

## The Issue of the Historical Chronology of the Last Days of Christ

The only Gospel which claims to put things in chronological order is Luke

*Luke 1:1-4*

- 1 Inasmuch as many have undertaken to compile an account of the things accomplished among us,*
- 2 just as those who from the beginning were eyewitnesses and servants of the word have handed them down to us,*
- 3 it seemed fitting for me as well, having investigated everything carefully from the beginning, to write it out for you in consecutive order, most excellent Theophilus;*
- 4 so that you might know the exact truth about the things you have been taught.*

While John goes out of his way to make sure that you know that the purpose of his writing was not chronological order (historical order) but rather doctrines of salvation

*John 20:31*

*31 but these have been written that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name.*

John does point out the fact that the Gospels were not written in such a way that all the "dots" can be connected in terms of Jesus' historical/chronological life. The Bible is up front about the fact that it is not simply an historical book and that the necessary information to satisfactorily fill in the gaps is an impossibility

*John 20:30*

*30 Many other signs therefore Jesus also performed in the presence of the disciples, which are not written in this book;*  
(This would include the last days before his passion and the days following His resurrection)

*John 21:24-25*

- 24 This is the disciple who bears witness of these things, and wrote these things; and we know that his witness is true.*
- 25 And there are also many other things which Jesus did, which if they were written in detail, I suppose that even the world itself would not contain the books which were written.*

The truth of the gospel will not be found in the ability to connect the dots but rather in the authority of God the Holy Spirit. "*...we know that his witness is true...*"(John 21:24). We accept as a fact divinely communicated to us by the author of Scriptures, God the Holy Spirit, that "*many signs*" and "*many other things*"(John 21:25) are not recorded. Not just a few or unimportant but rather "*many*". The strength of the Greek word chosen by God the Holy Spirit indicates that it is a very significant amount of information.

"*Many*" - polus (pol-oos');

including the forms from the alternate pollos; (singular) much (in any respect) or (plural) many; neuter (singular) as adverbial, largely; neuter (plural) as adverb or noun often, mostly, largely: "much, many great," is used especially of number when its significance is "many," e. g., <Matt. 8:30; 9:10; 13:17>; so the RV of <Matt. 12:15>, where some mss. follow the word by ochloi, "multitudes"; <1 Cor. 12:12; Rev. 1:15>; it is more frequently used as a noun, "many (persons)," e. g., <Matt. 3:7; 7:22; 22:14>; with the article, "the many," e. g., <Matt. 24:12>, RV; <Mark 9:26>, RV, "the more part" (KJV "many"); <Rom. 5:15,19> (twice), RV; <12:5; 1 Cor. 10:17; v. 33>, RV; so <2 Cor. 2:17>; in <1 Cor. 11:30>, RV, "not a few." In <Luke 12:47> it is translated "many stripes," the noun being understood.

KJV-- abundant, + altogether, common, + far (passed, spent), (+be of a) great (age, deal, -ly, while), long, many, much, oft (-en [-times]), plenteous, sore, straitly.

As for the other two gospels, Matthew and Mark, God the Holy Spirit does not indicate His purpose in their order so we cannot impose our desire for a traditional historical/Chronological emphasis upon them. Rather we must view them as revelatory - both doctrinal revelation and historical revelation.

As such we should not impose our cultural view of the correct way to write history and biography on the Word of God which claims to be neither strictly historical nor strictly biographical but rather revelatory in nature. In saying this I am not saying the Bible does not contain history and biography. It contains both and every single piece of historical and biographical information in the Bible is pure, eternal, authoritative, inspired, inerrant, written Word of God.

What I am saying is that we do not pick up the Bible as secularists do and read it as man's history, man's biography and subject it as such to man's interpretation. Rather the Bible is Revelatory in nature - making it God's Revelation to man, the authoritative, pure, inerrant, eternal written Word of God. As such we pick it up as God's Word, revealed to us for God's purposes and where the "dots" are left out or cannot be connected we simply respond, "The Bible does not say".