

Prayer:

Slide # 1

Theme: *Christ the King*

Outline:

Chps. 1-2 The Advent of the King. (Proving His LEGAL right to the throne by His genealogy.)

Chp. 3 The Forerunner of the King and the King’s baptism.

Chp. 4 The Test of the King. (Proving His MORAL right to the throne by not yielding to temptation; and exhibiting His kingdom resume.)

Chps. 5-7 The Pronouncements of the King. (Proving His JUDICIAL right to the throne as seen in the wisdom of His kingdom teaching.)

Chps. 8-10 The Power of the King. (Proving His PROPHETICAL right to the throne by fulfilling prophecy.)

Chps. 11-12 The Rejection of the King.

Chp. 13 The Parables of the King.

Chps. 14-16 The Revelations of the King.

Chps. 17-20 The Instructions of the King.

Chps. 21-23 Formal Rejection of the King.

Chps. 24-25 The Predictions of the King.

Chps. 26-27 The Passion of the King.

Chp. 28 The Resurrection of the King.

Matthew is Jewish. Matthew writes with essentially a Jewish audience in mind. His goal is to show that Jesus is the promised Messiah-king Who came to His people Israel and presented His kingdom credentials but then was rejected and was put to death on a Roman cross. But of course that is not the end of the story as He arose from the dead on the third day.

But Jesus as the Jewish Messiah came offering the kingdom to Israel on the condition of repentance. And to prove He was the Messiah legitimately offering the kingdom He did KINGDOM MIRACLES or KINGDOM SIGNS which authenticated His claim.

Then in the course of His ministry Christ authorized the 12 disciples to also be apostles. They were ordained as Christ’s unique and special authoritative representatives.

They too were endued with authority to do “kingdom miracles” in Christ’s name – all pointing back to the reality that Jesus was the promised Messiah being presented to Israel on the condition of repentance. The message was the kingdom is at hand and the evidence was the kingdom miracles presented.

Slide # 2

Matthew 10:1 (NKJV)

- 1 And when He had called His twelve disciples to Him, **He gave them power** over unclean spirits, to cast them out, and to heal all kinds of sickness and all kinds of disease.

Matthew 10:7 (NKJV)

- 7 And as you go, **preach**, saying, ‘**THE KINGDOM OF HEAVEN IS AT HAND.**’ (emphasis mine)

Matthew 10:8 (NKJV)

- 8 **Heal** the sick, cleanse the lepers, raise the dead, cast out demons. Freely you have received, freely give.

The apostles were sent out doing a kingdom miracle ministry, but it was to be at “NO CHARGE”. It was a purely grace ministry. As Christ said, “**Freely you have received, freely give.**” (Mt. 10:8). This is kingdom stuff. It’s all grace – but it must be received. And those receiving had the pronouncement of peace upon them.

However, Christ instructed the apostles to shake the dust off their feet against those rejecting their kingdom message and to move on to the next place.

This ministry was so powerfully convincing and so irrefutable that Christ said anyone not accepting of it – that it would be more tolerable for land of Sodom and Gomorrah in the day of judgment than for those people (Mt. 10:15). The evidence was overwhelming and so was accountability to the truth of it.

We might think with a kingdom miracle ministry that all would go swimmingly. It would be nothing but power, celebration, and acceptance. But that would be wrong! Yes, the power of heaven would be on display, but so would the resistance of darkness.

Christ in these next verses in Matt. 10:16-23 outlines that until His Second Coming His followers going forth with His message can expect hostile resistance and persecution. This is not all fun and games. We live in a largely Christ rejecting world that is under the sway of Satan and the result is that God's people will face consistent persecution and abuse.

If Christ were evaluated on giving a motivational speech (according to human standards) He would be given a failing grade. This is not what we naturally want to hear. "Please sign on for persecution and abuse" and yet that is what Christ informs His people they are going to continually face in this rebel world of hostility. Just remember what they did to Jesus and just remember the disciple is not above his Master.

And so, Jesus warns and instructs His apostles, and by extension all those who will become His followers down through the ages – all the way down to the Second Coming. There will be no lasting tranquil conditions for God's people until the setting up of the kingdom. We (as it were) are behind the lines in enemy territory. As an analogy, (spiritually speaking) we are in Afghanistan which is controlled by the Taliban which is anything but friendly to the people of Christ.

Matthew 10:16–23 (NKJV)

16 "Behold, I send you out as sheep in the midst of wolves. Therefore be wise as serpents and harmless as doves.

"I" is in the emphatic position. Christ is the One doing this. He is the one sending the apostles out as sheep in the midst of wolves. That is as dangerous a position as one can imagine! This is anything but safe! Christianity is not physically safe. It is the only spiritually safe position, but not physically.

Sheep are essentially defenseless creatures. And when it comes to sheep wolves are vicious predators (cf. 7:15; Lk. 10:3; Jn. 10:12; Acts 20:29). They tear sheep up and devour them and the sheep are powerless to stop them. That is why sheep need the protection of a shepherd.

The context into which Christ is sending His people is fraught with peril.

Therefore, He says, “be wise as serpents and harmless as doves.” Christ didn’t say just assume a “martyr’s complex”. No, rather He in effect said be smart about it and yet causing no trouble.

Serpents are said to be wise in the sense of being shrewd or prudent in their ability to avoid danger. Serpents are wise (meaning shrewd or clever) in the sense that they are subtle, quiet, and difficult to trap (cf. Gen. 3:1). They shrewdly have ways of escaping from threatening situations (cf. Matt. 3:7).

God’s people are not to be naïve. We are to use our head. Wisely avoid trouble if possible and yet do it in an ethical way that does no harm. We are not to be like a bull in a china closet, but rather like harmless doves (cf. Rom. 16:19; Phil. 2:15). We are not to respond to persecution with violence, but rather with finesse, tact, and wisdom.

Interestingly enough Jesus here emphasizes human responsibility. God could just sovereignly protect His people, but here human responsibility is emphasized.

There is a beautiful balance here. Prudence can easily turn into fleshly manipulation and innocence can easily turn into ignorance. But prudence balanced with innocence is just the right response. We want to be smart but not naïve. We want to be harmless but not stupid.

17 But beware of men, for they will deliver you up to councils and scourge you in their synagogues.

In view here is religious persecution. Jesus said to WATCH OUT for this. He is giving them a “**heads up**” so that when it happens, they will not be taken off guard. The “councils” were local courts run by the Jews in the context of the synagogue. For serious crimes in Israel the judgment was a beating called a scourging or flogging.

The Law in Deut. 25:2-3 allowed for a wicked man to be beaten with 40 blows. The Jews not wanting to violate the law always stopped just one stripe short at 39 just to be safe. It was a brutal form of inflicting punishment which was very painful (cf. Mt. 23:34; Mk. 13:9; Acts 22:19; 26:11; 2 Cor. 11:24-25).

Slide # 3

2 Corinthians 11:24 (NKJV)

24 From the Jews five times I received forty stripes minus one.

Jesus did not want the disciples to have any misconceptions about the environment they were being sent to minister in. It would not be a friendly environment. They were to expect a hostile response.

In view here Christ is painting an ever-widening circle of persecution. He first states the premise of His followers being sent out as sheep in the midst of wolves. That is the basic idea. First the persecution essentially came from the Jews – after all for the first 5 years of the Church age the Church was essentially Jewish. Although Christ experienced persecution and death for the disciples that largely came later following the resurrection – and then initially it came from the hands of the Jews.

Slide # 4

v. 16 Expect a hostile environment

v. 17 Jewish context – (religious persecution)

v. 18 Gentile context – (Gov't persecution)

v. 21 Family context

v. 22 Whole world context

18 You will be brought before governors and kings for My sake, as a testimony to them and to the Gentiles.

Here Jesus widens the circle to include persecution by the secular government agencies. Notice that this happens for Christ's sake and God allows it so that His people might be a testimony to these secular authorities.

As we move into the book of Acts, we see the church more and more facing political (Gentile) persecution even in relation to the highest realms of government (cf. Acts 17:6; 18:12-17; 24-25). If God wanted His people to witness to the king, how might he get an audience with them? Well, one way is through the arrest and trial of His people who for Christ's sake are called to testify of their allegiance to Christ. In this case their trial is a calling used of God for Christ's sake.

19 But when they deliver you up, do not worry about how or what you should speak. For it will be given to you in that hour what you should speak;

20 for it is not you who speak, but the Spirit of your Father who speaks in you.

Often when we think about potential witnessing situations we start to worry and wonder how we should respond. In the context of being hauled off to jail for your faith Christ says not to worry about what to say when you are interrogated.

In that context Christ promises that in that hour of trial the Spirit of our Father will speak through us. God will guide us in what He wants us to say.

Standing for Christ may bring suffering but along with it comes divine empowerment.

Poor, and ignorant, and obscure fishermen would naturally be [concerned] what they should say before the great men of the earth... How consoling, then, the assurance that God would aid them and speak within them! – ***Albert Barnes***

The power here is of the Spirit. Christ's followers put in this position are not to depend upon the cleverness of human intellect, but rather upon the supernatural power of God.

Slide # 5

“Man has his wickedness, but God has His way.”

In the early Church we see the Spirit speaking mightily through those arrested.

Slide # 6

Acts 24:24–25 (NKJV)

24 And after some days, when Felix came with his wife Drusilla, who was Jewish, he sent for Paul and heard him concerning the faith in Christ.

25 Now as he reasoned about righteousness, self-control, and the judgment to come, Felix was **afraid** [KJV “trembled”] and answered, “Go away for now; when I have a convenient time I will call for you.”

I wonder how many Christians today tie “**righteousness, self-control, and judgment to come**” in with “**the faith in Christ**” message. I think many if not most have such a watered-down weak gospel that no one much trembles at it – let alone those in authority. But that was the nature and effects of Paul’s gospel witness. It was powerfully CONVICTING!

I don’t think a Spirit-filled message is one that unrepentant people want to hear. There is pressure to tone it down – to preach a LORDLESS gospel – to preach a soft man-centered gospel that offers salvation without repentance. The Church is full of such converts – but are they really converts at all?

The true Christ of the Bible is offensive to a Christ-rejecting world. Only in repentance does the rebel lay down his sword and have a come to Jesus experience. Christ is offensive in that He as Savior claims to be the ONLY way. This humbles the pride of man. Christ is offensive in that He as Lord calls for sold out allegiance to Him above all else. This humbles the pride of man.

In a naval battle the Admiral Lord Nelson, commander of the British navy, defeated the French. The French admiral came on board Lord Nelson’s ship to surrender. He walked up there in all of his regalia, with his sword swinging by his side. As he approached Nelson smilingly, with his sword swinging at his side. **He held out his hand to the victor.** Nelson made no response to this gesture but said quietly, “**Your sword first, sir.**” Laying down the sword was a visible token of surrender. That came FIRST – then the hand shake.

In like manner we must FIRST in repentance lay down the sword of our rebellion and self-will.

Slide # 7

*Make me a captive, Lord,
And then I shall be free,
Force me to render up my sword
And I shall conqueror be.
(George Matheson)*

Christ is the most wonderful loving person ever and yet He is the most offensive person ever for those who don’t accept Him on His terms. No wonder the world is hostile! It’s Christ’s way or the way to hell!

Slide # 8**Acts 7:51–58 (NKJV)**

51 “You stiff-necked and uncircumcised in heart and ears! You always **resist** the Holy Spirit; as your fathers did, so do you.

52 Which of the prophets did your fathers not **persecute**? And they **killed** those who foretold the coming of the Just One, of whom you now have become the betrayers and murderers,

53 who have received the law by the direction of angels and have not kept it.”

54 When they heard these things they were **cut to the heart**, and they gnashed at him with their teeth.

55 But he, being full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God,

56 and said, “Look! I see the heavens opened and the Son of Man standing at the right hand of God!”

57 Then they cried out with a loud voice, stopped their ears, and ran at him with one accord;

58 and they cast him out of the city and **stoned him**. And the witnesses laid down their clothes at the feet of a young man named Saul.

“Man has his wickedness, but God has His way.” Out of this eventually came the conversion of Saul. Indeed, ***“Man has his wickedness, but God has His way.”***

Some have tried to apply verse 19-20 to sermon preparation (or lack thereof) claiming God will give them what they need to say when they need to say it.

When I was in seminary, a fellow student, who was a little odd in more ways than one, believed that he should preach without any preparation. A friend and I decided one night that we would go and hear him preach. Well, it was painfully obvious that he had not prepared his message. On the way back to the seminary, my friend, who had even more nerve than I asked him, “Did you prepare that message tonight?” “Of course, I didn’t!” “Well, how did you get it?” “The Spirit of God gave it to me.” My friend said to him, “I don’t think you ought to blame that message on the Holy Spirit!”

– **J. Vernon McGee**

There is a specific context here in Matthew 10 related to persecution and prison. In that sort of context gives you what to say when you need it. But for normal teaching and preaching God expects the hard work of preparation to be put in.

Slide # 9**2 Timothy 2:15 (NKJV)**

15 Be diligent to present yourself approved to God, **a worker** who does not need to be ashamed, **rightly dividing the word of truth.**

1 Timothy 5:17 (NKJV)

17 Let the elders who rule well be counted worthy of double honor, especially those who **labor in the word and doctrine.**

If we are to divide the word of Truth rightly, then we must be very diligent about studying it. There is no shortcut. Only as we master the Word of God are we made adequate, equipped for every good work (2 Tim. 3:17). That is the essence and goal of discernment.

– *John MacArthur*

Christ continues on with the theme that we should expect hostile persecution – even in regard to family members.

21 “Now brother will deliver up brother to death, and a father his child; and children will rise up against parents and cause them to be put to death.

This verse is a take off of Micah 7:6 in the OT which describes a deteriorating spiritual condition so treacherous that even a person’s own family members would turn on each other as enemies.

The closest of human relationships – family relationship will often see division and strife over the issue of Christ. This is especially challenging! In many situations in the world if a family member converts to Christ the family will turn on them in a big way. In some cases, the family considers the person dead and has nothing to do with them; in other cases they may even try to kill the convert to Christ. This is especially true in Muslim contexts.

Jesus was not creating a positive image of ministry for these men. The contemporary church, which is frequently told that becoming a Christian will solve one’s problems and that people will respect a believer, needs to hear this message. – ***Ed Glasscock***

And it gets even more extensive...

22 And you will be hated by all for My name’s sake. But he who endures to the end will be saved.

The world has a “Christ problem”. They hate Christ.

Slide # 10

John 15:18–19 (NKJV)

18 “If the world hates you, you know that it **hated Me** before it hated you.

19 If you were of the world, the world would love its own. Yet because you are not of the world, but I chose you out of the world, therefore the **world hates you.**

The cause of hatred is clearly stated to be because of Christ – for His name’s sake. The idea of NAME in the Bible “is that which represents a person, his nature, authority, position.” (Glasscock) It’s not merely a designation like “Dwight” or “Joe” but rather a depiction which represents the person.

To be hated for the name of Jesus is to be hated for what Christ stands for. Why did the world hate Christ?

Slide # 11

John 7:7 (NKJV)

7 The world cannot hate you, but it hates Me because **I testify of it that its works are evil.**

Jesus exposes the sin of the world and the world hates Him for it. If a person is willing to compromise on sin and not call a spade a spade. If you are willing to just skate along to get along – the world may give you a pass. But if you call sin to be sin in Christ’s name, then the world will hate you just like it did Jesus.

Slide # 12

**“JESUS CHRIST DID NOT SAY,
“Go into all the world and tell the
world that it is quite right.”
C.S. LEWIS**



The world HATES Jesus for two essential reasons. He exposes the world as sinful; and He claims to be the authority who will be the final Judge. The issue is all about who we are as sinners and Who Christ is as Lord and Savior. The world loves a “broad way” but hates the “narrow way”.

Slide # 13

Matthew 7:13–14 (NKJV)

13 “Enter by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it.

14 Because narrow is the gate and difficult is the way which leads to life, and there are few who find it.

John 10:9 (NKJV)

9 I am the door. If anyone enters by Me, he will be saved, and will go in and out and find pasture.

Good works are not the door. Religion and rituals are not the narrow way. A moral life is not the way in to heaven. Jesus said, ***“I am the way, the truth, and the life. No one comes to the Father except through Me.”*** Jesus Himself is the narrow way and He is the ONLY way. Paul said it this way...

Slide # 14

1 Timothy 2:5–6 (NKJV)

5 For there is one God and **one Mediator** between God and men, the Man Christ Jesus,

6 who gave Himself **a ransom for all**, to be testified in due time,

And note the extent of the hatred. Christ said, “you will be hated by all for My name’s sake”. The whole world in reality HATES Christ and His followers. Sometimes it is overt and sometimes it is more covert. But make no mistake about it – this world is not a friend of Christ.

Romans 5:10 says we were enemies when we were reconciled to God. We were not friendly – we were hostile in our orientation until God worked repentance and faith in our hearts.

So hatred from the world should not surprise us. In fact, we should expect it. Peter wrote this to the suffering saints in 1 Peter.

Slide # 15

1 Peter 4:12–14 (NKJV)

12 Beloved, **do not think it strange** concerning the fiery trial which is to try you, as though some **strange thing** happened to you;

13 but rejoice to the extent that you **partake of Christ's sufferings**, that when His glory is revealed, you may also be glad with exceeding joy.

14 If you are **reproached for the name of Christ**, blessed are you, for the Spirit of glory and of God rests upon you. On their part He is blasphemed, but on your part **He is glorified**.

Christ says His followers will be HATED by all for His name's sake and we should expect mistreatment from the unbelieving world. But then He also promises that "***he who endures to the end will be saved.***"

Note again the whole context here relates to persecution. What we have here is the perseverance of the saints in the context of persecution. True faith perseveres in spite of persecution. Now indeed, there are degrees of faithfulness, but a true believer will never completely and finally apostatize. In fact, persecution is often a means of refining that shows who is real and who is not (cf. Mt. 24:13; Jn. 8:31; Heb. 2:1-3; 4:14; 6:11-12; 12:14; 2 Pet. 1:10).

Slide # 16**1 Corinthians 15:1–2 (NKJV)**

1 Moreover, brethren, I declare to you the gospel which I preached to you, which also you received and in which you stand,

2 by which also you are saved, **if you hold fast** that word which I preached to you—**unless you believed in vain**.

Slide # 17**Colossians 1:21–23 (NKJV)**

21 And you, who once were alienated and enemies in your mind by wicked works, yet now He has **reconciled**

22 in the body of His flesh through death, to present you holy, and blameless, and above reproach in His sight—

23 **if indeed you continue in the faith**, grounded and steadfast, and are not moved away from the hope of the gospel which you heard, which was preached to every creature under heaven, of which I, Paul, became a minister.

Slide # 18

Hebrews 10:38–39 (NKJV)

38 Now the just shall live by faith; But if anyone draws back, My soul has no pleasure in him.”

39 But we are **not of those who draw back to perdition, but of those who believe to the saving of the soul.**

“Endurance of persecution is the hallmark of genuine salvation.”
(MacArthur). Note very carefully that perseverance is not the cause of salvation but rather the fruit of it. It is the evidence of it – not the means.

Slide # 19**Revelation 2:10 (NKJV)**

10 Do not fear any of those things which you are about to suffer. Indeed, the devil is about to throw some of you into prison, that you may be tested, and you will have tribulation ten days. **Be faithful until death, and I will give you the crown of life.**

Revelation 12:11 (NKJV)

11 And they overcame him by the blood of the Lamb and by the word of their testimony, and they **did not love their lives to the death.**

Revelation 17:14 (NKJV)

14 These will make war with the Lamb, and the Lamb will overcome them, for He is Lord of lords and King of kings; and those who are with Him are **called, chosen, and faithful.**”

23 When they persecute you in this city, flee to another. For assuredly, I say to you, you will not have gone through the cities of Israel before the Son of Man comes.

Note that the main theme throughout this whole context is “persecution”. Christ is addressing the apostles, but it is clear that what He is saying has broader application than just the immediate mission He was sending them out on. For example, Christ speaks of being a testimony to the Gentiles in verse 18 but in the most immediate context of that day they were not being sent to the Gentiles as seen in verse 5.

So Christ is speaking generally making application to an ever widening circle of reality which comes to encompass world wide rejection generally and extends in duration all the way to the Second Coming – which is the emphasis here in verse 23.

Not only would all hate Christ's people, but this reality will be in place until the coming of the Son of Man. This is the essence of what Christ is saying in verse 23.

There is no getting cozy in this world. Persecution happens and God's people flee from one place to another – from one city to another. This world is not our home. We are in hostile enemy territory.

Slide # 20

Hebrews 11:13–16 (NKJV)

13 These all died in faith, not having received the promises, but having seen them afar off were assured of them, embraced them and confessed that they were **strangers and pilgrims on the earth.**

14 For those who say such things declare plainly that they **seek a homeland.**

15 And truly if they had called to mind that country from which they had come out, they would have had opportunity to return.

16 But now they **desire a better, that is, a heavenly country.**

Therefore God is not ashamed to be called their God, for He has **prepared a city for them.**

The context here is Jewish. The Church had not yet been introduced and so Christ speaks to them on those terms. Jewish rejection and persecution of God's people will be a reality until the Second Coming. Zech. 13:8-9 is very clear that in the last days 2/3 of the Jews in the land will die under God's judgment and that only 1/3 will come to faith calling on the Name of the Lord with God saying to them "***This is My people***" and each one in turn saying to God, "***The LORD is my God.***"

The terminology "Son of Man" ties back to the OT Messianic prophecy of Dan. 7:13-14 which is a Second Coming context. So the coming of the Son of Man most naturally fits with the idea of Christ's Second Coming.

The exact nuance of "***you will not have gone through the cities of Israel***" is debated. Is the sense that the mission to Israel will not be completed until the Second Coming; is it that there will always be places of refuge to move on to; or is it simply indicating that this pattern of persecution and shuffling from place to place will be a reality until the Second Coming. I tend to think it is this last reality. The emphasis on standing for Christ is a given but the focus here is on the resulting persecution.

Very literally in the Greek the text says, “you shall not finish [or “complete”] the cities until the Son of Man comes.” The explanatory “for” links the desperate flight from one city to another with the thought that this pattern will continue until the coming of the Son of Man.

Note there is a place for “self-preservation”. The individual is not to just seek martyrdom but rather to flee from it. The flight to preserve life is not incompatible with either courage or loyalty to the gospel.

It is not wrong to escape from danger – only from duty.

– ***William MacDonald***

Paul in his ministry often fled as a means of self-preservation (cf. Acts 12-14; 17). “Be wise as serpents and harmless as doves.” The pattern of faithful ministry is that we seek to be a faithful witness for Christ, but when rejection becomes severe, we move on. You don’t just continue to cast your pearls before swine (cf. Mt. 7:6). There is a time to move on – even in the sense of well-being and self-preservation!

James is very clear that friendship with the world is enmity with God (Ja. 4:4). The world of unbelievers is not neutral toward God. They are at enmity with God and that is reflected in their abuse of God’s people.

Slide # 21

Galatians 6:14 (NKJV)

14 But God forbid that I should boast except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world.

Nay, world! I turn away, Though thou seem fair and good;
That friendly outstretched hand of thine is stained with Jesus’ blood.

– **Margaret Mauro**

The dividing point between the believer and the world is Christ. The world is dead to us (wants nothing to do with us) and we are dead to the world (in that we want nothing to do with their rebellion).

Christ plainly told us to expect persecution from the world (cf. 2 Tim. 3:12). Peter said do not think it strange when the fiery trials of persecution come. It is to be expected. Yet, we should be wise and yet innocent in how we respond. Be smart and yet harmless in perfect balance.

Richard Wurmbrand was severely persecuted for his faith in Romania. He died in 2001. He started a ministry called Voice of the Martyrs. Years ago when he spoke out against crimes committed by communist regimes he was often booed when he spoke in the United States. When asked about his qualifications to speak out in this way he would strip to the waist revealing 18 torture scars and say, "***These marks are my credentials***".

Galatians 6:17 (NKJV)

17 From now on let no one trouble me, for I bear in my body the marks of the Lord Jesus.

No Scar?

*No wound? No scar?
Yet, as the Master shall the servant be,
And pierced are the feet that follow Me;
But thine are whole: can he have followed far
Who has nor wound nor scar?*

-Amy Carmichael

What a penetrating question: Can he have followed far who has nor wound nor scar?

Jesus said: "And you will be hated by all for My name's sake. But he who endures to the end will be saved."

God help us to follow on in the way of the cross!