

Title: ASSUMPTIONS ABOUT REALITY, LUKE 10:13 – 20
(Chatham, NJ; 07/03/16, AM) [S-P, Analysis of Jesus' Words]

Theme: Jesus takes for granted such things as Judgment Day, the presence of the Kingdom of God, and resistance by many rebellious humans.

Purpose: To remind us that our message includes the demand from God to repent and believe that He has established a Kingdom with Jesus in charge.

Introduction:

1. Jesus assumes the eschatological reality of judgment.
2. He affirms it in John 5:28-29, and Hebrews 9:27 also affirms it.
3. There will come a day when we all must stand before God to account for our behavior.
4. Culture stands between two extremes today: one side assumes this won't happen and that we are only responsible to our personal desires, and the other side assumes we are responsible to a god who isn't the God of Jesus Christ.
5. There are variations between the extremes, but one thing must be clarified: the Day of Judgment by the God of the Gospel is a reality that we all must face.

I. Jesus Assumes It, Luke 10:13-15

A. Who will have it worse (12, 14)

1. Jesus does not try to develop a theology of the Day, he assumes it is real
2. He warns the "seventy-two" that those who reject their message will fare worse than several Gentile cities: Tyre and Sidon as well as Sodom

B. Our reaction to this

1. Do we think that because the judgment against the cities of Israel will be worse that the judgment against Tyre and Sidon or Sodom won't be all that bad?
2. Jesus only says that theirs will be less severe
3. There is a similar thought here with the contemporary "moral equivalency" argument which suggests we are just as bad because we too are sinners
4. What is similar is that we reflect judgment away from ourselves.
5. When we think to ourselves "we aren't going to get it as bad as those folks in Israel's towns," we forget that we are still going to be judged.
6. Jesus addresses this in Luke 13 when he tells his disciples not to think of others as worse sinners because misfortune befell them: we all must repent.

C. Remember the winnowing fork

1. Mt. 3:12 – Jesus separates the wheat from the chaff
2. Paul makes no distinction between groups of sinners when he declares: Jesus will appear "in flaming fire, inflicting vengeance on those who do not obey the Gospel of our Lord Jesus," 2 Thessalonians 1:8
3. Even if someone fares worse than I do, I don't want to be an object of God's vengeance

II. Jesus Assumes the Presence of His Kingdom

A. God's rule has come: law has come to Tombstone

1. Mark 1:15 pronounces a major event in world history: the Kingdom is near
2. Judgment is worse against the towns of Israel because they reject the fulfillment of the promises of God
3. Of all people they should recognize the "mighty works" of his appearing, 13
4. Yet many people (even today) go on with their lives as if no judgment threatens, Luke 17:26-32: similar to the days of Noah and Sodom's destruction
5. Some towns believe; some don't, 10:10-11

- B. Satan has been overthrown, 18
1. Jesus gives us a glimpse of the transcendent dimensions of the victory
 2. The confrontations with demons have demonstrated this.
 3. Even the seventy-two have been given this power
 4. There is a great cosmic war being won by the coming of the Kingdom
 5. The church is assured of this in the Book of Revelation
 6. Jesus arrives on a white horse, slaying the wicked with the sword of his mouth

III. Enemies of Christ Continue to Resist

- Jesus tells the disciples to shake the dust off their feet in those towns that reject the message of the Kingdom, 10-11
- The enemies today are subtle yet still reject the Kingdom message
- Today many people define the good in terms of personal happiness and freedom rather than divine commands or even some overarching natural law
- Their resistance to Christ is because they assume there is no reality beyond that which they construct or even beyond “doing good” in some moralistic sense
- Jesus assumes a higher authority
- Without recognizing that we are answerable to God leaves us vulnerable to judgment
- Paul tells the Athenian philosophers in Acts 17:30-31 (read)

Conclusions:

1. God’s first word to his enemies (all human beings) is not compassion, unity, and love but “Repent for the Kingdom of God is near,” Mark 1:15.
2. Jesus’ word of caution to the disciples: rejoice because your names are written in heaven (20) not because you have power over the evil one: God takes no pleasure in the death of the wicked
3. Be faithful, persistent, loving, and respectful witnesses, but recognize all men have sinned and are called to repentance.
4. The Day of Judgment awaits.
5. The Gospel of Christ allows us to find forgiveness and grace and thus escape the condemnation that our sins deserve.
6. Accept it today!