

Introduction:

Today we will be looking at *the early period of Jesus' Galilean ministry*.

Things we will look at in this lesson:

Part One: Introduction

Part Two: The Account in Mark

Part One: Introduction:

01. Why do we divide Christ's Galilean ministry into three shorter periods?

02. What time frame do we see in the early period of Christ's Galilean ministry?

03. What did the Gospel writers feel was important to stress?

04. How can we have a clearer understanding regarding matters of chronology?

Part Two: The Account in Mark

Article 1) 10 Things the Gospel Does

Wherever this message is proclaimed in the power of the Spirit (1Co 2:4; Gal 1:11),
(1) it comes with authority (Mt 28:18–20).

(2) it provides power for spiritual salvation and reveals God's righteousness (Ro 1:16–17).

(3) it demands a response—repentance, i.e., turning from our own sinful way in order to follow God's purposes (1:15; Mt 3:2; 4:17).

(4) it works on people's consciences to expose sin, show them what is right and remind them that they are accountable to God (Jn 16:8; cf. Ac 24:25).

(5) it creates and inspires faith (Ro 10:17; Php 1:27).

(6) it brings spiritual salvation, freedom, life and the gift of the Holy Spirit (Ac 2:33, 38–39; Ro 1:16; 1Co 15:22; 1Pe 1:23).

(7) it rescues people from the power and control of sin and Satan (Mt 12:28; Ac 26:18; Ro 6).

(8) it brings hope (Col 1:5, 23), peace (Eph 2:17; 6:15) and immortality (2Ti 1:10).

(9) it warns of judgment (Ro 2:16).

(10) it brings condemnation and eternal spiritual death (i.e., permanent separation from God) when refused (Jn 3:18).

05. What four men does Jesus call to follow him?

06. What is an explanation for Christ calling Peter, Andrew, and possibly John previously?

07. What is Mark's Gospel considered?

08. Why did Mark paint Christ as a man of action?

09. What causes the Pharisees to question Jesus about the sanctity of the Sabbath?

10. What was Jesus' response to the question of the Pharisees?

11. How does Mark conclude his account of the early Galilean period of Jesus' ministry?

12. Why did the spirits come out of people?

13. What did Jesus do as He went up to the mountainside?

Article 2) Two Types of Apostles

(1) Apostleship in a unique sense.

(a) The term “apostle” is often used in the NT in a special sense to identify those qualified as Spirit-inspired witnesses to Christ. These witnesses are those who were personally commissioned by Christ to deliver and confirm his original message and help establish the church. In this sense, the “apostles” would typically refer to Jesus’ twelve core disciples (Matthias replaced Judas Iscariot, Ac 1:21–26) and Paul, following his supernatural encounter with Jesus on the road to Damascus (Ac 9:1–19a). The twelve in particular are a unique company whose names will be inscribed on the twelve foundation stones of the New Jerusalem (Rev 21:14).

(b) Still, other apostles are mentioned in the NT who had special authority within the church. These included Paul (Gal 1:1; 2:7–8; 1Co 15:9), who some believe actually filled the role of the twelfth apostle as chosen by Christ himself, although Matthias was selected by the other original disciples, or apostles. Among the other highly recognized apostles were Barnabas (Ac 14:4, 14) and James, the half-brother of Jesus (Gal 1:19; 2:9; 1Co 15:7). It is not clear whether Silas (1Th 1:1; 2:1, 6–7), Andronicus and Junius (Ro 16:7) or others belonged on this level of apostleship. Apostles in the first century were mentored by Jesus, were closely associated with eyewitnesses to Christ’s ministry (Ac 1:21–22) or had a personal encounter with Jesus after his resurrection (cf. 1Co 15:7–9). The uniqueness of some first-century apostles came from the fact that they were used by God to write Scripture—the NT Scripture being recognized as having the same authority as the OT Scripture (2Pe 3:16). The specific role of “apostle” in the latter sense can no longer apply to anyone today in the same way (Eph 2:20). For this reason, the original apostles can have no direct successors (1Co 15:8).

(2) Apostleship in a general sense. The term “apostle” was used in the NT in a general sense for a commissioned representative of a church, such as a messenger appointed and sent as a missionary (i.e., to take Christ’s message into another land or culture) or for some other special responsibility (see Ac 14:4, 14; Ro 16:7; 2Co 8:23; Php 2:25). They were Holy Spirit-filled people devoted to strong faith and prayer (see Ac 11:23–25; 13:2–5, 46–52; 14:1–7, 21–23). God often confirmed their message with extraordinary miracles. These leaders were dedicated to establishing churches according to the true and original message of Christ. They often risked their lives for the cause of the Lord Jesus Christ and the advancement of his message (Ac 11:21–26; 13:50; 14:19–22; 15:25–26). Apostles in this general sense are still essential to God’s purpose in the church. If churches stop sending Spirit-filled pioneer leaders to spread Christ’s message throughout the world, then its spiritual and numerical growth will be hindered. But as long as the church produces, develops and sends such people as church planters at home and around the world, it will fulfill its mission and remain faithful to Christ’s Great Commission to take his message into all the world (Mt 28:18–20).

