

How Jesus Harvests His Sheep  
2024.07.14 Morning Sermon in Matthew 10:1–15

1And when He had called His twelve disciples to Him, He gave them power over unclean spirits, to cast them out, and to heal all kinds of sickness and all kinds of disease. 2Now the names of the twelve apostles are these: first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; 3Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus; 4Simon the Cananite, and Judas Iscariot, who also betrayed Him. 5These twelve Jesus sent out and commanded them, saying: “Do not go into the way of the Gentiles, and do not enter a city of the Samaritans. 6But go rather to the lost sheep of the house of Israel. 7And as you go, preach, saying, ‘The kingdom of heaven is at hand.’ 8Heal the sick, cleanse the lepers, raise the dead, cast out demons. Freely you have received, freely give. 9Provide neither gold nor silver nor copper in your money belts, 10nor bag for your journey, nor two tunics, nor sandals, nor staffs; for a worker is worthy of his food. 11“Now whatever city or town you enter, inquire who in it is worthy, and stay there till you go out. 12And when you go into a household, greet it. 13If the household is worthy, let your peace come upon it. But if it is not worthy, let your peace return to you. 14And whoever will not receive you nor hear your words, when you depart from that house or city, shake off the dust from your feet. 15Assuredly, I say to you, it will be more tolerable for the land of

Main idea:

Jesus, the Lord of the harvest and the great Shepherd,  
sends laborers to harvest His sheep by preaching in His authority, attended by His power.

Introduction:What are we to pray for as we pray for laborers? How does the Lord harvest? How does He gather His sheep? How can you have the Shepherd? How can your neighbor?

1. Whom Jesus Uses (v1–4)
  - a. Those whom He has called as disciples and call as ordained preachers.
  - b. Those whom He authorizes and empowers.
  - c. From many different backgrounds, but sanctified by Christ.
  - d. Those who must take heed, lest they fall.
2. What Jesus Uses (v5–8)
  - a. According to His redemptive plan (v5).
  - b. And according to His elective purpose (“lost sheep,” v6)
  - c. And according to His covenant promise (“house of Israel,” v6)
  - d. Jesus uses preaching (v7, cf. 4:17, 4:23, chs5–7, 9:35). The signs show Christ’s power and mission.
3. How Jesus Provides (v9–11)
  - a. Appropriately to the circumstance (v9–10)
  - b. Through the labor of the worthy preacher (v10b)
  - c. Through the gratitude of the worthy hearer (v11)

#### 4. What Is at Stake (v12–15)

- a. What is offered by willing/worthy hearing: Christ's delight and peace.
- b. What is risked by unwilling/unworthy hearing: wrath more severe than Sodom and Gomorrah.

Conclusion: You deserve that wrath! But here is the King, welcoming you to Himself. Conquering the kingdom of Satan, correcting the harm and death of the fall. Offering you repentance and mutual delight and peace. Accept His terms. Be His dependent subject. Have Him as your righteousness and sacrifice. Enter His joy and His peace!

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via [hopewellarp.org](http://hopewellarp.org))

Matthew 10 verses 1 through 15, these are God's words. And when he had called his 12 disciples to him, He gave them power over unclean spirits. To cast them out, and to heal, all kinds of sickness and all kinds of disease. Now, the names of The Twelve Apostles or these, First Simon, who has called Peter and Andrew his brother.

James, the son of Zebedee and John his brother. Philip and Bartholomew. Thomas and Matthew the tax collector. James, the son of alphaeus and lebeus whose third name was Thaddeus. Simon the Canaanite and Judas, Iscariot Who also betrayed him. These 12 Jesus sent out. And commanded them saying. Do not go into the way of the Gentiles and do not enter a city of the Samaritans, but go rather.

To the lost sheep of the House of Israel. And as you go preach saying, The Kingdom of Is at hand. Heal the sick, cleanse the lepers. Raise the Dead cast out demons. Freely, you have received. Freely. Give Provide neither gold nor silver nor copper in your money belts. Nor bag for your journey, nor two tunics, nor sandals, nor staffs.

For a worker is worthy of his food. Now, whatever city or town you enter? Inquire who in it. Is worthy and stay there. Till you go out. And when you go into a household, greet it, and if the household is worthy, let your peace come upon it. But if it is not worthy.

Let your peace return to you. And whoever will not receive you, nor hear your words. When you depart from that house or city, Shake off the dust from your feet. Asurely, I say to you? It will be more tolerable for the land of Sodom and Gomorrah. In the day of judgment.

Then for that City. And in that sense, the reading of gods inspired And an errant worked. Rejoice to know the tea, attends with his own power. The preaching of it, please be seated.

Well, we had a wonderful portrait of Christ in last week's portion. Especially in his. Uh, not just his power but his pity his compassion. The way that he loved those who were deserving. Of his wrath, had to come. Uh, to lay down his life. For the Sheep. And, Had compassion for them because they were like, Sheep having no Shepherd.

Weary and Scattered. But the primary application. Besides beholding Christ and trusting in him. Loving him who has so loved us and Uh, praising him. Primary application was pray, the

Lord of the Harvest that since all, this is according to his plan since The world is full of. Uh, exactly the sort of people that he came.

In compassion toward and that he has given himself. And now he having done all of the preliminary work as gathering his Harvest himself, since he is doing that, We are to pray. The lord of the Harvest to send out laborers. Into his Harvest. And so, what are we? Especially to be praying for How does the Lord?

Use these laborers. To gather his Harvest in. Now, if you do not belong to the Lord, or if you do not know that you belong to the Lord, that's an important question just for you. Because the Lord Jesus, who gave himself to be the only righteousness that Sinners can have, Who gave himself to be the sacrifice.

That is the only sacrifice that can take away the guilt of sin. He is the one who must bring you. To Faith. He is the one who must to use the metaphor harvest you. And gather you. And so, as he is now in these 15 verses, Starting to send out laborers.

If you don't belong to the Lord Jesus Christ, if you have not come to him, And, And Ben welcomed by him. Well, to have him as your master, your Shepherd, your Redeemer, your life. Your lord, your God. Then you want to pay careful attention.

But if you are one, who is praying, you also want to pay careful attention when you pray for laborers. When you pray for the Lord to raise up ministers, when you pray for the Lord to To sanctify and strengthen. And keep faithful, the ones whom he has raised up.

Uh, what are you praying for? How does the Lord Harvest? How does the Lord use these laborers to gather his sheep? How can they come to have the shepherd? And how can your neighbor come to do? So, These are all. Uh, the sorts of questions that are prompted by what we heard towards the close of chapter nine.

Uh, and now that are starting to be answered. Uh, in chapter 10. In these first 15 verses, we'll consider these four things. Whom Jesus uses. In this list of the 12 disciples, the Lord had gathered to himself. And identified these 12 earlier in his ministry, we know that Comparing.

The various. Gospel accounts. Does Matthew bring that forward here.

And answer partly to the question. What are we praying for when we pray for laborers? He gives us a list, he identifies particular things about the men in the list. He calls our attention to that, so Whom Jesus uses. First of all in verses one through four and then, Jesus uses.

Especially. What does he tell them to do? What is the work? To, which he sends them. How Jesus provides. Uh, verses 9 through 11. Since Jesus uses men and he gives them work. That does not ordinarily.

Uh, since Jesus uses man and he does not Ordinarily provide merely through. Uh, through their preaching. Uh, they're preaching to the gospel.

The, the preaching of the Gospel does not. Uh, produce Goods. And so how does the Lord provide? For the ministry of his word. Since these laborers are

Someone else want to do this while I preach.

Thank you. How does Jesus provide? We pray that he will send laborers. We know that what he's doing. Because he's Gathering those sheep who are under the sin and misery of the

curse. It is vitally necessary. But he's using humans. Humans, who have to eat, have to be dressed.

Who, as we read in other places. Have families that need to be taken care of. How does How does Jesus provide? The work. Of gathering his sheep. And then, finally, As it turns out that he provides. By what he does in the heart. And therefore, What he uses from the hands of those whom he saves.

We're going to hear in verses 12-15. What is at stake? Because, The word is rejected. Sent preacher is rejected where the word is not valued. With, with glad and generous response. Uh, not only from From the heart that is receiving the preaching of the word, but even the hand that is moved by what the Lord has done.

By the word in that person. There's something much more Dreadful at stake. Then a preacher who has been personally rejected, Or maybe not provided for As well as ought to have been done. And so there's a dreadful conclusion here in verses 12 through 15. What is at stake? In the preaching and the hearing.

How the preaching of the Gospel is received. First, then, whom Jesus uses. Says, when he had called his 12 disciples to him. Uh this is the first time we have this number 12 here, as far as we know, there seems to have been many more than just these 12.

Up until this point. And so one of the things that this Immediately calls to our attention is that there are those whom the Lord has called as disciples to himself. And that would be all of you who believe in the Lord Jesus Christ. Who belonged to him? He makes children of God.

He makes disciples. Of himself followers of himself. But from among these, there are those whom he gives a special call and a special ordination as preachers. The Lord does not give this same commission to all of the people who are following him. The Lord does not give. Ordination and commission to preach.

To everyone. Whom he makes a disciple. And so there are particular disciples, these 12. Matthew uses. Now, the word Apostles. This is the one time in the Book of Matthew where he refers to them as Apostles. Now the names of the twelve Apostles and what he means by The Twelve Apostles in verse 2 is the twelve who had been called Uh, whom he had called in verse 1 and it corresponds to verse 5.

These 12 Jesus sent out the word Apostle coming from the same root as the verb for sending. And it is what we were praying for in verse 38. So you remember You remember? If you. Uh, attended or viewed later. The Sermon on Wednesday evening from Romans 16, andronicus and Junior are perhaps in that place called sent ones.

It does not mean That the office of Apostle was somehow reopened and that there were people being at it. But here. We are reminded of what was behind the name, Apostle? They are sent by Christ. Not only were they then saved. And received a special calling. To this particular office.

In which they are sent by Christ. He also authorizes and empowers their Ministry. He gave them power. First one says he gave them Authority. Now, the authority, the power that he That is mentioned in verse 1 as his giving As he having given to them. Is that which is over unclean spirits.

To cast them out. And to heal all kinds of sickness and all kinds of disease. But what he's going to call them 2, verse 7 is to preach. And this healing of the sick and cleansing lepers and casting out demons. In verse 8. Attends the preaching. It's secondary to the preaching.

So when it says he gave them authority Over the unclean spirits to cast them out, and to heal, all kinds of sickness and all kinds of disease. This is actually an added Authority to the primary Authority, which is the authority to proclaim the kingdom to be ambassadors of the kingdom of Jesus Christ.

To come to another place or to come to this place in particular. The lost sheep of the household of Israel at this point and to announce to them as Official. Authorized Heralds of the King. This is one of the reasons why the doctrine of ordination is so important for you.

Because, you know, that Jesus is the one who has called, and authorized and put the man, who is in front of you. Listen, the man in front of you is not authorized himself to preach the gospel. He comes as an ambassador in Emissary and officially authorized Harold of the Kingdom and of the king of the Kingdom.

The Lord Jesus Christ. And this is, This is what he is behind his authorizing them. Giving them authority over the and the clean spirit, or the unclean spirits, and to cast them out, and to heal, all kinds of sickness and all kinds of disease. When the Lord Jesus was doing this.

The people were saying, were speaking well of him and saying this has not been seen like this in all Israel. He makes blind men. See, he makes mutant speak. Well, I had not been seen in all Israel until it was seen in Jesus and then what's suddenly going to happen it's going to be seen in these 12.

Where did that come from? Well. They would know, it came from Jesus.

And so, He gives. He is his ordinary men. That he converts brings them to Faith, makes them disciples. He gives them a special calling. He authorizes and empowers them. Now, looking at the list, Note that they come from various backgrounds. Four of them. We know, we're fishermen. All of them.

We're galileans. This would be the The. Of uncultured uneducated. Not necessarily. But that's how they were viewed by those who were from Judea and from the cities. Here's men. We're of little importance or little significance. Why? Because it's not their name, that matters. It's not their power. That is being hoped in.

It's not their message that they're preaching. You need to get over this idea that it's some great thing. When the Lord. Supposedly. Converts a celebrity. Or some of you. Can probably remember different celebrities that profess Faith at some point. And there was. Oh, isn't it so amazing. You know, he has such a platform, no.

The Lord has his own platform. It's the pulp. He calls. Men of little reputation, who would be small in the eyes of the world? All 12 of these. Are men who would be small in the eyes of that world? That's intentional. Not only to the ministry but even just to Remember the Apostle Paul writes to the Corinthians?

And he says, you should know not to esteem the sort of men who seem to be something that the world esteems because you can just look around at church. And see how ordinary and unimpressive. Largely speaking are the people that the Lord calls. It is not a peculiarly American disease.

It A human and fleshly disease. That we are overly impressed, even in the church with those with whom the world is impressed. But perhaps we have the disease a little bit worse.

He calls them from many different backgrounds and even sometimes from opposite backgrounds, He notes here that Matthew is the tax collector. Uh, identifying that about himself. But then in verse 4, That this second Simon. Cana Knight Canonian. The the word actually is not from The, the Greek word for Canaan.

Uh, the the place it's built on a route that That means to be zealous. This is Simon the Zealot. And so, he would be the most anti-roman. Guy that you could find. And the Called him to be one of the twelve with one of the most Roman sympathizing compromising men, you could find a tax collector Now Matthew who had been the tax collector that was not his identity anymore.

We've already seen that and certainly we must say the same for Simon who was the anti-roman Zealot. That would not be the message that he is carrying. No. He is to preach the kingdom of God is at hand. And so the Lord saves from all sorts of different backgrounds and he calls and ordains from all sorts of different backgrounds.

To demonstrate that, what they have. Has been a gift from Christ. That the power. And, The goodness of the message. And the effectiveness of it. Is all from Christ. But he also calls. And ordains and uses men. Who must take heed lest he fall? Lest they? And we see that, of course, in verse 4, And Judas Iscariot.

Who also betrayed him.

You know, the Apostle Paul. Even wrote at one point. That after preaching to others. If he did not persevere. If you did not finish. Well, He might find that he himself. And the English translations. Usually say, something like, disqualified or unapproved. But the word there means reprobate. And so, when you're praying for preachers, You're praying that God would be saving.

That God would be saving Ordinary men. And that from among those whom he saves that, he would be giving a special calling That he would be. Sanctifying making holy devoting for this work from all sorts of different backgrounds. Those whose great identity whose great mission in life, their their identity and purpose.

Would be as sent ones representatives of Christ. Who would stand as those who have been authorized and announced not what they have to say, not what comes from their background, but what comes from the one who has saved them and from the one who has called them, that God would lay hold of men.

And then that God would preserve them.

Some of you are Elders. We are praying. Obedience to The portion from last week in chapter nine. That many of you. The Lord would raise up to be Elders. And preachers. If the Lord brings you into such a calling, Remember. Those whom Jesus uses are those who still must take heed.

Lest they fall? I don't need to tell you. Many of, you know, from Personal side experience, others of, you know, from

It's a different word than salacious. Infamous Falls of famous preachers. That a preacher is one. Who must take heed, lest he falls. So that's whom Jesus uses, so that you will know that it's Jesus. Who's using him? There's very little that is less impressive in this world. Then this servant standing in this Pulpit, reading a couple translation of a couple thousand-year-old book.

Explaining what the words and phrases mean. And expecting that you should listen. When he tells you, the difference that that should make in your life. But this is how Jesus works. This is how Jesus saves. And when he does it, you can know That it's Jesus, who did it?

Not the Hopewell church, not the man in the pulpit. What then does Jesus use? Verse 5. Verses five through eight, we can answer. That question in one word, he uses preaching. As you go, preach. Saying the Kingdom of Heaven is at hand. He builds up to that primary command in verse 7.

He gives us information that reminds us. Of the Of this preaching. First of all, this preaching is according to his Redemptive plan. These 12, Jesus sent out and commanded them saying, do not go into the way of the Gentiles and do not enter a city of the Samaritans.

There's all sorts of wrong ways. You could read that. One is Jesus didn't feel like they were ready for it yet. Or Jesus needed the Jews to get it first. I kid you. Not this nonsense fills commentaries. Uh, Jesus had to, uh, had to focus on a particular place because there weren't enough of them yet.

Oh, that's absolutely rubbish. Jesus. In his Almighty power is sending men with his word, he's given them authority. Even over even over Devils to cast them out, and to heal all kinds of diseases. There's plenty of saving power there. And certainly, it isn't because Uh, Jesus. Ethnic Israelites more than ethnic Samaritans, or ethnic Gentiles.

No, the reason is because This is how he has said that he would save. That he would save from among the family of Abraham. And that it would be in the redeemed of the family of Abraham and specifically in Jesus himself. But first for the Jew and then for the Greek, This is the Redemptive plan of God, this is one of the things as we've been reading through.

Isaiah, I don't remember how long it's been now that we've been going through Isaiah that he has pointed out over and over again. That he is bringing salvation to Israel, to, to his people. And then, he is gathering a remnant first from among his people. It's not all of his people.

That he is saving even in Isaiah. We've seen over and over again, it's a Remnant within them, but then he's gathering into them grafting into them, a Remnant from the Nations and this Remnant ends up from Israel and the rest of the Nations ends up being a great multitude.

So that when the Apostle Paul writes his letter to the Romans, he makes the same point on several occasions, first for the Jew, then for the Greek. And so, when he, when he says, Don't go into the way of the Gentiles and don't enter a city of the Samaritans.

What he's doing is he's reminding us that he has a Redemptive plan. This is similar to what we saw last week when he switched the metaphor from scattered sheep to a harvest field. The scattered sheep is chaotic. It feels like it's out of control. The field that is ready for Harvest has been planned and worked and it's all going according to plan.

And so also, now here when he he tells them not yet to go to the Samaritans, not to go to the Gentiles. He's going to tell them later. When he's about to ascend into heaven and he's commissioning them again and he's telling them to wait until the spirit comes at Pentecost.

What does he say? He says you're going to be my Witnesses first in Judea. First in Jerusalem and the Judea then. Samaria. Then to the ends of the Earth. It's the same as we see in Isaiah where it's not just Israel generally but especially Zion, especially Jerusalem. That is the place where the Salvation comes.

And so this is according to his Redemptive plan. If you are here this morning, hearing the Gospel of Jesus Christ, preached by his ordained and sent servant, not an apostle. Now, But by the laying on of the hands of the Apostles, there were Elders. Commissioned to do the preaching work.

If you are here this morning, it is because the Lord Jesus has brought you here. And he calls you to himself. He commands you To leave off being a shepherdless scattered chaotic troubled.

And to come to the Lord Jesus and to have him as your Shepherd. To be delivered from all your trouble. To have order and beauty and life, and fruitfulness and flourishing. In exchange for your chaos. Because the trouble and the chaos are what you deserve for your sin. But the one who offers himself to you as to be your Shepherd, lay down his life, To take what your sin deserves.

So that he might have you. For his own and he might give you himself. For your own. And it's according to his Redemptive plan. That he sends out his ministers. It's according to his Electing purposes. Verse six, but go rather to the lost sheep. Of the House of Israel.

Those who in this case, they don't even know their It's how lost they are. The shepherd came, many didn't recognize him. But there has lost sheep. If he who is the Lord of the Harvest refers to them as the lost sheep, and he's now got these laborers and he's sending them out to get them.

How many of them do you think are going to remain lost?

I know at least one of you. You know, started to do search and rescue stuff with the county. And there are all sorts of techniques and and studying that's been done for uh, for how to How to identify and look for and retrieve. Someone who's been lost. Well. The ministry of the Gospel, the sending out of preachers with the good news of the Kingdom.

Is the Lord Jesus's search and rescue mission for his sheep. How many of them are going to fail to be recovered? The answer, of course, is zero. Now, he's about to tell them. About a lot of resistance that they're going to receive not just in the passage that we have before us today.

But, especially in the next, uh, in the next two weeks, as we round out, the rest of chapter 10, And it is very comforting. For those who are going to be resisted rejected, hated killed To know that the mission is going to succeed. He's gonna get. All of his lost sheep and he's telling them here.

He's elected people from among Israel. You know, there's a Temptation because we're still Sinners after the Lord saves us. There's a Temptation after you come to believe in Jesus Christ and you realize what your sin is and and you hate it. And you realize how guilty you've been and how foolish and self-destructive Your your sin has been to look out at the lost world and think how can any of these ever be saved?

And if you thought that it was by your spiritual wisdom or sincerity that you got saved, Uh, you would be right. But, of course, Uh, you are wrong if you think that way They can be saved the way that you were saved because Jesus loved them before the world began, because Jesus has counted them as a sheep and no matter how lost they have gotten, Jesus is going to retrieve them.

By the preaching of his gospel, it's guaranteed. How liberating, how invigorating, not just for Ministers of the Gospel but for those who are giving an answer for the hope that was in within



you, You who love your neighbor? You know, not how many of them are lost sheep? No, not necessarily of the household of Israel.

But Jesus knows how many are the lost sheep of Murray County or of Lewis County. Of your street and your neighborhood. In your workplace, in the places where you visit,

And so it's not just according to his Redemptive plan, it's according to his elective purpose, lost sheep. And it's according to his Covenant promise. Thereof, the household of Israel. They are as it. Members of the visible. You know, the Bible is full of evidence that there are all sorts of members of the visible church that are unconverted That are still lost sheep.

And yet. We must have good hope for those whom. The Lord has brought into his church. Brought under the preaching of his word brought into the fellowship of his Saints. Yes. If they are hardened, it is a place of great spiritual danger. Like Hebrews chapter 6 describes. But then what does he say of the church, generally?

In Hebrews chapter 6, we just we just had this in our studying on Assurance a couple weeks ago in the Sabbath school. He says, but I'm confident of better, things concerning you and things that accompany salvation. He's hopeful for those who are in the church as a whole but then he urges each one of them.

To pursue the same confidence about themselves. By the work of the spirit. Applying Assurance to them, we won't take the time to go back to Hebrews 6 and do that work again. I think it might have just been last week. But as according to Covenant, promise. The church is, especially the place that he saves.

This is one of the reasons why if He puts a child in the church by giving him. For her to one of your families. And he calls that child, holy, And he gives you instruction for that child. That That can only be obeyed in Union with Christ children, obey, your parents and the Lord.

This is why we have great confidence. Because he uses preaching, not just according to his Redemptive plan, not just, according to his elective purpose, but also, according to his Covenant promise, There of the household of Israel. They have a right to the gospel. And those who preach the gospel.

Should have good hope now, what is this preaching in particular? That is according to his Redemptive plan and used, according to his Redemptive plan and used, according to his elective purpose and used according to his Covenant promise. It is. The preaching. Of the Kingdom. It says, as you go preach saying the Kingdom of Heaven is at hand.

Now, this is shorthand by this time in the gospel of Matthew. Because you remember John. Uh, when he was baptizing. He was preaching repent for the Kingdom of Heaven as a hand. And he was preaching a need for repentance which of course, the Pharisees came out and everybody knew they didn't feel like they needed to repent.

And so he says, who warned you to flee from the Wrath to come? But he told them about the one who can give repentance. Says don't say. We are children of Abraham, don't say. In this case, Uh, we're from the household of Israel. Being a member of the visible church doesn't save you.

Being descended from Abraham and circumcised or circumcised. Wouldn't save you being descended from a Christian, or baptized doesn't save you. But it is the one who baptizes Us by his Who gives repentance who gives the change of nature. He is the one who saves And so, John had preached repent for the Kingdom of Heaven.

As a hen. Jesus had preached repent. For the Kingdom of Heaven is at hand. Chapter 4, verse 17, and Jesus said, preached, the gospel of the Kingdom and you remember that because we just had it in verse 35. Jesus went about all the cities and Villages teaching their synagogues preaching, the gospel of the Kingdom and healing, every sickness, and every disease among the people almost identical into chapter 4 verse 23.

That Jesus was preaching. The gospel of the Kingdom and what does Matthew give us immediately following? Chapter 4 verse 23. He gives us a sample of Jesus's preaching. Now we took the the time last week to summarize what this Gospel of the Kingdom was in The Sermon on the Mount.

And it's basically that there is blessedness, that comes to those who deserve only curse in Jesus Christ. The good news is that the kingdom has come in a king. Who is the worthiness of his subjects? You don't come into the kingdom because you are worthy. You come into the kingdom because the king who alone is worthy.

Gives his worthiness. To those who don't deserve it, you deserve. Wrath. He gives you blessedness and so we have the Beatitudes but he doesn't just make you blessed in himself. He starts to make you righteous like himself. And he's not going to finish that until he has made you.

Holy? He gives you a religion that is genuine and sincere. Not just from your heart. What is that worth? But genuine and sincere because it is from God and interaction with God himself. He gives you a relationship with God in which, you know that he is your father. And that if you have him, You have everything.

So there's this good news of the Kingdom and what the Has brought. This is. What is summarized in verse 7? When he says, as you go preach saying, the Kingdom of Heaven is at hand. And so, Jesus uses the preaching of the Gospel. Who he is? He being the only righteousness.

We can have, he's securing all blessedness for us. He being the one who transforms Our Lives. He requiring Holiness and Those whom he saves, he bringing us genuinely and truly unto God himself. He giving us to have God, as father. And everything else that we need with him. Jesus uses.

Preaching. Now, how does Jesus? Provide for the preaching. Well, he does not provide for it. The good things that the minister can do for you. Now in this case verse 8, it was these things that attended the preaching of the Gospel. The healing of the sick cleansing of the lepers, the casting out of demons to that he attached to this command freely.

You have received freely give You can imagine someone who's able to do all these things, could charge a pretty penny for them. And so he warns them. Don't charge for them. In fact, when we see in the book of Acts, Uh, Simon not Peter Simon whom we call Simon Magus.

I'm the magician when he sees that the Holy spirit is given by the laying on of hands. He asks to purchase this power. And, Uh, Peter lets him know that he Unconverted. That he who thinks that way. About spiritual power or authority. Is unsaved. Jesus does not provide for them.

Uh, by their charging for their services. He provides for them. Through the generosity. Of those who hear and receive the gospel. For those who are responding to Christ. First of all, his provision is appropriate to the circumstance. What do we mean by that? In verses 9 and 10? Well, here he says, providing either gold nor silver nor copper in your money belts, nor begged

for your journey, nor two tunics, nor sandals, nor staffs For a worker is worthy of his food later at the end of his ministry, when he's sending them.

He says I said before, don't take these things. Now you should take these things. And so we see that the, the Lord Jesus Is actually commanding. A Sanctified. Use of Common Sense. This is a temporary short-term Mission. They are not to be. Wade down. By over preparing or over planning, they're going to be they're being sent out by Christ and he is guaranteeing to them.

A certain amount of response. And as they work. Those who are Glad recipients of the work are going to provide for them their food so he says, for a worker is worthy of his food. Now, they are worthy. Uh to eat, but there are those who are worthy to feed them and the word.

There's a play on words there then. Between. Verse 10. Uh, and verse 11. Says whatever city or town you enter? Inquire who in it? Is worthy. Now, what is that worthiness look like, well, you find out in the next couple of verses. Because if they are worthy, then they are going to gladly receive the greeting of the Apostle who is sent Uh, but if the Apostle greets them, And the household is not worthy, the Apostle is going to see that his greeting is not really that well received I'm here to preach the gospel and I want to stay in your house.

Oh, welcome preacher. All right. His peace is not received by the household. His greeting is not received by that household but what the Lord Jesus had done, He had already gone about preaching, and there were those who were known For rejoicing over Christ, praising him. And responding to the good news of the Kingdom.

And, To the extent that in verse 11, when he says, whatever City or town, you enter inquire who in it. Who in it is worthy. Going to be people who have a reputation for being obsessed with Christ. People who have a reputation. For having. Been strangely changed. It's like they've been given a whole different mind.

This. Word that we that is translated repentance for us. And so, according to the gospel of the Kingdom, in which Jesus gives repentance and makes people. Uh, to prioritize him and his kingdom over all things. You uh, you measure worthiness. Or reputation for worthiness. In this case, So Jesus.

Provides appropriately. To the circumstance, he gives them and just for this short-term internship as it were just enough to sustain them and until this Completed. Uh, and he does so through the response. Of worthy hearers. And that brings us finally in the last place to what is at stake.

If we are lost sheep. If we are dependent upon the Lord, sending laborers, If he uses the preaching of his gospel, And he uses, Mere men who are needy. To bring that gospel to. That need to be provided for. By the generosity of those who are converted under the preaching.

What is at stake? And how they and their message is received. And the answer is everything is at stake. It escalates, as they say quickly. From verse 12, to verse 15. So, the the idea in verse 12 is they have, Um, they Heard of the reputation of a worthy household.

And now they go into the household and they offer their greetings. The express Delight. Uh to be there. The greetings here are probably not just from themselves but on On behalf of the Lord Jesus Christ. And if the household is worth, They receive the greeting of delight the greeting here.

In particular, verse 13 of The Lord Jesus expresses his pleasure that you Uh take care of his servant, he communicates to you his peace and that's going to be received one of two ways. Uh, the one way, you know, that we were considering a moment ago. Not really sincere and you can tell But the other way, rejoicing glad Obvious their face lights up.

They uh, they're hurrying to, to do whatever they can. Not just, the minister of Christ is here. Praise God, the minister of Christ is here, but the word of Christ is here and the ministry of Christ is here. And this is worth all welcome. It's one way. To receive the preacher.

And the preaching. That you would hear about God become a man. To live righteously and die sacrificially. And you would be grateful and you would say, yes, I don't have righteousness. I need that righteousness. Lord, Jesus be my righteousness. Welcome, the idea that you are unworthy and that he is worthy.

You hear about his sacrifice for sin and so yes, I know that I deserve that. That's my my conscience has always been troubled before God and I hear now that it's even worse than I had suspected and that the the glory of the Everlasting, God would rightly express itself upon me in Fury and wrath and opposition for unending ages, but he's already done that in an infinite way upon his son on the cross.

Jesus. Take away my sin.

You must. Receive readily and gladly Christ himself. And his ministry of his gospel. And this is expressed in part. Of a right response to the minister. Whom he accept. Notice how the two things. Uh, go together in verse 14. Whoever will not receive you, nor Hear your words. Now, for You when you on behalf of Christ can do something or in many cases won't do something that perhaps extended family.

Are are willing to do or Um, you feel compelled to do something that they shrink from doing, and

That which is done for Christ that which is done because you are his and in his name is not lost. It's the same for the gospel Minister in verse 13. If it is not worthy, let your peace return to you. And that isn't just oh well, I guess they don't want my greeting.

I guess they don't want Christ's greeting. It is a reminder that Christ greets you and Christ gives you his peace. And so, the these Apostles as they were being sent out, some of them were going to end up in houses where they were not actually welcome. And the Lord tells them.

Let your peace return to you. The peace with which you greeted them from Christ, it is still with you, you may not have, you may not have the Delight and peace and welcome of the people with whom you are interacting. But as you go in Christ, and in his name, you have his Delight, you have his peace with, you it returns to you, it's not lost.

It is either shared with others. And the enjoyment of it. Thereby multiplied. We're not happy. When they reject Christ to reject us on account of him. But it cannot be lost. Because you still have it for yourself.

And so, on the one hand, it may be well received and the peace and and Delight of Christ. Come by the preaching of the gospel and the receiving of that preaching, and the response to Jesus Christ.

But on the other hand rather than his delight and peace, There is the Dreadful. Other response. Verse 14 and 15, whoever Will not receive you nor hear your words. When you depart from that house or city, Shake off the dust. From your feet. What's he saying? He's saying they're unclean.

This is shocking. To a Jew. We, we know from Other Jewish literature. That at the time if a Jew were to visit or travel through Um, or even live in a gentile City when he was leaving. Gentile territory to enter Jewish territory, he would Shake off the dust from his feet, not just as Um, Metaphorical.

Testimony against them. Of metaphorical display. But because they were actually concerned that there would be uncleanness in the dust. And that they would bring that uncleanness into a Jewish town or even some They might defile a levite or something that is to be used in a holy manner.

And so they were very careful. Well, the Lord tells them here. Even from the house that was initially thought to be worthy. Where they talked a lot about Jesus and seemed to be really into Christianity and the gospel, If they. And their message were not. Well, received, Jesus is saying that house is unclean.

That city is unclean. It's still defiled. Which of course it must be. Because there is no cleansing apart from Christ and his blood. There's no forgiveness of sin without the shedding of blood and there is no application of the cleansing blood without faith in Jesus Christ. Without a receiving, the gospel, the good news of Jesus and a resting upon him.

And if Sodom and Gomorrah. And, Other people and cities and Nations. Are judged by God. Seeing the glory of the Creator in the creation and suppressing the truth in unrighteousness, to the point where they are given up, To what we now call sodomy. If that rejection. Is worthy of the wrath of God.

What about those? Who have seen not only The glory of God in the creation. But who have heard of the glory of God in Redemption The glory of God and adding Humanity to himself. To save Sinners. Even Sinners such as sodomites. But now that which could cleanse a sodomite and forgive him and give him a new nature and a new life and bring him into Holiness, according to God's word has been proclaimed to him in Jesus Christ.

Repent for the Kingdom of Heaven as a hand and with Jesus's repentance. And they hear the gospel. And they don't respond with. They're not glad to have Jesus to lighten them. And they're not glad to have the Peace of the Lord Jesus Christ.

Jesus says assuredly, I say to you. It will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that City. You see for the refusal to know God. To glorify him as God and give him. Thanks. All of humanity is under wrath already.

About how much more. Those who have Christ preached to them. Those who That God became a man. And lived obediently and died sacrificially. And that he then. Other. Under his authority. To preach. The gospel. And that Christ with his, Devil, conquering. Um, fall correcting. Gospel. Power was attending the gospel.

And yet, they did not receive. Nor? The words that were preached. There will be under a greater wrath. Than that, of Sodom and Gomorrah. Now, think about what that means. For a nation and which was once. Of the preaching of the Gospel of Jesus Christ. But think of what that means for you, If you can hear Christ offered.

By his authorized ordained servant. And not respond to his gospel. By rejoicing to have him and belong to him. That he greets you. Is delighted. Uh, and you who believe? For his own sake. He offers you, his peace. You deserve you deserve the wrath of God? And if you don't, Rest upon the Lord Jesus Christ.

After hearing him offer to you, you deserve it more severely than Sodom and Gomorrah did. But here is the King welcoming you to himself. Is authorized his servant to announce that, welcome and that peace. He has done. So. For 2000 years. In which he has continued to conquer the Kingdom of Satan.

And to correct the harm and death of the Fall. His servants now, do not do so by instantaneous Miracles that are obvious to the eye. But the Lord Jesus attends his preaching. Was Satan destroying power. And the lives of Those whom he saves. He attends his preaching. With the guarantee, not just of a little bit.

Of emotional and psychological and moral and relational healing. Surely he gives that by his grace, as he conforms you to Christ, he gives you that throughout his life throughout your life. But he gives you to be delivered. From all of your misery and all of your sin and yes, even all of your diseases.

Every one of you who believe in Jesus Christ. Will be resurrected with a glorious body. There is not less power of Jesus. Attending. The true preaching of his word now. Than there was when he sent out the twelve. It is the same power. Of the same Christ and he welcomes you to himself.

And everything is at stake. What could be a more obvious? Between having the pleasure and peace of Christ in you. Or the wrath of God for rejecting Christ. Upon you. He offers you repentance. And mutual Delight and peace. Accept his terms. Become his subject and his dependent. Praise God.

Have. As your righteousness, have him as your sacrifice. And enjoy his pleasure. And his peace. Amen, let's pray.

Our gracious. God and our heavenly father. We pray that you would send out laborers. Into your Harvest. Thank you. That it is a harvest. Thank you that this world that is full of Sinners. Is full of lost sheep. Whom you are retrieving. In your Almighty power. Thank you for the good news of your kingdom.

Give to us. By the power of your son. To have life. To respond to your word. Do permit us, we pray Don't permit any of us here. We pray. To come under the greater wrath. Than that, which is upon Sodom and Gomorrah, Cause your word to go out with power.

We have heard and Been troubled on behalf of our nation. When we thought, corporately of the land, Have mercy and bring Revival. Caused the preaching of the Gospel to go out. Raise up preachers, whom you send with it. And Grant that. You would give a believing response among multitudes.

For, we ask it in Jesus name. Amen.