

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

John 4:43–45

43 After the two days He went forth from there into Galilee.

44 For Jesus Himself testified that a prophet has no honor in his own country.

45 So when He came to Galilee, the Galileans received Him, having seen all the things that He did in Jerusalem at the feast; for they themselves also went 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 Jesus began to preach

and say, “Repent,
for the kingdom of heaven is at hand.”

14b preaching the gospel of God,

15 and saying, “The time is fulfilled,
and the kingdom of God is at hand;
repent and believe in the gospel.”

14b and news about Him spread through
all the surrounding district.

15 And He *began* teaching 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 Therefore He came again to Cana of Galilee where He had made the water wine. And there was a royal official whose son was sick at Capernaum.

47 When he heard that Jesus had come out of Judea into Galilee, he went to Him and was imploring *Him* to come down and heal his son; for he was at the point of death.

48 So Jesus said to him, “Unless you *people* see signs and wonders, you *simply* will not believe.”

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

50 Jesus said to him, “Go; your son lives.” The man believed the word that Jesus spoke to him and started off.

51 As he was now going down, *his* slaves met him, saying that his son was living.

52 So he inquired of them the hour when he began to get better. Then they said to him, “Yesterday at the seventh hour the fever left him.”

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

54 This is again a second sign that Jesus performed when He had come out of 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 as was His custom, He entered the synagogue on the Sabbath, and stood up to read.

17 And the book of the prophet Isaiah was handed to Him. And He opened the book and found the place where it was written,

18 “THE SPIRIT OF THE LORD IS UPON ME,
BECAUSE HE ANOINTED ME TO PREACH THE GOSPEL TO THE POOR.

HE HAS SENT ME TO PROCLAIM RELEASE TO THE CAPTIVES,

AND RECOVERY OF SIGHT TO THE BLIND,

TO SET FREE THOSE WHO ARE OPPRESSED,

19 TO PROCLAIM THE FAVORABLE YEAR OF THE LORD.” [[Isa 61:1–2a](#)]

20 And He closed the book, gave it back to the attendant and sat down; and the eyes of all in the synagogue were fixed on Him.

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

22 And all were speaking well of Him, and wondering at the gracious words which were falling from His lips; and they were saying, “Is this not Joseph’s son?”

23 And He said to them, “No doubt you will quote this proverb to Me, ‘Physician, heal yourself! Whatever we heard was done at Capernaum, do here in your hometown as well.’”

24 And He said, “Truly I say to you, no prophet is welcome in his hometown.

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

26 and yet Elijah was sent to none of them, but only to Zarephath, *in the land 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 Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian.” [cf. [2 Kgs 5:1–19](#)]
 28 And all *the people* in the synagogue were filled with rage as they heard these things;
 29 and they got up and drove Him out of the city, and led Him to the brow of the hill on which their city had been built, in order to throw Him down the cliff.
 30 But passing through their midst, He went 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 came and settled in Capernaum, which is by the sea, in the region of Zebulun and Naphtali. 14 <i>This was</i> to fulfill what was spoken through Isaiah the prophet: 15 “THE LAND OF ZEBULUN AND THE LAND OF NAPHTALI, BY THE WAY OF THE SEA, BEYOND THE JORDAN, GALILEE OF THE GENTILES— 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 (December 30 – March 31)

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; 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. 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. 4 When He had finished speaking, He said to Simon, “Put out into the deep water and let down your nets for a catch.” 5 Simon answered and said, “Master, we worked hard all night and caught nothing, but I will do as You say <i>and</i> let down the nets.” 6 When they had done this, they enclosed a great quantity of fish, and their nets <i>began</i> 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 <i>that</i>, 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 <i>were</i> 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.</p>	
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. 19 And He said to them, “Follow Me, and I will make you fishers of men.” 20 Immediately they left their nets and followed Him. 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. 22 Immediately they left the boat and their father,</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. 17 And Jesus said to them, “Follow Me, and I will make you become fishers of men.” 18 Immediately they left their nets and followed Him. 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. 20 Immediately He called them; and they left their father Zebedee in the boat with the hired servants,</p>

and followed Him.	and went away to follow Him.
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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 entered the synagogue and <i>began</i> to teach.</p> <p>22 They were amazed at His teaching; for He was teaching them as <i>one</i> having authority, and not as the scribes.</p> <p>23 Just then there was a man in their synagogue with an unclean spirit; and he cried out, 24 saying,</p> <p>“What business do we have with each other, Jesus of Nazareth? Have You come to destroy us? I know who You are—the Holy One of God!”</p> <p>25 And Jesus rebuked him, saying, “Be quiet, and come out of him!”</p> <p>26 Throwing him into convulsions, the unclean spirit cried out with a loud voice and came out of him.</p> <p>27 They were all amazed, so that they debated among themselves, saying, “What is this? A new teaching with authority! He commands even the unclean spirits, and they obey Him.”</p> <p>28 Immediately the news about Him spread everywhere into all the surrounding district of Galilee.</p>	<p>31b and He was teaching them on the Sabbath; 32 and they were amazed at His teaching, for His message was with authority.</p> <p>33 In the synagogue there was a man possessed by the spirit of an unclean demon, and he cried out with a loud voice, 34 “Let us alone! What business do we have with each other, Jesus of Nazareth? Have You come to destroy us? I know who You are—the Holy One of God!”</p> <p>35 But Jesus rebuked him, saying, “Be quiet and come out of him!” And when the demon had thrown him down in the midst of <i>the people</i>, he came out of him without doing him any harm.</p> <p>36 And amazement came upon them all, and they <i>began</i> talking with one another saying, “What is this message? For with authority and power He commands the unclean spirits and they come out.”</p> <p>37 And the report about Him was spreading into every locality in the surrounding district.</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.
- 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.)