

The Discourse on Kingdom Missions

📖 Matthew 9:35-10:4

👤 Pastor Jeremy Thomas

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🌐 fbgbible.org

📍 Fredericksburg Bible Church

107 East Austin Street

Fredericksburg, Texas 78624

(830) 997-8834

We're going to move out of the narrative this week and into the discourse so it's a good time to review this structure and argument. Matthew is making an argument. He is not just writing a history. Many scholars and people who read the Gospels read them as mere historical accounts and try to join them by finding a harmony. This, in my estimation, is not how they are written to be read. Each author is making a specific argument and he arranges his historical material in order to make that argument. Some of the authors, like Matthew, never state directly the argument they are making. This bothers modern Gentile readers who are accustomed to having an author state the argument in the introduction so they can evaluate the evidence in the body and accept or reject the argument. Yet Matthew is making his argument by another means. Ernest Burton said, "It must be remembered that it was in accordance with the literary method of the first Christian century and of the adjacent periods to employ historical material for argumentative purposes, and that, too, without casting the material into the form of an argument, or even stating anywhere in the course of the narrative what the facts were intended to prove. It was assumed that the reader or hearer would be shrewd enough to discover this for himself, and this assumption was apparently amply justified."¹ So we are called upon to be shrewd enough to discover Matthew's argument. This is what I have tried to do through the course of our verse-by-verse exegesis. What I have found is that Matthew's argument has two elements; first, in Matthew 1-11 the material chosen and arranged by narrative followed by discourse is designed to argue that Jesus is the King, that He has all the credentials of the King as predicted by the OT to be the Son of David who would establish God's kingdom on earth, a kingdom that was uniquely 'at hand'; and second, in Matthew 12-28 the material chosen and arranged by narrative followed by discourse is designed to argue that in light of the rejection of Jesus as the King, the kingdom He offered was being postponed and during the postponement a new organism, called the Church, would be built.

We have finished the first narrative followed by discourse section in Matt 1:1-7:28 and now we have also finished the second narrative section in Matt 8:1-9:34 that leads into the second discourse in Matt 9:35-11:1. The narrative we have just concluded involved three groups of miracles divided by two sections of discipleship. The miracles clearly argue that Jesus was the King and the kingdom was near Toussaint agrees saying, "...his primary purpose

has been to manifest the supernatural character of Jesus as one qualified to bring about the blessings of the kingdom. This no doubt accounts for the diversity in the kinds of miracles which Matthew records."² These miracles are, therefore, not randomly selected, but each was chosen with great specificity for the shrewd reader to evaluate and think through relative to Matthew's King and His kingdom argument.

Toussaint felt that the two intervening sections on discipleship also contribute to the setting of the discourse. He says, "It is interesting to note that the two discussions of discipleship contained in Matthew 8:18-22 and 9:9-17 are so placed that they give hints as to the nature of the discourse which is to follow."³ So the miracles, signifying the nearness of the kingdom, and the call to discipleship, signifying the urgent need for preparation for the kingdom, set the context for the following discourse. This means that we are supposed to interpret the discourse as an urgent mission to Israel. With Jesus' fame and opposition rising simultaneously it is apparent that the nation is heading toward a critical moment of decision. Will they receive Jesus as their King? Or will they reject Him and choose Caesar? In hindsight the consequences of this one decision would ripple down through the corridors of history for thousands of years. The discourse then, pertains to Jesus' urgent call to arms for His disciples to go to the lost house of Israel.

In Matthew 9:35 the scene is set but remember that Jesus has been primarily in the Galilee calling disciples to Himself as He went around teaching, preaching and doing miracles. Those who responded positively to His call to "Follow Me" became His pupils, His students. They had committed to follow His teaching and His conduct wherever they may lead. This was a period of training. The training was designed for a purpose. That purpose was to be sent out to extend Jesus' ministry and make more disciples. We come now to Matt 9:35, **Jesus was going through all the cities and villages, teaching in their synagogues and proclaiming the gospel of the kingdom, and healing every kind of disease and every kind of sickness.** This is a statement of the elements in Jesus' ministry. The depiction is strikingly similar to the depiction that lead into the first discourse in Matt 5-7. Matthew 4:23 stated, "Jesus was going throughout all Galilee, teaching in their synagogues and proclaiming the gospel of the kingdom and healing every kind of disease and every kind of sickness among the people." Both passages state Jesus' ministry as being itinerant. He did not stay in one place but was constantly on the move. One of the costs incurred by a committed disciple was the inability to give priority to his job, his marriage and his family. He had to constantly be on the move following Jesus wherever He went and learning from Him. This makes sense only in the context of the kingdom being just around the corner. When the kingdom is near priorities that are primary; such as job, marriage and family, become secondary to the King and His kingdom interests. Thus they were following Him.

We see here that **Jesus was going through all the cities and villages** of Israel and we know from verse 37 that His disciples were with Him. This was part of their training. There were many **cities and villages** throughout Israel. From the picture we see that Jesus wanted to reach **all** of them. I stress Israel because as we see from Matt

10:5-6 Jesus had no concern for Gentiles and Samaritans at this time. He was only concerned about the lost sheep of the house of Israel.

His ministry to Israel had three elements. The first element is **teaching in their synagogues**. Jesus would have to be permitted by each synagogue ruler to **teach**. In light of His popularity and respect as a rabbi this would not be difficult to acquire. In His **teaching** He would read a text from the OT and then give an exposition (e.g. Luke 4:16ff). It would be the same type of study as our verse-by-verse method. The only difference being that He would not need to take much time to explain geographical, cultural or grammatical issues since His audience already had first-hand knowledge of these things. The **synagogue** was the place of learning and so also the place of **teaching**. Thus the first element of Jesus' ministry was **teaching** in all the **synagogues** throughout Israel. The second element in Jesus' ministry is **proclaiming the gospel of the kingdom**. The Greek word translated **proclaiming** is the word for "preaching." There is a difference between teaching and preaching. Teaching occurred in the synagogue and involved the exposition of the entire OT. Preaching occurred on the streets and involved the proclamation of a specific message. The specific message here was **the gospel**. **Gospel** simply means "good news." The content of the good news was **the kingdom**. Since Matthew never redefines **the kingdom** from its OT definition as the covenanted kingdom to be ruled by the seed of David then this kingdom is the kingdom predicted to be restored once the times of the Gentiles had run their course. The "good news" **of the kingdom** was that it was "at hand." This interpretation is confirmed by Matt 10:7 where Jesus says, "And as you go, preach, saying, 'The kingdom of heaven is at hand.'" This meant that the kingdom was near, not that it was here. The King had arrived but the arrival of the kingdom was contingent on Israel's reception of Him as the King. The nearness of Israel's kingdom was good news because the Jews had been living under four increasingly evil Gentile kingdoms for over 600 years. Thus the second element of Jesus' ministry was to preach the gospel of the kingdom's nearness throughout **all the cities and villages** of Israel. The third element in Jesus' ministry was **healing every kind of disease and every kind of sickness**. The **healing** element served to authenticate Him as the King. Many of His healings served as Messianic credentials that signaled the King's presence. The repetition of the statement **every kind of** is meant to impress upon us that nothing was too hard for Him to heal. No condition making one less than whole could not be resolved. His word was sufficient to make any and all men whole again.

In conclusion to 9:35, the verse is almost identical to 4:23; both introduce a discourse and both state Jesus' ministry as having the three elements of teaching, preaching and healing. It is at this point, however, that the similarities between the two introductions to the discourses comes to an end and progress in Jesus' ministry becomes clear. In the Sermon on the Mount large crowds were following Jesus but Matt 5:1 says "When Jesus saw the crowds" He separated from them, "went up on the mountain," "sat down," "His disciples came to Him" and "He opened His mouth and began to teach them." The purpose of the first discourse was to train his disciples. He was in training mode. But here, in Matt 9:36, when Jesus saw "the crowds," He felt compassion for them and in 9:38 commanded his disciples to pray to the Lord to send out workers to these crowds and in 10:1

selects the twelve, transmits authority to them and in 10:5 sends them out. He was in sending mode. So something very distinct has transpired; the disciples have now been trained, they are ready for ministry, they are being sent out. The principle is that training precedes ministry. Jesus did not send new believers into the ministry. Jesus trained them full time to prepare them for ministry at the right time. I make a point of this because increasingly in the 20th century the plea by so many has been to just go, we need a warm body out there to minister to people and yet these warm bodies have no training. Therefore they fumble around, they don't know the languages, they confuse the gospel, they invent false doctrines and they mess people up. Jesus teaches us that there is no substitute for sound training before going into ministry.

Now notice in Matt 10:36 what prompted Jesus to recognize that it was time. As He was traveling through all the cities and villages of Israel He noticed something about **the people** and **He felt compassion for them because they were distressed and dispirited like sheep without a shepherd**. Now the Greek word translated **people** is *οχλος* and, it's usually translated "crowds." That's the way to translate it here. Earlier when He saw the crowds following after Him He separated from the crowds to train His disciples; now that His disciples are trained He has compassion for the crowds. And now He has some tools to help the crowds, some trained disciples. Now I hinted at this in the Sermon on the Mount where Jesus said to His disciples, "You are salt" and "You are light." He was training them. What was He training them to be? Shepherds. Why did they need new shepherds? I thought they already had shepherds. The scribes and the Pharisees were supposed to be the shepherds. Pentecost says, "There were many who claimed to be shepherds. The Pharisees said: Follow our traditions and we will lead you into life. The Sadducees said: Follow us and through our ordinances you will become children of the kingdom. The different parties competed for followers. Many claimed to be shepherds but were not true shepherds."⁴ They were defunct and Jesus as the chief shepherd to come could easily detect sheep who had not been properly shepherded. As such He says **they were distressed and dispirited**. In Matt 10:6 He sums up their condition by referring to them as "the lost sheep of the house of Israel." This was a deplorable situation. They needed some real shepherds to care for their souls and protect them from the ravenous wolves masquerading as shepherds.

It says because of this Jesus **felt compassion**. The Greek word translated **felt compassion** is *σπλαγχνιζομαι* derived from the root referring to "the inward parts or bowels." It refers to a deep seated sympathy for another's plight. Jesus cared immensely for the house of Israel. They were in a desperate situation. The Greek word **distressed** means "weary due to harassment" and **dispirited** means "downcast due to lack of hope." You get some insight into the shepherding skills of the scribes and the Pharisees. They basically harassed the people to the point that they were so oppressed they had run out of hope. Constable says of the people, "They lacked effective leadership, as sheep without a shepherd."⁵ Fortunately, Jesus had some shepherds waiting in the wings who are about to be sent out among the flock.

Verse 37, **Then He said to His disciples, "The harvest is plentiful, but the workers are few. Therefore beseech the Lord of the harvest to send out workers into His harvest."** Now He's used the shepherd-sheep

motif and he will continue to use this motif into chapter 10; but here He uses an analogy from agriculture. **The harvest** clearly refers to the field of Israelites that need to be reached with the kingdom message. He says there is an abundant amount of Israelites that need to be reached **but the workers are few**. The **workers** clearly refer to the disciples who were to glean the fields of Israel with the sickle of the kingdom message. For this to take place Jesus gave a call to prayer, **Therefore beseech the Lord of the harvest to send out workers into His harvest**. You will notice several interesting points that affect (or should affect) one's view of God's sovereignty and human responsibility. On one hand there is **the Lord** and it is said that **the Lord** has a **harvest**. It is **His harvest**, it belongs to him. Since **the harvest** refers to the field of Israelites then it is clear that Israel belongs to the Lord, they are His covenant people and they are such by His sovereign will. God chose Israel not because of anything good in Israel but because of something in Him, He loved Israel and set His covenant love on Israel. On the other hand, there are **the workers**, they need to go out into the fields of Israel and glean them by bringing the kingdom message. This is a human responsibility. And thus we see that God is sovereign over the harvest but the means by which he brings in the harvest is by human responsibility. God has means of bringing about His plans in history and those means involve the actions of responsible human agents. But then note another observation. Who is it that is going to send out workers into the harvest? The **Lord of the harvest**. So we're back to sovereignty. Sending out workers into the harvest is the responsibility of **the Lord of the harvest**. But then note another observation. What is the implied condition for the Lord to send out workers into His harvest? That His disciples pray. So we're back to human responsibility. Can we say that if they do not pray then the Lord may not send out workers into His harvest? Yes. That is the way we are supposed to think and live. We must maintain that God conditions some of His actions on human prayer, otherwise, why pray? So we see the delicate balance between God's sovereignty and human responsibility that is always maintained through Scripture. And we have so many people who think that if God is sovereign then that's determinism and that's because they are projecting the creature's experience of cause-effect upon the Creator and that just can't be and so they come away concluding essentially that man has free will and God is just sitting there waiting to see what we're going to do. Nonsense. Verse 37 gives a statement of facts, **the harvest is plentiful, but the workers are few**, and then a statement of divine and human responsibilities in changing the facts; the Lord, to whom the harvest belongs needs to be prayed to in order for workers to be sent out to bring the harvest in. And seeing it that way is a healthy way of viewing the divine sovereignty and human responsibility interplay.

Now another important observation is that if the harvest is ready to be gleaned, how much time is left? Not much. Once the harvest is ready you better get to gleaning or else what is going to happen to the harvest? It's going to rot in the fields. What's the implication for the situation? There wasn't much time left. The kingdom offer was on the table but it was quickly coming to a close. There wasn't much time left. It was an urgent situation and if Israel wasn't brought in then Israel was going to go to rot, go to destruction and that's looking ahead to AD70 and the destruction of Jerusalem. Constable says, "They would die where they were and the nation would suffer ruin if workers did not bring them in soon... The picture is of imminent change. A change

was coming whether or not the Israelites accepted their Messiah. It would either be beneficial or detrimental to the nation. An adequate number of workers was one factor that would determine the way the change would go."⁶

In Matt 10:1 we find the **twelve disciples**. It is important to note that in 9:37 and 38 Jesus was speaking to all of "His disciples" and not just "the twelve." Jesus had far more than just "twelve disciples." Luke makes mention of seventy disciples and it may be legitimate to infer there were more. These were all believers in training, believers who had committed to following Jesus' teaching and living. So what happens in 10:1 is Matthew's first mention of just "twelve." They were chosen from among the greater number. The selection of **twelve** is not without significance. **Twelve** is the number of the tribes of Israel. For Jesus to single out twelve men would not go unnoticed by even the average Israelite. Hunter says, "As soon as he remarked that number, every Jew of any spiritual penetration must have scented 'a Messianic programme.'"⁷ Alexander Bruce, in his *The Training of the Twelve* says, "It significantly hinted that Jesus was the divine Messianic King of Israel, come to set up the kingdom whose advent was foretold by prophets in glowing language, suggested by the palmy days of Israel's history, when the theocratic community existed in its integrity, and all the tribes of the chosen nation were united under the royal house of David."⁸

So in light of the need for more workers to send out into the Lord's harvest **Jesus summoned His twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal every kind of disease and every kind of sickness**. That is, He endowed them with His authority. The expression **heal every kind of disease and every kind of sickness** is identical what He did in 9:35 so the authority He gave them was identical to His own, not a watered down version. Plummer says, "Before giving the names of the Twelve he tells how the Messiah equipped them: He gave them authority to cast out unclean spirits, and to heal all manner of disease, as He Himself had been doing (iv. 23, 24, ix. 35). This was without a precedent in Jewish history. Not even Moses or Elijah had given miraculous powers to their disciples. Elijah had been allowed to transmit his powers to Elisha but only when he himself was removed from the earth."⁹ So what we see here is unique and in 10:8 He instructs them to do as He has done, "Heal the sick, raise the dead, cleanse the lepers, cast out demons." There was no difference in quality between what He was doing and what they were going to do and being that they were twelve in number would have tremendous Messianic overtones for the twelve tribes of Israel. Pentecost says, "...this was the occasion on which the Twelve were sent out from Him to extend the ministry which He Himself had been carrying on." They would be the workers the Lord was sending out into His harvest. The miracles would authenticate them as the Lord's workers.

In Matt 10:2 we read, **Now the names of the twelve apostles are these** but before we go through this fascinating group of men we make special note of the word **apostles**. This is the first and only use of this word in all of Matthew's gospel. In the previous verse we have disciples. Is an apostle the same as a disciple? No. These men had been His disciples; now they were going to be His apostles. What's the difference? What's a disciple?

Disciple comes from the Greek word *μαθητης* and means “a learner, a pupil, a student.” These men had already been called to be disciples and had been under His teaching for some time now. By this time they were sufficiently trained. But the word **apostle** comes from the Greek word *αποστολος* and means an “envoy, a delegate, a messenger,” that is sent in the authority of the sender. The last part is very important, they were sent in the authority of the sender. They did not come in their own authority but the authority of the Lord. That’s why the Lord gave them the same miraculous abilities He Himself had. By doing this it would authenticate them as His apostles and their message as His message. What was His message? The message is stated clearly in 10:7, “the kingdom of the heavens is at hand.” So they were being sent out by the Lord into the harvest of Israel to prepare them for the kingdom in answer to the prayer of 9:38. So an “apostle” is not the same as a “disciple.” These men had already been disciples, men in training, but now they were to be apostles, men injected into the ministry of the Messiah. Interestingly, verse 5 uses the verb *αποστελλω* that corresponds to the noun *αποστολος*. What is the verb *αποστελλω*? It’s the verb “to send out.” What did Jesus do after instructing them? He sent them out. That is what it means to be an apostle, one sent on behalf of another.

Now we come to **the names of the twelve apostles** and what we find is a motley crew: **The first, Simon, who is called Peter, and Andrew his brother; and James the son of Zebedee, and John his brother; 3Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Thaddaeus; 4Simon the Zealot, and Judas Iscariot, the one who betrayed Him.** Let’s make some observations. First, the list is composed of three groups of four names, always these same groups of names are found though in varying arrangement; first, Peter, Andrew, James and John are always together and they are the most well-known; then second, Philip, Bartholomew, Thomas and Matthew, always together and next best known; and last, James, son of Alphaeus, Thaddaeus, Simon the Zealot, and Judas Iscariot, always together and least well-known, except for Judas Iscariot who is all too well-known. Second, the names are grammatically grouped in two’s and Mark confirms that when He summoned the twelve he sent them out in two’s; Peter went with his brother Andrew; James with his brother John; Philip with Bartholomew; Thomas with Matthew; James, son of Alphaeus with Thaddaeus; and Simon the Zealot with Judas Iscariot. Third, in every list of the twelve apostles Peter is named at the head and Judas Iscariot at the foot. Matthew also says He calls Peter **first**. The Greek word is *πρωτος* and signifies primacy. It cannot be said that this means Peter was the first “convert” for his brother Andrew believed before him. Nor can it mean he was first in the list, which is obvious without the designation. It signifies primacy. The Roman Catholic Church overplays Peter’s primacy; the Protestant Church underplays Peter’s primacy. The truth lies somewhere in the middle. Carson says, “More likely it means *primus inter pares* (‘first among equals’).” That this is indeed the intended meaning is shown by the event in Matthew 16 where our Lord gives Peter some sense of primacy over the other apostles and by the Book of Acts where Peter is always the one to open the door to a new group coming into the Church; in Acts 2 to the Jews, in Acts 8 to the Samaritans and in Acts 10 to the Gentiles. So Peter is designated as **first** to indicate that he was the “first among equals.” Even Toussaint says, “The word clearly shows the primacy of Simon. Matthew, writing for Jewish readers, points to the supremacy of

Peter, who was the apostle to the Jews in the early church.” This, however, is as far as the designation should be taken. Peter should never be thought of as the first Pope or as being infallible. Even Paul in Galatians 2 reprimands Peter who had departed from the doctrine of justification by faith, divine irony in light of the Roman Catholic Church’s departure from that most cardinal of doctrines. At the end of the list and all the lists is the greatest enigma of all, **Judas Iscariot** who is said to be **the one who betrayed Him**. Judas is a puzzle for many reasons, not the least of which is the fact that in John 13 Jesus says that Judas wasn’t even regenerate. And yet Jesus called Judas to be a committed disciple, which Judas accepted and no doubt learned much following on the heels of the Messiah as one of the twelve; and then Jesus chose Judas to be one of His twelve apostles to preach the kingdom message and do authenticating miracles; all of which we have no reason to doubt that he did. And yet Judas did not believe. This shows that a person can proclaim the person and work of Jesus and yet not personally appropriate those facts for himself. None of the others even suspected that Judas was not a believer; they just assumed he was like them. One other observation about Judas Iscariot is that his surname **Iscariot** may indicate that he was a man from Keriath, which was a town on the southern border of Judah according to the Book of Joshua. If so, he was the only apostle who was not a Galilean. In any case, always last in the list, Matthew refers to him as **the one who betrayed Him**. Fourth observation, two groups of men were brothers; Peter and Andrew were brothers and James and John, sons of Zebedee, were brothers. The Lord kept these brothers together in sending them out two-by-two. Fifth, Matthew the tax collector and Simon the Zealot are two men selected from opposite ends of the spectrum. Matthew was a tax collector; he was in league with Caesar and the Roman Empire. Simon was a Zealot, he was in league with one named Judas who rebelled against Caesar and Rome’s taxing. They formed a band known as sicarii who used small swords concealed under their clothing to slay Roman officials and those in league with Rome in public. Eventually members of this band would be the last holdouts after Titus’ destruction of Jerusalem in AD73 at Masada. Two men could not have been more opposed to one another in political outlook. Bruce felt that “This union of opposites was not accidental, but was designed by Jesus as a prophecy of the future. He wished the twelve to be the church in miniature or germ; and therefore He chose them so as to intimate that, as among them distinctions of publican and zealot were unknown, so in the church of the future there should be neither Greek nor Jew, circumcision nor uncircumcision, bond nor free, but only Christ—all to each, and in each of the all.”¹⁰ I wouldn’t go that far but it’s an interesting observation, especially in light of the fact that these men, apart from Judas, did later form the foundation of the Church on the day of Pentecost. Thomas says of the group, “Their leading features of mind differ widely from each other. They seem to belong to every specific class.”¹¹ Glasscock says, “All of the Twelve were individuals who demonstrated weaknesses, personality quirks, and problems typical of any people.”¹² These differences were what Christ wanted in his influential band of apostles, able to speak to different types of people with the same message; the kingdom’s nearness and the King’s presence.

In conclusion I want to review the primary interpretation of the passage and then give some application. In 9:35 the stage is being set for the coming discourse. Jesus’ ministry is characterized as being itinerant. He was going

through all the cities and villages of Israel. His ministry had three elements; teaching in the Jewish synagogues, the goal of which was to instruct in the proper exposition of the OT; preaching the gospel of the kingdom, the good news of the kingdom's nearness, and healing every kind of disease and every kind of sickness, the miracles that authenticated His Messiahship. In 9:36, this coming Shepherd of Israel saw the crowds and felt compassion for them deep in His bowels because they were like sheep without a shepherd, harassed and without hope due to their mistreatment by their shepherd leaders, the scribes, Pharisees and Sadducees. In 9:37 the situation prompted Him to state the situation to His disciples. They had been in training and now was the time. "The harvest is plentiful, but the workers are few." Israel lay like a massive field ready for harvest but few workers were available. If something was not done immediately the harvest would rot and go to destruction. In 9:38 He commands them to therefore pray to the Lord of the harvest to send out workers into His harvest to bring it in. Apart from the human responsibility to pray for the Lord to send them out we may presume that it would not happen. At the same time it is the Lord who is sovereign over His harvest. In 10:1 Jesus summoned His twelve disciples. This was a group within the larger group of disciples. He gave them the same authority that He had to do miracles in order to authenticate that they were His apostles and carried His message. This message was straightforward, 10:7, "preach, saying, 'The kingdom of heaven is at hand.' This message was for Israel only, a fact few Gentiles can understand but is necessary for understanding the kingdom program, God's plan for Israel and God's plan for the Church. In 10:2 the names of the twelve apostles who would carry this message are listed. Peter is first because he had the primacy, he was first among equals, he was coupled with his brother Andrew. Then came James and John, also brothers, sons of Zebedee, then less well known, Philip and Bartholomew and the doubting Thomas and Matthew, who alone refers to himself as "the tax collector," and thereby in bed with Rome, then James the son of Alphaeus, and Thaddaeus, not well known, then Simon the Zealot, from among the sicarii, radically opposed to Rome and at last Judas Iscariot, the one who was chosen to be a committed disciple and an apostle with all the authority as any other apostle and yet was not even regenerate. These twelve Jesus sent out.

Now there is much application. These are not primary interpretations, they are deciphered by discovering a principle and then making application of the principle to our current situation in the Church. The first application comes out of 9:35 and is the importance of teaching within the Church. Jesus taught within the synagogue. He gave exposition of the Scriptures. That is what a pastor-teacher or teacher is to do within the Church, to give exposition of the Scriptures. The second application is the importance of preaching outside the Church. Jesus preached the gospel of the kingdom on the streets. This is what we are to do out in our community and in our country, preach the gospel. The third application is out of 9:36, a true shepherd will have compassion for believers who are lost, like sheep without a shepherd. These people are all over the place. They are under shepherds who aren't trained, who don't train them, who have ulterior motives, they are not true shepherds who will arm and protect them from the dangers of false doctrine. They themselves are ravenous wolves. A true shepherd will want and desire to reach out to them to bring them under sound teaching and shepherd their

souls. The fourth application is out of 9:38 and that is, any missions program, any desire to reach out must rely on prayer to God to send out workers. We can motivate people into missions by guilt and other gimmicks but God alone is the one who sends out workers into His harvest. The fifth application is out of 10:1, and that is that the men chosen to go into missions were well-trained. Jesus' apostles were disciples before they were apostles; learners before ministers. That is the way it always must be. One cannot be an effective minister if he is not learned in the Scriptures. Discipleship is an absolute pre-requisite, whether it occurs in the seminary or through high level education in a church under a pastor-mentor or some combination so he can remain in the field with the people. The sixth application is out of 10:2-4 and that is that God can use a motley crew to accomplish His purposes. He uses people like you and people unlike you. You may not like so and so across the room. Get over yourself! They may not like you either but God can use them all the same and all together. And finally, the seventh application is out of 10:4 and that is that there may be Judas' among us, those who say all the right words, can tell you the gospel, can confirm the facts of Jesus' death and resurrection as historic events and yet have never appropriated that truth for themselves by faith and therefore remain as lost as Judas!

¹ Ernest DeWitt Burton, *A Short Introduction to the Gospels*, p 13. Accessible through <http://babel.hathitrust.org/cgi/pt?id=yale.39002051006980;view=1up;seq=25>

² Stanley Toussaint, *Behold the King*, p 134-5.

³ Stanley Toussaint, *Behold the King*, p 135-6.

⁴ Dwight Pentecost, *The Words and Works of Jesus Christ*, p 193.

⁵ Tom Constable, *Tom Constable's Expository Notes on the Bible* (Galaxie Software, 2003), Mt 9:36.

⁶ Tom Constable, *Tom Constable's Expository Notes on the Bible* (Galaxie Software, 2003), Mt 9:37.

⁷ Hunter cited by Stanley Toussaint, *Behold the King*, p 137.

⁸ Alexander Balmain Bruce, *The Training of the Twelve; or, Passages Out of the Gospels, Exhibiting the Twelve Disciples of Jesus Under Discipline for the Apostleship* (New York: A. C. Armstrong and Son, 1889), 32.

⁹ Plummer cited by Stanley Toussaint, *Behold the King*, p 137.

¹⁰ Alexander Balmain Bruce, *The Training of the Twelve; or, Passages Out of the Gospels, Exhibiting the Twelve Disciples of Jesus Under Discipline for the Apostleship* (New York: A. C. Armstrong and Son, 1889), 35-36.

¹¹ Thomas cited by Ed Glasscock, *Matthew*, p 221.

¹² Ed Glasscock, *Matthew*, p 221.