

## Luke Lesson 9

### Luke Chapter 9

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Memory verses for this week: *2 Tim 4:7 I have fought a good fight, I have finished my course, I have kept the faith:*

**Introduction:** We continue our study of the book of Luke this week as we begin chapter 9. In chapter eight we studied about Jesus preaching and healing in Galilee. We also covered the parables of the sower and lighted candle. Jesus stilled the waters and brought calm from the storm as he and his disciples traveled in a ship and had a storm come upon them in the middle of the night. We closed with the healing of Jairus' daughter who was raised from the dead by Christ.

#### I. Twelve Disciples Sent Forth to Preach

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

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

Jesus called his twelve disciples together and sent them out to preach the gospel. It is crucial that if a person is a pastor, he should be called of the Lord. We all should tell others about Christ, but only called men should be in the ministry. Jesus gave these 12 special apostolic powers that we can no longer do today. These men before this time could not heal the sick or cure any disease. But now, at Christ's word, they had the power and authority over devils, and they could cure diseases and heal the sick. Most importantly, they were to go forth and preach the kingdom of God. We as a church still have the responsibility to preach the gospel today.

*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.*

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

*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.*

Jesus gave these 12 special instructions as to how they were to go forth. They were to take nothing for their journey. They were not to take a staff or a purse. No money, no bread, not even two coats were they to take along. They were to go into the cities and go to whoever would receive them. They were to abide for a short time and then depart. And if the people would not receive them, they

were to leave the place and shake off the dust from their feet as a witness against them.

In the Believer's Study Bible, I found these notes about shaking the dust off of your feet as a testimony against them.

**9:5** Strict Jews, in order to avoid contaminating God's holy land with the dust of profane places, performed the same symbolic actions of shaking the dust from their feet when they reentered their homeland after traveling abroad. The disciples are thus to disassociate themselves completely from those who reject them, thereby branding these as no better than heathens. i

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

Note how the 12 disciples did not stand around and argue about the rules, but they immediately departed and went out and did as Jesus commanded. God is so much more pleased with us when we will but follow his commands. Obeying is much more preferred over sin offerings.

*1 John 5:2 By this we know that we love the children of God, when we love God, and keep his commandments.*

*1 John 5:3 For this is the love of God, that we keep his commandments: and his commandments are not grievous.*

*Heb 10:6 In burnt offerings and sacrifices for sin thou hast had no pleasure.*

*Heb 10:7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.*

*Heb 10:8 Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;*

*Heb 10:9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.*

*Heb 10:10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all.*

*Heb 10:11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:*

*Heb 10:12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;*

*Heb 10:13 From henceforth expecting till his enemies be made his footstool.*

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iW.A. Criswell, *Believer's study Bible [computer file], electronic ed.*, Logos Library System, (Nashville: Thomas Nelson) 1997, c1991 by the Criswell Center for Biblical Studies.

*Heb 10:14 For by one offering he hath perfected for ever them that are sanctified.*

*Luke 9:7 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;*

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

*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.*

As the disciples go out in the Lord's name, the name of Jesus was magnified and word come to Herod about all the things Jesus was doing. He was perplexed because some said the John the Baptist had risen from the dead. If you remember in our earlier study, that John had stood against the sin in Herod's life when he accused him of taking his brother's wife which was not lawful. But by a dance being done for the King by Herodias' daughter, he promises her to give her whatever she asked.

The girl asks her mother what she should ask for, and she says to ask for John's head on a charger. So the King for his oath's sake had him beheaded. Now he fears that he has risen back up and may bring harm to Herod. We should never forget the terror that a sinner lives in day by day. Always looking for and expecting judgment, because inside we know it is coming. But when Jesus saves your soul, he brings peace and sweet rest. Only by Christ can we have the peace that the world so desires.

*Mat 16:13 When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?*

*Mat 16:14 And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.*

*Mat 16:15 He saith unto them, But whom say ye that I am?*

*Mat 16:16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.*

When Simon answered the Lord, he said that some said that he was John the Baptist, some said Elias, Jeremiah, or one of the prophets. But he knew that Jesus was the Christ, the Son of the living God. All who knew Jesus knew one thing for certain... this was no ordinary man. Even with the fear Herod felt, he still desired to see Christ. However, even though he says he does desire to see Jesus, there is no record of him ever sending an invitation for Jesus to come. It wasn't until Jesus was about to be crucified did Herod meet him. This happened when Pilate sent Christ to Herod.

*Luke 23:3 And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it.*

*Luke 23:4 Then said Pilate to the chief priests and to the people, I find no fault in this man.*

*Luke 23:5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.*

*Luke 23:6 When Pilate heard of Galilee, he asked whether the man were a Galilaean.*

*Luke 23:7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.*

*Luke 23:8 And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him.*

*Luke 23:9 Then he questioned with him in many words; but he answered him nothing.*

*Luke 23:10 And the chief priests and scribes stood and vehemently accused him.*

*Luke 23:11 And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.*

*Luke 23:12 And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.*

## **II. The Apostles Return and 5,000 are Fed by Christ**

*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.*

*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.*

When the apostles return, they are excited about all that they had accomplished, and tell the Lord about it. In many places, they were evidently well received and treated wonderfully. After the work and mission they had been on, Jesus pulls them aside and takes them to a desert place called Bethsaida for a time of rest. If anyone ever questions whether we need vacation time, we need look no further than the instances in the New Testament when Jesus was always going out to a desert place. It is important that we don't vacation all the time, because we need to be about the Father's work. But after work, we are to rest. As they went to this desert place, many of the people heard about it and they go out to see the Lord. He did not reject the people, but it says in verse 11 that he spake unto them of the kingdom of God. And as Christ always did, he healed their sicknesses.

*Luke 9:12 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.*

*Luke 9:13 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.*

We are not told how many women and children there were there on that day, but we are told that there were about 5,000 men. Wouldn't it be wonderful if we could have 5,000 people gather today to hear about our Lord Jesus Christ. The twelve disciples ask the Lord to send them away to the villages since they had no food or lodging for them. It appears the people were so stirred by Christ's teachings, that they were not concerned about their need for food. Many had come a long way from home and were hungry.

In a spiritual nature, that is the state of the vast multitudes of our day. They are far from the heavenly home that God has for those who know Jesus as Lord and Savior. They are dying a spiritual death for want of true spiritual food. But if we will but come, Jesus will feed us with manna from heaven that He provides. No it isn't the food like the children of Israel ate in the wilderness, but it is food for our souls. The Word of God provides us the spiritual meat that makes us strong.

The night was coming on, and Jesus asked them what they had. They said we have nothing but five loaves and two fishes. There was no way this would go about feeding a great multitude. But you know what... a little with God can go a long long way. You and I may not have much to offer in our service to the Lord, but when Jesus takes the little, he can do a lot with it.

*Luke 9:14 For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company.*

*Luke 9:15 And they did so, and made them all sit down.*

*Luke 9:16 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.*

*Luke 9:17 And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.*

Jesus tells them to sit down in groups of fifty people in each company. And he blessed the food and brake it, and he gave to the disciples which took to the people. And what was amazing and miraculous was that they were all fed. All were filled and when they finished, they have 12 baskets full left. Did they have 12 baskets of fish and bread to begin with? No...

Jesus always does more for us than we need, and there always seems to be a bountiful supply.

J. Vernon McGee pointed this out in his commentary on the feeding of the 5,000.

Matthew, Mark, and John also record the feeding of five thousand. Notice that our Lord assigns His disciples an impossible task. They must learn, as we must learn, that He always commands the impossible. The reason is obvious—He intends to do the work. The Creator, who made the fish in the beginning and causes the grain to multiply in the fields, now by His fiat word creates food for the crowd. This may have been the first time many in this crowd ever were filled. The “fragments” which were left do not refer to what we might put in the garbage can. Rather, they were pieces of food which had not been served. God always provides a surplus. **ii**

### III. Peter’s Confession of Christ

*Luke 9:18 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?*

*Luke 9:19 They answering said, John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again.*

*Luke 9:20 He said unto them, But whom say ye that I am? Peter answering said, The Christ of God.*

We read the Matthew account of this earlier. When Jesus asks his disciples whom men say that He was, they answered and said some think he was John the Baptist, some Elias, some one of the old prophets. But Peter’s direct answer was the right one... The Christ of God.

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

*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.*

He charges them to tell no man that he was the Christ. We might ask why did he not want them to tell others at this time. There were several reasons.

1. It was too late.
2. His ministry had been rejected of the Jews.
3. The heart of the majority of the people were set upon their own way.
4. They were not prepared to receive His testimony.

Christ tells them about how we will suffer many things and be rejected of the elders, chief priests, and scribes. But after his death, he would be raised the third day.

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iiJ. Vernon McGee, *Thru the Bible commentary [computer file], electronic ed., Logos Library System*, (Nashville: Thomas Nelson) 1997, c1981 by J. Vernon McGee.

#### IV. The Test of Discipleship

*Luke 9:23 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.*

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

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

*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.*

To be a true disciple, we must learn how to die to self. The physical man wars daily with the Spiritual man, and we must learn to let the spiritual side win. Learning to die to self does not come easy.

We have a good example of denial over in Chapter 22 when Peter denied knowing Christ. We need to use this example to show how we should so deny ourselves that we almost disassociate with our physical man.

*Luke 22:54 Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off.*

*Luke 22:55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.*

*Luke 22:56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.*

*Luke 22:57 And he denied him, saying, Woman, I know him not.*

*Luke 22:58 And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.*

*Luke 22:59 And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was with him: for he is a Galilaeen.*

*Luke 22:60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.*

Jesus says we should take up our cross and follow after him daily. The cross always speaks of death, and that means bringing the human side of us down to the point of being in subjection to the spiritual man. Die to self and the world. If we want to truly save our life, we should lose it for the cause of Christ. One soul is worth more than all the riches in this world. There is nothing worth the value of one soul. The rich man in hell would have given everything he ever owned to be in the bosom of Abraham like Lazarus was.

If we want to be with God one day, while we are still living, we must come to Jesus Christ for salvation. Jesus, and Jesus alone can save us. Jesus warns us to not be ashamed of the Word of God, but to stand up and let our position be

known. If we are ashamed of Jesus and the Bible, it says he will be ashamed of us when He returns.

Matthew Henry said this about denying self and dying to sin.

Concerning their sufferings for him. So far must they be from thinking how to *prevent* his sufferings that they must rather prepare for their own.

1. We must *accustom* ourselves to all instances of *self-denial* and *patience*, v. 23. This is the best preparative for martyrdom. We must live a life of self-denial, mortification, and contempt of the world; we must not indulge our ease and appetite, for then it will be hard to bear toil, and weariness, and want, for Christ. We are *daily* subject to affliction, and we must *accommodate* ourselves to it, and *acquiesce* in the will of God in it, and must learn to endure hardship. We frequently meet with crosses in the way of duty; and, though we must not pull them upon our own heads, yet, when they are laid for us, we must *take them up*, carry them after Christ, and make the best of them.

2. We must *prefer the salvation and happiness of our souls* before any *secular concern* whatsoever. Reckon upon it, (1.) That he who to preserve his liberty or estate, his power or preferment, nay, or to save his life, denies Christ and his truths, wilfully wrongs his conscience, and sins against God, will be, not only not a *saver*, but an unspeakable *loser*, in the issue, when *profit* and *loss* come to be balanced: *He that will save his life upon these terms will lose it*, will lose that which is of infinitely more value, his precious soul. (2.) We must firmly believe also that, if we lose our life for cleaving to Christ and our religion, we shall *save* it to our unspeakable advantage; for we shall be abundantly recompensed in the resurrection of the just, when we shall have it again a new and an eternal life. (3.) That the gain of all the world, if we should forsake Christ, and fall in with the interests of the world, would be so far from countervailing the eternal loss and ruin of the soul that it would bear no manner of proportion to it, v. 25. If we could be supposed to gain all the wealth, honour, and pleasure, in the world, by denying Christ, yet when, by *so doing*, we *lose ourselves* to all eternity, and are *cast away* at last, what good will our worldly gain do us? iii

## V. The Transfiguration

*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.*

*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.*

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iiiHenry, Matthew, *Matthew Henry's Commentary on the Bible*, (Peabody, MA: Hendrickson Publishers) 1997.

Jesus declared that some of His disciples would not taste death until they saw the kingdom of God. Does this seem to be a false statement? We know Jesus has not yet come and setup his earthly kingdom, and the apostles died around 2,000 years ago. No, this is not an error in scripture. The bible is perfect and without error. The thing that these were to see was Christ in the appearance he will be in when he comes in Glory to take the kingdom of this world and reign forever.

W.A. Criswell in the Believer's Study Bible said this about verse 27.

**9:27** "Some standing here who shall not taste death till they see the kingdom of God" is thought by some to refer to the destruction of Jerusalem, and by others to the coming of the Holy Spirit at Pentecost (cf. Acts 2). Many find a reference to the transfiguration, which follows shortly when Jesus appears to the disciples as a glorious King. iv

I am confident that it speaks of the transfiguration as these verses immediately follow the promise.

*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.*

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

*Luke 9:30 And, behold, there talked with him two men, which were Moses and Elias:*

*Luke 9:31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.*

Peter, James, and John were the men who were given this unique privilege of seeing the Lord on the mount when He was changed before their eyes. As Jesus prayed, it says his countenance was altered and his raiment was white and glistering. How could this be? With men, we can not do things such as this. But with God, nothing is impossible.

*Mark 10:27 And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible.*

Moses and Elias, two who had died (or in Elisa's situation translated) many years before Christ's life, were present with Jesus in this transfiguration. Moses speaks of the saints that have died and Elias speaks of the saints who are alive at the coming of the Lord. Moses died before entering the promised land. Elijah was translated and did not see death. That is why he represents the living saints at the coming of the Lord. Verse 31 says that Elias and Moses come and

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iv W.A. Criswell, *Believer's study Bible [computer file], electronic ed.*, Logos Library System, (Nashville: Thomas Nelson) 1997, c1991 by the Criswell Center for Biblical Studies.

speaking of how Jesus must die in Jerusalem. Notice the terminology... 'spoke of his death which he should accomplish at Jerusalem.' No man took his life. Jesus willingly laid down his life. It was a great accomplishment for Him to live and die to pay our penalty for sin.

*John 10:15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.*

*John 10:16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.*

*John 10:17 Therefore doth my Father love me, because I lay down my life, that I might take it again.*

*John 10:18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.*

I thought J. Vernon McGee's comments were good on these verses too about how the law and the prophets could also be represented by Moses and Elias.

Two men appeared on the mount: Moses, the representative of the Law, and Elijah, the representative of the prophets, and they were bearing witness to Him. What did they talk about? They spoke about the approaching death of Christ. Paul says that the gospel he preached was one to which both the Law and prophets bore testimony. The gospel is *not* contrary to the Old Testament at all. Paul put it like this: "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets" (Rom. 3:21). The Law and the prophets reveal that the *only* way God could save us is through the righteousness that we obtain by faith. In the Old Testament this was done by bringing a sacrifice that pointed to Jesus Christ. The sacrificial system was the very heart of the Mosaic system. That little lamb that was offered on the altar is symbolic of Christ who died for our sins. And the prophets spoke of the Lamb of God that would take away the sin of the world. v

*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.*

*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.*

The disciples seemed to be many times tired and fell asleep at some critical times. Here the transfiguration is taking place, and they were heavy with sleep while Jesus was praying and being transformed. When they awoke, Peter was quick to speak and as many times is the case, spoke the wrong thing hurriedly. He meant well, and says that perhaps they should build 3 tabernacles at this

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vJ. Vernon McGee, *Thru the Bible commentary [computer file], electronic ed., Logos Library System*, (Nashville: Thomas Nelson) 1997, c1981 by J. Vernon McGee.

place, one for Jesus, one for Moses, and one for Elias. Note the end of the scripture ... "Not knowing what he said." God help us to temper our tongue and speak with truth and knowledge. Only with wisdom endued on high can we accurately speak.

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

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

*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.*

In verse 34, God speaks from the cloud and says for them to hear Jesus and He alone. When the voice was past, they found Jesus alone. Moses was one of the greatest of the Old Testament, the one known as the lawgiver. Elias was perhaps the greatest prophet of the Old Testament. But in comparison to Jesus, they were just men. Jesus was, and still is, the only Begotten Son of God. He was God manifested in the flesh, and all men are of little consequence in comparison to the Eternal One from heaven.

Why should we hear Jesus?

1. Because He is God.
2. Because He has a message of truth.
3. Because He knows what we have need of.

## **VI. The Powerless Disciples**

*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.*

Where ever Jesus went, many people came out to him. It says here that much people met Him. Did they come to seek salvation, or perhaps to have a miracle of healing performed? Some perhaps come hoping to receive a free meal. I hope many came to have the Word of God expounded. It was needful in their day, and it is still needed today. Oh that people would get as excited about the work of the Lord as they do games. You can turn on your TV set and thousands of people flood the football games and get really excited for their team.

I know my wife and I attended Tori's first soccer game yesterday. She is our four year old granddaughter, and we were all jumping and hollering and so excited as they played the game. It was a fun time, and I'm not against having fun times. But what I'm trying to convey is that we ought to be MUCH more excited about our worship to the Lord than any game anywhere. If we are not careful, we can become carnal and look forward more to the things of this life and the physical

man and let the spiritual man famish for food. We all need spiritual bread each day, and that comes from the study of God's Word.

*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.*

*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.*

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

We see that one man brought his child who was possessed with a demon. The man knew the problem, and he was coming to the one who could do something about it. He says he came to the disciples to cast the demon out, but they could not do it. Is it not a great privilege, when all men have failed us, to be able to go to Jesus with our problem. One thing we know about Jesus. He is always in, he knows all about our problem, and He can remedy the problem if it be God's Will for our lives.

*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.*

*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.*

*Luke 9:43 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,*

Jesus tells the man to bring the son to him. As he draws near, it says the devil inside threw him down, and tare him. Jesus rebuked the unclean spirit and healed the child, and returned him to his father. It says the people were amazed at the power of God. Jesus was upset I believe with the disciples for not having the power to remove this devil. It takes a lot of faith and the power of Jesus' name for them to do it. In last weeks lesson, Jesus told the disciples that this comes with much prayer and fasting.

*Mark 9:26 And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.*

*Mark 9:27 But Jesus took him by the hand, and lifted him up; and he arose.*

*Mark 9:28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out?*

*Mark 9:29 And he said unto them, This kind can come forth by nothing, but by prayer and fasting.*

After healing the young boy, Jesus begins teaching about how he would soon be put to death.

## **VII. Jesus Foretells His Death**

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

*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.*

It says that they did not understand, and they feared to ask Christ. Perhaps it was due to his earlier comment about the faithless and unbelieving generation.

Matthew Henry had some good points about the importance of letting things sink down into your ears.

The solemn preface with which it is introduced: "*Let these sayings sink down into your ears; take special notice of what I say, and mix faith with it; let not the notions you have of the temporal kingdom of the Messiah stop your ears against it, nor make you unwilling to believe it. Admit what I say, and submit to it.*" *Let it sink down into your hearts; so the Syriac and Arabic read it. The word of Christ does us no good, unless we let it sink down into our heads and hearts. 3. The unaccountable stupidity of the disciples, with reference to this prediction of Christ's sufferings. It was said in Mark, They understood not that saying. It was plain enough, but they would not understand it in the literal sense, because it agreed not with their notions; and they could not understand it in any other, and were afraid to ask him lest they should be undeceived and awaked out of their pleasing dream. But it is here added that it was hidden from them, that they perceived it not, through the weakness of faith and the power of prejudice. We cannot think that it was in mercy hidden from them, lest they should be swallowed up with overmuch sorrow at the prospect of it; but that it was a paradox, because they made it so to themselves. vi*

## VIII. The Sermon on the Child

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

*Luke 9:47 And Jesus, perceiving the thought of their heart, took a child, and set him by him,*

*Luke 9:48 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.*

The disciples start arguing among themselves as to who would be the greatest. This is not pleasing in God's sight, and we should strive as scriptures teach to put the benefit of others before our own. Jesus takes the small child and sets it among them. He teaches that the person who receives a child in the name of Christ receives him. (Jesus) He said that the least among you all will be the greatest. If we want to be great in God's sight, follow Jesus' example. He came

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viHenry, Matthew, *Matthew Henry's Commentary on the Bible*, (Peabody, MA: Hendrickson Publishers) 1997.

not to be ministered unto, but to minister to others. Jesus wanted the spirit of the little child to be manifested in his disciples.

*Phil 2:3 Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.*

*Phil 2:4 Look not every man on his own things, but every man also on the things of others.*

## **IX. Who is For Us or Against Us**

*Luke 9:49 And John answered and said, Master, we saw one casting out devils in thy name; and we forbid him, because he followeth not with us.*

*Luke 9:50 And Jesus said unto him, Forbid him not: for he that is not against us is for us.*

There are many today who teach that if you don't follow 100% the way they do things or the pattern they set, that you are not following the Lord. The disciples come upon a man (very apparently a saved man), who was casting out devils in the name of the Lord, but he was not numbered with Christ or with the current group of disciples. John told him to not do that, because he wasn't in 'their group'. Jesus rebukes John and tells him that if they are not against us, they are for us. So if that is true, who are true disciples and who are false? One way we can tell is if they teach according to harmony of the scriptures. Jesus gave us a simple test to tell who is true and who is false.

*1 John 4:1 Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.*

*1 John 4:2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:*

*1 John 4:3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.*

*1 John 4:4 Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.*

*1 John 4:5 They are of the world: therefore speak they of the world, and the world heareth them.*

*1 John 4:6 We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.*

*Luke 9:51 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,*

*Luke 9:52 And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.*

*Luke 9:53 And they did not receive him, because his face was as though he would go to Jerusalem.*

*Luke 9:54 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?*

*Luke 9:55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.*

*Luke 9:56 For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.*

It says they went unto the Samaritans and preached, and they would not receive their testimony. James and John ask Christ if they should call down fire from heaven like Elias did to consume these sinners.

Christ was upset with them, and tells them that 'Ye know not what manner of spirit ye are of.' Jesus did not come to destroy life, but to save men's souls. If people won't hear us, we should not want them to be destroyed, but we should be kind and understanding and pray for their souls. It takes planting, watering, and then reaping. Wherever we are in the process, we should let God guide us. But never bring reproach upon Jesus and the church by not showing respect to all men. As the old saying goes, we should love the sinner and hate the sin.

## **X. True Meaning of Being a Disciple**

*Luke 9:57 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.*

*Luke 9:58 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.*

*Luke 9:59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.*

*Luke 9:60 Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.*

*Luke 9:61 And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.*

*Luke 9:62 And Jesus said unto him, No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.*

It appears that this man was sincere and wanted to follow Jesus. It is important that we count the cost before we volunteer to go with Christ. He warns the man that even the foxes have holes and the birds have nests, but the son of man has no where to lay his head. In verse 59, the one man says he will follow Christ after he goes and buries his father. This seemed like a reasonable request, but Jesus says "Let the dead bury their dead: but go thou and preach the kingdom of God." If we are called, we truly should forsake all things and follow Christ wholly. Jesus says "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." Are we guilty of looking back. We should not be.

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*Prov 4:18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.*

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