

The Mind of Christ - Lesson 44

February 12, 2020

⁴⁶ Therefore He came again to Cana of Galilee where He had made the water wine. And there was a royal official whose son was sick at Capernaum. ⁴⁷ When he heard that Jesus had come out of Judea into Galilee, he went to Him and was imploring Him to come down and heal his son; for he was at the point of death. ⁴⁸ So Jesus said to him, “Unless you people see [g]signs and wonders, you simply will not believe.” ⁴⁹ The royal official *said to Him, “Sir, come down before my child dies.” ⁵⁰ Jesus said to him, “Go; your son lives.”

The man believed the word that Jesus spoke to him and started off. ⁵¹ As he was now going down, his slaves met him, saying that his son was living. ⁵² So he inquired of them the hour when he began to get better. Then they said to him, “Yesterday at the seventh hour the fever left him.” ⁵³ So the father knew that it was at that hour in which Jesus said to him, “Your son lives”; and he himself believed and his whole household. ⁵⁴ This is again a second sign that Jesus performed when He had come out of Judea into Galilee.

We’re going to finish up John 4 here so this is in the story of the Nobleman’s son. This is the story where Jesus was confronted by a nobleman who said his son was ill, and Jesus says the word, (go; your son lives) and heals his son without even going there.

Another reminder is that the news of Jesus and what He had done in Jerusalem had spread into Galilee and they were kind of anticipating some things when He came back to Galilee. He had already done the miracle in Galilee. This was the second miracle in Galilee so things were beginning to ramp up here.

Back to the story about the Nobleman, the story has a pretty significant twist to it. It is a little bit different than many of the stories of the healings of Jesus. In the midst of all this, the slave comes, meeting the Nobleman on the way, and tells him that the child is okay. Jesus has already said the word; and now the servant comes and says that the child is okay. Actually, he said, “Your son is living.” So the nobleman is aware that his son is living as opposed to dying, and now the words of Jesus are confirmed and his faith was made reality. This is where *faith* becomes *sight*. He had put his faith in Jesus and now he can see the result of that faith. The one thing he **wanted**, he **received**.

I was curious as to what else was going on so I wondered about his wife. She was not mentioned. If she was alive, she was surely rejoicing. She would have been very happy. If she was already dead, the miracle may have been even sweeter for this man because, at least he didn’t lose his son, too.

The man thought to ask about the hour the boy turned from dying to living. Did it correspond to Jesus’ proclamation? Of course it did, and that was even more confirmation that his faith was well-placed. It was the seventh hour; about one o’clock in the afternoon of the day before, that the boy was healed; that the fever left the boy. There is something about when the fever breaks, I don’t know why scientifically, but I do know that *that* makes you feel so much better. You just “know” that that is a good sign.

Oh, that the spiritual health could be as dramatic. When does a person get “spiritually” better? When does the spiritual fever leave the person? When does Jesus say the word; when do we expect it to happen? Jesus could have just said it, but he could have also said it and delayed the outcome the outcome for a few days. He could have said, “Your boy is going to be healed and it could have been two or three days later that he was healed. He could have done anything, but He chose to ‘say the word’ and it was done.

He didn’t heal Lazarus; he even delayed for two days before He even went to see Lazarus. This ‘tested’ Mary’s and Martha’s faith. The believed He *could* have healed him. So why does He heal one instantly over a distance, and another – even a close friend, lets him die to raise him from the dead **and** He *has to go there* to do it instead of doing *it* from a distance?

What goes on in the mind of Jesus making these decisions about how He’s going to do it? I just know that **I** don’t understand this; the nuances of why He heals one this way, and He doesn’t heal someone else that way. Yet He does something even more miraculous; He raises someone from the dead.

Carole: It might be because it’s for the greater good. In this case, I’m seeing that when the man met his servant on the way home and he found out the healing was the exact hour, then He knew in his mind that it was *Jesus* who did it because that’s when Jesus “said” it. Not only that, but he “and all his household” believed. But Jesus told Martha and Mary that He did this (waited until death) so that they could see the works of God.

Rod: Right. I’m sure there are some keys in all of that and it’s an insight into this. I’m sure Jesus had some rational for it. I mean, I don’t think that He is just arbitrary in the way He went about doing something, because you’re right. The purpose of the signs was to bring people to faith. But maybe it shows that He doesn’t have to do things exactly the same way in every person’s life to get to the point of faith. He can do things in various ways to produce faith.

Note in this story there is some time between Jesus’ healing and the royal official finding out about it ... yesterday, at 1 P. M. So it was quite some time before the Nobleman realized that his son was alive and was healed. So he took off and went back towards home **on faith** that the boy was healed. But his faith was not confirmed until the next day!

We don’t know when the man met Jesus or when he left to return home, but I would guess it would be pretty quickly after he was told that he would live, or at what hour he met the servant but during those hours between the request and the answers surely the father must have had some anxiety. Maybe he had to fight that in his mind; just wondering what the actual outcome was going to be.

When he got home, he told the story and it led his whole household to faith. This is kind of par for the course, particularly in the book of Acts where whole households come to faith. How did this home change? *What was the difference* after this miracle occurred in this particular home and *how did this man change* in the way he led his family? *How often was the name of Jesus spoken here?* Remember, this is Capernaum, and this is the second sign in Galilee. So that’s the interesting twist and it takes us to the end of that story.

We will now transition to a new section. As I got into it, I realized that this section was supposed to come before the last section – of the nobleman’s son. So we’re now going to deal with three passages in the synoptic gospel: Matthew, Mark and Luke. Let’s read these three and get the whole story.

Matthew 4:17

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

Jesus is preaching that the kingdom of Heaven is near or at hand from that time on. That’s one piece of this transitional section here.

Mark 1:14-15

Now after John had been taken into custody, Jesus came into Galilee, preaching the gospel of God, ¹⁵ and saying, “The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel.”

So this puts it into some context here. It was after John had been put in prison that Jesus went back to Galilee. So, if we remember the flow of things, He had gone out to John to be baptized, then He had come back to Galilee to turn the water into wine, He had come into Jerusalem and overturned the tables of the moneychangers and then He came back through Samaria having the experience with the Samaritan woman and stayed a couple of days in Sychar. Now He is going *back* to Galilee, and during the course of this period of time, probably over a month because He was tempted in the Wilderness for 40 days and 40 nights, It could have been two or three months, but during the course of this time, John had been arrested and put into prison.

Luke 4:14-15

And Jesus returned to Galilee in the power of the Spirit, and news about Him spread through all the surrounding district. ¹⁵ And He began teaching in their synagogues and was praised by all.

Again, this gives us some more details about this transition, particularly about His returning *“in the power of the Spirit”*.

We’re going to piece all these somewhat together. In **Mark 1:14** it was after John was taken into custody, but he was still alive. Jesus was preaching the gospel of God; the time was fulfilled and the Kingdom of God was at hand; repent and believe the gospel. This is repeated in **Matthew 4:17**, and then in the **Luke 4:14-15** section we learn about the power of the Holy Spirit and we learn about the news spreading around the surrounding district. So those are the four elements of this section.

The danger level increased with John’s arrest and imprisonment. The authorities were willing to silence John by isolating him in prison, and later, with death. This is significant to get the context for how, at least, *some* of the leaders; not so much the Jewish religious leaders, but the political leaders reacted. Even Herod the Great, when Jesus was born was willing to put people to death for just the prospect of there being a rival king being born. Now, when John is threatening Herod, he is now being put in prison, and soon to death.

The political leaders became much more aggressive in trying to shut people up than the religious leaders are. It takes a lot longer for the religious leaders to get to the place where they are going to crucify Jesus. We have to try to understand the dynamics of this whole situation. Jesus is concerned about both, because there is obviously a relationship between the spiritual leaders of Israel and the Kings. This is a very tense relationship because kings are more about satisfying Rome than they are about adherence to the law or anything spiritual. But this is context for what goes on during this time in Galilee.

Ruth: During this time, Herod was on the throne and was killing so many people in Rome. He put John in prison but he was killing people for all kinds of reasons. He was definitely afraid of someone taking over his kingdom. His father was Herod the Great. When Jesus started preaching that the time of fulfillment for the Kingdom of Heaven had come, I think that had Herod heard that he would have been angry for suggesting that the kingdom was there. But **He is** the king. He **has** his kingdom. There's not supposed to be another kingdom. And he does not want it to be brought down by religion or anyone for that matter. But a religious person is just as suspect as anyone else.

I had read a novel about Herod the Great killing 100 Jews who he thought were trying to oust him. There were Zealots who were trying to change things; to get rid of the overlords so there could be a nation of Israel. And the preaching of a kingdom, in Herod's back yard, was not acceptable speech.

Rod: Yes. Herod the Great even killed his wife ... and some sons. He was brutal; he was ruthless. And you're right. The preaching of the Kingdom would have stirred up a lot of trouble.

We really have to be aware of the political and the religious environment in which Jesus was coming back to Galilee. Jesus will not be silenced by them, so He moves His base of operation north. It may be a little safer in Galilee than it would have been in Jerusalem. But why didn't Jesus simply do some miracle to protect Himself or to bring John out of jail like He did with Peter in Acts 12 or Paul and Silas in Acts 16? Why didn't He get him out? We know He could, but he didn't. What was the basis for this decision? Why does Jesus do one thing at one time and something different over here?

I'm speculating here, but the answer seems to be found in His actions. He needed to preach the gospel; not to have to deal with government authorities. Jesus will not turn His attention going toe to toe or head to head with government authorities. He was busy preaching the gospel. And even if He **had** used miracles to do it, it would have embroiled Him in something very similar to Moses against Pharaoh. *That becomes the point* ... trying to better the kings, and that's not His purpose. Jesus was misunderstood anyway, so if he had gone toe to toe with the kings that way, it would have been perceived as 'wanting to set up an earthly kingdom'; so He didn't do that. His focus was on the gospel. The gospel was going forth through the blood of the martyrs. Those who lay down their lives demonstrating their ultimate commitment would pave the road that would carry the gospel throughout the world. Like cast-aside garments, the sacrificial bodies of the Saints would be the path of His triumphal entry into the hearts of millions of people.

The Gospel of God is God's good news. The word for preaching is "kerusso" (κηρυσσω) in the Greek. It is a herald, a public crier proclaiming or publishing the Gospel. The act of proclamation is essential to the plan of God. **1 Corinthians 1:21** - Through the foolishness of preaching or the foolishness of what is preached, God brings down the wise. "For since in the wisdom of God the world through its wisdom did not come to know God, God was well-pleased through the foolishness of the message preached to save those who believe."

I note here in my journal, "In my opinion, we have made too much of an institution of the practice of preaching. Instead of the real essence of what preaching is, we have added titles and status, and place, and time, and style and preparation and all kinds of trappings to preaching." Is there a simpler more powerful way to view preaching as done by Jesus? We should look carefully at this in our ministry. What kinds of things did Jesus do regarding preaching that we should duplicate today?

Regarding Jesus' preaching, He knew what time it was. It says, "The time is fulfilled..." in **Mark 1:14-15**. Perhaps this was the main difference between *Jesus'* thinking and *mine*. He always knows what time it is regarding the plan of God. He adjusts His preaching and activity accordingly. How could **I** know what **He** knew regarding this and has this changed today? He was here to fulfill a set plan regarding His ministry. He not only preached the plan; but He **was** the plan! Living it out was essential to the integrity of the plan, and I have a much different part in that plan. I am **not** the plan; therefore there are some similarities in the preaching of Jesus but there are some profound differences as well.

So the prophecies of the Kingdom, especially in Daniel 2 are precise regarding timing. I won't go into detail, but Daniel is very specific about the coming of the Kingdom in the second Chapter. It will come in the days of these kings, and it will come within a 70 week period outlined from the rebuilding of the Temple through the destruction of the Temple in 70 A.D. Jesus is going to come within that last week of that prophecy, during the last seven days.

So the first thing the doctor does is to determine how far along the pregnancy is. Well, it may not be the first things he does, but it's very early. He wants to know 'how far along are you?' His actions and his expectations are dependent on the time. Is she one month pregnant; is she three months pregnant? If she's nine months pregnant the doctor may have to step up the protocols. So it's important to know where you are in the timing of things because that sets the expectations of things. The doctor can then see if everything is going according to the plan.

The birth of the Kingdom was at hand, and though this gives a frame of reference, it is not as precise as it could be. In other words, He doesn't tell us that in 9 months He will birth the kingdom. But He says that it's at hand ... it's near. But the point that Jesus makes is that it's close enough for the hearers to start seriously and diligently looking for it.

It's like when a wife tells her husband she's pregnant it is close enough that he is going to start looking for it even if it is nine months down the road. He knows he doesn't have five years to look for it. It's on a plan and he must be preparing to get ready for it.

Jesus had this conversation with Nicodemus in **John 3**. The message here was not about the timing of the Kingdom, but about the way to enter the Kingdom or even to see it. The Kingdom is missed because people are not ready to see it or to enter into it.

The word time here is “Kairos” (καιρος) meaning ‘the fitting time’ or ‘the proper season’. The idea of season was brought up in **John 4:35** “Do you not say, ‘There are yet four months, and then comes the harvest’? Behold, I say to you, lift up your eyes and look on the fields, that they are white for harvest.”

The season we live in now is an opportunity or an occasion, so we have a certain season that we live in that presents an opportunity. However, in **Matthew 13:30** in the parable of the tares and the wheat, Jesus speaks of the time of the harvest being *future* indicating the ‘end time’. “Allow both to grow together until the harvest; and in the time of the harvest I will say to the reapers, ‘First gather up the tares and bind them in bundles to burn them up; but gather the wheat into my barn’”. The harvest goes on *now*, but some cannot be harvested until the *end*. This is difficult unless “harvest” is being used in different senses.

In **Matthew 21:33-39**, another parable was the time when the Son was sent, being beaten and killed. ³⁸ But when the vine-growers saw the son, they said among themselves, ‘This is the heir; come, let us kill him and seize his inheritance.’ ³⁹ They took him, and threw him out of the vineyard and killed him.” So harvest time means different things to different people. The “season” depends on a lot of different things, so when we see it, we have to determine ‘what is the season He is talking about’.

So in Kingdom preaching and the proper response to it, ‘faith and repentance’ is basic to John the Baptist and Jesus. With John in prison, Jesus continues this basic message. Jesus considers the coming kingdom to be “*Good News*”... it’s “gospel preaching”. ***The rule of God in the life of a person is central to the saving power of the gospel.*** Jesus is about capturing people to make them subject to God’s Kingdom. So Jesus is in the business of conquering; but it’s the business of conquering hearts and subjecting them to the rule of God in their lives.

Paul explains that in the end, Jesus will **deliver up** the kingdom to God and Father, when He has abolished all rule, and all authority, and all power. There is an interesting passage in **1 Corinthians 15** because he paints the picture that one day (I call it ‘His body of work’) that He is going to present his “body of work” back to the Father. It will encompass everything that is under the banner of “the Kingdom”. All Jesus’ Kingdom work will one day come to an end, including the mopping up of the enemies of the Kingdom and destroying it, and it says He will reign until He has put all enemies under His feet; the last enemy being death. Once this happens, Jesus Himself will be subjected to the One who subjected all things making God all in all. **Now that’s deep waters!**

1 Corinthians 15:24-28

NIV: ²⁴ Then the end will come, when he hands over the kingdom to God the Father after he has destroyed all dominion, authority and power. ²⁵ For he must reign until he has put all his enemies under his feet. ²⁶ The last enemy to be destroyed is death. ²⁷ For he “has put everything under his feet.”¹

Now when it says that “everything” has been put under him, it is clear that this **does not include God himself**, who put everything under Christ. ²⁸ When he has done this, then the Son himself will be made subject to him who put everything under him, so that God may be all in all.

NASB: “²⁴ ... then *comes* the end, when He hands over the kingdom to the God and Father, when He has abolished all rule and all authority and power. ²⁵ For He must reign until He has put all His enemies under His feet. ²⁶ The last enemy that will be abolished is death. ²⁷ For HE HAS PUT ALL THINGS IN SUBJECTION UNDER HIS FEET.

But when He says, “All things are put in subjection,” it is evident that He is **excepted** who put all things in subjection to Him. ²⁸ When all things are subjected to Him, then the Son Himself also will be subjected to the One who subjected all things to Him, so that God may be all in all.”

That is very deep water meaning, “*What in the world does He mean by that?*” I write here, (in the journal) ‘I do not understand all this but surely Jesus must have had this in His mind.’ And He spoke the most basic of the Gospel messages, “*Repent, for the Kingdom of God is at hand*” (Matthew 4:17 and Mark 1:14). Jesus had, in His mind, that *one day He had to hand over this Kingdom back to the Father*. He had to “give it” to the Father. He had to give the Father the work He was doing.

It’s like us, and in a sense *we do* this, at the end of our life we give our body of work back to God. Everything that we have done is done. We have completed everything. It is like an artist who writes or performs songs. A songwriter, a prolific one, may write thousands of songs. Maybe some of them become hits. Some may become very well known. Or it could be a writer who writes books, or an artist who produces fine art – paintings or sculptures ... there is a body of work that is completed. Someone who is a physician; may have his body of work as the number of people he has treated over his lifetime. Maybe a preacher’s work will be the number of people he has taught the gospel to or the number of times he has helped people through difficult situations.

At some point, whatever you are going to do is going to come to an end, and **that** is your body of work. Imagine God asking *you*, like He does of the people with the talents in **Matthew 25:19-30**, when He comes back and says, “What have you done with what I have given you” and *you* have to give it back to Him hopefully with interest; that *you* have earned something from what he has given you.

Jesus, I believe, is thinking that same thing with regard to the Kingdom of God. He knew that one day He was going to hand back His body of work to God, which included His dying on the cross, His resurrection, and eventually putting every enemy to death; including throwing Satan into the bottomless pit. He can stand before His Father and say, I have completed all of the work that You gave Me to do. I have completed it all, and so I am giving it back to You. And then, somehow, all of this causes God to be All in All. It completes this whole ... experiment that we’re going through down here. One day it will be consummated where everything comes together. Under One head, every knee will bow, every tongue will confess and God will be all in all.

I am thinking that Jesus has all these things in His mind. He knows all of this. He's not like me, simply going out here, and I can't see far down the road. I'm just going out here to preach a number of lessons in Guadeloupe in a few weeks. I'll probably, in a week's time, give ten or twelve messages that I will preach during that week. But how do I know what it's going to accomplish? I don't know. I don't know what God expects me to accomplish other than in some generalities. I am just going to faithful, preach it, and see what happens.

Carole: But you know that what you are going to say, will be, one day, given back to God. I had never thought of that before. Do the singers and the artists, the people who say, "Oh, I *thank God for the talent He gave me...*" Do they realize what they have done throughout their lives will be given back to God? And if they knew it, would they have written "those songs", or acted in or on "those shows"?

Rod: Yes, would they have had a better quality of the gift that they are giving back to Him. *But what kind of performances would they NOT have done* if they knew that 'that' talent would have been presented to God and God said, "I don't want that. You abused the talent I gave you ..."

Anyway, I'm trying to get into obviously the mind of Christ here to try to understand what He is doing. This illustrates how much more full Jesus' thinking is than ours, and how much more critical His view of His mission is than our view of it. Jesus truly knew what was at stake – God being ultimately *all in all*.

Do I want to be a part of such a **grand** plan? Do I truly want to participate in the Divine Nature to this extent? Do I want to enter into such a life that ultimately will see **my** life given completely over to **His** life?

Do I see my subjection to Jesus and His Father complete and all encompassing? *Jesus' relationship with His Father was absorbing. He modeled for us what it means to lose your life to gain your life...* to deny self, to die, to empty Himself to find confirmation in **Him**, in his **Father**. He had to find life in His Father. He had to find fulfillment in His Father. How could one live this way; in such a total submission to the Father? Jesus did, and He calls us through the gospel to do the same by entrance into the Kingdom. *It's based on faith and repentance.*

So, what did the Galilean peasants hear? Put yourself in the shoes of the Galilean peasants for a moment when **they** heard Jesus preach the Kingdom of Heaven was at hand. I, and you, have so much more and we're so much more responsible because we know so much more about what He meant when He spoke about the Kingdom of Heaven. There is no way that they could have understood it any more than Nicodemus could have understood it until later.

Luke 4:14 was about when Jesus returned to Galilee in the power of the Spirit. Previously in **Luke 4:1** we are told that He was led by the Spirit into the wilderness where He was tempted. And we are also told that He was full of the Holy Spirit. I'm in the middle of all this now in my studying the work of the Holy Spirit. Later in **Luke 4:18**, he reads the prophecy of 'the spirit of the Lord being upon Him.' There is a lot here *how* Jesus was lead by the Spirit. I got into a lot of deep things in my study of the Holy Spirit this morning.

To me, Jesus' relationship to the Spirit is as mysterious as it is to understand **my** relationship to the Spirit. Much was said, but since it was not so much 'of this world', it is difficult to know or understand much of what this means; or what Jesus understood of this. It occurred to me this morning that Jesus, in His preexistent condition was Spirit; but yet He wasn't the Holy Spirit! We know that God is a Spirit - the Father is a Spirit. And those who worship Him must worship in Spirit and in Truth. So the pre-existent Jesus was Spirit but when He was on earth, he **had** a spirit, a *personal* spirit, but then He was also filled with the **Holy Spirit**. Did He have three spirits? He had His Godly Spirit of just being a Spirit Being. But He was also filled with the Holy Spirit, the *third* person of the Godhead. But He also had His personal Spirit because He had to have a personal Spirit or He wouldn't have been alive, because the body that doesn't have a spirit is dead! And His body was alive; and He gave up **His spirit** when He died on the cross. His little spirit – little 's'.

Carole: We know for a fact that He emptied Himself. It's Francine's favorite Scripture.

Rod: Right. It's in **Philippians 2:5**

⁵ In your relationships with one another, have the same mindset as Christ Jesus:

⁶ Who, being in very nature God, did not consider equality with God something to be used to his own advantage; ⁷ rather, he made himself nothing by taking the very nature of a servant, being made in human likeness.

⁸ And being found in appearance as a man, he humbled himself by becoming obedient to death—even death on a cross!

Carole: So whatever that was ... yes, he was a Spirit, but He emptied Himself of a lot, and he received the Holy Spirit ...I can't say it was when He became a Christian...

Laughter

Rod: But He was anointed with the Holy Spirit

(**Luke 3:21-22.** ²¹ Now when all the people were baptized, Jesus was also baptized, and while He was praying, heaven was opened, ²² and the Holy Spirit descended upon Him in bodily form like a dove, and a voice came out of heaven, "You are My beloved Son, in You I am well-pleased.")

Carole: So, yes, Jesus was the Spirit, but he emptied Himself from 'a lot', and He received the Holy Spirit (and again, I can't say it was when He became a Christian ...

Rod: Yes ... It was at His baptism He received the Holy Spirit.

Carole: If Jesus had to explain this to us, it would have to be more basic than a Disney Cartoon. {And I'll add here, more basic than the simple cartoons of the 1950s.} I say this because we cannot understand any of this with our minds...

Rod: Yes. It's very tough stuff here. We **do** know that He was being led by the Spirit which has raised all kinds of questions in my early morning study about "what does that mean" because **I am** supposed to be led by the Spirit.

Carole: Jesus had an intimate relationship with the Holy Spirit which we don't. We can say, "I **believe** the Spirit is leading me..." but it's not that intimate. **Unless** I am willing to say, "The spirit is leading me to this and I'm willing to die on that", **then** I may have an intimate knowledge.

Well, let's try to unpack some of this. I didn't realize here that I got this far into it, and I'm getting into it now about the Holy Spirit. But I ask this question: What is this power of the Spirit, and what did it mean to Jesus to be returning to Galilee "**in the power** of the Spirit"? **Luke 4:14-15** says, **And Jesus returned to Galilee in the power of the Spirit.** The word for power is "dunamis" (δυναμις) the word from which we get "dynamite". This includes miraculous power we see from the miracles performed in this phase of His ministry. But there are many applications of this power of the Spirit.

Perhaps it might best be understood in how Jesus conducted His business in Galilee that demonstrated the power and the strength. So, maybe we can work backward. If we can see actually what He did, it may show how the Spirit was demonstrating its power in Jesus. The point here is that Luke chose to include this phrase about Jesus, and our question is 'how did Jesus understand this?' because we are trying to understand the mind of Christ? How did Jesus understand that He was being led by the Spirit?

You said, sometimes we have difficulty with, is He leading me here or is He leading me there; is He doing this or is He doing that. How aware was Jesus of being led by the Spirit in things like going into the wilderness to be tempted? Could He have said, "This was a mistake?" But if He had known the Spirit was leading Him, it was like, "Why did you lead me here?" Or back to Galilee?

As members of the same unique Godhead, Jesus and the Spirit are relational, they are interdependent, and they are cooperative. They have a common plan and purpose and a common power and strength. But Jesus was also in the flesh. As human, His dependence on the Father and the Spirit must have increased. He needed their constant support for the journey on planet Earth and **for** the fulfillment of the plan of the entire Godhead.

How conscious was Jesus of the presence and power of the Spirit? Did He realized that his moral, Spiritual, ministry strength was dependant on this other Person, and if so, this still does not answer for me, how He experienced the strength. Perhaps, because I am aware of the Spirit being active and involved in my life, but I'm not always aware of exactly what He's doing. I believe He is because the Bible tells me He is. Perhaps there will be additional clues in the Isaiah 61 passage when we get there in Luke 4 later on. Certainly, we and I will have to grapple with the anointing in this regard.

So do I go forth in the power of the spirit daily and do I have this in my mind that I am dependant on a higher and greater Power than what is mine alone? Surely this is a key ★ essential in being like Jesus and having His mind. To what extent does the Spirit lead me? Is the leading of Jesus different, only in importance, and not in kind? In other words, does He lead me in the same way He led Jesus ... not necessarily in the same details, but in the same way?

Sue: Jesus was constantly in prayer and fasting and was prepared for whatever might happen. And I feel that that's how we should be living our lives. When we wake up in the morning, we have no idea what we will be facing so we had better be praying and ready for God and the Spirit to lead us.

Rod: Right. And part of our struggle may be, 'how do we ...

In many religious faiths, a lot of emphasis is placed on "how do we position ourselves before God so that the Spirit of God can lead us and we can be aware of what He is doing? And I would say, historically, we have not done a really great job in Churches of Christ, I believe, in emphasizing that. I think there's a lot more in Scripture about that than we bring to the surface.

So, as things get fired up in Galilee, news about Him spread throughout the surrounding district. The word that is used for news here is report or a rumor. The word is "akoe" (ακοη). There are rumors, people are talking; they are speculating, they are gossiping – this was the buzz. Jesus was just getting started but already His fame was spreading. It excited some and it scared others, depending on what they had to lose or to gain. Jesus never left someone the same. The things He said and did left their mark on people. Having visited Haiti, and seeing how quickly word spreads from one to another, helps me understand this during Jesus' day.

Again, getting into the context here from where we started, the political setting as well as the spiritual setting of the religious leaders of the day, we have these two spheres of influence being affected by what Jesus is doing or what John was doing prior to Him. And now, it is beginning to permeate. ***This is permeating like leaven or salt and light into the lives of the other common people.*** They are beginning to talk. Things are getting fired up. People are beginning to draw conclusions and get opinions about who is Jesus and what is He up to and what is He doing. And just like in our political season, people are talking ... talking about the candidates, who is this, and what is 'he' all about, what is 'she' all about? And there is a lot of buzz.

Well, Jesus wasn't running for president but He was talking about kingdom, and there's a lot of talk here about what is going on, and everybody probably had an opinion. If you read the book of John, especially, you will see all the different things people were concluding about Jesus and they are all over the board about who He is.

We will stop here and we will pick up in **Luke 4:16-31** which is a very interesting section about Jesus going back to Nazareth, His home town, and why He was there.

Egeneto (εγενετο) – became

“didasko”(διδασκο) – to instruct, to teach

“Logos” (λογος) – word.

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★ ★ ★ ★ ★ Key points! Important (May 8th)

Metonymy – a change of name or <https://en.wikipedia.org/wiki/Metonymy>

‘Meta’ – change or beyond ‘Onuma’ meaning name

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