

• *Jesus' preaching and miracle working tours in Galilee*

• *More teaching to his closer disciples*

• *Further miracles, teaching and questions*

• *A second tour of Galilee with the apostles*

• *Probably summer AD 31*

1. Jesus was concerned to reach out to a nation.

• *The work of God's needs both local and itinerant workers*

2. Jesus was concerned to work with loyal supporters

• *Luke especially mentions the women*

• *Grace for the victims of the world's injustices*

Jesus made extensive preaching and miracle-working tours of Galilee as well as making visits outside of Galilee. Early on in His ministry, at a time when great interest was aroused in His teaching and healing, He withdrew from Capernaum and went to other areas of Galilee ^{□1}. Luke 4:44 to 6:11 has covered this period which took place somewhere in AD 31.

Jesus then spent some time by the seaside area of Galilee ^{□1}, and people came to hear Him ^{□2}. Soon afterwards, His closer followers went with Him to the hill-country and there on a hillside Jesus gave more teaching to His closer disciples^{□3}. There were further miracles after He had left the hills, in Capernaum and in Nain ^{□4} and a question from John the Baptist was the occasion of some more teaching by Jesus ^{□5}.

Now Luke 8:1-3 lets us know that at about this time there was a **second tour of Galilee in which He took with Him the twelve apostles**. Events on this second tour are reported in Mark 4:1-6:6a, and the material in Luke 8:4-56 covers this time also. There are close parallels especially in Mark 4:1- 5:43. Mark also mentions Jesus' rejection at Nazareth ^{□1} which brought this period to an end. Luke does not mention it at the end of Luke 8 because he had put it at the beginning of his story of the Galilean ministry ^{□2}. He put the bottom line first!

This second tour took place probably in summer AD 31 (or three years earlier as some believe). If the festival mentioned in John 5:1 was the feast of tabernacles in October AD 31, then Jesus was in Jerusalem in October and the events of John 5:2-47 took place.

1. Jesus was concerned to reach out to a nation. He went through the towns and villages preaching God's good news ^{□1}. He was not a 'pastor' in a single congregation. The work of God requires workers who will attend to peoples' needs in particular areas, but it also needs a more itinerant kind of work, and Jesus' work was of this kind. He was not isolated; He always had people with Him. And it must be said that the modern 'travelling preacher' needs to have a home-church as a base, and churches that are His associates in different parts of the world. No one can be totally 'free-lance', not even Jesus.

2. Jesus was concerned to work with loyal supporters. Luke especially mentions the women who were loyal to Jesus ^{□1}. However he mentions the twelve men first ^{□2}! One must not think Jesus only had female supporters, yet it is typical of Luke to give special emphasis to the way in which the less powerful members of society tend to work for the kingdom of God more than the powerful members of society. He pays special attention to Elizabeth, Mary and Anna at the time of Jesus' birth. He alone mentions the widow of Nain, and the sinful woman who showed Jesus much adoration. And we shall find Luke specially telling the events connected with Mary and Martha, and the women at the cross. It is Luke's concern to emphasise that the graciousness of Jesus specially provides help for the victims of the world's injustices. His emphasis on women is part of his interest in God's grace. The men were there as Luke 8:1b shows, but there were women also. Some of them were wealthy and provided financial help. Jesus never had a

□1 Mark 1:38; Luke 4:44

□1 Mark 3:7
 □2 Mark 3:8
 □3 Luke 6:12-49
 □4 7:1-17
 □5 7:18-35

□1 Mark 6:1-6a

□2 Luke 4:16-31

□1 8:1a

□1 8:2-3
 □1 8:1b

harsh word to say to any woman, and no woman is mentioned among His enemies. Loyal supporters, men and women, are needed in any work of God. Jesus had some supporters among the poor and the powerless.

3. The theme of His preaching - the kingdom of God

• Teaching in parables – to impart the ‘mysteries of the kingdom’

• ‘The Parable of the Sower’ - the most important of the parables – about responsiveness to God’s word



3. **The theme of His preaching was the kingdom of God.** This second phase of Galilean ministry included the teaching in parables, and they are ‘parables of the kingdom’. ‘Kingdom’ is mentioned seven times in Luke chapters 1–8. God is a king. He is working powerfully in this world. ‘Of his kingdom there shall be no end’ ¹. Over against ‘the kingdoms of the world’ ², Jesus says ‘I must preach the kingdom of God’ ³. His teaching clarifies who are the one’s who experience His royal power. He says to the poor-but-believing disciples: ‘yours is the kingdom of God’ ⁴. John the Baptist was great but anyone who experiences the powerful working of Jesus in his life is greater. The ‘least in the kingdom of God’ ⁵ has greater privileges than John because John never remained to experience the miracles of Jesus, His death and resurrection and His gift of the Holy Spirit. On this second ministry-tour Jesus is still ‘proclaiming and heralding the good news of the kingdom’ ⁶. Now He shares the parables with His disciples and explains that they will impart ‘the mysteries of the kingdom of God’ ⁷.

The most important of the parables is ‘the parable of the sower’. Jesus tells the parable to the multitudes ¹, and then calls out in a loud voice for attentiveness to it ². His disciples notice the importance of this parable and ask about it ³. So Jesus explains. They have a privilege that others do not have. Jesus is offering them the experience of God’s kingly power ⁴ but parables are a judgement on those who refuse to hear ⁵. The parable is about responsiveness to God’s Word ⁶. The kingdom is given to the disciples but it does not work automatically. It still needs persistent attentiveness. Some get no experience of the kingdom because they have no faith ⁷. Some miss blessing because they fail to persevere ⁸. Some miss blessing because worries, riches and pleasures get in the way ⁹. Hearing, receptiveness, and perseverance are needed to enjoy a rich experience of God’s royal power ¹⁰ 1

Note 1. For fuller exposition, see Eaton, Mark (Preaching Through the Bible), ch.7 and ch.8.

1 1:33
2 4:5
3 4:43
4 6:20
5 7:28
6 8:1
7 8:10

1 8:4-8a
2 8:8b
3 8:9
4 8:10
5 8:10
6 8:11
7 8:12
8 8:13
9 8:14
10 8:15

	<p>Dr Michael Eaton is highly respected internationally as a theologian, author, preacher and teacher. He lives in Kenya where he is one of the leaders of the Chrisco Fellowship. His <i>Preaching Through The Bible (PTTB)</i> books are highly popular worldwide. Michael Eaton puts the theological and practical meaning of the Bible in a clear and down-to-earth way so that what is written can be easily understood by the reader.</p>	
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