

8/3/14

### Take Heed To The Pride of Life

**Lk. 9:46-56**

Our Lord is terminating His Galilean ministry and He is walking under the shadow of the cross.

1. He has been training His twelve apostles for the work of ministry that they will continue after His death and resurrection.

2. He commissioned them empowering them to preach, heal the sick and cast out demons.

3. He has clearly told the apostles He is going to die and be raised from the dead, but they have a different understanding about the Kingdom of God, so they think He is going to set up His kingdom, as soon as He arrived at Jerusalem. Lk. 9:21-22, 44-45

It is in the midst of the anticipation of our Lord's death that the sin of the disciples is magnified, this is after three years of ministry, pride.

\* Luke seems to arrange his material at times in grouping of common themes, rather than chronological order.

Such is the case regarding our text revealing three sins of pride the twelve were guilty of: Lk. 9:46-56

- I. Love for preeminence. vs. 46-48
- II. Love for party preference. vs. 49-50
- III. Love for personal vengeance. vs. 51-56

### **I. The love for preeminence. vs. 46-48**

A. The personal conflict regarding preeminence. vs. 46

\* “Then a dispute arose among them as to which of them would be greatest.”

1. The twelve got into a heated discussion.  
a. The word dispute “dialogismos”, means to quarrel or argue.

\* 9 of the 14 times in the New Testament is translated “thoughts”.

b. The time is given to us by Mark. Mk. 9:33

1) They had disputed among themselves on the road to Capernaum.

2) 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.

a. Jesus had chosen them to be His twelve apostles from the multitude of disciples of Jesus. 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 had allowed 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 greatest of the twelve.
- a. The eleven would be great in the Kingdom of God, “So Jesus said to them, “Assuredly I say to you, that in the regeneration, when the Son of Man sits on the throne of His glory, you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel.” Matt. 19:28
  - b. The word greatest “meizon”, means greater.

- 1) Lenski, “the comparative is quite exact and should not be rendered by the superlative “greatest”.
  - 2) 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.
  - 3) This is not just prominence, but preeminence to be the first in their group of twelve, to be superior.
  - 4) Three times this conversation is recorded. Mk. 9:34; Lk. 22:24-34, Jn. 13
- B. The problem with seeking preeminence. vs. 47a  
\* “And Jesus, perceiving the thought of their heart.”
- 1. Jesus knew their very thoughts behind their heated dispute.
    - 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 word 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.
  - b. The heart “kardia” in our context indicates the center of who we really are at the core of our being involving:
    - a. Our intellect.
    - b. Our emotions.
    - c. Our 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

C. The principle to warn us against seeking prominence. vs. 47b-48

- 1. Jesus gave the twelve a visual lesson as He, “took 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 they will not enter the kingdom of God, humbles 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, “Jesus said to them, “Whoever receives this little child in My name receives Me.” vs. 48a-b
  - b. The one who received Jesus receives the Father, “and whoever receives Me receives Him who sent Me.” vs. 48c
  - c. The one who is unconcern with being great, will be seen as great by God, “For he who is least among you all will be great.” vs. 48d

### Illustration

“So Haman came in, and the king asked him,  
“What shall be done for the man whom the king

delights to honor?” Now Haman thought in his heart, “Whom would the king delight to honor more than me?” And Haman answered the king, “*For* the man whom the king delights to honor, “let a royal robe be brought which the king has worn, and a horse on which the king has ridden, which has a royal crest placed on its head. “Then let this robe and horse be delivered to the hand of one of the king’s most noble princes, that he may array the man whom the king delights to honor. Then parade him on horseback through the city square, and proclaim before him: ‘Thus shall it be done to the man whom the king delights to honor!’” Then the king said to Haman, “Hurry, take the robe and the horse, as you have suggested, and do so for Mordecai the Jew who sits within the king’s gate! Leave nothing undone of all that you have spoken.” Esther 6:6-10

The last time this conversation took place is in the upper room as Jesus was about celebrate the Last Supper, they were to serve each other as Jesus served them and He washed their feet giving them an example. Lk. 22:25-27; Jn. 13

### Application

1. We need to take heed for we are not exempt from seeking preeminence out of pride.
  - a. Pride originated with Satan. Is. 14:13-15
  - b. Pride is characteristic of fallen man and the world. 1Jn. 2:16

- c. The source of pride is the heart of man which is evil. Mk. 7:21-22
  - d. “When **pride** comes, then comes shame; But with the humble *is* wisdom.” Prov. 11:2
  - e. “By pride comes nothing but strife, But with the well-advised *is* wisdom.” Prov. 13:10
  - f. “In the mouth of a fool *is* a rod of **pride**, But the lips of the wise will preserve them.” Prov. 14:3
  - g. “**Pride** goes before destruction, And a haughty spirit before a fall.” Prov. 16:18
  - h. “A proud *and* haughty man-- “Scoffer” *is* his name; He acts with arrogant **pride**.” Prov. 21:24
  - i. “A man’s **pride** will bring him low, But the humble in spirit will retain honor.” Prov. 29:23
  - l. “Therefore let him who thinks he stands take heed lest he fall.” 1Cor. 10:12
2. We need to know that Jesus knows our thoughts and intents of our hearts.
    - a. “For *there is* not a word on my tongue, *But* behold, O LORD, You know it altogether.” Ps. 139:4  
\* God knows our thoughts from their origin!
    - b. “The LORD knows the **thoughts** of man, That they *are* futile.” Ps. 94:11
    - c. “Let us therefore be diligent to enter that rest, lest anyone fall according to the same example of disobedience. For the word of God *is* living and powerful, and sharper than

any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart.” Heb. 4:12-13

3. We need to be as a sincere innocent child.
  - a. God resists the proud but gives grace to the humble. Therefore humble yourselves under the mighty hand of God, that he may exalt you in due time. 1Pet. 5:5-6
  - b. but I want you to be wise in what is good, and simple concerning **evil**.” Rom. 16:19c  
\* **The principle is humility!**

*The love for preeminence is based on self-exaltation!*

## II. The love for party preference. vs. 49-50

- A. The problem regarding preference is presented. vs. 49
  1. The twelve concluded that this man delivering a man from demons in the name of Jesus was a problem. vs. 49a-c  
\* “Now John answered and said,  
“Master, we saw someone casting out demons in Your name.”
    - a. John is the speaker.
      - 1) John and his brother James were called “Sons of thunder” by Jesus.
      - 2) They were tough rugged men with very strong personalities.

- b. John asks Jesus, calling Him Master.
  - 1) The word Master “epistates”, means a superintendent or overseer, He was their Lord and Savior in charge over their lives.
  - 2) 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. The person is identified in a general manner, “someone”.
  - 1) The word someone “tis” means a certain person, without any intent of gender or personl identity.
  - 2) They observed this with their own eyes, the word saw “eidomen”, means they perceived this, the indicative aorist active.
- d. They observed a demon possessed person being helped by this person.
  - 1) He was casting out the demons that were tormenting and controlling his life, a participle present active.
  - 2) He was confronting not one demon, but several, the noun is plural.
- e. The man was doing this 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. 49d
  - \* “and we forbade him because he does not follow with us.”
  - a. They forbid the person from casting out demons in the name of Jesus.
    - 1) The twelve as a group.
    - 2) Not just John.
  - b. The reason given was the he was not part of “us” the twelve disciples and apostles.
    - 1) The word follow “akoloutheo”, means to join with as a disciple.
    - 2) 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
    - 3) They were not jealous, but thought they were excusive from others!
- B. The principle to warn us against falling prey to elitism. vs. 50
  - \* “But Jesus said to him, “Do not forbid *him*, for he who is not against us is on our side.”
  - 1. The answer of Jesus to John was short and straight to the point. vs. 50a-b

- a. Jesus said to John, “Do not forbid *him*.”
  - 1) What Jesus said to John, He intended for all twelve.
  - 2) What Jesus intends for the twelve is applicable to every believer.
  - 3) The word, But, “kai” is better translated “and”.
- b. The answer is a command.
  - 1) The tense is the imperative present active.
  - 2) This is not a suggestion!
- 2. The reason stated by Jesus was the fact that, “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.
    - 1) Demons are fallen angels.
    - 2) Demons need a body to possess.
  - b. The name being used for the deliverance is Jesus.
    - 1) Jesus clearly knew the person was using the His name scripturally.
    - 2) Jesus knew this man was honoring and giving all the glory to Jesus.
  - c. The indication is that if a person is not demonstrating hostility towards them, as they are doing the work of God, then the individual is with them.

- 1) Jesus said, “He who is not against us”, He included the individual as being one of them “us” Jesus and the apostles.
- 2) Jesus said, “he is on our side”, the personal pronoun, including Jesus, the apostles and any individual who is doing the work of God, in the name of Jesus Scripturally and honorably.
- 3) “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

### Illustration

Greeks thought all to be barbarians except for themselves. the Jews reviled the man born blind who was healed by Jesus and said, “You are His disciple, but we are **Moses’ disciples.**” Jn. 9:28

### Application

1. Do you have party preference regarding your church or pastor?
  - a. Some people and churches think they are the only ones that teach the truth of God’s word.
  - b. Some believe that if you do not belong to their particular church denomination or non-denomination, you are not a Christian.

- c. Sectarianism is probably one of the worst sins of the church, especially in denomination.
- d. Would to God that every church in Pasadena would be teaching the word of God verse by verse chapter by chapter and book by book, so He could fill and bless every church.
  - \* The early church was not innocent of the same spirit of the twelve, Paul rebuked the Corinthians for their party, “Now I say this, that each of you says, “I am of Paul,” or “I am of Apollos,” or “I am of Cephas,” or “I am of Christ.” Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul?” 1Cor. 1:12-13
2. Having said this does this mean that Jesus is prohibiting any criticism, even exposing those who are teaching false doctrine? No!
  - a. There is a quote that is used often, “In essentials unity, in non-essentials liberty, in all things charity”, but to often it is used to partner up with those who teach false doctrine and heresy for the sake of evangelism, I believe it is wrong!
  - b. Acts gives us the principle to examine doctrine being taught, “These were more fair-minded than those in Thessalonica, in that they received the word with all readiness, and searched the Scriptures daily

*to find out* whether these things were so.”  
Acts 17:11

- c. Paul reproved and warned the Ephesian elders about their future, “Also from among yourselves men will rise up, speaking perverse things, to draw away the **disciples** after themselves.” Acts 20:30
  - d. Paul said, “Now I urge you, brethren, note those who cause divisions and offenses, contrary to the **doctrine** which you learned, and avoid them.” Rom. 16:17
  - e. Teaching has a reason, “that we should no longer be children, tossed to and fro and carried about with every wind of **doctrine**, by the trickery of men, in the cunning craftiness of deceitful plotting,.” Eph. 4:14
  - f. Paul told Timothy, “As I urged you when I went into Macedonia--remain in Ephesus that you may charge some that they teach no other doctrine, nor give heed to fables and endless genealogies, which cause disputes rather than godly edification which is in faith.” 1Tim. 1:3-4
  - g. The prophetic warning, “For the time will come when they will not endure sound **doctrine**, but according to their own desires, *because* they have itching ears, they will heap up for themselves teachers.” 2Tim. 4:3
3. The Christian is to understand the clear principle of Scripture that Jesus has only one church, united by God’s word and Holy Spirit.

- a. All who born again by repenting of their sins.
  - b. All who proclaim Jesus as the only way to be saved through His death and resurrection.
  - c. All who give an ongoing evidence of a transformed life, abiding in Christ through the word and Holy Spirit.
    - 1) “endeavoring to keep the unity of the Spirit in the bond of peace. *There is* one body and one Spirit, just as you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who *is* above all, and through all, and in you all.” Eph. 4:1-3
    - 2) “But to each one of us grace was given according to the measure of Christ’s gift.” Eph. 4:7; Rom. 12; 1Cor. 12-14; 1Pet. 4:10
- \* **The principle is unity!**

*The love for party preference is based on self-righteousness!*

### III. The love for personal vengeance. vs. 51-56

- A. The problem regarding vengeance is presented on their journey to Jerusalem. vs. 51-54
- \* This account is unique of Luke.
- 1. The time was towards the end of the ministry of Jesus. vs. 51-52a



- \* “Now it came to pass, when the time had come for Him to be received up, that He steadfastly set His face to go to Jerusalem.”
- a. The physician Luke at this point breaks and departs from the gospel of Matthew and Mark completely giving new material. Lk. 9:51-19:44
  - b. The particular reference to “to be received up” is to Jesus ascending to heaven from the Mount of Olives. vs. 51a
    - 1) The phase “anleipsis” means a taking up.
    - 2) This took place 40 days after the resurrection. Acts 1:3-11
  - c. The plan of Jesus was to begin to make His way towards Jerusalem. vs. 51b
    - 1) Jesus told them, “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 the third day.” Lk. 9:22
    - 2) Jesus told them, “Let these words **sink** down into your ears, for the Son of Man is about to be betrayed into the hands of men.” Lk. 9:44

- d. The people to announce this were commissioned by Jesus, “and sent messengers before His face.” vs. 52a

\* There was no radio, television or inter-net!
2. The occasion took place as messengers attempted to make arrangements for food and lodging. vs. 51b-54
  - a. The location is given, “And as they went, they entered a village of the Samaritans, to prepare for Him.” 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 through their history, Samaritan at time murdered Jew in their pilgrimages. Josephus.
  - b. Their reason for rejecting Jesus is stated, “But they did not receive Him, because His face was *set* for the journey to Jerusalem.” vs. 53
    - 1) Jesus was by-passing their temple in Gerizim near Sychar.
    - 2) Jesus being a Jew was treating them with disrespect from their perspective.

- c. The desire to retaliate against the Samaritans was by two of the twelve apostles. vs. 54
- 1) The two were named the Sons of thunder, “And when His disciples James and John saw *this*.” vs. 54a  
\* Jesus gave them the name. Mk. 3:17
  - 2) The two brothers wanted to kill the Samaritans, “they said, “Lord, do You want us to command fire to come down from heaven and consume them, just as Elijah did?” vs. 54b-d  
\* The passage of Elijah is in Kings. 2Kings 1:10
  - 3) Peter, James and John just saw Elijah on the Mount of Transfiguration. Lk. 9:28-36
  - 4) Maybe to show their devotion to Jesus, even how they would rule when they arrived at Jerusalem?” Mk. 10:35-45
- B. The principle to warn us from falling into this sin. vs. 55-56
1. Jesus rebuked them for their desire for vengeance, “But He turned and rebuked them, and said, “You do not know what manner of spirit you are of.” vs. 55

- a. The word But “de” marks the sharp contrast between the two apostles and Jesus. vs. 55a
  - b. Jesus rebuked “epitimao”, to censure them severely, to chide them. vs. 55a
  - c. 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 and were without excuse.
    - 2) Their desire and intent for vengeance was their sinful nature, they took personal offense.
    - 2) They were not desiring or responding after God’s nature.
    - 3) Elijah was in the economy of law, but they in the economy of grace!
2. Jesus reminded the two apostles that He was the example for their lives. vs. 56
- a. Jesus was headed down th Jeruslaem to die for the Samaritans, “For the Son of Man did not come to destroy men’s lives but to save *them*.” vs. 56a
    - 1) Jesus has no feelings of reveange when people reject Him or speak evil of Him, but compassion.
    - 2) Jesus sees them as lost sheep, blind by their sin and pride, as the woman of Samaria. Jn. 4

- b. Jesus just move on to the next village, “And they went to another village.” vs. 56b
- 1) Jesus does not force any person to receive Him.
  - 2) Jesus will not violate their free will of rejecting Him.

### Illustration

Jesus from the cross prayed for forgiveness of His executioners. “Then Jesus said, “Father, **forgive them**, for they do not know what they do.” And they divided His garments and cast lots.” Lk. 23:34

### Application

1. Maybe someone at work has rejected Jesus.
  - a. They are not rejecting you, but Jesus, do not take it personal.
  - b. They are doing only what you once did, being spiritually blind.
  - c. They need to see your love through Jesus.
    - \* “For God did not send His Son into the world to condemn the world, but that the world through Him might be saved. He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God. And this is the condemnation, that the light has come into the world, and men loved darkness

rather than light, because their deeds were evil.” Jn. 3:17-19

2. Maybe some of your friends has rejected Jesus as you shared the gospel.
  - a. It is OK, they knew who you use to be and they will be watching you.
  - b. They will be the first to call you when something goes wrong in their life.
  - c. They may not come to Christ for many years, but you keep on praying and sharing with them as you can.
    - \* “let him know that he who turns a sinner from the error of his way will save a soul from death and cover a **multitude** of **sins**.” Ja. 5:20
3. Maybe some one in your family have been ruthless in their rejection of Jesus, one of your children, your wife or husband, etc.
  - a. The most difficult place to minister the gospel is often our own home.
  - b. The personal affront that you have turned away from your religion becomes very offensive and at time demonstrated in great anger and hostility.
  - c. The most powerful gospel is your life-example.
    - \* “So they were offended at Him. But Jesus said to them, “A **prophet** is not without honor except in his own country and in his own house.” Matt. 13:57

- 2) “And above all things have fervent love for one another, for “love will cover a **multitude of sins.**” 1Pet. 4:8  
\* **The principle is love!**

*The love for personal vengeance is based on self-deception!*

### **Conclusion**

Luke has reveal three sins of pride the twelve were guilty of to warn each of us:

- I. Love for preeminence is based on self-exaltation!
- II. Love for party preference is based on self-righteousness!
- III. Love for personal vengeance is based on self-deception!