



Walking With Jesus Through the Gospels

A Harmony of the Gospels

based on A. T. Robertson's *Harmony of the Gospels*

September, 2024

Outline Key:

I Major Section Divisions are in Bold with Roman Numeral

A. Minor Section Divisions are in Orange with Capitol Letter

b. Minor Subheadings are in Green with small Letter

1. Sections are in Blue with Number

The Stage is Set: Section 0

(Read Mal. 2:17; 3:1; 4:5-6 Hebrews 1:1-2 Galatians 4:4)

0.5 The Silence

It usually takes us many years.....decades even.....to learn the power and value of silence. God has known it all along. Ecclesiastes 3:7 says there is “*a time to be silent and a time to speak.*”

We don't think often enough about silence. God has woven silence into all of creation for a variety purposes.....and for us it provides calm and opportunity for reflection. It can be a powerful stress reliever and centering, and importantly, it can draw us into His presence in worship and praise and prayer.

And it can also be a powerful addition to theater and musical productions because it makes us take a breath and it prepares the observant to understand that something big and important follows.

So we shouldn't be surprised then that God entered a period of silence of over 400 years. He created both sound and silence and knows the perfect timing for both.

0.75 The Stage

He set the stage, prepared the audience, then at the perfect time He raises the curtain and reveals the most important event unfolding in human history.

John 1:1 In the beginning was the Word, and the Word was with God and the Word was God.

What events in world history did God cause/use to set the stage for the coming of Jesus?

Some important related terms and people:

Pleroma: Completeness, fulness, a fulfilling.

Septuagint: The Greek translation of the Old Testament

Alexander the Great: Son of Philip of Macedon who was the king of Macedonia. Philip put Alexander under the tutelage of the great teacher Aristotle. Alexander was perhaps the greatest military leader of any age; he defeated Darius of Persia, bringing Greek rule to the world; as conqueror he required that Greek culture be promoted in every land that he conquered.

Hellenization: The adoption of Greek culture, religion, language, and identity by non-Greeks.

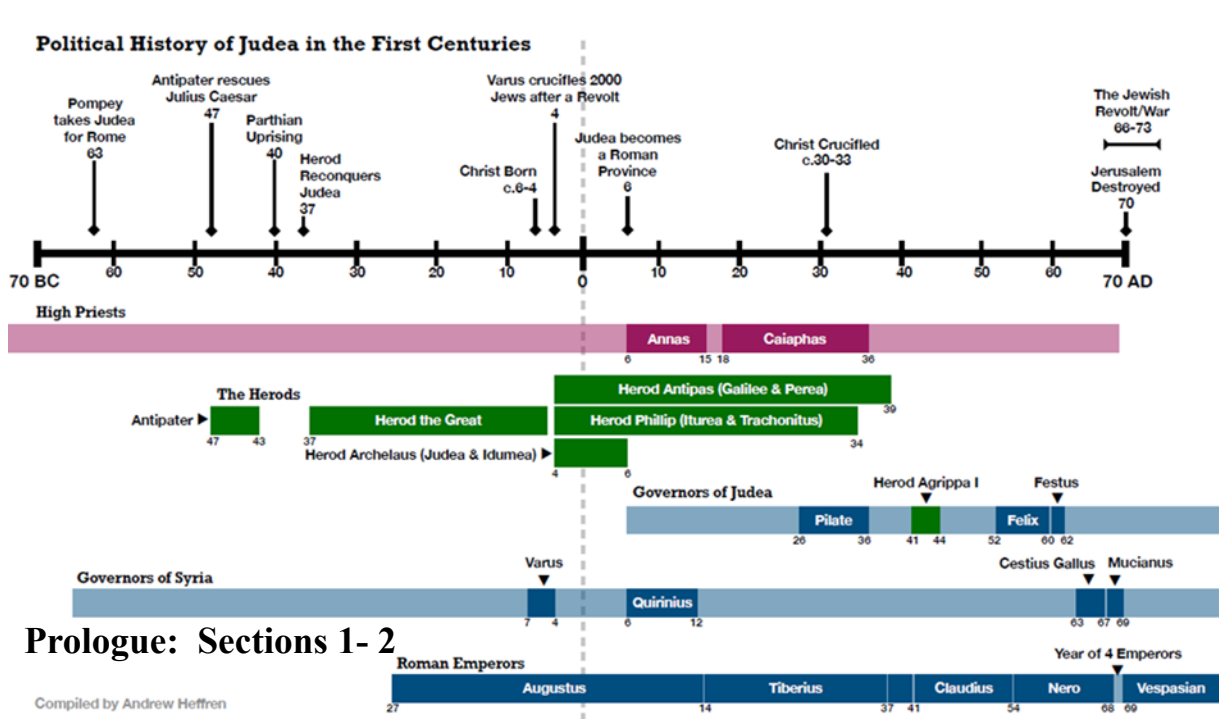
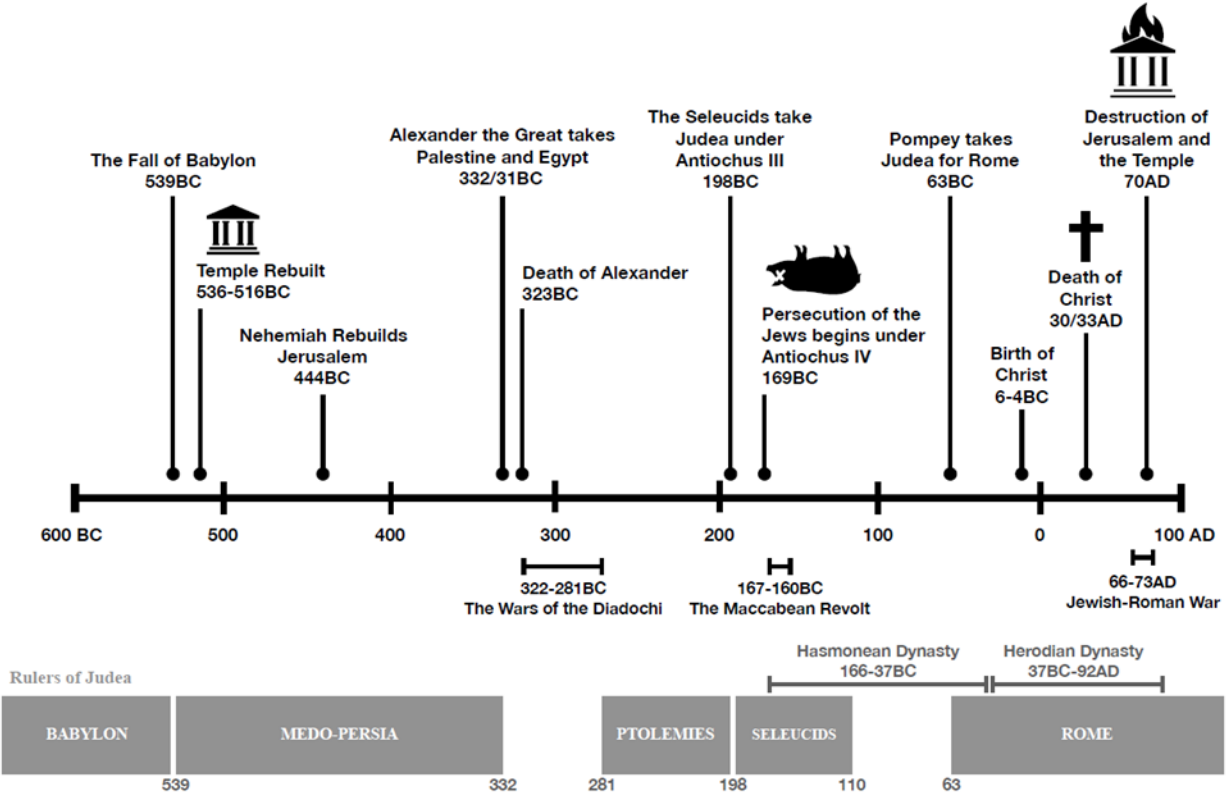
Antiochus Epiphanes: Was a Seleucid king and around 167 BC, he overthrew the rightful line of the priesthood and desecrated the temple, defiling it with unclean animals and a pagan altar

Maccabean Revolt: This desecration of the temple by Antiochus Epiphanes resulted in an uprising by Judas Maccabeus of the priestly line of Aaron, and in 165 B.C. the Jews recaptured Jerusalem and cleansed the temple.

Pompey: (106 BC-48 BC) Roman general who conquered Israel around 63 BC, putting all of Judea under control of the Caesars. This eventually led to Herod being made king of Judea by the Roman emperor and senate.

9 The Scene.....The Inter-testament World

The Intertestamental Period



Prologue: Sections 1- 2

1. The Source of Knowledge (Luke's Prologue) Luke 1:1-4

Luke explains his method of research and order.

Each gospel writer wrote according to a different theme; therefore, each looked at all of the events that transpired in Jesus' life and chose which events under the leadership and authority of the Holy Spirit best communicated that theme to their audience.

The Gospel of Matthew:

Theme:

Prime Audience:

Background and Emphasis:

The Gospel of Mark:

Theme:

Prime Audience:

Background and Emphasis:

The Gospel of Luke:

Theme:

Prime Audience:

Background and Emphasis:

The Gospel of John:

Theme:

Prime Audience:

Background and Emphasis:

2. [The Pre-existence of the Messiah \(John's Prologue\) John 1:1-18](#)

In his prologue Luke was concerned about the source of knowledge about the life of the Messiah. What was John's concern?

John reveals Jesus as the "Logos."

Extra Reading: Gen. 15:1; Psalm 33:4-6; Psalm 147:15; Is. 9:8; Is. 55:10-11; Is. 45:23; Ezek. 1:3; Hos. 1:7

I. **The Introduction of the King, Sections 3-27**

A. The Arrival and Advent of the King, Sections 3-19

3. [The Genealogy of the King, Matt. 1:1-17; Luke 3:23-28](#)

Two perspectives: Each of these two gospel accounts of the genealogy and birth of Jesus has its own perspective, different from the other.

Can you describe some of their differences?

1) In Matthew's gospel:

- a. Joseph plays the active role.
- b. Angels speak to Joseph, and
- c. we read about what Joseph is thinking.

2) In Luke's gospel:

- a. Mary plays the active role.
- b. Angels appear to Mary, and
- c. we read about what Mary is thinking.

What does that context or perspective reveal to us?

Why do we need these two genealogies?

Read Matt. 1:11 together with Jer. 22:24-30. Jeconiah=Coniah

Does Jesus meet the two requirements for Kingship? How? (Also see section 5)

Two requirements for kingship in the Old Testament:

- Membership of the house of David apart from Jeconiah.
- Divine appointment.

Read Matthew 1:1 and Luke 3:38.....What are the four titles of the Messiah found here?

These four titles portray Jesus as the Messiah, the Jewish God-Man, the King.

a. **The Advent of the King, Sections 4-11**

4. The Announcement of the birth of John to Zacharias, Luke 1:5-25

Names

There are two key individuals in this section: Zacharias, whose name means "God Remembers", and Elizabeth, which means "the oath of God".

Their names together emphasize that "God remembers His oath", and when we get to section 8, the birth of John, we will see a play on the names of these two people.

Believers

We see from verse 6 that Zacharias and Elizabeth were part of the believing remnant of the day. They were both righteous in the sight of God, walking in the commandments and requirements of the Lord.

You can read 1 Chron. Chpt. 24 to go along with this; King David divided the tribe of Levi into 24 courses or divisions.

There was:

- 1 High Priest
- 24 Chief Priests
- 24 Divisions of common priests

5. The Announcement of the birth of Jesus to Mary, Luke 1:26-38

Summary of the angel's message to Mary

- The Incarnation would be a man
- His name was to be Yeshua, or Jesus
- He would be great
- He would be the Son of God, which means He would be God
- He would fulfil the Davidic Covenant.

The Davidic Covenant promised four eternal things, all of which will be fulfilled by Jesus according to the angel:

- An eternal throne
- An eternal house or dynasty
- An eternal kingdom
- An eternal descendant

The first three are guaranteed because of the fourth: the seed of David culminates in a Person who is himself eternal.

Note again that the angel's announcement that the Lord God will give Him the throne of His father David means that Jesus fulfils the second Old Testament requirement for kingship: divine appointment.

6. The Visit of Mary to Elizabeth, Luke 1:15; 39-45

What happened when Mary greeted Elizabeth?

What does it mean to be filled with the Holy Spirit?

7. The Song of Mary, Luke 1:46-56 Also read 1 Samuel 2:1-10

What does Mary's song reveal about her?

What two main points does she make in her song?

8. John's Birth and Childhood Luke 1:57-80

A. The Birth of John

B. Zacharias' Prophecy

1. Regarding the Messiah (V.67-75)

(To go along with this, you can read 2 Sam. 7:11-16; 1 Chron. 17:10-14; Genesis 12:1-3, 7; 13:14-17; 15:1-21; 17:1-21; Jer. 31:31-34; Ezek. 28:25-26; 34:23-31)

2. Regarding John (V. 76-79)

a. First, he will be a prophet of God. John was the last of the Old Testament prophets.

b. Secondly, he was to go before the Lord, and in fulfilment of Malachi 3:1, he was the Messiah's forerunner and the herald of the King. Read Mal 3:1, 78, 2

Notice the change of pronouns in verse 79: TO SHINE UPON THOSE WHO SIT IN DARKNESS AND THE SHADOW OF DEATH, to guide our feet into the way of peace.

Isaiah 9: 2 The people who walk in darkness will see a great light; those who live in a dark land, the light will shine on them.

What does verse 80 teach us summarizing John's development to be Jesus' forerunner?

9. Announcement of the Birth of Jesus to Joseph (Matt. 1:18-25; Is. 7:14)

What does Matthew emphasize here?

For Matthew of course, this is the solution to the problem of the Jeconiah curse (Jer. 22) raised by his genealogy in section 3.

Notice the phrase, "kept her a virgin" and the word "until" in V.25 (Read Matt. 13:55-56)

The Angelic Message (V. 20-23) to Joseph:

- He was to proceed with the wedding, even though she was pregnant.
- He was to believe Mary's story that the child has been conceived by the Holy Spirit, and not through an immoral relationship.
- He was told: "She will bear a Son; and you shall call His name Jesus, for He will save His people from their sins."

In other words, as Matthew emphasizes in verses 22 and 23, that what was happening was according to **God's plan** which he announced through the prophet Isaiah (7:14).

10. The Birth of the King, Luke 2:1-7 (Micah 5:2)

In what year or range of years was Jesus most likely born?

When Jesus was born, He was wrapped in swaddling clothes. This will prove to be something significant as we will see in the next section.

11. The Announcement to the Shepherds, Luke 2:8-20

Something very significant happened on the night when Jesus was born. What was it? (V.9)

If you have time, read Ezekiel chapters 8 – 11.

Verse 12 of Luke 2 says, "and this is the sign unto you". What are the two elements to the sign?

Read John 12:27

Verse 19 says, "Mary treasured all these things, pondering them in her heart." Luke is the one who recorded this, noticing the women's side of things....but it was Mary who must have later revealed these things to him as he investigated the story of Jesus.

b. Jesus' Infancy and Location, Sections 12-16

12. The Circumcision, Luke 2:21; Gen. 17:9-14

13. The Presentation, Luke 2:22-38; Leviticus 12; Exodus 2, 12

14. In Bethlehem, Matthew 2:1-12; Daniel 2; Daniel 9:24-25; Numbers 24:15-17; Isaiah 47:13; Micah 5:2

How do the Magi from the east (Mesopotamia or Babylon) know:

- A. About a king of the Jews?
- B. About the Jewish concept of the Messiah?
- C. Why do they want to worship a Jewish king?

Is this an ordinary star that is described?

- His Star
- Appears and Disappears
- Moves East
- Moves South
- Hovers over the House

They leave behind three types of gifts, each of which contains symbolic meaning.

1. Gold is a symbol of kingship. He is a king.
2. Frankincense is a symbol of deity. He is God.
3. Myrrh is a symbol of death and sacrifice.

The kingship is found in Daniel 2; the frankincense in Leviticus 2:2; 5:11; and the death and sacrifice in Mark 15:23; and John 19:39.

15. In Egypt, Matthew 2:13-18; Hosea 1:1; Jer. 31:15; Genesis 48:7

16. In Nazareth, Matthew 2:19-23; Luke 2:39

Four different ways to quote the Old Testament:

1. Literal prophecy plus Literal Fulfilment. (See Matt. 2:1-12; Micah 5:2)
2. Literal plus Typical. (See Matt. 2:15; Hosea 11:1)

Notice two things.

- a. Who is the son that God called out of Egypt? Israel.
- b. Is this a prophecy? No. He is referring to an event that took place in the past.

What is Hosea referring to in this verse? The Exodus, Read Exodus 4:22-23.

3. Literal plus Application. (See Matt. 2: 17-18; Jeremiah 31:15)

BTW, that is how the Joel 2 passage and the Acts 2 passage fit together. (Read Joel 2:28 – 32; Acts 2:16 – 21.)

4. Summation. (A summary of many prophecies plus a literal fulfilment.) (Matt. 2:23)

You can hunt through every single page, every single phrase in the Old Testament and you will not find this prophecy. So you have a situation where it says, “spoken by the prophets”, and you don’t have an exact quotation, it fits into this category where the writer is not trying to quote what a specific prophet said, he is simply summarizing what the prophet(s) had to say.

So again, he is not trying to quote a single prophet as he has up until now, he is simply summarizing what the prophets had to say.

According to the prophets like Isaiah 53, 49; Psalm 22, among others, he was a despised rejected individual. And that is captured in the term “a Nazarene”.....And Jesus was just that.

c. Jesus’ Boyhood, sections 17-19

17. His Growth, Luke 2:40; Luke 50:4-9

18. The Visit to Jerusalem, Luke 2:41-50

Why were they amazed?

Where did Jesus get this understanding and His ability to ask good questions?

Read Isaiah 50:4–6

What two points does Jesus make as a 12 year old boy in verse 50?

19. His Development, Luke 2:51-52

Notice three things here.

1. Subjection is not a question of superiority or inferiority.....It is a matter of divine order.
2. His mother treasured all these things in her heart.
3. Notice in verse 52 he develops in the same four areas that all of us have to develop in as we grow up.
 - He develops mentally – he increased in wisdom.
 - He develops physically – he increased in stature.
 - He develops spiritually – he increased in favor with God.
 - He develops socially – He increased in favor with men.

B. The Herald of the King, Sections 20-23

20. The Message to John, Mark 1:1; Luke 3:1-2

If I said to you, “I have good news to tell you,” what would you be expecting me to tell you about? You wouldn’t have any idea, right? The content of the good news can only be determined from the context of the events surrounding it or as the person telling the news shares it.

That’s why when Mark begins his gospel account we find out very quickly that the gospel, the “good news” is about a person.....it’s about Jesus Christ.

In Luke 3:2, the text says that “The word of God came to John the son of Zechariah in the wilderness.”

The term used for “word” there is different from the term, “logos,” that we saw earlier in John’s prologue. The word he uses here is “rema,” which is the spoken word.....John hears the spoken word of God telling him to begin the mission for which he was born.

21. John’s Message of Repentance, Mark 1:2-6; Matthew 3:1-6; Luke 3:3-6

(Additionally you may choose to read Malachi 3:1; Isaiah 40:3; 2 Kings 1:8)

Recall Mark’s theme from section 1 that Jesus is the Messiah, the Servant of Jehovah.

Mark makes reference to Isaiah, because that will be the background out of which he writes concerning Jesus, the ideal servant.

He quotes from both Malachi 3:1 and Isaiah 40:3 since both these prophecies are fulfilled by John. These are both literal prophecy plus literal fulfilment.

John’s message: Read Matthew 3:2 and Mark 2:4.

The content of John’s message is about three things.

1. Repentance – Repent in Matthew verse 2.

Repentance is _____.

2. The Kingdom.....they were to repent because kingdom of heaven is at hand. So the motivation for their repentance was the **nearness** of the kingdom of heaven.

What does he mean by the kingdom of heaven? How did his hearers interpret that term?

3. Those who respond to John’s message undergo a baptism of repentance.

Exactly what baptism means in a Jewish context we will discuss when we get to section 24. Just keep in mind that baptism was a very common Jewish practice long before it became a church practice. Nor did it begin necessarily with John. It was a common Jewish practice for centuries before the time of John.

22. The Explanation by John, Matthew 3:7-10; Luke 3:7-14

What do you think of John’s response to the Pharisees and Sadducees? Doesn’t it look like a strange way to respond to someone who is coming for baptism?

This movement in the desert by John being about the kingdom and the Messiah is noteworthy and must be investigated by the Jewish religious leaders. The investigation that they began was dictated by their rules and if it was found to be significant in the first, it would then result in a second stage.

1. Observation.

2. Interrogation.

When this group goes back to report to the Sanhedrin in Jerusalem, as we will see later, the movement of John the Baptist is considered significant.

At this point he underwent the stage of observation, and what happens to the herald will happen to the king.

23. The Promise by John, Mark 1:7-8; Matthew 3:11-12; Luke 3:15-18

Verse 16 says that John answered and said to them all.....Who was he answering and what was their question?

How would you summarize John’s message in Luke 3?

C. The Approval of the King, Sections 24-27

Here we find three events that confirmed that Jesus was approved by God: His baptism, His temptation, and the testimony of His herald, John.

24. Jesus Baptized by John, Mark 1:9-11; Matthew 3:13-17; Luke 3:21-23a

The Key Words:

1. Mikvah – the place of immersion
2. Tvilah – immersion. This is the Hebrew word for baptism.
3. Bapto – to dip, to dye.
4. Baptizzo – to immerse (the more intensive form). This is the Greek equivalent to the Hebrew “Tvilah.”

The English word “baptize,” is derived from a transliteration of the Greek word. The first translators of the Bible into English were reluctant to translate the word because the church already practiced sprinkling. So they transliterated the Greek word instead.

Immersion.....The meaning of the word in both Hebrew and Greek is immersion.

Identification.....The meaning of the act or ritual is identification.

25. The Temptation of Jesus Baptized by John; Mark 1:12-13; Matthew 4:1-11; Luke 4:1-13

Who has a role in these verses and what role or roles does each one play?

What was the purpose of the temptation?

What was Satan’s purpose?

What was God’s purpose?

Notice the correlation between this section and the previous one.

In section 24:

He was declared to be the Son of God.

He was baptised to fulfil all righteousness.

In section 25:

He will be told to prove he is the Son of God.

That righteousness is going to be tested.

You might also read: Hebrews 4:15 1 John 2:16 James 4:7

26. Testimony of John before Leaders, John 1:19-28

Questions:

Does this passage raise any questions for you?

Who are the Jews who sent the priests and Levites to Him?

Why were they sent to question Him?

Read Deuteronomy 18:18. How many denials does John make and who does he deny being?

Then who does he say that he is?

27. Testimony of John to Jesus, John 1:29-34

Two Jewish concepts of this Lamb:

1. The Passover Lamb of Exodus 12.
2. The Messianic Lamb of Isaiah 53:7.

The Introduction of the King is complete; this is the first major division of the life of Jesus as we see it through the lens of the gospel writers.

In the next division, we will examine the works and words of Jesus, as well as the reactions of His hearers.

II. The Authentication of the King, Sections 28-56

Jesus now begins to present Himself to Israel as the promised Messiah and authenticates Himself with miracles, signs, and wonders.

This is the time when He goes from city to city and synagogue to synagogue, offering the Messianic Kingdom to the nation of Israel.

To receive the Messianic Kingdom, Israel must accept Him as the Messianic King.

During this period of time, He will be opposed by the Pharisees as He travels and reveals Himself.

There are two subdivisions in this division of His life:

1. We will see the Acceptance of His person in sections 28-36;
2. We will see the Authority of the king in sections 37-56.

A. The Acceptance of His Person, Sections 28-36

28. Acceptance by the First Disciples, John 1:35-51

Do any questions arise for you from this section?

And we have the first five disciples: John & Andrew, Simon Peter, Philip, Nathaniel

29. The Belief through the First Miracle, John 2:1-11

This is the first of John's 7 signs.

Seven days:

Once again we see a full week transpiring. Section 26 being the first day.

- Section 27, John 1:29 *The next day* is the second day.
- Section 28, verse 35 *Again the next day* is the third day.
- Verse 43 *The next day* is the fourth day.
- Section 29, in verse 1 three more days pass, making a full week.

So, once again the rare gift of a full week is recorded in the life of Jesus.

The term *Woman* is Jesus' normal, polite way of addressing women (Matt 15:28, Luke 13:12; John 4:21; 8:10; 19:26; 20:15).

What were the results of this miracle?

30. The Sojourn in Capernaum, John 2:12

31. The Possession of the Temple – the First Passover, John 2:13-22

Of note..... Verse 13 mentions the Passover; This is the first of four Passovers mentioned during Jesus' public ministry.

Passover in Jerusalem was the ideal time and place to begin His public ministry.

Jews from all over the world were gathered in Jerusalem. And according to Josephus there could be up to two and a half million of them.

And afterwards the news of his ministry would be carried with them all over the world.

32. Acceptance in Judea, John 2:23-3:21

A. Faith in His signs

At this particular Passover Jesus begins His public ministry by doing two things.

1. He begins to publicly claim to be the Messiah. (Many believed)
2. And He begins to perform miracles in public.

B. The Explanation to Nicodemus (Read also Num. 21:4 – 9)

Do you find anything significant about the questions that Nicodemus asks?

33. The Witness of John, John 3:22-36

Why has John moved from the southern end of the Jordan River (section 21 Matthew 3:1, 5-6; Luke 3:3) to the northern end of the Jordan river? (The location of *Aenon near Salim* is not too far from where the Jordan river exits the Sea of Galilee.)

In verses 32 – 35.....What does John say about Jesus here?

1. He testifies of what He has seen and heard.
2. He is sent by God.
3. He speaks the words of God.
4. God gives Him the Spirit without measure.
5. The Father loves Him.
6. The Father has given all things into His hand.

Read verse 36.

What are the two responses and their consequences?

- Believe in the Son, leading to eternal life.
- Disobedience to the Son, leading to wrath.

Notice the contrast between believing and not obeying.....There is an obvious connection between belief in the Son and obedience to Him.

34. The Imprisonment of John, Mark 1:14; Matthew 4:12, Luke 3:19-20; John 4:1-4

Jesus now leaves Judea to go back to Galilee. Why?

Notice there are three reasons recorded among the writers giving the account.

35. The Acceptance in Samaria, John 4:5-42

Who were the Samaritans?

What is so amazing and revealing about Jesus' conversation and revelation to the Samaritan woman?

How might that conversation guide you in sharing Jesus with Someone who might not be in your current circle?

36. The Acceptance in Galilee, John 4:43-45

Which Galileans received Him?

B. The Authority of the King, Sections 37 – 56

*In sections 37 – 56 we find Jesus demonstrating His **authority** to do various things.*

37. Jesus' Authority to Preach, Matthew 4:17; Mark 1:14-15; Luke 4:14-15

When we read the word *gospel* we usually think of the gospel which Paul preached and which he defined in terms of His death, burial, and resurrection in 1 Corinthians 15:1 – 4.

Now, since Jesus had not yet died, this could not be the gospel that He was proclaiming!

In fact, He has not yet even begun to teach His disciples about His death and resurrection. And when He does they do not understand and they are taken by surprise when He dies.

Message

What, then, is the content of gospel that He is proclaiming?

Mark gives us a good description of the content of the gospel He is proclaiming.

Jesus came into Galilee, preaching the gospel of God, ¹⁵and saying, “The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel.”

Note “*is at hand*” is *eggizo* (eng-id-zo) which means come near, draw near, or approach. He is not saying the kingdom has arrived. He is saying that it is near.

The gospel He proclaimed was that He is the Messianic King, therefore the Messianic Kingdom is at hand. And, if they would believe in Him then He would establish the Messianic Kingdom.

And the response He told them to make was to *repent and believe in the gospel*.

38. Jesus’ Authority to Heal, John 4:46-54

This is the second recorded visit of Jesus to Cana, the first being when He changed the water into wine.

Why did Jesus respond to the man by saying, “*Unless you people see signs and wonders, you simply will not believe.*”? (NASB) (ESV FPN...note, plural)

39. The Rejection in Nazareth, Luke 4:16-30, Isaiah 61:1–3

How did the people respond to Jesus?

40. The Headquarters in Capernaum, Matthew 4:13-16

Jesus now sets up his ministry in Capernaum.

In verses 14-16, Matthew quotes a passage which predicted this choice of location:

Isaiah 9: ¹ But there will be no more gloom for her who was in anguish; in earlier times He treated the land of Zebulun and the land of Naphtali with contempt, but later on He shall make it glorious, by the way of the sea, on the other side of Jordan, Galilee of the Gentiles. ² The people who walk in darkness Will see a great light; Those who live in a dark land, The light will shine on them.

Jesus grew up in Nazareth, which is in the tribal territory of Zebulun and He had His headquarters in Capernaum, which is in the territory of Naphtali. Also in Naphtali were the cities of Chorazin and Bethsaida. It was in these three cities that Jesus performed most of His miracles.

The fact that Jesus set up His headquarters along such an important trade route meant that news of what He was saying and doing would spread more quickly.

41. Jesus' Authority **over Demons**, Mark 1:21-28; Luke 4:31-37

Why were the people amazed at His teaching?

What was the source of His authority?

42. Jesus' Authority **over Disease**, Mark 1:29-34; Matthew 8:14-17; Luke 4:38-41

Recall that Luke was a medical doctor by profession, and he is always a bit more detailed about the diseases and healings he records. What detail does Luke add that Matthew and Mark do not?

In Matthew 8:16. Notice how Jesus cast out the demons.

He cast out the spirits with a word.

Is that significant?

Read Matt. 8:17 together with Is. 53:4

Can you see where this verse, (Matt 8:17) if misapplied, could lead to undue disappointment, and insecurity among many believers?

Do you see where the earlier framework that we developed in section 16 is helpful for seeing the way that this OT quotation is used here?

43. Jesus's Authority to **Preach**, Matthew 4:23-25; Mark 1:35-39; Luke 4:42-44

Now we come to His second major preaching tour.

Notice:

1. The Place.
2. The Content.
3. The Authentication.
4. The Results:

In Matthew Verse 24, the news about him spread throughout all Syria. The term *Syria* refers to the larger Roman district of that name, which included the land of Israel.

And in verse 25: *Large crowds followed Him from Galilee and the Decapolis and Jerusalem and Judea and from beyond the Jordan.*

At the end of his second preaching tour, His reputation has spread throughout the land and even to areas outside the land.

44. Jesus's Authority **over Nature**, Matthew 4:18-22; Mark 1:16-20; Luke 5:1-11

We now have the recall of the disciples Peter, Andrew, and John...as well as the addition of the sixth disciple, James the brother of John.

The result is that they leave their fishing business. Keep in mind that for them this is a total commitment. This is their source of income. Now they have to trust Jesus to provide their income and meet their needs as they travel with Him and He disciples them.

45. Jesus's Authority over **Defilement**, Matthew 8: 2-4; Mark 1:40-45; Luke 5:12-16

This is the account of the healing of the Jewish leper. Although he has done quite a few miracles since He began His public ministry at the first Passover, with the healing of leprosy we have something that is very unique.

Messianic Miracles

The miracles Jesus performed fall into two categories:

1. First, there were those miracles that anyone would be able to perform if he was empowered by God to do so.
2. The second category of miracles we will call Messianic Miracles.

These are the miracles that only the Messiah will be able to perform.

There is no record of anyone else ever performing them, and when Jesus performs them, the Jewish reaction is very different from when he performs miracles of the first category.

The first of these three special miracles is the healing of this Jewish leper.

Again, Jesus is not the only person in the history of Israel to perform miracles. Miracles are also recorded in the Old Testament. Elijah and Elisha both healed people and raised someone from the dead. A chief difference of note is that no one responded to their miracles with the question, "could this be the Messiah?" Yet this was the response to some of the miracles of Jesus.

As we read through the gospels, we will find certain key miracles that stand out because they were different from anything that had ever been performed in the Hebrew Scriptures. In addition, these miracles caused unique reactions among the people, causing them to consider whether this was the Messiah.

Notice some very unique things about this particular miracle from Jesus and the response that the people and the Priests have to this event.

46. Jesus's Authority to **Forgive Sin**, Matthew 9:1-8; Mark 2:1-12; Luke 5:17-26

This is the beginning of the investigative response to what was happening in the previous section, the healing of the Jewish leper....the stage of observation is first. (We covered the stages of investigation in section 26)

On similar occasions Jesus would simply proceed to heal, but not this time. Instead, in Luke 5:20, He makes a declaration: "Friend, your sins are forgiven you," knowing very well that claiming the authority to forgive sins would raise serious questions among these gathered leaders.

47. Jesus's Authority over **Men**, Matthew 9:9-13; Mark 2:13-17; Luke 5:27-32

Here we begin to see the second stage of the investigation: the stage of interrogation.

It comes in connection with the calling of the seventh disciple, who goes by the name of Matthew, also called Levi the son of Alphaeus. By profession he was a tax collector (or Publican). (a job actually forbidden by Jewish law)

This event sets the stage for what happens from this time until section 60. Everywhere He goes Pharisees are following and objecting, either to the things that He says, or to the things that He does.

48. [Jesus's Authority over Tradition, Matthew 9:14-17; Mark 2:18-22, Luke 5:33-39](#)

At this point Jesus enters into a unique period of conflict with the Pharisees over a very specific issue. Jesus will consistently reject the authority of **the Oral Law**, only affirming the authority of the Mosaic Law.....And His rejection of this the Oral Law will become the key area of contention between Jesus and the Pharisees.

a. [Jesus's Authority over the Sabbath, Sections 49 – 51](#)

In the next three sections, 49-51, we find three consecutive conflicts between Jesus and the Pharisees over the correct way to observe the Sabbath.

49. [Conflict Concerning the Sabbath Through the Healing of the Paralytic, John 5:1-47](#)

The occasion for the first of these three Sabbath conflicts is the healing of a paralytic.

From your earlier handout in section 2, this is the third of John's seven signs. In addition, it is also the second of John's seven discourses: the discourse on the works of God.

The purpose of his miracles at that point in His ministry was to authenticate His claims, and to enable/force Israel to make a decision about His claim to be the Messiah.This will change when we come to section 61.

Two charges

Significantly now, they have two charges against him:

1. He breaks the Sabbath.
2. He claims equality with God.

50. [Conflict Concerning the Sabbath Through the Controversy over Grain, Matthew 12:1-8; Mark 2:23-28; Luke 6:1-5](#) .

John begins verse 19 with, "Therefore Jesus answered and was saying to them ..."

What follows is His answer to their charges against Him.

Notice that Jesus defends Himself in four points.....what are they?

You might also read: Psalm 9:7–8, Daniel 12:1–3, Isaiah 26:19, Hos. 13:14

Also, notice the two different titles He gives Himself.

- a) *Son of God*
- b) *Son of Man*

What is the significance of this as He answers His accusers?

Also note that Jesus now evokes four witnesses to testify about Him.....For the Jews, in the Law of Moses, two or three witnesses were sufficient to establish a case. Two witnesses were sufficient; Three were better.

Here Jesus provided four, thereby going beyond the requirement of the law.

In what sense did they *not believe the writings of Moses*?

Jesus Responds to the accusations against His disciples by pointing out 6 specific things:

1. *David ate showbread*
2. *Sabbath rest not universal*
3. *The Messiah is greater than the temple*
4. *Mercy is allowed on the Sabbath*
5. *He is Lord of the Sabbath*
6. *The Purpose of the Sabbath*

Q: Did the church the same tendency to “build a fence” of “do’s” and “don’t”? Where in your own past or present have you noticed or done this same thing?

51. Conflict Concerning the Sabbath Through the Healing of the Man with a Withered Hand, Matthew 12:9-14; Mark 3:1-6; Luke 6:6-11

In section 51 we find a third Sabbath controversy, the controversy over the man with a withered hand. Pharisaic law forbids healing on the Sabbath unless a life was in danger. The man here is in need of healing, but his life is not in danger. Therefore, according to the law of the Pharisees, healing him on the Sabbath would be a violation of their law.

What are the Pharisees doing? What is Jesus doing?

Jesus simply gave an order, and the healing was immediate. He did not ask the man if he believed, so the man’s faith was not a prerequisite for the healing.

There are three specific results from these Sabbath controversies.

1. *Rage (verse 11)*
2. *Conspiracy (verse 14)*
3. *Conspiracy with Herodians (Mark 3:6)*

The Sabbath controversy, maybe more than any other controversy, motivated them to find a way to deal with Him. Why?

52. Messiah’s Authority to Heal, Mark 3:7-12; Matthew 12: 15-21 (Isaiah 42:1-4)

It is now the earlier part of the second year of His public ministry, and He continues to receive a lot of interest.

There are three things to notice here.

1. His reputation had spread, not only throughout the land of Israel, but also beyond that to Gentile territory such as Idumea, which is south of Judah, and to Tyre and Sidon (present day Lebanon) to the north of Galilee.

Because this spreading reputation, we will see, in a later section, a Syro-Phoenician woman came to Him.

2. Masses of people pressed against Him seeking healing, and He healed many.

3. Furthermore, in verse 11, He is continually being recognized by the demons that He confronts. But, as always, He refuses to allow them to tell who He is, and He continues to refuse any testimony from demons.

53. The Choosing of the Twelve, Mark 3:13-19; Luke 6:12-16

Jesus had a great number of disciples who were following Him. Out of these He chose twelve men to be apostles.

The word Disciple simply means “*learner*”, “one who learns”. It was used of a follower of a Rabbi, and it does not carry any principle of authority.

But the word Apostle means “one who is sent”, and the one who is sent carries the authority of the one who sent him.

So these twelve men have the authority of Jesus when they are sent out.

The Apostles

1. Simon (Hebrew) or Peter (Greek), Cephas (Aramaic).
2. Andrew. Simon & Andrew are brothers, sons of John.
3. John (not the father of Simon & Andrew). He was the son of Salome and Zebedee.
4. James, actually Jacov or Jacob. As the language moved from Hebrew to Greek to Latin and English Jacov became James. In the Greek New Testament you will see it as Jakobos.
And these two (John and James) are sons of Zebedee and Salome which is the Hellenised form of Shulamit.
5. Philip means “a lover of horses”.
6. Nathaniel (“gift of God”) also goes by the name of Bartholomew.
Bartholomew is not a name but a title. It is the Hellenised form of the two words Bar Talmi, meaning the son of Talmi.
So his full name was Nathaniel the son of Talmi.
7. Thomas (Hebrew), or Didimus (Greek). Both words mean twin. He obviously had a twin brother.
8. Matthew, also called Levi the son of Alpheus. Alpheus is the Greek form for the Hebrew Chalphi.
9. James, the son of Alpheus, not the same Alpheus.

10. Judas, also called Thaddeus or Taddai. He is the brother of James the son of Alpheus. Judas is the Greek form for Judah.
11. Simon the Zealot. He was a member of the zealot party.
12. Judas Iscariot. Iscariot is from the Hebrew of two words, "Ish Kiriote" meaning "man of the village Kiriote." Kiriote was located in southern Judah.

There are three sets of brothers: Simon & Andrew, sons of John (1 & 2); John and James, sons of Salome (3 & 4); and James and Judas, sons of Alpheus (9 & 10).

Salome was the sister of Miriam, the mother of Jesus, making her His aunt and James and John His cousins.

54. Jesus' Authority to Interpret the Law, Matthew 5-7; Luke 6:17-49

We typically call this section, "The Sermon on the Mount," But that title only speaks to the location and not the content. For content, we are talking about Jesus' authority as it relates to interpreting the Law.

The theme of the Sermon: **True Righteousness.**

The key verse, which expresses the whole purpose of the sermon is found in Matthew 5:20:

For I say to you that unless your righteousness surpasses that of the scribes and Pharisees, you will not enter the kingdom of heaven.

With this one statement Jesus rejects Pharisaic Judaism on two counts:

1. The righteousness proclaimed by Pharisaic teaching will not qualify them for entry into the Kingdom.
2. Pharisaic teaching has misinterpreted the true righteousness of the Mosaic Law.

This public sermon will also serve as Jesus' public rejection of the authority of the oral law and traditions in Pharisaism.

In His sermon Jesus does two things:

1. He gives the standard of righteousness demanded by the Law of Moses.
2. He contrasts that with the Pharisaic interpretation of the righteousness which the Law demanded.

He will also give the characteristics of true righteousness and the characteristics of those who attain true righteousness.

When this Sermon was concluded, the crowds then had to make a decision: Whom would they follow? Would they follow this new Shepherd, or would they follow the old ones?

A minority would choose to accept His Messiahship and follow Him. The majority would decide to follow the Pharisees thus setting the stage for the national rejection of the Messiahship of Jesus.

55. Recognition of Authority in Capernaum, Matthew 8:5-13; Luke 7:1-10

Here we see Jesus' authority recognized by a Gentile. Luke records this event because of his interest in Gentiles, while Matthew records it because of what it teaches about the Messianic Kingdom.

56 Recognition of Authority throughout the Land, Luke 7:11-17

Jesus now comes to the town of Nain, which is in Galilee, almost directly south from Nazareth, across the valley. It sits on the northern slopes of the Hill of Moreh. On the southern slopes of this same hill was the town of Shunem, where, long ago, Elisha raised a woman's son back to life. This is, therefore, the second time this hill has witnessed God's power of resurrection.

III. The Controversy over the King, Sections 57 – 71

Now we come to the third major division in Jesus' life, which is the Controversy over Him as the King; this will be comprised of sections 57-71. It begins with the rejection of the Herald, (John) and ends with the death of the Herald.

57. The Rejection of the Herald, Matthew 11:2-19; Luke 7:18-35

1. John's Question (Luke 7: 18 – 23)

Why did John ask this question?

How did Jesus Respond?

2. Jesus' Tribute to John (Matthew 11:7 – 15)

What is it that defines greatness? (Matthew 18:1-4, Mark 9:33-35, Matthew 23:11, Luke 22:24-30)

3. Responses (Luke 7:29 – 30)

Notice that those who had been baptized by John had no trouble identifying Jesus to be the Messiah; contrast with verse 30.

4. Reasons for Rejection (Matthew 11:16-19)

What was the stated reason for rejecting John and his message? What was the real reason?

58. Curses on the Cities of Galilee, Matthew 11:20-30

Here we see the steep price of unbelief in spite of the strong call of the gospel going out through preaching and miracles....then an explanation of unbelief, and then finally still yet another call going out for hearers to come and believe and experience the rest that can only be found in Jesus.

59. The Reception of a Sinner, Luke 7:36-50

Once again, Jesus is claiming to have the authority to forgive sin in a salvation sense. Once again, this results in a negative attitude on the part of the Pharisees in verse 49. They began to say to themselves, "Who is this man who even forgives sins?" This account carried only by Luke, he alone provides some of these details about the role of women in his ministry and life, because he has great concern for Jerusalem, Gentiles, and women.

60. The Witness to the King - Ministering Women, Luke 8:1-3

Here we have the third preaching tour around the country – the last one before Israel’s rejection that will come up in section 61.

This time, notice that he travels with the twelve apostles who are with him all of the time. But now we read of certain women, and again this is Luke’s account and Luke always brings in the female role. Luke mentions that certain women who have been healed by Him or had demons cast out of them also follow Him. Among these is Mary Magdalene and Susanna.

He also mentions how Jesus ministry was financed. It was financed at least in part by several wealthy women.

61. The Rejection of the King & The Unpardonable Sin, Mark 3:20-30; Matthew 12:22-37

See also the reaction of the crowds to Jesus casting out a demon in [section 41](#), the question raised there was: by what authority does He do this?

Here in section 61, when He cast out the demon, the question raised was: can He be the Son of David? So now they are asking: could He be the Messiah?

Why?

This is the second of the three Messianic Miracles spoken about in that day. The common teaching was that whenever the Messiah comes He alone will be able to cast a demon from a person who is mute.

Recall from earlier (section 45, The Leper) that Jesus will perform three such Messianic Miracles in all. We have already mentioned the first one, the healing of a Jewish leper. Here is the second one, the casting out of a demon from a person who is mute.

For reasons that we will discuss, these miracles were thought to be unique in that only the Messiah would be able perform them.

In response to Jesus performing this miracle, as we have already noted, the crowd is raising the question: could this be the Messiah?

That is the correct response on their part.

However, while they are willing to raise that question. What most of them are not willing to do is to answer the question for themselves. Instead, they are looking to the leaders to make that decision for them.

The response of the Pharisees and their explanation is found in verse 24; this became the official Pharisaic reason for rejecting Jesus’ Messiahship and it **will cost them everything**.