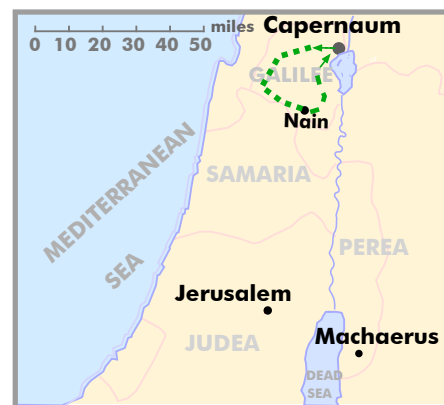


Lesson #7 - LIFE OF JESUS

2nd year of ministry – Part 4 2019

Before starting this lesson, read **Matthew 8:23 - 9:26; 12:22 thru 13:53; Mark 3:20 thru 5:43; Luke 8:4-56**
or **Harmony of the 4 Gospels, SECTIONS 60-65**

In the last 3 lessons, we have covered 9 months in Jesus' 2nd year of ministry - from January thru September. At this point, Jesus and the apostles have just returned from another 3-month trip thruout Galilee province. They are once again in Capernaum, His home town for the last year. However, Jesus uses Peter's house for teaching because it has a large room.



On this particular day, just after returning, so many people have gathered in the room, the crowd is out of control. The apostles and Jesus are especially under stress because there has been no opportunity to even eat.

The family of Jesus, who had also moved to Capernaum, is concerned for His welfare. Matthew, Mark and Luke describe His family as including his **brothers**.

Another time Matthew and Mark refer to His **brothers and sisters**.

They are mentioned various time in the Gospels, so people always ask about them.

Most of you know, Roman Catholics believe Mary did **not** have any other children. Protestants believe that she did and often use these verses to prove it. The Greek word **adelphos** can mean brother or sister, but it can also mean niece, nephew, cousin, half-sibling or step-sibling. In other words, it can mean **any** near relative. So this word and verse does not prove anything about the relationship. No one believes they were full-brothers or sisters of Jesus. Protestants say they were half-brothers and sisters. Catholics say they were cousins.

When we argue over the *exact* relationship, we miss the point why family members are even mentioned. By using a more general term, **blood relatives**, the reason becomes clear.

In those days, the Jews believed they had a right to God's kingdom because of **blood**-ties to Abraham. So when people mention Jesus' **blood** relatives, Jesus uses it as a perfect teaching opportunity. He tells them it is **not** blood-ties to Abraham - but **spiritual** ties with Abraham that gives them the right to enter God's kingdom.

Whoever hears God's word and puts it into practice - whoever does the will of My Father has the right connections with Abraham and with Me. They are the ones who can enter the Kingdom.

MESSIANIC MIRACLES

These were 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
3. the healing of a person who is **born blind**

Jewish rabbis said only the Messiah would be able to do them and when He came He would do all 3 of them. It would be the way for the Sanhedrin to recognize and identify the true Messiah.

It is nearing the end of Jesus' 2nd year of ministry and up to this point He has only done the first Messianic miracle.

The large crowds that have gathered at Peter's house include leaders from 2 branches of the Sanhedrin - the **Teachers** of the law and the **Pharisees**, who **enforce** the law. They are still investigating Jesus because they are the ones who eventually have to make decision about Him.

A blind man who is unable to speak because of an evil spirit is brought to Jesus.

Both the members of the Sanhedrin and Jewish rabbis practiced exorcism - commanding evil spirits to leave a person. They believed it was thru the power of the Holy Spirit. But it had to be done in a certain way.

First they had to make contact with the evil spirit by asking, *what is your name*.

The demon or evil spirit answered by using the voice of the person.

Then calling the evil spirit by name, the rabbi had power and authority to command the spirit to leave.

However, if the evil spirit controlled a person so they could not speak, the rabbi could not know the name of the spirit and so did not have authority or ability to command it to leave.

- > The Sanhedrin said only the Messiah could know the name of an evil spirit if the person could not talk.
- > Therefore, only the Messiah had the authority and power to command the spirit to leave.

This is why it is the **2nd of the 3 Messianic miracles**. It is the way the Sanhedrin can identify their Messiah

It is a **man who is unable to speak because of an evil spirit** that is brought to Jesus. Without knowing the name of the evil spirit, Jesus heals him.

Over the last 2 years, the people have seen Jesus do hundreds of miracles. They have become used to it. But with this miracle, it is different. *The multitudes were amazed and said, Is this not the Son of David?* Matthew 12:23

Son of David is the Jewish title or name for the Messiah.

Because Jesus does a miracle that according to Jewish teaching can only be done **by** the Messiah, the people ask the Sanhedrin members who are there, *Is **Jesus** our Messiah? What is **your** decision about Him?*



The Sanhedrin had not wanted to make their decision this soon.

I am sure they expected to make it in Jerusalem with all the Sanhedrin members present.

Here at Peter's house in Capernaum, there are no Sadducees and not all the Teachers and Pharisees are present.

But there are enough to make a decision - they had a quorum.

Remember, God gave the Sanhedrin the responsibility to make a one-time decision for the nation, *Yes, He is the promised Messiah or No, He is not and this is why*

The Crucial Decision

So at this moment, in the fall of Jesus' 2nd year of ministry, in Capernaum...

The **nation**, the **people** and the **Sanhedrin** are at a crossroads.

It is the most important decision the Sanhedrin will ever make.

Their decision will forever change history one way or another.

If they say **yes**,

the Jews as a nation will believe Jesus is their Messiah and God's kingdom will come in their lifetime.

If the leaders say **no**, they have to explain how Jesus can do a Messianic miracle and still not be the Messiah.

The people have seen a Messianic miracle. They know what it means. So they demand an answer from the Sanhedrin.

The Sanhedrin respond,

*Our answer is **NO**. Jesus is not our Messiah and this is why.*

He is possessed or empowered by the head demon in charge of diseases - by Beelzebub.

Jesus has done this Messianic miracle thru sorcery.

Amazingly, this explanation is still part of Jewish belief today.

The Jewish Talmud says Jesus was executed at Passover time

because He seduced Israel by the practice of sorcery.

The Sanhedrin have said, Jesus is **not** our Messiah.

They have made a *national* decision that is final for *that* generation.

It cannot be **changed**.

It is also a decision that cannot be **forgiven**. This is why it has been called the unpardonable sin.

THE UNPARDONABLE SIN

What this sin is and what it is not

In the 1st century, the Sanhedrin have certain facts.

- They **know** that *true* miracles are done only by the power of the **Holy Spirit**.
- They **know** the *Messiah* will only operate by the power of the Holy Spirit.
At the end of His 1st year of ministry, in the synagogue, Jesus had quoted the prophet Isaiah, saying,
the Spirit of the Lord is upon Me. He has anointed Me....
- They **see** evidence of Jesus doing 2 Messianic miracles that **their** teaching said only the Messiah could do.

Based on what they know and see, the only honest conclusion would have to be - Jesus **is** our Messiah.

But remember, the Sanhedrin has decided to ignore the Messianic miracles.

They are making their choice based on Jesus' **obedience to Mishnah**.

Since it is now clear Jesus will **never** obey Mishnah laws, they **reject** Jesus as the Messiah.

But they certainly do not want to admit this reason to the people.

Yet they are required to explain why they said *no* and why they are rejecting the Messianic miracle.

So they tell the people,

Jesus has not done this Messianic miracle by the power of the Holy Spirit, but by the power of an evil spirit.

Jesus is not from God; He is from Satan. He is not from heaven, but from hell.

He is in league with the devil. He has done it thru sorcery.

This is blasphemy against the Holy Spirit and a complete rejection of Jesus.

The consequences of this sin - Matthew 12:32 and Mark 3:29

1. There is no forgiveness for the **nation in the 1st century**. Therefore, it will be destroyed in 70 AD.

2. There is no forgiveness for the **Jews who said these words**

in this age, meaning the Old Testament age or period when sin is still forgiven by animal sacrifices.

Under Moses' law, there was no animal sacrifice to forgive blasphemy.

in the age to come,

meaning after Jesus' death and resurrection and the formation of the Church, the Body of Christ.

If these particular Sanhedrin members still rejected Jesus, in spite of the conviction of the Holy Spirit, they would be eternally separated from God. It would have eternal consequences.

Illustration of these consequences

An *evil* spirit voluntarily leaves a person and seeks a new home. When it cannot find any place, it returns to the person who did not use the opportunity to have the **Holy Spirit** come and live in his life.

The evil spirit brings with him 7 other spirits, so the final condition of the person is worse than the first. Jesus concludes with the statement, *That is how it will be with this wicked generation*. Matthew 12:45

The meaning of this story is that thru the preaching of John the Baptist and his baptism of repentance, the Jewish nation had been cleaned and prepared for the ministry of Jesus. But now with their rejection of Him, this generation is prepared but empty. As a result, their *final* condition will be worse than their first - their present condition.

Their **present** condition - they are under Roman domination, but...

They have their own nation with the capital of Jerusalem.

They have a temple with all their services and leaders.

Their **final** condition just 40 years from this time

The Romans will invade

Jerusalem will be destroyed and the temple leveled

Jews will be scattered thruout the world.

The nation of Israel will be taken off the map in 70 AD.

Their final condition will be far worse than their present condition.

Summary of the unpardonable sin of the 1st century

This was a one-time sin, that only the Jewish nation could commit in the 1st century.

And there was a one-time consequence - the nation was destroyed in the 1st century in 70 AD.

This consequence did not apply to any other generation of Jews at any other time.

After Pentecost, once the Church was formed,

there was forgiveness for any sin of any **individual** because of Jesus' payment.

If some of the Sanhedrin members who had blasphemed the Holy Spirit changed their mind about Jesus and accepted His payment, then as **individuals** they would be forgiven thru Jesus.

This sin can never be committed again. No one can commit this sin today. (see endnote)

It is true, the verses use the phrase, *anyone* or *whoever speaks against the Holy Spirit*, making it sound like this refers to everyone for all time. But it is the Sanhedrin who has just made their decision. Jesus is responding to **them**.

So He means, anyone of **the Sanhedrin** who continues to reject Jesus and rejects the conviction of the Holy Spirit after the Church has been formed, has no other way to be forgiven.

John the apostle confirms this. He had been present when Jesus made those statements. Yet years later, when he wrote the letter of 1st John, he told believers,

*If we confess our sin, Jesus is faithful and fair to forgive us our sin and to cleanse us from **all** unrighteousness.* 1 Jn. 1:9

Notice John did not say, *He will cleanse you from every sin except speaking against the Holy Spirit.* He said **all** unrighteousness.

The unpardonable sin - rejection of Jesus...

Was a sin only the Sanhedrin members of the 1st century could commit because of the responsibility God had given to them.

It was a *national* decision under the time of Old Testament law

It would be an *individual* decision of Sanhedrin members after the Church period had begun.

Jesus' first 2 years of ministry was a ministry to the **nation**.

He used **general miracles** to get people's attention and show He was empowered by the Spirit.

He healed everyone that was sick in large crowds of people. Faith was not a requirement for their healing.

Jesus did 2 out of the 3 **Messianic miracles**.

In addition, He has given **clear teaching**, *I am your Messiah*.

All of this was to bring the **nation** to a decision about Him.

The nation has now made its decision thru the decision of the Sanhedrin.

With this, Jesus' ministry to the **nation** is finished.

From now on, His ministry is to **individuals**. This brings a change in both His miracles and teaching.

Jesus **miracles** will be done privately rather than publicly.

Everyone in the large crowds will no longer be healed.

People must now come in faith and express their need.

The purpose of the miracles will be to meet people's needs and to train the apostles.

In their future work, they also will be rejected and so need to learn how to handle the circumstances.

Jesus' **teaching** will now be in parables.

For those who believe, His parables will **illustrate** the truth.

For the Sanhedrin who have rejected Him and want to use His words against Him, parables will **hide** the truth.

This gives Jesus time to teach those who have believed, so they can grow and develop in their faith.

He also has time to train the apostles.



We see the change in Jesus' teaching on the same day the Sanhedrin make their national decision. He is still in Capernaum, located by the Sea of Galilee.

That same day Jesus went out of the house and sat by the lake. Matthew 13:1

Large crowds gather. Then He told them many things in **parables**. 13:3

It is only when He is alone with the apostles, that He gives the explanation.

Kingdom of God

The parables describe the kingdom of heaven or kingdom of God.

The 2 phrases are used interchangeable.

They mean, **the way God's control is experienced in different times of history.**

5 different forms

In Scripture, there are 5 different forms of the Kingdom of God.

1. God's **eternal, universal** kingdom, meaning God is sovereign. Everything is under His control at all times.
To paraphrase the words of the song, *He's got the whole universe in His hands.*
2. A **spiritual**, invisible kingdom. Jesus said, *the kingdom of God is within you. My kingdom is not of this world.*
God's spiritual kingdom includes all who are right with Him thruout **all** of history.
This means all the Old Testament saints as well as the Church, the Body of Christ.
3. The nation of Israel with Jerusalem as its capital in the Old Testament
God ruled over the nation of Israel thru individuals like King David or King Solomon.
We use the term, *theocracy*, meaning God's laws are used as the laws of the nation.
4. The Messianic kingdom - a perfect kingdom here on earth that will last 1000 years and be world-wide.
Jesus will be king.
There will be complete justice and peace - peace among nations and peace in the animal kingdom.
5. A temporary, divided kingdom.
It will be a time of continual battle between God and Satan for the minds and hearts of people.

Thruout the Old Testament, the Jews were promised a future, perfect kingdom with their Messiah as King.

All Jews were waiting for it.

When John the Baptist and Jesus came, they had proclaimed, *the kingdom of God is at hand - Jesus is the Messiah.*
It was this *perfect* kingdom that John and Jesus were offering.

When the Sanhedrin were asked, *Is Jesus our Messiah?*, if they had answered *yes*, Jesus would have been killed by the Romans, been resurrected and the perfect kingdom would have come in the lifetime of those Jews. It really was at hand or about to come. There would have been no need to develop the Church, the Body of Christ.

But the nation said *no* to Jesus as their Messiah. So the offer of the perfect kingdom with Jesus as King had to be postponed indefinitely. Eventually it will come, but would never happen in the 1st century.

The same day the Jewish nation rejects Jesus's perfect kingdom, a **temporary, divided kingdom** begins.

It will continue until the time of Jesus' perfect Kingdom. This temporary kingdom has never been mentioned before.

It is called the *kingdom of God*, meaning God is still in control and it is world-wide.

But it is temporary and divided. God is the invisible King with Satan competing against Him.

The Temporary Kingdom

A series of parables to explain more of the details.



A farmer throws out or disperses **seed** in his field. As a result, it falls in different places. Depending on where it falls, determines how it grows.

The meaning is that the message of Jesus will be given to people in all kinds of circumstances.

They will respond in different ways because of opposition from society, from their own desires and from Satan.

The story about **weeds** and **wheat** growing together reveals that during this temporary, divided kingdom, God will have His people and Satan will have his. We assume it will be obvious to tell the difference. The parable says it is not obvious. The word for *weed* is not just any weed that would instantly be spotted. It is referring to *false wheat*, which grows and looks exactly like real wheat. It is only at harvest that the difference is obvious.

The meaning is that in this temporary kingdom there will be true believers, - the Church, the Body of Christ and there will be wonderful imitators. The imitations will be so good that until judgment time, it will be impossible for people to know which is which.

The **mustard seed** starts as the smallest of seeds but grows quickly into a large tree.

It illustrates that the divided kingdom will start out small with Jesus and His 12 apostles giving the gospel message. This kingdom will grow rapidly. From the first parable, we know the birds represent Satan opposing and destroying the effects of the gospel. So in this parable, the birds in the tree illustrate that within the kingdom there will always be those who want to destroy and oppose the message about Jesus.

Yeast is thoroughly mixed into a large amount of flour.

This says that within the temporary, divided kingdom there will be false religions with false teaching about the message of Jesus.

A Treasure is hidden in the field.

The treasure is a picture of the Jewish people. Because Jesus values them, He makes payment for the sin of the world. In spite of **national** rejection, Jesus provides salvation for **individual** Jews during this time of the temporary kingdom.

A merchant finds a valuable **pearl** and sells all he has in order to buy it.

The pearl is a picture of the Gentile people. Because Jesus values them, He provides salvation for them thru His payment for sin. Gentiles no longer have to convert to Judaism to be right with God.

Fishermen let down their **nets** and catch all kinds of fish. Then they separate the good fish from the bad.

This pictures the end of the divided kingdom when there will be a judgment of the Gentiles, based on their response to the message of Jesus.

The **householder** parable is saying some aspects of the divided kingdom will be like other forms of God's kingdom; yet other aspects will be new.

Jesus is preparing His apostles. When He returns to heaven, God will still be in control. There will be a kingdom, but not the one they expected.

The **perfect** kingdom with Jesus as King is **postponed** indefinitely.

In its place is an **temporary, divided kingdom** with a continual battle between God and Satan for the minds and hearts of individuals.

It started in the days of Jesus and is the kingdom we live in today - a temporary, divided kingdom of God.

Jesus has finished His teaching.

The day started out with so many people in the house, He had no opportunity to eat.

He did a Messianic miracle and the Sanhedrin made the decision for the nation to reject Jesus.

He went to the Sea of Galilee and taught the crowds in parables.

Now, it is evening. Jesus and the apostles go by boat from Capernaum to the other side of the lake. It is about 10 miles to the area called the Gerasenes.

Gadara was both a province and a city.

Gergasa or Gerasenes was another city in Gadara province.

During the crossing, Jesus falls asleep and a storm arises. Altho several of the apostles are experienced fishermen on this lake, they know they cannot handle this storm - it is nothing like they have gone thru before. The reason is that Satan is involved. He is wanting to kill Jesus before He can get to the cross. In fear for their lives, the apostles awaken Jesus.

Mark says He rebuked the wind and told the waves, *be muzzled*. It is the same word and command that Jesus had used against an evil spirit in a man who was shouting words against Him. By using the phrase *be muzzled*, Jesus is rebuking Satan's power.

There are 2 lessons for the apostles in this miracle.

First of all, Jesus has power against Satan's attacks.

Secondly, no matter how much experience and training they have, they cannot handle life in their own ability.

They must depend on Jesus. When they do, they will find He is sufficient for any and every situation.

Once again we see Jesus operating first from His human nature and then from His divine nature.

Sleeping is obviously a part of His humanity.

Commanding the wind and the waves to obey Him is His deity. He is drawing on His deity to save all of their lives.

When Jesus and the apostles get to the other side, there are 2 men controlled by evil spirits. One of them is known for his violence. He is the one who comes to talk with them. Jesus uses the Jewish method by asking the demon, *What is your name?* He then commands the demons to leave. The other man is also healed in response to his request. In gratitude, the first man wants to follow Jesus. But since he is a Gentile, Jesus tells him to stay and talk with his own people. Mark tells us in 5:20 that the man leaves and begins to tell in Decapolis, a group of 10 Greek cities, how much Jesus has done for him.

Reading thru the gospels, it seems like Jesus' commands are contradictory or inconsistent. When He heals people...

Sometimes He *wants* them to tell about their healing.

Other times He wants them *not* to tell.

In this case, the man is *commanded* to tell. Let me explain the difference.

In the first 2 years, Jesus was doing miracles to bring the **nation** to a decision.

He **wanted** people to tell about their healing

so the Jews would believe He was the Messiah and the perfect, promised kingdom was about to come.

The only exception was the man with leprosy or skin disease. He was commanded *not* to tell, but to immediately go to the Sanhedrin to be declared healed. The Sanhedrin would discover Jesus had done a Messianic miracle and would have to investigate it.

But after the nation's rejection, Jesus does **not want** individuals to tell they have been healed.

The reason is that **Jesus does not want the Jewish crowds to think He is still offering the perfect kingdom.**

That kingdom has now been postponed.

It is the same reason why Jesus commands the apostles not to emphasize that He is the Messiah until after His resurrection.

However this healed man in Decapolis **is** commanded to tell everyone because he a Gentile who will be talking only with other Gentiles. They do not know anything about a king or a kingdom. In fact, they have no desire for any king or kingdom. But when they hear what wonderful things Jesus had done for this man, they will want to know more about Jesus. We will see the results in a later lesson.

Jesus has healed these 2 men who had evil spirits and they are anxious to talk about Him. But the people in the town do not want Jesus to stay.

So He and the apostles cross the lake and return to Capernaum. As soon as they arrive, individuals come to Jesus in faith and ask for His help.

First, there is a woman who has had an unexplained bleeding problem for 12 years. According to Moses' law, this means she was always ceremonially unclean and if she touched other people, they also would be ceremonially unclean. So knowing she cannot touch Jesus Himself, she touches the edge of His cloak. Her faith in Jesus is so strong that she believes just a touch of His clothing can heal her. And it does.

It is important to know, she did not believe there was power in His garment, but in Jesus Himself.

God the Father now has Jesus operate out of His deity so He knows what is happening, who is involved and why she does it. She felt in *her* body she was healed; Jesus knows power went out of Him, meaning, He knows a miracle has taken place, without Him actively doing it.

He also knows if He does not speak directly to the woman, she can never enjoy the healing. She will feel guilty for having done it secretly. So He loudly asks, *who touched my clothes?* to make her come forward. When she does, she is trembling in fear she will be reproved. But according to Mark 5:34, giving the full meaning of the Greek, Jesus assures her, *your faith has healed you. Go into peace with health of body and soul.*

Just before the woman touched Jesus' cloak, **Jairus**, a ruler of the synagogue had asked Jesus to come and heal his daughter who was dying. As Jesus ends His conversation with the woman, men from the house of Jairus come to say the daughter has died.

Assuring Jairus his daughter will be healed, Jesus and the apostles go to the house. Because miracles are now only for individuals, Jesus does the miracle in private - with only the family and some of the apostles in the room. After the daughter is healed and brought back to life, the parents are commanded not to tell about it.

The lesson for the parents is that Jesus responds to individuals on the basis of need and faith.

The lesson for the apostles is that Jesus has power over death, thru resurrection.

Jesus uses the word *sleeping* to describe *death* to show it is temporary. In the literal sense, after we sleep, we wake up and our body is active again. So when the body is put in the ground at death, it will be resurrected. The body will become active again when it is reunited with our soul and spirit which has been with Jesus.

In this lesson we can see the Sanhedrin were determined to keep *their* power, authority and control. They rejected Jesus because He did not accept their values and rules. Jesus said if they wanted to be part of His kingdom, they had to live by His rules and do it His way.

Jesus comes to us today in our nation, in the Church and in our individual lives. Times have changed, culture has changed, but the issue with Jesus remains the same. Our ways or God's ways?. Our *ideas* or God's *commands*?

This **nation** must decide - will we live by Judeo-Christian standards or the world's standards?

The Church must decide Will we develop and grow using the ways of the world or the ways of God?

We as individuals must decide: Will we accept what the world says is right or what God says is right?

Are we going to live, doing things our way or God's way?

Do we see ourselves as able to go it alone,

or are we convinced how much we need God in our lives?

The future of our nation, the Church and our lives is determined by our answer.



ENDNOTE

Page 3 – Unpardonable sin

The specific sin of blasphemy against the Holy Spirit in Matthew cannot be committed today.

However, there is one sin that keeps a person from being forgiven today.

If he/she goes thru life and permanently rejects God's forgiveness thru Jesus and he/she dies, then there is no other way to be forgiven. So in eternity he/she must be separated from God. But up to the point of death, forgiveness thru Jesus is offered, no matter what we have done.

In summary: Can a person commit the unpardonable sin mentioned in Matthew - No

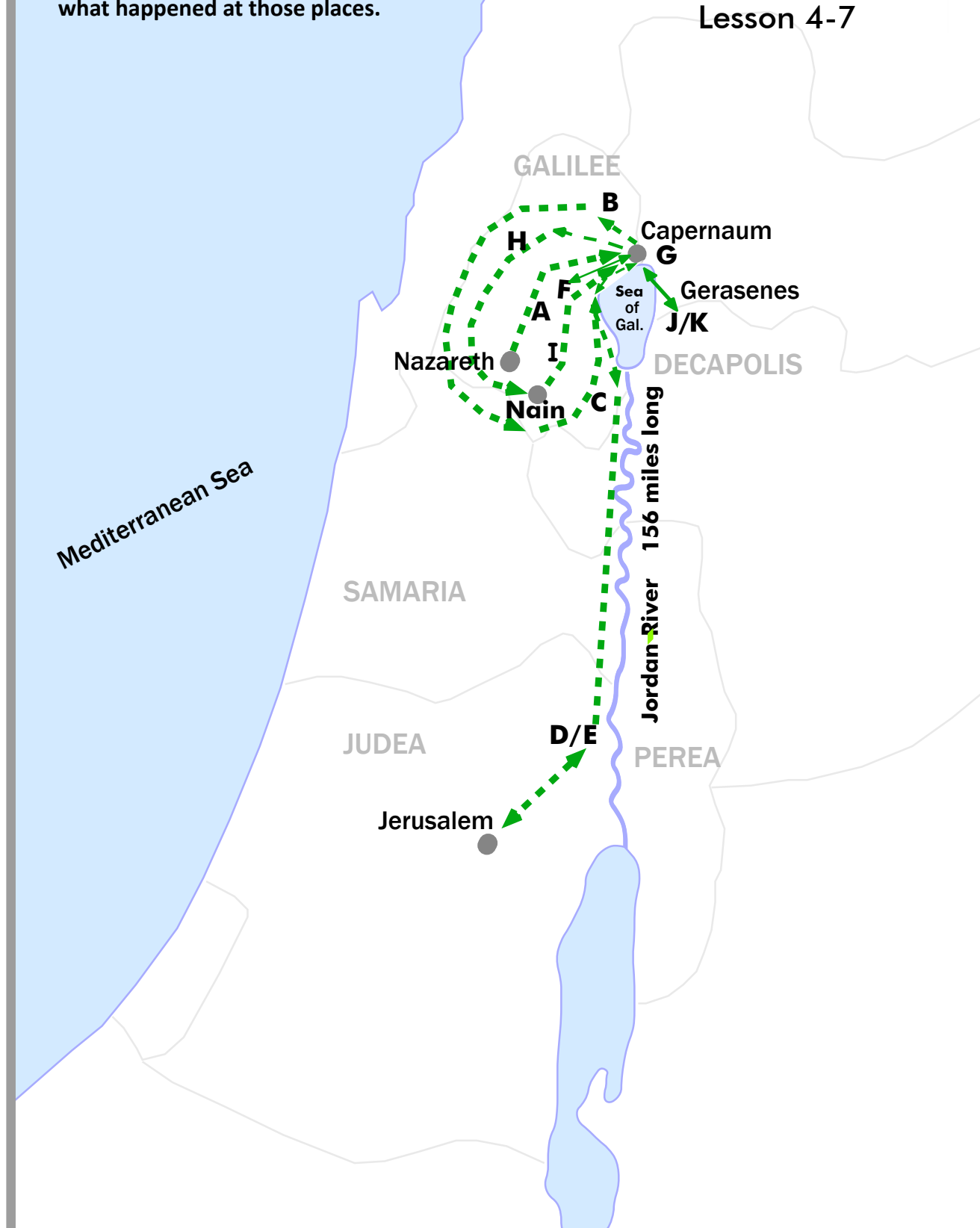
Can a person die and not be forgiven? Yes, if they reject Jesus and His forgiveness

The complete map is on the next page

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



2nd 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 1st 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 1st 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 2nd 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