

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 10 could be called the chapter on power and persecution. They go together.

Slide # 2

Philippians 3:10 (NKJV)

10 that I may know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death,

Christ endowed the apostles with special miracle power as they went forth proclaiming “*the kingdom is and hand*” (cf. Mt. 10:7). As His special representatives the apostles did kingdom sign miracles in Christ’s name showing that indeed Jesus was the Christ, and the kingdom was indeed being presented on the condition of repentance.

At the same time Christ also prepared them for hostile rejection that they would face saying, “***I send you out as sheep in the midst of wolves. Therefore be wise as serpents and harmless as doves.***” (Mt. 10:16) He warned them of religious opposition, governmental opposition, and family opposition.

And Christ showed that this not only had application for the apostles but also for God’s people generally as seen in the fact that this kind of hostility would be universal and would continue until the time of the Second Coming.

As we continue on in our study Christ now continues with this theme of persecution which is extensive in emphasis— and specifically how His people should respond to it as seen in Matt. 10:24-33.

Matthew 10:24–33 (NKJV)

24 “A disciple is not above his teacher, nor a servant above his master.

Christ is laying down a general principle here. A ***disciple*** is a “***learning follower***”. A disciple by definition is not above his teacher. The first prerequisite for a disciple is to have a “teachable heart”. A disciple is a follower and that by nature means a true disciple is not above the teacher. A disciple assumes the position of learning follower.

Nor is a servant above his master. More literally this reads “nor a ***slave*** above his ***lord***”. The word “lord” (Gk. “kurios) means master. In both illustrations the disciple and the slave are in the subordinate position.

And then Christ makes this application...

25 It is enough for a disciple that he be like his teacher, and a servant like his master. If they have called the master of the house Beelzebub, how much more will they call those of his household!

The goal of the disciple is to become like his teacher and likewise the slave may seek to emulate his master. But the disciple does not expect to rise above his teacher and the slave does not expect to rise above his master.

And the point being made in context is that we as Christ’s disciples/slaves are never going to rise above Him. Christ therefore says...

“If they have called the master of the house Beelzebub, how much more will they call those of his household!”

Christ is the Master of the house (the household of faith) and if they have called Him “Beelzebub” how much more should we likewise expect this same type of treatment. We are not above it. We are not above what they did to Christ.

Christ is telling us that if they treated Him like this we too as His disciples/slaves should likewise expected to be similarly mistreated. We are not above our Lord. We are not above how they treated Him.

We saw back in 9:34 that the Pharisees said that Christ cast out demons by the ruler of demons which would be Satan. In 12:24 the Pharisees again said that Christ cast out demons ***“by Beelzebub, the ruler of demons.”*** (cf. Mt. 12:27; Mk. 3:22; Lk. 11:15, 18-19).

Here in 10:25 Christ says that they have called Him ***“Beelzebub”***. This title “Beelzebub” (or in older manuscripts “Beelzebub”) is slightly altered in form from ***“Baal-Zebub”*** which was a deity of the Philistines which literally means ***“lord of the flies”*** (cf. 2 Kg. 1:2-3, 6, 16).

The slightly altered form seems to have been done contemptuously because ***“Beelzebub”*** literally means ***“lord of dung”***. Whether ***“lord of the flies”*** or ***“lord of dung”*** is it clear that the Jews used this as a pejorative term in reference to Satan.

It is hard to imagine a more offensive term than to call the HOLY Messiah the god of dung. What Christ is saying is that we should not think we are above it. We should expect that those hostile to Christ will also label us in extremely offensive ways. This should not come as a surprise to us – after all they called Jesus Beelzebub meaning “the lord of the flies” or “the lord of dung” as an insulting term for Satan.

So how should we respond? Jesus says...

26 Therefore do not fear them. For there is nothing covered that will not be revealed, and hidden that will not be known.

Repeatedly (3 times in this context, v. 26, 28, 31) Jesus says, “do not fear”. When we face this level of intense hostility the most natural reaction is to be afraid. But Christ tells us to not fear and tells us the basis for conquering fear.

Christ tells us that one day all will be exposed – the good, the bad, and the ugly. On that day when it all comes out God’s people will be completely vindicated before all. How God’s people were mistreated will be seen for what it was. All will be made to recognize the truth and will be judged accordingly.

Slide # 3

Romans 2:16 (NKJV)

16 in the day when **God will judge the secrets of men** by Jesus Christ, according to my gospel.

We don’t have to let fear paralyze us because God knows all and will set the record straight one day. That is a comforting reality. It is an emboldening reality and should cause us to take courage. God has the final say on everything and on everyone. Take courage, in the end it doesn’t really matter what people SAY, what matters is what God’s says. His ALONE is the final voice of authority.

Judgment was coming, and those faithful to Christ would be recognized, the truth would be known, and they would be justified before all those who had slandered and persecuted them.

– ***Ed Glasscock***

Slide # 4

Revelation 3:9 (NKJV)

9 Indeed **I will make those of the synagogue of Satan**, who say they are Jews and are not, but lie—indeed **I will make them come and worship before your feet, and to know that I have loved you.**

Christ further elaborates on the kind of boldness He is calling His people to. As seen in verse 27 it is a boldness to testify.

27 “Whatever I tell you in the dark, speak in the light; and what you hear in the ear, preach on the housetops.

What Jesus told His disciples in private He now tells them to speak openly. What they had heard in private was now to be preached from the flat housetops. The idea is that FEAR is not to paralyze them from openly proclaiming what Christ had personally taught them. Their message was from Christ and essentially about Christ. And He wants that message gotten out.

Where fear comes in often relates to speaking. We are afraid to speak up concerned about how people will respond or react. This is nothing new and the apostles themselves knew this struggle.

Slide # 5

Ephesians 6:19–20 (NKJV)

19 and for me, that utterance may be given to me, that I may open my mouth boldly to make known the mystery of the gospel,
20 for which I am an ambassador in chains; that in it I may speak boldly, as I ought to speak.

Whenever I read this, I think that if Paul needed prayer for boldness I am sure that I do to. The pressure is not to be bold – to not speak as we ought to speak – as we have been commissioned to do.

As we study the whole context there is a balance that requires wisdom and discernment for when to speak and when not to speak.

Slide # 6

Matt. 7:6 Don't “cast your pearls before swine”.

Matt. 10:16 “be wise as serpents and harmless as doves.”

Matt. 10:23 “When they persecute you in this city, flee...”

Matt. 10:27 “preach on the housetops.”

Overall, the expectation is that Christ’s people will stand for and speak the truth and this will get them in trouble with the world. Expect it. It got Jesus in trouble, and we are not above Him.

Hugh Latimer was one of the Reformation preachers. One day he found himself called to preach in the presence of King Henry the VIII, he said to himself, “***Latimer! Latimer! Remember that the king is here; be careful what you say.***” Then he said to himself, “***Latimer! Latimer! Remember that the King of kings is here; be careful what you do not say.***” For this kind of faithful preaching Latimer was later burned at the stake in 1555 under the Catholic Queen Mary.

For faithful preaching we may well be killed. Jesus was, and we are not above it. But Jesus says...

28 And do not fear those who kill the body but cannot kill the soul. But rather fear Him who is able to destroy both soul and body in hell.

Here we have the second “***do not fear***” admonition. In the face of persecution Christ calls on us to maintain an eternal perspective. People may indeed kill the body, but they cannot kill the soul (cf. Prov. 29:25).

For the believer death is a release from this world of strife to the experience of glory. As Paul said in 2 Cor. 5:8, “absent from the body...present with the Lord”.

Instead of fearing those who can merely kill the body, Christ says that we should “***rather fear Him who is able to destroy both soul and body in hell.***” It has often been said that we should fear God and fear nothing else.

Slide # 7

Proverbs 1:7 (NKJV)

7 The **fear of the Lord is the beginning of knowledge**, But fools despise wisdom and instruction.

Proverbs 9:10 (NKJV)

10 “The **fear of the Lord is the beginning of wisdom**, And the knowledge of the Holy One is understanding.

To “fear” God means to reverence Him. It is to hold Him in awe. Such a reverence for God is often closely linked with saving faith (cf. Neh. 1:11; Ps. 2:11; 34:9; 61:5; Mal. 4:2; Phil. 2:12; Heb. 12:28).

Slide # 8

Psalms 2:11–12 (NKJV)

11 **Serve the LORD with fear**, And rejoice with trembling.

12 Kiss the Son, lest He be angry, And you perish in the way, When His wrath is kindled but a little. **Blessed are all those who put their trust in Him.**

Hebrews 12:28 (NKJV)

28 Therefore, since we are receiving a kingdom which cannot be shaken, let us have grace, by which we may **serve God acceptably with reverence and godly fear.**

Rom. 3:18 says that people in their wickedness come to a place where they have no fear of God (cf. Ps. 36:1; Jer. 2:19). Now that is a very scary place to be.

Slide # 9

Psalm 55:19 (NKJV)

19 God will hear, and afflict them, Even He who abides from of old. Selah Because **they do not change**, Therefore they **do not fear God.**

Proverbs 1:29–30 (NKJV)

29 Because they hated knowledge And **did not choose the fear of the LORD,**

30 They would have none of my counsel And despised my every rebuke.

And the reason Jesus gives as to why we should FEAR God is because He is able to destroy both soul and body in hell. After the body is dead there is nothing more that people can do. They might foolishly try.

John Wycliffe was so hated by the Roman Catholic hierarchy that 43 years after his death, they dug up his body, burned his remains, and threw the ashes into the river. But you know what they never affected his soul which was safely tucked away in God's hands.

The soul (Gk. psuche) of a person refers to the immaterial part of a person that refers to conscious life. People can only kill the body but in effect God can kill both soul and body in hell.

To “destroy” (Gk. apollumi) means to bring to ruin. Hell is not a place of annihilation but a place of eternal ruination. It is place of everlasting destruction where things eternally deteriorate and never get any better.

When a person dies their soul leaves their body. This is the definition of death. It means “separation”.

Slide # 10

James 2:26 (NKJV)

26 For as **the body without the spirit is dead**, so faith without works is dead also.

But the soul lives on. The soul of the believer goes to be with Jesus awaiting the resurrection when the soul will be reunited with the body in glorified form. The soul of the unbeliever at the moment of death goes to a holding place of torment called Hades. There is also going to be a resurrection of the lost when their soul will also be reunited with their body – only to appear before the great white throne judgment of God. From there whoever is not found written in the Book of Life will be cast into the lake of fire. This is the final destiny of all the lost.

Slide # 11

Revelation 20:15 (NKJV)

15 And anyone not found written in the Book of Life was cast into the lake of fire.

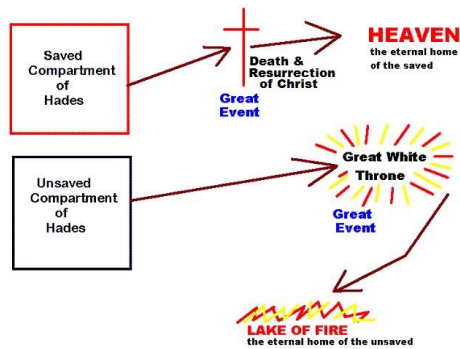
This is what Christ is talking about here. God has the power to destroy both soul and body in hell. In effect, both soul and body will be eternally killed in hell.

Sometimes people wrongly say that everyone has eternal life – they are just going to live in different places. But that is inaccurate. Believers have eternal life – but unbelievers will experience eternal DEATH. They will exist forever but in the realm of a conscious death (as it were). They will experience eternal destruction forever separated from the presence of the Lord.

The word translated as “hell” here in Matt. 10:28 is the Greek word “Gehenna”. Gehenna is the transliteration of the Hebrew ge-hinnom meaning “Valley of Hinnom”. It was a deep valley just south of Jerusalem where in the OT child sacrifice took place (cf. 2 Chron. 28:3; 33:6). It became a huge dump where refuse burned all the time and corpses of criminals were disposed of there (cf. Isa. 66:24; Jer. 31:40). As such it became a prophetic symbol of the place of eternal judgment (cf. Isa. 31:9; Jer. 7:31; 32; 19:6).

Hell is Gehenna which is spoken of as a place of eternal and unquenchable fire (Mt. 3:12; Mk. 9:43); a lake of fire and brimstone (Rev. 20:10, 14, 15); an eternal fire (Mt. 18:8, 9, 24:41); a furnace of fire (Mt. 13:42); a place of outer darkness (Mt. 8:12; 22:13; 25:30); and a place of eternal punishment (Mt. 25:46).

In summary HELL is a dark place of everlasting fire indicating eternal suffering. Jesus spoke more about hell than any other NT writer – simply because He didn’t want anyone to go there.

Slide # 12

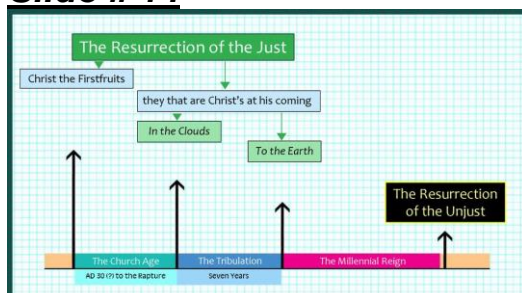
But the thing to note in relation to what Jesus is saying in Matt. 10:28 is that there is a resurrection of the unjust as well as the just. And in the end God is going to destroy both the body and the soul of the lost in Hell. The point is HELL is an eternal place of torment for the whole person. Both soul and body will suffer there for eternity. God designed us to live in a body. And everyone is going to get their body back in resurrection form. The saved will have glorified bodies suited for glory for all eternity. The lost will have resurrected bodies suited for torment for all eternity. The saved will experience eternal life – the lost will experience eternal death. All will exist forever in one capacity or another.

Slide # 13**Daniel 12:2 (NKJV)**

2 And many of those who sleep in the dust of the earth shall awake, Some to everlasting life, Some to shame and everlasting contempt.

Acts 24:15 (NKJV)

15 I have hope in God, which they themselves also accept, that there will be a resurrection of the dead, both of the just and the unjust.

Slide # 14

Jesus says to His people not to fear because in the end all will be revealed; not to fear because people can only kill the body in contrast to God who can destroy both soul and body in hell. The great issue is to be right with God. That is what really matters in the end. Someone has well said, “The fear of God is the fear that cancels fear.”

Slide # 15

John Knox

When the Scottish reformer John Knox was lowered to his grave, it was declared:

“Here lies one who feared God so much that he never feared the face of man.”

Martin Luther in his famous song “A Mighty Fortress is Our God” wrote...

Let goods and kindred go,
This mortal life also;
The body they may kill:
God’s truth abideth still,
His Kingdom is forever.

That harmonizes with the emphasis Jesus is making right here in Mt. 10:28. Jesus continued...

29 Are not two sparrows sold for a copper coin? And not one of them falls to the ground apart from your Father’s will.

A sparrow was of very little worth – two of them being sold for a simple copper coin. Yet, Jesus said that not even one of them falls to the ground apart from God’s sovereign will. God sovereignly superintends even the life of every sparrow.

The emphasis here is on the absolute sovereignty of God – even over little details that would be considered relatively insignificant. Furthermore Jesus said...

30 But the very hairs of your head are all numbered.

Every little detail about us matters to God. Now I don't have a lot of hairs on top anymore but I challenge you to count the ones that remain on the sides. Even my mother never cared for me with this kind of detail. God numbers every single hair on our heads. If God so superintends these little details how much more the BIGGER issues in life. God cares about every detail of my life and yours.

Therefore Jesus says...

31 Do not fear therefore; you are of more value than many sparrows.

This is the third "do not fear" emphasis.

Slide # 16

v. 26: ***Do not fear*** – All will come out in the end – you will be vindicated.

v. 28: ***Do not fear*** – People can only kill the body – God controls our eternal destiny

vv. 29-31 ***Do not fear*** – God sovereignly cares about every detail of your life.

You are of great value to God. You matter! Your life matters! Your death matters! Every detail about you matters to God!

Slide # 17

Psalm 116:15 (NKJV)

15 Precious in the sight of the LORD Is the death of His saints.

1 Peter 5:7 (NKJV)

7 casting all your care upon Him, for **He cares for you.**

32 "Therefore whoever confesses Me before men, him I will also confess before My Father who is in heaven.

Jesus caps off His exhortations to not fear with this "therefore" promise.

To confess means "***to agree with***" or "***to affirm***".

It is more than merely intellectual recognition. Even the demons believe intellectually as seen in James 2:19 but obviously are not saved. To confess means to openly identify with what is being affirmed – in this case the truth of the Lord Jesus Christ. To confess Christ before men is to take your stand with Him in spite of the hatred and hostility you will experience. Note the emphasis on “before men” in the context of hostility.

We do not confess Christ simply by acknowledging that He is Lord and Savior but by acknowledging and receiving Him personally in truth as our Lord and Savior that then demonstrates itself in the life. That is why Paul in Rom. 10:9-10 says not only do we confess with our mouth that Jesus is Lord, but also that we believe in our heart. It must be real in the HEART otherwise it is just an empty profession.

Earlier in the sermon Jesus made this very point.

Slide # 18

Matthew 7:21–23 (NKJV)

21 “Not everyone who says to Me, ‘Lord, Lord,’ shall enter the kingdom of heaven, but he who does the will of My Father in heaven.

22 Many will say to Me in that day, ‘Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?’

23 And then I will declare to them, ‘I never knew you; depart from Me, you who practice lawlessness!’

We are not saved by mere empty confession. It must be real in the heart and if it is real in the heart it will show in the life. When the Bible says if we confess Christ we are saved it assumes a confession that is REAL which is seen in being willing to confess Him before men.

Slide # 19

1 Corinthians 12:3 (NKJV)

3 Therefore I make known to you that no one speaking by the Spirit of God calls Jesus accursed, and no one can say that Jesus is Lord [***and mean it***] except by the Holy Spirit.

1 John 4:15 (NKJV)

15 Whoever confesses [***genuinely***] that Jesus is the Son of God, God abides in him, and he in God.

The literal language here in verse 32 is very intimate. “**Confesses Me**” is more literally “**confesses in Me**” with the construction emphasizing a confession that is borne out of union with Christ. This implies a “life-confession” that is a pattern of life based on union with Christ.

Those so genuinely identified with and thus confessing Christ will also be confessed by Christ before His Father in heaven.

The believer testifies out of union with Christ and Christ will affirm union with this person before the Father. The true believer openly confesses Christ in life before a hostile world and therefore Christ will openly confess union with the believer before the Father. The one goes with the other.

The word “therefore” (Gk. “oun”) links what is being said about confession to what has just been said in the preceding context. In other words, a true confession openly identifies with the truth of Christ and therefore can expect to suffer persecution for it. (cf. 2 Tim. 3:12)

And the promise of assurance is that those who so confess Christ will have Christ confess them before the Father on judgment day. Again, it will all come out. Ultimate reality will be revealed right there in the very presence of God the Father as to where we stand.

Slide # 20

Revelation 2:10 (NKJV) [To the Church at Smyrna]

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.

This is indicative of a true confession before men. A true saving faith perseveres – not perfectly, but certainly.

But on the flip side there is also this warning...

33 But whoever denies Me before men, him I will also deny before My Father who is in heaven.

As confession in context is a life-style affirmation so also is denial. This is not a momentary slip up like Peter experienced when he denied the Lord 3 times on a certain night. Yes, Peter messed up royally on that occasion but that was not the rule or overall pattern of Peter's life. It was the exception.

Peter did not characteristically as a lifestyle pattern habitually disown Jesus Christ. In fact, just the opposite. The overall pattern of Peter was that he openly confessed Christ. Tradition says Peter in the end was crucified upside down at his request because he said he was not worthy to be crucified in the same manner as his Lord.

Slide # 21

The tense of the verb *denies* indicates that if a person's life could be defined or summarized as a whole by the words, "He denied Me," then that person can expect to be denied by Jesus. ... Jesus is not warning about an occasional lapse in one's witness that is otherwise found in a life punctuated by outspoken identification with Him.

– ***The Moody Bible Commentary***

Those who openly disown Christ as a lifestyle pattern can expect Christ to disown them on judgment day. He will say, "***I never knew you; depart from Me, you who practice lawlessness!***" (Mt. 7:23)

This hits right at the heart of "***Easy Believism***" which says faith doesn't have to change your life. You can live any way you want and still have faith without any serious ongoing confession of Christ. I don't see either Christ or the NT teaching this. I see that true saving faith results in a life-style pattern of confessing Christ. It's a life thing where one's whole being and life is identified with Christ. Those that have a lifestyle that in effect disowns Christ will in truth be disowned by Him before the Father because in truth they never really belonged to Jesus.

An example of "denying" or "disowning" Christ is Judas! That is precisely what he did.

This warning applies [in context] to a person who makes an outward profession of Christianity but turns away when hard testing comes.

– ***John MacArthur***

Hard times are testing times and they are proving times.

Slide # 22**1 John 2:23–25 (NKJV)****23** Whoever **denies** the Son does not have the Father either; he who **acknowledges** the Son has the Father also.**24** Therefore let that abide in you which you heard from the beginning. **If what you heard from the beginning abides** in you, you also will abide in the Son and in the Father.**25** And this is the promise that He has promised us—**eternal life**.

If we disown Christ here, He will disown us before the Father. Expositors well says, “***We cannot reject Christ without being rejected ourselves.***”

When the going gets rough phony professors abandon Christ showing that they were never really there to begin with. They were professors but never true possessors. Apostasy is a real thing, and the hardness of persecution tends to sift out who is real and who is not.

Slide # 23**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.****1 John 2:19 (NKJV)****19** They went out from us, but they were not of us; for **if they had been of us, they would have continued with us;** but they went out that they might be made manifest, that none of them were of us.**Revelation 21:8 (NKJV)****8** **But the cowardly,** unbelieving, abominable, murderers, sexually immoral, sorcerers, idolaters, and all liars shall have their part in the lake which burns with fire and brimstone, which is the second death.”

Christ is teaching that those who genuinely belong to Him can expect to be abused and mistreated just like their Lord was with varying degrees of intensity. However, such a confession comes with the promise that true believers will likewise one day be confessed/acknowledged by Him before the Father. But in contrast is the warning that whoever disowns Christ will also likewise on judgment day be disowned by Him.

Pliny (c. 61-113 AD) was governor of the Roman province of Bithynia in the days of the early church. In those days he wrote a letter to the Roman Emperor seeking to explain why he had been unsuccessful in stamping out the sect called Christians.

“He had tried arrest, fines, imprisonment, beatings, torture, and various forms of execution in order to get them to renounce Christ and to burn incense to Caesar as an act of worship, but to no avail. In trying to excuse himself before the emperor, he wrote, ‘**None of these acts, those who are really Christians can be compelled to do.**’ – Quoted from *John MacArthur’s* commentary on Matthew, p. 228

What a powerful testimony not only by those early Christians but even by this pagan ruler. None of those who were really Christian could be compelled to worship Caesar – so said Pliny. For them it was all about Jesus! Persecution is used by God to reveal and to refine.

Jesus said in a context of persecution...

Matthew 10:32–33 (NKJV)

32 “Therefore whoever confesses Me before men, him I will also confess before My Father who is in heaven.

33 But whoever denies Me before men, him I will also deny before My Father who is in heaven.

Note the double emphasis on “before men”. This is the testing place! Before men do we openly confess Christ or do we deny Him? This is the ultimate issue!

How about you?

Is your life a true confession of Christ or are you a denier of Him? Your true testimony “before men” is what will come out on judgment day.

What do your lips say and what does your life say? True confession involves not merely the lips but also the life.

May faith in Christ be the true measure of our lives and not the fear of man. This is the stuff of a true confession that Christ will one day honor before the Father.

Be among the true CONFESSORS of Christ before men!