

August 11, 2024 AM – Pastor Kevin Olivier  
**Luke 17:11-21** – “God’s Kingdom Is within You”

A. WCF 102. “Q. 102. *What do we pray for in the second petition?*”

“In the second petition, which is, Thy kingdom come, we pray that Satan’s kingdom may be destroyed; and that the kingdom of grace may be advanced, ourselves and others brought into it, and kept in it; and that the kingdom of glory may be hastened.”

B. The ministry of Jesus Christ was one that demonstrated a great conflict between the kingdom of God and the kingdom of Satan.

The kingdom of God is within you.	I. FAITH THAT CAN MAKE YOU WELL II. SEEK THE KINGDOM OF GOD WITHIN YOU
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I. FAITH THAT CAN MAKE YOU WELL → **vv11-16**

A. **Lev 13** described what must be done when an Israelite leper had the infection, “...**his clothes shall be torn, and the hair of his head shall be uncovered, and he shall cover his mustache and cry, ‘Unclean! Unclean!’ He shall remain unclean all the days during which he has the infection; he is unclean. He shall live alone; his dwelling shall be outside the camp**” (**vv45-46**).

B. As the ten lepers were walking on their way to show themselves to the priests, they could likely tell that their bodies were being healed. Imagine their joy!

1. We do not know why a Samaritan was with these other nine lepers. It is almost certain that his community of faith required him to self-isolate as well. They could isolate together.

2. The Samaritans were considered mixed-breeds; however, it was their theology that made them most offensive to the Jews. They rejected the temple worship at Jerusalem saying Mt. Gerizim was the most sacred place.

a. Despite their errors, Jesus ministered to a Samaritan woman at Jacob’s well. She believed Jesus was the Messiah along with many Samaritans from the city of Sychar (**Jn 4**).

b. Today’s text gives us another example of a Samaritan as an example of true faith.

C. All ten called upon Jesus as “**Master**” in **v13** and looked to Him for healing. The nine Jewish lepers should have given Jesus thanks and praise for this miracle. Only the cleansed Samaritan leper did.

→ **vv17-19**

1. Only to one of the ten did Jesus say, “**Your faith has made you well**” (**v19**).

2. Could it be that only one of the ten had saving faith unto eternal life?

3. Being the recipient of a miraculous healing did not make all ten fully well if they did not embrace Jesus for their greatest need— being cleansed from their sin.

D. If God has given you mercy through the saving work of Jesus Christ— through His sinless life, sacrificial death, His resurrection, and ascension— you should also give Him thanks.

1. **Heb 13:15-16** says, “**Through Him then, let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that give thanks to His name. And do not neglect doing good and sharing, for with such sacrifices God is pleased.**”

2. Thank and praise God with your lips yet also with sacrificial love to your brothers and sisters in Christ.

## II. SEEK THE KINGDOM OF GOD WITHIN YOU →vv20-21

A. The Pharisees were expecting the coming of the kingdom of God in some extravagant and very visible fashion.

1. Most imagined the kingdom of God beginning with the overthrow of their Roman oppressors followed by a Jewish theocracy.
2. The Pharisees knew God's kingdom would be ushered in by the coming of the Messiah. Except for Nicodemus, the Pharisees largely rejected Jesus as Messiah. Still, they were so interested in the coming of the kingdom that they were willing to hear what Jesus had to say on this topic.

B. The answer that Jesus gave is best read using translations other than the NASB 95. The word "**signs**" in v20 is implied and not actually in the Greek text.

1. The NKJV is more literal and accurate when it says, "**The kingdom of God does not come with observation.**"
2. For those with faith to see, miraculous signs and wonders proved Jesus as Messiah.
  - a. Earlier in Lu 11:20, Jesus said, "**If [since] I cast out demons by the finger of God, then the kingdom of God has come upon you.**"
  - b. Rather than an early rule, Jesus as Messiah and king of the universe would rule from the right hand of His Father in glory.
  - c. Key to Jesus coming into the world was the Triune plan of salvation through the gospel to establish the true religion. His subjects would come into the kingdom as redeemed and adopted sons and daughters.

C. Another preferred, more literal translation comes from the NKJV when it records Jesus giving the rest of His answer in v21: "**nor will they say, 'See here!' or 'See there!' For indeed, the kingdom of God is within you.**"

1. When Jesus used the "**you**" in the plural here, He was not speaking strictly to the Pharisees, but to people in general who put their faith in Him.
2. Dr. William Hendrickson wrote concerning v21, "The kingdom-kingship Jesus has in mind here is not an outward, visible entity, so that people would be able to point to it and exclaim, "There it is," but consists of inner qualities, such as "righteousness and peace and joy in the Holy Spirit" (Rom. 14:17), qualities that exist wherever God is recognized as King."<sup>1</sup>
  - a. We see God's kingdom at work when men, women, and children turn from sin and unbelief to a living faith in Christ as Lord and Savior.
  - b. Some people have an eschatology (view of the end times) that is looking forward to a future time when Jesus and His gospel will have a greater reign here on the earth.
  - c. The resurrected Jesus taught when giving His Great Commission in Mat 28, "**All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you...**" (18-20).
    1. Jesus is ruling and reigning now!
    2. His rule may not be as visible as we would like, yet we should strive to bring sons and daughters into the kingdom by telling them of His holy gospel.

Review, further application, and conclusion:

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<sup>1</sup> Hendrickson, Wm. New Testament Commentary: Luke, p. 805