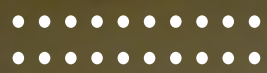


Matthew 4, Luke 4-5

Come, Follow Me



Jesus goes into the wilderness and is tempted

Matthew 4.1-11

Mark 1.12-13

Luke 4.1-13

(Deuteronomy 8 is probably the
context for these temptations)





Satan tempts Jesus

Nearly every temptation comes in one of these three forms. David O. McKay said, “Now, nearly every temptation that comes to you and me comes in one of those forms. **Classify them, and you will find that under one of those three nearly every given temptation** that makes you and me spotted, ever so little may be, **comes to us as** (1) a temptation of the appetite; (2) a yielding to the pride and fashion and vanity of those alienated from the things of God; or (3) a gratifying of the passion, or a desire for the riches of the world, or power among men.”

David O. McKay, “[Unspotted from the World](#),” *Ensign*, August 2009.



Herod and Herodias
cast John into
prison

Matthew 4.12

Mark 1.14, 6.17-18

Luke 3.19-20

Luke 4.16-29

Jesus reads
Isaiah 61 in a
synagogue
in Nazareth and
is rejected



Jesus goes to Capernaum

Matthew 4.13-22

Luke 4.31

Capernaum was an important settlement on the northwestern shore of the lake, and the presence there of a centurion (8:5) and a customs post (9:9) indicates that it was a local administrative center. The population in the first century was perhaps as high as ten thousand, substantially bigger than Nazareth.

Right: Capernaum, looking from the north.



"Follow me, and I will
make you fishers of
men!" (Matthew 4.19)

Jesus calls Simon Peter and Andrew

See also: Luke 5.1-11; Mark
1.16-18



His fame spreads

And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan.
(Matthew 4.23-25)

Healings of Jesus

Luke's first recorded miracle is the casting out of an "unclean devil" (Luke 4.33-36).

Jesus heals a leper, telling him to keep it secret (Luke 5.12-15).

[see also Matt. 8.2-4; Mark 1.40-45]



Jesus heals the paralytic man brought through the roof

Luke 5.18-26

Mark 2.1-12

Matthew 9.2-8



Jesus calls Levi,
a τελώνης - "publican"
to follow him

Luke 5.27-28

Mark 2.13-22

Matthew 9.9-17

(Note: Matthew 9.9 calls this
person "Matthew," while Mark and
Luke refer to him as "Levi.")



Luke 5.29-30

Levi made a
great feast



Jesus is accused of keeping bad company

"Why do you eat and drink with
publicans and sinners?" (Luke 5.30)



"Why do your followers eat?" (Luke 5.33-35)

To understand the controversy over fasting, one needs to appreciate the significance of fasting in first-century Judaism. Fasting had a rich heritage in Judaism and was a highly regarded act of worship. Fasts were tied to the Day of Atonement in the OT (Lev. 16:29). In addition, four daylong fasts were held to recall the destruction of Jerusalem (Zech. 7:3, 5; 8:19). Fasts were also used for penitence (1 Kings 21:27; Joel 1:14; 2:15–27; Isa. 58:1–9) and mourning (Esth. 4:3). ***The Pharisees had developed fasting into a regular practice. Twice a week, on Mondays and Thursdays, they would fast and intercede for the nation*** (Luke 18:12; [Didache 8.1](#)).

"Why do your followers eat?" (Luke 5.33-35)

Clearly, for many in this period, fasting was a practice of the pious. Jesus could not be a man of God and ignore such practices, but he only rarely engaged in them. **Into this setting comes Jesus' practice of open association with sinners, mixed with no apparent fasting (or at least a lack of frequent fasting)...** He basically says that there is a time appropriate for fasting and that the present is not such a time for his disciples. However, there will be time for fasting (5:34–35)... **He notes that what is associated with him is different from both old and current Judaism (5:36–39).** In fact, his new movement cannot really mix with the old without the new movement being lost.

(Bock, [Luke 1:1-9:50](#), p. 1259-1261, electronic version)



New wine and old bottles

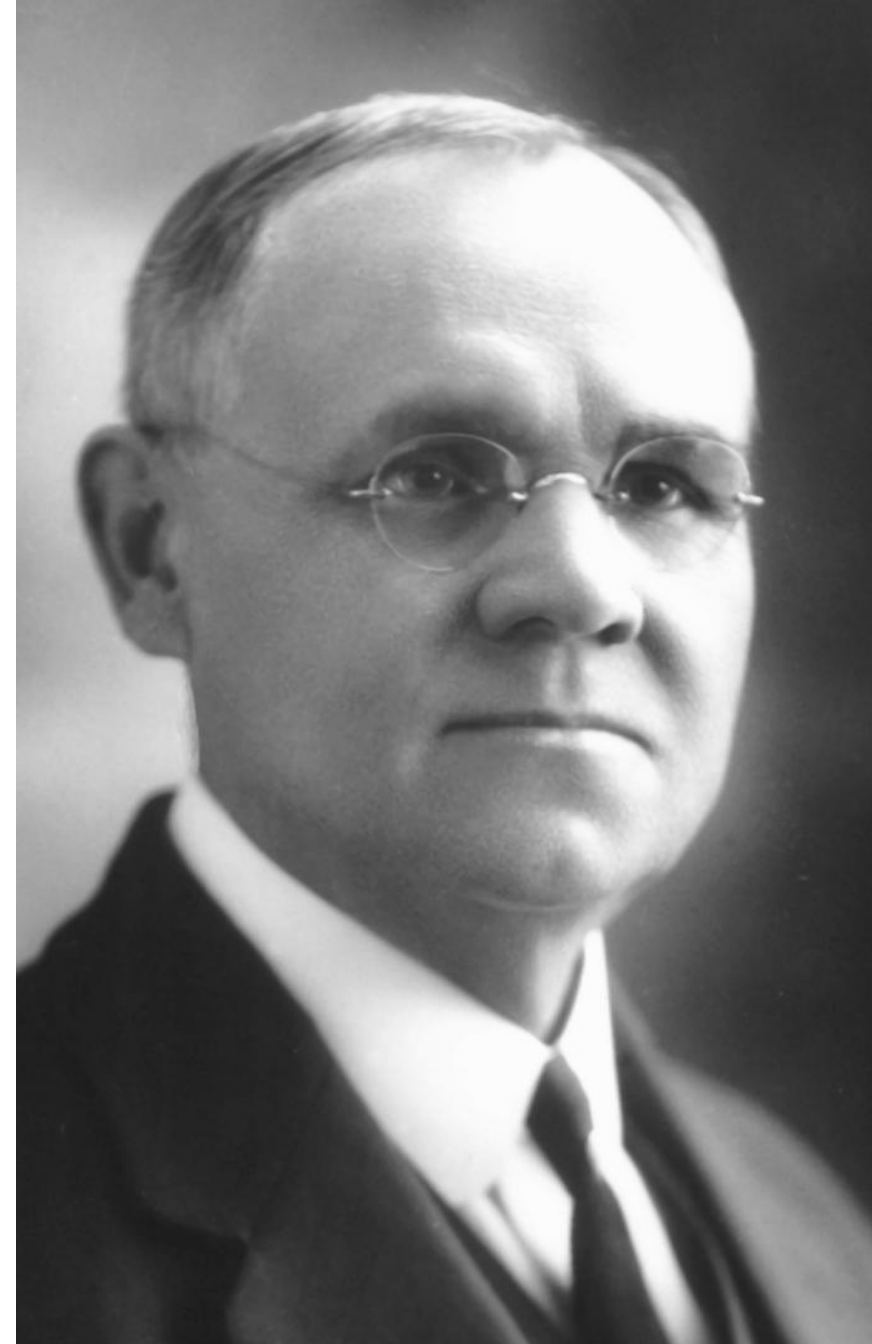
Luke 5.36-39

Matthew 9.16-17

Mark 2.22

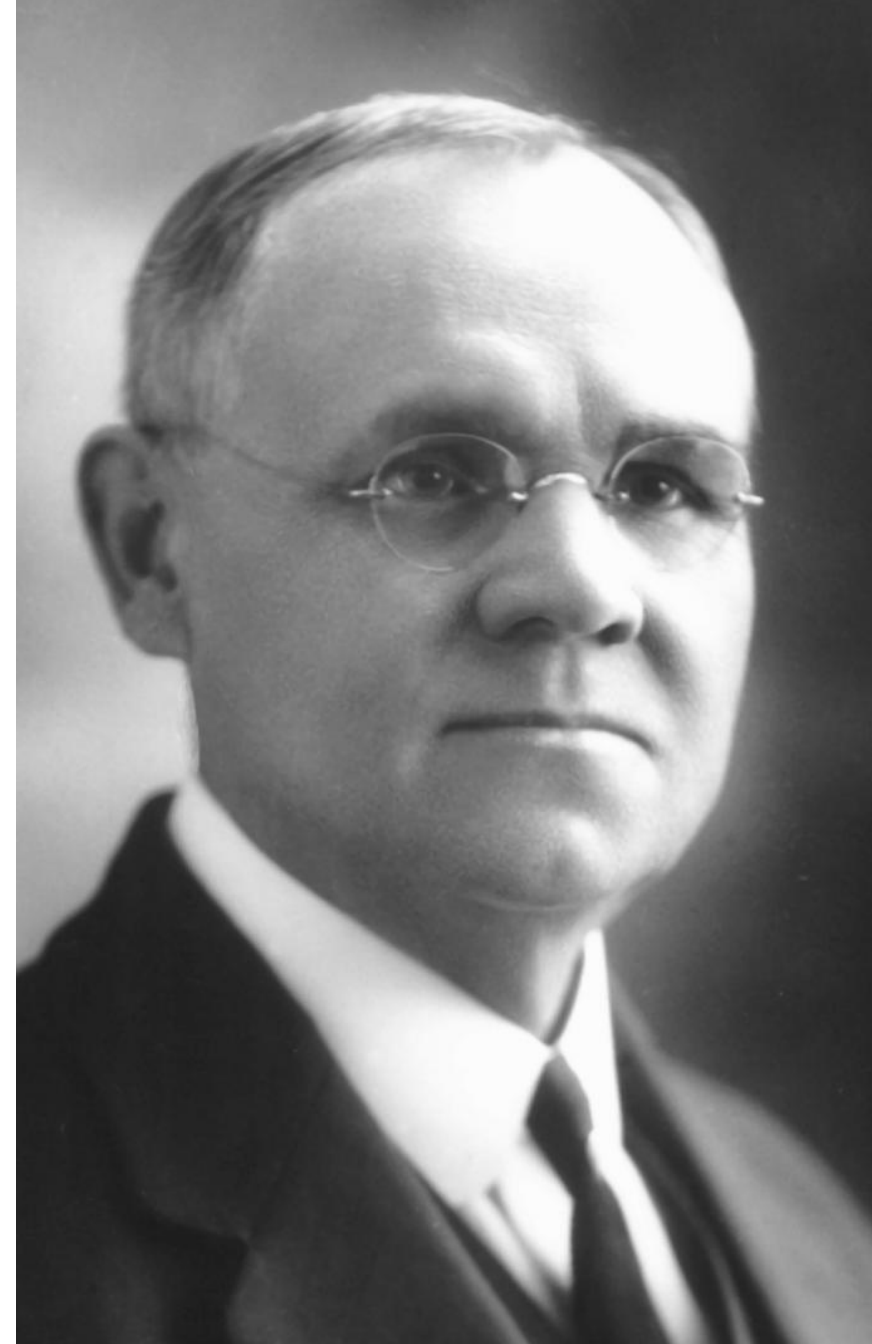
New Wine

In such wise did our Lord proclaim the newness and completeness of His gospel. It was in no sense a patching up of Judaism. He had not come to mend old and torn garments; the cloth He provided was new, and to sew it on the old would be but to tear afresh the threadbare fabric and leave a more unsightly rent than at first.



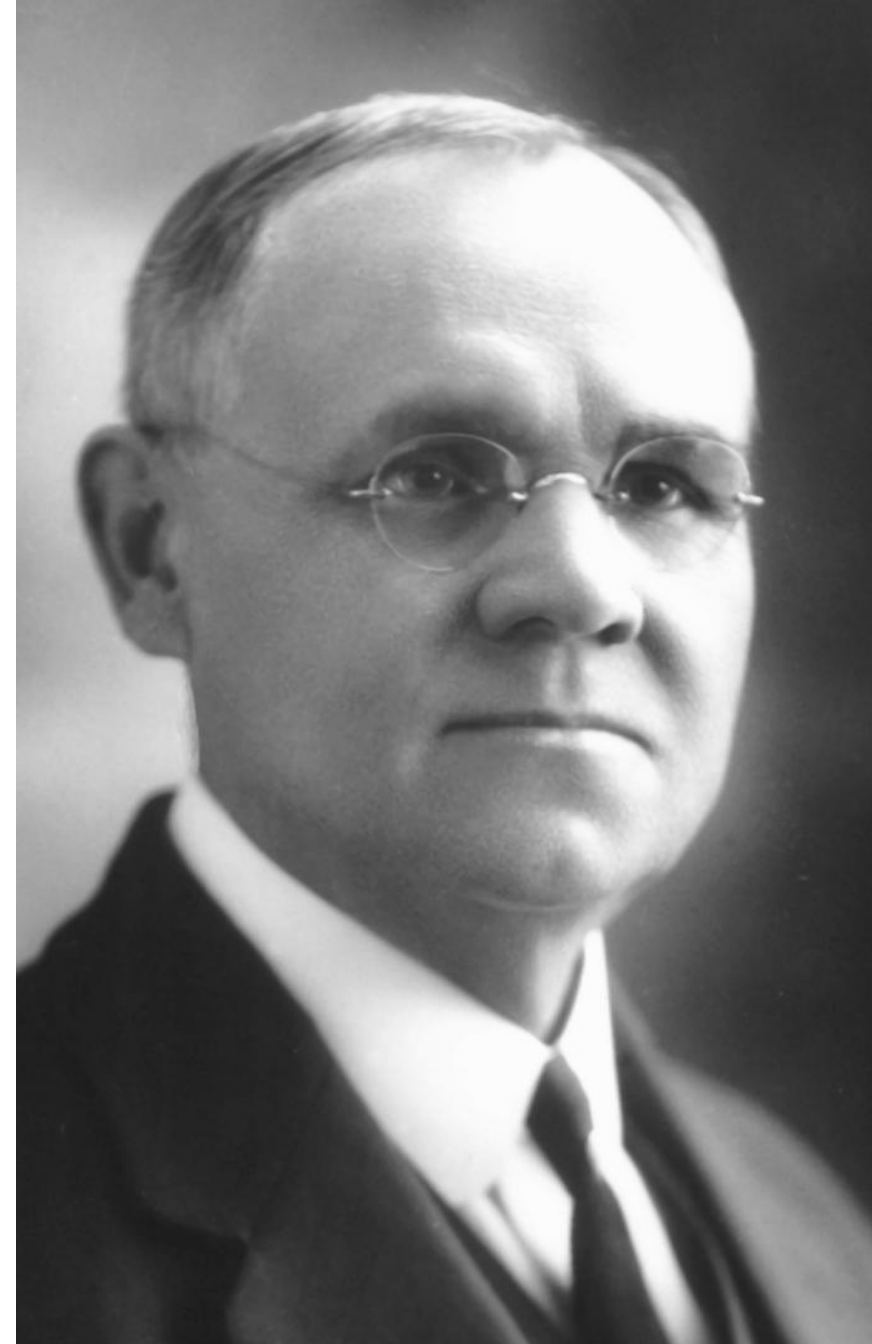
New Wine

Or to change the figure, new wine could not safely be entrusted to old bottles. The bottles here referred to were really bags, made of the skins of animals, and of course they deteriorated with age. Just as old leather splits or tears under even slight strain, so the old bottle-skins would burst from the pressure of fermenting juice, and the good wine would be lost.



New Wine

The gospel taught by Christ was a new revelation, superseding the past, and marking the fulfillment of the law; it was no mere addendum, nor was it a reenactment of past requirements; it embodied a new and an everlasting covenant.



New Wine

Attempts to patch the Judaistic robe of traditionalism with the new fabric of the covenant could result in nothing more sightly than a rending of the fabric. The new wine of the gospel could not be held in the old time-worn containers of Mosaic libations. Judaism would be belittled and Christianity perverted by any such incongruous association.

James E. Talmage, [*Jesus the Christ*](#), p. 99-100

