

Being Forcefully Determined Can Make a Big Difference

1) Luke 4: 31-37 NKJV

³¹ Then He (Jesus) went down to Capernaum, a city of Galilee, and was teaching them on the Sabbaths. ³² And they were astonished at His teaching, for His word was with authority. ³³ Now in the synagogue there was a man who had a spirit of an unclean demon. And he cried out with a loud voice, ³⁴ saying, "Let us alone! What have we to do with You, Jesus of Nazareth? Did You come to destroy us? I know who You are—the Holy One of God!" ³⁵ But Jesus rebuked him, saying, "Be quiet, and come out of him!" And when the demon had thrown him in *their* midst, it came out of him and did not hurt him. ³⁶ Then they were all amazed and spoke among themselves, saying, "What a word this *is!* For with authority and power He commands the unclean spirits, and they come out." ³⁷ And the report about Him went out into every place in the surrounding region.

1a) How was Jesus' teaching different than what they had been used to?

1b) The definition of rebuke according to *Google Dictionary*: reprove - reprimand - reprehend - scold - upbraid – chide. These are all strong, forceful words. What do you think Jesus was telling us by using this tone?

1c) What do you think Jesus was showing us by His actions here?

2) Luke 4: 38-39

³⁸ Now He arose from the synagogue and entered Simon's house. But Simon's wife's mother was sick with a high fever, and they made request of Him concerning her. ³⁹ So He stood over her and rebuked the fever, and it left her. And immediately she arose and served them. See also Mark 1: 29-31

2a) Why did Jesus think that rebuking a fever would work? Where do you think He got the authority to do that?

2b) Are we supposed to rebuke sickness like Jesus did?

3) Here is another example of Jesus rebuking devils from the same passage:

Luke 4: 40- 41 ⁴⁰ When the sun was setting, all those who had any that were sick with various diseases brought them to Him; and He laid His hands on every one of them and healed them. ⁴¹ And demons also came out of many, crying out and saying, "You are the Christ, the Son of God!" And He, rebuking *them*, did not allow them to speak, for they knew that He was the Christ.

4) Luke 8: 22-28

²² Now it happened, on a certain day that He (Jesus) got into a boat with His disciples. And He said to them, "Let us cross over to the other side of the lake." And they launched out. ²³ But as they sailed He fell asleep. And a windstorm came down on the lake, and they were filling *with water*, and were in jeopardy. ²⁴ And they came to Him and awoke Him, saying, "Master, Master, we are perishing!" Then He arose and rebuked the wind and the raging of the water. And they ceased, and there was a calm. ²⁵ But He said to them, "Where is your faith?" And they were afraid, and marveled, saying to one another, "Who can this be? For He commands even the winds and water, and they obey Him!"

4a) Jesus rebuked (commanded forcefully) the wind and the waves to be calm. What does that mean and what does that say to us?

5) Mark 11:12- 24

¹² Now the next day, when they had come out from Bethany, He (Jesus) was hungry. ¹³ And seeing from afar a fig tree having leaves, He went to see if perhaps He would find something on it. When He came to it, He found nothing but leaves, for it was not the season for figs. ¹⁴ In response Jesus said to it, "Let no one eat fruit from you ever again." And His disciples heard *it*.

¹⁵ So they came to Jerusalem. Then Jesus went into the temple and began to drive out those who bought and sold in the temple, and overturned the tables of the money changers and the seats of those who sold doves. ¹⁶ And He would not allow anyone to carry wares through the temple. ¹⁷ Then He taught, saying to them, "Is it not written, 'My house shall be called a house of prayer for all nations'? But you have made it a 'den of thieves.'" ¹⁸ And the scribes and chief priests heard it and sought how they might destroy Him; for they feared Him, because all the people were astonished at His teaching. ¹⁹ When evening had come, He went out of the city.

²⁰ Now in the morning, as they passed by, they saw the fig tree dried up from the roots.

²¹ And Peter, remembering, said to Him, "Rabbi, look! The fig tree which You cursed has withered away."

²² So Jesus answered and said to them, "Have faith in God. ²³ For assuredly, I say to you, whoever says to this mountain, 'Be removed and be cast into the sea,' and does not doubt in his heart, but believes that those things he says will be done, he will have whatever he says. ²⁴ Therefore I say to you, whatever things you ask when you pray, believe that you receive *them*, and you will have *them*.

5a) Jesus cursed a fig tree and told us to speak to mountains. What does that mean for us in this physical world?

5b) Can you believe and doubt at the same time?

5c) Doubt comes from the old English word for double. Could believing and doubting at the same time mean that we are double minded? (See the next scripture)

James 1: 6-8 But let him ask in faith, with no doubting, for he who doubts is like a wave of the sea driven and tossed by the wind. ⁷ For let not that man suppose that he will receive anything from the Lord; ⁸ *he is* a double-minded man, unstable in all his ways.

5d) When we pray or command in faith, doubting nothing, will we always see results? Will we always see results immediately?

6) James 4: 6-8

⁶ But He gives more grace. Therefore He says: "God resists the proud, But gives grace to the humble." ⁷ Therefore submit to God. Resist the devil and he will flee from you.

⁸ Draw near to God and He will draw near to you. Cleanse *your* hands, *you* sinners; and purify *your* hearts, *you* double-minded.

6a) Who must resist the devil for him to flee?

6b) Must a person first submit themselves to God before they will have the authority to resist the devil?

6c) If we are already seated with God in heaven, then what does the writer mean to draw near to God and to purify our hearts from being double minded? (See Ephesians 2: 4-6)

6d) How can we be seated with Christ in the perfection of heaven and still be a sinner? Could it be that we are no longer sinners by nature but rather saints who still commit sin?