

~THE BOOK OF LUKE~
~Chapter 9~

Looking At Luke 9

A) **Lk. 9:1-6.** Jesus is sending out the twelve disciples.

- In vss. 1-2 Jesus tells the disciples that they have power and authority to do ministry and to proclaim the Kingdom of God. These miracles that were done was to prove to the nation that Jesus was the Messiah. This is a new adventure for the disciples.
- Up to this point, Christ had been doing what He is authorizing them to do.

Chuck Swindoll points out regarding what is happening here,

“To prepare them for ministry, Jesus delegated to the Twelve His divine power and His divine authority. These two things may sound the same, but they are quite different. The first is *dynamis* (“power”), the divine ability to accomplish the impossible. He infused them with capabilities they did not have on their own (cf. 4:14, 36; 5:17; 6:19; 8:46). The second is *exousia* (“authority”), the right to carry out the Lord’s mission.”

- In vs. 2, the word “proclaim”, according to **Joseph Thayer**, it is used **with a suggestion of formality, gravity, and an authority which must be listened to and obeyed.”**
- The disciples were to publicly proclaim the message of the kingdom of God. People could choose to accept or reject what was being offered.
- Vs. 3 is interesting. Jesus tells them to take nothing for the journey. When you look at the parallel passages in Mt. 10:5-15 and Mark 6:7-13 we see the idea was for the disciples to travel light with no extra baggage as they went.
- **Why do you think Jesus told the disciples what He did here in vs. 3?**
- The disciples are learning to trust God. This does not mean we never prepare for things, but this was for them a time of dependence upon God to provide for them.
- I see urgency also in what Jesus is saying in vs. 3. The mission that God had for the disciples was to be done immediately, so the Lord basically tells them to not take an overnight bag with them.
- Vs. 4 shows that the disciples were not to worry about accommodations, that people would open their homes to them. This was typical Eastern hospitality. And those who heard and accepted the message would be willing to help the disciples.
- Vs. 5 tells us a couple of things. One, people will reject the message of the Gospel. Two, that there is judgment against those who do. We, like the disciples, are to move on (vs. 6), sharing the message knowing that people will also accept what we say.

B) **Lk. 9:23-27.** Jesus talks about taking up our cross and following Him and what that means.

- Self-denial was a “common thread” as one writer put it in Christ’s teachings to His disciples. We must be willing to submit to His agenda, not ours. We disregard our own interests to follow Him.

- We must be willing to identify with the cross, which is sacrifice and obedience for Christ did the Father's will.
- Vss. 24-25 challenge us to determine to what we are committed.
- Vs. 26 reminds us that Christ knows those who are His and He will give us what we deserve based on our response to Him.
- Vs. 27 leads into the transfiguration of Christ that is in vss. 28-36.

B) Lk. 9:46-50. Jesus talks about humility and being thankful for others who serve.

- The "them" of vs. 46 is the disciples. They had at times an issue with pride. The word "argument" comes from a word that means "inward reasoning, dispute, contention." They were arguing over who should do what in the future kingdom.
- Vs. 46 uses the word "reasoning" (same word used in vs. 46 for "argument") to describe what these disciples were thinking and Jesus, being God, knew their motives.
- In vss. 47-48 Jesus uses a child to illustrate to the disciples that they have missed the point. A child needs others to help and guide them.
- Christ, in vs. 48 says that to "receive" a child, we receive Him. The word "receive" means to "receive into one's family, grant access to, not refuse friendship."
- We are to help the helpless, and others, regardless of social status.
- **What else do we learn from this encounter regarding our treatment of others?**
- Vss. 49-50 remind me of Christians who think that their church alone is "the" church. We should be willing to serve with likeminded believers who hold to the essentials of the Christian faith.

C) Lk. 9:57-62. Jesus talks about the cost of following Him.

- The word "follow" in vs. 57 is in the future tense in the Greek. So, this man is willing to "follow" Jesus in the future, but not necessarily at that time.
- Vs. 58 tells us that following Jesus does not promise luxuries or that everything will be perfect. Jesus did not have a "permanent" home. For anyone who follows Jesus, there are times that we must make sacrifices.
- Following Christ has its benefits, but not what some might expect. Rulers and kings in the ancient world were usually well-off, but Jesus, in establishing His kingdom, was in a material sense, not.
- In vss. 59-60 we might think that Jesus is being callous. He is not. The man's father I believe was not near death. Another view is that the father was near death and so the man wanted to wait to follow Jesus.
- When Jesus speaks of the dead burying the dead, He is talking in a spiritual sense. Those who do not know the Lord have different priorities, different ways of seeing things. They look at the temporal, not the eternal. Jesus is dealing with priorities.
- Also, as noted by one author, and I agree with his thinking, if this man would have acknowledged Jesus' rightful place in his life, Christ would have encouraged him to take care of the situation. For this man, though, it was a way of not following Christ.
- In vss. 61-62 we meet someone else who first wants to take the time to say "good-bye" and then follow Jesus. This individual was distracted and was not ready to commit.

