

“Heal My Son, Jesus!”

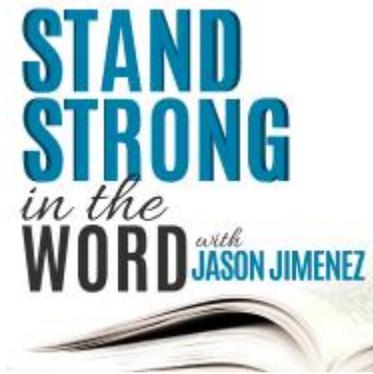
Matt. 4:13-17; Mk. 1:14, 15; Lk. 4:14-31; Jn. 4:43-54

In this section of the Gospels, we see that the word is spreading about Jesus, and learn where He settled and lived as He taught in Galilee (roughly 27 or 30 AD). Many of these interactions, teachings and healings point to the coming Millennial Kingdom prophesied in the Old Testament.

1. The Commencement of Jesus’ Ministry (Matt. 4:17; Mk. 1:14, 15; Lk. 4:14, 15; Jn. 4:43-45)

Matt. 4:17	Mk. 1:14, 15	Lk. 4:14, 15	Jn. 4:43-45
<p><i>“From that time Jesus began to preach, saying, “Repent, for the kingdom of heaven is at hand.”</i></p>	<p>Now after John was arrested, Jesus came into Galilee, proclaiming 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.”</p>	<p>¹⁴ And Jesus returned in the power of the Spirit to Galilee, and a report about him went out through all the surrounding country. ¹⁵ And he taught in their synagogues, being glorified by all.</p>	<p>After the two days he departed for Galilee (<i>leaving Samaria</i>). ⁴⁴ (For Jesus himself had testified that a prophet has no honor in his own hometown.) ⁴⁵ So when he came to Galilee, the Galileans welcomed him, having seen all that he had done in Jerusalem at the feast. For they too had gone to the feast.</p>

A. An Explanation Why Jesus Went to Galilee



1) *“Why Galilee? This is answered in Isa 9:1-2, for there God revealed that Israel’s opportunity to fulfill its national destiny (Exod 19:6) would first be heralded in Galilee. In that theretofore religiously forsaken part of the promised land, the promised message of salvation for the Gentiles would first be heard. This proclamation was to be Israel’s invitation to enter God’s blessing and become heralds of His gospel to the world at large, to spearhead a glorious golden age in which all men, regardless of race, could have the curse of sin reversed and have the initial Adamic relationship with God restored. God has not specifically explained why He chose Galilee, but as we search Scripture we find that no prophet ever came from Zebulun and Naphtali; we can conclude, therefore, that God reserved this area of Israel for His Son so that He alone met the specification of Isa 9:1—He alone could claim to fulfill this messianic prophecy!”*¹

2. Jesus Heals a Nobleman’s Son (Jn. 4:46-54)

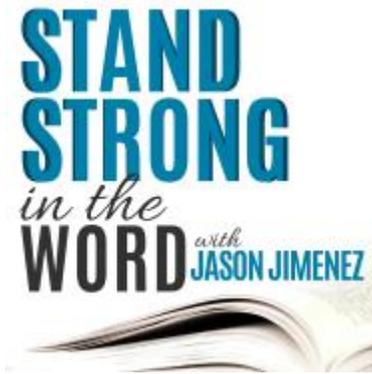
A. **Capernaum (v. 46)** - Twenty-five miles from Cana.

B. **Official (v. 46)** - A nobleman that either means “royal officer” or “royal relative.” This nobleman could have been an officer under Herod Antipas (Jewish King).

C. ***When this man heard that Jesus had come from Judea to Galilee, he went to him and asked him to come down and heal his son, for he was at the point of death. (v. 47)***

1) This father traveled a long way to ask Jesus to heal his son who was dying. This was roughly three months after the wedding feast in Cana where Jesus turned water into wine. Thus, by this time, word had spread about Jesus and His supernatural ability to perform miracles there were plenty of people looking for Jesus to perform healings.

¹ M. S. Mills, *The Life of Christ: A Study Guide to the Gospel Record* (Dallas, TX: 3E Ministries, 1999), Lk 4:14-Jn 4:45.



- 2) The nobleman found no healing or love within the religious system he was involved in. He had to look for Jesus outside of his religious system.

D. *Unless you see signs and wonders you will not believe. (v. 48)*

- 1) Jesus challenged this official to not just have faith in the healing, but to have faith in the One who has the power to heal.

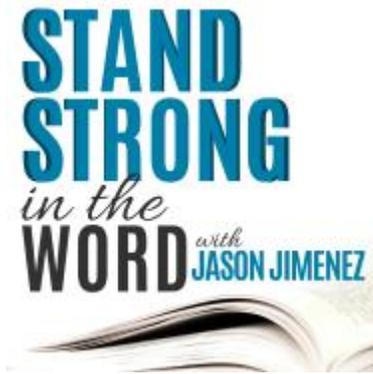
a) ²³ *Now when he was in Jerusalem at the Passover Feast, many believed in his name when they saw the signs that he was doing.* ²⁴ *But Jesus on his part did not entrust himself to them, because he knew all people* ²⁵ *and needed no one to bear witness about man, for he himself knew what was in man. Jn 2:23-25.*

E. *Sir, come before my son dies. (v. 49)*

- 1) The official was so desperate and broken that all he could do is plead with Jesus to heal his son. He didn't stand and argue with Jesus theologically. He simply looked to Him to heal his son. Jesus looking at this desperate father, showed pity and compassion and healed his son (v. 50).

F. *The man believed the word that Jesus spoke to him and went on his way (v. 50)*

- 1) This action from the official, demonstrated his faith in Jesus. He believed in Jesus' spoken word, and left anticipating his son would be healed.



- 2) The servants meet up with their master to tell him the good news that his son was healed. Curious to know, the official asked at what time this occurred, and they replied, "Yesterday at the seventh hour (7 pm)." The exact time Jesus said, "Your son will live."
- 3) Not only was the son healed, but the whole household believed in Jesus.
- 4) This was the second miracle Jesus did in Cana.

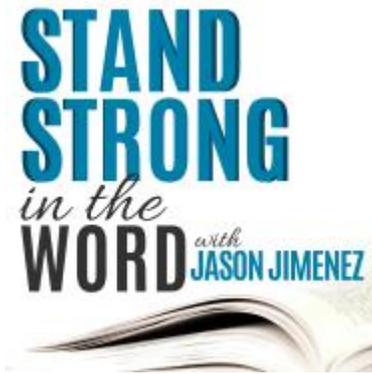
3. Jesus Preaches in Nazareth (Lk. 4:16-30)

A. *He (Jesus) came to Nazareth, where he had been brought up. And was his custom, he went to the synagogue on the Sabbath day (v. 16)*

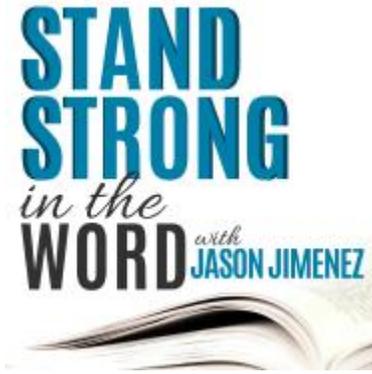
- 1) Jesus was known as a teacher, and probably had presented in the synagogue many times before.
- 2) It was the custom to have seven different men read from the Torah, then from the Prophets. So when Jesus came up, He didn't pick Isaiah to read, the scroll was handed to Him. This speaks to the divine foreknowledge of Jesus.

B. *The scroll of Isaiah (61:1-2):*

- 1) *"The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the year of the Lord's favor."*



- a) Jesus stops in the middle of verse two because this prophecy covers His First Advent, whereas the end of verse two is prophetic of His Second Advent of judgment on the earth.
- b) **Warren Wiersbe**, “Jesus was asked to read the Scripture text and to give the sermon. The passage He read included Isaiah 61:1-2, and He selected it for His “text.” The Jewish rabbis interpreted this passage to refer to the Messiah, and the people in the synagogue knew it. You can imagine how shocked they were when Jesus boldly said that it was written about Him and that He had come to usher in the “acceptable year of the Lord.” The reference here is the “Year of Jubilee” described in Leviticus 25. Every seventh year was a “Sabbatical year” for the nation, when the land was allowed to rest; and every fiftieth year (after seven Sabbaticals) was set apart as the “Year of Jubilee.” The main purpose of this special year was the balancing of the economic system: slaves were set free and returned to their families, property that was sold reverted to the original owners, and all debts were canceled. The land lay fallow as man and beast rested and rejoiced in the Lord. Jesus applied all of this to His own ministry, not in a political or economic sense, but in a physical and spiritual



sense. He had certainly brought Good News of salvation to bankrupt sinners and healing to brokenhearted and rejected people. He had delivered many from blindness and from bondage to demons and disease. Indeed, it was a spiritual “Year of Jubilee” for the nation of Israel!²

C. And the eyes of all were fixed on him (v. 20)

- 1) The Jews literally were astounded at His personal claims. Just imagine what the people have been hearing about Jesus—from His miracles in Cana to going back to the claim from John the Baptist that Jesus is the Son of God.

D. This Scripture has been fulfilled in your hearing (v. 21)

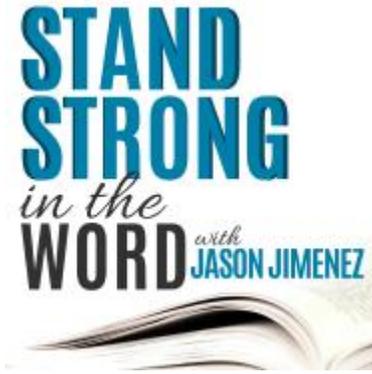
- 1) After the reading of the Prophets, the rabbi in the synagogue would expound on the passages. However, Jesus stated that this passage had been fulfilled (adding context), and then sat down (which was the role of the rabbi sitting to teach).

E. Is not this Joseph’s son? (v. 22)—The people had a hard time reconciling Jesus as the Messiah.

F. Prophet not acceptable in his own hometown (v. 24)

- 1) And yet, Jesus met the test of the Prophet: Deut. 18:22, “when a prophet speaks in the name of the Lord, if the word does not come to pass or come true, that is a word

² The Bible Exposition Commentary



that the Lord has not spoken; the prophet has spoken it presumptuously. You need not be afraid of him.”

G. *Widows and lepers (vs. 25-27)*

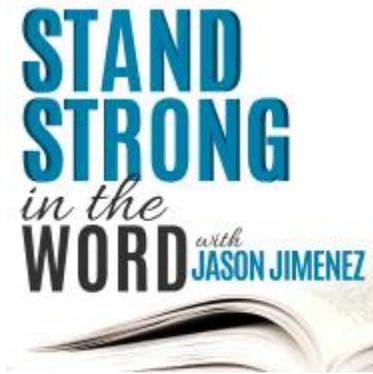
- 1) Jesus gives two examples in 1 Kings 17:1-7 and 2 Kings 15:1-15 to prove to the Jews that there have been times in their history when they disbelieved God, and as a result, did not receive His blessings; but that didn't stop God from blessing Gentiles that were widows and lepers.

H. *Drove him out of town (v. 29)*

- 1) The Jews were furious that Jesus believed God's blessing fell upon Gentiles as well. They were so upset that they tried to throw Jesus off a cliff.

4. Jesus Visits Capernaum (Matt. 4:13-16; Lk. 4:31)

- A. Isaiah 9:1-2 describes that (one day) light would come to the region of Zebulun and Naphtali (tribes that were settled after the conquest of Joshua). John stated, “The true light, which gives light to everyone, was coming into the world (1:9).”
- B. Galilee had many mixed breeds. The Judeans despised this area, and the people that lived there. And yet, Jesus comes to live there. A demonstration of His love for all people, as well as revealing to Jews and Gentiles that a new era has dawned.
- C. Luke 4:31, “And he went down to Capernaum, a city of Galilee. And he was teaching them on the Sabbath.” Notice, after Jesus told His own people (in the synagogue) that Isaiah 61:1-2 was prophetic of Him, they tried to kill Him. Now, among outcasts,



Jesus is teaching in their synagogues, and healing the people. What a contrast between the “elite” Jews in His hometown, and the “outcasts” in Galilee.