

#### **10:3-4**

**Philip**, the only other Philip in this book is the brother of Herod. Philip's wife, remember Herod Antipas stole from his brother Philip.

**Matthew the publican.** By the way this is the only gospel that calls Matthew a publican. Interesting that Matthew is the only one who called himself a publican.

**James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus; 4 Simon the Canaanite.** So, our second James and Simon in the list.

**And Judas Iscariot, who also betrayed Him.** Judas was called and sent like the others, and presumably did what they did...all of it.

*Psalm 55:12 For it was not an enemy that reproached me; then I could have borne it. Neither was it he that hated me that did magnify himself against me; then I would have hid myself from him. 13 But it was thou, a man mine equal. We took sweet counsel together, and walked unto the house of God in company.*

And this is what we might call a Messianic Psalm; a message in the Old Testament that talks of Christ, and we see that in the Old Testament the writer is complaining, rightfully so, about a friend who tricked him and brought him great trouble. Doesn't it sound like this person is disappointed? The writer of this Psalm is frustrated and sad? Surely, surely. And so we see the heart of our Lord. You know we talked about in messages past about how when the Lord came looking for Adam He said, "Where are you?" And when Judas came into the garden, a different garden, Jesus asked him, "Where did you come from?" Interesting parallel there. And He not only said, "Where did you come from?" He said, "Where did you come from, friend?" Jesus called Judas friend. What a disappointment this must have been to Him.

Judas Iscariot. *Iskariōth*. It means "Judas, man from Kerioth." I think it's like a lot of people think that Christ is Jesus' last name. It's not. His mother was not Mary Christ. Christ is a title and Iscariot is a title, "Man from Kerioth." And this is where it is in New Testament time. He shares the names with a few other folks named Judas. For example, the son of Jacob the Patriarch, the half-brother of Jesus. Remember, Judas is the New Testament equivalent to what Old Testament name? Judah. So, half-brother of Jesus named Judas, two other ancestors of Christ found in His genealogy named Judas, another apostle (so another one of the twelve) named Thaddaeus. There is a Judas in Luke's genealogy, a revolutionary in Acts 5, a homeowner in Damascus, and a prophet from Jerusalem: all named Judas in the New Testament. So a pretty common name.

*Matthew 19:27 Then answered Peter and said unto Him, Behold, we have forsaken (everything) all, and followed Thee; what shall we have? And Jesus said unto them, Verily I say unto you, That ye which have followed Me, in the regeneration [in the new world] when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones.*

Who is that promise to if he continues to follow? Judas Iscariot. “All right, I knew it! I’m going to have a part in ruling the twelve tribes.” And so, we have Judas picturing himself sitting on a throne, but Jesus keeps saying strange things like He’s going to die and be delivered into the hands of Gentiles, but He’ll be raised again the third day.

Matthew 26 shows there has been a change in his disposition regarding Jesus.

*26:1 And it came to pass, when Jesus had finished all these sayings, He said unto his disciples, Ye know that after two days is the feast of the Passover, and the Son of Man is betrayed to be crucified. Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, And consulted that they might take Jesus by subtilty, and kill Him. But they said, Not on the feast day, lest there be an uproar among the people...14 Then one of the twelve, called **Judas Iscariot**, went unto the chief priests, And said unto them, What will ye give me, and I will deliver Him unto you? And they covenanted with him for the price of a slave. And from that time he sought opportunity to betray Him.*

Why? Well, something between those two passages that I just gave you. And you find there is someone who is taking money that he loved and lavishing the Lord with it, and when he has something to say about it in verses 9 and 10, you see in verse number 11 Jesus says, “You have the poor always with you, but Me you have not always. For in that she has poured this ointment on My body, she did it for My burial,” and all of a sudden it is occurring to Judas they’re probably not going to get those twelve thrones. He’s probably not going to crush Rome. And he becomes disheartened. We find him betraying Jesus to the Chief Priest.

*26:21 Jesus said, I say unto you one of you will betray me. And they were exceeding sorrowful, and began **every one of them** to say unto him, Lord, is it I?*

Now folks, this is the strongest proof text that Judas was doing all the miracles, because I’m telling you right now, if for three years if he hasn’t been casting out devils, raising dead folk, healing the sick, they would not have said, “Lord, is it I?” But all would have said, “Lord, it is him.” Completely undetected: part of the first church, casting out devils, healing sicknesses, being sent out, being prophesied about and prophesying, preaching the gospel of the kingdom, taking part in all of the preliminaries of setting up a new kingdom. If anyone looked churchy, if anyone looked Christian, if anyone looked like he was on board with the new program, it was Judas.

*26:24 The Son of Man goeth as it is written of Him: but woe unto that man by whom the Son of Man is betrayed! It had been good for that man if he had not been born.*

When one considers Matthew 7:21-23, one has to wonder if Judas for a moment ever thought that he was talked about here in particular. In that one day, that Jesus that he gave three and a half years to following and preaching His kingdom gospel, would say to him, “I never knew you. You’re dead to Me. Go away.” I wonder how many of you readers...you’ve been a part of a church, you’ve done churchy things, you’ve said the right things, you’ve hung out with Jesus for three years, you’ve slept with Him under bridges, you’ve followed Him by the sea, you’ve read

“Daily Bread” and had your devotions and made commitments at summer camp, you’ve raised children to go to church; I wonder how many of you were sent forth even on missions trips, visitation? May I just say that if that’s your criteria, you’re no better than Judas Iscariot. He was close, so close to the Eternal Word of God in the flesh that Jesus could reach some bread into a dish and hand it to him. So trusted that he carried the purse with the money in it for the team. He was the treasurer of the first church. He partook in worship and loved church activities. He was counted among the closest to Jesus when the multitudes walked away, having nothing but bread and fish in their bellies. They could not go with Jesus; it was not for them. When it was time for some to accompany Him on a ship to cross over to Gadara, Judas Iscariot was on board. When it was time to watch Peter walk on water, Judas Iscariot was on board. When it was time to hand out bread and fish for the pastor, Judas was there. When it was time to go and see people healed, who was it but Judas? When it was time to see devils cast out of Gadara, who was it but Judas? Judas was there!

### **10:5**

**These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not.** That should tell you right there that we’re dealing with a very temporary, time specific requirement from the Lord, because it wasn’t long afterwards, if you compare gospel with gospel, Jesus is talking to Samaritans (John 4). And then of course, Acts 8; you know when Philip ministered in Samaria to a certain Simon the sorcerer. In Samaria. And we saw people saved there. So this is very temporary. Much in this passage is very temporary.

And if this “go not” commission, (“Don’t go to the Samaritans, don’t go to the Gentiles”) and if that’s temporary, don’t be surprised if the sign gifts are temporary too. I mean, that makes good sense, right? You have lots of temporary things in this passage. So, if it’s temporary that they’re not supposed to go to anyone but Jews, because at the end of the book He says, “Go ye therefore to all nations,” something between chapter 10 and chapter 28 changes. Again, if chapter 10’s directions are temporary don’t be surprised if the dispelling demons and healing sicknesses is somewhat temporary also. After all, there are people out there today that say since we’re called and sent we should be able to cast out devils. I am saying that normatively, this passage teaches us that it was temporary. I’m not saying it cannot happen. I’m saying “as a rule it does not happen.” You know, in most of these situations only God could get the credit. So I would suggest that if we want to see some of these magnificent gifts seen today, that you get on a boat, raise support, go somewhere where you have to live among people where they don’t have really modern medicine, and see some of this great stuff take place. I mean, that’s very simple as far as I’m concerned.

### **10:6**

**But go rather to the lost sheep of the house of Israel.** Isn’t that lovely—to have a bookend over here, where we’re dealing with sheep, in 9:36, and a bookend over here, in 10:6 which deals with sheep? So it’s not just He wants us to go after lost sheep, in the context we’re going after lost Jewish sheep. And we want to make sure that we’re staying in the context.

### **10:7**

**And as ye go, preach, saying, “The kingdom of heaven is at hand.”** And what does He tell them to do?

*Matthew 9:35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the **gospel of the kingdom**,*

With the disciples themselves not even having a grasp, just yet, of the death, burial and resurrection for the sins of mankind, one cannot be dogmatic to say anything other than..."this is the good news that a king is coming."

Matthew 3:1 contains the first one to preach this gospel of the kingdom.

*In those days came John the Baptist, preaching in the wilderness of Judaea, 2. and saying, "Repent ye: for the **kingdom of heaven** is at hand."*

And then we already read chapter 4 verse 17. Jesus is preaching,

*Repent: for the **kingdom of heaven** is at hand.*

So, what is the good news? Well, we remember that the Lord's Prayer has a particular request. Let's work through it together here. It's out of Matthew 6:9 during the Sermon on the Mount.

*Our Father which art in heaven, Hallowed be thy name. 10. **Thy kingdom** come. Thy will be done in earth, as it is in heaven.*

The good news is that God's kingdom is coming. And when will it come? We're told in 2 Timothy 4:1, Paul says,

*I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and **His kingdom**;*

If you want to know when His kingdom comes, you just need to wait for His coming, because He's bringing His kingdom with Him. So why then are they preaching the good news of the kingdom? Because it is a legitimate offer that Jesus gave the people of that day. That is indeed good news. And part of that gospel of the kingdom is also good news, that in order for that to happen, Mathew 20:28 has to happen. The Son of Man has come to give His life a ransom for many. Today's reader has the complete story.

Think about how unusual this time period is right here, and you'll be able to see why Jesus was so urgent about getting people to help Him with something, theologically speaking, He could have done Himself. There is a time restriction in His mind. There is going to be one time period when things are as they are: Jesus on the earth. The greatest prophecy of all time was about to become the greatest historic event of all time. Let me say that again. It only happened once. There was a time period when everything was looking forward to Him, and then, all of a sudden, everything was looking back at Him. It only happened once. Why are some of these requirements of the disciples unusual? Well, because they were in an unusual time. They may have lived two decades before and two decades after? And you've had to exchange your Old Testament saving faith for New Testament saving faith? How does that work? I have no idea. That's why I kind of shrug when we talk about, "What is the blasphemy of the Holy Spirit?" I

mean, when were you able to look at Jesus in the body and say, “What you are doing is done by Satan,” to prompt some Pharisees to say, “You cast out devils by Beelzebub,” and Jesus saying, “Well, you’re not going to be forgiven of that. You just blasphemed the Holy Spirit.” I think, “How is that possible? How did they do that?” Well, they were living in a very unusual time.

### **10:8**

**Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.** Hear me when I tell you that you do not have to fit this context perfectly to know that there are some things you can do without and that you can give in proportion to how God has blessed you. “Freely you’ve received. Freely give.” Especially among the body of Christ, we should be amazingly good givers and receivers. There are boundaries here. Look here in verse 9:

### **10:9-10**

**Provide neither gold, nor silver, nor brass in your purses, 10 Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.** Or his food. You’re worthy if you work. You’re worthy what you get paid, particularly for the kingdom.

### **10:11-14**

**And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go, away or, thence. And when ye come into an house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.** Now, friends, I want to remind us what cities we’re dealing with. These are not just every city. Verse 5 tells us what cities. Israelite cities. Cities that are in Canaan proper. Israelite cities. Israelite cities. Cities in Israel, and we need to make sure that we keep that in our minds this entire passage. If they will not **hear your words... shake off the dust of your feet.**

### **10:16**

**Behold, I send you forth as sheep in the midst of wolves:** I don’t think it’s a mistake that He calls them sheep and they’re going, in verse number 6, to reach what? Lost sheep. I think Jesus is saying, “Don’t forget who you are. Don’t forget one time you were lost. So, you’re sheep going to find lost sheep but I’m sending you in the midst of wolves.” You see, you have lost sheep and then you have wolves. You’re not going after the wolves. You’re not out there winning wolves. If you find someone and they don’t think they’re a lost sheep, well, that’s not the one you’re looking for.

**I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.** I don’t think we ought to be repulsive people. Titus was told by Paul, “Let no man despise thee.” They are going to hate your message enough; they don’t need to hate us. They might hate us for our message. Let them hate us for our message and not for our attitude. I just think that a lot of Christians get that mixed up and they think that in order to stand for God you have to be a jerk, and you really don’t. So we’re supposed to make calculated risks.

### **10:17**

**But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;** There's no evidence that this ever happened before the death and resurrection of Jesus. There's plenty of evidence that it happened in the book of Acts. This should tell us that the scope of this passage is not just immediately these next several weeks because Jesus does rejoin them, and they do continue ministry together, and yet He's sending them out, verse number 16, "I send you forth." So He's sending them out but He's going to join them again, so He's obviously looking not just immediately, but also telescopically. There's going to be a time when you're going to be brought before councils and governors and kings.

### **10:18**

**And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.** By the way, that right there should tell you, hear me well, that this passage of Scripture not only deals with the immediate, but the distant. How do I know that? Verse 5, "Don't go to the Gentiles." Verse 18, "When you are before the Gentiles." You all see that? All right, so you need to understand this is more than just the immediacy of the Apostles; this is the Apostles and as Jesus would say in John 17, "Those who believe on them for My sake." So these are Apostles and Apostles' apostles. You need to see this as standing orders.

### **10:19**

**But when they deliver you up,** Not, "They may deliver you up." Nope. **When they do,**

**take no thought** Now that's amazing. Here's a pep talk basically telling us that, "If you're made to speak, you don't need any sermon prep time in those situations."

**... it shall be given you in that same hour what ye shall speak.** I heard a preacher one time say that he used that as a proof text for why he didn't have to prepare a message, and he said that he preached for five minutes on, "Boy it sure is hot in here," and then had a seat. Realized that he should have prepared some remarks.

### **10:22**

**And ye shall be hated of all men for my name's sake:** We should expect to be hated. We should pray for people to repent but we should get over the fact that they're not going to. In fact, they're going to go as far as hating us. If we will set it in our hearts not only that there is a possibility that we're going to suffer, but a probability that we're going to be hated, we'll do ok in this witnessing thing. We'll do ok in this kingdom-living thing. If we'll get over the fact that we're going to be hated if we preach the right message long enough, well then that means we can get over it ahead of time. Just get you a drink of cold water and move onto the next person because someone will receive you and be worthy of the peace. Someone will be worthy of your peace to rest upon their home. I know this is directly applicable to disciples going out and bringing the gospel of the kingdom to these households in every city of Judea, which by the way they won't get to, verse 23, but I think these are timeless principles.

**but he that endureth to the end,** Well, we know one who didn't. But those that do are saved.