

8/3/14

Luke 9:23-62

Peter has made his confession that Jesus is the Christ at Mount Hermon and Jesus has just told his disciples He is going to suffer death at Jerusalem.

* His disciple were confused, not understanding!

9:23-26 The cost of being a disciple.

* The parallel passages. Matt. 16:24-27; Mk. 8:34-38

9:23 The offer of being a disciple comes through the gospel.

- 1) The invitation included all His disciples and the crowds, “He said to all.” vs. 23a
 - a) Jesus just spoke to his twelve disciples about his suffering and death . vs. 22

* Parallels. Matt. 16:24-27; Mk. 8:34-38
 - b) Jesus had chosen twelve from the multitudes of disciples for His apostles after an entire night in prayer. Lk. 6:13-16
- 2) The invitation is responded to by a person’s free will, individual choice, “If anyone desires to come after Me.”. vs. 23b
 - a) Those born again understanding the spiritual truths taught by Jesus.

- b) The word desire “thelo”, means to will, have in mind, to intend or determine with purpose by the prompting of God through the gospel.
 - c) If you believe in the doctrine of “Unconditional election” of Calvinism, then the invitation by Jesus is useless and a mockery.
 - d) The One being followed is Jesus, the One promised to be born of a virgin without the aid of a man. Gen. 3:15; Is. 7:14; Matt. 1:20
- 3) The invitation has conditions by choice. vs. 23c-e
- a) To deny self, this is not self-denial of certain things, but the character of one’s conversion. vs. 23c
 - 1)) The word deny “apparneomai”, to forget or lose sight of oneself to merit salvation, but Christ alone.
 - 2)) This is an imperative command, aorist middle voice, indicating it is done by the person themselves at one time, “let him deny himself.”
 - b) To take up one’s cross daily, this is the outcome and result of denying oneself. vs. 23d
 - 1)) This is the second imperative command, aorist active, an act that takes place at one time.

- 2)) The cross was used by Jesus as the symbol of death, dying for sinners.
- 3)) The cross indicates the allotted and assigned call of God with difficulties and sufferings, for the sake of Jesus, not comparing ourselves to one another.
- c) To follow Jesus, another imperative command present active, continuous. vs. 23c
 - 1)) Lenski points out that the first two imperatives are in the aorist tense, to deny himself and pick up his cross are momentary acts.
 - 2)) The third is an imperative command present active, “to follow is a long and continuous course of action.”
 - 3)) He points out that the taking up of our cross is a daily act, which is punctiliar each time.
 - 4)) The two aorist acts are the preparation for the durative present act and the three always occur in this order.

9:24-26 The explanation of the invitation to be a disciple.

- 1) The person deciding not to be a disciple of Jesus is warned about destroying their life. vs. 24a

- a) Jesus says the person considers the cost of a disciple to high a price to pay.
- b) The tragic outcome of such an attempt apart from Christ, “will lose it.”, the opposite of his intended purpose is the result.
- c) The word lose “apollumi” means to destroy and perish, the tense is the indicative future active.
- 2) The person deciding to lose their life for the sake of Jesus shall save it. vs. 24b
 - a) Jesus says this person considers the cost of a disciple worth it.
 - b) This person is said to loose his life suffering for his faith.
 - c) The word lose “apollumi” again means to destroy and perish of earthly possession, greatness in the eyes of the world, even their life and the subjective aorist active, indicating the actual loss.
 - d) The difference between the two individuals is great.
 - 1)) The person attempting to save their own life, though they may have obtained riches, fame and incredible pleasure on every level, all being temporal, the lose is irreparable!

- 2)) The person trusting in Jesus to save his life, though he or she may lose wealth, fame, health and even life for Jesus, the gain is much greater and eternal.
- 3) The person is to see how irrational it is to not be a disciple of Jesus. vs. 25
 - a) The first part of the question is hypothetical, no one can ever gain the entire world, literally, having gained.
 - b) The question as a whole is rhetorical, with only correct answer, no profit or advantage, they perish eternally!
 - * Matthew and Mark add, “Or what will a man give in exchange for his soul?” Matt. 16:26b; Mk. 8:37
- 4) The condemnation for rejecting to be a disciple. vs. 26
 - a) Jesus revealed that those ashamed of Him and His word, Jesus in turn will be ashamed of them.
 - 1)) The word ashamed “epaischunomai” means to be embarrassed to be identified as a disciple of Jesus.
 - 2)) The person proud to reject Jesus and more proud to be one with the world.
 - b) Jesus revealed that He and His word are inseparable.

- 1)) A person becomes a disciple through His word believing Jesus is Savior and Redeemer. Rom. 10:17
 - * Mark adds “the gospel”. Mk. 8:38a
- 2)) A person repents through hearing the gospel.
- c) Jesus says it is at His Second Coming.
 - 1)) The title Son of Man, indicated the humanity of Jesus, while being God at the same time. Jn. 1:1, 14
 - 2)) Jesus returns with all His glory, His Father’s and His holy angels to fight the battle of Armageddon, judge the nations and set up the Kingdom. Matt. 24:30; 25:31-46; Lk. 21:27; Rev. 19:1
 - 3)) Though the White Throne Judgment is not till after the Millennium, He indicated His rejection of them even at that time.
 - * Jesus will be ashamed of them giving them their due reward, sowing to what they have reaped.
 - 4)) He returns to destroy the armies of the world at Armageddon, judge the nations and set up the Kingdom.
 - 5)) There will be no opportunity for salvation at this point.

9:27-36 The Mount of Transfiguration.

* The parallel passages. Mat. 17:1-8; Mk. 9:2-8

9:27-32 The three privilege disciples.

- 1) The announcement of Jesus that some would not die till they saw the Kingdom of God. vs. 27
 - a) This was an absolute truth, “But I tell you truly.”
 - b) Some disciple present would see it, stand in contrast to those he would be ashamed of.
- 2) Luke does not give an exact time, about eight days after these sayings, He took Peter, John, and James and went up on the mountain to pray. vs. 28
 - a) Matthew and Mark state six day exactly. Mat. 17:1; Mk. 9:2
 - b) Tradition says Mt. Tabor but most likely it was Mt. Hermon where Peter made his confession.
- 3) Luke alone tells us Jesus was praying as the appearance of His face was altered, and His robe *became white and glistening*. vs. 29

* The word altered “metamorphosis”, as a caterpillar to a butterfly.
- 4) Two men talked were speaking with Jesus, Moses and Elijah, the representatives of the Law and the prophets. vs. 30

* The word behold “idou” is an imperative to fix one’s eye on.

- 5) They appeared in glory and spoke of the decease “exodus”, the departure of Jesus after His death and resurrection at Jerusalem. vs. 31

* Both Matthew and Mark tells us the disciples asked about the coming of Elijah and Jesus said John the Baptist fulfilled it. Mat. 17:11-12; MK 9:12-13
- 7) Peter, James and John were awakened from their sleep and saw the glory of Jesus, Moses and Elijah. vs. 32

9:33-36 The response of Peter.

- 1) As Moses and Elijah were departing Peter told Jesus “Master, it is good for us to be here; and let us make three tabernacles: one for You, one for Moses, and one for Elijah --not knowing what he said.” vs. 33
 - a) Moses and Elijah were not the equals of Jesus.
 - b) The explanation is it was nervous talk, Peter did not know what to say.
- 2) A cloud overshadowed them as Peter was speaking becoming fearful as they entered the cloud. vs. 34
 - a) Clouds often are associated with the glory of God.

- b) Matthew says they fell on their faces and Jesus touched them and told them to arise. Matt. 17:6-7
- 3) The Father spoke out of the cloud, saying, “This is My beloved Son. Hear Him!” vs. 35
 - * Confirming what He said at His baptism. Lk. 3:22
- 4) When the father stopped speaking, Jesus was the only one present and the three told no one of what they saw. vs. 36
 - * Peter says they did not follow cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty. For He received from God the Father honor and glory when such a voice came to Him from the Excellent Glory: “This is My beloved Son, in whom I am well pleased.” And we heard this voice which came from heaven when we were with Him on the holy mountain.” 2Pet. 1:16-18

9:37-42 The disciples were unable to cast out a demon.

* The parallel passages. Matt. 17:14-21; Mk. 9:14-29

9:37-40 The desperate father came to Jesus.

- 1) The following day they descended from the mountain and great multitude was present. vs. 37
 - a) The mountain top experiences are great, but we always have to come down to the valley of life to meet needs.
 - b) The scribes were discussing things with the disciples. Mk. 9:16
- 2) The father implored Jesus to look at his only son. vs. 38
- 3) The father described the horrible fits brought upon his son by a spirit that seized him. vs. 39
 - a) Convulsing, foaming a the mouth and bruising him.
 - b) This is not epilepsy, but possession.
- 4) The father told Jesus His disciples were not able to cast it out. vs. 40
 - a) The disciples asked Jesus why they could not cast the demon out and Jesus said because of their unbelief. Matt. 17:20
 - b) The disciples asked Jesus why they could not cast the demon out, He said, this kind can come forth by nothing but prayer and fasting. Mk. 9:29

9:41-42 The deliverance of the boy by Jesus.

- 1) Jesus reprovved His disciples and the people. vs. 41

- 2) The demon began to seize the boy and Jesus cast the unclean spirit out and turned him to his father. vs. 42
- a) The father said, “But if You can do anything, have compassion on us and help us.” Jesus said to him, “If you can believe, all things *are* possible to him who believes.” Immediately the father of the child cried out and said with tears, “Lord, I believe; help my unbelief!” Mk. 9:22b-24
- b) Jesus said it was a deaf and dumb spirit. Mk. 9:25

29:43-45 The proclamation by Jesus of His death.

* Parallel passages. Matt. 17:22-23; Mk. 9:30-32

9:43-44 The responds to the miracle.

- 1) The people all were amazed at the magnificence of God. vs. 43a
- 2) The people wondered at the all Jesus did. vs. 43b
- 3) Jesus reminded His disciples again about His death by betrayal, emphatically. vs. 43c-44

9:45 The spiritual dullness of the disciples.

- 1) They did not understand this saying, and it was hidden from them so that they did not perceive it. vs. 45a-b
- 2) They were afraid to ask Him about this saying. vs. 45c
- * They were exceedingly sorrowful. Matt. 17:23c

9:46-48 The disciples dispute over greatest.

* Parallel passages. Matt. 18:1-6; Mk. 9:33-37

9:46 The personal conflict regarding preeminence.

- 1) The twelve got into a heated discussion.
- a) The word dispute “dialogismos”, means to quarrel or argue.
- b) The dispute among them took place on the road to Capernaum. Mk. 9:33
- * Jesus waited and asked them what they were discussing when they arrived at Capernaum.
- 2) The twelve had experience high privilege at different times, but not on equal levels, therefore who was number one?
- a) Jesus had chosen the twelve to be His apostles. Lk. 6:12-16
- * “Jesus answered them, “Did I not choose you, the twelve, and one of you is a **devil**?” Jn. 6:70

- b) Jesus let only Peter, James and John to witness the raising of the daughter of Jairus. Lk. 8:51
- c) Jesus had sent them out two by two with power and authority. Lk. 9:1-6
* That means one went out with Judas, who also preached, healed the sick and cast out demons.
- d) Jesus had used them in the feeding of the 5,000. Lk. 9:10-17
- e) Jesus had told Peter that his confessed about Jesus being the Christ was from His Father, not flesh and blood. Lk. 9:18-20; Matt. 16:13:20
- f) Jesus again only allowed Peter, James and John to go up the mountain and see Jesus transfigured and see and hear Moses and Elijah. Lk. 9:28-36
- g) Nine of them were unable to cast out the demon. Lk. 9:37-42
- 3) The twelve therefore had a heated argument that arose among them about who would be the greater of the twelve.
 - a) The eleven would be great in the Kingdom of God and sit on twelve thrones, judging the twelve tribes of Israel. Matt. 19:28
 - b) The word greatest “meizon”, means greater, Lenski says, “the comparative is quite exact and should not be rendered by the superlative “greatest”.

- c) The implication is that the twelve will be great in the coming earthly kingdom of Jesus, and the only question will be which one will be greater than the others.
 - d) This is not just prominence, but preeminence to be the first in their group of twelve, to be superior.
 - e) Three times this conversation is recorded. Mk. 9:34; Lk. 22:24-34; Jn. 13
- 9:47** The problem with seeking preeminence.
- 1) Jesus knew their very thoughts behind their heated dispute. vs. 47a
 - a) The word perceive “eido”, means to understand what they were thinking.
 - b) The word thought “dialogismmos”, a man deliberating with himself, his inward reasonings.
* It is the same root for dispute. vs. 46
 - c) Remember Jesus perceived the thoughts of the Scribes and Pharisees as they reasoned in their hearts when he pronounce to the paralytic that his sins were forgiven, as they reasoned. Lk. 5:20-22
 - d) John tells us, “Now when He was in Jerusalem at the Passover, during the feast, many believed in His name

when they saw the signs which He did. But Jesus did not commit Himself to them, because He knew all *men*, and had no need that anyone should testify of man, for He knew what was in man.” Jn. 2:23-25

- 2) Jesus understood the origin of their intent and motive, their hearts.
 - a) The heart “kardia” in our context indicates the center of who we really are at the core of our being involving:
 - * Our intellect, emotions and will.
 - b) The heart of fallen man is sinful.
 - 1)) Their hearts were full of pride, evident of self-seeking.
 - 2)) Mark tell us James and John sought Jesus before the other ten, they even had their mother ask for them. Mk. 10:35-45

9:47b-48 The principle to warn us against seeking prominence.

- 1) Jesus gave the twelve a visual lesson by taking a little child and set him by Him.” vs. 47b
 - a) A child is the picture of sincere innocence, not natural goodness.
 - b) A child is the picture of undeveloped pride, trusting depending for his care.
 - c) Matthew add, unless one is converted as a child they will not enter the

kingdom of God, humbling himself and if you stumble a little ones, it would be better to tie a stonemill around his neck and drowned in the depth of the sea. Matt. 18:1-6

- 2) Jesus taught them the secret of greatness, humility. vs. 48
 - a) The one who has believed in Jesus is to be received. vs. 48a-b
 - b) The one who received Jesus receives the Father. vs. 48c
 - c) The one who is unconcern with being great. vs. 48d
 - * The principle of humility. 1Pet. 5:5-6

9:49-50 **The rebuke for sectarianism.**

* Parallel passages. Matt. 9:38-40

9:49 The problem regarding preference is presented.

- 1) The twelve concluded that this man had no right to be delivering a man from demons in the name of Jesus. vs. 49a-c
 - a) John and his brother James were called “Sons of thunder” by Jesus, they were tough rugged men with very strong personalities.
 - b) John asks Jesus, calling Him Master “epistates”, means a superintendent or

overseer, He was their Lord and Savior in charge over their lives.

* Some think John was attempting to declare their devotion to Jesus, but in view of the words of Jesus about the “little child” he probably realized they had been wrong!

c) They observed a person possessed by demons being helped with their own eyes being cast out in the name of Jesus.

1) He was trusting and depending on the authority of Jesus for the deliverance of the person.

2) He was being a mere vessel of Jesus.

2) The problem regarding preference is revealed. vs. 49c-d

a) The twelve forbid the person from casting out demons in the name of Jesus.

b) The reason give was the he was not part of “us” the twelve disciples and apostles.

1)) Yet Jesus had multitudes of disciples, He would send out the 70 to preach, heal the sick and cast out demons, as He did the twelve. Lk. 10:1-16

2)) They were not jealous, but thought they were excusive from others!

9:50 The principle to warn us against falling prey to elitism.

1) The answer of Jesus to John was short and straight to the point, don’t forbid him. vs. 50a-b

a) What Jesus intends for the twelve is applicable to every believer.

b) This is an imperative command present active.

2) The reason Jesus gave command is, “he who is not against us is on our side.” vs. 50c

a. The context is doing the work of God delivering people from the grip of Satan.

* Jesus clearly knew the person was using the His name scripturally, honorably all the glory to Jesus.

b) The implication was he was a disciple of Jesus, “he is on our side.”

1)) Jesus said, “He who is not against us”, He included the individual as being one of them “us” Jesus and the apostles.

2)) “But Jesus said, “Do not forbid him, for no one who works a miracle in My name can soon afterward speak evil of Me.” Mk. 9:39

9:51-56 The problem regarding vengeance is presented on their journey to Jerusalem.

* This account is unique of Luke.

1. The time was towards the end of the ministry of Jesus. vs. 51-52a
 - a) Luke at this point departs from the gospel of Matthew and Mark entirely giving new material called the central section, divisions differ. Lk. 9:51-18:4; 9:51-19:44
 - b) The particular reference to “to be received up” is to Jesus ascending to heaven from the Mount of Olives, not the resurrection. vs. 51a

* This took place 40 days after the resurrection. Acts 1:3-11
 - c) The plan of Jesus, the Son of man, was to begin to make His way towards Jerusalem, sending men ahead. vs. 51b-52a

* Jesus has already stated this. Lk. 9:22, 44
- 2) The occasion took place as messengers attempted to make arrangements for food and lodging. vs. 51b-54
 - a) The location was a village of the Samaritans. vs. 52b-d
 - 1)) The Samaritan was half-breeds, through the deportation of the ten

tribes of the northern kingdoms through Assyria. 2Kings 17

- 2)) There was a strong hatred between them throughout their history, Samaritan at time murdered Jew in their pilgrimages. Josephus.
- b) Their reason for rejecting Jesus is stated, “because His face was *set* for the journey to Jerusalem.” vs. 53

* Jesus was by-passing their temple in Gerizim near Sychar, being insulted once again by a Jew.
- c) The desire to kill the Samaritans was by James and John. vs. 54
 - 1)) The Sons of thunder, Jesus gave them the name. Mk. 3:17
 - 2)) They wanted to call down fire like Elijah, if Jesus permitted them. 2Kings 1:10
 - a)) Peter, James and John just saw Elijah on the Mount of Transfiguration. Lk. 9:28-36
 - b)) Maybe to show their devotion, even how they would rule arriving at Jerusalem?” Mk. 10:35-45
- 3) The principle to warn us from falling into this sin comes by Jesus rebuking them. vs. 55-56
 - a) Jesus rebuked “epitimao”, to censure them severely, to chide them. vs. 55a

- b) Jesus gives them the reason for His verbal chastening of them, they did not know what manner of spirit they were of. vs. 55c-d
- 1)) The implication was they should have known. being without excuse, acting out of their sin nature.
 - 2) Elijah was in the economy of law, but they in the economy of grace!
- c) Jesus reminded the two apostles that He was the example for their lives, not to destroy but to save life. vs. 56
- 1)) Jesus was headed down th Jeruslaem to die for the Samaritans.
 - 2)) Jesus had no feeling of revenge but cpassion, seeing them as lost sheep, blind by sin and pride, as the woman of Samaria. Jn. 4
- d) Jesus just move on to the next village. vs. 56b
- 1)) Jesus does not force any person to receive Him.
 - 2)) Jesus will not violate their free will of rejecting Him.

9:57-62 The call to discipleship tested.

* Parallel passages. Scribe Matt. 8:19-22

9:57-58 The zealous and enthusiastic person without counting the cost to follow Jesus.

- 1) The verbal commitment. vs. 57
- 2) The caution to consider the cost. vs. 58

9:59-60 The procrastinator to follow Jesus.

- 1) Jesus says his priorities are wrong, putting his responsibilities of family first. vs. 59
 - a) Some say this indicates his father was not dead and he wanted to wait till he died.
 - b) Other say is means if God calls you the spiritually dead can bury the dead.
 - c) The words, “Let me first”, are a contradiction, God is first!
- 2) The priority is the gospel of the kingdom. vs. 60
 - a) Let the spiritually dead bury their dead, you go preach the kingdom of God. vs. 60
 - b) God preach the gospel.

9:61-62 The insincere half-hearted person.

- 1) I will follow you but let me first say good-by to my family. vs. 61
 - * He was not sincere and his family would a hindrance to dissuade him.
- 2) Jesus said his heart would always be looking towards home. vs. 62
 - * The imagery of a plow was a crooked one, unfit for the kingdom.