

In our passage this morning,

Jesus tells us that the harvest is plentiful but the laborers are few. He means that the world is ready and waiting to hear the gospel and the kingdom of God proclaimed.

But we need more people willing to proclaim it.

Our problem today is not just that the laborers are few.

Often times we don't know how to be laborers.

Specifically we might not know what we are to proclaim.

We know we need to share the gospel but how?

In our passage this morning Jesus will send out His disciples.

And He sends them out to proclaim to Kingdom of God.

And we will see that there are three things He wants them to proclaim about the kingdom.

I hope that studying these will prepare us with how we should proclaim the kingdom of God as well.

Turn with me in your Bibles to Luke 10:1-24

### 1. **Proclaim the kingdom's (peace) (v. 1-9).**

We, as Disciples of Jesus,

are to proclaim the Peace of the kingdom of God.

And by peace they're to proclaim that peace with God is possible.

We are to proclaim that restoration to the way things were is here.

The Prince of peace is coming to town.

Verse 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."**

Jesus is commissioning more disciples.

At the beginning of chapter 9 He sent out the twelve apostles.

Now Jesus appoints more.

He appointed so many that we do not know all of their names.

And they are given a mission just like the disciples.

They are to go ahead of Jesus and prepare the way.  
As John the Baptist prepared the way for the Messiah to come,  
So will they.  
They walk into each village telling people that Jesus is coming.

Verse 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."**

I typically hear these verses at missions conferences.  
And the message is that these verses are calling us to join the harvest.  
Now Jesus does say the harvest is big and there are not enough workers.  
But He does not tell us to find them.  
He does not command us to train them.  
Instead He says, **"Therefore pray earnestly to the Lord of the harvest to send out laborers into His harvest."**

We are to pray that God would raise them up.  
We are to pray earnestly and continually that God would train those who will proclaim the peace of God's kingdom.

Look what He says next.

Verse 3, **"Go your way; behold, I am sending you out as lambs in the midst of wolves."**

Focus on that middle part.  
**"I am sending you"**

Jesus is the Lord of the harvest.  
And Jesus is sending out more laborers.  
He sends out six times as many as before.  
The Lord of the harvest is doing His work.

He then gives a warning.

**"I am sending you out as lambs in the midst of wolves."**

Disciples are to declare peace, but that does not mean we will experience peace.

We are to be the lambs of peace.

But the world is a place of wolves.  
There will be opposition to those who preach peace.  
There will even be wolves who try to eat the sheep.

Wolves is also a reference to Ezekiel 22:27, and Zephaniah 3:3.  
Both of the prophets refer to leaders of cities as wolves.  
Jesus is telling them that there will be leaders who oppose the gospel.  
They will have to face powerful wolves.  
But they go as lambs of peace.

So how are we to prepare for this message?  
How are we to prepare for proclaiming peace among wolves?

Verse 4, **"Carry no moneybag, no knapsack, no sandals, and greet no one on the road."**

These commands are similar to what the disciples heard in chapter 9.  
The moneybag and knapsack was not just their wallet and supplies.  
This was something preachers might travel around with to pass like an offering plate.

They are symbols of the traveling preachers.  
But they are to stand apart.  
They are not to look like the traveling gifting preachers.

They also are not to even take sandals.  
They are to walk shoeless through Israel's wilderness and countryside.  
Not having shoes is a symbol of poverty.  
Even today if we saw someone with dirty feet and no shoes we would probably assume they don't have any money.

This is how Jesus chooses to send His messengers.  
They are to go only wearing the sandals of peace from the armor of God.

They also are not **"to greet anyone on the road."**  
This command is meant to show the urgency of the mission.

They are to go into Proclaim the Peace of the kingdom of God.

They are not going ahead to make friends.

They are not going ahead to just meet whoever they will and enjoy the journey.

This also can mean that they're not meant to stop at their uncle's house which happens to be nearby.

They are sent to proclaim the Peace of the kingdom of God and it is of the utmost importance.

Nothing else needs to get in the way.

Verse 5, **"Whatever house you enter, first say, 'Peace be to this house!'"**

They are to say peace be on this house.

They are proclaiming the peace of God.

This is not just an idle greeting.

This is really saying may God be with you.

It is the announcement that the God of Peace.

The Prince of Peace Jesus Christ is on His way and He can come to this house.

His peace can enter into this place if you will receive Him.

And this peace is very real.

Verse 6, **"And if a son of peace is there, your peace will rest upon him. But if not, it will return to you."**

And those who are sons of peace.

Really those who are Children of Peace can receive it.

If someone is willing to accept the peace of God.

If someone is willing to prepare themselves for the arrival of Jesus.

Then they get the peace of the Kingdom.

They no longer are children of wrath but are children of peace.

And this peace is available to anyone who will receive it.

This is how real that peace is.

Look at the second half of the verse again.

**"But if not, it will return to you."**

If someone does not accept the peace that is offered it does not disappear into the ether.

It does not float up high away and dissipate in the heavens.

The peace is not just dropped to the ground or go in one ear and out the other as if it is a normal saying.

When you proclaim the piece of the Gospel it is tangible.

It is a force and it is moving and it is active.

And it is active and working

even if the person you Proclaim peace to rejects it.

The peace just comes right back to you.

This means that every time the gospel is preached it is not wasted.

This means that every time that you proclaim the Peace of Jesus if it does not bless them it will bless you.

The gospel is powerful.

And the Peace of Jesus is active.

It is always moving and it is either going to bless the person who hears it or it's going to bless the one who says it but it will always bless someone.

The peace of God will rest upon you.

And the blessing that comes from proclaiming the peace of God.

The blessing that comes from seeing people become Sons and Daughters of peace and of Jesus.

Should be blessing enough.

Verse 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."**

He again commands the disciples to not take advantage of the people who are caring for them.

They are to stay in the house that first receives them.

They are not to bounce from house to house trying to get to the mayor's house or to the nicest house in town.

If the first person who welcomes them as proclaimers of peace lives in a Shack on the edge of town

then is where they are to stay the whole time they're there.  
And they're to eat and to drink whatever their host offers them.

There is also the expectation they are to be provided for.

This is the reason that they don't take anything with them as they Proclaim peace because Sons and Daughters of Peace will provide for them what they need.

As workers of the kingdom of God they deserve to be paid for their labor.

This is part of where we get the idea that it is good and right to pay people to serve Christ Church as pastors and leaders and ministers for the gospel.

But they're not to go house to house trying to maximize their profits.

They should be provided for and given enough.

But they need to be sure to not take advantage of those who are watching over them.

Verse 8, **"Whenever you enter a town and they receive you, eat what is set before you."**

Jesus hammers at home again that they should accept what they're given. When someone sets dinner in front of them they shouldn't ask for something else.

They're not to be picky eaters.

I can be a little bit of a picky eater sometimes.

I think I have gotten much better over many years but I still have a long ways to go.

But if you invite me over to your house and serve me some dinner if it's not what I normally like I'm not going to tell you that and ask you to cook me something different.

I'm going to say thank you for the meal and then I'm going to eat it.

That's part of what Jesus wants the disciples to do.

This is just accept what you've been given because it is a gift.  
This is not a restaurant for you to order what you want.  
Trust that God is providing for you what you need even if it's not exactly what you want.

This is also foreshadowing the book of Acts.  
A good Jew would be horrified for God to command them to eat whatever is front of them.  
They have to make sure it does not violate the law.  
But after Jesus' resurrection the law is fulfilled.  
And now Gentiles and their food are welcome in the kingdom.  
This moment is just a hint that one day they will and should accept everything put in front of them even when it comes from Gentiles.

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

Jesus then very quickly tells him be sure to heal the sick.  
Which shows us that they have been given Authority like the disciples to heal sickness and disease.  
That the miracles are part of the proof that they are coming as servants of Jesus.  
There but emissaries of the one who can heal all of our infirmities.  
It also shows that they are to care for the real needs of the people they are serving and proclaiming the gospel to.  
A part of our proclamation of peace also means we should try to bring peace to people's circumstances.

Now we may not be able to heal the sick,  
but we can help the sick.  
We can give to the poor.  
We can pray for the needy.  
We can look for ways to serve the poor who are among us and to meet the needs of those who want the Peace of the Kingdom.

It also are to Proclaim that the kingdom of God has come near.  
Your translation may say that the reign of God has drawn near to you.  
Now we might not be able to Proclaim that we can heal the sick.  
But we can Proclaim the main message for the disciples which is the peace  
of God is near to you.  
The kingdom of God is right here.  
It is not too far away.  
The place where God Reigns is not out of your reach.  
It does not elude your grasp.  
It is quite literally knocking on your door asking if you want to come.

Is that still true today.  
If you wonder if you can be a good part of God's kingdom  
the answer is yes.  
If you hear about the peace of God that passes all understanding.  
The kind of peace that can leave you calm even as you face incredible  
suffering and death.  
The kind of peace that can deal with all of your sin and you are  
unrighteousness.  
The kind of peace that will bring a restoration between you and God your  
creator.  
So that when He looks at you and thinks about you He will not shake His  
head and shame but we'll look at you and smile.

That kind of peace is near and it is here.  
You just have to come and accept it.  
You just need to be willing to tell Jesus yes I want your peace.  
Yes, Jesus I want you to come into my life.  
Jesus I want to be a part of the Kingdom.  
And if you are willing to receive Jesus that peace and all of its power will  
come and rest upon you.



**[transition]** the good news is that there is peace available to everyone who wants it. But we are not only to proclaim the good news. The gospel has bad news.

**Point number 2: Proclaim the kingdom's (judgement (v. 10-16).**

We are also to Proclaim that there is judgment.

Those who do not accept and receive the peace the kingdom of God will face the kingdom's judgment.

Verse 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.'**

Again is this idea of shaking the dust from your feet.

Is a proclamation that if you do not want the Peace of the Kingdom then the Peace of the Kingdom will not come to you and you are going to miss it.

And they are not just supposed to take this action by themselves off in the distance.

They are to say in the streets we are wiping off the dust from our feet.

They are also to say that the kingdom of God has come near.

This was your chance to see Jesus.

This was your chance to be welcomed into the kingdom of God.

And you have rejected it you have turned it aside.

When you stand before the Throne of Judgment at your death you will not be able to say you did not know.

Then Jesus tells them to say something fairly extreme.

Verse 12, **"I tell you, it will be more bearable on that day for Sodom than for that town."**

They are to Proclaim that judgment is coming to them.

Part of proclaiming the Gospel is saying if you do not receive the Gospel you are going to be punished for eternity.

And it will not be a light punishment.  
It will not be like annihilations where you just cease to exist.  
It will not be like Purgatory or your punishment is meant to be disciplinary or redemptive and you can get out of it.  
Their punishment is going to be worse than the punishment that Sodom and Gomorrah will receive.

They are too proclaim that the towns that reject the gospel and what nothing to do with the Peace of Jesus will face a harsher judgment than the town that raped women to death.  
The worst city that they can think of.  
The city that hoarded its wealth and took advantage of the poor.  
A city that was filled with sexual dysfunction.  
Any City that rejects Jesus will face more judgment than the one that God reigned down fire from the sky.  
The city that Lot's wife was turned to a pillar of salt because she dared to look back at it.

Jesus says this because rejecting the gospel brings judgment.  
You can either have the Peace of the Gospel or you can have the gospels judgment.  
But you're going to receive one of them.  
And the choice that you make has eternal consequences.

Verse 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."**

Jesus then has more woes that he wants them to Proclaim.  
And a woe is a word that prophets would use to Signal judgment.  
It would signal the undoing or the curse of God.

Verse 14, **"But it will be more bearable in the judgment for Tyre and Sidon than for you."**

Two cities are mentioned in verse 13 that will face God's judgment because they reject the message of Jesus.

These cities are the home of Andrew and Peter and Philip, some of Christ's disciples.

It is near these cities that Jesus fed over 5,000 people miraculously. They know when they have heard the Peace of the kingdom and they have rejected it.

And because of their rejection they will face the Judgment of God. They will be judged worse than two Gentile cities Tyre and Sidon. You can read about those cities and Isaiah chapter 23 or Ezekiel 26 through 28.

These are cities who are cursed throughout the Old Testament for their sin and their oppressing the people of Israel.

The Jewish people would have known these cities and hated them.

And Jesus wants his disciples to tell people that those cities will fare better and how than the ones they reject the gospel.

Verse 15, **"And you, Capernaum, will you be exalted to heaven? You shall be brought down to Hades."**

Jesus then goes after the city of Capernaum.

Capernaum is mentioned in Luke 4:23 was one of the first cities that Jesus works miracles in.

They are mentioned in Jesus's first sermon.

And yet all of those Mighty works that Jesus did in their midst will not help them.

In the city that would exalt itself up in heaven instead will find itself brought down to Hades death and hell.

Verse 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."**

And Jesus reminds His disciples that we are but His Heralds.

That we speak not our own judgment but the judgment of God.

We do not offer our own peace but we offer the peace of God.

And when we proclaim the Gospel of Jesus.

When we proclaim the offer of His peace  
and the reminder of His judgment.

We Proclaim it in His place.

Those who hear the words of the Gospel through our lips hear the voice of Jesus.

And when they reject the proclamation that we make they are not rejecting our proclamation but the proclamation of Jesus.

Now one of the applications that we have to see here is that we are to proclaim the Judgment of God.

It is not the only thing that we Proclaim.

It is not what the disciples are to lead with when they go into the villages.

But they are to be honest and to warn to the people and to audibly say that those who reject the message and the free offer the piece of Jesus will face his judgment.

It is not something that we are to hide.

It is not something that we are to downplay.

It is not something that we are to be ashamed of.

Sometimes it is something that we must proclaim.

**Point number 3: Proclaim the kingdom's (joy) (v. 17-24).**

Blast but not least we are to proclaim the joy of the Kingdom.

You notice how the judgment is kind of sandwiched between peace and joy.

It's there but it is not meant to be the main thing that we Proclaim and leave with.

Verse 17, **"The seventy-two returned with joy, saying, "Lord, even the demons are subject to us in your name!"**

All of the disciples come back with joy.

They are dancing and singing and celebrating.

They are excited like children who run to tell their parents about this amazing thing they just did.

And part of what they are celebrating is that they're able to cast out demons.

Which if you were able to cast out demons you would celebrate like them as well.

But notice how Jesus responds.

Verse 18, **"And he said to them, "I saw Satan fall like lightning from heaven."**

Something more amazing than they can imagine is happening.

He says that Satan is falling.

Appears to be Jesus trying to lift his disciples eyes up.

They are excited about winning some one-on-one battles with demons.

But what they do not recognize is that they're proclaiming of the Gospel.

They're proclaiming of the kingdom of God that is coming and that is here.

Is leading to the downfall of Satan and himself.

Satan's throne in the spiritual realm or the heavens not the heaven where God Reigns.

But the throne where Satan Reigns is being cast down.

He may still be kicking and screaming and fighting back but the war is no longer in his favor.

And He wants them to see that when we proclaim the gospel we are engaging in spiritual warfare that defeats Satan.

Even when people reject it.

That should lead to us proclaiming joy.

Verse 19, **"Behold, I have given you authority to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall hurt you."**

Jesus reminds them and declares he is given them Authority over the enemy.

That they can tread not just on physical snakes and scorpions without being hurt like Paul when a snake bites him.  
And it's not just mean that God will keep them safe as they walk through the wilderness with no shoes to protect their toes.

It was also a reminder that their feet can crush the head of the serpent.  
And the enemy has no power over them.  
The enemy will not just to be kept from defeating them but will be kept from hurting them at all

Verse 20, **"Nevertheless, do not rejoice in this, that the spirits are subject to you, but rejoice that your names are written in heaven."**

Even then we are not to be joy that demons listen to us.  
We are not to rejoice that Satan is being defeated.  
We are to rejoice that we have God's peace.  
We are to rejoice that our salvation is secure.  
We are to rejoice that our names are written in the Kingdom of Heaven.

Verse 21, **"In that same hour he rejoiced in the Holy Spirit and said, "I thank you, Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding and revealed them to little children; yes, Father, for such was your gracious will."**

Jesus then gives an example of how we are to rejoice.  
One of the ways that we Proclaim our joy is through rejoicing prayers.  
Jesus praises and rejoices to God that these 72 disciples get to see the secrets of the Kingdom.

That the downfall of Satan.  
That understanding the realities of the kingdom and getting the privilege of proclaiming it doesn't go to the greatest in Israel.  
The privilege does not go to the high priests or the scribes or the Pharisees or the Kings or the governors.  
It goes to little children.

Because in God's gracious will He uses the weak things of the world to shame the wise.

God is not looking for the greatest people to proclaim His name  
He often is looking for the weakest.

Verse 22, **"All things have been handed over to me by my Father, and no one knows who the Son is except the Father, or who the Father is except the Son and anyone to whom the Son chooses to reveal him."**

This first can seem confusing maybe you might have had to read it a couple times to understand what Jesus is saying.

Jesus is saying that his disciples get to understand the secrets of the kingdom of God because Jesus is the representative of God the Father.

Because the things of God are hidden from us.

And we need a mediator to reveal them to us.

In Jesus is that mediator.

And so Jesus in His grace pulls back the curtain takes us behind the scenes and reveals the secrets of the kingdom of God that we then get to Proclaim.

Verse 23, **"Then turning to the disciples he said privately, "Blessed are the eyes that see what you see! 24 For I tell you that many prophets and kings desired to see what you see, and did not see it, and to hear what you hear, and did not hear it."**

He then tells the disciples that they are so blessed and lucky.

That they really should be celebrating a joyous over what they have seen and done.

Because it is worth celebrating.

That there is a long list of prophets and kings who would have done anything to get to be in their shoes.

Elijah would have happily changed places with one of these nameless 72.

Solomon would have traded all of the gold that he had amassed to be able to hear the gospel proclaimed.

King David would have let somebody else kill Goliath.

Isaiah would have been happy to let someone else see God in his throne room.

Jonah would have been happy to let someone else experience the miracle of being swallowed by a whale and spat up back hole.

Joshua who saw the walls of Jericho come tumbling down and saw God stop the sun and the stars in the Moon from turning, would have traded places with any of us who get to see him proclaim the gospel.

Getting to Proclaim the Gospel should be a joy.

It should not be a burden.

It should not be something that we sit and think I really need to do that.

We should proclaim the joy of the kingdom of God with joy.

Because it is the greatest thing in the world and it is worth celebrating.

We should proclaim the kingdom with joy.

And we should proclaim that the joy of eternal life.

The joy of the secrets of the kingdom.

The joy of Jesus is available to everyone who wants it.

#### CONCLUSION:

So where have we been this morning? We need to proclaim the peace, the judgement, and the joy of the kingdom of God.

Let us go forth this morning as workers of the plentiful harvest.

Let us go forth as those sent by our Lord and Savior.

And let us proclaim the Kingdom of God.