Part V: The End of John’s Ministry and the Beginning of Christ’s (largely in Judea)—(cont.)

SECTION 29: John’s Self-Identification to the Priests and Levites — John 1:19-28

SECTION 30: John’s Identification of Jesus as the Son of God — John 1:29-34

SECTION 31: Jesus’ First Followers — John 1:35:51

SECTION 32: First Miracle, Water Becomes Wine — John 2:1-11

SECTION 33: Visit at Capernaum with His Disciples — John 2:12

SECTION 34: First Cleansing of the Temple at the Passover — John 2:13-22

SECTION 35: An Early Response to Jesus’ Miracles — John 2:23-25

SECTION 36: Nicodemus’ Interview with Jesus — John 3:1-21

SECTION 37: John Superseded by Jesus — John 3:22-36

SECTION 38: Jesus’ Departure from Judea — Matthew 4:12; Mark 1:14a; Luke 3:19-20; 4:14a; John 4:1-4

SECTION 39: Discussion with a Samaritan Woman — John 4:5-26

SECTION 40: Challenge of a Spiritual Harvest — John 4:27-38

SECTION 41: Evangelization of Sychar — John 4:39-42

SECTION 42: Arrival in Galilee — John 4:43-45
PART VI: THE MINISTRY OF CHRIST IN GALILEE


SECTION 44: CHILD AT CAPERNAUM HEALED BY JESUS WHILE AT CANA — JOHN 4:46-54

SECTION 45: MINISTRY AND REJECTION AT NAZARETH — LUKE 4:16-31A

SECTION 46: MOVE TO CAPERNAUM — MATTHEW 4:13-16

SECTION 47: FIRST CALL OF THE FOUR — MATTHEW 4:18-22; MARK 1:16-20

SECTION 48: TEACHING IN THE SYNAGOGUE OF CAPERNAUM AUTHENTICATED BY HEALING A DEMONIAC — MARK 1:21-28; LUKE 4:31B-37

SECTION 49: PETER’S MOTHER-IN-LAW AND OTHERS HEALED — MATTHEW 8:14-17; MARK 1:29-34; LUKE 4:38-41

SECTION 50: TOUR OF GALILEE WITH SIMON AND OTHERS — MATTHEW 4:23-24; MARK 1:35-39; LUKE 4:42-44

SECTION 51: SECOND CALL OF THE FOUR — LUKE 5:1-11
SECTION 29: John's Self-Identification To The Priests and Levites—John 1:19-28

REPORT TO SANHEDRIN

Significant messianic movement

SANHEDRIN’S RESPONSE

Second stage of the Sanhedrin’s examination—stage of investigation

Questions asked:

1. “Who are you?” (Verse 20); reply: “I am not the Messiah.”

2. “Are you Elijah?” (Verse 21); reply: “I am not Elijah” (note this)

3. “Are you the Prophet?” (Verse 22); reply: “No.”

THE PROPHET LIKE UNTO MOSES

1. The Rabbinical Connection of Moses and Messiah
   a. Moses is connected with the coming of the Messiah
   b. Moses is connected with the rulership of the Messiah

Rabbi Joseph Klausner: the exalted Moses of Judaism is the ultimate source of the Messiah in Judaism.¹

2. The Rabbinical Comparison of Moses and Messiah
   a. Both fulfill the task of redemption
   b. Both lead the people back to the promised land
   c. Both wait for a long period to embark on their mission

¹ Lapides, Louis, The Rabbinic and Hebrew Christian Views of Messianic Prophecy (Tustin, CA: Ariel Ministries)
d. Both die before the redemption is accomplished

Raphael Patai: But Moses died before he could lead the Children of Israel into the Land of Promise. Consequently, for the parallel to be complete, the Messiah, too, had to die before accomplishing his great task of ultimate redemption.  

e. Both complete the redemption after a second appearance

R. Berekhya: As the first Redeemer (i.e. Moses), so the last redeemer (i.e. the Messiah). Just as the first Redeemer was revealed (to the Children of Israel) and then again hidden from them ... for three months ... so the last Redeemer will be revealed and then again hidden from them. And how long will he be hidden from them? R Tanchuma in the name of the rabbis said, “For forty five days ...”  

f. Both cause manna to come from heaven (Eccl. Rabb. 1:28)

3. The prophet like Moses could be greater than Moses

Neve Shalom: The King Messiah shall be exalted above Abraham, be high above Moses.  

Midrash Tanchuma: It is written, Behold, my servant shall deal wisely, He shall be exalted, and extolled, and be very high (Isaiah 52:13). It means, He shall be more exalted than Abraham of whom it is written, ‘I lift up my hand’ (Genesis 14:22). He shall be more extolled than Moses of whom it is said, ‘As a nursing (foster) father beareth the nursing child’ (Numbers 11:12). ‘and shall be very high’ —that is Messiah shall be higher than the ministering angels  

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4 “How to Recognise the Messiah” Pg. 18
5 Rosen, Moishe, “Issues,” Vol. 11, #4, pg. 8
4. The Messiah will have a greater influence than Moses

_Rabbi Levi Ben Gershon_: In fact the Messiah is such a Prophet as it is stated in the Midrash on the verse, ‘Behold My servant shall prosper’ (Isaiah 52:13)…Moses by the miracles which he wrought drew but a single nation to the worship of God, but the Messiah will draw all nations to the worship of God.⁶

In a similar way the New Testament compares Messiah and Moses:

_Hebrews 3:2-6_

He was faithful to Him who appointed Him, as Moses also was in all His house. For He has been counted worthy of more glory than Moses, by just so much as the builder of the house has more honor than the house. For every house is built by someone, but the builder of all things is God. Now Moses was faithful in all His house as a servant, for a testimony of those things which were to be spoken later; but Christ was faithful as a Son over His house—whose house we are, if we hold fast our confidence and the boast of our hope firm until the end.⁷

5. The Prophet like Moses should have a major effect on the Law

a. Moses established the Old Covenant

b. Messiah will establish the New Covenant

i. A new Torah will be taught in the Messianic Age

_Genesis Rabbah 98:9_: Why will King Messiah come … To gather the exiles of Israel and to give them 30 new commandments.

Also see: The Messiah Texts, Chapter 29

ii. A changed Torah will be found in the Messianic Age

_Leviticus Rabbah 9:7_: All sacrifices and prayer will be abolished in the Messianic age except for thankofferings and thanksgiving prayers.

_Eccl. Rab. 11:1_: Rab Hizqiya in the name of R. Simon bar Zibdi said, The whole Torah which you learn in this world is vanity as against the Torah of the World to come. For in this world a man learns Torah and forgets, but in the future to come (he will not forget) as it is written … Jer 31:33

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⁶ “How to Recognise the Messiah” Pg. 18
iii. A corrected Torah will be found in the Messianic Age.

**Yalkut on Isa 26**: God will sit in paradise and interpret to the righteous a new Torah which he will give them by the hand of King Messiah.

**Gen. Rab. 98:9**: The Messiah will make clear the words of Torah and give teaching.

**Maimonides**: At the coming of the Messiah hidden and deep things shall be revealed to all.

Matthew 26:28
for this is My blood of the covenant, which is poured out for many for forgiveness of sins.\(^8\)

Hebrews 9:15
For this reason He is the mediator of a new covenant, so that, since a death has taken place for the redemption of the transgressions that were committed under the first covenant, those who have been called may receive the promise of the eternal inheritance.\(^9\)

When pressed, he replies in verse 23 (Isaiah 40:3); he claims to be the forerunner of the Messiah.

**RETURN FROM TEMPTATIONS**

**SECTION 30: John’s Identification of Jesus as the Son of God—John 1:29-34**

**THE FIRST PUBLIC IDENTIFICATION OF THE MESSIAH BY JOHN**

**MESSIAH IDENTIFIED WITH**

1. The Passover Lamb of Exodus 12

2. The Suffering Lamb of Isaiah 53

As to his deity, he was before John

As to his humanity, he was after John the Baptist; he was 6 months younger.

The Spirit descending in the form of a dove was confirmation to John—this is the Messiah.

**SECTION 31: Jesus’ First Followers—John 1:35:51**


CONVERSATION WITH ANDREW AND JOHN

“Where are you living?”—the means by which a disciple would submit himself to a teaching rabbi
“That is no concern of yours.”—Reject discipleship.
“Come and see.”—The rabbi’s way of accepting disciples
John even marks the time of day in verse 39: “the tenth hour.”

HOUR

HOUR is used in Scripture in a precise sense and in a more general sense.

1. In its more precise sense (which is probably later than the more general sense), an hour is one-twelfth of the period of daylight: ‘Are there not twelve hours in the day?’ (Jn. 11:9). They were reckoned from sunrise to sunset, just as the three (Jewish) or four (Roman) watches into which the period of darkness was divided were reckoned from sunset to sunrise. As sunrise and sunset varied according to the time of the year, biblical hours cannot be translated exactly into modern clock-hours; and in any case the absence of accurate chronometers meant that the time of day was indicated in more general terms than with us. It is not surprising that the hours most frequently mentioned are the third, sixth and ninth hours. All three are mentioned in the parable of the labourers in the vineyard (Mt. 20:3, 5), as is also the eleventh hour (v. 6, 9), which has become proverbial for the last opportunity. The two disciples of Jn. 1:35ff. stayed with Jesus for the remainder of the day after going home with him, ‘for it was about the tenth hour’ (v. 39), i.e. about 4 p.m., and darkness would have fallen before they concluded their conversation with him. The third, sixth and ninth hours are mentioned in the Synoptic record of the crucifixion (Mk. 15:25, 33f.). The difficulty of reconciling the ‘sixth hour’ of Jn. 19:14 with the ‘third hour’ of Mk. 15:25 has led some to suppose that in John the hours are counted from midnight, not from sunrise. The one concrete piece of evidence in this connection—the statement in the Martyrdom of Polycarp (21) that Polycarp was martyred ‘at the eighth hour’, where 8 a.m. is regarded by some as more probable than 2 p.m.—is insufficient to set against the well-attested fact that Romans and Jews alike counted their hours from sunrise. (The fact that the Romans reckoned their civil day as starting at midnight, while the Jews reckoned theirs as starting at sunset, has nothing to do with the numbering of the hours.) The ‘seventh hour’ of Jn. 4:52 is 1 p.m.; such difficulty as is felt about the reference to ‘yesterday’ in that verse is not removed by interpreting the hour differently. In Rev. 8:1 ‘half an hour’ represents Gk. ἑμίωριον.

2. More generally, ‘hour’ indicates a fairly well-defined point of time. ‘In the same hour’ (Dn. 5:5, AV, RV; immediately’, RSV) means ‘while the king and his guests were at the height of their sacrilegious revelry’. ‘In the selfsame hour’ (Mt. 8:13, AV) means ‘at that very moment (RSV) when Jesus assured the centurion that his plea to have his servant
healed was granted'. Frequently some specially critical occasion is referred to as an 'hour' e.g. the hour of Jesus' betrayal (Mk. 14:41; cf. Lk. 22:53, 'your hour', i.e. 'your brief season of power'); the hour of his parousia, with the attendant resurrection and judgment (Mt. 25:13; Jn. 5:28f.). In John the appointed time for Jesus passion and glorification is repeatedly spoken of as his 'hour' (cf. Jn. 2:4; 7:30; 8:20; also 12:23; 17:1). The present situation between the times is 'the last hour' (1 Jn. 2:18); the rise of many antichrists indicates that Christ is soon to appear.


F.F.B.
CONVERSATION WITH PETER

Cephas is Aramaic for Peter.

The third disciple

CONVERSATION WITH NATHANIAL

Nathaniel’s response: Low view of Nazareth even by Galileans

Notice Yeshua entitles Nathaniel “an Israelite with no guile”—no deceit

NATHANIAL’S RESPONSE

What caused Nathaniel to conclude that Jesus is the Messiah?

1. Rabbis taught the best place to meditate on Scripture and receive a good meditation was under a fig tree.

Nathaniel was meditating on Scripture sitting under a fig tree.

What impressed Nathaniel was that Jesus knew exactly what Scripture Nathaniel was meditating on under that fig tree.

2. Calls him Israelite—no guile

Jacob—famous for one act of guile

Jacob the first person to be called an Israelite reaping the consequences of his guile

Jesus connects Nathaniel with the story of Jacob in Genesis 28.

Genesis 28: Jesus reads Nathaniel’s mind

3. Reading the mind was a messianic claim.

Rabbis said when Messiah came, he would judge by means other than hearing or seeing (Isaiah 11:3).

Only God can read minds: Psalm 139:1-4, 94:11: Jeremiah 17:10, 20:12
THE MESSIANIC NATURE OF ISAIAH 11:1-3 (RABBINIC SUPPORT)

RABBINIC MATERIAL

**Targum Jonathan:** Messiah, who is of the sons of the sons of Isai.¹⁰

**Sanhedrin** (93b): Messiah—as it is written (Isaiah 11:2,3a), ‘And the Spirit of the Lord shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of knowledge of the fear of the Lord’. And shall make Him of quick understanding, in the fear of the Lord.¹¹

**Maimonides,** in a letter to the community of Yemen, denounces a purporter to the Messiahship by writing: “The Messiah will be a very great Prophet, greater than all the Prophets with the exception of Moses our teacher ... His status will be higher than that of the Prophets and more honorable, Moses alone excepted. The Creator, blessed be He, will single him out with features wherewith He had not singled out Moses; for it is said with reference to him, ‘And his delight shall be in the fear of the Lord; and he shall not judge after the sight of his eyes, neither decide after the hearing of his ears.’”¹²

**Soncino Books of the Bible:** The prophet ... consoles the exiles, who will be returned to the Holy Land by the Messiah son of David—**Rashi’s position**

**Targum Isaiah:** And a King shall come forth from the sons of Jesse, and an Anointed One (or Messiah) from his son’s sons shall grow up. And there shall rest upon him a spirit from before the Lord, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and the fear of the Lord.¹³

YESHUA READING MINDS IS A MESSIANIC CLAIM:

**Soncino Books of the Bible** (having already introduced Isaiah 11 as Messianic):

His perception will be so keen it will be as though he smelled the facts—Ibn Ezra, Metsudath David

**The Talmud: Sanhedrin 93b**—(as summarized by Dr. Alfred Edersheim, *Life and Times of Jesus the Messiah,* page 724):

“… it is inferred that the Messiah knew the thoughts of the heart, and it is added that, as Bar Kokhabh was unable to do this, he was killed.

¹⁰ “How to Recognise the Messiah” Pg. 12
¹¹ “How to Recognise the Messiah” Pg. 12
SECTION 32: First Miracle, Water Becomes Wine—John 2:1-11

THE FIRST OF JOHN’S SEVEN SIGNS

TIME

Day 1—SECTION 29: John 1:19-28—John’s self-identification to the priests and Levites (He’s back from temptations standing in crowd).

Day 2—SECTION 30: verse 29—John’s Identification of Jesus as the Lamb of God (Identified as the Lamb of God)

Day 3—SECTION 31: verse 35—Jesus’ First Followers (John/ Andrew/Peter’s initial commitment to discipleship)

Day 4—SECTION 31: verse 43—Philip & Nathaniel’s initial call to discipleship

Days 5, 6, 7—SECTION 32: verse 1—one day walk to Galilee with the five (all Galileans).

LOCATION: GALILEE

CIRCUMSTANCES: WEDDING

PROBLEM: SHORT SUPPLY OF WINE

He conveys her lack of authority over him politely—“Dear lady”

SOLUTION: MIRACLE

RESULTS

Glory revealed

Trust of disciples
SECTION 33: Visit at Capernaum with His Disciples—John 2:12

FAMILY JOURNEY NOW

LATER TO BECOME HEADQUARTERS

First Century Capernaum

Sea of Galilee
Ancient Harbors
Adapted from Mendel Nun, Sea of Galilee
The Biblical Reference Pictures, JDC Heritage Travel/Vision Pictures, 2001; 2005 Biblical Archaeology Society
SECTION 34: First Cleansing of the Temple at the Passover—
John 2:13-22

TIME

The Passover, the first of four—dates ministry to 3 ½ years

<table>
<thead>
<tr>
<th>6 MONTHS</th>
<th>YEAR ONE</th>
<th>YEAR TWO</th>
<th>YEAR THREE</th>
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<td>↑ BAPTISM:</td>
<td>➔ PASSOVER #1:</td>
<td>➔ PASSOVER #2:</td>
<td>➔ PASSOVER #3:</td>
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<tr>
<td>26 AD</td>
<td>27 AD</td>
<td>28 AD</td>
<td>29 AD</td>
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PROBLEM

THE BAZAAR OF THE SON’S OF ANNAS

Rabbi Shaul of Jerusalem: Annas was the high priest, sons of Annas were treasurers, sons-in-law of Annas were assistant treasurers

Josephus: A hoarder of money who despoiled the common people by open violence

SELLERS OF SACRIFICE

Mosaic Law—inspected your lamb—paid an inspection fee.

Invariably yours failed—two options

1. Go get another
2. Buy one from Annas—at an inflated price—Annas very rich.

MONEY CHANGERS

Pay temple tax

Had to use special coinage, not Roman

Service charge for the exchange

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14 Josephus, Antiquities XX, 9, 2-4
REACTION OF JESUS

Psalm 69:9 a Messianic psalm—Hebrew, “The zeal for your house will cause my destruction.”

Literally fulfilled in three years

Sadducees will seek his death because what he does in the temple compound.

Three years from now He cleanses the temple a second time

COUNTER REACTION OF THE SADDUCEES

Demand for a sign

Sign given is rather cryptic.

They think he is threatening the physical temple

He is speaking of his body.

In AD 67, the populace of Jerusalem did the same thing.

They swept into the temple compound, chased out the animals, and overthrew the moneychangers.

Yeshua did this twice, single-handedly.
SECTION 35: An Early Response to Jesus’ Miracles—John 2:23-25

THE PURPOSE OF THE MIRACLES: TO AUTHENTICATE HIS PERSON AND HIS MESSAGE

1. His person—that he is the Messiah.
2. His message that he is offering to Israel the Kingdom of the Prophets

THE FUNCTION OF THE MIRACLES: SIGNS FOR THE NATION TO GET THE NATION TO COME TO A DECISION REGARDING HIS CLAIMS

READING MINDS

Isaiah 11:3

1 Kings 8:39

Claim to Deity

Claim to Messiahship
SECTION 36: Nicodemus’ Interview with Jesus—John 3:1-21

FIRST OF JOHN’S SEVEN DISCOURSES’: DISCOURSE ON THE NEW BIRTH

NICODEMUS INTRODUCED

“Nicodemus” a Hellenized form of “Nakdimon”

It is possible that he is referred to in the Talmud

Nicodemus was a Pharisee

JEWISH ENCYCLOPEDIA: NICODEMUS

Prominent member of the Sanhedrin, and a man of wealth; lived in Jerusalem in the first century C.E. He is mentioned in John iii. 1-21, vii. 50, xix. 39. In the first of these passages he is represented as “a ruler of the Jews” who learned from Jesus what “rebirth by baptism” meant, as if that rabbinical term had been altogether unknown to him (but see Baptism and Birth, New). The second passage records how he made his visit to Jesus by night, in order that he might not be known as one of the latter’s disciples. In the third passage he and Joseph of Arimathea are described as having taken charge of the body of Jesus in order to give it decent burial. That the man brought into such prominence in the fourth Gospel must have been a well-known figure of Jewish society at the time is evident. In all probability he is identical with the Talmudical Nicodemus ben Gorion, a popular saint noted for his miraculous powers; and this would explain also the reference to “heavenly things” in Jesus’ arguments with him (John iii. 12).

PIVOTAL POINT OF PHARISAIC DOCTRINE

Mishnah—Sanhedrin 10:1—ALL ISRAELITES HAVE A SHARE IN THE WORLD TO COME, for it is written, Thy People also shall be all righteous, they shall inherit the land forever; the branch of my planting, the work of my hands that I may be glorified. (Isaiah 60:21)

Genesis Rabbah 48:8

ABRAHAM SITS AT THE GATES OF GEHENNA TO SAVE ANY ISRAELITE CONSIGNED THERETO.

RESULT: TO BE BORN A JEW WAS TO AUTOMATICALLY INHERIT ETERNAL LIFE.

Nicodemus comes by night—the conflict between light and darkness.

Nicodemus opens conversation, then Jesus shows him his need.

Nicodemus’ response has been misunderstood.

Nicodemus’ answer—stress “when he is old.”

He knows what being “born again” means.
<table>
<thead>
<tr>
<th>Type of Birth</th>
<th>Age</th>
<th>Nicodemus Qualified</th>
<th>Comment</th>
<th>Realm</th>
<th>Reference</th>
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<tr>
<td>Born of Water</td>
<td>Birth</td>
<td>Yes</td>
<td>Rabbinic idiom for physical birth</td>
<td>Physical</td>
<td>&quot;Nicodemus, A Rabbi's Quest:&quot; Ariel Ministries, Manuscript #16, Pg. 2</td>
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<td>BORN AGAIN</td>
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<td>Jewish Encyclopedia: Vol. 3, Pg. 220</td>
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<td>Proselyte Conversion</td>
<td>Various</td>
<td>No</td>
<td>Nicodemus was already Jewish.</td>
<td>Physical</td>
<td>Encyclopedia Judaica: Vol. 13, Col. 1184</td>
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<td>Jewish Encyclopedia: Vol. 10, Pg. 223</td>
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<td>Life and Times of Jesus the Messiah: Vol. 1, Pg. 384</td>
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<tr>
<td>Crowned King</td>
<td>Various</td>
<td>No</td>
<td>No evidence that Nicodemus was a member of the House of David</td>
<td>Physical</td>
<td>Life and Times of Jesus the Messiah: Vol. 1, Pg. 384</td>
</tr>
<tr>
<td>Tevilah (Baptism)</td>
<td>Various</td>
<td>Yes</td>
<td>As a Pharisee, Nicodemus immersed frequently</td>
<td>Physical</td>
<td>Jewish Encyclopedia.com: Ablution, Baptism</td>
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<tr>
<td>Repentance</td>
<td>Various</td>
<td>Yes</td>
<td>Nicodemus expressed repentance at least once a year at Yom Kippur</td>
<td>Physical</td>
<td>Jewish Encyclopedia.com: Birth, New</td>
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<tr>
<td>Bar Mitzvah</td>
<td>13</td>
<td>Yes</td>
<td>Adult Responsibility</td>
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<td>&quot;Nicodemus, A Rabbi's Quest:&quot; Ariel Ministries, Manuscript #16, Pg. 2</td>
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<td>Marriage</td>
<td>16-20</td>
<td>Yes</td>
<td>Requirement for being a member of the Sanhedrin</td>
<td>Physical</td>
<td>Life and Times of Jesus the Messiah: Vol. 1, Pg. 384</td>
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<td>Rabbinic Ordination</td>
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<td>&quot;Rav&quot; (taught the masses)</td>
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<td>Peninim On The Torah: Pg. 233</td>
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<td>Head of a Rabbinic Academy (Yeshiva)</td>
<td>Around 50</td>
<td>Yes</td>
<td>&quot;HaRav&quot; (taught Rabbinic candidates or other Rabbis)</td>
<td>Physical</td>
<td>Life and Times of Jesus the Messiah: Vol. 1, Pg. 384</td>
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<td>Born of the Spirit</td>
<td>Various</td>
<td>Yes</td>
<td>Salvation</td>
<td>Spiritual</td>
<td>John 3:7</td>
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</tbody>
</table>
John 3:5-6

Jesus explains the distinction between physical birth and spiritual birth.

John 3:7

Being born of the spirit is the only way to enter the kingdom—nothing else will do. Being born of water is inadequate.

John 3:8

The new birth is under divine control and may be experienced, but never understood by men.

John 3:9-12

Nicodemus was responsible to know these things based on his knowledge of the Old Testament.

Nicodemus knew his Old Testament. He probably had the Torah memorized. In addition, He had the Mishnah, the traditions, memorized as well and that is a lot bigger than the Old Testament.

Jesus calls him “the teacher of Israel.” That means Nicodemus was the head of a yeshiva! He was a teacher of teachers. He was responsible to know what Jesus is talking about.

For example, the rabbis taught in the Talmud, Berachoth 34B:

R. Hiyya b. Abba also said in the name of R. Johanan: All the prophets prophesied only for the days of the Messiah,

In other words, the Hebrew Scriptures, the Old Testament, prepared the Jewish community for the coming of the Messiah and for all that He would say and do. The Old Testament fully prepared Israel for all Jesus taught.

John 3:13

He shares his deity and origin in heaven and therefore his authority as the Messiah.
**SON OF MAN**

_Daniel 7:13-14_

I kept looking in the night visions, And behold, with the clouds of heaven One like a Son of Man was coming, And He came up to the Ancient of Days And was presented before Him. And to Him was given dominion, Glory and a kingdom, That all the peoples, nations and men of every language Might serve Him. His dominion is an everlasting dominion Which will not pass away; And His kingdom is one Which will not be destroyed.

**Babylonian Talmud, Sanhedrin 98a**

Rabbi Alexandri said, “Rav Joseph ben Levi pointed out a contradiction. It is written, ‘in its time (will the Messiah come), whilst it is also written, ‘the Lord will hasten it.’”

Rabbi Alexandri said, “Rav Joseph opposed two verses, it is written, ‘and behold, One like the Son of Man came with the clouds of Heaven,’ whilst (elsewhere) it is written, (‘behold Thy King cometh unto thee …) lowly and riding upon an ass!’”

**TWO MESSIAH THEORY**

The first Messiah will come, the suffering Messiah, ironically named Messiah ben Joseph.

He will come and suffer and die.

After that, the second Messiah will come, the glorious Messiah, Messiah ben David, Messiah the son of David.

He will reign and set up the Messianic Kingdom.

ArtScroll Tanach Commentary on Daniel, Rashi, “this is King Messiah, the Son of Man.”

The Soncino Books of the Bible
“rabbinical exegesis applied the title to the Messiah”

Midrash on Psalms (commentary of the Psalms)
Rabbi Berechiah said in the name of Rabbi Samuel, one verse reads of the King Messiah, that One, like the Son of Man … came to the Ancient of Days, and they brought him near before Him.

When Jesus calls himself the Son of Man, He is making a direct Messianic claim.
Jewish Life of the Messiah: Lesson Three

Page 20

**John 3:14**

Old Testament lesson on how to be born again in Numbers 21:8-9

What happens physically to Israel will happen spiritually with Jesus.

**John 3:15-18**

The Messiah applies the lesson of the uplifted serpent to each person’s individual responsibility in light of God’s provision for sin.

The responsibility lies with the individual and his decision to either believe in Jesus and be saved or to reject Jesus and be judged.

**John 3:19-21**

<table>
<thead>
<tr>
<th>Realm of Condemnation</th>
<th>Realm of Salvation</th>
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</thead>
<tbody>
<tr>
<td>Judged Already</td>
<td>Not Judged</td>
</tr>
<tr>
<td>Born in Sin</td>
<td>Born Again</td>
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<tr>
<td>Darkness</td>
<td>Light</td>
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<tr>
<td>Loves the Darkness</td>
<td>Loves the Light</td>
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<tr>
<td>Does Evil</td>
<td>Does Good</td>
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<tr>
<td>Practices the Truth</td>
<td>Comes to the Light</td>
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<tr>
<td>Nicodemus</td>
<td>Came to the Light</td>
</tr>
</tbody>
</table>

Jesus is the *source of salvation* not the source of condemnation. Movement from one realm to the other is only possible through trusting Him.
THE CONFLICT BETWEEN LIGHT AND DARKNESS

John’s second insertion of this sub theme “the conflict between light and darkness”

This is something Nicodemus cannot believe right away.

He has to digest this, reorient his thinking about accepting this.

He is typical of most Jewish people.

It is very rare for a Jewish person to accept the Gospel the first time that he hears it.

The vast majority of Jewish people come to the Lord after a period of spiritual struggle.

For Nicodemus, the struggle begins here and continues for three more years.

In John 7, we will find him defending Yeshua’s right to be heard.

In John 19, in conjunction with Yeshua’s burial he openly identifies himself as a believer.

NICODEMUS’ SOURCE OF LIGHT—MOSAIC LAW

Purposes of the Mosaic Covenant.

1. To make a distinction—Deuteronomy--4:6-8, 7:6-11

2. Reveal God’s standard of righteousness--Psalm 19:7-11, 40:8

3. Provide practical day-to-day guidance--Psalm 119:105

4. Reveal the necessity for substitutionary atonement--Heb. 9:22, Lev. 17:11

5. Reveal what sin is--Romans 3:20, 7:7

6. Cause men to sin more--Romans 5:20, 7:8-10; 1 Corinthians 15:56

7. Drive men to despair--Romans 7:12-25

8. Drive men to trust in God for salvation and not themselves--Romans 8:1-4; 1 Corinthians 15:57
## Application

<table>
<thead>
<tr>
<th>Theme</th>
<th>Who is this man Jesus?</th>
</tr>
</thead>
</table>
| **BIBLICAL APPLICATION** | 1. John, Andrew, Peter, Philip, Nathaniel  
*Response:* He is the Messiah!  
2. At Passover, the Priests and Levites  
*Response:* Rejection  
3. Rabbi Nicodemus  
*Response:* Continued investigation which leads to his salvation |
| **PERSONAL APPLICATION** | 1. Are you like the early disciples? You’ve reached your decision; you know He is the Messiah?  
2. Are you like the priests and Levites? So caught up in worldly gain that you will ultimately reject Him?  
3. Are you like Rabbi Nicodemus—a sincere, honest seeker after God, willing to come and listen?  
4. Perhaps you realize for the first time that you are not born again and are in the darkness of God’s judgment. |
| **PLAN OF ACTION** | 1. If you believe in Him, perhaps you could purpose to share your faith with family and friends as the early disciples did?  
2. If you reject Him, perhaps you could purpose to think through why?  
3. If you are seeking, like Rabbi Nicodemus, perhaps you could purpose to continue honestly learning of him?  
4. If you realize that you are not born again, come see me afterward and I will encourage you, explain how you can be born again, and enter the light as a child of God. |
A third-century rabbi, reflecting on the past history of his people, remarked, "Israel went into exile only after it became divided into twenty-four sects."1

Although we cannot be sure of the exact number, there can be no doubt that at the time of the destruction of the Temple (70 A.D.) Judaism was divided into many sects. Modern historians also uphold his view that the downfall of the Jewish state was the direct consequence of its internal disunity.

Jesus encountered a number of different religious groups within the body of the Jewish people to whom He came as Messiah. There were Sadducees, Essenes, Zealots, and Herodians, plus the vast majority of common people who belonged to no religious sect at all. 2 The most famous group he encountered, however, was the Pharisees. While the membership of the Pharisees only totaled a few thousand, their influence was felt far beyond their numbers. Often associated with the scribes, who were professional scholars in the Jewish law, the Pharisees received the most stinging rebukes Jesus ever issued. At least seven times in Matthew 23 Jesus pronounced the following condemnation: 'Woe unto you, scribes and Pharisees, hypocrites!' He condemned their rapaciousness, their selfishness, their inward spiritual emptiness, and their emphasis on scruples while neglecting the big matters of justice, mercy, and faith.

These excoriating denunciations have resulted in the word Pharisee entering the English language as a synonym for hypocrite. For example, consider the following definition of pharisaic in Webster's Unabridged Dictionary, p. 1344: "pretending to be highly moral or virtuous without actually being so; hypocritical."

Needless to say, these denunciations of the Pharisees by Jesus have not been unnoticed by Jewish scholars. They have charged that Jesus and the early church writers have presented a false caricature of the Pharisees that is not consistent with what we now know to be true of them. 3 One of the reasons why there is such sensitivity in this area is that the Pharisees were the only Jewish sect that survived the devastation of 70 A.D. Therefore, the reconstructed Judaism of the second and third centuries which became the basis for subsequent Jewish belief and practice was, in essence, based on the pharisaic beliefs and practices of pre-70 A.D.! Without apology, modern Jewish scholars will affirm that Orthodox Judaism is essentially pharisaism.

Did Jesus unjustly criticize the Pharisees for sins of which they were not guilty? It is the purpose of this article to examine this sect a little more closely by looking at what the Pharisees said about themselves.

In addition to the New Testament, there are descriptions of the Pharisees in Josephus and in the Babylonian and Jerusalem Talmuds. Flavius Josephus, who was himself a Pharisee, described the group as (1) being meticulous about observing the law, both in its written and oral forms; (2) affirming the immortality of the soul and the resurrection of the body; and (3) having greater influence on the common people than the other sects. 4 It is the pharisaic emphasis on the oral law, called the “tradition” in the Gospels, with which Jesus had the greatest conflict (Mt. 15:1-9).

Talmudic sources state that there were different kinds of Pharisees – seven to be exact. 5 (1) The “shoulder” Pharisee wore his good deeds on his shoulder so everyone could see them. (2) The “wait a little” Pharisee always found an excuse for putting off a good deed. (3) The “bruised” Pharisee shut his eyes to avoid seeing a woman and knocked into walls, bruising himself. (4) The “hump-baked” Pharisee always walked bent double, in false humility. (5) The “ever-reckoning” Pharisee was always counting up the number of his good deeds. (6) The “fearful” Pharisee always quaked in fear of the wrath of God. (7) The “God-loving” Pharisee was a copy of Abraham who lived in faith and charity. Therefore, even the Pharisees criticized themselves. At least six of the seven Pharisees were bad, according to their own estimation. Therefore, when Jesus castigated the Pharisees for hypocrisy and false piety, He was only pointing out what the Pharisees recognized about their own members.
Doubtless there were good Pharisees, who lived up to their ideals. The seventh group, the “God-loving” Pharisees, may have been in a minority, but they do appear in the New Testament. In Luke 13:31 we read, “The same day there came certain of the Pharisees, saying unto him, Get thee out and depart from here; for Herod will kill thee.” This passage shows that even among the Pharisees there were those who admired and respected Jesus. Nicodemus and Joseph of Arimathea, who became believers in the Lord Jesus, were probably Pharisees, as well as Saul, known later as Paul (Jn. 3:1; 7:50; 19:38-39; Acts 22:3; Phil. 3:5). Therefore, Jesus’ condemnation of the Pharisees was not universal but was consistent with the Pharisees’ recognition that they often fell short of their ideals.

Another factor should also be kept in mind. In the generation prior to Jesus, there lived two great Pharisees, each of whom led a school of thought in Jerusalem – Hillel and Shammai. These two schools of Pharisees represented two distinct currents – the progressive and the conservative. Generally speaking, Shammai followed a more rigid and harsh interpretation of the law, while Hillel propounded a freer, more liberal interpretation of the law’s demands.

The Talmud records the following incident, which is characteristic of the differences between the two. A heathen came to Shammai with the request to teach him the Torah while standing on one foot. He was chased away for such a foolish notion. When he approached Hillel with the same request, instead of being chased away, he was told, “What is hateful to you, do not unto your fellowman. This is the entire Torah. All the rest is commentary – now go and study.” Paul, the pupil of Hillel’s grandson, Gamaliel, stated this idea in a more positive way, “For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself” (Gal. 5:14).

This conflict between the strict and freer pharisaic interpretations of the law is also reflected in their question to Jesus regarding divorce, “The Pharisees also came unto him, testing him, and saying unto him, Is it lawful for a man to put away his wife for every cause?” (Mt. 19:3). A hot topic of debate among the disciples of Hillel and Shammai was what constituted grounds for divorce. Shammai taught that only gross indecency could ever justify putting away one’s wife. Hillel had a much broader interpretation of the causes for divorce, involving all kinds of real and imagined offenses, including an improperly cooked meal!

It is interesting that the Judaism which survived the Temple’s destruction followed the Pharisees’ approach to the law, rather than the Sadducees’. But among the pharisaic schools of thought, the Hillel interpretation dominated Judaism in later days.

The point of all that has been said is the following: In condemning the Pharisees, Jesus was not condemning the entire group, but only the bad ones, even though they may have constituted a majority of the membership. Furthermore, Jesus’ condemnation of some of the pharisaic practices may reflect the stringent, hyperstrict scruples of some schools within the Pharisees – Shammai’s teaching, for example.

All of this points out the importance of reading and interpreting the New Testament in the light of its Jewish background. When attention is paid to that background, error can be avoided and a deeper appreciation of its truths emerges to the 20th century, Western reader.

FOOTNOTES
1 Jerusalem Talmud, Sanhedrin 29c.
3 See the discussion in Jewish People and Jesus Christ, Jacob Jocz, pp. 17-21.
4 Antiquities of the Jews, XVIII, 1.
5 Jerusalem Talmud, Berachot 14b; Babylonian Talmud, Sotah 22b.
6 Babylonian Talmud, Shabbot 31a.
SECTION 37: John Superseded by Jesus—John 3:22-36

BACKGROUND: Summer

NOTE ON TEVILLAH (BAPTISM)

Jewish practice immersion

Baptize: to immerse

Used of even a knife or fork when washing in Greek language

Tevilah required immersion.

John goes to an area with enough water.

OLD TESTAMENT BELIEVERS COMPARED TO NEW TESTAMENT BELIEVERS

| “Let us rejoice and be glad and give the glory to Him, for the marriage of the Lamb has come and His bride has made herself ready.” And it was given to her to clothe herself in fine linen, bright and clean; for the fine linen is the righteous acts of the saints. Rev. 19:7 | The Groom → The Messiah |
| The Bride → The Church |

John—the friend of the bridegroom

Rapture doesn’t include Old Testament saints.

Old Testament saints will be resurrected for entrance into the Messianic Kingdom

Only the Church will be raptured
Uniqueness of the Messianic person is that he receives the Spirit without measure.

Isaiah 11:2: Messiah possesses the seven-fold fullness of the Holy Spirit.

Isaiah 11:2 (NASB95)

2 The Spirit of the LORD will rest on Him, The spirit of wisdom and understanding, The spirit of counsel and strength, The spirit of knowledge and the fear of the LORD.

We only receive a measure, not the fullness; not all the gifts are given to us.

**JOHN’S REBUKE**

He points out that his disciples should cease trusting and following him, and should turn to follow Jesus.

John could not give them eternal life.

John identifies Jesus as the one from above who brings eternal life.

Most of his disciples will not obey this clear directive
SECTION 38: Jesus’ Departure from Judea—Matthew 4:12; Mark 1:14a; Luke 3:19-20; 4:14a; John 4:1-4

REASONS FOR LEAVING JUDEA

1. Attraction of the Pharisees to his activities (John 4:1-3).

THEME

Herod Antipas married his brother Phillip’s wife while Phillip was still alive, in violation of the Mosaic Law.

John’s denunciation of the marriage gets him arrested by Herod.

WHAT HAPPENS TO THE HERALD WILL HAPPEN TO THE KING.

SECTION 39: Discussion with a Samaritan Woman—John 4:5-26

TRAVEL ROUTE
RELATIONSHIP OF JEWS TO SAMARITANS

Antagonism.

Pharisaic prayer of the day: “May mine eyes never set upon a Samaritan”

Tanchuma 17:4—Rabbis (Pharisees) excommunicated the Samaritans

Reasons

Accepted Mosaic Law only,

Anti-Jerusalem

Built a rival temple on Mount Gerazim overlooking Shechem and a suburb of Shechem, Sycar

Deleted any reference to Jerusalem and Mount Moriah

Samaritan dignitaries in their traditional dress at the ceremony of Waving the Torah Scrolls at the Festival of Pentecost on Mount Gerizim.
**Samaritans**

Samaritans — the name given to the new and mixed inhabitants whom Esarhaddon (B.C. 677), the king of Assyria, brought from Babylon and other places and settled in the cities of Samaria, instead of the original inhabitants whom Sargon (B.C. 721) had removed into captivity (2 Kings 17:24; comp. Ezra 4:2, 9, 10). These strangers (comp. Luke 17:18) amalgamated with the Jews still remaining in the land, and gradually abandoned their old idolatry and adopted partly the Jewish religion.

After the return from the Captivity, the Jews in Jerusalem refused to allow them to take part with them in rebuilding the temple, and hence sprang up an open enmity between them. They erected a rival temple on Mount Gerizim, which was, however, destroyed by a Jewish king (B.C. 130). They then built another at Shechem. The bitter enmity between the Jews and Samaritans continued in the time of our Lord: the Jews had “no dealings with the Samaritans” (John 4:9; comp. Luke 9:52, 53). Our Lord was in contempt called “a Samaritan” (John 8:48). Many of the Samaritans early embraced the gospel (John 4:5–42; Acts 8:25; 9:31; 15:3). Of these Samaritans there still remains a small population of about one hundred and sixty, who all reside in Shechem, where they carefully observe the religious customs of their fathers. They are the “smallest and oldest sect in the world.”

---

MESSIAH’S REVELATIONS

1. A NEW KIND OF LIFE

He opens the conversation, showing a need she could meet.

It was obvious to her that he was a Jew.

He responds with living (flowing) water.

He means spiritual thirst; she thinks of physical thirst.

2. THE REVELATION OF HERSELF

She must see her sin.

He reads her mind.

She is typical.

Sin is personal.

She tries to distract him by arguing theology, talks about “this mountain.”

3. TRUE WORSHIP

Those who worship God must worship him in spirit and in truth.

He’s anticipating

1. The new age

2. The end of the law

3. Destruction of the temple

4. THE FATHER: GOD IS SPIRIT

5. HIS MESSIAHSHIP

Not intellectual belief in facts, but trust and personal acceptance
SECTION 40: Challenge of a Spiritual Harvest—John 4:27-38

**Principle of Evangelism**

Some sow  
Others reap  
All rejoice together

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<thead>
<tr>
<th>Discipleship</th>
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<td>Point of Decision</td>
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<td>←</td>
<td>Reaping</td>
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<td>Movement to a point of decision</td>
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<td>John 4:36</td>
<td>Sowing</td>
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<td>Sowing</td>
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</table>

SECTION 41: Evangelization of Sychar—John 4:39-42

The woman has done the sowing in the town.  
Jesus will now do the reaping.

SECTION 42: Arrival in Galilee—John 4:43-45

He receives wide acceptance in Galilee because of his previous ministry  
The cleansing of the temple and the miracles at Passover Feast—Passover is when the miracles went public.
Part VI: The Ministry of Christ in Galilee


CONTENT

1. Salvation-centered/ Soteriological in nature
   Soteriology is the study of salvation.

2. Kingdom-centered
   Mark 1:15 “The time is fulfilled”
   His hour has come to offer the messianic kingdom to Israel.

3. Eschatological
   Eschatology is the study of final things—death, resurrection, judgment, etc.
   Announcing the kingdom and offering to Israel the kingdom of the prophets.

NATURE

1. Verse 14a-- Spirit-controlled

2. Verse 14b-- Spread everywhere

3. Verse 15-- the place: the synagogues in Galilee
SECTION 44: Child at Capernaum Healed by Jesus While at Cana—
John 4:46-54

INCIDENT

The second of John’s seven signs (seven discourses, seven “I ams”)

“Royal Official”—an officer of Herod Antipas

Test of the father’s faith

TEST

Does your faith depend on some sign to given to you?

Did you come because you believed or did you come in order to be convinced to believe?

The nobleman’s response is in verses 49-50: He believed Messiah’s WORD, the promise, not any sign he was given.

RESPONSE

This verse indicates he spent the night in Cana.

He did not rush back to Capernaum.

15 miles to Capernaum from Cana

Jewish reckoning, probably about 1:00 PM

If 1:00PM, there was plenty of time to walk back to Capernaum, a five-hour walk going 2,000 feet downhill.

Instead, he has enough trust to wait until the next day to return to Capernaum

RESULT

He is a believer and his whole house follows suit.
SECTION 45: Ministry and Rejection at Nazareth—Luke 4:16-31a

PRINCIPLE

What happens locally and on a small scale in Nazareth will happen on a large scale on a national level.

Two rejections:

1. An initial rejection—happening here
2. A final rejection

The nation will go through both stages:

1. An initial rejection followed by
2. A final rejection

INCIDENT

Synagogue service

Torah 54 units (Encyclopaedia Judaica Vol. 15 Col. 1248)

Prophets 54 units (Encyclopaedia Judaica Vol. 15 Col. 1248)

These divisions correspond to the Jewish Calendar not the Western Calendar

One section is read each week until all are read in one year.

Tradition: Read a minimum of three 3 verses.

Today’s portion Isaiah 61

He only reads verse 1 and ½ of verse 2—this is not normal.

He is the fulfilling verses 1 and 2a

Verses 2b, 3, 4 are future.

Those verses will be fulfilled by the Tribulation, Messianic Kingdom,

This is a clear messianic claim.

This is a blend prophecy.

The first and second comings are blended together in one verse with no indicator that time elapses between the phrases.
### The Four Types of Messianic Prophecy

<table>
<thead>
<tr>
<th>Type</th>
<th>Explanation</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>First Coming</td>
<td>Deals strictly with First Coming</td>
<td>Isaiah 7:14</td>
</tr>
<tr>
<td>Second Coming</td>
<td>Deals strictly with Second Coming</td>
<td>Isaiah 2:1-4</td>
</tr>
<tr>
<td>Blend</td>
<td>Combines the two comings of the Messiah into one picture</td>
<td>Isaiah 9:5-7, Isa. 11:1-12</td>
</tr>
<tr>
<td>Complete Career</td>
<td>Covers the First Coming, the Interval, the Second Coming</td>
<td>Psalm 110</td>
</tr>
</tbody>
</table>

### Prophetic Vantage Point

- **Jeremiah’s Present Day**: 627-585 BC
- **Messiah’s Day**: 7 BC-30 AD
- **Our Present Day—2000 years**
- **Day of the LORD**
- **Millennial Kingdom**: 1,000 Years
- **7 Years of the Tribulation**
### Prophetic Time Frames of Isaiah

<table>
<thead>
<tr>
<th>Distant Past or Near Past (rare)</th>
<th>Prophet's Present Time</th>
<th>Near Future (Assyrian/Babylonian, Exile, Return)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Messiah’s 1st Coming</td>
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<tr>
<td></td>
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<td>Tribulation Period</td>
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<td></td>
<td>2nd Coming</td>
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<td></td>
<td></td>
<td>Kingdom</td>
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<tr>
<td>1:1-6</td>
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<td>1:7-9</td>
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<td>1:10-23</td>
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<td>1:24-31</td>
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<td>2:5-11</td>
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<td>2:1-4</td>
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### The Prophetic Vantage Point

<table>
<thead>
<tr>
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<tbody>
<tr>
<td><strong>First Coming</strong></td>
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<tr>
<td>18 “The Spirit of the Lord is upon Me, Because He anointed Me to preach the gospel to the poor. He has sent Me to proclaim release to the captives, And recovery of sight to the blind, To set free those who are downtrodden,”</td>
<td>1 The Spirit of the Lord God is upon me, Because the Lord has anointed me To bring good news to the afflicted; He has sent me to bind up the brokenhearted, To proclaim liberty to captives, And freedom to prisoners;</td>
<td></td>
</tr>
<tr>
<td>19 To proclaim the favorable year of the Lord.”</td>
<td>2 To proclaim the favorable year of the Lord,</td>
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<tr>
<td><strong>Second Coming</strong></td>
<td></td>
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<tr>
<td>And the day of vengeance of our God;</td>
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</table>

**RESPONSE:** WONDER, DOUBT, REJECTION

**REBUTTAL**

Gentiles will receive what the Jews reject.

**DISPLAY OF POWER**
SECTION 46: Move to Capernaum—Matthew 4:13-16

DUE TO THE REJECTION, HE SETS UP A NEW HEADQUARTERS.

Capernaum is a trade city, strategic, along the Via Maris, the most famous trade route of the area.

This is also a fulfillment of prophecy-- Isaiah 9:1-2 (Hebrew 8:23-9:1)

SECTION 47: First Call of the Four—Matthew 4:18-22; Mark 1:16-20

They were men prepared and primed for the call of God on their lives.


DEBATE: WHAT IS JESUS’ AUTHORITY?

New manner of teaching, an independent authority

The demons recognize his authority—it is spirit authority.

SECTION 49: Peter’s Mother-in-Law and Others Healed—Matthew 8:14-17; Mark 1:29-34; Luke 4:38-41

REBUKING: Luke 4:39-- the ideal man rebuking that which is not ideal

TOUCHING: Matthew 8:14—The king and only the mere gesture or touch of a king is sufficient to have his orders carried out.

RAISING: Mark 1:31—the servant reaching out his hand to raise his mistress up

HEALING: NOTE THE DISTINCTION BETWEEN PHYSICAL SICKNESS AND DEMON-POSSESSION

Saying all sickness is caused by a demon is wrong.

Rebukes demons; bad character witness.
SECTION 50: Tour of Galilee with Simon and Others—

THREE OFFICES

<table>
<thead>
<tr>
<th>OFFICE</th>
<th>WHEN</th>
<th>EVENT</th>
<th>WHERE</th>
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<tbody>
<tr>
<td>PROPHET</td>
<td>Past</td>
<td>3½ year ministry</td>
<td>On Earth</td>
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<tr>
<td>PRIEST</td>
<td>Present</td>
<td>High Priest</td>
<td>Heaven</td>
</tr>
<tr>
<td>KING</td>
<td>Future</td>
<td>Second Coming</td>
<td>On Earth</td>
</tr>
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</table>

PREPARATION THROUGH PRAYER

PREACHING

Place—synagogue
Content—gospel of the kingdom
Authentication—healed sickness, cast out demons

RESULT: GREAT ATTENTION

SECTION 51: Second Call of the Four—Luke 5:1-11

RECALL OF THE THREE DISCIPLES PETER, ANDREW, AND JOHN

SETTING: FISHING

PRINCIPLE: OBEEDIENCE MUST OVER-RULE EXPERIENCE.

STANDARDS OF COMPARISON

Human standard—always find someone lower than us to make us feel better.

We are not to compare ourselves to men, but to the one standard, the Lord Jesus.

Peter does this and recognizes who he was: a sinful man.
## The Process of the Call

<table>
<thead>
<tr>
<th>SECTION</th>
<th>SCRIPTURE</th>
<th>TYPE OF CALL</th>
<th>TIME OF YEAR</th>
<th>DISCIPLES</th>
</tr>
</thead>
<tbody>
<tr>
<td>31</td>
<td>John 1:35-51</td>
<td>Initial</td>
<td>Before Passover 26 CE/AD</td>
<td>John Andrew Simon Peter Philip Nathanael</td>
</tr>
<tr>
<td>Interval</td>
<td>Cana (1st Miracle), Passover (much publicity), Nicodemus, Samaria, Healing the Nobleman's Son, Rejection at Nazareth, Move to Capernaum</td>
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<tr>
<td>Interval</td>
<td>Capernaum (much publicity), Healing Peter's Mother-in-law, Tour of Galilee (much publicity)</td>
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</table>

### RESULTS

1. Leave their business.

2. Total commitment; no other source of income
   
   They only trust Jesus for their livelihood.
Application

**THEME:** Obedience must overrule experience

**BIBLICAL APPLICATION**

1. **John’s disciples’**
   - **Experience:** John is sent from God and is a prophet
   - **John:** Follow Jesus
   - **Result:** Disobedience for most - They stayed with John.
     - Obedience for some (John and Andrew) – John would decrease, Jesus would increase.
   - **Area:** Faith

2. **Samaritan Woman**
   - **Experience:** Prejudice against Jews
   - **Jesus:** Put away your prejudice and listen to me
   - **Result:** Obedience and salvation for her and many others
   - **Area:** Prejudice

3. **The Nobleman**
   - **Experience:** My son will die
   - **Jesus:** Believe without a sign
   - **Result:** Obedience; son healed, self and family saved
   - **Area:** Health

4. **The Nazarenes**
   - **Experience:** This is only Joseph the carpenter’s son, not the Messiah
   - **Jesus:** Believe in Me
   - **Result:** Disobedience; a withdrawing of any revelation
   - **Area:** Family and friends

5. **Peter**
   - **Experience:** What does a carpenter know about fishing?
   - **Jesus:** Let down your nets
   - **Result:** Obedience; called to full time service
   - **Area:** Career

**PERSONAL APPLICATION**

Has something come into your life where your experience says, “I can’t”; “It won’t work.” And yet God’s Word provides a principle that applies to that situation. God says, “Obey Me.” What will you do?

**PLAN OF ACTION**