

Jesus – The King of the Jews #26

Messengers of the King

Matt 10:1-15

Introduction:

1. Those whom Jesus had called to pray for workers He then called to become workers.
 - a. They began to see the world as He sees it
 - b. They began looking out on lost humanity through their Lord's eyes and with His heart of compassion
 - c. They realized that they themselves were called to go out and warn that lost world of the coming harvest of judgment and to invite them into the Lord's kingdom.
 - d. Vital as it is, prayer is not all that is required.
 - e. The believer who prays for God to send workers but is unwilling to go himself, prays insincerely and hypocritically.
2. Until this stage of His ministry, Jesus had ministered alone.
 - a. He had the companionship of the twelve disciples and the company of vast multitudes who followed wherever He went
 - b. But none of the twelve, and certainly none in the multitudes, participated in His ministry except as an observer or recipient.
3. Then He commissioned those twelve to join Him as fellow workers
 - c. The commission here is the commission of the apostles, it is not our commission
 1. Our commission is found in Matt 28:18-20

18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. 19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.
 2. The Matt 10 commission is not our commission, but we can learn principles of service here
5. Technically, there are no apostles today
 - a. An apostle had to be personally chosen by Christ
 - b. An apostle was an eye-witness of the resurrection of the Lord
 - c. The apostles did not succeed themselves
 - d. The office of apostle was a temporary office – the offices of pastor and deacon are permanent offices

BYZ **Matthew 10:1** Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ, ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων, ὥστε ἐκβάλλειν αὐτὰ, καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν.
προσκαλεσάμενος verb ptc aor mid dep nms from **προσκαλέομαι** - (1) literally; (a) *call to oneself, summon* (MT 10.1); (b) as a legal technical term *summon, call in* (AC 5.40); (2) figuratively, of a divine call; (a) to faith and salvation *call, invite* (AC 2.39); (b) to a special task *call, appoint* (AC 13.2)
μαλακίαν. noun afs from **μαλακία** - strictly *softness*; in the NT a form of physical ailment resulting from disease *sickness, weakness, infirmity*

I. Willing to Serve – vs 1-4

A. From Disciple – vs 1

1 And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

1. Followers of Jesus Christ were called disciples
 - a) *A disciple is a follower or a learner*
 - b) *A disciple has accepted Jesus as his teacher and seeks to learn*
 - c) *The disciples were converted and given their initial call*
2. The third phase of their training could be called an internship,
 - a) *They lived with Jesus constantly for three years, to be taught both by His instruction and by His example.*
 - b) *It is this phase that is highlighted in [Matthew 10](#).*
 - c) *During this phase they were never far from Jesus, who closely monitored their progress*
 - d) *The final phase of the disciples' training began after Jesus' resurrection and ascension*

B. To Apostle – vs 2

2 Now the names of the twelve apostles are these...

1. The 12 disciples were called apostles
2. An apostle literally is one who is sent on a mission for another
3. Out of hundreds of disciples, He chose 12 to be apostles
 - a) *Chosen sovereignly*
 - (1) Jesus chose them out of the group of disciples
 - (2) He chose who He wanted
 - (3) Jesus consulted no one but the heavenly Father
 - (4) The 12 apostles were chosen by God's sovereign will and for his sovereign purpose
 - (5) God chose Abraham
 - (6) God chose the nation of Israel sovereignly
 - (7) He chose us sovereignly
 - b) *Chosen prayerfully*
 - (1) Jesus spent the entire night in prayer before choosing the apostles
 - (2) Lu 6:12 And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. 13 And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles;
4. During their training period, the twelve were learners and were primarily called **disciples**, but as they ventured forth themselves in obedience to Christ's commission and in His power, they were most often called apostles.

C. Given Authority

1. *Exousia* - "it is lawful," and it therefore refers to a right or power that is legitimately delegated.
 - a) *Jesus granted the twelve disciples God's divine authority to do exactly what He Himself had been doing*
 - b) *To do what He did would demonstrate they were sent by Him, just as what He did demonstrated He was sent by the Father*
 - c) *Throughout the book of Acts we see the disciples doing the very things for which Jesus here gives them authority.*
2. Authority to cast out many unclean spirits
3. Authority to heal every kind of disease and sickness.
 - a) *Peter and John healed the lame man at the Beautiful Gate of the Temple (Acts 3:2-8).*
 - b) *The apostles manifested the kind of kingdom power that their Lord had manifested, and by their faithful obedience they turned Jerusalem and then the world upside down*
 - c) *Jesus promised that they would do "greater works" (in extent, not power) and His words began to be fulfilled.*

II. Willing to Obey – vs 5-8

- The first qualification of a servant of God is a willingness to obey the commands of the Lord
- No doubt, some disciples were along for the ride, some were truly converted and wanted to serve their Master

A. Command to Go – vs 5-6

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: 6 But go rather to the lost sheep of the house of Israel.

1. The apostles were sent forth
 - a) *They were to leave the safety of the fold and go where the lost sheep were*
 - b) *They could not carry out their commission and stay with Jesus and the other disciples*

BYZ **Matthew 10:2** Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματά ἐστιν ταῦτα· πρῶτος Σίμων ὁ λεγόμενος Πέτρος, καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ· Ἰάκωβος ὁ τοῦ Ζεβεδαίου, καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ·

BYZ **Matthew 10:3** Φίλιππος, καὶ Βαρθολομαῖος· Θωμᾶς, καὶ Ματθαῖος ὁ τελώνης· Ἰάκωβος ὁ τοῦ Ἀλφαίου, καὶ Λεββαῖος ὁ ἐπικληθεὶς Θαδδαῖος·

BYZ **Matthew 10:4** Σίμων ὁ Κανανίτης, καὶ Ἰούδας Ἰσκαριώτης ὁ καὶ παραδοὺς αὐτόν.

BYZ **Matthew 10:5** Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς, παραγγείλας αὐτοῖς, λέγων, Εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθητε, καὶ εἰς πόλιν Σαμαρειτῶν μὴ εἰσέλθητε· ἀπέστειλεν verb ind aor act 3ps from ἀποστέλλω (1) *send forth, send out* (MK 11.1); in relation to a sender *send with a commission, send with authority, send for a purpose* (MT 11.10); (2) when used with other verbs that indicate the action in the situation was performed by someone else, *have something done* (e.g. MT 2.16 ἀποστείλας ἀνείλεν *he had (them) killed*); (3) idiomatically ἀποστέλλειν τὸ δρέπανον *literally send the sickle, i.e. begin to harvest* (MK 4.29)

BYZ **Matthew 10:6** πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ.

2. The Master sent them to the lost sheep of the house of Israel
 - a) *They were not to go to the Samaritans / Gentiles*
 - (1) The **Samaritans** were especially despised by Jews, because they were half-breeds, neither true Jews nor true Gentiles.
 - (2) But Jesus always showed kindness to Samaritans, even to the woman from Sychar who was living in adultery.
 - (3) And in His parable of neighborly love, a Samaritan was favorably portrayed as the epitome of godly compassion.
 - (4) In Christ's last words to the apostles before His ascension, He specifically names Samaria as a field of ministry (**Acts 1:8**).
 - (5) Had the apostles first gone to the Samaritans and Gentiles, then the Jews would not have listened to them
 - b) *The Apostles were barely ready to begin witnessing to people*
 - (1) They were barely ready to witness to Jews
 - (2) Let alone Gentiles and Samaritans
 - (3) The 12 needed a focal point, a point of attack where they could concentrate their efforts and energy
 - c) *The Great Commission sends us to the entire world*
 - d) *The Jews had a special place in God's plan*
 - e) *The apostles were barely up to the task of witnessing effectively to their own people, let alone to other cultures*
3. We have to leave the safety of our building and go to the lost
 - a) *The lost are not going to come to our church building*
 - b) *We have to go to them*
 - c) *Every believer is called to be a witness to the lost around them*

BYZ **Matthew 10:7** Πορευόμενοι δὲ κηρύσσετε, λέγοντες ὅτι Ἦγγικεν ἡ βασιλεία τῶν οὐρανῶν.

BYZ **Matthew 10:8** Ἀσθενοῦντας θεραπεύετε, λεπρούς καθαρίζετε, δαιμόνια ἐκβάλλετε· δωρεὰν ἐλάβετε, δωρεὰν δότε.

B. Command to Preach – vs 7

7 And as ye go, preach, saying, The kingdom of heaven is at hand.

1. The apostles were sent out to preach
 - a) *Present imperative means “keep on preaching”*
 - b) *They were announce that the “kingdom of heaven is at hand”*
 - c) *The apostles were to preach a clear message*
 - d) *That was the same message that John the Baptist preached*
 - e) *The Jews should have been looking for their Messiah, but their ears were deaf to the message*
2. We are not at liberty to preach what we want to preach
3. Our message has been clearly defined in the Bible and we should not stray from it
4. Some do not believe the gospel because they have not heard it presented clearly
5. The central message of the kingdom is the message about the King.
 - a) *A kingdom is the domain ruled by a king, its sovereign.*
 - b) *But the essence of a kingdom is not the geographical area but the actual ruling of the king, the administration of his will over the citizens of the kingdom.*
 - c) ***The kingdom of heaven** is above all the domain of God's Lordship, where He rules by His divine will.*

C. Command to Help the Needy – vs 8

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

1. Jesus gave his apostles power to heal the sick and to cleanse the lepers, raise the dead, cast out demons
2. It must have been exciting to have such authority and to see the wonders happening through their preaching
3. The apostles were to help the needy
4. Their miracles also confirmed what they were preaching
 - a) *Doctors, lawyers and others prominently display their credentials that certify their qualifications to practice*
 - b) *Since their were no Bibles yet, the miracles authenticated their message*
 - c) *The 12 had no formal training and were not part of the established Jewish religious leadership the miracles confirm the credentials of the apostles*

5. Nicodemus mentioned this when he approached Jesus
Joh 3:2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.
6. We tend to become hoarders of all that the Lord gives us
7. We received freely and we are to give freely
 - a) *Heal the sick*
 - b) *Cleanse the lepers*
 - c) *Raise the dead*
 - d) *Cast out devils*
8. Christians who are thoroughly orthodox in doctrine and sound in moral character often show little compassion for the poor, the sick, and the afflicted. In such cases they are ineffective and inconsistent representatives of Jesus Christ, despite their sound doctrine and high morals, because they lack an important credential that should mark the servant of Christ.

9. The apostles would not charge for their services

One night in the East End of London a young doctor was turning out the lights of a mission hall in which he was working. He found a ragged boy hiding in a dark corner, where he begged to be allowed to sleep. The doctor took the homeless boy to his own room, fed him and tried to get his story. He learned that the boy was living in a coal bin with a number of other boys. He persuaded the boy to show him where these boys were. They went through narrow alleys and finally came to a hole in the wall of a factory. "Look in there," he said. The doctor struck a match and looked around, crawling into the cellar. Finally he found thirteen boys with only bits of old burlap to protect them from the cold. One lad was clasping to him a four-year-old brother. All were sound asleep. The doctor caught a vision then and there of service for his Lord. He cared for those boys and started the Bernardo Homes for neglected children. At the time of the death of Dr. Bernardo, the newspapers reported that he had taken, and surrounded with a Christian atmosphere, more than 80,000 homeless boys and girls. Hundreds of them became fine Christian citizens. O that we might have eyes to see the need about us! Thousands will drift into a Christless eternity because Christians do not take Christ to them.

III. Willing to Trust – vs 9-13

A. For Support – vs 9-10

9 Provide neither gold, nor silver, nor brass in your purses, 10 Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.

1. Those who are sent on a mission have a right to be supported
2. These men were to take no money or provisions – they were to depend on God's provisions
 - a) *Gold, silver, brass represented the 3 main metals for coins in descending order of value*
 - b) *Scrip refers to a food sack that was commonly carried on a journey – no sack lunch*
 - c) *The coat was an important garment that served as a blanket as well as an overcoat*
 - d) *Sandals were necessary to protect the feet from sharp rocks, thorns and the hot road*
 - e) *A staff was needed to protect one from robbers / wild animals*
3. They were to trust those who heard the message and were converted to supply their needs
4. When we serve God we can always trust Him to meet our needs

YZ Matthew 10:9 Μὴ κτήσησθε χρυσόν, μηδὲ ἄργυρον, μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν,
 The lost sheep - τὰ πρόβατα τὰ ἀπολωλότα - The Greek order throws the emphasis on lost; the sheep, the lost ones. Bengel observes that Jesus says lost oftener than led astray
 Get you no gold (mē ktēsēsthe). It is not, "Do not possess" or "own," but "do not acquire" or "procure" for yourselves, indirect middle aorist subjunctive
κτήσησθε verb subj aor mid dep 2pp from **κτάομαι** (1) as procuring something for oneself *get, obtain, acquire* (AC 1.18); (2) idiomatically; (a) **σκεῦος κτᾶσθαι** literally *possess a container*, i.e. *control one's sexual life*, derivative, derivation, derived from regarding **σκεῦος** (*container*) either as *one's body* or *one's wife* (1TH 4.4); (b) **κτᾶσθαι τὴν ψυχὴν** literally *acquire one's soul*, i.e. *save oneself, protect one's life* (LU 21.19)

BYZ Matthew 10:10 μὴ πῆραν εἰς ὄδόν, μηδὲ δύο χιτῶνας, μηδὲ ὑποδήματα, μηδὲ ῥάβδους· ἄξιός γάρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ ἐστίν.

No wallet (mē pēran). Better than "scrip." It can be either a travelling or bread bag. Deissmann (Light from the Ancient East, pp. 108f.) shows that it can mean the beggar's collecting bag

B. For Housing – vs 11-13

11 And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence. 12 And when ye come into an house, salute it. 13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

1. The apostles had to trust others for their housing
2. They were to go where they were invited and lodge there
3. They were stay in a village until they were finished and then move on to another village
4. They were to be gracious guests and not cause any disturbance
5. “Worthy” does not mean influential or wealthy, but refers to the spiritual and moral character of that host

IV. Willing to Be Rejected – vs 14-15

14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. 15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrhah in the day of judgment, than for that city.

1. Jesus warned these men that not everyone would be glad to see and hear them
 - a) *Some would reject the message and the messenger*
 - b) *This was going to be the last mission trip to Israel before they rejected Christ and crucified Him*
 - c) *When they were rejected they were told to move on*
 - d) *They were not to compromise their message to suit the situation*
 - e) *Shaking the dust off their feet was a symbolic gesture of God's rejection of that home or city to the point that they did not even want to touch the dirt from that place*
 - f) *When Jews returned to Israel from Gentile countries they would literally shake the dust off their feet so as to not bring pagan soil into Israel*
2. This is the way we are to handle rejection
 - a) *We are often tempted to quit serving the Lord due to rejection*
 - b) *The road may be rough and the enemies many, but we must keep on faithfully serving until the Lord calls us home*
 - c) *Vs 15 indicates that we turn the rejection over to the Lord and let him deal with it*
3. We are not to waste our time on those who continually resist and stand firm against the gospel
 - a) *We go to them many times*
 - b) *We clearly present the gospel to them*
 - c) *God has been very patient with us and we should be with others also*
 - d) *There comes a time when we must move on to someone else*

A Final Word:

1. Our commission includes all the world, not just Israel
2. Our message is the gospel as spelled out in 1Cor 15:3-4
3. Our work requires the same direction that the apostles had
4. we are ambassadors just as the apostles were – 2Cor 5:20
20 Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

BYZ **Matthew 10:11** Εἰς ἣν δ' ἂν πόλιν ἢ κώμην εἰσέλθητε, ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστιν· κἀκεῖ μείνατε, ἕως ἂν ἐξέλθητε.

BYZ **Matthew 10:12** Εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν, ἀσπάσασθε αὐτήν.

BYZ **Matthew 10:13** Καὶ εἰάν μὲν ἡ ἡ οἰκία ἀξία, ἐλθέτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν· ἐάν δὲ μὴ ἡ ἀξία, ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω.

BYZ **Matthew 10:14** Καὶ ὅς ἐάν μὴ δέξηται ὑμᾶς μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι τῆς οἰκίας ἢ τῆς πόλεως ἐκείνης, ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν ὑμῶν.
ἐκτινάξατε verb imper aor act 2pp from **ἐκτινάσσω** (1) of dust clinging to the feet *shake off*, as a symbolic act denoting disassociation (MT 10.14); (2) of clothes *shake out*, as a symbolic act of protesting innocence (AC 18.6)

BYZ **Matthew 10:15** Ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται γῆ Σοδόμων καὶ Γομόρρων ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκείνῃ.