

# Jesus Corrects His Disciples Over Divisiveness

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Well, good evening to Calvary Royal Baptist Church on this wonderful evening. We are going to continue our Bible study on discipleship. Before we start, I would like to just give a couple of announcements.

In about 3 weeks, we will celebrate once more. Please do not miss our potluck celebration of Pastor Waldrip. Pastor Wal just 40 years of ministry here on Saturday, December 6. Be sure to RSVP at one of the back tables and list what food dish you would like to bring. Our Christian schools Christmas program is scheduled for Friday, December the 6th at 7:00 p.m. You are quarterly invited. The ladies under construction after Thanksgiving Thanksgiving dinner will be on Friday, November 28th. Our annual pies at pastors will be after the midweek Bible study on November November 26. Be sure to bring a pre-cut pie, either chocolate or butterscotch. And then lastly, the joy in the morning ladies will meet at the Golden Corral on Citrus Avenue on November 22nd. For more information, call Ruby Rogers. At this time, let's go ahead and pray for preparation of this study. Lord, I thank you for this evening as we gather, Lord, under your word. Pray, Father, that you would help me, Lord, to preach this message in a way that would come out with clarity and will be spiritfilled. Pray, Father, that you would bless the hearers, that you would give them mercy to hear what you have to speak to them through this message. I pray, Father, that you will bless this end for asking in Jesus name. Amen.

Well, we're going to continue in our series of discipleship. And if you will go ahead and turn with me to Luke chapter 9. Luke chapter 9. And we're going to be starting with verse 49 this evening. Luke 49.

Last week I talked about the sin of **pride** that is common amongst all of us. And I mentioned how it takes various forms. Last week namely we focused on the pride of position. Pride of position. Tonight we will look at the warning of being **divisive**. Being divisive. And that's a form of pride. Being divisive. We're going to see that the Apostle John and the other disciples reacted negatively and decide divisively when they saw someone outside their immediate group casting out demons in Jesus's name. And so we're going to look at that in verse 49. And then I'll read through verse 50. Verse 49. "And John answered and said, 'Master, we saw one casting out devils in thy name, and we forbade him, because he followeth not with us.' " Verse 50, "And Jesus said unto him, 'forbid him not, for he that is not against us is for us.' "

So we see again this immediate opposition reveals what we see here a wrong kind of spirit which is again this word divisive and it's a sense of being suspicious, rivalrous view toward those that are not in their group. That's what we see here. And what is truly kind of blatant here is that this man that is John is pointing to as it were was performing something of good, a good work of driving out demons. Yet the disciples they get into their group mentality and are blind to the very good work that is before their eyes. and instead they're focusing on themselves. What we saw last week, they were focusing on their positions. We're seeing the same attitude. They're looking inward and looking, oh, he's not part of our group. So, not only is it just one person per se, where I am at positionally, but now they're thinking collectively as a group, where are they at? Are they with us or are they against us? And what we see here is this could be a danger for all of us where we get so focused in our groups that we don't even pay attention to the good work that God's people are doing today. And so Jesus immediately shuts down this foolish argument saying simply "forbid him not" or another way of saying **do not stop him** "for he that is not against us is for us." And so we clearly see that the Lord Jesus is not at all bothered by what they are bothered with. That's something that we can see here with observation that although this man was working outside of this specific group that John was with, Jesus is not pointing any sort of fault with this man that is outside of this immediate group just because this particular man wasn't following Jesus in this group of John gives this idea, this false idea of the Apostle John to slight this man in a way. And we're going to see more as we get into the details of this sermon. But these are just a couple of things to take notice.

And we see here that Jesus is saying that this man is an ally. another way of putting it, he's with us even though he's not physically in proximity in this immediate group along with these other apostles. And so, however, people often can be like the apostle John here and again have a wrong mindset that can cause all sorts of problems when we are faced with **rigid boundaries**. meaning whatever my group is thinking. That's all that matters. Nothing outside matters to our immediate group. And that can be a great danger to all of us. And the Lord Jesus looks around the corner and saying, "I'm I'm going to I'm going to speak about this and I'm going to correct you." And he corrects him gently, by the way. As we see in this text. But there are always this danger that we get so focused in what's called **group think**. You ever heard the expression group think, which is all thinking the same thing. And anything outside of what we think you're against us type of attitude.

And so again, the Lord Jesus addresses the disciples and corrects them because of their divisive attitude. And by the way, he does it early on. He doesn't just wait. He he he as soon as they say something, he he gets them a correction. What a what a great thing to remind ourselves of when we're doing something wrong, take notice. Did the Lord Jesus correct you and do you respond to it right away? Because that's what the Lord Jesus does. He always catches us early. Amen. He catches us early.

So we see one of his typical methods the Lord Jesus namely is he offers first **gentle correction**. We see that here he doesn't rebuked them. Another way of putting it, he reserves himself with rebuke when the time comes to it when the disciples fail miserably

in an area that we're going to see later on in a future text of discipleship. But the whole idea of the Lord Jesus is to correct a future attitude that can harm them and harm others. This is typically what you see the Lord Jesus does. He wants to catch it off early so that we're not too far away, right? We're we're we're caught before it's too late, as it were. And that's gentle correction that the Lord provides. And what a what an application for all of us. For example, as parents, we love to correct our children early, right? pray for a good father, a good mother. And we can learn a lot about application for parents in the way the Lord Jesus corrects his disciples.

The measures that is found here is one that is to be remembered, thought to be remembered. Just go back to Luke 9:23, will you, with me? I put this here because it's just a good reminder for ourselves to remember where we started with the call discipleship. Let me just read it. It says, "If any man will come after me, let him **deny himself** and take up his cross daily and **follow me**." What I want us to focus on is the emphasis of denying himself or deny himself and take up his cross daily. We often should deny ourselves of many things because we are prone to wander. We do constantly prone to wander. And this is an area where the Lord Jesus says deny yourself. Deny yourself of being divisive. Put it to death divisiveness. If you don't do it, you can't do the next part which is following the Lord Jesus. Because if you don't do what he's saying, how can you follow him? There is a gap. Amen. So when we hear what the Lord Jesus said says, we must put to death what he's saying to not do anymore. And then we can progress in following him because so many disciples during the time failed at listening to the Lord Jesus and stop following him. Same thing applies today. How many of us stop listening to the Lord Jesus when he corrects us and then we thereby we stop following him in the path that he desires for us as disciples. Amen.

So the emphasis once more is not on following us because of our status or because we are the sole group of authentic believers. Instead the focus is exclusively on **following the Lord Jesus**. let us not be the stumbling block. Another way of putting it, let us not stop other people from following the Lord Jesus because we are stumbling. So lessons taught here of this two passages is **avoid making quick judgments** about people's spiritual condition based only on outward appearances. Because that's what they were doing. They were just looking at the outside and going, "He's not part of our group." And right away they just went judgmental on this guy. instead of looking at the works that he was doing which was good according to Lord Jesus and that's all that really matters isn't it that is good works according to the Lord Jesus. Another one that we should take notice that we can learn from these two passages is that **external unity doesn't necessarily mean that you are right** just because there's unity within a group and you call yourself Christian doesn't mean that you are right necessarily. That's another way of looking at this text. But instead, if you are generally following the Lord Jesus Christ, how are you paying attention to his words? Is your actions based on his words? Another way of putting it. And so that's really important. Whose words are we listening to? Are we just listening to our little group as it were? or listening to the Lord Jesus and following accordingly to his word.

See, believers, we should be found that we are **followers of Christ by following his commandments**. Another way of putting it, that we are following his commandments. We're following his correction. We're following his instructions and all and everything else. Jesus again corrects his disciples here because of divisiveness. But I want us to also just kind of get ourselves outside of this kind of section and let's just fast forward to the time of the Apostle Paul because we're going to see in the church of Galatia. He talks about this divisiveness.

If you will just listen to me, it's in Galatians 5:19-21. Verse 19 says this, "Now the works of the flesh," okay? It's it's a work of the flesh are manifest which are these and I'm not going to name all of them for the sake of time. But he says their **factions or heresies** and he says that they which do such things shall not inherit the kingdom of God. Heresies factions that's where another translation puts it. actions is a religious or philosophical sect and the resulting division it causes. Now there's nothing wrong with being part of a sect. Let me just throw that out first. If it's a healthy and legitimate group again a follower of the words of Jesus and actually following through with it that is good. it's a good thing or other things in the church for example following the governance structure Matthew 18:15-17 one example on how to deal with sin issue in the church those are good things following that kind of a structure that the Lord Jesus implements for the local body or what about doctrines doctrines of Christ doctrines of grace those are good things healthy things that we ought to be as part of a church body. But there are of course the inherent wrong sects and that's what Paul refers to in Galatians 5:19 and I'm sorry, Galatians 5:20 for example that I just read because it's of the **flesh**. It's of the flesh. It's not spiritual. another way of putting it. And it comes out of arrogance, superiority, condemnation toward outsiders in a negative way.

And we see again going back the disciples in the text that we just read of Luke 9:49-50. This is the **wrong kind of sect**. Okay? We see here is a wrong sect. But I also want to share other sects that are wrong. Namely two major sects that we see in the scriptures and that is **Sadducees and Pharisees**. Sadducees and Pharisees. Acts 5:17 says this. "Then the high priest rose up and all they that were with him which is a sect of the Sadducees and were filled with indignation." or Acts 15:5. "But there arose up certain of the sect of the Pharisees which believed, saying that it was needful to circumcise them." Both these groups were charged by the Lord Jesus with **false teachings**. Matthew 16:5-12. I'm not going to read the whole text, but he mentions here, "Beware of the leaven of the Pharisees and of the Sadducees." Namely, he's calling out their **man-made traditions**. It wasn't from God. They created invented all sorts of traditions. And we see the warnings not only in the book of Acts, but we see it from the very mouth of the Lord Jesus in Matthew 16. I also want to note in Acts 23:8, the Sadducees didn't believe in a future resurrection or angels or demons.

So like Jesus, Paul and also in in Galatians, I want to also refer to another text from 1 Corinthians 1:11-13. This is where Paul corrects believers who are starting to fall prey to a divisive spirit. I will read this text from 11 to 13. And it says this, "For it hath been declared unto me of you, Corinthians, my brethren, by them which are of the house of Chloe, that there are contentions among you." Verse 12. "Now this I say that every one

of you saith, I am of Paul and of Paulos, and of Isus, and of I of Christ." Verse 13. "Is Christ divided? Was Paul crucified for you? or were you baptized in the name of Paul?" The question here that he puts at verse 13 is what he's trying to say here is essentially this. What was the issue with them? Is this with the words follow Christ? You might think that's a good thing, right? But if you put it into the context of these verses, in principle, this is what they're saying. that the Corinthians believers claim to only follow Christ where in reality they are rejecting the authority and the ministry of the apostle Paul and of Cephus. You see that is the problem and that is what Paul rebuked the Corinthians for.

And so there are red flags to this idea of being divisive and it can come out in all sorts of ways and I try to share most of that through the scriptures of the negative side of things and also noted the positive type of things with the various sect descriptions. Now what is evident in today's time is we have **pseudo Christians** meaning not real Christians. And who are they? And I think it's worth putting out there what those groups are. Well, we have the Jehovah's Witnesses, we have the Mormons, and and so on and so on. I'm not going to go and speak about all the various groups, but we do have again sects that are not the right kind. And those are just two that I'm just calling out here because they are all susceptible to a divisive spirit. And and them namely is **legalism**. Legalism which is a danger because they don't go to the scriptures. namely a lot of their ideas and it's infiltrated to the church and through essentially their witness and it just causes the leaven that I mentioned about the Pharisees and the Sadducees.

Now, one of the things that I want to just kind of close with tonight is how we ought to pray and **confront wisely** what group you are in tonight. Are you the one that is truly following the words of Christ? And by doing so, whether it's instruction or correction, namely like here, then are you truly and are following the Lord Jesus? Or are you part of a sect that is the ones that I namely pointed out that are just following man-made traditions or some sort of really odd some sort of religion that you have made up that is outside of scripture and you are following yourself essentially. you follow into either those two camps. Who are you following? Again, are you following the Lord Jesus or are you following yourself?

Because this is a serious matter. In Matthew 15:14, Jesus said this. He said about leaders, **blind leaders** essentially. He says, "Let them alone. They be blind leaders of the blind. And if the blind lead the blind, both shall **fall into the ditch**." It's a danger to be a leader. is a danger when you are blind leader essentially to what the word of Jesus here because the Pharisees he's talking about the Pharisees and the scribes who challenged the Lord Jesus and were themselves spiritually blind and so the Lord Jesus says those those two people those groups I'm sorry those two groups are essentially leading them to a ditch. They were leading themselves to a ditch and they were leading a bunch of other people into a ditch. And so what I'm calling out here, this text is it's a danger. You might think, well, I'm just following myself. I'm just doing whatever I feel is right. But what you're essentially doing is people are following you. And I like how Mark De puts it in his book discipling says helping the definition of discipling according to him is **helping others follow Jesus**. And that is the correct way that we ought to point

people as we're influencing people and people are following us that we're following after Christ and then people are following us as we're on the way to Christ. But on the other hand, we could be helping ourselves and being like the Pharisees and the Sadducees and we end up not only ourselves following to ditch but leading others to follow into a ditch. So what I'm saying to close with this is look at the end where is your path leading to? Oh, the Lord Jesus, we know our life is set for eternal life and we will be with him forever and ever. But you, if you are following your own self, it's not only a ditch that I'm talking about here that the Lord Jesus is talking about. The end is ultimately the **lake of fire** which there will be torment and forever in that torment that that's where you will be and others will be with you. So think and consider this lesson on discipleship.

Discipleship is you are influencing others and may you influence towards others or helping others follow Jesus if you are a true disciple of Christ. But if you are one that is just want to be an influencer for your own self, your own name, take these words as correction that you would listen to the words of Jesus in this that he says to the Pharisees and Sadducees, "Let them alone. Let them alone. Let let the blind lead the blind." Take heed that you are blind. another way of putting it. Know that and recognize that you are blind. And that the only way you're going to be able to see is if you see your sins that Jesus exposes here. And that you will see your sin for what it is. That it is **self-centeredness** and that it will ultimately lead to death and not only physically but spiritually. So may you turn to the Lord Jesus Christ and truly follow him and have eternal life.

That's what I my prayer is. And that I pray this message will speak to you. Let's pray. Father, I thank you for this opportunity to preach Lord from your word. I and the the vital lesson that Jesus has taught us here. I pray, Father, that you would help and cultivate these words, Lord, to to us as followers of Christ that if we need to be gently corrected in regards to the idea of being in a wrong group mentality of superiority of some sort. Lord help this to be a corrective measure for us and that we will see the big picture of what you are doing all across the world with brothers and sisters in Christ are doing good work according to your name. Help us to see that Lord and not to get so stuck in our own mentality. We thank you for the Lord Jesus for this this correction. And then I pray, Father, for those that are not following the Lord Jesus Christ with these words. Father, I pray that it would as well correct them and namely point them to the Lord Jesus Christ who can save them from their sin and that they can forever be able to be in the right be in the right direction, be in the right path which is eternal life and spending time with him not only for this time in our life here but in the life in heaven and into the kingdom. Thank you father for this time again blessed this and for ask it in Jesus name. Amen.