

Lesson 10. . . God's All-Out Search-and-Rescue Effort
Gospel of Matthew



Notes From the Podium

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***These notes are intended to augment your own reading and study of the lesson.
Please use as an aid to help document the main message of the lecture.***

Matthew 10:1-42

- I. “The harvest is plentiful but the laborers are few, pray therefore the Lord of the harvest to send out laborers into His harvest.”
 - A. “ekbalein” – translated as “send out” but literally means “to throw out” or “cast out” as you would a net.
 - B. A hint of the “fisherman”
 1. Jesus “caught” the apostles and said they would be “fishers of men”.
 2. The apostles actually become the net and the bait themselves.
 3. They are “cast out” by Jesus.

- II. The 12 Apostles
 - A. Simon, who is called Peter
 - B. Andrew, Peter’s brother
 - C. James, the son of Zebedee
 - D. John, James’ brother
 - E. Philip
 - F. Bartholomew
 - G. Thomas
 - H. Matthew, the tax collector
 - I. James, the son of Alphaeus
 - J. Thaddaeus
 - K. Simon the Cananaean
 - L. Judas Iscariot

- III. Why these 12?
 - A. Apostles vs. Disciples – not synonymous
 1. “Disciples” refers to a large group of followers
 2. “Apostles” refers to 12 men taken from the group of disciples and called to a more intimate circle with Jesus.
 - a. School of Divine Love
 - b. “Apostolein” – means “sent”
 - c. Like a net, our Lord draws them to Himself, cast them out, draws them in, cast them out...
 - B. Jesus gives authority (author’s rights) to the apostles.
 1. to “exusia” – to cast out demons
 2. to heal the sick
 3. to raise the dead



Notes From the Podium (cont)

4. to speak in His name
- C. The 12 were not chosen because of anything that they possessed but because of something they didn't have.
 1. He chose them and "gave them".
 2. Jesus loved not their richness, but their poverty.
 3. This is contrary to our understanding of love. We experience love as having something that someone else wants and express ourselves in this manner.
 - a. "I love you because you are intelligent."
 - b. "I love you because you are beautiful."
 - c. "I love you because you are funny."
 - d. "I love you because of the way you make me feel."
 4. "Our Lord looks at us to see what He desires, not *from* us, but *for* us." -Pope John Paul II, The Theology of the Body
 5. Jesus' first movement is to call the apostles to Him that He may give them something, equip them.
 6. Ultimately, there is nothing we could attract Him that He doesn't already have.
 - a. All that we have He gave to us in the first place.
 - b. He gave us everything except our poverty.
 - c. He loves our simplicity, our nothingness because this is the kind of emptiness that He desires to pour His love into.
- IV. "Go nowhere among the Gentiles, and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel."
 - A. Recall that Jesus went first to His own, the Israelites; He now charges the apostles to do the same.
 - B. "Apollolata", translated "lost sheep" actually means destroyed, dead, slain, perished.
 1. Much more is going to be required of the apostles than to simply point the "lost sheep" in the right direction.
 2. These lambs have perished.
 3. The apostles are to administer the life of Christ to them, to "heal the sick".
 - a. To raise the dead
 - b. To cleanse the lepers
 - c. To cast out demons
- V. "You received without paying, give without pay."
 - A. The apostles have been clothed with Christ's authority, an internal power.
 - B. They are now stripped of their "external power".
 1. "Take no gold, nor silver, nor copper..."
 2. "No bag...nor two tunics, nor sandals, nor a staff..."
 - C. Why does Jesus strip the apostles in this way?
 1. He clothes them with Divine Providence – they will not be able to rely upon their own natural attributes but on Him.
 2. He elevates them to use them for His Kingdom.



Notes From the Podium (cont)

3. By following Christ, we become more human, our nature is elevated, perfected.
- VI. “If anyone will not receive you... shake the dust from your feet as you leave...”
- A. Jews had a practice of removing the dust from their feet upon returning from a different land so as not to track unholy soil into the Promised Land.
 - B. Beautiful are the feet of those who bring the Gospel, it is not the land that is holy but themselves and the message that they carry.
 1. Even that very land that was holy, the Promised Land, cannot touch their feet.
 2. They *are* the Promised Land.
 3. They bring the fruit of the Promised Land.
 4. If they are not received then they leave the land where they found it.
 - C. “...it shall be more tolerable on the day of judgement for the land of Sodom and Gomorrah than for that town.”
 1. The sin of sodomy is utterly and completely fruitless.
 2. They are bringing the good news of Divine Life, which if received should impregnate with Grace, but if not received it is fruitless.
 3. How vile to contracept Divine Grace!
- VII. “Behold, I send you out as sheep in the midst of wolves.”
- A. Again, He is equipping them with dependence on Him.
 1. They are to remain humble, small and vulnerable.
 2. They are not to defend themselves from the wolf.
 - B. “So be wise as serpents”
 1. A serpent will sacrifice everything but his head for then it will die.
 2. Be clever enough though to preserve the purpose for which you are going.
 - C. “Be as innocent as a dove.”
- VIII. “Beware of men, for they will *deliver you up* to councils.”
- A. “Paradosys” – translated as “deliver up” means “to hand over”
 1. Our Lord has handed Himself over to us.
 2. Because of this we are able to hand Him over in betrayal.
 - B. The same word that is used for “Tradition”, “tradere” means “to hand over”.
 1. The apostles will continue to “hand over” what they have received.
 2. They are literally handing over the life of Christ.
 - C. So the life of Christ is “handed over” (tradere) in the continuing work of His apostles and the life of Christ is “handed over” (paradosys) in betrayal to councils.
 1. So it is with any disciple, priest, bishop, the Holy Father, any of us, we are to “hand over” what we have received.
 2. “And so it is not my faith, not your faith, but the faith with which we hand over Christ that we hand over another.” –St. Paul
- IX. “...do not be anxious about how you are to speak or what you are to say”
- A. We will go by the way of the Master.
 - B. When we are in communion with Him, His voice is not far from ours.



Notes From the Podium (cont)

- C. “For it is not you who speak, but the Spirit of your Father speaking through you.”
1. “ta laloun en humin” – translated “through” means “in”
 2. The Father is not simply speaking “through” you but “in” you.
 3. This is the indwelling presence of God, He is closer to you than you are to yourself.
- X. ”Do not fear those who kill the body, but cannot kill the soul; rather fear him who can destroy both soul and body in hell”
- A. The only thing we should ever fear is the loss of God’s friendship.
1. The loss of the Father speaking in us, dwelling in us.
 2. So avoid sin.
- B. “Are not two sparrows sold for a penny? And not one of them will fall to the ground without your Father’s will”
1. He tells us that even the hairs of our head are numbered.
 2. Fear not, therefore; you are of more value than many sparrows.”
- XI. “So everyone who acknowledges me before men, I also will acknowledge before my Father who is in heaven; but whoever denies me before men, I also will deny before my father who is in heaven.”
- A. Imagine those words in the soul of Peter when he denies Christ.
- B. When we deny Him, His life cannot live in us.
- C. If He cannot live in us we cannot be transformed so we will not look like what He has created and He will not know us.
- XII. “I have not come to bring peace, but the sword.”
- A. The sword is the Word of God that pierces so acutely.
- B. What of the “Prince of Peace”?
1. “Not peace as the world gives peace” which is to just be comfortably numb.
 2. Genuine peace is only on the other side of the sword.
 3. A Peace that is after the resurrection, on the other side of the Cross.
 4. There will be no peace as we climb the steps of Calvary.
 5. “I have come to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law; and a man’s foes will be those of his own household.”
- XIII. “Opiso mou” – “follow behind me”
- A. Take up your cross and die that you might live.
- B. Do not try to preserve this life, like water, the tighter you try to grasp it in your hands, the more it spills out.
- XIV. “Whatever you do for the least of these, you do for me.”