

Matthew 10 - The Mission Discourse: Twelve Apostles Sent, Instructed; Offer of the Kingdom by the Twelve; Instructions for Disciples

I. Presentation of the King (Matt 1:1—10:42)

(7) Authority (Matt 8:1—10:42)

(K) Authority to delegate authority (Matt 9:35—10:42)

(b) The apostles (10:1-4)

(c) Limitations of their work (10:5-6)

(d) Description of their work (10:7-8)

(e) Provisions for their work (10:9-15)

(f) Dangers of their work (10:16-25)

(g) Perspective of workers (10:26-39)

(i) God-ward perspective (10:26-33)

(ii) Christ-ward perspective (10:34-39)

(h) Workers reward (10:40-42)

Matthew 10

(b) The apostles (10:1-4) (Cf. Mark 6:7; Luke 9:1)

1 Jesus summoned His twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal every disease and every sickness.

1 Jesus summoned His twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal every kind of disease and every kind of sickness.

1 Then Jesus called his twelve disciples to him and gave them authority over unclean spirits, so that they could drive them out and heal every disease and every illness.

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.

- He who had all authority now delegated some of it to the Twelve

— As part of the proclamation of the kingdom of heaven, it was necessary that the disciples be able to cast out demons and heal the sick

— Doing such activities would give kingdom previews to the audiences that witnessed these events and would give glimpses of the coming regeneration (Matt 19:28) and restoration of all things (Acts 3:21) that is associated with the establishment of the kingdom on earth.

— This is Matthew's first reference to "His Twelve disciples"

- Until this time, there is no evidence that Jesus' disciples could cast out demons and heal the sick

— This was new power Jesus delegated to them for the mission on which He would shortly send them

2 Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and his brother Andrew; and James the son of Zebedee, and his brother John;

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;

2 These are the names of the twelve apostles: first, Simon (who is called Peter) and his brother Andrew; James, the son of Zebedee, and his brother John;

2 Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James *the son* of Zebedee, and John his brother;

- The "disciples" now received the title "apostles" ("sent ones")

— "apostles" was not a technical term until Jesus made it one

— It continued to refer generally to people sent out with the Christian message, such as Barnabas (Acts 14:4,14; Rom 16:7; 1 Cor 12:28-29; 2 Cor 8:23; Phil 2:25). It referred to any messenger (John 13:16), even to Jesus (Heb 3:1).

3 Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Thaddaeus;

3 Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Thaddaeus;

3 Philip and Bartholomew; Thomas and Matthew the tax collector; James, the son of Alphaeus, and Thaddaeus;

3 Philip, and Bartholomew; Thomas, and Matthew the publican; James *the son of* Alphaeus, and Lebbaeus, whose surname was Thaddaeus;

- Lists of the 12 Apostles occur in Mark 3:16-19; Luke 6:13-16, and Acts 1:13, as well as here

— Compare the four lists, there appear to have been three groups of four disciples each. Peter, Philip and James the son of Alphaeus seem to have been the leaders of these groups.

- Only Matthew's (despised) profession is mentioned

	Matt. 10:2-4	Mark 3:16-19	Luke 6:14-16	Acts 1:13
1.	Simon Peter	Simon Peter	Simon Peter	Peter
2.	Andrew	James	Andrew	John
3.	James	John	James	James
4.	John	Andrew	John	Andrew
5.	Philip	Philip	Philip	Philip
6.	Bartholomew	Bartholomew	Bartholomew	Thomas
7.	Thomas	Matthew	Matthew	Bartholomew
8.	Matthew	Thomas	Thomas	Matthew
9.	James, son of Alphaeus	James, son of Alphaeus	James, son of Alphaeus	James, son of Alphaeus
10.	Thaddaeus	Thaddaeus	Judas, son or brother of James	Judas, son or brother of James
11.	Simon the Cananaean	Simon the Cananaean	Simon the Zealot	Simon the Zealot
12.	Judas Iscariot	Judas Iscariot	Judas Iscariot	

- 4 Simon the Zealot, and Judas Iscariot, the one who also betrayed Him.
- 4 Simon the Zealot, and Judas Iscariot, the one who betrayed Him.
- 4 Simon the Cananaean and Judas Iscariot, who later⁴ betrayed Jesus.
- 4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

(c) Limitations of their work (10:5-6) (Cf. Mark 6:8-13; Luke 9:2-6)

- 5 These twelve Jesus sent out after instructing them, saying, **"Do not go on a road to Gentiles, and do not enter a city of Samaritans;**
- 5 These twelve Jesus sent out after instructing them: **"Do not go in the way of the Gentiles, and do not enter any city of the Samaritans;**
- 5 These were the Twelve whom Jesus sent out after he had given them these instructions: **"Don't turn on to the road that leads to the unbelievers, and don't enter Samaritan towns.**

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:**

- "...Do not go on a road to Gentiles" - very different than Matt 28:18-20; Acts 1:8; the kingdom offer was limited to the nation of Israel (similar to the Mosaic Covenant, Ps 147:19-20)

— The disciples were specifically instructed to not offer it to Gentiles or even to Samaritans (half-Jews). At this point, the message was specifically for Jews only.

6 **but rather go to the lost sheep of the house of Israel.**

6 **but rather go to the lost sheep of the house of Israel.**

6 **Instead, go to the lost sheep of the nation of Israel.**

6 **But go rather to the lost sheep of the house of Israel.**

- "...the lost sheep of the house of Israel" - a term that describes all Jews (Is 53:6; Jer 50:6; Ezek 34)

— Jesus Himself up to this point had been doing the same thing, and will continue to do so until Matt 12, where it all changes (Cf. 15:24)

— The Gentiles whom He healed were along the way were not His focus or His mission

— This shows that there is a strong connection between the kingdom and the nation Israel and not just a general call to salvation

- Jesus sent them exclusively to the Jews to do three things:

1. Announce the appearance of the Jewish Messiah
2. Announce a Jewish kingdom
3. Provide signs—to Jews who required them—as proof of divine authorization

— His kingdom would be universal, but at this stage of His ministry, Jesus wanted to offer it to the Jews first.

(d) Description of their work (10:7-8)

7 **And as you go, preach, saying, 'The kingdom of heaven has come near.'**

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

7 **As you go, make this announcement: 'The kingdom from heaven is near!'**

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

- "...The kingdom of heaven has come near" - the offer of the Kingdom; see [Offer of the Kingdom](#).

— Also offered by John the Baptist (Matt 3:2); Christ (Matt 4:17; Mark 1:15); the Twelve (here); and the Seventy (Luke 10:1,9)

— "kingdom" - is left undefined by John the Baptist, as well as in the other offers. This lack of NT definition shows that the notion of the kingdom was understood by how the concept had been developed in the OT.

— Such an OT understanding of a literal kingdom explains why the bulk of the NT passages referring to the messianic kingdom clearly refer to it as a future reality rather than a present one (Matt 6:10; 20:20-21; Luke 23:42; 1 Cor 6:9-10; 15:24,50; Gal 5:21; Eph 5:5; Col 4:11; 1 Thess 2:12; 2 Thess 1:5; 2 Tim 4:1,18; James 2:5; 2 Peter 1:11; Rev 5:10).

— “at hand” - *eggizō*, doesn’t mean the kingdom had arrived; rather, the kingdom was near or imminent with an immediate expectation since the presence of the King provided the opportunity for Israel to enthrone Him and thus fulfill Deut 17:15 and enter into its covenantal blessings.

— Had Israel enthroned Christ, this earthly kingdom would have become a reality not only for the nation but also for the entire world. Israel's covenants would have been fulfilled, and the Times of the Gentiles would have terminated.

- The apostles were to preach the same message that John the Baptist (3:2) and Jesus (4:17,23; 9:35) proclaimed.

8 Heal *the* sick, raise *the* dead, cleanse those with leprosy, cast out demons. Freely you received, freely give.

8 Heal *the* sick, raise *the* dead, cleanse *the* lepers, cast out demons. Freely you received, freely give.

8 Heal the sick, raise the dead, cleanse lepers, drive out demons. You have received without payment, so give without payment.

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

- Supernatural empowerings: Healing the sick, cleansing the lepers, and raising the dead! Casting out demons.

— These powers would impress their Jewish hearers with God’s authentication of their message (Cf. 12:28)

— This was the purpose of signs/miracles throughout the OT and NT (see note: [The Cessation of the Sign Gifts](#))

If Jesus proclaimed a kingdom consisting only of the spiritual salvation now present for all in the Church, why was this message limited to the nation Israel? Many have interpreted this passage as simply meaning that the Gospel must first go to the Jews, then later to the Samaritans and Gentiles. This is true, but the meaning here is more than that. It is more accurate to say that there was a presentation of the kingdom that, if accepted by the cities of Israel, would bring kingdom blessings. In Luke 19:41-44, Jesus indicated that judgment would come upon Israel since they did not respond appropriately to the message of the King.

(e) Provisions for their work (10:9-15)

9 Do not **acquire** gold, or silver, or copper for your money belts,

9 Do not acquire gold, or silver, or copper for your money belts,

9 Don't take any gold, silver, or copper in your moneybags,

9 Provide neither gold, nor silver, nor brass in your purses,

- "...acquire" - *ktesesthe*, take along, procure (Cf. Mark 6:9; Acts 1:18; 8:20; 22:28)

— They were not to accumulate money as they ministered or take along enough money to sustain them

— Basically, they were to travel lightly and be unencumbered by material possessions

10 or a bag for *your* journey, or even two tunics, or sandals, **or a staff**; for **the worker is deserving of his support**.

10 or a bag for *your* journey, or even two coats, or sandals, or a staff; for the worker is worthy of his support.

10 or a traveling bag for the trip, or an extra shirt, or sandals, or a walking stick, because a worker deserves his food.

10 Nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.

- "...or a staff" - the disciples here are explicitly prohibited from taking a staff (*hrabdos*, walking stick); however, Mark 6:8 records Jesus commanding the Twelve to take a staff (*hrabdos*)

— The solution to this apparent contradiction may be that Jesus originally either permitted or prohibited them to take a staff, then later did the opposite

- "...the worker is deserving of his support" - traveling teachers who minister spiritually have a right to expect food and shelter in return (Deut 25:4; 1 Cor 9:4-18; 1 Tim 5:17-18)

— He is expecting them to be received as messengers of the Kingdom. They are there to spread the news that the Messiah of Israel is present. They are the ambassadors of the King.

11 And whatever city or village you enter, inquire who is worthy in it, and stay at his house until you leave *that city*.

11 And whatever city or village you enter, inquire who is worthy in it, and stay at his house until you leave *that city*.

11 "Whatever town or village you enter, find out who is receptive in it and stay there until you leave.

11 And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence.

- They were to stay with "worthy" hosts, not necessarily the most convenient or luxurious accommodations; they were not to move house to house to acquire more convenient or luxurious accommodations

— By this time, there were probably people in most Galilean villages who had been in the crowds and observed Jesus. These sympathizers would have been willing hosts for His disciples.

12 As you enter the house, give it your greeting.

12 As you enter the house, give it your greeting.

12 As you enter the house, greet its occupants.

12 And when ye come into an house, salute it.

13 If the house is worthy, see that your *blessing of peace* comes upon it. But if it is not worthy, take back your *blessing of peace*.

13 If the house is worthy, give it your *blessing of peace*. But if it is not worthy, take back your *blessing of peace*.

13 If the household is receptive, let your blessing of peace come on it. But if it isn't receptive, let your blessing of peace return to you.

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.

14 And whoever does not receive you nor listen to your words, as you leave that house or city, **shake the dust off your feet.**

14 Whoever does not receive you, nor heed your words, as you go out of that house or that city, shake the dust off your feet.

14 If no one welcomes you or listens to your words, as you leave that house or town, shake its dust off your feet.

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.

- If a house was unworthy, the disciple should withdraw; this would withdraw a blessing from that house

- "...shake the dust off your feet" - a pious Jew, leaving Gentile territory, would dust off their shoes and clothes the "dust" of the pagan land they were leaving, disassociating themselves from the pollution of the land and the judgment in store for them

— For a disciple to do this to Jewish homes and towns would be a symbolic way of saying that the Messiah now views that place as pagan, polluted and liable to judgment (Cf. Acts 13:51; 18:6).

15 Truly I say to you, it will be more tolerable for *the* land of Sodom and Gomorrah on the day of judgment, than for that city.

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.

15 I tell all of you with certainty, it will be more bearable for the region of Sodom and Gomorrah on the day of judgment than for that town!"

15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

- A worse judgment awaited the inhabitants of the Jewish towns that rejected Messiah than the judgment coming on the wicked residents of Sodom and Gomorrah, which had already experienced divine destruction (Gen 19).

— This implies that there will be degrees of judgment and torment for the lost (Cf. 11:22,24; Heb 10:28-29)

— This will occur at the Great White Throne judgment (Rev 20:11-15)

Offer of the Kingdom

If Israel accepted their Messiah, He would still have to die, rise from the grave, and ascend to heaven. Seven years of Tribulation would have followed (Dan 9:26-27; Jer 30:4-6).

Then, Jesus would have returned to earth to end this Tribulation and judge the world (Dan 7:9-13,16-26; 9:27; 12:1; Zech 14:1-5). Finally, the Messiah as King would establish His kingdom with Israel as the head nation (Dan 7:11-27; 12:1-2; Is 53:11-12; Zech 14:6-11,20-21). As it happened, Israel rejected Jesus, so the period of Tribulation, His return, and the kingdom, are all still future.

Part of the tribulation that Jesus prepared His disciples for took place when the Romans destroyed Jerusalem and scattered the Jews all over the world in 70 AD. Yet the destruction of Jerusalem then was not the full extent of the tribulation the prophets foretold for Israel. This becomes clear as one compares the prophesied tribulation for the Jews with the events that surrounded the destruction of Jerusalem in 70 AD.

(f) Dangers of their work (10:16-25) (Cf. Mark 13:9-13; Luke 21:12-19)

16 "Behold, I am sending you out as sheep in the midst of wolves; so be as **wary as serpents**, and as innocent as **doves**.

16 "Behold, I send you out as sheep in the midst of wolves; so be shrewd as serpents and innocent as doves.

16 "Pay attention, now! I am sending you out like sheep among wolves. So be as cunning as serpents and as innocent as doves.

16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

- Jesus pictured His defenseless disciples in a dangerous environment
- "...wary as serpents" - snakes are "wise" because they are silent, dangerous and because of how they move
- The disciples' "wisdom" must not be sinister or dishonest, as they also needed to be "harmless" (innocent)
- Innocence without wisdom (prudence) is naiveté
- "...doves" - peaceful, retiring birds; they leave when other birds challenge or oppose them, rather than fighting
- The disciples were to avoid conflicts and attacks when possible, moving homes or leaving towns when necessary

17 **But** be on guard against people, for they will hand you over to *the* courts and flog you in their synagogues;

17 **But** beware of men, for they will hand you over to *the* courts and scourge you in their synagogues;

17 **Watch out** for people who will hand you over to the local councils and whip you in their synagogues.

17 **But** beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;

- "But" - doesn't introduce a contrast, but rather shows how the disciples should apply the above warning

— Their opposition would come from the Jews; the courts would be either civil or religious

— The scourging in view would be the result of judicial action, not mob violence

18 **and you will even be brought before governors and kings on My account, as a testimony to them and to the Gentiles.**

18 **and you will even be brought before governors and kings for My sake, as a testimony to them and to the Gentiles.**

18 **You will be brought before governors and kings because of me, to testify to them and to unbelievers.**

18 **And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.**

- This verse shows how Jesus was looking beyond the disciples' immediate mission, to what they would experience after His death, resurrection and ascension

— There is no record that the disciples appeared before governors or kings during the mission that followed

19 But when they hand you over, do not worry about how or what you are to say; for what you are to say will be given you in that hour.

19 But when they hand you over, do not worry about how or what you are to say; for it will be given you in that hour what you are to say.

19 When they hand you over, don't worry about how you are to speak or what you are to say, because in that hour what you are to say will be given to you.

19 But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.

- While one can personally claim v19-20, it would be out of context (this is no justification for not being prepared!)

- When you have a challenge and you are delivered up for Jesus Christ, He will not waste that opportunity

20 For it is not you who are speaking, but *it is* the **Spirit of your Father** who is speaking in you.

20 For it is not you who speak, but *it is* the Spirit of your Father who speaks in you.

20 It won't be you speaking, but the Spirit of your Father speaking through you.

20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.

- "...Spirit of your Father" - the Holy Spirit

— Several of the apostles' speeches in Acts reflect this divine provision (Cf. Stephen, Acts 7)

21 "Now brother will betray brother to death, and a father *his* child; and children will rise up against parents and cause them to be put to death.

21 "Brother will betray brother to death, and a father *his* child; and children will rise up against parents and cause them to be put to death.

21 "Brother will hand brother over for execution, and a father his child. Children will rebel against parents and have them put to death.

21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death.

- The disciples would find themselves opposed by everyone, without distinction; this includes their own family members, not just rulers

— In spite of widespread persecution, the disciple must endure patiently to the end

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

22 You will be hated by all because of My name, but it is the one who has endured to the end who will be saved.

22 You will be hated by everyone because of my name. But the person who endures to the end will be saved.

22 And ye shall be hated of all *men* for my name's sake: but he that endureth to the end shall be saved.

- Is the servant above the Master? If they hated Jesus Christ enough to crucify Him, how are they going to treat you? Any better?

- Note that v22 has nothing to do with salvation from sin. It is talking about the faithful endurance of His ambassadors during the time of persecution in the Tribulation

- This will end with the return of the Lord (v23)

- "...saved" - does not refer to eternal salvation, since that always depends on faith alone in Jesus

- It refers to deliverance from the period of intense persecution that is in view; essentially, it is entrance into the kingdom

- This verse does not say that all genuine believers will inevitably persevere in their faith and good works. Rather, it says that those who do during the Tribulation can expect God to deliver them at its end.

If the Jews had accepted Jesus as their Messiah, the 12 disciples would have taken the message of the kingdom throughout Israel during the Tribulation period that would have followed Jesus' death, resurrection, and ascension. Before they could finish their task, Jesus would have returned from heaven. Those who persevered faithfully would have experienced deliverance from further persecution by entering the kingdom following His return.

Since the Jews rejected Jesus, God postponed the kingdom (now, for at least 2,000 years). During the future Tribulation period, the 144,000 Jewish disciples of Jesus will be preparing people for Jesus' return to set up His kingdom (Rev 7:1-8; 14:1-5). Those who remaining faithful and withstand persecution will be saved from further persecution by Jesus' return to the earth to set up His kingdom.

23 "But whenever they persecute you in one city, flee to the next; for truly I say to you, you will not finish *going through* the cities of Israel **until** the Son of Man comes.

23 "But whenever they persecute you in one city, flee to the next; for truly I say to you, you will not finish *going through* the cities of Israel until the Son of Man comes.

23 So when they persecute you in one town, flee to the next, because I tell all of you with certainty that you will not have gone through the towns of Israel before the Son of Man comes.

23 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

- This verse is the first NT reference to the "coming" of the Son of Man; other NT texts that mention the time when "the Son of Man comes" also refer to the end of the Tribulation period (16:27; 24:27,30,37,39,44; 25:31; 26:64; Mark 8:28; 13:26; 14:62; Luke 9:26; 12:40; 17:30; 18:8; 21:27). The lone exception is Matt 16:28, which refers to a preview of that time.
- "...until" - *heōs*, suggests their preaching will be finished by the time of Jesus' Second Coming
- Jesus promised that He would return for His disciples before they had finished preaching the kingdom throughout the "cities of Israel"
- His return would end the specific afflictions mentioned in v17-23, pointing to a future Tribulation period followed by His Second Coming
- If Israel had accepted Jesus as Messiah, this would have happened at the end of seven years of Tribulation, following Jesus' death, resurrection, and ascension
- Since Israel rejected the Messiah, it will happen at the end of the future Tribulation (Dan 7:13)
- See [Dispensational Gaps](#) for a list of the 24 intervals in Scripture.

Scholars have offered many other explanations of this verse, mainly because they fail to take Jesus' offer of Himself, and the kingdom, literally. Some believe He would return to the Twelve before they completed the mission he sent them on in this passage (there is no indication in the text that this happened). Some also believe Jesus was either wrong (???), or that He was predicting the destruction of Jerusalem in 70 AD. This hardly fits the OT prophecies or the context of this verse.

- 24 "A disciple is not above his teacher, nor a slave above his master.
- 24 "A disciple is not above his teacher, nor a slave above his master.
- 24 "A disciple is not above his teacher, and a slave is not above his master.
- 24 The disciple is not above *his* master, nor the servant above his lord.

- Jesus' point was that persecution should not surprise His disciples
- They had witnessed the scribes and Pharisees' interaction with Jesus; they also saw John's disciples oppose Jesus. They could expect the same treatment.

25 It is enough for the disciple that he may become like his teacher, and the slave like his master. If they have called the head of the house **Beelzebul**, how much more *will they insult* the members of his household!

25 It is enough for the disciple that he become like his teacher, and the slave like his master. If they have called the head of the house Beelzebul, how much more *will they malign* the members of his household!

25 It is enough for a disciple to be like his teacher and a slave to be like his master. If they have called the head of the house Beelzebul, how much more will they do the same to those of his household!"

25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the Master of the house Beelzebul, how much more *shall they call* them of his household?

- "...house" - Israel

- "...Beelzebul" - Satan, head of the household of demons (9:34; 12:24-27)

(g) Perspective of workers (10:26-39) (Cf. Luke 12:1-12)

(i) God-ward perspective (10:26-33)

26 "So do not fear them, for there is nothing concealed that will not be revealed, or hidden that will not be known.

26 "Therefore do not fear them, for there is nothing concealed that will not be revealed, or hidden that will not be known.

26 "So never be afraid of them, because there is nothing hidden that will not be revealed, and nothing secret that will not be made known.

26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

- Even though the disciples would encounter hostile opposition, they maintain confidence (faith) in God more than those who persecute them

— The basis for that confidence is an understanding that whatever is presently "hidden" will eventually come out into the open

— This applies to the truth about Jesus that a fearful disciple might keep hidden for fear of opposition; it also applies to the disciple who may want to hide instead of let his light shine

27 What I tell you in the darkness, tell in the light; and what you hear *whispered in your ear*, proclaim on the housetops.

27 What I tell you in the darkness, speak in the light; and what you hear *whispered in your ear*, proclaim upon the housetops.

27 What I tell you in darkness you must speak in the daylight, and what is whispered in your ear you must shout from the housetops.

27 What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the housetops.

- What Jesus told His disciples privately would eventually become public knowledge, so they should declare it publicly

28 And do not be afraid of 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.

28 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.

28 Stop being afraid of those who kill the body but can't kill the soul. Instead, be afraid of the one who can destroy both body and soul in hell.

28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

- It also help to combat fear if the disciple remembers that the worst a human adversary can do does not compare to the worst God can do

— Jesus is not implying that believers may go to hell if they do not remain faithful to God

— His point was that God has power over the disciple after he dies, whereas human adversaries can do nothing beyond killing the disciples' body

- "...destroy" - *apollymi*, does not mean annihilation, but ruination; the same Greek word appears in 9:17 describing ruined wineskins

— Some misinterpret this verse to argue for annihilationism...that unbelievers go to hell for a time for the purpose of punishment, then are killed off, eliminating the eternal nature of hell.

— However, that's neither what this verse says, nor what it means in context...

— Jesus was reminding the apostles that the religious leaders were accusing Him of working by the power of the devil when He cast out a demon (9:34). Jesus' point was that if the religious leaders falsely accused Him, they certainly would do the same to His disciples.

— But the apostles had no need to fear the religious leaders. Jesus wanted to encourage them by pointing out that their enemies could destroy the physical body, but not their souls.

— Verses 29-32 confirm the value the Father placed on them, and state that Jesus would acknowledge them before the Father, even though they might be physically killed for their faith in Him.

29 Are two sparrows not sold for an assarion? And yet not one of them will fall to the ground apart from your Father.

29 Are not two sparrows sold for a cent? And yet not one of them will fall to the ground apart from your Father.

29 "Two sparrows are sold for a penny, aren't they? Yet not one of them will fall to the ground without your Father's permission.

29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

- The same God who will not permit a sparrow to fall to the ground will certainly take care of His faithful servants

— Sparrows were common food for the poor in Israel; they cost only a fraction of a day's wage

30 But even the hairs of your head are all counted.

30 But the very hairs of your head are all numbered.

30 Indeed, even the hairs on your head have all been counted!

30 But the very hairs of your head are all numbered.

- He knows more about you than you do! He cares that much!

31 So do not fear; you are more valuable than a great number of sparrows.

31 So do not fear; you are more valuable than many sparrows.

31 So stop being afraid. You are worth more than a bunch of sparrows."

31 Fear ye not therefore, ye are of more value than many sparrows.

- Some believe that God only cares about the "big things" in life, but Jesus taught the opposite. God's concern with the details in life should give us confidence that He controls the larger affairs of life.

32 "Therefore, **everyone** who **confesses** Me before people, **I will also confess him** before My Father who is in heaven.

32 "Therefore everyone who confesses Me before men, I will also confess him before My Father who is in heaven.

32 "Therefore, everyone who acknowledges me before people I, too, will acknowledge before my Father in heaven.

32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

- This is the passage that Billy Graham and other evangelists use to get people to come forward to be saved

— But there's a context that needs to be included in the interpretation of v32-33...and it's not to get every Church to give an altar call, and it's not to add a "work" (confession) to the doctrine of salvation.

— These are instructions from Christ, to His disciples, as He sent them out to Israel to preach the offer of the kingdom. If you're going to make v32-33 normative in the Church Age, which many do, you also have to agree that v5-7 must be normative in the Church Age.

- "...everyone" - the blessing of Jesus' commendation will go to anyone who confesses Him publicly

— Jesus probably looked at the whole course of the disciples' life as He made this statement; one act of unfaithfulness does not disqualify a disciple from Jesus' commendation (i.e. Peter)

- "...confesses" - acknowledging Him faithfully in spite of persecution to do otherwise

- "...I will also confess him" - this confession before the Father is not an announcement of their salvation; rather it is a reward, over and above their salvation

— Obviously, Jesus believed it is possible for believers to be unfaithful and to deny Jesus with our words, our silence, or our actions

33 But whoever denies Me before people, I will also deny him before My Father who is in heaven.

33 But whoever denies Me before men, I will also deny him before My Father who is in heaven.

33 But whoever denies me before people I, too, will deny before my Father in heaven."

33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

Who is Jesus talking to in this chapter (Missions Discourse, Matt 10)? The disciples (Cf. v1-4). Jesus is commissioning the disciples to go out and preach the offer of the kingdom. As they go out, what do you think the Jews are going to do? Reject them. So Jesus makes this statement (v32-33) to the disciples as an encouragement to them to continue preaching, promising them a reward in heaven. It is in no way a statement about the salvation status of the disciples. We know that they are all saved, except Judas. Jesus is not making a statement about their salvation, but their rewards.

Essentially, Jesus is telling the disciples, You're going to go out, you're going to preach the offer of the kingdom, and people are going to reject your message. They make treat you poorly. But if you continue to speak out, if you stick to the message, if you persevere and offer the kingdom to Israel aggressively, then I will confess you to My Father, not in terms of your salvation, but whether you will be fully rewarded.

To use Matt 10 as a requirement for the Church to give an altar call, or that one must believe *and* confess in order to be saved, is an abuse of the passage. If you want to apply this passage to the Church, you can...As you go to work, or out and about, preach the gospel (not the offer of the kingdom, but the personal gospel). As you do so, you may be made fun of, you may be shunned, you may be called names, etc., but persevere through the hate and persecution and continue to diligently preach it aggressively. If you do this, Jesus sees what you're doing and will proclaim you before the Father at the Bema Seat judgment of believers.

(ii) Christ-ward perspective (10:34-39)

34 "Do not think that I came to bring peace on the earth; I did not come to bring peace, but a sword.

34 "Do not think that I came to bring peace on the earth; I did not come to bring peace, but a sword.

34 "Do not think that I came to bring peace on earth. I did not come to bring peace but a sword!

34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.

- Jesus meant that His immediate purpose would entail conflict, even though the Messiah would ultimately bring peace (Is 11; Luke 2:14)

35 For I came to TURN A MAN AGAINST HIS FATHER, AND A DAUGHTER AGAINST HER MOTHER, AND A DAUGHTER-IN-LAW AGAINST HER MOTHER-IN-LAW;

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;

35 I came to turn 'a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

- This passage outlines consequences that are expressed as if they were intentions

— People would divide over whether Jesus was the Messiah

— Micah 7:6 refers to a rebellion that occurred during King Ahaz's reign. It pointed to a greater division in Jesus' day. In both cases, the root of the conflict involved righteousness and unrighteousness.

Jesus spoke of the consequences of His first coming in terms that sounded like they were His main purpose in coming. But He came to bring this kind of conflict only in an indirect sense. By expressing Himself in this way, Jesus demonstrated His Christological and eschatological awareness. These conditions will prevail before His second coming, too.

36 and A PERSON'S ENEMIES *WILL BE* THE MEMBERS OF HIS HOUSEHOLD.

36 and a man's enemies will be the members of his household.

36 A person's enemies will include members of his own family.'

36 And a man's foes *shall be* they of his own household.

- There would be a divisive result of His coming, particularly in the sphere of family relationships

37 "The one who loves father or mother more than Me is not worthy of Me; and the one who loves son or daughter more than Me is not worthy of Me.

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.

37 "The one who loves his father or mother more than me isn't worthy of me, and the one who loves a son or daughter more than me isn't worthy of me.

37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

- Jesus is calling you to a commitment of all that you are, above all other relationships that you have

— People must love one another, but they must love Him more

— Jesus' requires the supreme allegiance of His disciples

38 And the one who **does not take his cross** and follow after Me is not worthy of Me.

38 And he who does not take his cross and follow after Me is not worthy of Me.

38 The one who doesn't take up his cross and follow me isn't worthy of me.

38 And he that taketh not his cross, and followeth after me, is not worthy of me.

- "...does not take his cross" - does not mean not tolerating some unpleasant situation in one's life for Jesus' sake. It means dying to self, namely, putting Jesus first.

— In this sense, every disciple bears the same cross

— A man carrying a cross was a man devoted to death; we should die daily (1 Cor 15:31; John 12:24); therefore, obedience is the test of devotion

39 The one who has found his life will lose it, and the one who has lost his life on My account will find it.

39 He who has found his life will lose it, and he who has lost his life for My sake will find it.

39 The one who finds his life will lose it, and the one who loses his life because of me will find it."

39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

- Those who preserve their life now will forfeit it later; conversely, the disciple who loses his life (psyche) by martyrdom or self-denial now will preserve ("find") it in the next stage of their existence

— The person who lives for the present loses the real purpose of life. They also lose the reward for faithful living.

(h) Workers reward (10:40-42)

40 "The one who receives you receives Me, and the one who receives Me receives Him who sent Me.

40 "He who receives you receives Me, and he who receives Me receives Him who sent Me.

40 "The one who receives you receives me, and the one who receives me receives the one who sent me.

40 He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.

- Those who received the Twelve would show that they welcomed the Messiah. Because they received Jesus, they would also receive God.

41 The one who receives a **prophet** in *the* name of a prophet shall receive a prophet's reward; and the one who receives a righteous person in the name of a righteous person shall receive a righteous person's reward.

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.

41 The one who receives a prophet as a prophet will receive a prophet's reward, and the one who receives a righteous person as a righteous person will receive a righteous person's reward.

41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

- "...prophet" - one who speaks for another; the disciples served as prophets when they announced Jesus' message

— Jesus was a prophet since He spoke for God

42 And whoever gives one of these **little ones** just a cup of cold *water* to drink in the name of a disciple, truly I say to you, he shall by no means lose his 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."

42 I tell all of you with certainty, whoever gives even a cup of cold water to one of these little ones because he is a disciple will never lose his reward."

42 And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

- "...little ones" - in context, probably persecuted disciples who remain faithful to the Lord

— Even doing the smallest thing for one of these would entitle the person to a reward from God

— No act of kindness for one of Jesus' suffering disciples will pass without God's reward

It's important to keep in mind that the theme of this last section is discipleship, not sonship. We become the children of God through faith in Christ; we are disciples as we faithfully follow Him and obey His will. Sonship does not change, but discipleship does change as we walk with Christ. There is great need today for faithful disciples, believers who will learn from Christ and live for Him. [Wiersbe]