

laden, and I will give you rest. 29 Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls [quoted from Je 6:16]. 30 For My yoke is easy and My burden is light.”

[Audio: Steve Gregg Lu 7]

Luke 7:36-50

Jesus Anointed With Fragrant Oil

36 ¶ Then one of the Pharisees asked Him to eat with him. And He went to the Pharisee’s house, and sat down to eat. 37 And behold, a woman in the city who was a sinner, when she knew that Jesus sat at the table in the Pharisee’s house, brought an alabaster flask of fragrant oil, 38 and stood at His feet behind Him weeping; and she began

to wash His feet with her tears, and wiped them with the hair of her head; and she kissed His feet and anointed them with the fragrant oil. 39 Now when the Pharisee who had invited Him saw this, he spoke to himself, saying, “This man, if He were a prophet, would know who and what manner of woman this is who is touching Him, for she is a sinner.” 40

And Jesus answered and said to him,

“Simon, I have something to say to you.”

So he said,

“Teacher, say it.” 41

“There was a certain creditor who had two debtors. One owed five hundred denarii [500 days’ pay], and the other fifty [50]. 42 And when they had nothing with which to repay, he freely forgave them both. Tell Me, therefore, which of them will love him more?” 43

Simon answered and said,

“I suppose the one whom he forgave more.”

And He said to him,

“You have rightly judged.” 44

Then He turned to the woman and said to Simon,

“Do you see this woman? I entered your house; you gave Me no water for My feet, but she has washed My feet with her tears and wiped them with the hair of her head. 45 You gave Me no kiss, but this woman has not ceased to kiss My feet since the time I came in. 46 You did not anoint My head with oil, but this woman has anointed My feet with fragrant oil. 47 Therefore I say to you, her sins, which are many, are forgiven, for she loved much. But to whom little is forgiven, the same loves little.” 48

Then He said to her,

“Your sins are forgiven.” 49

And those who sat at the table with Him began to say to themselves,

“Who is this who even forgives sins?” 50

Then He said to the woman,

“Your faith has saved you.

Go in peace.”

[Audio: Steve Gregg Lu 8]

Luke 8:1-3

Jesus’ 2nd Tour With Companions

8:1 ¶ Now it came to pass, afterward, that He went through every city and village, preaching and bringing the glad tidings [= good announcement = gospel] of the Kingdom of God [= Kingdom of Heaven]. And the twelve [12] were with Him, 2 and certain women who had been healed of evil spirits and infirmities —

Mary [Heb. Miriam: “their rebellion”] called Magdalene [“a tower”], out of whom had come seven [7] demons, 3 and

Joanna [“a gracious giver is YHWH”] the wife of Chuza [“the seer”], Herod [Antipas]’s steward, and

Susanna [“a lily”], and

many others

who provided for Him from their substance. [Luke 8:4]

[Audio: S. Gregg Mk 3:20-33]

Mark 3:19b-21

Jesus Accused of Being Out of His Mind

19b And they went into a house. 20 Then the multitude came together again, so that they could not so much as eat bread. 21 But when His own [people] [family] heard about this, they went out to lay hold of Him, for they said, “He is out of His mind.”

Highlighting legend & Latest Notes

Matthew 12:22-37 ||

[Back to parallel columns.]

[Audio: S. G. Mt 12:22, 22-28]

Jesus Heals a Man Both Blind & Mute

22 ¶ Then one was brought to Him who was demon-possessed, blind and mute;

and He healed him, so

that the blind and mute man both spoke and saw. 23 And all the multitudes were amazed and said, "Could this be the Son of David?" 24

[Matthew reported these:]

Now when the Pharisees heard it they said,

"This fellow does not cast out demons except by Beelzebub, the ruler of the demons." 25

But Jesus knew their thoughts,

and said to them _____:

"Every kingdom divided against itself

is brought to desolation, and every city or house divided against itself will not stand. 26

If Satan casts out Satan, he is divided against himself. How then will his kingdom stand? 27

And if I cast out demons by Beelzebub, by whom do your sons cast them out?

Therefore they shall be your judges. 28 But if I cast out demons by the Spirit of God, surely the Kingdom of God has come upon you. 29

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Mark 3:22-30 ||

"He Does It By Beelzebub"

[Mark reported these:]

22a ¶ And the scribes who came down from Jerusalem said,

"He has Beelzebub", and, "22c He casts out demons 22b By _____ the ruler of the demons." 23

So He called them to Himself and said to them in parables:

"How can Satan cast out Satan? 24 If a kingdom is divided against itself, that kingdom cannot stand. 25 And

if a house is divided against itself, that house can not stand. 26 And if Satan has risen up against himself, and _____ is divided _____,

he cannot stand, but has an end. 27

[← by, with: same Greek: εν εν →]

Luke 11:14-23

[Audio: Steve Gregg Lu 11:14-54]

Jesus Heals a Mute Man

14 ¶ And He was casting out a demon, and it was mute. So it was, when the demon had gone out, that the _____ mute _____ spoke _____; and _____ the multitudes marveled. 15

[Luke reported both:]

But some of them said,

"He casts out demons _____ by Beelzebub, the ruler of the demons." 16

Others, testing Him, sought from Him a sign from heaven. 17

But He, knowing their thoughts,

_____ said to them _____:

"Every kingdom divided against itself

is brought to desolation, and a _____ house divided against a house falls. 18

If Satan also _____ is divided against himself, how _____ will his kingdom stand?

Because you say I cast out demons by Beelzebub. 19 And if I cast out demons by Beelzebub, by whom do your sons cast them out?

Therefore they will be your judges. 20 But if I cast out demons with the finger of God, surely the Kingdom of God has come upon you. 21

Notes:

The many differences between Luke's and the other two accounts may indicate that these were separate events.

← the Messiah

← It will not stand, for Jesus is here to fell it, to begin to put an end to it: Da 2:35 (Jesus is the stone; the KoG is the mountain it grows into).

← God's Spirit is His Finger (metaphorically)

← KoG is here now: Jesus is King

Highlighting legend & Latest Notes

Matthew 12

[Audio: Steve Gregg [Mt 12:29-30](#)]

Or how can one enter a strong man's house and plunder his goods, unless

he first binds the strong man [Satan]?

And then he [Jesus] will plunder his house. ³⁰

He who is not with Me is against Me, and he who does not gather with Me scatters abroad.

[Audio: Steve Gregg [Mt 12:31-32](#)]

³¹ Therefore I say to you, every sin and blasphemy

_____ men, but the blasphemy against the _____ Spirit will not be forgiven men. ³² Anyone who speaks a word against the Son of Man, it will be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him,

either in this [Jewish] age or in the [Church] age to come.

[^ Kingdom]

[Matt. is continued in the 4th column:]

Mark 3

No one can enter a strong man's house and plunder his goods, unless

he first binds the strong man [Satan].

And then he [Jesus] will plunder his house.

^{28a} Assuredly, I say to you, all sins ^{28c} and whatever blasphemies they may utter, ^{28b} will be forgiven the sons of men; ²⁹ but he who blasphemes against the Holy Spirit

never has forgiveness,

but is subject to Eternal condemnation [condemnation by the Eternal God].”

— ³⁰ because they said,

“He has an unclean spirit.”

Luke 11

When a strong man [Satan], fully armed, guards his own palace, his goods are in peace. ²²

But when a stronger than he [Jesus] comes upon him and overcomes him,

he takes from him all his armor in which he trusted,

and divides his spoils. ²³

He who is not with Me is against Me, and he who does not gather with Me scatters _____.

[Luke 11:24]

Luke 6:43-45 [repeat: Oct 2, p. 41]

For a good tree does not bear bad fruit, nor does a bad tree bear good fruit. ⁴⁴

For every tree is known by its own fruit.

For men do not gather

figs from thorns, nor do they gather grapes from a bramble bush. ^{45c}

For out of the abundance of the heart his mouth speaks. ^{45a,b}

A good man out of the good treasure of his heart brings forth good _____; and

An evil man out of the evil treasure of his heart brings forth evil _____.

Notes:

← palace = the world;
goods = his slaves

← house = the world

← During Jesus' ministry, He did so!
← [Co 2:15](#) “Having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it [the cross].” Also [He 2:14](#) “destroyed”, reduced to relative impotence. Start of KoG: [Mt 21:44](#) stone grinding to dust.

|| **Matthew 12:33-35**

[Audio: Steve Gregg [Mt 12:33-37](#), [Lu 6:20-49](#)]

Either [you] make the tree good and its fruit good, or else [you] make the tree bad and its fruit bad; for a tree is known by its fruit. ³⁴

Brood of vipers!

How can you, being evil, speak good things?

For out of the abundance of the heart the mouth speaks. ³⁵

A good man out of the good treasure of his heart brings forth good things, and

An evil man out of the evil treasure brings forth evil things. ³⁶

Matthew 12:36-37

But I say to you that for every **idle** word men may speak, they will give account of it **in the day of judgment.** 37
For by your words you will be **justified**, and by your words you will be **condemned.**”

[This column parallels the next:]

Matthew 12:38-42 ||

The Sign of Jonah the Prophet

[Audio: Steve Gregg [Mt 12:38-42](#)]
38 ¶ **Then** some of the scribes and Pharisees answered, saying, “**Teacher**, we want to see a sign from **You.**” 39

But **He** answered and said to them,

“**An evil and adulterous generation** seeks **after a sign**, and no sign will be given to it except **the sign of the prophet Jonah.** 40 For as Jonah was

three [3] days and three [3] nights in the belly of the great fish, so **will the Son of Man** be

three [3] days and three [3] nights in the heart of **the land [earth].** 41 [i.e., Jerusalem, the heart of Israel]

The men of Nineveh will **rise up in the judgment** with **this generation** and condemn it, for²² they **repented** at the preaching of Jonah; and indeed **a greater than Jonah is here.** 42

[← *careless, unguarded word*]

[vv24-28 are after v32 then v31]

Luke 11:29-32

The Sign of Jonah the Prophet

29 ¶ And **while the crowds** were thickly gathered together,

He began to say _____, “**This is an evil _____ generation.** **It**

seeks _____ a sign, and no sign will be given to it except **the sign of Jonah the prophet.** 30 For as Jonah became a **sign to the Ninevites**,

[← *Greek: whale; diff. classification*]

so **also the Son of Man will** be to **this generation.** 32

The men of Nineveh will **rise up in the judgment** with **this generation** and condemn it, for they **repented** at the preaching of Jonah; and indeed **a greater than Jonah is here.** 31 ↗

[This column parallels the next:]

Matthew 12

The queen of the South will **rise up in the judgment** with **this generation** and condemn it, for she came from the ends of the lands [earth] to hear the **wisdom** of Solomon; and indeed **a greater than Solomon is here.**

[Audio: Steve Gregg [Mt 12:43-45](#)]

Matthew 12:43-45 ||

A Homeless Unclean Spirit (Demon)
43 **When an unclean spirit** goes out of a man [Israel], he goes through **dry places**, seeking rest, and finds none. 44 **Then he says**,

‘I will return to **my house** from which I came.’

And **when he comes**, he finds it **empty, swept, and put in order** [by Jesus, but not maintained by the man Israel]. 45 **Then he goes** and takes with him seven [7] other spirits more wicked than himself, and they enter and dwell there; and the **last state** of that man is worse than the **first.** So shall it also be with **this wicked generation.**”

[^ TG₂ also ^]

Notes:

← TG₂ = second “**this generation**”; obviously **Jesus’ own generation.**
For TG₁: [Mt 11:16](#) // [Lu 7:31](#), Oct 2.

Luke 11

The queen of the South will **rise up in the judgment** with **the men of this generation** and condemn **them**, for she came from the ends of the lands [earth] to hear the **wisdom** of Solomon; and indeed **a greater than Solomon is here.**

[[Luke 11:33](#)] 32 (before 31)

Luke 11:24-26

A Homeless Unclean Spirit (Demon)

24 **When an unclean spirit** goes out of a man [Israel], he goes through **dry places**, seeking rest; and finding none, he says,

‘I will return to **my house** from which I came.’ 25

And **when he comes**, he finds it **swept and put in order** [by Jesus, but not maintained by the man Israel]. 26 **Then he goes** and takes with him seven [7] other spirits more wicked than himself, and they enter and dwell there; and the **last state** of that man is worse than the **first.**”

[A prophecy re Jerusalem ~AD 70?]

Notes:

← Hence, **the Judgment** and the Resurrection (**rise up**) are the same (or, at least, at **the same time**)

²² NKJ: “because”, same Greek word (οτι hoti) as “for” in the parallel Lu 11:32.
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Matthew

[This column parallels the next:]

[Audio: S. Gregg [Mt 5:14-16](#)]

Matthew 5:14-16

[repeated]

Believers Are (Reflected) Light

14 **You are the light** of the world. A city that is set on a hill cannot be hidden. 15 **Nor do they light a lamp and put it** under a basket, but on a lampstand, and it gives **light** to all *who are* in the house. 16

Let your **light** so shine before men, that they may see **your good works** and **glorify** your **Father in heaven**.

[Audio: S. Gregg [Mt 6:21-24](#)]

Matthew 6:22-23

[repeated]

The Mind's Eye Receives Either Light or Darkness

22 The **lamp** of the body is the eye. **If** therefore ___ your eye is **good**, your whole body **will be** full of **light**. 23 But **if** your eye is **bad**, your whole body **will be** full of **darkness**. **If** therefore the **light** that is in you is ___ **darkness**, how great *is* that darkness!

Luke 11:27-28, 33-36

Blessed are Those Who Hear & Do

27 ¶ And it happened, **as He** spoke these things, that a certain woman from the **crowd** raised her voice and said to **Him**, "**Blessed is the womb that bore You**, and **the breasts that nursed You!**" 28 But **He** said, "**More than that, blessed are those who hear the word of God and keep it!**"

[Luke 11:29-32 is above]

Believers Are (Reflected) Light

33 **No one, when he has lit a lamp,** puts *it* in a secret place or under a basket, but on a lampstand, that those who come in may see [by] the **light**.

The Mind's Eye Receives Either Light or Darkness

34 The **lamp** of the body is the eye. ___ Therefore, **when** your eye is **good**, your whole body **also is** full of **light**. But **when your eye is bad**, your ___ body **also is** full of **darkness**. 35 Therefore **take heed that** the **light** that is in you is **not** darkness.

36 If then your whole body *is* full of **light**, having no part dark, *the whole body* will be full of **light**, as **when the bright shining** of a **lamp** gives you **light**."

[Luke 11:37]

[The Gospels are in four documents: [Gospels1](#), [Gospels2](#), [Gospels3](#), [Gospels4](#) or just the one [GospelsMerged](#)]

October 4

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Schedule of Readings

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| | [A passage alone on a line has no parallel.] | | | |
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| 3 | 11:20-30 | 9:13-16 | 7:36-50 |
| | | | 8:1-3 |
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| | 12:22-37 | 3:22-30 | 11:29-32 |
| | 12:38-42 | | 11:24-28 |
| | 12:43-45 | | 11:33-36 |

Notes:

The chronology here follows **An Analytical RED LETTER HARMONY of the Four Gospels** by Dr. Floyd Nolen Jones, Th.D., Ph.D., 2nd Ed., 2004, King Word Press, Goodyear, AZ, ISBN 0-9700328-8-9. (Links: [Jones](#), [Jones' Harmony](#).)

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Video Overviews by Steve Gregg

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Introduction to [Luke](#)

Introduction to Luke

Lecture by Steve Gregg, July 13, 2014

“For even Luke’s form of the gospel men usually ascribe to Paul”

—Tertullian (*Against Marcion*, IV:v).

I. Authorship:

- Indisputably same author as of Acts ([Acts 1:1](#)); universally accepted to be Luke, the physician.
- Irenaeus ([170](#)); Clement of Alexandria ([195](#)) & Tertullian ([215](#)), all quote extensively from this book and attribute it to Luke, as does the Muratorian Fragment ([170](#)).
- Author was a companion of Paul, who was with him in Rome ([Acts 16:10-17](#); [20:5—21:18](#); [27:1—28:16](#)).
- Timothy, Sopater, Aristarchus, Secundus, Gaius, Tychichus, Trophimus, Silas ruled out (by being named in Acts).
- Luke was with Paul in Rome ([Col. 4:14](#) / [2 Tim. 4:11](#) / [Philemon 24](#))
- Luke was a physician ([Col. 4:14](#)); Luke/Acts contain more than 400 words known from Greek medical texts.
- Luke is essentially unknown, apart from his writings. If he were not the true author, no one would have attributed them to such an otherwise unimportant person.

II. Value of Luke-Acts:

- Luke is the first “church historian”, as opposed to an evangelist (writers of the other gospels). He connects the stories chronologically with relation to secular historical personages.
- Between them, these two books comprise about one-fourth of the New Testament; more than that written by any other NT author (unless Paul wrote Hebrews).
- Luke’s writings are the only NT writings not written from a Jewish perspective (Luke was Gentile [[Col. 4:11,14](#)] [disputed: see [Jones](#)]).
- Luke’s gospel collects the memoirs of many witnesses, unlike the other gospels, which preserve the witness of individual apostles (Matthew, Peter [Mark], and John).
- Acts connects the Christianity of the gospels with that of the epistles; introduces Paul, etc.
- As Mark preserves the gospel as preached by Peter, Luke was regarded to be the “Pauline” gospel:
 - “Luke also, the companion of Paul, recorded in a book the gospel preached by him”
 - Irenaeus (*Against Heresies*, III, i, 1).

III. Purpose:

- To document the facts of the origin and growth of Christianity for Theophilus?
- Some think, to vindicate Paul in the eyes of those prosecuting him?
- To fill a gap in existing Christian literature, and, perhaps, to fulfill an urge to write a history?

IV. Circumstances of writing:

- Who was Theophilus? Every Christian? A common Greek name at that time. A Roman official (“most excellent”)? A rich patron, sponsoring the work?
- Written from where? In Caesarea, during Paul’s two-year imprisonment? Later, in Rome?
- Date of writing: [AD 59-60](#) is a good approximation.
 - a. Prior to Acts, which was probably [AD 61 or 62](#) [or as events happened].
 - b. Possibly even prior to Mark, since some manuscripts, as well as Clement and Origen, list Luke as the second gospel (after Matthew; before Mark).

V. Special Contents:

- Begins the story earlier than other gospels: Announcements of the birth of John & Jesus
- Tells birth narratives from Mary’s point of view (Matthew gives Joseph’s)
- Gives [Jesus’] genealogy (different from Matthew’s), back to Adam
- Begins with John’s baptism (more detail than others), baptism and temptation of Christ
- Begins Christ’s ministry where Matthew and Mark do, with Galilean campaign
- Has Christ preach (and almost die) in Nazareth before Capernaum
- Luke alone tells of widow’s son at Nain ([7:11-17](#)) & the forgiven sinful woman ([7:36-50](#))
- Includes a unique long passage ([9:51—18:14](#)) and a briefer passage ([19:1-28](#)) (containing 16 of the 23 parables in Luke, as well as some of the most interesting events)
- Luke alone records Jesus’ trial before Herod ([23:6-12](#))
- Appearance to two men of Emmaus unique to Luke ([24:13-35](#)) and Mark’s “long ending” ([16:13](#))
- Different great commission than that of Matthew, Mark, or even Acts ([Luke 24:44-49](#))
- Christ’s ascension mentioned only by Luke ([24:50-53](#) || [Acts 1:9-11](#)) and Mark’s “long ending”

VI. Characteristics:

- A. The most literary gospel: more cultured Greek than any other book in the NT (except Hebrews)
- B. The most “historical” gospel — connecting events to contemporary secular history (e.g., [3:1-2](#))
- C. The gospel of the inclusive kingdom; mercy extended to:
(**Bold typeface** indicates no parallel in Matthew or Mark.)
Jews — salvation of Israel ([1:68-73](#); [2:29-32](#))
Gentiles — light to Gentiles ([2:32](#)); enlightened centurions ([7:2ff](#); [23:47](#) / [Acts 10](#))
Samaritans — inhospitable village ([9:51-56](#)); Good Samaritan ([10:33](#)), Samaritan leper ([17:16](#))
Sinners — sinful woman ([7:37-50](#)); prodigal son ([15:1-2,11-32](#))
Publicans — Levi (Matthew); praying publican in temple ([18:10-14](#)); Zacchaeus ([19:1-10](#))
The rich and powerful — Theophilus ([1:3](#)), young ruler ([18:18-30](#))
Poor — good news to the poor ([4:18](#)); “Blessed are you poor ([6:20](#)); beggar Lazarus ([16:19ff](#))
Children — Blessing the children ([18:15-17](#))
Women—Elisabeth & Mary ([ch. 1](#)), Anna ([2:36ff](#)), Widow of Nain ([7:11-15](#)); Mary of Bethany ([10:41f](#)); crippled woman ([13:10-17](#)); women at the tomb ([23:55-56](#); [24:1-10](#))
Elderly—Simeon, Anna ([2:22-38](#))
- D. The gospel of the Holy Spirit — more refs to Holy Spirit (17) than Matthew (12); Mark (6)
1. In the life and activities of Jesus ([1:35](#); [3:22](#); [4:1a, 14, 18](#); [10:21](#))
2. In the teaching of Jesus ([11:13](#); [12:10,12](#))
- E. The gospel of prayer — more emphasis on prayer (esp. Jesus praying) than other Synoptics:
1. General references to people praying ([1:10,13](#); [2:37](#); [5:33](#))
2. The prayer-life of Jesus—[3:21](#) (*while baptized*); [5:16](#) (*withdrawal*); [6:12](#) (*before choosing the twelve*); [9:18](#) (*at Caesarea Philippi*); [9:28-29](#) (*transfiguration*); [11:1](#) (*occasion of disciples asking for instruction in prayer*); [22:41,44-45](#))
3. Jesus teaches on or exhorts to prayer ([6:28](#); [11:2ff](#); [18:1-8, 10-11](#); [19:46](#); [20:47](#); [21:36](#); [22:40,46](#))

VII. Divisions of the Book:

- A. Prologue ([1:1-4](#))
B. Birth narratives ([1:5—chapter 2](#))
C. Preparation for ministry ([3:1—4:13](#))
D. Galilean ministry ([4:14—9:50](#))
E. Luke’s “Travel Narrative”: Judean and Perea ministry ([9:51—19:28](#))
F. Passion ([19:29—chapter 23](#))
G. Resurrection & appearances ([chapter 24](#))

Detailed Survey of Luke

Lecture by Steve Gregg, July 13, 2014

Chapter One (unique to Luke)

- [1-4](#) Prologue
- 5-7 Description of John's parents
- [8-17](#) Announcement of angel to Zecharias
- 18-22 The sign of dumbness
- 23-25 Elizabeth conceives
- [26-38](#) Announcement of angel to Mary
- [39-56](#) Mary visits Elizabeth
- [57-66](#) Birth and circumcision of John
- 67-79 Zecharias' prophecy
- 80 Summary of John's childhood and youth

Chapter Two (unique to Luke)

- [1-5](#) Joseph and Mary go to Bethlehem
- 6-7 Birth of Jesus
- [8-20](#) Visit of shepherds
- [21-24](#) Jewish birth rituals
- [25-35](#) Simeon's oracles
- 36-38 [Anna](#)
- [39-40](#) Early life in Nazareth
- [41-50](#) In the temple at twelve
- [50-52](#) Growing-up in Nazareth

Chapter Three

- [1-6](#) John's ministry begins (*historical details in vv. 1-2 unique to Luke*)
- 7-18 John's preaching (*specific instructions in vv. 10-14 unique to Luke, as is v. 18*)
- [19-20](#) John's imprisonment anticipated
- [21-22](#) Jesus is baptized (*parallels in all Synoptics*)
- [23-38](#) Genealogy of Jesus
(*Jesus' age given only by Luke; also whole genealogy unique*)

Chapter Four

- [1-13](#) Temptation in the wilderness
(*the order of 2nd & 3rd temptations reversed, viv-a-vis Matt.*)
- [14-15](#) Jesus begins ministry in Galilee (*"in the power of the Spirit" unique to Luke*)
- [16-30](#) Synagogue in Nazareth
(*unique to Luke, unless parallel to Matt. 13:54-58 & Mk. 6: 1-6*)
- [31-37](#) Exorcism in Synagogue in Capernaum (*parallel in Mark 1:21-28*)

[38-39](#) Healing Peter's mother-in-law*
(*This, and next 10 sections, marked*, parallel in all Synoptics*)

[40-41](#) Sunset healings*

[42-44](#) Leaving Capernaum to itinerate in Galilee*

Chapter Five

- [1-11](#) Calling four fishermen*
(*this is out of chronological order; precedes previous 4 sections*)
- [12-16](#) Cleansing the leper*
(*Jesus' prayer-retreat to the desert, v. 16, is unique to Luke*)
- [17-26](#) The paralytic* (*"power of the Lord... pro sent to heal", v. 17, unique to Luke*)
- [27-28](#) Call of Levi* [*Matthew*]
- 29-32 Feasting with Levi's friends*
- [33-39](#) Question of fasting* (*"No man having drunk the old... " v.39, unique to Luke*)

Chapter Six

- [1-5](#) Sabbath grain field controversy*
- [6-11](#) Sabbath withered hand-healing controversy*
- [12-16](#) Choice of the twelve
(*Mark 3:13-19; praying all night beforehand, v.12, unique to Luke*)
- [17-26](#) Beatitudes
(*Venue & content ostensibly differ from Mt. 5; four woes unique to Luke*)
- [27-49](#) Sermon on love and obedience
(*vv. 37-40 are a unique expansion on Matthew 7:1-2*)

Chapter Seven

- [1-10](#) Centurion's servant
(*Mt. 8:5-13; vv. 2-5, & mediation of Jewish leaders, unique to Luke*)
- [11-17](#) Widow of Nain (*unique to Luke*)
Next 3 sections paralleled in Matthew 11:2-19
- [18-23](#) Message to John in prison (*detailed background in vv. 18-21 unique to Luke*)
- 24-28 Eulogy about John
- 29-35 Like peevish children (*vv. 29-30 unique to Luke*)
- [36-50](#) Sinful woman in Pharisee's house (*unique to Luke*)

Chapter Eight

- [1-3](#) Jesus' circuit, and those who underwrote His work (*unique to Luke*)
- [4-18](#) Soils parable & explanation*
(*this, and next 12 sections, marked * paralleled in all Synoptics*)
- [19-21](#) Who are my mother and brothers?*
- [22-25](#) Stilling the storm*
- [26-39](#) Man of the tombs*
- [40-56](#) Jairus' daughter and woman's issue of blood*

Chapter Nine

- [1-6](#) Sending out the twelve*
- [7-9](#) Herod's reaction*
- [10-17](#) Feeding 5 000 * (*paralleled in all four gospels*)
- [18-27](#) Caesarea Philippi*
- [28-36](#) Transfiguration*
- [37-42](#) Demon possessed boy*
- [43-45](#) Second prediction of His death*
- [46-48](#) Who's the greatest?*
- [49-50](#) Exorcists who are not following with us (*paralleled only in Mark 9:38-40*)
- [51-56](#) Inhospitable Samaritans (*unique to Luke*)
- [57-62](#) Three would-have-been disciples (*unique to Luke*)

Chapter Ten (*unique to Luke*)

- [1-16](#) Seventy sent out
- [17-24](#) Seventy return with their report
- [25-37](#) Good Samaritan
- [38-42](#) Mary and Martha

Chapter Eleven (*unique to Luke, with many similarities to Matthew*)

- [1-13](#) Teaching on [prayer](#) (*similar to Matt. 6:9-13*)
- [14-26](#) Blasphemy of the Holy Spirit (*vv. 14-23 similar to Matt. 12:22-30*)
- [27-28](#) More blessed than Jesus' mother?
- [29-32](#) The sign of Jonah (*similar to Matt. 12:39-42*)
- [33-36](#) Lamp light analogies (*similar to Matt.5:15; 6:22-23*)
- [37-54](#) Jesus, eating with a Pharisee, insults his host and guests with "woes"
(*similar to Matt.23*)

Chapter Twelve (*collection unique to Luke, paralleled in various parts of Matthew*)

- [1](#) Beware of hypocrisy
- [2-12](#) Consequences of boldly confessing Christ (*partially parallels Mt. 10:26-32, 19-20*)
- [13-21](#) Beware of covetousness
- [22-34](#) Don't worry; seek first the kingdom (*similar to Matt.6:20-21, 25-33*)
- [35-48](#) Be like watchful servants (*vv.35-46 similar to Matt.24:45-25:4*)
- [49-53](#) Divisions a result of Christ's coming (*similar to Matt. 10:34-36*)
- [54-56](#) Blindness of hypocrites (*similar to Matt. 16:2-3*)
- [57-59](#) Settle with adversaries before external judges intervene (*parallel to Matt.5:2 5-26*)

Chapter Thirteen (*unique to Luke, except where noted*)

- [1-5](#) You will likewise perish, if you don't repent
- [6-9](#) Last chance for fruitless fig tree
- [10-17](#) Sabbath crippled woman controversy
- [18-21](#) Mustard seed and leaven parables (*parallel to Matt. 13:31-33*)
- [22-30](#) Strive to enter in (*similar, but not identical, to Matthew 7:13-14, 22-23*)
- [31-33](#) Message to a fox
- [34-35](#) Blood-guilty Jerusalem left desolate (*parallel to Matt. 2 3:37-39*)

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Chapter Fourteen (*unique to Luke, except for last two verses*)

- [1-6](#) Sabbath dropsy controversy
- [7-14](#) Advice about feasts
- [15-24](#) Parable of the offended host
- [25-33](#) Prerequisites for discipleship
- [34-35](#) Salt sayings

Chapter Fifteen (*unique to Luke*)

- [1-10](#) Lost sheep and lost coin
- [11-32](#) Prodigal son

Chapter Sixteen (*unique to Luke*)

- [1-13](#) Lessons from the unjust steward
- [14-18](#) Misc. rebukes for the Pharisees (*vv. 16-18 show similarities to Matt. 11:12-13; 5:18, 32*)
- [19-31](#) Lazarus and the rich man

Chapter Seventeen (*unique to Luke, except where noted*)

- [1-10](#) About stumbling blocks
- [11-19](#) Ten lepers
- [20-37](#) When will the kingdom come? (*some material has parallels in Matthew 24*)

Chapter Eighteen

- [1-8](#) The unjust judge (*unique to Luke*)
- [9-14](#) The publican and the Pharisee (*unique to Luke*)
- [15-17](#) Blessing infants*
(*This, and next 3 sections, marked *, paralleled in all Synoptics*)
- [18-30](#) The rich, young ruler*
- [31-34](#) Third prediction of passion*
- [35-43](#) Blind beggar at Jericho*

Chapter Nineteen

- [1-10](#) Zacchaeus (*unique to Luke*)
- [11-27](#) Parable of minas (*unique to Luke*)
- [28-40](#) Triumphal entry (*paralleled in all four gospels; vv. 39-40 unique to Luke*)
- [41-44](#) Lament for Jerusalem (*unique to Luke*)
- [45-48](#) Cleansing the temple*
(*This, and all of chapter 20, paralleled in all Synoptics*)

Chapter Twenty

- [1-8](#) Question of authority*
- [9-19](#) Parable of evil tenants*
- [20-26](#) Tribute to Caesar*
- [27-40](#) The Sadducees' question*
- [41-44](#) Who's son is Christ
- [45-47](#) Beware of the scribes*

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[Highlighting legend & Latest Notes](#)

Adam to Christ

Chapter Twenty-One

- [1-4](#) The widow's two mites (*paralleled only in Mark 12:41-44; like [Mt 10:16-22](#)*)
- [5-36](#) Olivet Discourse (*paralleled in all Synoptics*)
- [37-38](#) Summary of Jesus' teaching during Passion Week (*unique to Luke*)

Chapter Twenty-Two

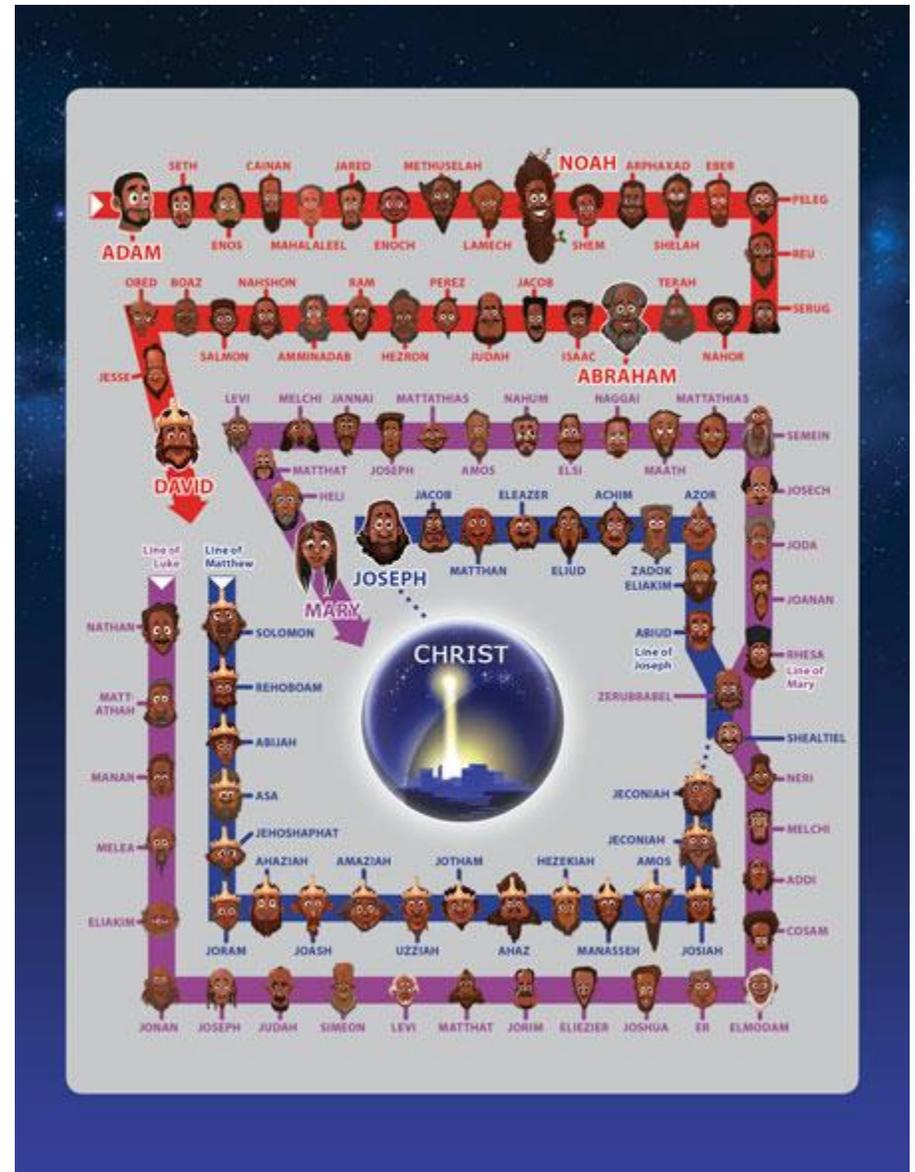
- [1-6](#) Judas conspires with Jesus' enemies (*paralleled in all Synoptics*)
- [7-13](#) Preparation for the Passover (*paralleled in all Synoptics*)
- [14-23](#) The Last Supper (v. 14-16 *unique to Luke; otherwise, paralleled in all Synoptics*)
- [24-30](#) Who's the greatest
- [31-34](#) Jesus predicts Peter's denials (*paralleled in all four gospels*)
- [35-38](#) Mental preparation of the eleven for what was to come (*unique to Luke*)
- [39-46](#) Gethsemane (*paralleled in all four gospels; vv.43-44 unique to Luke*)
- [47-53](#) Jesus arrested (*paralleled in all four gospels; last sentence unique to Luke*)
- [54-71](#) Tried before Sanhedrin; denied by Peter (vv. 5 4-65 *paralleled in four gospels*)

Chapter Twenty-Three

- [1-4](#) Before Pilate (*paralleled in four gospels*)
- [5-12](#) Sent to and return from Herod (*unique to Luke*)
- [13-25](#) Pilate caves-in under pressure, releases Barabbas (*paralleled in four gospels*)
- [26-31](#) On the road to Golgotha (vv. 27-37 *unique to Luke*)
- [32-49](#) The crucifixion (*details unique to Luke: thief repents [vv. 39-43]; quote of Ps.31:5 [v. 46]; "this was a righteous man" [v.47] instead of "son of God" [Matt.27:54 & Mark 15:39]*)
- [50-56](#) The burial (*paralleled in four gospels; Luke alone, v.51 tells of Joseph's dissent from council*)

Chapter Twenty-Four

- [1-8](#) Angels announce the resurrection to the women (*parallel in four gospels*)
- [9-12](#) Women tell the disciples; Peter runs to the tomb, sees linen cloths (*parallel in John 20:2-10*)
- [13-35](#) Two men meet Jesus on road to Emmaus (*unique to Luke, and long ending of Mark [16:12ff]*)
- [36-43](#) Jesus appears in the upper room on Sunday night (*parallel in John 20:19-25 & Mark 16:14*)
- [44-49](#) Jesus opens their understanding & gives them His commission (*unique to Luke & Acts 1:3-8*)
- [50-53](#) Jesus ascends from Bethany and is worshipped (*paralleled in Mark 16: 19f & Acts 1:9-12*)



From: <http://creation.com/genealogy-gaps>

Notes on verses:

(from Steve Gregg lectures)

2Pe 1:19 light shining in a dark place: us.
Mt 24:27 lightning from east to west → no, it is the sunlight rising as the sun rises. Greek *astrape* = lightning or bright shining, as in the bright shining of a lamp.

Jn 2:1-11 1st miracle, water into wine, corresponds to the last I AM saying: “I am the true vine” (Isa 5:7 God expected Israel to produce fruit: righteousness, justice). Water in waterpots was for cleaning the outside, but wine transforms the inside, the heart (of God and man): this is emblematic of the replacement of the Old Covenant with the New Covenant, the temporary cleansing via animals with the transformation of the heart by the Holy Spirit. Jer 31:31-written on their hearts ... remember no more.

Luke:

1:3 “had complete understanding of” → “accurately followed”

1:1-4 Prologue: Luke gives reasons to trust what he says, but does not claim inspiration. He is regarded as one of the most accurate of ancient historians. Many have raised doubts, but repeatedly he has been proven correct. Plenary inspiration? Luke makes no such claim. Evangelicals make that claim, but the Bible does not.

1:6 Suggests they keep the Law, sometimes claimed to be impossible. Part of the faithful remnant.

1:8 Re [4:8](#), [8:3-4](#): incense and prayer connected.

1:13 Your prayer...for a son? Probably no longer so praying, as they were too old. But his prayer may have also been just for the redemption of Israel, along with the people, which began with the son given, John the Baptist (JtB).

1:15 No wine, probably implying that JtB would be a Nazarite ([Nu 6:1-21](#)).

1:17 Fathers may be symbolic of spiritual leaders, children of disobedient successors.

1:18 Perhaps Zacharias was not being punished but simply given a sign, symbolic of God’s quietness in the intertestamental period, God’s prophetic silence.

1:31 Acts [2:30-36](#), [13:30](#) Contrary to Dispensationalists, Jesus is on the throne now: “has raised him up...([Is 55:3](#)) sure mercies of David” (alluded to by Paul in [Acts 13:34](#)).

1:33 Enthroned from His birth, not the Second Coming. Also, seems to indicate this baby is “the son of God”; Jesus is never elsewhere in Scripture called this prior to this birth.

1:39 Mary likely went to Elizabeth because both were experiencing miracles, and so she would have an advocate in her corner once she began to show.

1:44 John was already a prophet filled with the Spirit at six months in the womb.

1:47 “God my Savior” from an OT perspective, savior of all Israel, not in a Pauline sense of individual sinners needing a savior. (Cf. v54)

Conceivably, Mary to a letter back to her parents from Elizabeth asserting that she really was pregnant with “the Lord”.

1:62 They made signs even though we are not told he was deaf. Likely, just extending his disability to his ears.

John came from an old, barren woman, Jesus from a young virgin. Did God have this plan for a reason? Perhaps, the Old Covenant was no longer producing, somewhat like Sarah and Hagar ([Gal 4:21ff](#)) — Sarah represents the OC, ...??? (But [Hagar was the bond, Sarah was the Free.](#))

1:71-72 Although Zacharias might have been thinking of political enemies, the Holy Spirit meant this as spiritual enemies: their/our own sin (v77b).

2:2 Critics claim Luke is wrong about Quirinius, who was governor at a prior time, but not know through others to have been governor at this time, but it is an argument from silence, and exposes a bias against Luke/Christianity.

2:11 Jesus was Savior, Christ {Messiah, the Anointed One}, the Lord, from birth.

2:32 [Is 60:3](#) ..the Gentiles shall come to your light...

2:34 Reminiscent of [Da 12:2](#) “many sleeping in the dust shall arise, many awake”. Not the resurrection of the last day, but the new birth. All at AD 70.

4:3 Not a sin for Jesus to perform a miracle to satisfy His hunger: later paid His and Peter’s taxes from a coin in a fish’s mouth. The issue is not doing what the father has not yet released Him to do — God had told Him to fast.

4:5-12 Jesus quoted from Deuteronomy, indicating a correspondence to Israel in the wilderness for 40 years (Jesus there for 40 days), immediately after “baptism” going through the Red Sea (after Jesus’ baptism).

9:51-12 Luke’s travel narrative (from Galilee to Jerusalem): Steve thinks this is chronological and not parallel to Mt & Mk except that Mt includes some of the reports in related stories.

Frank’s reasoning:

When did the magi visit Jesus?

Secular records: [Herod likely died in March-to-April 4 BC](#). He was paranoid and ruthless, even murdering members of his own family.

[Mt 2:19-22a](#): Upon his death, Joseph, Mary, and Jesus, returned from Egypt, where they had fled after being warned by an angel of Herod’s intent to destroy the Child ([Mt 2:13](#)).

While Jesus was gone, Herod had killed all the make children “from two [2] years old and under” in and around Bethlehem

([Mt 2: 16](#)), “[according to the time](#) that he had determined from the wise men”.

Clearly, the magi must have said they first saw the star less than two years before. Herod wanted to kill the new king, and he figured killing all =< 2 years would achieve that goal. If they had said, three years ago, he would have killed those =< three or even four years old. So two years is the upper limit. More likely, because Herod was so ruthless, he would have rounded up, even doubled the time they told him. Hence, one year or even none months are reasonable guesses.

When did the star first appear to them?

(1) At Jesus’ birth? (2) At his conception? (3) Sometime in between? (4) Other? We are not told. Birth or conception seem most likely. The magi likely came from Persia, a several-month journey from Jerusalem, and they might have needed time to prepare or avoid bad weather. We do not know.

Was that trip to Egypt rushed?

It is 315 miles from Jerusalem to Cairo, but they may have needed only to cross the Brook of Egypt, into the Sinai, to be out of Herod’s jurisdiction. That is only about 100 miles (compared to the 80 or so miles from Nazareth to Bethlehem that they had gone before). Certainly God knew that they only had to get well out of the vicinity of Bethlehem, say to Beersheba, to avoid the killing spree, but God had another reason to send Jesus to Egypt. If that killing spree was done by the time they arrived, there would have been nothing to do but turn around and go back, as they had no business to do in Egypt. 10-20 days would easily have been sufficient for the round trip.

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