

TheologySense Scripture Study

SHAKE THE DUST OFF FROM YOUR FEET--As a testimony against them.

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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. But go rather to the lost sheep of the house of Israel.

(Matthew 10:5-6 NKJV)

"And as you go, preach, saying, 'The kingdom of heaven is at hand.' Heal the sick, cleanse the lepers, raise the dead, cast out demons. Freely you have received, freely give. 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.

(Matthew 10:7-10 NKJV)

Introduction: The Scriptures

Matthew 10: 11-18 "Now whatever city or town you enter, inquire who in it is worthy, and stay there till you go out. And when you go into a household, greet it. If the household is worthy, let your peace come upon it. But if it is not worthy, let your peace return to you. 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**. 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! Behold, I send you out as sheep in the midst of wolves. Therefore, be wise as serpents and harmless as doves. But beware of men, for they will deliver you up to councils and scourge you in their synagogues. You will be brought before governors and kings for My sake, as a testimony to them and to the Gentiles." [G514-worthy/befitting/deserving]

G514
ἄξιός
axios
Thayer Definition:
1) weighing, having weight, having the weight of another thing of like value, worth as much
2) befitting, congruous, corresponding to a thing
3) of one who has merited anything worthy
3a) both in a good and a bad sense
Part of Speech: adjective
A Related Word by Thayer's/Strong's Number: probably from G71
Citing in TDNT: 1:379, 63

Mark 6:10-11 Also He said to them, "In whatever place you enter a house, stay there till you depart from that place. **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!"

Luke 9:5-6 "**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.

Luke 10:10-11 "But whatever city you enter, and they do not receive you, go out into its streets and say, '**The very dust of your city which clings to us we wipe off against you.** Nevertheless, know this, that the kingdom of God has come near you.'

Acts 13: 50-52 But the Jews stirred up the devout and prominent women and the chief men of the city, raised up persecution against Paul and Barnabas, and expelled them from their region. **But they shook off the dust from their feet against them** and came to Iconium. And the disciples were filled with joy and with the Holy Spirit.

What Does Yeshua Say About What Determines Worthiness?

*"He who loves father or mother more than Me is not **worthy** of Me. And he who loves son or daughter more than Me is not **worthy** of Me. And he who does not take his cross and follow after Me is not **worthy** of Me.*
(Matthew 10:37-38 NKJV)

Now great multitudes went with Him. And He turned and said to them, "If anyone comes to Me and does not hate his father and mother, wife and children, brothers, and sisters, yes, and his own life also, he cannot be My disciple. And whoever does not bear his cross and come after Me cannot be My disciple."
(Luke 14: 25-27 NKJV)

Discipleship

Comparing Matthew 10 and Luke 14 above, it is apparent that *worthiness* equates to being considered a recognized *disciple* (*pupil*) of Yeshua; (**G3101** *mathetes*). A disciple is a learner or pupil. At a foundational level, Yeshua is saying, *if I'm teaching you or if you are My pupil/student, then it will be evident in your loyalty to Me*. Thus, someone who is learning from Yeshua, must give up their earthly relationships. Are you loyal to Him, or do your loyalties lie in your relationships?

Yeshua delineates your family relationships. Friends, acquaintances, co-workers, pastors, fellow Believers, etc., are not even included in the equation. Loyalty must be to Yeshua (Christ) ALONE!

You must be learning from Yeshua—not your family, friends, or even your pastor. Pastors, teachers, and other learned lay persons are guides to help understand the Lord. They may be undershepherds; but they are not The Shepherd. Yeshua (by His Holy Spirit) is the only Teacher of His disciples.

G3101
μαθητής mathētēs
Thayer Definition: 1) a learner, pupil, disciple
Part of Speech: noun masculine
A Related Word by Thayer's/Strong's Number: from G3129
Citing in TDNT: 4:415, 552

Disciple
DISCIPLE , n. [L., to learn.]
1. A learner; a scholar; one who receives or professes to receive instruction from another; as the disciples of Plato.
2. A follower; an adherent to the doctrines of another. Hence the constant attendants of Christ were called his disciples; and hence all Christians are called his disciples, as they profess to learn and receive his doctrines and precepts.
DISCIPLE , v.t.
1. To teach; to train, or bring up.
2. To make disciples of; to convert to doctrines or principles.
This authority he employed in sending missionaries to disciple all nations.
3. To punish; to discipline. [Not in use.]

Discipleship and the Wedding Feast

Jesus tells the story of His upcoming wedding feast in a parable recorded in Matthew 22.

And Jesus answered and spoke to them again by parables and said:

The kingdom of heaven is like a certain king who arranged a marriage for his son and sent out his servants to call those who were invited to the wedding; and they were not willing to come. Again, he sent out other servants, saying, tell those who are invited, '*See, I have prepared my dinner; my oxen and fatted cattle are killed, and all things are ready. Come to the wedding.*'

But they made light of it and went their ways, one to his own farm, another to his business.

And the rest seized his servants, treated them spitefully, and killed them.

But when the king heard about it, he was furious. And he sent out his armies, destroyed those murderers, and burned up their city. Then he said to his servants, '*The wedding is ready, but those who were invited **were not worthy** [G514]. Therefore, go into the highways, and as many as you find, invite to the wedding.*' So those servants went out into the highways and gathered together all whom they found, both bad and good. And the wedding hall was filled with guests.

But when the king came in to see the guests, he saw a man there who did not have on a wedding garment. So, he said to him, '*Friend, how did you come in here without a wedding garment?*' And he was speechless. Then the king said to the servants, '*Bind him hand and foot, take him away, and cast him into outer darkness; there will be weeping and gnashing of teeth.*' For many are called, but few are chosen.

(Matthew 22:1-14, NKJV)

This begs the question, as to whether the wedding is an event that will be contemporary to Yeshua's time; an event that is future to Yeshua's time; or a series of events starting at Yeshua's time and culminating in a future judgment? If we break down the parable with Scripture, we may gain some insight. Let's look at Luke's version of the parable alongside Matthew's.

Luke's Version of the Wedding Feast of Matthew 22

Luke records the same parable as Matthew, but he has a slightly different slant on the event.

Matthew's corresponding comments are *bulleted* (•) below the version provided by Luke below.

Luke's Prelude to the Great Supper in Luke 14:12-15:

Then He also said to him who invited Him, "*When you give a dinner or a supper, do not ask your friends, your brothers, your relatives, nor rich neighbors, lest they also invite you back, and you be repaid. But when you give a feast, invite the poor, the maimed, the lame, the blind. And you will be blessed, because they cannot repay you; for you shall be repaid at the resurrection of the just.*" Now when one of those who sat at the table with Him heard these things, he said to Him, "*Blessed is he who shall eat bread in the kingdom of God!*"

Luke 14: 16-17 Then He said to him, "*A certain man gave a great supper and invited many and sent his servant at supper time to say to those who were invited, 'Come, for all things are now ready.'*"

- Certain King arranged a marriage for His Son:
 - [ABP Comment: This is a clear allusion to the Marriage Supper of the Lamb whom we know to be Yeshua.]
- Sent out His servants.
- Call those who were invited to the wedding.

Luke 14:18-20 "But they all with one accord began to make excuses. The first said to him, '*I have bought a piece of ground, and I must go and see it. I ask you to have me excused.*' And another said, '*I have bought five yoke of oxen, and I*

am going to test them. I ask you to have me excused.' Still another said, 'I have married a wife, and therefore I cannot come.'

- They were not willing to come:
 - **Matthew adds:** Again, sent out other servants.
 - **Matthew adds:** Second Invitation: '*See, I have prepared my dinner; my oxen and fatted cattle are killed, and all things are ready. Come to the wedding.*
- Some (invitees) made light of it and went their ways.
 - **Matthew adds:** Other (invitees) seized His servant, treated spitefully, killed them.

Luke 14: 21-22 "So that servant came and reported these things to his master. Then the master of the house, being angry, said to his servant, '*Go out quickly into the streets and lanes of the city, and bring in here the poor and the maimed and the lame and the blind.*' And the servant said, '*Master, it is done as you commanded, and still there is room.*'"

- The King was furious and sent out His armies:
- Armies destroyed the murderers and burnt up their city:
- Wedding is ready:
- Those invited were not worthy:

Luke 14: 23-24 Then the master said to the servant, '*Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say to you that none of those men who were invited shall taste my supper.*'"

- Go to the highways and invite anyone to the wedding—good and bad [c.f. Mt 13:47]:
- Wedding hall was filled with guest:
- A man didn't have on a wedding garment:
- King said, 'Friend, how did you come in here without a wedding garment?':
- Man was speechless:
- King said to the servants:
- 'Bind him hand and foot, take him away, and cast him into outer darkness; there will be weeping and gnashing of teeth.:
- Many are called, but few are chosen:

Like-minded Spirit

It is the Holy Spirit within each Believers that makes them like-minded. It is the mind of God. It is the wisdom of God. It is the Word of God that makes us like-minded.

Philippians 2:19-22 *But I trust in the Lord Jesus to send Timothy to you shortly, that I also may be encouraged when I know your state. For I have no one **like-minded**, who will sincerely care for your state. For all seek their own, not the things which are of Christ Jesus. But you know his proven character, that as a son with his father he served with me in the gospel.*

2473. isoqucov isopsuchos, ee-sop'-soo-khos
[Search for 2473 in KJV](#)

from 2470 and 5590; of similar spirit--likeminded.

See [Greek 2470 \(isos\)](#)
See [Greek 5590 \(psuche\)](#)

G5426

φρονέω

phroneō

Thayer Definition:

- 1) to have understanding, be wise
- 2) to feel, to think
 - 2a) to have an opinion of one's self, think of one's self, to be modest, not let one's opinion (though just) of himself exceed the bounds of modesty
 - 2b) to think or judge what one's opinion is
 - 2c) to be of the same mind, i.e. agreed together, cherish the same views, be harmonious
- 3) to direct one's mind to a thing, to seek, to strive for
 - 3a) to seek one's interest or advantage
 - 3b) to be of one's party, side with him (in public affairs)

Part of Speech: verb

A Related Word by Thayer's/Strong's Number: from G5424

Citing in TDNT: 9:220, 1277

The term “kindred spirit” is often used in Christendom; but to my surprise, it’s not in Scripture. A similar vernacular is used in Philippians 2 (above), and it is the only time the Greek word G2473-*isopsuchos* is used in the NT.

However, along with other verses in the NT the concept seems to be supported by the use of a different Greek word (G5426).

Romans 15:5 - Now may the God of patience and comfort grant you to be *like-minded* toward one another, according to Christ Jesus,

Philippians 2:2 - Fulfill my joy by being *like-minded*, having the same love, *being of one accord*, of *one mind*.

Philippians 3:15-16 - Therefore let us, as many as are mature, *have this mind*; and **if in anything you think otherwise, God will reveal even this to you**. Nevertheless, to the degree that we have already attained, let us walk by the same rule, let us be of the *same mind*.

Why Did Paul and Barnabas Go to the Nations?

Paul appears to shed light upon who the characters in Yeshua’s parable in Matthew and Luke were. They were talking to the Judeans (Pharisees, Sadducees, and their followers) who rejected their words and teachings. That’s why Paul was already going to be raised up as the Apostle to the Nations. I’m sure he learned this on the Road to Damascus, and his 3-years in Arabia concerning the “work” Yeshua was going to have him do. Paul did his work well. The Nations have spread the Gospel, as disciples (pupils) of Yeshua for nearly 2000 years.

- What happened to The Way after Bar Kochba?
- How many Judeans became Believers in Yeshua, via His teaching and the ministries of the Apostles?
- Where did they go after Bar Kochba? They would not have assimilated with the Nations (Christians). They were a Sect of Judaism.

Then Paul and Barnabas grew bold and said, *"It was necessary that the word of God should be spoken to you first; but since you reject it, and **judge yourselves unworthy** of everlasting life, behold, we turn to the Gentiles [Nations]."*

(Acts 13:46 NKJV)

Jesus said to them, "Have you never read in the Scriptures: *'The stone which the builders rejected Has become the chief cornerstone. This was the LORD'S doing, and it is marvelous in our eyes'*?" Therefore, I say to you, the kingdom of God will be taken from you and given to a nation bearing the fruits of it.

[ABP Note: It's marvelous? You're surprised?]

(Matthew 21:42-43 NKJV)

If the household is worthy, let your peace come upon it. But if it is not worthy, let your peace return to you. 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.

Today, the “Church” is boasting against the natural-branches of the Olive Tree of Israel. They are boasting against, not historical Jews, but also against modern professing Jews, as well as those who self-identify as being descended from the 12 Tribes of Israel who believe in Yeshua as their Mashiach.

Today, most of the Church is comprised of Believers who are descended from the Nations. They are the wild-branches who were grafted into the Olive Tree of Israel. Yet, their pride in their Church Doctrines, as well as their boast, is stemming from their forgetfulness of who they actually are. Are they pupils of Yeshua, or are they students of their theological baggage? They are not the “Jews” of Yeshua’s day, but they have become just like them. They have taken the teachings of Yeshua and made their own man-made teachings. They’ve removed His commandments and inserted their own. They abandoned His holy days and inserted their own.

Romans 11:22-24 - *Therefore consider the goodness and severity of God: on those who fell, severity; but toward you, goodness, if you continue in His goodness. Otherwise, you also will be cut off. And they also, if they do not continue in unbelief, will be grafted in, for God is able to graft them in again. For if you were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a cultivated olive tree, how much more will these, who are natural branches, be grafted into their own olive tree?*

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