## KNIGHT: A SIMPLIFIED HARMONY OF THE GOSPELS

Reading Assignment Six-I-Last Days of Ministry in Judea & Perea, Pages 176-181

- On the way to Jerusalem, the LORD explains what's to happen—arrest, torture, trial, execution and resurrection. Luke records they (the 12) did not understand Him. Why didn't His closest followers understand? Why was the <u>rhema (the saying)</u> hidden from them? Why didn't they <u>understand "what was said" legomena</u>? Matthew 20:17-19; Mark 10:32-33; Luke 18:31-34; pericope 151
- What places did mommy Zebedee, James & John seek in the kingdom to come? Who will in the final analysis get a seat on the left and right of the Messiah in His kingdom to come? Matthew 20:20; Mark 10:34-45; pericope 152
- 3. What are the implications of using "baptism" as a metaphor when explaining the significance of what they asked? Why is His call to be a slave such a hard lesson to learn, follow and or accept? Matthew 20:20; Mark 10:34-45; pericope 152

 How do we tell the Bartimaeus's of our time to "be quiet?" What did/do you see when He healed your blindness? Matthew 20:29-34; Mark 10:46-52; Luke 18:35-43; pericope 153



5. Why did the Christ want to eat with the most public sinner in South Jericho? Do you agree with Knight's analysis of "if" in Zacchaeus' repentance statement? Luke 19:1-10; pericope 154



6. How would you invest \$9600<sup>17</sup> if given to you today? What lesson was the Christ attempting to teach about the ten slaves and their stewardship responsibilities to the king? Luke 19:11-27; pericope 155

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Reading Assignment Seven-A–Jesus' Final Days in Jerusalem, Pages 183-221

- 1. Knight provides an overview with his theological and orthopraxic predispositions. As you study this next section of the gospels, make sure his predispositions are not coloring your understanding of the actual records provided by Mark, Matthew, John, and Luke. For example, Knight decrees that the Christ rode a donkey (accompanied by its colt) into Jerusalem to "challenge the religious leaders" along with accepting the crowd proclamation He was Messiah indeed. Does Scriptural evidence affirm Knight's analysis?
- 2. Should Knight have left out John's interlude with Miriam's anointing in this discussion? Why was the presence of Lazarus so disturbing to the powers of the time? Who has been the Lazarus in your life; i.e, whose presence has reinforced the reality and beauty of Yeshua? John 11:55-12:1, 9-11; pericope 156
- 3. Why Jesus use a donkey on which to ride into Jerusalem?<sup>18</sup> Why not a mule?<sup>19</sup> Matthew 21:1-11; Mark 11:1-11; Luke 19:28-44; John 12:12-19; pericope 157
- 4. What, according to John, made the followers of Jesus the Christ understand the meaning of this "entrance to Jerusalem?" Matthew 21:1-11; Mark 11:1-11; Luke 19:28-44; John 12:12-19; pericope 157

<sup>&</sup>lt;sup>17</sup>A mina was worth about 3 month's wages. Thus, at \$20 per hour (40 hours per week) over 12 weeks, each slave was given about \$9600 in today's American currency.

<sup>&</sup>lt;sup>18</sup>*Rejoice greatly, O Daughter of Zion! Shout, Daughter of Jerusalem! See, your king comes to you, righteous and having salvation, gentle and riding on a donkey, on a colt, the foal of a donkey.* –Zechariah 9:9

<sup>&</sup>lt;sup>19</sup>Hebrew believers were not supposed to breed mules, as per Leviticus 19:19. Their use, however, was not uncommon. See their use even by kings and nobles (2 Samuel 18:9;1 Kings 1:33;2 Kings 5:17; Psalms 32:9).