

I. The King is revealed (1-3)
II. The Kingdom is revealed (4-10)

A. In Principle (4-7)

B. In Power (8-10)

1. The authority of the King (8-9)

Matthew 10

2. The authority of the King's men (10)

a. The commissioning of His messengers (10:1-15)

1. The messengers are designated (10:1-4)

- There are several categories of “disciples” in the NT. In the Book of Acts all Christians are called “disciples”.
- The word “disciple” means “one who learns”, the word “apostle” means “one who is sent.” The 12 Apostles represent the 12 tribes of Israel and form the foundation of the early church.
Eph.2:20 “having been build upon the foundation of the apostles and prophets, Christ Jesus Himself being the corner stone.”
Heb. 2:3-4 “how shall we escape if we neglect so great a salvation? After it was at the first spoken through the Lord, it was confirmed to us by those who heard, God also bearing witness with them, both by signs and wonders and by various miracles and by gifts of the Holy Spirit according to His own will.”
- It is significant that Jesus passes on his authority to his disciples. This is a picture of God’s plan for the church, which will be formed at Pentecost.
- Many of these men we never hear about again for reasons that are not known. Tradition tells us that they all had significant ministry in different parts of the world.

Disciple	Traditional place of ministry
Peter	Britain and Gaul
Andrew	Scythia, Asia Minor, Greece
John	Ephesus
Philip	Asia Minor
Matthew	Ethiopia, Parthia, Persia, Macedonia
Thomas	Babylon
Barthlomew	Hierapolis

James, son of Alphaeus	Syria
Thaddaeus	Edessa
Simon the zealot	Persia, Egypt, Carthage, Britain

1 And having summoned His twelve disciples, He gave them authority over unclean spirits, to cast them out, and to heal every kind of disease and every kind of sickness. 2 Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; and James the {son} of Zebedee, and John his brother; 3 Philip and Bartholomew; Thomas and Matthew the tax-gatherer; James the {son} of Alphaeus, and Thaddaeus; 4 Simon the Zealot, and Judas Iscariot, the one who betrayed Him.

2.The mission is defined

a. To depart to Israel only (10:5-6)

- Israel is the focus at this point in Jesus' ministry. Jesus was their Messiah and they were to respond to him first.
- The more important reason for avoiding the Gentiles at this time perhaps had to do with Jesus' credibility as Israel's Messiah. He wanted to give Israel every opportunity to receive him. If he quickly embraced the Gentiles, many would have no doubt dismissed him as the leader of a non-Jewish movement.

5 These twelve Jesus sent out after instructing them, saying, "Do not go in {the} way of {the} Gentiles, and do not enter {any} city of the Samaritans; 6 but rather go to the lost sheep of the house of Israel.

b. To declare that the kingdom is at hand (10:7)

- The Kingdom was coming with Jesus but not in its full-blown form. It was in its mystery form, as we will see in later chapters.
- This fact would be (and continues to be) a stumbling block for many Jews.

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

c. To demonstrate Kingdom power (10:8)

- The signs and wonders were a sign of the coming Kingdom and its liberating effect on the human dilemma. The 12 Apostles had a unique role with respect to this authority to perform signs and wonders. Not every believer would have this authority.

II Cor. 12:12 "The signs of a true apostle were performed among you with all perseverance, by signs and wonders and miracles."

- They were to do this gratis as a gift from God.

8 Heal {the} sick, raise {the} dead, cleanse {the} lepers, cast out demons; freely you received, freely give.

d. To depend on local support (10:9-15)

- The followers of Jesus were to identify those who would receive the King and the Kingdom by looking for places that would take them in and support them. In other words, we know you have a heart for the message by looking at the way you welcome those who bring it.

9 Do not acquire gold, or silver, or copper for your money belts, 10 or a bag for {your} journey, or even two tunics, or sandals, or a staff; for the worker is worthy of his support. 11 And into whatever city or village you enter, inquire who is worthy in it; and abide there until you go away. 12 And as you enter the house, give it your greeting. 13 And if the house is worthy, let your {greeting of} peace come upon it; but if it is not worthy, let your {greeting of} peace return to you. 14 And whoever does not receive you, nor heed your words, as you go out of that house or that city, shake off the dust of your feet. 15 Truly 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.

b. The conditions for ministry (10:16-24)

- The conditions for ministry would not be pleasant. The disciples were to prepare themselves for heavy persecution and rejection. This is not what the average Jew would have expected from a true Messianic movement.
- We should not be surprised when we experience the same.

1. Our expectation of men (sheep / wolves) (10:16-23)

- The first thing that Jesus tells his followers is that they will have trouble with people and that they will suffer at the hands of men.
- This stands in contrast to what is said at the end of the last chapter. The fields are white unto harvest and yet infested with wolves.

a. “beware of men” (10:16-17)

- This trouble would come from those who were religious but not open to the truth of the King and his Kingdom.
- We know from the book of Acts and the Epistles that trouble would also come from believers.
- We should not be surprised when people let us down, misunderstand us, and even abuse us. While this may sometimes surprise us, disappoint us, and anger us, we should never be surprised by it.
- Our challenge will be to forbear with, love, and be a blessing to our brothers and sisters even when they do us wrong.

- The Epistles emphasize our relationship with other believers above all other ethical callings.

16 Behold, I send you out as sheep in the midst of wolves; therefore be shrewd as serpents, and innocent as doves. 17 But beware of men; for they will deliver you up to {the} courts, and scourge you in their synagogues;

b. “do not become anxious” (10:18-20)

- The important point here is that in the face of danger and stress, the disciples were to expect that words of witness would come to them as a gift of God.

18 and you shall even be brought before governors and kings for My sake, as a testimony to them and to the Gentiles. 19 But when they deliver you up, do not become anxious about how or what you will speak; for it shall be given you in that hour what you are to speak. 20 For it is not you who speak, but {it is} the Spirit of your Father who speaks in you.

c. “endure to the end” (10:21-22)

- It is very clear that God has no intention of delivering his messengers **from** trouble but rather empowering them **through** trouble. We must be prepared to be used as a witness in the midst of hardship and not conclude that God has forsaken us or that we have made a wrong turn because times are hard.
- “The end” is perhaps a reference to the destruction of Jerusalem (bringing an end to Israel’s official existence as a state) as a part of God’s judgment against her rejection of her Messiah.

21 And 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. 22 And you will be hated by all on account of My name, but it is the one who has endured to the end who will be saved.

d. “flee to the next (city)” (10:23)

- The coming of the Son of Man is perhaps a reference to Jesus’ coming in judgment against Israel - fulfilled in 70 AD.
- There are at least 7 different views of how we are to understand “the end” in verse 22 and “the coming of the Son of Man” in verse 23.
- He tells his followers that evangelism will continue and still be taking place when he comes.

23 But whenever they persecute you in this city, flee to the next; for truly I say to you, you shall not finish {going through} the cities of Israel, until the Son of Man comes.

2. Our example in Christ. - (pupil / teacher) (10:24-25)

- Those who claim that we do not have to go through the kinds of hardships and rejection that Jesus' experiences because "he bore our sorrows in his body" miss these verses. If people rejected and misunderstood Jesus, they will certainly do the same to those who follow him.
- We can derive great comfort from these words at times when we feel victimized.

24 A disciple is not above his teacher, nor a slave above his master. 25 It is enough for the disciple that he become as his teacher, and the slave as his master. If they have called the head of the house Beelzebul, how much more the members of his household!

3. Our experience in Christ's household. (10:26-42)

a. A call to fear the right thing (The God who cares for you). (10:26-33)

- We are not to fear what man can do to us but rather cling to Christ, trusting him to care for us.
- If we openly identify ourselves with him in this life, he will identify us with him in the next.
- There is no place for a closet Christian in this life. This is one of the reasons water baptism is important.

26 Therefore do not fear them, for there is nothing covered that will not be revealed, and hidden that will not be known. 27 What I tell you in the darkness, speak in the light; and what you hear {whispered} in {your} ear, proclaim upon the housetops. 28 And do not fear those who kill the body, but are unable to kill the soul; but rather fear Him who is able to destroy both soul and body in hell. 29 Are not two sparrows sold for a cent? And {yet} not one of them will fall to the ground apart from your Father. 30 But the very hairs of your head are all numbered. 31 Therefore do not fear; you are of more value than many sparrows. 32 Everyone therefore who shall confess Me before men, I will also confess him before My Father who is in heaven. 33 But whoever shall deny Me before men, I will also deny him before My Father who is in heaven.

b. A call to lose the right thing (The life that you cannot find). (10:34-39)

- Following Jesus is not going to always bring us closer to our families or loved ones. In many cases it will break up families. In this sense, Jesus does not promote "family values" in the narrower sense of that expression.
- Our bonding with Jesus' family of faith is to take precedent over all other relationships. Many of us find our identity (our lives), in our family ties. Jesus calls us to find our identity in our tie to him.

34 Do not think that I came to bring peace on the earth; I did not come to bring peace, but a sword. 35 For I came *to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law;* 36 *and a man's enemies will be the members of his household.* 37 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. 38 And he who does not take his cross and follow after Me is not worthy of Me. 39 He who has found his life shall lose it, and he who has lost his life for My sake shall find it.

c. A call to receive the right thing (All who come in my name). (10:40-42)

- Jesus' close identification with his disciples is a picture of the close unity that he will share with his church.
- In Matt.25 he indicates that the way a person receives Jesus' brothers and sisters in the faith will be a mirror of the way they receive him.
- Our attitude toward fellow believers is an important issue in our faith. We should never take our broken relationships lightly.

40 He who receives you receives Me, and he who receives Me receives Him who sent Me. 41 He who receives a prophet in {the} name of a prophet shall receive a prophet's reward; and he who receives a righteous man in the name of a righteous man shall receive a righteous man's reward. 42 And whoever in the name of a disciple gives to one of these little ones even a cup of cold water to drink, truly I say to you he shall not lose his reward."