

## THE FOURFOLD GOSPEL - THE LIFE OF CHRIST

### PART FOUR - A PERIOD OF GALILEAN MINISTRY

#### 29. Another Miracle at Cana (Jn. 4:46-54)

- (46) Cana is in the hill country west of the Sea of Galilee. The nobleman was probably an officer of Herod Antipas stationed at Capernaum. Capernaum was located 20 to 25 miles northeast of Cana on the shores of the Sea of Galilee.
- (47) It seems as if Jesus is already accepted as a prophet in Galilee. The nobleman had faith in Jesus' and His ability to heal. He came in person instead of sending servants. He believed Jesus presence would be necessary to heal his son and that Jesus must arrive before the son expired. The nobleman's faith was not yet full.
- (48) Compare the faith of the nobleman to that of the Samaritans. The nobleman's faith was based on the fame of the signs and wonders performed by Jesus. The Samaritan's faith was based on His words and character. Which is stronger? Why? What is the difference between a sign and a wonder?
- (49) The nobleman fears Christ will not come to heal his son and his tone indicates that feeling.
- (50) Jesus answers in a way that only the Son of man would dare presume. Now the nobleman believes the Word of Jesus.
- (51) The father could have returned the same day but his faith let him wait until the next day. As he returned his servants met him on the road.
- (52) The fever had disappeared at the exact hour that Jesus had spoken.
- (53) Here we have the first mention of a believing household. You can see how the nobleman's faith had grown. 1) He believed in the presence of Jesus, 2) then he believed in the power of Jesus' word, and 3) finally he believed generally in Jesus, along with his entire household.
- (54) This was the second recorded miracle performed in Galilee, both at Cana. 1) The water into wine and 2) the healing of the nobleman's son.

#### 30. Christ Rejected at Nazareth (Lk. 4:16-30)

- (16,17) Jesus returns to the place of His youth - Nazareth. We see that Jesus attended the synagogue on a regular basis. It was customary to stand and read the word of God, unless reading from Esther. The appropriate posture for teaching was sitting (see verse 20). Jesus had probably made it known before the service that He wished to read. The custom allowed seven to read each Sabbath. One priest, two Levites, and four Israelites. It is uncertain if Jesus called for the scroll of Isaiah or if it was assigned to Him. He then chose Isa. 61:1ff as His text.
- (18,19) The Jews generally took this to be a Messianic prophecy. The prophecy assures that the Messiah will possess the Holy Spirit. He would come to bring good news to the poor (in spirit) and free those captive (to sin). According to Jesus the time of the Messiah's earthly ministry was as He spoke.
- (20) He rolls up the book, hands it back to the attendant, and sits down. Those in attendance gave Jesus their steadfast attention.
- (21) Here we can see Jesus clearly proclaiming Himself as the Messiah.
- (22) No fault could be found with His speech, however contempt for His pretentiousness quickly began to outweigh their wonderment. How could the carpenter's son make these claims?
- (23) Jesus quotes an old Jewish adage that means to show proof of your claims. They wanted to see the signs and wonders they had been hearing about.
- (24) It is hard for a man to hold someone familiar to him in reverence. This proverb refers to a general attitude and not specifically to all the inhabitants of Nazareth.

- (25-27) Jesus shows two examples from the OT to back up this proverb. Elijah had many opportunities to help Israelite widows during the 3 and one-half years of famine, but he was sent to one in the heathen city of Sidon. Elisha healed a non-Israelite, when many Jewish lepers were available.
- (28) The anger of the people would cause Jesus to leave Nazareth without performing signs.
- (29) They had no thought for the Sabbath Day and seized Jesus. They took Him to a cliff where they intended to throw Him off. To inflict punishment on the Sabbath was wrong and the mode of punishment chosen did not conform to the Law. Their actions demonstrated what Jesus had said in verse 24.
- (30) Did Jesus escape during the confusion of the crowd? Were they awed by His divinity to the point that they made way for Him? Did He resort to a miracle to escape? Compare with Jn. 8:59; 10:39; and 18:6. It is easy to understand why Jesus forsook Nazareth and took up residence in Capernaum.

### **31. Moved To Capernaum (Mt. 4:13-16) [Lk. 4:31,32]**

- (13) Because of His rejection at Nazareth, Jesus moved his headquarters to Capernaum, the most prominent city of Galilee. Capernaum was located on the northwestern shore of the Sea of Galilee. The following verses show why it was important for Jesus to go to the regions of Zebulun and Naphtali.
- (14) See Isa. 8:21,22 and 9:1,2
- (15) From Isaiah's point of view Capernaum would be beyond Jordan because it was north of the source of the Jordan. In Isaiah's day many Gentiles inhabited the region referred to as Galilee.
- (16) These Galileans were prophesied to receive the Gospel. Jesus fulfilled that prophecy by His presence there.

### **32. Jesus Preaches and Calls Four Fishermen (Mt. 4:17-22) [Mk.1:14-20]**

- (17) Notice the continued similarity between the preaching of Jesus and the preaching already done by John the Baptist.
- (18) Peter and Andrew had returned home to Galilee and taken up their previous profession - fishing.
- (19) Jesus tells them to lay aside the tools of their secular trade and come and follow Him to become fishers of men.
- (20) Their previous contact with Jesus contributed to them leaving their nets so abruptly. Some commentators place Lk. 5:1-11 before this incident. We are choosing to examine those verses later.
- (21) James and John were already Christ's disciples. This call was not their call to discipleship, but their call to become Jesus' constant companions. Notice that God traditionally calls the busy to His business. Moses, Gideon, Saul, David, Elijah, Matthew, and Paul are examples of men that were otherwise engaged when God called them to His service. Additionally, please notice that most were called from lowly work (1 Cor. 1:26-29). James was the first Apostle to die (44 AD- Acts 12:1,2) and John was the last (100 AD).
- (22) James and John also immediately answered the call to follow.

### **33. Jesus preaches at Many Places (Mt. 4:23-25)**

- (23) Jesus made the circuit in Galilee 1) teaching in the synagogues, 2) preaching the Gospel, and 3) healing the sick and diseased.
- (24) His fame spread into Syria and they brought many sick people to Him to be healed.

- (25) Among His followers were Galileans, those from Decapolis, Jerusalem, Judea, and Perea. See McGarvey pp. 175,176 and a map of NT lands.

**34. Jesus Heals a Demoniac in a Synagogue (Lk. 4:33-37) [Mk. 1:23-28]**

(33,34) Compare this reading to Mk. 1:23-28. Why did Jesus perform miracles? As proof of His divine mission (Jn. 2:22; 9:3-5; 10:25,37). Were the Jews expecting the Messiah to be a miracle worker? Yes (Mt. 12:38; Lk. 11:16; Jn. 7:31).

- Signs - miracles especially designated as evidence of His divine mission (Jn. 2:11).
- Mighty Works - when His supernatural power was manifested.
- Wonders - when His miracles caused excitement or terror (Mk. 13:22; Jn. 4:48; Acts 2:22).
- Works - a general reference to miracles (Jn. 7:3,21).

Note that the demon testified that Jesus was "the Holy One of God."

(35) Jesus did not need the testimony of a demon so He rebuked it. Jesus gives the demon two commandments: 1) "be quiet" and 2) "come out of the man." There is no doubt from the passage that the man was possessed, not insane.

(36) The power of the Word of Jesus amazed the crowd (Mk. 1:27).

(37) The result of this miracle was that he was spoken of everywhere in the regions around Capernaum.

**35. Jesus Heals Peter's Mother-in-Law and Many Others (Lk. 4:38-41) [Mt. 8:14-17; Mk. 1:29-34]**

(38) From the three readings we determine that the miracle takes place at Peter's house with Andrew, James, and John present. Peter's mother-in-law had a debilitating fever.

(39) We see the healing was instantaneous and complete to the extent that she immediately began her household chore of seeing about her guests.

(40) Jesus' fame continued to spread and as it did many came to Him to be healed. What are diver's (KJV) diseases?

(41) The healings also included exorcism of demons. Why wouldn't Jesus let demons testify that He was the Christ? 1) The time was not right, 2) their support could do more harm than good, and 3) this testimony was reserved for His disciples. Matthew's account mentions the fulfillment of Isa. 53:4, why?

**36. A Preaching Tour in Galilee (Lk. 4:42-44) [Mt. 4:23-25; Mk. 1:35-39]**

(42) Jesus went out to a deserted place so that He might meditate and pray. Peter and the others find Jesus and tell Him that the multitudes are searching for Him. Eventually, the multitudes find Him and ask Him to remain in Capernaum. Contrast the people of Capernaum to the people of Nazareth.

(43) Jesus had work to do beyond Capernaum. Compare "Kingdom of God" with "Kingdom of heaven," (Mt. 3:2) "Kingdom of Christ" and "Kingdom" (Eph. 5:5; Heb. 12:28).

- 1) It is spiritual in nature (Jn. 18:36; Rom. 14:17).
- 2) Its seat is in the hearts of the believers (Lk. 17:21).
- 3) It exists on earth (Lk. 13:18,19,41,47).
- 4) But it extends to another state of existence (Mt. 13:43; 26:29; Phil. 2:10,11).
- 5) It will be fully consummated in a state of glory (Mt. 8:11; 1 Cor. 15:24; 2 Pet. 1:11).
- 6) It embraces the entire reign of Christ: on earth and in heaven. The subjects of the kingdom are all of the redeemed of all ages (Eph. 3:15).

- (44) Jesus continued His practice of speaking in the synagogues, healing the sick and casting out demons.

### **37. Draught of Fishes (Lk. 5:1-11)**

- (1) It is possible that this incident occurred during the calling described in Mt. 4:17-22. The Sea of Galilee (Mk. 1:16) is also known as Gennesaret, Chimmereth (Num. 34:11), Chimmeroth (Josh. 11:2; 1 Kings 15:20), or Sea of Tiberius (Jn. 6:1; 21:1).
- (2,3) The boats were for fishing, but the owners were not on board. The net washing might have been done by hired servants (Mk. 4:20). We will see that they had returned from an unsuccessful night of fishing. Jesus entered the boat belonging to Peter and asked him to push it out so that He might have a better platform from which to lecture. Remember, the multitude was pressing against Him. As previously discussed it was customary for the teacher to sit while teaching.
- (4,5) After finishing His discourse He had the fishermen put out into deep water. He intended this activity as a test of faith for Peter and the others. Peter explained that they had worked hard all night and caught nothing, but they were willing to do what Jesus said.
- (6,7) They brought in enough fish to fill both boats. We learn from this passage that Peter, Andrew, James, and John were partners. There were so many fish that the boats were about to sink.
- (8-10) Peter fell down at Jesus' feet and paid homage to Him and worshipped Him. All aboard were amazed. Jesus particularly addressed Peter and told him he would become a catcher of men.
- (11) Upon reaching land the four fishermen left all, the ships, the fish, their friends servants, family, and work and followed Jesus.

### **38. Sermon on the Mount (Mt. 5:1 - 8:1)**

Note: The Sermon on the Mount is covered in a separate set of notes.

### **39. Jesus Heals a Leper (Lk. 5:12-16) [Mt. 8:2-4; Mk. 1:40-45]**

- (12) This miracle takes place in one of the cities of Galilee. The man in question was a victim of leprosy, a disease of the skin. Anyone with this disease was forced to separate themselves from society.
- (13) Even though it would be ill-considered to touch a leper, Jesus did it anyway. The difference being that Jesus was giving the man a healing touch, while a normal man could do the leper no good and run the risk of contracting the disease himself. Did Jesus violate the Law of Moses here? The cure was instantaneous.
- (14-16) Jesus wanted to avoid creating a sensation at this time so he told the man not to reveal how he had been healed. Jesus did not want His miracle working to supercede His teaching. Jesus sent the man to the priests so that he could ceremonially purified according to the Law of Moses (Lev. 14:1-32). The man and other witnesses did not heed the words of Jesus and spread the story throughout the city. Jesus healed those in the multitude that gathered but was finally forced to depart. Mk. 1:45 indicates that He was unable to enter any of the cities after this because of the uproar His presence caused. He withdrew Himself into the uninhabited areas and prayed.

### **40. Jesus Heals a Paralytic at Capernaum (Lk. 5:17-26) [Mt. 9:1-8; Mk. 2:1-12]**

- (17) From Mark we learn Jesus was in Capernaum. He was fulfilling His mission, namely: to teach. In the audience at the house where He was teaching were Pharisees and lawyers from as far away as Jerusalem.

- (18-20) Four men bring a paralyzed man to the house where Jesus was teaching (Mk. 2:1). They could not get into the house because of the crowd. They made their way to the rooftop, removed the shingles and let the man down into the room where Jesus was teaching. Jesus commended the faith of those who brought the paralyzed man. We have only two accounts in the NT of Jesus saying, "thy sins be forgiven," here and in Lk. 7:48.
- (21) The scribes and the Pharisees took this statement to be blasphemy because it truly is blasphemy for anyone but God to claim to forgive sins.
- (22-24) Jesus could read their minds. The same authority that it takes to miraculously heal the diseased is the same authority that it takes to say, "thy sins be forgiven." That is, both are possible for God, but impossible for man alone. Jesus proposes the overt miracle to satisfy the curiosity or skepticism of the scribes and Pharisees.
- (25,26) The miracle was instantaneous and the healing complete. Not only was the paralysis removed but the man was able to take up his bed and walk out of the room under his own power. This miracle caused the people present to be in a combined state of wonder, fear, and dread. If this miracle had not been of God, then God would not have allowed it to happen. Therefore, the miracle proved what Jesus said it proved, namely: He had the authority to forgive sins.

#### **41. Jesus Teaches By the Seaside (Mk. 2:13)**

- (13) The seaside was a good place for Jesus to teach because the shore sloped down to the sea forming a natural amphitheater. He would speak from the shore or sometimes go out a little ways in a fishing boat.

#### **42. Jesus Calls Matthew (Lk. 5:27,28) [Mt. 9:9; Mk. 2:14]**

- (27) Levi (Matthew) was a publican (tax collector). He was the son of Alphaeus. When Jesus came where Matthew was working, He told him to follow.
- (28) Compare Jesus' address of Matthew to that of Philip, James, John, Peter and Andrew. Note the promptness and obedience of Matthew. We should think that if he was an honest man he would have made some arrangements for his job to be completed and the monies that he already collected to be safely put away. However, some commentators feel that he left his job immediately and undone. But, would Jesus have Matthew violate a law that did not conflict with God's will? It is not probable that James the son of Alphaeus and Matthew were brothers as Alphaeus was a common name.