



This Week in the Word

Forever, O LORD, your word is firmly fixed in the heavens. Ps 119:89.



Call and Mission **Study Scripture: Matthew 10:1-15**

Lesson 6, April 6, 2019

Key Verse

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. Matthew 10:1

The book of Matthew is commonly recognized as being “the most Jewish” of the four Gospels. The writer’s aim was to present Jesus as the prophesied Messiah and King of Israel. Using more than sixty quotes from the Old Testament, Matthew explains the life of Jesus from birth to resurrection.

Note particularly that none of the evangelists recorded the entire public life of Jesus and only included the parts that pointed to their particular goal or design.

At the very beginning of his gospel Matthew began to show that Jesus had all the qualifications to be Israel's Messiah; legally, scripturally, and morally. Jesus’ genealogy was immediately presented and we see a direct line to Abraham and David; the Messiah must be a son of Abraham and be a legal heir to the Davidic throne.

The account is replete with several Old Testament Scriptures directly related to the Messiah and pointedly fulfilled in Jesus. Jesus’ supernatural conception, the flight to and return from Egypt, His residence in Nazareth..... facts contemporary to his then readers like the Father’s affirmation of the Son at His baptism by John the Baptist are recalled. As well the considerable testimony of John the Baptist to Jesus’ identity is set forth and John was regarded by all, as a prophet.

Jesus’ impeccable moral character is then demonstrated in His scriptural rebuff of Satan during forty days of fasting and testing in the wilderness by the ‘evil one’ himself. He would

not yield to any temptation to either satisfy Himself or to meet any objective outside the prescribed plan laid down by the Father.

The readers of Matthew's Gospel then and now must understand that Jesus Christ did not just happen on the scene but is the subject of many specific prophecies and is the unique Son of God who came to the earth to fulfill a particular mission. As well, His place in history is well attested and undeniable.

Following the end of His herald's (John the Baptist) ministry and in keeping with royal protocol, Jesus embarked on His public ministry as He presented Himself to Israel as her King. He immediately demonstrated the King's authority as He called His 'staff' to follow Him and they obey.

A lengthy discourse on the foundational laws of the Kingdom is enunciated (Sermon on the Mount. Matt. 5–7) and not surprising the emphasis is on the 'heart' and on the spirit of the law; instructions well beyond the externals so cherished by the religious authorities of the day. The unmistakable authority of His teaching was not lost on His hearers.

The ministry of Messiah was clearly outlined in the Old Testament, one prominent feature being His compassion for the people which is so well captured in this statement: And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest. (Matt. 9:35-38)

Matthew has therefore clearly told us that Jesus had been going through the area teaching in their synagogues, preaching the gospel and healing many. Here what stands out is that He was moved with compassion. He taught the will of God because He knew that the people were in a very difficult situation for He knew how they were made up, and He saw that they were helpless and in a disastrous situation. He saw that they were like sheep without the only Shepherd that would help them. So having the compassion or pity of God He traveled around teaching, preaching, and healing for He knew that it was only the Word of God He brought that could save.

It is to be carefully noted that the passage we are studying gives the foundation teaching of the messianic authority and position of the Lord and Savior Jesus Christ. Jesus is King. Here He will now engage in the expansion of the divine work which He launches.

And you will see what might seem to you the very strange direction for the instruction given is to go not into the way of the Gentiles but to the lost sheep of the house of Israel. The people that were chosen by God to bring the message of salvation to the world had not completed their work properly and so most if not practically all of them were considered to

be “lost sheep” necessitating that they had to be brought back to the Lord and be recipients of the promises of the Old Testament.

We should remember therefore that the Covenant with Abraham, the Covenant with David, and the New Covenant were made with Israel in mind. We might not like it and some certainly do not because they like to veer away in the direction that the Scripture does not support, but the fact is that those covenants were made with Israel in mind, and as well they contained provisions for Gentiles, for which Gentiles should be extremely grateful to the grace and mercy of the Lord God.

It is also to be noted that the messianic authority and position of the Lord and Savior Jesus Christ enable Him to choose His representatives and delegate authority to them so that they could carry on the work of making the gospel kingdom known to everyone. It is really shameful but some like to make others feel that they are in a close or similar position to those people given apostolic authority.

This is most important for anyone who teaches anything that deviates in any respect from the teaching of the Lord Jesus Christ and the Apostles are wrong and deceptive persons. They should be avoided like the plague.

Note also the diversity demonstrated in the sovereign choice of the Lord Jesus Christ. He chose His disciples from a variety of backgrounds and life experiences and the only thing they seem to have in common was that none of them were privileged or from backgrounds of high status.

This of course is an extremely important lesson for us as we are called, equipped, and sent out by the Lord Jesus Christ to carry His message to the world. So do not ever plead your lack of education, your sex, your age, or what you think to be your low social status, the low status of your family, tribe, nation, or any such thing as an excuse which prevents you from carrying out your designated role in the Great Commission.

You too who are children of God are called, chosen, appointed, empowered by the possession of the Holy Spirit to work in the kingdom, even though you are not “Apostles” or “Prophets”. So do not let the lack of those names which do not apply to you bother you. Simply work for the night is coming and you will be rewarded.

By the time of the Study Text great excitement surrounded Jesus and huge crowds followed Him as He began to preach 'the good news of the kingdom,' and perform healing miracles. His Messiahship at this point is beyond question but this will change!

The Study Text records how Jesus called and commissioned twelve of His disciples to a mission in the manner of a King. These men will become His apostles in a very particular sense and as a group will often be referred to as the ‘twelve’. Later in the gospel their mission field will be greatly expanded to the entire earth.

While there were some unique conditions attached to the ministry of the 'twelve' including its scope and the personal power with which Jesus endowed the disciples, the responsibility to proclaim the 'good news of the kingdom' is enjoined on all Christians. Christians might not have the miracle-working powers of the first disciples but we have the presence of the indwelling Holy Spirit and Jesus is expecting no less of us in our roles.

Further reading and background study will show that these disciples were very ordinary people from Galilee, a place with a less than good reputation and with a stigma on all its residents. Later it was said of them that

"Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus". (Acts 4:13)

".... These that have turned the world upside down are come hither also;"
(Acts 17:6)..

People without Jesus Christ today are in the same condition as those in Messiah's day: 'as sheep having no shepherd';
'The harvest truly is plenteous, but the laborers are few'; let us be willing laborers in the harvest.

THE TEXT

As Jesus' mission grew, He urged prayer that God would raise up more people to help with the work (Matthew 9:35–38). The Study Text today immediately follows this call to prayer. The newly chosen disciples were sent out on a mission trip seemingly linked to Matt. 9:37-38. This passage is paralleled in Mark 3:14-16; 6:7-13; and Luke 9:1-6.

Verse 1. This verse seems to represent fulfillment of the immediately preceding prayer for workers (9:35-38). This is the first time in Matthew that those followers closest to Jesus are designated by the expression twelve disciples.

... called ... He "summoned" (Gr. proskaleo) these men as a king commands His subjects. He who had all authority now delegated some of it to this select group of disciples. Perhaps Jesus chose twelve close disciples because Israel consisted of twelve tribes.

These twelve (vs. 2-4) were the ones Jesus choose to extend His ministry, which included spiritual and physical healing. The word translated disciples (learners) refers to those who subscribe to the lessons and lifestyle of a great teacher (Matthew 10:24, 25; Luke 6:40). The common practice was to live alongside one's teacher or master in order to imitate the master's behavior.

... gave... the action verb "called" of the previous phrase is now followed by the action verb gave. Before sending the Twelve on their mission, Jesus empowered them to do the miracles they had seen Him do (Matt. 4:23, 24; 8:1–16, 28–34; 9:18–33). The message that is to accompany the exercise of power over these is described in Matthew 10:7.

This was an unheard of never before seen display of power. It announced that Messiah had arrived and that He Jesus was the true Messiah and so He could call men, appointed

them, and give His Apostles or His legates power to preach the gospel and authenticate their position by miracles.

The power was given to cast out demonic spirits, and heal diseases through the name of Jesus. This was the only way to demonstrate power for only Jesus could heal in His own right; but they had to heal in the name of Jesus.

Verse 2. ... twelve apostles... The twelve special disciples now received the title "apostles." This noun, *apostolos* in Greek, comes from the verb *apostello* meaning "to send." This was not a technical term until Jesus made it such. 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) and even to Jesus (Heb. 3:1). Paul became an apostle who received his commission directly from the Lord, as had the twelve special disciples.

The fact that this is the first time the Twelve are called apostles is quite appropriate, since this is the first instance of Jesus sending them to proclaim His message. The verb form of the noun apostle is regularly translated as some form of "send" (Matthew 2:16; 8:31; 10:5). These men were really legates, representatives of the Lord, carrying His power and authority.

There are four listings of the Twelve in the Bible: Matthew 10:2–4; Mark 3:16–19; Luke 6:13–16; and (lacking Judas the betrayer) Acts 1:13. The names in the verse before are always the top four in those lists, which seem to indicate their rank relative to the other eight.

Simon ... Peter's name occurs first here as in all the other lists, probably because he was the "first among equals." Matthew may also have listed him first because he became the leading apostle to the Jews. James' occurs before his brother John's probably because James was older. Matthew described himself humbly as "the tax-gatherer."

The name Lebbeus or Thaddaeus means courage and the latter name was probably the name he used in his ministry. Judas was probably his son or brother and we will note the name of James seem to be two names for the same man, and Simon the Cananaean seems to have been the same person as Simon the Zealot. The Zealots constituted a political party in Israel that sought to throw off the Roman yoke. However, 'Zealot' did not become a technical term for a member of this revolutionary group until the time of the Jewish War

(A.D. 68-70). So 'Zealot' here probably refers to Simon's reputation for religious zeal.

'Cananaean' is the Aramaic form of "Zealot" and does not refer to the land of Canaan.

One writer states that the name Philip means lower of horses. Bartholomew; some believe that he was the same as Nathaniel. Thomas was best known as "doubter". The name Thomas means twin, but it is not evident who the twin was.

'Iscariot' may mean 'of Kerioth,' the name of two Palestinian villages, or 'the dyer,' his possible occupation. It may be a transliteration of the Latin *sicarius*, a Zealot-like movement. Some scholars believe it means 'false one' and comes from the Aramaic *seqar* meaning 'falsehood.' The names 'Andrew' and 'Philip' are Greek and probably reflect the

more Hellenistic flavor of their hometown, Bethsaida, on the east side of the Jordan River (John 1:44).

These men became Jesus' main agents in carrying out His mission, though Judas, of course, proved to be a hypocritical disciple. Probably Matthew described the Twelve in pairs because they went out in pairs (Mark 6:7).

Judas the betrayer is listed last in three cases and not at all in the fourth. With the minor exception of the latter, all listings of the Twelve thus fall into thirds of four names each.

Peter was introduced to Jesus by Andrew his brother (John 1:40–42). Andrew was apparently Jesus' very first follower (John 1:40) and is one of two apostles who have Greek names. This speaks to Greek influence in the area.

Verse 3. Philip is the other apostle who has a Greek name. He is from Bethsaida, the hometown of other apostles as well (John 1:44). His name always appears fifth in the listings just discussed; the names of the other three apostles noted here vary in appearing in the sixth through eighth positions. Bartholomew who is generally identified as the Nathanael in John 1:45–51 is otherwise not mentioned in the New Testament.

Thomas is the one whom many Christians today refer to as 'doubting Thomas' because of his refusal to believe the testimony of Jesus' resurrection (John 20:24, 25). This designation overlooks the courage he showed as the events surrounding his declaration in John 11:16 come to pass.

It's interesting that this is the only list of the four in which Matthew is designated the publican, a despised tax collector. And Matthew is the one who writes this particular list!

The name James the son of Alphaeus occurs in the ninth position in all four listings of the Twelve. The name James occurs more than forty times in the New Testament to refer to as many as five men by that name, so it's easy to get confused. Some think this James is the same as "James the less" (Mark 15:40).

The only thing we know of Lebbaeus ... Thaddaeus is the question he asks in John 14:22. He is the same as "Judas ... of James" in Luke 6:16 and Acts 1:13.

Verse 4. Likewise, Simon the Canaanite is referred to differently in those two texts, where "Zelotes" (zealot—a zealous revolutionary) replaces the word Canaanite. Judas Iscariot is, of course, infamous for betraying Jesus (Matthew 26:14–16, 47–50).

The collective identity of the twelve apostles is perhaps more significant than their individual biographies. All are close associates of Jesus. They are familiar with His lifestyle, teaching, and methods of ministry. They are therefore well-prepared to continue and expand His work.

Verses 5, 6. Here Matthew records Jesus' second major discourse in his Gospel, sometimes called the Mission Discourse. It contains the instructions Jesus gave the twelve Apostles before He sent them out to proclaim the nearness of the messianic kingdom.

... Go not into... the apostles were to limit their ministry to the Jews living in Galilee. They were not to go north or east into Gentile territory or south where the Samaritans predominated.

The Samaritans were only partially Jewish racially. They were the descendants of the poorest of the Jews, whom the Assyrians left in the Promised Land when they took the Northern Kingdom into captivity, and the Gentiles whom the Assyrians imported. Religiously they only accepted the Pentateuch as authoritative.

The Gentiles are people who are not Jews. Free trade, travel, and colonization resulted in a diverse population, even here on the edge of the Roman Empire. Even so, devout Jews associated with neither them (Acts 10:28) nor Samaritans (John 4:9). The latter are scorned for their mixed-blood heritage that resulted from the Assyrian conquest of 722 BC (2 Kings 17; Ezra 4:1–5).

As noted, over the years an amalgamation of religion and social customs had occurred (Ezra and Neh.). At this early stage of Jesus' ministry the inclusion of either of these groups would have negatively affected His ability to reach Jews!

The instruction Jesus gave is not ethnic or racial discrimination. Jesus had a plan that included an offer of the gospel to everyone. But the plan must unfold in a particular order. The plan's progression is later laid out for the apostles as witnessing 'in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth' (Acts 1:8; Romans 1:16; 2:9, 10).

... the lost sheep of the house of Israel... the apostles were to go specifically to the 'lost sheep of the house of Israel', a term that described all the Jews (Isa. 53:6; Jer. 50:6; Ezek. 34). 'Sheep' often referred to God's people (John. 10), while 'lost' implied their spiritual helplessness and vulnerability (Matt. 9:36), especially if there is no shepherd (Num. 27:17; 1 Kgs. 22:17; Ps. 119:176; Isa. 53:6; Zech. 13:7).

'the house of Israel' was an idiomatic way of referring to the descendants of the Patriarchs.

They are also known as:

1. The house of Jacob (i.e., Luke 1:33, cf. Matt. 15:24; Acts 2:36; Heb. 8:8)
2. The house of Judah (i.e., Heb. 8:8)
3. Children of Abraham (i.e., Matt. 3:9; John 8:33,39)

Jesus sent them to the Jews exclusively to do three things; announce the appearance of the Messiah, the nearness of the kingdom, and provide signs to Jews who required them as proof of divine authorization.

While the kingdom would be universal, at this stage of His ministry Jesus wanted to offer it to the Jews first. Jesus restricted His ministry primarily but not exclusively to Jews (8:1-13). He was the King of the Jews. Remember that God had intended to reach the whole world but beginning with Israel. These twelve disciples had more than enough work to do when

they went to the lost sheep of those of Israel. They would be busy in this expansion of the ministry.

The number twelve, for its part, corresponds symbolically to the twelve tribes of Israel (Matthew 19:28a; Revelation 21:12, 14). Since the forthcoming mission focused on calling Israel to return to God, it was fitting that Jesus chooses twelve envoys to extend His ministry.

Note, Jesus' description of the target audience as lost sheep (Jeremiah 50:6) is consistent with His Messianic identity and mission as prophesied in Ezekiel 34:11–25 and Micah 5:2–5 (Matthew 2:3–6).

Verse 7. The message the Twelve were to preach is identical to that preached so far by John the Baptist and Jesus (Matthew 3:1, 2; 4:17). The message does not change, only the messengers.

The kingdom of heaven refers to the fulfillment of God's promise to reverse the course of history, a history tainted by sin. That reversal involves establishing His reign in place of the tyrannous, selfish reign of sin and death (Romans 5:14, 21). It is a kingdom, as Jesus later told Pilate, that "is not of this world" (John 18:36).

God, of course, has never ceased to reign over the entire universe since its creation. Therefore His rule has always included planet Earth and its kingdoms (Isaiah 37:16; Romans 13:1). Forces both physical and spiritual in nature have set up reigns and realms that have opposed His rule (Ephesians 6:12; etc.). God uses these for His purposes (Isaiah 7:18–25; John 19:11; etc.) and assigns them to the garbage heap of history and eternity as He wills (Isaiah 10:5–19; Daniel 2:40–43; 4:35; 7:7, 20–25; Luke 10:18; Revelation 21:8; etc.). History as it has unfolded since the days of Jesus reveals that the kingdom He announced supplants all others, but not in the way anyone in the first century AD supposed.

For Jesus' audience, God's promise of a kingdom to come includes a strong nationalistic focus on Israel. Devout Jews expect God's promised kingdom to result in the defeat of Israel's enemies, with the Roman Empire especially in the cross hairs (Acts 1:6). God's kingdom, in other words, is commonly expected to be political and military in nature like any other, with the exception that it is to be ruled righteously by, and in submission to, God.

A primary way Jesus will challenge this expectation as His ministry unfolds is through parables (see, Luke 14 for example). These project a very different vision of God's promised kingdom than commonly anticipated.

One writer tells us that this expression "the kingdom of heaven" is unique to Matthew's Gospel and "Matthew probably uses the word 'heaven' as a euphemism for God's name to accommodate his Jewish readers' sensitivities. Throughout the rest of Scripture the

kingdom is called “the kingdom of God “. Both expressions refer to the sphere of God's dominion over those who belong to Him”.

The kingdom is also the reign of God in human's hearts now which will one day be consummated over all the earth (Matt. 6:10). Although the disciples did not understand it yet (Luke 24:16,31), it began with the Incarnation of Christ (the Messiah) and will be consummated at the Second Coming of Christ.

... at hand ... The exact meaning of the verb that is translated at hand (along with its closely related adverb form) is the subject of much debate. One clear way it is used in the New Testament is to specify that something is physically near, or getting nearer to, something else (Matthew 21:1; Luke 24:28; John 6:19). This is known as a spatial sense. Another unmistakable way the word is used is in referring to something that is near, or getting nearer, in time (Matthew 21:34; 26:18; John 6:4). This is known as a temporal sense.

Both may be true for the case at hand. Wherever Jesus is, the kingdom is. Those standing near Jesus are standing next to the perfect embodiment (incarnation) of the kingdom of Heaven. He has come in “the fulness of the time” (Galatians 4:4) to put right our relationship with God (4:5). Thus the spatial and the temporal, senses all have support.

Verse 8. ... heal. . .raise. . .cleanse. . .cast out... these are all present imperatives (Matt. 10:1). They went and ministered as Jesus ministered. His power and authority were flowing through them. These signs confirmed their message about Him.

The works the disciples were enabled to perform were tied to Jesus' proclamation of the coming of God's kingdom. The miracles Jesus performed to establish the truth of His message will be the same for the Twelve (Matthew 9:35).

The instructions parallel Jesus' later reply to John the Baptist's question in Matthew 11:4, 5. God's kingdom is indeed coming powerfully! It comes not in the form of a military revolution but rather in terms of physical and spiritual healing. Notably, the disciples are not to accept payment.

... freely ye have received, freely give ... this is not a passage against salaries for missionaries, but rather encouraging believers to trust in God while doing Kingdom work in (1) His power, (2) His provisions, and (3) His purposes to be accomplished. These verses are not universal principles, but guidelines for this particular mission trip (Luke 22:35-36). They are the practical application of Matt. 6:25-34 to the present situation.

Their works were to proclaim God's rule, not to enrich themselves, (Acts 8:18–20; 2 Kings 5:15–27). You can imagine that if they were to be getting the power to heal the sick and raise the dead and they sold these gifts for money they would get quite a fortune. Note however that on a later mission Jesus gave the disciples different instructions.

Verses 9, 10. The disciples are to travel light. The antique English word scrip is related to the modern word scrap and refers to a bag that would be used for holding scraps—miscellaneous items. Staves are walking sticks. The disciples were to travel with only the clothes on their backs. They were not to carry with them everything they might need, but trust God's daily provision.

...For the workman is worthy of his meat... Jesus is probably alluding to the truth of Deut. 25:4 (1 Cor. 9:6-7,14; 1 Tim. 5:18), which goes back to Deut. 24:14-15 (Lev. 19:13). Gospel preachers are to be supported by their hearers!

The New Testament guidelines for giving are not Old Testament tithing, but voluntary, sacrificial, joyful, according to the ability (2 Corinthians 8-9). How Jesus expects this to work practically comes next.

Verse 11. While the Twelve were not to solicit money for their preaching and healing ministry (Matthew 10:8), they were allowed to accept room and board. They should expect to receive this from those to whom they ministered (Numbers 18:31; Luke 10:7; 1 Corinthians 9:14).

... worthy... does not refer to people who are unusually spiritual, but rather to those who were receptive to the disciples' message and willing to provide hospitality (3 John 5-8).

While moving around might give the disciples more opportunities to preach to more families, Jesus' instruction here is consistent with those of the previous three verses. Once it became known that the disciples could "heal the sick, cleanse the lepers, raise the dead and cast out devils" (Matthew 10:8), they would quickly receive many invitations to stay at the finest houses in town. Various temptations would come from doing so, not to mention the time that would be wasted. The disciples were instead to lodge with the first person who welcomed them in a given town, even if it means living with less (Luke 10:7).

Verses 12, 13, 14. They were to stay with "worthy" hosts, not necessarily in the most convenient or luxurious accommodations. A worthy person would be one who welcomed a representative of Jesus and the kingdom message. He or she would be the opposite of the "dogs" and "pigs" Jesus earlier told His disciples to avoid (7:6). By this time there were probably people in most Galilean villages who had been in the crowds and had observed Jesus. His sympathizers would have been the most willing hosts for His disciples.

... greeting... the greeting the disciple was to give his host was the normal greeting of the day.

... if it is not worthy... If his host proved to be unworthy by not continuing to welcome the disciple, he was to leave that house and stay somewhere else. By withdrawing personally the disciple would withdraw a blessing from that house, namely, his presence as a representative of Jesus. The apostles were to do to towns as they did to households.

... shake the dust off your feet... a pious Jew, on leaving Gentile territory, might remove from his feet and clothes all dust of the pagan land now being left behind; thus dissociating himself from the pollution of those lands and the judgment in store for them.

For the disciples to do this to Jewish homes and towns would be a symbolic way of saying that the emissaries of Messiah now view those places as pagan, polluted, and liable to judgment

(Acts 13:51; 18:6).

Verse 15. We come to an analogy between the disciples' mission and the mission of angels to rescue Lot and family from Sodom (Genesis 19). Like the angels, the disciples would bring a message of salvation. Those to whom the disciples preached will have more time than did Lot as well as much more evidence of the truth. If the healings, exorcisms, and lifestyle of the disciples do not convince them, they will have no excuse come the day of judgment.

CONCLUSION

In some respects, the mission of the twelve apostles was a test run for the later work of the seventy in Luke 10:1–12, 17. Both missions were pilots for the imperatives of Matthew 28:18–20. These verses have become widely known as the Great Commission, often cited as a convenient summary of Jesus' instructions to all future followers. The church's missionary efforts have long been grounded in that final teaching of Matthew's Gospel.

While the Great Commission extends far beyond the area of Jesus' earthly ministry, close inspection reveals that Jesus simply instructs His followers to do what He himself has done. He made disciples; now His disciples are to do the same. In many respects, the Great Commission is a nutshell version of Jesus' own program. The question now is, will you get with the program?

It is wise at this stage to pay attention to the cost and the blessings of being a person who takes the message of the Gospel to others. Remember that Jesus is sending you out as sheep in the midst of wolves. You are really not different from the disciples.

It should seem clear to you that there are dangers in following Jesus there is at least the problem of temptation, for if you do as Jesus requires, and the Holy Spirit enables you to carry out his saving work of Jesus in all its forms you will be tempted to think very highly of yourself. This would be a disaster for you for getting a great deal of Money from the spread of the gospel will corrupt you. The history of Christianity testifies over and over again to that dread situation.

Remember also that the call for taking the message of the Gospel requires courage. The disciples were human just as you are and we can be sure that they would have felt some uneasiness.

But they did at the Lord instructed. They were well rewarded for their names or on the wall of the New Jerusalem.

For you however it could be great that your names are written in the Lamb's Book of life. That would be most marvelous.

So when you're called carry out the mission. You will be building up treasures in heaven.