
THE STORY OF JESUS THE MESSIAH

A Bible Study Course Covering the four Gospels in Harmony Fashion

LESSON 9

LUKE 5:17-26; MATTHEW 9:14-31; MARK 3:13-19; JOHN 5

JESUS HEALS SEVERAL PEOPLE, GOES TO JERUSALEM FOR A FESTIVAL, AND APPOINTS THE TWELVE APOSTLES
28 A.D.

Luke 5:17-26

- Luke here mentions the Pharisees and Teachers of the Law for the first time in his book. The name Pharisee likely means the “separated ones.” From the Luke People’s Bible: “They were non-priestly interpreters of the law and advocated a rigorous practice of all the commandments, both those written and those handed down (as they believed) by oral tradition from the fathers of Israel. They separated themselves from the society of people whose observance of the law they considered too lax.”
1. Luke tells us: “*Pharisees and teachers of the law, who had come from every village of Galilee and from Judea and Jerusalem, were sitting there.*” Why do you think these men had gathered from all over the country? Why would Jesus do miracles in front of these men as he was teaching them?
 2. The Greek word Luke uses for “remarkable” is our English word for “paradox.” This is sometimes translated “contrary to opinion, unexpected, strange.” This a very appropriate word here. What about the forgiving and healing of this paralytic man was contrary to public opinion?

Matthew 9:14-31

- We have talked before about fasting during our discussion on the Sermon on the Mount. (See 6:16-18)
3. What point was Jesus making by comparing fasting to a wedding feast?
 4. Jesus was speaking against the self-righteous system of the Pharisees which added good works to the work of the Messiah. How is adding good works to the work of the Messiah like putting an unshrunk patch on old clothing or new wine into an old wineskin?
 5. What is the main point Jesus is making?

6. Luke tells us that the name of this man was Jairus. He also tells us that Jairus first came to Jesus when his daughter was critically and asked Jesus to heal her. Matthew's narrative picks up the account after Jairus had been told that his daughter was dead.
7. Imagine how difficult it must have been on Jairus when Jesus was stopped by the woman who had been subject to bleeding for 12 years. What lesson might we learn from this?
8. Jesus said that the faith of the lady healed her. How did she show her faith?
9. Why would Jesus have made sure to stop and tell the lady that it was her faith that healed her? Was she responsible for the healing? What does this say to us?
10. Matthew makes sure to tell us about the crowd that already had gathered at Jairus' house when Jesus arrived. In addition, he tells us that they laughed at Jesus that he would raise the girl. How do these details aid in giving us confidence that a miracle actually took place here?
11. What comforting thought does Jesus give to us by saying that girl wasn't dead but only asleep?

Mark 3:13-19

12. For what two reasons did Jesus specially choose these 12 men? (vs. 14)
13. Why do you think Jesus chose these men in the presence of a large gathering of followers? Compare that to our modern service of installation and/or ordination.
14. List some things that stand out at you as you look at this group of 12 apostles that Jesus gathered together.

From the Mark People's Bible about the Apostles:

Simon Peter always heads the list. He was a man of action and quick decision, always ready to speak for the disciples as a group. Christ gave him the name Peter, which means rock, not because he always was a rock, but because he indeed was a rock when he let his faith in Jesus speak and act. His lowest hour was when he denied Christ, and probably his highest hour when he preached that powerful sermon on Pentecost and three thousand turned to the Lord. Though Scripture never places him in Rome for twenty-five years as bishop or pope, he perhaps died a martyr's death in Rome. Peter wrote two epistles which are included in the New Testament.

James and John, the sons of Zebedee, were called “Boanerges” by Christ, meaning Sons of Thunder. A burning zeal for their Lord characterized them. At times they were too ambitious for their own good (10:35-41). James was the first of the apostles to lay down his life for his faith in Jesus. He was arrested by Herod Agrippa in the year A.D. 42 and beheaded. John was the writer of the Gospel that bears his name, 3 letters in the New Testament and the book of Revelation. He outlived all the other apostles.

Andrew shared with John the honor of being the first followers of Jesus. According to John 1:40-42 it was he who brought his brother Simon Peter to Jesus. Andrew and John had been disciples of John the Baptist.

Philip was from Bethsaida, the hometown of Andrew and Peter before they moved to Capernaum, possibly when Peter was married. On the day after Simon Peter was brought to Jesus by Andrew, Jesus himself asked Philip to follow him. And Philip immediately brought Nathaneal to Jesus.

Nathanael, or Bartholomew, was the first to voice the conviction: “Rabbi, you are the Son of God; you are the King of Israel” (John 1:49). The Evangelist John calls him by his given name, Nathanael, whereas the other Gospel writers speak of him as Bartholomew, a patronymic meaning “son of Talmi or Ptolemy.” The Gospels do not tell us a great deal about either Philip or Bartholomew, but tradition has it that Philip did mission work in Asia Minor, and Bartholomew took the Gospel as far as India.

Matthew is Levi, about whom Mark wrote in chapter 2, a tax collector in Herod’s service and thus a man whom the religious aristocracy of the Jews had absolutely no use for. But Jesus appointed him an apostle, and he later wrote the first Gospel.

Thomas, Didymus in Greek and named so three times in John’s Gospel, was a man who would not accept anything as fact until it was demonstrated to him, somewhat like many in the modern era. It took visible, tangible proof to convince Thomas of the resurrection of Christ. But when it was offered by the Lord himself, Thomas replied, “My Lord and my God!” Thus, if there is any one man who guarantees the account of our Lord’s redemptive acts is factual, he is Thomas. Modern man, insistent on tangible proof, needs him among the apostles. Jesus provided him. Today we would therefore say, A good choice!

All we know about the next apostle, **James**, is that he was the son of Alphaeus. Scripture mentions him only in the lists of the apostles Jesus chose. Thus we know that he was present at and after the ascension of our Lord. But just because we know no more about him does not mean that he was a nonentity or a failure. As so many unsung heroes of the Christian church, he also did the work the Lord called him to perform.

Thaddaeus is another apostle about whom we know next to nothing. Mark undoubtedly used the name Thaddaeus to distinguish him from Judas Iscariot. Matthew also calls him Thaddaeus, though some Greek texts of Matthew call him Lebbaeus. Luke calls him Judas son of James.

A starting choice on the part of Jesus was **Simon the Zealot**. He was called the Zealot undoubtedly because he had been a member of the patriotic Jewish rebel party by that name. Others translate the term as the Cananaean or Patriot, but the meaning is the same. Jesus could use a man of ardor in spreading the gospel once his loyalty had been switched from a political messiah to the heavenly Messiah.

The saddest name is the last, **Judas Iscariot**, who betrayed him. His home town was Kerioth, making him the only apostle who came from Judea. At the beginning undoubtedly a faithful follower of Jesus, he became disillusioned, filled his pockets from the common purse, betrayed the Lord and finally committed suicide. Jesus frequently but unsuccessfully tried to turn him from the fatal path he had chosen but he persisted and thus fulfilled the tragic role Ahithophel had played in the life of King David. We are not told when Judas fell from faith, but this much we can be certain of, namely, that Jesus did not choose him in order to have him commit this heinous crime. We know that Jesus as God the Son knows all things in advance, and yet he chose this man not to have him betray him, but to preach and teach the Gospel. He was the Lord’s greatest disappointment.

John 5:1-14

15. *"A feast of the Jews"* – Three times a year, Jewish males were expected to attend pilgrimage festivals in Jerusalem: Passover (April), Pentecost (May), and Tabernacles (October). John tell us which festival came up this time, but suggests significant time had passed since Jesus' return to Galilee and tells us again why he left for Judea.
16. Bethesda means "house of mercy". The pool still stood in John's day, having survived the Roman destruction in 70 A.D. It had 5 colonnades near it where disabled people lay, apparently hoping for healing from the pools waters when agitated.
17. Why do you think John mentions specifically that the man had been an invalid for 38 years?
18. Why do you think Jesus knowingly healed on the Sabbath Day? Was he breaking the Sabbath law or not? (See Exodus 20:10; Jeremiah 17:19-27; Nehemiah 13:15-22)
19. Explain what is so strange about the Pharisees' reaction to this.
20. List the possible explanations to Jesus saying, "Stop sinning or something worse may happen to you."

John 5:15-47

21. What comfort do we take from Jesus saying, *"My Father is always at his work to this very day, and I too am working?"*
22. Why were the Jews so upset with Jesus? What fueled their actions?
23. What *"greater things than these"* was Jesus talking about?
24. In John 3:17, Jesus said, *"For God did not send his Son into the world to condemn the world, but to save the world through him."* How does that fit with what Jesus said here about the Father giving the Son authority to judge?
25. List the 2 tidbits of information verse 24 gives to us about spiritual life.
26. Explain what Jesus means in verse 29 when he said, *"those who have done good will rise to live."*

27. Who is the other person who testified about Jesus to make his claims valid? What else gives testimony that Jesus' claims are valid?
28. Is it possible to study the scriptures and still not possess eternal life? Explain.
29. Aren't we called upon to give praise to Jesus as our Savior? What then did Jesus mean in vs. 41 when he talked about not accepting the praise of men?
30. Why could the Jews not accept Jesus equating himself with the Father?
31. Why would Jesus make mention of Moses? How did the Jews not listen to Moses?