

Luke 9:1-9

Introduction: Between 8:56 and this morning's text the events of Matthew 9:27-34 (healing the blind and demonized), Mark 6:1-6 (ministry to unbelieving Nazareth), and Matthew 9:35-38 take place. This is the beginning of His final preaching tour in Galilee. The 12 have seen a genuinely awesome display of Jesus' power and authority over the past several months.

The ministry of the 12—9:1-6 (parallel to Matthew 10:1 and Mark 6:7)

- 1) His authority over them—9:1-2
 - a) His authority to summon—¹ *Then, having summoned the twelve together,*
 - b) His authority to delegate—*He gave* [δίδωμι] *them*
 - i) Enablement—*power* [δύναμις] (the ability to do something)
 - ii) Authority—*and authority* [ἐξουσία] (the right to do something)
 - (1) In the **spiritual** realm—*over all the demons*
 - (2) In the **physical** realm—*and to cure* [θεραπεύω] *diseases,*
 - (3) Note the distinction here: not all demons cause physical illness and not all physical illness is caused by demons
 - c) His authority to send—² *and He sent* [ἀποστέλλω] *them ...* (cf. Jesus ministry in 4:16-20)
 - i) Speech—*to proclaim* [pres. act. inf. κηρύσσω] *the kingdom of God*
 - (1) This message is restricted to the Jews only (cf. Matthew 10:5)
 - ii) Action—*and to heal* [pres. dep. inf. ἰάομαι] *the sick.*
- 2) His directions to them—9:3-5 ³ *And He said to them,*
 - a) What not to take; urgency, no preparation—*“Take nothing for the journey, neither staff nor bag, nor bread, nor money; and do not have two tunics apiece.*
 - i) Travel light and depend on God to meet your needs.
 - b) How to respond to a **positive** reception
 - i) Possible situation—⁴ *And whatever you^{pl} enter,*
 - ii) Two-fold command—*stay there and go out from there.*
 - (1) Positively—as a base of operations
 - (2) Negatively—don't go from house to house begging, like religious philosophers
 - c) How to respond to a **negative** reception (cf. Matthew 10:16-42)
 - i) Probable situation—⁵ *And as for those who may not welcome you^{pl},*
 - ii) Treat them as separated from God—*when you^{pl} go out from that city, shake the dust off your^{pl} feet as a testimony against them.”*
 - (1) Don't seek revenge, don't stop and debate the message
- 3) Their obedience—⁶ *So, having departed, they went throughout the villages,* 9cf. 9:2)
 - a) *preaching the gospel* [εὐαγγελίζω]
 - i) To proclaim the kingdom of God is good news (cf. combined in 8:1)
 - b) *and curing* [θεραπεύω] *everywhere.*

Herod's response to Jesus' ministry—9:7-9 (parallel to Matthew 14:1 and Mark 6:14)

- 1) What Herod is doing—9:7-8 ⁷ *Now Herod (Antipas) the tetrarch* (of Galilee from 4 BC to 39 AD; a ruler less than a king) ...
 - a) Keeping tabs on Jesus—*heard of all that was being done by Him*,
 - i) "... the word about Jesus is not only spreading to the palace, it is getting attention there." (Bock, 824)
 - b) Troubled by rumors—*and he was thoroughly perplexed, because it was being said ...*
 - i) *by some that John* (the Baptizer) *had been raised from the dead*,
 - ii) ⁸ *and by some that Elijah had appeared*,
 - (1) Elijah was expected when Messiah came (cf. Malachi 3:1; 4:5)
 - iii) *and by others that one of the prophets of old had risen again.* (cf. 7:11-17)
 - 2) What Herod is saying—9:9a-b ⁹ *Herod said*,
 - a) Acknowledges his responsibility—*“John I* (emphatic) *have decapitated*,
 - i) Herod did not personally due the beheading but he was responsible for it.
 - ii) Sadly, he expresses no regret for his actions.
 - b) The great Unknown—*but who is this* (cf. 8:25; 9:9, 18, 20) *concerning whom I hear such things?”*
 - 3) What Herod is attempting—9:9c *So he was trying* [impf. act. ind. ζητέω] *to see Him*.
 - a) This curiosity was fulfilled in Luke 23:6-12.

Take-home truth: Who is Jesus? If He is indeed the Son of God, and has authority over all things, how is that evidenced in your life?