

Session 2 Overview of the Life and Times of Jesus Christ

Well, here in session two we have a kind of extensive handout. Of course we are only going to look at a little bit of it. Most of the handouts are for you to study and look at on your own time. I want to give you just a general overview of what was happening in Israel during Jesus' life and ministry. These are the briefest statements just to give you the feel. Hopefully most of you know a bit of this. You have picked it up over the years, but it is good just to get it all together one, two, three, four. Then, as we read the Gospels and go through it, we have a better context to understand what is going on, when we get a little bit of the geography, a little bit of the government, and a little bit of the social dynamics.

First to start off with, we are going to look at the map on page three. This is kind of odd, as you might have to tear out page three to look at it, or—there you go—we have page three up there on the power point. This gives you the overview of the land. What I want you to notice are five main areas. If you know these five general areas, three areas on the west side—the left of the Jordan—and two areas on the east side, then when you read through the Gospels you are going to know where Jesus is.

I. OVERVIEW OF THE LAND OF ISRAEL

- A. **Israel:** The land averaged about 70 miles in width and about 150 miles in length. West of the Jordan it was divided into Galilee, Samaria, and Judea; east of the Jordan into Decapolis and Perea.

The land of Israel is about seventy miles wide, not exactly, and about 150 miles long. It is not a very big piece of real estate. Now west of the Jordan River there are three of those main areas: Galilee, Samaria, Judea. So I want you to lock them in. Judah is on the bottom, in the south. Right above it is Samaria, and above that is Galilee.

Now we know most of Jesus' ministry was in Galilee and around the Sea of Galilee up at the top of the map. On the east side of the Jordan River there is Decapolis, and we will get to that in a moment. Just to give you a quick city in that area: Perea. Perea is often called "the area beyond the Jordan." What that means is Perea.

1. **Galilee:** about 50 miles long and 25 miles wide. Its major city, Capernaum, was Jesus' headquarters (Mt.4:13). Other cities included Cana, Nazareth, Bethsaida, and Nain.

The major city of Galilee was Capernaum. Here is what I want you to notice. Capernaum was not a really big city, but it was the biggest city the furthest north of Jerusalem. It is the city that Jesus picked for His headquarters.

One of the reasons—I am sure there are many—is that He would go down to Jerusalem strategically over His three-and-a-half-year ministry. He went to Jerusalem a few times, and He really stirred things up there. Then He left town and went north to the furthest northern main city in Israel. There were other big cities north of that, but I am talking about still staying within the land of Israel. So Capernaum became His headquarters. Now you can see it is not far from where He grew up, Nazareth, which is in Galilee as well.

2. **Samaria:** about 30 miles long and 25 miles wide. Samaria was a province which also had a city named Samaria. Other Samaritan cities included Sychar, Aanan, and Salim.

*Now I want you to notice Samaria is a province. It is an area, **and** it is a city. So you know New York, New York. Well, there is Samaria, Samaria. It is an area and it is a city, so just be alerted to that.*

3. **Judea:** about 50 miles long and 30 miles wide. One half of Judea was desert called the *wilderness of Judea*. Cities included Jerusalem, Bethlehem, Emmaus, and Jericho.

Then the third main area that is mentioned is Judea. Now half of Judea is desert, so the population there is not so many, out in the desert. The region of Judea is that third area here. It is again on the left side of the map down there at the bottom; that is where Jerusalem is. Half of that area is desert and it is called the Wilderness of Judea; it is that whole desert region.

4. **Perea:** This was a region east of the Jordan known as the region “*Beyond the Jordan*” (Mt. 4:15, 25; Mk. 3:7-8).

Number four, Perea; that is the area just on the right side of the Jordan River, east of the Jordan. In the Gospels that is called, beyond the Jordan. When it says, “and John the Baptist was baptizing beyond the Jordan,” it means in Perea. So you can see it is not far from Jerusalem. It is about a day’s walk to Jerusalem. It is just down the way.

5. **Decapolis:** a group of ten cities east of the Jordan that were predominately Greeks. The word *deca* means ten. They formed a league that helped Rome resist Jewish uprisings.

Now this is an interesting area—the Decapolis. The Decapolis was a group of ten cities. They were Greek cities. You say, “Okay, that is pretty cool.” Well, not really because it was a Roman empire. The Romans and the Greeks were not necessarily friends. These ten cities were not Jewish, and they were not Roman, but they were under the Roman authority. The Romans had defeated the Greeks, and the Greeks still remembered that. So they did not like Romans that much, and the Greeks did not like Israel very much at all either. The reason that is interesting and important to know about these ten cities is that Jesus would go over to this area called the Decapolis, and what He did there was often interpreted by the Jewish people not in a positive way. They said, “What are You doing in the Decapolis blessing the Greeks who do not even like us?” As a matter of fact, they were anti-Israel in many of their ways.

Jesus always had a number of reasons for going over there. I just want you to be alerted when He goes to the Decapolis He was crossing the state line, so to speak, and He was going to the enemy territory. He was showing kindness to them. You do not find scribes and Pharisees over in the Decapolis. They were Greek cities, so you did not have a lot of Jewish culture over there. It was a very different setting over there.

- B. **Jordan River:** It runs north-south for about 80 miles connecting the Sea of Galilee (in the north) and the Dead Sea (in the south).

The Jordan River runs north and south throughout the land, as you know. The whole land is only 150 miles. The Jordan River runs about eighty miles, not exactly, north and south. It connects the Sea of Galilee with the Dead Sea.

- C. **Sea of Galilee:** This sea was called by four names in the Bible—Sea of Galilee, Lake of Gennesaret (Lk. 5:1), Sea of Tiberias (Jn. 6:1; 21:1), and the Sea of Chinnereth (Num. 34:11; Josh. 12:3; 13:27). It is 60 miles from Jerusalem. Nine cities totaling over 15,000 people bordered this sea resulting in much commercial traffic; therefore, there were many tax collectors and Roman soldiers.

Now the Sea of Galilee in the Scripture has four names. Three of them are used in the Gospels. So get that clear in your mind. I have it here so you are not confused. You might say, “Now what sea is that? I thought there was only the Sea of Galilee up north and the Dead Sea down south.” That is correct; there are only two, but the Sea

of Galilee has four different names in the Scripture. There are reasons for that, but we will not go through that right now.

Now the Sea of Galilee area had additional dynamics because there were nine cities around it. They were not very big like Capernaum, though it was one of the cities. These nine cities were import-export cities. They were not just fishing cities. For sure fishing cities, but more than that, as goods would come and go because the goods could be transported from there through the land. So the sea had that extra dimension there of economic imports, exports, etc. Therefore, you had more tax collectors there, and you had more Roman authorities making sure that anybody was not getting away without paying their taxes. So they had a good amount of tax collectors around the Sea of Galilee. Matthew—you know the Gospel of Matthew—was a tax collector. It is not surprising that he lived right there around the Sea of Galilee.

II. CLIMATE

- A. There is variance of elevation throughout the land from Mt. Hermon (Galilee), which is 9000' above sea level with snow-capped mountains, to the Judean desert (in the south) 1300' below sea level.

There is great variance in the climate. You have Mount Hermon in the north by Galilee, 9,000 feet high. I mean Denver is 5,000 feet. Mount Hermon is 9,000, almost twice as high as Denver, the mile-high city. So there are snow-capped mountains up there, and it was very cold. Then not very far away you have the Judean desert because remember Judea is half desert. You can read a little bit here.

- B. The two general seasons are winter (November to April) which is moist, mild, and rainy, and summer (May to October), which is hot with little rain. The weather in Israel is similar to California.

There are two general seasons. Here in Kansas City we have four very distinct seasons, very distinct. In Israel there are two main seasons. There is winter which is rainy, moist, and mild, but obviously not always. Then there is the summer with very little rain, and it can be really hot in a lot of the land, not all of the land. But it could be quite hot.

III. THE MAIN LANGUAGES

- A. Three languages were spoken by people who lived in Israel— Greek, Hebrew, and Aramaic.

There were three main languages spoken by the people who lived in the land of Israel. There was Greek because even the Romans mainly spoke Greek. The business people—the merchants—spoke Greek. The highly educated spoke Greek because that was the international business language. Then you had some who spoke Hebrew. Most of the Jews spoke Aramaic, which was a language that they began to speak after the Babylonian captivity in 586 BC. I do not want to go into all of that. Israel went into Babylonian captivity for seventy years. After that the Hebrew language was really diminished. Aramaic is the language that became dominant in the land.

- B. The language that was primarily spoken by Jesus was Aramaic (after the Babylonian exile).

Now Jesus spoke all three languages. I am just saying you had people moving in the culture speaking in the three different languages. There are certain dynamics that happen with that.

IV. GOVERNMENT OF ISRAEL

Let's look at the government over the land of Israel. Then we are going to look at some of the Jewish leadership. After that we are going to look at the ten major stages of Jesus' life and ministry. We are going to look at them briefly, but I want to give you an overview. So when you leave here, my idea is for you to have a feeling for the ten major stages that happened in His life so you can think about it without having to look at notes to figure it all out. It might take you a little while to memorize it and learn it, but you want to know those ten stages so you can understand, "I get where He is at. He is in Galilee and He is going down to Jerusalem just to visit a little bit." Or, "Oh, He is in the Jerusalem season now. I get where He is at." We will get there in a few minutes. Let's go back to the government.

- A. Israel was a predominately Jewish community that was governed by Rome from 63 BC until AD 70. The Roman Emperor **Augustus** died in AD 14. The Emperor **Tiberius** reigned from AD 14-37. **Pontius Pilate** was governor over Judea (AD 26-36); Felix (AD 52-58); Festus (AD 59-62).

First we are looking at the political government of Israel. As you know, Rome was the dominant empire of that part of the world. So Israel was a little province, so to speak, under Rome. Within Israel there were several sub-provinces. There were many provinces. The emperor was Tiberius, Tiberius Caesar. So just lock that name in; he shows up a few times. He was the emperor who obviously lived in Rome. Pontus Pilate was a Roman governor, and he reported to Rome, to headquarters, to Tiberius' court.

So Pontus Pilate was a Roman governor, and his headquarters—the governor's headquarters, the governor's mansion—was in Caesarea. It was, I think, about twenty miles or so from Jerusalem. So Pontus Pilate did not live in Jerusalem, but he would visit it on key occasions, particularly during the feasts, to make sure there was order there. It would be like the chief of police going to the big events to make sure there would be order. He lived in Caesarea. So Pontus Pilate is the governor.

Now I have put the names of Felix and Festus here because those were the governors after Pontus Pilate in the book of Acts. If you read particularly in Acts 24, Paul spoke two different times with these two different governors. I just wanted to throw them in since they are in the Bible as well. Felix and Festus were in Pontus Pilate's role. They lived in the governor's mansion, so to speak, in Caesarea.

- B. Rome ruled Israel through Jewish rulers appointed by Rome. For over 60 years the Herodian family was in power. Herod was not a personal name, but a family name. All descendants of Herod the Great (who died in 4 BC) to the 4th generation identified with the government were called "Herod." A **ethnarch** ruled a significant part of a Roman province and a **tetrarch** ruled a fourth of a province.

The Romans ruled through Jewish representatives. That is, they had Roman representatives like Pontus Pilate, so they had Roman governors and tetrarchs, but they wanted a Jewish government too that would be under them so they could interface with the Jewish culture. That was a smart idea. So we have the family of Herod. For sixty years Herod, his sons, his grandsons ruled. When one would die, the others would inherit the rule. So though Herod is the name of the first one, King Herod the Great, those who ruled after him were also called Herod because the family name became the dynasty name.

So when you hear "Herod," it might mean the main one, the first one, King Herod, Herod the Great, the one who was responsible for the slaughtering of the infants when Jesus was born. He died right after Jesus was born. So that Herod was gone, but then we had Herod Antipas. Herod Antipas is the one that we are running into in the Gospels. In the book of Acts, it is Herod Agrippa. Again, Herod is a title by this time. First it started off as a man's name—Herod the Great—but his sons inherited the name Herod as a title, as a family dynasty.

So Herod Antipas is the one we are interfacing with now; that is the one Jesus stands before. When He said, “That fox Herod, that fox,” He was talking about Herod Antipas.

1. First generation: **King Herod the Great** (37–4 BC).
2. Second generation: **Herod Antipas** was the tetrarch of Galilee and Perea (BC 4-AD 39).
3. Third generation: **King Herod Agrippa I** ruled all Judea under Rome (AD 37-44).

Now we are going to look at the Jewish government in Israel. They were under the Roman government; they were under the thumb, or better, the heel of Rome. They did have real authority in terms of internal Jewish affairs, in terms of the some religious and social life. They always had to get Rome’s approval before any of their laws would be upheld or enforced. So if they wanted to do something, they had to make sure it was something that Rome would approve of. Thus they were still “slaves” of Rome, though they had real governmental authority.

- C. **Sanhedrin:** It began officially about 50 BC and was a council of 70 Jewish elders led by a high priest picked to represent the interests of the Jews before Rome. They had power to legislate many internal affairs dealing with the Jewish life and religion. They had limited yet significant authority.

The most powerful Jewish political group was obviously the Sanhedrin. The Sanhedrin was seventy elders. They represented the Jewish people to Rome. The problem was that many times they were taking advantage of the Jewish people and lining their own pockets. They were fallen men who were politicians, and they were not always representing the people nor were they representing God, though they were supposed to be representing God, the Torah, and the Jewish people. Often the Sanhedrin members were just bartering and negotiating for their own position and their own power. They focused on the internal affairs of Jewish life and Jewish religion, etc. Using our own United States terms, the Sanhedrin would be like our Senators; there are 100 Senators, and there were seventy of the Sanhedrin, so it was kind of comparable.

- D. **Scribes:** The appearance of scribes began with the return of Jews from Babylonian captivity with Ezra (Neh. 8-10). They were the teachers of the Law with the highest spiritual influence in Israel.

Now a few scribes were in the Sanhedrin, but most scribes were not. The scribes were very devout to the Bible, to our Old Testament. They would not only teach the Old Testament, but they would scribe it, meaning they were responsible for the duplication of the scriptures, because obviously they did not have printing presses then. So every copy of the Bible was handwritten, hours and hours a day, by schools of scribes. If there was one mistake, it was a serious problem. So these scribes were very meticulous.

In the course of doing that, they knew the Bible really, really, really well. I mean they knew every little dot and tittle of the Old Testament. So the scribes were kind of the biblical authorities in the land. They thought, “Hey, we read it ten hours a day. We write it down. We have done this for twenty, thirty forty years. We know the Bible.” Again, what we call the Old Testament.

- E. **Pharisees:** This group arose approximately 150 BC and came from the ranks of the scribes. They began in an effort to preserve the Law from being compromised. They taught extra laws to help apply the written word. These laws were referred to as the *oral law* or the *tradition of the elders*.

The Pharisees were a group that rose out of the scribes. The Pharisees were responsible in society to preserve the law. The scribes were responsible to copy it and to teach it. The Pharisees did not copy it, but they would

teach it. They were responsible to make sure that the laws that the Sanhedrin put in motion would be faithful to the Word of God; that was the idea.

Many Pharisees grew up as scribes in the schools, and they graduated to a position of power and honor as a Pharisee. Now the Pharisees got over-zealous, majorly over-zealous. I mean really over-zealous. They added many, many more laws to the laws of Moses. Those laws became called the tradition of the elders. So when Jesus referred to man's tradition, He meant that body of laws which the Pharisees added. The Pharisees would have said, "We added them because we know God and we know the Bible; therefore, we added these laws to preserve His will in our society."

Jesus came along and said those laws were absolutely foolishness, that they were getting in the way and burdening people. That is what Jesus meant when He used the phrase about the traditions of men. He meant specifically this body of rules that the Pharisees kept adding more laws to over the years.

- F. **Sadducees:** They also began about 150 BC and were a religious party from the ranks of the priests. The high priestly family belonged to the Sadduceen party which was small in number yet were comprised of wealthy Jewish men. They were "the liberals" who believed neither in physical resurrection nor eternal judgment.

The Sadducees were also in the Sanhedrin. The Sadducees were a very powerful, influential group. It was also a subgroup of the Jewish leadership. They were typically from the ranks of the priests. Whereas the Pharisees mainly came up from the schools of the scribes, the Sadducees came up through the ranks of the priestly families and schools. They were a lot smaller in number. There were a lot fewer Sadducees, but they were the wealthy, elite religious leaders of the land. They had the most money, the most honor. The high priest was a Sadducee. The guys around him were Sadducees. They were the real power brokers.

There were a lot of problems with them, but one was that they were the liberals. They thought, "We have the money. We are highly educated. We have the power." There were more of the Sadducees in the Sanhedrin. They formed the power block of the Sanhedrin as the high priest was a Sadducee. They had the money and the wealth. So, that was the group to be in if you were into power and prestige.

Well, the Sadducees said, "Guys, settle down. We do not really believe in a literal, physical resurrection." That was one of their big points. They said, "Let's be honest. A physical body is not going to be raised from the dead. Come on!" They were the liberals; they did not believe in eternal judgment either. They said, "Nah, that is not really real."

The Pharisees said, "No, they are! The resurrection is real, and so is eternal judgment."

So when Jesus would walk into a setting in Jerusalem and encounter the Sadducees and Pharisees, they were a little bit adversarial and competitive with each other. They were always fighting each other, but they both agreed to kill Jesus. So Jesus walked in their midst, and though their eyes were blaring with fire at each other, both groups wanted to kill Him. Though those groups did not even like each other, they were agreed in their hatred of Jesus. "The enemy of my enemy is my friend," you have heard that. Think about that for a minute.

So Jesus walked in and they were both attacking Him. Then He said, "Let Me ask you about the resurrection. In the resurrection does this happen or that happen?" He knew He had dropped a bomb on them because half of them did not believe in the resurrection, the other half did, and that was a long-term quarrel between them. So they started fighting each other, while Jesus walked on to the next place. I thought that was pretty clever.

- G. **Essenes:** This was an ascetic community of men that began about 100 BC.

The Essenes were the ascetic community. They lived out in the desert. Ascetic means self-denying. They were very austere and self-disciplined. They were into intense fasting, intense. They denied themselves everything, very ascetic. They were the most intense spiritual people because they were really believing God for the Messiah to come. They were going hard after God. They lived out in the desert and abandoned the city and all the trappings of the Sadducees and the Pharisees who were fighting each other, trying to be the most powerful in the community, in the Sanhedrin, and making Rome happy. The Essene said, “You know, forget all of this stuff. We are going out in the desert. We are going to live a life of devotion to God and purity.” They read the Word and walked in purity.

John the Baptist was probably raised out in the desert in the Essene communities; that is where he was raised after his parents died, because his parents were quite elderly when he was born. We do not know when they died, but we know in John’s history that he was raised out in the desert. The desert, remember, was not far from Jerusalem. It was in Judea, and Judea was not very big—you know, twenty or thirty miles one way and maybe fifty miles the other way—it was not very big. Jerusalem was right there in the midst of Judea. Then the desert was in the southeast of Judea, so the Essenes were right there.

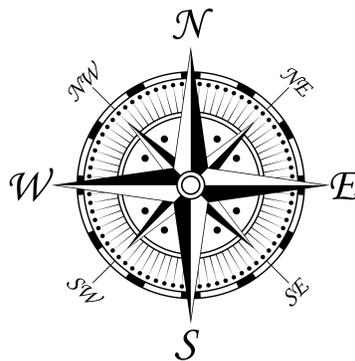
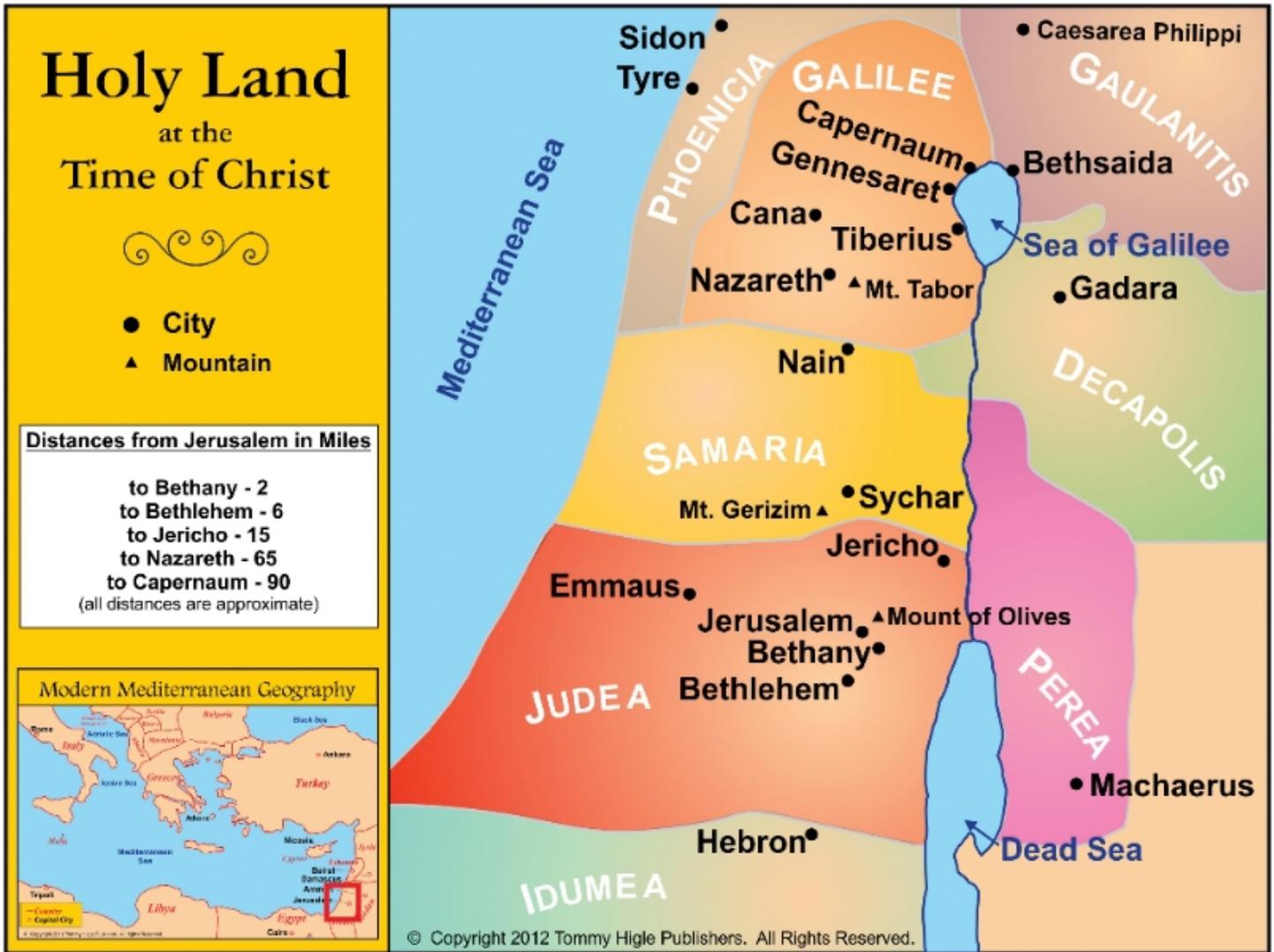
- H. **Zealots:** This was a Jewish patriotic party formed to resist Roman aggression. They sought the Messiah’s reign to establish Jerusalem as the political head of the earth versus the spiritual head. They resorted to violence and assassination in their hatred of Rome.

Then we have the Zealots. They were the patriotic party. The Zealots hated Rome. The Zealots did not want a spiritual Messiah; they wanted a conquering King. They wanted a conquering King Messiah, which is truly in the Word. They really read the Bible rightly that the Messiah would be a conquering King, but He would also be a High Priest and a spiritual leader. They said, “Well, we do not really care about that part. We want Him to destroy Rome.” So the Zealots used violence and assassination. The Zealots even went to Jesus a couple of times and said, “Hey, we are on Your team.”

Jesus looked at them and said, “No, I want nothing to do with your approach. Yes, I will be King, but I will be King God’s way. I will go to the cross, wait 2,000 years, let history unfold, and come at God’s timing. Yes, I will be King, but not your way.”

- I. **SUMMARY:** There were three schools of thought among the Jews: the Pharisees, the Sadducees, and the Essenes. The Essenes were strict predestinarians. The Sadducees insisted that all things happened in accordance with man’s free will, while the Pharisees occupied a middle position which gave room for both God’s sovereign predestination and man’s responsibility of free choice.

Okay, in a moment we are going to switch over and look ever so briefly at the ten different stages of Jesus’ life, because I want you to get an overview tonight so that, in our next session when we begin to work through it line by line, you will have at least a sense of it and you can refer to this handout. This is ever so simple. On Google you can get a lot of information really quickly, and I am trusting that you will.



V. PROBLEMS AND PRINCIPLES OF HARMONIZATION

The problems and the principles of a harmony of the Gospels refers to bringing the four Gospels together to make one storyline; that is a harmony of the Gospels. That is what we are doing in this class. We are looking at a harmony of the Gospels. There are several books out there about this. Well, there are quite a few of them out there, through history. They are all about ninety percent in agreement concerning the order of every event. Though it is not 100 percent precise, it is pretty close. I mean the, some of them are “guesstimations,” but the scholars are pretty close in the “guesstimations.” I have reviewed a number of different ones. So I think most of them are about ninety percent in agreement with each other. There are one or two events that they have listed, you know, thirty-eight instead of being number thirty-two or the other way around. You can get really close to the date where Jesus did an event, the timing and the location. You cannot always get really precise, but you can get pretty close. So there is an element of guessing, but it is about only a five or ten percent margin of guess or margin of error.

So in another session I am going to give you a layout of—I do not remember how many events, but it is like—300 different events took place in the life of Jesus. It is about 300, maybe a little bit less; I cannot remember the number, 250 or 300. I want to put a general location and a timing on each so you can see the storyline unfold. Because when you do that, you see what Jesus did in Galilee and then you see what He did in Jerusalem and then He goes back to Galilee. You do not know He went from Galilee to Jerusalem back to Galilee unless you line up the events, and you can miss a lot of what took place.

The way I understand it, the Holy Spirit would say, “Hey, I gave you four pictures of the life of Jesus. If you really care to put them together, I will help you.” If you really care, put some effort in this and learn the storyline. I mean we are talking about the storyline of the Man we love, the most beautiful Man. It takes a little effort to put the four pictures—the four Gospels—into one congruent story, one flowing story.

Again different scholars through history have done this, and most of them are about ninety percent in agreement. Again a few little differences here or there. You just have to allow those differences because you cannot be sure exactly on some of the exact dates and locations, but you can be quite really close to sure.

- A. When we consider the manner in which Jesus’ words are reported, we see the accounts of His words sometimes differ. One report of the same conversation, or discourse, may be more or less complete than another’s.
 - 1. Sometimes the differences in details appear as contradictions. Synonyms may be substituted, verb voice or tense changed, or nouns replaced by pronouns. Occasionally, the same or similar statements will be found in different context.
 - 2. It is easy to imagine various people with journalism skills taking detailed notes during many of Jesus’ messages and even allowing Jesus to review them for accuracy. Thus, a large body of written information could have existed from which the gospel writers used as a primary main resource. There were people skillful in capturing what He said by “shorthand.”

So you could say, “Now wait a second! It seems like there is a contradiction between in Matthew where it says He says this but in Mark it says He said that. Which is it?” The answer is He said both, because many times, number one, Jesus undoubtedly preached the same sermon a number of times. He did not just preach the Sermon on the Mount one time, got it, move on. He undoubtedly shared those principles on a number of occasions. He preached night and day for nearly three and a half years, I mean not always night and day. I mean He was preaching a lot, and His number one message was the Sermon on the Mount, besides the

revelation of the Father. Well, we only have one place it is recorded in Matthew, chapters 5-7, and then we have it once in Luke 6. We compare them together, and the language is not always the same. Jesus might say, "Well, I preached that message a number of times. When I said, 'Blessed are the poor in spirit,' I gave three or four promises for the people that are poor in spirit, not just one. Matthew picked up one, Luke picked up one, and I said a couple of others neither of them picked up."

So they are not contradictory because no one Gospel carries the whole thing. Jesus did similar healing and gave similar messages in multiple locations. So some of the liberal scholars say, "Well, it says He did it here and then it says He did it there." I say, "He did it twice." Sometimes they say, "He said this here, but over there it says He said that or He said both of them in the same message." I mean when you time His messages, you know they average about ninety-four seconds. He taught a parable, then He moved on to the next city where He unpacked it, He developed it. sometimes He was in one area for days.

For those of you want to know how come they do not all add up, which I actually really appreciate because I am one of those who are zealous to know these stories are contradictory, I have some of the reasoning here of what happens when you bring a harmony together. I have talked to a few students here and there in the last week. They said, "Oh, well, then maybe it is real and it is not contradiction."

I said, "Be of good cheer. It is real, and it is not a contradiction. You can be sure the Holy Spirit did not mess it up."

- B. Somewhat similar messages and events occur in different situations. Sometimes what appears to be the same event will be related in a different order in another gospel. No single gospel recorded everything that was said or done in a specific occasion. In fact, it is doubtful that any combination of parallel accounts records the entirety of a speech or dialogue or the actions of people.
- C. Christ surely repeated some of His teachings in slightly differing forms in the same messages and then spoke that message on different occasions just as preachers today do. Instances where parallel accounts report the same substance in different forms may be due to similar statements being made in the same message. Each gospel writer selected only a part of what was said for his account. I assume that no one gospel ever recorded the entire public sermon.
 - 1. For example, consider the first beatitude. Matthew relates, "Blessed are the poor in spirit, for theirs is the kingdom of heaven" (Mt. 5:3), while Luke writes, "Blessed are you who are poor, for YOURS is the kingdom of God" (Lk. 6:20). Jesus may have repeated this beatitude in a few different ways in His Sermon on the Mount. If so, He used third person once, second person another time, and referred to the kingdom by two different titles.
 - 2. The parable of the mustard tree (Mt. 13:32; Mk. 4:31) may illustrate Jesus repeating something in slightly different form on the same occasion. According to Matthew He said that the birds of the air rest "in its branches," but according to Mark they rest "under its shade." He probably said both. According to Matthew, Jesus in His Olivet discourse gives the claim of future impostors as "I am the Christ" (Matt. 24:5), but Mark and Luke quote Him as saying, "I am (He)" (Mark 13:6; Luke 21:8). Minor variations of this type are quite numerous.

- D. Jesus spoke three languages, as did many of His contemporaries. In many cases the Greek text reporting what someone said is actually a translation of what was originally said in Aramaic or Hebrew. In translation a certain amount of variation is possible; seldom, if ever, is there only one way to translate from one language into another.
- E. To some people, these dynamics make them question the inspiration and inerrancy of the gospels. Most harmonistic problems can be resolved when certain common sense principles of reporting and writing are applied.

HARMONY OF THE GOSPELS

So now we are going to look at the ten different parts of Jesus' thirty-year life and ministry. In these couple of pages, I am just giving you a snapshot of the full harmony. I will give you the full one the next time we gather, in our next session. I am only giving you a snapshot here. I have pulled a few of them out just so you can kind of get a little bit before and a little bit after. What I want you to get in this next ten or fifteen minutes is the feel of His whole life.

Because the way I am, if I see the big picture, then I can understand the smaller parts. If a person comes to me and they explain a smaller part in detail, but I do not see the big picture, I always say, "Stop. Wait. Tell me the whole picture, and then I can really lock into the subunits." Other people have different personalities. This is how I began to study the Gospels like this. The first time I ever taught the harmony of the Gospels was thirty-five years ago. I was in my twenties. I devoted it a year to this studying the scholars on it, the guys who really poured their lives into it because I was maybe twenty-five years old. When I first taught the whole life of Christ, I did step by step through His whole life back when I was pastoring in St. Louis, before I came to Kansas City.

I remember I was so excited. I spent a whole year on it because I felt I was not really doing it for the sake of the people, although I was hoping they got blessed, but I said, "I love Jesus. I want to know His story. I do not know His story well enough. I know He went to Galilee. I know He died. I know He did miracles. I know some parables. But I want to see the continuity of the story; I want to see it unfold." I was just hungry to get the clear, unbroken, continuous story. So I said that I was going to study it for a year or two because I had to get it because I love this Man. I want to know this Man. I want to know His story because I adore Him and I want to know it, think about it, and talk about it. I want to read the Bible and be able to put it together, not just to be a teacher, but because I want to be a worshipper. I want to delight in it and adore Him in the truth of the story.

The reason I am saying that to you is to say, "Do not think of this as just an IHOPU class." I mean it is, but think of it as a chance in your life to take a few moments to step back and you are going to see the whole story unfold of this Man. We are going to take a year on it, so it is more than a moment. You may not remember all the details, but you want to get the panorama, the big view, and then you will understand the details far, far better. They just come alive with all the context in place. Again on the long, full, complete harmony that I am going to give you of all the four Gospels there are some 250 or 300 steps, I cannot remember. There are many, many more than I have here on this little, abbreviated list here. This is just to give you a little jumpstart to get an overview.

SECTION	MT.	MK.	LK.	JN.	DATE
Part 1: Jesus' pre-existence and genealogy					
1. Jesus' pre-incarnate existence				1:1-5	
2. Jesus' human ancestry	1:1-17		3:23-38		

Part one starts off first with Jesus' preexistence. That is where John starts. Then we see the genealogies. I think it is very important that God said, "I do not want them just to know He is the uncreated God; I want them to know He is fully human." He has ancestors. There is so much revealed about Jesus in His ancestry which we will look at. Remember, He is the only Man in history who ever picked His great-grandparents. I mean you did not, and I did not.

Jesus, with the Father, looked down and said, "I want that harlot in My family line."

The Father said, "Okay."

"I want that murderer. I want that noble worshipper. I want that young women. I want that Gentile. I want them in My family line." Now in the Jewish culture whoever was in your family line was of greatest importance. Jesus said, "I want harlots, tax collectors, and murderers in My line because I am coming for them. I love them. I want devout ones and intellectuals. I want wealthy kings. I want them all in my line." We will get to that later.

So in part one here, when I see His preexistence and His genealogy, it is that mystery of who He is from eternal ages in context to His full identity with broken humanity. That is what this part one says to me. Awesome mystery: the transcendent God fully identified with broken humanity. What a glorious mystery! He says, "I want you to be My partner forever!" That is the Man who wants you, the Man who has this beginning, this human beginning and this preexistence as God.

SECTION	MT.	MK.	LK.	JN.	DATE
Part 2: Jesus and John the Baptist birth to manhood (about 30 yrs.)					6 BC to AD 26
3. Angel announced John's birth to Zacharias (temple)			1:5-25		early 6 BC
4. Gabriel foretold Jesus' birth to Mary (Nazareth)			1:26-38		late 6 BC
5. Joseph's dream about the virgin birth (Nazareth)	1:18-25				
6. Birth of Jesus (Bethlehem)			2:1-7		late 5 BC
7. Angelic proclamation to the shepherds (field near Bethlehem)			2:8-20		
8. Magi visited Jesus in Bethlehem	2:1-12				
9. Joseph and Mary took Jesus to Egypt	2:13-18				5 BC
10. Returned to Nazareth (Galilee)	2:19-23		2:39		4 BC

Let's go to part two for just a little bit. We have here the time from Jesus and John the Baptist's births to their manhood, so this covers about thirty years. I have written a document as to why I believe the dating of Jesus' birth is approximately 5 BC, but I do not have it here tonight as I did not want to overwhelm you. His birth could be, you know, a few months later, a few months earlier.

Then He began His ministry in AD 27. There is a lot I did not figure it out myself; I studied it from guys and gals that are scholars. There is another position that says He began His ministry in AD 30. I believe He began in 27, so I am in that camp. I will give you a page or two on it, and we'll put it on the internet for those who care about that. I am one of those; I care about those kind of things. I like to see them all line up and see that the dates match, and they do.

Well it starts off with angels visiting women to say that they would have children but not according to nature. We have an elderly, barren woman, and then we have a virgin. In the angelic visitation I see—and we will look at this a little bit more later—this zeal that God has, and it is not just that God is doing something spectacular. He is creating a human story for them because, when the angel came to John's father, this impacted aunts, uncles, cousins, leaders in the community. I mean the stories were widespread, and there was an accumulative impact upon Jesus and His family and His brothers and the elders in Nazareth. All of these were impacted by

these stories. The stories were not just a spectacular event that is kind of cool and there you have it. They all had social impacts and dynamics to them. We will look at it later.

So Gabriel comes. I mean think about that. The angel Gabriel appeared to a woman and said, “You are going to have a child, as a virgin.” Then look at number five on the list. God gave Joseph a dream. Again we are just looking over the storyline, you know, but it is a marvelous story. I like to just look down the list and think of this story of the One whom I love with all of my heart. Joseph had dreams. As a matter of fact, he had four different prophetic dreams. We will look at them briefly in one of the sessions. These dreams did not just impact him; they impacted Jesus, His brothers, the community. There were social dimensions to these dreams.

Then the shepherds; now this is an event with a group that is disconnected from the family line. So it is a completely unbiased testimony from a whole group of people. Though all the people around about saw what the shepherds saw, but they did not get in the storyline. God anchored this story in human identity and human drama and in real social dynamics.

Then they go to Egypt. Jesus is an infant. God gives Joseph a dream, and they go down to Egypt. Jesus is only a few months old, you know. They take Him down there. This young mother is with her child down in Egypt and all that went on down there. Now they come back to Nazareth, and He is still a baby. So that is the end of part two; that is just a snapshot.

SECTION	MT.	MK.	LK.	JN.	DATE
Part 3: John’s ministry and Jesus’ temptation (about 6 months)					AD 26
11. John preaching (wilderness/Jordan River)	3:1-10	1:1-6	3:1-14		early AD 26
12. Jesus baptized, then the temptation	3:13-4:11	1:9-13	3:21-4:13		late AD 26

Part three. There are ten parts here, though of course you can organize it many different ways. I organize it with ten parts. Now here is John the Baptist’s ministry and Jesus’ temptation. I put these together, as they are very closely associated. God raised up this man who grew up with the Essenes out in the wilderness. He grew up in the Essene community of prayer and fasting, of purity and holiness. So he is out in the wilderness in that context. God anointed him with power. Of course you know the angel Gabriel visited his father just like the angel Gabriel visited Mary.

Then the time came when he was to baptize Jesus and Jesus was tempted. Now one of the main points of Jesus’ baptism and His temptation was God the Father telling us that Jesus was fully identified with humanity. He was not baptized for repentance, but as we will get to later He was baptized for righteousness’ sake. He wanted to make a full identification with the plight of Israel and their need for redemption. He said, “I am standing with you in the waters of baptism. I am one of you guys. Yes, I am the uncreated God, but I fully identify with you. I have an ancestry.” Then He was tempted in every way that we are. His point was, “I am with you. I am one of you. I understand you. I did not just come down to you, but I am also bringing you up to where I live and where I reign. I came down and I am bringing you up so we are going to be together forever, whether in the New Jerusalem, ruling on the earth, whatever. Together forever I am with you.” The baptism and the temptation are actually down payments of that reality and truth.

SECTION	MT.	MK.	LK.	JN.	DATE
Part 4: Beginning of Jesus’ public ministry (mostly Judea)					early AD 27
13. Jesus met Andrew, Peter, Phillip, Nathanael (Bethany)				1:35-51	
14. First miracle—changing water to wine (Cana in Galilee)				2:1-11	spring
15. To Capernaum with His family and disciples (20 miles from Cana)				2:12	
16. First cleansing of temple during first Passover (90 miles to Jerusalem)				2:13-22	April

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|---|----------------------------------|
| 17. Miracles at Jerusalem lead many to believe | 2:23-25 |
| 18. Nicodemus questioned Jesus during the Passover in Jerusalem | 3:1-21 |
| 19. Jesus returned to Galilee through Samaria | 4:1-4 |
| 20. Samaritan woman at the well (Sychar in Samaria) | 4:5-26 |
| 21. John is imprisoned by Herod (in Machaerus) | 14:3-5 6:17-20 3:19-20 |

Well, part four, now He begins His public ministries, when he is thirty years old or about thirty years old. He started in Judea. Remember that is the bottom part of the nation where Jerusalem is? It is on the left side of the map, Judea, He started down there. He just showed up on the scene. He had been baptized and tempted. People did not get who He is, even though John the Baptist said, “This is the One,” when the dove landed on Him.

But people were saying, “Well what?” Like, “Okay, but what does that mean?” So people did not get it yet.

So next He was walking around Judea; he was in Bethany Beyond the Jordan. Now this Bethany was twenty miles from Jerusalem, while the Bethany where Mary and Martha lived was only two miles from Jerusalem. Whenever you see that city of Bethany, think Bethany is as far from Jerusalem as the prayer room is from here, FCF. This Bethany, where John was baptizing, was a full day's walk from Jerusalem.

So He was walking around Bethany Beyond the Jordan. He met these guys who were disciples of John. Now part of the story is that it was a day like today. These four guys—Andrew, Peter, Philip, and Nathaniel—were just walking around. It was just a normal day, but they did not know that they were intersecting with divine destiny and divine timing. They did not know it, but it was a day like today. Part of the message is that tomorrow the suddenly of God can happen. Anything could happen, but it did not seem like a big deal that day.

He looked at them and said, “Hey, I like you guys.”

They said, “Hey, we like you.” They did not realize their names would be on the New Jerusalem on the foundation stones. They had no idea where this was going.

*Part of the drama of life is the way it unfolds. Often the most dramatic things that unfold over the years begin with the simple, little whisper that seems like nothing. You look back years later and think, “What on earth? Why did I not grasp that?” Even **how** Jesus interacts with His top apostles is part of the story because this is how He interacts with even us.*

For some of you something happened in the last year or two and to this day it does not mean much to you. Ten or twenty years from now you will look back and say, “Oh my goodness, that was 2016! I did not know then what was going on!”

You know, I remember the first time I met Bob Jones. He said, “Hey, you are going to have twenty-four hour-a-day singers and musicians. You are going to be on Harry S. Truman’s property with praying for Israel.”

I thought the guy was a nut. I really did. I went home and my wife asked what was the deal. I said, “Gosh! It was a wasted afternoon, but it was entertaining.” I thought it was a total waste. I look back thirty-four years later, and it ends up it was one of the most important days of my life. I did not know it. It took me a while to even put together that something was beginning. This is part of the message here, but I do not want to give a sermon on each one. So, “Mike, slow down. No, opposite! Go faster; do not slow down. Do that part of the teaching during the rest of the course.”

So He was down in the south in Judea, not far from Jerusalem. Now He walks up north to Cana. Look at your map for Cana of Galilee; it is close to Nazareth. He is at a family wedding. It is His first miracle. His whole family is there because it was only a few miles down the road. You know they had been going to the synagogue and family outings or whatever.

Jesus is there. They are out of wine. Mom looks at Him and says, “Son.”

He’s saying, “Mom, come on! No, no!”

She goes, “Son.”

*He says, “No, not yet.” Well, Mom was right, and undoubtedly Jesus was right too. We will unpack a little bit of that when we get to it. His first response was a “No, it is not time,” but it ended up that it began right there. So many of these miracles, by the way, are prophetic messages about the heart of God **and** they are also prophetic messages about events. One of the reasons this was the time to start was because His miracle ministry begins in a wedding and we know it ends in a wedding. There is a great gathering of the Bride from all the nations in the New Jerusalem and the great wedding feast of the Lamb. Well, this was a down-payment. This was a whisper of it that nobody got. I assure you, Jesus understood it.*

I am just going to hit a couple of these. Now the miracle happened so they are starting to talk. You know like, “How did that guy do that miracle?” Or “What was that?” I do not remember the number of gallons but it was something like 100 gallons that He made. That is, He did not make three gallons at the end of the wedding to kind of help them out there at the end. He made like 100 or so. I will get the number right in another session, but it was a gigantic amount. So it certainly created a little bit of a stir.

Number sixteen, then He walks ninety miles down to Jerusalem. He is very intentional about this. This is His first Passover during His ministry, because the Passover is always around April. Think April for Passover. It might once be March 30th but in the general sense just think April. So over the three and a half years Jesus is anointed, He is at four Passovers. Of course He dies on the last one. So He is involved in four Passovers. One of them He does not come down to Jerusalem; there is no record of Him being down in Jerusalem.

Here He is. He walks ninety miles down, and it is His first Passover as the anointed Messiah who has been released into doing miracles by the Father’s perfect will. So first thing He does—I mean this is unbelievable—He walks in the temple, and nobody knows who He is but a young guy, carpenter guy, and He knocks all the chairs and the tables over. Like, hello!

One of the things we are going to find out that He does often—it is a principle that I see—He offends our minds to reveal our hearts. He does that over and over and over. I mean it appears in the human sense He is picking a fight, but no, He is not. He would say, “No, I am not. I am stirring stuff up because I want what is on the inside to come to the top. I am going to offend their minds.”

He came in and knocked all the tables over. You know, here is what I would have said: “Jesus, come here, young Man. Here is what you do. Walk into the temple, call out a few words of knowledge and tell the names of their family members. Pray for a few sick people. Walk over to the graveyards over there outside of the city, open up a few graves, get the guy breathing again. Come back in and say, ‘Now guys, sit down. Here are some Bible verses about defiling the temple. I would like you to pray about it, and next week I am going to come back in. I am going to talk to you about it and let you pray about it.’ Then get them a chance to respond.”

No, He comes in as a total stranger, kicks over tables, and even His own guys are thinking, “Jesus, what? Come on, Man, what are You doing?”

He is thinking, “No, I am offending their minds.” Of course we cannot go do that because we are not God and we do not have perfect wisdom, so do not take that principle for yourself. Just know that often in His leadership in our lives and even in history and in the nations, one of the ways He is doing things is to make us say, “What?” He says, “If you love Me, you will find your way through this. If you do not really want Me, you will find an excuse and a Bible verse to dump Me.”

So as disciples, they were thinking, “Man, you are off! That is weird. That is rude, but, ah, we like You. We are sticking with You.”

The Lord says, “Okay, keep going, keep going.” Jesus is never, ever nervous about those situations. One group of guys and gals, their heart comes through it and they are more devout and more trusting in His leadership. The other group, now they have a reason to get rid of Him and His leadership. He says, “I am not trying to talk anybody into anything they do not want at their heart level.” So He allows things like that. Well I am way overdoing this. Thirty-two more seconds, because I want to stay on time on these things. So this did not go the way I planned.

SECTION	MT.	MK.	LK.	JN.	DATE
Part 5: Jesus’ ministry moved to Galilee (about 18 months)			autumn AD 27 to spring AD 29		
22.			4:14-15	4:45	autumn
23.				4:46-54	
24.			4:16-30		
25.	Moved to Capernaum (20 miles from Nazareth)	4:13-17	1:14b-15	4:31a	
26.	Healed Peter’s mother-in-law (Capernaum)	8:14-15	1:29-31	4:38-39	
27.	Many healed as whole town gathered at the door	8:16-17	1:32-34	4:40-41	
28.	First preaching tour in Galilee (about 4 months)	4:23-24	1:39	4:44	early AD 28
29.	Called Matthew also named Levi (Capernaum)	9:9	2:14	5:27-28	
30.	Returned to Jerusalem (second Passover)			5:1	April AD 28
31.	Healed lame man causing Sabbath controversy			5:2-9	
32.	Leaders sought to kill Jesus (Jerusalem)			5:10-18	
33.	Jesus proclaiming equality with God (Jerusalem)				5:19-47
34.	Returned to Galilee (90 miles from Jerusalem)			6:1	May
35.	Picking grain causing Sabbath controversy (Galilee)	12:1-8	2:23-28	6:1-5	August
36.	Healed withered hand causing Sabbath controversy	12:9-14	3:1-6	6:6-11	
37.	Spent night in prayer (mountain near the sea)		3:13	6:12	
38.	Ordained the 12 apostles	5:1	3:13-19	6:13-16	August
39.	Sermon on the Mount (Galilean mountain)	5:2-7:27		6:20-49	
40.	Centurion’s servant healed (Capernaum)	8:5-13		7:2-10	
41.	Multitudes to Nain (25 miles from Capernaum)			7:11	September
42.	A widow’s son raised from the dead (Nain)			7:12-17	
43.	Woes upon Chorazin, Capernaum (Galilee)	11:20-30			
44.	Second tour of Galilee with the 12			8:1	autumn AD 28
45.	Women support Galilean tour			8:2-3	
46.	Friends and family call Jesus “crazy” (Galilee)		3:20-21		
47.	First public rejection by Jewish leaders (Galilee)	12:22-37	3:22-30		
48.	Crossed the sea and calmed a storm	8:18-28	4:35-5:1	8:22-26	November
49.	Healed Gadarenes demoniac	8:28-34	5:2-20	8:27-39	
50.	Healed woman who touched His garment and raised Jarius’ daughter raised (Capernaum?)	9:18-26	5:22-43	8:41-56	
51.	Final visit to Nazareth (20 miles from the sea)	13:54-58	6:1-6a		November
52.	Third (final) tour of Galilee; pray for laborers	9:35-38	6:6		winter AD 28
53.	Commissioned and sent out the 12	10:1-42	6:7-13	9:1-6	early AD 29
54.	The 12 returned and reported to Jesus (Galilee)		6:30	9:10	

55.	Feeding 5,000 by Sea of Galilee (third Passover)	14:15-21	6:35-44	9:12-17	6:4-13
56.	Refused to be made their king (by Sea of Galilee)				6:14-15
57.	Walked on the water (storm on Sea of Galilee)	14:24-33	6:47-52		6:16-21
58.	Arrived at Gennesaret and did many miracles	14:34-36	6:53-56		

I am going to go one minute extra. Part five, He now goes to Galilee. Now He is back up north. He moves into Galilee to Capernaum. That becomes His headquarters. He is there for about eighteen months, based in Capernaum. You are going to find out in a little while later that Capernaum rejects Him and Nazareth rejects Him. He has some very strong words for Capernaum before it is over, and it all plays into the big drama. I spent too much time on the other stuff. Okay, we will look at it when we get to these issues one by one.

SECTION	MT.	MK.	LK.	JN.	DATE
Part 6: The training of the 12—Galilee (about 6 months)					May-Oct AD 29
59.	Withdrew to Tyre (35 miles from Capernaum)	15:21	7:24		May
60.	Healed the Syrophenician demoniac	15:22-28	7:24-30		
61.	Arrived in Decapolis (about 50 miles from Tyre)		15:29	7:31	June
62.	Many healed; notably a deaf man (Decapolis)	15:30-31	7:32-37		
63.	Feeding 4,000 (Decapolis)	15:32-38	8:1-9		
64.	To Caesarea Philippi (25 miles from Bethsaida)	16:13	8:27a		
65.	Peter's confession of Jesus as Son of God	16:13-20	8:27b-30	9:18-21	August
66.	First prediction of His death (Caesarea)	16:21-26	8:31-9:1	9:22-27	
67.	Transfiguration (Mt. Hermon near Caesarea)	17:1-13	9:2-13	9:28-36	
68.	Second prediction of death (road to Capernaum)	17:22-23	9:31-32	9:43b-45	
69.	Resolute to go to Jerusalem (thru Samaria)	19:1	10:1	9:51-52	
70.	James and John desiring to call down fire			9:53-56	autumn

Part six, so now after He has moved to Galilee and that is His headquarters for about eighteen months, He kind of withdraws for about six months, though not entirely. He is not nearly as active for about six months. He is focusing on the twelve apostles. He is training them. Now notice when He is training the twelve apostles, it is like May AD 29, and He is going to die in one year. I mean He is moving, getting them on the fast track. I mean He is training only them in the most intense way. We always say three to three-and-a-half years, but that is not exactly it. When you put the timing of it together, He is really on a fast track in His training of them.

SECTION	MT.	MK.	LK.	JN.	DATE
Part 7: Jesus' ministry in Judea (about 3 months)					autumn AD 29
71.	In Jerusalem for Feast of Tabernacles (secretly)			7:10	
72.	Attempt to arrest Him as He taught (in temple)			7:11-52	
73.	Mercy to the woman caught in adultery (temple)			8:1-11	
74.	His deity and relationship to the Father (temple)			8:31-59	
75.	Commissioned the 70 to preach in Perea and Judea			10:1-16	autumn
76.	Return of the 70 (Judea)			10:17-24	autumn
77.	Parable: the good Samaritan (Judea)			10:25-37	
78.	In the home of Mary and Martha (Bethany)			10:38-42	
79.	Accused of using Satan's power to heal people			11:14-36	
80.	Woe to scribes and Pharisees in hypocrisy (Judea)			11:37-54	
81.	Warned multitudes against hypocrisy of Pharisees			12:1-12	
82.	Discerning the signs of the times (Judea)			12:54-59	

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| 83. Infirm woman healed on the Sabbath (Judea) | | | 13:10-21 | | |
| 84. Blind man healed on the Sabbath (Jerusalem) | | | | 9:1-41 | |
| 85. Further division among the Jews (Jerusalem) | | | | 10:19-21 | |
| 86. Declaration of His deity (Feast of Dedication) | | | | 10:22-39 | winter |

Then part seven, He moves down south. Previously He lived up north in Galilee, and He would visit Jerusalem for a week or two and then go back up. He would visit, stir things up, go back up, visit, stir things up, and go back up. He was not escaping. He was sowing seeds that were going to mature in the divine time for the right outcome. So now He is going to go down to Judea. For three months He is in that area and He is moving in Jerusalem. The leaders of Jerusalem think they are moving in on Him, but He is moving in on them.

SECTION	MT.	MK.	LK.	JN.	DATE
Part 8: Ministry in Perea (about 3 months)					early AD 30
87. Preaching tour through Perea			13:22	10:40-42	
88. Questions about the “narrow door” of salvation			13:23-30		
89. Jesus lamented over Jerusalem (Perea)			13:32-35		
90. Man with dropsy healed on the Sabbath (Pharisee’s house)			14:1-6		
91. Parable: do not choose places of honor; invite the poor and needy			14:7-24		
92. Parable: cost of true discipleship (Perea)			14:25-35		
93. Parables: lost sheep, lost coin, prodigal son (Perea)			15:1-32		
94. Parable: the shrewd use money (Perea)			16:1-13		
95. Jesus raised Lazarus from the dead (Bethany)				11:1-46	
96. Sanhedrin’s decision to kill Jesus (Jerusalem)				11:47-53	
97. Withdrew to Ephraim with disciples (Judea)				11:54	
98. Passed through Samaria and Galilee enroute to Jerusalem			17:11		February
99. Healed ten lepers (on the way to Galilee)			17:12-21		
100. Teaching on His second coming (Galilee)			17:22-37		
101. Passes into Perea on journey to Jerusalem	19:1	10:1			
102. Healed and taught multitudes (Perea)	19:2				March
103. The rich young ruler (Perea)	19:16-30	10:17-31	18:18-30		
104. Multitudes at Jericho (15 miles from Jerusalem)	20:29	10:46			
105. Healed two blind men, Bartimaeus (Jericho)	20:30-34	10:46-52	18:35-43		
106. Salvation of Zacchaeus (Jericho)			19:1-10		
107. Passover crowds await His arrival to Jerusalem				11:55-57	
108. Stopped at Bethany on way to Jerusalem				12:1	
109. Anointed Jesus for burial by Mary of Bethany	26:6-13	14:3-9		12:2-8	
110. Many came to Bethany to see Jesus and Lazarus				12:9	
111. Pharisees seek to kill Jesus and Lazarus				12:10-11	

Then He goes next door to Perea. Remember Perea? You have the Jordan River, and on the left side is Judea, on the right side is Perea. They are right “next door” to each other. He goes over there for a while; it is called the area beyond the Jordan. He spends about three months there.

SECTION	MT.	MK.	LK.	JN.	DATE
Part 9: Messiah formally entered Jerusalem as Messiah (4 th Passover)					April AD 30
112. Disciples were sent to bring a donkey to Jesus	21:1-6	11:1-6	19:29-34		
113. Stopped outside Jerusalem to weep over city			19:41-44		

114. Triumphant entry into Jerusalem (Sunday)	21:6-11	11:7-11	19:34-38	12:12-19	April
115. Second cleansing of temple and healed people	21:12-22	11:15-18	19:45-48		
116. Jesus asked about the Christ as Son of David	22:41-46	12:35-37	20:41-44		
117. 7-fold rebuke to scribes/Pharisees (temple)	23:13-36				
118. Second lament over Jerusalem (temple)	23:37-39				
119. Prophesied the destruction of the temple	24:1-2	13:1-2	21:5-6		
120. Teaching on the end times (Mt. of Olives)	24:3-31	13:3-27	21:7-28		
121. Passover meal and foot washing (upper room)	26:20-25	14:17-21	22:14-23	13:1-20	
122. First prediction of Peter's denial (upper room)			22:31-38		
123. Teaching after breaking of bread (upper room)				14:1-16:33	
124. Jesus' intercession (upper room)				17:1-26	
125. Second prediction of Peter's denial (Gethsemane)	26:30-35	14:27-31			
126. Jesus' agonizing prayers in (Gethsemane)	26:36-46	14:32-42	22:40-46		

Then the final week: for only a week He enters into Jerusalem and presents Himself officially as the Messiah. It is really God the Father presenting Him. That is what is really happening. He is being presented, but it is only one week that He is actually in Jerusalem when all the fireworks, all the dynamics, the miracles, hatred, plots and intrigues, betrayal, loyalty, stumbling, recovering of the apostles, all of this unfolds.

Part 10: Jesus' death and resurrection

127. Betrayal and arrest (Mt. of Olives)	26:47-56	14:43-52	22:47-53	18:2-12	
128. 1 st Jewish phase: Before Annas				18:13-24	
129. 2 nd Jewish phase: Caiaphas/Sanhedrin	26:57-68	14:53-65	22:54		
130. Peter's denials (courtyard of Caiaphas)	26:69-75	14:66-72	22:55-65	18:25-27	
131. 3 rd Jewish phase: condemned by Sanhedrin	27:1	15:1a	22:66-71		
132. Suicide of Judas (Acts 1:18-19)	27:3-10				
133. 1 st Roman phase: 1 st trial before Pilate	27:2, 11-14	15:1b-5	23:1-5	18:28-38	
134. 2 nd Roman phase: Before Herod Antipas			23:6-12		
135. 3 rd Roman phase: 2 nd trial before Pilate					
136. Crucifixion (6 hours) Golgotha	27:35-56	15:24-41	23:33-49	19:18-37	
137. Tomb guarded by Roman guard	27:62-66				
138. The stone was rolled away by angels	28:2-4				
139. Tomb found empty by women	28:5-6	16:2-8	24:1-8	20:1	
140. Jesus appeared to Mary Magdalene		16:9-11		20:11-18	
141. Jesus appeared to other women (Jerusalem)	28:9-10				
142. Soldiers report to Jewish authorities	28:11-15				
143. Appearance to 2 disciples on Emmaus road		16:12-13	24:13-32		
144. Peter and John report to the others (Jerusalem)			24:33-35		
145. Appearance to the 10 apostles (Jerusalem)		16:14	24:36-43	20:19-25	
146. Appearance to all 11 apostles (Jerusalem)	15:5b			20:26-31	
147. Appearance to 7 apostles, fishing (Sea Galilee)				21:1-25	
148. Great Commission to apostles (Mt. in Galilee)	28:16-20	16:15-18			
149. Appearance to disciples in Jerusalem (Acts 1:3-8)			24:44-49		
150. Ascension from the Mt. of Olives (Acts 1:9-12)		16:19-20	24:50-53		

He dies and He pays for our sin. He is raised from the dead. A number of times He appears to people, not only for their good, but for the social impact, the dynamics that had upon the early Church, the people He

strategically appeared to, even the seventy. See, He trains the seventy; you will see it when we get there. He only trains the seventy in those final weeks before He dies, a couple months, maybe ten or twelve weeks. The seventy He is getting ready for the book of Acts leadership team. They do not even know there is going to be a book of Acts.

*Then He rises from the dead and the strategic appearances. The appearances again have social impact, and they are strategic for the book of Acts leadership team. Then the final thing is He ascends. That is the way the story ends, the ascension. Now the ascension is not the resurrection. The resurrection is when His physical body came out of the grave, resurrected. Ascending is when in His physical body as a Man, as a human with a real physical material body, He ascends to heaven. It is not just the trip going up, the ascending. The ascension is much more than that. He is seated at the right hand of the Father. A Man is in the most powerful position of the whole created order. A Man is there, and that Man is **for** you, and He is coming after you because He loves you.*

This thing ends with the ascension. He is declaring in essence, “All of My plans, all of My promises, everything I taught will be vindicated and fully validated. You will see. My ascension is the absolute proof that I am in the power position of all created order and that nobody can stop Me. Everything I promised, everything I said, everything I taught will be seen to be true and wise and good.”

Amen and amen. Let’s stand before the Lord.

Lord, here we are before You. Lord, we love Your leadership. We love Your story, Jesus. We do not know it very well. I do not know it very well. There are volumes more that I do not even begin to know. Oh, we are hungry to know Your story, Jesus! We are hungry to know! We love You! We want to know Your story for our own heart.

Holy Spirit, I ask You just to come right now and to manifest Your presence on us. Lord, You know what our needs are. You know what the cry of our heart is. Lord, as You look over this room, I just ask You to come like wind, come like fire. Come, Holy Spirit, we invite Your ministry. Holy Spirit, we ask You to mark us right now. Come touch us. Come heal us. Come restore us right now.

I want to pray for people who in the last months or sooner your heart has been broken or really disappointed by something. You trust the Lord, and you know He is good, but your heart has been wounded in a relationship, in a situation. It may be a ministry. It may be a setback. It may be a physical thing. It may be a family member. Your heart is aching, and you are saying, “Jesus, I trust Your leadership, but I want You, the Jesus of the Gospels, to touch my heart with who You are, with the power You possess.” I want to invite you to come if you have had a broken heart, a real negative setback in some way, and you are wanting Him to touch you tonight.

Just go ahead and come up to these lines. Come to the front line first. You can kneel if you want, but you do not have to kneel. We are going to have people come and pray for you in a minute. I am going to ask the Lord to take the spirit of heaviness and to give you a spirit of praise. A spirit of praise does not mean you just jump up and down. It means that your heart has confidence, a spirit of confidence. You might jump up and down, but my point being it is a confidence instead of heaviness; that is what I am asking for. Because that is what Jesus says He specializes in: breaking the spirit of heaviness and giving a spirit of praise, confidence with gratitude, with certainty about His goodness.

Oh Lord, how we love You! Oh how I love You, Jesus!

I am going to ask the Spirit to minister to you.

Lord, I need Your touch tonight. Jesus, You ascended at the right hand of the Father with all power. I ask You, we just break the spirit of heaviness and we release the revelation of Your leadership and Your goodness. Jesus,

I am Yours. I am going to ask You for the intervention of the Holy Spirit. I ask You for the breakthrough in situations. I ask for restoration. I ask for total reversal of the situation, Lord. I ask for restoration even now.

“Here I am,” says the Lord. “I release deliverance. I break the shame,” the Lord says.