

Matthew 9:35–38
Jesus, the Lord of the Harvest

Saturday, July 6, 2024 ▫ Read Matthew 9:35–38

Questions from the Scripture text: Where did Jesus go (v35)? Doing what three things? What did He see (v36)? What did He feel? Why? To whom did He speak (v37)? What does He say about the harvest? What does He say about the laborers? What does He command them to do (v38)? To Whom? That He do what? Into what? Whose harvest?

How does Jesus respond to seeing the cursed humanity? Matthew 9:35–38 prepares us for the morning sermon on the Lord's Day. In these four verses of Holy Scripture, the Holy Spirit teaches us that **Jesus responds to cursed humanity with compassion in which He sends preachers and commands prayer for them.**

The curse Reverser. v35 ties the passage back to just before the Sermon on the Mount (4:23). Jesus is preaching the good news of the kingdom to all the household of Israel (cf. 10:6). There is no sickness or disease that can withstand this Preacher, Whose gospel mission will reverse the curse altogether.

The curse displayed. But man's sin has brought something worse than illness upon humanity. They are troubled and chaotic ("weary and scattered," v36, NKJ). Humanity has multiplied, but as sheep without a shepherd, the multitudes have exactly the opposite of fruitfulness and dominion (cp. Gen 1:28).

The compassionate Savior and God. This reminds us how we have sinned against our original design and purpose, and how very much we deserve God's wrath. But here is a wonder. Jesus, God's revelation of Himself in the person of the Son, displays the character of God in His human nature. And His response is compassion!

The saving plan to use preachers. Marvelously, in these multitudes Jesus sees not merely presently tragic victims but also future harvest. Though grievous, as all the consequences of sin are, Christ has not been caught off guard. This is a field of His providential, elective planting. And His words to the disciples divulge that His plan for gathering this harvest in is to employ laborers.

Thus, Jesus immediately commands them to pray for these laborers. Praying "Thy kingdom come; thy will be done" means, in part, praying for the raising up of Lord-sent preachers. The ignorance and envy of men downplays, or even actively resists, the doctrine of ordination. But an ordained ministry is the generous and merciful plan of the compassionate Savior.

The privilege and duty of prayer. And what else is His plan? Prayer. The Lord of the harvest, Whose harvest it is, and Who uses ministers whom He calls and ordains for the gathering... He is the One Who commands prayer here. He ordains prayer as a means and gives prayer as a privilege. Prayer is a glorious privilege as fellowship with God, and it is a glorious privilege as a participation in His redeeming work!

What trouble and chaos have you experienced? How does this remind you that sinful humanity is under God's wrath? How are you responding to the fact that it is for the sake of saving people that God endures all of this? How has your trouble and chaos driven you to Jesus as Shepherd? What/whom does He use to gather His sheep? What does He command you to do for these ministers?

Sample prayer: Lord, thank You for Your wonderful compassion and Your infinitely wise plan to gather a harvest of those whom You redeem. Please, do send laborers into the harvest. It is Your harvest! So, glorify Yourself, according to Your good pleasure, in gathering Your church to Yourself in Christ, in Whom we ask it, AMEN!

Suggested songs: ARP67 "O God, Give Us Your Blessing" or TPH551 "We Plow the Fields"

(The following is a machine-generated transcription. **PLEASE BE AWARE** of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Matthew 9 verses 35-38. These are God's words. Then Jesus went about all the cities and Villages. Teaching in their synagogues. Preaching. The gospel of the Kingdom. And healing every sickness and every disease. Among the people. But when he saw the multitudes, He was moved with compassion for them. Because they were weary and Scattered.

Like sheep having no Shepherd. Then he said to his disciples. The Harvest truly is plentiful. But the laborers are Therefore, pray the Lord of the Harvest. To send out laborers into His Harvest. Amen, that sends this reading of cons inspired.

I'm diner into it.

If you have your Bible open, you can look back to the end of chapter four. And see verse 23. Jesus went about all Galilee teaching in their synagogues. Preaching. The gospel of the Kingdom. And healing all kinds of sickness. And all kinds of disease among the people. It's very similar to verse 35 of our passage.

Then Jesus went about all the cities and Villages. Teaching in their synagogues. Preaching. The gospel of the Kingdom. And healing every sickness and every disease. Among the people. So, As Matthew has carried Along by the Holy. He writes now connecting. Back to just before. The Sermon on the Mount.

And what we've had essentially since then, Was The Sermon on the Mount. Containing the teaching and preaching of the Gospel of the Kingdom. And then a number of Healings of sickness and disease. Giving us a sample. Of the Lord Jesus. Commanding as it were repent for the Kingdom of Heaven is at hand.

We had previously been given. That one sentence summary. Of the preaching, both of the Lord of. the baptizer and of the Lord Jesus. And The Sermon on the Mount expounding upon that. The new mindset that the Blessed ones can have, because the Lord himself gives it to them by his the sort of morality that this new mindset has, which matches the actual morality of the Bible, rather than the moral Traditions that had Arisen, that which corresponds to God's holiness, God's Perfection, and of course Christ's human Perfection.

In our behalf. And what it is like to live in fellowship with God. Where all of our religion is, especially for his eyes. In the secret place. And where we trust him. Even in the midst of. any difficulty any uncertainty from our Viewpoint? prioritizing him himself and service of him.

And his kingdom. And so, This is what Jesus is teaching, and preaching. And then he's performing. All of these healings of sicknesses and diseases. Two, as we have seen. In the last several passages. To direct people's Faith to him himself. That it's not faith. That is healing. And that the point is not merely.

momentary reprieve. Of various illness or even of death. But the point is that Jesus is who he has said, he is And that he has come. To undo what was done in the fall? To reverse the curse. And so that is what we see Jesus doing here. He is reversing the curse.

He is announcing blessing. To those who deserve only curse, he's announcing the grace of God in him in Christ. And he is doing these signs that are displays not only of his power to undo sin. or the effects of sin, but his right to do so. Because he has come to be the righteousness of a new Humanity.

He is a new Adam. Who has come to be the righteousness of a new Humanity. And to atone for our sin in the first Adam, so that we may be delivered. Out of that atom and that Humanity and brought into Christ. Delivered brought out of ourselves and out of the first Adam And into Christ.

And so he is the curse. Reverser, And he needs to be because he sees now. The multitudes. Troubled, which was translated here weary and Scattered. it's as the translation here, the word means some something along the lines of chaotic. Troubled and chaotic, like, sheep without a Shepherd and not just sheep without a Shepherd, which would be possibly kind of moving about in a herd with a sheep mindset.

But Troubled, sheep bothered, sheep attacked sheep without a Shepherd. The total chaos of Bleeding, unintelligent, freaking out. Angry white fluff. Or maybe despairing white fluff. And, And this troubledness and this chaos. Are exactly the opposite of what mankind was supposed to be. Mankind was supposed to know the Lord.

Mankind was supposed to have God as its Shepherd. Mankind was to multiply, that part is correct here. He sees multitudes. But mankind was to be fruitful and to take dominion. To bring order wherever it went. And now mankind is in chaos. Because of their own sinfulness. Because of not knowing their Shepherd.

Because I'm not knowing their purpose. Because of not living, according Their purpose in him. To be His Image. And know him and be known by him. And so, he sees The effects of the curse on display. In these multitudes in this kind of corruption. Of Genesis 1 verse 28.

And the amazing thing is, What he sees is the demonstration. That we deserve the wrath of God. What he sees as the demonstration that we send in Adam? And that we deserve God's curse, God's Fury. That God's glory no longer. Being rejoiced in by us and displayed by us.

Would yet be displayed. Upon us in Wrath. And yet, the reason that Jesus is here, Is because God has determined to love Sinners. He is God. Who has come out of love for Sinners. And here's God, who has been sent by God the Father. Out of love for Sinners.

And he is God. Who in his human nature is sustained by God, the spirit Who also as a Divine person, He? God, the spirit upon those. Unto whom he Wills to give him. And so, Jesus is Display of. In the creation, just like John says, John chapter 1. No one has seen God at any time.

The only begotten son, who's in the bosom of the father. He? Fully revealed him or fully divulged him. to everything that we see in Jesus, in his Humanity as a perfect human expression to us. of what God is like. So that Jesus would also say in John 14 to Philip He who has seen me, has seen the father God does not have a mouth or arms.

Although he Communicates himself to his creation and makes. A voice to be heard and us to hear him. And he acts by the. The mirror expression or exertion of his divine power and his Divine will Although he has no arms or hands, And there is that in God, Which is the Divine Perfection of goodness.

That according to his good pleasure, expresses itself. In love and compassion towards us, God has not moved. He has not changed. His emotions are not like our emotions, just like his speaking is not like our speaking and is acting, it's not like our acting. But he created us in His image.

So that we speak and we act and we have emotion But now we have corrupted that Because we speak sinfully and we act sinfully And we have sinful emotions. But Jesus is not just in the image of God. He is the express image of God. When Jesus speaks. When Jesus acts and hear.

When Jesus feels. He is unto us. A display. Of that goodness in God. That electing love and God that compassion, even for the multitudes. Of sinful Humanity, that freely offers the gospel to all. And that comes out of his electing love in which he is saving those whom he will bring to Faith in himself.

By that gospel, which is freely offered to all. And so, it ought to be very moving to us. That Jesus here is moved with compassion. For here is both. Very poignant. Portrait of the Lord Jesus as our savior. And, In the Lord Jesus, our savior. God's own expression of himself towards Austin, our sin.

He has wrath, he is angry with the wicked every day. As Psalm 7 says, And so, we ought to be Amazed. And moved. And grateful. And repentant and believing. In response to our God and savior. Who shows us such compassion?

Who sees? Troubled and chaotic. Which we were originally created. Do the opposite in the world. Of this travel and Chaos but have by our own sin brought to trouble and Chaos upon ourselves. And he's moved with compassion. Because we are as sheep with no Shepherd.

It was his intention. From before the world began. That he would redeem such. Traveled and chaotic humans. As we are. And we know that because he changes the agricultural metaphor. From sheep without a shepherd in verse 36. To a plentiful Harvest. In verse 37 and 38. The language indicating that, this isn't just the raw materials.

But that God has superintended. The planting of the seed and the bringing of the Reigns In their season, the early rain. And then the late rain. The. Agriculture, the crop farming of that area. Being so dependent upon The Sovereign work of God. And so, yes, when Jesus looks upon the multitudes, he sees those who are suffering the consequences of the fall and are as sheep without a shepherd, and see has compassion for them.

Brought from another perspective, he also sees Fields. That he has planted. That he has cultivated. That he has watered. And now that are literally ripe. For the picking. This is his Harvest. His plan. It's not plan B. It is plan a from before the world began. And when he goes to the Cross, It is not some surprise.

Or disaster unexpected disaster. That has come upon him. It is his plan a It is the means by which he secures to himself. The Harvest that he wishes. And we too should. Imitate our lord Jesus. Both in compassion. For a world full of Sinners. Who are troubled and chaotic and in confidence.

That things have not gone off the rails, things have not gone awry. Christ is accomplishing. The harvesting. Of all those. Whom he has determined to save. From before the world began. And so he tells us two things to do here. In addition, of course to imitating Imaging him. Imitating him in compassion and in confidence.

He tells us to pray. For laborers. Says, the Harvest truly is plentiful but the laborers are few. This means. That Jesus. In whose Sovereign Providence and plan. Things are as they are. And who has come? Given himself up on the cross. To secure for himself, Those whom he is harvesting.

He has also ordained. The means by which his Harvest is gathered. Now, he could. By his Divine will, in his divine nature, the Triune God could by his Divine will In his divine nature. Simply. All who are going to be converted to believe. But it is the Lord's pleasure to use laborers.

And therefore, the one who is called, Lord of the Harvest in verse 38. And the one of whom it is said that it is his Harvest. In verse 38. Says. The Lord of the Harvest to send out laborers. And so, the most obvious thing that we are to do is to pray That God would send ministers.

This means that there are those specific ones. Who are ordained by God and called, by God, for the preaching of the Gospel. Whose ministry. He especially uses.

The Gathering of Sinners to himself. That's why the doctrine of ordination. Is so important, and we pay attention to his sending the apostles. Which he's going to do in kind of a temporary and Way in the next few verses, first half of chapter 10. in a way that Foreshadowing of What he is going to do.

After his Ascension and session. And Glory upon, which he pours out his Spirit. At the Feast of Weeks. what we call Pentecost now from that Feast's name. But usually referring to His giving of the Holy Spirit and his commissioning of the Apostolic. And this is why we pay attention to places like 1st Timothy.

well first and second, Timothy and Titus as a whole but first Timothy 3 and Titus 1 for the qualifications. Of those Elders upon whom hands are going to be laid. That demonstrate. That there is an anointing from Heaven, a sending by the Lord of particular men. And this is why we pay attention.

in those chapters and in other places like, Ephesians 4 and First Peter 5, to what? Those men who are thus sent are to do. How they are to conduct themselves. This is why we pay attention. two places like Second Thessalonians 1 and Hebrews 2 and Hebrews 12.

Which talk about how to receive and listen to. the preaching of the word that God uses in Romans 10. Also, in other places. So that we may learn how the word. to be read and especially heard preached. Effectively. Because the Lord of the Harvest whose Harvest as is, Users, especially those laborers whom he sends And so this teaches us to pray for that, sending it teaches us to honor that send Every young man.

And every young lady. Also ought to be studying God's word. And Cultivating. Life and fellowship with God. In the way that Using the means that God has appointed in the way that God says to use them. for your spiritual life, but the young men in particular Are are going to be.

We pray to God in his Providence. Brought to be husbands and fathers. To be heads of households. To be laborers in the home. And mothers, of course, as well with their children and all church members to one another speaking. The truth in love But the young men in particular.

Should all Aspire also to be gospel ministers. As you seek from God, whatever it is. That he may make you to be. here is one that the whole church is instructed to pray for. And what then should we think? If the young men of the church, As they are seeking their place in this world and in this life did not all desire.

This office that the Lord has taught the whole church to pray for. And indeed, they Should be of such godliness such care for God such carefulness with his word. Seeking to be so instructed and sad in your Doctrine. And godly and holy in your conduct. That rather than, when a young man comes up in the church like this, that every one of them would Would by their session.

be considered and and the import session be impressed. And think perhaps this young man is called to the ministry. And all our young men. so odd to seek and so ought to pursue Looking to God. To distinguish those particular ones who are being sent by Some extraordinary, giftedness, some extraordinary tenderness of heart towards God, or towards the souls of troubled and chaotic.

Sinners that Like the soul of like the tenderness of the great Shepherd. That they might be identified as laborers in verse 37 and 38 whose disposition whose attitude whose heart is like that of the Lord, in verse 36. When we have, so few When we are in a season.

Of such little appetite. Where the young men are not damoring to. Be brought to the prayer meeting. Where they can have. More preaching and at least call upon God's name and heart if not also learn How to lead in the calling upon God's name? With their voice. In a season where there are so few.

The duty to pray, the Lord of the Harvest as we are commanded, here is great. And the duty to seek. That our voice. Might be so consecrated unto God. And by the same ordinary means by which he produces these labors. Our efforts, our diligence ought to match.

Our diligence in prayer. Ought to be matched by our diligence and raising them. We pray. As we were taught by the Lord in the preaching sample section a few chapters ago, Thy kingdom come thy will be done. Well, now we are taught One of the specific prayers. That belongs to that petition.

Of what is now called. The Lord's Prayer. We pray, send laborers. Into your Harvest. For, he has willed, not only To use preachers. But to use those who pray for preachers, You see he can send the laborers without the praying, can't he? But the one who's harvested is. And the one who has ordained to use the preachers to gather it in.

Has also here given command to pray for the sending of the laborers. And so, this is A great privilege. That he would involve us all. In the Gathering of the Harvest in this way. And therefore, it is also one of our greatest duties. And so let us all resolve.

Renew our resolve. To pray for the Lord to send faithful preachers. Whom he will make fruitful preachers. For the Gathering in. Of these Sinners who are under the effects of the curse. By faith in him. Who has come to take away the curse. And proclaims himself in the gospel.

Even our Lord Jesus Christ. Hey man. Let's pray.

Lord. Thank you for having compassion upon us. And, Being the Good Shepherd, who lays down his life. For a Since we deserved the Wrath that you had to take, Upon yourself on the cross. In order to redeem. And thank you. For the compassion that you have for us as our Shepherd, and please, Reproduce in.

Compassion for Sinners. As we see them, troubled. And chaotic. And we praise you for your confidence. That this world of sheep without Shepherd. Is really a harvest field. That you have brought right to the point of reaping. We pray that you would reproduce in us your own confidence. About your saving work in the world.

And thank you for electing to do this. Reaping. By way of laborers. Gospel preachers whom you send. And we pray that you would. Indeed, send out many. We live in an age and in a place. Where the church is plagued. By worldliness. And we pray that you would. Grant a Revival and Reformation.

Especially among the And especially among the young men. That they would be so conformed to Christ. That we might see you. Raising up a generation. A faithful gospel preachers. Thank you for ordaining to do so in response to prayer. Forgive us for how little we have cried out for this.

And how our prayers for it have lacked. Fervency. But now, let us not be lacking in Zeal. But give us spiritual fervor. To serve you in the matter. Of the praying. For the sending of ministers. Thank you for the privilege. Of participating in your work by prayer. Give us also to live in such a way.

That demonstrates a hope and desire. To see such ministers raised up. For, we ask it in Jesus name. Amen.