

**Evangelists Must Be Grace Oriented: “Eat what is set before you.”: Luke 10:8; Communicate the Message, v. 9; the Jews’ Blindness to Messianic Prophecies**

**Gower, *The New Manners & Customs*, 214:**

When David wrote, “You prepare a table before me in the presence of my enemies,” he was referring to this kind of safety and protection (Psalm 23:5). (p. 214)

- 15) The hospitality of the “son of peace” will provide the evangelists their logistics, specifically, food and shelter. This is an example of clergy support. When pastors present the Word locally or evangelists broadly, they are to be supported by the grace provisions of believers whose spiritual lives are dependent upon their teachings.
- 16) The Lord instructed the seventy to use the homes of grace oriented believers – “a place of peace” – for their bases of operations as they moved throughout the province with the message of the kingdom.

**Luke 10:8 - “And into whatever town you enter and the people should welcome you, eat what is set before you.”**

- 1) This is a part of the logistical supply line that was implied in verse 4 where the Lord instructed the evangelist to take no money bag (*ballantion* [swag]), no luggage (*pēra* [tucker-bag]), or shoes (*hupodēma*).
- 2) When believers discern that they have spiritual harmony in Christ then there are circumstances where one believer offers logistical support to another believer.
- 3) Clear circumstances on this principle are brought out in this passage. Pastors must study and teach and thus must be sustained by those who benefit from the instruction of Bible doctrine.
- 4) Evangelists must in turn function outside the local church taking the gospel “from house to house” and “whatever city.” Travel expenses for such individuals mount. They receive logistical support from grace oriented believers in the houses and churches of the cities into which they take the gospel.
- 5) The hospitality that greets these messengers includes three things: (1) financial support, (2) food, and (3) clothing. These seventy evangelists were ordered not to take money, food, or luggage on their mission.
- 6) The principles taught in this passage are also found in the Epistles: Galatians 6:6, 1 Corinthians 9:7-14; and 1 Timothy 5:17-18, the latter two quoting Deuteronomy 25:4.
- 7) Logistical provisions to communicators are motivated by a hospitality based on a common bond called reconciliation.

**Luke 10:9 - “Heal the sick that are therein and say to them, ‘The kingdom of God has come to you.’”**

- 1) This is a legitimate offer under Plan A: believe that Jesus of Nazareth is the Christ, the Son of the living God; the One identified by several prophecies found in the Old Testament.

- 2) We have noted Daniel 9:26a, "And after the 434-year increment, Jesus the Messiah shall be crucified in a substitutionary sacrifice."
- 3) We have mentioned the magnum opus of Messianic prophecies that reveals the suffering Messiah in Isaiah 52:13-53:12.
- 4) Another major passage that is prophetic of the suffering Messiah is Psalm 22. This is a Davidic Psalm that is both historical to the time of David and prophetic to the time of Christ. David's suffering is the result of a period of reversionism when he was on the run from Saul's army. David had brutally slaughtered the entire population of the city of Geshur \gē'-shur\ including its women and children and then proceeded to do the same to the Amalekites \am'-a-lek-its\ and Gezrites \gez'-rīts\ (1 Samuel 27:1-9). Later the Amalekites responded by attacking David's base of operations at Ziklag \zik'-lag\ taking captive women and children, taking them southwest, back toward their territory in the northern Sinai (1 Samuel 30:1-3. David pursued and won the victory at an Amalekite stronghold south of the Besor \bē'-sōr\ River. The slaughter at Ziklag was retribution for David's massacre at Geshur and beyond. Faced with this retribution, David recovered from his reversionism and received counsel from the Lord to pursue the Amalekites.
- 5) David responded to the tragedy and the realization it was a result of his reversionism, by expressing his dismay in the Twenty-Second Psalm. Whereas David was separated from fellowship with God because of his sins we also find prophetically the broken fellowship experienced by the Lord when he was being judged for not only David's sins but also for those of the entire world.
- 6) The Psalm begins with a superscription. It instructs the choir director that it is to be sung to the musical piece entitled "The Hind of the Morning," a Psalm written by David.
- 7) In this Psalm, verses 1 through 21 contain a number of prophecies that are fulfilled during the Passion of Christ.