

## Lesson #4 LIFE OF JESUS

### 2<sup>nd</sup> Year of Ministry – Part 1 2019

Before starting this lesson, read **Matt. 4:13-25; 8:2-17; 9:1-9; Mk. 1:14 thru 2:22; Luke 4:14 - 5:39; John 4:43-54**  
or **Harmony of the 4 Gospels, SECTIONS 38-48.**

In the first century, based on what God said in the Old Testament ...

The Jews know that God lives in heaven and He is everywhere - He is omnipresent.

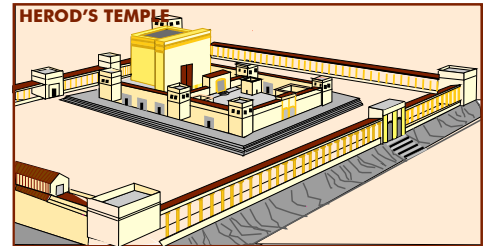
The Jews also know God has chosen to have His presence in the **TEMPLE** in Jerusalem. This means that when they come to worship...

They believe they are at "God's House", in God's presence.

Worship for the general public is always in the Temple courtyard.

This is also where animal sacrifices are offered to God.

Because the Temple is the only localized place for God's presence, it is the only place in the world where animal sacrifices can be offered to Him.



Thruout history, the Temple had always been the central place of worship for the Jews. But then the Jews were exiled to live in other lands. While some eventually returned and re-established the land of Israel, the majority of Jews lived in other countries. So 400 years before Jesus, God directed Ezra to develop **SYNAGOGUES**.

The word means *gathering place*. In any nation, if there were at least 10 Jewish men in an area, a building was put up.

It would be a place where Jews could gather to worship, pray and receive spiritual instruction.

It was a meeting place for men, women and children.

In synagogues, everyone met *inside*, with the men sitting in the front section.

To put this simply, there could only be one Temple - it could only be in Jerusalem.

It was the only place for animal sacrifices.

But there would be hundreds and thousands of synagogues. They would be anywhere that Jewish people lived.

By the time of Jesus, there were synagogues in every town in Israel and in all Jewish communities outside the land. The people met together every Sabbath and on Jewish holy days. In Israel, there were additional services on Monday and Thursday, the days when people from country areas came to the local markets. This gave an opportunity for these people to receive more instruction.

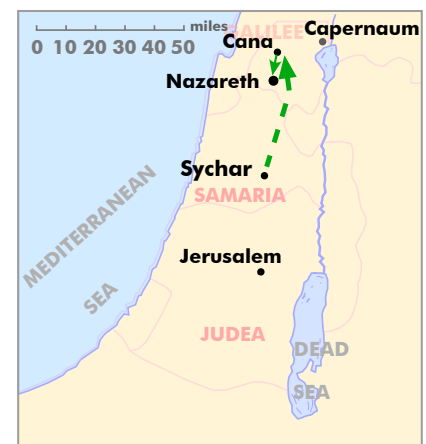
Jesus was Jewish. The synagogue was the place for teaching. So when Jesus went to a town and wanted to teach and present Himself as the Messiah, the first place He went was the synagogue.

Synagogue services always had prayers and 2 Scripture readings - one from the books of Moses and the other from the prophets.

The 5 books of Moses, the *Torah*, meaning *instruction* - had been combined and then divided into 50 units. One unit for each week. They did the same with the books of the prophets. Because there were synagogue services on Monday, Thursday and Sabbath, the weekly unit was divided in 3 sections. Over the 50 weeks of the Jewish year, all 50 units would be read. Every year they were the same, so everyone knew which readings would be used in which week.

The Psalms (praise) were never sung or used in synagogues - only at the Temple (Edersheim-Social Life, Synagogue chapter).

With this background, we can continue with the last part of Jesus' first year. Jesus and His 5 followers had been in Samaria, with many of the people believing in Jesus as the promised Messiah. After 3 days, they continue 38 miles north to Cana, where He had performed His first miracle some 10 months earlier. On **this** visit, Jesus heals the son of a Roman official and his entire family believes in Jesus.



Over the last 10 months, Andrew, his brother Peter, Philip, Nathanael and John the fisherman who is just a teenager have been living with Jesus. They first wanted to find out if He was the promised Messiah. Once they were sure, they then wanted to learn from Him. Now, after months of listening and watching, they have gotten the answers to any and all of their questions. With their purpose accomplished, they return to their homes and work which is near Capernaum.

After a short time, Jesus leaves Cana and goes by Himself, 7 miles south to his home-town of Nazareth. This is the first time He has been back in a year. He has waited for this particular Sabbath when Isaiah 61 would be read - the verses all Jews believe are about the Messiah who will come. Because He is recognized as a rabbi, Jesus goes to synagogue service and asks to be the second reader, for the reading of the prophets.

After reading the verses, the lector is expected to explain the verses he just read. This will give Jesus an opportunity to clearly present His claims. According to Luke 4:18, Jesus is handed the scroll; He opens it and begins reading Isa. 61.

*The Spirit of the Lord is on Me because He has anointed Me to preach good news to the poor. He has sent Me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the time of the Lord's grace.*

Out of respect for God's Word, everyone is standing for the reading. After the reading, both He and the congregation sit down and they wait for the explanation. Imagine their surprise when Jesus says, *These verses are about Me and My ministry. Isaiah is talking about Me. Today this Scripture is fulfilled.*

At first the people are impressed with His words and are amazed the person they know as Joseph's son could make these claims. But then jealousy sets in. They have heard He did miracles in Capernaum, just up the road. They think He should have done them first in His home town.

Jesus reminds them, *A prophet is honored everywhere but in his home town.* In simple English He is saying, *Even if I had done miracles first in Nazareth, you would not have believed.* He then reminds them that in the Old Testament, when a prophet was rejected by his own people, God sent him to others - sometimes even to Gentiles.

When the Jews hear this, they become so mad they push Him out of the synagogue and towards the edge of a 40 foot cliff, hoping to kill Him. At this point Jesus uses His power of deity and walks thru the crowd.

Remember, Jesus agreed to operate out of His human nature to be one of us.

His teaching and most of His miracles were done in His humanity, by or thru the power of the Holy Spirit.

However Jesus also had permission to **draw from His deity** under certain circumstances. (see endnote)

- ◆ If His life was in danger and He could be killed before the time of the cross.  
Satan is going to make several attempts on His life.
- ◆ If He needed to know a person's thoughts or about their life when presenting Himself as the Messiah.  
Examples: His conversations with Nathaniel and the Samaritan woman.
- ◆ If a miracle required the power of deity in creation, such as changing water into wine.

Jesus' **FIRST** year of ministry **started** with His temptation in the south.

It **ends** when He returns to Nazareth and the people try to kill Him.



Jesus begins His **SECOND** yr. of ministry by moving out of town. He will not stay where He is not wanted.

According to Matthew 4:13, He moves 23 miles NE to Capernaum. This is a town of 15,000, on the northern shores of the Sea of Galilee. It is very close to the town of Bethsaida, where the fishermen Andrew, Peter and John live and work.

John 1:44

A few days after His move, Jesus walks along the shoreline of the Sea of Galilee to find these fishermen.

Originally **they** asked to follow so they could **believe** and learn from Him.

Now **He** asks them to follow so they can **work** with Him.

*Follow Me and I will make you fishers of men.*

Two sets of brothers, Andrew and Peter, John the teenager and his brother James immediately leave their fishing nets and go with Jesus. This is on a Friday.

The next day is Sabbath. Jesus attends the synagogue in Capernaum and is invited to speak. The people marvel at the quality of His teaching. At the end of the service a man controlled by an evil spirit starts to shout. By the power of the **Holy** Spirit, Jesus commands the **evil** spirit to be quiet and to come out of the man. When the spirit obeys and the man is healed, the people are even more impressed. Jesus not only cares about them, but also has power to help them. When they leave the service, they start telling their neighbors about Jesus, the rabbi from Nazareth.

After the synagogue service Jesus goes to Peter's home. Luke 4:38

Peter's mother-in-law is very sick. Standing by the bed, Jesus takes her hand, speaks and heals her. Matthew, Mark and Luke all record this story, but only Luke the doctor, mentions she had a **high** fever.

This is a characteristic of Luke's writing that makes him credible. When talking about medical problems, he gives details that are important to a doctor.

In the days of the New Testament, the Jews had 1,500 man-made rules about what could and could not be done on the Sabbath. Some of these rules said what they could and could not carry and that they could only walk about  $\frac{3}{4}$  mile. (see endnote) Their Sabbath began at sundown on Friday and ended at sundown Saturday. Sabbath service at the synagogue was Saturday morning.

Jesus had gone to Sabbath service.

Afterwards He went to Peter's house for the Sabbath meal.

Luke says it is not until the sun is setting that people start coming to Peter's home to see Jesus. Luke 4:40

They were waiting for the Sabbath to end so they could walk more than  $\frac{3}{4}$  of a mile and could carry their friends who are sick. After sunset, they bring them to Jesus and He heals them. (see endnote)

Early the next morning Jesus leaves the house to be alone and pray. When people start coming to the house to be healed, the four disciples go to find Him and urge Him to come back and help them. In Luke 4:43, Jesus replies,

*No, I cannot stay in Capernaum. There are other places where I must **preach** the good news of the Kingdom of God, because **this** is why I was sent.*

Jesus came to this earth to make payment for the sins of the world. But He also came to give the Jewish nation the good news they had been waiting for - their promised Messiah has come.

The reading from Isaiah said the Messiah would be recognized by His compassion and by His miracles. So the miracles of Jesus are a proof **He** is the Jewish Messiah.

The more miracles He does thruout the nation, the more the Sanhedrin will have to consider His claims. Eventually they will have to make a decision for the nation. *Yes, He is our Messiah or No, He is not our Messiah.*

Jesus cannot just stay in Capernaum. He must present Himself as the Messiah thruout the whole province.

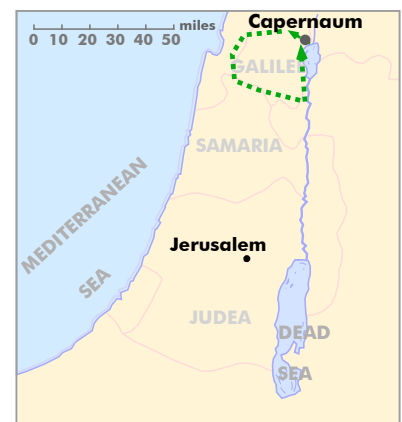
This is why He now leaves Capernaum with His 4 disciples. Over the next 3 months, they travel thruout the province of Galilee.

In every town, He always goes to their synagogue to teach.

He then validates His message by healing the sick.

This is the first of 2 trips He will make thruout Galilee.

Altho we are told that He heals many, the Gospel writers only mention one in detail. But, it is the most important. It involves the **healing of a leper**.



## LAWS ABOUT LEPROSY

The word *leprosy* in Scripture sometimes means the disease we know as leprosy or Hansen's disease. However most of the time it refers to any kind of skin disease that has 3 characteristics –

- > it is contagious,
- > it spreads over the skin
- > it causes the person's health to deteriorate

First century Jewish laws for skin diseases had been developed from instruction God gave to Moses in the book of Leviticus.

- ✿ Because it was contagious, the person had to be quarantined – to live apart from society.
- ✿ When the skin disease first appeared, the person had to go to Jerusalem to be examined by a priest at the temple in Jerusalem.
- ✿ If the priest found the skin disease had the 3 characteristics, he wrote down the person's name, the date and then declared him to be "a leper". This record was permanently kept at the Temple.
- ✿ Since the skin disease was contagious, Jewish tradition also said from then on, the person could never be touched by another person.

Later on, if a person with leprosy believed he was healed, God had given laws on how he could return to society.

- ✿ First, he had to go back to the Jewish priests in Jerusalem.
- ✿ The priests had to offer a sacrifice of 2 birds and then spend the next 7 days investigating the case.
  - Did this man really have leprosy?
  - Where was the record and date of the declaration.
  - Was the skin disease now gone, along with all 3 characteristics?
  - If so, how was he healed and who healed him?
- ✿ If, after 7 days, the priests were convinced the person had been healed, on the 8<sup>th</sup> day, there was a ceremony. The person offered a series of animal sacrifices and was declared healed and out of quarantine. He was able to re-enter society with all its benefits.

The sad part is that from the days of Moses, up to this point in the 1<sup>st</sup> century, no priest has ever had a chance to use these laws.

In the Old Testament there are 2 people healed from leprosy, but the leprosy laws did not apply to them.

Moses' sister publicly criticized Moses and God struck her with leprosy.

God later healed her, but that happened before the leprosy laws were even given.

Many years later there was Naaman, an army commander from Syria.

But Jewish laws did not apply to him, since he was not Jewish and did not live in the land of the Jews.

So up to this point, there is no record of any **Jewish** person being healed from leprosy by another person.

As a result, in the time between the Old and New Testament, **Jewish rabbis** said there were 2 kinds of miracles.

The first kind were **general** - anyone could do them if they were empowered by the Holy Spirit.

The second kind would be miracles **no one had ever done**. There were 3 of them.

1. the healing of a Jewish person who is a **leper**
2. the healing of a person who is **mute** or cannot talk **because** of an evil spirit and
3. the healing of a person who is **born blind**

## MESSIANIC MIRACLES

Jewish rabbis said that since no one had ever done any of these miracles, then only the Messiah would be able to do them.

So they were known as **Messianic miracles**.

It would be the way for the Sanhedrin to recognize the true Messiah, when He came,  
because He would do these 3 Messianic miracles.

Let me emphasize, this was not instruction from **God**.

It was only the teaching of Jewish rabbis starting some 3-400 years before Jesus.

What makes this so amazing is that when Jesus comes, He is willing to work within the conditions the Sanhedrin itself set up. Jesus uses *their* ways so they cannot possibly miss what He is claiming - **He** is the promised Messiah. This is truly the grace and mercy of God.

Knowing this, explains why only one miracle is described on Jesus' 3 month trip thruout Galilee.

**The healing of a Jewish leper** - the first of the Messianic miracles.

Dr. Luke in chapter 5:12 tells us the man who comes to Jesus has an **advanced** case of leprosy or skin disease. He has lived apart from society for years. It has taken its toll and everyone is aware of it. Kneeling before Jesus in worship the man says,

*Lord, **if** You are **willing** and I do not know whether You are or not, but if you **are** willing, I know You **can** make me clean.*

Remember, Jews have been taught that this is a miracle only the Messiah can do. The man has just declared he believes **Jesus** can do it. This means he believes **Jesus is** the Messiah. The only question in his mind, is Jesus **willing** to do it.

Jesus lets him know by first touching him and then saying, *I **am** willing, be clean.* Jesus could have just spoken. But out of deep compassion, He chooses to touch him, as the means of healing.

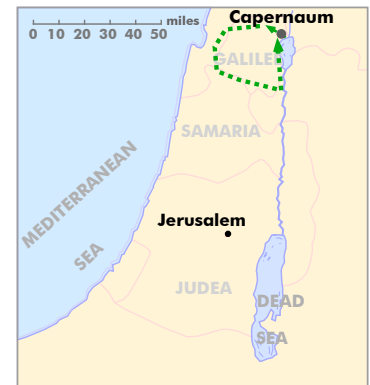
Remember, this man has not been touched from the time he was declared a leper, years ago. As our Creator, Jesus knows that humans need the touch of another human. It is the way we experience acceptance, support and love. Jesus knows the need in this man's life. Imagine, the first touch, after all these years, is the touch of Jesus.

Luke 5:14 says,

*Then Jesus ordered him, Do not tell anyone, but go show yourself to the priest and offer the sacrifices that Moses commanded for your cleansing, **as a testimony - as a proof unto them.***

This man is not to stay in Galilee telling everyone about his miracle. He must follow God's laws by leaving Galilee and going to the Sanhedrin in Jerusalem. The Jewish **priests** of the Sanhedrin have 7 days to investigate and look for the record. Had the man really been declared a leper? When? Is he healed? If so, how was he healed and who healed him?

Remember, God had given the Sanhedrin the responsibility to decide for the nation if someone claiming to be the Messiah **is** the true, promised Messiah. So as proof to the Sanhedrin, based on **their** teaching that only the coming Messiah can heal a leper, Jesus sends the healed man to them. If this man was a leper and **Jesus** healed him, then they must face the question - is **Jesus** the Messiah?



Having this background helps us understand the next verses in Luke 5:15

*Yet the news about Him spread all the more, so that crowds of people came to hear Him and to be healed of their sicknesses. **BUT** Jesus often withdrew to lonely places and prayed.*

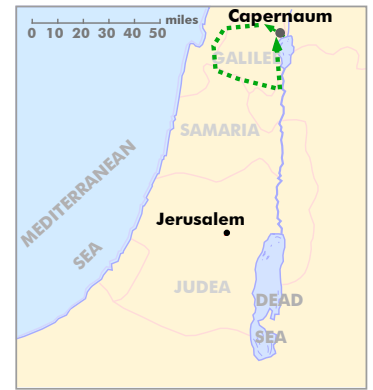
Because of the context, we can understand what He is praying and why. Jesus is praying especially for the Sanhedrin priests in Jerusalem. He is praying that when they investigate the healed leper, they will consider His claims that **He (Jesus)** is Messiah.

The healed leper leaves Galilee and eventually gets to Jerusalem. The priests investigate and declare him healed. After this ceremony, the Jewish leaders now have to follow the other laws they have written about this. Because they have heard and seen evidence that Jesus did a Messianic miracle, they must start observing Him in action. They are not to say anything, but just observe.

Jesus finishes the 3 month trip thruout Galilee province and returns to Capernaum, His place of residence. Soon after, He is teaching in a home. Luke 5:17 says,

*One day - after His return to Capernaum,, as Jesus was teaching, **Pharisees and teachers of the law** who had come from every village of Galilee and from Judea and **Jerusalem** were sitting there.*

Capernaum is on the northern shores of the Sea of Galilee, 85 miles north of Jerusalem. The Sanhedrin could not care less about rabbis in the north, especially if they never studied in the Jerusalem schools. They certainly had no respect for anyone from Nazareth. But now members of the Sanhedrin have traveled 85 miles to observe this Jesus of Nazareth as He teaches. They have come because **He** is the One who healed the leper.



So let's see what Jesus does when He knows He is being observed by Sanhedrin members.

Four men bring a friend who is paralyzed, so Jesus can heal him. When they see there is no way to get thru the crowds, they go up the side stairway of the house and onto the flat rooftop. Removing some of the tiles, with ropes, they lower their friend down on the mat, directly in front of Jesus.

Usually Jesus healed people either by immediately speaking or touching them. But this time, He does something completely different.

*When Jesus saw their faith, (of the man's friends), He said, Young man, your sins are forgiven you. Luke 5:20*

Up to this point, the only way for Jewish people to have their sin forgiven was thru animal sacrifices. After the sacrifice, the Jewish priest would use the Hebrew phrase, *forgiven are your sins* based on God's instructions in the Old Testament in Leviticus, chapters 4-6

So now, when Jesus uses this phrase and says the man's sin is forgiven, even though the man has not offered any animal sacrifice, the Jewish leaders react.

*The Pharisees and the teachers of the law began thinking to themselves, who is this fellow who speaks blasphemy? Who can forgive sins but God alone? Luke 5:21*

The Sanhedrin members are reasoning in their minds - **God** is the One who made the rules about forgiveness. Therefore only God - only deity has the right to change the rules. Only deity has the right to declare a person forgiven **without** an animal sacrifice. This means Jesus is either claiming deity or He is a liar and blasphemer.

Because they are there to only observe, the Sanhedrin members do not say anything. They are only thinking it.

Because Jesus is presenting His claims of Messiahship, He draws on His deity to know their thoughts. Typical of Jewish culture, Jesus answers their unspoken question with a question.

Why are you **thinking** these things?

Which is easier? To **say**, your sins are forgiven, or to **say**, get up and walk?

Most people misunderstand this question. Jesus does not ask, *which is easier to do?* but *which is easier to say?*

It is easier to say, *Your sin is forgiven*, because no one can see or prove if anything happened or not.

It is harder and much more risky to command a paralyzed man to walk because if he does not, everyone knows you are a liar and fraud.

Jesus starts with the easier, *Your sins are forgiven*.

**Then** he says to the Sanhedrin leaders, *so you know I have the authority to say the easier, I will now say the harder*.

He turns to the paralyzed man, *I tell you, get up, take up your mat and go home. Immediately he stood up in front of them, took what he had been lying on and went home praising God*.

Jesus has said the harder and healed the paralyzed man.

The people and Sanhedrin can see He has the power to **heal** by speaking.

Now they have to consider if He has the power to **forgive** by only speaking, without any animal sacrifice.

If He **has** that power, it means Jesus is deity.

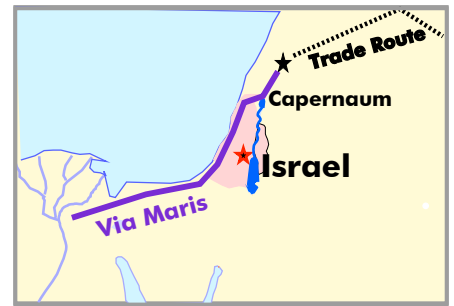
If He is deity, He is the promised Messiah.

Jesus makes His claim of deity precisely when the Sanhedrin are there to observe His message. Mishnah rules said that after observation, the Sanhedrin must begin the next phase – to question and challenge Jesus, so they can make a decision about Him. Returning to Jerusalem, the Sanhedrin make their plans.

After this, Jesus leaves the house and heads for the Sea of Galilee, on the edge of town. Along the road is a tax collector's booth where the Romans collect all their taxes. The road is part of the Via Maris, the international trade route connecting Babylon with Egypt. Since it goes thru Capernaum, this town is the perfect place to collect as many taxes as possible.

There were taxes for use of the road, harbor, town or bridges. There were import and export duties on all the **goods** coming or going by boat, pack animal, or even being carried by an individual.

Roman citizens did not pay taxes. The only ones who paid were those conquered by Rome. The Romans enjoyed collecting taxes thruout the empire. But they avoided collecting them in Israel because of the intense hatred of the Jews.



Much to their surprise, they discovered there were *Jewish* men willing to buy the position because it was a fast way to get rich. Tax collectors could collect any amount of money they wanted. For example if a person owed 5 shekels, the tax collector could charge 15, give 5 to Rome and keep 10 for himself. If anyone refused to pay, the tax collector could call over Roman soldiers to enforce the collection. Older translations use to call these people *Publicans* - a Latin word meaning *public servants who worked for the government*. However the original Greek word is *tax collector*.

As you can imagine, Jewish tax collectors are hated by the rest of the Jews. They are seen as the scum of the earth, equal to traitors and criminals because they represent Rome and use their power to extort money from their own people. In the Gospels they are mentioned together with *sinner* - *tax collectors and sinners*. The word *sinner* is a polite word for *prostitutes*. So Jewish tax collectors were seen by the rest of Jewish society as being on the same level as prostitutes.

The Mishnah or Jewish man-made laws in the 1<sup>st</sup> century said a tax collector, even tho he is Jewish...  
can never worship in the Temple courtyard or even in any synagogue.  
can never serve as a witness in court.  
his money is contaminated and anyone taking it is automatically defiled or ceremonially unclean.

The Sanhedrin had declared...  
There was **no** hope for a Jewish tax collector to **ever** be accepted by God.  
Repentance was impossible.

It is within this context that Jesus goes by the tax collector's booth. At the table is a Jewish tax collector. His name is Matthew - also called Levi.

He had learned about Jesus from one of those fisherman who had been with Jesus that first year - Andrew, Peter or John. As a result, Matthew had come to believe Jesus **was** their promised Messiah.

Over the following weeks, it was only natural for him to wish he could meet and talk with Jesus.

But being a tax collector, he has been taught there was no hope for him.

Jesus would never want to talk to him, much less accept him.

Imagine his shock when Jesus stops and says, *Matthew, Follow Me.*

Jesus' invitation means God has heard and accepted his repentance.

Jesus accepts him and wants him to study and work with Him.

This is why without any struggle, he immediately gets up and leaves his job with all the riches it had to offer. He then invites all his tax collecting friends and Jesus to come to a banquet at his house. He wants his friends to meet Jesus and discover the good news. Thru faith in Jesus, they also can be accepted by God the Father.

That good news is still being offered to us today.

It does not matter what our past has been or what we have done.

It does not matter the failures we have had.

It does not matter if we have been rejected by society around us.

When Jesus was on the cross, all of the sin of the world was placed on Him and He made payment for that sin. He now comes to us, calls us by name and says, “Accept My payment and follow Me”

When we accept His payment, our sin is forgiven and we are accepted by Jesus and by God the Father. He makes us a part of His family.

He also invites us to work with Him.

He will give us whatever gifts or abilities we need to fulfill that ministry. Even if we fail or disobey, when we repent, He will forgive and use us once again.

As Jesus said to many in the first century, He is still saying to us today,

*Put your trust in Me and follow Me. I will accept you. I will use you.*

## ENDNOTES

**Page 2 Jesus’ dependence on God the Father** – He acted out of His humanity thru the power of the Holy Spirit.

John 5:19 ... the Son can do nothing by Himself; He can do only what He sees His Father doing, because whatever the Father does the Son also does.

John 5:30 By myself I can do nothing.

John 6:38 ... I have come down from heaven not to do My will but to do the will of Him who sent Me.

John 8:28 ... I am and I do nothing on My own, but speak just what Father has taught Me.

John 12:49...the Father who sent Me commanded Me what to say and how to say it...

whatever I say is just what the Father has told Me to say.

John 14:31 ...I do exactly what My Father has commanded Me.

John 17:4 I have brought You glory on earth by completing the work You gave Me to do.

**Page 3 How far Jews could walk on the Sabbath – a Sabbath-day’s journey**

Based on Exodus 16:29, Mishna law said one could only travel 2000 cubits –

which was somewhere between  $\frac{3}{4}$  to 1 mile on the Sabbath.

Jacob Neusner, *Dictionary of Judaism in the Biblical Period*.

**Page 3 How Jews determined when the Sabbath began or ended.**

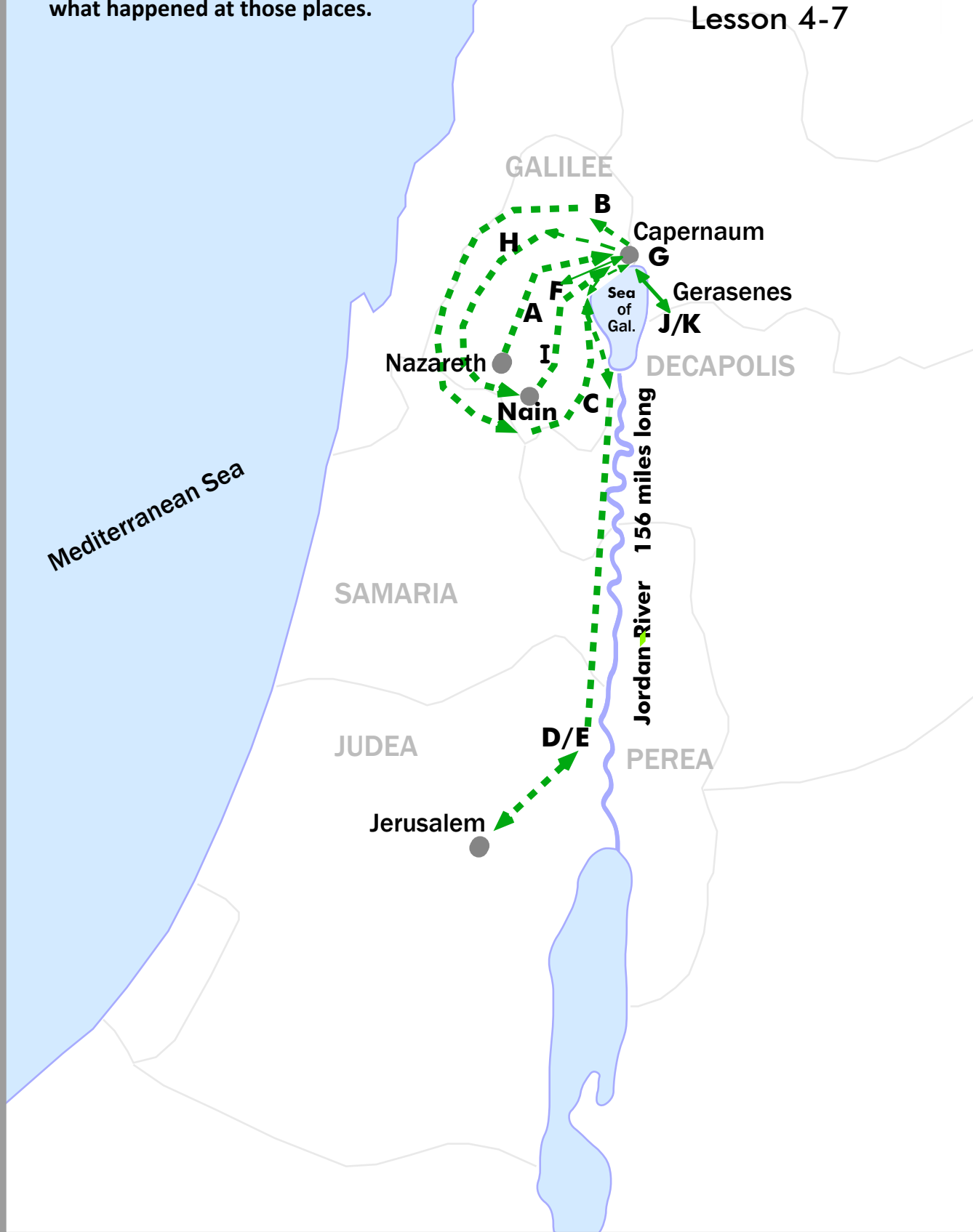
It was based on the literal sunset and the appearance of the first star. This meant that thruout the year, the actual time Sabbath ended would change - later in summer, earlier in winter. If it was clouded, and they could not see the sunset or first star, the ruler of the synagogue in a town had rules of how to decide and then he would let all the town know thru blowing a horn/trumpet. That way everyone in town would be starting the Sabbath or ending it on the precise same moment - something that would be exceedingly important for the Jewish Sanhedrin.

**A new map is on page 9**

The letters A-K 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 - 2nd YEAR**

Lesson 4-7



## 2<sup>nd</sup> YEAR of MINISTRY

### DEVELOPED OUTLINE 2nd year 29 or 30 AD - Jesus is now 35-36 years old.

#### A. Nazareth to Capernaum c. 23 miles

1. Makes His residence in Capernaum Matt. 4:13
2. Calls 4 disciples to work with Him - Peter, Andrew, John and his brother, James Matt. 4:18-22; Luke 5:1-11
  - ...had stayed with Jesus while in Judea and Samaria during 1<sup>st</sup> year (10 months)
  - ...had believed in Jesus and learned from Him (like a year of mentorship)
  - ...had gone back to their fishing business when they returned to Galilee
3. Teaches in the synagogue; heals a man with an evil spirit Luke 4:31-37
4. Goes to Peter's house; heals his mother-in-law Luke 4:38-39
5. Heals many who are sick Luke 4:40-41

#### B. Capernaum to all Galilee 1<sup>st</sup> trip Mark 1:35-45

January to March

Takes the 4 disciples; teaches; heals a leper (**Messianic miracle**)

#### C. Returns to Capernaum Mark 2:1-14

Heals a paralyzed man; calls Matthew

#### D. Capernaum to Jerusalem 85 miles

April

1. Heals a lame man; defends His authority John 5:1-47
2. Disciples eat grain on the Sabbath Luke 6:1-5

#### E. Jerusalem to Capernaum 85 miles

1. Heals man with deformed hand Luke 6:6-11
2. Teaches and heals by the Sea of Galilee Mark 3:7-12

#### F. Capernaum to mountain 9 miles SW of Capernaum

May - June

Chooses 12 apostles; gives Sermon on the Mount Matt. 5 - 7; Luke 6:20-49

#### G. Mountain to Capernaum 9 miles

Heals servant of Roman captain Luke 7:1-10

#### H. Capernaum to all Galilee 2<sup>nd</sup> trip

June to August

1. Raises widow's son in town of Nain Luke 7:11-17
2. Answers questions from John the Baptist Luke 7:18-35
3. Rebukes the unrepentant cities Matt. 11:20-30
4. Eats with Simon the Pharisee Luke 7:36-50
5. Visits all the towns and villages Luke 8:1-3

#### I. Returns to Capernaum

September to November

1. In Peter's house, Matt. 12:22-50
  - casts out an evil spirit (**Messianic miracle**)
  - teaches and is **formally rejected by the Sanhedrin** (unpardonable sin)
2. By the lake teaches parables Matt. 13:1-35
3. In Peter's house, alone with disciples explains parables Matt. 13:36-50

#### J. Capernaum to Gerasenes 10 miles Mark 4:35 - 5:20

Calms the storm; heals the demon possessed man (Legion)

#### K. Gerasenes to Capernaum 10 miles

1. Raises Jairus' daughter and heals a sick woman Luke 8:41-56
2. Heals 2 blind men Matt. 9:27-34
3. Heals a man unable to speak because of an evil spirit (**Messianic miracle**) Matt. 9:27-34