

Lesson #8 - LIFE OF JESUS

3rd year of Ministry

2019

Before starting this lesson, read **Matthew 9:27 thru 11:1; 13:54 thru 15:28; Mark 6:1 thru 7:30; Luke 9:1-17; John 6 or Harmony of the 4 Gospels, SECTIONS 66-78**

In the Old Testament, God promised the Jews a perfect kingdom with a perfect King. The king would be known as God's *Anointed* - or to use the Hebrew word, God's *Messiah*.

When John the Baptist and Jesus came to the 1st century Jews, they declared, *the Messiah has come. And because the Messiah has come, the kingdom is about to come - the kingdom of heaven is at hand.*

Then for almost 2 years, Jesus proves He is the Messiah thru general miracles, the Messianic miracles and thru His teaching. Jesus' ministry was to the nation to bring the **nation** to a decision.

The Sanhedrin were given the responsibility by God to make that **national** decision - *yes, Jesus is our Messiah or no He is not.* If they say, *yes*, the kingdom would come in the 1st century.

If they say *no*, the kingdom will be postponed indefinitely.

Nine months into Jesus' 2nd year of ministry, the Sanhedrin make their decision for the **nation**. *No, Jesus is not our Messiah.*

They claim to reject Him on the grounds of sorcery - He is empowered by an evil spirit.

But in reality, they reject Him because He does not support **their** authority and He does not support their rules - the Mishnah.

This brings several changes

A change in Jesus' **ministry**.

His ministry to the **nation** is finished. From now on it is a ministry to **individuals**.

This means the Jewish people are no longer to ask the Sanhedrin what they think about Jesus.

As individuals, they must now decide for themselves whether they believe He is the Messiah or not.

A change in Jesus' **miracles**.

Instead of being for everyone in the large public crowds,

miracles are now in private for **individuals**, on the basis of their faith and need.

A change in His **teaching**.

It is now in parables instead of clear statements. Jesus gives the reason.

This is why I speak to them in parables: tho seeing, they do not see; tho hearing they do not hear or understand. Matthew 13:13

Jesus is contrasting the physical with the spiritual. The Sanhedrin and people who have willfully rejected Him can see and hear *physical* things, but they cannot see or hear *spiritual* things.

Jesus then quotes from Isaiah to explain **WHY** they are in this condition.

For this people's heart has become calloused; they hardly hear with their ears and they have closed their eyes. Otherwise they might see with their eyes, hear with the ears, understand with their hearts and turn and I would heal them. Matthew 13:15

The Sanhedrin willfully hardened their hearts and closed their minds to the evidence that Jesus gave them that He was the promised Messiah. If they had not rejected Jesus, they would have seen, heard, repented and been forgiven like the other Jews around them. But even now, they are still against Jesus. So He will not give them opportunity to twist His words - He will speak in parables.

After the Sanhedrin rejection, there are just 3 months left in Jesus' **2nd year** of ministry. He spends these weeks healing individuals in Capernaum.

The next to the last miracle at the end of the year involves 2 blind men.

According to Matthew 9:27, they are following Jesus as He walks down the road.

Addressing Him as *Son of David*, they ask for healing. The phrase *Son of David* is a **national** title of Jesus as King of that perfect kingdom. But the nation rejected Jesus and that kingdom was postponed. Because these men are asking on a **national** basis, Jesus does not respond. When He goes into the house, they approach Him again. He asks if they believe. When they answer *yes*, they are healed, on the **individual** basis of their need and their faith.



The last miracle of the 2nd year involves a man who cannot speak because of an evil spirit. For a 2nd time, Jesus heals a man in this condition - a miracle only the Messiah can do (**Messianic miracle**).

When the people see it, they marvel and comment, *Nothing like this has ever been seen in Israel* Mt. 9:33. These are people who had not seen Jesus do a miracle like this some 3 months earlier. What is amazing is that the Sanhedrin react just like they did the first time. They reject it with the explanation, *He does it thru the power of an evil spirit*.

This second time, Jesus is not doing the miracle for the sake of the nation.

He is showing mercy to a man in need.

He is also proving to the people that the Sanhedrin deserve God's judgment.

Three months earlier He had told them they had blasphemed the Holy Spirit when they said that about His miracle. Yet now they do it again. It is proof their choice is deliberate and willful.

The 1st year of Jesus' ministry ended in Nazareth when the people in the town tried to kill Him.

His 2nd year of ministry ends in Capernaum when the Sanhedrin reject His Messianic miracle a 2nd time.

This brings us to His 3rd and last full year of ministry. He continues to work with individuals.

He begins by going to Nazareth, 23 miles to the south. It has been a year since He was there. But now the people have heard so much more about Him. These are friends and neighbors who had known Him during the 30 years He lived there. So Jesus returns to give them another chance to personally see and listen to Him.

This time He not only speaks in their synagogue, but also heals a few who are sick. But because they know Him so well, they cannot believe He could possibly be the promised Messiah. As individuals, they want nothing to do with Him. With this, Jesus leaves Nazareth, His original home town, never to return again.



From Nazareth, Jesus and the apostles make a 3rd and final trip thruout the province of Galilee. Many of the believing remnant need encouragement and teaching. Many others are ready to believe. There are only 12 apostles but over 200 cities and villages in Galilee. So Jesus divides them into teams of two, giving them ability to teach and work miracles.



According to Matthew 10:5-6, they are to stay within Galilee province and only go to the Jews as individuals. They are to teach about the new form of the kingdom of heaven - the temporary, divided kingdom when Satan is competing against God for the hearts and minds of individuals.

Verses 9-10 say they are not to take any money or extra clothing. They will be walking from town to town, staying in people's homes. Since they are trying to cover as much territory as possible, they should not carry extra baggage for **this** trip. They are to trust God for daily provisions.

Some people say these instruction are for us today. We should not make any provisions for the future and just trust God to provide. But this instruction was given

to the apostles for **one** trip that lasts 2-3 months, during which time Jesus is physically nearby. Later, He repeated these instructions to a group of 70 men for **one** trip of several weeks. Again He was nearby.

After that Jesus never gave those instructions again. In fact, just 15 months later, He told the apostles they should now do everything possible to protect themselves and provide for the future.

Then Jesus asked them, When I sent you without purse, bag or sandals, did you lack anything? Nothing, they answered. He said to them, But now if you have a purse, take it, and also a bag; and if you do not have a sword, sell your cloak and buy one. Luke 22:35-36

This is the instruction God wants us to use. As much as possible, we are to protect ourselves and provide for the future.

The apostles scatter thruout the province of Galilee. They experience acceptance but also a lot of rejection. Three months later they meet in Capernaum as planned.

One of the most forgotten people in the gospels is John the Baptist. He was sent by God to identify *Jesus* as the Messiah and prepare the people for Jesus' message. It was a God-given ministry, but it only lasted 3 years.

For 18 months John was active, preaching and baptizing.

But then he was arrested by Herod Antipas, the Governor of Perea province, where John was working. John spent the next 18 months, sitting in prison at Herod's palace in Machaerus.

Just as Jesus and the apostles return to Capernaum, they get word that Herod has killed John the Baptist. I am sure the apostles had many questions. Jesus was John's blood relative. Jesus had power to do any miracle. He certainly loved and cared about John. So why did Jesus let this happen to a person who had totally committed his life to God?

Part of the answer is that John finished the ministry God gave him. If he had continued to preach and baptize, the people would have continued to focus on him, instead of turning to Jesus. As John himself said, *He must increase, I must decrease.*

Only *God* knows why John had to end his life in prison and die such a brutal death of being beheaded. What *we* know, is that God gave John all the grace and strength he needed for that time. He gave him living grace and when the time came, He gave him dying grace. Someone has so beautifully said, *God will never lead us where His grace cannot keep us.*



According to Luke 9:10, from Capernaum, Jesus takes the apostles about 4 miles by boat to East Bethsaida.

Getting away from the crowds will give them time to be alone, first of all, to grieve and mourn over John's death.

They also need to rest after 3 months of travel and ministry. Each team had different experiences, so they need to talk about what happened and learn from it.

They also need to get out of Herod's jurisdiction. He is also Governor of Galilee province. He had arrested John the Baptist in the midst of his work and then later killed him. Now he says he wants to see Jesus. There is nothing to keep him from arresting Jesus. By going to East Bethsaida, Jesus and the apostles are now in a province under the control of Philip, Herod's half brother. He is much less dangerous. Until the time of the cross, Jesus never stays where His life is in danger. He uses common sense and goes where it is safer - Trachonitis province.



As Jesus and the apostles leave Capernaum by boat, the people see them. They know they can go on foot around the northern end of the Sea. When Jesus and the 12 come to shore and go up the nearby hillside some people are already there. As time passes, the crowd at the lower level grows larger and larger.

As Jesus looks down on the people, He is moved with compassion. This is that unusual Greek word that was seldom used by the people. It means He feels emotion in all of His vital organs, or as we would say, He feels emotion for these people, to the very core of His being.

This is because the people do not know whom to believe or whom to follow. The Sanhedrin have told them Jesus is not their Messiah, but the people have seen the evidence. They are like sheep without a shepherd. So Jesus the perfect Shepherd, heals individuals who express their faith in Him. He then spends the rest of the day feeding them spiritually thru teaching.

As it gets late afternoon, the apostles tell Jesus to send the people away so they can find food and lodging before it gets dark. Jesus tells the apostles **they** should feed the crowd. He is wanting to test and train them. This is Philip's home area. So Jesus asks Philip where they, the apostles, can buy bread.

Philip sees the number of people and figures 8 months wages would not buy enough bread to satisfy this many people. Jesus then asks what **they** have, meaning, what is available there on the hillside that they know about. Andrew says there is a boy in the crowd who has 5 barley rolls, the size of our dinner rolls and 2 fish the size of sardines, but obviously that would not be worth even considering.

Jesus commands the apostles to get the people seated in groups. He takes the 5 little rolls and 2 small fish, gives thanks, breaks them into smaller pieces and puts them in large baskets that people always carried with them. He then tells the 12 to distribute the food among the people.

No matter how much each person takes, there is always enough in the basket for the next person. They continue until everyone has been fed and satisfied. Jesus then tells the apostles to gather up what is left over in the big baskets. There is sufficient to fill 12 small, lunch baskets - 1 for each apostle.

This miracle, while providing for the people, is mainly to teach the apostles.

Even when they have so little as to seem insignificant, God can use it to accomplish His purpose.

They are to feed the people, but they are incapable of doing it on their own.

They are to give what He provides.

This has been physical food, but when Jesus goes back to heaven, they will be responsible to give people spiritual food. They will also be incapable of doing this on their own. They can only give what Jesus provides thru the Holy Spirit. And when they give others what Jesus provides, Jesus will meet **their** needs as well.

All 4 gospel writers describe this miracle and say there are at least 5000 **men** besides women and children, meaning a crowd of some 10,000 people. There is no doubt in the minds of the people - Jesus has performed a miracle. Surely He is the prophet that Moses predicted would come. Suddenly they get this idea. Jesus would be the ideal King to free them from the Romans. Since He can work miracles and provide food, it is the perfect combination.

John 6:15 says Jesus knows the crowd is ready to take Him by force and make Him their political King. He also knows the apostles would go along with the idea. Both Matthew and Mark tell us Jesus **makes** the apostles get in the boat and leave. He tells them He will meet them on the other side of the Sea of Galilee. After getting the apostles to leave, Jesus goes back and gets the crowd to leave. Then He goes into the hills to be alone with God the Father and pray.

Because Jesus has put them in the boat and it is only 7 miles west to the other side, the apostles expect a nice, quiet boat ride. But just after dark, a storm appears out of nowhere. In spite of their experience on this lake and being close to shore, they are absolutely helpless.

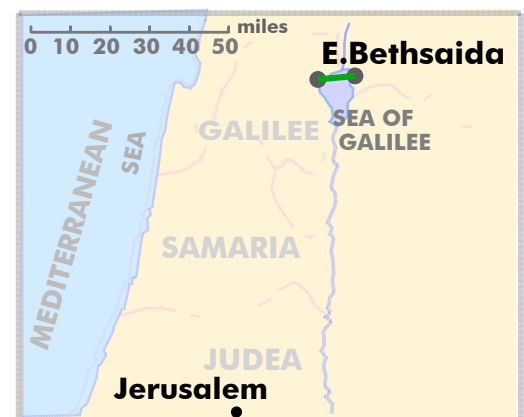
The last time they went thru a storm, Jesus had been in the boat. True, He had been sleeping, but at least He was with them. Now they are completely by themselves. Nine hours go by and they only go 3 ½ miles - half way to the other side of the Sea. About 3 o'clock in the morning, Jesus comes towards them, walking on the water.

In those days, the Jews had a superstition that when you were going to die, you would see the spirit of death coming for you. Over the last hours, the apostles thought **they** were going to die. Now they are sure it will happen, as they see, what they think, is the spirit of death. No wonder they are in a panic and fearful. It is why Jesus calls out, *It is I, do not be afraid.*

Peter responds, *If it is really You, tell me to come to You on the water.* Jesus says, *Come.* Peter steps out and walks on the water. So often we focus on the fact that he starts to sink. But think of the faith he had in Jesus to step out in confidence and actually walk on the water.

Yes, he does begin to look at the storm and waves, but notice he does not wait until he is going down the 3rd time before he asks for help. As soon as he starts sinking he cries out, *Lord, save me.* Jesus reaches out His hand, rescues Peter and together - hand in hand - they come towards the boat walking on the water. As soon as they get in the boat, the storm ends and the boat is at the other side of the lake at the shore line. The apostles are amazed.

Jesus uses this test and miracle to take the faith of the apostles to a higher level. They have been living or working alongside of Him for over 2 years. By now they are sure that when He is with them there is nothing to fear. He can handle every situation. But Jesus wants to prepare them for the future, when His physical presence is not with them. As they experience the storms of life without His physical presence, they need to be sure He still is aware of the problems; He is still adequate to deal with the situations.



This lesson is not just for the apostles. There are times when God specifically puts **us** into a situation.

We automatically assume because He is the One who opened the door - He is the One who led us into the situation, everything is going to be wonderful.

But sometimes God leads us into the situation and then allows a storm of circumstance to almost sink us. His purpose is not to make our life miserable. His purpose is to lead us into a higher level of dependence - a higher level of faith and commitment. And Jesus will come to our rescue. It may not always be the rescue we were looking for - but He will come to our rescue.

Because of the storm, Jesus and the apostles land about 5 miles south of Capernaum. The people immediately recognize Jesus. As they walk north towards Capernaum, the people bring their friends who are sick and He continues to heal those who, in faith, ask for His help.

The next day Jesus goes to the synagogue. He tells the people they should believe He has been sent by God the Father.

They say He should prove it and raise the challenge of Moses. He provided manna or bread for their ancestors over a period of 40 years. Jesus has only provided one meal for one day. He needs to do a more spectacular miracle to prove He is greater than Moses.

Jesus starts out by correcting them. It was not Moses who provided the manna. It was God.

In the Middle East, people believe that literal bread is an absolute necessity to sustain life. They cannot live without bread. Jesus reminds them that the previous day, He had given them **physical** bread for their **physical** life. But God the Father also wants to give them **spiritual** bread for their **spiritual** life. He, Jesus, is the bread that will give them spiritual life.

In the Gospels, when Jesus talks to the Jews of the 1st century, He draws on Jewish concepts.

Sometimes, He quotes from the Old Testament.

The story of **Moses** is from the book of Exodus, where it talks about eating **literal** manna or bread.

The **prophets** in the Old Testament, also talked about *eating*, but they used the word as **picture** language.

For example, the prophet Jeremiah had said to God, *When Your words came, I ate them.*

In a dream, Ezekiel saw a scroll of God's words and was then told to **eat** the scroll.

Other times He refers to Jewish literature or commentaries their rabbis have written about books of the Old Testament.

Jewish rabbis, in their commentaries on these verses, said **to eat** meant to *accept or believe God's words*.

The rabbis also wrote that when the Messiah came, the people would **eat Him**.

They explained, the people would receive **Him** joyfully; they would devour His **words**. (Shepherd, Christ of Gospels)

They would accept all of Him - all that He is and all that He says.

Jesus now uses the writings and explanations of the rabbis, telling the crowd,

*The person who accepts or believes in **ME** will never be hungry...the **WORDS** I have spoken will give you eternal life.* Jn. 6:35,63

Immediately, the people start to protest.

How can **THIS** Man require us to believe who He is and all of His **words** - to eat Him?

He claims He is greater than Moses; that He came from heaven, is the Messiah and that He gives eternal life.

But we know who He is. He is from Nazareth and is nothing more than a carpenter.

Why do we have to believe in **Him** to have eternal life.

We are Jews, with blood-ties to Abraham, so we are God's children already.

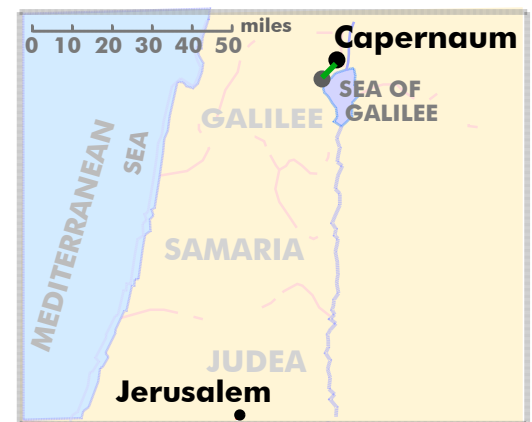
At this point, many for the people find it too hard to believe the claims of Jesus.

It is too hard to accept His goals.

Jesus only wants to change their spiritual condition.

They want a Messiah who will change their political condition.

With this, they get up and leave the synagogue.



Jesus has purposely said these things to remove all the people who have no desire to believe and only want to argue. Yet He is grieved and saddened because He knows what their rejection will mean for them in their lives. Turning to the apostles He asks, *You do not want to also go away, do you?*

Peter speaks for the group when he says, *Lord, to whom shall we go? **You** have the words of eternal life. We have come to firmly believe and to permanently know You are the Holy One of God.*

It is only 4 months into Jesus' 3rd year of ministry, (April), yet His popularity with the **people** is now fading. Most of the **Sanhedrin** are determined to kill Him.

Because of this danger, it is the one year Jesus does not go to Jerusalem to celebrate Passover.

Even staying in Galilee, He cannot get away from their verbal attacks.

So Jesus takes the apostles 40 miles northwest - across the province of Galilee into the Gentile land of Phoenicia - what we know today as Lebanon. They head first towards the city of Tyre and then further north towards Sidon.

Because Jesus' ministry is for the Jews at this time, He is not going into Gentile territory to start a ministry with them. But it will keep the Sanhedrin from following Him. It will give Him opportunity to be alone with the apostles to teach them. They come to a village, find a place to stay and hope to be unnoticed.

But almost immediately a Gentile woman approaches and says, *Lord, Son of David, have mercy on me. My daughter has an evil spirit and is suffering.*

Matthew 15:23 says that even tho she **continually** begs Him, Jesus does not respond - not even with one word. This does not seem to fit with Jesus' character. Then as we continue, it seems to get worse.

When the apostles tell Jesus to send her away, He says in verse 24,

I only came to help the Jews - the lost sheep of Israel.

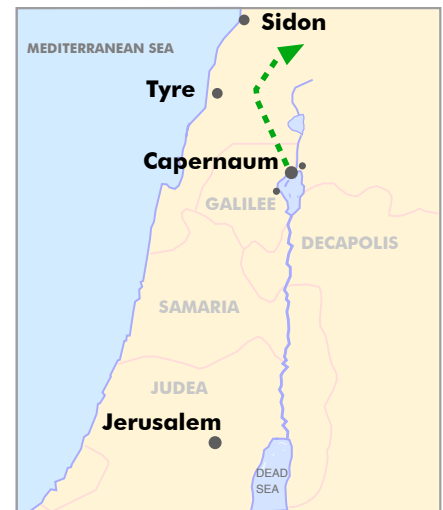
She hears this statement and in spite of it comes closer and kneels before Him saying, *Lord, help me.*

Jesus gives a reply that to us sounds cruel. He says,

It is not right to take children's bread from the table and throw it to the dogs under the table.

She agrees but then adds,

*Even the dogs beneath the table can eat the **crumbs** that fall.* Hearing this, Jesus responds, *Your faith is tremendous. Because of this, your daughter is healed.*



Without knowing the culture and something about the Greek language, it is impossible to understand this story.

First of all, the woman addresses Jesus in verse 22, **Son of David**

This is the national **Jewish** title of Jesus, for the Jews. Since she is a Gentile, she does not qualify for **His mercy on this Jewish basis**. It is why He said,

*My title **Son of David** is only for the Jews - the lost sheep of the house of Israel.*

She understands His answer and immediately changes the way she addresses Him. She says, **Lord, help me.**

Lord is a title of deity. **Recognition of His deity** is the **Gentile basis for mercy**.

In this conversation, words and phrases are used that have special meaning.

Both Gentiles and Jews knew that **Jews** call themselves **God's children**.

Jesus is the **bread**. So the *bread of the children* is what Jesus is saying and doing for the Jews.

Jews called **Gentiles**, **dogs**, meaning the wild dogs that people wanted to kill.

Jesus cannot change the culture of His day. But He can change the picture the words create.

If Jesus had used the words as normally spoken, He would have said,

*It is not right to take food of the **people** and give it to the **wild dogs** in the street.*

That would be giving the picture the Jews are valuable and the Gentiles are worthless.

But Jesus does not use the normal words - He changes them. He says,

*It is not right to take food of **little children** and give it to the **puppies**.*

Wild dogs were outside and hated. **Puppies** were inside the home, loved and accepted.

She immediately understands that Jesus sees her as a puppy.
She agrees it would not be right to deprive little children of food and give it to puppies.
*But, she adds, little children give **crumbs** of their food to the puppies.*
With the way Jesus used the words, she believes...
Jesus loves and accepts her and will therefore give her a **crumb** from His ministry.
That crumb of His power and grace, she believes, will be enough to heal her daughter.

This is why Jesus commends her faith and heals the girl.

Jesus has not tried to make it hard on her. But before He heals the daughter, He wants to **teach the apostles**.

They as Jews are the **first** to believe in Him, but they will not be the **only** ones. In the future, they will be sent to give His message to the Gentiles - the ones they think are unworthy dogs. They need to see **Gentiles** as Jesus sees them - **not as wild dogs to be gotten rid of, but as puppies to be loved and accepted**.

As the apostles see and listen to this woman, they can be sure Gentiles want to believe even more than the Jews.
Jesus knew this woman's faith. He said all these things to her so **she**, a Gentile and a woman could be a teacher for the apostles.

She can also be our teacher - especially about **PRAYER**.

When she turned to Jesus for help, His silence and negative answers showed her she was not asking correctly. After changing her prayer and still not getting what she wanted, she tells Jesus she will accept whatever **He** wants to give. She knows it will be sufficient.

There are times God does not answer our prayers. His silence forces us to keep asking.

His purpose is not so we change God, but that God changes us, so we pray correctly.

This means **WE ARE TO PRAY ...**

...without disobedience in our life.

Sometimes God does not answer because there is something wrong in our life and we are fully aware of it. But either we are not ready or we are not willing to deal with it.

...without demanding, saying we want it now or that we are claiming it and therefore expecting it.

...without selfishness and

...not seeking personal glory

...asking within God's ability

There are some things God cannot do. God has given the gift of free-will to everyone.

Therefore He cannot and will not change anyone against their will.

God can never answer our prayer, *Lord, make him change - Lord, make him do this; make her do that.*

Our prayers need to be, *Holy Spirit, bring conviction to their mind.*

Send someone across their path who can explain things in a way they will listen.

Use circumstances to show them their need.

These are the kind of prayers God can answer.

This woman teaches us to pray correctly.

She also teaches us to pray humbly, accepting **what** He gives, **when** He gives it and **how** He gives it.

Finally she teaches us to pray in faith.

If we ask for one thing and He gives us something completely different, we may feel like He has only given us a crumb.
But we can sure, even a crumb of **His** power and grace will be enough to meet our need.

The complete map is on page 9

EXTRA INFORMATION FOR THE STUDIOUS AND INQUISITIVE

Jesus was teaching in Capernaum, in His 3rd year of ministry. The Sanhedrin has already made the decision for the nation that Jesus was not the promised Messiah. Now they want to stop His influence among the people. So members of the Sanhedrin come from Jerusalem wanting to challenge Him. The opportunity arises when they see Jesus and His disciples eating without first having ceremonially washed their hands.

Why do your disciples not live according to the tradition of the elders - the oral law - the Mishnah instead of eating their food with unclean/unwashed hands? Mk. 7:5

This is not talking about washing hands for hygiene but about Mishnah or man made Jewish laws.

Jewish rabbis had come up with the idea that if you talked with a Gentile or a Jew who did not practice their faith, you became ceremonially contaminated or unclean. Then any food you touched as you ate became unclean. It went inside you and made you unacceptable to God. On this basis, the leaders had developed a special ceremony that all Jews were expected to practice before eating. Water had to be poured over their fingers to make there ceremonially clean.

Mishnah laws in the days of Jesus said,

It is better to have to walk 4 miles to water than to incur guilt by neglecting hand washing.

One who neglects hand washing is as bad as a murderer

Because these are man made rules as well as inaccurate teaching, Jesus and the apostles do not practice it.

Another Mishnah law says,

it is a greater sin to disobey the laws of the scribes than to disobey the laws of God.

It is this background and these ideas that causes Jesus to say to the Sanhedrin,

Isaac was right when he prophesied about you hypocrites; as it is written, the people honor me with their lips, but their hearts are far from me. They worship me in vain; their teachings are but rules taught by men. You have let go of the commands of God and are holding on to the traditions of men. You have a fine way of setting aside the commands of God in order to observe your own traditions. Mk. 7: 6-9

Then without waiting for them to ask what He means, Jesus continues.

*For Moses said, honor your father and mother, and anyone who curses their father or mother must be put to death. But **you** say if a man says to his father or mother, Whatever help you might otherwise have received from me is Corban (that is, a gift devoted to God), then you no longer let him do anything for his father or mother. Thus you nullify the word of God by your tradition that you have handed down. And you do many things like that. Mk. 7:10-13*

Jesus reminds them that God's law thru Moses said to honor their father and mother. As the law developed in the Jewish culture, honoring their parents meant if parents were not capable of providing for themselves, the grown children would help them out.

However many of the religious leaders were Separatists or Pharisees. Their parents did not have the same religious political ideas. They were not Pharisees. So these leaders did not want to help their parents. They avoided God's law thru the law of Corban. This man-made law said you could pronounce your things dedicated to God - **Corban**. Then, after you dedicated your things to God, you could either give them to God at the Temple or you could use them for yourself. But you could **never** give them to anyone else.

So for example, a religious leader knows his father needs financial or material help and has the ability to help. But because his father is not an extremists about the Jews being separate - he is not a Pharisee, the leader does not **want** to help his father. However because he is a religious leader he has to look good - that he keeps all the laws.

One day he sees his father coming and knows he is going to ask for help. So to get out of it, he quickly waves his hand across the room and says *Corban* meaning, *Everything I own is dedicated to God.*

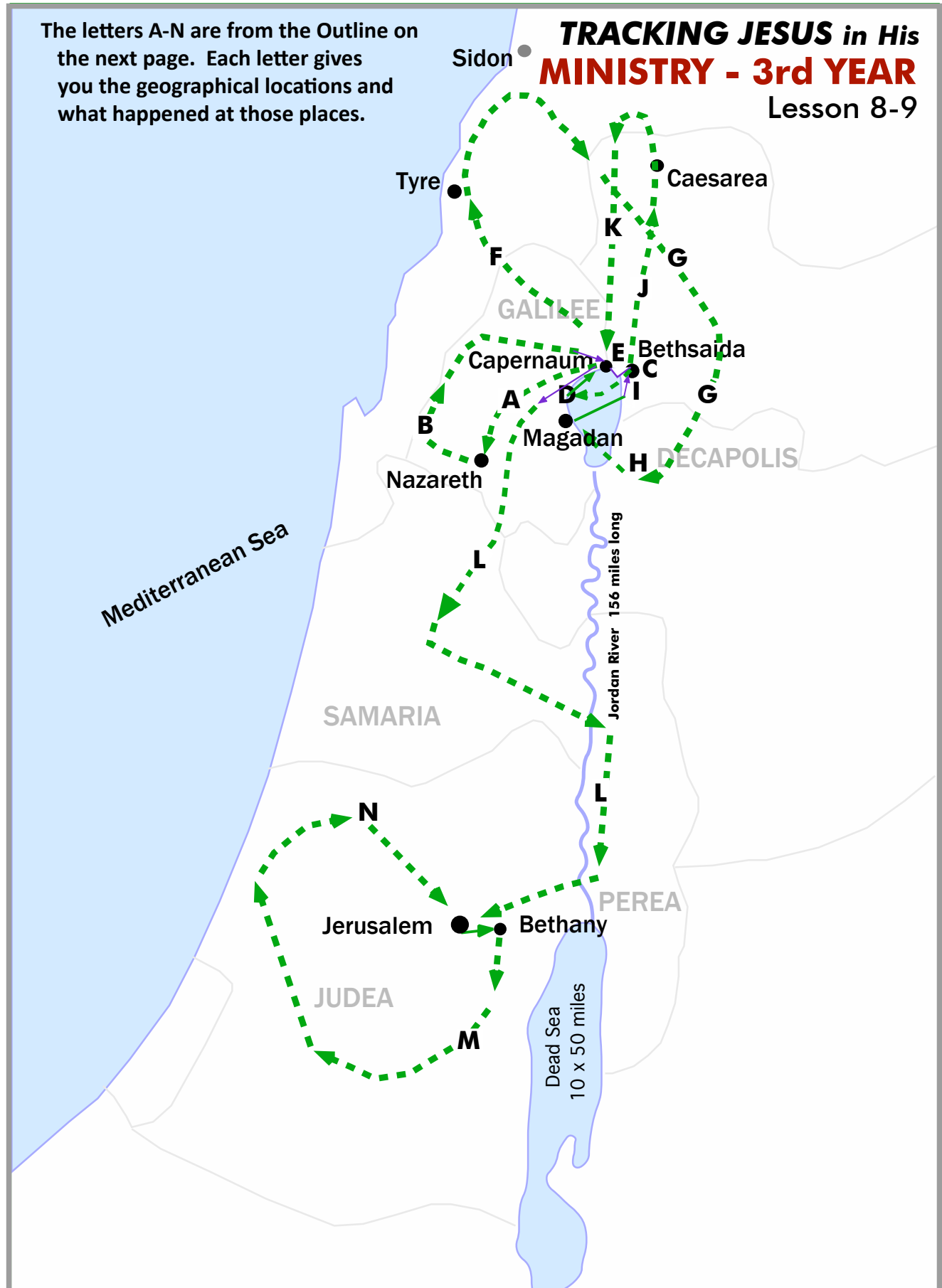
When his father comes in and asks for help, the son says, *All **my** possessions and money are Corban - they are dedicated to God - so, as you know, by the law of Corban, I can give them to God or use them for myself, but the law does not permit me to give anything to you. and since I'm a teacher of the law, I could not think of disobeying the law. Sure am sorry.* Now in reality the son is not sorry at all. He had taken a **man-made** law and used it in order to avoid obedience to **God's** law.

So Jesus says, *Thus you nullify the word of **God** by your tradition that you have handed down.* Mk. 7:13
With such bluntness, the Pharisees walk away in silence.

The letters A-N are from the Outline on the next page. Each letter gives you the geographical locations and what happened at those places.

TRACKING JESUS in His MINISTRY - 3rd YEAR

Lesson 8-9



3rd YEAR of MINISTRY

DEVELOPED OUTLINE 3rd year 30 or 31 AD - Jesus is now 36-37 years old.

- A. Capernaum to Nazareth** for the last time c. 23 miles Mk. 6:1-6
 1. Teaches in the synagogue and heals a few of the sick but is still rejected.
- B. Nazareth thruout Galilee to Capernaum** (3rd Trip) Mark 6:7-31 **Winter**
 1. Sends the apostles 2 by 2 to encourage the believing remnant; follows them and preaches. Matt. 11:1
 2. Joins them in Capernaum. Mk. 6:30
 3. Hears about the death of John the Baptist.
- C. Capernaum to E. Bethsaida via Sea of Galilee** 4 miles Mark 6:32-44 **April**
 1. Goes by boat to E. Bethsaida to be alone with the apostles. Lk. 9:10
 2. Teaches and heals the people who follow Him by land.
 3. Feeds the 5 thousand. Matt. 14:15-21; Mk. 6:35-44; Lk. 9:12-17; Jn. 6:4-13
- D. East Bethsaida to Gennesaret via Sea of Galilee** 6 miles Mk. 6:45
 1. Disciples leave by boat for West Bethsaida - crowds sent away.
 2. Jesus prays on the mountain while His disciples experience the storm.
 3. Jesus appears walking on the water; Peter walks on the water. Matt. 14:28-32
 4. They arrive at the plain of Gennesaret. (south of Capernaum)
- E. Gennesaret to Capernaum** 5 miles
 1. Passes thru towns, healing those who believe. Mk. 6:53-56
 2. Teaches in the synagogues. John 6:22-71
 Refuses a political kingdom; proclaims a spiritual one. John 6:15
 Loses popularity and many of His followers; the 12 remain with Him.
 3. Teaches about traditions of hand washing. Mk. 7:1-23
- F. Capernaum to Tyre/Sidon** Matt. 15:21-28; Mk. 7:24-30 **May - June**
 1. Travels 40 miles to the northwest to teach the apostles; heals the daughter of a Gentile woman.
- G. Sidon to region of Decapolis** 60-80 miles Matt. 15:29-38; Mk. 7:31 - 8:9
 1. Heals all who believe; feeds the 4000.
- H. Decapolis to Magadan/Dalmanutha via Sea of Galilee** Matt. 15:39; Mk. 8:9-12
 1. Pharisees demand a sign but Jesus refuses and leaves by boat.
- I. Magadan to E. Bethsaida via Sea of Galilee** 8 miles Mk. 8:9-12
 1. Warns the apostles about the false teaching of the Pharisees; heals a blind man outside the village.
- J. E. Bethsaida to Caesarea Philippi** 27 miles Matt. 16:13 - 17:13; Mk. 8:27 - 9:13; Lk. 9:28-36
 1. Tests the faith and understanding of the apostles.
 2. Tells them of His coming death and resurrection.
 3. Is transfigured before 3 apostles.
- K. Caesarea Philippi to Capernaum** 27 miles Matt. 17:14 - 18:35
 1. Heals a boy with evil spirit.
 2. Pays the temple tax.
 3. Teaches about humility and forgiveness.
- L. Capernaum to Jerusalem** 100⁺ miles John 7:2 - 10:21 **October**
 1. Goes thru Samaria and is rejected. Luke 9:51-56
 2. Attends the Feast of Tabernacles.
 3. Deals with the woman taken in adultery.
 4. Teaches in the women's court in Temple.
 5. Heals a man **born blind. (Messianic miracle)**
 6. Teaches that He is the Good Shepherd.
- M. Jerusalem thruout all Judea** Luke 10:1 - 13:21
 1. Sends out 70 to teach and heal.
 2. Visits Mary and Martha in Bethany. 2 1/2 miles
 3. Teaches the story of the Good Samaritan and the apostles about prayer.
 4. Eats in home of a Pharisee and denounces their hypocrisy.
 5. Teaches the multitudes and heals a sick woman.
- N. Jerusalem** John 10:22-39 **December**
 1. Attends the Feast of Dedication - Hanukkah.
 2. Teaches about His Deity - He is the Messiah, Christ; is almost stoned to death.