



The Scrolls

Helping **CENTRAL BIBLE CHURCH** Families Belong, Become and Go Beyond V21 N36 September 8, 2019

BRIDGES

“Initiative: Taking the First Step”

Matthew 10:1-23

THIS WEEK'S CORE COMPETENCY

Evangelism

I share Jesus with others through personal proclamation and demonstration of the gospel.

“But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.”

Acts 1:8



How can people believe in Jesus unless you share the gospel with them?

Jesus' Mission Discourse is the second major discourse found in Matthew's Gospel (10:5-42). To make sure his readers have the basic information they need to become disciples and to obey Jesus' command to “make disciples” (28:19), Matthew organizes his Gospel around five great discourses containing what Jesus taught. This discourse contains what Jesus taught the Twelve concerning their *witness*. On the structure of the discourse, one commentator writes: “Because of the nature of its contents, there is no consensus on its structure. Some see two major sections: vv 5b-23 and 24-42 (thus Luz); some three: vv 5b-15, 16-23, and 24-42, each of which ends with a saying introduced with the formula ‘truly I say to you’ (thus Weaver)” (Donald A. Hagner, *Word Biblical Commentary*, vol. 33a, *Matthew 1-13*, 262). The presence of the structural marker – “Truly, I tell you” (NIV) – in verses 15, 23, and 42, tips the scale in favor of seeing three major divisions; the first deals with the witness of the Twelve to “the lost sheep of Israel” (vv. 5b-23), the second with the witness of Jesus' disciples to all those “in Jerusalem, and in all Judea and Samaria, and to the ends of the earth” (Ac 1:8) until “the Son of Man comes” (v. 23), and the third to how Jesus' disciples' should respond to persecution (vv. 24-42).

Although Matthew records Jesus' Mission Discourse so that his readers might know what Jesus taught about evangelism, many of its details do not apply directly to Christ followers today. His instructions reveal basic truths like: disciples are expected to make disciples; the gospel is freely received and should be freely given;

don't let material possessions get in the way; workers are worthy of their keep; leverage your relationships with other disciples for mission accomplishment; don't expect it to be easy; and remember the Spirit is with you. But we are not the Twelve, and most of us are not traveling evangelists; we begin by making disciples in our own communities. When travel *is* necessary, we likely pack our bags, stay in hotels, and eat at restaurants. Times have changed.

FOR DISCUSSION:

Have you ever or would you ever host, perhaps with others in your Christian community, what some have called a “Matthew Party,” that is, a gathering of friends and neighbors patterned after the party Matthew, aka Levi, threw for a large crowd of his “tax collector” friends and others following his conversion. He invited Jesus, too (Lk 5:27-32), and although Jesus was there, the gospel of the kingdom Jesus preached is not mentioned. Luke records no conversions. It appears Levi simply hosted a social gathering and invited Jesus to attend. And Jesus did – simply because in his words, “It is not the healthy who need a doctor, but the sick. I have not come to call the righteous, but sinners to repentance” (v. 31). What do you think of this idea? Consider putting some of your believing new-life friends together *socially* with some of your unbelieving old-life friends just to see what might happen.



1 EXAMINE GOD'S WORD

Matthew 10:1-23

1 Jesus called his twelve disciples to him and gave them authority to drive out impure spirits and to heal every disease and sickness.

2 These are the names of the twelve apostles: first, Simon (who is called Peter) and his brother Andrew; James son of Zebedee, and his brother John; 3 Philip and Bartholomew; Thomas and Matthew the tax collector; James son of Alphaeus, and Thaddaeus; 4 Simon the Zealot and Judas Iscariot, who betrayed him.

5 These twelve Jesus sent out with the following instructions: "Do not go among the Gentiles or enter any town of the Samaritans. 6 Go rather to the lost sheep of Israel. 7 As you go, proclaim this message: 'The kingdom of heaven has come near.' 8 Heal the sick, raise the dead, cleanse those who have leprosy, drive out demons. Freely you have received; freely give.

9 "Do not get any gold or silver or copper to take with you in your belts – 10 no bag for the journey or extra shirt or sandals or a staff, for the worker is worth his keep. 11 Whatever town or village you enter, search there for some worthy person and stay at their house until you leave. 12 As you enter the home, give it your greeting. 13 If the home is deserving, let your peace rest on it; if it is not, let your peace return to you. 14 If anyone will not welcome you or listen to your words, leave that home or town and shake the dust off your feet. 15 Truly I tell you, it will be more bearable for Sodom and Gomorrah on the day of judgment than for that town.

16 "I am sending you out like sheep among wolves. Therefore be as shrewd as snakes and as innocent as doves. 17 Be on your guard; you will be handed over to the local councils and be flogged in the synagogues. 18 On my account you will be brought before governors and kings as witnesses to them and to the Gentiles. 19 But when they arrest you, do not worry about what to say or how to say it. At that time you will be given what to say, 20 for it will not be you speaking, but the Spirit of your Father speaking through you.

21 "Brother will betray brother to death, and a father his child; children will rebel against their parents and have them put to death. 22 You will be hated by everyone because of me, but the one who stands firm to the end will be saved. 23 When you are persecuted in one place, flee to another. Truly I tell you, you will not finish going through the towns of Israel before the Son of Man comes.

After reading the text, practice your Observation skills by noting the following:

- Circle "authority" in v. 1.
- Circle "twelve apostles" in v. 2.
- Box "rather" indicating *contrast* in v. 6.
- Bracket "lost sheep of Israel" in v. 6.
- Highlight "the kingdom of heaven has come near" in v. 7.
- Underline "sandals or a staff" in v. 10.
- Circle "worthy" in v. 11.
- Underline "your greeting" in v. 12.
- Circle "deserving" in v. 13.
- Circle "peace" in v. 13 (2x).
- Box "more" and "than" indicating *comparison* in v. 15.
- Underline "local councils" and "synagogues" in v. 17.
- Box "like" and "as" (4x) indicating *comparison* in v. 16.
- Circle "Spirit" in v. 20.

What one word would you use to describe the TONE of this passage? (i.e., stern, joyful, cautious, etc.)

What word or idea stands out to you in this passage?

What is one thing you do not understand in this passage?

Try to summarize the THEME of this passage in one word. If you were going to describe these verses, you might say, "This text is about _____"



DIG DEEPER

Answer the questions to help you apply the passage and prepare for discussion

1. Given that *discipleship* is an important theme in Matthew's Gospel, can any legitimate inference be drawn from the bare fact that Jesus "sent out" the Twelve? Explain.
2. *What* were the disciples given authority to do and *why*?
3. What makes you think we *are* or are *not* to do the exact same things Jesus told the Twelve to do?
4. What do you make of Jesus' instructions regarding what the Twelve were to take with them?
5. Put the meaning of the proverb at the end of verse 10 in your own words.
6. The Twelve are to lodge in the house of "some *worthy* person." Who might that be?
7. Jesus refers to "*your* peace" in verse 13. In what sense was it the disciples' peace?
8. The Twelve are to "shake the dust off [their] feet" upon leaving any town that does not welcome them or their message. Why?
9. Explain the *comparison* in verse 16.
10. **Discussion:** Talk about how can you tell that verses 17-23 describe conditions *following* the resurrection.

Commentary On The Text

A couple of issues make interpreting and applying what Jesus tells the Twelve in his Mission Discourse challenging. In the first place, they are *both* disciples *and* apostles; we are disciples *but not* apostles. As apostles they are “special authoritative representatives chosen by Jesus to play a foundational role in the establishment of the church” (Michael J. Wilkins, *NIV Application Commentary: Matthew*, 385). And as such they have *authority*, the right (i.e., are authorized) and the power (i.e., receive the ability), to do things that other disciples in their day and in ours do not have, e.g., “raise the dead” (v. 7). In the second place, it appears that Jesus’ specific instructions (vv. 5-15) apply primarily to the witness of Twelve in that day, while his general instructions (vv. 16-23) apply to the witness of future disciples until “the Son of Man comes.” According to verses 5b-15, the Twelve are to imitate Jesus by preaching the gospel of the kingdom in Galilee to “the lost sheep of Israel” (v. 6). Jesus’ commission “at the historical level, is a statement about the activity of Jesus’ disciples during his earthly ministry. Since Jesus’ own commission at this stage was to Israel alone (15:24), his disciples were bound by the same restriction. At a second level, the narrative symbolizes the mission of the post-Easter church, for which the earlier limitation has been annulled by the risen Christ (28:16-20). Matthew thus gives expression to the principle enunciated so firmly by Paul: ‘To the Jew first and also to the Greek’ (Rom. 1:16)” (Douglas R. A. Hare, *Matthew*, Interpretation, 111).

In other words, verses 5b-15 pertain to an *immediate* short-term mission of the Twelve, while verses 16-23 pertain to a *future* longer-term mission of all Jesus’ disciples. Four observations suggest this: 1) Jesus begins using the future tense in verse 17; 2) his disciples witness to Gentiles in verse 18; 3) they suffer intense persecution not experienced during his earthly ministry in verses 17-22; and 4) “the appearance of similar warnings in 24:9-13 and Mark 13:9-13, which record Jesus’ message of the end times [cf., v. 23], indicates that he is here including warnings about the treatment that missionary disciples will endure until the coming of Jesus at the end of the age” (Wilkins, 392).

After telling them to preach “the kingdom of heaven is near” to “the lost sheep of Israel,” Jesus gives them detailed travel instructions (vv. 7b-15). *First*, they are to preach the good news freely (v. 8). “They are not to accept payment from those to whom

they minister, which would otherwise make it a mercenary venture. Jesus gives them their authoritative power as a gift, so they must not take payment for performing miracles” (Wilkins, 390). *Second*, they are to “travel light” and not acquire extra clothing along the way, because “the worker is worth his keep” (v. 9-10). Other essentials they might need are to be provided by their benefactors. In a nutshell, the disciples are not to profit from their preaching, but their basic needs are to be met. *Third*, when they arrive in a village they are to lodge with “some worthy person” (v. 11). By this time, there are probably people in most Galilean villages who have seen and heard Jesus. The apostles are to look for willing hosts among his disciples. *Fourth*, when they enter a home, they are to give it their greeting, “Peace to this house” (v. 12; cf., Lk 10:5). If members of the household welcome their message, the blessing is theirs; if they do not, the blessing is withdrawn. In either case, reception of the blessing is tied to the hosts’ reception of the apostles’ message. *Finally*, for those who refuse to welcome the apostles or listen to their words there is only the promise of judgment. Jesus warns them, “It will be more bearable for Sodom and Gomorrah on the day of judgment” (v. 15).

Following his detailed travel instructions, Jesus warns future disciples about persecution to come (vv. 16-20). Verse 16 serves as a hinge between his apostles’ *immediate* mission and his disciples’ *future* mission. Jesus is sending his present apostles out “like sheep among wolves.” Their mission demands they be “as cautious as snakes and as gentle as doves” (GNT). The same applies to his future disciples, who are to face harsh persecution from the Jewish community. According to one commentator, “There is no evidence that the disciples experienced violent persecution during Jesus’ life. There is ample proof, however, that angry reactions to the post-Easter message did occur among Jews at various times and places. From Acts we learn that there was sporadic persecution in Palestine and that Paul was frequently attacked in diaspora Jewish communities” (Hare, 113). His harassed disciples are not to worry about defending themselves, however, because the Spirit from the Father is going to speak through them. The evangelistic ministry of future disciples to “all nations” (28:19; cf., Mk 13:10; Lk 24:47) will not be finished until the Son of Man comes, following a period of intense persecution (Mt 10:21-23; cf., 24:4-31).

Word Studies/Notes

v. 1 **authority** I.e., the right to do something accompanied by the power to actually do it. In this case the right and power to exorcise demons and heal every kind of disease. "He gives them [*exousia*] 'authority,' the very thing he demonstrated about himself in the five preceding chapters (cf. 7:29; 9:6, 8)" (Donald A. Hagner, *Word Biblical Commentary*, vol. 33a, *Matthew 1-13*, 265).

v. 2 **twelve apostles** "The term *apostle* has a significantly different meaning than *disciple*. The latter designates anyone who has believed in Jesus, while *apostle* designates one who has been commissioned to be his representative . . . 'Apostle' has narrow and wide meanings in the New Testament. The narrow sense, as here, is the usual meaning, signifying the special authoritative representatives chosen by Jesus to play a foundational role in the establishment of the church. Paul normally used the term to refer to the Twelve, but he includes himself among them as a special apostle to the Gentiles (1 Cor. 15:8-10) (Michael J. Watkins, *NIV Application Commentary: Matthew*, 385-86).

v. 6 **lost sheep of** "Jesus begins with a surprising prohibition . . . The mission is apparently restricted to Jewish Galilee, which was surrounded on all sides by Gentile country except to the south, where lay Samaria. The full expression is 'lost sheep of the house of Israel,' which does not denote a certain portion of Israel that is lost but rather the whole lost Israel, which is being called to make a decision about the gospel of the kingdom" (Wilkins, 389).

v. 7 **kingdom** "Thus John the Baptist, Jesus, and now the disciples all proclaim the same message" (Hagner, 271). By this time the people of Israel had had their fill of other kingdoms and rulers dominating them. They wanted a return to the glories of the ancient monarchy under David and Solomon and their descendants. The thirst for independence was strong in Israel. The prophecies of David's house and kingdom enduring forever (2 Sam 7:11-16; 1 Chron 17:23-27) seemed as if they would never be actualized. "Jesus sent them to the Jews exclusively to do three things. They would announce the appearance of a Jewish Messiah, announce a Jewish kingdom, and provide signs—to Jews who required them—as proof of divine authorization (Constable, 266).

v. 10 **sandals or** Cf., Mark 6:8-9. "Matthew's

version can be read as meaning 'While on your journey do not acquire for yourselves a second pair of sandals or a second staff'" (Douglas R. A. Hare, *Matthew*, Interpretation, 112).

v. 11 **worthy** "A worthy person would be one who welcomed a representative of Jesus and the kingdom message. He or she would be the opposite of the 'dogs' and 'pigs' Jesus earlier told His disciples to avoid (7:6). By this time, there were probably people in most Galilean villages who had been in the crowds and observed Jesus. His sympathizers would have been the most willing hosts for His disciples" (Constable, 268).

v. 12 **your greeting** Cf., "Peace to this house" (Lk 10:5). "To give or return 'peace' meant to bless or retract a blessing from an individual or a household" (Craig L. Blomberg, *Matthew*, NAC, 173). "The peace that the disciples can bestow is not available where the gospel and its messengers are rejected. For the first time in this discourse (cf. 5:10-12), the resistance to the disciples' message is mentioned" (Hagner, 272).

v. 16 **shrewd as snakes** "Jesus warns that his disciples that wariness, yet innocence, will be necessary in the future mission" (Wilkins, 392).

v. 17 **local councils** "The 'local councils' of up to twenty-three members in Jewish towns had responsibility for the maintenance of public order, and one of their powers was the imposition of a judicial penalty of flogging such as Paul describes in 2 Cor 11:23 ('countless floggings'), 24 ('five times I received the thirty-nine lashes')" (R. T. France, *The Gospel of Matthew*, NICNT, 391). "The synagogue was not only the place of assembly for worship but also an assembly of justice, where discipline was exercised (cf. John 9:35)" (Wilkins, 392).

v. 20 **Spirit of your Father** I.e., the promised Holy Spirit to be sent by the Father (cf., Jn 7:39; Ac 1:4, 8; 2:33). "Jesus had not yet revealed the Spirit's relationship to these men after His departure into heaven (John 14-16). Here He simply assured them of the Spirit's help. Several of the apostles' speeches in Acts reflect this divine provision" (Constable, 271).

Other Texts to Consider

Acts 1:8
"But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."

4

APPLY THE TEXT

CENTRAL MESSAGE OF THE TEXT

Jesus' disciples, sent out as his witnesses, are to be cautious and gentle, trusting the Spirit for what to say and how to say it as they freely share the gospel until the Son of Man comes.

CENTRAL MESSAGE FOR YOUR LIFE

(Rewrite the Central Message above to personally apply to your own life)



3 LIVING QUESTIONS

The "Living Questions" are simple questions we may ask of any text in order to apply the Bible to our life. Answer the questions below as personally as you can.

1. What does this passage teach me about God?

2. What does this passage teach me about myself?

3. What does this passage lead me to do?



FAMILY TALK

When I was a kid, a neighbor we had never met before knocked on our door. It was obvious she was nervous as she explained who she was and launched right into a story about God telling her to come talk to us and share the Gospel. We thanked her and shut the door, scratching our heads and feeling a little stunned at what just happened. I have to admit we all thought it was strange and decided she was one of those “crazy Christians.” Now, looking at it from the perspective of a follower of Christ, I applaud her obedience and willingness to share the Word. Something was missing in the transaction, however, that could possibly have resulted in a different outcome. Relationship. I wonder how we would have received the Good News if we had been invited to dinner first, or at least known the woman’s name. Don’t get me wrong, I am all for following the Holy Spirit and presenting the Gospel to strangers, but in the case of a neighbor, I personally think building trust through relationship is essential. Why is it so hard to put ourselves out there and build friendships as adults? Kids are so good at this. Their default is to consider everyone a friend first. Let’s take a lesson from our kids this week and be brave as we see others through the lens of Jesus. We are praying you develop rich relationships with your neighbors that produce fruit for the kingdom.

What Does The Bible Say?

Read Matthew 10:1-23

1. What instructions did Jesus give to the disciples?
2. What message were the disciples to preach?
3. Who will speak for you when you don’t know what to say?

What Do You Think?

What did Jesus mean when he told the disciples to “shake the dust off your feet when you leave that home or town” (v. 14)?

What Do You Do?

Brainstorm 10 ways to do kingdom work this week. Complete all 10 this week and bring your *Scrolls* in for 3 extra tokens!

CORE COMPETENCY: Evangelism

I share Jesus with others with my words and actions.

MEMORY VERSE: Hebrews 13:2

Do not forget to entertain strangers, for by so doing some people have entertained angels without knowing it.

KidPIX COUPON

Earn 1 KidPIX Token by completing the CENTRAL Kids Bible Study on this page and another token by memorizing and reciting the memory verse for this week.

Questions: kids@wearecentral.org

- _____ I completed my Bible Study
- _____ I memorized this week’s verse
- _____ I brought my Bible to church
- _____ I brought a friend



CHILD’S NAME _____

GRADE _____

PARENT SIGNATURE _____

OUR CORE COMPETENCIES

CORE BELIEFS

Authority of the Bible (2 Timothy 3:16-17)
I believe the Bible is the Word of God and has the right to command my belief and action.

Church (Ephesians 4:15-16)

I believe the church is God's primary way to accomplish His purposes on earth today.

Eternity (John 14:1-4)

I believe there is a heaven and a hell and that Jesus Christ is returning to judge the earth and to establish His eternal kingdom.

The Holy Spirit (Romans 8:9)

I believe the Holy Spirit convicts, calls, converts and changes me as a child of God.

Humanity (John 3:16)

I believe all people are loved by God and need Jesus Christ as their Savior.

Identity in Christ (John 1:12)

I believe I am significant because of my position as a child of God.

Jesus Christ (Hebrews 1:1-4)

I believe Jesus Christ is the Son of God who became man, died for sinners and rose from the dead.

Life Purpose (Acts 20:24)

I believe I am a steward of God's resources and have been redeemed to participate in His Kingdom purposes for His glory..

Personal God (Psalm 121:1-2)

I believe God is involved in and cares about my daily life.

Salvation by Grace (Ephesians 2:8-9)

I believe a person comes into a right relationship with God by His grace, through faith in Jesus Christ.



CORE VIRTUES

Love (1 John 4:10-12)

I sacrificially and unconditionally love and forgive others.

Joy (John 15:11)

I have inner contentment and purpose in spite of my circumstances.

Peace (Philippians 4:6-7)

I am free from anxiety because things are right between God, myself and others.

Patience (Proverbs 14:29)

I take a long time to overheat and endure patiently under the unavoidable pressures of life.

Kindness/Goodness (1 Thessalonians 5:15)

I choose to do the right things in my relationships with others

Faithfulness (Proverbs 3:3-4)

I have established a good name with God and with others based on my long-term loyalty to those relationships.

Gentleness (Philippians 4:5)

I am thoughtful, considerate and calm in dealing with others.

Self-Control (Titus 2:11-13)

I have the power, through Christ, to control myself.

Grace (Colossians 3:13)

I demonstrate forgiveness, mercy and generosity to others, even when they have offended me.

Hope (1 Peter 1:3-5)

I have a growing anticipation of God's promises and my secure eternity with Him.

Humility (Philippians 2:3-4)

I choose to esteem others above myself.



CORE PRACTICES

Bible Study (Hebrews 4:12)

I study the Bible to know God, the truth, and to find direction for my daily life.

Biblical Community (Acts 2:44-47)

I fellowship with other Christians to accomplish God's purposes in my life, others' lives, and in the world.

Compassion (Psalm 82:3-4)

I seek to serve the last, the least and the lost in my community.

Evangelism (Acts 1:8)

I share Jesus with others through personal proclamation and demonstration of the gospel.

Generosity (2 Corinthians 9:6-11)

I gladly give my resources to fulfill God's purposes.

Prayer (Psalm 66:16-20)

I pray to God to know Him, to lay my request before Him and to find direction for my daily life.

Single-Mindedness (Matthew 6:33)

I focus on God and His priorities for my life.

Spiritual Gifts (Romans 12:4-6)

I know and use my spiritual gifts to accomplish God's purposes.

Worship (Psalm 95:1-7)

I worship God for who He is and what He has done for me.

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