

Every Reference to Baptism in the New Testament*

Baptism: Matthew 3:7; 20:22,23; 21:25; Mark 1:4; 10:38, 39; 11:30; Luke 3:3; 7:29; 12:50; 20:4; Acts 1:22; 10:37; 13:24; 18:25; 19:3,4; Romans 6:4; Ephesians 4:5; Colossians 2:12; I Peter 3:21.

Baptisms: Hebrews 6:2.

Baptist: Matthew 3:1; 11:11,12; 14:2; 16:14; 17:13; Mark 6:14; 6:24, 25; 8:28; Luke 7:20, 28, 33; 9:19.

Baptist's: Matthew 14:8.

Baptize: Matthew 3:11; Mark 1:4, 8; Luke 3:16; John 1:26, 33; I Corinthians 1:17.

Baptized: Matthew 3:6, 13-16; 20:22,23; Mark 1:5, 8-9; 10:38,39; 16:16; Luke 3:7, 12, 21; 7:29,30; 12:50; John 3:22, 23; 4:1,2; 10:40; Acts 1:5; 2:38, 41; 8:12, 13, 16, 36, 38; 9:18; 10:47,48; 11:16; 16:15, 33; 18:8; 19:3-5; 22:16; Romans 6:3; I Corinthians 1:13-16; 10:2; 12:13; 15:29; Galatians 3:27.

Baptizest: John 1:25.

Baptizeth: John 1:33; 3:26.

Baptizing: Matthew 28:19; John 1:28, 31; 3:23.

* References taken from the old King James Version



Faithful Sayings Issue 17.22 June 7, 2015

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ISSUE

17.22

BULLETIN OF
THE OLSEN
PARK CHURCH
OF CHRIST

Faithful Sayings

June 7,
2015

Services

Sunday: 9:30 AM

10:20 AM

6:00 PM

Wednesday: 7:00 PM



Elders:

Pat Ledbetter
Jeff Nunn
Kyle Pope

Deacons:

Steve Dixon
Ryan Ferguson
Arend Gressley
Ben Hight
Jack Langley
Neil Ledbetter
Blake McAlister
Brady McAlister
Walker McAnear
Sam Nunn
Lance Purcell
Rusty Scott
Justin Smiley
Trevor Yontz

Evangelists:

Kyle Pope
Andrew Dow

Tunics, Sandals, and Staffs

By Kyle Pope

In Jesus' instructions to the Twelve as He sent them on the "limited" commission, a textual question arises upon which critics of faith have seized. As Luke records it, Jesus commands, **"take nothing for the journey, neither staffs..."** (Luke 9:3b), but in Mark's account He commands them to **"take nothing for the journey except a staff..."** (Mark 6:8b). Is this a contradiction? Is one writer mistaken? How can both accounts be accurate?

It is important to note that gospel writers do not always use the same approach to record events in Jesus' life. In these texts, for example, while Luke records this as a quote, prefacing it with the words, **"And He said to them..."** (Luke 9:3a), Mark records it as a summary, not a direct quote, prefacing it with the words, **"He commanded them to..."** (Mark 6:8a). In other words, Mark gives the force of Jesus' words but does not present this as a record of Jesus' exact wording.



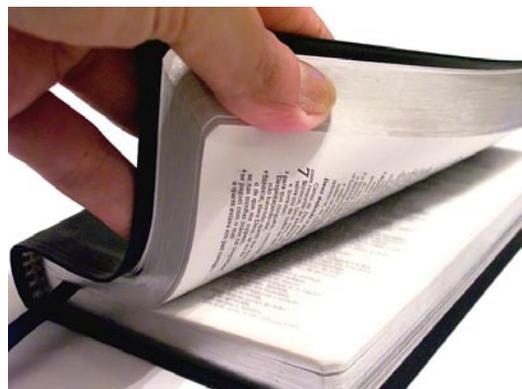
How does this help to resolve the issue? Matthew also gives an account of this event and offers additional information. Like Luke, Matthew presents his record more in terms of a direct quote, prefacing the entire section with the words, **“These twelve Jesus sent out and commanded them, saying...”** (Matt. 10:5a). Matthew then records Jesus’ instructions to go only to **“the lost sheep of the house of Israel”** (10:5b-6), which is why we call this the “limited” commission. The Holy Spirit did not lead Mark and Luke to record this detail. Matthew then

records instructions Jesus gave concerning their preaching and healing (10:7-8), details that Mark and Luke summarize rather than quote (Mark 6:7; Luke 9:1-2). It is after this that Matthew records Jesus’ instructions about what they were to take with them. He records Jesus saying:

Provide neither gold nor silver nor copper in your money belts, nor bag for your journey, nor two tunics, nor sandals, nor staffs; for a worker is worthy of his food (Matt. 10:9-10).

We note here the emphasis Matthew places on the faith they were to demonstrate in God’s provision for them through the care provided by those to whom they were sent. They were not to take extra financial resources, but trust that God would provide for their needs. Later in Jesus’ ministry His disciples confirmed that when they had been sent out in this way there was nothing they lacked (Luke 22:35). This principle that **“the laborer is worthy of his wages”** (cf. Luke 10:7), the apostle Paul later cites in teaching that the church may support those who labor **“in word and in doctrine”** (1 Tim. 5:17-18).

We must also note, from Matthew’s account that he records Jesus’ reference to “tunics” before His reference to “staffs,” putting it **“nor two tunics, nor sandals, nor staffs.”** That seems to suggest that the word “two” is intended to modify not only “tunics” but also “sandals” and “staffs.” This seems clear when we consider His instructions about their footwear. He wasn’t telling them to go barefoot, but **“to wear sandals”** (Mark 6:9). He wasn’t telling them to go without a tunic, but **“do not have two tunics apiece”** (Luke 9:3), or **“not**



Luke 9:1-6

1 Then He called His twelve disciples together and gave them power and authority over all demons, and to cure diseases. 2 He sent them to preach the kingdom of God and to heal the sick. 3 And He said to them, “Take nothing for the journey, neither staffs nor bag nor bread nor money; and do not have two tunics apiece. 4 “Whatever house you enter, stay there, and from there depart. 5 “And whoever will not receive you, when you go out of that city, shake off the very dust from your feet as a testimony against them.” So they departed and went through the towns, preaching the gospel and healing everywhere (NKJV).

to put on two tunics”

(Mark 6:9). If this is the sense, Jesus was not telling them to go without any staff—an important instrument for safe travel through rugged terrain—but not to take two “staffs.” If this is the force of Jesus’ instruction there is no contradiction or error in any of the accounts even though we find three different ways of recording the same event.

Mark 6:7-13

7 And He called the twelve to Himself, and began to send them out two by two, and gave them power over unclean spirits. 8 He commanded them to take nothing for the journey except a staff--no bag, no bread, no copper in their money belts-- 9 but to wear sandals, and not to put on two tunics. 10 Also He said to them, “In whatever place you enter a house, stay there till you depart from that place. 11 And whoever will not receive you nor hear you, when you depart from there, shake off the dust under your feet as a testimony against them. Assuredly, I say to you, it will be more tolerable for Sodom and Gomorrah in the day of judgment than for that city!” 12 So they went out and preached that people should repent. 13 And they cast out many demons, and anointed with oil many who were sick, and healed them (NKJV),

Matthew 10:5-15

5 These twelve Jesus sent out and commanded them, saying: “Do not go into the way of the Gentiles, and do not enter a city of the Samaritans. 6 But go rather to the lost sheep of the house of Israel. 7 And as you go, preach, saying, ‘The kingdom of heaven is at hand.’ 8 Heal the sick, cleanse the lepers, raise the dead, cast out demons. Freely you have received, freely give. 9 Provide neither gold nor silver nor copper in your money belts, 10 “nor bag for your journey, nor two tunics, nor sandals, nor staffs; for a worker is worthy of his food. 11 Now whatever city or town you enter, inquire who in it is worthy, and stay there till you go out. 12 And when you go into a household, greet it. 13 If the household is worthy, let your peace come upon it. But if it is not worthy, let your peace return to you. 14 And whoever will not receive you nor hear your words, when you depart from that house or city, shake off the dust from your feet. 15 Assuredly, I say to you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city!” (NKJV).

