



WHAT JESUS SHOWED HIS DISCIPLES

Spiritual Relationship, His Law, His Body and Blood,
 His Ekklesia by Revelations, His Ekklesia in Temple
 Mount Area

0 100 200 300 400 500 MILES

SCALE



Jesus was filled with the Holy Spirit. He came as a man to be filled with God's Holy Spirit. This enabled Him as a man to perform His duties on this earth with the same power available to us through the same Holy Spirit. **NIV Luke 4:1. Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the desert.** Full of the Holy Spirit, Jesus spent the next 40 days in the wilderness being tempted by the devil. He answered all of Satan's temptations by quoting from God's Word.

Impressed with the baptism of Jesus two followers of John took up with Jesus on His way back to Galilee. When they arrived in Galilee they were invited to the wedding party in Cana. The party ran out of wine and Jesus' mother insisted He do something. Jesus then performed his first miracle by turning the water into wine.

Jesus and his new disciples probably John and Andrew went to Jerusalem for the Passover in May of 26 A.D. He probably performed more signs and wonders and became known to many. One of these was a man named Nicodemus who was a leader and authority among the Jews. Because of his position, he came to Jesus at night to question Him about His connection to God. Nicodemus had known only Temple sacrifices and teachings about the Law. He was curious to know how Jesus fit into this system. Jesus caught him off guard by saying "unless you are born again you cannot be acquainted with the kingdom of God". Nicodemus was puzzled. **AB John 3:5-6. Jesus Answered, I assure you, most solemnly I tell you, except a man be born of water and (even) the Spirit, he cannot (ever) enter the kingdom of God. What is born of (from) flesh is flesh---of the physical is physical; and what is born of the Spirit is spirit.** Jesus told him this was a spiritual connection and then gave an illustration of the Spirit. **AB John 3:8. The wind blows (breathes) where it will; and though you hear its sound, yet you neither know where it comes from nor where it goes. So it is with everyone who is born of the Spirit.** You don't see the wind but you see the results. That's the way the Spirit operates. It is not a system or a set of rules but when someone is born

of the Spirit, they are Spirit beings. This is their connection to God and when this happens you see the results. Jesus then prophesied to Nicodemus, "as Moses lifted the serpent on a pole, so shall the Son of Man be lifted up". Jesus also told him, "God so loved the world that He gave His only begotten Son so that those who believe will have eternal life and live forever with Him". (John 3:16)

After the Passover, Jesus and his group proceeded through Samaria on their way to Galilee. The Jews considered the Samaritans inferior because they capitulated and inter-married with the conquering Babylonians. The Jews even refused to let them be a part of the Temple rebuilding process after the exile and because of this the Samaritans felt like second-class citizens. I'm sure Herod's new Temple in Jerusalem exasperated the situation for both sides.

They stopped at Jacob's well and Jesus asked a woman for a drink. She was surprised that He a Jew would ask her, a Samaritan woman, for a drink. He told her if she knew Who was asking her she should ask for living water. **AB John 4:14. *But whoever takes a drink of the water that I will give him shall never, no never, be thirsty any more. But the water that I will give him shall become a spring of water welling up (flowing, bubbling) continually within him unto (into, for) eternal life.*** Because of her needs, she asked Him for some of this water. Then Jesus with a Word of Knowledge told her about her own sordid past. She recognized him as a prophet, but in her defense brought up their religious differences. Jesus quickly dispelled this by saying a time is coming when you will worship the Father neither merely on this mountain nor merely in Jerusalem. **AB John 4:23-24. *A time will come, however, indeed it is already here, when the true (genuine) worshippers will worship the Father in spirit and in truth (reality); for the Father is seeking just such people as these as His worshippers. God is a Spirit (a spiritual Being) and those who worship Him must worship Him in spirit and in truth (reality).*** He told her like he told Nicodemus, this is a spiritual thing, and not some particular place because God is a Spirit you must worship Him in Spirit. Here, he prophesied about the coming Holy Spirit. She went to town and told them about Jesus and He and His disciples spent about three days witnessing in Samaria.

At this time, in the summer of 26 A.D., Jesus began His ongoing ministry in Galilee. First He went to His hometown of Nazareth and read the Scriptures for the members of His synagogue. He told them He was the one prophesied by Isaiah in Isaiah 61:2. At first they were impressed by his diction and delivery but in time realize He was declaring Himself to be the Messiah. They were filled with rage and drove Him out of town---So much for a prophet in His own town.

Since Jesus was set to begin His Ministry, He went down to the Sea of Galilee and rounded up some fellows who had previously befriended Him. Andrew and his brother Simon and John and his brother James, who were all fishermen, stopped what they were doing and followed Him. John and Andrew had probably witnessed Jesus' baptism in the Jordan. He told the four, "I will make you fishers of men". They went into Capernaum and Jesus healed a demonic in the Capernaum synagogue. He later performed many miracles and healings including showing the disciples how to catch fish and healing Simon Peter's mother-in-law of a fever. Jesus used Capernaum as His base of operations for the area of Galilee.

There were many people watching and listening to what He did and said in this region. In one instance probably at Peter's house there was such a crowd, a paralyzed man had to be lowered to Jesus through a hole in the roof. Jesus healed the man and forgave his sins. The Scribes and Pharisees were very disturbed about this, especially His forgiving the man sins.

Because of the crowds, Jesus appointed more disciples including Matthew a tax collector. Jesus had previously healed a royal official's son (John 4:46) and because Matthew worked for the official, he was very familiar with this healing. Jesus only had to say, "join me as a disciple" and Matthew forsook everything and followed Jesus.

The Pharisees and Scribes, the learned ones among the Jews, complained that Jesus, although He was healing the sick was eating and drinking with such as a tax collectors. Jesus answered them, the learned ones, unless you change your ways, you're going to break like

old wine skins with this new wine that I am presenting to these people.

John tells us in his Gospel about Jesus going to Jerusalem for the Passover in the spring of 27 A.D. John may have been the only disciple with Him as no other Gospel mentioned this trip. As with all the Passovers there were crowds of people in Jerusalem and as Jesus entered Jerusalem before the Temple Mount area He noticed a cripple invalid by the pool of Bethesada. He asked the man why he was not in the pool and he said there was no one to help him. So Jesus told him, "Get up, pick up your bed and walk". Jesus went up into the Temple Mount and the man who was crippled before was now walking and carrying his bed. The Jews noticed this and told him it was not permitted for him to carry his bed on the Sabbath. Later in the Temple Mount area Jesus saw the man and said. "See you are well". "Stop sinning or something worse may happen to you". The man went to the Jews and told them it was Jesus who made him well. They accosted Jesus about the Sabbath and He preached to them the plan of salvation. He told them whoever believed in My message and believed on Him who sent Me shall have eternal life and not come under judgment. Jesus also told them about the fate of their forefathers. **AB John 5:25-26. Believe Me when I assure you, most solemnly I tell you, The time is coming and is here now when the dead shall hear the voice of the Son of God, and those who hear it shall live. For even as the Father has life in Himself and is self-existent, so He has given to the Son to have life in Himself and be self-existent.** Here Jesus was prophesying about what the Son of God would do between His death on the cross and His resurrection. He also told them, "I have come in my Father's name with His power and yet you do not believe Me. For if thou believed in and relied on Moses thou would believe in and rely on Me for he wrote about Me".

Back in Galilee, Jesus was teaching and healing people in the area around the Sea of Galilee. In July 27 A.D., He retreated up a hillside and taught a great multitude. Matthew related this for us in great detail. It was called the Sermon on the Mount and it dealt with Jesus' view of the Law. In this sermon He really told them what constituted sin, how it was missing the mark that He and His Father had set for us.

He illustrated this by saying the Law says this but I say this and so. For instance in Matthew 5:43-44, He said, "Ye have heard that it hath been said, thou shalt love thy neighbor, and hate thine enemy, But I say unto you, love your enemies, bless them that curse you . . . In other words, His laws we can't keep because we are all sinners. We have to have His forgiveness to be perfect. **AB Matt 5:48. You, therefore, must be perfect as your heavenly Father is perfect (that is, grow into complete maturity of godliness in mind and character, having reached the proper height of virtue and integrity).** God required the perfect sacrifice for us to be perfect as He is perfect. Once we accept this perfect sacrifice and rely on Him, He will give us great things. **AB Matt 7:11-12. If you then, evil as you are, know how to give good and advantageous gifts to your children, how much more will your Father Who is in heaven (perfect as He is) give good and advantageous things to those who keep on asking Him! So then whatever you desire that others would do to and for you, even so do you also to and for them, for this is (sums up) the Law and the prophets.** This is how we are to go through life by relying on Him and observing His Golden Rule.

Jesus became more and more famous. A Roman centurion came to Him and asked for him to heal his servant boy who was paralyzed and in extreme pain. Jesus said I will come but the centurion replied, "I am not worthy for thou to come under my roof, just say the word and he will be cured". Jesus marveled at his faith and said that many from the world will come and sit at the table with Abraham, Isaac and Jacob in the Kingdom of Heaven. The servant boy was restored to health at that very moment.

By September of 27 A.D., the crowds were astonished by the accomplishments of Jesus and asked the Pharisees, the learned ones; can this be the son of David? The Pharisees answered this man drives out demons only by the help of Belezabub. Jesus discerned their spirits and replied, "if Satan drives out Satan, then his house is divided; however, if I drive out the demons by the Spirit of God, then what you see is the Kingdom of God". **AB Matt 12:31-32. Therefore I tell you, every sin and blasphemy-that is, every evil, abusive, injurious speaking or indignity against sacred things-can be forgiven men, but blas-**

phemy against the (Holy) Spirit shall not and cannot be forgiven. And whoever speaks a word against the Son of man will be forgiven, but whoever speaks against the Spirit, the Holy One, will not be forgiven, either in this world and age or in the world and age to come. This Belezabub comment has been used many times through church history, however, when a group opposed the Holy Spirit, they would never make a direct confrontation. The opponents would always use some sort of subterfuge because of this proclamation of Jesus.

Jesus, in speaking to the crowds, told them that the prophets and righteous men of old yearned to see what they saw and hear what they have heard. By this time the Pharisees and Scribes were following Him very closely and Jesus began to teach more and more by parables. He could make his point without stirring up so much contention.

At the time of the Passover in 28 A.D., Jesus and his disciples had just heard about John the Baptist's death at the hands of Herod Antipas. They were located in a remote area with an extremely large crowd. Because it was late in the day, the disciples told Jesus to send them away so they can get something to eat. Jesus asked, how much food do we have? They determined after a search, five loaves and two fishes. So Jesus fed the five thousand by one of His most spectacular miracles. When they had finished, He explained that He was the Bread of Life. ***NIV John 6:31-36, 55-56. Our forefathers ate the manna in the desert; as it is written: 'He gave them bread from heaven to eat'. Jesus said to them, "I tell you the truth, it is not Moses who has given you the bread from heaven, but it is my Father who gives you the true bread from heaven. For the bread of God is he who comes down from heaven and gives life to the world." "Sir", they said, "from now on give us this bread". Then Jesus declared, "I am the bread of life. He who comes to me will never go hungry. And he who believes in me will never be thirsty. . ."For my flesh is real food and my blood is real drink. Whoever eats my flesh and drinks my blood remains in me, and I in him. AB John 6:63 It is the Spirit that gives life---He is the Life-giver; the flesh conveys no benefit whatever---there is no profit in it. The words (truths) that I have been speaking to you are spirit and life.*** Here Jesus said He would supply man with his spiritual needs. This was the basis for the Eucharist in the church. Jesus was

prophesying to the future by telling them He would provide the sustenance for the Body of Christ. We must live off Him as He provides the Holy Spirit for living our lives.

In June of 28 A.D., Jesus and His disciples passed through Decopolis and a man was healed of deafness because the people begged Jesus to lay hands on him. What was Jesus doing in Decopolis, it was not on the way to anywhere? Decopolis is south and east of the Sea of Galilee and consisted of ten new Greek cities. This enclave of Greeks came into existence in 200 B.C. and was rebuilt in 75-65 B.C. It was very modern compared to the old and dinky Jewish villages. I think Jesus took his disciples through Decopolis so they might observe the democratic process, especially the activity of the ekklesia. The ekklesia was the public meeting of the democracy and was surely active in Decopolis.

In July of 28 A.D., they proceeded north in the area of Bethsaida in northern Galilee. Jesus sternly warned them to be on guard against the leaven of the Pharisees and Sadducees. (Matt 16:6 and Mark 8:15) Leaven by definition is something that modifies or lightens. Jesus was prophesying to the disciple's about the negative influence the Jews would have on what God wanted for His people. Obviously Mark and Matthew remembered this warning because they wrote about it in 50 A.D. and 60 A.D. respectively. This was about the Judaizers.

To get some rest from the crowds, Jesus and his disciples went on north to the area of Caesarea Philippi. As they were in a relaxed mood, Jesus asked them "Who do people say that the Son of man is?" **AB Matthew 16:14-17. And they answered, Some say John the Baptist, others say Elijah, and others Jeremiah or one of the prophets. He said to them, But who do you (yourselves) say that I am? Simon Peter replied, You are the Christ, the Son of the living God. Then Jesus answered him, blessed-happy, fortunate and to be envied-are you, Simon Bar-Jonah. For flesh and blood (men) have not revealed this to you, but My Father Who is in heaven.** According to Jesus, Peter's answer was a revelation from God. He told Peter, man didn't reveal this to you. No one had told Peter that Jesus was the Son of God, but at that moment the Father had given him this revelation. Jesus went on

to prophesy what He was going to do with these revelations. **AB Matthew 16:18. And I tell you, you are Peter (Petros, masculine, a large piece of rock), and on this rock (petra, feminine, a huge rock like Gibraltar) I will build My church and the gates of Hades (the powers of the infernal region) shall not overpower it-or be strong to its detriment or hold out against it.** More than a year before, Jesus had changed Peter's name from Simon to the "Rock" (Peter). Here, Jesus used a metaphor of two kinds of rocks. One, a rock like Petra and the other like the Rock of Gibraltar. Peter the small rock received the revelation, but the revelation itself was the huge -- big Rock. On that huge Rock, where you hear from God, Jesus explained, I will build MY EKKLESIA. Ekklesia, as the disciples pictured it in their mind, we're not looking for an ekklesia we're looking for a king. .

The word ekklesia is the Greek word translated "church", one hundred and fifteen times in the New Testament. The word had been in use since 500 B.C. It was the basic unit of democracy since the inception of the democracy in Greece. The ekklesia continued to be an active endeavor as a citizens meeting throughout the Roman Empire. So when Jesus used the term everyone knew the meaning of the word. The Jews had their own meetings such as the synagogues and the Sanhedrin, neither of which would qualify as an ekklesia.

Only a month before, Jesus and his disciples had been in the Decopolis where they no doubt observed the citizen's ekklesia in action. This same ekklesia meeting happened in the colonnades of the Temple Mount area in Jerusalem, but the disciples being Jewish probably never participated nor paid much attention. In the small villages of Galilee where most of them were from, the Jews determine the social issues in the synagogues.

Jesus prophesied more when He said "the gates of Hades will not prevail against MY EKKLESIA." In Deuteronomy, Moses inferred the "gates" were the ruling bodies. In Deuteronomy 21:19 He said, "...bring him out to the elders of the city at the gates of the place" and in Deuteronomy 25:7 He said, "...let my brother's wife go up to the gate of the elders and say..." I believe by this time, it was more or less a slang term. The Jewish people, especially in the last several cen-

turies, had changed rulers many times and I can imagine people saying, "I wonder who is in charge of the gates today." Remember Jesus was prophesying and the disciples had no idea at that point what He was telling them. He was telling them about the future problems for his ekklesia. There would be those who would be the gates (those in charge, worldly control), who would attempt to put His ekklesia under their control. When you look at history, this is exactly what has happened and it continues to be a battle even to this day.

Jesus really got their imaginations going when he told them, "I will give you the keys to the kingdom. **AB Matthew 16:19. I will give you the keys of the kingdom of heaven, and whatever you bind-that is, declare to be improper and unlawful-on earth must be already bound in heaven; and whatever you loose on earth-declare lawful-must be what is already loosed in heaven.** In this verse, we must go back to the revelation Peter received, that Jesus said came from God. Jesus continued to prophesy and told them these revelations that come to members of My Ekklesia will be from God, therefore, My Ekklesia and God will agree on all matters. The revelations are the keys and whatever is bound on earth will be bound in heaven and whatever you loose on earth will already be loosened in heaven. In Matthew 18:17-18, Jesus gave them a practical application. He told them if a brother wrongs you, go to him and show him his fault, if he won't listen, go to him with two brothers, and if this doesn't work take it to My Ekklesia. He prophesied that if they work by these revelation's in My name then when two or three are together I will be in the midst of them.

Immediately after Jesus prophesied about His ekklesia, He told them he would go to the Jerusalem, suffer at the hands of the High Priest, be killed and on the third day be raised from death. Peter, after being praised for his revelations from God, took Jesus aside and told Him this must never happened to you. **AB Matthew 16:23. But Jesus turned away from Peter and said to him, Get behind Me, Satan! You are in My way--an offense and a hindrance and a snare to Me; for you are minding what partakes not of the nature and quality of God, but of men.**

By this Jesus knew Peter didn't understand any part of His prophecy. Peter was looking for someone, some man, to lead them. Jesus rebuked him and said this was not coming from God. My ekklesia is not about important people but about revelations from God. You must deny yourself and follow Me.

These verses about His ekklesia are the most controversial in all of the Bible. Church history has changed dramatically on the basis of differing interpretations. One that became very prominent in the fifth century A.D. said Peter was designated the head of the Church by these verses. If this was Jesus' intention, why did he choose the ekklesia as His vehicle on earth and why did Jesus rebuke Peter for assuming a man would be the leader? This is the continuing battle in the history of the church; it's the "Freedom of the Spirit" as opposed to the "Organization of Death".

Jesus went up on a mountain to pray and he took Peter, James, and his brother John. While He was praying, Moses and Elijah appeared and began to speak with Jesus. A bright shining cloud engulfed them, just like when God led the Jews in the wilderness. God the Father manifested Himself by speaking, "This is My Son, My Beloved, listen to Him." I'm sure after this; the disciples forgot their confusion about His ekklesia.

In October of 28 A.D., Jesus' brothers came and ask Him to go with them to the Festival of Tabernacle's in Jerusalem. They more or less chided Him for not doing His thing in Jerusalem where the Jewish big shots could see Him. I'm sure they didn't know what to make of His ministry ***AB John 7:3-4. So His brothers said to Him, Leave here and go into Judea, so that Your disciples (there) may also see the works that You do. (This is no place for you.) For no one does anything in secret, when he wishes to be conspicuous and secure publicity. If you (must) do these things-if you must act like this-show Yourself openly and make Yourself known to the world!*** Jesus turned them down but He had other plans. ***AB John 7:10. But afterwards, when His brothers had gone up to the feast, He went up also, not publicly, (not with a caravan) but by Himself quietly and as if He did not wish to be observed.***

What Jesus wanted to do was go to Jerusalem by himself with no disciples and try out the ekklesia in the colonnades of the Temple Mount. He wanted to test the democratic process instituted, in my opinion by God, to the Greeks and the world in 500 B.C. Now we know why Herod built the Temple Mount like a Greco-Roman Agora.

Jesus went up to the Temple Mount with confidence. ***AB John 7:14. When the feast was already half over, Jesus went up into the temple court and began to teach.*** He immediately began to preach in the colonnades. They were astonished at His teachings because never had they heard someone so learned about the Scriptures. Jesus called out as He taught in the Temple porches, (John 7:28) and preached many wonderful teachings. He said, "Whoever believes on Me, out of his innermost being, springs of living water will flow." Here he was prophesying about the coming Holy Spirit. Some wanted to arrest him but I'm sure the Roman soldiers were watching Jesus. He had the right, because of the ekklesia, to speak to the people. The guards, who were sent by the High Priest, only listened to Him because they said, "no mere man has ever spoken as this man speaks."

Jesus went out to the Mount of Olives to spend the night but He was back at the Temple Court (John 8:1-2) teaching at dawn the next morning. The Scribes and Pharisees brought Him a woman caught in the act of adultery; trying to test Him and catch Him making a wrong choice. Jesus simply got up and wrote something on the ground with His finger. Then He said, "He that is without sin, you be the first to throw a stone at her." (John 8:7) He then finished what He was writing on the ground. The accusers, slowly at first, all left without saying a word. He then told the woman, "I don't condemn you, go and sin no more." Everybody speculates about what Jesus wrote on the ground that turned this trial into a non-event. I think He wrote "Herodias", King Herod Antipas' sister-in-law, who at that time was living with him. I can't think of anything that would stop a public discussion about adultery, faster, than to indicate King Herod was an adulterer.

The Jewish leaders fumed over Jesus' warm reception by the crowds in Jerusalem, but Nicodemus, a leader, who had a previous encounter with Jesus some 2 years before wasn't so fast to condemn Him. The leaders then accused Nicodemus of being from Galilee (John 7:50)

Jesus told the people, "If you believe not in Me, you will die in your sins." (John 8:24) He also said, "If you continue in My words and live according to them, you are truly My disciples and you will know the truth and the truth shall make you free (John 8:32). As Jesus continued to teach, the arguments with the Jewish leaders became more and more rancorous. So in frustration, they took up stones to cast at Jesus, but He mixed with the crowd, concealed Himself, and went out of the Temple Mount area (John 8:59)

Even though the arguments with the Jewish leaders had become unmanageable, Jesus was pleased with results of His teaching in the stoas and colonnades of the Temple Mount. Apostle John said in John 8:20 "He was teaching in the Temple court, but no one tried to arrest Him." The reason for this immunity from the wrath of the Jewish leaders was as long as no one talked of insurrection, the Romans would protect the ekklesia, the basic unit of the democracy.

Jesus returned to his disciples and followers in Galilee after His experience in the Temple Mount area. He set His face steadfastly to go back to Jerusalem (Luke 9:51). He was ready to expose His disciples to this ministry of the redemption of man in the Temple Mount of Jerusalem. Because of the proven legality of the ekklesia, Jesus was able to explain the redemption process in spite of the opposition of the Jewish leaders.

However, before returning, Jesus wanted His followers to know they could continue His ministry. This would be a trial run for the coming ekklesia-church. ***AB Luke 10:1. Now after this the Lord chose and appointed seventy others, and sent them out ahead of Him, two by two, into every town and place where He Himself was about to come (visit).*** To enable them, Jesus did as He had done many times in the past, He must have put God's Spirit on them as happened with the likes of Moses, Samson, David and the prophets. ***AB Luke 10:19.***

Behold! I have given you authority and power to trample upon serpents and scorpions, and (physical and mental strength and ability) over all the power that the enemy (possesses), and nothing shall in any way harm you. Jesus gave them the power to do the job.

The seventy returned with joy and told Jesus, "Even the devils were subject to us in Your name." (Luke 10:17) Then Jesus excited and rejoicing, told God, ***AB Luke 10:21. In that same hour, He rejoiced and gloried in the Holy spirit, and said, I thank You, Father, Lord of heaven and earth, that You have concealed these things (relating to salvation) from the wise and understanding and learned, and revealed them to babes-the childish, unskilled and untaught. Yes, Father, for such was Your gracious will and choice and good pleasure.*** Jesus told His Father, this is what You've wanted all along, Your people operating by Your power from Your revelations. How simple can it be? Babes, through revelation from God, will man His ekklesia. This sounds a lot like Paul's explanation of the Body of Christ with the Gifts of the Holy Spirit in 1 Corinthians, chapter twelve.

Jesus and his disciples left for Jerusalem for the Feast of Dedication in December of 28 A.D. On the way Jesus told them the parable of the good Samaritan and they visited Mary, Martha and their brother Lazarus in Bethany. They probably stayed in Bethany as it was very close to Jerusalem.

They go to the Temple Mount area and the disciples noticed a man blind since birth. They asked Jesus, was it this man or his parent who sinned that made him blind. ***NIV John 9:3. Neither this man nor his parents sinned," said Jesus, "but this happened so that the work of God might be displayed in his life.*** Jesus put mud on his eyes and told him to wash in the pool of Siloam (John 9:7) The pool of Siloam was down the hill south of the Temple Mount. Jesus probably thought he would cause less commotion there than in the Temple Mount area. However, when the man was healed, he told everybody. The Pharisees proclaimed Jesus could not be from God because He had healed this man on the Sabbath. His parents were asked about his healing and they disavowed any knowledge. ***AB John 9:22. His parents said this because they feared (the leaders of) the Jews. For the***

Jews had already agreed that if any one should acknowledge Jesus to be the Christ, he should be expelled and excluded from the synagogue. This showed the hold the Jewish religious system had on the people. These parents, whose thirty-eight year-old son could now see, were afraid of being kicked out of their synagogue. The healed man finally said in disgust, "one thing I know, whereas, I was blind before and now I see". (John 9:25) The Pharisees then hounded the man until they cast him out of his synagogue. (John 9:34) When Jesus heard this, He came to him and ask if he believed in the Son of God. (John 9:37) Jesus told him he was talking to Him at that moment and the man believed and worshiped Him. Jesus then told the disciples and the Pharisees, "I came here for judgment", and there will be separation between those who believe Me and those who reject Me. (John 9:39)

Then Jesus told them the parable of the sheepfold. He said who entereth not by the door is a thief and a robber (John 10:1) Jesus was saying, He had to come as a Jew. He said, "He brings His own outside and they follow Him and know His voice". Then He told them, "I am the Good Shepherd and I have other sheep". **AB John 10:16. And I have other sheep (beside these), that are not of this fold. I must bring and impel those also, and they will listen to My voice and heed My call, and so there will be (they will become) one flock under one Shepherd.** Here He was prophesying about the Gentiles coming to God through Him. The Jews brought up stones to the Temple Mount to throw at Jesus but he escaped from their hands. He and His disciples went east across the Jordan River to the area of Bethany beyond Jordan.

Jesus stopped along the way to pray and one of his disciples asked Him to teach them to pray. Jesus then recited the Lord's Prayer. I'm sure this was more simple and to the point than the High Priest's prayer. The crowds increased almost daily as they traveled and Jesus continued to teach. He prophesied to them about the Holy Spirit which will tell them what to say when they are brought before the authorities (Luke 12:12).

It seems Jesus couldn't wait until His ekklesia and the Holy Spirit joined forces for His sake here on earth. **AB Luke 12:49-51. *I have come to cast fire upon the earth, and how I wish that it were already kindled! I have a baptism with which to be baptized, and how greatly and sorely I am urged-impelled, constrained-until it is accomplished! Do you suppose that I have come to give peace upon earth? No, I say to you, but rather division; . . .*** He can't wait to fill His followers with the Holy Spirit and see the results.

Like John the Baptist, He told the people to repent and change their minds for the better with disdain for their past sins (Luke 13:5). He also said, people will come from every direction to sit down at the table in the kingdom of God (Luke 13:29-30), and the first shall be last and the last shall be first (Luke 13:29-30).

Around March of 29 A.D., there were multitudes following Jesus (Luke 14:25) and He taught many times about forgiveness. The parables about the prodigal son (Luke 15:11) and the unjust steward (Luke 16:11), were good examples.

While He taught outside Judea, His close friend, Lazarus became very ill. By the time He arrived at Bethany, Mary and Martha's brother had been dead for four days. Jesus called him forth from the tomb and Lazarus was raised from the dead. The Jews in Jerusalem heard about this and called a special meeting of the Sanhedrin to consider the matter. That day, they decided and took counsel together how they might put Jesus to death (John 11:53).

After this, Jesus and His disciples left Bethany and retired to the wilderness areas. Along the way He healed ten lepers, but only one, a Samaritan gave thanks and praise to God. The Pharisees asked Him, "where is this kingdom of God?" "He told them the kingdom of God is not visible but within you" (Luke 17:21). Jesus was, of course, referring to the Holy Spirit. Paul later said in Romans 14:17, "the kingdom of God is not meat and drink but righteousness, peace and joy in the Holy Spirit". The time for the Passover was at hand and Jesus prophesied about His coming death. He told them, they will kill Him and on the third day, He will rise again (Luke 18:33).

The mother of James and John approached Jesus about leadership roles for her sons in His coming kingdom. Evidently no one heard Him when He told them He was going to die. They seemed more concerned about who would be in charge. I'm sure Jesus wondered how many times He would have to explain this before they realize there would be no leadership as they understood leadership. **NIV Mark 10:42-45. Jesus called them together and said, "You know that those who are regarded as rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be slave of all. For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many."** This was the reason He had chosen the ekklesia, a democratic institution. He wanted no real leadership. His ekklesia was to be a joint effort directed by God's Revelations.

On Friday, April 8, 29 A.D. Jesus arrived back at Bethany. He visited with Mary, Martha and Lazarus before going to Jerusalem. While there Mary anointed His feet with fine ointment (John 12:3). Saturday morning, April 9, 29 A.D., many people in Jerusalem knew he was as close as Bethany and they brought palm branches and strawed the way for His entry into Jerusalem (Matt 21:8).

As He came down toward Jerusalem from Mount Olivet, the people shouted, "Hosanna to the Son of David". He was riding a donkey as prophesied by the prophet Zechariah (9:9). When Jesus entered the Temple Mount, He again dispersed the money changers in front of the Jewish Temple and criticized them for making the Temple Mount a pass through or main passage for traffic. (Mark 11:16) It was probably impossible for the Jews to have a worshipful attitude in the Temple Mount area around the Jewish Temple. This shows that Herod's Temple Mount had traffic similar to the Agoras in other Greco-Roman towns.

However, Jesus had found a place to preach and teach the people. He would show His disciples where His ekklesia would be born. **AB Luke 19:47 - 20 : 2 And He continued to teach day after day in the temple (porches and courts). The chief priests and scribes and the leading**

men of the people were seeking to put Him to death. But they did not discover anything they could do, for all the people hung upon His words and stuck by Him. One day as Jesus was instructing the people in the temple (porches) and preaching the good news (the Gospel), the chief priests and the scribes came up with the elders (members of the Sanhedrin) And said to Him, Tell us by what (sort of) authority You are doing these things? Or who is it that gave You this authority? The chief priests wanted to know who gave Jesus this authority. The chief priests only had authority within walls of the Temple itself and here was Jesus teaching in the porches or colonnades of the Agora, immediately outside the Temple. These chief priests must have been a pathetic site, wearing all their fine regalia, and having no authority in the Agora area. I think this instance again showed why God brought democracy to the Greeks. The chief priests were powerless in the Agora and Jesus had the same right as anyone else to speak and teach. The ekklesia was created for the purpose of airing out ideas and solutions in public. The fact this bothered the high-ranking Jews probably didn't bother the Romans one whit. Jesus' disciples witnessed this and this was how and where Jesus' ekklesia would have its beginning.

Jesus and His disciples left the Temple Mount in the evening and withdrew to Bethany for the night. They returned the next day where Jesus told many parables in his teachings trying not to upset the Jews to the point of involving the Romans. The Jews knew this and constantly tried to make Jesus a rabble-rouser in the eyes of the Romans. That was why they accosted Jesus about the excessive Roman taxes on the Jews. Jesus blunted this argument when He asked, "Who is this image on the coin?" He then said, "render to Caesar that which is Caesar's (Mark 12:17). Jesus spent much of His time defending Himself against pointed questions by the Scribes and Pharisees. One question was which is the greatest commandment? Jesus answered, "Love your Lord with all your heart and mind and the second is love your neighbor as yourself." The Scribes answered, "Excellently and admirably answered, Teacher". Then Jesus said to him, "thou are not far from the kingdom of God." No one durst ask Jesus any further questions. (Mark 12:29-34). These Jewish leaders were coming too close to the real mission of Jesus and that was to show the love of God for mankind.

These Jews were in the business of keeping God off the people by obeying the Laws. This love business made them uncomfortable.

The day was probably Tuesday, April 12, 29 A.D. and Jesus was drawing large crowds to hear His teachings within the colonnades of the Temple Mount. Don't think this went unnoticed by the Romans; they knew exactly what happened within the Temple Mount area. This made Pilate to be such a hypocrite because I'm sure he received daily reports about Jesus and knew He was innocent of the charges brought against Him.

Jesus spoke about the Jewish leadership, especially the High Priest, Scribes and Pharisees and how they took the best seats in the synagogue and places of honor at the feasts. He said the present leadership wants people to call them rabbi. Here Jesus prophesied about the coming ekklesia and its leadership. **AB Matt 23:8-11. *But you are not to be called rabbi (teacher), for One is your Teacher, and you are all brothers. And do not call any one (in the church) on earth father, for you have one Father, Who is in heaven. And you must not be called masters (leaders), for you have one Master (Leader), the Christ. He who is greatest among you shall be your servant.*** Jesus made it crystal clear, there are not to be masters or strong leaders. He specifically said, "Call no one Father, for you have one Father, who is in heaven". He wanted His ekklesia-church run by the revelations from God and not by important men or organizations.

At this time, Jesus and His disciples began to spend the nights on Mount Olivet which was a short distance east of the Temple Mount. From there they could see the whole Temple Mount with the magnificent Jewish Temple on the west side. Jesus told them by prophecy. **AB Mark 13:1-2. *And as (Jesus) was coming out of the temple (area), one of His disciples said to Him, Look, Teacher! Notice the sort and quality of these stones and building! And Jesus replied to him, you see these great buildings? There will not be left here one stone upon another that will not be loosened and torn down.*** I'm sure the disciples could not imagine these buildings built by Herod the Great ever coming down. Little did they know that in only forty years, they would all be gone.

The next morning Wednesday, April 13, 29 A.D., Jesus related the last two parables of His earthly ministry. The Ten Virgins and the Parable of the Talents (Matt 25) I believe, both of these parables should be read with the Holy Spirit in mind. That's what Jesus left for us to use to the fullest. We should remember these parables as we study the coming ekklesia-church and its trials and tribulations.

The chief priest Caiaphas had a meeting in his court yard to decide how to do away with Jesus. (Matt 26:3). His place was located south-west of the Temple Mount in the ritzy part of Jerusalem not far from Herod's palace. They were afraid of the Romans but at this point were more afraid of the mass of people following Jesus. Judas, one of the disciples went to the High Priest and offered to deliver Jesus to them for a price. It's interesting how the Temple Mount influenced their plot. The Jews knew they couldn't do anything in the Temple Mount area because the Romans policed that area. Therefore the Jews must catch Jesus outside of the Temple Mount area and preferably at night.

Meanwhile back in the colonnades, some Greeks stopped and listened to Jesus as He taught. (John 12:20) Jesus laid it on the line when He told them and others, "The hour is come for the Son of man to be glorified and exalted". (John 12:26) The Greeks got another earful when Jesus told the crowd, "If I be lifted up from the earth, I will draw all men to Me." (John 12:32) While Jesus was speaking they also heard a voice from heaven, God again manifesting Himself, saying "I have both glorified it and will glorify it again". (John 12:28) I'm sure the Greeks were impressed by the manifestation of God.

The apostle John told us, there were Jewish leaders that believed on Jesus but couldn't free themselves from their system or organization. ***AB John 12:42. And yet (in spite of all this) many even of the leading men-of the authorities and the nobles-believed and trusted in Him. But because of the Pharisees they did not confess it, for fear (that if they should acknowledge Him) they would be expelled from the synagogue.*** These Jewish leaders and parents of the man born blind would not turn away from their synagogues regardless of what

they knew in their heart to be true. The synagogues must have offered a great deal of comfort and respite for the Jews in the Roman world.

The disciples asked Jesus, "Where do you wish to have the Passover Supper"? Jesus told them to see a certain man and say to him, "the Master says My time is at hand, I will keep the Passover at thy house with My disciples". (Matt 26:18) I wonder who that certain man was. He would have to be relatively well off to have a room large enough to feed thirteen people. My thought, it was probably Nicodemus. He had stood up for Jesus some six months before, and was accused of being from Galilee. On Thursday evening, April 14, 29 A.D., the disciples and Jesus gathered for the Passover Supper. As they were about to eat, Jesus took the loaf and when He had given thanks, broke it and gave it to them saying, "This is My body which is given for you. This do in remembrance of Me". (Luke 22:19) Then He took the cup and said, "This cup is the New Testament ratified by My blood which is shed for you" (Luke 22:20). As they each considered what this new covenant meant and how His body would be for them, He indicated one among them had betrayed Him. Each disciple defended himself and a contention arose among them as to who was the greatest. Jesus had to remind them once again of what He had said before, "The greatest among you will be the one that serveth". He then took out of wash basin and proceeded to wash each one's feet. (John 13:5) Then He said, "You also ought, you are under obligation, you owe it", in other words it is very important that you wash one another's feet. Jesus then gave them another commandment. ***AB John 13:34-35. I give you a new commandment, that you should love one another; just as I have loved you, so you too should love one another. By this all (men) know that you are My disciples, if you love one another-if you keep on showing love among yourselves.*** This love, agape love, is the first evidence of the Holy Spirit in a Christian's life.

After they had finished eating, Jesus launched into his most intense teaching since He had known the disciples. He told them He and God were in each other and how the Holy Spirit would affect them. The Gospel of John is known as the Spiritual Gospel because of chapters 14, 15 and 16. The reason the Apostle John spent so much time on the Holy Spirit was because when he wrote his Gospel, the Christians

were getting away from and not depending on the Holy Spirit. So he reminded everyone what Jesus had to say about the Holy Spirit at the Passover Supper.

Jesus told them He was going away but He would be back for them. Thomas asked, "We know not whither thou are going and we don't know the way". (John 14:3-5) Then Jesus answered him. ***AB John 14:6-7. Jesus said to him, I am the Way and the Truth and the Life; no one comes to the Father except by (through) Me. If you had known Me--had learned to recognize Me--you would also have known My Father.*** From now on you know Him and have seen Him. Jesus told Thomas, the Father has been in your midst and I am the only way to Him. .

Then Jesus prophesied about what they would be able to do. ***AB John 14:12-13. I assure you, most solemnly I tell you, if any one steadfastly believes in Me, he will himself be able to do the things that I do; and he will do even greater things than these, because I go to the Father. And I will do--I Myself will grant--whatever you may ask in My name (presenting all I AM) so that the Father may be glorified and extolled in (through) the Son.*** He told them, "Even greater things than I do, you will be able to do, because I go to the Father". In other words, the disciples will be better off after Jesus the man is gone.

Jesus then told them, this will be done because I am asking my Father to send the Holy Spirit. ***AB John 14:16-17. And I will ask the Father, and He will give you another Comforter (Counselor, Helper, Intercessor, Advocate, Strengthener and Standby) that He may remain with you forever. The Spirit of Truth, Whom the world cannot receive (welcome, take to its heart), because it does not see Him, nor know and recognize Him. But you know and recognize Him, for He lives with you (constantly) and will be in you.*** In verse 17, there is a subtle reference to the Trinity. When Jesus told them the world cannot receive the Holy Spirit because they do not know or recognizing Him, I'm sure He had a wry grin on His face. Because then he said, "You know and recognize Him because He lives with you". The disciples knew and recognized Jesus because He had constantly lived with them. What Jesus told the disciples was that He and the Holy Spirit

were the same. He went on to say, "And will be in you". This meant at Pentecost when the Holy Spirit came, Jesus would be in them. This is the essence of the Trinity

Jesus went on in much plainer language and told them, I won't leave you comfortless. I will come back to you (John 14:18). Then in verse 20, Jesus said, "At that time (Pentecost) I am in My Father and you are in Me and I in you".

Jesus told them what the Holy Spirit will do. **AB John 14: 26. But the Comforter (Counselor, Helper, Intercessor, Advocate, Strengtheners, Standby) , the Holy Spirit, Whom the Father will send in My name (in My place, to represent Me and act on My behalf), He will teach you all things. And He will cause you to recall-will remind you of, bring to your remembrance-everything I have told you.** This told the disciples things will be better because Jesus can, through the Comforter, be everywhere at once.

Soon after that, Jesus told them, "I will not talk with you much more for the prince of this world (Satan) is coming, but he has no claim on me nor power over me". (John 14:30) .He also said, "I am only doing what the Father has instructed Me to do and even so I do". (John 14:31) So they sang a hymn and left to go to Mount Olivet for the night.

Along the way Jesus pointed out a vine and told them, "I am the vine and you are the branches". You people are dependent on Me like the branches are dependent on the trunk of the vine (John 15:5-6). As they walked along, Jesus prophesied more about the coming Holy Spirit. **AB John 16:13. But when He, the spirit of Truth (the truth-giving Spirit) comes, He will guide you into all the truth-the whole, full truth. For He will not speak His own message-on His own authority-but He will tell whatever He hears (from the Father, He will give the message that has been given to Him) and He will announce and declare to you the things that are to come-that will happen in the future.** Jesus was prophesying about the Gifts of the Holy Spirit that will be manifested in His ekklesia-Body of Christ. He said the Holy Spirit will give the message that has been given to Him, such as

"Words of Knowledge" and "Messages of Wisdom". The Spirit will also declare the things that are to come, such as the "Gift of Prophetic Insight". These are the Gifts to the Body of Christ as proclaimed by Paul in the twelfth chapter of 1 Corinthians.

When they reached the place called Gethsemane, Jesus told His disciples to sit while He prayed. **NIV Mark 14:33-34. "Sit here while I pray". He took Peter, James and John along with him, and he began to be deeply distressed and troubled. "My soul is overwhelmed with sorrow to the point of death," he said to them, "Stay here and keep watch."** Jesus was in spiritual agony. As Kenyon writes in "What Happened From The Cross to the Throne, **Kenyon WHCT pp 33. Jesus knew that the moment had come and He was to be made Sin. He must partake of that dread nature of the Adversary. His body would become mortal. Satan would become His master. This was the tragedy of the Garden. Jesus was to suffer the agonies of the lost. He was to be reckoned among the transgressors. He was to bear the diseases and sins of the human race. He was to be forsaken by His Father.** After this Jesus was ready for the scourging and the cross. Jesus also prayed to the Father for the disciples, that they might be one as We are One. He prayed for them which shall believe on Me through their word and teaching (John 17:11 & 20). Here Jesus was prophesying about the coming ekklesia-Body of Christ after Pentecost and forevermore. In verse 23, He said to the Father, "I in them and Thou in Me in order that they may become one and perfectly united". This was the coming Body of Christ. This was what Jesus meant when He said on this "huge rock" (the revelation from God) I will build My ekklesia (Matt 16:18).

