

**VI. THE PROGRAM OF THE KING AND THE PROCLAMATION
OF THE KINGDOM TO ISRAEL
(Matt. 9:35 - 11:30)
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A. FIRSTLY, TO CARRY OUT HIS PROGRAM WITH ISRAEL JESUS WENT ABOUT ON A PERSONAL PREACHING AND HEALING MINISTRY (Matt. 9:35).

Notice this ministry which the Lord Jesus conducted was directed to the Jews. He went into their synagogues and preached the kingdom gospel to them which was an offer to establish the Kingdom if they would repent. We are told as He preached and taught He also healed all manner of sickness and disease. These miracles which He performed authenticated Him to be the Son of God with power and Israel's Messiah.

B. SECONDLY, TO CARRY OUT HIS PROGRAM WITH ISRAEL JESUS CALLED UPON HIS DISCIPLES TO PRAY FOR LABORERS (Matt. 9:36-38).

This challenge came as a result of Jesus seeing the multitudes and being moved with compassion because there were so many who were like sheep with no shepherd to lead them and to care for them. Someone has well-said, "Don't pray for the Lord to send workers unless you are willing to be one." This was certainly true in the case of the disciples, because right after this challenge for the disciples to pray, the Lord Jesus went about to call certain ones of them to be workers in His fields and program (Matt. 10:1).

C. THIRDLY, TO CARRY OUT HIS PROGRAM WITH ISRAEL JESUS CALLED TWELVE APOSTLES AND SENT THEM TO PREACH THE GOSPEL OF THE KINGDOM TO THE JEWS (Matt. 10:1-42).

1. Notice to do this work these apostles were given certain powers (Matt. 10:1).

Jesus gave these apostles power over demonic spirits to cast them out and power to heal all manner of sicknesses and diseases.

2. These apostles were named and given specific instructions to follow (Matt. 10:2-15).

a. First, they were instructed where to go (Matt. 10:5,6).

They were not to go to the Gentiles or the Samaritans but only to the house of Israel or the Jews.

b. Secondly, the apostles were instructed in what to preach (Matt. 10:7).

They were to preach the gospel of the Kingdom that it was at hand. This was the same message Jesus was preaching to the Jews and it included repentance. Note Mark's account (Mark 6:7,12).

c. Thirdly, the apostles were instructed concerning what to do (Matt. 10:8-15).

They were to use the power given to them to heal the sick, cleanse the lepers, raise the dead, and cast out demons (Matt. 10:8). This miraculous power was to authenticate them as being sent by the Lord.

They were not to take any provisions for themselves. Jesus said, "the workman is worthy of his food." (Matt. 10:10). This principle of providing for the Lord's servants in the Lord's work is herein substantiated and was preached by the apostle Paul as well (I Cor. 9:7-14).

The apostles were to enter in and abide with those who would receive them and pronounce their blessing upon those of that household (Matt. 10:11-13). They were to shake off the dust from their shoes as a sign of judgment to those households who would not receive them (Matt. 10:14,15). Note Matt. 10:40; 25:45 in connection with this.

3. Before going to do this work, the apostles were warned about certain dangers they would face and trials they would have to endure (Matt. 10:16-23).

They would be delivered up to councils, scourged, and hated for Jesus' name sake. These words of warning to the apostles were no doubt applicable for what they would experience on their mission to Israel but they are also to be understood in a prophetic sense concerning how the Jewish believers will be treated during the Tribulation Period when the Kingdom gospel will once again be preached (Matt. 24:9-14).

4. Before going to do this work the apostles were challenged concerning the cost and the compensations of being a disciple for the Lord (Matt. 10:24-42).

- a. Jesus spoke about the cost of discipleship (Matt. 10:24-39).

Jesus said if some had opposed Him, then His disciples would be opposed (Matt. 10:24,25). Jesus encouraged them to be steadfast and unafraid (Matt. 10:26-28). He encouraged them concerning the Father's protection (Matt. 10:29-31). He exhorted them about being sold out in His service and what results would come out of their ministry (Matt. 10:32-39).

- b. Jesus then spoke about the compensations of discipleship (Matt. 10:40-42).

Jesus said those who would receive His disciples would be receiving Him and His Father who had sent Him. Just as one who receives an ambassador receives the country who sent him, those receiving Jesus' disciples would be rewarded as those who would receive Him. Notice even though the context here concerns those who receive Jesus' disciples, the principle of being rewarded for blessings extended to God's servants is certainly applicable and so is the principle that our labors in the Lord's work will all be rewarded (I Cor. 15:58).

D. FOURTHLY, AS JESUS CARRIED OUT HIS PROGRAM WITH ISRAEL HE SENT WORD TO ENCOURAGE JOHN THE BAPTIST AND THEN BEGAN TO DENOUNCE THE JEWS FOR THEIR INDIFFERENCE (Matt. 11:1-27).

1. Jesus' word of encouragement for John came as a result of John's question which indicated his doubt (Matt. 11:1-6).

Notice when John the Baptist had been put in prison, he sent two of his disciples to ask Jesus if He was the promised one. He, like many of Jesus' disciples, thought that the Kingdom should immediately appear and Israel would be free from all oppression. Jesus sent an answer back to John that the works which He was doing was confirmation for any doubts or questions he might have (Matt. 11:1-6).

2. Jesus' words of eulogy for John were then addressed to the multitude (Matt. 11:7-15).

Notice in this eulogy of John the Baptist, Jesus identified him as the one who fulfilled the Scriptures as more than a prophet but also the forerunner of the Messiah. Jesus spoke about the greatness of John and also about how the Kingdom which John first announced was being opposed. Just as Elijah was prophesied to come before the Messiah and His Kingdom, Jesus said John was Elijah who would come if they would receive it. However, what He said was not received. Therefore, the Messiah and His Kingdom was not established.

3. Jesus' words of denunciation were then given to Israel for their indifference and rejection (Matt. 11:16-24).

- a. Jesus began with an analogy of what Israel's indifference to Him and His message was like (Matt. 11:16,17). Israel was like little children to whom other children had piped but they refused to dance. They were like children to whom other children had acted as mourners but they had not mourned.

Just how they had responded in this manner was revealed in how they had rejected John's ministry and message. They had called John the Baptist demon possessed because he was ascetic, as far as, food and drink was concerned. On the other hand, Jesus had come eating and drinking and they called Him a glutton and a winebibber. To these accusations Jesus said, "Wisdom is justified by her children." In other words, despite their slander, He was vindicated by His own works and in the lives of those who followed Him (Matt. 11:16-19).

- b. Secondly, Jesus denounced the cities in which He had done so many miraculous works (Matt. 11:20-24).

Jesus mentioned Chorazin, Bethsaida, and Capernaum. He said because of their unbelief it would be more tolerable in the day of judgment for the people of Tyre, Sidon, and Sodom than for them. This no doubt refers to those unsaved who will be judged at the Great White Throne Judgment (Rev. 20:11-15). Notice from this passage we may see that the more revelation we receive the more responsible we become. And the more responsibility we have the more accountable we are (Lk 12:48).

- c. We notice after Jesus' denouncement to Israel for their indifference, He prayed and then gave a word concerning Israel's unbelief (Matt. 11:25-27).

In His prayer Jesus thanked His Father that, while the things of God were hidden to the wise ones of this world, they were revealed unto the babes or His followers, who like babes, believe what they are told (Matt. 11:25,26). Jesus then said that the Father is only known to those whom the Son reveals Him (Matt. 11:27). This verse is not teaching that God just chooses a favored few. The Scriptures teach that the Son chooses to reveal the Father to those who trust Him as Lord and Saviour (Jn. 14:7). To substantiate this fact Jesus followed these words with an open invitation to all men.

4. Jesus' words to the Father followed His denunciation of Israel and He then began to proclaim a different message (Matt. 11:28-30).

Since the Jews had rejected Him as their Messiah, the message of repentance and the offer of the Kingdom, Jesus then turned and proclaimed a message to all meaning those other than the household of Israel.

EXPOSITORY NOTES

Matt. 9:35: It should be noted that the gospel of the Kingdom which Jesus preached was the same message that John the Baptist had preached (Matt. 3:3). It was also the same message that the twelve apostles were sent out to preach (Matt. 10:7; Mk. 6:7,12). Moreover, this message was directed to the nation of Israel only and has no relationship to the church today. This same message will one day be preached to Israel again during the Tribulation Period before the Kingdom of heaven is actually established by the coming Messiah (Matt. 24:9-14).

Matt. 10:22,23: These verses look prophetically to the time of the Great Tribulation when Jewish believers will be persecuted for preaching the gospel of the Kingdom right before Jesus comes at the Second Coming to establish the Kingdom (Matt. 24:9-14).

Matt. 11:11: Here Jesus said the least in the Kingdom of heaven is greater than John the Baptist. This certainly does not describe moral character for Jesus said none was greater than John. This must be referring to the position of persons in the Kingdom. John was martyred and the Kingdom postponed so that John had no place in it. One day when it is literally established those in it will have a greater position than John held even though he had been chosen as the forerunner of the Messiah.

Matt. 11:12,13: The violence which the Kingdom had suffered since John the Baptist no doubt refers to the opposition by the Pharisees and others against its establishment. Herod had seized and silenced the forerunner of the Messiah and others were against the Lord Jesus and those whom He had sent to preach the gospel of the Kingdom. Despite this fact some had come under its rule by receiving the message of John , the Lord Jesus, and the twelve. compare Luke 16:16.

QUESTIONS WHICH WE MAY APPLY TO OUR LIVES

1. How does the gospel which John, the Lord Jesus, and His 12 disciples preached differ from the gospel of the church age? _____

2. According to Matt. 10:6 to whom does the gospel of the Kingdom apply? _____

3. What principle may we apply to lives from Matt. 10:8? _____

4. What principle is there for us to learn in Matt. 10:9,10? _____

5. What did the Lord Jesus say His disciples could expect as they went out to preach? What may we expect? _____

6. How does Matt. 10:41,42 apply to our lives? _____

7. What do verses 20-24 teach us concerning revelation and responsibility? _____

8. What may we rightly conclude as a result of the new message declared in Matt. 11:28-30? _____
