

Rev. Dustin Daniels | River Bible Church
Matthew 10:16-23 | The Reality of Ministry
Sunday, October 22, 2023

WELCOME:

- Please turn your Bibles to 10.
- Bibles in the back—our gift to you.
- Sermon notes in the foyer.

REVIEW:

We continue our verse-by-verse study of Matthew's Gospel today.

Over the past few weeks, we have watched Jesus commission and ordain the Twelve Apostles.

Last Sunday, Jesus gave these men the first set of instructions for a short-term mission trip.

He told them where to go and where not to go.

He told them what to take and how much to take.

He told them what to preach and even gave them the ^{supernatural} miraculous powers to prove to people that their preaching was true.

Jesus also told them the consequences of those who choose not to believe in the Gospel message.

INTRODUCTION:

Today, Jesus continues with His instructions.

At the same time, He prepares them emotionally, spiritually, and physically for how people will respond to their ministry.

Today, we'll be studying The Reality of a Gospel-centered ministry.

And unlike many of today's pastors and churches, where the message is about how to have your best life now—

Jesus prepares ^{the Apostles} them for disappointment, frustration, and persecution. ^{that will come.}

Now, keep in mind Jesus teaches this message during their commissioning and ordination ceremony.

At my ordination, there was a time of question and answer—but mostly, it was a celebration of Godly men affirming and confirming the call on my life to teach and preach God's Word.

So, I gotta tell ya, if I were given this same message during my ordination, I may have thought twice about what God is getting me into!

Now, these instructions are both descriptive of what took place with the Apostles while others are prescriptive for us to replicate today for the Great Commission.

~~Once~~ again, it's important to know the difference because if we get these backward, we'll wind up in a cult of some sort.

Lastly, Jesus provides reasons why there will be persecution for the ^{Apostles} disciples and hatred for us today.

And in our culture and time, that is a timely message to understand and take home.

Please stand for the reading and honoring of God's Word.

SCRIPTURE:

Matthew 10:16— "Look, I'm sending you out like sheep among wolves. Therefore be as shrewd as serpents and as innocent as doves.

Matthew 10:17— Beware of them, because they will hand you over to local courts and flog you in their synagogues.

Matthew 10:18— You will even be brought before governors and kings because of me, to bear witness to them and to the Gentiles.

Matthew 10:19— But when they hand you over, don't worry about how or what you are to speak. For you will be given what to say at that hour,

Matthew 10:20— because it isn't you speaking, but the Spirit of your Father is speaking through you.

Matthew 10:21— "Brother will betray brother to death, and a father his child. Children will rise up against parents and have them put to death.

Matthew 10:22— You will be hated by everyone because of my name. But the one who endures to the end will be saved.

Matthew 10:23— When they persecute you in one town, flee to another. For truly I tell you, you will not have gone through the towns of Israel before the Son of Man comes.

These are the very words from the authoritative, inerrant, inspired, and infallible Word of Almighty God.

PRAY:

*The Lord is a refuge for the persecuted,
a refuge (rock/fortress) in times of trouble. (Psalm 9:9)*

EXEGESIS:

Matthew 10:16— “Look, I’m sending you out like sheep among wolves. Therefore be as shrewd as serpents and as innocent as doves.

Your translation may say, “Behold!”

It means “Pay attention to what I’m saying.”

This is very important.

Matthew 10:16— “Look, I’m sending you out...

Notice who is doing the sending.

Jesus repeats Himself from last week—He’s the one doing the sending.

He’s the one in charge.

This is His message and His plan.

In other words, the Twelve Apostles are not doing their own thing—

They are not making this up as they go—

They are not doing what is right in their own eyes.

From last week, we learned that Jesus has a plan and that the Apostles are carrying out divine orders—just as we are today with the Great Commission.

Matthew 10:16— “Look, I’m sending you out like sheep among wolves.

Wait! That doesn’t sound right.

Shouldn’t it be the other way around?— wolves among sheep?

Wouldn't Jesus' sermon motivate the Apostles more if He called His men wolves?

Is this a typo? Maybe Jesus made a mistake?

Nope.

Sheep are the most dependent, helpless, and stupid of all domesticated animals.

The only thing sheep do to protect themselves is run—which they are not very good at.

They have this hefty body with little match-stick legs!

The greatest threat to sheep are wolves—which the Apostles immediately identify with.

So, the analogy is clear—Jesus is sending the Apostles into enemy territory.

This is a bit unusual because actual shepherds certainly don't do this with their sheep.

And here we have the Good Shepherd doing precisely that.

Why? Evidently, this is where the Apostles can serve Jesus best and be trained the fastest.

The message that Jesus gave His Apostles is similar to the message Winston Churchill gave to his soldiers when they were forced to evacuate Dunkirk in 1940. Churchill said, "All I can offer you is blood, sweat, and tears."

So, suppose Churchill refused to send his soldiers into war under false pretenses. How much less would Jesus—as God incarnate!

Evidently, Timothy was being persecuted because Paul wrote—

+ **2 Timothy 3:12**—*In fact, everyone who wants to live a godly life in Christ Jesus will be persecuted,*

Now, this doesn't mean that Christians will always be persecuted in some form or fashion.

Even Jesus and the Apostles didn't experience constant persecution.

But please know that if we call ourselves Christians and do our job of sharing Jesus day-by-day at some level, there will be pushback at times.

+ **Matthew 10:16(b)**—*Therefore be as shrewd as serpents...*

In Egyptian hieroglyphics, serpents symbolize wisdom.

Shrewd—we are to be wise, discerning, have common sense, and have good judgment.

So Christians need to learn all those characteristics when dealing with the world.

The basic idea is to say the right thing | at the right time | and place.

+ **Matthew 10:16(b)**—*... and as innocent as doves.*

Doves represent purity and innocence.

Doves are harmless creatures.

Meaning that Christians are to represent the purity of the Gospel by being faithful to God's Word.

This is interesting—Doves are also famous for their fearlessness—although it is pretty naïve.

Doves
They are the last birds to flee when humans approach.

In other words, the lesson so far from Jesus is that Christians are not to compromise the Gospel—but we are to share it with grace and truth.

We remain active by engaging our family, friends, and coworkers by sharing Jesus with them day by day.

But we also want to be careful and discerning when reading people as we share our faith.

The greatest missionary who ever lived, the Apostle Paul says it this way...

1 Corinthians 9:20 NLT—*When I was with the Jews, I lived like a Jew to bring the Jews to Christ.*

1 Corinthians 9:21 NLT—*When I am with the Gentiles who do not follow the Jewish law, I too live apart from that law so I can bring them to Christ.*

1 Corinthians 9:22 NLT—*When I am with those who are weak, I share their weakness, for I want to bring the weak to Christ. Yes, I try to find common ground with everyone, doing everything I can to save some.*

1 Corinthians 9:23 NLT—*I do everything to spread the Good News and share in its blessings.*

So we are to be wise as snakes and innocent as doves.

Many years ago, there was a news story about a twenty-five-foot boa constrictor that got into someone's basement in Florida.

The only way the family knew the snake was in the house was because of the skins he shed—yet they couldn't find him.

He was tricky and discerning.

Think about it—this snake, which is twenty-five feet long, was able to hide somewhere within the cracks and crevices of the basement.

How did he do that? A snake has severe handicaps.

He has no arms or legs, yet he gets around in stealth mode!

So if you feel like you're handicapped in sharing Jesus—maybe you're fearful of not knowing enough or not being liked—

Be as wise as a serpent in how you witness—AND as harmless as a dove.

* Some people are not wise in sharing the Gospel—they are abrasive and rude—and then get into trouble and call it persecution.

That's not persecution—that's stupidity.

+ **Matthew 10:17**—*Beware of them, because they will hand you over to local courts and flog you in their synagogues.*

The apostles are to be on guard, cautious, alert of them.

Who is the 'them?'

It's the people who will violently reject the Apostle's Gospel message.

The disciples are warned that some people will not only point and laugh at them, but others will actively oppress and punish.

+ **Matthew 10:17(b)**—*because they will hand you over to local courts and flog you in their synagogues.*

The word “handed over” has dark overtones—it often means “betrayed.”

We see that phrase many times as Jesus was arrested and executed.

And it all began when Judas ^{ISCARIOT} handed Jesus over—betrayed him—to the Jewish authorities.

Matthew 10:17(b)—*because they will hand you over to local courts and flog you in their synagogues.*

Flogging / scourging was a form of punishment in the first century.

It is beating or striking someone with a whip—similar to a belt.

Sometimes they used a wooden paddle.

If you’ve seen the movie, *The Passion of the Christ*, there was an extended scene of Jesus being flogged.

There is a difference between Roman flogging and Jewish flogging.

Romans created their whips with shards of glass, sharp stones and other things that would rip the skin away from the body.

Jewish flogging *was a form of discipline and punishment* that only included the leather whip.

The Jews also set a limit to how many times someone could be struck—the Romans did not.

Matthew 10:17(b)—*because they will hand you over to local courts and flog you in their synagogues.*

The synagogue was similar to today’s local church.

However, it was also a place where courts were held, and discipline was carried out for those who broke the law.

Here's what the discipline looked like—

One judge would call out the sentence, another would announce the punishment, one or more people would do the flogging, and other people would count the lashes.

Sometimes, Scripture passages were read, and sometimes, psalms were sung while punishment was administered.

So yes, in other words, they would actually beat the people in front of the whole congregation. *for breaking the law.*

If we fast forward a few years, the Apostle Paul says this—

2 Corinthians 11:23 NLT—*I have worked harder, been put in prison more often, been whipped times without number, and faced death again and again.*

2 Corinthians 11:24 NLT—*Five different times the Jewish leaders gave me thirty-nine lashes.*

2 Corinthians 11:25 NLT—*Three times I was beaten with rods.*

So the apostle Paul, even though he wasn't here with the other Apostles, fulfilled Jesus' prophecy—to the glory of God.

Now, don't miss this—Jesus is telling the Apostles persecution will happen to them.

Matthew 10:18—*You will even be brought before governors and kings because of me,*

Jesus becomes much more specific in who some of these wolves are in verse 18.

The first set of wolves were the religious leaders—the second was the government.

If the Apostles weren't scared up to this point, they definitely are now.

The Apostles are simple men—most were manual laborers until they met Jesus.

They are not politicians—they don't have the stamina and skills to talk to Kings.

Think of the VIP's like Pontius Pilate, Felix, and Festus.

Think of King Herod Agrippa I (Acts 12:1) and Agrippa II (Acts 25:13, 24, 26).

Even King Herod Antipas (Matt. 14:9; Mark 6:14).

Notice here that nearly everything Jesus prophesies will happen to him first.

Jesus was taken before the Jewish council—the Sanhedrin.

He was beaten and flogged.

He was then taken before the Roman governor of Judea, Pontius Pilate.

We have no mention that the apostles were persecuted on this short-term mission trip—but people do start to persecute them after Pentecost.

KEYPOINT 1:

What happens to Jesus happens to His followers.

Matthew 10:18—*You will even be brought before governors and kings because of me.*

↳ Why?
Jesus now explains why the government is so vicious.

It doesn't have anything to do with them—

Jesus says, "Because of me."

A great example of this is the Apostle Paul's conversion.

Before Paul was Paul, he was a fire-breathing, Christian-hating Pharisee.

+ **Acts 9:1 NLT**—Meanwhile, Saul was uttering threats with every breath and was eager to kill the Lord's followers. So he went to the high priest.

+ **Acts 9:2 NLT**—He requested letters addressed to the synagogues in Damascus, asking for their cooperation in the arrest of any followers of the Way he found there. He wanted to bring them—both men and women—back to Jerusalem in chains.

↳ persecute = kill

Saul was one of the people that Jesus warned the Apostles about—that was until Saul got knocked off his high horse—literally—and got saved.

- persecute Christians

+ **Acts 9:3 NLT**—As he was approaching Damascus on this mission, a light from heaven suddenly shone down around him.

+ **Acts 9:4 NLT**—He fell to the ground and heard a voice saying to him, "Saul! Saul! Why are you persecuting me?"

+ **KEYPOINT 2:**

The world hates Christians because the world hates Christ.

The world doesn't hate you—it hates the Jesus in you.

If you are a Christian, you have a target on your back.

Keep in mind Scripture makes no mention of "carnal/worldly Christians."

Meaning that you can be a Believer without ever changing.

Carnal Christians will never be persecuted because they are not Christians at all.

Matthew 10:18(c)— *to bear witness to them and to the Gentiles.*

This phrase is not easy to interpret.

There are three options to consider:

1. It could mean that persecuted believers are a **living rebuke** (bearing witness) against the world.

In other words, Christians are living proof of how and why people need to repent of their sins, call on the name of Jesus, and believe that He was resurrected from the dead as the price for salvation.

2. It could also mean that persecuted Believers prove that the **Gospel is true** because nobody lives a life of purity and righteousness or dies a martyr's death for believing a lie.

An example of this is during Jesus' crucifixion.

Mark 15:39 NLT—*When the Roman officer who stood facing him saw how he had died, he exclaimed, "This man truly was the Son of God!"*

The third option to consider is that verse eighteen is both.

Matthew 10:19— *But when they hand you over, don't worry about how or what you are to speak. For you will be given what to say at that hour,*

This verse is often taken out of context.

Please know that this verse doesn't mean the Preachers don't need to prepare their sermons.

It doesn't mean that Bible Study teachers don't need to prepare for Sunday school.

If we think we can just stand up and expect the power of God to speak through us

—
Without the continual confession of sin, prayer, and rigorous study of His Word—
we are deceived.

In fact, I had a pastor friend tell me that he purposely didn't study for a Sunday sermon but prayed this verse.

I asked him, "So how'd it go?" —AWFUL. It was a complete flop.

And the reason it was a complete flop was because God can only draw out of you what He puts in you.

Context is always king in Scripture for us correct interpretation. *to get the of the passage*

And the context of this verse is standing before government officials.

Matthew 10:20— because it isn't you speaking, but the Spirit of your Father is speaking through you.

Now, this is new—Jesus mentions the Holy Spirit.

After Pentecost, everything changed for the Apostles.

Frankly, it's only by God's grace that the Apostles have gotten this far as unregenerate men.

Matthew 10:21— "Brother will betray brother to death, and a father his child. Children will rise up against parents and have them put to death.

Here, Jesus lists the last group of people (institution) that will oppose the Gospel.

We had the church, the government, and now the home.

Family

How scary is this—that Believers are promised they may even be persecuted by their families.

During the Roman persecutions of the second and third centuries—countless numbers of Christians were turned into the government—many by their own family members.

Matthew 10:22— You will be hated by everyone...

The idea of being hated by everyone is society as a whole.

Why is society going to hate the Apostles?

Matthew 10:22— because of my name.

Jesus uses this phrase 33 times in the Gospels. Why?

The only name that has power— is Jesus' name.

Matthew 18:20—For where two or three are gathered together in my name, I am there among them."

Matthew 19:29—And everyone who has left houses or brothers or sisters or father or mother or children or fields because of my name will receive a hundred times more and will inherit eternal life.

John 14:13/14—Whatever you ask in my name, I will do it so that the Father may be glorified in the Son. If you ask me anything in my name, I will do it.,

Why is it that in nearly every movie or TV show above PG-13, someone takes the name of Jesus Christ in vain?

Answer: Because of it's power.

The only Name people take in vain— is the only that Name that can save.

So, if people don't want salvation, they curse The One who offers it.

Matthew 10:22— But the one who endures to the end will be saved.

Enduring persecution is certainly a sign of your salvation.

Think about it: what does persecution do to a church?

It eliminates those people who are only there for free donuts and coffee!

Persecution gets rid of the fakes and frauds.

Please know that endurance doesn't produce or protect salvation. Why?

Because salvation (being saved from sin) is only given by God's grace.

What endurance does do, however, is prove that you really are saved.

We call this the 'perseverance of the saints.'

Jesus said it this way—

John 8:31 NLT— "You are truly my disciples if you remain faithful to my teachings.

Notice the conditional statement—'if.'

We have a choice to follow or not.

Nothing is more purifying and strengthening to a body of believers than persecution.

ILLUSTRATION:

I heard the story of a church somewhere in a hostile, war-torn country...

+ **Matthew 10:22**— *But the one who endures to the end will be saved.*

“Saved” does not refer to the safety and preservation of our lives— because countless Christians are martyred for their faith.

Several weeks ago, we learned how eleven out of the twelve Apostles were murdered for their faith.

Saved means delivered. *Delivered from what? Your sin!*

Now, keep in mind—deliverance may come in death.

+ **Matthew 10:23**— *When they persecute you in one town, flee to another.*

Jesus expected the Apostles to keep moving—*from town to town*—especially when persecution broke out.

By moving, they stayed on mission. *of preaching the gospel.*

The Apostle Paul followed this pattern of planting churches (Acts 12–14, 17). *Paul would start a riot or get beat up — both — keep moving.*

~~When persecution became so severe in one place that he could no longer minister effectively, he left and went to another.~~

+ **Matthew 10:23(b)**— *For truly I tell you, you will not have gone through the towns of Israel before the Son of Man comes.*

Now, this is a strange promise by Jesus.

It seems that Jesus was saying He would return before the Apostles reached every town in Israel with the Gospel.

That is what it seems, but what's the problem?

It's been two thousand years, and He still hasn't returned.

So what's the deal?

Verse 23 is a general principle from Jesus.

Here's what I mean—

Christians will always have work to do when sharing the Gospel with others.

There will always be a Gospel seed to plant or to be watered.

The disciples would not get to all the cities of Israel—

Just as we will not get to all the cities in our day—

But we should constantly strive to fulfill the Great Commission anyway.

PREACH:

How does The Reality of Ministry impact you ^① individually—and us as the church ^② today?

Individually as Christians, God has gifted you with supernatural gifts and responsibilities to do one thing—serve others.

God has given his children supernatural gifts for the building up of the church—the sharing of Jesus day-by-day.

Because the Body of Christ is the only thing that lasts
God has given some of you leadership abilities.

Others of you have administration gifts.

Still, others of you have gifts of service, mercy, giving, and hospitality.

So the reality of ministry for us today is to be trained up in those gifts that God has given you.

It is to live in those gifts for the glory of God.

If you don't know what your gifts are—please consider signing up for the Foundations class coming up in January—we'll discuss spiritual gifts.

Corporately as a church, The Reality of Ministry means that you're not alone.

Jesus had twelve, three as His inner circle and one as his main, go-to guy.

How about you? Do you have that kind of community in your life?

The church's job is to love you, provide encouragement, and make you a disciple so that you can make other disciples.

Examples:

Maybe you won't stand in front of the Mayor to tell him what a lousy idea inviting children to a drag show is—but maybe you can pray and support those who do.

Maybe you won't teach a Bible study or preach a formal sermon—but maybe you can do some administrative work to let people know when others do.

The reality of ministry for us is to serve one another - together.
LORD'S SUPPER *↳ Next week → Fear.*

PRAYER

BENEDICTION

Therefore, my dear brothers and sisters, be steadfast, immovable, always excelling in the Lord's work, because you know that your labor in the Lord is not in vain. (1 Cor. 15:58)

BIBLIOGRAPHY:

PREACHING BIBLE:

Christian Standard Bible. Nashville, TN: Holman Bible Publishers, 2020.

BIBLES:

The Apostolic Bible Polygot. edited by Charles Van der Pool. Newport, OR: The Apostolic Press, 2013.

American Standard Version. Oak Harbor, WA: Logos Research Systems, Inc., 1995.

The Holy Bible: English Standard Version. Wheaton, IL: Crossway Bibles, 2016.

The Holy Bible: King James Version. Electronic Edition of the 1900 Authorized Version. Bellingham, WA: Logos Research Systems, Inc., 2009.

Legacy Standard Bible. Irvine, Ca: Steadfast Bibles, 2021.

New American Standard Bible: 1995 Update. La Habra, CA: The Lockman Foundation, 1995.

The New King James Version. Nashville: Thomas Nelson, 1982.

PARAPHRASE BIBLES: (Used as Commentaries)

Biblical Studies Press. The NET Bible First Edition; Bible. English. NET Bible.; The NET Bible. Biblical Studies Press, 2005.

Peterson, Eugene H. *The Message: The Bible in Contemporary Language*. Colorado Springs, CO: NavPress, 2005.

The New International Version. Grand Rapids, MI: Zondervan, 2011.

The Everyday Bible: New Century Version. Nashville, TN: Thomas Nelson, Inc., 2005.

Tyndale House Publishers. *Holy Bible: New Living Translation*. Carol Stream, IL: Tyndale House Publishers, 2015.

GOD'S WORD Translation. Grand Rapids: Baker Publishing Group, 1995.

COMMENTARIES:

Barbieri, Louis A., Jr. 1985. "Matthew." In *The Bible Knowledge Commentary: An Exposition of the Scriptures*, edited by J. F. Walvoord and R. B. Zuck. Wheaton, IL: Victor Books.

Barry, John D., Douglas Mangum, Derek R. Brown, Michael S. Heiser, Miles Custis, Elliot Ritzema, Matthew M. Whitehead, Michael R. Grigoni, and David Bomar. 2012, 2016. *Faithlife Study Bible*. Bellingham, WA: Lexham Press.

Blum, Edwin A., and Trevin Wax, eds. 2017. *CSB Study Bible: Notes*. Nashville, TN: Holman Bible Publishers.

Blomberg, Craig. 1992. *Matthew*. Vol. 22. The New American Commentary. Nashville: Broadman & Holman Publishers.

Boice, James Montgomery. 2001. *The Gospel of Matthew*. Grand Rapids, MI: Baker Books.

Brown, Jeannine K. 2015. *Matthew*. Edited by Mark L. Strauss and John H. Walton. Teach the Text Commentary Series. Grand Rapids, MI: Baker Books.

Bruce, F. F. 2014. *Matthew*. Open Your Bible Commentary. Bath, UK; Nashville, TN: Creative 4 International.

Courson, Jon. 2003. Jon Courson's Application Commentary. Nashville, TN: Thomas Nelson.

Crossway Bibles. 2008. *The ESV Study Bible*. Wheaton, IL: Crossway Bibles.

Doriani, Daniel M., Hans F. Bayer, and Thomas R. Schreiner. 2021. *Matthew–Luke*. Edited by Iain M. Duguid, James M. Hamilton Jr., and Jay Sklar. Vol. VIII. ESV Expository Commentary. Wheaton, IL: Crossway.

Doriani, Daniel M. 2008. *Matthew 1 & 2*. Edited by Richard D. Phillips, Philip Graham Ryken, and Daniel M. Doriani. Vol. 1. Reformed Expository Commentary. Phillipsburg, NJ: P&R Publishing.

Fruchtenbaum, Arnold G. *Yeshua: The Life of Messiah from a Messianic Jewish Perspective*. Vol. 1. San Antonio, TX: Ariel, 2017.

Gaebelein, Frank E., D. A. Carson, Walter W. Wessel, and Walter L. Liefeld. 1984. *The Expositor's Bible Commentary: Matthew, Mark, Luke*. Vol. 8. Grand Rapids, MI: Zondervan Publishing House.

Hendriksen, William, and Simon J. Kistemaker. 1953–2001. *Exposition of the Gospel According to Matthew*. Vol. 9. New Testament Commentary. Grand Rapids: Baker Book House.

Hughes, R. Kent. 2001. *The Sermon on the Mount: The Message of the Kingdom*. Preaching the Word. Wheaton, IL: Crossway Books.

MacArthur, John F., Jr. 1985. *Matthew*. MacArthur New Testament Commentary. Chicago: Moody Press.

MacArthur, John F., Jr. 2013. *One Perfect Life: The Complete Story of the Lord Jesus*. Nashville: Thomas Nelson.

McGee, J. Vernon. *Thru the Bible*. Vol. IV. Nashville, TN: Thomas Nelson, 1982.

Morris, Leon. 1992. *The Gospel according to Matthew*. The Pillar New Testament Commentary. Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press.

Lloyd-Jones, D. Martyn. 1976. *Studies in the Sermon on the Mount*. Second edition. England: Inter-Varsity Press.

O'Donnell, Douglas Sean. 2013. *Matthew: All Authority in Heaven and on Earth*. Edited by R. Kent Hughes. Preaching the Word. Wheaton, IL: Crossway.

Kasdan, Barney. 2011. *Matthew Presents Yeshua, King Messiah: A Messianic Commentary*. Clarksville, MD: Messianic Jewish Publishers.

Rubin, Barry, ed. 2016. *The Complete Jewish Study Bible: Notes*. Peabody, MA: Hendrickson Bibles; Messianic Jewish Publishers & Resources.

Sproul, Robert Charles. 2013. *Matthew*. St. Andrew's Expository Commentary. Wheaton, IL: Crossway.

Tehan, Thomas, and David Abernathy. 2008. *An Exegetical Summary of the Sermon on the Mount*. 2nd ed. Dallas, TX: SIL International.

Turner, David L. 2008. *Matthew*. Baker Exegetical Commentary on the New Testament. Grand Rapids, MI: Baker Academic.

Wiersbe, Warren W. 1996. *The Bible Exposition Commentary*. Wheaton, IL: Victor Books.

ADDITIONAL RESOURCES:

<https://www.gty.org/library/sermons-library/2279/sheep-among-wolves-part-1>

<https://www.gty.org/library/sermons-library/2280/sheep-among-wolves-part-2>

Nelson, Tom. Denton Bible Church. Matthew 10:16-23