

## The Plentiful Harvest

Matthew 9:27-38

#12 in our series "Jesus Stories"

June 22, 2014

### Introduction to the Message

I'm your shepherd and you're the sheep.  
I need two volunteers to come up here.

[Two volunteers come up to the front.]

Clip from Bodyguard

[Looking through a plane window, we see Frank Farmer (Kevin Costner) standing on a runway with a sling on his arm. Rachel Marron (Whitney Houston) is in a jet and shouts out: "Wait!" to the pilot. The jet comes to a sudden stop. Rachel gets out of the jet and meets Frank with a warm embrace. The couple passionately kisses and embraces, while the song "I Will Always Love you" plays in the background.]

That's love "All the commandments are summed up in this word" writes Saint Paul. That's love, and not just any love. "And I-I-I will always love you." That's a promise. That's faithful love—covenant love—*Hesed* (kheh-sed). It's a Hebrew word that gets translated "loving kindness," "steadfast love," or "mercy."

In Matthew 9:13 Jesus says to the Pharisees: "*Learn what this means, 'I desire mercy.'*" He's quoting Hosea. In the Hebrew the word is *Hesed*. "*I desire Hesed and not sacrifice.*" Then He makes the statement that I preached on last time: "*For I came not call the righteous but sinners.*" So, God desires *Hesed*. He desires what you just saw in the movie.

[Speaking to the volunteers] So I want the two of you to do that. Stand at opposite sides of the room, run together and hug each other (the kiss is optional), and oh yeah...I want you to do it blindfolded without the Light. OK? When we start singing (all sing with me) "And I-I-I will always love you..."

[The volunteers attempt to move towards each other (blindfolded) in an attempt to embrace.]

TRY HARDER...you're not really doing it. Alright...that's love.

Now, I want you to tell everyone about it, but you can't use words—no light and no words. Now go. Try harder, TRY HARDER.

Now, let me ask: "Do you feel harassed and helpless?" [The volunteers respond that they do feel harassed and helpless.] Thanks! You can sit down.

OK That experiment confirmed what I suspected.

1. It's hard to love if you can't see the person you're called to love.
2. It's hard to speak about love if you can't say a word.
3. The harder you try the worse it gets...until everyone feels harassed and helpless.

This may be important to note, for in today's text:

1. Jesus heals a blind guy.
2. Jesus heals a mute guy
3. Jesus has compassion on the crowds for they are harassed and helpless—like "sheep without a shepherd." Their shepherds just say, "Try harder." And then Jesus says a crazy thing about a harvest.

Let's pray.

Help us to see the Light. Help us to speak the Word for the *"Harvest is plentiful and the laborers are few."*

## Message

In Matthew 9:27 Jesus has just said to the paralytic: *"Your sins are forgiven,"* and to the Pharisees: *"I did not come to call the righteous but sinners."*

Matthew 9:27-31

*And as Jesus passed on from there, two blind men followed him, crying aloud, "Have mercy on us, Son of David." When he entered the house, the blind men came to him, and Jesus said to them, "Do you believe that I am able to do this?" They said to him, "Yes, Lord." Then he touched their eyes, saying, "According to your faith be it done to you." And their eyes were opened. And Jesus sternly warned them, "See that no one knows about it." But they went away and spread his fame through all that district.*

You know, in the Synoptic gospels (Matthew, Mark, and Luke) Jesus seems to spend more time telling people to "shut up" about Him than to "speak up" about Him. It's like they see Him but they don't really see Him. So if they were to talk about Him, they would misrepresent Him; they would lie about Him.

These two blind men see with the eyes in their heads but not with the eyes of their hearts.

They called Him "Son of David," and He is the Son of David. Yet, David conquered people by force. Jesus conquers people with mercy. There are a lot of blind people who can't see with the eyes in their heads, and yet see very well with the eyes of their hearts. And there are seeing people who see with the eyes in their heads but are utterly blind to the glory of God.

Matthew 9:32-34

*As they were going away, behold, a demon-oppressed man who was mute was brought to him. And when the demon had been cast out, the mute man spoke. And the crowds marveled, saying, "Never was anything like this seen in Israel." But the Pharisees said, "He casts out demons by the prince of demons."*

You get the idea that the Pharisees are utterly blind to the glory of God and to people. And so can't speak truly to people about God. It's like they have a demon and it causes them to speak lies. In Matthew 23:16, Jesus calls them "blind guides." He says, *"Woe to you scribes and Pharisees, hypocrites. For you travel across sea and land to make a single convert and when he becomes a convert you make him twice as much a child of hell as yourselves. You blind guides."*

See? Blind guides are dangerous because they're successful. Don't think for one second that Pharisees aren't successful (at least not in the way this world measures success). The Pharisees had become an extremely popular and successful movement in Jesus' day. They were the guys who took religion seriously. They had made thousands and thousands of converts.

Eleven years ago, I preached on these verses and pastored one of the fastest growing churches in the region. People would often say, "Well you must be doing something right; just look at all the converts." I liked that, but it always made me nervous because you can make converts in the name of God and just be making "children of Hell." And that's an interesting phrase, "children of Hell." Can Hell father real children?

In John 8:44 Jesus says to some Jews: *"You are of your father the devil...he is a liar and the father of lies."*

That means: You Pharisees are a lie...

Fathered by the devil...

Through seed that's a lie.

And what's the lie?

It's something like this:

"Hey you ought to make yourself in the image of God with some of that fruit from the tree of the knowledge of good and evil, for God can't be entirely trusted. You ought to make yourself righteous using the law."

And of course, what we make is a self righteous self, a false self, a hypocrite, a lie about love. For God is Love; we don't make Him; He makes us!

If we think we make ourselves in His image, we make a lie about His image. The Pharisees were supposedly teaching the crowds to love and they were teaching the crowds a lie about Love, and saying, "Try harder."

Matthew 9:35-38

*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. When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd.*

"Harassed and helpless" and Jesus was moved with *splagchnizomai*;" it literally means "gut wrench" *splagchnon* means gut. He felt gut wrenching compassion. As if He were giving birth to mercy giving birth to *Hesed*, in labor giving birth to Love.

*When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, "The harvest is plentiful, but the laborers are few; therefore pray earnestly to the Lord of the harvest to send out laborers into his harvest.*

Jesus looked on this "Harassed and helpless crowd" and said, "*The harvest is plentiful.*"

Do you ever get the idea that Jesus is seeing something we don't see? He says it in Luke and John as well. (In John He sees Samaritans and says, "The harvest is ripe.") Here he says, "*The harvest is plentiful*" not "will be plentiful" but "I see it right there...hanging on the vine."

And NOW, what have we seen so far?

Since He began His ministry this is what we've seen:

A leper, a Roman Centurion, a mother-in-law, some terrified disciples in a storm on the sea, a demoniac living in a cave on the other side of that sea, a guilty paralytic, a tax collector, and a bunch of sinners with whom Jesus parties. And Jesus says, "The harvest is plentiful."

His mercy has been plentiful, but when I think: "harvest," I think money, power, and success. I think King David conquering Philistines, not Israel oppressed by Romans, and Jerusalem surrounded by crosses—Roman crosses. But this Son of David says, "*The harvest is plentiful.*"

In the very next verse (Matthew 10:1) Jesus calls the twelve, like the twelve tribes of Israel, and He sends them out like laborers in the harvest. But tells them, "*They will deliver you over to courts and flog you in their synagogues.*" Matthew 10:17. And in verse 22 "*And you will be hated by all for my name's sake.*" And you know how the story goes. The crowds who are harassed and helpless, the crowds over whom He said, "*The harvest is plentiful,*" the crowds who chant: "*Hosanna to the Son of David,*" just five days later chant: "*Crucify him; crucify him; crucify him!*"

Jesus' body is broken and blood shed as He is nailed to the tree of law naked. It's the climax and pinnacle of all sin (fully mature sin). It's hard to imagine a harvest less fruitful than that. He didn't say, "It will be plentiful," He said, "It *is* plentiful."

When you look at your life and the people in your life, what do you see? And what do you say? Is the harvest plentiful? Jesus says, "*The harvest is plentiful,*" and I think, "Gosh, maybe I don't see what Jesus sees: A harvest?"

When I was a kid, I always wanted to help harvest. We had a garden and growing stuff was a lot of work, and dirt, and manure; and it required an immense amount of patience for a seven-year-old. But when Dad said, "It's time to pick the cucumbers; it's time to harvest," well, we all wanted to help. It was a great privilege to help harvest. Joy for us and yet pain and even death for the plant. But in a moment, in the "*twinkling of an eye,*" all the dirt, work, and pain bore fruit.

Well, what does Jesus see growing? And what does He plan to harvest? Harvesting seems to happen all at once, but growing takes a long time, and it's a strange process.

In Luke 13, talking to some Israelites that were struggling to forgive, Jesus told a parable about a man with a fig tree that wouldn't bear fruit. So the Gardner says, "Let me dig around it, , then dung it, and we'll check it for fruit next year.

Do you ever feel broken and dunged?  
Do you know people broken and full of dung?

For 2000 years, Israel had been repeatedly broken and dunged. This earth is broken and full of dung. When you look at it what do you think? "What a hopeless mess!" Do you say, "Wow! The harvest is plentiful?"

Jesus looked on the crowds "harassed and helpless." He looked on Capernaum, which He said was more sinful than Sodom. He looked on "*an evil and adulterous generation.*" He looked on Israel as she prepared to crucify Him and He said, "*The harvest is plentiful.*" What does Jesus see that we don't see? What does He plan to harvest?

Well, repeatedly He's been impressed with faith. There's a sense in which we all have faith, it's just faith in ourselves and that's called sin. But as we grow, our hearts are broken, and we experience a lot of shit (I mean dung). We begin to lose faith in ourselves and are ripe for putting our faith in someone else.

The self-righteous have faith in themselves. Sinners are ripe for putting faith in a Savior.

The guilty paralytic and his friends broke through the roof to get to the Savior.

The Centurion said, "*Master, only say the word.*"

The tax collector said, "*Come to my house.*"

The blind man said, "*Yes Lord, you can make me see.*"

The confused disciples said, "*Save Lord; we are perishing.*"

They had faith in the Lord's Mercy. And He had created that faith with His Mercy, and now harvested that faith with more Mercy.

There sin had ripened into faith in Mercy. But the self-righteous hate Mercy.

Well, Jesus saw faith and He said God desired Mercy—Faithful Mercy—Merciful Faith. I think that's *Hesed*. Maybe God is growing *Hesed*. Peter sings, "And I—I—I will always love you." *Hesed* is eternal, but maybe it grows in the temporal dust of this earth. Maybe it grows in the temporal dust that forms your soul.

Paul wrote that we are God's field. Well, how do you grow a harvest of *Hesed*?

In Romans 8, Scripture says that God subjected all creation to futility (like broken soil and dung). He subjected all creation to futility in Hope—maybe hope of a harvest of *Hesed*.

In Galatians 3:22 Paul writes, *“The Scripture imprisoned everything under sin, so that the promise by Jesus Christ’s faith might come to the believing,”* like sin is the necessary precursor to faith.

In Romans 11, Paul write, *“God consigned all to disobedience (that’s sin) so that he may have mercy on all.”* Like sin is the necessary precursor to mercy.

In Matthew 3, John the Baptist said to the Pharisees: *“Bear fruit that befits repentance.”* Well, you can’t repent unless you have sin to repent of. So it’s the one forgiven much that loves much or realized that you’ve already sinned much.

Like John writes, *“We love because He first loved us.”* He loved us when we didn’t love (and that’s sin). *“We love because he first loved us.”* *“He who loves is born of God and knows God...for God is Love.”*

So, of course we can’t make love; *“God is Love.”* And Love makes us.

So how does God make us?

How does God grow a harvest of faith in Mercy? That is...faith in Grace...that is *Hesed*?

Well, it seems pretty clear to me that you can’t have faith in Mercy without a demonstration of mercy, and you can’t have a demonstrator of mercy without a need for mercy. You can’t have a revelation of Grace without sin.

Jesus just said, *“I did not come to call the righteous but sinners.”*

What had God been growing in Israel ever since He gave the law to Moses? He’d been growing sinners. Not sin. God can’t sin, and God hates sin, and yet He made you—a sinner. He grows sinners. And remember what we said last time? A sinner is someone that wants to be righteous but can’t make himself righteous.

Paul even wrote: *“The law came in to increase the trespass—increase the sin.”* God put the tree of the knowledge of good and evil in the garden for a reason: to increase the trespass and grow sinners. I know this sounds crazy, but what is God growing in this world? He’s growing sinners. That should be rather obvious. There’s a sinner born every minute and they grow (seven billion of them).

God is growing sinners, for from them He will reap a harvest of righteousness. His righteousness—*Hesed*, that is sinners saved by Grace and full of *Hesed*, that is: People who love much for they’ve been forgiven much.

People who love because they’ve first been loved by God in Christ Jesus.

People who bear the “fruit that befits repentance.”

People full of faith in Mercy.

People full of *Hesed*, and God is *Hesed*.

Adam is God’s own image, that is: the harvest of this earth—a man who loves in freedom.

In Revelation 14, John sees the harvest of the earth. One like a son of man reaps the wheat harvest. He's not a grim reaper. The reaper is Jesus. With wheat we make bread. And Jesus took bread and broke it saying, "*take and eat; this is my body.*"

Then, another angel who also looks like Jesus reaps the grape harvest. Then he takes the grapes and throws them into the "winepress of the fury of the wrath of God." Out flows blood, blood that is also wine. It's plentiful. It covers Israel to the depth of a horse's bridle. I've preached and written on that quite a bit. I think Scripture makes it clear that that winepress is the cross of Christ.

At the cross, Christ takes our sin. Confessed sin is "*fruit that befits repentance.*" There, He takes our sin, and crushes our sin, transforming our sin into His mercy—blood that is wine, and wine that is blood. And this is "the plan for the fullness of time," to make us in His image at the cross of Christ to harvest our sins and transform them into His righteousness.

And so He took the cup saying, "*This is the covenant in my blood, poured out for the forgiveness of sins; drink of it all of you.*" You know, the cross is a tree— a *skulon*. I think it's the "tree of the knowledge of good and evil." It reveals our sin, and I believe it's the tree of life. Jesus is the Life; we took His life, and He forgave His life. So, it reveals our sin, and it gives us God's Life—Jesus. It is an exceedingly fruitful tree.

Through Christ and His cross we're made in the image of God, and all things are reconciled to Him, writes Paul. According to Scripture, Christ and His cross *is* the "end of the ages." Jesus said, "*The harvest is the close of the age.*" Jesus is the End—the boundary between time and eternity.

Well, that's more theology than your brain can take in, and yet I think your heart knows what I'm saying: True righteousness is the fruit of confessed sin. It's not something you can make but something God must grow and then harvest. He grows sinners and harvests them with Grace. The Grace cuts away sins and transforms them into gratitude for Grace and faith in Grace—*Hesed*.

Grace cuts away sins and transforms them into righteousness. The Grace can burn like fire and taste like wine. God's grace, God's mercy is judgment: "*Now is the judgment,*" said Jesus. So God grows sinners, and harvests them with mercy producing a bumper crop of *Hesed*.

I can't believe I'm showing you this, but this is what I'm saying (I wept when I saw this). It's from a horribly raunchy movie (which I'm not necessarily recommending) titled: *This is the End*. It's about a group of actors who miss the rapture and are trying to figure out how to get raptured. In this scene they give up on making themselves righteous and just confess their sin.

Clip from *This is the End*

Explosions and destruction are everywhere, Seth Rogan pours out apologies and confessions as fast as his mouth can pour them out. His friend stands their trying to defend Seth. He begins pouring out his heart about how he didn't like what he had become, how he should've changed with his friend and not been self-righteous. After his confession, his friend responds: "It's fine man; it's fine. I love you!" The two friends embrace; Seth says, "We die together."

Suddenly, a giant creature approaches them and is about to engulf them when a ray of light swoops down and picks Seth up. The hideous creature that was approaching them falls back from the power of the beam of light. Seth is in the beam of light and is about to be sucked up into Heaven, but his friend is not. He tells his friend to hold onto his hand and tries to bring him along. Then, his friend is too heavy and is holding Seth back. He sacrificially lets go of Seth's hand. The song ["And I Will Always Love you" begins to play in the background] and the friend confesses that he does not deserve to go to Heaven. He falls towards the ground and straight into the mouth of the beast.

Seth is looking down and suddenly his friend is not far behind him also being pulled up towards Heaven in a ray of light. They both cheer in joy and soar towards Heaven holding hands!

The scene then changes and the two are skipping on the clouds of Heaven.

Well, that's what God is harvesting. "And I-I-I will always love you."

Seth Rogan says, "I don't deserve to go to heaven." "You do. I want to die for you. I'll go to Hell, and you go to Heaven." And that sounds an awful lot like Jesus.

Well, God's judgment renders Satan impotent and rescues Seth Rogan from Hell. But not only that, it makes Seth Rogan in the image of God. He loves not because he has to but because he wants to. He loves in freedom, totally unconstrained by law. "And I-I-I will always love you-ou-ou..."

That's the Life of Christ. That's *Hesed* in Seth Rogan.

You know I wrote a book on The Revelation, and I honestly think that movie may be the most theologically accurate end time's movie that I've ever seen. In all the others, God only seems interested in harvesting people with Jesus T-shirts who say a particular prayer and refuse to get a weird tattoo. People who talk about love and don't seem to know *WHO* love is.

Well anyway, Jesus looked out on that crowd of sinners and said, "*The harvest is plentiful.*" I suspect that we'd look out on the same crowd and have them all arrested because we don't see what Jesus sees:

We see a tax collector and Jesus sees Matthew.

We see a prostitute and Jesus sees His Bride.

We see the lost and Jesus sees the found. Jesus sees the harvest.

If you can't see the harvest how could you ever work the harvest? The Pharisees are not only blind to the harvest; they actually work the wrong harvest. They grow fake fruit, plastic grapes and

imitation wheat. They actively farm tares. Jesus said, “*The kingdom of heaven is like a man who sowed wheat in his field and his enemy sowed tares.*”

[Image of wheat and tares. (They look extremely similar)]

Tares look like wheat but they’re not wheat. They false wheat. The Pharisees farm false people by sowing lies. The lies are that you can make yourself righteous, that you can make yourself in the likeness of God, that you can make yourself in the likeness of Love with law. You know, the law describes Love, but it’s not Love.

So, living by the law is like watching a romantic movie with Kevin Costner and Whitney Houston and then trying to do what they do.

Well, you may imitate Love, and still have no idea what Love actually is. And if someone in authority (like a shepherd) says, “That’s love; just do *that* and that’s love.” Weill, you might think you do love, but in reality be a walking, talking lie about love, a *hypocrites*, an actor. You couldn’t actually love people because you wouldn’t know love or see people.

You’d actually create more false people, more actors.

You’d actually compete at love, which is the opposite of love.

You’d judge your love and your neighbor’s love, as if love were your own creation.

You’d actually be proud of your ability to love and secretly hate love—real Love, that is *Hesed*.

Sometimes, I think we religious leaders grow almost nothing but tares, for we create laws and teach people to be self-righteous. Then, when Jesus says, “*The harvest is plentiful*” we have no idea what He’s talking about.

Years ago, my daughter went through a horrific time and got herself in a bunch of trouble. She was not acting like a pastor’s daughter. One night, Susan cried out to God saying, “Jesus what are you doing?” And she heard Him answer, “*I’m saving her,*” and He was. Through that broken soil, crap, and sin, God grew a beautiful harvest. In fact, all my best memories of my kids are of moments in which they failed, surrendered their failures, and let me love them. Each time was a harvest of eternal fruit.

So, living by the law is like watching a romantic Kevin Costner and Whitney Houston movie, and then trying to do what they do. But to actually love, you must allow yourself to be loved by the Great Bridegroom You must surrender the act, expose your shame, and be touched by grace, and that will bear fruit: the “harvest of this earth.”

Jesus said, “*The harvest is plentiful but the laborers are few.*” Well, how few? In the gospel of Matthew “few” often means “one.” In three years, that one, Jesus, will be hanging on a tree on the sixth day. All His disciples will have deserted Him in fear. The crowd that chanted “Hosanna” has no chanted “Crucify! Crucify!” Jesus looks out on that crowd from that tree, the crowd “harassed and helpless.”

He looks out on that crowd and is moved with compassion. He labors with mercy.

He looks at us and sees a harvest and so He cries out, “Father forgive them.”

He is the laborer and He himself is the harvest.

He is the man who loves in freedom...

His body broken and His blood shed is the "harvest of this earth."

Bread and wine is the harvest of this earth.

His Faith, and His Mercy is the harvest of this earth.

He said, "*The harvest is plentiful but the laborers are few. Pray the Lord of the harvest to send laborers into his harvest.*" "Pray." We can't just make it happen. He has to make it happen. But how could we be "laborers" if He is the laborer and the harvest?

Well, He'd have to make us His body and his blood. Then we could be His body broken and His blood shed. Then we could see His harvest; we could see people in the Light, and He is the Light. Then we could speak the Word, and He is the Word. He is the End, and He is the Judgment. We could see sinners and speak the words: "In the name of Jesus your sins are forgiven." We could labor in His harvest.

In the late 90's, at the end of Apartheid in South Africa, they held public trials, not necessarily legally binding but to work through all the pain and trauma of Apartheid. It was called the Truth and Reconciliation Commission. In one of the trials, they brought an elderly black woman face to face with the white man, Mr. Van de Broek, who had confessed to the savage torture and murder of her son and her husband a few years earlier. The old woman had been made to witness her husband's death. The last words her husband spoke were: "Father forgive them."

When she saw Mr. Van de Broek, what did she see? One of the members of the commission turned to her and asked, "How do you believe justice should be done to this man who has inflicted such suffering on you and so brutally destroyed your family?" The old woman replied, "I want three things. I want first to be taken to the place where my husband's body was burned so that I can gather up the dust and give his remains a decent burial." She stopped, collected herself, and then went on: "My husband and son were my only family."

I want secondly, therefore, for Mr. Van de Broek to become my son. I would like for him to come twice a month to the ghetto and spend a day with me so that I can pour out to him whatever love I have still remaining with me. And finally, I want a third thing: I would like Mr. Van de Broek to know that I offer them my forgiveness because Jesus Christ died to forgive. This was also the wish of my husband. And so, I would kindly ask someone to come to my side and lead me across the courtroom so that I can take Mr. Van de Broek in my arms, embrace him, and let him know that he is truly forgiven. When she saw Mr. Van de Broek, what did she see? She saw the harvest of the earth. And so, she spoke the Word.

The assistants came to help the old black woman across the room. Mr. Van de Broek, overwhelmed by what he had just heard, fainted. When he woke up I bet he was something of a new man. His old man, the imitation man, the self-righteous man, the tare had been uprooted and was being burned. And the wheat was being harvested as he lay there. Those in the courtroom—friends, family, neighbors, all victims of decades of oppression and injustice—began to sing "Amazing Grace."

Well, the harvest is plentiful.

Can you see it?

The harvest is plentiful.

## **Communion**

So, on the night He was delivered up by all of us sinners, He took bread and broke it saying, "This is my body. Take and eat." And in the same manor and having given thanks he said, "This cup is the covenant in my blood, shed for the forgiveness of sins; drink of it, all of you."

Now, close your eyes and picture the field—your world, your friends, your family, your enemies, your neighbors, your own heart, the situation you're in right now. Ask Jesus, "Is the harvest plentiful?"

Maybe He's growing Faith.

It grows in broken dirty soil

It grows in chaos.

Maybe He's growing Mercy.

Mercy on you and Mercy in your for others. It grows like fruit on sinners.

Maybe right now He's harvesting *Hesed*.

He's saying, "Though you have hated Me...I will always love you."

And when you see it, well...does it make you want to love in return?

That's the harvest of this earth.

That's the Life of Christ in you.

Come to the table; ingest the harvest, and go work the harvest.  
Believe the gospel and become the gospel. In Jesus' name, Amen.

[The Worship Team sings "You are making all things new, and we are free!"]

## **Benediction**

He said the harvest is plentiful but the workers are few. Pray to the Lord of the harvest to send laborers into the harvest. And you just might be an answer to that prayer. And that might make you nervous. You might think: "Oooh! That harvest looks like it hurts." Well, Jesus bore all the pain. And there may be times when you share a little bit in the pain. Like I said, when I was a kid harvesting was fun; that was the good part. And God is asking you to share in His joy.

I don't know if I've ever experienced a greater joy than in giving this to someone. I don't just mean serving communion here at church, but when I meet someone that realizes they are a sinner. It's a great privilege to look someone in the eye and say, "In the name of Jesus the Christ I declare to you that your sins are forgiven. And not only that, He gives you all things: He gives you His heart; He gives you all things with Him, and the harvest is plentiful."

*Hesed* is not some small thing that you have to keep in a box somewhere. It is a mighty river, an immense ocean; it's God and He doesn't run out.

In the name of Jesus, may you believe the gospel and speak the gospel. Everywhere you go there is a harvest.

*Disclaimer: The author has not edited this document. Therefore, there may be discrepancies. Some discrepancies may be minor; some may have to do with theology. When in doubt, please refer to the audio or video version of the sermon on this website and don't be shy about informing us of errors.*