

Mind of Christ - Lesson 115

July 16, 2021

Welcome to another edition of The Mind of Christ. We are making our way through everything Jesus said and everything He did. We're following that chronologically from A. T. Robertson's "A Harmony of the Gospels", Section 70 and I am using the New American Standard Bible because it is the most literal translation.

We're in Matthew 10. This is a very long section where Jesus is sending His disciples out on what we call the limited commission. He is giving them a number of instructions, and He is defining in this last section *the nature of discipleship*. We've been dealing with this for a few weeks now, but I want to finish that section up today. I'll pick up reading where we left off in Matthew 10. You can hear this and the rest of what we have discussed at our website: <https://www.centernalsarasota.org/>.

Matthew 10:39-42

³⁹ "He who has found his life will lose it, and he who has lost his life for My sake will find it.

⁴⁰ "He who receives you receives Me, and he who receives Me receives Him who sent Me. ⁴¹ He who receives a prophet in the name of a prophet shall receive a prophet's reward; and he who receives a righteous man in the name of a righteous man shall receive a righteous man's reward. ⁴² And whoever in the name of a disciple gives to one of these little ones even a cup of cold water to drink, truly I say to you, he shall not lose his reward."

That's the section that we are going to cover today regarding the Mind of Christ. In verse 39 *I believe this is the most profound spiritual truth that you will ever consider. It is the only thing that Jesus has said in all four Gospels that I know of, and I believe just for that reason alone we should sit up and take special notice of what Jesus says about the nature of our relationship with Him.* This passage in **Matt. 10:39** is to be given special, special attention.

He talks about finding **life**. Man looks for life and seeks it hard in products, in places, in people, in good works, in self-indulgence, in risk-taking, in investments and money, in man-made religions, in technology, in art, in music, in sex, in food, in land, animals, in clothes, in shopping, in Career and so much more; but there's *only one source of life* ... one source of "my" life. He uses the word "find" 2147 'heurisko' (εὕρισκω) here. It simply means to find, to get, to obtain, to perceive or to see ... whoever wants to "see" his life' find it, get it, obtain it or perceive his life. **Matthew 7:7** says, "Seek and you will find". Seeking is a prerequisite to finding. What does man seek after? What does he chase after?

Andrew Peterson has a song called “The Chasing Song”. You might look that up some time; just Google it and you’ll find a YouTube video I’m sure. It’s all about the kinds of things we chase in our lives. In **Matthew 7:8** we are told that the seeker finds. This is why we must be careful what we seek; we might find the wrong thing and then we have to live with whatever it is. We have to feed it. We have to take care of it to maintain it until it controls our time, our energy and our money.

In **Matthew 7:14** he talks about the way that leads to life is a very narrow way and few there are who find it. In **Matthew 7:12-43** even the unclean spirits seek rest. In **Mark 1:37** Jesus says to the disciples, “Everyone is looking for you.” They’re “seeking” you. Oh, that they really sought Him.

In **Mark 11:13** Jesus looked for fruit on the fig tree; He sought fruit, He was looking for it. In **Luke 15:4** is the man who seeks his sheep and finds him. **John 7:34** Jesus says to His disciples, “You will look for me and you shall not find me. You cannot come to where I am.”

(Here He’s talking about after His resurrection). In **John 10:9** it says, “If we find the door then we can go in and out and we can find pasture. So, we need to seek the door.

In **Acts 17:27** Paul explains to the philosophers in Athens what God has done so that man would seek Him, and perhaps they might grope for Him and find Him, though He is not far from each one of us. It’s like a blind man groping for a piece of bread or to find his way through a dark passage. In **Romans 10:20** quoting from Isaiah it says, “I was found by those who sought me not” *talking about the Gentiles*. Seeking and finding is a life-long pursuit. Each day we must seek Him lest we deviate from the track and seek a lesser god.

In **Matthew 11:29** we are seeking to find rest for our souls. In **Acts 7:46** David found favor in God’s sight and asked to find a dwelling place for the God of Jacob. What was he seeking?

What was he seeking ... favor from God and a dwelling place for God. In **Romans 4:4** what did Abraham find or discover ... what did he seek and find regarding salvation by law or by grace? Of course, he found it was by grace and not by law. In **Hebrews 9:12** Jesus obtained or found eternal redemption in the Holy Place for us. He sought it; where did He find it? He found it in the Holy Place. In **Hebrews 12:17** Esau found ‘no’ place for repentance though he sought it with tears. Sometimes we cannot even find what we’re seeking.

In **Revelation 9:6** it says, “It those days men will seek death, but will not find it. In **Revelation 18:11 ff** he’s talking there about fruit that is longed for but cannot be found. In **Luke 1:30** Mary found favor with God. In **2 Timothy 1:18** regarding Onesiphorus, the Lord granted him to find mercy from the Lord on that day. **Hebrews 4:16** draw men with

confidence to the throne of grace to receive mercy and to find grace to help in time of need. Again, all these passages are about what we're 'seeking'; what we're trying to 'find'. So much of life is about searching for something and hoping to find it. Man is rarely satisfied.

The 'finder' of his life 'loses' it, Jesus says. The word loses here is "apollumi" (απολλυμι). It means to destroy fully, to perish, or to lose. It's used extensively in the New Testament in various contexts ranging from losing some item to eternal loss! Here, our 'lives' are at stake. Finding 'me' is not the goal of life. To pursue 'me' and 'my' needs and wants and desires is not the proper focus. ***It is not about "me";*** it's about finding "Jesus"; His wants, His desires, His will, His goals, His plans, His salvation and His life. How do we do this?

Each morning I sit here and I say, "I am pursuing the mind of Christ", but am I really? Is that my main, or my only focus, or is it on the birdfeeder and the birds and the sun that comes through the curtains, or the coffee that I'm drinking? If I had none of these other things, would I sit here and search for the mind of Christ? Do I need the props, or is seeking Him enough? Are all these aids to finding Him ... His gifts of enjoyment ... But do I seek the gifts or the Giver? He alone should be enough.

Some interpret "lost his life" to mean *martyrdom*. Gregory of Nazaranus says, "***It is rashness to seek death, but it is cowardly to refuse it.***" Even in **Revelation 21:8** some are called cowards. Jesus may include this but does not mean this but does not mean this exclusively.

Losing oneself is a *daily* matter as we take up our cross and follow Him. When He says, "For my sake" indicates a specific reason for the loss of life. ***What we do for the sake of Jesus is what counts.*** Our lives are made up of time, energy, resources; the good including wisdom, character; those things passed down from previous generations. We are what we have, and what we have is available to the Kingdom, to Jesus for His work. Daily life is about allocation of these things ... to what end? For His sake, for His purpose!

That is what Jesus did. He allocated His daily allowance to us. He was mindful of us. He gave himself up daily in the pursuit of *our* best interest. He was always putting others above Himself. ***Ironically, what we lose, we find! Here is where trust comes in.*** Do we believe if we give, we will get? Do I trust that the reward will be greater than the investment? Last night I bought a gun for \$325 hoping and expecting to sell it for two or three times that price.

Well, there is a risk though I am positive I can get my money out of it. These are calculated risks. But Jesus assures us that if we give all, we will reap it all ... more than we can ask or imagine. We can't lose! We can only find, but does this mean to give all my money to a homeless man? Is that what this means? Does it mean to sell my house and live in a slum in India? What exactly does losing look like?

This question has driven many to many different things. It can't look the same for everyone. Surely there are different expressions of 'losing'. I suppose it begins with just thinking about it and being purposeful. I suppose it might be buying a gun and making money on it to do more good. By the way, I did sell the gun later in 2017 and I only made \$50 on it. Well, I made something.

Back in **Matthew 10:39** is the center of Jesus' mind, His teaching and His life. ***This is ground zero.*** This is the core mind of Christ ... **Challenger Deep.** It is presented in **irony.**

It doesn't seem right but it is right. It is counterintuitive. Perhaps this is why people miss it. This is what Jesus modeled by coming, by living as He did, and dying. But we fight so hard "**not to lose**". We're about winning and about surviving. It is only when we have decided to **trust** that man cannot do anything to us. Jesus has already told us this.

Trust is the ★ key to losing our lives. Trust allows us to stop struggling against Him and relax knowing He will take care of it, whatever "it" is. "Life" 5590 (ψυχή) here is psuche, translated "soul", the immaterial part of man held in common with animals. See **1 Thess. 5:23** Now may the God of peace Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ.

The "soul" or "life" is the vital breath of us. It is the life element through which the body lives and feels. Could it be that the electrical impulses in the body that causes the heart and the lungs to work and to feed the brain with oxygen; could it be "that" part of us? In other words, "psuche", "soul" is a very difficult concept to explain because it's what kind of holds the body part of our being to the spirit part of our being. But the word "life" or "soul" becomes metonymically a word for "life" itself.

In John 10 it talks there of the shepherd and the sheep. In **John 10:10** Jesus came *to give his life for the sheep* but the word there is "zoe". In **John 10:11** Jesus "*lays down His life*" for the sheep. Here, the word is "psuche". Then, in **John 10:15**, it says He "*lays down His life for the sheep*"; and again he uses the word "psuche". Then in **John 10: 17** it says, '*the Father loves Jesus because He lays down His life "psuche" that He might take it up again* during the resurrection.' In **John 10:18** Jesus has authority to lay it down and to take it up again. ***Well, we do too. We have 'authority'*** to lay **our** life down, and ***we have authority*** to take it up again! In **John 13:38** Jesus asked Peter if he will lay down his life for him! Peter says that he will. Peter connects following and laying down his life for Jesus, but it was an empty boast at that point in his life. In **John 15:13** "Greater love has no one than this; that one lay down his life for his friends." The word there is "psuche"; the same word he uses in **Matthew 10:39**. **1 John 3:16**, "We know love by this, that He laid down his life for us and that we ought to lay down our lives for the brethren." Next He talks about our world's goods, about how we give up our world's goods.

The last section is **Matthew 10:40**.

⁴⁰ “He who receives you receives Me, and he who receives Me receives Him who sent Me.”

This has a lot of curious questions. I have to remember context. It’s about sending out the Twelve, and back to the beginning of the instructions that Jesus talked about; finding the worthy person or the worthy home. The general principle is found in verse 40. He talks there about receiving the apostles; that *if you receive the Apostles, you actually receive Jesus*. And if you receive Jesus, you actually receive God because He is the One who sent Jesus.

There is a chain of authority. I do not represent myself. The apostles were men under authority with instructions to give to others. The apostle was merely a messenger, and as long as they were faithful in delivering the message sent, they were to be received, and in doing so, the person was receiving Jesus ... and by doing so, he was receiving the Father. So, what does “receiving” mean?

The word ‘receiving’ is 1209, “dechomai” (δεχομαι), the transliteration. **Matthew 10:14** says, “Whoever does not receive you nor heed your words, as you go out of that house or that city, shake the dust off your feet.” If a person receives you, he heeds your words. **Matthew 11:14** says, “And if you are willing to accept it, John himself is Elijah who was to come.” Receiving something means “to be willing to accept something. *John is Elijah*. You can accept it, you can understand it, but it is true. In **Matthew 18:5**, Jesus said, “And whoever receives one such child in My name receives Me”. **Mark 10:15** says, whoever does not receive the *kingdom of God* like a little child is not worthy of that kingdom. In **Luke 2:28** Simeon took Jesus in his arms and blessed *Him*. He received Him. In **Luke 8:13** He talks about receiving the word with joy and then in **Luke 9:53** the Samaritans did not receive Jesus because He was going to Jerusalem. In **Luke 16:4** it talks about needing to be welcomed into people’s homes. In **Luke 18:17** receiving *the Kingdom of God* like a child and **Luke 22:17** receive the cup and share it. This is when Jesus was instituting the Lord’s Supper. In **John 4:45** the Galileans received Him because they saw what He did in Jerusalem. Then in **Acts 3:21** Heaven received Jesus. In **Acts 7:38** Moses received *living oracles* to pass on to others. **Acts 7:59** Stephen called out to God and says, “Receive my spirit.”

In **Acts 8:14** Samaria received the Word of God. In **Acts 11:1** the Gentiles received the Word of God. In **Acts 17:11** the Bereans were noble because they received the Word of God with great eagerness *examining the Scriptures daily*. In **Acts 22:5** Saul received letter from Jerusalem. In **Acts 28:21** the Jews in Rome did not receive letters from Judea. In

1 Corinthians 2:14 a natural man cannot receive or accept the things of the Spirit. In **2 Corinthians 6:1** it talks about not receiving the grace of God in vain. Well, on and on this idea of dechomai, of receiving is given. Let’s look at some more:

In **2 Corinthians 7:15** the Corinthians received *Titus* with fear and trembling. In **2 Corinthians 8:17** Titus accepted Paul's appeal and went on his own. **2 Corinthians 11:4**, in sarcasm Paul suggests that they have no problem "*hearing about another Jesus* or receiving a *different spirit* or a "*different gospel*" than the gospel they had previously accepted. In **2 Corinthians 11:16** Paul says that if they "*think he is foolish*", then "receive him as foolish."

Again, there are so many places this word "received" is used but the reason I am giving you all of these is (and I'll give you a few more) because if you look at it in this context in all of these places, you'll understand what it means "to receive" ... what it means to "receive" someone.

In **Galatians 4:14** Paul was received *as an angel of God*, as Christ Himself. **Ephesians 6:17** Paul says to take or receive *the helmet of salvation*. In **Philippians 4:18** Paul testifies that he has received in full *everything* having received from Epaphroditus what was sent.

In **Colossians 4:10** they received *instructions* ... if he comes to you, welcome him (talking about Mark). In **1 Thessalonians 1:6** they received the word in much tribulation, but with joy in the Holy Spirit. **1 Thessalonians 2:13** they received *the Word of God* not as the word of men, but as it actually really is ... the Word of God which performs its work in you who believe. In **Hebrews 11:31** Rahab received *the spies* in faith. In **James 1:21**, "Putting aside all filthiness and all that remains of wickedness, in humility receive the word implanted which is able to save your souls."

All of these are texts in which the word received is found ... receiving people, words, gospel, Kingdom, grace, material goods, a spirit. How a person receives these things or people tells a lot about the heart. The opposite would be rejection or to ignore the offer.

All of this indicates that God allows people to either receive or reject important things, even His Son. *It is not predestined that they will receive Him because people have free will*, but we have to live with the consequence of our own choices. That initial meeting with a person who claims to represent God is important. To decide to receive the person and to hear what they have to say is the *first* step; and then to decide if you're going to receive or accept their words as true and from God is the *next* step. If you do, and if their words are from God, then you receive God and Jesus. *This is a serious responsibility*.

In **Matthew 10:41-2** is very curious.

⁴¹ He who receives a prophet in the name of a prophet shall receive a prophet's reward; and he who receives a righteous man in the name of a righteous man shall receive a righteous man's reward. ⁴² And whoever in the name of a disciple gives to one of these

little ones even a cup of cold water to drink, truly I say to you, he shall not lose his reward.”

It is curious for at least two reasons. First, we shift from what is done *in the name of Jesus* to what is done *in the name of a prophet* or a *righteous man* and a *disciple*. Secondly the person who receives the prophet or the righteous man or the disciple, or serves them will receive the same reward as the prophet or the righteous man or the disciple.

Well, what’s going on here in the mind of Christ?

Normally, when something is done *in the name of someone*, it is done by the *authority* of someone; so he who receives a prophet in the name of, or by the authority of the prophet is this what Jesus intended to say? My question is: Does Jesus suggest that this is a “good thing”; *or* is Jesus saying that people often accept those who come in “their own authority” more readily than they accept one who comes by God’s authority?

In other words, we have a decision to make about what Jesus is intending here. Is He intending to say that people will readily accept, sometimes, people coming in their own authority (a prophet or a disciple) coming in their own authority, when they won’t really accept Jesus Himself? It does not seem that for a prophet to ‘come in his own name’ to be a good thing. The prophet or the righteous man or the disciple serves “under the authority of another”. So when they step out from under that authority, and begin to act by their own authority they leave themselves vulnerable and usurp the authority of the Lord.

Is this similar to **Matthew 6:1** that when one does good to be seen by men, by one’s own authority, that they have already received their reward? Rewards are either eternal or temporal. When we act under the authority of another, we get our reward from that person, but when we act under our own name, we get our reward directly, from the act, recognition, praise, etc.

But Jesus is saying that the person who receives the prophet or the righteous man also gets the righteous man’s reward. This is a deal where God or Jesus is left out, so we merely get ‘internal’ rewards and not ‘eternal’ ones. It is important that we do what we do in the name of Jesus for His sake and for His benefit and not for our own benefit. We seek not earthly rewards but those which can come only from the Father.

Let’s go back to what Paul said in **1 Thessalonians 2:13** where he praised them for accepting his message not as the word of men but as the Word of God. Paul emphasizes, especially in **2 Corinthians 2:17** that he is not representing himself. He says, “For we are not like many, peddling the word of God, but as from sincerity, but as from God, we speak in Christ in the sight of God.” In **John 5:43, 44** Jesus says, “I have come in My Father’s name, and you do not receive Me; if another comes in his own name, you will

receive him. ⁴⁴ How can you believe, when you receive glory from one another and you do not seek the glory that is from the one and only God?” This fits perfectly what Matthew 10 says in the words of Jesus.

So the one who comes in his own name has his reward, and the one who follows him has the same reward. In **Acts 19:13** these Jewish exorcists found that *even if they invoked the name or the authority of Jesus* the demons were not fooled.

In Acts 9 Saul was on his way to Damascus with letters of “authority” from the Sanhedrin, but in verses 15-16 Jesus was going to change the name on the mission and *now Paul was going to bear the name of Christ* before the Gentiles and *suffer for the same name!*

Paul’s reward for acting *in the name of Jesus* was, in this world; *suffering*. In **Acts 9:21 & 27** some remembered that Saul destroyed those who “called on the name of Jesus”; but after meeting Jesus he spoke out boldly in that name. It matters in ‘whose name’ one speaks. Paul makes clear that on a human level, we might die for a good man or even a righteous man; but *Jesus* died for us when we were neither good nor righteous, but when we were sinners (**Romans 5:8**).

In **Matthew 13:17** Jesus uses prophet and righteous man, those who wanted to see what they saw and did not. “For truly I say to you that many prophets and righteous men desired to see what you see, and did not see it, and to hear what you hear, and did not hear it.” In **Matthew 23:28** those who outwardly appear righteous are mentioned. Pilate’s wife recognized Jesus as a righteous man in **Matthew 27:19**. In **Matthew 1:19** Joseph was a righteous man. Herod knew that John the Baptist was a righteous and holy man in **Mark 6:20**. In **Luke 2:25**

Simeon was righteous. In **Luke 23:50** Joseph of Arimathea was a righteous man. In **Acts 10:22** Cornelius was a righteous man. In **Romans 1:17** the righteous man shall live by faith and **Galatians 3:11** says the same thing. **James 5:6** talks of putting to death the righteous man and in **James 5:16** the effectual prayer of a righteous man can accomplish much.

1 Peter 4:18 says, *it is with difficulty that the righteous are saved!* In **2 Peter 2:8** Lot was a righteous man and his righteous soul was tormented by Sodom’s lawless deeds.

But the issue is not the righteousness of the man, but the name by which he lives and works.

So what about **Matthew 10:42**, which has always bothered me? “⁴² And whoever in the name of a disciple gives to one of these little ones even a cup of cold water to drink truly I say to you, he shall not lose his reward.” We have a person who gives a little one a cup of cold water “*in the name of a disciple*” ... not in the name of the rabbi or Jesus. It says he shall not lose his reward; but “what reward”? This seems so good on the surface but the “*name*” is so important. There is only one name by which we are saved, and it is by His authority that we do all things!

There is always some kind of reward for ‘doing good’, but the reward depends on the ‘name’ we do it in. Jesus may be using the prophet, the righteous man and the disciple as an illustration of how on the earthly realm we could connect our reward to the person in charge. In the same way, the person who receives Christ receives the Father, and the one who receives the disciple receives Christ. But ***if you want heavenly rewards then we must act in the name of Jesus***. What an interesting and challenging section is this study of The Mind of Christ. His instructions to His disciples tell us much about how He thinks. He is focused on their dependence of Him. He wants them to know that they are not working in isolation or by their own authority and power. He wants them to see that this is His ministry and not their ministry.

Well, again, a difficult section here but I would caution you in those final verses of Matthew 10, don’t take the simple way out in understanding those verses because I think He is really teaching us something very profound here, and we would do well to pay attention to what He’s saying.

Thank you again for joining us for another “Mind of Christ” lesson. You can go to our website at <https://www.centralsarasota.org/> where you can find links to not only other “Mind of Christ” recordings, but many other things we have done on line. Take care and God bless.