

11.23.25

Luke

Chapter 9 - A Peculiar Kind of Calling

A Mission Like No Other (vs. 1-6)

**Luke 9:1-6:** And He called the twelve together, and gave them power and authority over all the demons and to heal diseases. And He sent them out to proclaim the kingdom of God and to perform healing. And He said to them, "Take nothing for your journey, neither a staff, nor a bag, nor bread, nor money; and do not even have two tunics apiece. Whatever house you enter, stay there until you leave that city. And as for those who do not receive you, as you go out from that city, shake the dust off your feet as a testimony against them." Departing, they began going throughout the villages, preaching the gospel and healing everywhere.

I am drawn by this gospel- the gospel to the unlikely. The book starts out with two women that can't have children. One is too old; the other is a virgin. And God declares, "I bet it's unlikely that they'll have a child." And we go, "Yep." He goes, "Watch." And Elizabeth will have John the Baptist at a very late age, and Mary will have a child, Jesus, as a virgin. It sets the stage for the book. The book is about the unlikely things that happen. Fundamentally, what Luke is telling us is that God works in the realm of miracles. God works in the realm of the unbelievable. And it is through the unbelievable that we begin to see. God calls people that you wouldn't think that He would call. He would use an unusual advent. He would come and He'd be born in a manger. What Messiah, what Creator would come and be born in a stall, a place in which you have animals? Who would do that? Who would have the messengers that go out to be shepherds instead of dignitaries? Who would have somebody announce Him who would be some individual that's in the wilderness crying out? Why wouldn't you have somebody that had

some sort of reputation do the announcement? Why would you choose fishermen? So, all the way through, we see these that are clearly unlikely. And in a way, as He goes on, He builds upon this because we clearly see those that are coming to the saving knowledge of Christ, those that are receptive to the gospel. As you go into, in particular, Chapter 8, He begins to describe the gospel as being broadcast like you would seed. And that seed is the Word of God. And who is it that receives that seed? Well, the good soil. But there are a lot that are hard, there are a lot that repel, and there are things that choke the good seed out of people's lives. They allow those things to come in, and before long, they don't receive Him. Who is the good soil? Well, He describes the good soil in a very unique way. And once again, I would say it's the people that are very unlikely that would receive. In particular, when we read the Gospel of Luke, we have the religious leaders, and we would think that they would be the ones that would embrace the most, but they are the ones that repel the most. It is those that find themselves steeped in sin and overwhelmed by that sin that is the most gracious and the most receptive. It'll be a woman of the city that

will come in. And as she comes into the house of a Pharisee, it is the Pharisee that does not welcome Christ in the sense of the way that He should be welcomed. And it is this woman that has been steeped in sin all of her life and probably came to a point of thinking that “I could never be forgiven of all that I've done.” And the wonderful picture begins to reveal this is the one that was saved.

Two people will be praying in the temple. The religious leader will thank God that he's so much better than everybody else, but the sinner will cry out, “Have mercy on me,” and that prayer will be heard. God will reveal that He is for the unlikely.

You come into Chapter 8, and it opens up with women that are ministering to Jesus. And here again, we would think in terms of, well, these are the people that have always done great religious works. And we realize that, no, the ones that have really attached themselves to Him are the ones that have been healed from not only the physical maladies that they have, but as Mary Magdalene had seven demons in her, she is one of the ones. And you

have a person that worked in Herod's reign, and his wife is now attaching herself to Jesus. And you go, "What would she have to do with Jesus?" Well, she was healed. God worked in such a miraculous way that she was drawn to Him. And so, in Luke 8, He begins to establish that wonderful principle. That is the soil that is the good soil—the one that receives. And they're the ones that have gone through so much difficulty.

As you think of Christ, when He first comes into His own synagogue in the place of Nazareth, He begins to preach out of the wonderful Old Testament book of Isaiah. And as He begins to open that up, He quotes that wonderful text that says that He came to free the captives. He came to heal those that are blind, people that are in darkness, people that are overwhelmed by oppression and depression. And those are the ones that He came to preach the gospel to. It's very clear that the people that are most receptive to the gospel are not the people that perceive themselves as righteous, but it's the people that perceive themselves as having a great need. They are people that have, well, we would describe them as people

that are exhausted. Jesus would say in Matthew 11, "Come unto Me, all who are weary and heavy laden, and I will give you rest." They're not only people that are exhausted, they're people that have exhausted all the possible remedies for their problems. They've gone to this source; they've gone to this source, and they find out that none of those things work. We have that interesting picture of the woman that had been 12 years in her sickness. Mark will even say that she went to the doctors, and they made things worse. The point is that she's tried every conceivable venue to find help and has not found it, and she turns to Jesus. These are the ones that come to Him. They've exhausted all the resources. They don't know where else to go. And it's one of the great value of the pain and the sorrow that enters into our life. Scripture tells us that when we sinned, death entered into the world. The heartache, the pain, the suffering that we have is a result of the sin that came into the world. So, there are sufferings and pains and tribulations that come in simply by virtue of the fact that the world is full of that. But in addition, there are choices that we make in the realm of sinning. That is to say, not doing what we know

is right, what God has called us to do, to live righteously. There are times when we're not very caring. There are times when we're not thoughtful. There are times that we lie; we're not walking in truth. As we begin to do the things that we know are wrong, we begin to suffer the consequences for those things. Those things ultimately show up in, well, what Scripture would refer to as diseases. We oftentimes think of diseases as more physical, everything physical, but it just carries with it the sense of the gamut. I mean, it's not only talking about the fact that, okay, you might have an illness, you may have a problem, you may have a physical issue, but it's also talking about an emotional issue. It also is talking about a spiritual issue. Anything that is destructive in your body. Of course, we know that there are things that are psychosomatic, that is to say that they actually affect our physical, that are emotional issues. So, what he begins to talk about is that God came to heal us of all these things, all of our diseases, and he adds those. There is a value in the consequences, and we think of the consequences as the problem. God sees the sin as the problem, and the consequences God's going to use to bring us back to Him.

The consequences are things that happen because of sin. We've embraced evil; even back in the garden, we wanted to know, "Gee, what is this thing called evil? What is this thing called calamity? What's this thing called pain and suffering? Well, that's very interesting to me." So, we actually jumped into it, and we began to see it, and God goes, "Okay, the very thing that you desired for is the very thing that I'm going to use to bring you back to Me." And it's the graciousness of God. So, what He does is He takes the injuries in our lives, He takes the sicknesses in our life, He takes the disease, the maladies, the infirmities that we have, and He uses those things to draw us to Himself. The very things that we would see as a horrific negative things, God is going, "Well, we're going to use this to draw you back to Me." Because the fact of the matter is that it does a very interesting work. When you consider the word of God going out, if in fact everything's going really well with you, you'll probably walk away from a service and you'll go, "Well, that's interesting." Or you'll reflect upon it maybe once a year, depending on the holiday. But beyond that, it doesn't become meaningful. But you get into a spot in which you're backed against a corner, and



you can't move. And you look around for all the resources, and maybe you try this one, maybe you try that one, and then it begins to disappoint you. You go, "Well, that didn't work. That didn't work. That didn't work." You come to the end of your rope, and you say, "What's this God thing about?" And you begin to think about something.

You see, the wonderful thing about pain, the wonderful thing about suffering is it does a couple of things. The first thing it does is pain and suffering is a very personal thing. Did you notice that? So, even with my wife, when I'm hurting, I can say, "It really hurts." She goes, "Oh, that's too bad." No, she's more empathetic than that. But I'm just giving you the Reader's Digest version. But I realized up to a point that she doesn't know what I'm going through. And the same thing is with death. Death is a very lonely thing. I mean, you come to the point of death, and you can try to explain it to people, but it's something you have to do and it's just you. So, what pain and suffering does is it kind of isolates. Now, here's the good part about it too. It causes you to stop thinking about everything

else. You have severe pain, guess what? You're not thinking about partying tonight. You're not thinking about going off and doing this and doing that. You're not thinking about buying something new. You know, if you're in a lot of pain, you don't want anything new. You can't think about anything but the pain. And you want relief from the pain. Well, that just gets you focused, doesn't it? And it's in getting you focused that you begin to turn for relief from the pain. "Well, does this give me relief? Does this give me relief?" And you go through all these processes. When you find out that they don't give you relief, guess what? You go to a source that goes beyond, and you turn to God. You can almost hear the voice of God going, "I've been waiting for you." You realize in the state of helplessness, in the state of hopelessness, there are things that will happen in your life that nobody can help you with. There's something that will happen in your life that nobody can help you with. And you'll turn to God. It'll be at that moment that you become and be the most receptive than you'll ever be. As Paul will say to the Corinthians, "When I had the sentence of death within myself, at that moment, I did not trust in myself, but in

God, who's able to raise from the dead.” You need something more powerful than what the world has to offer. And it's one of the great benefits of pain and suffering. It is in this venue that Jesus will begin to send His disciples out into the world. And the gospel, the good news, will be directly attached to “We're going to fix your problems”. So, it's not Jesus calling them together as He calls His disciples. It's not Jesus saying, “Okay, guys, let's go to all the parties and let's just really begin to tell them how wonderful and how much greater the party can be.” He says, “I want you to go to the sick. I want you to go to those demon-possessed. This is where I've called you to go. Because this is the good soil. These are the people that are ready to receive. And they're at their peak readiness in the world.”

As you pick up in the chapter, and as we come now to Chapter 9, as Chapter 8 has really set the ground for all of this, we come into this very first verse as He begins to call them. Now, let me just preface all of this by stating that this is a very specific mission that Jesus has given to these twelve men, very specific. And not only is it a specific

mission, but a specific calling. However, it affords us very general principles as we are called to minister. So, there are certain things that obviously this is being very specific for these twelve apostles. Nevertheless, God is still, in His Word, given us fundamental principles by which we can use. And because of this, as we go through the text, I'm going to kind of interject notations. And my hope is that as we go along the way, you'll see, okay, this was specific to them, but the principle is this.

As we start off in Luke 9,

(Luke 9:1) “And He called the twelve together...”

What an interesting thing as we have seen these twelve mixed-matched individuals that come together. I mean, you have zealots who would just as soon kill a traitor, and you have traitors who are the tax collector. And you have both of them in the mix. You have perhaps a more studious individual like Nathaniel, as he was studying under the tree, and you have guys that are just fishermen. You have quite a mixed batch of clan together, unlikely; as Acts 4 will emphasize, uneducated individuals for the most part. And so, these are individuals that we would

never put together, but they have one thing in common. God has done a work in their life. And Luke is very careful when he introduces us to specific disciples to let us know that they are attached to Jesus for the same reason that those women were attached to Jesus. There was a realization and a healing, whether it be physical or emotional or whatever, in their lives that drew them to this One that literally changed their life. So, as it's recorded in Luke 5, as Peter realizes that this is the One that controls nature, and can put any amount of fish in his net that He wants to at any point in time. It doesn't have to be morning. It can be in the middle of the day that his nets were so full. He falls on his face and he goes, "I had no idea who You were." And at that time, not only Peter, but James and John that are listed in Chapter 5. It'll be in that same chapter that Luke wants us to know that this same Jesus will go in and eat with tax collectors and sinners. And from that group, He will call out a man by the name of Matthew, Levi. And He'll call him out of the tax gatherers. He goes into his office at first, and He calls him out. But it'll be in that realm in which you'll see, of course, the religious people are going, "Why would you be

fellowshipping?” And it's very clear as you go through, Jesus is looking for those that are hurting, that are in pain, that are suffering; the outcast. Luke knows what it means to be an outcast. And so, as he begins to describe these individuals, you realize that God has brought them together, people that you wouldn't think would come together.

“And He called the twelve together, and gave them power and authority over all the demons and to heal diseases.”

Now, once again, the word “diseases” takes into consideration not only the physical, but it takes into consideration the emotional, everything that you consider, any kind of disorder that you can kind of imagine takes into this. All things they can heal. You go into some faith healing services, and it is interesting how focused they are on certain diseases. I told my wife, I've never seen an amputee healed in a faith healing service. I keep looking for them to show up, but they never show up. I don't know why. But the point is that all diseases are being healed. Now, this is a very unique calling within the text, and I want to emphasize this. First of all, Christ called

them, specifically Himself. I want to state this, as Jesus will state in John 15:16, He turns to His disciples and He goes, "You didn't choose Me. I chose you." That's an important point. The work of God and the calling of God is a miraculous thing. I mean, even when you consider our salvation, who would consider walking down an aisle? Who would consider praying at home, asking Jesus to come into their heart? Who would think about those things? I mean, Paul would even state to the Corinthians, "That's foolishness to the world." I mean, they're thinking, "What are you, a nut?" And we as Christians are going, "Yeah, we actually believe this." The foolishness of the Gospel, we believe. And God uses, literally, "*kérussó*"; He uses the foolishness of the message. The message itself is foolishness. When you consider that your salvation rests on Somebody that came and died on a cross and all your sins were upon Him and all of them were forgiven because He rose from the dead. I mean, who believes those kind of things? It wouldn't enter my head. And that's why Paul says, once again, to the Corinthians, "Eye has not seen, ear has not heard." This hasn't entered into your heart. This isn't something that you can empirically

reason through. This is something that Divine God implanted it in you, and you embraced it. If you were to ask yourself, when did you embrace it? I would say, the possibility is very high that the time you were most receptive to it was at the lowest time in your life, or a very low time in your life, because that's when you're the most receptive to it. But then as you receive the Word of God, you go, "Wow, I'm changed." And you almost get to the point where you can't let go of this. It's the power of God that does this. And in this particular text, it is Christ who calls.

Now, I just want to state this as well, that we live in a day and age where anybody and his brother can become a minister by the internet. And you know, you just have to have a few bucks. In fact, they don't charge that much anymore. I'm not sure what they give you besides the fancy diploma or whatever, but I'm pretty sure it's not a lot of understanding or relationship. Unfortunately, the emphasis seems to be that you're a minister by nature of the paper, that it has nothing to do with a spiritual calling; it has nothing to do with God calling you. God calls those



who are His to do a particular work. Acts 13 tells us that even though Paul was on the road to Damascus and Jesus Himself said, “Paul, you're going to be a representative of Mine.” Even though Jesus Himself, in person, resurrected Christ, tells Paul that, Paul does not begin his ministry until Acts 13, in which the church comes together and recognizes him and ordains him. Why? Because God is establishing, “I must call you. You must be called.”

The same thing is true when you look at Timothy in 1 Timothy 4, in which Paul turns to Timothy and he goes, “Now, don't neglect what God has given you. You were ordained by the elders when they came together and laid hands upon you.” And he gives that reference. What Scripture is telling us is there was a calling from God and the affirmation by the Spirit of the unity of the body is that which affirmed. So, though in this particular context, Jesus Himself was doing the calling, the body of Christ does the calling in the church. And we see that happening.

Hebrews is very clear about, in Hebrews 5:4, that no man should ever take a position of honor by himself. In other

words, there needs to be a recognition because otherwise you're going to have people coming out of the woodwork going, "I'm a preacher, I'm ordained by God." I mean, that's where we get Jehovah Witness. That's how we get the Mormons, right? I mean, somebody sees something in the wilderness and, okay, any witnesses? No, just didn't happen to be any witnesses. Okay, so whatever. And you have all kinds of people, was it Charles Taze Russell with the Jehovah Witness? Though their character is inappropriate, and though he cheated and lied and was held in court for contempt because of his lies and selling things that were inappropriate, yet we still hold him up as the founder of a faith. Who is the foundation of our faith? Jesus Christ. So, you have to keep coming back to what is true. Nevertheless, there are those that are self-made ministers. These are not. These are very strange individuals that are not educated. You would think that they would be the last people that you would call, but God called them. And you can see the calling of God on individuals for a particular purpose. So, the emphasis of this clearly, and I just want to just hit this really hard, is

Christ called them. They didn't choose this. He called them.

“And He called the twelve together, and gave them power...”

Now, if you look at the passage, He's not only given them power, but He's given them authority. That is to say that they have power to do these miraculous works. The wonderful thing about and the difference between the power that God gives those that are His is the power that He gives is to help. It's not to destroy.

Paul will actually make mention of this to the Corinthians in 2 Corinthians 13. He says, “The authority that God has given me is for building up, not for tearing down.” And so, though He may correct, it's always to heal, it's always to help, it's always to save. “Whereas the Gentiles get power and they lord it over you. They like those positions to lord over you.”

“And He called the twelve together, and gave them power and authority...”

You might want to underline the word “authority,” which makes reference to the fact that they could literally do whatever they wanted. It's sort of like being filled with the Spirit and doing whatever you want to do. You know, if you're filled with the Spirit, you're going to do the right thing. And there's tremendous amount of freedom in Christ. In this particular setting, Jesus is sending them out with all power. “All authority and power have been given to Me in heaven and earth.” He's given them that power, and He says, “And the decisions that you make to heal this person or that person is done. Whatever decision you make. You make the decisions.” That's amazing when you consider that you're giving fishermen and people like that this kind of power.

And he goes on and describes,

“... and authority over all the demons...”

And let me just throw this in. If you've ever read the Book of 2 Peter, in particular Chapter 2, or the Book of Jude, specifically, and that would be Chapter 1, because there's not a Chapter 2. But if you were to read those books, you would understand that you shouldn't go around arguing

with demons. But the very word “demons” makes the reference that there's a force that, though is not God, is more powerful than man. And the thought is that, as Jude will say, even Michael the Archangel didn't argue with them. The point is that you don't have enough power to go against these forces. It is highly presumptuous for you to think that you will walk into a room in which there's demonic influence, and you can in some way cast them out on your own. You better be filled with the Spirit and you better be called to do it. If you're not, then you're going to be taking in something that God has never ordained you to do. You better be sent to do it.

The passage reads,

“... gave them power and authority over all the demons and to heal diseases.

(Luke 9:2) And He sent them out to proclaim the (gospel) kingdom of God...”

So, not only has He given them power, but He's given them purpose. And the purpose is clearly about the Gospel. It's about the good news. In other words, this is God loving you. He doesn't want these things to be upon

you. It was the sin that brought it upon you; He wants to free you from these things. That's the message, "For God so loved the world," isn't it? So, the great message is going out, and they're inextricably tied together.

"And He sent them out to proclaim the kingdom of God..."

If you look at the passage, by the way, the reason I threw in "gospel" is because if you look at the end of verse 6, (Luke 9:6) "Departing, they began going throughout the villages, preaching the gospel..."

So, they knew what proclaiming the kingdom was.

Proclaiming the kingdom is to proclaim the Gospel, and more specifically, the standards of God. That's kingdom. The standards of God fundamentally is that you can't save yourself. God's standards are so high, there would never be a possibility of you attaining to that. But this is the standard for coming into the kingdom, "If you'll just admit that you're broken, you need a Savior, I'll save you. Just admit it." And so, all the way through the Gospel of Luke, we see that.

“...over all the demons and to heal diseases.

(Luke 9:2) And He sent them out to proclaim the kingdom of God and to perform healing.”

So, you not only have the power of the purpose, but as you go on, He talks about, “And this is the provision that I'll give you: You don't have to worry about what you're going to eat. You don't have to worry about what you're going to have to put on.” Later on, He's going to actually state this, in which He's going to say... But here again, I want you to understand the context. Remember I said there are going to be notations. Here's the context. In this context, where He's sending them out for a particular work, they don't have to worry about these things. Now, the fundamental point is that not only is Christ calling them and Christ empowering them to do a particular work for a particular time; let me just state what I mean by that. Paul went to Ephesus, and as you read in the Book of Acts, as he was walking, people were falling under his shadow and being healed. They were touching his garments and being healed in Ephesus. And because of that, they were burning all their magical books and

everything. He goes to Corinth, he can't even have enough money to make it by; he has to make tents. Now, in Corinth, you won't see him perform any miracles. The reason why is, in Corinth, they needed to see that it was not about strength, it was about weakness that brings you to Christ. They would have misinterpreted the power of the miracles to think that, "Well, everybody needs that power. I want that power." The Ephesians saw it as, "We need to get rid of our magic." So, God does special works at special times. He calls and empowers people to do the work that He calls them to do.

Romans 12 says, "Don't think more highly of yourself than you ought to think. Each has been given a measure of faith." There are times where the Spirit of God is going to move in your heart, and He's going to say to you, "Go talk to that person." There are other times where you go talk to that person, I mean, you're opening up Pandora's box. You shouldn't go talk to them. You need to listen to the Spirit of God. God needs to be the One that sends you. It has to be His power that does the work. If you go in your power, you're going to be beat up like in Acts, like the



seven sons of Sceva, going out and trying to cast out demons on their own. They get beaten up by the demons. You're going to get beaten up by the demons. You better make sure that it's God that is calling you, that it's God that's empowering you, and in this particular mission, that you are totally reliant in this term, where God has called you to do something. He's called you to minister. This is a time when your reliance is not on the physical. Your reliance is not on what you can do. Your total reliance is on God.

So, the way it reads is,

(Luke 9:3) “And He said to them, “Take nothing for your journey...”

Now, He's going to get specific because, I think there's always somebody going, “What about my Swiss army knife?”

So, He's going to get specific,

“Take nothing for your journey, neither a staff, nor a bag...”

Of course, the bag is that which is able to hold food and bread. Of course, you could walk around with a loaf or money.

“... and do not even have two tunics apiece.”

Why is He telling them this? “Because in the mission, you need to depend totally on Me.” If God sends you to a particular mission, you can't be focused on the affairs of everyday life. A good example of this in short version is when Jesus was talking to the woman at the well. He's talking to the woman at the well and His disciples go, “It's time to eat.” He goes, “It's not time to eat. I'm talking to this woman. We're not talking about food right now.” And when God sends you into ministry, you can't be thinking about the things and the needs that you have. This is a time for ministry, and you're going to depend on God alone for safety. You're going to depend on God alone for security. You're going to depend on God alone for stability. God is going to be the One that gives you sustenance and shelter. You're going to depend on Him. I'm not going to worry about those things. I'm going to focus on serving the Lord. And there will be times in

which perhaps God will call you to do a particular work. But it's in the setting of the calling and the ministry in which they go out.

He then states in verse 4,

(Luke 9:4) “Whatever house you enter, stay there until you leave that city.”

In other words, go in and out from that particular house. If in fact you come to a house and you enter and they are receptive to you, which basically what He's saying is that they've embraced not only the message, they've embraced the messenger.

What Scripture is telling us, and there's a fundamental principle here, is that He wants them to proclaim the message to all. There's no mistake, right? To all. But you fellowship with those that are receptive. That's a key point. You look in 2 Corinthians 6:14, as you come to the end of the chapter,

“Do not be bound together with unbelievers...”

Where's your binding? Where's your unity? Where's the partnership? Well, the partnership is with those that are

receptive to the Word of God. And we oftentimes find ourselves in a mess because we go, “Well, that person has a better bed, a bigger house, a pool in the backyard.” And God says, “No, you look for the ones that are receptive; you bind there with them and go in and out from them. Your ministry is with them, is from there.” And so, He begins to establish that fundamental point.

And then He says in verse 5,

(Luke 9:5) “And as for those who do not receive you, as you go out from that city, shake the dust off your feet as a testimony against them.”

“Wow, I thought you were proclaiming good news. Boy, you're so unforgiving.” It is interesting, and I want to kind of point out, when does He tell them to leave the city? He doesn't give them a time limit. Which I just want to emphasize this, ministry is not on the clock; it's in the Spirit. And so, there are going to be times where you stay longer, because there's receptivity; there are going to be times where you might shorten the visit because there's not. But it seems clearly based on the receptivity of the

city in which they leave or they don't. And listen, minister until the work is done. Stay there until the work is done.

Now, I want to emphasize this- You never want to placate. We live in a day and age in which the Gospel is being soft-sold. And Paul will make specific mention to this in 2 Corinthians 3 and Chapter 4. He says, "We're not like many peddling the word of God. We're not adulterating the word." You know, it's really easy to start cheapening the Word of God because you don't believe in the power of the Gospel. Nowhere does it say that you and I should be sheepish about proclaiming the Gospel. It doesn't say anywhere that you and I should pacify people, that we should appease them, that we should accommodate them in their beliefs. "Let's just kind of get along. Let's kind of bend the rules. Let's kind of find a place in which we can just sing Kumbaya together." And the Scripture is very clear that you and I cannot cajole the world. We cannot come to them and flatter them, "Well, you're so wonderful because you do all these things." I'm not there to flatter them. I know that there are times that people wonder, "Why didn't Pastor Gary flatter me?" Because I'm

not supposed to. I mean, you do look good, but I mean, I won't get into how wonderful you are. But the point is that flattery is for the purpose of persuasion. And if in fact somebody is persuaded because of flattery, they're coming for the wrong reason. It's the power of God. Give the message really clear. If they don't receive it, it's time to leave. What else do we have to talk about? You present the Gospel, somebody says to you, "I don't want to hear it." I go, "Bye." What am I going to talk to them about? I mean, the weather? Somewhere along the conversation, I'll end up talking about Who makes the weather. And then they're going to get offended by that.

So, when you see this, and it talks about shaking off the dust, and you go to interesting passages like in Nahum 1, and you go all the way back in the Old Testament in Deuteronomy, even when Moses, when it says that the idol that the Israelites had made, it says that he melted it in the fire, then he crushed it, then he made it into dust, and he threw it in the air. And wow, what a picture.

If you look a little bit further in Luke 10, He's going to say the same thing,

(Luke 10:8) “Whatever city you enter and they receive you, eat what is set before you.”

Let me just say this too- It's a little curt, but sorry, I'm probably going to offend you on this one. When you're ministering, don't be picky about food. Eat whatever they set before you. That's what it says.

I mean, I'm reading this,

“Whatever city you enter and they receive you, eat what is set before you.”

So, at that juncture, there are no diets, there's no personal preference, there's no, “What's going to happen to me?” I don't know, maybe God will have to keep you. But I mean, you're walking by faith, your trust is in Him. And what, do you want to throw away this opportunity by telling people that you're focused on the physical and not the spiritual? You want to throw away this opportunity to proclaim the Gospel? You're not going to do that. So, look, if they don't receive it, dust your feet and don't try to soft-sell this. But this is a testimony against them. And once again, it says the same thing in Chapter 10.

(Luke 10:10) “But whatever city you enter and they do not receive you, go out into its streets and say,

(Luke 10:11) ‘Even the dust of your city which clings to our feet we wipe off in protest against you...’

That's pretty clear, isn't it? So, why does He use the word “dust”? Well, the psalmist says, “He knows that we're but dust, and dust is what you were formed from.” In fact, dust is who you are without the breath of God in you. And that's the indictment. You reject the breath that makes you who you are; you're dust in the wind. That's all you are.

(Luke 9:5) “And as for those who do not receive you, as you go out from that city, shake the dust off your feet as a testimony against them.

(Luke 9:6) Departing, they began going throughout the villages, preaching the gospel (good news) ...”

Preaching the good news is not something that you and I do in which we're sheepish about it, we're embarrassed about it, and we're not bold about it. The word that He uses here for “proclaim the kingdom” is actually to herald



it. And it comes with the authority of being sent by the king to give a message to the little people, "This is what the King tells you to do." This is not apologetic. This is bold. And when the Spirit of God is in you, and the Spirit of God is in me, and He sent us to do something, if the Spirit of God has sent you, you will have boldness, and you'll speak with boldness. It's a sign of the Spirit of God. You'll be bold to proclaim the Word of God. You won't proclaim you, and you won't elevate yourself, but you'll proclaim the Word of God unapologetically. There's one phrase that's going around. I hear it repeated all the time. And here again, I'm not tearing you down. But just for me, stop saying it. I hear people say, "Does this make sense?" I don't care if it makes sense to you. I'm going to say it because it's the Word of God. I'm not looking for the reaction. The reaction is in the hands of God. His sheep hear His voice; they come. "I don't hear His voice." You're not His sheep. I have no problem saying that. A number of years ago I was talking to somebody and I'm going through the plan of salvation with him. He goes, "I don't know. I don't think I can do that." I said, "You don't feel the love of Christ? You can't see the love of Christ in this

message?" "Nope, just don't see it." And I said, Well, I understand." He said, "What do you mean you understand?" I said, "You're not one of His." He said, "Wait, wait, wait, wait, wait. What do you mean I'm not one of His?" I said, "If you're one of His, you'll come." He wanted to talk about it more. We try to convince people into heaven. If you convince them into heaven, they're not saved. So, it's the power of God.

### **Closing Prayer:**

Father, we give You thanks for Your word. I give You thanks for You're working in people's lives. How wonderful Your Gospel is, how powerful it is. It's the power of God to every man for salvation, and You give us an opportunity to actually have a part of this as You call us, as You direct us, as You empower us to do a specific work at a specific time for a particular purpose. You choose to use human beings. It's amazing. And it doesn't matter where we come from. It doesn't matter about our background. It doesn't matter how great or small we are, You can use any of us. We realize that we've come

because of brokenness. We realize that only those who are broken will come.

With your heads bowed and your eyes closed, perhaps this message today was for the sake of just encouraging you to proclaim the word of God and the power of God. Perhaps the message today was just to reveal to you the necessity for you to listen to the calling of God. Perhaps your life is such that you're not going through struggles; you don't feel like you need Him at all. Understandable. The time is coming. God will give you that opportunity. Listen for His voice. Begin to realize in those moments, all men are liars. The world will disappoint you. But he who believes in God will never be disappointed.