

# Every Saint Sent

## Directives

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### Introduction

#### The Text

<sup>1</sup> And he called the twelve together and gave them power and authority over all demons and to cure diseases, <sup>2</sup> and he sent them out to proclaim the kingdom of God and to heal. <sup>3</sup> And he said to them, “Take nothing for your journey, no staff, nor bag, nor bread, nor money; and do not have two tunics. <sup>4</sup> And whatever house you enter, stay there, and from there depart. <sup>5</sup> And wherever they do not receive you, when you leave that town shake off the dust from your feet as a testimony against them.” <sup>6</sup> And they departed and went through the villages, preaching the gospel and healing everywhere. (Luke 9:1–6)

#### Preparatives, Objectives, and Directives

- A. We come now to our fifth week in this glorious text. In these verses we’ve discovered the profound reality that Jesus is sending out, not only the Twelve, but the church in general—you and I, to live on mission for Him in the world: Every Saint Sent.
1. In [vv. 1-2a](#) we saw what I called Preparatives—the prerequisites involved in the making of such missionaries: namely, we must be (1) Called; (2) Given; and (3) Sent.
  2. Then in [v. 2b](#) we spent a good deal of time looking at what I called Objectives—the stuff that Jesus actually sends us out as missionaries to do: namely, (1) To proclaim the kingdom of God; and (2) To heal—or, as we’ve been putting it: (1) To share The Story (ministry of word); and (2) To show The Story (ministry of deed).
  3. And now, this morning, in [vv. 3-5](#) we come to what I would call Directives—the particular instructions Christ gives the twelve Apostles concerning their upcoming mission.
    - a. And, while these Directives are given specifically to the Twelve, from them we can, in fact, extrapolate principles and find guidance even for our own mission here today.
- B. I see three Directives in particular, moving verse by verse: (1) Take Nothing ([v. 3](#)); (2) Stay There ([v. 4](#)); and (3) Shake Off ([v. 5](#)).

### (1) Take Nothing (v. 3)

#### Letting Go of Contingency

- A. Look at [v. 3](#) again: “And he said to them, “Take nothing for your journey, no staff [a stick used to aid in walking and also to fend off robbers], nor bag [traveler’s bag], nor bread, nor money; and do not have two tunics [a long garment worn under the cloak and next to the skin].”

- B. If you look closely at this directive here, we're not just talking about secondary, non-essentials, like: "Don't bring along your blow dryer, or your body pillow, or whatever." We're talking about stuff a person needs to survive.
  - 1. And He says, "Yeah, I'm going to ask you to leave that back here with Me. Just go."
- C. The type A among us are instantly wiggling out at this point, right? This sounds like a horrible idea. This is so irresponsible. When I go on a trip, I'm doing all the research, I'm working out the itinerary. If things get off course, I've got a contingency plan. If things get really nutty, I've even got a contingency plan for my contingency plan. I'm ready for this trip.
  - 1. And it's right there in the midst of all our planning that Jesus pushes in, in effect, and says: "Stop all that for now. I just want you to go."
- D. Now why does He do that? What's He getting at here?
  - 1. Two things I'll bring out in particular. I think He's trying to establish in the hearts of His disciples at the outset of their ministry both a sense of: (1) Urgency; and (2) Dependency.

## (1) Urgency

- A. The mission is urgent. No earthly concern ought to get in the way. "Leave your bag, leave your bread, leave your money . . . there is nothing more important than bringing the gospel to a world in need. Nothing!"
- B. Think of a time in your life when something was so urgent for you, you just had to leave all your stuff behind and run for it.
  - 1. Maybe it was the night your water broke 3 weeks before your due date. Husband's pacing the floor: "We don't have the baby room ready. We don't have the hospital bag packed. We don't have any newborn diapers in the house—I was just about to go to Costco. Heck, we don't even have a name for the child yet. But I'm not about to deliver this thing myself here in our living room. I'm going to get all queasy, pass out, and end up in the hospital myself. This is urgent. Get in the car. Let's go!"
  - 2. On a less humorous note, is this not the sort of thing that many of our family and friends in northern and now southern California have been facing with these fires? Unprecedented stuff on all sides of our state right now. Fires energized by the Santa Ana winds devouring the hillside at rates up to a football field per second. When that's rolling towards your place, are you packing a suitcase, maybe gathering a few snacks before you hit the road? No way. You might've even had a big bundle of cash stashed under your bed, but I'm going to let that go up in flames before I do. "Let's get out of here. This is urgent."
- C. And this is the sort of thing Jesus is trying to get at here with His disciples. "This mission isn't a vacation. It's an emergency. It's urgent. Get the news out. My God will take care of you as you go. Just go!"

- D. This, then, begs the question for us: Do we feel like this whole evangelism thing is urgent?
1. We must face the fact that we often don't. We don't feel like the water broke at Calvary and judgment is coming quickly for the world. We don't feel like the Santa Anas are pushing fire towards our neighborhood and the wrath of God is coming for the unrepentant.
  2. We're not sure we believe what Paul says in 1 Cor 7:29-31: " <sup>29</sup> the appointed time has grown very short. From now on, let those who have wives live as though they had none, <sup>30</sup> and those who mourn as though they were not mourning, and those who rejoice as though they were not rejoicing, and those who buy as though they had no goods, <sup>31</sup> and those who deal with the world as though they had no dealings with it. For the present form of this world is passing away."
    - a. He's not saying that we don't love our wives, or buy things from the store, or have jobs. He's saying that whatever we do in this present age we do with an awareness that the time is short, that the things of this world are temporary, and that we've been put by Christ on a mission so much more significant than anything else we could give our time to.
      - i. He's saying: "This is urgent." And that's what Jesus is saying back in our text. Do we believe that it is? Do we live like it is?

## (2) Dependency

- A. But He's trying to teach us more here as well. He's trying to teach us dependency—dependency on God alone. "Take nothing . . . because My Father will provide everything. He has His eye on you. He will care for you."
- B. If we're honest, our plans and contingency plans are not always written up in good faith. A lot of times it's quite the opposite. We plan and prepare so that we don't have to depend on God. We know how it's going to go. We've got our bags packed, our places lined up, our money set aside, our food accounted for.
  1. We'll only really have to depend on God if things go horribly wrong—then maybe we'll pray, or, if it gets really out of hand, we'll fast. But, otherwise, we've got this.
- C. I suppose in some ways this exposes the fact that we are often not sure He'll be there for us when we need Him. Yeah, we read the stories about water from a rock and bread from heaven, but do we really believe He can do that sort of thing for us today? Really?
  1. Imagine the freedom if you did? Imagine the freedom to go and give yourself to things that really matter. Instead, we often end up so enslaved to the stuff of this world. We labor to get it and then once we get it we worry ourselves sick trying to keep it. Whatever it is—money, a house, a job, a spouse, health.
    - a. What if we really believed God was taking care of all that so we can focus on Him and use all the stuff He gives us—the job, the marriage, the money, or whatever—to serve the grander mission?!

- D. This is the sort of thing Jesus is getting at here. He wants to embed deep in the hearts of His disciples an awareness that God will take care of them so they can be free to live for Him.
- E. What Jesus is after implicitly here is what He will state so plainly later: “<sup>28b</sup> O you of little faith!<sup>29</sup> . . . [D]o not seek what you are to eat and what you are to drink, nor be worried.<sup>30</sup> For all the nations of the world seek after these things, and your Father knows that you need them.<sup>31</sup> Instead, seek his kingdom, and these things will be added to you.<sup>32</sup> Fear not, little flock, for it is your Father’s good pleasure to give you the kingdom” (Luke 12:28b–32).
- F. And do you know what? As we risk for Him, in dependence on Him, He will be faithful.
  - 1. I love this. Jesus, later in [Luke 22](#), will have a discussion with His disciples about this earlier mission trip here in our text: “‘When I sent you out with no moneybag or knapsack or sandals, did you lack anything?’ They said, ‘Nothing.’” (v. 35). “We took nothing, but we lacked nothing. Because our Father provides.” Dependency.

## (2) Stay There (v. 4)

### Mooching or Blessing?

- A. Now as we move towards this second Directive, interestingly, we come to find that God is actually planning to provide for these disciples by means of the very people He is sending them to reach.
  - 1. Look again at v. 4: “And whatever house you enter, stay there, and from there depart.”
    - a. So these missionaries have nothing, they need everything, and it seems they are to kind of mooch onto the one family that initially receives them. If they let you in, “stay there.”
- B. We have to admit this seems strange to us, right? I just wouldn’t try this around here. “Hi, my name is Nick, I’m a Christian on mission for Jesus. Would you mind if I share a little bit about Him with you? O really, awesome, man. Well, maybe while I’m grabbing my Bible and stuff you could go make me a sandwich? And you might want to put some fresh sheets on that bed in the guest room because I’m thinking I’ll be staying the night.” That’s just not going to go well here in Silicon Valley.
- C. But there are a few things we’ve got to understand if we’re going to make sense of this:
  - 1. First of all, for the Jew this wouldn’t be all that weird. This would be relatively normal. Jewish travelers often depended on their fellow Jews for hospitality, and it was quite customary for it to be extended to them.
  - 2. Secondly, we need to see what Jesus is trying to develop in His disciples here. Because they come with nothing, they come vulnerable, in need. They are forced, in a sense, to open their hearts and lives up to others. Yes, they come boldly in the power of the Spirit, but they also come humbly in need of hospitality and daily bread.

- a. They are forced to admit their shared humanity, which is actually quite vital in evangelism. They are not above, but alongside those they are trying to reach.
- 3. But then, finally, beyond this, the sort of relationship that could be developed here by lingering with a person in their place becomes the context not where, ultimately, I expect you to serve me, but where I get to serve you.
  - a. This is where the disciples get to know the people's stories. This is how they come in with that word and deed ministry we've been talking about—getting to know your story so I can more meaningfully share The Story with you and show it to you in the way I pray and act the miracle. This is how I learn the best way to bring the gospel to you. This is how I learn where you hurt and need to be healed.
- D. So, yes I am receiving hospitality and provision from you, but, ultimately, my goal isn't to mooch off of you, it's to bless you.

## The Relational Context of Our Evangelistic Encounters

- A. So Jesus, it seems, puts around the whole evangelistic encounter this relational context. "You're going to be vulnerable and need these people, you're going to live with these people, you're going to minister to these people. You're going to be a part of the neighborhood, the village, the town."
  - 1. As one commentator writes: "The gospel is rightly propagated not by campaigning, crusading, or conquering, but within a context of relationships defined by mutual trust and sharing" (PNTC).
- B. What we see here, then, is that, for Jesus, relationship is to stand both on the front and the back end of our evangelism.
  - 1. On the front end, this is not just a hit-and-run kind of thing—drop a gospel bomb and run for shelter. This is come on in and stay a while. We put ourselves in position to actually get to know the people we are trying to reach.
  - 2. On the back end, when a person is interested and even comes to faith in Christ, we are not done with them. We don't just move on, mission accomplished. The Great Commission is not go and make converts. It is go and make disciples. So we linger longer, teaching them all that Jesus says and what it looks like to follow Him.
- C. So Jesus here rightly sets our evangelism within a relational context: "Stay there." And I wonder, are you doing this with anyone?
  - 1. Do you have any front end relationships—any unbelievers you are pursuing with the love of Christ?
  - 2. Do you have any back end relationships—young believers you are pouring into to help them grow more and more as disciples of Christ?

## (3) Shake Off (v. 5)

## A Vivid Display of God's Judgment

- A. But it's not always going to go well for us in this, right? Sometimes we try to develop relationships, to meaningfully share and show the gospel, and people won't have it.
1. That's what we are reminded of as we come to the third Directive found there in v. 5: "And wherever they do not receive you, when you leave that town shake off the dust from your feet as a testimony against them."
- B. Let's be clear. When Jesus says, "Shake it off" here, He's not talking about the sort of thing someone like Taylor Swift is singing about. We got rejected, it's hard, but we'll get over it and move on. We'll shake it off. That's not what Jesus talking about here.
1. The shaking off of dust from the disciples' feet is a vivid way of displaying God's judgment against the Jewish town that is rejecting their Messiah. It is a severe and sobering thing.
- C. Let me read you from one commentator on this: "There was a rabbinic idea that the dust of Gentile lands carried defilement, and strict Jews are said to have removed it from their shoes whenever they returned to Palestine from abroad. [In v. 5] [t]he disciples' shaking of the dust from their feet was a testimony against [not Gentiles, but fellow Jews]. It declared in symbol that Israelites who rejected the kingdom were no better than the Gentiles. They did not belong to the people of God" (TNTC).
1. Did you hear that? They are saying in symbol what Jesus would say clearly later: " <sup>34</sup> O Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often would I have gathered your children together as a hen gathers her brood under her wings, and you were not willing! <sup>35a</sup> Behold, your house is forsaken." (Luke 13:34–35a).
    - a. Here is the outworking of what Paul would write in Rom 9:6: "[N]ot all who are descended from Israel belong to Israel." Ethnicity doesn't save you. Faith in the Messiah does. If you reject Him, I don't care if you're a Jew . . . you're a Gentile.

## A Testing of Allegiances

- A. Here's where we come to a massive test of our allegiances, do we not?
1. And we start to feel what Simeon prophesied over the newborn Jesus back in the temple: "Behold, this child is appointed for the fall and rising of many in Israel, and for a sign that is opposed <sup>35</sup> . . ., so that thoughts from many hearts may be revealed" (Luke 2:34–35).
    - a. Yes, Christ has come to bring peace and reconciliation, but He will divide as well.
- B. And we have to decide on which side of the dividing line we will stand.
1. Am I going with Jesus on this even though it makes life hard at times, and it offends people at times, and it may very well cost me my life?

- a. Or am I going to tap out on this Christian thing and dilute and distort the message until it fits your liking, until it's no longer offensive, until it's no longer the gospel and I'm no longer really a Christian or missionary at all?

## A Strange Comfort

- A. Can I just say one last thing on this? There's actually a strange comfort we should take in this third Directive. I'd put it like this: As a Christian, you've been commissioned, but you're not on commission. Do you know where I'm going with this?
  1. Someone who's on commission is like the guy who works in the department store in the mall or whatever. If you don't sell that toaster, that refrigerator, that thighmaster or whatever, you don't get paid. You get base salary, but if you want anything more, you're on commission. You've got to close the deal, make the sale.
- B. That's not how this whole evangelism thing works. Jesus just names it for us up front: not everyone is going to respond. It's sad, it's troubling, but I just want you to know: It's not your fault.
  1. "I'm not more happy with you when you close the deal and less happy with you when you don't. Often it's your faithfulness even in the face of rejection that pleases Me more than anything. You've been commissioned, but you're not on commission."

## Conclusion

- A. So how are you doing in all of this? Am I the only one who looks at this list and goes: "Man, I'm blowing it. I struggle to see the urgency—I get distracted with so many things. I struggle to trust Him with my life. I'm not all that great at relationships—I keep my distance; or, if I do get close, I get scared to say stuff about Jesus. I'm not always fearing God alone, living for Him, on His side. I see the faces of men and I get worked up."
  1. So what now? Well, certainly, I'm not trying to manhandle us into obedience. That never works.
- B. The only thing that works is holding out before us the only Man who was perfectly obedient on our behalf, the One who is committed to renewing us into His own image by His Spirit. That I can do.
  1. Consider Christmas. Jesus left it all. He took nothing with Him. He didn't show up there in Bethlehem with even a pocketful of heaven's treasure. He had nothing. He was naked, humbled, with the animals.
  2. And He stayed awhile didn't He? He came in close. This wasn't a heavenly drive-by, He came and kicked up His feet. He did life with us in the dirt and the grime of a fallen world. He ate and drank, He laughed and cried, He worked and rested. He moved into our stories and backed us into The Story. He loves us so much!
  3. But He loves His Father more. Even in our rejection and pressure that He be something else, something more to our liking, He stayed the course of His Dad. He would uphold the honor of God even at the cost of His life.

- a. Because that's what we needed most. We just didn't know it. We need forgiveness, the forgiveness of sin, for all the ways we don't take God seriously, don't trust, don't love others well, don't fear Him above all else, for the way we trampled His glory in the dust. And we still do in so many ways.
  - i. We need Jesus. We need Christmas. We need the cross.
- C. That's how this thing gets better for us. We don't hear these things and then go out and try to muscle our way into obedience. We hear these things and then we repent and throw ourselves in faith upon the only One who can help us with obedience. That's what He's committed to do by His Spirit. Live His life out again in and through you.