

“The King’s Priority—“Go!’ Sending the 72  
Luke 10:1-16  
Sermon Prepared for WellSpring Church  
May 1, 2011

1. Introduction

- a. Engage: How do you get ready for a trip?
- b. Review: Jesus set his face, Mercy offered to the Samaritans, the necessity of commitment and the cost of commitment
- c. Preview: Today
- d. Big Idea: The Message of Mercy will never end, but the day of Mercy will come to a close.
- e. Read Text:

2. Call and Commission

- a. After this:
  - i. The rejection of Samaritans
  - ii. The explanation of the seriousness of the call to follow
  - iii. Some who left. (John 6:66) It may surprise us that Jesus does not go after these who left. Like the Rich young ruler he let them go.
- b. Those who stayed were told, “Go!” “Go and keep going”. This is much like the commission given in Matthew 28:18,19 “Go” = “as you are going...”
- c. And say, “The Kingdom of God has come near to you.”
  - i. Who are the men who are sent?
    1. Ordinary Men—not the wise, wealthy, education, well-placed, politically strong.
    2. I think it is fair and accurate to say that they were also relatively untrained.
    3. Let us remember that the work of the gospel is not for the apostles only, not for pastors, or elders, or missionaries only. It is for everyone. “The same Lord Jesus who calls us to follow him also calls us to go out and preach the gospel. Every cross-carrying disciple has a cross-proclaiming witness for Christ.” (Ryken, *Acts*)
  - ii. The message (10:9)
    1. The Message they are to proclaim/herald
      - a. The Kingdom is *near!* This is because the Lord Jesus Christ is now here.
      - b. The Kingdom is a sphere of rule.
        - i. All of Creation in a General sense
        - ii. Hearts and minds of people in a specific sense.

- c. The ruler of this Kingdom is God (note never called The Kingdom of Christ!)
  - d. There is a movement here from the “Lord is Ruler of Creation” to “God the King is establishing the Rule in the lives of people” in this is also the removal of the usurper (Satan) from his pretended and illegitimate rule.
  - e. Near, not yet accomplished (Christ was on Earth but the mission was not fulfilled). Now we can say much more accurately, “The Kingdom of God is *Here!*”
2. The Message now is more specific to the Kingdom of Salvation
- a. This is inaugurated with the coming of Christ
  - b. This is guaranteed with the Resurrection of Christ
  - c. What is left now is the dual Kingdom of God (Heaven) and the Kingdom of this world. This is also called the kingdom of Darkness. Do you not see it all of the time?
    - i. Certainly in Wars and violence (Gangs, crimes)
    - ii. Surely in Diseases
    - iii. Surely in drugs and addictions
    - iv. Surely in hatreds
    - v. But do you not also see the influence and reign of the evil one in the way that citizens of this world have rejected, and ignored, and trivialized, and marginalized the role of God in life?
      - 1. The use of the word Luck
      - 2. The use of “Mother Nature”
      - 3. The dependence on Politics, money and education to get ahead.
  - d. The difference for us today is that the kingdom of God is *HERE* now, now in our lives—is it not?
    - i. The one who is not living and seeking to live under the Lordship of Jesus cannot be self-assured of Kingdom citizenship
    - ii. There is more, much more to kingdom citizenship than forgiveness of sins.
    - iii. There are no independent contractors, free agents, or neutral citizens.
3. What is the message of the kingdom right now today?

- d. Jesus chose them (Sovereignly appointed)
  - i. 72 in pairs
    - 1. Diluted influence? No certainly not
    - 2. More territory covered
    - 3. More opportunity to have care offered and given to smaller units than to a large group
  - ii. Ecclesiastes 4:9-12
  - iii. On the basis of two witnesses Deut. 19:15) (This is what we see in the missionary activity of Mormons, Jehovah's Witnesses, also Matthew 18)

Ryken's outline: The Manner of Going:

- 3. Priority of Prayer (Confidence in the Call and in the Message—Source)
  - a. Praying while Going
    - i. Pray for the power of the Message
      - 1. Rom. 1:16-17
      - 2. Rom. 10:11-17
    - ii. Pray for the recipients of the message
      - 1. Open the eyes of the people we tell
      - 2. Tyndale's last words: "Lord open the King of England's eyes!" in the fall of 1536
    - iii. Pray for more messengers of the Message
    - iv. Pray for boldness in the messengers: Col. 4:2
  - b. Our prayers' content is not generally this.
    - i. Self-Centered (Bless me, give me, guide me, help me, heal me)
    - ii. Two very important books
      - 1. A Call to Spiritual Reformation D.A. Carson
      - 2. Gleanings from Paul, A.W. Pink
    - iii. God-Centered (be glorified, be honored, be known...Piper Let The Nations be glad.) Missions exists because worship doesn't.
  - c. Pray that we might become gripped with the need of nations. The need of the Nations—The Harvest is Plentiful Operation World.
    - i. The United States is the third largest mission field in the world...
    - ii. Read Operation World—just flipping through the pages will stun you and call you to prayer.
    - iii. Over three thousand people groups do not have the Bible in their own language.

Every believer is called to labor for the harvest, but God also sets apart certain men and women for the work of gospel witness. For this we must pray, asking the sending Lord to provide preachers, evangelists, Bible translators, church planters, and other Christian workers to reach the unreached around the world. As we pray, we also tell God that we are willing to be part of the answer to our own prayers: we

too will go and labor in his gospel field, right where we are and wherever he sends us.” (Ryken)

- d. The Resource for the Call—workers from God. We need to be praying always....Two specifics that I think we often neglect to our own harm and the harm of the entire world
  - i. Pray for leaders—for an open door and boldness in the message (Col. 4:2)
  - ii. Pray for workers in the field
- 4. Presence of Danger/Resistance/Struggle/Persecution (Here this issue is Courage)
  - a. Lambs among wolves
    - i. Bold and recognizable wolves
    - ii. Wolves in Sheep’s Clothing
    - iii. Wolves among you Acts 20:28-30
    - iv. Not the only time he told them this. See Matthew 10:16
  - b. Why are you surprised at the fiery trial? I Peter 4: 12; II Tim. 3:12; John 15:18-20; 16:33
  - c. Why do we think we should be freed from this persecution and resistance? We have been lulled into a thinking that personal peace and comfort are the number one desires, rights and privileges of our lives—where is there among us the willingness to suffer for the sake of the gospel? We cry over small things and get all out of whack when someone looks at us harshly or we don’t get what we want.
  - d. Can it be that there is not more significant and greater expansion of the KOG because there is a lack of willingness for those who take the message to suffer.
  - e. John Paton.

A Mr. Dickson exploded, "The cannibals! You will be eaten by cannibals!" The memory of Williams and Harris on Erromanga was only 19 years old. But to this Paton responded: "Mr. Dickson, you are advanced in years now, and your own prospect is soon to be laid in the grave, there to be eaten by worms; I confess to you, that if I can but live and die serving and honoring the Lord Jesus, it will make no difference to me whether I am eaten by Cannibals or by worms; and in the Great Day my Resurrection body will rise as fair as yours in the likeness of our risen Redeemer." This is the kind of in-your-face spiritual moxie that would mark Paton's whole life. It's a big part of what makes reading his story so invigorating.

(p. 56) <http://www.desiringgod.org/resource-library/biographies/you-will-be-eaten-by-cannibals-lessons-from-the-life-of-john-g-paton/print?lang=en#>

- 5. Promise of Provision-go barefoot, without cash, knapsack or weapons. (Contentment with what we have.)
  - a. why they were not to take
    - i. no money bag

- ii. no knapsack
    - iii. no sandals
    - iv. This does not mean that we are to go about barefooted and begging—the principle is that God provides and what God provides is enough
      - 1. Lord’s Prayer
      - 2. James 4:1 Quarrels are from discontentment! Every time there is a quarrel we need to come back and see where our own unmet desires are playing into it.
  - b. They were not to greet people on the way—this doesn’t mean be a New Englander and avert your eyes from others and refuse to say hi...
  - c. Why?
    - i. God’s provision enough
    - ii. Urgency
    - iii. The power of the message alone—not the power of relationships first
    - iv. To teach contentment
6. Peace of Welcoming the Kingdom—SHALOM. What would it be like to have someone walk into your life and pronounce “peace”? Conflict gone, conflicted emotions, belligerent relationships, warring desires, embattled resolve?
- a. House of Peace
  - b. Man of Peace—who is this? One wanting reconciliation with God? John McArthur writes that this would be someone who had a disposition to be at peace with God and to end his controversy
    - i. Wise man.
    - ii. Fool is contentious
    - iii. How would people see you? A man of peace, a woman of peace; or a contentious man, a contentious woman?
  - c. Here again is contentment—don’t keep moving on...
  - d. Eat what is put in front of you—do not scruple over food, eat for the sake of the Gospel. “Can you come to our house?” “What are you having?”
  - e. Heal the sick—miraculous powers to authenticate the gospel message.
  - f. Why are we in such conflict?
7. Peril of Rejecting the Kingdom—John McArthur: the preacher needs to be “Diligent to Declare Judgment” Longest portion of the commission.
- a. This speaks to eternal danger.
  - b. John McArthur has The principle of Comparative Judgment.
    - i. “I say unto you” = Authority and First hand information, unmediated by time, distance or persons.
    - ii. Six cities: three Jewish and three Gentile.
    - iii. More tolerable on those who haven’t heard than on those who have heard and who have rejected.
  - c. The principle of Comparative Judgment applied

- i. Worse for rejecters of the 72 than on Sodom Luke 10:12
    - ii. Worse on Chorazin and Bethsaida than Tyre and Sidon
    - iii. Worse to Hades the place of punishment for the dead—they will not be exalted because Jesus chose to headquarter his ministry there... This is our culture—indifference and tolerance rather than outright rejection.
  - d. The principle of Comparative Judgment personalized—Those who reject the message of the Gospel messengers will be rejected by God.
- 8. Conclusion
  - a. If you've been called you've been sent.
  - b. How will we go?
  - c. We will have provision, protection, persecution, success and troubles.
  - d. If you've been called and have rejected—you are in great peril today and if there is no repentance that peril will become your eternal state and condition.