

JESUS SENDS OUT HIS DISCIPLES

MARK 06:07–13

Introduction

Every man has to be equipped before he goes forth, no matter the project or endeavour. To a great degree success depends upon how well equipped a man is. This is certainly true of men in the business world. It is also true of God's servants and disciples. They must be equipped by God as they go forth to carry on their ministry for the Lord.

- I. The disciples were equipped (v. 7).
- II. The disciples were instructed (vv. 8-13).

I. *Mark 06:07 Jesus Equipped His Disciples*

Christ equipped the disciples. He did not send them out unprepared and unequipped.

1. Christ called His disciples "to Him" (Mk. 3:13; 6:7). He called them "that they might be with Him and that He might [later] send them out to preach" (Mk. 3:14.)

The disciples were appointed *to be with Jesus*. This was the first lesson Jesus wanted to teach men: that God wants man's personal fellowship and devotion before all else. God willed man to "know Him, believe Him and understand Him" above all else (Isa. 43:10). The disciples were to live in Jesus' presence, ever learning of Him and drawing their spiritual nourishment and strength from Him.

This was the very method Christ used to equip His disciples: the method of *attachment* or the method of *discipleship*. Christ simply called men to *be with Him*: to walk and associate with Him, to follow and live in His presence. By being "*with Him*," they would see how He walked with God and ministered to people. They would begin to absorb and assimilate His very character and behaviour. They would begin to be like Him, and in becoming like Him, they would begin to follow Him and to serve Him more and more. (Mt. 28:19-20.)

2. Christ sent His disciples forth two by two. There are at least two reasons for doing this.
 - a. Every word was to be established (confirmed, upheld) in the mouth of two witnesses (Mt. 18:16).
 - b. The two would provide company for each other and be able to more easily face trials together. They could encourage, support, and strengthen each other.
 3. Christ gave His disciples great authority. Note that power over evil spirits is all that is mentioned (Mk. 3:15). However, the power "to heal every disease and all sickness" and "to preach the kingdom of God" was also given (Mt. 10:1; Lk. 9:1-2). Why then does Mark concentrate only on the power over evil spirits? The reason seems to be twofold.
 - a. Mark is writing to the Gentiles, a people...
 - who did not glorify God as God.
 - who were not thankful to God.
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- who had become futile in their thinking.
- who had hearts that were foolish and darkened.
- who claimed to be wise, but were fools.
- who changed the glory of God into images such as mortal man, and birds, and animals and reptiles.
- who had sinful desires which led to sexual impurity.
- who degraded their own bodies with one another.
- who exchanged the truth of God for a lie.
- who worshipped and served the created things rather than the Creator.
- who were given over to shameful lusts.
- whose women exchanged natural relations for unnatural ones.
- whose men abandoned natural relations with women and were influenced with lust for one another.
- who did not think it worthwhile to retain the knowledge of God.
- who had depraved minds.
- who did those things that are degrading and immoral (Rom. 1:21-28)

Very simply and clearly stated, Mark was writing to a people filled with all kinds of evil, a people who were *subject* to being controlled by all kinds of evil spirits. Gentile society needed to be aware of the unclean spirits among them and their need to be cleansed of such uncleanness and evil.

Rom 1:29-31 *They have become filled with every kind of wickedness, evil, greed and depravity. They are full of envy, murder, strife, deceit and malice. They are gossips, slanderers, God-haters, insolent, arrogant and boastful; they invent ways of doing evil; they disobey their parents; they are senseless, faithless, heartless, ruthless.*

- b. Mark focuses upon the central purpose of Christ: to conquer the *spirit of evil* and to *destroy the works of the devil*, especially in the hearts and lives of men.

John 12:31 *“Now is the time for judgment on this world; now the prince of this world will be driven out.”*

Col 2:15 *And having disarmed the powers and authorities, he made a public spectacle of them, triumphing over them by the cross.*

1 John 3:8 *He who does what is sinful is of the devil, because the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the devil’s work.*

II. **Mark 06:08–13** *Jesus Instructed His Disciples*

Christ instructed the disciples. He gave them five specific instructions.

1. The disciples were to live in utter simplicity and humility (vv. 8-9). Christ spelled out exactly what He meant by this.

- => They were to take a staff only, that is, a walking staff.
- => They were to take no bag, no bread, and no money in their belts.
- => They were to wear sandals for protection and coolness and comfort of the feet.
- => They were not to wear two tunics, for this would display extravagant and wasteful living.

Thought 1. The whole idea is that the servant of God is to live simply and humbly just as ordinary folk live. The servant is not to be extravagant and flamboyant, worldly and materialistic-minded, indulgent and fleshy. There are four critical reasons for this instruction.

- a. The Lord's servant is to "set his mind on things above, not on earthly things" (Col. 3:1-2). He is to be *heavenly minded*, so that men will know there is a far better life and land than what this earth offers (Heb. 11:13-16, 24-26).

Rom 8:5-6 *Those who live according to the sinful nature have their minds set on what that nature desires; but those who live in accordance with the Spirit have their minds set on what the Spirit desires. The mind of sinful man is death, but the mind controlled by the Spirit is life and peace.*

- b. The Lord's servant is to have his mind centred on *preaching the gospel and ministering to people*, not on material things such as money, land, clothes, the best food, buying and selling and accumulating.

2 Tim 4:2 *Preach the Word; be prepared in season and out of season; correct, rebuke and encourage — with great patience and careful instruction.*

- c. The Lord's servant (as he labours and serves) is to demonstrate trust in God for his needs, so that others might learn to depend upon God (Mt. 6:24-34).

Mat 6:33 *"But seek first his kingdom and his righteousness, and all these things will be given to you as well."*

- d. The Lord's servant is to teach and depend upon God's people to provide for him (Mt. 10:9-10).

1 Cor 9:13-14 *Don't you know that those who work in the temple get their food from the temple, and those who serve at the altar share in what is offered on the altar? In the same way, the Lord has commanded that those who preach the gospel should receive their living from the gospel.*

2. The disciples were to show stability and settledness (v. 10). When they entered a town and found a host, they were to remain with that host and not be moving about from place to place. They were not to seek more comfort and luxury as they came to know a place.

Thought 1. There are several good reasons for this instruction.

- 1) Favouring some hosts over others would indicate favouritism and cause jealousy.
- 2) Favouring some hosts over others would indicate a selfish, materialistic and soft mind and would lead to the questioning of the disciple's commitment.

- 3) Favouring some hosts over others would distract from the disciple's purpose and ministry.
 - 4) Favouring some hosts over others would hurt and often alienate the first host and others in the congregation.
3. The disciples were to reject any who were not hospitable and receptive (v. 11). If the people rejected the apostles, they were to leave. (Mt. 10:12-15.) The Lord's messenger and witness could expect to be rejected by some. When rejected, the messenger was to do two things.
- a. He was to leave the house or city.
 - b. He was to shake the dust off his feed. This was to be symbol that...
 - they had lost their opportunity.
 - their wickedness was detestable that it polluted the very ground upon which their house or city sat.
 - God would reject them even as they had rejected Him.

Thought 1. Note that some do reject. They reject two things.

- 1) The messenger himself.
- 2) The messenger's words.

Thought 2. When rejected, the messenger is not to argue or force the gospel upon the person. Christ expects His messenger to leave. Note the words "when you leave" (Mt. 10:14).

4. The disciples were to preach repentance (v. 12). The disciples were not to preach their own message or ideas, not what they thought or believed. They were heralds...
- men who represented the King
 - men who were given the message of the King
 - men who were to proclaim the message of the King

Thought 1. The message was that men should repent. Men should change their lives from the way they were living. (See *Repentance*, Acts 17:29-30.)

Luke 13:3 "I tell you, no! But unless you repent, you too will all perish."

Acts 2:38 Peter replied, "Repent and be baptised, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit."

Acts 3:19 Repent, then, and turn to God, so that your sins may be wiped out, that times of refreshing may come from the Lord.

Acts 8:22 Repent of this wickedness and pray to the Lord. Perhaps he will forgive you for having such a thought in your heart.

Isa 55:7 *Let the wicked forsake his way and the evil man his thoughts. Let him turn to the Lord, and he will have mercy on him, and to our God, for he will freely pardon.*

Ezek 18:21 *“But if a wicked man turns away from all the sins he has committed and keeps all my decrees and does what is just and right, he will surely live; he will not die.”*

Ezek 18:31 *Rid yourselves of all the offenses you have committed, and get a new heart and a new spirit. Why will you die, O house of Israel?*

5. The disciples were to minister to the demon-possessed and the sick (v. 13). Note they were to minister to both body and soul. They were to liberate the soul from evil spirits, delivering those who were so clearly gripped by the bondage of sin and shame. They were also to minister to those sick in body, those who were suffering and hurting.

Note: they “anointed many sick people with oil.” This is the anointing spoken of in James (Jas. 5:14-15). “The elders pray over him and anoint him with oil *in the name of the Lord.*” Two things are done by the elders: 1) They pray for the sick person. 2) They anoint him with oil. And they do both things *in the name of the Lord.* That is, they know, that the Lord alone is the Healer of our sicknesses. We are not healed by our prayers or by the oil, but by the Lord. The elders also know two other things:

First, God has commanded us to pray for deliverance and healing in times of affliction and suffering.

Second, God has told us to anoint the sick with oil.

The Lord will heal the sick person and forgive his sins *because of the prayer of faith.*

- a. Oil is a symbol of the Holy Spirit, of His presence. The oil helps the sick person to focus and concentrate upon the presence of the Holy Spirit and His power. It is often difficult for a sick person to focus and concentrate. This is especially true with those who are hurting and suffering, racked with excruciating pain. It is also true of those with jerky and short attention spans. The oil — its presence and placement upon the body helps the sick person focus and concentrate upon the Holy Spirit, His presence and power.
- b. Oil is a symbol of God’s care, comfort and joy, of His mercy to us. It is the oil of gladness. Therefore, oil actually focuses the attention and stirs the sick person to believe in God’s mercy. The focused attention and stirred faith helps to fill the person’s heart with gladness.

Psa 45:7 *You love righteousness and hate wickedness; therefore God, your God, has set you above your companions by anointing you with the oil of joy.*

Heb 1:9 *You have loved righteousness and hated wickedness; therefore God, your God, has set you above your companions by anointing you with the oil of joy.” ■*

ACTS 17:29–30 REPENTANCE

“Therefore since we are God’s offspring, we should not think that the divine being is like gold or silver or stone — an image made by man’s design and skill. In the past God overlooked such ignorance, but now he commands all people everywhere to repent.” Acts 17:29-30

Repentance means to change; to turn; to change one’s mind; to turn one’s life. It is a turning away from sin and turning toward God. It is a change of mind, a forsaking of sin. It is putting sin out of one’s thoughts and behaviour. It is resolving never to think or do a thing again. (See Mt. 3:2; Lk. 13:2-3; Acts 2:38; 3:19; 8:22; 26:20.) The change is turning away from lying, stealing, cheating, immorality, cursing, drunkenness and the other so-called glaring *sins of the sinful nature*. But the change is also turning away from the *silent sins of the spirit* such as self-centredness, selfishness, envy, bitterness, pride, anger, covetousness, evil thoughts, hopelessness, laziness, jealousy, lust.

1. Repentance involves two turns. There is a negative turn away from sin and a positive turn toward God. It is a turning to God and away from sin, whether sins of thought or action.
2. Repentance is more than sorrow. Sorrow may or may not be involved in repentance. A person may repent simply because he wills and acts to change; or a person may repent because he senses an agonizing sorrow within. But the sense or feeling of sorrow is not repentance. Repentance is both the change of mind and the actual turning of one’s life away from sin and toward God. □