

June Teaching Theme: Holiday Season (Pentecost, Trinity, Father's Day, Juneteenth)

讲员 Speaker: Pastor Linghui Peter Tian / Pastor Kirt Thallman

题目 Topic: 宣告主悦纳人的禧年 / Put Off, Put On

经文 Scripture: Luke 4:14-21/Ephesians 4:22-24

Monthly Theme: The month of June is full of special days on the church calendar and special days on the Western Calendar in the United States. So, this month we will not focus on an over-arching theme, but we will deal with topics pertaining to each unique Sunday. This past Sunday, in our context, we celebrated Father's Day and Juneteenth. In light of the dual holiday, we took a look at The Parable of the Loving Father (Luke 15) last Sunday and will preach on the Year of the Lord's Favor (Jubilee) next week in recognition of Juneteenth. We also were blessed to have Pastor Kirt Thallman present with us as a guest speaker. His message was in Ephesians 4:22-24, calling us to put off the old self and put on Jesus.

六月 June

June 5th - 五旬节的盛宴 The Feast of Pentecost (利未记 Leviticus 23:15-21) (五旬节 Pentecost)

June 12th – 诗篇第八章 Psalm 8 (圣三一主日 Trinity Sunday)

June 19th – 仁慈的天父 The Gracious Father (路加福音 Luke 15:11-32) (父亲节与六月节 Father's Day/Juneteenth)

June 26th - 神悦纳人的禧年 The Year of the Lord's Favor (以赛亚书 Isaiah 61:1-11, 路加福音 Luke 4:14-21)

Resources:

[Video](#) (Pastor Tian)

[Video](#) (Pastor Kirt)

[Slides](#) (Pastor Kirt)

Discussion Questions (Pastor William R. Horne)

- (1) Read Luke 4:14-21 together. What observations do you make, and what stands out to you? How would you summarize the passage?
- (2) List the components of Jesus' mission statement in Luke 4:18-19. What does this tell us about Jesus? What does this tell us about the Kingdom of God? And what type of people does it call us to be?
- (3) Read Ephesians 4:20-24 together. What observations do you make, and what stands out to you? How would you summarize the passage?
- (4) What are some things we need to "put off"? What things of Jesus do we need to "put on"? What are some practical ways we can do such?

Important Notes (Pastor William R. Horne):

Notes on Q1 & Q2: Jesus' quotation of Isaiah 61 functions in many ways as Jesus' mission statement and the thesis statement for Luke's narrative. "Of all the Gospels, it is Luke that most stresses the power of the Spirit working in Jesus. Significantly, it is the second part of this two-volume work, Acts, that tells the story of Pentecost and of how the Spirit worked in the life of

the early church. This relationship between Jesus and the Spirit—and later among Jesus, the Spirit, and the church—is central to Luke’s theology.” (González, J. L.)

V16 “As was his custom” stresses for us the truth that Jesus was a faithful Jew. Just because Jesus is often depicted in conflict with Jewish religious leaders does not mean he was not a good, observant Jew who attended the synagogue.

During the Prophetic Scripture reading segment, Jesus is given the opportunity to read a text. He reads Isaiah 61:1-2, which in its original context speaks to God’s promise to bring Israel back from exile. Jesus now uses this passage to reference his mission and Messianic role.

V19 “the year of the Lord’s favor” functions as a reference to the year of Jubilee, “when all debts were to be cancelled, the land was to be returned to its original owners, and in general, whatever had gone wrong in the previous forty-nine years would be set aright.” (González, J. L.)

This passage clarifies that Jesus has come to bring about the ultimate “Jubilee” and that the Kingdom of God will be a place where all things are made right (spiritual, socially, politically, economically, bodily, etc.) As “Messiah-people” (Christians), we are called to live into this Jubilee reality and to point people to the King who will ultimately bring it about upon his return. Therefore, the work of the Christian is not segmented to just the “spiritual things” but to all things - that all things would reflect the ethics of King Jesus and the way of the Kingdom of God. Indeed, Christians cannot bring this about in total, but the spaces they live should give people a taste of the Kingdom of God to come.

Notes on Q3 & Q4: This section is grounded in the idea of “learning Christ.” “It underscores the fact that Christianity is focused in a person. This person teaches us how to live. This person exemplifies what he teaches. This person is also someone with whom we have a living relationship. We “learn Christ” by coming to know him through faith. We “learn Christ” by communing with him. We “learn Christ” by living life as part of his body. The essence of the Christian life is not a moral system constructed by a fine moral teacher. Rather, it is life in Christ: trusting him, knowing him, following him, loving him, being created anew in him, learning from him, imitating him, sharing in his work.” (Roberts, M. D.)

Paul then reminds them what they have already been taught in their walking with Jesus - to put off the old self and to be made new in putting on Jesus. The metaphor relates to the idea of taking off old clothes and putting on new clothes. We are to take off the “old human being” and put on the “new human being.” we should remember the depiction of Christ’s saving work in Ephesians 2:15. There, Christ’s “purpose was to create in himself one new humanity out of the two, thus making peace.” When it says in 4:24 that we are to “put on the new self, created to be like God,” this is not only a new individual identity but also a new relatedness, a new participation in Jesus Christ and his united people who are the ‘new humanity.’” (Roberts, M. D.)

Righteousness is right-relatedness with God and others (closely related to justice). Holiness means being set apart by God for a relationship with him and for membership in his people (a new identity).

“According to Paul, we learned from Christ himself to put off the old human being, be renewed, and put on the new human being. Though Jesus did not use this language as far as we know, he did tell people to “repent and believe the good news!” (Mark 1:15). In place of “repent,” he could have said, “Take off your old self, be renewed, and put on your new self.” Therefore, Paul’s clothing imagery is another perspective on the classic call to repentance, which includes a radical change of life and heart.” (Roberts, M. D.)