

Verse by Verse Matt 9:35

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[0 : 00] In your Bible, Matthew chapter 5, old people, Matthew 9, I don't know what I just said, if that's right. Young at heart. So we got close to the end of Matthew chapter 9 last Sunday, and we'll finish this off and let it roll right into chapter 10.

And before we do that, let's pray together. God, as we open up this Bible, please help us to understand it and to receive the words and, Lord, to make application where necessary. It's good to see folks here today. Thank you for each one that's here and for the kids. I pray also that they'll receive something as they learn from the truths of this book. God, help us to open our hearts up, have ears to hear, and, Lord, give us hearts to care that we would want to seek to please you and seek to change what needs to be changed and not to be content with who we are and how we're living, but, Lord, to always seek to grow. We pray these things in Jesus' name and amen.

So I'll back up a little bit here to Matthew 9. We'll start in verse 35 and see, get back into this.

Matthew 9.35, when Jesus went about, and when Jesus, and Jesus went about all the cities and villages teaching in their synagogues and preaching the gospel of the kingdom and healing every sickness and every disease among the people. So we have to always, always, always remember when he's preaching the gospel of the kingdom, we can't just park on the word gospel and get excited and think, see, Jesus is preaching the gospel and that's what we preach today.

There are more than one gospel, there is, are more than one gospel in this book, and Paul got his from Jesus Christ a little bit later down the line. The disciples didn't even know about the death, burial, resurrection of Jesus Christ. Even when Jesus Christ, a few years later, explains that to them or speaks of it, the Bible says in Luke that it was hid from their eyes. So the gospel of the kingdom is not the same thing as the death, burial, resurrection is the gospel that we preach today.

And this has everything to do with the kingdom. And to show you something with that, it's accompanied with healing, sickness, and disease. There's signs associated with this gospel message. The message is the kingdom of heaven's at hand. The message is what God promised you, Israel, is about to come to pass.

[2 : 52] It could be in your generation if you'll receive it. Now there's something with this signs accompanying it. Turn to Matthew 11. The preaching was accompanied with power or powers.

Matthew 11. Matthew 11. When John the Baptist is tossed in prison, he sends his disciples to Christ to ask if he in fact is the one that should come. And in verse number 4, Matthew 11 verse 4, Jesus answered and said unto them, Go and show John again those things which ye do, number one, hear. That's his preaching. And see. That's the power, the signs. Look at chapter 13 of Matthew. They go hand in hand and they must. Matthew 13. And as he's giving parables about the kingdom of heaven, this whole chapter is completely filled with those thoughts. Come to verse number 16. 16 and 17. Christ is relaying this. I believe it's on the sign to his disciples that ask him what these parables mean. He said, 16, but blessed are your ears for they see and your, or sorry, your eyes for they see and your ears for they hear. Eyes and ears, see and hear. For verily I say unto you that many prophets and righteous men have desired to see those things which ye see. What's that? The miracles. The proof that he is the Messiah.

And have not seen them. And to hear those things which ye hear and have not heard them. So what's going on in this kingdom gospel presentation is signs accompanying that. Now nobody here goes knocking on a door and says, are you for sure that you're saved or on your way to heaven? I can take the Bible and show you and tries to witness to somebody and says, oh wait, you're not sure? Watch this. And does some miracle in front of them. You know why? Because you don't have the ability to do that. The signs don't accompany the gospel we preach today. But they certainly did accompany this gospel. It's a different message for a different purpose, for a different people, for a different time. And it's critical to know that. It's a shame that so many Christians and even decent

men and women that read and love their Bible and preach the cross of Christ don't understand that the disciples and Jesus Christ himself and John the Baptist were not preaching the cross. They were preaching the kingdom, the throne. So knowing that helps so much. All right, so Matthew chapter 9, they got to see and hear some things. There's a visual aspect that we cannot overlook the reality of it in that age. Verse 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.

Wednesday night, we began a study about the character of Christ. One of them was his compassion. And here's another case in point where he's moved with compassion on them. He saw the multitudes.

[6 : 01] Now, little did they know, and only because of the way Matthew words this, do we know that this is a fulfillment of a prophecy. Come back to Ezekiel chapter 34. It's a partial fulfillment, I should say, of a prophecy, an Old Testament prophecy of the return of the Lord. And it's only partially fulfilled here in the first coming because they rejected him. But it will be, absolutely will be fully fulfilled in the second coming, as we know, even reading further in the Matthew's gospel. You're in Ezekiel 34.

This is a prophetic statement. And I think only because the way Matthew words it do we understand that this is being fulfilled. Ezekiel 34, and I don't want to read the whole thing, but let's just, I'll try to go fast here at the beginning, 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, which by the way is supposed to be gods in sacrifice, and ye clothe you with the wool, and you kill 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, and you see he's against them until verse, you notice verse 5, and they were scattered because there's no shepherd.

Exactly what Matthew said, and they became meat to the beasts of the field when they were scattered. My sheep wandered through all the mountains upon every high hill, yea, my flock was scattered upon all the face of the earth, and none did search or seek after them. And then God pronounces some judgment against the shepherds, and come all the way down to verse 10. The prophecy continues here with, For thus saith the Lord God, Behold, I, even I, will both search my sheep and seek them out.

And what did Christ say he came to do? To seek and to save that which was lost. As a matter of fact, in Matthew 10, he says he's not sent but to the lost sheep of the house of Israel.

So in verse 12, as the shepherd seeketh out his flock, in the day that he is among the sheep that are scattered, so will I seek out my sheep, and will deliver them out of all places. There's Luke 19, 10.

[8 : 29] Seeking to save that which was lost. So we'll, and if you're not sure what this is all really talking about, notice verse 30, the end of this chapter. And they shall know that I, the Lord their God, am with them, and that they, even the house of Israel, are my people, saith the Lord God, and ye my flock, the flock of my pasture, are men.

So it's all an analogy. And this, as I skip the whole chunk of this, it's going to be fulfilled in the second coming, when he comes back and judges between cattle and cattle and rams and he goats and so forth.

Come back to Matthew. Matthew, so here is the shepherd, the good shepherd that giveth his life for the sheep. And he stands there with compassion upon them because they fainted and were scattered abroad, a sheep having no shepherd.

And there he is fully prepared to gather them into one fold. Yet they reject him. And so the prophecy is partially fulfilled in his coming to them, but will fully be realized in the second coming where he will gather that nation together in the future.

Verse 37 says, Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few. Pray ye therefore, the Lord of the harvest, that he will send forth laborers into his harvest.

[9 : 46] So spiritually speaking, we look at this passage and see that out in this surrounding area and across out in the world is a harvest of souls that is plenteous.

Plenteous of men and women, souls that need to be born again, that need to come to the knowledge of the truth. And there's just the problem there. The laborers are few.

Now let me ask you a question. Because the Lord of the harvest here says, Pray ye therefore, the Lord of harvest, that he will send forth laborers. But my question is, which are you of the few? Are you already laboring for the Lord Jesus Christ? Because there's much work to do. And there still is, as Christ is speaking and looking on what he's seeing in this day. We can look out and see with the same spiritual eyes that there's much work to do.

Absolutely. Nothing's changed in that regard. But I wonder, are you one of the few laborers? Or are you the one that we should be praying for, that you'd get involved and get a heart for souls and get a desire to do something for Jesus Christ?

[10:55] He says, Pray ye therefore, the Lord of the harvest, that he will send forth laborers into his harvest. If they responded to that and prayed or asked, look at chapter 10, verse 5.

These 12, Jesus sent forth. Just a few verses, moments even later, he's opening their eyes to the need and calling on them to pray the Lord of the harvest, have asked to send them, and there they go.

Then he sends them forth as missionaries across the land. Now there's much to do and look at, let's, I don't want to, I don't want to step on the toes of the next hour, but let's go to John 4.

I think we can avoid crossing paths too much here. John chapter 4, here's another passage that has to do with harvest and Christ telling them about the fields being white unto harvest.

John chapter 4, and let's, we'll start in verse 35. The setting here must be about June time in the early summer because he says, Say not ye, there are yet four months and then cometh harvest.

[12:22] Behold, I say unto you, lift up your eyes, look on the fields for they are white, all ready to harvest. And he that reapeth receiveth wages, both fruit unto the life eternal, and both he that soweth and he that reapeth may rejoice together.

And here is that saying true, one soweth and another reapeth. I sent you to reap that whereupon ye bestowed no labor. Other men labored, probably John the Baptist and his disciples, and ye are entered into their labors.

And here's, this is what's happening is a woman that he speaks with at the well, believes that he is the Messiah, she says to the, she goes back to her town and says, this man told me everything that I ever did.

And so she brings a crowd out to meet him. And as that's happening, he says, lift up your eyes, gentlemen, look on them. They're white, all ready to harvest.

And the Samaritans came and many believed on him, as you can read into the rest of that passage. Now, I don't know.

[13:24] If I lifted up my eyes and looked on America, I would see a field, but I'm not sure I'd see one that's white unto harvest, as in the fruit is ready to be plucked.

I'm not sure that I'd see quite that. I'd see a nation that is getting harder and harder and harder and less and less fruit and harder to get that fruit.

One sowed, another reaped. It seems that the land we're living in, the time we're living in is not the reaping, but rather, if anything, the gleanings of what is left, the remnant of the truth of the past, but maybe even a time where we just got to start all over again, tearing up that dirt and preaching the truth and attempting to sow and attempting to sow and attempting to sow and next hour, we're going to get into some of the thoughts about sowing and the kind of ground and things like that that we read in the parables and even in Matthew 13 and Mark chapter 4.

So I don't want to trample on that, but the harvest is truly plenty, as Christ said. He said to those disciples that the harvest, that it's white, the fields are white unto harvest. Now, there's a truth in that we can apply, but there's also a side that if you know, realistically speaking, you're living in a pretty ugly, I mean, America's morality is just dipping and diving and going further and further and further from the Word of God.

And I don't have a whole lot to say about that, but we still have a job to do. And it doesn't give us an excuse to say, well, see, it can't work, it's not going to happen because there's resistance.

[15:01] Christ faced resistance. I mean, he faced death threats and it didn't stop him. He still went forward all the way to the cross and so did his disciples. Many of them got martyred, murdered, and they went all the way to the end too.

So just because there's resistance and there's not a revival that we want to see doesn't mean we don't keep doing our job. So come back to Matthew chapter 9 and I just wonder if you're one of the few or if you're already into the harvest and seeking or praying the Lord of the harvest to use you

and do something with you because life is short.

Life is too short to waste. In chapter 10, when he had called unto him his 12 disciples, notice there's 12.

Why is there 12? It's a significant number that is always very commonly associated with Israel, with the 12 tribes. Jacob, Israel, had 12 sons and began 12 tribes in one way or another and that 12 always seems to just connect straight to Israel and it does and really Christ calling 12 men out and handpicking 12 was purposeful and it reinforces his objective of being the Messiah to that nation, Israel.

This is so Jewish, this ministry, that I am using every opportunity to reveal and to point that out to you. Look at chapter 19. John the Baptist came on the scene earlier and preached the same message but he didn't have, there's nowhere it says that he had 12.

[16:49] Even in the book of Acts, it lists several men and it lists several those that followed them, never lists 12. It wasn't the number that God uses for eternity but it's the number that Jesus Christ used in this ministry to Israel.

Look at Matthew 19 and there's a purpose for it and the purpose is exclusively Jewish. In other words, this has nothing to do with a New Testament and a church age kind of thought.

There's 12 disciples and here's why. Matthew 19, verse 27. Then answered Peter and said unto him, Behold, we have forsaken all and followed thee. What shall we have therefore?

What am I going to get out of this? And here's the answer. Jesus said unto them, verse 28, Verily I say unto you, that ye which have followed me in the regeneration, that is the second coming of Christ.

Regeneration means rebirth and that would be the rebirth of the earth, of creation. When the Son of Man shall sit in the throne of His glory, down here on earth, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

[17:59] So Judas Iscariot kills himself and he had to be replaced with one Matthias. And so there's still twelve going forward in the book of Acts. It's a Jewish number.

It's a Jewish significance. It shows you even stronger what Christ is doing in His earthly ministry is all to Israel. We'll see that in this chapter. Such a way that we can't miss it ever.

Matthew chapter 10 verse 1. There's more in this verse. It says that He had called unto Him His twelve disciples and notice the next four words. He gave them power.

He gave them power against unclean spirits to cast them out and to heal all manner of sickness and all manner of disease. Wow. Wow. Peter was a fisherman.

Matthew we read was a publican, a tax collector. Never in his life has he had power in his body, in his frame where he could do things miraculous.

[19:00] He's just like you and I. But at this moment the Bible says Jesus Christ gave them power. They didn't become transformers or something you see on television but this was real.

And there was a purpose. Guess what? There's a purpose and guess what the purpose is? It's connected to the kingdom and really what this power is it's a preview of the kingdom.

Why would He give that to them and not give that to me? I want to heal somebody. I want to help somebody. I want to cast out some devils. Well I can't say I really want that.

I'm just saying there was a purpose and this was a preview of the future and it must have been wild. Now I'll show you a few things here. Come to Hebrews chapter 2 and let's understand and you'll notice if you're paying attention in this holy book in the layout of these books you're in the book of Hebrews.

[20:08] A book written to Hebrews strictly Jewish again. I shouldn't say strictly Jewish but much of the language it's aimed directly at that culture and that people and it has future application.

But for this time look at chapter 2 and notice the writer here trying to convince Jews that Jesus is the Christ and better than their Levitical priesthood better than everything the law that they have delivered by Moses and that they should be following Him as their Messiah.

Verse number 1 Therefore the therefore is because chapter 1 describes that Christ is better than the angels and we don't have time for that but it's pretty plain.

The angels were nothing but Christ has got a throne and a scepter and a kingdom in verse number 8. And verse 1 Therefore we ought to give the more earnest heed to the things which we have heard speaking of the words of Christ lest at any time we should let them slip for if the word spoken by angels was steadfast that's what was delivered in the Old Testament when it came it was true

and every transgression and disobedience received a just recompense of reward meaning if God judged and was faithful to His word back then how shall we present company the present generation that has been alive in the ministry of Christ how shall we escape if we neglect so great salvation which at the first began to be spoken by the Lord and was confirmed unto us by them that heard Him how was it confirmed by them that heard Him His apostles verse 4 God also bearing them witness both with signs and wonders and with diverse miracles and gifts of the Holy Ghost according to His own will now what's the point of all this the disciples the apostles of the Lord were given powers and they were confirming the words spoken by the Lord that is not to be neglected and in verse number 5 it shows you for unto the angels hath He not put in subjection the world to come whereof we speak the signs wonders diverse miracles and gifts are all powers and indicators or previews of what He calls the world to come it is not for the church age it is for the kingdom look at chapter 6

Hebrews chapter 6 men are deceived about this it's not a lot but it's out there where people think they're healing folks or think they've got this ministry of God and this apostolic signs and wonders and it's for the world to come Hebrews chapter 6 and we're not going to study the doctrine of this statement here but notice in verse 4 it is impossible for those who were once enlightened and have tasted of the heavenly gift and were made partakers of the Holy Ghost and have tasted of the good word of God and the powers of the world to come if they shall fall away to renew them again unto repentance the powers of the world to come is the statement I want you to see it's the kingdom and those men that had the powers to do something about that come back to Isaiah I want to just show you we could go all over the place but we'll just look at one chapter in Isaiah to make the connection now finally what God had promised the nation of Israel is that when the Messiah comes or when the kingdom comes there's going to be it's going to be regeneration

[23 : 53] Peter says in Acts it's the restitution of all things and one thing that's going to go is sicknesses and diseases and so when Jesus Christ shows up what is he doing he's casting out devils he's removing the nation of its diseases and sicknesses and he's showing them the preparation or preview of the promised kingdom Isaiah 35 the wilderness and the solitary place shall be glad for them and the desert shall rejoice and blossom as the rose it shall blossom abundantly and rejoice even with joy and singing the glory of Lebanon shall be given unto it unto what?

unto the wilderness unto the desert place it's going to be lush the excellency of Carmel and Sharon they shall see the glory of the Lord and the excellency of our God verse 3 strengthen ye the weak hands and confirm the feeble knees say to them that are of a fearful heart be strong fear not behold your God will come with vengeance even God with a recompense he will come and save you then verse 5 the eyes of the blind shall be opened when God when God will come the eyes of the blind will be opened and the ears of the deaf shall be unstopped then shall the lame man leap as an hart and the tongue of the dumb sing for in the wilderness shall waters break out and streams in the desert the parched ground shall become a pool the thirsty land springs of water in the habitation of dragons where each lay shall be grass with reeds and rushes and on the highway shall be there and away and it shall be called the way of holiness the unclean shall not pass over it but it shall be for those the wayfaring men though fools shall not err therein notice all of creation the lion no lion shall be there nor any ravenous beast shall go up thereon it shall not be found there but the redeemed of the Lord the redeemed shall walk there the ransom of the Lord shall return and come to Zion with songs and everlasting joy upon their heads they shall obtain joy and gladness and sorrow and sighing shall flee away 100% future when God returns and establishes his kingdom these are the promises that they have currently in Matthew chapter 9 10 all through this this is what they're waiting for anticipating because they've been given it's been delivered from the holy prophets and they have it and they hold it and they learn it and they read it in their synagogues and then Jesus Christ shows up and he starts healing them and he starts ridding this land of its diseases it's evidence that the kingdom is here the kingdom of heaven is at hand and the power was given to these 12 disciples to preach the message of the kingdom of heaven notice that in verse number 7 chapter 10 verse 7 as you go preach saying the kingdom of heaven is at hand and then follow that with verse 8 heal the sick cleanse the lepers raise the dead the signs got to go right with it so these powers that he gives them is a preview for the kingdom the powers were removed obviously you don't read about

Peter standing up in the book of Acts and at certain times and just there's some healings going on but as God closes the door there on Israel the powers go with it and that's a whole other trail to run at some point if needed Matthew 10 verse 1 when he had called unto him his 12 disciples he gave them power against unclean spirits to cast them out and to heal all manner of sickness and all manner of diseases now the names of the 12 apostles are these did you notice the word changed from disciple to apostle it's not a big deal it's the we always kind of call them the 12 disciples probably there is a difference between the terms and the apostles have something that a common disciple doesn't a disciple is one who studies or is a learning a discipline of a follower of a student and these men were these students the disciples of Jesus Christ John had his disciples but when these were given powers and were sent out they were not just mere disciples there was a lot more disciples than 12 there was a lot of disciples we saw that earlier that there was a multitude of them but these guys were apostles meaning they had something extra special and I don't know if I have this verse written down oh no it's in 2nd Corinthians 12 yeah 2nd Corinthians 12 verse 12 you can look it up

Paul says truly the signs of an apostle were wrought among you in all patience in signs and wonders and mighty deeds what are they they're the signs of an apostle evidence of an apostle the wonders the miracles so these 12 are special now they're not the only people that were ever given signs you can look at Luke chapter 10 sometime you'll see that Christ sent other 70 out and them he gave power and told them to cast out devils and do the same thing they came back rejoicing that the devils were subject unto them and so there was more than the 12 but the 12 were the definitely key guys that Christ had purposed for the future alright verse number 2 now the names of the 12 apostles are these the 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 publican the author of this epistle or this gospel James the son of Alphaeus and Labaius whose surname was Thaddeus

Simon the Canaanite and Judas Iscariot who also betrayed him now here's something interesting in the names I think when you look through each gospel writer Matthew Mark and Luke they all give this list of names there's one guy that's he's a little bit elusive if you don't do the study and get careful and understand who he is it's in verse 3 is the brother of James it doesn't even say that here so in the middle it says James the son of Alphaeus and Labaius whose surname was Thaddeus and so probably I don't know about you but when I think of the twelve Thaddeus is the one that I know the name Labaius I don't know if I've ever said that and it's probably just because some nursery rhyme song I learned as a kid the name what is the song there are twelve disciples so Jesus called to help him Thaddeus Simon Judas it's in there I'll teach it to you

[30 : 35] Russ maybe we can work on that come to Mark chapter 6 come to Mark chapter 6 let's just peek at these and see if it stands out to you and this is one way just to help you learn how to study your Bible is when you come across something that you can't quite make sense of you just may have to look through the rest of the scriptures I'm not sure if I gave you the right reference and I did not I don't have it marked in Mark where would that be let me see here try three Mark three yes okay Mark three we'll read through the list again and you'll notice the very first one is in verse 16 Simon he surnamed Peter and James the son of Zebedee and John the brother of James and he surnamed them Boanenes which is the sons of thunder verse 18 and Andrew and Philip and Bartholomew and Matthew and Thomas and James the son of

Alphaeus and Thaddeus so we've already got that that's Labaeus Simon the Canaanite Judas Iscariot so there's the list again and this time it only tells them Thaddeus doesn't say Labaeus alright go to one more Luke 6 and look at the third list why did I say Luke 6 12 yes okay verse number 14 notice verse 13 to back up the statement earlier when it was day he called unto him his disciples a lot of them and of them he chose 12 whom he also named apostles Simon who he also named Peter and Andrew's brother James and John

Philip and Bartholomew Matthew and Thomas James the son of Alphaeus and Simon called Zelotes and Judas the brother of James and Judas Iscariot no Thaddeus no Labaeus no mention of any of it so what just happened here Luke doesn't know he's talking about or the truth is there's a guy named Judas the brother of James now in the other lists James for instance in Matthew 10 it says James the son of Alphaeus and Labaeus whose surname was Thaddeus never says he's his brother but he's listed right behind him I think the same was true in Mark but who is this guy I mean what happened to him and where did Judas come up this brother of James when you if you laid it all out

you could just kind of cross off Simon who's called Peter Simon who's called Peter Simon if you put all the list together you'd end up with one name Judas the brother of James who is the same guy and it's not that hard to figure out if you lay it out like that but it can cause some oh is this a problem with the

Bible no not at all look at let's see look at John's gospel verse or chapter 14 here he shows up again John 14 I mean the guy is he's here the whole time but here he's mentioned specifically John 14 verse 22 and in this passage by the way he's with his twelve he's in the it's the last Passover the night before his crucifixion before he heads out to the garden so he's with that isolated group and one of them is named Judas in verse 22 Judas saith unto him not Iscariot lord how is it so there's two Judases and it matches the list now come to Acts chapter one Acts chapter one and here's another list of men minus

Judas Iscariot and in verse 13 when they when they would come in they went up in the upper room where abode Peter and James and John Andrew Philip Thomas Bartholomew and Matthew James the son of Alphaeus and Simon Zolodes and Judas the brother of James there he's mentioned that name again so he's called Judas actually almost more than he's called Thaddeus or Labaeus one more reference keep your place in Acts there we'll come back to that but go to Jude the epistle of Jude and notice this is Thaddeus that's who wrote Jude find the epistle of Jude and verse one the name he goes by is Jude verse one says Jude the servant of Jesus Christ and brother of James to them that are sanctified etc this guy is one of the twelve which only makes perfect sense with the end of this book being written by

[36 : 15] James Peter John and Jude four of the disciples or apostles of Jesus Christ that were men that were in Galatians 2 they were sent to the circumcision to the Jews they're Jewish apostles and they write with a future Jewish slant as well alright back in Acts 1 now what's the deal with this guy being called Jude or Judas also Thaddeus surnamed Thaddeus or Labaius what is it Labaius whose surname was Thaddeus what's up with that well here's another example of it it's not just a Bible thing that you just have to get used to it doesn't constitute an error or a contradiction in any way just requires study Acts chapter 1 notice when they're trying to replace Judas Iscariot verse 23 they appointed to Joseph called Barsabas who was surnamed

Justice and the second guy is Matthias so oddly maybe it's not odd but it sure is kind of to us that there's one man with three names Joseph Barsabas Justice which one do you call him well that's the same thing that's true with this disciple that we're studying here and just kind of identifying from the scripture his identity that it's Labaius or Thaddeus which is a surname or Judas which he seems to go by when he calls himself and writes his own epistle he calls himself Jude shortened of Judas the brother of James Peter we read Simon who's called Peter and Christ then later says thou shalt be called Cephas so don't let it twist you or get bent out of shape because you see different names and think that it's just not our way but then again what is our way we have a first name and we have a last name and then along the line when there's too many of them then we insert middle names and I know a few people that have four two middle names but the general consensus of course back then it was just their first name only and then they were the son of their father and we saw that in the list the son of

Zebedee or the son of what's the other one son of Alphaeus and they were identified by their father matter of fact there's other guys like that if you see the three letters B-A-R on the beginning of a name that word is son of and so there's Barabbas and Barsabas and Barnabas and it just means Barabbas is son of Abba Abbas Abba son of his father which is not very creative when you're naming your child but nevertheless we're going to stop there with that and pick it up Lord willing next week with Jesus Christ sending them out commissioning them and what it is that he was teaching them to teach along the way so we'll take a break there and pick it up a few next week next week

Thank you.

Thank you.

[41 : 20] Thank you.

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[43 : 50] Thank you.

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