

Luke 09 - Twelve Apostles Sent, Instructed; Jesus Feeds 5,000; Jesus' Identity and Mission; The Transfiguration; The Demands of Discipleship

III. Galilean ministry of the Son of Man (Luke 4:14—9:50)

- (8) Christ prepares his disciples (9:1-50)
 - (A) Sending of the disciples to preach (9:1-6)
 - (B) Herod's curiosity (9:7-9)
 - (C) Feeding of the 5000 (9:10-17)
 - (D) Peter's confession (9:18-20)
 - (E) Christ's teaching on discipleship (9:21-27)
 - (F) Transfiguration (9:28-36)
 - (G) Disciples' inability to cast out the demon (9:37-43)
 - (H) Christ's second prediction of his death (9:44-45)
 - (I) Christ's instructions on humility (9:46-50)

IV. The Son of Man's journey to Jerusalem (Luke 9:51—19:28)

- (1) Increase in opposition to Christ (9:51—11:54)
 - (A) Samaritans reject Christ (9:51-56)
 - (B) Cost of discipleship (9:57-62)

Luke 9

- (8) Christ prepares his disciples (9:1-50)
 - (A) Sending of the disciples to preach (9:1-6) (Cf. Matt 10:1-42; Mark 6:7-13)

1 Now He called the twelve together and gave them **power** and **authority** over all the demons, and *the power* to heal diseases.

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

1 Jesus called the Twelve together and gave them power and authority over all the demons and to heal diseases.

1 Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

- They were able to carry out His mission because Jesus gave them:

- "...power" - *dunamis*, spiritual ability (Cf. 4:14,36; 5:17; 6:19; 8:46)
- "...authority" - *exousia*, the right to exercise the power over the demonic realm and over the physical realm of diseases
- Luke alone recorded that Jesus gave the Twelve both "power" and "authority"; the other gospel accounts refer only to "authority"
- Jesus had just shown His power over both of these realms (Luke 8:26-56)
- Their healing ministry was to authenticate their preaching ministry. The fact that his disciples exercised that power showed that He was the Messiah who could bring in the Kingdom. Therefore it was necessary that people believe the Twelve.
- False teachers could do powerful miracles, presumably with Satan's power (Cf. Acts 13:6-10; 19:13). Thus it was necessary for Jesus' disciples to validate their preaching with powerful miracles as Jesus did.
- 2 And He sent them out to proclaim the kingdom of God and to perform healing.
- 2 And He sent them out to proclaim the kingdom of God and to perform healing.
- 2 Then he sent them to proclaim the kingdom of God and to heal the sick.
- 2 And he sent them to preach the kingdom of God, and to heal the sick.
- Two assignments: preach the kingdom, and heal the sick
- On-the-job training in preparation for "their own" ministry
- Matt 10:5-6 indicates that they were sent primarily to the people of Israel; Luke, as a Gentile, doesn't emphasize this

Healing "Gifts"?

These specific signs were for authentication, given *before* Jesus died on the cross. Even near the end of Paul's ministry we note that he didn't seem to avail himself of these. He told Timothy to take a little wine for his stomach's sake but did not heal him (1 Tim 5:23); Paul himself had a "thorn in the flesh," and though he asked God to remove it, God did not (2 Cor 12:7); Paul wrote to Timothy, "...Trophimus have I left at Miletum sick." (2 Tim 4:20)—Why did not Paul heal his friend Trophimus?

- 3 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.**
- 3 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.
- 3 He told them, "Don't take anything along on your trip—no walking stick, traveling bag, bread, money, or even an extra shirt.
- 3 And he said unto them, Take nothing for *your* journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.
- Jesus is emphasizing urgency and simplicity. This would be a self-validating ministry.

- The Twelve were to trust God to provide their food, protection and shelter daily (Cf. 8:14)
- "...neither a staff" - the disciples here are explicitly instructed to not take a walking staff (*hrabdos*), commonly used on a long journey on foot (Cf. Matt 10:10)
- However, Mark records Jesus commanding the Twelve to take a staff (*hrabdos*) in Mark 6:8
- The solution to this apparent contradiction may be that Jesus originally either permitted or prohibited them to take a staff, then later did the opposite
- Based on the other prohibited items, Jesus intended this to be a short-term mission trip (Cf. v10)

4 And whatever house you enter, stay there until you leave that city.

4 Whatever house you enter, stay there until you leave that city.

4 When you visit a home and stay there, and go out from there,

4 And whatsoever house ye enter into, there abide, and thence depart.

- The disciples were instructed to accept hospitality that others would offer, but they were not to move from house to house unnecessarily

5 And as for all who do not receive you, when you leave that city, shake the dust off your feet as a testimony against them."

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."

5 if people don't welcome you, when you leave that city, shake its dust off your feet as a testimony against them."

5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.

- Shaking the dust off their feet: This was a familiar practice of orthodox Jews whenever they visited Gentile territory (Acts 13:51; Luke 10:10-11)

— It represented rejection of the unbelievers who had not received their message and them (Cf. Acts 13:51; 18:6). It would symbolically state that Israelites who rejected the disciples' preaching were no better than unbelieving Gentiles.

6 And as they were leaving, they *began* going throughout the villages, preaching the gospel and healing **everywhere**.

6 Departing, they *began* going throughout the villages, preaching the gospel and healing everywhere.

6 So they left and went from village to village, spreading the good news and healing diseases everywhere.

6 And they departed, and went through the towns, preaching the gospel, and healing everywhere.

- "...everywhere" - everywhere in that region of Galilee (Cf. Matt 10:5-6)

- They caused such a commotion that it reached Herod (Cf. Matt 14:2; Mark 6:14-29)

(B) Herod's curiosity (9:7-9) (Cf. Matt 14:1-2; Mark 6:14-16)

7 Now Herod the tetrarch heard *about* all that was happening; and he was greatly perplexed, because it was said by some that John had risen from the dead,

7 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,

7 Now Herod the tetrarch heard about everything that was happening. He was puzzled because it was said by some that John had been raised from the dead,

7 Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead;

- Evidently, everyone in Galilee was talking about Jesus, including the highest government official. However, people were concluding different things about Jesus' identity.

- Herod Antipas was the son of Herod the Great and the man who had John the Baptist killed (Luke 3:19-20; Matt 14:1-12)

8 and by some that Elijah had appeared, and by others that one of the prophets of old had risen.

8 and by some that Elijah had appeared, and by others that one of the prophets of old had risen again.

8 by others that Elijah had appeared, and by still others that one of the ancient prophets had come back to life.

8 And of some, that Elias had appeared; and of others, that one of the old prophets was risen again.

- The Jews were expecting three people:

- Elijah (Mal 4:5; Luke 1:17; Matt 11:10-14; 17:11-13)
- The Messiah (Dan 9:25)
- The Prophet of Moses (Deut 18:15,18)

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.

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.

9 Herod said, "I beheaded John. But who is this man I'm hearing so much about?" So Herod kept trying to see Jesus.

9 And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see him.

- Who is this Miracle Worker? John the Baptist did no miracles (John 10:41). Unlike some Christian "celebrities," Jesus did not court the high and mighty, and was not intimidated by worldly power.

— Mark wrote that that Herod believed that Jesus was John the Baptist raised from the dead (Mark 6:16). However, here, Herod questioned who Jesus might be.

— When Herod and Jesus did finally meet, the king had hoped to see a miracle, but the Son of God did nothing and said nothing to him. The evil king had silenced God's voice to him (Luke 23:6-12).

(C) Feeding of the 5000 (9:10-17) (Cf. Matt 14:13-21; Mark 6:32-44; John 6:1-13)

10 When the **apostles** returned, they gave an account to Him of all that they had done. And taking them with Him, He withdrew privately to a city called Bethsaida.

10 When the apostles returned, they gave an account to Him of all that they had done. Taking them with Him, He withdrew by Himself to a city called Bethsaida.

10 The apostles came back and told Jesus everything they had done. Then he took them away with him privately to a city called Bethsaida.

10 And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida.

- "...apostles" - *now* they are called *apostoloi*, apostles, "sent ones" (as opposed to "disciples" or "apprentices")

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

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.

11 But the crowds found out about this and followed him. He welcomed them and began to speak to them about the kingdom of God and to heal those who needed healing.

11 And the people, when they knew *it*, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

- "...He welcomed them" - Luke is the only gospel writer to note that Jesus welcomed the crowds that came to Him

12 Now the day was ending, and the twelve came up and said to Him, "Dismiss the crowd, so that they may go into the surrounding villages and countryside and find lodging and get something to eat; because here, we are in a secluded place."

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."

12 As the day was drawing to a close, the Twelve came to him and said, "Send the crowd away to the neighboring villages and farms so they can rest and get some food, because we are here in a deserted place."

12 And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

- Jesus used their suggestion as a teaching device to confront the Twelve with the inadequacy of their resources, so they would turn to Him for help (Cf. 2 Kings 4:42-44).

— The disciples failed the test and thought instead of buying food

13 But He said to them, "**You give them something to eat!**" But they said, "We have no more than five loaves and two fish, unless perhaps we go and buy food for all these people."

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."

13 But he told them, "**You give them something to eat.**" They replied, "We have nothing more than five loaves of bread and two fish—unless we go and buy food for all these people."

13 But he said unto them, **Give ye them to eat.** And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

- In the comparative gospels, we learn they got the food from a boy

— He was simply getting them to acknowledge the impossibility of provision by human means alone

— It is good to remember when the crisis is great and your resources are low, God has already solved the problem

14 (For there were about five thousand men.) But He said to His disciples, "**Have them recline to eat in groups of about fifty each.**"

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.**"

14 Now there were about 5,000 men. So he told his disciples, "**Have them sit down in groups of about 50.**"

14 For they were about five thousand men. And he said to his disciples, **Make them sit down by fifties in a company.**

- The 5,000 men (*andres*, "males") is no doubt a round figure, *not* counting the women and children who were present; thus, 10-15,000 people (Matt 14:21).

15 They did so, and had them all recline.

15 They did so, and had them all sit down.

15 They did this and got all of them seated.

15 And they did so, and made them all sit down.

16 And He took the five loaves and the two fish, and, looking up to heaven, He blessed them and broke *them*, and gave *them* to the disciples *again and again*, to serve the crowd.

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.

16 Taking the five loaves and the two fish, he looked up to heaven and blessed them. Then he broke the loaves in pieces and kept giving them to the disciples to pass on to the crowd.

16 Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

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

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

17 All of them ate and were filled. When they collected the leftover pieces, there were twelve baskets.

17 And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

- The word used for baskets (*kophinoi*) was considered typical of Jewish commerce. The seven baskets from the feeding of the 4,000 were a different kind of basket (Mark 8:8).

Why *twelve*?

Jesus, by this act of provision, had shown Himself sufficient for the nation Israel. He is the One who could provide prosperity if the people would believe His message. This miracle is reminiscent of Elisha when he spoke the Word of the Lord and a small amount of food fed many people, with some left over (2 Kings 4:42-44).

For us today, this miracle shows that when believers become partners with Jesus in the execution of His mission, He can enable them to provide greater blessing for others than they can by themselves. And, He takes good care of His disciples, as each received a

basket of leftovers. The feeding of the 5,000 clinched the truth for the disciples that Jesus truly is the Messiah.

In John's account, the next day Jesus preached a sermon on "the bread of life" and they received Him as they had the bread (John 6:22-59). They desired to make Him king so that He would give them bread the rest of their lives (John 6:14-15). However, he slips away and does not let them make him king. His "hour had not yet come." He would present Himself as king on the specific day that Gabriel had explained to Daniel (Dan 9:25).

His Identity and Mission

Cf. Matt 16:13-28; Mark 8:27-9:1. The feeding of the 5,000 marks the end of what some call "the Great Galilean Ministry" (Luke 4:14-9:17). There is a parallel between His journey from Nazareth to Jerusalem, and Paul's journey from Jerusalem to Rome. First, we have some lessons about His person, His sacrifice, and His kingdom.

(D) Peter's confession (9:18-20) (Cf. Matt 16:13-20; Mark 8:27-30)

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?"**

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?"**

18 One day, while Jesus was praying privately and the disciples were with him, he asked them, **"Who do the crowds say I am?"**

18 And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, **Whom say the people that I am?**

- Mark indicates that this episode took place at Caesarea Philippi (Mark 8:27)

- Herod had raised the issue as to who Jesus is (v7-9). Jesus will now raise the same issue (v18-20).

- "...praying" - only Luke mentioned that Jesus was praying; this ties this passage with the feeding the 5,000, where Jesus also prayed (v16)

— Thus, Luke presents the feeding and the revelation to Peter as coming in answer to prayer

- Jesus' first question to the disciples was who "the crowds" believed Him to be.

19 They answered and said, "John the Baptist, and others say Elijah; but others, that one of the prophets of old has risen."

19 They answered and said, "John the Baptist, and others say Elijah; but others, that one of the prophets of old has risen again."

19 They answered, "Some say John the Baptist, others Elijah, and still others one of the ancient prophets who has come back to life."

19 They answering said, John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again.

- The disciples responded with the views that Luke had already revealed (Cf. v7-8)
- The same expectations were encountered in John 1:21 when John the Baptist was preaching by Bethabara. There was an expectation of Moses, or Elijah, or the Messiah (Cf. Matt 16).

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

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

20 He asked them, **"But who do you say I am?"** "God's Messiah," Peter replied.

20 He said unto them, **But whom say ye that I am?** Peter answering said, The Christ of God.

- Jesus' second question was directed to the disciples
- "...The Christ of God" - by saying this, Peter rejected the notion that Jesus was just a prophet, even a great one. Peter states his belief that Jesus was the Messiah promised in the OT.
- When Peter's brother Andrew first invited Peter to come and see Jesus, Andrew referred to Jesus as the Messiah (John 1:41)
- Most of the Jews of Peter's day believed the Messiah would be a descendant of David who would overthrow the Romans and establish the kingdom on earth. They did not view Him as deity.
- One of Peter's shining moments. This was Peter's second time confessing Jesus publicly (John 6:68-69).
- Matthew records Peter's full confession: "the Son of the living God" (Matt 16:16)

(E) Christ's teaching on discipleship (9:21-27)

21 But He warned them and instructed *them* not to tell this to anyone,

21 But He warned them and instructed *them* not to tell this to anyone,

21 He gave them strict orders, commanding them not to tell this to anyone.

21 And he straitly charged them, and commanded *them* to tell no man that thing;

- Luke is triggering this from the feeding of the 5,000, and the disciples believed He was the Messiah.

— If His popularity is based on miracles, it could trigger a popular uprising against Rome and unnecessary pressure from the Jewish multitudes.

— He would publicly proclaim His messiahship at the proper time, namely the Triumphal Entry.

— His Messiahship has to be linked to his death. The disciples know He is the Messiah, but He teaches them early that He will be killed.

- Luke omitted Jesus' prediction of the church (Matt 16:17-19), Peter's rebuke of Jesus (Matt 16:22; Mark 8:32), and Jesus' counter-rebuke of Peter (Matt 16:23; Mark 8:33). Luke focused on Jesus' prediction of His sufferings and His call to the disciples to take up their cross and follow Him.

Jesus Predicts a His Death/Resurrection-1st Time (Cf. Matt 16:21-23; Mark 8:31-33)

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 on the third day**."

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."

22 He said, "The Son of Man must suffer a great deal and be rejected by the elders, the high priests, and the scribes. Then he must be killed, but on the third day he will be raised."

22 Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

- "...rejected" - *apodokimazo*, means rejected after investigation

- Jesus also predicted the "destruction of the temple" (of His body) in John 2:19. This would be the basis of the accusations in His trial before the Sanhedrin.

- "...elders and chief priests and scribes" - Jesus also pointed out that the Jewish leaders would play a prominent part in His death. *That* also must have shocked the disciples.

- "...killed" - for the first time, in v22, Jesus taught His disciples about His ultimate mission—the fact that He had to die (Cf. Dan 9:26; Ps 22)

— The disciples had seen Jesus raise two people from the dead: the widow of Nain's son and Jairus' daughter. Their failure to understand that Jesus would die and rise from the dead was, therefore, not due to its impossibility, but its improbability, since Jesus was the "Son of Man"

— John the Baptist had first introduced Him publicly as "The Lamb of God that taketh away the sin of the world" (John 1:29)

— What "Lamb"? The Passover Lamb...

- "...raised on the third day" - Jesus gave His first express indication that He would be resurrected. He compared Himself to Jonah (Matt 12:38-40).

	Matthew	Mark	Luke
First passion announcement	16:21-23	8:31-33	9:22
Second passion announcement	17:22-23	9:30-32	9:43-45
Third passion announcement	20:17-19	10:32-34	18:31-34

23 And He was saying to *themall*, "If anyone wants to come after Me, he must **deny himself, take up his cross daily**, and follow Me.

23 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.

23 Then he told all of them, "If anyone wants to come with me, he must deny himself, pick up his cross every day, and follow me continuously,

23 And he said to *them* all, If any *man* will come after me, let him deny himself, and take up his cross daily, and follow me.

- "...all" - the disciples (Cf. v18) and the people (Mark 8:34)

- Jesus addressed the crowd and the disciples because the requirements are the same for anyone who contemplates discipleship

- "...deny himself" - denying self is more fundamental than denying things; it involves forsaking one's personal ambitions and desires in order to fulfill the will of God. Living for His sake rather than our own.

- "...take up his cross" - criminals going to crucifixion normally carried the crosspiece. Carrying one's own "cross" therefore implies bearing the reproach and burden associated with one's chosen way of life

- "...daily" - *arato*, (aorist tense) enduring these things day after day as a disciple of Jesus, with no prospect for release in this life

- Disciples have to bear a particular burden that non-disciples did not have to bear. It is particularly the consequences associated with choosing to follow Jesus.

- We are not to "follow Him" like a disciple follows a master; rather, this is a challenge to have one's whole existence determined by and patterned after a crucified Messiah.

- It is easier to die for Jesus than to live for him. Jesus is talking about *discipleship*, not *sonship*. Sonship was won on the Cross. But, we should become disciples after we become sons.

24 For whoever wants to save his life will lose it, but whoever loses his life for My sake, this is the one who will save it.

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.

24 because whoever wants to save his life will lose it, but whoever loses his life for my sake will save it.

24 For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.

- Verses 24-25 expand the ideas of loss and shame implied in the illustration of bearing one's cross.

- The contrast is first giving up what the world can provide to gain what only God can provide.

— It involves going without now, with the faith that God will abundantly reward any sacrifice that a disciples makes to faithfully follow Him now.

25 For what good does it do a person if he gains the whole world, but loses or forfeits himself?

25 For what is a man profited if he gains the whole world, and loses or forfeits himself?

25 What profit will a person have if he gains the whole world, but destroys himself or is lost?

25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

- We are to give up our ambitions, glory and honor now in order to gain something for oneself—either now or later.

— The contrast is between glory now or glory in the future

Just prior to this passage, the disciples had been actively engaged in evangelizing the nation about the Messiah and His kingdom program. No doubt many thought the disciples were throwing their lives away, having given up their sources of income, and were in danger because they associated with Jesus. Here, Jesus is assuring them that they were doing the right thing.

Prophecy of the Second Coming (Cf. Matt 16:27-28; Mark 8:38-9:1; Luke 9:26-27)

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 the **holy angels**.

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.

26 If anyone 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 the holy angels.

26 For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and *in his* Father's, and of the holy angels.

- "...holy angels" - also in Mark 8:38

— One of two descriptions/names of angels; other is "elect angels" (1 Tim 5:21)

— "holy angels" are unfallen angels; referred to in the OT as "the holy ones" (Ps 89:5,7; Dan 4:13,17; 8:13)

- In the Roman world, crucifixion was a symbol of shame, guilt, suffering and ultimate rejection. There was no more despicable way to die. Crucifixion was not mentioned in polite society. People would no more think of wearing crosses as we would think of wearing electric chairs!

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.**"

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."

27 I tell you with certainty, some people who are standing here won't experience death until they see the kingdom of God."

27 But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

- What is this referring to? — The Transfiguration: the greatest "Bible Conference" on the greatest topic: Jesus' "Departure" from Jerusalem

- "...some" - refers specifically to Peter, James and John, Jesus' inner circle, who witnessed the Transfiguration

- "...see the kingdom of God" - Jesus appeared in His glorified state that will be His in the kingdom (Cf. 2 Peter 1:16-18)

(F) Transfiguration (9:28-36) (Cf. Matt 17:1-13; Mark 9:2-13; 2 Peter 1:16-18)

28 About **eight days** after these sayings, He took along Peter, John, and James, and went up on the mountain to pray.

28 Some eight days after these sayings, He took along Peter and John and James, and went up on the mountain to pray.

28 Now about eight days after Jesus said this, he took Peter, John, and James with him and went up on a mountain to pray.

28 And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray.

- This event is the climax of the "identity of Jesus" theme in the synoptic gospels. It previewed, for the inner circle of disciples, the future glorified state of the Messiah at His Second Coming, whom they had now confessed as God.

- "...eight days" - Matthew and Mark wrote that the event occurred after *six* days (Matt 17:1; Mark 9:2). A contradiction...?

— Six or eight intervening days? Mark is speaking of the intervening days; Luke is including the days of Jesus' teaching as well as the day on which the Transfiguration took place; Jewish reckoning vs. Greek reckoning.

— Location? Mount Hermon (near Caesarea Philippi, Mark 8:27). Some suggest Mount Tabor.

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

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

29 While he was praying, the appearance of his face changed, and his clothes turned dazzling white.

29 And as he prayed, the fashion of his countenance was altered, and his raiment *was* white *and* glistening.

- "...different" - Matt 17:2 and Mark 9:2 use the word *metamorphoo*, which means "to change from within," from which we get "metamorphosis"

30 And behold, two **men** were talking with Him; and they were **Moses** and **Elijah**,

30 And behold, two men were talking with Him; and they were Moses and Elijah,

30 Suddenly, two men were talking with him. They were Moses and Elijah.

30 And, behold, there talked with him two men, which were Moses and Elias:

- "...men" - *andres*, Moses and Elijah appeared in their mortal bodies; they had not been transfigured

— This suggests Jesus' superiority to the two greatest men in Israel's spiritual history.

- "...Moses" - the original redeemer of God's people

- "...Elijah" - the prophet whom God predicted would turn the hearts of the people back to Himself—in the future—as he had in the past (Mal 4:4-6; Cf. Deut 18:18)

— These two were the only two individuals in Scripture who met with God on Mt Sinai

31 who, appearing in glory, were speaking of His **departure**, which He was about to accomplish at Jerusalem.

31 who, appearing in glory, were speaking of His departure which He was about to accomplish at Jerusalem.

31 They had a glorified appearance, and were discussing Jesus' departure that he would shortly bring about in Jerusalem.

31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

- "...departure" - *exodos*, exodus, Peter will reference this event that way (2 Peter 1:16-18)

— Only Luke mentions the subject of their conversation

— The use of *exodos* is significant. The Exodus of Israel from Egypt meant freedom and liberation. The reason for discussing His death (His *exodos*) would mean the following:

(1) Freedom for Jesus from all limitations. He was limited in His use of divine power since the Incarnation. Even His glory was no longer visible.

(2) Free Him from living in a world of sin. Having to live and walk among sinful men was always something that weighed heavily on Him.

(3) Free the believer from bondage to sin

Jesus' death was more than just His *exodos* from the earth. It would involve a journey through rejection and death to exaltation. It would be unusual, as Moses and Elijah's departures had been. However, it would "accomplish" redemption, as the Exodus from Egypt had done. Jesus' *exodos* would open up a whole new wilderness experience, for the church to trek across, as Moses' Exodus did for the Israelites (Cf. Acts 13:24).

At the Transfiguration four events occurred:

- (1) Jesus' face and clothes became as bright as a flash of lightning.
 - This would have immediately reminded those present of Moses' face shining with a bright light when he received the tablets of the Law (Ex 34:29-35).
- (2) Moses and Elijah appeared and spoke with Jesus.
 - God buried Moses' body (Deut 34:5-6)
 - Michael and Satan fought over the body of Moses (Jude 9)
 - Elijah did not die but was taken up to heaven (2 Kings 2:11-12,15-18)
- (3) Moses and Elijah spoke about His departure (*exodos*, "going out or away"), which He was about to bring to fulfillment at Jerusalem. Peter will reference this event that way (2 Peter 1:12-21).
 - "Departure" referred to Jesus' leaving the world through which He would bring salvation—much as God had brought deliverance to Israel in its Exodus (departure) from Egypt.
 - Moses had led Israel out of the bondage of Egypt
 - Elijah had delivered them from the bondage of false gods
 - Jesus would die to deliver a sinful world free from bondage to sin and death (Gal 1:4; Col 1:13; Heb 2:14-15)
 - This departure was to be fulfilled in Jerusalem. From this point on, Jesus indicated several times that He was headed toward Jerusalem (Luke 9:51,53; 13:33; 17:11; 18:31). Moses and Elijah represent the beginning and the end of Israel, for Moses, as the Lawgiver, founded the nation, and Elijah is to come back before the great and terrible day of the Lord (Mal 4:5-6).
- (4) The Father spoke out of a cloud (v35). Jesus did not want His miracles widely publicized at that time, for the fulfillment had to be at Jerusalem. This was confirmed by Elijah's and Moses' words.

The Two Witnesses

The Two Witnesses will have four unique powers (Rev 11:5-6):

- (1) To call fire from heaven (1 Kings 18:37; 2 Kings 1:10,12; Jer 5:14) — ***Elijah***

(2) To shut heaven, that it rain not in the days of their prophecy (1 Kings 17:1; 3-1/2 years! Cf. Luke 4:25; James 5:17) — **Elijah**

(3) Have power over waters to turn them to blood (Ex 7:19) — **Moses**

(4) To smite the earth with all plagues, as often as they will (Ex 8-12) — **Moses**

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 who were standing with Him.

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.

32 Now Peter and the men with him had been overcome by sleep. When they woke up, they saw Jesus' glory and the two men standing with him.

32 But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

- This information is only found in Luke. Evidently the three disciples had either been sleeping or had almost fallen asleep while Jesus was praying (Cf. 22:45).

— They were obviously not spiritually ready for what they experienced. They didn't hear what Jesus had spoken about His *exodos* (Cf. v33)

33 And as these *two men* were leaving Him, Peter said to Jesus, "Master, it is good that we are here; and **let's make three tabernacles**: one for You, one for Moses, and one for Elijah"—not realizing what he was saying.

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.

33 Just as Moses and Elijah were leaving, Peter told Jesus, "Master, it's good that we're here! Let's set up three shelters—one for you, one for Moses, and one for Elijah." (Peter didn't know what he was saying.)

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.

- "...let's make three tabernacles" - some believe that this suggests a proximity to the Feast of Tabernacles on the 15th of Tishri

— Peter's suggestion was inappropriate; it put Jesus on the same level as Moses and Elijah. Peter thinks that Jesus is ushering in the kingdom, likely because He was sleeping when Jesus described His *exodos*.

— Peter may have been thinking of the Feast of Tabernacles, when the Jews would build and sleep in booths to remind them of the wilderness wanderings.

— The Feast of Tabernacles is associated with the coming kingdom (Lev 23:33-44; Zech 14:16-21)

34 But while he was saying this, a **cloud** formed and *began* to overshadow them; and they were afraid as they entered the cloud.

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

34 But while he was saying this, a cloud appeared and surrounded them, and they became terrified as they were being overshadowed by the cloud.

34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

- "...cloud" - the *shekinah*, the visible vehicle for God's localized presence during the wilderness wanderings (Ex 13:21-22; 16:10; 24:16; 40:34-38)

35 And *then* a voice came from the cloud, saying, "This is My Son, *My* Chosen One; listen to Him!"

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

35 Then a voice came out of the cloud and said, "This is my Son, whom I have chosen. Keep listening to him!"

35 And there came a voice out of the cloud, saying, This is my beloved Son: hear him.

- This is the second time God spoke from heaven identifying Jesus as His "Son" (Cf. 3:22)

— Previously, God had identified Jesus to Jesus as His "beloved" Son; this time He identified Him to the disciples as His "chosen" Son

— God's words recall Ps 2:7; Is 42:1; Deut 18:15

Peter gets interrupted by the Trinity:

- The Father interrupts Peter (here)
- The Son interrupted Peter (Matt 17:24-27)
- The Spirit also (Acts 10:44)

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.

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.

36 After the voice had spoken, Jesus was alone. The disciples kept silent and at that time told no one about what they had seen.

36 And when the voice was past, Jesus was found alone. And they kept *it* close, and told no man in those days any of those things which they had seen.

- Three of the disciples did see a manifestation of the Kingdom of God before they died; Peter alludes to it in his second epistle (2 Peter 1:12-21).

- The rest of the chapter: "How long shall I put up with you?" (Luke 9:37-62). The frustration of our Lord:

- The disciples saw 5,000 people fed
- They saw people raised from the dead
- Three saw Elijah and Moses on Mt. Hermon
- Yet they *still* have little faith

(G) Disciples' inability to cast out the demon (9:37-43) (Cf. Matt 17:14-20; Mark 9:14-29)

37 On the next day, when they came down from the mountain, a large crowd met Him.

37 On the next day, when they came down from the mountain, a large crowd met Him.

37 The next day, when they had come down from the mountain, a large crowd met Jesus.

37 And it came to pass, that on the next day, when they were come down from the hill, much people met him.

- Jesus evidently stayed on the mount of Transfiguration overnight and descended the next day

38 And a man from the crowd shouted, saying, "Teacher, I beg You to look at my son, because he is my only *son*,

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

38 Suddenly, a man in the crowd shouted, "Teacher, I beg you to look at my son, because he is my only child.

38 And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child.

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.

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.

39 Without warning a spirit takes control of him, and he suddenly screams, goes into convulsions, and foams at the mouth. The spirit mauls him and refuses to leave him.

39 And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him.

- "...spirit" - a dumb demon (Cf. Mark 9:17)

- Matthew called the boy's condition "epilepsy" (Matt 17:15); the demons obviously produced the symptoms of epilepsy in the boy (v42), though not every case of epilepsy is the result of demon affliction.

40 And I begged Your disciples to cast it out, and they could not."

40 I begged Your disciples to cast it out, and they could not."

40 I begged your disciples to drive it out, but they couldn't."

40 And I besought thy disciples to cast him out; and they could not.

- The disciples' failure (Cf. 2 Kings 4:31) set the stage for a great demonstration of Jesus' unique power and authority

- When the disciples could not cast out the dumb demon, it reflected on their claim that Jesus was the Messiah

41 And Jesus answered and said, "You unbelieving and perverse generation, how long shall I be with you and put up with you? Bring your son here."

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."

41 Jesus answered, "You unbelieving and perverted generation! How much longer must I be with you and put up with you? Bring your son here!"

41 And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

- Jesus expressed disappointment in their lack of faith (Cf. Deut 32:20)

- When you compare the three accounts (Matt 17:14-18; Mark 9:14-27; Luke 9:37-41), you discover what was lacking in their lives: faith (Matt 17:19-20), and prayer and fasting (Mark 9:28-29)

— The exercise of spiritual gifts is *not* automatic; it requires spiritual discipline

42 Now 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.

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.

42 Even while the boy was coming, the demon knocked him to the ground and threw him into convulsions. But Jesus rebuked the unclean spirit, healed the boy, and gave him back

to his father.

42 And as he was yet a coming, the devil threw him down, and tare *him*. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

43 And they were all **amazed** at the greatness of God. **But** while everyone was astonished at all that He was doing, He said to His disciples,

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,

43 All the people continued to be amazed at the greatness of God. Indeed, everyone was astonished at all the things Jesus was doing. So he told his disciples,

43 And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples,

- "...amazed" - *explesonto*, "struck out of their senses" (Luke 2:48; 4:32) at the greatness of God

(H) Christ's second prediction of his death (9:44-45) (Cf. Matt 17:22-23; Mark 9:30-32)

44 "As for you, let these words sink into your ears: for the Son of Man is going to be handed over to men."

44 "Let these words sink into your ears; for the Son of Man is going to be delivered into the hands of men."

44 "Listen carefully to these words. The Son of Man is going to be betrayed into human hands."

44 Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.

- Jesus taught the disciples a second time that He would die by being betrayed into the hands of men. He will be gone. They will have to carry on the message.

— Remember, they didn't hear/weren't listening when Jesus made the same pronouncement on the mount of Transfiguration

— Luke places this right after the exorcism of the dumb demon, but Matthew and Mark indicate that this conversation took place sometime later (Matt 17:22; Mark 9:31)

— Luke placed it here possibly to contrast the "amazement" (v43a) of the people with their rejection, which resulted in Jesus' sufferings and death.

45 But they did not understand this statement, and **it was concealed from them** so that they would not comprehend it; and **they were afraid to ask** Him about this statement.

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.

45 But they didn't know what this meant. Indeed, the meaning was hidden from them so that they didn't understand it; and they were afraid to ask him about this statement.

45 But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

- The disciples were still confused as to how Jesus, with His glorious power, could experience a humiliating death. They were still standing on the glorious prophecies about the Son of Man in the OT, and Jesus' great popularity.

- Nor could they put together the crowd's reaction to His miracles and His prediction that the nation would turn against Him and kill Him.

- On top of that, Jesus revealed that a human being (but ultimately God) would hand Jesus over to His enemies (Cf. Rom 4:25; 8:31-32).

- "...it was concealed from them" - their conventional thinking "hid" this understanding from them (Cf. 18:34; 24:16; Mark 9:32)

- Some understand this statement as an indication that God prevented the disciples from understanding. While may be how the translation reads, we should be cautious against assuming that human resistance is not an important factor at this point in the narrative.

- If there is a divine purpose involved, it is a purpose which works in and through human resistance, for which humans remain responsible.

- "...they were afraid to ask" - perhaps they didn't want to ask because they didn't want to hear what they suspected...that He would indeed die soon.

	Matthew	Mark	Luke
First passion announcement	16:21-23	8:31-33	9:22
Second passion announcement	17:22-23	9:30-32	9:43-45
Third passion announcement	20:17-19	10:32-34	18:31-34

(I) Christ's instructions on humility (9:46-50) (Cf. Matt 18:1-5; Mark 9:33-37)

46 Now an argument started among them as to which of them might be the greatest.

46 An argument started among them as to which of them might be the greatest.

46 Later, an argument started among the disciples as to which of them might be the greatest.

46 Then there arose a reasoning among them, which of them should be greatest.

- Since the disciples did not understand Jesus' role as Suffering Servant, they could not see its implication for them as His disciples

- The Twelve were thinking about rank in the kingdom. They wondered which of them would have the highest position and most prestige.

47 But Jesus, knowing what they were thinking in their hearts, took a child and had him stand by His side,

47 But Jesus, knowing what they were thinking in their heart, took a child and stood him by His side,

47 But Jesus, knowing their inner thoughts, took a little child and had him stand beside him.

47 And Jesus, perceiving the thought of their heart, took a child, and set him by him,

- Jesus sometimes used children as object lessons:

- He once used a child to teach that no act of kindness for one of His suffering disciples, whom the child represented, will pass without God's reward (Matt 10:40-42)

- On this occasion, Jesus used a child to illustrate two lessons:

- (1) The disciples should be as humble as children (Matt 18:4,6)

- (2) Acceptable services involves caring about people, even "insignificant" people such as children (Matt 18:5; Mark 9:37)

48 and He 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."

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."

48 Then he told them, "Whoever welcomes this little child in my name welcomes me, and whoever welcomes me welcomes the one who sent me, because the one who is least among all of you is the one who is greatest."

48 And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great.

- Jesus turned the social pyramid upside down, undermining the conventions that led the disciples to deliberate over relative greatness within the company of disciples

- His point was that instead of seeking status for themselves, the disciples should give their attention to the needs of people who have no status—people like children (who were considered low on the ladder of social esteem in those days)

- The person who ministers to a person with no status, as though they were ministering to Jesus, does in fact minister to Jesus and to God the Father.

- The disciple who is willing to sacrifice personal advancement in order to serve insignificant people, as the world evaluates people, is truly "great" in God's estimation (Cf. Matt 25:35-40; Mark 9:41).

The Exclusion of Others (Cf. Mark 9:38-40)

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."

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."

49 John said, "Master, we saw someone driving out demons in your name. We tried to stop him, because he wasn't a follower like us."

49 And John answered and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us.

- Disciples need to be aware of their attitude toward believers who are outside their circle of fellowship, as well as those within their circle.

— The Twelve had an attitude of rivalry toward other disciples of Jesus. This was not a problem of orthodoxy, as in this case the exorcist believed in Jesus; it was rather a problem of fellowship or association...he was not one of the Twelve.

— The Twelve wanted to exclude him, but Jesus wanted to include him. The disciples had set up a boundary on the basis of conventions notions and perceived honor.

— Instead, the disciples should regard people who do not oppose them as associates rather than enemies.

50 But Jesus said to him, "Do not hinder *him*; for the one who is not against you is for you."

50 But Jesus said to him, "Do not hinder *him*; for he who is not against you is for you."

50 Jesus told him, "Don't stop him! Because whoever is not against you is for you."

50 And Jesus said unto him, *Forbid him not: for he that is not against us is for us.*

- "Who is the greatest" is linked to "Whose ministry is better?" Some people think their ministry will be diminished because somebody else does it differently. They should have rejoiced that the power of God was being manifested on earth by others as well.

IV. The Son of Man's journey to Jerusalem (Luke 9:51—19:28)

The previous section dealt with Jesus' authentication in His Galilean ministry (Luke 4–9:50). In this next section, authentication will no longer be the issue—the issue is now acceptance: Jesus will not be accepted by most of the nation. Therefore He has to teach His followers how they should live in the face of opposition.

Jesus visited Jerusalem more than once, but this section records Jesus leaving Galilee and arriving in Jerusalem for the last time before His death. Luke presented what were really three trips to Jerusalem as one. John's gospel details more about these three trips.

This next segment of this Gospel is comprised of two parts:

(1) The rejection of Jesus by most on His journey toward Jerusalem (Luke 9:51—11:54)

(2) Jesus' teaching His followers in view of that rejection (Luke 12:1—19:27)

The rejection will get more and more visible, and he will instruct the disciples how to deal with the fact that they will also be rejected.

(1) Increase in opposition to Christ (9:51—11:54)

(A) Samaritans reject Christ (9:51-56)

51 When the days were approaching for His ascension, He was determined to go to Jerusalem;

51 When the days were approaching for His ascension, He was determined to go to Jerusalem;

51 When the days grew closer for Jesus to be taken up to heaven, he was determined to continue his journey to Jerusalem.

51 And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem,

- This verse sets the agenda for all that follows until the Triumphal Entry

- Once He set His face toward Jerusalem, He immediately encountered opposition (Cf. Acts 20:3; 21:4,11-14)

— Jesus always accepted opposition, and refused to retaliate against His opponents (Cf. 4:16-30)

52 and He sent messengers on ahead of Him, and they went and entered a village of the Samaritans to make arrangements for Him.

52 and He sent messengers on ahead of Him, and they went and entered a village of the Samaritans to make arrangements for Him.

52 So he sent messengers on ahead of him. On their way they went into a Samaritan village to get things ready for him.

52 And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.

- "...messengers" - likely to make overnight accommodations; they were not on a preaching mission

— Jews were not welcome visitors in Samaria

53 And they did not receive Him, because He was traveling toward Jerusalem.

53 But they did not receive Him, because He was traveling toward Jerusalem.

53 But the people would not welcome him, because he was determined to go to Jerusalem.

53 And they did not receive him, because his face was as though he would go to Jerusalem.

- Conflict between Jews and Samaritans had been going on for several hundred years

- The Samaritans whom the messengers contacted refused to accept Jesus because they were on their way to Jerusalem
- The Samaritans rejected Jerusalem as a legitimate sight of worship (Cf. John 4:20)
- The Samaritans did not object to people heading north through their territory, but they did not like to see them going south, toward Jerusalem

This general rejection climaxed when Jesus was accused of having demonic power (Luke 11:14-54). The rejection that starts in Samaria gets worse and worse. At one point he is accused of healing by the power of Satan. That is the "straw that breaks the camel's back" (Luke 11:14-54; Matt 12:25—13:34). From that point on, he only speaks in public in parables.

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?"

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?"

54 When his disciples James and John observed this rejection, they asked, "Lord, do you want us to call fire down from heaven to destroy them?"

54 And when his disciples James and John saw *this*, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?

- James and John were hoping that Jesus would have a similar reaction to the Samaritans that Elijah had to his opponents (Cf. 2 Kings 1:9-12).

— Interesting that they were willing to play the role of Elijah in calling down judgment; they were not asking Jesus to do so

— Contrast this with John two years later, preaching the gospel in "many of the villages of the Samaritans" (Acts 8:25), possibly in this very village that he desired to see destroyed.

— Jesus told us to pray for those who persecute us.

55 But He turned and rebuked them.

55 But He turned and rebuked them, [and said, "You do not know what kind of spirit you are of;

55 But he turned and rebuked them,

55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

- Jesus strongly rebuked their attitude. Jesus' mission did not call for Him to bring judgment yet.

56 And they went on to another village.

56 for the Son of Man did not come to destroy men's lives, but to save them."] And they went on to another village.

56 and they all went on to another village.

56 For the Son of man is not come to destroy men's lives, but to save *them*. And they went to another village.

- There *will* come a time when the ministers of God will call fire down on God's enemies (Rev 11:5). Not now...

(B) Cost of discipleship (9:57-62) (Cf. Matt 8:18-22)

57 As they were going on the road, someone said to Him, "I will follow You wherever You go."

57 As they were going along the road, someone said to Him, "I will follow You wherever You go."

57 While they were walking along the road, a man told him, "I will follow you wherever you go."

57 And it came to pass, that, as they went in the way, a certain *man* said unto him, Lord, I will follow thee whithersoever thou goest.

- Jesus now introduces three men who wanted to come along, but who had underestimated the degree of commitment that Jesus required.

— Something more complicated than being rejected is dealing with three who want to help.

- The man professed willingness to follow Jesus anywhere as His intimate disciple.

— Jesus did not rebuke him, but clarified for him what that would involve so he could count the cost intelligently.

— The man had to be willing to accept homelessness, physical discomfort, other privation, and rejection.

- The first two incidents (v57,59) evidently happened during Jesus' ministry in Galilee (Cf. Matt 8:18), and perhaps the third one (v61) did too.

— Luke likely grouped them here because they all deal with the same issue that Luke is developing in this context: discipleship.

58 And Jesus said to him, "*The foxes have holes and the birds of the sky have nests, but the Son of Man has nowhere to lay His head.*"

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.*"

58 Jesus told him, "*Foxes have holes and birds have nests, but the Son of Man has no place to rest.*"

58 And Jesus said unto him, *Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.*

- Jesus' response was that a person desiring to follow Him must give up what others consider necessities. Jesus had no home of His own nor did His followers. They were on their way to Jerusalem where Jesus would be put to death!

— By using the title "Son of Man," Jesus heightened the irony of His sufferings. If the Son of Man experienced these things, how much more would His disciples.

59 And He said to another, "Follow Me." But he said, "Lord, permit me first to go and bury my father."

59 And He said to another, "Follow Me." But he said, "Lord, permit me first to go and bury my father."

59 He told another man, "Follow me." But he said, "Lord, first let me go and bury my father."

59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

- Jesus called the next man with the same words with which He had called His disciples (Luke 5:27)

- The man's reply that he first wanted to go and bury his father has been interpreted several ways:

— Some maintain that the man's father was dead already. It would seem strange if that was the case for he would certainly have been engaged in the burial procedure already.

— It is more likely that the man's father was ready to die. His request was to let him wait just a little while before following Jesus.

— Either way, it doesn't matter: clearly the man wanted Jesus to approve his postponing obedience in either case.

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."

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."

60 But he told him, "Let the dead bury their own dead. But you go and proclaim the kingdom of God."

60 Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

- The mission of believers was more important than discharging customary family obligations when these conflicted with discipleship responsibilities.

— It's hard to imagine how Jesus could have set forth more forcefully the importance of immediate and wholehearted participation in God's program.

- Luke does not tell us what any of these three men decided to do in the end. He leaves them hanging.

61 Another also said, "I will follow You, Lord; but first permit me to say goodbye to those at my home."

61 Another also said, "I will follow You, Lord; but first permit me to say good-bye to those at home."

61 Still another man said, "I will follow you, Lord, but first let me say goodbye to those at home."

61 And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.

- Elijah had allowed Elisha to do this very thing when Elisha was plowing (1 Kings 19:19-21).

— Perhaps the man thought that if Elijah permitted Elisha to say farewell to his parent before he followed Elijah, Jesus would surely permit him to do the same.

— Yet not even this concession was one that Jesus would grant, even considering that simply saying "good bye" would only take a few minutes, whereas burying a father would take an indefinite period of time.

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."

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."

62 Jesus told him, "No one who puts his hand to the plow and looks back is fit for the kingdom of God."

62 And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

- Jesus' words underscore the fact that His message of the kingdom of God was more important than anything else—even family members.

— There is an urgency. Do it now. The message and the Messiah cannot wait. Jesus' message was more important than Elijah's message.

— These "hard sayings" clarify the demands of discipleship. Jesus' followers must be willing to share His homelessness, to place participation in God's program above the claims that family and duty impose, and to persevere in their calling.