

## Luke 10 -- The Last Dance

**10** Now after these things **the Lord appointed seventy others, and sent them** two and two before his face into every city and place, whither he himself was about to come. **2** And he said unto them, The harvest indeed is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest. We have been taught to pray "thy will be done on Earth". This is the Lord's will. This is the Lord's harvest. Ps 20:2 May he send you help from the sanctuary and grant you support from Zion. **3** Go your ways; behold, I send you forth as lambs in the midst of wolves. Ez 22:27 Her officials within her are like wolves tearing their prey; they shed blood and kill people to make unjust gain. NAFTA, Mortgage Crisis, even 911 are all examples of the officials in this country shedding blood and making unjust gain of the people, just like wolves. **4** Carry no purse, no wallet, no shoes; and salute no man on the way. **5** And into whatsoever house ye shall enter, first say, Peace be to this house. **6** And if a son of peace be there, your peace shall rest upon him: but if not, it shall turn to you again. **7** And in that same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. Go not from house to house. **8** And into whatsoever city ye enter, and they receive you, eat such things as are set before you: **9** and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. This is the same thing He said in the last chapter. It is just a repetition, we can skip this. Famous last words. What was the lesson in the last chapter -- focus on the word. "See the ball, hit the ball". Every word in the Bible is rich, it is meaningful, it is significant. The minute you think you can skip over a portion you know that you are lost. You have lost the trail. I used to hike, we would go out in groups of around 20 kids and the kid in the front was called the "point". His job was to keep us on the trail and set a good pace. The minute you have gone two hundred yards without seeing a marker you stop, you go back to where you had last had the trail and you carefully try to find your place. Once I was on a hike and we were about forty minutes from the campsite when we lost the trail. It was probably 4 in the afternoon in the winter. It gets dark around 5, especially in the woods, so everyone was in a good mood. We'll get into camp at a good time, plenty of time to set up our tents, make a big fire and have dinner. But the guy on point went about two miles on the wrong trail. It became apparent that we were not arriving at the campsite and that's when we all got the bad news. We had to back

track another two miles before finding the trail right as it was getting dark. We then had to stumble along in the dark for the next two miles before getting into camp. There is a famous joke "we're lost but we're making good time". I think many Christians have this attitude when they read the Bible. Anyway it is obvious looking at the sad history of Christianity that far too many just skipped this section. Every word is meaningful, every word is significant, so why did Luke repeat what he had just said in the previous chapter? He is painting a picture. He came forth in His ministry, He raised up 12, He sent them out 2 by 2 and each of those groups of 2 also raised up 12. Six times twelve is 72. They share their stories. Perhaps one of the apostles shared that someone came to him and said "let me go and bury my parents first" and he didn't know how to respond. But then they send out those 70 as well, again 2 by 2. Each of those groups also gets 12. That is 420, plus the 70 is 490 plus the 12 is 502, minus Judas is 501. **1Cor 15:3** For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures, **4** that he was buried, that he was raised on the third day according to the Scriptures, **5** and that he appeared to Cephas, and then to the Twelve. **6** After that, he appeared to more than five hundred of the brothers and sisters at the same time, most of whom are still living, though some have fallen asleep. They fed 5,000 but out of that 5,000 they got 70. Now when some hear that they also need to go out, like the apostles, like the 70, to proclaim the gospel, heal the sick and cast out demons their response is "how"? The same question that Zechariah asked, "how shall I know this" because I am old, my wife is old. I have a job, I have kids, and anyway how shall I know this? Could the word be any clearer? Others will respond like Mary "How shall this thing be?" Give me the details. She gladly receives this word but she doesn't have a husband, doesn't have anything, so give me some more details. I also was bothered, why does Luke give us such a brief explanation? If the Lord is truly sending us out shouldn't their be detailed instructions? **Luke 1:1** Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have been fulfilled among us, **2** even as they delivered them unto us, who from the beginning were eyewitnesses and ministers of the word, **3** it seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most excellent Theophilus; **4** that thou mightest know the certainty concerning the things wherein thou wast instructed. The book of Luke is the instructions. The word we preach is the same word the Lord preached. This is the Lord's ministry, we are His coworkers. Anyone who receives a child in His name

receives Him. Don't worry if you feel like you are a child. No one is asking you to be the Lord. What we are seeing here is the multiplication of the ministry. [Ps 147:15 He sends his command to the earth; his word runs swiftly.](#) Each one of us is filling a niche. The Lord said that He has come to preach the gospel to the poor. This word poor doesn't just refer to financially, it also means socially. The outcasts, the tax collectors, the prostitutes. They complained that Jesus ate and drank with the tax collectors and prostitutes, He was "preaching the gospel to the poor" but He responded saying [Luke 5:31 And Jesus answering said unto them, They that are in health have no need of a physician; but they that are sick. 32 I am not come to call the righteous but sinners to repentance.](#) Calling sinners to repentance is "healing the sick". He taught us by demonstrating and we learn by doing. He said that He sent them forth as "lambs in the midst of wolves". In the first few chapters when we see the Lord ministering we see the opposition of the "wolves". Accusations that "He dishonors God", "He violates our traditions" and "He is a drunk". But after He sends out the 12 and the ministry is multiplying the rulers realize they must kill Him to stop Him, this is when we learn that He will be crucified. [10 But into whatsoever city ye shall enter, and they receive you not, go out into the streets thereof and say, 11 Even the dust from your city, that cleaveth to our feet, we wipe off against you: nevertheless know this, that the kingdom of God is come nigh.](#) What does this mean? Obviously the "dust" refers to the dust of the ground which God made man from, but without the breath of God. It is quite interesting that when you preach the gospel you will find that atheists will cling to you. They belong to certain philosophers, just like dust that belongs to different cities. This is posted on a Christian Forum and it is very interesting to me how many of these atheists cling to this forum. They don't receive the word and yet they cling to you. You need to "wipe off this dust as a testimony against that city". For example, a major argument of atheists is that "you can be good without God". Get them to define what it is to be good. In my experience atheists hate to define "good" because every atheist has their own definition. But I persisted, just like cleaning mud off of my shoes. I suggested that the golden rule would a reasonable way to measure "good" regardless of your faith. One atheist told me that the golden rule is "immature". So I insisted that he enlighten me, show me a more "mature" measure of "good". Finally he said that the problem with the golden rule is that you are treating people the way you want to be treated, not necessarily the way they want to be treated. Instead you should treat people the way they want to be treated. I

asked if this meant that people had to be omniscient? He said no, that is absurd. So then, his rule requires that people tell you how they want to be treated. I pointed out that I want to be respected, therefore if someone tells me how they want to be treated I need to respect that, so long as it isn't sinful. Therefore the golden rule requires that I treat people the way they want to be treated. Also, since I may not know how you want to be treated I want you to tell me if I am offending you. Therefore the golden rule requires that I also tell others if they are offending me in some way. His "more mature" rule was simply a smokescreen. It added nothing, and on the contrary was quite harmful. The corollary of the golden rule is "as you have done to others it will be done to you"; righteous judgement. I treat others the way I want to be treated and therefore it is righteous that God treats me the way I have treated others. But with the atheists rule how do you have righteous judgement? He has a bag with different weights, there is no standard on how to treat others so there is no standard on how to judge. When I said this to the atheist he ran away. Wipe this dust off as a testimony against those that reject Jesus. Hypocrites. He said that he was supposed to treat me the way I wanted to be treated, I wanted to have an honest discussion but when he saw his scheme was exposed he ran away.

**12** I say unto you, It shall be more tolerable in that day for Sodom, than for that city. **13** Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which were done in you, they would have repented long ago, sitting in sackcloth and ashes. **14** But it shall be more tolerable for Tyre and Sidon in the judgment, than for you. **15** And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt be brought down unto Hades. **16** He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me. Again, I don't get this, these are the cities where Jesus and His disciples ministered. No one received Him? He can't be saying that because the 12 came back in joy and now these 70 came back in joy, and we know there were 500 that saw Him after the resurrection. The cities are the Satanic system, they are the world, they are there to replace God. The world has been condemned like a condemned building. It will be torn down at the end of the age. The world cannot receive the Lord anymore than Satan can. The church is the kingdom of God, it is the replacement for the world. **Ps 43:3** Send me your light and your faithful care, let them lead me; let them bring me to your holy mountain, to the place where you dwell. During the Lord's ministry, and the apostles going out and the 70 going out we can see a separation. Those that receive the Lord's word are coming out of that

condemned situation, those that don't receive it are rejecting it, opposing it, and ultimately plotting to kill Him. The Lord said that not only are they rejecting Him but they are rejecting Him that sent Him. The church is the embassy of God's kingdom. After He sends out the 70 He "beheld Satan falling". [Ps 57:3 He sends from heaven and saves me, rebuking those who hotly pursue me— God sends forth his love and his faithfulness.](#) This is the power over the demons and evil spirits, it is corporate. Individually we are virtually powerless, but not quite. But if each one fills their niche, does what they can where they can, the collective power of that is over all rulers and powers. One thing I have noticed in the last four years is that more and more I simply tune out what I hear on the media and what I hear from the rulers. What happens to the rulers of a country if everyone simply tunes them out? [Luke 10:17 And the seventy returned with joy, saying, Lord, even the demons are subject unto us in thy name. 18 And he said unto them, I beheld Satan fallen as lightning from heaven. 19 Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy: and nothing shall in any wise hurt you. 20 Nevertheless in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven. Why do you think dictators like Stalin and Mao hated the church so much? If everyone is listening to the Lord and not them then they have "fallen as lightning from heaven". 21 In that same hour he rejoiced in the Holy Spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father; for so it was well-pleasing in thy sight. 22 All things have been delivered unto me of my Father: and no one knoweth who the Son is, save the Father; and who the Father is, save the Son, and he to whomsoever the Son willeth to reveal him.](#) What a wonderful word. So what if I am a "babe", so what if I am not "wise and understanding". All atheists consider themselves to be "wise and understanding" and they consider believers to be "babes". One atheist responded dismissively to the gospel "done that, tried that, bought the T shirt". The arrogance is off the charts. The only people who can know the Son, who can get a revelation of the Son are those that the Son wills to reveal Himself to. Jesus decides who gets a revelation of the Father. It is a wonderful thing to get a revelation of the Father and the Son. It is a blessing. When you preach the gospel some will receive it, some won't. It isn't up to you, it is up to Jesus. [23 And turning to the disciples, he said privately, Blessed are the eyes which see the things that ye see: 24 for I say unto you, that many prophets and kings desired to see the things which ye](#)

see, and saw them not; and to hear the things which ye hear, and heard them not. **25 And behold**, a certain lawyer stood up and made trial of him, saying, Teacher, what shall I do to inherit eternal life? **26** And he said unto him, What is written in the law? how readest thou? **27** And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. **28** And he said unto him, Thou hast answered right: this do, and thou shalt live. **29** But he, desiring to justify himself, said unto Jesus, **And who is my neighbor?** This is the kind of objection you get. This person wants to believe that he will inherit eternal life, that he is a "good" person, and he thinks he has found a loophole in the golden rule, it doesn't specify who is your neighbor. I don't need to love everyone, just my "neighbor". Find out who this is referring to and I have found a shortcut to heaven. **30** Jesus made answer and said, A certain man was going down from Jerusalem to Jericho; and he fell among robbers, who both stripped him and beat him, and departed, leaving him half dead. **31** And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side. **32** And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side. **33** But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion, **34** and came to him, and bound up his wounds, pouring on *them* oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. **35** And on the morrow he took out two shillings, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee. **36** Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers? **37** And he said, He that showed mercy on him. And Jesus said unto him, Go, and do thou likewise. I love the way Jesus flips the script on the lawyer. The lawyer wants to know who his neighbor is, but once the story is over Jesus asks who proved the neighbor unto the man who was beaten and robbed. Instead of asking who is this that I am required to love, ask for the man who was beaten and robbed which of these men actually loved him as if he were their neighbor? The other thing I love about this parable is that the inn is the church and Jesus is the good Samaritan. These people who are receiving the gospel are the poor, the outcasts, the sick, those who have been abused by this evil age. The church takes care of all those that the Lord brings to them and once they are recovered they also can go and do likewise. This is what Jesus did with the 12 and this is what the 12 did with the 70. By the time Jesus is resurrected we have a church of 500. **38 Now**

**as they went on their way**, he entered into a certain village: and a certain woman named Martha received him into her house. **39** And she had a sister called Mary, who also sat at the Lord's feet, and heard his word. **40** But Martha was cumbered about much serving; and she came up to him, and said, Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she help me. **41** But the Lord answered and said unto her, Martha, Martha, thou art anxious and troubled about many things: **42** but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her. This also is a picture of the church. We have the serving ones, Martha, who run the risk of being troubled over many things to the point of missing the most needful thing: listening to the Lord. Jesus ministry began with God saying "this is my Son, hear Him". When He sends out the 12 His instruction is to focus on His word and not to be focused on all these other details. On the mount of transfiguration we are told once again, "this is my Son, Hear him". At the beginning of this chapter we are again reminded "see the ball, hit the ball". If you lose the trail you have to go back to where you last had it. How do we disciple others so that they also can be part of this ministry? Simple, it is exactly what Luke is doing with this gospel, **Luke 1:1** Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have been fulfilled among us, **2** even as they delivered them unto us, who from the beginning were eyewitnesses and ministers of the word, **3** it seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most excellent Theophilus; **4** that thou mightest know the certainty concerning the things wherein thou wast instructed. There are many who have shared their testimony. Peter, Paul, John, well in the same way it is good for Luke as well. He also has focused carefully on the word, "traced the course", or "followed the path". It is like a marked trail. He shares this with "theophilus" a "lover of God". This is all you need to do to be part of the ministry. It isn't your ministry, it is the Lord's. You are adding to the Lord, completing the word, and that makes it more powerful, it means Satan is falling like lightning because people are learning to tune him out and instead listen to the Lord. The major thread over and over again is that "this is my Son, hear Him". Zechariah needs to receive the word, not come up with excuses for why it can't mean what it says. "How can this be seeing I am old". He could have come out of that inner court with a word for the people, it would have been a powerful prophecy. Instead he is dumb until John is born. But it is a crucial lesson for John the Baptist. He needs to be bold to speak the word. Later he declares that this is Jesus. How did he

know? God had told him that the one on whom the spirit descended like a dove would be the Christ. He received that word, and when he saw it he spoke it. We need to receive the word like Mary did. There are issues, God will work those out, what do I need to do? We need to receive the word like the Shepherds did, going into Bethlehem to see these things. Simeon received a word and held onto it so that when Jesus was presented in the Temple he could prophesy. Likewise with Anna. Everyone has a niche, by itself that word may not be very great, but in season it is wonderful in our eyes. There is a marvelous picture emerging here of the Lord's ministry building His church. The church is the inn where those who have been beaten and robbed by this evil age can be recuperated. The church is where 5,000 can sit and be fed in the wilderness. In the church we have both Martha and Mary. There is a lot of service that needs to be done, but the most needful thing is to love and worship the Lord and to listen to His word. The church is the gathering of the called out ones, the ones who the Lord has given a vision of Himself and of the Father to. The church is the warrior that defeats Satan, the Body of Christ, who is above all. We have some very interesting numbers. We have 1 Lord, 12 apostles, 70 others, 500 witnesses of the resurrection, and 5,000 who are fed. The church and the apostles are feeding the lambs. The ministry of the 12 raises up 70 others, and the ministry of the others raises up 500 witnesses, and the ministry of the 500 witnesses brings 5,000 seekers to be fed by the Lord.

The Last Dance -- In the last chapter the Lord seemed too extreme when he told one person "let the dead bury the dead, you follow me" and to another who just wanted to say goodbye to his family you are unfit if you put your hand to the plow and look back. It reminded me of the book "Jordan Rules". From the first day that Michael Jordan came to the Chicago Bulls his stated goal was to make Chicago a franchise that would be respected among the great franchises of Philadelphia 76ers, the Lakers and the Celtics. That was the most outrageous statement for a kid to say after being drafted. But that is what he did, if you weren't absolute he drummed you out of the team. He wanted warriors that would be ready when they went up to the big dance, the championship. From the end of the last chapter Jesus is turning towards Jerusalem. Jesus knew that Jerusalem was the big dance. He would be attacked and crucified. Here in verse 38 Luke says "now they went on their way". Wow, now, what was it about "now" that allowed them to go on their way. Jesus had 12 apostles, He had 70 others, He had 500 witnesses and He had 5,000 that came to be fed. The church was an inn taking care of

those beaten and robbed by this evil age. When Jesus went up to Jerusalem for the Passover feast and was crucified, that was the first dance. Now, at the end of the age this is the last dance. We need overcomers who are warriors, they love not their soul life unto death and they stand on the Lord's blood. After reading "Jordan Rules" I then saw that the Bulls added Dennis Rodman to the team. Most teams would not put up with Dennis Rodman. But Jordan didn't have any issue with him. Why? Rodman was absolute, he was a warrior that would take the kingdom by force. During the first Dance Jesus was the one who bore the cross, at the last dance He will have those that will take up their cross and follow Him. In the last chapter He seemed extreme, but when He was being crucified His mother was there and His cousin John was there. He told His mother "behold your son" and He told John "behold your mother". He took care of His responsibility to His family and He said goodbye to His friends. It is insulting to the Lord to think that He would not take care of those things, but He didn't use it as an excuse not to go to the cross. This is the end of the age, we are going to the last dance, we need to set our mind on this.