

7/27/14

**Luke 9:1-22**

Jesus has cast out the demons from the demoniac in the country of the Gadarenes, healed the woman with the issue of blood and raised the daughter of Jairus from the dead.

Jesus has made two tours in the area of Galilee with training and teaching His disciples close to three years. He is coming to the close of His Galilean ministry, soon He will be walking six months from the cross when we get to chapter nine. Lk. 9:51

**9:1-12      The twelve sent out by Jesus.**

\* Parallel passages. Matt.10:1-15; Mk. 6:7-13

**9:1-2**      The commission to the twelve.

- 1) Jesus called the 12 together implying they were not always with Jesus. vs.1
- 2) Jesus gave power “dunamis”, the inherent power by virtue of its nature or person or thing exerts. vs.1  
\* The same as Jesus promised for the day of Pentecost. Acts 1:5, 8
- 3) Jesus also gave authority “exousia”, the right to exercise the power. vs.1

- 4) Jesus imparted this power and authority over all demons and to cure diseases. vs.1
- 5) Jesus sent the 12 vested with the very power and authority of Himself to preach and heal the sick, as His ambassadors. vs. 2
  - a) The word preach “kerusso”, means to proclaim as a herald of the Kingdom of God.  
\* A herald was hired by the King or state to make proclamations; the message was not his but given to him, the authority was not his but vested to him and he was not responsible for the response of the people, only for proclaiming it!
  - b) The reign of God in the heart of people.
  - c) Signs and wonders were as a result of the preaching, not the reverse  
\* The seventy will be sent out by two’s empowered to preach, heal and cast out demons. Lk. 10:1-22

**9:3-6**      The specific instructions to the 12 disciples.

- 1) What not to take. vs. 3
  - a) Taking nothing for the journey.
  - b) No staff or walking stick
  - c) No bag “pera” to carry provisions.

- d) No bread nor money.
- e) Only one tunic “chiton”, an undergarment worn next to the skin.
- 2) Their provisions were to come from the people they preached to. vs. 4-5
  - a) They were to reside in the home they went to till they departed. vs. 4
    - \* The workman worthy of his hire. Matt. 10:10; 1Tim. 5:18
  - b) They shaking off the dust, as a testimony against them, this was a sign of future judgment for rejecting the gospel. vs. 5
    - 1)) Being more tolerable to Sodom and Gomorrah than these cities. Matt. 10:14-15; Mk. 6:11
    - 2)) The Jews would do this when they traveled and returned to Israel, lest they would bring back any Gentile dust and defile the land or Jerusalem.
- 3) They set out on their commission to preach and heal everywhere. vs. 6
  - \* The word preaching “euaggelizo” is where we get the word to evangelizing.

9:7-9 The response of Herod to the mission of the twelve.

- 1) Herod the tetrarch was perplexed “diaporeo”, was at loss due to what he was hearing in his court. vs. 7-8
  - a) Some were saying it was John the Baptist risen from the dead. vs. 7c
  - b) Others, that Elijah had appeared. vs. 8a
  - c) Till others that one of the old prophet had risen again. vs. 8b
- 2) There are different Herods.
  - a) Herod the Great was a great builder and one who slaughtered the infants after the Magi came. Matt. 2
  - b) Herod Antipas is the one in our text, he was the son of Herod the Great, called the Tetrach, who beheaded John for telling him he couldn’t live in adultery with his brother's wife.
    - \* He ruled from 4 B.C to A.D. 39, ruling over Galilee and Perea.
  - c) Herod Agrippa I was the Grandson of Herod the Great and nephew to Antipas, who killed James with the sword and arrested Peter. Acts 12:2-3
  - d) Herod Agrippa II was the son of Agrippa I, who heard Paul's defense and sent Him to Ceasar. Acts 26
- 3) Herod confirmed it could not be John since he had beheaded him, he attributed the miracles to Jesus and desired to see Him. vs. 9

- a) Mark says Herod believed John had risen from the dead. Mk. 6:16
- b) Remember that Pilate sent Jesus to Herod, hoping he would not have to judge Jesus, Herod was glad and they became friends. Lk. 23:6-12

**9:10-11** The return of the apostles to Jesus.

- 1) The 12 apostles told Jesus all they had done. vs. 10a-c
- 2) Jesus took them to a private location Bethsaida of Gaulonitis, Philip the tetrarch renamed it Julia after the daughter of the emperor Augustus, it was on the north-east corner of the lake, not far from where the Jordan emptied in to the lake, distinct from Bethsaida on the north-west corner of the lake, the home of Philip, Andrew and Peter. vs. 10d; Jn. 1:44  
\* Mark says they went there in a boat, about 9 miles. Mk. 6:32
- 3) The rest was short-lived, as the people followed them, Jesus received them and taught them about the Kingdom and healed the sick. vs. 11

**9:12-17** The Feeding of five thousand

**9:12-13a** The problem in the feeding.

- \* This is the only miracle in all four gospels. Matt. 14:15-21; Mk. 6:32-44; Jn. 6:5-13

- 1) The day was late so the twelve told Jesus to just send the people away for provisions and lodging. vs. 12
- 2) But Jesus commanded them to give the people to eat. vs. 13a  
\* Matthew and Mark tell us Jesus had compassion on the people. Matt. 14:14; Mk. 6:34

**9:13b-15** The solution for the feeding.

- 1) The apostles said they only had five loaves and two fish. vs. 13b-c
- 2) The only solution they say was to go buy food for all these people. vs. 13d  
\* Philip told Jesus there was not enough money in the treasury and if they did where could they go to purchase so much food. Jn. 6:7
- 3) The number was about five thousand men, besides women and children, but Jesus commanded them to make the people sit down in groups of fifty and dis so. vs. 14-15
  - a) Literally, to recline, it was spring there was grass. Jn. 6:10
  - b) Jesus once again commanded the impossible with the little they had

**9:16-17** The miracle of the feeding.

- 1) Jesus took the five loaves and two fishes belonging to a young boy. Jn. 6:9

- 2) Jesus prayed looking to heaven, blessed and broke them and continued to had out bread and fish to His apostles to feed all. vs. 16
- 3) They were all filled “chortazo, glutted, gorged, used for the feeding of animals. vs. 17
- 4) Twelve baskets remained and were taken up. vs. 18

### **9:18-22     The confession of Peter of Jesus.**

\* Matt. 16:13-19; Mk. 8:27-29

**9:18-20** The belief of Jesus regarding people.

- 1) The question about the belief of others, Once again praying, only Luke states this. vs. 18
  - a) Matthew and Mark place this at Caesarea Philippi, at Banas one of the head-waters of the Jordan River at the foot of Mount Hermon.
  - b) The place and worship of the god Pan, the god of nature, legion said he was born in the cave at the foot of Hermon.
- 2) The various beliefs, John; Elijah; Prophet, but none were saying Messiah. vs. 19
- 3) The belief of the apostles, Peter is the spokesman. vs. 20

\* Jesus told Peter, “Flesh and blood has not revealed this to you, but My Father in heaven...” Matt. 16:17-19

- a) Revelation.
- b) Gates of hell shall not prevail.
- c) Keys of kingdom.
- d) Authority.
- e) Peter attempted to reprove Jesus and was rebuked by Jesus, “Get you behind Me Satan...” Matt. 16:22-23

- 4) Jesus prohibited them to tell anyone, they did not understand the nature of the Messiah, thinking He was going to set up the Kingdom at Jerusalem. vs. 21
- 5) Jesus declares His suffering and death by the hand of the religious leaders and that He would rise from the dead. vs. 22

\* They never saw the suffering Messiah. Ps. 22; Is. 53

**9:21-22** Jesus announces His death and resurrection.

- 1) The prohibition about telling anyone He was the Messiah was due to their mistaken notion that He was going to set up the Kingdom when He got to Jerusalem, for they were expecting a conquering Messiah, not a suffering One. vs. 21
- 2) The clear proclamation of His sufferings and death by the Jewish leaders. vs. 22