

Back To Galilee

1. PREACHING

Matthew 4:17

From that time Jesus began to preach and say, “Repent, for the kingdom of heaven is at hand.”

Mark 1:14-15

Now after John had been delivered up *into custody*, Jesus came into Galilee, preaching the gospel of God, and saying, “The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel.”

- a. Repent- Change of will and mind. A turning from sin and self and turning to the truth of God’s Word. Turning to the Gospel. It is a one time act in Justification and a life long work of those being sanctified.
- b. A gift from God- **Acts 5:31, Acts 11:18, 2 Timothy 2:25, Romans 2:4, 2 Peter 3:9**
- c. Godly vs. Worldly sorrow- **2 Corinthians 7:9-11**
- d. Kingdom of God and the Kingdom go Heaven.
- e. The time is at hand/fulfilled- The urgency and timing of salvation. **Hebrews 3:7; 4:7**

2. HEALING

John 4:46-54

⁴⁶ Once more he visited Cana in Galilee, where he had turned the water into wine. And there was a certain royal official whose son lay sick at Capernaum. ⁴⁷ When this man heard that Jesus had arrived in Galilee from Judea, he went to him and begged him to come and heal his son, who was close to death.

~“Begged” is in a continuous tense, conveying the thought of a persistent request. “Come” /“come down”. Cana was on high ground, Capernaum by the lake.

⁴⁸ “Unless you people see miraculous signs and wonders,” Jesus told him, “you will never believe.”

- a. Jesus is affirming that people such as the man who had come to him were lacking in that deep trustful attachment which is the essence of faith.
- b. Miracles cannot compel genuine faith! (**Ephesians 2:8**)

⁴⁹ The royal official said, “Sir, come down before my child dies.”

a. It is clear that Jesus accepted people who came only because of the miracles. But such faith is not the highest kind of faith (**John 2:24-25**)

⁵⁰ Jesus replied, “You may go. Your son will live.”

a. Jesus’ words impose a stiff test. He gives the man no sign. The officer has nothing but Jesus’ bare word. But this is enough and he rises to the implied demand for faith. He believes what Jesus says and goes his way.

b. The man accepts Jesus’ word and departs, thus demonstrating that he, unlike most Galileans, is not simply interested in signs and wonders

⁵¹ While he was still on the way, his servants met him with the news that his boy was living.

⁵² When he enquired as to the time when his son got better, they said to him, “The fever left him yesterday at the seventh hour.”

⁵³ Then the father realized that this was the exact time at which Jesus had said to him, “Your son will live.” So he and all his household believed.

a. The “sign” transformed his faith into a greater faith.

⁵⁴ This was the second miraculous sign that Jesus performed, having come from Judea to Galilee.

3. TEACHING

Luke 4:14-30

¹⁴ Jesus returned to Galilee in the power of the Spirit, and news about him spread through the whole countryside. ¹⁵ He taught in their synagogues, and everyone praised him.

¹⁶ He went to Nazareth, where he had been brought up, and on the Sabbath day he went into the synagogue, as was his custom. And he stood up to read.

a. Sabbath, the Lord’s Day. Standing to read the scrolls.

¹⁷ The scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written:

¹⁸ “The Spirit of the Lord is on me,
because he has anointed me. to preach good news to the poor.
He has sent me to proclaim freedom for the prisoners
and recovery of sight for the blind,
to release the oppressed,

¹⁹ to proclaim the year of the Lord’s favour.”

Compare verses 17-19 with Isaiah 61:1-3

- a. Jesus makes three points here: (1) He is anointed by the Spirit to perform a specific ministry; (2) he is a prophetic figure who declares the arrival of the new era; and (3) he will actually bring about the release that he proclaims. The combination means that Jesus functions as both prophet and Messiah.
- b. Good news (Gospel) to the poor. Jesus is not preaching liberation theology!
- c. Material and spiritual poverty. **(Matthew 5:3)**

²⁰ Then he rolled up the scroll, gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened on him,

- a. Notice what He didn't read! **(Isaiah 61:2)**

²¹ and he began by saying to them, "Today this scripture is fulfilled in your hearing."

²² All spoke well of him and were amazed at the gracious words that came from his lips. "Isn't this Joseph's son?" they asked.

²³ Jesus said to them, "Surely you will quote this proverb to me: 'Physician, heal yourself! Do here in your home town what we have heard that you did in Capernaum.' "

²⁴ "I tell you the truth," he continued, "no prophet is accepted in his home town.

Jesus notes how a prophet is without honor in his own land. Jesus knows that most of Israel's prophets in the Old Testament were not well received—a theme Luke notes elsewhere. God's message often meets with rejection.

²⁵ I assure you that there were many widows in Israel in Elijah's time, when the sky was shut for three and a half years and there was a severe famine throughout the land. ²⁶ Yet Elijah was not sent to any of them, but to a widow in Zarephath in the region of Sidon. ²⁷ And there were many in Israel with leprosy in the time of Elisha the prophet, yet not one of them was cleansed—only Naaman the Syrian."

He singles out the period of Elijah and Elisha, one of the lowest, most apostate periods of the nation's history

He reminds the people that during that time, the prophets did no work in the nation but they did heal a couple of Gentiles! This remark is strong for two reasons: (a) It compares the current era to one of the least spiritual periods in Israel's history, and (b) it suggests that Gentiles, who were intensely disliked among the Jews, were more worthy of ministry than they were.

²⁸ All the people in the synagogue were furious when they heard this. ²⁹ They got up, drove him out of the town, and took him to the brow of the hill on which the town was built, in order to throw him down the cliff. ³⁰ But he walked right through the crowd and went on his way.

~The favor of the Lord is a wonderful topic for both the preacher and the hearer.

~The judgement of God and personal accountability for sin is a gut wrenching and taxing subject to preach.

~Both the Law and the Gospel are commanded by God to be preached by the man He places in the pulpit.

~Both the Law and the Gospel are commanded to be observed by the hearer.

~Both preacher and hearer will be held accountable on the day of the Lord.

~There are several reactions to Jesus preaching healing and teaching:

1. Scoffing and unbelief
2. Curiosity
3. Marveling and wonder
4. Questions
5. Repentance and salvation!

Choose 5!