

**BTL: Wk. 19: Ses 19: Messianic Fulfillment Part 2**

Today we're going to look at Luke 9: 51 – 19:27. Let's begin with prayer.

In the name of the Father and the Son and the Holy Spirit. Amen. Lord Jesus, we thank you for the privilege of following you as disciples. You have called us to do the work that you do. You have called us to enter into the world and bring people to you. We thank you, Lord, for giving us power and authority to accomplish your will. As we study here today, Lord, I pray that you would open up our own hearts and show us where we're at. We want to go beyond just being believers, Lord, and we want to be truly disciples, follow you and do your work. May you be glorified, and may your kingdom grow throughout the entire world. In Jesus name, Amen. In the name of the Father and the Son and the Holy Spirit. Amen.

Well, today is the second lesson of the three of the Messianic fulfillments. In today's lesson, Jesus is going to begin to make His way to Jerusalem. Our last lesson ended with the Transfiguration where Elijah and Moses joined Jesus on the Mount along with Peter, James, and John. And that's where there was this *transfiguration* that took place as Jesus began to disclose to Elijah and Moses and the three disciples his own Exodus, which must begin in Jerusalem, and **that Exodus is an exodus, not from Egypt, but from sin and bondage** and it would begin in Jerusalem. And so, in today's lesson he's going to make his way through Jerusalem and as the scripture says, *He sets His face to go to Jerusalem*. And we're going to follow him along that journey where he's going to **continue to talk about a shared responsibility with the disciples to do the work of the kingdom**, to do the work of the Messiah **to pick up the mission of the Messiah**. And he's also calling them to not only participate in his mission, but to seriously count the cost of what it means to be a disciple, to not just be a believer, but to be a disciple of Jesus Christ. One of the themes of this period also is that the Messiah is coming, the king is coming. Will you notice it? Or will it pass you by. So those are some of the themes that we're going to be looking at. And we see another common theme, and that is the unlikely hero in the parables, the one that we didn't expect to come through, came through. And there is this spreading of the kingdom outside of Israel to the Gentiles. And all of this message that we're going to be talking about **requires new wine skins**, this is new wine, and it'll break the old model, it'll break the old wine skins, they'll burst unless we change and begin to see **Jesus' kingdom for what it is; it's bigger, more powerful, and you got a role to play in it**.

So, we start off in Luke 9:15 where it says, When the days drew near for him to be received up, he set his face to go to Jerusalem. And he sent messengers ahead of him, who went and entered a village to the Samaritans to make ready for him, so that the people would not receive Him, because his face was set toward Jerusalem. Now, one of the themes that we're going to look at here, and we're going to see this right away in chapter 10, is he's **going to send out 70, to do the work of the kingdom**. And he's going to lay down in this lesson, **the cost of discipleship and what is a disciple?** And I must tell you that there is a problem today with people understanding Christianity, and what is really required of us as Christians. Most cases today, if you **ask someone if they are a Christian**, they'll say, Well, absolutely, I'm Catholic, or I'm Lutheran or Baptist, I'm Methodist, or I'm an interdenominational nondenominational Christian. But asking people are you a Christian is usually equating that with, do you believe Jesus? You believe he was, and you believe his message? Absolutely. I'm a Christian. But we're never asked if we're Christians so much as disciples. And if you ask someone the question, **Are you a disciple of Jesus Christ?** That has a whole different sound and tone to it. Are you a Christian? We just have a Christian, are we all Christians in America, but are you a disciple of Jesus Christ? **A disciple is a disciplined follower of Christ, one who literally follows him and picks up his work and carries it on and does the work of the Messiah. A disciple is someone who in a sense, copies the leader, the Messiah, you become like him, you take him as your model, and you follow in his footsteps.** So, **to be a Christian, is to be a disciple. And to be a disciple is to do what Christ does.** And that's it. There's a big difference between that and just someone who buys tapes and books and says, I believe all of this, and I think I have a good understanding of apologetics and doctrine. Well, Jesus, he has a unique kind of an organization, he has 3 disciples that are very close kind of the inner circle, Peter, James, and John. And then outside of that he has 12 apostles. And then a bigger circle, if we're looking at concentric circles, there's 70 that he's working with, and outside of that

about 500, in the book of Acts. And so, in chapter 10, we see that he's directing the 70, who are presumably more than believers, but they are disciples, he's sending them out and he's going to commission them. **And this is a continuation of the first lesson of the Messianic fulfillment, that he is calling his disciples to share in his mission, to spread the plan for all the whole world, in fulfillment of what God said to Abraham, in Genesis 12:3, *The whole world would be blessed through you.*** Paul calls this a mystery that the Gentiles are going to receive this message also. But Jesus doesn't just commission these 70; he doesn't just say to them go, but **he gives them power, and authority to carry out the mission.** And that's beautiful that he doesn't just send us out there. He says, *You're going out as sheep among wolves. But I'm going to give you power, and I'm going to give you authority. And we understand in the Catholic Church, that when we are baptized, and brought into the family of God, and we are confirmed, we are marked with a seal. And that seal the Catechism tells us makes us official witnesses of Jesus Christ, I've been confirmed, I have received that work of the Holy Spirit in my life. I have that power in in my life. And I can do the work that Christ has called me to, if I rely totally upon him, and allow him to move through me,* as Paul said, to the nation's in chapter 2 and verse 20, *that I've been crucified with Christ, and it's no longer I who live, but Christ who lives in me and the life which I now live in the flesh. I live by faith in the Son of God, who loved me, and delivered himself up for me.* After the Lord appointed the 70, he sent them on ahead of him to every town and place where he himself was about to come. So, they're kind of like John the Baptist in preparing the way. And he said to them, *The harvest is plentiful, but the laborers are few pray there for the Lord of the harvest to send out laborers into His harvest.* So, he's sending them out. And when they end up coming back in verse 18, they're surprised. And you know what they're surprised about. **They're surprised that Satan and his demonic forces are subject to them.** So, they recognize the fact that we have some kind of authority and power that Satan and his demonic forces are subject to us. And they're excited about this. Now, right away, what does Jesus say when they say that sin verse 17, **The 70 returned with joy, saying, Lord, even the demons are subject to us, in your name.** Notice *they are subject to us in your name.* It was going in the name of Jesus, which is the authority of Jesus, it is as if Christ went out there in his name. And he said to them, and he brings him back to that primordial event in Genesis 3:15, called the **proto evangelical** What is that? Where, where God says to Satan, after the fall of Adam and Eve, *that the anointed one or the seed of the woman will crush your head, serpent, you'll bruise your head, serpent, and his heel will be bruised.* Jesus immediately brings them back, and says, when they say, even Satan and the demons are subject to us. He says, *I saw Satan fall like lightning from heaven. Behold, I have given you authority to tread upon serpents and scorpions, and over all the powers of the enemy, and nothing shall hurt you. Nevertheless, don't rejoice in the fact that the spirits are subject to you, but rejoice that your names are written in heaven.* So, when they say the enemy is subject to us, he brings them back to this event, the fall of Satan being booted out by Michael the Archangel, and that memory of Genesis 3:15, *that the seed of the woman will trample on you.* And here we see it now that the **followers of the Messiah are entering into that trampling ministry,** over the enemy, very, very powerful. And so, the disciples, they return with great joy; we join with Christ in this mission, which involves victory. And we are told today, once again, to not delight in the fact that the enemy is subject to us, but that our names are written in heaven, and that this is our home but until then, we have a job to do. And then in chapter 10, and verse 25, Jesus tells a parable. He tells a parable that we call the **Good Samaritan parable.** It starts off, *Behold, a lawyer stood up to put him to the test, (you know, that they're always trying to test Jesus), and said, Teacher, what shall I do to inherit eternal life? And he said to him, (and this is very typical of rabbis, they answer a question with a question), And Jesus answers, what is written in the law? What do you read there? And the man answers, You shall love the Lord your God, with all of your heart, and with all of your soul, and with all of your strength and with all of your mind and your neighbor, as yourself.* So, he answers by giving these two commands in the Torah, love the Lord with all of your being. And the second command is to love your neighbor. And so, then he goes on, he said to them, *You've answered right.* And he did. That was the right answer. That's the answer that you would have given back then,

what's the greatest commandment? Love the Lord with all of your heart, but the second is like unto it, love your neighbor as yourself; you've answered, right? Do this, and you will live. But he desiring to justify himself and says to Jesus, *And who is my neighbor?* And then Jesus replied, and he starts telling the story of the Good Samaritan.

So, the major point here is that Jesus is going to answer the question, Who is your neighbor? Most people think that the emphasis is on the Samaritan. But the whole parable is being told to answer a question. Who is my neighbor? And you know why? Because Jesus in his teaching confirms what the greatest commandment is, **You shall love the Lord your God with all of your being.** How do you do that?

- How do you love God **who can't you see?**
- How do you love with all of your being as you walk around all day? I love you, God. I love you. Afternoon. Oh, I love you God: Evening. Oh, I love you God: Day after day.
- How do you love God?

Now Jesus was a phenomenal rabbi. And he taught from the abstract to the concrete. Oftentimes, we bring out the abstract teaching; you bring it down to a concrete level. And in here, he does the same. How do you love God with all of your heart, love your neighbor? That's how

**you love God with all of your heart by loving your neighbor.**

That's how you do it. And so there's this vertical relationship between us and God, that is related to the horizontal, how we love each other. So, every day I can say, I love God today based on how I love my neighbor. Now the Pharisees are called to love people and they're called to be in a sense, a physician. They're those doctors in a way; they have the answers, they know the Torah. But the Pharisees have placed themselves in a position where they cannot get to the patient. They are Pharisees. It comes from the word ***Paresh***, meaning ***the separate ones***. And they are separate ones. And they take pride in the fact that they are the separate ones. But what is interesting about it is that they are separate, not because they're great, but because they needed to be separate in the Old Testament. God quarantined them, to separate them, because their level of holiness was not strong enough to withstand the influence of the neighboring nations. And so, they were in a sense, quarantined or grounded; they weren't permitted to be around certain people, because of the influence. Kind of like when I was growing up and I would say to my mom, *Can I sleep over at so and so's house?* And she says, No, *absolutely not*. And I say, *Well, don't you trust me?* And the answer is, No. I don't think that you have (if she would never say this to me), *I don't think that you can withstand the temptation.* And certainly, that's true of today. If I grew up today, my mother would say, *If those parents are gone, and that internet is on over there all night?* No, I'm not going to do that because my level of holiness is not strong enough to withstand the temptations and the influence of that internet at the age of 12, or 13. Well, that's the story of Israel. But then over time, that separateness, that being closed off, starts to become a point of pride. And they start to define their holiness by how separate they are. It'd be like in high school, my parents grounding me for a week. And my friends saying, *Can you come over to the house on Friday night? Why not? Grounded? I'm grounded, I can't be with you.* And so, it becomes this pride. And St. Thomas says that pride is this ordered self-trust. And so, the Pharisees have put themselves in a position where they can't get to the patient. They can't help those because they will become unclean. And in the story, here, we have a priest. And we have a Levi, we have this individual who was attacked by robbers. He was going down from Jerusalem to Jericho, he fell among robbers in the stripped, beaten, and departed, leaving him half dead. Now, by chance a priest was going down that road, and when he saw him, he passed by on the other side. So likewise, a Levi, when he came to the place and saw him passed by on the other side, so they passed by on the other side. Now, why would they do that? Well, the law says, In Numbers 19:11, the law says that you cannot touch a person, particularly a corpse. And it's not clear as to whether they knew that he was half dead or dead. And so, they're obeying the law. And they, they go on the other side, completely on the other side. But then it says in verse 33, *that a Samaritan as he journeyed, came to where he was. And when he saw him, he had*

148 *compassion, and went to him and bound up his wounds, pouring on oil and wine. And then he set him on*  
 149 *his own beast and brought them to an inn and took care of him. And the next day, he took out two*  
 150 *denarii and gave them to the innkeeper, saying, Take care of him. And whatever more you spend, I will*  
 151 *repay you, when I come back.* Which of these three do you think proved neighbor to the man who fell  
 152 among the robbers? *And the man said, the one who showed mercy on him? And Jesus said to him, Go,*  
 153 *and do likewise.* So, what does Jesus do here? *He reveals to the man how to love God. You have to love*  
 154 *your neighbor. Who is my neighbor? Your neighbor is the down and out one your neighbors, the one*  
 155 *that you, up till now will not go and be with your neighbor, is the one that you are shunning. Your*  
 156 *neighbor is the one who is out of reach. Your neighbor is the one who's broken. Your neighbor is the one*  
 157 *that's bleeding and in need. That's your neighbor. And that's how you show **mercy**. That's how you show*  
 158 ***compassion**. That's how you love God.* And you see this will burst the old wine skins. The law will not  
 159 permit us to do this, *you have to have a new system, a new model, new wines.* And so not only is he not  
 160 introducing something new to them that's going to break the old model, but he's also including  
 161 Samaritans. Samaritans, those are the people up north we have nothing to do with but now, you love  
 162 them. You love them, you love God. So, what we see with *the Pharisees is that the politics of holiness*  
 163 *has restricted the notion of neighbor to the Pharisees.* Let me say that again, the politics of holiness,  
 164 restricted the notion of neighbor to the Pharisees, because of their notion of holiness, their politics of  
 165 holiness, they could not show love to their neighbor. But Jesus is bringing that wall down. So now, when  
 166 Jesus shows mercy, and compassion, he says, *I desire mercy, more than sacrifice,* when he touches the  
 167 unclean, the unclean, become clean, but Jesus does not become unclean. And that's what he's calling us  
 168 to. And so, Jesus is *teaching on holiness* is once again, potent, new wine that bursts, the old wine skins  
 169 of the Pharisees, it blows them away. It's terribly shocking. You might remember from our last lesson,  
 170 Luke 5:3 - 38, *no one puts new wine into old wine skins.* So there *needs to be a change in our attitude*  
 171 *about what holiness is,* I want to make a note right there, because I have to tell you, there are times in  
 172 my life where I begin to define my holiness. Based on my separateness, that my holiness is defined, not  
 173 on loving my neighbor, and showing compassion and mercy, *holiness is defined by what I don't do,* and  
 174 who I don't hang around with, that I'm holy, because I don't go to the movies. I'm holy because I, I don't  
 175 dance or go out with girls who do. I am holy based on what I don't do and where I don't go, rather than  
 176 what I do when I can. And so, we have to ask ourselves a question. *Are our children growing up with a*  
 177 *definition of holiness that is based on what they don't do? Rather than what they do?* Is it good enough  
 178 to just stay separate? No, God has called us to love our neighbor. He's called us to be merciful and  
 179 compassionate. Why? Because that's how you love God. And if you are not loving your neighbor, then  
 180 you're not loving God. And John said this, in his epistle, at the end of the New Testament, he said, *How*  
 181 *can you say you love God who you can't see? You don't love your neighbor, your friends, when you do*  
 182 *see? How can you say that? You're hypocrite.* And so Jesus completely turns all of this around. Now,  
 183 Jesus' type of holiness I think was extremely attractive and people that are holy are attractive people.  
 184 There are people when you love, it's attractive. It can cause problems. But I think it's attractive.  
 185 You know, I think of people like Mother Teresa. Mother Teresa was a beautiful woman from Albania.  
 186 And she loved and showed mercy. And I remember a story a Dominican priest told me in Chicago, he  
 187 told me a story that changed his life. And it changed my life. When has he told me the story? He said, he  
 188 went to Calcutta, and he was doing a mission for the Sisters of Charity. And he was wearing a beautiful  
 189 white habit, the Dominican habit, he went back to his quarters, and he sat down on the bed, and he was  
 190 tired of teaching all day, and the window was open. And all of a sudden, this incredible stench, wafting  
 191 into the window. It was real. And he thought, whoa, what is that smell is terrible smell. And he thought, I  
 192 don't want my habit to smell like that. So, he got up and he's going to shut the window. And he went up  
 193 to shut the window. We looked out. And there was a man outside the window laying there with a gaping  
 194 hole in his side and maggots and he was moaning. And obviously about to die. He thought all the smell,  
 195 and he shut the window. And he went back to the sat on the bed. And a conviction came over him. I'm a  
 196 priest. Why am I ignoring this man? Just like the Good Samaritan story. Why am I ignoring this man? He

197 felt terrible. And then he heard some talk outside the window. A young girl said, *I will take care of him.*  
 198 And then an older woman said, *No, I will take care of him. I will do it.* (YG) *No, no, please go back.* (OW)  
 199 *No, I will.* And he went over there, he's curious, and he opened up the window a little bit. He looked and  
 200 there was little Mother Teresa and she was down on her knees and she had picked up this little skinny  
 201 man and rolled him into her chest. And he overheard her say, *My Jesus, my Jesus, welcome to my home.*  
 202 He said at that point, he went back on the bed and sat down and began to cry. And he said, *God make*  
 203 *me like that.* I want to be like that. Just a couple minutes later, he heard a knock at the door, and when  
 204 he opened the door there was Mother Teresa holding this man about to die and said *Father is about to*  
 205 *die. Could you bless him?* He said Yes and he took the man and rolled him into his habit, and he blessed  
 206 him. He died shortly after that. He said that woman changed my life. You know why? Because she loved  
 207 her neighbor. And when someone like this priest saw her loving God, he said, I want to be like that. And I  
 208 imagined the disciples are thinking the same thing.

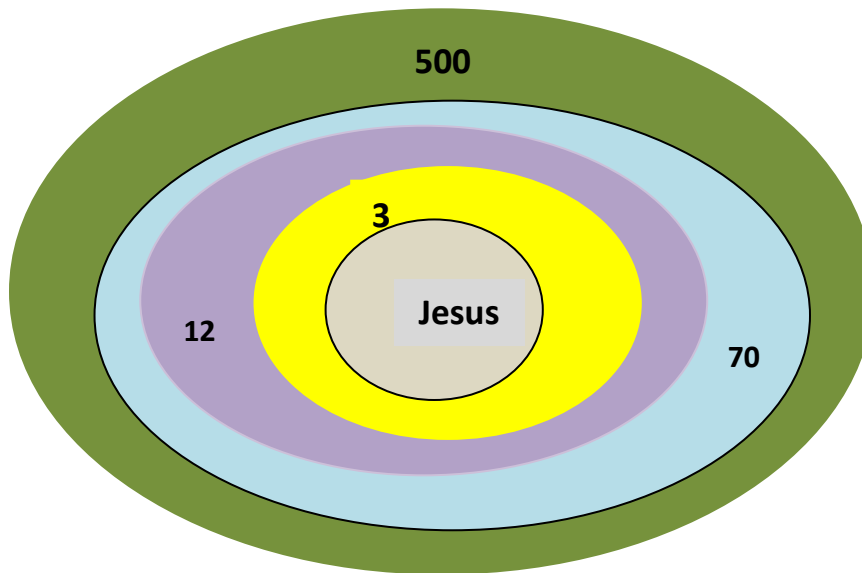
209 We want to be like that. We want to be anchored, confident. We want to be untouchable in terms of  
 210 becoming unclean. Where do you get that Lord? No doubt, Jesus' prayer life has something to do with it.  
 211 Spending time with the Father. And so naturally in chapter 11, they asked how do we pray? *Teach us*  
 212 *how to pray, Lord, teach us how to pray.* Now there's a couple of paragraphs in the Catechism that I  
 213 wanted to share with you that I think reveal the answer here about Jesus in His beautiful holiness and  
 214 loving the neighbor. Listen to what it says in paragraph CCC 1693 and this is Part Three of the Catechism:  
 215 Life in Christ. *Christ Jesus always did what was pleasing to the Father, and always lived-in perfect*  
 216 *communion with Him. Likewise, Christ's disciples are invited to live in the sight of the Father who sees in*  
 217 *secret in order to become perfect, as your heavenly Father is perfect.* So, the union that Jesus had with  
 218 his father, the Catechism tells us that Jesus invited the disciples to participate in that, to be that close to  
 219 the Father. One of my favorite paragraphs in the Catechism deals with Jesus and prayer. And it says in  
 220 paragraph 2602, *Jesus often draws apart to pray in solitude, on a mountain, preferably at night. He*  
 221 *includes all men in His prayers, for He has taken on humanity in His incarnation, and He offers them to*  
 222 *the Father, when He offers Himself.* He goes on and talk a little bit more in this paragraph. But the  
 223 paragraph ends by saying that, (speaking of Jesus), His works are His words, His WORDS and his WORKS,  
 224 words, and works - *what He said, and what He did, are the visible manifestation of His prayer in secret.*  
 225 That's powerful. So, what he said, and what he did, were a visible manifestation of something. What is  
 226 prayer, in secret? So, *everything He did, found its genesis in prayer.* We heard the Father and He saw  
 227 the Father and He simply did it. He did it. And so, *the disciples naturally are saying, will you teach us*  
 228 *how to pray,* teach us how to pray. So, he starts off in chapter 11, and he teaches them and this is a  
 229 shortened version of what we see in Matthew's Gospel in the Sermon on the Mount. But the basic idea  
 230 is there. You have two petitions to begin with. In the full Lord's Prayer,  
 231 *Our Father who art in heaven, hallowed be thy name* is before here, Father, hallowed be your name,  
 232 hallowed be your name. And then *Your kingdom come* shortened in the Luke version, in the messy  
 233 envision version you have Our Father who art in heaven, hallowed be thy name, thy kingdom come, thy  
 234 will be done. So, the first two positions really are to give God praise, and  
 235 *thy kingdom come, thy will be done.* How does God's kingdom come? His will is done? The kingdom is  
 236 where His will is carried out. The kingdom is where he rules. And so when we do His will, the kingdom  
 237 comes  
 238 *on Earth, as it is in heaven.* And then it goes on, and the rest of the petitions deal with the horizontal we  
 239 have the vertical, *hallowed be thy name, thy kingdom come, thy will be done on earth as it is in heaven.*  
 240 And then he goes into  
 241 *give us each day, our daily bread.* So, we begin to rely upon the Lord for our daily bread. Church Fathers  
 242 tell us that that daily bread has two meanings. One is our sustenance for our physical needs on a daily  
 243 basis. But number two, Eucharist, the Eucharist, the bread from heaven, give us our bread, give us our  
 244 daily, our daily bread. And here's one of those themes that keeps coming up in Jesus messianic mission.

245 Forgive us our sins, for we ourselves, forgive everyone who is indebted to us. And as Matthews version,  
246 you know, forgive us,  
247 forgive us our trespasses, as we forgive those who trespass against us, once again, the vertical is  
248 affected by the horizontal. So once again, we have this theme of release. Part of our daily prayer is we're  
249 reminded that we're called into the mission of the Messiah to release people, as Jesus releases people  
250 from bondage. We too, must release people. We must release people, we must free people when they  
251 wrong us. Why? Because we're just nice people. No, it's the mission of the Messiah. It's what he did for  
252 you. You have to do that. But I don't feel like it. Feelings have nothing to do with this. Your feelings had  
253 something to do with it, you think Jesus would have gone up on the cross? No, it's love; loving your  
254 neighbor, by releasing, loving them, allowing God's love to flow through you. Very, very powerful. Well,  
255 then, we move on from there. And in chapter 11, verse 29, Jesus gives them a sign, the sign of Jonah,  
256 when the crowds were increasing in verse 29, he began to say, *this generation is an evil generation, it*  
257 *seeks a sign, but no sign shall be given it to it, except the sign of Jonah*. That's kind of a peculiar  
258 statement, *I'm only going to give one sign, and that's the sign of Jonah*. And most people would say,  
259 well, that sign would be three days and three nights in the belly of a large fish for three days, three  
260 nights enough in the tomb. But there is a specific sign that was given to the Ninevites. Who are the  
261 Ninevites? The Assyrians. And before Assyria came (remember in the divided Kingdom in the black  
262 period, when the northern kingdom of Israel was taken by the Assyrians?), Before that happened, God  
263 sent the prophet Jonah up to a Assyria to proclaim good news to them. He didn't want to go. He didn't  
264 want to go. What is this? It's God's people going to the Gentiles. It's sort of a precursor to Peter. And  
265 the book of Acts, and the centurion. And so, Jonah goes up to Nineveh. And in chapter three and verse  
266 four, he gives a sign, you know what the sign is? *Yet 40 days, he said, and Nineveh shall be overthrown*.  
267 That's the sign - 40 days and Nineveh shall be overthrown, you got 40 days to get your act together. 40 is  
268 a number of a generation too and what happened to that generation that Jesus spoke to ? Within 40  
269 years, Jerusalem was destroyed, just like the sign that he gives them. As a sign it goes all the way back to  
270 Jonah. And this idea of reaching out to the Gentiles (because no doubt they're pushing back on this idea  
271 of Samaritans, Gentiles.), this new wine is, is too much. It's too much. And they're having a hard time  
272 dealing with that. In chapter 12, what is he doing? He gives missionary instructions in chapter 12. He's  
273 sending His disciples out. And imagine yourself in the story, you're a disciple, not just a believer, but  
274 you're a disciple of Jesus Christ, he's going to send you out. But before he sends you out, he gives you  
275 missionary instructions. And by the way, he does this in Matthew's Gospel, he gives them instructions.  
276 And he says to them, in verse 22, and I imagine that he says this because he's already told him about  
277 Jonah and no doubt Jonah was afraid to go to Nineveh. And he gives them instructions. And he says in  
278 verse 22, *Don't be anxious*. Don't be anxious, don't be fearful, or afraid. He is sending them out *as sheep*  
279 *among wolves*. Don't be afraid. And that's one of the things that we really have to deal with, isn't it in  
280 our own lives. If I stood up here and said, *You must go out and do the works of Jesus and proclaim the*  
281 *gospel and love the unlovable and love your neighbor*. People will say, *but I'm afraid*. He says, *Don't be*  
282 *afraid. Don't be afraid. Don't be afraid*, don't be anxious about clothing, about what you're going to  
283 wear and all of these things. Gentiles worry about these things. And then he gives examples of how from  
284 nature he is taking care of the birds. This is all going to be burned up. Trust your father, get on with the  
285 mission, seek His kingdom first. Chapter 13. He goes on with parables demonstrating these concepts.  
286 And he says in chapter 13, verses 22 - 30, very, very powerful. It talks about the narrow door. And this is  
287 on the heels of parables about the mustard seed, the parable of the barren fig tree. It says in verse 22,  
288 *He went on his way to towns and villages, teaching and journey toward Jerusalem. And someone said to*  
289 *him, Lord, will those who are saved be few. And he said to them, strive to enter by the narrow gate, the*  
290 *door, for many I tell, you will seek to enter and will not be able, when once the householder has risen up*  
291 *and shut the door, you will begin to stand outside, and to knock at the door saying, Lord, open to us*. This  
292 you taught in our streets. We've heard your tapes. My wife bought all of your books. But he will say, I  
293 tell you, I do not know where you come from, Depart from me all you workers of iniquity. So, they're

294 basically saying, Hey, we saw you we went we heard. But remember what we talked about earlier. And  
295 I'm talking about just hearing and about doing, being disciples. There you will be sad and gnashing of  
296 teeth. When you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, you  
297 yourselves thrust out. Men will come from East, West, from north and south and sit at a table in the  
298 kingdom of God. And behold, some will be first and some will be last, who will be last. And then in  
299 chapter 14, he talks about the wedding feast, behavior at the wedding feast. He says, When you come,  
300 don't take the best position, you're probably going to be embarrassed when you're asked to move. But  
301 take the lowly position, humility in the kingdom of God. And it's a beautiful story here. And I'll tell you,  
302 for those of you that have had kids, that got married, and you held a wedding feast and you invited  
303 people to come to the wedding piece, maybe they didn't come. Maybe you heard all kinds of reasons  
304 why they didn't come to the wedding. And sometimes there's really good reasons, but people can come  
305 up with some funny reasons likewise in the kingdom of heaven. Jesus has invited us to this intimate  
306 banquet, but there's all kinds of excuses, I bought property, I got to go tend to it, I have a new ox, I got  
307 to tend to that. That's my job, I got a job to do, hey, got to put bread on the table. I got a new wife. You  
308 know, all kinds of reasons. And what does the host do? He says, fine. I invited people to the feast, they  
309 decided not to come, open it up to everybody. Open it up to everyone in the highways and the byways,  
310 those who are disenfranchised, those who are out and about, in the gutters and invite them all. And  
311 that's what happens in chapter 14 is the invite some, the poor, the maimed, the lame, the blind, all  
312 came in,  
313 and they had something in common. They couldn't repay because they cannot repay you, you will be  
314 repaid at the resurrection of the just. So we don't invite people based on their ability to bless us back,  
315 you will be blessed. You will be paid at the resurrection. But we're the people that invites the  
316 disenfranchised. And so, we have to ask ourselves, what does our invitation to our lifestyle look like?  
317 Who do we give access to in our life? Who do we give the time of day to in our life? Is it really a tight  
318 list? Is it really just those who are like us? Or are we really to love our neighbors when everyone else  
319 doesn't do anything to touch? Not want to touch me at all. Or number one time I was on an airplane.  
320 And there was a man who was in a wheelchair. And he was a very, very large man. And he was very hot.  
321 And it looked like he was very unkempt. And I saw the little flight attendant trying to help him. And I was  
322 kind of keeping my eyes away, hoping she wouldn't look at me. And they needed to be lifted up and put  
323 into a seat. I didn't want anything to do it. I didn't want my seat to smell. She looked at me with a slight  
324 look of my sister. And I got up and wrapped my arms around that man I lifted with her and we were able  
325 to get them in a seat. And as I sat through the rest of the flight looking at him a couple rows ahead of  
326 me, God put this incredible love for him. Because I didn't see him as a man who would inconvenience  
327 me but of a man that I had the opportunity to love. It seems it says chapter 14 and verse 25. Jesus really  
328 lays it down when he talks about the cost of discipleship, the cost of discipleship? What does it mean to  
329 follow Christ? What does it mean to follow Christ, it means that we have to pick up our cross and follow  
330 Him? We need to pick up our cross and follow Jesus Christ. Back in one place, he says that using  
331 hyperbole. And he talks about you have to hate your mother, father, brother, sister, in comparison to  
332 loving Christ. Now he doesn't call us to hate our parents. How do we know that? Well, because he  
333 commands us to love and respect them. So he cannot contradict himself there. So it's hyperbole. And  
334 he's saying in comparison to the love I have, you would hate these people. But he tells us that we must  
335 pick up our cross and follow Christ. In other words, the cost of discipleship is picking up our cross and  
336 walking the way Christ walk. The cross is the instrument of death, the Roman instrument of death is  
337 where we die to ourselves. And so part of discipleship is you're going to suffer. But not just for suffering  
338 sake, you're going to suffer. But that suffering will be a participation in the mission of the Messiah. You'll  
339 pick up your cross. I love what Paul said to the Colossians 1:24 in chapter He said, *I rejoice in my*  
340 *suffering. I would say, Paul, you're a little off right there.* I rejoice in my suffering for your sake. And I fill  
341 up in my body, that which is lacking in the sufferings of Christ. Now John Paul II asked, in his  
342 documents, I'll defer to *SALVIFICI DOLORIS* on the meaning of human suffering. He asked that question,

343 *what could be lacking in Christ suffering?* His answer, *Nothing. But that you might come to know the love*  
344 *of Christ. He has made room in his suffering, for you to participate, and there will be suffering in this*  
345 *world. But if you will join your suffering and united to Christ and lift, be lifted up, he will change your*  
346 *suffering, not in some psychological way. But in reality, he changes your suffering, and makes it valuable,*  
347 *and you can apply it to people. And you have a particle, a small particle of God's infinite treasury of*  
348 *redemptive suffering.* You have a part to play, and you can even apply it to your children and your loved  
349 ones. That's discipleship. Discipleship is when you suffer, we don't complain. We offer it up and we walk  
350 the way of love. And what do we do when we suffering? We offer it up. We love our neighbor. We love  
351 our neighbors. So, I'm going to say I don't ever get a chance to love my neighbor? I'm not around  
352 people. Do you suffer? You can love your neighbor, by offering up you're suffering. And that in chapter  
353 15, he tells three parables of last things and the most popular of them all is the **prodigal son**, the older  
354 son, you know that story. In chapter 15, you have two sons. You have an older son and a younger son,  
355 the younger son comes to his father, and he says, *Father, I want my inheritance.* Now, you never asked  
356 for your inheritance. When your father's alive you only get it when he's dead. And if you ask for when  
357 he's alive, it's tantamount to saying, *drop dead. I don't need you drop dead. I just want your money,* very  
358 hurtful. And it happens. He gave His Son the money; he went away to a foreign country and squandered  
359 everything. And then when he was empty, he came to his senses. And he said, my father has servants.  
360 They're better off than me. I'm even eating the pods from the pigs. I'm going to go and return to my  
361 father, be better for me to be a servant. I'm certainly not going to be accepted as a son. And so, as he  
362 repented and turned around and began to go back to his father, but did he know his father was making  
363 his way towards the son. And he pulled up his clothing and ran to his son, which is undignified, and he  
364 embraces his son and gives them a ring, and kills the fatted calf, holds a feast. The older brother is really  
365 bummed. *You didn't do this for me.* And the older brother didn't understand the love of the Father. He  
366 said, *Son, this was always here for you.* And so, the older brother doesn't understand the love of the  
367 Father. And that older brother could represent those Pharisees, those leaders who don't understand  
368 why suddenly these Gentiles are coming in, they went away, they squandered everything. They haven't  
369 been following you. I've been here the whole time. We built a Temple; we did this and that. And Jesus  
370 said, *it was all yours. You misunderstood me.* Just like the younger brother misunderstood, but he  
371 returned. And then we end in Luke 19. And we have the great story of Zacchaeus in Jericho. And Jesus  
372 coming and saying that he has to come down and going to have dinner at your house tonight, salvation  
373 has come to your house, yes, a tax collector. So, here's Jesus, once again, reaching out to the tax  
374 collectors and sinners, the prostitutes. So, on the journey, just to recap where we've been on the  
375 journey, - themes, holiness, and release, the mission of the Messiah, the vertical, related to the  
376 horizontal. What God does for us, is what we do for others, that's being a disciple. Being a disciple has  
377 very little to do with just believing correctly. But it has everything to do with doing what the Messiah  
378 did. That's the theme of this lesson, as he makes his way to Jerusalem. And he's preparing them for that  
379 greatest act of love the world has ever known. And that is to give his life for his friends, to all do the  
380 ultimate deed in loving the neighbor, lay down his life for those who don't deserve it. And for those who  
381 are on their way to hell, and dying for them, even when they're in their sins. The kingdom of darkness is  
382 subject to this powerful new wine, either we change to contain it or there will be a burst. My suggestion  
383 is that we change and that we begin to follow the Messiah, and that our understanding of reality grows.  
384 And our scope is not only temporal, but eternal. What's at stake are the souls of men and women. God  
385 has called us to enter into His mission. Our next lesson will enter Jerusalem for that Passion Week,  
386 In the name of the Father and the Son and the Holy Spirit. Jesus, we love you. Lord, it's our desire to  
387 follow you. Help us to do that, Lord, help our unbelief and help our laziness and help us Lord, follow you,  
388 to trust you and to walk in this power that you've given us. Lord, be glorified in all that we do. We pray  
389 this in Jesus' name. Amen. In the name of the Father, Son and the Holy Spirit.

391  
392



Jesus began His Church with 3,  
then 12, then 70, then  
500...then to all the world.

### THIRD WAVE

Witness: ENDS of the EARTH

- Paul's 3 missionary journeys
- Council of Jerusalem (AD 49)
- John's apocalypse (AD 68)

### SECOND WAVE

Witness in JUDEA/SAMARIA

- Saul's conversion (AD 33/34)
- Peter's Vision
- Peter's arrest/deliverance

### FIRST WAVE

Witness in Jerusalem

- Pentecost (AD 33)
- Choosing the seven
- Stephen is martyred

