

“BE-ing Spirit Led ALL The Time”

Matthew 4:12

October 20, 2024

INTRO: How trusting are you?

- That’s a loaded Q: you should say: *“That depends”*
- Let me ask in a more direct way...

What does it take for you to see & trust
God’s sovereign plan?

- ***Super serious circumstances?***
 - *Undeniable miraculous activity?*
 - ***Personal feelings & affirmations?***
 - *Obvious prophetic fulfillment?*
 - ***Warning or wake-up call like this?***
- What about those who don’t know God?
 - ...or that He has a sovereign plan?
 - ...or what His plan actually is?

PRAYER

CONTEXT:

- Matthew’s Gospel mMm on Jesus Christ’s Gospel
- Middle of chapter 4... **major transitional point...**
- Matthew is about to intro Christ’s public ministry

BIG IDEA: You can ALWAYS trust the Lord!
Even His minutia is missional.

PREVIEW:

1. Author Christ
2. Attentive Christ
3. ALWAYS Christ

TEXT: Matthew 4:12

*Now when he heard that John had been arrested,
he withdrew into Galilee.*

T/S: Remember the importance/impact of 2 Tim. 3:16-17!

I. AUTHOR CHRIST

“Now when he heard that John had been arrested”

- **“Now”** = time stamp... AND a key context illuminator!
 - **Sidebar** lesson on **GENRE CONTEXT...**

VIDEO: *Why Are Biblical Genres Important?*

- This **“Now”** is this author’s time stamp, telling Matthew’s account of what he seeks to emphasize... (see authorial intentionality)...
- **PLUS... remember who the ultimate Author is!**
- Know that He is recounting & telling His story thru 4 harmonized points of view...
- Each of the 4 are 100% inerrant and completely complementary of each other...
- **We need to understand “gospel” as a genre!**

VIDEO: *What Are The Gospels?*

- Case in point...
 - **Matthew** writes & organizes **“thematically”**
 - **Mark & Luke** structure more **geographically**
 - **John’s Gospel**, by contrast, gives us significant, additional & **chronological** details... see **Jesus:**

- *Called some of His disciples...*
- *Performed His first recorded miracle...*
- *Made a whip for His 1st Temple cleansing...*
- *All of Nicodemus' John 3 conversation...*
- Remember The Word...
- **Logos plus Rhema... (Word + Word = WIN!)**
- *God has a perfect, precise, and providential plan.*
- Even God's minutia is missional!
 - He's reality's *Creator, Sustainer, Author & Authority*

His divinity ordained it....

AND

His humanity just heard it!

- **NOTE:** How was Christ's humanity able to maintain its integrity while being connected to His divinity???
- **Answer is one of the most important truths you will ever hear, learn, &/or live...**
- **Answer is same way we do...**
- **ANSWER:** by BE-ing Spirit led (**Remember His hunger!**)

T/S: **Let's insert ourselves into the text here...**
 Now ask yourself... *"What would I do in this situation?"*

******* Don't minimize the sense of conflict in the contrast...

- How would you classify this kind of news?
 - *Bad?*
 - *Worrisome?*
 - *Wrong or Tragic?*
 - *Defeat?*
 - *Failure?*

*** Conflict & contrast are big parts of the author's intent!

- *My ways are not your ways...*
- Our ways are not His ways...
- **His ways are always BEST ways!**

VIDEO: *3 Common Interpretive Mistakes?*

This whole section of Scripture is serving the very intentional point of prepping us for Christ's most prolific preaching - the Sermon On The Mount!

II. ATTENTIVE CHRIST

"he withdrew..."

- *Jesus withdrew...*
- What would you do?
- **WARNING!** *Don't take this as an endorsement or a teaching on the positive aspects of withdrawing... No!*

The biblical definition of God's sovereignty requires us to fully acknowledge that whatever He does or allows is:

**Providential
Intentional
Missional
Optimal
Ideal**

God's goals, guardrails, & guidance are ALWAYS perfect!

***This is some of the best news
in the good news of Jesus The Christ!***

Think about it... If it's in our reality, we know that in the broadest of contexts, it's in God's good, sovereign & providential will. Thus, as Christians, in every circumstance, we can rest in the supernatural peace that passes all human understanding (Philippians 4:7 :-)

- See God in The Garden...
- See God, Noah, & The Flood...
- See God, Abraham, Sarah, Ishmael, & Isaac...
- See God, Satan, & Job's incredible dynamics...
- See God and all that He did with/thru the prophets...
- See Christ's lineage, manger, & John the Baptist...
- See Jesus & John the Baptist's arrest & beheading...
- See Jesus calling Peter out to walk on the water...
- See Jesus sending Paul out to be shipwrecked...
- See Jesus & His intentional delay with Lazarus' illness...
- See Jesus & His voluntary cross! (Hebrews 12:1-3)

III. ALWAYS CHRIST

“into Galilee...”

REMEMBER:

This Christ who is *withdrawing into Galilee* is the SAME Christ who spoke all CREATION into being... the same Christ who will COME BACK as the Lion of Judah!

Jesus... The biblical CHRIST...
is ALWAYS the biblical CREATOR & COMING BACK
Christ!

With that Truth and trusting assurance... let us all:

Be like Noah building the Ark.

Be like Joshua & Caleb coming out of the Promised Land.

Be like David before Goliath.

Be like Daniel in the lion's den.

Be like those 3 boys about to be thrown into the furnace.

Be like Philip, one used & sent by God without grumbling.

Be like Stephen preaching to the stone-throwing crowd.

Be like Paul, never forgetting God's grace & purposes.

Be like Jesus... ALWAYS seek to BE Christ-like!

1. Seeking to give God glory...
2. Seeking to please the Father...
3. Seeking to fulfill all righteousness...
4. Seeking to love & live being Spirit-led...
5. *Seeking to BE His witness; no matter what!*

CLOSE:

Always remember...

Jesus Christ is reality's creative Author
& commanding Authority who is ALWAYS correct.

He is ALWAYS both right and righteous!

The next time you feel like Jesus “withdrew”
from you... or delayed a few days...
remember to remain guided by God’s Spirit
within the guardrails of God’s
Word, will, and ways.

Take this quick 10-step Scriptural walk & BE blessed :-)

- 2 Timothy 3:16-17
- John 1:1 & 14
- 1 Peter 5:8 & 2 Corinthians 4:4
- Romans 3:23 & 6:23
- John 3:3, 16, & 36
- John 6:44 & Mark 1:15
- Matthew 7:15 & 21-27
- Luke 9:23 & 14:27
- Romans 8:28-29 & 37
- Ephesians 2:1-10 & 2 Corinthians 5:17-21

VIDEO: *Sarah’s Trusting Testimony*

PRAYER

WORSHIP:

You Paid It All & We Believe

What is the harmony of the Gospels?

The "harmony" of the Gospels is the agreement of the four biblical Gospels.

The four New Testament Gospels are like the singers in a four-part choir. They each have their distinct parts to sing, yet the parts combine to make a beautiful composition.

Each of the four Gospels gives testimony of Jesus from a slightly different perspective, but they all tell the same story. Thus, they are all in harmony with one another.

There are also books that align the Gospel accounts chronologically which are called harmonies of the Gospels, and some Bibles have a reference section doing the same thing that is referred to as a harmony of the Gospels.

Matthew, Mark, and Luke are called the "synoptic" gospels, because they give a synopsis of most of the same events from the life of Jesus.

John stands on its own, filling in gaps that the others leave out.

Each one of these Gospels was written for a different audience and emphasizes different things about Jesus.

1. The Gospel of **Matthew** was written primarily for the Jews and emphasized how Jesus fulfilled the prophecies of a kingly Messiah.
2. **Mark** was written primarily for Roman or Gentile Christians, so it includes few Old Testament prophecies and explains many Jewish words and customs. Jesus is portrayed in **Mark** as the Divine Servant.
3. **Luke** was also written primarily for Gentile believers, as it also explains Jewish customs and uses Greek names. Luke set out to write an orderly narrative of the life of Jesus and presented Jesus as the Son of Man, emphasizing His full humanity.
4. **John's Gospel** emphasizes Jesus as the Son of God and includes more of Jesus' revelations about Himself than any of the other Gospels. It also gives a much more detailed picture of the events during Jesus' last days.

Some people have attempted to discredit the Bible by pointing out the inconsistencies in the Gospel narratives. They point out differences in the order in which the events are presented or minor details within those events.

When the four accounts are placed side by side, we see that they do not all follow the same strict chronology.

Much of the narrative in the Gospels is arranged in a topical order, where an event brings to mind a similar thought.

This is the way most of us carry on conversations every day. The differences in minor details like the angels at Christ's tomb ([Matthew 28:5](#); [Mark 16:5](#); [Luke 24:4](#); [John 20:12](#)) are also answered by allowing the text to speak. The differences are complementary, not contradictory. New information is added, but it does not take away from the veracity of the old information.

Like the rest of Scripture, the four Gospels are a beautiful testimony of God's revelation to man. Imagine a tax collector (Matthew), an untrained Jewish lad with a history as a quitter (Mark), a Roman doctor (Luke), and a Jewish fisherman (John) all writing harmonious testimonies about the events in the life of Jesus. There is no way, without the intervention of God, that they could have written these amazingly accurate accounts ([2 Timothy 3:16](#)). The historical references, the prophetic references, and the personal details all work together to compose one very detailed, very accurate picture of Jesus—the Messiah, the King, the Servant, and the Son of God.

Ellicott's Commentary for English Readers

(12) Between the 11th and 12th verses there is a great break, and it is well to remember what passed in the interval: (1) the return to the Baptist, and the call of the six disciples ([John 1:29-51](#)); (2) the marriage at Cana, and the visit to Capernaum ([John 2:1-12](#)); (3) the cleansing of the Temple; the interview with Nicodemus, and the last testimony of the Baptist ([John 2:13](#) to [John 3:36](#)). At this stage comes in the imprisonment of John

(mentioned here, but not narrated till 14:3-5) and the consequent journey through Samaria to Galilee ([John 4:1-42](#)). The verse now before us may be noted as implying a ministry in Judæa, which for some reason the writer does not narrate.

Benson Commentary

Matthew 4:12. *Now when Jesus had heard that John was cast into prison* — Namely, for reproving Herod Antipas, tetrarch of Galilee, for taking his brother Philip's wife, and for other evils, [Matthew 14:3-4](#) : *he departed into Galilee* — Viz., from Judea. This it seems he did, partly to avoid the envy of the Pharisees, [John 4:3](#), and partly to encourage John's disciples, and to continue the preaching interrupted by his confinement, being desirous to improve those good impressions which the ministry of John had made on the minds of the people, and which would not be erased but deepened by the injurious things they saw him suffer. Thus it becomes one messenger of God to carry on the work begun by another. But it is to be observed, that this was not the first, but the second time of Jesus's going into Galilee. Nor did he take this journey immediately upon his temptation; but at some distance of time: viz., after the events had taken place which are recorded in the latter part of the first, and in the second and third chapters of John's gospel. His first journey from Judea into Galilee is mentioned [John 1:43](#); [John 2:1](#). Then he went into Judea again, and celebrated the passover at Jerusalem, [John 2:13](#). He baptized in Judea, while John was baptizing at Enon, [John 3:22-23](#). All this time John was at liberty. But the Pharisees being offended, chap. [Matthew 4:1](#), and John put in prison, he then took this journey into Galilee.

Matthew Henry's Concise Commentary

4:12-17 It is just with God to take the gospel and the means of grace, from those that slight them and thrust them away. Christ will not stay long where he is not welcome. Those who are without Christ, are in the dark. They were sitting in this condition, a contented posture; they chose it rather than light; they were willingly ignorant. When the gospel comes, light comes; when it comes to any place, when it comes to any soul, it makes day there. Light discovers and directs; so does the gospel. The doctrine of repentance is right gospel doctrine. Not only the austere John Baptist, but the gracious Jesus, preached repentance. There is still the same reason to do so. The kingdom of heaven was not reckoned to be fully come, till the pouring out of the Holy Spirit after Christ's ascension.

Barnes' Notes on the Bible

John was cast into prison - For an account of the imprisonment of John see [Matthew 14:1-13](#).

He departed into Galilee - See [Matthew 2:22](#). The reasons why Jesus then went into Galilee were probably:

1. Because the attention of the people had been much excited by John's preaching, and things seemed to be favorable for success in his own ministry.
2. It appeared desirable to have some one to second John in the work of reformation.
3. It was less dangerous for him to commence his labors there than near Jerusalem. Judea was under the dominion of the scribes, and Pharisees, and priests. They would naturally look with envy on any one who set himself up for a public teacher, and who should attract much attention there. It was important, therefore, that the work of Jesus should begin in Galilee, and become somewhat established and known before he went to Jerusalem.

Jamieson-Fausset-Brown Bible Commentary

Mt 4:12-25. Christ Begins His Galilean Ministry—Calling of Peter and Andrew, James and John—His First Galilean Circuit. (= Mr 1:14-20, 35-39; Lu 4:14, 15).

There is here a notable gap in the history, which but for the fourth Gospel we should never have discovered. From the former Gospels we should have been apt to draw three inferences, which from the fourth one we know to be erroneous: First, that our Lord awaited the close of John's ministry, by his arrest and imprisonment, before beginning His own; next, that there was but a brief interval between the baptism of our Lord and the imprisonment of John; and further, that our Lord not only opened His work in Galilee, but never ministered out of it, and never visited Jerusalem at all nor kept a passover till He went thither to become "our Passover, sacrificed for us." The fourth Gospel alone gives the true succession of events; not only recording those important openings of our Lord's public work which preceded the Baptist's imprisonment—extending to the end of the third chapter—but so specifying the passover which occurred during our Lord's ministry as to enable us to line off, with a large measure of certainty, the events of the first three Gospels according to the successive passovers which they embraced. Eusebius, the ecclesiastical historian, who, early in the fourth century, gave much attention to this subject, in noticing these features of the Evangelical Records, says [Ecclesiastical History, 3.24] that John wrote his Gospel at the entreaty of those who knew the important materials he possessed, and filled up what is wanting in the first three Gospels. Why it was reserved for the fourth Gospel, published at so late a period, to supply such important

particulars in the life of Christ, it is not easy to conjecture with any probability. It may be, that though not unacquainted with the general facts, they were not furnished with reliable details. But one thing may be affirmed with tolerable certainty, that as our Lord's teaching at Jerusalem was of a depth and grandeur scarcely so well adapted to the prevailing character of the first three Gospels, but altogether congenial to the fourth; and as the bare mention of the successive passovers, without any account of the transactions and discourses they gave rise to, would have served little purpose in the first three Gospels, there may have been no way of preserving the unity and consistency of each Gospel, so as to furnish by means of them all the precious information we get from them, save by the plan on which they are actually constructed.

Entry into Galilee (Mt 4:12-17).

12. Now when Jesus had heard that John was cast into prison—more simply, "was delivered up," as recorded in Mt 14:3-5; Mr 6:17-20; Lu 3:19, 20.

he departed—rather, "withdrew."

into Galilee—as recorded, in its proper place, in Joh 4:1-3.

Cambridge Bible for Schools & Colleges

departed into Galilee] by the shortest route through Samaria. [John 4:4](#). During this journey must be placed the conversation with the woman of Samaria. This was after a ministry in Judæa, which had lasted eight months (Ellicott, *Lectures on the life of our Lord*, p. 130), some incidents of which are related by St John , 2, 3.

12–16. Jesus returns into Galilee

[Mark 1:14](#); [Luke 4:14](#), who assigns no reason; [John 4:1-3](#). St John gives a further reason "when the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, he left Judæa, &c."

Pulpit Commentary

Verses 12-16. - JESUS' WITHDRAWAL INTO GALILEE. (Parallel passages: [Mark 1:14](#); [Luke 4:14, 15](#).) According to some commentators, a new section begins here; but probably these verses are still preliminary. Our Lord's activity does not begin till ver. 17.

But now he withdraws to Galilee, settling in Capernaum, thus fulfilling prophecy. Verse 12. - **Now when Jesus had heard**. If we had the synoptic Gospels alone, we should have supposed that the Baptist was imprisoned immediately after the end of our Lord's temptation (cf. this verse with [Luke 4:14](#)); but St. John ([John 3:24](#)) expressly states that he had not been cast into prison when the events recorded in [John 1:43-3:23](#) took place. "For a time Christ and the Baptist worked side by side, preaching 'repentance' ([Mark 1:15](#) [also [Matthew 4:17](#)]) and baptizing [[John 3:22](#)]. The Messiah took up the position of a prophet in Judaea, as afterwards in Galilee" (Bishop Westcott, on [John 3:22-24](#)). The events in Galilee related in [John 2:1-12](#) were "preparatory to the manifestation at Jerusalem which was the real commencement of Christ's Messianic work. St. John records the course and issue of this manifestation: the other Evangelists start with the record of the Galilaean ministry, which dates from the imprisonment of the Baptist" (Bishop Westcott, on [John 3:24](#)). He adds, on [John 4:43](#), "It seems probable that the earlier part of the synoptic narratives ([Mark 1:14 - 2:14](#), and parallels) must be placed in the interval which extended from [John 4:43-5:1](#)." Matthew alone states directly that the news of the Baptist having been taken by Herod was the motive of our Lord's withdrawal into Galilee. He says nothing to show whether our Lord withdrew because he would avoid a like treatment himself, or, as is on the whole more likely, because he did not wish to be mixed up in the tumults to which John's capture appears to have given rise (cf. [Matthew 14:5](#)). **Was cast into prison**; "was delivered up" (Revised Version and Authorized Version margin); παρεδόθη, absolutely (cf. [Mark 1:14](#); [Romans 4:25](#); also *infra*, [Matthew 10:19](#); [1 Corinthians 13:3](#)). If the more proper meaning of the word may be insisted on, the thought is of the person to whom John was committed rather than of the place; John being delivered up, that is to say, by Herod to his officials. But in usage it appears rather to mean only compulsory removal, loss of liberty. Mark ([Mark 6:19, 20](#)) points out the temporary protection that the imprisonment gave to John against the resentment of Herodias. **He departed**; Revised Version, **he withdrew**; ἀνεχώρησεν,. A favourite word of St. Matthew's (ten times; Mark and John once each; Acts twice). It always implies some motive for the change of place, and is frequently used of departure directly consequent upon knowledge acquired. Hence it often implies a feeling of danger. Into Galilee; whence he had come ([Matthew 3:13](#)). Hence "returned" (Luke). In Galilee he would still be in Herod's dominions; but, as being in his own home, he would not attract so much attention. N.B. - Between vers. 12 and 13 some place the incident of his preaching at Nazareth ([Luke 4:16-30](#)); but ver. 23 of that passage assumes much previous work at Capernaum, and can therefore hardly be as early as this. Matthew 4:12

Vincent's Word Studies

Was cast into prison (παρεδόθη)

The verb means, first, to give, or hand over to another. So, to surrender a city or a person, often with the accompanying notion of treachery. The Rev., therefore, rightly renders, was delivered up.

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BY KÖSTENBERGER

HEARING THE GOOD NEWS: NEW TESTAMENT HISTORICAL NARRATIVE (GOSPELS & ACTS)

Many scholars have suggested that the genre of the canonical Gospels (and Acts) most closely resembles that of Greco-Roman biography. However, while there are some similarities to this genre, the Gospels and Acts more closely resemble a subgenre of historical narrative. As we say in *Invitation to Biblical Interpretation*, “Like the Old Testament historical narratives, the Gospels and Acts do not merely report facts. The evangelists carefully selected and arranged material that most effectively conveyed God’s message” (372).

Many have wondered why the canon includes four Gospels. First, we should recognize that each Gospel had a specific target audience and displays unique theological emphases. Second, we rejoice to see the multifaceted picture of Jesus through the kaleidoscope of the fourfold gospel: “The cumulative effect resulting from reading all four Gospels is that readers attain a more comprehensive understanding of the story of Jesus as a whole that if they were only reading one of these Gospels” (375). Some, however, might look at the various details of the Gospel accounts and wonder if the diversity between the Gospels has a negative effect on their historical credibility. Yet we should not hold ancient historiography to the standard of our

own modern historical conventions; we can have full confidence that the Gospels present accurate and reliable history.

A responsible interpretation of the Gospels includes four key components: historical context, literary context, chronology, and structure. The *historical context* looks at relevant background information that provides necessary context for interpretation. This context includes both the life setting in Jesus' day and the life setting of the church when the particular Gospel was written. The *literary context* requires a similar investigation into the broader scope of the Gospel itself. This point is especially significant when the same event occurs in multiple Gospels. Yes, we want to compare the Gospels when they showcase the same event, but we must first pay attention to the literary context within each respective Gospel.

The *chronology* and arrangement of each Gospel also plays a significant role in interpretation: "In some situations, a Gospel may reflect a chronological as well as a topical arrangement. The two are not necessarily mutually exclusive. In other instances, the same event may be narrated in the context of differing chronological presentations" (397). For example, Matthew appears to reflect a thematic ordering, Mark and Luke/Acts are organized around geographical locales, and John is chronological. This principle also applies to the structure of the Gospels: "The evangelists chose to organize their accounts differently, both at the macro- and the micro-level. An understanding of how the evangelists chose to structure their message is important because it provides the reader with clues about the ideological focus of the author" (399).

GOING BY THE LETTER: EPISTLES

Twenty-one of the twenty-seven New Testament books bear the superscript “Epistle.” These epistles, or letters, in the New Testament display a certain degree of similarity with the standard template of first-century Greco-Roman letters: “Typically, the ancient letters opened with an identification of the sender and the addressee, followed by a salutation or greeting ... and adding the element of prayer, which could contain a health wish” (455). Readers who are familiar with the New Testament epistles will recognize the similarities. Yet it is also important to recognize where the New Testament epistles deviate from the standards of the day because these deviations often highlight emphases by a particular author.

The question of authorship is another key topic when studying the epistles. We know that the New Testament letter writers occasionally used secretaries ([Rom 16:22](#); [1 Cor 16:21](#)), but how can we be sure that Paul, for example, wrote all thirteen letters that bear his name? Many scholars today claim that the letters to Timothy and Titus, as well as 2 Peter, are pseudonymous, meaning that “a later follower [of Paul] attributes his own work to his revered teacher in order to perpetuate that person’s teachings and influence” (462). A similar position is that of allonymity, a mediating position, “which holds that a later author edited what Paul wrote but attributed the writing to Paul or another person without intent to deceive” (463). Neither of these positions, however, represents satisfactory answers to the question of authorship, since the early church decisively condemned all those who wrote using someone else’s name (i.e., Eusebius, *Ecclesiastical History* 6.12.3).

There are several issues that pertain to specific New Testament letter writers that deserve special mention. Readers of Paul will benefit by studying his use of the Old Testament. Specifically, readers should analyze the broader context of the Old Testament passage that is quoted and then ask how the passage is used in its current New Testament context. More advanced readers should also determine whether Paul quotes from Masoretic text (Hebrew) or the Septuagint (Greek) and discover theological implications from this analysis.

One major distinctive of *Hebrews* is that it combines oral and written features. The author mentions that he has previously written to his readers ([Heb 13:22](#)), yet many of the rhetorical devices in the book indicate that the document originated as a sermon or series of oral messages.

The strong Jewish influence is unique in *James*. James prioritizes Old Testament examples such as Abraham, Rahab, Job, and Elijah. He also demonstrates familiarity with Jewish concepts that other New Testament authors do not discuss. Though James mentions Jesus by name only twice (1:1; 2:1), evidence strongly indicates that James draws significant themes from Jesus' teaching, especially the Sermon on the Mount.

Careful readers will notice the similarity between *Jude* and *2 Peter*. Most likely, *Jude* was written first and was subsequently used as a source for *2 Peter*. Many scholars, as mentioned, have called the authorship of *2 Peter* into question. They claim that the language and style is so different between the two Petrine letters that Peter cannot possibly have written *2 Peter*: "The linguistic argument, however, is an argument from silence; we cannot know what Peter could or could not have written" (487). Peter could have written in two different styles that were fitting

for different situations. In addition, Peter could have used a different amanuensis for 2 Peter than he did for his first letter.

Finally, it is important to understand how to interpret the epistles as a genre. In this regard, we should note that the epistles are occasional or situational in nature. None of the letters in the New Testament was written as an abstract compendium of Christian doctrine. Take the Corinthian letters, for example. Paul uses the phrase “now concerning” as a way to introduce topics

that were particular to the situation at Corinth: “Faced with such specific situations that are time- and culture-bound, the interpreter has the responsibility to *reconstruct as precisely as he can the original situation* that gave rise to the problem which Paul addressed by looking into the social, historical, and cultural contexts of Corinthian Christianity” (492). Yet it is also true that the epistles are not only occasional but also normative. Even for contemporary Christians, “it is inevitable to conclude that the teachings offered to the churches facing certain circumstances are *applicable to any church or individual facing similar situations* throughout the ages” (494).

Harmony of the Gospels

The Harmony of the Gospels offers a comparative study chart for Matthew, Mark, Luke and John's Gospel accounts. Categorized by subjects, this study resource allows quick, side-by-side viewing of what each apostle recorded in each of the four Gospels.

Subjects	Matthew	Mark	Luke	John
Pre-Christ Narratives				
St. Luke's preface			1:1-4	
"God the Word"				1:1-14
The Birth and Early Childhood of Christ				
Birth of John Baptist foretold			1:5-25	
Annunciation of the birth of Jesus			1:26-38	
Mary visits Elizabeth			1:39-56	
Birth of John the Baptist			1:57-80	
The two genealogies	1:1-17		3:23-38	
Birth of Jesus Christ	1:18-25		2:1-7	
The watching shepherds			2:8-20	
The circumcision			2:21	
Presentation in the temple			2:22-38	
The wise men from the East	2:1-12			
Flight into Egypt, and return to Nazareth	2:13-23		2:39	
Christ in the temple with the doctors			2:40-52	
The Baptism of Christ				
Ministry of John the Baptist	3:1-12	1:1-8	3:1-18	1:15-31
Baptism of Jesus Christ	3:13-17	1:9-11	3:21-22	1:32-34
The Temptation of Christ				
The temptation	4:1-11	1:12-13	4:1-13	
The Early Ministry of Christ				
Andrew and another disciple and Simon Peter				1:35-42
Philip and Nathanael				1:43-51
The marriage in Cana of Galilee				2:1-11
Passover and cleansing the temple				2:12-25
Nicodemus comes to Jesus by night				3:1-21
Christ and John baptizing				3:22; 4:2
Christ at the well of Sychar				4:3-42
John the Baptist in prison	4:12; 14:3	1:14; 6:17	3:19-20	3:24
Christ returns to Galilee	4:12	1:14-15	4:14-15	4:43-45
The synagogue at Nazareth			4:16-30	
Andrew and Simon, James and John called	4:13-22	1:16-20	5:1-11	

Miracles of Christ	Matthew	Mark	Luke	John
The nobleman's son at Capernaum healed				4:46-54
The demoniac in the synagogue healed		1:21-28	4:31-37	
Simon's wife's mother healed	8:14-17	1:29-34	4:38-41	
Circuit round Galilee	4:23-25	1:35-39	4:42-44	
Healing a leper	8:1-4	1:40-45	5:12-16	
Christ stills the storm	8:18-27	4:35-41	8:22-25	
Demoniacs in the land of the Gadarenes	8:28-34	5:1-20	8:26-39	
Jairus' daughter. Woman healed	9:18-26	5:21-43	8:40-56	
Blind men and demoniac	9:27-34			
Healing the paralytic	9:1-8	2:1-12	5:17-26	
Matthew the publican	9:9-13	2:13-17	5:27-32	
"Thy disciples fast not"	9:14-17	2:18-22	5:33-39	
The Feast and Miracle at Bethesda				
The feast at Jerusalem				5:1
The pool of Bethesda				5:2-15
Jesus and the irate Jews				5:16-47
Ministry and Parables				
Plucking ears of corn on the Sabbath	12:1-8	2:23-28	6:1-5	
The withered hand. Miracles	12:9-21	3:1-12	6:6-11	
The twelve apostles	10:2-4	3:13-19	6:12-16	
The sermon on the mount	5:1-7:29		6:17-49	
The centurion's servant healed	8:5-13		7:1-10	
The widow's son at Nain			7:11-17	
Messengers from John	11:2-19		7:18-35	
Woe denounced to the cities of Galilee	11:20-24			
Call to the meek and suffering	11:25-30			
Anointing the feet of Jesus			7:36-50	
Second circuit round Galilee			8:1-3	
Parable of the sower	13:1-23	4:1-20	8:4-15	
Parable of the candle under a bushel		4:21-25	8:16-18	
Parable of the seed growing secretly		4:26-29		
Parable of the wheat and tares	13:24-30			
Parable of the grain of mustard seed	13:31-32	4:30-32	13:18-19	
Parable of the leaven	13:33		13:20-21	
On teaching by parables	13:34-35	4:33-34		
The wheat and tares explained	13:36-43			
The hid treasure, the pearl, the net	13:44-52			
His mother and His brethren	12:46-50	3:31-35	8:19-21	
Reception at Nazareth	13:53-58	6:1-6		
Third circuit round Galilee	9:35-38; 11:1	6:6		
Sending forth of the twelve	10:5-42	6:7-13	9:1-6	
Herod's opinion of Jesus	14:1-2	6:14-16	9:7-9	

Ministry and Parables	Matthew	Mark	Luke	John
Death of John the Baptist	14:3-12	6:17-29		
Feeding of the five thousand	14:13-21	6:30-44	9:10-17	6:1-15
Christ walking on the sea	14:22-33	6:45-52		6:16-21
Miracles in Gennesaret	14:34-36	6:53-56		
"The bread of life"				6:22-65
The washed hands	15:1-20	7:1-23		
The Syrophenician woman	15:21-28	7:24-30		
Miracles of healing	15:29-31	7:31-37		
Feeding of the four thousand	15:32-39	8:1-9		
The sign from heaven	16:1-4	8:10-13		
The leaven of the Pharisees	16:5-12	8:14-21		
Blind man healed		8:22-26		
Outside of Galilee				
Peter's profession of faith	16:13-19	8:27-29	9:18-20	6:66-71
The passion foretold	16:20-28	8:30-38; 9:1	9:21-27	
The transfiguration	17:1-9	9:2-10	9:28-36	
The coming of Elias	17:10-13	9:11-13		
The lunatic healed	17:14-21	9:14-29	9:37-42	
Back in Galilee				
The passion again foretold	17:22-23	9:30-32	9:43-45	
The fish caught for the tribute	17:24-27			
the little child	18:1-5	9:33-37	9:46-48	
One casting out devils		9:38-41	9:49-50	
Offences	18:6-9	9:42-48	17:2	
The lost sheep	18:10-14		15:4-7	
Forgiveness of injuries	18:15-17			
"Binding and loosing"	18:18-20			
Parable of the unmerciful servant	18:21-35			
"Salt with fire"		9:49-50		
Ministry in Jerusalem				
Journey to Jerusalem			9:51	7:1-10
Fire from heaven			9:52-56	
Answers to disciples	8:19-22		9:57-62	
Teaching at the feast of tabernacles				7:11-53
Woman taken in adultery				8:1-11
Dispute with the Pharisees				8:12-59
The man born blind				9:1-41
The good shepherd				10:1-21
Feast of the dedication				10:22-30
Departure beyond Jordan				10:40-42
In Galilee				
Mission of the seventy			10:1-16	

In Galilee	Matthew	Mark	Luke	John
The return of the seventy			10:17-24	
The good Samaritan			10:25-37	
Mary and Martha			10:38-42	
The Lord's prayer	6:9-13		11:1-4	
Prayer effectual	7:7-11		11:5-13	
The blasphemous Pharisees reproved	12:22-37	3:20-30	11:14-23	
The unclean spirit returning	12:43-45		11:24-28	
The sign of Jonah	12:38-42		11:29-32	
The light of the body	5:15; 6:22-23		11:33-36	
The Pharisees	23:1-39		11:37-54	
What to fear	10:26-33		12:1-12	
Covetousness	6:25-33		12:13-31	
Watchfulness			12:32-59	
Galileans that perished			13:1-9	
Woman healed on the Sabbath			13:10-17	
The grain of mustard-seed	13:31-32	4:30-32	13:18-19	
The leaven	13:33		13:20-21	
Towards and At Jerusalem				
Journey towards Jerusalem			13:22	
"Are there few that be saved?"			13:23-30	
Warning against Herod			13:31-33	
Prophecy against Jerusalem	23:37-39		13:34-35	
Dropsy healed on the Sabbath day			14:1-6	
Choosing the chief rooms			14:7-14	
Parable of the great supper	22:1-14		14:15-24	
Following Christ with the cross	10:37-38		14:25-35	
Parables of the lost sheep, piece of money, prodigal son			15:1-32	
Parables of the steward, rich man and Lazarus			16:1-31	
Offences	18:6-15		17:1-4	
Faith and merit	17:20		17:5-10	
The ten lepers			17:11-19	
How the kingdom cometh			17:20-37	
Parable of the unjust judge			18:1-8	
Parable of the Pharisee and the publican			18:9-14	
Divorce	19:1-12	10:1-12		
Infants brought to Jesus	19:13-15	10:13-16	18:15-17	
The rich man inquiring	19:16-26	10:17-27	18:18-27	
Promises to the disciples	19:27-30	10:28-31	18:28-30	
Laborers in the vineyard	20:1-16			
Death of Christ foretold	20:17-19	10:32-34	18:31-34	
Request of James and John	20:20-28	10:35-45		
Blind men at Jericho	20:29-34	10:46-52	18:35-43	

Towards and At Jerusalem	Matthew	Mark	Luke	John
Zaccheus			19:1-10	
Parable of the ten talents	25:14-30		19:11-28	
Raising of Lazarus				11:1-44
Meeting of the Sanhedrin				11:45-53
Christ Departs to Ephraim				11:54-57
The anointing by Mary ¹	26:6-13	14:3-9	7:36-50	12:1-11
Christ enters Jerusalem	21:1-11	11:1-10	19:29-44	12:12-19
Cleansing the temple (second)	21:12-16	11:15-18	19:45-48	
The barren fig tree	21:17-22	11:11-14, 11:19-23		
Exhortation to prayer and forgiveness	6:14-15	11:24-26		
The questioning of the chief priests	21:23-27	11:27-33	20:1-8	
Parable of the two sons	21:28-32			
Parable of the wicked husbandmen	21:33-46	12:1-12	20:9-18	
Parable of the wedding-garment	22:1-14		14:16-24	
The tribute money	22:15-22	12:13-17	20:20-26	
The Sadducees confuted	22:23-33	12:18-27	20:27-40	
The great commandment	22:34-40	12:28-34		
David's Son and David's Lord	22:41-46	12:35-37	20:41-44	
The hypocrisy and ambition of the Pharisees	23:1-39	12:38-40	20:45-47	
The widow's mite		12:41-44	21:1-4	
Christ's second coming foretold	24:1-51	13:1-37	21:5-36	
Parable of the ten virgins	25:1-13			
Parable of the talents	25:14-30		19:11-27	
The last judgment	25:31-46			
Greeks visit Jesus. Voice from heaven				12:20-36
The judgment of unbelief				12:37-50
Last passover. Conspiracy of Jews	26:1-5	14:1-2	22:1-2	
Judas Iscariot	26:14-16	14:10-11	22:3-6	
Paschal supper	26:17-30	14:12-26	22:7-23	13:1-35
Contention of the apostles			22:24-30	
Peter's fall foretold	26:31-35	14:27-31	22:31-39	13:36-38
Last discourse. The departure. The Comforter				14:1-31
The vine and the branches. Abiding in love				15:1-27
Work of the Comforter in the disciples				16:1-33
The prayer of Christ for them				17:1-26
Gethsemane	26:36-46	14:32-42	22:40-46	18:1
1. There is disagreement on this event but we preserve the author's original work in its totality.				
The Betrayal and Trial of Christ				
The betrayal	26:47-56	14:43-52	22:47-53	18:2-11
Christ before Annas and Caiaphas.	26:57-58,	14:53-54,	22:54-65	18:12-27
Peter's denial	26:69-75	14:66-72		

The Betrayal and Trial of Christ	Matthew	Mark	Luke	John
Christ before the Sanhedrin	26:59-68	14:55-65	22:66-71	
Christ before Pilate	27:1-2, 27:11-14	15:1-5	23:1-6	18:33-40
The traitor's death	27:3-10			
Christ before Herod			23:7-12	
Accusation and condemnation	27:15-26	15:6-15	23:13-25	18:29; 19:16
The Crucifixion and Burial of Christ				
Treatment by the soldiers	27:27-31	15:16-20	23:36-37	19:1-3
The crucifixion	27:32-38	15:21-28	23:26-34	19:17-24
The mother of Jesus at the cross				19:25-27
Mockings and railings	27:39-44	15:29-32	23:35-39	
The penitent malefactor			23:40-43	
The death of Christ	27:50	15:37	23:46	19:28-30
Darkness and other portents	27:45-53	15:33-38	23:44-45	
The bystanders	27:54-56	15:39-41	23:47-49	
The side pierced				19:31-37
The burial	27:57-61	15:42-47	23:50-56	19:38-42
The guard of the sepulchre	27:62-66; 28:11-15			
The Resurrection and Ascension of Christ				
The resurrection	28:1-10	16:1-11	24:1-12	20:1-18
Disciples going to Emmaus		16:12-13	24:13-35	
Appearances in Jerusalem. Doubts of Thomas		16:14-18	24:36-49	20:19-29
Appearance at the sea of Tiberias				21:1-23
Appearance on the mount of Galilee	28:16-20			
Unrecorded works				20:30-31; 21:24-25
The ascension		16:19-20	24:50-53	