

The four gospels Matthew-Mark-Luke-John: Contradictions ?

The four gospels are all about the good news, Jesus Christ bringing the Kingdom of God. Jesus Christ, the Son of God, the eternal King of Israel, His Miracles, His teachings, His complete obedience to the Father, His death, His Crucifixion, His resurrection, His humanity.

The differences between the four gospels !

The four gospels show many differences. That is a fact.

Non-Believers

The main target for non-believers is to show the differences and that these differences prove that there is justice for the non-believers not to believe it is the Word of God written by human authors inspired by the Holy Spirit.

True-Believers

The main target for true believers is to investigate why the records are different and if the main message is not in conflict with each other.

Witnesses

Deuteronomy 19-15

One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: or at the mouth of three witnesses, shall the matter be established.

The four gospels are written by four different authors, 4 pairs of different eyes and ears.

Would God allow four witnesses being in contradiction towards each other ? Or should we look into the witnesses in itself and look if the main message is untouched towards the other witnesses ?

A Conspiracy ?

Imagine following: the four authors agreed to come together, compare everything they wrote down and change the things that might let us think it is not a true witness statement.

But that did not happen of course !

There are reasons behind their statements. Reasons why they put into scriptures as we read it today.

And why all they wrote down remained as it is.

What do we see and notice and record ?

A car hits an animal on the street.

Someone interested in cars would say: it was a blue BMW from the BMW One serial.

Someone interested in animals would say: it was a dog, a terrier, white brown speckled.

Someone interested in the accident in general would say: a car hit a dog

Someone who noticed everything from the beginning to the end would say: i saw a car coming around the corner and suddenly a dog came running out a house and ran on the street without looking, the car tried to stop but it was too late and hit the dog.

These are the facts:

- a car
- an animal
- an accident

If I say, I think it was a grey car, an Audi, hitting a cat it still is a car, an animal and an accident.

So, even I am wrong totally about the car and animal, I am not wrong about the fact that there was an

accident between a car and an animal.

Then someone can say to me: you are a liar because I was wrong about the car and about the animal. Did I do that on purpose ? No because I really thought, from my point of view, the car was grey, model of an audi and that the animal was a cat.

We can dig much deeper about this incident and talk about the situation afterwards: did the dog survive, how did the owners of the dog response, how did the driver of the BMW react, was the driver alone, was there one owner of the dog or two or even more, and so forth.

Is it important to know if the driver was alone or if he was driving with his wife and children.

If I come into the situation a bit later and I notice that the driver is talking to the owner of the dog, my witness is one driver and one owner. If someone sees the accident from the beginning he or she sees the driver, wife and two children, getting out of the car and sees man and woman being the owners of the dog. So this witness sees everyone involved.

Every witness looks from a different point of view, from a different angle, from a different point in time. Let 10 people put into words the accident ! They will be different on some points, more or less accurate and the points of interest will be different.

But.....the main message will be the same: a car hitting an animal !

The main message of the four Gospels

These are the following most important elements which should be the same in all gospels:

- we are all sinners
- to be released from sin it needs an eternal offer
- to stay in sin leads to God's wrath
- Jesus is the Son of God
- Jesus offered Himself
- Jesus released us from sin
- Jesus was crucified
- Jesus died
- Jesus was buried
- Jesus was resurrected
- this all was witnessed by many
- we need the Holy Spirit as our guide to know God
- Jesus came to give eternal life

In all four gospels these most important elements are all the same.

The main message contains all these elements.

The Unbeliever: an example

*Matthew {28:1} In the end of the sabbath, **as it began to dawn** toward the first [day] of the week, came **Mary Magdalene** and **the other Mary** to see the sepulchre. {28:2} And, behold, **there was a great earthquake: for the angel of the Lord** descended from heaven, **and came and rolled back the stone from the door, and sat upon it.** {28:3} His countenance was like lightning, and his raiment white as snow: {28:4} And for fear of him the keepers did shake, and became as dead [men.] {28:5} **And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.** {28:6} He is not here: for **he is risen**, as he said. Come, see the place where the Lord lay. {28:7} And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth*

before you into Galilee; there shall ye see him: lo, I have told you. {28:8} **And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.** {28:9} **And as they went to tell his disciples, behold, Jesus met them, saying, All hail.** And they came and held him by the feet, and worshipped him. {28:10} Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me. {28:11} Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. {28:12} And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, {28:13} Saying, Say ye, His disciples came by night, and stole him [away] while we slept. {28:14} And if this come to the governor's ears, we will persuade him, and secure you. {28:15} So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day. {28:16} Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. {28:17} And when they saw him, they worshipped him: but some doubted. {28:18} And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. {28:19} Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: {28:20} Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, [even] unto the end of the world. Amen.

Mark {16:1} And when the sabbath was past, **Mary Magdalene, and Mary the [mother] of James, and Salome,** had bought sweet spices, that they might come and anoint him. {16:2} And very early in the morning the first [day] of the week, **they came unto the sepulchre at the rising of the sun.** {16:3} And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? {16:4} And when they looked, **they saw that the stone was rolled away:** for it was very great. {16:5} **And entering into the sepulchre, they saw a young man sitting on the right side,** clothed in a long white garment; and they were affrighted. {16:6} **And he saith unto them,** Be not affrighted: Ye seek Jesus of Nazareth, which **was crucified: he is risen;** he is not here: behold the place where they laid him. {16:7} But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you. {16:8} And they went out quickly, and fled from the sepulchre; **for they trembled and were amazed: neither said they any thing to any [man;] for they were afraid.**

Luke {23:50} And, behold, [there was] a man named **Joseph,** a counsellor; [and he was] a good man, and a just: {23:51} (The same had not consented to the counsel and deed of them;) [he was] of Arimathaea, a city of the Jews: who also himself waited for the kingdom of God. {23:52} This [man] went unto Pilate, and begged the body of Jesus. {23:53} And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. {23:54} And that day was the preparation, and the sabbath drew on. {23:55} {23:55} **And the women also,** which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. {23:56} And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment. {24:1} Now upon the first [day] of the week, **very early in the morning, they** came unto the sepulchre, bringing the spices which they had prepared, and certain [others] with them. {24:2} **And they found the stone rolled away from the sepulchre.** {24:3} And they entered in, and found not the body of the Lord Jesus. {24:4} And it came to pass, as they were much perplexed thereabout, behold, **two men stood by them in shining garments:** {24:5} And as they were afraid, and bowed down [their] faces to the earth, they said unto them, Why seek ye the living among the dead? {24:6} **He is not here, but is risen:** remember how he spake unto you when he was yet in Galilee, {24:7} Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. {24:8} And they remembered his words, {24:9} **And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.** {24:10} It was Mary Magdalene, and Joanna, and Mary [the mother] of James, and other [women that were] with them, which told these things unto the apostles. {24:11} And their words seemed to them as idle tales, and they believed them not. {24:12} **Then arose Peter, and ran unto the sepulchre;** and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

*John {20:1} The first [day] of the week cometh **Mary Magdalene** early, **when it was yet dark**, unto the sepulchre, and seeth **the stone taken away** from the sepulchre. {20:2} **Then she runneth**, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. {20:3} **Peter therefore went forth, and that other disciple, and came to the sepulchre.** {20:4} So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. {20:5} And he stooping down, [and looking in,] saw the linen clothes lying; yet went he not in. {20:6} Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, {20:7} And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. {20:8} **Then went in also that other disciple**, which came first to the sepulchre, and he saw, and believed. {20:9} For as yet they knew not the scripture, that **he must rise again from the dead.** {20:10} **Then the disciples went away again unto their own home.** {20:11} **But Mary stood** without at the sepulchre weeping: and as she wept, she stooped down, [and looked] into the sepulchre, {20:12} **And seeth two angels** in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. {20:13} And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. {20:14} And when she had thus said, she turned herself back, **and saw Jesus standing**, and knew not that it was Jesus. {20:15} Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. {20:16} Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. {20:17} Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: **but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and [to] my God, and your God.** {20:18} **Mary Magdalene came and told the disciples that she had seen the Lord, and [that] he had spoken these things unto her.***

The main message/the differences and explanations

The main message

Jesus died, was buried and resurrected and was witnessed in a glorified body by many !

The moments

Matthew : *In the end of the sabbath, as it began to dawn toward the first [day] of the week*
 Mark : *And when the sabbath was past very early in the morning the first [day] of the week*
 Luke : *Now upon the first [day] of the week, very early in the morning*
 John : *The first [day] of the week early, when it was yet dark*

So it was the first day of the week and it was very early.

Matthew writes: as it began to dawn and John writes: when it was yet dark.

There is no contradiction because when it starts to dawn it is still dark.

If I ask you: was it dark ? You can answer: yes, or , yes but it began to dawn already.

The persons to see the sepulchre

Matthew : *Mary Magdalene and the other Mary*
 Mark : *Mary Magdalene, Mary the [mother] of James, and Salome*
 Luke : *And the women which cameth with Joseph from Galilee*
 John : *Mary Magdalene*

Matthew does not mention Salome but in chapter 15 verse 40 Matthew mentions all the women who attended the crucifixion.

Matthew {15:40} There were also women looking on afar off: among whom was Mary Magdalene,

and Mary the mother of James the less and of Joses, and Salome; {15:41} (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

Luke speaks about the women which cameth with Joseph, all women mentioned in Matthew.

John only mentions Mary Magdalene.

Luke{8:2} And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

Mary Magdalene is mentioned in all gospels.

In the gospel of John, John talks about her only. She meets Jesus. She was cured by Jesus and only wanted to return to Jesus. Jesus said: "Mary" and a sheep recognizes the voice of the shepherd. Jesus comforts her by saying that he can not be touched because he still had to return first to His Father.

Mary is a beautiful example of Jesus comforting all true believers in His body.

John records the importance of this.

So what is the problem of not mentioning all women in Matthew and John ?

Does that change the main message ? No, of course not !

The stone and the angels

In all four gospels the stone was away.

Matthew : *and came and rolled back the stone from the door, and sat upon it.*

Mark : *And entering into the sepulchre, they saw a young man sitting on the right side*

Luke : *And they found the stone rolled away from the sepulchre. {24:3} And they entered in, and found not the body of the Lord Jesus. {24:4} And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments*

John : *And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.*

Matthew, Mark and John tells us the angels were sitting. Luke says two men stood.

Matthew and Mark mention 1 angel where Luke and John mentions two angels.

The message is clear: at the sepulchre they saw two angels from which Matthew and Luke only mention one of them. Luke first tells they stood and being afraid they bowed their heads to the ground.

What is the problem when the angel started to speak that he sat down ? Because Luke records that they stood, the moment of speaking they could not sit down meanwhile ? What is the point ?

The message from the angel

Matthew : *And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.*

Mark : *But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.*

Luke : *remember how he spake unto you when he was yet in Galilee, {24:7} Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. {24:8} And they remembered his words,*

John : *{20:13} And they say unto her, Woman, why weepest thou?*

First of all I did not quote here that ALL GOSPELS tell us that Jesus died and was risen and that ALL were afraid and amazed !

Matthew does not record Simon Peter and John going into the sepulchre.
Mark does not record anything about Peter nor John running into the sepulchre.
Luke is telling us that Peter ran into the sepulchre.
In John when the angels spoke to Mary, she already had runneth to Simon Peter and John and they had looked into the sepulchre already.

So if John records Simon Peter and John , Matthew and Mark do not record and Luke only records Peter, what is the issue ?

Now we can continue about not, partial or complete recordings into the different gospels.

BUT THE ESSENCE IS THEY ALL GIVE US THE SAME CRUCIAL INFORMATION:

Jesus died, was buried and resurrected and was witnessed in a glorified body by many !

There was a car and hit an animal !

Additional info about Mark 16:9-20

Mark Chapter 16 ends in the original manuscripts with verse 8.

This verse 8 ends as follows:

*{16:8} And they went out quickly, and fled from the sepulchre; for they trembled and were **amazed**: neither said they any thing to any [man;] for they were **afraid**.*

If we read verse 9-20 true believers will notice by the Holy Spirit given to them, that this is not written by Mark. It is a different style.

Of course, ending with verse 8 is an abrupt endingif we do not get it !

Mark mentions the word "amazed" seven times.

Mark mentions the word "afraid" also seven times.

The word "afraid" is also the ending of Mark's gospel.

Let me quote **Psalm 61:5**:

*For thou, O God, hast heard my vows: thou hast given me **the heritage of those that fear my name**.*

So if Luke ends with fear, what is the problem not accepting this ending of Mark's gospel ?

Psalm 61:5 tells us that the heritage is for the one that fear God's name.

Ephesians {1:12} *That we should be to the praise of his glory, who first trusted in Christ. {1:13} In whom ye also [trusted,] after that ye heard the word of truth, **the gospel of your salvation**: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, {1:14} Which is the earnest of our **inheritance** until the redemption of the purchased possession, unto the praise of his glory.*

*{1:20} Which he wrought in Christ, **when he raised him from the dead**, and set [him] at his own right hand in the heavenly [places,] {1:21} Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: {1:22} And hath put all [things] under his feet, and gave him [to be] the head over all [things] to the church, {1:23} Which is his body, the fulness of him that filleth all in all.*

Our pledge is sealed with the with the Holy Spirit, our heritage, eternal life. And this for the ones who FEAR God's name.

If we have fear we only want HOPE to take away that fear. Fear is not being afraid for God, because God is becoming our biggest friend in life if we start a personal relationship with God through His beloved Son by the Holy Spirit. But to fear God is to know that we should fear God's Power and His Wrath coming upon this earth. And out of that Fear we create Hope to dedicate our life to Him.

So the ending of Mark's gospel is a beautiful promising ending.

And whoever felt to take all kind of verses out of the Bible to complete Mark's gospel having a good ending, is a decision out of the flesh and they added verses 9-20 to satisfy humanity.

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