

Well, good morning, everyone. I'm glad to see you all on this fine Lord's Day. This morning, Josh is sick, so he asked me that I would step in for him to preach. I'm sorry I just had you sit down, because I'm just gonna have you stand right back up again, but that's kinda how it goes sometimes. So if you please stand this morning, we're gonna continue in Mark, and we are in chapter six, and we're in verses seven through 13. I'll allow you some time to get there. And he called the 12, and he began to send them out two by two, and he gave them authority over the unclean spirits. He charged them to take nothing for the journey except a staff, no bread, no bag, no money in their belts, but to wear sandals and not put on two tunics. And he said to them, whenever you enter a house, stay there until you depart from there. And if any place will not receive you, and they will not listen to you when you leave, shake off the dust that is on your feet as a testimony against them. So they went out and proclaimed that people should repent. and they cast out many demons and anointed with oil many who were sick and healed them. Behold, this is the word of the Lord. Let us pray. Father, we come to you this morning. We come seeking to hear from your word, Lord. Open our ears, open the ears of our hearts, that you would help us to listen this morning. Lord, I pray for myself that I will not speak anything in error, but only speak truth according to your word. Lord, use me through the power of your Holy Spirit this morning, and let the message that you would will to go forth, have it to do so. We thank you for our brothers and sisters that's gathered here this morning. Aid us in ministering to them and serving them this morning, Lord. We do lift up our brothers and sisters that are not here, that have fallen ill, that may be physically ill. suffering, some suffering in pain and some suffering with sickness. Lord we ask your healing upon them if it be your will. But in this time that you would strengthen them and that you would draw them close to you. In Jesus name we pray these things, amen. All right. I entitled this sermon this morning, The Twelve Are Sent. The Twelve Are Sent, and there's really, there's three points to it. Good Baptist sermon, there's three points. And here in the text, we see a calling, we see a charging, and we see a sending. A calling, a charging, and a sending. Now, I will get to it. But there is a textual variation in the King James Version and the New King James Version. And I will cover that briefly when I get there. So, if you're all reading from King James this morning and thought, huh, something's a little missing there, don't worry, we'll get there. All right, so last week, we left off seeing how Jesus, who was not welcome

in his hometown, He then left there and he continued to teach down in the villages by Capernaum, by the lake. And you can kind of see that playing out there in Luke chapter four, verses 31 and 44. So we left that last week. Now in this week's passage, this week's portion of the text, we see that the disciples were called again And this time, it's to a certain task. Keep in mind, as you will, this was a sort of a testing and a trial for them. Up until this point, Jesus having called them, the disciples, they were sitting under his teaching as disciples, similar in a way to a student that is listening, They are observing what Christ is doing, what Christ is teaching, how he acts, how he has conversation with the public, and he is training them up. He's training them up. Now in this portion, he comes a calling, and then a charge, and then a sending. So the calling. We'll start off in verse seven. And he called the 12, and he began to send them out two by two. And he gave them authority over the unclean spirits. A calling as before, when Christ first called them, of course, but with a different purpose. Here we see power given. And this title, really of apostleship. Though at this point, it was a temporary position. It wasn't setting a solid position at this point, but it was temporary. He was making them apostles in this form. The word doesn't really show up explicitly in the text in this passage, though it is in the Greek. It's in the phrase to send forth. And in the Greek, that word is apostolean. That's where we get the word apostle. So the difference in the disciple and that of an apostle is that though disciples and apostles both sent under Christ's teachings and the teachings of the scripture, it's much like the saints of today, But the title and the power to be an apostle, that must be given by God directly. Here you see that sort of playing out, and you see it later in the New Testament, as Christ is establishing his church, as God is establishing his church. Lost my place. Oh. Right. Biblically, it only rests on the men in the New Testament. Now, what do I mean by that? Has anyone ever heard of the NAR churches, the New Apostolic Reformation churches that have been happening here in America for some time now? Many of their clergy or their preachers, their pastors will call themselves apostles. And they look as they're holding the same position as the apostles do in the New Testament. Now clearly, we believe that teaching is wrong, and it's in great error. So I just wanted to clarify that biblically, the apostle is given to these men in the New Testament, and after the New Testament, after the completion of the scriptures, that office is no longer held. Okay, so notice first upon sending

them out, they go two by two. Now isn't that interesting? Why not send them out one at a time? As with God, everything is done with a purpose and on purpose. One reason of such sending is to somewhat be of an encouragement to one another and to help each other. But in the missionaries' journeys, the missionary journeys in the New Testament, you see them going out. They often went two by two. Think of Paul and Barnabas. And as we all know, in the scriptures it says a cord of three strands isn't easily broken. Meaning that there is strength and plurality. But there is also another reason. You don't have to turn there, but in Deuteronomy chapter 19, starting at verse 15, we see laws that are established concerning witnesses. And this is to protect against any false accusation that could arise against someone, that in order for there to be a viable charge, there must be a plurality of witnesses. This gives confirmation of what is being presented is true. The rule has also applied to the church in our age, and the idea is taught in the New Testament regarding people in the church who have maybe transgressed or have sinned against someone. We know that in that context, if someone has sinned against you or to go to them, You're trying to ratify that, bring repentance to the brother. If they're willing to repent, then you bring them, you have two people go. If they're not going to repent, then you bring them before the church. Now, according to scripture, that you have to have more than one of common knowledge that this person is doing this sin. It can't just be one's person accusation against the other. So that's kind of, The validity to sending the plurality, it gives testimony to what is being presented. The Jewish culture would have recognized this. These 12 that are being sent out at this time are being sent out to an area that is mainly Jewish. Mainly Jewish. moving further, then another level of authority is given and this is the power or authority over unclean spirits. This is implying and meaning that they could cast out demons and they had the power to heal the sick. Now again, Christ himself gave them this ability. So this is given for another further level of validity in what these men were saying and doing. They had validation of being the two witnesses to testify that what was being presented is true, and now it is being accompanied by signs and wonders, the casting out of demons and the healing of the sick. Many have false propagated this, especially in our age, that since Jesus, this is what they say, that since Jesus gave these men these gifts, they were being empowered through the Holy Spirit, that means that every saint should be able to do the same. How many have ever heard that? I have. How many have ever been

taught that actually if you aren't able to do them, that it's either because of unbelief on your part or the recipient's part. Or perhaps you're not a believer at all. How many have heard that teaching in the church? I've heard that before. I tell you that teaching is the furthest from the truth. When upon giving a study to all the signs and the wonders, of Moses, or the prophets, or the apostles, and of Christ himself, the power to heal, the power to drive out the demons, the power to even raise the dead, it was to show that the message that was being proclaimed was coming from God. When Jesus performed miracles, it was to show that Christ truly was who He said He was. And of course, this message was coming directly from God. And not only that, in Christ's case, He was showing that He was not only sent by God, but that He was God. Now, after Christ had ascended into heaven, the signs and wonders were given to confirm the position of authority in the church, that these men were chosen by God to be there, and you see that when the apostles are established in the New Testament church. They were able to do miraculous things through the power of the Holy Spirit, and that was to confirm that God had placed them in that role. and that what they were giving testament to was true. So moving on from there, we're gonna look at the charge. The charge. It's verses eight through 10. He charged them to take nothing for their journey except a staff, no bread, no bag, no money in their belts. but to wear sandals and not put on two tunics. And he said to them, whenever you enter our house, stay there until you depart from there. So Jesus thought to charge them in such a way to bolster their faith and develop character. This is to show that they are to solely rely on God's providence. The staff in which they were to take was that of as a shepherd's staff and a walking stick. Sometimes it was called a shepherd's crook. The Greek word for it was rhabdom. I'm getting the idea here. A shepherd in that time often had a shepherd's staff, had a band or a hook at the end of it. The shepherd would use it for walking and also a sense in navigating, tending the sheep, the flock. The sheep had gone astray or was headed towards nature. He would often use that hook and grab the sheep and pull it back. Incidentally, it has become a symbol for that of a bishop in the church age, implying one that shepherds the flock. The other instruments that shepherds would sometimes carry was a sling, and it was to use to fend off an attacker or a beast trying to get at the sheep. As much like a weapon of defense, like a Roman would maybe use a spear

or a sword in that fashion. Notice in the text, they were not to take a sling, just merely a staff. So the idea here is a walking stick, it was to aid in their traveling. In other words, they were defenseless. No weapons. So they were to rely on God's protection over the messenger. Again, they were to take no bread, nothing to eat, No bag for money collection. Now sometimes whenever, in our day and time, whenever there has been a missionary that has come to church, they come to share about their ministry before a congregation, and a lot of times at the end of the service, what do we see? We see a love offering that's offered. It's to help give them aid and support. So the idea here is the opposite of that. They weren't to go around and go door-to-door and collect money from people. Make no provision for yourself, the Lord will provide. You see it again with their clothes. Only one tunic. We know that In Jewish history, when the Jews are traveling, they wore two tunics, or they maybe carried a second tunic with them. The second tunic was a way to protect them from the harsh elements of the wilderness in the desert. A lot of times they were traveling, they spent the night in the desert. As we know, in the desert, one part of the day it's very hot, at night it gets very cold. So it was an extra layer of warmth and comfort. Again, relying on God's provision. In verse 10, the idea is carried out even further. When you enter the town, whoever it is that offers you provision, stay with them for the duration of your stay. In other words, if someone offers you a better place to stay, after already being in town and agreeing to stay at this person's house, perhaps it's a nicer facility. After already agreeing where you were gonna stay in the first place, even if it has lesser means, don't go. Stay where the Lord is going to put you. Paul said, I have learned to be content in all things, whether in times of plenty or times of famine. So this testing, this trial that Christ is sending them out was to build their characters, to build a reliance on God. It was to see God's power move before their eyes through what they were sharing and what they were doing. And build this character of contentment within them. Learning to rely on God. Now verse 11, and if any place will not receive you and they will not listen to you when you leave, shake off the dust that is on your feet as a testimony against them. Now here comes our textual variation. The New King James and the King James Version says, at the end of that verse, it says, verily I say unto you, it shall be more tolerable for Sodom and Gomorrah in the day of judgment for that city." Now, for addressing that textual

variation, the reason it really isn't a problem, it's not really a problem for us, there is one in certain translations, but the reasons why it's really not a problem is that It doesn't really change the meaning of the verse. The first half of the verse, the verses that precede it and that follow after it doesn't change the reading. It's really giving just another level of degree of judgment is what it's spilling out. So, the judgment noted that it's God's impending doom upon those who reject Christ. God's impending doom. There is no indifference to Christ. You are either for him or you're against him. In ancient times when Israel would trade with pagan nations, they'd enter that nation, they would do their business and then they would leave. And after leaving that pagan area, they would turn around and they would shake the dust off their feet. And that was implying that the nation of Israel was set apart from all other nations. The pagan nations, those nations who stored up themselves wrath from God. It's the same idea as today when somebody says that I wash my hands of this situation. It's on them. It's on them. I was listening to R.C. the other day, and he said, at the final judgment, at the end of time, those who are saints will give an account. For every good work, they will be rewarded. But for those who have rejected Christ, every sin they have ever committed will bring forth more and more wrath from God in severity. In fact, what R.C. was saying in this message that he heard a pastor tell him once that the person that is suffering in hell would do all that he could do and would pay any price he could pay to remove one sin less. We don't think that way in this day and age, do we? Do we see the severity of God's judgment upon those that have rejected Christ? So the 12 were being sent out. They're being sent out to the Jewish, Jewish community. And if the Jews didn't accept the message, basically what they were being sated, they would have known by the disciples response when they shook the dust off their feet at them for rejecting the message. That means that they were to be counted as pagan. Do you see the pronouncement and the judgment upon them? they having rejected the message of Christ, the very God who set them apart in the first place. Now to our third point, verses 12 through 13, the sent, or to go. Verse 12, So they went out and they proclaimed that people should repent. And they cast out many demons and anointed with oil many who were sick and healed them. The message of repentance is what they were proclaiming. This was the same message that John the Baptist proclaimed. The same message of Christ in his earthly ministry. It was the same message of the prophets. That message was repent and believe into God. Trust in

God. What is it to repent? To repent is to turn away from sin. It is to change your mind. It is to change your mind in such a way that sin has become repulsive to you, that you hate it. Oh, Christian, why do you hate it? You hate it because you're sinning against God, a holy, just, forgiving God. who is good and is merciful, but is also just and wrathful. That is why you hate it. Not because it's just bad. It's not just because it's the wrong thing to do. Not because of a long list of do's and don'ts. Now, for us, isn't it wonderful that we have something greater than the message that some of these people were receiving? Because we have the rest of the gospel. The rest of the gospel message is to believe in Christ, looking on Him, looking to Him, that Christ came living a perfect life, fulfilling the law, that He took our sins upon Himself and endured the wrath of God, that we, that we stored up for ourselves. And then, if that weren't enough, He imputed His righteousness to us. then He arose, appeared to many, and is now interceding for us at the right hand of the Father. How wonderful it is to be used by God to exalt Christ for what He has done, what He continues to do, and what He will do. Verse 13. It says that they cast out many demons and they healed the sick. Again, the confirmation of what is true with signs and wonders. This giving authenticity to the message. The message that the disciples were sharing and also it gives authenticity to the message Christ was teaching. Giving validity. So here God was using signs and wonders to prove that what Christ was teaching was truth, and that he was truly God in the flesh. So upon the disciples seeing this, it should have bolstered their faith in Christ. It should have bolstered their faith in Christ. This is to prepare them for later, for what's going to happen to them later in the church. and setting up the church in the New Testament. So we have to keep in mind that up until this point in our text, we're still looking at Christ's earthly ministry. Christ hadn't finished his work he came to do, not fully. The grace of God hasn't yet got out in the same way that it did after it was crucified and was raised and ascended. So we know that after that time, the grace of God is further magnified and extended to the nations. So much of this time, there was this prevailing darkness. Josh has spoken about it in some of his sermons earlier, that there seemed to be this demonic stronghold that was taking an elevated place in time, that taking place in the hearts and the minds of men. So again, by this power, Christ is establishing His authority over creation, over sickness, over the demonic forces, He's over the hearts and the minds of men, and that He is sovereign, Lord over salvation. That's what He's establishing. and His disciples are seeing

it again and again and again. Does this bring you comfort? I ask, have you looked to Christ? Have you been washed clean? Have you been made new? O Christian, tell me, what follows that? Fruits. Fruits are the sign that Christ, what Christ has done, being confirmed in us. The fruit doesn't earn us salvation.

The fruit is what comes because of it. If any of you are weary, rest in that today. See the evidence in your life, the work that God has done in you. We're not gonna keep the law perfectly, no. We are gonna sin against God. But that does not mean that we've

fallen from the graces of God. Look to what He has done in you, the work that He is doing. This is confirming you that God has placed a seal upon you. It is the gift of the Holy Spirit. So what about us? So how does all this apply to us? First, namely, dear saint, every saint who is ever a saint, and whoever will be one, starts with being called. They are called to Christ. They are called to repent. And they are called to sit under the discipleship of the Holy Spirit through his word. And they are called to be a disciple. That is what we are called to.

Here are just a couple examples in the scriptures. If you would turn with me to 1 Corinthians chapter 1. 1 Corinthians chapter 1. Paul, called by the will of God

to be an apostle of Christ Jesus and our brother, Sothisnes. to the church of God that is

in Corinth, to those sanctified in Christ Jesus, called to be saints together with all those who are in every place, who call upon the name of the Lord Jesus Christ, both their Lord and ours. First Corinthians one and two. And verse nine. God who is faithful, by whom you were called into the fellowship of his son, Jesus Christ our Lord. Called to Christ. Amen. Then every Christian is charged. We are commissioned, every one of God's saints, from beginning to end, are to what? Are to make disciples. We're to make disciples. And

to build one another up in Christ. Then we are sent to shine forth the gospel into this dark world. And to give testimony. of what God has done in our lives. Our charging and our sending is accompanied by giftings, by divine providence. If you would turn to Romans 12,

Romans 12, verses 6 through 8, Having gifts that differ according to the grace given to us, let us use them. If prophecy in proportion to our faith, if service and our serving, the one who teaches in his teaching, the one who exhorts in his exhortation, the one who contributes in generosity, the one who leads with zeal, and the one who does acts of mercy with cheerfulness. Giftings by the Holy Spirit. Also in 1 Corinthians, another passage, if you turn to 1 Corinthians chapter 12, Verses four through 11. Now there are varieties of gifts, but the same spirit, and there are varieties of activities,



but it is the same God who empowers them all and everyone. To each is given the manifestation of the spirit for the common good. For to one is given, through the Spirit, the utterance of wisdom, and to another the utterance of knowledge, according to the same Spirit. To another, faith. by the same Spirit, to another, gifts of healing by the one Spirit, and to another, the working of miracles, to another, prophecy, and to another, the ability to distinguish between spirits, to another, various kinds of tongues, and to another, the interpretation of tongues. All these are empowered by one and the same spirit who apportions to each one individually as he wills. So these are our giftings, which aid us in serving the body of Christ and are to be used to aid in serving others. as well. So I ask you, brothers and sisters, what has God called you to? What specific calling? Have you been faithful in that? He will provide for you. He will provide for your journey. He will provide for your need. He will give you the gifting when the time comes. Only trust Him. So what is your gifting? What has God gifted you to do for the body? I would encourage you and I implore you to serve in that capacity. Only trust Him. Fully lean on Him, not on your own understanding. And I encourage and I implore you to let the gospel go forth from your lips. Let it be known in an age such as this Do not worry if you are skillfully, skillfully communicative or that you have all the right words to say in the movement. But only trust Him. Rely fully upon Him. Let us go to the Lord in prayer. Oh Lord, we look to you once again, we ask after going through this text, Lord, that you would put it to our hearts and minds. Whatever the teaching that the Holy Spirit has brought before each mind here today, let him receive it. We thank you for allowing us to gather together this morning. and celebration and worship of you, and hearing of your word. Empower us to be obedient to you, Lord, and to your word, and to go forth and to spread the gospel. In Jesus' name we pray thee, amen.