

## Audio Transcript of Sermon

June 15, 2024

### The Twelve Disciples

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. As Christians, we look forward to the return of Jesus and the establishment of the Kingdom of God. During this future time, we easily see ourselves with Jesus, as Jesus was with the twelve disciples during His earthly ministry. The faith that we have today that comes through Jesus was for the twelve disciples a person they came to know, and whom they came to know as the Son of God. For the twelve, Jesus was not a name in the Bible. They knew of the prophesied Messiah and must have found it incredible that they were with this promised individual.

They were more than just devotees and followers of Jesus and were given spiritual power against the forces of evil. As disciples they found themselves being taught so in turn they could make other disciples of Jesus, and to take the good news of the Kingdom of God throughout the world. Some of the twelve would become prominent through the pages of the New Testament while others would seem to fade to near obscurity. One would even betray Jesus for thirty pieces of silver. All were given spiritual power against the forces of evil to cast out demons and to heal sicknesses and disease. Imagine how popular the twelve disciples would have been in healing disease had they been around during the recent pandemic. Let's see who the twelve disciples were. Matthew ten verse one.

#### **Matthew 10:1-42**

- 1. And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.**
- 2. Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother;**
- 3. Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus;**
- 4. Simon the Canaanite, and Judas Iscariot, who also betrayed him.**

The disciples were directed by Jesus to focus their efforts solely on the lost sheep of Israel, because Jesus knew the time for the gentiles would soon arrive. They were told to preach the good news of the Kingdom of God, sometimes called the Kingdom of Heaven, and to heal, raise the dead, and cast out demons. Jesus reminded them that the spiritual powers they had were freely given to them and that they were to use those spiritual powers without charging a fee to the recipient. With the disciples there was to be no honorarium that is so common for priests to receive today for religious services like baptisms, weddings, and funerals.

Furthermore, they were to travel lightly and travel by faith, not by some pre-arranged well-financed endeavor. They were to be gracious in meeting people extending peace to all who they met, and never being offended if their peaceful entrance was rejected by the people, knowing that it was not their place to be offended or to be angry with these people because God's judgment on those who reject the message of the Kingdom of God would be greater than on the land of Sodom and Gomorrah. Verse five.

- 5. These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:**
- 6. But go rather to the lost sheep of the house of Israel.**
- 7. And as ye go, preach, saying, The kingdom of heaven is at hand.**
- 8. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.**
- 9. Provide neither gold, nor silver, nor brass in your purses,**
- 10. Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.**
- 11. And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence.**
- 12. And when ye come into an house, salute it.**
- 13. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.**
- 14. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.**
- 15. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrhah in the day of judgment, than for that city.**

They were told by Jesus to expect to be in a predatory environment. They would not be predators with the word of God, but rather be like sheep, an easy prey for the wolves they would encounter. Knowing the potential for hostility in their future they were told to be wise as a snake and harmless as doves. The wolves they would encounter would come in the form of people who would betray them to be religiously persecuted. Some would be brought before civil authorities and even with this type of punishment, the gospel of the Kingdom of God would be proclaimed. They were also told not to worry about what words they would say during these situations as it would be given them what to say through the Holy Spirit. Verse sixteen.

**16. Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.**

**17. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;**

**18. And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.**

**19. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.**

**20. For it is not ye that speak, but the Spirit of your Father which speaketh in you.**

Coming with a message of the Kingdom of God, from God who was rejected by mankind in the Garden of Eden and rejected by Israel through their hypocritical practices that led to the disintegration of the Kingdom of Israel, the disciples were told they would be hated by all people because they were coming with an unpopular message. They would even see family turning against family because of the gospel of the Kingdom of God and were told if things became too dangerous where they were, that they were free to leave and go to another city. The hatred for the word of God would not prevent the good news from being preached but would be the catalyst behind the rapid growth of the faith radiating from Jerusalem. To be saved, they could never abandon the faith and had to endure to the end. Verse twenty-one.

**21. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death.**

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**22. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.**

**23. But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.**

The hatred that would develop for Jesus would be transferred to the disciples. Every bad name and accusation they had for Him would be hurled at the twelve disciples, and they were told to not be afraid of these people because acts of evil would be revealed in due time. Verse twenty-four.

**24. The disciple is not above his master, nor the servant above his lord.**

**25. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?**

**26. Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.**

Instead of living in fear of what people could do them, the disciples were told to step into the spotlight, to become the center of attention so that all could hear. With the prominence in sharing the good news of the Kingdom of God they were again reminded not to fear other people. Jesus went on to explain that if God is concerned to be aware of the fate of animals on earth, God would protect those doing His work. Those who remain faithful would be spiritually protected and those who would become faithless would lose that spiritual protection. Verse twenty-seven.

**27. What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops.**

**28. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.**

**29. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.**

**30. But the very hairs of your head are all numbered.**

**31. Fear ye not therefore, ye are of more value than many sparrows.**

**32. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.**

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**33. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.**

To help them understand that the peace of the Kingdom of God was reserved for a different time and place, Jesus explained that His coming was not to bring peace at that time to earth. Jesus knew and explained to the disciples that the gospel of the Kingdom of God would be rejected and bring division, just like God was rejected by the actions of Adam and Eve in the Garden of Eden, and just like how Israel rejected God through its religious hypocrisy. The gospel of the Kingdom of God would divide families to the point where one's greatest enemies was of their own blood. The disciples were shown a choice was to be made between their human and spiritual family. Those who would choose their human family over Jesus would not be worthy to be His disciple. Verse thirty-four.

**34. Think not that I am come to send peace on earth: I came not to send peace, but a sword.**

**35. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.**

**36. And a man's foes shall be they of his own household.**

**37. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.**

**38. And he that taketh not his cross, and followeth after me, is not worthy of me.**

**39. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.**

Finally, they were told to be mindful of who helped and welcomed them. Those who would receive them were to be treated as one who received Jesus and God the Father. Similarly, those who would receive a prophet or righteous person would be appropriately rewarded. Those who would show kindness to the little ones, even if done only in the name of the disciples, would not lose their reward. Verse forty.

**40. He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.**

**41. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.**

**42. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.**

Although the twelve disciples were gathered together before being given their spiritual gifts, Jesus came across them at different times. We will examine how Jesus met a few of them who had been with John the Baptist. As Jesus was walking by, John the Baptist called him the Lamb of God, and two of the disciples of John the Baptist followed Jesus, and when Jesus saw that they were following Him, it started a conversation. John one verse thirty-five.

#### **John 1:35-51**

**35. Again the next day after John stood, and two of his disciples;**

**36. And looking upon Jesus as he walked, he saith, Behold the Lamb of God!**

**37. And the two disciples heard him speak, and they followed Jesus.**

**38. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, which is to say, being interpreted, Master, where dwellest thou?**

**39. He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.**

Andrew, the brother of Simon Peter followed Jesus and went and told Peter about how Jesus was the Messiah. When Simon Peter met Jesus, Jesus already knew details about him. Imagine how that must have seemed to Simon Peter back in a time where there was no social media and no internet. Verse forty.

**40. One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.**

**41. He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ.**

**42. And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.**

The next day He journeyed into Galilee and met Philip, who happened to be from the same city of Andrew and Peter, Bethsaida. Philip went to Nathaniel and Nathaniel knew Jesus was the Son of God, even though he teased Him about being from Nazareth. Nathaniel isn't listed elsewhere in the Bible, and it's typically thought that Nathaniel is the same person as Bartholomew. Verse forty-three

**43. The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.**

**44. Now Philip was of Bethsaida, the city of Andrew and Peter.**

**45. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.**

**46. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.**

**47. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!**

**48. Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.**

**49. Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.**

**50. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.**

**51. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.**

Matthew and Luke add additional details to the account. In Matthew we see Jesus came to Galilee after John the Baptist was imprisoned. With the earthly ministry of Jesus ramping up operations, it was time for the ministry of John the Baptist to come to a close. Jesus began preaching of the need to repent for the Kingdom of God is at hand. Matthew four verse twelve.

### **Matthew 4:12-22**

**12. Now when Jesus had heard that John was cast into prison, he departed into Galilee;**

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**13. And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim:**

**14. That it might be fulfilled which was spoken by Esaias the prophet, saying,**

**15. The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles;**

**16. The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.**

**17. From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.**

With John the Baptist imprisoned, Peter and Andrew were back to fishing for a living. Jesus told them to follow Him and He would make them fishers of men. He also saw James and John, the sons of Zebedee, and they also followed Jesus. Verse eighteen.

**18. And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.**

**19. And he saith unto them, Follow me, and I will make you fishers of men.**

**20. And they straightway left their nets, and followed him.**

**21. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.**

**22. And they immediately left the ship and their father, and followed him.**

In Luke, we see that many were crowding Jesus at the shore. Somehow, they sensed something was different with Jesus. Jesus noticed the boats and the men taking care of their nets. Jesus used one of the boats to teach the people and asked Peter to move the boat a little offshore. He also used the occasion to give Peter some fishing advice. Peter felt like a failure unworthy to be with Jesus, and when Peter saw that Jesus helped him bring in a full net of fish, Peter understood it was time to give up fishing and to follow Jesus. Luke five verse one.

### **Luke 5:1-11**

**1. And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret,**

**2. And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets.**

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- 3. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.**
- 4. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.**
- 5. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.**
- 6. And when they had this done, they inclosed a great multitude of fishes: and their net brake.**
- 7. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.**
- 8. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.**
- 9. For he was astonished, and all that were with him, at the draught of the fishes which they had taken:**
- 10. And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.**
- 11. And when they had brought their ships to land, they forsook all, and followed him.**

As the disciples followed Jesus, they soon understood what they did would be different than what was the religious norm. On one Sabbath day, Jesus and the disciples were walking through a farm field. The disciples became hungry and picked some of the crop to eat. They were gleaning the fields to satisfy their hunger. The Pharisees would have preferred that they go hungry on the Sabbath rather than pick the little food that they ate. They saw it as work, harvesting on the Sabbath, and complained to Jesus about it. Jesus didn't argue with them about that point and explained David ate the shewbread in the temple and that priests really work hard on the Sabbath and are blameless. He added that He, Jesus, was greater than the temple and Lord of the Sabbath, and that must have angered the Pharisees. Matthew twelve verse one.

### **Matthew 12:1-8**

**1. At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat.**

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- 2. But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.**
- 3. But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him;**
- 4. How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?**
- 5. Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?**
- 6. But I say unto you, That in this place is one greater than the temple.**
- 7. But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.**
- 8. For the Son of man is Lord even of the sabbath day.**

After John the Baptist was killed, Jesus left by ship to a desert location. Hoping to get away, when the crowd following Jesus understood he had gone to the other shore of the sea, likely the Sea of Galilee, they followed the shoreline until they met up with Jesus. When Jesus saw so many had followed Him, it touched His heart, and the sick among them were healed. The disciples wanted Jesus to send these people to the nearby cities and towns to buy food for themselves because they only had enough to feed themselves for a meal or two. Jesus told them to go ahead and feed the people anyway, and through a miracle, a crowd much larger than five thousand were fed. Matthew fourteen verse thirteen.

#### **Matthew 14:13-21**

- 13. When Jesus heard of it, he departed thence by ship into a desert place apart: and when the people had heard thereof, they followed him on foot out of the cities.**
- 14. And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.**
- 15. And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.**
- 16. But Jesus said unto them, They need not depart; give ye them to eat.**
- 17. And they say unto him, We have here but five loaves, and two fishes.**
- 18. He said, Bring them hither to me.**

**19. And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.**

**20. And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.**

**21. And they that had eaten were about five thousand men, beside women and children.**

The disciples again ran afoul of the scribes and Pharisees who complained about them to Jesus for not following ceremonial handwashing techniques. Jesus defended the disciples and called the scribes and Pharisees hypocrites because the ceremonial handwashing techniques were a commandment of man elevated to the importance of religious doctrine. Matthew fifteen verse one.

#### **Matthew 15:1-9**

**1. Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying,**

**2. Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.**

**3. But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?**

**4. For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.**

**5. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me;**

**6. And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.**

**7. Ye hypocrites, well did Esaias prophesy of you, saying,**

**8. This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.**

**9. But in vain they do worship me, teaching for doctrines the commandments of men.**

Soon after the handwashing, the disciples and Jesus found themselves on the shore of the Sea of Galilee and went to a nearby mountain where several people with disabilities came to be healed, and Jesus healed them all, and they all gave glory to God. Matthew fifteen verse twenty-nine.

### **Matthew 15:29-39**

**29. And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.**

**30. And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them:**

**31. Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.**

They also were not in a hurry to leave. They must have been happy and grateful and didn't want to leave. Again, they only had enough food to feed themselves for a meal or two, and again Jesus had them feed the crowd through a miracle, a slightly smaller crowd than the last time, but still much more than four thousand people. Verse thirty-two.

**32. Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.**

**33. And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?**

**34. And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.**

**35. And he commanded the multitude to sit down on the ground.**

**36. And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude.**

**37. And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full.**

**38. And they that did eat were four thousand men, beside women and children.**

**39. And he sent away the multitude, and took ship, and came into the coasts of Magdala.**

Jesus began to ask the disciples who they thought He was. Many who had been following Jesus thought he was John the Baptist or one of the prophets, but Peter knew Jesus was the Messiah, the Son of the living God. Even though the disciples understood Jesus was the Messiah, Jesus told them to keep that information to

themselves, probably because it was not yet time for Jesus to die. Matthew sixteen verse thirteen.

### **Matthew 16:13-23**

**13. When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?**

**14. And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremiah, or one of the prophets.**

**15. He saith unto them, But whom say ye that I am?**

**16. And Simon Peter answered and said, Thou art the Christ, the Son of the living God.**

**17. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.**

**18. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.**

**19. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.**

**20. Then charged he his disciples that they should tell no man that he was Jesus the Christ.**

Jesus began teaching his disciples that He would eventually go to Jerusalem and be killed after suffering much and be raised again the third day. Peter didn't want to hear any of this, not understanding that what Jesus was explaining was needed for the salvation of all people and was only looking through things with human eyes. The disciples were beginning to understand that even though they were living a human existence, there was a spiritual component to their life and the reason for the earthly ministry of Jesus. Verse twenty-one.

**21. From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.**

**22. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.**

**23. But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.**

Three of the disciples, Peter, James, and John were taken by Jesus to a high mountain where He appeared to them as a spirit being, and with Him also in spirit were Moses and Elijah. Peter became so excited he told Jesus they were willing right then and there to make three tabernacles, one for Jesus, and another each for Moses and Elijah. Pete's excitement got interrupted by a bright cloud that overshadowed them and a voice which proclaimed, "This is my beloved Son, in whom I am well pleased, hear ye him." The three disciples fell to their face and when Jesus touched them, it was only Jesus there appearing as a man. They were told not to share what they had just seen with any person, including the other nine disciples. When the disciples asked about Elijah coming to restore all things, they understood that John the Baptist in part fulfilled the role of Elijah. Matthew seventeen verse one.

#### **Matthew 17:1-13**

- 1. And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,**
- 2. And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.**
- 3. And, behold, there appeared unto them Moses and Elias talking with him.**
- 4. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.**
- 5. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.**
- 6. And when the disciples heard it, they fell on their face, and were sore afraid.**
- 7. And Jesus came and touched them, and said, Arise, and be not afraid.**
- 8. And when they had lifted up their eyes, they saw no man, save Jesus only.**
- 9. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.**
- 10. And his disciples asked him, saying, Why then say the scribes that Elias must first come?**

**11. And Jesus answered and said unto them, Elias truly shall first come, and restore all things.**

**12. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.**

**13. Then the disciples understood that he spake unto them of John the Baptist.**

When Jesus made His final entry into Jerusalem, the disciples were used to gather the donkey on which He would ride triumphantly into the city. Matthew twenty-one verse one.

### **Matthew 21:1-11**

**1. And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,**

**2. Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me.**

**3. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.**

**4. All this was done, that it might be fulfilled which was spoken by the prophet, saying,**

**5. Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.**

**6. And the disciples went, and did as Jesus commanded them,**

**7. And brought the ass, and the colt, and put on them their clothes, and they set him thereon.**

**8. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way.**

**9. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.**

**10. And when he was come into Jerusalem, all the city was moved, saying, Who is this?**

**11. And the multitude said, This is Jesus the prophet of Nazareth of Galilee.**

Jesus taught the huge crowd and His disciples that the religious authority of their time was found in the scribes and Pharisees, and that they had to find a way to comply with their requirements without becoming like them. He explained that

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because they followed Jesus, Jesus was the Christ, the Messiah, and the one to be followed. Matthew twenty-three verse one.

### **Matthew 23:1-12**

- 1. Then spake Jesus to the multitude, and to his disciples,**
- 2. Saying, The scribes and the Pharisees sit in Moses' seat:**
- 3. All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.**
- 4. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.**
- 5. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,**
- 6. And love the uppermost rooms at feasts, and the chief seats in the synagogues,**
- 7. And greetings in the markets, and to be called of men, Rabbi, Rabbi.**
- 8. But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.**
- 9. And call no man your father upon the earth: for one is your Father, which is in heaven.**
- 10. Neither be ye called masters: for one is your Master, even Christ.**
- 11. But he that is greatest among you shall be your servant.**
- 12. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.**

After the death of Jesus but before He appeared to the remaining disciples, they had gone to the mountain in Galilee He had told them to go to. When they saw Him resurrected, they worshipped and some doubted. Imagine having doubt even after all of this, and yet some disciples still had doubt. Matthew twenty-eight verse sixteen.

### **Matthew 28:16-20**

- 16. Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.**
- 17. And when they saw him, they worshipped him: but some doubted.**
- 18. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.**



**19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:**

**20. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.**

The disciples worshipped Jesus and some doubted, but all had been with Him since they were tapped to be disciples, and even with this mix of faith and doubt, they were given what has been called the great commission, to go and teach all nations, to baptize them in the name of the Father, the Son, and the Holy Spirit, and teaching them to observe everything that Jesus taught. Those who were disciples and were still disciples were tasked with bringing faith and discipleship to the world, and today that task remains for all of us.

Thank you for joining us today. God-willing we'll get together next time, tomorrow, on the Day of Pentecost. Until then, thank you for joining us today.