

Walking in Urgent Wisdom

Luke 8:38 - 39

Nutshell: The man freed from demons wanted to stay with Jesus, but Jesus had a mission for him.

I. Context: Jesus casting out numerous demons from this man.

II. Text

Luke 8:38 And the man from whom the demons had gone out begged Him, *desiring* to be with Him.

But Jesus sent him away, saying, **39** "Go back to your house and relate fully how much God did for you." And he went away proclaiming through all the city how much Jesus did for him.

Literal Standard Version with modifications

The next four outline items, III. - VI., are based on the 4 uses of Scripture listed in 2 Tim 3:16 AND the 3 depictions of preaching in 2 Tim 4:2.

III. Teaching

A. An outline of Luke to this point

I. About this Letter: So you'll know about this Jesus, 1:1-4

II. Testimonies to Messiah's coming. A boyhood turning point, 1:5-2:52

III. John proclaims repentance for Christ's coming, 3:1 - 20

IV. Messiah's Entry Credentials: Baptism and Genealogy, 3:21-38

V. His Initiation: Fasting and Temptation, 4:1 - 13

VI. His Self-Introduction and Hometown Rejection, 4:14 - 30

VII. Jesus: Scripture-man and the FIRST MAN with all authority over angels/demons, sickness, and nature, 4:31 - 5:11

VIII. Turning-Point Healings, 5:12 - 32

A. Repatriating a leper, 5:12 - 16, touching the unclean outcast to preview His taking of our exile/ disease into Himself

B. Forgiving sin, 5:17 - 26, thus declaring His Deity

C. Healing/ renewal of a man's (Matthew's) soul, 5:27 - 32

IX. New and Old Covenants:

A. NC = OC *replacement*, ~~patch-up~~, 5:33-39. NC: Law in ♥.

B. 6:1-11, OC Sabbath *strict*, but intended as a *help*.

X. Picking the 12, 6:12-16; teaching / etc., incl. Tyrites, 6:17-19

XI. Jesus' manifesto: the **SERMON ON THE PLAIN**, 6:20-49

- A. *Earthy* evidence of the *spiritual* traits in the Sermon on the Mt. (Matt 5). Literal poor vs. rich. We are to love our haters. We must give generously, living by pity.
 - B. Only right teaching creates right living. Convict *self* 1st. Only building on Christ will survive life's floodplains.
- XII. Messiah's Mission Portrayed in His Interactions**
- A. Forecast: A **Gentile** seeks Jesus for a healing, Lk 7:1-10
 - B. Forecast: Hope still held out to **Israel**: Nain widow, 11-17
 - C. John's Q. A.: 2 diverse comings & an interval, 7:24-30
 - D. John & Jesus differently wise. Both rejected, 7:31-35
 - E. Love for Jesus is tied to forgiveness. The sinful woman had both; Simon the Pharisee lacked both, 7:36-50.
 - F. 8:1-15, The Soils = 4 kinds of "hearing" of the Word. Only the "virtuous and sound heart" bears fruit- whose constancy uses perplexing trials to grow its self-control.
 1. Hence, take care HOW you hear that Word, 8:16-18.
 2. Word-hearers are 'insiders'; Mary wasn't, 8:19-21
 - G. It is a Word of power
 1. Silencing a gale & stilling 10 trillion lbs. of H₂O, 22-25
 2. Casting out a legion of demons
 3. Today, sending the former demoniac back home

Kid-speak: Last time, we saw Jesus cast out a BUNCH of devils from a man. What were the demons name? "Legion," because Legion means "a lot," and there were a lot of them.

- B. 8:38-39, The healed demoniac begs to stay with Jesus, but Jesus has a mission for him to tell God's works at home.

Outline:

- I. The healed demoniac begs to stay with Jesus, v 38
 - II. Jesus instead sends him to go home and relate God's deliverance, v 39
 - III. He tells everybody about Jesus' great rescue, v 38
- C. Luke 8:38, "And the man from whom the demons had gone out begged Him, desiring to be with Him"
1. The people of the city wanted Jesus to go away, v 37, but the former demoniac had an entirely opposite response
 - a. The town-folk were *afraid* of Jesus' goodness and power. The healed man was *pleased* with His

- goodness and power.
- b. “Had gone out” is eks-elay-luthai in Gk., so I’ll call him “Ector”
2. Ector had a “house” to go back to, but Jesus was his new home
 - a. That’s how it is with every Christian, Col 3:1
 - b. Post-ascension, we all have *immediate* access, no matter where we are. Jesus is accessible because of where He is, at God’s right hand.
 - c. But it’s also a *necessary* access, since that’s where our “life is hidden with Christ in God,” Col 3:3
- D. With this man, we can see the sense in Jesus’ answer to the Apostles about His departure, Jn 16:7
1. It was advantageous for Him to go
 - a. Now the Spirit gives us all 24/7 access to Christ
 - b. The delivered man had Jesus in the flesh for a day. The disciples had Him for about 3 years.
 - c. But then they were without Him until the Spirit came (not too long hence)
 - d. Yet did the Spirit help the Apostles and Ector before His ‘official’ coming? Yes, as always up to that point: Exod 31:3; Num 27:18; Neh 9:20; Isa 63:11; Mic 3:8.

Kid-speak: The man who had all the demons thrown out of him begged to be with Jesus. Should we beg to be with Jesus? Yes.

2. Nevertheless, should we “beg” that we can be with Christ also? [Hint: Kid-speak above]
 - a. The root word for “beg” is “bind.” We are seeking for God to bind Himself to favoring our request.
 - b. Are we comfortable *begging*? We should be, since He is delighted to be asked.
3. But what exactly is it to beg to be with Christ?
 - a. For us, it is a request to remain in **prayer**, mindful of Christ, thinking on His words in all of Scripture
 - b. Begging to be with Him, then, is to beg for unceasing prayer
4. Indeed, yes, then! Every time we pray, we should be *begging that our prayer times would stop being disconnected.*

- a. Whatever separates one time of mindfulness of God from the next, we ask that such separating factors would lose their ability to erase a sense of God's presence
 - b. Another way to say that is that our desire to be in God's presence would become **strong** enough to *overcome* distracting factors that distance God from our thoughts
 - c. It is a request to "pray without ceasing"
- E. Does God like such a request? Oh yes! It is "according to His will," 1 Jn 5:14-15.
1. So are we **going to** receive it if we ask?
 2. Yes! It's just a matter of time- hence, DETERMINATION: "Keep asking... seeking... knocking"
 3. Should we be linking with Jesus successfully at least once daily? No distractions?
 - a. Yes. Morning is when we dedicate the Day to Him, Ps 5:3.
 - b. You have to spend enough time for your spirit to be imploring (our word) God for all He's told us to request
 - c. The most comprehensive list of requests we're given begins with asking that His name to be set apart

Kid-speak: If we're always asking, "God, please let me spend lots of time with Jesus by prayer and the Bible," will God say yes to that? Yes! (Trick question?)

4. Remember, being "with Him" = also Him being with us, Jms 4:8.
 - a. We may not *feel* that we have succeeded, since we may not *feel* His presence
 - b. But we may thank Him, for He promised it, and He is good to His word
 - i. "I am drawing near. *Thank You* that You are therefore drawing near to me."
 - ii. "You will do good when You draw near"

But Jesus sent him away, saying, 39 "Go back to your house and relate fully how much God did for you." And he went away proclaiming through all the city how much Jesus did for him.

- F. Whoa! Ector messed up! Jesus said to tell how much *God* did for him. Instead, he told how much *Jesus* had done for him!
1. Luke, of course, doesn't see the happy fellow as wrong

- a. By relating exactly what Jesus ordered and what the man did, Luke makes a subtle but easily detectable point about Jesus' Deity (= He is God)
- b. As John did more bluntly, Jn 20:28-29. Thomas called Jesus God. If Jesus were not God, He was certainly bound to correct Thomas. He did not correct him.
- 2. Jesus was more easily relatable as a man while He was in the flesh. But is He still man? Yes, 1 Tim 2:5.
 - a. Should we still relate to Him as a man? Certainly! That's why He took all the trouble (understatement!) to be called our *brother*! Heb 2:11b
 - b. He is the holy God, yet He is fully relatable. Balance the two in your relation to Him.
 - c. Like fearing God and loving Him
- G. "Go back to your house"
 - 1. We might guess that that's where his transformation would be seen the most dramatically *and* verifiably
 - 2. Jesus sends us all to *our* houses as well
 - a. Hopefully our transformation will show up there, day by day, or holiday by holiday

Kid-speak: Are there people you know who need to hear about Jesus? Yes. Pray that maybe they'll ask about Him.

- b. But our transformation only backs up the reality of the **Gospel**, which is the only salvation for anyone in our household or anywhere else
- c. Besides, the *living out* of our transformation (= new birth) will always have holes in it, Jms 3:2. Good thing we needn't rely on it!
- d. (Even Jesus' brothers didn't recognize God through Jesus' testimony!!) Jn 7:5
- e. Though we must ensure that our testimony doesn't *contradict* the Gospel
- H. "Relate fully," a compound word.
 - 1. Of course, the man's story was, in a way, only a teaser. Jesus hadn't gone to the cross yet.
 - 2. Yet He had demonstrated power over demons. And He sided with Ector *over* the demons!
 - a. If anyone believed that message and liked it (as Ector did), they'd be ready to receive Christ when they later

heard the message of the Cross

b. As happened with John the baptist's disciples in Acts 19

I. "How much"

★ 1. How much *has* God done for us?

a. Ector would never fear demons again

b. Ector knew someone more powerful who was on his side

2. Do we even know enough of what God has done for us to relate it at length?

a. Could we relate it *Biblically* (what He has done in redemption for *all* His children)?

b. Could we relate it *personally*? How He freed me? What He freed me from? What He freed me *to*? How He helps me now?

c. Would an inadequate story on *either* count indicate a *too-adequate* (predominate, that is) *natural man* where a born-again man should be?

Kid-speak: Do you have something you can tell about what Jesus had done for you? Yes, if He washed away your sins. Will He wash you if you ask? Yes.

J. "Proclaiming"

1. This is the word for "preach" the Word in 2 Tim 4:2

a. "How's my driving? 1-800-2Ti-m4*2"

b. Check me out. Pray me out.

2. Whenever the Bible or Jesus are on our lips, we are heralds.

a. It can be ever so informal or highly *prepared* (as this message is, for instance;

b. though I'd be embarrassed to compare *preparations* with some. I do my utmost to leave no stone unturned, rest assured. Thanks for your prayers.)

3. Heralds have a message to tell. Col 4:5-6; 1 Pet 3:15.

K. "Through all the city"

1. The whole city had come out to see Christ for themselves. The whole city had disinvited Him from their regions.

a. Now the whole city got a second chance to hear!

b. Surely some who heard reconsidered to their salvation

2. Are we likewise dedicated and systematic in our witness?

a. Ector probably didn't write down a plan to carry out. It was just his intention to tell.

b. With that comes the question: *Who hasn't heard?* With

that question, the target audience comes into view.

- c. So what we're calling "dedicated and systematic" is simply **THE TASK THAT NATURALLY PRESENTS ITSELF TO OUR INTENTION TO TELL**

L. *What* do we tell?

1. A story about a man, Mk 1:1
2. A message about righteousness, Rom 1:16-17
 - a. We lacked righteousness
 - b. Christ has righteousness
 - c. He righteously takes away our **un**righteousness and provides us complete righteousness before God
3. A 'you're-in-the-story' message, concerning judgment and repentance, Acts 17:31

Kid-speak: The man freed from demons went and told *everybody* in his town about Jesus. Is that telling too many people? No!

M. *How* do we tell it? Col 4:5-6

1. Wisely, according to our walk among them, Col 4:5, "Walk in wisdom towards those outside"
2. Urgently (as our *own* background knowledge, not to appear impatient to *others*), "redeeming the time"
3. Graciously, "our speech always in grace"
4. Engagingly, "seasoned with salt"
5. Individually, "that we might know how to answer each one"
6. Meekly, 1 Pet 3:15
 - a. Along with fearfully
 - b. As part of having set apart in our hearts Jesus (MSS) as Lord

Kid-speak: **How** are we supposed to tell people about Jesus? Like it's a real story that will help them in a way that nothing else can.

N. *Why* do we tell it?

1. We fear God, 2 Cor 5:11
2. We love men, 2 Cor 5:20

O. *When* do we tell it?

1. When do we *not*? Matt 28:20
2. If you think about it, it's awfully nasty of us to withhold it
 - a. Think about Mr. X catching your eye on Judgment Day.

“You knew this was coming? *You knew the way out?*”

b. Ezek 33:6

P. And thus ends our knowledge of Ector.

1. He had a fuller story, of course. It’s all ‘written’ and will be recounted, 2 Cor 5:10.
2. Just as our story will be, causing our proper fear, 2 Cor 5:11
3. One day soon, we’ll swap stories with Ector... and stop calling him Ector.

IV. For the Walking Wounded (1 Thess 5:14, “Uphold the strengthless”)
If Jesus seems to be kicking you out, He’ll help you in whatever He has for you to do.

V. Conviction (2 Tim 4:2, “Convince, rebuke”): *What have I done wrong?*
How have I lost righteousness?
Am I a Gospel messenger? Have I been sent?

VI. Correction/ Realignment (2 Tim 4:2, “Exhort/encourage”):
How will I correct my error? How will I regain uprightness?
I will ask every day for Jesus to be set apart as Lord in my heart, such that I will be ready to share His good news.

VII. Schooling in Righteousness: *How do I take this on the road?*
It all comes down to *individual opportunities* with *individuals*.
“Walk in wisdom... urgently... graciously... engagingly...
caringly.”

Wrap-up: There’s a (once-) popular analogy between a ‘mountaintop experience’ vs. the need to go down into the ‘valley’ where people are. It’s usually a contrast between praise and witness, but it needs to be a contrast between **prayer** and **witness**. We want to be “with” Jesus. Good, but Jesus also wants to send us where only we can go. Only we have our own peculiar circle of influence- just the people we know and meet.

Do we have a *responsibility* towards them? Can we add to prayer a pleading for that *burden* to weigh on us? (Thus wedding prayer and witness!)