

# EQUIPPED TO PREACH

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Lent: Journey to the Cross #5, Luke 8:26-39

April 3, 2022

*The man from whom the demons had gone out begged to go with him, but Jesus sent him away, saying, "Return home and tell how much God has done for you." So the man went away and told all over town how much Jesus had done for him.*

Luke 8:38-39

## Next step on the journey: Transjordan

<sup>26</sup> They sailed to the region of the Gerasenes, which is across the lake from Galilee. <sup>27</sup> When Jesus stepped ashore, he was met by a demon-possessed man from the town. For a long time this man had not worn clothes or lived in a house, but had lived in the tombs. <sup>28</sup> When he saw Jesus, he cried out and fell at his feet, shouting at the top of his voice, "What do you want with me, Jesus, Son of the Most High God? I beg you, don't torture me!" <sup>29</sup> For Jesus had commanded the evil spirit to come out of the man. Many times it had seized him, and though he was chained hand and foot and kept under guard, he had broken his chains and had been driven by the demon into solitary places.

<sup>30</sup> Jesus asked him, "What is your name?"

"Legion," he replied, because many demons had gone into him. <sup>31</sup> And they begged him repeatedly not to order them to go into the Abyss.

<sup>32</sup> A large herd of pigs was feeding there on the hillside. The demons begged Jesus to let them go into them, and he gave them permission. <sup>33</sup> When the demons came out of the man, they went into the pigs, and the herd rushed down the steep bank into the lake and was drowned.

<sup>34</sup> When those tending the pigs saw what had happened, they ran off and reported this in the town and countryside, <sup>35</sup> and the people went out to see what had happened. When they came to Jesus, they found the man from whom the demons had gone out, sitting at Jesus' feet, dressed and in his right mind; and they were afraid. <sup>36</sup> Those who had seen it told the people how the demon-possessed man had been cured. <sup>37</sup> Then all the people of the region of the Gerasenes asked Jesus to leave them, because they were overcome with fear. So he got into the boat and left.

<sup>38</sup> The man from whom the demons had gone out begged to go with him, but Jesus sent him away, saying, <sup>39</sup> "Return home and tell how much God has done for you." So the man went away and told all over town how much Jesus had done for him.

Luke 8 (see the ESV translation and the interesting details that Mark includes in Mark 5:18-20)

1. Luke continues the story of Jesus' authority over creation: natural and supernatural
2. Jesus' ministry is going to include even more Gentiles, even the "demonized"
3. Luke focuses our attention on God's transforming power and our response of proclamation

## Why did the Messiah cross the lake?

<sup>22</sup> One day Jesus said to his disciples, "Let's go over to the other side of the lake." So they got into a boat and set out. <sup>23</sup> As they sailed, he fell asleep. A squall came down on the lake, so that the boat was being swamped, and they were in great danger.

<sup>24</sup> The disciples went and woke him, saying, "Master, Master, we're going to drown!"

He got up and rebuked the wind and the raging waters; the storm subsided, and all was calm. <sup>25</sup> "Where is your faith?" he asked his disciples.

In fear and amazement they asked one another, "Who is this? He commands even the winds and the water, and they obey him."

Luke 8 (see also Mark 4:

1. Luke takes us on Jesus' journey into Gentile territory, and the start of the Transjordan church
2. Jesus' expression of his authority is a faith lesson for his disciples – the object of our faith matters
3. Both pictures of Jesus' authority end with the same fear and amazement (see Mark 4:20, 5:21)

## Why does Jesus make people afraid?

<sup>34</sup> When those tending the pigs saw what had happened, they ran off and reported this in the town and countryside, <sup>35</sup> and the people went out to see what had happened. When they came to Jesus, they found the man from whom the demons had gone out, sitting at Jesus' feet, dressed and in his right mind; and they were afraid. <sup>36</sup> Those who had seen it told the people how the demon-possessed man had been cured. <sup>37</sup> Then all the people of the region of the Gerasenes asked Jesus to leave them, because they were overcome with fear. So he got into the boat and left.

Luke 8:34-37

1. Yes, Jesus is a threat to the community's financial security, but it is a changed life that gets their attention
2. The "demonized" man isn't just cured, he was saved – coming face to face with the transforming power of God is just as threatening

Two important thoughts:

- 1) The demon possessed man goes from fear to faith – after encountering Jesus
- 2) The people go from comfort to fear – after encountering Jesus

## Lessons for our *kerygma*

### 1) The content of preaching is Christ and his kindness

<sup>18</sup> As Jesus was getting into the boat, the man who had been demon-possessed begged to go with him. <sup>19</sup> Jesus did not let him, but said, “Go home to your family and tell them how much the Lord has done for you, and how he has had mercy on you.” <sup>20</sup> So the man went away and began to tell in the Decapolis how much Jesus had done for him. And all the people were amazed.

Mark 5

<sup>4</sup> But God, being rich in mercy, because of the great love with which he loved us, <sup>5</sup> even when we were dead in our trespasses, made us alive together with Christ—by grace you have been saved—<sup>6</sup> and raised us up with him and seated us with him in the heavenly places in Christ Jesus, <sup>7</sup> so that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus.

Ephesians 2 (see Romans 2:4, 1 Corinthians 1:10-31 with its focus on unity)

### 2) This preaching is apostolic (but not Apostolic)

<sup>8</sup> But what does it say? “The word is near you; it is in your mouth and in your heart,” that is, the word of faith we are proclaiming: <sup>9</sup> That if you confess with your mouth, “Jesus is Lord,” and believe in your heart that God raised him from the dead, you will be saved. <sup>10</sup> For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved. <sup>11</sup> As the Scripture says, “Anyone who trusts in him will never be put to shame.” <sup>12</sup> For there is no difference between Jew and Gentile—the same Lord is Lord of all and richly blesses all who call on him, <sup>13</sup> for, “Everyone who calls on the name of the Lord will be saved.”

<sup>14</sup> How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? <sup>15</sup> And how can they preach unless they are sent? As it is written, “How beautiful are the feet of those who bring good news!”

Romans 10

<sup>11</sup> It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, <sup>12</sup> to prepare God’s people for works of service, so that the body of Christ may be built up <sup>13</sup> until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.

Ephesians 4

# Resources for our Lenten journey 2022

Bible.org has some wonderful resources at <https://bible.org/book/Luke>

I. Howard Marshall's Greek commentary is my go to help (Eerdmans, 1978)

J. C. Ryle has an interesting commentary at <https://www.gracegems.org/Ryle/Luke.htm>

Bob Deffinbaugh has two sermons on this text at <https://bible.org/series/luke-gospel-gentiles>.

I appreciate J.C. Ryle's commentary on Luke at <https://www.gracegems.org/Ryle/113.htm>

Tim Keller has wonderful summary of the gospel at <https://www.thegospelcoalition.org/article/the-story-of-the-bible-how-the-good-news-about-jesus-is-essential-tim-kelle/>

**THE GOSPEL ACCORDING TO LUKE**

**1-2 INTRODUCTION**

- LUKE**: A UNITED, TWO-VOLUME WORK FROM THE SAME AUTHOR. A TRAVELING CO-LABORER WITH PAUL.
- LUKE**: HOW & WHY LUKE WROTE HIS orderly account about the things that have been among us.
- ACTS**: HOW & WHY CONSULTS EYE-WITNESSES.
- WHY**: TO SHOW HOW THE STORY OF JESUS FULFILLS THE STORY OF GOD & ISRAEL ... & THE WHOLE WORLD.

**3-9a JESUS & HIS MISSION**

- JESUS' BIRTH & GENEALOGY**: YOU ARE MY BELOVED SON.
- JESUS IS THE MESSIAH**: DAVID WHO BRINGS GOD'S BLESSING TO ALL HUMANITY.
- JESUS LAUNCHES HIS KINGDOM MISSION**: THE SPIRIT OF THE LORD IS UPON ME, TO PREACH GOOD NEWS TO THE POOR.
- HEALING THE SICK**: JESUS GOOD NEWS FOR THE POOR.
- FORMING A NEW ISRAEL**: A NEW REVELATION.
- MANIFESTO OF AN UPSIDE-DOWN KINGDOM**: GODS LOVE - REVERSAL OF OUR VALUE SYSTEMS. RADICAL GENEROSITY, SERVANT LEADERSHIP, PEACE-MAKING, FORGIVENESS, DEEP PIETY THAT REJECTS RELIGIOUS HYPOCRISY.
- JESUS SENDS OUT THE 70**: JESUS SENDS OUT THE 70.

**9b-19a JOURNEY TO JERUSALEM**

- PARABLE OF THE PRODIGAL SON**: A FOULY SON RUNS AWAY BUT COMES BACK EXCITED.
- JESUS BANQUETS WITH ISRAEL'S LEADERS** VS. **JESUS KINGDOM BANQUETS WITH THE POOR**.
- JESUS CONTINUES MISSION TO THE POOR**: I CAME TO SEEK & SAVE THE LOST.
- THE TRAGEDY OF ISRAEL'S LEADERS** WHO REJECT JESUS & HIS KINGDOM.
- JESUS TEACHES ABOUT**: PRAYER, TRUSTING IN GOD'S PROVISION, WEALTH, POSSESSIONS & GENEROSITY.

**19b-24 JESUS' FINAL WEEK IN JERUSALEM**

- ARRIVAL & REJECTION IN JERUSALEM**: THE SCRIPTURES HAD TO BE FULFILLED, THAT THE MESSIAH WOULD SUFFER, DIE & BE RESURRECTED.
- JESUS PREDICTS THE TEMPLE'S DESTRUCTION**: THIS HAS BECOME A BURDEN FOR GENERATIONS.
- JESUS LAST PASSOVER**: HE'S DOING SOMETHING GREAT FOR YOU.
- BROKEN BREAD & RED BLOOD**: REMEMBER ME, JESUS!
- JESUS IS RISEN!**: SHE THOUGHT THAT WOULD BE THE END, BUT HE'S DEAD.
- THE ROAD TO EPHRAIM**: ONLY WHEN WE SURRENDER OURSELVES TO JESUS' UPSIDE-DOWN KINGDOM, EMBODIED BY THE CROSS, CAN WE TRULY EXPERIENCE THE REAL JESUS.

**THE CONCLUDING SCENE**: GO ANNOUNCE GODS FORGIVENESS TO THE NATIONS, BUT FIRST FOR THE POWER OF THE SPIRIT.

**THE POINT**: ONLY WHEN WE SURRENDER OURSELVES TO JESUS' UPSIDE-DOWN KINGDOM, EMBODIED BY THE CROSS, CAN WE TRULY EXPERIENCE THE REAL JESUS.

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