



HARMONY
OF THE
GOSPELS



HOLMAN
CHRISTIAN
STANDARD
BIBLE

STEVEN L. COX
KENDELL H. EASLEY

Gospel harmonies were inevitable. One of the first impulses of someone studying a teaching or an event in Jesus' life is to seek as many perspectives on that event as possible. Around AD 160 Tatian compiled a single narrative of the four Gospels, reducing the number of verses from 3,780 (four separate Gospels) to 2,769 verses without excluding any event or teaching from the life of Jesus.

This Holman Christian Standard Harmony of the Gospels builds on a tradition of harmonization begun in the 19th century by John A. Broadus and continued by his protégé, A. T. Robertson.

The HCSB Harmony contains the full text of each of the four Gospels in the Holman Christian Standard Bible. The Harmony contains interpretive and clarifying notes by a number of scholars, some with differing views on the relationship between various Gospel accounts. Beyond the Harmony, this volume includes articles designed to address issues that arise when one compares the four Gospels and seeks to give an integrated account of the life and teachings of Jesus.

The HCSB Harmony is unique in that it contains eight four-color maps that illuminate the life and ministry of Jesus. This resource will be valuable to pastors, lay Bible teachers, and will serve well as a primary textbook in college and seminary courses on the Gospels and on the Life and Teachings of Jesus.

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Harmony of the Gospels
Reference/Bible Study & Reference/Bible Reference \$24.99
ISBN-10: 0-8054-9444-8
ISBN-13: 978-0-8054-9444-0



HARMONY OF THE GOSPELS



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NASHVILLE, TENNESSEE

Sec. 137 Religious Hypocrites Denounced

Matthew 23:1-39

Mark 12:38-40

Luke 20:45-47

¹ Then Jesus spoke to the crowds and to His disciples: ² "The •scribes and the •Pharisees are seated in the chair of Moses.^a ³ Therefore do whatever they tell you and observe [it]. But don't do what they do,^b because they don't practice what they teach. ⁴ They tie up heavy loads that are hard to carry^c and put them on people's shoulders, but they themselves aren't willing to lift a finger^d to move them. ⁵ They do everything^e to be observed by others: They enlarge their phylacteries^f and lengthen their •tassels.^g ⁶ They love the place of honor at banquets, the front seats in the •synagogues, ⁷ greetings in the marketplaces, and to be called '•Rabbi' by people.

⁸ "But as for you, do not be called 'Rabbi,' because you have one Teacher,^h and you are all brothers. ⁹ Do not call anyone on earth your father, because you have one Father, who is in heaven. ¹⁰ And do not be called masters either, because you have one Master,ⁱ

^a23:2 Perhaps a special chair for teaching in synagogues, or a metaphorical phrase for teaching with Moses' authority ^b23:3 Lit do according to their works ^c23:4 Other mss omit that are hard to carry ^d23:4 Lit lift with their finger ^e23:5 Lit do all their works ^f23:5 Small leather boxes containing OT texts, worn by Jews on their arms and foreheads ^g23:5 Other mss add on their robes ^h23:8 Other mss add the Messiah ⁱ23:10 Or Teacher

³⁸ He also said in His teaching, "Beware of the scribes,

who want to go around in long robes, and who want greetings in the marketplaces, ³⁹ the front seats in the •synagogues, and the places of honor at banquets.

⁴⁵ While all the people were listening, He said to His disciples, ⁴⁶ "Beware of the scribes,

who want to go around in long robes and who love greetings in the marketplaces, the front seats in the •synagogues, and the places of honor at banquets.

Mt 23:2 seated in the chair of Moses: The metaphor may point to a literal stone seat in front of the synagogue where the teacher (usually a scribe) sat. In any case Jesus' words reflected the Pharisees' claim that Moses could be understood only as they interpreted him.

Mt 23:4 aren't willing to lift a finger: The Pharisees made demands of others without helping them perform those duties.

Mt 23:5 phylacteries . . . tassels: Phylacteries consisted of four strips of parchment inscribed with texts (Ex 13:3-10, 11-16; Dt 6:4-9; 11:13-21) and enclosed in a leather case. Adult Jews wore them bound to the left arm and the forehead. They also wore tassels with a "blue cord" on their garments as a reminder of the Lord's commands (Nm 15:37-41).

Mt 23:9 Jesus also forbade the designation *father* with reference to spiritual things. Certainly it is not wrong to call one's biological father by that title, but it is wrong to use it when addressing a spiritual leader.

Mk 12:38 in long robes: The priests wore long robes, which were special temple garments (see Ex 29:21, 29; 31:10). The scribes wore long robes, probably in imitation of the priests, as a way to draw attention to themselves as religious leaders.

Mk 12:39 the front seats in the synagogues: A bench just in front of the chest containing the Scriptures, facing the congregation, was reserved for respected guests and learned scholars. The scribes enjoyed the prestige that came with these seats.

Lk 20:46 Beware: Jesus warned against the hypocrisy and pride of the scribes.

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Matthew 23:1-39 (cont.)

Mark 12:38-40 (cont.)

Luke 20:45-47 (cont.)

the •Messiah. ¹¹ The greatest among you will be your servant. ¹² Whoever exalts himself will be humbled, and whoever humbles himself will be exalted.

¹³ "But woe to you, scribes and Pharisees, hypocrites! You lock up the kingdom of heaven from people. For you don't go in, and you don't allow those entering to go in.

¹⁴ "Woe to you, scribes and Pharisees, hypocrites! You devour widows' houses and make long prayers just for show.^a This is why you will receive a harsher punishment.^b

¹⁵ "Woe to you, scribes and Pharisees, hypocrites! You travel over land and sea to make one •proselyte, and when he becomes one, you make him twice as fit for •hell^c as you are!

¹⁶ "Woe to you, blind guides, who say, 'Whoever takes an oath by the sanctuary, it means nothing. But whoever takes an oath by the gold of the sanctuary is bound by his oath.'^d ¹⁷ Blind fools!^e For which is greater, the gold or the sanctuary that sanctified the gold? ¹⁸ Also, 'Whoever takes an oath by the altar, it means nothing. But whoever takes an oath by the gift that is on it is bound by his oath.'^d ¹⁹ Blind people!^f For which is greater, the gift or the altar that sanctifies the gift? ²⁰ Therefore the one who takes an oath by the altar takes an oath by it and by everything on it. ²¹ The one who takes an oath by the sanctuary takes an oath by it and by Him who dwells in it. ²² And the one who takes an oath by heaven takes an oath by God's throne and by Him who sits on it.

²³ "Woe to you, scribes and Pharisees, hypocrites! You pay a tenth of^g mint, dill, and cumin,^h yet you have neglected the more important matters of the law—justice, mercy, and faith. These things should have been done without neglecting the others. ²⁴ Blind guides! You strain out a gnat, yet gulp down a camel!

²⁵ "Woe to you, scribes and Pharisees, hypocrites! You •clean the outside of the cup and dish, but inside they are full of greedⁱ and self-indulgence!^j ²⁶ Blind Pharisee! First clean the inside of the cup,^j so the outside of it^k may also become clean.

²⁷ "Woe to you, scribes and Pharisees, hypocrites! You are like whitewashed tombs, which appear beautiful on the outside, but inside are full of dead men's bones and every impurity. ²⁸ In the same way, on the outside you seem righteous to people, but inside you are full of hypocrisy and lawlessness.

²⁹ "Woe to you, scribes and Pharisees, hypocrites! You build the tombs of the prophets and decorate the monuments of the righteous, ³⁰ and you say, 'If we had lived in the days of our fathers, we wouldn't have taken part with them in shedding the prophets' blood.'^l ³¹ You therefore testify against yourselves that you are sons of those who murdered the prophets. ³² Fill up, then, the measure of your fathers' sins!^m

^a23:14 Or prayers with false motivation ^b23:14 Other mss omit bracketed text ^c23:15 Lit twice the son of gehenna ^d23:16,18 Lit is obligated ^e23:17 Lit Fools and blind ^f23:19 Other mss read Fools and blind ^g23:23 Or You tithe ^h23:23 A plant whose seeds are used as a seasoning ⁱ23:25 Or full of violence ^j23:26 Other mss add and dish ^k23:26 Other mss read of them ^l23:30 Lit have been partakers with them in the blood of the prophets ^m23:32 Lit the measure of your fathers

Mt 23:13 *woe*: Or "alas" is the rendering of most translations. A more dramatic reading could be, "How terrible it will be." The eight woes in the following verses can be contrasted with the eight beatitudes in Matthew 5.

Mt 23:15 *twice as fit for hell*: Literally, "son of Gehenna," meaning one fitted and destined for Gehenna, worthy of the most severe judgment.

Mt 23:16 They would take an oath and use some sacred object to substantiate that oath—the gold in the temple, for example, or the gift on the altar. But they would not swear by the temple itself or the altar.

Mt 23:23 *mint, dill, and cumin*: *Mint* contains a pleasant-smelling oil (the Greek word means "sweet smelling"). *Dill* contains aromatic seeds which the Jews used for seasoning. *Cumin* is a plant of the carrot family. Jews cultivated it for its spicy seeds.

Mt 23:24 *strain out a gnat*: To touch a dead body involved ceremonial pollution, so to avoid the chance of a gnat having fallen into their drink Pharisees first strained it.

Mt 23:27 *whitewashed tombs*: The tombstones of the poor in the fields or the roadside were whitened with powdered lime dust. These were not the rock-hewn tombs of the wealthy.

Mt 23:31 *testify against yourselves*: They confessed themselves to be the children of murderers by descent; they would prove themselves to be so by their deeds.

⁴⁰ They devour widows' houses and say long prayers just for show. These will receive harsher punishment."

⁴⁷ They devour widows' houses and say long prayers just for show. These will receive greater punishment."^a

^a20:47 Or judgment

Matthew 23:1-39 (cont.)

³³ “Snakes! Brood of vipers! How can you escape being condemned to hell?^a ³⁴ This is why I am sending you prophets, sages, and scribes. Some of them you will kill and crucify, and some of them you will flog in your synagogues and hound from town to town. ³⁵ So all the righteous blood shed on the earth will be charged to you,^b from the blood of righteous Abel to the blood of Zechariah, son of Berechiah, whom you murdered between the sanctuary and the altar. ³⁶ •I assure you: All these things will come on this generation!

³⁷ “Jerusalem, Jerusalem! The city who kills the prophets and stones those who are sent to her. How often I wanted to gather your children together, as a hen gathers her chicks^c under her wings, yet you were not willing! ³⁸ See, your house is left to you desolate. ³⁹ For I tell you, you will never see Me again until you say, **Blessed is He who comes in the name of the Lord!**”^d

^a23:33 Lit *escape from the judgment of gehenna* ^b23:35 Lit *will come on you* ^c23:37 Or *as a mother bird gathers her young* ^d23:39 Ps 118:26

Mt 23:33 Brood of vipers: The same expression used by John the Baptist in Matthew 3:7.

Mt 23:35 Zechariah, son of Berechiah: Many interpreters assume that the Zechariah here is the murdered prophet of 2 Chronicles 24:20–21, in which case Berechiah would be a mistaken reference to Jehoiada. But there is no reason the Zechariah mentioned here was not truly the son of Berechiah, that is, the prophet who wrote the next-to-last book of the OT (Zch 1:1).

Sec. 138 The Widow's Gift

Mark 12:41-44

Luke 21:1-4

⁴¹ Sitting across from the temple treasury, He watched how the crowd dropped money into the treasury. Many rich people were putting in large sums. ⁴² And a poor widow came and dropped in two tiny coins worth very little.^a ⁴³ Summoning His disciples, He said to them, “•I assure you: This poor widow has put in more than all those giving to the temple treasury. ⁴⁴ For they all gave out of their surplus, but she out of her poverty has put in everything she possessed—all she had to live on.”

^a12:42 Lit *dropped in two lepta, which is a quadrans; the lepton was the smallest and least valuable Gk coin in use. The quadrans, 1/64 of a daily wage, was the smallest Roman coin.*

¹ He looked up and saw the rich dropping their offerings into the temple treasury. ² He also saw a poor widow dropping in two tiny coins.^a ³ “I tell you the truth,” He said. “This poor widow has put in more than all of them. ⁴ For all these people have put in gifts out of their surplus, but she out of her poverty has put in all she had to live on.”

^a21:2 Lit *two lepta; the lepton was the smallest and least valuable Gk coin in use.*

Mk 12:41 the temple treasury: Thirteen trumpet-shaped receptacles were placed along the wall of the Court of the Women within the temple complex for the purpose of collecting the temple tax as well as voluntary offerings.

Mk 12:42 two tiny coins worth very little: Literally, “two *lepta*, which is a *quadrans*.” A lepton was a small copper coin, the least valuable piece of money in circulation. Mark clarified the value of two *lepta* by pointing out that together they were equal to one *quadrans*, the smallest Roman coin, worth 1/64 of a *denarius*.

Lk 21:3 put in more than all: Jesus commended her gift because it came out of her meager resources. Her sincerity and devotion was sacrificial and stood in contrast to scribes.

PART XII

IN THE SHADOW WITH JESUS

Sec. 139 Jesus' Great Eschatological Discourse

Matthew 24-25

Mark 13:1-37

Luke 21:5-36

¹ As Jesus left and was going out of the temple complex, His disciples came up and called His attention to the temple buildings. ² Then He replied to them,

“Don't you see all these things? I assure you: Not one stone will be left here on another that will not be thrown down!”

³ While He was sitting on the Mount of Olives, the disciples approached Him privately and said, “Tell us, when will these things happen? And what is the sign of Your coming and of the end of the age?”

¹ As He was going out of the temple complex, one of His disciples said to Him, “Teacher, look! What massive stones! What impressive buildings!”

² Jesus said to him, “Do you see these great buildings? Not one stone will be left here on another that will not be thrown down!”

³ While He was sitting on the Mount of Olives across from the temple complex, Peter, James, John, and Andrew asked Him privately, ⁴ “Tell us, when will these things happen? And what will be the sign when all these things are about to take place?”

⁵ As some were talking about the temple complex, how it was adorned with beautiful stones and gifts dedicated to God,^a He said, ⁶ “These things that you see—the days will come when not one stone will be left on another that will not be thrown down!”

⁷ “Teacher,” they asked Him, “so when will these things be? And what will be the sign when these things are about to take place?”

^a21:5 Gifts given to the temple in fulfillment of vows to God

Mt 24:1 temple buildings: Herod began to rebuild the temple complex around 20 BC. It was still under renovation in Jesus' day. Some of the stones were white marble, and portions of the temple were gold plated.

Mt 24:2 stone . . . thrown down: This prediction came true during the Jewish-Roman War. The Roman army laid siege to Jerusalem and finally captured it after a long struggle. In AD 70 they completely destroyed the temple.

Mt 24:3 Mount of Olives: Thus this chapter and the next are called the “Olivet Discourse.” **Your coming:** Translates the Greek *parousia*, meaning “presence, coming, arrival.” This important word is used 24 times in the NT and includes the ideas surrounding the appearing of Jesus in glory at the end of human history. **the end of the age:** Used six times in the NT, five of which are in Matthew.

Mk 13:1-37 Jesus predicted two different events: the fall of Jerusalem that occurred in AD 70 and His own return. In general, readers can distinguish predictions of the two events by tracing the use of the demonstrative pronouns. The near demonstrative, “these,” is connected to the events that would occur soon after Jesus' prophesy. The remote demonstrative, “those,” is connected to events that would occur in the more distant future. Consequently, verses 5-13 relate primarily to first-century events. Verses 14-27 relate to the second coming. Verses 28-31 relate to first-century events, particularly the fall of Jerusalem. Verses 32-37 relate to the second coming.

Lk 21:5-6 Luke 21:5-36 is the second discourse about these events and Jesus' return in Luke. Luke 17:22-37 is the other.

Lk 21:6 not one stone will be left on another: Here Jesus predicted that the temple will be completely destroyed, fulfilled in AD 70.

Lk 21:7 when will these things be . . . what will be the sign?: One has to pay close attention to this question and the reply. The marking point for this question in Luke is the predicted destruction of the temple, which has implications in the disciples' view about the end. Jesus discussed both the destruction of the temple and the end here, but they are not the same event.

Matthew 24–25 (cont.)

⁴ Then Jesus replied to them: “Watch out that no one deceives you. ⁵ For many will come in My name, saying, ‘I am the •Messiah,’ and they will deceive many. ⁶ You are going to hear of wars and rumors of wars. See that you are not alarmed, because these things must take place, but the end is not yet. ⁷ For nation will rise up against nation, and kingdom against kingdom. There will be famines^a and earthquakes in various places. ⁸ All these events are the beginning of birth pains.

⁹ “Then they will hand you over for persecution,^b and they will kill you. You will be hated by all nations because of My name. ¹⁰ Then many will take offense, betray one another and hate one another.

^a24:7 Other mss add *epidemics* ^b24:9 Or *tribulation, or distress*

Mark 13:1-37 (cont.)

⁵ Then Jesus began by telling them: “Watch out that no one deceives you. ⁶ Many will come in My name, saying, ‘I am He,’ and they will deceive many. ⁷ When you hear of wars and rumors of wars, don’t be alarmed; these things must take place, but the end is not yet. ⁸ For nation will rise up against nation, and kingdom against kingdom. There will be earthquakes in various places, and famines.^a These are the beginning of birth pains.

⁹ “But you, be on your guard! They will hand you over to sanhedrins,^b and you will be flogged in the •synagogues. You will stand before governors and kings because of Me, as a witness to them.

¹⁰ And the good news^c must first be proclaimed to all nations. ¹¹ So when they arrest you and hand you over, don’t worry beforehand what you will say. On the contrary, whatever is given to you in that hour—say it. For it isn’t you speaking, but the Holy Spirit. ¹² Then brother will betray brother to death, and a father his child. Children will rise up against parents and put them to death. ¹³ And you will be hated by everyone because of My name.

^a13:8 Other mss add *and disturbances*

^b13:9 Local Jewish courts or local councils

^c13:10 Or *the gospel*

Luke 21:5-36 (cont.)

⁸ Then He said, “Watch out that you are not deceived. For many will come in My name, saying, ‘I am He,’ and, ‘The time is near. Don’t follow them. ⁹ When you hear of wars and rebellions,^a don’t be alarmed. Indeed, these things must take place first, but the end won’t come right away.”

¹⁰ Then He told them: “Nation will be raised up against nation, and kingdom against kingdom. ¹¹ There will be violent earthquakes, and famines and plagues in various places, and there will be terrifying sights and great signs from heaven. ¹² But before all these things, they will lay their hands on you and persecute you. They will hand you over to the •synagogues and prisons, and you will be brought before kings and governors because of My name. ¹³ It will lead to an opportunity for you to witness.^b ¹⁴ Therefore make up your minds^c not to prepare your defense ahead of time, ¹⁵ for I will give you such words^d and a wisdom that none of your adversaries will be able to resist or contradict. ¹⁶ You will even be betrayed by parents, brothers, relatives, and friends. They will kill some of you. ¹⁷ You will be hated by everyone because of My name, ¹⁸ but not a hair of your head will be lost. ¹⁹ By your endurance gain^e your •lives.

^a21:9 Or *insurrections, or revolutions*

^b21:13 Lit *lead to a testimony for you*

^c21:14 Lit *Therefore place (determine)*

in your hearts ^d21:15 Lit *you a mouth*

^e21:19 Other mss read *endurance you will gain*

Mt 24:5 many will come in My name: Jesus warned that many would claim to be acting in His name and would deceive many people. Some messianic figures appeared before AD 70 and many have appeared since.

Mt 24:6 wars and rumors of wars: Not every disaster means the end of the age is at hand. False messiahs, wars and natural disasters, persecution and betrayal, false prophets, great evil, and apostasy are only the beginning of troubles to be expected by believers.

Mk 13:9 sanhedrins: “Sanhedrin” (singular) referred to the ruling council in Jerusalem, the highest Jewish court. However, other local Jewish councils existed beyond Jerusalem. Traditionally, a local council of 23 members was formed in any community with at least 120 Jewish men.

Mk 13:5 Watch out: Jesus’ teaching on the future in Mark 13 includes repeated commands to watch out (13:5,23,33). In addition, a literal rendering of the phrase “be on your guard” in 13:9 would be “watch out.” Mark included two long teaching sections, the parables discourse (4:1-34) and the eschatological discourse (13:1-37). The latter contains a commands to “watch;” the former contains commands to “listen” (4:3,9,23,24).

Lk 21:12 But before all these things: The most important time marker in the speech, found only in Luke’s version. Jesus was saying that before the coming of people claiming to be Messiah and before the political and natural chaos, there will be persecution. This looks at the time when disciples will be brought before kings and governors and be given opportunity to witness. These events were fulfilled in part in Acts.

Lk 21:15 I will give you such words: Jesus promised to speak through them during these interrogations.

Lk 21:16 will kill some of you. Some will be martyred during such persecution.

Lk 21:18 not a hair of your head will be lost: Since Jesus had just said that some will die, this means that whatever happens they will be preserved and be with God.

Matthe

¹¹ Many fall up and dece... lawlessness... of many wil... one who end... delivered.^a... the kingdom... in all the wo... all nations... come.

¹⁵ “So wh... nation that... spoken of b... standing in t... reader under... in Judea m... tains! ¹⁷ A... must not co... out of his h... the field mus... clothes. ¹⁹ W... and nursing... ²⁰ Pray that... be in winter... at that time... tribulation,... taken place... the world ur... again! ²² U... limited, no... But those d... cause of the

^a24:13 Or *be sa... inhabited earth... of desolation, o... ^{24:15} Dn 9:27... likely, Matthew... ^{24:17} Or *roof... would not* ^b24*

Mt 24:15 the prophecy was... was probably... ance of Roma... **Lk 21:20 Wh** need to flee or... **Lk 21:24 be** **Gentiles until** on Gentiles ur...

Matthew 24-25 (cont.)

Mark 13:1-37 (cont.)

Luke 21:5-36 (cont.)

¹¹ Many false prophets will rise up and deceive many. ¹² Because lawlessness will multiply, the love of many will grow cold. ¹³ But the one who endures to the end will be delivered.^a ¹⁴ This good news of the kingdom will be proclaimed in all the world^b as a testimony to all nations. And then the end will come.

¹⁵ "So when you see **the abomination that causes desolation**,^{c d} spoken of by the prophet Daniel, standing in the holy place" (let the reader understand^e), ¹⁶ "then those in Judea must flee to the mountains! ¹⁷ A man on the housetop^f must not come down to get things out of his house. ¹⁸ And a man in the field must not go back to get his clothes. ¹⁹ Woe to pregnant women and nursing mothers in those days! ²⁰ Pray that your escape may not be in winter or on a Sabbath. ²¹ For at that time there will be great tribulation, the kind that hasn't taken place from the beginning of the world until now and never will again! ²² Unless those days were limited, no one would^g survive.^h But those days will be limited because of the elect.

^a24:13 Or be saved ^b24:14 Or in all the inhabited earth ^c24:15 Or abomination of desolation, or desolating sacrilege ^d24:15 Dn 9:27 ^e24:15 These are, most likely, Matthew's words to his readers. ^f24:17 Or roof ^g24:22 Lit short, all flesh would not ^h24:22 Or be saved or delivered

But the one who endures to the end will be delivered.^a

¹⁴ "When you see the **abomination that causes desolation**^b standing where it should not" (let the reader understand^c), "then those in Judea must flee to the mountains! ¹⁵ A man on the housetop must not come down or go in to get anything out of his house. ¹⁶ And a man in the field must not go back to get his clothes. ¹⁷ Woe to pregnant women and nursing mothers in those days! ¹⁸ Pray it^d won't happen in winter. ¹⁹ For those will be days of tribulation, the kind that hasn't been from the beginning of the world,^e which God created, until now and never will be again! ²⁰ Unless the Lord limited those days, no one would survive.^f But He limited those days because of the elect, whom He chose.

^a13:13 Or saved ^b13:14 Dn 9:27 ^c13:14 These are, most likely, Mark's words to his readers. ^d13:18 Other mss read pray that your escape ^e13:19 Lit creation ^f13:20 Lit days, all flesh would not survive

²⁰ "When you see Jerusalem surrounded by armies, then recognize that its desolation has come near. ²¹ Then those in Judea must flee to the mountains! Those inside the city^a must leave it, and those who are in the country must not enter it, ²² because these are days of vengeance to fulfill all the things that are written. ²³ Woe to pregnant women and nursing mothers in those days,

for there will be great distress in the land^b and wrath against this people. ²⁴ They will fall by the edge of the sword and be led captive into all the nations, and Jerusalem will be trampled by the Gentiles^c until the times of the Gentiles are fulfilled.

^a21:21 Lit inside her ^b21:23 Or the earth ^c21:24 Or nations

Mt 24:15 the abomination that causes desolation: A quotation from Daniel 9:27 and 12:11. Most interpreters believe this prophecy was fulfilled in 168 BC., when the Syrian ruler Antiochus sacrificed a pig on the altar in the Jerusalem temple. Jesus was probably referring to a second such abomination that He predicted would occur. Some interpreters think this was the appearance of Roman soldiers in the temple in AD 70.

Lk 21:20 When you see Jerusalem surrounded by armies: The destruction of Jerusalem will be a terrible time when people need to flee or stay away from Jerusalem. People in the city will suffer greatly.

Lk 21:24 be led captive into all the nations: The city will be overrun as will the nation. **Jerusalem will be trampled by the Gentiles until the times of the Gentiles are fulfilled:** Jesus predicted a long period of time here. The program of God will focus on Gentiles until these times are fulfilled.

Matthew 24-25 (cont.)

²³ "If anyone tells you then, 'Look, here is the Messiah!' or, 'Over here!' do not believe it! ²⁴ False messiahs^a and false prophets will arise and perform great signs and wonders to lead astray, if possible, even the elect. ²⁵ Take note: I have told you in advance. ²⁶ So if they tell you, 'Look, He's in the wilderness!' don't go out; 'Look, He's in the inner rooms!' do not believe it. ²⁷ For as the lightning comes from the east and flashes as far as the west, so will be the coming of the •Son of Man. ²⁸ Wherever the carcass is, there the vultures^b will gather.

²⁹ "Immediately after the tribulation of those days:

The sun will be darkened,
and the moon will not shed
its light;
the stars will fall
from the sky,
and the celestial powers
will be shaken.

³⁰ "Then the sign of the Son of Man will appear in the sky, and then all the peoples of the earth^c will mourn;^d and they will see the Son of Man coming on the clouds of heaven with power and great glory. ³¹ He will send out His angels with a loud trumpet, and they will gather His elect from the four winds, from one end of the sky to the other.

^a24:24 Or False christs ^b24:28 Or eagles ^c24:30 Or all the tribes of the land ^d24:30 Lit will beat; = beat their breasts

Mark 13:1-37 (cont.)

²¹ "Then if anyone tells you, 'Look, here is the •Messiah! Look—there!' do not believe it! ²² For false messiahs^a and false prophets will rise up and will perform signs and wonders to lead astray, if possible, the elect. ²³ And you must watch! I have told you everything in advance.

²⁴ "But in those days, after that tribulation:

The sun will be darkened,
and the moon will not shed
its light;
²⁵ the stars will be falling
from the sky,
and the celestial powers
will be shaken.

²⁶ Then they will see the •Son of Man coming in clouds with great power and glory. ²⁷ He will send out the angels and gather His elect from the four winds, from the end of the earth to the end of the sky.

^a13:22 Or false christs

Luke 21:5-36 (cont.)

²⁵ "Then there will be signs in the sun, moon, and stars; and there will be anguish on the earth among nations bewildered by the roaring sea and waves. ²⁶ People will faint from fear and expectation of the things that are coming on the world, because the celestial powers will be shaken.

²⁷ Then they will see the •Son of Man coming in a cloud with power and great glory.

²⁸ But when these things begin to take place, stand up and lift up your heads, because your •redemption is near!"

Mt 24:28 The *carcass* pictures the apostate world system in league with Satan against God and Christ. The *vultures* (or "eagles" as some translations render it) typify the judgments God will unleash in connection with the Messiah's appearing.

Mt 24:29 sun . . . moon . . . stars: With these words Jesus described His second coming and the spectacular signs that will occur when His return is near. Then the "sign of the Son of Man" will appear (v. 30). Some believe this sign is the appearance of Jesus Himself.

Mk 13:28 the fig tree: Most trees in Israel are evergreens, but the fig tree sheds its leaves for the winter and then sprouts them again in the spring. Therefore, sprouting fig leaves signaled that winter is past. Since Jesus was giving this parable just before Passover, nearby fig trees looked just as He described them, with tender branches and leaves.

Mk 13:30 This generation: Elsewhere Jesus used the phrase "this generation" as a metaphor for sinful people destined for judgment (see Mk 8:12,38; 9:19; Mt 11:16; 12:45; 16:4; 17:17; 23:36; Lk 7:31; 9:41; 11:29-32,50-51; 16:8; 17:25). One possible interpretation is that Jesus was warning His disciples that sinful and unbelieving people who oppose God and His message will be present up to the end of this age.

Lk 21:27 Then they will see the Son of Man coming in a cloud with power: Who are "they" who will see? Jesus is clearly talking past His disciples to discuss others. The imagery is from Daniel 7:9-14, where the Son of Man is given judgment authority.

Lk 21:28 But when these things begin to take place, stand up and lift your heads: The start of these events (which the disciples Jesus was first addressing would experience in AD 70), are the guarantee that they will all take place.

Matthew

³² "Now let the fig tree: A becomes tend you know th
³³ In the sam all these thi He^b is near— sure you: Thi tainly not pas things take p earth will pas will never pas

³⁶ "Now co hour no one angels in hea except the F days of Noah of the Son o in those days were eating a and giving i day Noah bo didn't know^d and swept the the way the • Man will be: be in the fie and one left be grinding a taken and on alert, since y day^e your LC

^a24:33 Or things = summer ^c24: Son ^d24:39 The hour of the comi mss read hour, =

Mt 24:36 no c their usual tas
Mt 24:40-41 left to enjoy th
Lk 21:32 gen refer to a kind that this evil g judgment will
Lk 21:33 My events are mc
Lk 21:34-36 time, even an
Lk 21:36 to : proved before

Matthew 24-25 (cont.)

"Now learn this parable from the fig tree: As soon as its branch becomes tender and sprouts leaves, you know that summer is near. In the same way, when you see these things, recognize^a that the kingdom is near—at the door! ³⁴ I assure you: This generation will certainly not pass away until all these things take place. ³⁵ Heaven and earth will pass away, but My words will never pass away.

"Now concerning that day and hour no one knows—neither the angels in heaven, nor the Son^c—except the Father only. ³⁷ As the days of Noah were, so the coming of the Son of Man will be. ³⁸ For those days before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah boarded the ark. ³⁹ They didn't know^d until the flood came and swept them all away. So this is the way the coming of the Son of Man will be: ⁴⁰ Then two men will be in the field: one will be taken and one left. ⁴¹ Two women will be grinding at the mill: one will be taken and one left. ⁴² Therefore be alert, since you don't know what the day of your Lord is coming.

³³ Or things, you know ^{b24:33} Or it; summer ^{c24:36} Other mss omit nor the ^{d24:39} They didn't know the day and of the coming judgment ^{e24:42} Other read hour; = time

Mark 13:1-37 (cont.)

²⁸ "Learn this parable from the fig tree: As soon as its branch becomes tender and sprouts leaves, you know that summer is near. ²⁹ In the same way, when you see these things happening, know^a that He^b is near—at the door! ³⁰ •I assure you: This generation will certainly not pass away until all these things take place. ³¹ Heaven and earth will pass away, but My words will never pass away.

³² "Now concerning that day or hour no one knows—neither the angels in heaven nor the Son—except the Father.

³³ Watch! Be alert!^c

For you don't know when the time is [coming]. ³⁴ It is like a man on a journey, who left his house, gave authority to his •slaves, gave each one his work, and commanded the doorkeeper to be alert. ³⁵ Therefore be alert, since you don't know when the master of the house is coming—whether in the evening or at midnight or at the crowing of the rooster or early in the morning. ³⁶ Otherwise, he might come suddenly and find you sleeping. ³⁷ And what I say to you, I say to everyone: Be alert!"

^{a13:29} Or you know ^{b13:29} Or it; = summer ^{c13:33} Other mss add and pray

Luke 21:5-36 (cont.)

²⁹ Then He told them a parable: "Look at the fig tree, and all the trees. ³⁰ As soon as they put out [leaves] you can see for yourselves and recognize that summer is already near. ³¹ In the same way, when you see these things happening, recognize^a that the kingdom of God is near. ³² •I assure you: This generation will certainly not pass away until all things take place. ³³ Heaven and earth will pass away, but My words will never pass away.

³⁴ "Be on your guard, so that your minds are not dulled^b from carousing,^c drunkenness, and worries of life, or that day will come on you unexpectedly ³⁵ like a trap. For it will come on all who live on the face of the whole earth. ³⁶ But be alert at all times, praying that you may have strength^d to escape all these things that are going to take place and to stand before the Son of Man."

^{a21:31} Or you know ^{b21:34} Lit your hearts are not weighed down ^{c21:34} Or hangovers ^{d21:36} Other mss read you may be counted worthy

^{24:36} no one knows: No one but God knows the time of Christ's coming. As in the time of Noah, people will be going about usual tasks and will be caught unprepared. Believers should be ready for this event at all times.

^{24:40-41} one will be taken and one left: In both analogies, one will be swept away by the flood of judgment and the other to enjoy the blessings of Christ's reign.

^{21:32} generation will certainly not pass away: This is a difficult verse. It means one of two things. In the Bible, generation can refer to a kind of people, such as the "evil generation." This is known as an ethical force for the term. So Jesus may well be saying that this evil generation will not pass away until this all takes place, since the passage highlights judgment (vv. 34-35). Be assured that judgment will come. Or the text may mean that once the events of the very end start, it will all take place within a generation.

^{21:33} My words will never pass away: Jesus assured them that what He told them will take place. This teaching and these words are more certain than the existence of the creation.

^{21:34-36} Be on your guard . . . be alert: The application is that they should always be ready, for the day could come at any time, even an unexpected one.

^{21:36} to stand before the Son of Man: The call to be faithful means the one who trusts Jesus and His work will stand approved before the Son of Man when He comes.

Matthew 24–25 (cont.)

⁴³ But know this: If the homeowner had known what time^a the thief was coming, he would have stayed alert and not let his house be broken into. ⁴⁴ This is why you also must be ready, because the Son of Man is coming at an hour you do not expect.

⁴⁵ “Who then is a faithful and sensible •slave, whom his master has put in charge of his household, to give them food at the proper time? ⁴⁶ That slave whose master finds him working when he comes will be rewarded. ⁴⁷ I assure you: He will put him in charge of all his possessions. ⁴⁸ But if that wicked slave says in his heart, ‘My master is delayed,’ ⁴⁹ and starts to beat his fellow slaves, and eats and drinks with drunkards, ⁵⁰ that slave’s master will come on a day he does not expect and at an hour he does not know. ⁵¹ He will cut him to pieces^b and assign him a place with the hypocrites. In that place there will be weeping and gnashing of teeth.

¹ “Then the kingdom of heaven will be like 10 virgins^c who took their lamps and went out to meet the groom. ² Five of them were foolish and five were sensible. ³ When the foolish took their lamps, they didn’t take olive oil with them. ⁴ But the sensible ones took oil in their flasks with their lamps. ⁵ Since the groom was delayed, they all became drowsy and fell asleep.

⁶ “In the middle of the night there was a shout: ‘Here’s the groom! Come out to meet him.’

⁷ “Then all those virgins got up and trimmed their lamps. ⁸ But the foolish ones said to the sensible ones, ‘Give us some of your oil, because our lamps are going out.’

⁹ “The sensible ones answered, ‘No, there won’t be enough for us and for you. Go instead to those who sell, and buy oil for yourselves.’

¹⁰ “When they had gone to buy some, the groom arrived. Then those who were ready went in with him to the wedding banquet, and the door was shut.

¹¹ “Later the rest of the virgins also came and said, ‘Master, master, open up for us!’

¹² “But he replied, ‘I assure you: I do not know you!’

¹³ “Therefore be alert, because you don’t know either the day or the hour.^d

¹⁴ “For it is just like a man going on a journey. He called his own •slaves and turned over his possessions to them. ¹⁵ To one he gave five talents;^e to another, two; and to another, one—to each according to his own ability. Then he went on a journey. Immediately ¹⁶ the man who had received five talents went, put them to work, and earned five more. ¹⁷ In the same way the man with two earned two more. ¹⁸ But the man who had received one talent went off, dug a hole in the ground, and hid his master’s money.

¹⁹ “After a long time the master of those slaves came and settled accounts with them. ²⁰ The man who had received five talents approached, presented five more talents, and said, ‘Master, you gave me five talents. Look, I’ve earned five more talents.’

²¹ “His master said to him, ‘Well done, good and faithful slave! You were faithful over a few things; I will put you in charge of many things. Share your master’s joy!’

²² “Then the man with two talents also approached. He said, ‘Master, you gave me two talents. Look, I’ve earned two more talents.’

^a24:43 Lit watch; a division of the night in ancient times ^b24:51 Lit him in two ^c25:1 Or bridesmaids ^d25:13 Other mss add in which the Son of Man is coming. ^e25:15 Worth a very large sum of money; a talent = 6,000 •denarii

Mt 25:1 10 virgins: In Jewish weddings, the groom went to the bride’s home to escort her to his own home, where the ceremony took place. But the language of this parable suggests that the bride and her maidens were already at her future home. The groom had left the house, and the time of his return was not known.

Mt 25:2 foolish . . . sensible: Being uncertain about the groom’s return, the wise maidens had gathered a reserve of oil for their lamps. The foolish maidens made no such provision.

Mt 25:7 Give us some of your oil: Readiness is commanded of us all, and each one must be personally prepared because we cannot do it for others.

Mt 25:10 those who were ready went in: A solemn warning against casual attitudes toward the groom’s return. We must always be ready for Christ’s return.

Mt 25:15 five talents . . . two . . . one: A talent was the largest measure of weight, used to measure precious metals such as gold or silver. While the master was away, they were expected to handle his possessions in a trustworthy manner.

Mt 25:19 the master of those slaves came: Represents the future return of Jesus.

Mt 25:20,22 I’ve earned: The slave with five talents was commended for doubling his master’s money and was rewarded with greater responsibilities. The master’s words to the second slave are almost the same as to the first slave because he had also doubled his talents. He was rewarded on the basis of what his master had entrusted to him.

Matthew 24–25 (cont.)

²³ “His master said to him, ‘Well done, good and faithful slave! You were faithful over a few things; I will put you in charge of many things. Share your master’s joy!’

²⁴ “Then the man who had received one talent also approached and said, ‘Master, I know you. You’re a difficult man, reaping where you haven’t sown and gathering where you haven’t scattered seed. ²⁵ So I was afraid and went off and hid your talent in the ground. Look, you have what is yours.’

²⁶ “But his master replied to him, ‘You evil, lazy slave! If you knew that I reap where I haven’t sown and gather where I haven’t scattered, ²⁷ then^a you should have deposited my money with the bankers. And when I returned I would have received my money^b back with interest.

²⁸ “‘So take the talent from him and give it to the one who has 10 talents. ²⁹ For to everyone who has, more will be given, and he will have more than enough. But from the one who does not have, even what he has will be taken away from him. ³⁰ And throw this good-for-nothing •slave into the outer darkness. In that place there will be weeping and gnashing of teeth.’

³¹ “When the •Son of Man comes in His glory, and all the angels^c with Him, then He will sit on the throne of His glory. ³² All the nations^d will be gathered before Him, and He will separate them one from another, just as a shepherd separates the sheep from the goats. ³³ He will put the sheep on His right, and the goats on the left. ³⁴ Then the King will say to those on His right, ‘Come, you who are blessed by My Father, inherit the kingdom prepared for you from the foundation of the world.

³⁵ For I was hungry
and you gave Me something to eat;
I was thirsty
and you gave Me something to drink;
I was a stranger and you took Me in;
³⁶ I was naked and you clothed Me;
I was sick and you took care of Me;
I was in prison and you visited Me.’

³⁷ “Then the righteous will answer Him, ‘Lord, when did we see You hungry and feed You, or thirsty and give You something to drink? ³⁸ When did we see You a stranger and take You in, or without clothes and clothe You? ³⁹ When did we see You sick, or in prison, and visit You?’

⁴⁰ “And the King will answer them, ‘I assure you: Whatever you did for one of the least of these brothers of Mine, you did for Me.’ ⁴¹ Then He will also say to those on the left, ‘Depart from Me, you who are cursed, into the eternal fire prepared for the Devil and his angels!’

⁴² For I was hungry
and you gave Me nothing to eat;
I was thirsty
and you gave Me nothing to drink;

^a25:26-27 Or *So you knew . . . scattered? Then* (as a question) ^b25:27 Lit *received what is mine* ^c25:31 Other mss read *holy angels*

^d25:32 Or *the Gentiles*

Mt 25:25 *I was afraid . . . hid your talent:* The third slave thought his master was the kind of man who harvested what he did not plant. His primary attitude toward his master was fear.

Mt 25:27 *my money back with interest:* The master replied that if the slave had really believed he was a harsh, demanding person, he should have put the money in the bank at the safest level of risk. What we do with what God has entrusted to us determines whether we are judged faithful or unfaithful.

Mt 25:31 *all the angels:* Associated with the Son of Man in the judgment will be the angels. They are mentioned here not only because they enhance His glory but also because they are given a task to perform. They will gather the wicked before the judgment throne and cast them into the furnace of fire (Mt 13:41,42; 24:31; 2 Th 1:7,8; Rv 14:17-20).

Mt 25:32 *All the nations:* Those gathered before the throne are persons, individuals, without any regard to nationality; hence, “all the nations.” What matters is whether one has during earthly life given evidence of faith in the Lord Jesus. ***the sheep from the goats:*** Though sheep and goats often intermingle during the day, when the shepherd calls the sheep, the goats do not respond. Sheep are those who trust in, that is, “follow” the Savior.

Mt 25:35-36,42-43 *hungry . . . thirsty . . . in prison:* All these conditions would happen to loyal disciples—hunger, thirst, imprisonment, deprivation of all sorts. Those who came to their aid and ministered to their needs would be considered as ministering to Christ Himself. Their deeds were the expression of their transformed natures as His disciples.

Matthew 24-25 (cont.)

⁴³ I was a stranger
and you didn't take Me in;
I was naked
and you didn't clothe Me,
sick and in prison
and you didn't take care of Me.'

⁴⁴ "Then they too will answer, 'Lord, when did we see You hungry, or thirsty, or a stranger, or without clothes, or sick, or in prison, and not help You?'"

⁴⁵ "Then He will answer them, 'I assure you: Whatever you did not do for one of the least of these, you did not do for Me either.'

⁴⁶ "And they will go away into eternal punishment, but the righteous into eternal life."

Mt 25:46 eternal punishment . . . eternal life: The same One who taught eternal life taught eternal punishment. Since the same word for "eternal" is used to describe both, it is inconsistent to accept one without the other.

Sec. 140 The Plot to Kill Jesus

Matthew 26:1-5

Mark 14:1-2

Luke 22:1-2

¹ When Jesus had finished saying all this, He told His disciples, ² "You know^a that the •Passover takes place after two days, and the •Son of Man will be handed over to be crucified."

³ Then the •chief priests^b and the elders of the people assembled in the palace of the high priest, who was called Caiaphas, ⁴ and they conspired to arrest Jesus in a treacherous way and kill Him. ⁵ "Not during the festival," they said, "so there won't be rioting among the people."

^a26:2 Or *Know* (as a command)

^b26:3 Other mss add *and the scribes*

¹ After two days it was the •Passover and the Festival of •Unleavened Bread.

The •chief priests and the •scribes were looking for a treacherous way to arrest and kill Him. ² "Not during the festival," they said, "or there may be rioting among the people."

¹ The Festival of •Unleavened Bread, which is called •Passover, was drawing near.

² The •chief priests and the •scribes were looking for a way to put Him to death because they were afraid of the people.

Mt 26:5 Not during the festival: The plotters feared that among the thousands of Galileans attending the festivities, Jesus would have many friends and adherents, people who might make trouble for the authorities should they take action against Him.

Mk 14:1 Festival of Unleavened Bread: This followed directly after the Passover and lasted for seven days, it served as a reminder of the rapid departure from Egypt. Mark's verse carefully listed both festivals, although in practice the two were treated together as a single commemoration, with the result that either festival name could designate the entire eight days (Mk 14:12; Lk 22:1).

Lk 22:2 because they were afraid of the people: The attention Jesus was getting made seizing Him in public difficult. So they needed to be another way to get Him.