

The Mission of the Seventy Luke 10:1-16

by R.A. Torrey

Jesus commands his followers to pray for laborers and to go forth as lambs in the midst of wolves to fulfill the Great Commission.

Scripture: Matthew 4:17, Matthew 9:37-38, Matthew 10:14, Matthew 23:37, Mark 6:7, Luke 4:40, Luke 10:1-16, John 15:19-21, Acts 13:2-4, James 5:14-15

Topics: "The Great Commission", "The Urgency of Prayer"

Description

R.A. Torrey emphasizes the mission of the seventy disciples as a model for modern Christian workers, highlighting the importance of prayer and the urgency of the harvest. He discusses the necessity of being sent by Christ, the challenges of going forth as 'lambs among wolves,' and the need for workers to travel light and focus on their mission. Torrey also reflects on the consequences of rejecting Christ's message, illustrating the greater guilt of cities that have witnessed His works yet remain unrepentant. The sermon calls for a commitment to prayer and action in the face of a great spiritual need, urging believers to recognize their role in God's harvest.

Transcript

DISCOVERY OF THE FACTS

1. The Lord's Command to Pray, vv. 1, 2 What was the purpose of the sending forth of the seventy? What is the purpose of sending forth workers today? Why were seventy sent? How were they sent? Why? (Deut. 32:30; Matt. 18:19, 20.) Was this sending forth two by two followed in the church in later days? (Mark 6:7; Acts 13:2-4; 15:39, 40; Rev. 11:3.) Is it a good arrangement today? What thought did our Lord give utterance to as an incentive to and preparation for the work upon which they entered?

Is that a thought Christian workers need to get hold of today? Is it true today that the harvest is great? And the workers few? Is there work for every Christian? Why is it then that so many can't find anything to do? To do what first would Christ have the greatness of the harvest send the disciples? What is the first thing we should do when we see the greatness of the harvest and the fewness of the laborers? When we see the need of a worker in any special direction or any special field?

Will God answer the prayer? Who is the Lord of the harvest? (Matt. 13:37, 41; Acts 22:21; Acts 26:15-18.) If a laborer is to be of any use by whom must he be sent? What is the exact force of the words "send forth"? (See Greek.) If we are honestly to pray the prayer, what must we be willing to do? 2. The Lord's

Command to Go, vv. 3-9 Having prayed for laborers what were they to do? What then are the two things that an appreciation of the largeness of the harvest are to drive us to?

How were they to be sent forth? Was that a very encouraging thought to start out with? Ought the Christian worker to be disappointed if he is not always received with hospitality and abounding gratitude? Are Christians willing to go forth today as lambs in the midst of wolves? Do we need workers who are? Were they to carry much baggage? Why not? Is the efficiency of an ambassador of Christ nowadays ever impaired by too much baggage? (2 Tim. 2:4.) Is the exact letter of these directions binding upon ambassadors of Christ under all circumstances? (Luke 22:35, 36.)

Did these ambassadors get fed? Is the obedient, faithful ambassador always sure to be fed? What was the next direction He gave the seventy? Its purpose? The practical lesson for us? What was to be their first thought when they entered a home? What is too often the first thought of Christian workers today when they enter homes for entertainment? Would their benediction do any good? Would the good wish and the benediction be lost if the home was not ready to receive it? Are true prayers ever lost?

What was the peace the disciples were to impart? Is there any lesson in that for us? What direction did our Lord give the seventy as to where they were to stop? Why were they not to go from house to house? Has the ambassador of Christ any time for empty feastings and social frivolities? What were they to eat? Will the worker who leaves a field because the fare is too plain have much power for God? Need the ambassador who is living upon the gifts of those to whom he ministers feel like a beggar?

What was to be the work of the seventy? To whom else was the same commission given? (9:1, 2.) Is the ministry to both body and soul the proper function of the missionary today? Is the healing of the sick a part of the missionary's commission? (Luke 4:40; 6:1, 7, 19; 9:1, 2; 10:9; Acts 6:5, 8; Jas. 5:14, 15; Mark 6:5, 6; 16:17, 18; John 14:12; Matt. 4:23; 9:35.) What was the burden of their message? What does the "kingdom of God" mean? (17:20, 21; Dan. 2:44; Matt. 3:2; 4:17; 10:7; John 3:3, 5; Acts 28:28, 31.) 3.

The Lord's Esteem for His Workers vv. 10-16 What were they to do where they were not received? The meaning of that act? Its purpose? (9:5.) The practical lesson? (9:5; Acts 13:51; 18:6.) Did Christ's love altogether give them up? Did their unbelief invalidate the truth of God? What would be the result to the city? Which is guiltier, Sodom or the modern city that rejects Christ's truth? Why? (John 3:19.) What is the measure of a city's or an individual's guilt? In what was the greater guilt of Chorazin and Bethsaida than that of Sodom seen?

What is meant by repenting in sackcloth and ashes? (Job 42:6; Dan. 9:3.) Is sorrow and self-abasement an accompaniment of true repentance? What is it according to this verse that leads to repentance? Why are Tyre, Sidon and Sodom chosen as the cities to set over against Chorazin and Bethsaida? What does a man show as to the condition of his heart when he rejects Christ? What must our Lord have thought of Himself to have said that the rejection of Himself was the sin that deserved the deepest condemnation?

Have we any record of the mighty works done in Chorazin? With what feeling did our Lord contemplate the coming doom of Chorazin and Bethsaida? (Matt. 23:37.) Did His pity for the wicked cities make Him falter in the least in the sternness of His judgment? What will be the respective standing of those cities in the day of judgment? Why? (12:47; Amos 3:2.) What will be the respective standing of Sodom and our modern cities? What is the Revised Version of v. 15? Why did Capernaum think she should be exalted to heaven?

Do privileges necessarily exalt? Why was Capernaum to be brought down to Hades? What one act settles the doom of nations and individuals? Why was it that the rejection of Christ's messengers was to meet with such an awful doom? How closely does Christ identify Himself with His disciples? (Matt. 25:35-45; Acts 9:4.) Is it very serious business to turn a deaf ear to a messenger of Christ? Is it a serious matter to criticize or slander one? Why is it the world hates Christ's faithful messengers? (John 15:19-21.)

CLASSIFICATION OF TEACHINGS

1. Our Lord

His deity, 2, 12, 14; humanity, despised and rejected of men, sent by the father, 16; Lordship over the harvest, 2, 3, 15; does not force His salvation on any one, 10, 11; compassion, 2; grief over those who reject Him, 13; relentless judgment upon those who reject Him, 12, 14; rejecting Him the decisive proof of a wicked heart, the damning sin, 13, 15.

2. The Laborers in the Harvest

Greatly needed, to be sought in prayer, 2; appointed by Christ, go before His face, 1; sent forth by Him, 2, 3; represent Him, identified with Him, 16; should go as lambs among wolves, 3; two and two, 1; should travel light and trust, waste no time, 4, 7; should seek first the good of those to whom they are sent and not their own, 5; should be indifferent to personal comfort, 3, 7, 8; should minister to body and soul, 9; should testify against unbelief, not cast pearls before swine, 10, 11; worthy of their hire, 7; sure to get their hire, 4.

3. Prayer

Should precede action, 2; be followed by action, 3; to Christ, for workers, 2; never lost, 5, 6.

4. The Cities in Which Jesus Worked His Mighty Works

Highly privileged, enjoyed abundant opportunities for repentance, refused the merciful call of God's goodness, expected to be exalted to heaven because of their great privileges, were cast down to hell because of their neglect of those privileges, 13-15; greater guilt and more fearful doom than Sodom, Tyre and Sidon, 12, 14.

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