

The Life of Christ Pt. IX

The Early Years of Jesus' Ministry and His Ministry in Galilee

*******REVIEW*******

I. The Early Years of John the Baptist

- A. John's Birth Foretold to Zacharias (Luke 1:5-25)
- B. Jesus' Birth Foretold to Mary (Luke 1:26-38)
- C. Mary's Visit to Elizabeth (Luke 1:39-45)
- D. Mary's Song of Joy (Luke 1:46-56)
- E. John's Birth (Luke 1:57-66)
- F. Zacharias' Prophetic Song (Luke (1:67-79)
- G. John's Growth and Early Life (Luke 1:80)

II. The Early Years of Jesus Christ

A. The Birth of Jesus Christ

- 1. The Circumstances of Jesus' Birth Explained to Joseph (Matt. 1:18-25)
- 2. The Birth (Luke 2:1-7)
- 3. The Witness of the Shepherds (Luke 2:8-20)
- 4. The Circumcision of Jesus & His presentation in the Temple (Lk. 2:21-38)
- 5. Jesus' Family returns to Nazareth (2:39)

B. The Early Life of Jesus

- 1. The Visit of the Magi (Matt. 2:1-12)
- 2. The Flight into Egypt (Matt. 2:13-15)
- 3. Herod Kills the Children (Matt. 2:16-18)
- 4. The Return to Nazareth (Matt. 2:19-23)
- 5. The Early Growth of Jesus (Luke 2:40)
- 6. Jesus' First Passover in Jerusalem (Luke 2:41-50)
- 7. Jesus' Adolescence and Early Manhood (Luke 2:51-52)

III. The Public Ministry of John the Baptist

A. The Beginning of John the Baptist's Ministry (Matt. 3:1; Mark 1:1-6; Luke 3:1-6)

1. Luke dates the beginning of John's ministry to the 15th year of Tiberius Caesar at the time of Pontius Pilate's governorship in Judea

B. The Message and Ministry of John the Baptist (Matt. 3:2-10; Luke 3:7-14)

1. All 3 Synoptics say that John came ***preaching***:
2. All 3 synoptics link the coming of John the Baptist to the prophecy of Isaiah:
3. Both Matthew and Mark indicate that John was baptizing people in connection to their confession of their sins:

C. John's Description of Jesus Christ (Matt. 3:11-12; Mark 1:7-8; Luke 3:15-18)

1. Matthew
2. Mark
3. Luke

IV. The End of John's Ministry and the Beginning of Christ's Ministry (Primarily in Judea)

A. The Baptism of Jesus by John the Baptist

1. All 3 synoptics include the baptism of Jesus

B. The Temptation of Christ

1. All 3 synoptics include the temptation

C. The Ministry of John the Baptist

1. John identifies himself to the Jewish leaders (John 1:19-28)
2. John identifies Jesus as the Son of God (John 1:29-34)

D. Early Events in Jesus' Ministry

1. Jesus chooses His first Followers (John 1:35-51)
 - John the Baptist is with 2 of his disciples and sees Jesus and says, "Behold the Lamb!"

- This piques the interest of the 2 disciples and they begin to follow Jesus. One of the 2 disciples is Andrew, brother of Simon Peter.
- Andrew then goes to get his brother:

Jn. 1:41 He found first his own brother Simon, and said to him, “We have found the Messiah” (which translated means Christ). 42 He brought him to Jesus. Jesus looked at him, and said, “You are Simon the son of John; you shall be called Cephas” (which is translated Peter).

- The next day Jesus decided to go to Galilee. He found Philip and called him to follow Jesus (he was from the same town as Andrew and Peter—Bethsaida).
- Philip found Nathaniel and said to him:

Jn. 1:45 “. . . We have found Him of whom Moses in the Law and also the Prophets wrote, Jesus of Nazareth, the son of Joseph.” 46 And Nathanael said to him, “Can any good thing come out of Nazareth?” Philip said to him, “Come and see.”

- Jesus then says to Nathaniel:

Jn. 1:47 Jesus saw Nathanael coming to Him, and said of him, “Behold, an Israelite indeed, in whom is no guile!” 48 Nathanael said to Him, “How do You know me?” Jesus answered and said to him, “Before Philip called you, when you were under the fig tree, I saw you.” 49 Nathanael answered Him, “Rabbi, You are the Son of God; You are the King of Israel.” 50 Jesus answered and said to him, “Because I said to you that I saw you under the fig tree, do you believe? You shall see greater things than these.” 51 And He said to him, “Truly, truly, I say to you, you shall see the heavens opened, and the angels of God ascending and descending on the Son of Man.”

2. Jesus’ First miracle (John 2:1-11)

John 2:1 And on the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there; 2 and Jesus also was invited, and His disciples, to the wedding. 3 And when the wine gave out, the mother of Jesus said to Him, “They have no wine.” 4 And Jesus said to her, “Woman, what do I have to do with you? My hour has not yet come.” 5 His mother said to the servants, “Whatever He says to you, do it.” 6 Now there were six stone waterpots set there for the Jewish custom of purification, containing twenty or thirty gallons each. 7 Jesus said to them, “Fill the waterpots with water.” And they filled them up to the brim. 8 And He said to them, “Draw some out now, and take it to the headwaiter.” And they took it to him. 9 And when the headwaiter tasted the water which had become wine, and did not know where it came from (but the servants who had drawn the water knew), the headwaiter called the bridegroom, 10 and said to him, “Every man serves the good wine first, and when men have drunk freely, then that which is poorer; you have kept the good wine until now.” 11 This beginning of His signs Jesus did in Cana of Galilee, and manifested His glory, and His disciples believed in Him.

3. Jesus visits Capernaum with His Disciples (John 2:12)

John 2:12 After this He went down to Capernaum, He and His mother, and His brothers, and His disciples; and there they stayed a few days.

4. The First Cleansing of the Temple (John 2:13-22)

John 2:13 And the Passover of the Jews was at hand, and Jesus went up to Jerusalem. 14 And He found in

the temple those who were selling oxen and sheep and doves, and the moneychangers seated. 15 And He made a scourge of cords, and drove them all out of the temple, with the sheep and the oxen; and He poured out the coins of the moneychangers, and overturned their tables; 16 and to those who were selling the doves He said, "Take these things away; stop making My Father's house a house of merchandise." 17 His disciples remembered that it was written, "Zeal for Thy house will consume me." 18 The Jews therefore answered and said to Him, "What sign do You show to us, seeing that You do these things?" 19 Jesus answered and said to them, "Destroy this temple, and in three days I will raise it up." 20 The Jews therefore said, "It took forty-six years to build this temple, and will You raise it up in three days?" 21 But He was speaking of the temple of His body. 22 When therefore He was raised from the dead, His disciples remembered that He said this; and they believed the Scripture, and the word which Jesus had spoken.

5. An Early Response to Jesus' miracles (John 2:23-25)

John 2:23 Now when He was in Jerusalem at the Passover, during the feast, many believed in His name, beholding His signs which He was doing. 24 But Jesus, on His part, was not entrusting Himself to them, for He knew all men, 25 and because He did not need anyone to bear witness concerning man for He Himself knew what was in man.

6. Nicodemus' Interview with Jesus (John 3:1-21)

- Nicodemus was a Pharisee and a ruler among the Jews. He came to Jesus secretly by night
- He acknowledges the signs that Jesus has performed and says that no one could do these signs unless God was with Him. Jesus responds:

Jn. 3:3 ". . . Truly, truly, I say to you, unless one is born again, he cannot see the kingdom of God."

- This prompts Nicodemus to respond back to Jesus:

Jn. 3:4 ". . . How can a man be born when he is old? He cannot enter a second time into his mother's womb and be born, can he?"

- Jesus then says to Nicodemus:

Jn. 3:5 ". . . Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter into the kingdom of God. 6 "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. 7 "Do not marvel that I said to you, 'You must be born again.' 8 "The wind blows where it wishes and you hear the sound of it, but do not know where it comes from and where it is going; so is everyone who is born of the Spirit."

- Nicodemus does not understand so Jesus responds:

Jn. 3:10 Jesus answered and said to him, "Are you the teacher of Israel, and do not understand these things? 11 "Truly, truly, I say to you, we speak that which we know, and bear witness of that which we have seen; and you do not receive our witness. 12 "If I told you earthly things and you do not believe, how shall you believe if I tell you heavenly things? 13 "And no one has ascended into heaven, but He who descended from heaven, even the Son of Man. 14 "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; 15 that whoever believes may in Him have eternal life.

- Jesus continues with a description of the reasons why He came from God:

John 3:16 “For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life. 17 “For God did not send the Son into the world to judge the world, but that the world should be saved through Him. 18 “He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God. 19 “And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light; for their deeds were evil. 20 “For everyone who does evil hates the light, and does not come to the light, lest his deeds should be exposed. 21 “But he who practices the truth comes to the light, that his deeds may be manifested as having been wrought in God.”

7. John Superseded by Jesus (John 3:22-36)

- Jesus and His disciples leave and enter the Land of Judea. They spend time baptizing followers of Jesus.
- At one point John’s disciples come to John and are apparently concerned that Jesus and His disciples are baptizing

Jn. 3: 27 John answered and said, “A man can receive nothing, unless it has been given him from heaven. 28 “You yourselves bear me witness, that I said, ‘I am not the Christ,’ but, ‘I have been sent before Him.’ 29 “He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom’s voice. And so this joy of mine has been made full. 30 “He must increase, but I must decrease.

8. Jesus’ Departure from Judea (Matt. 4:12; Mk. 1:14a; Lk. 3:19-20; Jn. 4:1-4)

- Luke says that at one point John the Baptist reproves Herod the tetrarch and was locked in prison as a result:

Luke 3:19 But when Herod the tetrarch was reproved by him on account of Herodias, his brother’s wife, and on account of all the wicked things which Herod had done, 20 he added this also to them all, that he locked John up in prison

- All 3 Synoptics record that when Jesus heard about John being locked in Prison He went into Galilee
 - Matthew: 4:12 “He withdrew into Galilee;”
 - Mark: 1:14 “Jesus came into Galilee, preaching the gospel of God,”
 - Luke: “4:14 And Jesus returned to Galilee in the power of the Spirit; and news about Him spread through all the surrounding district.

9. Jesus’ Discussion with a Samaritan Woman (John 4:5-45)

- John’s Gospel records that when Jesus became aware that the Pharisees had heard that Jesus was “making and baptizing more disciples than John” He determined to leave Judea and return “again” to Galilee.
- John says that Jesus “had to” pass through Samaria.

NB: From EBC:

“The shortest route from Jerusalem to Galilee lay on the high road straight through Samaritan territory. Many Jews would not travel by that road, for they regarded any contact with Samaritans as defiling. Immediately after the fall of the northern kingdom in 722 B.C., the Assyrians had deported the Israelites from their land and had resettled it with captives from other countries. These had brought with them their own gods, whose worship they had combined with remnants of the worship of Jehovah and Baal in a mongrel type of religion. When the descendants of the southern captivity returned from Babylon in 539 B.C. to renew their worship under the Law, they found a complete rift between themselves and the inhabitants of Samaria, both religiously and politically. In the time of Nehemiah, the Samaritans opposed the rebuilding of the walls of Jerusalem (Neh 4:1-2); and later, in Maccabean times, they accepted the Hellenization of their religion when they dedicated their temple on Mount Gerizim to Zeus Xenios. By the time of Jesus a strong rivalry and hatred prevailed.”

“The words “had to” translate an expression of necessity. While the term speaks of general necessity rather than of personal obligation, in this instance it must refer to some compulsion other than mere convenience. As the Savior of all men, Jesus had to confront the smoldering suspicion and enmity between Jew and Samaritan by ministering to his enemies.”

- He stopped at one point in the city of Sychar (near a parcel of land that Jacob gave to his son Joseph). Jacob’s well was there also. Jesus was tired from the journey so He rested by the well at noon (“the sixth hour”).
- A certain woman approached and Jesus asked her for a drink of water from the well. She is amazed that He has done so since she is a Samaritan.
- Jesus responds:

“John 4:10 Jesus answered and said to her, “If you knew the gift of God, and who it is who says to you, ‘Give Me a drink,’ you would have asked Him, and He would have given you living water.””

- She is confused and responds to Him as if He is offering to get water from the well for her.
- Jesus responds:

“Jn. 4:13 Jesus answered and said to her, “Everyone who drinks of this water shall thirst again; 14 but whoever drinks of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up to eternal life.””

- The woman responds in a way that reveals that she still doesn’t understand that Jesus is speaking of spiritual water and she is thinking of physical water.
- Jesus asks that she go get her husband (knowing that she doesn’t have one).

- She responds that she doesn't have one. Jesus responds that she has spoken truthfully, adding that she has had 5 husbands and she is living with a man who is not her husband.
- She says to Jesus that He must be a prophet. She then asks a question concerning a contentious issue of the day—“Where should they worship? (the Jews said in Jerusalem at the Temple and the Samaritans said at Mt. Gerazim—the Mount at the foot of which they were standing.)
- Jesus then responds:

Jn. 4: 21 “Jesus said to her, “Woman, believe Me, an hour is coming when neither in this mountain, nor in Jerusalem, shall you worship the Father. 22 “You worship that which you do not know; we worship that which we know, for salvation is from the Jews. 23 “But an hour is coming, and now is, when the true worshipers shall worship the Father in spirit and truth; for such people the Father seeks to be His worshipers. 24 “God is spirit, and those who worship Him must worship in spirit and truth.”

- The woman says:

Jn. 4: 25 “The woman said to Him, “I know that Messiah is coming (He who is called Christ); when that One comes, He will declare all things to us.”

- Jesus responds:

Jn. 4: 26 “Jesus said to her, “I who speak to you am He.”

- As a result of this exchange the Samaritan woman returns to her village and tells them what has just happened and asks, “This is not the Christ, is it?”
- The people of the city then went out to see Jesus and listen to him.
- John comments that

Jn. 4:39 “. . . many of the Samaritans believed in Him because of the word of the woman who testified, “He told me all the things that I have done.”

- Jesus stayed there 2 days such that “many more believed because of

Jn. 4:42 “. . . It is no longer because of what you said that we believe, for we have heard for ourselves and know that this One is indeed the Savior of the world.”

- John adds a comment in his Gospel that after Jesus stays 2 days in Sychar with the Samaritans He proceeds on to Galilee and then says:

Jn. 4:44 “For Jesus Himself testified that a prophet has no honor in his own country. 45 So when He came to Galilee, the Galileans received Him, having seen all the things that He did in Jerusalem at the feast; for they themselves also went to the feast.”

NB: Several questions come to mind:

- Why does Jesus say this upon leaving the very positive response in Sychar among the Samaritans and entering the (*Jewish*) region of Galilee?
- Why does Jesus mention the absence of honor for a prophet among his own people when the initial response John notes in Galilee is positive? (Jn. 4: 45 So when He came to Galilee, the Galileans received Him, having seen all the things that He did in Jerusalem at the feast; for they themselves also went to the feast.”)

VI. The Ministry of Christ in Galilee

A. Opposition at Jesus’ Home and Move to Capernaum

1. A General Description of Jesus’ Ministry (Matt. 4:17; Mk. 4:14-15; Lk. 4:14-15)

- Matt. 4:17 From that time Jesus began to preach and say, “Repent, for the kingdom of heaven is at hand.”
- Mark 1:14 And after John had been taken into custody, Jesus came into Galilee, preaching the gospel of God, 15 and saying, “The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel.”
- Luke 4:14 And Jesus returned to Galilee in the power of the Spirit; and news about Him spread through all the surrounding district. 15 And He began teaching in their synagogues and was praised by all

2. The Healing of the Nobleman’s Son (Jn. 4:46-54)

John 4:46 He came therefore again to Cana of Galilee where He had made the water wine. And there was a certain royal official, whose son was sick at Capernaum. 47 When he heard that Jesus had come out of Judea into Galilee, he went to Him, and was requesting Him to come down and heal his son; for he was at the point of death. 48 Jesus therefore said to him, “Unless you people see signs and wonders, you simply will not believe.” 49 The royal official said to Him, “Sir, come down before my child dies.” 50 Jesus said to him, “Go your way; your son lives.” The man believed the word that Jesus spoke to him, and he started off. 51 And as he was now going down, his slaves met him, saying that his son was living. 52 So he inquired of them the hour when he began to get better. They said therefore to him, “Yesterday at the seventh hour the fever left him.” 53 So the father knew that it was at that hour in which Jesus said to him, “Your son lives”; and he himself believed, and his whole household. 54 This is again a second sign that Jesus performed, when He had come out of Judea into Galilee.

3. Jesus’ First Rejection at Nazareth (Lk. 4:16-30)

Luke 4:16 And He came to Nazareth, where He had been brought up; and as was His custom, He entered the synagogue on the Sabbath, and stood up to read. 17 And the book of the prophet Isaiah was handed to Him. And He opened the book, and found the place where it was written, 18 “The Spirit of the Lord is upon Me, Because He anointed Me to preach the gospel to the poor. He has sent Me to proclaim release to the captives, And recovery of sight to the blind, To set free those who are downtrodden, 19 To proclaim the favorable year of the Lord.” 20 And He closed the book, and gave it back to the attendant, and sat down; and the eyes of all in the synagogue were fixed upon Him. 21 And He began to say to them, “Today this Scripture has been fulfilled in your hearing.” 22 And all were speaking well of Him, and

wondering at the gracious words which were falling from His lips; and they were saying, “Is this not Joseph’s son?” 23 And He said to them, “No doubt you will quote this proverb to Me, ‘Physician, heal yourself! Whatever we heard was done at Capernaum, do here in your home town as well.’” 24 And He said, “Truly I say to you, no prophet is welcome in his home town. 25 “But I say to you in truth, there were many widows in Israel in the days of Elijah, when the sky was shut up for three years and six months, when a great famine came over all the land; 26 and yet Elijah was sent to none of them, but only to Zarephath, in the land of Sidon, to a woman who was a widow. 27 “And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian.” 28 And all in the synagogue were filled with rage as they heard these things; 29 and they rose up and cast Him out of the city, and led Him to the brow of the hill on which their city had been built, in order to throw Him down the cliff. 30 But passing through their midst, He went His way.

4. Jesus Moves to His New Home in Capernaum (Matt. 4:13-16; Lk. 4:31)

- Matt. 4:13 and leaving Nazareth, He came and settled in Capernaum, which is by the sea, in the region of Zebulun and Naphtali. 14 This was to fulfill what was spoken through Isaiah the prophet, saying, 15 “The land of Zebulun and the land of Naphtali, By the way of the sea, beyond the Jordan, Galilee of the Gentiles — 16 “The people who were sitting in darkness saw a great light, And to those who were sitting in the land and shadow of death, Upon them a light dawned.”
- Luke 4:31 And He came down to Capernaum, a city of Galilee. And He was teaching them on the Sabbath;

B. Disciples Called and Ministry throughout Galilee

1. The First Call of the Four (Matt. 4:18-22; Mk. 1:16-20)

Matt. 4:18 And walking by the Sea of Galilee, He saw two brothers, Simon who was called Peter, and Andrew his brother, casting a net into the sea; for they were fishermen. 19 And He said to them, “Follow Me, and I will make you fishers of men.” 20 And they immediately left the nets, and followed Him. 21 And going on from there He saw two other brothers, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and He called them. 22 And they immediately left the boat and their father, and followed Him.

2. Teaching in the Synagogue at Capernaum and the healing of the demoniac (Mk. 1:21-28; Luke 4:31-37)

Mark 1:21 And they went into Capernaum; and immediately on the Sabbath He entered the synagogue and began to teach. 22 And they were amazed at His teaching; for He was teaching them as one having authority, and not as the scribes. 23 And just then there was in their synagogue a man with an unclean spirit; and he cried out, 24 saying, “What do we have to do with You, Jesus of Nazareth? Have You come to destroy us? I know who You are — the Holy One of God!” 25 And Jesus rebuked him, saying, “Be quiet, and come out of him!” 26 And throwing him into convulsions, the unclean spirit cried out with a loud voice, and came out of him.

NB: Luke (the Physician) adds in 4:35, “without doing him any harm.”

27 And they were all amazed, so that they debated among themselves, saying, “What is this? A new teaching with authority! He commands even the unclean spirits, and they obey Him.” 28 And immediately the news about Him went out everywhere into all the surrounding district of Galilee.

3. The Healing of Peter's Mother-in-law and others (Matt. 8:14-17; Mk. 1:29-34; Luke 4:38-41)

Mark 1:29 And immediately after they had come out of the synagogue, they came into the house of Simon and Andrew, with James and John. 30 Now Simon's mother-in-law was lying sick with a fever;

NB" Luke adds in 4:38, "*suffering* from a high fever"

and immediately they spoke to Him about her. 31 And He came to her and raised her up, taking her by the hand, and the fever left her, and she waited on them.

NB: Luke adds in 4:39, "And standing over her, *He rebuked the fever*, and it left her."

Luke 4:40 And while the sun was setting, all who had any sick with various diseases brought them to Him; and laying His hands on every one of them, He was healing them. 41 And demons also were coming out of many, crying out and saying, "You are the Son of God!" And rebuking them, He would not allow them to speak, because they knew Him to be the Christ.

NB: Matthew, targeting a predominantly Jewish audience adds in 8:16-17 (quoting Isaiah 53:4):

"And when evening had come, they brought to Him many who were demon-possessed; and He cast out the spirits with a word, and healed all who were ill in order that what was spoken through Isaiah the prophet might be fulfilled, saying, "He Himself took our infirmities, and carried away our diseases."

4. Tour of Galilee with Simon and others (Matt. 4:23-24; Mk. 1:35-39; Lk. 4:42-44)

Matt. 4:23 And Jesus was going about in all Galilee, teaching in their synagogues, and proclaiming the gospel of the kingdom, and healing every kind of disease and every kind of sickness among the people. 24 And the news about Him went out into all Syria; and they brought to Him all who were ill, taken with various diseases and pains, demoniacs, epileptics, paralytics; and He healed them. 25 And great multitudes followed Him from Galilee and Decapolis and Jerusalem and Judea and from beyond the Jordan.

- At one point Mark and Luke record that Jesus withdrew to a "lonely place." Simon and his companions sought Him out.

Mark 1:35 And in the early morning, while it was still dark, He arose and went out and departed to a lonely place, and was praying there. 36 And Simon and his companions hunted for Him; 37 and they found Him, and said to Him, "Everyone is looking for You." 38 And He said to them, "Let us go somewhere else to the towns nearby, in order that I may preach there also; for that is what I came out for." 39 And He went into their synagogues throughout all Galilee, preaching and casting out the demons.

NB: Luke records that the crowds also sought Him out and attempted to keep Him from leaving them. He told them however that He had to preach to the other cities also.

Luke 4:42 And when day came, He departed and went to a lonely place; and the multitudes were searching for Him, and came to Him, and tried to keep Him from going away from them. 43 But He said to them, “I must preach the kingdom of God to the other cities also, for I was sent for this purpose.” 44 And He kept on preaching in the synagogues of Judea.

5. Second Call of the Four following the miraculous catch of fish (Luke 5:1-11)
 - a. Peter, James and John had previously been called to follow Jesus and were new disciples of Jesus (cf. Matt. 4 and Mark 1). However, they were still evidently pursuing their fishing business (all three were partners—cf. Luke 5:10)
 - Peter, James and John had fished all night and had caught nothing. They were washing their nets the next morning when Jesus approached:

Luke 5:1 Now it came about that while the multitude were pressing around Him and listening to the word of God, He was standing by the lake of Gennesaret; 2 and He saw two boats lying at the edge of the lake; but the fishermen had gotten out of them, and were washing their nets. 3 And He got into one of the boats, which was Simons, and asked him to put out a little way from the land. And He sat down and began teaching the multitudes from the boat. 4 And when He had finished speaking, He said to Simon, “Put out into the deep water and let down your nets for a catch.” 5 And Simon answered and said, “Master, we worked hard all night and caught nothing, but at Your bidding I will let down the nets.” 6 And when they had done this, they enclosed a great quantity of fish; and their nets began to break; 7 and they signaled to their partners in the other boat, for them to come and help them. And they came, and filled both of the boats, so that they began to sink. 8 But when Simon Peter saw that, he fell down at Jesus’ feet, saying, “Depart from me, for I am a sinful man, O Lord!” 9 For amazement had seized him and all his companions because of the catch of fish which they had taken; 10 and so also James and John, sons of Zebedee, who were partners with Simon. . . .”

- Jesus then turned to Peter and said:

Luke 5:10 “. . . And Jesus said to Simon, “Do not fear, from now on you will be catching men.” 11 And when they had brought their boats to land, they left everything and followed Him.

NB: Note that Jesus had called upon *Peter* to follow Him and *James and John* join Peter in leaving everything to follow Jesus.

6. Cleansing of a Leper (Matt. 8:2-4; Mk. 1:40-45; Luke 5:12-16)

- At one point a leper (Luke: “a man full of leprosy”) approaches Jesus and calls upon Him to heal him

Luke 5:12 And it came about that while He was in one of the cities, behold, there was a man full of leprosy; and when he saw Jesus, he fell on his face and implored Him, saying, “Lord, if You are willing, You can make me clean.” 13 And He stretched out His hand, and touched him, saying, “I am willing; be cleansed.” And immediately the leprosy left him.

NB: Note that Jesus “touched” the leprous man. This act by Jesus would have made Jesus “unclean” under the terms of the Mosaic Law. Calvin observes, (1:374): “By his word alone he might have healed the *leper* ; but he applied, at the same time, the touch of his hand, to express the feeling of compassion.”

- In Mark’s record of the event he describes Jesus as “sending the man away” from *ekballo*—a term frequently used to describe Jesus as “casting out the demons.
- All three Synoptics record that Jesus then orders the man (cf. Mark, “sternly warned him” from *embrimaomai* which originally meant to “snort like a horse”) to tell no one of the healing but rather to show himself to the priests “for a testimony.”

NB: Jesus’ stern warning not to tell anyone was evidently because Jesus didn’t want to be known simply as the “wonder-worker.” His primary purpose was to preach and teach. His miracles were to authenticate Him before the people as the Holy One sent from God. His order for the man to show himself to the priests was consistent with Lev. 14:2-31.

- Mark then records in chapter 1 of his Gospel:

Mark 1:45 “But he went out and began to proclaim it freely and to spread the news about, to such an extent that Jesus could no longer publicly enter a city, but stayed out in unpopulated areas; and they were coming to Him from everywhere.”

NB: This curtailment of Jesus’ ministry was precisely what Jesus had anticipated and resulted in Jesus focusing His ministry in less populated areas. But as Mark notes the crowds sought Him out wherever He was.

7. Forgiving and Healing of a Paralytic (Matt. 9:1-8; Mk. 2:1-12; Luke 5:17-26)

Mark 2:1 And when He had come back to Capernaum several days afterward, it was heard that He was at home. 2 And many were gathered together, so that there was no longer room, even near the door; and He was speaking the word to them. 3 And they came, bringing to Him a paralytic, carried by four men. 4 And being unable to get to Him because of the crowd, they removed the roof above Him; and when they had dug an opening, they let down the pallet on which the paralytic was lying. 5 And Jesus seeing their faith said to the paralytic, “My son, your sins are forgiven.” 6 But there were some of the scribes sitting there and reasoning in their hearts, 7 “Why does this man speak that way? He is blaspheming; who can forgive sins but God alone?” 8 And immediately Jesus, aware in His spirit that they were reasoning that way within themselves, said to them, “Why are you reasoning about these things in your hearts? 9 “Which is easier, to say to the paralytic, ‘Your sins are forgiven’; or to say, ‘Arise, and take up your pallet and walk’? 10 “But in order that you may know that the Son of Man has authority on earth to forgive sins” — He said to the paralytic — 11 “I say to you, rise, take up your pallet and go home.” 12 And he rose and immediately took up the pallet and went out in the sight of all; so that they were all amazed and were glorifying God, saying, “We have never seen anything like this.”

*******REVIEW*******

- Jesus’ ministry begins in earnest following His baptism by John the Baptist
- Jesus then is led out by the Spirit to the Wilderness to be tempted by the Devil.
- Jesus performs His first miracle in Cana of Galilee with the turning of the water into wine.
- Following a brief visit to Capernaum, Jesus went up to Jerusalem to celebrate the Passover. While there He turns over the tables of the moneychangers and drives them out of the Temple with a scourge of cords.
- Jesus continues to experience varying responses to His teaching and miracles
- Jesus has his exchange with Nicodemus where he tells him he must be born again
- During this early part of Jesus’ ministry, both Jesus and John the Baptist had been ministering in parallel to one another. Eventually, Jesus’ ministry begins to take precedence.
- At one point Jesus has His interaction with the Samaritan woman at the well.
- It appears that during the early part of Jesus’ ministry the responses to his teaching and to his miracles was for the most part very positive (See Luke 4:15 where Luke records that, “He began teaching in their synagogues and was praised by all.”).
- Upon Jesus returning to Cana of Galilee Jesus healed the Nobleman’s son.
- Shortly after this miracle in Cana, Jesus returned to his hometown of Nazareth.

Jesus read a passage out of the book of Isaiah and proclaimed to the listeners in the synagogue that this passage had been fulfilled in their hearing. Initially (Luke records) all the listeners were speaking well of Him. However, Jesus likely senses the desire on the part of his hometown acquaintances for a special show of miracles like those that were done at Capernaum. After surveying a number of the miracles of the Old testament that were performed for the benefit of non-Israelites, the crowd at Nazareth begins to turn on him. They were enraged and sought to throw him down the cliff. However Jesus escaped unharmed.

- One day, while walking by the Sea of Galilee, Jesus calls upon Peter, Andrew, James and John to follow Him. They do so but are still involved in their fishing business.
- Shortly following this initial call of the four, while Jesus was teaching in the synagogue in Capernaum, Jesus healed the demoniac who cried out in the synagogue.
- Shortly thereafter, Jesus healed Peter’s mother in law. Jesus also healed many other people who were sick with various diseases and who were possessed with demons.
- At one point, Jesus again issues a call for the four to follow Him. This was following the miraculous catch of fish recorded in Luke 5. On this occasion Peter and the others left everything and followed Him.
- While in the region of Galilee, Jesus healed the man full of leprosy.
- Following the healing of the man full of leprosy, Jesus returned to the city of Capernaum. While he was “speaking the word to them,” several friends of a paralytic dug through the roof of the house in which Jesus was preaching and let him down in the midst of the crowd. Jesus orchestrated the healing of the paralyzed man in such a way that he demonstrated his power to forgive sins.
- Sometime following the healing of the paralyzed man Jesus called upon Matthew to follow Him.

*****BEGIN NEW*****

8. The Call of Matthew (Matt. 9:9; Mk. 2:12-13; Luke 5:27-28)

- Mark records the call of Matthew in very simple terms:

Mark 2:13 And He went out again by the seashore; and all the multitude were coming to Him, and He was teaching them. 14 And as He passed by, He saw Levi the son of Alphaeus sitting in the tax office, and He said to him, “Follow Me!” And he rose and followed Him.

- Luke adds the phrase, 5:28 “And he left everything behind, and rose and began to follow Him.

9. The Banquet at Matthew's House (Matt. 9:10-13; Mk. 2:15-17; Luke 5:29-32)
- Following the call of Matthew and his decision to follow Christ, Matthew evidently decided to hold a kind of "going away" party with Jesus as the honored guest. (As Luke says, in 5:29 "And Levi gave a big reception for Him in his house . . .")

Mark 2:15 And it came about that He was reclining at the table in his house, and many tax-gatherers and sinners were dining with Jesus and His disciples; for there were many of them, and they were following Him. 16 And when the scribes of the Pharisees saw that He was eating with the sinners and tax-gatherers, they began saying to His disciples, "Why is He eating and drinking with tax-gatherers and sinners?" 17 And hearing this, Jesus said to them, "It is not those who are healthy who need a physician, but those who are sick; I did not come to call the righteous, but sinners."

- Matthew is careful to include the following also:

.Matthew 9:13 "But go and learn what this means, 'I desire compassion, and not sacrifice,' for I did not come to call the righteous, but sinners."

10. Changed Conditions with Messiah present explained by three illustrations (Matt. 9:14-17; Mk. 2:18-22; Luke 5:33-39)

- A group of people on one occasion came to Jesus and asked Him why His disciples didn't fast like other devout Jews

NB: Under the Law the only required fast was on the Day of Atonement (see Lev 16:29, 31; 23:27-32; Num 29:7). However, following the Babylonian Exile 4 other Feasts were observed. This is acknowledged by the Post-Exilic prophet Zechariah.

Zech. 7:5 "Say to all the people of the land and to the priests, 'When you fasted and mourned in the fifth and seventh months these seventy years, was it actually for Me that you fasted?'

8:19 "Thus says the LORD of hosts, 'The fast of the fourth, the fast of the fifth, the fast of the seventh, and the fast of the tenth months will become joy, gladness, and cheerful feasts for the house of Judah; so love truth and peace.'

- Mark records Jesus' response:

Mark 2:18 And John's disciples and the Pharisees were fasting; and they came and said to Him, "Why do John's disciples and the disciples of the Pharisees fast, but Your disciples do not fast?"

- Jesus then gives 3 illustrations of His point

Illustration #1

19 And Jesus said to them, “While the bridegroom is with them, the attendants of the bridegroom do not fast, do they? So long as they have the bridegroom with them, they cannot fast. 20 “But the days will come when the bridegroom is taken away from them, and then they will fast in that day.

Illustration #2

21 “No one sews a patch of unshrunk cloth on an old garment; otherwise the patch pulls away from it, the new from the old, and a worse tear results.

Illustration #3

22 “And no one puts new wine into old wineskins; otherwise the wine will burst the skins, and the wine is lost, and the skins as well; but one puts new wine into fresh wineskins.”

- In Luke’s Gospel he records that Jesus further responded:

5:39 “And no one, after drinking old wine wishes for new; for he says, ‘The old is good enough.’”

C. Sabbath Controversies and Withdrawal

1. A Lame man healed in Jerusalem on the Sabbath (John 5:1-9)
2. Effort to Kill Jesus for breaking the Sabbath and for saying He was equal with God (John 5:10-18)
3. Discourse demonstrating the Son’s equality with the Father (John 5:19-47)
4. Controversy over disciples’ picking grain on the Sabbath (Matt. 12:1-8; Mark 2:23-28; Luke 6:1-5)
5. Healing of a man’s withered hand on the Sabbath (Matt. 12:9-14; Mk. 3:1-6; Luke 6:6-11)
6. Withdrawal to the Sea of Galilee with a great multitude from many places (Matt. 12:15-21; 4:25; Mk. 3:7-12)

- D. Appointment of the Twelve and Sermon on the Mount

- E. Jesus' Growing Fame and Emphasis on Repentance

- F. First Public Rejection by the Jewish Leaders

- G. Parables about the Kingdom

- H. Continuing Opposition

- I. Final Galilean Campaign

- VII. The Ministry of Christ around Galilee

- VIII. The Later Judean Ministry of Christ

- IX. The Ministry of Christ in and around Perea

- X. The Formal Presentation of Christ to Israel and the Resulting Conflict

XI. Prophecies in Preparation for the Death of Christ

XII. The Death of Christ

XIII. The Resurrection and Ascension of Christ