

Jesus as the Crowds Experienced Him [1]

Review

1. Creation Theology (Genesis as Foundation)
2. Land Promise & King Promise
3. The God of the Jews
4. Torah & Temple
5. Judgment
6. Restoration
7. Jewish History 1 (Creation to Alexander)
8. Jewish History 2 (Alexander to Herod)
9. Jewish History 3 (Herod to the Jewish Wars)
10. Five types of Judaism

Jesus' Baptism

1. Remember the five types of Judaism? With which does Jesus associate?
 - a. Pharisees, Essenes, Sadducees, Fourth Philosophy? Nope
 - b. Why would Jesus choose to associate with John the Baptist?
 - i. It was not to repent of his sins
 - ii. It was because he agreed with his message
 - iii. In other words, Jesus recognized that John indeed was a true prophet
2. John baptizes Jesus
 - a. Matthew 3.13–17; John 1.29–34–37
3. John testifies to Jesus' superiority
 - a. John 3.22–36 (later Jesus testifies about John in Luke 7.24–30)

Gospel Proclamation

1. defining the message
 - a. "repent for the kingdom of God is near" (Mark 1.14–15; Matthew 3.2, 4.17)
 - i. This phrase is a summary statement of what Jesus' message was. Note that this is the identical "catch phrase" used to describe John the Baptist's apocalyptic pronouncements (compare Matthew 3.2 to Luke 3.7–18)
 - b. kingdom
 - i. The kingdom concept encompasses both the judgment and restoration spoken of by the prophets combined with the reestablishment of the true Davidic throne in the land God gave to Abraham, Isaac, and Jacob.
 - c. near
 - i. They already believed in the kingdom. The gospel was not "stop believing in going to heaven when you die and get on board with God's salvation plan" it was rather "this kingdom you already believe in is nearly here, time has run out, you better get right with God now before it is too late."

- d. repent
 - i. What should one do to prepare for the kingdom?
 - a. Take up the sword? Prepare for battle?
 - b. Go off to the desert and live separate from society?
 - c. Work through current political structures to make Judea a better place?
 - ii. prepare now for the kingdom by aligning yourself with God and his purposes
 - iii. trust God as a Father who wants the best for you over your own inclinations
 - iv. love others because they likewise are God's children
 - v. we will see what other requirements he puts on his disciples (i.e. what does one do after they have repented?).
- 2. Itinerant ministry (Matthew 4.23–25; 9.35–36; 24.14)
 - a. First Sermon in Nazareth (Luke 4.14–30)
 - b. Capernaum (Luke 4.31–37)
 - c. Simon's house (Luke 4.38–41)
 - d. Must preach to the other cities also (Luke 4.42–44)
 - a. Notice that Jesus refuses to stay. They want to make him king. He wants to keep moving.
 - e. Popularity with the crowds (Mark 3.7–12) except in Nazareth (Mark 6.1–6)

Miracles

- 1. exorcisms
 - a. *man at Capernaum (*Mark 1.21–28; Luke 4.33–37)
 - b. *Gerasene man (Matthew 8.28–34; *Mark 5.1–20; Luke 8.26–39)
 - c. mute man (Matthew 9.32–34)
 - d. boy who had seizures (Matthew 17.14–21; Mark 9.14–29; Luke 9.37–43)
 - e. bent over woman (Luke 13.11–17)
- 2. healings
 - a. fever, Peter's mother-in-law (Matthew 8.14–15; Mark 1.29–31; Luke 4.38–39)
 - b. withered hand (Matthew 12.9–14; Mark 3.1–6; Luke 6.6–10)
 - c. ear of Malchus, servant to the high priest (Luke 22.50–52)
 - d. *deaf-mute (Mark 7.31–37)
 - e. man born blind (John 9.1–41)
 - f. healing of two blind men (Matthew 9.27–31)
 - g. blind Bartimaeus of Jericho (Matthew 20.29–34; Mark 10.46–52; Luke 18.35–43)
 - h. blind man in Bethsaida (Mark 8.22–26)
 - i. paralytic in house (Matthew 9.1–8; Mark 2.1–12; Luke 5.18–26)
 - j. paralytic beside pool (John 5.1–9)
 - k. man with dropsy (Luke 14.1–6)
 - l. woman with hemorrhage (Matthew 9.20–22; Mark 5.25–34; Luke 8.43–48)
 - m. leper (Matthew 8.2–4; Mark 1.40–45; Luke 5.12–15)
 - n. ten lepers (Luke 17.11–19)
 - o. official's son in Capernaum (John 4.43–54)
 - p. centurion's servant (Matthew 8.5–13; Luke 7.2–10)
 - q. Syro-Phoenician woman's daughter (Matthew 15.21–28; Mark 7.24–30)

- r. *resurrection of widow's son at Nain (Luke 7.11–17)
 - s. *resurrection of Jairus' daughter (Matthew 9.23–26; *Mark 5.21–24, 35–43; 8.49–56)
 - t. resurrection of Lazarus (John 11.1–44)
3. when people found out who Jesus was (the Messiah) he told them to keep it a secret
 - a. Mark 1.25, 34, 44; 3.12; 5.43; 7.24, 36; 8.26, 30; 9.9; 14.61; John 10.22–29
 4. meaning of healings is eschatological
 - a. *Luke 7.11–17, 18–23¹
 5. miracles over nature
 - a. water into wine (John 2.1–12)
 - b. catch of fish (Luke 5.2–11)
 - c. calming the storm at sea (Matthew 8.23–27; Mark 4.35–41; Luke 8.22–25)
 - d. feeding of 5,000 (Matthew 14.13–21; Mark 6.34–44; Luke 9.10–17; John 6.1–14)
 - e. walking on water (Matthew 14.22–33; Mark 6.44–52)
 - f. feeding of 4,000 (Matthew 15.32–39; Mark 8.1–9)
 - g. cursing the fig tree (Matthew 21.18–22; Mark 11.12–14, 20–24)
 - h. coin in fish's mouth (Matthew 17.27)

¹ The idea that healings and miracles were tied to eschatology is seen in the non-Christian, apocalyptic, Jewish writings of the Dead Sea Scrolls.

[the hea]vens and the earth will listen to his Messiah, and none therein will stray from the commandments of the holy ones...The Lord will consider the pious and call the righteous by name. Over the poor his Spirit will hover and will renew the faithful with his power. And he will glorify the pious on the throne of the eternal kingdom, he who liberates the captives, restores sight to the blind, straightens the b[ent]...He will heal the wounded, and revive the dead and bring good news to the poor... (4Q521)