

Rediscover Jesus, 35: "Jesus Sends the Seventy-Two"

Luke 10:1-16

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Sermon Series & Scripture Introduction

Today, we are continuing in the sermon series, studying through the Gospel of Luke in order to Rediscover Jesus, for some of us, discover Jesus for the first time, to learn who Jesus is, what he did, and what it has to do with our lives today. And as we rediscover Jesus, it is our hope that we can better reveal Jesus to those around us.

Scripture ReadingLuke 10:1-16 (ESV)

¹ After this the Lord appointed seventy-two others and sent them on ahead of him, two by two, into every town and place where he himself was about to go. ² And he said to them, "The harvest is plentiful, but the laborers are few. Therefore pray earnestly to the Lord of the harvest to send out laborers into his harvest. ³ Go your way; behold, I am sending you out as lambs in the midst of wolves.

⁴ Carry no moneybag, no knapsack, no sandals, and greet no one on the road. ⁵ Whatever house you enter, first say, 'Peace be to this house!' ⁶ And if a son of peace is there, your peace will rest upon him. But if not, it will return to you. ⁷ And remain in the same house, eating and drinking what they provide, for the laborer deserves his wages. Do not go from house to house. ⁸ Whenever you enter a town and they receive you, eat what is set before you. ⁹ Heal the sick in it and say to them, 'The kingdom of God has come near to you.'

¹⁰ But whenever you enter a town and they do not receive you, go into its streets and say, ¹¹ 'Even the dust of your town that clings to our feet we wipe off against you. Nevertheless know this, that the kingdom of God has come near.' ¹² I tell you, it will be more bearable on that day for Sodom than for that town. ¹³ "Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works 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 bearable in the judgment for Tyre and Sidon than for you. ¹⁵ And you, Capernaum, will you be exalted to heaven? You shall be brought down to Hades. ¹⁶ "The one who hears you hears me, and the one who rejects you rejects me, and the one who rejects me rejects him who sent me."

This is the Word of God. Amen.

Sermon Introduction

The mission identifies any company or organization and their very purpose and reason for existence in the world. If I read some mission statements you will be able to easily identify which company or organization it belongs to.

Show all logos below on one slide (logos only, not mission statements)

- Ikea: "To offer a wide range of well-designed, functional home furnishing products at prices so low, that as many people as possible will be able to afford them."
- Nike: "To bring inspiration and innovation to every athlete in the world."
 - If you have a body, you are an athlete
- Google: "To organize the world's information and make it universally accessible and useful."
- Tesla: "To accelerate the world's transition to sustainable energy."
 - Started as Technology, Entertainment and Design conference
- TED: "Spread ideas, foster community and create impact."
- LinkedIn: "To connect the world's professionals to make them more productive and successful."

A mission identifies an organization and their very purpose and reason for existence. And their workers often share in the same passion and excitement for the mission of their organization. Their shared sense of mission

reaches down even to their customers. A mission is that attractive to people who need a sense of purpose in their lives.

For the church, the mission of Christ identifies us as Christians and the very reason for our existence. But often, as workers of God's kingdom, we can easily lose our passion and excitement for the mission of our Lord Jesus Christ. We can become distracted and focused on our own personal desires and pursuits of the world. But, there are moments where God opens our eyes and wakes us up to his great work of transforming lost people into Christ's disciples who will then transform the world. If we truly understand what our Lord's mission is, we too can become so passionate about. It's the greatest mission that people can be brought into, the greatest mission anyone can carry out. So, all the more, we must understand what our mission is and then strive together in it, to work and labor together in the mission we have been given by our Lord Jesus Christ.

So, the One Thing for us today is this:

The One Thing

*Labor together in the Lord's mission,
proclaiming the peace and judgment of God's kingdom.*

We'll look at Luke 10:1-16 in 3 parts, looking at how Jesus sends out his disciples. We look at Jesus' specific instructions that he gave to these 72 disciples, and then draw out the principles to apply to how we should carry out the work of the harvest today. So first, we'll look at how...

Overview

1. Jesus appointed disciples to his harvest mission (vv.1-3)
2. Jesus assured disciples with his kingdom peace (vv.4-9)
3. Jesus alerted disciples about his coming judgment (vv.10-16)

Prayer for the Preaching of the Word

Speak to us God through your Word

Sermon Outline

I. Jesus appointed disciples to his harvest mission (vv.1-3)

- Let's read verse 1 again...

Luke 10:1 (ESV)

¹ After this the Lord appointed seventy-two others and sent them on ahead of him, two by two, into every town and place where he himself was about to go.

- We see that the Lord appointed 72¹ "others" on his mission. Who are these "others"? Looking at the context, these "72 others" are other "disciples" of Jesus. They are referred to as "others" because they are being compared with another group of his disciples. The group that the 72 are being compared with are the Twelve Apostles. The Twelve Apostles were the inner circle of Jesus' disciples who were appointed to a unique task. Their unique task was to later lead the first generation of disciples and churches after Jesus ascended to heaven. Not only that, each apostle was appointed by name, in what was like a mountainside ceremony, as Jesus chose each apostle by name from among all of his disciples (Luke 6:13-16). So unlike the "Twelve Apostles," the "Seventy-two Others" were nameless, everyday, regular disciples. It definitely doesn't sound as cool or impressive: Would you want to be part of a group called "The Twelve" or be part of "The Seventy-two Others"? The Twelve could be a movie title. "The Seventy-two Others" would be the title of nothing. It sounds like a list of forgotten names and unimportant people.

¹ Some older manuscripts have "seventy" and others have "seventy-two." Therefore, various translations prefer "seventy" over "seventy-two." However, many commentators agree that the number does not significantly influence the main message of the text so we will be referring to the ESV translation of "seventy-two" in this sermon.

- But this is not the case when Jesus, the Lord of lords and the King of all kings is the one appointing you. The Seventy-Two were nameless, regular disciples, but they were still disciples of the Lord Jesus Christ. They find their worth and value in the worth and value of the one appointing them. So, these disciples were greatly honored by the Lord as they had the privilege of being personally appointed by him, to go to every place that Jesus himself was going to go.
- In fact, this same work that the Seventy-Two will be doing, is the same kind of work that the Twelve were doing earlier at the beginning of Luke 9. In Luke 9:1-6, Jesus sent out the Twelve for the same work we see here in Luke 10, with a summary of instructions that are nearly identical to each other. All the more, this means that, in principle, this mission of Jesus is for all disciples to participate in, not just those with unique titles.
 - This reminds us that the work of ministry is not done only by the pastors or leaders of the church. The work of Jesus' mission is not only for those who have specific titles or positions in churches or Christian organizations. Jesus appoints every one of his disciples to participate on his mission.
 - But it also reminds me as a pastor that I am not excused from what Jesus appointed every disciple to do. Just because I have a specific job title and a unique church job description, I cannot excuse myself. LG leaders, MT leaders, PICs, interns, deacons cannot excuse themselves. Just because people serve on a ministry team on Sunday does not mean they can excuse themselves. None of us can excuse ourselves from Jesus' mission.
 - To be clear, yes, there is the unique role given to a missionary to do missions work, where missionaries are sent for the cross-cultural work of going and living among a people foreign the sake of preaching the gospel. Not everyone will be called to be a missionary, but the reality is that the whole church, all believers, as disciples of Christ, are appointed to Jesus' mission. He calls all disciples to go and make disciples of all nations. So we all share in this mission together. And it is a great privilege and honor we have from the Lord.
- If it is still difficult for us to see that being appointed to the Lord's mission is a privilege, there is one more reason why: Being appointed to this mission is a great privilege, not only because it is the Lord Jesus appointing us, but also because we are saved by the Lord in his mission. As disciples, we are not only appointed by the Lord to his mission, but we are also saved by the Lord in his mission.
 - What was Jesus' mission on earth exactly? He said it himself, the very reason why he was going to all these towns and villages. This was his mission statement: to seek and save the lost (Luke 19:10). Our Lord Jesus came from his heavenly throne, on a mission, to enter into our sinful, broken world, and seek out sinners. And Jesus came to save such undeserving sinners through his own death on the cross, paying for the punishment we should have paid under God's wrath. So, whoever would believe in him, repent of their sins and follow Jesus as his disciple would be forgiven of their sins and be saved. Jesus, our Lord, did all this for us on his mission to save us.
 - So, we must realize that we were not just appointed for his mission, but we were also appointed for salvation (Acts 13:48). We don't deserve to be appointed, but were appointed and chosen by the riches of God's grace (Ephesians 1:4). We were not worthy of his mission, because we were not worthy of salvation. But in our appointing, we find our worth in our Lord. When we see this, we can respond with joyful willingness to go and participate in his mission, no matter what it will look like and what he will ask of us. It is a privilege to be sent, because it is a privilege to be saved. And therefore, those who are saved into the family of God are without a doubt sent out into the harvest on his mission.
 - Let's read verses 2-4...

Luke 10:2-3(ESV)

² And he said to them, "The harvest is plentiful, but the laborers are few. Therefore pray earnestly to the Lord of the harvest to send out laborers into his harvest. ³ Go your way; behold, I am sending you out as lambs in the midst of wolves.

- Now, after appointing the 72 disciples, Jesus describes the difficult reality of the mission they need to face. He gives two specific descriptions of the difficult reality and then provides an instruction related to each.
 - The first description in verse 2 tells us how discouraging the mission is. Jesus uses the image of the harvest season. So we have to imagine the work of farmers: For weeks and months, farmers have worked and plowed the ground, sowed the seeds, and watched over the crops becoming ripe and ready. And finally, the harvest time would come where they can reap the harvest, gathering all that they have grown. It could be a field of grain or rice, or a field of fruit. And the harvest time would be such a joyful time, a time of celebration because there is food to eat and food to sell. But the only way that harvest time would not be joyful and instead discouraging is if the laborers are few. Harvest time requires a larger team of workers to bring in all the grain or every piece of fruit. And without many laborers, it would be such a shameful loss of not being able to harvest all that was grown. A great loss to see fields that are ripe for harvest become spoiled and rotten and need to be thrown away. The mission is discouraging because the harvest is plentiful but the laborers are few.
 - As Christians, we know this reality in our minds but not necessarily a reality in our hearts. And in fact, we live our daily lives as if the opposite of what Jesus said is true. We live as if the laborers are plentiful but the harvest is few. We don't feel the sense of urgency to be personally involved in our Lord's mission. But the reality is that harvest is still plentiful today as it was back then. We have millions of people in our cities today in Tangerang, in Jakarta, who have not heard the truth about Jesus and not believed in the gospel that can truly save them from their sins. Sometimes, by God's grace, when we confront the numbers of the plentiful harvest, when we see the great need of the people who will suffer through life without true hope, when we realize how many will die going to hell because they don't believe because they have never heard the gospel... sometimes seeing the desperate need of the lost will be enough to move us to do something about it. By God's grace, it's enough to move us to go serve their needs and start a spiritual conversation and share about Jesus Christ. But for the majority of the time when we struggle to be motivated to go all in into the harvest, what should we do?
 - This is why Jesus immediately instructs disciples to pray. Jesus calls disciples to pray earnestly to the Lord of the harvest. This phrase here actually means more to "plead and beg with urgency." So it's not just a calm request. No, it's a desperate crying out to the Lord, "Lord, please, do something about this plentiful harvest. Please, we beg you, send out laborers into your harvest. Call and convict your disciples with this burden. Thrust them out into your harvest."
 - We've been talking about how fasting fuels our prayers with biblical priorities as we feast on God's Word. The harvest is clearly one of the great biblical priorities. So, especially as we are continuing to fast as a church this week, I encourage you to pray to the Lord of the harvest to send laborers into his harvest. And as you do, I believe he will give you his love, his compassion, more than just knowledge, but a deep heart desire for the plentiful harvest. So, Jesus is sending us out desperate prayer into his mission, so that the discouraging reality can turn to true hope, that there is a plentiful harvest. So that the discouraging reality can turn to true joy as we see the harvest come in, seeing new salvations and baptisms of new brothers and sisters in Christ.
- The second description in verse 3 tells us how dangerous the mission is. Jesus is sending out disciples as lambs in the midst of wolves. Imagine weak, helpless lambs being sent into a pack of wolves that would completely overpower them. Lambs are utterly defenseless before even just one wolf and they would be devoured. Jesus uses this illustration of lambs and wolves to describe the persecution that disciples will face on his mission.
 - Persecution for us as Jesus' disciples might mean physical harm, as many Christians in history and around the world today suffer physically for their faith in Jesus. But for many of us here today, we may face persecution socially/relationally, when we are hated, excluded, insulted because of our faith in Jesus (Luke 6:22). But whatever the form of persecution, Jesus teaches us to expect persecution because a disciple is not above his master and Lord (Matthew 10:24). As Jesus, our Lord, was persecuted in his mission, so we should also face persecution in his

mission. To be clear, such disciples were persecuted not because they simply believed in Jesus: Disciples of Jesus were persecuted because they boldly spoke about Jesus as Lord and Savior of all.²

- So the question for every disciple of Jesus Christ here is this: Have you personally experienced persecution in some of these ways? If not, it may be because you have not yet spoken about Jesus in the harvest. It may be because as lambs among wolves, we ended up pretending to be like wolves to fit in with them and we end being influenced by the beliefs and desires of this world, rather than persuading them to believe in the truths of Jesus Christ. I'm not saying that we try our best to get people to persecute us, because that's not what Jesus is talking about. As we speak about Jesus in love to others, there will be times by God's grace that people listen and respectfully tell you they're not interested. But we should expect persecution as we live on his mission. I'm speaking to myself about this challenge because I have never personally experienced persecution while other Christians in my life have. I need to continue to reflect and evaluate my approach in evangelism, because I see myself too often, shying away from speaking the truth about Jesus.
- All the more, this is why Jesus instructs disciples to go two by two, together as fellow lambs, as fellow partners in the mission. We go two by two for encouragement, supporting each other. We go two by two for accountability, helping one another be faithful to the mission. Let's remember this as a local church. We are fellow lambs sent out in the midst of wolves. So let's not get caught up in acting like wolves to one another. We were appointed together for salvation by the grace of our Lord. We were appointed together on his mission into the harvest. We need one another to be faithful because that is how Jesus designed our partnership.
 - So first, we saw how Jesus appointed disciples to his harvest mission. Next...

II. Jesus assured disciples with his kingdom peace (vv.4-9)

Luke 10:4-8 (ESV)

⁴ Carry no moneybag, no knapsack, no sandals, and greet no one on the road. ⁵ Whatever house you enter, first say, 'Peace be to this house!' ⁶ And if a son of peace is there, your peace will rest upon him. But if not, it will return to you. ⁷ And remain in the same house, eating and drinking what they provide, for the laborer deserves his wages. Do not go from house to house. ⁸ Whenever you enter a town and they receive you, eat what is set before you.

- First thing we note here in these verses is that there are a lot of specific instructions: don't carry this, don't do that, stay there, eat that, say this... And I will tell you upfront that we don't have the time to go in depth into all the details right now. So I especially encourage you to personally study and reflect on this passage on your own. But for now, we can see these instructions like a manual for these 72 disciples that Jesus appointed and sent out for the very first time. They needed step-by-step guidance.
 - We can think of it like building furniture that you buy at Ikea. The furniture comes disassembled so you have to do the work of putting it together. So inside the box comes a step-by-step manual with the instructions and all the little details of where every part goes. But every once in a while, you need to go back to the front of the manual to see the big picture. To see how all the details fit together.
 - In that way, I think Jesus is giving the disciples specific instructions, but we cannot get lost in details and forget the big picture. The big picture is that they are appointed and sent on a difficult but urgent mission and so they need to trust in the Lord. They need to be assured in the Lord because they are like weak, helpless lambs going out in the midst of wolves.
 - So, Jesus' instructions for this mission are for disciples to learn how to trust in the Lord and that in him, they won't lack anything (Luke 22:35). They will have all that they need to carry out this mission. Even without bringing money or supplies, the Lord would provide for them food and drink. As they labored in the harvest with urgency, the Lord would provide for their accommodations. They didn't need to stop on the road for chit-chat, basa-basi, not to be rude,

² Adapted from David Platt.

but because they were focused on a mission to get into people's homes. And in receiving their accommodations, they did not need to go shopping around, looking for better accommodations. They didn't need any of these things that would otherwise distract them from the mission.

- For us today, we can be easily distracted if we trust in finances or supplies or any other accommodations to carry out Jesus' mission. All the more, if we have everything we want as we have been accumulating possessions, it will be harder to learn to trust in Jesus on his mission. So disciples of Jesus need to know what they really need and learn to surrender what is not absolutely necessary.
- Ultimately, we see that what the 72 disciples truly needed, they already had. And this is the one thing I will highlight in these verses: What the disciples needed was the very peace of God they were proclaiming to others. They needed the peace that Jesus offers in his kingdom. And because they already had this peace in Jesus, they had everything they needed. Let me explain.
 - Peace in the world is about temporary rest from conflict or a moment free of disturbance. But the peace Jesus offers is unlike anything of this world (John 14:27). The bible talks about peace in the context of our relationship with God. As sinners, we had no peace with God. Our sinfulness cannot mix with God's holiness without us being rightfully crushed and punished in his presence. Our sin created a big wall of hostility between us and God. We had no hope.
 - We had no hope until God the Father sent his only Son, Jesus, to us. That's why at Jesus' birth, the angels declared in praise, "Glory to God in the highest, and on earth peace among those with whom he is pleased!" (Luke 2:14). True peace, peace with God was offered to those who believe in Jesus, that he died for our sins. Jesus himself is our peace, who broke down the dividing wall of hostility and reconciled us to God through the cross (Ephesians 2:14, 16). By faith, we are no longer hostile enemies of God, but we become "sons of peace" in a beautiful story of adoption: as our God of peace (Hebrews 13:20) becomes our Father and we become his sons. And because God did not spare Jesus Christ but gave him up for us, we can trust that God will graciously give us all things (Romans 8:32).
 - The good news of Jesus Christ is the gospel of peace that enables us to face any circumstance on earth as we live on his mission (Ephesians 6:15). It assures us that we can trust in Jesus for all things.
 - Specifically, we can be assured that Jesus will save people through our efforts in the harvest. He assures us that our labor of faith will not be in vain. It will not be for nothing. Every prayer we pray for the lost in our lives, he will hear and he will act according to his good will. We can trust him. No matter how far from salvation our loved ones might be, we can trust that there are many other sons of peace who will receive the gospel of peace. If we understand that we were so lost but God still saved us and we became sons of peace, we can be assured that others can also be saved and become sons of peace with us.
 - So, brother and sister, don't lose heart as you go into the harvest. We can patiently learn to proclaim and explain the peace we can have with God to others. There are sons of peace among our families and friends, among our classmates and coworkers, among our neighbors and everyday strangers.

Luke 10:9 (ESV)

⁹ Heal the sick in it and say to them, 'The kingdom of God has come near to you.'

- With assurance, we can learn to persevere in our efforts in the harvest and persevere in revealing Jesus to them this year. We see our theme even just in verse 9 itself, how we are to be revealing Jesus with our lives and words.
 - We see it when Jesus says to the disciples, "Heal the sick in the town." This could mean a sudden miraculous healing, either physical healing for physical sickness or spiritual healing through casting out demons. But "heal the sick" doesn't have to mean miraculous healing. It can also mean helping someone recover in health through normal, regular means of taking care of them.
 - There might be certain moments today where we pray for healing and God chooses to miraculously heal for the sake of opening people's hearts to receive the gospel. But most of

the time, God will open hearts through our regular service of love and care for those who are in need. As we reveal Jesus with our lives, going to the broken, reaching out to them, and caring for those who are unwanted by others in society, they will wonder why we are doing all this for them. When they see that they benefit at our expense, they will ask. Good works have a good place in our gospel witness. Because as we bless people with good works, revealing Jesus with our lives, it will be a meaningful context for revealing Jesus with our words.

- In those moments, with great assurance, we can tell them, “The kingdom of God has come near to you.” We can proclaim that God desires to save people and bring them into his kingdom. We can proclaim to them the gospel of peace that we have received, and that it is also offered to them. We can lovingly persuade and plead with them that they must repent of their sins and believe in the gospel to be saved (Mark 1:14-15).
- So where do you see brokenness around you in your life? Go and do good works and bring healing and restoration to that broken place, trusting that you have all that you need because you have the peace of God.
- So, we saw how Jesus appointed disciples and how Jesus assured his disciples. Lastly, we’ll see how...

III. Jesus alerted disciples about his coming judgment (vv.10-16)

- After being assured that people will receive them and the gospel of peace, Jesus makes sure his disciples know that many, even entire towns, will reject them and their message. We already saw this earlier as disciples are sent out as lambs among wolves. As disciples speak of Jesus, we will face persecution because people will reject our message. But here, Jesus alerts his disciples what will happen when people reject them and the gospel. Jesus says this in verses 10-11

Luke 10:10-11 (ESV)

¹⁰But whenever you enter a town and they do not receive you, go into its streets and say, ¹¹‘Even the dust of your town that clings to our feet we wipe off against you. Nevertheless know this, that the kingdom of God has come near.’

- This strange phrase of “wiping your dust off my feet” was used as a symbol of judgment for those who rejected the offer of kingdom peace, for those who did not repent of their sins to receive Jesus as their king (Acts 13:51). We have no use for a symbol like this today, but it was appropriate during that culture. They did not use it to be hateful or insulting or offensive against people, because they were not to be like wolves. They were still instructed to be like lambs even in rejection. But it was a sign of dissociation; a sign that correctly communicated that Jesus has no relationship with those who rejected his gospel. A sign that they wanted nothing to do with Jesus and therefore, Jesus has no relationship with them. And if they have no relationship with Jesus, who is our peace and who took away the hostility of our sin, then all that they could expect from God is the coming judgment.
- This is how the gospel of peace that we proclaim is good news for those who receive it. But for those who reject it is really, really bad news. The proclaiming of the gospel becomes a pronouncing of judgment. Judgment is coming soon, but we don’t know when. But still, scripture says that the final judgment of every person on earth is coming. And it will be a glorious day for those who have by faith repented and received Jesus Christ as Lord and Savior. Because in the heavenly courtroom of God, Jesus will come to stand in our defense, saying that the penalty of our sins have been fully paid for by his own blood. It will be a joyful day when we enter into eternity to be with Jesus forever in heaven.
 - But for those who have rejected Jesus, they will remain as sinners defenseless before God’s wrath and they will rightfully receive the punishment for sins: the eternal torment of hell and separation from God. For such people, the harvest will not be a joyful time but a terrifying one. The book of Revelation uses harvest language, saying that “when the harvest of the earth is ripe,” like grapes they will be gathered and then “thrown it into the great winepress of the wrath of God” (Revelation 14:15, 19).

- We don't have a sign like wiping dust off our feet today, but we have the cross of Jesus Christ. His cross shows us how terrible the judgment of God can be. As Jesus hung there, with nails pierced into his hands and feet and with a crown of thorns pressed into his head, he was gasping for breath, bleeding and suffering agonizing pain. Jesus did not deserve the cross but he willingly took up the cross to save us. And the cross remains as a symbol of what kind of judgment is waiting for those who reject him. As we point to the cross, we can lovingly, patiently warn them of God's coming judgment, that the kingdom of God has come near and believing in Jesus will be the only way for salvation. Otherwise, there is disaster and destruction coming for them.
- Jesus describes the disaster and destruction for those who reject the message. He says in verses 12-15.

Luke 10:12-15 (ESV)

¹²I tell you, it will be more bearable on that day for Sodom than for that town. ¹³“Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. ¹⁴But it will be more bearable in the judgment for Tyre and Sidon than for you. ¹⁵And you, Capernaum, will you be exalted to heaven? You shall be brought down to Hades.

- Disciples need to understand the severity, seriousness of the coming judgment. So Jesus talks about a few cities. Sodom was the city infamous for their wickedness and sinfulness and sexual immorality. They were known for their moral abomination. If you can imagine the worst of the worst of all people in one city, it was Sodom. And because of their immortality, we know from Genesis 19 that God sent down sulfur and fire from heaven and destroyed the wicked city into ashes (Genesis 19:24; 2 Peter 2:6). So, Sodom became a metaphor for the severity and seriousness of the wrath of God and his judgment of God against sinners.
 - Tyre and Sidon were pagan cities that the Old Testament prophets spoke against (Isaiah 23; Ezekiel 28). So Sodom, Tyre and Sidon were symbols of judgment in the minds of the Jewish people.
 - On the other hand, the cities of Chorazin, Bethsaida and Capernaum are Jewish cities in the region of Galilee, where Jesus did many miracles and frequently visited on his mission. But because they did not receive the gospel and respond in repentance, Jesus proclaims judgment over a religious people who took pride in their religious devotion. And this would have been shocking.³
- So the severity and seriousness of the coming judgment should serve as a test for us as believers in Christ.
 - Jesus alerted his disciples about his judgment, and this is not the first time. He has been warning them about his judgment many times throughout the book of Luke. Previously, Jesus had pronounced woes for those who make their ultimate comfort the things of this world. Jesus warned people for making light of the severity of God's wrath and coming judgment (Luke 6:23-26). Jesus cautioned people who do not believe in him and do not obey him, warning them that they still remained defenseless in God's coming judgment (Luke 6:49). Jesus warned people to hold fast onto his words of life, or else they could be so close to salvation but by rejecting God's Word, they will not be saved (Luke 8:13).
 - Christians must hear these words of judgment carefully because they serve as a test for us. We must not think we are safe just because we identify as a Christian or whatever else we hope in to go to heaven. Our hope must be in Jesus alone and this true hope will show in our willingness to go to others. Will we go, willingly, faithfully, obediently, patiently out into the harvest?
 - For those who think well of themselves, are secure in their self-righteousness, Jesus says to us, “Will you be exalted to heaven? You shall be brought down to Hades/hell.” Even if we think we are not so bad as other sinners or other criminals, we cannot take this warning lightly. Because, according to Jesus, the guilt of rejecting the message of peace and rejecting God's kingdom is greater than the guilt of outright sinfulness.

³ R.T. France, *Luke* (Baker Books, 2013), 182.

- “The judgment against moral abomination in Sodom will be exceeded by the judgment of spiritual indifference in Capernaum” (Alistair Begg).
- Remember, Jesus came to seek and save the lost. He came not to call the righteous who think they don’t need a physician, but for sinners. Those who know they are spiritual sick and in need of a Savior (Matthew 9:9-13).

Luke 10:16 (ESV)

¹⁶ “The one who hears you hears me, and the one who rejects you rejects me, and the one who rejects me rejects him who sent me.”

Address non-Christians:

- For those of us here who have yet to believe in Jesus as Lord and Savior, and have not yet received his gospel of peace, I pray that today will be the day of salvation for you as you put your trust in Christ. I hope that you can see how much Jesus is willing to do so that you will come to hear this message of peace; That he himself came to sinners like us in his grace when we didn’t deserve it. I hope you see that Jesus is willing to even send out his disciples as lambs among wolves, just so that you could hear the gospel, and see the gospel lived out. If you choose to believe in Jesus today, please tell someone in this church and we will love to help you affirm your faith and guide you with the next steps.

Address believers:

So, all the more, believer, disciple, will you go into the harvest?

- We cannot say we are not appointed to Jesus’ mission.
- And everyone chosen and appointed for salvation is at the same time chosen and appointed for Jesus’ mission.

Finally, remember as you go out into the harvest into your workplaces, into your families and neighborhoods

Our mission identifies us as Christians and the very purpose of our existence.

We are ambassadors of Christ, meaning that he is using us to communicate his gospel to others (2 Corinthians 5:20–21).

Work we participate in is a matter of life or death, heaven or hell.

And pray earnestly, crying out to the Lord, to make this year to be the year of harvest for many in our lives as we proclaim the gospel peace and warn people of God’s coming judgment.

As we close, here are a few ways we can apply God’s Word this week.

Life Application:

1. Reflect: How would my life be different if these truths were a reality in my life?
 - If there is an apathy that remains in hearts to God’s mission, we can turn to God’s Word to speak to our numb hearts. As you look into God’s Word, look for evidence of his mission and you will see it throughout scripture.
2. Repent of any ways you have excused yourself from our Lord’s mission.
3. Rejoice in the grace of our Lord as he appointed you for salvation and gives you his peace.
4. Recommit to pray earnestly and go faithfully into the harvest.

The One Thing

*Labor in our Lord's harvest mission
proclaiming the peace and judgment of God's kingdom.*

For TGR: Can we all stand together as we close?

For JKT: I'll close us out in prayer before P.Eric comes up to lead us in response.

Potential Closing songs: