

The Power and Authority of Jesus

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[0 : 00] Jesus' spiritual need. And so, in proclaiming the kingdom of God is near or is there, the divine Son of God, the God-man, was present to save those who would trust in him.

A good while back, several months by the time frame of us going through the book of Luke, back in Luke chapter 6, verses 12 through 16, Jesus chose 12 men.

He already had a bunch of people following him, disciples who were following him, but he chose 12 men from those disciples, and he called them apostles, testimony to all that Jesus had done.

But not just testimony. These men would be sent, sent to share the message that Jesus had been sharing. The kingdom of God has come.

It's interesting. I won't say anything more about it later, but we'll find in this passage, where Jesus, as he sends the 12, says, Proclaim the kingdom of God and heal.

[1 : 09] And at the end of the passage, or later in the passage, he says, Preach the gospel and heal. And those two phrases, the kingdom of God and the gospel, are the same.

Where here is God come down in the flesh to meet man's most pressing need. And he's there to do it. And so, these 12 men, who have been picked, have been watching.

And they've been learning about who Jesus is. And to this point, they've not done anything of work in the ministry. They have only followed.

They have only watched. They have only asked questions. They've only had discussions. But their training isn't complete. Because they're going to be apostles.

There's much more that they must learn. But learning now must take on a new aspect. They now begin to need hands-on training.

[2 : 20] And so, Jesus creates an internship for them. Let's follow along. Please follow along as I read from Luke chapter 9, the first nine verses.

And he called the 12 together. And gave them power and authority over all demons and to cure diseases. And he sent them out to proclaim the kingdom of God and to heal.

And he said to them, Take nothing for your journey. No staff, nor bag, nor bread, nor money. And do not have two tunics.

Whatever house you enter, stay there. And from there depart. And wherever they do not receive you, when you leave that town, shake off the dust from your feet as a testimony against them.

And they departed and went through the villages, preaching the gospel and healing everywhere.

Now Herod the Tetrarch heard of all that was happening.

[3 : 32] And he was perplexed. Because it was said by some that John had been raised from the dead. By some that Elijah had appeared. And by others that one of the prophets of old had risen.

And Herod said, John, I beheaded. But who is this about whom I hear such things? And he sought to see him.

Let's pray together. Father, I thank you for what is here. I thank you for what it reveals about yourself. Thank you for what it reveals about our responsibilities.

Thank you for what it reveals about mankind's heart and response. I pray that you would be with us, Father. Be with me. Help me to be clear and plain in my preaching.

And I pray that you would bless that our hearts would receive your word. And listen to what the Spirit does in applying it to us today. We pray in Jesus' name.

[4 : 30] Amen. As I mentioned, the Lord creates an internship. Now he's, you could say that he's had an internship along already.

But he's put now the disciples, these 12, in a position where they're going to be doing some training. Some hands-on training. The verse starts out, says, and the 12 are gathered together.

They've been ministering in the area of Galilee, based out of the city of Capernaum, for a good while. Over a year. May have been a year and a half or even more, but I don't know for sure. But I know that it's been more than a year. And so, having been there for this time, they would have traveled to different places. And there were times that Jesus would say, come, let's go to, at one point they went to Nain, which was a two-day's journey.

And another time, they went across the sea. And they've gone to different places. And so the group would have up and gone. And we've already seen how God provided for the needs of the group through the women who went with them and met their financial and traveling expenses.

[5 : 45] But now he gathers them together because the 12 had probably lived in their own homes. They were based out of Capernaum. And even though not all the 12 were from Capernaum, they'd been there for a while and probably had established places to live.

And so he gathers them together. And in gathering them together, it says he gave them power and authority over all demons and to cure diseases.

Now, this sounds like what Jesus has been doing. Jesus has been casting out demons. No demon could refuse him. Every demon had to do exactly what he said.

Though they may have asked questions and asked for favors, they always obeyed. They always did what he said. He had total control over them because he is, he was at that time, he is now the Son of God.

And they knew that they had to answer to him. And we've seen the great power of God. We've seen him do amazing things, such things that caused the people who were witnessing those things to say, who is this?

[6 : 57] I would venture to say, I read that one person said this and I would agree that Jesus is so powerful, not only does he have all this authority and all this power, he is so powerful that he can give to others that ability.

And he does here give to his twelve the power and authority to cast out demons and to heal. He gave them that ability because they represented him.

They were going out as his representatives. The term apostle has that idea of ones who go out, who share on behalf of someone else. We think often of the term ambassador ambassador and that would be a good term to think of in relation to how they have been given authority to do what Jesus has called them to do.

But they're apostles, they're witnesses. And so, what they had seen him do, Jesus gave them authority and power as they went out to do the same thing.

He had been preaching that the kingdom of God had come. And now he's sending the twelve out in verse two to proclaim that the kingdom of God has come and to heal.

[8 : 15] They're to travel and they're to go and declare and proclaim that the kingdom of God has come. As we mentioned earlier, the idea of preaching the gospel.

God has come to meet their need. He's come to provide a complete salvation. And as again, I mentioned earlier, it was said in a few places, your faith has saved you.

Go in peace. As Jesus is going out and proclaiming the kingdom of God has come, as he's telling his apostles to go out and declare that the kingdom of God has come.

He's giving this message that is not a message of Jesus being far off. It is a message of Jesus being there. And there to meet their most deep need.

Sometimes when people think about Jesus talking about the kingdom of God, all they think about is power and authority in the sense of he's going to set up a reign and he's going to throw off the Romans and he's going to do this or he's going to do that.

[9 : 14] No, he's speaking about him coming to meet our need and setting up his kingdom, yes, but a kingdom that would include his people where he would rule and reign with them.

Amen. And they were to go out declaring that the one who was able to meet their deepest spiritual need had come to provide a complete salvation.

Some people understood that. The woman who was considered a sinner woman understood that. The apostles were commissioned to go out and teach and share this news.

They were commissioned to heal. They were able to heal the sick. They were able to cast out demons. And the question might be, why might they do that? Why would they be given the ability to heal?

And why might they be given the ability to cast out demons? Well, it was to show that they were representatives of Jesus. Now, this power wasn't their own.

[10:19] It was Jesus' power that he gave them. That authority and power were given to them that they might go out and be his representatives. They did not have that power on their own. They were doing this by his power.

And the question might go out, well, is the same thing supposed to happen today? Are people to go out and heal as they preach the gospel? God does not heal all who trust in the provision of salvation yet.

yet. Yet. About your aches and pains this morning. Things that, that you're like, oh, if my, if my back would only not hurt, oh, if my arm would only not hurt, or, you know, we get up and one of our favorite topics of conversation is what hurts, especially the older you get.

will those go away for the Christian? Yes. Will Jesus heal them? Yes. But not mostly yet.

Paul had his thorn in the flesh. That was given because he'd gotten this revelation that he was not to talk about. and to keep him humble, God gave him a thorn in the flesh, whatever that was.

[11:45] And he prayed three times for God to take it away and God said, no, my grace is sufficient. Timothy, now Paul was an apostle.

Certainly he would have been able to heal himself. No. Timothy had stomach infirmities. And he was conscious of being careful not to be an offense to people, and would not drink alcohol mixed water that would kill the bacteria that would settle people's stomachs.

He's saying, oh, I want to be a good testimony. And Paul was saying, no, no, drink a little wine for your stomach's sake. So, in the long run, Timothy lived with problems.

These are certainly godly men. Wasn't healing supposed to come with salvation? what happened here, this situation, is where Jesus was authenticating those who were newly sent out, those who would be his witnesses to the ends of the earth.

He gave them his authority so that as they went out and represented Jesus, people would recognize them as being those who are associated with Jesus. our healing will come in the end.

[13:05] God will perfectly heal all those who trust in him. Revelation 21, 4 says, he will wipe away every tear from their eyes and death shall be no more, neither shall there be mourning nor crying nor pain anymore for the former things have been passed away.

So, it's coming. It's coming. But all I wanted to point out to you was what was going on here is a special situation for that moment.

He goes on with some more instructions for that in verses 3 through 5. He talks about the way he sends them out. He tells them to take nothing for your journey and he lists bag and staff and an extra tunic and different things and basically Jesus is saying, go as you are.

don't take anything extra. You're to depend on God to meet your need. And so, in this situation, we have another situation that some might say, well, this tells us how missionaries are to go out or this tells us how certain people are to go out in their evangelism.

But after the Lord's Supper, Jesus reminded them of this very situation that we're talking about.

Luke 22, 35, and he said to them, when I sent you out with no money bag or knapsack or sandals, did you lack anything?

[14:40] And their unified answer was no. Because as they went out, God met their need. As they went out and preached the gospel, their food was set before them at appropriate times.

If they needed a new shirt, a new shirt was provided for them. God met their need. And so, in this situation, they were to go like they were.

They were to depend on God. God puts us in situations to teach us and mature us. This was a situation God was teaching and maturing these twelve.

James 1, 2-4, count it all joy, my brothers, when you meet trials of various kinds. For you know that the testing of your faith produces steadfastness.

Let steadfastness have its full effect that you may be perfect and complete, lacking in nothing. And so, these twelve were sent out totally depending on the Lord for everything.

[15:44] Food, clothes, protection, money, all that. and they were given a further stipulation. When you go out, I want you to go into a village and the practice, long time practice in the east there, was if you went into a village and went into the square, people would see that you're standing there and they would invite you to their home and you would get to stay with people in their home.

That was typical, that was normal. And Jesus is saying as you go out and you get invited into homes, the home that you're invited into, go and stay there.

But what if it was the home of a hoarder? Stay there. What if it was the home where people had a lot of dogs or cats or whatever?

They probably wouldn't have but I'm just for illustration sake. Stay there. Let that be your base of operation. Don't seek another house. Don't seek a better house.

Well, I like dogs but I don't like cats so sorry folks I'm going to see if I can find a house that just has dogs and I don't like your cats. They were to be content where they were.

[17:10] And so I think that was one of the reasons he said stay there but there was another thing. Hospitality in the area was meant to be for only a short period of time. If you went to the square and somebody was standing in the square you would invite them to your home and it was expected that you would only stay a day or two.

You know that long lost uncle that sleeps on your couch for the last two years is not heard of in this kind of situation. And Jesus is telling them no when you get called to the home you shouldn't seek another place in town.

Limit your stay not only be content with your situation limit your stay in the town to the normal stay of hospitality. Jesus wanted these twelve to move quickly through the towns.

We don't know how long they were gone. We do know that they went to the area of Galilee and possibly further into Judea but they could not go where the Samaritans were or where Gentiles were.

But it was a fast paced thing. Go to a town one two days then go to the next town one two days then go to the next town. They were to go out and spread the news.

[18:22] It was to be spread far. It was to be spread quickly. And some have said well this here right here are our instructions for missionaries.

This is how missionaries should go forth. But I want to warn you that Jesus is not stipulating that this should be our prison mode of operation. What he permits or what he prohibits here in Luke 9 he permits in Luke 22 verses 36 to 38.

Let me read it. He said to them but now let the one who has a money bag take it. Now this is right after he says when I sent you out did you lack anything? And right after he goes on to say but now let the one who has a money bag take it and likewise a knapsack and let the one who has no sword sell his cloak and buy one for I tell you that this scripture must be fulfilled in me and he was numbered with the transgressors for what was written about me has been fulfilled.

And they said look Lord here are two swords and he said to them it is enough. Now this gets in we could go into all kinds of things in this other scripture but all I wanted to show you was that what was the regulations for one internship were not the regulations for another.

And I point this out that there was a specific purpose in why Jesus asked them to do what he asked them to do here.

[20:01] I've already mentioned it is that they learned to trust him. But I want you to see that this is a good example of being careful to remember what Bible teachers call the analogy of scripture.

Okay. This is a term that that we have to be careful not to build a command or rule or a rule on an isolated text of scripture without considering the rest of scripture.

There are people who find a verse. I've done it. Okay. I was ashamed to admit I've done this in my very early years as a Christian. Found a verse that said what I wanted.

I claimed that verse. Thankfully God didn't give me what I thought I wanted. But if I had looked at scripture and realized oh wow you know that verse is not really promising everybody that.

In the whole of scripture as I compare scripture with scripture I find that that thing that I claimed in that one spot was not for me.

[21:11] It wasn't even for my group of people. It was for someone else. And we need to look at scripture and say okay is this something God is saying is good for all of us or is this a particular situation.

And Luke 9 and how he laid out how the twelve go out in their in their mission speaking there was a particular set of regulations that were for a particular time.

And so with all that he's commissioned them he's instructed them and they go. We don't know how long they were gone. We only know that they went to the area where there were no Gentiles or no Samaritans.

we do get a bit of a reaction but we're saving that reaction until our next message because that rolls into the feeding of the 5,000.

If you want don't do it now you can read ahead and see the reaction but don't do it now because we're going on. I want you to see that it's just an interesting thing out of the blue and I have to say I really struggled why the Lord put this here.

[22 : 23] Why he had Luke put this here. And as I was reading through it and help from a lot of people I want you to see that Herod is perplexed by the events he hears.

It's verses 7 through 9. Herod is hearing things. He's hearing what's going on.

He's hearing what Jesus did. And I think what Herod's reaction here is representative of what happens with many who hear what Jesus said and saw what Jesus did and heard the testimony of the 12.

Because Herod quotes what many were saying and so it was a common thinking of the day. In verses 7b through 8 Herod says what's going on?

Is it this? Is it John the Baptist risen from the dead? Is it Elijah? Is it another prophet? He's not coming to the right conclusions. It could be that he's been hearing what Jesus has been doing like John the Baptist and the disciples did in Luke chapter 8.

[23 : 50] We already looked at this. The disciples of John reported all these things to him. Now John was in the prison that Herod built, could have been under his feet even as he reigned and the news that came through John the Baptist's disciples to John could have gone through the whispers of the soldiers up to the king.

But I think probably not. I think everybody heard about it. Everybody knew what Jesus was doing. There's a guy out there who's cast 6,000 demons out of one man.

That kind of news spreads. Here's a man who raised a widow's son. Here's a man who has forgiven a woman who was a sinner.

I mean just on and on. He could have been hearing what Jesus had done. He could have been hearing what the 12 were doing. They're just flying across the country telling folks the kingdom of God is near.

I think it's both. I would imagine Herod kept up to date on what was going on in his 10 city region. I think he knew always what was going on.

[25 : 04] But as he heard the news he was perplexed and he said, some people are saying that John the Baptist is raised from the dead.

Now, this is an interesting statement. We'll get to more of it in just a second. But here he's saying John the Baptist raised from the dead.

Hmm. Some say that Elijah has appeared and they might be quoting or making reference to Micah 4. I forgot the verse reference now. Micah 4 where it talks about how Elijah would appear before the coming of that great day.

And of course, that was pointing more towards John the Baptist. But people thought it might have been that Jesus was Elijah. And some say that one of the prophets of old has risen.

Because here Jesus is doing some of what the prophets had done. But he goes on to say, John, I beheaded.

[26 : 04] Now, in one of the other gospels, we find many more details that speak of how Herod beheaded John.

Remember, he had taken his brother's wife and the daughter of his brother's wife came and danced in front of him, pleased him, said, I'll give you whatever you want. And Herod's wife says, I want John the Baptist's head on a charger.

And so we know how John the Baptist died. But Luke doesn't really talk about it. Luke doesn't deal with it at all. He simply, Herod simply says, yeah, I beheaded that guy.

Has he come back to life? Who is this about whom I hear such things? Who is this about whom I hear such things?

We've had people who said, who is this? love? And that was said in a sense of awe. That was said in a sense of wonderment. Now, one other place in scripture, they were decrying him, they were mocking him.

[27 : 16] But most of them were saying, who is this? As in, this is amazing, this is somebody. But not Herod.

Not Herod. he had this reaction, who is this whom I hear such things? Peter, when he had the great catch a fish, says, depart me from a sinful man, O Lord.

Basically said, who are you? Luke 7, 49, those who were at the table with him began to say among themselves, who is this? Who even forgives sins?

And then just a week or two ago, Luke 8, 25, he said to them, where is your faith? And they were afraid and they marveled, saying to one another, who is this then that he commands even the winds and the waves and they obey him?

But Herod's reaction was not because he saw that a savior had come near, rather that there were spectacles. There were events that were amazing.

[28 : 22] But in Herod's tone, there is this threat, a threat to him had come near. He mentions John the Baptist died beheaded.

He was afraid of John, but he killed John. And Herod goes on to say, I'd like to see this man, but he does not see Jesus as Lord.

He does not want to trust or serve Jesus. He wants to see a sign.

And if we jump ahead in Luke to chapter 13 verse 31, someone came to Jesus of the Pharisees and said, giving Jesus free advice, get away from here for Herod wants to kill you.

That's the Herod. Herod has no desire to see Jesus for good reasons. This Herod is against Jesus.

[29 : 32] He finds Jesus to be a threat. And so we have two groups of people, basically. One group has a great variety of reactions, but they're all basically the same.

A reaction of amazement when they see who Jesus is. Who is this? It's amazement. It's awe. It's I feel as though I ought to serve this one.

I want to serve this one. I love this one. And then you have the other group that says, who is this that does these things? And they're just curious.

curious. Or even worse, they hate what they see. So let me ask you this as we think about this passage and we think about Jesus having sent people out to be a testimony of who Jesus is and what he's come to do.

Is he someone you're just curious about? do you just want to see a sign? Do you want to meet him and maybe have him fix that back that bothers you?

[30 : 47] That arm that bothers you? But have him make no demands on your life? Oh, that we would be like that sinner woman in Simon's house.

Luke 7. She knew that she had many sins. She would answer for. But as Jesus preached she recognized that the kingdom of God was near. Jesus was near to meet her need.

Jesus called her to repent of her sin trusting him and her need of forgiveness would be met. She did it and said that her sins which were many were forgiven.

It was interesting we didn't go into it. I saved it for here but as the instructions went out to the twelve to go one of the things that they that Jesus told them to do was when they go into a city if they accept you that's fine and that's good that was the purpose but if they don't accept you you were as as one of the disciples were to come to the edge of that city and either stomp your feet or brush your garments or brush your feet whatever however it was but the idea was you're to take and rid yourself of the dust of that city.

It was to be a testimony that there was uncleanness and unwillingness to follow the Lord there and here is the situation where these people are going these 12 are going out and some of these cities are not receiving him and here Herod is one of those who is not receiving him and the dust could in a sense be shaken off the feet of those who bear the news of the kingdom of God coming.

[32 : 48] Now when the 12 went out and if they were not received it was not like Sodom and Gomorrah that fire came from heaven and destroyed them instantly.

Judgment didn't fall at that moment. In fact it was a witness that they had received but most likely some of those in those areas would later come to Christ as they heard more as they saw more.

But if they had not come to Christ the fact that they had heard that the kingdom of God was near and rejected it would be a witness at the judgment that would come that this one refused to accept the message of the kingdom of God.

That's a scary thought. Someday standing before the judgment of God all men will stand before the judgment of God those who are in Christ will not face judgment but those who are not in Christ will stand before the judgment of God and if someone has brought the news of the kingdom of God and they've said I'm not interested I don't want that I don't want your religion having refused it will stand

in judgment against them at that day.

Hebrews 10 26 to 31 for if we go on sinning deliberately after receiving the knowledge of the truth there no longer remains a sacrifice for sins but a fearful expectation of judgment and a fury of fire that will consume the adversaries anyone who has set aside the law of Moses dies without mercy on the evidence of two or three witnesses!

[34 : 38] How much worse punishment do you think will be deserved by the one who has trampled underfoot the son of God and has profaned the blood of the covenant by which he was sanctified and has outraged the spirit of grace for we know him who said vengeance is mine I will repay and again the Lord will judge his people it is a fearful thing to fall into the hands of the living God and the contrast I want you to see here as the testimony went out the kingdom of God is near there were those who would accept it and they would have their needs met their spiritual needs met but there were those who made light of it and pushed it away and had a reaction like

Herod who would eventually hate Jesus to the point that he wanted to kill him it's not a safe place to be I would encourage you if you don't know Christ today to be one who runs to the one who's there to meet your needs Christian I want you to think just a moment about the wonder of what God has done here we've sang this morning about holy holy holy is the Lord we sang holy holy holy God is holy and totally without sin and we are rebellious sinners and yet God sent the son to take on flesh to live amongst us and to give his life for us to meet our deepest spiritual need and that was to have our sins paid for before him he didn't ask you to do anything to earn it because you couldn't it's all trusting him by faith well there's a cost not a cost to earn it but as you trust

Christ like the sinner woman others may mock you you trust Christ like Lazarus people may not want to be around you for how your life points to the savior sure there's very much a cost for trusting Christ but praise God he's done the work of sending his son for us!

We We!

For those who know you today, I pray that this would be a day of wonder and awe at the holiness of God and the provision of God. What he's willing to do to provide for the need of his people.

[38 : 51] Lord, if there's one here today, may that thought still be in their mind. But may they also see the seriousness of waving off the opportunity.

Of rejecting the message that the kingdom of God is near. I pray that you would be with us. Be with those who don't know you.

Be with those who do. I pray that you would draw them to yourself. In Jesus' name, amen.