

**Intro**

This message is important because we understand we're on our way to heaven but we also know there's resistance in our walk with the Lord until we get to heaven. But we must not get discouraged and lose heart about the resistance and rejection of our message and ministry on the way. We must fight the urge to give up on people and cast them off and not care. This world resists the message and name of Christ and it will only get worse, But we should guard our heart so we don't lose a heart of love for the people who oppose Christ and his people.

Throughout the whole context of this chapter Jesus is talking about Mission

- V1-9 he sends out the 12 to preach and heal (they're sent on a mission to get their feet wet)
- V22 he begins speaking about his mission. He'll suffer, be rejected, slain and raised 3<sup>rd</sup> day.
- V23-27 he says the mission is discipleship
- V28-36 Moses and Elijah encourage Jesus in the deace he'll accomplish at Jerusalem
- V43-45 he says the Son of Man will be delivered into the hands of sinful men
- V46-50 he says not to get caught up in whose the most important in the mission
- V51-56 his mission is the ascension. But, for that to happen he must suffer many things

Outline

1 A Mission (v51) = For Christ

2 A Mission Rejected (v52,53) = By Samaritans

3 A Mission Misunderstood (v54-56) = By James and John

**The Mission**

V51

And it came to pass – an expression used 396 times in the bible. It appears 6 times in Luke 9 alone. Dr. Luke uses it in the book of Luke and Acts 50 times. Moses used it 62 times in Genesis and 102 times in the Pentateuch

The time was come—rather, “the days were being fulfilled,” or approaching their fulfilment.

~ Should be received up. The word here translated “received up” means literally a removal from a lower to a higher place, and here it refers evidently to the solemn ascension of Jesus to heaven. It is often used to describe that great event. See Ac. 1:11, 22; Mar. 16:19; 1 Ti. 3:16. The time appointed for him to remain on the earth was about expiring, and he resolved to go to Jerusalem and die. The expression here means only that he resolved to go, and it implies that he was not appalled by the dangers—that he was determined to brave all, and go up into the midst of his enemies—to die.

~ What it really does is to inform us that the period of keeping to the outskirts of Galilee is at an end, and that Jesus is now proceeding to Jerusalem. What this means we see from v. 22 and 44. These last days were to end, not merely with the Passion and the resurrection, but with the glorious ascension. The Passion was only an introduction to that. (Lenski)

The turning point (several authors used this idea)

~ Christ was finishing his Galilean ministry. Galilee is north of Jerusalem and Samaria is situated between both  
 ~ We've already seen the turning point of Christ's departure in this chapter with the transfiguration (v28-36) and he predicts his death (v43-45). Now we see Christ not only been visited by Moses & Elijah, spoke of his death, now he sets his face to go to Jerusalem which is the purpose for which he came  
 ~ We come to a major turning point in Luke's Gospel at this point because beginning here and continuing for ten lengthy chapters—right up to the Triumphal Entry (19:28–44)—Jesus is on the road. Luke alludes to this fact at least ten times (for example, 9:51–57; 10:1; 11:53; 13:22, 33; 17:11; 18:31, 35; 19:1).

Steadfast Face

~ The raw literalness of Luke's words communicate Jesus' intensity—“he stiffened face to go to Jerusalem.” Jesus has determined that nothing will stop him. Divine grit marks these chapters.

~ The disciples were short on steel. Some, like Peter, thought they had it but overestimated themselves.

~ He steadfastly set his face—the “He” here is emphatic—“He Himself then.” This is his own prophetic language of Isaiah 50:7, “I have set my face like a flint”

~ Steadfastly set (sterizo) to set fast, that is, (literally) to turn resolutely in a certain direction, or (figuratively) to confirm

~ Sterizo describes something that is fixed, immovable, or firmly established. It expresses Christ’s unshakable, unwavering resolve to go to Jerusalem and endure the shame of the cross with its suffering, rejection, and bearing of God’s wrath against sin. In the words of the writer of Hebrews, Jesus “for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God” (Heb. 12:2; cf. Phil. 2:9–11)

~ To go to Jerusalem—as His goal. Jerusalem is the place where he accomplishes redemption and ascends

~ Jesus had a mission – it was the crucifixion, burial, resurrection and ascension

~ Luke three times mentions Christ making his way to Jerusalem (Luke 9:51; 13:22; 17:11) and John mentions three journeys to Jerusalem during the later ministry of Christ (John 7:10; 11:17; 12:1)

## **The Mission Refused**

V52

### The Messengers

~ Messengers before his face ... to make ready for him. They would have had to acquire a place to lodge in, place to buy food and perhaps the Samaritans knowing that this advance party is preparing for Jesus’ arrival are wondering if Jesus who they’ve heard reports about being the Messiah, will this Messiah side with them as to where the temple should be, at Mt. Gerizim or in Jerusalem

~ The party with which Jesus traveled included more than the Twelve, it was probably a numerous company (Luke 8:2, 3 mentions even certain women. In this case there were two messengers, James and John. The party was at the border of Samaria, and Jesus intended to make his way through this province as was customary with the Jews from the north when they attended the Jewish festivals in the capital (Josephus, Ant. 20, 6, 1)

### The Samaritans

~ The direct way from Galilee to Jerusalem led through Samaria; but most Jews avoided it. There was a centuries’ old quarrel between the Jews and the Samaritans (Joh\_4:9). The Samaritans in fact did everything they could to hinder and even to injure any bands of pilgrims who attempted to pass through their territory. For Jesus to take that way to Jerusalem was unusual; and to attempt to find hospitality in a Samaritan village was still more unusual. When he did this he was extending a hand of friendship to a people who were enemies. In this case not only was hospitality refused but the offer of friendship was spurned. No doubt, therefore, James and John believed they were doing a praiseworthy thing when they offered to call in divine aid to blot out the village. But Jesus would not permit them.

~ The Samaritan woman Jesus witness to at the well said the Samaritans have no dealings with the Jews (Jn. 4:9)

~ The animosity between the Jews and the Samaritans dated back several centuries before the time of Christ. After the northern kingdom (Israel) was defeated by the Assyrians, the ten northern tribes of Israel [were] carried away into exile from their own land to Assyria ... [and] the king of Assyria brought men from Babylon and from Cuthah and from Avva and from Hamath and Sephar-vaim, and settled them in the cities of Samaria in place of the sons of Israel. So they possessed Samaria and lived in its cities. (2 Kings 17:23–24).

~ This rejection was not at all surprising. The mutual hatred between the Jews and the Samaritans went back for centuries, when the Samaritans intermarried with their Assyrian conquerors. The Jews considered them racial half-breeds and religious apostates. So the Samaritans responded by calling the Jews apostates—full-blooded but apostate. The Samaritans set up a rival temple on Mount Gerizim (later destroyed by the Jews), published their own edition of the Pentateuch, and established a rival liturgy. The Jews responded by publicly cursing the Samaritans in the synagogues and praying daily that they might not enter eternal life. During New Testament times some Samaritans managed to sneak into the Jerusalem temple where they strewed some human bones

### Religion of the Samaritans

~ The new arrivals brought their idolatrous false religion with them (2 Kings 17:29–31), which became mixed with the worship of the true God (vv. 25–28, 32–33; 41). Eventually the Samaritans abandoned their idols and worshiped Yahweh alone, after their own convoluted fashion (for example, they accepted only the Pentateuch as canonical Scripture, and worshiped God on Mt. Gerizim, not at Jerusalem). This is the background of our Lord’s encounter with the Samaritan woman, recorded in John 4:7–42.

~ When the Jewish exiles returned to Jerusalem under Ezra and Nehemiah, their first priority was to rebuild the temple. Claiming to be loyal to Israel's God, the Samaritans offered to help (Ezra 4:1–2). But the Jews bluntly rejected their offer (Ezra 4:3), which enraged the Samaritans, who then became their bitter enemies (Ezra 4:4ff.; Neh. 4:1–3, 7ff.). Barred from worshiping at Jerusalem, the Samaritans built their own temple on Mt. Gerizim (c. 400 B.C.). The Jews later destroyed that temple during the intertestamental period, which further worsened relations between the two groups.

~ Centuries of mistrust produced a deep animosity between the Jews and the Samaritans. The writer of the apocryphal book of Ecclesiasticus expressed the scorn and contempt the Jews felt for the Samaritans when he derisively referred to them as “the stupid people living at Shechem” (50:25–26). The Jewish leaders of Jesus' day exhibited that same prejudice. The worst insult they could think of to hurl at Jesus was to call Him a Samaritan (John 8:48). The Samaritans, of course, reciprocated the Jews' hostility, as in this encounter.

V53

#### Why Samaritans didn't receive him

~ It is not the size of the party that led to the refusal of the Samaritans of the village to receive Jesus, nor the fact that this party was headed for Jerusalem. Even larger parties that were going and coming to and from the festivals found entertainment among the Samaritans enroute even as Jesus and his party now thought feasible. It is Jesus to whom these Samaritans object. (Lenski)

~ They did not receive him or entertain him hospitably, or receive him with kindness because his face was, because they understood that he was going to Jerusalem

~ One of the subjects of dispute between the Jews and Samaritans pertained to the proper situation of the temple. The Jews contended that it should be at Jerusalem; the Samaritans, on Mount Gerizim, and accordingly they had built one there. They had probably heard of the miracles of Jesus, and that he claimed to be the Messiah. Perhaps they had hoped that he would decide that they were right in regard to the building of the temple. Had he decided the question in that way, they would have received him as the Messiah gladly; but when they saw that he was going among the Jews—that by going he would decide in their favour, they resolved to have nothing to do with him, and they rejected him

~ Albert Barnes says from this we may learn

1st. That men wish all the teachers of religion to fall in with their own views.

2nd. That if a doctrine does not accord with their selfish desires, they are very apt to reject it.

3rd. That if a religious teacher or a doctrine favours a rival sect, it is commonly rejected without examination.

4th. That men, from a regard to their own views and selfishness, often reject the true religion, as the Samaritans did the Son of God, and bring upon themselves swift destruction.

~ The Samaritans didn't receive Jesus because he didn't accept their false religious system

#### **The Mission Misunderstood**

V54

~ James and John, the “Sons of Thunder” (Mark 3:17), were deadly serious. They weren't naïve or joking. They believed Jesus was an Elijah-like Messiah, and thus Elijah's life was a precedent for what should happen now. They remembered 2 Kings 1:1–14, which records how the apostate king Ahaziah twice sent soldiers to take Elijah and how twice the prophet said, “If I am a man of God, may fire come down from heaven and consume you and your fifty men!” (vv. 10, 12)—and it did! The two disciples' memory was good, but what they failed to understand was that though Ahaziah was rejecting God, the Samaritans were not, but were simply returning the rejection of the Jews. The situations were not the same.

~ They remembered that was also in Samaria where Elijah called down fire (2 Ki 1:10–12)

~ James and John rush to call for God's judgment ignored Jesus' example and teaching in the Beatitudes to loving your enemies, do good to those who hate you, bless those who curse you, pray for those who mistreat you”

V55

~ Ye know not what manner of spirit ye are of. Barnes gives another warning: We learn here—1st. That apparent zeal for God may be only improper opposition toward our fellow-men. 2d. That men, when they wish to honour God, should examine their spirit, and see if there is not lying at the bottom of their professed zeal for God some bad feeling toward their fellow-men. 3d. That the highest opposition which Jesus met with was not inconsistent with his loving those who opposed him, and with his seeking to do them good.

~While it's true that this village rejected Jesus had any special effort been made to win the villagers for Jesus? Had the gospel been preached to them? Had they after all such efforts hardened their hearts as Ahaziah and Ahab did in Elijah's time? Were they thus ripe for judgment?" We must answer "no." Why, then, did James and John single them out for destruction by fire from heaven? We know only one answer: because they forgot of what spirit they were, the spirit of both Testaments, and gave way to the fleshly desire for signal revenge. Elijah did not call down fire from heaven in such a spirit. Only Jonah was so foolish, and God corrected him. God waited 120 years in the days of Noah, 40 years after the crucifixion of Jesus, and still waits a long time now. He shortens no man's day of grace unduly. Yet in the end, as of old, so now, he sends judgment on obduracy.

V56

~ The Son of man came not to destroy men. If he had come for that purpose, he would have destroyed these Samaritans; but he came to save. He is not soon angry. He bears patiently opposition to himself, and you should bear opposition to him. You should catch his spirit; temper your zeal like his; seek to do good to those who injure you and him; be mild, kind, patient, and forgiving.

~ Romans 2:1-6 Who are we to judge others. God is rich in goodness, forbearing, and longsuffering

~ Jesus loves all men and to show them their improper understanding of God's love here for even the Samaritans who've rejected him Jesus in Luke 10:25-37 teaches a parable about the Good Samaritan

~ *John 3:17,18 For God sent not his Son into the world to condemn the world; but that the world through him might be saved. 18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.*

## Conclusion

1 This world is not our home, were pilgrims passing through

- We're on our way to heaven
- Our mission is to take people to heaven with us
- Each gospel closes with the great commission and Acts 1:8 also gives it to us
- We see the gospel is for all people – Jesus went to the Samaritans who were a people ethnically and religiously despised by the Jews yet Christ wanted to go there on his way to Jerusalem.
- Jesus goes to individuals – woman at the well, the lame man (Jn 5), the blind man (Jn 9)

2 Our ministry and message will be refused by most

- We must not let this deter and discourage us from our mission
- We must living godly until we get there
- The world, television, media already shows Christians as whack jobs. The ministers are always corrupt, having affairs, their cheater, thieves and care only for themselves
- Let's show the world that this isn't who we are. We're the children of God and let's demonstrate his love
- If we can establish this in our mind then we won't be so offended when the gospel is rejected

3 We must watch our heart and spirit

- We can get so easily upset, disturbed by those who reject Christ but we must remember to keep a heart of love because to the world
- If we stop loving the people of this world what chance is there they'll see the love of Christ
- 2 Cor 5:14 The love of Christ motivates us because Christ died for the world
- Let's take the message of Christ to this world and love and serve people
- We must remember to maintain and show the heart towards people
- The disciples weren't loving to each other, unbelievers, the man casting out demons in the preceding verses, and the Samaritans here

~ Isaiah 50:4-7

~ May we set our face like a flint towards the word of God and call of God

~ William W Borden was the heir of a wealthy Chicago family. In 1904 and 1905, at the age of eighteen, he traveled around the world. This was followed by a brilliant education at Yale and then Princeton Seminary, where he committed his life to seek to win the Muslims in China to Christ. Before he left, Borden gave away some \$500,000 (equivalent to \$10,000,000 in the 1990s) and served at the age of twenty-three as a trustee of Moody Bible Institute. In 1913, in his twenty-sixth year, he left for Egypt and never looked back. It was the final year of his life, because in Cairo he contracted cerebral meningitis. As he lay dying, he scribbled this note: "No reserve, no retreat, no regrets." That is the kind of attitude Christ was calling for in Luke 9