

Day 278 – John 4; Matthew 4:12-17; Mark 1:14-15; Luke 4:14-30 •

From that time Jesus began to preach and say, *“Repent, for the kingdom of heaven is at hand.”* Matthew 4:17

The ministry of Messiah at His first coming is described in Isaiah 61:1-2a and at His second coming in Isaiah 61:2b-3.

In claiming to be Messiah, Jesus Christ read Isaiah 61:1-2a in the synagogue (Luke 4:18-19).¹

*“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,
TO PROCLAIM THE FAVORABLE YEAR OF THE LORD.”*
Luke 4:18-19

What happened to Jesus in the synagogue of his hometown, per Luke 4:28-30?

An outline of John 4:1-42

*courtesy of Ronnie C. Stevens, Pastor
Danube International Church in Budapest, Hungary.*

- 1) Availability and Intentionality (vv. 1-4)
- 2) The Burden of History (vv. 4-6)
Normally Jewish people avoided Samaria
- 3) The Initiative of Deity (v. 7)
For a Jew to converse with a Samaritan was most unusual
- 4) The Claims of Authority (v. 10)
Kind of a summary of the gospel.
- 5) The Two Missions Defined
- 6) The Stereotypes Asserted (v. 9)
- 7) The Goal of Missions Summarized
- 8) Make the Gift Known (v. 14)
The gift is personal, incomprehensible, and not of this world.
- 9) Make the Unbeliever's Position Known (vv. 16-18)
- 10) Answer the Unbeliever's Questions (vv. 19-24)
 - a) The Biggest Understatement in the Bible (v. 19)
- 11) Proclaim Christ in His Fullness (vv. 25-26)
- 12) Christ in the Harvest (vv. 25-42)
 - a) Christ Incomparable (v. 27)
 - i) The New Priority (v. 28)
 - ii) The New Preoccupation (v. 29) - Missions
 - b) The Two Temptations (vv. 31-34)
 - c) The Harvest Discerned
 - i) Urgency (v. 35)
 - d) The Harvest Displayed (vv. 39-42)
They called Him *“the Savior of the world”*.

Day 279 – Mark 1:16-45; Matt. 4:18-25; 8:2-4; 8:14-17; Luke 4:31-5:16 •

And He healed many who were ill with various diseases, and cast out many demons; and He was not permitting the demons to speak, because they knew who He was. Mark 1:34

There are several men named James in the New Testament:

James the son of Zebedee, the apostle, the brother of John, who was martyred under Herod Agrippa I (Acts 12:2).

James the son of Alphaeus, “the Less” (Mark 15:40), also one of the Twelve (Matthew 10:3)

James, the half brother of Christ and writer of the epistle of James

James, the father or, less probably, brother of the apostle Judas (to be distinguished from Judas Iscariot; Luke 6:16; Acts 1:13)

List the four disciples that Jesus selected in today's reading. Which of these four was obviously married?

Day 280 – Matthew 9:1-17; Mark 2:1-22; Luke 5:17-39 •

The Pharisees fasted twice a week – conspicuous piety. The required public fasts were only three in number: the Day of Atonement; the day before Purim; and the ninth of Ab, commemorating the fall of Jerusalem. ¹

In the account of the healed paralytic, why were the scribes and Pharisees thinking that Jesus spoke blasphemies?

Day 281 – John 5; Matthew 12:1-21; Mark 2:23-3:12; Luke 6:1-11 •

In John 5:17-47, Jesus asserts His authority, which He bases on His special relation to the Father. ¹

The resurrection of life mentioned in John 5:29 will include all believers (in stages). The resurrection of judgment will involve unbelievers at the end of the Millennium (Rev. 20:11-15).

Per John 5:18, what were two reasons the Jews sought to kill Jesus?

Day 282 – Matthew 5; Mark 3:13-19; Luke 6:12-36 •

Matthew chapters 5-7 contain the widely known Sermon on the Mount.

The Sermon on the Mount does not present the way of salvation but the way of righteous living for those who are in God’s family, contrasting the new Way with the “old one” of the scribes and Pharisees. It is a detailed explanation of the righteousness of God, and its principles are applicable to the children of God today. ¹

Matthew 5:44 is a new teaching, found nowhere in the OT. ¹

What principle is taught in Matthew 5:43-48?

References

¹ *Ryrie Study Bible*, Moody Press, 1995.