

# The Gospel of Luke

## Chapter 9

(Luke 9:1-62)

### Outline of the Book:

- I. Preface: The Method and Purpose of Writing, **Luke 1:1-4.**
- II. The Identification of the Son of Man with Men, **Luke 1:5-4:13.**
  - A. The Announcement of the Birth of John the Baptist, **Luke 1:5-25.**
  - B. The Announcement of the Birth of the Son of Man, **Luke 1:26-56.**
  - C. The Advent of John the Baptist, **Luke 1:57-80.**
  - D. The Advent of the Son of Man, **Luke 2:1-20.**
  - E. The Adoration of the Baby, **Luke 2:21-38.**
  - F. The Advancement of the Boy, **Luke 2:39-52.**
  - G. The Baptism of the Son of Man, **Luke 3:1-22.**
  - H. The Genealogy of the Son of Man, **Luke 3:23-38.**
  - I. The Temptation of the Son of Man, **Luke 4:1-13.**
- III. **The Ministry of the Son of Man to Men, Luke 4:14-9:50.**
  - A. The Announcement of His Ministry, **Luke 4:14-30.**
  - B. The Authority of His Ministry, **Luke 4:31-6:11.**
    - 1. Over demons, **Luke 4:31-37.**
    - 2. Over disease, **Luke 4:38-44.**
    - 3. Over the disciples, **Luke 5:1-11.**
    - 4. Over defilement, (a leper healed), **Luke 5:12-16.**
    - 5. Over defectiveness, (a paralytic healed), **Luke 5:17-26.**
    - 6. Over the despised, (the call of Matthew and parables about new vs. old), **Luke 5:27-39.**
    - 7. Over days, **Luke 6:1-5.**
    - 8. Over deformity, **Luke 6:6-11.**
  - C. The Associates of His Ministry, **Luke 6:12-49.**
    - 1. The call of the disciples, **Luke 6:12-16.**
    - 2. The characteristics of disciples, (The Great Sermon on the Plain), **Luke 6:17-49.**
  - D. Activities of His Ministry, **Luke 7:1-9:50.**
    - 1. Ministry in sickness, **Luke 7:1-10.**
    - 2. Ministry in death, **Luke 7:11-17.**
    - 3. Ministry in doubt, **Luke 7:18-35.**
    - 4. Ministry to sinners, **Luke 7:36-50.**
    - 5. Ministry financed, **Luke 8:1-3.**
    - 6. Ministry illustrated through parables, **Luke 8:4-21.**
    - 7. Ministry in storms, **Luke 8:22-25.**
    - 8. Ministry over demons, **Luke 8:26-39.**
    - 9. Ministry in death and despair, **Luke 8:40-56.**
    - 10. Ministry through the disciples, **Luke 9:1-10a.**
    - 11. Ministry to physical needs, **Luke 9:10b-17.**
    - 12. Ministry of prediction, **Luke 9:18-50.**
- IV. **The Repudiation of the Son of Man by Men, Luke 9:51-19:27.**
  - A. Rejection by Samaritans, **Luke 9:51-56.**
  - B. Rejection by Worldly Men, **Luke 9:57-62.**

### Outline for Chapter 9:

- III. **The Ministry of the Son of Man to Men, Luke 4:14-9:50.**
  - D. **Activities of His Ministry, Luke 7:1-9:50.**
    - 10. **Ministry through the disciples, Luke 9:1-10a.**
    - 11. **Ministry to physical needs, Luke 9:10b-17.**
    - 12. **Ministry of prediction, Luke 9:18-50.**

#### **IV. The Repudiation of the Son of Man by Men, Luke 9:51-19:27.**

##### **A. Rejection by Samaritans, Luke 9:51-56.**

##### **B. Rejection by Worldly Men, Luke 9:57-62.**

Luke **Chapter 9**, is paralleled beginning in **Mat 10:1**, where Jesus gives much greater instruction to the disciples in preparing them for ministry, which Luke records in his **Chapter 10** regarding the sending out of the 70 disciples. Then in Matthew's Gospel, much of what Luke has already noted about Jesus' ministry takes place, and in **Chapter 14**, Matthew tells about the feeding of 5,000, that Luke mentions in **vs. 10-17**. We will note where the other accounts in Luke's gospel take place in Matthew's. Similarly, in Mark's Gospel, this narrative begins in **Mark 6:7**, and then the other actions that Luke notes in our chapter, happen later in Mark's Gospel, as we will note.

In Luke's Gospel Chapter 9, we begin to see the Galilean phase of Jesus' ministry come to a close. In this chapter we will see:

1. The sending out of the Twelve, **vs. 1-10a**.
2. The miraculous feeding of the 5,000, **vs 10b-17**.
3. The questioning of "who they thought Jesus was," **vs. 18-22**.
4. The exhortation to follow Him by "carrying your own cross," **vs. 23-26**.
5. The Transfiguration, **vs. 27-36**.
6. The casting out of another demon, **vs. 27-43a**.
7. The prediction of His crucifixion, **vs. 43b-45**.
8. The argument among the apostles as to who was the greatest, **vs. 46-50**.
9. The rejection by the Samaritans with James' and John's request to destroy them, **vs. 51-56**.
10. The half-hearted requests to follow Jesus, **vs. 57-62**.

We begin with: **The Ministry through the disciples, Luke 9:1-10a**, where Jesus sends out the twelve.

This is the scene where Jesus sends out the 12 Apostles on their own, to witness the Gospel of the Kingdom to the people of Israel. During this time the disciples have been in training, and are being prepared for a larger role in the ministry of Jesus, as they will soon have more responsibility than they ever imagined.

In sending them, Jesus gave them the power to cast out demons and heal the sick with some specific instructions. As noted above, Matthew gives much greater detail about the instructions Jesus gave the twelve in order to prepare them for ministry, than Mark or Luke report. Therefore, our first principle is that much instruction in the Word of God is necessary before one begins his or her ministry in Christ.

#### **1. The sending out of the Twelve, vs. 1-10a.**

##### **Vs. 1**

**Luke 9:1, "And He called the twelve together, and gave them power and authority over all the demons and to heal diseases."**

First, we see Jesus "**called together**" SUNKALEO, the "**twelve**" DODEKA, after the brief separation of **Luke 8:51f**. Here we see the number 12 once again, as we noted the 12-year-old girl and woman who was hemorrhaging for 12 years at the end of **Chapter 8**. Luke must have been grouping the 12's. As we noted, 12 is the number of perfect government or governance, and the 12 Apostles represent the perfect governance for witnessing the Gospel of the Kingdom of God / heaven to the people of Israel at this time. We also know that 11 of the 12 would become part of the 12 Apostles of the Church, with Judas' removal and Paul's insertion, to begin and lead the Church in the dispensation of the Church Age.

To prepare these men for this specific journey, Jesus "**gave them power and authority**" DUNAMIS, which is "inherent power, might, ability, and force," to rule that Matthew and Mark do not use. It was the Divine ability to accomplish the impossible. Jesus infused them with capabilities they did not have on their own, cf. **Luke 4:14, 36; 5:17; 6:19; 8:46**.

The second thing Jesus gave them was “authority” EXOUSIA, which is “authority, right, or power” to rule. It is the right to carry out the Lord’s mission. As Jesus had the power and authority to do these things by the great Plan of God the Father, so too are these disciples given this power and authority from Jesus/God.

This also would identify these men as being from God, just as Jesus performing miracles showed He was the Son of God. Therefore, it was like a credit card that gave them access to the hearts and minds of the people so they could preach the gospel.

*“Although the disciples would experience the power and authority given to them by Jesus, they also would find out that they must live the same life of poverty, rejection, and dependence upon God as Jesus did.”* (Complete Biblical Library Commentary - Luke.) Cf. **Luke 9:57-62**.

The things these disciples would rule “**over**,” EPI, were “**all the demons**” PAS HO DAIMONION, and “**diseases**” NOSOS, cf. **Luke 4:40; 6:18; 7:21**. The result would be that they would “**heal**” THERAPEUO those people, just as Jesus had.

## Vs. 2

**Luke 9:2, “And He sent them out to proclaim the kingdom of God and to perform healing.”**

Here, Jesus “**sent them out**” APOSTELLO AUTOS. This is where we get the title for the Apostles. We see in **vs. 1**, Jesus “called” these men to Him, and then “sent them out” to witness. The same occurs for every believer. Jesus first calls us to His Kingdom for salvation and with that we are given a commission as Royal Ambassadors for Christ to witness the gospel of Jesus Christ and the greater truths of His Word.

These men were to “**proclaim**” KERUSSO, “**the kingdom**” BASILEIA, “**of God**” HO THEOS. It means witnessing the gospel of Jesus Christ. They have the authority as the representative KERUX of the king to proclaim the gospel of Jesus Christ.

“**And to perform healing**” KAI IAOMAI, which is the other word for healing synonymous to THERAPEUO. Some manuscripts read, “**heal the sick**” that includes HO ASTHENEIO, “the sick, weak, unhealthy, or those in need.” In either case, the healing was for those who were demon possessed or those with various ailments. But more importantly, it means to heal the soul of the unbeliever of the negative effects of sin, by bringing the gospel of Jesus Christ into their lives. This was the power given to them to back up their authority as witnesses for Jesus Christ.

Jesus proclaimed the kingdom of God, but He did so on His own authority as its King. Now, He sent the 12 with His authority to proclaim and His power to back up their proclamation.

## Vs. 3-5

**Luke 9:3-5, “And He said to them, ‘Take nothing for your journey, neither a staff, nor a bag, nor bread, nor money; and do not even have two tunics apiece. <sup>4</sup>Whatever house you enter, stay there until you leave that city. <sup>5</sup>And as for those who do not receive you, as you go out from that city, shake the dust off your feet as a testimony against them.’”**

As noted above, here Luke records only a brief amount of our Lord’s instructions when sending out the 12, while Matthew includes much more in his **Chapter 10:9-15**, which Luke records when our Lord sent out the 70 disciples in pairs of two, in Luke’s **Chapter 10**. **Mark 6:7-11**, is more similar to Luke’s account, yet Mark says the 12 were sent in pairs in **vs. 7**.

In **Luke 9:3**, our Lord instructs them to “**taking nothing**” with them “**for the journey**.” He then lists 5 items, (the number of grace), to leave behind; a staff, a bag, bread, money, and an extra tunic. Mark says the exception was to take a staff.

“**Staff**” RHABDOS ῥάβδος, which is a “rod, staff, stick.” It represents a walking stick for a traveler, the shepherds’

staff for guidance and protection, a rod used to beat grain in harvest, the staff of authority, and a measuring stick. It occurs 12 times in the NT, continuing the analogy of perfect governance. This was a safety item travelers carried to protect themselves.

“**Bag**” PERA πήρα, which is, “a leather bag for provisions, knapsack, or wallet.” It was used for carrying personal belongings, or food and supplies, and a sometimes it was a type of begging bag for collecting funds.

“**Bread**” ARTOS ἄρτος the common word for “bread, loaf of bread, or food in general.”

“**Money**” ARGURION ἀργύριον is “silver, money, or a piece of silver.” We would say currency to purchase things we need.

“**Tunics**” CHITON χιτών that means, “tunic or inner garment.” This is the inner garment or shirt worn next to the skin. We could even call it “underwear,” as we have today. So, they were not to even bring a change of underwear!

All of these things speak to the provisions necessary for life, the logistical grace blessings that God provides us. They all also have analogy for what the Word of God does for us and means to us every day. But the point here is that Jesus tells them to leave these things behind so that they will have to depend 100% on God to provide for their everyday needs, including defending them from evil. Therefore, this was an object lesson for the disciples to not supply their own resources to meet their daily needs, but instead to trust and rely upon God to provide for their daily needs; just as you and I should be trusting in God and His Word to provide for all of our daily needs.

This is the lesson Jesus intended for them to learn, as later in **Luke 22:35**, during the Passover Supper, He recalled that they had learned this lesson.

**Luke 22:35**, “**And He said to them, ‘When I sent you out without money belt and bag and sandals, you did not lack anything, did you?’ They said, ‘No, nothing’.**”

Right after that in **vs. 36**, our Lord instructed them to take these things along with them in the future, as He was about to be crucified and people would not be as generous towards them because of their leader’s demise. The hardening of the people’s heart towards God would cause them to need to take along provisions, which too God would provide, only not through the people.

In **Luke 9:4**, we see the generosity of the people they would witness too, “**Whatever house you enter, stay there until you leave that city.**” cf. **Mat 10:11**. There would be one generous family in each town or city they visited. Jesus did not want them to bounce around from one house to another within the city, because of the optic it would have on them as being beggars or swindlers.

In **vs. 5**, “**And as for those who do not receive you, as you go out from that city, shake the dust off your feet as a testimony against them.**”

“**Shake the dust off your feet**” uses the Present, Active, Imperative for a command of the Verb APOTINASSO ἀποτινάσσω “**shake off.**” It is only used here and **Acts 28:5**, for Paul shaking off a poisonous snake from his hand. In our passage, it is a symbolic use, as a Rabbinic thought that the Jews who traveled through Gentile lands would shake the dust from their feet when they returned to Palestine, as the heathen’s dust was considered a defilement. And here, those who rejected the apostles, who were bringing Christ’s message, were acting like heathens and would be held accountable in the Day of Judgment. Therefore, this was a symbol of the people’s rejection of the Gospel of Jesus Christ, “**as a testimony against them**” MATURION “testimony, witness, proof, or evidence,” EPI AUTOS “against them” that if sustained would result in their convicting judgment to the eternal Lake of Fire. cf. **Mat 10:14; Mark 6:11; Acts 13:51; 18:6**, using EKTINASSO for “shake off.”

It was also for the Apostles psyche in that they were not to take the rejection personally. As such, the people were not rejecting them but the Gospel of Jesus Christ and therefore God and His Plan for their salvation. Jesus used the image to encourage the 12 to put rejection behind them and to pursue their cause wherever opportunities arose. So, it was an ominous sign to the rejecting people, and an encouraging counsel to the Apostles.

## Vs. 6

**Luke 9:6, “Departing, they began going throughout the villages, preaching the gospel and healing everywhere.”**

Here the disciples begin their personal journey’s where they were not accompanying our Lord. They were off on their own “**preaching the gospel**” EUANGELIZO εὐαγγελίζω, “bring or announce good news, proclaim, or preach (the gospel).”

They also were “**healing**” THERAPEUO, “**everywhere**” PANTACHOU πανταχοῦ that means, “all places, everywhere.” They were saving souls, while also saving bodies from various ailments.

## Vs. 7-9

**Luke 9:7-9, “Now Herod the tetrarch heard of all that was happening; and he was greatly perplexed, because it was said by some that John had risen from the dead, <sup>8</sup>and by some that Elijah had appeared, and by others that one of the prophets of old had risen again. <sup>9</sup>Herod said, ‘I myself had John beheaded; but who is this man about whom I hear such things?’ And he kept trying to see Him.”**

This section is paralleled in **Mat 14:1-2; Mark 6:14-16; cf. Mat 16:14.**

These verses are added to set up our Lord’s questioning of the disciples upon their return in, **vs. 18-20**. This is what they were finding and hearing during their missionary journeys. In addition, it is what Herod Antipas was saying too, as the “head” of the people in Galilee. Remember, this Herod was the son of Herod “the Great,” from **Luke 1:5**. As we have noted, when his father died, 4 B.C., he became a tetrarch. He ruled Galilee and Perea until he was removed from his throne and exiled by Emperor Caligula in 39 A.D. for asserting his right to be called “king.”

Since Herod was ruler over much of the area in which Jesus’ ministry took place, it is not unusual that he would be interested in what was going on throughout his region.

“**Perplexed**” is the Verb DIAPOREO διαπορέω that means, “be greatly perplexed, be at a loss, or to be in doubt.” Only Luke uses this word here and **Luke 24:4**, for the woman at Jesus’ tomb post-resurrection, **Acts 2:12**, for the people who heard the Apostles preaching the Gospel at Pentecost in foreign languages, **Acts 5:24**, for the captain of the temple guard and chief priest hearing the miraculous release of the apostle from jail, **Acts 10:17**, for Peter’s perplexity regarding his vision of the unclean animals becoming clean to eat.

What Herod and the people were “perplexed over” was first “**all the things happening**,” which means the teaching, miracles, signs, and wonders Jesus, and now the disciples, were performing. In addition, there were the rumors about Jesus and who He was. Herod had heard that some said Jesus was “**John the Baptist who had risen from the dead.**” Matthew and Mark tell us that this was Herod’s own view, probably due to his guilt and paranoia for killing John. Others said He was the reincarnation, apparition, or resurrection of Elijah or one of the Old Testament prophets.

## Vs. 9

**“Herod said, ‘I myself had John beheaded; but who is this man about whom I hear such things?’ And he kept trying to see Him.”**

“**Beheaded**” is the Verb APOKEPHALIZO ἀποκεφαλίζω that means, “to cut off the head or behead,” that is only used in **Mat 14:10; Mark 6:16, 27**; and here. The other two synoptic gospels talk about John’s beheading at this point, **Mat 14:6-10; Mark 6:17-29**, which we have previously read and noted, yet Luke does not go into any detail in his gospel about that situation other than to say he was imprisoned by Herod, **Luke 3:20**.

The last phrase, “**And he (Herod) kept trying to see Him,**” sets up the storyline of Jesus’ trials prior to his crucifixion that included a presence before Herod where he mocked and abused Jesus, **Luke 23:6-12**. Therefore, this desire to “see him,” was prompted only by curiosity or malice, not by faith.

## Vs. 10a

**Luke 9:10a, “When the apostles returned, they gave an account to Him of all that they had done.”**

This is paralleled in **Mark 6:30**. Note that they are now described, not as “disciples” MATHETES, but as “**Apostles**” APOSTOLOS. Clearly this refers to the new activities of preaching and healing that the disciples are involved in.

The Apostles then “**gave an account**” DIEGEOMAI δηγέομαι that means, “describe, show or tell, relate fully, or conduct a narration through to the end.” In other words, they gave a detailed report of what they had seen, said, and done in all the places they had visited. We do not know how long they were on this missionary journey, where they visited, or what they did. We do not have any details given to us about their journey, but the Lord, their King and Sender, received a full accounting, just as we will give a full accounting of our lives to Him at the BEMA Seat, **1 Cor 3:10-15**.

## Outline for Chapter 9:

### III. The Ministry of the Son of Man to Men, Luke 4:14-9:50.

#### D. Activities of His Ministry, Luke 7:1-9:50.

#### 11. Ministry to physical needs; Main topic: The miraculous feeding of the 5,000, Luke 9:10b-17.

This scene is paralleled in **Mat 14:15-21; Mark 6:31-44, and John 6:1-14**. Matthew and Mark say this occurred right after Jesus learned that His cousin, John the Baptist, had been killed by Herod.

## Topics of Chapter 9:

### 2. The miraculous feeding of the 5,000, vs. 10b-17.

## Vs. 10b

**Luke 9:10b, “Taking them with Him, He withdrew by Himself to a city called Bethsaida.”**

“**Withdrew**” HUPOCHOREŌ ὑποχωρέω that means, “withdraw or retreat,” which is only used here and **Luke 5:16** in the NT. This is another instance of Jesus getting away from the crowds to rest and recharge, **Mark 6:31**, which demonstrates His humanity that did get tired, hungry, etc.

This time, He took the disciples with Him and went to the “**city POLIS, of “Bethsaida” Βηθσαιδά.**” Bethsaida is mentioned in **Mat 11:21; Mark 6:45; 8:22; Luke 9:10; 10:13; John 1:44; 12:21**.

It is a city east of the Jordan, in a “desert place,” that is, uncultivated ground used for grazing. This is doubtless to be identified with the village of Bethsaida in Lower Gaulonitis which the Tetrarch Philip raised to the rank of a city, and called Julias, in honor of Julia, the daughter of Caesar Augustus. It lay near the place where the Jordan enters the Sea of Gennesaret.

Three of the Apostles were from Bethsaida including, Philip, Andrew and Peter, **John 1:44; 12:21**.

**John 1:44, “Now Philip was from Bethsaida, of the city of Andrew and Peter.”**



## Vs. 11

**Luke 9:11, “But the crowds were aware of this and followed Him; and welcoming them, He began speaking to them about the kingdom of God and curing those who had need of healing.”**

This is the “no rest for the weary” passage. Despite Jesus’ desire for privacy and rest, He displayed no irritation, and in grace “welcomed” the people APODECHOMAI ἀποδέχομαι, “welcome, receive favorably, accept, or to receive with pleasure,” just as the people did for Jesus in **Luke 8:40**. Only Luke uses this word in his gospel and Acts. Cf. **Mark 6:34**, Jesus received them with compassion like sheep without a shepherd.

At this time, Jesus evangelized by “speaking to them about the Kingdom of God,” and “curing IOAMAI, those who had need CHREIAN, of healing, THERAPEUO,” reminding us of **Luke 5:31**, “And Jesus answered and said to them, “It is not those who are well who need a physician, but those who are sick.” And **Luke 4:43**, “But He said to them, “I must preach the kingdom of God to the other cities also, for I was sent for this purpose.”

### Principle:

- We too need to use our opportunities to witness the gospel and help others!

In addition, Jesus was also continuing to train the disciples for their future missionary journeys.

## Vs. 12

**Luke 9:12, “Now the day was ending, and the twelve came and said to Him, ‘Send the crowd away, that they may go into the surrounding villages and countryside and find lodging and get something to eat; for here we are in a desolate place.’”**

The apostles were exhorting Jesus to send the crowds away to the surrounding areas to find a place to sleep and eat. Here, we have a very interesting word for “**lodging**.” It is the Verb KATALUO that literally means, “to destroy or break down.” But here it is used like a slang word for obtaining a place to sleep, (i.e., “let’s break down for the night”). Yet, typically it is used for “destroy,” as this is the word used when Jesus said He would “destroy” the temple and rebuild it in three days, in Matthew and Mark; **Luke 21:6**. So, with the double meaning, we could say that the disciples were trying to “destroy,” this gathering, even though that was not their intention. It might have been the unintended effect. They were breaking up the body of Christ.

With this is, “**get something to eat**,” which in the Greek is HEURISKO “**find**,” with EPISITISMOS ἐπισιτισμός for “**food or provisions**.” EPISITISMOS is only used here in the NT, yet, the Septuagint (LXX) uses it specifically of the provisions for a journey, **Gen 42:25; 45:21**, (reminding us of the principles of **vs. 1-10**), and for the manna from heaven, “food,” that God provided for the people of Israel wandering in the wilderness, **Psa 78:25**.

Therefore, we see the tie in with Jesus’ instructions to the apostles in the previous section to trust in God for their provisions, i.e., their logistical grace blessings, **vs. 1-10**, as he also commanded Israel to do so. Yet, the disciples were not doing so at this time. So, we have an opportunity for learning.

The apostles’ request was based on human rationale for they were “**in a desolate place**” EN EREMOS TOPOS. Because the apostles had not learned the lesson as yet, they were looking at the physical environment and situation from a humanistic view point, forgetting who Jesus was and the power of God. They had not learned completely the lesson of trusting in God, faith-resting in Him, to provide 100% of their logistical grace blessings. So, Jesus was about to teach them the principle once again.

## Vs. 13

**Luke 9:13, “But He said to them, “You give them something to eat!” And they said, ‘We have no more than five loaves and two fish, unless perhaps we go and buy food for all these people.’”**

This scene reminds us of **2 Kings 4:42-44**, and Elisha’ miracle by the power of God to feed many with only a few

provisions, and God's provisions for the people of Israel wandering in the wilderness, **Exo 16; Num 11**.

I love Jesus' response here. It is a command that has a two-fold meaning. First, it means, why are you bothering Me with this detail. I am the Teacher. Do I also have to take care of the logistics? You should be taking care of this issue. This reminds us of the apostles in the early church that had too much responsibility with the teaching and evangelizing aspect of the ministry that they could not tend to the other details, so they established the office of and elected Deacons, **Acts 6:1-6**.

**Acts 6:2-4, "So the twelve summoned the congregation of the disciples and said, "It is not desirable for us to neglect the word of God in order to serve tables. <sup>3</sup>Therefore, brethren, select from among you seven men of good reputation, full of the Spirit and of wisdom, whom we may put in charge of this task. <sup>4</sup>But we will devote ourselves to prayer and to the ministry of the word"."**

Secondly, Jesus had previously given them "power" DUNAMIS, and "authority" EXOUSIA, **vs. 1**, so now He was challenging their faith to see if they would respond positively and feed the people with the power and authority God had given them. If they could heal the sick and exorcise demons with that power and authority, they certainly would be able to feed these people with it too. But, because this was a different situation, their faith did not transfer to this new situation, as it should have.

Notice Jesus' discussion with Philip in **John 6:5-6**, "Therefore Jesus, lifting up His eyes and seeing that a large crowd was coming to Him, said to Philip, "Where are we to buy bread, so that these may eat?" <sup>6</sup>This He was saying to test him, for He Himself knew what He was intending to do."

### **Principle:**

- If God can do the lesser, being infinite and all powerful, He can do the greater too!! If God can work in one situation in your life, or the life of someone else, He can work in your new situation too! Do not limit God to the familiar or previously accomplished. God is new and fresh each morning and in each situation. Trust in Him in every and all situations of your life.

So, Jesus used this situation to test their faith to see if it was transferable to various situations, or if their faith was dependent solely on what they have previously seen and done, which in reality is not true faith but empiricism or rationalism.

This is the apostles' response to Jesus' command, "you give them something to eat." **"And they said, 'We have no more than five loaves and two fish, unless perhaps we go and buy food for all these people.'"**

Here, we see the humanistic view point of the visible, rational, or empirical that is not faith! They were looking at their own resources, "**five loaves** (PENTE ARTOS), **and two fish** (DUO ICHTHUS)," and how much money they had to buy the "**food**" BROMA, for "**all these people**" PAS LAOS. At the same time, they were thinking about the task it would be to purchase that much food and bring it to the people; or could they even buy that much in one place?

**John 6:7, "Philip answered Him, "Two hundred denarii worth of bread is not sufficient for them, for everyone to receive a little.'"**

**John 6:8-9, "One of His disciples, Andrew, Simon Peter's brother, said to Him, <sup>9</sup>'There is a lad here who has five barley loaves and two fish, but what are these for so many people?'"**

They were looking at "all these people" compared to the "5 loaves, 2 fish, and money in the money box" and rationalizing, "there is no way we have enough or can do this." AND, they were forgetting about the Power and Authority that they had been given by Jesus/God. They also were forgetting what Jesus could have miraculously done in that situation. They should have approached Him with that viewpoint in faith, rather than in doubt saying to Him, "send these people away, we don't have enough." So, there is "faith failure" on several levels, but that is okay, because they were still learning. And Jesus would teach them a great lesson.



## Vs. 14

**Luke 9:14, “(For there were about five thousand men.) And He said to His disciples, ‘Have them sit down to eat in groups of about fifty each.’”**

Jesus is about to demonstrate true faith, power, and authority. He knew how many people were there. It says, “**about 5,000 men**” HOSEI PENTAKISCHILIOI ANER. PENTAKISCHILIOI πεντακισχίλιοι is used only regarding this narrative in **Mat 14:21; 16:9; Mark 6:44; 8:19; Luke 9:14; John 6:10**.

**Mat 14:21** says, “**There were about five thousand men who ate, besides women and children.**” Therefore, in reality, there were at least fifteen thousand people there; men, women and children.

Jesus then commanded the disciples to have the crowd “**sit down**” KATAKLINO “recline at a table, sit down, etc.,” which only Luke uses in **Luke 7:36; 9:14-15; 14:8; 24:30**. The last reference being the Passover Supper before our Lord was crucified, which this event occurred near a previous Passover, **John 6:4**.

Jesus had them sit in “**groups**” KLISIA κλισία that means, “group or company” that is also only used here in the NT, “**of about fifty**” HOSEI PENTEKONTA.

Fifty in the Bible is the number of Jubilee or deliverance. It points to deliverance and rest following on as the result of the perfect consummation of time. The year of Jubilee was the time of a double Sabbath year rest for the nation of Israel, where they would particularly have to rely upon God’s provisions from the previous years, because they could not plant or reap for two years, i.e., the 7<sup>th</sup> year Sabbath and the following 50<sup>th</sup> year Jubilee Sabbath. In addition, it also meant that all debts were forgiven, that was a picture of the forgiveness of sin. This is what Jesus wanted the people to be thinking about as He fed them with this Passover meal.

Five is the number of Grace. Ten is the number of Perfect Divine Order. So,  $5 \times 10 = 50$  is the number of God’s Perfect Grace Order / Provision that is emphasized in the Year of Jubilee. And 5,000 is  $5 \times 10 \times 10 \times 10$ , which is a triple emphasis of this fact. And, there were about 100 groups to feed,  $10 \times 10$ , a doubling of Divine Perfect Order and Provision was about to be displayed by Jesus.

## Vs. 15

**Luke 9:15, “They did so, and had them all sit down.”**

Here, we see obedience to the Word of God by the disciples and crowd. So, we see some faith, as they were probably anticipating Jesus to do something.

## Vs. 16

**Luke 9:16, “Then He took the five loaves and the two fish, and looking up to heaven, He blessed them, and broke them, and kept giving them to the disciples to set before the people.”**

Luke, typically uses “**looking up**” ANABLEPO, in regard to the blind receiving their sight, **Luke 7:22; 18:41-43**, which is a picture of having faith. So, Jesus is demonstrating His faith in the provisions of God the Father, as He looked up to “**heaven**” OURANOS.

Then Jesus “**blessed them**” EULEGEO that here means to give thanks for something, in this case the food God had provided for the people through these 5 loaves and 2 fish. He said a blessing for the food in faith! We call this “saying grace” for your food, where we give thanks to God for His provisions.

**1 Tim 4:3-5, “... foods which God has created to be gratefully shared in by those who believe and know the truth. <sup>4</sup>For everything created by God is good, and nothing is to be rejected if it is received with gratitude; <sup>5</sup>for it is sanctified by means of the word of God and prayer.”** cf. **Rom 14:6; 1 Cor 10:30f; 1 Thes 5:18**.

This is the principle of “saying grace” or “saying a blessing” before you consume food. Jesus demonstrated His faith in God the Father and gave Him thanks for the provisions He provided.

“**Broke them**” uses KATAKLAO κατακλάω that means, “break in pieces, break short or snap off.” It is only used in **Mark 6:41** and here for this narrative. This term is an intensified compound of the simple verb KLAO “break” that Matthew uses for this scene and the term used in the Upper Room Passover Supper, **Luke 22:19**, which Paul recounts in the Communion Supper ordinances in **1 Cor 11:24**. See also **Luke 24:30**. Therefore, this whole scene was a foreshadowing of the Upper Room Communion Supper on a much grander scale.

Finally, “**to set before the people**” uses PARATITHEMI that means, “place beside, place before, set before, put before, give over, entrust, or commend.” It is the word Luke also chose when writing about Jesus’ death upon the Cross when He “committed” or “set before” the Father His spirit, **Luke 23:46**.

**Luke 23:46, “And Jesus, crying out with a loud voice, said, “Father, into your hands I commit My spirit.” Having said this, He breathed His last.”**

Faithfully entrusting His spirit to God the Father upon His death, was shown by faithfully placing the “bread” before the 15,000+. Jesus, as the “Bread of Life,” was demonstrating to the people that He faithfully was giving His body to them upon the Cross to receive their sins and pay for them there.

Here, Jesus demonstrated His faith in God the Father to provide for His peoples’ physical sustenance. Upon the Cross, Jesus demonstrated His faith in God the Father to provide for His peoples’ spiritual sustenance.

### Vs. 17

**Luke 9:17, “And they all ate and were satisfied; and the broken pieces which they had left over were picked up, twelve baskets full.”**

This is the great part, “**and they all ate and were satisfied.**” In analogy, they all believe in God’s provisions physically and spiritually, and were satisfied CHORTAZO χορτάζω that means, “satisfied, satiated hunger, filled,” which also speaks to the beatitude of **Luke 6:21, “Blessed are you who hunger now, for you shall be satisfied.”** Although this miracle served as a tremendous example to the disciples of faith and dependence upon God, the final emphasis is upon the abundance of provision to the people.

And, having “**left overs**” is the Verb PERISSEUO περισσεύω that means, “to be more than enough, to have an abundance of, to be superior, and to excel in.” Therefore, there was more than enough; there was an abundance of God’s provision that satisfied the people, just as the Cross of Jesus Christ is all sufficient for the payment of the penalty of the sins of the entire world for our personal salvation.

Notice the collection of the left overs. There were “**12 baskets**” DODEKA KOPHINOS, **Mat 14:20; Mark 6:43; 8:19; John 6:12-13**. So, we see the number 12 once again that speaks to God’s perfect governance that means perfect provision and Divine administration for the people.

### Outline for Chapter 9:

#### **III. The Ministry of the Son of Man to Men, Luke 4:14-9:50.**

##### **D. Activities of His Ministry, Luke 7:1-9:50.**

##### **12. Ministry of prediction, Luke 9:18-50.**

### Topics of Chapter 9:

#### **3. The questioning of “who they thought Jesus was,” vs. 18-22.**

**Luke 9:18-22, “And it happened that while He was praying alone, the disciples were with Him, and He questioned them, saying, “Who do the people say that I am?”<sup>19</sup>They answered and said, “John the Baptist,**

and others say Elijah; but others, that one of the prophets of old has risen again.”<sup>20</sup> And He said to them, “But who do you say that I am?” And Peter answered and said, “The Christ of God.”<sup>21</sup> But He warned them and instructed them not to tell this to anyone,<sup>22</sup> saying, “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 up on the third day.”

This questioning by our Lord was after the disciples had returned from their first missionary journey and correlates back to vs 7-9, regarding Herod’s perplexity about who Jesus was. This is paralleled in **Mat 16:13-16, 20-21; Mark 8:27-31**.

Both Matthew and Mark say that this scene occurred in the north in Caesarea Philippi, which was situated near the base of Mount Hermon.



## Vs. 18

**Luke 9:18, “And it happened that while He was praying alone, the disciples were with Him, and He questioned them, saying, ‘Who do the people say that I am?’”**

At this time Jesus was “**praying alone**” PROSEUCHOMAI προσεύχομαι with KATA MONOS meaning, “in private or apart by one’s self.” Once again, we see the importance of private time for prayer to God.

Then, when He was finished with His prayers, He approached the disciples and asked them, “**Who do the crowds say that I am?**” Interestingly, this also sets up our Lord’s proclamations of His seven “**I am**” statements that John records in his gospel.

Each writer of the Gospels had the same intention that John did in writing his, which he declares towards the completion, **John 20:30-31, “Therefore many other signs Jesus also performed in the presence of the disciples, which are not written in this book; <sup>31</sup>but these have been written so that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name.”**

- 1) “**I AM the Bread of Life,**” **John 6:35, 48.** Noted after feeding the 5,000, (15,000+). Jesus made His heavenly origins known, (the bread from heaven from My Father, **vs. 32-33**) and the fact that He alone supplies the spiritual needs of His hearers.
- 2) “**I AM the Light of the World,**” **John 8:12; 9:5.** Jesus overcame sin (darkness) for the entire world. His Cross is all sufficient for salvation for those who believe in Him.
- 3) “**I AM the Door,**” **John 10:7-9.** Jesus is the entrance for the sheep to enter the pen, i.e., the believer to enter into heaven.
- 4) “**I AM the Good Shepherd,**” **John 10:11, 14.** Jesus is the one who protects, leads, guides, and nourishes the sheep/believers, cf. **Psa 23.** He also “laid down His life” for the sheep, **vs. 15, 17-18.**
- 5) “**I AM the Resurrection and the Life,**” **John 11:25.** Jesus provides the eternal resurrection life to those who

believe in Him. Jesus is not simply stating that He imparts resurrection and life, but that He Himself is resurrection and life.

- 6) **“I AM the Way and the Truth and the Life,” John 14:6.** Jesus is declaring three distinct things about Himself:
- “I AM the Way,”** Jesus is the way/means of salvation that leads to the Father and His House. It is through His death that God and sinners are reconciled.
  - “I AM the Truth,”** As “The Word,” Jesus is utter veracity and reliability, **John 1:1, 14.** He is the supreme revelation of God; God’s gracious self-disclosure, His “Word,” made flesh.
  - “I AM the Life,”** He is the life and the source of life to others, **John 3:16.**

These three represent an exclusive position for Jesus. He is the one way to God, He is thoroughly reliable, and He stands in a relation to truth such as no one else does.

- 7) **“I AM the True Vine,” John 15:1, 5.** Jesus is the obedient Son of God through whose sacrifice and mission God’s plan of salvation would be fulfilled, and through whom all who believe will grow and produce Divine Good, “the Fruit of the Spirit.” Jesus, by His exaltation in death and resurrection, will be removed tangibly from the world. We, the disciples, are sent into the world, as was Jesus, to carry on the task in His “absence.”

Finally, all of the **“I AM”** sayings prove the Deity of Jesus the Christ. And when Jesus uttered these solemn words, He sought to convey the astounding fact of His Divine nature, as did the Apostle John when he recorded these life-giving words.

### Vs. 19

**Luke 9:19, “They answered and said, ‘John the Baptist, and others say Elijah; but others, that one of the prophets of old has risen again.’”**

Here, we have a short list of who people thought and said Jesus was, “John the Baptist, Elijah, or one of the prophets of old has risen again.” **Mat 16:14** adds “Jeremiah.” Note that all of these men were dead at this time and so the people thought that Jesus was a resurrected being, **“had risen again”** ANISTEMI.

Other than Samuel, we have no record of a prophet being resurrected in the OT, and even Samuel was not a resurrection but a supernatural manifestation, **1 Sam 28.**

In addition, **John 6:14-15,** tells us that many people knew who Jesus was, **“Therefore when the people saw the sign which He had performed, they said, “This is truly the Prophet who is to come into the world.”<sup>15</sup> So Jesus, perceiving that they were intending to come and take Him by force to make Him king, withdrew again to the mountain by Himself alone.”**

This is another reason why Jesus tells them in **vs. 21,** to tell no one who He is.

### Vs. 20

**Luke 9:20, “And He said to them, “But who do you say that I am?” And Peter answered and said, “The Christ of God.”**

Then Jesus asks them, **“Who do you say I am?”** Peter, as usual, is the first to answer and states, **“The Christ of God”** HO CHRISTOS HO THEOS. Mark simply states, **“You are the Christ,”** and Matthew in **Mat 16:16** adds, **“You are the Christ, the Son of the living God.”**

Remember, CHRISTOS Χριστός means, “Anointed One,” who is also the Messiah. “Of God,” means God sent Him and is part of Him. As Mark states also that Jesus is God’s Son.

That was the correct answer. And as a result, Jesus then in **Mat 16:17**, “blessed Peter,” and made the great statement of “building His Church on the Rock.”

**Mat 16:17-20**, “And Jesus said to him, “Blessed are you, Simon Barjona, because flesh and blood did not reveal this to you, but My Father who is in heaven. <sup>18</sup>I also say to you that you are Peter, and upon this rock I will build My church; and the gates of Hades will not overpower it. <sup>19</sup>I will give you the keys of the kingdom of heaven; and whatever you bind on earth shall have been bound in heaven, and whatever you loose on earth shall have been loosed in heaven.” <sup>20</sup>Then He warned the disciples that they should tell no one that He was the Christ.”

This is that controversial passage regarding Apostolic succession, which the Roman Catholic Church proclaims. But, as we have noted before, there are two terms for “rock” here that differentiate Peter from Jesus. PETROS, “a stone, or piece of rock from a larger rock,” was used for Peter, and PETRA, “a large rock, mass of rock, rock ledge or rock cliff,” for Jesus. Jesus was speaking of Himself and would build His church upon Himself, not Peter. Nevertheless, Peter had a significant role in establishing the Church, but Jesus is “Cornerstone,” The PETRA upon which It would be built, cf. **Mat 7:24; Luke 6:48**.

Maybe to make this point, we have in Matthew’s and Mark’s account, right after Jesus’ question to the disciples and Peter’s response, our Lord rebukes Peter where Jesus says to Him, “Get behind Me, Satan,” **Mat 16:23; Mark 8:33**.

**Mark 8:33**, “But turning around and seeing His disciples, He rebuked Peter and said, “Get behind Me, Satan; for you are not setting your mind on God’s interests, but man’s”.”

### Vs. 21

**Luke 9:21**, “But He warned them and instructed *them* not to tell this to anyone,”

Then our Lord “warns” EPITIMAO “warn or strictly admonished,” the disciples to not tell anyone that He is the Christ at this time. This was a “**command or instruction**” by our Lord PARANGELLO παραγγέλλω that means, “transmit, give orders, command, or instruct.” The reason for this is given in the next verse, which we have previously noted as the reason why Jesus told many not to tell others about Him. In addition, we also have **John 16:14-15**, where some would revolt against Rome and try to establish Jesus as King of Israel.

### Vs. 22

Our Lord prophesied about His suffering, death, and resurrection. This is the first time in Luke’s Gospel that Jesus gave explicit details about His death and suffering.

**Luke 9:22**, “Saying, “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 up on the third day.””

Here, Jesus calls Himself the “**Son of Man**” As also noted in **Mark 8:31**, which is Luke’s familiar term that also identified Him as the Messiah, cf. **Mat 16:21**.

**Mat 16:21**, “From that time Jesus began to show His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised up on the third day.”

**Mark 8:31**, “And He began to teach them that the Son of Man must suffer many things and be rejected by the elders and the chief priests and the scribes, and be killed, and after three days rise again.”

“**Suffer**” is the Verb PASCHO πάσχω that means, “experience suffering, endure, or undergo punishment.” As you know, Jesus did not receive any punishment that He deserved, but took on the punishment we all deserve. This is undeserved suffering and punishment. As such, He suffered our punishment for our benefit, as He took on the sins of the entire world and paid the penalty for our sins. That was the final “suffering” Jesus would endure, but leading up to that point, He would endure many other sorrows and difficulties; some of which He mentions here.

**“Rejected”** is the Verb APODOKIMAZO ἀποδοκιμάζω “reject, declare useless, or to disapprove.” Other than **Heb 12:17**, each time this word is used in the NT it refers to Jesus being rejected, many times as the “Corner Stone.” cf. **Mat 21:42; Mark 8:31; 12:10; Luke 17:25; 20:17; 1 Peters 2:4, 7.**

Here, Jesus’ rejection is by three groups:

1. **“Elders”** PRESBUTEROS, “leaders of the synagogues, community leaders.”
2. **“Chief priests”** ARCHIEREUS, “Sadducean aristocracy, i.e., high priests that were part of the Pharisees and Sanhedrin. This may be a reference to both Caiaphas and Annas his father-in-Law who were both high priests at separate times who were part of Jesus’ trials. The plural used here also denotes members of the Sanhedrin who belonged to high priestly families. Besides the ruling high priest, the group included ex-high priests whose number varied with the frequent changes of appointments made by the Roman authorities.
3. **“Scribes”** GRAMMATEUS, “the lawyers of the Jewish church, teachers of the Law that also were interchanged with the Sadducees, as we have noted.”

These were the three groups of the Sanhedrin, the highest Jewish legal authority during the Roman period. As such, the three leading groups of the Jewish religious movement are noted as the rejecters and hands by which He would suffer. cf. **Mat 26:57-59; Mark 10:33; John 18:13, 24.**

**Mark 10:33**, “Saying, “Behold, we are going up to Jerusalem, and the Son of Man will be delivered to the chief priests and the scribes; and they will condemn Him to death and will hand Him over to the Gentiles.”

**John 18:13**, “And led Him to Annas first; for he was father-in-law of Caiaphas, who was high priest that year.”

**Mat 26:57**, “Those who had seized Jesus led Him away to Caiaphas, the high priest, where the scribes and the elders were gathered together.”

Jesus’ suffering would end with His death upon the Cross, **“and be killed”** APOKTEINO ἀποκτείνω, “kill and deprive of spiritual life.” Jesus received the latter first.

The suffering ended with the Cross and led to His triumph, as He would, **“be raised up on the third day”** EGEIRO TRITOS HEMERA. This is the prophecy of His resurrection.

Therefore, Jesus knew He had to suffer and be rejected, He knew He would die, but He also knew He would be raised to life on the third day!

Matthew and Mark, **Mat 16:22, Mark 8:32, 33**, mention Peter’s rebuke of Jesus, but Luke concentrates only on what Jesus would soon be facing. Thus, Luke associates the suffering Jesus must face, **vs. 22**, with the suffering involved in being His follower, **vs. 23-26**, which will be our next topic.

### Outline for Chapter 9:

#### **III. The Ministry of the Son of Man to Men, Luke 4:14-9:50.**

##### **D. Activities of His Ministry, Luke 7:1-9:50.**

##### **12. Ministry of prediction, Luke 9:18-50.**

### Topics of Chapter 9:

**4. The exhortation to follow Jesus by “carrying your own cross,” vs. 23-26.** This is paralleled in **Mat 16:24-27; Mark 8:34-38.**

**Luke 9:23-26**, “And He was saying to them all, ‘If anyone wishes to come after Me, he must deny himself, and

**take up his cross daily and follow Me. <sup>24</sup>For whoever wishes to save his life will lose it, but whoever loses his life for My sake, he is the one who will save it. <sup>25</sup>For what is a man profited if he gains the whole world, and loses or forfeits himself? <sup>26</sup>For whoever is ashamed of Me and My words, the Son of Man will be ashamed of him when He comes in His glory, and the glory of the Father and of the holy angels.”**

Matthew also uses the analogy of “taking up your own cross,” in **Mat 10:38-39**, in the context of loving Jesus more than your family members, vs. **32-39**, as does Luke in **Luke 14:26-27**.

**Mat 10:38-39, “And he who does not take his cross and follow after Me is not worthy of Me. <sup>39</sup>He who has found his life will lose it, and he who has lost his life for My sake will find it.”**

In these passages Jesus teaches the disciples that following Him as their Savior has a requirement, a reason, and a reward.

## **1. The Requirement:**

### **Vs. 23**

When Luke states “**He said to them all**,” it may be just the apostles, as **Mat 16:24** notes, or it could have been to a larger crowd, as noted in **Mark 8:34**. Matthew’s first use in **Mat 10:38-39**, and Luke’s second use in **Luke 14:26-27** is to a larger crowd. Nevertheless, it is a principle for all believers.

“**If anyone wishes**” uses the Verb THELO that means, “To wish to have, desire, to purpose to do, or to be willing,” in the Customary Present, Active, Indicative for ongoing action performed by the believer. This is coupled with the Present, Middle, Infinitive of purpose that speaks to the ongoing action to follow Jesus and looks ahead to the anticipated result of doing so.

This is also a first class “**if**” statement, using the Conjunction EI that means, “if and it is true.” In other words, “if and we do desire to follow Jesus.” The desire is the protasis. What follows is the apodosis or “then” statement, for example, “then we have to do something.” In this case the apodosis is threefold, “**he must deny himself, and take up his cross daily, and follow Me.**”

First, we must “**deny ourselves**” that uses the Aorist, Deponent Middle, Imperative of the Verb APARNEOMAI, ἀπαρνέομαι that means, “deny, disown, repudiate, or utterly reject.” With the Imperative Mood; this is the first mandate by our Lord to be a follower of Him. This word is used 13 times in the NT, and only in the Gospels for three subjects; this one, the denial of Jesus, and the discussion between Peter and Jesus about Peter’s denial of Jesus, which Peter refuted, that became the object lesson of the second context, **Mat 26:34-35, 75; Mark 14:30-31, 72; Luke 22:34, 61; John 13:38.**

The number thirteen in the Bible means rebellion, apostasy, defection, corruption, disintegration, revolution, or some similar idea. You see, this is what we are in the flesh, in relationship to God and Jesus Christ. Therefore, to be a follower of Jesus we have to “deny, disown, repudiate, or utterly reject” these instincts emanating from our Old Sin Nature, (OSN). The OSN / flesh is the reason we do not follow Jesus; therefore, to follow Him, we must not allow our OSN to rule our soul in self-willed desires to do as we please.

Instead, we must act in a wholly selfless manner and give up our self to Christ, that is, deny our desires and wills, and accept and obey the desires and the will of God and Jesus as noted next. Therefore, it means saying no to what we want and saying yes to what He wants.

The second mandate is “**let him take up**,” the Aorist, Active, Imperative of the Verb AIRO αἴρω that means, “raise, lift up, take up, pick up, bear away, carry off.” The thing we are to “take up” is “**his cross**” AUTOS STAUROS, which is “our own personal cross.” This intensifies this principle of denial.

Crucifixion is one of the most awful and embarrassing ways to die. The Romans designed the whole process of crucifixion, (from beginning to end), to heighten pain and to maximize shame. Victims were cruelly ridiculed during

scourging, stripped naked, made to carry their own cross, suspended high enough for a passerby to see, hung beneath a sign declaring their crimes, being taunted, and then left to rot after death.

So, this analogy of “taking up your own cross,” is the analogy of a condemned criminal being forced to carry one bar of his cross on “a one-way journey” to the place of execution. He could not turn back and he would not return. This is the ultimate expression of self-denial. Just as Jesus willingly carried His own cross of self-denial, so too are we who desire to be His disciples are to carry our own cross. We must willingly take up our cross.

This means that just as Jesus had a plan for His life given to Him by God the Father, so does the believer in Christ. Therefore, we need to learn and apply God’s plan to our life, whatever that may be, given the spiritual gift, ministry, and effect God has for us, **1 Cor 12:4-6**. We must willingly live inside of God’s power system to live the unique spiritual life of the Church Age.

For the follower of Jesus, this is not a one-time event. In this mandate, we are to do this, “**daily**” KATA HEMERA. The Preposition KATA with HEMERA “**daily**” expresses the goal we are to have. It is our daily goal to take up our cross, (i.e., to walk in God’s Plan and will for our lives daily). Therefore, every morning we wake up to die to self and the world so we can live for Jesus.

Paul reflected this attitude in **1 Cor 15:31**, “**I affirm, brethren, by the boasting in you which I have in Christ Jesus our Lord, I die daily.**”

**Gal 2:20**, “**I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me.**”

**Gal 5:24**, “**Now those who belong to Christ Jesus have crucified the flesh with its passions and desires.**”

**Gal 6:14**, “**But may it never be that I would boast, except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world.**”

Given that the figure of the “cross” is used, the Roman execution apparatus, this self-denial must include a willingness to die for Christ too.

The third mandate is to “**follow Me**,” the Present, Active, Imperative of the Verb AKOLUTHEO with the Pronoun MOI. AKOLOUTHEO ἀκολουθέω means, “follow, accompany, or to cleave steadfastly to one.”

The person who denies self and takes up their cross is following Jesus because they are going down the same path as Jesus. To do so, we must be consistent in our intake and application of Bible Doctrine while filled with God the Holy Spirit, the two factors of the equation to live the unique spiritual life of the Church Age.

Do not let Facebook or Twitter define your “following of Jesus.” To follow Him you must deny self and get to know Jesus personally through your study and application of His Word that could lead to suffering and potentially death.

Therefore, we are to: 1) Deny our self-willed OSN, 2) Live inside of God’s Plan for our lives, 3) by learning and applying God’s Word, (i.e., the mind of Jesus Christ), through the power of the filling of the Holy Spirit.

Examples of how to abide in these mandates are emphasized in the next three verses.

## **2. The Reason:**

### **Vs. 24**

**Luke 9:24**, “**For whoever wishes to save his life will lose it, but whoever loses his life for My sake, he is the one who will save it.**” This is also noted in **Mat 10:39; Luke 17:33; John 12:25**.

In this passage we have two more “if” statements.



The first, is linked with, “**wishes**” that is in the Present, Active, Subjunctive of THELO, where the Subjunctive is linked with the conditional particle EAN in the Greek for a Third Class “**if**” statement. It is used for an event described that can and will occur, but whose occurrence cannot yet be assumed with certainty. So, we say, maybe they will, and maybe they will not follow Him. In the Greek, it is HOS EAN that means “**whoever,**” as the “if” statement. The Protasis of this “if” statement is “**wishes to save his life**” THELO SOZO PSUECHE, the Apodosis, (then statement) is, “**will lose it**” APOLLUMI that also means, “kill or destroy,” in the Future, Active, Subjunctive.

In other words, if we want to hold on to our fleshly / earthly life led by our OSN, then we will lose the new spiritual life, the new resurrection life, God has planned for us. In essence, we would be destroying that new life in Christ.

The second “if” statement is led by the Contrasting Conjunction DE “**but,**” to show that this is a different way of thinking than just mentioned. The “if” is once again a third class if, using HOS EAN in the Protasis with “**loses his life for My sake**” APOLLUMI AUTOS HO PSUECH EGO HENEKA. APOLLUMI here is in the Aorist, Active, Subjunctive for the condition. “**For My sake**” is our motivation to live the new spiritual life God has for us because we love Jesus.

The Apodosis “then statement” is “**he is the one who will save it**” HOUTOS SOZO AUTOS, where SOZO is in the Future, Active, Indicative.

In other words, if we deny self / our OSN and live inside of God’s plan for our lives daily by taking in and applying God’s Word, we have lost this earthly / fleshly life and are now living our new life in Christ.

Therefore, you will lose your life if you try to save it, but you can have eternal life by “losing” your life to Christ. The person who tries to selfishly secure for himself pleasure, wealth, and happiness in this life is actually doomed to failure. He commits spiritual suicide, as the next verse tells us.

Yet, as William Barclay (Daily Study Bible, Luke, p. 121) puts it, “*The Christian must realize that he is given life, not to keep for himself but to spend for others; not to husband its flame but to burn it out for Christ and for men.*” When he does, he will gain true life in Christ.

## Vs. 25

**Luke 9:25, “For what is a man profited if he gains the whole world, and loses or forfeits himself?”**

This is the reasoning behind these statements. “**Profit**” is the Present, Passive, Indicative of the Verb OPHELEO that means, “to be of help, aid, or benefit.” Or, we could say of what value or gain is it.

“**Gains the whole world**” is the Aorist, Active, Participle of the Verb KERDAINO κερδαίνω that means, “to gain, acquire, make a profit, win, or gain over,” with HOLOS KOSMOS. It means to have all the power, riches, wealth, prestige, etc. of this world.

Then we have, “**loses or forfeits himself?**” APOLLUMI E ZEMIOO HEAUTOU. ZEMIOO ζημιόω is a verb that means, “injure, to damage, or to suffer loss.” It is only used six times (the number of man) in the NT; for this narrative in the synoptic gospels, **Mat 16:26; Mark 8:36**, and here, plus in **1 Cor 3:15; 2 Cor 7:9; Phil 3:8**.

**1 Cor 3:15, “If any man’s work is burned up, he will suffer loss; but he himself will be saved, yet so as through fire.”**

**2 Cor 7:9, “I now rejoice, not that you were made sorrowful, but that you were made sorrowful to the point of repentance; for you were made sorrowful according to the will of God, so that you might not suffer loss in anything through us.”**

**Phil 3:8, “More than that, I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish so that I may gain Christ.”**

In **Mat 16:26**, instead of saying, “loses or forfeits himself,” Matthew says, “**forfeits his soul?**” and adds, “**Or what will a man give in exchange for his soul?**”, as does Mark in **Mark 8:37**.

In other words, you could have all the riches, wealth, power, and prestige of this world but what good is that going to do for you when you are living for all of eternity in Hell. You cannot buy your way out of hell, or use your currency or clout in hell. There is only loss and suffering. That is why we need to accept Jesus as our Savior and follow Him in this life, so that in the next life we are blessed.

### 3. The Reward:

#### Vs. 26

**Luke 9:26**, “**For whoever is ashamed of Me and My words, the Son of Man will be ashamed of him when He comes in His glory, and the glory of the Father and of the holy angels.**” This is also noted in **Mat 10:33; Luke 12:9**.

Jesus continues to warn and reinforce the element of loyalty from **vs. 23**. Here, He uses another third class “if” for maybe you are and maybe you are not, once again with HOS EAN in the Protasis with the Aorist, Passive, Conjunction of EPAISCHUNOMAI ἐπαισχύνομαι that means, “**be ashamed** (of), or feel shame for.” It has the idea “to experience or feel shame or disgrace because of some particular event or activity.” Interestingly, this shame also points back to **vs. 23**, and the Cross of Jesus Christ, the most shameful death imaginable in Jesus’ day, as we noted above.

This means we are embarrassed to be identified with our Lord Jesus Christ in the presence of others, which is tantamount to denying Him. Here, we have two objects of being ashamed of, yet they are one and the same, “**Me and My Words**” EGO KAI HO EMOS LOGOS. Here, Jesus equates His Word to be on the same level as Himself. Therefore, it is one thing to be embarrassed to admit to others that you are a believer in Jesus Christ, and another to be embarrassed to admit you study the Bible. But they both go even further, in that to be ashamed of Jesus and His Word means you have no relationship with either. As we noted above in **vs. 23**, Peter is an example of being “ashamed” of Jesus, when he denied Him three times, **Mat 26:34-35, 69-75; Mark 14:66-72; Luke 22:55-62; John 18:16-18, 25-27**. In addition, to refuse to partake in Christ’s suffering and selflessness is also to reject / be ashamed of Him as Master, (i.e., not taking up your cross).

Jesus and the Bible, (His Words), are one and the same. Therefore, to be followers of Jesus, we need to learn and apply His Word. To be ashamed of Jesus, we do not learn and we do not apply His Word to our lives. If we are ashamed of Jesus and His Word it has eternal consequences.

In speaking to believers, Paul states in **Rom 6:21**, that the believer should be ashamed of their old way of living in sin and Satan’s cosmic system and not go back to his old ways of being led by the OSN, “**Therefore what benefit were you then deriving from the things of which you are now ashamed? For the outcome of those things is death.**”

Mark adds after, “ashamed of Me and My words,” in **Mark 8:38**, “**in this adulterous and sinful generation.**” This puts a greater stamp on those who are ashamed of Jesus. They are “adulterous” meaning, they follow other gods, mostly the god of this world, Satan and His cosmic system and the “god of self,” their own OSN as noted by saying “sinful.” Mark also alludes to the present “generation” of Jesus’ day, but this does not limit this warning to only that era. It indicates that the generation of Jesus’ day is an example of what not to be like, as they rejected Him as their Savior / Messiah / King.

The Apodosis, (“then” statement), tells us of the consequence. “**The Son of Man**” HIUOS ANTHROPOS “**will be ashamed of,**” the Future, Passive, Indicative of EPAISCHUNOMAI, “**of him**” HOUTOS. If we have been embarrassed to admit our relationship with Jesus and His Word, (denied our relationship with Him), and/or have no relationship with either, Jesus will deny that person.

Jesus then gives a time frame when His embarrassment of the unbeliever and reversionistic believer will take place,

**“when He comes in His glory, and the glory of the Father and of the holy angels.”** This is the Crown after His Cross. Although Jesus was traveling down a road of suffering and death, He proclaims here that one day He will return with **“authority, glory, and sovereign power,” Dan 7:14**, given to Him by the Ancient of Days - God!

This is His Second Coming that begins with the Rapture of the Church and culminates at the end of the Millennial Reign. At this time, Jesus will reward the positive believer and deny reward from the reversionistic believer, as well as deny the unbeliever eternal life and entrance into Heaven.

Matthew adds at the end, **Mat 16:27**, **“... and WILL THEN REPAY EVERY MAN ACCORDING TO HIS DEEDS.”** This is taken from the principle of **Psa 62:12; Prov 24:12** and is also noted in **Rom 2:6; 14:12; 1 Cor 3:13; 2 Cor 5:10; Eph 6:8; Rev 2:23; 20:12; 22:12**. Therefore, when the Lord returns in power, vindicated in the end, He will reject those who have rejected Him.

**Psa 62:12, “And lovingkindness is Yours, O Lord, for You recompense a man according to his work.”**

**Prov 24:12, “If you say, ‘See, we did not know this,’ does He not consider it who weighs the hearts? And does He not know it who keeps your soul? And will He not render to man according to his work?”**

This shame will come to the reversionistic believer at the BEMA seat of Jesus Christ, **1 Cor 3:10-15; 2 Cor 5:10, Rev 2:23**, when the believer’s works or deeds are judged for reward or loss of reward, cf. **1 John 2:28**.

**1 John 2:28-29, “Now, little children, abide in Him, so that when He appears, we may have confidence and not shrink away from Him in shame at His coming.<sup>29</sup> If you know that He is righteous, you know that everyone also who practices righteousness is born of Him.”**

This shame will come to the unbeliever at the Great White Throne judgment by our Lord Jesus Christ in **Rev 20:12**, when their works or deeds are judged to show that they were not sufficient for entrance into eternal life and heaven, and that they denied the only way, which is the person and work of Jesus Christ, as stated in His Word. Because their names were blotted out of the Book of Life, due to their unbelief in Jesus, they will be cast into the Lake of Fire, after the evaluation of their deeds shows them wanting. Those who have denied Jesus will at that time hear Him utter the devastating word, “Depart from me.”

The apocryphal book 2 Baruch 51:15f. states, “For what then have men lost their life, and for what have those who were on the earth exchanged their soul? For then they chose not for themselves this time, which, beyond the reach of anguish, could not pass away; but they chose for themselves that time, whose issues are full of lamentations and evils, and they denied the world which ages not those who come to it, and they rejected the time of glory.”

Therefore, like Paul, the unbeliever should believe in Jesus as their Savior / Messiah / King, and the believer should not be ashamed of Jesus in this life with the result of blessings and rewards in the eternal state.

**Rom 1:16, “For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.”**

**2 Tim 1:8, “Therefore do not be ashamed of the testimony of our Lord or of me His prisoner, but join with me in suffering for the gospel according to the power of God.”**

**2 Tim 1:12, “For this reason I also suffer these things, but I am not ashamed; for I know whom I have believed and I am convinced that He is able to guard what I have entrusted to Him until that day.”**

**Rev 22:12, “Behold, I am coming quickly, and My reward is with Me, to render to every man according to what he has done.”**

### **Outline for Chapter 9:**

#### **III. The Ministry of the Son of Man to Men, Luke 4:14-9:50.**

## D. Activities of His Ministry, Luke 7:1-9:50.

### 12. Ministry of prediction, Luke 9:18-50.

#### Topics of Chapter 9:

5. **The Transfiguration, vs. 27-36.** This is parallel in **Mat 16:28-17:9; Mark 9:1-9.** Since Herod and people were confused about who Jesus was, God settles the matter in this scene.

#### Vs. 27

**Luke 9:27, ““But I say to you truthfully, there are some of those standing here who will not taste death until they see the kingdom of God.””**

This is a prophecy by our Lord of an event that would occur eight days later at the Transfiguration, **vs. 28-36.** Many see the Transfiguration as the fulfillment of this prophecy, but there are two other interpretations that some hold: 1) Jesus was pointing to His resurrection and the outpouring of the Holy Spirit on the Day of Pentecost with the subsequent growth of the Church (cf. the book of Acts); 2) Jesus was speaking of the destruction of Jerusalem that took place in A.D. 70. Neither of these interpretations fit the full context of the following passages, especially looking at it from the Greek language.

Jesus made this statement in front of all the disciples, and potentially the larger crowd, yet He tells them that only **“some of those standing here”** will have this blessing.

**“Who will not taste death”** uses a double negative in the Greek OUK and ME for intensification meaning, “absolutely not.” We might say, “There is no shadow of a doubt” that this will happen.

The event is first, **“tasting death,”** which uses the Aorist, Middle Deponent, Subjunctive of the Verb GEUO “taste, eat, enjoy, or experience,” with THANATOS “death.” “Taste” is the poetic way of saying this; “experience” is technically what it means. Jesus, tasted death for all of mankind so that they all could see the glory and kingdom of God, **Heb 2:9.**

**Heb 2:9, “But we do see Him who was made for a little while lower than the angels, namely, Jesus, because of the suffering of death crowned with glory and honor, so that by the grace of God He might taste death for everyone.”**

And here, these men would not taste death, **“until they see the kingdom of God”** HEOS EIDON HO BASILEIA HO THEOS.

Matthew states in **Mat 16:28, “...until they see the Son of Man coming in His kingdom.”**

Mark states in **Mark 9:1, “... until they see the kingdom of God after it has come with power.”**

Both of those accounts make it seem more like Jesus was referring to end times prophecies. Yet, it is the scene that follows next, which is the fulfillment of this prophecy.

#### Vs. 28

**Luke 9:28, “Some eight days after these sayings, He took along Peter and John and James, and went up on the mountain to pray.”**

Here we see the “inner circle” of disciples once again, Peter, John, and James, that Jesus brought with Him, cf. **Luke 8:51.** These are the **“some of those”** from the prophecy in **vs. 27.** Peter would later write about this event in **2 Peter 1:16-18.**

Jesus brought these three with Him as He retreated once more for rest, recharging, and intimate relationship with the

Father, as He entered into prayer to God the Father. We have noted those principles previously, but again we should seclude ourselves from time to time when we enter into prayer. This gives us a time of privacy and intimacy with the Lord.

This happened 8 days after Jesus made the prophecy. The reason this number is given is to tie it back to vs. 27, and Jesus' prophecy. In addition, the number eight in the Bible is the number of resurrection, regeneration, and renewal; the beginning of a new order or era. This typifies what Jesus was about to show these men. He is going to show them the bodies of resurrected beings in the Kingdom of God. Remember also that Jesus was resurrected on the eighth day.

Tradition says this occurred on Mount Tabor, but more likely it occurred on Mount Meron which is northwest of the Sea of Galilee.

### **Vs. 29**

**Luke 9:29, “And while He was praying, the appearance of His face became different, and His clothing became white and gleaming.”**

Luke describes the “**appearance**” the Noun EIDON “appearance, form, sight, kind,” of Jesus’ “**face**” PROSOPON that changed / “**became different**” “HETEROS, “another” “**while He was praying.**”

In addition, “**His clothing became white and gleaming.**” “**White**” is the Adjective LEUKOS, “white, brilliant, shining.” “**Gleaming**” is the Verb EXASTRAPTO ἐξαστράπτω in the Present, Active, Participle, Nominative that means, “flash, gleam like lightning, radiate, or glisten.” It is only used here in the NT, a hapaxlegomena.

Matthews states in **Mat 17:2**, “**And He was transfigured before them; and His face shone like the sun, and His garments became as white (LEUKOS) as light (PHOS).**”

**Mark states in Mark 9:2b-3, ... And He was transfigured before them; <sup>3</sup>and His garments became radiant (STILBO, “to shine, be radiant, glisten,” which is only used here in the NT) and exceedingly white (LIAN LEUKOS), as no launderer on earth can whiten them.”**

This is an image of the resurrection body Jesus will have in the eternal state as well as all believers.

### **Vs. 30**

**Luke 9:30, “And behold, two men were talking with Him; and they were Moses and Elijah.”**

All three Gospel accounts say that He spoke with these two prophets of old. These two are considered the greatest profits in all of the OT. In addition, traditionally they represent “the Law and the Prophets.” In this sense, together they point toward the culmination of all that the OT prophecies regarding humankind’s restoration to fellowship with God through Jesus, **Rev 19:10**. As such, Jesus is the fulfillment of the Law and the Prophets. In addition, these are the two witnesses that are found in **Rev 11:3-12**. They are Jews who are going to be a part of the Second Advent Picture.

We also see, that at Sinai, Moses’ face shone, **Exo 34:30**; “glory of his face,” in **2 Cor 3:7**. Moses is not only representative of the Law, but he was considered a prophet too, **Deut 18:15, 18**, a type of Christ.

Elijah, HELIAS, is not only representative of the Prophets, but **Mal 4:5** tells us Elijah is the forerunner of the Messiah. Further, Elijah did not die, but was taken directly to heaven, i.e., he was raptured, **2 Kings 2:9-11**. So, he represents the Rapture of the Church when they will receive their resurrection bodies.

Liefeld states, “*Moses is a typological figure who reminds us of the past (the Exodus), Moses being a predecessor for the Messiah, while Elijah is an eschatological figure pointing to the future as a precursor of the Messiah.*” (Expositors Bible Commentary).

Finally, both men had unique departures from this world. Moses was buried by God, though no one knows where, **Deut 34:6**; cf. **Jude 9**, and as mentioned above, Elijah, was caught up to heaven in a whirlwind, **2 Kings 2:11**.

### Vs. 31

**Luke 9:31, “Who, appearing in glory, were speaking of His departure which He was about to accomplish at Jerusalem.”**

Both Moses and Elijah were also in an interim resurrection body as they “**appeared in glory**” that uses DOXA that can mean, “Glory, splendor, radiance, etc.” Only Luke mentions what they were speaking about; Jesus’ death upon the Cross, cf. **vs. 22**. Interestingly, “**departure**” is the Greek Noun EXODOS that reminds us of Moses’ career as a prophet and leader. In the Greek, EXODOS can mean, “an exit, departure, or death.” The use of the word for death is unusual, and it provides the passage with Exodus typology. The Exodus had delivered Israel from bondage. Jesus by His “exodus” would deliver His people from bondage to sin. So, the play on words of exodus and death are in view.

As such, in Elijah, we see the Rapture exit, and in Moses we see the exodus that culminated in his death just after seeing the Promised Land, yet before the people entered into it, **Duet 34:1-8**. The Promised Land is a type of the Kingdom of God.

### Vs. 32

**Luke 9:32, “Now Peter and his companions had been overcome with sleep; but when they were fully awake, they saw His glory and the two men standing with Him.”**

This most likely occurred at night, as only Luke mentions that the three disciples were, “**overcome with sleep**” BAREO “weighed down, oppressed,” and HUPNOS “sleep or slumber,” and they did not come down from the mountain until “**the next day**,” **vs. 37**. This prefigures the circumstances of the disciples in the Garden of Gethsemane in Jerusalem the night before Jesus would suffer death upon the Cross, cf. **Mat 26:43; Mark 14:40; Luke 22:45**.

“**Were fully awake**” is the Verb DIAGREGOREO διαγρηγορέω that means, “fully awake, or stay awake,” and is only used here in the NT. Therefore, it was while they were “totally awake” that they saw Christ’s glory. The testimony of their experience is emphasized by the use of this strong verb for “completely awake.” In other words, this was not a dream or some vision. They literally saw “**His glory**” AUTOS DOXA, as prophesied in **vs. 27**, along with the glorious bodies of Moses and Elijah.

### Vs. 33

**Luke 9:33, “And as these were leaving Him, Peter said to Jesus, “Master, it is good for us to be here; let us make three tabernacles: one for You, and one for Moses, and one for Elijah”—not realizing what he was saying.”**

“**As these were leaving Him**” uses the Present, Middle, Infinitive of the Verb DIACHŌRIZO διαχωρίζω that is also only used here in the NT. Typically meaning to “separate.”

Peter desires the “Parousia” (Second Coming) to continue, so he asks Jesus a question, calling Him “**Master**” EPISTATES; a term only Luke uses in His gospel several times, as Luke liked to use this term regarding the address of Jesus. Peter did “**not understand**” OUK OIDA the departure of Moses and Elijah and what his suggestion to Jesus was about.

Only Luke records Peter’s suggestion that they “**make**” POIEO, “**three**” TREIS, “**tabernacles**” SKENE “tent, booth, or dwelling,” so their fellowship might continue there on the mountain.

It is interesting that Peter recognized Moses and Elijah even though they were not told who they were, as we assume because nothing is recorded that Jesus told them. Maybe in over hearing their conversation, they heard them using each other's names.

Peter did not understand that this was the fulfillment of the prophecy of **vs. 27**. Instead, he wanted to build three tents for them to stay in, which reminds us of the Tabernacle in the wilderness, **Exo 40:1-38**, a tent like structure that housed the Shekinah Glory, pillar of cloud by day and pillar of fire by night; the theophany of our Lord Jesus Christ.

**Exo 40:34, "Then the cloud covered the tent of meeting, and the glory of the LORD filled the tabernacle."**

So, Peter had a good thought based on Scripture, but the wrong application. Again, He was thinking in earthly terms, when our Lord showed him heavenly application. The three, Jesus, Moses, and Elijah, were already "clothed" in their heavenly tents of glory. They did not need earthly ones to dwell in.

### Vs. 34

**Luke 9:34, "While he was saying this, a cloud formed and began to overshadow them; and they were afraid as they entered the cloud."**

Even though it was not a theophany of Jesus, "**a cloud NEPHELE, formed and overshadowed EPISKIAZO them.**" We previously noted EPISKIAZO in **Luke 1:35**, for the "overshadowing" of the Holy Spirit and power of the Most High over Mary to conceive the child, Jesus. Matthew and Mark both use this word only here.

Clouds are also associated with the coming of the "Son of Man," **Mark 14:62**, the Rapture of the Church, **1 Thes 4:16-18**, Jesus' ascension into heaven, **Acts 1:9**, and the transportation of the two prophets in **Rev 11:12**.

As a result of this great cloud coming over them, the disciples became "**afraid**" or frightened PHOBEO.

### Vs. 35

**Luke 9:35, "Then a voice came out of the cloud, saying, 'This is My Son, My Chosen One; listen to Him!'"**

This is the second occurrence of God the Father praising His Son, as prophesied in **Isa 42:1**. The first occurrence was at His baptism by John, as we noted in **Luke 3:22**.

Peter would later write about this in **2 Peter 1:17**, "**For when He received honor and glory from God the Father, such an utterance as this was made to Him by the Majestic Glory, 'This is My beloved Son with whom I am well-pleased.'**"

At the Transfiguration, Matthew records in **Mat 17:5**, "**While he was still speaking, a bright cloud overshadowed them, and behold, a voice out of the cloud said, 'This is My beloved Son, with whom I am well-pleased; listen to Him!'"**

Mark records in **Mark 9:7**, "**Then a cloud formed, overshadowing them, and a voice came out of the cloud, 'This is My beloved Son, listen to Him!'"**

All three accounts have the Father telling the disciples to "**listen to Him**" AKOUO AUTOS, which most likely is a fulfillment of **Deut 18:15**, "**The LORD your God will raise up for you a prophet like me from among you, from your countrymen, you shall listen to him.**"

Jesus is greater than the Law (Moses) and the Prophets (Elijah); He is the fulfillment of both! cf. **Luke 4:21; 24:25-27, 44-49; Acts 13:27**. He is the one and only that we should be listening to. We are to listen to Jesus for the final word on salvation, not Elijah and Moses or any other prophet from old. The NT never looks favorably on Christians turning back to the law or to Judaism. Those things belong to the former time. In these last days God has spoken to us by his Son, **Heb 1:1-3**. We are to listen to Jesus alone because He is greater than Moses and all the other prophets,

## **Heb 3:3-6.**

In addition, only Luke notes that the Father calls Jesus, “**My Chosen One**” ΕΚΛΕΓΟΜΑΙ ἐκλέγομαι “choose, select, elect.” This is God’s Plan for salvation. He has planned it and designed who would fulfill it. Jesus Christ was chosen by God the Father to fulfill His Plan of salvation. This reminds us that because of Jesus’ completed work upon the Cross and our faith in Him, we too are “chosen ones,” of God, **Eph 1:4, “Just as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him. In love.”**

### **Vs. 36**

**Luke 9:36, “And when the voice had spoken, Jesus was found alone. And they kept silent, and reported to no one in those days any of the things which they had seen.”**

When the voice of God the Father had ended, the disciples only saw Jesus, as Moses and Elijah had departed. In Luke’s account the disciples did not tell anyone what they had seen and heard. The other gospels indicate that once again Jesus instructed them to keep silent about these things until after His death.

**Mat 17:9, “As they were coming down from the mountain, Jesus commanded them, saying, “Tell the vision to no one until the Son of Man has risen from the dead”.”**

**Mark 9:9, “As they were coming down from the mountain, He gave them orders not to relate to anyone what they had seen, until the Son of Man rose from the dead.”**

Until they saw Jesus resurrected, Jesus did not want them telling others what they saw regarding His resurrection body and that of Moses and Elijah. Most likely, because people would not understand prior to that event, just as the disciples did not and began to “dispute” what it meant to be resurrected, **Mark 9:10, “They seized upon that statement, discussing with one another what rising from the dead meant.”**

As we have noted, the disciples did not even understand the idea of the suffering of Jesus, the Cross of Jesus, and the resurrection of Jesus, much less the transfiguration of Jesus, until He appeared to them after the resurrection and opened their eyes, cf. **Luke 24:31-35, 44-49.**

### **Outline for Chapter 9:**

**III. The Ministry of the Son of Man to Men, Luke 4:14-9:50.**

**D. Activities of His Ministry, Luke 7:1-9:50.**

**12. Ministry of prediction, Luke 9:18-50.**

### **Topics of Chapter 9:**

**6. The casting out of another demon, vs. 37-43a.** This is a lesson on the refinement of faith. This scene is paralleled in **Mat 17:14-18; Mark 9:14-27.**

In Matthew and Mark, there is an added teaching from Jesus about faith with the analogy of faith the size of a mustard seed, **Mat 17:19-21**, (vs. 21 is not in the earliest and most reliable manuscripts, but is part of **Mark 9:29**). Mark gives the greatest detail about this scene.

### **Vs. 37**

**Luke 9:37, “On the next day, when they came down from the mountain, a large crowd met Him.”**

After the Transfiguration, which probably happened at night, on the “**next day**” ΗΕΞΗΣ ΗΜΕΡΑ Jesus, Peter, John, and James “came down from the mountain” and were greeted by the large crowd once again.

What a contrast this must have been for all four men, as they saw the radiant glory of the Kingdom of God in all its



perfection to now be descending into sickness, sin, and unbelief among the worldly people in Satan's cosmic system.

### Vs. 38

**Luke 9:38, "And a man from the crowd shouted, saying, "Teacher, I beg You to look at my son, for he is my only boy."**

Like several other scenes we have noted in Luke's Gospels, **Luke 8:42** for example, this boy is this man's only begotten son MONOGENES HUIOS, which is a type of Jesus who is God the Father's only Son, **John 1:14, 18; 3:16, 18; 1 John 4:9**.

This man, "**cried out**," which is the Verb BOAO βοάω, "shout, cry out, or appeal to." It has the sense of crying out for help here, as does "**I beg you**" that uses DEOMAI "beg, pray, beseech, request." It was a frantic emotional appeal to Jesus for help; a form of petitionary intercessory prayer.

This man wanted Jesus to "**look at**" EPIBLEPO his son, which reminds us of Moses' healing in the wilderness regarding the poisonous serpents. In that scene, the people had to look at the standard of the Bronze Serpent to be healed, **Num 21:6-9**.

**Num 21:9, "And Moses made a bronze serpent and set it on the standard; and it came about, that if a serpent bit any man, when he looked to the bronze serpent, he lived."**

In Luke's scene, this man wanted Jesus to "look at" His son, which is a reversal of priorities for the faithful. The faithful will look to Jesus and His Word to be saved, rather than wanting Jesus to look at them. It is a subtle but strikingly important difference when it comes to salvation and the faith-rest life of the believer. Jesus used this imagery when speaking to Nicodemus in **John 3:14-15**, which is a type of the Cross that Jesus would be lifted up onto. Anyone who "looks at" (i.e., believes in), the Cross of Jesus Christ will be saved. In addition, for the believer, we look back to the Cross for the experiential forgiveness of our sins in applying **1 John 1:9**.

**John 3:14-15, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; <sup>15</sup>so that whoever believes will in Him have eternal life."** Cf. **John 8:28-30; 12:32-36**.

### Principle:

- Most people want God to take note of their situation and plight and do something about it. They want God to come to them! But greater faith is found in the one who takes note of God and His Word and therefore knows how God applies it to their situation and plight. They go to God, rather than demanding that He come to them!

This, coupled with addressing Jesus as "**Teacher**" DIDASKALOS rather than Lord, shows a subtle lack of faith in the person of Jesus Christ. Certainly, this man knew Jesus could heal, and believed that He could, but did he have true faith in Jesus as the Son of God and Savior?

### Vs. 39

**Luke 9:39, "And a spirit seizes him, and he suddenly screams, and it throws him into a convulsion with foaming at the mouth; and only with difficulty does it leave him, mauling him as it leaves."**

This is the description of what this possessing demon would do to the boy. Here, this man calls it a "**spirit**" PNEUMA.

- It seizes or "**takes possession**" of him LAMBANO.
- It causes him to "**suddenly scream out**" EXAIPHNES "suddenly or unexpectedly," with KRAZO "call or cry out, scream."
- It "**throws him into convulsions**" SPARASSO σπαράσσω "to tear, convulse, throw into a (violent) spasm."

- It causes him to “**foam at the mouth**” APHROS “foam or froth,” only used here in the NT. It is a medical term to describe the condition of an epileptic, cf. **Mark 9:18-20**.

And, when it would “**leave him**” APOCHOREO, it was with “**difficulty**” MOGIS or MOLIS “with difficulty, hardly, or with toil,” which also means it did not happen that often, and it would “**maul or bruise him**” SUNTRIBO “break, shatter, beat, or bruise.”

Combined, it means that the demon would cause severe physical harm to this boy causing him great pain. Luke, being a physician himself, uses many medical terms that appear like someone with epilepsy experiencing an epileptic seizure

The father calls it a lunatic illness, **Mat 17:15**, SELENIAZOMAI σεληνιάζομαι meaning, “to be epileptic, or a lunatic,” saying the boy has lost his mind. But this was no common illness or mental disorder; it was demonic possession.

## Vs. 40

**Luke 9:40, “I begged Your disciples to cast it out, and they could not.”**

This man had “**begged**” or petitioned DEOMAI, the “**disciples**” MATHETES, “**to cast out**” EKBALLO, this demon, yet “**they could not**” OUK DUNAMAI, which suggests they did not have the power to do so. The father asking the disciples to cast out this demon probably occurred during their first missionary expedition noted in **vs. 1-6**.

It is interesting that Jesus gave them “**power and authority**” DUNAMIS and EXOUSIA over all the demons during their mission, but here we see they could not cast out this demon. Does this mean that Jesus did not give them the sufficient power to overcome this demon? No! It shows the lack of faith the disciples had in trying to exercise this demon, which Jesus will reprimand them later about according to **Mat 17:19-20; Mark 9:28-29**.

**Mark 9:28-29, “When He came into the house, His disciples began questioning Him privately, “Why could we not drive it out?”<sup>29</sup> And He said to them, “This kind cannot come out by anything but prayer.”**

Mark makes it seem like a subtle thing, which it is, but something that was not the fault of the disciples, although it was. Apparently, this kind of demon is only exorcised when accompanied with prayer, which the disciples must not have done. Instead, they tried to use the power they had to exorcise it, forgetting that that power was from God and not themselves. This point is made in Matthew’s account.

**Mat 17:19-20, “Then the disciples came to Jesus privately and said, “Why could we not drive it out?”<sup>20</sup> And He \*said to them, ‘Because of the littleness of your faith; for truly I say to you, if you have faith the size of a mustard seed, you will say to this mountain, ‘Move from here to there,’ and it will move; and nothing will be impossible to you.”**

Matthew does not mention prayer in his account, although later manuscripts added **vs. 21**, to give us the context. But when comparing Matthew with Mark and Luke, we see the whole story and the lack of faith in the disciples’ first mission when they did not pray to God the Father in the work that they wanted to perform. Therefore, we see that faith and prayer go hand-in-hand, (notice the pun), and without both, we do not have the all-powerful faith God has provided for us.

This scene is also similar to **2 King 4:29-37**, when Elisha had his servant named Gehazi go to a Shunammite woman’s house to heal / raise her son. Gehazi, though following Elisha’s instructions, was not able to heal / raise the boy. Yet, when Elisha came, he prayed to God first and then raised the boy, **vs. 33**, and gave him back to her.

Therefore, in order to have the faith life God has designed and desires for us all to have, we first must believe that God can do something, (He has the all-sufficient power to do it), and then ask Him to do it, (pray to Him in petition for the need or thing to be accomplished); believing He will and can do. This means we recognize the source of the power in our faith, God the Father! And, we do not put ourselves and our power in the lead.

So, we see two subtle examples of lacking faith; first in the boy's father and then in the disciples. Both are given as object lessons for us to learn from by their mistakes, as I am sure they did too.

In fact, this was the lesson for the boy's father in **Mark 9:22-24**, when he asked Jesus to help the boy saying, **“But if You can do anything, take pity on us and help us!”** Even though this is a first class “if,” meaning “if and you can,” the fact that he states it in any “if” statement brings a hint of doubt in this man's mind, as subtle as it may be.

**Mark 9:23-24**, **“And Jesus said to him, “If You can?”** (*notice the indignation in Jesus' tone*), **All things are possible to him who believes.”** <sup>24</sup>**Immediately the boy's father cried out and said, ‘I do believe; help my unbelief.’”**

The boy's father learned greater faith that day!

### Vs. 41

**Luke 9:41**, **“And Jesus answered and said, ‘You unbelieving and perverted generation, how long shall I be with you and put up with you? Bring your son here.’”**

With the greater context of Matthew and Mark, using the example of the boy's father and the disciples, we better understand Jesus' response of disappointment, discouragement, and despair to the overall crowd. He addresses the entire **“generation”** GENEÁ “generation, offspring, family, race, or kind,” meaning first the people of Israel alive at that time, and secondly that era of people.

Notice also that this scene is in contrast to the great faith demonstrated by the Gentile Centurion in **Luke 7:1-10**.

**Luke 7:9**, **“Now when Jesus heard this, He marveled at him, and turned and said to the crowd that was following Him, ‘I say to you, not even in Israel have I found such great faith.’”**

Yet, here the people are **“unbelieving,”** which is the Adjective APISTOS ἄπιστος that means, “unbelieving, unbeliever, unfaithful, faithless, incredulous, or incredible (not in the good sense).” Therefore, our Lord rebukes them for their lack of faith.

With this, He also calls them **“perverted,”** using the Verb DIASTREPHO διαστρέφω that means, “perverted, turned away, seduced, opposed, or corrupted.” Luke and Matthew's reading of “perverse” may echo **Deut 32:5, 20**. In classical Greek, it was used as a technical term that acquired moral overtones. According to the ethical system of ancient Stoics, “The nature of man, which is originally good and oriented to the good, is ‘twisted’ (DIASTREPHETAI) by bad teaching and example, and by environmental influences of all kinds” Yet, we know that sin is within man, and this is that which perverts or corrupts his thinking away from God in unbelief.

In His rebuke, Jesus proclaims, **“how much longer shall I be with you,”** showing the strain on His patience, especially after teaching and performing miracles over and over again, yet seeing much unbelief. In addition, this goes with several discussions He has had about going to Jerusalem and being lifted up. It will not be much longer now.

In addition, He states, **“and put up with you?”** This statement uses, the Verb ANECHOMAI ἀνέχομαι that means, “to bear with, endure, forbear, tolerate, receive, accept, or to have patience with.” This is used in all three synoptic gospels.

As the Complete Biblical Library states, *“After His meeting with the perfected, holy ones from heaven—Moses and Elijah—the contrast must have been so great that Jesus may have felt a deep reluctance to deal with these difficult and unbelieving men. Having to deal with difficult and unbelieving men was a tribulation so heavy that Jesus found it almost unbearable.”* (Complete Biblical Library Greek-English Dictionary.)

Yet, in compassion, grace, and love, Jesus commands the boy's father to **“bring your son here”** that uses the Aorist, Active, Imperative of the Verb PROSAGO προσάγω that means, “bring toward, lead to, come near, or approach.”

This word is used only four times in the NT, first here in **Luke 9:41**; then in **Acts 16:20; 27:27**; and **1 Peter 3:18**.

Interestingly, in Classical Greek, it frequently embodied mostly cultic overtones with the sacrificial sense of “offering.” The worshiper would therefore bring the sacrifice to or before the deity, approaching it in reverence. This act in itself was part of the offering ritual whether the sacrifice was live or inanimate.

It also reminds us of Abraham bringing his only son Isaac before the Lord at His command for sacrifice in **Num 22:1-14**. Because of Abraham’s great faith, God abundantly blessed him, **vs. 15-18**. This was a type of God the Father sacrificing His only begotten Son, Jesus Christ, as noted in **1 Peter 3:18**, where PROSAGO is also used.

**1 Peter 3:18, “For Christ also died for sins once for all, the just for the unjust, so that He might bring us to God, having been put to death in the flesh, but made alive in the spirit.”**

### Vs. 42

**Luke 9:42, “While he was still approaching, the demon slammed him *to the ground* and threw him into a convulsion. But Jesus rebuked the unclean spirit, and healed the boy and gave him back to his father.”**

In rebellion, the “**demon**” DAIMONION was not done abusing this boy, and in one final battering it “**slammed**” Him *to the ground*, which uses the Verb RHEGNUMI ῥήγνυμι that means, “break, throw down, or dash to the ground” that we noted in **Luke 5:37**, regarding putting new wine into old wineskins, cf. **Mat 9:17; Mark 2:22; 9:18**. Jesus was about to make this boy new, and needed to get the old demon out of him.

So, the demon threw him into a “**convulsion**” the Verb SUSPARASSO συσπαράσσω that means, “cause one to shake or convulse violently, throw into a fit.” It is only used here and **Mark 9:20**, for this scene. Its root word SPARASSO “to tear, convulse, throw into a (violent) spasm” was used in **vs. 39**. So, SUSPARASSO is used for even more intensity in the type of convulsion or spasm the demon threw this boy into. Luke’s medical background once again provides vivid details of the physical effects of demonic possession in this instance.

Then Jesus “**rebuked**” EPITIMAO, the “**unclean spirit**” AKATHARTOS PNEUMA, and “**healed**” IAOMAI “healed, cured, restored,” cf. **Luke 4:18; 5:17; 6:18, 19; 7:7; 8:47; 9:2, 11**, the “**boy**” PAIS.

Then Jesus, “**gave him back to his father**” APODIDOMI AUTOS HO PATER AUTOS, which completes the analogy of Abraham and Isaac, as God gave Abraham back his son Isaac, just as God the Father received back His Son Jesus Christ in resurrection and ascension, after Jesus’ sacrifice for our sins.

### Vs. 43

**Luke 9:43, “And they were all amazed at the greatness of God. But while everyone was marveling at all that He was doing, He said to His disciples.”**

As a result of this event, the people “**were all amazed**” EKPLESSO ἐκπλήσσω that means, “be amazed, overwhelmed, or strike with astonishment.” It is the word used in reference to the activities of Jesus and the effect it had on those who observed and heard Him, cf. **Luke 2:48; 4:32**. Thus, the manifestation of great power displayed by Jesus so overwhelmed the crowd that they knew it was an act of God.

“**Greatness**” is the Noun MEGALEIOTES μεγαλειότης that means, “greatness, grandeur, magnificence, or majesty.” It is only used here and **Acts 19:27**; and **2 Peter 1:16** for Peter recalling the Transfiguration. With HO THEOS “**of God**.” Thus, the manifestation of great power displayed by Jesus so overwhelmed / amazed the crowd that they knew it was an act of God.

MEGALEIOTES is only used here and **Acts 19:27**, and in **2 Peter 1:16** for Peter recalling the Transfiguration and proclaiming the majesty of Jesus Christ in that scene.

**2 Peter 1:16, “For we did not follow cleverly devised tales when we made known to you the power and coming**

**of our Lord Jesus Christ, but we were eyewitnesses of His majesty.”**

Therefore, this praise is similar to what the demon possessed man of the country of the Gerasenes did when he was healed by Jesus, **Luke 8:39**. As such, Luke ends this healing scene with the people praising God’s majesty as revealed through the works of Jesus.

In addition, it is also important to note that Jesus did not attract attention to Himself, but as we see from Luke’s description, brought glory to God the Father.

### **Outline for Chapter 9:**

#### **III. The Ministry of the Son of Man to Men, Luke 4:14-9:50.**

##### **D. Activities of His Ministry, Luke 7:1-9:50.**

##### **12. Ministry of prediction, Luke 9:18-50.**

### **Topics of Chapter 9:**

#### **7. The prediction of His crucifixion, vs. 43b-45. This is paralleled in **Mat 17:22-23; Mark 9:30-32.****

In the second half of **vs. 43** and through **vs. 45**, Jesus tells His disciples a second time He was going to be **“delivered into the hands of men.”** While the people “were marveling” at all the things that Jesus did, He turned to His disciples to renew His prediction of His Cross. The people saw a miracle, but Jesus wanted His disciples to see the Cross.

#### **Vs. 43b**

**Luke 9:43b, “...But while everyone was marveling at all that He was doing, He said to His disciples.”**

In addition to “being amazed,” **“all were marveling,”** which is the other word Luke uses for people’s astonishment or amazement that is THAUMAZO “wonder, admire, be astonished, and be amazed,” cf. **Luke 1:21, 63; 2:18, 33; 4:22; 7:9; 8:25**, regarding peoples’ reaction to Jesus and His works; **“at all that He was doing,”** just as we should in our lives every day.

As Jesus, turned to tell them about His suffering, He wanted to equate the “majesty of God” that astonished and amazed the people, would also be seen in His crucifixion. Not only was Jesus here to heal and cure from illness and possession, but He was here to suffer and die, and be raised again! This was His ultimate course or purpose that went beyond miracles.

#### **Vs. 44**

**Luke 9:44, “Let these words sink into your ears; for the Son of Man is going to be delivered into the hands of men.”**

**“Let these words sink into your ears”** is literally **“place these words into your ears,”** using TITHEMI, “to put, set, place, or lay down,” in the Aorist, Middle, Imperative. It is an idiom that means, “learn well and remember what I am about to tell you.”

**“Son of Man”** HUIOS ANTHROPOS is used for the 7<sup>th</sup> time in Luke’s Gospel, out of 26 times he uses it in his Gospel. It is a favorite title for the Messiah that emphasizes His identity with humanity.

**“Is going to be”** is stated a little more urgently in the Greek that uses the Present, Active, Indicative of the Verb MELLO that means, “is about to be, is intended, is purposed, etc.”

BDAG states, *“to be inevitable, be destined, or inevitable;” an action that follows a Divine decree.”*

**“Delivered up”** which is the Present, Middle, Infinitive of the Verb PARADIDOMI παραδίδωμι that means,

“handed over or deliver up,” **into the hands of men**” EIS CHEIRAS ANTHROPOS. PARADIDOMI has two predominant uses. The first is “to transfer responsibility,” **Luke 1:2; 10:22; 12:58; 23:25.**

**Luke 23:25, “And he released the man they were asking for who had been thrown into prison for insurrection and murder, but he delivered Jesus to their will.”**

The second is “to betray,” **Luke 21:16; 22:4, 6, 21-22, 48.**

**Luke 22:48, “But Jesus said to him, ‘Judas, are you betraying the Son of Man with a kiss?’”**

Jesus will be handed over in both senses of the word. First, God will hand Him over to men, who will not receive Him as their king but unjustly condemn Him to death. In the process, He will secondly be betrayed by Judas and delivered to the Sanhedrin, who will hand Him over to the Romans, who will then try to give responsibility to another, (i.e., Herod), but will eventually hand Him over to the executioners. In other words, Jesus is destined to be delivered into the hands of men; He is going to be arrested, suffer, and die.

Therefore, once again Jesus is stating His mission and purpose for going to Jerusalem, as He told His disciples in **Luke 9:22**, and had the discussion with Moses and Elijah, (that Peter, James, and John overheard), during the Transfiguration, **vs. 30-31.**

*“So far, every confrontation with evil had resulted in an easy victory for Jesus; soon, He would begin a journey to confront evil in a fight to the death—His own death.”* (Swindoll’s Living Insights New Testament Commentary)

#### **Vs. 45**

**Luke 9:45, “But they did not understand this statement, and it was concealed from them so that they would not perceive it; and they were afraid to ask Him about this statement.”**

**“But they did not understand”** uses the Imperfect, Active, Indicative of the Verb AGNOEO ἀγνοέω that means they continue to, “not know, be ignorant, not understand, ignored, or disregarded.” As we have noted previously, the disciples did not understand what Jesus had to accomplish, until after He accomplished it.

Luke then says they did not understand because, **“it was concealed from them”** that uses the Perfect, Middle, Participle of the Verb PARAKALUPTO παρακαλύπτω that means, “cover beside, conceal, hide, or veil.” This word is only used here in the NT. In classical Greek PARAKALUPTO is used literally to mean, “cover by hanging something beside,” and therefore “cloak, disguise, or conceal.” In other words, their spiritual minds were unable to comprehend this truth because they shared the common Jewish viewpoint that saw the Messiah only as the coming King. As a result, they saw Jesus in that sense only and His lessons about suffering and dying were “concealed” or “hidden” from them.

Luke states it in a way that looks like it was not their fault, as this was done **“so that they would not perceive it”** that uses the Aorist, Middle, Subjunctive of the Verb AISTHANOMAI αισθάνομαι that means, “understand or perceive.” This word is also only used here in the NT. It refers to perception or intellectual understanding. Yet, this word implicates a lack of wisdom and insight that would have enabled them to perceive adequately what Jesus was saying in advance of its occurrence, given the plain warnings of Jesus. But instead, they continued to remain spiritually dense and confused.

We also see that **“they were afraid** (*the Imperfect of PHOBEO*) **to ask Him about this statement.”** Why did they not ask Jesus about this statement?

1. They did not want to reveal their ignorance. Given their discussions about who is greater in the next verse, if they asked about this that would reveal their lacking.
2. They did not want to hear any bad news.
3. They did not want to lose Jesus.
4. They did not want to lose the Kingdom come, which is the most probable.

Matthew and Mark are not so gentle with the disciples' lack of perception here.

**Mat 17:22-23, “And while they were gathering together in Galilee, Jesus said to them, “The Son of Man is going to be delivered into the hands of men; <sup>23</sup>and they will kill Him, and He will be raised on the third day.” And they were deeply grieved.”**

In Matthew's account, they also were told about His resurrection, yet they still were “**deeply grieved**” SPHODROS “greatly or exceedingly,” with LUPEO λυπέω “grieve, distress, sorrow, pain (someone), mourn, be sorrowful, or sad.” Their emotions took over because of their perceived loss of Jesus.

**Mark 9:30-32, “From there they went out and began to go through Galilee, and He did not want anyone to know about it. <sup>31</sup>For He was teaching His disciples and telling them, “The Son of Man is to be delivered into the hands of men, and they will kill Him; and when He has been killed, He will rise three days later.” <sup>32</sup>But they did not understand this statement, and they were afraid to ask Him.”**

Mark, like Luke uses the Imperfect, Active, Indicative of AGNOEO and PHOBEO, but does not say it was “concealed from them.” Therefore, like Matthew, he places the ignorance on the shoulders of the disciples in their lack of understanding, and that their emotions were running too high, so that they did not fully comprehend what Jesus was saying to them, and that they did not want to believe it because it meant they would lose Him, even though He said He would be raised on the third day.

Therefore, because of their emotional revolt of the soul, they were unable to comprehend and understand what Jesus was saying to them at this time. Their emotions ran so high that they did not even want to ask a follow up question for clarification from Jesus.

### **Principles:**

- We must keep our emotions in check, so that we are able to learn, understand, and apply God's Word in our lives. If we let our emotions control our soul, we will not be able to learn or apply God's Word to the situations of life, especially in times of trials, tribulations, or disasters.
- Sometimes we get to playing church and we are afraid to say we do not understand or know something with the result we do not ask questions. That is the mistake these disciples make. We should learn from their mistake. We should not be afraid of asking questions about God and His Word when we have them. It is by seeking the things we do not know that we come to know Jesus better, which is God's goal and desire for us. In addition, we should ask God, in prayer, to get to know Him better, **James 1:5-8**.

### **Outline for Chapter 9:**

#### **III. The Ministry of the Son of Man to Men, Luke 4:14-9:50.**

##### **D. Activities of His Ministry, Luke 7:1-9:50.**

##### **12. Ministry of prediction, Luke 9:18-50.**

### **Topics of Chapter 9:**

**8. The argument among the apostles as to who was the greatest, vs. 46-50.** This is paralleled in **Mat 18:1-6**, and **Mark 9:33-37**. Mark gives the greatest detail about this scene and bridges what Matthew and Luke tell. Luke also records that the disciples had this same argument after the Lord's Supper in **Luke 22:24-30**. cf. also **Mark 10:35-37**.

### **Vs. 46**

**Luke 9:46, “An argument started among them as to which of them might be the greatest.”**

You would think that after the Transfiguration the disciples would be humbled and obedient to the Lord's will. Yet,

on the contrary, they became ambitious. They were thinking of the crown and ignored the Cross as they were arguing as to who would be the greatest in the Kingdom of God. They were desirous of vainglory. This is the warning of **1 John 2:16**.

**1 John 2:16, “For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world.”**

“**Argument**” is the Noun DIALOGISMOS διαλογισμός that means, “thought, inward reasoning, doubt, questioning.” In the language of the Greek philosophers it denoted, “verbal interaction and debate.” As such, it was used for the process of deliberating, considering, reckoning, weighing, and discussing issues. So, it literally means, “to argue about differences of opinion.” In the NT, it is primarily used with a negative connotation where the inner life/thought causes both sinful and carnal motives.

This argument, coming right after Jesus once again proclaimed that He would have to suffer in Jerusalem, must also have been taxing on His soul, as the disciples were unable to understand what Jesus was trying to teach them. As it appears, their attitude displayed immediately following His statement was one of self-centeredness, rather than mission; the mission of Christ.

Jesus was thinking about what He would have to endure and suffer on behalf of others; the disciples were arguing about which of them would have the highest rank in the kingdom. Can you imagine what Jesus was thinking at this time about them! Yet, Jesus kept on thinking of others, even as they were thinking of themselves.

Therefore, Jesus tried to put the thought life in proper perspective with this illustration of a child, who represents the principle that “he that is least among you is the **greatest** (MEIZON used in the superlative degree).” He was trying to drive home the thought life of humility that leads to service of others, as He had within His soul.

#### **Vs. 47**

**Luke 9:47, “But Jesus, knowing what they were thinking in their heart, took a child and stood him by His side.”**

“**Jesus**” (IESOUS), “**knew**” (OIDA), “**their thinking**” (DIALOGISMOS, “thought, inward reasoning, doubt, or questioning) that came from their “**heart**” (KARDIA). In other words, this was what was cycling through their soul at this time due to arrogance led by the OSN. Jesus again supernaturally perceived their thoughts.

To answer their question, which they did not present to Jesus but to each other, Jesus “**took a child (PAIDION) and stood him by His side.**” Jesus identified the child with Himself, and vice versa, in this action. He used the child for this object lesson to the disciples to rebuke them by embracing a child; someone too small, too weak, and too helpless to be great. The child was the lowliest member in the society, without power and authority. This reminds us of Jesus being born in a lowly state as a child born in a manger.

#### **Vs. 48**

**Luke 9:48, “And said to them, “Whoever receives this child in My name receives Me, and whoever receives Me receives Him who sent Me; for the one who is least among all of you, this is the one who is great”.”**

Jesus’ response has two sections in this verse. The first has to do with our relationship with Jesus and the Father. The second has to do with our status in the Kingdom of God.

First, we have Jesus’ comparative response. In it, He uses the third class “if” statement (HOS EAN and the Subjunctive Mood of DECHOMAI “**receive** or accept”) that presents the condition of uncertainty of fulfillment but likely. In other words, maybe you will and maybe you will not.

To “**receive**” someone in the ancient Near Eastern world meant hospitality, to welcome as family, and to care for one’s needs. Therefore, to receive means, to treat like family.



To complete the “if statement,” the Protasis, He added “**this child in My Name**” PAIDION EPI HO EGO ONOMA. Here the child is the helpless stranger with a message. He is the messenger. And his message is “the name of Jesus,” which means the gospel and Word of God. Therefore, we have a helpless, humble messenger teaching the Word of God.

In addition, “**in My name**” links our motivation to His. To do something in someone else’s name is to act on his or her behalf. This is our service. To receive the helpless as Jesus would receive the helpless. In other words, we are to give the gospel to those who need it, having no expectation of reward.

Next, is the “then statement,” the Apodosis, “**receives Me,**” the Present, Middle, Indicative of DECHOMAI with EGO. Therefore, if we receive the message from the messenger, we receive Jesus, that is, salvation, an eternal relationship with our Lord, including our union with Him. We receive Him and are part of His family!

Jesus then compounds it by using another third class “if,” with the premise of “receiving Him,” that has the “then statement” of “**receives the one who sent (APOSTELLO) Him,**” which we know is God the Father, the Sender of the messengers and message. This also means we get the Eternal One, and that we get heaven / the Kingdom of God. Therefore, if we receive the child (the message/Gospel), we get Jesus (salvation), when we get Jesus, we get the Father too, (Heaven / the Kingdom of God)!

As the child is received as a representative of Jesus, so Jesus is received as the representative of God the Father. This leads to what Jesus will teach in **Luke 10:16**.

*“God sent Jesus to be the ultimate example of someone helping the helpless. Jesus receives humanity, welcoming sinners despite their sin and meeting the deepest needs of the least deserving. This practice essentially removes worthiness as a criterion for anything in the new kingdom. People are to be welcomed and served because of their relationship to the King, not because of their rank, power, or ability to benefit those who treat them nicely.”* (Swindoll’s Living Insights New Testament Commentary.)

The Second lesson is regarding status in the Kingdom of God, i.e., heaven.

**“For the one who is least among all of you, this is the one who is great.”**

“**Least**” is the Adjective MIKROS that is used here in regard to a person’s status in the earthly realm compared to “**great,**” which is the Adjective MEGAS used here in regard to a person’s status in the Kingdom of God / Heaven. The term “least” has nothing to do with rank, talent, or importance but refers instead to the one most willing to humble himself in order to serve others, cf. **Mark 9:35**.

**Mark 9:35, “Sitting down, He called the twelve and said to them, “If anyone wants to be first, he shall be last of all and servant of all.”**”

**So, the object lesson includes:**

- 1) Children owe obedience and need discipline and instruction, just as the believer should and does.
- 2) Children are generally considered unimportant, inferior, and as having no status. This is the principle of having humility.
- 3) Whoever received a child in His name, is receiving Him.
- 4) Those things in the world that are considered unimportant or insignificant to the world are important to Him.
- 5) If they are important to Jesus, then they are important to God the Father.
- 6) We should receive those who have no status (in contrast to the disciples’ argument), as if they had the most status, i.e., those who are least are great!

7) If we humble ourselves in this life and serve one another, as Jesus did, we will be great in the eyes of God, and greatly rewarded in the eternal state.

Jesus makes a powerful point by putting this child at His side and saying, in effect, the least of persons in society are greater than you. It is a humbling thing. The attitude adjustment Jesus teaches His followers is to turn them from pride to humility. Given that they were arguing “who is the greatest,” tells us that they all had some degree of pride or arrogance within their soul. And, compared to what Jesus had just told them about His impending suffering in Jerusalem, this must have seemed quite childish in the Lord’s eye. Therefore, He uses a child to make His point.

In using the child, the Lord teaches why being like children makes you great in the kingdom. The logic is given to us, as the child is great because the child brings Jesus with him, i.e., “**receive this child in My name.**” “**In my Name**” means the teaching of Jesus, the message of Jesus, the gospel of Jesus preached. Therefore, the child equates to the message of Christ, the Gospel.

And with the “if” statement it means, if we receive the child / the Gospel, we receive Jesus, i.e., salvation and union with Christ. Therefore, Jesus is telling them that the message, (the Gospel that gives us Jesus), is greater than the messenger (the Apostles). Even if the message comes from a little child, the Lord is offering Himself to the world in the message. Therefore, the Christ preached is greater than the preacher of Christ.

Why is that so great? It is because in receiving Jesus you also receive God the Father. Which is greater the child or God? Neither, because they are one and the same; the gospel, Jesus, the Father. For this reason, the messenger is always lower than the message. The main thing is not the giver of the message, but God in the message.

We need to know this especially today when preachers, their gifts, and their platforms are so widely idolized and self-aggrandized. Knowing that the message is greater than the messenger keeps us from arguing about who the “great preachers” are. It keeps us from being like the Corinthians in **1 Cor 3:4-5**.

We have to remember that the preachers serve the message, and the truly great preachers do not boast in their preaching ability or verbal prowess. The truly great preachers boast in the Lord! As such, there should be no famous preachers, only a famous Savior.

Therefore, the Lord checks our pride because the message will be lost in our arguing about who is “greatest.” If our argument continues unchecked, we will offer the world more of ourselves rather than more of Jesus. Unfortunately, sometimes fallen men love themselves too much and exalt Christ too little.

The King, the greatest of all leaders in the kingdom of God, is the One who made Himself the servant of all humanity, suffering our penalty for sin, receiving all who trust in Him, and giving us eternal life. Those who imitate the King share a measure of His kingly status. In the kingdom of God, we are to serve others as though they were kings. As the hierarchy has been inverted in the new kingdom, the true leaders act like servants. Therefore, the greatest saints are the unknown people in our churches who quietly and faithfully serve Him.

Matthew also adds a warning for not operating this way and causing some to stumble in **Mat 18:6**, “**But whoever causes one of these little ones who believe in Me to stumble, it would be better for him to have a heavy millstone hung around his neck, and to be drowned in the depth of the sea.**” Mark also does in **Mark 9:42**.

### **Vs. 49-50**

This is a real-life example of what Jesus was teaching on humility. This is paralleled only in **Mark 9:38-40**, with an additional teaching in **Mark 9:41**. This probably happened when the disciples were out on their first solo missionary journey, **vs. 1-6**.

**Luke 9:49**, “**John answered and said, “Master, we saw someone casting out demons in Your name; and we tried to prevent him because he does not follow along with us.”**”

John appropriately addresses Jesus as “**Master**” EPISTATES, which is equivalent to Lord. He then states they saw

someone casting out demons DAIMONION in Jesus' name. Yet, they were "forbidding" Him to do so.

**"Forbid"** is the Imperfect, Active, Indicative of the Verb KOLUO κολύω that means, "stop, hinder, prevent, forbid, restrain, or withhold," on an ongoing basis. In other words, they kept trying to stop this man from exorcising demons in Jesus' Name. We noted this word in **Luke 6:29** for not "withholding" your shirt if someone takes your coat. It is the same message here, humility. In this case, as we will see in Jesus' rebuke in **vs. 50**, it is humility that is needed on the part of the Apostles and us, in regard to our service as messengers for Jesus. But John was not showing that humility in this response to Jesus. Yet, it is the lesson Jesus will teach them in the next verse.

John's lack of humility is seen in his statement, **"he does not follow along with us."** Because this man was not "one of them" in John's eyes, once again reveals the disciples' attitude of pride and rivalry, and maybe even jealousy. This man was not "one of them," how dare he cast out demons! Their opposition boils down to one fact: he was not in their clique, their group, or their little tribe. So, they tried to shut him down. They raised their group above the mission itself. They raised their own personal ministries above the mission itself. That is what we call tribalism, not Christian ministry.

Yet, even though the man in question was not following Jesus "per se," with the other disciples, he was still working **"in Jesus' name"** i.e., in the Name of the Lord! This reveals that that man was not operating under his own power but the power of God / Jesus. He was not promoting himself, but Jesus! And, he did not receive directly the DUNAMIS and EXOUSIA, (power and authority), to exorcise demons from Jesus as the others had in **vs. 1**. Therefore, because he was not ordained when they were, they were suspicious and jealous of him.

I wonder if this man was exorcising the kind of demons the disciples could not exorcise in **vs. 40**! That may have led to even more jealousy on the part of the disciples, due to arrogance in their souls.

### Vs. 50

**Luke 9:50, "But Jesus said to him, "Do not hinder (KOLUO) him; for he who is not against you is for you"."**

The last half of this verse is one of the most unknowingly quoted verses from the Bible. The reverse of this statement is found in **Luke 11:23, "He who is not with Me is against Me...."** Yet, it means the same thing. Jesus used both statements, in their contexts, without contradicting the truth of either statement. They both mean unity in humility. The humility is to receive Christ and preach Christ. The unity is the person of Christ, nothing earthly or human, but the one who paid for our sins and gives us power and authority.

In Luke's Gospel, Jesus' response to John was **"do not hinder him,"** which uses the Negative Participle ME with the Verb KOLUO once again. This time, it is in the Imperative mood that means, "do not stop, hinder, prevent, forbid, restrain, or withhold." This means it was a command from Jesus to the disciples to not interfere with this man's ministry and this type of action. This man was working in the name of Jesus. The disciples were working in the name of Jesus. They were on the same side; just coming from different places.

Jesus' response was the same as Moses' in **Num 11:26-29**, in a similar situation. We have no information as to why these two, Eldad and Medad, did not go to the Tabernacle (a type of Christ) with the other seventy prophets and receive the Holy Spirit when they did. Yet, they too received the Holy Spirit and were able to prophesy just like Moses and the other seventy. This tells us that the Lord's Spirit is not tied to places and relationships. Those two were as truly prophets as Moses, and he welcomed them as such. And in addition, he wished for all God's people to be prophets and have the fullest possible blessing. And interestingly, we see young Joshua's negative response toward Eldad and Medad being similar to that of John's and the other apostles toward this man. Yet, Jesus' response to John and the others is a positive one, just as Moses' was to Joshua, as Jesus states, **"whoever is not against you is for you."**

Many times, we find ourselves compartmentalizing our relationship with God as the only one and best one. We get into tribalism when we think all others are the enemy if they are not doing what we are doing. Yes, there are lines to be drawn between good and evil, sin and righteousness, belief and unbelief, truth and falsehood, etc. Regarding those things we do not hesitate to draw and defend lines. But tribalism occurs among people who all name Christ as Lord

and believe the same gospel, as the Corinthians did by saying **“I am of Peter, I am of Paul, etc.”** in **1 Cor 3:4-5**.

Another pet peeve of mine is when Pastors use the phrase, “a follower of mine,” especially with the on-line access we have today to be part of a local assembly over the internet. Yet, many Pastors take pride in how many people are “following them,” on the internet, Facebook, Twitter, Instagram, etc. Rather, we should look at these people as followers of Christ and term them as such, as He is the One we all should be preaching and proclaiming.

The secular world is all about the “us versus them” mentality, where pyramid building and numbers are the main indicators for success. But Christianity is not like that. That is part of Satan’s cosmic system, but is not part of Christianity. Unfortunately, we try to take the indicators of the world that speak of success in the world and bring that into Christianity as indicators of success. But, as we noted in **vs. 49**, our Lord turned everything upside down compared to the World where in Christianity, the least will be the greatest in the Kingdom of God and the greatest in the world, will be the least in the Kingdom of God. Therefore, having the largest number of followers means nothing in regard to success in the spiritual life.

Another point is that we may be comfortable saying, **“He who is not against you is for you”** as long as we assume that we are the standard and others have to come to us. But, can we embrace the statement in the other direction? Can we joyfully proclaim, **“If we are not against them, then we are for them?”** If we cannot, then tribalism is in our hearts and will likely get in the way of our seeing the work of God being done by others. What a tragedy that would be, because it will push us into smaller and smaller tribes of isolation and make us doubt that God is at work in the world, especially if we think He is only working through us and our tribe.

In this narrative, we also see that citizens of Heaven do not become part of the Kingdom by passing a test, receiving a membership card, reporting to another citizen, or accepting an appointment to office. People become citizens by acknowledging the King’s authority and receiving His kindness. As such, they carry out the King’s agenda and are classified as citizens of Heaven, just as Jesus classified this man.

Therefore, humility is the continued theme, as we look to other Christians in our own church and other churches, who are doing the work of the Lord. As we look at them, we should proclaim them as brothers and sisters, fellow citizens of heaven, and not look at them as the enemy to be defeated. Therefore, we are to **“humble ourselves before the Lord and He will exalt you,”** **Mat 23:12; Luke 1:52; Rom 12:16; James 1:9; 4:6, 10; 1 Peter 3:8; 5:5-6.**

**James 4:10, “Humble yourselves in the presence of the Lord, and He will exalt you.”**

**Rom 12:16, “Be of the same mind toward one another. Do not set your mind on high things, but associate with the humble. Do not be wise in your own opinion.”**

**James 4:6, “But He gives a greater grace. Therefore it says, ‘God is opposed to the proud, but gives grace to the humble.’” (Prov 3:34)**

**1 Peter 5:5, “You younger men, likewise, be subject to your elders; and all of you, clothe yourselves with humility toward one another, for ‘God is opposed to the proud, but gives grace to the humble.’”**

**Luke 1:52, “He has brought down rulers from their thrones, and has exalted those who were humble.”**

**James 1:9, “But the brother of humble circumstances is to glory in his high position.”**

**1 Peter 5:6, “Therefore humble yourselves under the mighty hand of God, that He may exalt you at the proper time.”**

**Mat 23:12, “Whoever exalts himself shall be humbled; and whoever humbles himself shall be exalted.”**

**1 Peter 3:8, “To sum up, all of you be harmonious, sympathetic, brotherly, kindhearted, and humble in spirit.”**

## Outline:

### IV. The Repudiation of the Son of Man by Men, Luke 9:51-19:27.

Here, we begin a new section in our outline of the Gospel of Luke. This section does not have exact parallels in Matthew or Mark though some of the information is found in other contexts in each, as we will note. This narrative tells of Jesus' journey to Jerusalem where He would be crucified. It tells of His encounters along the way. As such, some call this section the "travel narrative."

In **Chapter 9**, we have two sections:

**A. Rejection by Samaritans, Luke 9:51-56**, which is our 9<sup>th</sup> topic, "The rejection by the Samaritans with James' and John's request to destroy them."

**B. Rejection by Worldly Men, Luke 9:57-62**, which is our 10<sup>th</sup> topic, "The half-hearted requests to follow Jesus."

#### Topics of Chapter 9:

##### 9. The rejection by the Samaritans with James' and John's request to destroy them, vs. 51-56.

This is an example of Tribalism by both parties involved that we noted in the previous section, which should not be part of the Christian way of life.

This narrative also reminds us of Elijah's encounter related to Samaria in **2 Kings 1:1-16**, as we will note below.

#### Vs. 51

**Luke 9:51, "When the days were approaching for His ascension, He was determined to go to Jerusalem."**

"**When the days were approaching**" literally reads, "**And it came to pass**" that occurs frequently in Luke, as a marker of transition. In Greek literature, it is often an indication of a new paragraph.

"**Approaching**" is the Verb **SUMPLEROO** συμπληρώω that means, "to be fulfilled," and has the idea of coming to the end of a period of time with the implication of the completion of an implied purpose or plan. This was the end game in the plan of God for Jesus' earthly ministry.

"**His ascension**" is the Noun **ANALEMPSIS** ἀνάληψις that literally means, "a receiving up" and also means, "to be taken up or ascension." It is only used here in the NT. As a turning point in Luke's Gospel, he gives us a glimpse of the future exaltation of Jesus that lay ahead in Jerusalem. Thus, the time had come, not only for Jesus to face the Cross, but also for His exaltation!

As Jesus had spoken three times prior in this chapter, **vs. 22, 31, 44**, He needed to go to Jerusalem and suffer for our sins. This passage uses an idiom, **STERIZO AUTOS PROPSOPON** that means to "**set firmly His face**," which means, "have a determination to do something," as it is translated here. What Jesus was determined to do was "go to Jerusalem" **HIEROUSALEM** Ἱερουσαλήμ; the place of the fulfillment of God's Plan for His life. It indicates the courage and determination of Jesus to complete His mission, cf. **Num 24:1; Isa 50:7; Ezek 21:2-3**. Therefore, Jesus was determined to fulfill God's plan for His life, just as we should be every day!

#### Vs. 52

**Luke 9:52, "And He sent messengers on ahead of Him, and they went and entered a village of the Samaritans to make arrangements for Him."**

In the Greek, it says "**he sent messengers before his face**" using **PROSOPON** again meaning, "He sent messengers beforehand to the place of His determination."

On their way from Galilee to Jerusalem, they would pass through Samaria and needed lodging for the night.

The “**Samaritan village**” SAMAREITES Σαμαρείτης, ΚΟΜΕ κώμη is the designation for a member of an ethno-religious group that seems to have originated sometime during the Persian occupation of Palestine. They were part Jew and part Gentile. This group continues in existence, in very limited numbers, to the present. They were composed of a mixture of native Israelites, probably of the lower socioeconomic groups who were not deported at the time of the Assyrian deportation, and foreign colonists who had settled into the area. According to Jewish tradition, the Samaritans were descended from the colonists brought into Israel by the Assyrian king Shalmaneser following the conquest of the northern tribes and the deportation of their populations, cf. **2 Kings 17**. The Samaritans, however, claimed to be the legitimate descendants of the tribes of Ephraim and Manasseh, since only a small portion of the population was actually deported. The historical reality is probably somewhere between these two traditions.

Over the years there was great tension between the Jews and the Samaritans, and their claims of legitimacy especially in regard to the religion of Israel. As such, the Samaritans opposed the reconstruction of the temple in Jerusalem by the Jews, who returned from the Babylonian captivity, about 538 B.C.; cf. **Ezra 4**. The Samaritans themselves constructed a temple on Mount Gerizim around the time of Alexander the Great, about 332 B.C. This Samaritan temple was destroyed by the Maccabean ruler John Hyrcanus, about 128 B.C. Later, the Samaritans defiled the Jerusalem temple by scattering human bones within it, about A.D. 6–9. See Josephus Antiquities 18.2.2. See also **John 4:20**, for the debate about the placement of the true Temple.

Related to the issue of temple worship was the rejection by the Samaritans of all the books of the Old Testament except the Pentateuch. They argued that the Prophets and the Writings (as divisions of the Jewish canon) supported the “apostate” temple worship in Jerusalem. Thus, their messianic expectations, cf. **John 4:25**, were based on the “prophet like Moses” in **Deut 18:15-19**, rather than a view of the Messiah as a “Son of David.”

Josephus tells us that Samaritans were not unwilling to ill-treat pilgrims going up to Jerusalem, even to the extent of murdering them on occasion, (Wars of the Jews 2.232; [Morris, Tyndale New Testament Commentaries, 3:196]). The Jews, **John 8:31**, used the name Samaritan as a term of derision against Jesus and associated it with demonic possession, **John 8:48**, and the prejudices of the Samaritans are evidenced in **Luke 9:52f**, where they denied hospitality to Jesus because He was in route to the Jerusalem temple. Therefore, it did not help that Jesus was not only a Jew, but He was also on His way to Jerusalem, a place that Samaritans refused to acknowledge as the true center of worship.

Nevertheless, the most “positive” attitudes toward the Samaritans are found in Luke–Acts. Luke recorded Jesus’ rebuke of the disciples’ hatred for the Samaritans in our passages, and used Samaritans as positive examples, e.g., the “Good Samaritan” of **Luke 10:25-37** and the one “thankful leper” of **Luke 17:11-19**. The Samaritans also played an important transitional role in the spread of the gospel among all people: **Acts 1:8**, “**But you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth.**” This was partly fulfilled in **Acts 8:25**. In addition, we see the demoniac of the Gerasenes witnessing to his own people who would later receive Jesus’ teaching. Compare the use of the word SAMAREITES in our verse and **Mat 10:5; Luke 10:33; 17:16; John 4:9, 39-40; 8:48; Acts 8:25**.

### Vs. 53

**Luke 9:53, “But they did not receive Him, because He was traveling toward Jerusalem.”**

This is tribalism at its best. As noted above, the Jews and Samaritans were always bias towards each other. They were tribal. The Samaritans in this village, thought that Jesus was demonstrating prejudice towards them because He was not trying to secure lodging so that He could stay and preach to them, but only to sleep there while He was on His way to Jerusalem. They felt slighted by Jesus in this case, so they did not allow His disciples to secure lodging for them in that village.

### Principle:

- Prejudice has many preconceived notions about people; how they act, how they think, what their intentions or motives are, etc. Many times, our preconceived notions about people turn out to be false, with the result that we have mistreated them, when we thought they would mistreat us.

## Vs. 54

**Luke 9:54, “When His disciples James and John saw this, they said, ‘Lord, do You want us to command fire to come down from heaven and consume them?’”**

This is tribalism at its worst. Here the two sons of Zebedee, part of Jesus’ most intimate inner circle, wanted to destroy the Samaritan’s in this village because of their prejudice towards Jesus and the disciples, and their refusal to allow them to lodge there. Their request of Jesus to “**command fire to come down from heaven and consume them,**” may be the reason Jesus nicknamed them “Boanerges” that means, “The sons of thunder” HUIOS BRONTE, **Mark 3:17**. BOANERGES is a Hebrew word from BEN “son,” and REGESH “thunder.”

The word “**consume**” is the Verb ANALISKO ἀναλίσκω that means, “consume or destroy,” and is only used three times in the NT, here and, **Gal 5:15; 2 Thes 2:8**. In **2 Thessalonians**, Jesus will destroy the Anti-Christ at the end of the Tribulation. In **Galatians**, it refers to destroying each other because of our words.

The principle that we have is that tribalism merely aggravates and inconveniences when it exists by itself (as in the case of the Samaritans), but when you add power and anger to tribalism, a destructive potential results (as in James and John).

In our passage, it is a request to literally destroy these people, just as Elijah destroyed two companies of soldiers sent to retrieve him by the King of Northern Israel, Ahaziah who was injured in Samaria and seeking an oracle from the pagan god Baal-Zebub, **2 Kings 1:1-16**. That is a scene that must have been well known to any devout Jews who read or heard the Scriptures with regularity. Because of the similarity to Elijah’s encounter and that the narrative of the Transfiguration, which included Elijah, was just noted, some later manuscripts added to **vs. 54, “just as Elijah did?”** This is found in the KJV, ISV, and others.

Baal par excellence, was the name of an ancient pagan god that was wide spread throughout the ancient Near East. The Ugaritic texts speak of him as “the god of storm and fertility,” who appears in different local manifestations and nuances. (Here you see a link to the nicknames of John and James). These local manifestations are revealed in the names of Baal that contain geographical or other elements. For example, Baal-Peor, Baal-Berith, and Baal-Zebub are titles of the god Baal. In addition to these three titles of Baal, the name “Baal” frequently occurs in other geographical names: Baal-Gad, Baal-Hamon, Baal-Hazor, Baal-Hermon, Baal-Meon, Baal-Perazim, Baal-Shalishah, Baal-Tamar, Baal-Zaphon, Bamoth-Baal, and Kiriath-Baal. As far as history of religion is concerned, very little is to be learned from these place names; but this list shows how widespread the Baal cult was in Palestine.

Baal-Peor, **Num 25:3, 5, Deut 4:3; Hosea 9:10; Psa 106:28**, was worshipped on the mountain of Peor in Moab east of the Dead Sea. His cult was characterized by sacral prostitution and by eating a sacrificial meal, by means of which an intimate relationship was established between the god and his worshippers. This Baal was worshipped in a sanctuary, as is clear from the expression beth pe’or, “house (temple) of Peor,” **Deut 3:29; 4:46; 34:6; Joshua 13:20**. The location of this sanctuary has not yet been determined.

Baal-Berith, **Judges 8:33; 9:4**, is the god of Shechem. **Judges 9:46**, speaks of him, but it is questionable whether this god is to be identified with Baal-Berith or whether we are to assume that there were two gods with two temples in Shechem. **Judges 8:33**, says that this Baal was a Canaanite god. This is supported by **Judges 9:27**, which speaks of a thanksgiving festival in the sanctuary of the god after the grape gathering. Thus Baal-Berith was certainly also a god of vegetation and a local manifestation of the Baal par excellence.

Baal-Zebub is mentioned as the god of the Philistine city of Ekron, **2 Kings 1:2f, 6, 16**. The only discernible function of this deity given to us in the Bible is that of giving advice and help in cases of illness or injury. Baal-Zebub means, “lord of the flies,” and is probably a deliberate distortion of B’L ZBL or ZBL B’L. Since Baal-Zebub means “lord of flies,” interpreters believe that “flies” may involve a mocking alteration of ZEBUL, that means, “prince, high

place, or dais.” Some earlier Jewish literature, including the OT, corrupts the name to Baal + Zebub, which turned the name into a taunt: “lord of the flies.” In addition, in Ugaritic literature, Baal is referred to as a prince. In the NT “Beelzebub” is called “the prince of the devils.”

Beelzebub was a Philistine deity. The name is a combination of Baal, “lord” or “master,” and Zebul, “of the height or of the house.” This Philistine deity was primarily worshiped in the town of Ekron. And, as we have noted in **2 Kings 1**, one of Israel’s kings, Ahaziah, fell ill and sent messengers to that city to “inquire of Baal-Zebub, the god of Ekron, whether I will recover from this sickness,” **2 Kings 1:2**. They were turned back by Elijah, and because the king did not acknowledge the God of Israel, he died of his illness rather than receive the healing that could have been his by faith, **2 Kings 1:16-17**.

Finally, Jesus was mocked by the Jews for exorcising demons and was said to be possessed by Baal-Zebub, (Beelzebub) cf. **Mat 10:25; 12:24, 27; Mark 3:22; Luke 11:15, 18-19**.

### Principle:

- Tribalism coupled with revenge motivation wants to destroy people. Love wants to heal and save people. Here we are reminded of **James 1:20**, “**For the anger of man does not achieve the righteousness of God.**”

### Vs. 55-56

**Luke 9:55**, “**But He turned and rebuked them, [and said, “You do not know what kind of spirit you are of, <sup>56</sup>for the Son of Man did not come to destroy men's lives, but to save them.”] And they went on to another village.**”

The brackets on the second half of **vs. 55**, and first half of **vs. 56**, indicate that early and reliable manuscripts do not include this portion. So, we cannot say what actual words were in Jesus’ rebuke, but only that He did rebuke them, which means He firmly and adamantly disagreed with their request and scolded them for suggesting such a thing. Even though the part of this addition that is found in **vs. 56**, is true and a nice sentiment, we cannot say this was Jesus’ rebuke of them. We can only say that He rebuked them for saying this and having this sentiment in their heart. John and James probably thought the Lord would be pleased by their zeal, but instead He rebuked them.

“**Rebuke**” is the Verb EPITIMAO ἐπιτιμάω that means, “censure, warn, admonish,” which we have seen in **Luke 4:35, 39, 41; 8:24; 9:21, 42**. It is a strong word used in exorcisms of rebuking demons, and only here and in **Mark 8:33**; and parallels of rebuking disciples.

**Mark 8:33**, “**But turning around and seeing His disciples, He rebuked Peter and said, “Get behind Me, Satan; for you are not setting your mind on God’s interests, but man’s.”**

The reason for Jesus’ rebuke of the “sons of thunder,” was because there should never be any talk such as this among Jesus’ followers. Disciples should not talk of revenge or violence.

It is interesting that in **vs. 5**, Jesus had previously instructed the disciples regarding what to do if someone did not receive them. Apparently, John and James forgot that piece of doctrine, so Jesus reprimanded them of their sin.

### **The principle is:**

*“If people in the community reject Christ and us, we should not call for judgment. Judgment will come soon enough. That will be a great and terrible day. While it’s still day, our job is to announce the good news: there is a way to escape the coming judgment through repentance and faith in Christ.”* (Christ-Centered Exposition - Exalting Jesus in Luke).

These Samaritans were not rejecting Jesus and His message, but simply Jews who were going to Jerusalem. And, as a result of the Samaritan’s rejection, Jesus shook the dust off His feet and they traveled to another village that did accept them, where we can assume it was also a Samaritan village where they spent the night. “*The Lord turns us*



*from pride to humility, from tribalism to cooperation, and from vengeance to mercy.”*  
(Christ-Centered Exposition)

### Outline:

#### **IV. The Repudiation of the Son of Man by Men, Luke 9:51-19:27.**

##### **B. Rejection by Worldly Men, Luke 9:57-62.**

### Topics of Chapter 9:

#### **10. The half-hearted requests to follow Jesus, vs. 57-62.**

In these passages, we have three examples of people who wanted to follow Jesus, yet the cares of this life and this world were more important to them than their relationship with Jesus Christ. The first two are paralleled in **Mat 8:19-22**, which in Matthew’s Gospel occurred after Jesus healed Peter’s mother and before He calmed the storm and the sea, which Luke noted in **chapter 4:38-41** and **chapter 8:22-25**, respectively. In these three examples, Jesus called His disciples for unreserved sacrifice, undivided devotion, and unwavering commitment.

1) The first test, vs. 57-58. This is the test of leaving your physical comforts behind – unreserved sacrifice.

### Vs. 57

**Luke 9:57, “As they were going along the road, someone said to Him, “I will follow You wherever You go”.”**

Jesus, with His face towards Jerusalem, i.e., traveling to Jerusalem, encountered a seemingly zealous person. In Matthew’s account this “**someone**” is said to be one of the Scribes.

“**I will follow you**” is the Future, Active, Indicative of the Verb AKOLOUTHEO ἀκολουθέω that means, “follow, accompany, or to cleave steadfastly to one,” with the Pronoun SU “you.” It is more than just a physical following here, but a mental/spiritual following too. It means, “to go the same way/path that Jesus is going,” both physically and spiritually, including following His mandates and Word, and worship, cf. **Luke 5:11, 27-28; 7:9; 9:11, 23, 49.**

Therefore, the man was willing to follow Jesus wherever He went. Yet, the idea is that of belonging to the close group of disciples who accompanied Jesus on His travels rather than to the wider group who were not called to be with him in this way. It was not unusual for “disciples,” i.e., students, to travel with their teacher in order to be instructed.

We especially noted APOLOUTHEO in vs. 23, where Jesus stated, “**If anyone wishes to come after Me, he must deny himself, and take up his cross daily and follow Me.**” This “denying of self,” means both the lust of the Old Sin Nature, (OSN) and the mental and physical things of this life inside of Satan’s cosmic system.

This gentleman also took it up a notch in his proclamation to follow Jesus, by saying, “**wherever you go**” EAN HOPOU APERCHOMAI, in the Present, Middle, Subjunctive. This was a statement of an absolute following, using a type of 3<sup>rd</sup> Class “if” statement, without a “then” or apodosis statement. It means future probability that is highly likely. Yet, from the next verse, we see that this did not occur, as the things of this world were more concerning to this man than his relationship with Jesus.

### Vs. 58

**Luke 9:58, “And Jesus said to him, “The foxes have holes and the birds of the air have nests, but the Son of Man has nowhere to lay His head.”**

Although the Scribe appeared willing, Jesus’ reply indicates that he had not seriously considered what it would cost to follow Him, cf. **Luke 14:28, “For which one of you, when he wants to build a tower, does not first sit down and calculate the cost to see if he has enough to complete it?”**

“**Foxes have holes**” is the Noun ALOPEX ἀλώπηξ, with the Noun PHOLEOS φωλεός that means, “den, burrow, or hole.” Both are only used for this narrative here and in **Mat 8:20**, and in **Luke 13:32**, where Jesus derisively calls Herod a fox.

“**Birds of the air have nests**” uses the Noun PETEINON πετεινόν, with OURANOS that means, “heaven,” where we are talking about the 1<sup>st</sup> heaven, the sky/atmosphere, cf. **Luke 8:5** with **2 Cor 12:2**, and the Noun KATASKENOSIS κατασκήνωσις that means, “a place to live, lodging, or a roost” that too is only used here and **Mat 8:20**.

Jesus used the fox and the birds to illustrate to the disciples the extent of the demands placed on Him as the Son of Man and on His followers. He states that these lower creatures have earthly dwelling places that give them shelter and comfort, yet He does not, as He states, “**but the Son of Man has nowhere to lay His head.**” The Creator of the universe was homeless in His own creation. That is humility and sacrifice. He divested Himself of all the glories and privileges of heaven to enter creation homeless, **Phil 2:6-7**.

**Phil 2:6-7, “Who, although He existed in the form of God, did not regard equality with God a thing to be grasped, <sup>7</sup>but deprived Himself, taking the form of a bond-servant, and being made in the likeness of men.”**

To follow this Lord, means following Him into the very life He lives. As such, He is speaking of self-denial, sacrifice, and suffering!

“**Lay**,” is the Verb KLINO κλίνω that means, “lay, bow (the head), fall (over), decline, or recline.” The NT uses the verb seven times (the number of spiritual perfection), **Mat 8:20; Luke 9:12, 58; 24:5, 29; John 19:30; Heb 11:34**. There are, however, 15 other words, (nouns, adjectives, and compounds), in the NT that come from this root. We noted this word in **vs. 12**, at the miraculous feeding of the 5,000, where it meant, “lodging.”

So, we see that Jesus did not have place to call “home,” with all the accompanying comforts that go along with that. Here, He is stating that to be His follower, you have to have the mentality that the comforts of this world, including your home, are not an issue in regard to following Him. You put Him first! Therefore, He is speaking of self-denial, sacrifice, and suffering, as this first man had clearly spoken out of impulse and not intelligence, (i.e., he did not think about what he was saying and what it would cost him).

It is striking to note that the one place where the Lord did “lay His head” was on the cross, **John 19:30**. This was the deliberate act of Jesus when He bowed His head for the final time and offered His spirit to the Father. Therefore, we see the “carry your own cross” tie in once again.

2) The second test, **vs. 59-60**. This is the test of leaving your family behind; a test in your relationship with God the Father - undivided devotion.

## Vs. 59

**Luke 9:59, “And He said to another, “Follow Me.” But he said, ‘Lord, permit me first to go and bury my father.’”**

In this test, Jesus called / invited someone to “**follow**” Him (just as we all are), which uses AKOLOUTHEO in the Present, Active, Imperative that can be viewed as a command. Yet, this person wanted Jesus to first “**permit**” him to “**bury his father.**” “**Permit**” is the Verb EPITREPO ἐπιτρέπω that means, “allow, permit, or give permission,” and is in the Aorist, Active, Imperative of Request from a subordinate to a superior. This man was requesting that Jesus allow him to “**first go bury my father**” PROTON THAPTO HO PATER MOU.

Given the use of the Aorist tense in both “permit” and “bury,” this might not have been an immediate necessity due to his father’s recent death, but more on the lines of, “after my father dies, then I will follow you.” He was placing his relationship with his immediate family, his earthly father, as the first priority in his life, especially in priority over following Jesus. Remember how Levi (Matthew), Peter, Andrew, James, and John followed Jesus immediately and left all behind. Well, this man was looking for an unidentified extension of time.

Another thought is that this man was waiting until his father died to receive his inheritance, then he would follow Jesus to have some security rather than following Him poor. Therefore, whether this man was a devoted son, honoring his mother and father, **Exo 20:12; Deut 5:16**, etc., or waiting for a pay day, these both remind us of Jesus' teaching in **Mat 10:37-38; Luke 14:26-27**.

**Mat 10:37-39, "He who loves father or mother more than Me is not worthy of Me; and he who loves son or daughter more than Me is not worthy of Me. <sup>38</sup>And he who does not take his cross and follow after Me is not worthy of Me. <sup>39</sup>He who has found his life will lose it, and he who has lost his life for My sake will find it."**

**Luke 14:26-27, "If anyone comes to Me, and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be My disciple. <sup>27</sup>Whoever does not carry his own cross and come after Me cannot be My disciple."**

As Jesus was about to lay His head on the Cross, His "followers" need to lay their head on whatever their "cross" might be. When they do, they are true followers of Jesus.

### **Vs. 60**

**Luke 9:60, "But He said to him, 'Allow the dead to bury their own dead; but as for you, go and proclaim everywhere the kingdom of God.'"**

This was Jesus' response. It seems rather harsh and callous, but the point is striking. Think of what Jesus had on His mind as His face was pointed towards Jerusalem.

"**Allow**" is the Aorist, Active, Imperative for a command of the Verb APHIEMI that means to, "let go," with many other nuances including; "pardon, remit, and forgive." Here, it is the command to let "**the dead bury the dead**" HO NEKROS THAPTO HO NEKROS. This is a dysphemism that correlates the physical dead with the spiritual dead.

To "follow" Jesus conveys faith in Him, which means you have a spiritual life as a born-again believer. To not follow Jesus means you do not believe in Him and remain in your spiritually dead state. In other words, those who are preoccupied with God's kingdom are alive; the rest of the world is in the sphere of death. So, to not follow Jesus in this case, is the spiritually dead burying the physically dead, who would rather stay home than go out to preach the gospel of the Kingdom of God, as is stated next.

The alternative is to "**go forth**" APERCHOMAI, "**proclaiming everywhere**" DIANGELOO, "proclaim, declare, or announce everywhere," extensively and publicly, (which is only used here and **Act 21:26; Rom 9:17**), "**the kingdom of God**," HO BASILEIA HO THEOS.

**Rom 9:17, "For the Scripture says to Pharaoh, "For this very purpose I raised you up, to demonstrate My power in you, and that My name might be proclaimed throughout the whole earth"."**

This phrase means to work in the ministry with the spiritual gift God has given you, which is in fact "carrying your own cross." Because we are all royal priests and royal ambassadors, whatever it is that God has given you to do with your gift and ministry, you will be "proclaiming everywhere the kingdom of God," as a member of the body of Jesus Christ.

Because of our relationship to Jesus, as members of His body, and our relationship with God the Father, as His children, we are to be doing their work by witnessing and evangelizing, especially to those who are spiritually dead in this world.

Therefore, the point is not that those who follow Jesus are forbidden to attend funerals or attend to religious duties. Jesus was making a point by contrast. These are only secular affairs, which people, whose lives are entirely devoted to such affairs, can take care of without the help of those whose attention is commanded by God in the spiritual affairs of life. Besides, if this man had expressed positive volition to follow Jesus right then and there, Jesus might have compelled him to remain and take care of his temporal duties, as He did with the Gerasene man, **Luke 8:38-39**.

3) The third test, vs. 61-62. This is a test of leaving your place of comfort behind; the looking back to Egypt test - unwavering commitment.

### Vs. 61

**Luke 9:61, “Another also said, ‘I will follow You, Lord; but first permit me to say good-bye to those at home.’”**

This one is not paralleled in Matthew’s or Mark’s Gospels. Here, we have the third person, and the second to say they will “**follow**” the Future, Active, Indicative of APOLOUTHEO, “**the Lord**” KURIOS. But he too had a priority stipulation; “**First permit me to say good-bye to those at home**” PROTON EPITREPO APOTASSO (“say farewell or good-bye,”), “**to those at home**” HO EIS HO OIKOS MOU.

Luke also used APOTASSO in **Luke 14:33**, in the sense of “giving up something;” “**So then, none of you can be My disciple who does not give up all his own possessions.**” Jesus explained that the disciple must “give up” everything he has if he or she wants to truly follow Him. This “giving up” is either mentally, in priority less than Jesus, or physically, whichever is necessary to make it a lesser priority compared to Jesus. Yet, it is interesting that Jesus did not say the disciple must be “willing” to “renounce” everything; He said that person must “say good-bye to them,” that is giving it up!

This reminds us of **1 Kings 19:20-21**, another of Luke’s recurring figures of Elijah, when he called Elisha to follow him, (using the Hebrew equivalent to AKOLOUTHEO, which is HALAKH). Elijah allowed Elisha to say goodbye to his family and then follow Elijah because he knew Elisha’s true heart, as noted in that narrative; one that placed God in first priority. Jesus then was saying in effect to this potential disciple, “I wish you had the heart of Elisha in asking to say good-bye to your people at home.” He wanted from His disciples unwavering commitment, declaring that anything less would make for a bad “fit.”

So, these are not hard fast principles, but are shown to identify what is in a man’s heart. Like Elisha, if someone has a heart for God, His will, and His plan for their lives, then saying goodbye is ok. But, if a man’s heart puts family and things before God, then the desire to say goodbye shows that, and he will not be a true and faithful follower of Jesus / God, cf. once again, **Mat 10:37-39; Luke 14:26-27.**

*“Anyone not completely committed to the cause of the kingdom would never find a home in it. In fact, the demands of citizenship will chafe uncommitted shoulders like an ill-fitting yoke.”* (Swindoll’s Living Insights New Testament Commentary)

### Vs. 62

**Luke 9:62, “But Jesus said to him, “No one, after putting his hand to the plow and looking back, is fit for the kingdom of God.”**

Jesus then gave another parable-like response to this man’s request. In fact, it is a Semitic idiom. It has the idea of beginning some activity requiring close attention, but then changing your mind about proceeding. That is, to start to do something and then to hesitate, or to begin but have second thoughts. This is the looking back to Egypt principle.

“**Plow**” is the Noun AROTRON ἄροτρον that is only used here in the NT; an hapaxlegomena. It is used for the disciple who must renounce his own will, **Mat 10:38**, and studiously avoid the temptation to return to the things that he renounced to follow Christ, **Luke 2:49; 17:31**. It also reminds us of how Elijah found Elisha in **1 Kings 19**, “Plowing a field.”

In regard to the 2<sup>nd</sup> half of the Tribulation and the 2<sup>nd</sup> Advent of our Lord, **Luke 17:31-33** says, “**On that day, (The desolation of abomination; the antichrist defiling the Temple in Jerusalem), the one who is on the housetop and whose goods are in the house must not go down to take them out; and likewise the one who is in the field must not turn back.** <sup>32</sup>Remember Lot’s wife. <sup>33</sup>Whoever seeks to keep his life will lose it, and whoever loses his life will preserve it.”

The Oriental house had a flat roof which was accessible from the outside as well as from within the house. The housetop was used for fellowship and for sleeping during the hot season. Because of the dangerous nature of this period of time, the people are warned to flee from the housetop and from the fields without returning to their houses for their valuables. The attempt to retain one's possessions would encumber and slow down one's flight.

*“Jesus applied the illustrations in a familiar way. One can cling to only one kind of “life.” The life of this world, defined by the pursuit of “wealth” (16:13), will result in eternal, spiritual death. Life in the kingdom demands putting to death any desire for “wealth.” We must not become like Lot’s wife when it comes to preserving our earthly comforts. We must move toward the kingdom with haste, as though the world were on fire. It soon will be.”* (Swindoll's Living Insights New Testament Commentary.)

As such, the third man's heart was divided, he was “double minded,” cf. **James 1:7-8; 4:7-8**. Therefore, like the rebellious Israelites, **Exo 16:3; Num 20:5**, and Lot's wife, **Gen 19:17, 26**, we must not look back desirably to our former life, thinking things were better then, **1 Kings 18:21**. Instead we are to look forward and upward to the new life we have in Christ, as we walk with and serve God daily. Therefore, the correct attitude is that of Paul's in **Phil 3:13-16**.

**Phil 3:13, “Brethren, I do not regard myself as having laid hold of it yet; but one thing I do: forgetting what lies behind and reaching forward to what lies ahead, <sup>14</sup>I press on toward the goal for the prize of the upward call of God in Christ Jesus. <sup>15</sup>Let us therefore, as many as are perfect, have this attitude; and if in anything you have a different attitude, God will reveal that also to you; <sup>16</sup> however, let us keep living by that same standard to which we have attained.”**

Each of these is a failure to commit to Christ at the cost of comfort. Our desire for comfort and security often hinders our obedience to the Great Commission. This is the real-life example of the seed sown on hard-packed, rocky, and thorny soils; symbols for how the Word of God is “**choked with worries, riches, and pleasures of life, and produce no mature fruit,**” **Luke 8:14**. A lot of people find it difficult to follow Jesus because they love the world, and security many times smothers sacrifice. Yet, we need to have a sacrificial attitude because time is short, hell is real, and souls are at stake. So, do not let the fuzzy, conflicted, wishy-washy priorities of life and others distract you from your own mission in Christ. Keep going forward in your walk with Him.