

A Study of Matthew 10

I. Outline.

1. The Mission of the Twelve (Matthew 10.1-4).
2. The (Limited) Commissioning of the Twelve (Mt 10.5-15).
3. Coming Persecutions (Mt 10.16-25).
4. Whom to Fear (Mt 10.26-31).
5. Confessing Christ before Men (Mt 10.32-33).
6. Not Peace, but a Sword (Mt 10.34-39).
7. Rewards (Mt 10.40-42).

--Adapted from UBS4 Headings

II. Summary.

As a result of this, the King calls, equips, and sends forth His disciples. No work can be done to extend His Kingdom that is not the direct outcome of His compassion. To men in communion with that compassion He first says, "Pray," and then, "Go." This is the perpetual order of the messengers and missionaries of His Kingdom-Compassion, Prayer, Service. These men are to proclaim the Kingdom, and to accompany the proclamation with signs. The measure of their service is to be the measure of their receiving—"freely." The King forewarns them of persecution, and promises them that before governors and kings the Spirit shall give them the word to speak. All the persecution and misunderstanding will bring them into the truest communion with Him, "the disciple as his Master," "the servant as his Lord." This sense of comradeship with Christ in suffering is the certain cure for its smart. Then follow words concerning God which are full of the most overwhelming terror, and these are linked with other words perhaps more exquisitely tender than any ever spoken concerning Him. "Able to destroy both soul and body in hell." "Not one of them [sparrows] shall fall to the ground without your Father; but the very hairs of your head are all numbered." With such conceptions of God, who will not dare anything to serve Him?

--G. Campbell Morgan, *Exposition on Bible*, an e-Sword Module

III. Chronology.

BIBLE PERIOD: The Period of the Church.

If you are not familiar with the **15 Bible Periods**, please click here:

<https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf>

IV. Words/Phrases to Study

Matthew 10.1... HIS TWELVE DISCIPLES—“In verse one Jesus prepared ‘his twelve disciples’ to go out on their first mission. But in verse two they are called ‘the twelve apostles’ (cf., Mark 3.14). What is the difference? ‘Disciple’ is the broader term; it takes in every true follower of the Master. The Greek word is *mathetes*, from the verb *manthano*, ‘learn.’ So a disciple is primarily a ‘learner.’ As followers of Jesus we are to be, first of all, learners. We are to learn from Him by listening to Him, learn the truth that will set us free (John 8.32) and keep us from error. But we are also to learn from Him by looking at Him—learn how to live a life of holiness and happiness,

a life of beauty and blessing. The word ‘apostle’ has a very different connotation. The Greek is *apostolos*, ‘one sent on a mission’—from the verb *apostello*, ‘send with a commission.’ Thayer defines the verb as meaning: ‘to order (one) to go to a place appointed’ (p. 67). ... This is the first occurrence of *apostolos* in the NT. It occurs once also in Mark and John. But it is found 6 times in Luke, 30 times in Acts, and over 40 times in Paul’s Epistles” [Ralph Earle, *Word Meanings in the New Testament*, pp., 9-10].

Matthew 10.2... THE TWELVE APOSTLES—“There is a continuity here with the statements with which the previous chapter ended. The Lord lamented there over the frightful condition into which the sheep of Israel had plunged themselves. He then did something about it by sending the twelve out to announce the coming kingdom and call Israel to repentance. These twelve were not his only disciples for Luke 6.13 says, ‘**And when it was day, he called unto him his disciples: and of them he chose twelve...**’ By definition a disciple is a learner. From Luke 6.12 we learn that prior to calling these twelve, the Lord spent the entire night in prayer. These twelve were selected earlier in his ministry, and in Matthew 10, Luke 9, and Mark 6 they are sent out on the limited commission. It was limited because they were to preach only to the Jews, the gospel had not been fully given, and the kingdom had not come as yet. Mark reports that Christ sent them out two-by-two—a sensible arrangement. Their total number of twelve is suggestive of the twelve tribes of Israel” [Bob Winton, *Book of Matthew*, p. 114].

Matthew 10.6... GO RATHER TO THE LOST SHEEP OF THE HOUSE OF ISRAEL—“Jesus still has in mind the simile with which the discourse was introduced (Mt 9.36), and as the people are like sheep without a shepherd, he sends the twelve as shepherds to hunt up the LOST sheep” [J.W. McGarvey, *The New Testament Commentary: Volume I: Matthew and Mark*, p. 89].

Matthew 10.8... FREELY YE HAVE RECEIVED, FREELY GIVE—“The statement of this verse may have anticipated one of the gross errors in the world of religion in our country today. There are several ‘fake healers’ of prominence who have enriched themselves immensely by claiming miraculous powers, and defrauding millions of gullible folks of their money in the process. If the apostles, who had been given genuine supernatural powers, were forbidden from profiting by these gifts, how much more sinful it is for these false teachers of today to profit by their fake miracles!” [Winton, p. 118]. “It applies not to their labor as a whole, for they were to receive wages for this (v. 10); but to their miracle working. The power to heal the sick, to cleanse lepers, to heal the sick, to cleanse lepers, and to cast out demons, might have been made a source of great gain, had the apostles been allowed so to employ it; but this would have robbed the power of its dignity and turned it into an article of merchandise; hence in no age of the world did the true prophets of God accept fees for the exercise of their miraculous powers” [McGarvey, p. 89].

Matthew 10.9-10... PROVIDE NEITHER GOLD, NOR SILVER, NOR BRASS IN YOUR PURSES; NOR SCRIP FOR YOUR JOURNEY—“These prohibitions made it necessary for them to place their trust in God to provide their necessities. This mission was a proving and training experience for their later and greater mission of taking the gospel to the entire race. Without learning to trust God, they could not perform their mission. And neither can we!” [Winton, p. 118].

Matthew 10.12... AND WHEN YE COME INTO A HOUSE SALUTE IT—“In saluting a house, the apostles probably followed the instructions Jesus gave the seventy when they were sent out. ‘**And into whatsoever house ye shall enter, first say, Peace be to this house. And if a son of peace be there, your peace shall rest upon him: but if not, it shall turn to you again**’ (Luke 10,5-6). If the house into which you

enter is worthy of God's peace, he will give the occupants that which you wish for them; but if the house is not worthy, then God shall give you that which they refuse, that is, the peace which you wish for them shall turn to you again" [Leslie G. Thomas, *Teacher's Annual Lesson Commentary*, 1959, p. 122].

Matthew 10.14... AND WHOSOEVER SHALL NOT RECEIVE YOU ... SHAKE OFF THE DUST OF YOUR FEET—"It has been said that the Jews considered their land so peculiarly holy, that when they returned home from the any heathen country they stopped at the borders, and shook or wiped off the dust from their feet, so that the holy land might not be polluted by it. The Lord's injunction here was a lively imitation of this practice, and shows that the Jews who rejected the Lord's message by his apostles were no longer holy, but were on a level with the heathen and idolaters. Paul complied with this precept on two different occasions (cf., Acts 13.51; Acts 18.6)" [Leslie G. Thomas, p. 122]. "Even this last word of the Apostles to a city or home is an act of mercy, for it leaves the uncompromising message of faithful Apostles firmly fixed in the mind of any standing among the unbelievers, who might yet be won later. Even this firm, stern warning is to be given in the spirit of: "**Bless and curse not.**" (1 Pet 3:9; Rom 12:14)" [Harold Fowler, *The Gospel of Matthew*, Bible Study Textbook Series, College Press, An e-Sword Module].

Matthew 10.15... IT SHALL BE MORE TOLERABLE FOR THE LAND OF SODOM AND GOMORRAH IN THE DAY OF JUDGMENT, THAN FOR THAT CITY—"Jesus reaches back into patriarchal history (Gen 19:1-28) for the event that most vividly pictures God's swift, terrible punishing power and comes up with the cremation alive of the inhabitants of Sodom and Gomorrah, whose obdurate wickedness was so notorious and so demanding divine justice that the greater marvel is not their spectacular punishment, but the patience and mercy of God to let them live as long as He did! This destruction is used by Jesus as a point of comparison between the lot of these cities and the destiny of those cities who rejected the Apostles' message. This comparison is the more vivid for the Jews who were accustomed to thinking of these cities as particularly wicked, deserving punishment. (Cf. Mat 11:24; Rom 9:29; 2 Pt 2:6; Jude 1:7; Deut 29:23; Isa 1:9-10; Isa 13:19; Jer 23:14; Jer 49:18, etc.)" [Harold Fowler].

Matthew 10.16... BE YE THEREFORE WISE AS SERPENTS, AND HARMLESS AS DOVES—"SERPENTS were widely thought to be clever as well as hostile to people (cf., Gen 3.1). So when confronted with them it behoved the preachers to put forth their best mental effort. But brains are not enough. They must also be INNOCENT as doves. The dove was thought of as chaste and as faithful to its partner for life, and its gentleness and guilelessness were proverbial. But also on occasion a dove may be thought of as 'silly' (Hos 7.11), so dovelike conduct must be balanced with a figure that brings out the need for wisdom. 'If we are to be sheep among wolves—and this is Jesus' intention—then we should at least be smart sheep, sheep who use our heads, sheep who don't overestimate the benevolence of wolves'" [Leon Morris, *The Gospel According to Matthew*, The Pillar New Testament Commentary, 1992, p. 253].

Matthew 10.19... TAKE NO THOUGHT HOW OR WHAT YE SHALL SPEAK: FOR IT SHALL BE GIVEN YOU IN THAT SAME HOUR WHAT YE SHALL SPEAK—"Jesus knows that if the Christians begin to take time out of their preaching to plan legal defense, they will do themselves untold psychological damage as well as put their own cause in doubt. So many uncertainties like what questions would be put to them, the unforeseen turns their trial could take, the personality of their accusers and of the judges, etc., could not be foreseen with any confidence. So they had no objective way of

preparing for them. They must, instead, spend their time in preaching. Jesus knows that positive proclamation will accomplish more psychologically with the audience than would self-defense. Further, this confidence that the right answers will be provided when the Apostles are hauled into court, frees their minds psychologically to keep busy at the one major task to which they were to give themselves completely: the proclamation of the Kingdom of God" [Harold Fowler].

Matthew 10.21... AND THE BROTHER SHALL DELIVER UP THE BROTHER TO DEATH—"Not even homes and families were spared the division that developed from preaching the gospel. Historical records abound with evidence that the gospel has caused all manner of division within those sacred institutions. How many times have faithful parents lived to see their children fall away from the truth, or children become Christians only to be excluded from family associations. It is a sad and perverted day indeed when so-called pillars of the church are advocating 'a gospel' that does not yield the same results that the preaching of the pure and unadulterated gospel always has. Today's watered-down 'gospel' makes no enemies" [David Brown, *Studies in Matthew*, Annual Denton Lectures, 1995, p. 82].

Matthew 10.22... AND YE SHALL BE HATED OF ALL MEN FOR MY NAME'S SAKE: BUT HE THAT ENDURETH TO THE END SHALL BE SAVED—"Jesus' Kingdom stood out in stark contrast to the ideals of the then-current Judaism (although in perfect harmony with the then-ignored principles preached by the OT prophets) and the morals actually practiced by the non-Jewish world. Though the non-Christian world was badly splintered over many issues, it was to find itself united in its opposition to Christianity. ... **WHY?** (1) Christians recognized an authority higher than the State, and in the event of conflict between the law of the State and that of God, they chose to obey God rather than men. (2) Christianity was a *religio illicita* because it was viewed as a religion introducing rites the character of which were unknown, or, at least, unrecognized by the State, whose society could be regulated by the laws of the Senate. It was looked upon as a secret society, hence came under the condemnation of such societies in general. (3) Christian morals contradicted the pleasure-mad philosophy of men of the world in general. Because they refused to live like other people, sharing the same selfish goals in life, they were regarded with suspicion as haters of all that is great, fair, and noble in humanity. (4) Christians were charged with atheism and superstition, since they had no impressive external religion and rejected all other expressions of religion (temples, priesthood, altars, sacrifices, etc.) other than their worship offered only to the invisible Christ. Their intolerance of other religions was also unacceptable. (5) Christians were chargeable with high treason for their refusal to worship the Emperor. (6) Christians taught a religion that was truly universal without a national basis or barrier, that was destructive to social classes and fundamentally inimical to slavery, by exalting and honoring useful work by all classes. (7) Christians worked miracles, a fact that could be misconstrued for magic, a serious offense. (8) Christians conflicted with the material interests of the makers and merchants of idols, sellers of sacrificial animals, and the priests of the pagan rites. (9) Christians held more or less secret meetings during the persecutions, a fact which easily gave rise to rumors that Christians practices abominable immorality and cannibalism" [Harold Fowler]. I II III *It might just be appropriate for Christians today to practice a bit of self-examination. Are we as BOLD as were the Christians of the first century? Is the fact that we have life so EASY a product of dropping or seeing as less important some of the things which*

caused great persecution and suffering for those who went before us? If such is the case, are we ready to REPENT of such matters?

Matthew 10.23... YE SHALL NOT HAVE GONE OVER THE CITIES OF ISRAEL, TILL THE SON OF MAN BE COME—

“What coming of the Son of man is meant, has been a matter of dispute. But it is a coming which was to take place before all the cities of Israel should be evangelized... [McGarvey, p. 92]. Some think it was a figurative coming of Christ when the nation of Israel was destroyed in A.D. 70. However, Colossians 1.6, 23 show that the gospel had been taken to ‘all the world’ and ‘to every creature which is under heaven.’ The Book of Colossians was written about A.D. 62. This suggests that not only had the saints been able to proclaim the gospel throughout Palestine, but also to the whole of the civilized world of that generation. For the same reason, it is evident that the second coming of Christ is not meant. A better suggestion is the coming of Christ in His kingdom was meant. The events of this chapter occurred about two to three years before the kingdom was set up on the Pentecost Day of Acts 2 (A.D. 33). Or (which would perhaps be the most obvious meaning), the apostles would not be finished with their work under the limited commission before they were rejoined by the Lord. He did not accompany them on these travels; in fact, the twelve were divided into six two-man teams. While the Lord worked in other places, they traveled to the various towns and cities of Israel, announcing the coming of the kingdom” [Bob Winton, p. 123].

Matthew 10.25... IF THEY HAVE CALLED THE MASTER OF THE HOUSE BEELZEBUB, HOW MUCH MORE SHALL THEY CALL THEM OF HIS HOUSEHOLD?—“All the Greek manuscripts, write ‘Beelzebul,’ which undoubtedly is the right form of this word. The other reading came in no doubt from the Old Testament ‘Baalzebub,’ the god of Ekron (2Ki 1:2), which it was designed to express. As all idolatry was regarded as devil worship (Le 17:7; De 32:17; Ps 106:37; 1Co 10:20), so there seems to have been something peculiarly satanic about the worship of this hateful god, which caused his name to be a synonym of Satan. Though we nowhere read that our Lord was actually called ‘Beelzebul,’ He was charged with being in league with Satan under that hateful name (Mt 12:24, 26), and more than once Himself was charged with ‘having a devil’ or ‘demon’ (Mr 3:30; Joh 7:20; 8:48). Here it is used to denote the most opprobrious [‘outrageously disgraceful or shameful,’ dictionary.com, DRL] language which could be applied by one to another. Three relations in which Christ stands to His people are here mentioned: He is their Teacher--they His disciples; He is their Lord--they His servants; He is the Master of the household--they its inmates. In all these relations, He says here, He and they are so bound up together that they cannot look to fare better than He, and should think it enough if they fare no worse” [JFB, An Olive Tree Module].

Matthew 10.27... WHAT I TELL YOU IN DARKNESS, THAT SPEAK YE IN LIGHT: AND WHAT YE HEAR IN THE EAR, THAT PREACH YE UPON THE HOSETOPS—“The point of these two verses (Mt 10.26-27) is not that God will bring to light in the Judgment all things men did on earth. God will surely do that as the Bible elsewhere teaches, but this is not the present point. The Lord is simply saying that the time was at hand for the whole world to learn of God's wonderful plan of the gospel. It had been hidden through the centuries in the inscrutable counsel of the Almighty, but it was their great pleasure to present the fullness of that plan to the world (Eph. 3:1-11)” [Bob Winton, p. 124].

Matthew 10.28... HIM WHICH IS ABLE TO DESTROY BOTH SOUL AND BODY IN HELL—“That is, people, who have no power to injure the soul, the immortal part. The body is a small matter in comparison

with the soul. Temporal death is a slight thing compared with eternal death. He directs them, therefore, not to be alarmed at the prospect of temporal death, but to fear God, who can destroy both soul and body forever. This passage proves that the bodies of the wicked will be raised up to be punished forever" [Albert Barnes, *Barnes' Notes on the Bible*, An e-Sword Module].

Matthew 10.30... BUT THE VERY HAIRS OF YOUR HEAD ARE ALL NUMBERED—"If God numbers the hairs, how much more does He take care of the head, life and soul of His faithful servant. God takes great care in His work of providence. He cares for all of His creation, especially man. God's precious children and faithful ministers can know beyond doubt that God cares for them! Do not fear death for no man can harm your soul. Fear God!" [Charles Box, *Charles Box Commentaries*, An e-Sword Module].

Matthew 10.34... I CAME NOT TO SEND PEACE, BUT A SWORD—"At first glance, this saying seems like a contradiction of Isaiah 9:6 ('Prince of Peace'), Luke 2:14 ('on earth peace among men'), and John 14:27 ('Peace I leave with you'). It is true that Christ came to bring peace—peace between the believer and God, and peace among men. Yet the inevitable result of Christ's coming is conflict—between Christ and the Antichrist, between light and darkness, between God's children and the Devil's children. This conflict can occur even between members of the same family (vv. 35-36). Believers must always be aware that their highest loyalty is to Jesus Christ. They cannot allow opposition from family to turn them away from their task any more than they allow official opposition to do so" [Zondervan King James Version Commentary, An Olive Tree Module].

Matthew 10.41... HE THAT RECEIVETH A PROPHET IN THE NAME OF A PROPHET SHALL RECEIVE A PROPHET'S REWARD—"In the name of a prophet' is a Hebraism for 'because he is a prophet.' (Alford.) He who receives a prophet because he is a prophet, or a righteous man because he is a righteous man, or who gives a drink of water to a disciple because he is a disciple, distinctly recognizes the person's relation to God as the ground of the act; and to that extent God is honored by the act. Not so, however, with him who performs a simple act in the name of humanity, or because the recipient is a man" [J.W. McGarvey, p. 95].

V. Lessons & Applications. **DRL Note:** The following is a lengthy quote, but I believe it to be vitally important, and an excellent discussion, thus we include it here.

Matthew 10.40... HE THAT RECEIVETH YOU RECEIVETH ME, AND HE THAT RECEIVETH ME RECEIVETH HIM THAT SENT ME—**1. How to Receive or Reject God.** (a) When one receives the word, the teaching, of an apostle or prophet, that one receives that apostle or prophet. But when one rejects the word, the teaching, of an apostle or a prophet, that one rejects that apostle or prophet. The church at Thessalonica received the apostle Paul in these words, '**And for this cause we also thank God without ceasing, that, when ye received from us the word of the message, even the word of God, ye accepted it not as the word of men, but, as it is in truth, the word of God, which also worketh in you that believe'** (1 Thessalonians 2.13). From this we learn that they received Paul's message, and received it not simply as his word, but as the word of God. They received him as the messenger of God. This expression is found in Paul's letter to the Galatians 4.14, '**But ye received me as an angel of God, even as Christ Jesus.**' So in receiving his message, they had received him as an apostle and messenger from God. Now we have an example of an apostle being rejected. '**I wrote somewhat unto the church; but Diotrephes, who loveth to have the preeminence among them, receiveth us not**' (3 John 9). Notice that John says he wrote unto the church. Notice also he says that Diotrephes receiveth us not. Obviously Diotrephes refused to

accept the teaching of John. Hence, John says he received him not; that is, he rejected him as an apostle when he refused to abide by John's teaching. (b) To receive the apostles and their teachings is to receive Christ who sent them. And to reject the apostles and their teaching is to reject the Christ that sent them. When sending his apostles out, Jesus said, '**He that heareth you heareth me; and he that rejecteth you rejecteth me**' (Luke 10.16). Again, '**Verily, verily, I say unto you, he that receiveth whomsoever I send receiveth me**' (John 13.20). So there is no such thing as believing and receiving Jesus Christ while one refuses to believe what his apostles have taught. Some are inclined to look upon the writings of the apostles as simply the decisions and positions of the apostles themselves, but in these verses we learn that the apostles were sent with a message, and they were given the Holy Spirit to direct the deliverance of that message and whenever an individual rejects the teaching of that apostle, he rejects not only the apostle himself but the Lord Jesus who sent that apostle. So, refusing to believe or to abide by the teaching of the apostles as preserved for us in the New Testament is a most serious sin. (c) Receiving Christ is receiving the Father who sent him, and rejecting Christ is rejecting the Father who sent him. In Luke 10.16 we read, '**He that rejecteth me rejecteth him that sent me.**' In John 13.20 we read, '**He that receiveth me receiveth him that sent me.**' In John 12.44-50 we find a lengthy statement of Jesus on this subject. The gist of it is that Jesus came from the Father, not with a message of his own, but with a message from the Father, and that he was under commandment to speak what the Father had given him. So the individual that would reject that message would not merely be rejecting Jesus Christ but would be rejecting the Father that sent Jesus. We see than that the word of God originated with the Father himself. He gave that word to Jesus, and Jesus taught the word unto his apostles. He then gave them the Holy Spirit to guide them in their teaching of that word. And the apostles taught that word by mouth and by writing, and the writing of that word which Jesus got from the Father and gave to the apostles is preserved for us in the New Testament. If, today, we reject that word refuse to obey it, we have rejected Jesus Christ and God the Father. **2. Application of This Principle.** John teaches this principle in these words, '**Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son**' (2 John 9). The teaching of Christ is given us by the apostles and preserved in the book we call the New Testament. Now Jesus says if we go beyond this teaching, that is, if we do things as acts of worship and service which are not contained in the New Testament, we have not God. This simply means that we have rejected God. But the individual that abides in the teaching, that is, the one who receives and obeys the teaching as preserved in the New Testament, the same hath both the Father and the Son. The one who has received the teaching preserved in the New Testament has received the Son and has received the Father. (a) This can be illustrated in the case of baptism. There are those who see no sense in baptism, hence, they refuse to be baptized. They have rejected the teaching of the apostles, consequently, have rejected Jesus Christ and God the Father. There is no such thing as receiving God and his Son Jesus Christ and at the same time refusing to be baptized in obedience to his teaching. Others see no need in being immersed in water. They think that sprinkling water on them should be sufficient. But this is contrary to the teaching of God through the Son through the apostles which tells us that we are to be buried and raised in baptism (Romans 6.4; Colossians 2.12). The individual, therefore, who insists on having his own way contrary to the way revealed in the Scriptures, has not only rejected the Scriptures but has rejected the apostles and Jesus who sent them and the Father who sent Jesus. (b) Those who insist on using mechanical instruments of music in their worship have violated this principle and have rejected God. Search the New

Testament as they will, they are not able to find the use of such instruments authorized by Jesus Christ through his apostles. But using them in spite of the lack of authority for it is doing their own will and going beyond the teaching of Christ. He that goeth beyond the teaching of Christ has not God. This simply means he has rejected God, who sent Christ, who sent the apostles to reveal the will of God" [Roy H. Lanier, Sr., *Teacher's Annual Lesson Commentary*, 1953, pp., 255-56].

VI. Questions.

True or False

01. _____ The reason for the apostles not to carry two coats is that the worker is worthy of his meat.
02. _____ If the apostles were brought before governors, they would be told the next day what they should say.
03. _____ A man is more valuable than many sparrows.
04. _____ There is such a thing as a prophet's reward.
05. _____ The commission Jesus gave the apostles in this chapter was a limited one.

I Found it in Verse(s)

06. _____ The wisdom of serpents.
07. _____ Salvation requires endurance to the end.
08. _____ Preaching on housetops.
09. _____ Not being worthy of Jesus.
10. _____ Names of the twelve apostles.

Short Answer

11. What the apostles should do when they first come into it: _____
12. Who was really speaking for the apostles: _____
13. Result of denying Jesus: _____
14. Result of denying one's life for Jesus' sake: _____
15. What the apostles were to preach: _____

Each Question is worth 7 Points

My Score is: _____

Answers will be found on next week's handout

ANSWERS to Matthew 9 Questions... **01**—False (10-13); **02**—False (22); **03**—False (31); **04**—False (36); **05**—False (8); **06**—14; **07**—23; **08**—27; **09**—37; **10**—1; **11**—as long as the bridegroom is with them (15); **12**—wine runs out and the bottles/skins perish (17); **13**—if she

could but touch His garment, she would be whole (21); **14**—took her by the hand (25); **15**—He casteth out the devils through the prince of the devils (34).

VII. Seek-A-Word Puzzle. The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. –DRL

Y	C	O	M	E	S	P	I	R	I	T	K
T	D	I	S	C	I	P	L	E	D	H	P
U	I	D	F	E	A	R	R	C	R	D	F
T	H	E	R	E	F	O	R	E	P	E	A
W	E	W	S	C	A	L	L	I	R	L	T
E	A	O	P	P	B	Y	P	V	O	I	H
L	V	R	E	C	E	I	V	E	P	V	E
V	E	T	A	F	N	E	I	T	H	E	R
E	N	H	C	B	R	O	T	H	E	R	Y
V	A	Y	E	W	H	E	N	O	T	I	N
S	E	N	D	S	I	C	K	U	N	L	A
M	O	R	E	O	E	A	L	S	O	Y	M
C	I	T	Y	T	E	S	P	E	A	K	E

ALSO	BROTHER	CALL	CITY	COME
DELIVER	DISCIPLE	FATHER	FEAR	HEAVEN
HOUSE	MORE	NAME	NEITHER	PEACE
PROPHET	RECEIVE	RECEIVETH	SEND	SICK
SPEAK	SPIRIT	THEREFORE	TWELVE	VERILY
WHEN	WORTHY			

VIII. Crossword Puzzle.

Matthew 10 (KJV)

	1			2						3		
5		6										4
				8								7
		9										
10										11		
		12										
												13

ACROSS

01) Peter's brother.
06) The one who endures to the end will be _____.
08) Jesus told the apostles not to go to their cities.
09) He is worthy of his meat.
10) Jesus warned the apostles about being scourged here.
12) Thaddaeus was the ___ for Lebbaeus
13) First on the list of apostles.

DOWN

02) Wise as serpents and harmless as _____.
03) Matthew was one.
04) A place Jesus told the apostles to preach.
05) Apostles would be brought before ____ and kings.
06) 2 sparrows are ___ for a farthing.
07) Apostles would be ___ of all men for His name's sake.
11) Jesus sent the apostles forth as ___ among wolves.

IX. EXTRA CREDIT FOR “SUPER” Bible Students...

*Will you please consider answering these **three SIMPLE questions** based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!*

W O R D: What word would you like to know more about in this chapter?

W O N D E R: I wonder what this phrase, verse, or series of verses means...

W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...