

lifeLines reference
Homes Built on GRACE & TRUTH
What is Grace?
FREE

WORD

(You are welcome to gather in groups of 3 or 4 for all or part of this discussion.)

What is the greatest free item that you ever received?

Read Matthew 10:1-8

To whom and among whom were these new disciples to go? (vs. 5-6)

Ellicott's Commentary for English Readers

(5) **Go not into the way of the Gentiles.**—The emphatic limitation seems at first sight at variance with the language which had spoken of those who should come from east and west to sit down with Abraham and Isaac and Jacob in the kingdom of God, and with the fact that our Lord had already taken His disciples into a city of Samaria, and told them that there also there were fields white for the harvest ([John 4:35](#)). We must remember, however, (1) that the limitation was confined to the mission on which they were now sent; (2) that it did but recognise a divine order, the priority of Israel in God's dealing with mankind, "to the Jew first, and also to the Gentile;" and (3) that the disciples themselves were as yet unfitted to enter on a work which required wider thoughts and hopes than they had yet attained. It was necessary that they should learn to share their Master's pity for the lost sheep of the house of Israel before they could enter into His yearnings after the sheep that were "not of this fold" ([John 10:16](#)).

Matthew Henry's Concise Commentary

10:5-15 The Gentiles must not have the gospel brought them, till the Jews have refused it. This restraint on the apostles was only in their first mission. Wherever they went they must proclaim, The kingdom of heaven is at hand. They preached, to establish the faith; the kingdom, to animate the hope; of heaven, to inspire the love of heavenly things, and the contempt of earthly; which is at hand, that men may prepare for it without delay. Christ gave power to work miracles for the confirming of their doctrine. This is not necessary now that the kingdom of God is come. It showed that the intent of the doctrine they preached, was to heal sick souls, and to raise those that were dead in sin. In proclaiming the gospel of free grace for the healing and saving of men's souls, we must above all avoid the appearance of the spirit of an hireling. They are directed what to do in strange towns and cities. The servant of Christ is the ambassador of peace to whatever place he is sent. His message is even to the vilest sinners, yet it behoves him to find out the best persons in every place. It becomes us to pray heartily for all, and to conduct ourselves courteously to all. They are directed how to act as to those that refused them. The whole counsel of God must be declared, and those who will not attend to the gracious

message, must be shown that their state is dangerous. This should be seriously laid to heart by all that hear the gospel, lest their privileges only serve to increase their condemnation.

These new disciples were to proclaim what specific message? (vs. 7)

Ellicott's Commentary for English Readers

(7) **Preach**—*i.e.*, “proclaim—act as heralds,” as elsewhere. The repetition of the self-same words as had described first the Baptist’s teaching and then our Lord’s, seems to suggest that this was actually a formula of proclamation. The two envoys of the King were to enter into town or village, and there, standing in the gate, to announce that His kingdom had come near, and then, when this had drawn crowds to listen, to call men to the repentance without which they could not enter it.

Gill's Exposition of the Entire Bible

And as ye go,... Through the cities of Judea, and the streets thereof, from one city to another, from place to place; for these were itinerant preachers, who were not to abide long in any place, but to move about, that the Gospel might be spread all over the land, and the lost sheep in every corner be sought out and found.

Preach, saying, the kingdom of heaven is at hand. This was to be the subject matter of their ministry, which they were to proclaim aloud in every place; and which is expressed in the same words with which John the Baptist, and Christ himself, began their ministry,

Benson Commentary

Matthew 10:7-8. *And as ye go, preach* — **Κηρυσσετε**, *proclaim*, namely, with ardour and zeal, as becomes my heralds. The word is derived from **κηρυσξ**, *a herald*. “Probably,” says Doddridge, “they were to make this proclamation with a loud voice, as they passed through the streets of the towns they went to, as Jonah delivered his message to Nineveh.” *The kingdom of heaven is at hand* — **Ηγγικεν**, *hath approached*. Publish everywhere the glad tidings of the approach of the Messiah’s kingdom, promised by the prophets. Properly speaking, the kingdom of heaven, or gospel kingdom, did not begin till the Jewish dispensation was abolished, and therefore the apostles, in our Lord’s time, and even our Lord himself, preached the *approach* only, and not the actual existence of that kingdom. But though the apostles were directed to preach the approach of this kingdom, they did not yet fully understand its nature, that it was not to be a temporal, but a spiritual kingdom, consisting in the dominion of truth and grace, of righteousness, peace, and joy within men. *Heal the sick, cleanse the lepers, &c.* — Perform all these miraculous cures in confirmation of your mission, to prove to men the certain

truth and unspeakable importance of your message. *Freely ye have received* — All things; in particular the power of working miracles: *freely give* — Exert that power wherever you come, and that in a manner honourable to yourselves and me: scorn the thought of making any gain of those for whom these works of mercy and power are performed. That this clause relates to the miraculous cures which the apostles were empowered to perform, and not to the stated offices of the apostolical function, is evident from [Luke 10:7](#), where our Lord, in giving a like commission to the seventy, bid them eat and drink what was set before them, “because the labourer was worthy of his hire.” Nay, in this very charge, no sooner did he order the apostles to give freely, than he forbade them to provide gold, &c., because the labourer, says he, *is worthy of his meat*, plainly insinuating that while they were preaching the gospel, they had a right to a maintenance from those who enjoyed the benefit of their labours, and should in the course of the divine providence be supplied with all things necessary.

These new disciples were to do what? (vs. 8a)

Gill's Exposition of the Entire Bible

Heal the sick,.... For so he had given them power to do, and this both for the confirmation of their doctrine, and the recommendation of them to men; for nothing could more evidently prove their mission to be divine, and their doctrine from heaven, or be more acceptable to men, than to "heal" their "sick" friends and relations, who were given up by physicians, and incurable by the art of man; and to do this without the use of medicines, either by a word speaking, or by laying on of their hands, or by anointing with oil, joined with prayer; and particularly to

cleanse the lepers, of which there were many in Israel, who otherwise could not get rid of that disorder, and by the law were deprived of many privileges, and advantages, which others enjoyed: and especially to

raise the dead, which had never been done before the times of Christ, since the days of Elijah and Elisha; and which must be allowed by all men to be more than human, and to require the arm of almighty power: and lastly, to

cast out devils, the sworn enemies of mankind, and who had taken possession of the bodies, as well as souls of multitudes in the Jewish nation; all which they are ordered to do, without taking any thing of the people, for so doing:

Pulpit Commentary

Verse 8. - We have here the details of the orders summarized in ver. 1. The details are not given in [Luke 9:1, 2](#) or [Luke 10:9](#). *Heal the sick*, etc. According to the true order of these commands, solely physical ills are mentioned first in their partial (**sick**) and in their final effect (dead); then physical and ceremonial pollution (**lepers**), which forms a transition to the mention of ills primarily spiritual, even though they ultimately affect the body (**devils**). On the good that might be expected from their performing these miracles, cf. Thomas Scott (in Ford), "Men will never believe that we really intend the good of their souls, if they do not find that we endeavour to do them good, disinterestedly, in temporal things ([John 4:15](#))."

As they did these things, and proclaimed this message, in what manner were they to conduct themselves? (vs. 8b)

Barnes' Notes on the Bible

Freely ye have received, freely give - That is, they were not to sell their favors of healing, preaching, etc. They were not to make a money-making business of it, to bargain specifically to heal for so much, and to cast out devils for so much. This, however, neither then nor afterward precluded them from receiving a competent support. See [Luke 10:7](#); [1 Corinthians 9:8-14](#); [1 Timothy 5:18](#).

Pulpit Commentary

Freely (**vide infra**) **ye have** (omit "have," with Revised Version) **received**. Blessings of the kingdom, but especially authority and power for this work (ver. 1). **Freely give**. All that is needed to carry that authority into effect - whatever toil and energy in soul and body the occasion may demand. The clause comes in Matthew only, but comp. [Acts 20:35](#). Observe, Christ's recognition of the tendency of human nature to traffic in the holiest things. Did Judas take the warning at all to heart? (For the thought, cf. [Wisd. 7:13](#); [Leviticus 25:37, 38](#).) **Freely**. Gratuitously ([δωρεάν](#)); comp. [Revelation 21:6](#); [Revelation 22:17](#); [Romans 3:24](#) (on God's side); [2 Corinthians 11:7](#); [2 Thessalonians 3:8](#) (on man's side).

What is the impact today of these disciple marching orders on you?

Where do you need to receive freely?

Where do you feel led to give freely?

PRAY

Using Jesus' words in vs. 8b use the ACTS format to pray...

Adoration (praise God for who He is as it relates to FREE)

Confession (confess your sin on not receiving or giving freely)

Thanksgiving (thank God for specific blessings that have been freely given)

Supplication (Ask for yourself or others?)

LOVE

What would it look like for you today to give freely?