

# A Declaration of Those Things Which Are Most Surely Believed Among Us

## An Expositional Study of **The Gospel According to Luke** **Chapter 10- Luke 10:1-24**

### 194- The Five Portraits of a Kingdom Ministry- Part 3

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March 17, 2013

#### **Luke 10:1-24**

**1** 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.

**2** 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.**

**3** Go; behold, I send you out as lambs in the midst of wolves.

**4** Carry no money belt, no bag, no shoes; and greet no one on the way.

**5** Whatever house you enter, first say, 'Peace *be* to this house.'

**6** If a man of peace is there, your peace will rest on him; but if not, it will return to you.

**7** 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.

**8** Whatever city you enter and they receive you, eat what is set before you;

**9** and heal those in it who are sick, and say to them, 'The kingdom of God has come near to you.'

**10** But whatever city you enter and they do not receive you, go out into its streets and say,

**11** '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.'

**12** I say to you, it will be more tolerable in that day for Sodom than for that city.

**13** "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.

**14 But it will be more tolerable for Tyre and Sidon in the judgment than for you.**

**15 And you, Capernaum, will not be exalted to heaven, will you? You will be brought down to Hades!**

**16 "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."**

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

**18 And He said to them, "I was watching Satan fall from heaven like lightning.**

**19 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.**

**20 Nevertheless do not rejoice in this, that the spirits are subject to you, but rejoice that your names are recorded in heaven."**

**21 At that very time He rejoiced greatly in the Holy Spirit, and said, "I praise You, O Father, Lord of heaven and earth, that You have hidden these things from *the* wise and intelligent and have revealed them to infants. Yes, Father, for this way was well-pleasing in Your sight.**

**22 All things have been handed over to Me by My Father, and no one knows who the Son is except the Father, and who the Father is except the Son, and anyone to whom the Son wills to reveal *Him*."**

**23 Turning to the disciples, He said privately, "Blessed *are* the eyes which see the things you see,**

**24 for I say to you, that many prophets and kings wished to see the things which you see, and did not see *them*, and to hear the things which you hear, and did not hear *them*."**

To the Glory of God

Now as I said last week- this Passage is somewhat lengthy- but I wanted to take it as a whole in order to get the flavor of what Jesus was teaching here and then divide it up into about five parts.

1. The Characteristics of Biblical Evangelism (Luke 10:1-4)
2. The Message of a Biblical Ministry (Luke 10:5-11)
3. The Divine Warning of Rejecting the Gospel (Luke 10:12-16)
4. The Danger of Pride in Biblical Ministry (Luke 10:17-20)
5. The Delight of God in Biblical Ministry (Luke 10:21-24)

Last week we looked at the *first* part and today- if God is pleased- I want to examine the *second* part of what Jesus was teaching in this Passage and that is:

## 2. A Biblical Ministry Has a Biblical Message

So let's look again at **Luke 10:5-11** together:

**5 Whatever house you enter, first say, 'Peace *be* to this house.'**

**6 If a man of peace is there, your peace will rest on him; but if not, it will return to you.**

**7 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.**

**8 Whatever city you enter and they receive you, eat what is set before you;**

**9 and heal those in it who are sick, and say to them, 'The kingdom of God has come near to you.'**

**10 But whatever city you enter and they do not receive you, go out into its streets and say,**

**11 '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.'**

Now the subject that Jesus is dealing with here is the Message that we are supposed to preach. And that is found in the last part of verse 9 that says:

**...say to them, 'The kingdom of God has come near to you.'**

Now that certainly was not the *entire* Message- but that one single Statement by Jesus right here is the main thrust of the Gospel. Everything else that we preach and teach comes from this one Statement. And this was the main thrust of their preaching 2,000 years ago- and it should be the main thrust of our preaching today. We are to preach this because the Messiah has come; because the long awaited Christ has appeared; because the time in God's economy to manifest the Son of God on the earth Who came to seek and save that which is lost has come- because Jesus is here- and so we are to:

**...say to them, 'The kingdom of God has come near to you.'**

... and everything else that we say and everything else that we sing and everything else that we do in the Church is to complement and re-enforce that single Statement.

And this is so true that if we do anything else to anyone and even if we do it for good and noble reasons- but if we do not say to them,

**'The kingdom of God has come near to you.'**

... then we have not preached the Gospel and we have failed both God and the people who are listening to us. So for example- if we feed people and build them homes and care for their children and clothe their naked bodies and teach them how to read and write and help them get jobs and help them get off drugs- but if we do not tell them,

**'The kingdom of God has come near to you.'**

... then the Gospel has not been preached and therefore nobody will be saved and that means that ultimately we really have not helped them in any eternal sense at all. We must remember, dear friends- that nobody ever at any time or in any way is saved unless and until they hear the Gospel and believe the Gospel and repent of their sins and trust in the finished Work of Jesus Christ for Salvation. Nobody is born again apart from the Gospel; nobody is regenerate apart from the Gospel; nobody is forgiven of their sins apart from the Gospel and nobody is imputed with the spotless Righteousness of Jesus Christ apart from the Gospel.

Nobody goes to heaven apart from the Gospel and that is why it is paramount that the Church preaches the Gospel and that the preaching of the Gospel is the focal point and the main thrust and the most important thing that we do that trumps anything else we do.

And to show you just how important the Gospel really is- let me refer to the Christian Catechism that we are going through together. The Second Question that we studied almost a year and half ago asks and answers this question:

Q: What is the chief end of Man?

A: The chief end of Man is to know God; to glorify God; and to love and enjoy God forever

So the goal of knowing and glorifying and loving God is that we will enjoy God forever. So to simply know God is not enough. To glorify God is also not enough. And to love God is not enough. But we must get to a place by the Power of the Holy Spirit where we actually *enjoy* our knowledge of God and we must *enjoy* our glorifying of God and we must *enjoy* our loving and obeying of God. And without enjoying those things- without truly *delighting* ourselves in those things- then God is not really known; glorified or loved.

So to glorify God *fully*- we must *enjoy* glorifying Him. To love God *fully*- we must *enjoy* loving God. And to know God *fully* – we must *enjoy* knowing Him and to obey God *fully*- we must *enjoy* obeying Him. And I suggest to you that this is not normal nor is it natural to human beings. So this is a Sovereign Work of God that allows us and gives to us this honor and privilege of enjoying God forever. So the ultimate Goal of God in our Salvation is that by being saved- the fullest expression of our satisfaction and the greatest accomplishment of our delight and the deepest realization of our joy will be in Him- and not in things that are passing away.

So the ultimate Goal of the Gospel is that we might know and love and obey and glorify God *by* truly enjoying Him forever. But there are seven obstacles to us having this eternal joy:

1. The Wrath of God is against us because of our sins
2. We are distant from God
3. We are sinful
4. We are unrighteous
5. We need a Resurrection
6. We delight in other things beside God
7. Satan fights us

So if we are to actually enjoy God forever- it is mandatory that all seven of these things be *removed* from us or else- we will *not* be able to enjoy God forever. And Jesus was manifest to take care of all seven of these things through His sinless Life; His Death; and His Resurrection. So in, by, and through the Lord Jesus Christ:

- ✓ The Wrath of God is no longer against
- ✓ We are able to draw near to God
- ✓ We are forgiven
- ✓ We have been made Righteous
- ✓ We are guaranteed a Resurrection
- ✓ We delight in God
- ✓ Satan is defeated

And that is great and that is glorious- but even though all of that is true- we have to understand, beloved, that simply having the Wrath of God removed from you- as great as that is- is *not* the ultimate Goal of the Gospel- it is a *means* to something far greater than having that Wrath removed. Drawing near to God is glorious- but drawing near to God is also *not* the ultimate goal of the Gospel- it is also a *means* to something even more magnificent than unworthy and sinful people being able to draw near to God.

The breathtaking news that all of your sins- including the sins that you have not even committed yet is *not* the ultimate Goal of the Gospel- it is a *means* to something even more breathtaking than having all of your sins forgiven you. The Truth of you being counted Righteous in Jesus Christ is also *not* the ultimate goal of the Gospel but is also a *means* to another Truth that makes that wonderful Truth to be secondary.

The spectacular News that we will rise from the dead in a new and immortal body in the Resurrection is *not* the ultimate Goal of the Gospel- but it too is a *means* to something even more spectacular. Having new spiritual taste buds that allows you to taste and see that the Lord is Good is *not* the ultimate goal of the Gospel- but is a *means* to something that is even more savoring and even more flavorful.

The defeat of satan is *not* the ultimate Goal of the Gospel but is also a *means* to something even better than the devil not being able to touch your soul. All of these things are glorious; they are wonderful; they are magnificent and all seven of these things are needed- but *none* of them are the ultimate goal of the Gospel and every one of them are simply a *means*. A means to what?

You see, what makes the Gospel to be the Gospel and to be so unique and so important and so unlike everything else and anything else? What makes the “Good News” so absolutely and so supremely and

so all satisfyingly “Good” is what these seven things bring about in us- namely that we will be able to know in fullness and love God supremely and enjoy God forever.

So why do you want to be forgiven by God? What is the motivation behind *why* you want to be forgiven by God? And the answer to that question makes all the difference in the world as to whether you are really believing the Gospel or simply using the Gospel to get what you really want.

So *why* do you want to be forgiven by God? *Why* do you want the Wrath of God removed from you? *Why* do you want to draw near to God? *Why* do you want to be counted Righteous in Jesus Christ? *Why* do you want to rise from the dead? *Why* do you want to taste and see that the Lord is Good? *Why* do you want satan to be defeated? *Why* do you want these seven things to be true in your life?

And the answer *must* be something much deeper and infinitely more important than simply because you don’t like to have a guilty conscience. And the answer must be more than that you just want more blessings in your life or that you want better health or a better marriage or a better life down here or you want nicer things.

Now what is amazing to me is that I honestly believe that these *are* the reasons why many people want to be forgiven and why they want satan to be defeated and why they want the Wrath of God removed from them. Their logic is:

Hell is hot and Heaven is cool and I don’t want to burn- and that is why those seven things are real good news to me.

Those people say, *“I want a better life and I want more blessings and I will use whatever vehicle I can that gets me the most stuff. And if that is Christianity- then I will show up on Sundays and go through the motions and I will ride whatever train makes my clothes whiter and brighter and whatever makes my marriage better and whatever allows me to hit more home runs and get me more money.”*

But, dear friends- I hope you can see that those are real bad answers. Those answers do *not* glorify God. Those answers are blaspheme.

No, there is only one right answer as to why these seven things are truly “Good News” and why in themselves and by themselves they

are not the ultimate Goal of the Gospel but are glorious *means* to achieve an infinitely greater end- Who is God Himself.

We should want God. We should want to be near God and to know God and to love God and to enjoy God. Just God- not the stuff that comes with God- but just God. And so to know God is the ultimate end of the Gospel and to love and enjoy God forever is the ultimate end of the Gospel and all of these seven things are the *means* by which we can know and love and enjoy God forever.

And that is why building poor people houses and feeding hungry people and clothing naked people and helping them learn how to read and helping them get a job and paying their light bill must never be the ultimate goal of the Church. We can and should do those things- but not as an end to themselves- but only as means so that by doing those things- those people will also know and love and enjoy God forever.

And that is also why physical healing and material blessings and better marriages and nicer homes and better cars to drive must never be the ultimate goal of the Church either. People being healed is wonderful- but if they do not know and love and enjoy God forever- what has it accomplished? They will die in their sins with healthy bodies rather than sick bodies. But Jesus said,

**...say to them, 'The kingdom of God has come near to you.'**

People need God. Their one great need is not more money or more political power or a better wife- it is God- and it is the fact that in their lost condition they do *not* want God and they do *not* know God and they do *not* love God and they do not *enjoy* God at all.

And until people know that and see that and understand that and agree with that- everything else- and I mean *everything else* that the Church does and says is all in vain. And that is why we must preach the Gospel loud and strong and often and unapologetically and that is why the preaching of the Gospel must be the primary thing that we do.

And so the Good News- the Gospel- is about a Kingdom that is not of this world where everybody in that Kingdome knows God and loves God and enjoys God forever. And everything that Jesus said and did is a means to achieve that.

Now it is certain that we don't know very much about a kingdom here in America. We don't do kings and kingdoms over here. And for



the most part- that is a good thing. But I would suggest that because we do not understand Kings and Kingdoms very well over here- that is why we have so much trouble grasping the concept of the Absolute Sovereignty of God.

It is from our ignorance of Kings and Kingdoms and Sovereignty that we impose man-made philosophies and ideas onto the Biblical Gospel with notions of human fairness and human equality. Those concepts are not in the Bible- Jesus and the OT Prophets and the NT Apostles never taught those things- they are not found anywhere in the Bible- but those two things-

- That God has to be fair as we define fairness
- Human equality is the primary goal in life

... those two things have become the dominant themes of the modern Church precisely as a result of us living our lives in a Constitutional Republic. We have lived all our lives with a form of Government where theoretically at least- the people rule through representative government and where the will of the people determines the direction of the country and where the will of the people matters and where the will of the people is consulted at almost every turn and where the Government is limited by the words of the Constitution and where there is equal protection under the law regardless of race or finances.

And so for us living in a Republic and celebrating freedom the way we do here in America- and wanting to export it all over the planet- even by trying to impose it on other people against their will- we celebrate the concept of individual rights and freedom and equality and that has made understanding a kingdom and a king and Sovereignty much harder.

Now without becoming too technical- let me tell you what a kingdom is. Simply put, a kingdom is a realm or a sphere or a territory ruled by an absolute monarch. That is to say, it is a form of government in which the will of the people has no bearing at all. It is a form of government that is completely autocratic. It is a form of government that is a dictatorship.

A kingdom is a domain ruled by a single monarch who has absolute sovereignty and who functions with unilateral authority where the will of that monarch is non-negotiable and complete and completely

authoritative and absolute. It is not representative and it is not democratic. The will of the people does not rule in a kingdom. The will of the people virtually has no impact at all. The duty of the people of a kingdom is not to be free- but to submit to the will of the monarch. The duty of the people is to obey the monarch. The duty of the people in a kingdom is to fall under the standards and commands that are determined by the king and to do whatever it is he commands.

Now just talking about this will ruffle our feathers over here because this concept is anathema to us and anytime anybody begins to act like a monarch over here- we get very, very concerned because it is so foreign to us.

But spiritually speaking- a Kingdom is the form of Government that God has. God doesn't have a Republic or a democracy. God rules in His Kingdom absolutely. God does not solicit anyone's opinions. God does not do referendums. God does not have focus groups. God does not take polls. That's why it bothers me when people take polls to find out how to run the church. The church is the Kingdom of God on the earth and it is to be run the way that honors and glorifies God- not people. We are here to worship and glorify God in the way that God has determined us to do- in His Holy Word.

God is not polling unbelievers to determine how to run His Kingdom. Now you say, *"Well in America we like a Republic better than a kingdom."* And from a human standpoint a Republic *does* have its benefits. But as we are finding out- it also has its problems too.

A Democracy has the least ability to control crime and iniquity. A Democracy has the least ability to control greed and materialism because once people have figured out they can vote themselves large amounts of money out of the public treasury- we're already on the downside. Once they taste of that- they will only elect the people into power who will give them more of what they want. So our system of freedom and liberty has huge problems as well.

The greatest form of government, the purest form of government, the best form of government is a monarchy- but only if you have a perfect and sinless King Who is always just and Who's perfectly benevolent and perfectly just and perfectly wise and perfectly powerful and perfectly everything else. And that's the Kingdom of God.

So the Kingdom of God has come and those of us who know Christ are in that kingdom. We are in it and the Lord Jesus Christ is our Sovereign King.

And when you came into that Kingdom as a born again believer- you acknowledged it was a Kingdom because you put your own will at the door when you went in. For example- the Sovereign King of this Kingdom said in **Luke 9:23**:

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

So when you enter this Kingdom- it is the end of you. You put aside all your own dreams; all your own ambitions; all your own ideas; and all your own will and prerogatives and you live your life every day thereafter to the Glory of God. When you enter this Kingdom- it is the beginning of your absolute submission to an absolute Authority- the sovereign Lord Himself- Who is too wise to make a mistake and too loving to be unkind and Who is absolutely just and perfect in His judgment.

What a tremendous privilege to live in a Kingdom with a perfect King! And not only a perfect King, but a perfect King Who discerns perfectly how to fulfill His Own Will and Whose Will is- that everything work together for good to those who are His subjects. So when you become a Christian- you enter a Kingdom. In fact, the Apostle Paul in says in **Colossians 1:13**:

**For He rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son,**

Now the common misconception about all this is that when you're lost- your free- but when you're saved- you become a slave of Jesus Christ. But that simply is *not* what the Bible says. You have never been free. The concept that you are the Master of your own destiny and the captain of your own ship has never been true. It is a false concept born out of a fallen mind that only *thinks* it is free when actually it is in bondage.

When you are lost- the Bible says that you are a slave to sin and a slave to satan and when you are saved- you are a bond slave of the Lord

Jesus Christ. So either way you go- Man is a slave. Man has *never* been free in the sense that he is autonomous. Man has never been in charge of his own life- not when he was lost and not when he is saved. Man was created as a slave and has always been a slave and will always be a slave.

So a lost person belongs to the kingdom of darkness and a saved person belongs to the Kingdom of God- but either way you go- Man is a subject in somebody else's Kingdom and Man never sits on the throne.

So everybody lives in a kingdom. You just live in the kingdom of darkness or the Kingdom of light, the kingdom of Satan, or the Kingdom of the Savior. But either way- you live in a kingdom. And in that kingdom of darkness - you are completely subject to the authority and the power of the enemy of your soul and in the kingdom of God you are subject to the authority and power of the Savior of your soul. You are either in the kingdom that ends up in hell, or the Kingdom that ends up in heaven. You're either a slave to sin, or a servant of righteousness.

So don't be under any illusion that somehow coming into the Kingdom of God takes away all your freedom. You really have no freedom to begin with other than the freedom to sin. You can choose your poison, that's all.

And this is how you must view the spiritual realities of life. We enjoy earthly democracy, and it provides certain liberties for us- certain things that we enjoy. And you might think it's a better way to live than living in a kingdom. But I will tell you that even a terrible kingdom- even a tyrannical kingdom- even a God-hating, Christ-hating kingdom is more likely to have a pure church in it that is free from loving the world and one that has a corporate testimony that their Treasure is truly in Heaven and not on this earth than the kind of democratic society in which we live, where there's virtually no price to pay for your convictions.

So you might as well get used to living in a kingdom as a Christian because it's all you're ever going to know. Someday Jesus is going to come back to earth and He will violently and forcefully overthrow every nation and every type of government on earth and he will impose His Kingdom on the earth for a thousand years. And after that- there will be the new heaven and the new earth which will be the

eternal Kingdom in which we will live in joyful, willing, happy, blissful submission to our sovereign King forever.

And I wish that when we preached the gospel we talked more about it like that. We talk so much about “sharing” Christ, like you're inviting people to get in on something that's sort of superficially enjoyable. But what we're really asking people to do is to come into a Kingdom and submit their lives entirely to a King- an absolute monarch who has the right to determine everything without our consultation and who has revealed His will to us in the pages of the Word of God and calls on us to live in absolute submission and obedience to that revelation.

So Christianity is not about your own self-satisfaction and it's not about your own self-promotion or your own self-fulfillment. Biblical Christianity is all about self-submission and self-suicide- it's the end of you because you've had enough of you, and you refuse to associate any longer with the person you are. You're sick of the kingdom of darkness, you're sick of the kingdom of sin and Satan and you are now ready to submit yourself to the benevolent gracious loving Lord and King Jesus Christ who will give you forgiveness of your sins and the promise of eternal blessing in His perfect Kingdom.

So the 70 went to preach the Kingdom. So that is the Message. We are to preach about a Sovereign King Who rules in a Kingdom. And this King expects and demands total obedience and total loyalty and total submission and total adherence. No focus groups; no debate; no working out special deals; and no negotiations. It is King Jesus sitting high and lifted up on His throne and everybody else is bowed before Him.

And in that Kingdom- there is none of this pseudo belief where you say you believe but you don't serve or obey. If there is no service; if there is no obedience- then there is no belief. True belief is always manifest in both service and obedience. There is no such thing as believing in Jesus and not serving Jesus. No such thing as believing in Jesus and not obeying Jesus.

And in this simple Message of the Kingdom- which is the Gospel- there are two points:

- A. Peace
- B. Punishment

Either people said yes to the good news of the Kingdom, or they said no. And that's what comes out in this very simple little passage. The message of the Kingdom and the gospel of the Kingdom is either for peace or for punishment. You believe and trust and you receive peace with God with all of the eternal benefits that come along with that or you reject the message of the Kingdom and you receive punishment from God with all the eternal terrors that come along with that. So let's look at the first one.

## A. Peace

### Luke 10:5-9

**5** Whatever house you enter, first say, 'Peace *be* to this house.'

**6** If a man of peace is there, your peace will rest on him; but if not, it will return to you.

**7** 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.

**8** Whatever city you enter and they receive you, eat what is set before you;

**9** and heal those in it who are sick, and say to them, 'The kingdom of God has come near to you.'

Now remember the 70 were itinerant preachers. They were sent out because the Judgment Harvest was coming and there weren't very many laborers so the Lord calls 70 and He sends them out two-by-two and their labor is to go into the harvest, that is into the lives of those people who are headed toward Judgment- realizing, verse 3, that they would be like lambs in the midst of wolves. In other words, there was going to be a lot of hostility and a lot of rejection to the gospel of the Kingdom as there still is in our day as well.

But Jesus said to them in verse 4,

*"Carry no purse, no bag, no shoes, greet no one on the way."*

In other words- don't take any money. You don't take any supplies. You don't take any food. You don't even take extra sandals. You go dependent because I want you to learn you can depend on Me and I'll meet your needs. So these itinerant preachers would go into every town as virtual strangers. And most of them were Galilean, not

Judean. So the people of that town didn't know them. They weren't supposed to stop and make relationships- time was short. They had to cover a lot of towns. So it wasn't about social amenities. It's not about "friendship evangelism" or "relationship evangelism" that is so popular in our day. It's about preaching the message of the Kingdom often and loud and clear and unapologetically. You don't stop to make friends and acquaintances. You're going to be dependent on whoever will receive you.

Now we don't see this here in **Luke 10**- but in the sister Passage over in **Matthew 10**- we see that Jesus said,

### **Matthew 10:11-13**

**11** And whatever city or village you enter, inquire who is worthy in it, and stay at his house until you leave *that city*.

**12** As you enter the house, give it your greeting.

**13** If the house is worthy, give it your *blessing of peace*. But if it is not worthy, take back your *blessing of peace*.

But what did Jesus mean when He used the word, "**worthy**"? Who could ever be *worthy* of the Gospel? This word doesn't mean somebody who has earned Salvation by something that they did and was now worthy to receive eternal life. This is someone like Simeon- who was looking for the consolation of Israel- who was looking for the redemption of Israel- who was living in the midst of Messianic hope. This is somebody like in **Romans 2**- a true Jew- who is of the seed of Abraham inwardly- a Jew who really knew the God of Israel, a Jew whose trust was in the true and living God and he was looking forward to the coming of Messiah but has yet to hear it. Perhaps someone who had been baptized by the baptism of John, whose baptism of repentance had prepared people for the coming of Messiah.

So Jesus is telling these 70- when you go to evangelize- go first to the "worthy". Go first to those who are ready in heart, go to the eager heart, go to the prepared heart. Go to the one who is seeking to know the Kingdom and the King. That's what the word "**worthy**" means in this context.

It's not just about being a house that's not immoral because all the inns of that day were all brothels so people didn't stay there. It's not just a house of good reputation, a house of kind people, a house where

you wouldn't be embarrassed to have an association. It's more than that. You want to go where there's an interest in the message of having peace with God. Now look closely at verse 6 again:

**Luke 10:6**

**If a man of peace is there, your peace will rest on him; but if not, it will return to you.**

Now the Greek phrase here is actually, *huios eirene*. And the literal translation is *not* "Man of Peace: it is "son of peace". And this gets into Jewish culture. Back in the 1<sup>st</sup> Century- anytime a Jew refereed to someone as a "son of" someone else- what they really meant was that this person had the same *nature* as that other person.

So as Jesus was going around calling God His "Father"- He was telling the Jews that He was the Son of God which meant that He had the very same Nature as God did which made Him to be Deity. And that is why the Pharisees tore their garments all the time because they considered this to be blaspheme.

In the Old Testament when people were called "sons of Belial" that meant that they had a nature that is like Satan. When they called Barnabas a "son of comfort" that meant that he had a disposition or a nature that is consistent with comfort. And there are a number of those kinds of things throughout the Scriptures.

So in this case- a "son of peace" means a person who is enjoying the peace of God. In other words, when you see a son of peace- you have found a true Jew. You're going to find someone whose nature is in perfect accord with the Divine Peace that God provides to those who know Him. This then is a true believing Jew.

Zacharias, the father of John the Baptist- in his great Benedictus at the end of Luke 1 said that when the Messiah comes, He's going to lead us in the way of peace. That's how he ended that statement in verse 79. The Messiah is going to lead us in the way of peace. And that doesn't mean an absence of war- it means peace with God because our sins will be forgiven and perfect spotless Righteousness will be imputed to us.

And so the message the 70 were to preach was simply this, the Kingdom is near because the King has arrived and He's coming to bring you into His Kingdom of peace, peace with God. The long war with God



is over for those who come into that Kingdom through faith, repentance and submission. That's why **Romans 5:1** says,

**"We have peace with God through our Lord Jesus Christ."**

And so the 70 came and they presented this peace, the Prince of Peace, the Kingdom of peace. And if there was there a *huios eirene*, a son of peace, then He says your peace will rest on him. In other words- the Message has found a home.

So when we go out to evangelize when we go into a new area to evangelize, look first of all for that "worthy" one- the one with the open heart. Lest you be rebuffed by someone else and leave thinking everybody's like that, start your search to find the open heart. Find that person that God has already Sovereignly prepared and on whom the Spirit is working. Jesus said, *"Find that worthy house. Go into that worthy house, give the message of peace and see if there is there a son of peace and a ready heart. And if there is in that house a son of peace, one who already belongs to the peace of God, a true Jew, he's going to embrace the truth about the King and the Kingdom."* Now look again at verses 10&11:

## **B. Rejection**

### **Luke 10:10&11**

**10** But whatever city you enter and they do not receive you, go out into its streets and say,

**11** '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.'

And the sister verse in **Matthew 10:13** says:

**If the house is worthy, give it your *blessing of* peace. But if it is not worthy, take back your *blessing of* peace.**

Now this is an ancient near eastern expression signifying the removal of favor or the withdrawal of favor offered. You came and you offered them this glorious Message but they obviously didn't want it. So don't waste it on them- go somewhere else. Now this doesn't mean that

the Message is given to them and then taken away. It means that it's offered to them and refused and now you're free to leave. This is consistent with what Jesus always taught. He said in **Matthew 7:6**

**"Do not give what is holy to dogs, and do not throw your pearls before swine, or they will trample them under their feet, and turn and tear you to pieces.**

When there's already determined and fixed response, take your peace somewhere else. Jesus said in **John 5:40**,

**"You are unwilling to come to Me that you may have life. You're unwilling to come that you may have life."**

Now before you think this is hard- remember that if anybody knew the ins and outs of personal evangelism- Jesus did. And if anybody knew how to preach- Jesus did. And if anybody was interested in saving souls- Jesus was. And yet Jesus said this.

Now there is a whole lot more that I could say here but suffice it to say that this is the Message and this is the messenger's responsibility- to preach this Message. Find those who hear, give them the truth and the Kingdom will come in peace. When you find those who don't hear, you give them the truth and the Kingdom will still come but will come in punishment.

Now look quickly at the end of verse 11:

**Luke 10:11b**

**yet be sure of this, that the kingdom of God has come near.'**

"Yet be sure of this." So even when a rejection occurs- "be sure of this, the Kingdom of God has come near." So the Kingdom of God is moving relentlessly through history and you are either getting swept up in the Kingdom or you will be crushed by it. And that's it. So contrary to popular opinion- *this* is the dominant reality in existence in the Universe- the Kingdom has come and you are either living in it or being destroyed by it.

The Kingdom of God is moving, it is moving through the world and it is gathering those who bow to the King in peace and it is crushing those who reject it. And that is the Gospel. And it is truly

“good news” but only if you repent. Because it is the single worst news to those who refuse it.

So we are to preach the Kingdom. And there should be no effort to change the strategy. There's nothing here in this Passage that says,

"If they reject you, go back and retool the gospel so it will be less offensive and more palatable to the masses".

Nothing about

Hang around lost people so you can make some friends."

It doesn't say that. It says present the Gospel in all its glory and with all its demands and all its glory and allow them to consider the cost.

So be sure to give the Biblical gospel. And the Gospel will either be believed or it will be rejected. And when it is believed- it will bring peace with God. And when it is rejected- it will bring Divine Eternal punishment. But be sure of this- nobody will avoid the Kingdom. Nobody will avoid the King.

Every human being who has lived on this planet will stand one day before the King and either the King will say,

**"Well done good and faithful servant- you have been faithful over a few things- I will make you ruler over many things- enter into the joy of your Lord"**

Or He will say,

**"Depart from Me, you workers of iniquity, I never knew you- enter into hell that I have prepared for the devil and his angels"**

.. but understand that Jesus will render the final Judgment on everyone because there's only one King in the universe- the King of kings and the Lord of lords- Jesus Christ and His Kingdom is for peace with God or it is for punishment by God. It is for salvation, forgiveness and heaven where you will know love and enjoy God forever or it is for rejection and sin, and guilt, and judgment and hell.

We are this generation's Kingdom missionaries and God calls us to this same challenging task. May we be faithful in this Divine Mission to the Glory of God.

Let's pray.