The Authentication of the King

§ § 28-59

Jesus proves to be the Messiah in the initial acceptance of His person and His authority shown in His works and teaching

Section summaries based on J. Dwight Pentecost, A Harmony of the Words and Works of Jesus Christ (Grand Rapids: Zondervan, 1981)

Dr. Rick Griffith • Jordan Evangelical Theological Seminary • BibleStudyDownloads.org



§§ 1-27

The Messianic identity of Jesus Christ is proved in his arrival, John's testimony, and approvals at his baptism and temptation

Section summaries based on J. Dwight Pentecost,

A Harmony of the Words and Works of Jesus Christ (Grand Rapids: Zondervan, 1981)

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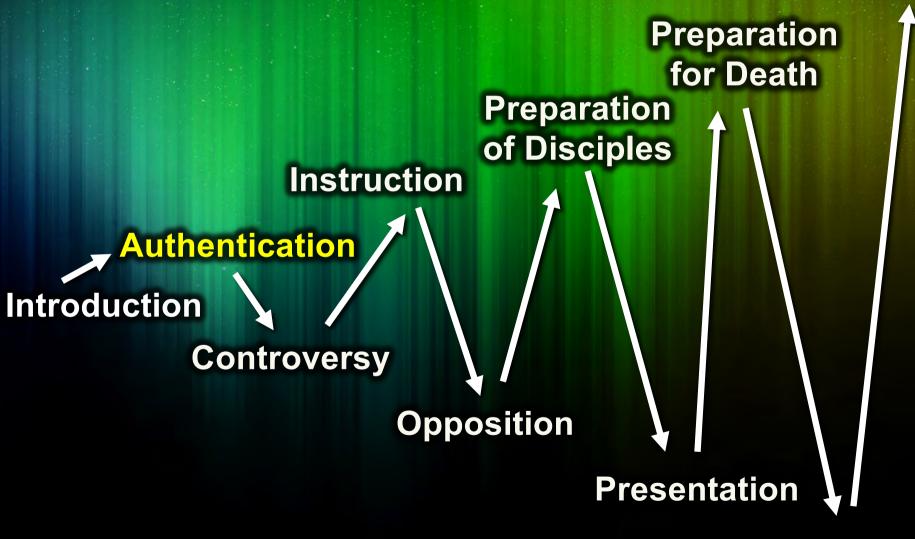


- 1. Introduction of the King
- 2. Authentication of the King
- 3. Controversy over the King
- 4. Instruction of the Twelve by the King
- 5. Opposition to the King
- 6. Preparation of the Disciples by the King
- 7. Official Presentation of the King
- 8. Preparation for the Death of the King
- 9. Rejection of the King
- 10. Resurrection of the King



Increasing Polarization

Resurrection



Rejection

The Authentication of the King

§ § 28-59

The Acceptance of His Person §§ 28-36

The Authority of the King §§ 37-59

The Authentication of the King

§ § 28-59

The Acceptance of His Person §§ 28-36

The Acceptance of His Person

§ § 28-36

Christ is initially accepted in Judea, Samaria, and Galilee by His new disciples and by the multitudes

1. The Belief of the First Disciples

§ 28 John 1:35-51

Simon Peter, Andrew, John, and Nathaniel confess faith in Christ's person, work, and office as Messiah of Israel

2. The Belief Through the First Miracle

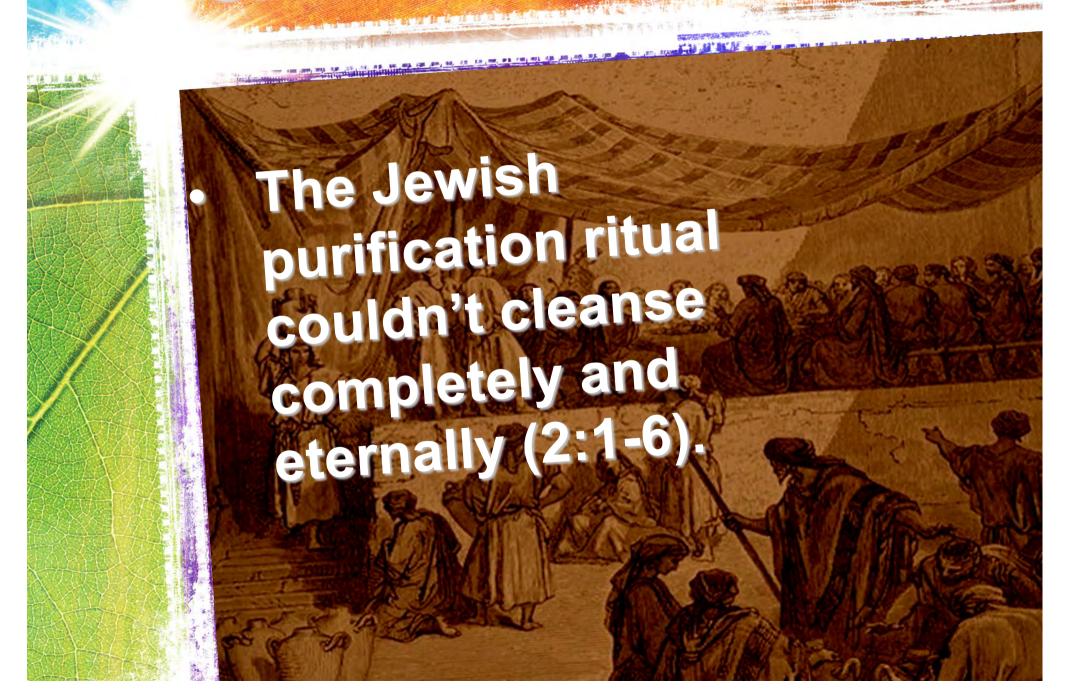
§ 29 John 2:1-11

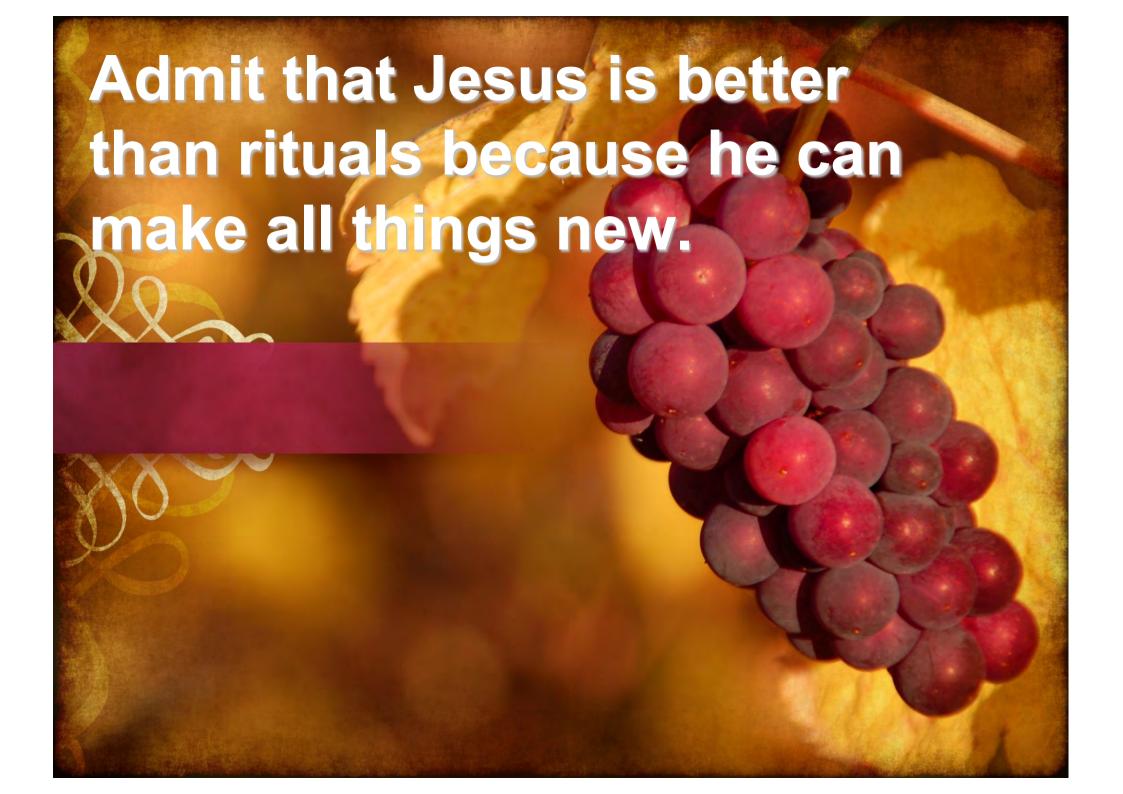
Jesus confirms John's disciples and others by turning water into wine to reveal his glory as God's Son and the joy he gives to believers

Christ can make all things new in your life!

John 2
The first miracle
The temple cleansing

Cana Wedding







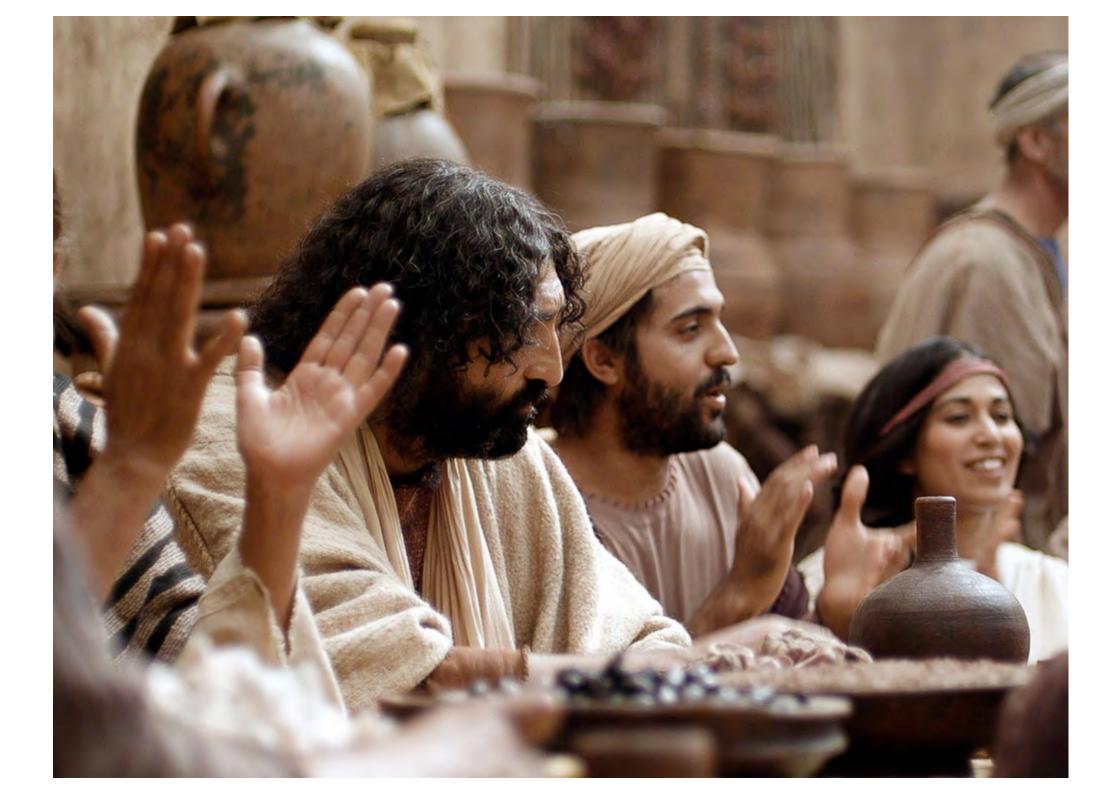


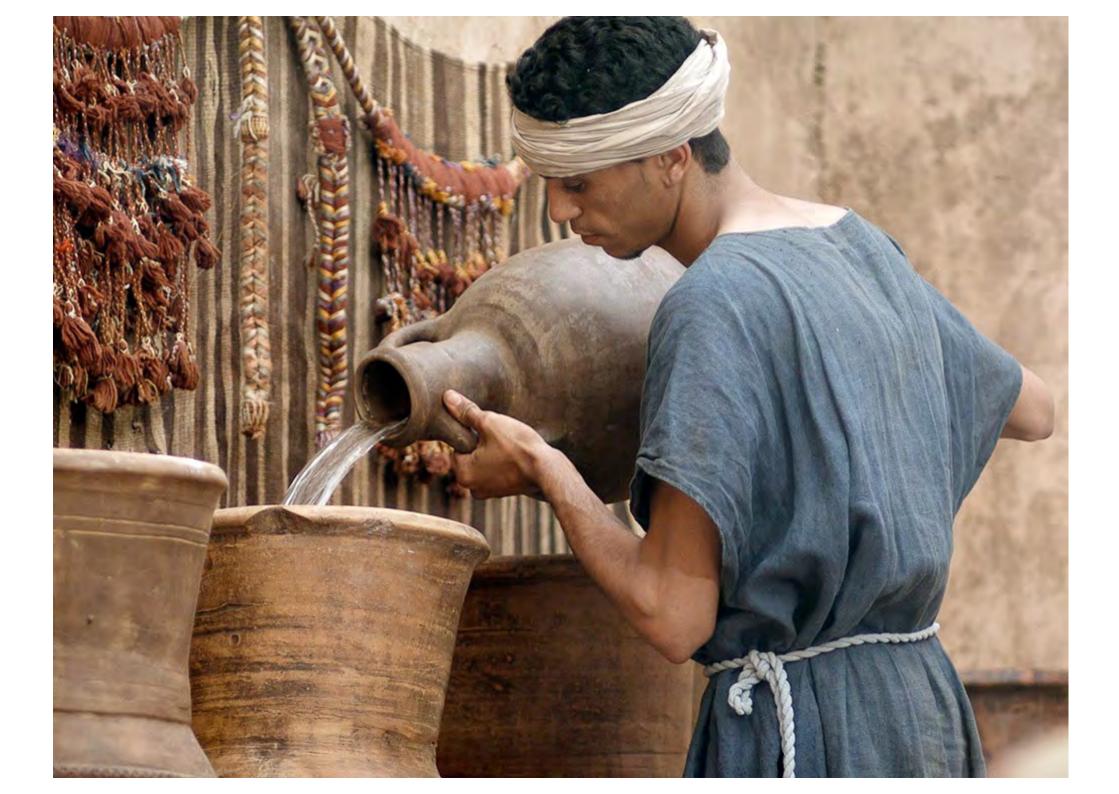




















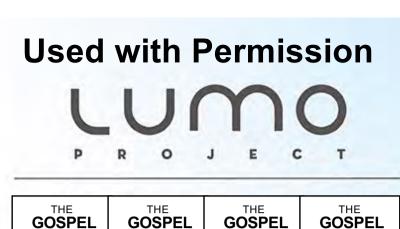






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The Significance of John's Seven Signs

Sign	Eternal Life Teaching	Application	
1. Changing water into wine at Cana (2:1-11)*	The joy of eternal life	If He can transform water, He can change me	
2. Healing of official's son in Capernaum (4:46-54)*	The condition of eternal life (faith)	I am never too far away to be in His care	
3. Healing the invalid at the Pool of Bethesda (5:1-18)*	The power to live the life	No limitation surpasses His authority	S
4. Feeding the 5000 near the Sea of Galilee (6:16-21)	The food for eternal life	Jesus can meet our deepest needs	
5. Walking on water in the Sea of Galilee (6:5-14)	Guidance for eternal life	Jesus is Lord of life's storms	
6. Healing the man born blind (9:1-7)*	Light for eternal life	Jesus offers spiritual and physical sight to the willing	Potherny Control of the Control of t
7. Raising Lazarus from the dead in Bethany (11:1-45)*	Victory of life over death	Jesus Christ is Lord of life and death	

3. The Sojourn in Capernaum

§ 30 John 2:12

Jesus further verifies the faith of His disciples in His Messianic identity in Capernaum before starting His first public ministry in Judea

4. The Possession of the Temple

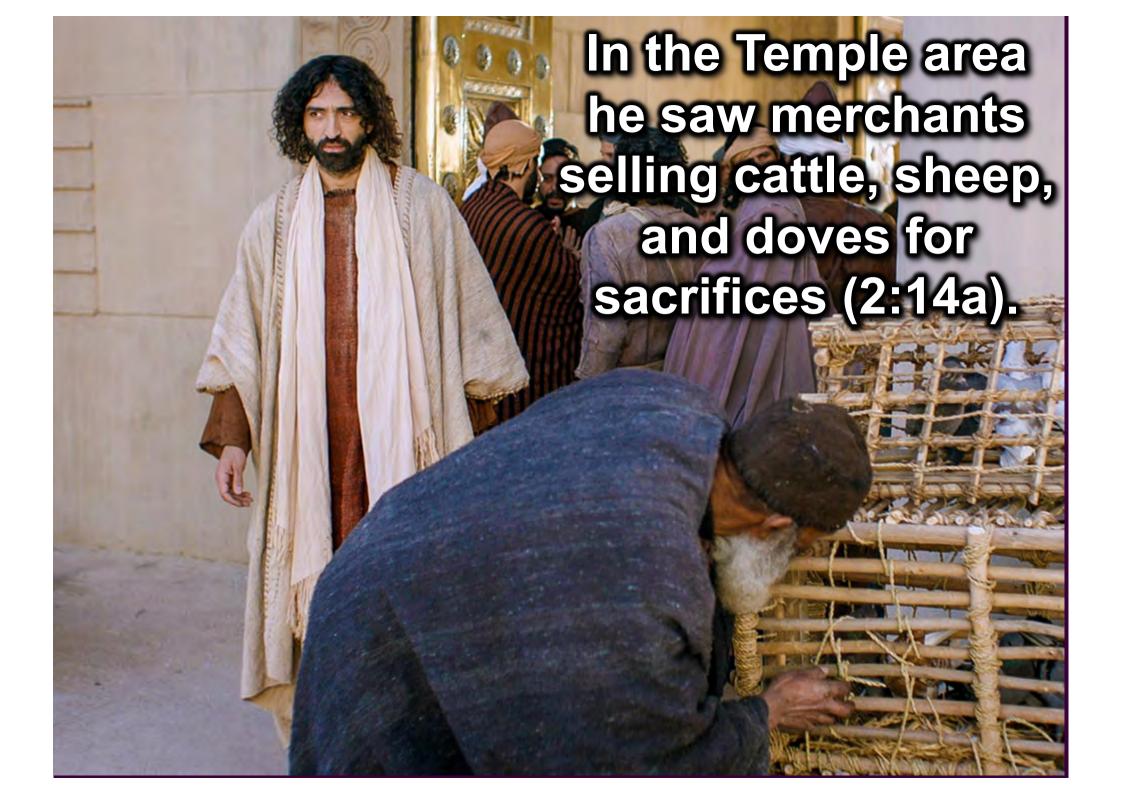
§ 31 John 2:13-22

Jesus shows His Messianic authority in His zeal for the Temple, which He promises to authenticate in His death and resurrection



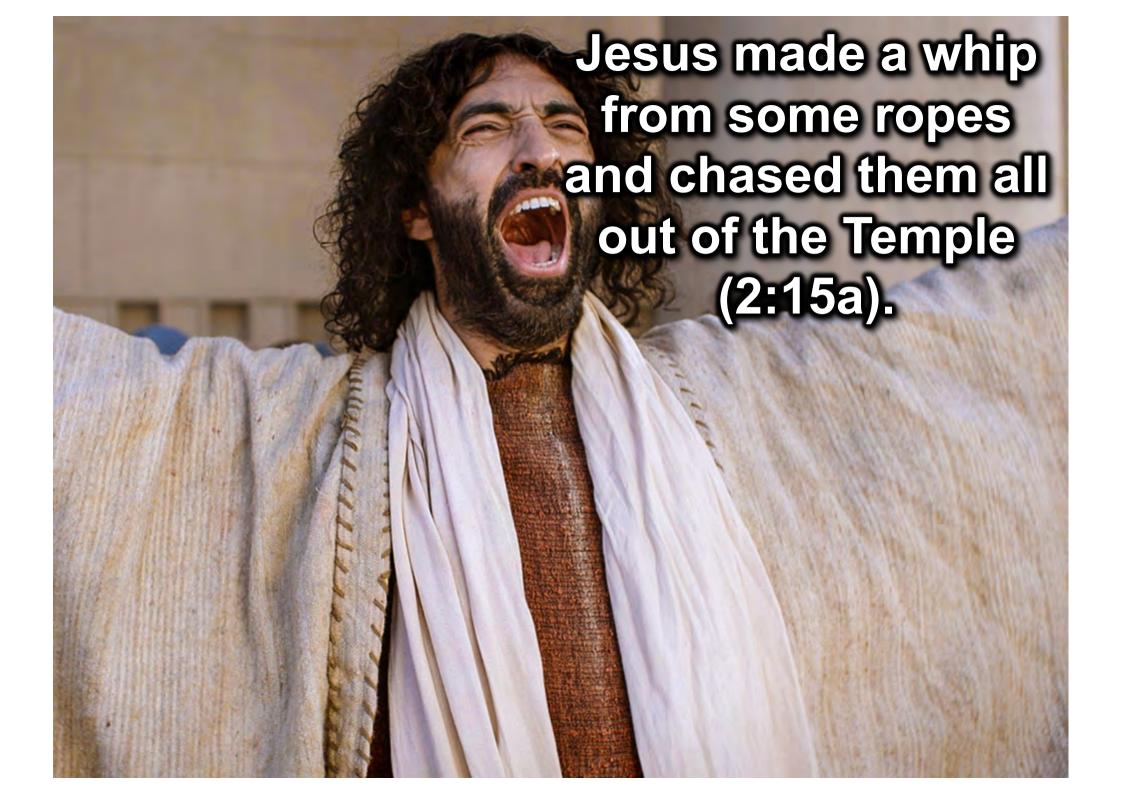
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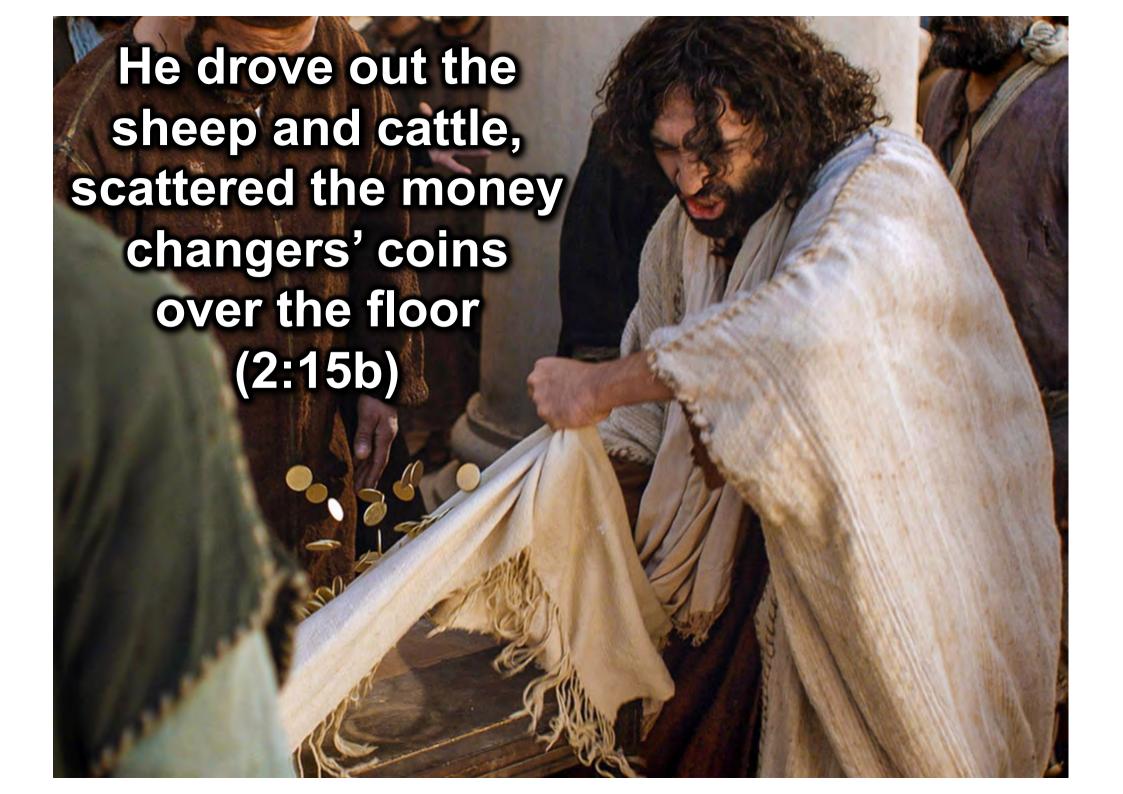




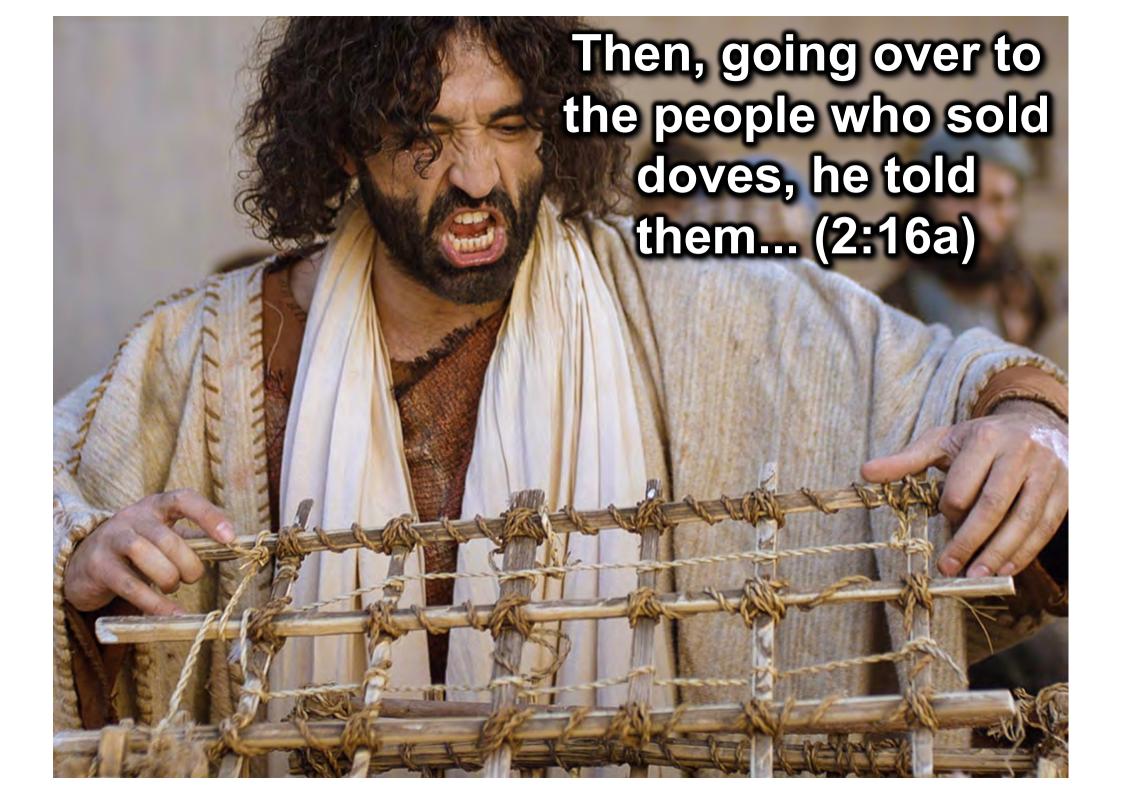




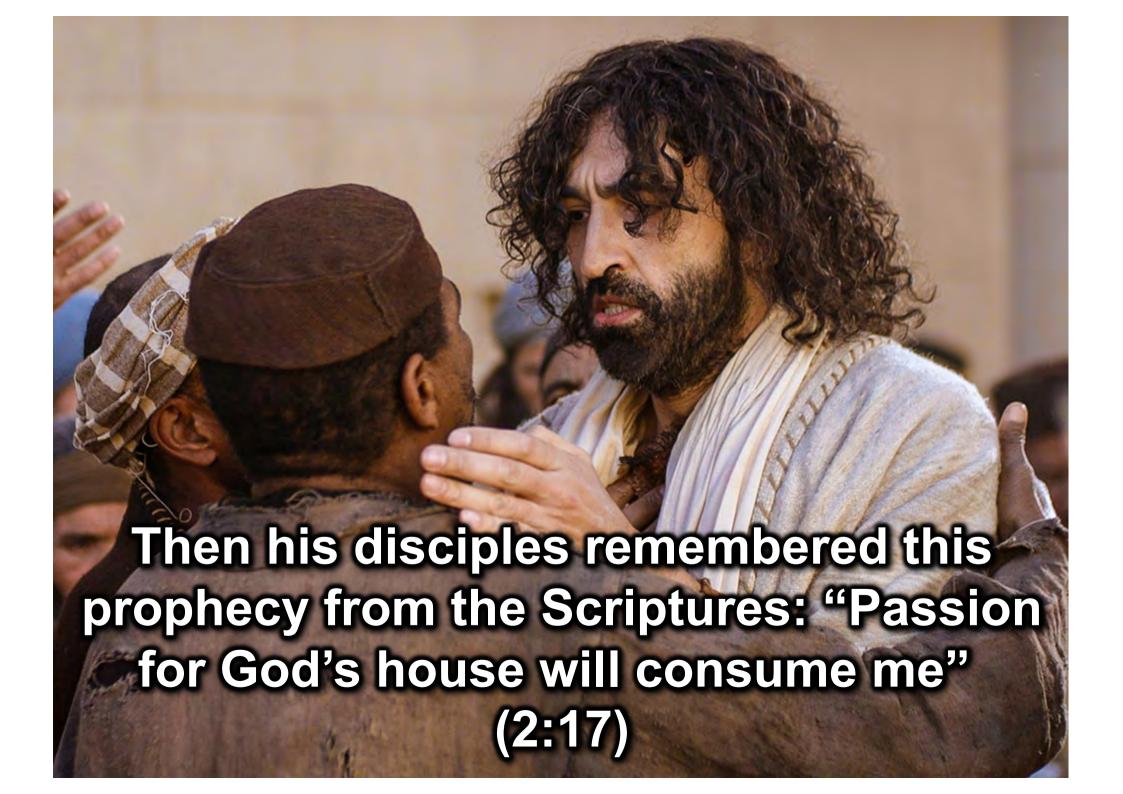




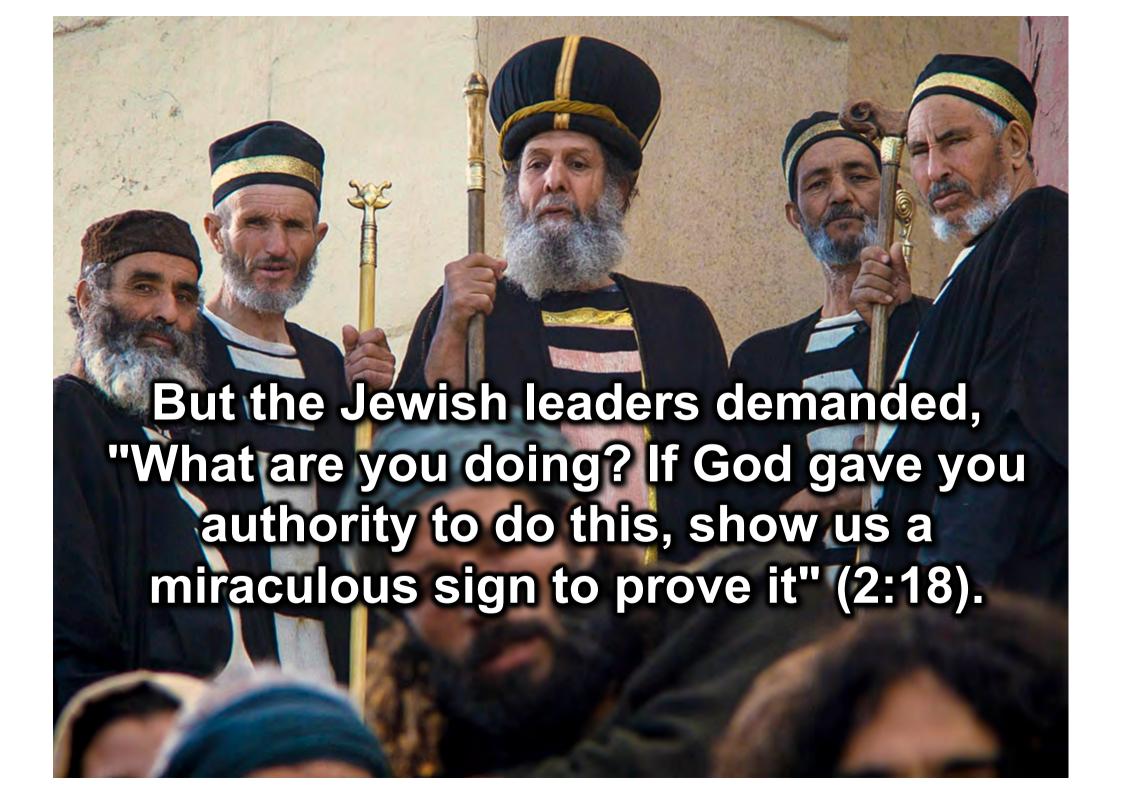


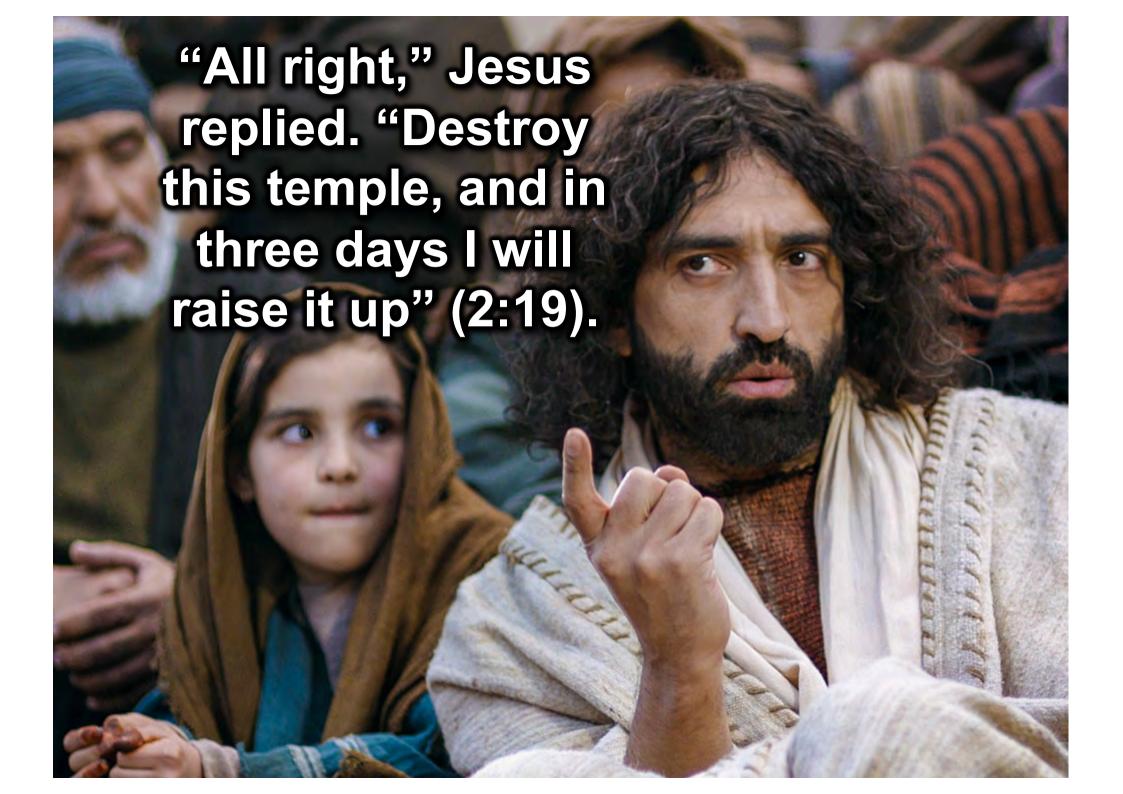


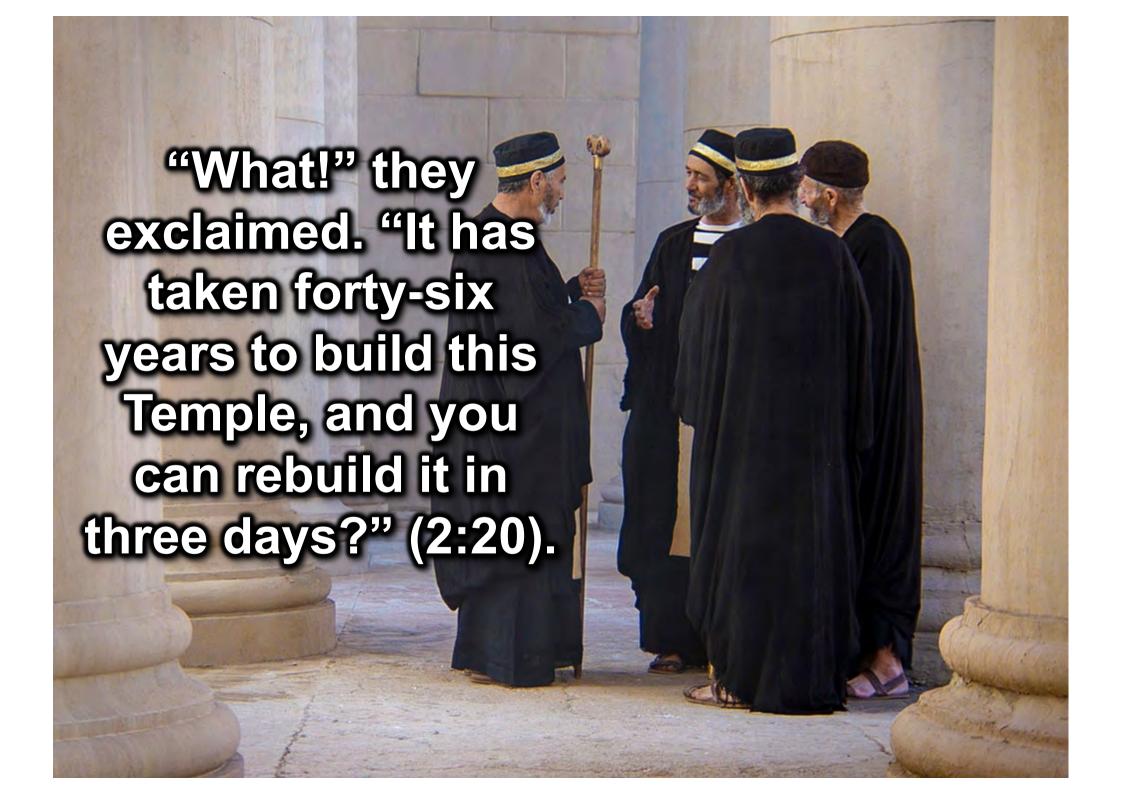


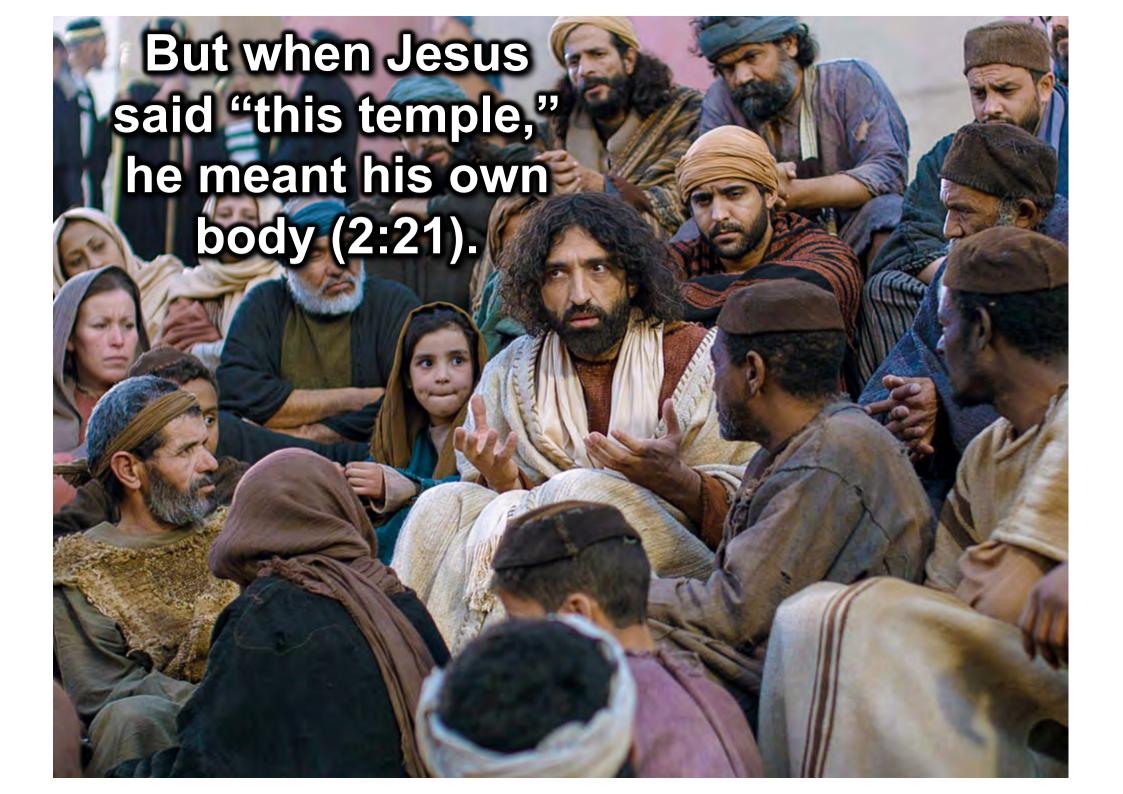


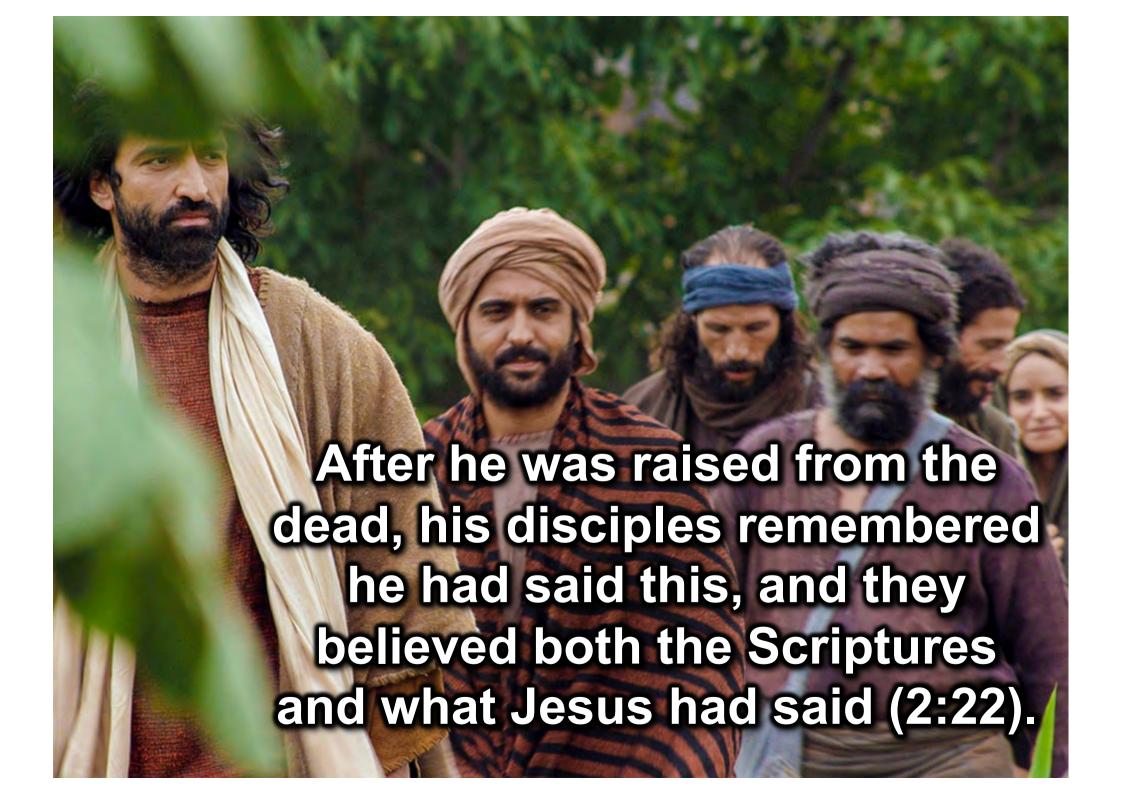














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5. Acceptance in Judea

§ 32 John 2:23–3:21

Judeans accept Jesus, as does Nicodemus, who sees that Jesus reveals God and gives spiritual birth to enter the kingdom

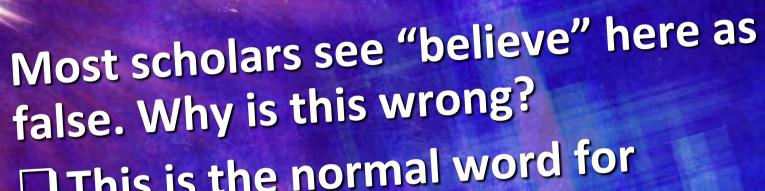
What else does "believe" mean in

mary (John 2:23-25 NIV)

gospel? Jow while he was in Jerusalem at the Passover Feast, many people saw the miraculous signs he was doing and believed in his name. **But Jesus would not entrust** himself to them, for he knew all men. 25He did not need man's testimony about man, for he knew what was in a man.

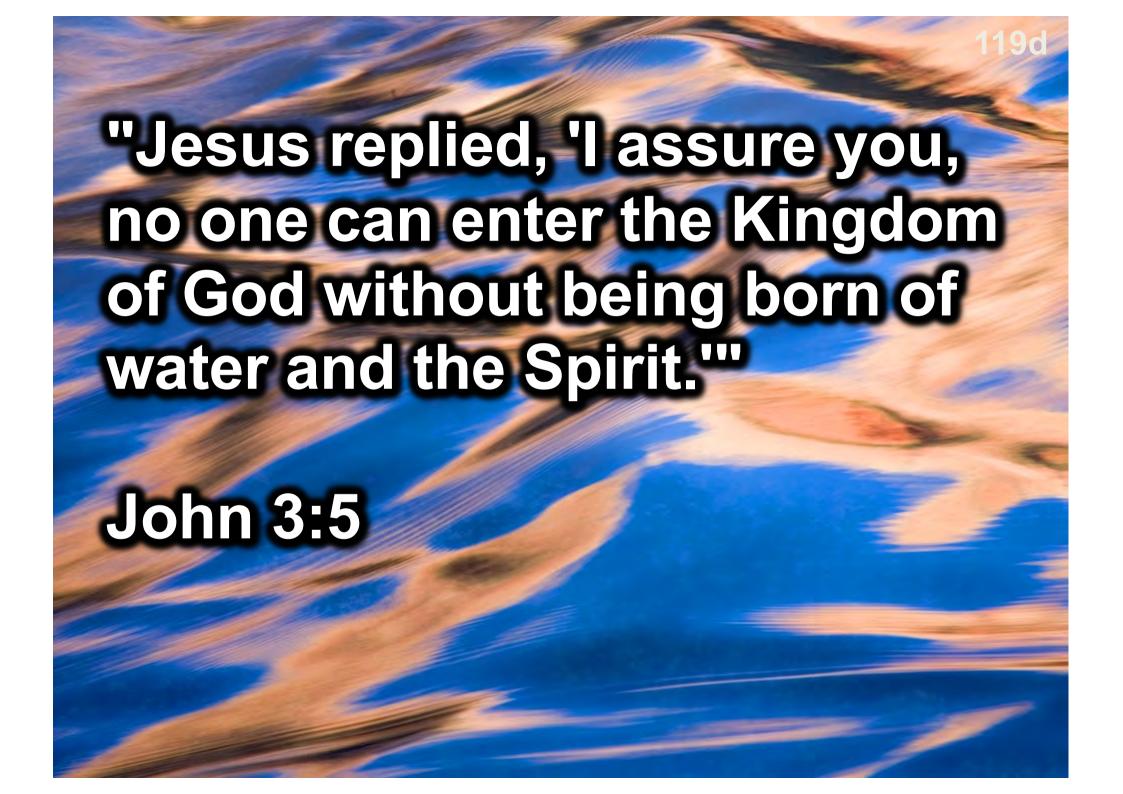
Does "believed" mean "believed"

Belief in John 2:23-25



- ☐ This is the normal word for "believe" (cf. 1:12).
- ☐ Nowhere does the NT say that Jesus "commits himself" to all believers.
 - ☐ This text actually tells us not to be a secret saint.

John 3

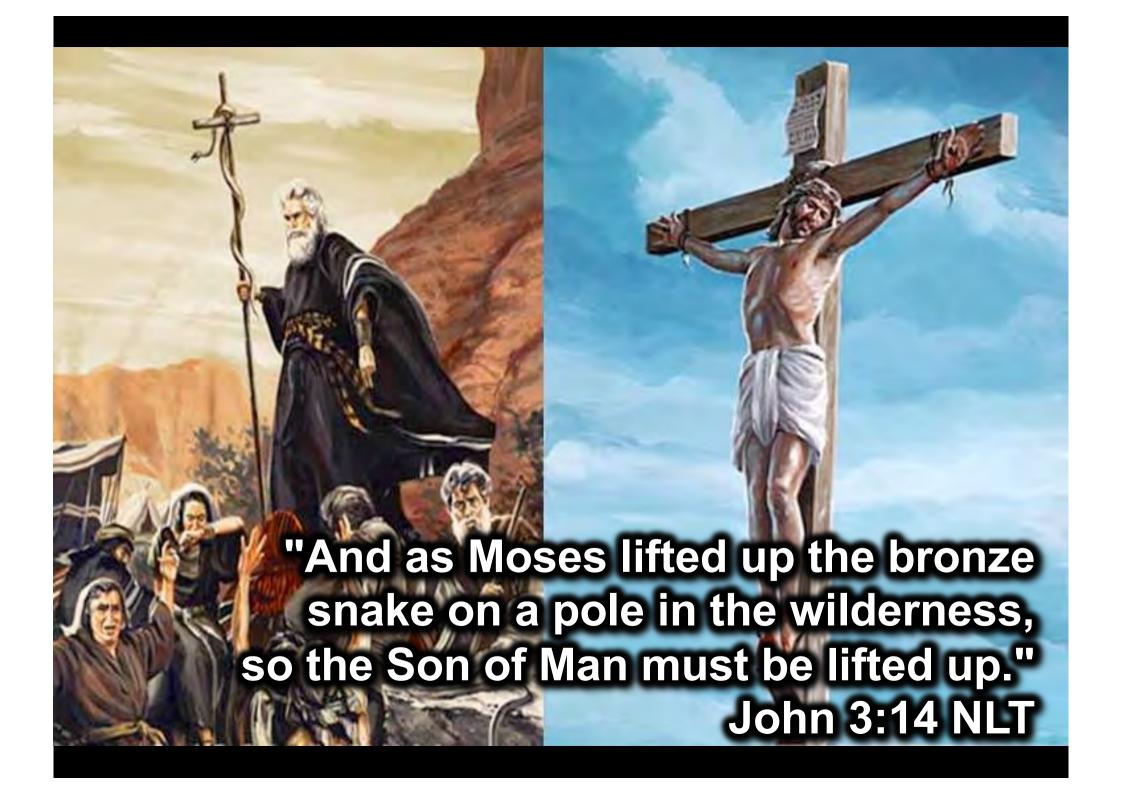




The Bronze Serpent

Numbers 21:8-9







"For God loved the world so much that he gave his one and only Son, so that everyone who believes in him will not perish but have eternal life."

John 3:16 NLT

6. The Witness of John

§ 33 John 3:22-36

John declares Christ's superiority as a heavenly Revealer of the Father for people to have eternal life instead of God's wrath

7. The Withdrawal from Judea

\$ 34

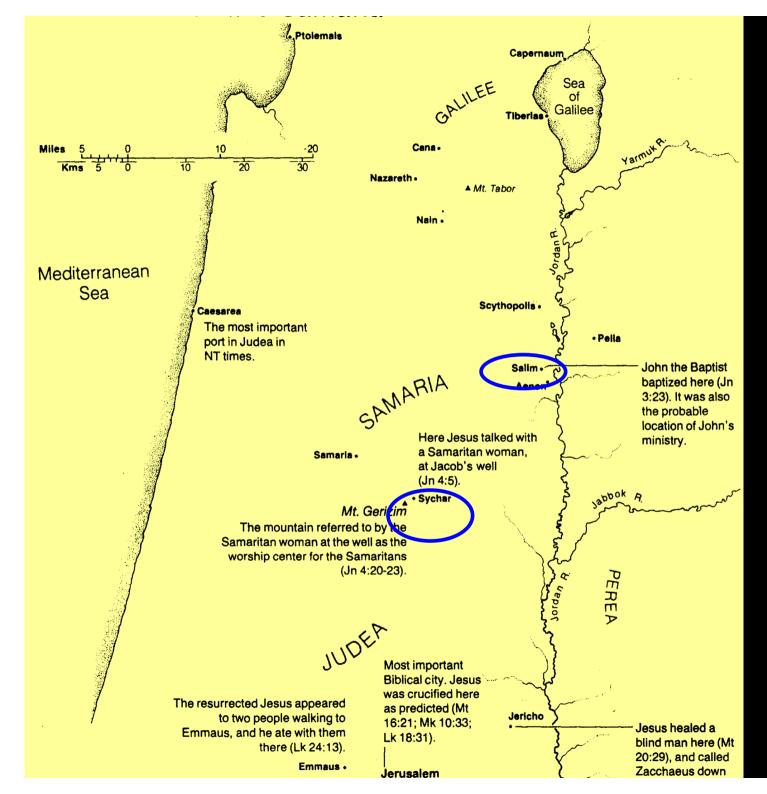
Matthew 4:12; Mark 1:14; Luke 3:19-20; John 4:1-4

Christ transfers from Judea to Galilee to avoid potential conflict with John and premature death by the Pharisees

8. The Acceptance in Samaria

§ 35 John 4:5-42

Samaritans believe in Jesus as Messiah through a woman at the well who accepts His person and the eternal life He came to give



Jesus in Judea and Samaria

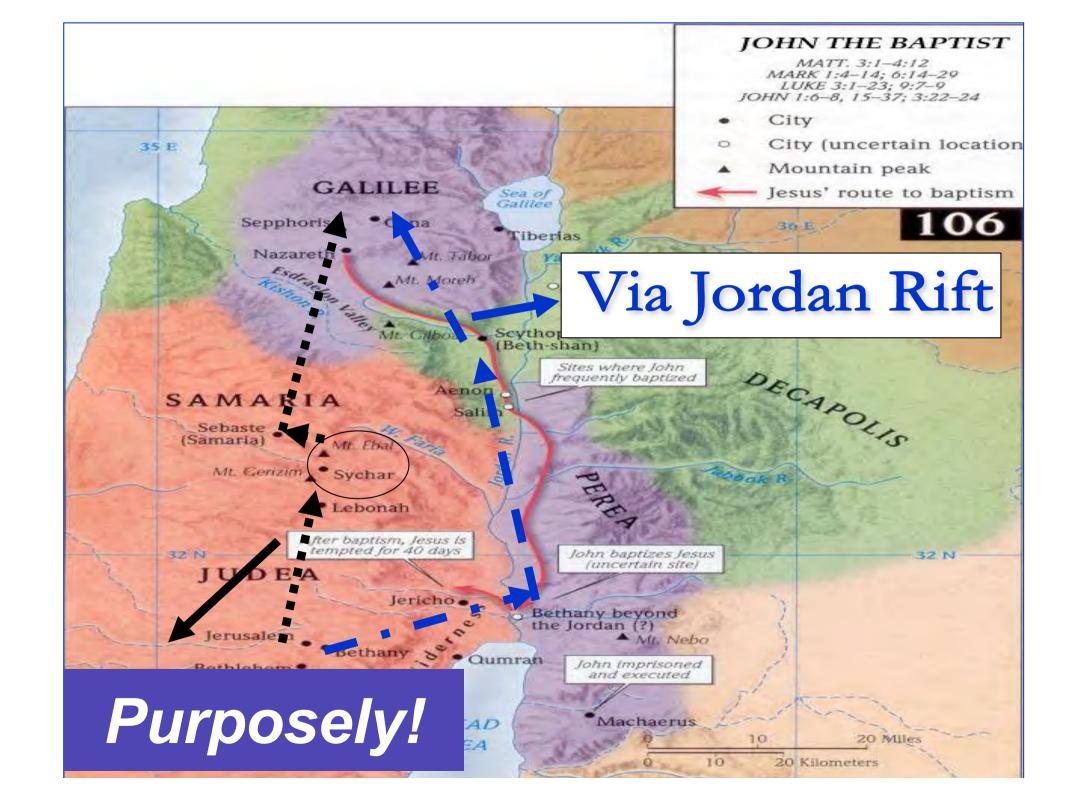
Racial Prejudice

- 1. Gentiles hated Jews
- 2. Jews hated Gentiles
- 3. Judean Jews hated Galilean Jews
- 4. Galilean Jews hated Judean Jews
- 5. Jews hated Samaritans
- 6. Does God allow interracial intermarriage?
- 7. Jesus ignored prejudices of the times

Jesus took the abnormal route...

John 4:4
"Now he had to go through
Samaria..."

Purposely!







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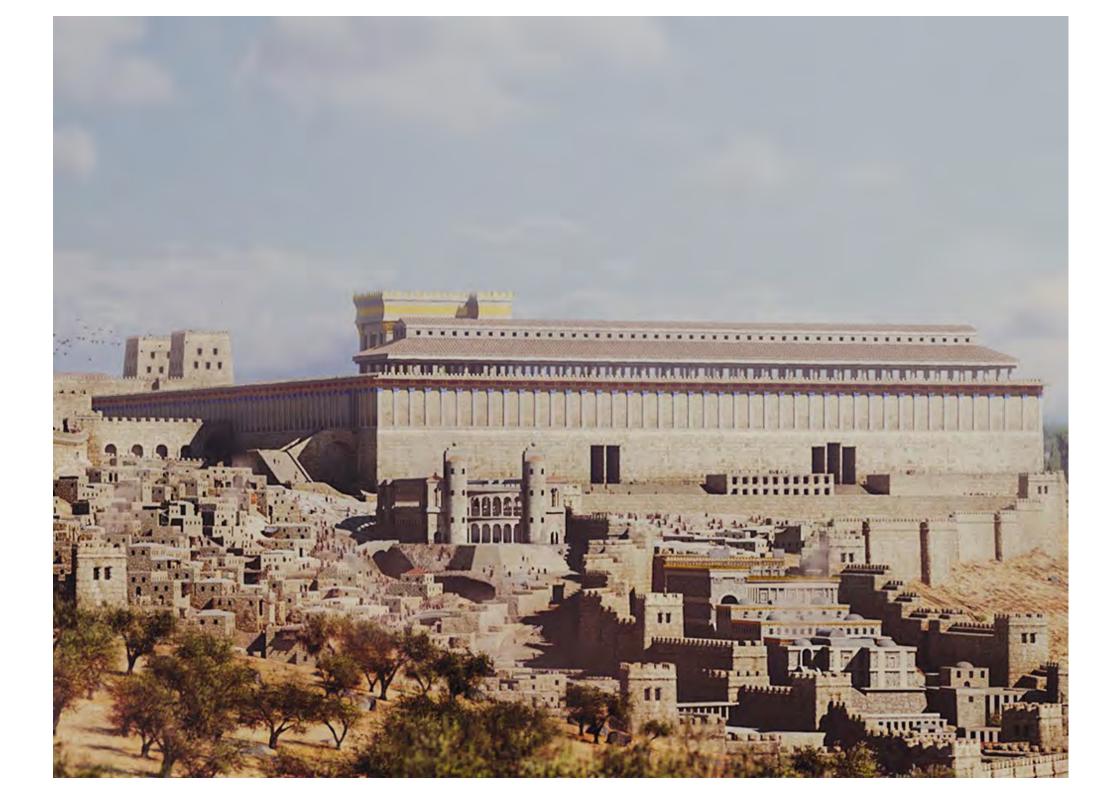












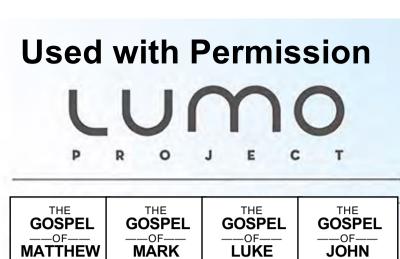












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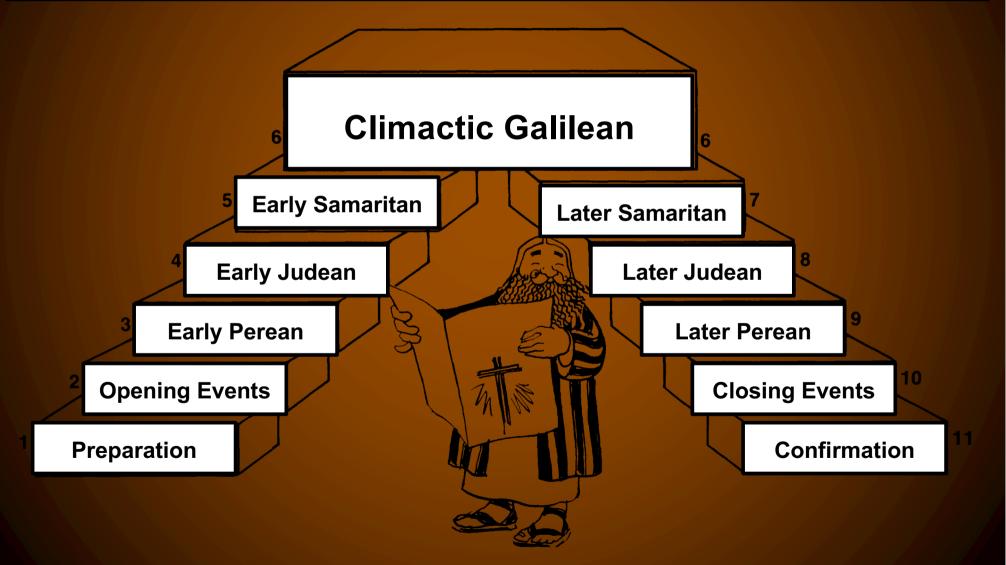
9. The Acceptance in Galilee

§ 36 John 4:43-45

Galileans welcome and honor Jesus as a Galilean after His Jerusalem Passover miracles, but He predicts their future rejection

Great Periods in the Life of Christ

"The Son of Man... came to minister and to give his life a ransom for many" (Mark 10:45)



Walk Thru the New Testament seminar (used with permission)



The Authentication of the King

§ § 28-59

The Acceptance of His Person §§ 28-36

The Authority of the King §§ 37-59

The Authority of the King

§ § 37-59

Jesus substantiates His authority as Messiah through His miracles and teachings that authenticate Himself and His message

1. Christ's Authority to Preach

\$ 37

Matthew 4:17; Mark 1:15; Luke 4:14-15

Christ preaches as a Spirit-appointed teacher and prophet the same repentance to enter the Messianic kingdom that John declared

2. Christ's Authority Over Disease

§ 38 John 4:46-54

Jesus shows His messianic authority by healing a royal official's son based on the official's faith in Christ's word alone

3. Rejection in Nazareth

§ 39 Luke 4:16-30

Jesus cites Isaiah 61:1-2 in Nazareth for His messianic authority to heal and preach to Gentiles, but His hometown rejects Him

4. Residence in Capernaum

§ 40 Matthew 4:13-16

After rejection in Nazareth, Jesus moves to Capernaum to foreshadow His ministry to Gentiles after Israel rejects him as Messiah

5. Christ's Authority Over Nature

\$ 41

Matthew 4:18-22; Mark 1:16-20; Luke 5:1-11

Christ confirms His authority over nature in a miraculous catch of fish, so four fishermen follow His authority instead of their father's

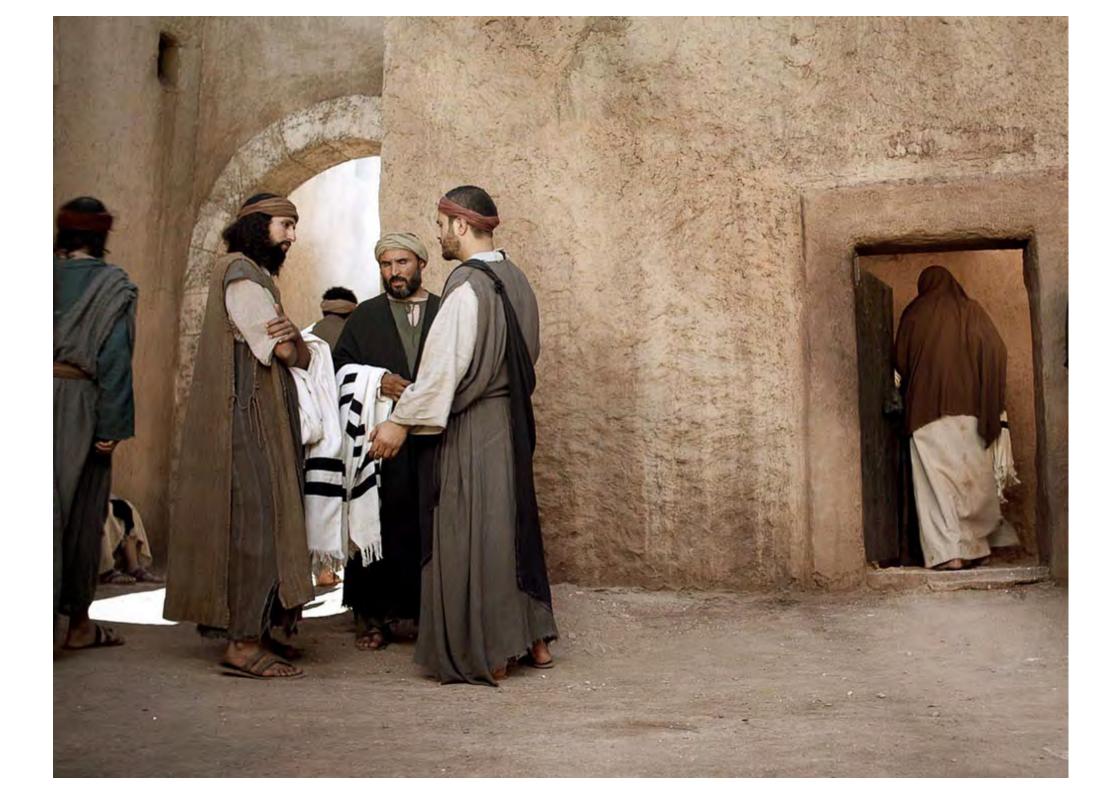
6. Christ's Authority Over Demons

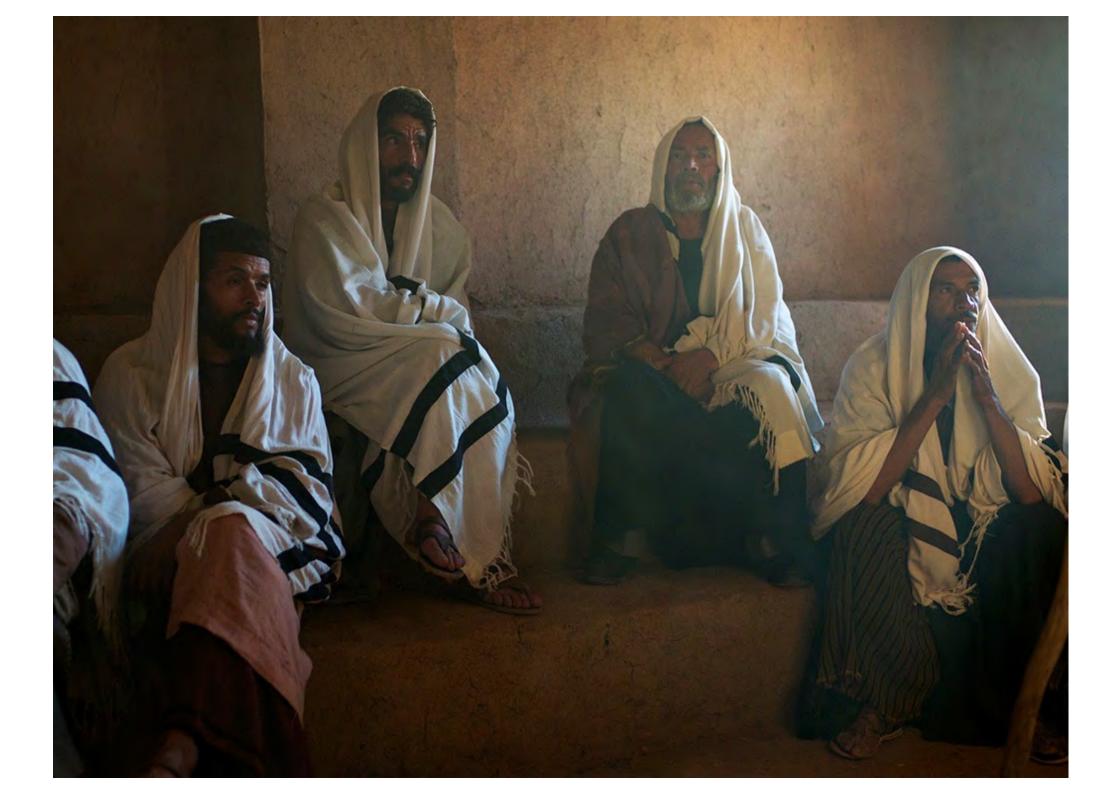
§ 42 Mark 1:21-28; Luke 4:31-37

Christ shows his authority to expel a demon that knew Him as the Messiah, but He would not allow the testimony of demons







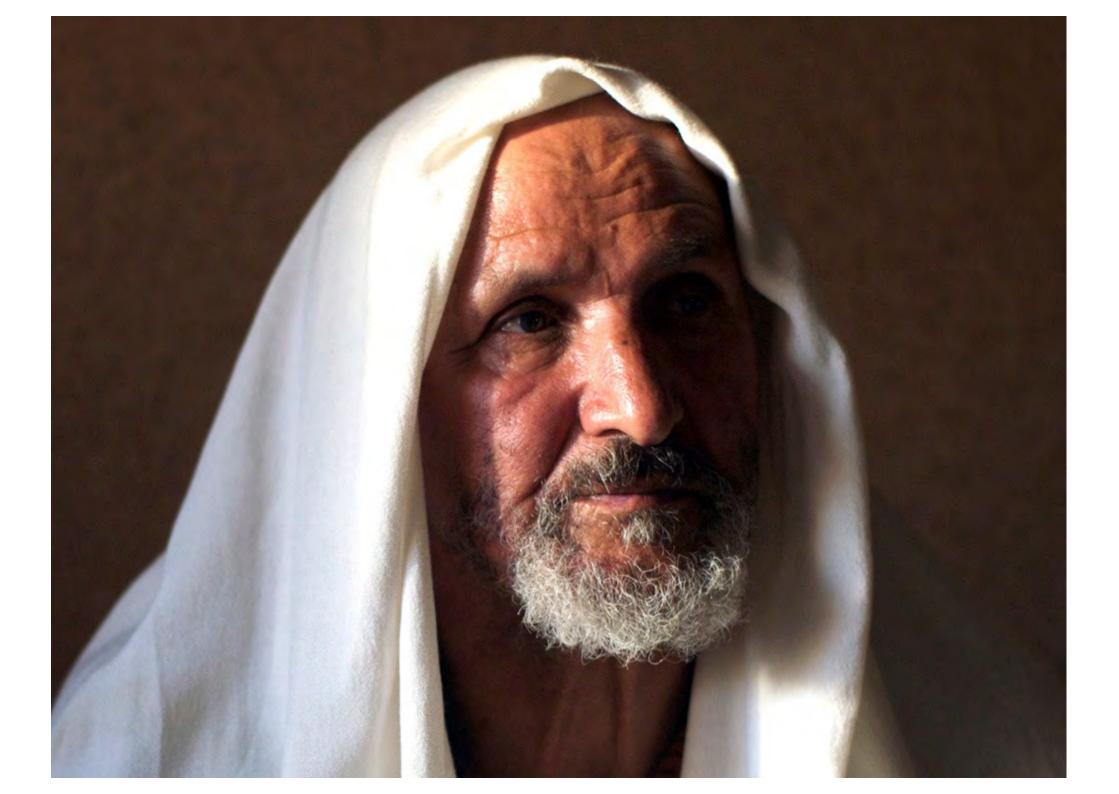
















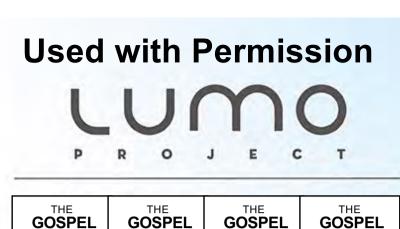












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7. Christ's Authority Over Sickness

§ 43

Matthew 8:14-17; Mark 1:29-34; Luke 4:38-41

Christ heals Peter's mother-in-law and others to show his messianic authority over sickness but again rejects the witness of demons

The Power & Authority of Messiah in Matthew 8–10

Miracles & Discipleship (8:1–9:34)

"That evening many demonpossessed people were brought to
Jesus. He cast out the evil spirits
with a simple command, and he
healed all the sick. This fulfilled
the word of the Lord through the
prophet Isaiah, who said,
'He took our sicknesses
and removed our diseases'"
(Matt. 8:16-17; cf. Isa. 53:4)

Delegation of Authority to Disciples (9:35–10:42)

"Jesus called his twelve disciples together and gave them authority to cast out evil spirits and to heal every kind of disease and illness" (Matt. 10:1).

8. Christ's Authority to Preach

§ 44

Matthew 4:23-25; Mark 1:35-39; Luke 4:42-44

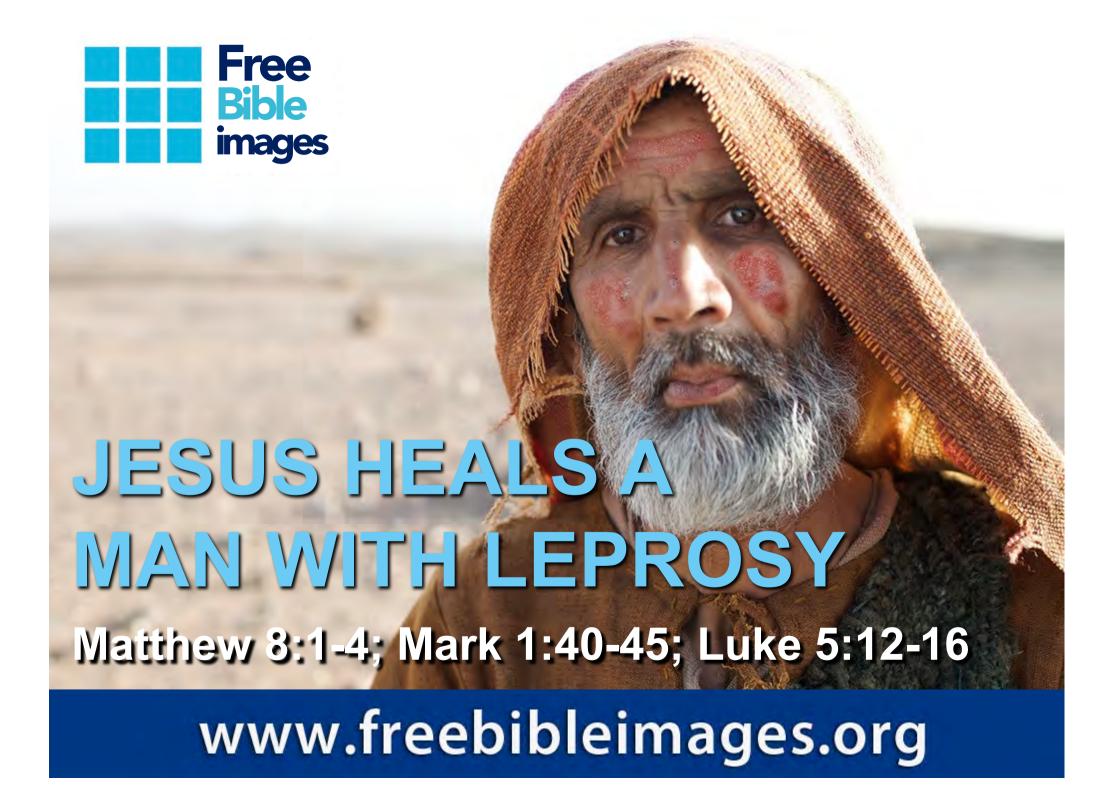
Jesus heals many and preaches that God honored His covenant promises by sending Him, showing His ever-widening ministry

9. Christ's Authority Over Defilement

§ 45

Matthew 8:2-4; Mark 1:40-45; Luke 5:12-16

Jesus' healing of a leper shows His authority as Messiah for the Sanhedrin to consider Him when the leper presents himself in Jerusalem









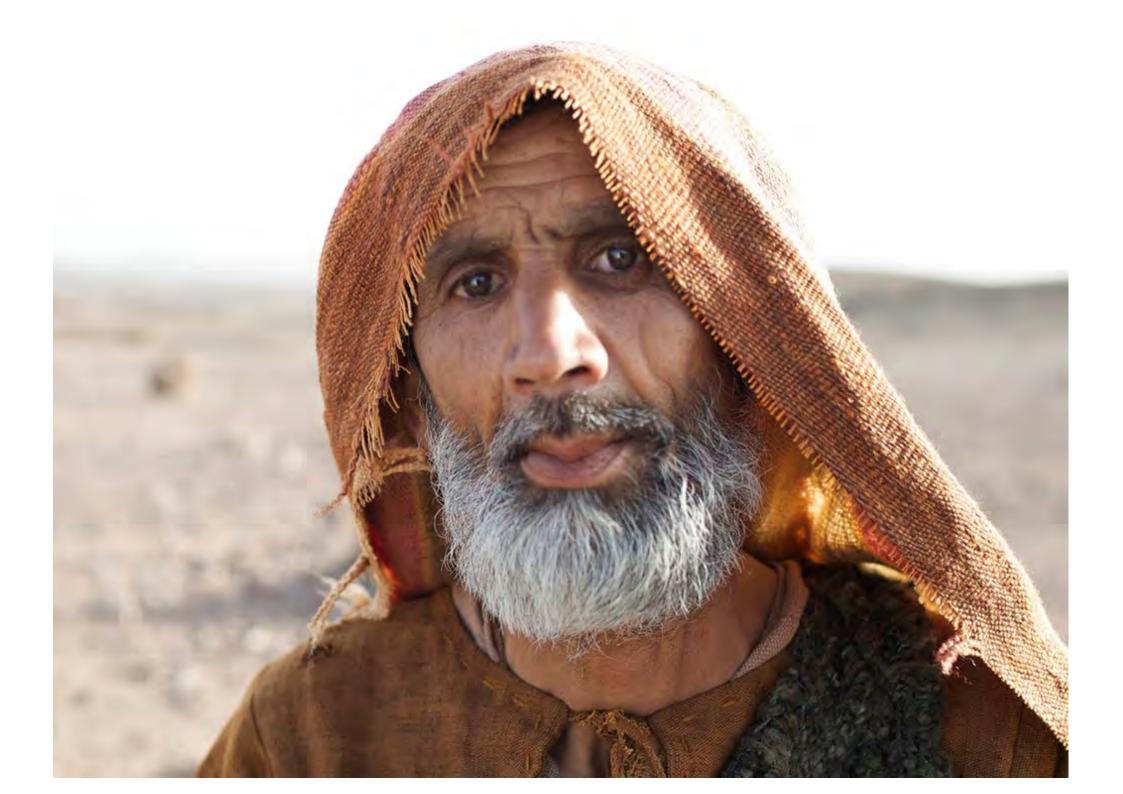








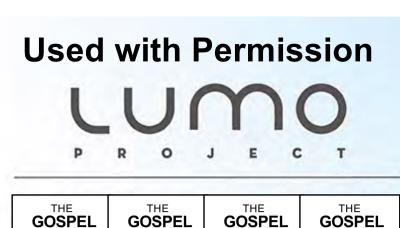












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10. Christ's Authority to Forgive Sin

\$ 46

Matthew 9:1-8; Mark 1:41-45; Luke 5:17-26

Through healing the paralytic, Jesus maintains that as Messiah and God, He has the authority to forgive sin



































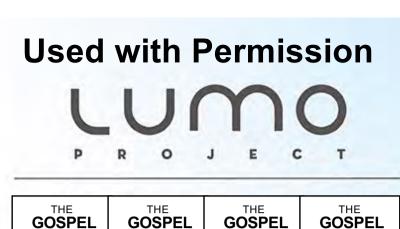












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11. Christ's Authority Over Men

§ 47 Matthew 9:9-13; Mark 2:13-17; Luke 5:27-32

Jesus calls Matthew from his tax-collector booth due to His Messianic authority over and His acceptance of all repentant sinners

12. Christ's Authority Over Tradition

\$ 48

Matthew 9:14-17; Mark 2:18-22; Luke 5:33-39

Jesus declares that His disciples do not fast due to His authority as Messiah over tradition in a new system, contrary to the Pharisees

13. Christ's Authority Over the Sabbath

§ § 49-51

Jesus shows that He is over the Sabbath by two healings and by defending his disciples with God's view of the Sabbath

a. Through the Healing of the Paralytic

§ 49 John 5:1-47

Jesus heals a paralytic to verify His authority over the Sabbath as Messiah (Son of Man) and deity (Son of God)







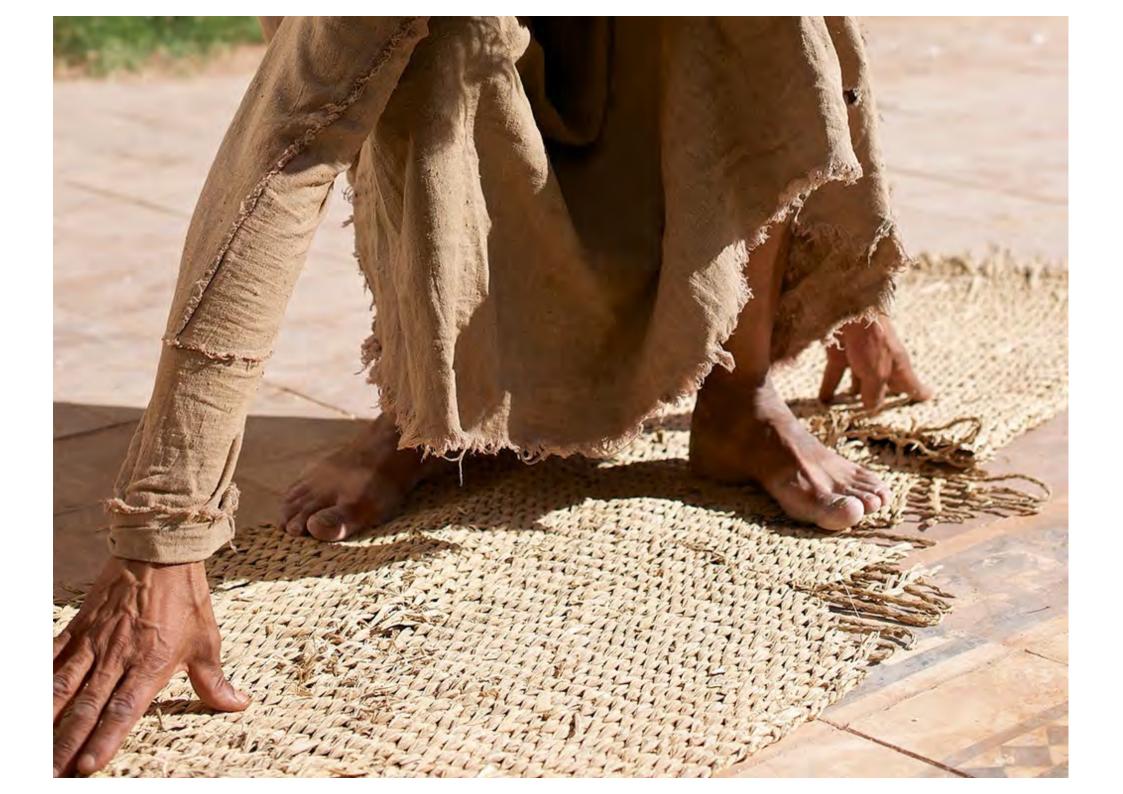


















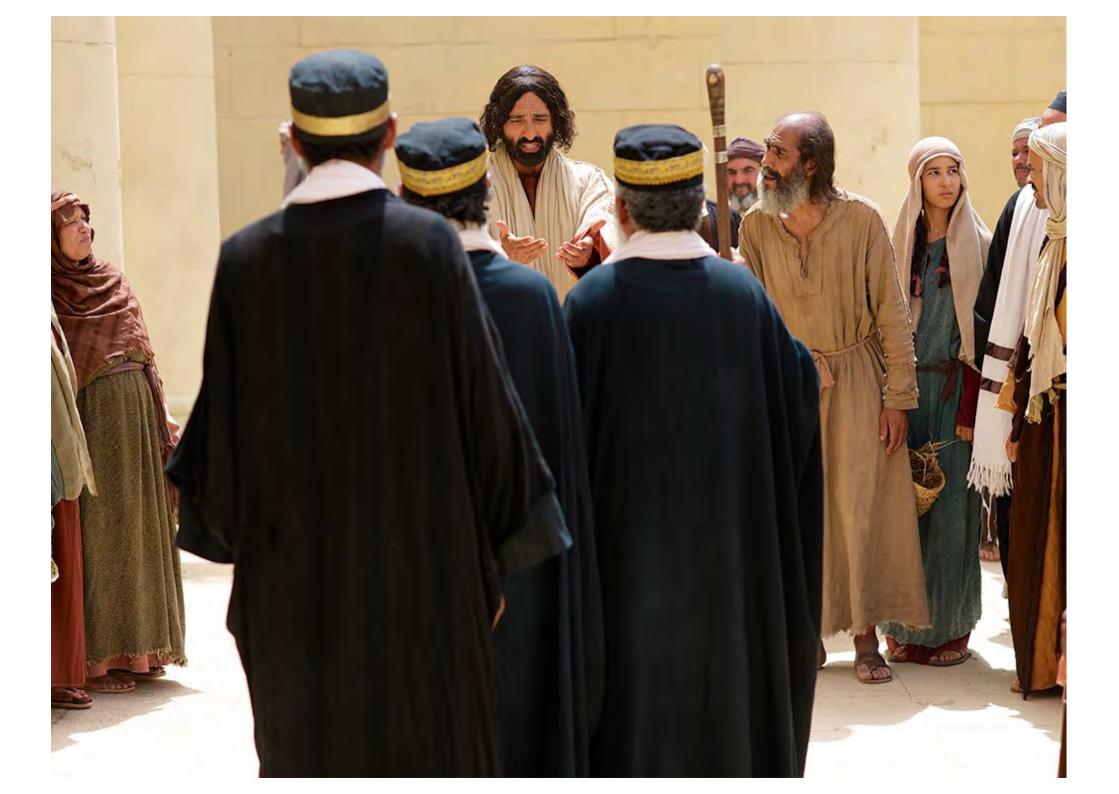


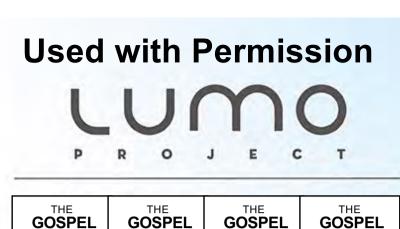












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The Significance of John's Seven Signs

Sign	Eternal Life Teaching	Application	
1. Changing water into wine at Cana (2:1-11)*	The joy of eternal life	If He can transform water, He can change me	
2. Healing of official's son in Capernaum (4:46-54)*	The condition of eternal life (faith)	I am never too far away to be in His care	
3. Healing the invalid at the Pool of Bethesda (5:1-18)*	The power to live the life	No limitation surpasses His authority	S
4. Feeding the 5000 near the Sea of Galilee (6:16-21)	The food for eternal life	Jesus can meet our deepest needs	
5. Walking on water in the Sea of Galilee (6:5-14)	Guidance for eternal life	Jesus is Lord of life's storms	
6. Healing the man born blind (9:1-7)*	Light for eternal life	Jesus offers spiritual and physical sight to the willing	Potherny Control of the Control of t
7. Raising Lazarus from the dead in Bethany (11:1-45)*	Victory of life over death	Jesus Christ is Lord of life and death	

b. Through the Controversy Over Grain

\$ 50

Matthew 12:1-8; Mark 2:23-28; Luke 6:1-5

Christ says His disciples may pick Sabbath grain by exceptions of necessity to show authority over it as God to be trusted

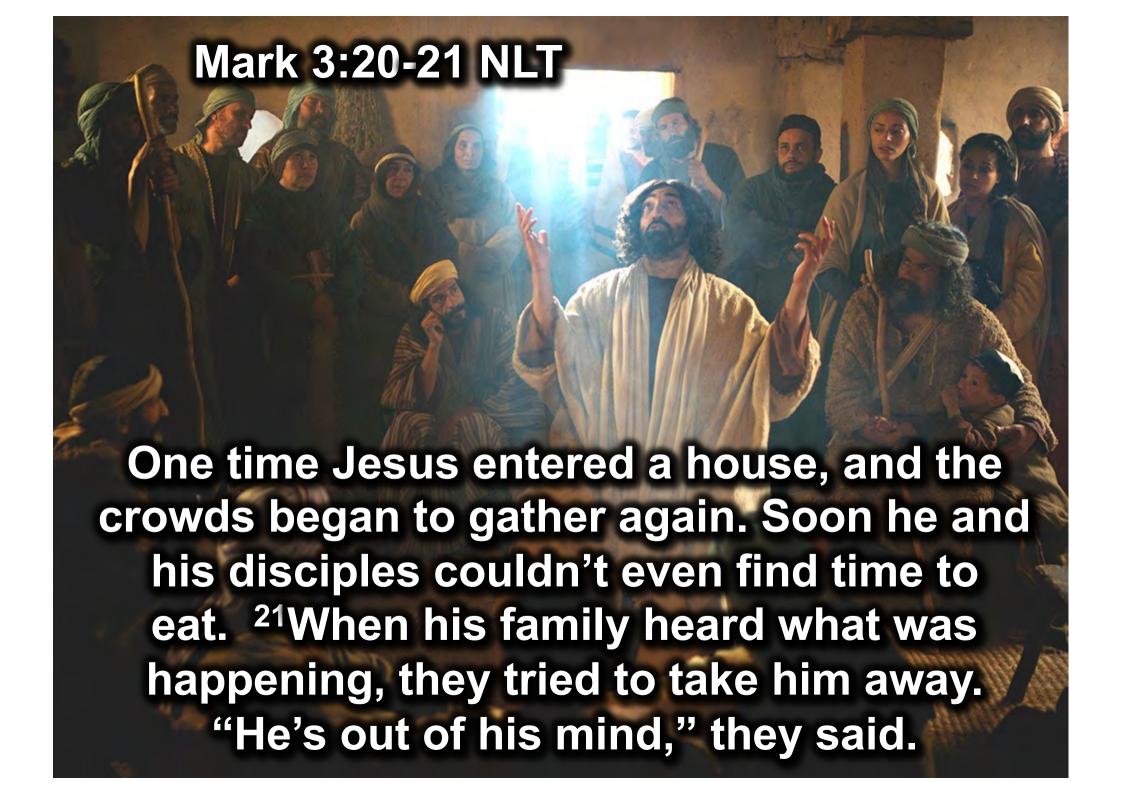
c. Through Healing the Man With the Withered Hand

§ 51 Matthew 12:9-14; Mark 3:1-6; Luke 6:6-11

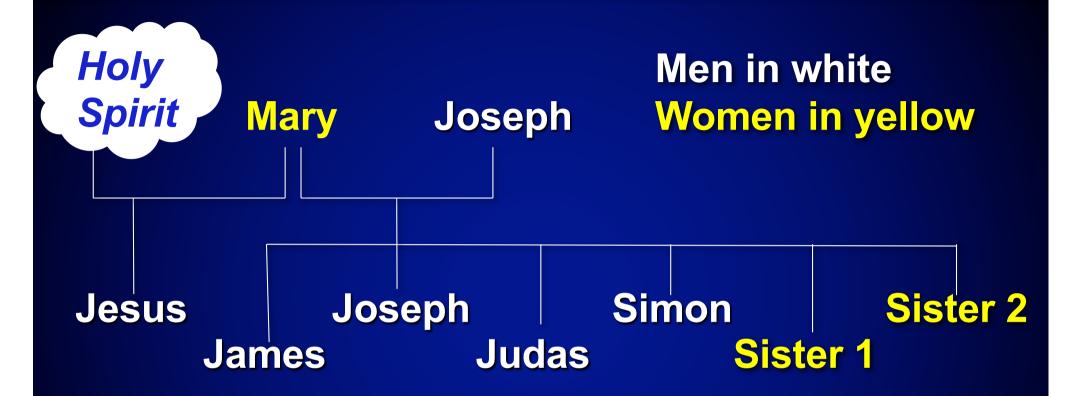
Jesus shows his authority over the Sabbath by healing a withered hand to model doing good on it and reveal Pharisaical hypocrisy

"Jesus went into the synagogue again and noticed a man with a deformed hand.

² Since it was the Sabbath, Jesus' enemies watched him closely. If he healed the man's hand, they planned to accuse him of working on the Sabbath" (Mark 3:1-2 NLT).



Jesus' Own Hometown Persecuted Him



"Then they scoffed, 'He's just a carpenter, the son of Mary and the brother of James, Joseph, Judas, and Simon. And his sisters live right here among us.' They were deeply offended and refused to believe in him" (Mark 6:3 NLT).

14. Christ's Authority to Heal

§ 52

Matthew 12:15-21; Mark 3:7-12

Christ shows his authority to heal both Jews and Gentiles as Messiah with compassion, gentleness, and mercy to fulfill Isaiah 42:1-4

15. Commissioning of the Twelve

§ 53 Mark 3:13-19; Luke 6:12-16

After a night in prayer, Christ chooses from among the disciples twelve apostles to be His authoritative representatives in His work

Commissioning of the Twelve



16. Christ's Authority to Interpret the Law

§ § 54-56 Matthew 5:1-7:29; Luke 6:17-42

Jesus' Sermon on the Mount shows God's holiness in His subjects, His fulfilling the Law, and kingdom entrance in Jesus, not Pharisees

The Sermon on the Mount (An Introduction to Matthew 5–7)



See the 21 PPT presentations of 1133 slides at NT Preaching

The Sermon on the Mount (Matthew 5–7)



Mount of Beatitudes (Matthew 5–7)



Mount of Beatitudes (Matthew 5–7)

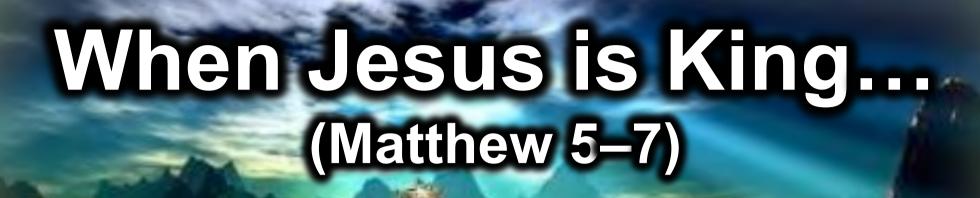


Heaven on Earth (Matthew 5–7)



Purpose of the Sermon (Matthew 5–7)





What would your life look like if Christ was truly the boss of your life?

Back to Basics (Matthew 5:21-48)

You have heard that it was said..." 6 Issues: Murder Adultery **Divorce** Vows Revenge **Enemies**

"But I tell

Pharisee

Teaching External purity won't enter the kingdom (20)

True Intent

a. The Subjects of the Kingdom

§ 54 Matthew 5:1-16; Luke 6:17-26

Those entering Messiah's kingdom should show godly character beyond Pharisaical rites befitting the righteous kingdom Christ offered



"For I tell you that unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven" (5:20 NIV).

(1) Introduction

Matthew 5:1-2; Luke 6:17-19

Christ instructs his disciples on the righteousness expected of those in his kingdom while the crowd begins to gather

(2) The subjects

Matthew 5:3-16; Luke 6:20-26

Christ describes the characteristics and influence of a righteous man to show the type of person blessed in the kingdom

(a) Their character

Matthew 5:3-12; Luke 6:20-26

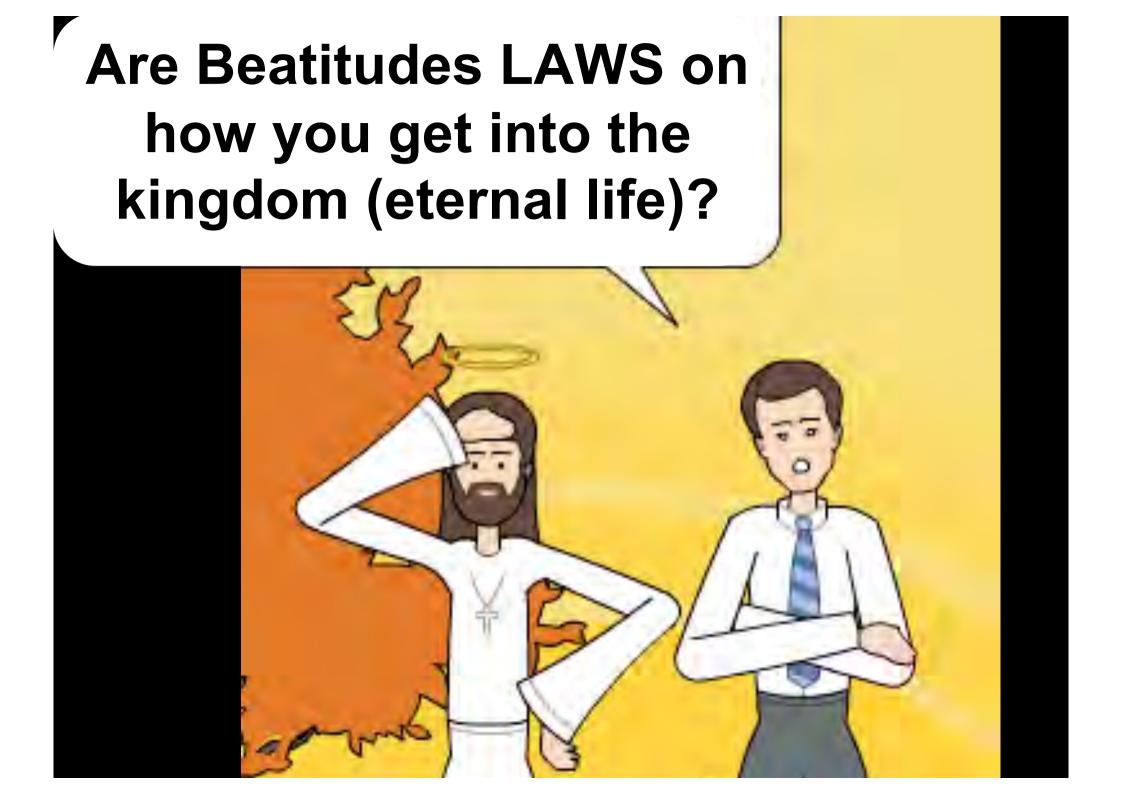
The Beatitudes describe the holy traits of the righteous person based on Jesus to experience a blessed life

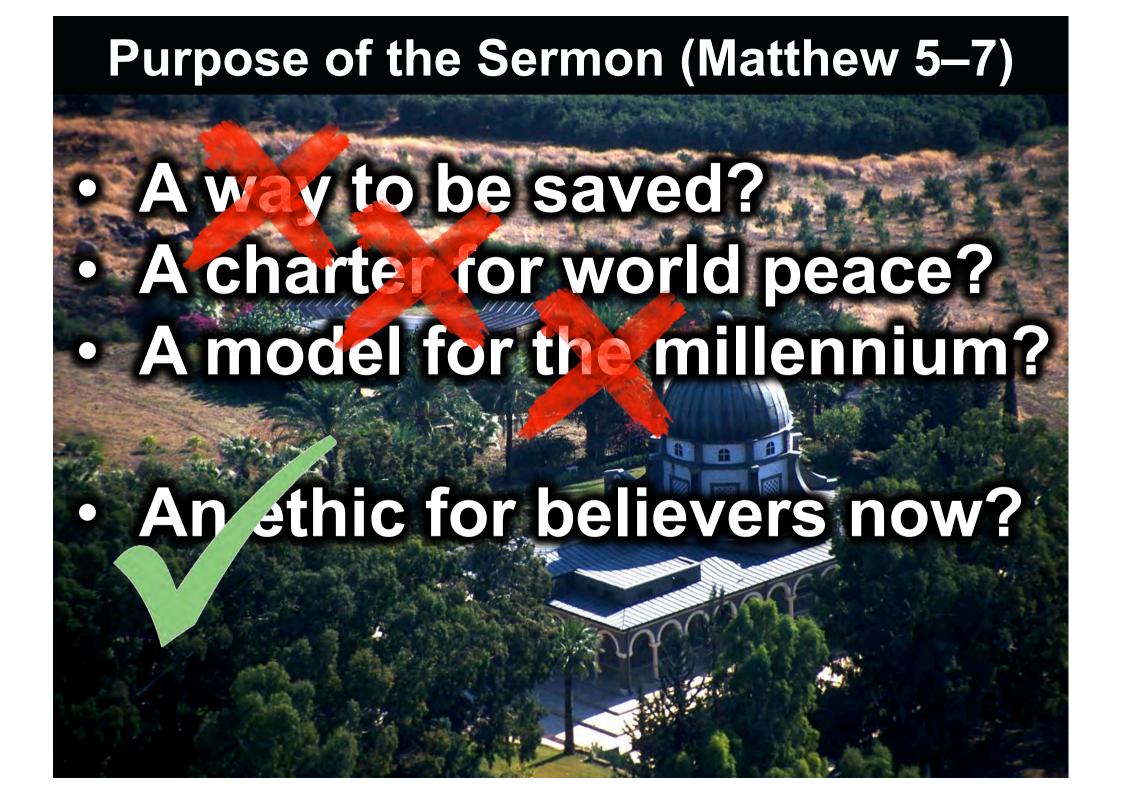


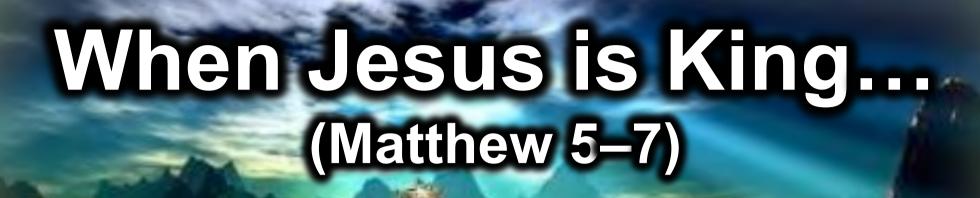
The Revelation of the King (Matt 1–10)



Warren W. Wiersbe, Be Loyal: Following the King of Kings, 15



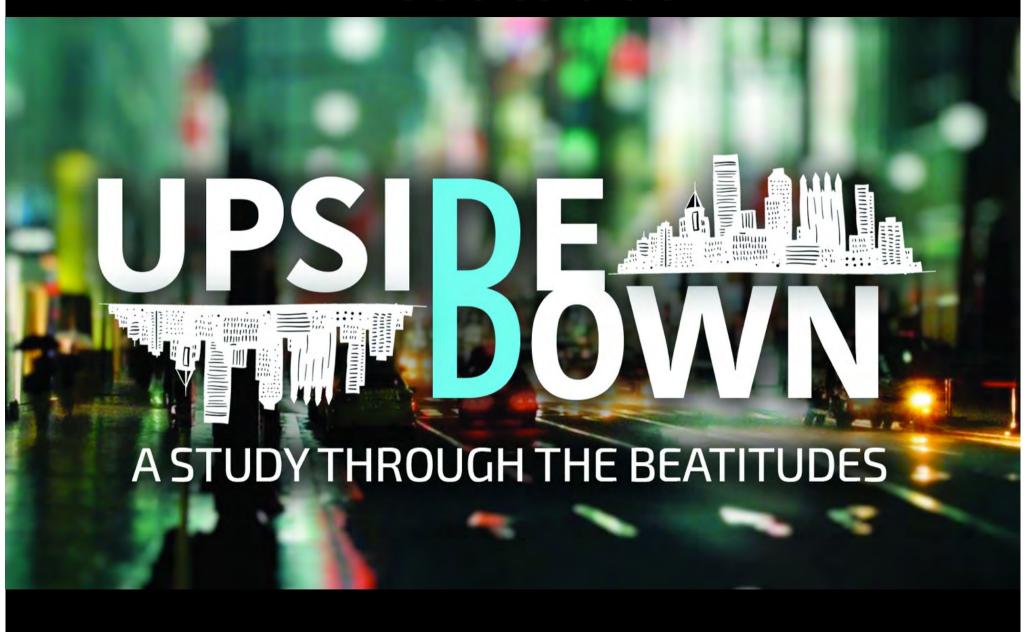




What would your life look like if Christ was truly the boss of your life?

POOR IN SPIRIT MOURN MEEK HUNGER & THIRST FOR RIGHTEOUSNESS MERCIFUL PURE OF HEART **PEACEMAKERS** PERSECUTED

Beatitudes



...for theirs is the kingdom of heaven

...for they will...

be comforted inherit the earth be filled be shown mercy see God

be called sons of God

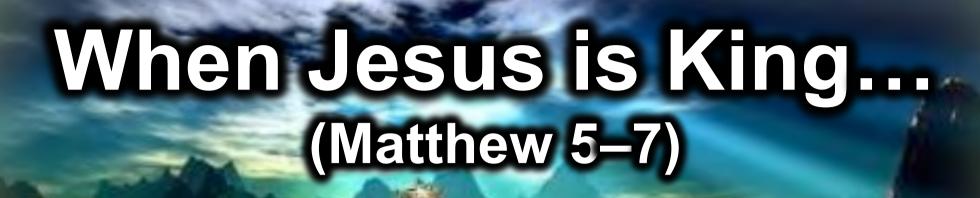
... for theirs is the kingdom of heaven

Results of What to do believing in about these **Christ (1-11)** results (12)

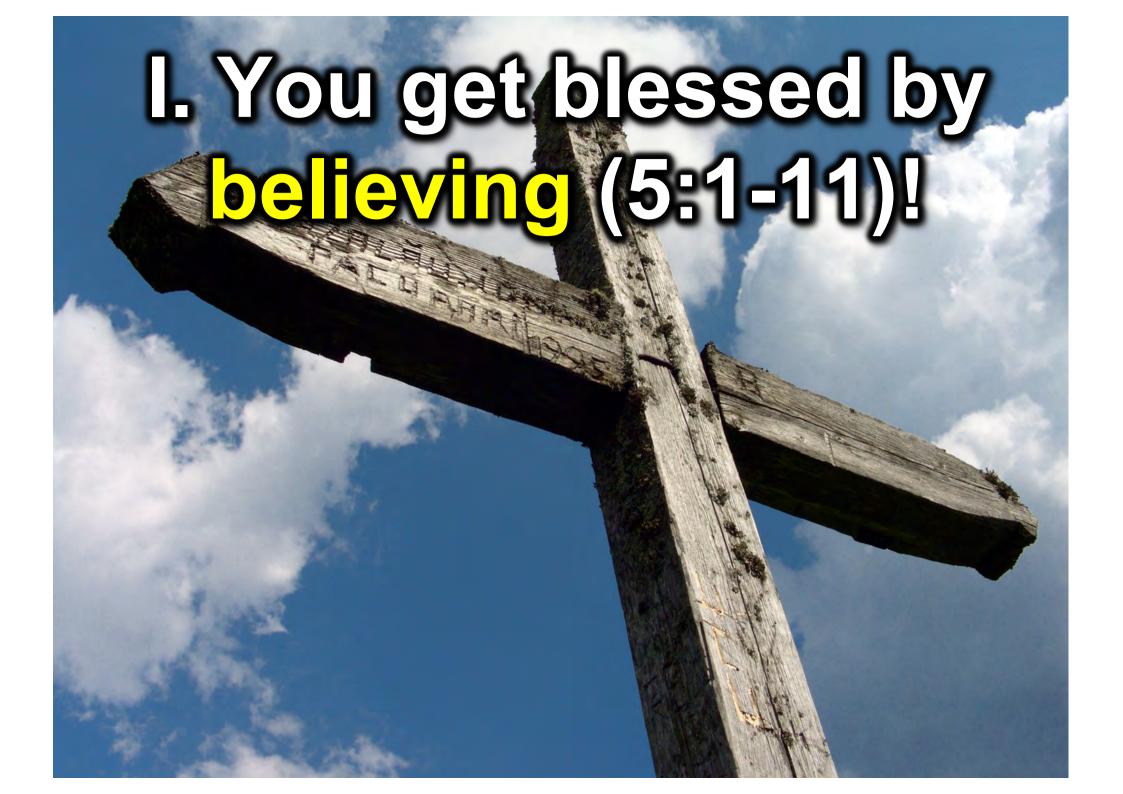
How can you get blessed in life?







What would your life look like if Christ was truly the boss of your life?





II. Be glad to suffer for Christ (5:12)!

(b) Their influence

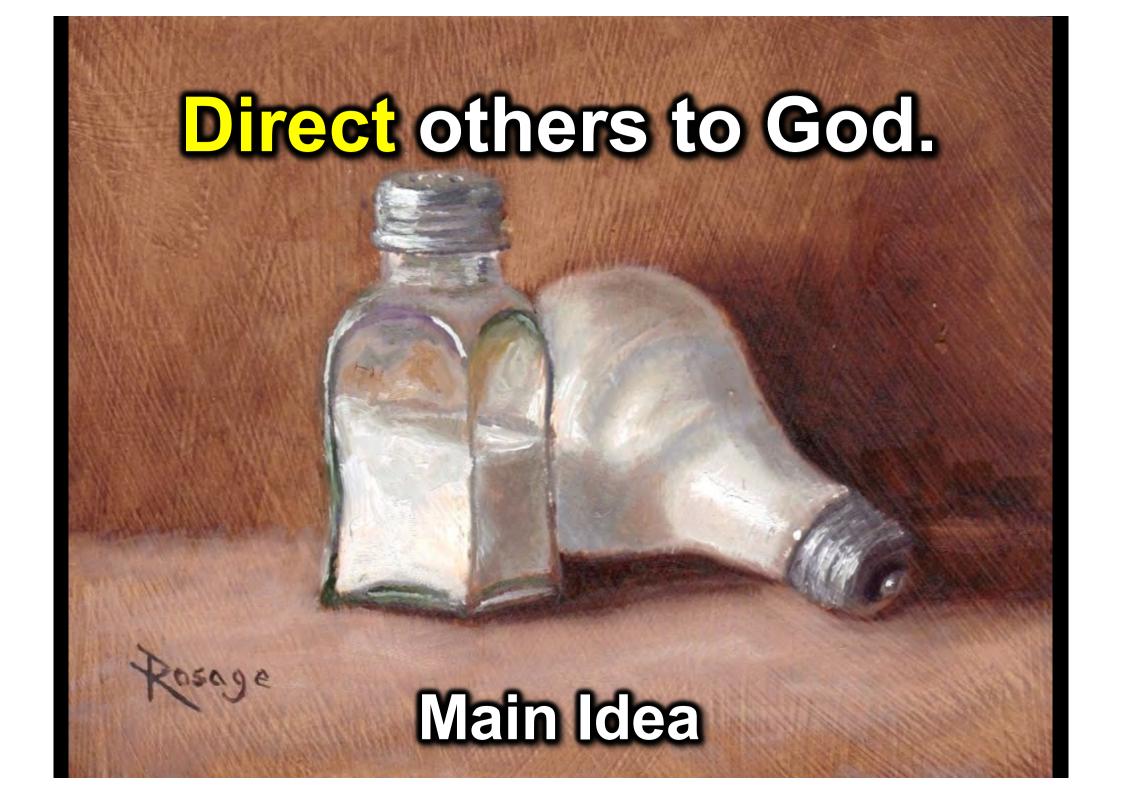
Matthew 5:13-16

A righteous person creates a thirst for God in others by revealing God's righteousness, exposing sin, and attracting them to the Lord

How can we bless others?



Direct others to God. Main Idea





II. Lead people to God so they'll praise him (5:14-16).

Be involved...

"Both metaphors of salt and light raise important questions about Christian involvement in society regarding all forms of separatism or withdrawal. We are not called to control secular power structures; neither are we promised that we can Christianize the legislation and values of the world. But we must remain active preservative agents, indeed irritants, in calling the world to heed God's standards. We dare not form isolated Christian enclaves to which the world pays no attention."

Craig Blomberg, Matthew, NAC (Nashville: Broadman, 1992), 103

b. The Relation of the King to the Law

§ 55

Matthew 5:17–7:6; Luke 6:27-42

Jesus fulfills the Law by replacing Pharisaic views and practices with kingdom entrance in Christ's righteousness rather than in the Law

(1) The Fulfiller

Matthew 5:17-20

Christ fulfills all that the Law and prophets required, so Pharisaic righteousness cannot save as it misconstrues the Law's true intent

(2) Rejection of traditional interpretation of the law

Matthew 5:21-48

Pharisees misinterpreted the Law, so it saved no one and neglected the second table of the law about proper conduct toward others



Matthew 5:21-26

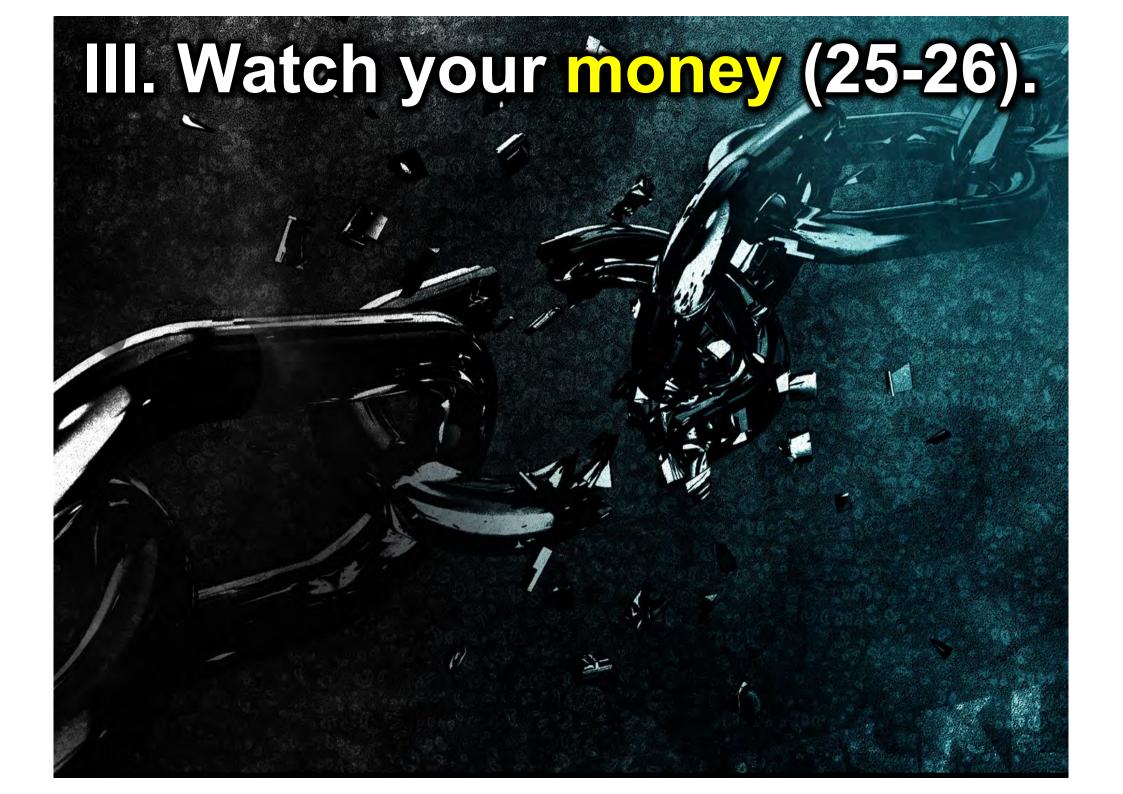
Exceeding Pharisaic righteousness preserves life and avoids the anger, hatred, and unreconciled relationships that lead to murder

How can you sustain great relationships?









(b) Adultery

Matthew 5:27-30

Exceeding Pharisaic righteousness will be faithful to one's spouse but also remove lust and its causes that lead to adultery

(c) Divorce

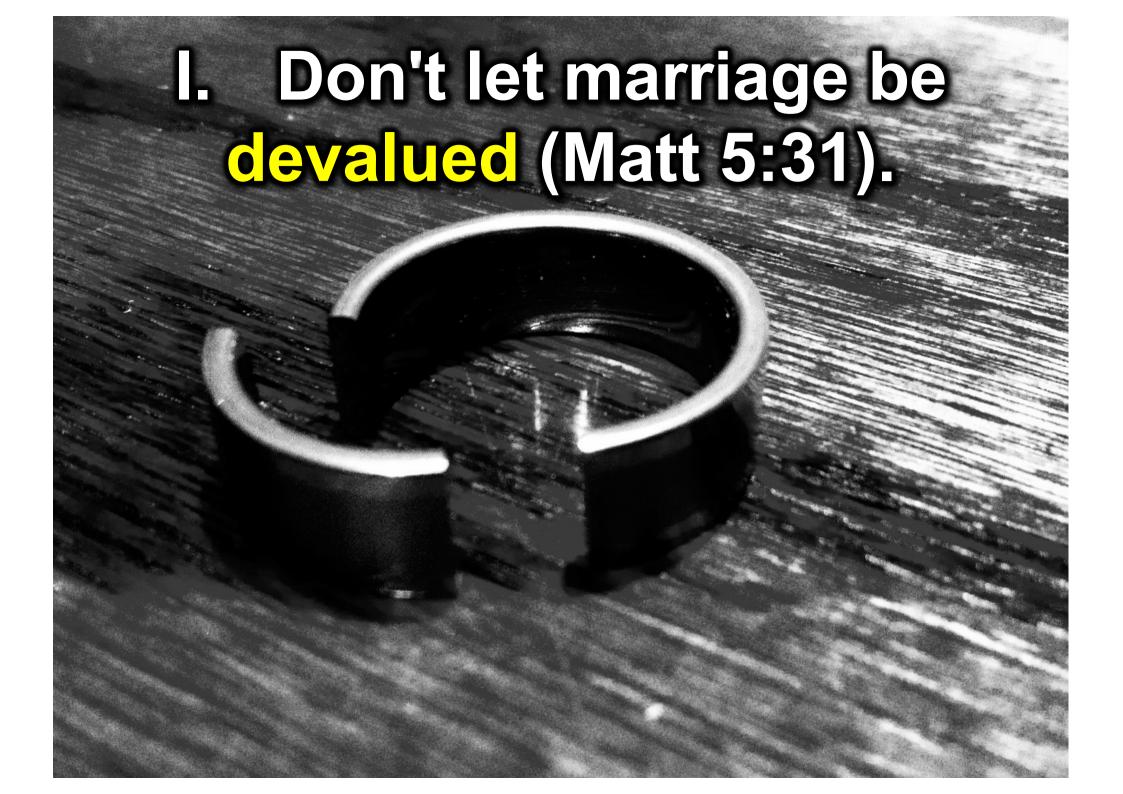
Matthew 5:31-32

Exceeding Pharisaic righteousness avoids not only legal divorce but all divorce lest the divorcee commit adultery when she remarries

How can you defend marriage?

2 ways







(d) Oaths

Matthew 5:33-37

Exceeding Pharisaic righteousness avoids not only taking ambiguous oaths but also speaks so oath-taking is unnecessary

(e) Retaliation

Matthew 5:38-42

Exceeding Pharisaic righteousness not only avoids retaliation but also gives up rights in godliness

(f) Love

Matthew 5:43-48; Luke 6:27-30, 32-36

Exceeding Pharisaic righteousness not only loves a neighbor who repays favors but loves his enemy who will never repay favors

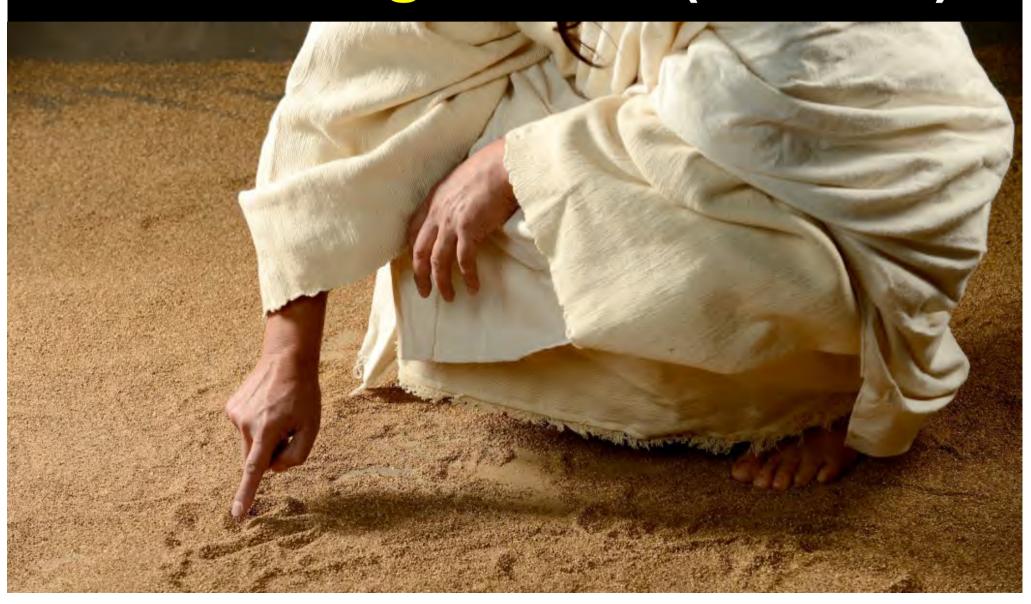
Enemies: The How and Why



How to treat your Why treat your enemy enemy (43-44) like that (45-48)



II. Blessing your enemy shows Christ's higher law (5:45-48).



(3) Rejection of the Pharisaic practices of the law

Matthew 6:1–7:6; Luke 6:37-42

Pharisees misinterpreted the Law, so they led no one into the kingdom but only had hypocritical practices for show rather than true righteousness

Parallel Structure (Matt 6)

GIVING (1-4)

PRAYER (5-15)

FASTING (16-18)

Hypocrites (2)

Hypocrites (5)

Hypocrites (16)

Public show (1-2) Public show (5)

Public show (16)

Human Reward (2)

Human Reward (5)

Human Reward (16)

Secret (4)

Secret (6)

Secret (18)

Father sees (4)

Father sees (6, 8) Father sees (18)

Rewards for Righteousness (Matt. 6:1–7:6)

Don't do this...

Pharisee Practice 6 More Issues:

Giving **Prayer Fasting** Investing Trust Judging

Do this instead...

Pure Practice

"Watch out! Don't do your good deeds publicly, to be admired by others, for you will lose the reward from your Father in heaven" (6:1 NLT)

(a) Almsgiving

Matthew 6:1-4

The Pharisaical practice of public almsgiving only showed piety rather than the love of God by meeting a need



Matthew 6:5-15

The Pharisaical practice of public prayer should be private prayer of worship, requests, confession, protection, and forgiveness

(c) Fasting

Matthew 6:16-18

The Pharisaical practice of public fasting should be done privately before God to receive a reward only from Him

(d) Attitude toward wealth

Matthew 6:19-24

The Pharisaical practice of gaining riches as a sign of God's approval should be replaced with eternal investments that cannot be lost

(e) Lack of faith

Matthew 6:25-34

The Pharisaical practice of despising faith by greed should become trust in God to provide food and clothing as one seeks the kingdom

(f) Judging

Matthew 7:1-6; Luke 6:37-42

The Pharisaical practice of judging others by one's morals that assumed motives should not judge others until his own life is pure

c. Instruction to Those Who Would Enter the Kingdom

§ 56 Matthew 7:7-29

Despite the Pharisees' rejection, Jesus teaches God's ethics to those who want to experience a full life in His kingdom

(1) Prayer

Matthew 7:7-11

God answers persistent prayer as a Father who meets His children's needs, not due to endless repetitions like the Pharisees did

(2) True righteousness

Matthew 7:12; Luke 6:31, 43-45

Treating others as one desires to be treated himself demonstrates true righteousness

(3) The way of access

Matthew 7:13-14

Christ invites kingdom entrance through Him as the only way instead of the false, broad way of the Pharisees that brings destruction

(4) Warning to false teachers

Matthew 7:15-23

Pharisees are false prophets with godless lives whom God will judge for external piety without knowing Jesus for kingdom entrance

(5) The two foundations

Matthew 7:24-8:1; Luke 6:46-49

Jesus contrasts trust in Pharisaism with faith in the King to show that one's destiny is determined by their response to His message

17. Recognition of Christ's Authority in Capernaum

§ 57
Matthew 8:5-13; Luke 7:1-10

Jesus heals a centurion's servant at a distance to picture salvation extended to Gentiles in response to Israel's rejection

The Power & Authority of Messiah in Matthew 8–10

Miracles & Discipleship (8:1–9:34)

"That evening many demonpossessed people were brought to
Jesus. He cast out the evil spirits
with a simple command, and he
healed all the sick. This fulfilled
the word of the Lord through the
prophet Isaiah, who said,
'He took our sicknesses
and removed our diseases'"
(Matt. 8:16-17; cf. Isa. 53:4)

Delegation of Authority to Disciples (9:35–10:42)

"Jesus called his twelve disciples together and gave them authority to cast out evil spirits and to heal every kind of disease and illness" (Matt. 10:1).

18. Recognition of Christ's Authority in Nain

§ 58 Luke 7:11-17

Christ proves His authority over death by restoring life to the widow of Nain's son, once again proving that He is the Messiah

19. Witness of the Twelve

§ 59

Matthew 9:35–11:1; Mark 6:6b-13; Luke 9:1-6

Jesus delegates to 12 apostles His Messianic authority over demons, sickness, and disease so they can preach that the kingdom is near

The Power & Authority of Messiah in Matthew 8–10

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Outline

- I. Themes of the Book
- II. Context of the Passage
- III. An Exposition of the Passage
- **IV. Homiletical Conclusion**

I. Themes of the Book

A. Jesus in Matthew

B. The Kingship of Jesus in Matthew 10

Jesus in Matthew

The Hope of Israel, long-awaited Messiah

Blessing for Gentiles alike

The Legitimate King & Ruler

The Kingship of Jesus in Matthew 10



- The right to control or command, authority, absolute power, warrant.
- Power exercised by rulers or others in high position by virtue of their office, ruling power, official power.

II. Context of the passage



The Bridge

The Immediate Context of the Passage

Division of the Passage

The Bridge (Matt. 9:36–10:4)



The harvest is plentiful

But the workers are few



Craig L. Blomberg, Jesus and the Gospels: Additional Teaching of Jesus, 285

The Immediate Context of the Passage

- **9:36**: But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd.
- **9:37**: Then saith he unto his disciples, The harvest indeed is plenteous, but the laborers are few.
- **9:38**: Pray ye, therefore, the Lord of the harvest, that he send forth laborers into his harvest.
- **10:1** And he called unto him his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness. (ASV)

The Immediate Context of the Passage

- 9:36 But when he saw the multitudes, he was moved with compassion for them because they were distressed and scattered, as sheep not having a shepherd.
- 9:37 Then saith he unto his disciples, The harvest indeed is plenteous, but the laborers are few.
- 9:38 Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.

Chapter Ten

And he called unto him his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness. (ASV)

Division of the Passage: 10:5-42

10:5-16

10:17-42

Instructions

Looking ahead toward

For

coming persecution,

Ministry

circumstances

During

after His death

Jesus' and

Lifetime

resurrection

III. An Exposition of the Passage

The Previous Call of Disciples

The re-gathering of disciples for urgent needs

Comparing between Synoptics

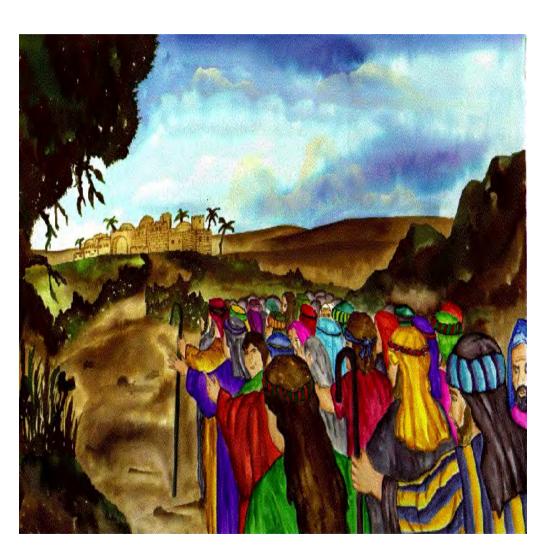
Definite Target Group

Instructions regarding with the future

Principles



The Previous Call of Disciples: Matt. 4:19-22



Disciples were chosen earlier.

Matt. 4:19-22

"Jesus called them, and immediately they left the boat and their father and follow him" (vs. 21b-22).

The re-gathering of disciples for urgent needs (Matthew 10:1-4).

Now the names of the twelve apostles are listed



The first, Simon, who is called Peter, and Andrew his brother;

James the *son* of Zebedee, and John his brother;

Philip, and Bartholomew;

Thomas, and Matthew the publican;

James the son of Alphaeus, and Thaddaeus;

Simon the Cananaean, zealot, and Judas Iscariot, who also betrayed him.

Comparing the Synoptics

Matthew 10

"...the harvest indeed is plenteous, but the laborers are few... And He called unto him his twelve disciples, and gave them authority These twelve Jesus sent forth, and charged them,...

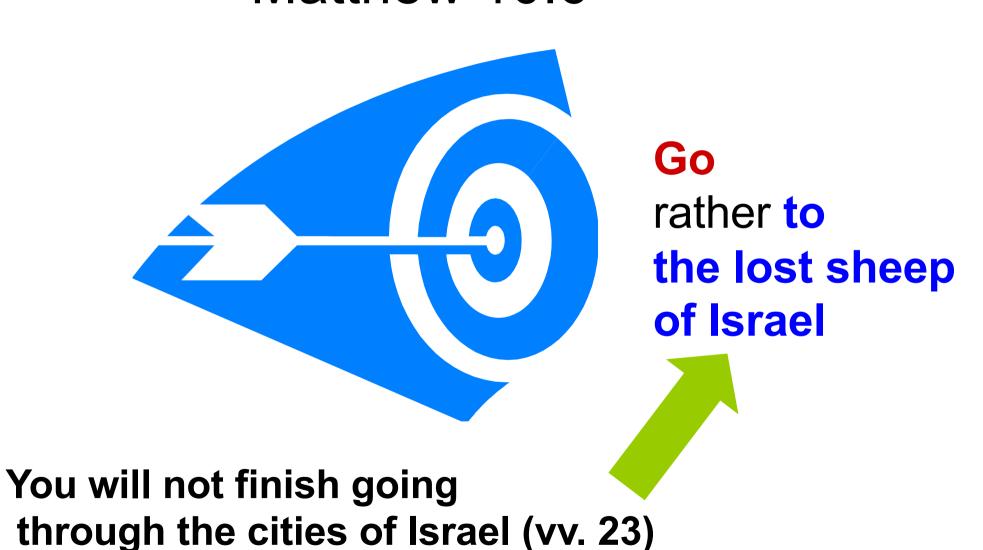
Mark 6:7ff

"...And he calleth Unto him the twelve, and began to send them forth by two and two and he gave them authority over the unclean spirits;... and he charged them that they..."

Luke 10

"Now after these things the Lord appointed seventy others, and sent them two and two... The harvest indeed is plenteous, but the laborers are few: Go your ways; behold, I send you forth..."

Definite Target GroupMatthew 10:6



Instructions regarding the future Matthew 10:17-42



1) 17-25

The prospect of future hostility: Persecution



2) 26-31

The proper reaction to hostility is: "to fear God"



3) 32-42

Personal Choice: Acknowledge Jesus or Reject Jesus



Craig L. Blomberg. Jesus and the Gospels: Additional Teaching of Jesus, 286

Principle

Jesus never guaranteed disciples (or us) that there would not be hardship, difficulties, problems, and persecution etc. in their ministry, rather

B

U

You will be...



"...but the Spirit of your Father speaking through you"

Matthew 10:20 (NIV)

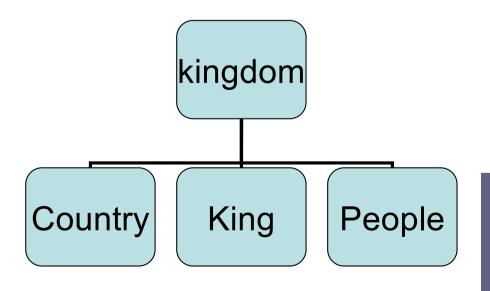
³⁴"Don't imagine that I came to bring peace to the earth! I came not to bring peace, but a sword. 35 have come to set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law. ³⁶Your enemies will be right in your own household!" (Matt. 10:34-36 NLT)

Jesus promised family opposition

Message: Matt. 10:5-42

As you go, preach this message: "The kingdom of God is near" (vs. 7)

The components of a kingdom



Kingdom of God means

- 1. the act of ruling

 kingship, royal power, royal rule

 the royal reign of God

 (usually rendered 'kingdom of God)
- 2. territory ruled by a king, kingdom

Be prepared! The reign and ruling power of God is near because the King (Jesus) is coming soon.

BibleWorks 6

Homiletical Homiletical Conclusion



How could Jesus use the men He had chosen? After all...

None of them occupied a prominent place in the synagogue

>The

>Non

>They we Galilee

>At lea

But they all were in their Master's hands who could make them sharp and mold them better



Personal Response



"...I besought Him to give me some work to do for Him, as an outlet for love and gratitude; some self-denying service, no matter what it might be, however trying or however trivial; something with which He would be pleased, and that I might do for Him who had done so much for me..."

J. Hudson Taylor, *A Retrospect: The Call to Serve* (Overseas Missionary Fellowship, n.d.), 300

"...He was uneducated, unordained, unconnected (with a mission society), and uncouth. And if that was not enough, he was short (Maria was tall), and he wore Chinese clothes."

Ruth A. Tucker, From Jerusalem to Irian Jaya, 191

(A letter from Miss. Aldersey to Maria's uncle)

J. Hudson Taylor became known as the founder of China Inland Mission.

How about me or you?

I Love to Tell the Story

1. I love to tell the story of unseen things above Of Jesus and His glory, Of Jesus and His love I love to tell the story, because I know 'tis true; It satisfies my longings as nothing else can do.

I love to tell the story, 'twill be my theme in glory. To tell the old, old story, of Jesus and His Love. I love to tell the story,
 "tis pleasant to repeat.
 What seems, each time I tell it,
 more wonderfully sweet.
 I love to tell the story,
 for some had never heard.
 The message of Salvation,
 from God's own holy Word.



I love to tell the story, 'twill be my theme in glory. To tell the old, old story, of Jesus and His Love.



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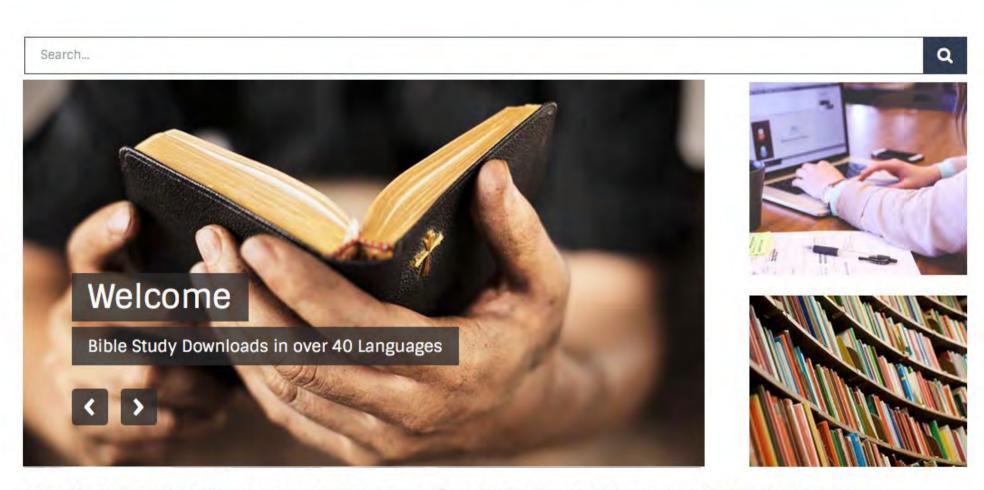
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