

lasting drink at the well, not only for herself, but many others as well.

This is a good place to remark about Jesus' humanness again. Consider the following references to Him as starters: He was both tired and thirsty here, compassionate Matt. 9:36, obedient Matt. 17:24, hungry Matt. 21:18, sorrowful and desirous of companionship Matt. 26:37, angry Mk. 3:5, amazed Mk. 6:6, indignant Mk. 10:14, loved Mk. 10:21, astonished Lk. 7:9, grieved Jn. 11:33, wept Jn. 11:35, (would be) joyful Jn. 15:11. He did not play at being man!

### GALILEAN MINISTRY (1 YEAR, 3-4 MONTHS)

#### *Cana of Galilee—John 4:43-54*

Nicodemus was not the only observer of Jesus' miracles at Jerusalem 8 months earlier. Jesus' Galilean countrymen also did. Yet to condition faith only on such is but to be reprimanded by Jesus, v. 48. We (like the nobleman) need to learn that faith does not limit God (Jesus did not need to "come down" to the place where the son was, some 18 miles northeast at Capernaum); and with Jesus, it is not "it may be true" but rather "it must be true." Invariably Jesus takes us where we are and attempts to lead us where we ought to be. When we follow in obedience, we will find that it is even as He has said. Faith is the key that unlocks the door.

Cana of Galilee is generally identified with modern Kefr Kenna, 4 miles NNE of Nazareth. But some, including modern Arabs, hold for a site 9 miles north of Nazareth called Khirbet Kana. Nathanael made his home here, Jn. 21:2, and of course, Jesus had friends here (see Jn. 2).

*Nazareth*—*Mt.* 4:12-17; *Mk.* 1:14-20; *Lk.* 4:14-30

"Anything good . . . from that city?" Perhaps it was experience that dictated these words, or maybe repeated hearsay—but Nathanael's response, *Jn.* 1:46, was answered by Phillip's reply to "come and see for yourself." An affirmative answer can be given Nathanael, for Jesus came out of Nazareth.

When Jesus arrived in Galilee, under the agency of the Holy Spirit, the people of Nazareth apparently welcomed Him. Time changed that response however. Acclaim became anger, and unbelief asserted itself in attempted murder, ere Jesus left His boyhood home, in the first of two recorded visits there. One is reminded of Isaiah's statement in *65:2*, "All day long I have pleaded with a disobedient and contrary people . . . but to no avail."

Prophecied events became historical facts when Jesus ministered in Galilee. *Isaiah* 9:1-2; 42:7 and 61:1-2, as well as Simeon's words in *Lk.* 2:32 all speak of this general fact about the Galilean ministry. It is appropriate to point out, in view of the current trend of scholarship to apportion the book of *Isaiah* among several men, in different centuries even, that the Bible statements about this ministry are basically from chapter 9 and 61. Both quotes are attributed to the prophet *Isaiah*. It seems to us that if someone other than *Isaiah* himself wrote these passages, then God has surely misinformed every believer for the last 1900 years. We are not inclined to that conclusion. When Jesus spoke in the Nazareth synagogue, it was as if He said, "God promised I would come . . . here I am." A new day dawned in the hearts of some in Galilee of the Gentiles. But for others, prejudice, familiarity, ignorance (who knows?) caused them to miss the light of the world.

How awful to sit in the region and darkness of spiritual death and not avail oneself of light, free for the taking.

Nazareth gave Jesus identification in history: time, place, event. Some in Nazareth gave Him a home in their heart. Most had no room for Him, since He did not fit the place they determined He must fit. An apt reader will take this lesson to heart.

Situated in a high valley in the southern hills of Galilee, just north of the plain of Esdraelon, in what was the portion of Zebulun, Nazareth lay some fifteen miles SSW of Tiberias, and about twenty-two miles SSE of modern Haifa. Some think that the root of the name means 'watch-tower' since the town lay just south of a main road from Ptolemais (just north of modern Haifa) to the Decapolis area. Nazareth overlooked the valley of Esdraelon (Greek form of Jezreel, which name is loosely used oftentimes to designate both the valley of Jezreel and the valley above it to the NW called Esdraelon) which provided an unimpeded passage from the Mediterranean coast to the Jordan. Others suggest the meaning 'shoot' or 'branch'. It is noteworthy that the town does not appear on the pages of the Old Testament.

*Capernaum*—*Matt.*, chs. 4:18-22; 8:14-17;  
*Mk.* 1:16-34; *Lk.* 4:31-41; 5:1-11

Principles in one area of labor can oftentimes be used advantageously in another area of labor. Jesus challenged James and John, Peter and Andrew, to pursue the art of catching men rather than fish. These four men, who had now known Jesus for at least a year, were called to leave their means of livelihood in fishing to full-time labor in evangelism. It is easy to see why they so readily left their nets to follow Jesus, having been with Him part-time prior to this call. Having witnessed such miracles as per-

formed at Cana, and in Judea, coupled with helping Jesus in evangelism, John 4:2ff., we can readily appreciate their response to His call.

"Depart from me . . . Lord." We, as Simon Peter, need to thank God often that sometimes we are not answered as we have asked. Our experience with Jesus is not different than Peter's: He has something to make us "stand amazed" in His presence every day. It may be an answered prayer, a disguised blessing or countless other things that He knows how to fit into our lives. May we be as discerning as Peter in our awareness of Who Jesus is.

Have you ever heard an echo? Many people in the land around Capernaum did, for the expulsion of the demon for the man in the synagogue was repeatedly told to listening ears. Jesus had authority, and the demons invariably obeyed Him. He never failed to command obedience from them. He never accepted testimony from them, though they knew Who He was, and so testified. May we learn the lessons 1) through Christ we can overcome any and all evil, and 2) never allow ourselves to find comfort in what the devil (or his helpers) might say about us. People might rightly wonder about our relationship to the source!

Some in our day say that such events as this one, recorded as being historically true, are actual lies. Some would say that there are no such things as demons. (The rendering in some translations of the word 'devil' for the Greek word is not correct. There is only one devil, but many demons.) There are three possibilities about Jesus and demons: 1) Jesus knew there was no such thing as a devil (and demons) but went along with the beliefs of the people. We do not think Jesus would implicitly teach an untruth, which is what this would be. In essence, this sort of action would be lying. 2) Jesus Himself was deceived as to their reality. If so, how do we trust Him

for anything He taught? He, Who knew what was in man, deceived? 3) Jesus actually did what the accounts say He did. This is the only valid conclusion. If we deny the accounts because we have not experienced such in our day, or others like ourselves have not, then we make experience the ultimate truth. We throw out then any historical fact contradicting experience (that is, experience which we accept as valid). Again, man becomes the measure of all things. We have little patience with such a philosophy, which implicitly denies that the N.T. writers did record events factually. We accept the Bible accounts to be fact, and true. Let God be found true, and if need be, every man a liar!

The Sabbath day ended at sundown, but too many heard about the day's work in the synagogue. So Jesus "worked" at healing far into the night, for the people kept bringing their sick ones, and people possessed with demons, and Jesus just kept on healing. Truly Jesus spoke through Isaiah and foretold that "He would take (our) infirmities, and bear (our) diseases," 53:4.

We need only to remark that the record shows that Peter was married, I Cor. 9:5. How far astray is the doctrine that teaches that marriage is honorable for all . . . except preachers of the word. God warned that such false teaching would come, I Tim. 4:3, and it did. How much better to believe God rather than obey men. Multitudes in history, as well as in our day, have rejected such doctrine which is taught with all sorts of evil resulting and they have done rightly.

*First Galilean Tour—Matt. 4:23-25; 8:2-4;  
Mk. 1:35-39, 40-45; Lk. 4:42-44; 5:12-16*

The echoes of such things as happened in the synagogue soon made Jesus a personality in demand. As the

disciples aptly expressed it, "Everybody is after you," Mk. 1:37. One notes the great crowds everywhere, and the inner compulsion of Jesus to satisfy such demands in this first major tour of an area where both Jews and Gentiles lived. Imagine the many caravans from all points which passed through this small area, almost of necessity (unless they went up the east side of the Jordan in Perea), and the news that greeted their ears about a miracle worker. Few would be disinterested in this.

Many were rather desperately interested. One leper, of many, fell on his face, and beseeching Jesus, asked for cleansing. The leper felt that Jesus held the answer—he was right. We can hardly appreciate his position, for he could not share in family life, or temple worship, or aught of things considered important. We can barely share his joy at being cleansed, restored to family, friends, life. Yet perhaps the leper is not unlike the sinner. The sinner is an outcast from the good life, for only Jesus had life, Col. 3:4. The sinner is dead (Eph. 2:1), so how can he share life?

You may note that Jesus invariably kept the law, and instructed others to do so. The leper was not treated differently, for he was sent to the priest to do as the law prescribed. For those of you who have not yet read the study on leprosy, now is the time to do so.

*First Galilean Tour (2)—Matt. 9:2-17; Mk. 2:1-22;  
Lk. 5:17-39*

Another was intensely interested in Jesus: A paralytic who had four friends. So desperate was he that his friends took up a part of a tile roof to place him with Jesus. Jesus, seeing their faith (can't you always *see faith?*), promptly forgave him of his sins, which promptly produced evil thoughts in the minds of some in the room.

Why were the thoughts evil? Was it because they were the same kind of thoughts as those expressed in Matt. 12:22-37? (Are "careless" thoughts of the nature of "evil" thoughts? Would a careless thought be one that did not treat all the known facts honestly and draw a right conclusion from those facts?)

The claims of Jesus were ever for His deity (deity=God). He never claimed to be less than deity, despite some who teach the contrary. This incident (the men rightly thought that only God can forgive sins) and many others (as the one next in John 5) show clearly that He meant for His auditors to draw this conclusion. He never corrected the Jews here, in John 5:17ff., or elsewhere, when they accused Him of claiming deity. He came to bear witness to the truth. So how could He do any differently?

The men might have wondered what forgiving sin would do for the paralytic, but they rightly thought that the only one who could forgive sin was God. The problem in their thinking: Jesus was God, but they would not accept it. So they in thought accused Jesus of blasphemy. That was false and thus wrong, which made the thought evil.

Considering their evil thoughts, Jesus gave them a reason for changing their thinking. Instead of acting in a sphere where no verification could be done, He restored the man's health, and told him to depart. He intended for the men to draw this conclusion: if I can do this healing (which only God could do), I can also forgive his sin, which only God could do. Many were made to think at least, though they were undecided about the paradoxes (Greek word which is translated as 'strange things'—Lk. 5:26) they had seen that day.

Matthew's call is not surprising in some respects. Jesus was well known in the area, and the people most

likely to hear would be those like Matthew the tax collector in his public occupation. Jesus needed his life in a bigger collecting business than material things, and Levi the tax collector was a thing of the past.

One can but admire his next move: he made a great feast and invited all his friends (the ones known as sinners). What better way to introduce them to Jesus, his new-found Master? Jesus demands both a new life and a new leaf! Conversion ought to shake the rugs, throw open the windows and change the linen.

But some could not share in the beginnings of a new way of life. They asked the right question and received a startling answer. Tradition taught that righteous people did not countenance such as Levi. Well, God did not go by tradition—so He did. It would have been better to be sick and have known it, than be sick and not have known it. Such was the case with those who asked about Jesus and His associations. They got an answer like none before, about sickness and mercy, wine and wineskins.

For us, the response of Jesus is clear. He was the bridegroom, and life was to be enjoyed, but under a new system. He came to move the law system out (Matt. 5:17-18) and usher in a new faith system. Jesus was far too big for tradition—and the faith system could not be contained in a law container. A double blunder would be done if the gospel was “tacked” on to the law like a patch, for both would be ruined. A new book was needed, not an amendment!

Consider the wine and wineskins (remember, the wine is the important thing!): it would be dumb to put unfermented wine in old, stretched wineskins. The calf or goat's hide when “green” would stretch with the fermenting wine. But dry, stretched skins would not. So . . . one puts newly-made, unfermented wine in “green” skins, so when the wine expands in the fermentation



process, the skins will s-t-r-e-t-c-h, and both wine and skins will be saved. That is an illustration of why Jesus did not put the gospel in a law container. It just would not work—then or now.

Law, whether expressed as in the Mosaic system or not, can only condemn. It never has the power to make a man righteous. So Paul in Romans 3:20; 4:13-15; 5:20; 7:7; Gal. 3:21-22. Life is not in law, but in the Son, Col. 3:4; I Jn. 5:11-12.

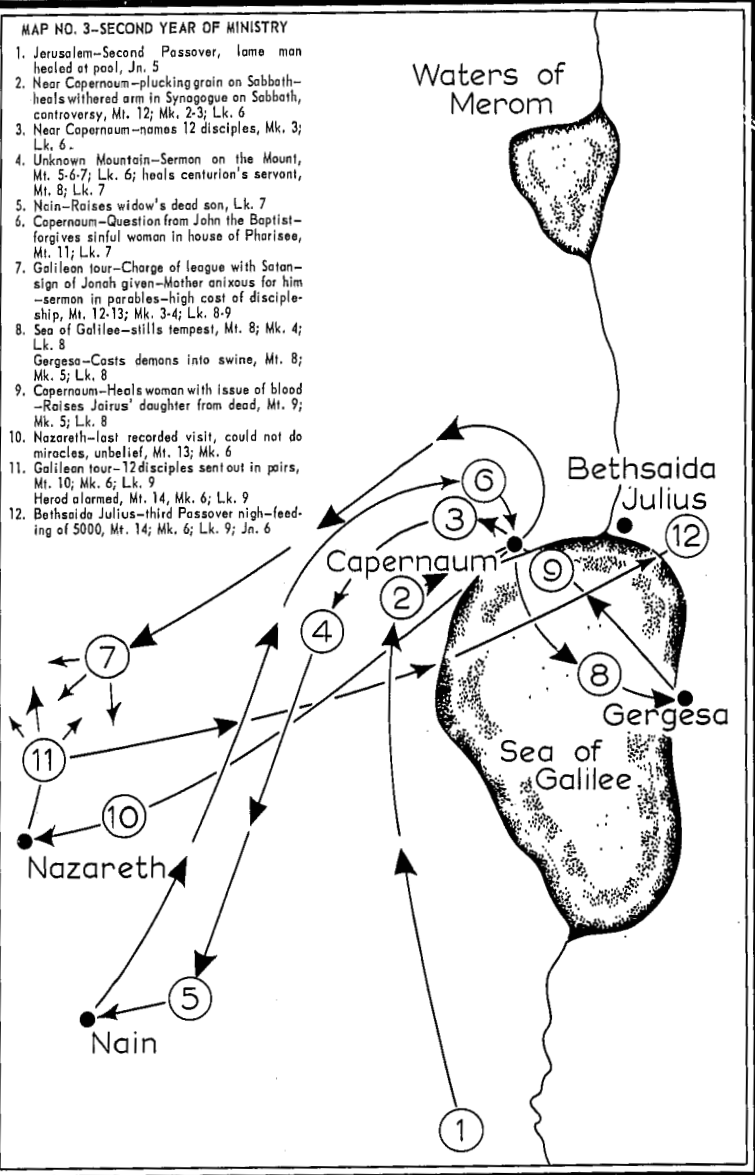
Romans (as Hebrews) is wholly devoted to the thesis that the Mosaic law, though the best expression of God's will to be found, yet was unable to produce rightness with God. The problem was that it was nullified by the flesh, Rom. 8:3, and simply could do aught but condemn. So God used it and other means to introduce us to Christ, Gal. 3:23ff. When we rightly understand that, historically speaking, we have all sinned at a place and time, we will surely echo the cry of Paul in Rom. 7:24, which is the only truthful statement anyone can make under any law system. Add Christ and the cry is changed to "no condemnation," as in Rom. 8:1. With this understanding, we can sincerely say to Christ, "I have always wanted to meet you," and thank God that He has used the law to "lead" us to Jesus.

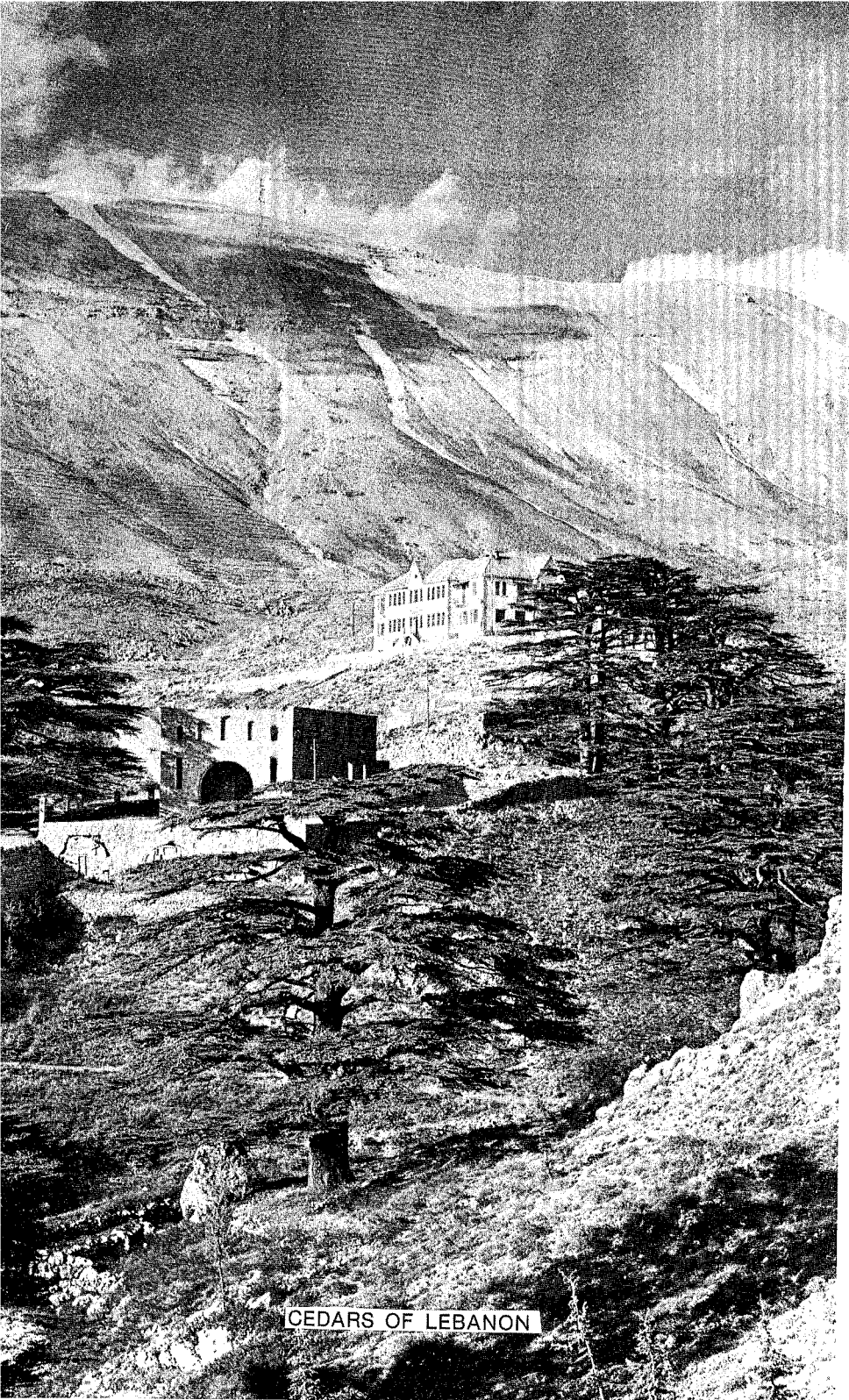
Jesus was too big to be confined by tradition. He came to fulfill the law (the faith system validates law, Rom. 3:31) and bring a "new way of living," Heb. 10:20. Yet man has never actually lived, unless he lived by faith (see Heb. 2:4; Rom. 1:17). Bible history then is a picture frame for the faithful who had life only through faith, not law (see Heb. 2:4; Rom. 4:1ff.; and Heb. 10:18—13:25. This last passage is quite clear in presenting the "better way: faith.")

So then, one may fast or not, as desired—the gospel does not demand fasting. One may tithe or not, or attend

MAP NO. 3—SECOND YEAR OF MINISTRY

1. Jerusalem—Second Passover, lame man healed at pool, Jn. 5
2. Near Capernaum—plucking grain on Sabbath—heals withered arm in Synagogue on Sabbath, controversy, Mt. 12; Mk. 2-3; Lk. 6
3. Near Capernaum—names 12 disciples, Mk. 3; Lk. 6.
4. Unknown Mountain—Sermon on the Mount, Mt. 5-6-7; Lk. 6; heals centurion's servant, Mt. 8; Lk. 7
5. Nain—Raises widow's dead son, Lk. 7
6. Capernaum—Question from John the Baptist—forgives sinful woman in house of Pharisee, Mt. 11; Lk. 7
7. Galilean tour—Charge of league with Satan—sign of Jonah given—Mother anxious for him—sermon in parables—high cost of discipleship, Mt. 12-13; Mk. 3-4; Lk. 8-9
8. Sea of Galilee—still's tempest, Mt. 8; Mk. 4; Lk. 8
9. Gergesa—Casts demons into swine, Mt. 8; Mk. 5; Lk. 8
10. Capernaum—Heals woman with issue of blood—Raises Jairus' daughter from dead, Mt. 9; Mk. 5; Lk. 8
11. Nazareth—last recorded visit, could not do miracles, unbelief, Mt. 13; Mk. 6
12. Bethsaida Julius—third Passover night—feeding of 5000, Mt. 14; Mk. 6; Lk. 9; Jn. 6





CEDARS OF LEBANON

## SECOND YEAR MINISTRY

or not, as far as having any law goes. The gospel does not so demand. Yet, motivated by love, rather than law, how can a Christian, when he comes to maturity in thinking, want to do aught but the most he can? Christianity is wrapped up in love, Col. 3:14, and needs only a suggestion from God to supply direction. Yea, God's every wish is our command.

## SECOND YEAR OF MINISTRY

### *Jerusalem—John 5:1-47*

Historically speaking, the feast of John 5 presents several things of importance and most important are the claims of Jesus of Nazareth about His life's history. The problem of what feast this is comprises one other item. What the law of the Sabbath was is another (for which discussion see the next section).

Division about whether this feast is a Passover, or some other feast, is always present. Some feel that it is not, and others argue as forcefully it was. Needless to say, it is not possible to decisively say from this point in time. For those who wish detailed arguments about it, consider Hendrickson, Vol. I, pages 187-189; Wescott, pages 92-94; Turner and Mantey, pages 129, 173-174; Bernard, pages XVII-XX; and Andrews, 189-198. Both external evidence from texts, versions, church fathers and all else that can be cited leaves the issue in doubt. Internal evidence causes some to argue vigorously for a Passover (generally on the basis of too short a time period for the recorded events in Galilee), and others (like Bernard in the old International Critical Commentary) to despair and resort to transposition of Chapters 5 and 6.

Since it devolves upon individual opinion, we choose a Passover. This choice gives another year to the length of Jesus' ministry, and makes it somewhat over 3 years.