



October 15th, 2023 • Matthew 10:34-39

The Teachings of Jesus Christ • Message #2/5

Selected Passages from the Five Discourses in Matthew
Page 815 in the church Bibles • by Pastor Marcus Johnson



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Disciples who are “Worthy” of Jesus Christ

- 1. Follow Jesus Christ by Faith:** in Christ-centered unity, living missionally, to make disciples of all nations
- 2. Know that allegiance to Jesus will bring Christ-centered division:** not temporary, worldly peace
- 3. Be kingdom-empowered disciples who are “worthy” of Jesus**
 - love Him more than family (which will increase your love for family)
 - take your cross & follow Him
 - lose your life to find it

Excursus: Some Highlights of Matthew 10

Sources: *Matthew* by Michael Wilkins (NIVAC); *Matthew* by D.A. Carson (EBC).

Commissioning the Twelve for Mission (10:1-4)

JESUS’ MISSION IS now well established. He has announced his central message (4:17), called his first coworkers (4:18-22), articulated his programmatic standard of discipleship (chs. 5–7), and demonstrated his authoritative power (chs. 8–9). Now is the time to expand his influence by sending out his disciples with the same message and power, because opposition is building. Jesus will send them first to his people Israel because of their salvation-historical primacy (10:5-15). But he will also prepare them for a worldwide mission among the Gentiles (10:16-23). Jesus’ training will address directly the characteristics that his disciples will need to embody as they carry out the mission (10:24-42) ... In answer to the prayer for the Lord of the harvest to send out workers into his harvest field (9:38), Jesus calls his twelve disciples to him, the highest of Christological clues to Jesus’ divine identity ... “The Twelve” are significant in the foundational days of the early church. They appear in the days before Pentecost, and they function as a group in the earliest days after Pentecost. They provide leadership for the distribution of food in the dispute between factions of the disciples (Acts 6:2). From that point on, however, we do not find the title “the Twelve” used in the narrative of Acts, nor does the title appear in the New Testament letters ... The Twelve display a remarkable personal diversity, which may have been part of the reason for their effectiveness in reaching Israel ... Peter, Andrew, James, and John were partners in a successful business in the fishing industry on the Sea of Galilee (see 4:18-22). Matthew was a hated tax collector (... 9:9). Simon the Zealot had been a zealous revolutionary willing to die for his cause of liberating Israel from Rome by guerilla warfare tactics. At any other occasion these men might have been ready to stick a knife into each other, but here they are all part of one group around Jesus. [Wilkins, 384-388]

Characteristics of discipleship (10:32-39)

As many Jews in Jesus’s day thought the coming of Messiah would bring them political peace and material prosperity, so today many in the church think that Jesus’ presence will bring them a kind of tranquility. But Jesus insisted that his mission entailed strife and division. Prince of Peace though he is ... the world will so violently reject him and his reign that men and women will divide over him ... Before the consummation of the kingdom, even the peace Jesus bequeaths his disciples will have its setting in midst of a hostile world ... The repeated statements “I have come” shows Jesus’ christological and eschatological awareness ... Earlier he warned his disciples of the world’s hatred of his followers ... now he ties this perspective to an OT analogy (Mic 7:6 ...) ... Micah describes the sinfulness and rebellion in the days of King Ahaz, but insofar as Jesus’ disciples by following him align themselves with the prophets (5:10-12), the situation in Michah’s time points to the greater division at Messiah’s coming ... Even today the situation has not greatly eased. In the “liberal” West, people who have become Christians have occasionally been disowned and disinherited by their families and have lost their jobs. And under totalitarian regimes of the right or the left there has been and still is untold suffering for Christ ... The absolutism of the Semitic idiom (Lk 14:26) is rightly interpreted by Matthew: a man must love his wife, family, friends, and even his enemies ... but he must love Jesus supremely. Again the saying is either that of the Messiah or a maniac ... Jesus demanded death to self (vv.38–39). “Taking one’s cross” does not mean putting up with some awkward or tragic situation in one’s life, but painfully dying to self. In that sense, every disciple of Jesus bears the same cross ... The appeal is not to gloom but to discipleship. There is a strong paradox here. Those who lose their *psychē* (“soul,” “life” ...), whether in actual martyrdom or disciplined self-denial, will “find” it in the age to come. Those who “find” it now (the expression in Greek means “to win or preserve” life) by living for themselves and refusing to submit to the demands of Christian discipleship lose it in the age to come (cf. 16:25; Mk 8:35; Lk 9:24; 17:33). [Carson, 298-299]