

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.

In the Sermon on the Mount in Matt. 5-7 Jesus presented Himself as the Messiah as seen in the AUTHORITY of His teaching. This authority theme now continues on in chapters 8-10 as seen Christ’s performance of various miracles. These were not just miracles in a vacuum but rather “kingdom miracles” in keeping with the OT prophetic Scriptures. Thus these miracles provided proof that indeed Jesus was the promised King presenting the kingdom to Israel on the condition of repentance.

Jesus did miracles of a kind that no one else had ever done before, and in sheer volume that had never been done before. He performed miracles showing His authority over disease, nature, demons, and death. In addition, we see His authority to forgive sins. Jesus truly was an unparalleled miracle-worker indicative of the King presenting the kingdom.

Matthew writes topically and not necessarily chronologically. Matthew writes to illustrate a point. In Matt. 8-9 we have 10 selective miracles presented which function as Messianic credentials.

But note this about Christ: The miracles He did were not only powerful, but they were good and beneficial. In contrast to the miraculous plagues through the hand of Moses, Christ's miracles were blessing miracles which is keeping with kingdom reality. In the kingdom the singular emphasis on miracles relates to the blessing aspect of God's power. This was what Christ put on display, namely a display of kingdom miracles.

John 1:17 says, "**grace and truth came through Jesus Christ**". In John 3:17 it says, "*God did not send His Son into the world to condemn the world, but that the world through Him might be saved.*" And again, in John 12:47 Christ said, "*I did not come to judge the world but to save the world.*"

Christ's first coming was not for judgment – but rather to present Himself as King offering the kingdom on the condition of repentance. Note the precise fulfillment of the prophetic Scriptures on this note:

Slide # 2

Isaiah 61:1–2 (NKJV)

1 "The Spirit of the Lord GOD is upon Me, Because the LORD has anointed Me To **preach good tidings** to the poor; He has sent Me to **heal the brokenhearted**, To **proclaim liberty** to the captives, And the **opening of the prison** to those who are bound;
2 To **proclaim the acceptable year of the LORD**, [**Gap**] And the day of vengeance of our God; To comfort all who mourn,

Slide # 3

Luke 4:16–20 (NKJV)

16 So He came to Nazareth, where He had been brought up. And as His custom was, He went into the synagogue on the Sabbath day, and stood up to read.

17 And He was handed the book of the prophet Isaiah. And when He had opened the book, He found the place where it was written:

18 "The Spirit of the LORD is upon Me, Because He has anointed Me To preach the gospel to the poor; He has sent Me to heal the brokenhearted, To proclaim liberty to the captives And recovery of sight to the blind, To set at liberty those who are oppressed;

19 To proclaim the acceptable year of the LORD.” [***Stopped mid sentence at Isa 61:2***]

20 **Then He closed the book**, and gave it back to the attendant and sat down. And the eyes of all who were in the synagogue were fixed on Him.

The reason Christ did not read, “***And the day of vengeance of our God***” is because He did not come for judgment at His first coming. That will be fulfilled in relation to His Second Coming. The first coming was all about “grace and truth”. Thus, the presentation of the kingdom miracles were all positive in nature. There were no miracles of judgment! That fits perfectly with the KINGDOM blessing theme being presented.

Matthew 8:1–13 (NKJV)

1 When He had come down from the mountain, great multitudes followed Him.

The location where Jesus gave the Sermon on the Mount is thought to have not been far from Capernaum.

Slide # 4



Slide # 5



Great crowds followed Jesus down from the mountain where He had just given the Sermon on the Mount.

2 And behold, a leper came and worshiped Him, saying, “Lord, if You are willing, You can make me clean.”

In this context a leper came (cf. Mk. 1:40-45; Lk 5:12-16). Note it says, “**And behold**”. Behold indeed! This was unthinkable! Lepers were supposed to be quarantined and if anyone approached, they were to cry out “**Unclean, Unclean**” (cf. Lev. 13:45-46; Num. 5:1-4).

Slide # 6

Leviticus 13:45–46 (NKJV)

45 “Now the leper on whom the sore is, his clothes shall be torn and his head bare; and he shall cover his mustache, and cry, ‘**Unclean! Unclean!**’

46 He shall be unclean. All the days he has the sore he shall be unclean. He is unclean, and he **shall dwell alone; his dwelling shall be outside the camp.**

Presumably as this leper approached Jesus the crowds (with a “**And Behold**” emphasis) practiced “social distancing” so as to insure they would not make any contact with him.

Leprosy was a terrible life wrecking disease for which there was no cure. It was terrible in terms of physical consequences as well as social consequences. No one would dare touch a leper because it made you ceremonially unclean, not to mention it was highly contagious. Indeed, it was thought to be a sign of God’s judgment on the person (cf. Num. 12:9-12; 2 Chron. 26:20). To be a leper was to be an “**untouchable**”. If you think “COVID” was bad – try leprosy in Bible times!

Leprosy began with pain but then extremities such as fingers and toes would become numb and eventually fall off. Lepers often emitted an unpleasant odor. Leprosy also often affected the voice box, so the person had a raspy hoarse voice. They looked, smelled, and sounded pitiful. You really don’t want this kind of a person interrupting your service – unless of course you are Jesus.

Among the sixty-one defilements of ancient Judaism, leprosy was second only to a dead body in seriousness. The Talmud [a collection of Jewish teachings] forbade a Jew from coming closer than six feet to a leper, and if the wind was blowing, the limit was one hundred fifty feet. – **John MacArthur**

BEHOLD this leper came worshipping Jesus and calling Him “**Lord**”. Now it is true that the word “worshipped” can simply mean “bowed down” and “Lord” can mean “polite address” in the sense of “Sir”. However, the context argues for more than this. This leper believed Jesus had the POWER to cleanse him – which is to say heal him. In his mind He was not merely a respectable “Sir”. He was Lord who had authority over this ailment!

To approach Jesus for full healing indicated he thought Jesus was someone special and unique. In the whole of the Old Testament there are only three people on record as having been healed of leprosy and in each case it was a direct act of God’s healing. In Exodus 4:6-7 Moses’ hand became leprous and then was instantly healed. In Numbers 12:10-15 Miriam became leprous and then God healed her. And in 2 Kings 5:1-15 Naaman the Syrian leper was healed. That is it in the whole of recorded Old Testament history, and in each case it was God who directly healed them.

By kneeling before Jesus and addressing Him as Lord [Gk. kurios the Greek translation of the Hebrew name Yahweh] the man recognized Jesus as far more than just a man. His confidence in Jesus’ ability to heal his condition hints that his act of worship involved full recognition of Jesus’ deity. - **HCSB**

Notice he said to Jesus, “**Lord, if You are willing, You can make me clean.**” He didn’t presume to know if Jesus would or not. He believed Christ had the power to do so, but yielded to Christ’s prerogative on whether or not He would do so.

This is a great lesson on faith. So many false teachers today say, “**If you just believe it – it will happen.**” They say, “**name it and claim it**”. This leper didn’t do that. He named it but he didn’t claim it. He left it in the realm of possibility not certainty. He left it up to Jesus which is right. Faith believes in the Lord’s ABILITY but does not presume to say how God will act in any given situation. This is God’s domain!

Slide # 7

Daniel 3:17–18 (NKJV)

17 If that is the case, our God whom we serve **is able to deliver us** from the burning fiery furnace, and **He will deliver us** from your hand, O king.

18 But if not, let it be known to you, O king, that we do not serve your gods, nor will we worship the gold image which you have set up.”

Faith has confidence in God's ability but leaves room for "**But if not**". God's ways are not our ways. He does not always work like we might want Him to or according to our thinking. God-honoring faith trusts in God's power, but does not know the outcome of how God might work in any given situation. Faith recognizes dependence upon God but also realizes that how God deals with us is His prerogative. Thus faith is humble before God not trying to tell Him what to do which is flat out blasphemous arrogance.

Costi Hinn, the converted nephew of Benny Hinn has written a book titled **God, Greed, and the (Prosperity Gospel)**. In the book he writes:

By an early age, as part of the Hinn family, I viewed Jesus Christ as our magic genie – rub him right, and he'll give you whatever your heart desires. ... The prosperity gospel certainly denies the sovereignty of God to extent that it demeans God to the position of a puppet and elevates the man to the position of a puppet master who makes confessional demands by faith. It does this by considering faith as a force and God as the one who must respond to our faith. (p. 38, 96).

This is exactly what the leper did NOT do! He made no demands. He did not try to manipulate Jesus! Rather, he humbly recognized Jesus' sovereign authority and power but yielded to His will. In effect he made a humble plea that recognized Jesus' sovereign prerogative in the matter. The so-called "faith healers" could learn a lot from this leper. His example serves as a corrective to a lot of errant theology.

3 Then Jesus put out His hand and touched him, saying, "I am willing; be cleansed." Immediately his leprosy was cleansed.

We could almost put another "BEHOLD" here! This is amazing! The Law of Moses forbade the touching of anything unclean (cf. Lev. 5:3), but Jesus was above the Law (cf. Matt. 12:8). The Law said that if you touched anything unclean you would be made unclean but not Jesus. When He touched the leper instead of being made unclean, He made the leper clean. His cleanness overcame the uncleanness which is something only God can do. This shows the supreme authority of Jesus over the worst of disease.

Notice Jesus took the initiative here putting out His hand and touching him. He could have just said the Word as we see in His next miracle, but instead He purposely reached out and touched this leper. This man had probably not been purposely touched in years – but Jesus touched Him saying, "**I am willing; be cleansed.**"

And shockingly, “***Immediately his leprosy was cleansed.***” There was no long drawn out process. No requests for money. No circus show. Just a simple touch and comment “***be cleansed***” ***and it was done!***

Footnote:

The Jews believed there were four physical ailments that could only be corrected by God Himself. It was thought that when God would send the Messiah that He would perform four unique miracles that no other man could perform. They are known as “***the four Messianic Miracles***”.

Slide # 8

The Four Messianic Miracles

- 1) Cleansing a Leper
- 2) Casting out a Deaf and Dumb Spirit
- 3) The Healing of Birth Defects
- 4) Raising the Dead after three days

The Jews thought that leprosy was inflicted by God Himself and that only God could remove it. Therefore leprosy was called “***The Finger of God***”. This background shows all the more that this leper must have recognized Jesus as Lord-God or at the very least that the power of God was working through Him in a very special way such as God would work through the Messiah.

4 And Jesus said to him, “See that you tell no one; but go your way, show yourself to the priest, and offer the gift that Moses commanded, as a testimony to them.”

Why did Jesus tell this man who had the greatest news in his whole life to “***tell no one***”? Commentators grapple with understanding the reason for this prohibition. Here are some possible reasons that are given.

- 1) Jesus did not want Messianic fever to just be about His healing ministry (cf. Jn. 6:14-15).
- 2) The crowds were starting to grow out of control which could actually become a hinderance to Christ’s ministry.
- 3) Jesus first wanted the miracle officially certified in a formal way by the priest in keeping with the law before the leper told his story.
- 4) To prevent premature notice from reaching the priest second hand which might negatively influence the priesthood.

Probably the best explanation is the one given by Jesus right here in the text – even though we might not understand it completely. Jesus specifically said, “**go your way, show yourself to the priest, and offer the gift that Moses commanded as a testimony to them.**” Christ wanted this miracle to be a special unvarnished testimony to the priests at the temple. He evidently wanted it verified before them before they got a whole lot of secondary information from all kinds of sources.

This would have involved quite process. The man would have to travel all the way down to Jerusalem from up north in Galilee, he would have to carry out the detailed process of ceremonial cleansing rituals stated in Lev. 13-14 involving 116 verses of Scripture. The process would take 8 days. So a lot was involved here.

But alas, according to Mark 1:45 the healed leper failed to obey.

Slide # 9

Mark 1:45 (NKJV)

45 However, he went out and **began to proclaim it freely**, and to **spread the matter**, so that **Jesus could no longer openly enter the city**, but was outside in deserted places; and they came to Him from every direction.

It seems that in some ways the leper spreading his story did hinder Christ’s urban ministry. The crowds were so overwhelming He couldn’t function in that context and so had to go out to deserted places. Scripture reveals no indication of punishment for the cleansed leper’s disobedience, and presumably he eventually made it to the temple.

**5 Now when Jesus had entered Capernaum, a centurion came to Him, pleading with Him,
6 saying, “Lord, my servant is lying at home paralyzed, dreadfully tormented.”**

Capernaum was the adopted hometown of Jesus and the base of His ministry operations (cf. Mt. 4:13).

Slide # 10



A centurion was a military leader who was in charge of 100 soldiers. This man was a Roman. Somehow, he knew about Jesus and sent to Jesus saying, “**Lord, my servant is lying at home paralyzed, dreadfully tormented.**”

Again, we note that he addressed Jesus as “**Lord**”. Lord when used of Jesus normally has the idea of authoritative-Master in the sense of God-Master. We saw this in Matthew 7:21-23 where “Lord” carries with it the idea of having the authority to determine who enters the kingdom and who does not. When used of the risen Lord the word “Lord” always carries with it the idea of God-Master!

The word “servant” (Gk. pais) is a word that can be understood as a young boy or a beloved servant -which is the case here (cf. Mt. 12:18; Isa. 42:1; Lk. 7:2).

Although Matthew makes it sound like the centurion came in person, Luke is clear that the centurion was addressing Christ through Jewish representatives who spoke for him just as though he was there in person (cf. Lk. 7:1-10).

Jesus is for everyone. The leper represented a societal “outcast”. Yes, he was Jewish but an outcast, nonetheless. This Roman centurion was a non-Jew but high society and very respected. So, we see Jesus ministering to the societal down-and-outer as well as to the societal elite. Jesus is for everyone no matter their societal status – whether Jew or Gentile.

7 And Jesus said to him, “I will come and heal him.”

Here again Jesus is breaking all the cultural norms. Jewish law forbade Jews from having this kind of contact with Gentiles (cf. Jn. 18:28; Acts 10:28). However, Jesus without hesitation was willing to come. God’s grace is extended to all – including Gentiles.

Note too there is no uncertainty with the Lord. He did not say, “**I will come and see what I can do.**” No, rather He said with strong affirmation, “**I will come and heal him.**” There was no doubt about it. This is LORDSHIP authority being affirmed!

And don’t you love this about Jesus? He was willing to touch a leper – an absolute “no, no”. He was willing to come and openly associate with a Gentile – another absolute “no, no”. I love how Jesus was so unconventional and often turned the cultural norms on their head. “**The law was given through Moses, but grace and truth came through Jesus Christ.**” (Jn 1:17).

8 The centurion answered and said, “Lord, I am not worthy that You should come under my roof. But only speak a word, and my servant will be healed.

Again, we have the word “**Lord**” (Gk. *kurios*) which as mentioned normally means “**master**” in addressing Christ. And here the centurion specifically connects it with the idea of LORDSHIP authority.

The centurion in recognizing the LORDSHIP of Christ recognizes his own unworthiness. That is humility. He says to Christ, “**Lord, I am not worthy that you should come under my roof.**” So in humility he recognized his unworthiness in view of Christ’s surpassing greatness.

At the same time he recognized Christ’s authoritative power when he said, “**But only speak a word, and my servant will be healed.**” And then gave this explanation of his reasoning.

9 For I also am a man under authority, having soldiers under me. And I say to this one, ‘Go,’ and he goes; and to another, ‘Come,’ and he comes; and to my servant, ‘Do this,’ and he does it.”

The whole issue in the mind of the centurion is the issue of AUTHORITY. He as a man of some authority understood this concept very well.

As a representative of Rome he spoke with the emperor’s authority. If he ordered a soldier under him to go or to come it was to be obeyed or the wrath of Rome would come down upon that soldier. If the soldier defied the order, he would not just merely be disobeying the centurion but the very authority of Rome.

Slide # 11

Precisely because Jesus was under God’s authority, He was vested with God’s authority, so that when Jesus spoke, God spoke. To defy Jesus was to defy God; and Jesus’ word must therefore be vested with God’s authority that is able to heal sickness. – **D.A. Carson**

This centurion understood the issue of authority and He understood clearly that Jesus had LORDSHIP authority. And note this recognition of Lordship authority is clearly depicted as a matter of FAITH!

Again, we note this whole surrounding context is developing the idea of Christ as Lord and His authority – His Lordship authority. To recognize Christ as Lord is to properly recognize His authority!

Christ's authority was God's authority. His Word was powerful and effective because it was God's Word! The centurion got this. He understood Christ's Lordship authority and it was a matter of FAITH. This is the reasoning of FAITH. It recognizes Christ for Who He is as Lord!

10 When Jesus heard it, He marveled, and said to those who followed, "Assuredly, I say to you, I have not found such great faith, not even in Israel!"

The word "marveled" (ethaumasen) is used in reference to the people's response to Christ's teaching or miracles (cf. Lk. 9:42-43). But here it refers to Christ's response. It means to be greatly amazed or astonished.

There are only two times we find Christ marveling. When Jesus went back to His hometown and they did not accept Him Mark 6:6 says, "**And He marveled because of their unbelief.**"

In contrast here we have Christ marveling at the **great faith** of this Roman centurion. Christ's statement serves as a rebuke of His own people, the Jews, while commending this Gentile centurion.

Now some have struggled with this. **Marvel** expresses a human emotion in reaction to something unexpected. But if Jesus is God how could this apply to Him? Nothing takes God by surprise.

With a desire to protect Jesus' deity, some scholars assume Jesus could not marvel at anything because of being omniscient. However, ignoring the reality of Jesus' full humanity, including the emotive response of amazement, is just as grievous an error as weakening His deity. – **Ed Glascock**

The answer to this is found in what is called the kenosis as seen in Phil. 2:7.

Slide # 12

Philippians 2:7 (NKJV)

7 but **made Himself** [lit "emptied Himself"] of no reputation, taking the form of a bondservant, and coming in the likeness of men.

The Greek word translated here as "**made**" is "**kenoo**" which literally means "**emptied**." In assuming the humble role of a servant Christ set aside the independent use of His Divine attributes and the outward glory He knew as God before coming to earth.

Christ did NOT empty Himself of His deity, but only the outward manifestation of it. In His state of humility Christ never did His own independent thing. Rather He constantly subjected Himself to the will of the Father each step of the way.

Non-use of divine attributes does not imply non-possession. Jesus chose not to exercise those attributes so as to be dependent upon the Father and to more realistically relate to the human experience.

– **Ed Glasscock**

Faith takes God at His Word! That is what faith is – it is personally taking God at His Word. Romans 10:17 says, “**faith comes by hearing, and hearing by the word of God.**” Faith believes that what God says is true and rests upon it.

This is what the centurion did. He believed what Jesus said would happen. All Jesus had to do was to say it. He said to Jesus, “**only speak the word, and my servant shall be healed.**” Only God has this kind of authority! Faith recognizes Christ’s word as authoritative because He is Lord and can make it happen.

Now when a supposed faith healer jumps up and down and claims to make it happen by naming it and claiming it – that is just a man jumping up and down and making some kind of claim. But when Jesus says something that is different.

Do you know what the difference is between the supposed “faith healer” saying it and Jesus saying it? The difference is found in that word LORD! Jesus is Lord and He alone has LORDSHIP authority. When He says the word, it happens precisely because He is Lord. Oh, and He alone is LORD! No one else can do this! All who make such claims are just playing God and that is blasphemous!

Of course, the “faith healer” wants to claim he is standing on some promise taken out of context without consideration for the whole counsel of God. And of course, if you don’t get healed its supposedly because you didn’t have enough faith. How convenient is that? They have figured out a scheme to deceive the masses in a way that avoids all personal culpability.

Slide # 13

1 John 5:14–15 (NKJV)

14 Now this is the confidence that we have in Him, that **if we ask anything according to His will**, He hears us.

15 And if we know that He hears us, whatever we ask, we know that we have the petitions that we have asked of Him.

Faith says like the leper “*Lord, if you are willing, You can...*”. It doesn’t presume, but rather relies on God’s will in the matter. Faith says like the centurion, “*speak a word and my servant will be healed.*” Again, faith recognizes dependence upon God’s will – God’s word in the matter. Jesus must “will” it, Jesus must speak the word!

For whatever reason God is not always willing – He doesn’t always “speak the word” (so to speak). In Hebrews 11 (the great Hall of Faith chapter) we see that through faith many had great triumphant victories but in the same breath the writer says, “Others were tortured...had trials of mockings and scourgings...being destitute, afflicted, tormented, to death. (cf. Heb. 11:33-38). These too were people of faith!

Through it all faith recognizes the sovereign authority of God over everything – come what may but it doesn’t try to dictate or manipulate it. Faith recognizes that God can do anything – but He acts according to His sovereign purposes and will. Yes, sometimes the problem can be a lack of faith (cf. Mk. 6:5-6) but not always.

The point in context here in Matthew 8 is that **FAITH recognizes Christ’s Lordship authority**. This is the essence of faith! You cannot divorce true faith from the proper recognition of Christ’s authority! This is what it means to truly know Jesus as “Lord” – it means to recognize His authority as MASTER – as sovereign MASTER! And saving faith personalizes it!

It is only those who have this kind of faith that will enter the kingdom. Note in context what Christ then went on to say...

11 And I say to you that many will come from east and west, and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven.

The Jews thought as the favored people of God they were most certainly going into the kingdom in contrast to wretched Gentiles. But Jesus said MANY Gentiles from all over the world (from the east and west) will sit down with the patriarchs (Abraham, Isaac, and Jacob) in the kingdom.

These “many” can only be Gentiles, contrasted as they are (v. 12) with “subjects of the kingdom.” -**D.A. Carson**

Christ put his finger on the very thing that is necessary to get into the kingdom and that is FAITH – faith just like that which was exhibited by the centurion. These are the ones going into the kingdom. And praise the Lord He said there would be “MANY” of us!

And what kind of faith did the centurion have? He had a LORDSHIP faith that recognized Christ’s authority as Lord! This is the kind of faith that will get you a seat with Abraham, Isaac, and Jacob in the kingdom.

The naming of these three patriarchs clearly ties this to a literal future kingdom. “***The kingdom of heaven***” is synonymous with “***the kingdom of God***” elsewhere. It refers to the coming kingdom in which Jesus will reign as King on the earth.

The word translated as “***sit down***” (*Gk. anaklino*) literally means “recline” as at a banquet table. In the Scripture the coming kingdom is often presented as a BANQUET (cf. Isa. 25:6; 49:8-12; 59:19; 65:13-14; 66:12, 19; Mal. 1:11; Mt. 22:1-14; 25:10; Lk. 13:28-29; 14:15-24; Rev. 19:7-10). The kingdom is a celebration feast!

But only people of true faith in the Lordship of Christ will be there! And MANY of them will be Gentiles – much to the shock of the average Jew in the time of Christ.

In the eyes of many Jews, one of the most significant and appealing things about the feast was that it would be totally free of Gentiles.

– ***John MacArthur***

12 But the sons of the kingdom will be cast out into outer darkness. There will be weeping and gnashing of teeth.”

What a shock! The Jewish rabbis taught that they as the chosen people would one day eat with Abraham and the Messiah in the kingdom. They taught this would be the experience of Jews only.

Thus, the Jews saw themselves as the sons of Abraham (cf. Mt. 3:9-10; Jn. 8:31-59) who belonged to the kingdom by right. In their minds it was a given that they were the “natural heirs” to the kingdom because they were the chosen people. The covenants were with them, and this favor rested upon them alone.

And it really should belong to them because they as a people group were indeed given special kingdom promises.

For this reason, they are called “***the sons of the kingdom***”. However, as Paul says, “they are not all Israel who are of Israel” (Rom. 9:6). In Romans 2:28-29 Paul points out that being a physical Jew is not enough – God also demands a circumcision of the heart. In other words, they must truly have a repentant faith.

Unbelieving “***sons of the kingdom***” (that is Jews) will be cast out into outer darkness. The only way into the kingdom is through faith – the same kind of Lordship faith demonstrated by the Gentile centurion.

The phrase “***outer darkness***” occurs three times in the Bible – all here in Matthew (8:12; 22:13; 25:30). Each time it is preceded by the definite article referring to a definite place. More literally they shall be cast out into “**the** outer darkness”. This is referring to the place commonly called “HELL” where their will be continual weeping and gnashing of teeth.

Some have tried to say that “***outer darkness***” refers to the experience of believers who will be excluded from the celebratory aspects of the kingdom, but in my view that is a tortured view (pun intended).

The outer darkness (Mt. 22:13; 25:30) and weeping and gnashing of teeth (13:42, 50; 22:13; 24:51; 25:30) are metaphors for the experience of God’s judgment reserved for unbelievers.

– ***The Moody Bible Commentary***

One clear reason to think this is hell is because of the qualifier “***weeping and gnashing of teeth***” which elsewhere is clearly identified with “***the furnace of fire***” which depicts HELL (cf. Mt. 13:42, 50). This is not a *kingdom “experience”* but rather a being excluded from the kingdom “experience”. In Luke 13:28 Christ made it clear that those weeping and gnashing their teeth are thrust from the kingdom entirely.

Slide # 14

Luke 13:28 (NKJV)

28 There will be **weeping and gnashing of teeth**, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and yourselves **thrust out**.

The definite articles with both “the weeping” and “the gnashing” emphasize the horror of it. Weeping indicates suffering and gnashing of teeth despair.

13 Then Jesus said to the centurion, “Go your way; and as you have believed, so let it be done for you.” And his servant was healed that same hour.

By the way note that in this case the healing had nothing to do with the faith of the paralyzed servant, but rather that of the centurion. Faith healers never make that application. They always put it all on the sick person.

Jesus honored the request of the centurion based on his faith – what Christ called “great faith”. That very same hour the servant was healed. Indeed, Christ’s Lordship authority over this malady proved to be true.

Slide # 15



Dustin Bengé
@DustinBenge

Any Jesus who isn’t both God and man, isn’t the real Jesus.

Any Jesus who isn’t both Savior and Lord, isn’t the real Jesus.

Any Jesus who isn’t both crucified and resurrected, isn’t the real Jesus.

Make sure you know the real Jesus.

Receiving Christ as authoritative Lord is not a matter of works – rather it is a matter of faith. 1 Cor. 12:3 says, “**no one can say that Jesus is Lord except by the Holy Spirit.**” It is the work of God that brings one to this point.

The Bible says, “**Believe on the Lord Jesus Christ, and you will be saved**” (Acts 16:31). It says it is with the heart that one believes” (Rom. 10:9-10). As our Savior Christ died for all our sins. As Lord over all He arose the third day. A saving faith makes it personal – it personally appropriates the truth of Christ as my Savior and my Lord. Have you done that? Is Christ your Savior and Lord?

Only those who truly know Christ as Lord will celebrate in the kingdom banquet. Be among them!