

Galilean Ministry—Jesus Makes Capernaum His Home (Winter 30 – Spring 31)

Matthew 4:13–16	Mark 1:21a	Luke 4:31a
<p>13 and leaving Nazareth, He came and settled in Capernaum, which is by the sea, in the region of Zebulun and Naphtali.</p> <p>14 <i>This was</i> to fulfill what was spoken through Isaiah the prophet:</p> <p>15 “THE LAND OF ZEBULUN AND THE LAND OF NAPHTALI, BY THE WAY OF THE SEA, BEYOND THE JORDAN, GALILEE OF THE GENTILES—</p> <p>16 “THE PEOPLE WHO WERE SITTING IN DARKNESS SAW A GREAT LIGHT, AND THOSE WHO WERE SITTING IN THE LAND AND SHADOW OF DEATH, UPON THEM A LIGHT DAWNED.” [Isa 9:1–2]</p>	<p>21a They went into Capernaum;</p>	<p>31a And He came down to Capernaum, a city of Galilee,</p>

Galilean Ministry—Jesus Calls Four Fishermen (Winter 30 – Spring 31)

Matthew 4:18–22	Mark 1:16–20
<p>18 Now as Jesus was walking by the Sea of Galilee, He saw two brothers, Simon who was called Peter, and Andrew his brother, casting a net into the sea; for they were fishermen.</p> <p>19 And He said to them, “Follow Me, and I will make you fishers of men.”</p> <p>20 Immediately they left their nets and followed Him.</p> <p>21 Going on from there He saw two other brothers, James the <i>son</i> of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and He called them.</p> <p>22 Immediately they left the boat and their father, and followed Him.</p>	<p>16 As He was going along by the Sea of Galilee, He saw Simon and Andrew, the brother of Simon, casting a net in the sea; for they were fishermen.</p> <p>17 And Jesus said to them, “Follow Me, and I will make you become fishers of men.”</p> <p>18 Immediately they left their nets and followed Him.</p> <p>19 Going on a little farther, He saw James the son of Zebedee, and John his brother, who were also in the boat mending the nets.</p> <p>20 Immediately He called them; and they left their father Zebedee in the boat with the hired servants, and went away to follow Him.</p>
Luke 5:1–11	
<p>1 Now it happened that while the crowd was pressing around Him and listening to the word of God, He was standing by the lake of Gennesaret;</p> <p>2 and He saw two boats lying at the edge of the lake; but the fishermen had gotten out of them and were washing their nets.</p> <p>3 And He got into one of the boats, which was Simon’s, and asked him to put out a little way from the land. And He sat down and <i>began</i> teaching the people from the boat.</p> <p>4 When He had finished speaking, He said to Simon, “Put out into the deep water and let down your nets for a catch.”</p>	

5 Simon answered and said, “Master, we worked hard all night and caught nothing, but I will do as You say *and* let down the nets.”

6 When they had done this, they enclosed a great quantity of fish, and their nets *began* to break;

7 so they signaled to their partners in the other boat for them to come and help them. And they came and filled both of the boats, so that they began to sink.

8 But when Simon Peter saw *that*, he fell down at Jesus’ feet, saying, “Go away from me Lord, for I am a sinful man, O Lord!”

9 For amazement had seized him and all his companions because of the catch of fish which they had taken;

10 and so also *were* James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, “Do not fear, from now on you will be catching men.”

11 When they had brought their boats to land, they left everything and followed Him.

Scripture quotations are from the New American Standard Bible, Copyright © 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1995 by The Lockman Foundation La Habra, Calif. Used by permission. All rights reserved. For Permission to Quote visit <http://www.lockman.org>.

Chronological Notes

- 1) The similarities and differences between the synoptic accounts of Peter’s call (Matt 4:18–22; Mark 1:16–20; Luke 5:1–11) have caused scholars to come to different conclusions about the relationship of the two accounts. Some see them as different descriptions of the same event¹ while others see them as two separate events.² For now, I have chosen to group the events together in the reading.
- 2) Elements of Peter’s call resemble the post-resurrection story in John 21:1–14, but arguments for an originally post-resurrection setting for Luke’s tradition are unconvincing. Moreover, as Abogunrin has rightly noted, “The differences between the accounts are more striking than the similarities.”³

¹ Orville E. **Daniel**, *A Harmony of the Four Gospels: The New International Version, Second Edition*, (Baker Book House, 1996), 43–44; Floyd N. **Jones**, *An Analytical Red Letter Harmony of the Four Gospels*, (KingsWord Press, 1999), 23–24; Steven L. **Cox** & Kendell H. **Easley**, *Harmony of the Gospels*, (Holman Bible Publishers, 2007), 55–56; A. T. **Robertson**, *A Harmony of the Gospels for Students of the Life of Christ*, (New York: Harper & Row, 1922), vii; Kurt **Aland**, *Synopsis of the Four Gospels* (Greek-English Edition of the *Synopsis Quattuor Evangeliorum*); Walter L. **Liefeld** & David W. **Pao**, “Luke,” *Expositor’s Bible Commentary*, Rev. Ed., 115–116; I. Howard **Marshall**, “The Gospel of Luke,” *NIGTC*, 200 [apparently]; Robert H. **Stein**, “Luke,” *New American Commentary*, 168 fn. 35; John **Nolland**, “Luke 1:1–9:20,” *Word Biblical Commentary*, Vol. 35a, 221 [apparently].

² Robert L. **Thomas** & Stanley N. **Gundry**, *A Harmony of the Gospels: New American Standard Edition*, (Moody Press 1978); Darrell L. **Bock**, “Luke 1:1–9:50,” *Baker Exegetical Commentary on the New Testament*, 450–451; D. A. **Carson**, “Matthew,” *EBC*, 119 [apparently]; William **Hendriksen**, “Luke,” *Baker New Testament Commentary*, 280; Leon **Morris**, “Luke,” *Tyndale NT Commentaries*, 131–32.

³ S. O. Abogunrin, “The Three Variant Accounts of Peter’s Call: A Critical and Theological Examination of the Texts,” *NTS* 31 (1985): 592–93. See also Marshall’s comments (I. Howard Marshall, “The Gospel of Luke,” *NIGTC*, 200.)