



The Scrolls

Helping **CENTRAL BIBLE CHURCH** Families Belong, Become and Go Beyond V22 N36 September 20, 2020

KING JESUS

“CENTRAL SERVES: Sent to Serve”

Mark 6:6b-13

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



What are the Twelve sent to do?

In Mark 6:6b-13, 30-31, Jesus sent the Twelve, two by two, through Galilee to preach the gospel of the kingdom of God from village to village, and he gave them specific instructions for their short-term tour. His instructions – e.g., “take nothing for your journey . . . no bag, no money in your belts” – for them then are not intended for us now. We have a different mission that contains none of these stipulations (Matthew 28:18-20).

Last words are *lasting* words, especially when they contain a *command* accompanied by a *promise*. While Jesus’ words to his disciples recorded in Matthew 28:16-20 may not have been his *very* last words to them, they have unquestionably had a lasting impact on the church. On their importance one author writes, “Jesus as a Jewish rabbi, with a little group of disciples around him, traveling in leisurely fashion in rural Galilee contrasts sharply with the missionary-minded church that we find in the early chapters of Acts. From the beginning the church exercised a missionary function and sought to make disciples out of those who listened to its proclamation. Why this sudden and dramatic change? Surely it is the fact of the resurrection of Jesus, coupled with the charge the risen Lord gave to his followers to make disciples of all nations” (Leon Morris, *The Gospel According to Matthew*, 744, italics added).

Jesus’ command is grounded in his God-given authority to utter it and to see it carried out. The Father bestowed unsurpassed authority on Jesus. At the cross, his Son triumphed over Satan, sin, and death, and because of his victory God honored and “exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father” (Php 2:10-11). Moreover, by him God will judge the world (Mt 25:31-32; Ac 17:31).

Regarding the *command*, namely, “make disciples,” Jesus commissioned his disciples to disciple all nations (Mt 28:19). That’s our mission, too:

“make disciples” and by implication grow as disciples ourselves. One commentator explains: “The term ‘disciples’ was the most popular name for the early believers. Being a disciple meant more than being a convert or a church member. *Apprentice* might be an equivalent term. A disciple attached himself to a teacher, identified with him, learned from him, and lived with him. He learned, not simply by listening, but also by doing. Our Lord called twelve disciples and taught them so that they might be able to teach others (Mark 3:13ff.)” (Warren W. Wiersbe, *The Bible Exposition Commentary*, 1:107).

Regarding the *commanded*, namely, “my brothers,” it seems that more than the eleven were present on the occasion of this resurrection appearance (cf., Mt 28:7, 10, 16). Jesus told the women that he appeared to on their way back from the empty tomb, “Do not be afraid. Go and tell my brothers to go to Galilee; there they will see me” (v. 10). His unexpected use of “my brothers” instead of “my disciples” has led some to believe that Jesus appeared to more than the eleven in Galilee. If that were the case, it would explain Matthew’s confusing statement in verse 17, “When they saw him, they worshiped him; but some doubted.” If only the eleven were present, it’s difficult to understand the sense in which any or all of them “doubted.” If more than the eleven were present, Matthew’s words make better sense, “When they [the eleven] saw him, they [the eleven] worshiped him; but some [other ‘brothers’ who had not yet seen the risen Lord] doubted or hesitated.” In any case, Jesus commissioned more than the eleven to “make disciples,” so we can’t shirk our responsibility, claiming that Jesus’ command was given to the apostles only. On the other hand, it would be wrong for us to think that Jesus’ command was given to us alone, to accomplish all on our own, as individuals. Think of it this way: making disciples is the mission of the church. Every member of the body is to be vitally involved, but it’s a mission we accomplish together as each one does his or her part.

1 EXAMINE GOD'S WORD

6b Then Jesus went around teaching from village to village. 7 Calling the Twelve to him, he began to send them out two by two and gave them authority over impure spirits.

8 These were his instructions: "Take nothing for the journey except a staff—no bread, no bag, no money in your belts. 9 Wear sandals but not an extra shirt. 10 Whenever you enter a house, stay there until you leave that town. 11 And if any place will not welcome you or listen to you, leave that place and shake the dust off your feet as a testimony against them."

12 They went out and preached that people should repent. 13 They drove out many demons and anointed many sick people with oil and healed them.

READ in another translation

6b Then Jesus went from village to village, teaching the people. 7 And he called his twelve disciples together and began sending them out two by two, giving them authority to cast out evil spirits. 8 He told them to take nothing for their journey except a walking stick—no food, no traveler's bag, no money. 9 He allowed them to wear sandals but not to take a change of clothes.

10 "Wherever you go," he said, "stay in the same house until you leave town. 11 But if any place refuses to welcome you or listen to you, shake its dust from your feet as you leave to show that you have abandoned those people to their fate."

12 So the disciples went out, telling everyone they met to repent of their sins and turn to God. 13 And they cast out many demons and healed many sick people, anointing them with olive oil. (NLT)

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

- Bracket "two by two" in v. 7.
- Underline "gave them authority" in v. 7.
- Circle "staff" in v. 8.
- Circle "no bag" in v. 8.
- Box "but" in v. 9.
- Circle "stay there" in v. 10.
- Bracket "shake the dust off your feet" in v. 11.
- Circle "repent" in v. 12.
- Underline "anointed" and "with oil" in v. 13.

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 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. Mark 6:6b begins “*Then* Jesus went around teaching from village to village.” When?
2. Verse 6b alludes to Jesus’ *third* tour of Galilee. Who accompanied him on the *first* tour (Mk 1:38-39); on the *second* tour (Lk 8:1-3); on the *third* (Mk 6:6b-13, 30-31)?
3. He sends the Twelve out “two by two.” Why?
4. He gives them “authority over impure spirits.” Why?
5. He tells them, “take . . . no bread, no bag, no money in your belts.” How does he expect them to survive?
6. Explain the *contrast* in verse 9.
7. They are to stay in the *same* house as long as they are in that town. Why?
8. Jesus tells them to “shake the dust off your feet” when leaving an unwelcoming village. Why?
9. Jesus did not anoint people with oil when he healed them. Why would the Twelve?
10. **Discussion:** Talk about what contemporary disciple-makers can take away from this story.

Commentary On The Text

The third major section of Mark's Gospel (6:6b-8:30) begins with the sending out of the Twelve to villages throughout Galilee and ends with Peter's confession. One commentator puts the passage in its context. "The third major section of Mark's Gospel begins structurally like the first two sections (cf. 6:6b with 1:14-15 and 3:7-12; 6:7-34 with 1:16-20 and 3:13-19), but concludes with Peter's confession of Jesus as Messiah (8:27-30) instead of a statement of rejection (cf. 3:6; 6:1-6a). During this phase of His ministry Jesus directed more attention to His disciples. In the face of opposition, He revealed to them by both words and deeds who He really is. Much of this time was spent outside of Galilee" (John D. Grassmick, "Mark," in *The Bible Knowledge Commentary: New Testament*, 127). As far as 6:6b-31, in particular, is concerned, it, like 3:20-35 and 5:21-43, exhibits a "sandwich" structure. The narrative account of John the Baptist's death (vv. 14-29) is inserted into the narrative account of the *sending out* (vv. 7-13) and the *reporting back* (vv. 30-31) of the Twelve. The death of John—a harbinger of Jesus' death—did not silence the forerunner's message, neither would Jesus' death silence his message. It would continue to be preached throughout the coming age by his disciples.

With the commissioning of the Twelve in 6:8-11, Jesus reaches a key point in their ongoing training. First, he calls Simon and Andrew to "fish for people" (1:17), and then he calls James and John to do the same. Levi's call follows next (2:14), and then he appoints twelve "that they might be with him and that he might send them out to preach and to have authority to drive out demons" (3:13-15). One commentator observes: "Since their election, the disciples had been with Jesus and had shared his experiences. Private instruction (Ch. 4:11, 34) and exposure to his power over demonic possession, sickness and death (Ch. 5) had prepared them for more direct involvement in his ministry. Jesus authorized the disciples to be his delegates with respect to both word and power. Their message and deeds were to be an extension of his own" (William L. Lane, *The Gospel According to Mark*, NICNT, 206).

In these verses, Jesus instructs his Twelve emissaries to *travel light*—giving more attention to what they should *not* take with them than what they should—and to *go two by two*—to establish the credibility of their testimony, as well as for other practical concerns—and to *depend on the hospitality of those who welcomed their message*, being careful at the same time not to abuse it. No extra shirt would be needed because God would provide lodging each night. However, if their message is

rejected, they are to *disassociate themselves from that village* by shaking the dust off their feet—figuratively marking it for future judgment (cf., Mt 10:15).

According to verses 12-13, in obedience to Jesus' instructions, *first*, the Twelve go out perhaps from Nazareth (cf., 6:1, or Capernaum) for their field education. *Second*, they preach that people should repent in light of the nearness of the kingdom. *Third*, they drive out many impure spirits, and *fourth*, they heal many sick people, anointing them with oil. In a nutshell, they replicate the ministry of Jesus. In the words of one commentator: "They preach the message of repentance which Jesus had proclaimed; they cast out demons and heal the sick because these activities had characterized his ministry. Their coming to a village brought healing and salvation in the most comprehensive terms *because they were his representatives*. Jesus had commissioned them, and they came in his name. What Jesus did in his own power as commissioned by God, the disciples did in his power" (Lane, 209). When they return from their short-term missionary effort, the "apostles," having been sent as Jesus' messengers, report concerning all that has happened to them (vv. 30-31)—albeit Mark does not provide the details of their report.

When applying Jesus' commission and instructions to the Twelve in that day to our day, we must keep in mind that his *particular* instructions to them pertained only to that *particular* mission. One commentator agrees: "The instructions for the short-term missionary tour in Galilee were not meant to be replicated in different historical contexts. In Luke's Gospel, Jesus tells the disciples at a later time to take a purse and also a bag (Luke 22:36), cancelling the earlier directive in 10:4. On the long journeys implied in the missionary work of Paul, a bag with a provision of bread, money in a belt and a second tunic for additional protection in the cold or for a change of clothes would have been mandatory" (Schnabel, 140). What's more, in our case, Jesus' mission to us contains none of the particulars contained in his mission to them. "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age" (Mt 28:18b-20). The point of this passage for disciples is obey. Disciples are to partner with Christ in the accomplishment of his mission by obeying the command to evangelize that Christ has given them.

Word Studies/Notes

v. 7 *two by two* “Jesus probably had several reasons for sending out his disciples ‘two by two.’ Whether Jesus did so to fulfill the OT requirement for the need of having two witnesses (Hooker 1991: 155; cf. Num. 35:30; Deut. 17:6; 19:15; also Matt. 18:16; John 8:17; 2 Cor. 13:1; 1 Tim. 5:19) cannot be demonstrated, but probably this and other considerations (mutual protection, assistance in preaching, moral support, companionship, etc.) all played a part (cf. Eccles. 4:9-12). The practice of sending out Christian missionaries in pairs is found in Acts 8:14; 9:38; 11:30; 13:1-3; 15:22, 39-40; 1 Cor. 9:6, and in the Gospels in the sending out of the seventy (-two) (Luke 10:1; cf. also Mark 11:1; 14:13; Luke 7:18). It is also implied by the listing of the disciples in pairs in Matt. 10:2-4 and Acts 1:13” (Robert H. Stein, *Mark*, BECNT, 291).

v. 7 *gave them authority* “The Twelve were His authorized representatives in keeping with the Jewish concept of *šēlûhîm*, that is, a man’s representative (*šālîah*) was considered as the man himself (cf. Matt. 10:40 and TDNT, s.v. ‘*apostolos*,’ 1:413-27). They were to fulfill a *special* commission and bring back a report (cf. Mark 6:30); so Jesus’ unusual instructions (vv. 8-11) pertained only to that particular mission” (John D. Grassmick, “Mark,” in *The Bible Knowledge Commentary: New Testament*, 127).

v. 8 *staff* “The two concessions of a staff and sandals are unique to Mark. Both are forbidden in Matthew 10:9-10, and the staff is forbidden in Luke 9:3. Matthew used *ptaomai* (‘to procure, acquire’), instead of *airō* (‘to take’); so the disciples were not to acquire additional staffs or sandals—but to use the ones they already had. Mark and Luke both use *airō*, ‘to take or carry along.’ But Luke says, ‘Take nothing for the journey *except* (cf. Mark 6:5) a staff (*rhabdom*),’ presumably the one already in use. Each writer stressed a different aspect of Jesus’ instructions” (Grassmick, 128; see discussion in Stein, 292-93).

v. 8 *no bag* I.e., “a kind of knapsack to carry things, 6:8; Matt. 10:10; Luke 9:3; 10:4” (Stein, 292) or “the leather pouch used by travelers” (Eckhard J. Schnabel, *Mark*, TNTC, 138). “While the minimum requirements for the journey—staff and sandals—were permitted, they were to take nothing else. Bread, the beggar’s bag, the smallest coin in the belt, or a second tunic to keep out the night chill were all excluded” (William L. Lane, *The*

Gospel According to Mark, NICNT, 207-208).

v. 10 *stay there* “They can expect to be invited to stay in a *house* where they can sleep and share the meals of the family. The first response that Jesus describes is one of welcome and acceptance. As Jesus stayed in houses and received the hospitality of people (1:29, 31; 14:3; cf. 14:13-15), so the disciples may expect the welcome and the hospitality of people living in the villages which they visit” (Schnabel, 138). “They were not to dishonor the home by accepting more comfortable provisions offered by another host” (Lane, 208).

v. 11 *shake off the . . .* Cf., Mt 10:14-15. “Devout Jews did this when they left Gentile (alien) territory to show that they were dissociating themselves from it. This would tell Jewish hearers they were acting like pagans in rejecting the disciples’ message” (Grassmick, 128). “To *shake the dust off your feet* was a gesture of disassociation (more fully described in Luke 10:10-11; cf. Acts 13:51). The phrase *as a testimony against them* describes the missionaries who have been rejected as witness for the (divine) prosecution: people who reject the words and deeds of the Twelve, and thus Jesus himself, are ‘marked’ as unrepentant and liable to God’s judgment” (Schnabel, 138-39).

v. 12 *repent* “No doubt Mark’s readers would fill in the remaining, ‘The time is fulfilled, and the kingdom of God has come; repent and believe in the gospel,’ which they knew was the essence of Jesus’s message (1:14-15)” (Stein, 295).

v. 13 *anointed . . . with oil* “The reference to anointing with oil in healing occurs only here in the Gospels (cf., however, James 5:14-15) . . . The oil probably functioned less as a healing medicine (a kind of antibiotic) than as a symbol of God’s blessing coming upon a person (Gnilka 1978: 240; France 2002: 250-51)” (Stein, 295). “The *symbolic* reference to oil is in view here: oil is a symbol of joy and honour, God’s blessing or divine commissioning” (Schnabel, 295, italics added).



APPLY THE TEXT

CENTRAL MESSAGE OF THE TEXT

Disciples are to partner with Christ by doing the work of evangelists,
making disciples as he commanded them to do.

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

"Mom, we need you." One of my kids and their best friend stood before me. They recognized a close friend of theirs was making choices with potentially disastrous consequences and, because of their great love for their friend, they were very worried. After some pretty hard conversations and a whole lot of prayer, they sat their friend down and had a really good talk. Life is better when we follow the buddy system. We need a partner in crime, carrots to go with our peas, some jelly for our peanut butter. Jesus modeled this by sending His disciples out two by two. When we go at life with a trusted mate, be it in marriage, friendship or, as in our text today, on mission, we receive the blessing of like-minded partnership. This provides us with much needed fellowship and support during the hard times and great encouragement when we just don't think we're up to the task. This fellowship help keeps us accountable and ensures adequate witness. Your kids need trusted support not only from you, but other Christian friends and adults that can speak truth into their life. Who is in your child's life that can help steer them along the spiritual pathway? Are you intentionally encouraging them to grow roots in Biblical community? How are you making this a priority in their life? We are praying for wisdom for you as you help determine who is on your child's team and a rich life in Biblical community for your entire family.

What Does The Bible Say?

Read Mark 6:6b-13.

1. What instructions were given to the Twelve?
2. What did the Twelve preach and do?
3. What does repent mean?

What Do You Think?

What is the benefit of going out two by two?

What Do You Do?

If you were to leave today to spread the Gospel, what do you think Jesus' instructions would be for you? What would you take with you and why?

CORE COMPETENCY: Evangelism

I share Jesus with others with words and actions.

MEMORY VERSE: Matthew 28:19

Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.

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

CENTRAL 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.



CENTRAL 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.



CENTRAL 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.

Disciple-Making (2 Timothy 2:2)
I multiply godly beliefs, virtues and practices in others to encourage their spiritual growth in Christ.

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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Stephanie Thomas (B.B.A University of Texas at Arlington). Stephanie is married to James and they have four children: Elijah, Levi, Ella and Simon. Stephanie has attended Central Bible Church for more than 20 years, has been on staff since 2014, and now serves as Children's Minister.

The Scrolls Bible Study is a spiritual growth resource of Central Bible Church, Fort Worth, Texas.

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