

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

John 4:43–45

43 And after the two days he departed from there into Galilee.

44 For Jesus himself testified that a prophet has no honor in his own homeland.

45 So when he came to Galilee, the Galileans welcomed him, *because they* had seen all *the things* he had done in Jerusalem at the feast (for they themselves had also come to 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 *on*, Jesus began to preach

and to say,
“Repent, because the kingdom of heaven is near.”

14b proclaiming the gospel of God

15 and saying, “The time is fulfilled and the kingdom of God has come near. Repent and believe in the gospel!”

14b and news about him went out throughout all the surrounding region.
15 And he began to teach in their synagogues, *and* was praised by all.

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

John 4:46–54

46 Now he came again to Cana in Galilee, where he had made the water wine. And *there* was at Capernaum a certain royal official whose son was sick.

47 This man, *when he* heard that Jesus had come from Judea into Galilee, went to him and asked that he come down and heal his son, for he was about to die.

48 So Jesus said to him, “Unless you *people* see signs and wonders, you will never believe!”

49 The royal official said to him, “Sir, come down before my child dies!”

50 Jesus said to him, “Go, your son will live.” The man believed the word that Jesus spoke to him, and he departed.

51 Now *as* he was going down, his slaves met him, saying that his child was alive.

52 So he inquired from them the hour at which he had gotten better. Then they said to him, “Yesterday at the seventh hour the fever left him.”

53 So the father knew that *it was* that same hour at which Jesus said to him, “Your son will live,” and he himself believed, and his whole household.

54 Now this *is* again a second sign Jesus performed *when he* came from Judea 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 according to his custom he entered into the synagogue on the day of the Sabbath and stood up to read.

17 And the scroll of the prophet Isaiah was given to him, and unrolling the scroll he found the place where it was written,

18 “The Spirit of the Lord *is* upon me,
because of which he has anointed me
to proclaim good news to the poor.
He has sent me
to proclaim release to the captives,
and recovery of sight to the blind,
to send out in freedom those who are oppressed,
19 to proclaim the favorable year of the Lord.” [[Isa 61:1–2a](#)]

20 And he rolled up the scroll *and* gave *it* back to the attendant *and* sat down. And the eyes of everyone in the synagogue were looking intently at him.

21 And he began to say to them, “Today this scripture has been fulfilled in your hearing.”

22 And they were all speaking well of him, and were astonished at the gracious words that were coming out of his mouth. And they were saying, “Is this man not the son of Joseph?”

23 And he said to them, “Doubtless you will tell me this parable: ‘Physician, heal yourself!’ Whatever we have heard that took place in Capernaum, do here in your hometown also!”

24 And he said, “Truly I say to you that no prophet is acceptable in his *own* hometown.

25 But in truth I say to you, there were many widows in Israel in the days of Elijah, when the sky was shut for three years and six months while a great famine took place over all the land.

26 And Elijah was sent to none of them, but only to Zarephath *in the region* of Sidon, to a woman *who was* a widow. [cf. [1 Kgs 17:8–24](#)]

27 And there were many lepers in Israel in the time of the prophet Elisha, and none of them was made clean except Naaman the Syrian.” [cf. [2 Kgs 5:1–19](#)]

28 And all *those* in the synagogue were filled with anger *when they* heard these *things*.

29 And they stood up *and* forced him out of the town and brought him up to the edge of the hill on which their town was built, so that they could throw him down the cliff.

30 But he passed through their midst *and* went on his way.

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

Matthew 4:13–16	Mark 1:21a	Luke 4:31a
<p>13 And leaving Nazareth, he went <i>and</i> lived in Capernaum by the sea, in the region of Zebulun and Naphtali, 14 in order that what was spoken by the prophet Isaiah would be fulfilled, who said,</p> <p>15 “Land of Zebulun and land of Naphtali, toward the sea, on the other side of the Jordan, Galilee of the Gentiles— 16 the people who sit in darkness have seen a great light, and the ones who sit in the land and shadow of death, a light has dawned on them.” [Isa 9:1–2]</p>	<p>21a And they went into Capernaum</p>	<p>31a And he came down to Capernaum, a town of Galilee,</p>

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

Luke 5:1–11	
<p>1 Now it happened that while the crowd was pressing around him and hearing the word of God, he was standing beside the lake of Gennesaret,</p> <p>2 and he saw two boats there beside the lake, but the fishermen had gotten out of them <i>and</i> were washing their nets.</p> <p>3 And he got into one of the boats, which was Simon’s, <i>and</i> asked him to put out from the land a little. And he sat down <i>and</i> began to teach the crowds from the boat.</p> <p>4 And when he stopped speaking, he said to Simon, “Put out into the deep water and let down your nets for a catch.”</p> <p>5 And Simon answered <i>and</i> said, “Master, <i>although</i> we worked hard through the whole night, we caught nothing. But at your word I will let down the nets.”</p> <p>6 And <i>when they</i> did this, they caught a very large number of fish, and their nets began to tear.</p> <p>7 And they signaled to their partners in the other boat to come <i>and</i> help them, and they came and filled both the boats so that they began to sink.</p> <p>8 And <i>when he</i> saw it, Simon Peter fell down at Jesus’ knees, saying, “Depart from me, Lord, because I am a sinful man!”</p> <p>9 For amazement had seized him and all those <i>who were</i> with him at the catch of fish that they had caught,</p> <p>10 and so also <i>were</i> James and John, the sons of Zebedee, who were business partners with Simon. And Jesus said to Simon, “Do not be afraid! From now on you will be catching people!”</p> <p>11 And <i>after they</i> brought <i>their</i> boats to the land, they left everything <i>and</i> followed him.</p>	
Matthew 4:18–22	Mark 1:16–20
<p>18 Now <i>as he</i> was walking beside the Sea of Galilee, he saw two brothers, Simon called Peter and his brother Andrew, throwing a casting 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 people.”</p> <p>20 And immediately they left their nets <i>and</i> followed him.</p> <p>21 And going on from there, he saw two other brothers, James</p>	<p>16 And <i>as he</i> was passing by along the Sea of Galilee, he saw Simon and Andrew, Simon’s brother, casting <i>a net</i> into the sea (for they were fishermen).</p> <p>17 And Jesus said to them, “Follow me and I will make you become fishers of people.”</p> <p>18 And immediately they left their nets <i>and</i> followed him.</p> <p>19 And going on a little <i>farther</i>, he saw James</p>

<p>the <i>son</i> of Zebedee and his brother John, in the boat with their father Zebedee, mending their nets, and he called them. 22 And immediately they left the boat and their father <i>and</i> followed him.</p>	<p>the <i>son</i> of Zebedee and his brother John, and they <i>were</i> in the boat mending the nets. 20 And immediately he called them, and they left their father Zebedee in the boat with the hired men <i>and</i> went away after him.</p>
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Galilean Ministry—A Demon in the Synagogue (December 30 – March 31)

Mark 1:21b–28	Luke 4:31b–37
<p>21b and immediately on the Sabbath he began to teach in the synagogue. 22 And they were amazed at his teaching, because he was teaching them like one who had authority, and not like the scribes. 23 And so then there was a man in their synagogue with an unclean spirit, and he cried out, 24 saying, “Leave us alone, Jesus the Nazarene! Have you come to destroy us? I know who you are—the Holy One of God!” 25 And Jesus rebuked him, saying, “Be silent, and come out of him!” 26 And <i>after</i> convulsing him and crying out with a loud voice, the unclean spirit came out of him. 27 And they were all amazed, so that <i>they began</i> to discuss with one another, saying, “What is this? A new teaching with authority! He even commands the unclean spirits and they obey him.” 28 And the report about him then went out everywhere in the whole surrounding region of Galilee.</p>	<p>31b and was teaching them on the Sabbath. 32 And they were astounded at his teaching, because he spoke with authority. 33 And in the synagogue there was a man who had the spirit of an unclean demon, and he cried out with a loud voice, 34 “Ha! Leave us alone, Jesus the Nazarene! Have you come to destroy us? I know who you are—the Holy One of God!” 35 And Jesus rebuked him, saying, “Be silent and come out of him!” And <i>after</i> throwing him down in their midst, the demon came out of him without hurting him at all. 36 And amazement came upon <i>them</i> all, and they began to talk with one another, saying, “What word <i>is</i> this? For he commands the unclean spirits with authority and power, and they come out!” 37 And news about him went out into every place of the surrounding region.</p>

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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.

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.

- 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

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.)