

Perry Ho

NEW TESTAMENT SURVEY

--Roy C. Deaver

BETWEEN THE TESTAMENTS

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This is our period No. 13. It is a period of 400 years--from the end of Nehemiah's career and the message of Malachi to the coming of John the Baptizer.

Our information regarding these "silent centuries" comes from three main sources:

1. The Old Testament apocrapha,
 2. The writings of Josephus, and
 3. Greek and Roman writers.
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There were six political periods during these 400 years.

1. The Persian Period (538-332);
 2. The Macedonian Period (332-323);
 3. The Egyptian Period (323-204);
 4. The Syrian (204-167);
 5. The Maccabean (167-63);
 6. The Roman (B. C. 63-A.D. 70).
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The Persian Period.

1. Cyrus the Great captured Babylon, and Jewish allegiance passed to Persian power.
 2. Persian rule generally allowed the Jews to be governed by their own High Priest.
 3. Generally speaking the Persian rule was mild so far as concerned the Jews.
 4. There was trouble with the Samaritans, who were frequently reinforced by renegade Jews. Cf. Manassch.
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The Macedonian Period.

1. This was the time of Alexander the Great.
2. Likely because of the impressive welcome given him by the Jews (led by Jaddua, the High Priest) Alexander spared Jerusalem from the usual destruction, and even offered worship to the God of the Jews.
3. He was very favorably impressed with the Jews and used them as colonists. Thus Alexandria on the Nile became the center of a large Jewish population and celebrated seat of learning.

The Egyptian Period

1. After the death of Alexander the Great his generals struggled for 20 years over the division of his empire.
2. Seleucus obtained the portion containing Palestine, while Ptolemy obtained Egypt with its new capital, Alexandria.
3. Ptolemy took Palestine from Seleucus.
4. The most important event of this period was the translation of the Hebrew scriptures into Greek, upon the order of Ptolemy Philadelphus. This work is known as the Septuagint.

The Syrian Period.

1. The Seleucidae finally overthrew the Ptolemies.
2. This was the time of Antiochus Epiphanes--who did everything within his power to destroy the Jewish people and Jewish religion.

The Maccabean Period.

1. The Maccabees were priest-patriots who were leaders in resisting the Seleucidae persecutors. They fought valiantly for Jewish independence.
2. The war for independence was begun by an aged priest named Mattathias, and was carried on for 30 years by his son Judas, the Hammer.

3. After Judas fell in battle the war was carried on by Judas' brother Simon, and a troubled independence was won.
 4. Simon's son, John Hyrcanus, succeeded his father, with the title of King. Thus was founded the Asmonean kingdom.
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The Roman Period.

1. This is from the capture of Jerusalem by Pompey to the destruction of Jerusalem by Titus.
 2. The closing days of the Maccabean period were filled with civil strife. There were rivals for the throne, plots, counterplots, murders, and appeals to Rome.
 3. In B. C. 63 Pompey the Great led his legions into Syria, and put an end to Seleucid kingdom. He also captured Jerusalem and thus ended the Jewish political independence.
 4. Asmonean local rulers, subject to Rome, were continued for a time.
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THE LIFE OF CHRIST

1. Canaan has become Palestine--derived from the Philistines.
2. The term "Jew" (from "Judah") has come to be commonly applied to the descendants of Jacob.
3. A Roman governor holds court at the New Capital of Caesarea, or in Old Jerusalem.
4. Roman soldiers and Roman tax collectors abound.

There were five divisions of Palestine. These were five districts--two on the east of the Jordan, and three on the west of the Jordan.

1. Galilee--(West side) north, mainly Jewish, but a large Gentile element, Capernaum the chief city, but many cities and villages around the Sea of Galilee.
2. Judaea--(West side) south, more purely Jewish, contained Bethlchem, Caesarea, and Jerusalem--the national and religious heart of a widely scattered race.
3. Samaria--(West side) center, mongrel race and religion, hating and hated, containing Sychar (ancient Shechem).
4. Perea--(East side) South, mainly Jewish.
5. Bashan District (East side) north, largely Gentile in race and heathen in religion.

NOTE: The Lord's ministry extended into all five districts, but centered mainly in Judaea and Galilee.

The Roman Emperors during the time of the Christ were:

1. Octavius (Augustus) Caesar, B.C. 31-A.D. 14;
2. Tiberius, A.D. 14-37.

Cf. N-10, p. 1450

Later Roman Emperors of importance in N.T. study were:

1. Caligula, 37-41 A.D.;
2. Claudius, 41-54;
3. Nero, 54-68;
4. Galba, Otho, Vitellius, 68-69;
5. Vespasian, 69-79;
6. Titus, 79-81;
7. Domitian, 81-96

Local Rulers:

1. Herod the Great--ruled as hereditary (though subject) king over all five districts until his death in B.C.4.
 2. The Tetrarchy: (B.C. 4-A.D.41)
 - (1) Archelaus--son of Herod the Great--received Judaea and Samaria. He incurred the disfavor of the emperor, was banished, and his kingdom was placed under a series of imperial governors (called procurators), of which Pontius Pilate was the sixth. *Matt 2:22 and Felix and Festus*
 - (2) Antipas--Herod the Tetrarch of Mt. 14:3, was given Galilee and Perca. Also son of Herod the Great. *Luke 3:1, Matt 14:1-12, Mark 6:14-29, Luke 23:5-12*
 - (3) Philip--Lk. 3:1--son of Herod the Great, received the Bashan district. *John 4:7*
 - (4) Lysanius--was not of the Herodian family, was given Abilene, which was outside the area of Herod the Great. *Luke 3:1*
 3. Kingdom of Herod Agrippa I (A.D.41-44). Cf. Acts 12:1-23. Was grandson of Herod the Great. Through the favor of the Emperor Caligula all Palestine, plus Abilene, was united under his rule.
 4. King Agrippa II (A.D.44-70). Upon the death of Herod Agrippa I his son Herod Agrippa II (Acts 26:2) was given the old Tetrarchies of Philip and Lysanius. He ruled over them till the destruction of Jerusalem, A.D. 70.
- The other p: *and governors (procurators),*

including Felix (A.D.53-60) and Festus (A.D.60-62).

The Herodian Family:

1. The Herodian family played a leading part in Jewish history for an entire century--a century which witnessed the birth and work of Christ, and the establishment of the church.
 2. Herod the Great (B.C.37-4) was of Idumean (Edomite) descent.
 3. His father, Antipater, was made governor of Judea in B.C. 47.
 4. At the same time Herod was made governor of Galilee.
 5. In B.C. 40 Herod was made king of Judaea by the Roman Senate, but had to conquer his kingdom. This he did by B.C. 37.
 6. Herod married the beautiful Mariamne, grand-daughter of the Jewish priest-king Hyrcanus. He thus united his own claim to the kingdom with that of the Asmonean line.
 7. Herod was a genius, but was unscrupulous, ruthless, and insanely jealous. He was guilty of many murders. "His throne was bathed in the blood of his relations."
 8. He introduced Greek customs into Jerusalem and thus incurred the hatred of the Jews.
 9. Consequently, he tried hard to regain Jewish favor, but could not. He even rebuilt the temple, whose glory exceeded that of Solomon. But, even so, the Jews could not forget that he was a foreign ruler, and that they were a subject people.
 10. The tabernacle of David was fallen, and Israel looked and longed for him who would rise up and build it again.
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Life and customs:

1. The Jews had become a nation of traders, a commercial people.
2. Aramaic became the common speech of the Jews in Palestine.
3. Idolatry had completely disappeared.
4. The Synagogue had arisen, likely beginning during the Captivity. Ten men were enough to constitute a synagogue; there were hundreds of synagogues in Jerusalem.
5. There were the Pharisees. They held to an oral law of Moses, handed down by tradition, as equal in authority with the written law. They believed in the resurrection and future life. They were rigid "Separatists."
6. There were the Sadducees. These opposed the Pharisees on the above points. They were the liberals of the day. They were politicians, advocating keeping favor with Rome. The High Priest was usually a Sadducee.
7. There were the Essenes. This was a small sect of Ascetics who retired from society, did not marry, and spent their time in contemplation. They were Jewish hermits.

NOTE: The great spiritual element of the Abrahamic Covenant, long over-shadowed by the physical development, is now ready to find ample fulfillment. More and more the prophets had talked about it, and the bud was not ready to bloom. "The thorny stalk of Judaism is ripe and ready to bloom into the world-wide spiritual religion of Jesus Christ."

Christ is the center of all Bible History.

1. This we have emphasized repeatedly.
2. This is involved in our Skeleton Outline of the Bible.
3. The Abrahamic Covenant emphasizes this fact.

4. The New Covenant emphasizes the Christ:

- (1) His coming,
- (2) The gospel,
- (3) We preach Christ,
- (4) We confess Christ,
- (5) We are baptized into Christ,
- (6) We observe the Supper in memory of Christ,
- (7) We commemorate his resurrection,
- (8) Redemption is through him,
- (9) We look forward to his coming again.

Providential preparations for the Christ and his message:

1. The religious preparation, both remote and immediate;
2. The selection and preservation of the Hebrew race;
3. The conquests of Alexander the Great;
4. The spread of the Greek language;
5. The rise of the Roman Empire;
6. The system of Roman laws;
7. The vast system of Roman roads;
8. The wide dispersion of the Jews, with their sacred Scriptures;
9. The influence of Greek philology;
10. The tendency to turn away from heathen gods;
11. The Septuagint;
12. The widespread expectation of a great ruler to arise out of the East;
13. Cf. Gal. 4:4.

The New Testament involves

1. The Period of the Christ (our No. 14), and

2. The Period of the church (our No. 15).

The Period of the Christ embraces the events from the coming of John the baptizer to Pentecost of Acts 2. The Period of the Church embraces the events from Pentecost of Acts 2 to the close of the Revelation.

Regarding the life and works of Christ our sources of information are:

1. Matthew--former publican, one of the twelve;
2. Mark--not one of the twelve, convert of Peter, co-laborer with Paul;
3. Luke--not a personal disciple of the Lord, was a physician, co-laborer with Paul.
4. John--an early disciple, became an apostle, the disciple "whom Jesus loved."

Note: These wrote from different viewpoints, and with distinct purposes in mind.

SKELETON OUTLINE OF THE PERIOD OF THE CHRIST

Theme: To establish the fact of His Messiahship, in preparation for His kingdom.

- I. From his birth to his baptism;
- II. His personal ministry.

BRIEF OUTLINE OF THE PERIOD OF THE CHRIST

- I. Birth and Infancy;
- II. The Period of Preparation;
- III. The Early Galilean Ministry;
- IV. The Early Judaeae Ministry;
- V. The Great Galilean Ministry;
- VI. The Later Judaeae Ministry;
- VII. The Perean Ministry;
- VIII. The Last Days.

THE LIFE OF CHRIST

I. Outline heading: Birth and Infancy.

II. Robertson: 1-14.

III. Scripture references: Lk. 1:1-4; Jno. 1:1-18; Mt. 1:1-17; Lk. 3:23-38;
Lk. 1:5-25; Lk. 1:26-38; Lk. 1:39-56; Lk. 1:57-80; Mt. 1:18-25; Lk. 2:1-7;
Lk. 2:8-20; Lk. 2:21; Lk. 2:22-38; Mt. 2:1-12; Mt. 2:13-23; Lk. 2:39.

IV. Summary:

1. The angel Gabriel had long before spoken to Daniel regarding the coming of the Messiah. God sent Gabriel to Zacharias, an aged priest, to announce that his wife, Elisabeth, would have a son. Their prayers for a son would be answered. This son would be John the baptizer.
2. God sent Gabriel to an unmarried cousin of Elisabeth, named Mary, of the lineage of David. She was betrothed to a man named Joseph. The angel announced to Mary that she would be the mother of the Lord-- the Son of God.
3. When it would appear that Mary had violated her betrothal, an angel was sent to explain to Joseph. Joseph was told that "That which is conceived in her is of the Holy Spirit...and thou shalt call his name Jesus; for it is he that shall save his people from their sins."
4. The promised child was born to Zacharias and Elisabeth, and was named John.
5. A few months later the Lord was born. He was to be born in Bethlehem, but Mary lived in Nazareth. According to the enrollment decree of Caesar Augustus Joseph and Mary went to Bethlehem to be enrolled. Here, the Savior was born. There was no room for them in the Inn. Hence, the Savior was born in a stable and was cradled in a manger.
Cf. Lk. 2:7.

6. "Earth was unconscious of the advent of her King; but heaven could not keep silent" (Dean). Angels announced to shepherds the Savior's birth, who then made their way to his cradle. These were the fore-runners of the common people who "heard him gladly."
 7. On the eighth day the Lord was named and circumcised, Lk. 2:21.
 8. After forty days the Lord was taken to the temple in Jerusalem. The required sacrifice was offered. Here the Lord was recognized by Simeon and Anna as being the long-expected Messiah. They were the first to publicly proclaim Jesus as the Messiah.
 9. Wise men from the east, guided by the Miraculous star, also visited the Lord. They were representatives of fague longings of outlying heathendom.
 10. Inquiries of the wise men as to the exact place of the Lord's birth aroused the interest of unscrupulous Herod the Great. He sent for the wise men and commanded them to bring his word when they had found Him. They were divinely instructed not to return to Herod, and returned home another way. Herod sent forth and slew all the male babes of Bethlehem, two years old and under. Following divine instruction, Joseph had fled with Mary and the babe to Egypt. After Herod's death, and upon learning that Archelaus had succeeded his father in Judaea, Joseph returned with Mary and the child to Nazareth.
- V. Remember: Zacharias, Mary, Joseph, birth, shepherds, eighth day, Simeon and Anna, wise men, Herod the Great, Nazareth.
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- I. Outline heading: The Period of Preparation.
- II. Robertson: 15-21.
- III. Scripture references: Lk. 2:40-52; Mk. 1:1; Lk. 3:1,2; Mk. 1:2-6; Mt. 3:1-6; Lk. 3:3-6; Mt. 3:7-10; Lk. 3:7-14; Mk. 1:7,8; Mt. 3:11,12; Lk. 3:15-18; Mk. 1:9-11; Mt. 3:13-17; Lk. 3:21-23; Mk. 1:12,13; Mt. 4:1-11; Lk. 4:1-13.
- IV. Summary:

1. From the time of the Lord's early infancy to his baptism (at approximately age 30) we have very little information. These years are often called "the Silent Years." Lk. 2:41-51 records the one known incident of these years: his going up to Jerusalem at the age of twelve, and of his being lost there by his parents. Relative to the "Silent Years" we have two wonderful summary statements: Lk. 2:40 is designed to span the years from his infancy to age twelve; and Lk. 2:52 is designed to span the years from age twelve to his baptism. This marvelous silence of the scriptures is one of the great evidences of inspiration. Only that which is necessary to the divine purpose is recorded. Dean rightly emphasizes that during these years the Lord was as much serving God as during the public ministry, for these were years of preparation: thirty years preparation for three and one-half years public ministry. What the Lord did was because of what he was; what he was was because of what he became through the thirty years preparation. They are serving who are preparing. Without doubt, the Lord was well acquainted with hard work. He was a carpenter. Cf. Mk. 6:3. It should be noted that his statement: "How is it that ye sought me? Wist ye not that I must be about my Father's business?" are his first recorded words, and they constitute the keynote of his entire life.
2. So far as concerns education, the Lord was taught a trade (as was every Jewish lad), was taught to read and write, likely was familiar with

three languages (Aramaic, Hebrew, and Greek), would have access to the Synagogue scriptures.

3. The last Hebrew prophet (Malachi) had foretold a forerunner of the Messiah. At the annunciation and at his birth John had been identified as that forerunner. Luke 1:80 summarizes the first thirty years of John's life. Doubtless, these too, were years of preparation. John preached in the wilderness of Judaea. His message was, "Repent ye, for the kingdom of heaven is at hand." John identified himself as being "the voice" of which Isaiah (40:3) had spoken, Jno. 1:19-23. His baptism involved (1) faith on him who was to come, and who would baptize with the Holy Spirit; (2) repentance, (3) confession of sins, and (4) baptism for remission of sins, Mk. 1:4. John's work was preparatory for the Christ.

4. The Lord came to the Jordan, unto John, to be baptized of him. The Lord was baptized by John, but the Lord did not receive John's baptism. The Lord was baptized (1) to fulfill all righteousness; and (2) that he might be manifested to Israel, Jno. 1:31ff. God had given John a sign. John saw the sign. John declared: This is He! In his baptism (1) his past life was closed, and (2) a new life opened before him. In this respect his baptism was as ours is.

5. Satan tempted the Lord severely. He made an appeal to the appetite, when the Lord had fasted 40 days and nights. This was a temptation (1) to distrust His father's care, and (2) to use his miracle-working power for self. Satan made an attack through the Lord's trust in God. He made an attack through the Lord's plans for dominion. The Lord was victorious over these temptations, and Satan departed from him "for a season."

V. Remember: Lk. 2:40-52; education; John, baptism, temptation.

I. Outline heading: The Early Galilean Ministry.

II. Robertson: 22-24.

III. Scripture references: Jno. 1:19-52; Jno. 2:1-11; Jno. 2:12.

IV. Summary:

1. This is a part of what is sometimes called the period of obscurity.
2. After the temptation the Lord returned to the Jordan to begin his public ministry. John pointed him out as the Lamb of God. Five young men, disciples of John, became the Lord's first disciples. They were: John, Andrew, Peter, Philip, and Nathaniel.
3. Jesus went with his new disciples from the Jordan to Galilee. He met his mother at a wedding in Cana. It was here that he performed his first miracle, turning the water to wine. Dean observes: "Our supernatural was his natural." Jesus himself was the great miracle.
4. The Lord, his mother, and his disciples visited Capernaum, which he afterward made the center of his Galilean ministry. From Capernaum the Lord went to Jerusalem, and thus closed this brief early Galilean ministry.
5. This brief ministry showed (in contrast to the work of John) that (1) the Lord would be a worker of miracles (cf. Jno. 10:41); and (2) the Lord himself would mingle with the people--all kinds and classes.

V. Remember: first disciples, first miracle, Jerusalem, contrast.

I. Outline heading: The Early Judaeen Ministry.

II. Robertson: 25-27.

III. Scripture references: Jno. 2:13-3:21; Lk. 3:19,20; Jno. 3:22-4:3;
Jno. 4:4-42.

IV. Summary:

1. The early Galilean ministry had been more of a private nature, and was designed especially to strengthen the faith of the Lord's own disciples. The Lord next began a more public phase of ministry, in Jerusalem itself--the national capital. Thus the Lord's Messiahship was presented to Jerusalem, Judaea, and to the rulers of the nation. They could accept him or reject him. XXX
2. Thousands of animals offered for sale for sacrifice had turned the temple into a cattle pen and a sale barn. The Lord drove the animals and the traders from the temple. His brave act aroused the hostility of the rulers, rather than their sympathy. Having been rejected in the capital, the Lord then turned to the country districts of Judaea.
3. While in Jerusalem the Lord had performed some miracles, Jno. 2:23; 3:2; 4:45. Many believed. One of the rulers, a Pharisee named Nicodemus, recognized the Christ as the Messiah, and went to the Lord "by night." It was with Nicodemus the Lord discussed the "new birth."
4. The Lord went from the city to the country area of Judaea. This early Judaeen ministry was evidently very fruitful, as is implied in Jno. 3:26. As the Lord's ministry increased John's decreased. See Jno. 3:26ff. Note John's wonderful statements.
5. The Lord closed this ministry in Judaea. The shifting of his labors to Galilee was likely occasioned by the hostility of the Pharisees and the imprisonment of John.
6. The Lord "left Judaea, and departed again into Galilee. And he must

needs pass through Samaria," Jno. 4:3,4. Samaria lay between Judaea and Galilee, and was usually avoided by the Jews. They ordinarily went up on the eastern side of the Jordan. The Lord would hold no such attitude. At Jacob's well in Sychar the Lord met the woman of Samaria. It was to this unnamed woman of an alien race and mongrel religion that the Lord made "his earliest distinct avowal of his Messiahship" recorded. Through the influence of this woman many of the Samaritans came to believe that his was "indeed the savior of the world."

7. Hendricksen summarizes this period as follows: Reformation (temple), Regeneration (Nicodemus), Recessional (John's statement), and Recognition (the woman of Samaria).

V. Remember: larger ministry, temple, Nicodemus, John's statements, shifting of labor, woman of Samaria.

I. Outline heading: The Great Galilean Ministry.

II. Robertson: 28-75.

III. Scripture references: (Mk. 1:14; Mt. 4:12; Lk. 4:14; Jno. 4:43-45); (Mk. 1:14,15; Mt. 4:17; Lk. 4:14,15); Jno. 4:46-54; (Mt. 4:13-16; Lk. 4:16-31); (Mk. 1:16-20; Mt. 4:18-22; Lk. 5:1-11); (Mk. 1:21-34; Mt. 8:14-17; Lk. 4:32-41); (Mk. 1:35-39; Mt. 4:23-25; Lk. 4:42-44); (Mk. 1:40-45; Mt. 8:2-4; Lk. 5:12-16); (Mk. 2:1-12; Mt. 9:1-8; Lk. 5:17-26); (Mk. 2:13-17; Mt. 9:9-13; Lk. 5:27-32); (Mk. 2:18-22; Mt. 9:14-17; Lk. 5:33-39); Jno. 5:1-47; (Mk. 2:23-3:6; Mt. 12:1-14; Lk. 6:1-11); (Mk. 3:7-19; Mt. 5:1-8:1; Lk. 6:12-49); (Mt. 8:5-13; Lk. 7:1-10); Lk. 7:11-17; (Mt. 11:2-19; Lk. 7:18-35); (Mt. 11:20-30; Lk. 7:36-50; Lk. 8:1-3; Mk. 3:19-30; Mt. 12:15-45); (Mk. 3:31-35; Mt. 12:46-50; Lk. 8:19-21); (Mk. 4:1-34; Mt. 13:1-53; Lk. 8:4-18); (Mk. 4:35-5:20; Mt. 8:18-34; Lk. 8:22-39); (Mk. 5:21-43; Mt. 9:18-26; Lk. 8:40-56); Mt. 9:27-34; (Mk. 6:1-6; Mt. 13:54-58); (Mk. 6:6-13; Mt. 9:35-11:1; Lk. 9:1-6); (Mk. 6:14-29; Mt. 14:1-12; Lk. 9:7-9); (Mk. 6:30-44; Mt. 14:13-21; Lk. 9:10-17; Jno. 6:1-13); (Mk. 6:45-56; Mt. 14:22-36; Jno. 6:14-21); Jno. 6:22-71; (Mk. 7:1-23; Mt. 15:1-20; Jno. 7:1); (Mk. 7:24-30; Mt. 15:21-28); (Mk. 7:31-8:9; Mt. 15:29-38); (Mk. 8:10-12; Mt. 15:39-16:4); (Mk. 8:13-26; Mt. 16:5-12); (Mk. 8:27-30; Mt. 16:13-20; Lk. 9:18-21); (Mk. 8:31-9:1; Mt. 16:21-28; Lk. 9:22-27); (Mk. 9:2-13; Mt. 17:1-13; Lk. 9:28-36); (Mk. 9:14-29; Mt. 17:14-21; Lk. 9:37-42); (Mk. 9:30-32; Mt. 17:22,23; Lk. 9:43-45); Mt. 17:24-27; (Mk. 9:33-37; Mt. 18:105; Lk. 9:46-48); (Mk. 9:38-50; Mt. 18:6-14; Lk. 9:49,50); Mt. 18:15-35; (Mt. 8:19-22; Lk. 9:57-62); Jno. 7:2-10.

IV. Summary:

1. This period covers approximately one year and nine months---more than one half the personal ministry.
2. In the early months the Lord made a visit to Jerusalem. During the last six months the Lord made several withdrawals into provinces north and east of Galilee. With these exceptions, this portion of the Lord's ministry was in Galilee, centered about Capernaum.
3. This was a period of:
 - (1) Intense activity---journeys, miracles, teaching (both public and private), frequent retirements for prayer;
 - (2) Popularity with the masses---people from everywhere, and of all classes; often hindered his entering into cities, forcing him to resort to the open country;

- (3) Increasing hostility of the Scribes, Pharisees, and Herod Antipas;
- (4) Loss of popularity with the masses---in the closing months, and consequent withdrawals from Galilee.

4. The Lord went from Samaria into Galilee. He was on his way to Nazareth, where he had been brought up. On the way, at Cana, the Lord performed a miracle--the healing of the Nobleman's son. This was the second miracle at Cana, Jno. 4:54. At Nazareth, the Lord gave the people the opportunity to believe upon him, but the result was much the same as it had been in Jerusalem. See Lk. 4:14-30. To these people this was the carpenter, Joseph's son! The very people among whom the Lord had lived for thirty years were the first to seek his life. Such, the blindness of men. Thus, the rejection at Nazareth.
5. The Lord then went to Capernaum. Capernaum was located on the northwestern shore of the Sea of Galilee. It was a busy center of population and trade. It was chosen by the Lord to be the very center of the great Galilean ministry. For approximately two years the Lord was never away from Capernaum for long.
6. Shortly after going to Capernaum the Lord made a second and more significant call to Peter, Andrew, James and John. Three of these were among the five to whom the call was extended earlier. This call grew out of the marvelous background of the "Great Draught of Fishes," Lk. 5:1-11. By this miracle the Lord
 - (1) Revealed to these men the mighty power which would be available to them;
 - (2) Emphasized the importance of complete and faithful dependence upon the Lord and his word;
 - (3) Promised them great results.

These men thus became more permanently attached to the Lord, and formed the beginning of the apostolate.

7. The Lord returned with his four disciples to Capernaum. He immediately began an intensely active public ministry. He taught in the synagogue with such force and power that "they were astonished." The Lord healed a demoniac, the first instance of its kind, and the first miracle at Capernaum. He healed Peter's mother-in-law, and numerous others with various diseases and afflictions.
8. On the next morning, before day, the Lord went out, into a "desert place" to pray. His disciples "found him." Multitudes flocked to him. He made a great tour of Galilee, preaching in the synagogues, and casting out demons. The healing of a leper is given in detail, Mk. 1:40-45.
9. The Lord's popularity with the masses continued for over a year. But, in the healing of the paralytic (Mk. 2:1-12) the Lord aroused the hostility of the Scribes. From this time on there were constant efforts to entrap him.
10. The publicans, tools of the Roman government, were a hated lot. The Lord called one of these, Levi Matthew, to become his disciple. In gratitude, Matthew gave a feast in the Lord's honor, to which were invited many Publicans and sinners. This too, aroused the hatred and opposition of the "elite." The "upper ranks" didn't like the class of people who gathered around the Lord. In reply to Pharisaic criticism, the Lord said, "I am not come to call the righteousness, but sinners to repentance."
11. The Lord's power over nature, disease, and demons had been amply demonstrated. His power over death remained to be shown. Either during or shortly following the discourse at Matthew's feast the Lord received request from the Ruler of the Synagogue at Capernaum to minister in behalf of his daughter. The Lord started to the house of Jairus. On the

way occurred the healing of the woman with the issue of blood, and which incident has been called the "Parenthetical Miracle." The daughter had died. The Lord took her by the hand, and presented her to her parents, alive.

12. At this point in his ministry the Lord visited Jerusalem. The only recorded incident is the healing of the helpless man at the pool of Bethesda. This was done on the Sabbath and aroused severe Jewish criticism. They sought to kill him because (1) he healed on the Sabbath day, and (2) called God his Father. Out of this background the Lord delivered the discourse in Jno. 5: 9-46, in which he emphasized his relationship with the Father.
13. On the way back to Galilee the Lord and his disciples passed through the grainfields. The disciples plucked wheat or barley heads on the Sabbath. The Pharisees criticized. Either in Capernaum or at a village along the way the Lord healed a withered hand on the Sabbath. This increased Pharisaic opposition, and the Pharisees began to formulate plans to kill him.
14. The Lord's own personal ministry would be brief. He would need men, trained and qualified, to carry on his work. For this purpose, out of the body of disciples the Lord chose twelve men for special training. These are listed in Mt. 10:2-4; Mk. 3:16-19; Lk. 6:14-16; Acts 1:3.
15. Following the selection of the twelve the Lord delivered the marvelous Sermon on the Mount--the longest single discourse recorded. This sermon is a "sublime summary of the principles" which would find application in his kingdom. It involves both (1) the fundamental truths of the law, and (2) striking contrasts to the law. It was delivered to the twelve, to the wider circle of disciples, and in the presence of a vast multitude. The legal teachers had rejected him, but his authoritative "But I say unto You," was public notice that a new order of things was at hand.

16. The Lord continued his great work in and around Capernaum. We have--
- (1) The healing of the centurion's servant in Mt. 8:5-13. This involved a wonderful illustration of great faith in the heart of a Gentile, and a prophetic glimpse of the universality of the Lord's kingdom.
 - (2) The second instance of raising the dead--the son of the widow of Nain, Lk. 7:11-17.
 - (3) A penitent woman washed the Lord's feet with her tears, and anointed them with costly oil, Lk. 7:36-50. This aroused criticism, and out of which the Lord taught the lesson of the two debtors.
17. John had been in prison approximately a year. Evidently, he had become discouraged, despondent, and somewhat disappointed. Perhaps the work of the Messiah was not progressing as rapidly as he had expected. He sent messengers to the Lord to ask: "Art thou he that should come, or look we for another?" The Lord sent word regarding his work, and subsequently paid high tribute to John.
18. At this time in the Great Galilean ministry the Lord began his parabolic teaching. The deepening hostility and hopeless hypocrisy of the Scribes and Pharisees caused him to employ this method of teaching. He could thus conceal and at the same time reveal--to those who really wanted to know his will. Too, he often explained to the disciples in private. Parabolic teaching also added beauty and force to his lessons.
19. The Lord, tired and worn with toils, gave orders to cross the lake. It was on this trip that he arose from his sleep, in the midst of storm, and rebuked the wind and the waves, and "there was a great calm." He thereafter healed the Gadarene demoniac, and then recrossed the sea to the western side. See Mt. 8:18-34.
20. After returning to Galilee the Lord again went to Nazareth, and was again rejected. He then sent the Twelve to preach to the "Lost sheep of the house of Israel," saying, "Repent ye, for the kingdom of heaven is at hand." This

20. Continued.

work, as was that of Jesus and John, was preparatory.

21. At this point is given the record of the death of John, which had occurred sometime before. See Mt. 14:1-12. Herodias demanded and was granted the death of John. Herod said regarding the Lord, "It is John...risen from the dead."

22. The Twelve returned, and the Lord went with them to the eastern side of the lake. The multitudes thronged him. The Lord, in deep compassion, fed the multitudes with five loaves and two fishes. Those who ate were about 5000 men, besides women and children. The people wanted to take him and make him king. This was the height of his popularity. But, he would not be their kind of king. He sent the Twelve across the sea, while he himself went up into the mountain. During the night, and in the midst of storm, the Lord came to the disciples, walking upon the water. In the Synagogue at Capernaum, and out of the background of the feeding of the 5000, the Lord preached the great sermon on his being the "Bread of Life." This sermon marked another turning point in the personal ministry. Many of his disciples "...went back and walked with him no more," Jno. 6:66.

23. Note carefully:

- (1) The Scribes and Pharisees had long hated the Lord;
- (2) The Gadarenes had rejected him;
- (3) The Nazarenes had rejected him;
- (4) Herod Antipas was taking a dangerous interest in him;
- (5) And now--his very disciples are turning away.

24. We now enter the final phase of the Great Galilean ministry, which phase lasted approximately six months--from April to October. The Lord did not attend the third passover of his ministry, which occurred about the time of the feeding of the 5000. See Jno. 6. There were several new aspects of this phase of the Great Galilean ministry. It was a period of wandering. The Lord

24. Continued.

visited Phoenicia, the Bashan District, and Decapolis. Yet, he did not wholly cease his labors in Galilee. He avoided crowds, and sought to be alone with the Twelve. There were few miracles, and little public teaching. The Lord was teaching and training the Twelve for the great task before them. He also sought to prepare them for his approaching death.

25. The Lord went to Phoenicia--the northern most point of the personal ministry. The only recorded incident is the healing of the daughter of the Syrophenician woman. How refreshing this woman's great faith must have been to the Lord. See Mt. 15:21-28. He had witnessed the hypocrisy of the Pharisees and the fickleness of the Galileans. Passing through Tyre and Sidon, the Lord made a long detour to Decapolis. Again, multitudes gathered around him, and here he fed the 4000. The Lord then crossed the lake, returning to Galilee. It should be noted that during this last stage of his Galilean ministry the Lord made extensive tours outside the territory of Herod Antipas, but still made Galilee the center whence he set forth and to which he returned.
26. Upon his return to Galilee the Lord met renewed opposition of Pharisees and Sadducees, Mt. 16:1-4. Jesus set forth on his tour in the territory of Herod Philip. Through works, teachings, and life the Lord had intended that men come to recognize his messiahship. Especially in view of the immediately preceding circumstances the time had come to test the result of these labors. Near Caesarea Philippi the Lord questioned the Twelve, and was pleased to learn that his efforts with them had not been in vain. They recognized him as being "The Christ, the Son of the Living God." See Mt. 16:13-20.

27. Behind the Lord was his rejection by the many. Before him--the Cross.

Around him--his band of disciples--the hope of the world. Above him--his loving, knowing, seeing heavenly Father. Before returning to face his foes in Galilee and Judaea a miraculous evidence of divine presence and approval was given him. Moses, Elijah, and the Christ were present. Also, Peter, James and John were there. Moses and Elijah talked with the Christ about his death. God emphasized his approval of his Son, and that men must "Hear Him." The transfiguration was one of the greatest events of the personal ministry. As Dean states: "Prophets and Apostles, the Old Covenant and the New, heaven and earth--there met." (Dean, p. 144.) Cf. 2 Pet. 1:16-18.

28. Following the transfiguration the Lord performed a miracle which the nine disciples had been unable to perform--the casting out of a demon.

29. We thereafter have the miracle of the tribute money, a great lesson on humility, a warning with reference to "occasions of stumbling," a lesson on dealing with the wayward, and a lesson on forgiveness. The Lord thus emphasized the nature of his kingdom, and lessons which would find application therein. The Lord left Galilee and once more went to Jerusalem. Thus closes the Great Galilean ministry.
