

Matthew 20-05-10a

Welcome to the Sunday morning services at Grace and Truth Bible Church. This is the 10th of May, 2020. We continue our study in the Gospel of Matthew, picking up in chapter 10.

Chapter 10. This is famously noted as the sending out of the 12, commissioning of the 12, commissioning of the disciples slash apostles. It's the one place in the Gospel of Matthew where we have them designated as apostles.

One's sent. So we'll be picking up here and we're going to endeavor to get through about half of the chapter this morning. So you'll want to buckle your seat belts and we'll do our best to do justice both to the disciples themselves and to the commission that the Lord Jesus gives them.

Let's take a moment as we begin our study to ask God's blessing on our fellowship and on our investigations and then we'll begin. Father, we are grateful for your daily provisions for us. Our physical needs are met.

Our circumstances are carefully aligned, measured, and limited so that we are not tested above what we're able to bear. And you provide for us our spiritual resources, the nourishment for our souls from your word and the presence and power of your Holy Spirit to enable us to understand what we should do and to have the capability of doing it. We pray that as we look at this portion of your word this morning that your Holy Spirit will guide us and teach us and implant the seed of the word firmly in our souls so that it will bear that fruit that reflects your glory and does justice to the work of the Lord Jesus Christ on our behalf and our representation of him on this earth and the time that remains before his return.

We pray these things in Jesus' name. Amen. Matthew chapter 10, and when he had called his 12 disciples to him, he gave them power over unclean spirits to cast them out and to heal all kinds of sickness and all kinds of disease.

Now, the names of the 12 apostles are these. First, Simon, who is called Peter, and Andrew, his brother, James, the son of Zebedee, and John, his brother, Philip and Bartholomew, Thomas and Matthew, the tax collector, James, the son of Alphaeus, and Lebeus, whose surname was Thaddeus, Simon the Canaanite, and Judas Iscariot, who also betrayed him. These 12 Jesus sent out and commanded them, saying, Do not go in the way of the Gentiles and do not enter a city of the Samaritans, but rather go to the lost sheep of the house of Israel.

And as you go, preach, saying, The kingdom of heaven is at hand. Heal the sick. Cleanse the lepers.

Raise the dead. Cast out demons. Freely you have received.

Freely give. Provide neither gold nor silver nor copper in your money belts, nor bag for your journey, nor two tunics, nor sandals, nor staffs, for a worker is worthy of his food. Whatever city or town you enter, inquire who in it is worthy and stay there till you go out.

And when you go into a household, greet it. If the household is worthy, let your peace come upon it. But if it is not worthy, let your peace return to you.

And whoever will not receive you nor hear your words when you depart from that house or city, shake off the dust from your feet. Assuredly I say to you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city. We'll take a look at this first portion this morning.

He has called the 12 disciples and has given them power over unclean spirits to cast them out. You notice the word *over* is in italics there. And this isn't power over unclean spirits.

This is power. It just says authority. It says unclean spirit authority.

That's literally what it says. This is *exousia*, which is authority type power. And so this is unclean spirit power.

What do you use it for? To cast them out and to heal. This is secondary. It doesn't mean that the diseases or illnesses are related to demon presence.

They also have authority to heal all kinds of sickness, all kinds of disease. I think we covered last time the difference between sickness and disease. One of them is the illness itself.

The first word there, the sickness. And the second one is the weakness or disability that comes with it. Both of these are remediated.

It's we all know that you can have a repair or a surgery or a plate screwed in or stitches or glue or whatever to fix something. But then the rehabilitation afterward can take time. Both things are fixed at once under the exercise of this authority.

So we pick up this morning with the names of the 12 sent out ones. And this is not apostle in the sense of the office. Yet this is apostle in the sense that these are the ones being sent.

Notice as a first point of application, just for fun, can you guess what the first point of application is just from what we've seen so far? If I just handed you a sheet of paper and said, all right, based on these first few verses, what conclusion can you draw that has application? Well, I won't leave you twisting awkwardly in the wind. This is my

suggestion. Jesus has a purpose at this time for these individuals.

So he initiates this. They didn't come up to him and say, Lord, we've got a great idea. Why don't we go out and spread the word instead of just following you around? Why don't we go do it ourselves? This is Jesus initiative.

He has already trained them. They have been traveling with him, listening to him proclaim the gospel of the kingdom of heaven for months. So this is not a new piece of uncharted territory for them.

They have experience in seeing how it is done. He has now given them authority. And what is this authority for? Is there just too much disease and too much demon possession in the country? And so we've got to send 12 guys out and try to tamp this down a little bit and get these levels back to something like normal.

What's the purpose of the authority over related to demons to cast them out and to heal sicknesses and the accompanying weakness? What's the purpose of that? Authentication, right? I'm proclaiming a gospel and somebody says, well, who are you? I understand you're from up in Galilee somewhere. Aren't a couple of you guys from Bethsaida and different parts? And we don't know you around here. You're coming in saying the kingdom of heaven is at hand.

Well, who are you? The imprimatur of God's presence, God's word is authenticated in these delegated authority exercising for exorcism, right? So what conclusion would we draw from this? This is all still observation. The Lord Jesus has picked the time he has picked the people and he has chosen the mission, right? All of that is completely on the Lord's initiative. And these who are sent have been prepared ahead of time when God has something for us to do in this age, in our lives, it's not going to be without these features.

It's going to be God's timing. There will be God's provision in advance by way of understanding and experience. We will move confidently into something or we should be confident because when it is part of the plan and purpose of God, it will have these elements.

It'll have our name on it. This is something that we are uniquely fitted or suited to do. We will be accompanied by the grace of God in the form of whatever necessities are required.

There have been people who have listened to a missionary and decided that this is a worthy work and I need to go to the mission field without any of these. And they have gone and failed miserably. In some cases, lost everything they had, including their families.

In some cases, their lives by a misguided sense of purpose that didn't go back and check

to see are these elements available? How can we ascertain that God has put our name on a mission like this? Well, ask. We pray, Lord, if I'm misguided here, stop me. Help me understand that while this may be a worthy work, it's not a worthy work for me.

Evangelism is a wonderful thing, but maybe I'm not cut out for evangelism. Helps is a wonderful thing, but maybe I'm not cut out for helps. Financial support is a wonderful thing, but maybe I'm not the one to be providing that support.

Lord, show me what you would have me do. And as I look for the answer to that prayer, I'm looking for what I am fitted for. Have I been traveling, for example, as these men have with the Lord Jesus and heard this message over and over again? I don't have to try to sit down and create a script.

I've heard the Lord Jesus day after day after day and village after village and town after town preach the good news. I know it just from exposure, right? This is how God guides. He prepares us, he fits us, and he will give us the necessary power, the necessary tools to accomplish the mission for his glory and reflecting his power, not our own.

It isn't going to be our talent. It isn't going to be our expertise. It isn't going to be our unique personality or our charisma or any other human attribute.

Although in many cases, these things may serve, but it doesn't depend on those. What it's going to depend on is God picking the person and the place, the mission, and providing what's necessary to fulfill it successfully. The names of the 12 apostles are these, and this is very interesting, and this would be a good time to have a piece of paper just so you can draw lines.

I'm all in favor of writing things down on paper, not typing it into a thing. Although I've got computers galore, my Bible class notes are always on paper such as they are. They are only meaningful to me.

I've told you before, we've digitized Dr. Christel's preaching notes, and they're a wonderful resource because he was very organized. He put complete thoughts in there, and if you can read his handwriting, you can actually get some benefit from them. There's no point in saving my Bible class notes after I finish using them because nobody can figure them out.

I can come back to them in a year, and I won't know what I was thinking about. They're just a memory aid for the moment. But in this case, you can see some interesting things about these 12 individuals.

The list of the 12 is given exactly four places in the Scriptures. Can you guess where they might be? The Gospel of Matthew, the Gospel of Mark, the Gospel of Luke, and the second Gospel of Luke, which is Acts, Acts chapter 1, verse 13, minus Judas Iscariot, who has already hung himself and come to a bad end in Akeldama. Not in John.

John never gives the list. Matthew, Mark, Luke, and then Acts chapter 1. Variations in these lists. I don't think they're exceedingly important, except that we have a few alternate names.

And the names, as always, anytime you have names in the Bible, it's worth looking at. It's just so interesting to remember that in the ancient world, people had a lot more time to think. We just use names as handles, as simple appellations, and we don't really stop and think.

If I say, hello, Daniel, I don't stop and think, oh, God is my judge or God is the judge. We just use the names and we don't really think about it. I'm sure it was the case in the ancient world, but very often the meaning of names was exceedingly important.

And in inspired Scripture, it's always important. Never overlook a name. Of all the possible names for any individual doing any particular thing, God, in his wisdom and omniscience and omnipotence, ensured that these names are an additional channel of communication.

So what's going on here? Well, first of all, we have, and Peter is always first. Simon, Peter, Cephas, the rock is always first. So you have first Simon, who is called Peter, Shimon in Hebrew and later Aramaic is related to the verb Shama.

So this is Shamaon or Shimeon, and you remember the sort of the IE infix I talk about all the time. If you take Shama and you make it Shomi, it's someone who is doing this action on an ongoing basis, turns it into a gerund or a participle. So by a weird process, I won't go into this ends up being Shimeon, Shama is to hear, Shimeon is the one who hears.

And the one thing about Peter, he hears, and sometimes he doesn't, he can't follow through, but he is the disciple who listens closely. He's the listener. He's the hearer, Shimeon.

And Jesus says, Simon, I'm going to call you the rock, because as we hear, it builds up that stability and that solidity and that foundation that is the basis for service and function and fruitfulness. Being the rock begins with being the listener, the hearer. What is the condemnation? Old Testament and new for Israel, seeing they see and do not perceive, hearing they hear and do not understand.

Hearing to not only listen, but to understand, to reflect, to meditate, to chew on what we hear and turn that into a foundation in the soul. That's Peter. And that's why he's first.

And that's why he's he makes mistakes in his application, but he's on the foundation of listening. And that's what makes him the rock. And then there is Andrew, his brother, Andrew, Andreas, Andros is the Greek word for man.

Andreas, interestingly, even though these brothers are from Bethsaida, you know, Peter, Andrew, James and John are all in the Bethsaida area on the north side of the Sea of Galilee, right? And you would expect up there in Galilee that they'd all have good Hebrew slash Aramaic names, name people after biblical figures of the Old Testament or antecedents in their family. But Andreas is a Greek name and there's no Aramaic behind it. And it's from Andros.

And it basically means manly. You get the idea that both of these brothers, we always talk about Peter and how physical and how impetuous and how action packed he is. His brother was evidently of a similar cast, and he just doesn't have the episodes.

But his name, his parents looked down in the cradle and said, well, there's a manly child. And they called him Andreas, Andrew, manly. So you've got manly and the rock as your first two, and they are brothers.

These are given in the pairs by which they're going to be sent out. We know from the other gospels that they are going to go out as teams of two. And it's natural that brothers would go with one another.

By the way, in godly families, the siblings get along. There are families where me going with my brother, no way you send him to the south, I'll go to the north. But these brothers are also good friends.

And it's a wonderful thing in a family of faith when the siblings all get along. And so Peter and Andrew naturally form a team and they go together. They've known each other forever.

So Andreas, manly. Then you have the third one listed is the elder of the two brothers, James and John. But as we've covered before, and it's a weird and unfortunate thing, it's kind of the same sad process by which Yeshua or Joshua became Jesus.

If you went back in time and found any of the 12 disciples and said, where's Jesus? They would say, what? In Greek, it's Jesus. In Aramaic, which is what they would have called him, it's Yeshua. Of course, they generally called him Lord or Rabbi or Master.

But in the same way, James is not James. It's Jacob. The third disciple is Jacob.

It's even in Greek. It's Jacob. You know what Jacob means from the first Jacob, right? Pop quiz time.

What does Jacob mean in Hebrew? It means heel. Remember, he grasped his brother's heel. Esau is being born.

Jacob grabs his heel and it comes to mean supplanter or it's been called chiseler and all that. The literal word means heel. Now, let me direct your attention to the first

occurrence of this word in the Bible.

It's in Genesis chapter 3. He shall bruise thy head, thou shalt bruise his Jacob. That's what it says. Bruise his Jacob.

Genesis 3.15. If you want to write it down, that's so the earliest mention of a disciple in the Bible. If you want a nice little Bible trivia question is Genesis 3.15 for James or Jacob. And it's not an accident that the human father of the Lord Jesus is Jacob head and heel.

It goes all the way back to God's very, very meaty discussion in the garden with Adam, with Eve, and with the serpent. But one generation before that is Jacob. It's Jacob, Joseph.

Did I say father? Grandfather, sorry. Yeah, it's Jacob, Joseph, and then the Lord Jesus. But you have it in the genealogy right there in connection with the birth of the Lord Jesus himself.

It's in the same genealogy verse, if you will. So Jacob means heel. And then John, his brother.

And of course, John is from the Old Testament, Yohanan, which is Yahweh is Canaan gracious. The Lord is gracious, Yohanan. So that's our first four, Shimon, Andreas.

And of course, Shimon becomes Petros, the rock. And so he gets a Greek name like his brother. So then you've got Petros and Andreas, and you've got rock and manly.

Then you have Jacob or James and Yohanan. So you have heel. And remember, Jacob famously is wrestling with the angel.

He's grabbing his brother's heel. He's trading stuff for the mess of pottage. He's trying to get ahead by his own efforts.

But what's the answer to that? God is gracious. The Lord is gracious. And it's God's grace by which we overcome, by which we succeed, by which our lives have meaning.

And so the pair of brothers, even in their names, has a rich spiritual lesson for us. The next one is Philip. We don't have any Philips in our immediate family that I can remember.

So probably nobody is aware of what it means. But if you think about it, once I tell you what his name means, you'll say, oh, I could have probably figured that out given enough time. Philip.

Well, the first part of his name is the same as the first part of Philadelphia. So that's love. And the second part is hippo.

Hippo. What does hippo mean? Close. What's the other half? Yeah, potamus.

No, no, seriously. Potamus is the water part. Potamus is the river.

Hippo is horse. Hippopotamus is the river horse. But Philip means horse lover.

Philo hippos, horse, horse lover. Can't really at this point yet offer you a spiritual application for that. I suppose if we were ranchers, we might have more of an empathy for it.

But Philip is a horse lover and followed by Bartholomew. Bartholomew. And this is Bartholomew or Bartholomew, actually.

And Bartholomew, his given name is given to us in the other gospels. And this is Nathanael. So this is Nathanael Bartholomew.

And he's just called by his last name. But Tholomew was David's father-in-law. He was the king of Gesher.

And his daughter, Maaca, married David. And their son was Absalom. Absalom's granddaddy was Ptolemy, king of Gesher.

But Ptolemy, the meaning of it in Hebrew is literally furrows, furrows in the ground. But it comes to mean the plowman. So he's son of the plowman, Bartholomew.

Son of the plow, son of the furrow, son of the farmer. It's kind of like Bauer, the German last name, is farmer. And you have many combinations of that in German with other words.

But when you see somebody named Bauer, like Eddie Bauer that does the, I'm not thinking of anybody closer than that, but Eddie Bauer that does the designs for car interiors and such. Well, he's Eddie Farmer, really. So this is similar, Bartholomew, also Nathaniel.

Nathaniel, of course, Nathan is gift, Nathan the prophet. So gift of God is his name, but it's not given here in Matthew. It's given in the other gospels.

But Bartholomew, and then you have Thomas. And Thomas simply means the twin. Thomas is the twin.

Then you have Matthew. And at this point, we're going to start seeing, right after we have the mention of the twin, we're going to start getting duplicate names or duplicate ideas in the list of disciples. Most of the disciples, eight of the disciples actually have the same name or the same meaning of name, eight out of 12.

And the other four also link, but they're not synonyms. So this is the first. Matthew

comes from Aramaic and kind of a rarely used word.

Mat itself means man. And so Matthew literally means manly. So we already had a manly in Greek, and now we've got a manly in Aramaic.

So Matthew, of course, this is our author. This is Matthew, the tax collector, also known as Levi in the other gospels, Levi, Matthew. And many of these individuals have two names.

Peter, of course, was renamed by the Lord. And he actually has three names because he's Shimon. The Lord names him Kaphos in Aramaic and Petros in Greek.

So he's got three names. Of course, he's the first disciple. So he gets the double portion of extra names.

But Matthew means manly. He's our author. Then you have James, the son of Alphaeus.

And once again, this is Jacob, the son of Alphaeus, also known as James the less or Jacob the less. And because you've got two, this is the second duplication. You've got Jacob, the brother of Yohanan, the son of Zebedee.

And you have Jacob, the son of Alphaeus or Jacob the less. We get the idea that he might have been a short man. And this isn't less in quality, but he probably.

Peter and John were quite formidable physical specimens. And Peter and Andrew and James and John, all of them as fishermen, manhandling these nets were probably, you know, cast a large shadow. And so this other Jacob is diminutive compared to them.

James, the less Jacob, the less Jacob, the son of Alphaeus. Then you have Thaddeus or Labaius. Thaddeus is a difficult name to figure out.

And Labaius seems to be an afterthought. And nobody can quite figure out what Thaddeus means. Here's the short answer.

The guess is that Thad, T-H-A-D, comes from Shad, S-H-A-D. And you remember El Shaddai literally means God, the eminently gracious, the one who provides. It literally comes from breast.

And it means literally many breasted in the sense of abundant provision. But it has the idea of the bosom or the chest. And therefore, Thaddeus would be a son of the heart.

And if you see Labaius, this is the Latin. Remember Lev, L-E-V are actually going back to Hebrew and Aramaic. Lev means heart.

And so both of these tend to imply that he's the child of the bosom, the son of the heart or some such thing. It's as close as we can get on that. Then you have another, Shimon.

This is Shimon the Canaanian. This is not Canaan and it is not Cana according to the best authorities. Canaanian means, and it goes back again to Aramaic.

And it means someone who is very motivated. This is Shimon the zealot, Simon the zealot. And, of course, you have the first Simon is the one who hears and he becomes the rock.

This Simon, who is really not mentioned outside of the disciple lists is, you could say both of the Simons are very zealous, but one of them turns into the rock and the other one we don't hear of again. And so Simon the zealot, remember what? What Paul is going to say about Israel in general and Romans, they have a zeal for God, but not according to knowledge. You can hear, but your hearing doesn't turn into knowledge.

It doesn't turn into epinosis, if you will. And so the link between these two Simons suggests to us a contrast. He is listed in the 12, the Lord Jesus chose him all due respect for that, but we just never hear of him outside of the lists.

And that's true of many of these disciples, more about which once we finish the list. So then finally, you have Judas Iscariot. And this is our second Judas because Thaddeus his other name, not here in Matthew, but in the other gospels, he is Judas, the son of James or Judas, the son of Jacob.

When you go to the other disciple lists, it corresponds to Thaddeus. So Thaddeus, who I think it was a marginal note, Lebeus and it got incorporated into later texts. I think you may even have a. Yeah, down at the bottom of your New King James, it says and you text omits Lebeus, whose surname was.

And that's because those texts are late and it was common for marginal notes. Somebody was saying, what does Thaddeus mean? It means Lebeus and then it got copied in as a correction instead of a note. But in the other gospels, this corresponds to Judas, the son of James or Jacob.

So and then, of course, you have Judas Iscariot, the one who betrayed him. Judas is never mentioned without that tag. Judas, who betrayed him.

Judas, the you know, he's the son of perdition. Jesus will call him. So you have two Judas's, which is Judas Iscariot and Thaddeus or Judas, the son of James.

You have two Simons, Simon, the zealot and Simon Peter. You have two James's or Jacob's. You have Jacob, the son of Alphaeus and Jacob, the son of Zebedee.

And so that leaves the four remaining disciples that are not. I don't have a twin, if you will. But as soon as you have Thomas, the twin mentioned, then you get these.

You start having the repetitions of names. But in between there, you have Philip, the

horse lover, and you have the son of the plowman. And so in both of those cases, you have this notion of of.

Livestock in the sense of earthiness, you've got horses and you've got cattle, you've got the. You've got the tractor in the runabout, if you will. You've got a horse lover and you've got the plowman.

And then and and they are actually going to be a team. Philip and Bartholomew will go out together. So and then you have Thomas and Matthew.

You have the twin and you have Matthew, the tax collector or Levi there. So that's your twelve disciples sent out in teams of two. We've seen before the significance of the number two, both in marriage.

It's the foundation of society for this cause. Shall a man leave his father and mother? Notice they were a couple and cleave to his wife to make a new couple. They two shall be one.

As a quick aside, this is my one minute explanation for the Trinity. I've told you before, there's just so much. Discussion about the mystery of the Trinity.

The Trinity is not hard. Three in one is not hard. All you have to do is look at a marriage.

A marriage is two that are one. I and my father are one, Jesus said. Well, I and my wife are one.

If you're a woman, you and your husband, if you're married, you're one. You're two, but you're one. So what does that mean? Well, there are times when you act as a couple.

You fill out your taxes jointly, married filing jointly. You're one entity. Everything's on one form.

You, for whatever reason, have both names on. It's generally a good idea. Put both names on a car title.

You are the owner. You together jointly are owner. Your names are both on your checking account.

So there are times when you act as a unit. You act as a household representative. Either one of you can speak on behalf of the other.

Either one of you can sign the check and so on. The two are one. But you are still separate individuals.

It's no more mysterious than that for the Trinity, except that there are three individuals. It's God incorporated. Three separate and distinct individuals.

But in many cases, they act as one. And when it says the Lord, our God is one Lord for the Shema in Israel, co-equal, co-eternal, sharing all the attributes of essence. But they are distinct persons.

And they have organized themselves to take on certain functions. Husband and wife, co-equal, co-eternal. But one will take on some responsibilities.

The other will take on others. And in this day and age, there's no real format for that. And it doesn't matter.

Whatever you agree on is great. If the wife has a great job and the husband doesn't, for whatever reason, he might do things that she doesn't have time to do or vice versa. It's mutual support.

It is agreement. It is fellowship. It is harmony.

And it is the whole acting as in some cases greater than the sum of the parts. But anytime somebody says, oh, I don't get this Trinity thing. Just look at marriage.

The two are one. Jesus said, I and my father are one. Well, the Holy Spirit can say the same thing.

I and the son and the father are one. That's all there is to the Trinity. Well, these in these teams are going to go out.

There's going to be six teams of two. And they are given this way in all of the lists there. Sometimes the order is swapped, but you can detect the teams just by looking at these pairs in Matthew in particular by the way they are listed.

And these twelve in verse five, Jesus sent out and commanded them saying, we're going to pause here and take our break. But when we come back, we're going to note that there is a seeming contradiction that begins with this statement. Do not go in the way of the Gentiles.

This is very problematic depending on how you understand what follows. So as we've seen, the Lord Jesus selected these individuals. They have been with him for a significant period of time.

They have heard him say everything that they are supposed to say. They have seen him do everything that they are supposed to do. What did he commission them to do? Gave them authority over demons to cast them out to handle sicknesses and disease.

They have seen him do this day after day after day all day long in some cases. Right. So there's nothing mysterious.

There's nothing new. There's nothing innovative. They don't have to get creative.

They don't have to sit together and come up with a plan. They know this right there. They can march confidently out and do exactly what they have seen the Lord do.

This is what we should do. The Lord Jesus in his humanity is our example and we do what we have seen him do. His dealings with people should be our dealings with people.

His patience, his long suffering, his compassion should be our patience and long suffering and compassion. His overlooking of failures should be our overlooking of failures. His attention to those who are recalcitrant and unrepentant, such as the Pharisees and the city of Jerusalem, when he weeps over them for their lack of receptivity, that should be our heart as well.

And yet there is no compromise. This is the Jesus that drove out the money changers. This is the Jesus who pronounced the woes on the Pharisees and predicted the outcome of these cities who are not going to receive the message.

It would be better for Sodom and Gomorrah than these towns that reject the message that his disciples are about to deliver. So we have an example that is coming up here and it is going to be as wise as serpents and as guileless as doves. That's our example.

That's our charge. And we'll see more about it after we pause and take our break.