

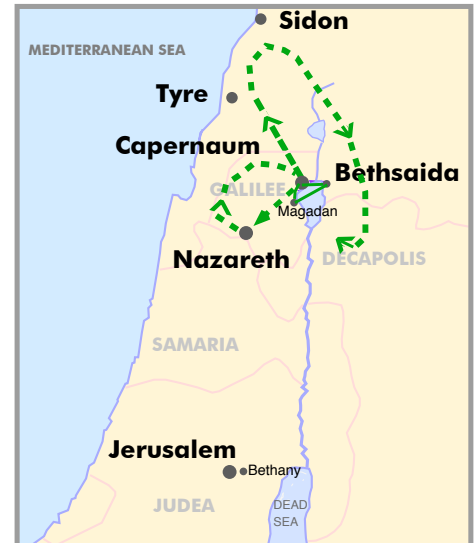
Lesson #9 - LIFE OF JESUS

3rd year of Ministry – Part 2 2019

Before starting this lesson, read **Matthew 8:19-22; 15:29 thru 18:35; Mark 7:31 thru 9:50; Luke 9:18 thru 13:21; John 7:1 thru 10:39** or **Harmony of the 4 Gospels, SECTIONS 79-108**

It is now half-way thru Jesus' 3rd year of ministry. He and the apostles spent January thru March making a 3rd trip thruout Galilee. After that, they crossed the Sea of Galilee twice. Now they have gone some 40 miles northwest into Phoenicia to have time alone. There is still so much for the apostles to learn.

After several weeks, they turn southeast and go 60-80 miles back thru Phoenicia and the province of Trachonitus. They continue south into the next province of Decapolis, which has 10 major Greek cities. Jesus had been in this area 6 months earlier, when He had healed a Gentile man controlled by evil spirits. The man wanted to follow Jesus, but Jesus commanded him to tell all **his** people what great things God had been done for him. The man obeyed. There are now hundreds and even thousands of Gentiles who want to hear Jesus and believe in Him. Altho Jesus' ministry is for the Jews, just this once He comes to the area to meet the needs of Gentile individuals. The contrast is another lesson for the apostles. The Jews have been listening to Jesus for over 2 years and have responded with reservation or controversy. The Gentiles have listened for 6 months to one man who was healed and they are eager to believe in Jesus. In response, He heals all who believe and feeds another large group - this time there are about 4000 men besides women and children.



Jesus wants to keep teaching the apostles, so they go west, across the Sea of Galilee and land at Magadan, some 6-7 miles south of Capernaum. This is the home town of Mary Magdalene. Immediately some of the Sanhedrin come with the challenge, *prove You are from heaven*. What irony. These are the same men who, less than a year earlier, told the people Jesus was from hell and empowered by an evil spirit. They have no intention of believing, so Jesus refuses to interact or give them further answers.

This is not only a lesson for the apostles but also for us. When people understood but did not **want** to believe, Jesus did not argue, push or keep trying to convince them. He backed off and gave them space. He respected their free-will. Today,

as we interact with people, there is a time to talk and reason. But when they become set in their thinking, it is time to back off and let them be. Now it is the work of the Holy Spirit. He will bring other people or situations into their life to let them reconsider. If we keep pushing, they will become hardened in their position. If we let them be, they will be more open to look at the issue with someone else.

To get away from the Sanhedrin, Jesus takes the apostles 8 miles back across the Sea of Galilee to East Bethsaida. In the boat He warns them about the leaven of the Sanhedrin. *Leaven* or *yeast* is picture language for false teaching. The apostles need to be on guard against the false teaching of the Sanhedrin. Mt. 16:12; 1 Cor. 5:6-8

Arriving in East Bethsaida, Jesus is asked to heal a blind man. He takes him outside the village and then heals him. Miracles now, are in response to individual faith and a way to teach the apostles. This is the only miracle Jesus performs in 2 stages. He touches the man's eyes the first time but the man only has partial sight; there is still partial blindness. Jesus touches him again and he has full sight.



Jesus is not lacking power. He did not make a mistake. He purposely did the miracle in this way to teach the apostles. It is first of all a picture of the Jewish nation. Because of their **national** rejection, spiritually they now have partial blindness. In the future, Israel will have full spiritual insight when nationally she responds to the work of the Holy Spirit.

The two stages of healing is also a picture of the apostles. Right now they only have partial spiritual understanding. It will be at Pentecost when the Holy Spirit comes to live within them that they will have full insight. This partial understanding and partial blindness is seen in their very next experiences.

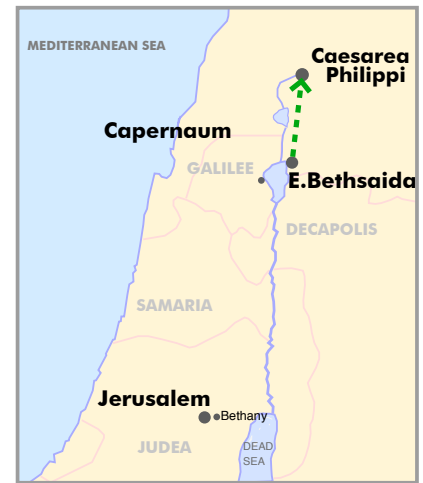
To help them have more spiritual insight, Jesus takes them from East Bethsaida and heads north towards Caesarea Philippi. On the way, He tests how much understanding they already have. He starts by asking them what people are saying about Him - who do they think He is? They reply that some think He is John the Baptist, Elijah, Jeremiah or one of the other Old Testament prophets come back to life.

Jesus then asks the question that really matters. *But **YOU** - the 12 apostles - who do **YOU** think I am?* Peter answers for them, *You are the Christ.*

In the Old Testament the perfect King with the perfect kingdom was called the *Anointed One*. Psalm 2:2 says,

*...the rulers gather together against the LORD and against His **Anointed One**.*

The word *anointed* in that verse is the Hebrew word *Messiah*. In the Greek, the word *anointed* is *Christ*. After the Gospels, the New Testament writers use the title *Jesus Christ* - *Jesus Messiah*. They are telling the Jews, their Messiah has now come and His name is Jesus.



Peter has said of Jesus, *We believe **You are the promised Messiah**.*

He continues, *You are the Son of the Living God*, meaning, ***You are deity**.*

This will become a basic belief of the Church, the Body of Christ. We believe Jesus is not just humanity, but also deity.

Jesus then commands the apostles not to teach that He is Messiah and Deity until after His resurrection. Because the nation has rejected Him as the Messiah, Jesus does not want the people to think that **national** salvation for Israel is still available in the 1st century. But after His death and resurrection, **individual** salvation is available to anyone at anytime by accepting the payment He made on the cross.

Peter's statement of faith shows he has partial spiritual understanding, like the blind man with partial sight.

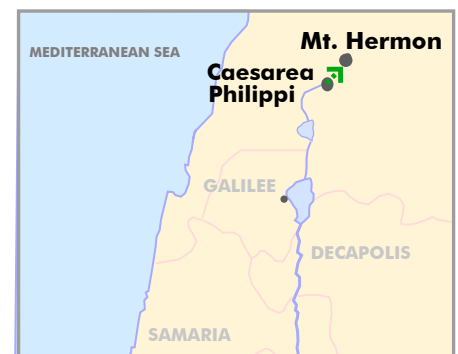
Because the apostles understand His deity, Jesus now reveals what will happen within the next year. He has to eventually go to Jerusalem, will suffer at the hands of the Sanhedrin. Their final rejection will lead to His death. But on the 3rd day, He will be raised back to life.

Peter now shows his partial blindness - his lack of spiritual understanding.

He tells Jesus not to even consider such a possibility.

The Jews knew their Old Testament. They always understood about their Messiah and His Kingdom. But they never understood what the prophets meant about a **suffering** Messiah who would die. Neither the Sanhedrin, the rabbis, nor the people grasped the meaning. Even after Jesus has been teaching them, the apostles find it hard to believe. But over the next few days, as Jesus continues to teach, a few of them begin to understand.

By this time Jesus has taken them north of Caesarea Philippi to Mt. Hermon. One evening as the 12 have been in the hills with Him, He takes 3 of them further up the mountain. He wants them to join Him as He spends the night in prayer.



After awhile Peter, James and John get sleepy. But suddenly they become alert as they see Jesus totally changed in all the splendor and glory of His **deity**. His face is bright like the sun. The Greek says there is a brilliance inside that radiates out thru His garments. The 3 apostles are seeing the Shekinah glory - the glory of deity that Jesus had with the Father before He came to this earth and the glory He will have when He is King in His kingdom. Then Moses and Elijah appear. According to Luke 9:31, Moses and Elijah talk with Jesus about His **death**. After a time they disappear.

The Father's voice once again declares approval and pleasure with His Son. The apostles are to listen and believe what Jesus has been telling them about His death.

With this experience, Peter, James and John are sure of Jesus' deity - they have seen it with their own eyes. They are sure His suffering and death was known by the Old Testament prophets. They are now sure it is all part of the Father's plan.

Messianic Miracle

The next morning they come down from the mountain and join the other 9 apostles. The Sanhedrin of that area have brought a man who has a **son with an evil spirit, who cannot speak**. This is a condition that required a **Messianic miracle**. The Sanhedrin have challenged the 9 apostles to prove Jesus is Messiah by doing this miracle in His name. The apostles have tried but are not able to heal him.

There are several things about this story that need explaining.

First of all - **about evil spirits or demons**.

Way back, in the beginning, God created the angels, including Satan, who was the highest angel, over all the others. He was the wisest - the most beautiful. He was called Lucifer, the one who bears light. But after a time, he rebelled against God. One third of the angels rebelled with him.

So now there were good angels and bad angels.

The good angels are used by God to do His work, including helping us.

The bad angels are used by Satan to do his work. In Scripture these bad angels are called *fallen angels*, *demons* or *evil spirits*. All the words mean the same thing.

Evil angels can actually live inside of some people to control them.

However this can never happen to God's people today. When we accept Jesus' payment, the **Holy Spirit** lives inside of us permanently. Holiness and unholiness cannot occupy the same space. So because the Holy Spirit is in our life, it means that evil spirits cannot live inside of us.

It is why John the apostle said in 1 John 4:4,

Greater is He who is in you - the Holy Spirit - than he who is in the world - Satan.

Because the Holy Spirit is deity, He is greater. These evil spirits cannot live inside of us, but they **can** attack us thru harassment from the outside or thru our thoughts.

Another part of the story that needs explanation is the **condition of the boy**. We are told he has seizures and in addition, he is controlled by an evil spirit.

This does **not** mean seizures and diseases are caused by demons. Epilepsy and other conditions involving seizures are caused by physical and emotional conditions. They need to be dealt with in a biological, medical way.

People suffering from demon possession have seizures, but for a different reason. They need to be dealt with in a spiritual way. These are 2 very different conditions and need to be kept separate.

With this background, we can look at the story. The apostles have been challenged to do a Messianic miracle with the authority of Jesus. Earlier when He had sent them out in teams of 2, He had given them power to heal and command demons to leave. So the apostles expected they could automatically do it. But when they tried, it did not work. The boy only got worse.

It is at this point Jesus and the 3 apostles come down the mountain. The father tells Jesus,

IF You can **do** something and I believe You have the power, heal my son.

Jesus says, *All things are possible for the one who believes in who I am.*

The father's replies. *Lord, I believe. Help me overcome my unbelief.*

This man believes in Jesus as deity/Messiah. He has **saving** faith.

What he lacks is **living** faith - faith that Jesus can and wants to heal his son - faith to believe Jesus can and wants to handle his situations of daily life.

He asks Jesus for **THIS** kind of faith and receives it. Jesus then takes the boy away from the crowd and heals him.

Later when the apostles are alone with Jesus, they want to know why they could not heal the boy. Jesus tells them they lacked faith and spiritual preparation. With just a *little* faith they can say to the mountain, *be removed*.

In Scripture, the word *mountain* is **picture language** for a *king, kingdom or throne*.

It requires **faith** for a person to say to Satan's kingdom of demons, *be removed, get out*.

But more importantly, in doing battle with Satan, it requires **spiritual preparation**.

It requires extended time in prayer to make sure there is no willful disobedience in one's life, to have an accurate understanding of the situation and be assured they should be doing it.

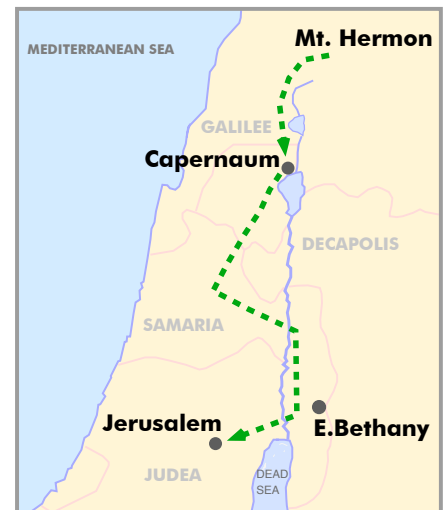
After this, Jesus and the apostles head 27 miles south for Capernaum. Once there, He obeys the law of Moses by paying the Temple tax and then gives the apostles instruction about humility and forgiveness.

It is now the month of October. There is just enough time to go, from Capernaum south to Jerusalem, for the Feast of Tabernacles, known as Succoth. They plan to go thru the central part of Samaria province, but the Samaritans refuse to give them lodging.

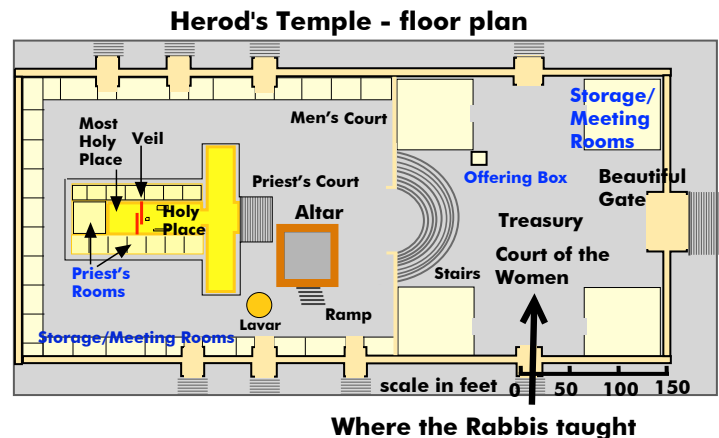
Earlier, when Jesus had called James and John, the sons of Zebedee to be apostles, He had given them the name, *Boanerges* which means, *Sons of Thunder*. These brothers were quick to react and over-react.

Now when the Samaritans refused them lodging, James and John ask Jesus if they should call fire down from heaven and destroy them. They are living up to their name - *Sons of Thunder*. Jesus rebukes them for such an idea.

Jesus and the 12 turn eastward and cross over the Jordan, traveling south along the eastern side of the River until they come to East Bethany. Crossing the Jordan again they finally come to Jerusalem. It should have been a trip of 85 miles, but with the extra detour it is over 100 miles. It has been a year and a half since they have been in Jerusalem.



The celebration of Tabernacles lasts a full week. Halfway thru, Jesus goes to the temple courtyard to teach the people. Then on the last day, He again speaks to them. As they listen, some of the Jews realize they no longer have to ask the Sanhedrin what they should think about Jesus. They can decide for themselves. As a result, many choose to believe on Him. Others however continue to reject Him. To keep even more people from believing, the Sanhedrin try to arrest Jesus, but it does not work.



When the Jewish celebration ends, those from out of town head for their homes. Jesus however continues to teach the Jews from Jerusalem and the surrounding areas. The Sanhedrin decide to discredit Him in front of these people. They wait until Jesus takes His place in the Temple courtyard where visiting rabbis teach.

Over the last months they have accused Him of breaking Mishnah - the man-made laws. Jesus has always dismissed their arguments by saying Mishnah has no authority. So now the Sanhedrin will make it look like He is breaking *Moses' law*, which was given by God. They bring a woman to Jesus, claiming they have caught her in the act of adultery.

We know this is a set-up because Moses' law required both the woman **and** the man are to be judged. If they caught her in the act, then obviously the man was present, but they have not brought him.

The leaders remind Jesus, **God's** law, given by Moses, requires the death penalty for adultery. They ask, "But **You**, what do You say?" They think they have Him trapped.

If He says not to stone her, He violates God's law.

If He says **to** stone her, the Roman soldiers will arrest Jesus.

Altho the Romans recognize the Sanhedrin as rulers over the Jews in religious issues, just in the last year or two, the Romans have taken away some of their power. The Sanhedrin can no longer stone people to death for breaking religious law. Now only the Romans can pronounce a death penalty and actually put a person to death.

So the Sanhedrin have Jesus in a trap. They have challenged Him to decide on the basis of God's law, what should happen to this woman caught in adultery. Without saying a word, Jesus bends down and begins to write in the dust with His finger.

It had been the finger of God that wrote the original law of adultery. Now the finger of deity is writing again. Most likely He is writing out the same law, *Do not commit adultery*. When He finishes writing it, with everyone watching, Jesus raises up and says, *If any one of you is without sin, let him be the first to throw a stone at her.*

Everybody seems to know this verse and quotes it. But it is always misused and misunderstood.

Jesus does not mean, *do not judge, because no one is perfect*. We **have** to make decisions about what is right and what is wrong; who should be punished and who should be cleared. But the basis of our decision should never come from **our** ideas. Our standard must come from what God has said in Scripture.

The one without sin does **not** mean *the one who is perfect*. It means *the one without the **same** sin*.

When dealing with adultery, the law of God required both the woman and the man be put to death.

There had to be 2-3 witnesses to make the accusation and they had to be the ones throwing the first stones.

Those throwing the first stones could not be guilty of the **same** sin.

While there was no chapter and verse that said that, it was understood because of the logic.

God is perfect and therefore His laws are based on true, perfect justice.

But if a person **guilty** of adultery is the one accusing and putting another person to death for adultery, that would **not** be true justice; it would be hypocrisy.

This is why it was automatically understood the accusers who first threw the stones could not be guilty of the **same** sin.

The Sanhedrin know God's Old Testament law.

Then seeing the law written in the dust and hearing Jesus' statement, they know, that Jesus knows, **THEY** do **not** meet God's requirements.

They have not brought the man.

And all of **them** are guilty of adultery.

First century writings state that Sanhedrin members were known for their adultery.

One by one they all leave. Jesus tells the woman He does not condemn her because He did not see her do it and there are no witnesses. In addition, she has repented. However Jesus in His deity knows she has been guilty of adultery. So He tells her to leave her life of adultery, which is sin. *Go and sin no more.*

The Sanhedrin members had left, but a short time later as Jesus continues teaching the people, the Sanhedrin return. They now challenge Him with questions, based on what He had taught the previous week.

You keep talking about Your Father - where is He? Where are You going that we cannot come?

What do you mean we are slaves and need to be set free. We Jews have never been slaves.

By now, the Sanhedrin are arguing without thinking. The Jews had been slaves in Egypt for 400 years. They have been under Gentile empires for the last 600 years.

Jesus responds, *If you were Abraham's children, you would do the things Abraham did.*

...You are doing the things your own father does. John 8:39, 41

The Sanhedrin now protest, *We are not illegitimate children*. The literal Greek says, **we** were not born of fornication.

This is a direct attack against Jesus and His mother. Some of the Sanhedrin did not believe Jesus was virgin born. They accepted the gossip that Joseph was His father and Jesus was conceived in fornication. Jesus deflects the personal attack and deals with the issue - their relationship with God.

If God were **really** their Father, they would love **HIM**, Jesus, because He was sent by the Father. He then tells them He is the I AM - the Yahweh of the Old Testament.

Verse 58, *I tell you the truth, Jesus answered, before Abraham was, I am.* John 8:58

The Sanhedrin understand His claim of deity and try to stone Him. However, Jesus escapes and leaves the Temple area.

Messianic Miracles

As a reminder, these were miracles **no one had ever done**. There were 3 of them.

1. the healing of a Jewish person who is a **leper**
2. the healing of a person who is **mute** or cannot talk **because** of an evil spirit
3. the healing of a person who is **born blind**

Jewish rabbis said only the Messiah would be able to do them and when He came He would do all 3 of them. It would be the way for the Sanhedrin to recognize and identify the true Messiah.

It is nearing the end of Jesus' 3rd year of ministry and up to this point He has only done 2 of the Messianic miracles.

On one of the Sabbaths, Jesus and the apostles are walking down a street in Jerusalem. They see a man who has been blind from birth. The apostles ask Jesus, *Who sinned, this man or his parents, that he was **born blind***? They ask this question based on Jewish culture and teaching.

According to the Mishnah, anyone born with a physical defect received it as punishment from God either for their sin or the sin of their parents. Please understand - this was **not** teaching from God; it was the explanation of the Jews based on their own ideas - part of the Mishnah.

To be very clear, God does not send physical defects as **punishment**. However, it is true, if parents make wrong choices, **they** can bring consequences to the life of their baby. So part of the apostle's question is logical.

Were his parents guilty of immorality? Did they have a sexually transmitted disease that caused the baby to be born blind? Was it the parents' fault?

Or was it the fault of the man himself. Since he was **born blind**, did he sin while still being a fetus?

This sounds ridiculous to us, but the Jewish Mishnah said it was possible.

The Mishnah said that from the moment of conception, the fetus had 2 inclinations - the good inclination and the evil inclination. The 2 were struggling for control even within the womb. If at some point, the evil inclination won and the fetus got mad at the mother and kicked her in anger, then for this attitude, he was born blind.

According to Jewish teaching, because this was punishment from God, only God could remove the punishment. Only the coming Messiah who is deity, could heal a **person born blind**. We now have the 3rd and last of the **Messianic miracles** listed in Jewish teaching.

When Jesus heals the man, He is not doing it for the nation, because the nation has made its decision.

Jesus does it in mercy to the blind man.

In addition it would help individuals make a decision about Him as well as teach the apostles.

When the people know that Jesus has healed this man, blind from birth, they know a Messianic miracle has taken place. There is an immediate reaction. According to John 9:13, the people take the healed man to the Sanhedrin. Since the miracle has been done on the Sabbath, the Sanhedrin are upset; but at the same time, they know it is a **Messianic miracle** and it has never been done before. This is why there is such a flurry of activity and a whole chapter devoted to it.

The Sanhedrin begin by talking with the man himself. When they cannot get enough information, they call his parents. The parents however are willing to admit only 2 things - Yes, he **IS** their son - He **WAS** born blind. Beyond this, they refuse to comment because by now, the Sanhedrin have made a law that anyone saying Jesus is the Messiah is to be thrown out of their local synagogue and cannot worship in the Jewish part of the Temple.

The Sanhedrin go back to the healed man and interview him a 2nd time. They want him to say Jesus is a sinner. He tells them, *I do not know anything about Jesus. All I know - I used to be blind - now I can see.*

This is a marvelous lesson for us. People often try to get us into an argument on theology. If we do not know that much about it, we should not try to argue or even explain. Instead it is better to say, *I do not know about that. But I do know God is real. He has completely changed my life. Can I tell you what Jesus has done for me?*

The Sanhedrin continue to question the man who had been blind. Finally after listening to the same questions over and over, the man marvels at their unwillingness to believe. He says,

Now this is remarkable. You do not know where He comes from, yet He opened my eyes. ...Nobody has EVER HEARD of opening the eyes of a man BORN blind. If this man were not from God, He could do nothing. John 9:30, 32

Instead of reconsidering their belief about Jesus, the Sanhedrin excommunicate the man from the Temple and his local synagogue. Jesus uses this action to teach the people about sheep and shepherds. False shepherds and leaders are destructive because they only want power and control. In contrast He is the True Shepherd - the Good Shepherd who comes to enrich our life to the fullest.

For 2½ years, almost all of Jesus' ministry was in the province of Galilee. Jews in the north were more open to His teaching, at least in the beginning. But now He wants to give people in the south the opportunity to believe. So He chooses 70 from among His followers. Seventy is the number of the Sanhedrin. They had been chosen by God to lead the nation and people to Jesus. As Jesus chooses 70 men, He is saying, *since the 70 of the Sanhedrin have not fulfilled their responsibility, I will choose 70 who will lead people to Me.*

Since time is limited and the Sanhedrin are looking to kill Him, Jesus wants to make the most of His opportunities. He divides the 70 into teams of two. They will go thruout the province of Judea to prepare the people thru teaching, healing and finding homes where Jesus can stay. He and the apostles will then follow to give further teaching.

Just 2½ miles SE of Jerusalem is the village of West Bethany. Mary, Martha and their brother Lazarus live here. Jesus and the apostles start their trip by going to visit this home.

Martha has the gift of hospitality. She enjoys serving and doing and so prepares a very elaborate meal.

Mary prefers listening to Jesus' teaching. Each has the one thing they enjoy doing and there is nothing wrong with either.

The problem is that Martha has taken on too much - too big of a meal. So instead of enjoying the privilege and opportunity to fix a meal, she gets upset because her sister is not doing anything to help her.

Jesus reminds Martha - the problem is not with Mary, but with herself.

She should have been satisfied with fixing something more simple. In the literal Greek in Luke 10:42, Jesus says, *but there is need of few things or of one* - meaning, only a few things or even just one basic dish - only a casserole was necessary. Then she would not need help. She could rejoice in doing this herself for Jesus. It is good that Martha wanted to fix a meal. Everyone needed to eat.

What Mary has chosen is also good. Therefore Jesus will not tell her to help Martha.

The next day Jesus and the apostles leave West Bethany, continuing their trip thruout Judea province. Over the next few weeks Jesus does a lot of teaching.

In response to a question from a Sanhedrin teacher of the law, He tells the parable of the good Samaritan.

In response to the apostles, He instructs them about prayer.

When there is criticism from a Sanhedrin Pharisee, He denounces their hypocrisy.



In response to the needs of the people, He teaches the crowds and heals a sick woman.

After several weeks of traveling thruout Judea, the 70 reunite with Jesus in Jerusalem and report on their activity. It is now the month of December.

In studying about past events in Bible days, it is always important to see relevance for our lives.

The lesson that Mary and Martha learned is certainly a lesson we need as well.

Mary wanted to listen and learn. Martha was eager to use her gift of hospitality, but tried to do too much. She then got upset because her sister was not willing to help her.

As believers, each of us has at least one spiritual gift. God wants us to use it. There are gifts of serving, helping, doing, teaching, hospitality, encouraging and many others. These are good and essential gifts.

But there is a danger that we take on too much and then become critical because others will not help us. There is also a danger that we use our gift for too long a period and we get burned out. We lose the joy of using our gift.

Every so often we need to stop our ministry and take time out to listen and learn. Then we can be refreshed and nourished; we can develop in our own spiritual lives. Too often this story is looked at as an either / or.

But always being a Mary is faith without resulting in works of service.

Always being a Martha is works without a maturing faith.

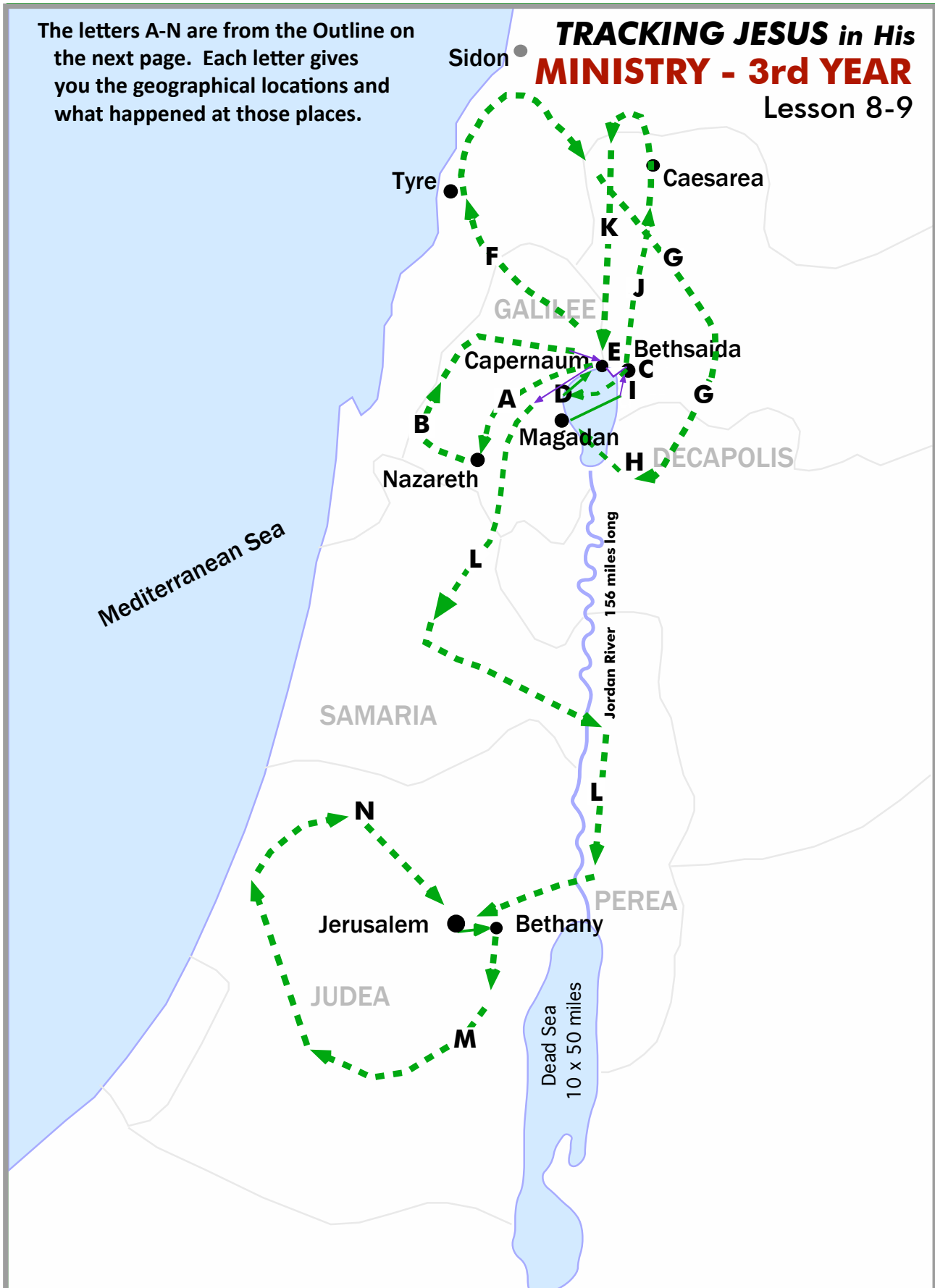
God wants us to be a beautiful combination of both Mary **and** Martha. We should be eager and enthusiastic to use our gifts in ministry. But we must never forget the importance of learning and growing in our faith.

The complete map and outline are on the next page

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.