

## The Lord and His Harvest

### 2024.07.07 Morning Sermon in **Matthew 9:35–38**

<sup>35</sup>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. <sup>36</sup>But when He saw the multitudes, He was moved with compassion for them, because they were weary and scattered, like sheep having no shepherd. <sup>37</sup>Then He said to His disciples, “The harvest truly is plentiful, but the laborers are few. <sup>38</sup>Therefore pray the Lord of the harvest to send out laborers into His harvest.”

#### **Main idea:**

Jesus has prepared a harvest of people whom He redeems through preaching in response to prayer.

**Introduction:** Tying us back to 4:23, before the sermon on the mount.

#### 1. **The Preaching of Jesus** (v35a)

1. All the cities and villages. (“the household of Israel,” 10:6).
2. Teaching in their synagogues. (not rejecting the visible church or attempting to operate outside of it).
3. Preaching the good news of the kingdom (cf. 3:2, 4:17).
  1. The good news that a repentance-requiring kingdom is at hand, and that a repentance-providing King has come.
  2. Especially the blessedness, righteousness, holiness, and relationship proclaimed in the sermon on the mount.

#### 2. **The Power of Jesus** (v35b)

1. Healing every sickness and every disease. Reversing the effects of the curse, because by His righteousness, sacrifice, and power He has come to reverse the cause and even presence of the curse.
2. Healing/saving of sick/sinners.
3. Healing/saving that comes in accordance with faith: that comes by union with Christ, Who is God Who came to save us.

#### 3. **The Pity of Jesus** (v36)

1. Observation
  1. Multitudes (so far so good, cf. Gen 1:28)
  2. Troubled and tossed (opposite of Gen 1:28!)
  3. Like sheep without a Shepherd. We need to be provided for and led. But since we have rejected God, we must first be rescued, subdued, and stabilized.
2. Compassion. Jesus feels! (and does things, and speaks).

1. A divine Person with “body, parts, and passions.”
  2. We are guilty, but He has had pity upon us with Father-like, shepherding love, cf. Jn 3:16–17.
4. **The Plan of Jesus** (v37–38)
1. Second agricultural metaphor is one of confidence. It’s a harvest. Much of the work has been done. Things are going according to plan.
  2. What do you see when you see a world full of those who are troubled and tossed? You see exactly the sort of people that Jesus came to save.
  3. The Lord, Who harvests, and Whose harvest it is, has been pleased to do so through laborers—preachers of His gospel. Jesus is this Lord (cf. 10:5, 16).
  4. The Lord, Who sends the laborers, has been pleased to do so through/in response to prayer.
    1. Pray
    2. Fulfill your own calling
    3. Do whatever can be done to be fit for a call to the ministry

**Conclusion:** What a Savior we have, of such compassion and power! He is worthy of your coming to Him. He is trustworthy of your hoping in Him. His love is deserving of your enjoyment and your reciprocation. His harvest, His mission, is worthy of your prayers and all your labors. Isn’t He worthy?

(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](http://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 few. Therefore, pray the Lord of the Harvest. To send out laborers into his. Harvest. Amen, I'll send this reading of God's inspired and an errantwort Rejoice that the Lord of the Harvest.

Has ordained by his word preached to gather us. To himself. Please be seated.

As the Holy spirit. Carrying Matthew along in the writing of this gospel, he Has given him. Right in a very organized fashion. Uh, so that verse 35 Uh, marks an introduction now. Uh, to a new teaching section. He says 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 And if that sounds familiar to you, It may be because chapter 4, verse 23.

Just a couple of verses before what we call The Sermon on the Mount. Began. Is written. And Jesus went about all Galilee teaching in their synagogues. Preaching. The gospel of the Kingdom, and healing all kinds of sicknesses and all kinds of disease. Among the people. And so, the Evangelists, the Apostle hear the Holy Spirit using him.

Uh, is tying us back. That. Of chapter four. And by doing, so he's reminding us of what we have had since chapter 5 began. That in chapters 5 through 8 or sorry, five through seven, we had what is called The Sermon on the Mount. And the teaching of the Lord, Jesus, the preaching of the Lord Jesus, we even note it that as he had been teaching in their synagogues and preaching, they had grown accustomed to him, taking his seat to preach, which was the position that he took at the beginning of chapter five, Up on the mountain, which, as we noted several times, was the reason that those who were giving themselves to him especially to hearing his preaching to sitting under his preaching, saw him do that and came for the sermon.

Of the Lord Jesus Christ. And then in chapters 8 and 9, we have seen the Lord Jesus. Healing. All sorts of sickness and disease. And demonstrating his power, not just to heal some of the consequences, some of the effects of the fall of Man, the sin. The consequences of man sinning against God and the world being bound to corruption and Decay and these sicknesses and disease that are the creeping of the death that we deserve into our lives.

But the Lord Jesus displaying himself, not just as the Healer of illness, but as the one who reverses that curse altogether, Not just a physician who came to heal the sick. But the Redeemer who has come to call, Sinners to repentance, and to give them that repentance to give them not just Healing, not just therapy.

Medical or otherwise. But salvation. That he has come to save us. He is able to save us and that the mechanism by which he does. So, Is faith in him. In which we believe that he is, God, the son. Who became a man in order to save. And he turns out to be whom we have believed him to be and we are united to him.

And have. And so, the Passage before us. These The short passage of four verses first points us to the preaching of Jesus. Reminding us. Of what we have heard in chapters. Five through seven when it says that Jesus went all about all the cities and Villages teaching in their synagogues preaching, the gospel of the Kingdom.

And the Lord, Jesus is your teacher. Your preacher. He is our teacher, our preacher. It is, he who has given us the scripture by his Spirit. It is he who by his Spirit as we hear in this very. Passage, it sends out laborers into his Harvest who teach and preach as servants as agents of the chief Shepherd.

Lord, Jesus Christ. So the first thing we will be thinking about from the passages, the preaching of Jesus, but also then the power of Jesus The power of Jesus. And the healing of every sickness and every disease. And what this indicates As we have seen in the last two chapters.

But then, in verse 36, The pity. Of Jesus. The Compassion of the Lord Jesus. His pity upon multitudes of Sinners. And what a glorious thing. It is not only to see our savior's compassion in his human nature. But to know him as the revelation of God to us, And to know the mercy and compassion.

Of God to Sinners. And so in the third place, we'll see the pity of Jesus. And then As he changes the metaphor. Uh, from Troubled and tossed sheep. In verse 36. To a field. Ready for harvesting in verses 37 and 38, we'll consider the plan. Of Jesus. The plan.

Of Jesus. How is it? That he has been pleased and that he is still pleased. To harvest for himself. Those Sinners. Whom he is saving. So, the preaching of Jesus, the power of Jesus, the pity of Jesus. And the plan of Jesus. First, the preaching of Jesus, just as we have seen several times now, Throughout the book of Isaiah, it was God's plan to save first among those through whom he brought the Christ into the world.

Starts in Israel. He starts with Jerusalem Judea and Samaria. And then he brings his salvation to all the Earth and just now He is going about all the cities and Villages. This isn't uh, Hometown favoritism. He's not staying, uh, in Nazareth, or in Capernaum, which was a second home base.

No, he is He is operating according to his plan, which he has revealed in his word. Even as initially when we come into chapter 10 and he's giving the apostles their commission, not only in the short term in which he says, do not go into the way of the Gentiles in chapter chapter 10 verse 5.

And did not enter city of the Samaritans, chapter 10 verse 5 says, but go rather to the lost sheep of the House of Israel and yet it is his plan. As. As he goes on to say that, they will be Uh, brought before Governors and Kings. Verse 18 of chapter 10 for his take, as a testimony to them and to the Gentiles.

So the Lord Jesus is operating according God's according to God's plan to save Sinners, and he is saving these Sinners first among the lost sheep of the household of Israel. And then from every tribe and tongue and Nation from all of the families of the earth, who would come to be blessed in the seed of Abraham, in The Offspring of Abraham, who is Jesus Christ.

And so the Lord Jesus here is teaching in the synagogues and preaching. Uh, the gospel of the Kingdom note that he teaches in the synagogues, the synagogues that are full of these rulers, many of which lack faith and even the ruler of the synagogue, that we've already seen Jairus, did not have the same Faith as the Centurion.

But you remember, Jesus, in his Mercy, when Jairus asks him to come to his house, he comes to his house and he accommodates that request. Even after having said of the Centurion who said, no you don't need to come to my house. You just say the word and I know that my servant will be healed.

And Jesus had said, I haven't seen such faces this even in all of Israel. And yet. Uh, this synagogues were full of those who are pharismical. Much of the teaching that he had talked about in chapter 5. When he said you have heard, it said, was the teaching they had heard in their synagogues.

But Jesus was not one who rejected the visible church or attempted to operate outside of it. He went to the synagogue on the Sabbath day and he taught in the synagogue. Yes. Churches are more and less pure. And indeed the synagogues of his day, the local congregations of his day were very imperfect.

But this did not stop the Lord. Jesus Christ from attending, from honoring, God's institution of the visible church, and the congregations of it. And if it did not stop Christ, If Christ was not as it were too good for the church, Then we must be careful of our own Hearts.

You must be careful of your own heart. That you not over the imperfections of the church, consider yourself too good for such a group of Sinners, and imperfect people, perhaps even whose Doctrine is imperfect. As the Lord, Jesus had often corrected their Doctrine and yet he still taught in their synagogues.

He comes preaching the good news of the Kingdom. Now, we remember the summaries The initial summaries that we had of the preaching. First of John, the baptizer, and then of the Lord, Jesus Christ back in chapter 3. In those days, John the Baptist came preaching in the wilderness of Judea and saying, repent for the Kingdom of Heaven is at hand chapter 3 and verse 2, And then in chapter four, And verse 17, describing Jesus's, own preaching Ministry, from that time.

Jesus began to preach and to say, repent for the Kingdom of Heaven is at hand But here. In chapter 10 and verse 35 just as we have. Also just read from chapter 4 and verse 23. This repent for the Kingdom of Heaven is at hand message is called the gospel.

The good news of the Kingdom. Now, how is repent for the Kingdom of Heaven? As and How is that the good news of the Kingdom? Well, we heard about that. Didn't we in the preaching of John? The baptizer, who was, was giving a baptism of repentance of baptism that said repentance was necessary.

But you remember when the Pharisees, the religious leaders had come out to be baptized by him. Those who did not give much evidence of thinking that they needed repentance so much. And he had addressed them. In very unflattering terms. You brood a vipers who warned you to flee from the Wrath to come And he taught and he told them that they needed to bear fruit in keeping with repentance.

And then he warned them didn't he? He said don't think that you can say we are children of Abraham because God is able to raise up from these stones children of Abraham. Now, we know that. And we hurt back there in chapter 3 that John the baptizer was not saying that God was going to produce some, you know, breaking the The witches wand of Narnia miracle in, which Stones would come to life and believe in Jesus.

No, he would do as he prophesied in the book of Ezekiel, the miracle of taking hearts of stone, hard dead Hearts against the Living God and turning them into hearts of Flesh by his Spirit. Therefore, he said he points to the one who would, send the spirit who turns the Heart of Stone into the heart of Flesh, that is the Lord Jesus Christ.

And John says, I merely baptize with water. The one who is coming after me whose sandal I'm not worthy to untie. He baptizes with the spirit, he pours out the one. Who takes the Heart of Stone. And turns into a heart of Flesh who gives you the changed mind who gives you the new nature.

Jesus who came and lived righteously and died as a sacrifice for our sins and rose again, with power has taken his seat at the right hand of God, in the third heaven, and he has poured out his, holy spirit who gives repentance So, the good news of the Kingdom is that the king is here.

The repentance requiring Kingdom is at hand, but also and especially that the repentance requiring Kingdom You need repentance. You need a changed nature in order to enter by faith in Jesus Christ. The repentance requiring Kingdom is ruled. By a repentance providing. That's the gospel of the Kingdom. And, That much is summarized here but it's also reminding us of the entire Sermon on the Mount.

That this repentance providing King is the one in whom we are blessed. So the blessed ones are not the great Achievers. The Blessed ones are the mourners over their own sin. The blessed ones are the ones who know that in themselves, they are bankrupt. They are poor in spirit impoverished but it is Jesus, who is the riches of God's righteousness for us.

And so, the blessed one is not the one who has been good enough to come to God. The Blessed one is the one who has no good in himself, but the good God has been gracious and good enough and Powerful enough to come to him. And to give him atonement for his sin by the cross of.

Jesus Christ to give him Life by his Spirit to believe in Jesus and be joined to Jesus. And that this blessedness then is actually worked out in the living of those.

You remember the second half of chapter five and how those who are going to enter the kingdom, they have to have a righteousness that is greater than the scribes. And the Pharisees. Well, how can you add a righteousness that is greater than the scribes and the Pharisees? Well, in two ways.

First Jesus must be all of your righteous standing before. God, you must come to God. Not clinging to any idea that you are going to do well enough or be sincere enough be moral enough or Come to God with Christ Alone. Being the one who is your righteousness, but You also must be one who has joined to Jesus and in whom Jesus begins to work.

So that you don't just not murder, you don't even hate you don't even come rashly angry. You don't just not commit adultery, you don't even lust in your heart. And so forth. So there's the blessedness of those who come into the kingdom through Jesus Christ. There's the righteous character and conduct of those who have been joined to Jesus Christ which Jesus himself will perfect.

Is the Holiness? The religion. Of those who belong to God in Jesus Christ, which is not an outward religion. That others might be impressed with or that might make us feel better about ourselves. But actually belonging to God in the secret place of the heart and offering ourselves to him who has taken us for himself.

So he takes someone for himself by giving them faith in Jesus Christ. They become the Lords and our religion, then is a response to the God who has done this for us, giving our souls to him. As we as we do, our good works offering up the heart from which the good works.

Come to the Lord. Not the that, which is done for others to see. But in the secret place of the hearts of God and when we, uh, when we fast not fasting in such a way, that men can see that we are fasting but expressing our desire for and dependence on and Devotion, to the Lord, in the heart, and also prayer in the secret place of the heart.

And even right now as you worship, you are doing some outward and observable things you are doing your best to pay attention, whether you are Six or eight years old, and Maybe it is a surprise to you to know that those of us who are 40 or 50 or 60 or 80 years old are still doing our best to pay attention.

And we are listening, and, and Desiring to help one another because hearing preaching and of the word of God and preaching the word of God, our acts of corporate worship. Uh, not private worship but also you are offering your heart to God in the secret place. Things that his word teach us and offering yourself asking for his help as you offer yourself, Lord, help me believe that help me know that, I don't understand.

That help me understand that. And when you hear the things that Jesus commands, you are committing yourself, making vows to him, that you will do what his word says. As one who belongs to him in Jesus Christ, one whom he has saved and he is said, I am your God who have brought you out of your slavery and you say, yes, you are my God, and here are the things that you're commanding me in the preaching but Lord, I have not been doing these things.

Forgive me and I don't have the power to go ahead and do these things. Please help me, and you're having the interaction with God, in the secret, place of the heart, whether it is in praying or fasting, or hearing preaching, or singing his word and being admonished by the others who sing his word with us.

And so, Are in the Kingdom, the righteousness of those who are in the Kingdom, the holy religion of those who are in the Kingdom. And the relationship that we have within that, he who has determined to give us the kingdom and he, who knows everything that we need and who gives to us each day, the portion of bread that we have and the clothing that we wear.

And yes, even the necessary amount of trouble so that we shouldn't worry which is which would be to borrow trouble from a day that isn't here yet. No, don't worry about that day. That we receive our life from him. And therefore he is our life and he is not just our joy, but he is also our strength.

And this is the portrait of the Christian Life that he gave us when he was preaching. The gospel of the Kingdom in chapters 5 through 7. Behind us. We can hear almost the same words as in chapter 4 and verse 23. But now that we've come to chapter 9 and verse 35, we have a much Fuller picture.

Don't we of what Jesus is doing? As he teaches, and preaches. In their synagogues. So there is the preaching of Jesus and he's he's attending this preaching in the second place with displays of his power. So Jesus didn't just go about all the cities and Villages teaching in their synagogues and preaching the gospel of the Kingdom.

He did the things that showed that this good news was true. Is God who came to save us that he is able to pour out his spirit that when he gives us Faith in himself that he is unto us. Our savior who gives us repentance, who gives us forgiveness.

And so, he did these signs and healing every sickness and every disease. Among the people. He is reversing the effects of the curse. Now, how How does Jesus have the right? To reverse the effects of the curse. How does Jesus have the right? To undo the consequences of Adam's sin.

Didn't God inflict those consequences upon Humanity and righteousness. Was it not just and righteous? Of God. To give us over to death. Had he not said in the day that you eat of it dying, you will die. And in the moment. Adam<sup>8</sup>. And we in him. We died spiritually.

Adam didn't die. 920 years later. I mean, he did. But that wasn't the first time he died, was it? He died, spiritually. In the day that he he died, the greater death. In the day that he ate, then when his body returned to the dust, And we come into this world.

More. Then your body will be. On the day, your last neuron fires. And you draw your last breath. And they get ready to toss your body. Into the ground. Was God, not right? To do that. Of course. It is righteous. To give us over to spiritual death. Anatomy is righteous to give us over to physical death at the conclusion of our life in this world and he will be righteous.

To cast and to hell. That is. To express the fullness of his glory in fury upon All those who enter, eternity. Without Union with Jesus Christ. I see some of you looking at the outline. Yes, the outline has changed. The new outline is in the visitor bags. A preaching of Jesus power of Jesus.

Pity of Jesus plan of Jesus. We are on the power of Jesus. So how is it that he has the right? To heal these people. Of their sicknesses and of their diseases. It is because he has come not just To heal. All the sicknesses and diseases of People who come to him in these times, that he is preaching.

Those are testimonies witnesses to his preaching. If he was coming to show, Uh just as a display of himself and display of his power. He could have without speaking a word. Simply by willing it. Healed, every sickness and every disease of everyone on the earth. Such as the greatness of his power as the true and living God.

No, these healings that he's doing as he teaches. And as he preaches Is to display that he has come not only as the physician. Of whom it is not the The well that need him but the sick. But you remember what he said when the the Pharisees were upset at Matthew's house and all of these converted tax collectors and sinners.

He had come to call not the righteous. But Sinners to repentance. The healing of these symptomatic diseases. Was a sign. That he would come and remove, not just the consequences. Of our sin. But the guilt. Of our sin. At his cross. And so, he has come to reverse. The cause of the curse and ultimately at the last, even the presence of the curse For there, will one day be a new heavens and a new Earth.

In which righteousness dwells. And Those whom he has brought into his kingdom, will be in our character, in your conduct. You will be righteous. You will be holy. You will be perfect morally. As your father in Heaven is perfect. And so this is the great power of Jesus Christ, not just the healing of the sick, but the saving of The Sinner.

And so not just in the conversation at Matthew's house, but with the paralytic, you remember, He turns and just to the paralytic. Why? So that we'll know that if with a paralytic really needed was forgiveness. Not, uh, Ambulatory not to be able to use his legs, then then that is what they all need it.

And so he has come not just to give the healing of sickness but the saving of Sinners, the Forgiveness of sins. So when this woman was hoping in him even with her imperfect faith, And he says your faith. Has saved you. And then when he says, do you believe that I'm able to do this to the blind men?

He says let it be according to your faith, not just let you have your Ability to process visual light back. Or for the first time. But let it be according to your faith. Let it be to you to have the one whom, you know is able to do this.

And so, we have seen In chapters 8 and 9. These healings as displays of who Jesus is God, the son and what he has come to do. To give forgiveness of sins to Sinners. So that they would not just be healed for a short while or even resuscitated for a short while like with Jairus's daughter.

But you who believe in Jesus Christ who have received forgiveness of sins, by Jesus's cross and Jesus himself as your righteousness with God. So that when you come before God, and he considers whether or not you are worthy, he sees upon you, not the good works that you have done but his son in whom you are.

And he says this one is worthy of Heaven. For her. Worthiness is Jesus Christ. This is how he saves. And you for whom he has done that. You'll be resurrected in body. Just as you have already been resurrected spiritually. And you will not have any illness. Or any disease or any injury.



For unending ages. In, not just a new Heaven, but in an earthy new Earth. With your glorified body. This is the power of the Lord Jesus Christ. So that as one day, The time that is recorded for us here, actual historical event with actual sicknesses and actual diseases that he healed, at that time to testify to the truth of his gospel preaching.

He will for unending ages. Be shown to be the Glorious and Powerful God. And are resurrected and glorified bodies. Which will forever attest. To the truth of who Jesus is. And the truth of that. Good news that he preached. Of himself. And this healing. And the saving. It comes in accordance with faith.

It comes by Union with Christ. It comes because he is who he says he is. And so you come. And you read, you have a hard time understanding and it all seems Beyond you. And maybe you make the mistake of thinking that there are others in the room that it is not Beyond them, but all of us who believe it is, still Beyond us for.

It is Christ and it is God and it is salvation. And we cannot measure or understand the fullness of it, but we can know that he is as he says he is, and we can know that we have him and we can know that those who have him have forgiveness and have life and have Resurrection.

And your salvation will be according to your faith. For. He is as he has said, yes. And faith in Christ will not be put to shame. It is not like faith in a person who turns on you and you detrustrusted them and they're like the the ones that we're singing about in Union with Christ, in our Psalm of the one month, Psalm 41.

And, and Jesus had selected Judas, and Judas had been one of his best friends and the one with whom he ate bread. Lifted up his heel against him. And many people will do that. Do not put your trust in men. For, they will turn on you and betray your trust.

But Jesus Christ will never betray your trust. He is not only trustworthy in his faithfulness. He is trustworthy in his Almighty power. If Jesus saves you. Nothing. Can stop you from being saved. Such as his power. So we have the preaching of Jesus and the power of Jesus, in verse 35, but then praise the Lord for this portrait that we have of him.

In verse 36, the pity The pity of Jesus. And here we see his observation and his compassion. His observation when he saw the multitudes. That they were weary and Scattered like sheep, having no Shepherd. And then his compassion, he was moved with compassion for them. Because they were weary and Scattered.

Like sheep having no Shepherd. So first under the pity of Jesus, what did he observe? Well, he observed multitudes. And if we're familiar with the opening chapter of our Bible, that's kind of encouraging. This was one of the things that man was supposed to do. Genesis 1 verse 26.

Let us make man in our image, according to our likeness. And then verse 28 he has made them in in His Image then God blessed them and said to them be fruitful and multiply fill the Earth and subdue it have dominion overned he Things that include all that is.

On the earth and in the seed and the air. And so he observes multitudes and you remember Jesus, the Creator. The one who made all things according to John chapter 1 and Colossians chapter 1, Hebrews chapter 1, telling us that this one who is going synagogue to synagogue and teaching and he's preaching the gospel of the Kingdom and he sees he sees multitudes.

You know, at the end of the creation, when he had made He had sat at. At the end of every creation day, he saw what he had made and it was good. And then he made, man and gave them this command to be fruitful and to multiply and to take dominion.

And at the end of day six, what did he say? What what does it say? He says. So all that he had made and behold it was very good. And he sees now multitudes But it is not very good. Because rather, Than being fruitful in the image of God.

Right. Everything that he had made had its seed in it and was to multiply according to its kind, but now he had made the image bearing kind And the image of God was in them. And when he commands man to be fruitful and to multiply on the earth, he's to fill the Earth with the image of God in man, that was the point of being multiplied.

That we would be fruitful and joyful. As those who have a Shepherd, who have a God, who provides all good things for us and we under his under, his oversight under his, shepherding, our orderly and taking dominion. And bringing Beauty and order to to everything that that we touch in this world that he has given us as this fear of our domain.

But rather than being fruitful and taking dominion and bringing order, What does Jesus see? They are. The our English translation, says weary and Scattered. Literally, Troubled and tossed. Not fruitful. But troubled, agonized having difficulty, it goes back to the fall. That by the sweat of our brow, that the labor we would eat from the ground that the labor would be tedious.

The ground would not willingly yield for us, but now it's not just that way with our work. Even more than that, it's that way for us, spiritually and mentally, and emotionally. And in our relationships, That we are troubled. We are not fruitful. We are agonizing and having difficulty just surviving one another Let alone the world.

And not just not just failing to be fruitful but failing to be orderly failing to take dominion tossed chaotic. The, the agricultural picture here is not. Sheep. Sheep. Sometimes are sometimes even without a Shepherd, they will just follow one another wherever they go. No, this is this is a flock into which trouble has struck and they are moving in every direction.

The the word for tossed is using kind of nautical language for uh, in in a sheet metaphor. You ignore your literature teachers or your creative writing teachers Us. What we would call bad English. It wasn't even English. It's probably Aramaic at the time and given to us in Greek.

Is these these sheep in the that he's seeing? As he sees the multitude, they are chaos. They are bleeding running screaming, biting kicking mess. It's a It's multitudes of Sinners. And so they are like sheep without a Shepherd. Their sheep without a Shepherd because they rejected the shepherd.

We need to be provided for. We need to be led But in Adam, we have rejected God. And every one of your sins, rejects God. Every thought that is not according to scripture. Every feeling about something that happens or someone that is not the way that the Bible says we should feel.

Every action. Every word. That is not according to scripture, is a rejection of God as God. Is a rejection of him from whom we need provision. And from whom, we need his Reign, we're designed to be ruled by him even as we rule and to take dominion over other things.

And so what Jesus observes our multitudes. But multitudes who, if they are going to be brought To that and behold. It was very good. They will need to be rescued. They'll need to be

subdued. Brought into line under the shepherd. You'll need to be saved. They'll need to be stabilized.

So this is what he observes. And it would be. Within the scope of Justice. For him to condemn them. But the pity in the pity of Jesus. We see. Not just his observation in verse 36. But his compassion, Jesus. Compassion. Now, this Our moral of Grace of course. It would have been.

Perfectly right for him to be indignant. This is what they have chosen. This is what they have received. Let them be to themselves. Ephraim is a stubborn heifer? Leave him to himself. It's a righteous thing. That the Lord says, but therein Hosea just as here, the end of Matthew chapter 9 He responds not with indignation.

But with compassion, And this is not just marvelous, because it is so gracious. You deserve all the trouble in your life. All the chaos in here, you deserve worse. Every one of you do. And Jesus looks upon you. And he presents himself to you in this passage. Not with arms folded and brow fruit.

And scowl on his face. But he presents himself to you by his word with compassion. Compassion because you don't have him. Not compassion because you feel badly. But because it's him that you need. He offers himself to you. And not only is this a Marvel of Grace. It's a Marvel of Revelation.

Because Jesus is God's great display of himself to us. You know. One of the things that we confess and we can just roll off our tongues and it's something that our minds will never be able to, to fully wrap around is that God is without body parts or passions.

He has no body. He is pure. We don't know what that is, like. God doesn't speak like we speak. He doesn't physically, you know. Gather a mostly nitrogen oxygen mixture. A little extra carbon dioxide because it's coming out and you know, pass it over vocal cords and tongue and shaped by the mouth.

When God speaks, There. An expression of himself. That we cannot understand or connect with, except That he has given to us to be speakers. So that we speak with our mouths and we have something analogous to speech. So that we may understand, when the Bible tells us of the mouth of God or the voice of God, God doesn't have arms or hands but he's given us to have arms and hands that are connected to to us.

And we will something and by our willing to do it, it comes out sometimes if we're in the habit of doing things without thinking, it doesn't feel as very much an exertion of your will. But God God acts without an actual arm or actual hands. He gives us. To know something about what acting means.

Taking an action means. By the way that he designed, Well, God also doesn't have passions. God is not moved or affected by things. But he does have within him. His character and how he relates to his creation. So that his love, Something that is expressed from him, he isn't Doesn't fall in love and we probably should not fall in love either.

The word fall is a little too accurate for that and it's good for us, but emotions, don't happen to him. That which is in God towards the creature. Is reflected in a human way. And what he has given to us and the emotions that we have. But then this Who does not have body or parts or passions in order to save.

He becomes a man. The second person of the godhead. Is to. Such a Complete Revelation. As far as can be seen in the creation. In this Humanity that he created for himself in the Lord.

Jesus. That. When John 1 says, no one has seen God at any time. But the the Son of the God the only begotten who is in the bosom of the father, he has fully revealed him.

He's saying that when you know Jesus Christ, you see God more than Moses saw God. At the bush or even on the mountain in the passing of the glory. You see God, more than Isaiah. Saw God. And the vision. Although it's Jesus whom he sees in the vision. Preincarnation appearance at christophany if you will, John tells us that Isaiah said, The things about.

Seeing they will not see an hearing, they will not hear when he saw Christ's glory. But in Jesus, we see God so much. That when Jesus tells the disciples that he's going away to to the father and Philip says, well just show us the father and that'll be enough for us.

You remember what Jesus says? He says have I been with you so long? Philip and you don't know me. He who has seen me, has seen the father, there is nothing more. Of God to see. Then can be seen in Jesus Christ. All that to say. When you see Jesus moved with compassion here, In his perfect.

God displaying the express image of his character displaying compassion. You see a display of what God is. Like towards Sinners what God is like towards Sinners. And so, here is not just a Marvel of Grace. That he would be compassionate to you. It is a Marvel of the display of how God relates to you.

Despite your sin calling you to himself. You troubled and tossed sheep. Whom he created. So that Peter First Peter chapter 2, when he talks about Christ's atonement taking effect, he says you have returned. To the shepherd and overseer of your souls. You're no longer troubled and tossed as you deserve to be for your sin.

But Jesus, having taken what your sin deserves on himself. Has returned you to the shepherd. So that you have peace in. So that you have order in. So that you begin to fulfill the purpose of your creation, the purpose of your Redemption. To image God. To image him newly in Jesus Christ.

We are guilty. But the pity The Compassion that Jesus feels towards these multitudes to whom. He is preaching. The gospel of the kingdom is a display of the love of God. Even for a world full of Sinners. Familiar versus For many, if not. Well, most some of you are Less than.

Familiar verses for most of you. For God. So loved the world. That he gave his only begotten. That all the ones believing in him. Should not perish. Whoever believing in him. Should not perish but have everlasting life for God did not send his son into the world to condemn the world.

He will and he will be righteous to do so and Jesus will be a display of the Living God as much on that day. As he is in his first coming. But God did not send his son into the world to condemn the world. But that the world through him might be saved.

And so, when you see the pity of Jesus in Matthew 9 36, see the pity, see, the compassion of even the god whom you have rejected in your sin. And return to the shepherd and overseer of your souls. Receive the Lord Jesus Christ, and his payment for your sins.

Have him as your righteousness be joined to him through faith. Such as the pity. As the Lord Jesus. So the preaching of the Lord Jesus, the power of Jesus, the pity of Jesus. And then the Plan of Jesus Then he said to his disciples, the Harvest truly is plentiful.

He doesn't tell them. Look at all of these troubled tossed sheep without a Shepherd. He sees that. But what he says to them, he's something else. And when he opens his mouth to tell his disciples about it, he changes the agricultural metaphor. From a flock of sheep that are being scattered.

To a field that is ripe for Harvest. He said, then he said to his disciples, The Harvests truly is plentiful. Is he for all of the grief and compassion of the Lord Jesus over the estate of man he is not surprised. He has not been taken by surprise things have not gone off the rails.

He's not hurrying up to compensate for what has happened? Because the same multitudes that are sheep as if scattered without a Shepherd or to him a harvest, a field that is ready for Harvest. That has been properly cultivated and the the Rocks have been taken out and the soil has been tilled and the seed has been put in.

And the early rain has come and the latter rain has come and the What weeds can be taken out, safely have been taken out safely and it's it's ready now, to be harvested. Do you see the power of Jesus in the midst? Of our trouble in the midst of our chaos.

Yes, he has compassion. For you in your your the consequences of your sin but he's not intimidated by it. Things are going according to plan. The world, even the world full of such Sinners. Is ripe. For Harvest. These are exactly the sort of people, he came to say, don't you remember him at Matthew's house sitting at the table and the Pharisees are losing their minds?

Because there are these notorious Tax Collectors and these notorious Sinners who have become followers of Jesus Christ, and he's not unwilling to be associated with them, Then why does your teacher eat and drink with Sinners? Because that's the only sort of people, they're already eat and drink with. But even more than that.

Those are the sort of people. That he has planned to save. Yes, by their own will. And by their own wickedness. They have become scattered and tossed like sheep without a Shepherd. So that your heart If it has conformed to the heart of Christ thinks about them with compassion with grief Desiring that, they would come and return to the shepherd.

Grieving over compassionate towards. Their distress and their chaos. But this has been Jesus's plan all along. That he would save such Sinners as that. You see a world full of Sinners? Do not be discouraged. Do not be dismayed. Yes, reflect the compassion of Christ. But also buy into the confidence of Christ.

That what he sees when he sees a world. Full of Sinners is a harvest field. That is ready. Now, the plan. Of the Lord. The plan of the Lord, Jesus. Is to send laborers into the Harvest. He said to his disciples, the Harvest truly is plentiful, but the laborers are few.

Now he's teaching them something about themselves. Because he's going to say, pray of the Lord of the Harvest to send out laborers into the Harvest and then he's, he's going to give Instruction. Uh, to them about what they are to do, as they are sent. In. Uh, into the world.

But the Lord Jesus. We've just been hearing is the Living God. And he is able to do anything and everything by mere exertion of his power. So why does he need laborers? Why does he who is teaching and preaching the gospel of the Kingdom? Why does he need other people to go teach and preach the gospel of the Kingdom?

The answer is, he doesn't. He decided to. It's his pleasure. This is why. We love the doctrine of ordination. Not because it raises, you know, men above others. That's a bunch of nonsense.

Those who are in the office. Are those who serve You know, so don't listen to those who say well you know Deacon is an office of service.

Well, it is an office of service in which they oversee the service of the congregation. You know, what else is the office of as an office of service? Is an office of service. In which they serve in overseeing and pastoring, and preaching, and teaching. No, the doctrine of ordination is wonderful because Jesus is our savior.

And he saves us through the means that he has appointed. And so he is the one who has planned to use laborers preachers of his gospel.

The Lord who harvests. The Lord whose Harvest it is. Is pleased to do. So he says, pray the Lord of the Harvest to send out laborers into his Harvest. You know what you see. Verse 5 in the next chapter. These 12 Jesus sent out. You see what he says in verse 16 of the next chapter, behold, I send you.

So who is the sender? Who is the Lord? To whom we are to pray. That he would send out laborers into his, it's Jesus. He identifies himself as the sender. And so, we are to pray to the Lord Jesus. Just send out laborers. Particularly to send out Apostles. Who are going to lay their hands on others.

Who when they have the gift from the Holy Spirit? For this ministry of the preaching, uh, of giving themselves to prayer and to the ministry of the word, these Elders. Who are going to be. Who are going to be sent. They're sent by Jesus. The doctrine of ordination, it's not the church, who is sending them, who is calling them.

It is the Lord Jesus, who by his Remember Paul says to Timothy by the laying on of my hands. But then, on the other in the the Peril he says the laying on of the hands of the Presbytery. The elders. And so it's Jesus's plan. Just as we saw, he is honoring the institution of the church and the synagogues.

It's also Jesus himself who has come up with an ordained Ministry and who sends out particular laborers. Now, does he call us all to different? Yes, he does. Every one of us just speak the truth in love. According to Ephesians chapter 4, every one of us is to sanctify God, in our hearts sanctify Christ, in our hearts and always be ready to give an answer for the hope that is within us.

Each of us have different particular callings, whether in our own household, or in the congregation. Young man. As you hope to be. A father, you hope to be. Well, you hope to be a husband first and then a father. You're hoping for a particular calling that is a high and necessary calling among God's people.

And each of you also should aspire to be preachers of the Gospel. To be Elders in Christ's. You should pursue the character. You should pursue the knowledge of God, the faith, the Holiness of That would yes, suit you to be a suitable husband or a suitable, father. Praying, that God would not inflict upon your future wife.

A worldly or ignorant or or unspiritual man. But one who knows and loves God and knows his word and knows the the truth of the scriptures. So that you can minister to your wife bathing, her the washing of water with the word.

These are. These are dark days. In the church. Where if we have any young men? Who seem to desire the Lord more than the world. Who seem to care? For Souls. Who seem to care to spend any time in prayer? Every yeah, Whenever there's any young, man like that.

Oh, you must be called to the ministry. And pray God, that he would be. But pray God, that all of our young men. Would be men of such characters. So that Those whom the Lord is calling to, the ministry would be marked in extraordinary ways. By the compassion that the Lord gives them for Souls even above others by the knowledge of his word and the love for his glory.

And the satisfaction with God himself that refuses to glot itself on the entertainments of the world. Because this is Jesus's plan. Is to send laborers. And you know what else is Jesus's plan? For you to pray for them. Couldn't Jesus. Just send laborers without them praying? He can. But he's the one who commands prayer.

Because, He has been pleased. To send them in response to prayer. So have you been praying? Have you been praying that the Lord would send up? Send ministers, raise up, ministers, preachers of his gospel. For his churches that are and for churches that he would form. Do you pray for the?

Elders. The preachers that we have already. This is a month in which the Civil magistrate many of whom Would be shocked. To know how weak and atrophied their Christianity is and how offensive so much of their worship to God is and how man centered even their view of God's law is

And yet, the The church is ill. The Harvest is plentiful. The laborers are And few churches can be bothered to have a prayer meeting. And those that do have them, they're poorly attended. And it's not just the prayer meeting, how much time is spent in prayer, in the households, how much of the worship services are spent in prayer in the public worship?

Jesus commands us to pray. The Lord of the Harvest to pray to him himself. That he would send out laborers. Into his Harvest. And so at the very least in response to verses 37 and 38 pray, The very least. The second place, fulfill your own calling, whatever it is.

Whether it's currently child or church member Wife mother. Husband father. Pray, even that he would produce and use such qualities. That your eld. Your parents would take note. And some combination of the recognition of those things. We might consider whether you're called to the ministry young men. From where are these?

Laborers going to come? Do they not come by the means that the Lord has appointed? And so pray. And fulfill your own calling. And if you are, especially if you are a young man, Or an older man, you know, have to start young. But it's better when started young.

Do whatever can be done to be fit. For a call to the ministry. Or behold the preaching of Jesus. The gospel of his kingdom and the power of Jesus. Not just, Turn back some symptoms of the curse, but to undo, its cause altogether and eventually its entire presence. The pity of Jesus.

Compassion. On hell, deserving Sinners. Even as a revelation of God himself, And the Plan of Jesus. That the world in its current. Is not out of control. It is according to plan. It is a harvest field. And so pray. The lord of the Harvest. To send out laborers into his.

Harvest. Amen. Let's pray. Lord Jesus. Thank you. Thank you for your word. Thank you for. The work of your spirit. Carrying. Men along in this case, Matthew along as he wrote, Thank you for preserving it for us. Pure and entire Causing it to be translated into our own language.

Giving us to be gathered on your day. Sending a servant of yours. To Proclaim it. We place ourselves, gladly entirely in your hands. Lord, Jesus. How we thank you for your compassion

towards us. How we thank you for the almighty power. In which you act, according to that compassion.

Forgive us for how little we have prayed. For laborers to be sent. Forgive us for how little we have. Done our own part in our various callings. Forgive us. And hear us now. As we ask that you would raise up, laborers. Is that you would Gather in the Harvest that you would bring an edge of Revival and Reformation.

And that there would be multitudes of those. Who have returned to the shepherd and overseer of their souls. Grant it. We ask in your own glorious name. Lord Jesus. And your people in this place. Say, Amen.