

BE ONE. MAKE MANY!

DISCIPLES

**"Thunderstruck Transformation:
The Journey of James, Son of Zebedee"**
Pastor Jason West January 21, 2024

Matthew 10:2-4 "The names of the twelve apostles are these: first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Thaddaeus; Simon the Zealot, and Judas Iscariot, who betrayed him."

I. A Disciple With a _____
(Mark 3:17)

Matthew 4:21 "And going on from there he saw two other brothers, James the son of Zebedee and John his brother, in the boat with Zebedee their father, mending their nets, and he called them."

Luke 5:10 "and so also were James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, 'Do not be afraid; from now on you will be catching men.'"

II. A Disciple With a _____ Relationship With Jesus

A. Seeing Jesus _____

Luke 8:51-55 "And when he came to the house, he allowed no one to enter with him, except Peter and John and James, and the father and mother of the child. And all were weeping and mourning for her, but he said, 'Do not weep, for she is not dead but sleeping.' And they laughed at him, knowing that she was dead. But taking her by the hand he called, saying, 'Child, arise.' And her spirit returned, and she got up at once. And he directed that something should be given her to eat."

B. With Jesus at the _____

Matthew 17:1-2 "And after six days Jesus took with him Peter and James, and John his brother, and led them up a high mountain by themselves. And he was transfigured before them, and his face shone like the sun, and his clothes became white as light."

C. _____ Jesus About the End Times

Mark 13:3-4 "And as he sat on the Mount of Olives opposite the temple, Peter and James and John and Andrew asked him privately, 'Tell us, when will these things be, and what will be the sign when all these things are about to be accomplished?'"

D. _____ With Jesus in the Garden

Mark 14:32-34 "And they went to a place called Gethsemane. And he said to his disciples, 'Sit here while I pray.' And he took with him Peter and James and John, and began to be greatly distressed and troubled. And he said to them, 'My soul is very sorrowful, even to death. Remain here and watch.'"

III. A Disciple Who Struggled With _____

Luke 9:51 "When the days drew near for him to be taken up, he set his face to go to Jerusalem."

A. Jesus is _____ by the Samaritans

Luke 9:52-53 "And he sent messengers ahead of him, who went and entered a village of the Samaritans, to make preparations for him. But the people did not receive him, because his face was set toward Jerusalem."

B. James and John Have an Idea
(Luke 9:54)

C. The Precedent of _____
(2 Kings 1:2, 9-10, 15-16)

D. The Good

1. The _____ of James
2. The Desire to See Christ _____

E. The Bad
(James 1:19; Luke 9:55-56)

IV. Put Away Anger

Colossians 3:8 "But now you must put them all away: anger, wrath, malice, slander, and obscene talk from your mouth."

A. Be Slow to _____

Proverbs 10:19 "When words are many, transgression is not lacking, but whoever restrains his lips is prudent."

Proverbs 15:1 "A soft answer turns away wrath, but a harsh word stirs up anger."

B. Think About the _____ of Your Actions

Proverbs 29:11 "A fool gives full vent to his spirit, but a wise man quietly holds it back."

C. Walk in the _____

Galatians 5:22-23 "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law."

V. The Rest of the Story
(Acts 8:5, 12:1-2; John 15:19-20)



January 21, 2024

1. Familiarize Yourself With the Passage

- a. Read Luke 9:51-56
- b. Read and study the context around the narrative

2. Introduction to the Passage (Feel free to use this as a reference guide as you discuss the passage)

- a. Literary Context: This story bears out in the truest sense the attitude and personality of two of Jesus' 12 disciples, James and John, also called "Boanerges" which means Sons of Thunder (Mark 3:17). The Greek term stems from the Hebrew phrase "Sons of unrest." It would be an understatement to say that the situation they saw in these verses brought them unrest (Luke 9:51-56). The term is communicating not just their loud boisterous external reactions, but their internal turmoil inside themselves. However, the book of Luke pivots in Luke 9:51 with the statement, "he set his face to go to Jerusalem." Luke 9:51 functions as a transition into the second half of Luke's gospel when Jesus sets Jerusalem as his target to fulfill his life mission, which was to rescue sinners from the consequence of sin (Romans 6:23; 1 Timothy 1:15). He gave the disciples warning of this on two occasions a few verses earlier (Luke 9:21-22; 43-45). In addition to this, he delivered the hard truth regarding the cost of following Him, that all who follow must be willing to undergo death (Luke 9:23-27). In sum, this portion of Luke, especially chapter 9, is preparing the reader for the horrific yet glorifying reality of Christ's death at the hands of sinful people, and the future reality of his followers who should expect no better treatment from the world when they follow Jesus.
- b. Historical/Cultural Context: The fact that Jesus is rejected in Samaria is no small coincidence. The Jews and Samaritans have a long and complex history. They had disagreements over the location of the temple. The Samaritans believed the temple should be on Mt. Gerizim and the Jews thought it should be in Jerusalem, the city of David. Bad relations trend back to the time when Israel split into two kingdoms (the Northern and the Southern kingdoms) after Solomon's reign. Samaria was central to the northern kingdom, but from the beginning became the spot for idolatry due to Jeroboam's decision to set up two golden calves for worship including idol worship at high places around the land (1 Kings 12:25-33). Samaria is directly mentioned for the first time in 1 Kings 13:32 and is the object of a godly man's prophetic judgment. From then on, Samaria has a very bleak history. Further, the Jews in the northern kingdom began intermarrying with Gentiles after the Assyrian captivity in 722 B.C., which created intense disdain from the Jews in the southern kingdom in the following generations. This history was no doubt in John and James' mind when the Samaritans rejected Jesus (Luke 9:53).

3. Questions About the Passage

- a. What can we deduce about James from the various passages where he is mentioned (Matthew 4:21, 17:1, 27:56; Mark 10:35, 14:33, 16:1; Luke 24:10; Acts 12:2)?
- b. Why was Jesus not received in the village of the Samaritans? Could those who went ahead of him perhaps have done things differently?
- c. Why do you think James would have suggested "fire to come down" from heaven? Where would he have gotten this idea from? How do you think the disciples were feeling in this moment? Are their emotions justified?
- d. In this passage, we see a clear statement from Jesus that this town is not to receive judgment at the present time. What is Jesus trying to teach the disciples by rebuking them? (Note: Matthew 10:15; 11:24; Luke 10:13 and the following context as he sends out the 72 in Luke)

4. From the Passage to Life

- a. How do you deal with your emotions toward injustice or people's rejection toward Christ? How do you deal with your anger?
- b. How do you think Jesus wants you to respond when someone in your sphere rejects Jesus or offends your biblical values?
- c. The Samaritans and Jews had a long history of fighting and conflict. Do you struggle to show grace to people who seem to be against you? Why? How does Jesus want us to respond?
- d. Clearly, the message that the disciples brought to the village of the Samaritans was not a message that they accepted. Presenting an accurate gospel message and call to salvation is not very popular to the world as we see in the following section (Luke 10:57-62). Do you tend to want to present a gospel message that is easy to swallow for the world (a message that is easy to believe where people don't have to sacrifice anything to follow Jesus) or one that is faithful to Christ calling people to follow Him at the cost of potentially losing their family, careers, and their own self ambitions)?

¹Bauer, Danker, Arndt, Gingrich, A Greek-English Lexicon of the New Testament and Other Early Christian Literature, 3rd ed. (Chicago: University of Chicago Press, 2000).

²Bill T. Arnold and H.G. M. Williamson, ed. Dictionary of the Old Testament: Historical Books (Downers Grove, IL: IVP, 2005).

³ Much more history between the two groups could be mentioned, but space does not allow.