

Galilean Ministry—A Warm Welcome (November/December 30)

John 4:43–45

43 Now after two days he departed thence, and went into Galilee.
 44 For Jesus himself testified, that a prophet hath no honor in his own country.
 45 Then when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

Galilean Ministry—Jesus Preaches the Gospel (December 30 – March 31)

Matthew 4:17

Mark 1:14b–15

Luke 4:14b–15

17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

14b preaching the gospel of the kingdom of God,
 15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

14b and there went out a fame of him through all the region round about.
 15 And he taught in their synagogues, being glorified of all.

Galilean Ministry—Jesus' Second Sign: Healing an Official's Son (December 30 – March 31)

John 4:46–54

46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.
 47 When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.
 48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.
 49 The nobleman saith unto him, Sir, come down ere my child die.
 50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.
 51 And as he was now going down, his servants met him, and told *him*, saying, Thy son liveth.
 52 Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.
 53 So the father knew that *it was* at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.
 54 This *is* again the second miracle *that* Jesus did, when he was come out of Judaea into Galilee.

Galilean Ministry—Rejection at Nazareth (December 30 – March 31)

Luke 4:16–30

16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.
 17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,
 18 The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,
 19 To preach the acceptable year of the Lord. [[Isa 61:1–2a](#)]
 20 And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.
 21 And he began to say unto them, This day is this scripture fulfilled in your ears.
 22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?
 23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.
 24 And he said, Verily I say unto you, No prophet is accepted in his own country.
 25 But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;

26 But unto none of them was Elias sent, save unto Sarepta, *a city of Sidon*, unto a woman *that was* a widow. [cf. [1 Kgs 17:8–24](#)]
 27 And many lepers were in Israel in the time of Elijah the prophet; and none of them was cleansed, saving Naaman the Syrian. [cf. [2 Kgs 5:1–19](#)]
 28 And all they in the synagogue, when they heard these things, were filled with wrath,
 29 And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.
 30 But he passing through the midst of them went his way,

Galilean Ministry—Jesus Makes Capernaum His Home (December 30 – March 31)

Matthew 4:13–16	Mark 1:21a	Luke 4:31a
13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zebulun and Naphtali: 14 That it might be fulfilled which was spoken by Esaias the prophet, saying, 15 The land of Zebulun, and the land of Naphtali, <i>by the way of the sea, beyond Jordan, Galilee of the Gentiles;</i> 16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. [Isa 9:1–2]	21a And they went into Capernaum;	31a And came down to Capernaum, a city of Galilee,

Galilean Ministry—Jesus Calls Four Fishermen (December 30 – March 31)

Luke 5:1–11	
1 And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, 2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing <i>their</i> nets. 3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. 4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. 5 And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. 6 And when they had this done, they enclosed a great multitude of fishes: and their net brake. 7 And they beckoned unto <i>their</i> partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. 8 When Simon Peter saw <i>it</i> , he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. 9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken: 10 And so <i>was</i> also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. 11 And when they had brought their ships to land, they forsook all, and followed him.	
Matthew 4:18–22	Mark 1:16–20
18 And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. 19 And he saith unto them, Follow me, and I will make you fishers of men. 20 And they straightway left <i>their</i> nets, and followed him. 21 And going on from thence, he saw other two brethren, James <i>the son</i> of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. 22 And they immediately left the ship and their father, and followed him.	16 Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers. 17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. 18 And straightway they forsook their nets, and followed him. 19 And when he had gone a little further thence, he saw James <i>the son</i> of Zebedee, and John his brother, who also were in the ship mending their nets. 20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

Galilean Ministry—A Demon in the Synagogue (December 30 – March 31)

Mark 1:21b–28	Luke 4:31b–37
<p>21b and straightway on the sabbath day he entered into the synagogue, and taught. 22 And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes. 23 And there was in their synagogue a man with an unclean spirit; and he cried out, 24 Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. 25 And Jesus rebuked him, saying, Hold thy peace, and come out of him. 26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him. 27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him. 28 And immediately his fame spread abroad throughout all the region round about Galilee.</p>	<p>31b and taught them on the sabbath days. 32 And they were astonished at his doctrine: for his word was with power. 33 And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, 34 Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God. 35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not. 36 And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out. 37 And the fame of him went out into every place of the country round about.</p>

Scripture quotations are from *The King James Version (KJV)*. The KJV is in the public domain.

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.)