

1/21/18

Matthew 10

The Lord Jesus has set out the principles of the Kingdom on His first discourse, the Sermon on the Mount. Matt. 5-7

Then Jesus has demonstrated His credentials by the miraculous healings and deliverance of demon possessed people, authenticating His Messiahship. Matt. 8-9

But even as Jesus did only good He was rejected and opposed by some.

1. Jesus healed and forgave man with palsy and accused Him of blasphemy. Matt. 9:3
2. They were offended at His eating with sinner. Matt. 9:11
3. The people laughed him to scorn at the house of Jairus to raise his daughter they laughed Him to scorn. Matt. 9:24
4. They associated His work with the devils. Matt. 9:34

The second discourse now deals the instruction to the twelve disciples as Jesus sends them out to the harvest. Matt. 9:35-10:42

1. Chapter 10 should begin here, it is a better division!

2. The Lord Jesus was burdened over the few laborers for the harvest, so He exhorted His disciples to pray for laborers to send out to the harvest. Matt. 9:37-38

10:1-4 The twelve apostles and sent out.

* The parallel passages. Mk 3:16-19; Lk 6:14-16; Acts 1:13, 26

10:1 The commissioning of the twelve to do what they had been taught and seen Jesus do.

- 1) Jesus summoned His disciples, “And when He had called His twelve disciples to Him.” vs. 1a
 - a) He called, ordained them to be with Him and chose the twelve. Matt. 10:1; Mk. 3:14; Lk. 6:13
 - b) The word disciples “mathetes”, means a learners or pupils.
 - c) He told them they would sit on twelve thrones in the regeneration, judging the twelve tribes of Israel. Matt. 19:28
* Mk. 6:7-13; Lk. 9:1-6
- 2) Jesus prepared them for their mission, “He gave them power *over* unclean spirits, to cast them out, and to heal all kinds of sickness and all kinds of disease.” vs. 1b-d
 - a) The word power “exousia”, delegated authority to manifest miraculous power over the spiritual realm.
 - b) Unclean spirits, to cast them out, demons which are fallen angels.

- c) To heal all kinds of sickness, maladies and infirmities.
- d) And all kinds of disease, that would take the life of people.

10:2-4 The name of the twelve apostles.

- 1) “Now the names of the twelve apostles are these: first, Simon, who is called Peter, and Andrew his brother; James the *son* of Zebedee, and John his brother; Philip and Bartholomew; Thomas and Matthew the tax collector; James the *son* of Alphaeus, and Lebbaeus, whose surname was Thaddaeus; Simon the Canaanite, and Judas Iscariot, who also betrayed Him.”
- 2) The word apostles “apostolos”, means one sent out, this is the only time it appears in Matthew, but first they were disciples, learners. vs. 2
 - a) An apostle was more than a servant with a message, he was a commissioned and empowered representative or ambassador acting for His Lord and King.
 - b) All believers are called to be disciples, all are called to preach Christ, but not all are called to full time ministry.
 - c) Yet, all ministers are not of God!
- 3) Five of them have already been called by Jesus. Matt. 4:18-22; 8:9-13
 - a) Listings have similarities and differences, Peter is always first and Judas last, they

- stand in 3 groups of fours with the same names, but in different order. vs. 2-4
- b) They are listed in pairs in Matthew and in Mark they are sent out in pairs. Mk. 6:7
 - c) Peter and Andrew are brothers. vs. 2
 - d) James and John, the sons of Zebedee are also brothers. vs. 2
 - 1)) Jesus named them sons of Thunder. Mk. 3:17
 - 2)) These first four had been called. Matt. 4:18-22
 - e) Philip and Bartholomew. vs. 3
 - * Bartholomew is Nathaniel. Jn. 1:46
 - g) Thomas and Matthew the tax collector. vs. 3
 - * Matthew had been called. Matt. 8:9-13
 - h) James the *son* of Alphaeus, and Lebbaeus, whose surname was Thaddaeus. vs. 3
 - i) Simon the Canaanite, and Judas Iscariot, who also betrayed Him.
 - 1)) Simon the Canaanite, means the Zealot, the most patriotic and nationalist, even to death to oppose all foreign rule over Israel.
 - 2)) Josephus list the Zealots as the 4th party of Jews; Pharisees, Scribes, Essenes.

- 3)) New Jerusalem, wall of city has 12 foundations and in them the names of twelve apostles. Rev. 21:14

10:5-15 The sending out of the twelve.

10:5-7 The mission was limited to the Jews.

- 1) The commission of Jesus is in direct relationship to the harvest, “These twelve Jesus sent out and commanded them.” vs. 5a
 - a) He told them to pray and now He sends them out to it. Matt. 9:36-38
 - b) They were commanded “paragellein”, order or charged an imperative command, as a general to his soldiers.
 - c) The word is used various ways.
- 2) The sphere of the twelve is limited, “saying: “Do not go into the way of the Gentiles, and do not enter a city of the Samaritans. “But go rather to the lost sheep of the house of Israel.” vs. 5b-6
 - a) Only to Israel, not the Gentiles or the Samaritans.
 - b) This is temporary commission to the Jews, later the Gentiles are reached. Matt. 28:19; Lk. 22:35-37; Rom. 1:16
 - b) Verse 5-6 are unique of Matthew.
 - c) The Samaritan were despised as a mix race from the Assyrian captivity, the Gentiles were pagans. vs. 5

- d) The imperative present “go” continuous to the “lost sheep of the house of Israel” the Jews who God promised to send their Messiah. vs. 6

* Jer. 50:6; Ezk. 34:2, 30; Matt. 15:24

- e) Jesus also sent out 70 two by two. Lk 10:1-2, 17-20

- 3) Their method and message is given to them, “And as you go, preach, saying, ‘The kingdom of heaven is at hand.’” vs. 7
 - a) In their going they were to preach “Kerusso” used for a herald.
 - * “So shall My word be that goes forth from My mouth; It shall not return to Me void, But it shall **accomplish** what I please, And it shall prosper *in the thing* for which I sent it.” Is. 55:11
 - b) The message, “Kingdom of heaven is at hand.” Matt. 3:2; 4:17; 6:10, 33
 - 1)) This was the message of John the Baptist, the cousin of Jesus and Jesus.
 - 2)) The Messianic hope long prophesied had arrived to call sinners into the Kingdom of God that would ultimately be established on the earth.

10:8-10 The particular instructions.

10:8 The authority is delegated not their own.

- 1) The purpose is stated, “To heal the sick, cleanse the lepers, raise the dead and cast out demons. vs. 8a-d
- 2) These are four imperative commands are in the present tense, durative and continuous.
- 3) The reason and purpose behind the imperatives is given, “Freely you have received, freely give.” vs. 8e-f

10:9-10 Their limited provisions are in view of the urgency of the mission.

- 1) No money , gold, silver or copper, in a money belt or girdle which held clothes together, “Provide neither gold nor silver nor copper in your money belts,. vs 9
- 2) No bag for their journey to carry extra clothes, which could also was used for begging or sandals, “nor bag for *your* journey, nor two tunics, nor sandals,. vs. 10a-c
- 3) Nor staffs for defense or to walk. vs. 10d
- 4) As workers of God were deserving of receiving food, “for a worker is worthy of his food.” vs. 10e
 - a) God would provide and supply their needs, as worthy workers! Lk. 10:17; 1Tim. 5:18
 - b) They were to trust Him implicitly and travel as light as possible.
 - c) This does not speak against working or being irresponsible or abusive, Paul

worked, but did object to others living of the gospel. 1Cor. 9; 2Cor. 8-9

10:11-12 The proper gracious attitude of the apotles in sharing the gospel.

- 1) At each city or town they were to look for receptive people to the gospel and be content with what is offered, “Now whatever city or town you enter, inquire who in it is worthy, and stay there till you go out.” vs. 11
 - a) The word worthy “axios”, means having the weight of another, the idea being they respond in a good way to the good new of the gospel they preached. 1Tim. 5:18
 - b) The imperative to stay is an aorist, they were to remain there till they left and not go from house to house seeking better occomodations.
- 2) At each house they entered they were be respectful, “And when you go into a household, greet it.” vs. 12
 - a) Greet “aspazomai”, means to bid them well being loving, respectful and humble.
 - b) Thus us an imperative aorist in the middle voice, to be done by the apostle, fully and completely, once and for all. Lenski

10:13-15 The proper response to those hearing the gospel.

- 1) The instructions for each house that was receptive, “If the household is worthy, let your peace come upon it.” vs. 13a-b
 - a) The word “worthy” of equal weight by excepting the gospel, they were to let their peace come upon them.
 - b) The peace “eirene” of God for their hospitality, openness to the gospel.
 - c) And having received Christ to be blessed.
- 2) The instructions for each house that was not receptive, “But if it is not worthy, let your peace return to you.” vs. 13c-d
 - a) The phrase “not worthy” of equal weight by rejecting the gospel they were to take back their blessing of peace. vs. 13b
 - b) Their reaction of the good news was a rejection of them.
 - c) The context of this chapter is for the days of Jesus, but the principles would apply to the church age completely.
- 2) The stern rebuke to those rejecting the gospel, “And whoever will not receive you nor hear your words, when you depart from that house or city, shake off the dust from your feet.” vs. 14
 - a) The person, “whoever” not receiving them or open to hear the gospel was to be sternly warned to be under the judgment of God, ”Shake the dust off your feet.
 - b) This was symbol of contempt by Jews of any Gentile contamination on their

- person before entering Jerusalem. Matt. 7:6; Acts 13:51
- c) This symbolize the people had rejected the gospel and been unwelcomed, so those rejecting the gospel were excluded from the Kingdom they were preaching.
- 3) The city rejecting the gospel would be under sever judgment of God, “Assuredly, I say to you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city!” vs. 15
 - a) The word Assuredly “amen” KJV “verily”, at the beginning of a sentence indicate something of great importance to heed and reliable by on divine authority.
 - * Each section of the chapter closes with this statement. Matt. 9:35-10:15; 10:16-23; 10:24-42
 - b) The judgment of Sodom and Gomorrah would be less severe than for any city or town hearing the gospel and rejectiong it.
 - 1)) There will be various degrees of punishment in in the Lake of fire.
 - 2)) They had the greater light.
 - 3)) The same with Capernaum and others. Matt. 11:23-24; Lk. 10:12-13, 17:19; Rom. 9:29; 2Pet. 2:6; Jude 7

10:16-23 The pronouncement of persecution.

10:16 The general persecution.

- 1) Their caution to be marked, “Behold, I send you out as sheep in the midst of wolves.” vs. 16a-b
 - a) Behold “idou”, indicates the attention to be noted over the statement and surprising.
 - b) The danger was real by a proverb, “I sent you out as sheep in the midst of wolves.”
- 2) Their council to be heeded, “Therefore be wise as serpents and harmless as doves.” vs. 16c
 - a) Therefore be wise “phronimos” as serpents, meaning prudent and sagacious regarding alertness for self good and safety from the wolves. Gen. 3:1; Ps. 58:5
* Matt. 7:15; Acts 20:29; Jn. 19:12
 - b) Harmless “akeraios” as doves, meaning unmixed, pure, sincere, without fault, to not retaliate in kind, gentle and naïve concerning evil. Gen. 8:8; Song Sol 5:12; Matt 3:16; Rom. 16:19
* Walk as wise men circumspectly not as fools... Eph. 5:15

10:17-18 The specific persecution.

- 1) They would be delived up by the Jews, “But beware of men.” vs. 17a
 - a) The warning is clear, beware “prosecho” means to attend to one’s self and take

- heed, be cautious regarding men who are wolves. vs. 17a
* An imperative present active, constant.
- b) These men will accuse them falsely and deliver them to the councils. vs. 17b
 - 1)) The word councils “sunedrion”, indicates the Sanhedrinm the supreme court of the Jews. Acts 5:27; 6:12
 - 2)) The word deliver “paradidomi”, means turned over to the court.
 - c) These men would be punished in the Sanhedrin, “for they will deliver you up to councils and scourge you in their synagogues.” vs. 17b
 - 1)) The Synagogue “sunagoge”, the formal gathering of Jews for prayer and the study of God’s word.
 - 2)) They would scourge “mastigoo”, them, it means to be whipped, as a form of corrective discipline.
 - 3)) Paul was beat five times with 39 stripes. 2Cor. 11:23-25
 - 4)) The persecution by the Jews came to a close after 70 A.D.
 - 2) They would be brought before Gentiles rulers, “You will be brought before governors and kings for My sake, as a testimony to them and to the Gentiles.” vs. 18
 - a) Governors like Felix and Festus. Acts 24
 - b) Kings like Herod Agrippa. Acts 25

- c) The reason, “for My sake”, due to their identification and commitment to Christ and the gospel, as Paul.
- d) The personal suffering would be used by God as a “witness to them and the Gentiles”, as Jesus told them. Acts 1:8

10:19-20 The need to depend on Jesus to speak under persecution.

- 1) The believer when brought before the civil authorities is to trust and depend on God, “But when they deliver you up, do not worry about how or what you should speak. For it will be given to you in that hour what you should speak.” vs. 19
 - a) Like Joseph, Daniel, Peter and Paul.
 - b) We are not to be anxious about our defense, God will provide the words.
- 2) The believer is to trust the Spirit to speak through them, “for it is not you who speak, but the Spirit of your Father who speaks in you.. vs. 20
 - a) Jesus spoke about the Holy Spirit. Jn. 14-16; Acts 4:8; 6:10; 7:55, 56
 - b) This is often used by lazy Pastors as a proof text for not needing to study and prepare for their sermons, completely out of context

10:21-23 The persecution will come from family members and society.

- 1) Those closest to them, “Now brother will deliver up brother to death, and a father *his* child; and children will rise up against parents and cause them to be put to death.” vs. 21
 - a) A brother will deliver up brother to death. vs. 21a
 - b) A father will deliver his child. vs. 21b
 - c) Children will rise up against parents and cause them to be put to death. vs. 21c
 - d) This allusion is from Micah of family betrayal. Mic. 7:5
 - e) Death being the ultimate persecution.
- 4) They would be hated for Christ, “And you will be hated by all for My name’s sake.” vs. 22a; 5:11
- 5) The exhortation to persevere, “But he who endures to the end will be saved.. vs. 22b
 - a) The context is for the sending out of the twelve, Jesus would be following evangelizing also, not for the latter days. Matt. 11:1
 - b) Yet the same language is used for the tribulation and Great-Tribulation. Matt. 24; Mk. 12, Lk. 21
 - c) We have been saved, are being saved and we shall be saved!

10:23 Their wisdom under persecution.

- 1) They were to be wise and flee to avoid persecution when able, even death, “When

they persecute you in this city, flee to another.” vs. 23a-b

- a) This in context is during this commission.
 - b) But in principle it applies for the age of grace.
 - c) Paul did this at Philippi and Berea. Acts 16-17
 - d) David did this fleeing from Saul going to Ziklag and played the madman. Elijah fled from Jezabel. 2Sam. 21:13; 1Kings 19
- 2) The comfort and assurance of Jesus, “For assuredly, I say to you, you will not have gone through the cities of Israel before the Son of Man comes.” vs. 23c-e
- a) They were to be assured Jesus would come to them before they gone through the cities of Israel, this is the context.
 - b) But in principle it applies for the age of grace.
 - c) The verification is that Jesus would join them as He followed behind. Matt. 11:1
 - d) This is not referring to the resurrection or Second Coming, though the same language is found in the context of Tribulation and the Second Coming. Matt. 24:13; Mk. 13:13

10:24-33 The principles for effectiveness for a persecuted disciple.

10:24-25 The disciple of Jesus will be treated like Jesus.

- 1) A disciple is never greater than his teacher, not a servant greater than his master. vs. 24
 - a) He is always learning at the feet of Jesus.
 - b) The word disciple “mathetes”, means a learner or pupil.
 - c) The word servant “doulos”, means a bondsman by choice for life.
- 2) A disciple is to be a genuine representative of His teacher and master. vs. 25a-b
- 3) A disciple is to expect much worse treatment than his master Jesus, we should not be surprised. Phil. 3:8-10
* Baalzebub “lord of the flies”. Matt. 12:24

10:26-31 The proper fear of a disciple.

- 1) A disciple should not fear man who persecutes believers, for God will reveal all that is hidden one day. vs. 26
* 1Cor. 4:5; Dan. 3
- 2) A disciple is to faithfully and courageously speak forth God’s word and expose sin. vs. 27
* Darkness is exposed by the light of the gospel, being preached for all to hear.
- 3) A disciple is to fear God who can destroy soul and body in hell, not man who can only destroy the physical body. vs. 28
 - a) The word hell is “Gehenna” the permanent abode of all who eternally perish by rejecting Jesus Christ.

- b) Sheol and Hades is a temporary place till the White Throne Judgment. Rev. 20
- 4) The illustration to make a disciple aware that God knows all that a disciple goes through. vs. 29-30
 - a) The illustration is the insignificant value of a sparrow, a copper coin, yet not one of them fall to the ground without apart from the Father's will.
 - b) The second illustration indicates the perfect knowledge of God, "The very hairs of your head are all numbered."
* We are to commit ourselves to God as a faithful Creator when we suffer according to the will of God. 1Pet. 4:19
 - c) The application is the conclusion, "Do not fear therefore; you are of more value than many sparrows. vs. 31

10:32-33 The acid test for salvation.

- 1) A disciple confesses Christ before man faithfully Jesus will confess the believer before the Father in heaven. vs. 32
 - a) The Greek says, "confess in Me".
 - b) Confession is not mere profession.
 - c) Confession is not affiliation with a group.
 - d) Confession is an abiding in the light to give a faithful credible witness in spite of the danger or pressure.

- 2) The one who denies Jesus before man, Jesus will deny him before His Father in heaven. vs. 33

10:34-39 **The gospel of Christ brings division.**

10:34 The proclamation of Jesus.

- 1) The people had a wrong understanding about the mission of Jesus, as a conquering Messiah, "Do not think that I came to bring peace on earth." vs. 34a
- 2) The people would experience difficulties because of Him, "I did not come to bring peace but a sword." vs. 34

10:35-36 The explanation by Jesus.

- 1) Those excepting Jesus as their Lord and Savior would experience a division with some of their closest family members, "For I have come to 'set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law.'" vs. 35
 - a) For being Jews and confessing Jesus.
 - b) Others later for abandoning their religion.
 - c) Certainly for the abandonment of their sinful life and desiring to live for Jesus.
- 2) Those excepting Jesus would even experience great hostility from family members, "and 'a man's enemies will be those of his *own* household.'" vs. 36
 - a) They hated Jesus.

b) So they hated them now.

10:37-39 The costly life of a disciple of Jesus.

- 1) Jesus came to claim full allegiance, “He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me.” vs. 37
 - a) Jesus is not teaching we are to hate our family members, but rather that we are not fit to be His disciple if we place them or others before Him, being idolatrous.
 - b) Jesus is saying the only real way we can love our family members is to love Him first, then love them with His agape love.
- 2) Jesus declared He calls every person to a life of self-denial, it will cost you your life to follow Him, “And he who does not take his cross and follow after Me is not worthy of Me.” vs. 38
 - a) The cross was the instrument of death, no one crucified ever came back.
 - b) Death to the old life of sin.
 - c) Death to our own will. Lk. 8:34-38
- 3) Jesus declared those who live for themselves will perish, “He who finds his life will lose it, and he who loses his life for My sake will find it.” vs. 39
 - a) In Christ we find the real purpose for our lives.

b) In Christ we experience life as God intended and live abundantly.

10:40-42 The reward to those receiving a servant and messenger of Christ.

- 10:40** The oneness of the disciple with Jesus.
- 1) The person who receives the messenger and the gospel, actually are receiving Christ, “He who receives you receives Me.” vs. 40a
 - 2) The person receiving Jesus is actually receiving God the Father, “And he who receives Me receives Him who sent Me.” vs. 40b
- 10:41** The reward to receiving a prophet regarding the gospel. vs. 41
- 1) In view of honoring and helping a prophet, “He who receives a prophet in the name of a prophet shall receive a prophet’s reward.” vs. 41a
 - a) Elijah and the widow of Zarephath. 1Kings 17:8-17
 - b) John the Baptist. Matt. 3:3
 - c) Jesus Himself. Deut. 18:18-19
 - 2) In view of being open to a godly man, “And he who receives a righteous man in the name of a righteous man shall receive a righteous man’s reward.” vs. 41b
 - a) Those sent out by Jesus.
 - b) Certainly a righteous man includes Jesus.

- 3) In view of those meeting the most basic needs for a messenger of the gospel, “And whoever gives one of these little ones only a cup of cold *water* in the name of a disciple, assuredly, I say to you, he shall by no means lose his reward.” vs. 42

11:1 The ongoing ministry of Jesus to the people.

- 1) This verse should be the final verse of chapter ten, it is a more natural break.
- 2) Jesus terminated His instructions and followed behind His disciples, “Now it came to pass, when Jesus finished commanding His twelve disciples, that He departed from there to teach and to preach in their cities.”
vs. 1