

## *Study Notes For Luke* (Chapter Nine)

**Luke 9:1** *“Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.”*

- The twelve were, at this point in time, these men: Peter, Andrew, James, John, Philip, Bartholomew, Thomas, Matthew, James, Lebbaeus [Thaddaeus; Judas], Simon, and Judas Iscariot (**Matthew 10:1-4**, **Mark 3:13-19**, and **Luke 6:13-16**).
- The word translated “power” [δύναμις] is defined as: “Force (literally or figuratively); specifically miraculous power (usually by implication a miracle itself): - ability, abundance, meaning, might (-ily, -y, -y deed), (worker of) miracle (-s), power, strength, violence, mighty (wonderful) work” (Strong’s # 1411).
- He gave them power and authority over devils; unclean spirits (**Matthew 10:1** and **Mark 6:7**).
- He gave them power and authority to cure diseases; to heal the sick (**Matthew 10:8**).

**Luke 9:2** *“And he sent them to preach the kingdom of God, and to heal the sick.”*

- Preaching the kingdom and healing was a pattern during the days of Jesus (**Matthew 4:23**, **Matthew 9:35**, and **Luke 10:9**).
- This was God bearing witness with them (**Hebrews 2:3-4**).

**Luke 9:3** *“And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.”*

- This is recorded by Matthew and Mark as well in slightly different wording (**Matthew 10:9-10** and **Mark 6:7-9**).
- A similar message was said to the seventy that were sent too (**Luke 10:1-4**).
- Later, Jesus will make a point about how they were sent with nothing yet lacked nothing (**Luke 22:35**).
- As we continue forward, we will see that they were to seek housing, etc. from those to whom they were sent to teach. The financial support of those laboring in the work and word of our Lord is taught throughout the Scriptures (**I Corinthians 9:1-14** [cf. Leviticus 6:14-18, Numbers 5:9-10, Numbers 18:1-20], **II Corinthians 11:8**, and **Philippians 4:10-18**).

**Luke 9:4** *“And whatsoever house ye enter into, there abide, and thence depart.”*

- Being dependent on those they were teaching including have a place to stay (**Mark 6:10**) among those “worthy” [deserving, comparable or suitable] (**Matthew 10:11**).

- Not just a place to sleep either (**Luke 10:7-8**).
- This is fellowship (**Galatians 6:6**).
- Think about this principle and why **II John 1:6-11** was written.
- That does not mean an evangelist, after Jesus ascended into Heaven, was to always be mobile and have no place to call home (**Acts 21:8**).

**Luke 9:5** *“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.”*

- See also: **Matthew 10:14** and **Acts 13:14-51**
- Receiving the messenger of Christ is the equivalent of receiving Christ and the Father (**John 13:20**). Such has a reward (**Matthew 10:40-42**; cf. **Matthew 25:31-46**).
- Rejecting the faithful teacher of our Lord’s will is the equivalent of rejecting Jesus Himself (**Luke 10:16**).
- Rejecting the Apostles would mean worse than what happened in Sodom and Gomorrha (**Mark 6:11**; cf. **Genesis 18:16-19:29**, **II Peter 2:6**, and **Jude 1:7**).
- Later in the New Testament, we see the problem of an individual in a congregation that would not receive the faithful (**III John 1:9-10**).

**Luke 9:6** *“And they departed, and went through the towns, preaching the gospel, and healing every where.”*

- They [the 12] went through the towns just as Jesus had been doing (**Mark 1:38**).
- Mark records: *“And they went out, and preached that men should repent. And they cast out many devils, and anointed with oil many that were sick, and healed them”* (**Mark 6:12-13**).
- Later, they will be sent to the whole world doing the same things (**Mark 16:14-20**). At this point, it was NOT literally everywhere (**Matthew 10:5-6**).

**Luke 9:7-8** *“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; And of some, that Elias had appeared; and of others, that one of the old prophets was risen again.”*

- See: **Matthew 14:1-12** and **Mark 6:14-28**
- Imagine if you murdered a man of God and then thought that man could have been risen from the dead potentially by God. Certainly, kings of the earth had been brought to fear from the might of God (**Psalms 48:1-6**).
- Then, if you had to consider that a prophet of old was risen again. To a sinner, a faithful prophet was not a welcomed thought in that judgment spoken by that faithful prophet would come true (i.e. **II Kings 24:2**).
- Remember, it was taught that Elijah was to come without understanding that prophesy was about John when he was alive (**Matthew 17:10-13**).

- For an additional thought, if it were a risen prophet or anyone risen from the dead; the people who had not heard still wouldn't (**Luke 16:19-31**).

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

- Herod wanted to see Jesus (**Luke 23:8**), even though he didn't know exactly who he was looking for.
- The Pharisees thought Herod would kill Jesus (**Luke 13:31-32**).
- This was not the same Herod that sought to kill Jesus at Jesus' birth (**Matthew 2:1-18**). That Herod died while Jesus was a young child (**Matthew 2:19-23**).

**Luke 9:10** *“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.”*

- The Apostles return and report to Jesus at which time Jesus took them where they could find leisure (**Mark 6:30-31**).
- The crowds sometimes prevented them from being even able to eat (**Mark 3:20**).
- Think about the process of reporting to the one or one's who sent a preacher to preach (**Acts 13:1-3; Acts 14:26-28**).

**Luke 9:11** *“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.”*

- Even though they went to have privacy, the people found them (**Mark 6:33**).
- That does not necessarily mean something good (**John 6:1-30**). \*This is a parallel to the forthcoming passages.
- He spake to them of the kingdom and healed (**Matthew 4:23; 9:35-38**).

**Luke 9:12-17** *“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. 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. For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company. And they did so, and made them all sit down. 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. And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.”*

- **Matthew 14:13-21** and **Mark 6:34-44**. Also, **John 6:1ff** (as mentioned in the notes on verse 11).

- When you look at Matthew and Mark's accounts (referenced above), you see that Jesus had compassion on the crowds. We don't want to miss the fact that Jesus was/is compassionate (**Matthew 9:35-38, Matthew 15:32, Matthew 20:29-34, Luke 10:25-37, and Hebrews 4:14-5:3**).
- We too are to have compassion (**Matthew 18:13-35, I Peter 3:8, I John 3:14-18, and Jude 1:22**).

**Luke 9:18-20** *"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? They answering said, John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again. He said unto them, But whom say ye that I am? Peter answering said, The Christ of God."*

- Matthew and Mark record this and give us further details (**Matthew 16:13-20 and Mark 8:27-30**).
- People debated and wondered about the identity of Christ (**Luke 3:1-16** [cf. John 1:20; 3:28], **Luke 22:63-67, John 1:41-49, John 4:29, and John 7:40-52**).
- Remember, Herod thought Jesus might have been John the Baptizer risen from the dead (**Luke 9:7-9**; cf. **Matthew 14:1-2**).
- Jesus put them on the spot. They needed to confess Him (**Matthew 10:32-33, I John 2:22-23, and I John 4:15**).
- The Greek word translated "Christ" [Χριστός] is defined as: "anointed, that is, the Messiah, an epithet of Jesus: - Christ." Jesus is the Christ and we have the accounts of His life to prove that (**John 20:30-31**).
- This fact is part of our faith and our confession (**Acts 8:37 and I John 5:1**). It was/is a pressed point in teaching (**Acts 9:22; 17:3**).

**Luke 9:21** *"And he straitly charged them, and commanded them to tell no man that thing;"*

- This is a fascinating instruction. Similar to when He raised Jairus' daughter (**Luke 8:40-42; 8:49-56**) and when He was Transfigured (**Matthew 17:8-9**).
- Was it because His time was not yet come that He should die (**John 7:1-8; 7:30; 8:20; 13:1; 17:1**)? That could fit in as reasoning as the next verse points to His death.

**Luke 9:22** *"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."*

- Jesus is also referred to as the "Son of man" in other Scriptures (**Matthew 8:18-22, Matthew 9:1-6, Matthew 12:1-8, Matthew 12:38-40, Matthew 16:27, Matthew 18:1-11, Matthew 19:27-30, Matthew 20:17-28, etc.**).
- Throughout the Scriptures, Jesus is not the only one referred to as "the son of man." The phrase has been used in general in description of the offspring of man (**Psalms 146:3 and Jeremiah 49:18**). Ezekiel was referred to as "son of

- man” multiple times (**Ezekiel 2:1, Ezekiel 2:3, Ezekiel 2:6, Ezekiel 2:8, Ezekiel 3:1, Ezekiel 3:3**, etc.). Daniel was called such too (**Daniel 8:17**).
- Jesus had to suffer many things (**Matthew 16:21, Matthew 17:22-23, Mark 9:31, Mark 15:9-20, Luke 9:44, Luke 22:39-23:56, Acts 2:23; 2:36, and Acts 4:10-12**).
  - He rose on the third day (**Luke 24:1-8**).
  - These things needed to happen as they did (**Luke 24:36-46**; cf. **Matthew 5:17-18, Matthew 26:47-56, John 18:31-32, Acts 3:18, and Acts 13:26-39**).
  - Of course, these things need and needed to be preached (**Acts 10:34-43, I Corinthians 2:2** and **I Corinthians 15:1-4**).

**Luke 9:23-24** *“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. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.”*

- “Come after” is the equivalent of following from behind (Strong’s #’s 2064; 3694). Think of how Jesus said “follow me” to the disciples (**Matthew 4:19** and **Matthew 9:9**).
- For Jesus saying similar things as in this context: **Matthew 10:32-39, Matthew 16:21-26, Mark 8:31-38, Luke 14:25-33, and John 12:25-26**
- Consider a few Scriptures that teach about self-denial (**Matthew 26:36-39, Acts 20:22-24, I Corinthians 9:24-27, Philipians 3:4-8, Colossians 3:1-10, Titus 2:11-14, and I Peter 2:11**).
- For those literally following Jesus and going about teaching from city to city, there is an application that does not directly fit today (**Luke 5:1-11** and **Luke 18:28-30**).
- The idea Jesus is conveying is to go and not look back (**Luke 9:57-62**). Not being caught up in the world (**II Timothy 2:1-4**).
- The idea of losing one’s life is about putting to death the carnal (**Galatians 5:24** and **Ephesians 4:17-24**).
- What Jesus is teaching about putting Him beyond one’s own desires is about becoming a new person in Him (**II Corinthians 5:14-17**).
- By putting the putting to death the fleshly, you save your life eternally (**Romans 8:12-13**). On the other hand... **Ephesians 5:1-6**

**Luke 9:25** *“For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?”*

- The question is rhetorical. If a person were to literally gain the whole world, they’d only have something that will eventually be destroyed (**Mark 13:31**) which ought to cause a person prepare for what will be thereafter.
- What advantage comes with wealth (**Psalms 39:6, Proverbs 13:7, Proverbs 28:6, Ecclesiastes 3:16-22, Ecclesiastes 5:14-16, Luke 12:13-21, Luke 16:19-31, I Timothy 6:6-10, and II Peter 3:7-14**)?
- Therefore, focus on the eternal rather than the temporary (**II Corinthians 4:18-5:11** and **I John 2:15-17**).

- The cast away (**Matthew 13:24-30; 13:36-43; 13:47-50** and **I Corinthians 9:24-27**).

**Luke 9:26** *“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.”*

- **Matthew 10:32-33, Luke 12:8-9, II Timothy 2:12, and I John 2:22-25**
- When Jesus comes “in His own glory... Father's... holy angels” (**Matthew 16:27, Matthew 25:31-46, II Thessalonians 1:4-9, and Jude 1:14; 1:24**).

**Luke 9:27** *“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.”*

- Cf. **Matthew 16:28**
- This is not Jesus saying it will be a physical structure or something physical in general (**Luke 17:20-21**).
- The preaching had been that the kingdom was at hand (**Matthew 3:1-2, Matthew 4:17, and Matthew 10:7**).
- There were multiple indicators that Jesus gave so that the establishment of the kingdom was not missed. First, when He would partake of the fruit of the vine (**Matthew 26:29, Mark 14:25, and Luke 22:18**). This may have been when He ate with them after He arose from death (**Luke 24:43 and John 21:9-14**). At that time, He spoke to them about the kingdom (**Acts 1:1-3**). Secondly, He told them the kingdom would come with power (**Mark 9:1**). He then told them when they would receive power (**Acts 1:6-8**) and they did (**Acts 2:1-4**).
- What we can know for certain is that the kingdom was established in the first century (**Colossians 1:12-13 and Revelation 1:9**).

**Luke 9:28** *“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.”*

- Matthew and Mark also record this (**Matthew 17:1-9 and Mark 9:1-10**).
- As we discussed in **Luke 8:51**, there are times when Jesus isolates Peter, James, and John from the other Apostles (i.e. **Mark 14:33**).
- There were times when Jesus wanted to go aside to spend time in prayer (**Matthew 14:23, Mark 1:35, Mark 6:46, Luke 5:16, Luke 9:18, Luke 11:1, etc.**).
- He did not stand in public and pray for a public show (**Matthew 6:5-7**).
- Think here about the principle of two or three witnesses (**Numbers 35:30, Deuteronomy 17:6, Deuteronomy 19:15, Matthew 18:15-17, John 8:17-18, II Corinthians 13:1, I Timothy 5:19, and Hebrews 10:28**).

**Luke 9:29** *“And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening.”*

- This brings my thoughts to Moses coming down from the Mount (**Exodus 34:29-30**).
- His face shined like the sun (**Matthew 17:2**).
- Mark’s statement about how His clothing shining is fascinating (**Mark 9:3**).

**Luke 9:32** *“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.”*

- Peter, John, and James were heavy with sleep (cf. **Matthew 26:36-43**).
- This makes me wonder if they were just tired or if this is similar to what happened to Daniel when he had a vision (**Daniel 10:7-9**).
- When Peter, John, and James awakened they saw the transfiguration. Thus, they can later say they saw the Lord and His glory (**John 1:14** and **I John 1:1-3**).

**Luke 9:33** *“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.”*

- It was good for them to be there (**Psalms 63:1-5**).
- They were able to behold the glory of the Lord (**I Chronicles 16:26-27**).
- They wanted to make three tabernacles. A tabernacle is: “1) tent, tabernacle, (made of green boughs, or skins or other materials); 2) of that well known movable temple of God after the pattern of which the temple at Jerusalem was built” (Thayer; Strong’s # 4633).
- They were unaware of the insignificance of an earthly tabernacle (**Hebrews 9:1-14**).
- Neither did they understand the supremacy of Christ over the former prophets (**Hebrews 1:1-2**).
- First century Jewish Christians struggled letting go of the Law and the prophets as their standard (**Acts 10:1-11:18, Acts 21:17-22, Galatians 5:1-12, and Galatians 6:12-15**).
- The Father will set them straight about who they ought to honor (**vs. 35**). We will talk more of that then.
- They were not even aware of what Jesus said. There could be various conclusions to what that means (not able to hear, not understanding, etc.). Mark says they were sore afraid (**Mark 9:6**).

**Luke 9:34** *“While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.”*

- The cloud signifies some things for sure (**Exodus 13:21-22, Exodus 24:16, Exodus 40:34-38, Nehemiah 9:19, and I Corinthians 10:1-2**).

- What they will see too (**Acts 1:1-9**).
- They feared as one would at the sight of such a vision (**Daniel 10:1-11**).

**Luke 9:35** *“And there came a voice out of the cloud, saying, This is my beloved Son: hear him.”*

- Jesus is the only begotten Son of God (**John 1:14, John 1:18, John 3:16, and I John 4:9**).
- That distinction is very important, because faithful Christians are God’s children (**II Corinthians 6:14-18, Galatians 3:26-29, and I John 3:2**).
- God the Father instructs them to hear Jesus because Jesus has the authority now (**Matthew 11:25-30, Matthew 28:18, John 3:35, Acts 2:36, Colossians 1:12-19, I Peter 3:18-22, and Revelation 1:18**) until after He comes again to judge the world (**I Corinthians 15:24-28**).
- Jesus was simply doing and teaching the will of His Father (**John 5:30, John 6:38, John 8:28-29, John 8:38, John 12:44-50, and John 14:1-10**).

**Luke 9:36** *“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.”*

- From the accounts in Matthew and Mark we can learn that Jesus told them not to tell anyone what they had seen (**Matthew 17:9 and Mark 9:9**).
- Peter later wrote of what he saw (**II Peter 1:16-18**).

**Luke 9:37** *“And it came to pass, that on the next day, when they were come down from the hill, much people met him.”*

- We have seen that Jesus often drew multitudes (**Luke 5:15, Luke 6:17, Luke 8:45, etc.**).

**Luke 9:38** *“And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child.”*

- Matthew and Mark give us some further details of this account (**Matthew 17:14-21 and Mark 9:17-29**).
- There was a sorrow one felt for his only son (**Jeremiah 6:26, Amos 8:10, and Zechariah 12:10**).
- A Jewish male wanted his seed to continue so much that if a man died, his brother would take up his wife and continue his brother’s seed (**Genesis 38:8 and Deuteronomy 25:5-10**).
- Remember, among the Jews under the Old Law, their land was their inheritance (**Genesis 26:1-6, Numbers 33:54, Joshua 1:6, and I Chronicles 28:8**).
- There was also a focus on leaving that inheritance to one’s children (**Proverbs 13:22**).



**Luke 9:39** *“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.”*

- The unclean spirit was tearing the child like we have seen with another (**Mark 1:26**).
- There was some sort of foam that came from the child (**Mark 9:20**) as the boy was being bruised. The word translated “bruised” (Strong’s # 4937) is also translated “broken in pieces” (**Mark 5:4**).
- The ASV translates the end of this verse: “it hardly departeth from him, bruising him sorely.”

**Luke 9:40** *“And I besought thy disciples to cast him out; and they could not.”*

- There is a problem here. The disciples were given the ability over devils (**Matthew 10:7-8** and **Luke 9:1**).
- The next verse will show us Jesus exposing the problem. They needed to do something more than just have an ability (**Matthew 17:21**).

**Luke 9:41** *“And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.”*

- They [the disciples] certainly had a faith problem (**Matthew 6:24-34**, **Matthew 14:22-33**, **Mark 16:14**, **Luke 8:22-25**, **Luke 17:5-6**, **Luke 22:31-32**, and **John 20:24-29**).
- “Perverse” or “to turn away; pervert” (**Acts 13:8**; **13:10**). Think on that. What could their lack of faith do to others (cf. **II Samuel 12:1-14**)?
- This indictment was not just on the disciples, but the generation (**Matthew 11:13-19**, **Matthew 16:1-4**, and **Acts 2:40**).
- Jesus put forth the question about how long He should be with them and put up with them. Think of the frustration (**John 14:8-11**).

**Luke 9:42** *“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.”*

- As the son was being brought to Jesus, the spirit [devil specifically] threw him down and tare him (**Mark 9:17-18**).
- Jesus rebuked the devil, the unclean spirit which resulted in the child being healed (**Matthew 17:18**, **Mark 1:25-26**, **Mark 9:25-27**, and **Luke 4:35**).

**Luke 9:43-44** *“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, Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.”*

- Jesus certainly left people in amazement [astonishment] at times (**Mark 7:37**) and such was not only because of miracles (**Matthew 7:28, Matthew 13:54, Matthew 19:16-25, Matthew 22:23-33, and Mark 1:21-22**).
- While the people were wondering in amazement at what Jesus did, He spoke to His disciples about the fact that He was going to be delivered into the hands of men (**Mark 8:31**).
- So, He wanted them to listen up (**Mark 13:23 and John 16:4**).
- He was pointing out that His time with them was short as He pointed out earlier as well (**Luke 9:22**).

**Luke 9:45** *“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.”*

- They didn't get it and the near future doesn't look any better either (**Luke 18:31-34**).
- It was not just this they didn't understand (**John 10:6**).
- Let's consider what is meant by the saying “it was hid from them.” Does that mean Jesus kept them from understanding or was it on their part? When we get to the end of the book of Luke the answer is provided (**Luke 24:24-53**).
- They struggled to see the time constraint (**John 16:16-22**).
- They sometimes feared asking (**Mark 9:30-32**).
- When will they get it? Later is the answer (**John 12:16**) and with help at that (**John 14:26 and I Corinthians 2:9-10**).

**Luke 9:46** *“Then there arose a reasoning among them, which of them should be greatest.”*

- “Them” is the disciples (**Luke 9:43**).
- There was a reasoning among them (i.e. **Matthew 16:5-12**).
- Who is the greatest (**Proverbs 25:27, Micah 6:8, Matthew 20:20-28, John 13:1-17, Romans 12:1-3, Romans 12:10, Ephesians 2:5-10, and Philippians 2:3-11**)?
- Later there will be strife over this (**Luke 22:24-30**).
- Remember, within the body of Christ, it is those more feeble; thought to be less honorable that are to be given more honor (**I Corinthians 12:14-27**). WE will talk more about that in verse 48.

**This study will be updated weekly on Sundays.**