

Dr. David Turner, Matthew

Lecture 5A – Matthew 10: Mission to Israel, the Second Discourse

NotebookLM

1) Abstract, 2) Briefing Document, 3) Study Guide, FAQs

1) Abstract

The provided text offers an in-depth analysis of **Matthew Chapter 10**, identified as the **Second Discourse** in the Gospel of Matthew. It meticulously examines the chapter's **literary context and intricate structure**, acknowledging the complexity of its organization compared to the Sermon on the Mount. The discussion highlights Jesus's **commissioning of His disciples** for their mission to Israel, emphasizing their **delegated authority** to extend His ministry through proclaiming the kingdom and performing miracles. Furthermore, the source explores **warnings of persecution and rejection** that the disciples would face, even from their own families, while simultaneously offering **encouragement and promises of divine support**. Finally, it underscores the **relevance of this discourse to the modern church**, particularly concerning ongoing mission, the inevitability of suffering, and the ultimate reward for faithfulness to Jesus.

2) Briefing Document: Detailed Briefing: Matthew 10 - The Mission Discourse

This briefing reviews Dr. David Turner's Lecture 5A on Matthew 10, the "Mission to Israel, the Second Discourse." It outlines the literary context, structure, key instructions, warnings, encouragements, and overarching themes of this significant passage in the Gospel of Matthew.

I. Literary Context and Structure of Matthew 10

- **Second Discourse of Jesus:** Matthew 10 is identified as the second major discourse of Jesus in Matthew's Gospel, following the Sermon on the Mount

(Matthew 5-7). It marks a transition where Jesus commissions His disciples for their own ministries, delegating His "kingdom ministry" to them (10:1.5-8).

- **Transition Formula:** Matthew uses a characteristic transitional formula at 11:1 ("and when it happened that Jesus had finished all these sayings"), mirroring the conclusion of the Sermon on the Mount (7:28), highlighting a key structural feature of the Gospel.
- **Purpose:** The discourse empowers the Twelve to "extend Jesus' ministry by announcing the kingdom and demonstrating its power to Israel through mighty works."
- **Key Sections (Turner's Outline):**
 - Setting of the Discourse (10:1-5a):** Summarizes the commissioning of the apostles and lists them.
 - Instructions on Audience and Message (10:5b-8):** Defines the scope and content of their mission.
 - Support for the Mission (10:9-15):** Addresses practical provisions and expected reception.
 - Dealing with Persecution and Suffering (10:16-42):** The longest and most complex section, offering warnings and encouragements.
- **Structural Complexity:** Unlike the Sermon on the Mount, Matthew 10's structure is "not as clear" and "much more difficult to try to understand how this discourse fits together." While some suggest a chiasmic structure, Turner notes it's "not totally convincing."
- **Symmetry and Flow:** Despite the structural challenges, a certain "symmetry" is evident. Initial instructions (vv. 5-10) are followed by a focus on whether the kingdom will be "received or rejected." Sections on reception (vv. 11-13) precede warnings of rejection (vv. 14-15, and 16-39). The discourse concludes positively with the "notion of rewards" (vv. 40-42).
- **Dual Relevance:** While "related primarily to the ministry of Jesus' original followers, his disciples, to the cities of Israel," the discourse also "speaks to the ongoing world mission of the church at large," evidenced by references to Gentile rulers and the necessity of perseverance until Judgment Day (10:18, 22:26, 28).

II. The Commission and Initial Instructions (Matthew 10:1-15)

- **Putting Feet to Prayers:** Jesus' commission to the disciples in Matthew 10:1-4 is a direct response to His call in 9:37-38 to "pray for workers for the harvest." It empowers them to "reach with the redeeming power of God's rule" the "needy multitudes of Israel."
- **Delegated Authority:** Disciples "receive the authority to minister as Jesus has ministered himself in words and deeds." Their "fortunes will be inescapably linked to their allegiance to Jesus." "If they are rejected and persecuted, he is rejected and persecuted...If they are received, he is received."
- **Imperfect Building Materials:** The text highlights that even the earliest leaders (apostles) were "imperfect building materials" (e.g., Judas, sons of Zebedee, Peter), emphasizing that "this attributes the credit where it belongs to Jesus."
- **Destination: Israel Alone (10:5b-6):** The initial mission is exclusively "to the lost sheep of Israel," with a "prohibition of ministry to non-Jews." This "particularism" is crucial for Jesus to "be the fulfillment of Israel's history and prophetic hope."
- **Message: "The kingdom of heaven is at hand" (10:7).**
- **Miracles (10:8):** Disciples are empowered to perform the same miracles as Jesus: "healing the sick, raising the dead, cleansing the lepers, casting out the demons."
- **Minimal Outfit (10:9-10):** Disciples are to take "not a lot of coins, or even two changes of clothes," relying on the assumption that "those who receive the message will support the disciples." This "reminds believers today that their ultimate resource and ministry is the Lord's power and promises, not their own provisions."
- **Reception:** Disciples are instructed on how to respond to both receptive and unreceptive towns (10:11-15).
- **Priority of Israel:** The instruction to minister "to Israel alone" (10:5) is contrasted with the later "concluding commission of this gospel, which

mandates mission to all the nations" (Matthew 28:18). Turner argues this reflects "the priority of Israel in God's covenant plan," seeing Gentile mission as supplementing rather than replacing the foundational ministry to Israel. "Christianity must not be separated from its roots in the Hebrew Bible and Second Temple Judaism."

III. Warnings and Encouragement Amidst Persecution (Matthew 10:16-39)

- **Inevitability of Persecution:** This section stresses the reality of opposition, including persecution from "religious courts and civil rulers" (10:16-18), likely referring to Jewish courts and synagogues.
- **Betrayal by Family (10:21):** Perhaps the "hardest one of all to deal with, one's own family" will betray disciples, leading to "deep anguish."
- **Encouragement through the Spirit (10:19-20):** Despite facing hostile courts, disciples are promised divine aid: "don't worry about what you should speak because verse 20 of the Spirit of the Father will speak in you."
- **Perseverance to the End (10:23):** Disciples are encouraged by "stressing the coming of Jesus, who will save those who remain faithful to the end."
- **Interpretation of "Coming of Jesus" (10:23):** Turner identifies five plausible views for this difficult passage:
 1. Jesus literally following the disciples in their immediate ministry.
 2. Jesus' resurrection inaugurating the new era of the church.
 3. A process beginning with the resurrection, including Pentecost and the destruction of Jerusalem in AD 70, culminating in His literal return.
 4. The destruction of Jerusalem in AD 70 as a coming judgment upon Israel.
 5. Jesus speaking to the church at large, meaning He will return before the church completes its mission to Israel. Turner leans towards the fifth view, seeing it as "anticipating and envisions the later mission of the post-resurrection church" and applying to "the church at large."
- 6. **Reasons Not to Fear (10:24-33): Shared Identity with Jesus (10:24-25):** "A disciple is not above his teacher." Disciples will share in Jesus' suffering.

7. **Shared Vindication (10:26-27):** "They will also share in Jesus' vindication" through resurrection and return. "All the hidden things will be revealed."
8. **Awe of God, Not Man (10:28-33):** Disciples should "fear persecutors, but the one to whom both they and the persecutors will answer on Judgment Day." The suffering inflicted by persecutors is "only temporary," while persecutors face "eternal punishment."
 - **Eternal Punishment (10:28):** Turner affirms the traditional Christian teaching of "eternal punishment" over annihilationism, arguing that "destruction" (Greek: *apolumi*) in this context signifies a "state of punishment for the whole person" that is "just as eternal in duration as the bliss of eternal life." He stresses the "fearful doctrine" of hell as a "motivation given in Matthew 10 for fidelity and discipleship during days of persecution."

IV. Confronting Relationships and Receiving Rewards (Matthew 10:34-42)

- **Division, Not Peace (10:34-36):** Jesus' message "will not automatically bring peace to the earth." It can "sever" even the "most sacred human relationships," including family.
- **Allegiance to Jesus Above All (10:37-39):** "One's first allegiance is to Jesus, and one's first family is the community of believers." This difficult teaching challenges the importance of family found elsewhere in Scripture, but for Jesus, "there is something that takes precedence even over that."
- **The New Family:** Jesus' "own example shows that one's loyalties must lie with the new family of His followers" (Matthew 12:46-50).
- **Rewards for Reception (10:40-42):** The discourse ends on a "positive note" with the promise of "reward for those who show hospitality to Jesus' disciples."
- **Community Involvement in Mission:** "It takes more than missionaries to accomplish Jesus' mission. The whole community must be involved." Those who "support the missionaries will receive an equivalent reward."
- **"Either/Or" Loyalty:** Like the Sermon on the Mount, this discourse presents loyalty in "blunt either or language." There is "no such middle ground" for compromise between Jesus and other loyalties (e.g., family, self-

actualization). "If push comes to shove and one's family says it's either Jesus or us, disciples have no choice. They have to follow Jesus."

V. Contemporary Relevance

- **Western Disconnect:** Turner acknowledges that the intense persecution described in Matthew 10 may "not really sound all that realistic" to many "Western Christian[s]" who have not experienced such suffering.
- **Global and Historical Perspective:** He urges Western Christians to be "more sensitized" to the "great persecution" faced by "brothers and sisters around the world today" and to the "horrendous persecutions" suffered by believers "in the past."
- **Sobering Truth:** Matthew 10 serves as a "shock" against a "provincial sort of serendipitous view that everything is always on the up and up and looking better and better for Christians." It reminds us that "our Lord was treated poorly by many people on this earth, and if we dare to speak his name, that could conceivably be our fate as well."

3) Study Guide: Study Guide: Matthew 10 – The Mission Discourse

Quiz Questions

1. **What is the "Mission Discourse" in Matthew, and how does it relate to previous sections of the Gospel?** The Mission Discourse (Matthew 10) is the second major discourse in Matthew, where Jesus commissions His disciples for their ministries. It follows the Sermon on the Mount (the first discourse) and chapters 8-9, which highlighted Jesus' authority through miracles and discipleship stories, setting the stage for the disciples to extend His ministry.
2. **How does Matthew's characteristic transitional formula help identify the structure of his Gospel?** Matthew uses a characteristic transitional formula at the conclusion of his discourses, such as at 7:28 (Sermon on the Mount) and 11:1 (Mission Discourse), indicating that Jesus "had finished all these sayings." This formula signals the end of a major teaching section and helps readers identify key structural features within the Gospel.

3. **What was the initial and primary destination for the disciples' mission as outlined in Matthew 10:5-6, and what was their core message?** The initial and primary destination for the disciples' mission was "Israel alone," specifically "the lost sheep of Israel." Their core message, as stated in 10:7, was that "the kingdom of heaven is at hand."
4. **Describe the practical instructions Jesus gave His disciples regarding their provisions and support for the mission.** Jesus instructed His disciples to take minimal provisions, such as no extra coins or changes of clothes, assuming that those who received their message would support them. This emphasizes reliance on God's power and promises rather than material provisions, contrasting with lavish modern ministries.
5. **How does Matthew 10:5's prohibition of ministry to non-Jews reconcile with the later commission to "all the nations" in Matthew 28:18-20?** The particularism in 10:5 highlights the priority of Israel in God's covenant plan and Jesus' role as the fulfillment of Israel's prophetic hope. The Gentile world mission does not replace this foundational ministry but supplements and broadens it, acknowledging Israel's ongoing foundational role in redemptive history.
6. **What types of persecution did Jesus warn His disciples about in Matthew 10:16-23, and what encouragements did He offer?** Jesus warned of persecution from religious courts (Jewish courts/synagogues) and civil rulers, as well as betrayal by one's own family. He encouraged them by promising the Spirit would speak through them and by stressing His own coming, which would bring salvation to those who remained faithful.
7. **Briefly explain at least two plausible interpretations of "the coming of Jesus" in Matthew 10:23.** One plausible view is that it refers to Jesus soon rejoining the disciples after their immediate ministries in Israel's villages. Another view is that it signifies Jesus' resurrection, inaugurating the new era of the church. A third, which the lecturer prefers, is that Jesus is speaking to the church at large, meaning He will return to earth before the church completes its mission to Israel.
8. **According to Matthew 10:24-33, what are three reasons Jesus gives His disciples not to fear persecution?** First, as servants, they are not above their

Master Jesus and will share in His treatment. Second, because they share in His treatment, they will also share in His vindication (e.g., resurrection). Third, they should fear God, who can destroy both body and soul, rather than human persecutors whose power is temporary.

9. **How does the teaching in Matthew 10:34-39 about family relationships challenge traditional societal values, particularly the importance of family in the Hebrew Bible?** Jesus' message warns that allegiance to Him might sever even the most sacred family relationships, stating that family cannot take precedence. While the Hebrew Bible stresses honoring parents, Jesus emphasizes that one's primary allegiance must be to Him and the community of believers, even if it brings deep anguish.
10. **How does the discourse conclude on a positive note in Matthew 10:40-42, and what broader message does this convey about mission?** The discourse concludes positively with the promise of rewards for those who show hospitality to Jesus' disciples, even offering a small act like a cup of cold water. This conveys that the entire community is involved in the mission, and supporters of missionaries will receive equivalent rewards, balancing the sobering warnings of persecution.

Essay Format Questions

1. Analyze the structural complexity of Matthew's Mission Discourse (Matthew 10) compared to the Sermon on the Mount. Discuss how the challenges in identifying a clear structure might reflect the varied and often unpredictable nature of missionary work.
2. Evaluate the tension between the "mission to Israel alone" in Matthew 10:5-6 and the "mission to all nations" in Matthew 28:18-20. Discuss the theological implications of this progression for understanding God's redemptive plan and the ongoing relationship between Judaism and Christianity.
3. Discuss the significance of Jesus' instructions regarding provisions and financial support for His disciples in Matthew 10:9-10. How do these instructions critique contemporary ministry practices, and what lessons can modern believers draw from them regarding reliance and resources?

4. Examine the concept of "fear" in Matthew 10:24-33. How does Jesus address the disciples' potential fear of persecution, and what theological reasons does He provide for them to overcome this fear? Connect these reasons to the themes of identity with Christ, future vindication, and the awe of God.
5. The Mission Discourse presents loyalty to Jesus in "blunt either/or language," particularly regarding family relationships and self-sacrifice. Discuss the implications of this radical call to discipleship for believers today, especially in Western contexts where such choices might seem less immediately pressing than in persecuted regions.

Glossary of Key Terms

- **Apolumi:** The Greek word for "destroy," often debated in the context of eternal punishment (annihilationism vs. eternal conscious punishment).
- **Beit Din:** Hebrew for "House of Judgment," referring to Jewish rabbinical courts that might persecute the apostles.
- **Chiastic Approach:** A literary structure where elements of a passage are presented in a balanced, inverted, or mirror-like order (A-B-C-B'-A'), forming an "X" shape (from the Greek letter *chi*).
- **Conditional Immortality:** A theological view, also known as annihilationism, which posits that the wicked will eventually cease to exist after judgment, rather than suffering eternal conscious punishment.
- **Discourse (Matthew):** A major teaching section of Jesus within the Gospel of Matthew, characterized by a concluding transitional formula (e.g., Sermon on the Mount, Mission Discourse).
- **Eschatological:** Pertaining to the "last things" or the end times, including events like the coming of Jesus, judgment, and the establishment of God's kingdom.
- **Harvest Field (Matthew 9):** A metaphor used by Jesus to describe the multitudes of people in need of spiritual care and the urgency of sending out workers (disciples) to reach them.
- **Itinerant Ministries:** A ministry style characterized by traveling from place to place, as Jesus and His disciples did.

- **Literary Context:** The surrounding text and genre that inform the meaning and purpose of a particular passage or discourse.
- **Particularism (Matthew 10:5):** The teaching that the initial mission of the disciples was specifically and exclusively directed towards Israel, emphasizing their unique covenantal role.
- **Second Discourse (Matthew):** Refers to the Mission Discourse found in Matthew 10, following the Sermon on the Mount (the first discourse).
- **Second Temple Judaism:** The period of Jewish history between the rebuilding of the Second Temple (c. 516 BCE) and its destruction by the Romans in 70 CE, a crucial backdrop for understanding the New Testament.
- **Son of Man (Daniel 7:13):** A messianic title originating from the Old Testament (Daniel 7:13), often used by Jesus to refer to Himself, signifying His authority and future coming.
- **Transitional Formula (Matthew):** A specific phrase used by Matthew to mark the end of Jesus' major teaching discourses, indicating a shift in the narrative (e.g., "when it happened that Jesus had finished all these sayings").
- **Vindication:** The act of clearing someone of blame or suspicion, or proving them to be right, often in a divine or eschatological sense (e.g., Jesus' resurrection as His vindication).

4) FAQs

1. What is the main purpose of the Matthew 10 discourse, and how does it relate to Jesus's ministry?

The Matthew 10 discourse, also known as the Mission Discourse, serves as Jesus's second major instruction to his disciples. Its primary purpose is to commission the twelve disciples for their own ministries, providing them with instructions and sending them forth to spread the message of the kingdom. This delegation of authority extends Jesus's own ministry, as the disciples are empowered to announce the kingdom and demonstrate its power through miracles, mirroring Jesus's earlier words and works. The discourse highlights the continuity between

Jesus's actions and the disciples' mission, emphasizing that their experiences will be linked to their allegiance to Him.

2. How is the Matthew 10 discourse structured, and what are its key themes?

While not as straightforward in its structure as the Sermon on the Mount, the Matthew 10 discourse can be generally divided into several key sections. It begins with the commissioning of the apostles (10:1-5a) and instructions on their audience and message (10:5b-8), followed by guidance on mission support (10:9-15). A significant portion addresses dealing with persecution and suffering (10:16-39), which includes warnings about rejection from various groups (courts, synagogues, family) but also promises of divine care and encouragement. The discourse concludes with a positive note on rewards for those who receive Jesus's followers (10:40-42). Key themes include the delegation of kingdom authority, the specific mission to Israel, the inevitability of persecution, the importance of fearlessness in the face of adversity, and the ultimate necessity of unwavering allegiance to Jesus, even over family ties.

3. To whom was the Matthew 10 discourse primarily addressed, and what is its relevance for the church today?

The discourse was primarily related to the ministry of Jesus's original disciples to the cities of Israel, specifically prohibiting them from going to the Gentiles and instructing them to focus on the "lost sheep of Israel" (10:5-6, 23). This particularism underscores the priority of Israel in God's covenant plan and the Jewish roots of Christianity. However, despite its initial focus, there are indications within the discourse (e.g., references to appearing before Gentile rulers and perseverance until Judgment Day in 10:18, 22:26, and 28) that it also speaks to the ongoing world mission of the church at large. Therefore, the profound truths presented, particularly regarding persecution and unwavering fidelity, remain relevant for Christians today, even in contexts where widespread persecution may not be common.

4. What authority and instructions were given to the disciples for their mission?

The disciples received the authority to minister as Jesus had, both in words and deeds. Their message was to be that "the kingdom of heaven is at hand" (10:7). They were empowered to perform miracles, including "healing the sick, raising the dead,

cleansing the lepers, casting out the demons" (10:8). Their instructions regarding provisions were minimal, assuming that those who received their message would support them (10:9-10). This comparative lack of funds and equipment serves as a reminder that their ultimate resource was the Lord's power and promises, not their own provisions.

5. What challenges and persecutions were the disciples warned about in Matthew 10?

The disciples were warned about significant challenges and persecutions. These included being delivered to Jewish courts and synagogues, facing persecution from official Judaism (10:16-18), and even experiencing betrayal by their own family members (10:21). The discourse highlights that as servants of Jesus, they would share in His treatment, meaning they would face rejection and suffering just as He did. Despite these severe warnings, the discourse also provides encouragement, promising the Spirit's help in speaking and emphasizing that enduring to the end would lead to salvation (10:19-20, 23).

6. How does Jesus encourage His disciples not to fear in the face of persecution?

Jesus forbids fear by providing three main reasons for His disciples not to be afraid of persecution. Firstly, as servants of the Master, they are not above Him and will share in His persecution (10:24-25). Secondly, they need not fear because, just as they share in His treatment, they will also share in His vindication (10:26-27), with hidden things being revealed and His return bringing their ultimate justification. Thirdly, disciples should not fear persecutors, but rather God, to whom both they and their persecutors will ultimately answer on Judgment Day. The suffering inflicted by persecutors is temporary, while the punishment for denying Jesus is eternal, providing a powerful motivation for faithfulness (10:28-33).

7. What is the "difficult teaching" about family relationships in Matthew 10?

The "difficult teaching" in Matthew 10:34-39 warns that Jesus's message will not automatically bring peace to the earth but can indeed sever even the most sacred human relationships, including those with one's own family. This means that allegiance to Jesus must take precedence over familial ties, a concept that challenges the strong emphasis on family found in the Hebrew Bible and other teachings of Jesus. While this may bring deep anguish, Jesus's own example shows

that loyalty must lie with the new family of His followers. The discourse presents a blunt "either/or" choice: one's life will either be lost or found, and one must either confess or deny Jesus, implying no middle ground if family demands a compromise on allegiance to Christ.

8. What is the significance of the discourse's conclusion regarding rewards and the call to loyalty?

The discourse concludes on a positive note (10:40-42) by emphasizing the prospect of rewards for those who show hospitality and support to Jesus's disciples, even for seemingly small acts like giving a cup of cold water. This highlights that the entire community is involved in Jesus's mission, not just the missionaries themselves, and those who support them will receive an equivalent reward. This balancing note encourages disciples amidst the warnings of inevitable persecution. Ultimately, like the Sermon on the Mount, the conclusion underscores the necessity of unwavering loyalty to Jesus and His kingdom, presenting a clear choice: obedience or disobedience, confessing or denying Him, with no compromise available.