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# Outline: From Cana to Cana

Putting things in proper order can help us remember better and see things that we might otherwise miss. But many times, especially in the gospel accounts, chronology is difficult to establish with any certainty, except in a few places such as John 1:19–2:12. In those cases we recognize the chronology to be important, even if its importance might only be to establish testimony by use of details (a witness who lies must be careful not to be too precise because a slip-up can invalidate his testimony). Even so, we are not under obligation to always be “chronologically correct,” because the actual order of events recorded in the Bible are generally not more important than the events themselves.

## The wedding feast at Cana {section already completed}

### Jesus at Capernaum

- A. Chronological considerations
  1. Galilee and Judea: differences between John’s account and the synoptics.
    - a. The synoptics deal primarily with the Galilean ministry. Jesus appears in Jerusalem during the last weeks of His ministry.
    - b. John deals primarily with Jesus’ interaction with the Jews in and around Jerusalem. In John’s gospel, Jesus appears only briefly in Galilee.
  2. How often would Jesus have gone to Jerusalem during His earthly ministry?
    - a. What the Law said (Ex. 23:17, 34:23, Deut. 16:16).
    - b. What Jesus taught about the Law (Matt. 5:19).
  3. Jesus intends to make Capernaum His new home (John 2:12; Matt. 4:12–17).
    - a. First move to Capernaum in John 2:12 involved His disciples and His family. He did not stay there long (the Passover was approaching).
    - b. Afterwards, Capernaum is described as His (new) home (Matt. 4:14), although Nazareth is still considered to be His “home town” (*patris*—“land of the father”). Compare also Mk. 2:1, 3:20 with & Mk. 6:1, 4.
  4. Other considerations:
    - a. Jesus begins preaching in Galilee when He heard that John had been taken into custody (Matt. 4:12ff; Mk. 1:14ff).
    - b. John had not yet been thrown into prison even after Jesus had been preaching for some time (Jn. 3:24).
  5. Beginning of His public ministry.
    - a. Did it Begin in Capernaum and surrounding region? (Matt. 4:12–16) OR
    - b. Is this the start of His Galilean ministry which begins after His second return from Judea (John 4:43ff)?
    - c. Why the “second sign” of John 4:54 could not be only His second miracle.
    - d. Why He could not have started His ministry at the synagogue in Nazareth.

- B. Jesus begins His public ministry. Possible first teachings and miracles:
1. At the synagogue in Nazareth
    - a. Teaching.
    - b. Not many miracles
    - c. STUDY: The role of faith in healing (Matt. 13:58; Mk. 6:5; Acts 14:9)
  2. At the synagogue in Capernaum
    - a. Teaching & casting out demon-possessed.
    - b. Demon-possession in New Testament times.
  3. Healing of the lepers.
    - a. About leprosy
    - b. Leprosy and the Law
    - c. “Do not touch”
    - d. Cleansing and healing.
  4. Other miracles:
    - a. Healing of Peter’s mother-in-law and all who came to Him.
    - b. Miracles and Isaiah 53 (Matthew 8:16–17).
  5. Choosing the fishermen at the Sea of Galilee: on way to Jerusalem or after He returned to begin His Galilean ministry? Pros and cons.

## At Jerusalem, Judea and Samaria

- A. Jerusalem and Judea.
1. Jesus, Jerusalem and the Law. How many times would Jesus have gone to Jerusalem during His ministry?
  2. The first Passover: “Zeal for My Father’s house...”
    - a. Why they didn’t stop Him.
    - b. Why this same event may have happened more than once.
    - c. The language of the Spirit (1): “Destroy this temple...”
  3. Jesus and Nicodemus (John 3:1–15).
    - a. The language of the Spirit (2): “Born again.”
    - b. John’s comments (vv. 16–21).
    - c. STUDY: “As Moses lifted up the serpent...”
  4. Jesus’ disciples baptize in Judea (Jn 3:22–30).
    - a. Questions arise over differences between John the Baptist and Jesus.
    - b. “He must increase and I must decrease...”
    - c. Comments from John (the writer), vv. 31–36.
  5. Jesus and John’s disciples (final encounter).
    - a. John in prison: “Are you the One...”
    - b. Did John’s faith waver?
    - c. The language of the Spirit (3): A “coded” answer.

- B. Jesus withdraws from Judea into Samaria (Jn. 4).
  - 1. Reasons for His leaving Judea.
  - 2. The Samaritan woman (on the way back to Galilee).
    - a. The language of the Spirit: (4) Living water.
    - b. Characteristics of a true seeker.
    - c. Possible “long-term” results from her zeal.

### **Return to Galilee**

- A. At Nazareth: A prophet without honor.
- B. At Cana (2)
  - 1. The healing of the official’s son; John 4:46–54.
    - a. “Unless you see signs...”
    - b. Power over distance.
    - c. The Centurion connection.
  - 2. The “second sign” (John 4:54).