

though they may be riddled with disease. When they finally seek the aid of a physician, the disease, most often, has taken them to death's door.

Pharisees Accuse Jesus⁴⁹

Matthew 9:¹¹ When the Pharisees saw *this*, they said to His disciples, "Why is your Teacher eating with the tax collectors and sinners?" ¹² But when Jesus heard *this*, He said, "*It is* not those who are healthy who need a physician, but those who are sick. ¹³ "But go and learn what this means: 'I DESIRE COMPASSION, AND NOT SACRIFICE,' for I did not come to call the righteous, but sinners." ⁵⁰

The scribes and the Pharisees remain quiet for the first eighteen months, simply enjoying the fascination with both John the Baptist and Jesus. But the ministry and message begin to strike at the root of their established rituals and they become angry with them both. Their efforts have already put John in prison; now they have begun questioning Jesus' ministry, seeking to catch Him in some blasphemy worthy of death. By forgiving the sins of the paralytic, Jesus causes the established religious leadership to begin a constant bombardment of questions. Jesus says to them, "I desire compassion, and not sacrifice," an Old Testament passage that will ring in the Jew's memory. It is a setup for the next question which concerns the requirement of fasting, a man-made requirement, not one imposed by God.

John's Disciples' and Fasting

Matthew 9:¹⁴ Then the disciples of John came to Him, asking, "Why do we and the Pharisees fast, but Your disciples do not fast?" ¹⁵ And Jesus said to them, "The attendants of the bridegroom cannot mourn as long as the bridegroom is with them, can they? But the days will come when the bridegroom is taken away from them, and then they will fast. ¹⁶ "But no one puts a patch of unshrunk cloth on an old garment; for the patch pulls away from the garment, and a worse tear results. ¹⁷ "Nor do *people* put new wine into old wineskins; otherwise the wineskins burst, and the wine pours out and the wineskins are ruined; but they put new wine into fresh wineskins, and both are preserved."

The call of Matthew and the ensuing feast at his house occurs on one of the regular "fast" days during the week. The strictest sects of the Jewish faith, steeped in the man-made rituals of the Pharisaical law, required its followers to fast on both Monday and Thursday of every week. Jesus' followers, huge in number by this time, break the law by feasting on a regular fast day. His three-part answer reveals the Lord's view on fasting. It should also be our view.

First, the Lord associates Himself with the bridegroom of the Old Testament prophet Hosea, who had to contend with his unfaithful wife. The Pharisees clearly understand both the connotation and connection Jesus alludes to in this answer. On the surface, it means nothing to today's reader, but it insults the Pharisees greatly. The Pharisees do not see themselves as wayward sinners as illustrated in the prophecy of Hosea. The joyous celebration of a wedding hardly seems like a time to mourn over a previous sin by fasting twice a week as required by the Pharisees. In His reply, Jesus associates His ministry with the faithful bridegroom who has redeemed his bride from a life of harlotry. Mourning over

⁴⁹ Mark 2:15-22; Luke 5:29-39

⁵⁰ Hosea 6:6

her sin does not belong at this celebration. One day the bridegroom will leave and the bride will mourn, but mourning should not be done during their marriage and union together.

Second, Jesus uses the illustration of the unshrunk cloth to chip away at the Judaic life for which He has come to bring to an end. The Lord never instructs the Jews to fast in the Old Testament. Remember that the Jews had picked up the ritual during their stay in Egypt and failed to leave it behind when they left. Just as they would never use an unshrunk patch on an old garment, fasting is never to become part of the New Covenant with the Lord.

Third, the Lord uses the illustration of the new wine and old wine skins to further drive home the uselessness not only of fasting, but in a greater sense, of all the rituals of the old Judaic faith. The New Covenant of the Lord never fits into the old system of ritual religion. Jesus came to do away with the old system and move to a new system. This answer angers the Pharisees and they look for another opportunity to question the Lord about breaking one of their laws. It occurs on the following Sabbath.

The Gospel of Matthew

Lesson 6

Matthew 9:18 – Matthew 11:1

Synagogue Official's Daughter

Matthew 9:¹⁸ While He was saying these things to them, a *synagogue* official came and bowed down before Him, and said, "My daughter has just died; but come and lay Your hand on her, and she will live." ¹⁹ Jesus got up and *began* to follow him, and *so did* His disciples.

It is a tragic time in this father's life, so tragic that he is willing to leave the religious life of the synagogue amidst all the disgust for Jesus and seek Him out because he has heard the testimonies about the Lord. The Lord hears his request and they begin their journey to his house, but the crowd has its own needs and it gathers around Him as He tries to leave. One woman in the crowd doesn't want to speak to the Lord; she just wants to touch His garment.

Hem of His Garment

Matthew 9:²⁰ And a woman who had been suffering from a hemorrhage for twelve years, came up behind Him and touched the fringe of His cloak; ²¹ for she was saying to herself, "If I only touch His garment, I will get well." ²² But Jesus turning and seeing her said, "Daughter, take courage; your faith has made you well." At once the woman was made well.

This woman is as desperate as the synagogue official. She has expended all her resources but not a physician in the country has been able to help her. She musters her faith in the testimonies she has heard about the Lord and goes to the seashore, not to speak to Him but just to touch His garment. Her faith is so great that she knows that with just one touch, she can be healed. She is right. As the Lord moves with Jairus to tend to his little girl, the woman is finally able to get close enough to touch the hem of His garment. Immediately she is healed, and, immediately, Jesus knows that His healing power has gone out from His body. He stops to speak to her. "Who touched me?" Mark tells us that the crowd is pressed against Him and His disciples respond to His question, doubting that anyone will know the answer. Everything comes to a standstill at that moment. The crowds part and He looks into the eyes of the woman who has touched Him. She has been healed because she has the faith to trust in His healing power.

Raised from the Dead

Matthew 9:²³ When Jesus came into the official's house, and saw the flute-players and the crowd in noisy disorder, ²⁴ He said, "Leave; for the girl has not died, but is asleep." And they *began* laughing at Him. ²⁵ But when the crowd had been sent out, He entered and took her by the hand, and the girl got up. ²⁶ This news spread throughout all that land.

At just the right moment, the messenger comes from the house with news of the little girl's death. It is a good transition from the woman who has just been healed, but Jairus might have thought that the diversion took so much time that his daughter died before she could be healed. The Lord pays no attention to the message from the home and reassures the father that all will be well. Taking Peter, James, John, Jairus, and Jairus' wife into the small room, Jesus tells the family and disciples that the little girl is only sleeping. It is a beautiful phrase that implies that although she is dead, she is not going to stay dead. Obviously, the Lord's words draw laughter from the crowd. Jesus takes her by the hand and speaks two

words in Aramiac. When the Lord says, "Talitha kum," or "little girl, get up," she responds to His call and gets up. When the girl steps into the next room with the Lord, everyone is astonished. Mark tells us she needs food, so the Lord asks that she be fed, a natural request of the Great Physician. The Lord instructs them not to tell anyone about this great miracle. Because He knows human nature, He knows that they cannot keep this miracle a secret. The work of the Lord is almost over for the day as He travels on to His childhood home of Nazareth. He can rest there until the Sabbath.

Two Blind Men

Matthew 9:²⁷ As Jesus went on from there, two blind men followed Him, crying out, "Have mercy on us, Son of David!" ²⁸ When He entered the house, the blind men came up to Him, and Jesus said to them, "Do you believe that I am able to do this?" They said to Him, "Yes, Lord." ²⁹ Then He touched their eyes, saying, "It shall be done to you according to your faith." ³⁰ And their eyes were opened. And Jesus sternly warned them: "See that no one knows *about this!*" ³¹ But they went out and spread the news about Him throughout all that land.

The two blind men have put their faith in Jesus and His works as the Son of David. In doing so, they are rejecting the faith of Judaism. Once Jesus compassionately heals them of their blindness, He sternly instructs them not to tell anyone what He has done. The Lord's instruction, "See that no one knows *about this!*" is often misunderstood. Readers think that He does not want the people to know that He has healed them. The Lord is not concerned about Himself; He is concerned about the welfare of the two men. They are blind and dependant on the synagogue for their daily needs. Broadcasting that the Lord has healed them coupled with their newfound faith in His abilities will cause them great struggle in the days to come. Nevertheless, the men disregard the Lord's warning and spread the news throughout the land.

A Mute Demon-possessed Man

Matthew 9:³² As they were going out, a mute, demon-possessed man was brought to Him. ³³ After the demon was cast out, the mute man spoke; and the crowds were amazed, *and were* saying, "Nothing like this has ever been seen in Israel." ³⁴ But the Pharisees were saying, "He casts out the demons by the ruler of the demons."

The healing of the mute demon-possessed man is not Matthew's major point in this event; He is focusing on the reaction of the crowd and the response of the Pharisees. The reaction of both groups will again be seen in Matthew 12:22-37 and its companion passage in Mark.⁵¹ In each case, the people are amazed, doubting that their nation has ever seen such a man as the Lord. Matthew's exposure of the Pharisees' response signals the beginning of their warped understanding of the root of the Lord's great power. The Pharisees attribute all the good He has done to the work of demons.

Plentiful Harvest

Matthew 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. ³⁶ Seeing the people, He felt compassion for them, because they were distressed and dispirited like sheep without a shepherd. ³⁷ Then He said to His disciples, "The harvest is plentiful, but the workers are few. ³⁸ "Therefore beseech the Lord of the harvest to send out workers into His harvest."

⁵¹ Mark 3:22-30

Matthew gives a wonderful introduction to the next phase of ministry for the Lord's apostles, not found in the other Gospels. Matthew sums up the Lord's extended labors in many cities and villages in just a few words to arrive quickly at the proposed need for more laborers in His ministry. It is time to send His 12 apostles out to duplicate His work. Matthew did not record the Lord's selection of the twelve before He gave the Sermon on the Mount. Neither did he record the charge Jesus gave them at their selection. This information is found in the other Gospels. At that time, the Lord gave them all the authority they needed to replicate His ministry.

Authority to the Twelve

Matthew 10:¹ 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.

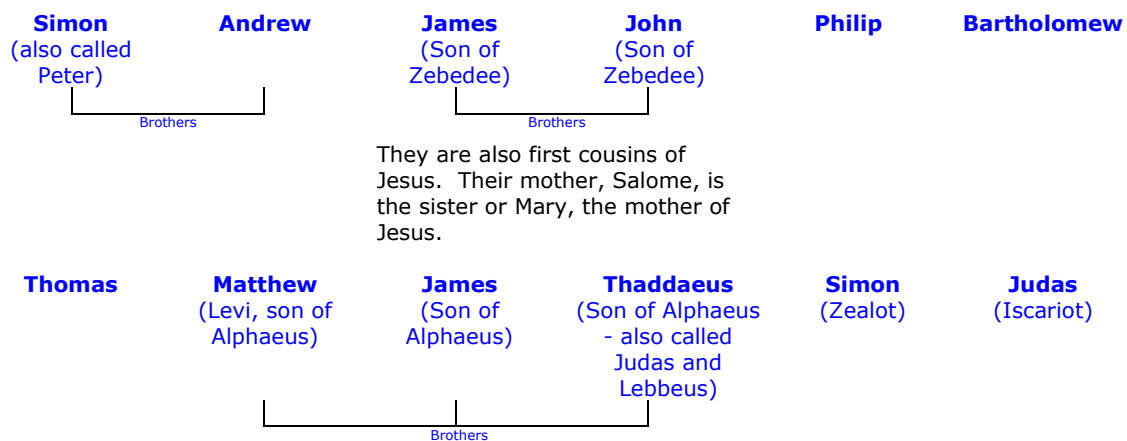
Matthew announces Jesus' call to the twelve for the purpose of sending them out to expand His ministry. In this text Jesus gives authority to the twelve to cast out demons and heal every disease and sickness. It is not the first time Jesus has endowed them with this power. When He selected them just before the Sermon on the Mount, He commissioned them, telling them that they would be with Him, that He would send them out to preach, and that they would have the authority and power to cast out demons.⁵² The apostles do not understand everything Jesus says that day, but He will give them final instructions later when He actually sends them out to minister on their own.

The Twelve

Matthew 10:² Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; and James the son of Zebedee, and John his brother; ³ Philip and Bartholomew; Thomas and Matthew, the tax collector; James the son of Alphaeus, and Thaddaeus; ⁴ Simon the Zealot, and Judas Iscariot, the one who betrayed Him.

In this passage Matthew records the names of the twelve apostles whom the Lord chose just before He delivered the Sermon on the Mount. The following chart provides a quick glance at their relationship to Jesus and each other.

The Twelve Apostles



⁵² Mark 3:13-15

The harvest of souls who need the Lord is plentiful and He is ready to send the twelve on a mission trip to the Jewish cities in Galilee. Both Mark and Luke record this event but give little detail.⁵³ Matthew gives an extended account.

Final Instructions

Matthew 10:⁵ These twelve Jesus sent out after instructing them: "Do not go in *the* way of *the* Gentiles, and do not enter *any* city of the Samaritans; ⁶ but rather go to the lost sheep of the house of Israel.

Point 1: GO ONLY TO THE JEWS – The apostles are to go only to the Jews on this mission trip. The Lord wants to give His own people who have been led astray the first opportunity to come to Him. However, this instruction is only for this trip. Later, the Lord will instruct them to go to all the Gentiles with the same message.⁵⁴

Matthew 10:⁷ "And as you go, preach, saying, 'The kingdom of heaven is at hand.'

Point 2: PREACH THAT THE KINGDOM OF HEAVEN IS AT HAND – This message is the same one proclaimed by John the Baptist all along the Jordan River. This kingdom will not be built with human hands; it will be brought to earth by the Lord Jesus. Its inhabitants will enter it through the Church that He is establishing. The kingdom is not of this world or now; it comes after this life for every believer.

Matthew 10:⁸ "Heal *the* sick, raise *the* dead, cleanse *the* lepers, cast out demons. Freely you received, freely give.

Point 3: FREELY HEAL, CLEANSE AND CAST OUT DEMONS – As the twelve preach the message about the kingdom, they are to work miracles that will provide heavenly authority for their message. The main issues in Jewish life are sickness, death, diseases and demons. For each of the twelve, the Lord has given them the wonderful blessing of freedom from these ailments through His grace; the twelve are to heal the Jews who will believe at this time in their lives.

Matthew 10:⁹ "Do not acquire gold, or silver, or copper for your money belts, ¹⁰ or a bag for *your* journey, or even two coats, or sandals, or a staff; for the worker is worthy of his support.

Point 4: YOUR NEEDS WILL BE PROVIDED – The Lord wants the apostles to leave on their trip with their money belts empty. Their money belts are still to be empty when they return. He wants them to know that all of their needs will be supplied by the people who believe their message. They don't need a suitcase, a change of clothing or even a staff to steady them as the travel. All this and much more will be provided by the people who hear their message and experience the gift of God's grace. The messenger is worthy of the physical support of the people who hear the message of the Lord.

Matthew 10:¹¹ "And whatever city or village you enter, inquire who is worthy in it, and stay at his house until you leave *that* city.

Point 5: STAY WITH SOMEONE WORTHY IN EACH CITY – Who is worthy? It is the person who is ready to receive the message and offer his home for the stay of the apostles.

⁵³ Mark 6:7-13; Luke 9:1-6

⁵⁴ Matthew 28:19

In each city, each team will stay their entire time with one family who accepts their message.

Matthew 10:¹² "As you enter the house, give it your greeting. ¹³ "If the house is worthy, give it your *blessing of peace*. But if it is not worthy, take back your *blessing of peace*.

Point 6: GIVE A BLESSING OF PEACE – What can make a house worthy? Obviously, it is the readiness of the family to receive the apostles and provide for their needs; however, the apostles are not to be a burden to the families. On this missionary journey, not all the homes in which the apostles stay will truly accept their message about the Lord. The apostles are to be gracious and bless the family with peace while they are there. If the family fails to be gracious, the apostles are to leave peacefully.

Matthew 10:¹⁴ "Whoever does not receive you, nor heed your words, as you go out of that house or that city, shake the dust off your feet. ¹⁵ "Truly 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.

Point 7: SHAKE THE DUST OFF YOUR FEET – The Jews hated the Gentiles. The Lord is using the violent custom of the Jews against Gentiles in this situation. When a Jew was disgusted with someone, especially a Gentile, he would violently shake the dust off his shoes in front of the person symbolically rejecting that person and everything he has touched. The apostles are to do the same to the house or city that does not accept them and give them a warm hospitable stay. When the Lord tells the apostles to follow this custom, He is placing the Jews who reject His message on the level of the Gentiles. All the destruction that came on Sodom and Gomorrah does not compare to what will come upon the Jews who reject these apostles. However, we must not forget that this restriction and threat of judgment is for this particular trip and no other.

Matthew 10:¹⁶ "Behold, I send you out as sheep in the midst of wolves; so be shrewd as serpents and innocent as doves.

Point 8: BE SHREWD BUT INNOCENT – On the journey, some of the Jews who appear to be gentle sheep are actually ravenous wolves. The apostles must be shrewd but innocent at this time. The serpent is the symbol of keenness, shrewdness and in some cases, wisdom or street-smarts.⁵⁵ The dove is the symbol of simplicity and purity.⁵⁶ Jesus is instructing the apostles to be fully aware of all the evil around them and to be uncomfortable with the possible surroundings at all times, yet they are to be harmless and pure in their demeanor.

Matthew 10:¹⁷ "But beware of men, for they will hand you over to *the* courts and scourge you in their synagogues; ¹⁸ and you will even be brought before governors and kings for My sake, as a testimony to them and to the Gentiles.

Point 9: BEWARE OF JEWISH MEN AND THE SYNAGOGUES – For the Jews, the synagogues are a place for justice to be administered as well as a place of worship. If the punishment of the crime is outside the authority of the synagogue, the Jewish leadership delivers the guilty party to the secular courts of the land. If these apostles find themselves

⁵⁵ Genesis 3:1; Psalms 58:5

⁵⁶ Hosea 7:11

before the councils or the court, they are not to worry because their witness will then be both for the Jew and the Gentile.

Matthew 10:¹⁹ "But when they hand you over, do not worry about how or what you are to say; for it will be given you in that hour what you are to say. ²⁰ "For it is not you who speak, but *it is* the Spirit of your Father who speaks in you.

Point 10: THE SPIRIT WILL TELL YOU WHAT TO SAY – If the apostles are handed over to the Gentile court, the Holy Spirit will come upon them and give them the words they need at that time. These apostles are simple men, fishermen for the most part, and not accustomed to speaking before the learned Jewish leadership and Gentile heathen rulers; they will need the help of the Spirit of God to speak in these situation. When they find themselves in courts on this mission trip, they will not be there to give their lives for the sake of the Lord; they will be there to testify as heroes of the faith guided by God Himself.

Matthew 10:²¹ "Brother will betray brother to death, and a father *his* child; and children will rise up against parents and cause them to be put to death. ²² "You will be hated by all because of My name, but it is the one who has endured to the end who will be saved.

Point 11: THERE WILL BE DESENTION IN THE FAMILY BECAUSE OF JESUS – The twelve apostles are full-blooded Jews and in some cases, they will be ministering to their own tribesmen, relatives, and possibly, siblings. The acceptance of Jesus as the Messiah and Savior will divide families and the apostles are just the first to experience this tribulation. As with the paradox of the beatitudes, the believer will participate in this struggle but be awarded with a blessed salvation in the end.

Matthew 10:²³ "But whenever they persecute you in one city, flee to the next; for truly I say to you, you will not finish *going through* the cities of Israel until the Son of Man comes.

Point 12: WHEN THROWN OUT OF ONE CITY, GO TO ANOTHER – Some of the people will be more receptive to the Gospel message than others on this particular trip. In a few cases the apostles will literally be ushered to the edge of town to be persecuted, possibly stoned. When this situation occurs, the apostles are to move on to the next Jewish city in Galilee and try again. On and on they are to minister until the Lord gathers them all back. Six teams are being sent out, but they will not be able to visit every town on this journey before the Lord rejoins them.

Matthew 10:²⁴ "A disciple is not above his teacher, nor a slave above his master. ²⁵ "It is enough for the disciple that he become like his teacher, and the slave like his master. If they have called the head of the house Beelzebul, how much more *will they malign* the members of his household!

Point 13: THE DISCIPLES WILL BE TREATED WORSE THAN THE MASTER – The reputation of a member of an organization will never be greater than the reputation of its chief leader. If bad things about the master are said, worse things will be said about the members. If critics call the master Beelzebul, then the members need to be ready to be called worse names. Beelzebul means "lord of the flies, lord of the dung, or lord of the idolatrous sacrifice."

Matthew 10:²⁶ "Therefore do not fear them, for there is nothing concealed that will not be revealed, or hidden that will not be known. ²⁷ "What I tell you in the darkness, speak in the light; and what you hear *whispered* in *your* ear, proclaim upon the housetops.

Point 14: TELL THE WORLD THE THINGS THE LORD HAS SAID IN PRIVATE – The apostles are not to fear the Jews; the Lord has spoken to the apostles privately and promised them great rewards for their work. Additionally, the Lord does not want them to keep what He has said to themselves; He wants them to shout it from the mountain top so the world will know of Him. He says nothing to them that needs to be hidden or kept secret. Everything He says and does is appropriate for the world to hear and know about.

Matthew 10:²⁸ "Do not fear those who kill the body but are unable to kill the soul; but rather fear Him who is able to destroy both soul and body in hell.

Point 15: FEAR THE REAL ENEMY – The real enemy of the apostles is not the tempter and not the Jews. Although the tempter can persuade a man to deny the Lord and end up in the eternal burning trash heap called Gehenna, translated here as hell, the body is just the clay vessel that holds the soul while alive on earth. The soul is the eternal person in need of eternal salvation found only in Jesus Christ and only He can destroy the soul. Jesus is the one you should fear, rather than the devil.

Matthew 10:²⁹ "Are not two sparrows sold for a cent? And yet not one of them will fall to the ground apart from your Father. ³⁰ "But the very hairs of your head are all numbered. ³¹ "So do not fear; you are more valuable than many sparrows.

Point 16: YOU ARE VALUABLE – The Lord gives the apostles these words of wonderful comfort. The Father who cares for the birds of the air will care for each apostle. The Father knows the number of hairs on each of their heads, He knows everything that will happen to them and He will make the proper provisions for them on this trip.

Matthew 10:³² "Therefore everyone who confesses Me before men, I will also confess him before My Father who is in heaven. ³³ "But whoever denies Me before men, I will also deny him before My Father who is in heaven.

Point 17: THERE ARE ONLY TWO CHOICES, CONFESS OR DENY THE LORD – How will we know whom to trust? How will we know who is saved? How will we know who is part of the kingdom of heaven that is at hand? The answer is simple. It all comes down to one of two choices. We either acknowledge the Lordship of Jesus or deny it. The Lord will present those who acknowledge Him to the Father. Those who deny Him will never meet the Father.

Matthew 10:³⁴ "Do not think that I came to bring peace on the earth; I did not come to bring peace, but a sword. ³⁵ "For I came to SET A MAN AGAINST HIS FATHER, AND A DAUGHTER AGAINST HER MOTHER, AND A DAUGHTER-IN-LAW AGAINST HER MOTHER-IN-LAW; ³⁶ and A MAN'S ENEMIES WILL BE THE MEMBERS OF HIS HOUSEHOLD. ³⁷ "He who loves father or mother more than Me is not worthy of Me; and he who loves son or daughter more than Me is not worthy of Me.

Point 18: YOU MUST LOVE GOD MORE THAN FAMILY – Jesus uses Micah 7:1-6 to present the rottenness of the family that comes between a person and Christ. One of the biggest tragedies in the world occurs when a family member refuse to allow another family member to place his faith in Jesus. In these cases, Jesus does not bring peace; His answer is His sword, His Word that comes from His mouth. Here His Word declares that no one

should ever love anyone more than he loves Jesus, no one. On this trip, some of the Jewish tribes and relatives will challenge the loyalty, of family members, but many others will refuse to put Jesus first in their lives.

Matthew 10:³⁸ "And he who does not take his cross and follow after Me is not worthy of Me.

Point 19: BEAR YOUR CROSS AND FOLLOW JESUS – Here we find the first mention of the cross in Matthew's Gospel. In Jesus' day, a condemned person carried his own cross to his place of death. The Jews knew and understood the reality of a crucifixion because it had been a part of their lives since Antiochus Epiphanes crucified over 800 members of the Pharisee party between 175 BC and 164 BC. Therefore, the apostles know what Jesus means by this statement. The cross becomes the symbol of their faith in Him and they must bear it even when it leads to their death. And if death because of their faith is their end, they are therefore worthy of belonging to the Lord. The same is true of all who hear the Gospel and take it upon themselves. They must carry it to eternity.

Matthew 10:³⁹ "He who has found his life will lose it, and he who has lost his life for My sake will find it.

Point 20: DO WHAT YOU DO FOR THE SAKE OF JESUS – Here is another of the Lord's wonderful paradoxes of the Christian life. He uses it many times in several different ways throughout the Gospels. He is not talking about physical death in this setting; he is talking about the spiritual death of the old life that, in turn, gives eternal spiritual life. When a person puts the old human nature aside and accepts the Lord, he has found the new life that the Lord is speaking of here.

Matthew 10:⁴⁰ "He who receives you receives Me, and he who receives Me receives Him who sent Me.

Point 21: ACCEPTED BY THOSE WHO ACCEPT YOU – When the apostles make their journey, their witness brings forth the fruit of new believers in the Lord. Their witness is imperative in order to have the harvest that the Lord is expecting. As they share the Gospel, the Jews who accept the apostles and their new message also accept the Lord Jesus. This acceptance has a greater reward. Because the new believer accepts Jesus, he also accepts the Father. The rewards are great for the believer. How does a Jew get to the Father in heaven? All he has to do is accept the message of the apostles as they present it in its simple form.

Matthew 10:⁴¹ "He who receives a prophet in *the* name of a prophet shall receive a prophet's reward; and he who receives a righteous man in the name of a righteous man shall receive a righteous man's reward.

Point 22: YOU WILL RECEIVE THE SAME REWARD AS THE ONE WHO SENT YOU – The apostles are going out as prophets or preachers in the name (under the authority) of the Prophet of prophets, Jesus. When the Jews in the cities of Galilee accept the apostle's message without any ulterior motives, they will receive the same rewards promised to the apostles by the Lord.

Matthew 10:⁴² "And whoever in the name of a disciple gives to one of these little ones even a cup of cold water to drink, truly I say to you, he shall not lose his reward."

Point 23: YOU WILL NOT LOSE YOUR REWARD FOR DOING WHAT IS RIGHT – Here the Lord is not talking about children specifically. Rather, He is speaking of the simple people, the Jews that they will be ministering to on the trip. He is not talking about the so-called prophets, priests, apostles or religious leaders. The message that the apostles will present will quench the harsh thirst of those who have been hoping and praying for something to slake their dry souls. They need the Gospel message, but not all will accept the cup of cool water. The apostles are not to force them to drink; they are to offer it because it is the right thing to do. If the Jews reject the message, the apostles will not lose their reward because of the rejection.

Jesus Teaches In Their Cities

Matthew 11:¹ When Jesus had finished giving instructions to His twelve disciples, He departed from there to teach and preach in their cities.

Sending the twelve out to minister in all the cities of Israel, the Lord departs to minister in the home cities of each of the apostles. Peter, Andrew, and Philip are from Bethsaida. Judas Iscariot is from Kerioth. Simon the Zealot is from Jerusalem. Bartholomew is from Cana. Matthew is from Nazareth as well as James (Alpheus) and Thaddeus (Judas). We do not know the birth place of the three other apostles.