

Section E

The Life of Christ

Chapter Twenty-three

The Four Gospels

THERE ARE FOUR gospels. Matthew, Mark and Luke are called the synoptic (from the Greek words syn meaning “together” and opsis meaning “seeing”) gospels. The synoptic gospels tend to focus on Jesus public ministry and teaching in Galilee while the fourth gospel, John, provides us with details of the divine side of Jesus with emphasis on his private teaching to his disciples and the majority of the book occurs in Judea.

Matthew

In Matthew Jesus is presented as the Messiah-King (the lion).

Book	Matthew
Author	Mathew, one of the twelve apostles, (also called Levi, Lk. 5:27), a Jew who collected taxes for the Romans from the Jews
Date	50 AD, first recorded quoted in 110 AD by Ignatius
Earliest Existing Manuscript	66 AD or earlier - Magdalen Papyrus (P64) contains Mat. 26:7-8, 10, 14-15, 22-23, 31
Audience Purpose	66 AD – Barcelona Papyrus (P67) contains Mat. 3:9, 15; 5:20-22, 25-28 Matthew was written with the Jew in mind Demonstrate that Jesus was the Jewish Messiah

The church history Eusebius (ca. 325 AD) quoted Origen (ca. 220 AD) when he said:

“Among the four gospels, which are the only indisputable ones in the Church of God under heaven, I have learned by tradition that the first was written by Matthew, who was once a publican, but afterwards an apostle of Jesus Christ, and it was prepared for the converts from Judaism.”

Since this gospel was addressed to the Jews Matthew begins Jesus’ genealogy with Abraham and follows it through King David. This is to prove that Jesus is the King of Israel. Matthew avoids speaking the name of God which would offend the Jews and so he calls Jesus the Son of David instead of the Son of God and the Kingdom of God (used four times) is referred to as the Kingdom of Heaven (thirty-four times). Matthew mentions Jewish customs without explaining them indicating his readers were familiar with them which also indicates a Jewish audience. Matthew uses over 129 Old Testament quotes, references or images.

In the Hebrew language the word for “the Anointed One” is messiah. In the Greek language it is christos. We get our English word “Christ” from the Greek word christos. So, the words messiah, christos and “Christ” all mean the same thing: “the anointed One.”

Matthew is unique in addressing the church (16:18; 18:17) and Gentiles (wisemen, centurion, Canaanite woman. 24:14. 28:19)

Chapter	Organization of Matthew
Chapter 1-10	Jesus presents himself to the Jews as their King.
Chapter 11-13	The Jewish leaders reject Jesus.
Chapter 14-20	Jesus withdraws from crowd and prepares his disciples.
Chapter 21-27	Jesus is rejected by the Jewish nation but rises from the dead to send the Jewish disciples to the Gentile nations.

Chapter	Narrative Chapters	Five Discourses Recorded by Matthew
1:1- 2:12	Introduction	
2:13-23	Foundation of Kingdom	
5:1-7:29		1 Sermon on the Mount
8:1-10:4	Proclaiming the Kingdom	
10:5-11:1		2 Evangelism & Discipleship
11:2-12:49	Conflict with the Kingdom	
13:1-52		3 Parables of the Kingdom
13:53-17:27	Preparing for the Gentiles	
18:1-19:2		4 Life and Character of the Kingdom
19:3-23:39	Final Conflict and Rejection	
24:1-25:46		5 Eschatology: The Coming of the Kingdom
26:1-28:20	Crucifixion and Resurrection	

The Seven Kingdom Parables

Parable	Illustrates Basic Truth of the Next Phase of the Kingdom of Heaven in the earth – The Church Age	Scripture
1 The Sower and the Seed	Growth during this next phase of the Kingdom of God will be based on receiving & responding to the Word (seed) which will then cause growth and production	Mt. 13:3-9; 18-23
2 The Sowing of the Weeds	False "seeds" or teaching will also be sown and allowed to grow and develop during this next age	Mt. 13:24-30; 37-43
3 The Mustard Seed	Growth of the church in this dispensation will begin from the smallest of groups and grown into the largest	Mt. 13:31-32
4 The Yeast	Once this truth is mixed into the world, even in the smallest amount, it will spread through out the whole world into every nation and into every level of society.	Mt. 13:33
5 The Hidden Treasure	Israel is the treasured nation and, though it is set aside (hidden in the field or earth), when the whole field has been purchased the treasure (Israel) will be dug up again	Mt. 13:44
6 The Pearl	The Lord (merchant) has been trying to win the nations (pearls). With this plan he can gain access to all of them at once in the church age after he has sold everything (the cross).	Mt. 13:45-46
7 The Net	At the end of this age the next event is the day of judgment. The separating of people will be just like separating good fish from bad.	Mt. 13:47-50

Twenty Mysteries Revealed in the New Testament by Jesus, Paul or John.
The Greek word for “secret” or “mystery” is *mysterion*, which referred to the knowledge and
the religious rites of secret societies into which members had to be initiated.

1. **Matthew 13:11** – “The knowledge of the secrets of the kingdom of heaven. . .”
2. **Luke 8:10** – “The knowledge of the secrets of the kingdom of God . . .”
3. **Romans 11:25** – “I do not want you to be ignorant of this mystery. . . Israel has experienced a hardening in part until . . .”
4. **Romans 16:25-26** – “. . . my gospel . . . according to the revelation of the mystery hidden for long ages past, but now revealed. . .”
5. **1 Corinthians 4:1** – “Servants of Christ . . . those entrusted with the secret things of God.”
6. **Ephesians 1:9** – “He made known to us the mystery of his will. . .”
7. **Ephesians 3:2-3** – “. . . the administration (dispensation) of God’s grace . . . that is the mystery made known to me by revelation.”
8. **Ephesians 3:4-5** – “In reading this, then, you will be able to understand my insight into the mystery of Christ which was not made known to men in other generations . . .”
9. **Ephesians 3:9** – “. . . make plain to everyone the administration (dispensation) of this mystery, which in ages past was kept hidden in God.”
10. **Ephesians 5:32** – “This is a profound mystery – but I am talking about Christ and the church.”
11. **Colossians 1:26** – “. . . the mystery that has been kept hidden for ages and generations, but is now disclosed to the saints.”
12. **Colossians 1:27** – “. . . make known among the Gentiles the glorious riches of this mystery, which is Christ in you, the hope of glory.”
13. **Colossians 2:2** – “. . . that they may know the mystery of God, namely, Christ, in whom are hidden all the treasures of wisdom and knowledge.”
14. **Colossians 4:3** – “Pray for us . . . that we may proclaim the mystery of Christ.”
15. **2 Thessalonians 2:7** – “For the secret power of lawlessness is already at work.”
16. **1 Timothy 3:9** – “They must keep hold of the deep truths (*mysterion*) of the faith with a clear conscience.”
17. **1 Timothy 3:16** – “The mystery of godliness is great.”
18. **Revelation 1:20** – “The mystery of the seven stars . . . and of the seven golden lampstands is this. . .”
19. **Revelation 10:7** – “In the days when the seventh angel is about to sound his trumpet, the mystery of God will be accomplished.”
20. **Revelation 17:5** – “Mystery - Babylon the Great -The Mother of Prostitutes and of the Abominations of the earth.”

Mark

In Mark Jesus is presented as Jehovah's Servant (the ox)

Book	Mark
Author	Mark
Date	57-59 or even 63 AD
Earliest Existing Manuscript	68 AD (could be 50 AD) Dead Seas Scroll MSS 7Q5 contains Mark 6:52-53
Audience	Written in Rome for the Roman Christians
Purpose	To encourage the believers in the city of Rome by reminding them of Jesus, the Lord and Savior, with the message his life revealed.

In all the writings of the earliest Church Fathers Mark is the accepted author of this gospel. Writing around 110-140 AD Papias (the bishop of Hieropolis) quotes his teacher (the apostle John) as saying that Mark traveled with Peter listening to him teach, and then accurately but not chronologically, recorded what Peter remembered. He then interpreted and translated Peter's Aramaic teaching into Greek. Papias' understanding is confirmed by Justin Martyr (who described the gospel as "the memoirs of Peter" in 160), Irenaeus (who called Mark "the disciple and interpreter of Peter" in 180), Clement of Alexandria (195), Tertullian (200) and Origen (230). Mark is mentioned in Scripture as John Mark in Acts 12:12, 25; 13:5, 13; 15:37, 39; Col. 4:10; 2 Tim. 4:11; Philemon 24; 1 Peter 5:13. In Mark 14:51,52 John Mark records a story that included himself the night of Jesus' arrest. John Mark's mother's house was where the early Jerusalem church met and may have been the location of the last supper. Peter refers to John Mark as "my son" in 1 Peter 5:13.

Mark's book is a "gospel", or *euangelion*, from the first century Roman and Greek world. The word "euangelion" was adapted by the New Testament writers but not developed by them. In the Greek and Roman world *euangelion* was a technical term for a message of military victory and also referred to joyful information concerning political or personal success. When the good message, or *euangelion*, was heard and received the gods were thanked and sacrifices were offered. Anytime the divine emperor sent out a decree, made a speech or performed some deed, the information of this event was *euangelion* or the "gospel" of the emperor or king. As Mark writes his book he is recording the *euangelion* of Jesus Christ. Mark is trying to capture the message or the decree of Jesus, but not necessarily in chronological order.

This book, the shortest of the four gospels, was not written for Jews but as a source of encouragement for believers. It was not written in Judea, since Mark seems to focus on communicating with people unfamiliar with Jewish customs and land:

1. Aramaic (the language of Judea which Peter, Jesus and others spoke) words are translated into Greek (the language of the Greek world Rome had conquered) in 3:17; 5:41; 7:11, 34; 9:43; 10:46; 14:36; 15:22, 34.
2. There are places where Latin (the original language of Rome) words are used instead of the expected Greek. (5:9; 6:27; 12:15, 42; 15:16, 39)
3. References to the time of day are given in Roman style as in 6:48; 13:35.
4. Jewish customs are explained in 7:3-4; 14:12; 15:42.
5. Compared to Matthew, the Old Testament is not referred to as frequently.
6. The man who carried Jesus' cross, Simon of Cyrene, is identified as the father of Alexander and Rufus (15:21) who resided in the Rome (according to Romans 16:13).
7. Also, note that no Jewish genealogy is given for Jesus.

Jesus is not presented primarily as the king of the Jews but instead Jesus is portrayed as a servant with human characteristics. Jesus' human side is presented clearly and in detail in Mark's gospel:

1. 1:41 – Jesus was “filled with compassion”.
2. 3:5 – Jesus “looked around at them in anger and, deeply distressed”.
3. 6:34 – Jesus “had compassion on them”.
4. 8:12 – Jesus “sighed deeply and said, ‘Why does this generation ask for a miraculous sign?’”
5. 4:38 – “Jesus was in the stern, sleeping on a cushion”.
6. 11:12 – “The next day as they were leaving Bethany, Jesus was hungry”.
7. 10:13-16 – “People were bringing little children to Jesus to have him touch them, but the disciples rebuked them”.

Mark places more emphasis on what the servant Jesus did and less on his parables and teaching discourses.

The book of Mark can be broken up into three time periods:

1. The first three years – 1:1-8:26, or 8 chapters for 3 years
2. The next six months - 8:27-10:52, or 2 ½ chapters for 6 months
3. The last eight days – 11:1-16:20, or 6 chapters for 8 days

Luke

In Luke Jesus is presented as the Son of Man (the man)

Book	Luke
Author	Luke, the only <u>Gentile to write Scripture</u> in Old Testament or New Testament
Date	60-62 AD
Earliest Existing Manuscript	<u>66 AD Paris Papyrus (P4)</u> – contains <u>Luke 3:23; 5:36</u>
Audience	● Gentiles
Purpose	Communicate a complete, orderly account of salvation available to both the Jews and the Greeks through Jesus Christ.

According to Eusebius and Jerome, Luke was from Antioch in Syria. Paul calls him a physician in Colossians 4:14. Luke places an emphasis on Jesus' physical healing

Luke begins both the Gospel of Luke and the book of Acts by addressing them to Theophilus. Since the book of Acts ends with Paul in prison in Rome it is logical to conclude that Luke wrote both his gospel and the book of Acts during Paul's two years in Rome under house arrest, which would have been 60-62 AD. Theophilus is addressed as "most excellent" which would indicate he was a Roman dignitary, and it is even possible he was a member of the household of Caesar himself (Philippians 4:22). Theophilus was a Roman official who may have financed the production of Luke's two volume set.

Luke carefully researched the events of the Life of Christ and interviewed eyewitnesses to the events (1:2-3). His notes were carefully copied and then arranged into the book called by his name. Although at the time of Luke's writing he states that there were already many accounts (1:1) concerning Jesus' life and deeds already written (it is interesting that the only gospel written at that time was Matthew, so there must have been many more that have not been preserved through the years), it appears that Luke did not use any of them, but instead spoke to eyewitnesses and "carefully investigated everything from the beginning." The word "carefully investigated" is the Greek word parakoloutheo and it means "to follow or accompany closely; to attend; to follow with thought." As you read the account of the nativity beginning with Zechariah and the birth of John the Baptist until Joseph flees with his family into Egypt you should wonder if it was Mary herself (present in the upper room on the Day of Pentecost in Acts 1, 2) who gave Luke the details he records.

Luke writes with a very high level of Greek similar to classical Greek and the Septuagint. His writing is equal to the historians, giving attention to historical details that in return today give Luke's authenticity rich credibility.

After the account of Jesus' birth, Luke's gospel is arranged in three sections:

1. Jesus' ministry in Galilee – 4:12-9:50
2. Jesus' ministry in Judea and Perea – 9:51-19:27
3. Jesus' final week in Jerusalem – 19:28-24:53

Jesus' Genealogy

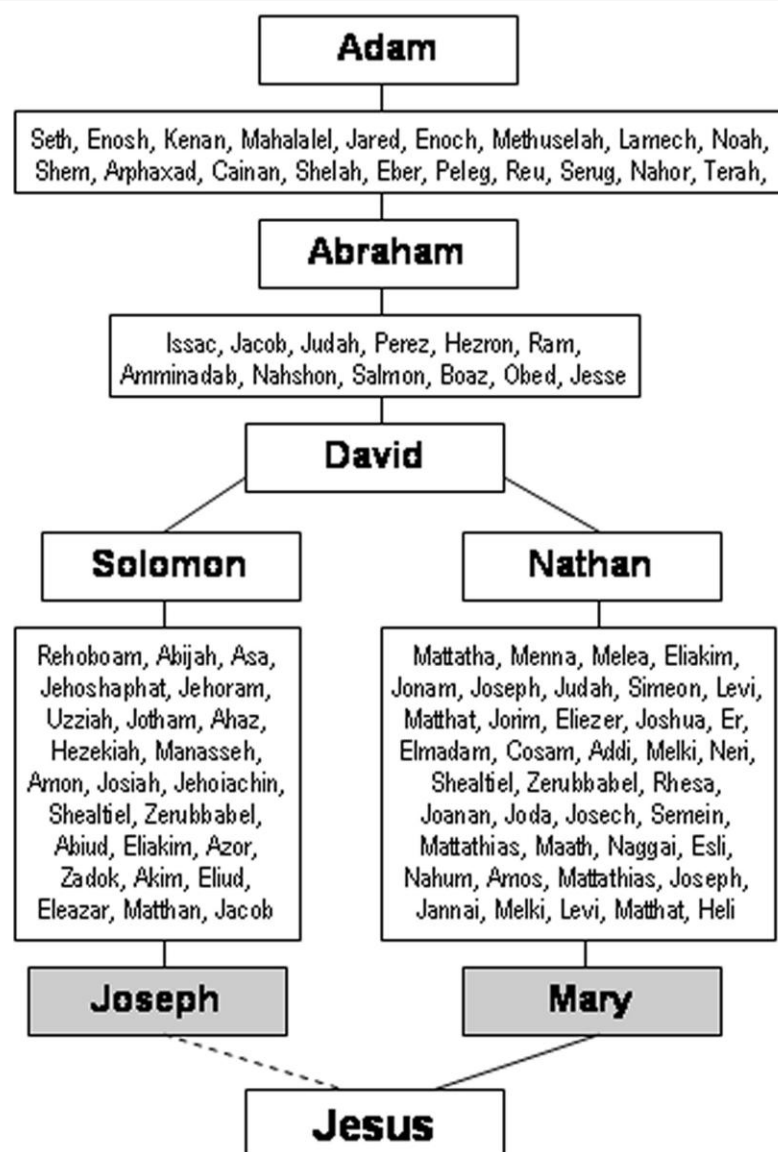
The Son of David, The Son of Abraham, The Son of Man

- Matthew's gospel records Jesus' family tree from Abraham through David to show that Jesus was the King of the Jews. Luke records the genealogy back to Adam, even to God, to show that Jesus was the Son of Man.
- Matthew (Mt. 1) traces Joseph from David through the line of the kings descending from Solomon, but this line was told they would never have another king sit on the throne. (Jeremiah 36:30) Luke (Luke 4) traces Jesus' lineage to Mary from David through David's son Nathan. This makes Jesus the legal heir to the throne with the blood line of Adam, Abraham and David, but by-passes the curse of Jehoiakim spoken by Jeremiah in Jer. 36:30. Indeed, Jesus was born King of the Jews.

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John

In John, Jesus is presented as the Son of God (the eagle)

Book	John
Author	John
Date	85 AD
Earliest Existing Manuscript	100-115 AD John Rylands Greek 457 (P52) – John 18:31-33, 37-38 110-140 AD Egerton Papyrus 2 – three papyrus codex leaves makes reference to 5:39, 45; 9:29; 7:30; 10:39 125-150 AD Papyrus Oxrhynchus 3523 (P90) – John 18:36-19:7 125 AD Bodmer Papyrus (II) (Johannine Codex P66) – Near complete copy of the Gospel of John (117 AD, Ignatius quotes from the gospel of John twice in his writings: 3:8; 7:38)
Audience	Believing and non-believing Greeks
Purpose	"... that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name."

John moved to Ephesus in 66 AD. Mary, who would have been around 82 years of age at the time, may have moved with him. Tradition places Mary's grave in Ephesus. It was from Ephesus that the apostle John began to write and lead the church in its second generation. All the other apostles had either died or been martyred. Timothy was the pastor of the church of Ephesus in 63 AD and may have still been there when John arrived. The gospel of John would have been written around 85 AD. John died of natural causes in Ephesus around 98 AD after having returned from exile on the Isle of Patmos.

93% of John's material does not appear in the synoptic gospels. The gospel of John was written for both believing and non-believing Greek readers. John's introduction is full of Greek thought. Clearly John is writing to a non-Jewish group after the destruction of the temple since he explains Jewish customs, translates Jewish names, and locates Israelite sites. John's purpose is to present Jesus as divine. John begins his book by saying "the Word became flesh" (1:1) and ends by quoting Thomas as saying, "My Lord and My God" (20:28). John's purpose statement can be found in 20:30-31:

"These are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name."

John records seven signs done by Jesus and follows each of them up with a discourse taught by Jesus to explain the intended meaning of the sign. The Bible mentions signs, wonders and miracles. The purpose of a "sign" is to reveal or emphasize a particular truth. For example, when Jesus multiplied the bread the crowd was suppose to ask, "What does this mean? Who is this man Jesus?" Instead they asked for another meal. An example of a sign that had the intended effect occurred on the day of Pentecost. In Acts 2 when the apostles came out of the Upper Room and began to speak in tongues, the crowd of Jews recognized the sign and asked, "What does this mean?" (Acts 2:12) Peter then stopped speaking in tongues "raised his voice" (Acts 2:14) and preached the gospel to them.

The Seven Signs and Seven Lessons in John

- Turning Water into Wine at Cana (2:1-11) – Jesus is the source of God's future blessings.
- Healing of the Nobleman's Son (4:43-54) – Jesus is the Giver of Life Today.
- Healing the Man at the Pool of Bethesda (5:1-15) – Jesus is the co-worker with God the Father.
- Feeding of the Five Thousand (6:1-15, 15-69) – Jesus is the Source of Life.
- Storm on the Lake and Jesus Walking on the Sea (6:16-21) – Jesus is Divine.
- The Healing of the Blind Man (9:1-41) – Jesus is the giver of Physical and Spiritual of Sight.
- Raising of Lazarus from Death (11:1-44) – The Person Jesus is the Resurrection and the Life. The Resurrection is not a "time" or "day". It is a person.

There are seven "I am" statements by Jesus.

Seven "I AM" statements made by Jesus and recorded by John

6:35 – "I am the bread of life."
8:12 – "I am the light of the world."
10:7 – "I am the gate for the sheep." (10:9)
10:11 – "I am the good shepherd." (10:14)
11:25 – "I am the resurrection and the life."
14:6 – "I am the way and the truth and the life."
15:1 – "I am the true vine." (15:5)

Outline of the John's Gospel

1:1-18	Prologue
1:19-51	Jesus' Ministry Begins
2:1-11:51	The Seven Signs with Seven Discourses
12:1-19:42	The Last Week
20:1-29	The Resurrection
20:30-31	Identification of the purpose from the book
21:1-25	Epilogue

There are four Passovers mentioned in the book of John:

1. John 2:23
2. John 5:1
3. John 6:4
4. John 12:1

Theological Themes in the book of John:

1. Jesus is the incarnation of the eternal God.
2. Jesus is the Atonement – the sacrificial Lamb of God.
3. Jesus is himself Eternal Life.
4. Introduction to the person and work of the Holy Spirit.
5. The concept of faith or belief in Jesus is equated with these:
 - a. Receiving (1:12)
 - b. Following (1:40)
 - c. Drinking (4:13)
 - d. Responding (4:51)
 - e. Eating (6:57)
 - f. Accepting (6:60)
 - g. Worshipping (9:38)
 - h. Obeying (11:39-41)
 - i. Committing (12:10-11)

Seven Personal Interviews with Jesus are recorded by John:

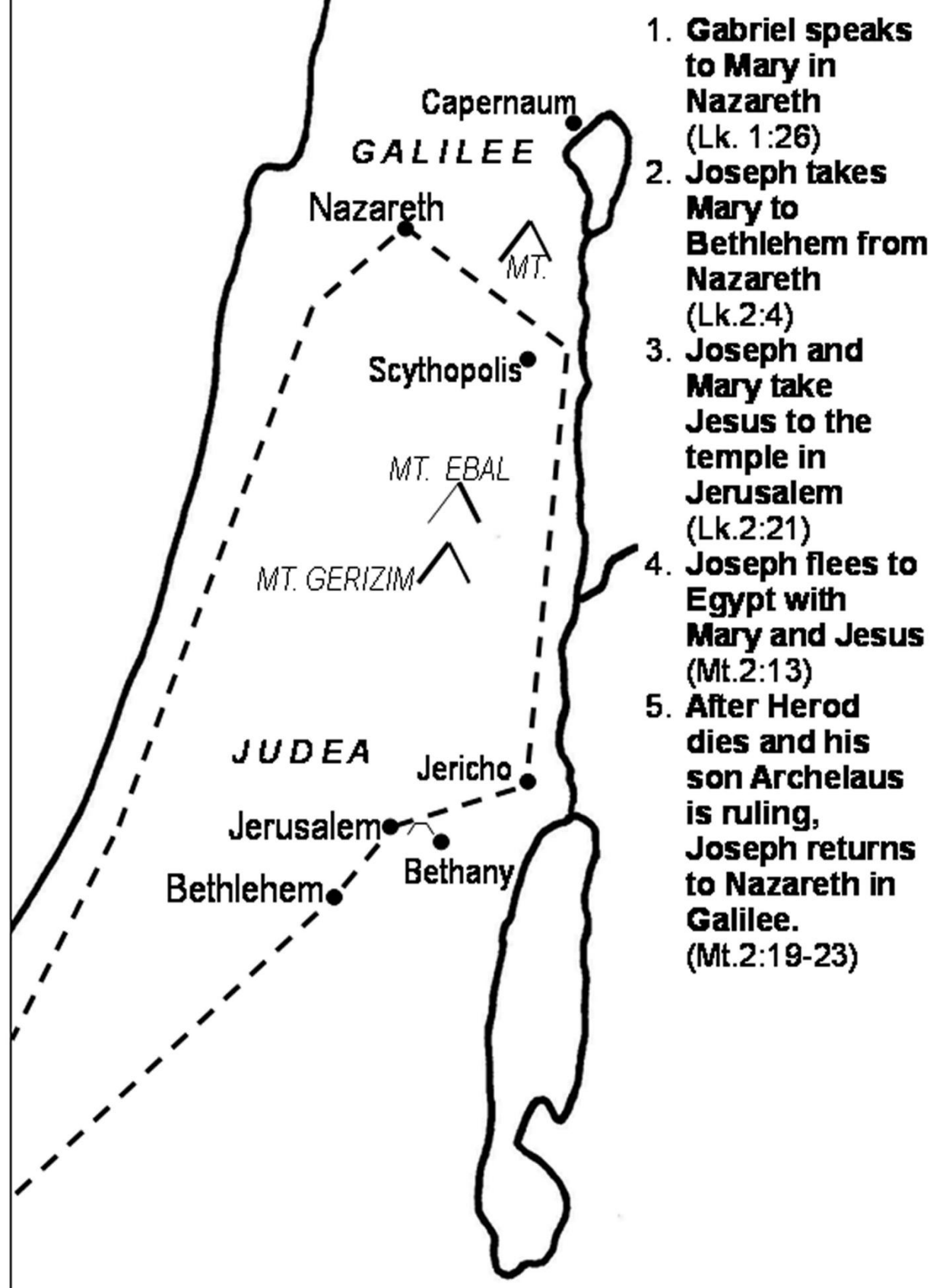
1. Nicodemus in Jerusalem (3:1-15)
2. The woman of Samaria (4:1-26)
3. Nobleman of Cana (4:43-53)
4. Paralytic at Pool of Bethesda (5:1-15)
5. Blind man in Jerusalem (9:1-38)
6. Mary in Bethany (11:17-40)
7. Martha in Bethany (11:17-40)

Six Conflicts between the Jews and Jesus are recorded by John:

1. 2:18-20
2. 5:16-47
3. 6:41-59
4. 7:15-44
5. 8:31-58
6. 10:22-39

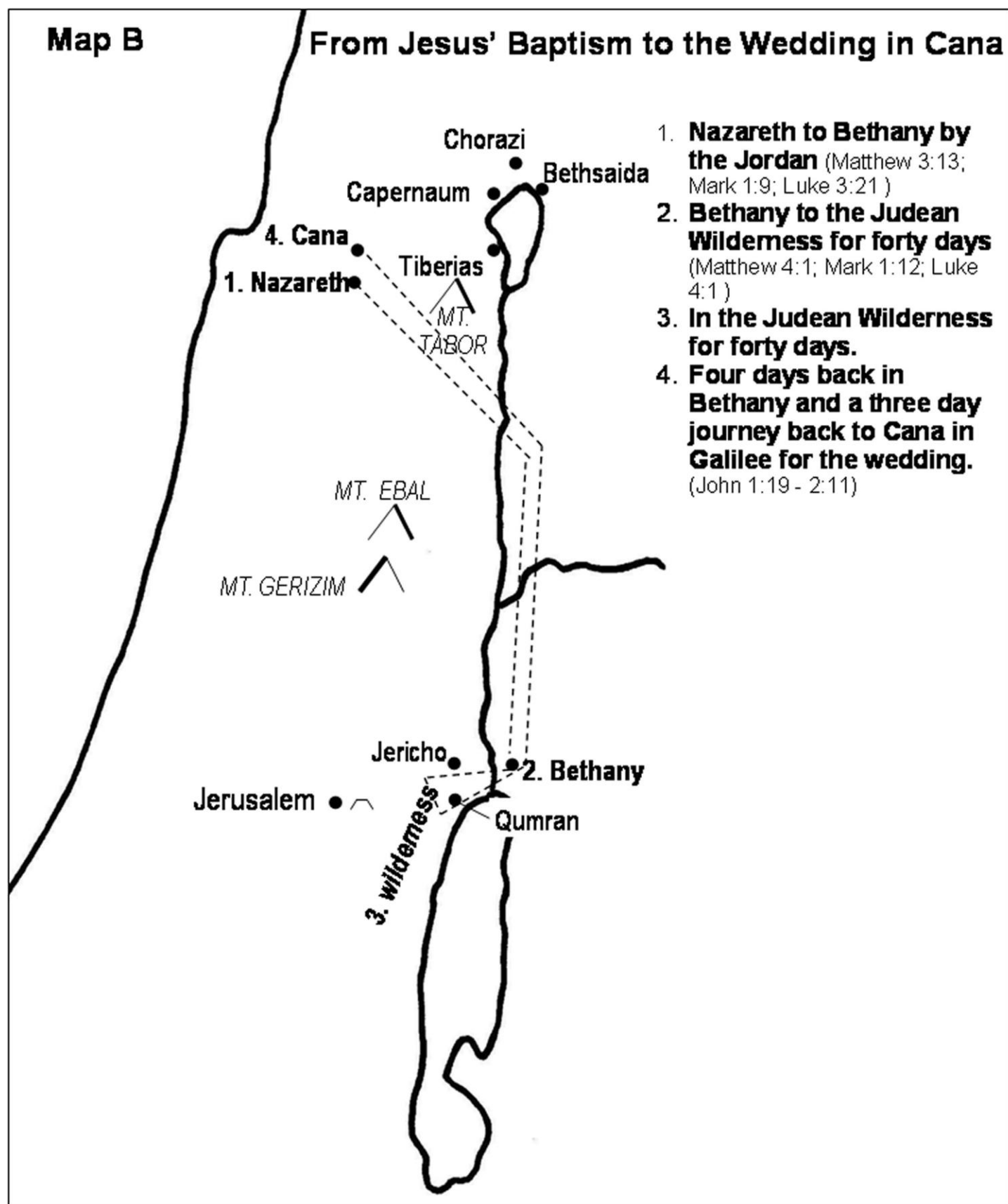
Map A

Jesus Birth and Childhood



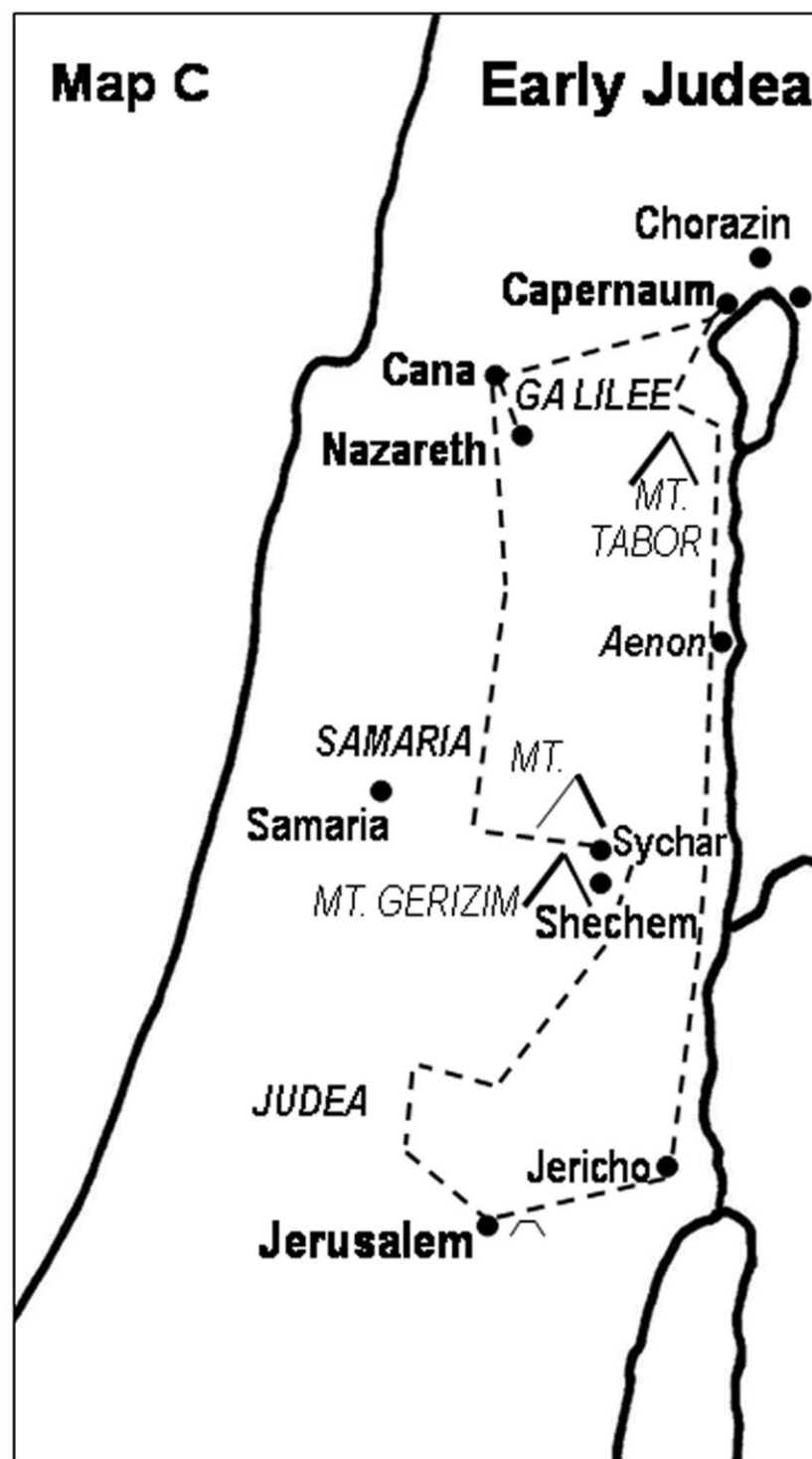
Map B

From Jesus' Baptism to the Wedding in Cana



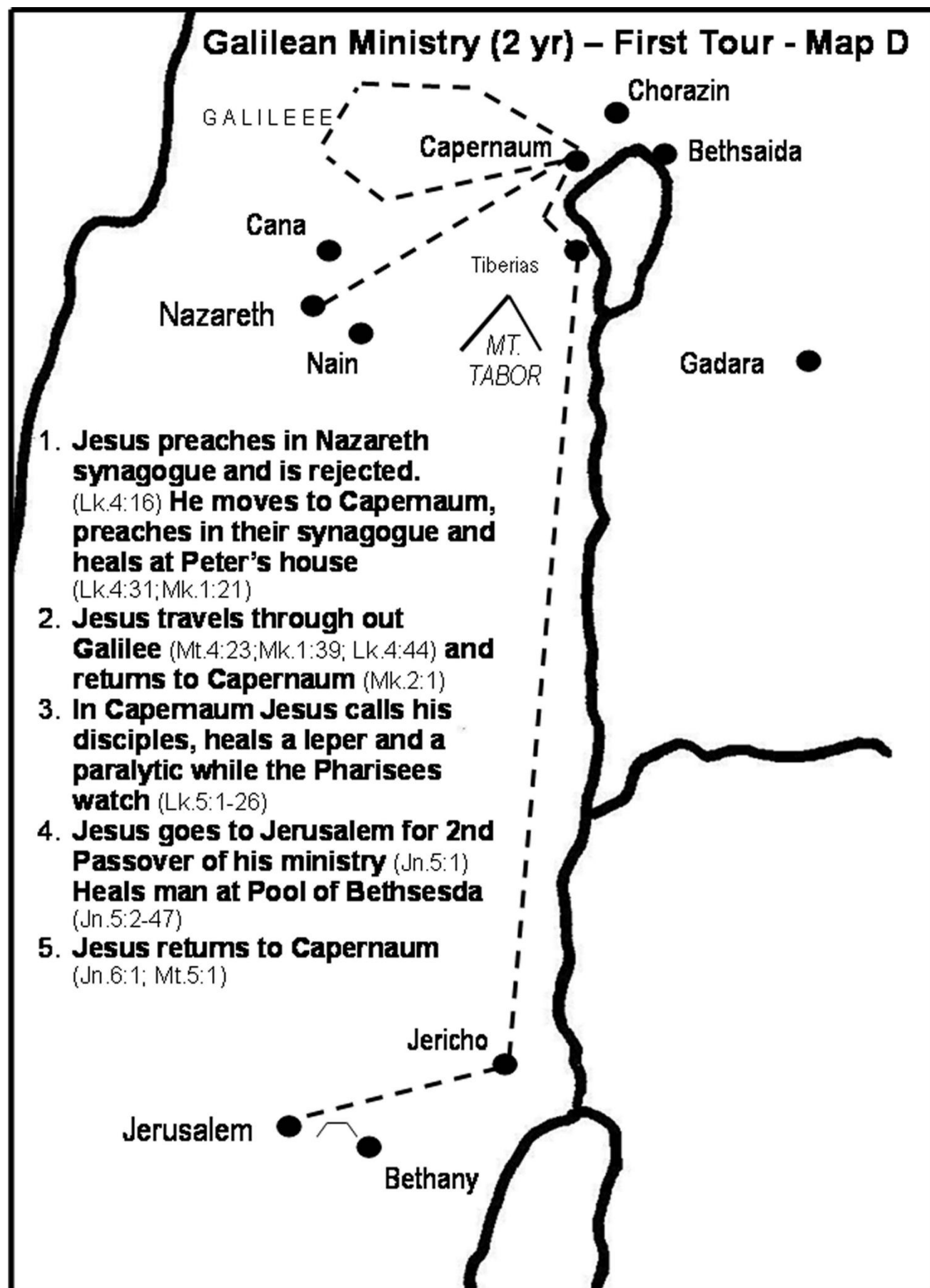
Map C

Early Judean Ministry (8 months)

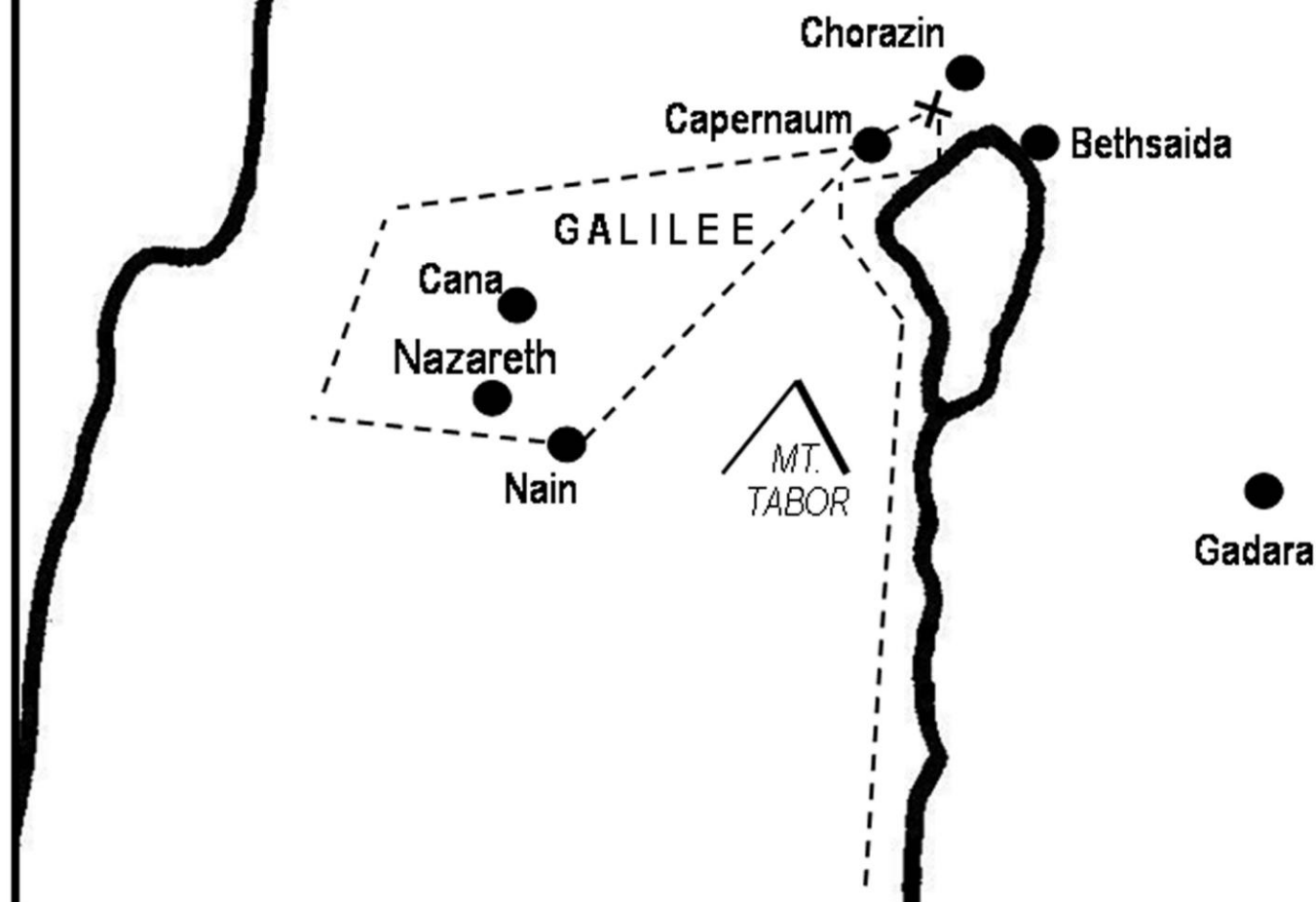


1. **Cana to Capernaum**
(John 2:12)
2. **Capernaum to Jerusalem for the first Passover of Jesus' ministry.** (John 2:13) **Here Jesus clears the temple for the first time** (John 2:14-16) **and speaks with Nicodemus.** (Jn. 3:1-21)
3. **Jesus goes to hill country of Judea.** (Jn. 3:22) **John Baptist is at Aenon** (3:23)
4. **Judea to Jacob's Well at Sychar** (Jn. 4:3-5) **Jesus speaks to the woman** (4:7) **and spends two days in Sychar** (4:40).
5. **Jesus travels to Cana** (Jn. 4:43-46) **and heals the royal official's son** (Jn. 4:46-53)
6. **Jesus returns to Nazareth** (Luke 4:14-27)

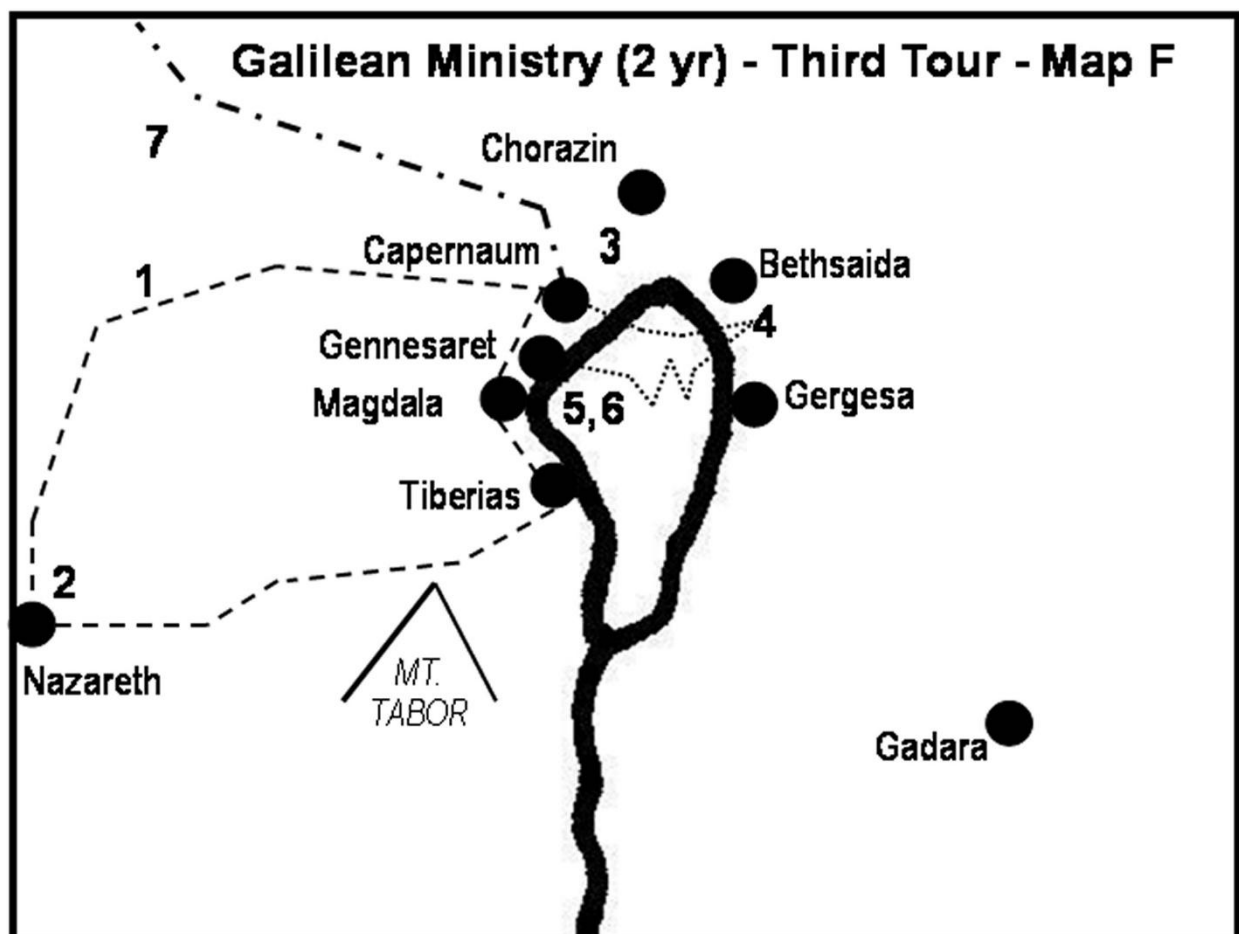
Galilean Ministry (2 yr) – First Tour - Map D



Galilean Ministry (2 yr) - Second Tour - Map E

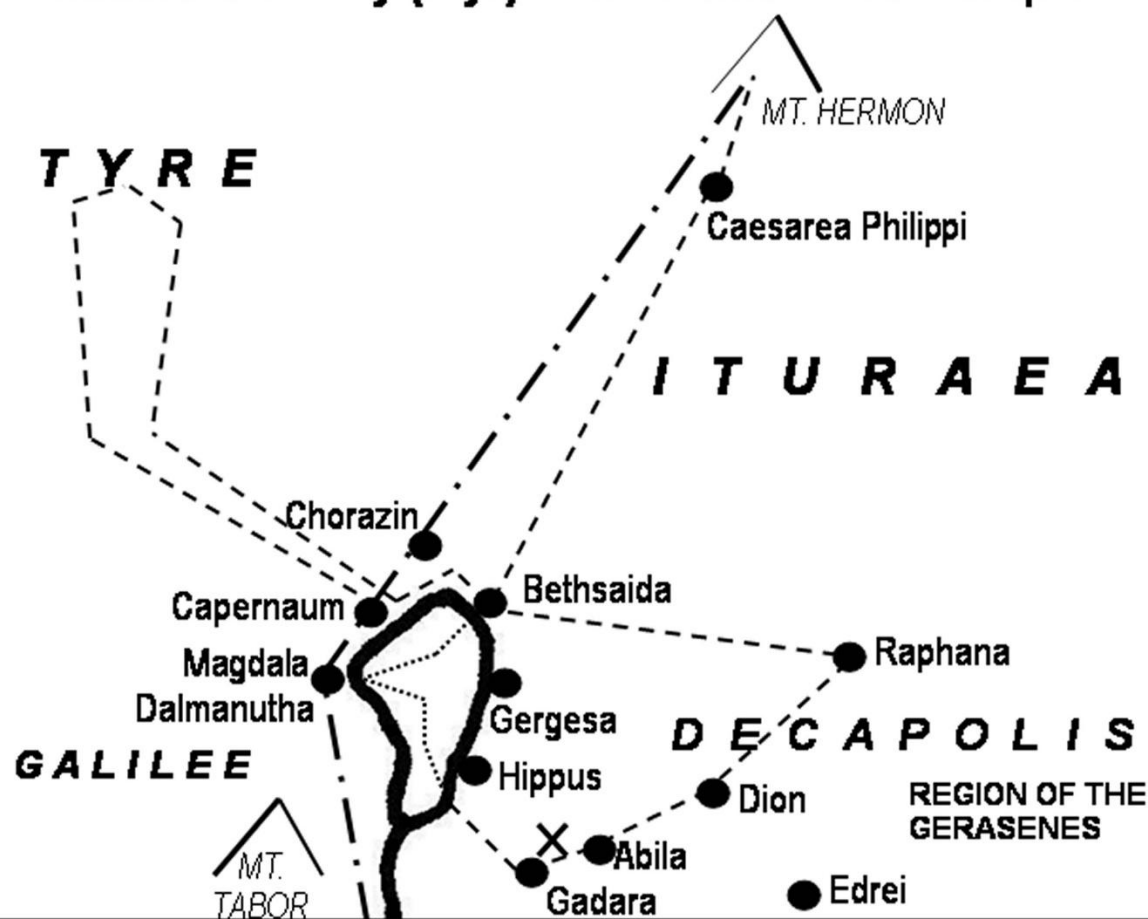


1. **Jesus returns to Galilee from the 2nd Passover.** (Lk.5:1) He preaches from Peter's boat (Lk.5:2), visits some villages and teaches the Sermon on the Mount (X).
2. **Jesus enters Capernaum** (Lk.7:1) and heals the Centurion's servant (Lk.7:2)
3. **Jesus continued to move through Galilee and raises the widows son from the dead in Nain** (Lk.7:11)
4. **Jesus returns to Capernaum.** Here he meets with disciples of John the Baptist (Mt.9:14; Lk.7:18), instructs his own disciples, eats with the Pharisees (Lk.7:36) and heals Jarius' daughter (Mt.9:18; Mk.5:22; Lk.8:41). He then sends out his disciples (Mt.10). **Jesus is ready to begin his third tour of Galilee** (Mt.11:1; Lk.8:1).



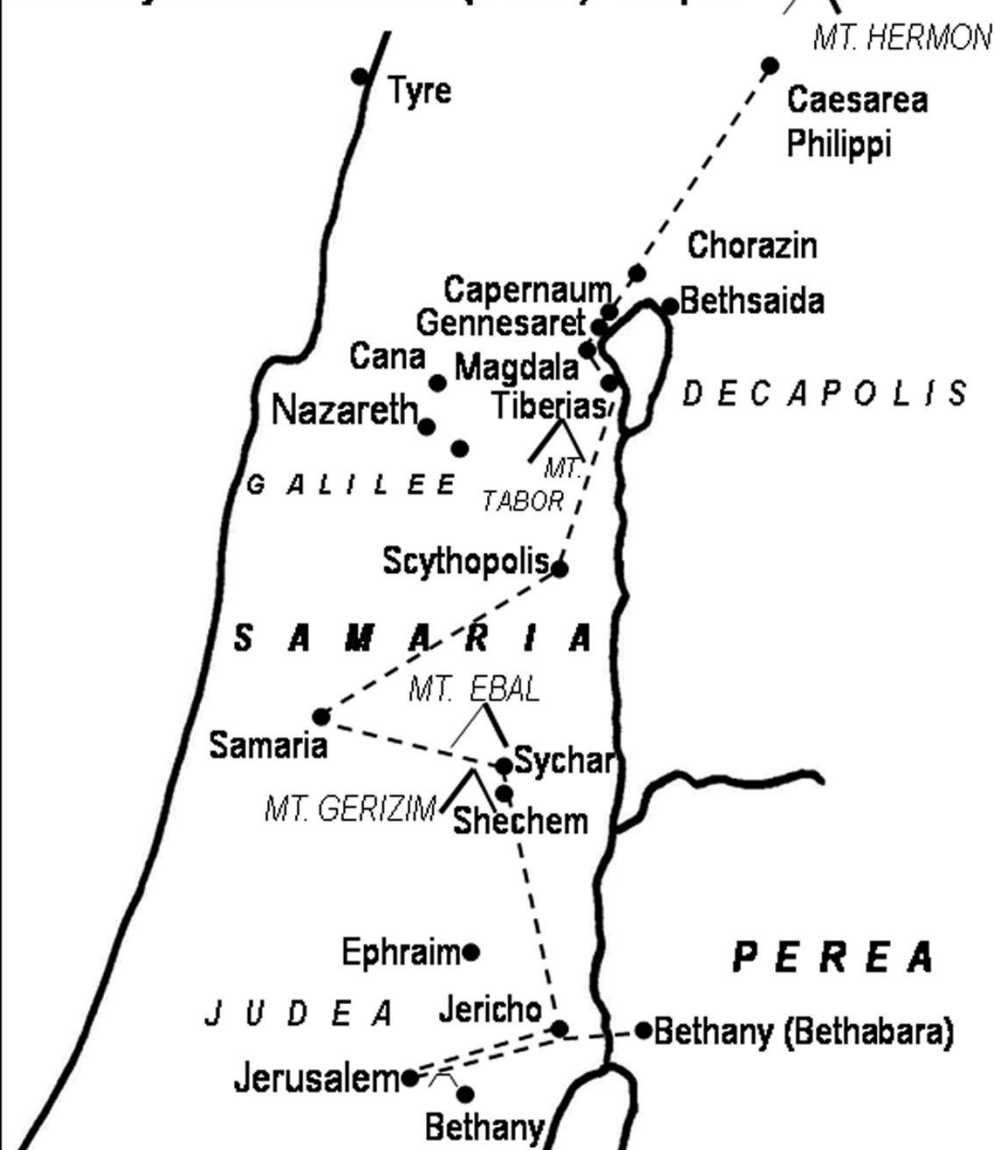
1. **Jesus makes his 3rd tour through Galilee** (Mt.11:1; Lk.8:1). **He Denounces Chorazin and Bethsaida** (Mt.11:20); **Sabbath conflict in grain field** (Mt.12:1) **Called Beelzebub by leaders** (Mt.12:22) **Begins speaking in parables, and presents the Seven Kingdom Parables** (Mt.13:1-52).
2. **Jesus goes through Nazareth and is rejected.** (Mt.13:54)
3. **Jesus hears reports that John the Baptist had been decapitated** (Mt. 14:1; Mk.6:14). **Jesus withdraws to the area of Bethsaida (which is outside of Herod Antipas' territory of Galilee), his first of four attempts to withdraw from the crowds who want him as king, the hatred of the religious leaders, the envy of Herod Antipas, to instruct his disciples and to rest.**
4. **Jesus feeds 5,000 Jews from Galilee** (Mt.14:13; Mk.6:32; Lk.9:10; Jn6:1) **The third Passover of Jesus ministry is near.** (Jn.6:4)
5. **Jesus walks on water and they land at Gennesaret** (Mt. 14:25-34) **the people run along the coast from Bethsaida and find Jesus on the other side between Capernaum and Gennesaret** (Jn.6:25). **Jesus teaches that he is the Bread of Life** (Jn.6:35-59)
6. **Many disciples desert Jesus** (Jn.6:60-70)
7. **For the second time Jesus withdraws, this time to the region of Tyre and Sidon** (Mt.15:21)

Galilean Ministry (2 yr) - The Gentile Tour - Map G



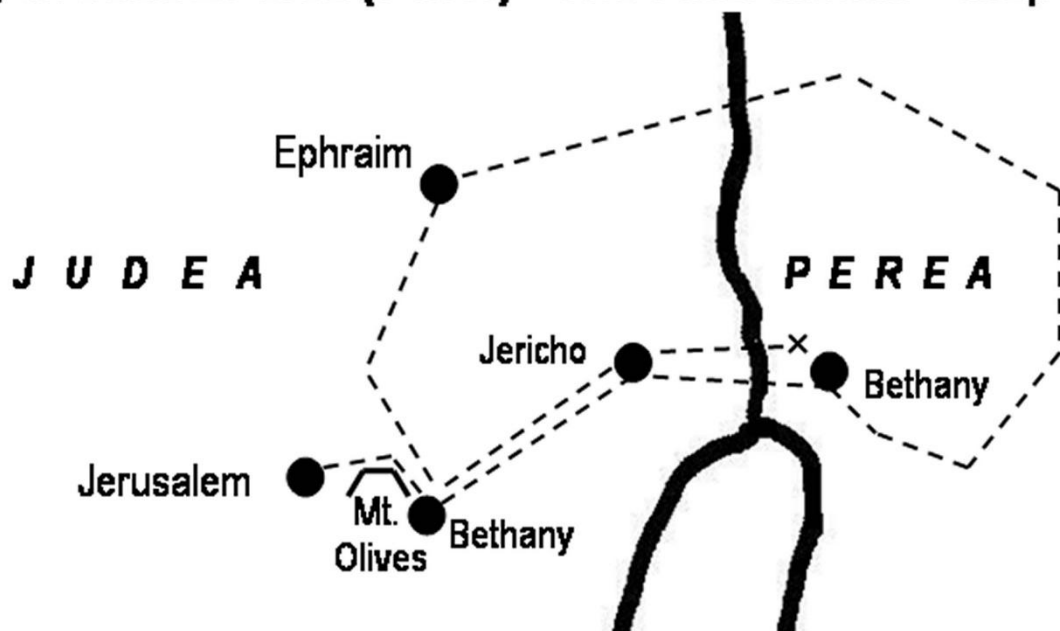
1. Jesus goes up to the region of Tyre and Sidon (Mt.15:21). Here he meets the Canaanite woman (Mt.15:22; Mk.7:24)
2. Jesus leaves Tyre and goes down to Sea of Galilee and withdraws into the region of Decapolis for his third attempt to get away from the fanatical crowds, King Herod Antipas, the religious leaders and to rest and teach his disciples (Mk.7:31). Jesus heals a deaf mute man (Mk.7:31)
3. Jesus feeds a crowd of 4,000 Gentiles (X) who followed him out of Tyre (a Gentile land) into Decapolis (also a Gentile land) (Mk.8:1; Mt.15:29)
4. Jesus sails to Dalmanutha ("the harbor") (Mk.8:10) of Magadan (Mt.15:39). He is confronted by Pharisees and Sadducees who demand a sign (Mt.16:1)
5. Jesus sails to Bethsaida (Mk.8:13,22). Jesus warns his disciples of the Yeast of Pharisees and Sadducees while on the boat (Mt.16:5; Mk.8:14)
6. Jesus heals a blind man in Bethsaida (Mk.8:22)
7. Jesus withdraws for the fourth and final time before he leaves for Jerusalem and the crucifixion. This time he goes to the area of Caesarea Philippi (Mt.16:13) At the Pagan shrine called the Gates of Hades Jesus asks his disciples who he is, introduces the church, announces his coming crucifixion and rebukes Peter.
8. Jesus then goes up into Mt. Hermon and is transfigured (Mt.17:1; Lk9:18)
9. Jesus comes down the mountain; he cast a demon out of a boy (Lk.9:37)
10. Jesus pays his and Peter's temple tax in Capernaum (Mt.17:24)
11. Before leaving Galilee Jesus teaches Matthew 18.
12. Jesus set out for Jerusalem for the last time (Lk.9:51; Mt.19:1)

Ministry in Judea/Perea (7 mo.) - Map H



Jesus leaves Caesarea Philippi for Jerusalem (Lk.9:51; Mt.19:1). As he approaches Samaria the Samaritans do not welcome him. (Lk.9:52) Jesus travels on the border of Samaria and Judea. He heals 10 lepers (Lk.17:11). Jesus sends out 72 disciples to go to the all the towns he is about to go to. (Lk.10:1) Jesus goes to the Feast of Tabernacles in Jerusalem, Oct. 15 (Jn.7:1) Jesus teaches at the Feast in Jerusalem (Jn.7:14). On the last day of the feast Jesus invites the "thirsty" to "come to me to drink" (Jn.7:37) Events in John 8-10 occur in Jerusalem between October 15 and December 25 when Jesus is confronted in the Temple by religious leaders during the Feast of Lights (Hanukkah) (Jn.10:22). Jesus leaves for the other side of the Jordan to the land called Perea. (Jn.10:40) Lazarus dies in Bethany (located by Jerusalem in Judea) while Jesus is in Perea. (Jn.11)

Ministry in Judea/Perea (7 mo.) - The Final Month Map I



1. Jesus receives word in Perea, near the Jordan (X) (Jn.11:40), that Lazarus is sick. Two days later Jesus leaves for Bethany, in Judea, to raise Lazarus. (Jn.11:1-16)
2. Jesus raises Lazarus from the dead in Bethany. (Jn.11:17-44)
3. Jewish leaders decide to kill Jesus (Jn.11:45-53)
4. Jesus leaves the area of Jerusalem to Ephraim, a city in the hill country of Ephraim in Judea. (Jn.11:54)
5. Jesus goes back into Perea (Mk.10:1). In Perea Jesus blesses the little children (Mk.10:13) and speaks to the rich young ruler (Mk.10:17).
6. Jesus leaves Perea and goes towards Jericho on his way to Jerusalem for the final time. (Lk.18:35) It was at this time James and John ask to sit at his right and left in his kingdom (Mk.10:35; Mt.20:20-28) On a Friday morning as Jesus approached Jericho a blind beggar receives his sight (Lk.18:35-43) Jesus saw Zacchaeus in a tree and ate lunch at his house in Jericho (Lk.19:1-10) As he leaves Jericho, Jesus heals the two blind men (Mt.20:29). One was named blind Bartimaeus (Mk.10:46).
7. That Friday night Jesus arrives at Bethany and stays at the house of Mary, Martha and Lazarus. (Jn.12:1)
8. The next day is Saturday, the Sabbath. Jesus and his disciples observe the day of rest in Bethany.
9. Saturday night, at a meal at Lazarus' house, Mary anoints Jesus for his burial and Judas objects (Jn.12:3-9). Many people came out to see Jesus and Lazarus.
10. On Sunday, the first day of the week, Jesus leaves Bethany early in the morning for Jerusalem. His entrance into Jerusalem becomes known as the Triumphal Procession of Palm Sunday (Jn.12:12; Lk.19:28; Mk.11:1; Mt.21:1)



Jesus' Final Week - Sunday



Jesus' Final Week - Monday



Jesus' Final Week - Tuesday



Jesus' Final Week - Wednesday



Jesus' Final Week - Thursday

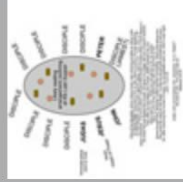


Table Seating
Reclining
at the **Last Supper**
Judas next to Jesus
next to John
across
from Peter, Mark
14



Jesus' Final Week - Friday
Arrest and six trials



Jesus' Final Week - Friday
Arrest and six trials best choice for optional sites of Jesus' trials(.jpg)



Jesus' Final Week - Friday
Arrest and six trials best choice for optional sites of Jesus' trials(.png)