

II. Luke 9:37-II:36



The glorified Jesus is the source of salvation : The epileptic boy

Luke 9:37-40 (Mark 9:14-18)

On the next day, when they had come down from the mountain, a great crowd met him. Just then a man from the crowd shouted, “Teacher, I beg you to look at my son; he is my only child. Suddenly a spirit seizes him, and all at once he shrieks. It convulses him until he foams at the mouth; it mauls him and will scarcely leave him. I begged your disciples to cast it out, but they could not.”



Raphael

Luke 9:41-43 (Mark 9:9-27)

Jesus answered, “You faithless and perverse generation, how much longer must I be with you and bear with you? Bring your son here.” While he was coming, the demon dashed him to the ground in convulsions. But Jesus rebuked the unclean spirit, healed the boy, and gave him back to his father. And all were astounded at the greatness of God.

Luke 9:44-45 (Mark 9:31-32)

While everyone was amazed at all that he was doing, he said to his disciples, “Let these words sink into your ears: The Son of Man is going to be betrayed into human hands.” But they did not understand this saying; its meaning was concealed from them, so that they could not perceive it. And they were afraid to ask him about this saying.

Communion with Jesus means communion with the lowly

Luke 9:46-48 (Mark 9:33-37)

An argument arose among them as to which one of them was the greatest. But Jesus, aware of their inner thoughts, took a little child and put it by his side, and said to them, “Whoever welcomes a child in my name welcomes me, and whoever welcomes me welcomes the one who sent me; for the least among all of you is the greatest.”



Jesus' community is to be open to 'outsiders'

Luke 9:49-50

(Mark 9:38-41)

John answered, "Master, we saw someone casting out demons in your name, and we tried to stop him, because he does not follow with us."

But Jesus said to him, "Do not stop him; for whoever is not against you is for you."

'A young man ran and told Moses, "Eldad and Medad are prophesying in the camp." And Joshua son of Nun, the assistant of Moses, one of his chosen men, said, "My lord Moses, stop them!" But Moses said to him, "Are you jealous for my sake? Would that all the Lord's people were prophets, and that the Lord would put his spirit on them!" (Numbers 11:27-29).

THE JOURNEY OF DISCIPLESHIP

Luke 9:51 – 19:40

A. Introduction (9:51 – 10:24)

1. The journey begins 9:51-56
2. The cost of journeying with Jesus 9:57-62
3. Sharing in Jesus' mission 10:1-16
4. The true joy of Jesus' missionaries 10:17-20
5. Jesus delights in his disciples 10:21-24

THE JOURNEY OF DISCIPLESHIP

Luke 9:51 – 19:40

Luke 9:51

‘When the days drew near for Jesus to be taken up

(cross / resurrection / ascension),

he set his face to go to Jerusalem.’

Jesus has been speaking about the rejection he is going to suffer at the hands of the leaders of Judaism (Luke 9:22), and, in the scene of the transfiguration, Luke has told us that Jesus, Moses and Elijah ‘were speaking of Jesus’ departure (exodos), which he was about to accomplish in Jerusalem’ (Luke 9:31). Now we learn that the days are drawing near for him to be ‘taken up’ – an allusion to the taking up of Elijah to heaven in the fiery chariot (2Kings 2:9-11). Nothing can deter Jesus from what he perceives as God’s mission, and so he ‘set his face to go to Jerusalem.’

Luke 9:52-56

He sent messengers ahead of him. On their way they entered a village of the Samaritans to make ready for him; but they did not receive him, because his face was set toward Jerusalem.

When his disciples James and John saw it, they said, “Lord, do you want us to command fire to come down from heaven and consume them?” (Elijah: 2 Kings 1:10-12) But he turned and rebuked them. Then they went on to another village.

At the beginning of the journey it is made abundantly clear that the spirit that spurs Jesus on, and so the spirit that must motivate his disciples, is different from that which characterised Elijah.

1. The cost of journeying with Jesus Luke 9:57-62 (Matthew 8:19-22)

As they were going along the road, someone said to him, ‘I will follow you wherever you go.’ And Jesus said to him, ‘Foxes have holes, and birds of the air have nests; but the Son of Man has nowhere to lay his head.’

To another he said, ‘Follow me.’ But he said, ‘Lord, first let me go and bury my father.’ But Jesus said to him, ‘Let the dead bury their own dead; but *as for you, go and proclaim the kingdom of God.*’

Another said, ‘I will follow you, Lord; but let me first say farewell to those at my home.’ Jesus said to him, ‘No one who puts a hand to the plough and looks back is fit for the kingdom of God.’

Elisha was ploughing when called by Elijah (1Kings 19:19-21).

“This one thing I do: I forget what lies behind and strain forward to what lies ahead” (Philippians 3:13).

The first mission of the 72 {70}

Luke 10:1

After this the Lord commissioned seventy [two] others, and sent them on ahead of him in pairs to every town and place where he himself intended to go.

1. Universality: 72 nations in Septuagint of Genesis 10
70 nations in Hebrew of Genesis 10
2. 70 elders placed around the tent by Moses (Numbers 11:24)
2 men remained in the camp (Numbers 11:26)

Luke 10:1-2 (Matthew 9:37-38)

Jesus sent them on ahead of him in pairs to every town and place where he himself intended to go. He said to them, “The harvest is plentiful, but the labourers are few; therefore ask the Lord of the harvest to send out labourers into his harvest.

Luke 10:3-4 (Matthew 10:16,9)

Go on your way. See, I am sending you out like lambs into the midst of wolves. Carry no purse, no bag, no sandals.

They will be like ‘**lambs in the midst of wolves**’, with all the vulnerability that goes with a mission of love. They are to ‘**greet no one on the road.**’ This is not an instruction encouraging lack of courtesy, but an indication of the urgency of their mission and of their need to be committed to it single-mindedly.

Luke 10:4-7 (Matthew 10:11-13)

Greet no one on the road. Whatever house you enter, first say, 'Peace to this house!' And if anyone is there who shares in peace, your peace will rest on that person; but if not, it will return to you.

Remain in the same house, eating and drinking whatever they provide, for the labourer deserves to be paid. Do not move about from house to house.

The gift that they bring from God is the gift of 'peace': that harmony and fullness of personal and communal life that comes from union with God (see Luke 1:79; 2:14,29; 7:50; 8:48).

One is reminded of the words of Isaiah: 'How beautiful upon the mountains are the feet of the messenger who announces peace, who brings good news, who announces salvation, who says to Zion, 'Your God reigns' (Isaiah 52:7).

Luke 10:8-12 (Matthew 10:14-15)

Whenever you enter a town and its people welcome you, eat what is set before you. Cure the sick who are there, and say to them, 'The kingdom of God has come near to you.'

But whenever you enter a town and they do not welcome you, go out into its streets and say, 'Even the dust of your town that clings to our feet (see 9:5), we wipe off in protest against you. Yet know this: the reign of God has come near.'

I tell you, on that day it will be more tolerable for Sodom than for that town.

Luke 10:13-15 (Matthew 11:21-23)

“Woe to you, Chorazin! Woe to you, Bethsaida! For if the deeds of power done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. But at the judgment it will be more tolerable for Tyre and Sidon than for you.

And you, Capernaum, will you be exalted to heaven? No, you will be brought down to Hades. (Babylon, Isaiah 14:14-15).

Luke 10:16

Whoever listens to you listens to me. (see Matthew 10:40)

Whoever rejects you rejects me,

Whoever rejects me rejects the one who sent me.”

Luke 10:17-20

The seventy [two] returned with joy, saying,
“Lord, in your name even the demons submit to us!”

He said to them, “I watched Satan fall from heaven like a flash of lightning. See, I have given you authority to tread on snakes and scorpions, and over all the power of the enemy; and nothing will hurt you.

Nevertheless, rejoice not that the spirits submit to you, but that your names are written in heaven.”

Jesus is warning them not to lose perspective. They should rejoice not so much in the conquering of evil as in the communion with God that has been given them. Their names are in God's record. They belong to him (compare Exodus 32:32; Isaiah 4:3, 56:5; Daniel 12:1; Psalm 69:29).

Luke 10:21-22 (Matthew 11:25-27)

At that same hour Jesus rejoiced in the Holy Spirit and said, 'I thank you, Father, Lord of heaven and earth, because you have hidden these things from the wise and the intelligent and have revealed them to infants; yes, Father, for such was your gracious will.

All things have been handed over to me by my Father; and no one knows who the Son is except the Father, or who the Father is except the Son and anyone to whom the Son chooses to reveal him.

Luke 10:23-24

Then turning to the disciples, Jesus said to them privately, “Blessed are the eyes that see what you see! For I tell you that many prophets and kings desired to see what you see, but did not see it, and to hear what you hear, but did not hear it.”

V: The Journey of discipleship 9:51 - 19:40

B. Aspects of Discipleship (10:25 - 19:27)

1. The central place of **love** in the life of a disciple

a: The greatest commandment 10:25-28

b: Love of neighbour 10:29-37

c: Love of God 10:38-42

Luke 10:25-28 (Mark 12:28-34)

‘Just then a lawyer stood up to test Jesus. ‘Teacher,’ he said, ‘what must I do to inherit eternal life?’

Jesus said to him, ‘What is written in the law? What do you read there?’

He answered, ‘You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbour as yourself.’

And Jesus said to him, ‘You have given the right answer; go on doing this (present imperative) and you will live.’

Luke 10:29 Wanting to justify himself, the lawyer asked Jesus, “And who is my neighbour?”

Sirach 12:1-7 ‘If you do good, know to whom you do it,
and you will be thanked for your good deeds.
Do good to the devout, and you will be repaid—
if not by them, certainly by the Most High.
No good comes to one who persists in evil
or to one who does not give alms.
Give to the devout, but do not help the sinner.
Do good to the humble, but do not give to the ungodly;
hold back their bread, and do not give it to them,
for by means of it they might subdue you;
then you will receive twice as much evil
for all the good you have done to them.
For the Most High also hates sinners
and will inflict punishment on the ungodly.
Give to the one who is good, but do not help the sinner.’

I- A man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him, and went away, leaving him half dead.

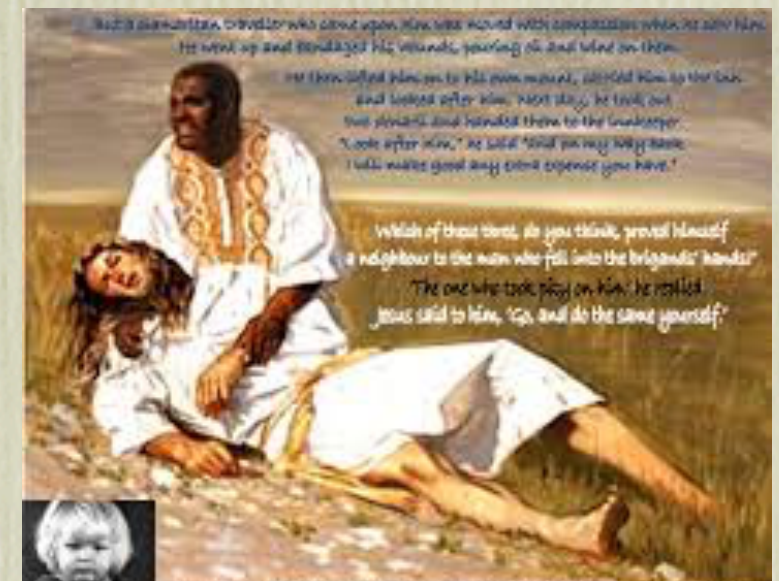
2- Now by chance a priest was going down that road; and when he saw him, he passed by on the other side.

3- So likewise a Levite, when he came to the place and saw him, passed by on the other side.

3+ But a Samaritan while travelling came near him; and when he saw him, he was **moved with compassion**, went to him and bandaged his wounds, having poured oil and wine on them.

2+ Then he put him on his own animal, brought him to an inn, and took care of him.

I+ The next day he took out two denarii, gave them to the innkeeper, and said, 'Take care of him; and when I come back, I will repay you whatever more you spend.'



Which of these three, do you think, was a neighbour to the man?" He said, "The one who showed him mercy." Jesus said to him, "Go and do likewise".

Attentive listening to God is essential for real love

Martha and Mary Luke 10:38-39

‘Now as they went on their way, Jesus entered a certain village, where a woman named Martha welcomed him into her home.

She had a sister named Mary, who sat at the Lord’s feet and listened to what he was saying.



Luke 10:40-42

But Martha was distracted by her many tasks (διακονία);
so she came to him and asked, ‘Lord, do you not care that my sister
has left me to do all the work (διακονεω) by myself?
Tell her to help me.’

The Lord answered her,
‘Martha, Martha, you are worried and distracted by many things;
there is need of only one thing.
Mary has chosen the good (better?) part,
which will not be taken away from her.’

2. The central place of prayer in the life of a disciple 11:1-13

3. A disciple is called to mediate God's word

a: Jesus releases a man from the evil that keeps him dumb 11:14-26

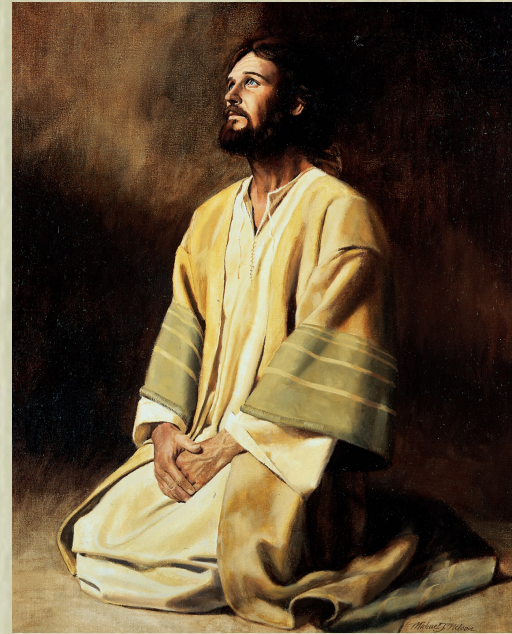
b: We are to hear and obey God's word 11:27-28

c: The folly of rejecting Jesus, the word and the wisdom of God 11:29-32

d: The enlightened heart radiates light to others 11:33-36

Luke 11:1

He was praying in a certain place,
and after he had finished,
one of his disciples said to him,
“Lord, teach us to pray,
as John taught his disciples.”



Jesus was at prayer at his baptism at the beginning of his public ministry (Luke 3:21).

Before choosing the twelve, Jesus ‘went out to the mountain to pray; and he spent the whole night in prayer to God’ (Luke 6:12).

He ‘was praying alone, with only the disciples near him’ (Luke 9:18) when he asked them who they believed him to be.

Just after Peter’s declaration that he was the Messiah of God, he ‘went up on the mountain to pray’ (Luke 9:28) and was transfigured.

Luke 11:2-4 (Matthew 6:9-13)

Jesus said to them, When you pray, say: “Father,
may your name be hallowed. (Isaiah 29:23)

May your reign come.

Give us each day the bread we need.

ἐπιούσιος – Jerome ‘supersubstantial’)

‘Give me neither poverty nor
riches. Feed me with the food
that I need’ (Proverbs 30:8).

And forgive us our sins,
for we ourselves forgive everyone indebted to us.

And do not bring us to the time of trial.’

‘No testing has overtaken you that is not common to everyone.
God is faithful, and he will not let you be tested beyond your strength,
but with the testing he will also provide the way out
so that you may be able to endure it’ (1 Corinthians 10:13).

Luke 11:5-8

And he said to them, “Suppose one of you has a friend, and you go to him at midnight and say to him, ‘Friend, lend me three loaves of bread; for a friend of mine has arrived, and I have nothing to set before him.’

And he answers from within, ‘Do not bother me; the door has already been locked, and my children are with me in bed; I cannot get up and give you anything.’

I tell you, even though he will not get up and give him anything because he is his friend, at least because of his persistence he will get up and give him whatever he needs.

It seems likely that Jesus is speaking of the shame experienced by the man in bed, if it were known that he had refused such simple hospitality to a needy neighbour.

Luke 11:9-13 (Matthew 7:7-11)

“So I say to you, Ask, and it will be given you; search, and you will find; knock, and the door will be opened for you.

For everyone who asks receives, and everyone who searches finds, and for everyone who knocks, the door will be opened.

Is there anyone among you who,
if your child asks for bread will give him a stone?

Or if the child asks for a fish, will give a snake instead of a fish?

Or if the child asks for an egg, will give a scorpion?

If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give *the Holy Spirit* to those who ask him!”

In the Acts, Luke presents us with scene after scene in which the prayer of the Christian community is answered by the gift of God’s Spirit (Acts 2:38; 8:20; 10:45; 11:17; 15:8).

Luke 11:14-19 (Mark 3:22-26)

Now he was casting out a demon that was mute; when the demon had gone out, the one who had been mute spoke, and the crowds were amazed. But some of them said, “He casts out demons by Beelzebul, the ruler of the demons.”(2 Kings 1:2-6 Baalzebub: lord of the flies) *Others, to test him, kept demanding from him a sign from heaven. But he knew what they were thinking and said to them, “Every kingdom divided against itself becomes a desert, and house falls on house. If Satan also is divided against himself, how will his kingdom stand? – for you say that I cast out the demons by Beelzebul. Now if I cast out the demons by Beelzebul, by whom do your exorcists cast them out? Therefore they will be your judges.*

This is the sin against the Holy Spirit (see Luke 12:10).

Luke 11:20-22 (Mark 3:27)

*‘If it is by the finger of God that I cast out the demons,
then the kingdom of God has come to you.*

When a strong man, fully armed, guards his castle,
his property is safe.

But when one stronger than he attacks him and overpowers him,
he takes away his armour in which he trusted
and divides his plunder.

Luke 11:23

Whoever is not with me is against me,
and whoever does not gather with me scatters.

(Disciples are called to mission)

John Donne Holy Sonnets v

Batter my heart, three-personed God, for you
As yet but knock, breathe, shine, and seek to mend;
That I may rise and stand, o'erthrow me and bend
Your force to break, blow, burn, and make me new.
I, like an usurped town to another due,
Labour to admit you, but O, to no end.
Reason, your viceroy in me, me should defend,
but is captived and proves weak or untrue.
Yet dearly I love you and would be loved fain,
But am betrothed unto your enemy.
Divorce me, untie, or break that knot again,
Take me to you, imprison me, for I,
Except you enthrall me, never shall be free,
Nor ever chaste except you ravish me.

Luke 11:24-26 (Matthew 12:43-45)

“When the unclean spirit has gone out of a person, it wanders through waterless regions looking for a resting place, but not finding any, it says, ‘I will return to my house from which I came.’

When it comes, it finds it swept and put in order.

Then it goes and brings seven other spirits more evil than itself, and they enter and live there; and the last state of that person is worse than the first.”

In our struggle against evil we must remain attached to Christ. Luke addresses this warning to the lukewarm and the undecided.

We are to hear and obey God's word Luke 11:27-28

‘While he was saying this, a woman in the crowd raised her voice and said to him,

‘Blessed and happy is the womb that bore you and the breasts that nursed you!’

But he said, ‘Blessed and happy rather are those who hear the word of God and keep it!’



Earlier we heard Jesus say: ‘My mother and my brothers are those who hear the word of God and do it’ (Luke 8:21).

Luke 11:29-30 (Mark 8:11-12)

When the crowds were increasing, he began to say, “This generation is an evil generation; it asks for a sign (see 11:16), but no sign will be given to it *except the sign of Jonah. For just as Jonah became a sign to the people of Nineveh, so the Son of Man will be to this generation.* (Matthew 12:39-40).

Luke 11:31 (Matthew 12:42)

The queen of the South (2 Kings 10:1-12) will rise at the judgment with the people of this generation and condemn them, because she came from the ends of the earth to listen to the wisdom of Solomon, and see, something greater than Solomon is here!

Luke 11:32 (Matthew 12:41)

The people of Nineveh will rise up at the judgment with this generation and condemn it, because they repented at the proclamation of Jonah (Jonah 3:6-9), and see, something greater than Jonah is here!

The enlightened heart radiates light to others

Luke 11:33 (Luke 8:16; Mark 4:21)

‘No one after lighting a lamp puts it in a cellar, but on the lamp stand so that those who enter may see the light.

Luke 11:34-36 (Matthew 6:22-23)

Your eye is the lamp of your body. If your eye is healthy, your whole body is full of radiating light; but if it is not healthy, your body is full of darkness.

Therefore consider whether the light in you is not darkness. If then your whole body is full of light, with no part of it in darkness, it will be as full of light as when a lamp gives you light with its rays.’