

# Jesus – The King of the Jews #27

## The Hallmarks of Discipleship

Matt 10:32-42

### Introduction:

1. After Henry Martyn spent virtually a lifetime of ministry in India, he announced that God had laid a burden on his heart to go to Persia (modern Iran) and translate the New Testament and Psalms into the Persian language.
2. Doctors had already told him that he would die because of the heat if he stayed in India.
  - a. He went to Persia, studied the language, and eventually finished the translation work in 1812.
  - b. He then learned, however, that he could not print and distribute the Scriptures without the shah's permission.
  - c. He traveled 600 m to Teheran but was denied permission to see the shah
  - d. He took another 400-mile trip to visit the British ambassador, who gave him proper papers of introduction.
  - e. Riding a mule at night and resting during the heat of the day, he came back to Teheran and managed to obtain the needed permission.
3. Ten days later he died. Shortly before his death he had written in his diary, "I sat and thought with sweet comfort and peace of my God. In solitude my Companion, my Friend, and Comforter."
4. Bound up in the spirit of Henry Martyn was the key to genuine discipleship: being so utterly consumed with the cause of Christ that you take no thought for your own life or welfare.

### I. A Disciple Confesses The Lord – vs 32-33

#### A. The Positive – vs 32

**32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.**

1. The time was coming when the disciples would often be questioned concerning their faith, and when life or death would depend on the answer.

**Mt 10:17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; 18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. 19 But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.**
2. They are encouraged to confess Jesus on these and all occasions, by the assurance that if they do so he will confess them before the Father in heaven, and that if they deny him he will deny them.
3. The confession before the Father in heaven is doubtless an approving recognition of the person as a faithful disciple, and the denying is the reverse of this.
4. A denial like Peter's, followed by immediate repentance, is not here included.
5. The confession of Jesus which is made at the beginning of the Christian life is not directly alluded to, but what is true of this is true of the later confessions more especially the subject of remark, seeing that there is the same temptation to be overcome, and often the same danger to be encountered.
6. Here is an example of this positive approval – Matt 25:21  
**21 His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.**

**BYZ Matthew 10:32** Πᾶς οὖν ὅστις ὁμολογήσει ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω καὶ ἐν αὐτῷ ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς.  
Shall confess me (homologēsei en emoi). An Aramaic idiom, not Hebrew, see also Luke 12:8. So also here, "him will I also confess" (homologēsō k'agō en autōi). Literally this Aramaic idiom reproduced in the Greek means "confess in me," indicating a sense of unity with Christ and of Christ with the man who takes the open stand for him.

## B. The Negative – vs 33

33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

1. This is not a discussion on salvation but on discipleship
2. Peter did not lose his salvation because he denied Jesus
  - a) *He quickly repented*
  - b) *The denial here is not of one's salvation, but of the quality of one's discipleship*
3. Here is an example of disapproval – Matt 25:26  
26 His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: 27 Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. 28 Take therefore the talent from him, and give it unto him which hath ten talents.
4. Paul was not ashamed of Jesus Christ – Rom 1:16  
16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.
5. Simple embarrassment or ridicule has closed many Christian mouths

## II. A Disciple Forsakes His Family – vs 34-37

### A. The Misconception – vs 34

34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.

1. In one sense Jesus came to send peace—peace among those who would receive him, and between them and God.
2. So sang the angels at the time of his birth. (Luke 2:14.)  
Glory to God in the highest, and on earth peace, good will toward men.
3. What Christ is speaking abt here is the outward effect of His coming
  - a) *Christ brought peace inwardly to souls, but outwardly His coming stirred up a lot of hostilities which ended with Calvary*
  - b) *But between his friends and those who would persist in being his foes, he came to send not peace, but a sword.*
4. He knew that the existence and activities of the Church would cause the sword of persecution to be drawn
5. In ordering the establishment of the Church he assumed the responsibility of indirectly sending that sword into the world.

### B. The Mission – vs 35-36

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. 36 And a man's foes shall be they of his own household.

1. In nearly all quarrels the members of the same family stand together
2. But in religious feuds the family circle is often broken, and its parts arrayed against each other.
3. When a man abandons the religion of his ancestors his own kindred feel more keenly than others the shame which the world attaches to the act, and are exasperated against the supposed apostate in a degree proportionate to their nearness to him.
4. Jesus came to set a man thus at variance with his kindred, because this evil is unavoidable in saving some.
5. John MacArthur said, "Once a young girl at a Christian conference told me she had been raised in a pagan family and that since her conversion her father had refused to speak to her. She said, "I can understand why he objects to my decision, because he knows nothing of the gospel and believes all religion is superstition. But you would think he would at least be happy that I am not an alcoholic, drug addict, prostitute, criminal, or a cripple. I have never had such joy in my life, and I have never loved my father so much; yet he has cut me out of his life." Like many others, she had experienced the sword and fire the gospel sometimes brings."

<sup>YZ</sup> **Matthew 10:33** Ὅστις δ' ἂν ἀρνήσεται με ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι αὐτὸν καὶ ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς.

**ἀρνήσεται** verb subj aor mid dep 3ps from **ἀρνέομαι** (1) in relation to a question or demand *deny* (LU 8.45), opposite **ὁμολογέω** (*admit, confess*); (2) in relation to a claim *refuse, disown, not consent to* (HE 11.24); (3) in relation to God or a person *deny, disown, renounce* (1J 2.23); (4) in relation to the Christian faith, usually in the sense of apostasy *deny, repudiate* (1T 5.8); (5) as saying no to oneself in order to live wholly for Christ *disregard, pay no attention to one's own desires* (LU 9.23); as turning from ungodly conduct *renounce, deny* (TI 2.12); (6) as acting contrary to one's true character *be untrue, be false to oneself* (2T 2.13)

**34** Μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην, ἀλλὰ μάχαιραν. I came not to send peace, but a sword (ouk ēlthon balein eirēnēn, alla machairan). A bold and dramatic climax. The aorist infinitive means a sudden hurling of the sword where peace was expected. Christ does bring peace, not as the world gives, but it is not the force of compromise with evil, but of conquest over wrong, over Satan, the triumph of the cross. Meanwhile there will be inevitably division in families, in communities, in states. It is no namby-pamby sentimentalism that Christ preaches, no peace at any price. The Cross is Christ's answer to the devil's offer of compromise in world dominion. For Christ the kingdom of God is virile righteousness, not mere emotionalism.

<sup>BYZ</sup> **Matthew 10:35** Ἦλθον γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ, καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς, καὶ νύμφην κατὰ τῆς πενθερᾶς αὐτῆς. Set at variance (dichasai). Literally divide in two, *dicha*  
**διχάσαι** verb infin aor act from **διχάζω** - strictly *divide in two, separate*; hence *disunite, cause to rebel, turn someone against another* (MT 10.35)

### C. The Priority – vs 37

37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me

1. Christ demands to be first in the heart of people's affections.
  - a) *That means that what is considered the dearest and strongest affection among humans, namely, family relations, must take a back seat to Christ.*
  - b) *This statement does not mean we are not to love our families; it means we are to love Christ the most.*
  - c) *Many Jewish families have a burial for a family member who converts to Christianity*
  - d) *He is to be our "first love" ([Revelation 2:4](#)).*
2. The term "worthy of me" is simply a idiom for qualification or requirement—unless you exercise the right priority you are not qualified to be a disciple or servant of Christ.
3. You do not meet the requirements. "Worthy of me" does not teach salvation by meritorious works.

BYZ **Matthew 10:36** καὶ ἐχθροὶ τοῦ ἀνθρώπου οἱ οἰκειακοὶ αὐτοῦ.

BYZ **Matthew 10:37** Ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμέ, οὐκ ἔστιν μου ἄξιος· καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμέ, οὐκ ἔστιν μου ἄξιος·

### III. A Disciple Offers His Own Life – vs 38-39

#### A. The Pain – vs 38

38 And he that taketh not his cross, and followeth after me, is not worthy of me.

1. The Suffering in the Pain
  - a) *The disciples were well acquainted with the cross since they frequently saw criminal crucified by the Roman govt*
  - b) *In a short time the Master would be crucified*
2. The Shame in the Pain
  - a) *The cross, on account of its use in the execution of the basest criminals, was a symbol of dishonor.*
  - b) *To be hung on a cross was a great reproach to a person*
  - c) *To be a follower of Christ can be a stigma, shame and reproach from the world*
  - d) *The dishonor attached to being a disciple of Jesus is here graphically symbolized by taking a cross on one's shoulder and following Jesus.*
3. The Sacrifice in the Pain
  - a) *The cross was a place of sacrifice*
  - b) *To be a true servant and disciple means that we might have to sacrifice*

BYZ **Matthew 10:38** καὶ ὁς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστιν μου ἄξιος.

Doth not take his cross (ou lambanei ton stauron autou). The first mention of cross in Matthew.

#### B. The Pursuit – vs 38 – “followeth after me”

1. Focus of the Pursuit
  - a) *To follow Christ means that He is our focus*
  - b) *Our lives must be Christ-centered*
2. Forsaking in the Pursuit
  - a) *To follow Christ one must means forsaking other interests and activities*
  - b) *Christ doesn't have to be our only interest, but He must have priority over all other interests*
3. Fatigue in the Pursuit
  - a) *Following Christ is not a vacation*
  - b) *Christ had a strenuous schedule*
  - c) *Those who want to sit and loaf their way through life will not do well following Christ*

### C. *The Paradox – vs 39*

39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

1. What appears to be gain is loss and what appears to be loss is gain
2. Here is a play on the word *life*, which is used alternately for temporal life and eternal life.
3. He that finds it is he who saves his present life by shrinking from duty: he shall lose the eternal life.
4. He who loses the present life for the sake of Jesus, finds life eternal.
5. The world sees spiritual matters as a waste of time, but God's people know better
6. Today, when a person commits his life to Christ, the world says that you are throwing away your life

### IV. *A Disciple Perceives His Reward – vs 40-42*

- This is the most positive point, but it is the most invisible

#### A. *The Reception – vs 40*

40 He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.

1. The attitude of a person towards the servant of Christ reflects their attitude towards Christ.
2. If a man receives a man of God, it shows his reception of God.
3. Often opposition to the pastor or evangelist or other servant of God simply exposes the critics' opposition to God and His Word

#### B. *The Reward – vs 41-42*

1. Character of the Reward – vs 41

41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

- a) *In the name of a prophet" is a Hebraism for "because he is a prophet." (Alford.)*
  - b) *He who receives a prophet because he is a prophet, or a righteous man because he is a righteous man, or who gives a drink of water to a disciple because he is a disciple, distinctly recognizes the person's relation to God as the ground of the act; and to that extent God is honored by the act.*
  - c) *Not so, however, with him who performs a similar act in the name of humanity, or because the recipient is a man.*
2. Certainty of the Reward – vs 42

42 And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

- a) *A prophet's reward is not synonymous with final salvation; for while it is true that in heaven we will have full reward for all the good we do on earth, we will have infinitely more than this, and our admission into heaven is a matter of grace, and not of reward.*
- b) *So, then, the promise of the text does not imply the salvation of all that receive a prophet, etc., but simply that he shall be rewarded.*
- c) *If he be a pardoned man, he may receive his reward in heaven; if not, he will receive it only on earth.*

### Conclusion:

#### The Cost of Following God

1. It cost Abraham the willingness to yield his only son.
2. It cost Esther the risk of her life.
3. It cost Daniel being cast into the den of lions.
4. It cost Shadrach, Meshack and Abednego being put in a fiery furnace.
5. It cost Stephen death by stoning.
6. It cost Peter a martyr's death.
7. It cost Jesus His life.
8. Does it Cost You Anything?

BYZ **Matthew 10:39** Ὁ εὐρῶν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν· καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὐρήσει αὐτήν.

BYZ **Matthew 10:40** Ὁ δεχόμενος ὑμᾶς ἐμὲ δέχεται· καὶ ὁ ἐμὲ δεχόμενος δέχεται τὸν ἀποστείλαντά με.

BYZ **Matthew 10:41** Ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου μισθὸν προφήτου λήψεται· καὶ ὁ δεχόμενος δίκαιον εἰς ὄνομα δικαίου μισθὸν δικαίου λήψεται.

BYZ **Matthew 10:42** Καὶ ὃς ἐὰν ποτίσῃ ἓνα τῶν μικρῶν τούτων ποτήριον ψυχροῦ ὀνόματι μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.