

Marching Orders Pt 3a

Luke 10:1-42

- We've come to the end of our Win-Disciple-Send series, and my hope is at its conclusion you are able to answer the age old question: "**what in the world does a Christian do**"? Which of course then translates into what you should be doing, and so we've gone over the correct sequence of **first becoming, second growing, and third fulfilling**, our call as born again believers, as your **Won to Christ, Discipled in Christ, and Sent out for Christ**.
- No chapter illustrates this better than the **3** scenes in **Luke 10**, where we see the threefold ministry of every believer laid out before us. In fact after reading this chapter my hope is that all 6 messages that we've gone over in this series will come together for you in a way that challenges -encourages us to examine how we live our lives in comparison to what **LK 10** says.

V1-42

- **1st we are the Lord's ambassadors V1-24-** sent to represent Him in this world. Whether we are in the **Harvest field**, on the **Highway**, or in the **Home**, our highest privilege, and most important task, that should be our greatest joy, is to do the will of God. **V1** Jesus appointed **70** men to go out by two's into Judea along the route the Lord was following to Jerusalem. This account should not be confused with the sending out of the **12** mentioned in **Math 10** and **Lk 9**, as that group consisted of the **12** Apostles while these men are an anonymous group, also the **12** ministered only in Galilee and to the house of Israel, but this group to anyone in Judea.
- Although they are not Apostles they have been given an apostolic charge to go out and represent the Lord, for "**Apostle**" simply means "**set out ones**". **V2-12** Not only are they "**sent by Him**" but also "**sent before Him**" meaning they were to prepare the way for His coming, just like us. We are called out ones, expected to prepare the way, were not only expected to tell people about Jesus but also to model Jesus before a lost world so that they know what He looks like from a practical standpoint, that's what makes our call although free, none the less difficult.
- **V2** harvesting is hard work even when there are many people helping you, and they are told not to pray for an easier job, but to pray for more laborers to join them, (**laborers not spectators**) is the prayer, and today we need to be praying that same prayer. It's been said believers are praying but their praying for someone else to come along and do a job they're unwilling to do themselves. **V3** Jesus lets them know this is dangerous work as their lambs amongst the wolves, so it's going to require plenty of faith and discipline **V4-8**, as they must not be embarrassed to rely on the hospitality of others to provide shelter and food for them which takes humility.
- In representing Christ they are ambassadors of peace bringing healing to the sick, deliverance to the oppressed, and the good news of salvation to the lost, but if people rejected the offer of peace they were to dust off their feet and leave for those individuals have chosen judgment.

- **V13-16** this shows how serious it is to reject the ambassadors God sends, as Jesus names three ancient cities that had been judged by God for rejecting His Word, His people and His ways > **Sodom- Gen 19, Tyre-Sidon- Ezek 26-28, Is 23**, to warn **3** cities of His day **Chorazin, Bethsaida,** and **Capernaum**, and Jesus said they had been given more grace and privilege than the 3 ancient cities and therefore had more responsibility for not surrendering to His messengers.
- **V17-24** when the seventy returned which was no small feat as that meant none of the lambs had been eaten by the wolves, they were filled with joy at what they were able to do, but Jesus tempered their enthusiasm. The reason is interesting for when you take a careful look at the instructions Jesus gave to the seventy and what He told the Apostles we see that He gave the Apostles the charge to cast out Demons but not the seventy and that is what they seemed most excited about, the unexpected blessing of their ministry, well why is that problematic?
- Jesus explains **V18-20** don't be focused on Satan and his demons being subject to you, but focus on what I told you was your mission, to lead others out of darkness and into my marvelous Light, for what should bring the most joy in all of our lives is knowing that our name's are written in Heaven, so if God does the unexpected were thankful, and overjoyed, but our focus isn't on the miraculous which doesn't always happen, but on the everyday which is a part of our daily life.
- **V21-24** Jesus then thanks the Father as He rejoices in the Spirit telling the seventy how many had yearned to see, hear and experience what their enjoying which is the fulfillment of many prophecies about the Messiah coming and offering His salvation. **2nd "we are also neighbors"** **V25-37**- looking for opportunities to show mercy in the name of Jesus- Jesus is now confronted with a situation that is going to illustrate His point. He mentions a scribe who asks the question **"what shall I do to inherit eternal life"** it was a good question but asked with a bad motive.
- **V25-29** the scribe hoped to trap Jesus and Jesus seeing through the hypocrisy points him back to the Law in which the scribe believes he has fulfilled, his attitude is similar to the rich young ruler who believed in comparison to everybody else he was perfect, the problem is they are seeing things through the eyes of man and not from the perspective of God Who knows we can never do enough to overcome our sin and please Him apart from the sacrifice of Jesus.
- **V30-37** this road was infamous for danger-robbery so the listeners could easily relate, the victim is representative of the unsaved person who is **half dead** (alive physically, dead spiritually) helplessly left on the road of life. The priest and Levite represent the Law and sacrifices neither of which can save a person. It would be one thing if it was the Jew helping the Samaritan, but for the Samaritan was hated by the Jews to make him the hero of the story was an offense. This answered the scribes question of **"who is my neighbor"** not those who you get along with, agree with, relate with, but those who need your help and it's in your power to do so.

- We are in this world to spiritually impact people's lives by showing them God's love, and this has nothing to do with geography, citizenship, or race, wherever and whenever people need you we can be like Jesus and show them mercy. 3rd **"We are Worshippers" V38-42** – who take time to listen to His Word in order to know His will. Worship is at the heart of all that we are and all that we do in the Christian life, it is important that we be busy ambassadors taking the message of the gospel to lost souls, it is also essential to be merciful neighbors looking to help hurting people wherever is necessary, but before we can do all these things we must first press into Him
- Martha is doing the first two as she's representing the Lord by preparing the meal so the people can eat, she's showing love in caring and serving the people, but what is missing is she has not spent time in listening and appreciating the Master. For when times got hard, and things became difficult what did she do? Murmured and complained to Jesus and even blamed him by telling Him what He needed to do, that's the kind of attitude we can get once we become frustrated with what's going on around us, Jesus tells Martha to calm down and sit down.
- In criticizing Martha she was pitying herself and that made her feel underappreciated, and once that happens the work that you initially took pleasure in then becomes a burden instead of a blessing. No one saw this but Jesus, because the most important part of the Christian life is the part that only God sees, that's your devotional life, that's where you set your priorities right > Jesus first, others second, ourselves last, and that's when the last will be first as God then takes care of us instead of we taking care of ourselves. Later Martha learned her lesson > **Jn 12:1-2-** after Lazarus is raised from the dead Martha is serving again but this time without complaints.