

## Lesson #6 - LIFE OF JESUS

### 2<sup>nd</sup> year of Ministry – Part 3

2019

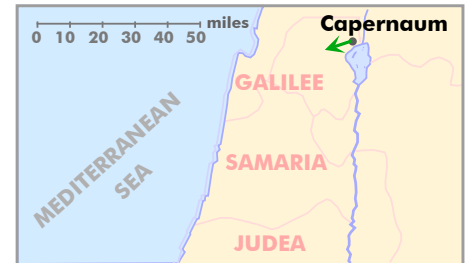
Before starting this lesson, read **Matthew 5:27 – 8:13; 11:1-30; Luke 6:24 thru 8:3**

or **Harmony of the 4 Gospels, SECTIONS 54-59.**

Half-way thru Jesus' 2<sup>nd</sup> year of ministry, Jesus had left Capernaum and gone to a mountain, 9 miles to the south-west.

After spending the night praying, He chose 12 apostles from among His many followers. Five were His original disciples.

He then goes to a lower, flat area on the mountain where He can teach the 12 as well as the people who had followed Him.



This extended teaching has come to be known as the “**Sermon on the Mount**”.

Its **purpose** is to explain what God requires of the Jews so they can enter God's promised kingdom.

He tells them... The requirements of Moses' law as taught by the Sanhedrin is not enough.

*Unless your rightness exceeds that of the Sanhedrin, you will never enter the kingdom. Mt. 5:20*

God requires they have both **outward** obedience and **inward** purity of thought and motives of His laws.

This standard is impossible for them to attain - they need to let God change them (a new birth)

It can only happen if they believe and accept that He is their promised Messiah.

He also tells them they will know they **ARE** right with God by their changed relationships with God and with others.

He then gives 8 qualities that will develop in their lives. We know them as the “**Beatitudes**”.

Jesus begins His teaching with...

**qualities of a changed Jewish person** – one who is qualified to enter the kingdom that He is offering.

He then gives

**examples of God's requirements** in His laws in comparison to the requirements of Sanhedrin laws (Mishnah) Mt. 5

How good or how right does a Jewish person have to be to get into God's kingdom?

When Jesus is referring to **Mishnah** laws, He uses the phrase, *you have heard it SAID* (meaning the oral law)

He means, *This is how the oral law, the Mishnah explains what God's law given to Moses requires.*

When Jesus talks about **God's laws** given to Moses, He says, *it is WRITTEN.*

He means, *I will tell you what standard of rightness God's law given to Moses **truly** requires.*

**God's law** said, *Do not commit murder.*

The **Sanhedrin** said, *you are guilty of breaking Moses' law only when you actually **commit** premeditated murder.*

**Jesus** says, *you are guilty already when you have animosity or resentment in your emotions or thoughts.*

**God's law** said, *Do not commit adultery.*

The **Sanhedrin** said, *you are guilty only when you commit the **act** of adultery.*

**Jesus** says, *you are guilty as soon as you have continual **desire** for adultery - lust in your mind or emotions.*

**God's law** said, *if you make a vow to God, you must keep it.*

The **Sanhedrin** said, *you are not guilty of breaking a vow, if you use a loophole or have a mental **reservation** about it.*

**Jesus** says, *you are guilty as soon as you have the **desire** to find a loophole.*

The **Sermon on the Mount** is all about God's laws given to Moses.

Let me remind you - this is teaching for the Jews only during the years of Jesus' ministry.

They are still under Old Testament standards.

It is before the Church was formed. It is before Jesus' death and resurrection.

The only requirement of faith for Jews at the time of Jesus was...

To believe the Old Testament prophets

Accept and believe that Jesus was the promised Messiah.

Jesus is showing the difference between Sanhedrin teaching and His teaching about getting into God's kingdom.

The **Sanhedrin** is teaching,

***All** Israel has a share in the world to come, meaning,  
if you are born a Jew, you will automatically enter God's kingdom.*

*Your position of honor in the kingdom will be based on  
how well you keep the outward letter of God's law as well as Mishnah laws.*

**Jesus** now teaches,

*To meet God's standards, His laws thru Moses also requires purity of emotions and thoughts.  
Unless your goodness or rightness involves your **inner** life as well as your **outer** life,  
you cannot enter God's kingdom.*

To quote Jesus' exact words in Matthew 5:20

*For I tell you, that unless your rightness surpasses that of the Pharisees and the teachers of the law -  
remember, they are 2 of the branches of the Sanhedrin, so - unless your rightness surpasses that of the  
Sanhedrin, you will certainly not enter the kingdom of heaven*

### Context of Commands and Phrases

The **Sermon on the Mount** is the most well-known of Jesus' teaching, because there are so many quotes from it. The problem is, these quotes are almost always out of context. So let's look at some of the most misunderstood or misused.

**Peace-makers** Matthew 5:9

When diplomats get nations to sign a peace treaty, the media will often say, *you know the Good Book says, Blessed are the peace-makers.* But Jesus was never talking about nations making peace. He was talking about spiritual leaders who show they are right with God by not continually fighting with each other to get power.

**Divorce** Matthew 5:31

*It has been said, 'Anyone who divorces his wife must give her a certificate of divorce.' But I tell you that anyone who divorces his wife, except for marital unfaithfulness, causes her to become an adulteress, and anyone who marries the divorced woman commits adultery.*

People often quote this verse as proof there is only one ground for divorce.

But Jesus did not start out by saying, *It is written*, meaning *this is what God said thru Moses' law*.

He starts out with the phrase, **it has been said**. He is dealing with Mishnah laws.

Sanhedrin laws said a man could divorce his wife for every and any reason – whatever went thru his mind.

It was Sanhedrin members who continually got divorces so they could live with other women and not be guilty of adultery. They got husbands of the other women to also get divorces.

Jesus is referring to their liberal Mishnah laws and saying that if the intent of their divorce was adultery,

Then they are guilty of adultery, even if they got the divorce.

Let us always remember, it was God Himself who gave the law of divorce as part of His law thru Moses.

God knew that because of the sin nature, there would be spouses who would be cruel, violent or refuse to change.

Divorce was a law of protection for the other spouse.

Reasons for needed protection change with time and culture. Today it is often drugs, alcohol, abuse, violence, personality disorders, pornography or adultery.

Jesus was talking about the greatest problem of the Sanhedrin in His day.

**Eye for an eye** Matthew 5:38

Jesus says, *You have heard that it was **said**, Eye for eye and tooth for tooth.*

Once again He is dealing with Mishnah law that quoted God's law but used it incorrectly.

The Sanhedrin are using the law as an excuse to take personal vengeance and retaliation against others.  
It has become a law of vengeance.

## Eye for an eye (continued)

The law as God gave it to Moses, was for protection

It was to be used when someone demanded punishment that did not fit the crime. If someone lost a tooth in a fight, he could not demand the other person be put to death. The maximum penalty would be the loss of the other person's tooth.

## Turn the other cheek Matthew 5:39

*But I tell you, Do not resist an evil person. If someone strikes you on the right cheek, turn to him the other also.*

Jesus is **not** teaching that abuse is OK or that we should let ourselves be abused. He specifies when and only when the Jews should *not resist an evil person* - when someone strikes them on the **right** cheek.

Most people are right-handed. When they slap a person on the cheek, it will be on the left side. When Jesus says the **right** cheek, He is thinking about 2 laws - a Jewish religious law and a Roman civil law.

Under Jewish religious law, punishment for blasphemy was striking the right cheek with a backhand.

Under Roman civil law, punishment for refusing to say *Caesar is Lord* started with a backhand.

In other words - Jesus is talking about persecution for one's faith. Jews would be persecuted for their faith in Jesus by the Sanhedrin or the Roman government with a back-hand on the right cheek. Because they had no legal options in that day, they should accept it. *If someone strikes you on the right cheek, turn to him the other* - this is a Jewish way of saying, *do not retaliate*.

## Go the extra mile Matthew 5:40-42

*And if someone wants to sue you and take your tunic, let him have your cloak as well. If someone forces you to go one mile, go with him two miles. Give to the one who asks you and do not turn away from the one who wants to borrow from you*

Roman law said conquered people had to carry luggage of a soldier for one mile and had to give a soldier anything he wanted. Romans soldiers hated the Jews because they would not worship the Roman gods or say *Caesar is Lord*. To show their hatred, the Romans made the Jews carry their baggage more than 1 mile and would demand many of their personal items. Jews would try to fight back. It was one of the reasons for the Zealot resistance movement. Jesus says, *because it is persecution for your faith, carry the luggage 2 miles. Give your tunic or personal items without resentment or a desire to get even.*

Let me emphasize, Jesus **never** wants us to let people take advantage of us, abuse us or use us. When necessary, we are to use the courts - all the legal protection He has given us. *Turning the other cheek, going the extra mile, giving our things and money to anyone who asks* applies only to believers in Jesus when the government makes demands because of our faith and we no longer have legal options.

## Do not judge Matthew 7:1

*Do not judge or you too will be judged. For in the same way you judge others, you will be judged and with the measure you use, it will be measured to you.*

Jesus is still focused on the Sanhedrin. They spent their lives judging everyone for not keeping **THEIR** rules of Mishnah. Jesus warns the people, *do not set up your rules and use them to judge others. If you do, then others, with their sets of rules, have a right to turn around and judge you*

In our day, the minute we say something is right or wrong, people quote this verse to say we are being judgmental or we have no right to judge. Sometimes this is true, but other times it is not true. Let's see the difference.

If God has **not** given a specific command or principle about something, then I have no right to make a rule and say it is wrong for everyone else, even if I believe it is wrong for me.

However when God **has** given a command or principle, we have a right to agree with God. We have a right to state that **God** says it is wrong. We are supposed to hold people responsible and set boundaries. God wants us to have discernment - to know what is wrong and what is right. We are to defend the faith and state the facts that God has said.

Notice that Jesus gives this command to not judge, right after He says the Sanhedrin members are not right with God and their explanation of Moses' law is not right. Yet He is not judging because He is stating facts based on what God had said in the Old Testament.

Jesus ends the Sermon on the Mount with a challenge to the people.

If they continue to follow the teaching and example of the Sanhedrin, it is like building their lives on sand.

If they build their lives on Jesus and His teaching, their faith and future will be secure. It will be like building on a rock.

### The Reason for this Sermon on the Mount

To prove the Jews could never meet God's standard in the laws He gave thru Moses.

They had not met God's standard thruout the Old Testament and were not doing it in His day.

This is why they have always needed animal sacrifices to be forgiven. But animals only covered their sin.

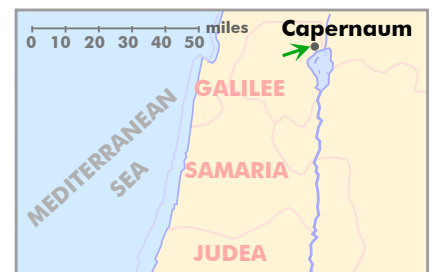
They need a better sacrifice - a Savior. Jesus has now come.

He is only One who is able to keep, fulfill and totally complete Moses' law.

This *qualifies* Him to be their Savior –

He is the Lamb of **God** - a better sacrifice - who, not just **covers**, but takes **away** the sin of the world.

With this teaching, Jesus leaves the mountain and returns the 9 miles to Capernaum.



While in the city, a Roman army captain asks Jesus for help.

At first reading, there seems to be a contradiction between Matthew and Luke's accounts.

In Matthew 8, he says the captain goes to Jesus.

Luke, in chapter 7, says others go on his behalf.

The explanation is that a person of authority usually has others go and ask for things, but it is always stated as the person himself asking. So Matthew gives one viewpoint; Luke gives the other.

In the first century, the Romans hated the Jews with a passion. But this Roman captain is different.

He loves the Jews and the Jewish nation.

He has even paid for the building of their synagogue with his own money.

He cares about his servants and now when one of them is dying, he wants Jesus to heal him.

But he understands that as a Gentile, he does not have a right to ask the Jewish Messiah for help.

This is why he sends the Jewish leaders of the local synagogue to Jesus. They explain why he deserves help. Jesus goes with them towards the captain's house. As He gets near, the captain sends friends to tell Jesus,

*Lord, ... I do not deserve to have You come under my roof. That is why I did not even consider myself worthy to come to You. But say the word and my servant will be healed.* Luke 7:6

Jesus turns to the Jewish crowd that has followed Him and says,

*The spiritual qualities in this Gentile leader - humility, confession and faith - I have not seen that in any of the Sanhedrin - the Jewish spiritual leaders.*

He then tells the friends the servant will be healed. We are told that soon after, the servant completely recovered.

The army captain's words not only described his condition, but ours as well. It is why his words have been preserved in church liturgy just before Holy Communion. *Lord, I am not worthy that You should enter under my roof. But only say the word and my soul shall be healed.*

Because of who Jesus is and what He did, - before Communion - we come in humility before God, admit our disobedience and ask Him to forgive us - to spiritually heal us. When we do, Jesus tells **us**, *Forgiven - You are free from the guilt you have been carrying. I give you peace - spiritual healing for your heart and soul.*

The words of a Roman army captain who believed in Jesus 2000 years ago, remind us what Jesus can do in our lives today - bring **spiritual** healing.

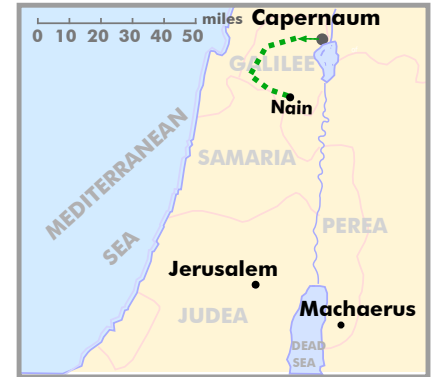
After a short time in Capernaum, Jesus leaves with the 12 apostles.

He begins a 2<sup>nd</sup> trip thru Galilee province. This one will also be for 3 months. He heads for a town some 25 miles SW of Capernaum called Nain.

On His way into town He meets a funeral procession leaving town. It is a young man who had been the only son of a widow. That means he had been her only means of support. With the grief of his death, the stress of not knowing how she will survive and facing life alone, her situation seems unbearable. The text in Luke 7:13 says *when Jesus saw her, His heart went out to her...*

The Greek word that is used means *compassion*. There are 5 different Greek words for *compassion*. The word used here was seldom used in the Greek language. But the Gospel writers use it frequently when referring to Jesus. Literally, the word means he *felt emotion in all His vital organs* or as we might say, *He felt it to the very core of His being*.

Jesus stops the funeral procession and raises the young man back to life. For this widow, it was utter despair to unbelievable joy, all in a moment. And all because of Jesus.



In earlier lessons, we learned that John the Baptist had begun his ministry some 6 months before Jesus' baptism. He had a profound ministry for about a year and a half. His message and baptisms were tremendously effective. When he told everyone Jesus was the Messiah and they should follow Him, the people turned to Jesus and listened to Him.

After just a year and a half, John was arrested and put in prison at Herod's palace in Machaerus. This was in southern Perea on the east side of the Dead Sea. He has been in prison now some 8 months.



As John hears about the things Jesus is doing and all the opposition of the Sanhedrin, he has become confused. So he sends 2 of his disciples 100 miles north to Galilee province. When they find Jesus, they tell Him,

*John wants to know, was he accurate when he said You were the Messiah? Or should we be expecting someone to come after You?*

Our first reaction is to wonder how John could have doubts about Jesus. But John's doubts are not about Jesus. His doubts are about himself and the way things are happening. John knew the promise of the Old Testament prophets. When the Messiah came, the Kingdom would come. So John expected...

As soon as he identified Jesus as the promised Messiah, the Sanhedrin and nation would automatically respond. Jesus would free the Jewish nation from the Roman empire  
The Kingdom would be established

But instead, John has been in prison for 8 months.

The Sanhedrin is turning more and more against Jesus.

Even the majority of the people are not responding.

John is questioning, *Did I fail in my message? Did I fail in my ministry? Did I misunderstand the message?*

Jesus does not reprove him; instead He praises him.

Jesus knows it is not a lack of faith. Jesus tells the messengers to report on the miracles they have seen and to quote the prophet Isaiah. Everything Isaiah said the Messiah would do, Jesus is doing. This will be enough to convince John once and for all - his message was correct in spite of the outcome. (see endnote for additional explanation)

Jesus then adds, *Blessed is the one who does not fall away on account of Me.* Matthew 11:6,

The Greek makes it easier to understand. *Blessed is the person who does not stumble in their expectations of Me.* Jesus' final message for John is...

*If you can accept, not only what I do but also **how** I do it, your life will be blessed - enriched by the Holy Spirit - even in prison.*



As Jesus goes thru the province of Galilee, He says that Capernaum and its suburbs, Bethsaida and Corazin will suffer greater judgment because they have seen so many of His miracles but have not responded.

Luke tells us that Jesus visits many of the cities and villages in Galilee. Lk. 7:36-50

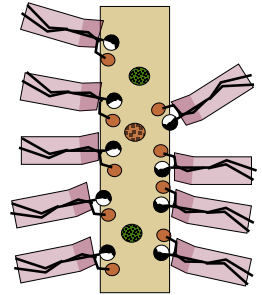
In one town a man named Simon invites Jesus to his home for dinner. Simon is a member of the Sanhedrin. The ones invited are Sanhedrin members and synagogue leaders. Altho the Sanhedrin only make their legal decisions in Jerusalem, the members actually live in towns scattered thruout the land.

Jesus has not been invited to Simon's house to be honored. This is a set-up, so later, they can criticize Him. We know this because none of the hospitality gestures are done when He arrives.

His feet have not been washed when He enters the house.

He is not given the usual Middle East kiss of greeting.

He is not anointed with oil, a gesture of honor for a well-known rabbi.



In the gospels, when we read about normal events of life, we picture it in our mind as we do it. But as we continue reading, things do not fit. This is the situation here. Jesus is at dinner. We picture everyone **sitting** around a table. But in those days, people did not **sit** at a table when they ate; they **reclined** at right angles to the table. They removed their sandals at the door, their feet were washed and at the table, they laid on their left side on reclining couches, so their feet would all be lined up away from the table.

Simon has arranged for a local prostitute to come in, walk past Jesus and touch Him on His feet. Later the Sanhedrin would use this against Jesus for violating **Mishnah** law. The woman is fully aware that Jesus is the object of the set-up.

Being from the town, she has heard the teaching of Jesus as He has spoken to the crowds over the last few days. She knows He offers forgiveness when there is repentance. As she enters the house and comes into Jesus' presence, she is overwhelmed by her sin. Instantly within her, there is a silent belief - *I have sinned; I want and I accept the forgiveness You offer*. Just as quickly, in her mind and heart she knows she **is** forgiven and forever changed. Her tears are tears of profound gratitude. As her tears fall on Jesus' feet, she dries them with her hair. To show respect to a leading rabbi, it was common to place a kiss on his washed feet, as he reclined at dinner. She now does this. The expensive perfume she had used as part of her profession, she now uses on Jesus' feet - another way to show her love and gratitude for His forgiveness.

Simon, the dinner host is thinking to himself. Remember that "if" statements in the Greek grammar show what a person means. Simon is thinking, *If Jesus were a prophet and deity, but I know He is not, He would know this woman is a prostitute and not let her touch Him*. Imagine his shock when Jesus shows His deity, by knowing not only about the woman, but also revealing to everyone what Simon is thinking. Jesus is operating out of His divine nature to prove His deity to Simon.

After reproving him thru an illustration, Jesus confirms to the woman, she is forgiven because of her faith. Luke is the only Gospel writer to tell this story and he does not name the woman. This is **not** Mary Magdalene, or Mary the sister of Martha and Lazarus. It is an unnamed woman.

Simon and the woman are an extreme contrast. Simon feels no need to be forgiven, so he has no gratitude - no desire to respond to Jesus. The woman knows how much she needed forgiveness. Now that she is forgiven, she will always live with profound gratitude and a desire to obey.

The lesson here is that the more God has forgiven us, the deeper our love for Him - both in our emotions and feelings as well as our choices to obey. We have a greater awareness of His grace and mercy.

In Jewish culture of that day, a rabbi could travel without needing to work because people provided meals and lodging in appreciation for his teaching. Luke 8:2-3 tells us Jesus' ministry was also supported and financed by several wealthy women.

### A Lesson for our Lives Today

The Gospel writers tell us that John the Baptist had doubts...

when circumstances did not fit with God's promises in Scripture.

Like John, we also can have doubts – not because we **lack** faith - but because **of** our faith.

The more we obey...

The more we mature in our faith...

The more we experienced God's answers in the past, the more our **expectations**.

We know there will be sickness, but we expect He will heal.

Children will rebel, but we believe He will change them.

Marriage has problems, but we are sure God will fix it.

**The greater our faith, the greater our expectations of what God will do.**

But like John, we discover God's ways are not our ways; His thoughts are not our thoughts.

Some of those who are closest to God, who serve Him the most, are the ones who suffer the most.

The problem is never with our doubts and questions, but what we **DO** with them.

We can become bitter and turn **from** God or we can follow John's example and turn **to** God.

Sometimes He does remove our problem. But most often He takes us **thru** the problem.

He tells us to remember how He has taken us thru other problems in the past.

He promises to give us His power, strength and ability in the present.

He will give us wisdom to know when to accept a situation and when to remove ourselves from it...

when to speak up and when to be silent...

when to take action and when to wait for God to work.

What Jesus said to John - He says to us,

*If you can accept **My** way of doing things - your life will be enriched by the Holy Spirit.*

*My grace is sufficient - no matter what.*

## ENDNOTE

**Page 5 - Jesus' comments about John the Baptist and his ministry** Matt 11:12 with Luke 16:16

*From the time of John the Baptist until now, the kingdom of heaven has been forcefully advancing (because of John's preaching); and violent men have been trying to plunder it.*

The people had responded to John the Baptist's message that the kingdom of heaven was at hand.

They had repented and were baptized to show their identification with John's message.

They had been eager to follow Jesus, when they knew He was the promised Messiah.

The kingdom message was advancing with energy and force.

But those in opposition have not been stopped, as John expected. Instead, they will become more intense and violent

Herod's imprisonment of John

Verbal criticism of the religious leaders on Jesus,

Plans to kill Him

The various ways they tried to "set Him up" to make Him look bad

Satan's attempt to kill Him.

**The complete map is on the next page**

## TRACKING JESUS in His MINISTRY - 2nd YEAR

**Mediterranean Sea**

## Capernaum

## Gerasenes

J/K

# DECAPOLIS

Nazareth ●

Nai

# ing

**Jordan River** 156 miles long

## SAMARIA

## JUDEA

**D/E**

PEREA

# Jerusalem



## 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