

Luke Nine

Luke 9:1-5

And He called the twelve together, and gave them power and authority over all the demons, and to heal diseases. And He sent them out to proclaim the kingdom of God, and to perform healing. And He said to them, “Take nothing for your journey, neither a staff, nor a bag, nor bread, nor money; and do not even have two tunics apiece. “And whatever house you enter, stay there, and take your leave from there. “And as for those who do not receive you, as you go out from that city, shake off the dust from your feet as a testimony against them.”

- John the Baptist and Jesus both began their ministry with a call to repent for the Kingdom of Heaven is at hand.
- Our view of the Kingdom is usually inadequate.
- This is the first apostolic mission—preaching and healing (continually joined together—not just a message for eternity—but change upon the earth)
Message of the disciples was confirmed by signs and wonders.
- The only way to spread a message during the time of Jesus was word of mouth.
- Proclaim=to deliver a message with authority
- They went out without wealth—but with the power and authority of the Kingdom of God. The way He sends them out—they do not appear to be ambassadors for a King. Their only wealth was their message
- Power=dunamis=strength or ability; energy, force
- Authority=exusia=a right to exercise power—power is capacity—authority is the right to use it.
- They must trust Him to meet their needs—dependent, not self-reliant.

(Luke 22:35)

- They were to stay where their message was received—and there was guilt for those who rejected the message (shake dust off feet=declared that Israelites who refused message were no better than gentiles—Acts 13:51)
- Their work: to proclaim the Kingdom of God—power and authority was for illustration. More responsibilities given in this chapter to the disciples—some successes and some failures.
- Demon possession poses a direct obstacle to the message of the Kingdom.
- This pattern for going out is not always replicated in the same way.

Luke 9:6-11

And departing, they began going about among the villages, preaching the gospel, and healing everywhere.

Now Herod the tetrarch heard of all that was happening; and he was greatly perplexed, because it was said by some that John had risen from the dead, and by some that Elijah had appeared, and by others, that one of the prophets of old had risen again. And Herod said, “I myself had John beheaded; but who is this man about whom I hear such things?” And he kept trying to see Him.

And when the apostles returned, they gave an account to Him of all that they had done. And taking them with Him, He withdrew by Himself to a city called Bethsaida. But the multitudes were aware of this and followed Him; and welcoming them, He began speaking to them about the kingdom of God and curing those who had need of healing.

- Preaching the gospel—evangelizing
- As they worked—it pointed to Christ
- Herod is alarmed and perplexed---sees the growing hunger of the people
- Some thought that Jesus was continuing the work of John.
- Bethsaida (House of Provision)—north end of the Sea of Galilee—in tetrarchy of Philip.

Luke 9:12-15

And the day began to decline, and the twelve came and said to Him, "Send the multitude away, that they may go into the surrounding villages and countryside and find lodging and get something to eat; for here we are in a desolate place." But He said to them, "You give them something to eat!" And they said, "We have no more than five loaves and two fish, unless perhaps we go and buy food for all these people." (For there were about five thousand men.) And He said to His disciples, "Have them recline to eat in groups of about fifty each." And they did so, and had them all recline.

- This miracle is shared in all gospels—Mark 6:35-44, Matt 14:15-21, John 6:3-13, Mark 8:1-9, Matt 15:32-38
- Similar OT story—II Kings 4:42-44
- Focus is on Jesus—not the multiplication of the food.
- John 6:7—Philip says 200 denarii is insufficient to buy enough

Luke 9:16-17

And He took the five loaves and the two fish, and looking up to heaven, He blessed them, and broke them, and kept giving them to the disciples to set before the multitude. And they all ate and were satisfied; and the broken pieces which they had left over were picked up, twelve baskets full.

- Jesus took what they had—they saw poverty—He became the sufficiency
- The multitude lack The Bread of Life—they will eat but still hunger
- Jesus blesses—gives thanks for loaves/fishes
- Broke them in their sight—handed to disciples to distribute—similar to Last Supper.
- To be sufficient—all we offer must go through His hands.
- Bread is symbolic—John 6:26-65
- Pointing to feast in kingdom: Luke 13:29, 14:15, 22:15-18

Luke 9:18-22

And it came about that while He was praying alone, the disciples were with Him, and He questioned them, saying, “Who do the multitudes say that I am?” And they answered and said, “John the Baptist, and others say Elijah; but others, that one of the prophets of old has risen again.” And He said to them, “But who do you say that I am?” And Peter answered and said, “The Christ of God.” But He warned them, and instructed them not to tell this to anyone, saying, “The Son of Man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and be raised up on the third day.”

- Jesus prays in gospel of Luke: 1) before baptism 2) when fame was growing 3) before choosing the twelve 4) at Caesarea Philippi-great confession 5) transfiguration 6) when He instructs disciples about prayer 7)Gethsemane
- References to prayer—by Luke—in Book of Acts: 1) Pentecost 1:14 2) witness in Jerusalem 4:31 3) Stephens' prayer/Saul's conversion 7:59-60 4) Saul regains sight 9:11 5) Peter/gospel to gentiles 10:11 6) church/Peter's release 12:5 7) First missionary journey 13:1-3 8) prison/earthquake/conversion of jailer 16:25
- In Matthew—in connection with this confession—Jesus reveals the secret of the church, the secret of the cross and the secret of the second advent.
- In Luke—Jesus reveals His Messiahship, His cross
- Peter acknowledges Jesus as the Messiah (To the Hebrews that meant—The Prophet...the One to bring the full and final revelation—Deut 18:15----The Priest...the One who could exercise redeeming mediation-----and The King...absolute monarchy.
- Multitudes recognized the supernatural—did not know what to attribute it to.
- Jesus knew His vocation at the time of His baptism.
- The Christ—final messenger to Israel
- Rather than immediate glory—Messiah was to suffer

- Rejected—a careful, legal scrutiny to see whether a candidate for office was qualified. The hierarchy would consider the claims of Jesus—but reject Him.

Luke 9:23-27

And He was saying to them all, “If anyone wishes to come after Me, let him deny himself, and take up his cross daily, and follow Me. “For whoever wishes to save his life shall lose it, but whoever loses his life for My sake, he is the one who will save it. “For what is a man profited if he gains the whole world, and loses or forfeits himself? “For whoever is ashamed of Me and My words, of him will the Son of Man be ashamed when He comes in His glory, and the glory of the Father and of the holy angels. “But I say to you truthfully, there are some of those standing here who shall not taste death until they see the kingdom of God.”

- Jesus is calling His disciples to join Him on His journey of the cross—this is the way of His kingdom.
- Messiah will only accomplish His purposes through suffering. We will join Him in the likeness of His suffering.
- Judaism never ascribed to the Messiah a destiny of personal suffering. Jesus is aligning Himself with the suffering servant in Isaiah 53. It is for the redemption of the nation.
- He will come in glory later
- They saw His kingdom come at His death and resurrection—they saw it begin when it looked like it was finished.
- Self indulgence is not a part of the Christian walk—we must die to our former way of life.
- We are given life—not to spend on ourselves—but to expend for others.

Luke 9:28-32

And some eight days after these sayings, it came about that He took along Peter and John and James, and went up to the mountain to pray. And while He was praying, the appearance of His face became different, and His clothing became white and gleaming. And behold, two men were talking with Him; and they were Moses and Elijah, who, appearing in glory, were speaking of His departure which He was about to accomplish at Jerusalem. Now Peter and his companions had been overcome with sleep; but when they were fully awake, they saw His glory and the two men standing with Him.

- These sayings==The confession of Christ—and call to the way of the cross
- Transfiguration follows an eight day interval
- While in solitude with God—He is transfigured—complete change in form and appearance—metamorphosed.
- He was coming to completion of His earthly life and beginning again to take up the heavenly.
- Had He not chosen the cross—He could have returned to the Father here.
- Mountain—place where God discloses Himself
- Gleaming=dazzling or lightning—flashing with splendor
- His departure-decease=desensus=a going out; a going away from; exodus(Greek). We use this word to mean death (Unusual departures: Moses—Deut 34:6, Elijah—II Kings 2:11
- In His death—Jesus will reenact and fulfill an event like the great deliverance/exodus in Egypt. Jesus will lead people out of slavery to fear and death. Death is the wage of sin—it is the result of ruptured relationship.
- Overcome with sleep—similar to Gethsemane

Luke 9:33-36

And it came about, as these were parting from Him, Peter said to Jesus, “Master, it is good for us to be here; and let us make three tabernacles: one for You, and one for

Moses, and one for Elijah”—not realizing what he was saying. And while he was saying this, a cloud formed and began to overshadow them; and they were afraid as they entered the cloud. And a voice came out of the cloud, saying, “This is My Son, My Chosen One; listen to Him!” And when the voice had spoken, Jesus was found alone. And they kept silent, and reported to no one in those days any of the things which they had seen.

- The last thing Peter had said----"God forbid—this shall never happen to you"
- Cloud in OT—associated with Presence of God—Ex 40:34

Luke 9:37-45

And it came about on the next day, that when they had come down from the mountain, a great multitude met Him. And behold, a man from the multitude shouted out, saying, “Teacher, I beg You to look at my son, for he is my only boy, and behold, a spirit seizes him, and he suddenly screams, and it throws him into a convulsion with foaming at the mouth, and as it mauls him, it scarcely leaves him. “And I begged Your disciples to cast it out, and they could not.” And Jesus answered and said, “O unbelieving and perverted generation, how long shall I be with you, and put up with you? Bring your son here.” And while he was still approaching, the demon dashed him to the ground, and threw him into a convulsion. But Jesus rebuked the unclean spirit, and healed the boy, and gave him back to his father. And they were all amazed at the greatness of God.

But while everyone was marveling at all that He was doing, He said to His disciples, “Let these words sink into your ears; for the Son of Man is going to be delivered into the hands of men.” But they did not understand this statement, and it was concealed from them so that they might not perceive it; and they were afraid to ask Him about this statement.

- After the glory—direct assault—demonic
- 3 disciples with Him—but asleep—the rest remained below
- My only boy=only begotten son

- O unbelieving and perverted generation—Deut 32:5—Jesus speaks as though His disciples should have been more effective. (Mark 9:29)
- What you see Jesus doing—authority over demonic—will not deter Him from His mission

Luke 9:46-50

And an argument arose among them as to which of them might be the greatest. But Jesus, knowing what they were thinking in their heart, took a child and stood him by His side, and said to them, “Whoever receives this child in My name receives Me; and whoever receives Me receives Him who sent Me; for he who is least among you, this is the one who is great.”

And John answered and said, “Master, we saw someone casting out demons in Your name; and we tried to hinder him because he does not follow along with us.” But Jesus said to him, “Do not hinder him; for he who is not against you is for you.”

- Jesus had just shared about sacrificial death—they speak of pride of place.
- As long as disciples think Jesus has come to lead an earthly kingdom—they will compete for highest position in it.
- Jesus rebukes the disciples—illustrates that it is opposite in His Kingdom.
- Children—humble and free of worldly ambition
- Instead of coveting place and power—humility and service are called for—not self-seeking.
- Challenges their intolerance—Luke 11:23

Luke 9:51-56

And it came about, when the days were approaching for His ascension, that He resolutely set His face to go to Jerusalem; and He sent messengers on ahead of Him. And they went, and entered a village of the Samaritans, to make arrangements for Him. And

they did not receive Him, because He was journeying with His face toward Jerusalem. And when His disciples James and John saw this, they said, “Lord, do You want us to command fire to come down from heaven and consume them?” But He turned and rebuked them, [and said, “You do not know what kind of spirit you are of; for the Son of Man did not come to destroy men’s lives, but to save them.”] And they went on to another village.

- This is the turning point in the gospel---journey to Jerusalem—the culmination of God's plan/mystery (Lu 13:34,21:20,21:24) He goes to Jerusalem for Rev 21:2,10
- Ascension is better translated: Assumption=analepsis=in OT this described Elijah's translation.
- Jesus reached the culmination of His sinless life on the MT of Transfiguration—fulfilling His Sonship on earth—to do His Father's will
- When He goes from Transfiguration to Jerusalem—He fulfills Phil 2:5-10
- In going to Jerusalem—it was to perfect many 'sons' and bring them to glory
- When Jesus is reviled—He does not revile in return.
- Samaritans—following Nehemiah's reforms—an apostate priest, Manasseh set up a rival temple on Mt Gerazim—Ecc 1:25
- Set His face—ten chapters devoted to this journey: Luke 9:51-19:28

Luke 9:57-62

And as they were going along the road, someone said to Him, “I will follow You wherever You go.” And Jesus said to him, “The foxes have holes, and the birds of the air have nests, but the Son of Man has nowhere to lay His head.” And He said to another, “Follow Me.” But he said, “Permit me first to go and bury my father.” But He said to him, “Allow the dead to bury their own dead; but as for you, go and proclaim everywhere the kingdom of God.” And another also said, “I will follow You, Lord; but first permit me to

say good-bye to those at home.” But Jesus said to him, “No one, after putting his hand to the plow and looking back, is fit for the kingdom of God.”

- The cost of following Jesus will mean detachment from the world
- Nothing is holding Jesus back from His goal—Jerusalem
- Following—demands that we count the cost
- Bury my father—can not possibly follow as long as my father is alive
- The call on our lives is a crucial moment in time—should not be postponed.
- We are always confronted with excuses in our call to follow Jesus

Luke Chapter Nine Workbook

Key Words:

Harmonize:

Read Phil 2:1-18. List the ways Jesus modeled life in the Kingdom of God from the instructions Paul gives for Kingdom Life.

Dig:

- 1) What happened in chapter 8 that made 9:1 possible?

- 2) What happened in chapter 9 that made 9:2 possible?

- 3) From all you've read so far in Luke, what would indicate someone had spiritual power and authority?

- 4) What elements were taking place that would cause the conclusion being drawn in 9:7-8, and 18-19?

- 5) What do you learn about God's Provider from 9:12-17?

- 6) Would any Old Testament scripture cause you to suspect what Jesus indicates His future holds in 9:22?

- 7) What incident in the Old Testament would be similar to 9:29 (transfiguration)?

- 8) How did the disciples gauge 'greatness' in the Kingdom? What is it about a child that communicates the opposite?

- 9) What offense does Samaria have with Jesus? (see John 4:1-10)

Discuss:

- 1) What influence did Jesus' instructions in Luke 9:3-6 have on the disciples' ministry? Why were these important instructions? Do these instructions remain as God's will/pattern for ministry today?

- 2) When Jesus taught concerning the Kingdom of God—what do you suppose He wanted them to learn/understand? Are these the things we communicate about Jesus?

- 3) What is significant about Moses and Elijah conferring with Jesus on the Mount?

Point of Prayer:

Pray for an open door for effective ministry for you this week.

Integrate:

What other scriptures come to mind as you read this chapter?

Application:

- 1) Were you aware of the cost to follow Christ when you began your spiritual journey? (9:23-26)

- 2) When/where have you experienced His spiritual power and authority?

- 3) When did Jesus provide supernaturally for you? How did He do this?
- 4) What is one thing you left behind when you followed Jesus?
- 5) When do you have a difficult time staying awake? How do you handle this?
- 6) When have you lack faith? Did your circumstances contribute to this?
- 7) What qualities do you value most in a spiritual leader? What qualities does Jesus demonstrate?
- 8) Where has Jesus called you to 'follow' Him recently? Did you obey or make an excuse?