

Notes and Quotes
October 10, 2010
Sermon from Luke 8:1-3

What would Jesus be doing if he were on earth today? The same thing he did when he first came—

This passage is a transition between Luke's introduction of Jesus and his ministry and the ongoing ministry that will take him to the cross.

1. Jesus kept on the move, his ongoing ministry was what we would call peripatetic, walking around, or walking from place to place
2. Jesus continues to push his mission of Proclaiming the Kingdom of God.
 - a. What is the Kingdom of God? It is the realm where Christ is owned, served, worshipped, and obeyed as King and Lord. It is the realm where the bondage of sin and the bondage of the consequences of sin, and the bondage of the enemies of God are brought down, dismantled, defeated and brought to naught.
 - b. It is the realm or sphere of true freedom and liberty and release from bondage. We have such skewed ideas of liberty and freedom
3. Jesus continues to preach the good news
 - a. What is the Gospel? This from R.C. Sproul

There is no greater message to be heard than that which we call the Gospel. But as important as that is, it is often given to massive distortions or over simplifications. People think they're preaching the Gospel to you when they tell you, 'you can have a purpose to your life', or that 'you can have meaning to your life', or that 'you can have a personal relationship with Jesus.' All of those things are true, and they're all important, but they don't get to the heart of the Gospel.

The Gospel is called the 'good news' because it addresses the most serious problem that you and I have as human beings, and that problem is simply this: God is holy and He is just, and I'm not. And at the end of my life, I'm going to stand before a just and holy God, and I'll be judged. And I'll be judged either on the basis of my own righteousness – or lack of it – or the righteousness of another. The good news of the Gospel is that Jesus lived a life of perfect righteousness, of perfect obedience to God, not for His own well being but for His people. He has done for me what I couldn't possibly do for myself. But not only has He lived that life of perfect obedience, He offered Himself as a perfect sacrifice to satisfy the justice and the righteousness of God.

The great misconception in our day is this: that God isn't concerned to protect His own integrity. He's a kind of wishy-washy deity, who just waves a wand of forgiveness over everybody. No. For God to forgive you is a very costly matter. It

cost the sacrifice of His own Son. So valuable was that sacrifice that God pronounced it valuable by raising Him from the dead – so that Christ died for us, He was raised for our justification. So the Gospel is something objective. It is the message of who Jesus is and what He did. And it also has a subjective dimension. How are the benefits of Jesus subjectively appropriated to us? How do I get it? The Bible makes it clear that we are justified not by our works, not by our efforts, not by our deeds, but by faith – and by faith alone. The only way you can receive the benefit of Christ’s life and death is by putting your trust in Him – and in Him alone. You do that, you’re declared just by God, you’re adopted into His family, you’re forgiven of all of your sins, and you have begun your pilgrimage for eternity.

<http://www.ligonier.org/learn/articles/what-gospel/>

4. Finally we see that the ongoing ministry of Jesus is participatory—he invites and accepts the participation of others—both men and women. Notice how Jesus ministers to women as he raises them back to their rightful place of dignity worth in a culture that had reduced them to the status of second class citizens at best and non-person’s at worst.
 1. He recognized their intrinsic value as persons
 2. He demonstrates their high value by ministering directly to them
 - a. Peter’s Mother in law
 - b. Widow of Nain
 - c. Woman bent over
 - d. Woman with the Issue of blood
 - e. Jairus’ Daughter
 - f. These women named
 - g. Woman caught in adultery
 - h. Woman at the well
 3. He accords them dignity in his ministry
 - a. Using them as positive illustrations in parables
 - b. Teaching them, assuming they can learn and allowing them to be taught
 - c. By allowing them to participate—
 - i. not these three named but others unnamed
 - ii. also Anna the Prophetess
 - iii. also Mary the virgin
 - d. By allowing them to serve him
 - i. woman washing his feet
 - ii. Mary anointing his head
 - iii. Martha of Judea
 4. He allowed them to be the first witnesses to the resurrection.

5. We join with Jesus in his ongoing ministry by doing what he did when he was here. We join with him
 - a. When we go to people rather than expecting them to come to us
 - b. When we declare the true freedom that is found in knowing God through his Son.
 - c. When we preach the good news—when we are bringers of the good news rather than repeaters of the same old bad news everyone hears everyday
 - d. When all persons—male and female are affirmed and restored to their created dignity the glory of God is reflected through and from them and God is honored. When all, that is, every sort of person hears that they are to be included in the good news of the kingdom of God.