

## Life of Christ

### Excerpts of Christ's Teachings and Activities From The Early Judean and Galilean Ministries

#### I. Background

- A brief chronology of Christ's ministry after His baptism and temptation:

Time Period	Gospel Accounts
Baptism at Jordan	Matt 3:13-17, Mark 1:9-11, Luke 3:21-22
Temptation in the Judean Wilderness	Matt 4:1-11, Mark 1:12-13, Luke 4:1-13
Travel to Galilee, first miracle	John 1:43-2:11
Early Judean Ministry	John 2:12-3:36
Travel to Samaria, the Woman at the Well	John 4
Travel to Nazareth	Matt 4:12-17, Mark 6:1-6, Luke 4:14-30
Early Galilean Ministry	Matt 4:18-9:13, Mark 1:14-2:17, Luke 4:31-5:27
Second Passover?	John 5
Second visit to Nazareth	Matt 13:53-58, Mark 6:1-6
Middle Galilean Ministry	Matt 9-18, Mark 2-9, Luke 5-10
Feast of Tabernacles	John 7:10-10:39
Perean Ministry	Matt 19-20, Mark 10, Luke 18
Latter Judean Ministry, Third Passover, Crucifixion	Matt 21-28, Mark 11-16, Luke 19-24

- Some interesting notes:
  1. Christ spent most of His ministry in the area of Galilee. In fact, all but several months of His ministry was spent outside of Judea.
  2. Christ made three(?) recorded trips to Jerusalem for the Passover, the last being the one at which He was crucified. This means that His ministry must have lasted around three years starting about A.D. 29 and ending A.D. 32 or A.D. 33.

3. All but just a few weeks of His ministry was spend on Israel soil. The two most notable exceptions was the journey through Samaria and the trip into the regions of Syro-phonecia.

## II. The First Miracle - John 2:1-11

- John records the first miracle of Christ, the turning of the water into wine at the marriage in Cana.
- There is a lot of dispute over this miracle. Some would say that Christ would never have created wine, an alcoholic beverage, in direct defiance of Habakkuk 2:15. However, there is significant evidence to point to the fact that this wine was hardly alcoholic, probably less than 1%. See the discussion on pp. 115-117 in *Pentecost*.

## III. The Early Judean Ministry - John 2:12-3:36

- This appears to be the first time Christ cleansed the Temple. We know that He did it on at least two occasions, one here, and one just prior to His crucifixion.
- We also find the account of Christ telling the Jews about His crucifixion, a statement that they later used to convict him of blasphemy and of trying to destroy the temple (Matt 26:61).
- We also find the account of Nicodemus (John 3:1-21), who later became a disciple of Christ (John 19:39).

## IV. The Woman at the Well - John 4

*John 4:23-24 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth.*

During Christ's conversation with the Samaritan woman, she asked Him a very pertinent question, "Where are we to worship?" This question is based on the confusion raised by the Samaritan religion over the place of worship. During the intertestamental times, a division occurred between the half-breed Jews living in Samaria and the pure-blooded Jews living in Judah. This rift was so great that the two groups did not have any relations with one another. As a result, the Samaritans took the Pentateuch and replaced all references to Mt. Moriah with Mt. Gerizim. This enabled them to take the information in the Pentateuch and apply it to a brand of Judaism that they concocted. One of the great division points was "where do we worship?" The Jews said it must be in Jerusalem, as God had instructed them, the Samaritans, however, said it was at Mt. Gerizim.

Christ's answer to her question was unexpected. Instead of telling her where, He went to the heart of the issue, that of truth and spirit. Truth is required since God demands worship in a certain way, spirit is required because God wants people to worship Him with the proper attitudes. Both are critical for proper worship. One cannot exist without the other.

**A. Truth****1. Based on the fact that God alone is worthy of our worship.**

*Revelation 4:11* Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

*Matthew 4:10* Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

**2. Based on a proper knowledge of who God is.**

**First of all, truth is based on a proper concept of who God is. We need to know His attributes and character.**

**a. Holiness**

**Describes God's complete separation from anything that defiles. It describes His utter "otherness." The Hebrew word "holy" is *qadosh* and refers to something separate.**

*Exodus 15:11* Who is like unto thee, O LORD, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?

*Psalms 29:2* Give unto the LORD the glory due unto his name; worship the LORD in the beauty of holiness.

*Psalms 97:12* Rejoice in the LORD, ye righteous; and give thanks at the remembrance of his holiness.

*1 Peter 1:15* But as he which hath called you is holy, so be ye holy in all manner of conversation;

**b. Righteous**

**God does not do anything "wrong." Since He is the standard, anything He does is right. In fact, one of the compound names of God found in the Old Testament is *Jehovah Tsidkenu*, the Lord our Righteousness.**

*1 Samuel 12:7* Now therefore stand still, that I may reason with you before the LORD of all the righteous acts of the LORD, which he did to you and to your fathers.

*Psalms 19:9* The fear of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether.

*Isaiah 41:10* Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

*Jeremiah 23:6 In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.*

c. **Pure**

**God is completely without fault of any kind.**

*Habakkuk 1:13 Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?*

*1 John 3:3 And every man that hath this hope in him purifieth himself, even as he is pure.*

d. **Just**

**God is completely just. No man can say that God has not given them a "fair shake."**

*Genesis 18:25 That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?*

*Deuteronomy 32:4 He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.*

*Job 4:17 Shall mortal man be more just than God? shall a man be more pure than his maker?*

*Isaiah 45:21 Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the LORD? and there is no God else beside me; a just God and a Saviour; there is none beside me.*

e. **Good**

**God is completely good. There is nothing deceitful or bad about God or anything that He does.**

*Romans 2:4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?*

*Mark 10:17-18 And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God.*

3. Based on a proper knowledge of what God is.

Right worship is also based on a proper knowledge of what God is. We are told in John 4:23-24 that God is a spirit, and as such there are two things that are true of Him.

a. God cannot be reduced to an image.

*Exodus 20:3-4 Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:*

*Isaiah 40:18-26 To whom then will ye liken God? or what likeness will ye compare unto him? The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains. He that is so impoverished that he hath no oblation chooseth a tree that will not rot; he seeketh unto him a cunning workman to prepare a graven image, that shall not be moved. Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: That bringeth the princes to nothing; he maketh the judges of the earth as vanity. Yea, they shall not be planted; yea, they shall not be sown: yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble. To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth.*

b. God is not confined to any one place.

*Jeremiah 23:23-24 Am I a God at hand, saith the LORD, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD.*

*Psalms 139:7 Whither shall I go from thy spirit? or whither shall I flee from thy presence?*

4. Based on a proper knowledge of what God demands.

Man cannot worship God any way that man thinks is right. It is not man that decides the proper way of worship, but God. Idolatry takes many forms.

a. Idolatry is worshiping the wrong God the right way

b. Idolatry is worshiping the wrong God the wrong way

c. Idolatry is worshiping the right God the wrong way

- 1). The golden calf - Exodus 32
- 2). Nadab and Abihu - Leviticus 10:1-2
- 3). Saul - 1 Samuel 13:8014
- 4). Uzzah - 2 Samuel 6:1-9

B. Spirit

1. Based on a proper knowledge of what God desires.

God desires that we worship Him with the proper attitudes. In Malachi 1:12-14 we read of the indictment that God had against the Jews in that they considered worship a drudgery. In Mark 7:6 Christ condemns the Pharisees for worshiping God with their lips while their hearts are afar off. God wants us to worship with the right heart attitude, to do otherwise is idolatry.

a. The meaning of worshiping in spirit

*Romans 1:9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;*

*Psalms 103:1 A Psalm of David. Bless the LORD, O my soul: and all that is within me, bless his holy name.*

*Psalms 51:15-17 O Lord, open thou my lips; and my mouth shall show forth thy praise. For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.*

b. The method of worshiping in spirit

- 1). Center our thoughts on God.
- 2). Confess all known sin.
- 3). Meditate on God's works, words, and ways.
- 4). Worship with an undivided heart.

D. The Words of Worship

1. *shachah* - to bow down

This is the most common word used in the Old Testament and translated "worship." Some representative passages are Ex 24:1, 34:14, Ps 5:7, 66:6. It occurs 55 times in total.

2. *s<sup>e</sup>gid* - to worship, pay homage

This word is used exclusively in Daniel to refer to the act of paying homage to idols or men. Representative passages are Dan 3:5, 10, 14, 15, and 28.

3. *proskuneo* - to make obeisance, do reverence, from *pros*, towards, and *kuneo*, kiss

This is the most frequent word translated “worship” in the New Testament. It is derived from two words which mean to “kiss towards.” It emphasizes the attitude of the giver towards the one being worshiped. Representative passages are Matt 4:10, John 4:21-24, and Rev 4:10.

2. *sebomai* - to revere

This word stresses the act of reverence, more specifically, awe in the presence of a greater. Representative passages are Matt 15:9, Mark 7:7, and Acts 16:14.

3. *latreuo* - to serve

This word stresses the service aspect of worship, specifically in relation to a sacrifice. Representative passages are Hebrews 10:2, Phil 3:3, and Romans 12:1-2 (noun form).

The influence of the LXX may be seen in the fact that the word never refers to human relations, let alone to secular services. [TDNT, IV:627].

The religious connotation of *latreuo* is not to be taken, however, merely in a general, abstract, spiritual or ethical sense. It is not enough to say that *latreuo* has religious significance. One must say that it has sacral significance. *latreuo* means more precisely to serve or worship cultically, especially by sacrifice. [TDNT, IV:60].

4. *sebazomai* - variation of *sebomai*

Used only in Romans 1:25.

5. *eusebeo* - to act piously towards

Used only in Acts 17:23.

### C. The Definition of Worship

The worship of God is nowhere defined in Scripture. A consideration of the above verbs shows that it is not confined to praise; broadly it may be regarded as the direct acknowledgement to God, of His nature, attributes, ways and claims, whether by the outgoing of the heart in praise and thanksgiving or by deed done in such acknowledgement. *Vines Expository Dictionary of New Testament Words*, p. 1248.

1. **It is service offered acceptably to God.**

**When we serve God from a heart of love and devotion to Him, we worship Him.**

*John 4:20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.*

*Exodus 20:3-5 Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;*

**compared to**

*Exodus 34:14 For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God:*

2. **It is singing offered acceptably to God.**

*Psalms 66:4 All the earth shall worship thee, and shall sing unto thee; they shall sing to thy name. Selah.*

3. **It is meditation offered acceptably to God.**

*Psalms 19:14 Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer.*

4. **It is silence offered acceptably to God.**

*Psalms 95:6 O come, let us worship and bow down: let us kneel before the LORD our maker.*

*Habakkuk 2:20 But the LORD is in his holy temple: let all the earth keep silence before him.*

5. **It is sacrifice offered acceptably to God.**

**One of the major aspects of worship is that of sacrifice. This sacrifice may be an object, an animal, or ourselves. We are called to “present our bodies living sacrifices” in Romans 12:1-2. The reason? Because that is our reasonable service. The word “service” is *latreuo* which can also be translated “worship.” We worship God when we offer ourselves to Him as a living sacrifice.**

*Genesis 22:5 And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.*

*2 Kings 17:36 But the LORD, who brought you up out of the land of Egypt with great power and a stretched out arm, him shall ye fear, and him shall ye worship, and to him shall ye do sacrifice.*



*1 Chronicles 16:29 Give unto the LORD the glory due unto his name: bring an offering, and come before him: worship the LORD in the beauty of holiness.*

*Daniel 3:28 Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God.*

**6. It is praise offered acceptably to God.**

*Psalms 54:6 I will freely sacrifice unto thee: I will praise thy name, O LORD; for it is good.*

*Hebrews 13:15 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.*

**7. It is thanksgiving offered acceptably to God.**

*Leviticus 7:12-15 If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried. Besides the cakes, he shall offer for his offering leavened bread with the sacrifice of thanksgiving of his peace offerings. And of it he shall offer one out of the whole oblation for an heave offering unto the LORD, and it shall be the priest's that sprinkleth the blood of the peace offerings. And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning.*

*Psalms 100:4 Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.*

*Psalms 107:22 And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing.*

*Revelation 7:12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.*

**V. First Journey to Nazareth - Luke 4:14-30**

- After Christ's temptation and the early Judean ministry, we are told that He journeyed to his home town of Nazareth.
- As was Christ's custom, He went to the synagogue on the Sabbath to read the Scriptures. After reading Isaiah 42:1 He indicated that that Scripture was fulfilled that day. What we find in this passage (Isaiah 42:1-2) is that it is a "telescoping" prophecy. That is, there are actually two events, separated by a couple of thousand years, that appear as one. It is almost as though they were "telescoped" together and made to appear much closer than they actually are.
- However, Christ was not accepted by his home town because of their familiarity with Him. As a result, He was rejected, and almost killed.

## VI. The Calling of the Disciples

### A. The Calling of the Twelve

We are given the details of the calling of only seven of the twelve disciples, Peter, Andrew, James, John, Philip, Nathanael, and Matthew (Levi). The first four, Peter, Andrew, James, and John were called three times by Christ before they became His permanent traveling disciples.

1. The first calling of Peter, Andrew, Philip, Nathanael, John(?) - John 1:35-49
  - This first calling was from following John the Baptist to following Christ.
2. The second calling of Peter, Andrew, James, and John - Matt 4:18-22, Mark 1:14-20
  - This was a call from mending the nets to following Christ.
  - This was a call from following Christ at a distance to service.
  - Some want to equate this with the third call (making only two callings), but the details of the second and third callings are significantly different.
3. The third calling - Luke 5:1-11
  - This was the third and final call. It was a call from service to sacrifice. After this call we are told that Peter, James, John, and Andrew left their fishing boats and followed Christ full-time.
  - This third calling was after the miraculous catch of fish.
4. The call to Levi - Matt 9:9-13, Mark 2:13-17, Luke 5:27-35
  - Refer to *Pentecost*, pp. 154-156 regarding Matthew's trade.
  - Of all the disciples, Matthew probably sacrificed the most financially to follow Christ.
5. The final selection of the Twelve - Mark 3:13-19, Luke 6:12-16
  - The final selection of the inner twelve occurred after Christ spent a night in prayer.
  - Note that Judas Iscariot was no surprise. Christ knew that one of the Twelve would betray Him (John 17:12).

### B. The Identity of the Twelve

The twelve disciples were those chosen personally by Christ to carry on the work of the Kingdom after His crucifixion.

1. Peter
  - Considered the *de facto* leader of the Twelve.
  - Peter was the one always asking the questions, not because he was the only one with a question, but because he was the spokesman for the group.
  - Peter also was the one that made the most mistakes, specifically the denial. However, Peter was also the one who made the great confession of Christ's deity on the Mount of Transfiguration.
  - Tradition says Peter was crucified upside-down during the reign of Nero.
2. Andrew, Peter's brother
  - Andrew was the one who told Peter about Christ - John 1:49.
  - Andrew was the one who always seemed to be bringing people to Christ - John 12:20-22.
  - Andrew was the most "open" of the disciples as he was instrumental in bringing even Gentiles to Christ.
  - Tradition says that Andrew was crucified on an "X" shaped cross.
3. James the son of Zebedee, John's brother
  - Was known as one of the "sons of thunder" because of his zeal for the Lord - Mark 3:17.
  - James was so zealous for the Lord that he wanted to destroy the Samaritans who were inhospitable towards Christ - Luke 9:51-56.
  - He, along with his brother John and mother, tried to usurp the places of honor at Christ's right and left hand in the kingdom - Matthew 20:20-24.
  - Became the first disciple martyred - Acts 12:1-4.
4. John the son of Zebedee, James' brother
  - His life is characterized by two words, "witness" and "love."
  - Wrote five books of the New Testament including the Apocalypse.
  - Was pastor of the church at Ephesus prior to his death.
  - John was the only disciple we know of that died of old age.
5. Philip
  - Was the first one that the Lord called to follow Him - John 1:43ff.

- Philip was probably the disciple in charge of procuring the food - John 6:5-7.
- Philip appeared to be very practical, forgetting about the supernatural protection and power of God - John 6:5ff.

6. Nathanael

- Also known as Bartholomew.
- Nathanael seemed to be very contemplative, having a good grasp of the Scriptures - John 1:45-51.
- Nathanael was highly praised by Christ because of his character - John 1.

7. Matthew

- Also known as Levi.
- Matthew was a tax-collector, probably a very wealthy man.
- Matthew wrote the book of Matthew describing Christ as King.

8. Thomas

- Known as the “doubter.”
- Always desired to be with Christ - John 14:5, 11:14-16.

9. James the Son of Alphaeus

- Known as “James the Less” probably because of his stature.
- A remote possibility that he was Matthew’s brother - Mark 2:14.
- A remote possibility that he was Jesus’ cousin since Clopas and Alphaeus are two forms of the same name - John 19:25, Mark 15:40.

10. Thaddeus

- Also known as “Judas not Iscariot” and Lebbaeus.
- His only words are mentioned in John 14:21-24.

11. Simon the Zealot

- Simon was a member of the Zealots, an ultra-patriotic group ultimately responsible for the war with Rome in A.D. 68-A.D. 71.

12. Judas Iscariot

- Known as the “betrayers” of Christ.

- Judas was only interested in the physical kingdom.
- Judas hanged himself because of remorse - Matthew 27:3-5, Acts 1:18.

## VII. The Miracles of Christ

During His ministry Christ performed many miracles. These miracles were performed to authenticate His identity as the Messiah and the validity of the new revelation He brought from God. In spite of these miracles, however, He was finally rejected and killed as an imposter.

### A. The Definition of "Miracle"

The word translated "miracles" is derived from two Greek words with fundamentally different meanings.

#### 1. *Dynamis* (power)

This is the word used to refer to the power behind the miracle. It is translated "mighty works" in Matt 11:20, 21, 23; Mark 6:2, 5, 14 and Luke 10:13. It is translated "virtue" in Mark 5:30 and Luke 6:19.

#### 2. *Semeion* (sign or wonder)

This is the word most often translated "miracle" in the Gospels. It refers to the reason for the act, that being a sign. It is important to realize that Christ's miracles were meant to be a sign to show His authenticity and that He was speaking from God. This was acknowledged by Nicodemus in John 3:2.

### B. The Purpose of Miracles

Miracles, and by that we mean signs and wonders, are not normative. In other words, God does not intervene in history performing miracles today as He did during the time of Christ. If one looks at miracles in the Scriptures, one finds that there have been only three real periods of miraculous activity, and one yet to come. In all three, God used miracles to confirm His message.

Period #1 - the time of Moses to authenticate the law

Period #2 - the time of Elisha and Elijah to authenticate the prophets

Period #3 - Christ and the early church to authenticate the New Covenant

### C. Christ's power over nature

1. The first miracle at Cana - John 2:1-11.
2. The miraculous catch of fish - Luke 5:1-9.
3. The stilling of the storm - Matt 8:23-27, Mark 4:35-41, Luke 8:22-25.
4. The feeding of the 5,000 - Matt 14:13-21, Mark 6:32-44, Luke 9:11-17, John 6:1-15.

5. Christ walks on water - Matt 14:22-33, Mark 6:45-52, John 6:16-21.
6. Feeding of the 4,000 - Matt 15:32-39, Mark 8:1-10.
7. Paying of the temple tax - Matt 17:24-27.
8. The cursing of the fig tree - Matt 21:18-19, Mark 11:12-14.

D. Christ's power over disease

1. A comparison of Christ's healings with modern faith-healers.

<b>Christ and the Apostles</b>	<b>Modern Faith Healers</b>
Healed with a word or a touch	Looks like a stage show
Healing was instantaneous and complete	Healing is partial and progressive
Healing was for organic diseases	Healing is for functional diseases
Healing was for everyone without exception	Healing is for only a few
Healing was no dependent on the faith of the one being healed	Healing is totally dependent on the faith of the one being healed
Healing was done for unbelievers with rare exceptions for believers	Healing is done for believers
Raising the dead was part of the gift of healing	Raising the dead is not part of the modern healing movement

2. The healing ministry of Christ
  - a. Healing of the Nobleman's son - John 4:46-54.
  - b. Healing of Peter's mother-in-law - Matt 8:14-17, Mark 1:29-31, Luke 4:38-39.
  - c. Healing of the sick in Capernaum - Mark 1:32-34, Luke 4:40-41.
  - d. Healing of the lepers and multitudes - Matt 8:1-4, Mark 1:40-45, Luke 5:12-16.
  - e. Healing of the man with the palsy - Matt 9:1-8, Mark 2:1-12, Luke 5:17-26.
  - f. Healing of the man at the Pool of Bethesda - John 5:2-9.
  - g. Healing of the man with the withered hand on the Sabbath - Matt 12:9-14, Mark 3:1-6, Luke 6:6-11.
  - h. Healing of the multitudes - Matthew 12:15-21, Luke 6:17-19.
  - i. Healing of the Centurion's servant - Matt 8:5-13, Luke 7:1-10.
  - j. Healing of the woman with the issue of blood - Matt 9:20-22, Mark 5:24-34.

- k. Healing of the two blind men - Matt 9:27-31.
  - l. Healing of the multitudes at Gennesaret - Matt 14:34-36, Mark 6:53-56.
  - m. Healing of the Syro-Phonician's daughter - Matt 15:21-38, Mark 7:24-30.
  - n. Healing of the deaf/dumb man in Decapolis - Matt 15:29-31, Mark 7:31-37.
  - o. Healing of the blind man at Bethsaida - Mark 8:22-26.
  - p. Healing of the man born blind - John 9:1-41.
  - q. Healing of the woman bound by Satan - Luke 13:10-17.
  - r. Healing of the ten lepers - Luke 17:11-19.
  - s. Healing of the blind men in Jericho - Matt 20:29-34, Mark 10:46-52, Luke 18:35-43.
  - t. Healing of Malchus' ear - Luke 22:50-51, John 18:10-11.
  - u. Healing of the man with the dropsy on the Sabbath - Luke 14:1-6.
- E. Christ's power over Satan
- 1. The Demoniac at Capernaum - Mark 1:23-28, Luke 4:33-37.
  - 2. The Gadarene Demoniacs - Matt 8:28-34, Mark 5:1-20, Luke 8:26-39.
  - 3. The demon-possessed man - Matt 9:32-34.
  - 4. Healing of the demoniac after the transfiguration - Matt 17:14-21, Mark 9:14-29, Luke 9:37-43.
  - 5. Christ accused of being in league with Baalzebul - Luke 11:14-26.
- F. Christ's power over death
- 1. The raising of the widow's son at Nain - Luke 7:11-17.
  - 2. The raising of Jairus' daughter - Matt 9:18-26, Mark 5:21-43, Luke 8:40-56.
  - 3. The raising of Lazarus - John 11.