

# Enabled and Deputized

*Luke 9:1-2*

Nutshell: Through the Cross, we have empowerment and authorization, by the Spirit, to lift us to a distinct level of maturity. But do we want it?

I. Context: Jesus' words of power.

II. Text

**Luke 9:1** Then, having called together to Himself the Twelve, He granted them enablement and authority over all the demons, as well as to heal diseases.

Literal Standard Version with modifications

The next four outline items, III. - VI., are based on the 4 uses of Scripture listed in 2 Tim 3:16 AND the 3 depictions of preaching in 2 Tim 4:2.

III. Teaching

A. An outline of Luke to this point

I. About this Letter: So you'll know about this Jesus, 1:1-4

II. Testimonies to Messiah's coming. A boyhood turning point, 1:5-2:52

III. John proclaims repentance for Christ's coming, 3:1 - 20

IV. Messiah's Entry Credentials: Baptism and Genealogy, 3:21-38

V. His Initiation: Fasting and Temptation, 4:1 - 13

VI. His Self-Introduction and Hometown Rejection, 4:14 - 30

VII. Jesus: The FIRST MAN with all authority over demons, sickness, and nature, 4:31 - 5:11

VIII. Turning-Point Healings, 5:12 - 32

A. Repatriating a leper, 5:12 - 16, touching the unclean outcast to preview His taking of our exile/ disease into Himself

1. Israel's unclean laws were pictures of spiritual reality

2. Uncleanness pictured death and alienation from God. Jesus came to gain ascendancy over both.

B. Forgiving sin, 5:17 - 26, thus declaring His Deity

C. Healing/ renewal of a man's (Matthew's) soul, 5:27 - 32

IX. New and Old Covenants:

A. NC = OC *replacement*, ~~patch-up~~, 5:33-39. NC: Law in ♥.

B. 6:1-11, OC Sabbath *strict*, but intended as a *help*.

- ♦ X. Picking The 12, 6:12-16; teaching / etc., incl. Tyrites, 6:17-19
- XI. Jesus' manifesto: the **SERMON ON THE PLAIN**, 6:20-49
  - A. *Earthly* evidence of the *spiritual* traits in the Sermon on the Mt. (Matt 5). Literal poor vs. rich. We are to love our haters. We must give generously, living by pity.
  - B. Only right teaching creates right living. Convict *self* 1st. Only building on Christ will survive life's floodplains.
- XII. Messiah's Mission Portrayed in His Interactions
  - A. Forecast: A **Gentile** seeks Jesus for a healing, Lk 7:1-10
  - B. Forecast: Hope still held out to **Israel**: Nain widow, 11-17
  - C. John's Q. A.: 2 diverse comings & an interval, 7:24-30
  - D. John & Jesus differently wise. Both rejected, 7:31-35
  - E. Love for Jesus is tied to forgiveness. The sinful woman had both; Simon the Pharisee lacked both, 7:36-50.
  - F. 8:1-15, 4 Soils = 4 kinds of "hearing" of the Word. Only a "virtuous and sound heart" is living and fruit-bearing
    - 1. Hence, take care HOW you hear that Word, 8:16-18.
    - 2. Mary as mom not an insider; Word-doers only, 8:19-21
  - G. It is a Word of power over nature (v 22-25), demons (v 26-39), sickness (v 40-48), and death (v 49-56)

B. 9:1-2, Jesus now enables the Twelve for ministry similar to His own! How broadly does their authorization run in the body as a whole and throughout church history?

**Kid-speak:** Today, Jesus is going to tell the 12 Apostles, "You go do what I've been doing." Wow, that's pretty amazing, right!

Outline:

- I. A Second Calling of the Twelve, v 1
  - A. Power and authority granted
  - B. Over demons and illness
  - C. Granted to us as well?
- II. A Two-Part Mission, v 2
  - A. Proclaim the Kingdom/ Rule of God
  - B. Heal sickness
  - C. Are we sent too?

C. Chapter 9 goes a long way in bringing chapter 8 into focus

1. Chap 8 gives centrality to the WORD of God, 8:1-15.  
Its proclamation is how people hear and respond to GOD.
  - a. It is meant to bring light *into* us and send it *through* us.  
Hiding it is against its nature, 8:16-18
  - b. The Word determines our FAMILY rather than our family  
influencing the Word, 8:19-21
2. Jesus, speaking the Word, CONTROLLED air and sky (8:22-25), commanded angelic powers (8:26-39), overcame physical ailments (8:40-48) and even death (8:49-56)
3. We might have expected a continued string of *Jesus'* powerful pronouncements. Instead, He equips His *Apostles* for SIMILAR works.
  - a. Hereby, He shows us that, though He will always be our central figure and our source of all true benefit, He intends to equip us to become 'little Hims'
  - b. Hence, the name "Christian" (whether or not intended as a slur, Acts 11:26) rightfully stuck
    - i. We are 'little Christs', MODELED AFTER Him
    - ii. Or 'little christs', as EMPOWERED ("anointed") BY Him
  - c. But how far do we model specific powers and abilities of the Apostles?

**Kid-speak:** Today we're going to try to figure out how WE can be like the Apostles: making sick people well and making demons come out of people.

D. Luke 9:1, "Then, having called together to Himself the Twelve, He granted them • enablement and authority • over all the demons, as well as • to heal diseases.

*Grammar note:* "to Himself," middle voice (self-involvement)

E. Calling the Twelve

1. This represents a sort of second calling of the Apostles, the first having been their initial calling, Lk 6:13-16
  - a. Now they have quite a bit of ministry exposure, having been with Jesus in His ministering
  - b. To what extent is exposure experience?
  - c. Once they're enabled and empowered, 'all they have to do' is go **speak** and **do** as Jesus did
  - d. *There's* a fantastic test for us! Return and summarize what model they had seen to this point!

- e. Core of the summary: Lk 5:32; Matt 4:17; Mk 1:14-15: Repent!
2. Once again, Jesus called them from the larger band of followers, 6:13, this time mainly female, 8:1-3
3. The 12, including Judas at this point

**Kid-speak:** Jesus already chose His Twelve Apostles, but now, He was going to send them out to do a special job.

4. Since the 12 go on this mission, but not the rest, do *the rest* have any preaching duties?
  - a. Our *general* witnessing duties (for the rest) are defined in Col 4:5-6 (which ‘includes’ 1 Thess 4:12)
  - b. Also 1 Pet 3:15,
  - c. and, for ‘half’ of us, 1 Pet 3:1
- F. “He gave them **enablement** and **authority**”
  1. “Gave,” hence, this was **power** and **authority** they didn’t previously have
  2. “Enablement,” or ability or power. Also a common word for miracles.
  3. “Authority,” raising their effective ‘rank’ over certain entities which had previously been their superiors (specifically, demons and illness). They were ‘deputed’.
- G. “Over all the demons”
  1. Or just “over all demons,” (The definite article doesn’t function in Gk just as in English)
  2. “All” the demons, since, on occasions *outside this mission*, some demons had unusual grip, 9:40
  3. This human power must have been very galling to Satan and the demons
    - a. It must *still* be. We are rooted in the Cross.
    - b. The Cross still = their disablement, Col 2:15
    - c. The Cross can certainly still effect their dislodgement
    - d. The problem for us is: what’s a demon and what’s, for instance, schizophrenia?
      - i. We do regularly interact with demons, Eph 6:12
      - ii. But do demons no longer inhabit people?
      - iii. Or have they disguised their infestations?
    - e. This is not a conundrum that absolves us of responsibility, especially towards our own (family, church), but also wherever we may be called upon

**Kid-speak:** Jesus gave the Apostles special power to make demons come out of people! Can demons still come inside people? Well, there are some people who are so evil they *want* demons inside them!

H. “As well as to **heal** diseases”

1. Their enablement and authorization extended to a 2nd realm, disease, where, like all men, they’d been subjugated
2. What *Jesus* had done , *they* could now do: **heal**
  - a. An implied limit still in place may be raising the dead
  - b. Though they would have that authority in the book of Acts as well, Acts 9:40
3. “Gifts of healings” was a category of spiritual gifting in the first and second centuries, so others besides the Apostles had it, 1 Cor 12:9, 28, 30
  - a. Is the gift available today?
  - b. If so, why would we need Jms 5:14, which seems to assume the phasing out of the gift (with anointing by elders as its ‘replacement’)
4. “Power,” *dunamis*, one definition of which is “miracles,” was a gift distributed, perhaps outside Apostolic ranks, 1 Cor 12:10, 28-29
  - a. The Apostles had it, 2 Cor 12:12; Rom 15:19
  - b. If the Spirit still sovereignly distributes it, where is it?
  - c. Its original purpose was as a signpost, not a destination. That would still be a mark of its true exercise today.

I. Exorcism and healing were the specific two areas where Jesus gave the Apostles “**power**”

1. What power do we generally have? BIG, broad answer!
2. The power of Christ’s resurrection, Philip 3:10. Easy to underestimate?
3. A lot. Beyond our imagination, Eph 3:20
4. Chiefly inner renovation, making space for Christ, Eph 3:16\*
5. Patience and joyful longsuffering, Col 1:11 (1st one)
6. Courage in the face of opposition, 2 Tim 1:7-8
7. The ability to give, 2 Cor 8:3 (“Ability”)
8. Matured mainly in our *weakness*, 2 Cor 12:9 (both times)

**Kid-speak:** Jesus gave the Apostles special power. What’s the main power we need? \*For our heart to be big and strong

enough for Jesus to live there!

- J. Where do we have “**authority**?” Where are we deputized?
  1. Generally speaking, the same as Jesus: from Heaven, Lk 20:2
  2. Its lines abut to the boundary line of darkness, Lk 22:53
    - a. Enemy sides: the line between shifts (↑ “hour”), Rev 13:7
    - b. God occasionally gives us over to darkness’ power for our refining, as the Father did to Jesus on this occasion. But on this occasion, mostly for our redemption
  3. We will one day have very broad authority, Rev 2:26

**Luke 9:2** And He sent them to proclaim the kingdom of God, and to heal the infirmed.

- K. Though they had power and authority over all demons, their direct mission didn’t target demons
  1. Their power over demons was for when demons manifested themselves, which turned out to be a lot, Mk 6:13
  2. Possibly, as in Lk 4:, right when they were proclaiming God’s kingdom

L. “He sent them”

1. In Mk 3:14, the tools for this later mission (Mk 6) start with “To be with Him”
  - a. That’s a pretty solid pattern for us, eh?
  - b. Be with Him, ‘soak Him up’
  - c. Go forth in His likeness
2. He didn’t go *with them*. Jesus became prayer support.
3. He sent them by twos according to Mk 6:7
4. He will send anew in Lk 10:1
5. Christ was sent by God, 1 Jn 4:10; therefore, He can send us.
6. We even participate in the sending, Acts 13:3; but it is God who sends, Acts 13:4

**Kid-speak:** When Jesus saves us, He puts **light** in our hearts and minds. We can see! Then He says, “Let people see the light that is in you.”

M. “To **proclaim** the kingdom/ rule of God”

1. The chain of Rom 10:14-15 is well at work here!
2. John was a proclaimer, Lk 3:3

3. Proclamation was part of Christ's basic mission, Lk 4:18-19, 44
4. Jesus had recently modeled a preaching tour for them, Lk 8:1
5. If we're reading prioritizing language properly (2 Tim 4:1), **PREACHING** is the hinge activity of the church, 2 Tim 4:2
  - a. Which makes sense, since it is God speaking, 1 Pet 4:11
  - b. It is where we get the *rest* of our marching orders.  
Preaching includes teaching, 2 Tim 4:2.

N. **"The kingdom/ rule of God"**

1. ("Kingdom of Heaven" peculiar to Matthew, 30x)
2. Proclaiming God's kingdom was Jesus' mission, Lk 4:43. He is God's official, personal mouthpiece.
3. God's kingdom is essentially other-worldly, Lk 6:20. The have-nots here are the haves there.
4. It will be a place of fulfilled holiness, Lk 7:28
  - a. We must be counted *worthy of* the kingdom, 2 Thess 1:5
    - i. Not *intrinsically* worthy, of course
    - ii. But proven attached to Jesus by our own persecutions
  - b. Certain characteristic practices (plural) *disqualify from* the kingdom, Gal 5:21
5. It has present manifestation, but it needs explanation, Lk 8:10
  - a. Though it is not *essentially* philosophical, 1 Cor 4:20
  - ★ b. Its present manifestation is Spirit-nurtured rightness, peace, and joy, Rom 14:17
6. The kingdom & healing will converge again in Lk 9:11

**Kid-speak:** What is God's kingdom? It's wherever He's king/ boss. Is He boss of you? Do you do what He says?

O. **"And to heal the infirmed":** Part 2 of the 2-part mission

1. *Seek out* an audience for proclamation
2. *Seek out* the sick for healing (demons pop up on their own)
  - a. As a token of God's goodness (Acts 10:38)
  - b. Putting 'flesh' on the nature of the kingdom proclaimed.  
God is seeking to do us good!
3. Do we seek out the sick today?
  - a. If one of us had "gifts of healing," perhaps we should
  - b. Which makes its own case for Cessationism
  - c. We DO have Jms 5:16b, "The request of a righteous man carries much strength, being effectual (or "It is effective," or "availing")."
  - d. Jms 5:14-15 is the backup for Jms 5:16a (preventive)

e. 2 Cor 12:9 is the backup's backup, remembering Rom 8:23

**Kid-speak:** When people are sick, are we supposed to pray for them? Yes! But does God always heal everybody? Not yet.

IV. For the Walking Wounded (1 Thess 5:14, "Uphold the strengthless")

Reminder: Our main empowerment is inner renovation.

V. Conviction (2 Tim 4:2, "Convince, rebuke"): **What have I done wrong?**

**How have I lost righteousness?**

Are power and authority real, present categories to me?

VI. Correction/ Realignment (2 Tim 4:2, "Exhort/encourage"):

**How will I correct my error? How will I regain uprightness?**

I will remember what God has said about my empowerment.

(See III.I., pg. 5)

VII. Schooling in Righteousness: **How do I take this on the road?**

God, thank You for all the manifestations of Your power in and through me. Help me expect more, Eph 3:20.

Wrap-up: The test of empowerment and deputization is NOT whether people are healed. God clearly leaves some illness in place, 2 Cor 12:8-9. Illness cannot separate us from Him.

What God never leaves in place is, for instance, fear, 2 Tim 1:7-8 (See III.I., pg. 5).

God doesn't leave stinginess in place- though we might, 2 Cor 8:3.

God doesn't leave a shrunken heart in place, Eph 3:16.

But that heart expansion for Christ dwelling in our hearts, and Christ 'looking over our shoulder' every moment perhaps makes us uncomfortable. Christ walking with us- well, is it really that desirable?

But who doesn't want peace and joy? Rom 14:17. Maybe it's the righteousness we're leery of.