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Jesus returned to Galilee in the Power of the Spirit,
News About Him Spread Through the Countryside
Mark 1:14-15 and Luke 4:14-15

Jesus returned to Galilee in the power of ht Spirit, news about Him spread through the countryside DIG: Compare Luke 3:21, 4:1, 14 and 18. What is the common element in each of these verses? What does this tell us about the source of Jesus' power? Is repentance the same thing as salvation? Why, or why not?

REFLECT: If the apostles show what it means to repent (Hebrew: *to turn* or *return*) **and believe, where are you: (a) still fishing? (b) keeping the old business going and spending nights and weekends with Yeshua? (c) swimming ashore? Explain.**

Yochanan the Baptizer was the forerunner to **the King** because **he** heralded a "back-to-**God** movement." It was essentially a message of **repentance**, and was the central message of **Messiah's** entire earthly ministry. The word **repent** was **His** one word sermon. **The maverick Rabbi** would stand boldly before the stiff-necked multitudes and declare: **Unless you repent, you will all perish (Luke 13:5). The Good News** according to **Jesus** is as much a call to **repent** or *turn from sin*, as it is an invitation to **believe**. The word **repent** is translated from the Hebrew word *shuwb*, which is the key word in the book of **Jeremiah** (see my commentary on **Jeremiah, to see link click Ac – The Book of Jeremiah from a Jewish Perspective**).

After John was put in prison, Jesus returned into Galilee in the power of the Spirit, proclaiming the Good News of God. "The time has come," He said. "The kingdom of God has come near." So, **news about Him spread** everywhere**, through the whole countryside (Mark 1:14; Luke 4:14)** this was the official offer of the messianic **Kingdom** if the nation of Isra'el and its leadership, or the Sanhedrin, would accept **Him**.

He was teaching in their synagogues: Repent and believe the Good News (Mark 1:15; Luke 4:15). What is **repentance**? It is the critical element of saving faith, but one must never dismiss it as simply another word for **believe**. On the one hand, true **repentance** always exists with **faith**; on the other hand, whenever there is true **faith**, there is also genuine **repentance** . . . the two cannot be separated. Such **repentance** is what Rabbi Sha'ul had in mind when **he** described the actions of **the Thessalonians** . . . **You turned to God from idols, to serve the true God, the One who is alive (First Thessalonians 1:9 CJB).** Notice the three elements of **repentance**: *turning to* **God**, *turning away* from sin, and the intent to serve **God**. The simple truth is that a changed mind will result in changed behavior.

Repentance is not merely being ashamed or sorry about sinning, although genuine **repentance** always involves an element of remorse. It is a purposeful decision to *turn your back* on unrighteousness and pursue righteousness instead. Nor is **repentance** simply a human work. **For it is by grace you have been saved, through faith – and this is not from yourselves, it is the gift of God – not by works, so than no one can boast (Ephesians 2:8-9).** It is not merely a mental activity, but involves the intellect, will and emotions.

Emotions are a part of **repentance**, but they do not lead the way. Many think that

they have to *feel* something before they can be saved. But, it is important to understand that our emotions are the caboose, not the engine. The emotions will come, but they will not, and should not, lead the way. Being remorseful about what you have done in your life is not, in and of itself, true **repentance**. Judas, for example, felt remorse **(Matthew 27:3)**, but he was not repentant. The rich young ruler went away sorrowfully **(Matthew 19:22)**, but he was not repentant. **Repentance** is not **salvation** . . . it **leads to salvation**. **Second Corinthians 7:10** says: **Godly sorrow brings repentance that leads to salvation and leaves no regret, but worldly sorrow brings death.** It is hard to imagine being truly repentant without at least an element of sorrow – not for getting caught, not sadness because of consequences that must be faced, but a sense of **sorrow** for having sinned against **God**. **Repentance** changes the core of who you are.[375]

Repentance is not a one-time act. It begins at conversion (see **Bw – What God Does for Us at the Moment of Faith**), and begins a progressive, life-long process of being **conformed into the image of Christ (Romans 8:29)**. This continuous attitude of **repentance** produces poverty of spirit, mourning, and meekness spoken of by **Yeshua** in the Sermon on the Mount (see **Da – The Sermon on the Mount**). It is the mark of a true believer.

What about those who say they are believers, yet are really **wolves in sheep's clothing** (see my commentary on **Jude Ah –Godless People Have Secretly Slipped In Among You**)? Did they lose their salvation? No, heaven forbid (see **Ms – The Eternal Security of the Believer**). **John** said it this way: **They went out from us, but they did not really belong to us. For if they had belonged to us, they would have remained with us; but their going showed that none of them belonged to us** in the first place **(First John 2:19).** They were really never believers to begin with. So, how can we tell who is a believer and who is not?

If **repentance** is genuine, we can expect it to produce observable results. We are not to judge others, but we are supposed to be **fruit** inspectors (see my commentary on **Jude As – They are Autumn Trees without Fruit, Wild Waves of the Sea Foaming Up Their Shame, Wandering Stars**). **Jesus** said it this way: **Beware of false** believers**. They come to you in sheep's clothing, but inwardly they are ferocious wolves. By their fruit you will recognize them. Do people pick grapes from thorn bushes, or figs from thistles? Likewise, every good tree bears good fruit, but a bad tree bears bad fruit. A good tree cannot bear bad fruit, and a bad tree cannot bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire.**

Thus, by their fruit you will recognize them (Matthew 7:15-20). There were those in **the Lord's** day, and there are those today who turn their backs on sin, unbelief and disobedience, and embrace **Messiah** with a **faith** that obeys. Theirs is true **repentance**, demonstrated by the righteousness it produces. **They** are the truly righteous. And that was **Christ's** ultimate aim when **He returned into Galilee in the power of the Spirit, proclaiming the Good News of God.**[376]