LUKE 9

The Christ of God and the Road to the Cross

twelve men sent out, five loaves in a desolate place, glory on a mountain, and a face set toward Jerusalem

> *"If anyone wishes to come after Me, he must deny himself, and take up his cross daily and follow Me."*
> LUKE 9:23

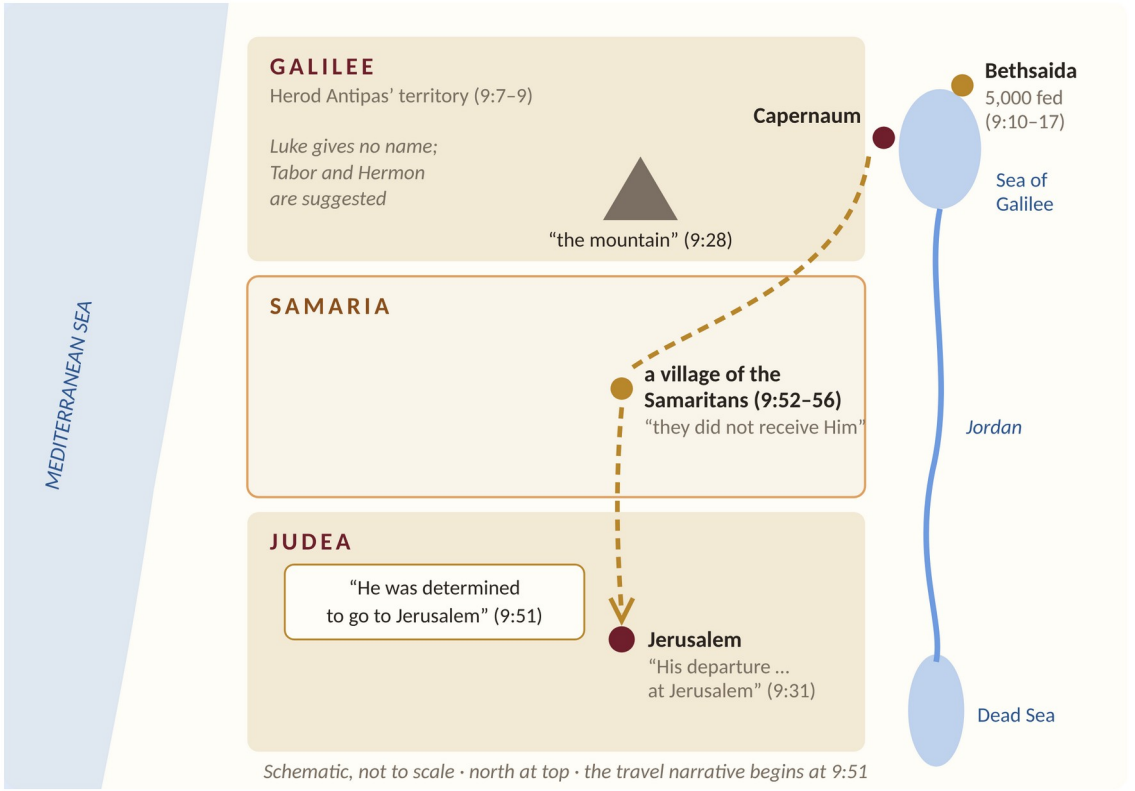
A SMITH FOR CHRIST STUDY · FOUR VOICES: GUZIK · SPROUL · SPURGEON · HENRY

Where we are in Luke

1. Luke 8 showed Jesus' authority over a storm, a legion of demons, a twelve-year illness and death itself, and it ended with Jairus' daughter raised.

2. The question that runs through the whole chapter is Herod's: "who is this man about whom I hear such things?"

3. Luke 9 is also a hinge in Luke's Gospel.



Sent with His Authority

Power over demons, nothing for the journey, and a guilty king asking questions

LUKE 9:9

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.

DAVID GUZIK

Power, authority, and nothing for the road; Herod curious, not seeking.

R.C. SPROUL

No power of their own; no neutral hearers; only forgiveness cures guilt.

MATTHEW HENRY

Power over all devils to rout the darkness; Herod wanted no more reprovers.

δύναμις καὶ ἐξουσία

DYNAMIS KAI EXOUSIA · "POWER AND AUTHORITY"

Luke pairs two words. Dynamis is ability, might — the root of our "dynamite" — and Luke uses it of the power that went out of Jesus to heal (5:17; 6:19; 8:46).

You Give Them Something to Eat

Five loaves, two fish, five thousand men, and twelve baskets left over

LUKE 9:11

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.

DAVID GUZIK

A shocking command that tests faith and compassion.

R.C. SPROUL

It really happened — and that makes all the difference in the world.

MATTHEW HENRY

Do what you can with a little — that is the way to make it more.

εὐλογέω
EULOGEŌ · "BLESS"

Literally "to speak well of."

The Christ of God — and a Cross

"Who do you say that I am?" — a suffering Son of Man and a daily cross

LUKE 9:22

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."

DAVID GUZIK

They had to learn what "Messiah" meant; no one carried a cross for fun.

R.C. SPROUL

Knowing who He is not enough; you cannot follow Christ and yourself.

MATTHEW HENRY

Pray with those you teach; accustom yourself to daily self-denial.

δεῖ

DEI · "MUST"

"The Son of Man must suffer many things" (v. 22).

His Departure at Jerusalem

A face changed in prayer, Moses and Elijah, and a voice from the cloud

LUKE 9:29

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

DAVID GUZIK

His exodus; Moses died, Elijah was taken; Hear Him!

R.C. SPROUL

Reflected glory vs. His own glory; the Law and the Prophets.

MATTHEW HENRY

Exalted as He prayed; never fear a cloud with Christ.

ἔξοδος
EXODOS · "DEPARTURE"

Moses and Elijah were "speaking of His departure" (v. 31) — literally His exodos, His "way out."

On the mountain

ON THE MOUNTAIN · LUKE 9:28–36 · WHO WAS THERE, AND WHAT THEY TALKED ABOUT

MOSES	JESUS	ELIJAH
the Law met God on Sinai; his face shone (Exod 34:29) led Israel's exodus died; the LORD buried him (Deut 34)	praying (v29) His face changed; clothing white and gleaming glory from within speaking of His "departure" (v31)	the Prophets met God on Horeb (1 Kings 19) called down fire (2 Kings 1) taken up to heaven alive (2 Kings 2)

THE SUBJECT: "His departure" — Greek *exodos* — "about to accomplish at Jerusalem" (v31)
Peter wants to stay and build three tents (v33); the cloud comes, and only Jesus remains (v36).

"This is My Son, My Chosen One; listen to Him!" (v35)
Moses had said of the coming Prophet: "you shall listen to him" (Deut 18:15)

Read across: the Law and the Prophets stand beside Jesus and talk about His exodus at Jerusalem, and then the Father points to Jesus alone.

Down in the Valley

A boy the disciples could not help, a word they could not hear, and an argument about greatness

LUKE 9:40

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

DAVID GUZIK

Too hard for them, not for Him; failure that teaches.

R.C. SPROUL

An invasion from hell; greatness belongs to the childlike.

C.H. SPURGEON

The devil throws hardest just before Jesus sets the sinner free; never too late.

MATTHEW HENRY

Christ reads the heart; don't lose friends who work in His name.

μονογενής
MONOGENĒS · "ONLY"

"He is my only boy" (v. 38).

He Set His Face

A Samaritan village, a request for fire, and three men who wanted to follow — later

LUKE 9:51

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

DAVID GUZIK

Resolve, not harshness; mercy, not fire; not "not yet."

R.C. SPROUL

Half-hearted followers; once you sign up, you are in for the duration.

C.H. SPURGEON

Not fire but another village; the King's business requires haste.

MATTHEW HENRY

Step out of opposition's stream; begin God's work and go on with it.

ἀνάλημψις
ANALĒMPSIS · "ASCENSION, TAKING UP"

"When the days were approaching for His analēmpsis" (v. 51) — His "taking up."

Three men on the road

THREE MEN ON THE ROAD · LUKE 9:57–62 · WHAT EACH ONE HELD BACK

THE EAGER ONE vv57–58	THE CALLED ONE vv59–60	THE HALF-TURNED vv61–62
he offers: “I will follow You wherever You go”	Jesus: “Follow Me.” he: “permit me first … my father”	he offers: “I will follow You … but first …”
Jesus: “nowhere to lay His head”	Jesus: “go and proclaim everywhere the kingdom”	Jesus: “hand to the plow and looking back”
the cost: comfort	**the cost: first place**	**the cost: looking back**

Two of the three say “first” (vv59, 61). Elijah let Elisha go back to kiss his parents (1 Kings 19:20); *Jesus, “determined to go to Jerusalem” (v51), asks for more than Elijah did.*

Each would-be disciple keeps something back — comfort, first place, a look behind — and Jesus’ answer names the cost before the man starts.

What to carry from this chapter

1

Authority is borrowed.

“The Twelve had no power in and of themselves” (Sproul).

2

Herod’s question is the chapter’s question.

“Who is this man about whom I hear such things?”

3

He feeds through His disciples.

“You give them something to eat!”

4

“Must” means the cross was planned.

Dei (v22) — the same divine necessity as 2:49, 4:43 and 24:26.

More to carry

5

The cross is daily.

Only Luke adds “daily” (v23).

6

His death is an exodus.

Moses and Elijah talk about His exodos (v31) — a deliverance He would “accomplish,” not suffer helplessly.

7

His glory is His own.

Moses’ face reflected glory; Jesus’ face showed it.

8

Listen to Him.

The Father does not say “build Him a tent” but “listen to Him!”

Talk it through

1. Herod wanted to see Jesus but never repented of what he did to John. Is there a guilt I am curious about Jesus over, but not yet confessing to Him?

2. Jesus told the disciples, “You give them something to eat!” when they had almost nothing. What need in front of me am I trying to send away instead of bringing my little to Him?

3. If Jesus asked me today, “But who do you say that I am?” what would my honest answer be — and does my week show it?

4. What does “take up his cross daily” look like on an ordinary Tuesday for me — at work, at home, in my recovery?

5. Peter wanted to build tents and stay on the mountain. Where am I trying to hold on to a spiritual high instead of listening to Jesus and walking down into the valley with Him?

CLOSING

Luke 9 begins with men sent out with borrowed power and ends with men who want to follow on their own terms. Between them stands the Christ of God, shining on the mountain and then setting His face toward the cross. He does not ask us to understand everything before we follow — only to listen to Him, take up our cross today, and not look back.

Teaching the Word. Watching the Times. — Smith For Christ

Full Deep Dive, O·I·A study and reflection journal: see the Luke study page.