

A HARMONY OF THE GOSPELS.

In this harmony I have given, where necessary, the possible and probable dates of some events in our Lord's life.

PART 1. INTRODUCTIONS, EVENTS CONNECTED WITH BIRTH AND CHILDHOOD OF CHRIST.

1. INTRODUCTIONS.

1. The prologue of John's Gospel. Jn.1v18.
2. The preface to Luke's Gospel. Lk.1v1-4.
3. The Genealogies. Mt.1v1-17. Lk.3v23-38.

2. ANNUNCIATIONS.

4. John's birth announced to Zachariah. Lk.1v5-25.
5. Christ's birth announced to Mary. Lk.1v26-38.
6. Christ's birth announced to Joseph. Mt.1v18-25.
7. Mary's visit to Elizabeth, the magnificat. Lk.1v39-56.

3. THE BIRTH OF JOHN BAPTIST AND JESUS.

8. The birth of John and his seeking God in the desert. Lk.1v57-80.
9. The birth of Jesus. Lk.2v1-7.
10. The worship of the angels and the shepherds. Lk.2v8-20.
11. The circumcision of Jesus. Lk.2v21.
12. The presentation in the temple, Simeon and Anna. Lk.2v22-38.

4. THE CHILDHOOD OF JESUS IN EGYPT AND NAZARETH.

13. The Magi (Wise men) visit Jesus, Mt.2v1-12.
14. The flight into Egypt. Herod's murder of the innocents. Mt.2v13-18.
15. The return from Egypt to Nazareth. Mt.2v19-23. Lk.2v39.
16. The childhood of Jesus at Nazareth. Lk.2v40.
17. The boy Jesus goes to the Passover at Jerusalem at 12. Lk.2v41-50.
18. The 18 hidden years at Nazareth. Ps.69v7-21. Is.49v1-3. 50v3-6. Lk.2v51,52.

PART 2. JOHN'S MINISTRY AND THE OPENING EVENTS OF CHRIST'S PUBLIC MINISTRY.

John's ministry probably started in late A.D. 25, or early A.D. 26; Christ's ministry started from Summer to the Passover.

19. The prophetic epochal time of John's ministry. Mk.1v1. Lk.2v1,2. A.D. 25?
20. John's message and style of prophetic preaching. Mt.3v1-10. Mk.1v2-6. Lk.3v3-14.
21. John's picture of Christ before meeting him. Mt.3v11,12. Mk.1v7,8. Lk.3v15-18.
22. Christ's baptism in Jordan by John Baptist. Mt.3v13-17. Mk.1v9-11. Lk.3v21-23.
23. Christ's temptation by Satan in the desert. Mt.4v1-11. Mk.1v12,13. Lk.4v1-13.
24. John testifies about Jesus to the Sanhedrin committee. Jn.1v19-28.
25. John identifies Jesus as the Lamb of God. Jn.1v29-35.
26. The first disciples of Jesus. Jn.1v36-51.

27. The first public sign miracle, the water turned to wine. Jn.2v1-11.

28. Christ goes to Capernaum with his family and disciples for a short stay. Jn.2v12.

PART 3. FROM THE FIRST PASSOVER TO THE SECOND PASSOVER OF CHRIST'S MINISTRY.

THE EARLY JUDEAN MINISTRY. From Passover to December.

29. The ministry of Christ in Jerusalem at the first Passover.

a. Jesus drives the traders out of the Temple and does miracles there. Jn.2v13-25.

b. Nicodemus visits Jesus, their conversation together. Jn.2v25 to 3v21.

30. Jesus preaches and baptises in Judea. Jn.3v22-24.

31. The last recorded testimony of John Baptist about Jesus. Jn.3v22-36.

32. Jesus leaves Judea for Galilee after John's imprisonment, the reasons are seen in Mt.4v12. Mk.1v14. Lk.3v19,20. Jn.4v1-4.

33. A two-day ministry in Samaria on the way to Galilee. After a telling word of knowledge about the woman of Samaria's past, Jesus reveals to her that He is the Christ.,. Revival follows, the Samaritans acknowledge that Jesus is the Christ. Jn.4v5-42.

THE FIRST GREAT GALILEAN MINISTRY. From December to early Summer.

34. The first beginnings of our Lord's ministry in Galilee. It seems on His own, without any helpers. Mt.4v12-17. Mk.1v14,15. Lk.4v14,15. Jn.4v43-45.

35. Jesus goes again to Cana, He performs a second sign miracle by healing a nobleman's son at Capernaum. Jn.4v46-54.

36. Our Lord's experiences His first rejection at Nazareth; so He moves his home to Capernaum and teaches in public there. Lk.4v16-31. Mt.4v13-16. Mk.1v21,22.

37. Our Lord's first call to Peter, Andrew, James and John, by the Sea of Galilee, near Capernaum, as they clean their nets.

This was before the day of miracles and the tour of Galilee. Mt.4v18-22. Mk.1v16-20.

38. A day of miracles on a Sabbath day at Capernaum.

a. The deliverance of a demoniac in the Synagogue. Mk.1v23-28. Lk.4v31-37.

b. Peter's mother in Law healed; many others healed after the Sabbath day finished after sunset. Mt.8v14-17. Mk.1v29-34.

Lk.4v38-41.

39. The tour of Galilee probably without his disciples, Peter, Andrew, James and John. Mt.4v23-25. Mk.1v35-39. Lk.4v42-44. For Jesus gives a second call to Peter, Andrew, James and John after the miraculous catch of fish.

40. The second call of Jesus to Peter, Andrew, James and John, after the miraculous catch of fish, and after the tour of Galilee.

Lk.5v1-11.

41. Christ heals a leper, the consequent popularity and excitement means He cannot enter the towns so he returns to desert places. Mt.8v1-4. Mk.1v40-45. Lk.5v12-16.

42. Jesus returns to Capernaum, people flock to hear Him, a paralytic is let down through the roof. Mt.9v1-8. Mk.2v1-12.

Lk.5v17-26.

43. Jesus calls Matthew (Levi) to follow Him, a feast is held in honour of Jesus. Mt.9v9-13. Mk.2v13-17. Lk.5v27-32.

44. Question about fasting, Jesus told three parables to defend His disciples. Mt.9v14-17. Mk.2v18-22. Lk.5v33-39.

PART 4. FROM THE SECOND PASSOVER UNTIL THE THIRD PASSOVER.

This assumes that "the feast of the Jews" spoken of in John.5v1. is the Passover. The third Passover is that mentioned in Jn.6v4., which the Lord Jesus did not attend because the rulers were trying to kill him. See Jn.7v1.

THE GROWING HOSTILITY AND CRITICISM OF THE SCRIBES AND PHARISEES, AND:-

THE CONTROVERSIES OVER THE SABBATH IN JERUSALEM AND GALILEE.

45. When Christ attends a feast (possibly the Passover), a violent controversy occurs when He heals a lame man at the Pool of Bethesda on the Sabbath day. Christ defends this healing act of mercy, and asserts His oneness with the Father in honour, power and works; as a result the Jews try to kill him. John.5v1-47.

46. Another Sabbath controversy, when the disciples pluck ears of corn on the Sabbath. Mt.12v1-8. Mk.2v23-28. Lk.6v1-5.

47. A third Sabbath controversy when Jesus heals the man with the withered hand in the synagogue on the Sabbath day. The Pharisees and Herodians plan how to kill Jesus. Mt.12v9-14. Mk.3v1-6. Lk.6v6-11.

THE SECOND PERIOD OF GALILEAN MINISTRY. From early summer to the Passover.

48. Jesus withdraws from His angry enemies and teaches and heals the multitudes. Mt.12v15-21. Mk.3v7-12.

49. JESUS CHOOSES HIS TWELVE APOSTLES AFTER A NIGHT OF PRAYER. Mk.3v13-19. Lk.6v12-16.

50. JESUS DECLARES KINGDOM TRUTHS, THE SERMON ON THE MOUNT. Mt.5v1-8v1. Lk.6v17-49.

a. The Beatitudes and Woes. Mt.5v3-12. Lk.6v20-26.

b. The believer as salt and light. Mt.5v13-17.

c. Jesus affirms the eternal nature of the moral Law. Mt.5v17-20., **and then goes on, in Mt.5v21-48. and Lk.6v27-36.:-**

To correct the misinterpretations of the Law by the Scribes and Pharisees in relation to:

1. Murder and anger. Mt.5v20-26.

2. Adultery and divorce. Mt.5v31-32.

3. Oaths, and honesty in dealing with others. Mt.5v33-37.

4. Don't resist evil by narrow legalism, overcome evil with kindness. Mt.5v38-42.

5. Loving and blessing enemies. Mt.5v43-48.

d. True holiness is contented with blessing others by secret almsgiving, prayer and fasting, in sharp contrast to the ostentatious hypocrisy of the Scribes and Pharisees. Mt.5v1-18.

e. A heart set on Heaven's treasures and trust in our heavenly Father's goodness is the cure for worldliness and anxiety over material needs. Mt.6v19-34. Our Lord's first sermon on "The Lord's Prayer." Prayerful trust in our heavenly Father's goodness gives a certain answer to all our needs. Mt.7v7-11.

f. Jesus warns against carping criticism and judgement, Mt.7v1-6., but also warns us of the need to beware of false prophets, and the need to exercise a correct judgement of people by the fruit of their lives. Mt.7v15-23. Lk.6v37-45.

g. "Do as you would be done by," is the narrow way that leads to eternal life, Jesus gives a very strong warning against the broad way of selfishness, that leads to destruction. Mt.7v12-14. Beware of false prophets and false foundations that will not stand the test of the storms of life and eternal judgement. It is obedience to Christ's words, that decides if we are built upon the rock. Mt.7v12-29. Lk.6v46-49.

THE SECOND PREACHING TOUR OF GALILEE.

51. The healing of the Centurion's servant at Capernaum. Mt.8v5-13. Lk.7v1-10.

52. At Nain Jesus raises the widow's only son from the dead. Lk.7v11-17.

53. John Baptist loses faith and sends his disciples to ask Jesus if He was the Messiah; Jesus gives high praise about John. Mt.11v2-19. Lk.7v18-35. This was the last contact between Jesus and John.

54. Christ proclaims woes upon the cities of Chorazin, Bethsaida and Capernaum, where His greatest works were done, and warns that their lack of repentance meant that they were in greater danger of eternal judgement than Tyre and Sidon and Sodom, for they would have repented in the light of such miracles. Mt.11v20-30. At a later date, in Lk.10v13-16., our Lord again proclaims woes upon these cities and warns of the calamitous results of their lack of repentance.

55. The penitent woman anoints Jesus in Simon the Pharisee's house, the lesson of the two debtors. Lk.7v36-50.

56. A brief account of a prolonged tour of every city and village in Galilee, by the Lord Jesus, his disciples, and a group of godly women who had been healed by Jesus, who "ministered to Him of their substance." Lk.8v1-3.

A DAY OF SOLEMN AND SERIOUS TEACHING BY THE SEA OF GALILEE.

57. Jesus heals a blind and dumb demoniac, He is charged with being in league with Satan; He warns that this is blasphemy against the Holy Spirit, and can never be forgiven. Mt.12v22-45. Mk.3v19-30. It is the sin of seeing and hating the Father and Jesus. Jn.15v22-26. Jesus has another conflict with them later over the deliverance of another dumb demoniac in Lk.11v14-23.

58. The scribes and Pharisees demand a sign from Jesus. Mt.12v38-45. They demand a sign again at a later date in Lk.11v16..

59. Christ's mother and brethren try to take Jesus home when He had offended Israel's religious leaders, Jesus says His true family are those who do the will of God. Mt.12v46-50. Mk.3v31-35. Later. Lk.8v19-21.

60. THE FIRST GREAT GROUP OF PARABLES. Mt.13v1-53. Mk.4v1-34. Lk.8v5-18.

To the crowds by the sea.

- a. The parable of the sower. Mt.13v1-23. Mk.4v1-23. Lk.8v5-18.
The mysteries of the kingdom of Heaven belong to the Church of Jesus.
- b. The parable of the seed growing by itself. Mk.4v26-29.
- c. The parable of the tares. Mt.13v24-30.
- d. The parable of the mustard seed. Mt.13v33-35. Mk.4v33,34.
- e. The parable of the leaven. Mt.13v33-35.
- f. The parable of the lighted candle. Lk.8v16-18. This parable was told before in Mt.5v15,16. and Mk.4v21-23..
- g. Many such parables. Mk.4v33,34.

To the disciples in the house.

- a. The explanation of the parable of the tares. Mt.13vv36-43.
- b. The parable of the treasure hidden in a field. Mt.13v44.
- c. The parable of the pearl of great price. Mt.13v45,46.
- d. The parable of the drag net. Mt.13v47-50.
- e. The parable of the householder. Mt.13v51-53.

61. Christ's mother and brethren ask to see Him again. Lk.8v19-21.

SOME OUTSTANDING MIRACLES BY THE SEA OF GALILEE.

62. Jesus crosses the lake and stills the storm. Mt.8v18-27. Mk.4v35-41. Lk.8v22-25.

63. Jesus delivers the two Gadarine demoniacs. Mt.8v28-34. Mk.5v1-21. Lk.8v26-40.

64. Jesus returns and heals a woman with an issue of blood, and raises the daughter of Jairus from the dead. Mt.14v1-12. Mk.6v14-29. Lk.9v7-9.

65. Two blind men healed and a dumb demoniac delivered; the Pharisees again accuse Jesus of being in league with the Devil. Mt.9v27-34.

THE THIRD PREACHING TOUR OF GALILEE.

66. The second rejection at Nazareth. Mt.13v54-58. Mk.6v1-6.

67. The needy multitudes, the prayer for labourers, the twelve are instructed and sent forth in pairs on apostolic missions. Mt.9v35 to 11v1. Mk.6v6-13. Lk.9v1-6.

68. Herod's guilty reaction at Tiberius to his recent murder of John at Machaerus; he imagines Jesus is John risen from the dead. Mt,14v1-12. Mk.6v14-29. Lk.9v7-9.

69. Jesus feeds the five thousand at an attempted rest period. The twelve return from their preaching tour and report to Jesus, He takes them by ship into a desert place near Bethsaida to rest, the multitudes follow and so Jesus moved with compassion teaches them and heals the sick. Jesus miraculously feeds the five thousand with five loaves and two fishes. Mt.14v13-21. Lk.6v30-44. Lk.9v10-17. Jn.6v1-13.

70. Jesus and Peter walk on the water. Jesus refuses to be made king and sends the multitudes away; He constrains His disciples to leave by boat and goes into a mountain to pray and watches by vision, at night He walks on the water to them, Peter also walks on the water, and is rescued by Jesus when his faith fails. On the completion of the test the boat is immediately at the other side of the lake. The disciples worship the Lord Jesus. Mt.14v22-33. Mk.6v47-52. Jn.6v15-21.

N.B. Mk.6v52. The apostles had hardened hearts because they did not consider the miracle of the loaves.

"Hardened," is "peporomene," the perfect passive of "poroo," "to harden, to form a callus." "Poros," the noun, is used of a kind of marble, or of a callus on fractured bone. The perfect shows the settled state of hardness of heart in the apostles. In Mk.3v5., Jesus showed his grief and anger at the perverse hardening, "porosis," of the hearts of His enemies. In Mk.8v15-17., Jesus also uses the perfect passive participle "peporomenen" after the feeding of the four thousand, when He asks the apostles if they were still hardened. The apostles were not able to comprehend Christ's warning of the leaven of the Pharisees and of Herod. These two leavens had contributed greatly to the apostle's intellectual dullness and spiritual myopia. 2Pet.1v9. "For they considered not," is "ou gar sunekan;" "considered," is "sunekan," the aorist of "suniemi," this means literally, "to unite, "sun," what is perceived with true understanding and comprehension," and so "to understand, to comprehend, to consider," which is here reversed by the negative "ou." The disciples failed to put together and grasp the meaning and true majesty and glory of the wonderful nature miracle they had seen; another miracle follows to drive the message home that Jesus was the Messiah, Jesus walks on the water.

THE TIME OF BACKSLIDING FOR MANY IN GALILEE.

71. The following day, at Gennesaret, Jesus gives His great discourse on the bread of life, many disciples go back, forsake Him and walk no more with Him, because He would not follow their Messianic expectations. Peter makes his great confession of faith. Jn.6v22-71. The Jews seek to kill Jesus. John.7v1.

72. At Gennesaret miracles follow His sermon on the bread of life, and throughout the land of Gennesaret. Mt.14v33-36. Mk.6v53-56.

73. Jesus rebukes the Pharisees from Jerusalem for their criticism of His disciples over eating without following the ceremonial washing of hands. Our Lord's parable about the true source of defilement. Mt.15v1-20. Mk.7v1-23.

PART 5. FROM WITHDRAWING INTO NORTHERN GALILEE UNTIL THE FINAL DEPARTURE TO JERUSALEM.

From the Passover to November.

A. JESUS MAKES THE FIRST NORTHERN JOURNEY.

74. Jesus withdraws and makes His first Northern journey to the region of Tyre and Sidon, He heals the daughter of the Syrophenician woman. Mt.15v21-28. Mk.7v1-23. 75. From Phoenicia Jesus goes East towards Hermon, and then South into Decapolis, (avoiding the territory of Herod Antipas.) Mk.7v31.

B. A BRIEF RETURN TO THE SEA OF GALILEE, THE FOUR THOUSAND ARE FED.

76. Jesus returns to Galilee and heals a deaf and dumb man, the multitudes come to Him and He heals their lame, blind, dumb and maimed, and other infirmities, the multitudes glorify God; they stay with Jesus for three days, He feeds the four thousand men with seven loaves and a few fish. Mt.15v29-38. Mk.7v31 to 8v9.

77. Jesus sends the people away and crosses the lake and makes a brief visit to Magdala, (Dalmanutha,) in Galilee, the Pharisees asks for a sign, Jesus rebukes them for their wilful blindness and hypocrisy. Mt.15v39 to 16v4. Mk.8v10-12.

78. Christ again crosses the lake to Bethsaida, in the ship He cautions the disciples against the leaven of the Pharisees and Herod, and the disciples hardness of heart. Mt.16v4-12. Mk.8v13-21.

79. A blind man healed near Bethsaida. Mk.8v22-26.

C. THE SECOND NORTHERN JOURNEY FOR RETIREMENT.

80. Jesus goes to the region of Caesarea Philippi, He asks His disciples, who people and themselves think He was. Peter and the other disciples confess their faith in Christ. Jesus foretells His sufferings, death, and resurrection. Peter and the other disciples cannot accept or understand this. Mt.16v13-28. Mk.8v27 to 9v1. Lk.9v18-27.

81. Christ's transfiguration on Mount Hermon near Caesarea Philippi, Jesus instructs Peter, James and John about His resurrection and Elijah on His way down the mountain. Mt.17v1-13. Mk.9v2-13. Lk.9v28-36.

82. Jesus casts a demon out of a boy that the apostles could not cast out. The reason for this failure was a lack of faith in the love and power of God caused by a failure to fast and pray and commune with God. Mt.17v14-21. Mk.9v14-29. Lk.9v37-43.

83. Leaving the region of Caesarea Philippi, Jesus passes through Galilee, and as He does Jesus again secretly teaches the apostles about His coming death and resurrection. They were exceedingly sorry about what He said, but they did not want to accept it, or believe it; so they did not understand it, and were afraid to ask what Jesus meant. Mt.17v22,23. Mk.9v30-32. Lk.9v43-45. In Mk.9v31. "taught" is "edidasken," the imperfect of "didasko" "to teach;" the imperfect shows this teaching was done continually; and in secret, v30.

D. JESUS VISITS CAPERNAUM AGAIN.

84. Jesus pays the half-shekel tribute money for the Temple with a coin in the mouth of a fish. Mt.17v24-27.

85a. The twelve contend over who will be the greatest in the Messianic kingdom; Jesus uses a little child to teach them humility. Jesus warns that those who hurt and stumble children and young believers by their evil lives, will go to Hell.. Mt.18v1-14. Mk.9v33-37,42-50. Lk.9v46-48. Three times our Lord warns that love of evil produces a tormenting eternal gnawing worm of evil in the soul of the wicked in "Gehenna," i.e. Hell. Mk.9v42-50. N.B. v44,46,48. which occurs all three times in the Majority Text.

85b. The correct procedure to follow in Church disputes and discipline; Christ promises to be present at such decisions. Mt.18v15-20. The Law of forgiveness; the parable of the unforgiving servant. Mt.18v21-35.

85c. The apostle John and some more apostles see someone casting out devils in the name of Jesus and they forbid him to do this because he did not belong to the apostolic group, Jesus tells them that they must not do this, and warns against a bigoted sectarian spirit, saying, "he that is not against us is for us," and promises that all helpers will receive a reward, no matter how seemingly insignificant their work may be. Mk.9v38-41. Lk.9v49,50.

86. The steadfast face of Jesus and His secret journey to Jerusalem through Samaria. Lk.9v51. The critical and unbelieving brothers of Jesus, challenge Jesus to show His ministry in Judea at the start of the feast of tabernacles, Jesus knows the soldiers are waiting for Him, so He goes secretly through Samaria to Jerusalem. John,7v1-10. A Samaritan village rejects these Jewish travellers and James and John ask Jesus to bring fire down on them, our Lord rebukes them, and tells them, "You know not of what manner of spirit you are of," and explains that He had come to save lives not destroy them. Lk.9v51-56.

87. Jesus warns of the cost, tests and traumas of apostolic ministry. Lk.9v57-62. See Mt.8v19-22.

THE LATER JUDEAN MINISTRY. Tabernacles to Dedication in December

The Feast of Dedication, Hebrew, "hanukka." In 1 Maccabees. 4:52-59 it is called "the dedication of the altar," and by Josephus. (Ant. 12.7.7) "the feast of lights." It was a joyous winter festival, which started on the 25th. Of Kislev (December), and lasted eight days, it commemorated the purifying of the Temple after its desecration by Antiochus Epiphanes, and the removal of the old polluted altar, and the restoration of the worship of Yahweh by Judas Maccabaeus, 164 B.C. A candle is lit each day until a total of eight is reached. There was no partial or total abstention from ordinary daily work.

88. An Autumn visit to Jerusalem for the Feast of Tabernacles. Jesus comes late to the feast and His presence causes a great stir among the people, they discuss whether He is the Christ or not. The rulers try to arrest Him and fail, because the soldiers are so impressed by Christ that they do not dare to arrest Him. Jn.7v11-52.

89. The next morning after the feast of tabernacles, Jesus visits the Temple, the Scribes and Pharisees try to trap Jesus over what should be done with a woman caught in the act of adultery, Christ makes a telling reversal of this trap. Jn.7v23. to 8v11.

90. Immediately following this trap, Jesus declares Himself to be the light of the world; this angers the Pharisees and results in a prolonged heated dialogue. Jesus forthrightly tells them that the Devil is their father, not Abraham, for they would accept Him if Abraham was their father; the Jews try to stone Jesus when He states His eternal pre-existence, by saying, "Truly, truly, I say unto you, before Abraham was, I Am." Jesus escapes. Jn.8v12-59.

SOME AUTHORITIES, PUT 91 AND 92 BETWEEN 95 and 96.

91. Jesus heals a man born blind on the Sabbath, the Jews interrogate the man, but they are outwitted by his simple but profound theology, the Jews are incensed and they put him out of the synagogue. The Jews threaten to do the same with anyone who recognises Jesus as the Messiah. Jesus seeks the blind man out and welcomes him, when he accepts Christ as his Messiah and Lord. Jn.9v1-41.

92. Jesus says He is the Good Shepherd, who will die for His flock; He calls the religious leaders hirelings, thieves and robbers. Jn.10v1-21.

93. The sending out and the return of the seventy evangelists. Jesus expresses the greatest possible joy in the success of their labours, and in His Father's choice of workers. Lk.10v1-24.

94. Jesus answers a self-righteous theologian's question, with the parable of the good Samaritan. Lk.10v25-37.

95. The visit of Jesus to His good friends, Mary, Martha and Lazarus; Martha complains that Mary should give her a helping hand (the same word used in Rom.8v26., of the Holy Spirit's aid in prayer). Mary sits at the feet of Jesus and listens to Him, He says that Mary has chosen the better part and it will not be taken from her. Lk.10v38-42.

96. Jesus again teaches His disciples to pray by example and teaching. He tells them the parable of the three friends, and assures them of the goodness of God and the certainty of Him answering their prayers. Lk.11v1-13.

97. Jesus casts a demon that caused a man to be dumb, some of His opponents again say that Jesus is in league with the Devil, and again ask Him to perform a sign from heaven. Jesus tells them that He casts out demons with the finger of God, and He warns them that demon domination and national disaster will result in their rejection of Him. They will be given the sign of the Prophet Jonah, they had seen and rejected Jesus, a greater than Jonah and Solomon, and in rejecting Jesus and the light of His truth, had followed Satan into the most dreadful spiritual darkness, that would take them to Hell. Lk.11v14-36.

98. While breakfasting with a Pharisee, Jesus pronounces woes upon the Pharisees for their hypocrisy and wickedness. Jesus then proceeds to castigate the Lawyers for laying heavy burdens upon the people, instead of relieving people's burden. Jesus also accuses them of having the same attitude and characteristics as the murderers of the prophets. Jesus says they have hidden the truth from people, and then hindered and restrained the people from following the truth, when it was given to them. This caused the Pharisees and Lawyers to get extremely angry, they vehemently urge Jesus to speak about many things, hoping that they may get hold of something by which they can formally charge and accuse Jesus. Lk.11v37-54.

99a. Jesus warns His disciples and a vast crowd of the leaven of the Pharisees, hypocrisy. God is the one to fear, not those who can only kill the body, God numbers the hairs of their head, so they should stand true, God will be with them to aid them in persecution. Lk.12v1-12.

b. Jesus refuses to act as a judge between two brothers, and warns against covetousness, and drives the point home with the parable of the rich fool, who trusted in earthly riches and was not rich towards God. Lk.12v13-34.

c. Watchfulness in the light of our Lord's return and the judgements at that time. The parable of a Lord and his stewards warns us that a sinful life will result in a person having their portion with the unbelievers. Jesus tells us of the very great pressure upon Him until He had accomplished His work of redemption. Jesus goes on to warn all to watch the signs of the times. Lk.12v35-59.

100. Jesus uses the stories of two tragedies to warn that all must repent or perish. The parable of the barren fig tree. Lk.13v1-9.

101. Jesus heals a woman of an 18 year old Satan induced infirmity, on the Sabbath day, the ruler of the synagogue attacks Jesus for healing on the Sabbath day, Jesus call him an hypocrite and puts all His opponents to shame. Jesus repeats the parable of the mustard seed, and the parable of the leaven. Lk.13v10-21.

102. JESUS NEAR JERUSALEM AT THE TIME OF THE FEAST OF DEDICATION. In December.

Judas Maccabaeus instituted the Feast of Dedication; it commemorated the purification of the Temple worship after its three years of defilement by Antiochus Epiphanes. The feast lasted eight days and started on the 25th. day of the month Kislev, which month began with the new moon of December. **This feast was celebrated in the people's homes, and not at Jerusalem like the other great feasts of the Law, and was celebrated by the illumination of their homes by lamps, and a candle was lit each day until eight were lit..** This is why Josephus calls it a festival of lights, or lanterns, and says it was a time of rejoicing. **Our Lord had not gone up to Jerusalem for this feast, He was in the vicinity of Jerusalem, having remained in that area since the feast of the Tabernacles,** (which was held in the tenth day of Tishri (October), and began five days before the great day of atonement; and continued for eight days. cf.Lev.23v34-43. Neh.8v14-18.)

Jesus asserts His oneness with the Father, the Jews charge Him with blasphemy, and try to seize Him, He retires beyond Jordan and many follow Him. Jn.10v22-42.

THE LATER PEREAN MINISTRY.

FROM THE FEAST OF DEDICATION TO THE WITHDRAWAL TO EPHRAIM.

103. Jesus withdraws from Jerusalem to Bethany beyond Jordan. Jn.10v40-42.

104. Jesus Teaches in Perea on His way to Jerusalem; He answers the question, "How many are saved?" Jesus is totally fearless when someone warns Him about Herod. Lk.13v22-35.

105. Christ dines with a chief Pharisee on the Sabbath, heals a man with dropsy, and totally justifies this miracle. Lk.14v1-6. Jesus speaks **two parables**; the parable of the ambitious guest, Lk.14v7-14.; and the parable of the great supper, Lk.14v15-24..

106. Great crowds follow Jesus and He warns them about the cost of discipleship; He tells three parable to enlighten them; the parables of the tower; the king going out to war; and the salt without savour. Lk.14v25-35. For salt, see Mt.5v13. and Mk.9v50.

107. Tax collectors and sinners flock to see Jesus, the Pharisees criticise Jesus for the company He keeps. Jesus says they have no idea of God's love and answers with the parables of the lost sheep, the lost piece of silver and the lost son. Lk.15v1-32.

108. Jesus warns on the right use of worldly goods; first to the disciples in the parable of the unjust steward; and secondly, to the covetous and adulterous Pharisees in the parable of the rich man and Lazarus. Lk.16v1-31.

109. Jesus teaches on forgiveness and faith, and a parable on service, in the parable of the unprofitable servant. Lk.17v1-10.

110. Jesus raises Lazarus from the dead. Jn.11v1-44.

111. The resurrection of Lazarus compels some long-standing opponents of Jesus to believe in Him; others, including the Sanhedrin, commit the unforgivable sin, they see God and hate Him, and plan the death of Jesus. Jesus, therefore, knowing their plans, withdraws into a city called Ephraim. Jn.11v45-57.

FROM THE WITHDRAWAL TO EPHRAIM UNTIL THE FINAL ARRIVAL IN JERUSALEM.

112. Jesus starts on His last journey to Jerusalem, by way of Samaria and Galilee. He heals ten lepers. Mt.19v1,2. Lk.17v11-19.

113a. The Pharisees demand to know when the kingdom of God will come. Jesus says, "the kingdom of God does not come by observation." "Observation," "parateresis," means, "a watching closely," and is used by medical writers to speak of medical observation of disease. Jesus said God's kingdom was already here by using "entos," which means "amongst, in the midst, and within." Lk.17v20,21.

113b. Jesus goes on to show His disciples that His return will be like lightning and not be in secret. Jesus informs us that the day of His coming will be as certain and as clearly visible to all as the destruction of the wicked by the flood in Noah's day, and by the destruction of the evil people in Sodom by the fire from heaven in Lot's day. Lk.17v22-29.

113c. Jesus also warns that there will be a great persecution of Christians by Antichrist's soldiers and secret police during the last days of the Great Tribulation. The words in Lk.17v34-36., "one shall be taken and the other left," do not refer to the rapture of the Church, as they appear to do in Mt.24v39-42.; here in v33, they refer to the martyrs, who die for Christ. **This occurs in the area around Jerusalem, when the armies of Antichrist surround the burnt carcass of Jerusalem. Lk.17v31-37.**

113d. Jesus stresses with two parables the absolute necessity of an sincere and earnest prayer life in the persecutions of these evil last days. Lk.18v1-14.

1. Jesus warns us by the parable of the importunate widow and the unjust judge, that that the only way to stop fainting is by praying, and that God's elect will be crying for God to avenge them. Lk.18v1-8. with Rev.6v9-11.

2. The parable of the Pharisee and the tax collector, was spoken to those who felt that they were righteous and despised others, to show that a humble and broken person is acceptable to God, but that God rejects the spiritually proud. The parable also teaches us that a false foundation of empty spiritual pride and religious formalism will collapse in those evil last days; and that only those with a true humility and sincerity of heart will survive those evil last days. Watching and praying in the evil last days demands humility. Lk.18v9-14. See Lk.21v36.

114. Jesus travels from Galilee through Perea, while in Perea the Pharisees try to trap Jesus by asking a question on divorce concerning the interpretation of Deut.24v1-4.. Mt.19v1-12. Mk.10v1-12.

115. Christ blesses the children after the disciples try to keep them from Him; Jesus tells them, "forbid them not, for of such is the kingdom of heaven." Mt.19v13-15. Mk.10v13-16. Lk.18v15-17.

116a. The rich young ruler rejects discipleship because of the cost. Jesus warns His disciples of the perils of riches, this amazes His disciples, who thought of it as a blessing from God and a sign of His acceptance. Mt.19v16-26. Mk.10v17-27. Lk.18v18-27.

116b. To Peter's question of their reward for leaving all and following Jesus, He gives a promise of great rewards in this life and the life to come; however, Jesus also gives a warning that "many that are first shall be last; and the last shall be first." Jesus then drives the point home that rewards will depend on the motives of those who serve God, by telling the parable of the labourers in the vineyard. This parable in Mt.20v1-16., teaches that a hireling spirit is to be avoided at all costs, as true servants of God are not looking for rewards, they only want to please their master, and are content to leave their reward with Him. Mt.19v27 to 20v16. Mk.10v28-31. Lk.18v28-30.

117a. Jesus again warns His disciples of His sufferings, death and resurrection. Mt.20v17-19. Mk.10v32-34. Lk.18v31-34. For the previous accounts of our Lord's teaching on His death and resurrection. See Mt.12v38-42. 16v21-28. 17v22,23..

117b. At this crisis, James and John, through their mother, ask for the two most important places in the kingdom. Jesus rebukes their selfish ambition, and tells them that service, not position, is the aim of heaven's rulers; and then states again that He was going to lay down His life as a ransom for many. Mt.20v20-28. Mk.10v35-45.

118. The healing of blind Bartimaeus and his friend. Both Matt.20v29., and Mark. 10v46., say that the healing of the blind men takes place as they went out of Jericho; Luke says that it was as he came near to Jericho. It is possible that Matthew and Mark refer to the old Jericho, while Luke refers to the new Roman city of Jericho, and they appear to have been between the two cities. Mark and Luke speak of only one blind man, whereas Matthew refers to two. Another alternative is that three men are healed. Mt.20v29-34. Mk.10v46-52. Lk.18v35-43.

119a. Jesus causes great consternation and criticism when He visits Zacchaeus, who gets saved through this visit. Lk.19v1-10.

119b. Jesus tells the parable of the pounds to correct the false idea that God's kingdom would immediately appear. He warns that it will be a long time before it appears on earth; but that when it does faithfulness will be rewarded, and sloth and opposition justly dealt with. Lk.19v11-217. After giving this parable, Jesus spends Thursday night at the house of Zacchaeus.

THE LAST EVENTS OF OUR LORD'S MINISTRY.

120. Our Lord visits His friends, Mary, Martha and Lazarus at Bethany. Jn.11v55-12v1. Jesus arrives at Bethany six days before the Passover on the Friday. Some authorities say that the supper of John.12v1-11., did not take place until the following Tuesday evening. Other authorities say there were two anointings at two different suppers. They say the anointing of the feet of Jesus by Mary of Bethany in John.12v1-11., took place on the Saturday night in the home of Mary, Martha and Lazarus; whereas, the anointing in Mk.14v1-9. and Mt.26v6-13., took place on the Tuesday night in the home of Simon the leper and was performed by an unnamed woman, who anointed the head of Jesus.

N.B. Dake says that Jesus made a triumphal entrance into Jerusalem on the Friday night and made His first cleansing of the Temple on that occasion, He says this is recorded in Mt.21v1-16. and Mk.11v15. He then says that Jesus passed the Sabbath at Bethany, where he ate the first of three suppers, and where the first of two anointings took place. Mt.21v17. Jn.12v1-11. Dake says Jesus made a second triumphal entry on Sunday, and then returns back to Bethany as recorded in Luke.19v29-44. Mk.11v1-11.? and Jn.12v12-19. On Monday Jesus returns to Jerusalem, cleanses the Temple for the third time, and teaches, and curses the fig tree, and returns to Bethany. Dake makes Tuesday night the night of the second supper and the second anointing. There are problems with this explanation, as there are with other explanations; however, it does give food for thought.

THE PASSION WEEK.

121. SUNDAY. THE FIRST DAY OF THE WEEK.

Christ enters into Jerusalem as the lowly Messiah of Zech.9v9. He laments and weeps over Jerusalem's failure to accept God's day of visitation, and over its future terrible sufferings and destruction. Jesus defends His disciples and the children against the criticisms of the chief priests and the scribes. Jesus returns to His friends at Bethany at night. Mt.21v1-11. Mk.11v1-11,14-17. Lk.19v29-44. Jn.12v12-19.

122. MONDAY. THE SECOND DAY OF THE WEEK.

a. Jesus curses the barren fig tree, cleanses the Temple, and heals the blind and lame. Dake thinks that our Lord cleansed the Temple three times, Mt.21v12-19. Mk.11v12-19. Lk.19v45-48.

b. The desire of some Greeks to see Jesus; the unbelief of the Jews. Jn.12v20-50. Some put this later after the denunciation of the Scribes and Pharisees, and the widow's mite, because of Jn.12v36., which says Jesus hid Himself from them.

123. TUESDAY MORNING. THE THIRD DAY OF THE WEEK. CHRIST'S PUBLIC MINISTRY.

a. Our Lord gives a lesson on the power of faith through the withered fig tree. Mt.21v20-22. Mk.11v20-26.

b. Jesus teaches in the Temple, and meets determined religious persecution. The rulers, the Sanhedrin, formally challenge His authority. They demanded to know Christ's credentials. Jesus counters by asking them to state where John the Baptist's authority came from, from Heaven or men. This telling question reduces them to fearful impotence. Mt.21v23-27. Mk.11v27-33. Lk.20v1-8.

Jesus shows their rejection of truth and God by three telling parables.

1. The parable of the two sons. Mt.21v28-32.
2. The parable of the wicked husbandmen. Mt.21v33-46. Mk.12v1-12. Lk.20v9-19.
3. The parable of the marriage of the king's son. Mt.22v1-14.

The Pharisees and Herodians try to trap Jesus about paying tribute to Caesar. His answer, "Render to Caesar the things that are Caesar's, and to God the things that are God's," makes His enemies marvel. Mt.22v15-22. Mk.12v13-17. Lk.20v20-26.

Jesus routs the Sadducees when they ask their stock question about the resurrection. They got an answer, which nobody expected. They all marvel at His teaching and application of the Scriptures. Mt.22v23-33. Mk.12vv18-27. Lk.20v27-40.

A Pharisee lawyer tempts Jesus by asking what is the greatest commandment. Jesus said that loving God and our neighbour is the greatest commandment, and commends the lawyer when he agrees with Him. Again Jesus has silenced the opposition. Mt.22v34-40. Mk.12v28-34.

Christ asks a question on Messiah's parentage and origin. He then goes on the attack with a question of Messiah's descent from David. This silences them and they become afraid to ask any more questions. Mt.22v41-46. Mk.12v35-37. Lk.20v41-44.

c. Jesus castigates the Scribes and Pharisees in His last public discourse. A more severe condemnation and warning cannot be imagined; yet the sorrow and pain in His heart pervades His words. "Oh Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent to thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, "Blessed is he that cometh in the name of the Lord." His words reveal the frustration, pain and anguish in His great heart of love, over their sin and rebellion.. Mt.23v1-39. Mk.12v38-40. Lk.20v45-47.

d. Our Lord's close observation and commendation of the widow's gift of her mite. Mk.12v41-44. Lk.21v1-4. Some put the Greeks desire to see Jesus here; and the unbelief of the Jews in spite of His many miracles. Jn.12v37-50.

124. TUESDAY AFTERNOON. CHRIST'S PROPHETIC WARNINGS TO HIS DISCIPLES.

a. Sitting on the Mount of Olives, Jesus expands on His warning of the destruction of the Temple and Jerusalem. He warns of events that precede His second coming, the persecution of the Church; and the numerous false prophets, including the Antichrist. Our Lord gives warnings of evil days that will be like the days of Noah. Mt.24v1-42. Mk.13v1-33. Lk.21v5-36.

b. Our Lord tells parables to show the need for prayerfulness and watchfulness.

The parable of the master of the house. Mt.24v43,44. Mk.13v35-37.
The parable of good and faithful servant and the evil servant. Mt.24v45-51.
The parable of the ten virgins. Mt.25v1-13.
The parable of the talents. Mt.25v14-30.
The parable of the sheep and goats, the judgement of the nations at His coming. Mt.25v31-46.

c. The Jewish rulers plot the death of Jesus. Mt.26v1-5. Mk.14v1,2. Lk.22v1,2.

N.B. 1. In Mt.26v1,2., it states, "And it came to pass, when Jesus had finished all these sayings, He said to His disciples, Ye know that after two days is the feast of the Passover, and the Son of man is betrayed to be crucified." It is not, "in two days," but, "after two days." "meta duo hemeras," in both Mt.26v2. and Mk.14v1.. The whole matter hinges on whether this was said before or after sunset.. This was almost certainly said before sunset, because Jesus said this to them as he was sitting on the mount of Olives looking at the Temple. Mt.24v3. Mk.13v3. Jesus had to make the 2-mile journey back to Bethany for the supper at the house of Simon the Leper, on the Tuesday evening.

N.B. 2. The Jewish rulers state that they did not want to kill Jesus during the feast, because of the tumult it might cause among the people, and they feared the people.

125. TUESDAY EVENING. THE START OF THE FOURTH DAY.

a. The unnamed woman anoints Jesus on His head for His burial, at a supper in the house of Simon the leper. Mk.14v3-9. Mt.26v6-13. Some say that this supper is the same as that recorded in John.12v2-8.; but others, like Lightfoot, Dake and Bullinger, say that this supper is different from that in Matthew and Mark.

b. Judas driven by greed and anger over the anointing of Jesus, betrays Jesus for 30 pieces of silver; half of the cost of Mary's ointment. Mt.26v14-16. Mk.14v10,11. Lk.22v3-6. Zech.11v12. **The apostasy of Judas allows Satan to enter him. Lk.22v3.**

126. THE LAST SUPPER. WEDNESDAY EVENING. THE FIFTH DAY.

a. Jesus sends two disciples to prepare for the Supper; later it begins. Mt.26v17-20. Mk.14v12-17. Lk.22v7-13.

N.B. On Lk.22v7., "The day of unleavened bread came;" "elthen he hemera ton azumon."

Plummer writes in his commentary on Luke, on page 492; "The day itself arrived," as distinct from 'was approaching' (v1). This arriving would take place at sunset on the 13th. Mt. and Mk. have "te prote ton azumon;" (Mt.26v17. Mk.14v12.

'Edei thuesthai' (must be sacrificed). This in no way proves that the fourteenth, according to our reckoning is intended. The day on which the lambs had to be killed began at sunset on the 13th., and ended at sunset on the 14th.; and **the lambs were killed about 2.30-5.30 P.M. on the 14th. in the Court of the Priests.** Each head of the company sharing the lamb slew the animal, whose blood was caught in a bowl by a priest and poured at the foot of the altar of burnt-offering (Edersh. The Temple, page 190). It was on the evening of the 13th. that the houses were carefully searched for leaven, in silence, and with a light: compare 1Cor.5v7.; Zeph.1v12. The 'edei' refers to legal necessity: it was so prescribed." **End of Plummer's quote.**

Plummer, writes on page 491 of, "The International Critical Commentary on Luke":- "The well-known difficulty as to the time of the Last Supper and of our Lord's death cannot be conclusively solved with our present knowledge. But the difficulty is confined to the day of the month. All four accounts agree with the generally accepted belief that Jesus was crucified on a Friday. **(? My question mark, because our Lord's statement in Mt.12v38-40., that He would be three nights as well as three days in the heart of the earth, demands that the crucifixion took place on Thursday. See Appendix).** In the Synoptists this Friday seems to be the 15th. Nisan. John.13v1,29. 18v28. 19v14,31. clearly intimates that it was the 14th., and we shall probably do right in abiding by his statements and seeing whether the others can be brought into harmony with it. This is perhaps most easily done by regarding, in accordance with Jewish reckoning, the evening of the 13th. as the beginning of the 14th.. All, therefore, that is said to have taken place 'on the first day of unleavened bread' may have taken place after sunset on what we call the 13th.. It seems improbable that the priests and their officials would go to arrest Jesus at the very time when the whole nation was celebrating the Paschal meal. It is more easy to believe that Jesus celebrated the Paschal meal before the usual time, viz. on the Jewish 14th., but before midnight and some twenty hours before the usual time for slaughtering the lambs, at which time He was dying or dead upon the cross." End of quote.

b. The supper there is a contention over who will be the greatest. Jesus warns the twelve of the evils of the love of position. Lk.22v14-18,24-30. Jesus washes the disciples feet. John.13v1-20.

c. Jesus predicts His betrayal and points out Judas to John. Mt.26v21-25. Mk.14v27-31. Lk.22v31-38. Jn.13v21-35.

d. Jesus foretells Peter's denial and how all eleven apostles will forsake Him. Mt.26v31-35. Mk.14v27-31. Lk.22v31-38. Jn.13v36-38.

e. Jesus institutes the Lord's supper. Mt.26v31-35. Mk.14v22-25. Lk.22v19,20. See also 1Cor.11v23-26.

f. Jesus comforts His disciples and promises them the Comforter, the Holy Spirit. John.14v1-31.

127. WEDNESDAY EVENING. THE DISCOURSE AND PRAYER ON THE WAY TO GETHSEMANE.

a. Christ the True Vine, and the hatred of the world of Christ and His Church. Jesus again promises the Holy Spirit and real power in prayer. Jn.15v1-27. 16v1-33.

b. Our Lord's intercessory prayer. Jn.17v1-24.

128. WEDNESDAY EVENING TO EARLY THURSDAY MORNING, EVENTS IN GETHSEMANE.

a. The prayers, agony, strong cryings and tears of Jesus. Mt.26v30,36-46. Mk.14v26,32-42. Lk.22v39-46. Jn.18v1. Heb.5v7.

b. Jesus is betrayed by Judas and arrested and forsaken in Gethsemane. Peter cuts off the ear of Malchus. Mt.14v47-56. Mk.14v43-52. Lk.22v47-53. Jn.18v2-12.

129. THURSDAY BEFORE DAWN. THE TRIAL OF JESUS BEFORE THE JEWISH AUTHORITIES.

a. Jesus is questioned by Annas, the previous High Priest, and father in law to Caiaphas. Jn.18v12-23.

b. Jesus is tried by Caiaphas and the Sanhedrin. Many false witnesses accuse Jesus with false accusations. After Christ's statement that He was the Son of the Blessed, Jesus is accused of blasphemy, and is beaten up and reviled by the officers and servants. Mt.26v57-68. Mk.14v53-65. Lk.22v54,63-71. Jn.18v24.

c. During this trial Peter denies his Lord. Mt.26v58,69-75. Mk.14v54,66-72. Lk.22v54-62. **Note the tender and forgiving look of Jesus.** Jn.18v15-18,25-27.

d. About dawn the Sanhedrin formally condemn Jesus to death. Mt.27v1. Mk.15v1.

e. The remorse and suicide of Judas. Mt.27v3-10. Acts.1v18,19.

130. AT ABOUT DAWN THURSDAY MORNING. THE TRIAL OF JESUS BEFORE PILATE.

a. The first trial of Jesus before Pilate. After formally condemning Jesus to death, the rulers send Jesus to Pilate to get the death sentence ratified. Mt.27v1,2,11-14. Mk.15v1-5. Lk.23v1-5. Jn.18v28-38.

b. Jesus before Herod Antipas, the tetrarch who ruled Galilee. Lk23v6-12.

c. The second trial of Jesus before Pilate. It is Luke who informs us that the offer to release Jesus according to the custom of the feast occurs when Jesus has returned from Herod. Mt.27v15-26. Mk.15v6-15. Lk.23v13-25. Jn.18v39-19v16. See Jn.19v14., which says it is the sixth hour, that is, about 6 a.m.

THURSDAY BETWEEN ABOUT 6 and 8.30 a.m.

Jesus is scourged, mocked, spat upon, and a crown of thorns is put upon His head. The thorns are driven into His head by being repeatedly struck ("etupton," imperfect of "tupto," to strike), with a reed staff; a "kalamon," one was used to put a sponge on dipped in vinegar to give Jesus a drink on the cross. Mt.27v29,30,48. Mk.15v19,36. They were strong enough to make a staff of to lean upon. 2Kings.18v21. **This brutality was prophesied in Is.50v4-7. 52v14.. Pilate makes one last effort to save Jesus before delivering Him up to be crucified.** Mt.27v26-30. Mk.15v15-19. Jn.19v1-16.

131. THURSDAY MORNING ABOUT 8.30 to 9.00 a.m.

Jesus is led away to be crucified; Simon of Cyrene carries the cross for Jesus, a great company of people lament over Christ's fate. Mt.27v31-34. Mk.15v20-23. Lk.23v26-33. Jn.19v16,17.

132. THE CRUCIFIXION, from 9.00 p.m. to 3.00 a.m. Nisan 14. April 6th. A.D. 30.

a. The crucifixion, and first three hours on the cross. Mt.27v35-44. Mk.15v24-32. Lk.23v33-43. Jn.19v18-27.

b. The three hours of darkness from noon to 3.00 p.m. Mt.27v45-50. Mk.15v33-37. Lk.23v44-46. Jn.19v28-30.

c. The death of Jesus, the veil of the Temple is rent and the graves are opened. The women at the cross. the side of Jesus is pierced. Mt.27v51-56. Mk.15v38-41. Lk.23v45-49. Jn.19v31-37.

133. THE BURIAL OF JESUS.

a. Joseph of Arimathaea puts Jesus in his tomb. Mt.27v57-60. Mk.15v42-46. Lk.23v50-54. Jn.19v38-42.

b. The women watch at the tomb. Mt.27v61. Lk.23v55,56. Lk.23v55,56.

c. The guard on the tomb by the soldiers. Mt.27v62-66.

134. SUNDAY. CHRIST'S RESURRECTION APPEARANCES. April 9th. Nisan18.

THE WOMEN SEE VISIONS OF ANGELS.

a. Before sunrise, the women go to visit the tomb of Jesus. There is a great earthquake, an angel descends from heaven, rolls back the stone, and sits upon it, the terrified guards shake with fear, and become as dead men, then flee and report to the chief priests what had happened, they are bribed to lie about the incident. Mt.28v1-4,11-15. Mk.16v1. Lk.24v1. Jn.20v1.

b. When the women arrive at the tomb two angels inform them that Jesus is risen. They tell them to go and tell His disciples and Peter, that He will meet them in Galilee. Mt.28v1-8. Mk.16v2-8. Lk.24v1-8.

PETER AND JOHN SEE THE EMPTY TOMB.

Mary runs to inform Peter and John of the angel's words, and they run to see the empty tomb. John believes (Jn.20v9.) in some measure our Lord's repeated declaration that He would be raised from the dead, however, the statement that the women's report was as idle tales in Lk.24v11., shows that John thought of some spiritual resurrection. Lk.24v9-12. Jn.20v2-10.

JESUS APPEARS TO MARY MAGDELENE

Jesus appears to Mary Magdalene and asks her to tell His disciples that He was ascending to the Father. Jn.20v11-18. Mk.16v9-11. Just after our Lord's appearance to Mary, Jesus appeared to the women as they travel to the rest of the apostles. Mt.28v9,10. N.B. So it is obvious that the disciples were not all staying at the same place. Mary Magdalene went to where Peter and John were staying, apparently in a different part of the city and probably closer to the tomb than where the other disciples were staying, (See Jn.20v10. "their own home;" Lk.24v12. "his home"); so this why Jesus could appear to Mary Magdalene first in the garden where the tomb was, and then later to the other women as they went to the other apostles. Mk.16v9.

SUNDAY AFTERNOON.

Jesus appears to Cleopas and his companion on the way to Emmaus as they talk of His death. They return to tell the joyful news to the apostles and the disciples at Jerusalem, when they arrive there they find the apostles now believe in the resurrection of Jesus because He had appeared to Peter, and Peter's witness had finally convinced them of the fact that Jesus had really risen from the dead. Lk.24v13-35. Mk.16v12,13. 1Cor.15v5.

SUNDAY EVENING.

Jesus appears to the apostles and disciples after Cleopas had told them of our Lord's appearance to them. Thomas does not accept the experience and testimony of them all. Mk.16v14. Lk.24v36-49. Jn.20v19-25.

SUNDAY EVENING A WEEK LATER.

Jesus appears to disciples and Thomas, and Thomas believes. Jn.20v26-31.

SOME DAYS LATER JESUS REVEALS HIMSELF TO SEVEN DISCIPLES AT GALILEE. Seven disciples are mentioned in Jn.21v2., and they have a visitation by Jesus, and a miraculous catch of 153 great fish. Jesus commissions Peter to shepherd and care for his lambs and sheep. When Peter tries to find out Christ's plans for John, our Lord tells Peter that this is none of his business, and tells Peter to follow Him. Jn.21v25. This was our Lord's third visit to the disciples as a group. Jn.21v14.

Jesus appears to the eleven and to 500 brethren in Galilee. He gives the great commission. Mt.28v16-20. Mk.16v15-18. 1Cor.15v6.

Jesus appears to His brother James. 1Cor.15v7.

135. THE ASCENSION FROM THE MOUNT OF OLIVES. Mk.16v19,20. Lk.24v50-53. Acts.1v9-12.

N.B. John states that he has given just a few facts out of the incredibly full life of Jesus.

It is certainly true that the world would not contain the books, if the details of Christ's life included His life with the Father in the eternal ages past in heaven before creation, and the details of His life in heaven with the angelic creation. Jn.21v25.

If the details of all of the healings of all the multitudes that came to Jesus for healing were included, the world would have difficulty in wading through them. People would be swamped with the enormous amount of evidence. John gave some of the highlights of our Lord's miraculous ministry, which are quite sufficient to convince the honest seeker of the truth of Christ's claims to absolute Deity. Those who come with an open mind to John's Gospel and the other Gospels, will find quite enough evidence to convince them that Jesus is the Son of God, and the Saviour of the World, and find salvation in Him.

APPENDIX. WHAT DAY DID CHRIST DIE? WAS IT BEFORE OR AFTER THE PASSOVER?

THE CONTROVERSIES IN CHURCH HISTORY OVER THE DAY OF THE PASSOVER.

In Church history there has been considerable discussion and **even violent and bitter controversy**, over the day on which our Lord's death should be remembered, and also over the day on which our Lord died. The Passover lambs were to be killed between 2.30 p.m. to 5.30 p.m. on the fourteenth of Nisan, and they were to be eaten after sunset on that same evening, which was the fifteenth according to Jewish reckoning, the new day having started at sunset on the fourteenth. Exod.12v6-8,18.

In Church History many disputes took place over the day on which the remembrance of our Lord's death should take place, whether it was the fourteenth or the fifteenth day of Nisan. **The "Quartodecimans" said the commemoration should be on the fourteenth day of Nisan; the "Quintodecimans" said it should be celebrated on the fifteenth of Nisan. The Eastern churches were Quartodecimans, and they celebrated the Passover on the fourteenth day of Nisan, no matter on which day of the week it fell. The Western churches were Quintodecimans, and placed Christ's death on the fifteenth of Nisan, and later separated it entirely from Jewish tradition by always celebrating it on a Friday; and the resurrection of Christ on what we now call Easter Sunday.**

In 158. A.D. Polycarp, the disciple of John, and Bishop of Smyrna, was in Rome in conference with Anicetus the Bishop of Rome. Irenaeus informs us that **Polycarp defended the Eastern "Quartodeciman" practice, "because he had always observed it with John the disciple of the Lord, and the rest of the apostles, with whom he associated."** Anicetus said he was bound to maintain the practice of the presbyters before him. **This dispute was friendly, and they agreed to differ.**

We read in Schaff's History of the Christian Church, Vol.2 pages 214, and 215:- that when the controversy broke out a few years later in Laodicea and Asia in about A.D. 170; **Apollinarius the bishop of Hierapolis, in Phrygia, took part in this controversy, but said that people needed instruction rather than deserved blame for their ignorance, when: "they said that on the fourteenth (of Nisan) the Lord ate the paschal lamb (to probaton ephuge) with His disciples, but that He himself suffered on the**

great day of unleavened bread, (i.e. the fifteenth of Nisan): and they interpret Matthew as favouring their view, from which it appears that their view does not agree with the law, and that the Gospels seem, according to them, to be at variance. **THE FOURTEENTH IS THE TRUE PASSOVER OF OUR LORD,** the great sacrifice, the Son of God in the place of the lamb....who was lifted up upon the horns of the great unicorn... **and who was buried on the day of the Passover,** the stone having been placed upon His tomb." **End of Quote from Schaff's History of the Christian Church.**

Apollinarius states that the fourteenth, not the fifteenth was the day when the Lamb of God was crucified. Fragments of the Chronicon Paschale show that Hippolytus makes the same argument.

Between about A.D. 190 to 194, the dispute between the Eastern and Western churches became decidedly bitter, and a prolonged period of controversy raged in the Church between the Quartodecimans of the Eastern Churches, and the Quintodecimans, of the Western Churches. Victor, the Bishop of Rome, restarted the controversy, he wrote a letter enjoining the Eastern Churches to accept and follow the practice of the Western Churches. In response to this letter, Polycrates, the Bishop of Ephesus, gathered together a synod of Eastern Bishops, and they informed Victor that they were going to carry on with their original practice.

Polycrates wrote the following letter to Victor, which conveyed the feeling of the synod. We quote from, "The Ecclesiastical History of Eusebius Pamphilus, chapter 24." "We observe the genuine day; neither adding there-to nor taking there-from. For in Asia great lights have fallen asleep, which shall rise again in the day of our Lord's appearing, in which He will come with glory from heaven, and will raise up all the saints: **Philip, one of the twelve apostles,** who sleeps in Hierapolis, and his two aged virgin daughters; his other daughter, also, who having lived under the influence of the Holy Spirit, now likewise rests in Ephesus; moreover **John, who rested upon the bosom of the Lord,** who also was a priest, and bore the sacerdotal plate, both a martyr and a teacher; he is buried in Ephesus. Also **Polycarp of Smyrna,** both bishop and martyr, and **Thraseas,** both bishop and martyr of Eumenia, who sleeps in Smyrna. Why should I mention **Sagaris,** bishop and martyr, who sleeps in Laodicea; moreover, **the blessed Papius, and Melito,** the eunuch (celibate), who lived altogether under the influence of the Holy Spirit, who now rests in Sardis, awaiting the episcopate from heaven, in which he shall rise from the dead. **ALL THESE OBSERVED THE FOURTEENTH DAY OF THE PASSOVER ACCORDING TO THE GOSPEL,** deviating in no respect, but following the rule of faith.

Moreover, I, **Polycrates,** who am the least of you, according to the tradition of my relatives, some of whom I have followed. For seven of my relatives were bishops, and I am the eighth; **and my relatives always observed the day when the people of the Jews threw away the leaven.** I, therefore, brethren, am now **sixty five years in the Lord,** who having conferred with the brethren throughout the world, and having studied the whole of the Sacred Scriptures, am not at all alarmed at those things with which I am now threatened, to intimidate me. For they who are greater than I have said, 'we ought to obey God rather than men.'

I could also mention **the bishops that were present,** whom you requested me to summon, and whom I did call; but who seeing my slender body consented to my epistle, well knowing that I did not wear my grey hairs for nought, but that I did at all times regulate my life in the Lord Jesus." **End of quote from Eusebius.**

On receipt of this letter from Polycrates, Victor delivered an edict of excommunication against the Eastern Churches.

There was an immediate response to this high-handed arrogance. Several Bishops from Syria and Palestine wrote strong rebukes to Victor, saying that they had the authority to speak on this issue as they were conversant with the traditions of the Holy Land. Irenaeus, Bishop of Lyons, who though a disciple of Polycarp, had conformed to the Western practice; reprov'd Victor for his arrogance, in the name of the Churches of Gaul, and told Victor not to interfere with the practices which the Eastern Church had received from their fathers.

The argument of Irenaeus is summed up in the following quote from his thoughts on this controversy.

"The apostles have ordered that we should 'judge no one in meat or in drink, or in respect to a feast day or a new moon or a Sabbath day' (Col.2v16.). Whence these wars? Whence these schisms? We keep the feasts, but in the leaven of malice by tearing the Church of God and observing what is outward, in order to reject what is better, faith and charity. That such feasts and fasts are displeasing to the Lord, we have heard from the prophets." **End of quote. See Schaff Vol. 2. page 218.**

The controversy was allowed to slumber on until the Council of Nicaea in 325 A.D.; when the decision over Easter was announced in a letter by Emperor Constantine. Not only was "Quartodecimanism" made an heresy, the celebration of Easter was to be removed from its Jewish and prophetic roots, so that it could never coincide with the Passover. Easter day was always to be the Sunday after the fourteenth of Nisan, and the fast was to continue up to this day, **so while the Jews were feasting the Christians would always be fasting.** The settling of Church disputes by imperial decree was hardly the way to arrive at

the truth, and must have made the Devil very happy. Within two years the Arians were back in favour, and Constantine devastated the Church with the Arian heresy.

IT APPEARS THAT CHRIST'S CRUCIFIXION TOOK PLACE AT THE PASSOVER IN A.D. 30.

Tertullian, Lactantius, Augustine, and two other Latin fathers of the first few centuries, say that our Lord's death occurred during the consulate of the two Geminii, C. Rubellius and C. Fufius, that is in A.U.C. 782., i.e. A.D. 29 to 30. {Luke tells us, in Luke.3v1,2., that our Lord was 30 years old when he started his ministry, and his ministry lasted 3 to 3½ years, so 33 years taken from 782 A.U.C. would put His birth at 749 A.U.C.}

S. P. Tregelles writes that Jesus died in A.D. 29 in a footnote on pages 100 & 101 of his, "Remarks on the Prophetic Visions in the Book of Daniel; He states:- "In doing this we must remember that the birth of our Lord was about four years before the common era, so that the thirty-third year of His life, when He is supposed to have suffered, would correspond with the year twenty-nine of our reckoning. I believe this to have been the true date; first because of the day of the week on which the Passover commenced in that year; and also, because of the consuls of that year (the two Gemini) having been mentioned by several writers as those of the year when our Lord was put to death. This remark does not affect the instruction given us by God in this chapter; it is a point which I only notice for the removal of difficulties.----Ussher in thus laying down this date had no motive for bringing the space of 483 years from the 20th of Artaxerxes to A.D. 29; for his division of the seventy Heptads differs from mine, and he did not regard A.D. 29 as the date of the crucifixion of our Lord." **End of Tregelles quote.**

However, others think, including myself, that the Lord Jesus was crucified in A.D. 30, and the following Jewish calendar would give considerable force to this viewpoint, as it fits the facts so well, as in A.D. 30 the first day of Passover Feast was on Thursday April 6th., Nisan 15th., and the last day of the Passover Feast was on Wednesday April 12th., Nisan 21. Whereas, according to the calendar of A.D. 29, the first day of the Passover Feast was on Saturday April 17th., Nisan 15th., and the last day of the Passover Feast was on Sunday April 23rd., Nisan 21st..

The following questions arise. (1.) Did Tregelles and Ussher have recourse to these Jewish calendars? (2.) Did they fail to realise that from B.C. 1 to A.D. 1 was one year? (3.) Was their calendar for A.D. 29, really the calendar for A.D.30? (4.) Was their calendar for A.D. 30, really the calendar for A.D. 29? Their calendars could have been out by one year, for the calendars of past history have often proved to be inaccurate. The reader must weigh the evidence for themselves. If these calendars are correct, and they probably are, **the crucifixion took place in A.D. 30, and almost certainly on Thursday, April 6th., Nisan 15th., not on Friday, for according to Mt.12v40., Jesus was raised from the dead "after three days and three nights."** Note, "the third day," "after three days," etc., in Mt.16v4,21. 17v23. 20v19. 27v40,63,64. Mk.8v31. 10v34. Jn.2v19. 19v42. 1Cor.15v4. Eph.4v9,10. Jesus was raised from the dead in the night of the third day. Christ's enemies, unlike Christ's disciples, knew that Jesus promised that He would be raised from the dead on the third day.

As we have seen the imperial decree by Emperor Constantine at the Council of Nicaea in 325 A.D.: made "Quartodecimanism" an heresy, **the celebration of Easter was removed from its Jewish and prophetic roots, so that it could never coincide with the Passover.** Easter day was always to be on the Sunday after the fourteenth of Nisan, and the fast was to continue up to this day, so while the Jews were feasting the Christians would always be fasting. **This rejection of its prophetic setting in the Passover must have made Satan very happy.** The settling of Church disputes by imperial decree was certainly not the way to arrive at the truth, and further disasters followed. Within two years the Arians were back in favour with Constantine and he put them in charge of the churches, and the Church was devastated by the Arian heresy for decades. Constantine's Easter heresy is still followed by most churches today. However, the Jewish Passover can show us when we should celebrate our Lord's death and resurrection, and like the early Church, we can remember, and rejoice in His death, on a daily basis. Acts.2v42.1Cor.11v23-32.

THE AMAZINGLY ACCURATE AND REMARKABLE PROPHECY OF Daniel.9v20-28.

Jesus informed His disciples that His second coming could be accurately foretold by certain events taking place in Israel, and for His proof referred His disciples to the amazing prophecy of Daniel.9v20-28.. See also Dan.8v9-16,23-27. 11v31. 12v11. This prophecy informs us of the exact time of both the first and second comings of Jesus. Gabriel told Daniel that Messiah will be "cut off" and "make reconciliation for iniquity," 483 years after "the commandment to restore and build Jerusalem."

The first part of this prophecy was remarkably fulfilled, Artaxerxes Longimanus gave the commandment that brought about the building of the ruined wall of Jerusalem in the 20th year of his reign. Neh.2v1-8. Usher, after 37 years of consideration, dates the accession of Artaxerxes as the year **474 B.C.** on the evidence of Thucydides and Eusebius. This would give a date of **454 B.C.** for the command to rebuild Jerusalem. **So according to the prophecy of Dan.9v20-28., Christ would die at Jerusalem 483 years after this command. So 454 B.C. plus 483 years brings it to A.D. 30, for as B.C. 1 to A.D. 1 is one year, this would make it A.D. 30, not A.D.29. Compare the following Jewish calendars for A.D. 30 and A.D. 29.**

Jewish Calendar for A.D. 30.

January 30

Su Mo Tu We Th Fr Sa
1 2 3 4 5 6 7
8 9 10 11 12 13 14
15 16 17 18 19 20 21
22 23 24 25 26 27 28
29 30 31
8: 15: 22: 30:

February 30

Su Mo Tu We Th Fr Sa
1 2 3 4
5 6 7 8 9 10 11
12 13 14 15 16 17 18
19 20 21 22 23 24 25
26 27 28
7: 13: 21:

March 30

Su Mo Tu We Th Fr Sa
1 2 3 4
5 6 7 8 9 10 11
12 13 14 15 16 17 18
19 20 21 22 23 24 25
26 27 28 29 30 31
1: 8: 15: 22: 31:

April 30

Su Mo Tu We Th Fr Sa
1
2 3 4 5 6 7 8
9 10 11 12 13 14 15
16 17 18 19 20 21 22
23 24 25 26 27 28 29
30
6: 13: 21: 29:

May 30

Su Mo Tu We Th Fr Sa
1 2 3 4 5 6
7 8 9 10 11 12 13
14 15 16 17 18 19 20
21 22 23 24 25 26 27
28 29 30 31
6: 13: 21: 28:

June 30

Su Mo Tu We Th Fr Sa
1 2 3
4 5 6 7 8 9 10
11 12 13 14 15 16 17
18 19 20 21 22 23 24
25 26 27 28 29 30
4: 11: 19: 27:

July 30

Su Mo Tu We Th Fr Sa
1
2 3 4 5 6 7 8
9 10 11 12 13 14 15
16 17 18 19 20 21 22
23 24 25 26 27 28 29
30 31
3: 11: 19: 26:

August 30

Su Mo Tu We Th Fr Sa
1 2 3 4 5
6 7 8 9 10 11 12
13 14 15 16 17 18 19
20 21 22 23 24 25 26
27 28 29 30 31
2: 10: 17: 24: 31:

September 30

Su Mo Tu We Th Fr Sa
1 2
3 4 5 6 7 8 9
10 11 12 13 14 15 16
17 18 19 20 21 22 23
24 25 26 27 28 29 30
8: 16: 22: 30:

October 30

Su Mo Tu We Th Fr Sa
1 2 3 4 5 6 7
8 9 10 11 12 13 14
15 16 17 18 19 20 21
22 23 24 25 26 27 28
29 30 31

November 30

Su Mo Tu We Th Fr Sa
1 2 3 4
5 6 7 8 9 10 11
12 13 14 15 16 17 18
19 20 21 22 23 24 25
26 27 28 29 30

December 30

Su Mo Tu We Th Fr Sa
1 2
3 4 5 6 7 8 9
10 11 12 13 14 15 16
17 18 19 20 21 22 23
24 25 26 27 28 29 30
31

Holidays and Observances

Jan 3	Tevet 10	Asarah B'Tevet	Sep 17	Tishri 2	Rosh Hashana II (New Year day 2)
Feb 6	Shevat 15	Tu B'Shevat (Arbor Day)	Sep 18	Tishri 3	Tzom Gedaliah
Mar 6	Adar 13	Ta'anit Esther (Fast of Esther)	Sep 25	Tishri 10	Yom Kippur
Mar 7	Adar 14	Purim (Deliverance of the Jews)	Sep 30	Tishri 15	Sukkot I
Mar 8	Adar 15	Shushan Purim	Oct 1	Tishri 16	Sukkot II
Apr 6	Nisan 15	Pesach I (First day of Passover)	Oct 2	Tishri 17	Sukkot III
Apr 7	Nisan 16	Pesach II (Passover)	Oct 3	Tishri 18	Sukkot IV
Apr 8	Nisan 17	Pesach III (Passover)	Oct 4	Tishri 19	Sukkot V
Apr 9	Nisan 18	Pesach IV (Passover)	Oct 5	Tishri 20	Sukkot VI
Apr 10	Nisan 19	Pesach V (Passover)	Oct 6	Tishri 21	Sukkot VII/Hoshanah Rabah
Apr 11	Nisan 20	Pesach VI (Passover)	Oct 7	Tishri 22	Shmini Atzeret/Simchat Torah
Apr 12	Nisan 21	Pesach VII (Last day of Passover)	Dec 9	Kislev 25	Chanukah I (Holiday of lights)
Apr 18	Nisan 27	Yom HaShoah (Holocaust memorial)	Dec 10	Kislev 26	Chanukah II
Apr 25	Iyar 4	Yom HaZikaron (Memorial Day)	Dec 11	Kislev 27	Chanukah III
Apr 26	Iyar 5	Yom HaAtzmaut (Independence Day)	Dec 12	Kislev 28	Chanukah IV
May 9	Iyar 18	Lag B'Omer	Dec 13	Kislev 29	Chanukah V
May 19	Iyar 28	Yom Yerushalayim (Jerusalem Day)	Dec 14	Kislev 30	Chanukah VI/Rosh Chodesh Tevet
May 26	Sivan 6	Shavuot (Pentecost)	Dec 15	Tevet 1	Chanukah VII
Jul 6	Tammuz 17	Fast of Shiva Asar B'Tammuz	Dec 16	Tevet 2	Chanukah VIII
Jul 27	Av 9	Tisha B'Av	Dec 24	Tevet 10	Asarah B'Tevet
Sep 16	Tishri 1	Rosh Hashana (New Year)			

Notes

Most holidays starts before sunset the day before the date listed, as the Hebrew day starts in the evening instead of midnight.

It is not yet possible to show the calendar using a Hebrew/Jewish year.

The calendar shows the Hebrew/Jewish dates between Tevet 8, AM 3790 and Tevet 17, AM 3791

The Hebrew/Jewish year AM 3790 is a regular year (12 months with a total of 354 days)

The Hebrew/Jewish year AM 3791 is a complete year (12 months with a total of 355 days)

The Hebrew/Jewish year numbering uses AM - Anno Mundi - Year of the world.

The year 30 is a normal year, with 365 days in total (Julian calendar)

[Phases of the moon](#) are [calculated using UTC time](#).

Federal Holidays are marked in **red color**

Local holidays are not listed, holidays on past calendars might not be correct.

The 483 years of the prophecy of Dan.9v24-27., started in B.C. 454, according to Tregelles and Ussher, and others.

So, 483 minus 454 is 29, and as B.C.1 to A.D.1, is only one year this would bring us to A.D. 30.

Jewish Calendar for year A.D. 29.

January 29

Su Mo Tu We Th Fr Sa
 1
2 3 4 5 6 7 8
9 10 11 12 13 14 15
16 17 18 19 20 21 22
23 24 25 26 27 28 29
30 31
3:● 11:☾ 19:☉ 25:●

February 29

Su Mo Tu We Th Fr Sa
 1 2 3 4 5
6 7 8 9 10 11 12
13 14 15 16 17 18 19
20 21 22 23 24 25 26
27 28
2:● 10:● 17:☉ 24:●

March 29

Su Mo Tu We Th Fr Sa
 1 2 3 4 5
6 7 8 9 10 11 12
13 14 15 16 17 18 19
20 21 22 23 24 25 26
27 28 29 30 31
4:● 12:● 18:☉ 25:●

April 29

Su Mo Tu We Th Fr Sa
 1 2
3 4 5 6 7 8 9
10 11 12 13 14 15 16
17 18 19 20 21 22 23
24 25 26 27 28 29 30
2:● 10:☾ 17:☉ 24:●

May 29

Su Mo Tu We Th Fr Sa
 1 2 3 4 5 6 7
8 9 10 11 12 13 14
15 16 17 18 19 20 21
22 23 24 25 26 27 28
29 30 31
2:● 9:● 16:☉ 23:●

June 29

Su Mo Tu We Th Fr Sa
 1 2 3 4
5 6 7 8 9 10 11
12 13 14 15 16 17 18
19 20 21 22 23 24 25
26 27 28 29 30
1:● 8:● 14:☉ 22:● 30:●

July 29

Su Mo Tu We Th Fr Sa
 1 2
3 4 5 6 7 8 9
10 11 12 13 14 15 16
17 18 19 20 21 22 23
24 25 26 27 28 29 30
31
7:● 14:☾ 22:● 29:●

August 29

Su Mo Tu We Th Fr Sa
 1 2 3 4 5 6
7 8 9 10 11 12 13
14 15 16 17 18 19 20
21 22 23 24 25 26 27
28 29 30 31
5:● 12:☉ 21:● 28:●

September 29

Su Mo Tu We Th Fr Sa
 1 2 3
4 5 6 7 8 9 10
11 12 13 14 15 16 17
18 19 20 21 22 23 24
25 26 27 28 29 30
3:● 11:☉ 19:● 26:●

October 29

Su Mo Tu We Th Fr Sa
 1
2 3 4 5 6 7 8
9 10 11 12 13 14 15
16 17 18 19 20 21 22
23 24 25 26 27 28 29
30 31
3:● 11:☾ 19:● 26:●

November 29

Su Mo Tu We Th Fr Sa
 1 2 3 4 5
6 7 8 9 10 11 12
13 14 15 16 17 18 19
20 21 22 23 24 25 26
27 28 29 30
1:● 10:☉ 17:● 24:●

December 29

Su Mo Tu We Th Fr Sa
 1 2 3
4 5 6 7 8 9 10
11 12 13 14 15 16 17
18 19 20 21 22 23 24
25 26 27 28 29 30 31
1:● 9:☉ 17:● 24:● 31:●

Holidays and Observances

Jan 18 Shevat 15	Tu B'Shevat (Arbor Day)	Sep 28 Tishri 2	Rosh Hashana II (New Year day 2)
Mar 17 Adar II 13	Ta'anit Esther (Fast of Esther)	Sep 29 Tishri 3	Tzom Gedaliah
Mar 18 Adar II 14	Purim (Deliverance of the Jews)	Oct 6 Tishri 10	Yom Kippur
Mar 19 Adar II 15	Shushan Purim	Oct 11 Tishri 15	Sukkot I
Apr 17 Nisan 15	Pesach I (First day of Passover)	Oct 12 Tishri 16	Sukkot II
Apr 18 Nisan 16	Pesach II (Passover)	Oct 13 Tishri 17	Sukkot III
Apr 19 Nisan 17	Pesach III (Passover)	Oct 14 Tishri 18	Sukkot IV
Apr 20 Nisan 18	Pesach IV (Passover)	Oct 15 Tishri 19	Sukkot V
Apr 21 Nisan 19	Pesach V (Passover)	Oct 16 Tishri 20	Sukkot VI
Apr 22 Nisan 20	Pesach VI (Passover)	Oct 17 Tishri 21	Sukkot VII/Hoshanah Rabah
Apr 23 Nisan 21	Pesach VII (Last day of Passover)	Oct 18 Tishri 22	Shmini Atzeret/Simchat Torah
Apr 29 Nisan 27	Yom HaShoah (Holocaust memorial)	Dec 19 Kislev 25	Chanukah I (Holiday of lights)
May 4 Iyar 2	Yom HaZikaron (Memorial Day)	Dec 20 Kislev 26	Chanukah II
May 5 Iyar 3	Yom HaAtzmaut (Independence Day)	Dec 21 Kislev 27	Chanukah III
May 20 Iyar 18	Lag B'Omer	Dec 22 Kislev 28	Chanukah IV
May 30 Iyar 28	Yom Yerushalayim (Jerusalem Day)	Dec 23 Kislev 29	Chanukah V
Jun 6 Sivan 6	Shavuot (Pentecost)	Dec 24 Kislev 30	Chanukah VI/Rosh Chodesh Tevet
Jul 17 Tammuz 17	Fast of Shiva Asar B'Tammuz	Dec 25 Tevet 1	Chanukah VII
Aug 7 Av 9	Tisha B'Av	Dec 26 Tevet 2	Chanukah VIII
Sep 27 Tishri 1	Rosh Hashana (New Year)		

Notes

- Most holidays starts before sunset the day before the date listed, as the Hebrew day starts in the evening instead of midnight.
- It is not yet possible to show the calendar using a Hebrew/Jewish year.
- **The calendar shows the Hebrew/Jewish dates between Tevet 27, AM 3789 and Tevet 7, AM 3790**
- **The Hebrew/Jewish year AM 3789 is a deficient leap year (13 months with a total of 383 days)**
- **The Hebrew/Jewish year AM 3790 is a regular year (12 months with a total of 354 days)**
- **The Hebrew/Jewish year numbering uses AM - Anno Mundi - Year of the world.**
- **The year 29 is a normal year, with 365 days in total (Julian calendar)**
- [Phases of the moon](#) are [calculated using UTC time](#).
- Federal Holidays are marked in red colour
- Local holidays are not listed, holidays on past calendars might not be correct.

The 483 years of the prophecy of Dan.9v24-27., started in B.C. 454, according to Tregelles and Ussher, and others.

So, 483 minus 454 is 29, and as B.C.1 to A.D.1, is only one year this would bring us to A.D. 30.

APPENDIX 2. GOD'S DIRECTIONS IN THE SCRIPTURES REGARDING THE PASSOVER.

The Passover is a reminder of both divine mercy and divine judgement. Jehovah smote the firstborn of man and beast. Every Egyptian town and home had its sacred animal; they worshipped bulls, cows, goats, rams, cats, frogs, beetles and this is the reason for this extension of judgement to the animal creation. They were the gods of Egypt. Exod.12v12. Numb.33v3,4.

Much needless controversy has occurred by failing to note the divine commandments regarding the Passover as laid down in the Scriptures. **The word "feasts" is derived from the Hebrew root ""hag," to dance, which is applied to the Passover, and even more to the feast of Tabernacles, as they were both celebrated with great rejoicing and the eating of food.** Exod.12v14. Lev.23v39. Numb.29v12. Deut.16v39.

The Hebrew word for Passover is "Pesach," Strong. 6454, Ex.12v11. etc., does not refer so much as a passing by, but as a passing over to shield. The Egyptian word "pesht," carries the same thought, "to extend the arms or wings over one protecting him." See Is.31v5., "as birds flying over so will the Lord of hosts defend Jerusalem, defending He will also deliver it, passing over "awbar," Strong. 56740, He will preserve it." The divine wings of protection. Deut.32v11. Rurh.2v12. Mt.23v37. Heb.11v28. Exod.12v23.

Passover is called "My sacrifice" in Exod.23v15-18. 24v25.; it was a sacrament of remembrance of deliverance from Egypt, that proclaimed their covenant relationship with God; **as well as a type that foretold the death of the Lamb of God. The Passover took place the day before the seven day long "feast of unleavened bread;"** the unleavened bread symbolised two things:

1. Leaven was a symbol of corruption and was, therefore, excluded from all of the sacrifices and offerings to the Lord by fire. Lev.2v4,5,11. 7v12. 10v12. However, it was allowed in first fruits and tithes, Deut.26v2,12. 2Chron.31v5.; the loaves, which were waved before the Lord at Pentecost, Lev.23v15,17.; and the peace offering, Lev.2v11. 7v13. (Amos.4v5.?) The Israelites were to have none in their houses, or in the land during the Passover, from the 14th. of Nisan, for seven days upon pain of death. Exod.12v15,19,39. 13v7. 23v18. Deut.16v3,4.

2. The unleavened bread is called "the bread of affliction," in Deut.16v3., and is a reminder of their past affliction in Egypt, from which God had delivered them. Paul uses leaven as a symbol of evil in 1Cor.5v6-8., and our Lord uses it of the evil leaven of Herod, and the leaven of the Scribes and Pharisees in Mk.8v15. See Mt.16v6.. Our Lord could have used it in a bad sense in Mt.13v33., of the spread of corruption in the Church. Some theologians think of leaven in a good sense, of the spread of truth, but I am not happy with this interpretation.

THE FIRST PASSOVER.

Exod.12v1-14. gives the directions for the first Passover, before the Exodus; and Exodus.12v15-20. gives the instructions concerning the seven days of the feast of unleavened bread.

The lamb without blemish, of the first year, was selected on the tenth of Abib, in about 1490 B.C.. (The lamb was not chosen on the tenth day in the Passovers that followed.) **The lamb was killed on the fourteenth, "between the two evenings."** Exod.12v6. Lev.23v5. Numb.9v3-5. At Sunset. Deut.16v6. "Between the two evenings" is defined, as the time when the sun began to descend, until sunset; in practice, the lambs started to be slain immediately after the daily sacrifice, which took place at 3.00 p.m., the hour of Christ's death.

Josephus says the lambs were killed from the ninth hour, (three o'clock), to the eleventh hour, (five o'clock.)

The blood of the lamb was put in a bowl and with a sprig of hyssop was sprinkled on the lintel and the two side posts of the doorway, but not on the threshold. Heb.10v29. The lamb was roasted whole, and not a bone was broken. Numb.9v12. Jn.19v36. No uncircumcised male was to eat of the Passover. Col.2v11-13. The Passover was to be eaten with bitter herbs; in haste; all were to have staff in hand, loins girt, shoes on the feet, and ready to leave. Any flesh that was not consumed was burnt before morning, and none could be taken from the house.

THE PASSOVER IN THE SECOND YEAR AFTER THE EXODUS.

In Numb.9v1-14. we have the record of the Passover, in the first month of the second year after they were come out of the land of Egypt. The offerings for each day of the Passover are given in Numb.28v16-25. There was a death sentence for not keeping the Passover. Numb.9v13.

The Little Passover.

In Numb.9v6-12., we are informed that some who had been unable to eat the Passover, through being unclean by touching a dead body on the same day as the Passover, or by physical sickness or disability, or by reason of distance making attendance impossible, celebrated the Passover a month later on the fourteenth of the second month, with a slain lamb, unleavened bread and bitter herbs, all the lamb being consumed or burnt before morning. Unleavened bread could be kept in the house. The Hallel was not sung. No "chagigah," was offered. No defiled person could eat this Paschal meal.

N.B. The Passover was only celebrated once in the wilderness. Numb.9. It had not been celebrated for 38 years in the wilderness, Joshua celebrated it again after circumcising the people at Gilgal. Exod.13v5. Joshua.5v10. The "chagigah," the voluntary peace offering, may well have replace the Passover in the wilderness. The "chagigah," could not be slain on a Sabbath, whereas the Passover lamb could be. The "chagigah could be boiled, whereas the Passover lamb had to be roasted.

THE INSTRUCTIONS FOR PASSOVER OBSERVANCE IN THE PROMISED LAND.

The instructions for the observation of Passover and the feast of unleavened bread in the Promised Land are in Deut.16v1-8..

THE TIME OF THE OFFERING OF THE FIRST FRUITS.

The law concerning the offering of the first fruits is laid down in Deut.26v1-11. and Exod.23v16-19. The Passover meal was on the evening of the fourteenth, the feast of the unleavened bread immediately followed the Passover and continued for seven days, its first and seventh days were holy convocations upon which no work was done. The barley sheaf celebrating the first fruits was waved before the Lord on the second day of unleavened bread, that is the sixteenth. Lev.23v10-14.

There are only three instances recorded in Scripture of the celebration of the Passover between the entrance of the Israelites into Canaan and the Babylonian captivity. Solomon's celebration. 2Chron.8v13. Hezekiah's celebration when he restored the nations worship. 2Chron.30v15. The celebration in the time of Josiah's revival. 2Kings.23v21. 2Chron.35v1-19. These were mentioned because of their outstanding nature, and circumstances.

THE ORDER OF EVENTS LEADING UP TO THE PASSOVER.

In the previous month, on the 15th. of Adar, bridges and roads had to be repaired for the use of pilgrims, dead bodies were buried and all tombs were whitened so that pilgrims would not be unable to eat the Passover. Two weeks before Passover, the flocks and herds were to be tithed and the treasure chests opened publicly. The red heifer was burnt on this day, Numb.19v1-5.; the ears were bored for slaves who desired to be slaves forever to their Master. At this time a jealous husband, who suspected his wife of adultery, could bring his wife to the priest, along with an offering; holy water was poured over curses written on a paper until they were washed off into the cup, dust was sprinkled on it, and the woman was made to drink the water in the cup, if she was guilty she swelled up and died, if innocent she remained in good health and could bear children. Numb.5v11-31.

UNCLEANNES.

The tent or house in which a person had died a natural death, or been killed, was made unclean for seven days; and any person who entered was rendered unclean for seven days. Contact with a dead human body made a person, or object, unclean for seven days; Numb.19v16-22. 31v19. If there was any contact with a dead animal, it made a person unclean until the evening. Lev.11v24-40.17v15. At childbirth a woman was looked upon as unclean for seven days if she had a boy, and fourteen days if it was a girl. Lev.12v2-8. 15v5-11,21-24. A menstruous woman was considered unclean for seven days, and so was the husband who had intercourse with her. Those who had a issue, man or woman, were unclean as long as it lasted, and anything they touched was unclean, and any upon whom their spit came. Lepers also were separated from people and were looked upon as unclean. Lev.13v45-59. 14v4-32. 15v19-29. Numb.5v2,3. 12v10-15. Men who had seminal fluid discharges, either with or without sexual intercourse, were also looked upon as unclean. Lev.15v16-18. Numb.5v2.

1. The tenth of Nisan was originally the day on which the lamb was selected, and because this was a Sabbath it was celebrated as a great Sabbath in later years, even when it did not fall on a Sabbath, and was given over to instruction.
2. On the evening of the 13th. of Nisan, every head of a family searched for leaven by the light of a candle, and made sure that none remained in the house.
3. The 14th. of Nisan, was called, until the evening, "the preparation of the Passover." Lev.23v5-7. No leaven could be eaten after noon, and work finished for most people, with the exception of tailors, barbers and laundresses. On the 14th. every Israelite man within 15 miles of Jerusalem was to bring an offering, which was proportionate to his means, and appear before the Lord. Exod.23v15. Deut.16 v16,17. Women were not legally bound to appear, but could do so if they desired. 1Sam.1v7. Lk.2v41,42.
4. The offering of the Paschal lamb on the 14th. of Nisan.
5. The Paschal supper on the evening of the 14th., the 15th. of Nisan.
6. The start of the feast of unleavened bread, on the 15th. of Nisan.
7. The offering of the barley first fruits on the 16th. of Nisan.
8. The lesser festival of the 17th. to the 20th. of Nisan. Some work was allowed on these days.
9. Passover finished on the 21st. of Nisan, it was a holy convocation, and was celebrated like the first day, but without any paschal meal.

NOTE:

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