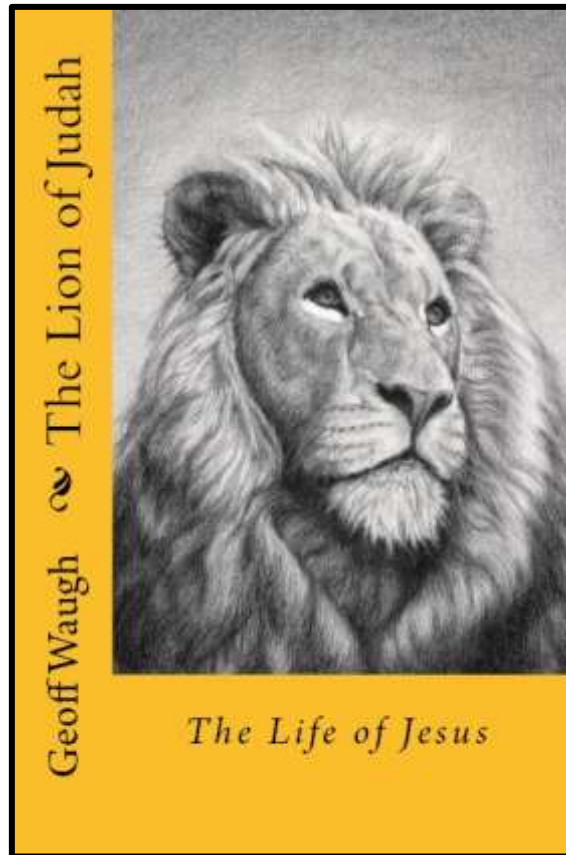


# *The Lion of Judah*

## **The Life of Jesus**

*Bible Studies on Jesus*



*Geoff Waugh*

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Logo: lamp & scroll,  
basin & towel,  
in the light of the cross

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*'Twas Jesus, my Saviour, who died on the tree,  
To open a fountain for sinners like me;  
His blood is that fountain which pardon bestows,  
And cleanses the foulest wherever it flows.*

*For the lion of Judah  
shall break every chain,  
And give us the vict'ry,  
again and again.*

*For the lion of Judah  
shall break every chain,  
And give us the vict'ry,  
again and again.*

H Q Wilson (1863)

*The Life of Jesus*

***Book 3***

***The Life of Jesus***



*The Lion of Judah*

\*

ירושלים



***The Lion of Judah on the coat of arms of Jerusalem.  
The Hebrew word is Jerusalem.***

## ***Introduction***

This Lion of Judah series of devotional booklets is also compiled into one book called ***The Lion of Judah***. Each booklet is a chapter. These booklets (and chapters) are:

- 1. The Titles of Jesus***
- 2. The Reign of Jesus***
- 3. The Life of Jesus***
- 4. The Death of Jesus***
- 5. The Resurrection of Jesus***
- 6. The Spirit of Jesus***
- 7. The Lion of Judah***

The first booklet, ***1 The Titles of Jesus***, examines titles in the Bible used for Jesus, the Lion of the tribe of Judah (Revelation 5:5).

The second, ***2 The Reign of Jesus***, explores Bible prophecies about Jesus and how he fulfilled them as both Lion and Lamb. Matthew particularly emphasizes how Jesus fulfilled prophecy.

This one, ***3 The Life of Jesus***, covers his three years of ministry in outline. Mark, the shortest Gospel, provides a useful summary.

***4 The Death of Jesus***, including that momentous final week in Jerusalem, examines this greatest theme of the Bible. Luke gives us unique insights including Jesus talking about this with Moses and Elijah.

***5 The Resurrection of Jesus***, transcending death, looks at the eternal life and victory he won for us by his love. John discusses this in all his books.

***6 The Spirit of Jesus***, surveys the breath taking scope of that victory. The book of The Acts traces some beginnings of those victories.

***7 The Lion of Judah***, compiles all the six booklets into one book.

I am grateful to Rebecca Brogan from Tasmania, Australia, for permission to use her vivid drawings from her series, *The Lion of Judah*.

## ***Lion of Judah***

The Lion of Judah is one of the titles for Jesus, adapted from Revelation 5:5 – *Then one of the elders said to me, ‘Do not weep. See, the Lion of the tribe of Judah, the Root of David, has conquered, so that he can open the scroll and its seven seals.’*

Judah’s father Jacob called him a young lion and prophesied that ‘the sceptre shall not depart from Judah until Shiloh comes’ (Genesis 49:9-10 NKJV), or ‘until he comes to whom it belongs’ (RSV, NIV), or ‘until tribute comes to him’ (NRSV, ESV). Revelation 5:5 declares that the Lion of the tribe of Judah has triumphed, announcing that Jesus, the sacrificial Lamb is also the conquering Lion.

The name Joshua/Jesus means God saves, or God is salvation. That is why the angel announcing his birth said, “... you are to name him Joshua/Jesus (Yeshua), for he will save his people from their sins” (Matthew 1:21). It is the same name as Moses’ general, Joshua, who led the Israelites into their promised land.

The earliest English translations of the Bible used the name Jesus for Yeshua of Nazareth, and the name Joshua for others with that same name.

The word *Iesous* (Yeshua, Greek) is translated as Joshua in these verses:

Luke 3:29 – the son of Joshua (Jose in KJV)

Acts 7:45 – Our ancestors in turn brought it in with Joshua when they dispossessed the nations that God drove out before our ancestors.

Hebrews 4:8 – For if Joshua had given them rest, God would not speak later about another day.

So in English the name Jesus became unique and sacred for Jesus of Nazareth, the Son of God, the Saviour of the world.

This book explores how Jesus fulfilled prophecies in Scripture, especially those about the reign of the ‘Messiah’ (from Hebrew) or the ‘Christ’ (from Greek), God’s Anointed Servant, and Son. His kingdom is an everlasting kingdom.

Jesus, the Messiah, the Christ, lived and died and rose again and reigns in glory. He is with all and in all who trust in him. You can respond to him as you read about him in this book. It has been prepared as a devotional guide for you.



## *The Life of Jesus*

*Occasionally headings and their cross-references from the New Revised Standard Version Bible are used. Similar headings and cross-references are in The Good News Bible.*

*Artwork by Rebecca Brogan from her series The Lion of Judah. Enquiries to Rebecca at [jtbarst@gmail.com](mailto:jtbarst@gmail.com)*

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## **The Life of Jesus**

*This book surveys Jesus' life using key verses from the Gospels.*

*It gives an overview of his life and includes reference to his death and resurrection. The next two booklets, **The Death of Jesus**, and **The Resurrection of Jesus**, give more details of those momentous events.*

*So in this book we explore the life of Jesus in these sections:*

**The birth and boyhood of Jesus**

**The beginning of Jesus' ministry**

**Jesus' Ministry - Overview**

**Jesus' Ministry - Characteristics**

**Prayer**

**Crowds and Healing**

**Teaching**

**Parables**

**Opposition**

**Chronology with Jerusalem festivals**

**The final journey**

**Holy Week**

**The resurrection and ascension**

*This **Lion of Judah** series gives you key Bible verses and passages about each theme. The passages in this book are drawn mainly from the Gospels. Each of the Gospel authors told the story of Jesus in their own way.*

*Some of the following comments on each Gospel author are included in the previous booklet, [The Reign of Jesus](#). They are taken from my study books on the Gospels: [Kingdom Life in Matthew](#), [Kingdom Life in Mark](#), [Kingdom Life in Luke](#), and [Kingdom Life in John](#). You can see the contents of these books in the Appendix.*

## **Matthew**

*Matthew the evangelist wrote especially for Jews. He begins his gospel presenting Jesus Christ as the son of David, the son of Abraham. He ends his gospel with the Great Commission declaring that Jesus sends his followers into all nations. In Jesus, God's covenant embraces the whole world.*

*This radical evangelistic missionary gospel shocked traditional Jews. Matthew insists that Jesus was the long awaited Messiah, backing up his claims with many quotations from the Old Testament. He argues that Jesus did not do away with the Scriptures, but fulfilled them (5:17). He emphasises the missionary nature of Jesus' ministry and of his church.*

*This gospel continually confronted the Jewish Christian community as well as other Jews. Here is a persistent and urgent call to mission. The good news is for all people, not only for Jews. Matthew tells how foreign Magi, not Jewish leaders, sought and worshipped him at his birth.*

*Matthew begins his Gospel telling of the coming of Jesus the Messiah who proclaims God's kingdom (1:1; 2:2). The figure of Jesus the Messiah is announced by John the Baptist, as prophesied (3:1-3).*

*The beginning of the ministry in Galilee shows Christ's design for life in God's kingdom, again fulfilling prophecy (4:15-17, 23). Chapters 5-7 gather the words of Jesus together in 'The Sermon on the Mount' in which we are challenged to pray, "Your kingdom come" (6:10) and to seek first the kingdom of God (6:33). Here is the kingdom charter, the ethics of kingdom living. The chapters that follow demonstrate God's kingdom in the works of Jesus.*

*Matthew gathers the discourses of Jesus as teaching segments throughout his narrative. He often uses the phrase 'kingdom of heaven' for 'kingdom of God' in typical Jewish reverence for the word 'God' (19:23-24).*

*Jesus' ministry is summarised in 4:23 as teaching in their synagogues, preaching the good news of the kingdom, and healing every disease and sickness. This statement introduces the words and works of Jesus in chapters 5-9. Then in 9:35 the same statement is repeated. Here it introduces the mission of Jesus' followers.*

*The mission discourse commencing from 9:35 tells of Jesus' plan for the spread of God's kingdom. His disciples will continue his ministry. They will proclaim the kingdom of God (10:1, 7-8).*

## *The Lion of Judah*

*The chapters following the mission discourse show the radical nature of the mystery of God's kingdom. This mystery is revealed by Jesus to those committed to him (11:27; 13:11), but concealed from others, as indicated in the parable discourses of chapter 13.*

*Matthew, the only gospel writer to use the word 'church', points out that Jesus' church has his authority (16:18-19; 18:17-18). The church is the agent of God's kingdom and manifests the kingdom in the world.*

*Tensions with the keepers of Israel's traditions reached flash point and boiled over into Jesus' arrest and execution. That is the volatile setting in which Jesus pressed his authority and invitation as the ministry ends. The king is crowned with thorns and crucified. Apparent defeat in death is then turned into the amazing victory of resurrection. Christ the King reigns. We all acknowledge his reign in the end. In Jesus' victory we see God's kingdom fulfilled.*

*The mysteries of the suffering of Jesus, his death and resurrection and the promise of the Holy Spirit conclude with the astounding claim in the Great Commission that all authority in heaven and on earth has been given to Jesus, God's Son, the Messiah. He commissions us to make disciples of all nations. He is with us to the end.*

## **Mark**

*Mark gives a vigorous, concise account of Jesus' life. The narrative moves swiftly. A brief prologue leads immediately into Jesus' ministry as he appears proclaiming and demonstrating the kingdom of God. Kingdom life fills the pages.*

*Central to that drama is the cross. Mark has been described as a passion narrative with an introduction. Jesus is introduced as the Son of God in the first verse. Chapters 1-8 reveal the mystery of the Son of God seen in Jesus' three year ministry based in Galilee.*

*Then the drama shifts in chapter 8 with Peter's confession that Jesus is the Christ, the Messiah. Jesus immediately predicts his death and prepares his disciples for it (8:31; 9:30-31; 10:32-34). The Messiah must sacrifice his life. The way of the Son of Man is the way of the cross. Chapters 11-16 describe that final week in Jerusalem.*

*Further details about Mark's gospel are included in [Kingdom Life in Mark](#).*

## **Luke**

*Luke is the only Gentile author in the Bible. He wrote to his Gentile friend, Theophilus (Luke 1:3; Acts 1:1), with a different emphasis from the other writers of the New Testament who all grew up steeped in Israel's traditions.*

*Luke the historian describes Jesus' central place in human events. Jesus is the saviour of the whole world. No one is excluded from God's offer of salvation in Jesus. The poor, despised and outcasts (such as Gentiles) are especially invited into the kingdom of God. Luke includes many incidences involving women, such as the women travelling with Jesus and caring for him (8:1-3) and most stories involving a male are followed by one involving a woman. Luke gives a clear, ordered account of the spread of God's kingdom in the ministry of Jesus (Luke's Gospel) and in the early church (The Acts of the Apostles).*

*Luke the traveller makes 'journey' a strong theme in both his books. He tells of events along the way, on the road. This especially applies to Jesus' final journey to Jerusalem (9:51, 57). That last journey began after Peter's declaration that Jesus was the Messiah, which Jesus explained in terms of his death and resurrection (9:20-22), and after Jesus' glory was seen at the transfiguration where Moses and Elijah talked with Jesus about his coming departure (9:28-31).*

*Luke the missionary, who often accompanied Paul, tells of the mighty power of the Holy Spirit, first in Jesus (3:21-22; 4:18-19), then in his followers (9:1-2 and 10:1,9), and then in the church's missionary expansion (24:46-49). Luke makes many references to the Holy Spirit in both his gospel and The Acts of the Apostles.*

*Luke the doctor (Colossians 4:14) shows Jesus' compassion and healing power for all who came to him. His gospel abounds with stories of Jesus' care for people. He includes many accounts of Jesus' compassion for the poor and for outcasts.*

*Luke the evangelist, tells of Jesus' saving power and includes some of the most famous parables which summarise the good news of God's kingdom. Parables of the prodigal son, the lost coin, the good Samaritan, the rich man and Lazarus, and the rich fool are unique to Luke's evangelism story. So are the accounts of the Samaritan leper, the sinful woman who anointed Jesus' feet, and Zacchaeus. These were despised people who responded to Jesus.*

*Bibles with section headings containing cross references, as in the Good News Bible and New Revised Standard Version, help you locate the passages unique to*

## *The Life of Jesus*

*Luke. They have no cross references! Those passages give a feel for Luke's emphasis in telling the good news about the kingdom of God.*

## John

*John, an eye-witness to the ministry of Jesus, belonged to the inner circle of disciples with his brother James and with Peter the natural leader. John may have been the youngest of the disciples, uniquely remembered as the disciple whom Jesus loved.*

*Throughout his gospel John emphasized that he recorded what he had seen and heard. He states early in the Gospel that he with others witnessed the life of Jesus the Christ, the Logos – the living Word of God. He declares, “And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father’s only son,<sup>[a]</sup> full of grace and truth” (John 1:14).*

*John describes how he was there at the crucifixion witnessing that stupendous, agonizing death, “(He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.)” (John 19:35). Here again he underlines the main purpose of writing his Gospel as he does in his conclusion before the Appendix of Chapter 21:*

Now Jesus did many other signs in the presence of his disciples, which are not written in this book. <sup>31</sup>But these are written so that you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name (John 20:30-31).

*John’s purpose is evangelistic – “so that you may come to believe”.*

*John’s intimate, personal Gospel story transcends time and space to show us his living Lord, the Son of God, revealed in human flesh, living among us, full of grace and truth, “for God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life” (John 3:16).*





***Now Jesus did many other signs in the presence of his disciples, which are not written in this book. But these are written so that you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name.***

(John 20:30-31)

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## ***The Birth and Boyhood of Jesus***

*Matthew and Luke give us the stories of Jesus' birth and boyhood. Mark jumps right into John the Baptist's announcement of Jesus' ministry, and John begins with theological reflections about Jesus, the living Word of God and Son of God.*

*These passages about Jesus describe his miraculous birth and boyhood.*

### ***The Birth of Jesus***

Now the birth of Jesus the Messiah took place in this way. When his mother Mary had been engaged to Joseph, but before they lived together, she was found to be with child from the Holy Spirit. <sup>19</sup>Her husband Joseph, being a righteous man and unwilling to expose her to public disgrace, planned to dismiss her quietly. <sup>20</sup>But just when he had resolved to do this, an angel of the Lord appeared to him in a dream and said, 'Joseph, son of David, do not be afraid to take Mary as your wife, for the child conceived in her is from the Holy Spirit. <sup>21</sup>She will bear a son, and you are to name him Jesus, for he will save his people from their sins.' <sup>22</sup>All this took place to fulfil what had been spoken by the Lord through the prophet:

<sup>23</sup>'Look, the virgin shall conceive and bear a son,  
and they shall name him Emmanuel',

which means, 'God is with us.' <sup>24</sup>When Joseph awoke from sleep, he did as the angel of the Lord commanded him; he took her as his wife, <sup>25</sup>but had no marital relations with her until she had borne a son; and he named him Jesus.

(Matthew 1:18-23; see Isaiah 7:14)

In those days Caesar Augustus issued a decree that a census should be taken of the entire Roman world. <sup>2</sup>(This was the first census that took place while Quirinius was governor of Syria.) <sup>3</sup>And everyone went to their own town to register.

<sup>4</sup>So Joseph also went up from the town of Nazareth in Galilee to Judea, to Bethlehem the town of David, because he belonged to the house and line of David. <sup>5</sup>He went there to register with Mary, who was pledged to be married to him and was expecting a child. <sup>6</sup>While they were there, the time came for the baby to be born, <sup>7</sup>and she gave birth to her firstborn, a son. She wrapped him in cloths and placed him in a manger, because there was no guest room available for them.

<sup>8</sup>And there were shepherds living out in the fields nearby, keeping watch over their flocks at night. <sup>9</sup>An angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were terrified. <sup>10</sup>But the angel said to them, "Do not be afraid. I bring you good news that will cause great joy for all the people. <sup>11</sup>Today in the town of David a Saviour has been born to you; he is

the Messiah, the Lord. <sup>12</sup>This will be a sign to you: You will find a baby wrapped in cloths and lying in a manger.”

<sup>13</sup>Suddenly a great company of the heavenly host appeared with the angel, praising God and saying,

<sup>14</sup>“Glory to God in the highest heaven,  
and on earth peace to those on whom his favour rests.”

(Luke 2:1-14, NIV)

### ***Jesus Is Named***

<sup>21</sup>After eight days had passed, it was time to circumcise the child; and he was called Jesus, the name given by the angel before he was conceived in the womb. (Luke 2:21)

### ***Jesus Is Presented in the Temple***

*Simeon and Anna declared the baby's destiny.*

<sup>22</sup>When the time came for their purification according to the law of Moses, they brought him up to Jerusalem to present him to the Lord <sup>23</sup>(as it is written in the law of the Lord, ‘Every firstborn male shall be designated as holy to the Lord’), <sup>24</sup>and they offered a sacrifice according to what is stated in the law of the Lord, ‘a pair of turtle-doves or two young pigeons.’ (Luke 2:22-24; see Deuteronomy 18:4)

<sup>28</sup>Simeon took him in his arms and praised God, saying,

<sup>29</sup>‘Master, now you are dismissing your servant in peace,  
according to your word;

<sup>30</sup>for my eyes have seen your salvation,

<sup>31</sup> which you have prepared in the presence of all peoples,

<sup>32</sup> a light for revelation to the Gentiles  
and for glory to your people Israel.’

<sup>33</sup>And the child’s father and mother were amazed at what was being said about him. <sup>34</sup>Then Simeon blessed them and said to his mother Mary, ‘This child is destined for the falling and the rising of many in Israel, and to be a sign that will be opposed <sup>35</sup>so that the inner thoughts of many will be revealed—and a sword will pierce your own soul too.’

<sup>36</sup>There was also a prophet, Anna the daughter of Phanuel, of the tribe of Asher. She was of a great age, having lived with her husband for seven years after her marriage, <sup>37</sup>then as a widow to the age of eighty-four. She never left the temple but worshipped there with fasting and prayer night and day. <sup>38</sup>At that moment she came, and began to praise God and to speak about the child to all who were looking for the redemption of Jerusalem. (Luke 2:28-38)

### ***Wise Men from the East***

In the time of King Herod, after Jesus was born in Bethlehem of Judea, wise men [astrologers, NRSV note; Greek: magi] from the East came to Jerusalem, <sup>2</sup> asking, 'Where is the child who has been born king of the Jews? For we observed his star at its rising, and have come to pay him homage.' <sup>3</sup> When King Herod heard this, he was frightened, and all Jerusalem with him; <sup>4</sup> and calling together all the chief priests and scribes of the people, he inquired of them where the Messiah was to be born. <sup>5</sup> They told him, 'In Bethlehem of Judea; for so it has been written by the prophet:

<sup>6</sup> "And you, Bethlehem, in the land of Judah,  
are by no means least among the rulers of Judah;  
for from you shall come a ruler  
who is to shepherd my people Israel."

<sup>7</sup> Then Herod secretly called for the wise men and learned from them the exact time when the star had appeared. <sup>8</sup> Then he sent them to Bethlehem, saying, 'Go and search diligently for the child; and when you have found him, bring me word so that I may also go and pay him homage.' <sup>9</sup> When they had heard the king, they set out; and there, ahead of them, went the star that they had seen at its rising, until it stopped over the place where the child was. <sup>10</sup> When they saw that the star had stopped, they were overwhelmed with joy. <sup>11</sup> On entering the house, they saw the child with Mary his mother; and they knelt down and paid him homage. Then, opening their treasure-chests, they offered him gifts of gold, frankincense, and myrrh. <sup>12</sup> And having been warned in a dream not to return to Herod, they left for their own country by another road.

(Matthew 2:1-12; see Micah 5:2)

### ***The Escape to Egypt***

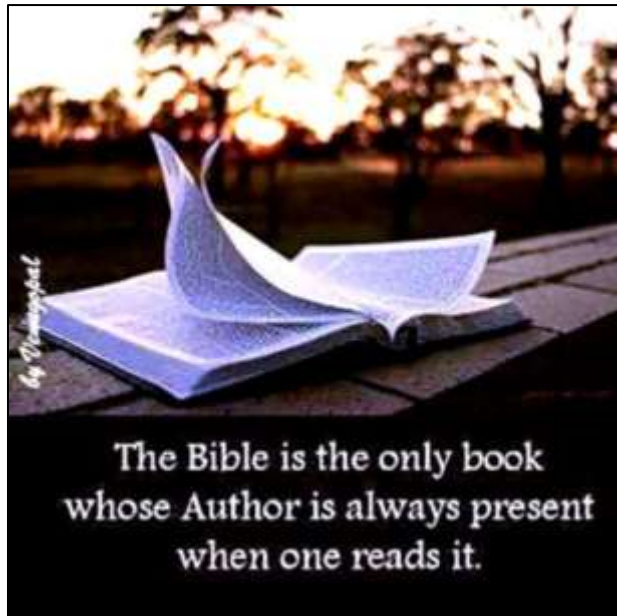
<sup>13</sup> Now after they had left, an angel of the Lord appeared to Joseph in a dream and said, 'Get up, take the child and his mother, and flee to Egypt, and remain there until I tell you; for Herod is about to search for the child, to destroy him.' <sup>14</sup> Then Joseph got up, took the child and his mother by night, and went to Egypt, <sup>15</sup> and remained there until the death of Herod. This was to fulfil what had been spoken by the Lord through the prophet, 'Out of Egypt I have called my son.'

(Matthew 2:13-15)

When they had finished everything required by the law of the Lord, they returned to Galilee, to their own town of Nazareth. <sup>40</sup> The child grew and became strong, filled with wisdom; and the favour of God was upon him. (Luke 2:39-40)

### ***The Boy Jesus in the Temple***

Now every year his parents went to Jerusalem for the festival of the Passover. <sup>42</sup> And when he was twelve years old, they went up as usual for the festival. <sup>43</sup> When the festival was ended and they started to return, the boy Jesus stayed behind in Jerusalem, but his parents did not know it. <sup>44</sup> Assuming that he was in the group of travellers, they went a day's journey. Then they started to look for him among their relatives and friends. <sup>45</sup> When they did not find him, they returned to Jerusalem to search for him. <sup>46</sup> After three days they found him in the temple, sitting among the teachers, listening to them and asking them questions. <sup>47</sup> And all who heard him were amazed at his understanding and his answers. <sup>48</sup> When his parents saw him they were astonished; and his mother said to him, 'Child, why have you treated us like this? Look, your father and I have been searching for you in great anxiety.' <sup>49</sup> He said to them, 'Why were you searching for me? Did you not know that I must be in my Father's house?' <sup>50</sup> But they did not understand what he said to them. <sup>51</sup> Then he went down with them and came to Nazareth, and was obedient to them. His mother treasured all these things in her heart. <sup>52</sup> And Jesus increased in wisdom and in years, and in divine and human favour. (Luke 2:41-52)



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## ***The Beginning of Jesus' Ministry***

*John the Baptist announced and introduced the ministry of his cousin, Joshua/Jesus, the Christ, the Messiah. The Holy Spirit came upon Jesus at his baptism and then, after temptations in the Judean wilderness, he ministered in the power of the Spirit.*

*John the Baptist baptized at Bethabara, also called Bethany beyond Jordan (John 1:28) and Enon near Salim "because water was abundant there" (John 3:23), in Perea in the Jordan valley.*

The beginning of the good news of Jesus Christ, the Son of God.

As it is written in the prophet Isaiah,

'See, I am sending my messenger ahead of you,  
who will prepare your way;  
the voice of one crying out in the wilderness:  
"Prepare the way of the Lord,  
make his paths straight."

(Mark 1:1-3; see Matthew 3:3; Luke 3:4-6; Malachi 3:1; Isaiah 40:3)

There was a man sent from God, whose name was John. <sup>7</sup> He came as a witness to testify to the light, so that all might believe through him. <sup>8</sup> He himself was not the light, but he came to testify to the light. <sup>9</sup> The true light, which enlightens everyone, was coming into the world.

(John 1:6-9)

This is the testimony given by John when the Jews sent priests and Levites from Jerusalem to ask him, 'Who are you?' ... <sup>23</sup> He said,

'I am the voice of one crying out in the wilderness,  
"Make straight the way of the Lord",  
as the prophet Isaiah said. ...

<sup>29</sup> The next day he saw Jesus coming towards him and declared, 'Here is the Lamb of God who takes away the sin of the world! <sup>30</sup> This is he of whom I said, "After me comes a man who ranks ahead of me because he was before me." <sup>31</sup> I myself did not know him; but I came baptizing with water for this reason, that he might be revealed to Israel.' <sup>32</sup> And John testified, 'I saw the Spirit descending from heaven like a dove, and it remained on him. ...

<sup>34</sup> And I myself have seen and have testified that this is the Son of God.'

(John 1:19, 23, 29-32)

<sup>21</sup> Now when all the people were baptized, and when Jesus also had been baptized and was praying, the heaven was opened, <sup>22</sup> and the Holy Spirit descended upon him in bodily form like a dove. And a voice came from heaven, 'You are my Son, the Beloved; with you I am well pleased.'

(Luke 3:21-22)

This was to fulfil what had been spoken through the prophet Isaiah:

'Here is my servant, whom I have chosen,  
my beloved, with whom my soul is well pleased.  
I will put my Spirit upon him,  
and he will proclaim justice to the Gentiles.  
He will not wrangle or cry aloud,  
nor will anyone hear his voice in the streets.  
He will not break a bruised reed  
or quench a smouldering wick  
until he brings justice to victory.  
And in his name the Gentiles will hope.'

(Matthew 12:17-21; see Isaiah 42:1-4)

*After his baptism, where Jesus was anointed by the Holy Spirit, he fasted for 40 days in the Judean wilderness and resisted temptation. Luke and Mark record it this way:*

Now when all the people were baptized, and when Jesus also had been baptized and was praying, the heaven was opened, <sup>22</sup>and the Holy Spirit descended upon him in bodily form like a dove. And a voice came from heaven, 'You are my Son, the Beloved; with you I am well pleased.' ...

Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the wilderness, <sup>2</sup> where for forty days he was tempted by the devil. He ate nothing at all during those days, and when they were over, he was famished.

(Luke 3:21-23; 4:1-2)

At that time Jesus came from Nazareth in Galilee and was baptised by John in the Jordan. <sup>10</sup> Just as Jesus was coming up out of the water, he saw heaven being torn open and the Spirit descending on him like a dove. <sup>11</sup> And a voice came from heaven: 'You are my Son, whom I love; with you I am well pleased.'

<sup>12</sup> At once the Spirit sent him out into the wilderness, <sup>13</sup> and he was in the wilderness for forty days, being tempted by Satan. He was with the wild animals, and angels attended him.

(Mark 1:9-13 NIV)

*John's Gospel notes how Andrew and his brother Peter met Jesus at the Jordan before returning to Galilee.*

The next day John again was standing with two of his disciples, <sup>36</sup> and as he watched Jesus walk by, he exclaimed, 'Look, here is the Lamb of God!' <sup>37</sup> The two disciples heard him say this, and they followed Jesus. <sup>38</sup> When Jesus turned and saw them following, he said to them, 'What are you looking for?' They said to him, 'Rabbi' (which translated means Teacher), 'where are you staying?' <sup>39</sup> He said to them, 'Come and see.' They came and saw where he was staying, and they remained with him that day. It was about four o'clock in the

afternoon. <sup>40</sup> One of the two who heard John speak and followed him was Andrew, Simon Peter's brother. <sup>41</sup> He first found his brother Simon and said to him, 'We have found the Messiah' (which is translated Anointed). <sup>42</sup> He brought Simon to Jesus, who looked at him and said, 'You are Simon son of John. You are to be called Cephas' (which is translated Peter).  
(John 1:35-42)

*If Jesus cleared the traders out from the temple in Jerusalem twice, then John's account could refer to a Passover visit there around this time (John 2:13-25).*

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## ***Jesus' Ministry – Overview***

*Jesus returned to Galilee at the beginning of his public ministry and was based in Capernaum on the north west shore of Lake Galilee.*

Now when Jesus heard that John had been arrested, he withdrew to Galilee. <sup>13</sup> He left Nazareth and made his home in Capernaum by the lake, in the territory of Zebulun and Naphtali, <sup>14</sup> so that what had been spoken through the prophet Isaiah might be fulfilled:

<sup>15</sup> 'Land of Zebulun, land of Naphtali,

on the road by the sea, across the Jordan, Galilee of the Gentiles—

<sup>16</sup> the people who sat in darkness

have seen a great light,

and for those who sat in the region and shadow of death

light has dawned.'

(Matthew 4:13-16; see Isaiah 9:1-2)

Then Jesus, filled with the power of the Spirit, returned to Galilee, and a report about him spread through all the surrounding country. <sup>15</sup> He began to teach in their synagogues and was praised by everyone.

<sup>16</sup> When he came to Nazareth, where he had been brought up, he went to the synagogue on the sabbath day, as was his custom. He stood up to read, <sup>17</sup> and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written:

<sup>18</sup> 'The Spirit of the Lord is upon me,

because he has anointed me

to bring good news to the poor.

He has sent me to proclaim release to the captives

and recovery of sight to the blind,

to let the oppressed go free,

<sup>19</sup> to proclaim the year of the Lord's favour.'

<sup>20</sup> And he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him. <sup>21</sup> Then he began to say to them, 'Today this scripture has been fulfilled in your hearing.' ...

<sup>28</sup> When they heard this, all in the synagogue were filled with rage. <sup>29</sup> They got up, drove him out of the town, and led him to the brow of the hill on which their town was built, so that they might hurl him off the cliff. <sup>30</sup> But he passed through the midst of them and went on his way.

(Luke 4:14-21, 28-30; see Isaiah 61:1-2)

## *The Lion of Judah*

*This brief overview highlights some of the main developments of Jesus' ministry.*

*Jesus' **Early Judean ministry** began with his baptism, his fasting and temptations, and inviting enquirers to be with him,*

*Jesus' public ministry began when he was about 30 (Luke 3:23) after his baptism in the Jordan River in Judea, and 40 days fasting in the Judean desert where he rejected temptation. The Jordan flows from the freshwater Lake of Galilee, 700 feet below sea level, for 70 miles (100 kilometres) through the 6 mile wide (10 kilometre) Jordan valley to the Dead Sea, 1400 feet below sea level. This lowest place on earth is about 30 miles east from the mountain city of Jerusalem at 2,500 feet.*

*Jesus' ministry possibly covers three Passovers, as John's Gospel suggests: the first in John 2, the second in John 6:4 and the third (the Last Supper) in John 11:55; 12:1; 13:1; 18:28, 39; and 19:14. The other three Gospels all describe that final Passover.*

*Jesus began his **Early Galilean ministry** around his base at Capernaum on the north west of the Lake of Galilee. He called his first disciples who then travelled with him.*

*The **Major Galilean ministry** included commissioning the 12 apostles and covers most of the ministry of Jesus in Galilee.*

*The **Final Galilean ministry** began after John the Baptist's death and culminates in the Transfiguration in the mountains near Caesarea Philippi as Jesus prepared for his final journey to Jerusalem.*

*In the **Later Judean ministry** Jesus continued his final journey to Jerusalem down the Jordan valley, through Jericho on the southern Jordan up to the hills of Bethany and Jerusalem.*

*The **Final ministry in Jerusalem**, known as **The Passion Week** or **Holy Week** begins with Jesus' triumphal entry on what is now called Palm Sunday. The gospels devote about one third of their text to that last week.*

*The following overview gives more details.*

*Peter summarized Jesus' ministry this way:*

That message spread throughout Judea, beginning in Galilee after the baptism that John announced: <sup>38</sup>how God anointed Jesus of Nazareth with the Holy Spirit and with power; how he went about doing good and healing all who were oppressed by the devil, for God was with him. <sup>39</sup>We are witnesses to all that he did both in Judea and in Jerusalem. They put him to death by hanging him on a tree; <sup>40</sup>but God raised him on the third day and allowed him to appear, <sup>41</sup>not to all the people but to us who were chosen by God as witnesses, and who ate and drank with him after he rose from the dead. <sup>42</sup>He commanded us to preach to the people and to testify that he is the one ordained by God as judge of the living and the dead.

(Acts 10:37-42)

### ***Early Galilean ministry***

*The Early Galilean ministry began when Jesus returned to Galilee after John the Baptist was imprisoned.*

Now when Jesus heard that John had been arrested, he withdrew to Galilee. <sup>13</sup>He left Nazareth and made his home in Capernaum by the lake ...

(Matthew 4:12-13)

Now after John was arrested, Jesus came to Galilee, proclaiming the good news of God, <sup>15</sup>and saying, "The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news."

(Mark 1:14-15)

Then Jesus, filled with the power of the Spirit, returned to Galilee, and a report about him spread through all the surrounding country. <sup>15</sup>He began to teach in their synagogues and was praised by everyone.

(Luke 4:14)

*Jesus called his first disciples who began to travel with him, including his return to Nazareth where his explanation of his mission offended them.*

(Matthew 4:18-25; Luke 4:16-30).

*John records Jesus' first miracle, turning water to wine at the marriage in Cana in Galilee (John 2:1-12). After that wedding Jesus returned to Capernaum accompanied by his family and disciples.*

*In Capernaum he taught in their synagogue, cast out an unclean spirit and healed Peter's mother-in-law. People were "astonished at his teaching; for his word was with authority" and reports of him soon spread widely (Mark 1:21-28; Luke 4:31-37).*

Luke describes the first miraculous catch of fish and how Peter, with brothers James and John, left their fishing business to follow Jesus (Luke 5:1-11).

Matthew records Jesus' Sermon on the Mount, (Matthew 5-7), the first of five discourses in Matthew (See details are in the section on his teaching, and in [Kingdom Life in Matthew](#)). Luke records similar teaching in the Sermon on the Plain (Luke 6:17-49).

### **Major Galilean ministry**

The Major Galilean ministry, follows the Sermon on the Mount (from Matthew 8) to the death of John the Baptist (Matthew 14:1-12).

This period includes healing the Centurion's servant with a word (Matthew 8:5-13) and calming the storm on the lake (Matthew 8:23-27).

Matthew left his tax collecting business at Jesus' call (Matthew 9:9-13), and conflicts with religious leaders increased because Jesus associated with sinners and healed on the Sabbath.

After praying all night, Jesus chose 12 of his followers and commissioned them to preach, heal the sick and cast out unclean spirits, just as he did (Matthew 10:1-15; Luke 9:1-6). A chorus that many of us sang as children, based on Matthew 10:2-4, to the tune of "Bringing in the Sheaves", lists the disciples:

There were 12 disciples Jesus called to help him,  
Simon Peter, Andrew, James, his brother John,  
Philip, Thomas, Matthew, James the son of Alphaeus,  
Thaddaeus, Simon, Judas and Bartholomew.

He has called us too, He has called us too.  
We are his disciples. I am one; are you?  
He has called us too, He has called us too.  
We are his disciples, we his work must do.

Two disciples of John the Baptist asked Jesus if he were the Messiah, to which Jesus summarized what he did in healing and teaching (Matthew 11:2-6). Matthew recounts many parables from Jesus' teaching in this period.

### **Final Galilean ministry**

The Final Galilean ministry began after John the Baptist was beheaded. When Jesus heard of John's death he sailed privately to a solitary place near Bethsaida on the north of the lake, but crowds followed him on foot. He had compassion for them, healed the sick, taught them and fed them miraculously, the first of two times he fed crowds miraculously.

*He sent the disciples off in their boat and went to the hills to pray alone. That night he returned to them, walking on the water, as did Peter when he looked at Jesus. Jesus held him when he sank and as they went into the boat together the wind ceased and they were all immediately at the shore (Matthew 14:22-32; Mark 6:45-52; John 6:15-21). The disciples worshipped him declaring, "Truly you are the Son of God" (Matthew 14:33).*

*Jesus' conflict with and criticism of religious leaders increased. Jesus journeyed north to Tyre and Sidon on the Mediterranean where he healed the Canaanite's daughter even though that was outside his mission to Israel. Jesus then travelled back to Lake Galilee and healed, taught and fed 4,000 men plus women and children. He moved on to the Decapolis, 10 towns south east of Galilee, still healing and teaching.*

*Jesus' Galilean ministry culminated in taking the disciples away from the crowds into the hills north of Lake Galilee. At Caesarea Philippi, near Mt Hermon, Peter declared that Jesus was indeed the Messiah, the Son of God, and Jesus foretold his death and resurrection.*

*Peter, James and John witnessed the Transfiguration where Moses and Elijah talked with Jesus about his coming departure and God spoke from the cloud of glory: This is my Son, my Beloved/Chosen, whom I love; listen to him. (Matthew 17:1-8; see Mark 9:2-8; Luke 9:28-36; 2 Peter 1:16-18).*

**The Transfiguration**, this pivotal event, told around the middle of the Synoptic Gospels, marks the beginning of Jesus' final journey – to Jerusalem and death.

### **Later Judean ministry**

*Jesus told his disciples three times about his approaching death and resurrection, but they did not comprehend. Confused and distressed they were afraid to ask him about it:*

*First, at Caesarea Philippi (Matthew 16:21-28; Mark 8:31-38; Luke 9:21-27).*

*Second, in Galilee (Matthew 17:22-23; Mark 9:30-32; Luke 9:43-45).*

*Third, going to Jerusalem (Matthew 20:17-19; Mark 10:32-34; Luke 18:31-34).*

*'See, we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and scribes, and they will condemn him to death; <sup>19</sup>then they will hand him over to the Gentiles to be mocked and flogged and crucified; and on the third day he will be raised.'*

*(Matthew 20:18-19)*

*Early in this final journey south Jesus commissioned 70 of his followers to go in pairs ahead of him to tell about God's kingdom, heal the sick and cast out unclean*

*spirits (Luke 10:1-24). They returned to Jesus joyfully after experiencing God's power in their ministry.*

*Jesus journeyed south through the Jordan valley:*

He went away again across the Jordan to the place where John had been baptizing earlier, and he remained there. <sup>41</sup> Many came to him, and they were saying, 'John performed no sign, but everything that John said about this man was true.' <sup>42</sup> And many believed in him there.  
(John 10:41-42)

*Jesus journeyed on to Jericho by the southern Jordan River where he ate with the despised tax collector Zacchaeus, healed many including blind Bartimaeus, and the crowds grew as he continued up the ranges toward Jerusalem.*

Jesus entered Jericho and was passing through. <sup>2</sup> A man was there by the name of Zacchaeus; he was a chief tax collector and was wealthy. <sup>3</sup> He wanted to see who Jesus was, but because he was short he could not see over the crowd. <sup>4</sup> So he ran ahead and climbed a sycamore-fig tree to see him, since Jesus was coming that way. ...  
(Luke 19:1-4 NIV)

Jesus and his disciples went to Jericho. And as they were leaving, they were followed by a large crowd. A blind beggar by the name of Bartimaeus son of Timaeus was sitting beside the road. <sup>47</sup> When he heard that it was Jesus from Nazareth, he shouted, "Jesus, Son of David, have pity on me!" ...  
(Mark 10:46-47)

*When they reached Bethany on the southern slopes of the Mount of Olives just east of Jerusalem, Jesus raised Lazarus from the dead and stayed with him and his sisters Martha and Mary (John 11). The curious, adoring crowds continued to grow. From there he walked the mile into Jerusalem during his final week, often returning to Bethany at night.*

### ***Holy Week***

*The week culminating in the resurrection, known as Holy Week, occupies a third of each of the gospels. It includes Jesus' triumphal entry into Jerusalem, cleansing the temple, debates and conflict with Jewish leaders, anointing at Bethany, the Last Supper, agonizing prayer in Gethsemane, his trials by religious and political leaders, his flogging, crucifixion, burial and then his triumphant resurrection.*

*This book briefly notes that momentous week, which is more fully described in the next book, **The Lion of Judah: The Death of Jesus.***

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## ***Jesus' Ministry – Characteristics***

*John's Gospel concludes:*

This is the disciple who is testifying to these things and has written them, and we know that his testimony is true. <sup>25</sup> But there are also many other things that Jesus did; if every one of them were written down, I suppose that the world itself could not contain the books that would be written.  
(John 21:24-25)

*Many thousands, indeed millions, of books have been written about Jesus. This is one more!*

*The Bible, especially the New Testament, has been translated into more languages than any other book on earth. Currently this includes over 500 translations of the full Bible and around 3,000 additional translations of portions of the Bible, especially from the New Testament.*

*Then we have many more Bible commentaries, handbooks, encyclopaedias, study guides and devotional books such as this one.*

*Here I simply summarize some key verses or passages describing Jesus' short ministry. These passages highlight important characteristics of his life and ministry.*

*They are:*

***Prayer***

***Crowds and Healing***

***Teaching***

***Parables***

***Disciples***

***Opposition***



## ***Prayer***

*Jesus prayed, constantly.*

Now when all the people were baptized, and when Jesus also had been baptized and was praying, the heaven was opened, <sup>22</sup>and the Holy Spirit descended upon him in bodily form like a dove. And a voice came from heaven, 'You are my Son, the Beloved; with you I am well pleased.'

(Luke 3: 21-22)

In the morning, while it was still very dark, he got up and went out to a deserted place, and there he prayed.

(Mark 1: 35)

But now more than ever the word about Jesus spread abroad; many crowds would gather to hear him and to be cured of their diseases. <sup>16</sup>But he would withdraw to deserted places and pray.

(Luke 5:15-16)

Now during those days he went out to the mountain to pray; and he spent the night in prayer to God. <sup>13</sup>And when day came, he called his disciples and chose twelve of them, whom he also named apostles

(Luke 6:12-13)

Then Jesus took the loaves, and when he had given thanks, he distributed them to those who were seated; so also the fish, as much as they wanted.

(John 6:11)

Immediately he made the disciples get into the boat and go on ahead to the other side, while he dismissed the crowds. <sup>23</sup>And after he had dismissed the crowds, he went up the mountain by himself to pray.

(Matthew 14:22-23)

Now about eight days after these sayings Jesus took with him Peter and John and James, and went up on the mountain to pray. <sup>29</sup>And while he was praying, the appearance of his face changed, and his clothes became dazzling white.

(Luke 9:28-29)

He was praying in a certain place, and after he had finished, one of his disciples said to him, 'Lord, teach us to pray, as John taught his disciples.' <sup>2</sup>He said to them, 'When you pray, say:

Father, hallowed be your name.  
Your kingdom come.  
<sup>3</sup> Give us each day our daily bread.  
<sup>4</sup> And forgive us our sins,  
for we ourselves forgive everyone indebted to us.  
And do not bring us to the time of trial.’  
(Luke 11:1-4)

And when you pray, do not use vain repetitions as the heathen *do*. For they think that they will be heard for their many words.  
<sup>8</sup> “Therefore do not be like them. For your Father knows the things you have need of before you ask Him. <sup>9</sup> In this manner, therefore, pray:  
Our Father in heaven,  
Hallowed be Your name.  
<sup>10</sup> Your kingdom come.  
Your will be done  
On earth as *it is* in heaven.  
<sup>11</sup> Give us this day our daily bread.  
<sup>12</sup> And forgive us our debts,  
As we forgive our debtors.  
<sup>13</sup> And do not lead us into temptation,  
But deliver us from the evil one.  
For Yours is the kingdom and the power and the glory forever. Amen.  
(Matthew 6:7-13 NKJV, from a later manuscript)

So they took away the stone. And Jesus looked upwards and said, ‘Father, I thank you for having heard me. <sup>42</sup> I knew that you always hear me, but I have said this for the sake of the crowd standing here, so that they may believe that you sent me.’  
(John 11:41-42)

*Jesus prayed at the last supper, and three times in Gethsemane, and on the cross.*

After Jesus had spoken these words, he looked up to heaven and said, ‘Father, the hour has come; glorify your Son so that the Son may glorify you, <sup>2</sup> since you have given him authority over all people to give eternal life to all whom you have given him. <sup>3</sup> And this is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent. <sup>4</sup> I glorified you on earth by finishing the work that you gave me to do. <sup>5</sup> So now, Father, glorify me in your own presence with the glory that I had in your presence before the world existed.  
(John 17:1-5; full prayer, John 17: 1-26)

Then Jesus went with them to a place called Gethsemane; and he said to his disciples, 'Sit here while I go over there and pray.' <sup>37</sup> He took with him Peter and the two sons of Zebedee, and began to be grieved and agitated. <sup>38</sup> Then he said to them, 'I am deeply grieved, even to death; remain here, and stay awake with me.' <sup>39</sup> And going a little farther, he threw himself on the ground and prayed, 'My Father, if it is possible, let this cup pass from me; yet not what I want but what you want.' <sup>40</sup> Then he came to the disciples and found them sleeping; and he said to Peter, 'So, could you not stay awake with me one hour? <sup>41</sup> Stay awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak.' <sup>42</sup> Again he went away for the second time and prayed, 'My Father, if this cannot pass unless I drink it, your will be done.' <sup>43</sup> Again he came and found them sleeping, for their eyes were heavy. <sup>44</sup> So leaving them again, he went away and prayed for the third time, saying the same words. <sup>45</sup> Then he came to the disciples and said to them, 'Are you still sleeping and taking your rest? See, the hour is at hand, and the Son of Man is betrayed into the hands of sinners.

(Matthew 26:36-45)

Father forgive them, for they do not know what they are doing.

(Luke 23:34)

And about three o'clock Jesus cried with a loud voice, 'Eli, Eli, lema sabachthani?' that is, 'My God, my God, why have you forsaken me?'

At three o'clock Jesus cried out with a loud voice, 'Eloi, Eloi, lema sabachthani?' which means, 'My God, my God, why have you forsaken me?'

(Matthew 27:46 and Mark 15:34; Psalm 22:1)

Father, into your hands I commit my spirit.

(Luke 23:46 NIV; Ps 31:5)

*The resurrected Jesus blessed his people.*

When he was at the table with them, he took bread, blessed and broke it, and gave it to them. <sup>31</sup> Then their eyes were opened, and they recognized him; and he vanished from their sight.

(Luke 24:30-31)

Then he led them out as far as Bethany, and, lifting up his hands, he blessed them. <sup>51</sup> While he was blessing them, he withdrew from them and was carried up into heaven.

(Luke 24:50-51)

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## ***Crowds and Healing***

*Jesus constantly healed people and great crowds flocked to him.*

And great crowds followed him from Galilee, the Decapolis, Jerusalem, Judea, and from beyond the Jordan.

(Matthew 4:25)

[*Paralytic healed*] And when they could not bring him to Jesus because of the crowd, they removed the roof above him; and after having dug through it, they let down the mat on which the paralytic lay.

When the crowds saw it, they were filled with awe, and they glorified God, who had given such authority to human beings.

(Mark 2:4; Matthew 9:8; see Luke 5:19)

Jesus went out again beside the lake; the whole crowd gathered around him, and he taught them.

(Mark 2:13)

At daybreak he departed and went into a deserted place. And the crowds were looking for him; and when they reached him, they wanted to prevent him from leaving them.

(Luke 4:42)

But now more than ever the word about Jesus spread abroad; many crowds would gather to hear him and to be cured of their diseases.

(Luke 5:15)

A large crowd kept following him, because they saw the signs that he was doing for the sick.

(John 6:2)

Once while Jesus was standing beside the lake of Gennesaret, and the crowd was pressing in on him to hear the word of God, <sup>2</sup> he saw two boats there at the shore of the lake; the fishermen had gone out of them and were washing their nets. <sup>3</sup> He got into one of the boats, the one belonging to Simon, and asked him to put out a little way from the shore. Then he sat down and taught the crowds from the boat.

(Luke 5:1-3; see Matthew 4:18-22; Mark 1:16-20)

[*The Beatitudes*] When Jesus saw the crowds, he went up the mountain; and after he sat down, his disciples came to him.

(Matthew 5:1)

Now when Jesus had finished saying these things, the crowds were astounded at his teaching,  
(Matthew 7:28)

When Jesus had come down from the mountain, great crowds followed him  
(Matthew 8:1)

Now when Jesus saw great crowds around him, he gave orders to go over to the other side.  
(Matthew 8:18)

Then Levi gave a great banquet for him in his house; and there was a large crowd of tax-collectors and others sitting at the table with them.  
(Luke 5:29)

[*Jesus teaches and heals*] He came down with them and stood on a level place, with a great crowd of his disciples and a great multitude of people from all Judea, Jerusalem, and the coast of Tyre and Sidon. <sup>18</sup>They had come to hear him and to be healed of their diseases; and those who were troubled with unclean spirits were cured. <sup>19</sup>And all in the crowd were trying to touch him, for power came out from him and healed all of them.  
(Luke 6:17-19)

When Jesus heard this he was amazed at him, and turning to the crowd that followed him, he said, 'I tell you, not even in Israel have I found such faith.'  
(Luke 7:9; see Matthew 8:5-13)

[*Jesus Raises the Widow's Son at Nain*] Soon afterwards he went to a town called Nain, and his disciples and a large crowd went with him.  
(Luke 7:11)

[*The Parable of the Sower*] When a great crowd gathered and people from town after town came to him, he said in a parable:  
(Luke 8:4)

[*A Girl Restored to Life and a Woman Healed*] When Jesus had crossed again in the boat to the other side, a great crowd gathered round him; and he was by the lake. <sup>22</sup>Then one of the leaders of the synagogue named Jairus came and, when he saw him, fell at his feet <sup>23</sup>and begged him repeatedly, 'My little daughter is at the point of death. Come and lay your hands on her, so that she may be made well, and live.' <sup>24</sup>So he went with him. And a large crowd followed him and pressed in on him. ... [A woman who touched his robe was healed.] <sup>30</sup>Immediately aware that power had gone forth from him, Jesus turned about in the crowd and said, 'Who touched my clothes?' <sup>31</sup>And his disciples said to him, 'You see the crowd pressing in on you; how can you say, "Who touched me?"'

(Mark 5:21-31; see Matthew 9:18-26; Luke 8:40-56)

And when the demon had been cast out, the one who had been mute spoke; and the crowds were amazed and said, 'Never has anything like this been seen in Israel.'

(Matthew 9:33)

When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd.

(Matthew 9:36)

Many crowds followed him, and he cured all of them

(Matthew 12:15)

While he was still speaking to the crowds, his mother and his brothers were standing outside, wanting to speak to him.

A crowd was sitting around him; and they said to him, 'Your mother and your brothers and sisters are outside, asking for you.'

(Matthew 12:46; Mark 3:32; see Luke 8:19)

He told his disciples to have a boat ready for him because of the crowd, so that they would not crush him; <sup>10</sup> for he had cured many, so that all who had diseases pressed upon him to touch him.

(Mark 3:9-10)

Then he went home; <sup>20</sup> and the crowd came together again, so that they could not even eat.

(Mark 3:19-20)

[*The Parable of the Sower*] Again he began to teach beside the lake. Such a very large crowd gathered around him that he got into a boat on the lake and sat there, while the whole crowd was beside the lake on the land.

(Mark 4:1; see Matthew 13:2)

[*Feeding 5,000*] Now when Jesus heard this, he withdrew from there in a boat to a deserted place by himself. But when the crowds heard it, they followed him on foot from the towns. <sup>14</sup> When he went ashore, he saw a great crowd; and he had compassion for them and cured their sick. <sup>15</sup> When it was evening, the disciples came to him and said, 'This is a deserted place, and the hour is now late; send the crowds away so that they may go into the villages and buy food for themselves.' <sup>16</sup> Jesus said to them, 'They need not go away; you give them something to eat.' <sup>17</sup> They replied, 'We have nothing here but five loaves and two fish.' <sup>18</sup> And he said, 'Bring them here to me.' <sup>19</sup> Then he ordered the crowds to sit down on the grass. Taking the five loaves and the two fish, he looked up to heaven, and blessed and broke the loaves, and gave them to the disciples, and the disciples gave them to the crowds. ... Immediately he made the

disciples get into the boat and go on ahead to the other side, while he dismissed the crowds. And after he had dismissed the crowds, he went up the mountain by himself to pray. When evening came, he was there alone, (Matthew 14:13-19, 22-23; see Mark 6:30-44; Luke 9:10-17; John 6:1-14)

[*Feeding 4,000*] Great crowds came to him, bringing with them the lame, the maimed, the blind, the mute, and many others. They put them at his feet, and he cured them, <sup>31</sup>so that the crowd was amazed when they saw the mute speaking, the maimed whole, the lame walking, and the blind seeing. And they praised the God of Israel. <sup>32</sup>Then Jesus called his disciples to him and said, 'I have compassion for the crowd, because they have been with me now for three days and have nothing to eat; and I do not want to send them away hungry, for they might faint on the way.' <sup>33</sup>The disciples said to him, 'Where are we to get enough bread in the desert to feed so great a crowd?' <sup>34</sup>Jesus asked them, 'How many loaves have you?' They said, 'Seven, and a few small fish.' <sup>35</sup>Then ordering the crowd to sit down on the ground, <sup>36</sup>he took the seven loaves and the fish; and after giving thanks he broke them and gave them to the disciples, and the disciples gave them to the crowds. <sup>37</sup>And all of them ate and were filled; and they took up the broken pieces left over, seven baskets full. <sup>38</sup>Those who had eaten were four thousand men, besides women and children. <sup>39</sup>After sending away the crowds, he got into the boat and went to the region of Magadan.

(Matthew 15:30-39; see Mark 8:1-10)

[*Deaf man cured*] He took him aside in private, away from the crowd, and put his fingers into his ears, and he spat and touched his tongue.

(Mark 7:33; see Matthew 15:29-31)

He called the crowd with his disciples, and said to them, 'If any want to become my followers, let them deny themselves and take up their cross and follow me.

(Mark 8:34; see Matthew 16:24; Luke 9:23)

[*The Healing of a Boy with a Spirit*] When they came to the disciples, they saw a great crowd around them, and some scribes arguing with them. <sup>15</sup>When the whole crowd saw him, they were immediately overcome with awe, and they ran forward to greet him. ...

<sup>25</sup> When Jesus saw that a crowd came running together, he rebuked the unclean spirit, saying to it, 'You spirit that keep this boy from speaking and hearing, I command you, come out of him, and never enter him again!'

(Mark 9:14-15, 25; see Matthew 17:14-20)

Meanwhile, when the crowd gathered in thousands, so that they trampled on one another, he began to speak first to his disciples, 'Beware of the yeast of the Pharisees, that is, their hypocrisy. ...'

(Luke 12:1)



As they were leaving Jericho, a large crowd followed him. <sup>30</sup>There were two blind men sitting by the roadside. When they heard that Jesus was passing by, they shouted, 'Lord, have mercy on us, Son of David!' <sup>31</sup>The crowd sternly ordered them to be quiet; but they shouted even more loudly, 'Have mercy on us, Lord, Son of David!' ... Moved with compassion, Jesus touched their eyes. Immediately they regained their sight and followed him.  
(Matthew 20:29-30; see Mark 10:46-52; Luke 18:35-43)

[*The plot to kill Lazarus*] When the great crowd of the Jews learned that he was there, they came not only because of Jesus but also to see Lazarus, whom he had raised from the dead.  
(John 12:9)

So the crowd that had been with him when he called Lazarus out of the tomb and raised him from the dead continued to testify. <sup>18</sup>It was also because they heard that he had performed this sign that the crowd went to meet him.  
(John 12:17-18)

[*Triumphal entry to Jerusalem*] A very large crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. <sup>9</sup>The crowds that went ahead of him and that followed were shouting,  
'Hosanna to the Son of David!  
Blessed is the one who comes in the name of the Lord!  
Hosanna in the highest heaven!'  
<sup>10</sup>When he entered Jerusalem, the whole city was in turmoil, asking, 'Who is this?' <sup>11</sup>The crowds were saying, 'This is the prophet Jesus from Nazareth in Galilee.'  
(Matthew 21:8-11; see Mark 11:1-10; Luke 19:28-40; John 12:12-19)

[*The betrayal and arrest of Jesus*] While he was still speaking, Judas, one of the twelve, arrived; with him was a large crowd with swords and clubs, from the chief priests and the elders of the people.  
(Matthew 26:47; see Mark 14:43; Luke 22:47)

Now the chief priests and the elders persuaded the crowds to ask for Barabbas and to have Jesus killed.  
(Matthew 27:20)

[*Pilate hands Jesus over to be crucified*] So when Pilate saw that he could do nothing, but rather that a riot was beginning, he took some water and washed his hands before the crowd, saying, 'I am innocent of this man's blood; see to it yourselves.'  
(Matthew 27:24)

Similar references to crowds:

*The Lion of Judah*

Matthew 11:17; 12:23; 13:34; 15:10; 19:2; 21:46; 22:33; 23:1; 26:55;27:15, 20,  
24.

Mark 4:36; 7:14,17; 9:17; 10:1; 11:18,32; 12:12,37;

Luke 7:24; 11:14,27,29; 12:13,54; 13:17; 14:25; 18:36; 19:3,39;

John 5:13; 7:12,32; 11:42; 12:12,18,34

***References to healing all diseases and all people:***

Jesus went throughout Galilee, teaching in their synagogues and proclaiming the good news of the kingdom and curing every disease and every sickness among the people.

(Matthew 4:23)

That evening they brought to him many who were possessed by demons; and he cast out the spirits with a word, and cured all who were sick.

(Matthew 8:16)

Then Jesus went about all the cities and villages, teaching in their synagogues, preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

(Matthew 9:35 NKJV)

Many crowds followed him, and he cured all of them, <sup>16</sup>and he ordered them not to make him known.

(Matthew 12:15-16)

When the sun was setting, all those who had any that were sick with various diseases brought them to Him; and He laid His hands on every one of them and healed them.

(Luke 4:40 NKJV)

One day, while he was teaching, Pharisees and teachers of the law were sitting nearby (they had come from every village of Galilee and Judea and from Jerusalem); and the power of the Lord was with him to heal.

(Luke 5:17)

And all in the crowd were trying to touch him, for power came out from him and healed all of them.

(Luke 6:19)

And wherever he went, into villages or cities or farms, they laid the sick in the market-places, and begged him that they might touch even the fringe of his cloak; and all who touched it were healed.

(Mark 6:56)

*Jesus sent his disciples and others out to preach and heal.*

Then Jesus summoned his twelve disciples and gave them authority over unclean spirits, to cast them out, and to cure every disease and every sickness. (Matthew 10:1; see Luke 9:1)

Then Jesus called the twelve together and gave them power and authority over all demons and to cure diseases, <sup>2</sup>and he sent them out to proclaim the kingdom of God and to heal. <sup>6</sup>They departed and went through the villages, bringing the good news and curing diseases everywhere. (Luke 9:1-2, 6; see Matthew 10:1)

So they went out and proclaimed that all should repent. <sup>13</sup>They cast out many demons, and anointed with oil many who were sick and cured them. (Mark 6:12-13)

After these things the Lord appointed seventy others also, and sent them two by two before His face into every city and place where He Himself was about to go. <sup>2</sup>Then He said to them, "The harvest truly *is* great, but the labourers *are* few; therefore pray the Lord of the harvest to send out labourers into His harvest. <sup>3</sup>Go your way; behold, I send you out as lambs among wolves. ... <sup>9</sup>And heal the sick there, and say to them, 'The kingdom of God has come near to you.' (Luke 10:1-3, 9)

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## Teaching

Matthew gathers discourses of Jesus as teaching segments throughout his narrative. Matthew arranged some of Jesus major teaching in five discourses. Each of these discourses has a shorter parallel in Mark or Luke.

1. *Sermon on the Mount*, (Matthew 5-7; see Luke 6 and 12)
2. *Missionary Discourse*, (Matthew 10; see Mark 6; Luke 9)
3. *Parable Discourse*, (Matthew 13; see Mark 4; Luke 8)
4. *Community Discourse* (Matthew 18; see Mark 9:33-48; Luke 9:46-48)
5. *End Times Discourse* (Matthew 24; see Mark 13; Luke 21)

Here are some of the best known teachings of Jesus.

### **Selections from the Sermon on the Mount**

#### **The Beatitudes**

And seeing the multitudes, He went up on a mountain, and when He was seated His disciples came to Him. <sup>2</sup>Then He opened His mouth and taught them, saying:

<sup>3</sup>“Blessed *are* the poor in spirit,

For theirs is the kingdom of heaven.

<sup>4</sup>Blessed *are* those who mourn,

For they shall be comforted.

<sup>5</sup>Blessed *are* the meek,

For they shall inherit the earth.

<sup>6</sup>Blessed *are* those who hunger and thirst for righteousness,

For they shall be filled.

<sup>7</sup>Blessed *are* the merciful,

For they shall obtain mercy.

<sup>8</sup>Blessed *are* the pure in heart,

For they shall see God.

<sup>9</sup>Blessed *are* the peacemakers,

For they shall be called sons of God.

<sup>10</sup>Blessed *are* those who are persecuted for righteousness' sake,

For theirs is the kingdom of heaven.

<sup>11</sup>“Blessed are you when they revile and persecute you, and say all kinds of evil against you falsely for My sake. <sup>12</sup>Rejoice and be exceedingly glad, for great is your reward in heaven, for so they persecuted the prophets who were before you.

(Matthew 5:1-12 NKJV)

### ***Salt and Light***

'You are the salt of the earth; but if salt has lost its taste, how can its saltiness be restored? It is no longer good for anything, but is thrown out and trampled under foot.

<sup>14</sup> 'You are the light of the world. A city built on a hill cannot be hidden. <sup>15</sup> No one after lighting a lamp puts it under the bushel basket, but on the lampstand, and it gives light to all in the house. <sup>16</sup> In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven.

(Matthew 5:13-16)

### ***Love Your Enemies***

'You have heard that it was said, "You shall love your neighbour and hate your enemy." <sup>44</sup> But I say to you, Love your enemies and pray for those who persecute you, <sup>45</sup> so that you may be children of your Father in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the righteous and on the unrighteous. <sup>46</sup> For if you love those who love you, what reward do you have? Do not even the tax-collectors do the same? <sup>47</sup> And if you greet only your brothers and sisters, what more are you doing than others? Do not even the Gentiles do the same? <sup>48</sup> Be perfect, therefore, as your heavenly Father is perfect.

(Matthew 5:43-48)

### ***Do Not Worry***

'Therefore I tell you, do not worry about your life, what you will eat or what you will drink, or about your body, what you will wear. Is not life more than food, and the body more than clothing? <sup>26</sup> Look at the birds of the air; they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? <sup>27</sup> And can any of you by worrying add a single hour to your span of life? <sup>28</sup> And why do you worry about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin, <sup>29</sup> yet I tell you, even Solomon in all his glory was not clothed like one of these. <sup>30</sup> But if God so clothes the grass of the field, which is alive today and tomorrow is thrown into the oven, will he not much more clothe you—you of little faith? <sup>31</sup> Therefore do not worry, saying, "What will we eat?" or "What will we drink?" or "What will we wear?" <sup>32</sup> For it is the Gentiles who strive for all these things; and indeed your heavenly Father knows that you need all these things. <sup>33</sup> But strive first for the kingdom of God and his righteousness, and all these things will be given to you as well.

<sup>34</sup> 'So do not worry about tomorrow, for tomorrow will bring worries of its own. Today's trouble is enough for today.

(Matthew 6:25-34)

***Do Not Judge***

'Do not judge, so that you may not be judged. <sup>2</sup>For with the judgement you make you will be judged, and the measure you give will be the measure you get. <sup>3</sup>Why do you see the speck in your neighbour's eye, but do not notice the log in your own eye? <sup>4</sup>Or how can you say to your neighbour, "Let me take the speck out of your eye", while the log is in your own eye? <sup>5</sup>You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your neighbour's eye.

(Matthew 7:1-5)

***Keep Asking, Seeking, Knocking***

'Ask, and it will be given to you; search, and you will find; knock, and the door will be opened for you. <sup>8</sup>For everyone who asks receives, and everyone who searches finds, and for everyone who knocks, the door will be opened. <sup>9</sup>Is there anyone among you who, if your child asks for bread, will give a stone? <sup>10</sup>Or if the child asks for a fish, will give a snake? <sup>11</sup>If you then, who are evil, know how to give good gifts to your children, how much more will your Father in heaven give good things to those who ask him!

(Matthew 7:7-11)

***The Golden Rule***

<sup>12</sup>'In everything do to others as you would have them do to you; for this is the law and the prophets.

(Matthew 7:12)

***The Narrow Way***

'Enter through the narrow gate; for the gate is wide and the road is easy<sup>[a]</sup> that leads to destruction, and there are many who take it. <sup>14</sup>For the gate is narrow and the road is hard that leads to life, and there are few who find it.

(Matthew 7:13-14)

***Build on the Rock***

'Everyone then who hears these words of mine and acts on them will be like a wise man who built his house on rock. <sup>25</sup>The rain fell, the floods came, and the winds blew and beat on that house, but it did not fall, because it had been founded on rock. <sup>26</sup>And everyone who hears these words of mine and does not act on them will be like a foolish man who built his house on sand. <sup>27</sup>The rain fell, and the floods came, and the winds blew and beat against that house, and it fell—and great was its fall!

<sup>28</sup>Now when Jesus had finished saying these things, the crowds were astounded at his teaching, <sup>29</sup>for he taught them as one having authority, and not as their scribes.

(Matthew 7:24-29)

### ***Selection from the Mission Discourse***

These twelve Jesus sent out with the following instructions: 'Go nowhere among the Gentiles, and enter no town of the Samaritans, <sup>6</sup> but go rather to the lost sheep of the house of Israel. <sup>7</sup> As you go, proclaim the good news, "The kingdom of heaven has come near." <sup>8</sup> Cure the sick, raise the dead, cleanse the lepers, cast out demons. You received without payment; give without payment. <sup>9</sup> Take no gold, or silver, or copper in your belts, <sup>10</sup> no bag for your journey, or two tunics, or sandals, or a staff; for labourers deserve their food. <sup>11</sup> Whatever town or village you enter, find out who in it is worthy, and stay there until you leave. <sup>12</sup> As you enter the house, greet it. <sup>13</sup> If the house is worthy, let your peace come upon it; but if it is not worthy, let your peace return to you. <sup>14</sup> If anyone will not welcome you or listen to your words, shake off the dust from your feet as you leave that house or town. <sup>15</sup> Truly I tell you, it will be more tolerable for the land of Sodom and Gomorrah on the day of judgement than for that town.

### ***Coming Persecutions***

<sup>16</sup> 'See, I am sending you out like sheep into the midst of wolves; so be wise as serpents and innocent as doves. <sup>17</sup> Beware of them, for they will hand you over to councils and flog you in their synagogues; <sup>18</sup> and you will be dragged before governors and kings because of me, as a testimony to them and the Gentiles. <sup>19</sup> When they hand you over, do not worry about how you are to speak or what you are to say; for what you are to say will be given to you at that time; <sup>20</sup> for it is not you who speak, but the Spirit of your Father speaking through you.  
(Matthew 10:1-20 NKJV)



## ***Selections from the Parable Discourse***

### ***The Parable of the Sower***

Then He spoke many things to them in parables, saying: “Behold, a sower went out to sow. <sup>4</sup>And as he sowed, some *seed* fell by the wayside; and the birds came and devoured them. <sup>5</sup>Some fell on stony places, where they did not have much earth; and they immediately sprang up because they had no depth of earth. <sup>6</sup>But when the sun was up they were scorched, and because they had no root they withered away. <sup>7</sup>And some fell among thorns, and the thorns sprang up and choked them. <sup>8</sup>But others fell on good ground and yielded a crop: some a hundredfold, some sixty, some thirty. <sup>9</sup>He who has ears to hear, let him hear!”

### ***The Parable of the Mustard Seed***

<sup>31</sup>Another parable He put forth to them, saying: “The kingdom of heaven is like a mustard seed, which a man took and sowed in his field, <sup>32</sup> which indeed is the least of all the seeds; but when it is grown it is greater than the herbs and becomes a tree, so that the birds of the air come and nest in its branches.”

### ***The Parable of the Pearl of Great Price***

<sup>45</sup>“Again, the kingdom of heaven is like a merchant seeking beautiful pearls, <sup>46</sup> who, when he had found one pearl of great price, went and sold all that he had and bought it.

(Matthew 13:3-9, 31-32, 45-46 NKJV)

***Selections from the Community Discourse***

***True Greatness***

At that time the disciples came to Jesus and asked, ‘Who is the greatest in the kingdom of heaven?’<sup>2</sup> He called a child, whom he put among them,<sup>3</sup> and said, ‘Truly I tell you, unless you change and become like children, you will never enter the kingdom of heaven.<sup>4</sup> Whoever becomes humble like this child is the greatest in the kingdom of heaven.<sup>5</sup> Whoever welcomes one such child in my name welcomes me.

(Matthew 18:1-5)

***Two or Three***

<sup>19</sup> ‘Again I say to you that if two of you agree on earth concerning anything that they ask, it will be done for them by My Father in heaven.<sup>20</sup> For where two or three are gathered together in My name, I am there in the midst of them.’

(Matthew 18:19-20 NKJV)

### ***Selections from the End Times Discourse***

As Jesus came out of the temple and was going away, his disciples came to point out to him the buildings of the temple. <sup>2</sup> Then he asked them, 'You see all these, do you not? Truly I tell you, not one stone will be left here upon another; all will be thrown down.'

#### **Signs of the End of the Age**

<sup>3</sup> When he was sitting on the Mount of Olives, the disciples came to him privately, saying, 'Tell us, when will this be, and what will be the sign of your coming and of the end of the age?' <sup>4</sup> Jesus answered them, 'Beware that no one leads you astray. <sup>5</sup> For many will come in my name, saying, "I am the Messiah!" and they will lead many astray. <sup>6</sup> And you will hear of wars and rumours of wars; see that you are not alarmed; for this must take place, but the end is not yet. <sup>7</sup> For nation will rise against nation, and kingdom against kingdom, and there will be famines and earthquakes in various places: <sup>8</sup> all this is but the beginning of the birth pangs.

#### **Persecutions Foretold**

<sup>9</sup> 'Then they will hand you over to be tortured and will put you to death, and you will be hated by all nations because of my name. <sup>10</sup> Then many will fall away, and they will betray one another and hate one another. <sup>11</sup> And many false prophets will arise and lead many astray. <sup>12</sup> And because of the increase of lawlessness, the love of many will grow cold. <sup>13</sup> But anyone who endures to the end will be saved.

(Matthew 24:1-13)

## ***Selections from other teachings of Jesus***

### ***The Great Commandment***

Then one of the scribes came, and having heard them reasoning together, perceiving that He had answered them well, asked Him, "Which is the first commandment of all?"

<sup>29</sup> Jesus answered him, "The first of all the commandments is: 'Hear, O Israel, the LORD our God, the LORD is one. <sup>30</sup> And you shall love the LORD your God with all your heart, with all your soul, with all your mind, and with all your strength.' This is the first commandment. <sup>31</sup> And the second, like it, is this: 'You shall love your neighbour as yourself.' There is no other commandment greater than these."

(Mark 12:28-31 NKJV)

### ***The Great Commission***

Then the eleven disciples went away into Galilee, to the mountain which Jesus had appointed for them. <sup>17</sup> When they saw Him, they worshiped Him; but some doubted.

<sup>18</sup> And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth. <sup>19</sup> Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, <sup>20</sup> teaching them to observe all things that I have commanded you; and lo, I am with you always, *even* to the end of the age."

(Matthew 28:16-20 NKJV)

### ***The Holy Spirit Promised – Jesus' Last Promise***

<sup>4</sup> And being assembled together with *them*, He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, "which," *He said*, "you have heard from Me; <sup>5</sup> for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now." <sup>6</sup> Therefore, when they had come together, they asked Him, saying, "Lord, will You at this time restore the kingdom to Israel?" <sup>7</sup> And He said to them, "It is not for you to know times or seasons which the Father has put in His own authority. <sup>8</sup> But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth."

(Acts 1:4-8 NKJV)

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## ***Parables***

This was to fulfil what had been spoken through the prophet:

‘I will open my mouth to speak in parables;

I will proclaim what has been hidden from the foundation of the world.’

(Matthew 13:35; see Psalm 78:2)

*The most famous parables may be two recorded by Luke, known as the Good Samaritan (Luke 10:25-37) and the Prodigal Son (Luke 15:11-32).*

***Here are useful summaries of the parables of Jesus.***

### **Parables from Nature**

- The Sower (Mark 4:3-9; Matthew 13:3-9; Luke 8:5-8)
- Grain of Wheat (John 12:24)
- Weeds in the Wheat (Matthew 13:24-30)
- The Net (Matthew 13:47-50)
- Seed Growing Secretly (Mark 4:26-29)
- Mustard Seed (Matthew 13:31-34; Mark 4:30-32; Luke 13:18-19)
- The Leaven (Matthew 13:33; Luke 13:20-21)
- Budding Fig Tree (Matthew 24:32-35; Mark 13:28-31; Luke 21:19-31)
- Barren Fig Tree (Luke 13:6-9)
- Birds of the Air (Matthew 6:26; Luke 12:24)
- Flowers of the Field (Matthew 6:28-30; Luke 12:27f.)
- Vultures and Carcass (Matthew 24:28; Luke 17:37)
- Tree and its Fruit (Matthew 7:16; Luke 6:43-49)
- Weather Signs (Luke 12:54-56; Mark 8:11-13)

### **Work and Wages**

- Master and Servant (Luke 17:7-10)
- Faithful and Unfaithful Servants (Matthew 24:45-51; Luke 12:42-46)
- Watchful Servants (Luke 12:35-38; Mark 13:33-37)
- Workers in the Vineyard (Matthew 20:1-16)
- The Talents (Matthew 25:14-30; Luke 19:12-27)
- Lamp on Lampstand (Matthew 5:14-16; Mark 4:21; Luke 8:16, 11:31)
- City Set on a Hill (Matthew 5:14)
- Eye, the Body’s Lamp (Matthew 6:22-23; Luke 11:34-36)
- Salt’s Savour (Matthew 5:13; Mark 9:50; Luke 14:34-35)
- Patch on Garment (Matthew 9:16; Mark 2:21; Luke 5:36)
- Wineskins (Matthew 9:17; Mark 2:22; Luke 5:37-39)
- Householder’s Treasure (Matthew 13:52)
- Dishonest Steward (Luke 16:1-12)
- The Defendant (Matthew 5:25-26; Luke 12:58-59)
- Unmerciful Servant (Matthew 18:23-35)

## *The Lion of Judah*

- Rich Fool (Luke 12:16-21)
- Wicked Vinedresser (Matthew 21:33-41; Mark 12:1-9; Luke 20:9-16)
- Two Builders (Matthew 7:24-27; Luke 6:47-49)
- Two Debtors (Luke 7:41-43)
- Hidden Treasure (Matthew 13:44)
- Pearl of Great Price (Matthew 13:45-46)

### **Open and Closed Doors**

- Closed Door (Luke 13:24-30)
- The Doorkeeper (Mark 13:33-37; cf. Matthew 24:42)
- Faithful Servants (Matthew 24:42-51; Luke 12:32-48)
- Strong Man Bound (Matthew 12:29; Mark 3:27; Luke 11:21-22)
- Kingdom Divided (Mark 3:24-26; Luke 11:17-20)
- The Unoccupied House (Matthew 12:43-45; Luke 11:24-26)
- Importunate Neighbour (Luke 11:5-8)
- Son's Requests (Matthew 7:9-11; Luke 11:11-13)
- Unjust Judge (Luke 18:1-8)
- Pharisee and Publican (Luke 18:9-14)

### **Weddings and Feasts**

- Children in the Marketplace (Matthew 11:16-19; Luke 7:31-35)
- Arrogant Guest (Luke 14:7-11)
- Bridegroom's Attendants (Matthew 9:15; Mark 2:18-20; Luke 5:34)
- Ten Virgins (Matt25:1-13)
- Tower Builder and Warring King (Luke 14:28-32)
- Wedding Feast (Matthew 22:1-10; Luke 14:16-24)
- Wedding Garment (Matthew 22:11-14)
- Rich Man and Lazarus (Luke 16:19-31)

### **Lost and Found**

- Good Samaritan (Luke 10:25-37)
- Prodigal Son (Luke 15:11-32)
- The Two Sons (Matthew 21:28-32)
- Lost Coin (Luke 15:8-10)
- Lost Sheep (Matthew 28:12-14; Luke 15:4-7)
- Shepherd, Thief, Doorkeeper (John 10:1-18)
- Doctor and the Sick (Matthew 9:12; Mark 2:17; Luke 5: 31-32)
- Sheep and Goats (Matthew 25:31-46)

Adapted from Daily Scripture, with Don Schwager, at Servants of the Word:  
<http://www.rc.net/wcc/readings/parables.htm>. The next list is adapted from  
the NIV *Narrated Bible in Chronological Order* and the *Daily Bible in*

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## **Disciples**

*Crowds followed Jesus constantly so that at times he and his followers could not even eat (Mark 3:20). A large group of devoted followers accompanied him, including many women who supported them. Among all these followers Jesus chose 12 to be with him constantly and from among them he chose 3 to witness unique events such as the transfiguration. During Jesus' final journey from Galilee to Jerusalem Jesus sent 70 of his followers ahead of him on mission to towns and villages he would visit for the last time. After his resurrection and ascension 120 of Jesus' followers remained in Jerusalem, worshipping and praying together till Pentecost. The passages here describe events involving Jesus' followers and disciples.*

### **Jesus' Followers**

*Jesus' followers included many women who cared for him and his disciples.*

After this, Jesus travelled about from one town and village to another, proclaiming the good news of the kingdom of God. The Twelve were with him,<sup>2</sup> and also some women who had been cured of evil spirits and diseases: Mary (called Magdalene) from whom seven demons had come out; <sup>3</sup> Joanna the wife of Chuza, the manager of Herod's household; Susanna; and many others. These women were helping to support them out of their own means.  
(Luke 8:1-3 NIV)

*Jesus sent 70 [or 72] of his followers on mission in pairs.*

After this the Lord appointed seventy [some manuscripts have 72] others and sent them on ahead of him in pairs to every town and place where he himself intended to go. <sup>2</sup> He said to them, 'The harvest is plentiful, but the labourers are few; therefore ask the Lord of the harvest to send out labourers into his harvest.

<sup>17</sup> The seventy [or 72] returned with joy, saying, 'Lord, in your name even the demons submit to us!'

(Luke 10:1-2, 17)

*120 of his followers chose a successor to Judas from among those who had been with them from the time of John the Baptist. Those included Joseph (called Barsabbas or Justus) and Matthias.*

In those days Peter stood up among the believers (together the crowd numbered about one hundred and twenty people) and said, <sup>16</sup> 'Friends, the scripture had to be fulfilled, which the Holy Spirit through David foretold concerning Judas, who became a guide for those who arrested Jesus— ...

<sup>21</sup> So one of the men who have accompanied us throughout the time that the Lord Jesus went in and out among us, <sup>22</sup> beginning from the baptism of John until the day when he was taken up from us—one of these must become a witness with us to his resurrection.’ <sup>23</sup> So they proposed two, Joseph called Barsabbas, who was also known as Justus, and Matthias. <sup>24</sup> Then they prayed and said, ‘Lord, you know everyone’s heart. Show us which one of these two you have chosen <sup>25</sup> to take the place in this ministry and apostleship from which Judas turned aside to go to his own place.’ <sup>26</sup> And they cast lots for them, and the lot fell on Matthias; and he was added to the eleven apostles.  
(Acts 1:15-16, 21-26)

### ***Jesus’ Disciples***

*Jesus chose 12 from among his many followers to be his disciples (learners) whom he also called apostles (sent ones). They became leaders in the early church. The following passages describe how Jesus began inviting people to follow him first from the Jordan River where John was baptising and then in Galilee. Later from among these followers Jesus chose the 12 disciples to be with him constantly and to go on mission for him.*

*Andrew, Simon Peter, Philip, Nathaniel*

The next day John again was standing with two of his disciples, <sup>36</sup> and as he watched Jesus walk by, he exclaimed, ‘Look, here is the Lamb of God!’ <sup>37</sup> The two disciples heard him say this, and they followed Jesus. <sup>38</sup> When Jesus turned and saw them following, he said to them, ‘What are you looking for?’ They said to him, ‘Rabbi’ (which translated means Teacher), ‘where are you staying?’ <sup>39</sup> He said to them, ‘Come and see.’ They came and saw where he was staying, and they remained with him that day. It was about four o’clock in the afternoon. <sup>40</sup> One of the two who heard John speak and followed him was Andrew, Simon Peter’s brother. <sup>41</sup> He first found his brother Simon and said to him, ‘We have found the Messiah’ (which is translated Anointed). <sup>42</sup> He brought Simon to Jesus, who looked at him and said, ‘You are Simon son of John. You are to be called Cephas’ (which is translated Peter).

<sup>43</sup> The next day Jesus decided to go to Galilee. He found Philip and said to him, ‘Follow me.’ <sup>44</sup> Now Philip was from Bethsaida, the city of Andrew and Peter. <sup>45</sup> Philip found Nathanael and said to him, ‘We have found him about whom Moses in the law and also the prophets wrote, Jesus son of Joseph from Nazareth.’ <sup>46</sup> Nathanael said to him, ‘Can anything good come out of Nazareth?’ Philip said to him, ‘Come and see.’ <sup>47</sup> When Jesus saw Nathanael coming towards him, he said of him, ‘Here is truly an Israelite in whom there is no deceit!’

(John 1:35-47)

*Simon Peter and Andrew, James and John*



As Jesus passed along the Sea of Galilee, he saw Simon and his brother Andrew casting a net into the lake—for they were fishermen. <sup>17</sup> And Jesus said to them, ‘Follow me and I will make you fish for people.’ <sup>18</sup> And immediately they left their nets and followed him. <sup>19</sup> As he went a little farther, he saw James son of Zebedee and his brother John, who were in their boat mending the nets. <sup>20</sup> Immediately he called them; and they left their father Zebedee in the boat with the hired men, and followed him.

(Mark 1:16-20; see Matthew 4:18-22; Luke 5:1-11)

*Matthew (also called Levi)*

As Jesus was walking along, he saw a man called Matthew sitting at the tax booth; and he said to him, ‘Follow me.’ And he got up and followed him.

<sup>10</sup> And as he sat at dinner in the house, many tax-collectors and sinners came and were sitting with him and his disciples. <sup>11</sup> When the Pharisees saw this, they said to his disciples, ‘Why does your teacher eat with tax-collectors and sinners?’ <sup>12</sup> But when he heard this, he said, ‘Those who are well have no need of a physician, but those who are sick. <sup>13</sup> Go and learn what this means, “I desire mercy, not sacrifice.” For I have come to call not the righteous but sinners.’

(Matthew 9:9-13; see Mark 2:13-17; Luke 5:27-32)

***The 12 Apostles***

Now during those days he went out to the mountain to pray; and he spent the night in prayer to God. <sup>13</sup> And when day came, he called his disciples and chose twelve of them, whom he also named apostles: <sup>14</sup> Simon, whom he named Peter, and his brother Andrew, and James, and John, and Philip, and Bartholomew, <sup>15</sup> and Matthew, and Thomas, and James son of Alphaeus, and Simon, who was called the Zealot, <sup>16</sup> and Judas son of James, and Judas Iscariot, who became a traitor.

(Luke 6:12-16; see Matthew 10:1-4; Mark 3:13-19)

*Jesus often challenged his disciples, expecting them to have faith. They failed at times, but he persisted in disciplining them. Here are examples.*

**Jesus calms the storm**

<sup>23</sup> Then he got into the boat and his disciples followed him. <sup>24</sup> Suddenly a furious storm came up on the lake, so that the waves swept over the boat. But Jesus was sleeping. <sup>25</sup> The disciples went and woke him, saying, ‘Lord, save us! We’re going to drown!’

<sup>26</sup> He replied, ‘You of little faith, why are you so afraid?’ Then he got up and rebuked the winds and the waves, and it was completely calm.

<sup>27</sup> The men were amazed and asked, ‘What kind of man is this? Even the winds and the waves obey him!’

(Matthew 8:23-27; see Mark 4:35-41; Luke 8:22-25)

### **Walking on water**

When the disciples saw him walking on the lake, they were terrified. 'It's a ghost,' they said, and cried out in fear.

<sup>27</sup> But Jesus immediately said to them: 'Take courage! It is I. Don't be afraid.'

<sup>28</sup> 'Lord, if it's you,' Peter replied, 'tell me to come to you on the water.'

<sup>29</sup> 'Come,' he said.

Then Peter got down out of the boat, walked on the water and came towards Jesus. <sup>30</sup> But when he saw the wind, he was afraid and, beginning to sink, cried out, 'Lord, save me!'

<sup>31</sup> Immediately Jesus reached out his hand and caught him. 'You of little faith,' he said, 'why did you doubt?'

<sup>32</sup> And when they climbed into the boat, the wind died down. <sup>33</sup> Then those who were in the boat worshipped him, saying, 'Truly you are the Son of God.'

(Matthew 14:26-33 NIV; see Mark 6:45-52; John 6:15-21)

### **Bread and yeast**

The disciples had forgotten to bring bread, except for one loaf they had with them in the boat. <sup>15</sup> 'Be careful,' Jesus warned them. 'Watch out for the yeast of the Pharisees and that of Herod.'

<sup>16</sup> They discussed this with one another and said, 'It is because we have no bread.'

<sup>17</sup> Aware of their discussion, Jesus asked them: 'Why are you talking about having no bread? Do you still not see or understand? Are your hearts hardened? <sup>18</sup> Do you have eyes but fail to see, and ears but fail to hear? And don't you remember? <sup>19</sup> When I broke the five loaves for the five thousand, how many basketfuls of pieces did you pick up?'

'Twelve,' they replied.

<sup>20</sup> 'And when I broke the seven loaves for the four thousand, how many basketfuls of pieces did you pick up?'

They answered, 'Seven.'

<sup>21</sup> He said to them, 'Do you still not understand?'

(Mark 8:17-21 NIV; see Matthew 16:5-12)

<sup>12</sup> Then they understood that he was not telling them to guard against the yeast used in bread, but against the teaching of the Pharisees and Sadducees.

(Matthew 16:12 NIV)

### **Who is the greatest?**

They came to Capernaum. When he was in the house, he asked them, 'What were you arguing about on the road?' <sup>34</sup> But they kept quiet because on the way they had argued about who was the greatest.

<sup>35</sup> Sitting down, Jesus called the Twelve and said, 'Anyone who wants to be first must be the very last, and the servant of all.'

<sup>36</sup> He took a little child whom he placed among them. Taking the child in his arms, he said to them, <sup>37</sup> 'Whoever welcomes one of these little children in my

name welcomes me; and whoever welcomes me does not welcome me but the one who sent me.'

(Mark 9:33-37 NIV; see Matthew 18:1-5; Luke 9:46-48)

### **Peter's Declaration about Jesus**

<sup>27</sup> Jesus went on with his disciples to the villages of Caesarea Philippi; and on the way he asked his disciples, 'Who do people say that I am?' <sup>28</sup> And they answered him, 'John the Baptist; and others, Elijah; and still others, one of the prophets.' <sup>29</sup> He asked them, 'But who do you say that I am?' Peter answered him, 'You are the Messiah.' <sup>30</sup> And he sternly ordered them not to tell anyone about him.

### **Jesus Foretells His Death and Resurrection**

<sup>31</sup> Then he began to teach them that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again. <sup>32</sup> He said all this quite openly. And Peter took him aside and began to rebuke him. <sup>33</sup> But turning and looking at his disciples, he rebuked Peter and said, 'Get behind me, Satan! For you are setting your mind not on divine things but on human things.'

(Mark 8:27-33; see Matthew 16:13-28; Luke 9:18-27)

### **A boy possessed**

A man in the crowd answered, 'Teacher, I brought you my son, who is possessed by a spirit that has robbed him of speech. <sup>18</sup> Whenever it seizes him, it throws him to the ground. He foams at the mouth, gnashes his teeth and becomes rigid. I asked your disciples to drive out the spirit, but they could not.'

<sup>19</sup> 'You unbelieving generation,' Jesus replied, 'how long shall I stay with you? How long shall I put up with you? Bring the boy to me.'

<sup>28</sup> After Jesus had gone indoors, his disciples asked him privately, 'Why couldn't we drive it out?'

<sup>29</sup> He replied, 'This kind can come out only by prayer [some manuscripts: prayer and fasting].'

(Mark 9:17-19, 28-29; see Matthew 17:14-21; Luke 9:37-43)

### **Arguments and opposition**

An argument started among the disciples as to which of them would be the greatest. <sup>47</sup> Jesus, knowing their thoughts, took a little child and made him stand beside him. <sup>48</sup> Then he said to them, 'Whoever welcomes this little child in my name welcomes me; and whoever welcomes me welcomes the one who sent me. For it is the one who is least among you all who is the greatest.'

<sup>49</sup> 'Master,' said John, 'we saw someone driving out demons in your name and we tried to stop him, because he is not one of us.'

<sup>50</sup> 'Do not stop him,' Jesus said, 'for whoever is not against you is for you.'

<sup>51</sup> As the time approached for him to be taken up to heaven, Jesus resolutely set out for Jerusalem. <sup>52</sup> And he sent messengers on ahead, who went into a

Samaritan village to get things ready for him; <sup>53</sup> but the people there did not welcome him, because he was heading for Jerusalem. <sup>54</sup> When the disciples James and John saw this, they asked, 'Lord, do you want us to call fire down from heaven to destroy them?' <sup>55</sup> But Jesus turned and rebuked them. <sup>56</sup> Then he and his disciples went to another village.  
(Luke 9:46-56 NIV; see Matthew 18:1-5; Mark 9:33-41)

### **Jesus blesses children**

People were bringing little children to Jesus for him to place his hands on them, but the disciples rebuked them. <sup>14</sup> When Jesus saw this, he was indignant. He said to them, 'Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these. <sup>15</sup> Truly I tell you, anyone who will not receive the kingdom of God like a little child will never enter it.' <sup>16</sup> And he took the children in his arms, placed his hands on them and blessed them.  
(Mark 10:13-16 NIV; see Matthew 19:13-15; Luke 18:15-17)

### **Dispute at the Last Supper**

A dispute also arose among them as to which of them was considered to be greatest. <sup>25</sup> Jesus said to them, 'The kings of the Gentiles lord it over them; and those who exercise authority over them call themselves Benefactors. <sup>26</sup> But you are not to be like that. Instead, the greatest among you should be like the youngest, and the one who rules like the one who serves. <sup>27</sup> For who is greater, the one who is at the table or the one who serves? Is it not the one who is at the table? But I am among you as one who serves.  
(Luke 22:24-27 NIV; see John 13:1-20, Jesus washed the disciples' feet)

### **Jesus prays in Gethsemane**

Then he returned to his disciples and found them sleeping. 'Simon,' he said to Peter, 'are you asleep? Couldn't you keep watch for one hour? <sup>38</sup> Watch and pray so that you will not fall into temptation. The spirit is willing, but the flesh is weak.'

<sup>39</sup> Once more he went away and prayed the same thing. <sup>40</sup> When he came back, he again found them sleeping, because their eyes were heavy. They did not know what to say to him.

<sup>41</sup> Returning the third time, he said to them, 'Are you still sleeping and resting? Enough! The hour has come. Look, the Son of Man is delivered into the hands of sinners. ...

<sup>50</sup> Then everyone deserted him and fled.

(Mark 14:36-41, 50 NIV; see Matthew 26:36-46; Luke 22:39-46)

## ***Jesus commissioned and equipped his followers***

*Jesus sent the 12 and the 70 on mission with his authority and promised they would be empowered.*

When Jesus had called the Twelve together, he gave them power and authority to drive out all demons and to cure diseases, <sup>2</sup> and he sent them out to proclaim the kingdom of God and to heal those who were ill. <sup>3</sup> He told them: 'Take nothing for the journey – no staff, no bag, no bread, no money, no extra shirt. <sup>4</sup> Whatever house you enter, stay there until you leave that town. <sup>5</sup> If people do not welcome you, leave their town and shake the dust off your feet as a testimony against them.' <sup>6</sup> So they set out and went from village to village, proclaiming the good news and healing people everywhere.  
(Luke 9:1-6 NIV; see Matthew 10:5-15)

After this the Lord appointed seventy [some manuscripts, 72] others and sent them on ahead of him in pairs to every town and place where he himself intended to go. <sup>2</sup> He said to them, 'The harvest is plentiful, but the labourers are few; therefore ask the Lord of the harvest to send out labourers into his harvest. <sup>3</sup> Go on your way. See, I am sending you out like lambs into the midst of wolves. <sup>4</sup> Carry no purse, no bag, no sandals; and greet no one on the road. <sup>5</sup> Whatever house you enter, first say, "Peace to this house!" <sup>6</sup> And if anyone is there who shares in peace, your peace will rest on that person; but if not, it will return to you. <sup>7</sup> Remain in the same house, eating and drinking whatever they provide, for the labourer deserves to be paid. Do not move about from house to house. <sup>8</sup> Whenever you enter a town and its people welcome you, eat what is set before you; <sup>9</sup> cure the sick who are there, and say to them, "The kingdom of God has come near to you." ...

<sup>17</sup> The seventy [or 72] returned with joy, saying, 'Lord, in your name even the demons submit to us!' <sup>18</sup> He said to them, 'I watched Satan fall from heaven like a flash of lightning. <sup>19</sup> See, I have given you authority to tread on snakes and scorpions, and over all the power of the enemy; and nothing will hurt you. <sup>20</sup> Nevertheless, do not rejoice at this, that the spirits submit to you, but rejoice that your names are written in heaven.'

(Luke 10:1-9, 17-19)

### **Jesus' final promise**

So when they had come together, they asked him, 'Lord, is this the time when you will restore the kingdom to Israel?' <sup>7</sup> He replied, 'It is not for you to know the times or periods that the Father has set by his own authority. <sup>8</sup> But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth.' <sup>9</sup> When he had said this, as they were watching, he was lifted up, and a cloud took him out of their sight.

(Acts 1:6-9)

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## Opposition

*Jesus became famous but also aroused opposition. He avoided many assassination attempts. Two kings wanted to kill him (Matthew 2:13; Luke 13:31). His townspeople attempted to push him over a cliff (Luke 4:29). People in Jerusalem tried to stone him more than once (John 8:59, 10:31). Leaders plotted to kill him many times (Matthew 12:14, 26:4; Mark 11:18; Luke 19:47). Eventually they did kill him, but Jesus himself chose the time, the day, the place and the method. He is the Lamb of God, killed on the Preparation Day of the Passover in the afternoon when the Passover lambs were killed (Mark 15:42; John 19:14).*

‘The reason my Father loves me is that I lay down my life – only to take it up again. <sup>18</sup>No one takes it from me, but I lay it down of my own accord. I have authority to lay it down and authority to take it up again. This command I received from my Father.’

(John 10:17-18)

*Herod the Great and his son Herod Antipas both wanted to kill Jesus.*

Now after they had left, an angel of the Lord appeared to Joseph in a dream and said, ‘Get up, take the child and his mother, and flee to Egypt, and remain there until I tell you; for Herod is about to search for the child, to destroy him.’

(Matthew 2:13)

At that very hour some Pharisees came and said to him, ‘Get away from here, for Herod wants to kill you.’

(Luke 13:31)

*People in Nazareth and Jerusalem tried to kill Jesus.*

When they heard this, all in the synagogue were filled with rage. <sup>29</sup>They got up, drove him out of the town, and led him to the brow of the hill on which their town was built, so that they might hurl him off the cliff. <sup>30</sup>But he passed through the midst of them and went on his way.

(Luke 4:28-30)

Jesus said to them, ‘Very truly, I tell you, before Abraham was, I am.’ <sup>59</sup>So they picked up stones to throw at him, but Jesus hid himself and went out of the temple.

(John 8:58-59)

Jesus answered, '... The Father and I are one.'

<sup>31</sup> The Jews took up stones again to stone him.

(John 10:25-31)

But the Pharisees went out and conspired against him, how to destroy him.

(Matthew 12:14)

And when the chief priests and the scribes heard it, they kept looking for a way to kill him; for they were afraid of him, because the whole crowd was spellbound by his teaching.

(Mark 11:18)

Every day he was teaching in the temple. The chief priests, the scribes, and the leaders of the people kept looking for a way to kill him;

(Luke 19:47)

Then the chief priests and the elders of the people gathered in the palace of the high priest, who was called Caiaphas, <sup>4</sup>and they conspired to arrest Jesus by stealth and kill him.

(Matthew 26:3-4)

*The Jewish day ended at sunset, so Jesus ate the Passover, the Last Supper, on the same Jewish day that he died.*

*Note that although the religious leaders did not want to kill Jesus during the feast (Matthew 26:5) and Pilate did not want to kill Jesus at all, Jesus chose to die during the feast on the Preparation Day when the sacrificial Pascal Lambs were slain, the day before the Sabbath (Mark 15:42; Luke 23:54; John 18:28; 19:14, 31, 42 and Matthew 27:62).*

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# Map



[http://www.bible-history.com/maps/palestine\\_nt\\_times.html](http://www.bible-history.com/maps/palestine_nt_times.html)

*Used with permission*

## Chronology with Jerusalem festivals

### Birth and Boyhood of Jesus

Description	Location	Scripture
The Divinity of Christ	.	Jn 1:1-5
Birth of John the Baptist announced	Jerusalem	Lk 1:5-25
Betrothal of the Virgin Mary	Nazareth	Mt 1:18 Lk 1:27
The annunciation of the birth of Jesus	Nazareth	Lk 1:26-38
about 120 miles (190 k) – about two weeks travel		
The visitation of Mary to Elizabeth	Judah	Lk 1:39-55
about 120 miles – about two weeks travel		
Her return to Nazareth	Nazareth	Lk 1:56
Joseph's vision	Nazareth	Mt 1:20-25
Birth and infancy of John the Baptist	Judah	Lk 1:57-80
about 90 miles – about ten days travel from Nazareth, and 5 miles (8 km) south of Jerusalem		
Birth of Jesus	Bethlehem	Lk 2:1-7
Adoration by the shepherds	Bethlehem	Lk 2:8-16
Circumcision	Bethlehem	Mt 1:25 Lk 2:21
about 10 miles – about one day's travel		
Presentation and purification	Jerusalem	Lk 2:22-29
The Genealogies	.	Mt 1:1-17 Lk 3:23-38
about 10 miles – about one day's travel		
Adoration by the wise men	Bethlehem	Mt 2:1-12
Flight into Egypt	Egypt	Mt 2:13-15
Massacre of the innocents	Bethlehem	Mt 2:16-18
about 100 miles (160 km) – about ten days' travel		
Return to Nazareth	Nazareth	Mt 2:19-23 Lk 2:39
Childhood of Jesus	Nazareth	Lk 2:40
about 90 miles (145 km) – about ten days' travel		
With the teachers in the Temple	Jerusalem	Lu 2:41-50
about 90 miles – about ten days' travel		
Youth of Jesus	Nazareth	Lu 2:51-52

***From John the Baptist to the First Passover***

<b>Description</b>	<b>Location</b>	<b>Scripture</b>
Ministry of John the Baptist	Bethabara	Mt 3:1-4 Mr 1:1-8 Lk 3:1-6 Jn 1:6-15
Baptisms by John	Bethabara	Mt 3:5 Mk 1:5 Lk 3:7
First testimony of the Baptist to Christ	Bethabara	Mt 3:11,12 Mk 1:7,8 Lk 3:15-18
Baptism of Jesus by John	Bethabara	Mt 3:13-17 Mk 1:9-11 Lk 3:21,22
Temptation of Jesus Wilderness Of Judea	Judea	Mt 4:1-11 Mk 1:12,13 Lk 4:1-13
John the Baptist's second testimony	Bethabara	Jn 1:19-35
Call of the first disciples	Bethabara	Jn 1:37-51
First Miracle at Cana	Cana	Jn 2:1-11
Visit to Capernaum	Capernaum	Jn 2:12
First Passover: Cleansing of the Temple	Jerusalem	Jn 2:13-23
Discourse with Nicodemus	Jerusalem	Jn 3:1-21

***From the First Passover to the Second Passover***

<b>Description</b>	<b>Location</b>	<b>Scripture</b>
The Baptist's last testimony	Aenon	Jn 3:23-36
Jesus visits Samaria	Sychar	Jn 4:1-42
Return to Cana	Cana	Jn 4:43-46
Nobleman's son healed	Cana	Jn 4:46-54
Brief visit to Jerusalem	Jerusalem	Jn 5:1-47
Miracle at pool of Bethesda	Jerusalem	Jn 5:1-47
John the Baptist in prison	Machaerus	Mt 4:12,17 Mk 1:14,15
Jesus preaches in Galilee	Galilee	Lk 4:14,15
Jesus preaches at Nazareth	Nazareth	Mk 6:1 Lk 4:15-30
Jesus preaches at Capernaum	Capernaum	Mt 4:13-16 Lk 4:31
Call of Andrew, Peter, James and John	Capernaum	Mt 4:18-22 Mk 1:16-20 Lk 5:1-11
Miracle draught of fishes	Capernaum	Lk 5:1-11
Demoniac healed	Capernaum	Mk 1:23-27 Lk 4:33-36
Peter's mother-in-law healed	Capernaum	Mt 8:14,15 Mk 1:29-31 Lk 4:38,39
Many sick and diseased healed	Capernaum	Mt 8:16,17 Mk 1:32-34 Lk 4:40,41
Retirement for solitary prayer	Galilee	Mk 1:35 Lk 4:42
Circuit through Galilee	Galilee	Mk 1:35-39 Lk 4:42-44
Miraculous Healing of a leper	Galilee	Mt 8:1-4 Mk 1:40-45 Lk 5:12-16
Retirement for a solitary prayer	Galilee	Mk 1:45 Lk 5:16
Miraculous Healing of a paralytic	Capernaum	Mt 9:1-8 Mk 2:1-12 Lk 5:18-26
Call of Matthew(Levi) Discourse at the feast	Capernaum	Mt 9:9-17 Mk 2:13-22 Lk 5:27-39
Disciples pluck the ears of corn	Galilee	Mt 12:1-8 Mk 2:23-28 Lk 6:1-5
The man with a withered hand healed	Capernaum	Mt 12:9-14 Mk 3:1-6 Lk 6:6-11
Retirement for solitary prayer	Galilee	Lk 6:12

*The Life of Jesus*

Call of the Twelve Apostles	Hill of Hattin?	Mt 10:2-4 Mk 3:13-19 Lk 6:13-16
Sermon on the Mount	Hill of Hattin?	Mt 5:7-29 Lk 6:17-49
Parable of House on rock or sand	Hill of Hattin?	Mt 7:24-29 Lk 6:47-49
Centurion's servant healed	Hill of Hattin?	Mt 8:5-13 Lk 7:1-10
Widow of Nain's son raised	Nain	Lk 7:11-17
Message from John the Baptist	Capernaum	Mt 11:2-19 Lk 7:18-35
Jesus tells of John the Baptist	Capernaum	Mt 11:2-19 Lk 7:18-35
The sinful woman	Capernaum?	Lk 7:36-50
Parable of two debtors	Capernaum?	Lk 7:41,42
Galilee tour with the twelve	Galilee	Lk 8:1-3
Demoniac healed	Capernaum	Mt 12:22
Blasphemy against Holy Spirit	Capernaum	Mt 12:24-37 Mk 3:22-30
The unclean spirit	Capernaum	Mt 12:43-46
Jesus' relatives	Capernaum	Mt 12:46 Mk 3:31
Parables: The Sower	Gennesaret	Mt 13:1-9,18-23 Mk 4:1,14-20 Lk 8:4,11-15
Parables: The Tares	Gennesaret	Mt 13:24
Parables: The Mustard seed	Gennesaret	Mt 13:31 Mk 4:30
Parables: The Leaven	Gennesaret	Mt 13:33 Lk 13:20,21
Parables: The Candle	Gennesaret	Mt 5:15 Mk 4:21 Lk 8:16
Parables: The Candle	Gennesaret	Mt 5:15 Mk 4:21 Lk 11:33
Parables: The Treasure	Gennesaret	Mt 13:44
Parables: The Pearl	Gennesaret	Mt 13:45
Parables: The Dragnet	Gennesaret	Mt 13:47
Parables: Seed grows secretly	Gennesaret	Mk 4:26-29
Jesus calms the storm	Lake Galilee	Mt 8:24-27 Mk 4:37-41 Lk 8:23-25
Gergesene demoniacs set free	Gergesa	Mt 8:28-34 Mk 5:1-15 Lk 8:27-35
Parables: The Bridegroom	Capernaum	Mt 9:15
Parable: Cloth on old garment	Capernaum	Mt 9:16 Mk 2:21 Lk 5:36

*The Lion of Judah*

Parable: new wine in old skins	Capernaum	Mt 9:17 Mk 2:22 Lk 5:37,38
Woman with issue of blood	Gennesaret	Mt 9:18 Mk 5:22 Lk 8:41
Jairus' daughter raised	Capernaum	Mt 9:18 Mk 5:22 Lk 8:41
Two blind men healed	Capernaum	Mt 9:27,30
Dumb spirit cast out	Capernaum	Mt 9:32,33
Mission of Twelve Apostles	Capernaum	Mt 10:1 Mk 6:7-12 Lk 9:1-6
Death of John the Baptist	Machaerus	Mt 14:1-12 Mk 6:14-29 Lk 9:7
Feeding of the five thousand	Bethsaida	Mt 14:13-21 Mk 6:30-44 Lk 9:12-17 Jn 6:1-13
Jesus walks on the water	Lake Galilee	Mt 14:25 Mk 6:48 Jn 6:19
Bread of Life discourse	Capernaum	Mt 14:34 Jn 6:26-70

***From the Second Passover to the Third***

<b>Description</b>	<b>Location</b>	<b>Scripture</b>
Opposition of Scribes and Pharisees	Capernaum	Mt 15:1
Discourse on Pollution	Capernaum	Mt 15:2-20 Mk 7:1-23
Healing the daughter of the Syrophenician woman	Phoenicia	Mt 15:21-29 Mk 7:24-30
Deaf and dumb man healed	Tyre, Sidon	Mk 7:32
Healing of many sick people	Decapolis	Mt 15:30,31
Feeding of the four thousand	Gennesaret	Mt 15:32-39 Mk 8:1-9
Parable of the leaven of Pharisees	Gennesaret	Mt 16:1-12 Mk 8:14-22
Healing of the Blind man	Bethsaida	Mk 8:23-27
Peter's confession of Christ	Caesarea Phillippi	Mt 16:13-21 Mk 8:27-30
First prediction of the passion	Caesarea Phillippi	Mt 16:21-28 Mk 8:31-38 Lk 9:22-27
The transfiguration	Mt. Hermon	Mt 17:1-8 Mk 9:2-8 Lk 9:28-36
Healing the demoniac child	Mt. Hermon	Mt 17:14-21 Mk 9:14-27 Lk 9:37-42
Second prediction of the passion	Mt. Hermon	Mt 17:22,23 Mk 9:31 Lk 9:43,44
The coin in the fish's mouth	Capernaum	Mt 17:27
Lesson on docility	Capernaum	Mt 18:1-14 Mk 9:33-37 Lk 9:46-48
Lesson on forgiveness	Capernaum	Mt 18:15 Mk 9:43
Lesson on self-denial	Capernaum	Mt 18:18
Parable of the unmerciful servant	Capernaum	Mt 18:23-35
Trip to Jerusalem through Samaria	Samaria	Lk 9:51,52
Jealousy of the Samaritans	Samaria	Lk 9:53
Anger of the 'sons of thunder'	Samaria	Lk 9:54-56
The feast of tabernacles	Jerusalem	Jn 7:2-10
Discourses	Jerusalem	Jn 7:10-46
Officers sent to arrest Christ	Jerusalem	Jn 7:30,46
The adulteress	Jerusalem	Jn 8:3

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Discourses	Jerusalem	Jn 8:12
Christ threatened with stoning	Jerusalem	Jn 8:59
Blind man healed and discourses	Jerusalem	Jn 9:1
Christ the Door	Jerusalem	Jn 10:1
Christ the Good Shepherd	Jerusalem	Jn 10:11
Departure from Jerusalem.		
Mission of the seventy	Judea	Lk 10:1-16
Return of the seventy	Judea	Lk 10:17-24
Parable of the Good Samaritan	Judea	Lk 10:30-37
Visit to Martha, Mary	Bethany	Lk 10:38-42
Jesus teaches his disciples to pray	Judea	Lk 11:1-13
Parable of importunate friend	Judea	Lk 11:5-8
Mute demoniac healed	Judea	Mt 12:22-45 Lk 11:14
Pharisees' blasphemy rebuked	Judea	Mt 12:22-45 Lk 11:14
Discourses: repentant Ninevites	Judea	Mt 12:41 Lk 11:29-36
Providence to birds and flowers	Judea	Lk 12:1-12
Parable of the rich fool	Judea	Lk 12:13-21
Parable of servants watching	Judea	Lk 12:35-40
Parable of the wise steward	Judea	Lk 12:42-48
The murdered Galileans	Judea	Lk 13:1-5
The barren fig tree	Judea	Lk 13:6-9
Healing of woman with an infirmity	Judea	Lk 13:10-17
Feast of Dedication in Jerusalem	Jerusalem	Jn 10:22-30
Attempt to stone Jesus	Jerusalem	Jn 10:31
Jesus retires across Jordan	Peraea	Jn 10:40
Are there few that be saved?	Peraea	Lk 13:23-30
The message to Herod	Peraea	Lk 13:31-33
Healing of the man with dropsy	Peraea	Lk 14:1-6
Parable of the great supper	Peraea	Lk 14:15-24
Parable of Tower, Warring King	Peraea	Lk 14:28-33
Parable of the lost sheep	Peraea	Mt 18:12,13 Lk 15:1-7
Parable of the lost coin	Peraea	Lk 15:8-10
Parable of the prodigal son	Peraea	Lk 15:11-32



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Parable of the unjust steward	Peraea	Lk 16:1-13
Parable of the rich man and Lazarus	Peraea	Lk 16:19-31
Parable of the unprofitable servants	Peraea	Lk 17:7-10
Sickness of Lazarus	Bethany	Jn 11:1-10
Jesus goes from Peraea to Bethany	Peraea	Jn 11:11-16
Miraculous Resurrection of Lazarus	Bethany	Jn 11:17-46
The council: Advice of Caiaphas	Jerusalem	Jn 11:47-53
Jesus retires to the town of Ephraim	Ephraim	Jn 11:54
Last journey to Jerusalem	Samaria border	Mt 19:1 Mk 10:1 Lk 17:11
Healing of the ten lepers	Samaria border	Lk 17:12-19
Parable of the unjust judge	Samaria border	Lk 18:1-8
Parable: Pharisee and the publican	Samaria border	Lk 18:9-14
The question of divorce	Samaria border	Mt 19:3-12 Mk 10:2-12
Christ blesses little children	Samaria border	Mt 19:13-15 Mk 10:13-16 Lk 18:15-17
The rich young ruler	Samaria border	Mt 19:16-22 Mk 10:17-22 Lk 18:18-23
Parable: Labourers in the vineyard	Samaria border	Mt 20:1-16
Third prediction of the passion	Samaria border	Mt 20:17-19 Mk 10:32-34 Lk 18:31-34
Request of James and John	Samaria border	Mt 20:20-28 Mk 10:35-45
Healing of Blind Bartimaeus	Near Jericho	Mt 20:29-34 Mk 10:46-52 Lk 18:35-43
Jesus at the house of Zacchaeus	Jericho	Lk 19:1-10
Parable of the pounds	Jericho	Lk 19:11-28

**Holy Week: Confrontation**

<b>Description</b>	<b>Location</b>	<b>Scripture</b>
The supper in Simon's house	Bethany	Mt 26:6-13 Mk 14:3-9 Jn 12:1-9
Mary anoints Jesus	Bethany	Mt 26:7-13 Mk 14:3-8 Jn 12:3-8
Triumphal entry into the city	Jerusalem	Mt 21:1-11 Mk 11:1-10 Lk 19:29-44 Jn 12:12-19
Survey of the Temple	Jerusalem	Mr 11:11
Retirement to Bethany	Bethany	Mr 11:11
Withering of the barren fig-tree	Olivet	Mt 21:18-19 Mk 11:12-14
Second cleansing of the Temple	Jerusalem	Mt 21:12-17 Mk 11:15-19 Lk 19:45-48
Retirement to Bethany	Bethany	Mt 21:17 Mk 11:19
The lesson of the fig-tree	Olivet	Mt 21:20-22 Mk 11:20-25
Discourses in the Temple:	Jerusalem	Mk 11:26
The rulers' question	Jerusalem	Mt 21:23-27 Mk 11:27-33 Lk 20:1-8
The parable of the two sons	Jerusalem	Mt 21:28-32
Parable of the wicked husbandmen	Jerusalem	Mt 21:33-46 Mk 12:1-12 Lk 20:9-19
Parable of the wedding garment	Jerusalem	Mt 22:1-14
The subtle questions:-		
1) of the Pharisees – the tribute money	Jerusalem	Mt 22:15-22 Mk 12:13-17 Lk 20:20-26
2) of the Sadducees – the resurrection	Jerusalem	Mt 22:23-33 Mk 12:18-27 Lk 20:27-39
3) of the Lawyer – the great commandment	Jerusalem	Mt 22:34-40 Mk 12:28-34
Our Lord's counter question	Jerusalem	Mt 22:41-46 Mk 12:35-37 Lk 20:41-44
Scribes and Pharisees denounced	Jerusalem	Mt 23:13-33
The widow's mite	Jerusalem	Mk 12:41-44 Lk 21:1-4
The coming of the Greeks	Jerusalem	Jn 12:20-36
The departure to the Mt of Olives	Olivet	Mt 24:1-3 Mr 13:1-3

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Prediction 1: the destruction of Jerusalem	Olivet	Mt 24:3-28 Mk 13:3-23 Lk 21:5-24
Parable of fig-tree and all the trees	Olivet	Mt 24:32,33 Mk 13:28,29 Lk 21:29-32
Prediction 2: of the second coming	Olivet	Mt 24:28-51 Mk 13:23-37 Lk 21:24-36
Parable of the householder	Olivet	Mk 13:34
Parables:- The ten virgins	Olivet	Mt 25:1-13
Parables:- The talents	Olivet	Mt 25:14-30
Parables:- The sheep and the goats	Olivet	Mt 25:31-46
The Sanhedrin in council	Jerusalem	Mt 26:3-5 Mk 14:1-2 Lk 22:1-2
Compact of the traitor	Jerusalem	Mt 26:14-16 Mk 14:10,11 Lk 22:3-6

***The Last Supper***

Preparation of the Passover	Jerusalem	Mt 26:17-19 Mk 14:12-16 Lk 22:7-13
Washing the apostles' feet	Jerusalem	Jn 13:1-17
The breaking of bread	Jerusalem	Mt 26:26 Mk 14:22 Lk 22:19
'One of you shall betray me'	Jerusalem	Mt 26:21 Mk 14:18 Lk 22:21 Jn 13:21
'Is it I?'	Jerusalem	Mt 26:22-25 Mk 14:19
Giving of the sop '	Jerusalem	Jn 13:26,27
Departure of Judas Iscariot	Jerusalem	Jn 13:30
Peter warned	Jerusalem	Mt 26:34 Mk 14:30 Lk 22:34 Jn 13:38
Blessing the cup	Jerusalem	Mt 26:27,28 Mk 14:23,24 Lk 22:17
The discourses after supper	Jerusalem	Jn 14:1-16:33
Christ's prayer for his apostles	Jerusalem	Jn 17:1-17:26
The hymn	Jerusalem	Mt 26:30 Mk 14:26

**Gethsemane and Trials**

The agony	Gethsemane	Mt 26:37 Mk 14:33 Lk 22:39 Jn 18:1
The thrice-repeated prayer	Gethsemane	Mt 26:39-44 Mk 14:36-39 Lk 22:42
Sweat and angel support	Gethsemane	Lk 22:43,44
The sleep of the apostles	Gethsemane	Mt 26:40-45 Mk 14:37-41 Lk 22:45,46
Betrayal by Judas	Gethsemane	Mt 26:47-50 Mk 14:34,44 Lk 22:47 Jn 18:2-5
Peter smites Malchus	Gethsemane	Mt 26:51 Mk 14:47 Lk 22:50 Jn 18:10
Jesus heals the ear of Malchus	Gethsemane	Lk 22:51
Jesus forsaken by disciples	Gethsemane	Mt 26:56 Mk 14:50
Jesus led to Annas	Jerusalem	Jn 18:12,13
Jesus tried by Caiaphas	Jerusalem	Mt 26:57 Mk 14:53 Lk 22:54 Jn 18:15
Peter follows Jesus	Jerusalem	Mt 26:58 Mk 14:54 Lk 22:55 Jn 18:15
The high priest's adjuration	Jerusalem	Mt 26:63 Mk 14:61
Jesus condemned, buffeted, mocked	Jerusalem	Mt 26:66,67 Mk 14:64,65 Lk 22:63-65
Peter's denial of Christ	Jerusalem	Mt 26:69-75 Mk 14:66-72 Lk 22:54-62 Jn 18:17-27
Jesus before Pilate	Jerusalem	Mt 27:1,2 Mk 15:1 Lk 23:1 Jn 18:28
Repentance of Judas	Jerusalem	Mt 27:3
Pilate comes out to the people	Jerusalem	Jn 18:29
Pilate speaks to Jesus privately	Jerusalem	Jn 18:33
Pilate orders him to be scourged	Jerusalem	Mt 27:26 Mk 15:15 Jn 19:1
Jesus crowned with thorns	Jerusalem	Mt 27:29 Mk 15:17 Jn 19:2
'Behold the man'	Jerusalem	Jn 19:5
Jesus accused formally	Jerusalem	Mt 27:11 Mk 15:2 Lk 23:2
Jesus sent by Pilate to Herod	Jerusalem	Lk 23:6-11
Jesus mocked, arrayed in purple	Jerusalem	Lk 23:6-11

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'Behold your King'	Jerusalem	Jn 19:14
Pilate desires to release him	Jerusalem	Mt 27:15 Mk 15:6 Lk 23:17 Jn 19:12
Pilate's wife message	Jerusalem	Mt 27:19
Pilate washes his hands	Jerusalem	Mt 27:24
Pilate releases Barabbas	Jerusalem	Mt 27:26
Pilate delivers Jesus to be crucified	Jerusalem	Mt 27:26 Mk 15:15 Lk 23:25 Jn 19:16

**Crucifixion**

Simon of Cyrene carries the cross	Jerusalem	Mt 27:32 Mk 15:21 Lk 23:26
They give Jesus vinegar and gall	Golgotha	Mt 27:34 Mk 15:23 Lk 23:36
They nail him to the cross	Golgotha	Mt 27:35 Mk 15:24,25 Lk 23:33 Jn 19:18
The superscription	Golgotha	Mt 27:37 Mk 15:26 Lk 23:38 Jn 19:19
1) Father, forgive them	Golgotha	Lk 23:34
His garments parted, and vesture allotted	Golgotha	Mt 27:35 Mk 15:24 Lk 23:34 Jn 19:23
Passers-by rail, the two thieves revile	Golgotha	Mt 27:39-44 Mk 15:29-32 Lk 23:35
The penitent thief	Golgotha	Lk 23:40
2) Today you will be with me ...	Golgotha	Lk 23:43
3) Woman, behold your son. ...	Golgotha	Jn 19:26,27
Darkness over all the land	Golgotha	Mt 27:45 Mk 15:33 Lk 23:44,45
4) My God, my God, why ... ?	Golgotha	Mt 27:46 Mk 15:34
5) I thirst	Golgotha	Jn 19:28
The vinegar	Golgotha	Mt 27:48 Mk 15:36 Jn 19:29
6) It is finished	Golgotha	Jn 19:30
7) Father, into your hands ...	Golgotha	Lk 23:46
Rending of the veil	Jerusalem	Mt 27:51 Mk 15:38 Lk 23:45
Graves opened, saints resurrected	Jerusalem	Mt 27:52
Testimony of Centurion	Golgotha	Mt 27:54 Mk 15:39 Lk 23:47
Watching of the women	Golgotha	Mt 27:55 Mk 15:40 Lk 23:49
The piercing of his side	Golgotha	Jn 19:34
Taking down from the cross	The Garden	Mt 27:57-60 Mk 15:46 Lk 23:53 Jn 19:38-42
Burial by Joseph of Arimethea, Nicodemus	The Garden	Mt 27:57-60 Mk 15:46 Lk 23:53 Jn 19:38-42
A guard placed over the sealed stone	Garden	Mt 27:65,66

**Resurrection**

<b>Description</b>	<b>Location</b>	<b>Scripture</b>
Women carry spices to the tomb	The Garden	Mt 28:1 Mk 16:1,2 Lk 24:1
The angel had rolled away the stone	Garden	Mt 28:2
Women announce the resurrection	Jerusalem	Mt 28:8 Lk 24:9,10 Jn 20:1,2
Peter and John run to the tomb	Garden	Lk 24:12 Jn 20:3
The women return to the tomb	Garden	Lk 24:1
The guards report to the chief priests	Jerusalem	Mt 28:11-15
<b>APPEARANCES OF CHRIST</b>		
1) To Mary Magdalene	Garden	Mk 16:9,10 Jn 20:14
‘All hail! Fear not. Touch me not’	Garden	Mt 28:9 Jn 20:17
2) To the women returning home	Garden	Mt 28:9-10
3) To two disciples going to Emmaus	Emmaus Road	Mk 16:12 Lk 24:13
4) To Peter	Jerusalem	1Co 15:5 Lk 24:34
5) To ten Apostles in the upper room	Jerusalem	Lk 24:33 Jn 20:19-23
6) To eleven Apostles in the upper room	Jerusalem	Mk 16:14 Jn 20:26-29
7) To 500 at once Miracle – Draught of fishes	Unknown	1 Cor 15:6
8) To James	Unknown	1 Cor 15:6
Draught of fishes	Galilee	Jn 21:1-11
9) To disciples at sea of Tiberias	Galilee	Jn 21:1-14
10) To eleven disciples on a mountain	Galilee	Mt 28:16-20
<b>THE ASCENSION</b>	Mt of Olives Bethany	Mk 16:19 Lk 24:50-51 Acts 1:6-9



*[This chronology and charts are used and adapted with permission from Believe: http://mb-soft.com/believe/txh/gospgosp.htm](http://mb-soft.com/believe/txh/gospgosp.htm)*

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## ***Holy Week***

*Holy Week: the last week of the earthly life of Jesus.*

Details from Holy Week or the Passion Week are included in the preceding chart.

Another summary follows Mark's Gospel:

Palm Sunday - Day of Demonstration  
Mark 11:1-11 (Zech 9:9) - enters Jerusalem

Monday - Day of Authority  
Mark 11:12-19 - fig tree, temple cleansed

Tuesday - Day of Conflict  
Mark 11:20 - 13:36 - debates with leaders

Wednesday - Day of Preparation  
Mark 14:1-11 - anointed at Bethany

Thursday - Day of Farewell  
Mark 14:12-42 - last supper

Good Friday - Day of Crucifixion  
Mark 14:43 - 15:47 - trials and death

Saturday - Day of Sabbath  
Mark 16:1 - tomb sealed

Easter Sunday - Day of Resurrection  
Mark 16:1-18 - resurrection appearances

The next book, ***The Lion of Judah 4: The Death of Jesus***, will give more details of these events in Holy Week, the Passion Week.

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## ***The Resurrection and Ascension***

They did not understand the scripture, that he must rise from the dead.  
(John 20:9)

For You will not leave my soul in Sheol,  
Nor will You allow Your Holy One to see corruption.  
(Psalm 16:10 NKJV)

### **Resurrection Appearances**

#### **Resurrection Sunday**

Mary Magdalene - Mk 16:9, Jn 20:11-18

The Women - Mt 28:9-10

Cleopas and friend, Emmaus Road - Mk 16:12, Lk 24:13-34

Simon Peter - Lk 24:34, 1 Cor 15:3

The Disciples, Upper Room - Mk 16:14, Lk 24:36-49, Jn 20:19-23, 1 Cor 15:5

#### **40 Days - Acts 1:3**

Disciples with Thomas, one week later - Jn 20:24-29

500 at once - 1 Cor 15:6

James - 1 Cor 15:7

Galilee beach - Jn 21:1-25

Galilee Mountain - Mt 28:16-20

Mount of Olives, Ascension - Acts 1:6-9

*The book **The Lion of Judah: 5 The Resurrection of Jesus** will give details of these passages.*

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## **Appendix**

### **Book Resources**

This book is the second in the series of 6 booklets on *The Lion of Judah*, also compiled into one larger book: *The Lion of Judah*.

See [www.renewaljournal.com](http://www.renewaljournal.com) for information about each book.

A companion book also being planned is *Discovering Aslan: High King above all Kings in Narnia*.

All these books feature art from Rebecca Brogan's series, *The Lion of Judah*.

These books use the *New Revised Standard Version* (NRSV), as it is close to the majesty of the Authorised Version, with more current and inclusive language. Some quotes are from the *New King James Version* (NKJV) if the passage is especially well known. Occasionally another translations are included if it is particularly appropriate. These include the King James Version (KJV), the Revised Standard Version (RSV), the New English Bible (NEB) the English Standard Version (ESV), the New International Version (NIV), and the Living Bible Translation (LBT).

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## ***Appendix: Books***

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See

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for Blogs on each book

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Gift Edition (colour)

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### **Revival Books**

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**[Revival Fires](#)**

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**[Pentecost on Pentecost & the South Pacific](#)**

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**[Best Revival Stories](#)** and  
**[Transforming Revivals](#)**

**[Renewal and Revival](#)**, comprising:  
**[Renewal: I make all things new](#)**, and

**[Revival: I will pour out my Spirit](#)**

**[Anointed for Revival](#)**

**[Church on Fire](#)**

**[God's Surprises](#)**

## Renewal Books

[Body Ministry](#), comprising:

[The Body of Christ, Part 1: Body Ministry](#), and

[The Body of Christ, Part 2: Ministry Education, with Learning Together in Ministry](#)

[Great Commission Mission](#) comprising:

[Teaching Them to Obey in Love](#), and

[Jesus the Model for Short Term Supernatural Mission](#)

[Living in the Spirit](#)

[Your Spiritual Gifts](#)

[Fruit & Gifts of the Spirit](#)

[Keeping Faith Alive Today](#)

[The Leader's Goldmine](#)

[Word and Spirit](#) by Alison Sherrington

### Study Guides

[Signs and Wonders: Study Guide](#)

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[Revival History](#)

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[Jesus on Dying Regrets](#)

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[Christian Passover Service](#), and

[Risen: 12 Resurrection Appearances](#)

[Risen: Short Version](#)

[Risen: Long version & our month in Israel](#)

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*Discovering Aslan in the Horse and his Boy*

*Discovering Aslan in the Magician's Nephew*

*Discovering Aslan in the Last Battle*

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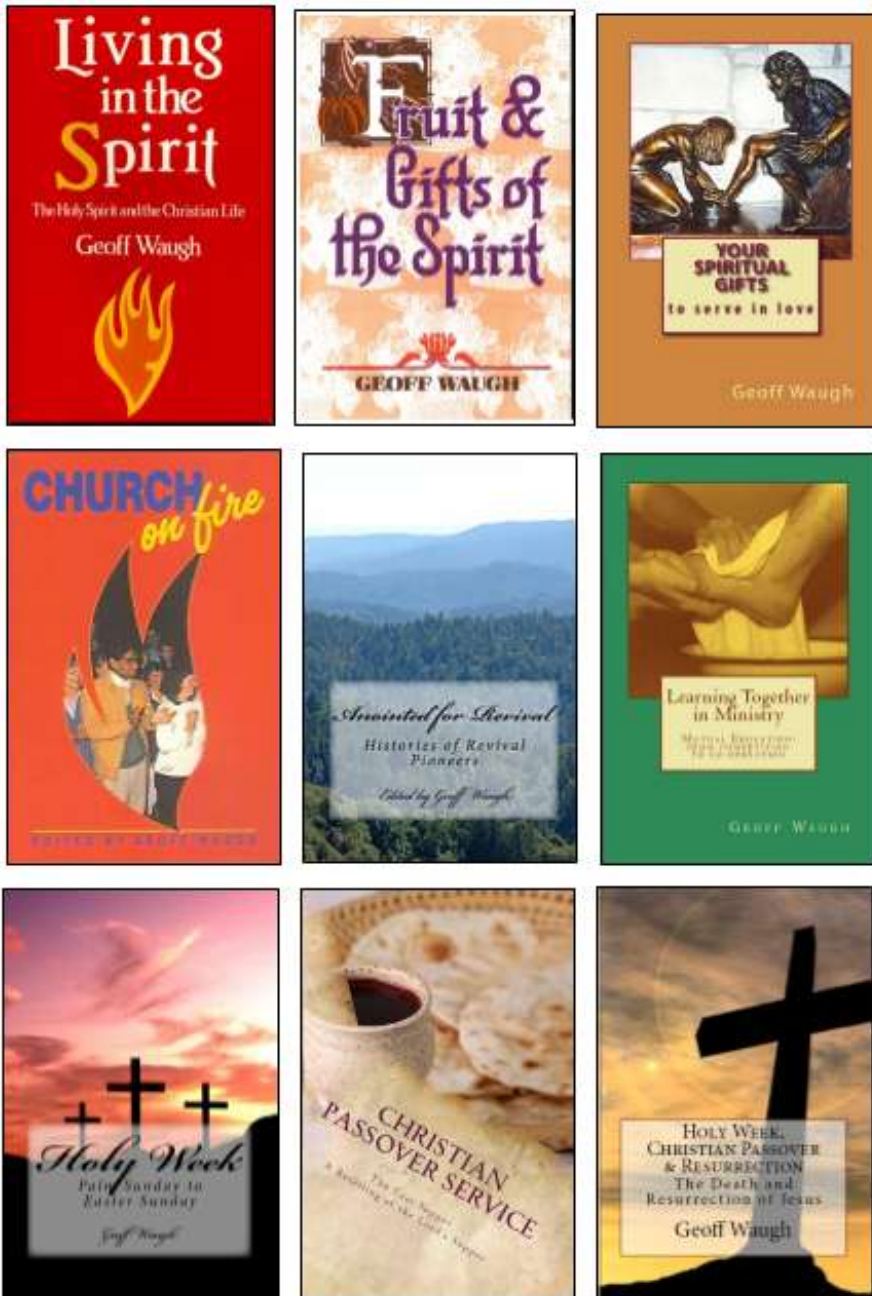
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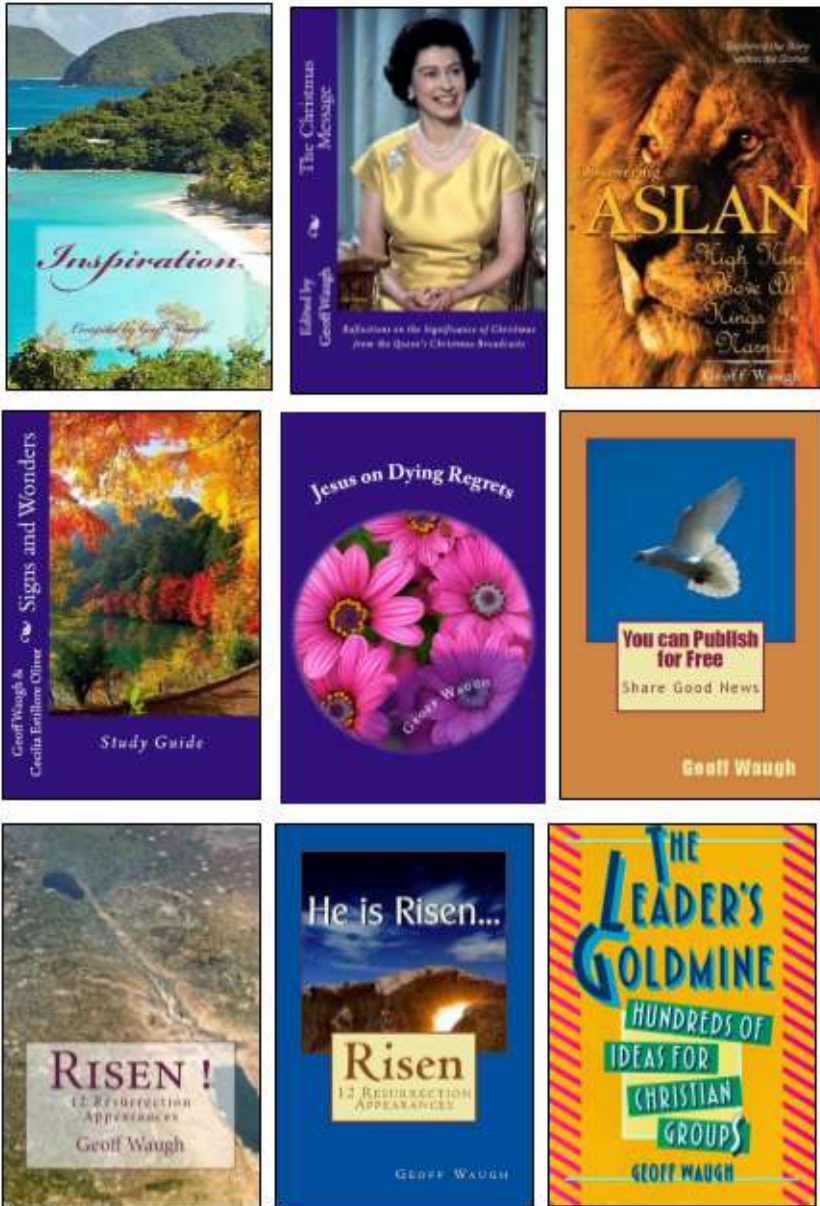


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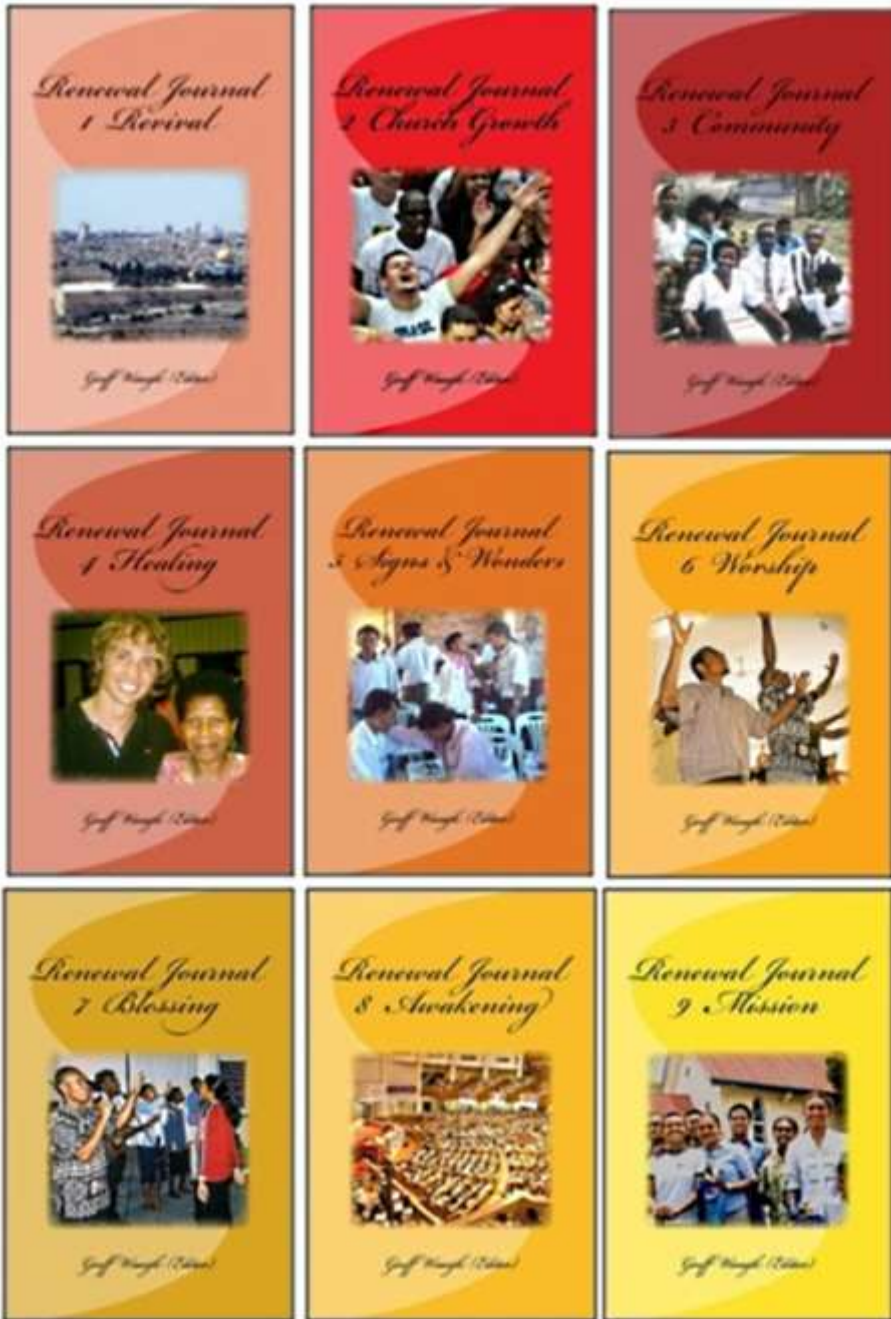


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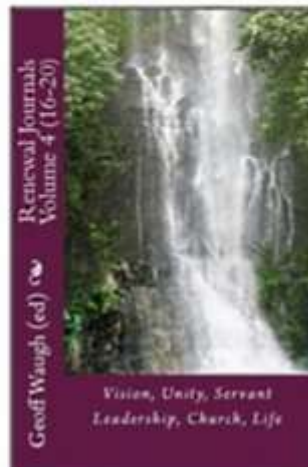
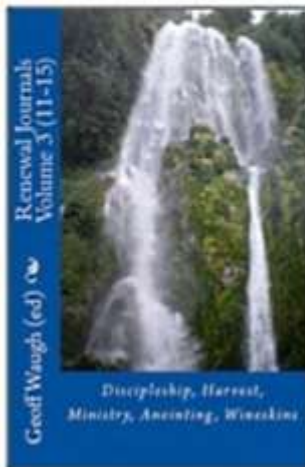
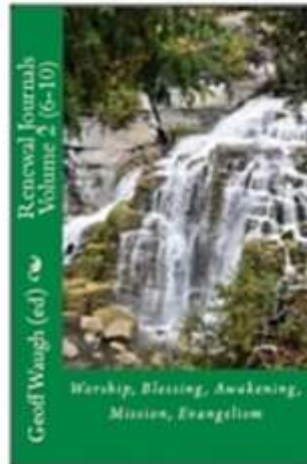
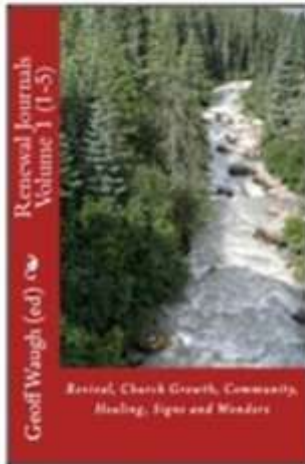
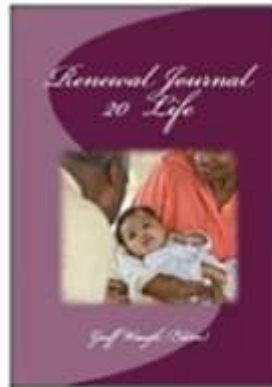
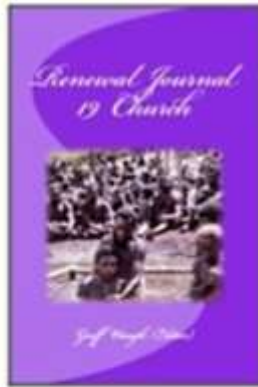


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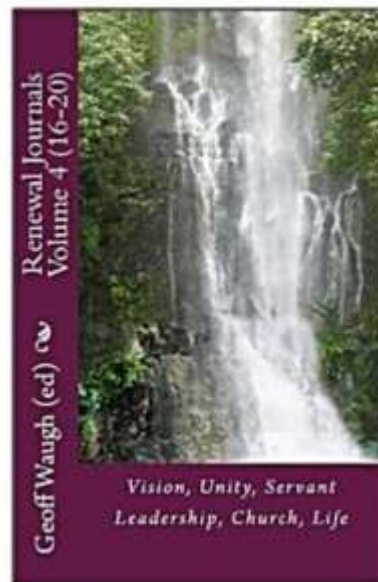
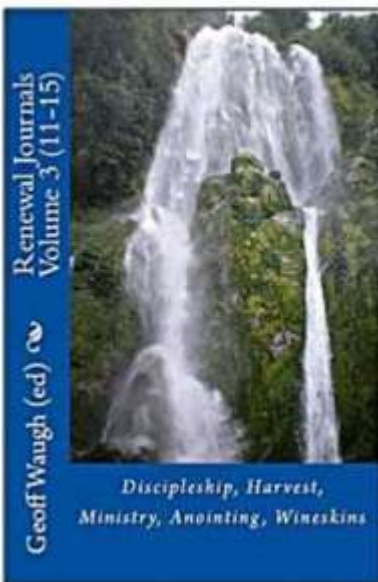
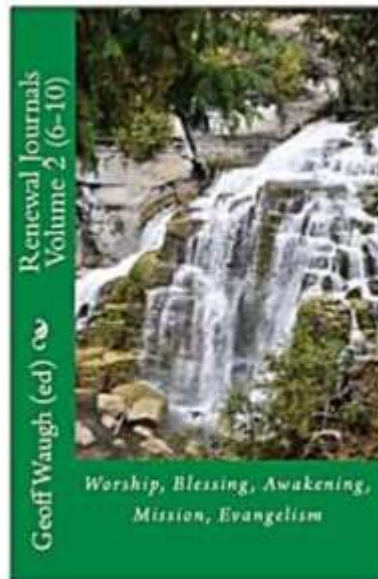
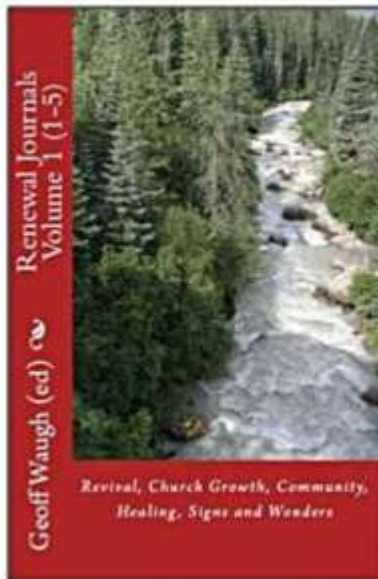


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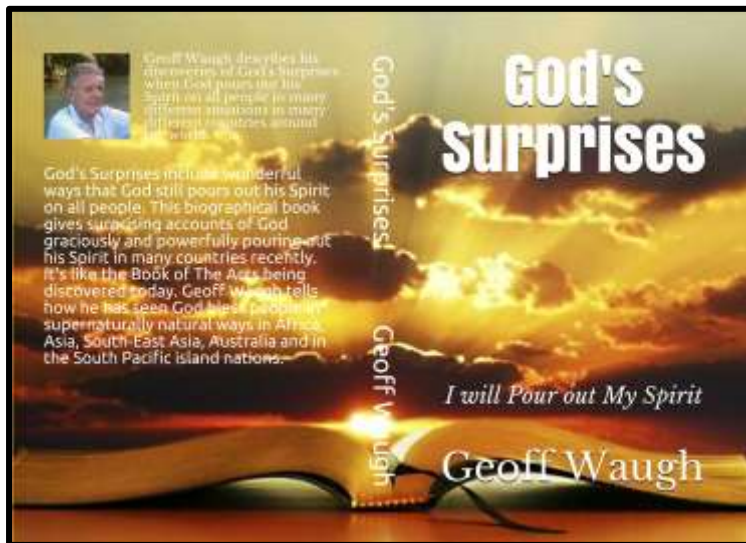
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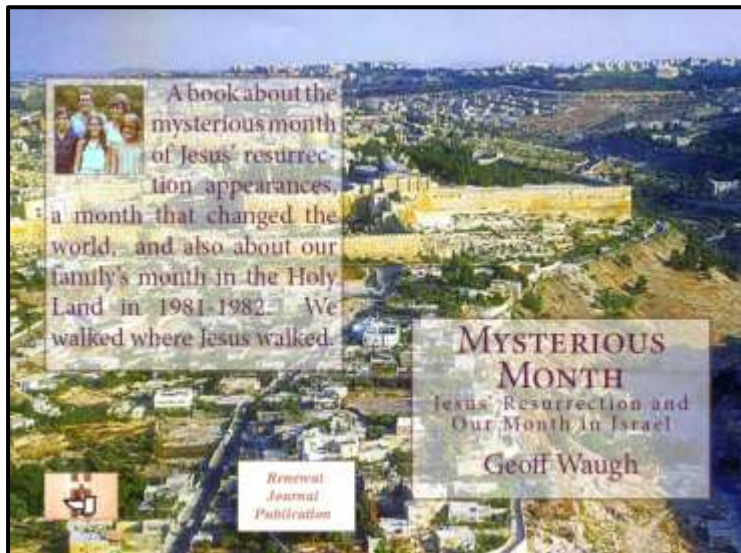
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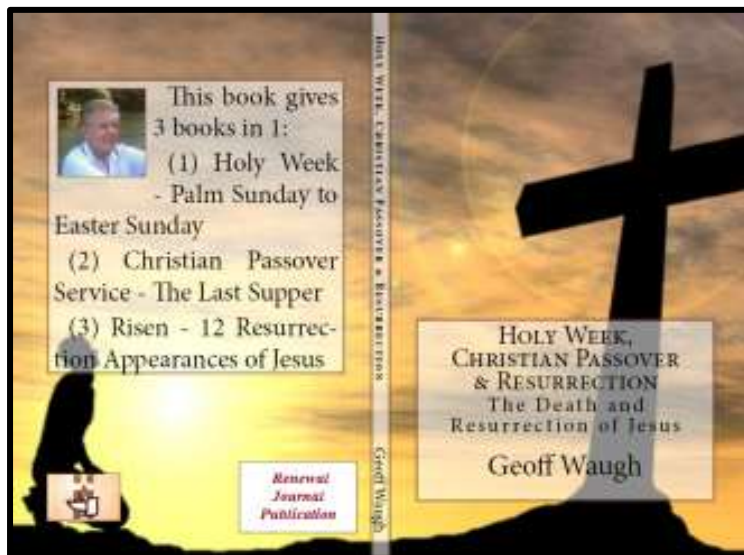
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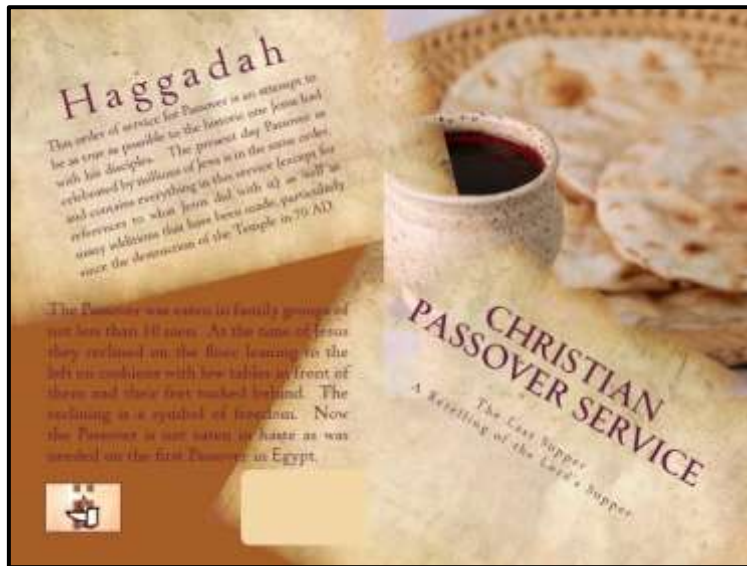
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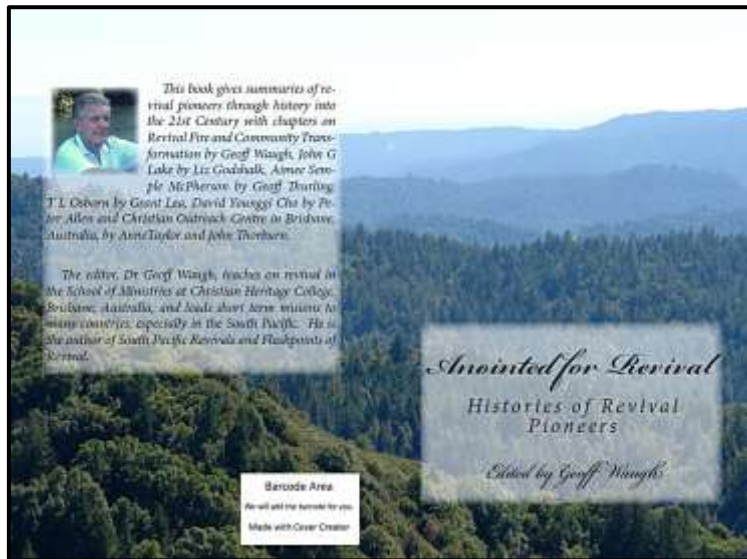
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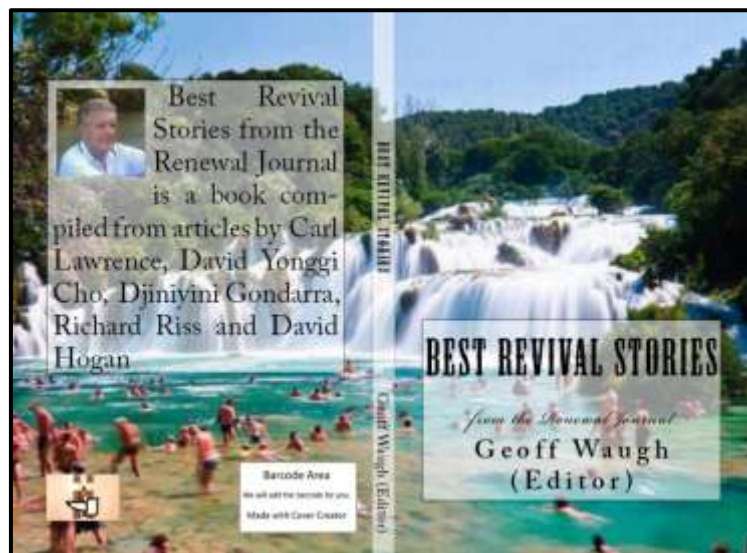


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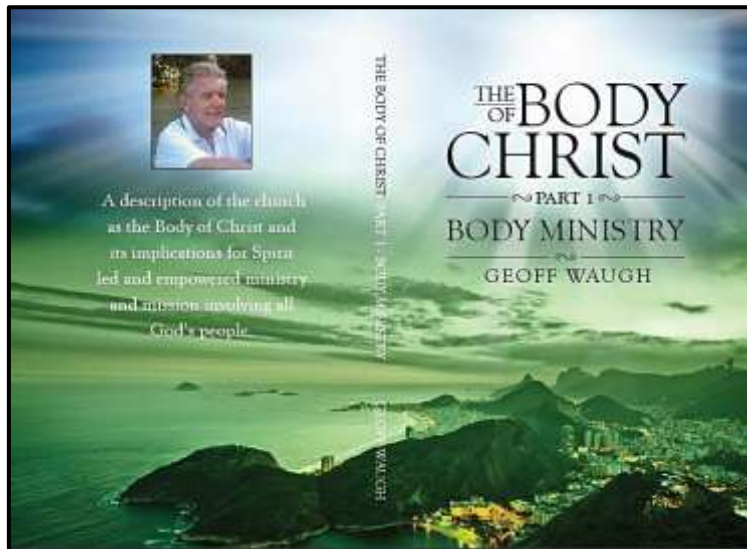


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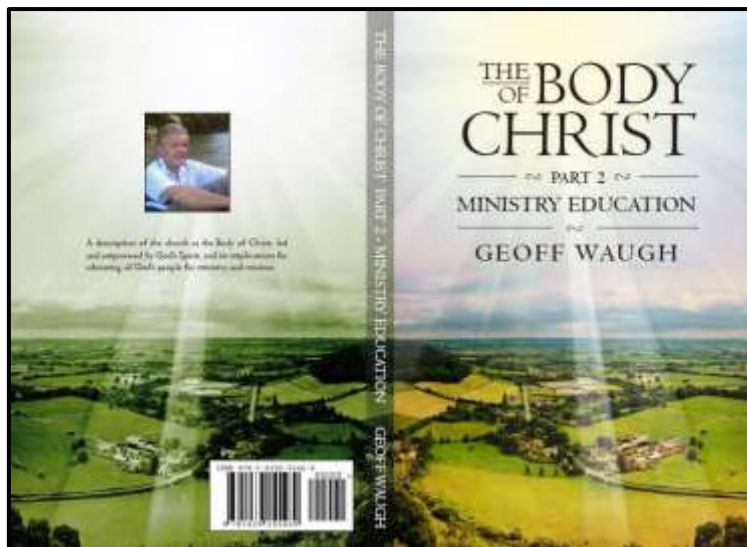


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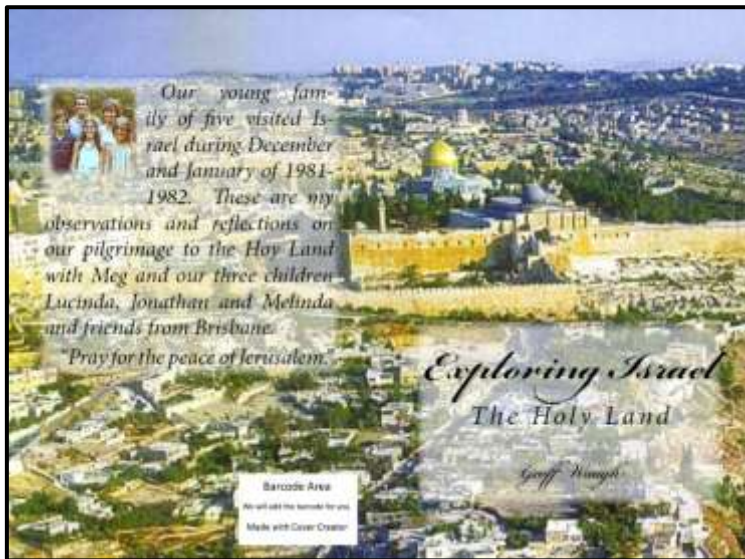




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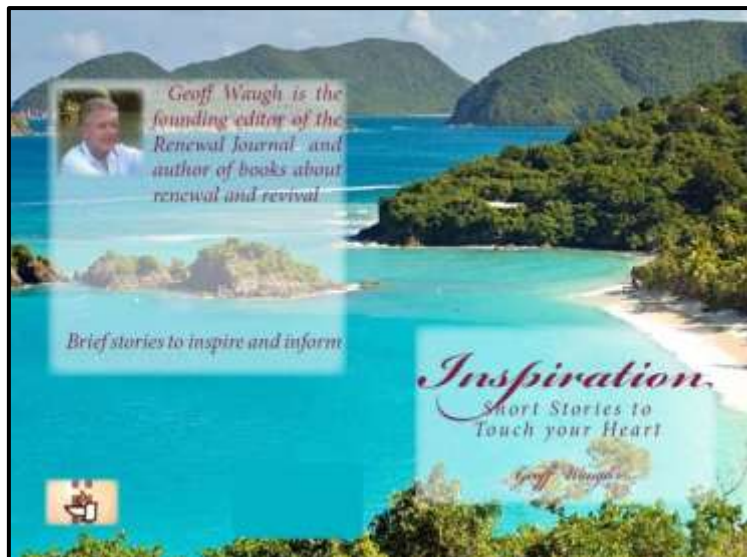
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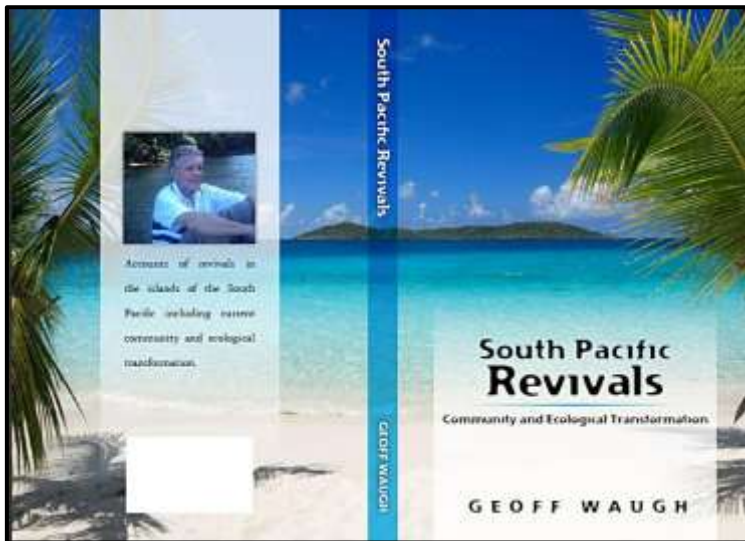




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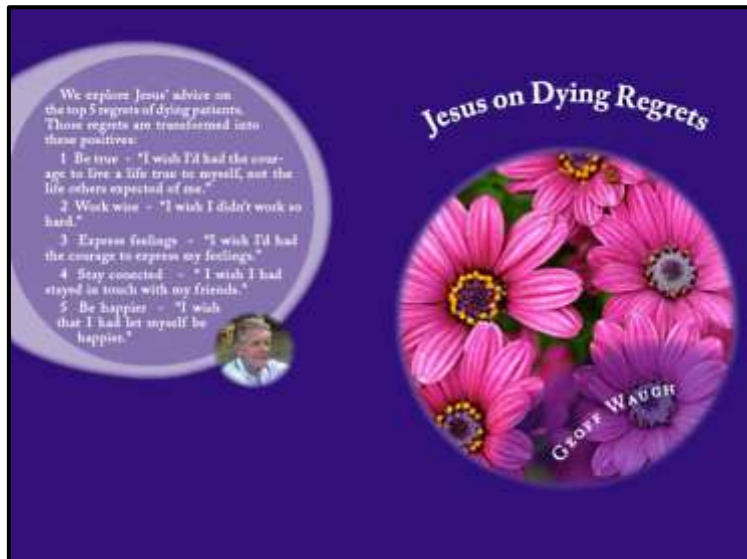
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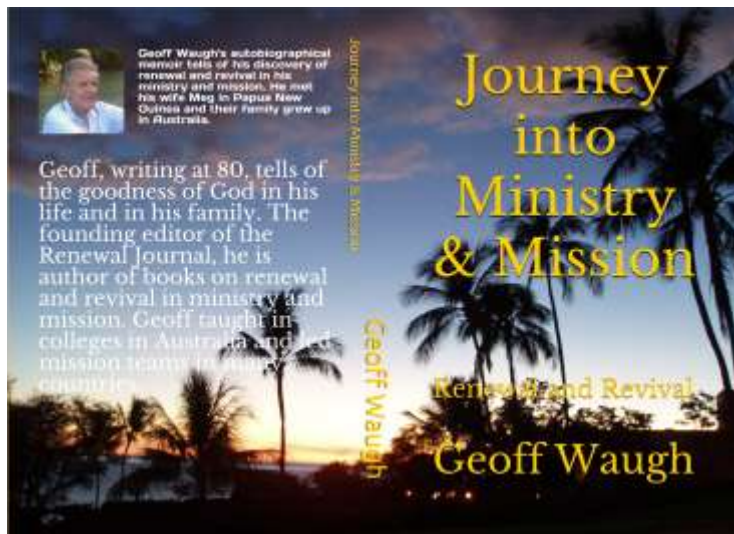
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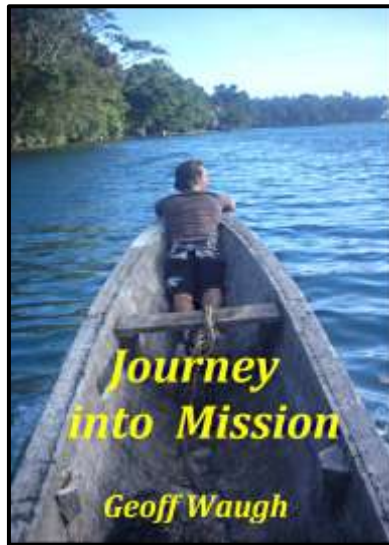


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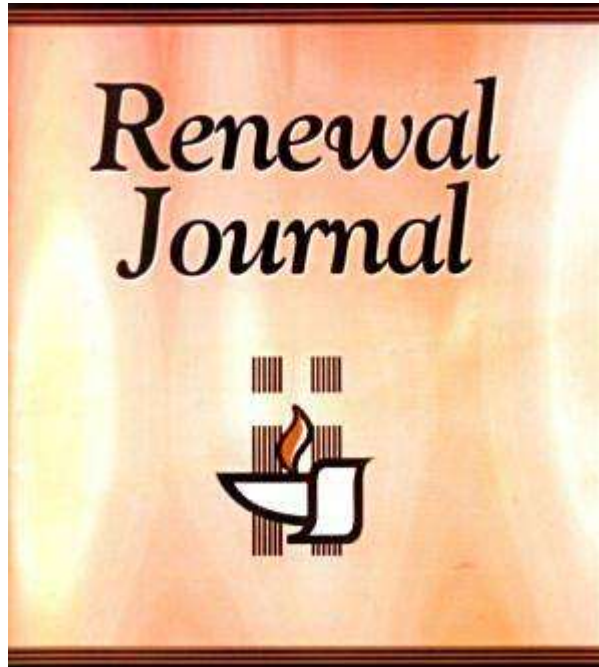
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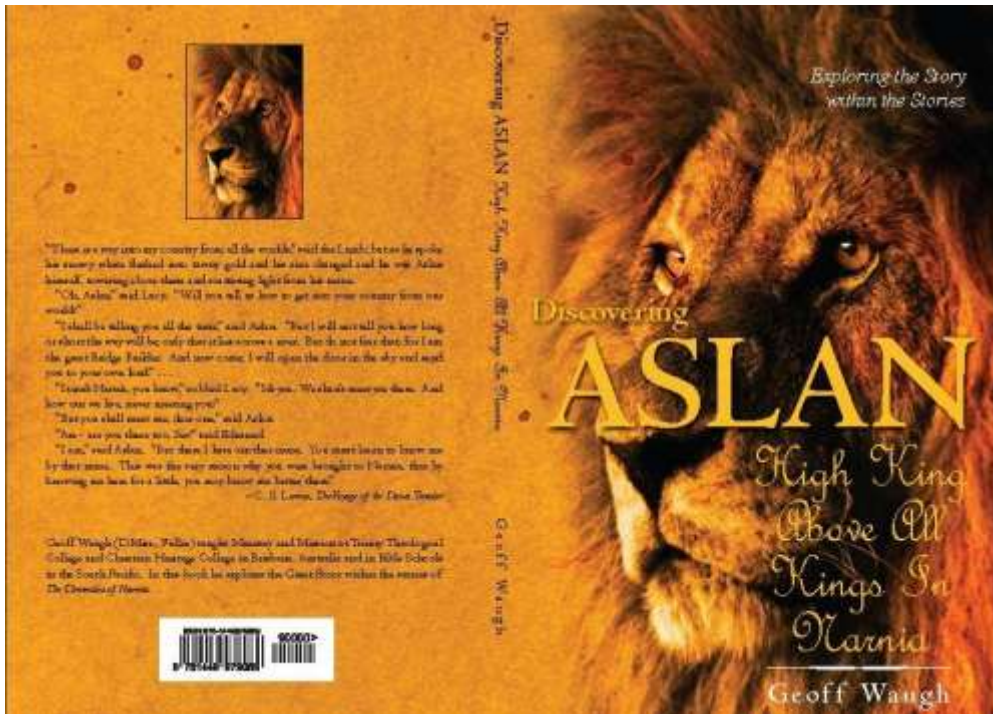
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#### **Introduction**

##### **1. The Lion, the Witch and the Wardrobe**

*Aslan is on the move*

##### **2. Prince Caspian**

*Each year that you grow you will find me bigger*

##### **3. The Voyage of the Dawn Treader**

*By knowing me here for a little, you may know me better there*

##### **4. The Silver Chair**

*Aslan's instructions always work: there are no exceptions*

##### **5. The Horse and His Boy**

*High King above all kings in Narnia*

##### **6. The Magician's Nephew**

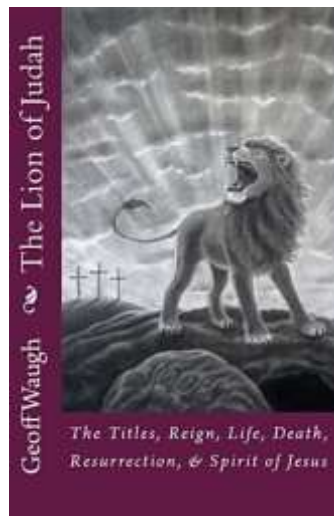
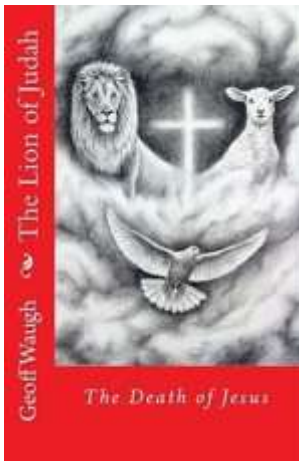
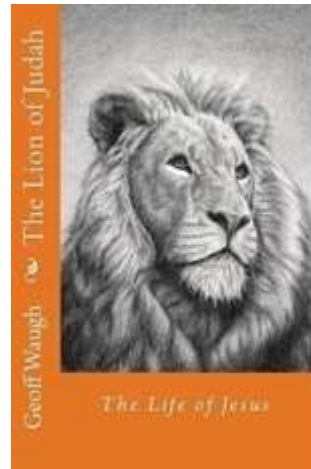
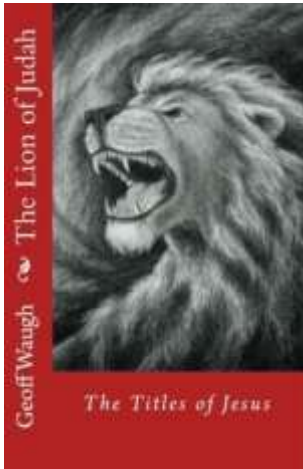
*I give you yourselves ... and I give you myself*

##### **7. The Last Battle**

*Further up and further in*

#### **Conclusion**

**The Lion of Judah Series – black & white**



**The Lion of Judah Series – in colour**





Geoff Waugh ∞ The Lion of Judah



*The Titles of Jesus*

Geoff Waugh ∞ The Lion of Judah



*The Reign of Jesus*

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*The Life of Jesus*



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*The Resurrection of Jesus*

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*The Spirit of Jesus*

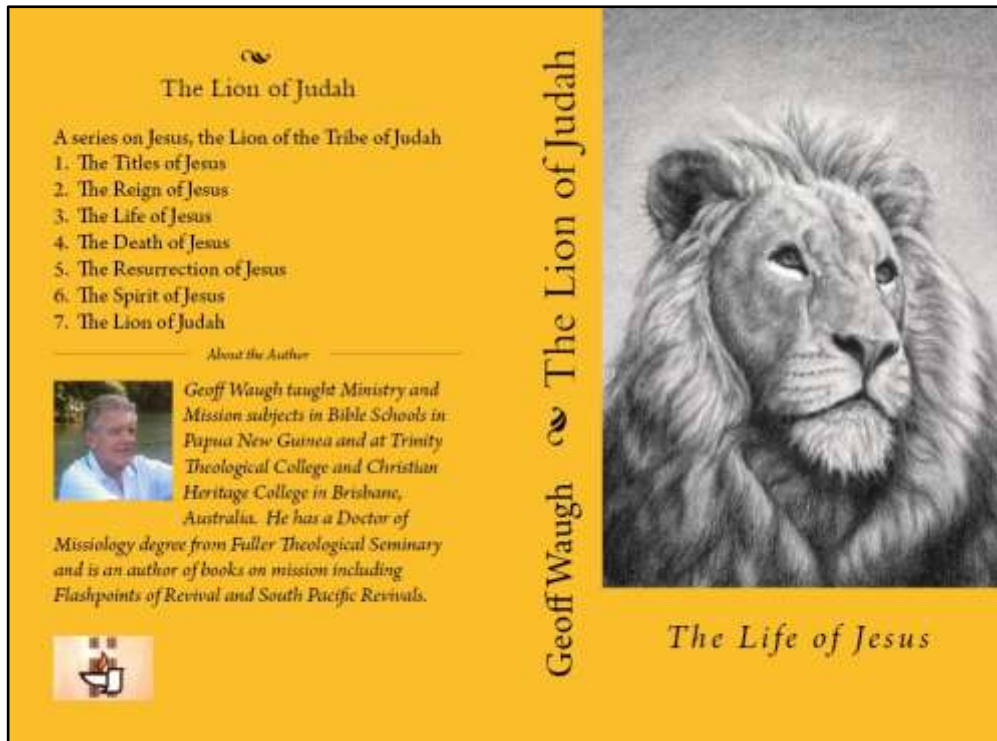
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*The Titles, Reign, Life, Death,  
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