

# 'Luke' - Extra Teaching Points #16

Luke 9:49-10:20 (NASB95)

## Luke 9:49-50

*John answered and said, "Master, we saw someone casting out demons in Your name; and we tried to prevent him because he does not follow along with us." <sup>50</sup> But Jesus said to him, "Do not hinder him; for he who is not against you is for you."*

John encounters someone who isn't a follower of Jesus, but is using Jesus' authority to cast out demons.

- This became more common as time went on.
  - There were lots of people in Jesus' day that made a living casting out demons.
  - People took note that demons could be cast out by people who invoked Jesus' name, so they would try to do the same.
    - This didn't always work out so well for those who used Jesus' name without His authority ([Acts 19:13-16](#)).
- However, this raises questions about why this would work, and why Jesus would think it was ok.
  - His reason for this may be found in [Mark 9:39](#) - "*But Jesus said, "Do not hinder him, for there is no one who will perform a miracle in My name, and be able soon afterward to speak evil of Me."*

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## Extra Thoughts on [Luke 9:50](#):

At first glance, [Matt 12:30](#) might sound like a contradiction: "**He who is not with Me, is against Me; and he who does not gather with Me, scatters.**"

- In context, Jesus was being accused of casting out demons by Satan's power ([Matt 12:24-32](#)). In other words, they were attributing the work of the Holy Spirit to the power of Satan (blasphemy of the Holy Spirit - [Matt 12:32](#)).
- **His point here is:** "*I'm working for God and you should know that. Your sons cast out demons too. I'm advancing God's Kingdom by freeing people from the torment of demons. If you think casting out demons is less important than stopping people from believing the gospel of the Kingdom, then you are working against me.*"

In [Luke 9:50](#), the people were trying to fight Satan using anything they thought might work.

- They wanted to rescue people from the torment of demons just like Jesus did.
- That meant they were fighting the same enemy as Jesus, even if they weren't fighting *for* Jesus.

In [Matt 12:32](#) the Pharisees were more interested in stopping Jesus than stopping Satan.

- The Pharisees would rather let Satan use demons to torment people than see Jesus' message of the gospel of the Kingdom gain any credibility.
- That meant the Pharisees and Satan were fighting the same enemy... the Kingdom of God.

Jesus never addresses why just using His name, even without His authority to do so, would sometimes produce results. However, He does address those who use His name without His authority.

- [Matt 7:22-23](#) "**Many will say to Me on that day, 'Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?'**" <sup>23</sup> "**And then I will declare to them, 'I never knew you; DEPART FROM ME, YOU WHO PRACTICE LAWLESSNESS.'**"
  - Apparently people can prophesy, cast out demons, and even do miracles in Jesus' name... but that doesn't mean they have His authority to do those things, or have good motives for doing them.
  - In [Matt 7:15-20](#) - the verses preceding the quote above - Jesus was dealing with how to identify false prophets... He seems to still be referring to false prophets as the ones who are prophesying, casting out demons, and doing miracles in Jesus' name.

## Q: Who are the false prophets, and why would they do these things in Jesus' name?

- False prophets are the ones who give a different message than Jesus.
  - **Matt. 7:15-16** ***"Beware of the false prophets, who come to you in sheep's clothing, but inwardly are ravenous wolves."*** <sup>16</sup> ***"You will know them by their fruits."***
  - Jesus states more clearly what this fruit is in [Matt. 12:33-37](#).
    - Jesus is calling the words a person uses, "fruit."
  - **No matter what a person looks like, or how smart they seem to be, or even if they can prophesy, cast out demons, and do miracles... if their words don't match Jesus' words, he, or she, is a false prophet.**
- In [Matt 24:24](#) and [Mark 13:22](#) Jesus warned there would be false prophets and false Christs who would be able to perform signs and miracles **to deceive people**.
  - **Acts 20:29-30** ***"For I know this, that after my departure savage wolves will come in among you, not sparing the flock."*** <sup>30</sup> ***Also from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves."***
  - Paul warns of the same wolves/false prophets Jesus spoke of in [Matt 7:15-16](#).
  - Paul says their motives are to draw disciples to themselves.
  - False prophets will use Jesus' name to get you to follow them.

## Q: Why would demons submit to someone who used Jesus' name without His authority?

- Sometimes they do, but sometimes they don't!
  - Some demons will run from the mention of Jesus, regardless of who invokes it... like the person John told Jesus about here in [Luke 9:50](#).
  - Other demons will attack anyone using Jesus' name without His authority ([Acts 19:13-16](#)).
  - And still other demons will try to resist and negotiate with Jesus Himself ([Luke 8:27-29](#)).
- There are probably – though no one knows for sure – different kinds of demons with different levels of boldness and resistance to Jesus.

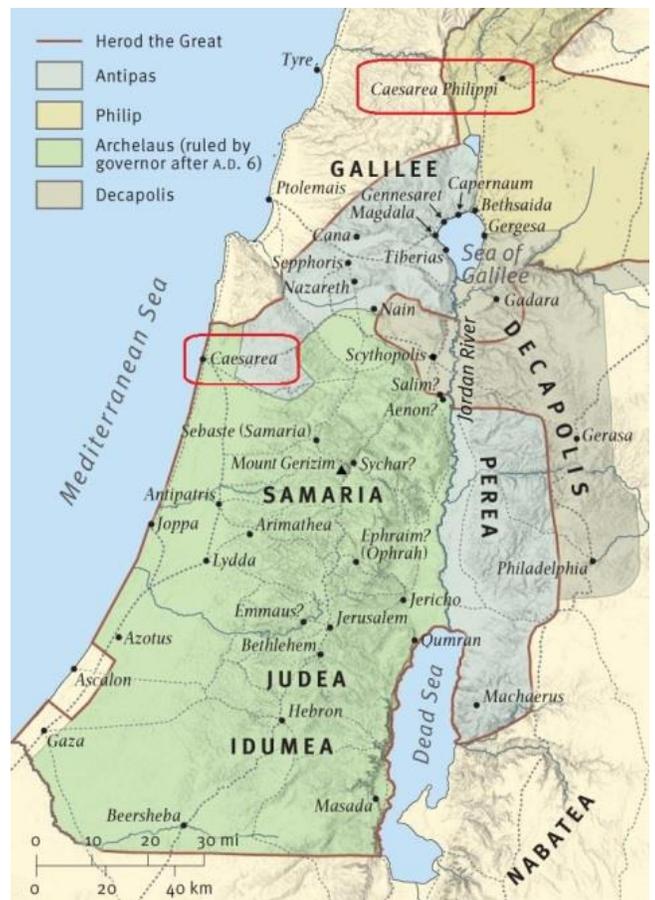
*\*\*Beginning at [Luke 9:51](#) reaching into [Luke 18](#), Luke records details that are not found in the other gospels... although the other gospels do record details that are strikingly similar at times.*

### [Luke 9:51-56](#)

*"When the days were approaching for His ascension, He was determined to go to Jerusalem; <sup>52</sup> and He sent messengers on ahead of Him, and **they went and entered a village of the Samaritans to make arrangements for Him.** <sup>53</sup> **But they did not receive Him, because He was traveling toward Jerusalem.** <sup>54</sup> When His disciples James and John saw this, they said, "Lord, do You want us to command fire to come down from heaven and consume them?" <sup>55</sup> But He turned and rebuked them, [and said, **"You do not know what kind of spirit you are of; <sup>56</sup> for the Son of Man did not come to destroy men's lives, but to save them."**] And they went on to another village."*

Jesus and His disciples didn't skirt Samaria the way Jews normally did.

- There was a lot of hostility between Jews and Samaritans going back to the days of the divided Kingdom.



The Texus Receptus adds, “just as Elijah did?” to the end of [verse 54](#).

- This is a reference to [2Kings 1:9-15](#)
  - King Ahaziah got injured and sent men to ask Baal-Zebub, the god of Ekron, if he would recover.
  - Elijah intercepted the men and sent them back to tell the King he was going to die because he sought answers from a false god... instead of God.
  - When Ahaziah was told about this, he sent a captain and 50 men to bring Elijah in; but Elijah called down fire from heaven and destroyed them.
  - The King heard about this, so he sent another captain and 50 men. Elijah called down fire on them too.
  - The King sent yet another captain and 50 men, but this captain begged Elijah to come willingly and spare their lives... so he did.
- Elijah struck down the first two captains and men because they didn’t respect the Lord’s servant.
  - No doubt, James and John were thinking it cool that Elijah did that; and wouldn’t it be cool if *they* were to step-up like that for Jesus!

It is interesting that John was also the one who wanted to tell the man casting out demons in Jesus’ name to stop, because he wasn’t one of the disciples ([Luke 9:49-50](#)).

- James and John seem to have been very ambitious and cliquish.
  - If you weren’t sitting at the “cool kids table”, they didn’t seem to care much about you.
  - They also wanted to be big shots at the table ([Mark 10:35-37](#)).
- John later became known as the apostle of Love. For, his love for Jesus totally changed him from being ambitious and cliquish.

#### **Q: What did Jesus say was James’ and John’s problem?**

- They didn’t know what kind of Spirit they were of.
- James and John wanted to identify who was *in* – and who was *out* of – the club.
  - They wanted to treat some people one way, and other people another.
  - Jesus loved everyone, and wanted to help and save them all.
- Jesus was saying to them, “You’re on the right side... you just don’t know what that side is.”

#### **Q: What are some ways Christians push away people for not respecting our Lord?**

- How does Jesus feel about Christians who do that?
- Would this apply to pushing away other Christians who disagree with us on certain doctrines, or how to do church?

#### **[Luke 9:57-62](#)**

*“As they were going along the road, someone said to Him, “I will follow You wherever You go.”<sup>58</sup> And Jesus said to him, “The foxes have holes and the birds of the air have nests, but the Son of Man has nowhere to lay His head.”<sup>59</sup> And He said to another, “Follow Me.” But he said, “Lord, permit me first to go and bury my father.”<sup>60</sup> But He said to him, “Allow the dead to bury their own dead; but as for you, go and proclaim everywhere the kingdom of God.”<sup>61</sup> Another also said, “I will follow You, Lord; but first permit me to say good-bye to those at home.”<sup>62</sup> But Jesus said to him, “No one, after putting his hand to the plow and looking back, is fit for the kingdom of God.”*

#### **Q: Why did Jesus respond to each of these people the way He did?**

- The first person ([vs. 57, 58](#)) offered to follow Jesus and be part of His movement.
  - Jesus cautioned this man to count the cost of following Him before he made that commitment.
  - Jesus teaches us why to count the cost and be fully committed in [Luke 14:28-30](#)... so that we don’t get ridiculed for starting something we couldn’t see through to the end.

- The second person ([vs. 59, 60](#)) is the only one of the three that Jesus specifically called to follow Him; the other two offered freely.
  - This man's father probably wasn't dead yet. How do we know? Because funerals typically happened within a day of the death.
  - This man was procrastinating serving Jesus until he was through serving his family.
    - Jesus taught the need to value Him and Kingdom above even family, and the willingness to embrace whatever trouble that would arise, in [Luke 14:25-27](#).
  - It's not altogether clear what Jesus means by "let the dead bury the dead."
    - It could mean let the spiritually dead take care of the things relating to death, and the spiritually alive take care of the things relating to life (i.e. the Kingdom).
    - Or it could mean anyone can bury a body, but only a disciple can spread the gospel and bring life. So you should do what only you can do, and let others take care of what anyone can do.
- The third person ([vs. 61, 62](#)) offered to follow Jesus and be part of His movement, but he wanted to explain it to his family first.
  - Jesus didn't say the man couldn't be saved if he looked back, but that he wouldn't be fit for service.
  - To plow straight and do a good job of planting, you had to focus on the job at hand.
  - Jesus was probably saying that looking back at what he was leaving behind, could make him lousy at the job the King required.
    - He might not have been saying he couldn't look back, but Jesus may have been warning what could happen if he did.
    - Looking back has brought ruin to people ([Gen 19:26](#)) because it creates a divided heart.

### [Luke 10:1-12](#)

*"Now after this **the Lord appointed seventy others, and sent them in pairs ahead of Him to every city and place where He Himself was going to come.** <sup>2</sup> And He was saying to them, **"The harvest is plentiful, but the laborers are few; therefore beseech the Lord of the harvest to send out laborers into His harvest.** <sup>3</sup> **"Go; behold, I send you out as lambs in the midst of wolves.** <sup>4</sup> **"Carry no money belt, no bag, no shoes; and greet no one on the way.** <sup>5</sup> **"Whatever house you enter, first say, 'Peace be to this house.'** <sup>6</sup> **"If a man of peace is there, your peace will rest on him; but if not, it will return to you.** <sup>7</sup> **"Stay in that house, eating and drinking what they give you; for the laborer is worthy of his wages. Do not keep moving from house to house.** <sup>8</sup> **"Whatever city you enter and they receive you, eat what is set before you; <sup>9</sup> and heal those in it who are sick, and say to them, 'The kingdom of God has come near to you.'** <sup>10</sup> **"But whatever city you enter and they do not receive you, go out into its streets and say, <sup>11</sup> 'Even the dust of your city which clings to our feet we wipe off in protest against you; yet be sure of this, that the kingdom of God has come near.'** <sup>12</sup> **"I say to you, it will be more tolerable in that day for Sodom than for that city."***

We saw Jesus sending out the 12 at the beginning of [Luke 9](#) and [Matt 10](#) giving similar instructions. This time Jesus sends out 70 (some manuscripts say 72) which means He is stepping up His efforts.

- Probably because He only has a little time left before He is crucified.

**Q: In [vs. 2](#), when Jesus says, "the harvest is plentiful, but the laborers are few..." what does He mean?**

- There are lots of people ready to hear the gospel, but not enough people willing to take it to them.
- It's interesting that Jesus tells them to pray for workers; not for a good response from the people they are taking it to.

**Q: Which do you pray more for?**

- The problem, then and now, isn't finding people who want Jesus and His Kingdom; the problem is finding people who go and tell them.

[Vs. 3-4](#) Jesus is telling them this is not going to be an easy job. *Lambs in the midst of wolves* are in no enviable situation.

- Jesus is telling them there will be some danger to themselves.
  - Some of those they are trying to help will try to destroy them.
- Jesus tells them to take no equipment, because they have to rely on God.
  - God's servants are always, in some sense, at the mercy of the world.
  - In their own strength, they cannot cope with the situations in which they find themselves.
- Jesus tells them not to get distracted by conversations along the way.
  - He wants them to stay on focus, get to the next town He plans on coming to, and don't get distracted from the mission.

[Vs. 5-6](#) *"But if not, it will return to you"* is figurative language telling the disciples that they will not be trying to bless someone who doesn't want it.

- God's good gifts can't be forced on anyone.

[Vs. 7](#) Each of the Twelve were to remain in one house in any one town ([Luke 9:4](#)), and this applies to the Seventy also.

- The laborer is worth his wages, but he is not worth more.
- The disciples are not to go from house to house, being entertained and accommodated.
  - This isn't a social event... it's an urgent mission.

[Vs. 8](#) They were going into the region of Perea... they would likely be staying with people who didn't follow the dietary laws of the Jews very closely.

- Jesus always emphasized moral laws over ceremonial laws.
- He didn't want them to get sidetracked with ceremonial food laws; He wanted them to tell the people, "The Kingdom of God has come near to you!"

[Vs. 10-12](#) Jesus says some towns will accept them ([vs. 8](#)), and others will reject them. They are to say the same thing to both kinds of towns: "The Kingdom of God has come near to you."

- This will be good news for those who accept the message; and bad for those who reject it.
- [Vs. 11](#) Wiping the dust off your feet was a Jewish custom symbolizing that you were leaving that town and taking nothing with you... not even the dust on your shoes.
- [Vs. 12](#) Rejecting the good news would have serious consequences.

### [Luke 10:13-16](#)

*"Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles had been performed in Tyre and Sidon which occurred in you, they would have repented long ago, sitting in sackcloth and ashes. <sup>14</sup> "But it will be more tolerable for Tyre and Sidon in the judgment than for you. <sup>15</sup> "And you, Capernaum, will not be exalted to heaven, will you? You will be brought down to Hades! <sup>16</sup> **The one who listens to you listens to Me, and the one who rejects you rejects Me; and he who rejects Me rejects the One who sent Me.**"*

**Q: If Jesus knew that Tyre and Sidon would have repented if He had done miracles there, then why didn't He do miracles there?**

- One thing we can take from this statement, is that Jesus knows who would have repented if they were given the chance.
  - That means He knew their hearts.
  - On the Day of Judgment, He will probably take that into consideration.
- This is similar to Paul's argument in [Romans 2:12-16](#).
  - It seems that God judges based on how we respond to the light that is available to us... not the light we don't have.

[Vs. 16](#) Rejecting the messenger of Jesus is the same thing as rejecting Jesus.

## Luke 10:17-20

*“The seventy returned with joy, saying, “**Lord, even the demons are subject to us in Your name.**”*

*<sup>18</sup> And He said to them, “**I was watching Satan fall from heaven like lightning.**” <sup>19</sup> “Behold, I have given you authority to tread on serpents and scorpions, and over all the power of the enemy, and nothing will injure you.*

*<sup>20</sup> “Nevertheless do not rejoice in this, that the spirits are subject to you, but rejoice that your names are recorded in heaven.”*

The thing that seemed to impress these workers, was that the demons actually left when they were commanded to in Jesus’ name.

- Demons terrified and tormented people, so no doubt this really impressed them.
  - Demons freak us out a little too!

Vs. 18 It’s hard to know what Jesus meant by, “I was watching Satan fall from heaven like lightning.”

- Probably “heaven” is symbolic for the height of power.
- Jesus saw the defeat of Satan as being sudden, and as unexpected (to the forces of evil) as a flash of lightning.

Vs. 19-20 Some people get so excited about the power that comes from working for Jesus, they forget the most impressive thing is that they have a relationship with God.

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## Follow Up Assignment

Q: James and John wanted to punish people for rejecting Jesus. They also wanted to be seen as important leaders in Jesus’ movement. This made them cliquish and ambitious. Are you cliquish and ambitious?

- James and John didn’t know what kind of Spirit they were of. Do you?
- Explain.

Q: Which of these three people in [Luke 9:57-62](#) are you more like, and why?

- What would Jesus say to you?

Q: Do you feel personally rejected when people reject the gospel?

- If Jesus is sending you as one of His messengers, who are they really rejecting?

Q: Do you reject people when they tell you something Jesus wants you to hear?

- If Jesus is sending them to you as one of His messengers, whom are you really rejecting?
- Are you justified in rejecting them if they don’t say things to you as politely or respectfully as you would like?