

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.

The gospel is all about WHO Jesus is and WHAT He has done to secure our salvation. It’s all about Jesus. It never ceases to amaze me how professing evangelicals consistently jump over WHO Jesus is to the WHAT Jesus has done in His all-important cross work. The gospels DON’T do that. At great length the gospels lay out FIRST and foremost WHO Jesus is and then building on that emphasize His all important cross work and resurrection. Thus, the WORK of Christ builds on the PERSON of Christ.

Christ must be believed on for WHO He is as Lord-God as well as for WHAT He has done as Savior. Who He is as Lord has everything to do with His sovereign authority. That is what Matthew 8 is all about. It’s about authority and Christ’s rightful authority as the King Who brings in the kingdom. That is what was presented in Christ’s earthly ministry.

Slide # 2

The choice of incidents in this section is in every case to bring out Jesus' authority in action. – ***The New Bible Commentary***

He was the King with kingdom authority presenting the kingdom on the condition of repentance. True repentance, true faith, personally recognizes Christ's Lordship authority as seen in the faith of the centurion as noted in our study last time in Matt. 8:5-13.

Today we pick up Christ's exhibition of kingdom authority in Matt. 8:14...

Matthew 8:14–22 (NKJV)

14 Now when Jesus had come into Peter's house, He saw his wife's mother lying sick with a fever.

The parallel accounts in Mark 1:29-34 and Luke 4:38:41 make it clear that the setting is on a Sabbath. Jesus had just come from a synagogue in Capernaum where He had cast a demon out of a man.

Mark calls the house Jesus entered into the "***house of Simon and Andrew***" (Mk. 1:29). So evidently it was a fairly large house.

There Jesus found Peter's mother-in-law was sick with a fever. Some have guessed it might have been malaria, but we are not given specifics.

Now let me point out the obvious. If Peter had a wife and a mother-in-law then he was clearly married contrary to the teaching of Roman Catholicism. They try and get around this by saying, "Yes, Peter had been married, but his wife died before he became an apostle. Just one problem: In 1 Cor. 9:5 Paul indicates that Peter still has a believing wife as an apostle.

The Roman Catholic idea that the clergy should not be married has no foundation in Scripture. Peter was married and elders clearly can be married as one of the qualifications is that they be "the husband of one wife" (1 Tim. 3:2).

15 So He touched her hand, and the fever left her. And she arose and served them.

There is an emphasis on "***personal touch***" in Christ's ministry. We have noted He didn't have to touch in order to heal – in fact He healed the centurion's servant from a distance.

But on various occasions Jesus chose to touch – especially in contexts where Jewish law or tradition forbade it. Fever was one of those situations.

Jesus was uncontaminated by contact with leprosy and disease, and He was not bound by Jewish narrowness from those whom the world despises. – **John Walvoord**

Slide # 3

As in v. 3, the touch did not defile the healer but healed the defiled.

– **D.A. Carson**

The authority and power of Jesus was instantly evident. As soon as He touched her hand immediately the fever was gone. And she arose and served Him. The older manuscripts read “Him” here instead of “them”, but in Luke 4:39 it says “them”. Both are true. She ministered to Christ but also to the entire group.

The point is that Christ’s authority was absolute. There was no gradual recovery. The healing was immediate and complete. Normally, with a fever, even in recovery some time is needed to get full strength back. But not in this case. She went from being down in bed sick to instantly being up and serving at full speed.

Much application has been made that in our healing we should use it to serve the Lord. Certainly, Peter’s mother-in-law is a great example of this principle. What do we do with our health and strength? We should use it to serve the Lord!

16 When evening had come, they brought to Him many who were demon-possessed. And He cast out the spirits with a word, and healed all who were sick,

Even though Jesus healed on the Sabbath the Jews were very conscientious not to move around too much on the Sabbath. So the thought here is that until evening when the Sabbath was over they stayed put. The Sabbath began on Friday evening at sunset and ended Saturday evening at sunset. But as soon as Sabbath was over the people began bringing to Jesus many who were either demon-possessed or who were sick. Mark 1:33 says, “***the whole city was gathered together at the door.***”

In other words, they came from all quarters. It is thought Capernaum had a population of about 1500 people at this time.

Kind of interesting that although they waited until sundown to come (so as not to violate the Sabbath) yet somehow word had spread quickly even on the Sabbath that Jesus had the power to heal and cast our demons.

After all, on this Sabbath He had cast a demon out of man in the synagogue and He had healed Peter's mother-in-law of a fever. Good news travels fast.

After the decision was made to purchase the Hillside property last Sunday night – a day or so later I thought I should call my dad and tell him. When I did he told me someone had already told him. And he said, “***news like that travels fast***”. Yes it does. The miracle working power of Jesus traveled very fast. It spread like wildfire throughout the entire town – even on the Sabbath.

And note the AUTHORITY of Jesus was on clear display. With a word He cast out the spirits. His word carried authority over the demons. They had to submit. They had to leave. And it says that He “healed all who were sick”. Note that: Not merely some but ALL were healed. Again, this shows the unqualified AUTHORITY of Jesus. He had absolute power, absolute authority over the demons and over diseases.

Christ's power over the demons shows that His power was of God. Demons are real and they invariably seek to do people harm. Satan and his demons are all about harming people. They never act for the good of humanity. They are evil and malicious in nature and seek to inflict harm.

Slide # 4

All of the cases of demonization dealt with by Christ involved the actual indwelling of demons who utterly controlled the bodies of their victims, even to the point of speaking through them (Mark. 5:5-9), causing derangement (John 10:20), violence (Luke 8:29), or rendering them mute (Mark 9:17-22). – ***John MacArthur***

This is all about AUTHORITY! Spiritually speaking there are only two forces of spiritual power in the world. There is the power of God and there is the power of Satan. Now Satan is a counterfeiter, and he is a deceiver.

Slide# 5

2 Corinthians 11:14 (NKJV)

14 And no wonder! For Satan himself transforms himself into an angel of light.

People often want to claim the power to heal and claim some “miraculous activity” in relation to their ministry. But we must also ask if there is supernatural activity what is the source of it? Satan too has power and he uses it to deceive.

Slide # 6

1 John 4:1 (NKJV)

1 Beloved, do not believe every spirit, but test the spirits, whether they are of God; because many false prophets have gone out into the world.

The New Testament teaches that it is characteristic of false teachers to claim to have special powers over the demon world and to throw themselves around in relation to it claiming to have special “powers” ministries. The Bible shows really this is an ego thing.

Slide # 7

Jude 8–9 (NKJV)

8 Likewise also these dreamers defile the flesh, reject authority [Lordship authority of Christ], and speak evil of dignitaries [angelic authority].

9 Yet Michael the archangel, in contending with the devil, when he disputed about the body of Moses, dared not bring against him a reviling accusation, but said, “The Lord rebuke you!”

The context here clearly has angels in view. The related example of verse 9 relates to Satan. Therefore, I take it that primarily in view is the reviling of evil angels referred to here as “dignitaries”. False teachers claim to really be BIG SHOTS. They claim to have great spiritual power. They think they can bind Satan and demons at will. But they are speaking way out of their league. They don’t have this authority or power. They are speaking irreverently (blasphemously) and throwing themselves around in a spiritual realm that they know nothing about.

Slide # 8

2 Peter 2:10–11 (NKJV)

10 and especially those who walk according to the flesh in the lust of uncleanness and despise authority. They are presumptuous, self-willed. They are **not afraid to speak evil of dignitaries**,
11 whereas angels, who are greater in power and might, do not bring a reviling accusation against them before the Lord.

Even holy angels don't revile demons like this. Even Michael the archangel in contending with the devil did not bring a reviling accusation against him. But what did he do? He appealed to the Lord to put the devil in his place. He said, "The Lord rebuke you!"

That is a humble godly response! False teachers want to make it all about them and their great spiritual status. In reality Jesus ALONE has the authority to bind the strong forces of evil. In the words of Matt. 12:29 He has the power to bind "the strong man" – that is the strong forces of evil.

This is the unique work of the Messiah. He comes to set the captives free.

Slide # 9

Isaiah 61:1 (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**;

Note what Jesus just taught about MANY in Matt. 7:22...

Slide # 10

Matthew 7:22 (NKJV)

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?'

They will claim to have cast out demons in Christ's name and Satan may even cooperate with them in a deceptive way so as to make it look good. But in truth Christ alone has power over Satan and demons.

True believers look to Christ ALONE. He is the power that sets us free from the power of sin and Satan! He is ALONE is our deliverer!

Lost people are bound by the devil. 1 John 5:19 says, “the whole world lies under the sway of the wicked one.” So how do lost people get free from the bondage of Satan? The Bible is clear that the gospel is the power of God for deliverance to everyone who believes (Rom. 1:16). Jn. 8:32 says, “the truth shall make you free” and John 8:36 Jesus said, “if the Son makes you free, you shall be free indeed.”

This is why we share the gospel! We pray for people and we share the gospel but only Jesus is the deliverer! Only He can set people free from the bondage of sin and Satan. No one can believe for anyone else. People have to do their own believing. We appeal to them and call on them to receive Christ as Savior and Lord, but they must personally do it. And as they do believe on Christ He sets them free!

Keep in mind what is being established. In doing these miracles Christ was presenting His Messianic credentials. He was showing that indeed He is the true Messianic King who has the AUTHORITY to bring in the kingdom. And He did this by doing kingdom miracles which are miracles of deliverance and healing. That is what the kingdom is all about!

Now keep in mind we are not in the kingdom yet and neither were they when Christ was on the scene. He was merely presenting His kingdom credentials showing that He was the King. The great issue then is would they in repentance and faith receive Him? And alas the nations leaders who spoke for the nation and who swayed the nation did not.

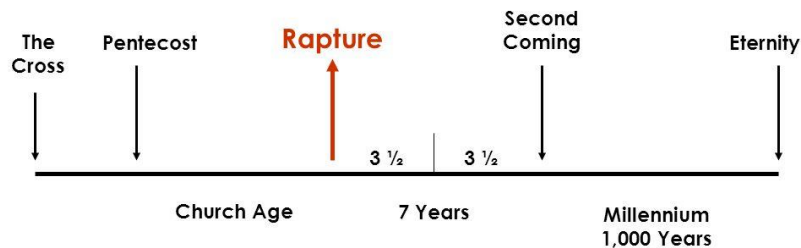
Slide # 11

Hebrews 6:5 (NKJV)

5 and have **tasted** [the early apostolic Church] the good word of God and the **powers of the age to come** [the kingdom age],

The miracles put on display by Christ and His apostles were merely samples, a foretaste of the kingdom power yet to come. Those miracles are not the norm in the Church Age, but rather properly belong to the kingdom age to come.

Note it carefully that we are not yet in the kingdom. As Jesus taught us we are still praying, “Your kingdom come” (Mt. 6:10). We as God’s people are kingdom citizens, but we are not there yet. Just like we are already citizens of heaven, but are not there yet, so likewise with the kingdom (cf. Phil. 3:20-21). The kingdom is a FUTURE reality!

Slide # 12**Timeline of the End Times**

The Messiah is the Deliverer! The kingdom is a time of coming deliverance. And there are two main aspects of kingdom deliverance. God's people will be delivered from the power of Satan as Satan will be bound for a thousand years in the bottomless pit (Rev. 20:2-3). This depicts spiritual deliverance. But then there is also physical deliverance from the consequences of sin as denoted in the reality of physical healing.

Slide # 13**Isaiah 35:5–6 (NKJV)**

5 Then the eyes of the blind shall be opened, And the ears of the deaf shall be unstopped.

6 Then the lame shall leap like a deer, And the tongue of the dumb sing. For waters shall burst forth in the wilderness, And streams in the desert.

The kingdom will be a time of great spiritual and physical deliverance from the forces of evil and from the consequences of sin. And it will be the Messiah Jesus who brings it about.

The ministry of Jesus put this on display to show that indeed He was the prophesied/promised Messiah/Deliverer. He was the King presenting the kingdom! What we have in the ministry of Jesus is a little preview of the coming kingdom deliverance! And it is glorious!

What a difference between Jesus ministry and the so-called "faith healers" of today. Jesus healed everyone, He healed completely, instantly, permanently, and undeniably.

Christ truly gave a sample of kingdom power while sham false teachers line their pockets and put on a show but don't yield results anything like Christ did. They are clouds without rain. They are all about self – not really about the truth.

And note that there is a clear distinction between demon-possession and physical illness. They are presented as two different things here in verse 16. Not all mental illness is a matter of demonic activity, but some is. The world does not recognize demonology and therefore seeks a medical solution to everything even when the root issue may well be a spiritual/demonic problem.

As believers we have been set free by Christ and cannot be possessed by demons. We are now the temple of the Holy Spirit and 1 Jn. 4:4 says, "He who is in you is greater than he who is in the world." However, while we cannot be possessed we can be oppressed. Eph. 6:12 says we do wrestle with the forces of evil and we need to look to God in all matters of spiritual warfare. Hebrews 4:15-16 invites us in our weakness to come boldly to God's throne of grace to receive help in time of need!

We have all we need in Christ, but we do need to avail ourselves of it.

17 that it might be fulfilled which was spoken by Isaiah the prophet, saying: "He Himself took our infirmities And bore our sicknesses."

This is an interesting statement that has stimulated lots of discussion. Matthew here connects Christ's healing ministry to the atonement passage of Isaiah 53. For this reason, Charismatic and Pentecostal teachers have argued that healing for all believers is immediately available in the atoning work of Christ on the cross. However, this is only partially right – meaning it is wrong.

We have to back up and see the greater context of what Matthew is saying. Matthew speaks from a BIG PICTURE perspective. Realize that at the time of Christ's earthly healing ministry the cross was still future.

Slide # 14

Isaiah 53:4 (NKJV)

4 Surely He has borne our griefs [Lit "*sicknesses*'] And carried our sorrows [Lit "*pains*"]; Yet we esteemed Him stricken, Smitten by God, and afflicted.

Matthew is presenting the ministry of Christ which gives a preview of coming kingdom healing which ultimately is based on the atoning cross-work of Christ presented in Isaiah 53. Thus, ultimately Matthew sees the fulfillment of kingdom healing as a fulfillment of Isaiah 53.

The BIG PICTURE view is that the preview of kingdom healing evidenced by Christ in His earthly ministry anticipated His atoning work on the cross. All healing is ultimately based on the atoning work of Christ as spelled out in Isaiah 53.

Slide # 15

MESSIANIC KINGDOM RESTORATION

Spiritual restoration

KINGDOM RESTORATION

Physical restoration

BASIS OF RESTORATION: THE CROSS OF CHRIST

In the kingdom the effects and consequences of sin will be removed – largely in the millennial kingdom, and then completely in the eternal phase.

Matthew in His kingdom emphasis anticipates this coming kingdom reality as being fulfilled on the basis of Christ atonement. But again, Christ's healing ministry was merely a foretaste and a preview of the ultimate kingdom fulfillment which is yet future. Thus in Christ's earthly ministry it was "fulfilled" in a partial sense - in the sense of anticipation.

But correct theology notes that while complete healing is ultimately in the atonement, we are not experiencing that yet today. That reality will be fully realized in the kingdom, and we are not there yet. We have a sampling of it in Christ's ministry, but the complete fulfillment of it is yet future.

Today, we partake of the spiritual aspects of healing provided for in the atonement, but not yet in all the physical aspects. In other words, these bodies we live in are still prone to sickness and death.

Peter emphasized the spiritual realization we know now in in 1 Pet. 2:24.

Slide # 16

1 Peter 2:24 (NKJV)

24 who Himself **bore our sins** in His own body on the tree, that we, having **died to sins, might live** for righteousness—by whose stripes you were healed.

Peter, quoting from the same context of Isaiah 53 in verse 5 makes application to our spiritual lives – not physical healing. Peter emphasizes Christ dying for our sins and the resulting spiritual healing. That is where we are today. As believers we have been reconciled to God spiritually on the basis of Christ’s cross work (cf. 2 Cor. 5:18-21).

However, the completion of what Christ has accomplished for us – that is complete physical healing awaits the rapture/resurrection.

Slide # 17

Romans 8:22–23 (NKJV)

22 For we know that the whole creation groans and labors with birth pangs together until now.

23 Not only that, but we also who have the firstfruits of the Spirit, even **we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body.**

Slide # 18

Revelation 21:4 (NKJV)

4 And God will wipe away every tear from their eyes; there shall be **no more death**, nor **sorrow**, nor **crying**. There shall be no more **pain**, for the **FORMER THINGS** have passed away.” (EMPHASIS MINE)

In the kingdom the things that will be “***former***” are now present. We still have death, sorrow, crying, and pain, but in the full realization of the kingdom these things will be past – they will be former things never to be experienced again. But that is not where we live now. Right now we still groan as we await the redemption of the body.

The kingdom is coming but it is not here yet. Paul sarcastically said to the errant Corinthians, “*You have reigned as kings without us- and indeed I could wish you did reign, that we also might reign with you!*” (1 Cor. 4:8) The Corinthians had an errant “***kingdom theology***” claiming they were already experiencing kingdom realities when they were not.

From the perspective of the NT writers, the Cross is the basis for all the benefits that accrue to believers; but this does not mean that all such benefits can be secured at the present time on demand, any

more than we have the right and power to demand our resurrection bodies. The availability of any specific blessing can be determined only by appealing to the overall teaching of Scripture. – **D.A. Carson**

Matthew 8-9 presents a series of miracles presented in 3 groupings as seen in Mt. 8:1-17; 8:23-9:8; and 9:18-33a). Each grouping of miracles is followed by a reaction indicating either what is or what is not the appropriate response to Christ's authority as Lord (cf. Mt. 8:18-22; 9:9-17; 9:33b – 34). The issue throughout is Christ's kingdom Authority as King and the response to it.

In 8:1-17 we have seen the kingdom-authority of Jesus on display which evoked an emotional response among the masses. But as Lord - Jesus demands that His people be followers who truly recognize and submit to His authority. Matthew now inserts two examples to illustrate this reality.

18 And when Jesus saw great multitudes about Him, He gave a command to depart to the other side.

Want to draw huge phenomenal crowds – just perform authentic kingdom miracles. That is what Jesus did and the crowd swelled to the point Jesus moved to depart to the other side of the Sea of Galilee.

However, Jesus wasn't just looking for fame or to draw crowds. He was seeking true disciples – true followers. We note from John 6 that even though followed by GREAT masses of people, many of these were not true disciples. They followed Christ for self-serving reasons – for what they could potentially get out of it and not simply because of WHO He was.

This is consistently the issue. WHY is one following Jesus? True disciples follow Jesus because He is Lord to them. Those with another agenda (such as Judas) are not true disciples. And often this is the case.

As Jesus prepared to cross over the Sea of Galilee a scribe stepped forward claiming to be willing to be a follower. Again, we see the issue is one of authority and Christ's right to demand ultimate allegiance. As Lord He sets the terms.

19 Then a certain scribe came and said to Him, "Teacher, I will follow You wherever You go."

The scribes were the scholars of the day – biblical scholars. They were often associated closely with the Pharisees.

The term scribe is used 23 times in Matthew – almost always in a negative way. In that context a certain scribe came to Jesus saying, “**Teacher, I will follow You wherever You go.**”

Now if it was you or I responding we would probably have said, “**Praise the Lord, let’s get you signed up now.**” But Jesus did not do that. He pressed further as if to indicate this man had not really counted the cost of true discipleship.

It is noteworthy that he called Jesus “**Teacher**” (Gk. didaskalos) and not “**Lord**” (Gk. kurios).

Teacher is used in Matthew by people who did not actually believe in Jesus (12:38; 19:16; 22:16, 24, 36).

– **The Moody Bible Commentary**

Popular movements are exciting and have a draw to them. People want to be a part of it. Apparently, this is where this scribe was coming from. He wanted the prestige of it all but had not considered the cost of being a true disciple.

20 And Jesus said to him, “Foxes have holes and birds of the air have nests, but the Son of Man has nowhere to lay His head.”

Jesus did not make the terms of following Him easy. Talk is cheap! But real commitment is another thing. Jesus did not even have a place of His own to sleep.

Slide # 19

Strictly speaking it was...a pointed way of saying that true discipleship to the “Son of Man” is not comfortable and should not be undertaken without counting the cost (cf. Luke 14:25-33).

– **D.A. Carson**

This seems to be the sense of it. Discipleship is not glamorous or comfortable. Unless you are all in on the basis of faith in Christ alone simply because He is the Messiah you are missing it. If you are in it for what you can get out of it, you are not a true disciple and are probably going to be sorely disappointed in short order.

True discipleship is committed to Christ on the basis of WHO He is not for what I can selfishly get out of it.

Nothing... has done more harm to Christianity than the practice of filling the ranks of Christ's army with every volunteer who is willing to make a little profession, and to talk fluently of his "experience."

– **J.C. Ryle**

The scribe called Jesus "Teacher" but in response Jesus called Himself "the **Son of Man**" which is clearly a Messianic title.

The term "son of man" in the Bible sometimes speaks of humanity in general (cf. Ps. 8:4). It was repeatedly used in reference to the prophet Ezekiel (cf. Ezek. 2:1; 3:1; 4:1, etc.).

But the title "**Son of Man**" was also very definitely used in reference to the coming Messiah as seen in Dan. 7:13-14 which is probably the key point of reference in Christ's usage of it.

Slide # 20

Daniel 7:13–14 (NKJV)

13 "I was watching in the night visions, And behold, One like the **Son of Man**, Coming with the clouds of heaven! He came to the Ancient of Days, And they brought Him near before Him.

14 Then to Him was **given dominion and glory and a kingdom**, That all peoples, nations, and languages should **serve Him**. His **dominion is an everlasting** dominion, Which shall not pass away, And His **kingdom the one Which shall not be destroyed**.

This was no normal "son of man". This "Son of Man" was unique. He is identified with humanity and yet uniquely exalted above all the people and given an everlasting kingdom with everlasting glory – which is something indicative of deity. He was human but no mere human. Son of Man carries with it the idea of being the ultimate human representative and yet carries with it overtures of divine authority (cf. Mt. 9:6; 12:8; 19:28).

Son of Man [was a] title understood by the Jews of Messiah (Jn. 12:34), and as equivalent to "Son of God" (Lk. 22:69-70).

– **Wycliffe Bible Commentary**

In short "**Son of Man**" was seen as a Messianic concept in which the Messiah was Man but also God. That fits the God-Man we call Jesus! Son of Man was the title Christ most used of Himself. It is found 81 times in the gospels (30 times in Matt; 14 times in Mark; 25 Times in Luke; and 12 times in John), and only 3 times outside of the gospels (cf. Acts 7:56; Rev. 1:13; 14:14).

Slide # 21***Messianic Titles******Son of Man*** – human name.***Son of David*** – royal name.***Son of God*** – divine name.

It is surmised that Jesus had “***Son of Man***” as the favorite title for Himself because He did not want the common idea of a political Messiah to be the emphasis surrounding Him. Instead, He made the emphasis of His identity as Messiah with that of human experience. That is after all the key reason for the incarnation and His state of humiliation.

Again His right to rule must first be preceded by His role of suffering and death. In Luke 24:26 Jesus showed that as the Christ He first had to suffer and then enter into His glory. 1 Pet. 1:11 speaks of “the sufferings of Christ and the glories that would follow.”

Note in the very same context here in Matt. 8 there is an emphasis on the Messiah being the suffering Servant of Isaiah 53 (cf. v. 17); and Him being the ultimate reigning “Son of Man” as seen in Daniel 7 (v. 13-14). They go together. As Son of Man He suffered and died and as mankind’s ultimate representative He will rule in the kingdom forever. It all fits perfectly in the Person of the Lord Jesus Christ.

21 Then another of His disciples said to Him, “Lord, let me first go and bury my father.”

This indicates that both this man and the previous one were both “disciples” in the loose sense of the word. The word disciple simply means “follower” or “learner”. In the gospels there were general followers who showed interest in Jesus, but Jesus made a distinction between them and those who were “***disciples indeed***”. In other words, there are nominal disciples who may follow for a time outwardly but are not truly saved. In contrast are those who are true committed disciples who are the real deal.

Slide # 22**John 6:66 (NKJV)**

66 From that time many of His **disciples went back** and walked with Him no more.

John 8:31 (NKJV)

31 Then Jesus said to those Jews who believed Him, “If you abide in My word, you are **My disciples indeed**.

The teacher of the law (v. 19) and the man of verse 21 (“another disciple”) were disciples in the sense that they followed Jesus about and attended to His teaching, as distinct from those committed to His Lordship. – *Evangelical Commentary on the Bible*

The earlier scribe outwardly seemed willing to follow, but Jesus challenged him to count the cost. Now this outward disciple wants to be able to set the terms. But that doesn't fit with the Lordship authority of Jesus. The authority of Jesus means that He is in charge, and He insists that He be the number one priority.

It has often been pointed out that “Lord...me first” is a non sequitur. Calling Jesus “Lord” and “me first” don't go together. Something has to give here.

22 But Jesus said to him, “Follow Me, and let the dead bury their own dead.”

We don't know if the man's father had died yet or not. The Jews often buried a dead person on the same day they died, so if that was the case what is this man doing here with Jesus. Therefore, many think very possibility that what this man was saying is that he wanted to go home and wait for his father to die, get the inheritance, and then come and follow Jesus.

But Jesus with Lordship authority demands that He be the priority – even above family. In saying, “let the dead bury their own dead” Jesus was saying “***Let the spiritually dead bury their own physically dead***” but this man's priority was to be to follow Christ. The spiritually dead can handle these mundane affairs, but in the parallel passage of Luke 9:50 Jesus told this man, “but you go and preach the kingdom of God.”

This was a very authoritative thing to say because the Jews considered it the highest of obligations to provide a proper burial for their parents (cf. Gen. 25:9; 35:29; 50:13; Ex. 20:12; Deut. 27:16). For Jesus to put Himself above family in this way made a MAJOR statement regarding His authority and importance.

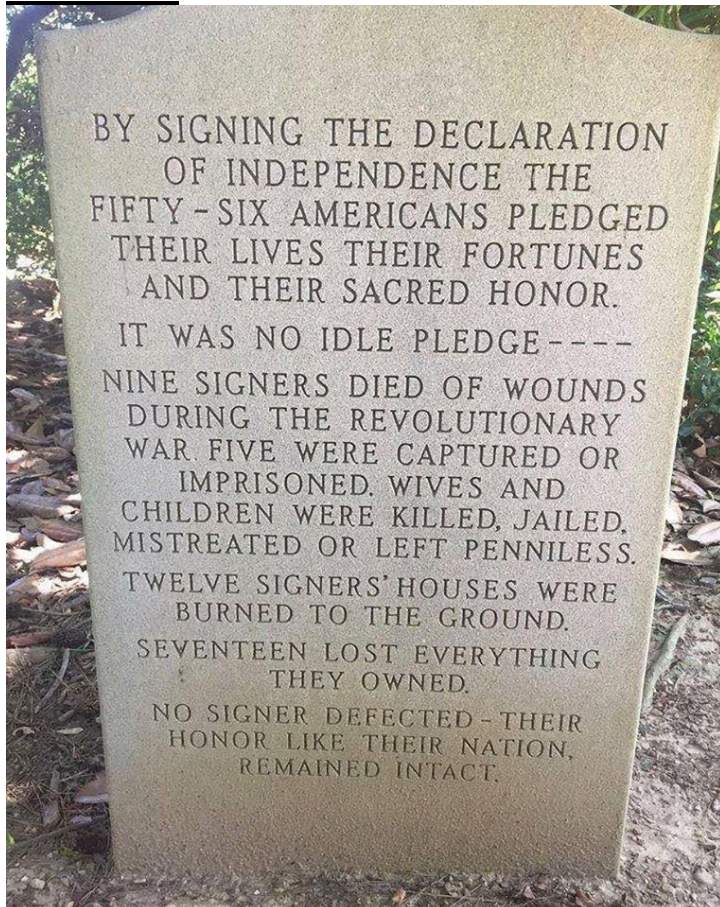
Slide # 23**Matthew 10:37 (NKJV)**

37 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.

Jesus demands that He be number one. Allegiance to Him must be supreme. This is what it means to be a true follower – a disciple indeed. This is the level of importance and authority that Jesus attached to Himself.

Neither man's response is recorded, but the issue is clear – following Jesus supersedes all other commitments.

– *Evangelical Commentary on the Bible*

Slide # 24

I think all would agree that was an honorable commitment and we can thank them for it. But let me ask you – does Jesus require less? Is the value and importance of Jesus less? Or does the authority of Jesus call for an even greater commitment? I would say, “yes an even greater commitment that supersedes all other commitments!”

In Matthew 10 Jesus said He came to set family members one against another in that they would have to chose Christ or family. In that context He said, *“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.”*

In Mark 10 Jesus told a rich young ruler that he had to give up the one thing he treasured above all else – namely his materialism god – and follow Him. Only then would he have treasure in heaven. (cf. Mark 10:17-22).

In these two examples Christ emphasized that which tends to be most dear and idolized by people – namely close family members and treasured earthly possessions. Jesus emphasized that He must be more important than any other person, more important than any other thing. This is the stuff of a true saving faith commitment. This is the stuff of true discipleship.

Jesus clearly demands to be number one above all else!

Other sacred pledges may be honorable, but for the true believer recognition of the Lordship authority of Christ takes precedence above all other commitments. It’s the stuff of true faith!

This is what it means to call Jesus Lord and Savior! If Jesus isn’t your number one – you have yet to call Him “Lord” and mean it - and you don’t yet know Him as Savior!

Romans 10:13 (NKJV)

13 For “whoever calls on the name of the LORD shall be saved.”

You have to from the heart call on Him for Who He is as Lord! As Savior He died for all our sins, as Lord over all He rose again. Saving faith believes in Him as personal Savior and personal Lord.

Acts 16:31 (NKJV)

....“Believe on the Lord Jesus Christ, and you will be saved...”