

4/12/26

Sermon Title: Jesus Appoints and Sends Out the Twelve

Preacher: Pastor Kim Soonbae

Scripture Passage: Matthew 10:1-15

Jesus Sends Out the Twelve

10 Jesus called his twelve disciples to him and gave them authority to drive out impure spirits and to heal every disease and sickness.

² These are the names of the twelve apostles: first, Simon (who is called Peter) and his brother Andrew; James son of Zebedee, and his brother John;

³ Philip and Bartholomew; Thomas and Matthew the tax collector; James son of Alphaeus, and Thaddaeus;

⁴ Simon the Zealot and Judas Iscariot, who betrayed him.

⁵ These twelve Jesus sent out with the following instructions: “Do not go among the Gentiles or enter any town of the Samaritans.

⁶ Go rather to the lost sheep of Israel.

⁷ As you go, proclaim this message: ‘The kingdom of heaven has come near.’

⁸ Heal the sick, raise the dead, cleanse those who have leprosy,^[a] drive out demons. Freely you have received; freely give.

⁹ “Do not get any gold or silver or copper to take with you in your belts—

¹⁰ no bag for the journey or extra shirt or sandals or a staff, for the worker is worth his keep.

¹¹ Whatever town or village you enter, search there for some worthy person and stay at their house until you leave.

¹² As you enter the home, give it your greeting.

¹³ If the home is deserving, let your peace rest on it; if it is not, let your peace return to you.

¹⁴ If anyone will not welcome you or listen to your words, leave that home or town and shake the dust off your feet.

¹⁵ Truly I tell you, it will be more bearable for Sodom and Gomorrah on the day of judgment than for that town.

Jesus saw the crowds wandering like sheep without a shepherd, weary and helpless, and He had compassion on them.

He went about teaching, proclaiming the gospel of the kingdom, and healing every disease and every weakness.

And He lamented that the harvest is plentiful, but the workers are few.

(Matt 9:35) Jesus went through all the towns and villages, teaching in their synagogues, proclaiming the good news of the kingdom and healing every disease and sickness.

(Matt 9:36) When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd.

(Matt 9:37) Then he said to his disciples, “The harvest is plentiful but the workers are few.

(Matt 9:38) Ask the Lord of the harvest, therefore, to send out workers into his harvest field.”

Then He formally appointed the twelve disciples and sent them out.

Before sending them, Jesus gave them His authority—the power to drive out demons and to heal every disease and every sickness, just as He Himself had done.

¹ Jesus called his twelve disciples to him and gave them authority to drive out impure spirits and to heal every disease and sickness.

Up to this point, the disciples had only been observing Jesus’ ministry from the side, but now they were sent out as active participants in the ministry.

Jesus specifically appointed twelve disciples to symbolize the twelve tribes of the new Israel.

Just as the twelve patriarchs represented Israel in the old era, these twelve disciples would now represent the new Israel.

However, when we look at who they were, they were not highly educated like the religious leaders, nor were they people of great status or position.

They were not individuals who had the ability, on their own, to spread a religious message.

They were simply people who could only share what they had seen and heard.

Here is the list of the twelve disciples:

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³ Philip and Bartholomew; Thomas and Matthew the tax collector; James son of Alphaeus, and Thaddaeus;

⁴ Simon the Zealot and Judas Iscariot, who betrayed him.

Simon Peter appears first in the list of the disciples.

This indicates that Peter held a special position among them.

He not only represented and spoke on behalf of the twelve, but after Jesus' death and resurrection, he was transformed into a faithful witness and became a pillar of the early church.

Although Scripture does not record his activities after the Jerusalem Council, tradition says that he carried out missionary work as far as Babylon and was eventually martyred in Rome by being crucified upside down.

Next comes Andrew, Peter's brother, who first introduced Peter to Jesus.

According to tradition, he carried out missionary work in regions such as Scythia, Greece, and Asia Minor, and was martyred around AD 70 in Patras on an X-shaped cross.

Then come James and John, the sons of Zebedee.

Along with Peter, they were part of Jesus' inner circle.

Jesus even gave them the nickname “sons of thunder,” reflecting their bold and zealous temperament.

James was beheaded by King Herod Agrippa around AD 44, becoming the first martyr among the apostles.

In contrast, his brother John lived the longest among them.

After the fall of Jerusalem in AD 70, he settled in Ephesus, devoted himself to ministry and teaching, was later exiled to the island of Patmos under Emperor Domitian around AD 95, and returned to Ephesus under Emperor Nerva, continuing his ministry until his death during the reign of Emperor Trajan.

Philip, like Peter, was from Bethsaida.

He had been a follower of John the Baptist before following Jesus and often brought Greeks to Jesus.

Tradition holds that he ministered in Asia and was martyred in Hierapolis.

Bartholomew is generally identified with Nathanael.

He was a friend of Philip, who brought him to Jesus.

He was from Cana and was commended by Jesus as a sincere man who studied Scripture, meditated, and prayed in private.

Tradition says he carried out missionary work in regions such as Egypt, India, and Armenia, where he was martyred.

Thomas is known for his doubt, but also as a courageous man who made a clear confession of faith.

Tradition says he went as a missionary to India and Parthia, established churches there, and was martyred.

Matthew the tax collector is the author of this Gospel.

James the son of Alphaeus is distinguished from James the son of Zebedee and is often called “James the Less.”

Thaddaeus is understood, when compared with the lists in Luke and Acts, to be Judas, the son (or brother) of James.

Tradition says he was active in missionary work in places such as Syria and Armenia.

Simon the Zealot had previously been a member of a nationalist group that strongly supported Jewish traditions and religion.

Finally, Judas Iscariot is listed.

Matthew, the author, mentions even his future betrayal, highlighting him as the most dishonorable among the disciples.

He was in charge of the money among the twelve, but because of his greed, he betrayed Jesus for thirty pieces of silver and handed Him over to the chief priests. As a result, he was removed from the twelve, and Matthias later took his place.

These twelve are called apostles.

The word “apostle” comes from the Greek *apostellō*, meaning “one who is sent,” a messenger, envoy, missionary, or representative.

Here, it especially refers to those who were entrusted with the full authority of Jesus Christ, sent out to proclaim the gospel and to take a leading role in establishing and expanding the church, the community of the new covenant.

The qualifications of an apostle in Scripture are as follows:

First, one who accompanied Jesus from the time of John’s baptism to His ascension;

Second, one who was personally appointed by Jesus;

Third, one who witnessed the resurrection of Jesus.

However, after the resurrection, the term “apostle” came to be used in a broader sense, referring not only to the twelve, but also to many early church messengers such as Paul, Barnabas, Andronicus, Junia, Silas, and even the brothers of Jesus.

As Jesus sent out His disciples, He also gave them specific instructions for their mission.

He first defined the scope of their mission: “Do not go among the Gentiles or enter any town of the Samaritans, but go rather to the lost sheep of Israel.”

This was a temporary command, indicating that the time for the gospel to be preached to the Gentiles had not yet come.

⁵ These twelve Jesus sent out with the following instructions: “Do not go among the Gentiles or enter any town of the Samaritans.

⁶ Go rather to the lost sheep of Israel.

For now, Jesus tells His disciples to go to Israel, but after His resurrection, He commands them to go to all nations.

From the perspective of salvation history, the restoration of Israel—the light to the Gentiles—is for the restoration of all nations.

He also defines the content of their ministry.

Just as He Himself had done, they are to proclaim that the kingdom of heaven is near and to perform the same works of power and miracles that He demonstrated.

⁷ As you go, proclaim this message: ‘The kingdom of heaven has come near.’

⁸ Heal the sick, raise the dead, cleanse those who have leprosy,^[a] drive out demons. Freely you have received; freely give.

The message the disciples are to proclaim is the sudden arrival of the Kingdom of God.

It has already come, yet it has not been fully realized, and therefore people must be prepared for it.

Jesus instructs them to demonstrate the coming of the Kingdom through tangible signs: physical healing (healing the sick), ontological restoration (raising the dead), ceremonial cleansing (cleansing lepers), and spiritual and mental deliverance (driving out demons).

He also tells them not to charge for these works but to give freely.

Since their authority and power were not earned by their own efforts but were given freely by Him, they must not use them for personal gain.

He further teaches them about the manner of their ministry.

They are to trust that God, who sends them out as His workers, will take full responsibility for all their needs.

⁹ “Do not get any gold or silver or copper to take with you in your belts—

¹⁰ no bag for the journey or extra shirt or sandals or a staff, for the worker is worth his keep.

This command not only calls for restraint from material desires, but also carries a promise of God’s absolute and abundant provision.

The disciples are not only those who teach others to trust in God; they themselves must become examples of lives that depend on God’s providential care.

Through such lives, people will come to encounter God.

He also speaks about the response to their ministry and the results that follow. He instructs the disciples to find a worthy person, stay there, and make that place the base of their ministry.

¹¹ Whatever town or village you enter, search there for some worthy person and stay at their house until you leave.

A “worthy person” refers to someone who is receptive to the message of the Kingdom of Heaven and is also respected by others for their moral character. Since gospel workers were to evangelize the entire town from the place where

they stayed, they needed to lodge in the home of someone who lived a godly and upright life.

Jesus instructs the disciples to give their greeting of peace when entering such a house.

If the household receives the gospel and obeys its teaching, the peace the disciples pronounce will rest upon them; if not, that peace will return to the disciples.

¹² As you enter the home, give it your greeting.

¹³ If the home is deserving, let your peace rest on it; if it is not, let your peace return to you.

God desires to bless through the lips and lives that bear witness to Jesus Christ, the source of all blessing.

But if they do not receive the very channel of that blessing, how can they receive it?

If a household rejects the disciples, Jesus commands them to shake the dust off their feet.

This act of shaking off the dust toward those who do not welcome the Lord's messengers or listen to the gospel is a symbolic sign that they are cut off from the saving message and will ultimately face judgment.

¹⁴ If anyone will not welcome you or listen to your words, leave that home or town and shake the dust off your feet.

¹⁵ Truly I tell you, it will be more bearable for Sodom and Gomorrah on the day of judgment than for that town.

After the gospel is proclaimed, it is followed by either eternal life and blessing or dreadful curse and judgment.

Acceptance brings blessing, but rejection results in judgment.

Beloved members of the Church of Godly Dreams,
Jesus called the twelve disciples, gave them His authority, and sent them out into the world.

As He sent them, He commanded them to proclaim the coming of the Kingdom of God and to demonstrate its reality through signs—raising the dead, casting out demons, and healing the sick and the weak.

This was to prepare people for the Kingdom of God, which has already come but is not yet fully completed.

This mission did not end with the sending of the twelve disciples; it continues until the Lord returns.

Jesus has called all of us who follow Him to be His disciples, given us His authority, and sent us into the world.

Our mission is to use the power He has given us to proclaim the gospel to those who do not yet know Him, preparing them for the Kingdom of God that is to be fulfilled.

This task carries an immense responsibility—it concerns the eternal destiny of people.

After the gospel is proclaimed, their response—whether they accept it or not—determines their eternal life.

Therefore, we must carry out this mission faithfully and with a deep sense of responsibility.

Words alone are not enough.

We must live in such a way that people can see God through our lives—by fully obeying His Word and completely trusting in Him.

Though it is not an easy path, let us walk it faithfully, holding in our hearts the truth that one soul is more precious than the whole world.

God will be with us, and at the end of this path, the crown of life awaits.

May we joyfully embrace the mission entrusted to us by the Lord and live as His faithful disciples to the very end.

I pray this in the name of Jesus Christ.