

The Kingdom Coming

Matt. 10:5-42

Introduction:

1. In our recent studies in the Sermon on the Mount we have surveyed the structure of the book of Matthew.
2. We have observed that Matthew records five separate discourses given by Jesus. Each ends with a statement to the effect, "When Jesus had finished these words." See 7:28; 11:1; 13:53; 19:1; 26:1.
 - a. The first, is the Sermon on the Mount (5-6-7).
 - b. The second, is the Limited Commission (10).
 - c. The third, is Jesus' teaching in parables (13).
 - d. The fourth, is prompted by the disciples' question, "Who is greatest in the kingdom of heaven" (18).
 - e. The fifth, is Jesus' discourse about His coming (24-25).
3. Matthew opens his account with John the Baptist preaching, "Repent for the kingdom of heaven is at hand." Matthew opens Jesus' ministry with Jesus preaching, "Repent for the kingdom of heaven is at hand."
4. Matthew's theme has to do with the coming of the kingdom and the preparations that need to be made to enter it. The Sermon on the Mount reveals that the righteousness characteristic of the kingdom surpasses that of the scribes and Pharisees in that it involves not just religious observances, but hearts genuinely given to the Lord so that His will is done on earth as it is in heaven. (This may be the reason why Matthew refers to the "kingdom of heaven" rather than the "kingdom of God.")
5. This involves the citizens in this kingdom giving their will over to the doing of the Father's will.
6. Matthew is careful to communicate that the kingdom engages the world in an evangelistic effort so that hearts are changed. This is expressed in the engaging call to "repent for the kingdom of heaven is at hand."
7. This evangelistic effort is evident in chapter 10 in the Limited Commission as Jesus sends out His disciples "to the lost sheep of the house of Israel." (The "Limited Commission" is in comparison to the "Great Commission" in Matt. 28:19-20 where Jesus says, "make disciples of all the nations.")
8. In this lesson we will review this discourse and try to make some observations relative to our ongoing work as citizens in this kingdom that engages the world.

Discussion:

- I. Jesus gives initial instructions to the twelve (10:5-15).
 - A. There are three aspects to their mission.
 1. To whom they are to go (5-6).
 2. The nature of their mission (7-8).

3. How they are to be fed and housed (9-15).
- B. They are to go to the lost sheep of the house of Israel. They are not to go to the Gentiles, nor the Samaritans.
 1. The invitation into the kingdom includes an invitation to Israel. Evident in Paul (cf. Rom. 1:16; 11). Evident in Acts 1:6ff.
 2. Later the invitation will be enlarged to include "all nations."
- C. Their mission—to preach "the kingdom of heaven is at hand."
 1. In doing this they are to heal the sick, raise the dead, cleanse the lepers, cast out demons. Cf. Matt. 11:4-5; Isa. 35:5; 61:1ff. In a similar way we are to bring relief from the consequences of the deterioration of this life.
 2. This manifests God's intervention to save from the consequences of sin. Cf. Matt. 9:6.
 3. Their mission is not primarily about healing, but about HEALING (forgiveness and the abundant life of the kingdom)!
 4. And it is FREE. Cf. Isa. 55.
 5. If they are not worthy, that is, they will not receive it, move on. Cf. 10:23 and Acts 13:46 and those who judged themselves unworthy of eternal life.
 6. While we do not operate under the limited commission but the great commission our engagement of the world involves preaching the gospel of the kingdom (Matt. 9:35; Mk. 16:20; Acts 14:22).

II. He prepares them for the persecution that is inevitable (10:16-42).

- A. One might expect that bringing good news of the kingdom to those expecting it would result in a warm reception.
 1. Some were going to warmly receive it (13).
 2. But others would not.
- B. They would be scourged, betrayed, hated, and put to death, but they were to endure to the end.
 1. This for "My sake," "because of My name."
 2. In verse 23 He identifies Himself as "the Son of Man."
 - a. Throughout Matthew there is heavy emphasis on the OT as the revelatory foundation of the kingdom. In other words, the OT anticipates this kingdom.
 - b. Nowhere is this any clearer than in Jesus' identification of Himself as "the Son of Man."
 - c. It is a phrase that comes directly out of Dan. 7. It is a passage in which Daniel sees a vision of the Ancient of Days and one like a Son of Man who is presented before the Ancient of Days. The Son of Man is given glory and a kingdom.
 - d. When Jesus identifies Himself as the Son of Man He associates Himself with this kingdom and the dominion of this kingdom. Set in the context of preaching "the kingdom at hand" it is a powerful concept. He is claiming to be the fulfillment of Dan. 7. A similar statement by Stephen led to his execution (Acts 7:56). To identify Jesus as the Son of Man and as the one granted the kingdom went against the grain of the Jewish elite. They crucified Jesus because He claimed to be king of

the Jews.

e. A disciple is not above his master. If they do this to me, they will do it to you.

C. What is to be their response? "Do not fear them. But fear the Lord."

1. Perhaps the idea here is not to be terrified, but courageous.
2. An emotional response to terrorism is realistic. But for the one who trusts in the Lord courage takes precedence.
3. Thus the statements about our value. We do not submit to terrorists, but stand courageously trusting our Lord and our Father. Not everyone will be brought through the fiery furnace like Shadrack, Meshack and Abed-nego. Not everyone will be delivered from the lion's den like Daniel. Stephen was not, but with courage laid down his life. Note 10:21-22.
4. Do not fear. Trust the Lord.
5. Do not expect peaceful coexistence with the world.
6. Take up your cross. Take your life in your hands and give it to Me.
7. Giving a cup of cold water to these "little ones" is about bringing satisfaction to the innocent who are thirsting for righteous, who are thirsting for the kingdom. It is not literally about giving water, but about giving them the kingdom. Cf. Isa. 55 again. Giving this cup brings reward. It is not unrecognized. Therefore, trust the Lord.

Conclusion:

1. While this passage has to do with the Limited Commission there are many parallels with the Great Commission.
2. The kingdom and its citizens engage the world.
3. Some are worthy, some are not. Some respond positively. Others with hostility and persecution.
4. The messengers of the Kingdom have given their lives into the hand of the King. Trusting in Him they do not fear but respond with courage.
5. Bringing cold water to those thirsting for the kingdom will not go unrecognized by the King, nor the One who sent Him.