Christ Nears His Final Journey – Part 1

Ronald Weinland

April 11, 2026

To begin today, I want to back up a little bit to last Sabbath on *Part 3* of *Born to be the First to Become God*. I mentioned toward the end that I was in Acts 3, and because of that, I said Peter was speaking, because he's the one who speaks in chapter 3. It was chapter 13 [Acts 13], and Paul was speaking. So anyway, I wanted to make that correction. Somebody didn't type in the right numbers. Me.

Today, we're beginning a new sermon. We're just going to have one sermon in this one here, in a list of different sermons we're going through right now concerning Christ and some of the things that led up to final day of Passover.

So, we're beginning a new sermon that jumps ahead to the first teachings of Joshua, or past actually, some of the first. But it's really quite incredible. We go into some of the final stages of His ministry. I think several years ago when I went through this we actually went through the last couple of weeks. This is going back a little bit farther and picking up the story. And we have maps today that I'm going to begin using with this sermon and the series that will follow this. So, you might want to get a hold of those if you like doing that kind of thing. [Maps are added to the end of the sermon PDF.] I do, because when you picture something in your mind of where they're actually traveling and why, to me it adds just a little bit more to the story. But we're all different in that area.

We're going to begin in this process here. This is the last couple of months of His life at a time that was a period of time where He began His final journey down toward Jerusalem. We're going to follow some of that course and some of the things that were taught at different stages along the way. This sermon is entitled *Christ Nears His Final Journey*.

When you go through some of this, to me, it's an incredible thing that so much of what He taught was taught in this period of time over the last couple of months—and even a little less than that, actually—but in the last couple of months, and had the greatest impact and major teachings that were given at that particular time.

So, backing up a way in the story, after He was baptized, Satan tried to lead Him to sin. Then shortly after this time, John was put in prison by Herod Antipas. We already looked at the point where He was baptized. It was after that then that Satan wanted to trip Him up. And we don't understand all the ins and outs of all that, how that really took place, but anyway, it happened, it refers to those things, and then John was put in prison.

It was at this time that Christ actually left that particular area surrounding Jerusalem and some of those areas that were around Jericho (but they're all right there together), and He began to move out of there and move up north back to where He was from because He was from the city of Nazareth.

And you might want to look at your map there just to see where that's located. It's kind of interesting. It's a ways north of Jerusalem, obviously. It's up in the area of Galilee to the north and kind of to the west of the lower part of the Sea of Galilee. So, this is the area that He went to, and that whole region around the Sea of Galilee (as we'll go through and follow as we are in this particular sermon), but that's where He lived most of His life, and it's about twenty-five miles west of the lower part of the Sea of Galilee.

So, again here, you go about halfway across there and that's only twenty-five miles. And to me, that was an amazing thing when you're in that particular part of the world, Israel, whatever, and you see how narrow it really is, and all those people there in that particular region. It's quite incredible. Sometimes I think we get things in our minds that things are bigger, and this is pretty small, actually. So, much of the ministry of Joshua took place in this area of the Sea of Galilee, obviously.

We're going to begin then in Mark 7:24. This is one of the farthest north parts mentioned in Joshua's travels. It's in an area northwest of the Sea of Galilee. This is where we're kind of breaking into the story.

Mark 7:24—From there He rose up and went to the region of Tyre and Sidon. Which is an area up here even farther, a little farther north in the area that's shown as Phoenicia on there. **And then He entered a house and wanted no one to know**. In other words, that He was in the area. Because people were already following Him, and large crowds gathered. And I can't imagine some of the things they went through. But again, He was wanting to do this privately at this point. But it says He couldn't remain hidden. Word travels fast.

So, it says, **For a woman, whose young daughter had an unclean spirit, heard about Him, and she came and fell at His feet. The woman was a gentile, a Syro-Phoenician by birth, and she kept asking Him to cast the demon out of her daughter. But Joshua said to her, Let the children be filled first, for it is not good to take the children's bread and throw it to the small dogs**.

It's really quite a statement, but it's to teach and to show how the Jewish people at that particular time thought about the gentile world, and to make that contrast.

We'll come back to this, but there's a part here that's added in Matthew 15 we need to turn to. So, this comes up quite a bit at different times here about unclean spirits, demons and so forth, that harass people, and even to a greater degree, as it was with this particular woman's daughter here.

And so, here in **Matthew 15:24**, it says, **But He said** (or answered and said), **I was not sent except to the lost sheep of the house of Israel. Then she came and worshipped Him, saying, Lord, help me. But He answered and said, It is not good to take the children's bread and throw it to small dogs. So she said, Yes, Lord. Yet even the small dogs eat the crumbs which fall from their master's table**. And quite a moving thing when you think about what she said and then Joshua's response to that.

Then Joshua answered and said to her, O woman, great is your faith. Because to be able to come back with that, to be able to say that and to have the feelings she did toward Him, it's quite moving. So, it said here then, **Let it be to you as you desire. And her daughter was healed from that very hour**. So again, that's kind of breaking into the story flow here.

But we'll go back to Mark 7 now. But it's still about what was taking place here. Again, here it's stating it a little bit differently sometimes, a little bit is added in different sections**. Mark 7:28—Then she answered and said to him, Yes, Lord, yet even the small dogs under the table eat from the children's crumbs. And He said to her, By saying this, go your way, the demon has gone out of your daughter**. So again here, the things He was able to do, the things He knew, the power that was given to Him by His Father, it was quite incredible, and some of the stories that follow as a result of that.

But going on in **verse 30—Then, when she had come to her house, she found the demon had gone out of the daughter lying on the bed.**

Again, departing from the region of Tyre and Sidon, He came through the midst of the region of Decapolis. So, now in the map here, He's coming farther down at this particular point in time, and He stays in this region and moves around quite a bit. And part of this, because of some of the crowds, as we'll see in some of the story here, but also some of those being sent out from Jerusalem, the Sadducees, the Pharisees, and they were a constant pain in that respect.

So, this one here, this Decapolis, it basically has that name because of "DEC," like the word for tenths. There were ten cities that it was known for, or ten towns in that particular region, and that's how it got its name. So, ten cities located to the east and southeast of the Sea of Galilee.

Then they brought to Him one who was deaf and had an impediment in his speech, and they begged Him to put His hand on him. Then He took him aside from the multitude and put His fingers in His ears, and He spit and touched His tongue. So again here, things we don't grasp and comprehend why He did it this way. Most of the time by display because people want to see something; they want something done that's physical, and to be in awe of it then. So, this was granted because this is how you're working with carnal human beings, and this is just another example of something that He did.

Then it says, **Then, looking up to heaven, He sighed and said to him**, **Ephphatha, that is, be opened. Immediately, his ears were opened, and the impediment of his tongue was loosened, and he spoke plainly**. So, this is a beginning of a lot of miracles He started doing because they kind of increased even in intensity and power as He was going to move down then toward Jerusalem in a short time here.

Then, He charged them that they should tell no one. But the more He charged them, the more widely they proclaimed it. Human nature. "Don't tell." You know, "Just leave this as it is." And then they go out. Because to them it's exciting. Here is the one proclaiming to be the Messiah. That's what people are

saying. They're referring to Him as that. They're saying He's doing great miracles from God. And so, this is being noised abroad.

This is why, from Jerusalem they sent out the Pharisees especially, and some of the Sadducees, that constantly were in His presence when He had crowds, trying to trip Him up, trying to find fault with what He was saying, and anything they could to twist and distort.

Kind of like the news on TV, oftentimes. Because people want to have their own narrative, and so they try to frame a story in their way and what they want to put it across to the people, or whatever. And so, this is at the beginning of some of those things. That's just the way mankind is.

Now they were astonished beyond measure, saying, Well has He done all things. He makes both the deaf to hear and the mute to speak. So, these things just aren't done. So to have something like this and then to be noised abroad, it just draws more attention to more people themselves who want to go to Him. Because if some people are being healed, maybe you can be healed or a family member can be healed, and they wanted to be around Him to hear what He had to say. So, crowds just continued to get larger and larger as time went along here.

And then after a short time, next He left the area and began to move back to the region southwest, if you will, the southwest portion of the Sea of Galilee. So, on the one map there, you see the area called Tiberias. That's right on the shore of the Sea of Galilee, on the southwest portion, and this is the area He began to move to.

This is in **Matthew 15:29—Joshua departed from there, going over by the Sea of Galilee, and went up the mountain**. So, different ones have different ideas of where these might be, and it may or may not be, but because it was in this region, very likely Mount Tabor, which is just a little bit farther from Tiberias. It's actually about 9 miles or 15 km to the southwest of Tiberias, which is, again, located there on the shore of the Sea of Galilee. So, He stayed in these different regions, but basically all around the area of the Sea of Galilee, constantly teaching and moving on a constant basis as was His custom at that particular time.

So, it says here, **He went there, to this mountain**, in essence, **and sat there**. And this word, “just sat down,” “or sat down,” it just has the meaning He just stayed there for a time. That's where He stayed for a while. It doesn't say how long, but it's just an expression used of someone remaining there for a time.

Verse 30—Then great multitudes came to Him. So again, these things began to spread around. He makes the deaf hear and the dumb speak, and so, these things are going all over the particular region there. **Then great multitudes came to Him, having with them the crippled, the blind, the mute, the maimed, and many others**. So, that's just a natural consequence. That's obviously going to happen in a particular area with something like this happening, and miracles are being performed, and people want to be healed.

…and many others, and put them down before Joshua's feet, and He healed them. Awesome! All kinds of people, all kinds of situations. So, now it's going to spread even more because of all these different people going back into the areas that they're from, and they're all healed, and family members are talking about it. So, now, it just gets a lot larger, and the noise of it goes a lot farther.

Again, this is why the Scribes, the Pharisees, and Sadducees began to come into the regions as well to hear, again, as I already mentioned why they did it, their motives.

Verse 31—So, the multitude marveled when they saw the mute speak, the maimed made whole, the crippled walking, and blind seeing, and they glorified the God of Israel. So, obviously moved by this, especially because of the things He was teaching, the things He was saying. And so again here, seeing these miracles being done by Him, or through Him, if you will, I can't imagine how incredibly moving that would have to be to people. They didn't have God's spirit, but still they had knowledge about God, and they believed that something miraculous was obviously taking place.

Verse 32—Now, Joshua called His disciples and said, I am moved with compassion for this multitude, because they have now continued with Me three days and have nothing to eat. So here it is, they're not going anywhere, they're staying right there in that location. It's not like what we have when we have all kinds of eating places close by. There's not a supply of food for the area. So, they're going without food; they didn't bring any provisions with them like this, but they wanted to stay. And so, this was moving to Him. And as it says here, He had great compassion on them because of this.

Now, I do not want to send them away hungry unless they faint on the way. So, you know, after a few days like this, that's incredible. **Then His disciples said to Him, where could we get enough bread in the wilderness to feed such a great multitude? And Joshua said to them, How many loaves do you have? And they said to Him, Seven, and a few small fish**. So, we all know these stories, but incredible to go through something like this and to see what happened, and to see to a point. But still, even the disciples slow in learning, slow in grasping what was taking place. They didn't have God's spirit, but they were seeing these things and experiencing these things, and yet, still lacking.

Verse 35—So, He instructed the multitude to sit down on the ground. So, being on the side of a mountain, I can only imagine if you have several thousand people in a particular area. They understood how sound traveled and how to be able to speak to large groups.

It's like the Colosseums. I've mentioned this at different times, I think, to different ones. I don't know if I've ever mentioned it in a sermon or not. But we were in a Roman Colosseum southeast of Corinth on a tour one time. And they'd just found this place. It had been totally buried for ages and they just found it and uncovered it. And it had, like, you know, it was made of rock, and it's like 24 to 30 rows of seating. And then down in the middle, out front, there was a different colored stone that was implanted on the ground, and you could go to that stone, and you could talk, and people could hear you perfectly.

It was so good that I went up high, and I asked Johnny to whisper something to Laura, and I could hear them. Sound traveled that well. It was dumbfounding. But if you moved out just a little bit from that center stone, it got less very quickly. But in that one spot, that whole area, the way it was shaped and the way the sound traveled, you could hear it.

So, they had to have understood, and Christ certainly understood, but to be on the side of a mountain, for the sound to travel down to the people, had to be something like that, because everyone heard Him. Of course, He could have done it miraculously too, but believing He used the knowledge He had about where to be when something like this happened.

So again, the multitude marveled when they saw these things.

Verse 35—So, He instructed the multitude to sit on the ground. Then He took the seven loaves and the fish and gave thanks and broke it, and gave it to His disciples, and the disciples gave it to the multitude. So, they're breaking the bread and dividing it up so they can take it out. Mind-boggling what took place.

So, they all ate and were filled, and they took up seven large baskets full of the fragments that were left. **Now, those who ate were 4,000 men, besides women and children**. How many were there? We don't know. Seven, eight, nine? Don't know. It doesn't say.

Then He sent away the multitude, got into the boat, and went to the area of Magdala. Now, again, talking about He was likely in the area of Mount Tabor. So, going down by Tiberius, getting on a boat there, and sailing up on that west side of the Sea of Galilee, and that's up in the corner then, on the left-hand side toward the top, the area of Magdala by the Sea of Galilee.

And this is only four miles along the coastline there, four miles, but it's an easier way because of some of the topography of the mountainous area that that was. He had other motives at times there to get away from the people and the crowds, and that comes out in the story as well.

So, this area is referred to in Mark 8 as the area of Dalmanutha, which, again, is at the very northwest corner of the Sea of Galilee and just down a little way from Capernaum. I always thought Capernaum was in a totally different place, but you look up there, and it's just below that a little bit, this area.

I'm going to also mention here, too, that just a little farther east (just mentioning some of these), if you look at some of that map, too, is Bethsaida. And we're going to come back to that shortly. But again, Capernaum on one side of the river that continued, the river Jordan that actually continues on. They have it on the south of there and on the north of there that continues up to another small lake. But the Sea of Galilee there on one side of it, Capernaum, on the other side, Bethsaida. He goes to all these places on a constant basis, traveling back and forth.

Mark 8:9. So, again, look at what He taught the next day after He'd arrived in the area of Dalmanutha or Magdala, if you will. It's referred to in Matthew 15, that we just covered, and some record that this area is known for its fishing or its fishing villages along the Sea of Galilee. They did a lot of fishing. If you remember some of the stories there, along there, after Christ died, the disciples, some of them anyway, who had been fishing before, talked about "Should we go back to fishing?" because they didn't know what to do.

And so, this particular area here is only about a mile apart.

So, we come to **Mark 8:9—Now, those who had eaten were about four thousand**. So, telling part of the story again. **Then He sent them away, immediately got into the boat with His disciples, and came to the region of Dalmanutha. Then the Pharisees…** Well, they use a different name, but different ones are telling the story. So again, Magdala, Dalmanutha, they're all in the same area, like I said, about a mile apart.

Then the Pharisees came out… So, here they come. They're hearing these stories, this stuff is traveling around, and they're not happy about all this taking place—boggles my mind—and they won't admit that God is doing all this. How can all these things be taking place unless God is in it? Incredible. That's why there's such condemnation by Joshua to them at different times, and not a light thing in any fashion or form, by what He had to say.

Verse 11—Then the Pharisees came out and began to dispute with Him, seeking from Him a sign from heaven. You think, what a dumb thing! All these people who can testify to they had been blind, they had been lame, they had been crippled, all the things that were taking place, demons and so forth cast out, and they want a sign because that's not enough proof that God is with Him.

So, **they wanted a sign from heaven, trying Him.** In essence, this means for the purpose of disproving who He was, and so it is, if He doesn't respond to them by performing some sign, then they can say, "See this? He can't be the Messiah." **But He sighed deeply in His spirit and said, Why does this generation seek a sign? Truly, I tell you**… Now, it goes on. This is a bad translation because it says in this particular account that "**no sign would be given**," and that's not what it says at all. He didn't say no sign would be given.

But it's saying here, in essence, **Truly, I will tell you whether a sign will be given to this generation**. That's literally what's in the Greek language: "whether a sign will be given this generation." Numerous translations, they pretty much all follow the same course, saying "No sign will be given it," and that's not what He said. There's one that comes fairly close by saying, "It'll be far different than what you want," which is true.

So, there was more said on this occasion, and it's recorded now in Matthew 16. So, you have to jump around a lot between some of these stories because it adds a little here and a little there, and it's kind of

hard sometimes to put all these things together. That's why some of the geography is so important. Because by telling where He was oftentimes helps you to get the account as well of what is said at the same time.

Matthew 16:1—Then the Pharisees and Sadducees came (so was both sides), **and testing Him, desired that He would show them a sign from heaven. And He answered and said to them, When it's evening, you say, it will be fair weather, for the sky is red. And in the morning, it will be foul weather today, for the sky is red and threatening. Hypocrites! You know how to discern the face of the sky, but you cannot discern the signs of these times**.

So, He's referring to all the things that He had been doing there, all the miracles being done. “And that should be enough, but you want something different than what's already being done? And you won't accept what should be obvious, that only God can do such things? It has to be from God.” So, it shows how stubborn they really were.

So, it goes on to say, **A wicked and an adulterous generation seeks after a sign**. So again, beginning of strong condemnation to them that, “This is what you're like. Look at what you're doing. You want a sign, and you won’t accept what's all around you?” **And no sign shall be given to it except the sign of the prophet Jonah. Then He left them and departed**.

So, this is the first mention here then of this part of the sign of Jonah, obviously the three days and the three nights. And they don't understand it, but these things are all written for future generations, and primarily for the Church. Because we see what the Protestant world has done with it.

Then the story continues back in **Mark 8:13—Then He left them, and getting into the ship again, departed to the other side. Now, the disciples had forgotten to take bread, and they did not have more than one loaf with them in the ship. Then He charged them, saying, Take heed, beware of the leaven of the Pharisees and the leaven of Herod.**

I'm sorry, but you can't read through some of these things sometimes without laughing. Because He's going to talk to them about one thing, and their minds are somewhere totally different. They're so physical, without God's spirit at all. God is giving them certain things, Christ is giving them certain things, obviously, by what He's teaching, but they can't put it together. They can't understand it. They're in awe of what He's doing. They believe He's the Messiah to a point. They're following Him, but again, grasping what He's saying, why He says it?

So again, they departed to the other side, the disciples had forgotten to take bread, and they only had, basically, just a little more than one loaf left in the ship. **Then He charged them, saying, Take heed, beware of the leaven of the Pharisees and the leaven of Herod. So, they reasoned among themselves, saying, Is it because we have no bread?** “Why is He talking about the leaven of the Pharisees and the leaven of Herod?” And it's like, “This doesn't make any sense to us.” And it surely didn't.

But Joshua, being aware of it, said to them, Why do you reason? It's because you have no bread. Do you not yet perceive, nor understand? Is your heart still hardened? So, this is for them later on, because a lot of what happens, they're able to look back at later and realize where they really were. But without God's help, without God's spirit, there are things you can't grasp, you can't see, you can't understand. It's hidden. And for others to read later on, to realize the same thing, to have it deeply embedded in our minds, that without God's spirit, there are things you absolutely cannot grasp nor see.

And so, He draws attention to this and says, "Is your heart still hardened?" Well, the answer is yes. It can't see, it can't grasp, it can't comprehend until they receive God's spirit.

Do you not perceive nor understand? Is your heart still hardened? Having eyes, do you not see? And having ears, do you not hear? And do you not remember? And the answer is, no, they don't remember. And yes, they have ears, and they have eyes, but not what's necessary when it comes to things that come from God. That requires something on a spiritual plane.

When I broke the five loaves… So, He's giving them something here physically that they should have remembered, that should be in their mind even on a physical plane, that they didn't even have that. **When I broke the five loaves for the five thousand, how many baskets full of pieces/leftovers did you take up?** So here there were two accounts of Him doing this, and the one we just read about, and then He's referring back to this. **And they said to Him, Twelve**. In that particular case, there were twelve taken up.

Yet again, when I broke the seven for the four thousand? So, now He just reminds them of what just happened. These two accounts, so little bread, and yet it fed thousands of people. And again, we don't know, because it mentions the men in that particular case, and then the women, perhaps as many, perhaps a little less, and children that were there as well.

Yet again, when I broke the seven for the four thousand, how many baskets full of leftovers/pieces did you take up? And they said, Seven. So, He said to them, How is it you do not understand? Then He came to Bethsaida. He left it at that. "Then He came to Bethsaida."

So again here, straight across from Capernaum on the northeast side. Some maps have Bethsaida a little closer to the Jordan River than what's pictured there. That's kind of far out, but still, that's a short distance.

Then He came to Bethsaida, and they brought a blind man to Him and begged Him to touch him. So, when he talks about going over to the other side, they're going across now on the northern part of the Sea of Galilee on a boat again, and then they came over to that area there. And so, in this particular case here, it says "They brought to Him a blind man and begged Him to touch him." So, He's desiring to see so many miracles being performed, and now they know He's in the area, so this starts in again.

I wanted to pause here on this part here on Bethsaida. I think I've already told all that. I thought I'd mention here this about Bethsaida. It's significant as it's the hometown of the disciples Philip, Andrew, and Peter. So again, they were around different areas like this when Christ came. Because He was from Nazareth, and He picked His disciples, basically, in the northern regions here. He'd spent His life up there, as a whole, not around Jerusalem, because of the people and because of the Pharisees and Sadducees, and because He was there for a purpose and for a particular timing that when He did go there, it would be basically the last time because of what was going to transpire because of the Jews and the way they were. And also, this particular area where Christ fed the thousands.

Mark 8:22, going on. **Then He came to Bethsaida, and they brought Him a blind man, and He begged Him to touch him. So, He took the blind man by the hand and led him out of the town. Then, when He had spit on his eyes…** So, whatever it means. Kind of awkward the way it's written here, but generally it was something with clay or dirt and something He did with His fingers. But nevertheless, it was spittle.

…and had spittle put in his eyes, and put His hands on him, and He asked him if he saw anything. So, he looked up and said, I see men like trees walking. So, a little bit. I'm not sure why the little bit of drama effect here, but that's what it was. Could have done it immediately, could have made it immediately, but again here, did things in different ways here.

Then He put His hands on his eyes again and had him look up, and he was restored and saw everyone clearly. So, just making it more dramatic in that respect, an awesome thing to heal, and the individual to tell a story like this. Because you know he's going to tell it. He's going to tell it over and over and over again, who He was. And so many know him in this area, and to be the one going out there and them seeing that he no longer has someone leading him or whatever way he had to get around, that now he can see everyone. That's amazing.

Then He, speaking of Joshua, **sent him away to his house saying, Do not go into the town, nor tell anyone in the town**. So, how long do you think that's going to last? Something like that happens to you, what do you want to do? You want to tell everyone. So, this just happened over and over again.

Then after that, they moved upward, if you will, northward along the Jordan River, about 25 miles north to Caesarea Philippi. In scripture, different times, places we don't even know where they are. And to me, it's important to see some of this process here, where they are, why they were in that area, what they did. And a few miles from there, the river splits and the Jordan goes on a little to the northwest. And the river Banias, which feeds into the Jordan River, moves up toward the area of Caesarea Philippi. So, it's actually along that particular river there because they split to the farther north. And it doesn't show that on either map, but that's what happens.

Verse 27—Now, Joshua and His disciples went out of the towns of Caesarea Philippi, and on the road He asked His disciples, saying to them, Who do men say that I am? So they answered, John the Baptist, but some say Elijah, and others, one of the prophets. So again, here, all these different things being

stated, but he's saying this is what primarily is being said. They know that this is from God and perhaps not as much of a matter of different ones saying that it was, that He was the Christ or the Messiah, as it was in the beginning with John the Baptist and what he had to say about Him.

He said to them, But who do you say that I am? And Peter answered and said to Him, You are the Christ. So again here, very moving statement here in what he had to say, because he believed that. **And then He admonished them that they should tell no one about Him**, to not mention this now.

Although this started at one point here when they were down by the Jordan, because of what was said by John the Baptist, and those statements were made very clear to everyone about Him, who He was, but some of that perhaps making it back into Jerusalem — it doesn't really say — and some of the leaders there, of what was being noised around about Him. But in all these areas they were traveling to as a whole that we've just mentioned, this is basically what was being heard by the disciples, "…that You are John the Baptist, Elijah, or one of the prophets."

Verse 31—Then He began to teach them that the Son of Man must suffer many things and be rejected by the elders and the chief priests and the scribes and be killed, and after three days rise again. So, this is the beginning of the mention of this, and they don't get it. They don't really understand what He's saying. They can't put it together. It doesn't make sense to them what they're hearing.

And it says, **He spoke this word openly. Then Peter took Him aside and began to admonish him**. Basically saying, as it says here, "**But when he had admonished Him…**" **But when He had turned around and looked at His disciples, He admonished Peter, saying…** Well, there's more said here a little bit later. But again here, part of what Peter was doing here, it was a type of correction, in a sense, trying to persuade. It was more a matter of persuasion, trying to persuade Him to think differently or to not talk about such a thing, that this can't happen to Him. That's basically what he was saying. And I think this comes out a little bit later, if not in this sermon, another one here.

But it was something that was just hard for Peter to hear, and he didn't want this to happen to Him, so he was trying to talk Him into something different, "That this shouldn't happen to You." So again here, after he had tried to admonish Him, think, do it a different way, that this shouldn't happen to You. **So, He turned around and looked at His disciples, and He admonished Peter, saying, Get behind Me**. It says "**Satan**," but I don't believe it says that at all. I think it's the word "adversary." But because of translators, the word "adversary" it is translated in places as Satan, obviously.

But, **Get behind me, adversary, for you do not understand the things of God, but the things of men**. In other words, "You're not of the same mind." And this isn't something that He needed, because He knew what was going to happen to Him. He saw it. He understood it very clearly what He was going to have to do. He talked about this already. He told them, "In three days..." He mentioned all this, that He'd have to be killed. But they didn't understand fully what this all meant. "In three days..." They definitely didn't understand that one. "That He would rise again?" Strange stuff. Even though He told them these things

several times, it never sank in. It never hit them. And even after He had died, it still wasn't there in their minds— Incredible —in the disciples' minds.

So basically, He's telling him to get behind Him, that he's not of the same mind, and that He has something to do, He has that which is before Him that He has to accomplish and not to impede Him in what He's trying to do. He doesn't need to hear something like that, in essence.

So, "You do not understand" or not mindful of, as it says here, "not of the same mind, the things of God." And this is what He was doing, the things of God in what was ahead. "…but the things of men." So, "Your reasoning here is just as any human is in your thinking. You don't grasp what God is doing."

Verse 34—When He had called the people to Himself, with His disciples also, He said to them, Whoever desires to come after Me, let him deny himself and take up his pole. Now, this really couldn't have any meaning to them as a whole until later. "What do You mean, 'Take up your pole'?" You know, a tree or whatever. But we can understand what it's about because of what He was going to fulfill. So again, the admonition we have to deny ourselves.

It says here, "Take up his pole and follow Me." In other words, whatever task that God places before you. And so, you can't understand, you can't know these things unless God's spirit is working with you, unless God draws you to this way of life and you realize the task that's before you, that you're going to have to live a different way of life. "It's going to be a trial if you want to follow Me; you're going to have to be willing to do whatever until you die, to live whatever God gives you to live, whatever is before you." Incredible.

And so, we're in essence, if we understand deeply, we're to live this way of life until we die. And if there be things along the way that are a matter of fulfilling God's purpose in our lives, then so be it, we'd better do it exactly the way God tells us to do it.

So, "Whoever desires to come after Me, let him deny himself." That's the first, most basic thing that we have to do as human beings. We have to deny self. Because self resists God. Our minds resist God. And so, we have to live an entire life of fighting against this, self, of our own human nature, our own way of thinking. He had already corrected Peter that he's thinking wrong and doesn't grasp what God is doing or what He is doing and what God has given Him to do. "You don't understand. You don't see it. I've just told you about it, but you don't grasp it." And so, saying "Deny yourself, the way you see things, the way you think things should be. And take up your pole, your task, whatever is before you, even to death, and follow Me."

For whoever desires to save his life will lose it. What does that mean? It's about doing things our own way. It's not a matter of salvation as a whole, in the sense of what God and Christ offer us, because that's a totally different matter. But He's saying if you desire to save your life, if you want salvation, then you

have to lose it – our life, our way. He just mentioned that "Deny yourself." You have to deny self. You have to be willing to lose the way you want your life to be, in the sense of living it carefree.

You want something that God says you can't have? You can't live that. You can't do that. And yet the vast majority of people who have ever left the Church, there's something else they want that's not here but out there. The mind, the human mind. There's something different because you don't want what's here. You don't want what's being given to you. You don't desire it. You don't treasure it. There's something else you want for your life, and it has to do with how you want to live your life apart from the Church, apart from God. And so God lets us.

And whoever loses his life for My sake… So if we fight against self and lose, in the sense of how we would like certain things to happen or want certain things to happen, and realize that so much of what we desire as physical, carnal human beings isn't right for us. Why would we want something different than what God gives us in the Church? Is there something wrong with it? Obviously, there is. It's something that doesn't agree with the laws of God, the ways of God, the truth that we've been given. It's something different. And so, because of that, we're not willing to lose our life. We want it our way. We want something different.

It just boggles my mind when I think about this and what's happened through time in the last 2,000 years in the Church, the majority who have left.

"But whoever loses his life for My sake…" Because it's of God. Because we see it, we want it. That's our choice. We want God. We want Christ's way of life, God's way of life. We want them to dwell in us. We want to dwell in them on a spiritual plane.

But whoever loses his life for My sake, and the good news, will save it. What's the good news? It's everything about salvation that God has offered, starting with Passover to the Last Great Day. That's the good news that God has given to mankind. An ability to understand the Holy Days and what their purpose is in the sense of that which is spiritual.

For what will it profit a person if they gain the whole world… Is it because of finances? Is it because of a different job, so you can work on the Sabbath? Is it because you can work on the Holy Days? Is it because of some kind of a job that's kind of immoral? What is it? And if you were able to gain, He says, the whole world, everything that's out there? You know, there are billionaires who have a good chunk of it, multi-billionaires who have a big chunk, and nobody's ever satisfied. And what good does it do them in the first place? They can't take it with them. When you die, you die.

God offers us so much more. Everything belongs to God. What He has planned for us is so far beyond even this world. To gain the whole world? God is giving us the universe. We can't understand that, but that's the reality. So, He says, what if you're able to gain and have the whole world? Is it worth going

after, if you could do that? Is that what you want more than what God offers? That's basically the question.

For what will it profit a person if they gain the whole world and lose their own life? Because that's what's going to happen. Even if you have it all, you're going to die. All human beings die. That's the way it is. It's the cycle of life. Every animal, everything that lives eventually dies. It's the way of that which is physical. It's a process.

Or what will a person give in exchange for their life? For whoever is ashamed of Me and My words… Isn't that an awesome thing? Because that's what it comes down to. It's who we are. It's the name we bear. It's what we believe. And if anyone is ever ashamed of any portion of that, in other words, anyone else finding out about it in the world, or they don't want to be associated with that, they want to be associated with something else... What? Well, for some, it's anything but this. It really is. Anything but this.

"So what will a person give in exchange for their life?" These are really strong, profound questions that human nature even, human beings, should ask themselves but don't as a whole.

For whoever is ashamed of Me and My words in this adulterous and sinful generation, of them the Son of Man will be ashamed. So, "If that's what you do, if that's how you treat Me," Christ is saying, "if that's how you treat God, if this is your attitude toward God and toward Christ, then you leave us no option." So, it says, basically, it's a choice here. Do we want to be a part of an adulterous and sinful generation? Is that what we want, something out there. And anything that's different from what's here, it's about sin. It's about things that don't agree with God's way of life. That's it in a nutshell.

…of them the Son of Man also will be ashamed when He comes in the glory of His Father with the holy angels. So again here, talking about things that are going to happen at different points of time, candidly, but primarily at the beginning of the Millennium and then on through time.

Let's turn over to Matthew 16. It's at this point, in the farthest north of His journey with His disciples, that He begins to tell them more about a final journey here that's going to begin. So, this same account is covered now then in Matthew 16:13.

So, they're up around Cesaria Philippi, one of the farthest north areas that He traveled to. And it says, **Matthew 16:13—When Joshua came into the region of Cesaria Philippi, He asked His disciples, saying, Who do who do men say that I, the Son of Man, am? So, they said, Some say John the Baptist, some say Elijah, others say Jeremiah or one of the prophets. He said to them, But who do you say that I am? And Simon Peter answered and said, You are the Christ, the Son of the living God. And Joshua answered and said to him, Blessed are you, Simon Bar-jonah, for flesh and blood has not revealed this to you**. In other words, "This didn't come from your own thinking, from your own reasoning."

Now, the part about him not wanting Christ to proceed further down, going down to Jerusalem, and what would have to happen down there, that was his own thinking. That's just human nature. He didn't want to see Him come to that, in essence, though he didn't grasp it all, what was being said. And so, He's saying here in this particular case, “If you understand that, that I am the Christ, then this was not revealed to you by yourself, by flesh and blood, by your own thinking, or by anyone else…” **but by My Father who is in heaven. Now I also say to you that you are Peter**.

You know, something else. I have my first sermon that I was able to get done here in Calgary yesterday and this morning for the Feast of Tabernacles. I am excited because generally this doesn't start till late June or July. But thankfully, some things are working out. I have several sermons going past Pentecost even now, and that as well being done. And I realize that certain things are being given so that there's going to be some time in between there, and probably having to do with the book and things we're going to be doing with the book and others out there.

Because we're going to try to push this in a very strong way. We'll see what happens, what doors open up. Something you might pray about. Because God is the one who has to open up doors and keep them open. It happened during the time of Philadelphia. And hopefully that's what's lying in front of us. And as we pray about those things, we share in it. If God has a plan and a purpose, this is what He's going to do, then we have the ability to share in it on a spiritual plane. So, it's like being plugged in that much more to what God is doing. So anyway.

To me, these things are exciting, awesome, things that are being given even at this time here. But one of the things coming out in such a powerful way is to understand whatever happens in life in the Church, the things we see, the things we know, we can only have them, receive them, and keep them by God's spirit.

Because it doesn't take a lot for people to take a right turn, a left turn away from the trunk of the tree, and the mind is gone and it's no longer fed with the truth. Because it has to be something that continues on. It has to remain in us. That's why I love that word about “abiding in,” “dwelling in,” one of the words, “continue.” They're all English words that express the exact same thing: “to abide,” “to dwell,” “to continue,” “to remain.” Those are proper words for the translating of it.

And for God's way, for God's truth to remain in us, we have to desire God's spirit living in us every day. We have to realize this is how we're able to have the truth and to hold on to it, and as to how clear it really is in our minds. Because it can be lost, and it doesn't take long. It should be a very scary thing to realize what we're capable of as human beings apart from God.

So He said here to him **…flesh and blood did not reveal this to you, but My Father who is in heaven**. It's by the power of God's spirit. Awesome.

Now, I also say to you that you are Peter, and on this Rock I will build My Church. Now, there's a big church out there that says their church is built upon that rock, that is Peter. The Rock isn't Peter. Basically, his name meant “a stone,” like “a pebble.” When it refers to Christ or to God. It's a rock, large, strong. **So He said unto Peter, On this Rock I will build My Church**. It's on Himself. “On this Rock.” He is the Rock. It's understanding that He is the Rock that God has given, the cornerstone that everything else is to be built upon. And He says, “I will build My Church.” So, it's about what He is building. He is the cornerstone.

…and the gates of the grave will not prevail against it. Nothing will stop it. The Church will always be here, even though we're small, even though it nearly died out during the period of Sardis. In essence, God told them that it had, at the end there, and that's why He raised up Herbert Armstrong to start something new, a new era.

Even I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound on heaven. Incredible. The Church. That's why a lot of people have not understood how God works within the Church, and with human nature, understandably so, in some cases, how some have seen and perceived things that have been done wrong – different ministers, I think of different evangelists at headquarters. But to understand where they were as well, what began to happen during the time of Herbert Armstrong, toward the end of his life, even with his own son, and then on into the period of Laodicea. If we understand the period of Laodicea and what it was all about, then that's even all the more sobering.

It's a matter of being close to God. It's a matter of having His spirit within us. Because this is what the keys of heaven, the kingdom of heaven, are all about. It's the ability to know the truth, the ability to have access to the truth, the ability to walk in it, not to be locked out from it.

“And whatever you bind on earth will be bound in heaven.” There's a lot of power that God has given to the Church. If ministers have misused it in the past, that was to their own shame. And nothing of theirs was bound. It's just their word and what they're saying, and they went off in different tangents and different directions and began to teach different things. They were cut off; they weren't a part.

But what is true and what God gives is true; it's pretty powerful. That's why when someone is disfellowshipped from the Church, it's bound in heaven. When they're allowed back, it's bound in heaven. Not because individuals make those choices of and by themselves, but because they look to God's spirit to lead, guide, and direct them. But it comes from God anyway.

…and whatever you loose on earth will be loosed in heaven. Awesome. **Then He charged His disciples that they should tell no one that He was Joshua, the Christ**. Incredible. So, they weren't to say it; they weren't to tell it. In any of the journeys that would follow all the way down to Jerusalem, “Don't tell anyone that I am the Messiah.” Incredible.

From that time, Joshua began to show to His disciples that He must go to Jerusalem and suffer many things from the elders and chief priests and scribes and be killed and raised the third day. So, even though He said these things, to me it's kind of a marvel that it just wasn't given to them to grasp it. It wasn't for them yet. It was withheld.

It's like certain things that sometimes we come across in scripture that's given to us, perhaps in a sermon or a new truth, or a truth is given, things that God gave to Herbert Armstrong, the different truths that God gave at different times, and all of a sudden your mind sees it. It's a marvel.

It's like Pentecost. Before that change was made about Pentecost in 1974, I could have sat down with you, would have sat down with you, and told you why it's on Monday, why it was on Monday. Because of how we saw the words at that time, because of what we thought we understood.

But when Herbert Armstrong then made that choice and that decision after a year of study into it, and he said no, it's on Sunday, it's like a light bulb went off. He explained these things, and it's like, why couldn't we see that before? Now, we know. After a few experiences like that, you know why. It's a matter of God's spirit. Until it's God's time…

That's why those who jumped ahead and made certain decisions were never a part again. Because they weren't following God. They didn't do it because of God's spirit; they did it because of their own carnality, because of their own decisions and their own choices. And maybe certain things they were allowed to see, but then to begin to teach it ahead of time, it's a huge mistake to make before God. It has to be in God's time, in the way that God does it.

And so, we have seen so many things take place in the 70s and the 80s and then through the Apostasy. It's mindboggling. But it's all worked to make this, PKG, a much stronger Body for a purpose— Awesome —to be a part.

From that time, Joshua began to show His disciples that He must go to Jerusalem, suffer many things from the elders and the chief priests and the scribes, and be killed and raised the third day. Then Peter took Him aside and began to admonish Him. So, here it is. Now it adds a little bit more, **saying, far be it from You, Lord. This will not happen to You**. In other words, basically saying, “This can't happen to You. Don't let this happen to You. Don't pursue this.” They tried to dissuade Him from going down to Jerusalem at different times because of things He said, because of what He was saying about what was going to happen there from the scribes, the Pharisees, and so forth.

So again, this is just a little bit more of the same story here that was in Mark, that we just have gone through. And now, in Matthew, adding a little bit more here about what Peter had to say, and then Him saying… **But He turned to Peter and said, Get behind Me, adversary**. Because He didn't need this from someone close to Him, because Peter was very close to Him. There was a bond there, and there was a bond with some others there, John, as an example, that was kind of a closer, tighter relationship.

That's the way life is. Sometimes there are relationships, and sometimes the reality is they're not all the same. We all have friends within the Church, as an example, and some, because the time spent and so forth, and getting to know people, and certain likenesses and whatever it might be, that people tend to be closer together. Hopefully, that makes sense. That some are just naturally closer together. It's just the way it is in life.

And a big mistake sometimes made within the Church is when someone expects everybody to be the same, that we should have the same relationship with everybody. That's nonsensical, and it can be very damning and harming to an individual's mind and to their senses, to their mind and their thinking towards others, and sometimes then turning against and beginning to judge others in a harsh way. So, the reality is, and a lot of it just goes back to us, how we are towards others. Anyway, not the purpose of the sermon, but fits in here.

So, basically, here He's telling Peter, someone whom He was very close to and had a type of respect for in a very unique way, because there was a tenacity in Peter that He saw, and this endeared Him to Peter. You know, He saw Him out there walking on the water. "I'm going to do this too. I'm going out to meet Him; I'm going to be with Him." And he starts a little bit, and then he realizes what he's doing, and he looks down, and he just sinks because his mind goes from what he was seeing at first. You have to think that Christ had to chuckle a little bit at some of that.

But again here, there's that closeness, so when Peter was doing these things and telling Him these things, it had a pulling effect on Christ. It wasn't an easy thing, doing what He had to do. That's why during that last night, He was in such agony. We can't comprehend it. To be in such agony that you're perspiring, and droplets of blood are coming out your perspiration. We can't grasp that. Because it was so real what He's getting ready to go through, He could see it, He could sense it. His mind was so unique in that regard as to knowing the word of God, the purpose of God, and what He was going to go through, it was as if He was already doing it in His mind.

That's basically what He's telling them, "Get behind Me, adversary. This is…" in essence (He didn't tell him all this), "This is hard. This isn't easy. What I'm getting ready to do." He knew what He was getting ready to do, and it wasn't easy. Sometimes we dismiss those things and think that, you know, He was different. No, He hurt. He hurt inside. He had to fight battles in the mind. He did it, very successfully so.

But that doesn't mean He didn't have the characteristics of every one of us in that respect, of not wanting to have to suffer. Who wants to suffer? Who wants to be beaten? Knowing what it says in Isaiah, that your skin's going to be ripped off your body so much so that people aren't going to be able to recognize you. That you're going to be staring down at your bones. You're going to see bones when you look down. That's what He says. That's what it says in scripture. He knew what was getting ready to happen to Him. We can't comprehend that. But He did. He believed it with such power and might. We can't comprehend that kind of a mind.

So, hopefully, we can grasp then when Peter said this, what He was saying to Peter. “This is not of God. I am doing what has to come, what is coming from God.” And this was something He wanted Peter to be able to see but couldn't give it to him. How often do we have things like that happen? Anyway.

He said to him, **Get behind Me, adversary. You are an offense to Me**. In other words, this means like a trigger or for a trap is what the word means, a snare. That's what the word is. It's not “You're offensive to Me!” He wasn't saying that. It's like a term here that means something that snaps a trap shut. It's like, “I don't need this.”

Just like Herbert Armstrong. It's not like, but it's similar to when Herbert Armstrong was at a Feast of Tabernacles and people began to applaud and stand up, and he would say, “No.” He would scold people, “Sit down! I…” in essence, “I don't want this. I don't need this,” because of human understanding his human nature as a human being. He didn't want people to raise him up in that regard. No one needs that because it's a bad, dangerous state of mind if a person gives into that just a little bit. Because it's the opposite then of humility. Like the one individual who said, “More! You can do better!” Mind-boggling, the difference. A different spirit totally.

And so it was with Christ here, basically, in His chastising, in essence, admonishing Peter pretty strongly in what He had to say. “They are an offense to Me, a trigger for a trap, a snare. I don't need this,” in essence, “I don't want this.” In other words, the battle is strong enough without that.

…for you are not mindful, and again, of the same thing, **the understandings of the things of God, but the things of men**.

Verse 24—Then Joshua said to His disciples, If anyone desires to come after Me, let them deny themselves and take up their pole and follow Me. For whoever desires to save their life will lose it. So, we're seeing some of the same things mentioned in two different accounts. And typical, but sometimes it adds just a little bit more to add a little more to it.

…and whoever loses their life for My sake will find it. What an incredible thing. Give up this—what a blessing—carnality, selfishness, in order to find real life, what life should be like, what life's experiences should be like, and then to yield ourselves to them, to want them because that which produces the real good of life comes from God. And not only that, but it leads into that which is forever in that kind of life. Totally opposite of human nature and what it produces. All the drama, all the pain, all the suffering, all the hurt that has ever existed in this earth. In God's way, totally opposite.

For what profit is it to a man if they gain the whole world and lose their own life? Or what will a person give in exchange for their life? For the Son of Man will come in the glory of His Father with His angels, and then, so, it has a little more, **He will reward each according to their works**.

That's why I get so incensed and so perturbed when I think of what it says here about works and how the Protestant world takes works. And when they come across any of God's people, someone who is so-

called religious, and says, "You're trying to be saved by your works because you're keeping the Sabbath. Those are works, and you're trying to be saved by your works." It's like, "Give me a break. You believe in Easter, and you believe in Christmas, and you're trying to be saved by your works, and they're totally wrong."

So, everybody has works. But we'd better have the right kind of works, and it better be work. Because it takes work, it takes effort. It takes effort, conscientious effort, to make sure to strive, to learn to be in a relationship with God on a daily basis. Maybe for a short time. It doesn't have to be a long time. But to be able to have that relationship with God that's personal every day.

You know, a child gets up in the morning and rushes in to see their parents. Beautiful. We should have that desire within our lives to some time, some period of time, go before God that day. It says, "He will reward each according to their works." So, it's what we put into it that's what we receive back on a spiritual plane.

Truly, I say to you, there are some standing here who will not taste death until they see the Son of Man coming in His Kingdom. Incredible, what He said, because of something that happens later here. And so again, the Protestant world doesn't grasp these things. Some understand it in part or are learning to understand it. It's amazing how some of those things have changed over time because of the internet. Because there's so much out there, it's harder for people to bury or hide the truth. And it's going to get harder.

Then this account is followed in a specific timing and flow in Mark 9, which explains more fully why He said what He did. Because of where it last speaks of them near Cesaria Philippi, up here in the north, it's believed that this next account took place nearby at Mount Herman.

Mark 9:1—Now He said to them, Verily I say to you that there are some of you who will not taste of death until they see the Kingdom of God coming with power. So again here, they were going to experience something, some of them were, that was unique to them in a powerful way, done by God.

Then, after six days, Joshua took with Him Peter, James, and John, and led them into a high mountain apart by themselves, and He was… It says "**transfigured**" here, but **transformed, changed in appearance before them**. So, this is what He was referring to earlier. "You're going to see something that pictures something on a greater plane."

It says, **Then His clothing became shining, exceedingly white as snow, in such a manner that no one on earth could have whitened them**. That's what it literally is saying. **It was so white that no one on earth could have whitened them that white**. That's the shining that was there as well, and the brightness.

Then there appeared to them Elijah, with Moses, and they were talking with Joshua. So, how this came up, whether there were certain conversation back and forth, it wasn't Moses, and it wasn't Elijah, but it was a type of vision, something that they saw Christ Himself being changed or transfigured, transformed

in front of them for what they saw. It was something they saw in the mind's eye, if you will, and not something that was literally taking place yet. They hadn't been resurrected. It wasn't them. It wasn't Joshua after He had been resurrected, what He looked like. That's not what it was. But it was something that they were going to see in a powerful way. That's what was told to them.

So, **verse 5—Now, Peter answered and said to Joshua, Master, it's good for us to be here. Now, let us make three tabernacles**. Now, this is typical human nature, carnal human nature – seeing something in a physical way in their minds that they wanted to do physically. **We want to build three tabernacles, one for you, one for Moses, and one for Elijah, for he didn't know what else to say, for they were so very afraid**. I think most people would be quite afraid, that your knees would probably be shaking, maybe even a little more.

Verse 7—Then there was a cloud that overshadowed them and a voice came out of the cloud, saying —Awesome!— **This is My beloved Son. Hear Him**. So, you know that this stuck with them for the rest of their life, obviously, this experience, hearing something like this, seeing something like this. And yet when Christ died, they didn't know what to do; they were lost.

Even though this happened, even though they experienced this, they didn't grasp what He was telling them before until after it was over. And then, on the day of Pentecost, awesome, awesome, awesome, even more powerfully of what was given to them.

Verse 8—Then suddenly, when they looked around, they saw no one anymore except Joshua only, with themselves. So again here, going through the story flow to this point in time.

From here, we're going to go into the series where they start moving a little more quickly. There's not a whole lot of time left. But this is the beginning of setting the stage for their journey because they begin journeying southward from the areas of Cesaria Philippi, Capernaum, and we'll go into that in a new series next Sabbath.

PHOENICIA
Caesarea
Philippi
GALILEE
Capernaum
Bethsaida
SEA
OF
GALILEE
Gennesaret
Cana
Mt.
Tabor
Nazareth
Nain
DECAPOLIS
Caesarea
SAMARIA
JORDAN RIVER
Sychar
(Jacob's Well)
PEREA
Jericho
Emmaus
Jerusalem
Bethany
ARABIA
Bethlehem
JUDEA
SALT
SEA

Ecdippa
Ptolemais
Acre
Capernaum
Caphar Hananiah
Chorazin
Bethsaida
GALILEE
Sea of Galilee or Lake of Gennesaret
Magdala
Tiberias
Cana
Sepphoris
Nazareth
Tarichæa
Mt. Tabor 1843
Mount Carmel
Plain of Esdraelon
Nain
GERASENES
Gergesa
Hippos
GADARENES
Abila
Gadara
BATANEA
Bethabara
Dion
Pella
Cæsarea
Scythopolis
Ginæa
SAMARIA
Sebaste Samaria
Ænon
Sychem
Sychar
Salim
Jacob's Well
Caphar Saba
Mt Gerizim 2849
Antipatris
Archelais
Beth Laban
Phasaelis
Arimathea
Lydda
Accaron
Gophna
Ephraim
Bethel
Ramah
Jericho
Gazara
Nicopolis
Emmaus
JERUSALEM
Mt of Olives
Bethany
Bethlehem
Herodium
Kidron
R. Jordan
Gerasa
PERÆA
Philadel
Heshbon