

Four in One Gospel Part Nine:

by Gary T. Panell

Jesus Praises John The Baptist, A Sinful Woman Forgiven, Many Women Minister to Jesus, The Parable of the Sower, Jesus' Mother and Brothers Come to Him, Wind and Waves Obey Jesus, A Demon-Possessed Man Healed, Jairus' Daughter and a Woman with a Hemorrhage

The reason I am using Luke as our anchor, is because of what Dr. Luke says about his Gospel, that it is in 'chronological order' concerning the events of Christ. The other Gospels are more theme oriented. Luke is chronological, and also has its theme as Christ the 'Perfect Man.' Brother Luke says:

"Inasmuch as many have taken in hand to set **in order** a narrative of those things which have been fulfilled among us, just as those who from the beginning were eyewitnesses and ministers of the word delivered them to us, it seemed good to me also, having had **perfect understanding of all things from the very first**, to write to you an **orderly account**, most excellent Theophilus, that you may know the certainty of those things in which you were instructed." (Luke 1:1-4)

The reason I have taken the time to research and write the Four and One Gospel is to show 'beyond a shadow of a doubt' that there are no mistakes or contradictions in the Four Gospels. Through the years I have heard people, even Christians, say that there are some contradictions in the Gospels. This is not the case; there is not one single mistake or contradiction anywhere in the four Gospels.

If these writings were manmade there surely would be some places where there would be contradictions between the four Gospels, but what I have found, in my study, is that they fit perfectly together. This reassures me that this Bible we hold in our hands is a miracle book!

I am hoping also, that this study will be useful to pastors in sermon preparation. I know when I am preparing a message, I always like to check out the other Gospels to see what information there is that goes along with the Gospel I am preaching or teaching on. I hope you enjoy this study as much as I have, and that you see the uniqueness of our Lord Jesus Christ!

(Where the words in other passages are basically identical, only the reference will be given. I do some review of the same passages we covered in Part 8 of the Four in One Gospel, but you will notice that there is also more detail included in this study and we stick more with the book of Luke as well. You will notice that there are more comments on some sections. After a brief review we will proceed to new material.)

Jesus Praises John (also Matthew 11:7-15)

When the messengers of John had departed, He began to speak to the multitudes concerning John: "What did you go out into the wilderness to see? A reed shaken by the wind? But what did you go out to see? A man clothed in soft garments? Indeed those who are gorgeously appareled

(who wear soft *clothing* Matthew 11:8c) and live in luxury are in kings' courts. But what did you go out to see? A prophet? Yes, I say to you, and more than a prophet. This is *he* of whom it is written:

Behold, I send My messenger before Your face,

Who will prepare Your way before You. (also Mark 1:2)

For I say to you (assuredly Matthew 11:11a), among those born of women there (has not risen Matthew 11:11a), is not a greater prophet than John the Baptist; but he who is least in the kingdom of God (heaven Matthew 11:11b) is greater than he."

And when all the people heard *Him*, even the tax collectors justified God, having been baptized with the baptism of John. But the Pharisees and lawyers rejected the will of God for themselves, not having been baptized by him.

(Matthew 11:12-15) And from the days of John the Baptist until now the kingdom of heaven suffers violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if you are willing to receive *it*, he is Elijah who is to come. He who has ears to hear, let him hear! (Matthew 11:12-15)

(also Matthew 11:16-19)

And the Lord said, "To what then shall I liken the men of this generation, and what are they like? They are (It is Matthew 11:16) like children sitting in the marketplace and calling to one another (their playmates Matthew 11:16), saying:

We played the flute for you,
And you did not dance;
We mourned to you,
And you did not weep.

For John the Baptist came neither eating bread nor drinking wine, and you say, He has a demon. The Son of Man has come eating and drinking, and you say, Look, a glutton and a winebibber, a friend of tax collectors and sinners! But wisdom is justified by all her children (deeds Matthew 11:19)."

This next event is not the same as the one given in Matthew 26:6, Mark 14:3, and John 12:1. The other event, in the above passages is to be discussed later. I believe the woman, who is just called a sinner in these verses, is the sister of Lazarus and Martha. I believe she is the one, also, who anointed Jesus with fragrant oil and wiped His feet with her hair before His death.

I believe before Mary was saved she was a prostitute (called a sinner), but she had an encounter with Jesus as recorded in this Luke passage and then later at the end of Jesus' ministry she

anointed Him again with costly fragrant oil, but that time was for His death (she would not have known that, but Jesus did (John 12:7).

Some commentators claim that the writers of the Gospels do not refer to each other's writings, so they say that what we see mentioned in John 11:2 is referring to the event that will happen in John chapter 12 verse 3. To me this seems to be stretching the text to fit what they want it to say.

It makes more sense to me that John is referring to Luke's Gospel description of the first time Mary (just called a sinner in Luke's account) anointed Jesus with the fragrant oil (costly alabaster flask) and wiped His feet with her hair. Luke's Gospel was written at least ten or more years before this time, so it would have been copied for the churches, and had plenty of time to be known before John's Gospel was written. John is known for clarifying things in his Gospel.

Also, there are places the writers do refer to each other's writings. I believe Luke himself is referring to what had already been written by Matthew and Mark when he talks about putting his narrative in order (orderly account, Luke 1:1-3) chronological or sequential as to what had already been written about Christ.

So, I believe the similarities in the two events can be attributed to the fact that it is the same person, Mary, the sister of Martha and Lazarus, but on two different occasions. The event described in Matthew, Mark, and John occurred in the house of a leper, a place where a Pharisee would never go.

That event also took place just before Christ went to the cross, whereas this event is much earlier in Jesus' ministry, before, when Mary was a sinner (even though her name is not mentioned.) The following event took place not in the house of Simon the Leper, but in a Pharisee's house.

A Sinful Woman Forgiven Luke 7:36-50

Then one of the Pharisees asked Him to eat with him. And He went to the Pharisee's house, and sat down to eat. And behold, a woman in the city who was a sinner, when she knew that *Jesus* sat at the table in the Pharisee's house, brought an alabaster flask of fragrant oil, and stood at His feet behind *Him* weeping; and she began to wash His feet with her tears, and wiped *them* with the hair of her head; and she kissed His feet and anointed *them* with the fragrant oil. Now when the Pharisee who had invited Him saw *this*, he spoke to himself, saying, "This Man, if He were a prophet, would know who and what manner of woman *this is* who is touching Him, for she is a sinner."

The Parable of the Two Debtors Luke 7:40-50

And Jesus answered and said to him, "Simon, I have something to say to you."

So he said, "Teacher, say it."

"There was a certain creditor who had two debtors. One owed five hundred denarii, and the other fifty. And when they had nothing with which to repay, he freely forgave them both. Tell Me, therefore, which of them will love him more?"

Simon answered and said, "I suppose the *one* whom he forgave more."

And He said to him, "You have rightly judged." Then He turned to the woman and said to Simon, "Do you see this woman? I entered your house; you gave Me no water for My feet, but she has washed My feet with her tears and wiped *them* with the hair of her head. You gave Me no kiss, but this woman has not ceased to kiss My feet since the time I came in. You did not anoint My head with oil, but this woman has anointed My feet with fragrant oil. Therefore I say to you, her sins, *which are* many, are forgiven, for she loved much. But to whom little is forgiven, *the same* loves little."

Then He said to her, "Your sins are forgiven."

And those who sat at the table with Him began to say to themselves, "Who is this who even forgives sins?"

Then He said to the woman, "Your faith has saved you. Go in peace."

Certain Women Minister to Christ Luke 8:1-3

Now it came to pass, afterward, that He (Jesus Matthew 9:35a) went through every city and village (teaching in their synagogues Matthew 9:35b), preaching and bringing the glad tidings of the kingdom of God. And the twelve *were* with Him, and certain women who had been healed of evil spirits and infirmities—Mary called Magdalene, out of whom had come seven demons, and Joanna the wife of Chuza, Herod's steward, and Susanna, and many others who provided for Him from their substance.

The Parable of the Soils Luke 8:4-18

(Also Matthew 13:1-23; Mark 4:1-20)

(On the same day Jesus went out of the house and sat by the sea. Matthew 13:1) (And again He began to teach by the sea. Mark 4:1a)

And when a great multitude had gathered, and they had come to Him from every city (so that He got into a boat and sat *in it* on the sea; and the whole multitude was on the land facing the sea. Then He taught them many things by parables, and said to them in His teaching: Mark 4:1b, 2), He spoke by a parable:

"A sower went out to sow his seed. And as he sowed, some fell by the wayside; and it was trampled down, and the birds of the air (came and Matthew 13:4) devoured it. Some fell on rock (some fell on stony places, where they did not have much earth; and they immediately sprang up Matthew 13:5a) and as soon as it sprang up, it withered away because it lacked moisture,

(...when the sun was up they were scorched, and because they had no root they withered away. Matthew 13:6)

And some fell among thorns, and the thorns sprang up with it and choked it (and it yielded no crop. Mark 4:7)

But others fell on good ground, sprang up, and yielded a crop (that. increased and produced: some thirtyfold, some sixty, and some Mark 4:8b) a hundredfold." When He had said these things He cried, "He who has ears to hear, let him hear!"

Then His disciples (when He was alone, those around Him with the twelve asked Him about the parable Mark 4:10) asked Him, saying, ("Why do You speak to them in parables?" Matthew 13:10b) "What does this parable mean?"

And He said, "To you it has been given to know the mysteries of the kingdom of God, but to the rest (to them it has not been given. For whoever has, to him more will be given, and he will have abundance; but whoever does not have, even what he has will be taken away from him. Matthew 13:11b, 12) it is given (to them Matthew 13: 13a) (to those who are outside Mark 4:11) in parables.

(Therefore I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand. And in them the prophecy of Isaiah is fulfilled, which says:

*Hearing you will hear and shall not understand,
And seeing you will see and not perceive;
For the hearts of this people have grown dull.
Their ears are hard of hearing,
And their eyes they have closed,
Lest they should see with their eyes and hear with their ears,
Lest they should understand with their hearts and turn,
So that I should heal them.* (Lest they should turn, and their *sins be forgiven them.* Mark 4:12c)

But blessed *are* your eyes for they see, and your ears for they hear; for assuredly, I say to you that many prophets and righteous *men* desired to see what you see, and did not see *it*, and to hear what you hear, and did not hear *it*.

"Therefore hear the parable of the sower: Matthew 13:13-18)

"Now the parable is this: The seed is the word of God. Those by the wayside are the ones who hear; then the devil comes and takes away the word out of their hearts, lest they should believe and be saved. But the ones on the rock *are those* who, when they hear, receive the word with joy; and these have no root, who believe for a while and in time of temptation fall away. Now the ones *that* fell among thorns are those who, when they have heard, go out and are choked with cares, riches, and pleasures of life, and bring no fruit to maturity. But the ones *that* fell on the good ground are those who, having heard the word with a noble and good heart, keep *it* and bear fruit with patience.

(But he who received seed on the good ground is he who hears the word and understands *it*, who indeed bears fruit and produces: some a hundredfold, some sixty, some thirty. Matthew 13:23)

No one, when he has lit a lamp, covers it with a vessel or puts *it* under a bed, but sets *it* on a lampstand, that those who enter may see the light. (You are the light of the world. A city that is set on a hill cannot be hidden. Nor do they light a lamp and put it under a basket, but on a lampstand, and it gives light to all *who are* in the house. Let your light so shine before men, that they may see your good works and glorify your Father in heaven. Matthew 5:14-16)

(Therefore do not fear them. For there is nothing covered that will not be revealed, and hidden that will not be known.

"Whatever I tell you in the dark, speak in the light; and what you hear in the ear, preach on the housetops. And do not fear those who kill the body but cannot kill the soul. But rather fear Him who is able to destroy both soul and body in hell. Are not two sparrows sold for a copper coin? And not one of them falls to the ground apart from your Father's will. But the very hairs of your head are all numbered. Do not fear therefore; you are of more value than many sparrows.

"Therefore whoever confesses Me before men, him I will also confess before My Father who is in heaven. But whoever denies Me before men, him I will also deny before My Father who is in heaven. Matthew 10:26-33)

For nothing is secret that will not be revealed, nor *anything* hidden that will not be known and come to light. Therefore take heed how you hear. For whoever has, to him *more* will be given; and whoever does not have, even what he seems to have will be taken from him. (Luke 8:16-18)

Christ's True Brethren Luke 8:19-21

(Also Matthew 12:46-50; Mark 3:31-35)

Then (while He was still talking to the multitudes, behold, Matthew 12:46a) His mother and brothers came to Him, (stood outside, seeking to speak with Him Matthew 12:46b) and could not approach Him because of the crowd. And it was told Him *by some*, who said, ("Look" Matthew 12:46c) "Your mother and Your brothers are standing outside, desiring to see You."

But He answered and said to them, (But He answered them, saying, "Who is My mother, or My brothers?" And He looked around in a circle at those who sat about Him, and said Mark 3:33, 34a) (and He stretched out His hand toward His disciples and said, "Here are My mother and My brothers! For whoever does the will of My Father in heaven is My brother and sister and mother Matthew 12:49, 50a) "My mother and My brothers are these who hear the word of God and do it."

The Storm is Stilled Luke 8:22-25

(Also Matthew 8:23-27; Mark 4:35-41)

Now it happened, on a certain day, (On the same day, when evening had come Mark 4:35a) (And when Jesus saw great multitudes about Him, He gave a command to depart to the other side. Matthew 8:18) that He got into a boat with His disciples. And He said to them, "Let us cross over to the other side of the lake." And they launched out.

(Now when they had left the multitude, they took Him along in the boat as He was. And other little boats were also with Him. Mark 4:36) But as they sailed He fell asleep. (He was in the stern, asleep on a pillow. Mark 4:38a) And a (great Mark 4:37a) windstorm (arose Mark 4:37a) came down on the lake, (and the waves beat into the boat, Mark 4:37b) and they were filling *with water*, and were in jeopardy. And they came to Him and awoke Him, saying, "Master, Master, we are perishing!" ("Teacher, do You not care that we are perishing?" Mark 4:38b) ("Lord, save us! We are perishing!" Matthew 8:25)

(But He said to them, "Why are you fearful, O you of little faith?" Matthew 8:26a) Then He arose and rebuked the wind and the raging of the water (and said to the sea, "Peace, be still!" And the wind ceased. Mark 4:39b) And they ceased, and there was a (great Matthew 8:26c) calm. But He said to them, ("Why are you fearful, Matthew 8:26a) "Where is your faith?" ("How *is it* that you have no faith?" Mark 4:40c)

And they were (exceedingly Mark 4:41a) afraid, and marveled, saying to one another, "Who can this be? For He commands even the winds and water, and they obey Him!"

(So the men marveled, saying, "Who can this be, that even the winds and the sea obey Him?" Matthew 8:27)

Demons are Cast into Swine Luke 8:26-39

(Also) Matthew 8:28-34; Mark 5:1-20

Then they sailed (to the other side Matthew 8:28a) to the country of the Gadarenes (the country of the Gergesenes Matthew 8:28b), which is opposite Galilee. And when He stepped out (of the boat Mark 5:2a) on the land, there met Him (two demon-possessed *men* Matthew 8:28c) a certain man from the city who had demons for a long time. And he wore no clothes, nor did he live in a house but in the tombs (exceedingly fierce, so that no one could pass that way. Matthew 8:28e) (a man with an unclean spirit, who had *his* dwelling among the tombs; and no one could bind him, not even with chains, because he had often been bound with shackles and chains.

And the chains had been pulled apart by him, and the shackles broken in pieces; neither could anyone tame him. And always, night and day, he was in the mountains and in the tombs, crying out and cutting himself with stones. Mark 5:2b-5)

When he saw Jesus (from afar, he ran and worshiped Him Mark 5:6a), he cried out, fell down before Him, and with a loud voice said, "What have I to do with You, Jesus, Son of the Most High God? ("Have You come here to torment us before the time?" Matthew 8:29d) I beg You, (I implore You by God Mark 5:7d) do not torment me!" For He had commanded the unclean spirit

to come out of the man. For it had often seized him, and he was kept under guard, bound with chains and shackles; and he broke the bonds and was driven by the demon into the wilderness.

Jesus asked him, saying, "What is your name?"

And he said, "Legion," ("My name *is* Legion; for we are many." Mark 5:9d) because many demons had entered him. And they begged Him (earnestly Mark 5:10a) that He would not command them to go out into the abyss.

Now a herd of many swine was feeding there on the mountain. So they begged Him ("If You cast us out, permit us to go away into the herd of swine." Matthew 8:31b) And He permitted them. Then the demons went out of the man and entered the swine (the whole herd. Matthew 8:32e) (There were about two thousand Mark 5:13a), and the herd ran violently down the steep place into the lake and drowned.

When those who fed *them* saw what had happened, they fled and told *it* in the city and in the country, (and told everything, including what *had happened* to the demon-possessed *men*. Matthew 8:33, 34)

Then (behold, the whole city came out to meet Jesus. Matthew 8:34) They went out to see what had happened, and came to Jesus, and found the man from whom the demons (the legion Mark 5:15b) had departed, sitting at the feet of Jesus, clothed and in his right mind. And they were afraid.

They also who had seen *it* told them by what means he who had been demon-possessed was healed (and about the swine. Mark 5:16) Then the whole multitude of the surrounding region of the Gadarenes asked Him to depart from them, for they were seized with great fear. And He got into the boat and returned.

Now the man from whom the demons had departed begged Him that he might be with Him. But Jesus sent him away, saying, "Return to your own house; (Go home to your friends Mark 5:19d), and tell what great things God has done for you, (and how He has had compassion on you." Mark 5:19f) And he went his way (and began to proclaim in Decapolis Mark 5:20b), and throughout the whole city what great things Jesus had done for him, (and all marveled. Mark 5:20b)

A Woman is Healed Luke 8:40-48

(Also) Matthew 9:18-22; Mark 5:21-34

(Now when Jesus had crossed over again by boat to the other side, a great multitude gathered to Him; and He was by the sea. Mark 5:21)

So it was, when Jesus returned, that the multitude welcomed Him, for they were all waiting for Him. And (while He spoke these things to them Mark 9:18a) behold, there came a man named Jairus, and he was a ruler of the synagogue. And he fell down at Jesus' feet and begged Him

(earnestly, saying, "My little daughter lies at the point of death. Come and lay Your hands on her, that she may be healed, and she will live." Mark 5:23) to come to his house, for he had an only daughter about twelve years of age, and she was dying.

(So Jesus arose and followed him, and so *did* His disciples. Matthew 9:19) and a great multitude followed Him. Mark 5:24b) But as He went, the multitudes thronged Him. Now a woman, having a flow of blood for twelve years, (and had suffered many things from many physicians. She had spent all that she had and was no better, but rather grew worse. Mark 5:26) who had spent all her livelihood on physicians and could not be healed by any.

(When she heard about Jesus, Mark 5:27) came from behind (*Him* in the crowd Mark 5:27) and touched the border of His garment. (For she said, "If only I may touch His clothes, I shall be made well." Mark 5:28) And immediately her flow of blood stopped. (Immediately the fountain of her blood was dried up, and she felt in *her* body that she was healed of the affliction. And Jesus, immediately knowing in Himself that power had gone out of Him, turned around in the crowd and said, "Who touched My clothes?" Mark 5:29, 30)

And Jesus said, "Who touched Me?"

When all denied it, Peter and those with him (His disciples Mark 5:31) said, "Master, (You see Mark 5:31) the multitudes throng and press You, and You say, Who touched Me?"

But Jesus said, "Somebody touched Me, for I perceived power going out from Me." (And He looked around to see her who had done this thing. Mark 5:32)

Now when the woman saw that she was not hidden, she came (fearing Mark 5:33) trembling; (knowing what had happened to her, came Mark 5:33b) and falling down before Him, she declared to Him (the whole truth Mark 5:33e) in the presence of all the people the reason she had touched Him and how she was healed immediately.

And He said to her, "Daughter, be of good cheer; your faith has made you well. Go in peace, (and be healed of your affliction." Mark 5:34d)

Jairus's Daughter is Raised Luke 8:49-56

(Also) Matthew 9:23-26; Mark 5:35-43

While He was still speaking, someone came from the ruler of the synagogue's *house*, saying to him, "Your daughter is dead. Do not trouble the Teacher."

But when Jesus heard *it* (the word that was spoken Mark 5:36), He answered him (the ruler of the synagogue Mark 5:36), saying, "Do not be afraid; only believe, and she will be made well." (And He permitted no one to follow Him except Peter, James, and John the brother of James. Mark 5:37) When He came into the house, (and saw the flute players Matthew 9:23b) (and saw a tumult and those who wept and wailed loudly Mark 5:38), He permitted no one to go in except Peter, James, and John, and the father and mother of the girl.

Now all wept and mourned for her; but He said, ("Why make this commotion and weep?" Mark 5:39) "Do not weep; she is not dead, but sleeping." And they ridiculed Him, knowing that she was dead. But He put them all outside.

(He took the father and the mother of the child, and those *who were* with Him, and entered where the child was lying Mark 5:40c) took her by the hand and called, saying, ("Talitha, cumi," which is translated, Mark 5:41c) "Little girl, arise." Then her spirit returned, and she arose immediately, (and walked, for she was twelve years of age. Mark 5:42) (And they were overcome with great amazement. Mark 5:42c) And He commanded that she be given *something* to eat. And her parents were astonished, but He charged them to tell no one what had happened.

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