

A SURVEY OF JESUS' MINISTRY - Lesson 1

Introduction

Retracing the exact steps of Jesus and chronologically reconstructing His life is a difficult undertaking. This is because the gospel accounts are not intended to be complete biographical sketches of His life.

“Few fixed points of chronology can be established for the life of Jesus, and those that do exist are susceptible to varying interpretations. As a result, the events of His career cannot be settled with final precision.”

(Merrill Tenney, *New Testament Times*, p. 164).

The *International Standard Bible Encyclopedia* notes:

“... rich as are the narrative of the Gospels, materials do not exist for a complete biography of the “Life” of Jesus. There is a gap, broken only by a single incident, from His infancy till His 30th years; there are cycles of events out of myriads left unrecorded (Jn 21:25); there are sayings, parables, longer discourses, connected with particular occasions; there are general summaries of periods of activity comprised in a few verses. The evangelists, too, present their materials each from his own standpoint ... In reproducing the history respect must be had to this focusing from distinct points of view” (*ISBE*, Vol. 3, p. 1631).

A comparative examination of the Gospels gives us a thorough and accurate record of the events and teaching of Jesus’ life, a record that produces evidence of the identity and person of Jesus upon which can be built a saving conviction. This is the true purpose of the inspired Gospels, and we should remember this when frustrated by trying to harmonize the biographical details of Jesus’ life.

Length of Jesus’ Ministry

By comparing Biblical references of chronology with secular historical records, scholars have advanced conflicting ideas of the length of Jesus’ ministry. Everything from one year to three and a half years has been suggested. I am personally inclined toward the more lengthy end of the spectrum.

General Outline of Ministry

The following outline is adapted from Merrill Tenney’s *New Testament Survey*, pp. 203-206, and will be used in our survey:

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|------------------------------|--------------------------------|
| I. Preparatory Activity | VI. Later Judean Ministry |
| II. Early Judean Ministry | VII. The Perea Ministry |
| III. Great Galilean Ministry | VIII. The Final Week |
| IV. Retirement To The North | IX. Resurrection and Ascension |
| V. Last Galilean Ministry | |

I. PREPARATORY ACTIVITY

A. John baptizes Jesus - Mt 3:13-17; Mk 1:9-11; Lk 3:21-22.

1. John began his work in the “fifteenth year of the reign of Tiberius Caesar” (Lk 3:1). Tiberius’ reign actually began in October of AD 14 after Augustus’ death. This means that John came on the scene in AD 28 or 29.
2. Luke notes that Jesus began His ministry at about 30 years old (Lk 3:23). As Herod the Great died in the spring of 4 BC, Jesus could have been born as late as the summer or fall of 5 BC. Luke’s approximation, then, must include an age of about 33-34 when Jesus began.
3. The precise location of Jesus’ baptism in the Jordan River is unknown.

B. Jesus tempted in the wilderness - Mt 4:1-11; Mk 1:12-13; Lk 4:1-13. It is impossible to be precise, but it is likely that this was the wilderness of Judea (see Mt 3:1). The terms “led up” (Mt 4:1) and “returned from the Jordan” (Lk 4:1) suggest a place in the mountains to the west of the Jordan.

C. Jesus gains His first followers - Jn 1:35-51. Jesus apparently returns to John at Bethabara (Jn 1:28). John’s testimony encourages two of his disciples to follow Jesus, one of whom is Andrew, the other possibly John. Peter and Nathanael also follow Him, as does Phillip.

D. Jesus and His disciples return to Galilee and attend the wedding in Cana - Jn 1:43; 2:1-11.

E. Jesus goes to Capernaum with His mother, brothers and disciples - Jn 2:12.

II. EARLY JUDEAN MINISTRY

(This phase of Jesus’ ministry is recorded only by John, Jn 2:13-4:3.)

A. Jesus’ first Passover in Jerusalem - Jn 2:13-3:21.

1. First cleansing of the temple - Jn 2:14-22.
2. Signs worked - Jn 2:23. The Galileans will later receive Jesus because they saw these signs worked in Jerusalem - Jn 4:45.
3. Conversation with Nicodemus - Jn 3:1-21.

B. Jesus leaves Jerusalem and baptizes in rural Judea - Jn 3:22-36. John’s disciples are envious of Jesus’ popularity but John realizes his work is being eclipsed according to the will of God.

C. Jesus leaves Judea for Galilee - Jn 4:1-3; Mt 4:12.

1. Two reasons: 1) John now imprisoned by Herod, and 2) growing threat of Pharisaic opposition.
2. Jesus returns to Galilee through Samaria and speaks to the woman at the well of Jacob - Jn 4:4-42.
3. If the words of Jesus in Jn 4:35 are taken literally, and the harvest in Palestine began in mid-April, then Jesus' return to Galilee might be placed in mid-December. This would be about eight months after His departure from Galilee to attend Passover.

Questions

1. In what year did Herod the Great die?
a. 4 BC b. AD 1 c. AD 14
2. John began his work in the reign of which Caesar?
3. Which gospel writer says Jesus was about 30 years old when He began His ministry?
4. T/F Jesus made His first disciples after His wilderness temptation.
5. Who was not among Jesus' first followers?
a. Nathanael b. Andrew c. Peter d. Matthew
6. T/F The Galileans believed Jesus because they had seen His first miracle in Jerusalem.
7. Jesus cleansed the temple at the feast of:
a. Tabernacles b. Passover c. Pentecost d. Dedication
8. T/F When Jesus spoke to Nicodemus in Jericho, He told him of the importance of being born again.
9. Why did John's disciples envy Jesus?
10. T/F Jesus left Judea and went back to Galilee because of the harassment of John's disciples.
11. T/F Jesus first confessed Himself as Messiah to a Samaritan.
12. How long did Jesus stay in Sychar?

A SURVEY OF JESUS' MINISTRY - Lesson 2

III. GREAT GALILEAN MINISTRY

A. Jesus returns to Galilee and enjoys a period of successful work - Lk 4:14; Jn 4:43-45.

1. Overview of Jesus' teaching - Mt 4:17; Mk 1:14-15; Lk 4:15.

2. A second miracle in Cana; healing of nobleman's son - Jn 4:46-54. This was a royal official from Capernaum, and Jesus healed his son over a distance of about 15 miles.

Note: Some place Luke's account of the rejection of Jesus in Nazareth next (Lk 4:16-31) and then apply Matthew and Mark's accounts to a second rejection at the end of the Galilean ministry. We will mention this again in section III. T.

B. Jesus calls Peter, Andrew, James and John as permanent followers - Mt 4:18-22; Mk 1:16-20; Lk 5:1-11.

1. Luke alone reveals that Jesus taught a multitude from Peter's boat and then filled Peter's nets with fish after an unsuccessful night of fishing.

2. All four forsake their secular occupations, though it was not as abrupt as we sometimes think. These men had known Jesus for about a year now.

C. Other events at Capernaum:

1. Healing of the demoniac in the synagogue - Mk 1:21-28; Lk 4:31-37. The people are impressed by Jesus' authoritative teaching.

2. After leaving the synagogue, Peter's mother-in-law was healed of a great fever, and later in the evening many residents of Capernaum came to Peter's house to be healed and freed from demons - Mt 8:14-17; Mk 1:29-34; Lk 4:38-41.

3. Note that Peter and Andrew have apparently moved from Bethsaida to Capernaum (see Jn 1:44).

D. Jesus leaves Capernaum and preaches throughout Galilee - Mt 4:23-25; Mk 1:35-39; Lk 4:42-44.

1. Note the extensive fame of Jesus encompassing Syria (the highway to Damascus went through Capernaum), Decapolis (a confederacy of ten Greek cities east and south of the Sea of Galilee), Perea (along the eastern shore of the Jordan River and the Dead Sea), and from Jerusalem and Judea.

2. A leper is cleansed - Mt 8:2-4; Mk 1:40-45; Lk 5:12-16. This occurs in an unidentified city of Galilee. Note that Matthew's account is out of sequence; he is not writing according to strict chronology.

E. Jesus returns to Capernaum - Mk 2:1-2.

1. Jesus heals the paralytic lowered through the roof - Mt 9:2-8; Mk 2:3-12; Lk 5:17-26.

a. Again, Matthew's account is out of sequence, and Mt 9:1 better connects with chapter 8 (as 8:1 better fits with ch 7).

b. This is the first recorded criticism by the Pharisees; Jesus is accused of blasphemy for forgiving sins.

2. The call of Matthew and the feast in his house - Mt 9:10-17; Mk 2:15-22; Lk 5:27-39. Note again the criticism of the Pharisees and the question about fasting.

Questions

1. What was Jesus teaching about the kingdom of God?
2. Jesus was in _____ when He healed the nobleman's son, who was in _____.
3. T/F When the disciples left their nets to follow Jesus, they had only known Him for about a month.
4. What was Peter's reaction when Jesus directed him to the great catch of fish?
5. What astonished the people about Jesus' teaching?
6. T/F After Peter's mother-in-law was healed she immediately arose and went fishing.
7. What did Jesus do before His first preaching tour through Galilee? (see Mk 1:35)
8. Why do you think Jesus told the leper to keep quiet about his healing?
9. How did Jesus prove His power to forgive sins?
10. What kind of people were being attracted to Jesus? Should we shun people because the world doesn't think highly of them?

A SURVEY OF JESUS' MINISTRY - Lesson 3

III. GREAT GALILEAN MINISTRY (con'd)

F. Jesus attends a feast in Jerusalem - Jn 5:1-47.

1. Jesus heals a man at the pool of Bethesda on a Sabbath. This, plus His reference to God as His Father, causes the Jews to seek His life.
2. Jesus' scathing rebuke of the Jews for their unbelief heightens the antagonism against Him in Judea.
3. Chronological note: John does not specify which feast this is. He mentions three Passovers (2:13; 6:4; 11:55ff). If John mentions all three Passovers of Jesus' ministry, then it lasted a little more than two years. But it is likely that John "passes over" at least one Passover.

G. A second and third Sabbath controversy: plucking grain and healing a withered hand - Mt 12:1-14; Mk 2:23-3:6; Lk 6:1-11.

1. It is difficult to place these events. The eating of the grain may refer to the trip back to Galilee. But wherever it occurs, note the degree of scrutiny under which Jesus now lives.
2. Mark specifically mentions the collusion between the Herodians and Pharisees in plotting Jesus' death.

H. The healing of multitudes beside the Sea of Galilee - Mt 12:15-21; Mk 3:7-12. Jesus' popularity grows among the common people as opposition grows among the leadership.

I. The selection of the twelve apostles - Mt 10:2-4; Mk 3:13-19; Lk 6:12-16. Jesus ascended from the multitude to a mountain, spent the night in prayer, called the twelve unto Himself, and appointed them as apostles.

J. The Sermon on the Mount - Mt 5-7; Lk 6:17-49.

1. After the private appointment of the twelve, Jesus came down to the multitudes and healed the sick and demon-possessed.
2. While the multitudes may have been present for this extended discourse of Jesus, it was primarily for the benefit of His disciples.

Questions

1. The pool of Bethesda was in ...
 - a. Capernaum
 - b. Cana
 - c. Jerusalem
2. How many Passovers are mentioned in John's gospel?
3. On what day was the man in John 5 healed?
4. Jesus healed the man's withered hand in ...
 - a. a grain field
 - b. a private home
 - c. a synagogue
5. T/F The Herodians were political allies of the Pharisees and they together plotted to kill Jesus.
6. Where had people come from to seek healing from Jesus?
7. Why did Jesus keep a boat ready?
8. Jesus spent the night before appointing the apostles ...
 - a. praying
 - b. healing
 - c. fishing
9. T/F Jesus was on a mountain when He appointed the apostles.
10. The apostles were appointed in ...
 - a. Judea
 - b. Galilee
 - c. Perea
 - d. Samaria
11. For what purposes does Mark say the apostles were appointed?
12. T/F The Sermon on the Mount was actually delivered by the seashore.
13. What differentiated the teaching of Jesus from that of the scribes?

A SURVEY OF JESUS' MINISTRY - Lesson 4

III. THE GREAT GALILEAN MINISTRY (con'd)

- K. Healing of the centurion's servant - Mt 8:5-13; Lk 7:1-10. This is in Capernaum after the Sermon on the Mount.
- L. The resurrection of the widow's son at Nain - Lk 7:11-17. Older manuscripts (including the KJV; NKJV) place this the day after the healing of the centurion's servant (NASB - "soon afterwards").
- M. John inquires from prison about Jesus - Mt 11:2-30; Lk 7:18-35.
1. Jesus uses this opportunity to speak of John's greatness as a prophet and rebukes the Pharisees for rejecting him and his baptism.
 2. Note from Mt's account that Jesus also speaks against the cities of eastern Galilee - Chorazin, Bethsaida, and Capernaum, for their failure to repent. This suggests that most of Jesus' popularity came from other areas.
 3. If the thoughts are connected through Mt 11:30, this is the occasion of Jesus' great invitation.
- N. Jesus eats at Simon the Pharisee's house and is anointed by the grieving, sinful woman - Lk 7:36-50.
- O. A second extensive tour of Galilee - Lk 8:1-3 (comp. III. D. for first tour). Note is made here of the women who provided for Jesus' material needs.
- P. The events of a single day in Capernaum:
1. Jesus accused of working by Satan's power - Mt 12:22-37; Mk 3:19-30; Lk 11:14-23.
 - a. This was apparently in a house in Capernaum (cp. Mk 3:19 & Mt 13:1).
 - b. Jesus rejects the request for further signs calling the Pharisees an evil and adulterous generation - Mt 12:38-45; Lk 11:24-36.
 2. Comparing Mk 3:21 with Mt 12:46-50, Mk 3:31-35 and Lk 8:19-21, it seems that Jesus' relatives are attempting to "rescue" Him from the growing hostility by claiming that He is insane. Jesus thus speaks about those who are truly related to Him in spirit.
 3. Jesus has a further confrontation with the Pharisees and lawyers while dining in

the home of a Pharisee - Lk 11:37-54. The woes are similar to those in Mt 23, but that rebuke occurred later in Jerusalem.

4. Jesus speaks on a variety of topics - Lk 12:1 - 13:9.
5. The parables of the kingdom:
 - a. Jesus, as He had done before (Lk 5:3), enters a boat and teaches the multitudes from off-shore. The parables apparently spoken from the boat: sower (Mt 13:3-9; Mk 4:3-9; Lk 8:5-8); growth of the seed (Mk 4:26-29); tares (Mt 13:24-30); mustard seed and leaven (Mt 13:31-35; Mk 4:30-34).
 - b. The parables spoken in private to the disciples: explanation of the sower and tares (Mt 13:10-23, 36-43); parables of the treasure, pearl and net (Mt 13:44-52).
6. Jesus stills the storm on Galilee - Mt 8:18-27; Mk 4:35-41; Lk 8:22-25. Mk's account makes it clear that this is the evening of an exhausting day of confrontation. Note the two requests made of Jesus in Mt's account.

Questions

1. T/F The centurion had great confidence that Jesus could heal his son from afar.
2. Who accompanied Jesus to Nain?
3. Who was the Elijah whom the OT said would come?
4. T/F Jesus moved to Capernaum because the people there more readily believed.
5. What shows that Simon's invitation to Jesus was insincere?
6. Which scribes suggested that Jesus was working by Satan's power (Mk 3:22)?
7. Why do you think Jesus' mother would be involved in the suggestion that He was insane?
8. Jesus blamed the lawyers for taking away the key of _____ . (Lk 11)
9. One's life does not consist in _____ .
10. What was distressing Jesus (Lk 12:50)?
11. T/F Jesus was in a field when He spoke the parable of the sower.
12. How is it possible that Jesus slept through the storm on the Sea of Galilee?

A SURVEY OF JESUS' MINISTRY - Lesson 5

III. THE GREAT GALILEAN MINISTRY (con'd)

Q. Healing of two demoniacs in Gergesa - Mt 8:28-34; Mk 5:1-21; Lk 8:26-40.

1. Gergesa was a town located on the eastern shore of the Sea of Galilee. This is Jesus' first trip into Decapolis during His ministry.
2. Note that Mt mentions two men, Mk and Lk only one, probably the more prominent of the two in this episode.

R. Raising Jairus' daughter and healing of the woman on the way - Mt 9:18-26; Mk 5:22-43; Lk 8:41-56.

1. Mt 9:18 seems to place this story following the feast in Mt's home, but the other accounts indicate that Jesus has returned from Gergesa and was with the multitudes again by the sea.
2. A new aspect of Jesus' healing power is demonstrated as the woman is healed without overt action by Jesus.
3. The raising of Jairus' daughter is the second resurrection by Jesus (Lk 7:11).

S. Healing of two blind men and a mute demoniac - Mt 9:27-34. Again, note the conflicting reactions between the common people and the Pharisees.

T. Jesus rejected in Nazareth - Mt 13:54-58; Mk 6:1-6; Lk 4:16-31.

1. Though Lk tells of this at the beginning of Jesus' Galilean ministry, the evidence suggests it happened near the end. Jesus had been associated with Capernaum long enough to have established a reputation for mighty works. Lk may include the episode at the beginning to set a tone for his gospel - that Jesus' works and teaching initially met with wonder, then confusion, and finally anger and rejection.
2. Both Mt and Mk report that Jesus accomplished little around Nazareth because of the unbelief of the people. Might this obstinacy be a characteristic which caused other Jews to hold Nazareth in such contempt?
3. Lk notes that Jesus afterward returns to Capernaum.

U. A third tour of Galilee and the sending out of the twelve - Mt 9:35-38; 10:1-42; 11:1; Mk 6:6-13; Lk 9:1-6.

1. It is important to consider this first, limited commission of Jesus' disciples in

its context. By this time, Jesus has traveled extensively throughout the region and the people were now well-familiar with Christ, His works, and, undoubtedly, His disciples. The Galileans had long harbored Messianic hopes and were now seeing them fulfilled before their eyes. Also, this tour was to be relatively brief, and the apostles were infused with miracle-working power. These factors clarify Jesus' instruction to go forth with limited resources and preparation. It was not reckless disregard for personal welfare or a naive formula for sending evangelists to their work today.

2. With all that Jesus had done, the harvest was still plentiful. The people still needed teaching to balance the emotional excitement about the kingdom.
3. It would seem that Jesus' discourse encompassed more than this limited tour. He mentions things - persecution, for example - that will reach their fullness when the apostles later engage in their primary work (see Mt 10:18-21).

V. The death of John - Mt 14:1-12; Mk 6:14-29; Lk 9:7-9. Herod superstitiously believes that Jesus is a resurrected John. He wishes to see Jesus personally but will not have the opportunity until Jesus' trial.

Questions

1. Describe the apparel of the man or woman in their "right mind." (Lk 8:35).
2. T/F The man who had been demon possessed disobeyed Jesus by telling of his cure.
3. Why might we be persuaded to question God? (see Lk 8:45)
4. Which apostles were allowed to witness the resurrection of Jairus' daughter?
5. How did the two (formerly) blind men disobey Jesus?
6. What charge do the Pharisees repeat about Jesus' power in Mt 9:34?
7. What do the widow of Zarephath and Naaman illustrate about Israel's nature (Lk 4:25- 27)?
8. T/F The first attempt to kill Jesus was a carefully planned and executed plot.
9. What evoked Jesus' compassion upon the people throughout Galilee?
10. Upon what basis should a city be hospitable to the disciples of Jesus (Mt 10:11-15)?
11. What would happen to the disciples for Jesus' name's sake (Mt 10:22)?
12. T/F Herod hated John and killed him at his earliest opportunity.

A SURVEY OF JESUS' MINISTRY - Lesson 6

III. THE GREAT GALILEAN MINISTRY (con'd)

W. The return of the twelve, the retirement across the Sea of Galilee, and feeding the 5,000 - Mt 14:13-21; Mk 6:30-44; Lk 9:10-17; Jn 6:1-14. (Note: The feeding of the 5,000 is the only miracle recorded in all four gospels.)

1. As His disciples rehearse the activities of their tour, the demanding multitude allows no respite. Jesus suggests that they retire to the Bethsaida across the sea for refreshment. Another reason for this withdrawal from the multitude might be connected with John's death. Based on evidence which follows, Jesus may already be aware of a plan by John's disciples to forcibly make Him a king and mount a civil revolt behind Him. (comp. Mt 14:12-13; Jn 6:15).
2. Jesus ascends a mountain with His disciples but it is not long before Jesus sees the multitudes swarming toward them around the Sea of Galilee. Rather than be perturbed at this intrusion upon their peace and relaxation, Jesus compassionately cares for them and supplies their needs.
3. After feeding the multitude, Jesus sends them away and the disciples embark for the Bethsaida near Capernaum. Jesus now ascends the mountain alone to pray. This is a time of apparent success and popularity, but Jesus knows the allegiance and enthusiasm of the people are misguided. Jesus is preparing Himself for the coming storm.

X. The return to Capernaum - Mt 14:22-36; Mk 6:45-56; Jn 6:15-21.

1. Jesus walks across the Sea of Galilee, enters the disciples' boat and calms the storm which had hindered their travel. Note Mk's mention of their unbelief even after the miraculous meal.
2. Being blown by the storm in a southwesterly direction, the boat lands at Genesaret where Jesus is immediately recognized and the sick are brought from the whole region. Some who merely touched Jesus were made well.

Y. Jesus' teaching on spiritual food - Jn 6:22-71.

1. This occurs in the synagogue at Capernaum on the day after the feeding of the 5,000. It is clear that the motive of the multitude in seeking Jesus is misplaced (6:26), and Jesus confronts their carnal outlook with difficult figurative teaching.
2. Jn 6:66 seems to be the major turning point in the Great Galilean Ministry. The multitudes will begin to thin out and the tide of opposition will steadily rise from now on.

3. However, note the changing convictions of the twelve. Peter's confession in vv 68-69 comes the day after sinking in disbelief in the Sea.

Z. Jesus teaches on human traditions, true defilement - Mt 15:1-20; Mk 7:1-23. Judea is again the origin of the attack upon Jesus. Having done all He came to do in Galilee, and knowing that His time was drawing nearer, Jesus will now withdraw from Galilee with His disciples. They will be more directly prepared for the work that will soon fall upon them.

Questions

1. T/F Jesus feeds the 5,000 on the eastern side of the Sea of Galilee.
2. According to John, what feast was near when Jesus fed the multitude?
3. Jesus sent His disciples away so He could:
 - a. Eat the leftovers
 - b. Dissuade the people from making Him king
 - c. Pray
4. Was walking on water the first miracle that Peter had actively been involved in?
5. T/F The disciples felt great relief as soon as they saw Jesus walking toward them on the water.
6. T/F Jesus and His disciples finally got to rest when they made landfall in Gennesaret.
7. Jesus taught on the bread of life in:
 - a. Peter's home
 - b. A boat
 - c. A synagogue
8. Why is John 6:66 a significant passage?
9. What new charge is made against Jesus' disciples by Pharisees from Jerusalem?
10. What did the Pharisees reject in favor of their traditions?
11. The things that spiritually defile a man come from _____.
12. What mild reproach is given to Peter when he asks Jesus to explain the parable of defilement (Mt 15:16-17)?
13. The disciples were concerned because Jesus offended the _____.

A SURVEY OF JESUS' MINISTRY - Lesson 7

IV. RETIREMENT TO THE NORTH

A. Healing of the Syro-Phoenician's daughter - Mt 15:21-28; Mk 7:24-30.

1. Jesus travels northwest from Capernaum to the region of Tyre and Sidon. He evidently desires some privacy, but His fame makes it scarce (Mk 7:24).
2. An important clue as to the primary mission of Jesus is found in Jesus' statement, "I was not sent except to the lost sheep of the house of Israel".
3. As with the centurion in Capernaum, Jesus finds greater faith in this Gentile than among the Israelites.

B. Jesus travels north from Tyre to Sidon (see NASB), then east and south through Decapolis, and finally to a mountain near the eastern shore of the Sea of Galilee - Mt 15:29; Mk 7:31.

1. Jesus heals a deaf stutterer - Mt 7:32-37. As before, Jesus commands that His works not be broadcast. However, "the more He commanded them, the more widely they proclaimed it" (v 36).
2. Further healing of the multitudes - Mt 15:30-31.
3. Feeding the 4,000 - Mt 15:32-38; Mk 8:1-9. This is a completely different episode than the feeding of the 5,000 (see Mt 16:9-10; Mk 8:19-20).

C. Jesus sails to Magdala and is confronted by the Sadducees and Pharisees - Mt 15:39-16:12; Mk 8:10-21.

1. The harassment by the Jewish leaders illustrates why Jesus was avoiding Galilee. As soon as He stepped back into Galilee, they were waiting for Him.
2. Jesus uses the occasion to warn the disciples against them.

D. Jesus crosses back over the Sea of Galilee to Bethsaida and heals a blind man - Mk 8:22-26.

Questions

1. T/F Jesus desired privacy when He went to the region of Tyre and Sidon.
2. List three things that Jesus does to test the faith of the Syro-Phoenician woman.

3. T/F A primary part of Jesus' mission on earth was to reclaim the Gentiles.
4. Who came to Jesus when He came through Decapolis and sat on the mountain?
5. Why does Jesus have compassion on them after three days?
6. T/F The second multitude that Jesus fed with bread and fish totaled 4,000 people.
7. What were the "signs of the times" that the Pharisees failed to discern?
8. What did Jesus mean by the "leaven" of the Pharisees and Sadducees?
9. T/F Jesus touched the blind man in Bethsaida only once before his sight was restored.
10. In the space below, draw a small map of Galilee, including the coastal area of Tyre and Sidon, Decapolis and the Sea of Galilee, and trace the travels of Jesus covered in this lesson. Consult a Bible atlas or the maps in your Bible for help.

A SURVEY OF JESUS' MINISTRY - Lesson 8

IV. RETIREMENT TO THE NORTH (con'd)

E. Peter's confession near Caesarea Philippi - Mt 16:13-20; Mk 8:27-30; Lk 9:18-21.

1. Jesus' first question and the disciples' answer reveals the ongoing controversy concerning the nature and identity of Jesus. But Peter's answer to His second question indicates a growing conviction on the part of the disciples that Jesus was none other than God's own Son and the prophesied Messiah.
2. Jesus' teaching to the twelve will become more specific. Lest they misunderstand His intentions by sending the multitudes away, criticizing the Jewish rulers and remaining outside Galilee and Judea, Jesus affirms:
 - a. That He will build His church upon His God-revealed and substantiated identity.
 - b. That no force would prevent or defeat this purpose, including death.
 - c. That Peter would have a significant role in establishing the kingdom of heaven upon the earth.
3. The disciples are told to keep this knowledge to themselves.

F. The beginning of Jesus' concentrated teaching on His coming death and His rebuke of Peter - Mt 16:21-28; Mk 8:31-9:1; Lk 9:22-27.

1. Peter cannot yet reconcile the coming of Jesus' kingdom with His death.
2. Jesus harshly rebukes Peter for minding the things of man, thus becoming an agent of Satan. Peter has much to learn before he is able to use the promised keys of the kingdom.
3. Jesus then speaks to His disciples about the cross they must bear and the importance of absolute commitment to Him. Mk notes that others were present with the disciples; even here, in the far reaches of northern Palestine, Jesus still draws a crowd.

G. The transfiguration - Mt 17:1-13; Mk 9:2-13; Lk 9:28-36.

1. Peter, James and John are again the privileged three. Reference to the high mountain leads to the possibility that the transfiguration took place upon Mt. Hermon which overshadowed Caesarea Philippi. This, however, is not certain.

2. Peter is again the focal point by his misguided suggestion to build tabernacles to Moses, Elijah and Jesus. This time he is rebuked from heaven.
3. A question arises concerning the scribes' teaching that Elijah must precede the Messiah. Jesus concurs with the teaching but says the scribes missed the application of it; Elijah had already come in the person of John (see Mt 11:14).

H. Healing of the demoniac boy - Mt 17:14-20; Mk 9:14-29; Lk 9:37-43.

1. Jesus was discredited by the disciples' failure to heal the boy and the scribes were taking advantage of the situation.
2. Disturbed by their failure, the disciples inquired in private as to its cause. Jesus attributed it to their lack of faith. It seems strange that their faith would still be immature given all they had seen and heard of Jesus.

I. Return to Galilee - Mt 17:22-23; Mk 9:30-32; Lk 9:43-45.

1. Jesus desires a quiet return so as to avoid opposition or wild enthusiasm or both.
2. He continues His intensive teaching about His coming death but the disciples, though saddened at His words, do not pursue the subject.

Questions

1. When Peter acknowledged Jesus to be God's Son, he was _____ of Galilee.
 - a. North
 - b. West
 - c. East
 - d. South
 - e. In the midst
2. What caused Peter to rebuke Jesus?
3. T/F The subject of conversation between Jesus, Abraham and Moses was Jesus' coming death at Jerusalem.
4. What did the disciples think when Jesus mentioned His resurrection (Mk 9:10; see also Mk 9:32)?
5. T/F When the disciples failed to cast the demon out of the boy, Jesus immediately blamed his father's lack of faith.
6. Jesus mentions His death three times in a relatively short span: Mt 16:21; 17:9, 22-23. How do the disciples react to the repeated mention of His death?
7. T/F When Jesus came back through Galilee, He wanted to do so quietly and without notice.

A SURVEY OF JESUS' MINISTRY - Lesson 9

V. THE LAST GALILEAN MINISTRY

A. Argument of supremacy among the disciples - Mt 18:1-14; Mk 9:33-50; Lk 9:46-50.

1. This argument begins on the road from Caesarea Philippi to Capernaum, possibly fueled by the witnessing of the transfiguration. Jesus then questions the disciples on their conversation after arriving in Capernaum.
2. Jesus uses a child as an object lesson in humility and identifies Himself with the least in the kingdom (“whoever receives one of these ... receives Me”).
3. John tries to save face by telling Jesus of their rebuke of the man who was casting out demons. This only served to reveal his sectarian attitude and elicited from Jesus a stiff warning about becoming a stumbling block to others.

B. Jesus pays the temple tax - Mt 17:24-27.

C. Jesus teaches on handling sin and offering forgiveness - Mt 18:15-35.

1. Jesus speaks prospectively of the local church and how it is to deal with offenses which would inevitably arise.
2. In response to Peter’s question about the frequency of forgiveness, Jesus tells the parable of the unforgiving servant.

VI. THE LATER JUDEAN MINISTRY

(Note: “This ministry is given only by John and Luke. John gives the Jerusalem ministry and Luke that in the country of Judea,” A.T. Robertson, *A Harmony of the Gospels*, p. 114).

A. Jesus’ brothers urge Him to publicize Himself in Judea at the Feast of Tabernacles - Jn 7:2-9.

1. This feast is in October, so this indicates the withdrawal to the north lasted about six months (comp. Jn 6:4).
2. His brothers did not believe in Him, and they saw the withdrawal as inconsistent with His claims.

B. Jesus travels in a private company to Jerusalem - Lk 9:51-56; Jn 7:10.

1. This was “in secret” because it was through Samaria instead of the common route

through Perea, thus avoiding the crowds en route to the feast. Note that Jesus sent messengers ahead to prepare for His lodging (Lk 9:52).

2. When the Samaritans refuse to receive Jesus, James and John are ready to call down the fire of heaven and destroy them.

C. Jesus answers those who ask to follow Him - Lk 9:57-62.

(Special Note: These final six months of Jesus' life are especially difficult to piece together. I have relied heavily upon McGarvey and Pendleton's *The Fourfold Gospel* for the general course of events.)

Questions

1. How did the disciples respond when Jesus asked them about their argument?
2. What events in Caesarea Philippi might have led to this argument?
3. T/F John forbade the exorcist to cast out demons because he did not do it in the name of Jesus.
4. In what city was Jesus challenged about paying the temple tax?
5. The Later Judean Ministry is given only by _____ and _____.
6. T/F Jesus' brothers believed in Him and urged Him to display His powers in Judea.
7. Why did the Samaritans refuse Jesus lodging?
8. T/F James and John urged Jesus to call down the fire of heaven upon the Samaritans.
9. Give examples of Jesus having "nowhere to lay His head."
10. Of those who ask to follow Jesus, which one was too eager and had not fully counted the cost?
11. T/F The man who wanted to first bury his father was told by Jesus to follow Him.
12. Cite two ways in which people put their hand to the plow and then look back.

A SURVEY OF JESUS' MINISTRY - Lesson 10

VI. THE LATER JUDEAN MINISTRY (con'd)

D. Confrontation in the temple at the Feast of Tabernacles - Jn 7:11-52.

1. This feast lasted eight days; in the middle of the feast Jesus begins teaching in the temple. Jesus' absence from the capital city has raised interest in Him to a fever pitch; stories of His works and teaching swirl among the masses. Jesus challenges the Jews on their plot to kill Him following the healing of the man on the Sabbath (Jn 5:16-18).
2. This chapter is full of controversy over Jesus: His moral integrity (v 12); His education (v 15); His origin (v 27, 41-43); His miracles (v 31) and His teaching (v 35-36).
3. The Sanhedrin attempts to arrest Jesus on the last day but fails.

E. The woman taken in adultery - Jn 7:53-8:11. Jesus had gone out to the Mount of Olives and had returned the next morning to teach in the temple.

F. A scathing interchange with the Pharisees in the temple leads to an attempt against Jesus' life - Jn 8:12-59.

1. Jesus contrasts His perfect harmony with the Father in heaven and the harmony between the Jews and their father - the devil, himself.
2. Jesus again openly addresses His coming death (v 21-29), but when He refers to His preexistence, the Jews can tolerate the conversation no longer: "then they took up stones to throw at Him" (v 59).

G. The healing of the blind man on the Sabbath - Jn 9:1-41.

1. Note the incredible obstinacy of the Pharisees. In spite of the undeniable evidence confronting them, they refuse to acknowledge Jesus even as a prophet. The Pharisees subordinate all other considerations about Jesus to His apparent violation of the Sabbath - 9:16.
2. Opposition to Jesus has crystallized to the point of excommunication of those who would acknowledge Him as the Messiah - 9:22.
3. Jesus shows compassion for the man who has suffered unpleasant consequences for his testimony - 9:35-38.

Questions

1. Who did Jesus say would understand the true nature of His doctrine (Jn 7:17)?
2. “He who speaks from himself seeks _____”.
3. How has the accusation against Jesus in 7:20 changed?
4. Why did the officers sent to arrest Jesus fail to do so?
5. What did the Pharisees think of the common Jews (7:49)?
6. What was Jesus doing when the adulterous woman was brought?
7. Who are those who are “disciples indeed” (8:31)?
8. How were the Jews duplicating Satan’s nature?
9. On what day did Jesus heal the blind man?
10. T/F The man whom Jesus healed was afraid to speak to the Pharisees for fear of being excommunicated.
11. What is inconsistent about the reasoning of the Jews in 9:29?
12. Compare Jn 7:49 and 9:34. How is such pride and arrogance dangerous?

A SURVEY OF JESUS' MINISTRY - Lesson 11

VI. THE LATER JUDEAN MINISTRY (con'd)

H. Illustration of the good shepherd - Jn 10:1-21. Again, Jesus' figurative language is not understood. And though it is not offensive as was the language in Jn 6, it still evokes the sentiment "He has a demon and is mad" (10:20).

I. The seventy sent throughout Judea - Lk 10:1-24.

1. Note John's chronological reference in Jn 10:22 that Jesus was in Jerusalem at the Feast of Dedication (or Lights). This feast was in late December, and thus it seems that Jesus spent the two months between the Feast of Tabernacles (October) and the Feast of Dedication preaching throughout Judea.

2. It is through efforts like this and the twelve being sent throughout Galilee that God chose to display the kingdom (v 9-11) and declare the defeat of Satan (v 18). Those who were "babes" could appreciate the message through this method, but those with a worldly outlook would not understand (v 21).

3. Jesus pronounces the disciples blessed above kings and prophets for what they were engaged in (v 23-24).

J. Parable of the good Samaritan - Lk 10:25-37. McGarvey and Pendleton note that Jesus' "habit of giving local color to his parables suggests that he was probably in or near Bethany, through which the road from Jerusalem to Jericho passes" (p 475). Compare with the following item:

K. Jesus in Mary and Martha's home - Lk 10:38-42. This was in Bethany, on the eastern slope of the Mount of Olives, less than two miles from Jerusalem.

L. Jesus teaches the disciples about prayer - Lk 11:1-13.

(Special Note: Some include Lk 11:14-13:9 as part of Luke's Judean account in despite its resemblance to events occurring earlier in Galilee. A.T. Robertson comments, "We now have to deal with the most perplexing question in harmonistic study, the proper disposal of the mass of material furnished by Luke in 9:51-18:14" [*A Harmony of the Gospels*, p 276]. Robertson argues for inclusion in the Judean Ministry while McGarvey and Pendleton argue for the Galilean Ministry.)

M. Sabbath healing of woman with the crooked spine - Lk 13:10-21.

N. Attempted stoning of Jesus at Feast of Dedication - Jn 10:22-39.

1. This feast commemorated the renovation of the temple in 164 BC after the

desecration by Antiochus Epiphanes. Refer back to point I.1.; this is after two months of intensive evangelism throughout Judea.

2. The Jews finally admit their intent - v 33. Their opposition to Jesus is crystallizing (compare the progressive nature of Saul's intent to murder David).

O. Jesus withdraws to Perea, beyond the Jordan - Jn 10:40-42.

Questions

1. What does the good shepherd do for the sheep (Jn 10:11)?
2. T/F The seventy went out to the cities where Jesus had already gone.
3. T/F Unlike the twelve in Galilee, the seventy did not work miracles.
4. What would likely anger the Jews about the parable of the good Samaritan?
5. T/F Jesus criticized Mary for not showing Him proper hospitality.
6. T/F The prophet John taught about prayer as well as repentance.
7. What does the ruler of the synagogue admit in his criticism of Jesus in Lk 13:14?
8. Define hypocrisy according to what Jesus says in Lk 13:15-16.
9. T/F Jesus attended the Feast of Dedication as God had commanded all Jews.
10. Why did the Jews say they intended to stone Jesus?
11. Jesus told the Jews that if His words offended them, they should at least believe on account of His _____.
12. T/F Many came to Jesus in Perea and believed in Him because John's miracles had prepared them to accept Him.

A SURVEY OF JESUS' MINISTRY - Lesson 12

VII. THE PEREAN MINISTRY

(The Perea Ministry refers to the period between the Feast of Dedication in December and the final week of Jesus' life, a span of about 3 to 3½ months. There is some ambiguity in the references to Jesus' travels during this period.)

A. Jesus teaches while journeying toward Jerusalem - Lk 13:22-35.

1. This is Luke's second reference to Jesus heading to Jerusalem (9:51; 13:22; 17:11). Luke may have omitted the first part of His stay in Perea and Jesus is now heading back to the area of Jerusalem in anticipation of Lazarus' death.
2. In answer to a question concerning the number of the saved, Jesus again teaches on the "narrow gate" (see Sermon on the Mount, point III.J).
3. Jesus is urged to leave on the pretense that Herod is seeking to kill him. As Herod is the tetrarch of Perea and Galilee, this provides evidence that Jesus is in Perea at this time.
4. Jesus laments over the coming desolation of Jerusalem.

B. Another meal in the home of a Pharisee - Lk 14:1-24 (comp. 7:36; 11:37).

1. Jesus again heals on the Sabbath - 14:1-6.
2. He rebukes the petty ambitions of those who seek places of honor - 14:7-14.
3. The parable of the spurned supper invitation - 14:15-24.

C. Teaching to the multitudes in Perea on the cost of discipleship - Lk 14:25-35.

D. Three great parables on redemptive love spoken to the self-righteous scribes and Pharisees - Lk 15:1-32.

E. Three more parables which address Pharisaic attitudes - Lk 16:1-17:10.

1. The parable of the unjust steward followed by the exposure of the Pharisees who were "lovers of money" - Lk 16:1-18.
2. The rich man and Lazarus - Lk 16:19-31. This story seems to have the character of a parable though a proper name is used. The name Lazarus, however, is descriptive and means "God a help." The truth expressed in the story is no less truth because it is in parable form.

3. Jesus then emphasizes humility and duty through allusion to the servant/master relationship - Lk 17:1-10.

Questions

1. Why will many not be able to enter through the narrow gate?
2. T/F Jesus called Herod the Great a “fox”.
3. How did donkeys and oxen show the Pharisees’ hypocrisy regarding the Sabbath?
4. When does Jesus say His disciples will be repaid for their good deeds?
5. What excuses were given for not attending the great supper?
6. What three categories of people cannot be disciples of Jesus (Lk 14:25-33)?
7. Why were the parables of Lk 15 spoken?
8. “For what is highly esteemed among men is an _____ in the sight of God.”
9. What did Abraham mean when he told the rich man “they have Moses and the Prophets”?
10. Compare Jesus’ admonition in Lk 17:10 with the attitude of the Pharisees.

A SURVEY OF JESUS' MINISTRY - Lesson 13

VII. THE PEREAN MINISTRY (con'd)

F. The raising of Lazarus and its effect - Jn 11:1-54.

1. References in 11:6-8, 16-17 indicate the danger Jesus faced in Judea. This hazardous trip was necessary for the establishing of the disciples' faith.
2. The opposition of the Pharisees matures from impulsive urges to harm Jesus to settled determination to take His life - "from that day on" (11:53).
3. Again, Jesus withdraws from the threat "into the country near the wilderness, to a city called Ephraim" (11:54). This city is usually located 16 miles NE from Jerusalem. Nothing is told of His sojourn in this area.

G. Jesus begins His final journey to Jerusalem - Lk 17:11-19.

1. 17:11 is the third reference in Lk of Jesus traveling toward Jerusalem during this period (9:51; 13:22). It appears that from Ephraim Jesus went north to the border of Samaria and Galilee and crossed over the Jordan back into Perea.
2. Ten lepers healed - Lk 17:12-19. Incredibly, only one returns to thank Jesus and he was a Samaritan.

H. The inward nature of the kingdom and the Son of Man - Lk 17:20-37.

1. This discussion is initiated by the question of a Pharisee concerning when the kingdom of God would come.
2. Jesus directs this teaching to His disciples (v 22-37) and will amplify it in Lk 21:5ff.
3. In this teaching (with its parallel in Mt 24), the direct application is to Jerusalem and its destruction by the Roman army. But an extended application, of which the destruction of Jerusalem is the type, is that of the second coming of Jesus.

I. Two parables: the persistent widow (on prayer - Lk 18:1-8); the Pharisee and tax-collector (on humility - Lk 18:9-14).

Questions

1. T/F As soon as Jesus heard Lazarus was dying, he hurried from Perea to Bethany.
2. Why were the disciples shocked at Jesus' suggestion of returning to Judea?
3. What did Thomas say about returning to Judea?
4. T/F Martha was confident that Lazarus would rise in the resurrection.
5. What was the stated concern of the Pharisees after Lazarus was resurrected?
6. Why did Jesus withdraw to Ephraim?
7. T/F The Perea leper was the only one to return and thank Jesus for healing him.
8. What do you think Jesus means when He says, "The kingdom of God does not come with observation" (Lk 17:20)?
9. What will God do for His elect who cry out to Him?
10. What is a possible danger for the person who considers him/herself to be very religious (Lk 18:9-11)?
11. What attitude makes one acceptable before God (Lk 18:13)?
12. Give an example of a penitent tax-collector.

A SURVEY OF JESUS' MINISTRY - Lesson 14

VII. THE PEREAN MINISTRY (con'd)

J. Jesus enters Perea and teaches on divorce/remarriage - Mt 19:1-12; Mk 10:1-12.

1. Note that both Mt and Mk have skipped the Later Judean and Early Perea Ministries.
2. Jesus is again surrounded by multitudes, probably en route to Jerusalem for the Passover, and the Pharisees pose the question about divorce in order to test Him.
3. This teaching of Jesus contains a clear indication of His authority and implies that He will replace the teaching of Moses with His own.

K. Little children brought to Jesus - Mt 19:13-15; Mk 10:13-16; Lk 18:15-17. Jesus is not too busy or self-absorbed to acknowledge these children, but the disciples rebuked the parents.

L. The rich young ruler asks about eternal life - Mt 19:16-20:16; Mk 10:17-31; Lk 18:18-30.

1. All the accounts are almost word for word, but it is Luke who identifies him as a ruler.
2. Matthew supplements this incident with further teaching from Jesus:
 - a. Difficulties of the rich in entering the kingdom - Mt 19:23-30.
 - b. Parable of the day-laborers in the vineyard - Mt 20:1-16.

M. Jesus again teaches on His impending death and resurrection followed by James' and John's appeal for exalted position - Mt 20:17-28; Mk 10:32-45; Lk 18:31-34.

1. All place this as Jesus and the disciples are "going up to Jerusalem."
2. Mk notes that the disciples were amazed and afraid, probably at Jesus boldness in going back into the fray.
3. Lk tells us they still did not understand about Jesus' death.

N. Bartimaeus and his friend healed of blindness in Jericho - Mt 20:29-34; Mk 10:46-52; Lk 18:35-43.

O. Jesus in Zacchaeus' house and the parable of the minas - Lk 19:1-28.

(Special Note: This brings us to the last week of Jesus' life before His crucifixion. The bulk of His work has been done; all that remains is the final confrontation with the Jewish leaders, His death and resurrection, and the few events prior to His ascension.)

Questions

1. What part of Jesus' ministry does Matthew skip between chs 18-19?
2. Where is Jesus when He teaches on divorce and remarriage?
3. How did Jesus' own disciples react to His restrictions on divorce and remarriage?
4. How would you answer this argument: Since Jesus laid His hands on and blessed the babies brought to Him, we can have dedication services for infants today.

5. T/F It is hard for a rich man to enter the kingdom of heaven.
6. What does Jesus promise to those who have lost family or possessions or have left home for His sake?
7. What does the parable of the workers in the vineyard teach about the lives of individual believers?
8. How did the other 10 apostles react to James and John's request for high positions?
9. T/F Jesus came to be served and to give His life as a ransom for many.
10. T/F When the multitudes told Bartimaeus and his friend to stop calling to Jesus, they called even louder.
11. What made Zacchaeus a son of Abraham?
12. What made the crowds angry about Jesus going to Zacchaeus' house?

A SURVEY OF JESUS' MINISTRY - Lesson 15

VIII. THE FINAL WEEK

A. **Friday** - Jesus returns to Bethany - Jn 11:55-12:1. This is the third Passover mentioned by John (2:13; 6:4). Jesus arrives six days before Passover.

B. **Saturday** - Meal in Bethany in the home of Simon the leper - Mt 26:6-13; Mk 14:3-9; Jn 12:2-11.

1. The timing of this meal is difficult to determine. Note:

- a. John does not state that the meal took place on the day of Jesus' arrival though that is possible.
- b. Both Mt and Mk relate the story of the meal later in the week, two days before Passover (Tuesday). A possible reason for this is the connection between Jesus' rebuke of Judas during the meal and Judas' offer to the chief priests to betray Him.
- c. If the meal occurred on Friday, it would place the triumphal entry into Jerusalem on the Sabbath. This is possible but doesn't seem likely.
- d. Enough time must elapse for word of Jesus' presence in Bethany to spread and for crowds to gather (Jn 12:9-11).
- e. The meal seems to fit best on Saturday evening after the Sabbath has ended. We will consider coming events on this basis.

2. John reveals the false piety within Judas which led to his criticism of Mary's "wastefulness." Sheer greed seems to be a prime motivation of Judas.

3. Lazarus also falls under a death sentence because of the belief of so many in his resurrection.

C. **Sunday** - The triumphal entry - Mt 21:1-11; Mk 11:1-11; Lk 19:29-44; Jn 12:12-19.

1. Jesus enters Jerusalem the day after the meal at Simon's (Jn 12:12).
2. Mark notes that "the hour was already late" as Jesus went into the temple and "looked around at all things," so He departed again for Bethany (11:11).
3. Jesus' popularity is at a fever pitch, but so is the frustration of the Pharisees (Jn 12:19).

D. **Monday** - Cursing of the fig tree; cleansing of the temple - Mt 21:12-19; Mk 11:12-19; Lk 19:45-48.

1. Note that Mt reverses the order of events.
2. After driving out the moneychangers, Jesus heals the lame and blind and teaches in the temple (Mt 21:14; Lk 19:47). This current wave of popularity makes it impossible for the Pharisees to apprehend Him (Lk 19:47-48).
3. Jesus arrived in the morning (Mt 21:18) and returned to Bethany in the evening (Mk 11:19) - a full day.

Questions

1. Why did Jews come to Jerusalem before the Passover?
2. What command had the Pharisees and chief priests given concerning Jesus?
3. T/F Simon the leper was an acquaintance of Mary, Martha and Lazarus.
4. What does Jn 12:5-6 say about the motive behind some people's criticisms?
5. Comment on Jn 11:50 and Jn 12:10-11.
6. How did Jesus demonstrate His miraculous knowledge of things during His triumphal entry? Why was it important to demonstrate this at the present time?
7. Why did the Pharisees want Jesus to rebuke His disciples?
8. The temple, a house of _____, had become a den of _____.
9. T/F Jesus was so angry over the desecration of the temple that He even drove the blind beggars out.

A SURVEY OF JESUS' MINISTRY - Lesson 16

VIII. THE FINAL WEEK (con'd)

E. **Tuesday** - This is a big day of confrontation with the Jewish leaders. Many events of this day are recorded.

1. The fig tree is found withered - Mt 21:20-22; Mk 11:20-26. Jesus teaches the disciples about faith, prayer and dependence upon God. They are about to face some very great trials and Jesus will ask them to do some seemingly impossible things.
2. Challenge to Jesus' authority and three condemning parables - Mt 21:23-22:14; Mk 11:27-12:12; Lk 20:1-19. This occurs in the temple and involves the chief priests, scribes and elders. They wanted to arrest Jesus on this occasion but were afraid of the crowds.
3. Other challenges:
 - a. The payment of Roman taxes - Mt 22:15-22; Mk 12:13-17; Lk 20:20-26. This question comes from the Pharisees and Herodians ("spies who pretended to be righteous" - Lk).
 - b. The Sadducees and the resurrection - Mt 22:23-33; Mk 12:18-27; Lk 20:27-39. This was on the same day (Mt 22:23). "*But after that they dared not question Him anymore*" (Lk 20:40).
 - c. The greatest commandment - Mt 22:34-40; Mk 12:28-34. This is instigated by the Pharisees after Jesus had silenced the Sadducees. "*And after that no one dared question Him*" (Mk 12:34).
4. Jesus then questions the Pharisees on the sonship of the Messiah - Mt 22:41-46; Mk 12:35-37; Lk 20:41-44. "*And no one was able to answer Him a word, nor from that day on did anyone dare question Him anymore*" (Mt 22:46).
5. The public condemnation of the scribes and Pharisees - Mt 23:1-39; Mk 12:38-40; Lk 20:45-47. **This is the last public discourse of Jesus.**
6. The widow's mites - Mk 12:41-44; Lk 21:1-4. This was spoken to His disciples by the treasury of the temple.
7. Greeks request to see Jesus - Jn 12:20-50. Jesus uses this occasion to speak at length about His death, glorification and the coming judgment. Jesus is troubled by the future events but is reassured by God (v 27-30).

8. Upon leaving the temple, Jesus foretells its destruction and speaks of the final overthrow of unbelief at His second coming - Mt 24:1-25:46; Mk 13:1-37; Lk 21:5-36.
9. Jesus departs for Bethany; the plot to apprehend and kill Jesus becomes a reality with Judas' offer of betrayal - Mt 26:1-5, 14-16; Mk 14:1-2, 10-11; Lk 21:37-38; 22:1-6. Note references to two days before Passover.

Questions

1. Why wouldn't the Jews answer Jesus' question about John's baptism?
2. T/F The multitudes had finally recognized Jesus to be the Messiah.
3. The Pharisees would have been for/against paying taxes to Caesar.
4. The Herodians would have been for/against paying taxes to Caesar.
5. What inference does Jesus draw from Moses' language at the burning bush?
6. Upon what basis did Jesus say to the scribe, "You are not far from the kingdom?"
7. How did Jesus show His tenderness after blistering the scribes and Pharisees for being hypocrites?
8. What does Jesus mention for the first time in Jn 12:23? How does He react to this?
9. Why did the rulers among the Jews who believed in Jesus not openly admit it?
10. T/F Jesus was going to spare the temple for its architectural value.
11. T/F Judas was unconcerned about money when he made the deal to betray Jesus.
12. What made Judas' part in the plot so important?

A SURVEY OF JESUS' MINISTRY - Lesson 17

VIII. THE FINAL WEEK (con'd)

- F. Thursday (Wednesday's** activities are apparently skipped in all the gospels, possibly being a day spent quietly with the disciples out of the public arena.)
1. Preparation for the Passover - Mt 26:17-19; Mk 14:12-16; Lk 22:7-13.
 2. This day is called "the first day of the Feast of the Unleavened Bread" (Mt), "the first day of Unleavened Bread, when they killed the Passover lamb" (Mk), "the Day of Unleavened Bread, when the Passover must be killed" (Lk).
 3. Though there is controversy on which day Jesus was crucified leading some to say that Jesus actually ate the Passover with the disciples early, I suggest that Jesus ate the Passover meal at the proper time (after sunset on Thursday - early Friday by Jewish reckoning) and died on Friday afternoon.
- G. Friday** (after sunset Thursday) - From this point events are rapidly set in motion culminating in Jesus' crucifixion about 12 hours later.
1. The Passover meal, rivalry among the disciples and the washing of the disciples' feet - Mt 26:20; Mk 14:17; Lk 22:14-18, 24-30; Jn 13:1-20.
 2. Judas' betrayal foretold - Mt 26:21-25; Mk 14:18-21; Lk 22:21-23; Jn 13:21-30. Judas is identified in several ways: He who dipped his hand with Me in the dish (Mt); one of the twelve who dipped ... (Mk); hand of My betrayer is with Me on the table (Lk); he to whom I shall give a piece of bread (Jn); Is it I? You have said it (Mt).
 3. Peter's denial foretold - Mt 26:31-35; Mk 14:27-31; Lk 22:31-38; Jn 13:31-38.
 4. Institution of the Lord's supper - Mt 26:26-29; Mk 14:22-25; Lk 22:19-20; see also Jn 13:27-30.
 - a. The specific order of events is a bit unclear: Did Judas depart before or after the Lord's supper? Mt and Mk indicate that his exposure by Jesus and departure occurred before; Lk's account seems to suggest after; and Jn indicates that Judas left during the meal before the cup was passed around.
 - b. According to Lk and I Cor 11:23-26, it seems that Jesus gave the bread as a memorial during supper and the cup after the meal. See "as they were eating" (Mt 26:26; Mk 14:22).

5. Discourses of Jn 14-17.

- a. Again, the precise timing and location is unclear. A.T. Robertson's sequence: ch 14 in the upper room; chs 15-16 on the way to Gethsemane, and ch 17 near the garden.
- b. McGarvey places the entire discourse in the upper room with the departure for Gethsemane in 18:1. He takes 14:31 as preparation to leave the room while chs 15-17 are being spoken.
- c. Great themes of peace, love, comfort, hope, obedience, protection, assistance, purpose and warning are found in these final words to His disciples before His death. A hymn is sung before leaving (Mt 26:30; Mk 14:26).

6. Jesus' anguish in Gethsemane - Mt 26:36-46; Mk 14:32-42; Lk 22:39-46; Jn 18:1.

- a. Gethsemane means "oil press," a fitting name for a garden on the Mount of Olives.
- b. This was a place that Jesus frequented with His disciples (Lk 21:37; 22:39; Jn 18:2).

7. Betrayal and arrest - Mt 26:47-56; Mk 14:43-52; Lk 22:47-53; Jn 18:2-12.

- a. Again, it is difficult to be precise as to how the events transpired. Exactly when did Judas kiss Jesus - before or after Jesus voluntarily identified Himself to the mob?
- b. Jesus willingly surrenders to a frightened and jittery mob and secures freedom for His disciples.
- c. Though Judas wanted Jesus led away safely (Mk 14:44), Jesus confronts him with the true significance of his act: betrayal (Lk 22:48).

Questions

1. Did Jesus wash Judas' feet?
2. T/F All the disciples vowed that they would not forsake Jesus.
3. What does Luke say caused Peter, James and John to sleep in Gethsemane?
4. What was the last thing Jesus and His disciples did before leaving the upper room?
5. T/F As Judas left the room, the disciples finally understood that he was the betrayer.

A SURVEY OF JESUS' MINISTRY - Lesson 18

VIII. THE FINAL WEEK (con'd)

G. Friday (con't)

8. First stage of Jewish trial: before Annas - Jn 18:12-14, 19-23. Annas served as the official high priest from AD 7-15; Caiaphas, his son-in-law, served from AD 18-36. However, both are spoken of as the joint high priest (comp. Lk 3: 2 margin: "in the high priesthood of Annas and Caiaphas").
9. Second stage of Jewish trial: condemnation by Caiaphas and the Sanhedrin - Mt 26:57, 59-68; Mk 14:53, 55-65; Lk 22:54, 63-65; Jn 18:24. This stage included the contradictory testimony of false witnesses, the admission of Jesus as the Messiah, blasphemy and physical abuse of Jesus.
10. Peter's denial - Mt 26:58, 69-75; Mk 14:54, 66-72; Lk 22:54-62; Jn 18:15-18, 25-27.
 - a. John reveals that it was through his knowledge of and influence upon the priestly family that Peter gained access to the house.
 - b. Peter's "courage" was really camouflage, and when the camouflage was gradually stripped away he became increasingly panicked.
 - c. It is Luke who records the chilling words, "*And the Lord turned and looked at Peter.*" Surely if Jesus had not told Peter ahead of time of his impending failure, Peter would not have survived his denial.
 - d. Thus, "*Satan has asked for you, that he may sift you as wheat. But I have prayed for you, that your faith should not fail*" (Lk 22:31-32).
11. Third stage of Jewish trial: the formal charge of the Sanhedrin after daylight on Friday morning and Jesus' transfer to Pilate - Mt 27:1-2; Mk 15:1; Lk 22:66-23:1; Jn 18:28. Luke is now the one who supplements the other gospels. This reconvening of the Sanhedrin seems to be an attempt to legitimize the earlier proceedings and find concrete grounds for a capital charge to present to Pilate.
12. The suicide of Judas - Mt 27:3-10 (cf. Acts 1:18-19). Since Mt has previously included things out of chronological sequence, it is not certain that Judas hung himself at this point. However, it would probably now be clear to him that Jesus was to be killed.
13. First stage of Roman trial: before Pilate - Mt 27:11-14; Mk 15:2-5; Lk 23:2-

5; Jn 18:28-38. For the third time, Jesus confesses His true identity but refuses to defend Himself against the slander of the priests. He explains to Pilate that His kingdom is not political, and Pilate declares His innocence.

14. Second stage of Roman trial: before Herod Antipas - Lk 23:6-12. Pilate's attempt to dispose of the problem apparently flattered Herod enough that they became friends in this dual miscarriage of justice. Jesus does not satisfy Herod's morbid curiosity and is further abused at the hands of his soldiers.
15. Third stage of Roman trial: before Pilate again - Mt 27:15-30; Mk 15:6-19; Lk 23:13-25; Jn 18:39-19:16. This includes:
 - a. Pilate's attempt to release Jesus according to custom at the Passover.
 - b. The warning to Pilate from his wife.
 - c. Pilate's multiple declarations of Jesus' innocence and intent to release Him.
 - d. Pilate's washing of his hands.
 - e. The scourging, bludgeoning, blasphemy, crown of thorns, royal robes and feigned worship.
 - f. The deliverance of Jesus for crucifixion.

Questions

1. Why was Jesus struck while before Annas?
2. What kind of testimony was produced in the first hearing before the Sanhedrin?
3. Who remembered seeing Peter in Gethsemane?
4. When did the second hearing before the Sanhedrin take place?
5. Who was called to testify on this occasion?
6. Who only wanted to see Jesus work a miracle?
7. Pilate knew that the Jews were delivering Jesus because of what attitude?
8. What seems to be the final blow to Pilate's resistance against crucifying Jesus?
9. T/F Those who bought Judas' help truly appreciated him as a person for what he had done.

A SURVEY OF JESUS' MINISTRY - Lesson 19

VIII. THE FINAL WEEK (con'd)

G. Friday (con'd)

16. To the cross - Mt 27:31-34; Mk 15:20-23; Lk 23:26-32; Jn 19:17.
 - a. Simon, a Cyrenian, is compelled to carry Jesus' cross.
 - b. Word of the proceedings had spread quickly and a great multitude accompanies Jesus, the soldiers, the two other condemned men, and Simon.
 - c. Jesus speaks to the lamenting women of Jerusalem of the greater sorrow that will come upon them and their children when Jerusalem falls (Lk).
 - d. Arriving at the place of the crucifixion, Jesus is offered an analgesic drink which He refuses.
17. Crucifixion and the first three hours - Mt 27:35-44; Mk 15:24-32; Lk 23:33-43; Jn 19:18-27.
 - a. At 9:00 am Jesus is crucified between the two criminals. His garments are divided among the soldiers, and a sign identifying Him as "King of the Jews" is hung over Him, giving offense to the chief priests (Jn).
 - b. Jesus endures a barrage of blasphemy from passersby, the chief priests, the criminals, and the soldiers. He is taunted to come down from the cross and thus prove His claims and His power.
 - c. The first three sayings of Jesus from the cross:
 1. "Father, forgive them, for they do not know what they do" (Lk 23:34).
 2. "Assuredly, I say to you, today you will be with Me in Paradise" (Lk 23:43).
 3. "Woman, behold your son! Behold your mother!" (Jn 19:26-27).
18. The last three hours; darkness and death - Mt 27:45-56; Mk 15:33-41; Lk 23:44-49; Jn 19:28-30.
 - a. Darkness covered the land from 12:00 pm - 3:00 pm.
 - b. Four other utterances from the cross:

1. At the 9th hour: “My God, My God, why have You forsaken Me?” (Mt 27:46; Mk 15:34).
 2. “I thirst” (Jn 19:28).
 3. “It is finished” (Jn 19:30).
 4. “Father, ‘into your hands I commend My spirit’” (Lk 23:46).
- c. Upon Jesus’ death, the veil in the temple is torn from top to bottom, the earth quakes, rocks are split apart, and graves are opened. After His resurrection, those who have died are seen alive again in Jerusalem.
 - d. On beholding the physical phenomena and considering the claims and character of Jesus, the centurion and the guards who crucified Him acknowledge Him as righteous and the Son of God.
 - e. Verification of Jesus’ death - Jn 19:31-37. Jesus is pierced with a spear to confirm His death, an event to which John claims to be an eyewitness.
19. The burial of Jesus - Mt 27:57-61; Mk 15:42-47; Lk 23:50-56; Jn 19:38-42. Joseph of Arimathea requests the body; Pilate consults the centurion on His death; the body is prepared for burial by Joseph and Nicodemus and laid in Joseph’s new tomb.
 20. The sealing of the tomb - Mt 27:62-66. Pilate provides for the sealing of the tomb and a guard at the request of the Jews. They fear that fanatical disciples will steal the body and concoct a story about resurrection.

Questions

1. What does Jesus mean by the green and dry wood (Lk 23:31)?
2. How did Jesus show compassion for others even while hanging on the cross?
3. What did the criminal who defended Jesus say about Him?
4. Can you think of a special reason to identify John as “the disciple whom Jesus loved”?
5. Who do the last four sayings of Jesus from the cross concentrate on?
6. How did the crowd feel after Jesus had died? What does it set the stage for?

A SURVEY OF JESUS' MINISTRY - Lesson 20

IX. RESURRECTION AND ASCENSION

A. **Sunday** - The day of resurrection.

1. The resurrection - Interestingly, **the** pivotal event in history is not described.
 - a. Testimony of the resurrection is given by angels - Mt 28:6; Mk 16:6; Lk 24:6.
 - b. The opening of the tomb - Mt 28:2-4. The earthquake, removal of the stone and flight of the guards were not necessary to the resurrection but facilitated the inspection of the empty tomb by the disciples.
2. Visit to the tomb by the women - Mt 28:1, 5-8; Mk 16:1-8; Lk 24:1-8; Jn 20:1.
 - a. Mary Magdalene, Jesus' mother Mary, Salome, Joanna and possibly others are mentioned in the anointing party.
 - b. It is difficult to reconcile the events following the arrival at the tomb. Possibly, Mary Magdalene leaves the tomb upon seeing the stone removed and the grave empty before seeing the angels.
 - c. If this is correct, the angels then explain to the others that Jesus is risen, invite them to inspect the tomb, and instruct them to tell the other disciples.
3. Mary Magdalene informs Peter and John - Jn 20:2-10.
 - a. Mary reports that Jesus' body is gone and its whereabouts unknown. No mention is made of the angels, suggesting that she had not yet seen them.
 - b. John outruns Peter to the tomb but Peter enters the tomb first. The linen burial cloths are evidence that the body had not been stolen. Peter and then return home leaving Mary weeping at the tomb.
4. Jesus' first appearance: to Mary Magdalene at the tomb - Mk 16:9-11; Jn 20:11-18.
 - a. Mary first sees the two angels that the other women had seen.
 - b. Mary then turns and sees Jesus but does not recognize Him, thinking Him at first to be the gardener. Only when He speaks does she recognize Him.
 - c. Jesus instructs Mary to tell the disciples that He is alive but will be ascending to God. Mark reports that Mary was not believed.

5. Jesus' second appearance: to the other women on the way to tell the disciples of the empty tomb - Mt 28:9-10. This apparently happens after His appearance to Mary Magdalene (see Mk 16:9) but is difficult to envision sequentially. Did Mary find Peter and John in a different (closer) location, thus allowing them time to come to the tomb and depart before the other women came to where the rest of the disciples were?
6. During these events, the Roman guards report to the Sanhedrin what had transpired at the tomb - Mt 28:11-15.
7. Jesus' third appearance: to two disciples on the road to Emmaus - Mk 16:12-13; Lk 24:13-35.
 - a. Note the time frame: *"today is the third day since these things happened"*.
 - b. Their arrival was *"toward evening"* and the day was *"far spent."* Nevertheless, upon recognizing Jesus, the disciples immediately returned to Jerusalem with the good news.
8. Jesus' fourth appearance: to Peter - Lk 24:34; I Cor 15:5. Why does Mk record that the disciples from Emmaus were not believed (Mk 16:13) but Lk says Peter had seen Jesus? It appears that doubts and disbelief continues even while stories of His reappearance begin to accumulate. Thomas, for instance, will continue to disbelieve until he sees Jesus with his own eyes.
9. Jesus' fifth appearance: to the ten - Mk 16:14; Lk 24:36-43; Jn 20:19-25.
 1. Time: late on the first day of the week - Jn 20:19.
 2. Reaction: Terrified, frightened, troubled, doubting, glad, unbelief, hardness of heart, still did not believe for joy, marveled. Jesus convinces them of His reality and speaks of their coming redemptive work by the Spirit.

Questions

1. Where did Jesus appear to Mary Magdalene?
2. Where did He appear to the other women?
3. Why do you think Jesus appeared to the disciples in Jerusalem before Galilee?
4. When Jesus appeared to the apostles, what did they think they had seen?
5. What did Jesus do to convince them otherwise?
6. What story did the Jews concoct to explain away the resurrection? Why is it illogical?

A SURVEY OF JESUS' MINISTRY - Lesson 21

IX. RESURRECTION AND ASCENSION (con'd)

B. **One week after the resurrection** - Jesus' sixth appearance: to the eleven, including Thomas - Jn 20:26-29.

1. The disciples have not yet gone to Galilee.
2. Jesus is aware of Thomas' conditions of belief and responds accordingly.

C. Jesus' seventh appearance: to seven disciples at the Sea of Galilee - Jn 21:1-25. Those present: Peter, James, John, Thomas, Nathanael, and two others.

1. *"This is now the third time Jesus showed Himself to His disciples after He was raised from the dead"* (v 14).
2. The apostles are still unsure of what they should be doing at this point in time. It is not yet clear to them that they will be fishing for men.

D. Jesus' eighth appearance: to the eleven at the appointed mountain in Galilee - Mt 28:16-20 (and possibly Mk 16:15-18).

1. It appears that some of the eleven were having doubts even at this late date.
2. Though it is not certain, it is likely that Jesus speaks the "great commission" to them at this time.

E. Jesus' ninth appearance: to 500 brethren at once - I Cor 15:6. No details are given though many commentators try to connect it with the one in point "D".

F. Jesus' tenth appearance: to James - I Cor 15:7. Again, no other details are given.

G. Jesus' eleventh appearance: final instructions to the eleven and His ascension from the Mount of Olives - Lk 24:44-53; Ac 1:4-12.

1. This takes place in Jerusalem. The forty days of Jesus' resurrection appearances and teaching (Ac 1:3) are completed and He ascends to heaven with the charge to His apostles that they remain in Jerusalem until the coming of the Holy Spirit.
2. His ascension is also accompanied by the promise to return, reiterated by the two angels who appear at His departure.

Final Comments:

As in previous lessons, there is considerable room in the above scenario for alterations. The same issues and questions that naturally enter our minds from the gospel accounts have also occurred to others over the centuries and have produced detailed discussions with few absolute conclusions.

However, in the end we must recognize that the records, though inspired, were not intended as systematic chronology but an accurate (though often puzzling) account of events which verify the main facts of the story - in this case that Jesus was raised from the dead.

The story of Jesus, as told by the gospel writers, is sufficient to produce confident faith unto eternal salvation (Jn 20:30-31).

Questions

1. What do **you** think about Thomas' doubt? Was it reasonable or a weakness of faith?
2. What was the great admission of Thomas once he had seen Jesus?
3. What spontaneous act did Peter do when he saw Jesus at the Sea of Galilee?
4. How was Peter to show his love for Jesus?
5. What did Jesus reveal about Peter's future?
6. How many met Jesus on the mountain in Galilee?
7. T/F By the time of this meeting all the disciples had been convinced of Jesus' resurrection.
8. Where did the 500 brethren see Jesus?
9. In their last meeting with Jesus, what question did the disciples ask Him? What was His answer?

Review Exercise

Try to chronologically arrange the following events through memory and discussion. Use your notes or the Bible as a last resort.

1. The wilderness temptation was **before/after** John the Baptist said to Andrew, "Behold the Lamb of God!"
2. The conversation with Nicodemus was **before/after** the conversation with the woman at the well.
3. The appointment of the apostles was **before/after** the Sermon on the Mount.
4. Herod imprisoned John **before/after** Jesus, at an unnamed feast in Jerusalem, healed the man at the pool of Bethesda.
5. The healing of the nobleman's son was **before/after** the healing of the centurion's servant.
6. Jesus walked on the Sea of Galilee **before/after** a storm threatened to sink the boat in which He slept.
7. The citizens of Gergesa asked Jesus to leave **before/after** the citizens of Sychar asked Him to stay.
8. Jesus raised Jairus' daughter **before/after** raising the widow's son.
9. Luke places the rejection of Jesus in Nazareth **before/after** the account in Matthew and Mark.
10. Peter said, "You have the words of eternal life" **before/after** he said, "Lord, save me!" as he sank in the water.
11. The beheading of John was **before/after** the third tour of Galilee.
12. The cleansing of the temple was **before/after** the first miracle at the wedding feast.

Give the most specific answer you can to the following questions.

Where was Jesus ...

1. When the sinful woman washed Jesus' feet with her tears?

2. When the nobleman's son was healed in Capernaum?
3. When His disciples thought He was a ghost?
4. When He first met Peter?
5. When He first identified Himself as the Messiah (as recorded in the gospels)?
6. When He spoke several kingdom parables on the same day?
7. When He said, "You seek Me ... because you ate of the loaves and were filled"?
8. When He named the twelve as apostles?
9. When He began baptizing more people than John?
10. When He said, "But the water that I shall give him will become in him a fountain of water springing up into everlasting life"?