

## Lesson #3 LIFE OF JESUS

1<sup>st</sup> Year of Ministry 2019

Before starting this lesson, read **Matthew 3:13 - 4:12; 14:3-5; Mark 1:9-13; Luke 3:19-20; 4:1-30; John 1:19 thru 4:45**  
or **Harmony of the 4 Gospels, SECTIONS 24-37.**

**ROMAN LEADERS** – their dates of ruling

**Tiberius Caesar 14-37 AD** (year 15 would be 29 AD)

**Pilate 26-36 AD**

**Herod Antipas 4 BC -39 AD**

**Philip 4-34 AD**

**Caiaphas 18-36 AD**

The last 2 lessons covered Jesus' years of preparation. Luke tells us Jesus began His ministry when He was **about** 30 years old, or as we would say, in His early 30's.

Luke becomes more specific when he says both John and Jesus begin their ministry in the 15<sup>th</sup> year of Tiberius Caesar.

**Tiberius** came to power in 14 AD. So his 15<sup>th</sup> year would be 28 - 29 AD, making both Jesus and John 33 or 34 years old.

**Jesus** spent His years in Nazareth, working as a carpenter, which in those days included working with wood and stone.

**John** had spent his 20's and early 30's being trained by God in the wilderness area of Judea. Then God sent him north, to the Jordan River with a message and baptism of repentance. In the 1<sup>st</sup> century, baptism meant identification with a message or belief. So the people baptized by John were saying,

*I agree with John. I am not right with God because of my disobedience. I am repenting and making a choice to obey God.*

Then one day, Jesus comes south some 80 miles from Nazareth to E. Bethany. He wants to be baptized by John. John knows Jesus does not need to repent and so he refuses. Jesus tells him in Matthew 3:15. *It is proper for us to do this to fulfill all righteousness.* To put this in simple English, Jesus says, *We must do this for Me to be obedient. It is what My Father has told Me to do.*

Jesus is not wanting baptism because He is repenting. He wants baptism...

1. To obey an Old Testament law of consecration.

In Jewish life, a Levite was to use both water and oil to set a person apart for ministry. John is a Levite. He uses the water of baptism to dedicate Jesus as **the** prophet who was promised. (A prophet like Moses was promised in Deuteronomy 18:18).

However John does not anoint Jesus with oil to *symbolize* the Holy Spirit. Instead, Jesus is anointed with the Spirit Himself. The purpose is to show that Jesus' ministry will be thru the power of the Holy Spirit.

2. To fulfill what the Old Testament had said.

Isaiah said when the Messiah came, He would be anointed with the Spirit and announced. Isa. 61:3; Isa. 40:1-5 Malachi also said He would be announced. Mal. 3:1

3. So God the Father can validate Jesus to the believing remnant.

The people heard God say, *You are My Son whom I love. Your ministry has My approval. With You I am well pleased.*

4. So John can be sure Jesus is the promised Messiah.

John was told to watch for a man on whom the Spirit would come and remain. John 1:33-34

When John saw it happen at the baptism, he knew Jesus was not just another Jewish man, but the Messiah, the Son of God.

5. So the people will identify Him with John and then listen to what John says about Him.

In summary, Jesus' baptism is an Old Testament ceremony of water to **consecrate** Him as prophet.

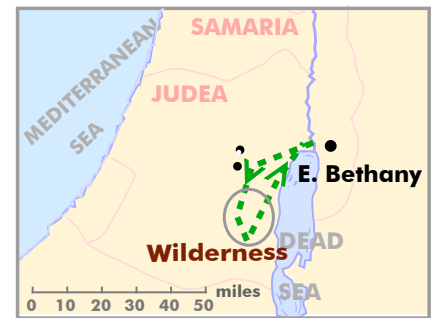
**With this, the Preparation years are finished and Jesus is ready to start His First year of Ministry.**

**(There is a new map to cover this period) See Map at end of this lesson.**



According to Matthew 4:1, the Holy Spirit leads Jesus from East Bethany some 18 miles southwest to the wilderness of Judea. Altho this is the area of the Essenes and the Dead Sea Scrolls, John and Jesus never had anything to do with them. The Essenes were Jews who had mixed Judaism with eastern religions and become heretics.

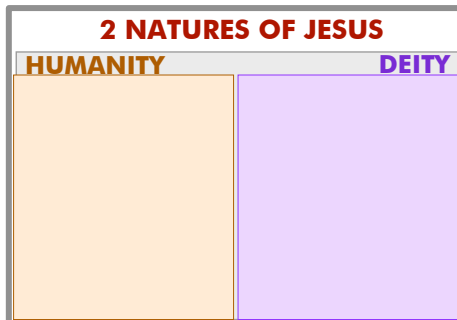
**Jesus** is in the wilderness by Himself and is going to be tempted by the devil. This always raises 2 basic questions.



### First question

Since Jesus is deity, **HOW CAN THE TEMPTATION BE GENUINE?**

The answer comes from understanding the nature of Jesus.



These 2 natures were always separate; they were never fused or intermingled.

Each nature was complete  
perfect deity; perfect humanity - fully God, fully man.

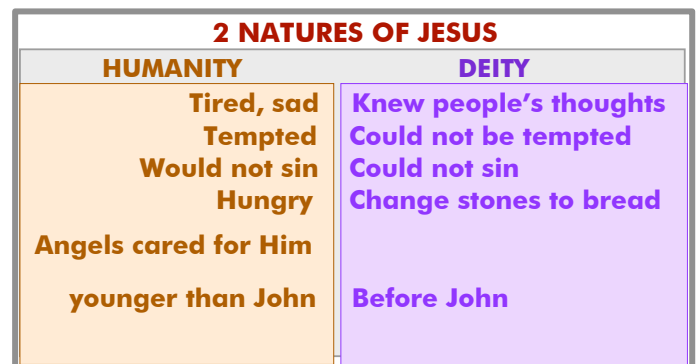
Because they were separate,  
Jesus could only respond from one nature at a time.  
He was either responding from His humanity or from His deity.

When Jesus was hungry, tired or sad, He was operating out of His human nature.

When He knew what people were thinking or planning to do, He was operating from His divine nature.

Satan knows that deity cannot be tempted. He is only tempting the **humanity** of Jesus.

So to answer the question about Jesus' temptation, it is true, deity **could** not sin. But in His humanity, Jesus had to make a choice that He **would** not sin. Therefore, the temptation is genuine.



### Second question

**WHY IS JESUS TEMPTED?** For this answer, in our minds, we need to go back to the Garden of Eden.

When Satan tempted Adam and Eve, they did not have a sin nature. But they got one when they disobeyed.

Adam was representative of the human race. His choice affected him and all humanity ever since.

But that is not fair. His decision should not affect **my** eternity or my relationship with God.

I should get to make my own decision about God.

This is why Jesus came as the second Adam.

Like Adam, Jesus was uniquely created, He had no sin nature and He also represented the human race.

Jesus came to undo the damage of the 1<sup>st</sup> Adam.

Satan wants to prevent this, so he tries to do to Jesus, what he did to the 1<sup>st</sup> Adam - to get Him to sin.

There are 3 temptations. Each of them is to get something legitimate and good, but get it in the **wrong** way.

Leading up to the temptation, Jesus has been praying and fasting.

After 40 days of fasting, Jesus, in His humanity, is naturally hungry.

This is when Satan comes with the temptation,  
*If you are the Son of God, command these stones to become loaves of bread.*  
In this we see both the humanity and deity of Jesus.  
In his **humanity** He is hungry.  
It requires the power of **deity** to change stones into bread.

### **The first temptation of Jesus**

To get food for Himself when the Father has said wait.  
The temptation to act independently of God. *I do not need God, I can take care of Myself.*

While they are still in the wilderness, Satan takes Jesus mentally to Jerusalem to picture the temple. He suggests,  
*The next time You are in Jerusalem, jump from the highest point of the temple - some 215 feet. If You are the Son of God, surely the Father will send angels to protect You. After all, that **IS** what He promised in the Old Testament.*  
Satan knows Scripture. He likes to quote it in his temptations. But the verses are always out of context.

### **The second temptation of Jesus**

To get acceptance and success thru the sensational.  
To do something reckless and expect God the Father to protect Him.

In the final temptation, Satan gives Jesus a mental vision of all the kingdoms of this world with their glory and says,  
*If You worship me, recognizing my authority as prince of this world, I will let You be King right now.*  
This temptation is probably the hardest for Jesus.

### **The third temptation of Jesus**

To get the crown without the cross; to have glory without suffering; to get worship without rejection.  
To be King without having to be Savior on the cross.

To each of these temptations Jesus obeys the Father by using commands from Scripture. They all come from the book of Deuteronomy, the book He had memorized when He was 5 years old. He knew what verse to use for each situation, because the Father had given Him instruction each morning when He was growing up.

In Luke's account, Satan said to Jesus,

*I will give You the authority and splendor of the world kingdoms, for it has been given to me and I can give it to anyone I want to.* Luke 4:6

If Satan is lying and making this up, there would be no temptation. But it is not a lie - it is true. In Scripture, Satan is called *the prince of this world* John 12:31 and *the god of this world* 2 Cor. 4:4.

Our world is under the command of Satan. This is why there is such chaos, war, hate, crime and tragedies. Of course God is in ultimate control - He is sovereign. But God has given Satan temporary command since the Garden of Eden when Adam and Eve disobeyed. He will allow him to go just so far and to be in command just so long.

Eventually God the Father will remove Satan and put Jesus in command.

There is one more insight about Satan's statements.

In the Greek language, when a person used a phrase with "if", he showed by the grammar whether he believed his statement was - true, not true, did not know, or if it was only a wish.

In the first two temptations, when Satan says to Jesus, *If you are the Son of God*, the Greek shows he is saying, *If you are the Son of God and I know You are. I know it is true.*

To make this distinction, our English should be translated,  
*Since You are the Son of God, turn these stones into bread or jump from the temple tower.*

In the third temptation, Satan says, *if You will worship me, but I do not know whether You will or will not.*

Satan knows who Jesus is and why He came. The purpose of these 3 temptations is to make Jesus sin so He would be disqualified from making payment for **our** sin. But in His humanity, Jesus faced the choice and **did not** sin.

Satan leaves and God the Father sends angels to care for Jesus.

When Jesus came to this earth, Paul tells us He emptied Himself and made Himself of no reputation and became obedient. (Philippians 2:6-8). This means that Jesus agreed not to draw upon His glory or deity unless the Father allowed Him to. Instead He only drew from His humanity, was obedient to the Father and dependent on the power of the Holy Spirit. So now, after His battle with Satan, Jesus needs food, encouragement and emotional support. The Father provides by sending angels to minister to Him.

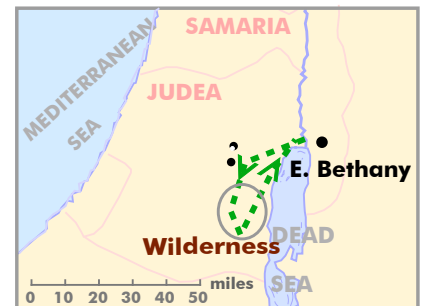
Resisting Satan's temptation shows Jesus **can** undo the damage Adam did - He **is** qualified to be our Savior.

During the time Jesus is in the wilderness, John the Baptist has continued to preach and baptize at East Bethany. When Sanhedrin members show up, John says they are hypocrites, with no desire to repent. Naturally the leaders resent this.

They go back to Jerusalem and meet with the rest of the Jewish Sanhedrin. Remember, Ezra had formed the Sanhedrin to be teachers of Scripture, to protect the Jewish faith and to investigate anyone who talked as if they were the Messiah. So they send a committee to question John.

*Who do you claim to be? What is your purpose in baptizing and talking about the Messiah?*

John tells them, *I am not the Messiah, nor Elijah - nor even the prophet promised by Moses. I am only a voice preparing the way for the One who is to come. He is far greater than I am. In fact, He is here right now, but you have not recognized Him.* John adds this last sentence because Jesus has just returned to East Bethany and is standing in back of the crowds.



The next day as John is preaching, Jesus walks towards him. John points to Him and says,

*Look, He is the Lamb of God who takes away the sin of the world.*

Thruout the Old Testament animal sacrifices were the payment for sin. They died in place of the person. But the death of the animal could never remove sin - it only covered it.

John tells the Jews of his day, Jesus has come as the perfect sacrifice. He will not just **cover** their sin; He will **remove it and take it away**. For the Jews, that would seem incredible - something they have never experienced.

John then makes a statement that to us is a contradiction.

*This is the One I meant when I said, A man who comes **after** me has surpassed me because He was **before** me.* John 1:30

John is declaring who Jesus really is.

*A man who comes **after** me, means, He was born 6 months **after** I was.* John is pointing to Jesus' **humanity**.

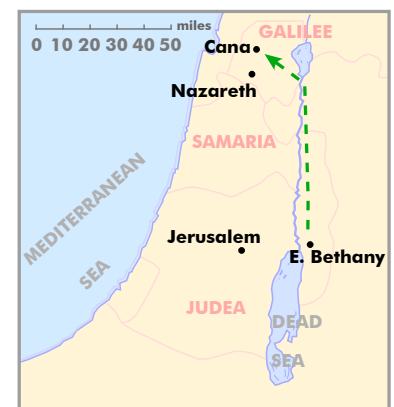
*He has surpassed me because He was **before** me, means, He existed long **before** I was born.*

John is pointing to Jesus' **deity** - He is eternal

The next day John is near the Jordan River with 2 of his disciples. When Jesus walks by, John again points to Him and says, **He is the Lamb of God**.

The 2 disciples leave John the Baptist and begin following Jesus. John 1:40 tells us one of these disciples is Andrew. The other is not named. From the way John writes his gospel, we know he is the other disciple. It is John the fisherman who later becomes John the apostle.

Andrew and John the fisherman leave John the Baptist and spend the day with Jesus. Andrew then goes looking for his brother and brings him to Jesus.



At the moment he is known by his Hebrew name, *Simon*. (*hearing*.) Jesus tells him, *Eventually you will become steady, firm and strong like a large stone or rock. You will become Cephas* - that is the Aramaic name for *rock*. Translated into Greek, *you will become Peter*.

The next day Jesus and His 3 new followers - Andrew, John the fisherman and Peter - head north some 87 miles to the province of Galilee. On the way Jesus sees Philip and invites him to join them. Philip not only agrees, but finds his friend Nathanael. Philip tells him, *We found the promised Messiah. He is Jesus of Nazareth*.

Nathanael replies, *Nazareth? Can anything good come out of that town?* Jews from the south considered Nazareth and its people to be inferior. Philip shows how to deal with skeptical and cautious people. Instead of arguing, he merely says, *come and see - listen to Him and decide for yourself*.

Nathanael has been sitting under a fig tree. For us, that means nothing. In the Jewish culture, it was significant. In the 1<sup>st</sup> century, the rabbis said if you were under a fig tree when you prayed or reflected on spiritual questions, you would have more insight. Some Jews therefore, liked to be seen under a fig tree near the road because people passing by would assume they were really spiritual.

Nathanael is different. He has been under a fig tree that was hidden from the road. There are 2 questions that has been bothering him.

*How can I have contact with God?*

*How can I be changed?*

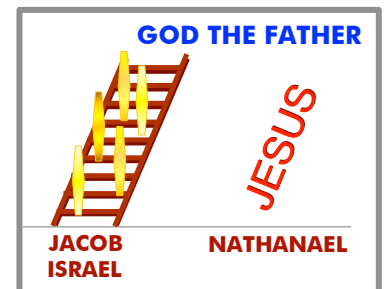
As he thinks thru the Old Testament, the story of Jacob comes to mind. Jacob was a deceiver and a liar. Yet thru a dream, Jacob had seen a ladder with angels going up and down it. For Jews, the presence of angels meant it was connected with God. So the ladder had been the link for Jacob to have contact with God. Because of this contact, later on, God changed this *dishonest* man and gave him the name *Israel*, meaning *prince with God*.

All of this is on Nathanael's mind as he approaches Jesus. Imagine his shock as Jesus greets him with the words found in John 1:47 - *Here is a true descendant of Israel - there is nothing dishonest about him*. Nathanael responds, *How do you know me* - meaning, *how did You know I was thinking about a dishonest man whose name was changed to Israel?* Jesus replies, *Even tho you could not be seen by anyone else when you were praying and thinking, I saw you. I know you were wondering how to have contact with God so you can change*.

Nathaniel is convinced. *You ARE the Son of God, You ARE the King of Israel - our promised Messiah*.

Jesus ends the conversation by answering Nathanael's questions. John 1:51  
*I tell you the truth, you will see heaven open and the angels ascending and descending on the Son of Man*.

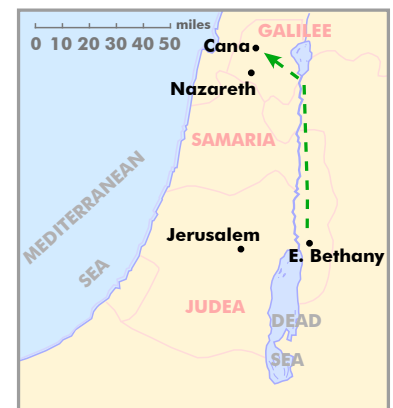
In Jacob's life there were angels going up and down the ladder that linked him to God. Jesus tells Nathanael, *I am your ladder - I am the way for you to have contact with God the Father. I am the One who can change your life*.



Jesus now has 5 followers - Peter  
his brother Andrew  
John the fisherman  
Philip  
Nathanael. The rest of Nathanael's name is Bartholomew, similar to a last name. It means *son of Tolmai* - bar-tholomew.

Together Jesus and the 5 men go north along the east side of the Jordan until they get opposite the province of Galilee. Crossing the Jordan River, they head northwest to the town of Cana, where they have been invited to a wedding.

In those days, the wedding itself was a private blessing from a rabbi. After that were 7 days of public celebration. People did not stay the whole time. We would call it "open house". People who lived nearby came during the first part of the week. But people who had to walk some 80-100 miles to get there, would come towards the end of the week.



Mary, Jesus' mother, is there. Joseph is not mentioned - an implication he died sometime in the past. Mary is either a close friend or relative of the newly-weds, because she knows about their problem. In the middle of the 7-day celebration, the wine has run out. This is not grape juice. It is wine, but the alcohol content is lower than in our wine. In a Jewish wedding celebration, to run out of wine is a major disaster.

Mary takes the problem to Jesus. She knows that Jesus is the promised Messiah of the Old Testament. She tells Him, *they do not have any more wine*. In between the lines, she is saying, *I know who You are; I want everyone else to know. Show them by working a miracle to provide wine for them.*

In the original Greek Jesus says, *Woman, what to me and you? My hour is not yet come*. John 2:4

Jesus has understood what Mary was saying and meaning. He addresses her as **woman**, the term he uses for all women in the gospels.

The phrase, **what to me and you** is a Hebrew idiom or phrase meaning *no*. Mary asked Jesus to work a public miracle. Jesus says, *No, this is not the right place or time to show the **crowds** who I am*.

Mary understands. He has not said *no* to the problem, only to the method. He will do something about it, but not in a public, spectacular way. Mary does not have a clue what He will do or how He will do it, but she turns to the servants and says, *Whatever **He** tells you to do, do it*.

John then explains that along the wall, are 6 stone jars, each one able to hold 20-30 gallons of water. Thruout the week, water has been taken out and used to wash the dusty feet of the travelers. Other water was taken and used for hand washing. Because of all the people, these stone jars are now empty.

Jesus, receiving permission from God the Father, quietly tells the servants to fill the stone jars with water. They are then to put some of that water in a cup and let the master of ceremonies taste it, to get his approval for serving it.

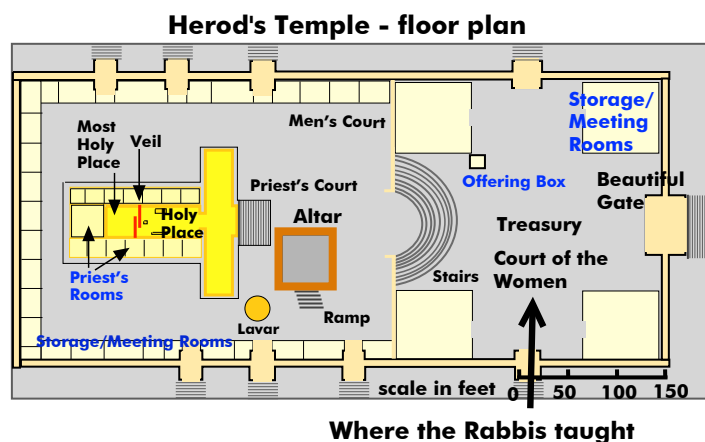
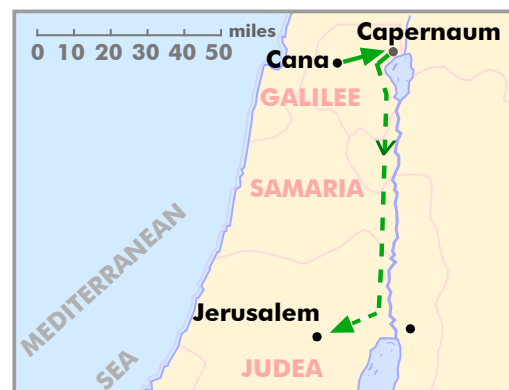
When the master of ceremonies samples it, he asks the bridegroom why he waited until the end of the week to serve the best wine. Neither he nor the guests know what Jesus has done. Only the servants, Mary and Jesus' followers know about the miracle. John 2:11 explains why. The 5 men who have been following Jesus are still checking Him out. Is He really the promised Messiah? There is no point in getting the crowds to believe in Him unless His disciples have believed. John tells us, because of this miracle, they do believe in Him. John says it is here in Cana that Jesus does His *first* miracle. It tells us that Jesus did not do any miracles as a child. This is His first.

After the wedding, Jesus, his family and followers travel 16 miles north to the city of Capernaum, located on the northern banks of the Sea of Galilee. From there, they will join the caravan going south to celebrate Passover in Jerusalem, a trip of 85 miles.

When Jesus gets there, He visits the temple courtyard in preparation for Passover.

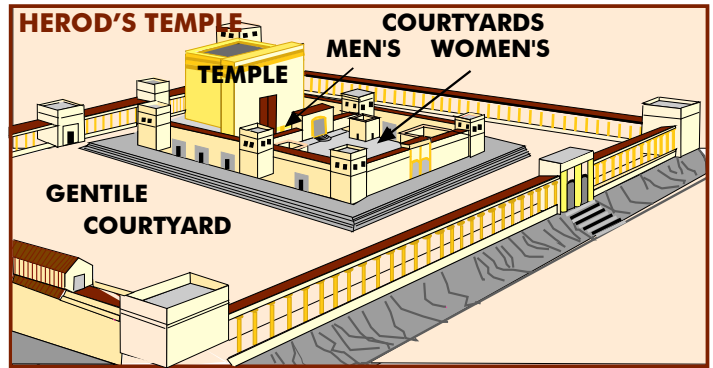
This is the Temple Zerubbabel and the Jewish people built some 500 years earlier. It had been small and very plain. After 23 years in power, Herod the Great had used Roman money to enlarge and beautify the temple area. His successors had continued with the projects. So in the days of Jesus, it is now called Herod's Temple.

In Jewish worship, only the priests and Levites can go into the small temple building. Jewish men worship in the courtyard immediately in front of it. In front of that was a larger courtyard for the Jewish women. This was also the courtyard where the rabbis held their seminars, so it would be available to both men and women.





Then to both sides of the Jewish temple and walled courtyards was the huge outer court, made expressly for the Gentiles so they could pray and worship the God of the Jews. It was larger than 20 football fields. As Jesus comes to the temple, He sees this Gentile court has been completely taken over with the Passover market. There are animals, booths and tables. Some of the religious leaders are selling lambs for the Passover meal or for the sacrifices. Others are taking Roman coins and exchanging them for the special Jewish coin that is required to pay the Temple tax.



There is nothing wrong with the business itself. In order to keep Passover, the Jews need to pay their yearly temple tax, buy their animals and have them inspected by a priest. Jesus' response is not against the business itself, but **how** it is being done.

Instead of exchanging the Roman coins for the Jewish coin at face value, the priests are charging 12% exchange rate. Instead of asking the fair market price for animals, the priests charge 5-6 times more. Those who bring their own animal must have it inspected by the priests to see if it meets the requirements. Not only do the priests charge an outrageous fee to give their approval, but many times they refuse to accept any outside animal. Since no animals can be used without permission of the priests, the people are helpless.

The money made in this market is supposed to go back into the temple treasury. But instead, it is now going to the high priest, his sons and his sons-in-law who own and operate the market. The greatest injustice is that Gentiles who have come to pray and worship during Passover have no place to worship the God of the Jews.

Jesus reacts - not just to the dishonesty and greed but also because they are keeping Gentiles from worshipping God. Picking up some ropes, He weaves them into a whip and drives out the animals and birds. He overturns the tables of the money changers. The common people are thrilled. Someone is finally willing to challenge this corruption. The priests leave, knowing that popular opinion is against them.

Before long however, they return. They challenge Jesus, *Prove You have authority to do this. Prove with a sign that You are from God.*

Jesus knows the Jewish leaders have no intention of even considering His claims. So He will not waste a sign or miracle on them. Instead He gives a sign they cannot understand. He says, *You destroy this temple and in 3 days I will raise it up.*

They assume He is talking about Herod's temple. They remind Him Herod and his successors have been working on this for over 46 years and still have not finished. John 2:21 explains that Jesus is referring to the temple of His body. The Sanhedrin will kill Him. But His resurrection 3 days later will be the sign and proof, He is the Son, sent by the God the Father. Therefore He has authority to say how God's temple should be used.

Jesus refuses to do any miracles for the unbelieving Jewish leaders. But He does them for the people. It is Passover week so there are over one million Jews from Israel and the surrounding nations. This is now the time and place for miracles to publicly declare He is the promised Messiah.

A Pharisee from the Sanhedrin sees these miracles and knows that Jesus must be from God. One evening he goes to talk with Jesus. His name is Nicodemus. He is referred to as a ruler, which means he is a member of the Sanhedrin. We also know he is married, a man in his 50's and a member of the Sanhedrin. In addition, he is head of the theological school in Jerusalem that trains rabbis and religious teachers. This knowledge comes from the Greek grammar and Jewish culture.

One had to be married to be a member of the Sanhedrin. In the Greek, he is called “**the** teacher” which means he is head of the school. A person had to be 50 or older to hold that position.

Jewish belief of that time said,

*All Israel has a share in the world to come, meaning,  
if you are born a Jew, you are automatically part of God’s kingdom.*

Jesus tells Nicodemus that is not true.

In the 1<sup>st</sup> century, among the Jews, the phrase “born of water” means **physical** birth.

So Jesus explains that **physical** birth into the Jewish race is not enough to enter God’s kingdom.

One also needs a **spiritual** birth that gives spiritual life to be in God’s kingdom. That comes thru believing in Jesus.

Nicodemus listens and then leaves. He does not believe immediately, but 2½ years later, we know he has believed.

He defends Jesus in a Sanhedrin meeting, saying they cannot condemn Jesus without a fair hearing. Jn. 7:50

After Jesus’ death, Nicodemus and Joseph of Arimathea - Sanhedrin members - risk their position to get His body to give Him a proper burial. John 19:39.

After the week of Passover celebration, Jesus and his disciples go east some 18 miles to the Jordan River near the place where He had been baptized. John the Baptist and his disciples have moved further north, so Jesus stays near East Bethany. Many Jews who had been baptized by John, now want to be baptized by Jesus’ disciples, to show their identification with Jesus. As a result, Jesus and His disciples stay at East Bethany for 8 months.



Towards the end of this time, a Jewish man goes to John’s disciples to argue and make them jealous over the success of Jesus. The disciples are concerned and ask John, *Did you know Jesus has bigger crowds and more disciples than you do?*

Imagine their surprise when John replies, *Wonderful. This is exactly what I wanted. He must become greater; I must become less.*

John then refers to the *Bridegroom* (who is Jesus) and the *Bride* (which we know today as the Church). John says he is just the **friend** of the Bridegroom. John 3:29 This is a Jewish way to say that John is the last of the Old Testament prophets and is part of the Old Testament era. This is because he dies before the Church is formed on the day of Pentecost.

At the end of these 8 months, John the Baptist is arrested by Herod Antipas and put in prison. Herod Antipas is a son of Herod the Great and is ruler of Galilee and Perea. When Jesus hears about the arrest, He and His disciples immediately leave the area. They cross the Jordan and go thru Samaria, some 31 miles to the north-west.

The Samaritans are part Jewish, part Gentile. They have their own temple and beliefs based on Judaism mixed with the worship of pagan gods. Jews from Jerusalem refused to talk to them or walk thru their province. A common Jewish prayer of the day said, *God, may mine eyes never set upon a Samaritan.* Yet John 4:4 says, *Jesus **had** to go thru Samaria.*



John uses Roman time - starting at 12:00 noon to 12:00 midnight. (see endnote) He says that Jesus and the disciples arrive in the Samaritan town at the 6<sup>th</sup> hour, meaning 6:00 in the evening. The disciples go into town to buy food and Jesus sits down by Jacob’s well.

His humanity is brought out when we are told that He was tired. Jesus, as representative of the human race, operated from His human nature so He could experience our feelings. He knew what it was to be tired, hungry and sad.

A woman comes to get water. Man-made Jewish laws said a rabbi could not speak to a woman in public. At this point Jesus is allowed to use His deity to know the needs of this woman. He then ignores Jewish culture and asks her for a drink of water. She is shocked that He is talking to her.



Jesus tells her to bring her husband. She replies she does not have a husband. Again using His deity, Jesus corrects her by saying she has had 5 husbands and is not even married to the man she is now living with. Realizing Jesus must be a prophet, she changes the subject.

Since Jews worshipped at their temple in Jerusalem, while Samaritans worshipped at their temple in Samaria, she asks, *Who is right, you Jews or we Samaritans?* Jesus avoids the controversy and brings her to the real issue. It is not **where** you worship, but **whom** you worship.

The woman says that when the Messiah comes, **He** will have all the answers. Jesus replies, **I am the Messiah**.

With this, the disciples return and she leaves to tell the rest of the townspeople. Many of them believe because of what she says. They then come and beg Jesus to stay. During the next 2 days even more people believe because of what Jesus says.

As we go thru these studies, we discover lessons people learned in the first century are still important for us in the 21<sup>st</sup> century. For example, Mary, the mother of Jesus, asked Jesus to supply the need of her friends and to do it in a specific way. I am sure that she was both surprised and disappointed when Jesus said “no”. But then, with amazing spiritual insight, she tells the servants, *Whatever **He** tells you to do, do it*. She understood that Jesus would answer the need, but not in the way that she wanted or expected.

In our lives today...

Sometimes God answers our prayers and gives us what we have asked for. He gives us the desires of our heart.

Other times, God says “no” to our plans – our ideas.

So often, instead of understanding, we will argue, get mad, become discouraged and talk to everybody else about it.

God wants us to have the spiritual insight that Mary had. Whatever He shows us to do, we should do it.

It is not easy to give up our ideas. It takes a lot of trust and faith to let go of *our* way. But in the end, we discover, if God says “no”, it means He has something that is far better. Never be afraid to follow what **God** shows **you** to do.

## Endnotes

When talking about the **time of day** –

**Matthew, Mark and Luke** write their books using **Jewish** time.

The **time** of day has two 12 hour periods which go from 6:00 p.m. to 6:00 a.m. and then from 6:00 a.m. to 6:00 p.m.

So the 3<sup>rd</sup> hour would be either 9:00 p.m. or 9:00 a.m., depending on the context of the story.

The **beginning** of the Jewish day is always 6:00 p.m.

**John**, in his gospel, uses **Roman** time.

The **time** of day has two 12 hour periods, going from 12:00 p.m. to 12:00 a.m. and then from 12:00 a.m. to 12:00 p.m.

So the 3<sup>rd</sup> hour would be either 3:00 p.m. or 3:00 a.m., depending on the context of the story.

It is the same as our time.

The **beginning** of the **Jewish** day is always 6:00 p.m.

John 2:24-25 ...*many believed in His name (Jesus) when they saw the signs that He was doing. But Jesus...did not entrust Himself to them, because He **knew** all people and needed no one to tell Him about people for He Himself **knew** what was in people.*

Jesus in His humanity did not rely on the people. He knew the fickleness of the multitude. While they believed at the moment, they could easily be turned against Him by the Jewish leaders. No one needed to tell Him what people were like because He **knew** how they were.

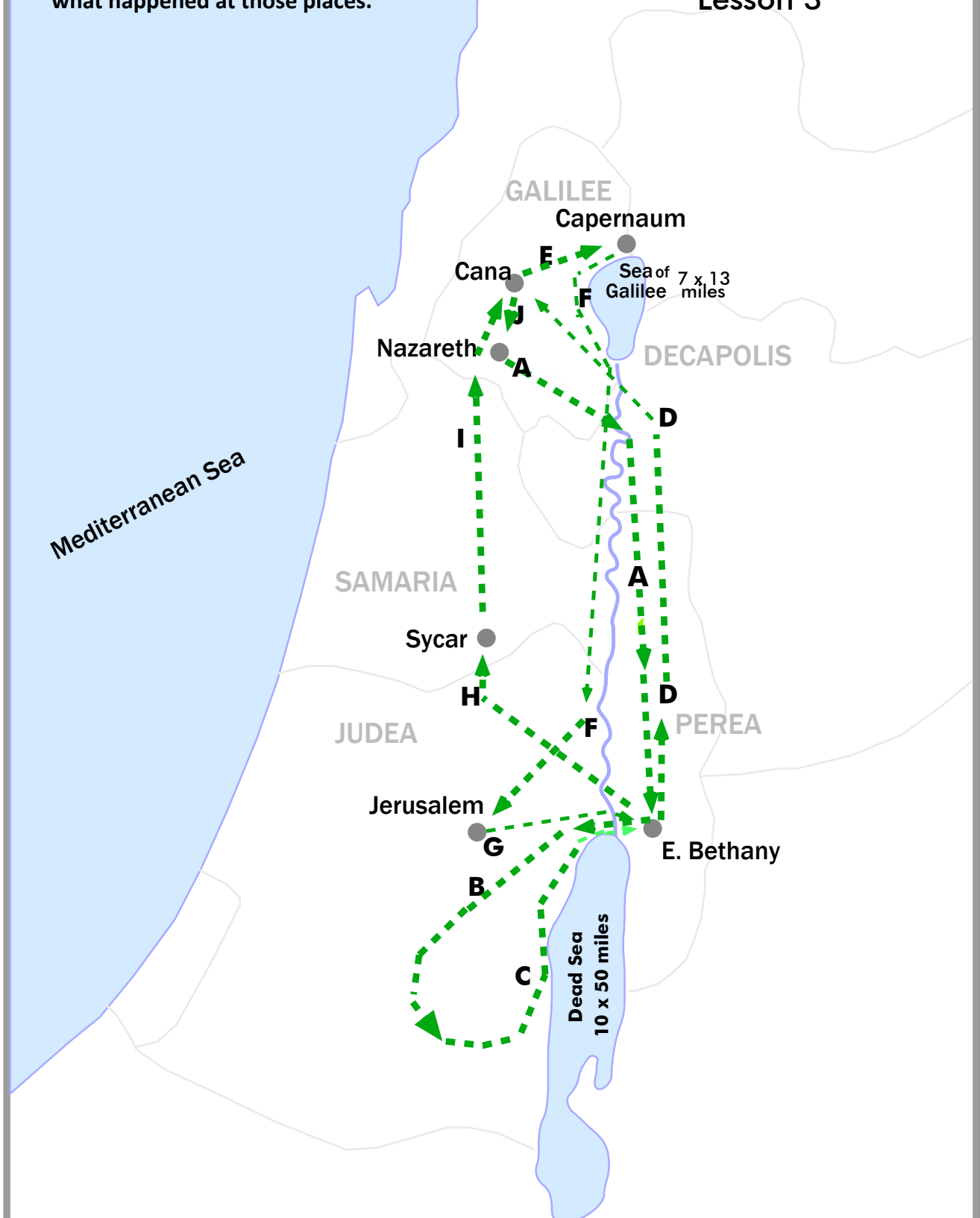
The word for “**knew**” means acquired knowledge; knowledge that comes from discernment, which can be increased, knowledge that may come from external facts. This knowledge would come from His **humanity**. There is a different Greek word for knowledge from His deity.

Barnes Notes on John (First 4 sentences); the rest from Vincent Word Studies on John 2

The letters A-J are from the Outline on the next page. Each letter gives you the geographical locations and what happened at those places.

## **TRACKING JESUS in His MINISTRY - 1st YEAR**

### Lesson 3



## 1<sup>st</sup> YEAR of MINISTRY

### DEVELOPED OUTLINE 1st year 28-29 AD (Tiberius became Caesar in 14 AD. Jesus begins in his 15<sup>th</sup> yr. Lk. 3:1)

- A. Nazareth to East Bethany** c. 80 miles Mark 1:9; John 1:28
  - 1. announced by John the Baptist Matt. 3:1-12
  - 2. baptized by John (Both Jesus and John are in their early 30's - about 33-34 yrs. old)
  - 3. empowered by the Spirit and validated by the Father Matt. 3:13-17
- B. East Bethany to the wilderness of Judea** 18 miles Matt. 4:1-11
  - 1. tempted by Satan; cared for by angels
- C. Wilderness to East Bethany** 18 miles
  - 1. announced by John as the Lamb of God John 1:29, 36
  - 2. investigated by 3 disciples, Andrew, Simon Peter, John the fisherman John 1:41-42
- D. East Bethany to Cana** c. 87 miles
  - 1. calls Philip; proves Himself to Nathanael John 1:43-51
  - 2. performs His first miracle in Cana John 2:1-11
- E. Cana to Capernaum** 16 miles John 2:12
- F. Capernaum to Jerusalem** 85 miles
  - 1. celebrates the Passover
  - 2. clears out the Temple John 2:13-22
  - 3. works miracles John 2:23
  - 4. talks with Nicodemus John 3:1-21
- G. Jerusalem to East Bethany** 18 miles John 3:22 - 4:2
  - 1. John and his disciples go further north along the Jordan
  - 2. Jesus and His disciples stay at E. Bethany for 8 months
  - 3. Sanhedrin members try to create jealousy
  - 4. John the Baptist is imprisoned
- H. East Bethany to Sychar** 31 miles John 4:3-42
  - 1. leads the Samaritan woman and the townspeople to belief in Him
- I. Sychar to Cana** 38 miles John 4:43-54
  - 1. heals an official's son
- J. Cana to Nazareth** 7 miles Luke 4:16-30
  - 1. teaches in the synagogue
  - 2. is rejected by the people