

Introduction

1. Have you ever moved away from home?
 - a. Some of you may have never had to move, but most of us have moved at least once in life.
 - b. Even if you didn't move far, you most likely moved out of your parents' home at some point.
 - c. Moving to a new home and perhaps to a different area of the country is scary but also exciting.
 - d. I have made several moves in life: to Blacksburg, to Houston, back to WV, back to Houston, to Kentucky, back to WV, and now to Abingdon.
 - e. I have tried to follow God's leading in each of these moves.
2. In this passage, Jesus made an important ministry move as He began a significant time of ministry in the region of Galilee.
3. **Read Matthew 4:13-17.**

A. Going to Capernaum (Mt 4:13)

1. Having heard that John was imprisoned in Judea, where Jesus had stayed for some time after His baptism and temptation, Jesus went back to Galilee. He first stopped in Nazareth but was rejected as we saw in our last lesson.
2. After His rejection in Nazareth, Luke simply recorded that Jesus “. . . went down to Capernaum, a town in Galilee, . . .” (Lk 4:31a).
3. Matthew gave a bit more detail when he wrote, “Leaving Nazareth, he went and lived in Capernaum, which was by the lake in the area of Zebulun and Naphtali—” (Mt 4:13).
 - a. Robert Stein writes, “Since Nazareth is 1,300 feet above sea level and Capernaum, lying on the Sea of Galilee, is 695 feet below sea level, this is an accurate description of the geographical situation” (Robert Stein, *Luke* in NAC, 162).
 - b. Capernaum was the home of Peter, Andrew, James, and John who would be Jesus' earliest disciples.
 - c. G. Campbell Morgan writes, “Capernaum was about twenty miles northeast from Nazareth. It was situated on the northern shores of the Sea of Galilee; and at that time, to quote the words of Josephus, was the centre (sic) of the manufacturing district. Galilee was a crowded area. Again, Josephus tells us that in the time of our Lord's ministry, in that small area of Galilee, there were at least two hundred and forty towns and villages; and Capernaum was the centre of activity. It was a great centre, too. Three of the highways along which traffic was always moving, centred there. From Capernaum ran the highway up to Tyre and Sidon; from Capernaum ran another highway across to Damascus; and from Capernaum ran the main highway down to Jerusalem. . . . Matthew, in the ninth chapter, refers to it in a passing reference, and calls it 'His own city.' At this moment, when our Lord began this public ministry, He made Capernaum His base of operations. To Capernaum He constantly returned. From Capernaum He went out on those varied and wonderful journeys” (G. Campbell Morgan, *The Gospel According to Luke*, 66).
4. A Timeline of Jesus' Life
 - a. We know from Luke's testimony that “. . . Jesus himself was about thirty years old when he began his ministry” (Lk 3:23a).
 - b. From the chronology of Passovers that Jesus attended, as identified by John in his gospel, we know that Jesus' ministry lasted a little over three years.
 - c. See the **A Timeline of Jesus' Life through the Gospels** at the end of this study for an overview of Jesus' life and ministry including corresponding references to passages in the four gospels.

B. Fulfillment of Prophecy (Mt 4:14-16)

1. Matthew recorded that Jesus' ministry in Galilee was a fulfillment of the prophecy in Isa 9:1-2.
2. What was the original context and meaning of this quotation from Isaiah?
 - a. In Isa 7:14, Isaiah had announced that "... The virgin will conceive and give birth to a son, and will call him Immanuel." Matthew quoted this as fulfilled by the birth of Jesus in Mt 1:22-23.
 - b. In Isa 9:7, the prophet declared of this miraculous child that "the government will be on his shoulders." Matthew had demonstrated this already with the persecution of Jesus by Herod the Great in Matthew 2.
 - c. At this point in the unfolding narrative, Matthew once again pointed to the prophecy in Isa 9:1-2.
 - d. G. Campbell Morgan writes, "The prophet Isaiah, standing on that mountain peak, and looking out over the mist and the darkness of his own time, saw the coming of Immanuel, God with us. He saw Immanuel go down to Zebulun and Naphtali, the land that suffered most from the Assyrians, to the place and peoples most degraded as the result of their presence. This is not merely a geographical prophecy—it is that in a secondary sense—but it is a prophecy based upon a principle. When God visits His people for redemption, He comes where the darkness is greatest; where the peoples sit in the shadow of death. Geographically, and according to principle, He did that very thing. Capernaum was in the despised region of the country of the chosen people known as 'Galilee of the Gentiles.' . . . It was 'a portion of the country which had been overrun more than any other by the foreign invader, and therefore known as 'the region and shadow of death.'"" (G. Campbell Morgan, *The Gospel According to Matthew*, 35).
3. Why did Jesus make Capernaum His base of operations in fulfillment of scripture?
 - a. Morgan continues, "First of all, it was in Galilee, and Isaiah revealed the contempt in which Galilee would be held by Judea. . . . it had passed under the influence of the Gentile nations; and therefore Judea held it in contempt. Our Lord went into Galilee, and made it the base of His operations for at least two years of public ministry. Another significant fact . . . is that all this happened when Herod had put John in prison. Then it was our Lord began this distinctly and intentionally public propaganda. He went down to Herod's tetrarchy, and in one of the principal cities of that tetrarchy He found His base of operations" (Morgan, *The Gospel According to Matthew*, 66).
 - b. Another reason might be to highlight the fact that His call to the kingdom of God was for Jew and Gentile alike. So, he went to a region containing both Jews and Gentiles.
 - c. Warren Wiersbe agrees, "In Matthew 4:16, Matthew quoted Isaiah (see Isa. 9:1-2). The prophet wrote about people who 'walked' in darkness, but by the time Matthew quoted the passage, the situation was so discouraging that the people were *sitting* in darkness! Jesus Christ brought the Light to them. He made His headquarters in Capernaum in 'Galilee of the Gentiles,' another reference to the universal outreach of the gospel's message. In Galilee there was a mixed population that was somewhat despised by the racially 'pure' citizens of Judea. How did Jesus bring this Light to Galilee? We are told in Matthew 4:23: through His teaching, preaching, and healing." (Warren Wiersbe, *Be Loyal*, 41).
 - d. Craig Blomberg adds, "But the word for the 'people' living in darkness is *laos*, which most commonly refers to Israel. Jesus will preach first to Jews before his followers move out to other ethnic groups. 'Light' versus 'darkness,' as consistently in Scripture, refers to the knowledge of or obedience to God versus the ignorance of or disobedience to his revelation. Jesus illuminates God's purposes and brings liberation from oppression (Isa 9:4). In John 8:12 he calls himself 'the light of the world'" (Craig Blomberg, *Matthew* in NAC, 88).
 - e. We will explore Jesus' ministry in Galilee in our upcoming lessons.

C. Jesus' Main Message (Mt 4:17; Mk 1:14-15)

1. Matthew and Mark record the same central message of Jesus in the synagogues of Galilee.
 - a. Mark wrote that Jesus preached, "'The time has come,' he said. 'The kingdom of God has come near. Repent and believe the good news!'" (Mk 1:14-15)
 - b. Matthew declared, "From that time on Jesus began to preach, 'Repent, for the kingdom of heaven has come near.'" (Mt 4:17)
2. Repent (Gk., *metanoeite* – lit. "change one's mind/thinking") – This was the same message that John had brought earlier (cf., Mt 3:2, Lk 3:3, Mk 1:4).

3. According to Matthew and Mark, Jesus gave the reason for His hearers to immediately respond to His call for repentance: “. . . for the kingdom of heaven has come near.”
 - a. The kingdom of heaven vs. the kingdom of God
 - 1) Mark wrote, “kingdom of God” (Gk., *basileia tou theou* – lit. “kingdom of the God”), but Matthew wrote “kingdom of heaven” (Gk., *basileia ton ouranon* –lit. “kingdom of the heavens”).
 - 2) Both phrases refer to the same kingdom—God’s kingdom with its headquarters in heaven.
 - 3) Matthew deferred using God’s name since he wrote primarily to a Jewish audience which refrained from using God’s name whenever possible out of reverence for the name (Hb., *hashem*, “the name” as a euphemistic reference to Yahweh).
 - b. “has come near” (Gk., *eggiken* – perfect verb from *ago*)
 - 1) The kingdom of God has come with abiding results.
 - 2) Jesus inaugurated the kingdom of God on earth with His first coming.
 - 3) Jesus will consummate the kingdom of God for eternity at His second coming.
4. Mark added the key action the repentant one must take: “. . . believe (Gk., *pisteuete*) the good news (Gk., *euangelio* – “gospel”).”
5. The only way into the kingdom of God is by faith in the good news, which is embodied in Jesus Christ, the Savior and Lord of eternal life.

D. Reflections

1. Are you following God’s direction in your life’s path? Are you ready to follow wherever He leads you?
2. Is there darkness in you? The Light, Jesus, still shines into your darkness and can dispel it.
3. Is the kingdom of God still drawing near? Are you drawing near to it?
4. What does it mean to be a part of the kingdom of God?
5. Must we still repent and believe just as Jesus preached?
6. G. Campbell Morgan writes, “If we would be partakers with Christ in work, we must go to Capernaum; to the fringe of things; to the despised countries, to the helpless districts; to the regions wrapped in the pall of a great death, and a great darkness. It was not accidentally that Christ went and dwelt in Capernaum” (Morgan, *The Gospel According to Matthew*, 35). Friends, this is incarnational ministry at its finest.

A Timeline of Jesus' Life through the Gospels¹

<u>Date</u>	<u>Event (Scripture References)</u>
N/A	Pre-narrative Luke's Purpose in Writing a Gospel (Lk 1:1-4) Apostle John's Prologue (Jn 1:1-18)
4 BC	Birth and Death of Herod the Great Jesus' Lineage (Mt 1:1-17; Lk 3:23b-38) Early Years of John the Baptist (Lk 1:5-80) Birth of Jesus (Mt 1:18-25; Lk 2:1-21) Temple Presentation (Lk 2:22-38) Visit of the Magi (Mt 2:1-12) Escape to Egypt (Mt 2:13-18) Return to Nazareth (Mt 2:19-23; Lk 2:39)
4 BC – AD 5	Growth and Early Life (Lk 2:40)
AD 6	First Passover in Jerusalem (Lk 2:41-50)
AD 6 – AD 23	Growth to Adulthood (Lk 2:51-52)
Winter/Spring AD 26	Public Ministry of John the Baptist (Mt 3:1-12; Mk 1:1-8; Lk 3:1-18)
Summer AD 26 – Fall AD 27	End of John's Ministry and Beginning of Christ's Ministry Baptism by John the Baptist (Mt 3:13-17; Mk 1:9-11; Lk 3:21-23a) Jesus' Temptation (Mt 4:1-11; Mk 1:12-13; Lk 4:1-13) John the Baptist's Testimony (Jn 1:19-34) Jesus' First Followers (Jn 1:35-51) Jesus' First Miracle (Jn 2:1-11) Jesus' First Stay in Capernaum (Jn 2:12) First Passover in Public Ministry (Jn 2:13-25) Nicodemus's Interview with Christ (Jn 3:1-21) John Superseded by Jesus (Jn 3:22-36) Jesus Departs Judea (Mt 4:12; Mk 1:14a; Lk 3:19-20, 4:14a; Jn 4:1-4) Discussion with a Samaritan Woman (Jn 4:5-26) Challenge of a Spiritual Harvest (Jn 4:27-38) Evangelization of Sychar (Jn 4:39-42) Arrival in Galilee (Jn 4:43-45)
Winter AD 28 – Winter AD 29	Ministry in Galilee <u>Opposition at Home</u> Nature of Ministry in Galilee (Mt 4:17; Mk 1:14b-15; Lk 4:14b-15) Child at Capernaum healed by Jesus while at Cana (Jn 4:46-54) Ministry and Rejection at Nazareth (Lk 4:16-31a) Move to Capernaum (Mt 4:13-16) <u>Ministry throughout Galilee</u> Call of the Four (Mt 4:18-22; Mk 1:16-20; Lk 5:1-11) Teaching/Healing in Capernaum (Mk 1:21-28; Lk 4:31b-37) Peter's Mother-in-Law Healed (Mt 8:14-17; Mk 1:29-34; Lk 4:38-41) Tour of Galilee (Mt 4:23-25; Mk 1:35-39; Lk 4:42-44) Cleansing of a Leper (Mt 8:2-4; Mk 1:40-45; Lk 5:12-16) Healing and Forgiving a Paralytic (Mt 9:1-8; Mk 2:1-23; Lk 5:17-26) Call of Matthew and Feast (Mt 9:9-17; Mk 2:13-22; Lk 5:27-39)

¹ This timeline was adapted from information in *The NIV Harmony of the Gospels* (New York, NY: Harper Collins, 1988) by Robert L. Thomas and Stanley N. Gundry. Any errors or omissions are mine.

Date**Event (Scripture References)**

Winter AD 28 – Winter AD 29

Ministry in Galilee (continued)Sabbath Controversies and Withdrawals**Jesus Heals on the Sabbath (Jn 5:1-18)****Discourse on the Son's Equality with the Father (Jn 5:19-47)**

Controversy over Picking Grain (Mt 12:1-8; Mk 2:23-28; Lk 6:1-5)

Controversy over Healing (Mt 12:9-14; Mk 3:1-6; Lk 6:6-11)

Withdrawal to the Sea of Galilee (Mt 12:15-21; Mk 3:7-12)

Appointment of Twelve Apostles and Sermon on the Mount

Twelve Apostles Chosen (Mk 3:13-19; Lk 6:12-16)

Sermon on the Mount (Mt 5:1-8:1; Lk 6:20-7:50)

Public Rejection by Leaders (Mt 12:22-50; Mk 3:20-35; Lk 8:1-3,19-21)Kingdom Parables

Parable of Soils (Mt 13:1-23; Mk 4:1-25; Lk 8:4-18)

Parable of Seed's Growth (Mk 4:26-29)

Parable of Weeds (Mt 13:24-30)

Parable of Mustard Tree (Mt 13:31-32; Mk 4:30-32)

Parable of Leavened Loaf (Mt 13:33-35; Mk 4:33-34)

Parable of Weeds Explained (Mt 13:36-43)

Parable of Hidden Treasure (Mt 13:44)

Parable of the Valuable Pearl (Mt 13:45-46)

Parable of the Net (Mt 13:47-50)

Parable of the House Owner (Mt 13:51-53)

Continuing Opposition

Calming the Storm (Mt 8:18,23-27; Mk 4:35-41; Lk 8:22-25)

Healing the Gerasene Demoniac (Mt 8:28-34; Mk 5:1-20; Lk 8:26-29)

A Woman and Jairus' Daughter (Mt 9:18-26; Mk 5:21-43; Lk 8:40-56)

Three Miracles and a Charge of Blasphemy (Mt 9:27-34)

Final Visit to Nazareth (Mt 13:54-58; Mk 1:1-6a)

Final Campaign in Galilee

Shortage of Workers (Mt 9:35-38; Mk 6:6b)

Commissioning/Sending the Twelve (Mt 10:1-11:1; Mk 6:7-13; Lk 9:1-6)

Beheading of John the Baptist (Mt 14:1-12; Mk 6:14-29; Lk 9:7-9)

Spring AD 29 – Summer AD 29

Ministry Around GalileeLesson on the Bread of Life

Return of the Workers (Mk 6:30; Lk 9:10a)

Withdrawal in Galilee (Mt 14:13-14; Mk 6:31-34; Lk 9:10b-11; **Jn 6:1-3**)Feeding of the 5000 (Mt 13:15-21; Mk 6:35-44; Lk 9:12-17, **Jn 6:4-13**)Bread King Controversy (Mt 14:22-23; Mk 6:45-46; **Jn 6:14-15**)Walking on the Water (Mt 14:24-33; Mk 6:47-52; **Jn 6:16-21**)

Healings at Gennesaret (Mt 14:34-36; Mk 6:53-56)

Discourse on True Bread of Life (Jn 6:22-59)**Defection among Disciples (Jn 6:60-71)**

Lesson on the Leaven

Conflict over Tradition/Uncleanness (Mt 15:1-20; Mk 7:1-23; **Jn 7:1**)

Ministry in Tyre and Sidon (Mt 15:21-28; Mk 7:24-30)

Healings and Feeding 4000 in Decapolis (Mt 15:29-38; Mk 7:31-8:9a)

Encounter with Jewish Leaders in Galilee (Mt 15:39-16:12; Mk 8:9b-21)

Healing a Man Born Blind (Mk 8:22-26)

<u>Date</u>	<u>Event (Scripture References)</u>
Spring AD 29 – Summer AD 29	Ministry Around Galilee (continued) <u>Lessons on Messiahship</u> Peter's Confession of Christ (Mt 16:13-28; Mk 8:27-9:1; Lk 9:18-27) Transfiguration (Mt 17:1-13; Mk 9:2-13; Lk 9:28-36) <u>Lessons on Responsibility to Others</u> Healing a Possessed Boy (Mt 17:14-20; Mk 9:14-29; Lk 9:37-43a) Second Prediction of Death (Mt 17:22-23; Mk 9:3—32; Lk 9:43b-45) Paying the Temple Tax (Mt 17:24-27) Greatness in the Kingdom (Mt 18:1-5; Mk 9:33-37; Lk 9:46-48) Warning Against Causing Sin (Mt 18:6-14; Mk 9:38-50; Lk 9:49-50) Forgiving Others (Mt 18:15-35) <u>Journey to Jerusalem for the Feast of Tabernacles</u> Complete Commitment Required (Mt 8:19-22; Lk 9:57-62) Ridicule by Jesus' Half-brothers (Jn 7:2-9) Journey through Samaria (Lk 9:51-56; Jn 7:10)
Fall AD 29	Later Judean Ministry <u>Ministry at the Feast of Tabernacles (Jn 7:11-10:21)</u> <u>Private Lessons on Loving Service and Prayer (Lk 10:1-11:13)</u> <u>Second Debate with Jewish Leaders (Lk 11:14-13:21)</u> Another Attempt to Arrest Jesus at Feast of Dedication (Jn 10:22-39)
Winter AD 30	Ministry in and around Perea (112-127b) <u>Principles of Discipleship</u> From Jerusalem to Perea (Jn 10:40-42) Ministry and Teaching in Perea (Lk 13:22-17:10) Return to Raise Lazarus (Jn 11:1-54) <u>Teaching on the Final Journey to Jerusalem</u> Healing Ten Lepers (Lk 17:11-21) The Son of Man's Coming (Lk 17:22-37) Parables on Prayer (Lk 18:1-14) Conflict over Divorce (Mt 19:1-12; Mk 10:1-12) The Little Children (Mt 19:13-15; Mk 10:13-16; Lk 18:15-17) Riches in the Kingdom (Mt 19:16-30; Mk 10:17-31; Lk 18:18-30) Third Prediction of Death (Mt 20:17-19; Mk 10:35-45; Lk 18:31-34) Warning again Ambition (Mt 20:20-28; Mk 10:35-45) Healing of Blind Bartimaeus (Mt 20:29-34; Mk 10:46-52; Lk 18:35-43) Salvation of Zacchaeus (Lk 19:1-10) Parable on Kingdom Teaching (Lk 19:11-28)
Spring AD 30	Passion Week (128a-68) <u>Triumphal Entry / Temple Cleansing (Mt 21:1-22; Mk 11:1-25; Lk 19:29-21:38; Jn 11:55-21:1,9-50)</u> <u>Challenge of Authority (Mt 21:23-23:39; Mk 11:27-12:44; Lk 20:1-21:4)</u> <u>Christ's Response (Mt 22:41-23:39; Mk 12:35-44; Lk 20:41-21:4)</u> <u>Olivet Discourse (Mt 24:1-25:46; Mk 13:1-37; Lk 21:5-21:36)</u> <u>Arrangements for Betrayal (Mt 26:1-26:16; Mk 14:1-11; Lk 22:1-6; Jn 12:2-8)</u> <u>The Last Supper (Mt 26:17-26:29; Mk 14:12-25; Lk 22:7-20; Jn 13:1-38)</u> <u>Gethsemane (Mt 26:26-30,36-46; Mk 14:22-26,32-43; Lk 22:17-20,39-46; Jn 14:1-18:1)</u>

Date

Spring AD 30

Event (Scripture References)**The Death of Christ**

Betrayal and Arrest (Mt 26:47-56; Mk 14:43-52; Lk 22:47-53; **Jn 18:2-12**)

Trials (Mt 26:57-27:26; Mk 14:53-15:15; Lk 22:54-23:25; **Jn 18:13-19:16a**)

Crucifixion (Mt 27:27-56; Mk 15:16-41; Lk 23:26-49; **Jn 19:16b-30**)

Burial (Mt 27:57-66; Mk 15:42-47; Lk 23:50-56; **Jn 19:31-42**)

Resurrection and Ascension (169-184)

The Empty Tomb (Mt 28:1-8; Mk 16:1-8; Lk 24:1-12; **Jn 20:1-10**)

Post Resurrection Appearances (Mt 28:9-20; [Mk 16:9-28]; Lk 24:13-49;
Jn 20:19-25)

The Ascension ([Mk 16:19-20]; Lk 24:50-53)