

Lesson 7 Handout

Lesson 7

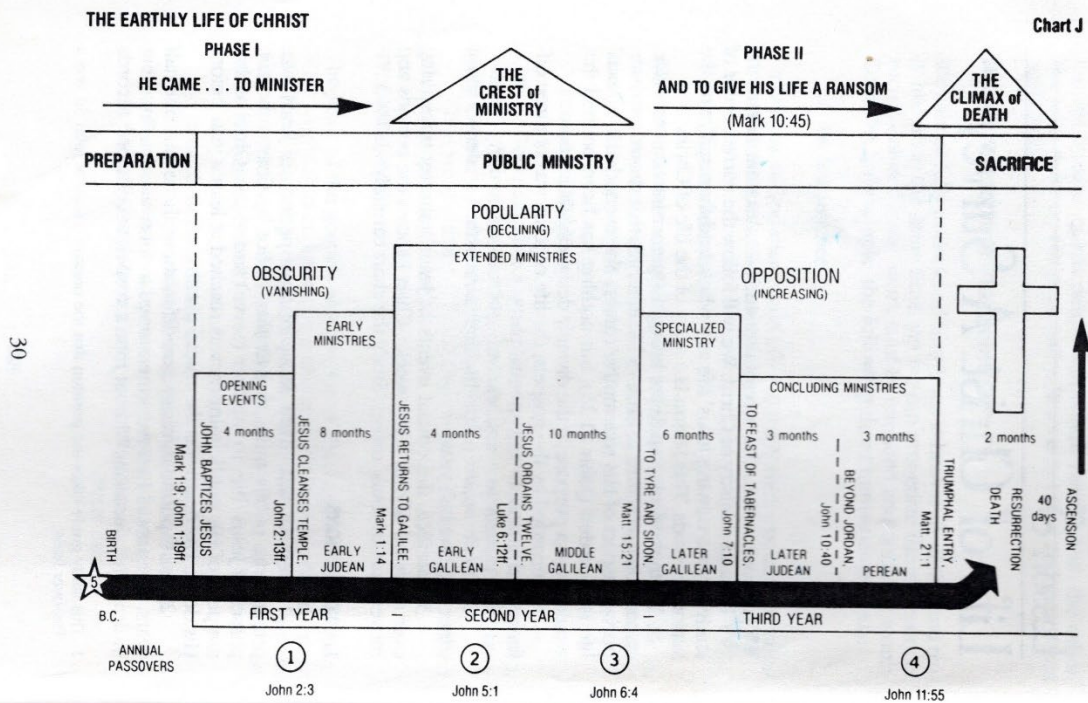
Beginning of Public Ministry Period

The public ministry of Jesus lasted about three and one-half years, with the first as the year of obscurity. During this year Jesus emerged from virtual obscurity into public notice, gradually rising to a peak of popularity. The second year was spent wholly in Galilee, where His most extensive work was accomplished. Toward the end of this year His popularity waned and His enemies became more numerous and persistent. The third year, the Year of Opposition, was when He fulfilled those ministries that needed to be done before He was to die, such as training His disciples for the proclamation of the gospel.

Thus the life of the Savior in its external outline resembles that of many a reformer and benefactor of mankind. Such a life often begins with a period during which the public is gradually made aware of the new man in its midst, then passes into a period when his doctrine or reform is borne aloft on the shoulders of popularity, and ends with a reaction, when the old prejudices and interests that have been assailed by him rally from his attack and, gaining to themselves the passions of the crowd, crush him in their rage.¹

As we begin our study of the first part of Jesus' public ministry—Opening Events—it will help us to get a perspective of the whole. Chart M, adapted from Chart J, gives this perspective and also indicates what lessons of the study guide are devoted to the various parts of Jesus' ministry.

1. James Stalker, *The Life of Jesus Christ*, rev. ed. (Westwood, N.J.: Revell, 1891), p. 48.



II. PRACTICAL APPLICATIONS

Important spiritual lessons can be learned from the life of Jesus' ministry that we have so many facts to see what practical applications we can draw from it.

1. Most of the years of Jesus' ministry.
2. Jesus was not popular for the first year.
3. Jesus continued to minister in the face of opposition, hatred and jealousy.
4. The severest opposition came in the third year.
5. Jesus' ministry was in the face of opposition.
6. Jesus came to give, not to receive.

The next nine lessons are devoted to the study of the various parts of Jesus' biography. As you study, try to recall the facts for setting recall. You would do well to recall the facts of the life of Jesus.

John 1:29-34 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

34 And I saw, and bare record that this is the Son of God.

John 1:19-28 And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, **Who art thou?**

20 And he confessed, and denied not; but confessed, I am not the Christ.

21 And they asked him, **What then?** Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

22 Then said they unto him, **Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?**

23 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

24 And they which were sent were of the Pharisees.

25 And they asked him, and said unto him, **Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?**

26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;

27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

28 These things were done in Bethabara beyond Jordan, where John was baptizing.

Matt 3:16-17 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

17 And lo a voice from heaven, saying, **This is my beloved Son,** in whom I am well pleased.

John 1: 32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

34 And I saw, and bare record that this is the Son of God.

I. FIRST INTRODUCTIONS (John 1:19-34)

It was John the Baptist who formally introduced Jesus to the multitudes as Jesus began His public ministry. Before that introduction is recorded by the gospel writer in John 1:29-34, the introducer himself, John the Baptist, is identified in 1:19-28. Read these verses carefully. Note the repeated question, "Who art thou?" Analyze John's various answers. What was John especially trying to get across to the people?

*Are you Elijah, Are you Messiah or the prophet
Up to all I'm voice of one crying in the
wilderness IS 40:3*

THE CREST OF MINISTRY

Chart M

PUBLIC MINISTRY					
FIRST YEAR		SECOND YEAR		THIRD YEAR	
Obscurity		Popularity		Opposition	
4 months OPENING EVENTS	8 months EARLY MINISTRIES	14 months EXTENDED MINISTRIES		6 months SPECIALIZED MINISTRY	6 months CONCLUDING MINISTRIES
		EARLY GALILEAN	MIDDLE GALILEAN		
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A. God Introduces Jesus to John (John 1:32-34)

When Jesus was baptized, God introduced Him to John as His beloved Son (Matt. 3:16-17). Later, when John was introducing Jesus to the multitudes, he testified of this earlier experience. (Read John 1:32-34.) Note that a supernatural sign attended this introduction. What was it?

*The Spirit of God
That whenever He gave His presence
and stay He was the One.*

Question Was John convinced?

Luke 7: 20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

Second question pg 42

I see this saying that what pleases the Father is the Son and only Christ can please the Father perfectly that is why we must be conformed to the image of his Son. While this may be found early in Jesus Earthly ministry it shows us Jesus obedience to the Father and His humility in the process.

Was John convinced?

Yes but Luke speaks of His doubts
Luke 7:20

What is the significance of God's commendation of Jesus, "in whom I am well pleased," in view of the fact that Jesus as of this time had not even begun His public ministry?

See attachment

B. John Introduces Jesus to the Multitudes (John 1:29-31; cf. vv. 35-36)

What a way to be introduced to the world! "Behold the Lamb of God, which taketh away the sin of the world!" Try to picture the scene: multitudes are standing around John, all eyes fixed on him as though he were their deliverer. Then John's eye caught the form of Jesus walking toward him, and he seized the crowd's attention with a mighty "Behold!" The baptizer called out, "The Lamb of God, which taketh away the sin of the world! This is the one!"

As you study this brief passage, tarry long over the significance of such an introduction. John might have introduced Jesus as King, for King He was, and the word King is what the Jews' ears were itching to hear. Why did he identify Him as the Lamb, the slain Lamb?

For John stood as prophet and priest
he had the spiritual discernment to
see Jesus' role as savior

(Note: John did not have to say "slain"; the Jews who knew their Scriptures were well aware that only a sacrificed lamb was associated with the taking away of sins—cf. Lev. 4:32-35; Isa. 53:7-8.)

II. FIRST FOLLOWERS (John 1:35-51)

The main purposes of Jesus' public ministry were to teach and help and then to die vicariously for the sins of the world. Jesus knew that these ministries would avail only for those who would choose to follow Him. Hence His constant invitation to people to become His disciples (literally, "learners"), His followers. In this

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JOHN 1:35-51

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2. If you have
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passage John has recorded an interesting story of how Jesus won His first disciples.

Study the passage carefully. Use Chart N to record your observations of key subjects in each paragraph.² Look in the passage for such things as:

1. titles ascribed to Jesus
2. following Jesus
3. appearances of "found," "see"
4. personal testimonies
5. what is revealed of Jesus here

JOHN 1:35-51

Chart N

35	Lamb of God 2 disciples of John the Baptist They seek for Jesus This is probably John the Beloved seeing he knew Jesus and place
40	Andrew finding Peter to tell him about Messiah Jesus remains Simon to Peter
43	Jesus found Philip. Philip in turn finds Nathanael. Nathanael mocks Jesus Philip sees Him as Messiah.
47	Rabbi son of God King of Israel Jesus had a word of knowledge concerning Nathanael
51	Son of Man under an open heaven

When you have observed and recorded the items listed above, re-construct the story around these key truths. For example, account for the new title Messiah, since earlier Jesus had been called Rabbi (teacher). Also, contrast the titles of Jesus in the third paragraph with those of the fourth. What are some important spiritual truths taught by this passage?

That God uses the obscure things to fulfill His purpose Jesus is the Messiah and when reveal ones can see when not Mocking takes place

2. If you have used the analytical chart method of study in other books of this study guide, you may choose to so analyze this passage. The analytical chart method is fully described by the author, Irving L. Jensen, *Independent Bible Study* (Chicago: Moody, 1963).

III. FIRST MIRACLE (John 2:1-12)

On the third day of Jesus' journey to Cana from the place where He had won His first disciples, Jesus attended a marriage feast (which in Jesus' time often lasted for several days). As you read this story, observe how various needs were met by Jesus. Record these in Chart O.

HOW NEEDS WERE MET BY JESUS

Chart O

Persons	Needs	How Needs Were Met
Host	Wine	(v. 9) Jesus made water into wine
Mary	Wine and Jesus to make it	(vv. 4-5) By faith
Guests	Wine to know Jesus	(v. 11) It revealed His glory
Disciples	To see a miracle	(v. 11) They saw His glory

Various aspects of Jesus are seen in this story. He is:

A. Creator

His role as Creator is seen in His confrontation with the elements and laws of nature. Miracles by the Son of God, as recorded in the gospels, are as natural a part of the record as are deeds of kindness shown by the Son of Man. Concerning miracles, Frederic W. Farrar has said, "The word Nature has little or no meaning unless it be made to include the idea of its Author."³

B. Sovereign Word

His role as the sovereign Word is seen in His identifying His work as independent of the creature, even one so dear to Him as His mother. It was necessary for Jesus to show Mary that "henceforth He was not Jesus the Son of Mary, but the Christ the Son of God... that His thoughts were not as her thoughts, neither His

3. Frederic W. Farrar, *The Life of Christ* (Hartford, Conn.: Scranton, 1876), p. 148. See Lesson 15 for a discussion of Jesus' miracles.

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C. Giver

His role as
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IV. SUMMARY

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- 2) M...
- 3) O...
- 4) The
- 5) G...

4. Ibid., p. 144

ways her ways. It could not have been done in a manner more decisive, yet at the same time more entirely tender.*

C. Giver of Whole Life

His role as the giver of whole life is seen in His sharing and preserving the joys of the wedding occasion.

What are your own personal reactions to this inspired account of Jesus' miracles?

This was Jesus' way of blessing the marriage

What is the difference between a faith that brings on a miracle and a faith that a miracle brings on?

The first is an act of Faith the second is miracle bringing on Faith

IV. SUMMARY

Review the gospel narratives that you have studied in this lesson and write a list of identifications of Jesus as He was revealed to the public in the opening events of His public ministry. This is the Jesus who, accompanied by His mother, brothers, and disciples, left Cana after the wedding and journeyed to Capernaum, readying Himself for a more open ministry among the multitudes (John 2:12).

- 1) Lamb of God
- 2) Messiah
- 3) One whom God the Father well pleased
- 4) The one Moses wrote of
- 5) Son of God

* Ibid., p. 144.