**Ask the Lord of the Harvest**

**Luke 10:1-16**

**Key verse 2**

**He told them, “The harvest is plentiful, but the workers are few.**

**Ask the Lord of the harvest, therefore, to send out workers into his harvest field.”**

**Introduction**

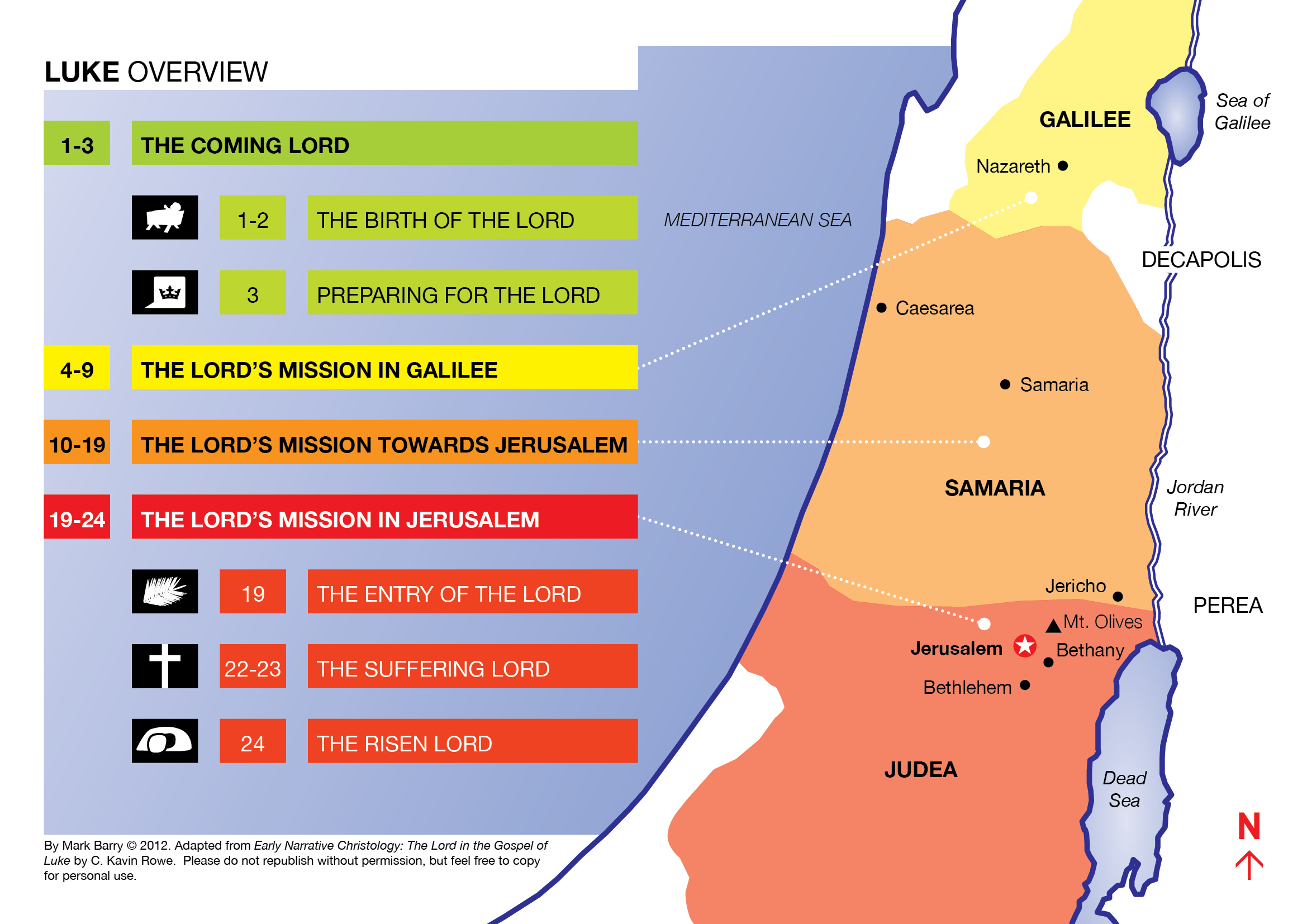
**As we know, Luke is the only gospel written by a Greek person (Luke). Sending out seventy two others is unique in Luke’s gospel when we compare it with other gospels. The focus of Luke’s gospel is ‘world mission’, that is to save all people on earth. So it’s key verse is based on 19:10, “For the Son of Man came to seek and to save the lost”. Today’s passage shows that Jesus helped his disciples to ask the Lord of the harvest to send out workers into his harvest field. May the Lord help each of us to see through Jesus’ heart and be in tune with what Jesus wants us to do in our times.**

1. **Read verses 1-3. Why do you think Jesus appointed seventy two to send them out? (1a) Why do you think Jesus sent them two by two? (1b) Where were they sent? (1c) What can we learn from Jesus who said, “The harvest is plentiful, but the workers are few”? (2a) What did Jesus ask them to pray? (2b) What does “I am sending you out like lambs among wolves” mean? (3)**

**1-1, Read verses 1-3.**

**After this the Lord appointed seventy-two others and sent them two by two ahead of him to every town and place where he was about to go. 2 He told them, “The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field. 3 Go! I am sending you out like lambs among wolves.**

**1-2, Why do you think Jesus appointed seventy two to send them out? (1a)**



**Luke 9:51-55 read,**

**51 As the time approached for him to be taken up to heaven, Jesus resolutely set out for Jerusalem. 52 And he sent messengers on ahead, who went into a Samaritan village to get things ready for him; 53 but the people there did not welcome him, because he was heading for Jerusalem. 54 When the disciples James and John saw this, they asked, “Lord, do you want us to call fire down from heaven to destroy them?” 55 But Jesus turned and rebuked them. 56 Then he and his disciples went to another village.**

* **According to the previous passage, Jesus might have traveled in the outskirts of Samaritan land such as decapolis where the Greeks lived as majority.**
* **Also, historically, transjordan tribes settled on the east side of Samaria.**
* **The book of Numbers (32) tells how the tribes of Reuben and Gad came to Moses to ask if they could settle in the Transjordan.**
* **Moses is dubious, but the two tribes promise to join in the conquest of the land, and so Moses grants them this region to live in.**
* **When the Samaritan people rejected Jesus, Jesus chose to go to other villages and wanted to serve the lost wherever he went.**
* **In fact, after Jesus’ resurrection and ascension, Samaria would be pioneered through Philip according to God’s time.**

**Acts 8:4-8 read,**

**Those who had been scattered preached the word wherever they went. 5 Philip went down to a city in Samaria and proclaimed the Messiah there. 6 When the crowds heard Philip and saw the signs he performed, they all paid close attention to what he said. 7 For with shrieks, impure spirits came out of many, and many who were paralyzed or lame were healed. 8 So there was great joy in that city.**

**Luke 9:1-2 read,**

**“When Jesus had called the Twelve together, he gave them power and authority to drive out all demons and to cure diseases, 2 and he sent them out to proclaim the kingdom of God and to heal the sick.”**

* **Although Jesus sent his twelve disciples to Galilee in chap. 9, Jesus wanted to send more disciples to every town and place.**
* **This shows us that he had in mind to save all peoples on earth with the gospel message.**
* **“After this” indicates that Jesus had helped his disciples to deepen their faith and relationship with Jesus in chapter 9.**
* **Also in Luke 9:57-62, Jesus taught about the cost of following him and constantly called his disciples no matter where he went as his first priority in proclaiming the kingdom of God.**
* **That being said, today’s passage shows that Jesus send them out for His kingdom purpose continually.**
* **Jesus made a firm decision of faith to obey the will of God and go to Jerusalem to die on the cross for the sin of the world.**
* **His death was approaching and time was running out to harvest more souls. He needed more workers.**
* **Jesus appointed seventy-two others and sent them out two by two to cover different areas.**
* **Jesus’ ministry was expanding from the nation of Israel to the other territories. Jesus expands the ministry beyond the Twelve.**
* **This also means that Jesus’ ministry is not confined to the Twelve. Jesus called seventy-two disciples like us. Praise Jesus!**

**1-3, Why do you think Jesus sent them two by two? (1b)**

* **Luke emphasizes that Jesus sent them “two by two.” This was God’s wisdom.**
* **Just as Jesus had complete unity with His Father and the Holy Spirit from the beginning (Genesis 1:1, 26; John 1:1-3), he encouraged his disciples to work together. (Luke 9:1)**

**Ecclesiastes 4:9-10,**

**“Two are better than one, because they have a good return for their labor: 10 If either of them falls down, one can help the other up. But pity anyone who falls and has no one to help them up.”**

* **It is easy for us to work individualistically. But two by two is Jesus’ way. Two people can form a spiritual vessel, with which they can withstand the power of Satan.**
* **When two people pray together in Jesus’ name, they can experience Jesus’ presence and help.**

**Matthew 18:17-20 read,**

**“Truly I tell you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. “Again, truly I tell you that if two of you on earth agree about anything they ask for, it will be done for them by my Father in heaven. For where two or three gather in my name, there am I with them.”**

* **We pray two by two in each and every meeting. May the Lord help us to experience the powerful work of God’s kingdom in Jesus’ name.**

**1-4, Where were they sent? (1c)**

***ahead of him to every town and place where he was about to go.***

* **Jesus made sure that they would go to every town and place where he was about to go.**
* **Again Jesus had in mind all kinds of people to not be left behind without hearing the message of kingdom of God.**
* **May the Lord help us to be prayerful for every campus starting from California.**

**http://en.wikipedia.org/wiki/List\_of\_colleges\_and\_universities\_in\_California**

**1-5, What can we learn from Jesus who said, “The harvest is plentiful, but the workers are few”? (2a)**

***“The harvest is plentiful, but the workers are few”***



* **Jesus viewed the whole world as his harvest field. As a farmer, Jesus looked at the harvest field and saw that the harvest was plentiful.**
* **It was the harvest season. The winter season was coming soon. All his harvest will be ruined if he did not harvest now. But the harvest workers were few.**
* **Many souls will perish without hearing his message of the kingdom of God.**
* **His emotions were high and so he sent seventy-two harvesters with a sense of urgency and sorrow.**
* **Like a farmer, Jesus worked hard to harvest rice crops until late evening before the frost would ruin the crops.**
* **Jesus wants them to be hard workers to participate in gathering crops instead of being spectators.**
* **To Jesus, the harvest was plentiful. This suggests that although rejection will follow, there still would be much more positive response.**
* **Similarly when Jesus saw the change of one Samaritan woman in John 4:35, he said, *“Do you not say, ‘Four months more and then the harvest! I tell you, open your eyes and look at the fields! They are ripe for harvest.”***
* **Harvesting crops requires a four month waiting period. But now is a harvesting time for the souls.**
* **May the Lord have mercy on us to open our eyes to see many students waiting for us to harvest them.**

**1-6, What did Jesus ask them to pray? (2b)**

***Ask the Lord of the harvest, therefore, to send out workers into his harvest field.***

* **According to such a dark situation like an evil ruler Herod beheading John the baptist and many suffering people, Jesus did not sigh and despair.**
* **Jesus prayed and in the same way asked young disciples to pray.**
* **Ask the Lord of the harvest to send out workers. Here we learn that prayer is essential in the harvest of souls.**
* **Jesus is the Lord of the harvest. He alone has the right and power to harvest souls for one’s eternal life. Therefore, we must pray to him.**
* **When we pray, we can share Jesus' vision and compassion for the lost. When we see things as Jesus does, our hearts begin to burn for the salvation of the lost. Then we can be useful to Jesus.**
* **College and University students look fine outwardly but many are crying inwardly.**
* **Jesus hears the cry of their souls and wants us to reach out to them. We can be useful when we pray until we come to share his heart.**
* **Prayer, "O Jesus, Lord of the harvest, send out workers who know your heart into your harvest field!"**

**1-7, What does “I am sending you out like lambs among wolves” mean? (3)**

* **Though they were young and inexperienced, Jesus sent them out. Jesus is eager to send out workers. Jesus called them "lambs among wolves."**
* **Lambs are cute and helpless. Wolves are strong and predatory, like the devil and his agents.**
* **If we send a lamb among wolves, the wolves will eat the lamb in no time.**
* **Jesus was well aware that his disciples were weak and immature. Jesus knew the danger they were facing.**
* **They were no match for the spiritual forces of evil arrayed against them. Still, Jesus sent them out of compassion for the lost.**
* **They did not go alone; Jesus' spiritual power went with them. Jesus' power was sufficient for them to overcome evil and do great work.**
* **So, when Jesus tells us "Go!" we must go with confidence by faith in Jesus' power.**
* **Verses 17 - 19 show great victory when they obeyed Jesus’ command. *“The seventy-two returned with joy and said, “Lord, even the demons submit to us in your name.” 18 He replied, “I saw Satan fall like lightning from heaven. 19 I have given you authority to trample on snakes and scorpions and to overcome all the power of the enemy; nothing will harm you.”***

1. **Read verses 4-8. What did Jesus say to them about the journey? (4) What did Jesus instruct them to say when they first enter a house? (5) What would happen to someone based on their response? (6) Why shouldn’t they move around? (7) What can we learn from Jesus’ commands: “eat and drink whatever they give you” or “eat what is offered to you”? (7, 8)**

**2-1, Read verses 4-8.**

**4 Do not take a purse or bag or sandals; and do not greet anyone on the road. 5 “When you enter a house, first say, ‘Peace to this house.’ 6 If someone who promotes peace is there, your peace will rest on them; if not, it will return to you. 7 Stay there, eating and drinking whatever they give you, for the worker deserves his wages. Do not move around from house to house. 8 “When you enter a town and are welcomed, eat what is offered to you.**

**2-2, What did Jesus say to them about the journey? (4)**

***Do not take a purse or bag or sandals***

* **Jesus gives travel instructions. Given the danger and urgency, the disciples are to travel light and press on to their goal.**
* **Some people have a habit of packing everything including their credit cards.**
* **Those who worry about their bags heavily can’t focus on their mission.**
* **Travel often times means trouble.**
* **Simply speaking, what Jesus said to them meant for them to depend on God only and not to be distracted.**

***"...and do not greet anyone on the road"***

* **Again it was not because Jesus is unfriendly.**
* **It is because he wanted the vulnerable young disciples to focus on their mission and not be distracted by aimless small talk.**
* **It might tempt them to turn aside from their mission.**

**2-3, What did Jesus instruct them to say when they first enter a house? (5)**

***“When you enter a house, first say, ‘Peace to this house.***

* **The disciples were to impart the peace that Jesus gives.**
* **"Peace to this house," was more than a greeting, it was a blessing.**
* **"Eirene" in Greek, it is equivalent to the Hebrew "shalom."**
* **"Shalom" refers to having a right relationship with God and enjoying his blessing.**
* **Commonly translated as “peace” and used as both a greeting and farewell, *shalom* has rich meaning in Hebrew.**
* **“Peace” is an accurate translation of the term, but *shalom* implies more than lack of conflict. It is “completeness, soundness, welfare, peace.”**
* **It is also translated “success” and is applicable to an external peace between individuals or nations, and to an internal sense of peace within the individual.**
* **One of the names of God is Yahweh-Shalom (Judges 6:24), or the Lord our Peace. Jesus is called the Prince of Peace (Isaiah 9:6).**

**Isaiah 54:10, 13 read,**

**“Though the mountains be shaken and the hills be removed, yet my unfailing love for you will not be shaken nor my covenant of peace be removed,” says the Lord, who has compassion on you. All your children will be taught by the Lord,**

**and great will be their peace.**

* **To proclaim "Peace to this house," was to pronounce all of this rich blessing upon the recipient.**

**2-4, What would happen to someone based on their response? (6)**

***’If someone who promotes peace is there, your peace will rest on them; if not, it will return to you.***

* **The peace offered is so real that it can rest on the house or return to the one who offers blessing.**
* **It is important to respond to the disciples’ offer of peace with reception and hospitality.**
* **Though the disciples had nothing in their hands, they were bearers of this great blessing. In giving this blessing, they needed discernment.**
* **Only those who responded with faith were worthy of it. Gospel workers are not poor beggars or salesperson trying to sell unwanted goods.**
* **They are ambassadors of God's peace to a desperate world.**
* **We must have an inner conviction that God will use us as a great blessing to any house that receives us.**

**2-5, Why shouldn’t they move around? (7b)**

***Do not move around from house to house.***

* **When Jesus sent His twelve, the same instruction was applied.**

**Luke 9:4 reads,**

**“Whatever house you enter, stay there until you leave that town.”**

* **Gospel workers must not move around to find better sheep or a better environment.**
* **They are to stay in one house and accept what is provided for them. They must establish one house church in each town.**
* **All town people know where they have to go for their 1 to 1 Bible study. If they move around, nobody knows where to go.**
* **Apostle Paul stayed at Lydia’s house at Philippi which became the foundation of the Philippi church later.**

**Acts 16:13-15 read,**

**On the Sabbath we went outside the city gate to the river, where we expected to find a place of prayer. We sat down and began to speak to the women who had gathered there. 14 One of those listening was a woman from the city of Thyatira named Lydia, a dealer in purple cloth. She was a worshiper of God. The Lord opened her heart to respond to Paul’s message. 15 When she and the members of her household were baptized, she invited us to her home. “If you consider me a believer in the Lord,” she said, “come and stay at my house.” And she persuaded us.**

**2-6, What can we learn from Jesus’ commands: “eat and drink whatever they give you” or “eat what is offered to you”? (7, 8)**

***Stay there, eating and drinking whatever they give you, for the worker deserves his wages. 8“When you enter a town and are welcomed, eat what is offered to you.***

* **Another reason they do not need to move around is that the worker deserves his wages.**
* **The spiritual benefit the worker brings with the peace of God is worthy of support.**

**I Corinthians 9:14 says,**

**“In the same way, the Lord has commanded that those who preach the gospel should receive their living from the gospel.”**

* **But in this case, the wage is the hospitality of food and shelter given to the disciples.**
* **From gospel workers’ point of view, they must rely on God for their provision.**

***“eat and drink whatever they give you” or “eat what is offered to you”***

* **Also these words indicate that gospel workers better accept whatever they give or offer.**
* **We can imagine that each and every meal might not be compatible with their taste.**
* **For example, Greek foods might be served to gospel workers having Jewish background.**
* **Mother Sarah Barry ate smelly Korean food(Kimchi) to be with Korean students to serve and raise them up as disciples.**
* **It reminds us of Peter’s vision where he was instructed to eat bunch of unclean animals.**
* **God changed him from a legalistic Jew to a man of world mission. He would be fit for the Holy Spirit to dwell in and carry out God’s world mission purpose.**

**Acts 10:13-16 read,**

**Then a voice told him, “Get up, Peter. Kill and eat.” 14 “Surely not, Lord!” Peter replied. “I have never eaten anything impure or unclean.” 15 The voice spoke to him a second time, “Do not call anything impure that God has made clean.” 16 This happened three times, and immediately the sheet was taken back to heaven.**

1. **Read verses 9-12. What do they do for and tell to the sick? (9) What does it mean by “The Kingdom of God has come near to you”? What are they supposed to do when they are not welcomed at a town? (10, 11) What is the warning for their rejection? (12)**

**3-1, Read verses 9-12.**

**9 Heal the sick who are there and tell them, ‘The kingdom of God has come near to you.’ 10 But when you enter a town and are not welcomed, go into its streets and say, 11 ‘Even the dust of your town we wipe from our feet as a warning to you. Yet be sure of this: 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.**

**3-2, What do they do for and tell to the sick? (9)**

***Heal the sick who are there and tell them, ‘The kingdom of God has come near to you.’***

* **Given the power to heal, the disciples are to heal those who receive them, as a tangible example of God’s blessing coming on those who respond.**
* **Jesus came to heal our sicknesses.**
* **In this way Jesus wants to give a practical help.**
* **Uganda UBF gospel workers have been engaged in a healing ministry actively on top of a disciple ministry.**

**3-3, What does it mean by “The Kingdom of God has come near to you”?**

* **Here the kingdom means the king’s rule. A kingdom has a king. In the kingdom of God, Jesus is our king.**
* **If Jesus is our king, we serve and obey him.**
* **The kingdom of God is near us when we let him rule over our lives.**
* **God’s rule inaugurated and Satan’s rule began to fall. Jesus came into this world to liberate all men from the rule of Satan, the prince of darkness.**
* **God’s rule began with Jesus’ ministry and nothing can stop the kingdom from coming.**
* **For individual people this meant freedom from the torment of demons, forgiveness of sins and restoration of a right relationship with God.**
* **They could enjoy love and peace and joy from God like a fountain flowing in their souls; like living water to quench their spiritual thirst and make them a blessing.**
* **Jesus also said in Mark 1:15, “The time has come,’ the kingdom of God is near. Repent and believe the good news!’”**
* **Whoever repents and believes Jesus can have the kingdom of God in their hearts. The king is here, and images of his power are present.**
* **It is high time to respond and enter in.**
* **Disciples also declare the kingdom’s nearness. “The kingdom of God is near you.” The kingdom of God is near the young and the old.**
* **The kingdom of God is not far away out in the galaxy but it is near us.**
* **The kingdom of God gives us true joy and peace and the love of God while on earth. But that’s not all.**
* **The kingdom of God is our eternal home. It gives us a clear destination and direction of life. It gives us a living hope in this perishing world.**
* **But hope in this world does not last because it is rooted in things that perish. The things of the world cannot give us a living hope.**
* **Only the kingdom of God gives us a living hope.**

**1 Peter 1:3,4 says,**

**“Praise be to the God and Father of our Lord Jesus Christ! In his great mercy he has given us new birth into a living hope through the resurrection of Jesus Christ from the dead, and into an inheritance that can never perish, spoil or fade–kept in heaven for you.”**

* **When we accept Jesus in our hearts, we have the promise of heaven as our everlasting inheritance.**
* **That’s the reason why Jesus instructed his disciples to proclaim the message of the kingdom of God.**
* **Proclaiming the kingdom of God should be our number one priority in our mission life.**
* **We have such urgency to proclaim the message of the kingdom of God so that one more sinner may be saved into the eternal kingdom of God.**
* **Also in the context of Jesus' teaching, the kingdom comes to entire towns and villages.**
* **Like the good example of the Second Great Awakening, the kingdom of God can bring such a spiritual revival to the people of our times as well.**
* **Of course, we must share the message of the kingdom with individual students through personal evangelism and Bible study.**
* **But we should also have a bigger vision and prayer topic that North America would be a kingdom of priests and a holy nation.**
* **Our mighty God is able to do this and much more wherever Jesus is accepted as King.**
* **Instead of being distracted with ‘gay marriage or drug’ legalization, we may share His words, “the Kingdom of God has come near”.**
* **We may have great vision to revive great Los Angeles area, West Coast region and North America with a world mission mind.**

**3-4, What are they supposed to do when they are not welcomed at a town? (10, 11)**

***‘Even the dust of your town we wipe from our feet as a warning to you. Yet be sure of this: The kingdom of God has come near.’***

* **Jesus' servants may feel sorry about their rejection. Instead, they must wipe the dust off their feet, clearly dissociating from rebellious people.**
* **They must reiterate the message, "the kingdom of God is near." It becomes a clear warning of God's judgment.**
* **Without compromising our message with their response, we boldly move on to other individuals.**

**3-5, What is the warning for their rejection? (12)**

* **From verse 12 Jesus began to give warnings to those who reject the kingdom of God.**
* **The book of Genesis teaches us that God judged the immoral town of Sodom by sending fire and sulfur that burned up the city and everyone who lived there. It was a terrible judgment.**
* **We think God’s judgment towards Sodom was terrible. But Sodom would be better than that town which rejected the kingdom of God.**

1. **Read verses 13-16. Why will it be more bearable for Tyre and Sidon than Chorazin and Bethsaida at the judgment? (13, 14) What warning was said about Capernaum? (15) Why is it important to listen and accept Jesus’ disciples? (16)**

**4-1, Read verses 13-16.**

**13 “Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles that were performed in you had been performed in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes.14 But it will be more bearable for Tyre and Sidon at the judgment than for you. 15 And you, Capernaum,will you be lifted to the heavens? No, you will go down to Hades. 16 “Whoever listens to you listens to me; whoever rejects you rejects me; but whoever rejects me rejects him who sent me.”**

**4-2, Why will it be more bearable for Tyre and Sidon than Chorazin and Bethsaida at the judgment? (13, 14) 4-3, What warning was said about Capernaum? (15)**

***“Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles that were performed in you had been performed in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. 14 But it will be more bearable for Tyre and Sidon at the judgment than for you. 15 And you, Capernaum,will you be lifted to the heavens? No, you will go down to Hades.***

* **Jesus warned that the judgment against Chorazin, Bethsaida and Capernaum would be more severe.**
* **Why is this? It was because people in those towns had received the amazing grace of seeing Jesus' miracles with their own eyes and hearing his word with their own ears, and yet they did not repent their sins.**
* **Jesus judges people based on how much grace they have received. Those who have received greater revelation have a greater responsibility to repent.**
* **Sidon and Tyre were ancient cities located on the coastal plain, having been founded long before the Israelites entered the land of Canaan.**
* **While Sidon seems to have been the most dominant of the two cities during the early part of their histories, Tyre assumed this role in the latter times. (Holman’s Bible Dictionary)**
* **Both cities were known for their maritime exploits and as centers of trade.**
* **One of Tyre's most coveted exports was purple dye. Joshua could not conquer the territory (**[**Joshua 13:3-4**](http://www.studylight.org/desk/index.cgi?q1=Joshua+13:3-4&t1=en_nas) **).**
* **Israel had relations with the two cities, but especially with Tyre. David employed Tyrian stonemasons and carpenters and used cedars from that area in building a palace. (**[**2 Samuel 5:11**](http://www.studylight.org/desk/index.cgi?q1=2%20Samuel+5:11&t1=en_nas) **).**
* **The construction of the Temple in Jerusalem during Solomon's reign depended heavily on the materials and craftsmen from Tyre.**
* **About 870 B.C., Ahab married Jezebel, the daughter of the Phoenician king, bringing Baal worship to Israel's court.**
* **Ezekiel 28:1 characterizes the king of Tyre as the ultimate example of pride.**
* **They were very proud but Alexander the Great conquered them.**
* **Under Roman rule, the two cities were important ports of trade for a while, but they did not enjoy the dominance they previously held.**
* **Jesus spent time in Tyre and Sidon and in contrast to the prophets' attitude toward the cities, He contrasted them with the Jews as examples of faith (** [**Matthew 11:20-22**](http://www.studylight.org/desk/index.cgi?q1=Matthew+11:20-22&t1=en_nas) **).**

**Ezekiel 26:19-21(the Prophecy against Tyre) read,**

**“This is what the Sovereign Lord says: When I make you a desolate city, like cities no longer inhabited, and when I bring the ocean depths over you and its vast waters cover you, 20 then I will bring you down with those who go down to the pit, to the people of long ago. I will make you dwell in the earth below, as in ancient ruins, with those who go down to the pit, and you will not return or take your place in the land of the living. 21 I will bring you to a horrible end and you will be no more. You will be sought, but you will never again be found, declares the Sovereign Lord.”**

**Ezekiel 28:2 read,**

**2 “Son of man, say to the ruler of Tyre, ‘This is what the Sovereign Lord says: “‘In the pride of your heart you say, “I am a god; I sit on the throne of a god in the heart of the seas.” But you are a mere mortal and not a god, though you think you are as wise as a god.**

**Ezekiel 28:20-23 read,**

**20 The word of the Lord came to me: 21 “Son of man, set your face against Sidon; prophesy against her 22 and say: ‘This is what the Sovereign Lord says: “‘I am against you, Sidon, and among you I will display my glory. You will know that I am the Lord, when I inflict punishment on you and within you am proved to be holy. 23 I will send a plague upon you and make blood flow in your streets. The slain will fall within you, with the sword against you on every side. Then you will know that I am the Lord.**

**4-4, Why is it important to listen and accept Jesus’ disciples? (16)**

* **Rejecting the kingdom to avoid repentance is very foolish. Those who do will face terrible consequences on Judgment Day.**
* **Jesus' disciples must proclaim the kingdom as his representatives, with full spiritual authority.**
* **Those who reject them reject Christ, the only salvation God has given.**

**Conclusion**

**This passage shows Jesus’ heart to save all people through sending his young disciples. Luke’s gospel and Acts were written seamlessly for the purpose of evangelizing the whole world in and through complete unity between Jesus and the Holy Spirit. May the Lord help us to be a part of such holy unity so that we may live a life of one direction and one purpose in Him. It reminds us of Jesus’ High Priest prayer in John 17: 20-23, *“My prayer is not for them alone. I pray also for those who will believe in me through their message, 21 that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me. 22 I have given them the glory that you gave me, that they may be one as we are one— 23 I in them and you in me—so that they may be brought to complete unity. Then the world will know that you sent me and have loved them even as you have loved me.”***

**One word: Ask the Lord of the Harvest!**