

Kingdom Come- declaration pt3

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Kingdom Come / Matthew 10:1–15

The King has arrived. The foundation is laid. Now comes the question, what will the followers of this King do? How will the King tell them engage with the world around them?

We get a picture of this in the Gospel of Matthew as Jesus calls His disciples and sets them to their task.

Turn with me to [Matthew 10:1-15](#).

First, let's take a look at WHO this King calls around Him. Are they royalty? Important dignitaries? Scholars of the age?

Nope. Common people. Rejects. Fishermen. A professional thief. A doubter. A terrorist. And a traitor. Jesus surrounds Himself not with the best, but the most average and in some ways disreputable band. And they are the ones to whom He will entrust His mission!

And then He calls them together and sends them out on their first assignment, shortly after He had called them!

There is an important lesson for all of us here. God is not going to wait to use us after we are well trained and disciplined. **He is prepared to make you qualified before you are qualified. He is looking for WILLINGNESS not ability.** He can provide the skills, but only you can decide if you are willing!

And He will not send you beyond how He has equipped you! Look at verses 5-6.

Why not the Gentiles or the Samaritans? The disciples are not ready for that yet. They still have all the prejudices and biases of their people. He sends them to their own, because that is what they KNOW!!

Matthew 1. Opposition Predicted for the Disciples' Mission (9:36–10:42)

Only Matthew includes vv. 5–6, a distinctively particularist text. But these restrictions do not contradict the Great Commission (28:18–20). Even 10:18 anticipates the disciples going into Gentile territory. Instead, Jesus' commands fit the larger pattern of his own ministry prior to his death and match the missionary priority Paul himself maintained throughout Acts (e.g., 13:46; 18:6; 19:9; 28:25–28) and articulated in Rom 1:16 (“first for the Jew, and then for the Gentile”).

And He gives them a message and a task.

The message is simple: The Kingdom of Heaven is at hand!

What does this mean? The day of salvation has arrived. You have a chance and a choice. You can enter into a right relationship with God, but you have to choose who you will serve.

Church this is the message we still have today. If we are trying to rally people to a cause or a movement or a church or a building or a tribe or a person, we are not preaching the Gospel. We are selling Amway. We are asking people to support a team.

We have the distinct privilege of inviting people to meet the Savior of the world. There are no substitutes or short cuts.

(Gospel presentation here)

What accompanies the message? Look at verse 8.

Service with no strings. We are to meet people where they are and meet people's needs as we can because that puts the Kingdom on display. Some people get this really twisted up. They think that the meeting of needs is after people accept Jesus. False. Others get twisted the other way. We meet needs and hope people figure out who Jesus is. Also false. The two are intertwined.

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Jesus previously commissioned the disciples to exorcise the demons and to heal the sick (v. 1). Now he tells them they must preach as well (v. 7). Their message remains identical to that of John the Baptist and Jesus (3:2; 4:17). Their miracle-working ministry is also restated and itemized. Jesus has already performed healings in each of these categories; all but the curing of lepers (probably a coincidental omission) will explicitly reappear in Acts through the ministries of various Christians

Why?

Because, as we have mentioned before, sometimes the scream is so loud you cannot hear the whisper. Someone who is overcome with a need may not be able to hear the Gospel because the immediacy of the need screams so loud. **So, we meet the need and as they are comforted we introduce them to the Comforter.**

Now look at verses 9-10.

These have a two fold meaning. One, we are dependent on God. He is going to take care of us, so we should go and share and serve without being afraid that our means will be exhausted. God is going to take care of us.

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The blessings associated with discipleship come solely by grace and must be similarly imparted (v. 8b). Dependence on benefactors is to be illustrated by traveling as simply as possible. All the resources the disciples need—money, travel provisions, and extra clothing—will be given to them (v. 11) by those who accept their ministry

But there is another truth here. **We are not peddling the Gospel for profit.** This a vital truth in our day and time when gifters abound in every area of life. In fact, not being willing to take payment might raise some eyebrows. But we are not to enrich ourselves by trading on Jesus' name. (Ghana story)

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there are times when Christian ministers should refuse remuneration for the sake of the gospel. When Christians accept money for ministry, they ought never view it as a wage but as a gift. D. A. Carson comments, "The church does not pay its ministers; rather, it provides them with resources so that they are able to serve freely

What will the response be?

This is always the question isn't it. The reason we hesitate. Look at verses 11-14.

Some are going to be welcoming. The hope of Jesus moves them to welcome us. **To extend our peace to them means they are a part of our family.** We are brothers and sisters together in the Lord. That acceptance is exciting and welcome! We need that encouragement.

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As they enter each new location, the disciples must look for those who are open to their message and ministry. Such people will provide the characteristic hospitality given to friends and respected people who traveled in the ancient Roman world (bed and board). Such hospitality proved vital, given the generally nefarious state of public lodging—hotbeds of piracy and prostitution. “Worthy” in v. 11 is the same word translated “worth” in v. 10 and “deserving” in v. 13. In light of v. 14, the term must refer to the response of welcoming the disciples, not to any necessary merit or virtue in the individuals. The disciples must remain with such worthy people to avoid accusations of favoritism or the jealousies of competition among potential hosts

But others are not going to be fans. In fact, they are going to be hostile. We have to make a decision then. **How will we respond to being rejected or hated or even attacked.**

Jesus says to shake the dust off. It is of no consequence.

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Shaking the dust off one's feet was a ritual of renunciation used by Jews when they returned to Israel from Gentile territories

That is a hard thing in our time. Our world cries out for aggression, vengeance, attacking, demonizing, hating. But Jesus says not to do that. These are still people He died for.

But that does not leave them off the hook. Look at verse 15.

They will answer not to our fists or words or fans. They will answer to Jesus. He will, one day, hold them to account.

Matthew 1. Opposition Predicted for the Disciples' Mission (9:36–10:42)

Rejecting the disciples' message is thus seen as a serious sin, indeed, worse even than the gross rebellion of Sodom and Gomorrah in Old Testament times (cf. Gen 18:20–19:28). The increasing culpability of such rejection probably stemmed from the fact that God's revelation in Christ was that much clearer and more immediate

The calling for all of us is the same as it was for the disciples. We are called to proclaim the Kingdom. To declare what Jesus has done for us and what He wants to do for others.

Where do you need to proclaim in your world?