

Series introduction: The Others

Hebrews 11:1-40

By Faith We Understand

1 Now faith is the substance of things hoped for, the evidence of things not seen. **2** For by it the elders obtained a good testimony.

3 By faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which are visible.

Faith at the Dawn of History (4-7: Abel, Enoch, and Noah)

Faithful Abraham and The Heavenly Hope (8-16: Abraham and Sarah)

The Faith of the Patriarchs (17-22: Abraham, Isaac, Jacob, and Joseph)

The Faith of Moses (23-29: Moses)

By Faith They Overcame

30 By faith the walls of Jericho fell down after they were encircled for seven days. **31** By faith the harlot Rahab did not perish with those who did not believe, when she had received the spies with peace.

32 And what more shall I say? For the time would fail me to tell of Gideon and Barak and Samson and Jephthah, also of David and Samuel and the prophets: **33** who through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions, **34** quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, became valiant in battle, turned to flight the armies of the aliens. **35** Women received their dead raised to life again.

Others were tortured, not accepting deliverance, that they might obtain a better resurrection. **36** Still others had trial of mockings and scourgings, yes, and of chains and imprisonment. **37** They were stoned, they were sawn in two, were tempted, were slain with the sword. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented— **38** of whom the world was not worthy. They wandered in deserts and mountains, *in dens and caves of the earth.*

39 And all these, having obtained a good testimony through faith, did not receive the promise, **40** God having provided something better for us, that they should not be made perfect apart from us.

What were the names of the others? The Bible does not tell us. I came to the conclusion many years ago that I would never be famous. When I die, CNN will most likely not report on it. I will be among the billions who have died before and will be forgotten. I will be an 'other.'

However, the 'others,' in Scripture are the most fascinating people. Without them, many of the stories in the Bible would never be possible. In addition, there are far more others than famous people. The odds are in your favor that you will be an unnamed other too.

For the past two weeks, we have looked at the stories of the others. Stories you probably did not learn about in Sunday school, but stories that are critical to understanding the narrative of the Scriptures and seeing how we fit into it.

We looked at those that faithfully serve behind the scenes to support and uphold leaders—the rope holders. That was fun to teach—people that are faithful and are where they are supposed to be doing what they are supposed to be doing.

We looked at the Levite's concubine and what happens when someone fails to hold the proverbial rope for an unnamed other. That was hard to teach and hard to listen to. It was a grim reminder about what happens when we are apathetic toward our calling.

Tonight, we finish this three-week series by looking at Jesus' seventy other disciples.

THE SEVENTY OTHERS

Lives of Anonymity

Luke 10:1-24

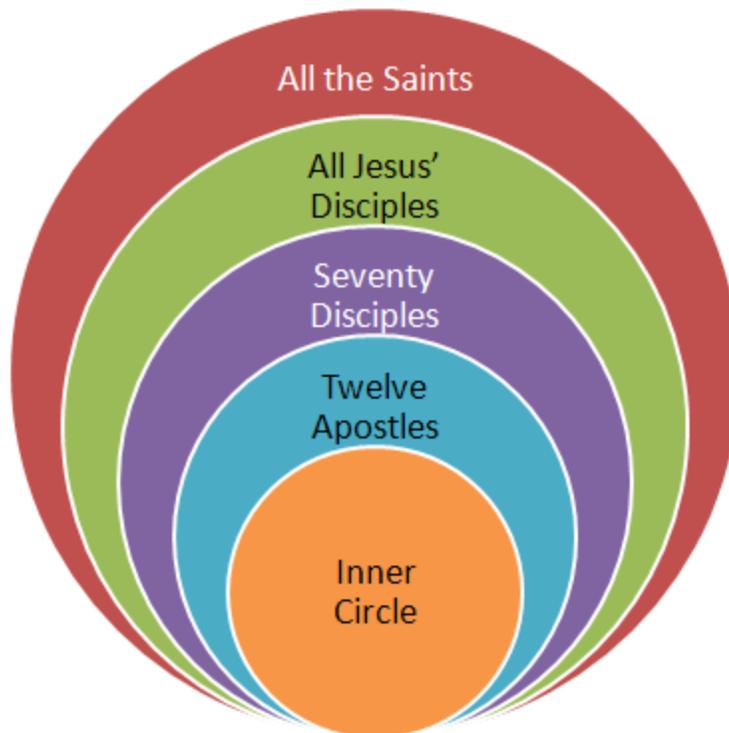
Preview

Do you have a best friend? Do you have a group of best friends? Do you have people that you have made a conscious decision to do life with more than certain other people?

Most people live their lives this way—with close friends who are very dear to them. Many of you have chosen to live your lives this way with others who are in this room. It is a beautiful thing to watch—lives lived in the same direction.

Jesus was like that. He had people that were closer to Him than others were. Do not misunderstand me—He loved everyone, but He was closer to some than to others.

We can see this in a variety of places in the New Testament, but to summarize it, I created this graphic of concentric circles. We will start from the inside and work our way to the outside.



Most of us forget about those unnamed 70 mentioned in [Luke 10](#). They are easy to overlook. We have four Gospels, but Luke is the only author who mentions these 70 disciples—and we do not even know their names—but they were critical in preparing people for Jesus' visits.

Read & Explain (What does it mean?): Luke 10:1-24 (Author = Luke)

The Seventy Sent Out

1 After these things the Lord appointed seventy others also [Almost every Bible commentator labors over the fact that this should be, 'seventy others,' and not, 'other seventy.' They collectively feel that, 'other seventy,' implies there was more than one group of seventy when in fact there was only one group of seventy. The, 'other,' part is meant to distinguish this group from the 12 apostles. It literally means, 'others of a different kind.'" **What were there names?** We do not know. It is not important that they were famous—it is important that Jesus is famous.], **and sent them two by two before His face into every city and place where He Himself was about to go** [they were plowing the fields]. **2 Then He said to them** [to the seventy], **"The harvest truly is great, but the laborers are few; therefore pray the Lord of the harvest to send out laborers into His harvest. 3 Go your way; behold, I send you out as lambs among wolves. 4 Carry neither money bag, knapsack, nor sandals; and greet no one along the road. 5 But whatever house you enter, first say, 'Peace to this house.' 6 And if a son of peace is there, your peace will rest on it; if not, it will return to you. 7 And remain in the same house, eating and drinking such things as they give, for the laborer is worthy of his wages. Do not go**

from house to house. **8** Whatever city you enter, and they receive you, eat such things as are set before you. **9** And heal the sick there, and say to them, 'The kingdom of God has come near to you.' **10** But whatever city you enter, and they do not receive you, go out into its streets and say, **11** 'The very dust of your city which clings to us we wipe off against you. Nevertheless know this, that the kingdom of God has come near you.' **12** But I say to you that it will be more tolerable in that Day for Sodom than for that city.

Woe to the Impenitent Cities

13 "Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. **14** But it will be more tolerable for Tyre and Sidon at the judgment than for you. **15** And you, Capernaum, who are exalted to heaven, will be brought down to Hades. **16** He who hears you hears Me, he who rejects you rejects Me, and he who rejects Me rejects Him who sent Me." [And they went out and were obedient]

The Seventy Return with Joy

17 Then the seventy returned with joy [when I focus on Jesus' fame, joy is the result], saying, "Lord, even the demons are subject to us in Your name."

18 And He said to them, "I saw Satan fall like lightning from heaven. **19** Behold, I give you the authority to trample on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you. **20** Nevertheless do not rejoice in this, that the spirits are subject to you, but rather rejoice because your names are written in heaven."

Jesus Rejoices in the Spirit

21 In that hour Jesus rejoiced in the Spirit [This is the only time this phrase appears in Scripture—Jesus got happy because of His nameless disciples. Not one time in Scripture does it say that Jesus ever got happy because of something Peter or James or John did.] and said, "I thank You, Father, Lord of heaven and earth, that You have hidden these things from the wise and prudent and revealed them to babes. Even so, Father, for so it seemed good in Your sight. **22** All things have been delivered to Me by My Father, and no one knows who the Son is except the Father, and who the Father is except the Son, and the one to whom the Son wills to reveal Him."

23 Then He turned to His disciples and said privately, "Blessed are the eyes which see the things you see; **24** for I tell you that many prophets and kings have desired to see what you see, and have not seen it, and to hear what you hear, and have not heard it."

Without their faithfulness, we would not have Jesus' wonderful directions for all those who spread the Gospel.

How do we go forward with the gospel? (from David Guzik)

1. **The harvest truly is great:** We do the work knowing how big the job is.
2. **The laborers are few:** We do the work knowing that we have a key job.
3. **Pray the Lord of the harvest:** We do the work with a lot of prayer.
4. **Go your way:** We are to actually go and do the work.
5. **As lambs among wolves:** We do the work making ourselves vulnerable, letting God be our strength.
6. **Carry neither:** We do the work without reliance upon anything except the gospel and power of God.
7. **Greet no one:** We do the work not allowing social obligations to hinder our work.
8. **Whatever house you enter:** We do the work expecting that God will bring help and provision.
9. **Eating and drinking such things as they give:** We do the work not being hung up on minor points.
10. **Heal the sick:** We do the work looking to minister to the whole person with the power of God.
11. **Say to them, 'The kingdom of God has come near to you':** We do the work preaching that the King and His kingdom are here.
12. **But whatever city you enter, and they do not receive you, go out into its streets:** As we do the work, we don't waste our time on those who are rejecting the gospel.
13. **He who hears you hears Me, he who rejects you rejects Me:** We do the work remembering whom we represent.
14. **The seventy returned with joy:** We do the work expecting God to do more than we expect.
15. **Jesus rejoiced in the Spirit:** We do the work knowing that Jesus has so much joy when we do His work.

Why 70? (International Standard Bible Encyclopedia)

Commentators have sought parallels in the seventy elders chosen to assist Moses (Numbers 11) and suppose that Jesus was incidentally indicating Himself as the “prophet like unto **Moses**” whom God would raise up.

Again, the Jews popularly reckoned the “number of the nations of the earth” at seventy (compare Genesis 10), and some have supposed Jesus to be thus indicating that His gospel is **universal**.

Tradition names several of them and identifies them with disciples active after Pentecost. While it is probable that some of these were witnesses later, the tradition is worthless in details. The mission of these and the reason assigned for their appointment are essentially the same as in the case of the Twelve. Jesus is now completing His last popular campaign in preaching and introducing the kingdom of heaven. . . He found seventy such now as He would find a hundred and twenty such after His ascension (Acts 1:15).

Why two by two?

1. **Deuteronomy 19:15: One witness shall not rise against a man concerning any iniquity or any sin that he commits; by the mouth of two or three witnesses the matter shall be established.**
2. To show them how to get along and minister at the same time
3. **Adam Clarke: comfort and support each other in their difficult labour**

Application (What is the point?)

1. We (Stuart Heights Baptist Church) are not the **entire** body of Christ. Jesus has disciples all over the place.
2. Jesus' **fame** is more important than any other's fame

Personalization (What do I do with that?)

1. Encourage the **others** when you see them
2. Make **Jesus** famous—He is the only One that is glorious!