

The  
*Four in One*  
Gospel  
*of*  
JESUS

**PREVIEW**

(Includes Chapters 11, 21, and Appendix 2)

The story of the life of Emmanuel,  
our Lord and Saviour Jesus Christ as it is written in the Gospels according to Matthew, Mark, Luke, and  
John; professionally integrated and diligently blended in chronological order.

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# CHAPTER ELEVEN

## Jesus Delivers a Man of Many Devils

1 **AND** they came over unto the other side of the sea. (Mark) 26 And they arrived at the country of the Gadarenes (Luke) – 28 into the country of the Gergesenes, (Matthew) 26 which is over against Galilee. (Luke) 2 And when he was come out of the ship, (Mark) 27 and when he went forth to land, (Luke) 2 immediately there met him (Mark) 28 two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. (Matthew) (*One of them was*) 27 out of the city a certain man, (Luke) 2 with an unclean spirit, (Mark) 27 which had devils long time and ware no clothes, neither abode in *any* house, but (Luke) 3 who had *his* dwelling among the tombs; and no man could bind him, no, not with chains: 4 because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any *man* tame him. (Mark)

5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. 6 But when he saw Jesus afar off, he ran, (Mark) 28 he cried out, and fell down before him, (Luke) 6 and worshipped him, 7 and cried with a loud voice, and said, What have I to do with thee, Jesus, *thou* Son of the most high God? (Mark) 29 Art thou come hither to torment us before the time? (Matthew) 28 I beseech thee, (Luke) 7 I adjure thee by God, that thou torment me not. (Mark)

29 (For he had commanded the unclean spirit to come out of the man.) (Luke) 8 For he said unto him, Come out of the man, *thou* unclean spirit. (Mark) 29 (For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.) (Luke)

(Mark 5:1-8; Luke 8:26-29; Matthew 8:28-29)

30 And Jesus asked him, saying, What is thy name? (Luke) 9 And he answered, saying, My name *is* Legion: for we are many. (Mark) 30 Because many devils were entered into him. (Luke) 10 And he besought him much that he would (Mark) 31 not command them to go out into the deep, (Luke) (*and*) 10 that he would not send them away out of the country. (Mark)

11 Now there was there nigh unto the mountains, (Mark) 30 a good way off from them, (Matthew) 11 a great herd of swine feeding. 12 And all the devils besought him (Mark) 32 that he would suffer them to enter into them, (Luke) 31 saying, If thou cast us out, suffer us to go away into the herd of swine. (Matthew) 12 Send us into the swine, that we may enter into them. (Mark) 32 And he suffered them. (Luke) 32 And he said unto them, Go. (Matthew) 13 And forthwith Jesus gave them leave. And

the unclean spirits went out (Mark) 33 of the man, and entered into the swine: (Luke) 32 and, behold, the whole herd of swine ran violently down a steep place (Matthew) 13 into the sea, (they were about two thousand;) and were choked in the sea, (Mark) 32 and perished in the waters. (Matthew)

(Luke 8:30-33; Mark 5:9-13; Matthew 8:30-32)

34 When they that fed (Luke) 14 the swine (Mark) 34 saw what was done, they fled, and went (Luke) 33 their ways, (Matthew) 34 and told *it* in the city and in the country. (Luke) 14 And they went out to see what it was that was done. 15 And they come to Jesus, (Mark) 35 and found the man, (Luke) 15 him that was possessed with the devil, and had the legion, (Mark) 35 out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid. (Luke) 16 And they that saw *it* told them how it befell to him that was possessed with the devil, (Mark) (*and*) 36 by what means he that was possessed of the devils was healed, (Luke) 16 and *also* concerning the swine. (Mark)

34 And, behold, (Matthew) 37 the whole multitude of the country of the Gadarenes round about (Luke) 34 came out to meet Jesus: and when they saw him, (Matthew) (*they*) 37 besought him to depart from them. (Luke) 17 And they began to pray him to depart out of their coasts. (Mark) 37 For they were taken with great fear: and he went up into the ship, and returned back again. (Luke) 18 And when he was come into the ship, he that had been possessed with the devil, (Mark) 38 out of whom the devils were departed, besought him that he might be with him. (Luke) 19 Howbeit Jesus suffered him not, (Mark) 38 but Jesus sent him away, saying (Luke) 19 unto him, Go home to thy friends. (Mark) 39 Return to thine own house, (Luke) 19 and tell them how great things the Lord (Mark) 39 God (Luke) 19 hath done for thee, and hath had compassion on thee. 20 And he departed, (Mark) 39 and he went his way, (Luke) 20 and began to publish (Mark) 39 throughout the whole city (Luke) (*of*) 20 Decapolis how great things Jesus had done for him: and all *men* did marvel. (Mark)

(Luke 8:34-39; Mark 5:14-20; Matthew 8:33-34)

## Jesus Heals the Issue of Blood And Jairus' Daughter

21 **AND** when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea. (Mark) 40 And it came to pass, that, when Jesus was returned, the people *gladly* received him: for they were all waiting for him. (Luke)

41 And, behold, there came (Luke) 22 one of the rulers of the synagogue, Jairus by name; and when he saw him, (Mark) 41 he fell down at Jesus' feet, (Luke) 18 and worshipped him, (Matthew) 23 and besought him greatly (Mark) 41 that he would come into his house: 42 for he had one only daughter, about twelve years of age, and she lay a dying. (Luke) 23 My little daughter lieth at the point of death: I *pray thee*, come and lay thy hands on her, that she may be healed; and she shall live. (Mark) 19 And Jesus arose, and followed him, and *so did* his disciples. (Matthew) 24 And much people followed him, and thronged him. (Mark)

(Mark 5:21-24; Matthew 9:18-19; Luke 8:40-42)

20 And, behold, (Matthew) 25 a certain woman, (Mark) 20 which was diseased with an issue of blood twelve years, (Matthew) 26 and had suffered many things of many physicians, and had spent all that she had (Mark) – 43 all her living, (Luke) 26 and was nothing bettered, (Mark) 43 neither could be healed of any, (Luke) 26 but rather grew worse, 27 when she had heard of Jesus, came in the press behind (Mark) 20 *him*, (Matthew) 27 and touched (Mark) 44 the border of his garment: (Luke) 21 for she said within herself, (Matthew) 28 If I may touch but his clothes, I shall be whole. 29 And straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of that plague. (Mark) 44 And immediately her issue of blood stanchd. (Luke)

30 And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? (Mark) 45 Who touched me? When all denied, Peter and they that were with him (Luke) – 31 his disciples, said unto him, (Mark) 45 Master, (Luke) 31 thou seest (Mark) 45 the multitude throng thee and press *thee*, and sayest thou, Who touched me? 46 And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me. (Luke) 32 And he looked round about to see her that had done this thing. (Mark)

47 And when the woman saw that she was not hid, she came (Luke) 33 fearing and trembling, knowing what was done in her, (Mark) 47 and falling down before him, she (Luke) 33 told him all the truth (Mark) – 47 she declared unto him before all the people for what cause she had touched him, and how she was healed immediately. (Luke) 22 And when he saw her, (Matthew) 48 he said unto her, (Luke) 22 Daughter, be of good comfort; (Matthew) 34 thy faith hath made thee whole; go in peace, and be whole of thy plague. (Mark) 22 And the woman was made whole from that hour. (Matthew)

(Mark 5:25-34; Matthew 9:20-22; Luke 8:43-48)

35 While he yet spake, there came from the ruler of the synagogue's *house certain* which said, Thy daughter is dead: why troublest thou the Master any further? 36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe, (Mark) 50 and she shall be made whole. (Luke)

37 And he suffered no man to follow him, save Peter, and James, and John the brother of James. 38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, (Mark) 23 and saw the minstrels and the people making a noise, (Matthew) 38 and them that wept and wailed greatly. 39 And when he was come in, he saith unto them, Why make ye this ado, and weep? (Mark) 52 Weep not; (Luke) 24 give place: for the maid is not dead, but sleepeth. (Matthew) 53 And they laughed him to scorn, knowing that she was dead. (Luke)

40 But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him. (Mark) 51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden, (Luke) 40 and entereth in where the damsel was lying. 41 And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise. (Mark)

55 And her spirit came again, (Luke) 42 and straightway the damsel arose, and walked; for she was *of the age* of twelve years. (Mark) 56 And her parents were astonished (Luke) 42 with a great

astonishment, (Mark) 56 but he charged them (Luke) 43 straitly (Mark) 56 that they should tell no man what was done, (Luke) 43 and commanded that something should be given her to eat. (Mark) 26 And the fame hereof went abroad into all that land. (Matthew)

(Mark 5:35-43; Matthew 9:23-24, 26; Luke 8:50-53, 55-56)

## Jesus Heals Two Blind Men and Casts Out a Devil

27 **AND** when Jesus departed thence, two blind men followed him, crying, and saying, *Thou* Son of David, have mercy on us. 28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. (Matthew)

29 Then touched he their eyes, saying, According to your faith be it unto you. 30 And their eyes were opened; and Jesus straitly charged them, saying, See *that* no man know *it*. 31 But they, when they were departed, spread abroad his fame in all that country. (Matthew)

(Matthew 9:27-31)

32 As they went out, behold, they brought to him a dumb man possessed with a devil. 33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel. 34 But the Pharisees said, He casteth out devils through the prince of the devils. (Matthew)

(Matthew 9:32-34)

## Jesus Comes to His Own Country

1 **AND** he went out from thence, and came into his own country; and his disciples follow him. 2 And when the sabbath day was come, he began to teach in the synagogue: and many hearing *him* were astonished, saying, From (Mark) 56 whence then hath this *man* all these things? (Matthew) 2 And what wisdom *is* this which is given unto him, that even such mighty works are wrought by his hands? 3 Is not this the carpenter, (Mark) 55 the carpenter's son, (Matthew) 3 the son of Mary, the brother of James, and Joses, and of Juda, and Simon? And are not his sisters here with us? And they were offended at him. (Mark)

4 But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house. 5 And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed *them*. 6 And he marvelled because of their unbelief. (Mark)

(Mark 6:1-6; Matthew 13:55-56)

35 And Jesus went (Matthew) 6 round (Mark) 35 about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. 36 But when he saw the multitudes, he was moved with compassion

on them, because they fainted, and were scattered abroad, as sheep having no shepherd. 37 Then saith he unto his disciples, The harvest truly *is* plenteous, but the labourers *are* few; 38 pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest. (Matthew)  
(Matthew 9:35-38)

# CHAPTER TWENTY ONE

## Jesus and the Ten Lepers

11 **AND** it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.  
(Luke)

12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:  
13 and they lifted up *their* voices, and said, Jesus, Master, have mercy on us. (Luke)

14 And when he saw *them*, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. (Luke)

15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, 16 and fell down on *his* face at his feet, giving him thanks: and he was a Samaritan. (Luke)

17 And Jesus answering said, Were there not ten cleansed? But where *are* the nine? 18 There are not found that returned to give glory to God, save this stranger. 19 And he said unto him, Arise, go thy way: thy faith hath made thee whole. (Luke)

(Luke 17:11-19)

**When Shall the Kingdom of God Come?**

20 **AND** when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: 21 neither shall they say, Lo here! Or, lo there! For, behold, the kingdom of God is within you. (Luke)

22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see *it*. 23 And they shall say to you, See here; or, see there: go not after *them*, nor follow *them*. 24 For as the lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son of man be in his day. 25 But first must he suffer many things, and be rejected of this generation. (Luke)

26 And as it was in the days of Noe, so shall it be also in the days of the Son of man. 27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. (Luke)

(Luke 17:20-27)

28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; 29 but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all. 30 Even thus shall it be in the day when the Son of man is revealed. 31 In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. 32 Remember Lot's wife. (Luke)

33 Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it. 34 I tell you, in that night there shall be two *men* in one bed; the one shall be taken, and the other shall be left. 35 Two *women* shall be grinding together; the one shall be taken, and the other left. 36 Two *men* shall be in the field; the one shall be taken, and the other left. 37 And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body *is*, thither will the eagles be gathered together. (Luke)

(Luke 17:28-37)

## Parable of the Unjust Judge

1 **AND** he spake a parable unto them *to this end*, that men ought always to pray, and not to faint; 2 saying, There was in a city a judge, which feared not God, neither regarded man: 3 and there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. 4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; 5 yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. (Luke)

6 And the Lord said, Hear what the unjust judge saith. 7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? 8 I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth? 9 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: (Luke)

(Luke 18:1-9)

10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican. 11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican. 12 I fast twice in the week, I give tithes of all that I possess. (Luke)

13 And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. 14 I tell you, this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted. (Luke)

(Luke 18:10-14)

## Jesus Speaks on Divorce

1 **AND** it came to pass, *that* when Jesus had finished these sayings, (Matthew) 1 he arose from thence, (Mark) 1 departed from Galilee, (Matthew) 1 and cometh into the coasts of Judaea by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again. (Mark) 2 And great multitudes followed him; and he healed them there. (Matthew) 2 And (Mark) 3 the Pharisees also came unto him, (Matthew) 2 and asked him, (Mark) 3 Is it lawful for a man to put away his wife for every cause? (Matthew) 2 Tempting him. (Mark)

3 And he answered and said unto them, What did Moses command you? 4 And they said, Moses suffered to write a bill of divorcement, and to put *her* away. (Mark) 4 And he answered and said unto them, Have ye not read, that he which made *them* at the beginning made them male and female, 5 and said, (Matthew) 7 For this cause shall a man leave his father and mother, (Mark) 5 and shall cleave to his wife: and they twain shall be one flesh? 6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? (Matthew) 5 And Jesus answered and said unto them, (Mark) 8 Moses because of the hardness of your hearts, (Matthew) 5 wrote you this precept, (Mark) (*and*) 8 suffered you to put away your wives: but from the beginning it was not so. (Matthew)

(Mark 10:1-9; Matthew 19:1-8)

10 And in the house his disciples asked him again of the same *matter*. 11 And he saith unto them, Whosoever shall put away his wife, (Mark) 9 except *it be* for fornication, and shall marry another, committeth adultery (Matthew) 11 against her: (Mark) 9 and whoso marrieth her which is put away doth commit adultery. (Matthew) 12 And if a woman shall put away her husband, and be married to another, she committeth adultery. (Mark)

10 His disciples say unto him, If the case of the man be so with *his* wife, it is not good to marry. 11 But he said unto them, All *men* cannot receive this saying, save *they* to whom it is given. 12 For there are some eunuchs, which were so born from *their* mother's womb: and there are some eunuchs, which were made

eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*. (Matthew)

(Mark 10:10-12; Matthew 19:9-12)

## Sell What You Have and Give to the Poor

15 **AND** they brought unto him also infants, (Luke) 13 little (Matthew) 13 young children, (Mark) 15 that he would touch them: (Luke) 13 that he should put *his* hands on them, and pray: (Matthew) 15 but when *his* disciples saw *it*, they (Luke) 13 rebuked those that brought *them*. 14 But when Jesus saw *it*, he was much displeased, (Mark) 16 called them *unto him*, (Luke) 14 and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. 15 Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he (Mark) 17 shall in no wise enter therein. (Luke) 16 And he took them up in his arms, (Mark) 15 and he laid *his* hands on them, (Matthew) 16 and blessed them, (Mark) 15 and departed thence. (Matthew)

(Luke 18:15-17; Matthew 19:13, 15; Mark 10:13-16)

16 And, behold, (Matthew) 17 when he was gone forth into the way, there came (Mark) 18 a certain ruler (Luke) – 17 one running, and kneeled to him, and asked him, (Mark) 18 saying, Good Master, (Luke) 16 what good thing shall I do, (Matthew) 17 that I may inherit eternal life? 18 And Jesus said unto him, Why callest thou me good? *There is* none good but one, *that is*, (Mark) 17 God: but if thou wilt enter into life, keep the commandments. 18 He saith unto him, Which? Jesus said, (Matthew) 20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, (Luke) 19 Defraud not, (Mark) 19 Honour thy father and *thy* mother: and, Thou shalt love thy neighbour as thyself. (Matthew)

20 The young man (Matthew) 20 answered and said unto him, Master, all these (Mark) 20 things (Matthew) 20 have I observed (Mark) 20 from my youth up: what lack I yet? (Matthew) 22 Now when Jesus heard these things, (Luke) 21 Jesus beholding him loved him, and said unto him, (Mark) 22 Yet lackest thou one thing: (Luke) 21 if thou wilt be perfect, (Matthew) 21 go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. (Mark)

(Mark 10:17-21; Luke 18:18, 20, 22; Matthew 19:16-21)

22 But when the young man heard that saying, (Matthew) 22 he was sad at that saying, and went away grieved: (Mark) 23 for he was very rich (Luke) (*and*) 22 had great possessions. (Mark) 24 And when Jesus saw that he was very sorrowful, (Luke) 23 Jesus looked round about, and saith unto his disciples, (Mark) 23 Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven. (Matthew) 23 How hardly shall they that have riches enter into the kingdom of God! 24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! (Mark) 24 And again I say unto you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. (Matthew)

25 When his disciples heard *it*, they were exceedingly amazed, (Matthew) 26 they were astonished out of measure, saying among themselves, Who then can be saved? 27 And Jesus looking upon them saith, With

men *it is* impossible, but not with God: for with God all things are possible. (Mark) 27 The things which are impossible with men are possible with God. (Luke) 27 Then answered Peter and (Matthew) 28 began to say unto him, (Mark) 27 Behold, we have forsaken all, (Matthew) 28 and have followed thee. (Mark) 27 What shall we have therefore? (Matthew)

(Luke 18:23, 24, 27; Matthew 19:22-25, 27; Mark 10:22-24, 26-28)

29 And Jesus answered and said (Mark) 28 unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. (Matthew) 29 There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, (Mark) 29 for my name's sake (Matthew) 29 and the gospel's; (Mark) 29 for the kingdom of God's sake, (Luke) 30 but he shall receive an hundredfold now in this (Mark) 30 present (Luke) 30 time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come (Mark) 29 shall inherit everlasting life. (Matthew) 31 But many *that are* first shall be last; (Mark) 30 and the last *shall be* first. (Matthew)

(Mark 10:29-31; Matthew 19:28-30; Luke 18:29-30)

## Kingdom of Heaven Like a Householder

1 **FOR** the kingdom of heaven is like unto a man *that is* an householder, which went out early in the morning to hire labourers into his vineyard. 2 And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. 3 And he went out about the third hour, and saw others standing idle in the marketplace, 4 and said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. 5 Again he went out about the sixth and ninth hour, and did likewise. 6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? 7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive. (Matthew)

(Matthew 20:1-7)

8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first. 9 And when they came that *were hired* about the eleventh hour, they received every man a penny. 10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny. 11 And when they had received *it*, they murmured against the goodman of the house, 12 saying, These last have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. (Matthew)

13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? 14 Take *that* thine *is*, and go thy way: I will give unto this last, even as unto thee. 15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? 16 So the last shall be first, and the first last: for many be called, but few chosen. (Matthew)

(Matthew 20:8-16)

## Jesus Tells the Disciples What is to Come

32 **AND** they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took (Mark) 31 unto him (Luke) 32 again the twelve (Mark) 17 disciples apart in the way, (Matthew) 32 and began to tell them what things should happen unto him, (Mark) 17 and said unto them, (Matthew) 33 Behold, we go up to Jerusalem; (Mark) 31 and all things that are written by the prophets concerning the Son of man shall be accomplished. (Luke)

32 For he (Luke) 18 shall be betrayed (Matthew) (and) 33 delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles: 34 and they shall mock him, and shall scourge him, and shall spit upon him, (Mark) (and he shall be) 32 spitefully entreated. (Luke) (And they shall) 19 crucify him (Matthew) 33 and put him to death: and the third day he shall rise again. (Luke)

34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken. (Luke)

(Mark 10:32-34; Matthew 20:17-19; Luke 18:31-34)

## Appendix II

### General Explanations

**The Chronology.** I have done my best to place all events in proper chronological order, checking numerous sources for biblical chronology, such as theological works, debates, chronological tables, and other works that have attempted a similar study. Those include the International Standard Bible Encyclopedia, The Interlinear Bible, The Strong's Concordance, Dake's Annotated Reference Bible, e-Sword Bible software, Charles Templeton's New Testament in Modern Speech, Aaron Bible University chronological Bible, The Bulgarian Orthodox Bible's chronological tables and several other available online sources. And as I shared in the Introduction, please note that this is not intended to be a substitute for the Four Gospels, nor is it a theological work, but rather, an accessible key to understanding the four biblical perspectives of Matthew, Mark, Luke and John.

**The Methodolgy.** An understanding of the methodology used to compile this work will assist the reader in recognizing and receiving the full potential of this material.

The Gospel of Mark has been used as the base Gospel because of its systematic structure and chronological order. In general, the Gospel of Mark is in chronological order; however, there are some exceptions. For example, in order for the context of the story not to be broken, it is finished, then an out of order verse may follow, saying something that has happened before that story. Conversely, there may be a collective or summary verse saying that a story or event has

happened, and then, there may be a whole chapter or more explaining in detail how exactly the story or event happened. Thus we see that the Gospel of Mark is not wholly chronological.

One example in Mark of placing the collective or summary verse after the story is Mark 15:25. Mark 15:25 surely must have happened BEFORE Mark 15:24, and not after it. This is because Mark 15:24 says that, **when they had crucified him**, the soldiers parted Jesus' garments, casting lots upon them. Mark 15:25 says that it was the third hour and **they crucified him**. Logically, deductive reasoning suggests that the events of Mark 15:25 happened before Mark 15:24.

**Mark 15:25** And it was the third hour, and they crucified him.

**Mark 15:24** And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

An example of placing the collective or summary verse first, in the Four in One Gospel of JESUS, and then explaining it in detail is Luke 4:14. Here we see Jesus, after the temptation in the wilderness, come to Galilee and start His preaching, teaching, healing, and deliverance ministry. Yet, events that transpired between His coming out of the wilderness and the beginning of His ministry are explained in detail in John 1:9 through John 3:36. So, Luke 4:14 is a collective or summary verse, describing in one sentence what is being explained in almost three chapters: Jesus' coming to Galilee to start His ministry.

**Luke 4:14** And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

**John 1:9 - John 3:36** (Not presented here due to its length.)

There are many other examples of collective or summary verses, especially in Matthew. Instead of giving complete details concerning an event or a story, Matthew compiled historical biblical events through deductive reasoning with little regard for chronology.

There are cases, where the same thing has been said twice, even in the same Gospel. Know that there are repetitions in several places and this is no mistake. One such example is Matthew 12:22-24 and Matthew 9:32-34.

**Matthew 12:22-24** Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. And all the people were amazed, and said, Is not this the son of David? But when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by Beelzebub the prince of the devils.

**Matthew 9:32-34** As they went out, behold, they brought to him a dumb man possessed with a devil. And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel. But the Pharisees said, He casteth out devils through the prince of the devils.

The same story may appear even in the same Gospel. Although it may appear to be the same story and the Pharisees speak similar words, there may in fact be more than one story with the Pharisees speaking nearly identical words. This is no mistake. Jesus did so many things and healed

so many people, many of whom with comparable if not identical problems, that repetition is not only common, but inevitable. (See also Matthew 16:19 and Matthew 18:18 for an example of similar words.)

**Matthew 16:19** And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

**Matthew 18:18** Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

There are also cases, where a story is told in two, three, or even four of the Gospels. The story may seem identical, but we cannot be sure if it is, or if it is several similar stories. For example, Jesus shares two stories of a person that invited guests who declined the invitation for various reasons. The stories are told in Luke 14:16-24 and Matthew 22:1-8.

**Luke 14:16-24** Then said he unto him, A certain man made a great supper, and bade many: And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one *consent* began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel *them* to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper.

**Matthew 22:1-8** And Jesus answered and spake unto them again by parables, and said, The kingdom of heaven is like unto a certain king, which made a marriage for his son, And sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and *my* fatlings *are* killed, and all things *are* ready: come unto the marriage. But they made light of *it*, and went their ways, one to his farm, another to his merchandise: And the remnant took his servants, and entreated *them* spitefully, and slew *them*. But when the king heard *thereof*, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

The stories seem identical at first glance, but they are not. They are told in different settings and in different times. A similar example would be Matthew 25:14-30 and Luke 19:11-28, two conceptually related but different stories.

**(END OF PREVIEW)**

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