

The Cost of Loyalty

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Matthew 10

The thesis of the Gospel of Matthew is to show Jesus as the rightful, legal heir to the throne of David. Throughout the book, Jesus acts not merely as a teacher, but as King exercising authority, issuing commands, and advancing His kingdom.

In **Matthew 10**, Jesus, the King, delegates authority to His servants and sends them out into a contested territory (Roman-ruled and spiritually Satan's dominion) to engage the enemy and proclaim His coming kingdom.

Apostle – One who is sent. The sent one operates under authority, not in inherent authority. Any authority exercised belongs entirely to the sender. In this case, the authority of the apostles derives solely from Jesus the King. Jesus sends real men/women who are imperfect and weak to do His will (**John 17:14-19**)

1. Who was sent (made an apostle)?

- a. The 12, including Peter, James, and John, to Judas, who would betray Him (**10:4**). Each would eventually fail to one degree or another and eventually find repentance and a restored relationship with Christ, except for Judas; his fall was catastrophic.

2. How they were sent:

- a. The Apostles were sent with detailed instructions on how to behave and what to expect from the people they were sent to minister to. They were to live by faith each day, trusting God for their provisions.

3. What sort of mission was this?

- a. This was not a business adventure. What they had been freely given, they were instructed to freely give away.

4. What posture were they to assume:

- a. Jesus instructed them to be fearless in the face of danger and hostility. Their response to such opposition was to be peaceful, not hostile. (cf: **Luke 14:25-33**; the cost of discipleship)

I. The Christian Life is Not a Spectator Sport (Matthew 10:5-15)

- A. God Sends (5-8)
 1. A defined people (5-6)
 2. A defined announcement (7)
 3. A confirmed ministry (8)
 - a) These signs served as testimonies of divine authority and were not an end in themselves.
- B. God Sustains (9-15)
 1. Provision promised (9-10)
 2. Help provided (11-13a)
 3. Rejection expected (13b-15) (This is rejection ultimately of the King)

II. The Christian Does Not Avoid Danger, but rather is sent to Danger (16-20)

- A. As sheep surrounded by wolves (16)
 1. Be wise as serpents (Beware of the danger, craftiness and subtility of the enemy) (**Gen 3:1**)
 2. Be harmless as doves **Romans 16:19**, *but I want you to be wise as to what is good and innocent as to what is evil.*
- B. As citizens betrayed by men (17-18, 21)
 1. Delivered for legal silencing (17) In Courts
 2. Delivered for physical persecution (17) Public square
 3. Delivered for authoritative intimidation (18) from rulers and governors
- C. As messengers empowered by the Spirit (19-20) **Acts 1:8**

III. The Christian Lives By Faith, Not Fear (26-31)

- A. Faith boldly proclaims truth (26-27)
 1. The truth always prevails

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- a) What is covered will be uncovered.
 - b) What is hidden will be made known.
 - 2. Faith refuses silence
 - a) What is received in the dark, share in the light.
 - b) What is whispered, now proclaim.
 - B. Faith fears only One (28)
 - C. Faith rests in the Father's care (29-31)
 - 1. Don't bring fear to yourself/Don't let fear come upon you.

IV. Not Safe, but Good

- A. In *The Chronicles of Narnia*, when the children first hear about **Aslan**, they ask if he is safe. The reply is unforgettable: "*Safe? Who said anything about safe? 'Course he isn't safe. But he's good.*"
- B. Jesus never promises safety:
 - 1. He promises opposition
 - 2. He promises danger
 - 3. He promises loss
- C. But He does promise goodness:
 - 1. The Father's sovereign care
 - 2. The Spirit's sustaining presence
 - 3. The certainty that nothing—*not even death*—escapes His purposes
- D. Like Aslan, Christ is not tame, manageable, or predictable. But He is **good**.

Light for our Path:

Following Christ is not like following a well-lit sidewalk with guardrails on both sides. It is more like stepping into unfamiliar territory at the command of a trusted King.

The disciples are not told where every danger lies. They are not given guarantees of physical comfort or security. They are given Christ's word, Christ's authority, and the Father's care.

The Christian life is not safe in the way the world defines safety—but it is **secure** in the way heaven defines it. The same God who numbers sparrows and hairs also governs suffering, opposition, and even death for the good of His people.

Danger does not contradict God's goodness. Often, it is the stage on which His goodness is most clearly displayed.

Ultimately, we follow Christ not because the path is safe, but because the King who sends us is unfailingly, sovereignly, and eternally good.