

Chronological Survey of the Ministry of Jesus Christ

Jesus' life before He went to be baptized by John	about 30 yrs	BIRTH and SILENT YEARS Jesus' nativity, infancy, boyhood, young adult & early adult life	
The 3 ½ Year Public Ministry of the Lord Jesus Christ	Background Events The stage is set	3 - 4 months (?) Fall 29 - spring 30	THE <i>BACKGROUND</i> TO THE PUBLIC MINISTRY OF JESUS 1. Background: The ministry of the forerunner, John the Baptist 2. Impetus: The baptism of Jesus by John (1 st recorded event since in the temple at age 12) 3. The 40-day fast – the temptation of Jesus the Christ – the angelically assisted recuperation
	PUBLIC PRESENTATION Time: 2 years + ✓ seeking crowds ✓ working countless miracles ✓ traveling throughout the lands of the Jews , saturating the area with His claims, and with the proof of those claims by means of miracles	4-6 months (?) Spring – summer/fall 30	THE OPENING MONTHS OF JESUS' PUBLIC MINISTRY (only in Jn – “Early Judean Ministry” - ?) 1. The first five days of Jesus' <i>public</i> ministry (Jn 1:29-2:12): ① John announces the Nazarene as the Christ for the 1 st time; ② Jesus gathers to Himself two of John's disciples; ③ Jesus finds Nathanael, sets out for Galilee; ④ the miracle of water to wine performed at Cana 2. Jesus cleanses the temple at Jerusalem during <i>Passover</i> season 3. Nicodemus, a seeking Sanhedrinist, comes by night to Jesus 4. Jesus continues to gather to Himself those who had already believed John's message 5. John the Baptist is arrested; Jesus departs for <i>Galilee</i> , passes through Samaria on the way, deals with the woman at the well
		Ca. 18 months Autumn 30 - March 32	THE GREAT GALILEAN MINISTRY OF JESUS CHRIST 1. Many, many miracles during this time 2. Jesus is seeking crowds , traveling throughout Galilee (with infrequent visits to Judea – e.g., Jn 5), saturating the land with His two-fold claim (to be <i>Messiah</i> , and to be <i>God</i> come in the flesh [Jn 20:30,31]), proving the legitimacy of those claims by means of miracles 3. In spite of the undeniable proof Jesus offers in defense of the truth of His claims, this generation of Israel finally rejects Him and His offer; Jesus discerns that spirit of disbelief, His disciples/apostles do not . There are two great <i>moments of rejection</i> which bring this phase of Jesus' ministry to a close: a) The first moment of rejection--the unpardonable sin (Mt 12:14-37) b) The final moment of rejection--the feeding of the 5000 (Jn 6:41-47)
	PRIVATE PREPARATION Time: 6 months [1 st ½ of final year] ✓ seeking privacy ✓ resisting requests for miracles ✓ avoiding areas populated by Jews	6 months March – October 32	TRAINING OF THE TWELVE Notice that Jesus' emphasis and tactics change dramatically at this point: 1. He had been seeking crowds; now He seeks privacy 2. He had been working miracles freely; now He seeks to avoid miracle-working in the attempt to avoid the consequent multitudes of people 3. He had been speaking openly and plainly; now He speaks in parables 4. He had been traveling throughout the land of the Jews; now He begins to move in non-Jewish territories (Syro-Phoenicia, Decapolis, the region of Caesarea-Philippi) 5. He had openly (if carefully) claimed Messiahship; now He asks not to be identified as Messiah CULMINATION OF THIS PERIOD: 1. Jesus finally finds solitude with His apostles, openly <i>foretells His death</i> for the first time; the apostles are horrified and unbelieving 2. To reinforce the staggering faith of the apostles, Jesus is TRANSFIGURED before three of them
	A time of mixed focus : [last ½ of final year] Jesus presents Himself to the people of Judea & Perea; but all the while continues to prepare His witless disciples for His death	6 Months October 32 – March 33	IN AND AROUND JERUSALEM: THE FINAL SIX MONTHS BEFORE HIS PASSION 1. To Jerusalem, for the Feast of Tabernacles (Nov) [Luke 9:51; John 7:1-10:21] ---then, <i>ministers in Judea for final time, avoiding Jerusalem, sends out the 70</i> 2. To Jerusalem for the Feast of Dedication (Dec) [Luke 13:22; John 10:22-42; Lk 13:23-17:10] ---then, <i>to Perea (Jn 10:42; Lk 13:23-17:10), resists Pharisees attempts to lure Him back to Judea (Lk 13:31-34,) ministers until the sisters of Lazarus send for Him (Jn 11)</i> 3. To Bethany to raise Lazarus from the dead (ca Feb) [John 11] ---then <i>to village of Ephraim [border of Samaria], remains secreted until He sets out to Jerusalem for final Passover [following a strategic route]</i>
	FINAL EVENTS Time: several weeks ✓ final trip to Jerusalem ✓ Passion Week ✓ resurrection Ministry ✓ ascension to the Father	Final Week; and then 40 days	JESUS' PASSION IN JERUSALEM, THE RESURRECTION AND ASCENSION 1. The final journey to Jerusalem; Jesus and His disciples travel to the city with a band of Passover pilgrims coming down from Galilee 2. The PASSION WEEK: Jesus dramatically enters Jerusalem (Sun), cleanses & possesses the temple (Mon/Tue), keeps Passover (Thur pm), then is arrested, tried, crucified and buried (Fri) 3. The RESURRECTION (early on first day of week), followed by a 40-day ministry on the earth 4. The ASCENSION to the Father from the Mount of Olives

John 1 - 4

Ten Important Insights Basic to a Proper Understanding of the Life of Christ

1. In His incarnation, Jesus took upon Himself genuine human nature. Thus, He lived out His life under the actual and real limitations intrinsic to unfallen humanity and in entire dependence upon the empowering and directing ministry of the Holy Spirit.
2. Jesus' ministry of 3½ years included two distinguishable emphases: *Public Presentation* [2½ years of presenting Himself to Israel as her Messiah, saturating the land with His claims, working miracles to authenticate those claims] followed - after Israel had demonstrated her determination to reject Jesus' claims no matter how compelling the evidence He offered for those claims - by *Private Preparation* [of His disciples for the fact of His death].
3. Throughout His public ministry, Jesus made two explicit claims concerning Himself: He claimed to be the Messiah of Israel, and He claimed to be God come in the flesh. The claim to Messiahship (i.e., to be King of Israel) was cleverly encoded to appeal to Jews but to appear innocuous to the Roman overlords. The claim to deity was couched in figures and terms compelling and unmistakable to Jewish hearers.
4. The purpose of Jesus' many miracles was to prove true His remarkable claims concerning Himself (cf. John 3:2; Ac 2:22). Thus, miracles were the most dominant during the period of Jesus' ministry when He was working to present Himself to Israel as her Messiah. Again, the greatest of the miracles wrought by Jesus, and thus the miracle with the most dramatic and important vindicating force, was His own bodily resurrection from the grave on the third day after His death and burial.
5. The rejection of Jesus' claims was not a matter of confusion, but of rebellion (John 2:11). Official rejection came early and grew steadily until it exploded in the crucifixion. On the other hand, popular rejection came later and was much more subtle, so much so that only Jesus had the insight to recognize the true heart of the multitudes.
6. Throughout His ministry, Jesus employed a remarkable strategy to unmask the superficial and hypocritical nature of the public adulation paid Him by the multitudes: when confronted by shallow proffers of acceptance, He would speak hard words--words which demanded a choice, the morally right choice being indicative of obedience/belief, but also involving a serious price to be paid by the one making that choice. Usually, this demand was that they reject the Pharisees (and specifically, the Pharisaic doctrine of righteousness by works) in order to accept His claims. Compare Mt 5:20; Jn 6:48-66; Mt 23:1-39.
7. Jesus never explicitly spoke of His death until within months of the event; when He did speak of it, nobody accepted it, especially the apostles. This unwillingness to accept Jesus' plain and oft-repeated statements seems to have been a function of two influences: first, the apostles were crippled by the popular rabbinic misperception of the Messianic hope, which had little or no room for a suffering or dying Messiah; second, the apostles were greedy for the chief places in the kingdom which Jesus had promised them, and they didn't want to hear about suffering by Him or by them.
8. Jesus remained a wildly popular folk-hero--the object of almost universal popular fascination--until the last week of His mortal life. Indeed, that popularity crescendoed until it imploded climatically on Tuesday of the Passion Week. This enduring and increasing popular fascination impacted Jesus' ministry in three very important ways:
 - a. It deceived the apostles and disciples of Jesus, persuading them that in fact Jesus' claims were being broadly accepted, and thus making it difficult for those disciples to accept His prediction that He would die at the hands of the leaders of Israel.
 - b. It enabled Jesus to escape the murderous hatred of His official enemies; they longed to take Him, but they could not because they "feared the multitude."
 - c. It forced Jesus' enemies to involve the Romans in the execution of Jesus, and then to contrive to get Him on the cross before the town woke up on Friday; however, when the town did awake, the Sanhedrinists were amazed and delighted that the populace had suddenly turned against Jesus (see a. above).
9. Throughout His ministry, but especially as His Passion approached, Jesus demonstrated Himself to be "wise as a serpent and harmless as a dove." In at least three specific and identifiable ways, Jesus orchestrated the events of His passion so that it would unfold precisely how and when the Father intended it to.
 - a. By means of the raising of Lazarus and then the route He took to Jerusalem, Jesus set the stage for the Triumphal Entry, exciting the city about His arrival, and then alerting them as to the moment of His arrival.
 - b. By means of the second cleansing of the Temple on Monday, Jesus deliberately galvanized Pharisaic and Sadducean hostility; once those two sects had united in their murderous hatred of Jesus, it took them only five days to get Him on a cross.
 - c. By means of His carefully maintained popularity with the masses, Jesus insured that the Sanhedrinists would have to involve the Romans in His execution, and thus that He would die not by stoning but by being "lifted up" in crucifixion.
10. Jesus' followers did not expect Him to die. Indeed, they were not spiritually required to trust in His death until after that death—and the subsequent resurrection—had occurred.

To access this list and chart, as well as some other resources related to the Life of Christ, go to <https://www.dropbox.com/sh/zmba7a7fcxy9qon/AADnQkwhRSDtgM4h8aC3YVfQa?dl=0>.