

How to Evangelize



LUKE 10:1-16 TEXT, EXPOSITION AND PRACTICAL HELPS

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THE SON OF MAN'S GREAT JOURNEY TO JERUSALEM: HIS MISSION AND PUBLIC CHALLENGE, Luke 9:51-13:21

The Seventy Sent Forth: Great Purpose, Luke 10:1-16

(Luke 10:1-16) Introduction: this passage tells the Christian laborer how he is to labor, and tells the hearer how he is to treat the laborer of God.

1. **Jesus appointed seventy disciples to prepare the way for Him (v.1).**
2. **First, pray for more laborers (v.2).**
3. **Second, go into an antagonistic world (v.3).**
4. **Third, trust God and sense the hour's urgency (v.4).**
5. **Fourth, guard the message—do not force it upon people (v.5-6).**
6. **Fifth, accept compensation, but do not seek luxury (v.7).**
7. **Sixth, be hospitable, accommodating and adaptable (v.8-9).**
8. **Seventh, walk away from rejecters (v.10-15).**
9. **Eighth, know that the Christian laborer represents the Lord (v.16).**

1. (Luke 10:1) Apostles— Disciples— Jesus Christ, Followers— Witnessing: Jesus appointed seventy disciples to prepare the way for Him.

The number seventy is disputed, for some very good manuscripts say seventy-two were appointed. No matter which number is adopted, the number is held to be symbolic just as the appointment of twelve apostles is said to be symbolic.

The twelve apostles are said to symbolize.....

- a. the twelve patriarchs.
- b. the twelve tribes of Israel.
- c. the twelve leaders of the tribes.

The seventy are said to symbolize.....

- a. the nations of the world (cp. Genesis 10 where seventy names are listed; seventy two in the Septuagint Greek Version of the Old Testament). The point being made in the symbolism is that the gospel is to go into all the world.
- b. the seventy elders who saw the glory of God (Exodus 24:1, 9).
- c. the seventy elders of Israel (Numbers 11:16).
- d. the seventy palm trees at Elim (Exodus 15:27). (Note there were also twelve wells of water at Elim said to represent the twelve apostles.)
- e. the great Sanhedrin, the ruling body of the Jews which had seventy members.

Whatever the case may be, the verse does point out four significant things.

1. Jesus had many disciples, many more than just the twelve often pictured. There were at least seventy disciples who followed Jesus so closely that He could send them out as witnesses for Him. Peter spoke of the witnesses as **"these men which have accompanied with us all the time that the Lord Jesus went in and out among us"** ([Acts 1:21](#); cp. [Acts 1:15](#)).

2. Jesus sent them out two by two for mutual encouragement and help.

3. Jesus saw a tremendous need, a need so great that a great corps of witnesses was needed.

4. Jesus sent the seventy forth as forerunners. They were to prepare the people for His coming (cp. [Titus 2:12-13](#)).

Thought 1. All four points are applicable to us. Think them through. How many of us follow Christ so closely that He can send us out as witnesses for Him?

2. ([Luke 10:2](#)) Prayer— World— Ministers— Vision— Laborers: first, pray for more laborers.

(see below [Deeper Study # 1—Vision, Matthew 9:37-38](#) for more discussion).

This was the very first duty. There were not enough laborers, because the need was so overwhelming. (We must always be praying diligently for laborers.)

Jesus gave four reasons.

1. There was a great harvest of precious souls to be reached with the gospel. The number was staggering, and the vast majority were without Jesus, reeling to and from under the weight of the problems of a sinful and dying world.

"Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together" ([John 4:35-36](#)).

"And let us not be weary in well doing: for in due season we shall reap, if we faint not" ([Galatians 6:9](#)).

2. The laborers were few, very few.

3. The need was urgent: the crop was ripe, ready for *harvest*. Some wanted the *gospel*, the answer to life. They were actually ready to be reaped, wanting purpose, meaning, and significance in their lives. They might not know what was causing the longing and aching within their hearts; they might not know how to identify it, but they were ready to listen and grab hold of the answer. And Jesus was the answer.

4. God was the One who had to send forth laborers. He was the Source of laborers, and prayer was the method He used to send them forth.

Thought 1. Note a crucial point. A generation's concern determines how well that generation gets along under God's care. A generation that longs for God—that seeks after God to send forth laborers—will have laborers and see a good deal of righteousness prevail during its life. A generation that ignores God finds immorality and ungodliness, injustice and evil getting worse and worse. The answer to a solid generation, to a moral and just generation is prayer—prayer for laborers to be sent forth to reap the precious harvest of souls. If voices are not proclaiming love and morality and justice, then sin and death will reign.

"But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come" ([Mark 4:29](#)).

"They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" ([Psalm 126:5-6](#)).

"Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the LORD, till he come and rain righteousness upon you" ([Hosea 10:12](#)).

DEEPER STUDY # 1

([Matthew 9:37-38](#)) Vision— Jesus Christ, Vision of: the mission of Christ was to share the vision of a world in desperate need. The vision of the Lord Jesus Christ is the greatest challenge known to man.

1. The vision of a great harvest. All men everywhere are fainting, weary, bewildered, scattered, and are as sheep without a shepherd. But note a critical point: the Lord's vision is not only worldwide; it involves the changing of every human life on the globe ([1 Peter 3:9](#); [2 Cor. 5:17](#)).

"Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together" ([John 4:35-36](#)).

"And let us not be weary in well doing: for in due season we shall reap, if we faint not" ([Galatians 6:9](#)).

Thought 1. The harvest is *needful work*.

- 1) It is great, that is, plenteous. There are fields and fields of people growing in the valleys and hills of the world ([Matthew 9:36](#)).
- 2) It is a ripe harvest, ready and desperate to be reaped ([Matthew 9:36](#)).

- 3) It has to be reaped in its season, that is, in its generation. There is only a short time when it can be reaped; otherwise it will rot and die in the field where it grew.

Thought 2. Every generation has to be reaped in its generation.

- 1) Everyone has only a certain season (generation, life-span) when he can be **reaped. His season for being reaped is short, ever so short.**
- 2) Everyone has a peak season, a time when he is really at his peak and ready to be harvested. It is so much more fruitful and joyful to harvest a man in his peak season than to try at other times.

Thought 3. The harvest is plentiful.

- 1) A harvest of children needs to be reached and taught.
- 2) A harvest of young people needs to be reached and grounded in the Word.
- 3) A harvest of women needs to be reached and taught the confidence and protection of God's love.
- 4) A harvest of men needs to be reached and taught the strength and security of God's direction and care.

Thought 4. There is a world of opportunity out in the harvest. There are fields and fields of localities, nationalities, classes, professions, health, abilities, appearances, emotional states, and mental conditions—and all are lost, spiritually sick, and unreached. There is no end to the fields of harvest.

2. The vision of a great need for laborers. Christ needs people, that is, believers: men, women, boys, and girls. Laborers are few. He needs many laborers and He needs them *now*. Unless there are reapers to go forth, the harvest will die and rot upon the earth.

"Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few" ([Matthew 9:37](#)).

"How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" ([Romans 10:14-15](#)).

"Ye have not, because ye ask not" ([James 4:2](#)).

Thought 1. There is an unlimited amount of work to be done, but there are so few to do it.

- 1) The harvest will never be reaped unless laborers go forth ([Matthew 28:19-20](#); [John 20:21](#); cp. [Luke 19:10](#)).
- 2) The harvest will rot in the field where it grows (the earth).

Thought 2. Laborers are desperately needed for every generation.

- 1) The harvest is always great. The harvest is every man, woman, and child within a generation.
- 2) The harvest must have enough reapers to reap each living person during his or her season, that is, life-span. Just imagine—the whole population of the earth changes about every hundred years!

Thought 3. Why are there not more laborers?

- 1) Some reject the call of God.
- 2) Some postpone the call of God.
- 3) Some deny the call of God; they close their minds entirely.
- 4) Some seek a profession, a position, or a livelihood instead of really reaching out and ministering to people.
- 5) Some preach false gospels. They seek to propagate their own rationale and ideas instead of the truth of God.
- 6) Some just lack enough commitment to reach out and minister.
- 7) Some are satisfied with the traditional ritual and approaches of religion.
- 8) Some are more concerned with the bureaucracy than with laboring, more concerned with carrying things on as they have always been.

3. The vision of a great need for prayer. Laborers are needed, but they must be the laborers of God, for the harvest is God's. It is totally inadequate to humanly select the laborers, lay human plans, and send laborers forth in human strength. Such human action will not get the job done alone. God's call and God's appointment are needed. Christ is saying, **"Pray that God will raise up enough laborers to reach your generation, the generation for which you are immediately responsible."**

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" ([Matthew 7:7](#)).

"Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full" ([John 16:24](#)).

"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" ([Ephes. 6:18](#)).

Thought 1. Note three significant facts.

- 1) Christ Himself prayed all night before choosing the first laborers and before sending them out on their first missionary journey ([Luke 6:12-13](#)).
- 2) The number of laborers for any generation depends upon the prayers of God's people in that generation. If God's people are concerned for their generation, they pray for laborers to reach and minister to it. If they lack concern, they do not pray and laborers are few. Compare the *deadness of religion* in Christ's day and how few true laborers there had been for some four hundred years.

- 3) Christ first of all gives this charge to His apostles and ministers. They are to take the lead and to teach the absolute necessity of praying for laborers.

Thought 2. Note two things.

- 1) The harvest is the Lord's. He knows the harvest, every stem and blade of it. He knows everyone—every body and mind, act and thought, need and provision ([Matthew 10:30](#)). He knows the heart and just what must be done to harvest the field in the most efficient and effective way.
- 2) Therefore, the laborers must be chosen, called, and enlisted by Him. Christ is the One who must send forth laborers.

Thought 3. Three things should drive us to pray for laborers with all fervency.

- 1) The good news, the gospel of the kingdom ([Matthew 9:35](#)).
- 2) Compassion for the souls of men, for those who have fainted and are scattered and are without a shepherd.
- 3) Love for Christ and appreciation for what He has done ([2 Cor. 5:14](#)).

4. The vision of a great force of laborers. The harvest is so plentiful and ready that a great force needs to be sent forth and *sent forth now*. Note several truths in the Scripture.

- a. God is "the Lord of the harvest." He is "the Husbandman" ([John 15:1](#)). The harvest is "the vineyard of the Lord of hosts" ([Isaiah 5:7](#)). The world is His. He can see that it is reaped if there are enough laborers.
- b. "We are laborers together with God: ye are God's husbandry" ([1 Cor. 3:9](#)). God labors and we labor; we both have a part. What a glorious truth and challenge, God needs us! What a glorious privilege—we are to labor side by side with God!

Thought 1. Note several significant lessons.

- 1) God desires every generation to have a great force of laborers. He wills for every man, woman, and child to be reached with "the gospel of the kingdom" ([Matthew 9:35](#)). He wills for none to be lost ([2 Peter 3:9](#)).
- 2) It is God who is to send forth laborers, not men. He is to do the selecting, calling, ordaining, and sending. Our task is to pray for laborers, and when God raises them up we are to support them by utilizing every means possible.
- 3) God raises up people with very special gifts to harvest the fields.

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers" ([Ephes. 4:11](#))

- 4) The harvest is God's. It is to be harvested as He says and wills, not as we may wish. No man has the right to harvest by using his own message and ideas. Christ has clearly instructed and demonstrated that "the gospel of the kingdom" is to be preached.

Thought 2. The harvest is God's. He can reap the harvest if several conditions exist.

- 1) If there is enough *concern* within our generation for the multitudes of people who are lost.
- 2) If there is enough *prayer* for laborers.
- 3) If there is enough *commitment* to surrender to His call to go.
- 4) If there is enough *dedication* to follow Him day by day and hour by hour.
- 5) If there is enough *faith* to believe Christ and the truth of the Scripture.
- 6) If there is enough *conviction* to stand true and firm through all.

3. (Luke 10:3) Persecution— Sheep— Wolves: second, go into an antagonistic world.

(See below Deeper Study # 2--Persecution, Matthew 10:16 for more discussion).

Note two points.

1. The threat or danger of persecution.

Jesus said that some men would be as wolves.....

- a. protecting their territory, snarling and putting down the messenger of God, trying to scare him away from trying to tame the world.
- b. growling and threatening the believer who opposes the way of the world.
- c. hungry and ready to hunt down, attack and consume.

2. The spirit of the Christian laborer. He was to be as a sheep: meek, harmless, and non-combative.

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember" ([Acts 20:28-31](#)).

"Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also" ([John 15:20](#)).

"These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not

known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you" ([John 16:1-4](#)).

"For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake" ([Phil. 1:29](#)).

"That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto" ([1 Thes. 3:3](#)).

"Yea, and all that will live godly in Christ Jesus shall suffer persecution" ([2 Tim. 3:12](#)).

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf" ([1 Peter 4:12-16](#)).

"Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous" ([1 John 3:12](#)).

"Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life" ([Rev. 2:10](#)).

"But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues" ([Matthew 10:17](#)).

DEEPER STUDY # 2

([Matthew 10:16](#)) Persecution— Disciples— Mission: the first counsel is to be wise and harmless—as wise as serpents and as harmless as doves. To be "wise as serpents" *means* "to maneuver quietly with caution and with intelligence; to maneuver with a planned strategy; to be quick in seeing danger and quick to escape from it." It means to be a person of vision and initiative. It means to know one's resources, and to know when to strike and when to withdraw. It means to strike with one's attack and message when opportunity arises; it means to withdraw quickly when danger threatens.

The disciple is also to be like a dove: to be as gentle and harmless as a dove; to cause no damage; to be known as a symbol of peace; to be as pure, unmixed, and unadulterated as doves.

Thought 1. The Lord's people and messengers are exposed to a world of evil men (wolves). Therefore, they are to do two things.

- 1) Be wise as serpents.
In facing danger the serpent.....
 - a. tries to escape.
 - b. takes shelter out of sight if possible.
 - c. is quiet.
 - d. does not expose itself needlessly.
 - e. seeks preservation first of all.
- 2) Be harmless as doves.

The dove.....

- a. is mild and meek.
- b. bears no ill or hurt.
- c. is innocent and inoffensive.
- d. is a symbol of peace not of war.

Thought 2. The Lord's witness is to have a serpent-like mind and a dove-like spirit.

- 1) He is to be wise in sensing threats and to respond without passion.
- 2) He is not to provoke nor allow himself to be provoked.
- 3) He is to guard against being wronged and to wrong no one.
- 4) He is to maneuver out of harm and to harm no one himself.

4. (Luke 10:4) Conversation— Trust— Necessities— Minister: third, trust God and sense the hour's urgency.

The charge was **twofold**.

1. **Trust God.** They were not to carry a money-bag (**purse, ballantion**) or a **traveler's bag (pēran)** or two pair of sandals. They were to trust God for provisions, not worrying about money for food, housing, or clothing (**Matthew 6:24-34**).

Worrying about such things would be cumbersome, taking away precious time that should be spent in ministering. Also, they were preaching a message of faith and trust in God. They needed to live what they were preaching and become a living picture of the dependency that God wants from every man.

"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matthew 6:33).

"Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me" (Phil. 4:11-13).

"Trust in the LORD, and do good; so shalt thou dwell in the land, and verily thou shalt be fed" ([Psalm 37:3](#)).

"Commit thy way unto the LORD; trust also in him; and he shall bring it to pass" ([Psalm 37:5](#)).

"Ye that fear the LORD, trust in the LORD: he is their help and their shield" ([Psalm 115:11](#)).

"It is better to trust in the LORD than to put confidence in man" ([Psalm 118:8](#)).

"Trust in the LORD with all thine heart; and lean not unto thine own understanding" ([Proverbs 3:5](#)).

"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the LORD for ever: for in the LORD JEHOVAH is everlasting strength" ([Isaiah 26:3-4](#)).

"Who is among you that feareth the LORD, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the LORD, and stay upon his God" ([Isaiah 50:10](#)).

2. **Act now, the hour is urgent.** They were not to waste time by stopping along the way and carrying on needless conversation. Such time was to be spent in ministry or prayer. Their mission was focused upon another world that lasted forever, a world into which every man was to eventually enter. Man desperately needed to sense the urgency and commitment necessary to enter the Kingdom of God. This world and its needless affairs were not to be engaged in by the Christian laborer. (Note: all affairs are not needless, but so many often are.)

"I must work the works of him that sent me, while it is day: the night cometh, when no man can work" ([John 9:4](#)).

"But this I say, brethren, the time is short" ([1 Cor. 7:29](#)).

"Redeeming the time, because the days are evil" ([Ephes. 5:16](#)).

"Walk in wisdom toward them that are without, redeeming the time" ([Col. 4:5](#)).

"So teach us to number our days, that we may apply our hearts unto wisdom" ([Psalm 90:12](#)).

5. ([Luke 10:5-6](#)) **Peace: fourth, guard the message, do not force it upon people.**

Three points were stressed by Jesus.

1. The message of the laborer was peace. (see below [Deeper Study # 3, Peace--John 14:27](#) for more discussion)...

- a. the peace with God.
- b. the peace of God dwelling within a person's heart.
- c. the peace between men.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" ([Romans 5:1](#)).

"And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" ([Romans 10:15](#)).

"But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace" ([Ephes. 2:13-17](#)).

"[Have] your feet shod with the preparation of the gospel of peace" ([Ephes. 6:15](#)).

2. The laborer was to proclaim peace to whatever house he entered. If the "son of peace," that is, the head of the household, was a man of peace, then the message of peace was to be continued. But if the message of peace was not accepted, then it was to be taken away. The disciple was not to proclaim the message of peace to anyone who was not willing to receive it. Neither the messenger nor the message was to be forced upon anyone.

"And when ye come into an house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrhah in the day of judgment, than for that city" ([Matthew 10:12-15](#)).

3. The method Christ used was *house evangelism* (see below [Deeper Study # 4—Luke 9:4](#) for more discussion).

DEEPER STUDY # 3

[\(John 14:27\)](#) **Peace**: the source of peace. Peace (*eirēnē*) means "to bind together, to join, to weave together." "It means that a person is bound, woven and joined together with himself and with God and others."

The Hebrew word is *shalom*. It means freedom from trouble and much more. It means experiencing the highest good, enjoying the very best, possessing all the inner good possible. It means wholeness and soundness. It means prosperity in the widest sense, especially prosperity in the spiritual sense of having a soul that blossoms and flourishes.

1. There is the peace of the world. This is a peace of escapism, of avoiding trouble, of refusing to face things, of unreality. It is a peace that is sought through pleasure, satisfaction, contentment, the absence of trouble, positive thinking, or the denial of problems.

2. There is the peace of Christ and of God. This is, **first**, a *bosom peace*, a peace deep within. It is a tranquillity of mind, a composure, a peace that is calm in the face of bad circumstances and situations. It is more than feelings—even more than attitude and thought.

This is, **second**, the *peace of conquest* (cp. [John 16:33](#)). It is the peace independent of conditions and environment; the peace which no sorrow, no danger, no suffering, no experience can take away.

"These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world" ([John 16:33](#)).

This is, **third**, the *peace of assurance* (cp. [Romans 8:28](#)). It is the peace of unquestionable confidence; the peace with a sure knowledge that one's life is in the hands of God and that all things will work out for good to those who love God and are called according to His purpose.

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose" ([Romans 8:28](#)).

This is, **fourth**, the *peace of intimacy with God* (cp. [Phil. 4:6-7](#)). It is the peace of the highest good. It is the peace that settles the mind, strengthens the will, and establishes the heart.

3. There is the source of peace. Peace is always born out of reconciliation. Its source is found only in the reconciliation wrought by Jesus Christ. Peace always has to do with personal relationships: a man's relationship to himself, to God, and to his fellow men. A man must be bound, woven, and joined together with himself, with God, and with his fellow man.

"But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us" ([Ephes. 2:13-14](#)).

"And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled" ([Col. 1:20-21](#)).

Man secures peace in the following manner.

1. By justification.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" ([Romans 5:1](#)).

2. By loving God's Word.

"Great peace have they which love thy law: and nothing shall offend them" ([Psalm 119:165](#)).

"These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world" ([John 16:33](#)).

3. By praying about everything.

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" ([Phil. 4:6-7](#)).

4. By being spiritually minded.

"For to be carnally minded is death; but to be spiritually minded is life and peace" ([Romans 8:6](#)).

5. By staying his mind upon God.

"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" ([Isaiah 26:3](#)).

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" ([Phil. 4:8](#)).

6. By keeping God's commandments.

"O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea" ([Isaiah 48:18](#)).

"Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you" ([Phil. 4:9](#)).

The subject of peace is often divided into

(1) the peace *with* God, which is wrought through salvation ([Romans 5:1](#); [Ephes. 2:14-17](#));

(2) the peace *of* God, which is the very peace of God Himself and which points to God as the Source of peace ([Luke 7:50](#); [Phil. 4:6-7](#));

(3) the peace *from* God, which God gives to dwell in the heart of the believer as he walks day by day in the Lord ([Romans 1:7](#); [1 Cor. 1:3](#)).

6. ([Luke 10:7](#)) Stewardship— Minister, Compensation: fifth, accept compensation, but do not seek luxury.

There were three things being stressed.

1. **"The laborer is worthy of his hire"**; therefore, he should be given compensation and taken care of ([1 Tim. 5:18](#)). Scripture says the laborer is really worth double compensation and such appreciation should be expressed to him ([1 Tim. 5:17](#)). He is never to be taken advantage of. He is to be looked after by seeing that he has a house, food, and drink—all the necessities of life.

"Even so hath the Lord ordained that they which preach the gospel should live of the gospel" ([1 Cor. 9:14](#)).

"Let him that is taught in the word communicate [give, support] unto him that teacheth in all good things" ([Galatians 6:6](#)).

"Notwithstanding ye have well done, that ye did communicate [give, share] with my affliction" ([Phil. 4:14](#)).

"For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward" ([1 Tim. 5:18](#)).

"Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate" ([1 Tim. 6:17-18](#)).

2. The laborer was to accept compensation. He was not to be self-conscious or embarrassed in receiving payment for his labor.

3. *However*, he was not to seek luxury, going from house to house and person to person seeking more and more of the better things of life. ***The laborer was to live in simplicity, giving all that he had beyond his own needs—giving all to meet the needs of others.*** He was to seek to meet the needs of men, not to secure the things of this world. What a contrast of value: things vs. people. How mixed up men allow their values to become.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth" (Col. 3:1-2).

"For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace" (Romans 8:5-6).

"These all died in faith, not having received the promises, but having seen them afar off, they were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city" (Hebrews 11:13-16).

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward" (Hebrews 11:24-26).

DEEPER STUDY # 4

(Luke 9:4) Church, In Homes: the method Christ chose for evangelizing was the method of home evangelism (cp. **Luke 10:5**). Note this, for it should speak loudly and clearly to us. The disciple was to carefully investigate and search out a receptive family and home. He was to make that home the center for ministry.

Note several things about this method.

- a. It emphasizes the family, making it the very hub of ministry.
- b. It stresses stability, security, and settledness. Nothing on earth is to be any more secure and stable than the family. By placing the center of ministry in the home, the Kingdom of God becomes secure and stable.
- c. It centers preaching and ministering in the community, right where people live and walk. It makes the presence of Christ visible to all in day to day living.

- d. It serves as the center from which the message can move out in an ever widening circle, spreading from family to family.

Thought 1. The most ideal form of evangelism is probably this method given by Christ: a selected home and family serving as the center of witness within a community or town. The early church was definitely centered in the homes of committed believers ([Acts 5:42](#); [Acts 12:12](#); [Acts 16:40](#); [Acts 20:20](#); [1 Cor. 16:19](#); [Col. 4:15](#); [Philemon 2](#)).

7. ([Luke 10:8-9](#)) Missions— Missionaries: sixth, be hospitable, accommodating, and adaptable.

Jesus gave **three charges** that will help His messenger reach those to whom he goes.

1. Identify with the people. This is the point Jesus was making. He simply used the most sensitive and basic thing to stress its importance, that of food. If necessary, God's messenger was to change his customs and habits to reach the people. He was to accommodate and adapt himself to the people he was trying to reach, even down to the food eaten. The people were to see that he accepted and received them into his life and heart.

"But a lover of hospitality, a lover of good men, sober, just, holy, temperate" ([Titus 1:8](#)).

"Let brotherly love continue. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares" ([Hebrews 13:1-2](#)).

"Use hospitality one to another without grudging" ([1 Peter 4:9](#)).

"Thou shalt love thy neighbour as thyself. There is none other commandment greater than these" ([Mark 12:31](#); cp. [Galatians 5:14](#); [James 2:8](#)).

"Love worketh no ill to his neighbour: therefore love is the fulfilling of the law" ([Romans 13:10](#)).

"Let every one of us please his neighbour for his good to edification" ([Romans 15:2](#)).

2. Minister to the people. The messenger was to minister to the people's physical needs, even to the point of healing the sick.

"Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" ([Matthew 20:28](#)).

"Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you" ([John 20:21](#)).

"How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him" ([Acts 10:38](#)).

"I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive" ([Acts 20:35](#)).

"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves" ([Romans 15:1](#)).

"Bear ye one another's burdens, and so fulfil the law of Christ" ([Galatians 6:2](#)).

3. Proclaim the Kingdom of God. Note: the message was given by Christ; it was not created in the mind of the messenger. Note also that the kingdom was near people, right before them. The opportunity to receive the kingdom was present, right then and there (see below [Deeper Study # 5, Kingdom of God—Matthew 19:23-24](#) for more discussion).

"From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand" ([Matthew 4:17](#)).

"And as ye go, preach, saying, The kingdom of heaven is at hand" ([Matthew 10:7](#)).

"And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent" ([Luke 4:43](#)).

"And it came to pass afterward, that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God: and the twelve were with him" ([Luke 8:1](#)).

"And he sent them to preach the kingdom of God, and to heal the sick" ([Luke 9:2](#)).

"The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it" ([Luke 16:16](#)).

"So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand" ([Luke 21:31](#)).

"To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God" ([Acts 1:3](#)).

"But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women" ([Acts 8:12](#)).

"And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more" ([Acts 20:25](#)).

"And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening" ([Acts 28:23](#)).

DEEPER STUDY # 5

([Matthew 19:23-24](#)) Kingdom of Heaven: the Kingdom of Heaven evidently means the same thing as the Kingdom of God, eternal life, and salvation. The Kingdom of Heaven and the Kingdom of God are interchanged when Jesus says, "**a rich man shall hardly enter into the Kingdom of Heaven**" ([Matthew 19:23](#)) or "**Kingdom of God**" ([Matthew 19:24](#)). Eternal life ([Matthew 19:26](#)) and salvation ([Matthew 19:25](#)) belong to the very same concept. Eternity and salvation, the Kingdom of God and the Kingdom of Heaven, is the very subject being discussed in [Matthew 19:16-30](#). Having eternal life, being saved, or entering into the Kingdom of God or of Heaven is more difficult for a rich man than for a camel to go through the eye of a needle.

The Kingdom of Heaven and of God is revealed in four different stages throughout history.

1. There is the spiritual kingdom that is at hand; it is present right now ([Matthew 4:17](#); [Matthew 12:28](#)).
- a. The present kingdom refers to God's rule and reign and authority in the lives of believers.

"The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all" ([Ephes. 1:18-23](#)).

"Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" ([Phil. 2:5-11](#)).

"Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son" ([Col. 1:13](#)).

b. The present kingdom is offered to the world and to men in the person of Jesus Christ.

c. The present kingdom must be received as a little child.

"But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God" ([Mark 10:14-15](#)).

d. The present kingdom is experienced only by the new birth.

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" ([John 3:3](#)).

e. The present kingdom is entered now and must be received now.

"Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily say unto you, That the publicans and the harlots go into the kingdom of God before you" ([Matthew 21:31](#)).

"Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein" ([Mark 10:15](#)).

f. The present kingdom is a spiritual, life-changing blessing.

"For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" ([Romans 14:17](#)).

g. The present kingdom is to be the first thing sought by believers.

"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" ([Matthew 6:33](#)).

2. There is the professing kingdom that is also in this present age. It refers to modern day Christianity in every generation. It pictures what the Kingdom of Heaven or professing Christianity is like, and what professing Christianity will be like between Christ's first coming

and His return. This imperfect state is what is called "the mysteries of the kingdom of heaven" ([Matthew 13:1-52](#), esp. [Matthew 13:11](#)).

"Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed [good men] in his field: but while men slept, his enemy came and sowed tares [evil men] among the wheat, and went his way" ([Matthew 13:24-25](#)).

3. There is the millennial kingdom that is future. It is the actual rule of Christ or the government of Christ that is to come to this earth for a thousand years.

- a. The millennial kingdom is the kingdom predicted by Daniel.

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever" ([Daniel 2:44](#)).

"But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever....Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom....And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" ([Daniel 7:18, 22, 27](#)).

- b. The millennial kingdom is the kingdom promised to David.

"And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom....And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever" ([2 Samuel 7:12, 16](#)).

"I have made a covenant with my chosen, I have sworn unto David my servant, thy seed will I establish for ever, and build up thy throne to all generations" ([Psalm 89:3-4](#)).

"In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the LORD before them" ([Zech. 12:8](#)).

- c. The millennial kingdom is the kingdom pictured by John.

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years" ([Rev. 20:4-6](#)).

4. There is the perfect kingdom of the new heaven and earth that is future.

- a. The eternal kingdom is the rule and reign of God in a perfect universe for all eternity.

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" ([John 14:1-3](#)).

"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power" ([1 Cor. 15:24](#)).

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" ([2 Peter 3:10-13](#)).

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away" ([Rev. 21:1](#)).

- b. The eternal kingdom is the perfect state of being for the believer in the future.

"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption" ([1 Cor. 15:50](#)).

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful" ([Rev. 21:4-5](#)).

- c. The eternal kingdom is an actual place into which believers are to enter sometime in the future.

"And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven" ([Matthew 8:11](#)).

- d. The eternal kingdom is a gift of God that will be given in the future.

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" ([Luke 12:32](#)).

8. ([Luke 10:10-15](#)) Rejection— Judgment, Degrees of— Profession Only: seventh, walk away from rejecters.

This, of course, protected the messenger from harm, at least to some degree. It also served as an immediate warning to any who rejected, perhaps causing them to think about the matter more deeply and changing their minds and hearts toward Jesus.

Jesus discussed three classes of rejecters.

1. There would be cities that would reject Him ([Luke 10:10-12](#)). The messenger was to symbolize God's rejection of them by shaking the dust off his feet. This was a silent testimony that God was doing just what they wanted, leaving them alone to walk through life as they desired (see below [Deeper Study # 6—¹Luke 9:3-5](#) for more discussion).

The reason for God's judgment was that they rejected the Kingdom of God. The kingdom came near them; the opportunity was there, but they rejected it. They shut their doors to God. Their judgment was, therefore, to be greater than Sodom's (see below [Deeper Study # 7—Matthew 10:15](#); [Deeper Study # 8—Matthew 11:23](#) for more discussion).

2. There would be those who *only professed* to be God's people. These were illustrated by two towns that were heavily populated by Jewish people who professed to be the people of God. Yet they *only professed*. They rejected God's Son, despite the mighty works done among them. Therefore, they were to be judged. Their profession was profession only. Therefore, their judgment was to be greater than the judgment which was to come upon the heathen. Why? Because they had the opportunity to accept Christ, an opportunity that the heathen never had (Tyre and Sidon). Note the degrees of judgment taught. (See below [Deeper Study # 9--Matthew 11:20-24](#); [Deeper Study # 10--Romans 2:11-15](#) for more discussion.)

3. There would be those who had a constant witness. These were to receive the greatest judgment of all, hell itself. Capernaum was the *chosen* city and headquarters of Christ ([Matthew 9:1](#)), yet they rejected Christ.

Thought 1. Judgment is definitely coming, and everyone who rejects the Lord Jesus Christ will be condemned.

"Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels" ([Mark 8:38](#)).

"But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more" ([Luke 12:48](#)).

"And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil" ([John 3:19](#)).

"But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God" ([Romans 2:5](#)).

"So then every one of us shall give account of himself to God" ([Romans 14:12](#)).

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ" ([2 Thes. 1:7-8](#)).

"But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin" ([Hebrews 3:13](#)).

"Wherein they [unbelievers] think it strange that ye run not with them to the same excess of riot [partying], speaking evil of you: who shall give account to him that is ready to judge the quick and the dead" ([1 Peter 4:4-5](#)).

"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among

them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him" ([Jude 14-15](#)).

"...every man shall be put to death for his own sin" ([Deut. 24:16](#)).

"He, that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy" ([Proverbs 29:1](#)).

"And now, because ye have done all these works, saith the LORD, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not; therefore will I do unto this house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh. And I will cast you out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim" ([Jeremiah 7:13-15](#)).

"But every one shall die for his own iniquity" ([Jeremiah 31:30](#)).

"The soul that sinneth, it shall die" ([Ezekiel 18:20](#)).

DEEPER STUDY # 6

([Luke 9:3-5](#)) They were to warn rejecters. If a community or city did not receive their witness and if a home could not be found that would receive them, then the disciple was to leave.

- a. He was not to force the issue or create a bad situation either for the rejecters or for himself. There was to be no tongue-lashing, accusation, or divisiveness created.
- b. He was simply to leave; and as he left, he was to give a *silent* testimony against them. He was to shake the very dust from his feet. This was a symbol of serious judgment. It meant that not even the dust of that place was worthy of the gospel of God, much less the people. The place and its people were *left* to themselves just as they had wished. They were left *without God* and His glorious news of salvation, so they were to be left alone to govern their own lives just as they had willed. God would *abandon* them to their own way and choice of life.

DEEPER STUDY # 7

([Matthew 10:15](#)) Sodom and Gomorrha: these two cities and their citizens are used as examples of the worst sinners ([Deut. 32:32](#); [Isaiah 1:10](#); [Ezekiel 16:46](#); [Matthew 11:23-24](#); [Luke 10:12-13](#); [Luke 17:29](#); [Romans 9:29](#); [2 Peter 2:6](#); [Jude 7](#); [Rev. 11:8](#)). The cities were destroyed by fire ([Genesis 19:24-25](#)), and are said to be "suffering the vengeance of eternal fire" ([Jude 7](#)).

DEEPER STUDY # 8

([Matthew 11:23](#)) **Sodom**: note four things about Sodom in the Bible (see [Deeper Study # 7—Matthew 10:15](#)).

1. Sodom is a symbol of the depth of sin and judgment.
2. Sodom could have been forgiven its sin if the people had repented.
3. Sodom was judged and destroyed because of sin. It would not have been destroyed if its people had repented.
4. Sodom and its people will answer for much in the day of judgment, but not for having neglected and rejected Christ.

DEEPER STUDY # 9

([Matthew 11:20-24](#)) **Judgment**: there is the judgment of this generation.

1. There is the judgment of two privileged cities, Chorazin and Bethsaida.

Note why they were judged.

- a. They were privileged to have the gospel available. They had the presence of Christ, of believers and of the gospel. Such exposure condemns a person if he does not respond. Why? Because he has the opportunity to know Christ.
- b. They refused to repent. A person who continues to live as he wills and refuses to turn to God condemns himself. God demands repentance.
- c. They ignored and neglected Christ. Even in Jesus' day most people paid no attention to Him. Note: judgment is to be based not only upon doing wrong, but upon not doing right. Just sitting around doing nothing [no gross or public sin] does not free a person from judgment. God expects commitment and diligence in serving Christ.
- d. The degree of judgment for the two cities is to be greater than for most. The judgment upon the two cities will be much greater than for Tyre and Sidon. Tyre and Sidon never had the opportunity of Christ's ministry. Chorazin and Bethsaida did, and they *neglected and rejected* Christ. Therefore their judgment shall be much more severe.

2. There is the judgment of the most privileged city, **Capernaum**: this was the headquarters of Christ from where He launched His ministry. The degree of judgment upon Capernaum is to be even greater than the judgment upon Sodom. Why? Because it was the very center of the Lord's ministry and the people still neglected and rejected Christ.

"Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels" ([Mark 8:38](#)).

"And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil" ([John 3:19](#)).

"But ye denied the Holy One and the Just, and desired a murderer [earthly, revolutionary leader] to be granted unto you" ([Acts 3:14](#)).

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ" ([2 Thes. 1:7-8](#)).

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily [secretly] shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction" ([2 Peter 2:1](#)).

"Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son" ([1 John 2:22](#)).

Thought 1. Note four lessons.

- 1) There is to be a day of judgment, and Christ says there are to be degrees of judgment. Some judgment is to be more "intolerable" than other judgments.

Note two things.

- a. There are degrees of privilege. There is much more witness for Christ in some areas than in others. People who live in these areas are much more privileged and will be held much more accountable than people who had less witness.
- b. There are degrees of judgment. Our response to the message of Christ determines how severely we will be judged.

"But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whosoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more" ([Luke 12:48](#)).

"But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God" ([Romans 2:5](#)).

- 2) Severe judgment will fall upon all who have had the opportunity to receive Christ and did not.
- 3) Our eternal state is determined by our response to Jesus Christ, and our state cannot be altered. The doom of Tyre and Sidon could not be altered, neither could the doom of Sodom. Their doom was set, having been determined while they were on earth. But note: Sodom will answer for much in the day of judgment but not for having neglected Christ. How much greater shall our judgment be because we have neglected and rejected Christ!

- 4) God forgives sin no matter how terrible. The sins of Sodom would have been forgiven if the people had repented. Judgment can be averted and escaped by repentance of sin.

DEEPER STUDY # 10

(Romans 2:11-15) Judgment—Obedience—Doers—Hearers: the judgment of God—of the only living and true God—is without respect of persons. God's judgment will be executed with absolute impartiality, showing no favoritism whatsoever. God has no favorites. God does not show partiality; **He does not favor the.....**

- | | |
|----------------|----------------|
| a. moralist | e. wealthy |
| b. outstanding | f. religionist |
| c. honorable | g. benevolent |
| d. educated | h. famous |

God favors no one. All men stand on an equal footing before God's judgment. *God loves and cares for all*, but He has no favorites and shows no partiality. Therefore, in the great day of judgment, all will be judged by the same rule and by the same principle.

1. The man who sins without the law and the man who sins in the law will both be judged. Again, sin is the basis of judgment. Men will be judged *for sin*.

- a. The man who sins "**without law**" (*anomōs*) will also perish without law. The word for law is a general word. It refers to the law of God in both the Scriptures and nature. Therefore, the man who does not have the law of Scripture *does have* the law of nature to guide him. If he sins against the law of nature, he will still be judged and perish. He had the opportunity to know through nature itself (see [Romans 1:19](#); [Romans 1:20](#)).
- b. The man who sins "**in the law**" will be judged by the law. His judgment, of course, will be greater, for he had every privilege and opportunity imaginable.

"Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him" ([Acts 10:34-35](#)).

"And put no difference between us and them, purifying their hearts by faith" ([Acts 15:9](#)).

"For there is no respect of persons with God" ([Romans 2:11](#)).

"For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him" ([Romans 10:12](#)).

2. The doers and not the hearers of the law will be justified. It is not enough to have the law or the Word of God; it is not enough...

- a. to hear and see it
- b. to understand and know it
- c. to possess and profess it
- d. to proclaim and teach it

A person must be a doer of the law; he must obey and live the law. The law was not given just to sit on a bookshelf or on a table, not given just to be heard and to secure verbal agreement. The law was given to be obeyed and lived out, to govern and control life so that life could be lived to the fullest. Therefore, those who only hear the law will not be justified before God, but the doers of the law will be justified.

Thought 1. Possessing, having, hearing, and even proclaiming the law (the Word of God) is not enough to save a person. A person must keep the law; he must live and do the will of God.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" ([Matthew 7:21](#)).

"For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother" ([Matthew 12:50](#)).

"Whosoever cometh to me, and heareth my sayings, and doeth them, I will show you to whom he is like: he is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great" ([Luke 6:47-49](#)).

"If ye know these things, happy are ye if ye do them" ([John 13:17](#)).

"For not the hearers of the law are just before God, but the doers of the law shall be justified" ([Romans 2:13](#)).

"But be ye doers of the word, and not hearers only, deceiving your own selves" ([James 1:22](#)).

"Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge" ([James 4:11](#)).

"And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" ([1 John 2:17](#)).

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" ([Rev. 22:14](#)).

3. The heathen have a threefold witness, a witness that is strong enough to lead them to God.

a. Men have their nature—the nature of man that speaks loudly and clearly—that points toward God. Note exactly what the verse says.

1. Men may not have the law (the Scriptures)...
2. But they can do the law by nature.
3. They can become "a law unto themselves."

There is that within man, within his nature (*phusei*), that can stir him to do the law. Man has within him an instinctive knowledge of right and wrong. His very nature gives him the opportunity to do what is right.

Something else is meant here as well. Man can look at nature (creation) and see that he is part of it. He can instinctively see by nature the great eternal power and deity of God.

"Because that which may be known of God is manifest *in them* [within them, in their consciences, in an inner moral sense]; for God hath showed it unto them" ([Romans 1:19](#)).

"For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse" ([Romans 1:20](#)).

b. Men have their consciences that bear witness to what is right and wrong. When they do right, they sense approval; when they do wrong, they sense reproach. Man's conscience gives him the opportunity to live righteously and to do good.

"How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" ([Hebrews 9:14](#)).

"Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" ([Hebrews 10:22](#)).

"Wherefore ye must needs be subject, not only for wrath, but also for conscience sake" ([Romans 13:5](#)).

c. Men have their thoughts, their reasoning ability which can approve or disapprove, excuse or accuse them and others. Men's thoughts bear witness to how they should and should not live, whether their behavior is excused (acceptable) or accused (condemned). Now note two critical points.

First, men can learn a great deal about God and about right and wrong through their nature, conscience and thoughts.

Men can look at themselves and creation and **learn that they are to live.....**

1. by order and law and rules.
2. in obedience and respect and peace.
3. giving recognition and honor and esteem.
4. being clean and pure and moral.
5. showing care and concern and love.
6. without stealing and lying and cheating.

Second, men cannot be saved apart from Jesus Christ. No matter how morally they may live—whether they live by law or by nature—they do not live a sinless and perfect life. They sin and come short of God's glory. Therefore, no matter how morally men live, they have to be *perfected* in the "**righteousness of God**" which is in Christ Jesus Himself.

"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

"For there is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5).

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1).

"And we have seen and do testify that the Father sent the Son to be the Savior of the world" (1 John 4:14).

DEEPER STUDY # 11

(Luke 10:13) Woe: not a call for vengeance, but an expression of deep regret, of warning (cp. [Luke 6:24](#)).

9. (Luke 10:16) Ministers, Rejection; Acceptance; Treatment of: eighth, know that the messenger represents the Lord.

This stresses two critical points.

1. The messenger's position and message were of the highest value. The messenger represented Christ and was to be given the most serious hearing possible. He was counted as Christ Himself speaking.

2. The rejection of the messenger was the most serious offense. It was counted as the rejection of God Himself.

"He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me" ([Matthew 10:40](#)).

"And whoso shall receive one such little child [believer] in my name receiveth me" ([Matthew 18:5](#)).

"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" ([Matthew 25:40](#)).

"Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it *not* to me. And these shall go away into everlasting punishment: but the righteous into life eternal" ([Matthew 25:45-46](#)).

"And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?" ([Acts 9:1-4](#)).

"But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ" ([1 Cor. 8:12](#)).