

Lesson 10 - LIFE OF JESUS

Last 3 months of Ministry

2019

Before starting this lesson, read **Matthew 19 – 20:16; Mark 10:1-31; Luke 13:22 - 18:30; John 10:40 – 11:54**

or Harmony of the 4 Gospels, SECTIONS 109 - 126

The Believing Remnant

As we study the Gospels, we need to remember - Jesus has not yet died and risen. The Church has not yet been formed.

The Jews who believe in Jesus at this time are still part of the **Old Testament believing remnant**. They still live under God's Old Testament requirements. This means...

- > They believe in Jesus as deity and Messiah, but not yet as Savior.
- > They are forgiven thru animal sacrifices.
- > Adultery, blasphemy and some other sins cannot be forgiven with animal sacrifices - there is only the death penalty.
- > Sin that is forgiven is only covered; it is not taken away.
- > The Holy Spirit is only on or over them for ministry. But He immediately leaves them when they disobey.

Jesus' direct instruction and commands in the Gospels are to Jews living under these requirements.

Today, when we put our faith in Jesus and accept His payment for our sin,
we become part of the **believing remnant – the Church**, the Body of Christ.

Notice how God's requirements for us have changed.

- > We believe in Jesus as deity, Messiah and **Savior**
- > We are forgiven thru the payment of Jesus and admitting we have disobeyed.
- > Any and all sin can now be forgiven because of Jesus' payment.
- > Sin that is forgiven is taken away – removed forever.
- > The Holy Spirit comes to live inside of us and will never leave us.

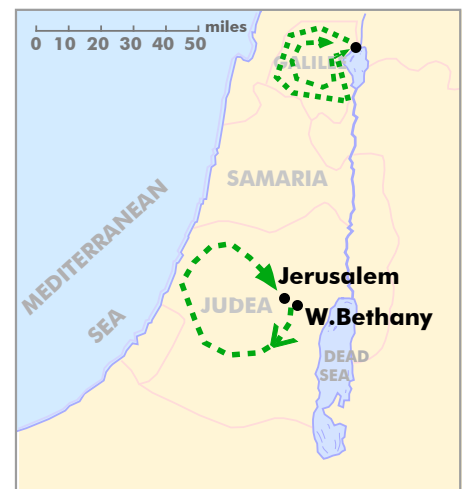
Because we live under such different conditions, Jesus' direct instruction and commands in the Gospels are not for us. Principles and lessons apply, but not the direct commands. So if we want to use a command or promise from the Gospels, we need to stop and check if it is repeated or implied in the New Testament, after the Church was formed.

If it is, then it also applies to us today.

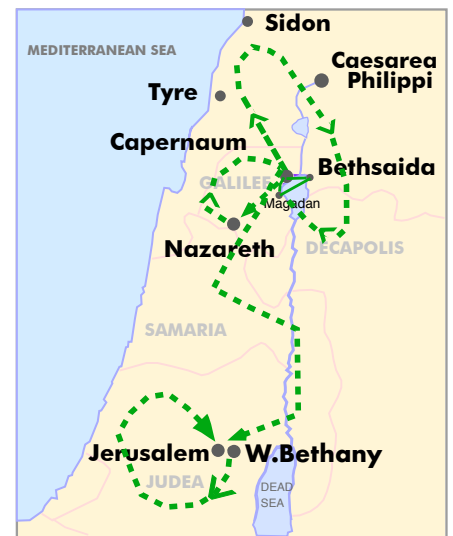
If it is not repeated, it means it does not apply to us.

In comparing the 4 Gospels, we find there is repetition, but sometimes it looks like there are contradictions. For example, one Gospel writer says Jesus teaches about prayer while in Galilee province. Another writer quotes the same material about prayer and says Jesus taught it while He was in Judea province. This is not a mistake or a contradiction.

It is why studying the life of Jesus from a chronological and geographical view is helpful. We can quickly see that He spent almost 2 years teaching in Galilee province and then 3 months in Judea province. This means things He said in the north He will teach again in the south, because He is teaching different people. He repeats things to the apostles when they are in different places. There is a lot of repetition because Jesus is teaching different people in many different places.



The third year of Jesus' ministry started in Galilee province. Then He and the apostles went north into Gentile areas so Jesus could be alone with them to teach them. On their return they went southeast into Decapolis province. Jesus taught thousands of Gentiles who were ready to believe. In October, Jesus with the twelve, went to Jerusalem for the Feast of Tabernacles. They spent the rest of that year traveling thruout Judea province with Jesus teaching the crowds. In December they return to Jerusalem in time for the Feast of Dedication or Feast of Lights. We know it as Hanukkah - an eight day celebration.



Once again the Sanhedrin challenge Jesus,
if you really are the Messiah, tell us plainly.
 Jesus replies in

*I did tell you. The **miracles** I do in my Father's name speak for Me.* John 10:25

Jesus is reminding them of the Messianic miracles He has done, which according to their teaching would identify Him as the Messiah. He then tells the Sanhedrin that even if they try to destroy His sheep - His followers, as the Good Shepherd, He will protect them. His followers will be just as secure under His protection - His hand - as they would be under God the Father's hand.

Jesus continues in verse 30, *I and My Father are one.* We need clarity here. Jesus and God the Father are 2 different persons. The oneness is talking about their character and qualities. They each have exactly the same qualities in the same amount. In this case, He and His Father have the same amount of power.

The Jews understand this claim immediately. It is why they pick up stones. When He asks them why they want to kill Him, they admit, *It is not for Your miracles, but for Your blasphemy. You as a mere man are claiming to be God - deity.* John 10:33-36 Here is yet another place in Scripture - - where Jesus claims deity.

To show the crowds that He was not guilty of blasphemy, He quotes from a Psalm where the author talks about the injustice of Old Testament Jewish leaders. The author then uses the phrase, *you are gods.*

Jewish leaders in the Old Testament acted on behalf of God, so in Psalm 82, in a limited sense, God the Father called these leaders gods - with a little "g". They had **limited** authority from God to do God's work. In contrast, Jesus received **full** authority from God the Father to do His work. So if it is not wrong for leaders with delegated and limited authority to be called gods in the Old Testament, why is it wrong if Jesus, with **full** authority, calls Himself Son of God?

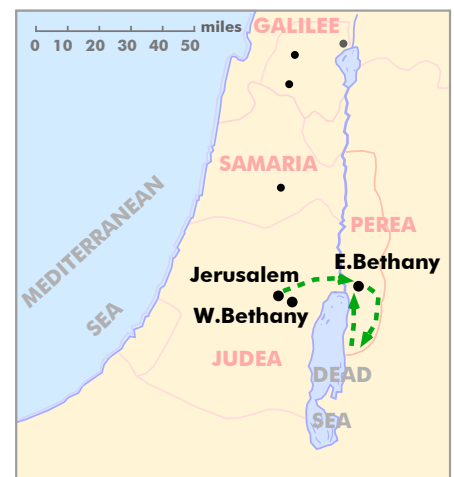
Jesus closes the discussion by again reminding them He has done the 3 Messianic miracles *they* said would identify the Messiah.

The logic is so obvious, the Sanhedrin does not dare stone Him for blasphemy. When they try to arrest Him, He uses His deity and escapes their grasp. With this, Jesus' 3rd year of ministry comes to an end. Instead of popularity, there is now intense opposition. It started in the northern province of Galilee and now is in Judea.

As Jesus begins His 4th year of ministry, the Sanhedrin want to arrest Him as soon as possible. Jesus, therefore, goes from Jerusalem to East Bethany where He had been baptized. It is 18 miles to the east in Perea province. This province is under the control of Herod Antipas. The Sanhedrin can travel there with Jesus, but they have no power to arrest Him. How amazing - at this point, Jesus is safer in the territory of Herod, than in the territory of the Sanhedrin - the Jewish religious leaders.

Perea province becomes the new headquarters for Jesus. Hundreds of Jewish people had believed in Jesus 3 years earlier because of John the Baptist and his message. So Jesus and the apostles will now go thruout the province. He continues to use parables.

For those who believe in the 1st century, parables illustrate the truth. For those who want to twist His words and argue, parables hide the truth.



Because Jesus has not taught here before, the crowds are excited and want to travel and learn from Him, like students. He reminds them to think twice about becoming His disciples. There is a difference between a believer and a disciple.

A **BELIEVER** is one who believes in Him as deity and Messiah.

A **DISCIPLE** is one who follows Him in order to learn and study under His teaching.

To do this, right at this time, they would have to leave their homes, jobs and family to travel with Him for the next 3 months. Jesus tells them,

If anyone comes to Me and does not hate his father and mother, his wife and children, his brothers and sisters, yes, even his own life, he cannot be My disciple. Luke 14:26

HATE in this context does not mean an emotion or attitude like it means in Western culture. It is a Hebrew idiom that is talking about a **choice**.

If a Jewish person in those days was buying a pair of sandals, looked at 4 pair and finally chose one pair, it would be said he loved that one pair and hated the others. Jesus is telling the crowds, if there is a conflict between staying with family or studying with Him and they cannot choose Him, then they cannot become His students for the next 3 months.

DEFINITIONS

Believer - one who believes in Jesus as deity and Messiah

Disciple - one who learns and studies under His teaching

Apostle - one who is sent out for ministry with Jesus' authority

Hate - as a Hebrew idiom it means to not choose that option

(An **APOSTLE** is one who was chosen to be sent out for ministry who had Jesus' authority.
Jesus had just 12 apostles, but hundreds of disciples)

The crowds understand the difficulties involved in order to be a disciple. Realistically some cannot travel with Him for that long a period. But others can and do want to follow - especially the tax collectors and sinners. When used in this **phrase**, sinners refer to prostitutes and in this **context** - former prostitutes.

This brings a reaction from Sanhedrin Pharisees who were in the crowd. According to the Mishnah, (man-made laws), they - Sanhedrin Pharisees are under strict rules about their interaction with tax collectors.

They cannot buy or sell anything to them

They cannot eat in their homes nor invite them to their own home

They cannot say anything to encourage them to change, because they are totally unacceptable to God.

To quote the Mishnah - *God rejoices over the **death** of tax collectors and sinners.*

So the Sanhedrin are thinking, if Jesus really were the Messiah, He would never let tax collectors and former prostitutes be *His* disciples.

To answer their criticism and wrong belief, Jesus gives 3 stories about things that are lost. These tax collectors and former prostitutes have been lost and therefore are like:

Lost sheep - because of their lostness, Jesus the Shepherd goes out to find them.

A lost *coin* - because of their value, the Holy Spirit has been searching for them.

A *lost or prodigal son* - because they want to be restored, God the Father joyfully receives and forgives them.

Notice how Father, Son and Holy Spirit are involved and rejoice, not over their death, but over their repentance and restoration.

The Sanhedrin members are like the older brother of the prodigal son. They want God's acceptance on the basis of keeping rules. They resent God for accepting others in mercy. Instead of enjoying what Jesus could give them, they complain about what He is giving to others.

STORY

On another day Jesus talks about wealth and how to use it wisely. He begins with a story that really seems strange.

A rich man has an estate with a manager in charge of it. But the manager is dishonest. So the owner tells him he will be fired as soon as he gets the accounts in order. The manager uses the time he has left, to prepare for the future. He makes good decisions for himself and others so they become his friends. They will then be able to help him make contacts when he is out of work. When the owner finally dismisses him, he admires the manager's wisdom. In what little time he had left, he had made the most of his opportunities.

The master commended the dishonest manager because he had acted shrewdly, meaning wisely. Luke 16:8

He had been dishonest earlier, but what he did afterwards was commendable and good management.

MEANING FOR THE SANHEDRIN

This story is a picture of the **Sanhedrin**.

As rulers of the Jewish nation they had been dishonest by not leading the people to Jesus.

Therefore, they will be removed - fired in 70 AD.

The nation will be destroyed and they have nothing to rule over.

In the time they have left,

if they are wise and make the most of their opportunities, they can have a future as individuals.

If they put their faith in Jesus, their lives will be spared in 70 AD and they will have eternal life in the future.

MEANING FOR US

There are principles and lessons about money and planning ahead that can also apply to **us**.

Wealth is not wrong.

When God is first in our life, money and material things will have the right place and perspective.

We should use our money to plan ahead for this life.

Often unbelievers have more wisdom than God's people when it comes to retirement, insurance and investments. We are the ones that should have the wisdom.

We should use what He gives us for our good as well as the good of others.

This will bring enjoyment and rewards in this life.

We should give to God's work so that others can hear about God and have opportunity to believe.

In eternity there will be those who thank us because the money we gave made it possible for them to hear and respond. Money can create eternal benefits.

As Jesus is teaching, messengers come from 15 miles to the west. They have been sent by Mary and Martha.

They tell Jesus, *Lazarus, the one You love is sick.* John 11:3

Verse 5 tells us that Jesus loved each one in that family.

Verse 6, makes the point in the Greek, *Therefore when He heard ..., He stayed....*

Being loved by God never means He answers when we want or how we want.

But when there are delays, there are reasons. In this case there are 3 reasons.

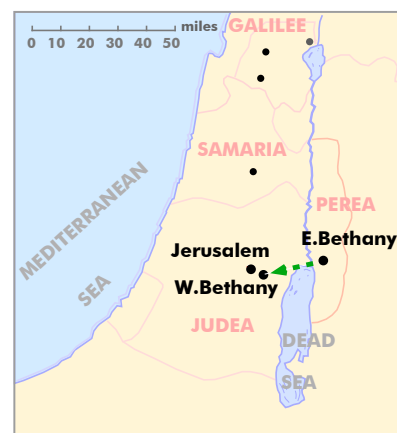
For God's glory John 11:4

To increase the apostles' faith 11:15

To increase the people's faith. 11:42

God's delays cause sorrow, but they also can have great value in the lives of many.

After waiting 2 more days, Jesus and the apostles leave East Bethany, cross the Jordan and head for West Bethany. It is a 15 mile, 1-day walk. But they take 2-3 days to get there. So when they arrive, Lazarus has been dead 4 days. This is exactly what Jesus wants in order to work within the belief system of the Jews.



First-century Jews believed the soul hovered over the body of a dead person for up to 3 days, giving a slight chance they might come back to life. But on the 4th day, corruption begins - the body begins to decay and there is no more chance of life. This is **not** anything God said. It is Jewish Mishnah teaching. Jesus uses their belief to make this miracle more obvious and powerful.

As Jesus approaches the village, first Martha and then Mary come to talk with Him. Both show disappointment with Him - not in Jesus Himself, but in His delay. *If You had been here* (but you were not), *our brother would not have died*. Jesus does not reprimand them. He understands that in their human-ness, they cannot see the bigger picture.

Jesus assures Martha - even tho people who believe in Him die physically, they will never die spiritually - they will never be separated from God eternally. And one day in the future, their body will be resurrected to live again.

After a time of conversation, Jesus, together with all who were there, goes to the cave where Lazarus is buried. In His humanity Jesus shares in their grief. He weeps with them. When Jesus commands the entrance stone to be removed, Martha protests. To the Jewish mind, nothing could happen by the 4th day. Why expose everyone to the smell of death?

Jesus insists, prays to the Father and then shouts so everyone can hear, *Lazarus, come out*. Immediately Lazarus is at the cave entrance, with the burials cloths still wrapped around him. The miracle of resurrection is obvious. Jesus has done the impossible. But another miracle takes place as well.

When the Jews buried their dead, they put the arms tight against the side of the body and the legs straight out, together. Then they wrapped the body with long, wide strips of linen cloth. In between these wrappings were 75 pounds of embalming spices. A separate cloth was wrapped around the face. This means that when Jesus raised Lazarus, it would have been impossible for Lazarus to bend and get from a lying position to a standing position. It would have been impossible for him to walk to the cave entrance. Jesus had levitated him and placed him upright in the entrance. Now the people need to unwrap the cloths so he can walk.

A year and a half earlier, Jesus had told the Sanhedrin that when they rejected Him as their national Messiah, apart from Messianic miracles, there would be no further proof except the sign of Jonah. This is picture language for the miracle of resurrection.

Response to this sign cannot change the consequences on the **nation** in the first century; but it can change **individuals**. The sign of resurrection (Jonah) will be given to the Jews three times.

The resurrection of Lazarus is the first sign of Jonah and it has an impact on many.

The resurrection of Jesus will be the 2nd time and will make an even bigger impact.

The resurrection of 2 prophets or witnesses in the future will be the 3rd time.

It will happen half-way thru the 7-year *Time of Trouble for Israel* described in the book of Revelation.

John 11:45 tells us the result of Lazarus' resurrection. Some of the Jews believe. But others reject the miracle and report it to the Sanhedrin. As a result, the Sanhedrin call a special meeting and say,

What are we accomplishing? Here is this man performing many miraculous signs. If we let Him go on like this, everyone will believe in Him and then the Romans will come and take away both OUR place and our nation. John 11:47

The Sanhedrin say if they **LET** the people believe, they will lose everything. But just the opposite is true.

It is because they **KEEP** the people from believing, they will lose everything. God's judgment will fall on that generation just 40 years later - in 70 AD when Jerusalem is destroyed.

This is a perfect example of Jesus' statement,

Whoever wants to save his life will lose it. Whoever loses His life for My sake will save it.

He is making a contrast between the physical and the spiritual.

The person who rejects Jesus to save their physical life will lose eternal life.

The person who *risks* their physical life to believe in Jesus will have eternal life.

The Sanhedrin has wanted to and even tried to kill Jesus over the last year. But now Caiaphas, the high priest, the head of the Sanhedrin, speaks up in the meeting. According to John 11:50, he tells the members that Jesus must die to save the nation. He means it politically, but God has him use words that also have spiritual meaning - Jesus must die to save the Jewish people. *So from that day on, they plotted to take His life.* John 11:53.

Because of this, Jesus goes into seclusion with the apostles to a place called Ephraim. While we do not know its exact location, it is an isolated village in Judea, northeast of Jerusalem. However He stays only a short time because Passover is coming and He must be in Jerusalem for this Passover.

Jesus knows He came to die. He also knows it is important when He dies and how He dies. He can only die at Passover, since He is the Passover Lamb - the Lamb of God. According to the Old Testament, the Messiah will die by crucifixion.

If Jesus gets to Jerusalem too early, He could be secretly ambushed and killed. So He wants to arrive in Jerusalem when the big crowds arrive. As one million Jews descend on the city, it would be impossible for the Sanhedrin to kill Him ahead of time..

This is why Jesus and the apostles - in going to Jerusalem - first go north thru Samaria, to the southern end of Galilee. They will then be able to join the caravans of people from Capernaum as they head south for Jerusalem.



Messianic Miracle

On the border between Galilee and Samaria, Jesus **heals 10 lepers**. This is a **Messianic miracle** that the high priest has to investigate. Nine of the 10 are Jewish and so must go to Jerusalem to officially be declared healed. They will arrive just before Passover week and just after Caiaphas the high priest has said Jesus must die for the good of the nation. Now he has to investigate 9 Messianic miracles. Nine times he will find the records, verify they were lepers, they were healed and it was Jesus who healed them. Since the Sanhedrin Mishnah said only the Messiah could do this, nine times he must reconsider the death sentence he pronounced on Jesus and whether he should change it. God is showing him mercy as an individual, but sadly he throws that mercy away - he rejects it.

During this time of going north and then south to Jerusalem, thru parables, Jesus teaches the apostles about **PRAYER**.

Persistent prayer.

He tells the story about a widow who keeps asking an unfair judge to give her justice. After persistently asking and asking, the judge finally gives her what she wants.

Let me assure you, Jesus is not saying, if you nag God long enough you will get what you want. That is not the meaning.

Jesus is using the Jewish writing and teaching style of contrasts and opposites.

If a widow gets justice from a bad judge, how much more will God's people get justice from God who is a perfect judge.

He is making the point...

Do not give up on God when you do not see His justice and intervention.

Keep asking until either you see the answer or you have peace that He has heard and will answer.

Continued prayer is evidence of our faith. And during that time God will change our thinking.

He will teach us that guaranteed, He will give us justice. However, for some of us, justice will not come in this life. We will get it in eternity. Be we can be sure it will come.

Humble prayer.

Jesus tells the story of a Sanhedrin Pharisee and a tax collector who go to the temple courtyard to pray.

The Sanhedrin member goes into the men's courtyard, closest to the Temple and makes a big scene as he prays loudly in front of everyone. *Thank you God, that I am not bad like all these other people. I fast twice a week and give a tithe on all my income.*

The tax collector, altho he is Jewish, is not allowed to ever go into the Jewish section. This means he has never been able to offer an animal sacrifice to have his sins forgiven. He can only be in the outer Gentile court. His prayer, in the literal Greek says, *God, provide a sacrifice for me, the sinner.*

For the Sanhedrin, prayer is an opportunity to display his goodness. He thinks he is better than everyone.
For the tax collector, prayer is an opportunity to express his need for mercy. He knows he is a sinner.

Jesus says when the Sanhedrin leaves, he is only right in his own eyes - unforgiven.

When the tax collector leaves, he is right in God's eyes - He **is** forgiven.

Along the road, Jesus is asked a trick question about divorce by a Sanhedrin member.

Because the Sanhedrin were noted for using the law of divorce, again Jesus says divorce cannot be used to go live with another woman when the intent is adultery. God will see it as adultery.

But then He explains the law of Moses permitted divorce because of people's hardness of heart. Sometimes one spouse will absolutely refuse to change. The other spouse then needs protection thru the law of divorce. Divorce was never God's ideal, but because of the sin nature, that produces hardness of heart, He gave it as protection.

As everyone continues south, a rich, young Sanhedrin comes running to Jesus. Kneeling, he asks, **Good teacher, what must I **d**o to inherit eternal life - to be in Your kingdom?**

In the Greek language there are two words for *good*. One means *outward goodness* - the other means *inward, pure goodness*. The young man uses the word for *pure goodness*.

In typical Jewish fashion, Jesus answers his question with a question. *Why do you call **Me** pure goodness? No one is that good except God.*

If the ruler had answered, *I am calling **You** pure goodness, because You **are** deity*, his question would have been answered. All he has to **do** to inherit eternal life is believe in Jesus.

But the man does not answer the question. Because this is before Jesus' death and resurrection, he is still under Old Testament laws.

So Jesus points him to God's laws given to Moses that have to do with his relationship to **others**. The young man can honestly say that he has kept these.

However he has not kept the commandment that deal with his relationship to **God**. Instead of loving and trusting God with all of his heart, soul and mind, he is loving and trusting his wealth. Mishnah said wealth is proof of God's acceptance - it is a guarantee you will be in His kingdom. A direct quote said, *Whomever the Lord loves, He makes rich.*

This young man believes he is right with God because he has the evidence - he is rich. But he also has some doubts and emptiness, so he comes to ask Jesus. **Because the man is basing his rightness with God on his wealth**, Jesus tells him,

Go sell all you have - love God instead of your wealth

Give to the poor - show love to others

Follow Me - believe in Me.

This young man now has to decide what to trust to be accepted by God and be in God's kingdom.

Will he trust in his wealth or in Jesus?

If he chooses Jesus, the evidence would be to give up what he has been trusting - his wealth.

After thinking about it, he decides he will have greater security with his wealth. He leaves Jesus with sadness.

Notice that Jesus does not go running after him, saying, *maybe we can negotiate. Maybe we can change the requirements.* There is nothing more Jesus can do, because as yet, the young man has not seen his need for Jesus.

I want to emphasize that Jesus never gives these commands to the crowds nor to his apostles.

He says this **one** time to **one** man in answer to his **one** question because his trust for eternal life was in his wealth. Wealth for God's people is not wrong.

It is **depending** on that wealth instead of God

It is **demanding** wealth from God that is wrong.

Jesus then talks about a camel going thru an eye of a needle. Many people think this is picture language for a small gate near Jerusalem. But the context shows Jesus means it literally as an extreme exaggeration. This was another Jewish writing and teaching style - extreme exaggeration. Matthew and Mark use the word for a sewing needle. Dr. Luke uses the word for a surgeon's needle.

Obviously it is impossible for a literal camel to go thru the eye of a literal needle.
Jesus is saying it is that impossible for Sanhedrin members to give up their trust in wealth in order to be right with God. They can only do it if they understand and accept who Jesus really is.

The apostles have grown up with Mishnah teaching so Jesus' answer leaves them shocked. They ask Him, *If the rich cannot get into the kingdom, who can?* Jesus tells them it is on the basis of God's grace and not on the basis of wealth.

As they continue walking south towards Jerusalem, Jesus changes the subject with another story or parable.

It is about a landowner who hires workers.

Some are hired at the beginning of the day with a specific contract stating their wages.

The rest are hired at various times of the day including one in the very last hour. These agree to work without a contract. They will accept whatever the landowner decides to give them.

At the end of the day, the landowner pays them all the same amount.

Those who agreed to a contract wage are offended. Since they were hired in the early morning and have worked longer hours, they think they should have gotten more money.

At first reading, it does seem unfair. But a closer study reveals an important truth. Jesus is describing a characteristic about the temporary, interim kingdom of heaven. It applied to the apostles and it applies to us because we are still in that temporary form of the kingdom.

God does not reward us just because we have been a believer for an extra long time.

He does not bless us because we have used our spiritual gifts for years and years.

God blesses and rewards as He chooses, based on things only He knows and sees.

Our responsibility is to be faithful in whatever God puts in front of us to do.

Sometimes it is big things; other times it is so little as to seem insignificant.

Sometimes we serve God in a specific ministry. Other times we are serving family and friends.

Some people are still trying to live and serve God by contract. They expect to get blessings and rewards because...

They have done so much for God

They have rigidly followed all of His rules. I did *this*, God should give me *that*.

If I read or pray a little more, if I give or attend church a little more, then God will bless my day or my family.

People think they will get blessings based on what they **deserve**.

God want us to live and serve Him by faith, so He can give us what we do not deserve.

He wants to give us blessings that come - not from a contract - but from His mercy and grace.

EXTRA INFORMATION FOR THE STUDIOUS AND INQUISITIVE

As Jesus was walking south towards Jerusalem and teaching the people, He ended many of the stories with the phrases,
The first will be last and the last will be first - the exalted will be humbled and the humble will be exalted

Those who were **first** and **exalted** were the Jewish leaders.

Everything they did was to get position and power in this life as well as in the future kingdom.

Jesus uses the phrases to warn them that when they stand before God, they will have nothing.

Those who were **last** - who were looked down on and had so little in life, were the apostles and believers.

Jesus uses the phrases to encourage them.

When they stand before God, they will have rewards and recognition.

This concept is still true for us today. When God reaches out to bless, to comfort, encourage, work in us or thru us,

He does not look at our positions or leadership, how long we have followed God or had ministry.

He does not look at our success or experiences.

He does not look at our failures, age or limitations.

He looks for just one thing - our faithfulness to obey what He has given us to do.

It may be a wonderful challenge.

It may be something very difficult.

Or it may be boring, simple and unrelated to anything spiritual.

When we take what He has put in front of us at the moment and do it to the best of our ability, God rejoices over our life.

Even now we are exalted and recognized in **His** eyes.

In eternity, He will make it public - those who have been faithful will be exalted and recognized by all.

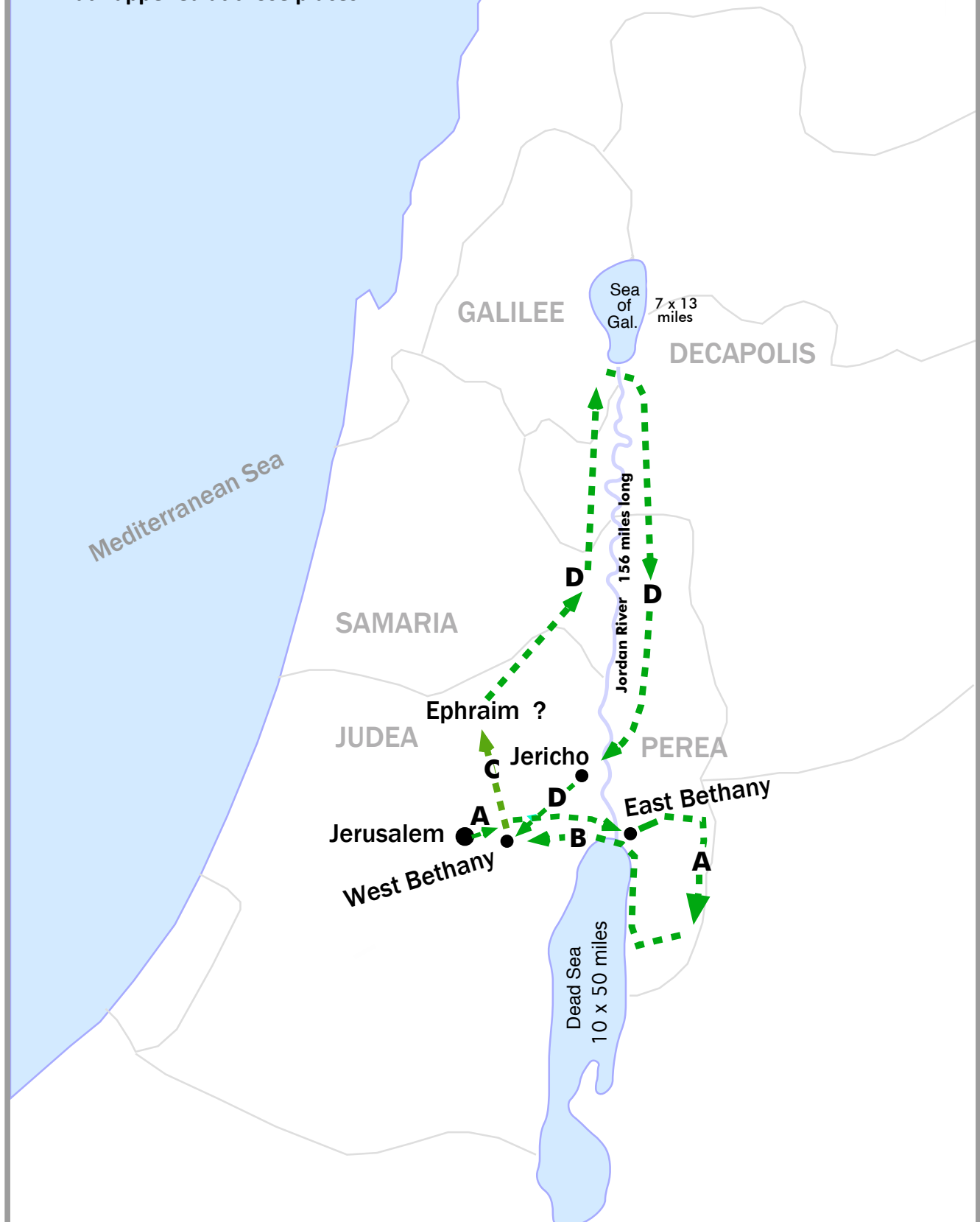
God never asks His people to be great - only to be faithful.

The complete map and outline are on the next pages.

The letters A-D 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 - LAST 3 MONTHS

Lesson 10



LAST 3 MONTHS of MINISTRY

DEVELOPED OUTLINE 4th year 31 AD - Jesus is now 37 years old.

A. Jerusalem to East Bethany 18 miles; **then thruout Perea** Jn 10:40-42; Lk. 13:22 - 17:10

1. Teaches in the villages of Perea
2. Eats in the home of a Sanhedrin member
3. Heals a man; teaches in parables

B. East Bethany to West Bethany 15 miles John 11:1-54

1. Jesus raises Lazarus; Caiaphas the high priest commands the death of Jesus

C. West Bethany to Ephraim John 11:54

1. An unknown area of Judea province; Jesus spends time alone with the apostles

D. Ephraim, Samaria, Galilee to West Bethany Matt. 19:1 - 20:34; Lk. 17:11 - 19:28

1. Heals 10 lepers
2. Teaches thru illustrations, parables and answers to questions
3. Answers the rich young Sanhedrin member
4. Heals 2 blind men between the 2 towns of Jericho
5. Eats and teaches in the home of Zacchaeus
6. Returns to W. Bethany 6 weeks after raising Lazarus