

Message Notes

The Authority of the King

Scripture Passages

(taken from the New International Version)

Introduction - "Americans and Authority"

New town. Different Response.

Luke 4:31-32

Similarities and Differences between Nazareth and Capernaum

Jesus' Mission Statement:
Luke 4:18-19

Release Demonstration #1 - A Crazy Synagogue Service!

Luke 4:33-37

The demon speaks

Jesus Authority manifested

The reaction of the people

Release Demonstration #2 - The healing of Simon's mom-in-law

Luke 4:38-39

Release Demonstration #3 - The healing of the whole town!

Luke 4:40-41

The Missional Focus of Jesus

Luke 4:42-44

Jesus desire to be recharge and be alone

Their desire to hold on to Jesus

Jesus response

The Kingdom of God vrs. The Kingdoms of the world (Luke 4:5-6)

What is "The Kingdom of God?"

Futuristic Eschatology

Realized Eschatology - C. H. Dodd (*Parables of the Kingdom*, 1935)

Over-Realized Eschatology (C. K. Barrett, *Commentary on First Corinthians*, 1968)

Under-Realized Eschatology (S. Paul Treichler, *Message at Hope Community*, February 8th, 2015)

Gospel Application - Kingdom Realities:

Good News. Release.

Luke 4:31-44

³¹Then he went down to Capernaum, a town in Galilee, and on the Sabbath he taught the people. ³²They were amazed at his teaching, because his words had authority.

³³In the synagogue there was a man possessed by a demon, an impure spirit. He cried out at the top of his voice, ³⁴"Go away! What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God!"

³⁵"Be quiet!" Jesus said sternly. "Come out of him!" Then the demon threw the man down before them all and came out without injuring him.

³⁶All the people were amazed and said to each other, "What words these are! With authority and power he gives orders to impure spirits and they come out!" ³⁷And the news about him spread throughout the surrounding area.

³⁸Jesus left the synagogue and went to the home of Simon. Now Simon's mother-in-law was suffering from a high fever, and they asked Jesus to help her. ³⁹So he bent over her and rebuked the fever, and it left her. She got up at once and began to wait on them.

⁴⁰At sunset, the people brought to Jesus all who had various kinds of sickness, and laying his hands on each one, he healed them. ⁴¹Moreover, demons came out of many people, shouting, "You are the Son of God!" But he rebuked them and would not allow them to speak, because they knew he was the Messiah.

⁴²At daybreak, Jesus went out to a solitary place. The people were looking for him and when they came to where he was, they tried to keep him from leaving them. ⁴³But he said, "I must proclaim the good news of the kingdom of God to the other towns also, because that is why I was sent." ⁴⁴And he kept on preaching in the synagogues of Judea.

2 Timothy 2:26-18

¹⁶Avoid godless chatter, because those who indulge in it will become more and more ungodly. ¹⁷Their teaching will spread like gangrene. Among them are Hymenaeus and Philetus, ¹⁸who have wandered away from the truth. They say that the resurrection has already taken place, and they destroy the faith of some.

1 Corinthians 4:20

For the kingdom of God is not a matter of talk but of power.

NOT MY PRESIDENT



NOT MY PRESIDENT



NOT MY PRESIDENT





ARTHUR: Please, please good people. I am in haste. Who lives in that castle?

WOMAN: No one live there.

ARTHUR: Then who is your lord?

WOMAN: We don't have a lord.

ARTHUR: What?

DENNIS: I told you. We're an anarcho-syndicalist commune. We take it in turns to act as a sort of executive officer for the week.

ARTHUR: Yes.

DENNIS: But all the decision of that officer have to be ratified at a special biweekly meeting.

ARTHUR: Yes, I see.

DENNIS: By a simple majority in the case of purely internal affairs,--

ARTHUR: Be quiet!

DENNIS: --but by a two-thirds majority in the case of more--

ARTHUR: Be quiet! I order you to be quiet!

WOMAN: Order, eh -- who does he think he is?

ARTHUR: I am your king!

WOMAN: Well, I didn't vote for you.

ARTHUR: You don't vote for kings.

WOMAN: Well, 'ow did you become king then?

ARTHUR: The Lady of the Lake,

[angels sing]

her arm clad in the purest shimmering samite, held aloft Excalibur
from the bosom of the water signifying by Divine Providence that I,
Arthur, was to carry Excalibur.

[singing stops]

That is why I am your king!

DENNIS: Listen -- strange women lying in ponds distributing swords is no basis for a system of government. Supreme executive power derives from a mandate from the masses, not from some farcical aquatic ceremony.

ARTHUR: Be quiet!

DENNIS: Well you can't expect to wield supreme executive power just 'cause some watery tart threw a sword at you!

ARTHUR: Shut up!

DENNIS: I mean, if I went around sayin' I was an empereror just because some moistened bint had lobbed a scimitar at me they'd put me away!

ARTHUR: Shut up! Will you shut up!

DENNIS: Ah, now we see the violence inherent in the system.

ARTHUR: Shut up!

DENNIS: Oh! Come and see the violence inherent in the system!

HELP! HELP! I'm being repressed!

ARTHUR: Bloody peasant!

DENNIS: Oh, what a give away. Did you here that, did you here that, eh? That's what I'm on about -- did you see him repressing me, you saw it didn't you?

The Gospel of
LUKE

The King and His Kingdom
Luke 3:21 to Luke 9:50

Luke 4:31-44

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Today's Message:
"The Authority of the King"
Luke 4:31-44

New Town. Different Response.

Luke 4:31-32

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PALESTINE IN THE TIME OF JESUS

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Similarities/Difference between Capernaum and Nazareth visits.

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Luke 4:16a

¹⁶He went to Nazareth,
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Sabbath day he went into
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as was his custom.

Similarities/Difference between Capernaum and Nazareth visits.

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Luke 4:31

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Similarities/Difference between Capernaum and Nazareth visits.

Luke 4:22a

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and were amazed at the
gracious words that came
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Similarities/Difference between Capernaum and Nazareth visits.

Luke 4:22a

²²All spoke well of him and were amazed at the gracious words that came from his lips.

Luke 4:32

³²They were amazed at his teaching, because his words had authority.

Similarities/Difference between Capernaum and Nazareth visits.

Luke 4:28-29

²⁸All the people in the synagogue were furious when they heard this. ²⁹They got up, drove him out of the town, and took him to the brow of the hill on which the town was built, in order to throw him off the cliff.

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Luke 4:42b

The people were looking for him and when they came to where he was, they tried to keep him from leaving them.

Jesus' Mission Statement

Luke 4:16b-21

¹⁸“The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free,
¹⁹to proclaim the year of the Lord's favor.”

New Town. Different Response.

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Release Demonstration #1

A Crazy Synagogue Service!

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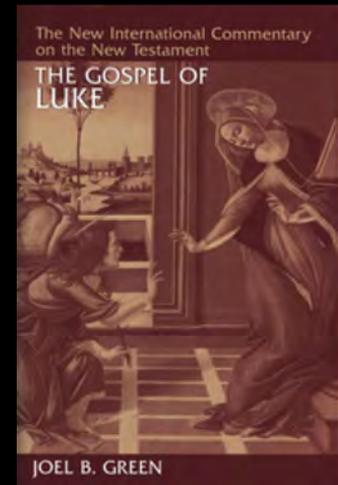
A Crazy Synagogue Service!

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Rather, it is to recognize Luke's view that people who "have a demon" and those who suffer from illness are both oppressed by diabolic forces and both in need of "release." Hence, the heightened emphasis on "release" noted in Jesus' citation from Isaiah (Luke 4:18–19) is developed first in the Third Gospel in terms of *release from diabolic power*. It is worthy of note that the very thing the devil promised to give Jesus, "authority," has come to Jesus as a consequence of his resisting the devil and operating in the sphere of the Holy Spirit, with the result that he now exercises authority and power against the forces of evil (4:6, 14, 32, 36).



...That is, in attacking this one unclean spirit, the Spirit-empowered Jesus has initiated a ministry of “release” constituting an onslaught against all the forces of evil (cf., e.g., 3:16; 11:14–23; 13:16). This view gains further support from the ongoing exorcistic activity of Jesus’ followers in the book of Acts, and from the broader understanding, shared by Luke, that the coming of the messianic age spelled the demise of the rule of Satan. “Have you come to destroy us?” the demon inquires of Jesus. Yes!

~ Joel B. Green, *The Gospel of Luke*, The New International Commentary on the New Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1997), 221, 223.





Release Demonstration #2

Jesus heals Pete's mom-in-law

Luke 4:31-44

³⁸Jesus left the synagogue and went to the home of Simon. Now Simon's mother-in-law was suffering from a high fever, and they asked Jesus to help her.

³⁹So he bent over her and rebuked the fever, and it left her. She got up at once and began to wait on them.

For Luke the fact that the subject of the healing was a woman was certainly significant; we have here an excellent example of how his sources furnished him with the material which he needed to achieve his own deliberate theological emphasis without any manipulation or even creation of fresh material. Thus Jesus' concern for both men and women, for demoniacs and the sick, is brought out in this pair of narratives (4:33–37, 38f.). At most, Luke has underlined the parallelism between the narratives by the common use of ἐπιτιμάω [rebuke].

~ I. Howard Marshall, *The Gospel of Luke: A Commentary on the Greek Text*, 194.



Release Demonstration #3

The healing of the whole town!

Luke 4:31-44

⁴⁰At sunset, the people brought to Jesus all who had various kinds of sickness, and laying his hands on each one, he healed them. ⁴¹Moreover, demons came out of many people, shouting, "You are the Son of God!" But he rebuked them and would not allow them to speak, because they knew he was the Messiah.

The Missional Focus of Jesus

Luke 4:31-44

⁴²At daybreak, Jesus went out to a solitary place. The people were looking for him and when they came to where he was, they tried to keep him from leaving them. ⁴³But he said, "I must proclaim the good news of the kingdom of God to the other towns also, because that is why I was sent." ⁴⁴And he kept on preaching in the synagogues of Judea.

What is the Kingdom of God?

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Versus “the kingdoms of the world”

Luke 4:5-8

5 The devil led him up to a high place and showed him in an instant all the kingdoms of the world. 6 And he said to him, "I will give you all their authority and splendor; it has been given to me, and I can give it to anyone I want to. 7 If you worship me, it will all be yours."

8 Jesus answered, "It is written: 'Worship the Lord your God and serve him only.'"

What is the Kingdom of God?

“Nazareth” Eschatology

“God’s kingdom, to the Jew-in-the-village in the first half of the first century, meant the coming vindication of Israel, victory over the pagans, the eventual gift of peace, justice and prosperity. It is scarcely surprising that, when a prophet appeared announcing that this kingdom was dawning, and that Israel’s God was at last becoming king, he found an eager audience”

~ N.T. Wright, *Jesus and the Victory of God*, 204.



What is the Kingdom of God?

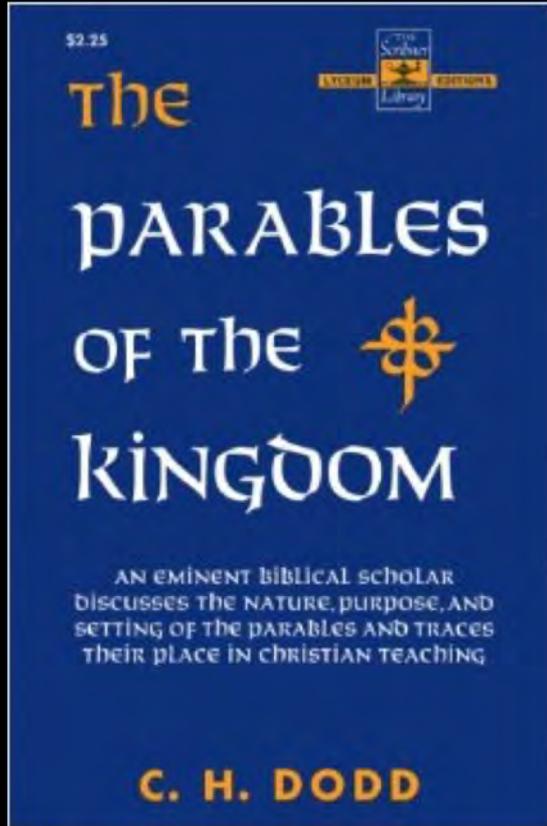
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What is the Kingdom of God?



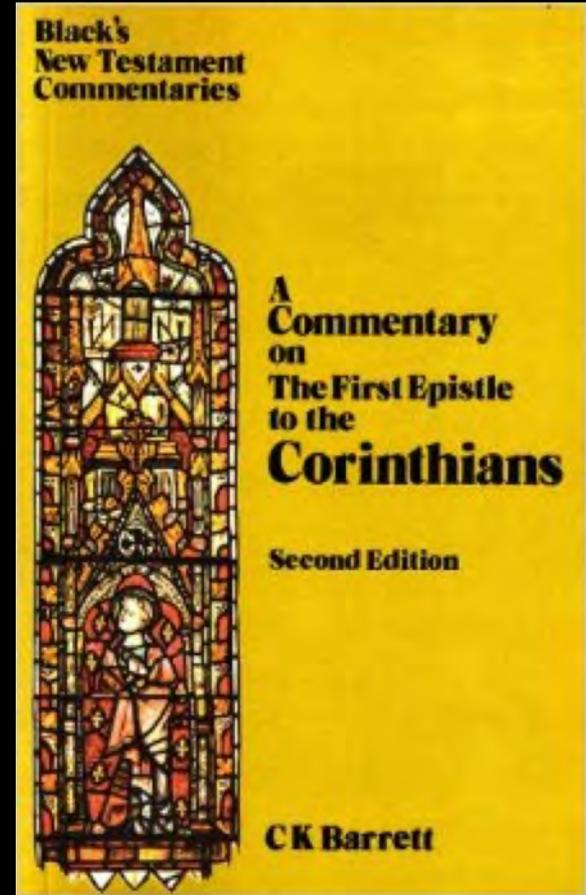
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What is the Kingdom of God?



Under-Realized Eschatology

*(S. Paul Treichler,
Message at
Hope Community,
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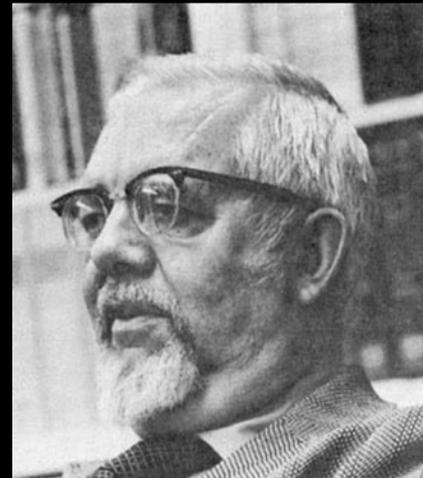
Βασιλεία [The kingdom of God] first indicates the ruling activity of God and then the divine rule in its saving operation on the one hand and in its judicial action on the other hand. Then it also refers to the field where the rule of God is exercised and finally to the divine rule as it will at the end of time be fully realised and exist through eternity. “Kingdom” may mean “dominion”, “royal sovereignty”, “royal territory”, “kingdom”, and even “royal majesty” (cf. Abbot-Smith, *Manual Greek Lexicon of the New Testament*).



~ Norval Geldenhuys, *Commentary on the Gospel of Luke: The English Text with Introduction, Exposition and Notes*, The New International Commentary on the Old and New Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1952), 179.

Before the eschatological appearing of God's Kingdom at the end of the age, God's Kingdom has become dynamically active among men in Jesus' person and mission. The Kingdom in this age is not merely the abstract concept of God's universal rule to which men must submit; it is rather a dynamic power at work among men. . . . Before the apocalyptic coming of God's Kingdom and the final manifestation of his rule to bring in the new age, God has manifested his rule, his Kingdom, to bring men in advance of the eschatological era the blessings of his redemptive reign. There is no philological or historical or exegetical reason why God's Kingdom, God's rule, cannot manifest itself in two different ways at two different times to accomplish the same ultimate redemptive end.

~ George Ladd, *The Presence of the Future*, page 139.)



Gospel of Luke Application:

The Realities of King Jesus and His Kingdom:

Gospel of Luke Application:

The Realities of King Jesus and His Kingdom:

Good News!

Gospel of Luke Application:

The Realities of King Jesus and His Kingdom:

Good News!

Release!

The Gospel of
LUKE

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