

10:2-10:8

Now the names of the twelve apostles, the sent ones, in answer to their very own prayers. In answer to their very own prayers, of verse 9:38, the Lord sends them out in verse 2 of the next chapter.

Now the names of the twelve (sent ones) are these; the first, Simon, who is called Peter, There are four other Simons just in the book of Matthew. We have Simon the Canaanite in verse 10:4. One of the other apostle's name is Simon. Chapter 13:55, one of the half brothers of Jesus, his name is Simon. Jesus' feet are washed in the house of Simon the leper. And then there's one who carries Jesus' cross known as Simon of Cyrene. In Acts you have Simon the Tanner.

and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus; Simon the Canaanite, and Judas Iscariot, who also betrayed Him. Why is He picking twelve?

Numbers 13:3 And Moses by the commandment of the LORD sent them from the wilderness of Paran: all those men were heads of the children of Israel. 4. And these were their names: of the tribe of Reuben, Shammua the son of Zaccur. 5 Of the tribe of Simeon,

Which, by the way, is kind of one of the equivalents to the New Testament "Simon." So, in other words, Peter was named after one of the sons of Jacob.

Numbers 13:25 they returned from searching of the land after forty days.

These are the spies, one from each tribe. And so there are twelve tribes and one of the head of each tribe was sent to spy out Canaan and they did it for forty days.

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: But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, 'The kingdom of heaven is at hand.' Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. And Jesus has provided, really, several examples of how to do this. So they're not lacking for example. "'Cast out devils.' Ok, we've seen Jesus do that." "'Heal the sick.' Yup, we've..."

10:9-10

Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat. "So expect, that since you're doing My work, that I will take care of those needs."

10:11-15

And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till You leave there. 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. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrhah in the day of judgment, than for that city. 16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; Do you think Jesus knew something about the heart of men when they were shouting, "Hosanna," on Saturday or Sunday and crucifying Him on Wednesday or Thursday? Of course. So, beware of them.

10:18-19

And ye shall be brought before governors and kings for My sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. If you believe that you're a disciple, as much as these apostles were, you have a promise that the Lord will not fail you when it is time to speak. What a joy! Prepare when you can and trust when you cannot. Trust both times really, right?

10:20-23

For it is not ye that speak, but the Spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for My name's sake: but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another: for verily I say unto you, ye shall not have gone over the cities of Israel, till the Son of Man be come.

10:2

Now the names of the twelve apostles are these; the first, Simon, who is called Peter, and Andrew his brother; This is the last of two times you're going to see Andrew in the book of Matthew. Andrew is not a rock star in the book of Matthew, so to speak, as the kids say these days. There is no more Andrew in the book of Matthew after this. Do I believe he was in all of the groups? Yes, of course, he's in all the groups where it talks about the disciples, but he's not mentioned after chapter 10.

So let's find out where Jesus found Peter and Andrew. We look at chapter 4 and we find in verse 18,

*And Jesus, walking by the Sea of Galilee, saw two brethren, Simon called Peter, **and Andrew his brother**, casting a net into the sea: for they were fishers. 19. And He saith unto them, "Follow me, and I will make you fishers of men." 20. And they straightway left their nets, and followed Him.*

This, of course, took place at the northwest corner of the Sea of Galilee.

Remember chapter 8, Jesus visited Peter's house in Capernaum to heal his mother-in-law. All the gospel writers, when they list the apostles, list Peter first, and Andrew, because he's the man's brother, gets to tag along. However, every time I see a group of three I see the other set of brothers, James and John, but not Andrew. There are three of them, and Peter's brother doesn't get to come. Peter, James, and John, on the Mount of Transfiguration. Peter, James, and John, in the Garden of Gethsemane. Peter, James, and John, in the house of Jairus. Here, we find that Peter is the rare guy.

*Matthew 14:28 And Peter answered Him and said, "Lord, if it be thou, bid me come unto Thee on the water." 29. And He said, "Come." And **when Peter was come down out of the ship, he walked on the water**, to go to Jesus.*

*Matthew 15:10 And He called the multitude, and said unto them, "Hear, and understand: 11. Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man." 12. Then came His disciples, and said unto Him, "Knowest thou that the Pharisees were offended, after they heard this saying?" 13. But (Jesus) He answered and said, "Every plant, which My heavenly Father hath not planted, shall be rooted up. 14. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch." 15. **Then answered Peter** and said unto Him, "Declare unto us this parable."*

And here again is a Peter episode that only Matthew mentions.

He was the first to answer questions, most of the time; the first to ask them and first to answer them.

*Matthew 16:15 He saith unto them, "But whom say ye that I am?" **Simon Peter answered** and said, "Thou art the Christ, the Son of the living God."*

*Matthew 16:21 From that time forth began Jesus to shew unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. 22. **Then Peter took Him**, and began to rebuke Him, saying, "Be it far from Thee, Lord: this shall not be unto Thee."*

"You will not die." Well, the real issue there is that if He doesn't die He can't get up from the dead. And if He doesn't get up from the dead there's no kingdom coming. Then Peter gets the dubious award, the distinction of being the only one known as Satan.

*Matthew 16:23 But He turned, and said **unto Peter**, "Get thee behind Me, Satan: thou art an offence unto Me."*

*Matthew 17:1 And after six days Jesus taketh **Peter**, James, and John his brother, and bringeth them up into an high mountain apart, 2. and was transfigured before them...4 **Then answered Peter**, and said unto Jesus, "Lord, it is good for us to be here: if Thou wilt, let us make here three [tents]; one for Thee, and one for Moses, and one for Elijah." While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, "This is My beloved Son, in whom I am well pleased; hear ye Him."*

Immediately, from Heaven: "Let me get this straight. You want Moses and Elijah to have the same thing that my Son gets. I better speak to that issue."

*17:24 And when they were come to Capernaum, they that received tribute money came to **Peter**, and said, "Doth not your master pay tribute?" 25. He saith, "Yes." And when [**Peter**] was come into the house, Jesus prevented him, saying, "What thinkest thou, Simon?"*

He comes inside the house, the tax collectors met him outside in the street and said, "So, are you guys going to pay taxes or what?" Peter says, "Uh, yeah," and walks into the house. And before he can even open his mouth, Jesus says, "Let me ask you a question, Peter." I love it. It's really hard to win an argument when someone knows exactly what you're about to say.

*18:21 Then came **Peter** to Him, and said, "Lord, how oft shall my brother sin against me, and I forgive him? till seven times?" 22. "I say not unto thee, until seven times: but, until seventy times seven."*

And unless you've got one of those little punchers, like at the fair when you come in the gate, you're going to lose count and just keep forgiving. Of course, that's the point. Keep forgiving until you loose count.

*19:27 Then answered **Peter** and said unto Him, "Behold, we have forsaken all, and followed Thee; what shall we have therefore?" 28 And Jesus said unto them, "Verily I say unto you, that ye which have followed Me, in the regeneration (or in the "new beginning") when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."*

That should tell you that the apostles were incredibly interested in crushing the Roman idea of the kingdom, and that is why Peter rebuked Jesus when he found out that the king would be killed. And that is why Peter is looking for the glory of being a part of the new king's cabinet in chapter 19. When Jesus said, "I will build My church," Peter was all about the new church because it meant, at that time, to have a new cabinet. Jesus was using cultural terminology to relate to His disciples.

26:33 Peter answered and said unto Him (Jesus), "Though all men shall be offended because of Thee, yet will I never be offended."

And of course, Jesus promises him, in verse 34, that he would deny Him three times and then Peter, again, argues with the Lord.

Peter goes with Him to pray in the garden.

And then the last time we find Peter, by name, in the gospel is in verse 26:58. And I think you know what happens here. Peter does deny the Lord three times. Peter follows Jesus. After fleeing in the Garden of Gethsemane, he follows Jesus.

I've got to ask a question in all this. "Matthew, is that all? Are you really going to end your gospel leaving Peter a failure?" I mean, Mark is the one that tells us Peter is one of the two apostles that sets up the upper room for the last supper, and John is the one that tells us it was Peter who cut off the ear in the garden. We don't even get those two things from Matthew? I mean, couldn't you have at least mentioned what John did? I mean, couldn't you have at least told us that Peter was one of the first two apostles to the empty tomb? Couldn't you at least have done what John did, and share with us that Peter had one of the last conversations recorded with Jesus?

And I guess this leads me to the following thought. If I were to start a religion, let me tell you four things that I would do:

#1. I would do my very best to make all four gospels match perfectly. But the fact that they match just enough where you think they might have copied each other, but not enough so that it seems like they're imperfect presents a problem. But it should tell you that you weren't being lied to when you read the gospels.

#2. I would take away the "bearing the cross" idea, and I would go straight to the crown. I would take away the whole idea that you suffer for Jesus.

#3. I would probably not let the women be the first witnesses of the empty tomb. "You chauvinist." No, I'm reflecting the culture of the day. A woman was not even allowed to testify in court. I didn't say it was good. I said that's what was going on.

#4. I would make a hero out of its cofounders. And Matthew doesn't do that. Matthew didn't write another verse of scripture. Matthew leaves us thinking that Peter failed.

Apart from that of Jesus, no name is mentioned more often in the New Testament than Peter's. No other person is spoken of as often, or speaks as often, as Peter. No disciple is reproved as often, or as severely, as Peter. And only he was presumptuous enough to reprove the Lord. No other disciple so boldly confessed Christ and yet so boldly denied Him. And no other disciple is so praised and blessed by Jesus, and yet no other disciple did Jesus call Satan. So the least you can remember is that if Matthew wrote about Peter, you can probably trust your Bible, because he did not leave him looking pretty.

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.