

**Sermon Notes – July 6, 2025**  
**The Holy Gospel of St. Luke 10: 1-11, 16-20**  
**Peace Lutheran Church**  
**“Go and Serve”**

Most Christians are familiar with Jesus' core disciples, sometimes called “The Twelve” (Mark 3: 16); John 6: 67), to whom the synoptic gospels ascribe the dual role of apostleship Matt. 10: 1-2; Mark 3: 14-15; Luke 6: 13). Often neglected, however, is the discipleship that is seen before He names The Twelve (Luke 6: 13) and subsequently acknowledges them at various points, as recorded throughout these narratives (see especially Luke 8: 1-3, 23-27, 49; Acts 1: 21-22).

Today's gospel is one of those moments in which Luke uplifts the breadth of possibilities for serving and following Jesus. Not only are seventy appointed from among those who are following Jesus (Luke 10: 1), He also affirms that anyone in a house that hosts those whom Jesus sends out likewise share in God's peace (v. 6).

Although these two groups (akin to Luke's narrative of two sisters, Mary and Martha, later in the same chapter, Luke 10: 38-42) represent different kinds of discipleship, “the seventy” and their hosts illustrate the need for all types of service in God's in-breaking realm. Those who can travel proclaim His realm, performing healings and exorcisms, while those who remain in place support those who are sent out in order that they can perform these tasks. The faithful work of each is key.

Similarly, in the Naaman story (see 2 Kings chapter 5) - the ministry of the young girl enslaved in Naaman's household, the enslaved persons traveling with Naaman to Israel, and the encounters with and healing through the prophet Elisha - are all necessary in order to effect God's healing work. These enslaved persons are not simply supporting characters but are, in fact, the ones whose trust and faithfulness, despite the starkness of their own circumstances, enable Naaman to follow the prophet's commands.

It is to such trust that the prophet Isaiah also commends Israel, comparing the relationship between the people and their capital city with the relationship of mutual trust and dependency between a nursing infant and her mother. Moreover, in Isaiah 66: 13 God takes on this maternal role Himself, promising to comfort Israel as a mother comforts her child. At

the core of each text is mutual inter-dependency and care. God's realm and it's liberative possibilities are enabled by the care and compassion with which we treat one another, just as God, as a mother, cares for us.