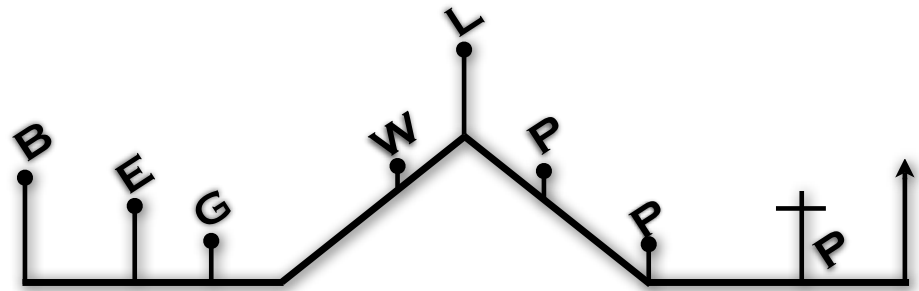


UNIT 10: The Great Galilean Ministry

NOTES

● JESUS' LIFE & MINISTRY ●



I. LOOKING BACK:

II. THE GREAT GALILEAN MINISTRY

A. The "Big Picture"

1. The "Details"

- a. Jesus is baptized by John. **(MML)**
- b. Jesus is tempted by Satan. **(MML)**
- c. Jesus turns water into wine at Cana. **(J)**
- d. Jesus "cleanses" the Temple in Jerusalem. **(J)**
- e. Pharisees become jealous of Jesus' popularity. **(J)**
- f. John is arrested by Herod Antipas. **(MML)**
- g. Jesus leaves Judea for Galilee. **(MML)**
- h. Ministry in Samaria. **(J)**
- i. Heals nobleman's son in Cana. **(J)**
- j. Rejection in Nazareth. **(L)**
- k. Ministry in Capernaum **(ML)**:
 - *teaching & exorcism in synagogue*
 - *healing Peter's mother-in-law & multitudes*
 - *"calls" four fishermen to fish for men*

NOTES

2. The “Divisions”
 - a. “Setting up Shop” — establishing a home base in Capernaum.
 - b. “Recruiting” — selection of the Twelve
 - c. “Mentoring” — training as He teaches
 - d. “Soloing” — Jesus sends out the Twelve in twos & follows

PORTION	Matthew	Mark	Luke	John
“Setting Up Shop”	4 & 8*	1*	4-5*	4+
“Recruiting”	4-12*	1-3	4-7*	5
“Mentoring”	12-13*	3-6	8	—
“Soloing”	9-11, 14	6	9	—

* narrative is non-sequential

B. The World *Behind* The Text — History and Culture

1. The “Great” in Galilean

- a. This is Jesus’ longest, largest, and most lasting ministry segment:
 - a. About 15 months; c. Feb. AD 31 — end of April, AD 32
 - b. Josephus tells us that there are nearly 240 cities and villages in Galilee!
 - c. The majority of Jesus’ twelve apostles are Galileans.
 - d. Matthew uses very expansive language to describe this portion of Jesus’ ministry:

“And he went throughout all Galilee, teaching in their synagogues and proclaiming the gospel of the kingdom and healing every disease and every affliction among the people.” — Matthew 4:23

“And Jesus went throughout all the cities and villages, teaching in their synagogues and proclaiming the gospel of the kingdom and healing every disease and every affliction.” — Matthew 9:35

2. Jesus’ Synagogue Strategy

- a. Jesus made it a ministry principle to teach in places of Jewish community:

The high priest then questioned Jesus about his disciples and his teaching. Jesus answered him, “I have spoken openly to the world. I have always taught in synagogues and in the temple, where all Jews come together. I have said nothing in secret.”

— **John 18:19, 20**

- b. A synagogue could be formed wherever 10 Jewish men could assemble.

NOTES

- c. Josephus tells us that there were 480 synagogues in Jerusalem alone! (E.g. Jn. 9:22; 12:42).
- d. Matthew tells us that Jesus taught in the synagogues throughout “all of” Galilee (Matt. 4:23).
- e. Prior to the destruction of the Temple, synagogues were used for much more than worship:
 - a. A place of study, prayer and exposition of scripture.
 - b. Community building for social and business purposes.
- f. From a variety of Scriptures, we can assemble a partial picture of first century synagogue worship:
 - a. There was a specific structure called the “Seat of Moses” from which leaders taught (Matt. 23:2,3).
 - b. Prayers were offered (Matt. 6:5).
 - c. Moses (Torah) was read at least every Sabbath (Acts. 15:21).
 - d. The Prophets were read (Lk. 4:16-30).
 - e. There was a time and place for brief homilies after the reading of the Prophets (Acts 13:15-43; Luke 4:21-27).
 - f. Synagogues were “run” by multiple elders called “rulers” (Gk = archisunagōgos; Acts 13:15; Mk 5:22).
 - g. Synagogues also had “attendants” who looked after the building and cared for the Torah scrolls (Gk = *huperētes*, “under-rower”; Lk 4:20).
 - h. Early Christians continued to attend synagogue worship until Jews made it impossible.
 - i. James describes a synagogue seating arrangement and even uses the word, *sunagōgē* in his letter (Jms 2:2).
 - j. Our modern services are model after the synagogue model: prayer, worship, scripture, sermon.

III. PHASE I — “SETTING UP SHOP”

- A. The “Healing” of a Household — John 4:46-54
 - 1. John alone gives us this story.
 - 2. Jesus reputation arrived in Galilee before he did:

So when he came to Galilee, the Galileans welcomed him, having seen all that he had done in Jerusalem at the feast. For they too had gone to the feast. — John 4:45
 - 3. This “official” obviously was one of those who had heard, or perhaps even “seen.” (Jn. 4:47)
 - 4. He progressed from hearing, to believing, just like everyone else in John’s Gospel (E.g. Nathaniel, Cana, Jerusalem, Sychar).

NOTES

5. This man was very likely linked in some way to Herod Antipas (Gk word for “official” is basilikos, which has kingly connotations):
 - a. Some have suggested that this is Chuza, Herod’s “steward,” whose wife, Joanna was a disciple of Jesus.
 - b. This would explain her wealth *and* great generosity (Lk. 8:1-3).

B. The Rejection of a Rabbi — Luke 4:16-30

1. Luke alone gives us this account.
2. Luke reminds us of Jesus’ familiarity with this building and its occupants:

And he came to Nazareth, where he had been brought up. And as was his custom, he went to the synagogue on the Sabbath day, and he stood up to read. — Luke 4:16

3. The population of Nazareth in Jesus’ day is thought to have been less than 150.
4. It is safe to say that Jesus was known by *everyone* in this village!
5. Jesus deliberately reads from two messianic passages and then applies them to himself! (Isaiah 61:1-2; 58:6)
6. Jesus *knew* they thought contextually, *not* particularly, like we do (i.e. Isaiah 60:15 - 61:10)
7. Jesus’ behavior in this narrative must be understood to reveal an attitude or motive in Nazareth unknown to us.

C. “Setting Up Shop” in Capernaum — **Matt. 4:13-22; Mark 1:14-34; Luke 4:31-5:11**

1. Matthew tells us that this relocation is a fulfillment of messianic prophecy (Matt. 4:14-16).
2. Luke informs us that Jesus’ teaching in the synagogue was unparalleled in its power and authority (Lk 4:32).
3. The word “astonished” is the Greek word, *explēssō*, which can mean “*to strike with a blow.*”
4. The confrontation with the demoniac was loud, emotional, and “evangelistic”:
 - a. It was *not* a “healing,” per se.
 - b. The demoniac was *screaming* in a synagogue!
 - c. The verb tense for the report “going out” is ongoing, and the verb itself is like the waves of the sea; we get our English word, “echo” from it (cf. Lk 4:37; 21;25).
5. From Luke’s account we discover some vital information:
 - a. Peter is married (Lk 4:38).
 - b. His home was Capernaum even though he was “from” Bethsaida (cf. Jn. 1:43-44; Lk 4:38).
 - c. Jesus used Peter’s boat as a “pulpit” from which to teach (5:1-3).

NOTES

- d. Jesus won four fishermen over by proving to them he knew more about fishing than they did! (5:4-10).
- e. Peter and Andrew were business partners with James, John and their father, Zebedee (cf. Lk 5:9-10; Matt. 4:18-22).

D. The World Of The Text

1. The Gospel According to Jesus — Luke 4:14-20

And the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written, "The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the year of the Lord's favor." And he rolled up the scroll and gave it back to the attendant and sat down. And the eyes of all in the synagogue were fixed on him. — Luke 4:14-20

- a. *"The Spirit of the Lord is upon me..."*
 - (1) He claimed to be speaking on behalf of God; He had God's message.
- b. *"He has anointed (**chriō**) me to preach (**euaggelizō**) the Gospel to the poor (**ptōchos**)..."*
 - (1) He claimed to be the "Anointed One"; we get the title "Christ" and our verb, "evangelize" from these words.
 - (2) There are two Greek words for "poor," one is for those who must work (**penēs**), the other for those who must beg (**ptōchos**).
- c. *"He has sent (**apostellō**) me to proclaim (**kerussō**)..."*
 - (1) The verb for "sent" is in the perfect tense; Jesus is saying that this is his *mission*.
 - (2) The word for "proclaim" means to herald with authority and to expect a response.
- d. *"...release (**aphēsis**) to the captives (**aichmalōtos**)..."*
 - (1) "Release" means liberty from bondage and imprisonment; the cancellation of debt.
 - (2) "captives" is a unique word meaning *"to be taken captive at spear point."*
- e. *"[He has sent me] to free those who are oppressed (**thrauō**)..."*
 - (1) "Oppressed" is in the perfect tense; a state of being shattered and broken. Only time in the NT.
- f. *"...to proclaim the favorable year of the LORD..."*
 - (1) A clear reference to the messianic hope of the Year of Jubilee.
 - (2) The final "fresh start," and cancellation of all debts.
 - (3) A year of simplicity and humility (Lev. 25:8-17).

NOTES

- D. The World *Before* The Text
 - 1. What kinds of “signs” do I demand of Jesus?
 - 2. Is the Gospel I preach honestly “good news” for the poor? If not, what is wrong with my Gospel?
 - 3. The Gospel Jesus preached was a message that connected him to those who heard it. How connected am I to the message I proclaim?

IV. PHASE II — “RECRUITING”

- A. The Key Events
 - 1. Healings (leper, cripple in Peter's home).
 - 2. the “call” of Matthew in Capernaum.
 - 3. Sabbath controversies (including one in Jerusalem recorded only by John).
 - 4. Selection of “The Twelve.” apostles.
 - 5. The “Sermon on the Mount.”
- B. HEALINGS: The World *Behind* The Text
 - 1. Jesus’ Healing Ministry (Matt. 4:23; 9:35)
 - a. Jesus had two ministry foci:
 - (1) healing
 - (2) teaching
 - b. Both were “moved” by compassion (Mark 1:40-41; 6:34).
 - c. Jesus’ compassion always “moved” him in the same way and direction:
 - (1) engagement *with* people
 - (2) not talk *to* people
 - d. This was what gave Jesus’ teaching more “authority” than the religious leaders. (Luke 4:32; Matt. 7:28; Mk 1:22).
 - 2. Jesus & Lepers: “Getting Under Their Skin” — Matt. 8:2-4; Mk. 1:40-45; Luke 5:12-16
 - a. Jesus’ healing of this man is a *theological* event, not merely a medical one!
 - b. Jesus’ healing of this man is a *revelatory* event, not merely a historical one!
 - c. We learn more about the nature of God from this story than perhaps any other.
 - d. In Israel, leprosy was *not* a disease one was healed of, but a *defilement* one was “cleansed” from (cf. Leviticus 13-14).

NOTES

- (1) of the 61 different ways a Jew could become defiled, contact with a leper was second.
- (2) If a leper entered a house, the *entire* house up to the rafters was “unclean.”
- (3) Lepers were to stand at least 6 feet away from people.
- (4) They had to dress like a mourner and cry out “unclean” to those approaching (this was a *moral* statement).
- (5) They were banned from the Temple and were to remain outside walled cities (e.g. 2 Kgs. 7:1-11).
- (6) Some Rabbis stayed 150 feet away from lepers if they were “upwind”!

e. The fact that the leper *approached* Jesus tells us a great deal about Jesus.

f. Jesus’ behavior here would have *stunned* everyone:

*Moved with compassion, Jesus stretched out His hand and **touch**ed him, and *said to him, “I am willing; be cleansed.”*

—**Mark 1:41**

3. HEALINGS: The World *Before* the Text — Leprosy and the Christian

a. The word “cleanse” occurs 28 times in the New Testament.

(1) Fourteen are in the Synoptics; 13 deal with leprosy.

(2) Twelve of the remaining 14 are clear references to dealing with sin.

b. We are never “healed” of sin in this life, only cleansed.

c. We are “declared clean” (forever), and are commanded to continually *be* cleansed:

Since we have these promises, beloved, let us cleanse ourselves from every defilement of body and spirit, bringing holiness to completion in the fear of God. — 2 Corinthians 7:1

Therefore, if anyone cleanses himself from what is dishonorable, he will be a vessel for honorable use, set apart as holy, useful to the master of the house, ready for every good work.

—**2 Timothy 2:21**

If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. — 1 John 1:9

d. Jesus’ insistence that the leper go to Jerusalem for “cleansing” was for restoration, not healing.

e. Confession to one another is for cleansing and restoration also:

If we say we have fellowship with him while we walk in darkness, we lie and do not practice the truth. But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin.

—**1 John 1:6, 7**

C. “CALL” OF MATTHEW: The World *Behind* the Text

NOTES

1. “Rendering Unto Caesar...” — Rome, Taxes & Life in Jesus’ Day
 - a. The IRS Code of Rome
 - (1) Roman citizens did *not* pay taxes; non-citizen provincials generated the tax revenue for Rome (cf. Matt. 17:24-27).
 - (2) Non-citizens paid two types of *direct* taxes to Rome:
 - *tributum soli* – fixed rate property tax on real estate, slaves and ships.
 - *tributum capitis* – “head” or “poll” tax of 1 denarius/year/adult.
 - Rome utilized censuses for this purpose.
 - obviously, this “flat tax” favored the wealthy.
 - (3) There were also many *indirect* taxes imposed by Rome as well as local cities (e.g. customs, bridge tolls, produce, etc.).
 - (4) Some scholars estimate the total tax burden as high as 50%!

TAXES LEVIED IN NEW TESTAMENT TIMES

T A X	Description	NT Word	NT Occurrences
<i>tributum soli</i>	<ul style="list-style-type: none"> • direct “property” tax • levied annually • real estate, slaves • paid in produce 	<i>phoros</i>	<ul style="list-style-type: none"> • 5x • “tribute,” “taxes” • Lk 20:22; 23:2; • Rom. 13:6,7
<i>tributum capitis</i>	<ul style="list-style-type: none"> • direct “poll” tax • levied annually • 1 denarius (or 2 Greek drachmas) • males 14-65 years • females 12-65 yrs 	<i>kēnsos</i>	<ul style="list-style-type: none"> • 4x • “poll tax,” “taxes” • Matt. 22:15-22; • Mk. 12:13-17; Lk. 20:21-26
customs tax	<ul style="list-style-type: none"> • <i>indirect</i> taxes • merchandise that was “moving.” • roads, bridges, harbors had “booths.” • some cities had <i>their own</i> customs booths! 	<i>telos</i>	<ul style="list-style-type: none"> • 3x • “custom” • Matt. 17:25; Rom. 13:7
Temple tax	<ul style="list-style-type: none"> • half shekel, equal to: • 2 Greek drachmas, or • 1 Alexandrian drachma • 1 Roman denarius • levied on Jewish males 20+ years to support the Temple. • “voluntary” (expected) • due each March (Adar) • “money changers” had a windfall of profit here! 	<i>didrachma</i>	<ul style="list-style-type: none"> • 2x (both in Matthew 17:24; he was a tax collector himself!) • “two drachma tax,” • “half shekel tax” • cf. Exodus 30:13

*adapted from: *Thayer’s Greek-English Lexicon* and the *International Standard Bible Encyclopedia*

“TAX COLLECTORS” IN NEW TESTAMENT TIMES

NOTES

Roman Name	Location	NT Word	Additional Information
<i>publicanus**</i>	• Rome	<i>does not appear</i>	<ul style="list-style-type: none"> • was of the Equestrian order • “bided” for taxes of a province • responsible directly to Emperor for amount.
<i>submagistri</i>	• province	<i>archtelōnēs</i>	<ul style="list-style-type: none"> • had a <i>share</i> of territory in a province • hired workers to work under him. • accountable to the <i>publicanus</i> for fixed amount • 2x in our New Testament • “<i>chief tax collector</i>” • Zaccheus in Jericho • Luke 19:1-2
<i>portitores</i>	• city	<i>telōnēs</i>	<ul style="list-style-type: none"> • 22x • “<i>tax collector</i>” • had a customs “booth” • did the “grunt” work of collecting taxes • accountable to <i>submagistri</i> for a fixed amount • Matthew was one of these.

***the KJV incorrectly renders the Greek word telōnēs as “publican”*

MONETARY UNITS IN OUR NEW TESTAMENT

Talent*	Mina*	Aureus	Denarius*	Sestertii	As*	Quandrans*	Lepton*
1 =	60	240	6,000	24,000	96,000	384,000	768,000
	1 =	4	100	400	1,600	6,400	12,800
		1 =	25	100	400	1,600	3,200
			1 =	4	16	64	128
				1 =	4	16	32
					1 =	4	8
						1 =	2
							1

** appears in one or more of the Gospels*

OCCURRENCES OF MONEY UNITS IN OUR GOSPELS

Unit of Money	NT Usage	Additional Information	Modern Equivalent
<i>talent</i>	Mt. 18:23-35	• Jesus’ parable of the “unjust steward” involved <i>10,000</i> talents vs. 100 denarii!!	\$240,000.00
<i>mina</i>	Lk. 19:13-15	• Jesus’ parable of the “wicked tenants” involved 10 minas <i>each</i> .	\$4,000.00

NOTES

Unit of Money	NT Usage	Additional Information	Modern Equivalent
stater	Mt. 17:27	<ul style="list-style-type: none"> • equivalent to 4 <i>drachmas</i> (denarii) • used to pay the <i>tributum capitis</i> for Peter and Jesus (actual Greek word used here) 	\$160.00
denarius	Mt. 20:2; 22:19 Lk 10:35; 15:8-9	<ul style="list-style-type: none"> • a generous “one day’s wage” in 1st cent. • cost of one’s day’s lodging at an inn, based on the parable of the “Good Samaritan.” • approximate cost of 1 sheep; 5 for an ox • 200 could “buy” lunch for 5,000 people according to Mk. 6:37 (approx. 1 As per lunch) • coin used for the <i>tributum capitis</i>. • word appears 16x in NT; 14 in Gospels • Judas’ suggested the perfume used on Jesus’ feet was worth 300 <i>denarii</i>, or about \$12,000! • Roman soldiers received 225 <i>denarii</i>/yr. • A Roman citizen seeking Senatorial status had to have a net worth greater than 250,000 <i>denarii</i> (\$10 million)! 	\$40.00 (approx.)
as	Mk. 10:29 Lk. 12:6	<ul style="list-style-type: none"> • Greek word is <i>assarion</i> • 2 asses would buy 4 or 5 “sparrows” • the cost of a sparrow = \$1 	\$2.00
half-shekel	Mt. 17:24; 21:12	<ul style="list-style-type: none"> • the cost of the annual “voluntary” tax for Jewish males 20 years and older • the “money changers” exploited this currency exchange • equal to two <i>denarii</i> or Greek <i>drachmas</i>. 	\$80.00
quadrans	Mk. 12:42	<ul style="list-style-type: none"> • translated “a cent” in the story of the “widow’s mite” • Greek is <i>kodrontēs</i> 	\$0.60 (approx.)
lepton	Mk. 12:42	<ul style="list-style-type: none"> • translated “two copper coins” in the story of the “widow’s mite” • Greek is <i>leptos</i> 	\$0.30 (approx.)

NOTE: It should also be remembered that the “purchasing power” of any monetary unit was also controlled in a very real way by the locale’s idiosyncrasies and its exchange rate.

2. The “son of Alpheus — a son of God”

- a. Matthew lived in one of the three “collection cities” for Roman taxes: Capernaum (Jericho and Caesarea were the other two).
- b. By occupation, Matthew was a despised and solitary figure:
 - (1) Orthodox Jews believed the Roman denarius itself was a sacrilegious coin (see figure and inscriptions below):

NOTES



a Roman
Denarius of
Jesus' day

Obverse: *"Tiberius Caesar, August Son of the Divine Augustus"* (abbreviated in Latin)

Reverse: *"Pontifex Maximus"* (high priest of the Roman religion); showed a picture of Tiberius' mother, Livia, holding a branch and scepter.

- c. Jesus, in quoting his opponents, gives us a clear picture of the public consensus about tax collectors:
 - "...tax collectors and sinners..."* **Mark 2:15-16**
 - "...the tax collectors and harlots..."* **Matthew 21:31**
 - "...let him be to you as a tax collectors and a Gentile..."* **Matthew 18:17**
 - "...behold a glutton and a drunkard, a friend of tax collectors and sinners..."* **Luke 5:34**
 - d. Yet, Jesus uses a tax collector in one of His chief parables about the nature of true repentance (Luke 18:9ff).
 - e. Jesus repeatedly honored tax collectors because of their total *lack* of self-righteousness (the prerequisite for *God's* righteousness; Matt. 21:31; Lk. 15:1).
- D. "CALL" OF MATTHEW: The World Of the Text – Matt. 9:9-13; Mk. 2:13-17; Lk 5:27-32
1. Three Thirds Equals One: A Combined Portrait of a Tax Collector
 - a. From the Synoptics we learn that:
 - (1) Matthew and Levi are the same person (Matt. 9:9; Lk. 5:27).
 - (2) Matthew's father is a man named Alpheus (Mk. 2:14).
 - (3) Matthew's "booth" (Gk. *telonian*) was near the Sea of Galilee on the route from Syria to the Mediterranean (Mk. 2:13).
 - (4) The Pharisees "statement" was either a conversation or a sermon: (Gk for "saying" is in Imperfect tense in all 3 Gospels!).
 - (5) Luke uses a word for "grumbling under one's breath" (*gogguzō*).
 - (6) Matthew alone, the author and subject, tells us of Jesus' biblical rebuke from Hosea, unveiling the Pharisees' false spirituality (cf. Hos. 6:6 and Mt. 9:12-13).

NOTES

- b. “Money” is a key topic for Jesus:
 - (1) There are nearly 140 references in the Gospels to money, wealth, and greed.
 - (2) This is compared to 100 to prayer and fasting, combined.
 - (3) The Pharisees loved money, but hated those with it who weren’t like them. (cf. Lk 16:14 and 18:9-11)
 - (4) The parable of the 10 minas was Jesus’ response to those who criticized Jesus for eating with Zaccheus. (Lk. 19:1-27)

E. “CALL” OF MATTHEW: The World *Before* the Text

1. Tax Collectors and the 21st Century Christian

- a. The parable of the tax collector and the Pharisee was told to “...*some people who trusted in themselves that they were righteous...*”
- b. The word for “trusted” (*Gk - peithō*) means “*to convince oneself; to have faith in...*”. It is also a *condition* (Perfect tense).
- c. The Pharisee’s prayer was: “*God, I thank you that I’m not like other people...*”
 - (1) Who do *I* identify with in this parable?
 - (2) Which of the two am I “...*grateful I am not like...*?”
 - (3) **The truth:** I am *both* a sinner *and* self-righteous. I am so damned it’s scary!
- d. The tax collectors’ sin was *neither* their occupation nor their wealth.
- e. The sin of tax collectors was a “legal-but-unethical greed”:
 - (1) They used a system they did not create to generate revenue they did not need or deserve.
 - (2) Their guiding principle was to collect as much as “*the market will bear.*”
 - (3) Jesus was speaking to the Pharisees *and* Levi when He quoted from Hosea (in Levi’s home).
 - (4) *Both* needed to exercise “*chesed*” (loving kindness)!

E. “RECRUITING” (continued)

1. “Fighting in Church”—Sabbath Controversies—The World *Behind* the Text

- a. The “Sabbath” became a theological weapon in the hands of Jesus:
 - (1) There are 50 references to the “sabbath” in the four Gospels.
 - (2) All of them, in one way or another, involve Jesus.
 - (3) Of the fifty, forty-two of them also involve Jesus engaged in some type of ministry.
 - (4) Of that forty-two, Jesus is engaged in controversy in 38 of them!
- b. John’s “Sabbath Strategy” — John 5:9ff; 7:19-24; 9:1ff

NOTES

- (1) John's 3 "controversies" involve 2 healings unique to his Gospel (lame man and man born blind).
 - (2) John devotes nearly 100 verses to these two events and their outcome!
 - (3) John's intentions here are consistent with his purposes in writing:
 - to validate Jesus' identity (unity with Yahweh) and mission (sent vs. "rose up"; John 5:19-47)
 - to clarify the nature and intensity of Jewish hostility (5:16-18)
- c. Jesus' "Sabbath Theology" — John 5:9ff; 7:19-24
- (1) "Resting" on the Sabbath must be understood in light of God, not Moses!
 - (2) God "rests," but is never idle (the universe depends on this!).
 - (3) Mercy, compassion, and justice are *not* "work" from which Kingdom subjects are to take a "sabbath."
 - (4) Jesus *does* what his Father does, which includes compassion on the Sabbath.
 - (5) Jesus uses this "controversy" to expose the Jews' "ancient postmodernism":
 - they circumcise on the 8th day, *even if it's a Sabbath!*
 - they believe God wants *some* things done, even on the Sabbath.
 - their *real* problem is *not* Jesus "working" on the Sabbath, but *what* that work is.
 - their conflict then, is between Jesus' theology and theirs (or so they originally think)
 - (6) John establishes the *root* of Jesus' rejection (and ultimate murder):
 - the Jews finally realized that the "problem" was *not* Jesus' behavior, but his "theology" about himself.
 - suddenly, Jesus was no mere "Sabbath-breaker"
 - Jesus is seen as a demon-possessed blasphemer who deserved to die (5:18;7:20)
 - this is *all* galvanized very early in Jesus' ministry, and John alone alerts us to this.
- d. Two "Pools of Great Price" — John 5:9ff; 7:19-24; 9:1ff
- (1) John's two Sabbath "controversies" both involve healings at pools in Jerusalem.
 - (2) The lame man of chapters 5 & 7 is healed at the Pool of Bethesda in the north of Jerusalem.
 - (3) The blind man in chapter 9 is healed at the Pool of Siloam in the south of the city.

NOTES

- (4) Both healings launch Jesus into irreversible conflict with “the Jews” (i.e. hostile Jewish leadership).
- (5) At least a year separates these two healings, and “the Jews” are *still* upset about the first one a year later! (7:19-24 is a year after ch. 5)
- (6) These two men are polar opposites and defy categorization:
 - one “tattles” and one testifies (5:11,15 & 9:30-33)
 - one didn’t know Jesus, one did (5:11 & 9:10-11)
 - one was a “sinner,” the other wasn’t (5:14 & 9:1-3)
 - one came to faith, the other didn’t (5:14 & 9:38)

“Christianity founds hospitals, and atheists are cured in them, never knowing that they owe their cure to Christ.” — William Temple

2. “Fighting in Church” — Sabbath Controversies — The World *Of* the Text

- a. “you are well...” — (5:14; Greek - *hugiēs*); word stresses restoration *to* something.
 - John uses the perfect tense here, indicating the permanence of the healing.
 - John uses this word 6x in his Gospel, all in reference to this incident!
 - Luke *never* uses this word; he uses *sōzō*, which stresses deliverance *from* something.
- b. “doing...” — (5:16); Greek is in the imperfect tense
 - this was Jesus’ “M.O.” not an isolated event
- c. “seeking...breaking...calling...”
 - (5:16); these are all in the present tense
 - John is stressing the intensity of this conflict
 - John uses the word for “*tried...*” 8x in his Gospel in regard to Jesus’ life being endangered.

3. “Fighting in Church” — Sabbath Controversies — The World *Before* the Text

- a. When *you* think of the word, “Sabbath,” what do you think of *first*:
 - (1) God?
 - (2) others?
 - (3) church?
 - (4) yourself?

- b. From the beginning, God’s intention was that the “Sabbath” would always point people towards Him, not us:

Cry out and wail, son of man, for it is against my people. It is against all the princes of Israel. They are delivered over to the sword with my people. Strike therefore upon your thigh.

—Ezekiel 21:12

NOTES

4. “Making the Cut”—Choosing the Twelve—The World *Behind* the Text
 - a. Of the four Gospels, only Mark and Luke record this selection (Mk. 3:13-19; Lk 6:10-16).
 - b. Luke alone tells us it was preceded by a night spent in prayer.
 - c. Luke “sandwiches” this account between a hostile confrontation and the “Sermon on the Plain” (5:6-11 and 6:17-49).
 - d. Mark tells us the dual purpose of apostleship: intimacy and authority

And he appointed twelve (whom he also named apostles) so that they might be with him and he might send them out to preach and have authority to cast out demons. —Mark 3:14, 15
 - e. All three Synoptists inform us of the *impermanence* of apostleship in their description and placement of Judas (Mt. 10:4; Mk 3:19; Lk 6:16).
 - f. Luke is “fondest” of the word “apostle,” using it 6 of the 8 times it appears in the Gospels, and 29x in Acts.
 - g. Luke’s concern for “the Twelve” can be seen in his sole record of Judas’ replacement by Matthias (Acts. 1:12-20).
 - h. Jesus establishes an unmistakable, but unexplained connection between Israel’s 12 tribes and His 12 apostles (Mt. 16:17-19; cf. Rev. 21:14; Eph. 2:20).
 - i. Jesus makes a clear statement that the Twelve *represent* Him, they don’t merely *reference* Him (Lk 10:16; Mt 10:40).
 - j. Paul uses the word, “apostle” 36x in his writings; 9x to refer to himself.
5. “Making the Cut”—Choosing the Twelve—The World *Of* the Text
 - a. The word, “*apostolos*” (representative w/authority) is sometimes differentiated from “*angelos*” (messenger) in classical Greek.
 - b. The LXX translates Isaiah 6:8 and 1 Kings 14:6 with the verb, form of “*apostolos*”:

*And I heard the voice of the Lord saying, “Whom shall I **send**, and who will go for us?” Then I said, “Here am I! **Send** me.”*
—Isaiah 6:8

*But when Ahijah heard the sound of her feet, as she came in at the door, he said, “Come in, wife of Jeroboam. Why do you pretend to be another? For **I am charged** with unbearable news for you.” —1 Kings 14:6*
 - c. Paul includes “*apostoloi*” in his lists of the gifts of the Holy Spirit (1 Cor. 12:28; Eph. 4:11).
6. “Making the Cut”—Choosing the Twelve—The World *Before* the Text
 - a. Both Paul and Jesus spoke of “pseudo-apostles,” (2 Cor. 11:13; Rev 2:2).
 - b. The characteristics of “false apostles” include:
 - (1) adulterating the Word of God for financial gain (2 Cor 2:17; Gk - kapeleuō)
 - (2) adulterating the Word of God for theological gain (2 Cor 4:2; Gk - doloō)

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- c. Any “messenger” of God who puts himself above the message is *not* functioning as a true *apostolos*, regardless of his/her theology.
- 7. The “Sermon” That *Wasn’t* a “Sermon” — Matthew 5-7; Luke 6:17-49
 - a. Matthew and Luke are the only two Gospel writers who offer us this material as a “sermon.”
 - b. But, their “offerings” are immensely different:
 - (1) In Length: Matthew is 2, 476 words; Luke is 851
 Matthew “sermon” lasts 14^{1/2} minutes; Luke’s 5 min.
 - (2) Matthew has nine “blessings” and no “woes.”
 Luke has four “blessings” balanced by four “woes.”
 - (3) Luke mentions the “kingdom” once out of 45x in his Gospel (2%).
 Matthew mentions the “kingdom” 9x out of 55 (16%)
 - (4) Luke focuses on the *outer* world of people in the present.
 Matthew focuses on the inner world of motivations and one life before God.
 - (5) Both “sermons” begin and end similarly, but Luke “scatters” throughout His Gospel what Matthew “gathers” here.

SERMON “POINT”	Matthew	Luke
“Blessed are the poor in spirit/poor...”	5:3	6:20
“Blessed are those who mourn/weep...”	5:4	6:21
“Blessed are the meek...”	5:5	—
“Blessed are those who hunger and thirst for righteousness/hunger...”	5:6	6:21
“Blessed are the merciful...”	5:7	6:36
“Blessed are the pure in heart...”	5:8	—
“Blessed are the peacemakers...”	5:9	—
“Blessed are those who are persecuted...”	5:10	—
“Blessed are you, when you are persecuted...”	5:11-12	6:22-23
“Woe to you who are rich (now)...”	—	6:24
“Woe to you who are full now...”	—	6:25
“Woe to you who laugh now...”	—	6:25
“Woe to you when all speak well of you (now)...”	—	6:26
“You are the salt of the earth...”	5:13	14:34-35*
“You are the light of the world...”	5:14-16	8:16; 11:33
Jesus’ commitment to the Law and the Prophets	5:17-20	16:16-17
ANGER: “You have heard that it was said..., but I say to you...”	5:21-26	12:57-59
LUST: You have heard that it was said..., but I say to you...”	5:27-30	—
DIVORCE: You have heard that it was said..., but I say to you...”	5:31-32	16:18
OATHS: You have heard that it was said..., but I say to you...”	5:33-37	—
“An eye for an eye”	5:38-42	—

SERMON “POINT”	Matthew	Luke
“Love your enemies...”	5:43-48	6:27-36
GIVING: genuine vs. “the hypocrites”	6:1-4	—
PRAYER: genuine vs. “the hypocrites” & Gentiles	6:5-8	—
THE LORD’S PRAYER	6:9-15	11:1-4
FASTING: genuine vs. “the hypocrites”	6:16-18	—
Treasures in heaven, eye is “lamp,” “serving two masters”	6:19-24	11:34-36;16:13
Anxiety over food & clothing vs. seeking first His Kingdom & righteousness	6:25-34	12:22-23
Judging others	7:1-6	6:37-8,41-2
Blind leading the blind	—	6:39-40
“Ask, seek, knock...”	7:7-11	11:9-13
THE GOLDEN RULE	7:12	6:31
Narrow and wide gate	7:13-14	13:23-24
By their fruits you will know them...	7:15-23	6:43-46
“On that day, many will say to me, ‘Lord, Lord...’”	7:21-23	13:25-27
Wise and foolish builders	7:24-27	6:47-49

NOTES

c. This “sermon” may be the best known, most studied and debated, yet least obeyed of all Jesus’ teaching!

(1) Who we believe this sermon was “for” controls both our hermeneutic (interpretation) and our application of it.

“Is it not true to say of many of us that in actual practice our view of the doctrine of grace is such that we scarcely ever take the plain teaching of the Lord Jesus Christ seriously? We have so emphasized that it is all of grace and that we ought not to try to imitate His example in order to make ourselves Christians, that we are virtually in the position of ignoring His teaching altogether and of saying that it has nothing to do with us because we are under grace. Now I wonder how seriously we take the Gospel of our Lord and Saviour Jesus Christ. The best way of concentrating on that question is, I think, to face the Sermon on the Mount.” [Martin Lloyd Jones, Studies in the Sermon on the Mount, pp. 12-13]

(2) If we believe it is for “kingdom subjects” in the future, we will ignore it.

(3) If we believe it was primarily for first century Jewish peasants, we will reinterpret or minimize it.

(4) If we believe it is for true disciples of Jesus of all ages, we must do something with it.

8. The “Sermon” And Modern Believers

a. Much of the impotence of Western Christianity can be traced to our ignorance, neglect, or minimization of this core teaching of Jesus:

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*“It is the failure to understand Jesus and his words as reality and vital information about life that explains why, today, we do not routinely teach those who profess allegiance to him how to do what he said was best. We lead them to profess allegiance to him, or we expect them to, and leave them there, devoting our remaining efforts to ‘attracting’ them to this or that...” [Dallas Willard, *The Divine Conspiracy*, xiv]*

*“More than any other single thing, in any case, **the practical irrelevance of actual obedience** [emphasis the author’s] to Christ accounts for the weakened effect of Christianity in the world today, with its increasing tendency to emphasize political and social action as the primary way to serve God. It also accounts for the practical irrelevance of Christian faith to individual character development and overall personal sanity and well-being.” [ibid, xv]*

- b. There is more to be gained from Matthew than the “sermon” itself:
 - (1) Of the 23,554 words in his Gospel, 57% of them fall from the lips of Jesus.
 - (2) This “sermon” constitutes 20% of all of Jesus’ teaching, and 10% of the entire Gospel of Matthew.
 - (3) The very *ink* “cries out,” both in color and volume, that this teaching should be taken seriously.
- c. Luke’s account must be used as ballast, not merely as contrast.
 - (1) To neglect his account’s variations and additions is to violate God’s purposes for giving us more than one Gospel.
- d. Our perspective on, and commitment to the teachings of Jesus in this “sermon” will dictate the passion *and* the content of however we seek to obey the Great Commission:

Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.” —Matthew 28:19, 20

- e. If we are teaching people how to evangelize, but not the core of this “sermon,” we are *disobeying* the Great Commission, no matter how large our congregations are.
8. Some Worthwhile “Sermon Notes” (thanks to Martin Lloyd-Jones)
- a. What does the Sermon on the Mount mean to me? (I.e. Where does it “fall” on my list of vital passages?)
 - b. Where does it come in my life? (E.g. How often do I refer to it, actually or mentally?)
 - c. What place does the Sermon on the Mount have in my thinking and outlook? (E.g. What effect is it having on my choices?)
 - d. What is my current relationship to it? (I.e. How aggressively am I seeking to implement/emulate?)

NOTES

V. PHASE III – “MENTORING” (the Twelve)

A. Reminding Ourselves of Two “Gospel Guides”

1. The writers’ *choice* of material is determined by their purpose:

Events Of The Great Galilean Ministry	Matt	Mark	Luke	John
1. <i>Healing of nobleman’s son at Cana.</i>				✓
2. <i>Jesus’ 1st rejection at Nazareth.</i>			✓	
3. <i>Jesus moves his “home base” from Nazareth to Capernaum.</i>	✓			
4. The calling of the four fishermen on the Sea of Galilee.	✓	✓	✓	
5. <i>Jesus heals a demoniac on a sabbath.</i>		✓	✓	
6. Healing of Peter’s mother-in-law in Capernaum.	✓	✓	✓	
7. Healing of a leper in Capernaum.	✓	✓	✓	
8. Man lowered through roof and healed in Capernaum.	✓	✓	✓	
9. The “calling” of Matthew/Levi.	✓	✓	✓	
10. <i>Healing of a lame man on a sabbath in Jerusalem.</i>				✓
11. Controversy with Jews: grainfield ‘work’ on the Sabbath.	✓	✓	✓	
12. Healing of a man with a withered hand on a sabbath.	✓	✓	✓	
13. <i>Healing of the “multitudes” by the Sea of Galilee.</i>	✓	✓		
14. <i>The selection of “The Twelve.”</i>		✓	✓	
15. <i>The “Sermon on the Mount.”</i>	✓		✓	
16. <i>Healing of the centurion’s servant.</i>	✓		✓	
17. <i>Widow’s son is raised from the dead at Nain.</i>			✓	
18. <i>John the Baptizer sends a group with questions of Jesus.</i>	✓		✓	
19. <i>Jesus pronounces “woes” on, Chorazin, Bethsaida, & Capernaum.</i>	✓		✓	
20. <i>Jesus’ feet anointed by “sinful woman” in Pharisee’s home.</i>			✓	
21. <i>Jesus is accused of being in partnership with Beelzebub.</i>	✓	✓		
22. <i>Scribes and Pharisees demand a “sign” of Jesus’ authority.</i>	✓			
23. Jesus’ family tries to “take him home.”	✓	✓	✓	
24. Parable of the “Sower/Soils.”	✓	✓	✓	
25. <i>Parable of the “seed growing by itself.”</i>			✓	
26. <i>Parable of the “tares” and its explanation.</i>	✓			
27. <i>Parable of “mustard seed.”</i>	✓	✓		
28. <i>Parable of the “leaven.”</i>	✓	✓		
29. <i>Parable of the “hidden treasure.”</i>	✓			
30. <i>Parable of the “Pearl of Great Price.”</i>	✓			
31. <i>Parable of the “net.”</i>	✓			
32. <i>Parable of the “householder and his treasury.”</i>	✓			
33. Jesus stills the storm on the Sea of Galilee.	✓	✓	✓	
34. Healing of the Gadarene demoniac (pigs rush into sea).	✓	✓	✓	
35. Woman with the “flow of blood” healed.	✓	✓	✓	
36. Jairus’ daughter raised from the dead.	✓	✓	✓	
37. <i>Healing of two blind men and a dumb demoniac.</i>	✓			
38. <i>Jesus’ final visit to Nazareth.</i>	✓	✓		
39. Jesus sends out the Twelve in pairs.	✓	✓	✓	
40. Herod’s superstitious fears that Jesus is John raised from dead.	✓	✓	✓	

NOTE: Bold items appear in all three Synoptics; *Italicized items are unique to one Gospel.*

NOTES

2. The writers' *arrangement* of material is determined by their purpose:

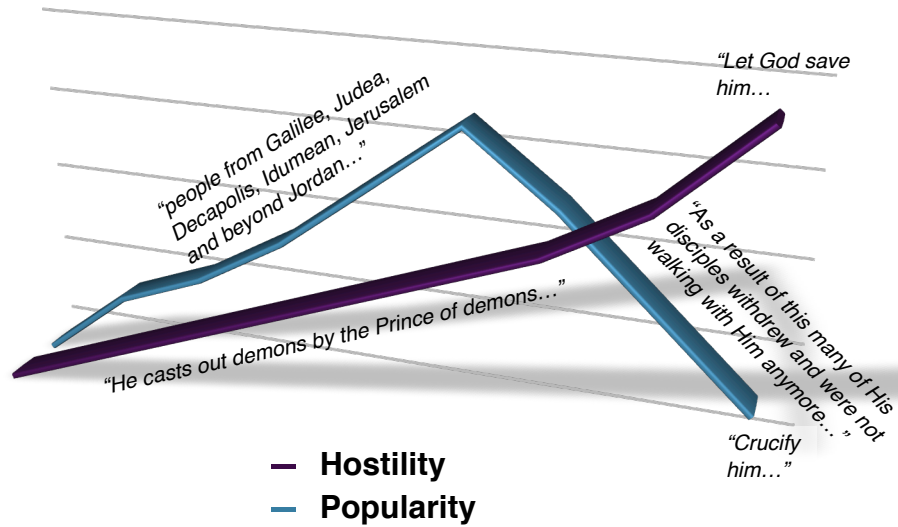
The Great Galilean Ministry – Chronological vs. Thematic

E V E N T	Matt	Mark	Luke
Jesus "calls" four fishermen.	4	1	5
Jesus heals Peter's mother-in-law.	8	1	4
The man is lowered through the roof and healed.	9	2	5
Controversy over "work" in grainfields on Sabbath.	12	2	6
Healings by the Sea of Galilee.	12	3	—
Sermon on the Mount	5-7	—	6
Healing of centurion's servant.	8	—	7
Jesus' family seeks to "take him home."	12	3	8
Parable of the "Sower."	13	4	8
Stilling of the storm on the Sea of Galilee.	8	4	8
Woman healed by "touching the hem of his garment."	9	5	8
Herod's fears about Jesus and John.	14	6	9

B. Redrawing The "Big Picture"

1. Jesus' Great Galilean ministry is "framed" by similar events:
 - a. It *begins* with the imprisonment of John the Baptist (Matt. 4:12,23).
 - b. It "ends" with the beheading of John the Baptist (Mk. 6:14-29).
2. Jesus' Great Galilean ministry consists of three "preaching tours":
 - a. The first one *before* "the Twelve." (Matt. 4:23-25; Mk. 1:35-39).
 - (1) Peter, Andrew, James and John accompany Jesus.
 - (2) People from Galilee, Judea, the Decapolis, Jerusalem, Idumea and the regions around Tyre and Sidon hear.
 - (3) Levi is "called" at the end.
 - b. The second one *with* "the Twelve." (Luke 8:1-3)
 - (1) This tour occurs *after* the selection of the apostles.
 - (2) It also includes a significant number of women, including Mary Magdalene and Joanna, Chuza's wife.
 - (3) The ministry has "costs" associated with it by this time.
 - c. The final one *following* "the Twelve." (Matt. 9:35-11:1; Mk. 6:6-13)
3. Jesus' popularity with the people goes down as the "cost" of discipleship goes up:
 - a. John the Baptist asks for "clarification" of Jesus' credentials from prison (Lk. 7:18-35)
 - b. Jesus' friends and family come to "take him home," thinking he has lost his mind! (Mk. 3:21,31-35)
 - c. Jesus begins to use parables as a primary teaching method (Matt. 13:1-3)

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4. The hostility of the religious leaders enlarges as Jesus' mission narrows:
 - a. Jesus' claim to forgive sins attracts the "fire" of the Pharisees in Galilee (Lk. 7:36-50)
 - b. Jesus is accused of being empowered and in partnership with Beelzebub by scribes *from Jerusalem!* (Mk. 3:19-30)
 - c. The scribes and Pharisees demand to see Jesus' "credentials" via a "sign." (Matt. 12:38-45)
- C. "Mentoring the Twelve": The Key Points — Luke 7:1-9:9; Matt. 11:2-14:12
 1. Four controversial ministry choices.
 2. Popularity decreasing; hostility increasing.
 3. Parabolic teaching becomes the "norm."
 4. Jesus sends out the Twelve without him.
 5. Jesus "closes up shop" in Galilee.
- D. "MENTORING"—Four Controversial Choices—The World *Behind* the Text
 1. The healing of the "Centurion's servant" (Matt. 8:5-13; Lk. 7:1-10)
 - a. "Centurion" (Gk = *hekatontarchos*) appear 23x in our NT; 16 of them by Luke.
 - b. The centurion was over 100 men and was the "backbone" of the Roman military.
 - (1) 2 Centuries = 1 Maniple (200 legionaires)
 - (2) 3 maniples = 1 Cohort (600 men; led by a Tribune)
 - (3) 10 Cohorts = 1 Legion (6,000 men; led by a general)
 - c. It is likely that this "centurion" was *not* a Roman, but was employed by Herod Antipas.

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- d. He, like Cornelius in Acts 10, is a “god-fearing” Gentile who comes to faith:

“Now there was a man at Caesarea named Cornelius, a centurion of what was called the Italian cohort, a devout man and one who feared God with all his household, and gave many alms to the Jewish people and prayed to God continually.

Acts 10:1

- 2. The raising of the widow’s son (Luke 7:11-17)
 - a. Nain was about 25 miles SW of Capernaum.
 - b. Culturally, this death was a devastating blow to this woman.
 - c. This is the first of three resurrections that Jesus performs (Jairus’ daughter & Lazarus).
 - d. Elijah and Elisha are the only two OT prophets to have raised someone from the dead (1 Kgs 17:17-24; 2 Kgs 4:16-37).
 - e. Jesus violates some of the most stringent Jewish laws of purity:
 - (1) By touching the funeral bier, Jesus “contracted” one day’s uncleanness (Num. 19:21-22).
 - (2) By touching the corpse, Jesus “contracted” corpse-unclean-ness, the most severe form of ritual impurity in Judaism (Num. 5:2-3; 19:11-20).
- 3. The “healing” of the “woman of the city” (Luke 7:36-50)
 - a. “Reclining at table” was a phrase used for *banquets*, not daily meals. Jesus was a guest of honor (Lk. 7:37).
 - b. Her “perfume” would have been viewed as a “tool of the trade”!
 - c. She endured the public judgement of others to secure the forgiveness of Jesus. (E.g. loose hair was improper for women in public)
- 4. The scandal of a co-ed mentorship (Luke 8:1-3)
 - a. Jesus violated all the “rules” by allowing women to not only travel with them, but to be “disciples.” (“with him...” vs. 1-2).
 - b. From Luke we learn the details of Mary of Magdala’s conversion.
 - c. We learn of the penetration of the Gospel into the palace of Herod Antipas.

E. “MENTORING” — Four Controversial Choices — The World *Of* the Text

- 1. “*healed...gone out...*” — these are both perfect tenses in Greek
 - not an event, but a condition; not a healing, but a healed woman!
- 2. “*providing*” — imperfect in Greek; ongoing support, not a gift
- 3. “*manager*” — epitropos; official of a king responsible for finances.
- 4. The wife of a politician and a former demonized woman are working side-by-side for the Kingdom!

F. “MENTORING” — Four Controversial Choices — The World *Before* the Text

NOTES

1. Mary's loyalty was the fruit of her gratitude to Jesus for delivering her from what she was destined to become.

Question: Have I ever thanked the Lord, not for what he saved me out of, but from what I would have become?

2. Mary's commitment to support Jesus' ministry was the fruit of witnessing that ministry firsthand.

Question: Is my support of the Gospel the fruit of personal involvement or someone's appeal?

3. Jesus' rejection and hostility from religious people was the result of who he touched and who touched him.

Question: Is who I "touch" and who "touches" me the fruit of my relationship with Jesus or my relationships with religious people?

NOTES

- G. “MENTORING”—Preaching in Parables—The World *Behind* the Text
1. Words that “winnow” instead of “win.” (Mt.. 13:1-53; Mk. 4:1-34; Lk. 8:4-18)
 - a. Jesus’ first use of parables was in self-defense against the Pharisees (Matt. 9:14-17).
 - b. Jesus’ use of parables is actually a fulfillment of the Baptizer’s description of His ministry:

“I baptize you with water for repentance, but he who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and with fire. His winnowing fork is in his hand, and he will clear his threshing floor and gather his wheat into the barn, but the chaff he will burn with unquenchable fire.” **Matthew 3:11, 12**

 - (1) Parables were for those who were “looking” for the Kingdom.
 - (2) Parables contained truths about the Kingdom that had previously been *hidden* (Gk = *musterion*).
 - (3) The “mysteries” created three groups:
 - those who wanted to hear but were told “no” (Matt. 13:17)
 - those who *didn’t* want them and missed them (Mt. 13:13)
 - those who wanted them and were blessed to get them (Matt. 13:16)
 - the “parable of the soils” illustrates this relationship between the ears and the heart
 - (4) Jesus’ parabolic method was a fulfillment of a prophecy uttered 700 years earlier! (Isaiah 6:9,10)
 - c. Jesus’ use of parables is reflected in the Synoptics’ record of them:
 - (1) Matthew records 12 of his 17 uses of the word “parable” in a single chapter, out of a total of 5.
 - (2) Matthew’s parables deal primarily with the *nature* of the Kingdom itself.
 - (3) Luke spreads Jesus’ use of parables out over 11 chapters.
 - (4) Luke’s recorded parables deal primarily with the *conduct* of Kingdom subjects.
 2. Words that “wander” — Interpreting the Parables
 - a. *How* we “take the Bible literally” will dictate what we do with the parables.
 - b. **Question 1:** “What *are* the parables?” (genre)
 - (1) allegory? — the popular view of the ancient past
 - each element had its own “hidden meaning”
 - “parable of the soils” seems to support this.
 - (2) aphorism? — each parable is believed to teach one point.

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— most popular modern view.

- (3) “narrative fiction” — recent view of conservative scholars.
 — compares parables to short-stories:

"...to communicate meaning through their main characters. They encourage readers to identify with one or more of these characters and experience the plot of the story from their various points of view." **[Introduction to Biblical Interpretation, pg. 338]**

— suggests a correlation between the number of characters and the number of “points”:

- prodigal son - 3 characters
- lost sheep - 3 characters/groups
- good Samaritan - 3 characters/group
- wicked servant - 3 characters
- Pharisee & tax collector - 2 characters
- wise & foolish builders - 2 characters

c. **Question 2:** “What do we do with the parables?”

- (1) We must remind ourselves of their dual purpose: to winnow and give wisdom.
- (2) Look *first* for the literary context of the parable; Many of them were told as a *response* to something or someone. (E.g., the parable of the Good Samaritan was told in response to the question, “*Who is my neighbor?*” The parable of the Pharisee and tax collector was told to “*...some people who trusted in themselves that they were righteous, and viewed others with contempt...*”)
- (3) Be careful to learn as much cultural/historical background as possible (E.g. Samaritans, relative value of coins, etc.)
- (4) Maintain a high degree of humility and tentativeness towards the meaning.
- (5) Do *not* build theology from the parables!
- (6) Use them for “big picture” insight rather than detailed application.

VI. PHASE IV — “SOLOING” — Matt. 9:35-11:1; Mark 6:2-29; Luke 9:1-9

A. Matthew’s Account: The Good and the Bad

1. **The Bad:** He “places” Jesus’ *third* tour of Galilee *before* His first and second!
2. **The Good:** Matthew provides us with a wealth of unique information about this phase of Jesus’ ministry.

NOTES

- a. Matthew *may* provide us with the actual “pairs” that only Mark tells us were sent out (Mk 6:7; Matt. 10:1-5):
 - Simon and Andrew
 - James and John
 - Philip and Bartholomew
 - Thomas and Matthew
 - James the son of Alphaeus and Thaddaeus
 - Simon the Cananaean and Judas Iscariot
- b. Matthew gives us a detailed record of their “ordination sermon”:
 - (1) 38 verses, 819 words
 - (2) Luke’s “version” is 3 verses, and only 53 words
- c. Matthew’s use of the word “go” in verse 7 is a Greek word for an “*army on the march*.”
 - (1) Luke uses this word 53x and almost always in the sense of going on a “mission.”
 - (2) Jesus uses this same word in *both* His first and last “commissioning” of the Twelve (cf. Matt. 10:7 and 28:19).
3. Matthew’s account of Jesus’ “commissioning sermon” provides us with an amazing list of the elements of genuine discipleship:
 - a. **Specificity** of audience (vv. 5-6)
 - b. **Specificity** of message (vs. 7)
 - c. **Mercy** and acts of compassion; (vs. 8)
 - d. **Generosity** - they were not to “charge” for what was given to them for free (vs. 8b)
 - e. **Simplicity** (absence of “extra” sandals, money, clothing)
 - f. **Urgency** (leave an unresponsive city and go to a responsive one; vs 11-15)
 - g. **Expectancy** (persecution, rejection, betrayal; all the things that have happened to Jesus and will happen to him in the next few months; vv. 17-28)
 - h. **Difficulty** - discipleship requires a daily commitment to die; (vv. 38-39; this is the famous “he who seeks to save his life will lose it...” passage.)
4. Mark’s account provides us with an additional encouragement about ministry:

“And he called the twelve and began to send them out two by two, and gave them authority over the unclean spirits. (Mark 6:7).”

 - a. The phrase, “*began to send them out...*” is a combination of an aorist and an infinitive, but “*gave them authority*” is an imperfect.
 - b. Mark tells us that Jesus continually gave them authority after the event of sending them out!

B. “He Must Increase, I Must Decrease” — the death of John the Baptizer

NOTES

1. The four Gospel writers place differing emphases on the death of John:
 - a. Matthew - 213 words (0.9%)
 - b. Mark - 399 words (2.7%)
 - c. Luke - 73 words (0.3%)
 - d. John - 0 words (0%)

2. Mark's account provides us with the richest details about John's relationship with Herod Antipas:

For John had been saying to Herod, "It is not lawful for you to have your brother's wife." And Herodias had a grudge against him and wanted to put him to death. But she could not, for Herod feared John, knowing that he was a righteous and holy man, and he kept him safe. When he heard him, he was greatly perplexed, and yet he heard him gladly. — Mark 6:18-20

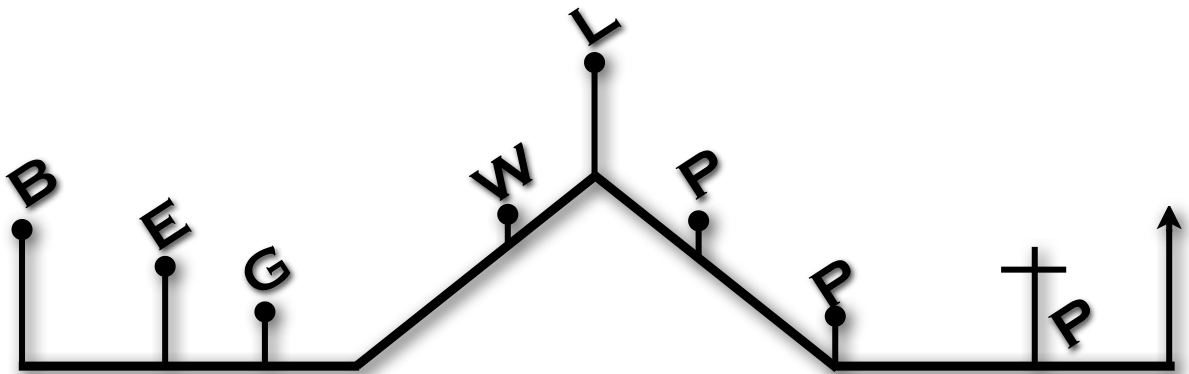
- a. Mark's verbs for "feared" and "knowing" are both in the *perfect* tense, indicating that Herod had arrived at a "state" of fearing and knowing.
- b. In other words, he was completely convinced of John's holy and righteous character.
- c. The verb for "kept him safe" is in the *imperfect* tense, which alerts us to two things:
 - (1) John's life had often been in danger.
 - (2) Herod had protected John *more than once prior to this incident!*
 - (3) From Mark we learn that John's *real* adversary was *not* Herod, as Matthew indicates, but Herodias.
- d. Mark also gives us the "guest list" for Herod's birthday party:
 - (1) "nobles" — (*Gk - megistanes*); superlative of "megas" meaning of enormous importance.
 - (2) "military commanders" (*Gk - chiliarchos*); a tribune, commander of cohort (1000 men).
 - (3) "leading men of Galilee" (*Gk - protos*); first in imminence.
- e. Mark provides us with one final insight, that Salome was *not* planning on her mother's response to her question!
 - (1) The verb means "to ask for a gift" (rather than to ask a person)
 - (2) It is in the middle voice, meaning "to ask for oneself."
 - (3) She said to her mother, "*What kind of gift to you think I should ask for myself, having such a wonderful opportunity?*"

NOTES

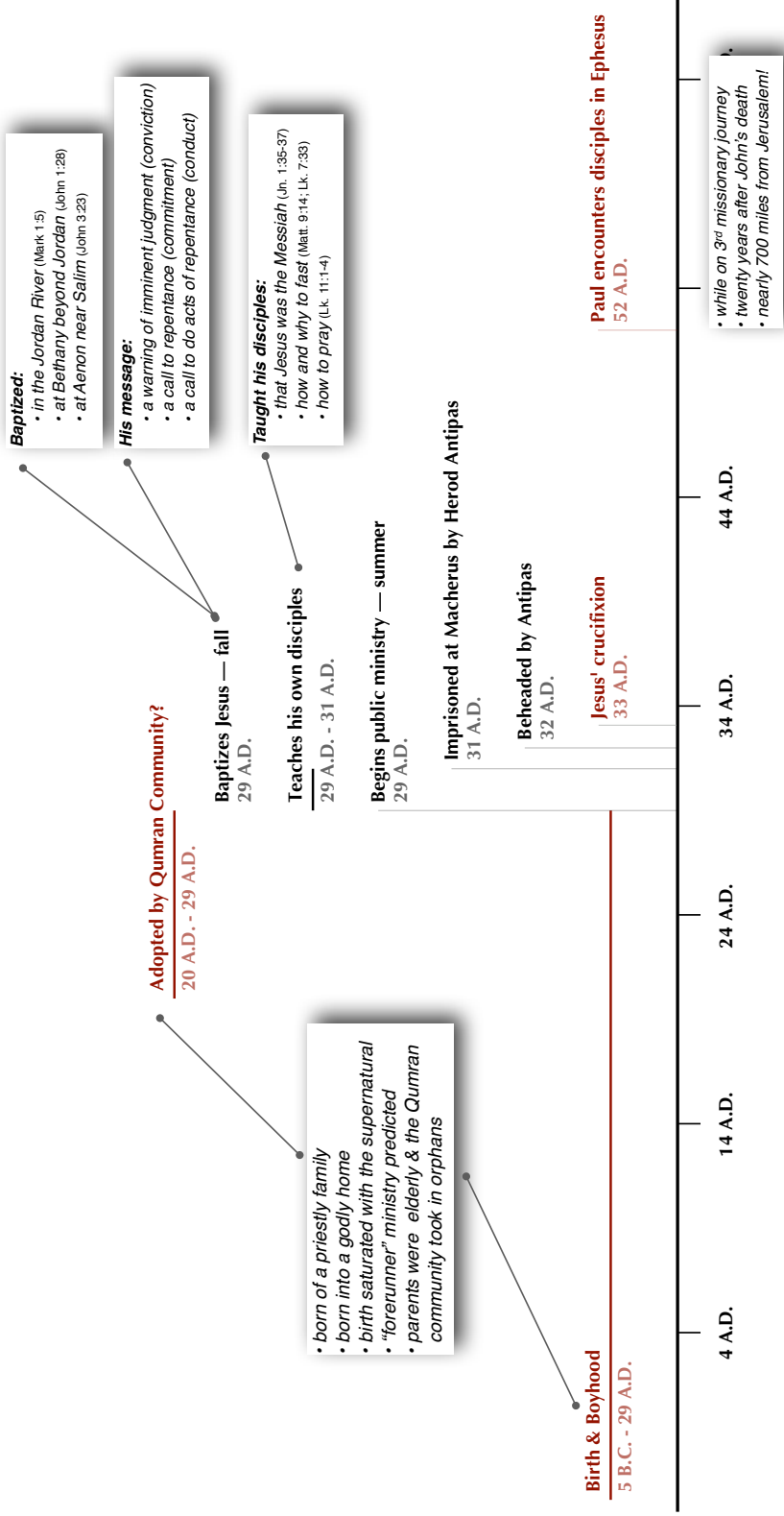
D. "SOLOING" — The World *Before* The Text

1. Which of the seven characteristics of genuine discipleship am I reluctant to embrace:
 - a. **Specificity** of audience and of message.
 - b. **Mercy** and acts of compassion.
 - c. **Generosity** - they were not to "charge" for what was given to them for free.
 - d. **Simplicity** (absence of "extra" sandals, money, clothing)
 - e. **Urgency** leave an unresponsive person and go to a responsive one
 - f. **Expectancy** (persecution, rejection, betrayal; all the things that have happened to Jesus and will happen to me.
 - g. **Difficulty** - discipleship requires a daily commitment to die to self.
2. Do I believe Jesus' last word, "go" is still operative? If so, where am I "going?"

● JESUS' LIFE & MINISTRY ●



JOHN THE BAPTIZER



—Y E S H U A I N F O U R D I M E N S I O N S—
