

Further up, Further in

Resources for Continued Study



LOOKOUT
MOUNTAIN
PRESBYTERIAN
CHURCH

“JESUS BRINGS HIS PROMISED KINGDOM BLESSINGS”

For individual study or discussion

As we recall our *Renew* sermon series in Isaiah, we see in today’s passage, Luke 4, that Isaiah’s prophecies have found their fulfillment in the person and work of Jesus Christ (Lk. 4:21).

You may remember from our previous study back in September of Luke 4, the people of Nazareth were skeptical that this hometown boy was the long-awaited Messiah. All their hopes and dreams were centered on a martial Messiah who would free them from Roman tyranny, not a humble carpenter’s son! Little did they expect that he was about to upend their world order in another, more fundamental way: curse removal.

- Read in vv. 38-40 how Jesus tenderly heals those who are sick and suffer from disease. How do these healing miracles affirm what he declared in the synagogue earlier in this chapter and in Isaiah 61:1-3?

In *The Self-Disclosure of Jesus*, the Dutch-American theologian, Geerhardus Vos, stated, “The exorcism of demons and the healing miracles are liberating acts, and as such they form a part of the general Messianic deliverance. Jesus claims to have been sent for the purpose of performing them (Mt. 11:2-6; Lk.4:18-19).”¹

- Read in v. 41 how Jesus powerfully triumphs over evil. What difference do you note in the methods he employed when he healed those with diseases versus how he healed those possessed by demons? How does the casting out of demons affirm his identity as the Messiah (cf. Mk 5:6-7; Rev. 12:10-11; Matt. 8:28-32)?

Vos concludes, “He was a Savior no one else could be, and into this flowed all the powers of his Messianic life.”²

Now look at Luke 4:42-44. We see Jesus retreat to commune with the Father in preparation for preaching “the good news of the Kingdom of God” (v.43). Note how dependently Jesus relies on prayer to ready himself for this work.

- Refer to last week’s sermon passage, Isaiah 62:1-7. What method should the church use to fulfill God’s promise of Kingdom advancement?

Christian counselor and Dean of Faculty at CCEF, Mike Emlet, summarizes the whole person as one who “lives in God’s world” and one who is “spiritually embattled, socially embedded, and physically embodied.”³ Not only does the Son of Man exhibit these realities, so too do we. But only the perfect Son of God can fix all that has gone wrong with these realities. We cannot. Yet he still leads us by example, showing how to be instruments of restoration in a broken world. We see him demonstrate it to us in Luke 4:42-44. He leads us in prayerful communion with the Father.

- In the Lord’s prayer (Matt. 6:9-13), Jesus give us a model of how to pray. How does the prayer acknowledge that we are living in God’s world, “spiritually embattled, socially embedded, and physically embodied”? Identify the parallels.

Jesus then moves out “...preaching in the synagogues of Judea” (v. 44), declaring the good news of the Kingdom of God. It is not a geo-political kingdom, rather it is a kingdom “not of this world” (Jn 18:36), where holistic restoration takes place that is redemptive in its mission and cosmic in its scope, “...far as the curse is found.”

Joy to the world! The Lord is come; let earth receive her King; let every heart prepare him room, and heaven and nature sing.

No more let sins and sorrows grow, nor thorns infest the ground; he comes to make his blessings flow far as the curse is found.

^{1,2}Vos, Geerhardus. *The Self-Disclosure of Jesus*. P&R Publishing, 1926, pg. 27.

³Emlet, Mike; Powilson, David; Welch, Edward. *Psychiatric Disorders: A Biblical Approach to Understanding Complex Problems*. CCEF, 2018, pg. 10.

DATE: November 07, 2021

SPEAKER: Joe/Frank

SERIES: Luke

PASSAGE: Luke 4:38-44

Family Dinner Table

As a young boy in Edinburgh, Scotland, a story is told of 12-year old Robert Louis Stevenson, how one night his nanny caught him peering through his bedroom window. Staring intently into the night, he was mesmerized by the local “leerie,” or lamplighter, walking down the shadowy streets, igniting the gas lamps with his torch. When his nanny asked him what he was doing, Robert turned from pressing his face against the frozen window pane and excitably responded, “Look, he’s punching holes in the darkness!”

What a great illustration of Jesus’ earthly ministry. The Light of the World is “punching holes in the darkness,” by reversing the effects of sin, by healing all that is broken, and by bringing to bear the Kingdom of God in the here and now.

How can you be a lamplighter?

When you love your enemies and bless those who curse you, you are punching holes in the darkness.

When you choose to forgive instead of hate, you are punching holes in the darkness.

When you sacrifice resources for the sake of others, you are punching holes in the darkness.

- How might this truth change the way you relate to your neighbor or family or friends moving forward?
- Read Matthew 5:14-16 together.

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