

# “THROUGH THE BIBLE”

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## LUKE 9:18-10:16

It was a cold, blustery day as two men road their motorcycles along a mountainous road. One of the riders was wearing a loose-fitting jacket. The wind would sweep under his buttons, and the jacket would flap up into his face. To avoid a disaster, he pulled over and turned his coat around so the buttoned-side was in the back. Yet his precautions were not enough... Both motorcycles hit an icy patch, and careened down an embankment.

The first rider died instantly... The rider wearing the reversed coat was unconscious, but alive. A rookie cop was the first responder on the scene. When the coroner arrived later, he asked the officer what happened. He replied, "When I got here, the first guy was already dead, and by the time I got the head of the other guy straightened around, he was dead, too." Ooops!

Well, in tonight's chapters Jesus is also going to *turn some heads!*

And He begins by turning the focus of His disciples. Chapter 9 marks a turning point in the training of Jesus' men. Up until now the emphasis has been on "who He is" – He's Lord of Creation, He's King of God's Kingdom.

And He's been providing proof... *He heals disease. He orders demons to flee. He forgives sin and fulfils prophecy! Even the wind and waves obey Him. Twice Jesus has conquered death. In fact, His power is nuclear! He splits the molecules of the fish and bread and performs a miracle of multiplication.*

But in Luke 9 Jesus shifts gears – from "who He is" to "where He's going."

The disciples wanted Jesus to campaign for an earthly throne. Their aspirations were political - instead Jesus' goals were spiritual. His immediate destination was *a crucifixion*, not a *coronation* - *rejection* not *election*. Jesus came to Earth the first time to offer Himself a *sacrificial lamb* for the sin of all mankind. His men expected a *lion*, a *conquering King*.

Jesus is going to teach His disciples that to truly follow Him you have to go where He's going - turn your life in the direction He's headed - take up your cross with Him. You can know *who Jesus is* – but you're not truly His follower, until you embrace *where Jesus is headed*... That's what we learn in Luke 9...

Tonight's study opens with Jesus and His disciples on retreat. Matthew tells us they camped near a small town called *Caesarea Philippi* – at the base of Mount Hermon. The town was originally known as Paneas, after the Greek nature god, Pan. It was situated just below a huge, reddish rock-wall.

There, inside a cave, water bubbles up and turns into a stream. The stream flows southward, and joins two other tributaries to form the Jordan River.

At *Paneas* Jesus warns us that following Him doesn't always *pan out* the way we hoped. There's great joy in Jesus, but not without some sacrifice.

Luke 9:18, "And it happened, as He was alone praying, that His disciples joined Him, and He asked them, saying, "Who do the crowds say that I am?"

*What's being blogged? What's the scuttlebutt on the radio talk shows?*

"So they answered and said, "John the Baptist, but some say Elijah; and others say that one of the old prophets has risen again." Jesus caused quite a bit of speculation. He was being comparing to a who's who of OT saints...

"*John the Baptist*" because their *message* was similar – repent!

"*Elijah*," because their *methods* were similar – they performed miracles.

Matthew adds "*Jeremiah*" to the list – their *mercy* was similar.

Some labeled Him "*one of the old prophets*" – they didn't specify who, but it was obvious He carried the authority and power of the prophets of old.

Verse 20 Jesus "said to them, "But who do you say that I am?" And here's the million dollar question. Actually, the correct answer is worth more than a million dollars – your response to this question will determine your eternity!

"Peter answered and said, "The Christ of God." "*Christ*" is the English translation of the Greek word "*Christos*" - which is the Greek translation of the Hebrew word "*Messiah*" - which means "*chosen one or anointed one.*"

At King David's coronation Samuel poured a ram's horn of oil on the king's head. The anointing symbolized the outpouring of God's Spirit. In the OT the Holy Spirit promised that a descendent of David would sit on the throne of Israel forever. This ultimate king was called the "*Anointed One*" or "*Messiah.*"

Jesus was this eternal king who would reign over God's eternal kingdom. This was Peter's answer to Jesus' question. He got it spot on! A+ Pete!

They know "*who He is*" – but "*where is He going?*" Here's the turning point in the training of the 12. They've got His *identity*, but what about His *destiny*?

"And He strictly warned and commanded them to tell this to no one, saying, "The Son of Man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and be raised the third day."

The disciples had Messianic visions of a *Mighty Liberator*, a *Righteous Ruler* – but a *Suffering Servant*? They had no clue. This was one reason the Jews killed Jesus. The ministry of Jesus didn't fit their messianic expectations.

And Jesus doesn't want His disciples to make the same mistake. Verse 23, "Then He said to them all, "If anyone desires to come after Me, let him deny himself, and take up his cross daily, and follow Me." To follow Jesus you die to your own expectations, and embrace God's will *even if it's hard – even if it costs you – even if there's suffering involved – and you do it day after day.*

A man on a cross has completely surrendered His will to another.

You've heard the term "*crux*," as in "*the crux of the matter.*" A *crux* is a point of decision and resolution. The word "*crux*" comes from the word "*cross.*"

The cross is where we decide... will we pursue our agenda or submit to God's will? You can accept Jesus' *identity*, and still try to serve Him on your own terms. But embrace His *destiny* – and the cross demands our surrender.

“For whoever desires to save his life will lose it, but whoever loses his life for My sake will save it.” Life is like a wet bar of soap. Grip it tightly and it slips through your fingers. Put your life in God’s hands, and He’ll lather it up.

Christianity is a long term investment. There’s joy and peace immediately, *even in sacrifice*, but often the real reward doesn’t show up for some time.

Verse 25 “For what profit is it to a man if he gains the whole world, and is himself destroyed or lost?” The French Emperor Charlemagne gave orders that when he died he was to be buried in his royal attire, his crown still on his head, his hand still holding his scepter, sitting on his magnificent throne...

A book of the Gospels was also to be placed in his lap...

In the year 1000 AD, 180 year later, his tomb was opened. And there sat the king’s skeleton, in its royal trappings, crumpled over. There too was the copy of the Gospel. His boney finger pointing to this verse, “*What advantage is it to a man if he gains the whole world, and is himself destroyed or lost?*”

Life is a perishable commodity like a *slab of meat* or a *gallon of milk* - hang onto it and it’ll spoil. But eat and drink, and it turns into energy and muscle.

Be selfish with your life and it spoils - spent it on God and it lasts forever.

Verse 26 “For whoever is ashamed of Me and My words, of him the Son of Man will be ashamed when He comes in His own glory, and in His Father’s, and of the holy angels.” Don’t be afraid to *stand out* for Jesus’ sake today, and the Father in heaven won’t hesitate to *stand up* for you in the last day.

“But I tell you truly, there are some standing here who shall not taste death till they see the kingdom of God.” The headwaters at Panias flow south.

Likewise, Jesus is headed to Jerusalem, and the cross. But to sustain His disciples for the rigors ahead, Jesus gives them a brief glimpse of His glory.

“Now it came to pass, about eight days after these sayings, that He took Peter, John, and James and went up on the mountain to pray.” This was probably Mount Hermon, the snow-capped summit just above Panias.

Today, it’s the home to Israel’s only ski resort.

One year on our tour to Israel we drove all the way to the top of Mount Hermon. It was majestic. It seemed as if the residue of glory had lingered.

Here, earth and heaven - physical and spiritual - time and eternity met.

Before Jesus takes His disciples to a *gory* cross, He shows them His future *glory*. They’ll see Him bloodied, beaten, bruised. It’s vital they see His glory.

On the mountain He gives a sneak preview of His post-resurrection glory.

“As He prayed, the appearance of His face was altered, and His robe became white and glistening.” Talk about *turning heads!* For 33 years now the glory of God had been veiled in human flesh. Yet suddenly Jesus lets His magnificence radiate through His humanity. He glows with divine radioactivity. The brilliance of His *Godhood* burns through the veneer of His *Manhood*.

What Peter, James, and John saw, they talked about for the rest of their lives. In 2 Peter 1:16-18 Peter recalls this moment on the mountain top.

Verse 30 “And behold, two men talked with Him, who were Moses and Elijah, who appeared in glory and spoke of His decease which He was about to accomplish at Jerusalem.”  
Wow! This too, had to turn some heads!

Moses represented the Law. Elijah spoke of the Prophets. Both appeared to testify of Jesus. But rather than *His identity*, they speak of *His destiny*.

Peter, James, and John eavesdrop in on an amazing conversation.

“But Peter and those with him were heavy with sleep; and when they were fully awake, they saw His glory and the two men who stood with Him.”

Luke tells us the three amigos almost slept through the whole, holy experience. Peter sees most of the glory through misty and sleep-filled eyes.

If ever there was a moment to stand speechless this was it... but not Peter! They behold the King of the Universe in all His spender and glory. This would humble most men, but not Peter. It's been said, “There are two types of people in the world: those who have something to say and those who have to say something.” Peter was the latter. He's just got to open His mouth...

“Then it happened, as they were parting from Him, that Peter said to Jesus, “Master, it is good for us to be here; and let us make three tabernacles: one for You, one for Moses, and one for Elijah” - not knowing what he said.”

“Jesus, this is really cool! Let's pitch three tents and stay right here!” He had no sense of the preparatory nature of what He'd seen. He got caught up in the *moment*, and ignored the *mission* that was discussed.

Verse 34 “While he was saying this, a cloud came and overshadowed them; and they were fearful as they entered the cloud.” This was no ordinary weather system. The presence of the Father in heaven covered the mountain.

“And a voice came out of the cloud, saying, “This is My beloved Son. Hear Him!” The voice rebuked Peter! “Stop talking and start listening...” This is good advice for us all. God gave us two ears and one mouth because He wants us to do twice as much *hearing* as *speaking*. Even when we pray, do we spend the majority of our time *telling God* or *listening to God*?

Verse 36 “When the voice had ceased, Jesus was found alone. But they kept quiet, and told no one in those days any of the things they had seen.

Now it happened on the next day, when they had come down from the mountain, that a great multitude met Him. Suddenly a man from the multitude cried out, saying, “Teacher, I implore You, look on my son, for he is my only child. And behold, a spirit seizes him, and he suddenly cries out; it convulses him so that he foams at the mouth, and it departs from him with great difficulty, bruising him.” As soon as Jesus and His star-struck men reach base camp, they find a desperate dad, and a terrible case of demon possession.

Notice, they've not even on level ground and all hell breaks loose. This often happens in the wake of a mountaintop experience. Satan hates it when God reveals His majesty and glory, and tries to strike back, often immediately.

The father told Jesus, “So I implored Your disciples to cast it out, but they could not.” Then Jesus answered and said, “O faithless and perverse generation, how long shall I be with you and bear with you? Bring your son here.”

Jesus rebukes His disciples' lack of faith; then He rebukes the demon. How often has Jesus gotten frustrated *"bearing with"* our doubt and fear?

*"And as he was still coming, the demon threw him down and convulsed him. Then Jesus rebuked the unclean spirit, healed the child, and gave him back to his father."* As a dad, I can't help but see this from his point of view. For years this man had watch his son go through these fits of madness. The demon would seize him. He'd lock up and shake uncontrollably. The boy would fall and flail in pain. The demon would bruise him and beat him. And there was absolutely nothing dad could do - but watch and weep.

I use to think it was taxing parenting babies, and then difficult parenting teenagers. But by far, the toughest time to be a parent is when your children are grown, and on their own, and you have to sit on the sidelines and watch them go through bruising experiences – and there's very little you can do!

But imagine the elation when Jesus *"gave the boy back to his father"* – *healed, free, healthy, happy*. Luke doesn't tell us, but I'll bet this man became one of Jesus' most devoted followers. *Perhaps there's a desperate parent or two in the crowd tonight. Let me encourage you to bring your boy to Jesus!*

*"And they were all amazed at the majesty of God."*

*"But while everyone marveled at all the things which Jesus did, He said to His disciples, let these words sink down into your ears..."* Jesus needs His disciples to grasp what He's about to tell them. They were so caught up in the euphoria of all they'd seen – they now need to settle down and listen carefully.

*"For the Son of Man is about to be betrayed into the hands of men. But they did not understand this saying, and it was hidden from them so that they did not perceive it; and they were afraid to ask Him about this saying."* Instead of sinking into their ears, it sailed through one ear and out the other. Jesus' destiny was so far from their expectations it just didn't compute.

One night a woman woke up and found her husband missing. He was in the baby's room, standing over the crib. She studied his gaze – it was a mixture of awe, delight, amazement... She thought, *"What a wonderful husband I have staring at our baby, praying and pondering over our little guy."*

She crept up behind him, put her arms around his waist, and whispered, *"Honey, tell me, what are thinking?"* He said, *"I just can't believe anyone can make a crib like this for \$49.95."* Well, likewise Jesus had important truths to convey to His disciples, but sadly they were on a different frequency.

And it gets worse. They're not just dense they're proud and selfish. Verse 46 *"Then a dispute arose among them as to which of them would be greatest."*

Jesus is headed to the cross, and they're all jockeying to be boss.

*"And Jesus, perceiving the thought of their heart, took a little child and set him by Him, and said to them, "Whoever receives this little child in My name receives Me; and whoever receives Me receives Him who sent Me. For he who is least among you all will be great."* Having coached Little League for years I've discovered most kids care very little about the winning and losing, or who makes All-Stars. *Records and rewards* are for the parents, not the

kids. Usually the kids end up caring because their parents care so much.

Here Jesus sets the record straight. The greatest in His Kingdom isn't the *Little League parent* – it's the *Little League player*. Greatest in the Kingdom isn't tied to winning, and losing, and getting ahead. It's about playing, and serving, and being part of God's team. It's about *participation not position!*

"Now John answered and said, "Master, we saw someone casting out demons in Your name, and we forbade him because he does not follow with us." But Jesus said to him, "Do not forbid him, for he who is not against us is on our side." Did you hear about the guy who died and went to heaven? An angel was giving him the tour, when he saw a sign on a door. It said, "Entrance Forbidden." He asked, "Why can't I enter that room?" The angel replied, "Because the Church of Christ meet in there and they think they're the only ones up here." Avoid a sectarian spirit – that we're the only right ones.

There are groups who have wrong doctrine. Not all doctrine is equal. Some groups are headed to hell. *But one group is never the only right church!*

What God is doing in the world is always bigger than any one group.

"Now it came to pass, when the time had come for Him to be received up, that He steadfastly set His face to go to Jerusalem, and sent messengers before His face." Jesus is locked in. Everything is rolling toward the cross.

"And as they went, they entered a village of the Samaritans, to prepare for Him. But they did not receive Him, because His face was set for the journey to Jerusalem." The Samaritans were a race of half-breeds - a combination of Assyrians and Jews. *They hated the Jews, and the Jews hated them.* So when they heard Jesus' destination was Jerusalem, they denied Him a visa.

And this ticked off the disciples! "When His disciples James and John saw this, they said, "Lord, do You want us to command fire to come down from heaven and consume them, just as Elijah did?" This is where they got their nickname "Boanerges" or "Sons of Thunder." The brothers had a temper!

"But (Jesus) turned and rebuked them, and said, "You do not know what manner of spirit you are of. For the Son of Man did not come to destroy men's lives but to save them." And they went to another village." Jesus not only came to do the will of God, but to do it God's way – *in the right spirit...*

James and John had a quick trigger. They wanted to host a barbeque Elijah-style. Use the Samaritans for spare ribs. They had a concern for Jesus' reputation, but no sense of His spirit. And this is a mistake we can make.

You can't represent Jesus until you first draw near to His heart and learn of His intentions. Much damage has been done under the banner of Christianity, by people who went out in Jesus' name, but knew nothing of His nature.

As for the Samaritans – Jesus' goal wasn't *revenge*, but *redemption*.

In his commentary on Luke, Bruce Larson makes a great observation.

"The calling down of fire and brimstone still has appeal. Those churches who take a strong stand *against* all the evils of life are prospering. They are *against* sin, the devil, alcoholism, pornography, communism (make your list). People will flock to join the "*against*" churches - those with a negative thrust. It's much more difficult to attract a following for a

positive program, one for God and for our neighbors. That's too ordinary and unexciting."

He's right. It's easier to call fire down from heaven than to reach out in love. Condemnation is easier than compassion. It's hard to look past someone's sin and care for the sinner - it's a lot simpler to call down fire and burn them up.

Remember too, the Samaritan's sin was racial prejudice. If anybody deserves a little fire from heaven it's the KKK or Black Panthers. Bigotry is today's unpardonable sin. Yet, Jesus showed mercy on a town of racists.

To represent Jesus we need to embrace His *"manner of spirit..." "The Son of Man did not come to destroy men's lives but to save them."*

Verse 57 *"Now it happened as they journeyed on the road..."*

And on this journey Jesus encounters three would-be disciples. These men approach Jesus with legitimate excuses. We'll see Jesus' wise response.

First, *"Someone said to Him, "Lord, I will follow You wherever You go. And Jesus said to him, "Foxes have holes and birds of the air have nests, but the Son of Man has nowhere to lay His head."* When we tour Israel we stay in 4 and 5 star hotels, eat gourmet food, and ride in an air-conditioned couch... *But not Jesus*, He roughed it... Yet it wasn't because **physical comforts** are evil. Jesus never took a vow of poverty or advocated a monastic lifestyle.

He lived without creature comforts not because they were wicked - He just didn't need them or seek them. He knew a man's quality of life has nothing to do with stuff. Real life is found in *the spiritual* not *the material*. Jesus refused to get attached to this world, and expects the same from His followers.

*"Then He said to another, "Follow Me." But he said, "Lord, let me first go and bury my father." Jesus said to him, "Let the dead bury their own dead, but you go and preach the kingdom of God."* At first this seems harsh. Why would Jesus forbid a man from attending his father's funeral? That wasn't Jesus' concern, or the man's. He wanted to be around to get a cut of the inheritance. This man's issue was **financial security**.

He may've heard Jesus' encounter with the previous fellow. He's thinking, *"It's ok if I don't get rich following Jesus - I'll be able to trust in my inheritance."* Both men couldn't trust Jesus, but for two different reasons - one man was afraid of not having enough, the other man's problem was having too much.

Here was a man who would follow Jesus if he had a fall-back, a contingency, a security blanket. But Jesus tells him, *"Let your siblings sort out your father's inheritance. Don't worry about what you'll get. Follow Me."* If Jesus is Plan A, there should be no Plan B or C or D.

*"And another also said, "Lord, I will follow You, but let me first go and bid them farewell who are at my house." But Jesus said to him, "No one, having put his hand to the plow, and looking back, is fit for the kingdom of God."*

Here the issue is *urgency*. Jesus wasn't against families or good-byes, but *the Jesus train was leaving the station*, and this guy had to decide what was important - the *sentimentalism of kissing mama goodbye* or *getting onboard?*

If you want to follow Jesus you can't drag your feet, or look over your shoulder, or **live in the past**, or worry about what if... You've got to move!

Farmers say you can't plough a straight furrow looking backwards. You end up with waves not rows. You grow crooked looking over your shoulder.

Likewise you can't live for Jesus while living in the past... *Past weaknesses* rob us of hope. *Past failures* undermine our faith. *Past affections* steal our passion. *Past attractions* subvert our focus. Even *past successes* create pride and lull us to sleep. The whole point is not to live in the past, but the present.

Handle the past like you would your rearview mirror. An occasional glance is okay. It's helpful. But focus on the rearview mirror and you've taken your eyes off the road ahead. You're headed for a crash. It's been said, "Live with your *back to the past*, your *hands to the plough*, and our eyes to the future."

These three men on the road teach us three issues that can get in the way of following Jesus - *present comfort*, *future security*, and *past preoccupations*.

The solution is to make Jesus your *yesterday*, *today*, and *forever*.

Chapter 10, "After these things the Lord appointed seventy others also, and sent them two by two before His face into every city and place where He Himself was about to go." Galilee was Jesus' "old stomping grounds." Now He's moving south - into new territory, so He sends out an advance team.

And of course, the question arises, *why 70?* Here're three possibilities... Moses used 70 judges to help him lead Israel... The Jewish Supreme Court, or Sanhedrin, consisted of 70 rabbis... According to Genesis 10, *the table of nations*, 70 represented the number of people groups in the world.

Jesus chose 12 disciples, because He wanted to reach Israel's 12 tribes. But He also chose 70, since His goal was to also reach the entire world.

Why Jesus sent them out two by two is a little clearer. *There's safety in numbers*. Go with a friend and there's double the knowledge, double the wisdom, double the zeal, and double the accountability. God didn't let the animals board the Ark on their own. He brought them aboard two by two. Jesus always sends out His disciples in *dynamic duos!*

"Then He said to them, "The harvest truly is great, but the laborers are few; therefore pray the Lord of the harvest to send out laborers into His harvest."

Two thousand years later this is still true. There's a shortage of workers. We need willing volunteers who'll help the church in its mission and efforts.

And Jesus tells us how to recruit... I'm sure there's value in workshops, training seminars, and seminaries... but the key to recruitment is to pray.

Verse 3, "Go your way; behold, I send you out as lambs among wolves."

This world is a vicious, hostile, dangerous place. Expect opposition. Wolves will try to eat you alive. *Be prepared to fight - but be careful how you fight*. We can't harden to our surroundings, and become like our enemy. While we fight, we have to maintain our gentleness. We combat hatred with love. We return good for evil. Rather than Rambos, Christians are Lambos.

"Carry neither money bag, knapsack, nor sandals; and greet no one along the road."

There are times where careful planning and preparation are needed, but this mission was born out of a sense of urgency. Jesus knew it wouldn't last long. There was no need to carry a lot of baggage. Travel light.

And He warns the 70 not to get caught up in cumbersome conversation. Oriental greetings lasted forever. You bowed 10 times. There's obligatory chit-chat. Jesus says avoid

getting bogged down. You're on a mission. **Just do it!**

**"But whatever house you enter, first say, 'Peace to this house.' And if a son of peace is there, your peace will rest on it; if not, it will return to you."**

The expression, "son of..." was a way of defining someone's nature. James and John were called "sons of thunder" because they were quick-tempered. Jesus called the stubborn Pharisees "sons of disobedience." Here a "son of peace" means a peaceful person.

Find a peaceful person, **"And remain in the same house, eating and drinking such things as they give, for the laborer is worthy of his wages. Do not go from house to house."** Don't visit the homes of all believers in town looking for the best deal. Be content and grateful for whatever you receive.

Notice Jesus makes two statements that balance each other. A pastor should be content with his pay - not preoccupied with provisions. But neither should he worry about getting too much, for a **"laborer is worthy of his wages."**

**"Whatever city you enter, and they receive you, eat such things as are set before you. And heal the sick there, and say to them, 'The kingdom of God has come near to you.'" Bodily healing was and still is a sign of God's power.**

**"But whatever city you enter, and they do not receive you, go out into its streets and say, the very dust of your city which clings to us we wipe off against you. Nevertheless know this, that the kingdom of God has come near you."** Rejection produces two reactions – feelings of failure or desires for revenge. Resist both. A laborer for God has to learn to deal with rejection...

And here's how – remember all we can do is provide folks an opportunity.

And after we do, Jesus says don't waste your time where you're not wanted. I like how Eugene Peterson paraphrases verses 10-11... **"When you enter a town and are not received, go out in the street and say, 'The only thing we got from you is the dirt on our feet, and we're giving it back. Did you have any idea that God's kingdom was right on your doorstep!"**

Verse 12, **"But I say to you that it will be more tolerable in that Day for Sodom than for that city."** The *severity of a judgment* is measured by the *degree of opportunity*. No one preached Jesus to Sodom. The city was judged for pride, homosexuality, greediness... Far worse, is the sin of unbelief.

Cities that reject Jesus will be sentenced to a hotter spot than Sodom.

**"Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. But it will be more tolerable for Tyre and Sidon at the judgment than for you."** Tyre and Sidon were Phoenician cities up the coast. Mark 7 is the only time Jesus visited that area. whereas Jesus spent most of His ministry between three cities – **Chorazin, Bethsaida,** and **Capernaum** - we call this region **"The Gospel Triangle."**

On our trips to Israel I love to take the group to the ruins of Chorazin. It's a beautiful site. The city was built on a hill north of the Sea of Galilee. It had a panoramic view - a perfect climate – fertile fields - it sat on a prosperous trade route. It had all the advantages. **But with privilege comes responsibility.**

Today it's charred ruins - all because of the city's rejection of Jesus.

Verse 15 “And you, Capernaum, who are exalted to heaven...” Capernaum was Jesus’ headquarters. Probably twice as many of Jesus’ miracles were done in Capernaum than all other places combined. The city that was “exalted to heaven will be thrust down to Hades...”

And lest we turn up our nose at Capernaum for their unbelief, take heed! We’re also a privileged bunch – *what have we done with our opportunity?*

In verse 16 Jesus tells His disciples. “He who hears you hears Me, he who rejects you rejects Me, and he who rejects Me rejects Him who sent Me.”

To reject the messenger is to reject the One who sent Him. Beware!

At this point *The Seventy* head out. We’ll get their report next time.