

9:36

**But when He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.**

*Luke 15:1 Then drew near unto Him all the publicans and sinners for to hear Him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. And He spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for **I have found my sheep which was lost**. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.*

*Luke 19:10 For the Son of Man is come to seek and to save **that which was lost**.*

So when God said, "I will come and do it," He did! You can't get any more personal than coming as a man, and doing it Yourself. I can't think of anyone that would do the job better than God. So He shows up in the form of Jesus. Colossians 1:15 says that Jesus is the image of the invisible God. You're not going to get any better than Jesus. As a matter of fact, when you look at Him, Jesus told Philip, you see the Father. In fact He was so much like the Father that Isaiah chapter 9 verse 6 says:

*For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The Mighty God, **The Everlasting Father**, The Prince of Peace. Of the increase of His government and peace there shall be no end.*

We have someone who looks so much like God, He must be God. I mean, from the perspective of the reader and the listener and the watcher, He looks so much like the Father we even call Him the Father. And so when God says, "I will show up and find My sheep that are scattered," I just think that that is just tremendous.

**37 Then saith He unto His disciples, The harvest truly is plenteous, but the labourers are few.** We need more shepherds. In the context, isn't that what it's saying? We need more shepherds.

**Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest.**

*Ezekiel 34 And the word of the LORD came unto me, saying, Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord GOD unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! Should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. **And they were scattered, because there is no shepherd.** and they became meat to all the beasts of the field, when they were scattered. My sheep wandered through all the mountains, and upon every high hill: yea, My flock was scattered upon all the face of the earth, and none did search or seek after them. Therefore, ye shepherds, hear the word of the LORD; As I live, saith the Lord GOD, surely because My flock became a prey, and My flock became meat to every beast of the field, because there was no shepherd, neither did My shepherds search for My flock, but the shepherds fed themselves, and fed not My flock; Therefore, O ye shepherds, hear the word of the LORD; Thus saith the Lord GOD; Behold, I am against the shepherds; and I will require My flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver My flock from their mouth, that they may not be meat for them. For **thus saith the Lord GOD; Behold, I, even***

***I, will both search My sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out My sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.***

He fired the shepherds. "You don't have a job anymore." Of course, He's dealing with the people who should have been able to be teachers: scribes, Pharisees, priests, Herodians, you name it; they should have been able to all be people of God, feeding the sheep of Israel. But instead, they were fired. And the signal that they were fired, the signal that they were out of a job, was that the new Moses shows up, gives a new law, calls twelve new people. Do you see it? Gets baptized, has His time in the wilderness, He shows up. He is God in the flesh. It is the fulfillment of God saying, "I'll show up and seek My lost sheep. I'll show up and pastor My people." That is what a shepherd is. He feeds sheep. He is a pastor.

### **10:1-5**

**And when He had called unto Him His twelve disciples, He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. Now the names of the twelve apostles.** The "sent ones," in answer to their own prayers.

**Are these.** What is their chief requirement? To go find lost sheep and feed them (9:36-38). That's the context, right? They're supposed to be praying for people to go out and gather sheep, and so in the context these twelve people are the fulfillment to their own prayers, the prayers that they were told to pray in verse 38.

**Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee,** The Greek word behind James is *Iakōbos*. What does that sound like to you? Jacob. Yeah, as a matter of fact you might notice here that He calls him James, but it is pronounced *Iakōbos*. And so it is a form of the name Jacob. So, this James, the son of Zebedee, was probably named after Jacob of the Old Testament.

**and John his brother;** Now there are other James's mentioned in this book. There is James, son of Alphaeus. We don't have last names, and so we tell them whose son are they. There's one other John in the book of Matthew: John the Baptist.

Zebedee was probably, according to early church tradition, the brother of Zacharias the father of John the Baptist. We don't get that from Scripture, and so how authoritative is it? Not much, but when it's the earliest word that you have that's extra-biblical, you kind of lean in that direction until you find something that contradicts it. But this we know: ok, here we go; we know that we're told that Mary and Elizabeth are cousins, right? In Luke chapter 1. We're just not exactly sure how, because what's clear is that Zacharias and Elizabeth are of the tribe of Levi, right? And Mary and Joseph have to be of the tribe of Judah, and so how do you get them to be cousins in a very close way? Well, it must be that you have someone who crossed family lines. And so a lot of people think Zebedee was the Levite who married a woman of Judah. It's possible. And then what ends up happening is you have Salome, who is not named in this book of Matthew: Salome is the mother of James and John, she is the wife of Zebedee, and she is, according to the other Scripture and the other gospels, the sister of Mary the mother of Jesus. So let's see how this works here: You have Mary the mother of Jesus, she is sisters with Salome the mother of James and John. She, Salome, the sister of Mary the mother of Jesus, is married to Zebedee who early church tradition says is the brother of Zacharias the father of John the Baptist.

Other places these two disciples are found in this book:

*Matthew 4:18 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. And He saith unto them, Follow Me, and I will make you fishers of men. And they straightway left their nets, and followed Him. 21 And going on from thence, He saw other two brethren, James the son of Zebedee, and John his*

**brother, in a ship with Zebedee** their father, mending their nets; and He called them. And they immediately left the ship and their father, and followed Him.

*Matthew 17:1 And after six days Jesus taketh Peter, **James, and John his brother**, and bringeth them up into an high mountain apart, And was transfigured before them: and His face did shine as the sun.*

*Matthew 20:17 And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, Behold, we go up to Jerusalem; and the Son of Man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn Him to death, And shall deliver Him to the Gentiles to mock, and to scourge, and to crucify Him: and the third day He shall rise again. 20 Then came to Him the mother of Zebedee's children with her sons **[James and John]**...And He said unto her, What wilt thou? She saith unto Him, Grant that these my two sons may sit, the one on Thy right hand, and the other on the left, in Thy kingdom.*

Please just remember what Jesus just got done telling them: "I'm about to be crucified." I'm not sure they got it. In Matthew 16 when He said it, Peter responds with, "No, it's not happening that way." And Jesus turns around and says, "Get away from Me, Satan." Now here He tells them He's going to die and be raised the third day and here comes the mother of two of the disciples.

*...22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of?...*

Now hang on, who's really behind mom coming to Jesus? James and John. "Hey mom, can you um?" Jesus cuts that right away and says to them, "Oh. Are you able to drink the cup that I drink? Are you able to be baptized with the baptism I am with? Are you able to do that?" And they said, "Sure are! We got the power!" End of verse 22.

*...23: And He saith unto them, Ye shall drink indeed of My cup.*

*Matthew 26:37 Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And He took with Him Peter and **the two sons of Zebedee**, and began to be sorrowful and very heavy.*

So who's with Him in the garden? Peter, James and John. That group of three again that was on the Mount of Transfiguration were with Him in the garden. And we find out once again that the hardest work in the world is prayer.

*Matthew 27:56 And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto Him: Among which was Mary Magdalene, and Mary the mother of James and Joses, and **the mother of Zebedee's children**.*

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

**and Bartholomew; Thomas, and 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; Simon the Canaanite.** So, our second James and Simon in the list.

**And Judas Iscariot, who also betrayed Him. 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.

#### **10:7-8**

**And as ye go, preach, saying, The kingdom of heaven is at hand. 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**

**And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go 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.** We need to understand that the biggest thing on the mind of the King tonight is His kingdom. Not the comfort of His subjects. That's pretty important. There is a time for us to build slow relationships over a fence. And then there is a time for you to look at someone in the eyes and say, "You may die very soon. You need to make peace with God." There's a time for urgency, and here you have a time for urgency. Maybe your urgency isn't, "Hey, make sure you travel through all the cities of Israel because the King is coming!" Maybe that's not your errand, but the errand is very simple. God has placed

us in different worlds and different jobs, and different neighborhoods in different parts of the city, with different callings and different expertise, and different sets of gifting, and we are responsible sometimes to be just downright urgent.