

XLIV. Matthew in Biblical Perspective  
*A Royal Manifesto of the Kingdom from the King*  
“The Gospel Harvest Begins: Part 2—The Apostles’ Mission”  
Matthew 10:1–23  
Dr. Harry L. Reeder III  
August 4, 2013 – Morning Sermon

We are in the third of four studies surrounding this subject that starts in Matthew 9. I will start reading in what we’ve gone through but then we’ll pick up in this study Matthew 10:5–23. So let’s go back to where we have been in this key point in the Gospel of Matthew. Matthew 9:35–38 says [35] *And Jesus went throughout all the cities and villages, teaching in their synagogues and proclaiming the gospel of the kingdom and healing every disease and every affliction. [36] When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd. [37] Then he said to his disciples, “The harvest is plentiful, but the laborers are few; [38] therefore pray earnestly to the Lord of the harvest to send out laborers into his harvest.”*

Matthew 10:1–4 says [1] *And he called to him his twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal every disease and every affliction. [2] 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; [3] Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Thaddaeus; [4] Simon the Zealot, and Judas Iscariot, who betrayed him.* The grass withers, the flower fades, God’s Word abides forever, and by His grace and mercy may this His Word be preached for you.

I’d like to share something personal with you. I know that the Christian life, coming to Christ and following Christ, can only be done by knowing God’s Word. God has ordained through preaching and disciple making for us to be transformed by the Word in the power of the Spirit that we might live unto Christ who has saved us from our sins. I feel the burden of that in my own inabilities. Then it’s even exacerbated, it’s multiplied that feeling of inadequacy when I get to a section of Scripture like this. This passage is a seminal passage in the Scriptures. It is a crucial passage in the Scripture. I have tried to surround this by what Jesus is saying about the Gospel harvest as we have been in Matthew 9.

Why is it that this passage is so important? The theme of Matthew is an evangelistic biography declaring that Jesus of Nazareth is the promised Christ of Scripture, who was sent by the Father, verified by the Holy Spirit, and now proclaimed as Kind and Savior to all the nations until He returns in glory. We are here at this portion of God’s Word. I want to try and convey to you why this is so important with these three thoughts before we get into this text of Scripture.

The first thought is Matthew 9:35–38 is a summation passage. In other words, Jesus’ birth and childhood, His baptism and then how He starts His ministry, into the wilderness, the Sermon on the Mount and then does His ministry by going into all the villages and towns and this passage sums up the first year of His three year public ministry. The summation is that Jesus went to all the villages and towns preaching the Gospel of the Kingdom and doing deeds of mercy, love and grace for the Kingdom.

Jesus has arrived at the moment where His Galilean ministry has come to a conclusion of preaching the Gospel and doing those miracles that verify He is the Son of God and the Messiah throughout every village and now we've come to this summation point. We are about to go to phase two of His public ministry beginning in Matthew 11.

There is a second reason why this is important. Matthew 10 contains the second of five sermons that the Holy Spirit has moved Matthew to record of the preaching ministry of Jesus. Jesus preached many sermons. Six of them are recorded in your Bible. Five of them are in Matthew. We are at the second one. He started His public ministry with the Sermon on the Mount in Matthew 5, 6, and 7. He has finished His first year of ministry with His sermon on mission in Matthew 2 so we have arrived at the second of five sermons.

Here is a third reason why this is important. In this passage a trajectory has been set in Matthew 9:35 and Matthew 10, all the way to the most popular verses of the Gospel of Matthew. What do you think the most popular verses of the Gospel of Matthew might be? My life verse is in the Gospel of Matthew which is Matthew 6:33; *[33] But seek first the kingdom of God and his righteousness, and all these things will be added to you.* I think we would all end up saying that the verses that get quoted the most time and time again in the evangelical church for 2,000 years since the Gospel of Matthew has been written is Matthew 28:18–20 (the Great Commission) which says *[18] And Jesus came and said to them, "All authority in heaven and on earth has been given to me. [19] Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, [20] teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age."* That is where we are headed.

The trajectory to get us to Matthew 28 is initiated right here. The Gospel is to be carried by the body of Christ on behalf of Christ, on message, on mission, in ministry to all the nations until Christ comes again and He'll be with us. The New Testament initiation of this Gospel River of Life is right here and it's flooding throughout all the world. It started in Jerusalem, went to Judea and Samaria, it went to Europe and North America to the utter most parts of the world. This River of Life has reached and brought you up into its flood of glory and that flood will continue until Christ comes again. In the New Testament the initiation, the head waters of that River of Life is right here.

I want to switch metaphors. The first New Testament laborers in the Gospel harvest are the eleven Apostles who give us the foundation of the church, the Word of God for the church and who become the first model of the New Testament church. They are all right here and they are put on mission. How they go on mission is described for us right here. We are now at the head waters of the River of Life or the beginning of the New Testament Gospel harvest right here. Everything you need to know about a Gospel harvest is right here in Matthew 9:35 through the end of Matthew 10.

Here is what I'd like to do. We have been in this the last two studies. We have this study and one more on this. We have looked at the Gospel harvest, the Apostles and we're looking at the Apostolic mission in this study and I'll give you three lessons from the Lord of the harvest at the end of this study. Before we get there I want to make sure we don't lose the context of this. I have tried to distill into nine statements what the Lord of the harvest has taught us from Matthew 9:35 through Matthew 10:5. You have to have this foundationally before we move into Matthew 10:6–23.

Here are the nine summation statements of what Jesus, the Lord of the harvest has taught us. The first one is the Gospel Harvest is both secured and assured by the Lord of the Harvest. Jesus said the harvest could be plentiful if Briarwood would get on board. No, the harvest is plentiful. I pray we're on board but He is not dependent upon me for the harvest. He at the cross has secured and assured the harvest that He will not lose one that the Father has given to Him.

Number two is the need for the Gospel Harvest is the provision of the Gospel laborers. Jesus said the harvest is plentiful but the laborers are few. We are the laborers. The problem is not a harvest. We need laborers.

The third one is the Lord of the harvest who has secured and assured the Gospel harvest is the only One who can provide the laborers for the harvest. He says the harvest is plentiful, the laborers are few and now what? Pray for the laborers. He is the One that gives the laborers.

Number four, the Lord of the harvest provides the laborers for the harvest through the "earnest" prayers of His people. That is why we have provided some opportunities for us to move it forward by giving you opportunity to set aside a meal and come and pray, through fasting and prayer. Pray for laborers. This is not the end of it. It is simply priming the pump in our life. There is a harvest and we need laborers. Only Jesus provides and He provides through earnest prayers of His people. Call upon the Lord of the harvest with earnest prayer for laborers.

Number five is the laborers for the Gospel harvest are first produced from the Gospel harvest. Here are the twelve disciples. Jesus said to them "The harvest is plentiful, laborers are few and call upon the Lord to bring forth laborers for the harvest" and then He called them. Then He sent them. You can't be sent until you're called. You can't go into the harvest to labor until you have been the produce of the harvest. You have to be redeemed, you have to be saved. So the first laborers in the New Testament of the harvest are the products of that harvest, these twelve Apostles and the hand of God at work upon them but even among the Apostles it's a mixed multitude as one has not had a true conversion, Judas of Iscariot. Therefore we never take for granted those who assemble in the midst of God's people that they know the Lord. You must be born again by the power of God's Spirit.

Number six is the first laborer for the Gospel harvest provided by the Lord of the harvest through your "earnest" prayers will be you. When you begin to pray He begins to send you. He told the disciples to pray and not only are they products of the harvest He then sent them into the harvest so those who are now praying and then sent into the harvest. So when I pray for laborers the first answer to that prayer will be me as I go into the harvest.

Number seven is the Lord of the harvest not only secures and assures the Gospel harvest and the laborers of the harvest, He also equips and resources them for their unique role and responsibilities in the harvest. Here are the Apostles and they are providing the Word of God. They are extending Christ's miraculous ministry and Jesus gives them the ability to do what He has called them to do. When He calls you to do something He gives you the ability to do it. We are not Apostles (capital A) for they are done and they have given us the foundation but we are apostles (small a), sent ones for Christ. He has equipped you too. He has given you the Word of God, the Holy Spirit, and Jesus is with you to the end of the age. He has given you the power of the Gospel,

His Word and the Holy Spirit. Some of us are gifted at planting, some at cultivating, some at reaping for we all have different roles in the harvest and He will equip you for your unique role as you begin to labor within the harvest.

Number eight is the Gospel laborers are marked by unity and diversity. Here is this first model of the New Testament church and here we see unity for they are called the twelve. They are all saved by one work of grace, one Holy Spirit, one Savior, one Redeemer and they are the twelve but not only are His people one in Him but they are unique and diverse. There are fishermen, tax collectors, rich people, poor people, republicans and democrats. There is Simon the Zealot who killed people like Matthew the tax collector. So there are all these different people from all over the place with these unique abilities and backgrounds that are brought together as one but also are extremely diverse in their backgrounds, personalities, gifts and abilities in all that God has given to them.

Number nine is the Lord of the harvest sent the first and subsequent laborers of the harvest two by two. Notice how Matthew lists the disciples – Peter and Andrew, James and John... he is giving them by twos. In the book of Mark it says He sent them out two by two (Mark 6:7). Later He'll send the seventy out two by two. The Lord sends His people into the harvest and the optimum way to do it is by teams because when one is weak the other is strong, when one falls down the other can pick them up, when one has an oversight the other has an insight. We go into it personally to evangelize but together as He sends them out two by two. With those basic principles from Matthew 9:35 through 10:4 now let's look at the Apostles in the mission.

Matthew 10:5–15 says [5] *These twelve Jesus sent out, instructing them, "Go nowhere among the Gentiles and enter no town of the Samaritans, [6] but go rather to the lost sheep of the house of Israel. [7] And proclaim as you go, saying, 'The kingdom of heaven is at hand.'* [8] *Heal the sick, raise the dead, cleanse lepers, cast out demons. You received without paying; give without pay. [9] Acquire no gold or silver or copper for your belts, [10] no bag for your journey, or two tunics or sandals or a staff, for the laborer deserves his food. [11] And whatever town or village you enter, find out who is worthy in it and stay there until you depart. [12] As you enter the house, greet it. [13] And if the house is worthy, let your peace come upon it, but if it is not worthy, let your peace return to you. [14] And if anyone will not receive you or listen to your words, shake off the dust from your feet when you leave that house or town. [15] Truly, I say to you, it will be more bearable on the Day of Judgment for the land of Sodom and Gomorrah than for that town.*

Here Jesus is sending the Apostles on the mission. The mission has two phases. It has the immediate phase which I just read (Matthew 10:5–15). It then has an ultimate mission all the way through Matthew 10:23 but I want to look first at the immediate mission. The immediate mission is to go only to the nation of Israel to reach the Jewish population. Don't go to the Samaritans or the Gentiles. Go to Israel first. That is the first thing He tells them to do. Then He tells them they are not going to make money. They are to depend on Him. He saved them by grace and He tells them to go by grace. They are not to merchandise the Gospel. They are not hirelings. They are not going to promote themselves. They are going to give away themselves and give away what was freely given to them.

Now He tells them that as they move throughout the cities they are to knock on every door. The doors that open to them and receive them they are to hang there. As long as they are received there they stay. Those that reject them they are to leave and move on to the next one. They are not to pass by any door. They are to linger and minister where Christ went before them to open the door. You are not to rail against them when they reject you. When God returns He will bring judgment, not you. If they reject you, you don't bring judgment on them you just move on. Jesus is the One who bears the judgments. When He comes it will be more tolerable for Sodom and Gomorrah than for them but that's My calling. I came not to bring judgment but to bear judgment, now you come with the Message that the Messiah bears the judgment of your sins. If they chose to stay in their sins when Christ returns He'll bring the judgment but you continue in the mission that I have given to you. It is a Gospel mission of word and deed. Preach, teach and do Gospel deeds of love, mercy and justice but He doesn't end there.

He then takes them to the Gentiles. Matthew 10:16–23 says [16] *“Behold, I am sending you out as sheep in the midst of wolves, so be wise as serpents and innocent as doves. [17] Beware of men, for they will **deliver you over** to courts and **flog you** in their synagogues, [18] and **you will be dragged** before governors and kings for my sake, to bear witness before them and the Gentiles. [19] When they deliver you over, do not be anxious how you are to speak or what you are to say, for what you are to say will be given to you in that hour. [20] For it is not you who speak, but the Spirit of your Father speaking through you. [21] Brother will deliver brother over to death, and the father his child, and children will rise against parents and have them put to death, [22] and you will be hated by all for my name's sake. But the one who endures to the end will be saved. [23] When they **persecute you** in one town, flee to the next, for truly, I say to you, you will not have gone through all the towns of Israel before the Son of Man comes.*

You will not only go to Israel but you'll be arrested, persecuted and you'll end up before the Gentiles to bear witness before them, even in their courts and synagogues. So their immediate mission is to go to the nation of Israel and their ultimate mission will be to go to the nations of the world. How will I get you a hearing to share the Gospel? I will have you persecuted, hated, delivered over and that's the plan. I'm not sure in this second sermon if Jesus would have gotten an “A” in His homiletics course. His plan to give them a platform is their persecution. That is their plan as they move forward into this world.

So what does Jesus do? He calls them, disciples them, instructs them by modeling and mentoring. Did you get the language used here? They will deliver you over, they will drag you into courts, they will persecute you. Do you think those words will come back to their mind two years later when they see Jesus before the Sanhedrin, before Pilot, before Herod Agrippa, as He is delivered over, bound, dragged? Jesus will not only mentor them in discipleship but He will model for them in discipleship the very thing that they are going to face. So He disciples them for their immediate mission, their ultimate mission and He gives them an anticipation for their ultimate mission which is they will get to all the Gentile nations and the basic method, not the only method, will be persecution. As they move forward with that persecution going on He will give them platforms in synagogues, religious settings, among governors and kings and He will open all kinds of doors.

Can't you just see Paul thinking of these words as he is in prison in Rome and then what's the result? Those of Caesar's household have even believed. So Jesus lays out for them their immediate mission, their ultimate mission, disciples them and He gives them an anticipation of the response that is going to come to them. Then He tells them who the laborers are. The laborers are those who persevere to the end. Those are the Gospel harvest laborers.

What is Jesus saying in this sermon? I want to give to you three lessons that the Lord of the harvest is giving to us as laborers in the harvest. These are our takeaways. These three are unmistakably being communicated here. The Lord of the harvest is telling us about the Gospel harvest as we go into the harvest on the mission with the Message. The first lesson is the Gospel harvest goes global by starting local. He doesn't say go to the nations. He tells them to go to the nation of Israel. Go back to your church. Go back to your community. Go back to your family. Start there. The trajectory will get all the way to Matthew 28 and the Gospel is going to all the nations but that's not where we're starting. We're starting right here. To go global, start local. Do you want to reach Asia with the Gospel? Then go next door. The operative word is to start local, not end.

Here is what happens. Some of us in our churches give everything to go global but we don't do anything local. Some of us will go local but we don't go global. It's not an either or. You go global because it says to preach the Gospel to all the nations but you start local. That is where you begin. Briarwood, do you want to reach India, Asia, South America then go to Hoover, Alabama. Don't stop at Hoover. Go to Fairfield, Alabama. Don't stop at Fairfield. Go to Birmingham, Alabama. Go to North America. Go to the world but start locally. Do I personally want to have an impact around the world? If so, I need to start with my next door neighbor, my children, my grandchildren. There is the harvest. To go global, start local.

There are two things that are happening here. One is a basic pattern that is being laid down that Paul, the Apostle to the Gentiles, will reinforce to us. Paul says in Romans 1:16, *[16] For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek (Gentile)*. In other words, every Christian in every church embraces a reversal of the movement of the Gospel to them. What do I mean by this? How did the Gospel get to you? It was through Abraham, twelve patriarchs, the nation of Israel, out comes Christ and the Gospel came to you. Now in our mission's fulfillment He says to reverse the process. Every church that is serious about missions you make sure you're reaching back to the people through which I brought the Gospel to you. There is something else that's here. To get out there where the world is turned upside down you start in your Jerusalem. You start in your neighborhood, office, home, your children yet you begin there next door and all around you in order to get out there.

Almost fifteen years ago when I had the privilege to start at Briarwood I met with Pastor Cheely, our mission's pastor. We hear a lot today in the evangelical church to reach your city and praise the Lord for that. Ask Pastor Cheely how many churches being planted today have by principle world mission's conferences. It's absolutely amazing how we have captured rightly so, going to our city, at the expense of going globally. It's also an overwhelming factor that churches go globally and they become a donut church because there is a big hole right where they are living. So we want to say 'no' to both of those but when I met with the mission's committee I suggested to them

that every time they interview someone who says they are called to missions, find out what they are called to do and then ask them how are they doing it now.

Becoming a title missionary, getting a visa and going over to be called a missionary is not going to make you an evangelist. If you're not doing it here then you won't do it there. If you don't have a heart to plant and revitalize the church here then you won't have it there. About thirteen years ago an eye doctor in this church came up to me and said that God had called him to go to Kenya to use his optometry skills to show and preach the Gospel. Of course there needed to be some conversation about it but it didn't take long because I had seen this doctor use his optometry and use the Gospel here. That was just a change of location, not vocation. He wasn't going there to escape doing it here. He was doing it here. So it has been no surprise of the blessings on this doctor, his family and his ministry in Kenya over these last years, because it was already here. Another lady came to me and said that God was calling her to help the Presbyterian Church in Uganda to plant more churches there and revitalize them. There wasn't any doubt in my mind that God had called her to Uganda because I watched her do it here for six years.

You go global, by starting local. Start right where you are. Go to all and knock on every door. Then be ready for the Lord to lead you. Sometimes we make a plan and we pray "Holy Spirit bless the plan." There is a place for that but what about getting in on the harvest field and then watching the Lord go before you. Watch Him open doors that receive you. If someone says "I don't want to talk to you" don't get mad, just keep praying for them and move on to where the Lord is opening the door. Knock on every door and linger at the doors He opens and those that He closes pray for them. Don't bring judgment on them.

John and James didn't learn this. A little bit later in the Scripture disciples are going to walk away from Jesus and a town will say to Jesus "You can't come here." After this town says this John and James say "Nuke them! Bring lightning down." Obviously they didn't get the point here. Jesus says "No, that day is coming but this is the day of Gospel grace and mercy. You leave judgment in My hands. You go with the message of the Gospel of grace with grace from place to place to place."

Here is the second lesson. The harvest field is a battlefield. I have come up with eleven statements out of these eight verses and here they are. Some will receive you, others will not. I send you as sheep among wolves. Beware of men, they will deliver you over to... You will be dragged in front of... You will be hated. When they deliver you... Brother will turn upon brother, fathers upon their children and children upon their fathers. Put them to death. When they persecute you... You must endure. In other words, when you go on the mission and you start local and go global they are not going to throw a party or set up a parade unless you're at the end of the parade heading to the gallows. They are going to hate you, persecute you, drag you in front of religious courts, synagogues, secular courts, governors, kings and there will be religious, state and family persecution along with it. That is what is coming.

As I say this you're probably thinking "What kind of world does this man live in?" I want to say this carefully. You and I are living in a bubble. Get outside of this country and go to the Middle East or North Africa and see what is happening to hundreds of thousands of your brothers and sisters. You and I are living in a bubble and my guess is that this bubble is about to burst but we have been living in a bubble because of God's

kind providence. There are certain ministries of Gospel deeds that the world will applaud and the tendency will be to do those things of God that the world will applaud but they won't applaud the Gospel message. Nobody wants to be told that they need a Savior or they can't save themselves or that Jesus Christ is the Way, the Truth and the Life.

You can be as gracious, kind and ingenious as you want to be but eventually you get to the Gospel message that we're lost and you can't save yourself – religion won't do it, baptism won't do it, you can't do it – you need a Savior and Christ is the Savior of sinners. When that message comes then comes the persecution unless the Lord enters before you and opens the heart and gives eyes to see and ears to hear. The message will be hated and persecuted for you are going out as sheep among wolves. You are not allowed to respond by becoming a wolf.

Here is how Jesus tells us to respond. Be as wise as a serpent. To get Biblical wisdom in terms of how to deal with the world that is rejecting the message you first ask for it. Wisdom has to be asked for. Secondly embrace adversity for that is how you and I are taught wisdom. Count it all joy when you encounter various trials (James 1:2). Thirdly, know your message. Say to your mentors, pastors, teachers, to teach you the Word of God. You can't be wise without it and study it. Know your audience. Watch how Paul deals with the Athenian philosophers, the Corinthians and when he goes to the synagogues. Another point of wisdom is to learn to ask questions. Give answers by asking questions. You'll see in the Scriptures where when people had a question for Him many times He would respond by saying "I'll answer your question if you answer this one." When He would ask His question in response to theirs then their question was already answered. Learn how to ask questions and then be innocent as doves.

Our life does not earn heaven but if there is not some evidence in God's transforming grace in our life it will close the door for our opportunity to share Christ. You can't be a cheat at business and give someone the four laws. We are called to have a testimony that God's redeeming grace does change sinners to humble, confident followers of Jesus Christ. He does do a work of grace in our lives. So be as wise as a serpent, harmless as a dove, and have that testimony for others to see Christ. This is not what you do to earn heaven. This is what God uses to open the doors for you to tell people about Jesus Christ, His redeeming grace. So when, not if, you're delivered up to religious, state or family persecution don't expect a parade or get disappointed but respond with wisdom, innocence as you seek to be faithful to Christ. Don't bring judgment upon them just keep moving forward where the Lord opens the doors.

The third and final lesson is the Gospel harvest continues until the Lord of the harvest returns. I really believe that Jesus is coming back soon. I'm sure you've heard that before but I'm praying for it. If He hasn't come back I know what that is telling me. I'm to stay on message, on mission and in ministry. When He comes back that's all over and He won't come back until it's over. The Son of Man has not returned therefore there are more villages and towns to go to.

The other day I had the privilege to pray with a lady who is close to being in the presence of the Lord. She was so upset and saying to me "Why is the Lord taking so long? I'm ready to go." I said "Ma'am, I have two things to say as a pastor. One, I praise the Lord you're ready. Two, He is not ready for you to go. He's not late. If you're breathing you have a purpose. It may be to just be here in this bed for God's people to learn how to minister to you." David, after he served the purpose of God in his

own generation fell asleep and was laid among his fathers. David did not die until God's purpose was through. If you're breathing you have a purpose. If Jesus hasn't come back then we're still on message, still in ministry and still in mission. We are still in the harvest field.

How do you know the laborers in the harvest field? The laborers have come from the harvest so they begin with a profession of faith. Have you professed your faith in Jesus Christ as your Lord and Savior? Secondly, they live with a passion to grow in obedience to Christ. They are not perfect. Thirdly, they finish with an imperfect, persistent perseverance. He is not saying 'persevere to the end and you'll be good enough to be saved.' Those who are Mine who are laborers in the harvest persevere to the end. It is an imperfect, persistent perseverance by God's grace for His glory, marks His people. We are to be on mission, in ministry, on message for Christ.

So come on. His strength is there and His strength will bring you over the hurdle of persecution. His strength will give you stride for the race and will bring you refreshment on the hot days of the harvest. His strength will bear you up when the world will come against you so that you don't respond as a wolf but innocent, wise, with grace and mercy and He will bear you up. In a short time we'll have students heading off to college and I'm not praying for their survival for they're going to a harvest field. They are going into a classroom to bear harvest, a team, a sorority. Those who are going to work tomorrow are going into a harvest tomorrow. Those at home aren't there to close up the mote and doors but you're going to your neighborhood. You are moving into the harvest with the wisdom of God which has been given to you. The power of God has been given to you. The Spirit of God will give you what to say and how to say it in the moment when everything is coming against you.

The Lord has a harvest. How do I know? He hasn't come back yet. That is how I know so come on. Let's go labor in the harvest. Go and send. Pray and give and see who the Lord might raise up through our prayers for the harvest. Let's pray.

Prayer:

Father, thank You for the moments we could be together in Your Word. Thank You for this marvelous, glorious text. O God our God, we want to be a part of that worldwide harvest of the Gospel but we want to start right here. Between you and the Lord, how has the Lord called you into the harvest field, knowing it's a battlefield and how will you start locally, to go globally? How by His grace can you persevere in the harvest until He comes? Thank You that we can send, go and that You brought us from the harvest. If there is anyone reading this that hasn't taken their first step of professing their faith in Christ, turning from their sin to put their trust in Him who died on the cross to secure their soul, then Lord please don't let them leave this day without doing so. Just simply come. O God, those who know You and love You because You first loved them, please as they leave here it will not be business as usual but it will be the harvest everyday wherever we're going. Give strength to every stride. Give us the ability to leap over every hurdle no matter what the persecution might be and we will put our trust in Him who when delivered up only exalted the glory of the Father, I pray this in Jesus' Name, Amen.