



Sermon Outline

SEASON THREE - SENT

MATTHEW 10:1-42; MARK 6:6b-13; LUKE 9:1-6

COME
And SEE

The
CHOSEN



Sent

This resource helps you tell the story of the first time the disciples were sent out on their own to minister in the name of Jesus. It includes a clip from Season Three, Episode 2 to show to the congregation, a suggested script for setting the scene before you show the clip, and a short sermon outline with main teaching points and pastoral prompts.

Sermon Title: Sent

Text: Matthew 10:1-42; Mark 6:6b-13; Luke 9:1-6

Dominant Thought: We're sent to minister in the name of Jesus, and we go with a proper confidence.

[Download the Episode Clip](#)

Setting the Scene (suggested script)

Three of the four gospel accounts we have—Matthew, Mark, and Luke—record a moment that had to have been terrifying for the disciples: the moment Jesus sends them out to minister *on their own*. Up to this point, Jesus had been the one doing the ministering, and they'd simply had a front-row seat to the action. Now they're being commissioned to do what only he had done—to do what they are convinced only *he* can do. Watch their reaction to his commissioning in this scene from Season Three of *The Chosen*...

***If you've never introduced your congregation to *The Chosen*, consider slightly tweaking the last line of the script above:** "Watch their reaction to his commissioning in this scene from Season Three of *The Chosen*, a television series that explores the life of Jesus through the eyes of those who followed him..."

Sermon Outline

Introduction

*Show the clip from *The Chosen*, using the suggested script above to set the scene.

*After showing the clip, consider reading one of the Gospel accounts on which it's based – Matthew 10:1-42, Mark 6:6b-13, or Luke 9:1-6. (Note: Matthew's account is certainly the most extensive and most fully develops the main thoughts of the sermon movements below—though Mark's account, along with Luke's, punches up the “two by two” nature of the disciples' missional work.) You could transition from the showing of the clip to the reading of the text by saying something like: “As I mentioned already, this moment is recorded in three of the four gospel accounts we have in our New Testament. We've seen the moment unfold; let's *listen* to it unfold as well. I'm reading from the Gospel of _____ ...”

*After reading the passage, you could transition to the sermon proper with a simple word, like: “Back to the scene we watched, every look on their face, every question they ask, every concern that's raised—it's like they're all waiting for the punchline. Because they can't imagine any scenario where Jesus is being serious. But the punchline never comes, which *had* to have felt like a bit of a punch. He *is* sending *them* out. To be fair, though, Jesus does offer up some qualifiers concerning the commissioning—qualifiers that ease the blow. Did you catch them? We need to, because *we're* being sent by Jesus, too, and we need a word to ease our own anxiety. And the word given us allows us to go with a proper confidence.”

Sermon Body

I. We're sent to minister in the name of Jesus—but not in our own authority.

Main Teaching Point: While this moment *is* recorded in three of the four gospel accounts, as is often the case, there are differences between the three—different details, different emphases, and so forth. But one thing that's consistently and carefully noted in all three is that the disciples are not being sent in their own authority, but rather in *Jesus's*. And this *had* to have been encouraging, given the tasks assigned them: to proclaim the kingdom and to heal. They would have trembled at the call to proclaim, because up to this point, *Jesus* had done the proclaiming and scores of people had embraced his teaching as authoritative, because time after time he had proven himself authoritative, both in word and deed. Surely before

any one of the Twelve even had a chance to *clear their throats*, the people would cry, “Who are you to say anything at all to us?” (And surely our neighbor would say the same to us!) But note that Jesus calls on his disciples—and calls on *us*—to proclaim *the kingdom*. That is, we don’t speak to any sort of rule and reign on our part, but rather *his*. And we don’t conjure up any sort of new teaching, but rather we simply repeat *his*. This is echoed in Jesus’s later (and greater) commissioning in Matthew 28. “Teach them to obey all that I have commanded you.” When people cry, “Who are *you* to say anything at all to us?”, we need only say, “No, no, no. Who is *he*? And what has *he* said?” We speak, explore, and apply only what *Jesus* speaks. We speak, explore, and apply in *his* authority and not our own. And how much more encouraging it is that we are sent in the authority of Jesus with regard to our second task of healing! The disciples would have trembled at the time of their commissioning, because up to this point, *Jesus* had done all the healing, whether it was causing lifeless limbs to walk again or demanding that demons flee. Surely they would prove unable to work such wonders! But note that the same power and authority Jesus has used to open blind eyes and unstop ears—not to mention send demons screaming into herds of pigs—is given to the disciples. Any wonder worked by them will actually be worked by him *through* them. And the same is true even today for us. While the more miraculous kinds of healing the disciples were empowered to carry out should not necessarily be precluded from the kinds of healing we can possibly accomplish, such acts were quite unique for that time in Jesus’s ministry—works of wonder that at once showed he was the Messiah *and* pointed to the greater healing work of salvation he would soon accomplish. We are certainly called into that work of *greater* healing, and Jesus, by his power and authority, accomplishes this healing through our witness to his work. While we certainly seek the lost, we do not save them; *he* does.

Pastoral Prompt: This reality—that we are sent to proclaim and heal *not* in our own authority but *his*—it changes everything, doesn’t it? At least, *it should*. Most of us would admit that when we’ve been sent to proclaim, we’ve been prone to stay put. What do we even have to say that’s worth hearing? But listen to the commissioning of Jesus, both in the text at hand and in the later and greater commission to come just after his resurrection: we have what *he* has said, words which have been, are, and always will be worth saying and worth hearing, because they hold an authority that rests far outside any words we could conjure up on our own. We *cannot* say we don’t know what to say; we say what’s been said by the one we follow. With the disciples of old, when people cry, “Who are *you* to say anything at all to us?”, we need only say, “No, no, no. Who is *he*? And what has *he* said?” We speak, explore, and apply only what *Jesus* speaks. And when God goes a step further and sends us to heal? When he calls on us to, at the very least—which shouldn’t be called “least” at all—bring about the healing that comes when someone believes?

Remember what we agreed on: Jesus, by his power and authority, accomplishes this healing through our witness to his work. While we certainly seek the lost, we do not save them; *he* does. It brings us back to where we started: we proclaim what *he* says and *he* saves along the way. We're sent to minister in the name of Jesus, and we go with a proper confidence.

II. We're sent to minister in the name of Jesus—but not hopelessly.

Main Teaching Point: Here's something else that's consistently and carefully noted in all three scriptural accounts of this commissioning moment: ministry in Jesus's name is never hopeless, because *there will be* moments of spectacular breakthrough. The world has long been—and always will be—populated by people who ache for good news. Sadly, many will turn away and reject the news when it comes to them. That's a bitter reality to face, but Jesus does not let his disciples hide from it. In each of the gospel accounts that peek in on this moment of commissioning, Jesus speaks of a hostility anyone sent in his name will encounter—of homes that will leave doors closed and locked, and *this* in light of hearts that will have been hardened by (and to) the good news of what God is up to in Jesus. But take heart and have hope. While many who ache for good news will turn away and reject the news when it comes, many who ache *will turn and believe* in light of what's been proclaimed and what wonders have been worked. In each of the gospel accounts that peek in on this moment of commissioning, Jesus speaks of a hospitality anyone sent in his name will encounter—of homes that will be opened, and *this* in light of hearts that will have been opened by (and to) the good news of what God is up to in Jesus. Jesus urges the disciples then—and us, *now*—to take heart and have hope, because *there will be* ministry success in the wake of Jesus's work through us.

Pastoral Prompt: This reality—that the ministry we do as we're sent is not hopeless—it changes everything, doesn't it? At least, *it should*. When we're sent to minister in Jesus's name, far too often we go with a hangdog expression painted on our faces. We're dejected because we seem to think we're defeated before we even begin our work. Surely a troubled world doesn't want to be troubled with what we have to say! And if they do lend us an ear, soon enough they'll show us the door! To be fair, hostility *will* come our way on occasion. We *will* find many a home that will leave doors closed and locked long before we arrive or perhaps after we've been shooed away. *But this will not always be the case*. It is the promise of Christ in the moment of commissioning we've been exploring: while many will turn away and reject good news when it comes, many *will turn and believe* in light of what's been proclaimed and what wonders have been worked. You will

always find—always—that some homes are opened, and with them hearts. Jesus’s promise of ministry success was fulfilled in this first moment of commissioning. It was fulfilled in the early days of the church’s birth and expansion just after the later and greater commissioning. It has always been proven true and it will be today even in your own ministry. We’re sent to minister in the name of Jesus, and we go with a proper confidence.

III. We’re sent to minister in the name of Jesus—but never alone.

Main Teaching Point: We’ve already made note of two details that are consistently and carefully identified in all three scriptural accounts of this commissioning moment; here’s one more: ministry in Jesus’s name is never done alone. The grammar of the commissioning is filled to full with plural pronouns and verbs. Jesus sends out the disciples, not a disciple. He sends “them,” not a particular “him” (or “her”). Mark makes note that Jesus sent them out “two by two”—a practice that Jesus repeats elsewhere (see Luke 10) and that the early church adopts (see the missional moments of the Book of Acts)—and two is, of course, wonderfully more than one. Ministry in Jesus’s name is never done alone; it’s always done in community. This is incredibly important, seeing as the work is incredibly challenging. In one of the gospel accounts that speaks to this commissioning moment—Matthew’s—Jesus is blunt in his assessment of what awaits disciples of old and us today: “I am sending you out like sheep among wolves.” The work has the potential to be a paralyzing one, but it need not be, because it is never to be an isolating one. When one disciple wavers, the other steadies. When one disciple is speechless, the other speaks up. When one disciple needs the rest, the other keeps watch. When one disciple fails, the other forgives. But it must be said that even if the disciple finds himself or herself alone, even still they are not alone. This moment of commissioning foretells the later (and greater) commissioning in Matthew 28. And no disciple should ever forget the promise of Jesus at the close of *that* commission: “and surely I am with you always, to very end of the age.”

Pastoral Prompt: This reality—that the ministry we do as we’re sent is never done alone—it changes everything, doesn’t it? At least, *it should*. Here’s a truth proclaimed at the dawn of time *and just after a good and hard work has been laid out* (the tending of the Garden): “it is not good for man to be alone.” No good and hard work of the highest kingdom order has ever been accomplished by just one man or just one woman. Good and hard work of the highest kingdom order has always been meant to be done in community. It can *only* be done in community, for reasons we’ve already explored: when I waver, you steady; when you are speechless, I speak up; when you need rest, I keep watch; when I fail, you forgive. We’re sent to minister in the name of Jesus, and we go with a proper confidence, because it’s a “we” that is sent, and no meager “me”.

Conclusion

*This sermon certainly lends itself to a congregational commissioning of sorts—a call to missional living in ways particular to the congregation as a whole, but also to individuals and families. Such a commissioning can unfold at the close of the sermon and include tangible ways in which members of the congregation can pledge an allegiance to missional living (commitment cards, a time of reflection for identification of missional opportunities, a congregational prayer of commitment, etc). Another option is to highlight a new missional opportunity and offer a call to commitment to participation. Or, a mission partnership can be highlighted, leading to a time of prayer for the missionaries on the ground. (The sermon's final movement with its emphasis on the presence of Christ and the presence of others does offer a seamless transition into a celebration of Communion.



