

The Life of Christ Pt. IV

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)
2. Teaching in the Synagogue at Capernaum and the healing of the demoniac (Mk. 1:21-28; Luke 4:31-37)
3. The Healing of Peter’s Mother-in-law and others (Matt. 8:14-17; Mk. 1:29-34; Luke 4:38-41)

4. Tour of Galilee with Simon and others (Matt. 4:23-24; Mk. 1:35-39; Lk. 4:42-44)
5. Second Call of the Four (Luke 5:1-11)
6. Cleansing of a Leper (Matt. 8:2-4; Mk. 1:40-45; Luke 5:12-16)
7. Forgiving and Healing of a Paralytic (Matt. 9:1-8; Mk. 2:1-12; Luke 5:17-26)
8. The Call of Matthew (Matt. 9:9; Mk. 2:12-13; Luke 5:27-28)
9. The Banquet at Matthew's House (Matt. 9:10-13; Mk. 2:15-17; Luke 5:29-32)
10. Changed Conditions with Messiah present explained by three illustrations (Matt. 9:14-17; Mk. 2:18-22; Luke 5:33-39)

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