

Luke 10:1-24 The Kingdom Comes Near

Jesus calls us to enjoy the peace of God's reign as a new humanity in Him.

1) Jesus constitutes a new humanity (10:1-2).

- a) 70/72=All Nations; as 12 (Luke 9:1-6)=Israel (10:1)
 - i) Genesis 10—Table of Nations—70 Hebrew OT; 72 Greek OT (probably explains why some ancient manuscripts of Luke say 70 while others say 72)
 - ii) Genesis 46:27 “All the persons of the house of Jacob who came into Egypt were seventy.”
 - iii) Deuteronomy 32:8 “When the Most High gave to the nations their inheritance, when He divided mankind, He fixed the borders of the peoples according to the number of the sons of Israel.” (Greek OT “sons of God”)
 - iv) OT Israel represented all of humanity in a priestly role
 - v) Jesus reconstitutes Israel around Himself as the Lord's Anointed (Messiah), thus His followers are a new Israel (12) who represent a new humanity (70) under the reign of God.
- b) Jesus' genealogy goes back to Adam to identify Jesus as a new Adam, the head of a new humanity (Luke 3:38).
- c) The Gathering of a New Humanity from among the Nations (10:2)
 - i) The Harvest—end time gathering of God's elect
 - ii) Harvesters—role of angels in the final judgment; but Christian witnesses in the current mission of mercy
 - iii) We pray to the Lord of the Harvest because the harvest of our souls is ultimately in His hands.
- d) Being a New Humanity under God's Reign:
 - i) This mission to Israel anticipates our mission to the world.
 - ii) Partnerships for witness
 - iii) Prayer is essential to our lives and mission

2) Jesus calls us to enjoy the peace of God's reign (10:3-16).

- a) Urgent business (10:4)
- b) Disciples are sent as lambs with a message of peace with God and the peace of God (10:3, 5).
 - i) Jesus' paradigm for the kingdom was defined by love—not Jewish nationalism—but love of neighbor as defined by the parable of the Good Samaritan (10:25-37).

- ii) Jesus' paradigm for the kingdom centered on Himself.
- iii) Jesus' paradigm for the kingdom was contrary to the nationalistic agendas of the various movements in Israel.
- iv) Jesus' paradigm for the kingdom would invite hostility from competing paradigms—"lamb in the midst of wolves" (10:3).
- c) Disciples are to expect a mixed response (10:6-16).
 - i) Receptive: Son of peace (10:5-6)—people prepared by God to receive the kingdom in Jesus; receptive towns (10:8-9)—leaders and populace accept Jesus' paradigm for the kingdom
 - (1) These receive God's peace.
 - (2) Healing of the sick is a sign and foretaste of God's reign.
 - (3) Through their hospitality they participate in the life of the Kingdom of God.
 - ii) Unreceptive: "if not" (10:6b); unreceptive towns (10:10-15)—reject Jesus' paradigm for the kingdom
 - (1) These reject Jesus and thus reject the reign of God (10:16).
 - (2) They become defiled, like idolatrous nations—"Even the dust of your town that clings to our feet we wipe off against you" (10:11).
 - (3) They will come to a woeful end in God's judgment (10:12-15).
 - (a) Sodom (10:12) was a notoriously wicked city whose judgment was dramatic and complete. To be worse off in the judgment than Sodom is to be lower than the lowest—so to speak.
 - (b) Chorazin, Bethsaida, and Capernaum (10:13-15) were Galilean cities who had already rejected Jesus' kingdom teaching. That the pagan cities of Phoenicia (Tyre and Sidon) would have repented indicates the hard-heartedness of these Israelites.
 - (c) Capernaum—Jesus' "own city" (Matt. 4:12; 9:1)—is denounced in the same terms as Babylon in the OT (Isaiah 14; Genesis 11).
 - d) There is no peace apart from the reign of God in Christ Jesus.
 - e) Humanity's attempts at peace apart from God are idolatrous and deadly.
 - f) True, healing, peace is found in Christ alone.

3) Jesus delivers us from the tyranny of Satan to the security of God's will (10:17-24).

- a) Jesus gives the new humanity authority over the enemy, which reverses the condition of fallen humanity (10:17, 19).
- b) Satan's fall means that he has lost his position as the accuser of the brethren (10:18; cf. Rev. 12:10).

- c) “Nothing shall hurt you” (10:19b) is a promise of protection from satanic deception.
- d) There is security in God’s gracious, sovereign will:
 - i) Sovereignty of the Father (10:20-21)
 - (1) “names are written in heaven”—role of citizens in heaven (10:20)
 - (2) “You have hidden . . . and revealed . . .” (10:21)
 - ii) Sovereignty of the Son (10:22)
 - iii) Blessedness of knowing God and His will (10:23-24)
- e) Satan is a deceiver. Debauchery is not his only weapon. Many of his schemes are much more appealing to a humane desire to eliminate pain and promote “human flourishing.” They are just as deadly.
- f) True human happiness/blessedness/flourishing is found in knowing God and His will.