

Matthew 10

Miraculous Gifts: Limited Commission

Mat 10:1 And He called to Him His twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal every disease and every affliction.

- This was a limited commission since these twelve were to focus on a specific group at this time and had not yet received the gift of speaking in ‘tongues’, nor could they transfer the gifts until after Pentecost (*minus Judas who was replaced by Matthias [Act 1:26] since he committed suicide before Pentecost*). At this point only Jesus was able to pass on the miraculous gifts through the laying on of His hands since He was the only One to receive the fullness of the Holy Spirit at that time.

Luk 4:1 And Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the wilderness

- Those signs served as “witness... by gifts of the Holy Spirit distributed according to His will” (*Heb 2:4*) to, at this point, assist the disciples in proving to the “unbelievers” (*1 Cor 14:22*) that their message was from God. After Christ’s ascension to Heaven it was those “accompanying signs” and more, which, “while the Lord worked with them” (*through the co-mission- Mat 28:20*), that “confirmed the message” to their listeners that what they preached was divinely inspired (*Mk 16:20*).

Act 8:14 Now when the apostles at Jerusalem heard that Samaria had received the word of God, they sent to them Peter and John, 15 who came down and prayed for them that they might receive the Holy Spirit, 16 for He had not yet fallen on any of them, but they had only been baptized in the name of the Lord Jesus (*at which point they received “the gift of the Holy Spirit” [Act 2:38] as “the guarantee of [their] inheritance” –Eph 1:14*). 17 Then they laid their hands on them and they received the Holy Spirit (*given at this point in the miraculous sense for the purpose of spreading the Gospel in that region*). 18 Now when Simon saw that the Spirit was given through the laying on of the apostles' hands, he offered them money,..

- Anyone today who claims to be able to perform miracles has inspiration to deal with since, according to Paul, those miraculous gifts ceased once the inspired written word was completed. (*See also Zec 13:1-2.*)

1Co 13:8 Love never ends. As for prophecies, they will pass away; as for tongues, they will cease; as for knowledge, it will pass away. 9 For we know in part and we prophesy in part, 10 but when the perfect (*Gk.5046- complete*) comes, the partial (*referring to the miracles*) will pass away.

- Since the adjective “perfect” is usually used to modify a noun, here the word itself is the subject referred to and is what the inspired writer focused on.

“If the book of Revelation was the last New Testament book written-and this seems probable-it is not surprising to find these words at the end of it: “I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto them,.. When John finished “the words of this prophecy,” the “that which is perfect” (1Co 13:10) had come and the time for spiritual gifts had ended.” Brad Price

Mat 10:2 The names of the twelve apostles are these: first, **Simon**, who is called **Peter** (*see notes chapter 16*), and **Andrew** (*Gk.404- manly*) his brother; **James** (*Gk.2385- Jacob*) the son of **Zebedee**, and **John** his brother; **3 Philip** (*Gk.5376- fond of horses [he must have been an equestrian]*) and **Bartholomew** (*Gk.918- son of Tolmai; Bar-tholomaeus*); **Thomas** (*Gk.2381- the twin*) and **Matthew** the tax collector (*a.k.a., Levi- Mk 2:14; Lk 5:27*); **James** the son of **Alphaeus**, and **Thaddaeus** (*Gk.3002- of uncertain origin*); **4 Simon** the Canaanite (*Gk.2581- zealous; KJV*), and **Judas Iscariot** (*Gk.2469- Iscariotes, an epithet of Judas the traitor- [among the apostles whose feet Jesus washed- Jn 13]*), who betrayed Him.

Mat 10:5 These twelve **Jesus** sent out, instructing them, "**Go nowhere among the Gentiles and enter no town of the Samaritans, 6 but go rather to the lost sheep of the house of Israel.**

- Some might ask why **Jesus**, supposedly, had no concern for the Gentiles since **He** told the twelve to avoid them along with the Samaritans (*who He Himself preached to in Jn 4*). Not so. Culture and religious background would have played a part in the message they were bringing. Even though the Jews had a familiarity with the O.T. prophecies the elite Jews, as those of **Ezekiel's** day (*Eze 3:5-7*), would not listen concerning the kingdom but it would have been easier for these newly appointed ambassadors to resonate with as opposed to the Gentiles. The language barrier (*as was told Ezekiel*) may also have been a deterrent until after **Pentecost**.

Rom 1:16 For I am not ashamed of the **Gospel**, for it is the power of **God** for salvation to everyone who believes, **to the Jew first** and **also** to the Greek.

Rom 9:4 They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the **Law**, the worship, and the promises. **5** To them belong the patriarchs, and from their race, according to the flesh, is the **Christ Who is God** over all, blessed forever. Amen. **6** But it is not as though the word of **God** has failed. For not all who are descended from **Israel** belong to **Israel**,..

Rom 2:29 But a **Jew** is one inwardly, and circumcision is a matter of the heart, by the **Spirit**, not by the letter. His praise is not from man but from **God**.

1Pe 2:10 Once you were not a people, but now you are **God's** people; once you had not received mercy, but now you have received mercy.

Even under the **Old Covenant**, “when Gentiles, who did not have the **Law**, by nature [did] what the **Law** [required], they [were] a law to themselves’ even though they [did] not have the **Law**” (*Rom 2:14*). **Christians** fulfill “the righteous requirement of the **Law**” (*Rom 8:4*) in the church which is made up of Jew and Gentile alike, where **Paul** referred to the church as “all Israel [*which*] will be saved” (*Rom 11:26*). They were the ones who followed **God's** moral law (*1 Cor 5:1*) even when the Jews did not “by nature do what the **Law** requires” (*Rom 2:14*). Since the beginning **God** has always had a “moral code” and, even though there were those who lived in the pre-Gospel age but still honored it, they were in favor with **God**.

The Kingdom

Mat 10:7 And proclaim as you go, saying, 'The kingdom of Heaven is at hand (*Gk.1448-Thayer: "has come nigh, is at hand"*).'

- Jesus told Pilate "My kingdom is not of this world" (*Jn 18:36*) thus stating the spiritual nature of the church. He told Nicodemus in *John 3* that those of the kingdom are like the wind that cannot be seen nor their actions understood at that time. Therefore the kingdom is not physical as can be seen, but spiritual in nature. To them it hadn't arrived yet and they were to proclaim how near it truly was (*it came during the Feast of Pentecost after Christ's resurrection*).

Luk 17:20 Being asked by the Pharisees when the kingdom of God would come, He answered them, "The kingdom of God is not coming with signs to be observed, 21 nor will they say, 'Look, here it is!' or 'There!' for behold, the kingdom of God is in the midst of you."

Mat 10:8 Heal the sick, raise the dead, cleanse lepers, cast out demons. You received without paying; give without pay.

- Peter later dealt with this issue (*Act 8*) when Simon the sorcerer "offered them money" for the gift of "laying on of the apostles' hands" whereby "the Holy Spirit was given". Here, Jesus told the apostles that since these miraculous gifts were given to them at no cost, they were to be liberal in using these gifts for the spreading of the Gospel of the kingdom.

Mat 10:9 Acquire no gold nor silver nor copper for your belts, 10 no bag for your journey, nor two tunics nor sandals nor a staff, for the laborer deserves his food.

- This was sort of a test according to *Exo 16:4* where God tested the Israelites with manna to see if they would rely on Him and not on themselves for their sustenance. Jesus was here instructing them, as Paul did the Corinthians, that their "labor [would not be] in vain" (*1 Cor 15:58*).

1Co 9:6-13 ...Do you not know that those who are employed in the temple service get their food from the temple, and those who serve at the altar share in the sacrificial offerings? 14 In the same way, the Lord commanded that those who proclaim the Gospel should get their living by the Gospel.

Mat 10:11 And whatever town or village you enter, find out who is worthy in it and stay there until you depart. 12 As you enter the house, greet it. 13 And if the house is worthy, let your peace (*Gk.1515- by implication prosperity*) come upon it, but if it is not worthy, let your peace return to you. (*Thayer: "because it could not rest upon it, let it be just as if ye had not uttered the wish"*) 14 And if anyone will not receive you or listen to your words, shake off the dust from your feet when you leave that house or town. (*Mk 6:11 adds "as a testimony against them"*) 15 Truly, I say to you, it will be more bearable on the day of judgment for the land of Sodom and Gomorrah than for that town.

- Not even Jesus was able to convince everyone He shared the Gospel with.

Joh 12:37 Though He had done so many signs before them, they still did not believe in Him,

Neh 5:13 I also shook out the fold of my garment and said, "So may God shake out every man from his house and from his labor who does not keep this promise. So may he be shaken out and emptied." And all the assembly said "Amen" and praised the LORD. And the people did as they had promised.

- Shaking the dust off was “an emblematical action, signifying a renunciation of all further connection with them, and placing them on a level with the cities of the Heathen”- Albert Barnes. Those Jews who denied the will of God (*salvation through Jesus as their Messiah*) “but did not get ready or act according to His will” (*Lk 12:47*) would suffer a worse fate than that of “Sodom and Gomorrah”, showing the degrees of punishment that will exist where “the fire is not quenched” (*Mk 9:48*).

Mat 10:16 "Behold, I am sending you out as sheep in the midst of wolves, so be wise as serpents and innocent as doves.

- Sheep are harmless, gullible animals who would be defenseless against the wolves so why in *Lk 22* then did Jesus tell His disciples to purchase swords? In that setting He asked them “did you lack anything?” They said, “Nothing.” In His instructions here to go out “to the lost sheep of the house of Israel” (*v. 5*) they had no need of provisions (*just faith that He would take care of their needs*) whereas in Luke’s setting right before His crucifixion Jesus was preparing them for what would come after the Great Commission when they would be going throughout Judea among the Gentiles. (*Side note: These swords were not for offense but defense and since they didn’t immediately go out and purchase them Jesus wasn’t asking them to defend Him against what He had come to achieve.- Mat 26:54*) Here, He’s sending them among only their Jewish brethren, some of which would not accept the message of the kingdom and who would ultimately suffer His judgment (*Mat 3:11-12*).
- The serpent in the Bible has often been Satan’s epithet, as the “old serpent” of *Rev 12:9* and *20:2* with reference to the devil’s influence on Eve (*Gen 3*), and how Paul noted “his cunning” by which he “deceived Eve” (*2 Cor 11:3*). Why then would Jesus tell His new apostles to emulate such a character? It was to be with the understanding that they were to counterbalance it by being “innocent as doves”. Just because a person seems harmless doesn’t mean they can’t have a certain amount of shrewdness when it comes to understanding the difference between good and evil. The Christian faith is militant by nature from what Paul said concerning “the whole armor of God” (*Eph 6*) as it applies to spiritual “warfare” which is “not carnal” (*2 Cor 10:4*). Jesus also said that “if anyone slaps you on the right cheek, turn to him the other also” (*Mat 5:39*). Spiritually, we are to fight with a fervor like there’s no tomorrow but where it comes to physically suffering for the sake of Christ we are to “leave it to the wrath of God” and He will “repay” the evil (*Rom 12:19*). But if we give in to the diverse doctrines of those who are doing the persecuting we need to remember to “fear [only] Him Who can destroy both soul and body in Hell” (*Mat 10:28*). It seems one way we can “be glorified with Him” is “provided we suffer with Him” (*Rom 8:17*). Therefore Jesus never said we were are to be defenseless (*as sheep*) but that as sheep among wolves were are to be prepared “for the defense of the Gospel” (*Php 1:16*). Even if it means purchasing swords (*carnal weaponry*) for self-defense?

Mat 10:17 Beware of men, for they will deliver you over to courts and flog you in their synagogues, 18 and you will be dragged before governors and kings for My sake, to bear

witness before them and the Gentiles. **19** When they deliver you over, do not be anxious how you are to speak or what you are to say, for what you are to say will be given to you in that hour. **20** For it is not you who speak, but the Spirit of your Father speaking through you.

- Again, Jesus (*via Holy Spirit as Peter said about any Divine prophesy- 2 Pet 1:21*) is here giving them what they needed (*miraculous knowledge- 1 Cor 12:8*) when such cases would arise. Today we have the Word “written for our instruction... [that] through the encouragement of the Scriptures we might have hope” (*Rom 15:4*). Paul also instructed Timothy to be “a worker who has no need to be ashamed, rightly handling the word of truth” (*2 Tim 2:15*). Peter even said we are to “grow in the grace and knowledge of our Lord and Savior Jesus Christ” (*2 Pet 3:18*). With such at hand we should be able to “[discern] the thoughts and intents of the heart” (*Heb 4:12*) and by that “[know] good and evil” (*Gen 3:5*), having the knowledge of what to say in any given situation without having to have a miraculous intervention.

Mat 10:21 Brother will deliver brother over to death, and the father his child, and children will rise against parents and have them put to death, **22** and you will be hated by all for My Name's sake. But the one who endures to the end will be saved. **23** When they persecute you in one town, flee to the next, for truly, I say to you, you will not have gone through all the towns of Israel before the Son of Man comes.

- Showing the personal cost via persecution (*even as it pertains to family relationships*) that most every disciple, even today, will have to endure in order to be saved. If a follower can't love Jesus more than these, they “cannot be [His] disciple” (*Lk 14:26*). But at the same time, He was telling the apostles to not stick around when hostilities would arise but go to the next town with the understanding that He would be right behind them. They were like ambassadors seeking hearts where His message would be most accepted.

Mat 10:24 "A disciple is not above his teacher, nor a servant above his master. **25** It is enough for the disciple to be **like** his teacher, and the servant **like** his master. If they have called the master of the house Beelzebul, how much more will they malign those of his household.

- “Mirror, mirror, on the wall, do I see Jesus, do I see Him at all?” Introspection! We are “to be conformed to the image of His Son” (*Rom 8:29*) and “cannot keep on sinning because [we have] been born of God” (*1 Jn 3:9*). In that way we, as His *pupils*, “become partakers of the Divine nature” (*2 Pet 1:4*) that was “breathed into” us (*Gen 2:8*). Since Jesus was falsely accused of casting out demons “by Beelzebul” (*Mat 12:24*) and His accusers hated Beelzebul (*another epithet of Satan*), how much more then would they be hated since Jesus considered the faithful as His brethren (*Heb 2:11-13*).

Mat 10:26 "So have no fear of them, for nothing is covered that will not be revealed, or hidden that will not be known. **27** What I tell you in the dark, say in the light, and what you hear whispered, proclaim on the housetops. **28** And do not fear those who kill the body but cannot kill the soul. Rather fear Him Who can destroy both soul and body in Hell.

- An association with Christ has caused many to suffer for it, many of which have fallen out of the “fear” of death and their being ashamed of Jesus (*Mk 8:38*). That fear should be overridden by a greater fear where both “body and soul” “will suffer the punishment of eternal destruction, away from the presence of the Lord and the glory of His might” (*2*

Thes 1:9). The instructions Jesus gave His disciples, while in private settings, they were to share wherever publically that they would be able to achieve the most attention.

Mat 10:29 Are not two sparrows sold for a penny? And not one of them will fall to the ground apart from your Father. **30** But even the hairs of your head are all numbered. **31** Fear not, therefore; you are of more value than many sparrows.

- If God can know even the minutest of details that happen in nature, why would anyone think that He doesn't 'value' mankind, His crown achievement, above everything else? He even knows how many hairs on the heads of everyone (*since Adam*) individually, which also evidences His omniscience. (*Side note: There has been some discussion on whether God can forget or even will Himself the ability to do so, citing Heb 8:12 and 10:17 as examples. Understand, that if God can forget sin there would be no need for "the blood of Jesus Christ [to continue to] cleanse us from all sin" -1 Jn 1:7. If we are to be students of the Divine word we need to put aside bias and any preconceived understanding that might have a tendency to skew our opinions away from truth. The words for "forget" and "remember" are entirely different in the koine Greek. Forget [Gk.1950-to lose out of mind]; remember [Gk.3415- recollect]. Even though He will not 'forget' our sins [there is absolutely no scriptural proof that He will], He will 'not recall' them either on the day of judgment, which conveys an understanding of His grace being so powerful, His mercy being so dear to those who love Him. Such Divine forgiveness we are to emulate as we forgive others [even when we cannot forget the sin] who have "sinned against us"- Mat 18:21-22.*)

Mat 10:32 So everyone who acknowledges Me before men, I also will acknowledge before My Father Who is in Heaven, **33** but whoever denies Me before men, I also will deny before My Father Who is in Heaven.

- "So"- Gk.3767- *accordingly*. From what has been instructed in the aforementioned, Jesus gives the conclusion to it; how our thoughts and actions acknowledge or deny Him and what will be the consequences of those actions.

Heb 2:10 For it was fitting that He, for Whom and by Whom all things exist (*Jn 1*), in bringing many sons to glory, should make the Founder of their salvation perfect through suffering. **11** For He Who sanctifies and those who are sanctified all have One source. That is why He is not ashamed to call them brothers, **12** saying, "I will tell of Your Name to My brothers; in the midst of the congregation I will sing Your praise."

1Jn 2:23 No one who denies the Son has the Father. Whoever confesses the Son has the Father also.

Mat 10:34 "Do not think that I have come to bring peace to the earth. I have not come to bring peace, but a sword.

Joh 12:47 If anyone hears My words and does not keep them, I do not judge him; for I **did not** come to judge the world **but** to save the world.

- Jesus' first mission was to save the world through offering the Gospel to "all nations" (*Mat 28:19*). Anyone not accepting it will suffer at the judgment where He will proclaim to them "I never knew you" (*Mat 7:23*). In the meantime, the message of the Gospel

would go against the grain of many of the world's religious and world views as it did with Paul when Jesus stated that it was "hard for [Paul] to kick against the goads" (*Act 9:5-MKJV*). It was through this statement that Jesus foretold what was about to happen to the apostles as they preached the Gospel of peace; the "sword", then known as an implement of war (*via persecution*), would tear established relationships apart. It has, regrettably, caused frictions within the church where opinions not based on proper exegesis seem to take precedence over truth to the point of it being one of the seven "things that the Lord hates... [sowing] discord" (*Pro 6:16-19*) being one of them.

Mat 10:35 For I have come 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 person's enemies will be those of his own household. **37** Whoever loves father or mother more than Me is not worthy of Me, and whoever loves son or daughter more than Me is not worthy of Me. **38** And whoever does not take his cross and follow Me is not worthy of Me. **39** Whoever finds his life will lose it, and whoever loses his life for My sake will find it.

- Again going back to those intimate relationships and how converting to Christianity (*from Islam, Buddhism, Shintoism, denominationalism, etc.*) would bring wars between just about every family relationship (*in particular to the time, Judaism*), no matter how close or important.
- "more than Me"- We **are** to love our families because "if anyone does not provide for his relatives, and especially for members of his household, he has denied the faith and is worse than an unbeliever." (*1 Tim 5:8*). But, not to the extent where it interferes with our love for Christ. Sadly, the secular world is taking advantage of scheduling events around what it knows as time for Christian fellowship and worship. Wednesdays and Sundays used to be considered off limits but as of late, work, governmental meetings, school, sports and other recreational activities are demanding brethren to make the choice as to where our allegiances belong. So, are we worthy of Christ or have we been guilty of a misplaced allegiance?
- "take his cross"- The Romans perfected the art of execution via crucifixion so Jesus used the cross as a metaphor that everyone at that time understood. It was known throughout the Empire since the cities of those residents who resisted or disobeyed Roman law were, on the roads leading into them, lined with crucified rebels and other malefactors. It publically shamed all who were exposed in such a way. Here, metaphorically, Jesus used the cross as an instrument of death, death being a separation and one of those who carried his "daily" (*Lk 9:23*) was the apostle Paul who stated in *1 Cor 15:31*, "I die daily". In other words, a cross was a burden that those who bore it carried to their deaths but as a Christian it serves as a metaphor for dying "to the elemental spirits of the world" (*Col 2:20, see also Gal 4:3*), i.e., those "principles which are of a worldly nature, and which reign among worldly men"- Albert Barnes. For a saint to bear the shame of being associated with Christ, even if it meant death, would make him worthy of being His disciple. But, if anyone is distracted by "the things that have been made" (*Rom 1:20*) and finds that this life has satisfied their every physical need, they will lose the only life that matters in the spirit realm once this one has ended.

Mat 10:40 "Whoever receives you receives Me, and whoever receives Me receives Him Who sent Me. **41** The one who receives a prophet because he is a prophet will receive a prophet's reward, and the one who receives a righteous person because he is a righteous person will receive a righteous person's reward. **42** And whoever gives one of these little ones (*Gk.3398-*

Thayer: "of rank or influence" as opposed to *Mat 18:2; Gk.3813- a childling or as Thayer states "of a more advanced child" or of Gk.5040- Christian converts- 1 Jn 2:1) even a cup of cold water because he is a disciple (thus noting one mature enough to be able to understand and follow the message of the Gospel), truly, I say to you, he will by no means lose his reward."*

- **receive**– *Gk.1209-*: accept. Whoever receives the messenger accepts what the messenger brings. To receive **Jesus** is to accept **His Father** and thus the reward the **Father** wants to share. To receive a prophet was to accept his inspired message and make an adjustment to the outcome that the prophesy offered. A righteous person will bring the truth and those who accept it will receive its blessing.
- **"cup of cold water"**- In such a dry climate any water would have been accepted but the emphasis on it being cold went a step further. In this case there is an extra amount of relief to a burden the gift of **"a cup of cold water"** would bring, as if going the extra mile. Doing such would expose the person's heart as to being that of a recipient of a heavenly reward.

Mat 5:41 And if anyone forces you to go one mile, go with him two miles.

Luk 6:31 And as you wish that others would do to you, do so to them.

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